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THE KORAN:

COMMONLY CALLED THE

ALKORAN OF MOHAMMED.

Translated into English from the Original Arabic,

WITH EXPLANATORY NOTES TAKEN FROM THE MOST  
APPROVED COMMENTATORS.

TO WHICH IS PREFIXED

A PRELIMINARY DISCOURSE,

BY GEORGE SALE.

TO THE

RIGHT HON. JOHN LORD CARTERET.

ONE OF THE LORDS OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL.

---

MY LORD,

NOTWITHSTANDING the great honour and respect generally and deservedly paid to the memories of those who have founded states, or obliged a people by the institution of laws which have made them prosperous and considerable in the world, yet the legislator of the Arabs has been treated in so very different a manner by all who acknowledge not his claim to a divine mission, and by Christians especially, that were not your lordship's just discernment sufficiently known, I should think myself under a necessity of making an apology for presenting the following translation.

The remembrance of the calamities brought on so many nations by the conquests of the Arabians may possibly raise some indignation against him who formed them to empire; but this being equally applicable to all conquerors, could not, of itself, occasion all the detestation with which the name of Mohammed is loaded. He has given a new system of religion, which has had still greater success than the arms of his followers, and to establish this religion made use of an imposture; and on this account it is supposed that he must of necessity have been a most abandoned villain, and his memory is become infamous. But as Mohammed gave his Arabs the best religion he could, as well as the best laws, preferable. at least, to those of the ancient pagan

lawgivers, I confess I cannot see why he deserves not equal respect--though not with Moses or Jesus Christ, whose laws came really from Heaven, yet, with Minos or Numa, notwithstanding the distinction of a learned writer, who seems to think it a greater crime to make use of an imposture to set up a new religion, founded on the acknowledgment of one true God, and to destroy idolatry, than to use the same means to gain reception to rules and regulations for the more orderly practice of heathenism already established.

To be acquainted with the various laws and constitutions of civilized nations, especially of those who flourish in our own time, is, perhaps, the most useful part of knowledge: wherein though your lordship, who shines with so much distinction in the noblest assembly in the world, peculiarly excels; yet as the law of Mohammed, by reason of the odium it lies under, and the strangeness of the language in which it is written, has been so much neglected. I flatter myself some things in the following sheets may be new even to a person of your lordship's extensive learning; and if what I have written may be any way entertaining or acceptable to your lordship, I shall not regret the pains it has cost me.

I join with the general voice in wishing your lordship all the honour and happiness your known virtues and merit deserve, and am with perfect respect,

MY LORD,  
Your lordship's most humble  
And most obedient servant,  
GEORGE SALE.

A SKETCH

OF THE

LIFE OF GEORGE SALE.

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OF the life of GEORGE SALE, a man of extensive learning, and considerable literary talent, very few particulars have been transmitted to us by his contemporaries. He is said to have been born in the county of Kent, and the time of his birth must have been not long previous to the close of the seventeenth century. His education he received at the King's School, Canterbury. Voltaire, who bestows high praise on the version of the Koran, asserts him to have spent five-and-twenty years in Arabia, and to have acquired in that country his profound knowledge of the Arabic language and customs. On what authority this is asserted it would now be fruitless to endeavour to ascertain. But that the assertion is an erroneous one, there can be no reason to doubt; it being opposed by the stubborn evidence of dates and facts. It is almost certain that Sale was brought up to the law, and that he practised it for many years, if not till the end of his career. He is said, by a co-existing writer, to have quitted his legal pursuits, for the purpose of applying himself to the study of the eastern and other languages, both ancient and modern. His guide through the labyrinth of the oriental dialects

was Mr. Dadichi, the king's interpreter. If it be true that he ever relinquished the practice of the law, it would appear that he must have resumed it before his decease; for, in his address to the reader, prefixed to the Koran, he pleads, as an apology for the delay which had occurred in publishing the volume, that the work "was carried on at leisure times only, and amidst the necessary avocations of a troublesome profession." This alone would suffice to show that Voltaire was in error. But to this must be added, that the existence of Sale was terminated at an early period, and that, in at least his latter years, he was engaged in literary labours of no trifling magnitude. The story of his having, during a quarter of a century, resided in Arabia, becomes, therefore, an obvious impossibility, and must be dismissed to take its place among those fictions by which biography has often been encumbered and disgraced.

Among the few productions of which Sale is known to be the author is a part of "The General Dictionary," in ten volumes, folio. To the translation of Bayle, which is incorporated with this voluminous work, he is stated to have been a large contributor.

When the plan of the Universal History was arranged, Sale was one of those who were selected to carry it into execution. His coadjutors were Swinton, eminent as an antiquary, and remarkable for absence of mind; Shelvocke, originally a naval officer; the well informed, intelligent, and laborious Campbell; that singular character, George Psalmanazar; and Archibald Bower, who afterwards became an object of unenviable notoriety. The portion of the history which was supplied by Sale comprises "The Introduction, containing the Cosmogony, or Creation of the World;" and the whole, or nearly the whole, of the succeeding chapter, which traces the narrative of events from the creation to the flood. In the performance of his task, he displays a thorough acquaintance with his subject; and his style, though not polished into elegance, is neat and perspicuous. In a French biographical dictionary, of anti-liberal principles, a writer accuses him of having adopted a system hostile to tradition and the Scriptures, and composed his account of the Cosmogony with the view of giving currency to his heretical opinions. Either the accuser never read the article which he censures, or he has wilfully misrepresented it; for it affords the fullest contradiction to the charge, as does also the sequent chapter; and he must, therefore, be contented to choose between the demerit of being a slanderer through blundering and reckless ignorance, or through sheer malignity of heart.

Though his share in these publications affords proof of the erudition and ability of Sale, it probably would not alone have been sufficient to preserve his name from oblivion. His claim to be remembered rests principally on his version of the Koran, which appeared in November, 1734, in a quarto volume, and was inscribed to Lord Carteret. The dedicatory does not disgrace himself by descending to that fulsome adulatory style which was then too frequently employed in addressing the great. As a translator, he had the field almost entirely to himself; there being at that time no English translation of the Mohammedan civil and spiritual code, except a bad copy of the despicable one by Du Ryer. His performance was universally and justly approved of, still remains in repute, and is not likely to be superseded by any other of the kind. It may, perhaps, be regretted, that he did not preserve the division into verses, as Savary has since done, instead of connecting them into a continuous narrative. Some of the poetical spirit is unavoidably lost by the change. But this is all that can be objected to him. It is, I believe, admitted, that he is in no common degree faithful to his original; and his numerous notes, and Preliminary Discourse, manifest such a perfect knowledge of Eastern habits, manners,

traditions, and laws, as could have been acquired only by an acute mind, capable of submitting to years of patient toil.

But, though his work passed safely through the ordeal of criticism, it has been made the pretext for a calumny against him. It has been declared, that he puts the Christian religion on the same footing with the Muhammedan; and some charitable persons have even supposed him to have been a disguised professor of the latter. The origin of this slander we may trace back to the strange obliquity of principles, and the blind merciless rage which are characteristic of bigotry. Sale was not one of those who imagine that the end sanctifies the means, and that the best interests of mankind can be advanced by violence, by railing, or by deviating from the laws of truth, in order to blacken an adversary. He enters into the consideration of the character of Mohammed with a calm philosophic spirit; repeatedly censuring his imposture, touching upon his subterfuges and inventions, but doing justice to him on those points on which the pretended prophet is really worthy of praise. The rules which, in his address to the reader, he lays down for the conversion of Mohammedans, are dictated by sound sense and amiable feelings. They are, however, not calculated to satisfy those who think the sword and the fagot to be the only proper instruments for the extirpation of heresy. That he places Islamism on an equality with Christianity is a gross falsehood. "As Mohammed," says he, "gave his Arabs the best religion he could, preferable, at least, to those of the ancient pagan lawgivers, I confess I cannot see why he deserves not equal respect, though not with Moses or Jesus Christ, whose laws came really from heaven, yet with Minos or Numa, notwithstanding the distinction of a learned writer, who seems to think it a greater crime to make use of an imposture to set up a new religion, founded on the acknowledgment of one true God, and to destroy idolatry, than to use the same means to gain reception to rules and regulations for the more orderly practice of heathenism already established." This, and no more, is "the very head and front of his offending;" and from this it would, I think, be difficult to extract any proof of his belief in the divine mission of Mohammed. If the charge brought against him be not groundless, he must have added to his other sins that of being a consummate hypocrite, and that, too, without any obvious necessity; he having been, till the period of his decease, a member of the Society for the Promoting of Christian Knowledge.

In 1736 a society was established for the encouragement of learning. It comprehended many noblemen, and some of the most eminent literary men of that day. Sale was one of the founders of it, and was appointed on the first committee. The meetings were held weekly, and the committee decided upon what works should be printed at the expense of the society, or with its assistance, and what should be the price of them. When the cost of printing was repaid, the property of the work reverted to the author. This establishment did not, I imagine, exist for any length of time. The attention of the public has been recently called to a plan of a similar kind.

Sale did not long survive the carrying of this scheme into effect. He died of a fever, on the 13th of November, 1736, at his house in Surrey-street, Strand, after an illness of only eight days, and was buried at St. Clement Danes. He was under the age of forty when he was thus suddenly snatched from his family, which consisted of a wife and five children. Of his sons, one was educated at New College, Oxford, of which he became Fellow, and he was subsequently elected to a Fellowship in Winchester College. Sale is described as having had "a healthy constitution, and a communicative mind in a comely person." His library was valuable, and contained many rare and beautiful

manuscripts in the Persian, Turkish, Arabic, and other languages; a circumstance which seems to show that poverty, so often the lot of men whose lives are devoted to literary pursuits, was not one of the evils with which he was compelled to encounter.

R. A. DAVENPORT.

[from 1891 version]

## INTRODUCTION

THERE is surely no need to-day to insist on the importance of a close study of the Koran for all who would comprehend the many vital problems connected with the Islamic World; and yet few of us, I imagine, among the many who possess translations of this book have been at pains to read it through. It must, however, be borne in mind that the Koran plays a far greater role among the Muhammadans than does the Bible in Christianity in that it provides not only the canon of their faith, but also the textbook of their ritual and the principles of their Civil Law.

It was the Great Crusades that first brought the West into close touch with Islam, but between the years 1096 and 1270 we only hear of one attempt to make known to Europe the Sacred Book of the Moslems, namely, the Latin version made in 1143, by Robert of Retina (who, Sale tells us, was an Englishman), and Hermann of Dalmatia, on the initiative of Petrus Venerabilis, the Abbot of Clugny, which version was ultimately printed by T. Bibliander in Basel in 1543, nearly a hundred years after the fall of Constantinople.

During the seventeenth and eighteenth centuries, several translations appeared both in Latin and in French, and one of the latter, by Andre du Ryer, was translated into English by Alexander Ross in 1649. But by far the most important work on the Koran was that of Luigi Marracci which was published in Padua in 1698.

George Sale's translation first appeared in November, 1734, in a quarto volume; in 1764 it was first printed in medium octavo, and the reprint of 1825 contained the sketch of Sale's life by Richard Alfred Davenant which has been utilized in the article on Sale in the Dictionary of National Bibliography. The Chandos Classics edition in crown octavo was first issued in 1877.

Soon after the death of the Prophet, early Muhammadan theologians began to discuss, not only the correct reading of the text itself, but also to work out on the basis of first-hand reports the story connected with the revelation of each chapter. As the book at present stands in its original form the chapters are arranged more or less according to their respective length, beginning with the longest; except in the case of the opening chapter, which holds a place by itself, not only in the sacred book of Islam, corresponding as it does in a manner to our Pater Noster, but also in its important ceremonial usages. The presumed order in which the various chapters were revealed is given in the tabular list of Contents, but it may be mentioned that neither Muhammadan theologians, nor, in more recent times, European scholars, are in entire agreement upon the exact chronological position of all the chapters.

It is well for all who study the Koran to realize that the actual text

is never the composition of the Prophet, but is the word of God addressed to the Prophet; and that in quoting the Koran the formula is "He (may he be exalted) said" or some such phrase. The Prophet himself is of course quoted by Muhammadan theologians, but such quotations refer to his traditional sayings known as "Hadis," which have been handed down from mouth to mouth with the strictest regard to genealogical continuity.

It would probably be impossible for any Arabic scholar to produce a translation of the Koran which would defy criticism, but this much may be said of Sale's version: just as, when it first appeared, it had no rival in the field, it may be fairly claimed to-day that it has been superseded by no subsequent translations. Equally remarkable with his translation is the famous Preliminary Discourse which constitutes a tour de force when we consider how little critical work had been done in his day in the field of Islamic research. Practically the only works of first-class importance were Dr. Pocock's *Specimen Historio Arabum*, to which, in his original Address to the Reader, Sale acknowledges his great indebtedness, and Maracci's Koran.

In spite of the vast number of eminent scholars who have worked in the same field since the days of George Sale, his Preliminary Discourse still remains the best Introduction in any European language to the study of the religion promulgated by the Prophet of Arabia; but as Wherry says: "Whilst reading the Preliminary Discourse as a most masterly, and on the whole reliable, presentation of the peculiar doctrines, rites, ceremonies, customs, and institutions of Islam, we recognize the fact that modern research has brought to light many things concerning the history of the ancient Arabs which greatly modify the statements made in the early paragraphs."

For many centuries the acquaintance which the majority of Europeans possessed of Muhammadanism was based almost entirely on distorted reports of fanatical Christians which led to the dissemination of a multitude of gross calumnies. What was good in Muhammadanism was entirely ignored, and what was not good, in the eyes of Europe, was exaggerated or misinterpreted.

It must not, however, be forgotten that the central doctrine preached by Muhammad to his contemporaries in Arabia, who worshipped the Stars; to the Persians, who acknowledged Ormuz and Ahriman; the Indians, who worshipped idols; and the Turks, who had no particular worship, was the unity of God, and that the simplicity of his creed was probably a more potent factor in the spread of Islam than the sword of the Ghazis.

Islam, although seriously affecting the Christian world, brought a spiritual religion to one half of Asia, and it is an amazing circumstance that the Turks, who on several occasions let loose their Central Asian hordes over India, and the Middle East, though irresistible in the onslaught of their arms, were all conquered in their turn by the Faith of Islam, and founded Muhammadan dynasties.

The Mongols of the thirteenth century did their best to wipe out all traces of Islam when they sacked Baghdad, but though the Caliphate was relegated to obscurity in Egypt the newly founded Empires quickly became Muhammadan states, until finally it was a Turk who took the title of Caliph which has been held by the house of Othman ever since.

Thus through all the vicissitudes of thirteen hundred years the Koran has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book as this deserves to be widely read in the West, more especially in these days when space and time have been almost annihilated by modern invention, and when public interest embraces the whole world.

It is difficult to decide to what extent Sale's citations in the notes represent first-hand use of the Arabic commentators, but I fear that the result of a close inquiry only points to very little original research on his part. He says himself in his Address to the Reader: "As I have no opportunity of consulting public libraries, the manuscripts of which I have made use throughout the whole work have been such as I had in my own study, except only the Commentary of Al Baidh<sup>ç</sup>wi" . . . which "belongs to the library of the Dutch Church in Austin Friars."

Now with regard to these manuscripts which Sale had in his "own study" we happen to possess first-hand information, for a list of them was printed by the executor of his will under the following title: "A choice collection of most curious and inestimable manuscripts in the Turkish, Arabic and Persian languages from the library of the late learned and ingenious Mr. George Sale. Which books are now in the possession of Mr. William Hammerton Merchant in Lothbury where they may be seen on Wednesdays and Fridays till either they are sold or sent abroad. N.B. These MSS. are to be sold together and not separately." They were purchased in the first instance by the Rev. Thomas Hunt of Oxford for the Radcliffe Library, and they are now permanently housed in the Bodleian Library.

The British Museum possesses a copy of this list which is drawn up in English and French on opposite pages and comprises eighty-six works in all. The list contains very few Arabic works of first-rate importance, but is rich in Turkish and Persian Histories. What is most significant, however, is the fact that it contains hardly any of the Arabic works and none of the Commentaries which are referred to on every page of Sale's translation of the Koran.

I have therefore been forced to the conclusion that with the exception of Al-Baidh<sup>ç</sup>wi, Sale's sources were all consulted at second hand; and an examination of Marracci's great work makes the whole matter perfectly clear. Sale says of Marracci's translation that it is "generally speaking very exact; but adheres to the Arabic idiom too literally to be easily understood . . . by those who are not versed in the Muhammadan learning. The notes he has added are indeed of great use; but his refutations, which swell the work to a large volume, are of little or none at all, being often unsatisfactory, and sometimes impertinent. The work, however, with all its faults is very valuable, and I should be guilty of ingratitude, did I not acknowledge myself much obliged thereto; but still being in Latin it can be of no use to those who understand not that tongue."

Such is Sale's own confession of his obligation to Marracci--but it does not go nearly far enough. A comparison of the two versions shows that so much had been achieved by Marracci that Sale's work might almost have been performed with a knowledge of Latin alone, as far as regards the quotations from Arabic authors. I do not wish to imply that Sale did not know Arabic, but I do maintain that his work as it stands gives a misleading estimate of his original researches, and that his tribute to Marracci falls far short of his actual indebtedness.

It must be mentioned that Marracci not only reproduced the whole of the Arabic text of the Koran but furthermore gives the original text and the translation of all his quotations from Arabic writers. It is indeed a profoundly learned work and has never received the recognition it deserves. Marracci had at his disposal rich collections of MSS. belonging to the Libraries of Italy. How he learnt his Arabic we do not know. Voltaire says he was never in the East. He was confessor to Pope Innocent XI, and his work which appeared in



Padua in 1698 is dedicated to the Holy Roman Emperor Leopold I. By way of Introduction to his Koran Marracci published a companion folio volume called Prodomus which contains practically all that was known in his day regarding Muhammad and the Religion of Islam.

It may in any case be claimed that the present work presents to the Western student all the essentials of a preliminary study of Islam: for Sale's translation and footnotes will give him as clear an idea as can be obtained, without laborious years of study in Arabic, of what is regarded by so many millions of men from Fez to the Far East as the revealed word of God and the unshakable basis of their faith.

George Sale was born about 1697 and died in 1736. Every biography calls attention to the statement made by Voltaire in his Dictionnaire Philosophique to the effect that Sale spent over twenty years among the Arabs. I think this must have been a lapsus calami on Voltaire's part, because it is unlikely that he would have invented such a story. Sale must also have been well versed in Hebrew, both biblical and post-biblical, as his numerous allusions to Rabbinical writings testify.

Two years after the publication of his great work Sale died in Surrey Street, Strand, his age being then under forty. In 1720 he had been admitted a student of the Inner Temple--son of Samuel Sale, citizen and merchant of London--and the same year the Patriarch of Antioch had sent Solomon Negri (Suleiman Alsadi) to London from Damascus to urge the Society for Promoting Christian Knowledge, then established in the Middle Temple, to issue an Arabic New Testament for the Syrian Christians. It is surmised that Negri was Sale's first instructor in Arabic, though Dadichi, the King's Interpreter, a learned Greek of Aleppo, guided him, we are told, "through the labyrinth of oriental dialects."

Whatever Sale may have known before--and he certainly had the gift of languages--it is on the Society's records that on August 30, 1726, he offered his services as one of the correctors of the Arabic New Testament and soon became the chief worker on it, besides being the Society's solicitor and holding other honorary offices. That translation of the New Testament into Arabic was followed by the translation of the Koran into English.

In this edition the proper names have been left for the most part as in the original, but the reader must understand that in Sale's day there was a freedom in regard to oriental orthography that allowed of many variations. In spite, however, of the want of a scientific system, Sale's transcription is on the whole clear, and far less confusing than those adopted by contemporary Anglo--Indian scholars, who utterly distorted Muhammadan names--including place names in India--by rendering the short a by u and so forth. As a few examples of names spelled in more than one way, the correct modern way being given first, we have Al-Qor'an, Coran, Koran, etc.; Muhammad, Mohammed, Mahomet, etc.; Al-Baidh<sup>h</sup>wi, Al-Beid<sup>h</sup>wi; Muttalib, Motalleb, Motaleb, etc.; Jal<sup>l</sup> ud-Din, Jall<sup>l</sup>o'ddin; Anas, Ans; Khalifa, Caliph, Khalif, etc.

It is only within quite recent times that scholars have troubled to render each letter of the Arabic alphabet by an equivalent and distinct letter of the Roman alphabet--and although no particular system has been universally adopted by European orientalists, every writer has some system by which any reader with a knowledge of Arabic is able to turn back every name into the original script. The chief advantage of any such system is that a distinction is made between the two varieties of s, k, and t, and the presence of the illusive Arabic letter 'ayn is always indicated.

## E. DENISON ROSS.

Sir Edward Denison Ross  
C.I.E., Ph.D., ETC.

[Written apparently sometime after 1877]

TO THE READER.

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I IMAGINE it almost needless either to make an apology for publishing the following translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the Christian religion, or be but ill grounded therein, who can apprehend any danger from so manifest a forgery: and if the religious and civil institutions of foreign nations are worth our knowledge, those of Mohammed, the lawgiver of the Arabians, and founder of an empire which in less than a century spread itself over a greater part of the world than the Romans were ever masters of, must needs be so; whether we consider their extensive obtaining, or our frequent intercourse with those who are governed thereby. I shall not here inquire into the reasons why the law of Mohammed has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone), or by what means it came to be embraced by nations which never felt the force of the Mohammedan arms, and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty and very being of their Khalifs: yet it seems as if there was something more than what is vulgarly imagined in a religion which has made so surprising a progress. But whatever use an impartial version of the Koran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture; none of those who have hitherto undertaken that province, not excepting Dr. Prideaux himself, having succeeded to the satisfaction of the judicious, for want of being complete masters of the controversy. The writers of the Romish communion, in particular, are so far from having done any service in their refutations of Mohammedism, that by endeavouring to defend their idolatry and other superstitions, they have rather contributed to the increase of that aversion which the Mohammedans in general have to the Christian religion, and given them great advantages in the dispute. The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow. In the meantime, if I might presume to lay down rules to be observed by those who attempt the conversion of the Mohammedans, they should be the same which the learned and worthy Bishop Kidder[1] has prescribed for the conversion of the Jews, and which may, mutatis mutandis, be equally applied to the former, notwithstanding the despicable opinion that writer, for want of being better acquainted with them, entertained of those people, judging them scarce fit to be argued with. The first of these rules is, To avoid compulsion; which, though it be not in our power to employ at

present, I hope will not be made use of when it is. The second is, To avoid teaching doctrines against common sense; the Mohammedans not being such fools (whatever we may think of them) as to be gained over in this case. The worshipping of images and the doctrine of transubstantiation are great stumbling-blocks to the Mohammedans, and the Church which teacheth them is very unfit to bring those people over. The third is, To avoid weak arguments: for the Mohammedans are not to be converted with these, or hard words. We must use them with humanity, and dispute against them with arguments that are proper and cogent. It is certain that many Christians, who have written against them, have been very defective this way: many have used arguments that have no force, and advanced propositions that are void of truth. This method is so far from convincing, that it rather serves to harden them. The Mohammedans will be apt to conclude we have little to say, when we urge them with arguments that are trifling or untrue. We do but lose ground when we do this; and instead of gaining them, we expose ourselves and our cause also. We must not give them ill words neither; but must avoid all reproachful language, all that is sarcastical and biting: this never did good from pulpit or press. The softest words will make the deepest impression; and if we think it a fault in them to give ill language, we cannot be excused when we imitate them. The fourth rule is, Not to quit any article of the Christian faith to gain the Mohammedans. It is a fond conceit of the Socinians, that we shall upon their principles be most like to prevail upon the Mohammedans: it is not true in matter of fact. We must not give up any article to gain them: but then the Church of Rome ought to part with many practices and some doctrines. We are not to design to gain the Mohammedans over to a system of dogma, but to the ancient and primitive faith. I believe nobody will deny but that the rules here laid down are just: the latter part of the third, which alone my design has given me occasion to practise, I think so reasonable, that I have not, in speaking of Mohammed or his Koran, allowed myself to use those opprobrious appellations, and unmannerly expressions, which seem to be the strongest arguments of several who have written against them. On the contrary, I have thought myself to treat both with common decency, and even to approve such particulars as seemed to me to deserve approbation: for how criminal soever Mohammed may have been in imposing a false religion on mankind, the praises due to his real virtues ought not to be denied him; nor can I do otherwise than applaud the candour of the pious and learned Spanhemius, who, though he owned him to have been a wicked impostor, yet acknowledged him to have been richly furnished with natural endowments, beautiful in his person, of a subtle wit, agreeable behaviour, showing liberality to the poor, courtesy to every one, fortitude against his enemies, and above all a high reverence for the name of GOD; severe against the perjured, adulterers, murderers, slanderers, prodigals, covetous, false witnesses, &c., a great preacher of patience, charity, mercy, beneficence, gratitude, honouring of parents and superiors, and a frequent celebrator of the divine praises.[2]

[1] In his Demonstr. of the Messias, Part III. chap. 2.

[2] Id certum, naturalibus egregie dotibus instructum Muhammedera, forma praestanti, ingenio calido, moribus facetis, ac prae se ferentem liberalitatem in egenos. comitatem in singulos, fortitudinem in hostes, ac prae caeteris reverentiam divini nominis.--Severus fuit in perjuros, adulteros, homicidas, obtretractores, prodigos, avaros, falsos testes, &c. Magnus idem patientiae, charitatis, misericordiae, beneficentiae, gratitudinis, honoris in parentes ac

superiores praeco, ut et divinarum laudum. Hist. Eccles. Sec. VII. c. 7, lem. 5 and 7.

Of the several translations of the Koran now extant, there is but one which tolerably represents the sense of the original; and that being in Latin, a new version became necessary, at least to an English reader. What Bibliander published for a Latin translation of that book deserves not the name of a translation; the unaccountable liberties therein taken and the numberless faults, both of omission and commission, leaving scarce any resemblance of the original. It was made near six hundred years ago, being finished in 1143, by Robertus Retenensis, an Englishman, with the assistance of Hermannus Dalmata, at the request of Peter, Abbot of Clugny, who paid them well for their pains.

From this Latin version was taken the Italian of Andrea Arrivabene, notwithstanding the pretences in his dedication of its being done immediately from the Arabic;<sup>[3]</sup> wherefore it is no wonder if the transcript be yet more faulty and absurd than the copy.<sup>[4]</sup>

[3] His words are: Questo libro, che gia havevo a commune utilita di molti fatto dal proprio testo Arabo tradurre nella nostra volgar lingua Italiana, &c. And afterwards; Questo e l'Alcorano di Macometto, il quale, come ho gia detto, ho fatto dal suo idioma tradurre, &c.

[4] Vide Jos. Scalig. Epist. 361 et 362; et Selden. de Success. ad Leges Ebraeor. p. 9.

About the end of the fifteenth century, Johannes Andreas, a native of Xativa in the kingdom of Valencia, who from a Mohammedan doctor became a Christian priest, translated not only the Koran, but also its glosses, and the seven books of the Sonna, out of Arabic into the Arragonian tongue, at the command of Martin Garcia<sup>[5]</sup>, Bishop of Barcelona and Inquisitor of Arragon. Whether this translation were ever published or not I am wholly ignorant: but it may be presumed to have been the better done for being the work of one bred up in the Mohammedan religion and learning; though his refutation of that religion, which has had several editions, gives no great idea of his abilities.

[5] J. Andreas, in Praef. ad Tractat. suum de Confusione Sectae Mahometanae.

Some years within the last century, Andrew du Ryer, who had been consul of the French nation in Egypt, and was tolerably skilled in the Turkish and Arabic languages, took the pains to translate the Koran into his own tongue: but his performance, though it be beyond comparison preferable to that of Retenensis, is far from being a just translation; there being mistakes in every page, besides frequent transpositions, omissions, and additions,<sup>[6]</sup> faults unpardonable in a work of this nature. And what renders it still more incomplete is, the want of Notes to explain a vast number of passages, some of which are difficult, and others impossible to be understood, without proper explications, were they translated ever so exactly; which the author is so sensible of that he often refers his reader to the Arabic commentators.

[6] Vide Windet. de Vitæ Functorum statu, Sect. IX.

The English version is no other than a translation of Du Ryer's, and that a very bad one; for Alexander Ross, who did it, being utterly unacquainted with the Arabic, and no great master of the French, has added a number of fresh mistakes of his own to those of Du Ryer; not to mention the meanness of his language, which would make a better book ridiculous.

In 1698, a Latin translation of the Koran, made by Father Lewis Marracci, who had been confessor to Pope Innocent XI., was published at Padua, together with the original text, accompanied by explanatory notes and a refutation. This translation of Marracci's, generally speaking, is very exact; but adheres to the Arabic idiom too literally to be easily understood, unless I am much deceived, by those who are not versed in the Mohammedan learning. The notes he has added are indeed of great use; but his refutations, which swell the work to a large volume, are of little or none at all, being often unsatisfactory, and sometimes impertinent. The work, however, with all its faults, is very valuable, and I should be guilty of ingratitude, did I not acknowledge myself much obliged thereto; but still, being in Latin, it can be of no use to those who understand not that tongue.

Having therefore undertaken a new translation, I have endeavoured to do the original impartial justice; not having, to the best of my knowledge, represented it, in any one instance, either better or worse than it really is. I have thought myself obliged, indeed, in a piece which pretends to be the Word of GOD, to keep somewhat scrupulously close to the text; by which means the language may, in some places, seem to express the Arabic a little too literally to be elegant English: but this, I hope, has not happened often; and I flatter myself that the style I have made use of will not only give a more genuine idea of the original than if I had taken more liberty (which would have been much more for my ease), but will soon become familiar: for we must not expect to read a version of so extraordinary a book with the same ease and pleasure as a modern composition.

In the Notes my view has been briefly to explain the text, and especially the difficult and obscure passages, from the most approved commentators, and that generally in their own words, for whose opinions or expressions, where liable to censure, I am not answerable; my province being only fairly to represent their expositions, and the little I have added of my own, or from European writers, being easily discernible. Where I met with any circumstance which I imagined might be curious or entertaining, I have not failed to produce it.

The Preliminary Discourse will acquaint the reader with the most material particulars proper to be known previously to the entering on the Koran itself, and which could not so conveniently have been thrown into the Notes. And I have taken care, both in the Preliminary Discourse and the Notes, constantly to quote my authorities and the writers to whom I have been beholden; but to none have I been more so than to the learned Dr. Pocock, whose *Specimen Historiæ Arabum* is the most useful and accurate work that has been hitherto published concerning the antiquities of that nation, and ought to be read by every curious inquirer into them.

As I have had no opportunity of consulting public libraries, the manuscripts of which I have made use throughout the whole work have been such as I had in my own study, except only the Commentary of al Beidæwi and the Gospel of

St. Barnabas. The first belongs to the library of the Dutch church in Austin Friars, and for the use of it I have been chiefly indebted to the Reverend Dr. Bolten, one of the ministers of that church: the other was very obligingly lent me by the Reverend Dr. Holme, Rector of Hedley in Hampshire; and I take this opportunity of returning both those gentlemen my thanks for their favours. The merit of al Beid'øwi's commentary will appear from the frequent quotations I have made thence; but of the Gospel of St. Barnabas (which I had not seen when the little I have said of it in the Preliminary Discourse,[7] and the extract I had borrowed from M. de la Monnoye and M. Toland,[8] were printed off), I must beg leave to give some further account.

[7] Sect. IV. p. 58.

[8] In not. ad cap. 3, p. 38

The book is a moderate quarto, in Spanish, written in a very legible hand, but a little damaged towards the latter end. It contains two hundred and twenty-two chapters of unequal length, and four hundred and twenty pages; and is said, in the front, to be translated from the Italian, by an Arragonian Moslem, named Mostafa de Aranda. There is a preface prefixed to it, wherein the discoverer of the original MS., who was a Christian monk, called Fra Marino, tells us that having accidentally met with a writing of Irenaeus (among others), wherein he speaks against St. Paul, alleging, for his authority, the Gospel of St. Barnabas, he became exceeding desirous to find this gospel; and that GOD, of His mercy, having made him very intimate with Pope Sixtus V., one day, as they were together in that Pope's library, his Holiness fell asleep, and he, to employ himself, reaching down a book to read, the first he laid his hand on proved to be the very gospel he wanted: overjoyed at the discovery, he scrupled not to hide his prize in his sleeve, and on the Pope's awaking, took leave of him, carrying with him that celestial treasure, by reading of which he became a convert to Mohammedism.

This Gospel of Barnabas contains a complete history of Jesus Christ from His birth to His ascension; and most of the circumstances in the four real Gospels are to be found therein, but many of them turned, and some artfully enough, to favour the Mohammedan system. From the design of the whole, and the frequent interpolations of stories and passages wherein Mohammed is spoken of and foretold by name, as the messenger of God, and the great prophet who was to perfect the dispensation of Jesus, it appears to be a most barefaced forgery. One particular I observe therein induces me to believe it to have been dressed up by a renegade Christian, slightly instructed in his new religion, and not educated a Mohammedan (unless the fault be imputed to the Spanish, or perhaps the Italian translator, and not to the original compiler); I mean the giving to Mohammed the title of Messiah, and that not once or twice only, but in several places; whereas the title of the Messiah, or, as the Arabs write it, al Masih, i.e., Christ, is appropriated to Jesus in the Koran, and is constantly applied by the Mohammedans to Him, and never to their own prophet. The passages produced from the Italian MS. by M. de la Monnoye are to be seen in this Spanish version almost word for word.

But to return to the following work. Though I have freely censured the former translations of the Koran, I would not therefore be suspected of a design to make my own pass as free from faults: I am very sensible it is not;

and I make no doubt that the few who are able to discern them, and know the difficulty of the undertaking, will give me fair quarter. I likewise flatter myself that they, and all considerate persons, will excuse the delay which has happened in the publication of this work, when they are informed that it was carried on at leisure times only, and amidst the necessary avocations of a troublesome profession.

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THE

PRELIMINARY DISCOURSE

SECTION I.

OF THE ARABS BEFORE MOHAMMED; OR, AS THEY EXPRESS IT, IN THE TIME  
OF IGNORANCE; THEIR HISTORY, RELIGION, LEARNING, AND CUSTOMS

THE Arabs, and the country they inhabit, which themselves call Jezirat al Arab, or the Peninsula of the Arabians, but we Arabia, were so named from Araba, a small territory in the province of Teh<sup>^</sup>çma; to which Yarab the son of Kaht<sup>^</sup>çn, the father of the ancient Arabs, gave his name, and where, some ages after, dwelt Ismael the son of Abraham by Hagar. The Christian writers for several centuries speak of them under the appellation of Saracens; the most certain derivation of which word is from shark, the east, where the descendants of Joctan, the Kaht<sup>^</sup>çn of the Arabs, are placed by Moses, and in which quarter they dwelt in respect to the Jews.

The name of Arabia (used in a more extensive sense) sometimes comprehends all that large tract of land bounded by the river Euphrates, the Persian Gulf, the Sindian, Indian, and Red Seas, and part of the Mediterranean: above two-

thirds of which country, that is, Arabia properly so called, the Arabs have possessed almost from the Flood; and have made themselves masters of the rest, either by settlements or continual incursions; for which reason the Turks and Persians at this day call the whole Arabistân, or the country of the Arabs.

But the limits of Arabia, in its more usual and proper sense, are much narrower, as reaching no farther northward than the Isthmus, which runs from Aila to the head of the Persian Gulf, and the borders of the territory of Cufa; which tract of land the Greeks nearly comprehended under the name of Arabia the Happy. The eastern geographers make Arabia Petraea to belong partly to Egypt, and partly to Shâm or Syria, and the desert Arabia they call the deserts of Syria.

Proper Arabia is by the oriental writers generally divided into five provinces, viz., Yaman, Hejâz, Tehâm, Najd, and Yamâm; to which some add Bahrein, as a sixth, but this province the more exact make part of Irak; others reduce them all to two, Yaman and Hejâz, the last including the three other provinces of Tehâm, Najd, and Yamâm.

The province of Yaman, so called either from its situation to the right hand, or south of the temple of Mecca, or else from the happiness and verdure of its soil, extends itself along the Indian Ocean from Aden to Cape Rasalgat; part of the Red Sea bounds it on the west and south sides, and the province of Hejâz on the north. It is subdivided into several lesser provinces, as Hadramaut, Shihr, Omân, Najrân, &c., of which Shihr alone produces the frankincense. The metropolis of Yaman is Sanaa, a very ancient city, in former times called Ozal, and much celebrated for its delightful situation; but the prince at present resides about five leagues northward from thence, at a place no less pleasant, called Hisn almawâheb, or the Castle of delights.

This country has been famous from all antiquity for the happiness of its climate, its fertility and riches, which induced Alexander the Great, after his return from his Indian expedition, to form a design of conquering it, and fixing there his royal seat; but his death, which happened soon after, prevented the execution of this project. Yet, in reality, great part of the riches which the ancients imagined were the produce of Arabia, came really from the Indies and the coasts of Africa; for the Egyptians, who had engrossed that trade, which was then carried on by way of the Red Sea, to themselves, industriously concealed the truth of the matter, and kept their ports shut to prevent foreigners penetrating into those countries, or receiving any information thence; and this precaution of theirs on the one side, and the deserts, unpassable to strangers, on the other, were the reason why Arabia was so little known to the Greeks and Romans. The delightfulness and plenty of Yaman are owing to its mountains; for all that part which lies along the Red Sea is a dry, barren desert, in some places ten or twelve leagues over, but in return bounded by those mountains, which being well watered, enjoy an almost continual spring, and, besides coffee, the peculiar produce of this country, yield great plenty and variety of fruits, and in particular excellent corn, grapes, and spices. There are no rivers of note in this country, for the streams which at certain times of the year descend from the mountains, seldom reach the sea, being for the most part drunk up and lost in the burning sands of that coast.

The soil of the other provinces is much more barren than that of Yaman; the greater part of their territories being covered with dry sands, or rising into rocks, interspersed here and there with some fruitful spots, which receive their greatest advantages from their water and palm trees.

The province of Hejâz, so named because it divides Najd from Tehâm, is

bounded on the south by Yaman and Teh̄ma, on the west by the Red Sea, on the north by the deserts of Syria, and on the east by the province of Najd. This province is famous for its two chief cities, Mecca and Medina, one of which is celebrated for its temple, and having given birth to Mohammed; and the other for being the place of his residence for the last ten years of his life, and of his interment.

Mecca, sometimes also called Becca, which words are synonymous, and signify a place of great concourse, is certainly one of the most ancient cities of the world: it is by some thought to be the Mesa of the scripture, a name not unknown to the Arabians, and supposed to be taken from one of Ismael's sons. It is seated in a stony and barren valley, surrounded on all sides with mountains. The length of Mecca from south to north is about two miles, and its breadth from the foot of the mountain Ajjad, to the top of another called Koaikān, about a mile. In the midst of this space stands the city, built of stone cut from the neighbouring mountains. There being no springs at Mecca, at least none but what are bitter and unfit to drink, except only the well Zemzem, the water of which, though far the best, yet cannot be drank of any continuance, being brackish, and causing eruptions in those who drink plentifully of it, the inhabitants are obliged to use rain-water which they catch in cisterns. But this not being sufficient, several attempts were made to bring water thither from other places by aqueducts; and particularly about Mohammed's time, Zobair, one of the principal men of the tribe of Koreish, endeavoured at a great expense to supply the city with water from Mount Arafat, but without success; yet this was effected not many years ago, being begun at the charge of a wife of Solim̄n the Turkish emperor. But long before this, another aqueduct had been made from a spring at a considerable distance, which was, after several years' labour, finished by the Khalif al Moktader.

The soil about Mecca is so very barren as to produce no fruits but what are common in the deserts, though the prince or Sharif has a garden well planted at his castle of Marbaa, about three miles westward from the city, where he usually resides. Having therefore no corn or grain of their own growth, they are obliged to fetch it from other places; and Hashem, Mohammed's great-grandfather, then prince of his tribe, the more effectually to supply them with provisions, appointed two caravans to set out yearly for that purpose, the one in summer, and the other in winter: these caravans of purveyors are mentioned in the Koran. The provisions brought by them were distributed also twice a year, viz., in the month of Rajeb, and at the arrival of the pilgrims. They are supplied with dates in great plenty from the adjacent country, and with grapes from Tayef, about sixty miles distant, very few growing at Mecca. The inhabitants of this city are generally very rich, being considerable gainers by the prodigious concourse of people of almost all nations at the yearly pilgrimage, at which time there is a great fair or mart for all kinds of merchandise. They have also great numbers of cattle, and particularly of camels: however, the poorer sort cannot but live very indifferently in a place where almost every necessary of life must be purchased with money. Notwithstanding this great sterility near Mecca, yet you are no sooner out of its territory than you meet on all sides with plenty of good springs and streams of running water, with a great many gardens and cultivated lands.

The temple of Mecca, and the reputed holiness of this territory, will be treated of in a more proper place.

Medina, which till Mohammed's retreat thither was called Yathreb, is a walled city about half as big as Mecca, built in a plain, salt in many places, yet tolerably fruitful, particularly in dates, but more especially near the mountains,

two of which, Ohod on the north, and Air on the south, are about two leagues distant. Here lies Mohammed interred in a magnificent building, covered with a cupola, and adjoining to the east side of the great temple, which is built in the midst of the city.

The province of Teh<sup>^</sup>çma was so named from the vehement heat of its sandy soil, and is also called Gaur from its low situation; it is bounded on the west by the Red Sea, and on the other sides by Hej<sup>^</sup>çz and Yaman, extending almost from Mecca to Aden.

The province of Najd, which word signifies a rising country, lies between those of Yam<sup>^</sup>çma, Yaman, and Hej<sup>^</sup>çz, and is bounded on the east by Irak.

The province of Yam<sup>^</sup>çma, also called Arud from its oblique situation, in respect of Yaman, is surrounded by the provinces of Najd, Teh<sup>^</sup>çma, Bahrein, Om<sup>^</sup>çn, Shihr, Hadramaut, and Saba. The chief city is Yam<sup>^</sup>çma, which gives name to the province: it was anciently called Jaw, and is particularly famous for being the residence of Mohammed's competitor, the false prophet Moseilama.

The Arabians, the inhabitants of this spacious country, which they have possessed from the most remote antiquity, are distinguished by their own writers into two classes, viz., the old lost Arabians, and the present.

The former were very numerous, and divided into several tribes, which are now all destroyed, or else lost and swallowed up among the other tribes, nor are any certain memoirs or records extant concerning them; though the memory of some very remarkable events and the catastrophe of some tribes have been preserved by tradition, and since confirmed by the authority of the Koran.

The most famous tribes amongst these ancient Arabians were Ad, Thamud, Tasm, Jadis, the former Jorham, and Amalek.

The tribe of Ad were descended from Ad, the son of Aws, the son of Aram, the son of Sem, the son of Noah, who, after the confusion of tongues, settled in al Ahk<sup>^</sup>çf, or the winding sands in the province of Hadramaut, where his posterity greatly multiplied. Their first king was Shed<sup>^</sup>çd the son of Ad, of whom the eastern writers deliver many fabulous things, particularly that he finished the magnificent city his father had begun, wherein he built a fine palace, adorned with delicious gardens, to embellish which he spared neither cost nor labour, proposing thereby to create in his subjects a superstitious veneration of himself as a god. This garden or paradise was called the garden of Irem, and is mentioned in the Koran, and often alluded to by the oriental writers. The city, they tell us, is still standing in the deserts of Aden, being preserved by providence as a monument of divine justice, though it be invisible, unless very rarely, when GOD permits it to be seen, a favour one Colabah pretended to have received in the reign of the Khalif Mo<sup>^</sup>çwiyah, who sending for him to know the truth of the matter, Colabah related his whole adventure; that as he was seeking a camel he had lost, he found himself on a sudden at the gates of this city, and entering it saw not one inhabitant, at which, being terrified, he stayed no longer than to take with him some fine stones which he showed the Khalif.

The descendants of Ad in process of time falling from the worship of the true God into idolatry, GOD sent the prophet Hud (who is generally agreed to be Heber) to preach to and reclaim them. But they refusing to acknowledge his mission, or to obey him, GOD sent a hot and suffocating wind, which blew seven nights and eight days together, and entering at their nostrils passed through their bodies. and destroyed them all, a very few only excepted, who had believed in Hud and retired with him to another place. That prophet afterwards returned into Hadramaut, and was buried near Hasec, where there is a small town now standing called Kabr Hud, or the sepulchre of Hud. Before

the Adites were thus severely punished, GOD, to humble them, and incline them to hearken to the preaching of his prophet, afflicted them with a drought for four years, so that all their cattle perished, and themselves were very near it; upon which they sent Lokm̂çn (different from one of the same name who lived in David's time) with sixty others to Mecca to beg rain, which they not obtaining, Lokm̂çn with some of his company stayed at Mecca, and thereby escaped destruction, giving rise to a tribe called the latter Ad, who were afterward changed into monkeys.

Some commentators on the Koran tell us these old Adites were of prodigious stature, the largest being 100 cubits high, and the least 60; which extraordinary size they pretend to prove by the testimony of the Koran.

The tribe of Thamud were the posterity of Thamud the son of Gather the son of Aram, who falling into idolatry, the prophet Ŝçleh was sent to bring them back to the worship of the true GOD. This prophet lived between the time of Hud and of Abraham, and therefore cannot be the same with the patriarch Ŝçleh, as Mr. d'Herbelot imagines. The learned Bochart with more probability takes him to be Phaleg. A small number of the people of Thamud hearkened to the remonstrances of Ŝçleh, but the rest requiring, as a proof of his mission, that he should cause a she-camel big with young to come out of a rock in their presence, he accordingly obtained it of GOD, and the camel was immediately delivered of a young one ready weaned; but they, instead of believing, cut the hamstrings of the camel and killed her; at which act of impiety GOD, being highly displeased, three days after struck them dead in their houses by an earthquake and a terrible noise from heaven, which, some say, was the voice of Gabriel the archangel crying aloud, "Die, all of you." Ŝçleh, with those who were reformed by him, were saved from this destruction; the prophet going into Palestine, and from thence to Mecca, where he ended his days.

This tribe first dwelt in Yaman, but being expelled thence by Hamyar the son of Ŝçba, they settled in the territory of Hejr in the province of Heĵçz, where their habitations cut out of the rocks, mentioned in the Koran, are still to be seen, and also the crack of the rock whence the camel issued, which, as an eyewitness hath declared, is 60 cubits wide. These houses of the Thamudites being of the ordinary proportion, are used as an argument to convince those of a mistake who who this people to have been of a gigantic stature.

The tragical destructions of these two potent tribes are often insisted on in the Koran, as instances of GOD'S judgment on obstinate unbelievers.

The tribe of Tasm were the posterity of Lud the son of Sem, and Jadis of the descendants of Jether. These two tribes dwelt promiscuously together under the government of Tasm, till a certain tyrant made a law that no maid of the tribe of Jadis should marry unless first deflowered by him; which the Jadisians not enduring, formed a conspiracy, and inviting the king and chiefs of Tasm to an entertainment, privately hid their swords in the sand, and in the midst of their mirth fell on them and slew them all, and extirpated the greatest part of that tribe; however, the few who escaped obtaining aid of the king of Yaman, then (as is said) Dhu Habsĥçn Ebn Akr̂çn, assaulted the Jadis and utterly destroyed them, there being scarce any mention made from that time of either of these tribes.

The former tribe of Jorham (whose ancestor some pretend was one of the eighty persons saved in the ark of Noah, according to a Mohammedan tradition) was contemporary with Ad, and utterly perished. The tribe of Amalek were descended from Amalek the son of Eliphaz the son of Esau, though some of the oriental authors say Amalek was the son of Ham the son of Noah, and others

the son of Azd the son of Sem. The posterity of this person rendered themselves very powerful, and before the time of Joseph conquered the lower Egypt under their king Walid, the first who took the name of Pharaoh, as the eastern writers tell us; seeming by these Amalekites to mean the same people which the Egyptian histories call Phoenician shepherds. But after they had possessed the throne of Egypt for some descents, they were expelled by the natives, and at length totally destroyed by the Israelites.

The present Arabians, according to their own historians, are sprung from two stocks, Kaht̂çn, the same with Joctan the son of Eber, and Adn̂çn descended in a direct line from Ismael the son of Abraham and Hagar; the posterity of the former they call al Arab al Ariba, i.e., the genuine or pure Arabs, and those of the latter al Arab al mostareba, i.e., naturalized or insidious Arabs, though some reckon the ancient lost tribes to have been the only pure Arabians, and therefore call the posterity of Kaht̂çn also Mutareba, which word likewise signifies insidious Arabs, though in a nearer degree than Mostareba; the descendants of Ismael being the more distant graff.

The posterity of Ismael have no claim to be admitted as pure Arabs, their ancestor being by origin and language an Hebrew; but having made an alliance with the Jorhamites, by marrying a daughter of Modad, and accustomed himself to their manner of living and language, his descendants became blended with them into one nation. The uncertainty of the descents between Ismael and Adn̂çn is the reason why they seldom trace their genealogies higher than the latter, whom they acknowledge as father of their tribes, the descents from him downwards being pretty certain and uncontroverted.

The genealogy of these tribes being of great use to illustrate the Arabian history, I have taken the pains to form a genealogical table from their most approved authors, to which I refer the curious.

Besides these tribes of Arabs mentioned by their own authors, who were all descended from the race of Sem, others of them were the posterity of Ham by his son Cush, which name is in scripture constantly given to the Arabs and their country, though our version renders it Ethiopia; but strictly speaking, the Cushites did not inhabit Arabia properly so called, but the banks of the Euphrates and the Persian Gulf, whither they came from Chuzest̂çn or Susiana, the original settlement of their father. They might probably mix themselves in process of time with the Arabs of the other race, but the eastern writers take little or no notice of them.

The Arabians were for some centuries under the government of the descendants of K̂çhtan; Yarab, one of his sons, founding the kingdom of Yaman, and Jorham, another of them, that of Heĵçz.

The province of Yaman, or the better part of it, particularly the provinces of Saba and Hadramaut, was governed by princes of the tribe of Hamyar, though at length the kingdom was translated to the descendants of Caĥçn, his brother, who yet retained the title of king of Hamyar, and had all of them the general title of Tobba, which signifies successor, and was affected to this race of princes, as that of Caesar was to the Roman emperors, and Khalif to the successors of Mohammed. There were several lesser princes who reigned in other parts of Yaman, and were mostly, if not altogether, subject to the king of Hamyar, whom they called the great king, but of these history has recorded nothing remarkable or that may be depended upon.

The first great calamity that befell the tribes settled in Yaman was the inundation of Aram, which happened soon after the time of Alexander the Great, and is famous in the Arabian history. No less than eight tribes were forced to abandon their dwellings upon this occasion, some of which gave rise to the

two kingdoms of Ghassân and Hira. And this was probably the time of the migration of those tribes or colonies which were led into Mesopotamia by three chiefs, Becr, Modar, and Rabia, from whom the three provinces of that country are still named Diyar Becr, Diyar Modar, and Diyar Rabia. Abdshems, surnamed Saba, having built the city from him called Saba, and afterwards Mareb, made a vast mound, or dam, to serve as a basin or reservoir to receive the water which came down from the mountains, not only for the use of the inhabitants, and watering their lands, but also to keep the country they had subjected in greater awe by being masters of the water. This building stood like a mountain above their city, and was by them esteemed so strong that they were in no apprehension of its ever failing. The water rose to the height of almost twenty fathoms, and was kept in on every side by a work so solid, that many of the inhabitants had their houses built upon it. Every family had a certain portion of this water, distributed by aqueducts. But at length, GOD, being highly displeased at their great pride and insolence, and resolving to humble and disperse them, sent a mighty flood, which broke down the mound by night while the inhabitants were asleep, and carried away the whole city, with the neighbouring towns and people.

The tribes which remained in Yaman after this terrible devastation still continued under the obedience of the former princes, till about seventy years before Mohammed, when the king of Ethiopia sent over forces to assist the Christians of Yaman against the cruel persecution of their king, Dhu Nowâs, a bigoted Jew, whom they drove to that extremity that he forced his horse into the sea, and so lost his life and crown, after which the country was governed by four Ethiopian princes successively, till Selif, the son of Dhu Yazan, of the tribe of Hamyar, obtaining succours from Khosru Anushirwân, king of Persia, which had been denied him by the emperor Heraclius, recovered the throne and drove out the Ethiopians, but was himself slain by some of them who were left behind. The Persians appointed the succeeding princes till Yaman fell into the hands of Mohammed, to whom Bazan, or rather Badhân, the last of them, submitted, and embraced this new religion.

This kingdom of the Hamyarites is said to have lasted 2,020 years, or as others say above 3,000; the length of the reign of each prince being very uncertain.

It has been already observed that two kingdoms were founded by those who left their country on occasion of the inundation of Aram: they were both out of the proper limits of Arabia. One of them was the kingdom of Ghassân. The founders of this kingdom were of the tribe of Azd, who, settling in Syria Damascena near a water called Ghassân, thence took their name, and drove out (the Dajaamian Arabs of the tribe of Salih, who before possessed the country; where they maintained their kingdom 400 years, as others say 600, or as Abulfeda more exactly computes, 616. Five of these princes were named Hârreth, which the Greeks write Aretas: and one of them it was whose governor ordered the gates of Damascus to be watched to take St. Paul. This tribe were Christians, their last king being Jabalah the son of al Ayham, who on the Arabs' successes in Syria professed Mohammedism under the Khalif Omar; but receiving a disgust from him, returned to his former faith, and retired to Constantinople.

The other kingdom was that of Hira, which was founded by Malec, of the descendants of Cahlân in Chaldea or Irâk; but after three descents the throne came by marriage to the Lakhmians, called also the Mondars (the general name of those princes), who preserved their dominion, notwithstanding some small interruption by the Persians, till the Khalifat of Abubecr, when al Mondar al



Maghrur, the last of them, lost his life and crown by the arms of Khaled Ebn al Walid. This kingdom lasted 622 years eight months. Its princes were under the protection of the kings of Persia, whose lieutenants they were over the Arabs of Irâk, as the kings of Ghassân were for the Roman emperors over those of Syria.

Jorham the son of Kahtân reigned in Hejâz, where his posterity kept the throne till the time of Ismael; but on his marrying the daughter of Modad, by whom he had twelve sons, Kidar, one of them, had the crown resigned to him by his uncles the Jorhamites, though others say the descendants of Ismael expelled that tribe, who retiring to Johainah, were, after various fortune, at last all destroyed by an inundation.

Of the kings of Hamyar, Hira, Ghassân, and Jorham, Dr. Pocock has given us catalogues tolerably exact, to which I refer the curious.

After the expulsion of the Jorhamites, the government of Hejâz seems not to have continued for many centuries in the hands of one prince, but to have been divided among the heads of tribes, almost in the same manner as the Arabs of the desert are governed at this day. At Mecca an aristocracy prevailed, where the chief management of affairs till the time of Mohammed was in the tribe of Koreish, especially after they had gotten the custody of the Caaba from the tribe of Khozâh.

Besides the kingdoms which have been taken notice of, there were some other tribes which in latter times had princes of their own, and formed states of lesser note, particularly the tribe of Kenda: but as I am not writing a just history of the Arabs, and an account of them would be of no great use to my present purpose, I shall waive any further mention of them.

After the time of Mohammed, Arabia was for about three centuries under the Khalifs his successors. But in the year 325 of the Hejra, great part of that country was in the hands of the Karmatians, a new sect who had committed great outrages and disorders even in Mecca, and to whom the Khalifs were obliged to pay tribute, that the pilgrimage thither might be performed: of this sect I may have occasion to speak in another place. Afterwards Yaman was governed by the house of Thabateba, descended from Ali the son-in-law of Mohammed, whose sovereignty in Arabia some place so high as the time of Charlemagne. However, it was the posterity of Ali, or pretenders to be such, who reigned in Yaman and Egypt so early as the tenth century. The present reigning family in Yaman is probably that of Ayub, a branch of which reigned there in the thirteenth century, and took the title of Khalif and Imâm, which they still retain. They are not possessed of the whole province of Yaman, there being several other independent kingdoms there, particularly that of Fartach. The crown of Yaman descends not regularly from father to son, but the prince of the blood royal who is most in favour with the great ones, or has the strongest interest, generally succeeds.

The governors of Mecca and Medina, who have always been of the race of Mohammed, also threw off their subjection to the Khalifs, since which time four principal families, all descended from Hassan the son of Ali, have reigned there under the title of Sharif, which signifies noble, as they reckon themselves to be on account of their descent. These are Banu Kâder, Banu Musa Thani, Banu Hashem, and Banu Kitâda; which last family now is, or lately was, in the throne of Mecca, where they have reigned above 500 years. The reigning family at Medina are the Banu Hashem, who also reigned at Mecca before those of Kitâda.

The kings of Yaman, as well as the princes of Mecca and Medina, are absolutely independent and not at all subject to the Turk, as some late

authors have imagined. These princes often making cruel wars among themselves, gave an opportunity to Selim I. and his son Solim<sup>o</sup>n, to make themselves masters of the coasts of Arabia on the Red Sea, and of part of Yaman, by means of a fleet built at Sues: but their successors have not been able to maintain their conquests; for, except the port of Jodda, where they have a Basha whose authority is very small, they possess nothing considerable in Arabia.

Thus have the Arabs preserved their liberty, of which few nations can produce so ancient monuments, with very little interruption, from the very Deluge; for though very great armies have been sent against them, all attempts to subdue them were unsuccessful. The Assyrian or Median empires never got footing among them. The Persian monarchs, though they were their friends, and so far respected by them as to have an annual present of frankincense, yet could never make them tributary; and were so far from being their masters, that Cambyses, on his expedition against Egypt, was obliged to ask their leave to pass through their territories; and when Alexander had subdued that mighty empire, yet the Arabians had so little apprehension of him, that they alone, of all the neighbouring nations, sent no ambassadors to him, either first or last; which, with a desire of possessing so rich a country, made him form a design against it, and had he not died before he could put it in execution, this people might possibly have convinced him that he was not invincible: and I do not find that any of his successors, either in Asia or Egypt, ever made any attempt against them. The Romans never conquered any part of Arabia properly so called; the most they did was to make some tribes in Syria tributary to them, as Pompey did one commanded by Sampsiceramus or Shams'alker<sup>o</sup>m, who reigned at Hems or Emesa; but none of the Romans, or any other nations that we know of, ever penetrated so far into Arabia as Alius Gallus under Augustus Caesar; yet he was so far from subduing it, as some authors pretend, that he was soon obliged to return without effecting anything considerable, having lost the best part of his army by sickness and other accidents. This ill success probably discouraged the Romans from attacking them any more; for Trajan, notwithstanding the flatteries of the historians and orators of his time, and the medals struck by him, did not subdue the Arabs; the province of Arabia, which it is said he added to the Roman empire, scarce reaching farther than Arabia Petraea, or the very skirts of the country. And we are told by one author, that this prince, marching against the Agarens who had revolted, met with such a reception that he was obliged to return without doing anything.

The religion of the Arabs before Mohammed, which they call the state of ignorance, in opposition to the knowledge of GOD'S true worship revealed to them by their prophet, was chiefly gross idolatry; the Sabian religion having almost overrun the whole nation, though there were also great numbers of Christians, Jews, and Magians among them.

I shall not here transcribe what Dr. Prideaux has written of the original of the Sabian religion; but instead thereof insert a brief account of the tenets and worship of that sect. They do not only believe one GOD, but produce many strong arguments for His unity, though they also pay an adoration to the stars, or the angels and intelligences which they suppose reside in them, and govern the world under the Supreme Deity. They endeavour to perfect themselves in the four intellectual virtues, and believe the souls of the wicked men will be punished for nine thousand ages, but will afterwards be received to mercy. They are obliged to pray three times a day; the first, half an hour or less before sunrise, ordering it so that they may, just as the sun rises, finish eight adorations, each containing three prostrations; the

second prayer they end at noon, when the sun begins to decline, in saying which they perform five such adorations as the former: and in the same they do the third time, ending just as the sun sets. They fast three times a year, the first time thirty days, the next nine days, and the last seven. They offer many sacrifices, but eat no part of them, burning them all. They abstain from beans, garlic, and some other pulse and vegetables. As to the Sabian Kebla, or part to which they turn their faces in praying, authors greatly differ; one will have it to be the north, another the south, a third Mecca, and a fourth the star to which they pay their devotions: and perhaps there may be some variety in their practice in this respect. They go on pilgrimage to a place near the city of Harran in Mesopotamia, where great numbers of them dwell, and they have also a great respect for the temple of Mecca, and the pyramids of Egypt; fancying these last to be the sepulchres of Seth, and of Enoch and Sabi his two sons, whom they look on as the first propagators of their religion; at these structures they sacrifice a cock and a black calf, and offer up incense. Besides the book of Psalms, the only true scripture they read, they have other books which they esteem equally sacred, particularly one in the Chaldee tongue which they call the book of Seth, and is full of moral discourses. This sect say they took the name of Sabians from the above-mentioned Sabi, though it seems rather to be derived from Saba, or the host of heaven, which they worship. Travellers commonly call them Christians of St. John the Baptist, whose disciples also they pretend to be, using a kind of baptism, which is the greatest mark they bear of Christianity. This is one of the religions, the practice of which Mohammed tolerated (on paying tribute), and the professors of it are often included in that expression of the Koran, "those to whom the scriptures have been given," or literally, the people of the book.

The idolatry of the Arabs then, as Sabians, chiefly consisted in worshipping the fixed stars and planets, and the angels and their images, which they honoured as inferior deities, and whose intercession they begged, as their mediators with GOD. For the Arabs acknowledged one supreme GOD, the Creator and LORD of the universe, whom they called Allah Ta'ala, the most high GOD; and their other deities, who were subordinate to him, they called simply al Ilahat, i.e., the goddesses; which words the Grecians not understanding, and it being their constant custom to resolve the religion of every other nation into their own, and find out gods of their to match the others', they pretend that the Arabs worshipped only two deities, Orotalt and Alilat, as those names are corruptly written, whom they will have to be the same with Bacchus and Urania; pitching on the former as one of the greatest of their own gods, and educated in Arabia, and on the other, because of the veneration shown by the Arabs to the stars.

That they acknowledged one supreme GOD, appears, to omit other proof, from their usual form of addressing themselves to him, which was this, "I dedicate myself to thy service, O GOD! Thou hast no companion, except thy companion of whom thou art absolute master, and of whatever is his." So that they supposed the idols not to be sui juris, though they offered sacrifices and other offerings to them, as well as to GOD, who was also often put off with the least portion, as Mohammed upbraids them. Thus when they planted fruit trees, or sowed a field, they divided it by a line into two parts, setting one apart for their idols, and the other for GOD; if any of the fruits happened to fall from the idol's part into GOD'S, they made restitution; but if from GOD'S part into the idol's, they made no restitution. So when they watered the idol's grounds, if the water broke over the channels made for that purpose, and ran on GOD'S part, they damned it up again; but if the contrary, they let it run

on, saying, they wanted what was GOD'S, but he wanted nothing. In the same manner, if the offering designed for GOD happened to be better than that designed for the idol, they made an exchange, but not otherwise.

It was from this gross idolatry, or the worship of inferior deities, or companions of GOD, as the Arabs continue to call them, that Mohammed reclaimed his countrymen, establishing the sole worship of the true GOD among them; so that how much soever the Mohammedans are to blame in other points, they are far from being idolaters, as some ignorant writers have pretended.

The worship of the stars the Arabs might easily be led into, from their observing the changes of weather to happen at the rising and setting of certain of them, which after a long course of experience induced them to ascribe a divine power to those stars, and to think themselves indebted to them for their rains, a very great benefit and refreshment to their parched country: this superstition the Koran particularly takes notice of.

The ancient Arabians and Indians, between which two nations was a great conformity of religions, had seven celebrated temples, dedicated to the seven planets; one of which in particular, called Beit Ghomd'çn, was built in Sanaa, the metropolis of Yaman, by Dahac, to the honour of al Zoharah or the planet Venus, and was demolished by the Khalif Othman; by whose murder was fulfilled the prophetic inscription set, as is reported, over this temple, viz., "Ghomd'çn, he who destroyeth thee shall be slain. The temple of Mecca is also said to have been consecrated to Zohal, or Saturn.

Though these deities were generally revered by the whole nation, yet each tribe chose some one as the more peculiar object of their worship.

Thus as to the stars and planets, the tribe of Hamyar chiefly worshipped the sun; Misam, al Debar'çn, or the Bull's-eye; Lakhm and Jod'çm, al Moshtari, or Jupiter; Tay, Sohail, or Canopus; Kais, Sirius, or the Dog-star; and Asad, Ot'çred, or Mercury. Among the worshippers of Sirius, one Abu Cabsha was very famous; some will have him to be the same with Waheb, Mohammed's grandfather by the mother, but others say he was of the tribe of Khoz'çah. This man used his utmost endeavours to persuade the Koreish to leave their images and worship this star; for which reason Mohammed, who endeavoured also to make them leave their images, was by them nicknamed the son of Abu Cabsha. The worship of this star is particularly hinted at in the Koran.

Of the angels or intelligences which they worshipped, the Koran, makes mention only of three, which were worshipped under female names; Allat, al Uzza, and Manah. These were by them called goddesses, and the daughters of GOD; an appellation they gave not only to the angels, but also to their images, which they either believed to be inspired with life by GOD, or else to become the tabernacles of the angels, and to be animated by them; and they gave them divine worship, because they imagined they interceded for them with GOD.

All'çt was the idol of the tribe of Thakif who dwelt at Tayef, and had a temple consecrated to her in a place called Nakhlah. This idol al Mogheirah destroyed by Mohammed's order, who sent him and Abu Sofi'çn on that commission in the ninth year of the Hejra. The inhabitants of Tayef, especially the women, bitterly lamented the loss of this their deity, which they were so fond of, that they begged of Mohammed as a condition of peace, that it might not be destroyed for three years, and not obtaining that, asked only a month's respite; but he absolutely denied it. There are several derivations of this word which the curious may learn from Dr. Pocock: it seems most probably to be derived from the same root with Allah, to which it may be a feminine, and will then signify the goddess.

Al Uzza, as some affirm, was the idol of the tribes of Koreish and Kenʿānah, and part of the tribe of Salim: others tell us it was a tree called the Egyptian thorn, or acacia, worshipped by the tribe of Ghatfʿān, first consecrated by one Dhʿālem, who built a chapel over it, called Boss, so contrived as to give a sound when any person entered. Khʿāled Ebn Walid being sent by Mohammed in the eighth year of the Hejra to destroy this idol, demolished the chapel, and cutting down this tree or image, burnt it: he also slew the priestess, who ran out with her hair dishevelled, and her hands on her head as a suppliant. Yet the author who relates this, in another place says, the chapel was pulled down, and Dhʿālem himself killed by one Zohair, because he consecrated this chapel with design to draw the pilgrims thither from Mecca, and lessen the reputation of the Caaba. The name of this deity is derived from the root azza, and signifies the most mighty.

Manah was the object of worship of the tribes of Hodhail and Khazʿāh, who dwelt between Mecca and Medina, and, as some say, of the tribes of Aws, Khazraj, and Thakif also. This idol was a large stone, demolished by one Saad, in the eighth year of the Hejra, a year so fatal to the idols of Arabia. The name seems derived from mana, to flow, from the flowing of the blood of the victims sacrificed to the deity; whence the valley of Mina, near Mecca, had also its name, where the pilgrims at this day slay their sacrifices.

Before we proceed to the other idols, let us take notice of five more, which with the former three are all the Koran mentions by name, and they are Wadd, Sawʿ, Yaghuth, Yauk, and Nasr. These are said to have been antediluvian idols, which Noah preached against, and were afterwards taken by the Arabs for gods, having been men of great merit and piety in their time, whose statues they revered at first with a civil honour only, which in process of time became heightened to a divine worship.

Wadd was supposed to be the heaven, and was worshipped under the form of a man by the tribe of Calb in Daumat al Jandal.

Sawʿ was adored under the shape of a woman by the tribe of Hamadan, or, as others write, of Hodhail in Rohat. This idol lying under water for some time after the Deluge, was at length, it is said, discovered by the devil, and was worshipped by those of Hodhail, who instituted pilgrimages to it.

Yaghuth was an idol in the shape of a lion, and was the deity of the tribe of Madhaj and others who dwelt in Yaman. Its name seems to be derived from ghatha, which signifies to help.

Yauk was worshipped by the tribe of Morʿd, or, according to others, by that of Hamadan, under the figure of a horse. It is said he was a man of great piety, and his death much regretted; whereupon the devil appeared to his friends in a human form, and undertaking to represent him to the life, persuaded them, by way of comfort, to place his effigies in their temples, that they might have it in view when at their devotions. This was done, and seven others of extraordinary merit had the same honours shown them, till at length their posterity made idols of them in earnest. The name Yauk probably comes from the verb ʿaka, to prevent or avert.

Nasr was a deity adored by the tribe of Hamyar, or at Dhu'l Khalaah in their territories, under the image of an eagle, which the name signifies.

There are, or were, two statues at Bamiyʿān, a city of Cabul in the Indies, 50 cubits high, which some writers suppose to be the same with Yaghuth and Yauk, or else with Manah and Allʿt; and they also speak of a third standing near the others, but something less, in the shape of an old woman, called Nesrem or Nesr. These statues were hollow within, for the secret giving of oracles; but they seem to have been different from the Arabian idols. There was also an

idol at Sumenat in the Indies, called L<sup>^</sup>çt or al L<sup>^</sup>çt, whose statue was 50 fathoms high, of a single stone, and placed in the midst of a temple supported by 56 pillars of massy gold: this idol Mahmud Ebn Sebeckteghin, who conquered that part of India, broke to pieces with his own hands.

Besides the idols we have mentioned, the Arabs also worshipped great numbers of others, which would take up too much time to have distinct accounts given of them; and not being named in the Koran, are not so much to our present purpose: for besides that every housekeeper had his household god or gods, which he last took leave of and first saluted at his going abroad and returning home, there were no less than 360 idols, equalling in number the days of their year, in and about the Caaba of Mecca; the chief of whom was Hobal, brought from Belka in Syria into Arabia by Amru Ebn Lohai, pretending it would procure them rain when they wanted it. It was the statue of a man, made of agate, which having by some accident lost a hand, the Koreish repaired it with one of gold: he held in his hand seven arrows without heads or feathers, such as the Arabs used in divination. This idol is supposed to have been the same with the image of Abraham, found and destroyed by Mohammed in the Caaba, on his entering it, in the eighth year of the Hejra, when he took Mecca, and surrounded with a great number of angels and prophets, as inferior deities; among whom, as some say, was Ismael, with divining arrows in his hand also.

As<sup>^</sup>çf and Nayelah, the former the image of a man, the latter of a woman, were also two idols brought with Hobal from Syria, and placed the one on Mount Saf<sup>^</sup>ç, and the other on Mount Merwa. They tell us As<sup>^</sup>çf was the son of Amru, and Nayelah the daughter of Sah<sup>^</sup>çl, both of the tribe of Jorham, who committing whoredom together in the Caaba, were by GOD converted into stone, and afterwards worshipped by the Koreish, and so much revered by them, that though this superstition was condemned by Mohammed, yet he was forced to allow them to visit those mountains as monuments of divine justice.

I shall mention but one idol more of this nation, and that was a lump of dough worshipped by the tribe of Hanifa, who used it with more respect than the Papists do theirs, presuming not to eat it till they were compelled to it by famine.

Several of their idols, as Manah in particular, were no more than large rude stones, the worship of which the posterity of Ismael first introduced; for as they multiplied, and the territory of Mecca grew too strait for them, great numbers were obliged to seek new abodes; and on such migrations it was usual for them to take with them some of the stones of that reputed holy land, and set them up in the places where they fixed; and these stones they at first only compassed out of devotion, as they had accustomed to do the Caaba. But this at last ended in rank idolatry, the Ismaelites forgetting the religion left them by their father so far as to pay divine worship to any fine stone they met with.

Some of the pagan Arabs believed neither a creation past, nor a resurrection to come, attributing the origin of things to nature, and their dissolution to age. Others believed both, among whom were those who, when they died, had their camel tied by their sepulchre, and so left, without meat or drink, to perish, and accompany them to the other world, lest they should be obliged, at the resurrection, to go on foot, which was reckoned very scandalous. Some believed a metem-psychosis, and that of the blood near the dead person's brain was formed a bird named H<sup>^</sup>çmah, which once in a hundred years visited the sepulchre; though others say this bird is animated by the soul of him that is unjustly slain, and continually cries, Oscuni, Oscuni, i.e., "give me to drink"--meaning of the murderer's blood--till his death be revenged, and then it flies away. This was forbidden by the Koran to be believed.

I might here mention several superstitious rites and customs of the ancient Arabs, some of which were abolished and others retained by Mohammed; but I apprehend it will be more convenient to take notice of them, hereafter occasionally, as the negative or positive precepts of the Koran, forbidding or allowing such practices, shall be considered.

Let us now turn our view from the idolatrous Arabs, to those among them who had embraced more rational religions.

The Persians had, by their vicinity and frequent intercourse with the Arabians, introduced the Magian religion among some of their tribes, particularly that of Tamim, a long time before Mohammed, who was so far from being unacquainted with that religion, that he borrowed many of his own institutions from it, as will be observed in the progress of this work. I refer those who are desirous to have some notion of Magism, to Dr. Hyde's curious account of it, a succinct abridgment of which may be read with much pleasure in another learned performance.

The Jews, who fled in great numbers into Arabia from the fearful destruction of their country by the Romans, made proselytes of several tribes, those of Ken'annah, al Hareth Ebn Caaba, and Kendah in particular, and in time became very powerful, and possessed of several towns and fortresses there. But the Jewish religion was not unknown to the Arabs, at least above a century before; Abu Carb Asad, taken notice of in the Koran, who was king of Yaman, about 700 years before Mohammed, is said to have introduced Judaism among the idolatrous Hamyarites. Some of his successors also embraced the same religion, one of whom, Yusef, surnamed Dhu Now'as, was remarkable for his zeal and terrible persecution of all who would not turn Jews, putting them to death by various tortures, the most common of which was throwing them into a glowing pit of fire, whence he had the opprobrious appellation of the Lord of the Pit. This persecution is also mentioned in the Koran.

Christianity had likewise made a very great progress among this nation before Mohammed. Whether St. Paul preached in any part of Arabia, properly so called, is uncertain; but the persecutions and disorders which happened in the eastern church soon after the beginning of the third century, obliged great numbers of Christians to seek for shelter in that country of liberty, who, being for the most part of the Jacobite communion, that sect generally prevailed among the Arabs. The principal tribes that embraced Christianity were Hamyar, Ghass'ān, Rabi'ā, Taghlab, Bahr'ā, Tonuch, part of the tribes of Tay and Kod'ā, the inhabitants of Najr'ān, and the Arabs of Hira. As to the two last, it may be observed that those of Najr'ān became Christians in the time of Dhu Now'as, and very probably, if the story be true, were some of those who were converted on the following occasion, which happened about that time, or not long before. The Jews of Hamyar challenged some neighbouring Christians to a public disputation, which was held sub dio for three days before the king and his nobility and all the people, the disputants being Gregentius, bishop of Tephra (which I take to be Dhaf'ar) for the Christians, and Herbanus for the Jews. On the third day, Herbanus, to end the dispute, demanded that Jesus of Nazareth, if he were really living and in heaven, and could hear the prayers of his worshippers, should appear from heaven in their sight, and they would then believe in him; the Jews crying out with one voice, "Show us your Christ, alas! and we will become Christians." Whereupon, after a terrible storm of thunder and lightning, Jesus Christ appeared in the air, surrounded with rays of glory, walking on a purple cloud, having a sword in his hand, and an inestimable diadem on his head, and spake these words over the heads of the assembly: "Behold I appear to you in your sight, I, who was crucified by your fathers." After which

the cloud received him from their sight. The Christians cried out, "Kyrie eleeson," i.e., "Lord, have mercy upon us;" but the Jews were stricken blind, and recovered not till they were all baptized.

The Christians at Hira received a great accession by several tribes, who fled thither for refuge from the persecution of Dhu Now'çs. Al Nooman, surnamed Abu Kabus, king of Hira, who was slain a few months before Mohammed's birth, professed himself a Christian on the following occasion. This prince, in a drunken fit, ordered two of his intimate companions, who overcame with liquor had fallen asleep, to be buried alive. When he came to himself, he was extremely concerned at what he had done, and to expiate his crime, not only raised a monument to the memory of his friends, but set apart two days, one of which he called the unfortunate, and the other the fortunate day; making it a perpetual rule to himself, that whoever met him on the former day should be slain, and his blood sprinkled on the monument, but he that met him on the other day should be dismissed in safety, with magnificent gifts. On one of those unfortunate days there came before him accidentally an Arab, of the tribe of Tay, who had once entertained this king, when fatigued with hunting, and separated from his attendants. The king, who could neither discharge him, contrary to the order of the day, nor put him to death, against the laws of hospitality, which the Arabians religiously observe, proposed, as an expedient, to give the unhappy man a year's respite, and to send him home with rich gifts for the support of his family, on condition that he found a surety for his returning at the year's end to suffer death. One of the prince's court, out of compassion, offered himself as his surety, and the Arab was discharged. When the last day of the term came, and no news of the Arab, the king, not at all displeased to save his host's life, ordered the surety to prepare himself to die. Those who were by represented to the king that the day was not yet expired, and therefore he ought to have patience till the evening: but in the middle of their discourse the Arab appeared. The king, admiring the man's generosity, in offering himself to certain death, which he might have avoided by letting his surety suffer, asked him what was his motive for his so doing? to which he answered, that he had been taught to act in that manner by the religion he professed; and al Nooman demanding what religion that was, he replied, the Christian. Whereupon the king desiring to have the doctrines of Christianity explained to him, was baptized, he and his subjects; and not only pardoned the man and his surety, but abolished his barbarous custom. This prince, however, was not the first king of Hira who embraced Christianity; al Mondar, his grandfather, having also professed the same faith, and built large churches in his capital.

Since Christianity had made so great a progress in Arabia, we may consequently suppose they had bishops in several parts, for the more orderly governing of the churches. A bishop of Dhaf'çr has been already named, and we are told that Najr'çn was also a bishop's see. The Jacobites (of which sect we have observed the Arabs generally were) had two bishops of the Arabs subject to their Mafri'çn, or metropolitan of the east; one was called the bishop of the Arabs absolutely, whose seat was for the most part at Akula, which some others make the same with Cufa, others a different town near Baghd'çd. The other had the title of bishop of the Scenite Arabs, of the tribe of Thaalab in Hira, or Hirta, as the Syrians call it, whose seat was in that city. The Nestorians had but one bishop, who presided over both these dioceses of Hira and Akula, and was immediately subject to their patriarch.

These were the principal religions which obtained among the ancient Arabs; but as freedom of thought was the natural consequence of their political



liberty and independence, some of them fell into other different opinions. The Koreish, in particular, were infected with Zendicism, an error supposed to have very near affinity with that of the Sadducees among the Jews, and, perhaps, not greatly different from Deism; for there were several of that tribe, even before the time of Mohammed, who worshipped one GOD, and were free from idolatry, and yet embraced none of the other religions of the country.

The Arabians before Mohammed were, as they yet are, divided into two sorts, those who dwell in cities and towns, and those who dwell in tents. The former lived by tillage, the cultivation of palm trees, breeding and feeding of cattle, and the exercise of all sorts of trades, particularly merchandising, wherein they were very eminent, even in the time of Jacob. The tribe of Koreish were much addicted to commerce, and Mohammed, in his younger years, was brought up to the same business; it being customary for the Arabians to exercise the same trade that their parents did. The Arabs who dwelt in tents, employed themselves in pasturage, and sometimes in pillaging of passengers; they lived chiefly on the milk and flesh of camels; they often changed their habitations, as the convenience of water and of pasture for their cattle invited them, staying in a place no longer than that lasted, and then removing in search of other. They generally wintered in Irak and the confines of Syria. This way of life is what the greater part of Ismael's posterity have used, as more agreeable to the temper and way of life of their father; and is so well described by a late author, that I cannot do better than refer the reader to his account of them.

The Arabic language is undoubtedly one of the most ancient in the world, and arose soon after, if not at, the confusion of Babel. There were several dialects of it, very different from each other: the most remarkable were that spoken by the tribes of Hammyar and the other genuine Arabs, and that of the Koreish. The Hamyaritic seems to have approached nearer to the purity of the Syriac, than the dialect of any other tribe; for the Arabs acknowledge their father Yarab to have been the first whose tongue deviated from the Syriac (which was his mother tongue, and is almost generally acknowledged by the Asiatics to be the most ancient) to the Arabic. The dialect of the Koreish is usually termed the pure Arabic, or, as the Koran, which is written in this dialect, calls it, the perspicuous and clear Arabic; perhaps, says Dr. Pocock, because Ismael, their father, brought the Arabic he had learned of the Jorhamites nearer to the original Hebrew. But the politeness and elegance of the dialect of the Koreish, is rather to be attributed to their having the custody of the Caaba, and dwelling in Mecca, the centre of Arabia, as well more remote from intercourse with foreigners, who might corrupt their language, as frequented by the Arabs from the country all around, not only on a religious account, but also for the composing of their differences, from whose discourse and verses they took whatever words or phrases they judged more pure and elegant; by which means the beauties of the whole tongue became transfused into this dialect. The Arabians are full of the commendations of their language, and not altogether without reason; for it claims the preference of most others in many respects, as being very harmonious and expressive, and withal so copious, that they say no man without inspiration can be a perfect master of it in its utmost extent; and yet they tell us, at the same time, that the greatest part of it has been lost; which will not be thought strange, if we consider how late the art of writing was practised among them. For though it was known to Job, their countryman, and also the Hamyarites (who used a perplexed character called al Mosnad, wherein the letters were not distinctly separate, and which was neither publicly taught, nor suffered to be used without permission first obtained)

many centuries before Mohammed, as appears from some ancient monuments, said to be remaining in their character; yet the other Arabs, and those of Mecca in particular, were, for many ages, perfectly ignorant of it, unless such of them as were Jews or Christians: Mor<sup>ç</sup>mer Ebn Morra of Anbar, a city of Ir<sup>ç</sup>k, who lived not many years before Mohammed, was the inventor of the Arabic character, which Bashar the Kendian is said to have learned from those of Anbar, and to have introduced at Mecca but a little while before the institution of Mohammedism. These letters of Mar<sup>ç</sup>mer were different from the Hamyaritic; and though they were very rude, being either the same with, or very much like the Cufic, which character is still found in inscriptions and some ancient books, yet they were those which the Arabs used for many years, the Koran itself being at first written therein; for the beautiful character they now use was first formed from the Cufic by Ebn Moklah, Wazir (or Visir) to the Khalifs al Moktader, al K<sup>ç</sup>her, and al R<sup>ç</sup>di, who lived about three hundred years after Mohammed, and was brought to great perfection by Ali Ebn Bow<sup>ç</sup>b, who flourished in the following century, and whose name is yet famous among them on that account; yet, it is said, the person who completed it, and reduced it to its present form, was Yakut al Mostasemi, secretary to al Mostasem, the last of the Khalifs of the family of Abb<sup>ç</sup>s, for which reason he was surnamed al Khatt<sup>ç</sup>t, or the Scribe.

The accomplishments the Arabs valued themselves chiefly on, were, 1. Eloquence, and a perfect skill in their own tongue; 2. Expertness in the use of arms, and horsemanship; and 3. Hospitality. The first they exercised themselves in, by composing of orations and poems. Their orations were of two sorts, metrical, or prosaic, the one being compared to pearls strung, and the other to loose ones. They endeavoured to excel in both, and whoever was able, in an assembly, to persuade the people to a great enterprise, or dissuade them from a dangerous one, or gave them other wholesome advice, was honoured with the title of Kh<sup>ç</sup>teb, or orator, which is now given to the Mohammedan preachers. They pursued a method very different from that of the Greek and Roman orators; their sentences being like loose gems, without connection, so that this sort of composition struck the audience chiefly by the fulness of the periods, the elegance of the expression, and the acuteness of the proverbial sayings; and so persuaded were they of their excelling in this way, that they would not allow any nation to understand the art of speaking in public, except themselves and the Persians; which last were reckoned much inferior in that respect to the Arabians. Poetry was in so great esteem among them, that it was a great accomplishment, and a proof of ingenuous extraction, to be able to express one's self in verse with ease and elegance, on any extraordinary occurrence; and even in their common discourse they made frequent applications to celebrated passages of their famous poets. In their poems were preserved the distinction of descents, the rights of tribes, the memory of great actions, and the propriety of their language; for which reasons an excellent poet reflected an honour on his tribe, so that as soon as any one began to be admired for his performances of this kind in a tribe, the other tribes sent publicly to congratulate them on the occasion, and themselves made entertainments, at which the women assisted, dressed in their nuptial ornaments, singing to the sound of timbrels the happiness of their tribe, who had now one to protect their honour, to preserve their genealogies and the purity of their language, and to transmit their actions to posterity; for this was all performed by their poems, to which they were solely obliged for their knowledge and instructions, moral and economical, and to which they had recourse, as to an oracle, in all doubts and differences. No wonder,

then, that a public congratulation was made on this account, which honour they yet were so far from making cheap, that they never did it but on one of these three occasions, which were reckoned great points of felicity, viz., on the birth of a boy, the rise of a poet, and the fall of a foal of generous breed. To keep up an emulation among their poets, the tribes had, once a year, a general assembly at Ocaadh, a place famous on this account, and where they kept a weekly mart or fair, which was held on our Sunday. This annual meeting lasted a whole month, during which time they employed themselves, not only in trading, but in repeating their poetical compositions, contending and vieing with each other for the prize; whence the place, it is said, took its name. The poems that were judged to excel, were laid up in their kings' treasuries, as were the seven celebrated poems, thence called al Moallak<sup>at</sup>, rather than from their being hung upon the Caaba, which honour they also had by public order, being written on Egyptian silk, and in letters of gold; for which reason they had also the name of al Modhab<sup>at</sup>, or the golden verses.

The fair and assembly at Ocaadh were suppressed by Mohammed, in whose time, and for some years after, poetry seems to have been in some degree neglected by the Arabs, who were then employed in their conquests; which being completed, and themselves at peace, not only this study was revived, but almost all sorts of learning were encouraged and greatly improved by them. This interruption, however, occasioned the loss of most of their ancient pieces of poetry, which were then chiefly preserved in memory; the use of writing being rare among them, in their time of ignorance. Though the Arabs were so early acquainted with poetry, they did not at first use to write poems of a just length, but only expressed themselves in verse occasionally; nor was their prosody digested into rules, till some time after Mohammed; for this was done, as it is said, by al Khalil Ahmed al Far<sup>id</sup>, who lived in the reign of the Khalif Harun al Rashid.

The exercise of arms and horsemanship they were in a manner obliged to practise and encourage, by reason of the independence of their tribes, whose frequent jarrings made wars almost continual; and they chiefly ended their disputes in field battles, it being a usual saying among them that GOD had bestowed four peculiar things on the Arabs--that their turbans should be to them instead of diadems, their tents instead of walls and houses, their swords instead of entrenchments, and their poems instead of written laws.

Hospitality was so habitual to them, and so much esteemed, that the examples of this kind among them exceed whatever can be produced from other nations. Hatem, of the tribe of Tay, and Hasn, of that of Fez<sup>rah</sup>, were particularly famous on this account; and the contrary vice was so much in contempt, that a certain poet upbraids the inhabitants of Waset, as with the greatest reproach, that none of their men ad the heart to give, nor their women to deny.

Nor were the Arabs less propense to liberality after the coming of Mohammed than their ancestors had been. I could produce many remarkable instances of this commendable quality among them, but shall content myself with the following. Three men were disputing in the court of the Caaba, which was the most liberal person among the Arabs. One gave the preference to Abdallah, the son of Jaafar, the uncle of Mohammed; another to Kais Ebn Saad Ebn Ob<sup>dah</sup>; and the third gave it to Ar<sup>bah</sup>, of the tribe of Aws. After much debate, one that was present, to end the dispute, proposed that each of them should go to his friend and ask his assistance, that they might see what every one gave, and form a judgment accordingly. This was agreed to; and Abdallah's friend, going to him, found him with his foot in the stirrup, just mounting his camel for

a journey, and thus accosted him: "Son of the uncle of the apostle of GOD, I am travelling and in necessity." Upon which Abdallah alighted, and bid him take the camel with all that was upon her, but desired him not to part with a sword which happened to be fixed to the saddle, because it had belonged to Ali, the son of Abut`aleb. So he took the camel, and found on her some vests of silk and 4,000 pieces of gold; but the thing of greatest value was the sword. The second went to Kais Ebn Saad, whose servant told him that his master was asleep, and desired to know his business. The friend answered that he came to ask Kais's assistance, being in want on the road. Whereupon the servant said that he had rather supply his necessity than wake his master, and gave him a purse of 7,000 pieces of gold, assuring him that it was all the money then in the house. He also directed him to go to those who had the charge of the camels, with a certain token, and take a camel and a slave, and return home with them. When Kais awoke, and his servant informed him of what he had done, he gave him his freedom, and asked him why he did not call him, "For," says he, "I would have given him more." The third man went to Ar`ebah, and met him coming out of his house in order to go to prayers, and leaning on two slaves, because his eyesight failed him. The friend no sooner made known his case, but Ar`ebah let go the slaves, and clapping his hands together, loudly lamented his misfortune in having no money, but desired him to take the two slaves, which the man refused to do, till Ar`ebah protested that if he would not accept of them he gave them their liberty, and leaving the slaves, groped his way along by the wall. On the return of the adventurers, judgment was unanimously, and with great justice, given by all who were present, that Ar`ebah was the most generous of the three.

Nor were these the only good qualities of the Arabs; they are commended by the ancients for being most exact to their words, and respectful to their kindred. And they have always been celebrated for their quickness of apprehension and penetration, and the vivacity of their wit, especially those of the desert.

As the Arabs have their excellencies, so have they, like other nations, their defects and vices. Their own writers acknowledge that they have a natural disposition to war, bloodshed, cruelty, and rapine, being so much addicted to bear malice that they scarce ever forget an old grudge; which vindictive temper some physicians say is occasioned by their frequent feeding on camel's flesh (the ordinary diet of the Arabs of the desert, who are therefore observed to be most inclined to these vices), that creature being most malicious and tenacious of anger, which account suggests a good reason for a distinction of meats.

The frequent robberies committed by these people on merchants and travellers have rendered the name of an Arab almost infamous in Europe; this they are sensible of, and endeavour to excuse themselves by alleging the hard usage of their father Ismael, who, being turned out of doors by Abraham, had the open plains and deserts given him by GOD for his patrimony, with permission to take whatever he could find there; and on this account they think they may, with a safe conscience, indemnify themselves as well as they can, not only on the posterity of Isaac, but also on everybody else, always supposing a sort of kindred between themselves and those they plunder. And in relating their adventures of this kind, they think it sufficient to change the expression, and instead of "I robbed a man of such or such a thing," to say, "I gained it." We must not, however, imagine that they are the less honest for this among themselves, or towards those whom they receive as friends; on the contrary, the strictest probity is observed in their camp, where

everything is open and nothing ever known to be stolen.

The sciences the Arabians chiefly cultivated before Mohammedism, were three; that of their genealogies and history, such a knowledge of the stars as to foretell the changes of weather, and the interpretation of dreams. They used to value themselves excessively on account of the nobility of their families, and so many disputes happened on that occasion, that it is no wonder if they took great pains in settling their descents. What knowledge they had of the stars was gathered from long experience, and not from any regular study, or astronomical rules. The Arabians, as the Indians also did, chiefly applied themselves to observe the fixed stars, contrary to other nations, whose observations were almost confined to the planets, and they foretold their effects from their influences, not their nature; and hence, as has been said, arose the difference of the idolatry of the Greeks and Chaldeans, who chiefly worshipped the planets, and that of the Indians, who worshipped the fixed star. The stars or asterisms they most usually foretold the weather by, were those they called *Anwâç*, or the houses of the moon. These are 28 in number, and divide the zodiac into as many parts, through one of which the moon passes every night; as some of them set in the morning, others rise opposite to them, which happens every thirteenth night; and from their rising and setting, the Arabs, by long experience, observed what changes happened in the air, and at length, as has been said, came to ascribe divine power to them; saying, that their rain was from such or such a star: which expression Mohammed condemned, and absolutely forbade them to use it in the old sense; unless they meant no more by it, than that GOD had so ordered the seasons, that when the moon was in such or such a mansion or house, or at the rising or setting of such and such a star, it should rain or be windy, hot or cold.

The old Arabians therefore seem to have made no further progress in astronomy, which science they afterwards cultivated with so much success and applause, than to observe the influence of the stars on the weather, and to give them names; and this it was obvious for them to do, by reason of their pastoral way of life, lying night and day in the open plains. The names they imposed on the stars generally alluded to cattle and flocks, and they were so nice in distinguishing them, that no language has so many names of stars and asterisms as the Arabic; for though they have since borrowed the names of several constellations from the Greeks, yet the far greater part are of their own growth, and much more ancient, particularly those of the more conspicuous stars, dispersed in several constellations, and those of the lesser constellations which are contained within the greater, and were not observed or named by the Greeks.

Thus have I given the most succinct account I have been able, of the state of the ancient Arabians before Mohammed, or, to use their expression, in the time of ignorance. I shall now proceed briefly to consider the state of religion in the east, and of the two great empires which divided that part of the world between them, at the time of Mohammed's setting up for a prophet, and what were the conducive circumstances and accidents that favoured his success.

## SECTION II.

### OF THE STATE OF CHRISTIANITY, PARTICULARLY OF THE EASTERN CHURCHES, AND OF JUDAISM, AT THE TIME OF MOHAMMED'S APPEARANCE; AND OF THE METHODS TAKEN BY HIM FOR THE ESTABLISHING OF HIS RELIGION, AND THE CIRCUMSTANCES WHICH CONCURRED THERETO.

IF WE look into the ecclesiastical historians even from the third century, we shall find the Christian world to have then had a very different aspect from what some authors have represented; and so far from being endued with active graces, zeal, and devotion, and established within itself with purity of doctrine, union, and firm profession of the faith, that on the contrary, what by the ambition of the clergy, and what by drawing the abstrusest niceties into controversy, and dividing and subdividing about them into endless schisms and contentions, they had so destroyed that peace, love, and charity from among them, which the Gospel was given to promote; and instead thereof continually provoked each other to that malice, rancour, and every evil work; that they had lost the whole substance of their religion, while they thus eagerly contended for their own imaginations concerning it; and in a manner quite drove Christianity out of the world by those very controversies in which they disputed with each other about it. In these dark ages it was that most of those superstitions and corruptions we now justly abhor in the church of Rome were not only broached, but established; which gave great advantages to the propagation of Mohammedism. The worship of saints and images, in particular, was then arrived at such a scandalous pitch that it even surpassed whatever is now practised among the Romanists.

After the Nicene council, the eastern church was engaged in perpetual controversies, and torn to pieces by the disputes of the Arians, Sabellians, Nestorians, and Eutychians: the heresies of the two last of which have been shown to have consisted more in the words and form of expression than in the doctrines themselves; and were rather the pretences than real motives of those frequent councils to and from which the contentious prelates were continually riding post, that they might bring everything to their own will and pleasure. And to support themselves by dependants and bribery, the clergy in any credit at court undertook the protection of some officer in the army, under the colour of which justice was publicly sold, and all corruption encouraged.

In the western church Damasus and Ursicinus carried their contests at Rome for the episcopal seat so high, that they came to open violence and murder, which Viventius the governor not being able to suppress, he retired into the country, and left them to themselves, till Damasus prevailed. It is said that on this occasion, in the church of Sicinius, there were no less than 137 found killed in one day. And no wonder they were so fond of these seats, when they became by that means enriched by the presents of matrons, and went abroad in their chariots and sedans in great state, feasting sumptuously even beyond the luxury of princes, quite contrary to the way of living of the country prelates, who alone seemed to have some temperance and modesty left.

These dissensions were greatly owing to the emperors, and particularly to Constantius, who, confounding the pure and simple Christian religion with anile superstitions, and perplexing it with intricate questions, instead of reconciling different opinions, excited many disputes, which he fomented as

they proceeded with infinite altercations. This grew worse in the time of Justinian, who, not to be behind the bishops to the fifth and sixth centuries in zeal, thought it no crime to condemn to death a man of a different persuasion from his own.

This corruption of doctrine and morals in the princes and clergy, was necessarily followed by a general depravity of the people; those of all conditions making it their sole business to get money by any means, and then to squander it away when they had got it in luxury and debauchery.

But, to be more particular as to the nation we are now writing of, Arabia was of old famous for heresies; which might be in some measure attributed to the liberty and independency of the tribes. Some of the Christians of that nation believed the soul died with the body, and was to be raised again with it at the last day: these Origen is said to have convinced. Among the Arabs it was that the heresies of Ebion, Beryllus, and the Nazaraens, and also that of the Collyridians, were broached, or at least propagated; the latter introduced the Virgin Mary for GOD, or worshipped her as such, offering her a sort of twisted cake called collyris, whence the sect had its name.

This notion of the divinity of the Virgin Mary was also believed by some at the council of Nice, who said there were two gods besides the Father, viz., Christ and the Virgin Mary, and were thence named Mariamites. Others imagined her to be exempt from humanity, and deified; which goes but little beyond the Popish superstition in calling her the complement of the Trinity, as if it were imperfect without her. This foolish imagination is justly condemned in the Koran as idolatrous, and gave a handle to Mohammed to attack the Trinity itself.

Other sects there were of many denominations within the borders of Arabia, which took refuge there from the proscriptions of the imperial edicts; several of whose notions Mohammed incorporated with his religion, as may be observed hereafter.

Though the Jews were an inconsiderable and despised people in other parts of the world, yet in Arabia, whither many of them fled from the destruction of Jerusalem, they grew very powerful, several tribes and princes embracing their religion; which made Mohammed at first show great regard to them, adopting many of their opinions, doctrines, and customs; thereby to draw them, if possible, into his interest. But that people, agreeably to their wonted obstinacy, were so far from being his proselytes, that they were some of the bitterest enemies he had, waging continual war with him, so that their reduction cost him infinite trouble and danger, and at last his life. This aversion of theirs created at length as great a one in him to them, so that he used them, for the latter part of his life, much worse than he did the Christians, and frequently exclaims against them in his Koran; his followers to this day observe the same difference between them and the Christians, treating the former as the most abject and contemptible people on earth.

It has been observed by a great politician, that it is impossible a person should make himself a prince and found a state without opportunities. If the distracted state of religion favoured the designs of Mohammed on that side, the weakness of the Roman and Persian monarchies might flatter him with no less hopes in any attempt on those once formidable empires, either of which, had they been in their full vigour, must have crushed Mohammedism in its birth; whereas nothing nourished it more than the success the Arabians met with in their enterprises against those powers, which success they failed not to attribute to their new religion and the divine assistance thereof.

The Roman empire declined apace after Constantine, whose successors

were for the generality remarkable for their ill qualities, especially cowardice and cruelty. By Mohammed's time, the western half of the empire was overrun by the Goths; and the eastern so reduced by the Huns on the one side, and the Persians on the other, that it was not in a capacity of stemming the violence of a powerful invasion. The emperor Maurice paid tribute to the Khagân or king of the Huns; and after Phocas had murdered his master, such lamentable havoc there was among the soldiers, that when Heraclius came, not above seven years after, to muster the army, there were only two soldiers left alive, of all those who had borne arms when Phocas first usurped the empire. And though Heraclius was a prince of admirable courage and conduct, and had done what possibly could be done to restore the discipline of the army, and had had great success against the Persians, so as to drive them not only out of his own dominions, but even out of part of their own; yet still the very vitals of the empire seemed to be mortally wounded; that there could no time have happened more fatal to the empire or more favourable to the enterprises of the Arabs, who seem to have been raised up on purpose by GOD, to be a scourge to the Christian church, for not living answerably to that most holy religion which they had received.

The general luxury and degeneracy of manners into which the Grecians were sunk, also contributed not a little to the enervating their forces, which were still further drained by those two great destroyers, monachism and persecution.

The Persians had also been in a declining condition for some time before Mohammed, occasioned chiefly by their intestine broils and dissensions; great part of which arose from the devilish doctrines of Manes and Mazdak. The opinions of the former are tolerably well known: the latter lived in the reign of Khosru Kobâd, and pretended himself a prophet sent from GOD to preach a community of women and possessions, since all men were brothers and descended from the same common parents. This he imagined would put an end to all feuds and quarrels among men, which generally arose on account of one of the two. Kobâd himself embraced the opinions of this impostor, to whom he gave leave, according to his new doctrine, to lie with the queen his wife; which permission Anushirwân, his son, with much difficulty prevailed on Mazdak not to make use of. These sects had certainly been the immediate ruin of the Persian empire, had not Anushirwân, as soon as he succeeded his father, put Mazdek to death with all his followers, and the Manicheans also, restoring the ancient Magian religion.

In the reign of this prince, deservedly surnamed the Just, Mohammed was born. He was the last king of Persia who deserved the throne, which after him was almost perpetually contended for, till subverted by the Arabs. His son Hormuz lost the love of his subjects by his excessive cruelty; having had his eyes put out by his wife's brothers, he was obliged to resign the crown to his son Khosru Parviz, who at the instigation of Bahrâm Chubin had rebelled against him, and was afterwards strangled. Parviz was soon obliged to quit the throne to Bahrâm; but obtaining succours of the Greek emperor Maurice, he recovered the crown: yet towards the latter end of a long reign he grew so tyrannical and hateful to his subjects, that they held private correspondence with the Arabs; and he was at length deposed, imprisoned, and slain by his son Shiruyeh. After Parviz no less than six princes possessed the throne in less than six years. These domestic broils effectually brought ruin upon the Persians; for though they did rather by the weakness of the Greeks, than their own force, ravage Syria, and sack Jerusalem and Damascus under Khosru Parviz; and, while the Arabs were



divided and independent, had some power in the province of Yaman, where they set up the four last kings before Mohammed; yet when attacked by the Greeks under Heraclius, they not only lost their new conquests, but part of their own dominions; and no sooner were the Arabs united by Mohammedism, than they beat them in every battle, and in a few years totally subdued them.

As these empires were weak and declining, so Arabia, at Mohammed's setting up, was strong and flourishing; having been peopled at the expense of the Grecian empire, whence the violent proceedings of the domineering sects forced many to seek refuge in a free country, as Arabia then was, where they who could not enjoy tranquility and their conscience at home, found a secure retreat. The Arabians were not only a populous nation, but unacquainted with the luxury and delicacies of the Greeks and Persians, and inured to hardships of all sorts; living in a most parsimonious manner, seldom eating any flesh, drinking no wine, and sitting on the ground. Their political government was also such as favoured the designs of Mohammed; for the division and independency of their tribes were so necessary to the first propagation of his religion, and the foundation of his power, that it would have been scarce possible for him to have effected either, had the Arabs been united in one society. But when they had embraced his religion, the consequent union of their tribes was no less necessary and conducive to their future conquests and grandeur.

This posture of public affairs in the eastern world, both as to its religious and political state, it is more than probably Mohammed was well acquainted with; he having had sufficient opportunities of informing himself in those particulars, in his travels as a merchant in his younger years: and though it is not to be supposed his views at first were so extensive as afterwards, when they were enlarged by his good fortune, yet he might reasonably promise himself success in his first attempts from thence. As he was a man of extraordinary parts and address, he knew how to make the best of every incident, and turn what might seem dangerous to another, to his own advantage.

Mohammed came into the world under some disadvantages, which he soon surmounted. His father Abd'allah was a younger son of Abd'almotalleb, and dying very young and in his father's lifetime, left his widow and infant son in very mean circumstances, his whole substance consisting but of five camels and one Ethiopian she-slave. Abd'almotalleb was therefore obliged to take care of his grandchild Mohammed, which he not only did during his life, but at his death enjoined his eldest son Abu T̄leb, who was brother to Abd'allah by the same mother, to provide for him for the future; which he very affectionately did, and instructed him in the business of a merchant, which he followed; and to that end he took him with him into Syria when he was but thirteen, and afterward recommended him to Khadijah, a noble and rich widow, for her factor, in whose service he behaved himself so well, that by making him her husband she soon raised him to an equality with the richest in Mecca.

After he began by this advantageous match to live at his ease, it was that he formed the scheme of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one, professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of the one only GOD.

Whether this was the effect of enthusiasm, or only a design to raise himself to the supreme government of his country, I will not pretend to determine. The latter is the general opinion of the Christian writers, who agree that ambition, and the desire of satisfying his sensuality, were the motives of his undertaking. It may be so; yet his first views, perhaps, were not so interested. His original design of bringing the pagan Arabs to the knowledge of the true GOD, was certainly noble, and highly to be commended; for I cannot possibly subscribe to the assertion of a late learned writer, that he made the nation exchange their idolatry for another religion altogether as bad. Mohammed was no doubt fully satisfied in his conscience of the truth of his grand point, the unity of GOD, which was what he chiefly attended to; all his other doctrines and institutions being rather accidental and unavoidable, than premeditated and designed.

Since then Mohammed was certainly himself persuaded of his grand article of faith, which, in his opinion, was violated by all the rest of the world; not only by the idolaters, but by the Christians, as well those who rightly worshipped Jesus as GOD, as those who superstitiously adored the Virgin Mary, saints, and images; and also by the Jews, who are accused in the Koran of taking Ezra for the son of GOD; it is easy to conceive that he might think it a meritorious work to rescue the world from such ignorance and superstition; and by degrees, with the help of a warm imagination, which an Arab seldom wants, to suppose himself destined by providence for the effecting that great reformation. And this fancy of his might take still deeper root in his mind, during the solitude he thereupon affected, usually retiring for a month in the year to a cave in Mount Hara, near Mecca. One thing which may be probably urged against the enthusiasm of this prophet of the Arabs, is the wise conduct and great prudence he all along showed in pursuing his design, which seem inconsistent with the wild notions of a hot-brained religionist. But though all enthusiasts or madmen do not behave with the same gravity and circumspection that he did, yet he will not be the first instance, by several, of a person who has been out of the way only quoad hoc, and in all other respects acted with the greatest decency and precaution.

The terrible destruction of the eastern churches, once so glorious and flourishing, by the sudden spreading of Mohammedism, and the great successes of its professors against the Christians, necessarily inspire a horror of that religion in those to whom it has been so fatal; and no wonder if they endeavour to set the character of its founder, and its doctrines, in the most infamous light. But the damage done by Mohammed to Christianity seems to have been rather owing to his ignorance than malice; for his great misfortune was, his not having a competent knowledge of the real and pure doctrines of the Christian religion, which was in his time so abominably corrupted, that it is not surprising if he went too far, and resolved to abolish what he might think incapable of reformation.

It is scarce to be doubted but that Mohammed had a violent desire of being reckoned an extraordinary person, which he could attain to by no means more effectually, than by pretending to be a messenger sent from GOD, to inform mankind of his will. This might be at first his utmost ambition; and had his fellow-citizens treated him less injuriously, and not obliged him by their persecutions to seek refuge elsewhere, and to take up arms against them in his own defence, he had perhaps continued a private person, and contented himself with the veneration and respect due to his prophetic office; but being once got at the head of a little army, and encouraged by success, it is no wonder if he raised his thoughts to attempt what had never before

entered his imagination.

That Mohammed was, as the Arabs are by complexion, a great lover of women, we are assured by his own confession; and he is constantly upbraided with it by the controversial writers, who fail not to urge the number of women with whom he had to do, as a demonstrative argument of his sensuality, which they think sufficiently proves him to have been a wicked man, and consequently an impostor. But it must be considered that polygamy, though it be forbidden by the Christian religion, was in Mohammed's time frequently practised in Arabia and other parts of the east, and was not counted an immorality, nor was a man worse esteemed on that account; for which reason Mohammed permitted the plurality of wives, with certain limitations, among his own followers, who argue for the lawfulness of it from several reasons, and particularly from the examples of persons allowed on all hands to have been good men; some of whom have been honoured with the divine correspondence. The several laws relating to marriages and divorces, and the peculiar privileges granted to Mohammed in his Koran, were almost all taken by him from the Jewish decisions, as will appear hereafter; and therefore he might think those institutions the more just and reasonable, as he found them practised or approved by the professors of a religion which was confessedly of divine original.

But whatever were his motives, Mohammed had certainly the personal qualifications which were necessary to accomplish his undertaking. The Mohammedan authors are excessive in their commendations of him, and speak much of his religious and moral virtues; as his piety, veracity, justice, liberality, clemency, humility, and abstinence. His charity, in particular, they say, was so conspicuous, that he had seldom any money in his house, keeping no more for his own use than was just sufficient to maintain his family; and he frequently spared even some part of his own provisions to supply the necessities of the poor; so that before the year's end he had generally little or nothing left: "GOD," says al Bokh<sup>h</sup>ri, "offered him the keys of the treasures of the earth, but he would not accept them." Though the eulogies of these writers are justly to be suspected of partiality, yet thus much, I think, may be inferred from thence, that for an Arab who had been educated in Paganism, and had but a very imperfect knowledge of his duty, he was a man of at least tolerable morals, and not such a monster of wickedness as he is usually represented. And indeed it is scarce possible to conceive, that a wretch of so profligate a character should ever have succeeded in an enterprise of this nature; a little hypocrisy and saving of appearances, at least, must have been absolutely necessary; and the sincerity of his intentions is what I pretend not to inquire into.

He had indisputably a very piercing and sagacious wit, and was thoroughly versed in all the arts of insinuation. The eastern historians describe him to have been a man of an excellent judgment, and a happy memory; and these natural parts were improved by a great experience and knowledge of men, and the observations he had made in his travels. They say he was a person of few words, of an equal cheerful temper, pleasant and familiar in conversation, of inoffensive behaviour towards his friends, and of great condescension towards his inferiors. To all which were joined a comely agreeable person, and a polite address; accomplishments of no small service in preventing those in his favour whom he attempted to persuade.

As to acquired learning, it is confessed he had none at all; having had no other education than what was customary in his tribe, who neglected, and perhaps despised, what we call literature; esteeming no language in

comparison with their own, their skill in which they gained by use and not by books, and contenting themselves with improving their private experience by committing to memory such passages of their poets as they judged might be of use to them in life. This defect was so far from being prejudicial or putting a stop to his design, that he made the greatest use of it; insisting that the writings which he produced as revelations from GOD, could not possibly be a forgery of his own; because it was not conceivable that a person who could neither write nor read should be able to compose a book of such excellent doctrine, and in so elegant a style; and thereby obviating an objection that might have carried a great deal of weight. And for this reason his followers, instead of being ashamed of their master's ignorance, glory in it, as an evident proof of his divine mission, and scruple not to call him (as he is indeed called in the Koran itself) the "illiterate prophet."

The scheme of religion which Mohammed framed, and the design and artful contrivance of those written revelations (as he pretended them to be) which compose his Koran, shall be the subject of the following sections: I shall therefore in the remainder of this relate, as briefly as possible, the steps he took towards the effecting of his enterprise, and the accidents which concurred to his success therein.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin by the conversion of his own household. Having therefore retired with his family, as he had done several times before, to the above-mentioned cave in Mount Hara, he there opened the secret of his mission to his wife Khadijah; and acquainted her that the angel Gabriel had just before appeared to him, and told him that he was appointed the apostle of GOD: he also repeated to her a passage which he pretended had been revealed to him by the ministry of the angel, with those other circumstances of his first appearance, which are related by the Mohammedan writers. Khadijah received the news with great joy, swearing by him in whose hands her soul was, that she trusted he would be the prophet of his nation, and immediately communicated what she had heard to her cousin, Warakah Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was tolerably well versed in the scriptures; and he as readily came into her opinion, assuring her that the same angel who had formerly appeared unto Moses was now sent to Mohammed. This first overture the prophet made in the month of Ramad̄n, in the fortieth year of his age, which is therefore usually called the year of his mission.

Encouraged by so good a beginning, he resolved to proceed, and try for some time what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the public. He soon made proselytes of those under his own roof, viz., his wife Khadijah, his servant Zeid Ebn H̄retha (to whom he gave his freedom on that occasion, which afterwards became a rule to his followers), and his cousin and pupil Ali, the son of Abu T̄leb, though then very young: but this last, making no account of the other two, used to style himself the "first of believers." The next person Mohammed applied to was Abdallah Ebn Abi Koh̄fa, surnamed Abu Becr, a man of great authority among the Koreish, and one whose interest he well knew would be of great service to him, as it soon appeared, for Abu Becr being gained over, prevailed also on Othm̄n Ebn Aff̄n, Abd'alrahm̄n Ebn Awf, Saad Ebn Abi Wakk̄s, al Zobeir Ebn al Aw̄m, and Telha Ebn Obeid'allah, all principal men in Mecca, to follow his example.

These men were the six chief companions, who, with a few more, were converted in the space of three years, at the end of which, Mohammed having,

as he hoped, a sufficient interest to support him, made his mission no longer a secret, but gave out that GOD had commanded him to admonish his near relations; and in order to do it with more convenience and prospect of success, he directed Ali to prepare an entertainment, and invite the sons and descendants of Abd'almotaleb, intending then to open his mind to them; this was done, and about forty of them came; but Abu Laheb, one of his uncles, making the company break up before Mohammed had an opportunity of speaking, obliged him to give them a second invitation the next day; and when they were come, he made them the following speech: "I know no man in all Arabia who can offer his kindred a more excellent thing than I now do you. I offer you happiness, both in this life and in that which is to come. GOD Almighty hath commanded me to call you unto him; who therefore among you will be assisting to me herein, and become my brother and my vicegerent?" All of them hesitating, and declining the matter, Ali at length rose up and declared that he would be his assistant, and vehemently threatened those who should oppose him. Mohammed upon this embraced Ali with great demonstrations of affection, and desired all who were present to hearken to and obey him as his deputy, at which the company broke out into great laughter, telling Abu T̄leb that he must now pay obedience to his son.

This repulse however was so far from discouraging Mohammed, that he began to preach in public to the people, who heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers, which so highly provoked them that they declared themselves his enemies, and would soon have procured his ruin had he not been protected by Abu T̄leb. The chief of the Koreish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting, which proving ineffectual, they at length threatened him with an open rupture if he did not prevail on Mohammed to desist. At this, Abu T̄leb was so far moved that he earnestly dissuaded his nephew from pursuing the affair any farther, representing the great danger he and his friends must otherwise run. But Mohammed was not to be intimidated, telling his uncle plainly "that if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise;" and Abu T̄leb, seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies.

The Koreish, finding they could prevail neither by fair words nor menaces, tried what they could do by force and ill-treatment, using Mohammed's followers so very injuriously that it was not safe for them to continue at Mecca any longer: whereupon Mohammed gave leave to such of them as had not friends to protect them, to seek for refuge elsewhere. And accordingly, in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into Ethiopia; and among them Othm̄n Ebn Aff̄n and his wife Rakiah, Mohammed's daughter. This was the first flight; but afterwards several others followed them, retiring one after another, to the number of eighty-three men and eighteen women, besides children. These refugees were kindly received by the Naj̄shi, or king of Ethiopia, who refused to deliver them up to those whom the Koreish sent to demand them, and, as the Arab writers unanimously attest, even professed the Mohammedan religion.

In the sixth year of his mission Mohammed had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valour and merit, and of Omar Ebn al Khatt̄b, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islamism made so great

a progress among the Arab tribes, that the Koreish, to suppress it effectually, if possible, in the seventh year of Mohammed's mission, made a solemn league or covenant against the Hashemites and the family of al Motalleb, engaging themselves to contract no marriages with any of them, and to have no communication with them; and to give it the greater sanction, reduced it into writing, and laid it up in the Caaba. Upon this the tribe became divided into two factions; and the family of Hashem all repaired to Abu T̂̂leb, as their head; except only Abd'al Uzza, surnamed Abu Laheb, who, out of his inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sofî̂n Ebn Harb, of the family of Ommeya.

The families continued thus at variance for three years; but in the tenth year of his mission, Mohammed told his uncle Abu T̂̂leb that GOD had manifestly showed his disapprobation of the league which the Koreish had made against them, by sending a worm to eat out every word of the instrument except the name of GOD. Of this accident Mohammed had probably some private notice; for Abu T̂̂leb went immediately to the Koreish and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced, and going to inspect the writing, to their great astonishment found it to be as Abu T̂̂leb had said; and the league was thereupon declared void.

In the same year Abu T̂̂leb died, at the age of above fourscore; and it is the general opinion that he died an infidel, though others say that when he was at the point of death he embraced Mohammedism, and produce some passages out of his poetical compositions to confirm their assertion. About a month, or as some write, three days after the death of this great benefactor and patron, Mohammed had the additional mortification to lose his wife Khadijah, who had so generously made his fortune. For which reason this year is called the year of mourning.

On the death of these two persons the Koreish began to be more troublesome than ever to their prophet, and especially some who had formerly been his intimate friends; insomuch that he found himself obliged to seek for shelter elsewhere, and first pitched upon T̂̂yet, about sixty miles east from Mecca, for the place of his retreat. Thither therefore he went, accompanied by his servant Zeid, and applied himself to two of the chief of the tribe of Thakif, who were the inhabitants of that place; but they received him very coldly. However, he stayed there a month; and some of the more considerate and better sort of men treated him with a little respect: but the slaves and inferior people at length rose against him, and bringing him to the wall of the city, obliged him to depart and return to Mecca, where he put himself under the protection of al Motaam Ebn Adi.

This repulse greatly discouraged his followers: however, Mohammed was not wanting to himself, but boldly continued to preach to the public assemblies at the pilgrimage, and gained several proselytes, and among them six of the inhabitants of Yathreb of the Jewish tribe of Khazraj, who on their return home failed not to speak much in commendation of their new religion, and exhorted their fellow-citizens to embrace the same.

In the twelfth year of his mission it was that Mohammed gave out that he had made his night journey from Mecca to Jerusalem and thence to heaven, so much spoken of by all that write of him. Dr. Prideaux thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission, or else, by pretending to have conversed with GOD, to

establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the oral law of the Jews. But I do not find that Mohammed himself ever expected so great a regard should be paid to his sayings, as his followers have since done; and seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversing with GOD in heaven, as Moses had heretofore done in the mount, and to have received several institutions immediately from him, whereas before he contented himself with persuading them that he had all by the ministry of Gabriel.

However, this story seemed so absurd and incredible, that several of his followers left him upon it, and it had probably ruined the whole design, had not Abu Becr vouched for his veracity, and declared that if Mohammed affirmed it to be true, he verily believed the whole. Which happy incident not only retrieved the prophet's credit, but increased it to such a degree, that he was secure of being able to make his disciples swallow whatever he pleased to impose on them for the future. And I am apt to think this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mohammed ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterwards arrived.

In this year, called by the Mohammedans the accepted year, twelve men of Yathreb or Medina, of whom ten were of the tribe of Khazraj, and the other two of that of Aws, came to Mecca, and took an oath of fidelity to Mohammed at al Akaba, a hill on the north of that city. This oath was called the women's oath, not that any women were present at this time, but because a man was not thereby obliged to take up arms in defence of Mohammed or his religion; it being the same oath that was afterwards exacted of the women, the form of which we have in the Koran, and is to this effect, viz.: "That they should renounce all idolatry; that they should not steal, nor commit fornication, nor kill their children (as the pagan Arabs used to do when they apprehended they should not be able to maintain them), nor forge calumnies; and that they should obey the prophet in all things that were reasonable." When they had solemnly engaged to do all this, Mohammed sent one of his disciples, named Masab Ebn Omair, home with them, to instruct them more fully in the grounds and ceremonies of his new religion.

Masab, being arrived at Medina, by the assistance of those who had been formerly converted, gained several proselytes, particularly Osaid Ebn Hodeira, a chief man of the city, and Saad Ebn Mo<sup>o</sup>dh, prince of the tribe of Aws; Mohammedism spreading so fast, that there was scarce a house wherein there were not some who had embraced it.

The next year, being the thirteenth of Mohammed's mission, Masah returned to Mecca, accompanied by seventy-three men and two women of Medina, who had professed Islamism, besides some others who were as yet unbelievers. On their arrival, they immediately sent to Mohammed, and offered him their assistance, of which he was now in great need, for his adversaries were by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at al Akaba above mentioned, attended by his uncle al Abbas, who, though he was not then a believer, wished his nephew well, and made a speech to those of Medina, wherein he told them, that as Mohammed was obliged to quit his native city, and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him; and that if they were not firmly resolved to defend and not

betray him, they had better declare their minds, and let him provide for his safety in some other manner. Upon their protesting their sincerity, Mohammed swore to be faithful to them, on condition that they should protect him against all insults, as heartily as they would their own wives and families. They then asked him what recompense they were to expect if they should happen to be killed in his quarrel; he answered, Paradise. Whereupon they pledged their faith to him, and so returned home; after Mohammed had chosen twelve out of their number, who were to have the same authority among them as the twelve apostles of Christ had among his disciples.

Hitherto Mohammed had propagated his religion by fair means, so that the whole success of his enterprise, before his flight to Medina, must be attributed to persuasion only, and not to compulsion. For before this second oath of fealty or inauguration at al Akaba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion; and that whether people believed, or not, was none of his concern, but belonged solely unto GOD. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and when persecuted himself, chose rather to quit the place of his birth and retire to Medina, than to make any resistance. But this great passiveness and moderation seems entirely owing to his want of power, and the great superiority of his opposers for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out, that GOD had allowed him and his followers to defend themselves against the infidels; and at length as his forces increased, he pretended to have the divine leave even to attack them, and to destroy idolatry, and set up the true faith by the sword; finding by experience that his designs would otherwise proceed very slowly, if they were not utterly overthrown, and knowing on the other hand that innovators, when they depend solely on their own strength, and can compel, seldom run any risk; from whence, the politician observes, it follows, that all the armed prophets have succeeded, and the unarmed ones have failed. Moses, Cyrus, Theseus, and Romulus would not have been able to establish the observance of their institutions for any length of time had they not been armed.

The first passage of the Koran which gave Mohammed the permission of defending himself by arms, is said to have been that in the twenty-second chapter; after which a great number to the same purpose were revealed.

That Mohammed had a right to take up arms for his own defence against his unjust persecutors, may perhaps be allowed; but whether he ought afterwards to have made use of that means for the establishing of his religion is a question I will not here determine. How far the secular power may or ought to interpose in affairs of this nature, mankind are not agreed. The method of converting by the sword, gives no very favourable idea of the faith which is so propagated, and is disallowed by everybody in those of another religion, though the same persons are willing to admit of it for the advancement of their own; supposing that though a false religion ought not to be established by authority, yet a true one may; and accordingly force is almost as constantly employed in these cases by those who have the power in their hands, as it is constantly complained of by those who suffer the violence. It is certainly one of the most convincing proofs that Mohammedism



was no other than human invention, that it owed its progress and establishment almost entirely to the sword; and it is one of the strongest demonstrations of the divine original of Christianity, that it prevailed against all the forces and powers of the world by the mere dint of its own truth, after having stood the assaults of all manner of persecutions, as well as other oppositions, for 300 years together and at length made the Roman emperors themselves submit thereto; after which time, indeed, this proof seems to fail, Christianity being then established and Paganism abolished by public authority, which has had great influence in the propagation of the one and destruction of the other ever since. But to return.

Mohammed having provided for the security of his companions as well as his own, by the league offensive and defensive which he had now concluded with those of Medina, directed them to repair thither, which they accordingly did; but himself with Abu Becr and Ali stayed behind, having not yet received the divine permission, as he pretended, to leave Mecca. The Koreish, fearing the consequence of this new alliance, began to think it absolutely necessary to prevent Mohammed's escape to Medina, and having held a council thereon, after several milder expedients had been rejected, they came to a resolution that he should be killed; and agreed that a man should be chosen out of every tribe for the execution of this design, and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all the tribes, to whose united power the Hashemites were much inferior, and therefore durst not attempt to revenge their kinsman's death.

This conspiracy was scarce formed when by some means or other it came to Mohammed knowledge, and he gave out that it was revealed to him the angel Gabriel, who had now ordered him to retire to Medina. Whereupon, to amuse his enemies, he directed Ali to lie down in his place and wrap himself up in his green cloak, which he did, and Mohammed escape miraculously, as they pretend, to Abu Becr's house, unperceived by the conspirators, who had already assembled at the prophet's door. They in the meantime, looking through the crevice and seeing Ali, whom they took to be Mohammed himself, asleep, continued watching there till morning, when Ali arose, and they found themselves deceived.

From Abu Becr's house Mohammed and he went to a cave in Mount Thur, to the southeast of Mecca, accompanied only by Amer Ebn Foheirah, Abu Becr's servant, and Abd'allah Ebn Oreikat, an idolater, whom they had hired for a guide. In this cave they lay hid three days to avoid the search of their enemies, which they very narrowly escaped, and not without the assistance of more miracles than one; for some say that the Koreish were struck with blindness, so that they could not find the cave; others, that after Mohammed and his companions were got in, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web, which made them look no farther. Abu Becr, seeing the prophet in such imminent danger, became very sorrowful, whereupon Mohammed comforted him with these words, recorded in the Koran: "Be not grieved, for GOD is with us." Their enemies being retired, they left the cave and set out for Medina, by a by-road, and having fortunately, or as the Mohammedans tell us, miraculously, escaped some who were sent to pursue them, arrived safely at that city; whither Ali followed them in three days, after he had settled some affairs at Mecca.

The first thing Mohammed did after his arrival at Medina, was to build a temple for his religious worship, and a house for himself, which he did on a parcel of ground which had before served to put camels in, or as others tell us, for a burying-ground, and belonged to Sahal and Soheil the sons of Amru,

who were orphans. This action Dr. Prideaux exclaims against, representing it as a flagrant instance of injustice, for that, says he, he violently dispossessed these poor orphans, the sons of an inferior artificer (whom the author he quotes calls a carpenter) of this ground, and so founded the first fabric of his worship with the like wickedness as he did his religion. But to say nothing of the improbability that Mohammed should act in so impolitic a manner at his first coming, the mohammedan writers set this affair in quite a different light; one tells us that he treated with the lads about the price of the ground, but they desired he would accept it as a present; however, as historians of good credit assure us, he actually bought it, and the money was paid by Abu Becr. Besides, had Mohammed accepted it as a present, the orphans were in circumstances sufficient to have afforded it; for they were of a very good family, of the tribe of Najjîr, one of the most illustrious among the Arabs, and not the sons of a carpenter, as Dr. Prideaux's author writes, who took the word Najjîr, which signifies a carpenter, for an appellation, whereas it is a proper name.

Mohammed being securely settled at Medina, and able not only to defend himself against the insults of his enemies, but to attack them, began to send out small parties to make reprisals on the Koreish; the first party consisting of no more than nine men, who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners. But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of Bedr, which was fought in the second year of the Hejra, and is so famous in the Mohammedan history. As my design is not to write the life of Mohammed, but only to describe the manner in which he carried on his enterprise, I shall not enter into any detail of his subsequent battles and expeditions, which amounted to a considerable number. Some reckon no less than twenty-seven expeditions wherein Mohammed was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present: some of them, however, will be necessarily taken notice of in explaining several passages of the Koran. His forces he maintained partly by the contributions of his followers for this purpose, which he called by the name of *Zacât* or alms, and the paying of which he very artfully made one main article of his religion; and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which manner he likewise pretended to act by the divine direction.

In a few years by the success of his arms (notwithstanding he sometimes came off by the worst) he considerably raised his credit and power. In the sixth year of the Hejra he set out with 1,400 men to visit the temple of Mecca, not with any intent of committing hostilities, but in a peaceable manner. However, when he came to al Hodeibiya, which is situated partly within and partly without the sacred territory, the Koreish sent to let him know that they would not permit him to enter Mecca, unless he forced his way; whereupon he called his troops about him, and they all took a solemn oath of fealty or homage to him, and he resolved to attack the city; but those of Mecca sending Araw Ebn Mas'ûd, prince of the tribe of Thakif, as their ambassador to desire peace, a truce was concluded between them for ten years, by which any person was allowed to enter into league either with Mohammed or with the Koreish as he thought fit.

It may not be improper, to show the inconceivable veneration and respect the Mohammedans by this time had for their prophet, to mention the account which the above-mentioned ambassador gave the Koreish, at his return, of

their behaviour. He said he had been at the courts both of the Roman emperor and of the king of Persia, and never saw any prince so highly respected by his subjects as Mohammed was by his companions; for whenever he made the ablution, in order to say his prayers, they ran and caught the water that he had used; and whenever he spit, they immediately licked it up, and gathered up every hair that fell from him with great superstition.

In the seventh year of the Hejra, Mohammed began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighbouring princes with letters to invite them to Mohammedism. Nor was this project without some success. Khosru Parviz, then king of Persia, received his letter with great disdain, and tore it in a passion, sending away the messenger very abruptly; which when Mohammed heard, he said, "GOD shall tear his kingdom." And soon after a messenger came to Mohammed from Badh<sup>ç</sup>n, king of Yaman, who was a dependant on the Persians, to acquaint him that he had received orders to send him to Khosru. Mohammed put off his answer till the next morning, and then told the messenger it had been revealed to him that night that Khosru was slain by his son Shiruyeh; adding that he was well assured his new religion and empire should rise to as great a height as that of Khosru; and therefore bid him advise his master to embrace Mohammedism. The messenger being returned, Badh<sup>ç</sup>n in a few days received a letter from Shiruyeh informing him of his father's death, and ordering him to give the prophet no further disturbance. Whereupon Badh<sup>ç</sup>n and the Persians with him turned Mohammedans.

The emperor Heraclius, as the Arabian historians assure us, received Mohammed's letter with great respect, laying it on his pillow, and dismissed the bearer honourably. And some pretend that he would have professed this new faith, had he not been afraid of losing his crown.

Mohammed wrote to the same effect to the king of Ethiopia, though he had been converted before, according to the Arab writers; and to Mokawkas, governor of Egypt, who gave the messenger a very favourable reception, and sent several valuable presents to Mohammed, and among the rest two girls, one of which, named Mary, became a great favourite with him. He also sent letters of the like purport to several Arab princes, particularly one to al Hareth Ebn Abi Shamer, king of Ghass<sup>ç</sup>n, who, returning for answer that he would go to Mohammed himself, the prophet said, "May his kingdom perish;" another to Hawdha Ebn Ali, king of Yam<sup>ç</sup>ma, who was a Christian, and having some time before professed Islamism, had lately returned to his former faith; this prince sent back a very rough answer, upon which Mohammed cursing him, he died soon after; and a third to al Mondar Ebn S<sup>ç</sup>wa, king of Bahrein, who embraced Mohammedism, and all the Arabs of that country followed his example.

The eighth year of the Hejra was a very fortunate year to Mohammed. In the beginning of it Kh<sup>ç</sup>led Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterwards conquered Syria and other countries, and the latter Egypt, became proselytes of Mohammedism. And soon after the prophet sent 3,000 men against the Grecian forces, to revenge the death of one of his ambassadors, who being sent to the governor of Bosra on the same errand as those who went to the above-mentioned princes, was slain by an Arab of the tribe of Ghass<sup>ç</sup>n at Muta, a town in the territory of Balk<sup>ç</sup> in Syria, about three days' journey eastward from Jerusalem, near which town they encountered. The Grecians being vastly superior in number (for, including the auxiliary Arabs, they had an army of 100,000 men), the Mohammedans were repulsed in the first attack, and lost successively three

of their general, viz., Zeid Ebn H<sup>o</sup>retha, Mohammed's freedman, Jaafar, the son of Abu T<sup>o</sup>leb, and Abd<sup>o</sup>llah Ebn Raw<sup>o</sup>ha; but Kh<sup>o</sup>led Ebn al Walid, succeeding to the command, overthrew the Greeks with a great slaughter, and brought away abundance of rich spoil; on occasion of which action Mohammed gave him the honourable title of Seif min soyuf Allah, One of the Swords of GOD.

In this year also Mohammed took the city of Mecca, the inhabitants whereof had broken the truce concluded on two years before. For the tribe of Becr, who were confederates of the Koreish, attacking those of Khoz<sup>o</sup>ah, who were allies of Mohammed, killed several of them, being supported in the action by a party of the Koreish themselves. The consequence of this violation was soon apprehended, and Abu Sofi<sup>o</sup>n himself made a journey to Medina on purpose to heal the breach and renew the truce, but in vain, for Mohammed, glad of this opportunity, refused to see him; whereupon he applied to Abu Becr and Ali, but they giving him no answer, he was obliged to return to Mecca as he came.

Mohammed immediately gave orders for preparations to be made, that he might surprise the Meccans while they were unprovided to receive him; in a little time he began his march thither, and by the time he came near the city his forces were increased to 10,000 men. Those of Mecca being not in a condition to defend themselves against so formidable an army, surrendered at discretion, and Abu Sofi<sup>o</sup>n saved his life by turning Mohammedan. About twenty-eight of the idolaters were killed by a party under the command of Kh<sup>o</sup>led; but this happened contrary to Mohammed's orders, who, when he entered the town, pardoned all the Koreish on their submission, except only six men and four women, who were more obnoxious than ordinary (some of them having apostatized), and were solemnly proscribed by the prophet himself; but of these no more than three men and one woman were put to death, the rest obtaining pardon on their embracing Mohammedism, and one of the women making her escape.

The remainder of this year Mohammed employed in destroying the idols in and round about Mecca, sending several of his generals on expeditions for that purpose, and to invite the Arabs to Islamism: wherein it is no wonder if they now met with success.

The next year, being the ninth of the Hejra, the Mohammedans call "the year of embassies," for the Arabs had been hitherto expecting the issue of the war between Mohammed and the Koreish; but so soon as that tribe--the principal of the whole nation, and the genuine descendants of Ismael, whose prerogatives none offered to dispute--had submitted, they were satisfied that it was not in their power to oppose Mohammed, and therefore began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca, while he stayed there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyar professed Mohammedism, and sent ambassadors to notify the same.

In the tenth year Ali was sent into Yaman to propagate the Mohammedan faith there, and as it is said, converted the whole tribe of Hamd<sup>o</sup>n in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najr<sup>o</sup>n, who, being Christians, chose rather to pay tribute.

Thus was Mohammedism established and idolatry rooted out, even in Mohammed's lifetime (for he died the next year), throughout all Arabia, except only Yam<sup>o</sup>ma, where Moseilama, who set up also for a prophet as Mohammed's competitor, had a great party, and was not reduced till the Khalifat of Abu Becr. And the Arabs being then united in one faith and under one prince, found themselves in a condition of making those conquests which extended

the Mohammedan faith over so great a part of the world.

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### SECTION III

#### OF THE KORAN ITSELF, THE PECULIARITIES OF THAT BOOK; THE MANNER OF ITS BEING WRITTEN AND PUBLISHED, AND THE GENERAL DESIGN OF IT.

THE word Koran, derived from the verb *karaa*, to read, signifies properly in Arabic, "the reading," or rather, "that which ought to be read;" by which name Mohammedans denote not only the entire book or volume of the Koran, but also any particular chapter or section of it: just as the Jews call either the whole scripture or any part of it by the name of *Kar'eh*, or *Mikra*, words of the same origin and import; which observation seems to overthrow the opinion of some learned Arabians, who would have the Koran so named because it is a collection of the loose chapters or sheets which compose it--the verb *karaa* signifying also to gather or collect: and may also, by the way, serve as an answer to those who object that the Koran must be a book forged at once, and could not possibly be revealed by parcels at different times during the course of several years, as the Mohammedans affirm, because the Koran is often mentioned and called by that name in the very book itself. It may not be amiss to observe, that the syllable *Al* in the word *Alkoran* is only the Arabic article, signifying the, and therefore ought to be omitted when the English article is prefixed.

Beside this peculiar name, the Koran is also honoured with several appellations, common to other books of scripture: as, *al Fork'eh*, from the verb *faraka*, to divide or distinguish; not, as the Mohammedan doctor say, because those books are divided into chapters or sections, or distinguish between good and evil; but in the same notion that the Jews use the word *Perek*, or *Pirka*, from the same root, to denote a section or portion of scripture. It is also called *al Moshaf*, the volume, and *al Kitab*, the book, by way of eminence, which answers to the *Biblia* of the Greeks; and *al Dhikr*, the admonition, which name is also given to the *Pentateuch* and *Gospel*.

The Koran is divided into 114 larger portions of very unequal length, which we call chapters, but the Arabians *Sowar*, in the singular *Sura*, a word rarely used on any other occasion, and properly signifying a row, order, or regular series; as a course of bricks in building, or a rank of soldiers in an army; and is the same in use and import with the *Sura*, or *Tora*, of the Jews, who also call the fifty-three sections of the *Pentateuch* *Sed'ehrim*, a word of the same signification.

These chapters are not in the manuscript copies distinguished by their numerical order, though for the reader's ease they are numbered in this edition, but by particular titles, which (except that of the first, which is the initial chapter, or introduction to the rest, and by the one Latin translator not numbered among the chapters) are taken sometimes from a particular matter of, or person mentioned therein; but usually from the first word of note, exactly in the same manner as the Jews have named their *Sed'ehrim*:

though the words from which some chapters are denominated be very far distant, towards the middle, or perhaps the end of the chapter; which seems ridiculous. But the occasion of this seems to have been, that the verse or passage wherein such word occurs, was, in point of time, revealed and committed to writing before the other verses of the same chapter which precede it in order: and the title being given to the chapter before it was completed, or the passages reduced to their present order, the verse from whence such title was taken did not always happen to begin the chapter. Some chapters have two or more titles, occasioned by the difference of the copies.

Some of the chapters having been revealed at Mecca, and others at Medina, the noting this difference makes a part of the title; but the reader will observe that several of the chapters are said to have been revealed partly at Mecca, and partly at Medina; and as to others, it is yet a dispute among the commentators to which place of the two they belong.

Every chapter is subdivided into smaller portions, of very unequal length also, which we customarily call verses; but the Arabic word is *Ay<sup>^</sup>çt*, the same with the Hebrew *Ototh*, and signifies signs, or wonders; such as are the secrets of GOD, his attributes, works, judgments, and ordinances, delivered in those verses; many of which have their particular titles also, imposed in the same manner as those of the chapters.

Notwithstanding this subdivision is common and well known, yet I have never yet seen any manuscript wherein the verses in each chapter is set down after the title, which we have therefore added in the table of the chapters. And the Mohammedans seem to have some scruple in making an actual distinction in their copies, because the chief disagreement between their several editions of the Koran, consists in the division and number of the verses: and for this reason I have not taken upon me to make any such division.

Having mentioned the different editions of the Koran, it may not be amiss here to acquaint the reader, that there are seven principal editions, if I may so call them, or ancient copies of that book; two of which were published and used at Medina, a third at Mecca, a fourth at Cufa, a fifth at Basra, a sixth in Syria, and a seventh called the common or vulgar edition. Of these editions, the first of Medina makes the whole number of the verses 6,000; the second and fifth, 6,214; the third, 6,219; the fourth, 6,236; the sixth, 6,226; and the last, 6,225. But they are all said to contain the same number of words, namely, 77,639; and the same number of letters, viz., 323,015: for the Mohammedans have in this also imitated the Jews, that they have superstitiously numbered the very words and letters of their law; nay, they have taken the pains to compute (how exactly I know not) the number of times each particular letter of the alphabet is contained in the Koran.

Besides these unequal divisions of chapter and verse, the Mohammedans have also divided their Koran into sixty equal portions, which they call *Ahz<sup>^</sup>çb*, in the singular *Hizb*, each subdivided into four equal parts; which is also an imitation of the Jews, who have an ancient division of their *Mishna* into sixty portions, called *Massicthoth*: but the Koran is more usually divided into thirty sections only, named *Ajz<sup>^</sup>ç*, from the singular *Joz*, each of twice the length of the former, and in the like manner subdivided into four parts. These divisions are for the use of the readers of the Koran in the royal temples, or in the adjoining chapels where the emperors and great men are interred. There are thirty of these readers belonging to every chapel, and each reads his section every day, so that the whole Koran is read over once a day. I have seen several copies divided in this manner, and bound up in as

many volumes; and have thought it proper to mark these divisions in the margin of this translation by numeral letters.

Next after the title, at the head of every chapter, except only the ninth, is prefixed the following solemn form, by the Mohammedans called the Bismillah, "In the name of the most merciful GOD;" which form they constantly place at the beginning of all their books and writings in general, as a peculiar mark or distinguishing characteristic of their religion, it being counted a sort of impiety to omit it. The Jews for the same purpose make use of the form, "In the name of the LORD," or, "In the name of the great GOD:" and the eastern Christians, that of "In the name of the Father, and of the Son, and of the Holy Ghost." But I am apt to believe Mohammed really took this form, as he did many other things, from the Persian Magi, who used to begin their books in these words, Ben<sup>^</sup>çm Yezd<sup>^</sup>çn bakhshashgher d<sup>^</sup>çd<sup>^</sup>çr; that is, "In the name of the most merciful, just GOD."

This auspiciatory form, and also the titles of the chapters, are by the generality of the doctors and commentators believed to be of divine original, no less than the text itself; but the more moderate are of opinion they are only human additions, and not the very word of GOD.

There are twenty-nine chapters of the Koran, which have this peculiarity, that they begin with certain letters of the alphabet, some with a single one, others with more. These letters the Mohammedans believe to be the peculiar marks of the Koran, and to conceal several profound mysteries, the certain understanding of which, the more intelligent confess, has not been communicated to any mortal, their prophet only excepted. Notwithstanding which, some will take the liberty of guessing at their meaning by that species of Cabbala called by the Jews, Notarikon, and suppose the letters to stand for as many words expressing the names and attributes of GOD, his works, ordinances, and decrees; and therefore these mysterious letters, as well as the verses themselves, seem in the Koran to be called signs. Others explain the intent of these letters from their nature or organ, or else from their value in numbers, according to another species of the Jewish Cabbala called Gematria; the uncertainty of which conjectures sufficiently appears from their disagreement. Thus, for example, five chapters, one of which is the second, begin with these letters, A.L.M., which some imagine to stand for Allah latif magid; "GOD is gracious and to be glorified;" or, Ana li minni, "to me and from me," viz., belongs all perfection, and proceeds all good; or else for Ana Allah <sup>^</sup>çlam, "I am the most wise GOD," taking the first letter to mark the beginning of the first word, the second the middle of the second word, and the third the last of the third word: or for "Allah, Gabriel, Mohammed," the author, revealer, and preacher of the Koran. Others say that as the letter A belongs to the lower part of the throat, the first of the organs of speech; L to the palate, the middle organ; and M to the lips, which are the last organs; so these letters signify that GOD is the beginning, middle, and end, or ought to be praised in the beginning, middle, and end of all our words and actions: or, as the total value of those three letters in numbers is seventy-one, they signify that in the space of so many years, the religion preached in the Koran should be fully established. The conjecture of a learned Christian is, at least, as certain as any of the former, who supposes those letters were set there by the amanuensis, for Amar li Mohammed, i.e., "at the command of Mohammed," as the five letters prefixed to the nineteenth chapter seem to be there written by a Jewish scribe, for Cob yaas, i.e., "thus he commanded."

The Koran is universally allowed to be written with the utmost elegance and

purity of language, in the dialect of the tribe of Koreish, the most noble and polite of all the Arabians, but with some mixture, though very rarely, or other dialects. It is confessedly the standard of the Arabic tongue, and as the more orthodox believe, and are taught by the book itself, inimitable by any human pen (though some sectaries have been of another opinion), and therefore insisted on as a permanent miracle, greater than that of raising the dead, and alone sufficient to convince the world of its divine original.

And to this miracle did Mohammed himself chiefly appeal for the confirmation of his mission, publicly challenging the most eloquent men in Arabia, which was at that time stocked with thousands whose sole study and ambition it was to excel in elegance of style and composition, to produce even a single chapter that might be compared with it. I will mention but one instance out of several, to show that this book was really admired for the beauty of its composure by those who must be allowed to have been competent judges. A poem of Labid Ebn Rabia, one of the greatest wits in Arabia in Mohammed's time, being fixed up on the gate of the temple of Mecca, an honour allowed to none but the most esteemed performances, none of the other poets durst offer anything of their own in competition with it. But the second chapter of the Koran being fixed up by it soon after, Labid himself (then an idolater) on reading the first verses only, was struck with admiration, and immediately professed the religion taught thereby, declaring that such words could proceed from an inspired person only. This Labid was afterwards of great service to Mohammed, in writing answers to the satires and invectives that were made on him and his religion by the infidels, and particularly by Amri al Kais, prince of the tribe of Asad, and author of one of those seven famous poems called al Moallak<sup>^</sup>çt.

The style of the Koran is generally beautiful and fluent, especially where it imitates the prophetic manner and scripture phrases. It is concise and often obscure, adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions, and in many places, especially where the majesty and attributes of GOD are described, sublime and magnificent; of which the reader cannot but observe several instances, though he must not imagine the translation comes up to the original, notwithstanding my endeavours to do it justice.

Though it be written in prose, yet the sentences generally conclude in a long continued rhyme, for the sake of which the sense is often interrupted, and unnecessary repetitions too frequently made, which appear still more ridiculous in a translation, where the ornament, such as it is, for whose sake they were made, cannot be perceived. However, the Arabians are so mightily delighted with this jingling, that they employ it in their most elaborate compositions, which they also embellish with frequent passages of, and allusions to, the Koran, so that it is next to impossible to understand them without being well versed in this book.

It is probable the harmony of expression which the Arabians find in the Koran might contribute not a little to make them relish the doctrine therein taught, and give an efficacy to arguments which, had they been nakedly proposed without this rhetorical dress, might not have so easily prevailed. Very extraordinary effects are related of the power of words well chosen and artfully placed, which are no less powerful either to ravish or amaze than music itself; wherefore as much has been ascribed by the best orators to this part of rhetoric as to any other. He must have a very bad ear who is not uncommonly moved with the very cadence of a well-turned sentence; and Mohammed seems not to have been ignorant of the enthusiastic operation of



rhetoric on the minds of men; for which reason he has not only employed his utmost skill in these his pretended revelations, to preserve the dignity and sublimity of style, which might seem not unworthy of the majesty of that Being, whom he gave out to be the author of them; and to imitate the prophetic manner of the Old Testament; but he has not neglected even the other arts of oratory; wherein he succeeded so well, and so strangely captivated the minds of his audience, that several of his opponents thought it the effect of witchcraft and enchantment, as he sometimes complains.

"The general design of the Koran" (to use the words of a very learned person) "seems to be this. To unite the professors of the three different religions then followed in the populous country of Arabia, who for the most part lived promiscuously, and wandered without guides, the far greater number being idolaters, and the rest Jews and Christians, mostly of erroneous and heterodox belief, in the knowledge and worship of one eternal, invisible GOD, by whose power all things were made, and those which are not, may be, the supreme Governor, Judge, and absolute Lord of the creation; established under the sanction of certain laws, and the outward signs of certain ceremonies, partly of ancient and partly of novel institution, and enforced by setting before them rewards and punishments, both temporal and eternal; and to bring them all to the obedience of Mohammed, as the prophet and ambassador of GOD, who after the repeated admonitions, promises, and threats of former ages, was at last to establish and propagate GOD'S religion on earth by force of arms, and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal."

The great doctrine then of the Koran is the unity of GOD; to restore which point Mohammed pretended was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was nor ever can be more than one true orthodox religion. For though the particular laws or ceremonies are only temporary, and subject to alteration according to the divine direction, yet the substance of it being eternal truth, is not liable to change, but continues immutably the same. And he taught that whenever this religion became neglected, or corrupted in essentials, GOD had the goodness to re-inform and re-admonish mankind thereof, by several prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mohammed, who is their seal, no other being to be expected after him. And the more effectually to engage people hearken to him, great part of the Koran is employed in relating examples of dreadful punishments formerly inflicted by God on those who rejected and abused his messengers; several of which stories of some circumstances of them are taken from the Old and New Testament, but many more from the apocryphal books and traditions of the Jews and Christians of those ages, set up in the Koran as truths in opposition to the scriptures, which the Jews and Christians are charged with having altered; and I am apt to believe that few or none of the relations or circumstances in the Koran were invented by Mohammed, as is generally supposed, it being easy to trace the greater part of them much higher, as the rest might be, were more of the books extant, and it was worth while to make the inquiry.

The other part of the Koran is taken up in giving necessary laws and directions, in frequent admonitions to moral and divine virtues, and above all to the worshipping and reverencing of the only true GOD, and resignation to his will; among which are many excellent things intermixed not unworthy even a Christian's perusal.

But besides these, there are a great number of passages which are

occasional, and relate to particular emergencies. For whenever anything happened which perplexed and gruelled Mohammed, and which he could not otherwise get over, he had constant recourse to a new revelation, as an infallible expedient in all nice cases; and he found the success of this method answer his expectation. It was certainly an admirable and politic contrivance of his to bring down the whole Koran at once to the lowest heaven only, and not to the earth, as a bungling prophet would probably have done; for if the whole had been published at once, innumerable objections might have been made, which it would have been very hard, if not impossible, for him to solve: but as he pretended to have received it by parcels, as GOD saw proper that they should be published for the conversion and instruction of the people, he had a sure way to answer all emergencies, and to extricate himself with honour from any difficulty which might occur. If any objection be hence made to that eternity of the Koran, which the Mohammedans are taught to believe, they easily answer it by their doctrine of absolute predestination; according to which all the accidents for the sake of which these occasional passages were revealed, were predetermined by GOD from all eternity.

That Mohammed was really the author and chief contriver of the Koran is beyond dispute; though it be highly probably that he had no small assistance in his design from others, as his countrymen failed not to object to him; however, they differed so much in their conjectures as to the particular persons who gave him such assistance, that they were not able, it seems, to prove the charge; Mohammed, it is to be presumed, having taken his measures too well to be discovered. Dr. Prideaux has given the most probably account of this matter, though chiefly from Christian writers, who generally mix such ridiculous fables with what they deliver, that they deserve not much credit.

However, it be, the Mohammedans absolutely deny the Koran was composed by their prophet himself, or any other for him; it being their general and orthodox belief that it is of divine original, any, that it is eternal and uncreated, remaining, as some express it, in the very essence of GOD; that the first transcript has been from everlasting by GOD'S throne, written on a tablet of vast bigness, called the preserved table, in which are also recorded the divine decrees past and future: that a copy from this table, in one volume on paper, was by the ministry of the angel Gabriel sent down to the lowest heaven, in the month of Ramad<sup>an</sup>, on the night of power; from whence Gabriel revealed it to Mohammed by parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required; giving him, however, the consolation to show him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favour to see it twice. They say that few chapters were delivered entire, the most part being revealed piecemeal, and written down from time to time by the prophet's amanuenses in such or such a part of such or such a chapter till they were completed, according to the directions of the angel. The first parcel that was revealed, is generally agreed to have been the first five verses of the ninety-sixth chapter.

After the new revealed passages had been from the prophet's mouth taken down in writing by his scribe, they were published to his followers, several of whom took copies for their private use, but the far greater number got them by heart. The originals when returned were put promiscuously into a chest, observing no order of time, for which reason it is uncertain when many passages were revealed.

When Mohammed died, he left his revelations in the same disorder I have

mentioned, and not digested into the method, such as it is, which we now find them in. This was the work of his successor, Abu Becr, who considering that a great number of passages were committed to the memory of Mohammed's followers, many of whom were slain in their wars, ordered the whole to be collected, not only from the palm-leaves and skins on which they had been written, and which were kept between two boards or covers, but also from the mouths of such as had gotten them by heart. And this transcript when completed he committed to the custody of Hafsa the daughter of Omar, one of the prophet's widows.

From this relation it is generally imagined that Abu Becr was really the compiler of the Koran; though for aught appears to the contrary, Mohammed left the chapters complete as we now have them, excepting such passages as his successor might add or correct from those who had gotten them by heart; what Abu Becr did else being perhaps no more than to range the chapters in their present order, which he seems to have done without any regard to time, having generally placed the longest first.

However, in the thirtieth year of the Hejra, Othm<sup>an</sup> being then Khalif, and observing the great disagreement in the copies of the Koran in the several provinces of the empire--those of Irak, for example, following the reading of Abu Musa al Ashari, and the Syrians that of Macd<sup>ud</sup> Ebn Aswad--he, by advice of the companions, ordered a great number of copies to be transcribed from that of Abu Becr, in Hafsa's care, under the inspection of Zeid Ebn Thabet, Abd'allah Ebn Zobair, Said Ebn al As, and Abd'alrahm<sup>an</sup> Ebn al H<sup>areth</sup>, the Makhzumite; whom he directed that wherever they disagreed about any word, they should write it in the dialect of the Koreish, in which it was first delivered. These copies when made were dispersed in the several provinces of the empire, and the old ones burnt and suppressed. Though many things in Hafsa's copy were corrected by the above-mentioned supervisors, yet some various readings still occur; the most material of which will be taken notice of in their proper places.

The want of vowels in the Arabic character made Mokris, or readers whose peculiar study and profession it was to read the Koran with its proper vowels, absolutely necessary. But these differing in their manner of reading, occasioned still further variations in the copies of the Koran, as they are now written with the vowels; and herein consist much the greater part of the various readings throughout the book. The readers whose authority the commentators chiefly allege, in admitting these various readings, are seven in number.

There being some passages in the Koran which are contradictory, the Mohammedan doctors obviate any objection from thence by the doctrine of abrogation; for they say, that GOD in the Koran commanded several things which were for good reasons afterwards revoked and abrogated.

Passages abrogated are distinguished into three kinds: the first where the letter and the sense are both abrogated; the second, where the letter only is abrogated, but the sense remains; and the third, where the sense is abrogated, though the letter remains.

Of the first kind were several verses, which, by the tradition of Malec Ebn Ans, were in the prophet's lifetime read in the chapter of Repentance, but are not now extant, one of which, being all he remembered of them, was the following: "If a son of Adam had two rivers of gold, he would covet yet a third; and if he had three, he would covet yet a fourth (to be added) unto them; neither shall the belly of a son of Adam be filled, but with dust. GOD will turn unto him who shall repent." Another instance of this kind we have

from the tradition of Abd'allah Ebn Masud, who reported that the prophet gave him a verse to read which he wrote down; but the next morning looking in his book, he found it was vanished, and the leaf blank: this he acquainted Mohammed with, who assured him the verse was revoked the same night.

Of the second kind is a verse called the verse of stoning, which, according to the tradition of Omar, afterwards Khalif, was extant while Mohammed was living, though it be not now to be found. The words are these: "Abhor not your parents, for this would be ingratitude in you. If a man and woman of reputation commit adultery, ye shall stone them both; it is a punishment ordained by GOD; for GOD is mighty and wise."

Of the last kind are observed several verses in sixty-three different chapters, to the number of 225. Such as the precepts of turning in prayer to Jerusalem; fasting after the old custom; forbearance towards idolaters; avoiding the ignorant, and the like. The passages of this sort have been carefully collected by several writers, and are most of them remarked in their proper places.

Though it is the belief of the Sonnites or orthodox that the Koran is uncreated and eternal, subsisting in the very essence of GOD, and Mohammed himself is said to have pronounced him an infidel who asserted the contrary, yet several have been of a different opinion; particularly the sect of the Mutazalites, and the followers of Isa Ebn Sobeih Abu Musa, surnamed al Mozd'ar, who struck not to accuse those who held the Koran to be uncreated of infidelity, as asserters of two eternal beings.

This point was controverted with so much heat that it occasioned many calamities under some of the Khalifs of the family of Abb'as, al Mamun making a public edict declaring the Koran to be created, which was confirmed by his successors Al Mutasem and Al W'athek, who whipped, imprisoned, and put to death those of the contrary opinion. But at length Al Motawakkel, who succeeded Al W'athek, put an end to these persecutions, by revoking the former edicts, releasing those that were imprisoned on that account, and leaving every man at liberty as to his belief in this point.

Al Ghaz'ali seems to have tolerably reconciled both opinions, saying, that the Koran is read and pronounced with the tongue, written in books, and kept in memory; and is yet eternal, subsisting in GOD'S essence, and not possible to be separated thence by any transmission into men's memories or the leaves of books; by which he seems to mean no more than that the original idea of the Koran only is really in GOD, and consequently co-essential and co-eternal with him, but that the copies are created and the work of man.

The opinion of Al Jahedh, chief of a sect bearing his name, touching the Koran, is too remarkable to be omitted: he used to say it was a body, which might sometimes be turned into a man, and sometimes into a beast; which seems to agree with the notion of those who assert the Koran to have two faces, one of a man, the other of a beast; thereby, as I conceive, intimating the double interpretation it will admit of, according to the letter or the spirit.

As some have held the Koran to be created, so there have not been wanting those who have asserted that there is nothing miraculous in that book in respect to style or composition, excepting only the prophetic relations of things past, and predictions of things to come; and that had GOD left men to their natural liberty, and not restrained them in that particular, the Arabians could have composed something not only equal, but superior to the Koran in eloquence, method, and purity of language. This was another opinion of the Mutazalites, and in particular of al Mozd'ar, above mentioned,

and al Nodh'çm.

The Koran being the Mohammedans' rule of faith and practice, it is no wonder its expositors and commentators are so very numerous. And it may not be amiss to take notice of the rules they observe in expounding it.

One of the most learned commentators distinguishes the contents of the Koran into allegorical and literal. The former comprehends the more obscure, parabolical, and enigmatical passages, and such as are repealed or abrogated; the latter those which are plain, perspicuous, liable to no doubt, and in full force.

To explain these severally in a right manner, it is necessary from tradition and study to know the time when each passage was revealed, its circumstances, state, and history, and the reasons or particular emergencies for the sake of which it was revealed. Or, more explicitly, whether the passage was revealed at Mecca, or at Medina; whether it be abrogated, or does itself abrogate any other passage; whether it be anticipated in order of time, or postponed; whether it be distinct from the context, or depends thereon; whether it be particular or general; and, lastly, whether it be implicit by intention, or explicit in words.

By what has been said the reader may easily believe this book is in the greatest reverence and esteem among the Mohammedans. They dare not so much as touch it without being first washed or legally purified; which, lest they should do by inadvertence, they write these words on the cover or label, "Let none touch it but they who are clean." They read it with great care and respect, never holding it below their girdles. They swear by it, consult it in their weighty occasions, carry it with them to war, write sentences of it on their banners, adorn it with gold and precious stones, and knowingly suffer it not to be in the possession of any of a different persuasion.

The Mohammedans, far from thinking the Koran to be profaned by a translation, as some authors have written, have taken care to have their scriptures translated not only into the Persian tongue, but into several others, particularly the Javan and Malayan, though out of respect to the original Arabic, these versions are generally (if not always) intermediary.

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#### SECTION IV.

#### OF THE DOCTRINES AND POSITIVE PRECEPTS OF THE KORAN, WHICH RELATE TO FAITH AND RELIGIOUS DUTIES.

IT has been already observed more than once, that the fundamental position on which Mohammed erected the superstructure of his religion was, that from the beginning to the end of the world there has been, and for ever will be, but one true orthodox belief; consisting, as to matter of faith, in the acknowledging of the only true GOD, and the believing in and obeying such messengers or prophets as he should from time to time send, with proper credential, to reveal his will to mankind; and as to matter of practice, in the observance of the immutable and eternal laws of right and wrong, together

with such other precepts and ceremonies as GOD should think fit to order for the time being, according to the different dispensations in different ages of the world: for these last he allowed were things indifferent in their own nature, and became obligatory by GOD'S positive precept only; and were therefore temporary, and subject to alteration according to his will and pleasure. And to this religion he gives the name of Isl'om, which word signifies resignation, or submission to the service and commands of GOD; and is used as the proper name of the Mohammedan religion, which they will also have to be the same at bottom with that of all the prophets from Adam.

Under pretext that this eternal religion was in his time corrupted, and professed in its purity by no one sect of men, Mohammed pretended to be a prophet sent by GOD to reform those abuses which had crept into it, and to reduce it to its primitive simplicity; with the addition, however, of peculiar laws and ceremonies, some of which had been used in former times, and others were now first instituted. And he comprehended the whole substance of his doctrine under these two propositions, or articles of faith; viz., that there is but one GOD, and that himself was the apostle of GOD; in consequence of which latter article, all such ordinances and institutions as he thought fit to establish must be received as obligatory and of divine authority.

The Mohammedans divide their religion, which, as I just now said, they call Isl'om, into two distinct parts: Im'om, i.e., faith, or theory, and Din, i.e., religion, or practice; and teach that it is built on five fundamental points, one belonging to faith, and the other four to practice.

The first is that confession of faith which I have already mentioned; that "there is no god but the true GOD; and that Mohammed is his apostle." Under which they comprehend six distinct branches; viz., 1. Belief in GOD; 2. In his angels; 3. In his scriptures; 4. In his prophets; 5. In the resurrection and day of judgment; and, 6. In GOD'S absolute decree and predetermination both of good and evil.

The four points relating to practice are: 1. Prayer, under which are comprehended those washings or purifications which are necessary preparations required before prayer; 2. Alms; 3. Fasting; and, 4. The pilgrimage to Mecca. Of each of these I shall speak in their order.

That both Mohammed and those among his followers who are reckoned orthodox, had and continue to have just and true notions of GOD and his attributes (always excepting their obstinate and impious rejecting of the Trinity), appears so plain from the Koran itself and all the Mohammedan divines, that it would be loss of time to refute those who suppose the GOD of Mohammed to be different from the true GOD, and only a fictitious deity or idol of his own creation. Nor shall I enter into any of the Mohammedan controversies concerning the divine nature and attributes, because I shall have a more proper opportunity of doing it elsewhere.

The existence of angels and their purity are absolutely required to be believed in the Koran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies, created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices; some adoring GOD in different postures, others singing praises to him, or interceding for mankind. They hold that some of them are employed in writing down the actions of men; others in carrying the throne of GOD and other services.

The four angels whom they look on as more eminently in GOD'S favour, and often mention on account of the offices assigned them, are Gabriel, to whom

they give several titles, particularly those of the holy spirit, and the angel of revelations, supposing him to be honoured by GOD with a greater confidence than any other, and to be employed in writing down the divine decrees; Michael, the friend and protector of the Jews; Azrael, the angel of death, who separates men's souls from their bodies; and Israfil, whose office it will be to sound the trumpet at the resurrection. The Mohammedans also believe that two guardian angels attend on every man, to observe and write down his actions, being changed every day, and therefore called al Moakkib<sup>ct</sup>, or the angels who continually succeed one another.

This whole doctrine concerning angels Mohammed and his disciples have borrowed from the Jews, who learned the names and offices of those beings from the Persians, as themselves confess. The ancient Persians firmly believed the ministry of angels, and their superintendence over the affairs of this world (as the Magians still do), and therefore assigned them distinct charges and provinces, giving their names to their months and the days of their months. Gabriel they called Soroush and Rev<sup>en</sup> bakhsh, or the giver of souls, in opposition to the contrary office of the angel of death, to whom among other names they gave that of Mord<sup>d</sup>, or the giver of death; Michael they called Beshter, who according to them provides sustenance for mankind. The Jews teach that the angels were created of fire; that they have several offices; that they intercede for men, and attend them. The angel of death they name Duma, and say he calls dying persons by their respective names at their last hour.

The devil, whom Mohammed names Eblis from his despair, was once one of those angels who are nearest to GOD'S presence, called Azazel, and fell, according to the doctrine of the Koran, for refusing to pay homage to Adam at the command of GOD.

Besides angels and devils, the Mohammedans are taught by the Koran to believe an intermediate order of creatures, which they call Jin or Genii, created also of fire, but of a grosser fabric than angels; since they eat and drink, and propagate their species, and are subject to death. Some of these are supposed to be good, and others bad, and capable of future salvation or damnation, as men are; whence Mohammed pretended to be sent for the conversion of genii as well as men. The orientals pretend that these genii inhabited the world for many ages before Adam was created, under the government of several successive princes, who all bore the common name of Solomon; but falling at length into an almost general corruption, Eblis was sent to drive them into a remote part of the earth, there to be confined: that some of that generation still remaining, were by Tahmurath, one of the ancient kings of Persia, who waged war against them, forced to retreat into the famous mountains of K<sup>cf</sup>. Of which successions and wars they have many fabulous and romantic stories. They also make different ranks and degrees among these beings (if they be not rather supposed to be of a different species), some being called absolutely Jin, some Peri or fairies, some Div or giants, others Tacwins or fates.

The Mohammedan notions concerning these genii agree almost exactly with what the Jews write of a sort of demons, called Shedim, whom some fancy to have been begotten by two angels named Aza and Azael, on Naamah the daughter of Lamech, before the Flood. However, the Shedim, they tell us, agree in three things with the ministering angels; for that, like them, they have wings, and fly from one end of the world to the other, and have some knowledge of futurity; and in three things they agree with men, like whom they eat and drink, are propagated, and die. They also say that some of

them believe in the law of Moses, and are consequently good, and that others of them are infidels and reprobates.

As to the scriptures, the Mohammedans are taught by the Koran that GOD, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every word of which it is absolutely necessary for a good Moslem to believe. The number of these sacred books were, according to them, 104. Of which ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mohammed; which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that though there may possibly be some part of the true word of GOD therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians. The Jews in particular are frequently reflected on in the Koran for falsifying and corrupting their copies of their law; and some instances of such pretended corruptions, both in that book and the two others, are produced by Mohammedan writers, wherein they merely follow their own prejudices, and the fabulous accounts of spurious legends. Whether they have any copy of the Pentateuch among them different from that of the Jews or not, I am not entirely satisfied, since a person who travelled into the east was told that they had the books of Moses, though very much corrupted; but I know nobody that has ever seen them. However, they certainly have and privately read a book which they call the Psalms of David, in Arabic and Persian, to which are added some prayers of Moses, Jonas, and others. This Mr. Reland supposes to be a translation from our copies (though no doubt falsified in more places than one); but M. D'Herbelot says it contains not the same Psalms which are in our Psalter, being no more than an extract from thence mixed with other very different pieces. The easiest way to reconcile these two learned gentlemen, is to presume that they speak of different copies. The Mohammedans have also a Gospel in Arabic, attributed to St. Barnabas, wherein the history of Jesus Christ is related in a manner very different from what we find in the true Gospels, and correspondent to those traditions which Mohammed has followed in his Koran. Of this Gospel the Moriscoes in Africa have a translation in Spanish; and there is in the library of Prince Eugene of Savoy, a manuscript of some antiquity, containing an Italian translation of the same Gospel, made, it is to be supposed, for the use of renegades. This book appears to be no original forgery of the Mohammedans, though they have no doubt interpolated and altered it since, the better to serve their purpose; and in particular, instead of the Paraclete or Comforter, they have in this apocryphal gospel inserted the word Pericylte, that is, the famous or illustrious, by which they pretend their prophet was foretold by name, that being the signification of Mohammed in Arabic: and this they say to justify that passage of the Koran, where Jesus Christ is formally asserted to have foretold his coming, under his other name of Ahmed; which is derived from the same root as Mohammed, and of the same import. From these or some other forgeries of the same stamp it is that the Mohammedans quote several passages, of which there are not the least footsteps in the New Testament. But after all we must not hence infer that the Mohammedans, much less all of them, hold these copies of theirs to be the ancient and



genuine scriptures themselves. If any argue, from the corruption which they insist has happened to the Pentateuch and Gospel, that the Koran may possibly be corrupted also; they answer, that GOD has promised that he will take care of the latter, and preserve it from any addition or diminution; but that he left the two other to the care of men. However, they confess there are some various readings in the Koran, as has been observed.

Besides the books above mentioned, the Mohammedans also take notice of the writings of Daniel and several other prophets, and even make quotations thence; but these they do not believe to be divine scripture, or of any authority in matters of religion.

The number of the prophets, which have been from time to time sent by GOD into the world, amounts to no less than 224,000, according to one Mohammedan tradition, or to 124,000, according to another; among whom 313 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding: these were Adam, Noah, Abraham, Moses, Jesus, and Mohammed. All the prophets in general the Mohammedans believe to have been free from great sins and errors of consequence, and professors of one and the same religion, that is Islām, notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honourable than others. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles.

In this great number of prophets, they not only reckon divers patriarchs and persons named in scripture, but not recorded to have been prophets (wherein the Jewish and Christian writers have sometimes led the way), as Adam, Seth, Lot, Ismael, Nun, Joshua, &c., and introduce some of them under different names, as Enoch, Heber, and Jethro, who are called in the Koran, Edris, Hud, and Shoaib; but several others whose very names do not appear in scripture (though they endeavour to find some persons there to fix them on), as Saleh, Khedr, Dhu'lkefl, &c. Several of their fabulous traditions concerning these prophets we shall occasionally mention in the notes on the Koran.

As Mohammed acknowledged the divine authority of the Pentateuch, Psalms, and Gospel, he often appeals to the consonancy of the Koran with those writings, and to the prophecies which he pretended were therein concerning himself, as proofs of his mission; and he frequently charges the Jews and Christians with stifling the passages which bear witness to him. His followers also fail not to produce several texts even from our present copies of the Old and New Testament, to support their master's cause.

The next article of faith required by the Koran is the belief of a general resurrection and a future judgment. But before we consider the Mohammedan tenets in those points, it will be proper to mention what they are taught to believe concerning the intermediate state, both of the body and of the soul, after death.

When a corpse is laid in the grave, they say he is received by an angel, who gives him notice of the coming of the two examiners; who are two black livid angels, of a terrible appearance, named Monker and Nakir. These order the dead person to sit upright, and examine him concerning his faith, as to the unity of GOD, and the mission of Mohammed: if he answer rightly, they suffer the body to rest in peace, and it is refreshed by the air of paradise; but if not, they beat him on the temples with iron maces, till he roars out for anguish so loud, that he is heard by all from east to west, except men and

genii. Then they press the earth on the corpse, which is gnawed and stung till the resurrection by ninety-nine dragons, with seven heads each; or as others say, their sins will become venomous beasts, the grievous ones stinging like dragons, the smaller like scorpions, and the others like serpents: circumstances which some understand in a figurative sense.

The examination of the sepulchre is not only founded on an express tradition of Mohammed, but is also plainly hinted at, though not directly taught, in the Koran, as the commentators agree. It is therefore believed by the orthodox Mohammedans in general, who take care to have their graves made hollow, that they may sit up with more ease while they are examined by the angels; but is utterly rejected by the sect of the Mutazalites, and perhaps by some others.

These notions Mohammed certainly borrowed from the Jews, among whom they were very anciently received. They say that the angel of death coming and sitting on the grave, the soul immediately enters the body and raises it on its feet; that he then examines the departed person, and strikes him with a chain half of iron and half of fire; at the first blow all his limbs are loosened, at the second his bones are scattered, which are gathered together again by the angels, and the third stroke reduces the body to dust and ashes, and it returns into the grave. This rack or torture they call Hibbut hakkeber, or the beating of the sepulchre, and pretend that all men in general must undergo it, except only those who die on the evening of the sabbath, or have dwelt in the land of Israel.

It is objected to the Mohammedans that the cry of the persons under such examination has been never heard; or if they be asked how those can undergo it whose bodies are burnt or devoured by beasts or birds, or otherwise consumed without burial; they answer, that it is very possible notwithstanding, since men are not able to perceive what is transacted on the other side the grave; and that it is sufficient to restore to life any part of the body which is capable of understanding the questions put by the angels.

As to the soul, they hold that when it is separated from the body by the angel of death, who performs his office with ease and gentleness towards the good, and with violence towards the wicked, it enters into that state which they call Al Berzakh, or the interval between death and the resurrection. If the departed person was a believer, they say two angels meet it, who convey it to heaven, that its place there may be assigned, according to its merit and degree. For they distinguish the souls of the faithful into three classes: the first of prophets, whose souls are admitted into paradise immediately; the second of martyrs; whose spirits, according to a tradition of Mohammed, rest in the crops of green birds which eat of the fruits and drink of the rivers of paradise; and the third of other believers, concerning the state of whose souls before the resurrection there are various opinions. For, 1. Some say they stay near the sepulchres, with liberty, however, of going wherever they please; which they confirm with Mohammed's manner of saluting them at their graves, and his affirming that the dead heard those salutations as well as the living, though they could not answer. Whence perhaps proceeded the custom of visiting the tombs of relations, so common among the Mohammedans. 2. Others imagine they are with Adam, in the lowest heaven; and also support their opinion by the authority of their prophet, who gave out that in his return from the upper heavens in his pretended night journey, he saw there the souls of those who were destined to paradise on the right hand of Adam, and of those who were condemned to hell on his left. 3. Others fancy the souls of believers remain in the well Zemzem, and those of infidels in a certain well in

the province of Hadramaut, called Borhut; but this opinion is branded as heretical. 4. Others say they stay near the graves for seven days; but that whither they go afterwards is uncertain. 5. Others that they are all in the trumpet whose sound is to raise the dead. And, 6. Others that the souls of the good dwell in the forms of white birds, under the throne of GOD. As to the condition of the souls of the wicked, besides the opinions that have been already mentioned, the more orthodox hold that they are offered by the angels to heaven, from whence being repulsed as stinking and filthy, they are offered to the earth, and being also refused a place there, are carried down to the seventh earth, and thrown into a dungeon, which they call Sajin, under a green rock, or according to a tradition of Mohammed, under the devil's jaw, to be there tormented, till they are called up to be joined again to their bodies.

Though some among the Mohammedans have thought that the resurrection will be merely spiritual, and no more than the returning of the soul to the place whence it first came (an opinion defended by Ebn Sina, and called by some the opinion of the philosophers); and others, who allow man to consist of body only, that it will be merely corporeal; the received opinion is, that both body and soul will be raised, and their doctors argue strenuously for the possibility of the resurrection of the body, and dispute with great subtlety concerning the manner of it. But Mohammed has taken care to preserve one part of the body, whatever becomes of the rest, to serve for a basis of the future edifice, or rather a leaven for the mass which is to be joined to it. For he taught that a man's body was entirely consumed by the earth, except only the bone called al Ajb, which we name the os coccygis, or rump-bone; and that as it was the first formed in the human body, it will also remain uncorrupted till the last day, as a seed from whence the whole is to be renewed: and this he said would be effected by a forty days' rain which GOD should send, and which would cover the earth to the height of twelve cubits, and cause the bodies to sprout forth like plants. Herein also is Mohammed also beholden to the Jews, who say the same things of the bone Luz, excepting that what he attributes to a great rain, will be effected according to them by a dew, impregnating the dust of the earth.

The time of the resurrection the Mohammedans allow to be a perfect secret to all but GOD alone: the angel Gabriel himself acknowledging his ignorance on this point when Mohammed asked him about it. However, they say the approach of that day may be known from certain signs which are to precede it. These signs they distinguish into two sorts--the lesser and the greater--which I shall briefly enumerate after Dr. Pocock.

The lesser signs are: 1. They decay of faith among men. 2. The advancing of the meanest persons to eminent dignity. 3. That a maid-servant shall become the mother of her mistress (or master); by which is meant either that towards the end of the world men shall be much given to sensuality, or that the Mohammedans shall then take many captives. 4. Tumults and seditions. 5. A war with the Turks. 6. Great distress in the world, so that a man when he passes by another's grave shall say "Would to GOD I were in his place." 7. That the provinces of Irâk and Syria shall refuse to pay their tribute. And, 8. That the buildings of Medina shall reach to Ah'çb, or Yah'çb.

The greater signs are:

1. The sun's rising in the west: which some have imagined it originally did.
2. The appearance of the beast, which shall rise out of the earth, in the temple of Mecca, or on Mount Saf'ç, or in the territory of T'çyef, or some other place. This beast they say is to be sixty cubits high: though others, not satisfied with so small a size, will have her reach to the clouds and to

heaven when her head only is out; and that she will appear for three days, but show only a third part of her body. They describe this monster, as to her form, to be a compound of various species, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the colour of a tiger, the back of a cat, the tail of a ram, the legs of a camel, and the voice of an ass. Some say this beast is to appear three times in several places, and that she will bring with her the rod of Moses and the seal of Solomon; and being so swift that none can overtake or escape her, will with the first strike all the believers on the face and mark them with the word Mumen, i.e., believer; and with the latter will mark the unbelievers, on the face likewise, with the word C̣fer, i.e., infidel, that every person may be known for what he really is. They add that the same beast is to demonstrate the vanity of all religions except Isḷm, and to speak Arabic. All this stuff seems to be the result of a confused idea of the beast in the Revelations.

3. War with the Greeks, and the taking of Constantinople by 70,000 of the posterity of Isaac, who shall not win that city by force of arms, but the walls shall fall down while they cry out, "There is no god but GOD: GOD is most great!" As they are dividing the spoil, news will come to them of the appearance of the Antichrist, whereupon they shall leave all, and return back.

4. The coming of Anti-christ, whom the Mohammedans call al Masih al Dajj̣l, i.e., the false or lying Christ, and simply al Dajj̣l. He is to be one-eyed, and marked on the forehead with the letters C.F.R., signifying C̣fer, or infidel. They say that the Jews give him the name of Messiah Ben David, and pretend he is to come in the last days and to be lord both of land and sea, and that he will restore the kingdom to them. According to the traditions of Mohammed, he is to appear first between Iṛk and Syria, or according to others, in the province of Khoraṣn; they add that he is to ride on an ass, that he will be followed by 70,000 Jews of Ispaḥn, and continue on earth forty days, of which one will be equal in length to a year, another to a month, another to a week, and the rest will be common days; that he is to lay waste all places, but will not enter Mecca or Medina, which are to be guarded by angels; and that at length he will be slain by Jesus, who is to encounter him at the gate of Lud. It is said that Mohammed foretold several Anti-christs, to the number of about thirty, but one of greater note than the rest.

5. The descent of Jesus on earth. They pretend that he is to descend near the white tower to the east of Damascus, when the people are returned from the taking of Constantinople; that he is to embrace the Mohammedan religion, marry a wife, get children, kill Antichrist, and at length die after forty years', or, according to others, twenty-four years', continuance on earth. Under him they say there will be great security and plenty in the world, all hatred and malice being laid aside; when lions and camels, bears and sheep, shall live in peace, and a child shall play with serpents unhurt.

6. War with the Jews; of whom the Mohammedans are to make a religious slaughter, the very trees and stones discovering such of them as hide themselves, except only the tree called Gharkad, which is the tree of the Jews.

7. The eruption of Gog and Magog, or, as they are called in the east, Ỵjuj and Ṃjuj; of whom many things are related in the Koran, and the traditions of Mohammed. These barbarians, they tell us, having passed the lake of Tiberias, which the vanguard of their vast army will drink dry, will come to Jerusalem, and there greatly distress Jesus and his companions; till at his request GOD will destroy them, and fill the earth with their carcasses, which

after some time GOD will send birds to carry away, at the prayers of Jesus and his followers. Their bows, arrows, and quivers the Moslems will burn for seven years together; and at last GOD will send a rain to cleanse the earth, and to make it fertile.

8. A smoke, which shall fill the whole earth.

9. An eclipse of the moon. Mohammed is reported to have said that there would be three eclipses before the last hour; one to be seen in the east, another in the west, and the third in Arabia.

10. The returning of the Arabs to the worship of All'et and al Uzza, and the rest of their ancient idols; after the decrease of every one in whose heart there was faith equal to the grain of mustard-seed, none but the very worst of men being left alive. For GOD, they say, will send a cold odoriferous wind, blowing from Syria Damascena, which shall sweep away the souls of all the faithful, and the Koran itself, so that men will remain in the grossest ignorance for a hundred years.

11. The discovery of a vast heap of gold and silver by the retreating of the Euphrates, which will be the destruction of many.

12. The demolition of the Caaba, or temple of Mecca, by the Ethiopians.

13. The speaking of beasts and inanimate things.

14. The breaking out of fire in the province of Hej'z; or, according to others, in Yaman.

15. The appearance of a man of the descendants of Kaht'cn, who shall drive men before him with his staff.

16. The coming of the Mohdi, or director; concerning whom Mohammed prophesied that the world should not have an end till one of his own family should govern the Arabians, whose name should be the same with his own name, and whose father's name should also be the same with his father's name; and who should fill the earth with righteousness. This person the Shiites believe to be now alive, and concealed in some secret place, till the time of his manifestation; for they suppose him to be no other than the last of the twelve Im'ems, named Mohammed Abu'lkasem, as their prophet was, and the son of Hassan al Askeri, the eleventh of that succession. He was born at Sermanrai in the 255th year of the Hejra. From this tradition, it is to be presumed, an opinion pretty current among the Christians took its rise, that the Mohammedans are in expectation of their prophet's return.

17. A wind which shall sweep away the souls of all who have but a grain of faith in their hearts, as has been mentioned under the tenth sign.

These are the greater signs, which, according to their doctrine, are to precede the resurrection, but still leave the hour of it uncertain: for the immediate sign of its being come will be the first blast of the trumpet; which they believe will be sounded three times. The first they call the blast of consternation; at the hearing of which all creatures in heaven and earth shall be struck with terror, except those whom GOD shall please to exempt from it. The effects attributed to this first sound of the trumpet are very wonderful: for they say the earth will be shaken, and not only all buildings, but the very mountains levelled; that the heavens shall melt, the sun be darkened, the stars fall, on the death of the angels, who, as some imagine, hold them suspended between heaven and earth, and the sea shall be troubled and dried up, or, according to others, turned into flames, the sun, moon, and stars being thrown into it: the Koran, to express the greatness of the terror of that day, adds that women who give suck shall abandon the care of their infants, and even the she-camels which have gone ten months with young (a most valuable part of the substance of that nation) shall be utterly neglected.

A farther effect of this blast will be that concourse of beasts mentioned in the Koran, though some doubt whether it be to precede the resurrection or not. They who suppose it will precede, think that II kinds of animals, forgetting their respective natural fierceness and timidity, will run together into one place, being terrified by the sound of the trumpet and the sudden shock of nature.

The Mohammedans believe that this first blast will be followed by a second, which they call the blast of examination, when all creatures, both in heaven and earth, shall die or be annihilated, except those which GOD shall please to exempt from the common fate; and this, they say, shall happen in the twinkling of an eye, nay, in an instant; nothing surviving except GOD alone, with paradise and hell, and the inhabitants of those two places, and throne of glory. The last who shall die will be the angel of death.

Forty years after this will be heard the blast of resurrection, when the trumpet shall be sounded the third time by Israfil, who, together with Gabriel and Michael, will be previously restored to life, and standing on the rock of the temple of Jerusalem, shall, at GOD'S command, call together all the dry and rotten bones, and other dispersed parts of the bodies, and the very hairs, to judgment. This angel having, by the divine order, set the trumpet to his mouth, and called together all the souls from all parts, will throw them into his trumpet, from whence, on his giving the last sound, at the command of GOD, they will fly forth like bees, and fill the whole space between heaven and earth, and then repair to their respective bodies, which the opening earth will suffer to arise; and the first who shall so arise, according to a tradition of Mohammed, will be himself. For this birth the earth will be prepared by the rain above mentioned, which is to fall continually for forty years, and will resemble the seed of a man, and be supplied from the water under the throne of GOD, which is called living water; by the efficacy and virtue of which the dead bodies shall spring forth from their graves, as they did in their mother's womb, or as corn sprouts forth by common rain, till they become perfect; after which breath will be breathed into them, and they will sleep in their sepulchres till they are raised to life at the last trump.

As to the length of the last day of judgment the Koran in one place tells us that it will last 1,000 years, and in another 50,000. To reconcile this apparent contradiction, the commentators use several shifts: some saying they know not what measure of time GOD intends in those passages; others, that these forms of speaking are figurative and not to be strictly taken, and were designed only to express the terribleness of that day, it being usual for the Arabs to describe what they dislike as of long continuance, and what they like, as the contrary; and others suppose them spoken only in reference to the difficulty of the business of the day, which, if GOD should commit to any of his creatures, they would not be able to go through it in so many thousand years; to omit some other opinions which we may take notice of elsewhere.

Having said so much in relation to the time of the resurrection, let us now see who are to be raised from the dead, in what manner and form they shall be raised, in what place they shall be assembled, and to what end, according to the doctrine of the Mohammedans.

That the resurrection will be general, and extend to all creatures both angels, genii, men, and animals, is the received opinion, which they support by the authority of the Koran, though that passage which is produced to prove the resurrection of brutes be otherwise interpreted by some.

The manner of their resurrection will be very different. Those who are destined to be partakers of eternal happiness will arise in honour and

security; and those who are doomed to misery, in disgrace and under dismal apprehensions. As to mankind, they say that they will be raised perfect in all their parts and members, and in the same state as they came out of their mother's wombs, that is, barefooted, naked, and uncircumcised; which circumstances when Mohammed was telling his wife Ayesha, she, fearing the rules of modesty might be thereby violated, objected that it would be very indecent for men and women to look upon one another in that condition; but he answered her, that the business of the day would be too weighty and serious to allow them the making use of that liberty. Others, however, allege the authority of their prophet for a contrary opinion as to their nakedness, and pretend he asserted that the dead should arise dressed in the same clothes in which they died; unless we interpret these words, as some do, not so much of the outward dress of the body, as the inward clothing of the mind; and understand thereby that every person will rise again in the same state as to his faith or infidelity, his knowledge or ignorance, his good or bad works. Mohammed is also said to have farther taught, by another tradition, that mankind shall be assembled at the last day, distinguished into three classes. The first, of those who go on foot; the second, of those who ride; and the third, of those who creep groveling with their faces on the ground. The first class is to consist of those believers whose good works have been few; the second of those who are in greater honour with GOD, and more acceptable to him; whence Ali affirmed that the pious when they come forth from their sepulchres, shall find ready prepared for them white-winged camels, with saddles of gold; wherein are to be observed some footsteps of the doctrine of the ancient Arabians; and the third class, they say, will be composed of the infidels, whom GOD shall cause to make their appearance with their faces on the earth, blind, dumb, and deaf. But the ungodly will not be thus only distinguished; for, according to a tradition of the prophet, there will be ten sorts of wicked men on whom GOD shall on that day fix certain discretoary marks. The first will appear in the form of apes; these are the professors of Zendicism: the second in that of swine; these are they who have been greedy of filthy lucre, and enriched themselves by public oppression: the third will be brought with their heads reversed and their feet distorted; these are the usurers: the fourth will wander about blind; these are unjust judges: the fifth will be deaf, dumb, and blind, understanding nothing; these are they who glory in their own works: the sixth will gnaw their tongues, which will hang down upon their breasts, corrupted blood flowing from their mouths like spittle, so that everybody shall detest them; these are the learned men and doctors, whose actions contradict their sayings: the seventh will have their hands and feet cut off; these are they who have injured their neighbours: the eighth will be fixed to the trunks of palm trees or stakes of wood; these are the false accusers and informers: the ninth will stink worse than a corrupted corpse; these are they who have indulged their passions and voluptuous appetites, but refused GOD such part of their wealth as was due to him: the tenth will be clothed with garments daubed with pitch; and these are the proud, the vainglorious, and the arrogant.

As to the place where they are to be assembled to judgment, the Koran and the traditions of Mohammed agree that it will be on the earth, but in what part of the earth it is not agreed. Some say their prophet mentioned Syria for the place; others, a white and even tract of land, without inhabitants or any signs of buildings. Al Ghaz`eli imagines it will be a second earth, which he supposes to be of silver; and others, an earth which has nothing in common with ours but the name; having, it is possible, heard something of the new

heavens and new earth mentioned in scripture: whence the Koran has this expression, "on the day wherein the earth shall be changed into another earth."

The end of the resurrection the Mohammedans declare to be, that they who are so raised may give an account of their actions, and receive the reward thereof. And they believe that not only mankind, but the genii and irrational animals also, shall be judged on this great day; when the unarmed cattle shall take vengeance on the horned, till entire satisfaction shall be given to the injured.

As to mankind, they hold that when they are all assembled together, they will not be immediately brought to judgment, but the angels will keep them in their ranks and order while they attend for that purpose; and this attendance some say is to last forty years, others seventy, others 300, nay, some say no less than 50,000 years, each of them vouching their prophet's authority. During this space they will stand looking up to heaven, but without receiving any information or orders thence, and are to suffer grievous torments, both the just and the unjust, though with manifest difference. For the limbs of the former, particularly those parts which they used to wash in making the ceremonial ablution before prayer, shall shine gloriously, and their sufferings shall be light in comparison, and shall last no longer than the time necessary to say the appointed prayers; but the latter will have their faces obscured with blackness, and disfigured with all the marks of sorrow and deformity. What will then occasion not the least of their pain, is a wonderful and incredible sweat, which will even stop their mouths, and in which they will be immersed in various degrees according to their demerits, some to the ankles only, some to the knees, some to the middle, some so high as their mouth, and others as their ears. And this sweat, they say, will be provoked not only by that vast concourse of all sorts of creatures mutually pressing and treading on one another's feet, but by the near and unusual approach of the sun, which will be then no farther from them than the distance of a mile, or, as some translate the word, the signification of which is ambiguous, than the length of a bodkin. So that their skulls will boil like a pot, and they will be all bathed in sweat. From this inconvenience, however, the good will be protected by the shade of GOD'S throne; but the wicked will be so miserably tormented with it, and also with hunger, and thirst, and a stifling air, that they will cry out, "Lord, deliver us from this anguish, though thou send us into hell fire." What they fable of the extraordinary heat of the sun on this occasion, the Mohammedans certainly borrowed from the Jews, who say, that for the punishment of the wicked on the last day, that planet shall be drawn from its sheath, in which it is now put up, lest it should destroy all things by its excessive heat.

When those who have risen shall have waited the limited time, the Mohammedans believe GOD will at length appear to judge them; Mohammed undertaking the office of intercessor, after it shall have been declined by Adam, Noah, Abraham, and Jesus, who shall beg deliverance only for their own souls. They say that on this solemn occasion GOD will come in the clouds, surrounded by angels, and will produce the books wherein the actions of every person are recorded by their guardian angels, and will command the prophets to bear witness against those to whom they have been respectively sent. Then every one will be examined concerning all his words and actions, uttered and done by him in this life; not as if GOD needed any information in those respects, but to oblige the person to make public confession and acknowledgment of GOD'S justice. The particulars of which they shall give



an account, as Mohammed himself enumerated them, are--of their time, how they spent it; of their wealth, by what means they acquired it, and how they employed it; of their bodies, wherein they exercised them; of their knowledge and learning, what use they made of them. It is said, however, that Mohammed has affirmed that no less than 70,000 of his followers should be permitted to enter paradise without any previous examination, which seems to be contradictory to what is said above. To the questions we have mentioned each person shall answer, and make his defence in the best manner he can, endeavouring to excuse himself by casting the blame of his evil deeds on others, so that a dispute shall arise even between the soul and the body, to which of them their guilt ought to be imputed, the soul saying, "O Lord, my body I received from thee; for thou createdst me without a hand to lay hold with, a foot to walk with, an eye to see with, or an understanding to apprehend with, till I came and entered into this body; therefore, punish it eternally, but deliver me." The body, on the other side, will make this apology: "O Lord, thou createdst me like a stock of wood, having neither hand that I could lay hold with, nor foot that I could walk with, till this soul, like a ray of light, entered into me, and my tongue began to speak, my eye to see, and my foot to walk; therefore, punish it eternally, but deliver me." But GOD will propound to them the following parable of the blind man and the lame man, which, as well as the preceding dispute, was borrowed by the Mohammedans from the Jews: A certain king, having a pleasant garden, in which were ripe fruits, set two persons to keep it, one of whom was blind and the other lame, the former not being able to see the fruit nor the latter to gather it; the lame man, however, seeing the fruit, persuaded the blind man to take him upon his shoulders; and by that means he easily gathered the fruit, which they divided between them. The lord of the garden, coming some time after, and inquiring after his fruit, each began to excuse himself; the blind man said he had no eyes to see with, and the lame man that he had no feet to approach the trees. But the king, ordering the lame man to be set on the blind, passed sentence on and punished them both. And in the same manner will GOD deal with the body and the soul. As these apologies will not avail on that day, so will it also be in vain for any one to deny his evil actions, since men and angels and his own members, nay, the very earth itself, will be ready to bear witness against him.

Though the Mohammedans assign so long a space for the attendance of the resuscitated before their trial, yet they tell us the trial itself will be over in much less time, and, according to an expression of Mohammed, familiar enough to the Arabs, will last no longer than while one may milk an ewe, or than the space between the two milkings of a she-camel. Some, explaining those words so frequently used in the Koran, "GOD will be swift in taking an account," say that he will judge all creatures in the space of half a day, and others that it will be done in less time than the twinkling of an eye.

At this examination they also believe that each person will have the book, wherein all the actions of his life are written, delivered to him; which books the righteous will receive in their right hand, and read with great pleasure and satisfaction; but the ungodly will be obliged to take them against their wills in their left, which will be bound behind their backs, their right hand being tied up to their necks.

To show the exact justice which will be observed on this great day of trial, the next thing they describe is the balance, wherein all things shall be weighted. They say it will be held by Gabriel, and that it is of so vast a size, that its two scales, one of which hangs over paradise, and the other

over hell, are capacious enough to contain both heaven and earth. Though some are willing to understand what is said in the Koran concerning this balance, allegorically, and only as a figurative representation of GOD'S equity, yet the more ancient and orthodox opinion is that it is to be taken literally; and since words and actions, being mere accidents, are not capable of being themselves weighed, they say that the books wherein they are written will be thrown into the scales, and according as those wherein the good or the evil actions are recorded shall preponderate, sentence will be given; those whose balance laden with their good works shall be heavy, will be saved, but those whose balances are light will be condemned. Nor will any one have cause to complain that GOD suffers any good action to pass unrewarded, because the wicked for the good they do have their reward in this life, and therefore can expect no favour in the next.

The old Jewish writers make mention as well of the books to be produced at the last day, wherein men's actions are registered, as of the balance wherein they shall be weighed; and the scripture itself seems to have given the first notion of both. But what the Persian Magi believe of the balance comes nearest to the Mohammedan opinion. They hold that on the day of judgment two angels, named Mihr and Soroush, will stand on the bridge we shall describe by-and-bye, to examine every person as he passes; that the former, who represents the divine mercy, will hold a balance in his hand, to weigh the actions of men; that according to the report he shall make thereof to GOD, sentence will be pronounced, and those whose good works are found more ponderous, if they turn the scale but by the weight of a hair, will be permitted to pass forward to paradise; but those whose good works shall be found light, will be by the other angel, who represents GOD'S justice, precipitated from the bridge into hell.

This examination being passed, and every one's works weighed in a just balance, that mutual retaliation will follow, according to which every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered. And since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportionable part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, "Lord, we have given to every one his due; and there remaineth of this person's good works so much as equalleth the weight of an ant," GOD will of his mercy cause it to be doubled unto him, that he may be admitted into paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, GOD will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of GOD'S dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, as we have mentioned above, he will command them to be changed into dust; wicked men being reserved to more grievous punishment: so that they shall cry out, on hearing this sentence passed on the brutes, "Would to GOD that we were dust also." As to the genii, many Mohammedans are of opinion that such of them as are true believers will undergo the same fate as the irrational animals, and have no other reward than the favour of being converted into dust; and for this they quote the authority of their prophet. But this, however, is judged not so very reasonable, since the genii, being capable of putting themselves in the state of believers as well as men, must consequently deserve, as it seems,

to be rewarded for their faith, as well as to be punished for infidelity. Wherefore some entertain a more favourable opinion, and assign the believing genii a place near the confines of paradise, where they will enjoy sufficient felicity, though they be not admitted into that delightful mansion. But the unbelieving genii, it is universally agreed, will be punished eternally, and be thrown into hell with the infidels of mortal race. It may not be improper to observe, that under the denomination of unbelieving genii, the Mohammedans comprehend also the devil and his companions.

The trials being over and the assembly dissolved, the Mohammedans hold that those who are to be admitted into paradise will take the right-hand way, and those who are destined to hell fire will take the left; but both of them must first pass the bridge, called in Arabic al Sir<sup>^</sup>et, which they say is laid over the midst of hell, and described to be finer than a hair, and sharper than the edge of a sword: so that it seems very difficult to conceive how any one shall be able to stand upon it: for which reason most of the sect of the Mutazalites reject it as a fable, though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who to add to the difficulty of the passage, has likewise declared that this bridge is beset on each side with briars and hooked thorns; which will, however, be no impediment to the good, for they shall pass with wonderful ease and swiftness, like lightning or the wind, Mohammed and his Moslems leading the way; whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light, which directed the former to paradise, will soon miss their footing, and fall down headlong into hell, which is gaping beneath them.

This circumstance Mohammed seems also to have borrowed from the Magians, who teach that on the last day all mankind will be obliged to pass a bridge which they call Pul Chinavad, or Chinavar, that is, the straight bridge, leading directly into the other world; on the midst of which they suppose the angels, appointed by GOD to perform that office, will stand, who will require of every one a strict account of his actions, and weigh them in the manner we have already mentioned. It is true the Jews speak likewise of the bridge of hell, which they say is no broader than a thread; but then they do not tell us that any shall be obliged to pass it, except the idolaters, who will fall thence into perdition.

As to the punishment of the wicked, the Mohammedans are taught that hell is divided into seven stories, or apartments, one below another, designed for the reception of as many distinct classes of the damned. The first which they call Jehennam, they say, will be the receptacle of those who acknowledged one GOD, that is, the wicked Mohammedans, who after having there been punished according to their demerits, will at length be released. The second, named Ladh<sup>^</sup>et, they assign to the Jews; the third, named al Hotama, to the Christians; the fourth named al Sair, to the Sabians; the fifth, named Sakar, to the Magians; the sixth, named al Jahim, to the idolaters; and the seventh, which is the lowest and worst of all, and is called al H<sup>^</sup>ewiyat, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number; to whom the damned will confess the just judgment of GOD, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mohammed has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer

both from intense heat and excessive cold. We shall, however, enter into no detail of them here, but only observe that the degrees of these pains will also vary, in proportion to the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervour of which will cause his skull to boil like a cauldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either life or death; and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression in the Koran, "they must remain therein for ever." It must be remarked, however, that the infidels alone will be liable to eternity of damnation, for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The contrary of either of these opinions is reckoned heretical; for it is the constant orthodox doctrine of the Mohammedans that no unbeliever or idolater will ever be released, nor any person who in his lifetime professed an believed the unity of GOD be condemned to eternal punishment. As to the time and manner of the deliverance of those believers whose evil actions shall outweigh their good, there is a tradition of Mohammed that they shall be released after they shall have been scorched and their skins burnt black, and shall afterwards be admitted into paradise; and when the inhabitants of that place shall, in contempt, call them infernals, GOD will, on their prayers, take from them that opprobrious appellation. Others say he taught that while they continue in hell they shall be deprived of life, or (as his words are otherwise interpreted) be cast into a most profound sleep, that they may be the less sensible of their torments; and that they shall afterwards be received into paradise, and there revive on their being washed with the water of life; though some suppose they will be restored to life before they come forth from their place of punishment, that at their bidding farewell to their pains, they may have some little taste of them. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than 900 years, nor more than 7,000. And as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will, therefore, have no power; and that being known by this characteristic, they will be relieved by the mercy of GOD, at the intercession of Mohammed and the blessed; whereupon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell, will be immersed in one of the rivers of paradise, called the river of life, which will wash them whiter than pearls.

For most of these circumstances relating to hell and the state of the damned, Mohammed was likewise, in all probability, indebted to the Jews, and in part to the Magians; both of whom agree in making seven distinct apartments in hell, though they vary in other particulars. The former place an angel as a guard over each of these infernal apartments, and suppose he will intercede for the miserable wretches there imprisoned, who will openly acknowledge the justice of GOD in their condemnation. They also teach that the wicked will suffer a diversity of punishments, and that by intolerable cold as well as heat, and that their faces shall become black; and believe those of their own religion shall also be punished in hell hereafter, according to their crimes (for they hold that few or none will be found so exactly righteous as

to deserve no punishment at all), but will soon be delivered thence, when they shall be sufficiently purged from their sins, by their father Abraham, or at the intercession of him or some other of the prophets. The Magians allow but one angel to preside over all the seven hells, who is named by them Vanand Yezad, and, as they teach, assigns punishments proportionate to each person's crimes, restraining also the tyranny and excessive cruelty of the devil, who would, if left to himself, torment the damned beyond their sentence. Those of this religion do also mention and describe various kinds of torments, wherewith the wicked will be punished in the next life; among which though they reckon extreme cold to be one, yet they do not admit fire, out of respect, as it seems, to that element, which they take to be the representation of the divine nature; and, therefore, they rather choose to describe the damned souls as suffering by other kinds of punishments: such as an intolerable stink, the stinging and biting of serpents and wild beasts, the cutting and tearing of the flesh by the devils, excessive hunger and thirst, and the like.

Before we proceed to a description of the Mohammedan paradise, we must not forget to say something of the wall or partition which they imagine to be between that place and hell, and seems to be copied from the great gulf of separation mentioned in scripture. They call it al Orf, and more frequently in the plural, al Ar^cf, a word derived from the verb arafa, which signifies to distinguish between things, or to part them; though some commentators give another reason for the imposition of this name, because, they say, those who stand on this partition will know and distinguish the blessed from the damned, by their respective marks or characteristics: and others say the word properly intends anything that is high raised or elevated, as such a wall of separation must be supposed to be. The Mohammedan writers greatly differ as to the persons who are to be found on al Ar^cf. Some imagine it to be a sort of limbo for the patriarchs and prophets, or for the martyrs and those who have been most eminent for sanctity, among whom, they say, there will be also angels in the form of men. Others place here such whose good and evil works are so equal that they exactly counterpoise each other, and, therefore, deserve neither reward nor punishment; and these, they say, will, on the last day, be admitted into paradise, after they shall have performed an act of adoration, which will be imputed to them as a merit, and will make the scale of their good works to overbalance. Others suppose this intermediate space will be a receptacle for those who have gone to war without their parents' leave, and therein suffered martyrdom; being excluded paradise for their disobedience, and escaping hell because they are martyrs. The breadth of this partition wall cannot be supposed to be exceeding great, since not only those who shall stand thereon will hold conference with the inhabitants both of paradise and of hell, but the blessed and the damned themselves will also be able to talk to one another.

If Mohammed did not take his notions of the partition we have been describing from scripture, he must at least have borrowed it at second-hand from the Jews, who mention a thin wall dividing paradise from hell.

The righteous, as the Mohammedans are taught to believe, having surmounted the difficulties, and passed the sharp bridge above mentioned, before they enter paradise will be refreshed by drinking at the pond of their prophet, who describes it to be an exact square, of a month's journey in compass: its water, which is supplied by two pipes from al Cawthar, one of the rivers of paradise, being whiter than milk or silver and more odoriferous than musk, with as many cups set around it as there are stars in the

firmament, of which water, whoever drinks will thirst no more for ever. This is the first taste which the blessed will have of their future and now near-approaching felicity.

Though paradise be so very frequently mentioned in the Koran, yet it is a dispute among Mohammedans whether it be already created, or be to be created hereafter: the Mutazalites and some other sectaries asserting that there is not at present any such place in nature, and that the paradise which the righteous will inhabit in the next life, will be different form that form which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it, from their prophet's traditions, in the following manner.

They say it is situate above the seven heavens (or in the seventh heaven) and next under the throne of GOD: and to express the amenity of the place, tell us that the earth of it is of the finest wheat flour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold, among which the most remarkable is the tree called Tuba, or the tree of happiness. Concerning this tree they fable that it stands in the palace of Mohammed, though a breach of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates, and other fruits of surprising bigness, and of tastes unknown to mortals. So that if a man desire to eat of any particular kind of fruit, it will immediately be presented him, or if he choose flesh, birds ready dressed will be set before him according to his wish. They add that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse would not be able to gallop from one end of its shade to the other in a hundred years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of paradise as a principal ornament thereof; some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey, all taking their rise from the roof of the tree Tuba: two of which rivers, named al Cawthar and the river of life, we have already mentioned. And lest these should not be sufficient, we are told this garden is also watered by a great number of lesser springs and fountains, whose pebbles are rubies and emeralds, their earth of camphire, their beds of musk, and their sides of saffron, the most remarkable among them being Salsabil and Tasnim.

But all these glories will be eclipsed by the resplendent and ravishing girls of paradise, called, from their large black eyes, Hur al oyun, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk: being, as their prophet often affirms in his Koran, free from all natural impurities, defects, and inconveniences incident to the sex, of the strictest modesty, and secluded from public view in pavilions of hollow pearls, so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long, and as many broad.

The name which the Mohammedans usually give to this happy mansion, is al Jannat, or the garden; and sometimes they call it, with an addition, Jannat al Ferdaws, the garden of paradise, Jannet Aden, the garden of Eden (though

they generally interpret the word Eden, not according to its acceptation in Hebrew, but according to its meaning in their own tongue, wherein it signifies a settled or perpetual habitation), Jannat al Mawa, the garden of abode, Jannat al Naim, the garden of pleasure, and the like; by which several appellations some understand so many different gardens, or at least places of different degrees of felicity (for they reckon no less than a hundred such in all), the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mohammed declared, that in order to qualify the blessed for a full enjoyment of them, GOD will give to every one the abilities of a hundred men.

We have already described Mohammed's pond, whereof the righteous are to drink before their admission into this delicious seat; besides which some authors mention two fountains, springing from under a certain tree near the gate of paradise, and say, that the blessed will also drink of one of them, to purge their bodies and carry off all excrementitious dregs, and will wash themselves in the other. When they are arrived at the gate itself, each person will there be met and saluted by the beautiful youths appointed to serve and wait upon him, one of them running before, to carry the news of his arrival to the wives destined for him; and also by two angels, bearing the presents sent him by GOD, one of whom will invest him with a garment of paradise, and the other will put a ring on each of his fingers, with inscriptions on them alluding to the happiness of his condition. By which of the eight gates (for so many they suppose paradise to have) they are respectively to enter, is not worth inquiry; but it must be observed that Mohammed has declared that no person's good works will gain him admittance, and that even himself shall be saved, not by his merits, but merely by the mercy of GOD. It is, however, the constant doctrine of the Koran, that the felicity of each person will be proportioned to his deserts, and that there will be abodes of different degrees of happiness; the most eminent degree being reserved for the prophets, the second for the doctors and teachers of GOD's worship, the next for the martyrs, and the lower for the rest of the righteous, according to their several merits. There will also some distinction be made in respect to the time of their admission; Mohammed (to whom, if you will believe him, the gates will first be opened) having affirmed, that the poor will enter paradise five hundred years before the rich: nor is this the only privilege which they will enjoy in the next life; since the same prophet has also declared, that when he took a view of paradise, he saw the majority of its inhabitants to be the poor, and when he looked down into hell, he saw the greater part of the wretches confined there to be women.

For the first entertainment of the blessed on their admission, they fable that the whole earth will then be as one loaf of bread, which GOD will reach to them with his hand, holding it like a cake; and that for meat they will have the ox Bal'çm, and the fish Nun, the lobs of whose livers will suffice 70,000 men, being, as some imagine to be set before the principal guests, viz., those who, to that number, will be admitted into paradise without examination; though others suppose that a definite number is here put for an indefinite, and that nothing more is meant thereby, than to express a great multitude of people.

From this feast every one will be dismissed to the mansion designed for him, where (as has been said) he will enjoy such a share of felicity as will be proportioned to his merits, but vastly exceed comprehension or expectation; since the very meanest in paradise (as he who, it is pretended, must know best, has declared) will have eighty thousand servants, seventy-two wives

of the girls of paradise, besides the wives he had in this world, and a tent erected for him of pearls, jacinths, and emeralds, of a very large extent; and, according to another tradition, will be waited on by three hundred attendants while he eats, will be served in dishes of gold, whereof three hundred shall be set before him at once, containing each a different kind of food, the last morsel of which will be as grateful as the first; and will also be supplied with as many sorts of liquors in vessels of the same metal: and, to complete the entertainment, there will be no want of wine, which, though forbidden in this life, will yet be freely allowed to be drunk in the next, and without danger, since the wine of paradise will not inebriate, as that we drink here. The flavour of this wine we may conceive to be delicious without a description, since the water of Tasnim and the other fountains which will be used to dilute it, is said to be wonderfully sweet and fragrant. If any object to these pleasures, as an impudent Jew did to Mohammed, that so much eating and drinking must necessarily require proper evacuations, we answer, as the prophets did, that the inhabitants of paradise will not need to ease themselves, nor even to blow their nose, for that all superfluities will be discharged and carried off by perspiration, or a sweat as odoriferous as musk, after which their appetite shall return afresh.

The magnificence of the garments and furniture promised by the Koran to the godly in the next life, is answerable to the delicacy of their diet. For they are to be clothed in the richest of silks and brocades, chiefly of green, which will burst forth from the fruits of paradise, and will be also supplied by the leaves of the tree Tuba; they will be adorned with bracelets of gold and silver, and crowns set with pearls of incomparable lustre; and will make use of silken carpets, litters of a prodigious size, couches, pillows, and other rich furniture embroidered with gold and precious stones.

That we may the more readily believe what has been mentioned of the extraordinary abilities of the inhabitants of paradise to taste these pleasures in their height, it is said they will enjoy a perpetual youth; that in whatever age they happen to die, they will be raised in their prime and vigour, that is, of about thirty years of age, which age they will never exceed (and the same they say of the damned); and that when they enter paradise they will be of the same stature with Adam, who, as they fable, was no less than sixty cubits high. And to this age and stature their children, if they shall desire any (for otherwise their wives will not conceive), shall immediately attain; according to that saying of their prophet, "If any of the faithful in paradise be desirous of issue, it shall be conceived, born, and grown up within the space of an hour." And in the same manner, if any one shall have a fancy to employ himself in agriculture (which rustic pleasure may suit the wanton fancy of some), what he shall sow will spring up and come to maturity in a moment.

Lest any of the senses should want their proper delight, we are told the ear will there be entertained, not only with the ravishing songs of the angel Israfil, who has the most melodious voice of all GOD'S creatures, and of the daughters of paradise; but even the trees themselves will celebrate the divine praises with a harmony exceeding whatever mortals have heard; to which will be joined the sound of the bells hanging on the trees, which will be put in motion by the wind proceeding from the throne of GOD, so often as the blessed wish for music: nay, the very clashing of the golden-bodied trees, whose fruits are pearls and emeralds, will surpass human imagination; so that the pleasures of this sense will not be the least of the enjoyments of paradise.

The delights we have hitherto taken a view of, it is said, will be common



to all the inhabitants of paradise, even those of the lowest order. What then, think we, must they enjoy who shall obtain a superior degree of honour and felicity? To these, they say, there are prepared, besides all this, "such things as eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man to conceive;" an expression most certainly borrowed from scripture. That we may know wherein the felicity of those who shall attain the highest degree will consist, Mohammed is reported to have said, that the meanest of the inhabitants of paradise will see his gardens, wives, servants, furniture, and other possessions take up the space of a thousand years' journey (for so far and farther will the blessed see in the next life); but that he will be in the highest honour with GOD, who shall behold his face morning and evening: and this favour al Ghaz`cli supposes to be that additional or superabundant recompense, promised in the Koran, which will give such exquisite delight, that in respect thereof all the other pleasures of paradise will be forgotten and lightly esteemed; and not without reason, since, as the same author says, every other enjoyment is equally tasted by the very brute beast who is turned loose into luxuriant pasture. The reader will observe, by the way, that this is a full confutation of those who pretend that the Mohammedans admit of no spiritual pleasure in the next life, but make the happiness of the blessed to consist wholly in corporeal enjoyments.

Whence Mohammed took the greatest part of his paradise it is easy to show. The Jews constantly describe the future mansion of the just as a delicious garden, and make it also reach to the seventh heaven. They also say it has three gates, or, as others will have it, two, and four rivers (which last circumstance they copied, to be sure, from those of the garden of Eden), flowing with milk, wine, balsam, and honey. Their Behemoth and Leviathan, which they pretend will be slain for the entertainment of the blessed, are so apparently the Bal`cm and Nun of Mohammed, that his followers themselves confess he is obliged to them for both. The Rabbins likewise mention seven different degrees of felicity, and say that the highest will be of those who perpetually contemplate the face of GOD. The Persian Magi had also an idea of the future happy estate of the good, very little different from that of Mohammed. Paradise they called Behisht, and Minu, which signifies crystal, where they believe the righteous shall enjoy all manner of delights, and particularly the company of the Hur`cni behisht, or black-eyed nymphs of paradise, the care of whom, they say, committed to the angel Zamiy`d; and hence Mohammed seems to have taken the first hint of his paradisiacal ladies.

It is not improbable, however, but that he might have been obliged, in some respect, to the Christian accounts of the felicity of the good in the next life. As it is scarce possible to convey, especially to the apprehensions of the generality of mankind, an idea of spiritual pleasures without introducing sensible objects, the scriptures have been obliged to represent the celestial enjoyments by corporeal images; and to describe the mansion of the blessed as a glorious and magnificent city, built of gold and precious stones, with twelve gates; through the streets of which there runs a river of water of life, and having on either side the tree of life, which bears twelve sorts of fruits, and leaves of a healing virtue. Our Saviour likewise speaks of the future state of the blessed as of a kingdom where they shall eat and drink at his table. But then these descriptions have none of those puerile imaginations which reign throughout that of Mohammed, much less any the most distant intimation of sensual delights, which he was so fond of; on the contrary, we are expressly assured, that "in the resurrection they will neither marry nor be given in marriage, but will be as the angels of GOD in

heaven." Mohammed, however, to enhance the value of paradise with his Arabians, chose rather to imitate the indecency of the Magians than the modesty of the Christians in this particular, and lest his beatified Moslems should complain that anything was wanting, bestows on them wives, as well as the other comforts of life; judging, it is to be presumed, from his own inclinations, that like Panurgus's ass, they would think all the other enjoyments not worth their acceptance if they were to be debarred from this.

Had Mohammed, after all, intimated to his followers, that what he had told them of paradise was to be taken, not literally, but in a metaphorical sense (as it is said the Magians do the description of Zoroaster's), this might, perhaps make some atonement; but the contrary is so evident from the whole tenour of the Koran, that although some Mohammedans, whose understandings are too refined to admit such gross conceptions, look on their prophet's descriptions as parabolical, and are willing to receive them in an allegorical or spiritual acceptation, yet the general and orthodox doctrine is, that the whole is to be strictly believed in the obvious and literal acceptation; to prove which I need only urge the oath they exact from Christians (who they know abhor such fancies) when they would bind them in the most strong and sacred manner; for in such a case they make them swear that if they falsify their engagement, they will affirm that there will be black-eyed girls in the next world, and corporeal pleasures.

Before we quite this subject it may not be improper to observe the falsehood of a vulgar imputation on the Mohammedans, who are by several writers reported to hold that women have no souls, or, if they have, that they will perish, like those of brute beasts, and will not be rewarded in the next life. But whatever may be the opinion of some ignorant people among them, it is certain that Mohammed had too great a respect for the fair sex to teach such a doctrine; and there are several passages in the Koran which affirm that women, in the next life, will not only be punished for their evil actions, but will also receive the rewards of their good deeds, as well as the men, and that in this case GOD will make no distinction of sexes. It is true, the general notion is, that they will not be admitted into the same abode as the men are, because their places will be supplied by the paradisiacal females (though some allow that a man will there also have the company of those who were his wives in this world, or at least such of them as he shall desire); but that good women will go into a separate place of happiness, where they will enjoy all sorts of delights; but whether one of those delights will be the enjoyment of agreeable paramours created for them, to complete the economy of the Mohammedan system, is what I have nowhere found decided. One circumstance relating to these beatified females, conformable to what he had asserted of the men, he acquainted his followers with in the answer he returned to an old woman, who, desiring him to intercede with GOD that she might be admitted into paradise, he told her that no old woman would enter that place; which setting the poor woman a-crying, he explained himself by saying that GOD would then make her young again.

The sixth great point of faith, which the Mohammedans are taught by the Koran to believe, is GOD'S absolute decree, and predestination both of good and evil. For the orthodox doctrine is, that whether it be bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; GOD having secretly predetermined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after

death; which fate or predestination it is not possible, by any foresight or wisdom, to avoid.

Of this doctrine Mohammed makes great use in his Koran for the advancement of his designs; encouraging his followers to fight without fear, and even desperately, for the propagation of their faith, by representing to them that all their caution could not avert their inevitable destiny, or prolong their lives for a moment; and deterring them from disobeying or rejecting him as an impostor, by setting before them the danger they might thereby incur of being, by the just judgment of GOD, abandoned to seduction, hardness of heart, and a reprobate mind, as a punishment for their obstinacy.

As this doctrine of absolute election and reprobation has been thought by many of the Mohammedan divines to be derogatory to the goodness and justice of GOD, and to make GOD the author of evil, several subtle distinctions have been invented, and disputes raised, to explicate or soften it; and different sects have been formed, according to their several opinions or methods of explaining this point: some of them going so far as even to hold the direct contrary position of absolute free will in man, as we shall see hereafter.

Of the four fundamental points of religious practice required by the Koran, the first is prayer, under which, as has been said, are also comprehended those legal washings or purifications which are necessary preparations thereto.

Of these purifications there are two degrees, one called Ghosl, being a total immersion or bathing of the body in water; and the other called Wodu (by the Persians, Abdest), which is the washing of their faces, hands, and feet, after a certain manner. The first is required in some extraordinary cases only, as after having lain with a woman, or been polluted by emission of seed, or by approaching a dead body; women also being obliged to it after their courses or childbirth. The latter is the ordinary ablution in common cases and before prayer, and must necessarily be used by every person before he can enter upon that duty. It is performed with certain formal ceremonies, which have been described by some writers, but are much easier apprehended by seeing them done than by the best description.

These purifications were perhaps borrowed by Mohammed of the Jews; at least they agree in a great measure with those used by that nation, who in process of time burdened the precepts of Moses in this point, with so many traditionary ceremonies, that whole books have been written about them, and who were so exact and superstitious therein, even in our Saviour's time, that they are often reproved by him for it. But as it is certain that the pagan Arabs used lustrations of this kind long before the time of Mohammed, as most nations did, and still do in the east, where the warmth of the climate requires a greater nicety and degree of cleanliness than these colder parts; perhaps Mohammed only recalled his countrymen to a more strict observance of those purifying rites, which had been probably neglected by them, or at least performed in a careless and perfunctory manner. The Mohammedans, however, will have it that they are as ancient as Abraham, who, they say, was enjoined by GOD to observe them, and was shown the manner of making the ablution by the angel Gabriel, in the form of a beautiful youth. Nay, some deduce the matter higher, and imagine that these ceremonies were taught our first parents by the angels.

That his followers might be the more punctual in this duty, Mohammed is said to have declared, that "the practice of religion is founded on cleanliness," which is the one-half of the faith, and the key of prayer, without which it will

not be heard by GOD. That these expressions may be the better understood, al Ghaz`eli reckons four degrees of purification; of which the first is, the cleansing of the body from all pollution, filth, and excrements; the second, the cleansing of the members of the body from all wickedness and unjust actions; the third, the cleansing of the heart from all blamable inclinations and odious vices; and the fourth, the purging a man's secret thoughts from all affections which may divert their attendance on GOD: adding, that the body is but as the outward shell in respect to the heart, which is as the kernel. And for this reason he highly complains of those who are superstitiously solicitous in exterior purifications, avoiding those persons as unclean who are not so scrupulously nice as themselves, and at the same time have their minds lying waste, and overrun with pride, ignorance, and hypocrisy. Whence it plainly appears with how little foundation the Mohammedans have been charged, by some writers, with teaching or imagining that these formal washings alone cleanse them for their sins.

Lest so necessary a preparation to their devotions should be omitted, either where water cannot be had, or when it may be of prejudice to a person's health, they are allowed in such cases to make use of fine sand or dust in lieu of it; and then they perform this duty by clapping their open hands on the sand, and passing them over the parts, in the same manner as if they were dipped in water. But for this expedient Mohammed was not so much indebted to his own cunning, as to the example of the Jews, or perhaps that of the Persian Magi, almost as scrupulous as the Jews themselves in their lustrations, who both of them prescribe the same method in cases of necessity; and there is a famous instance, in ecclesiastical history, of sand being used, for the same reason, instead of water, in the administration of the Christian sacrament of baptism, many years before Mohammed's time.

Neither are the Mohammedans contented with bare washing, but think themselves obliged to several other necessary points of cleanliness, which they make also parts of this duty; such as combing the hair, cutting the beard, paring the nails, pulling out the hairs of their armpits, shaving their private parts, and circumcision; of which last I will add a word or two, lest I should not find a more proper place.

Circumcision, though it be not so much as once mentioned in the Koran, is yet held by the Mohammedans to be an ancient divine institution, confirmed by the religion of Isl`m, and though not so absolutely necessary but that it may be dispensed with in some cases, yet highly proper and expedient. The Arabs used this rite for many ages before Mohammed, having probably learned it from Ismael, though not only his descendants, but the Hamyarites, and other tribes, practised the same. The Ismaelites, we are told, used to circumcise their children, not on the eighth day, as is the custom of the Jews, but when about twelve or thirteen years old, at which age their father underwent that operation: and the Mohammedans imitate them so far as not to circumcise children before they be able, at least, distinctly to pronounce that profession of their faith, "There is no GOD but GOD, Mohammed is the apostle of GOD;" but pitch on what age they please for the purpose, between six and sixteen or thereabouts. Though the Moslem doctors are generally of opinion, conformably to the scripture, that this precept was originally given to Abraham, yet some have imagined that Adam was taught it by the angel Gabriel, to satisfy an oath he had made to cut off that flesh which, after his fall, had rebelled against his spirit; whence an odd argument has been drawn for the universal obligation of circumcision. Though I cannot say the Jews led the Mohammedans the way here, yet they seem so unwilling to believe

any of the principal patriarchs or prophets before Abraham were really uncircumcised, that they pretend several of them, as well as some holy men who lived after his time, were born ready circumcised, or without a foreskin, and that Adam, in particular, was so created; whence the Mohammedans affirm the same thing of their prophet.

Prayer was by Mohammed thought so necessary a duty, that he used to call it the pillar of religion and the key of paradise; and when the Thakifites, who dwelt at T̄çyef, sending in the ninth year of the Hejra to make their submission to that prophet, after the keeping of their favourite idol had been denied them, begged, at least, that they might be dispensed with as to their saying of the appointed prayers, he answered, "That there could be no good in that religion wherein was no prayer."

That so important a duty, therefore, might not be neglected, Mohammed obliged his followers to pray five times every twenty-four hours, at certain state times; viz., 1. In the morning, before sunrise; 2. When noon is past, and the sun begins to decline from the meridian; 3. In the afternoon, before sunset; 4. In the evening, after sunset, and before day be shut in; and 5. After the day is shut in, and before the first watch of the night. For this institution he pretended to have received the divine command from the throne of GOD himself, when he took his night journey to heaven; and the observing of the stated times of prayer is frequently insisted on in the Koran, though they be not particularly prescribed therein. Accordingly, at the aforesaid times, of which public notice is given by the Muedhdhins, or Criers, from the steeples of their mosques (for they use no bell), every conscientious Moslem prepares himself for prayer, which he performs either in the mosque or any other place, provided it be clean, after a prescribed form, and with a certain number of phrases or ejaculations (which the more scrupulous count by a string of beads) and using certain postures of worship; all which have been particularly set down and described, though with some few mistakes, by other writers, and ought not to be abridged, unless in some special cases; as on a journey, on preparing for battle, &c.

For the regular performance of the duty of prayer among the Mohammedans, besides the particulars above mentioned, it is also requisite that they turn their faces, while they pray, towards the temple of Mecca; the quarter where the same is situate being, for that reason, pointed out within their mosques by a niche, which they call al Mehr̄çb, and without, by the situation of the doors opening into the galleries of the steeples: there are also tables calculated for the ready finding out their Kebla, or part towards which they ought to pray, in places where they have no other direction.

But what is principally to be regarded in the discharge of this duty, say the Moslem doctors, is the inward disposition of the heart, which is the life and spirit of prayer; the most punctual observance of the external rites and ceremonies before mentioned being of little or no avail, if performed without due attention, reverence, devotion, and hope: so that we must not think the Mohammedans, or the considerate part of them at least, content themselves with the mere opu. operatum, or imagine their whole religion to be placed therein.

I had like to have omitted two things which in my mind deserve mention on this head, and may, perhaps, be better defended than our contrary practice. One is, that the Mohammedans never address themselves to GOD in sumptuous apparel, though they are obliged to be decently clothed; but lay aside their costly habits and pompous ornaments, if they wear any, when they approach the divine presence, lest they should seem proud and arrogant. The other is,

that they admit not their women to pray with them in public; that sex being obliged to perform their devotions at home, or if they visit the mosques, it must be at a time when the men are not there: for the Moslems are of opinion that their presence inspires a different kind of devotion from that which is requisite in a place dedicated to the worship of GOD.

The greater part of the particulars comprised in the Mohammedan institution of prayer, their prophet seems to have copied from others, and especially the Jews; exceeding their institutions only in the number of daily prayer. The Jews are directed to pray three times a day, in the morning, in the evening, and within night; in imitation of Abraham, Isaac, and Jacob; and the practice was as early, at least, as the time of Daniel. The several postures used by the Mohammedans in their prayers are also the same with those prescribed by the Jewish Rabbins, and particularly the most solemn act of adoration, by prostrating themselves so as to touch the ground with their forehead; notwithstanding, the latter pretend the practice of the former, in this respect, to be a relic of their ancient manner of paying their devotions to Baal-Peor. The Jews likewise constantly pray with their faces turned towards the temple of Jerusalem, which has been their Kebla from the time it was first dedicated by Solomon; for which reason Daniel, praying in Chaldea, had the windows of his chamber open towards that city: and the same was the Kebla of Mohammed and his followers for six or seven months, and till he found himself obliged to change it for the Caaba. The Jews, moreover, are obliged by the precepts of their religion to be careful that the place they pray in, and the garments they have on when they perform their duty, be clean: the men and women also among them pray apart (in which particular they were imitated by the eastern Christians); and several other conformities might be remarked between the Jewish public worship and that of the Mohammedans.

The next point of the Mohammedan religion is the giving of alms, which are of two sorts, legal and voluntary. The legal alms are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to be given; but the voluntary alms are left to every one's liberty, to give more or less, as he shall see fit. The former kind of alms some think to be properly called *Zac<sup>^</sup>ct*, and the latter *Sadakat*; though this name be also frequently given to the legal alms. They are called *Zac<sup>^</sup>ct*, either because they increase a man's store, by drawing down a blessing thereon, and produce in his soul the virtue of liberality, or because they purify the remaining part of one's substance from pollution, and the soul from the filth of avarice; and *Sadakat*, because they are a proof of a man's sincerity in the worship of GOD. Some writers have called the legal alms tithes, but improperly, since in some cases they fall short, and in others exceed that proportion.

The giving of alms is frequently commanded in the Koran, and often recommended therein jointly with prayer; the former being held of great efficacy in causing the latter to be heard of GOD: for which reason the Khalif Omar Ebn Abd'alaziz used to say, "that prayer and alms carries us half-way to GOD, fasting brings us to the door of his palace, and alms procures us admission." The Mohammedans, therefore, esteem almsdeeds to be highly meritorious, and many of them have been illustrious for the exercise thereof. Hasan, the son of Ali, and grandson of Mohammed, in particular is related to have thrice in his life divided his substance equally between himself and the poor, and twice to have given away all he had: and the generality are so addicted to the doing of good, that they extend their charity even to brutes.

Alms, according to the prescriptions of the Mohammedan law, are to be given of five things--1. Of cattle, that is to say, of camels, kine, and sheep. 2. Of money. 3. Of corn. 4. Of fruits, viz., dates and raisins. And 5. Of wares sold. Of each of these a certain portion is to be given in alms, usually one part in forty, or two and a half per cent of the value. But no alms are due for them, unless they amount to a certain quantity or number; nor until a man has been in possession of them eleven months, he not being obliged to give alms thereout before the twelfth month is begun: nor are alms due for cattle employed in tilling the ground, or in carrying of burdens. In some cases a much larger portion than the before-mentioned is reckoned due for alms: thus of what is gotten out of mines, or the sea, or by any art or profession over and above what is sufficient for the reasonable support of a man's family, and especially where there is a mixture or suspicion of unjust gain, a fifth part ought to be given in alms. Moreover, at the end of the fast of Ramaḍn, every Moslem is obliged to give in alms for himself and for every one of his family, if he has any, a measure of wheat, barley, dates, raisins, rice, or other provisions commonly eaten.

The legal alms were at first collected by Mohammed himself, who employed them as he thought fit, in the relief of his poor relations and followers, but chiefly applied them to the maintenance of those who served in his wars, and fought, as he termed it, in the way of GOD. His successors continued to do the same, till, in the process of time, other taxes and tributes being imposed for the support of the government, they seem to have been weary of acting as almoners to their subjects, and to have left the paying them to their consciences.

In the foregoing rules concerning alms, we may observe also footsteps of what the Jews taught and practised in respect thereto. Alms, which they also call Sedaka, i.e., justice, or righteousness, are greatly recommended by their Rabbins, and preferred even to sacrifices; as a duty, the frequent exercise whereof will effectually free a man from hell fire, and merit everlasting life: wherefore, besides the corners of the field, and the gleanings of their harvest and vineyard, commanded to be left for the poor and the stranger by the law of Moses, a certain portion of their corn and fruits is directed to be set apart for their relief, which portion is called the tithes of the poor. The Jews likewise were formerly very conspicuous for their charity. Zaccheus gave the half of his goods to the poor; and we are told that some gave their whole substance: so that their doctors, at length, decreed that no man should give above a fifth part of his goods in alms. There were also persons publicly appointed in every synagogue to collect and distribute the people's contributions.

The third point of religious practice is fasting; a duty of so great moment, that Mohammed used to say it was "the gate of religion," and that "the odour of the mouth of him who fasteth is more grateful to GOD than that of musk;" and al Ghaẓli reckons fasting one-fourth part of the faith. According to the Mohammedan divines, there are three degrees of fasting: 1. The restraining the belly and other parts of the body from satisfying their lusts; 2. The restraining the ears, eyes, tongue, hands, feet, and other members from sin; and 3. The fasting of the heart from worldly cares, and refraining the thoughts from everything besides GOD.

The Mohammedans are obliged, by the express command of the Koran, to fast the whole month of Ramaḍn, from the time the new moon first appears, till the appearance of the next new moon; during which time they must abstain from eating, drinking, and women, from daybreak till night, or sunset. And

this injunction they observe so strictly, that while they fast they suffer nothing to enter their mouths, or other parts of their body, esteeming the fast broken and null if they smell perfumes, take a clyster or injection, bathe, or even purposely swallow their spittle; some being so cautious that they will not open their mouths to speak, lest they should breathe the air too freely: the fast is also deemed void if a man kiss or touch a woman, or if he vomit designedly. But after sunset they are allowed to refresh themselves, and to eat and drink, and enjoy the company of their wives till daybreak; though the more rigid begin the fast again at midnight. This fast is extremely rigorous and mortifying when the month of Ramaḍn happens to fall in summer, for the Arabian year being lunar, each month runs through all the different seasons in the course of thirty-three years, the length and heat of the days making the observance of it much more difficult and uneasy than

The reason given why the month of Ramaḍn was pitched on for this purpose is, that on the month the Koran was sent down from heaven. Some pretend that Abraham, Moses, and Jesus received their respective revelations in the same month.

From the fast of Ramaḍn none are excused, except only travellers and sick persons (under which last denomination the doctors comprehend all whose health would manifestly be injured by their keeping the fast; as women with child and giving suck, ancient people, and young children); but then they are obliged, as soon as the impediment is removed, to fast an equal number of other days: and the breaking the fast is ordered to be expiated by giving alms to the poor.

Mohammed seems to have followed the guidance of the Jews in his ordinances concerning fasting, no less than in the former particulars. That nation, when they fast, abstain not only from eating and drinking, but from women, and from anointing themselves, from daybreak until sunset, and the stars begin to appear; spending the night in taking what refreshments they please. And they allow women with child and giving suck, old persons, and young children to be exempted from keeping most of the public fasts.

Though my design here be briefly to treat of those points only which are of indispensable obligation on a Moslem, and expressly required by the Koran, without entering into their practice as to voluntary and supererogatory works; yet to show how closely Mohammed's institutions follow the Jewish, I shall add a word or two of the voluntary fasts of the Mohammedans. These are such as have been recommended either by the example or approbation of their prophet; and especially certain days of those months which they esteem sacred: there being a tradition that he used to say, That a fast of one day in a sacred month was better than a fast of thirty days in another month; and that the fast of one day in Ramaḍn was more meritorious than a fast of thirty days in a sacred month. Among the more commendable days is that of Ashura, the tenth of Moharram; which, though some writers tell us it was observed by the Arabs, and particularly the tribe of Koreish, before Mohammed's time, yet, as others assure us, that prophet borrowed both the name and the fast from the Jews; it being with them the tenth of the seventh month, or Tisri, and the great day of expiation commanded to be kept by the law of Moses. Al Kazwini relates that when Mohammed came to Medina, and found the Jews there fasted on the day of Ashura, he asked them the reason of it; and they told him it was because on that day Pharaoh and his people were drowned, Moses and those who were with him escaping: whereupon he said that he bore a nearer relation to Moses than they, and ordered his followers to fast on that day. However, it seems afterwards he was not so well pleased in having



imitated the Jews herein; and therefore declared that, if he lived another year, he would alter the day, and fast on the ninth, abhorring so near an agreement with them.

The pilgrimage to Mecca is so necessary a point of practice that, according to a tradition of Mohammed, he who dies without performing it, may as well die a Jew or a Christian; and the same is expressly commanded in the Koran. Before I speak of the time and manner of performing this pilgrimage, it may be proper to give a short account of the temple of Mecca, the chief scene of the Mohammedan worship; in doing which I need be the less prolix, because that edifice has been already described by several writers, though they, following different relations, have been led into some mistakes, and agree not with one another in several particulars: nor, indeed, do the Arab authors agree in all things, one great reason whereof is their speaking of different times.

The temple of Mecca stands in the midst of the city, and is honoured with the title of Masjad al alhar<sup>am</sup>, i.e., the sacred or inviolable temple. What is principally revered in this place, and gives sanctity to the whole, is a square stone building, called the Caaba, as some fancy, from its height, which surpasses that of the other buildings in Mecca, but more probably from its quadrangular form, and Beit Allah, i.e., the house of GOD, being peculiarly hallowed and set apart for his worship. The length of this edifice, from north to south, is twenty-four cubits, its breadth from east to west twenty-three cubits, and its height twenty-seven cubits: the door, which is on the east side, stands about four cubits from the ground; the floor being level with the bottom of the door. In the corner next this door is the black stone, of which I shall take notice by-and-by. On the north side of the Caaba, within a semicircular enclosure fifty cubits long, lies the white stone, said to be the sepulchre of Ismael, which receives the rain-water that falls off the Caaba by a spout, formerly of wood, but now of gold. The Caaba has a double roof, supported within by three octangular pillars of aloes wood; between which, on a bar of iron, hang some silver lamps. The outside is covered with rich black damask, adorned with an embroidered band of gold, which is changed every year, and was formerly sent by the Khalifs, afterwards by the Solt<sup>ans</sup> of Egypt, and is now provided by the Turkish emperors. At a small distance from the Caaba, on the east side, is the Station or Place of Abraham, where is another stone much respected by the Mohammedans, of which something will be said hereafter.

The Caaba, at some distance, is surrounded but not entirely, by a circular enclosure of pillars, joined towards the bottom by a low balustrade, and towards the top by bars of silver. Just without this inner enclosure, on the south, north, and west sides of the Caaba, are three buildings, which are the oratories, or places where three of the orthodox sects assemble to perform their devotions (the fourth sect, viz., that of al Sh<sup>afei</sup>, making use of the station of Abraham for that purpose), and towards the southeast stands the edifice which covers the well Zemzem, the treasury, and cupola of al Abbas.

All these buildings are enclosed, a considerable distance, by a magnificent piazza, or square colonnade, like that of the Royal Exchange in London, but much larger, covered with small domes or cupolas, from the four corners whereof rise as many min<sup>arets</sup> or steeples, with double galleries, and adorned with gilded spires and crescents, as are the cupolas which cover the piazza and the other buildings. Between the pillars of both enclosures hang a great number of lamps, which are constantly lighted at night. The first foundations of this outward enclosure were laid by Omar, the second Khalif, who built no more than a low wall to prevent the court of the Caaba, which before lay open,

from being encroached on by private buildings; but the structure has been since raised, by the liberality of many succeeding princes and great men, to its present lustre.

This is properly all that is called the temple, but the whole territory of Mecca being also Har`em, or sacred, there is a third enclosure, distinguished at certain distances by small turrets, some five, some seven, and others ten miles distant from the city. Within this compass of ground it is not lawful to attack an enemy, or even to hunt or fowl, or cut a branch from a tree: which is the true reason why the pigeons at Mecca are reckoned sacred, and not that they are supposed to be of the race of that imaginary pigeon which some authors, who should have known better, would persuade us Mohammed made pass for the Holy Ghost.

The temple of Mecca was a place of worship, and in singular veneration with the Arabs from great antiquity, and many centuries before Mohammed. Though it was most probably dedicated at first to an idolatrous use, yet the Mohammedans are generally persuaded that the Caaba is almost coeval with the world: for they say that Adam, after his expulsion from paradise, begged of GOD that he might erect a building like that he had seen there, called Beit al Mamur, or the frequented house, and al Dor`eh, towards which he might direct his prayers, and which he might compass, as the angels do the celestial one. Whereupon GOD let down a representation of that house in curtains of light, and set it in Mecca, perpendicularly under its original, ordering the patriarch to turn towards it when he prayed, and to compass it by way of devotion. After Adam's death, his son Seth built a house in the same form of stones and clay, which being destroyed by the Deluge, was rebuilt by Abraham and Ismael, at GOD'S command, in the place where the former had stood, and after the same model, they being directed therein by revelation.

After this edifice had undergone several reparations, it was, a few years after the birth of Mohammed, rebuilt by the Koreish on the old foundation, and afterwards repaired by Abd'allah Ebn Zobeir, the Khalif of Mecca, and at length again rebuilt by al Hej`ej Ebn Yusof, in the seventy-fourth year of the Hejra, with some alterations, in the form wherein it now remains. Some years after, however, the Khalif Harun al Rashid (or, as others write, his father al Mohdi, or his grandfather al Mansur) intended again to change what had been altered by al Hej`ej, and to reduce the Caaba to the old form in which it was left by Abd'allah, but was dissuaded from meddling with it, lest so holy a place should become the sport of princes, and being new modelled after every one's fancy, should lose that reverence which was justly paid it. But notwithstanding the antiquity and holiness of this building, they have a prophecy, by tradition from Mohammed, that in the last times the Ethiopians shall come and utterly demolish it, after which it will not be rebuilt again for ever.

Before we leave the temple of Mecca, two or three particulars deserve further notice. One is the celebrated black stone, which is set in silver, and fixed in the southeast corner of the Caaba, being that which looks towards Basra, about two cubits and one-third, or, which is the same thing, seven spans from the ground. This stone is exceedingly respected by the Mohammedans, and is kissed by the pilgrims with great devotion, being called by some the right hand of GOD on earth. They fable that it is one of the precious stones of paradise, and fell down to the earth with Adam, and being taken up again, or otherwise preserved at the Deluge, the angel Gabriel afterwards brought it back to Abraham when he was building the Caaba. It was at first whiter than milk, but grew black long since by the touch of a

menstruous woman, or, as others tell us, by the sins of mankind, or rather by the touches and kisses of so many people, the superficies only being black, and the inside still remaining white. When the Karmatians, among other profanations by them offered to the temple of Mecca, took away this stone, they could not be prevailed on, for love or money, to restore it, though those of Mecca offered no less than five thousand pieces of gold for it. However, after they had kept it twenty-two years, seeing they could not thereby draw the pilgrims from Mecca, they sent it back of their own accord; at the same time bantering its devotees by telling them it was not the true stone: but, as it is said, it was proved to be no counterfeit by its peculiar quality of swimming on water.

Another thing observable in this temple is the stone in Abraham's place, wherein they pretend to show his footsteps, telling us he stood on it when he built the Caaba, and that it served him for a scaffold, rising and falling of itself as he had occasion, though another tradition says he stood upon it while the wife of his son Ismael, whom he paid a visit to, washed his head. It is now enclosed in an iron chest, out of which the pilgrims drink the water of Zemzem, and are ordered to pray at it by the Koran. The officers of the temple took care to hide this stone when the Karmatians took the other.

The last thing I shall take notice of in the temple is the well Zemzem, on the east side of the Caaba, and which is covered with a small building and cupola. The Mohammedans are persuaded it is the very spring which gushed out for the relief of Ismael, when Hagar his mother wandered with him in the desert; and some pretend it was so named from her calling to him, when she spied it, in the Egyptian tongue, Zem, zem, that is, "Stay, stay," though it seems rather to have had the name from the murmuring of its waters. The water of this well is reckoned holy, and is highly revered, being not only drunk with particular devotion by the pilgrims, but also sent in bottles, as a great rarity, to most parts of the Mohammedan dominions. Abd'allah, surnamed al H'øfedh, from his great memory, particularly as to the traditions of Mohammed, gave out that he acquired that faculty by drinking large draughts of Zemzem water, to which I really believe it as efficacious as that of Helicon to the inspiring of a poet.

To this temple every Mohammedan, who has health and means sufficient ought once, at least, in his life to go on pilgrimage; nor are women excused from the performance of this duty. The pilgrims meet at different places near Mecca, according to the different parts from whence they come, during the months of Shaw'øl and Dhu'lkaada, being obliged to be there by the beginning of Dhu'lhajja, which month, as its name imports, is peculiarly set apart for the celebration of this solemnity.

At the places above mentioned the pilgrims properly commence such; when the men put on the Ihr'øm, or sacred habit, which consists only of two woolen wrappers, one wrapped about the middle to cover their privities, and the other thrown over their shoulders, having their heads bare, and a kind of slippers which cover neither the heel nor the instep, and so enter the sacred territory in their way to Mecca. While they have this habit on they must neither hunt nor fowl (though they are allowed to fish), which precept is so punctually observed, that they will not kill even a louse or a flea, if they find them on their bodies: there are some noxious animals, however, which they have permission to kill during the pilgrimage, as kites, ravens, scorpions, mice, and dogs given to bite. During the pilgrimage it behoves a man to have a constant guard over his words and actions, and to avoid all quarrelling or ill language, and all converse with women and obscene discourse, and to apply

his whole intention to the good work he is engaged in.

The pilgrims, being arrived at Mecca, immediately visit the temple, and then enter on the performance of the prescribed ceremonies, which consist chiefly in going in procession round the Caaba, in running between the Mounts Saf<sup>^</sup> and Merw<sup>^</sup>, in making the station on Mount Arafat, and slaying the victims, and shaving their heads in the valley of Mina. These ceremonies have been so particularly described by others, that I may be excused if I but just mention the most material circumstances thereof.

In compassing the Caaba, which they do seven times, beginning at the corner where the black stone is fixed, they use a short, quick pace the three first times they go round it, and a grave, ordinary pace, the four last; which, it is said, was ordered by Mohammed, that his followers might show themselves strong and active, to cut off the hopes of the infidels, who gave out that the immoderate heats of Medina had rendered them weak. But the aforesaid quick pace they are not obliged to use every time they perform this piece of devotion, but only at some particular times. So often as they pass by the black stone, they either kiss it, or touch it with their hand, and kiss that.

The running between Saf<sup>^</sup> and Merw<sup>^</sup> is also performed seven times, partly with a slow pace, and partly running: for they walk gravely till they come to a place between two pillars; and there they run, and afterwards walk again; sometimes looking back, and sometimes stopping, like one who has lost something, to represent Hagar seeking water for her son:<sup>3</sup> for the ceremony is said to be as ancient as her time.

On the ninth of Dhu'l'hajja, after morning prayer, the pilgrims leave the valley of Mina, whither they come the day before, and proceed in a tumultuous and rushing manner to Mount Arafat, where they stay to perform their devotions till sunset: then they go to Mozdalifa, an oratory between Arafat and Mina, and there spend the night in prayer and reading the Koran. The next morning, by daybreak, they visit al Masher al har<sup>^</sup>m, or the sacred monument, and departing thence before sunrise, haste by Batn Mohasser to the valley of Mina, where they throw seven stones at three marks, or pillars, in imitation of Abraham, who, meeting the devil in that place, and being by him disturbed in his devotions, or tempted to disobedience, when he was going to sacrifice his son, was commanded by GOD to drive him away by throwing stones at him; though others pretend this rite to be as old as Adam, who also put the devil to flight in the same place and by the same means.

This ceremony being over, on the same day, the tenth of Dhu'l'hajja, the pilgrims slay their victims in the said valley of Mina; of which they and their friends eat part, and the rest is given to the poor. These victims must be either sheep, goats, kine, or camels; males, if of either of the two former kinds, and females if of either of the latter, and of a fit age. The sacrifices being over, they shave their heads and cut their nails, burying them in the same place; after which the pilgrimage is looked on as completed: though they again visit the Caaba, to take their leave of that sacred building.

The above-mentioned ceremonies, by the confession of the Mohammedans themselves, were almost all of them observed by the pagan Arabs many ages before their prophet's appearance; and particularly the compassing of the Caaba, the running between Saf<sup>^</sup> and Merw<sup>^</sup>, and the throwing of the stones in Mina; and were confirmed by Mohammed, with some alterations in such points as seemed most exceptionable: thus, for example, he ordered that when they compassed the Caaba they should be clothed; whereas, before his time, they performed that piece of devotion naked, throwing off their clothes as a mark that they had cast off their sins, or as signs of their disobedience towards

GOD.

It is also acknowledged that the greater part of these rites are of no intrinsic worth, neither affecting the soul, nor agreeing with natural reason, but altogether arbitrary, and commanded merely to try the obedience of mankind, without any further view; and are therefore to be complied with; not that they are good in themselves, but because GOD has so appointed. Some, however, have endeavoured to find out some reason for the arbitrary injunctions of this kind; and one writer, supposing men ought to imitate the heavenly bodies, not only in their purity, but in their circular motion, seems to argue the procession round the Caaba to be therefore a rational practice. Reland has observed that the Romans had something like this in their worship, being ordered by Numa to use a circular motion in the adoration of the Gods, either to represent the orbicular motion of the world, or the perfecting the whole office of prayer to that GOD who is maker of the universe, or else in allusion to the Egyptian wheels, which were hieroglyphics of the instability of human fortune.

The pilgrimage to Mecca, and the ceremonies prescribed to those who perform it, are, perhaps, liable to greater exception than other of Mohammed's institutions; not only as silly and ridiculous in themselves, but as relics of idolatrous superstition. Yet whoever seriously considers how difficult it is to make people submit to the abolishing of ancient customs, how unreasonable soever, which they are fond of, especially where the interest of a considerable party is also concerned, and that a man may with less danger change many things than one great one, must excuse Mohammed's yielding some points of less moment, to gain the principal. The temple of Mecca was held in excessive veneration by all the Arabs in general (if we except only the tribes of Tay, and Khathaam, and some of the posterity of al Hareth Ebn Caab, who used not to go in pilgrimage thereto), and especially by those of Mecca, who had a particular interest to support that veneration; and as the most silly and insignificant things are generally the objects of the greatest superstition, Mohammed found it much easier to abolish idolatry itself, than to eradicate, the superstitious bigotry with which they were addicted to that temple, and the rites performed there; wherefore, after several fruitless trials to wean them therefrom, he thought it best to compromise the matter, and rather than to frustrate his whole design, to allow them to go on pilgrimage thither, and to direct their prayers thereto; contenting himself with transferring the devotions there paid from their idols to the true GOD, and changing such circumstances therein as he judged might give scandal. And herein he followed the example of the most famous legislators, who instituted not such laws as were absolutely the best in themselves, but the best their people were capable of receiving: and we find GOD himself had the same condescendence for the Jews, whose hardness of heart he humoured in many things, giving them therefore statutes that were not good, and judgments whereby they should not live.

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SECTION V.

## OF CERTAIN NEGATIVE PRECEPTS IN THE KORAN.

HAVING in the preceeding section spoken of the fundamental points of the Mohammedan religion, relating both to faith and to practice, I shall in this and the two following discourses, speak in the same brief method of some other precepts and institutions of the Koran which deserve peculiar notice, and first of certain things which are thereby prohibited.

The drinking of wine, under which name all sorts of strong and inebriating liquors are comprehended, is forbidden in the Koran in more places than one. Some, indeed, have imagined that excess therein is only forbidden, and that the moderate use of wine is allowed by two passages in the same book: but the more received opinion is, that to drink any strong liquors, either in a lesser quantity, or in a greater, is absolutely unlawful; and though libertines indulge themselves in a contrary practice, yet the more conscientious are so strict, especially if they have performed the pilgrimage to Mecca, that they hold it unlawful not only to taste wine, but to press grapes for the making of it, to buy or to sell it, or even to maintain themselves with the money arising by the sale of that liquor. The Persians, however, as well as the Turks, are very fond of wine; and if one asks them how it comes to pass that they venture to drink it, when it is so directly forbidden by their religion, they answer, that it is with them as with the Christians, whose religion prohibits drunkenness and whoredom as great sins, and who glory, notwithstanding, some in debauching girls and married women, and others in drinking to excess.

It has been a question whether coffee comes not under the above-mentioned prohibition, because the fumes of it have some effect on the imagination. This drink, which was first publicly used at Aden in Arabia Felix, about the middle of the ninth century of the Hejra, and thence gradually introduced into Mecca, Medina, Egypt, Syria, and other parts of the Levant, has been the occasion of great disputes and disorders, having been sometimes publicly condemned and forbidden, and again declared lawful and allowed. At present the use of coffee is generally tolerated, if not granted, as is that of tobacco, though the more religious make a scruple of taking the latter, not only because it inebriates, but also out of respect to a traditional saying of their prophet (which, if it could be made out to be his, would prove him a prophet indeed), "That in the latter days there should be men who should bear the name of Moslems, but should not be really such; and that they should smoke a certain weed, which should be called TOBACCO." However, the eastern nations are generally so addicted to both, that they say, "A dish of coffee and a pipe of tobacco are a complete entertainment;" and the Persians have a proverb that coffee without tobacco is meat without salt.

Opium and beng (which latter is the leaves of hemp in pills or conserve) are also by the rigid Mohammedans esteemed unlawful, though not mentioned in the Koran, because they intoxicate and disturb the understanding as wine does, and in a more extraordinary manner: yet these drugs are now commonly taken in the east; but they who are addicted to them are generally looked upon as debauchees.

Several stories have been told as the occasion of Mohammed's prohibiting the drinking of wine: but the true reasons are given in the Koran, viz., because the ill qualities of that liquor surpass its good ones, the common effects thereof being quarrels and disturbances in company, and neglect, or at least indecencies, in the performance of religious duties. For these reasons it was that the priests were, by the Levitical law, forbidden to drink wine or

strong drink when they entered the tabernacle, and that the Nazarites and Rechabites, and many pious persons among the Jews and primitive Christians, wholly abstained therefrom; nay, some of the latter went so far as to condemn the use of wine as sinful. But Mohammed is said to have had a nearer example than any of these, in the more devout persons of his own tribe.

Gaming is prohibited by the Koran in the same passages, and for the same reasons, as wine. The word *al Meisar*, which is there used, signifies a particular manner of casting lots by arrows, much practised by the pagan Arabs, and performed in the following manner. A young camel being bought and killed, and divided into ten or twenty-eight parts, the persons who cast lots for them, to the number of seven, met for that purpose; and eleven arrows were provided, without heads or feathers, seven of which were marked, the first with one notch, the second with two, and so on, and the other four had no mark at all. These arrows were put promiscuously into a bag, and then drawn by an indifferent person, who had another near him to receive them, and to see he acted fairly; those to whom the marked arrows fell won shares in proportion to their lot, and those to whom the blanks fell were entitled to no part of the camel at all, but were obliged to pay the full price of it. The winners, however, tasted not of the flesh, any more than the losers, but the whole was distributed among the poor; and this they did out of pride and ostentation, it being reckoned a shame for a man to stand out, and not venture his money on such an occasion. This custom, therefore, though it was of some use to the poor and diversion to the rich, was forbidden by Mohammed as the source of great inconveniences, by occasioning quarrels and heart-burnings, which arose from the winners insulting of those who lost.

Under the name of lots the commentators agree that all other games whatsoever, which are subject to hazard or chance, are comprehended and forbidden, as dice, cards, tables, &c. And they are reckoned so ill in themselves, that the testimony of him who plays at them, is by the more rigid judged to be of no validity in a court of justice. Chess is almost the only game which the Mohammedan doctors allow to be lawful (though it has been a doubt with some), because it depends wholly on skill and management, and not at all on chance: but then it is allowed under certain restrictions, viz., that it be no hindrance to the regular performance of their devotions, and that no money or other thing be played for or betted; which last the Turks and Sonnites religiously observe, but the Persians and Mogols do not. But what Mohammed is supposed chiefly to have dislike in the game of chess, was the carved pieces, or men, with which the pagan Arabs played, being little figures of men, elephants, horses, and dromedaries; and these are thought, by some commentators, to be truly meant by the images prohibited in one of the passages of the Koran quoted above.

That the Arabs in Mohammed's time actually used such images for chess-men appears from what is related, in the *Sonna*, of Ali, who passing accidentally by some who were playing at chess, asked, "What images they were which they were so intent upon?" for they were perfectly new to him, that game having been but very lately introduced into Arabia, and not long before into Persia, whither it was first brought from India in the reign of Khosru Nushirwān. Hence the Mohammedan doctors infer that the game was disapproved only for the sake of the images: wherefore the Sonnites always play with plain pieces of wood or ivory; but the Persians and Indians, who are not so scrupulous, continue to make use of the carved ones.

The Mohammedans comply with the prohibition of gaming much better than they do with that of wine; for though the common people among the Turks more

frequently, and the Persians more rarely, are addicted to play, yet the better sort are seldom guilty of it.

Gaming, at least to excess, has been forbidden in all well-ordered states. Gaming-houses were reckoned scandalous places among the Greeks, and a gamester is declared by Aristotle to be no better than a thief: the Roman senate made very severe laws against playing at games of hazard, except only during the Saturnalia; though the people played often at other times, notwithstanding the prohibition: the civil law forbid all pernicious games; and though the laity were, in some cases, permitted to play for money, provided they kept within reasonable bounds, yet the clergy were forbidden to play at tables (which is a game of hazard), or even to look on while others played. Accursius, indeed, is of opinion they may play at chess, notwithstanding that law, because it is a game not subject to chance, and being but newly invented in the time of Justinian, was not then known in the western parts. However, the monks for some time were not allowed even chess.

As to the Jews, Mohammed's chief guides, they also highly disapprove gaming: gamesters being severely censured in the Talmud, and their testimony declared invalid.

Another practice of the idolatrous Arabs forbidden also in one of the above-mentioned passages, was that of divining by arrows. The arrows used by them for this purpose were like those with which they cast lots, being without heads or feathers, and were kept in the temple of some idol, in whose presence they were consulted. Seven such arrows were kept at the temple of Mecca; but generally in divination they made use of three only, on one of which was written, "My LORD hath commanded me," on another, "My LORD hath forbidden me," and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they mixed them and drew over again, till a decisive answer was given by one of the others. These divining arrows were generally consulted before anything of moment was undertaken; as when a man was about to marry, or about to go a journey, or the like. This superstitious practice of divining by arrows was used by the ancient Greeks, and other nations; and is particularly mentioned in scripture, where it is said, that "the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright" (or, according to the version of the Vulgate, which seems preferable in this place, "he mixed together, or shook the arrows"), "he consulted with images," &c.; the commentary of St. Jerome on which passage wonderfully agrees with what we are told of the aforesaid custom of the old Arabs: "He shall stand," says he, "in the highway, and consult the oracle after the manner of his nation, that he may cast arrows into a quiver, and mix them together, being written upon or marked with the names of each people, that he may see whose arrow will come forth, and which city he ought first to attack."

A distinction of meats was so generally used by the eastern nations, that it is no wonder that Mohammed made some regulations in that matter. The Koran, therefore, prohibits the eating of blood, and swine's flesh, and whatever dies of itself, or is slain in the name or in honour of any idol, or is strangled, or killed by a blow, or a fall, or by any other beast. In which particulars Mohammed seems chiefly to have imitated the Jews, by whose law, as is well known, all those things are forbidden; but he allowed some things to be eaten which Moses did not, as camels' flesh in particular. In cases of necessity, however, where a man may be in danger of starving, he is allowed by the Mohammedan law to eat any of the said prohibited kinds of



food; and the Jewish doctors grant the same liberty in the same case.

Though the aversion to blood and what dies of itself may seem natural, yet some of the pagan Arabs used to eat both: of their eating of the latter some instances will be given hereafter; and as to the former, it is said they used to pour blood, which they sometimes drew from a live camel, into a gut, and then broiled it in the fire, or boiled it, and ate it: this food they called Moswadd, from Aswad which signifies black; the same nearly resembling our black puddings in name as well as composition. The eating of meat offered to idols I take to be commonly practised by all idolaters, being looked on as a sort of communion in their worship, and for that reason esteemed by Christians, if not absolutely unlawful, yet as what may be the occasion of great scandal: but the Arabs were particularly superstitious in this matter, killing what they ate on stones erected on purpose around the Caaba, or near their own houses, and calling, at the same time, on the name of some idol. Swine's flesh, indeed, the old Arabs seem not to have eaten; and their prophet, in prohibiting the same, appears to have only confirmed the common aversion of the nation. Foreign writers tell us that the Arabs wholly abstained from swine's flesh, thinking it unlawful to feed thereon, and that very few, if any, of those animals are found in their country, because it produces not proper food for them; which has made one writer imagine that if a hog were carried thither, it would immediately die.

In the prohibition of usury I presume Mohammed also followed the Jews, who are strictly forbidden by their law to exercise it among one another, though they are so infamously guilty of it in their dealing with those of a different religion: but I do not find the prophet of the Arabs has made any distinction in this matter.

Several superstitious customs relating to cattle, which seem to have been peculiar to the pagan Arabs, were also abolished by Mohammed. The Koran mentions four names by them given to certain camels or sheep, which for some particular reasons were left at free liberty, and were not made use of as other cattle of the same kind. These names are Bahira, S<sup>^</sup>çiba, Wasila, and H<sup>^</sup>çmi: of each whereof in their order.

As to the first, it is said that when a she-camel, or a sheep, had borne young ten times, they used to slit her ear, and turn her loose to feed at full liberty; and when she died, her flesh was eaten by the men only, the women being forbidden to eat thereof: and such a camel or sheep, from the slitting of her ear, they called Bahira. Or the Bahira was a she-camel, which was turned loose to feed, and whose fifth young one, if it proved a male, was killed and eaten by men and women promiscuously; but if it proved a female, had its ear slit, and was dismissed to free pasture, none being permitted to make use of its flesh or milk, or to ride on it; though the women were allowed to eat the flesh of it when it died: or it was the female young of the S<sup>^</sup>çiba, which was used in the same manner as its dam; or else an ewe, which had yeaned five times. These, however, are not all the opinions concerning the Bahira: for some suppose that name was given to a she-camel, which, after having brought forth young five times, if the last was a male, had her ear slit, as a mark thereof, and was let go loose to feed, none driving her from pasture or water, nor using her for carriage; and others tell us, that when a camel had newly brought forth, they used to slit the ear of her young one, saying, "O GOD, if it live, it shall be for our use, but if it die, it shall be deemed rightly slain;" and when it died, they ate it.

S<sup>^</sup>çiba signifies a she-camel turned loose to go where she will. And this was done on various accounts: as when she had brought forth females ten times

together; or in satisfaction of a vow; or when a man had recovered from sickness, or returned safe from a journey, or his camel had escaped some signal danger either in battle or otherwise. A camel so turned loose was declared to be S<sup>^</sup>çiba, and, as a mark of it, one of the vertebrae or bones was taken out of her back, after which none might drive her from pasture or water, or ride on her. Some say that the S<sup>^</sup>çiba, when she had ten times together brought forth females, was suffered to go at liberty, none being allowed to ride on her, and that her milk was not to be drunk by any but her young one, or a guest, till she died; and then her flesh was eaten by men as well as women, and her last female young one had her ear slit, and was called Bahira, and turned loose as her dam had been.

This appellation, however, was not so strictly proper to female camels, but that it was given to the male when his young one had begotten another young one: nay, a servant set at liberty and dismissed by his master, was also called S<sup>^</sup>çiba; and some are of opinion that the word denotes an animal which the Arabs used to turn loose in honour of their idols, allowing none to make uses of them, thereafter, except women only.

Wasila is, by one author, explained to signify a she-camel which had brought forth ten times, or an ewe which had yeaned seven times, and every time twin; and if the seventh time she brought forth a male and a female, they said, "Wosilat akh<sup>^</sup>çha," i.e., "She is joined," or, "was brought forth with her brother," after which none might drink the dam's milk, except men only; and she was used as the S<sup>^</sup>çiba. Or Wasila was particularly meant of sheep; as when an ewe brought forth a female, they took it to themselves, but when she brought forth a male, they consecrated it to their gods, but if both a male and a female, they said, "She is joined to her brother," and did not sacrifice that male to their gods: or Wasila was an ewe which brought forth first a male, and then a female, on which account, or because she followed her brother, the male was not killed; but if she brought forth a male only, they said, "Let this be an offering to our gods." Another writes, that if an ewe brought forth twins seven times together, and the eighth time a male, they sacrificed that male to their gods; but if the eighth time she brought both a male and a female, they used to say, "She is joined to her brother," and for the female's sake they spared the male, and permitted not the dam's milk to be drunk by women. A third writer tell us, that Wasila was an ewe, which having yeaned seven times, if that which she brought forth the seventh time was a male, they sacrificed it, but if a female, it was suffered to go loose, and was made use of by women only; and if the seventh time she brought forth both a male and a female, they held them both to be sacred, so that men only were allowed to make any use of them, or to drink the milk of the female: and a fourth describes it to be an ewe which brought forth ten females at five births one after another, i.e., every time twins, and whatever she brought forth afterwards was allowed to men, and not to women, &c.

H<sup>^</sup>çmi was a male camel used for a stallion, which, if the females had conceived ten times by him, was afterwards freed from labour, and let go loose, none driving him from pasture or from water; nor was any allowed to receive the least benefit from him, not even to shear his hair.

These things were observed by the old Arabs in honour of their false gods, and as part of the worship which they paid them, and were ascribed to the divine institution; but are all condemned in the Koran, and declared to be impious superstitions.

The law of Mohammed also put a stop to the inhuman custom which had been long practised by the Pagan Arabs, of burying their daughters alive, lest they

should be reduced to poverty by providing for them, or else to avoid the displeasure and the disgrace which would follow, if they should happen to be made captives, or to become scandalous by their behaviour; the birth of a daughter being, for these reasons, reckoned a great misfortune, and the death of one as a great happiness. The manner of their doing this is differently related: some say that when an Arab had a daughter born, if he intended to bring her up, he sent her, clothed in a garment of wool or hair, to keep camels or sheep in the desert; but if he designed to put her to death, he let her live till she became six years old, and then said to her mother, "Perfume her, and adorn her, that I may carry her to her mothers;" which being done, the father led her to a well or pit dug for that purpose, and having bid her to look down into it, pushed her in headlong, as he stood behind her, and then filling up the pit, levelled it with the rest of the ground; but others say, that when a woman was ready to fall in labour, they dug a pit, on the brink whereof she was to be delivered, and if the child happened to be a daughter, they threw it into the pit, but if a son, they saved it alive. This custom, though not observed by all the Arabs in general, was yet very common among several of their tribes, and particularly those of Koreish and Kendah; the former using to bury their daughters alive in Mount Abu Dal'çma, near Mecca. In the time of ignorance, while they used this method to get rid of their daughters, Sasaa, grandfather to the celebrated poet al Farazdak, frequently redeemed female children from death, giving for every one two she-camels big with young, and a he-camel; and hereto al Farazdak alluded when, vaunting himself before one of the Khalifs of the family of Omeyya, he said, "I am the son of the giver of life to the dead;" for which expression being censured, he excused himself by alleging the following words of the Koran, "He who saveth a soul alive, shall be as if he had saved the lives of all mankind." The Arabs, in thus murdering of their children, were far from being singular; the practice of exposing infants and putting them to death being so common among the ancients, that it is remarked as a thing very extraordinary in the Egyptians, that they brought up all their children; and by the laws of Lycurgus no child was allowed to be brought up without the approbation of public officers. At this day, it is said, in China, the poorer sort of people frequently put their children, the females especially, to death with impunity.

This wicked practice is condemned by the Koran in several passages; one of which, as some commentators judge, may also condemn another custom of the Arabians, altogether as wicked, and as common among other nations of old, viz., the sacrificing of their children to their idols; as was frequently done, in particular, in satisfaction of a vow they used to make, that if they had a certain number of sons born, they would offer one of them in sacrifice.

Several other superstitious customs were likewise abrogated by Mohammed, but the same being of less moment, and not particularly mentioned in the Koran, or having been occasionally taken notice of elsewhere, I shall say nothing of them in this place.

## OF THE INSTITUTIONS OF THE KORAN IN CIVIL AFFAIRS.

THE Mohammedan civil law is founded on the precepts and determinations of the Koran, as the civil laws of the Jews were on those of the Pentateuch; yet being variously interpreted, according to the different decisions of their civilians, and especially of their four great doctors, Abu Hanifa, Malec, al Sh`cfei, and Ebn Hanbal, to treat thereof fully and distinctly in the manner the curiosity and usefulness of the subject deserves, would require a large volume; wherefore the most that can be expected here, is a summary view of the principal institutions, without minutely entering into a detail of particulars. We shall begin with those relating to marriage and divorce.

That polygamy, for the moral lawfulness of which the Mohammedan doctors advance several arguments, is allowed by the Koran, every one knows, though few are acquainted with the limitations with which it is allowed. Several learned men have fallen into the vulgar mistake that Mahommed granted to his followers an unbounded plurality; some pretending that a man may have as many wives, and others as many concubines, as he can maintain: whereas, according to the express words of the Koran, no man can have more than four, whether wives or concubines; and if a man apprehend any inconvenience from even that number of ingenuous wives, it is added, as an advice (which is generally followed by the middling and inferior people), that he marry one only, or, if he cannot be contented with one, that he take up with his she-slaves, not exceeding, however, the limited number; and this is certainly the utmost Mohammed allowed his followers: nor can we urge as an argument against so plain a precept, the corrupt manners of his followers, many of whom, especially men of quality and fortune, indulge themselves in criminal excesses; nor yet the example of the prophet himself, who had peculiar privileges in this and other points, as will be observed hereafter. In making the above-mentioned limitation, Mohammed was directed by the decision of the Jewish doctors, who, by way of counsel, limit the number of wives to four, though their law confines them not to any certain number.

Divorce is also well known to be allowed by the Mohammedan law, as it was by the Mosaic, with this difference only, that, according to the latter, a man could not take again a woman whom he had divorced, and who had been married or betrothed to another; whereas Mohammed, to prevent his followers from divorcing their wives on every light occasion, or out of an inconstant humour, ordained that, if a man divorced his wife the third time (for he might divorce her twice without being obliged to part with her, if he repented of what he had done), it should not be lawful for him to take her again until she had been first married and bedded by another, and divorced by such second husband. And this precaution has had so good an effect that the Mohammedans are seldom known to proceed to the extremity of divorce, notwithstanding the liberty given them, it being reckoned a great disgrace so to do; and there are but few, besides those who have little or no sense of honour, that will take a wife again on the condition enjoined. It must be observed that, though a man is allowed by the Mohammedan, as by the Jewish law, to repudiate his wife even on the slightest disgust, yet the women are not allowed to separate themselves from their husbands, unless it be for ill-usage, want of proper maintenance, neglect of conjugal duty, impotency, or some cause of equal import; but then she generally loses her dowry, which she does not if divorced by her husband, unless she has been guilty of impudicity or notorious disobedience.

When a woman is divorced she is obliged, by the direction of the Koran, to wait till she hath had her courses thrice, or, if there be a doubt whether she be subject to them or not, by reason of her age, three months, before she marry another; after which time expired, in case she be found not with child, she is at full liberty to dispose of herself as she pleases; but if she prove with child, she must wait till she be delivered; and during her whole term of waiting she may continue in the husband's house, and is to be maintained at his expense, it being forbidden to turn the woman out before the expiration of the term, unless she be guilty of dishonesty. Where a man divorces a woman before consummation, she is not obliged to wait any particular time, nor is he obliged to give her more than one-half of her dower. If the divorced woman have a young child, she is to suckle it till it be two years old; the father, in the meantime, maintaining her in all respects: a widow is also obliged to do the same, and to wait four months and ten days before she marry again.

These rules are also copied from those of the Jews, according to whom a divorced woman, or a widow, cannot marry another man, till ninety days be past, after the divorce or death of the husband: and she who gives suck is to be maintained for two years, to be computed from the birth of the child; within which time she must not marry, unless the child die, or her milk be dried up.

Whoredom, in single women as well as married, was, in the beginning Mohammedism, very severely punished; such being ordered to be shut up in prison till they died: but afterwards it was ordained by the Sonna, that an adulteress should be stoned, and an unmarried woman guilty of fornication scourged with a hundred stripes, and banished for a year. A she-slave, if convicted of adultery, is to suffer but half the punishment of a free woman, viz., fifty stripes, and banishment for six months; but is not to be put to death. To convict a woman of adultery, so as to make it capital, four witnesses are expressly required, and those, as the commentators say, ought to be men: and if a man falsely accuse a woman of reputation of whoredom of any kind, and is not able to support the charge by that number of witnesses, he is to receive fourscore stripes, and his testimony is to be held invalid for the future. Fornication, in either sex, is by the sentence of the Koran to be punished with a hundred stripes.

If a man accuse his wife of infidelity, and is not able to prove it by sufficient evidence, and will swear four times that it is true, and the fifth time imprecate GOD'S vengeance on him if it be false, she is to be looked on as convicted, unless she will take the like oaths, and make the like imprecation, in testimony of her innocency; which if she do, she is free from punishment, though the marriage ought to be dissolved.

In most of the last-mentioned particulars the decisions of the Koran also agree with those of the Jews. By the law of Moses, adultery, whether in a married woman or a virgin betrothed, was punished with death; and the man who debauched them was to suffer the same punishment. The penalty of simple fornication was scourging, the general punishment in cases where none is particularly appointed: and a betrothed bondmaid, if convicted of adultery, underwent the same punishment, being exempted from death, because she was not free. By the same law no person was to be put to death on the oath of one witness: and a man who slandered his wife was also to be chastised, that is scourged, and fined one hundred shekels of silver. The method of trying a woman suspected of adultery where evidence was wanting, by forcing her to drink the bitter water of jealousy, though disused by the Jews long

before the time of Mohammed, yet, by reason of the oath of cursing with which the woman was charged, and to which she was obliged to say "Amen," bears great resemblance to the expedient devised by that prophet on the like occasion.

The institutions of Mohammed relating to the pollution of women during their courses, the taking of slaves to wife, and the prohibiting of marriage within certain degrees, have likewise no small affinity with the institutions of Moses; and the parallel might be carried farther in several other particulars.

As to the prohibited degrees, it may be observed, that the pagan Arabs abstained from marrying their mothers, daughters, and aunts both on the father's side and on the mother's, and held it a most scandalous thing to marry two sister, or for a man to take his father's wife; which last was, notwithstanding, too frequently practised, and is expressly forbidden in the Koran.

Before I leave the subject of marriages, it may be proper to take notice of some peculiar privileges in relation thereto, which were granted by GOD to Mohammed, as he gave out, exclusive of all other Moslems. One of them was, that he might lawfully marry as many wives and have as many concubines as he pleased, without being confined to any particular number; and this he pretended to have been the privilege of the prophets before him. Another was, that he might alter the turns of his wives, and take such of them to his bed as he thought fit, without being tied to that order and equality which others are obliged to observe. A third privilege was, that no man might marry any of his wives, either such as he should divorce during his lifetime, or such as he should leave widows at his death: which last particular exactly agrees with what the Jewish doctors have determined concerning the wives of their princes; it being judged by them to be a thing very indecent, and for that reason unlawful, for another to marry either the divorced wife or the widow of a king; and Mohammed, it seems, thought an equal respect, at least, due to the prophetic as to the regal dignity, and therefore ordered that his relicts should pass the remainder of their lives in perpetual widowhood.

The laws of the Koran concerning inheritances are also in several respects conformable to those of the Jews, though principally designed to abolish certain practices of the pagan Arabs, who used to treat widows and orphan children with great injustice, frequently denying them any share in the inheritance of their fathers or their husbands, on pretence that the same ought to be distributed among those only who were able to bear arms, and disposing of the widows, even against their consent, as part of their husbands' possessions. To prevent such injuries for the future, Mohammed ordered that women should be respected, and orphans have no wrong done them; and in particular that women should not be taken against their wills, as by right of inheritance, but should themselves be entitled to a distributive part of what their parents, husbands, and near relations should leave behind them, in a certain proportion.

The general rule to be observed in the distribution of the deceased's estate is, that a male shall have twice as much as a female: but to this rule there are some few exceptions; a man's parents, for example, and also his brothers and sisters, where they are entitled not to the whole, but a small part of the inheritance, being to have equal shares with one another in the distribution thereof, without making any difference on account of sex. The particular proportions, in several cases, distinctly and sufficiently declare the intention of Mohammed; whose decisions expressed in the Koran seem to be pretty

equitable, preferring a man's children first, and then his nearest relations.

If a man dispose of any part of his estate by will, two witnesses, at the least, are required to render the same valid; and such witnesses ought to be of his own tribe, and of the Mohammedan religion, if such can be had. Though there be no express law to the contrary, yet the Mohammedan doctors reckon it very wrong for a man to give away any part of his substance from his family, unless it be in legacies for pious uses; and even in that case a man ought not to give all he has in charity, but only a reasonable part in proportion to his substance. On the other hand, though a man make no will, and bequeath nothing for charitable uses, yet the heirs are directed, on the distribution of the estate, if the value will permit, to bestow something on the poor, especially such as are of kin to the deceased, and to the orphans.

The first law, however, laid down by Mohammed touching inheritances, was not very equitable; for he declared that those who had fled with him from Mecca, and those who had received and assisted him at Medina, should be deemed the nearest of kin, and consequently heirs to one another, preferably to and in exclusion of their relations by blood; nay, though a man were a true believer, yet if he had not fled his country for the sake of religion and joined the prophet, he was to be looked on as a stranger: but this law continued not long in force, being quickly abrogated.

It must be observed that among the Mohammedans the children of their concubines or slaves are esteemed as equally legitimate with those of their legal and ingenuous wives; none being accounted bastards, except such only as are born of common women, and whose fathers are unknown.

As to private contracts between man and man, the conscientious performance of them is frequently recommended in the Koran. For the preventing of disputes, all contracts are directed to be made before witnesses, and in case such contracts are not immediately executed, the same ought to be reduced into writing in the presence of two witnesses at least, who ought to be Moslems and of the male sex; but if two men cannot be conveniently had, then one man and two women may suffice. The same method is also directed to be taken for the security of debts to be paid at a future day; and where a writer is not to be found, pledges are to be taken. Hence, if people trust one another without writing, witnesses, or pledge, the party on whom the demand is made is always acquitted if he denies the charge on oath, and swears that he owes the plaintiff nothing, unless the contrary be proved by very convincing circumstances.

Wilful murder, though forbidden by the Koran under the severest penalties to be inflicted in the next life, is yet, by the same book, allowed to be compounded for, on payment of a fine to the family of the deceased, and freeing a Moslem from captivity; but it is in the election of the next of kin, or the revenger of blood, as he is called in the Pentateuch, either to accept of such satisfaction, or to refuse it; for he may, if he pleases, insist on having the murderer delivered into his hands, to be put to death in such manner as he shall think fit. In this particular Mohammed has gone against the express letter of the Mosaic law, which declare that no satisfaction shall be taken for the life of a murderer; and he seems, in so doing, to have had respect to the customs of the Arabs in his time, who, being of a vindictive temper, used to revenge murder in too unmerciful a manner, whole tribes frequently engaging in bloody wars on such occasions, the natural consequence of their independency, and having no common judge of superior.

If the Mohammedan laws seem light in case of murder, they may perhaps be deemed too rigorous in case of manslaughter, or the killing of a man

undesignedly, which must be redeemed by fine (unless the next of kin shall think fit to remit it out of charity), and the freeing of a captive: but if a man be not able to do this, he is to fast two months together, by way of penance. The fine for a man's blood is set in the Sonna at a hundred camels, and is to be distributed among the relations of the deceased, according to the laws of inheritances; but it must be observed that, though the person slain be a Moslem, yet if he be of a nation or party at enmity, or not in confederacy with those to whom the slayer belongs, he is not then bound to pay any fine at all, the redeeming a captive being, in such case, declared a sufficient penalty. I imagine that Mohammed, by these regulations, laid so heavy a punishment on involuntary manslaughter, not only to make people beware incurring the same, but also to humour, in some degree, the revengeful temper of his countrymen, which might be with difficulty, if at all, prevailed on to accept a lighter satisfaction. Among the Jews, who seem to have been no less addicted to revenge than their neighbours, the manslayer who had escaped to a city of refuge was obliged to keep himself within that city, and to abide there till the death of the person who was high priest at the time the fact was committed, that his absence and time might cool the passion and mitigate the resentment of the friends of the deceased; but if he quitted his asylum before that time, the revenger of blood, if he found him, might kill him without guilt; nor could any satisfaction be made for the slayer to return home before the prescribed time.

Theft is ordered to be punished by cutting off the offending part, the hand, which, at first sight, seems just enough; but the law of Justinian, forbidding a thief to be maimed, is more reasonable; because, stealing being generally the effect of indigence, to cut off that limb would be to deprive him of the means of getting his livelihood in an honest manner. The Sonna forbids the inflicting of this punishment, unless the thing stolen be of a certain value. I have mentioned in another place the further penalties which those incur who continue to steal, and of those who rob or assault people on the road.

As to injuries done to men in their persons, the law of retaliation, which was ordained by the law of Moses, is also approved by the Koran: but this law, which seems to have been allowed by Mohammed to his Arabians for the same reasons as it was to the Jews, viz., to prevent particular revenges, to which both nations were extremely addicted, being neither strictly just nor practicable in many cases, is seldom put in execution, the punishment being generally turned into a mulct or fine, which is paid to the party injured. Or rather Mohammed designed the words of the Koran relating thereto should be understood in the same manner as those of the Pentateuch most probably ought to be; that is, not of an actual retaliation, according to the strict literal meaning, but of a retribution proportionable to the injury: for a criminal had not his eyes put out, nor was a man mutilated, according to the law of Moses, which, besides, condemned those who had wounded any person, where death did not ensue, to pay a fine only, the expression "eye for eye and tooth for tooth" being only a proverbial manner of speaking, the sense whereof amounts to this, that every one shall be punished by the judges according to the heinousness of the fact.

In injuries and crimes of an inferior nature, where no particular punishment is provided by the Koran, and where a pecuniary compensation will not do, the Mohammedans, according to the practice of the Jews in the like case, have recourse to stripes or drubbing, the most common chastisement used in the east at this day, as well as formerly; the cudgel, which for its virtue and efficacy in keeping their people in good order, and within the bounds of duty,



they say came down from heaven, being the instrument wherewith the judge's sentence is generally executed.

Notwithstanding the Koran is by the Mohammedans in general regarded as the fundamental part of their civil law, and the decisions of the *Sonna* among the Turks, and of the *Im'çms* among those of the Persian sect, with the explications of their several doctors, are usually followed in judicial determinations, yet the secular tribunals do not think themselves bound to observe the same in all cases, but frequently give judgment against those decisions, which are not always consonant to equity and reason; and therefore distinction is to be made between the written civil law, as administered in the ecclesiastical courts, and the law of nature or common law (if I may so call it) which takes place in the secular courts, and has the executive power on its side.

Under the head of civil laws may be comprehended the injunction of warring against infidels, which is repeated in several passages of the Koran, and declared to be of high merit in the sight of GOD, those who are slain fighting in defence of the faith being reckoned martyrs, and promised immediate admission into paradise. Hence this duty is greatly magnified by the Mohammedan divines, who call the sword the key of heaven and hell, and persuade their people that the least drop of blood spilt in the way of GOD, as it is called, is most acceptable unto him, and that the defending the territories of the Moslems for one night is more meritorious than a fast of two months: on the other hand, desertion, or refusing to serve in these holy wars, or to contribute towards the carrying them on, if a man has ability, is accounted a most heinous crime, being frequently declaimed against in the Koran. Such a doctrine, which Mohammed ventured not to teach till his circumstances enabled him to put it in practice, it must be allowed, was well calculated for his purpose, and stood him and his successors in great stead: for what dangers and difficulties may not be despised and overcome by the courage and constancy which these sentiments necessarily inspire? Nor have the Jews and Christians, how much soever they detest such principles in others, been ignorant of the force of enthusiastic heroism, or omitted to spirit up their respective partisans by the like arguments and promises. "Let him who has listed himself in defence of the law," says Maimonides, "rely on him who is the hope of Israel, and the saviour thereof in the time of trouble; and let him know that he fights for the profession of the divine unity: wherefore let him put his life in his hand, and think neither of wife nor children, but banish the memory of them from his heart, having his mind wholly fixed on the war. For if he should begin to waver in his thoughts, he would not only confound himself, but sin against the law; nay, the blood of the whole people hangeth on his neck; for if they are discomfited, and he has not fought stoutly with all his might, it is equally the same as if he had shed the blood of them all; according to that saying, let him return, lest his brethren's heart fail as his own." To the same purpose doth the Kabala accommodate that other passage, "Cursed be he who doth the work of the LORD negligently, and cursed be he who keepeth back his sword from blood. On the contrary, he who behaveth bravely in battle, to the utmost of his endeavour, without trembling, with intent to glorify GOD'S name, he ought to expect the victory with confidence, and to apprehend no danger or misfortune, but may be assured that he will have a house built him in Israel, appropriated to him and his children for ever; as it is said, GOD shall certainly make my lord a sure house, because he hath fought the battles of the LORD, and his life shall be bound up in the bundle of life with the LORD his GOD." More passages of this

kind might be produced from the Jewish writers; and the Christians come not far behind them. "We are desirous of knowing," says one writing to the Franks engaged in the holy war, "the charity of you all; for that every one (which we speak not because we wish it) who shall faithfully lose his life in this warfare, shall be by no means denied the kingdom of heaven." And another gives the following exhortation: "Laying aside all fear and dread, endeavour to act effectually against the enemies of the holy faith, and the adversaries of all religions: for the Almighty knoweth, if any of you die, that he dieth for the truth of the faith, and the salvation of his country, and the defence of Christians; and therefore he shall obtain of him a celestial reward." The Jews, indeed, had a divine commission, extensive and explicit enough, to attack, subdue, and destroy the enemies of their religion; and Mohammed pretended to have received one in favour of himself and his Moslems, in terms equally plain and full; and therefore it is no wonder that they should act consistently with their avowed principles: but that Christians should teach and practise a doctrine so opposite to the temper and whole tenour of the Gospel, seems very strange; and yet the latter have carried matters farther, and shown a more violent spirit of intolerance than either of the former.

The laws of war, according to the Mohammedans, have been already so exactly set down by the learned Reland, that I need say very little of them. I shall, therefore, only observe some conformity between their military laws and those of the Jews.

While Mohammedism was in its infancy, the opposers thereof taken in battle were doomed to death, without mercy; but this was judged too severe to be put in practice when that religion came to be sufficiently established, and past the danger of being subverted by its enemies. The same sentence was pronounced not only against the seven Canaanitish nations, whose possessions were given to the Israelites, and without whose destruction, in a manner, they could not have settled themselves in the country designed them, but against the Amalekites and Midianites, who had done their utmost to cut them off in their passage thither. When the Mohammedans declare war against people of a different faith, they give them their choice of three offers, viz., either to embrace Mohammedism, in which case they become not only secure in their persons, families, and fortunes, but entitled to all the privileges of other Moslems; or to submit and pay tribute, by doing which they are allowed to profess their own religion, provided it be not gross idolatry or against the moral law; or else to decide the quarrel by the sword, in which last case, if the Moslems prevail, the women and children which are made captives become absolute slaves, and the men taken in the battle may either be slain, unless they turn Mohammedans, or otherwise disposed of at the pleasure of the prince. Herewith agree the laws of war given to the Jews, which relate to the nations not devoted to destruction; and Joshua is said to have sent even to the inhabitants of Canaan, before he entered the land, three schedules, in one of which was written, "Let him fly, who will;" in the second, "Let him who surrender, who will;" and in the third, "Let him fight, who will;" though none of those nations made peace with the Israelites (except only the Gibeonites, who obtained terms of security by stratagem, after they had refused those offered by Joshua), "it being of the LORD to harden their hearts, that he might destroy them utterly."

On the first considerable success of Mohammed in war, the dispute which happened among his followers in relation to the dividing of the spoil, rendered it necessary for him to make some regulation therein; he therefore pretended to have received the divine commission to distribute the spoil among his

soldiers at his own discretion, reserving thereout, in the first place, one-fifth part for the uses after mentioned; and, in consequence hereof, he took himself to be authorized on extraordinary occasions, to distribute it as he thought fit, without observing an equality. Thus he did, for example, with the spoil of the tribe of Haw<sup>^</sup>ẓzen taken at the battle of Honein, which he bestowed by way of presents on the Meccans only, passing by those of Medina, and highly distinguishing the principal Korashites, that he might ingratiate himself with them, after he had become master of their city. He was also allowed in the expedition against those of al Nadir to take the whole booty to himself, and to dispose thereof as he pleased, because no horses or camels were made use of in that expedition, but the whole army went on foot; and this became thenceforward a law: the reason of which seems to be, that the spoil taken by a party consisting of infantry only, should be considered as the more immediate gift of GOD, and therefore properly left to the disposition of his apostle. According to the Jews, the spoil ought to be divided into two equal parts, one to be shared among the captors, and the other to be taken by the prince, and by him employed for his own support and the use of the public. Moses, it is true, divided one-half of the plunder of the Midianites among those who went to battle, and the other half among all congregation: but this, they say, being a peculiar case, and done by the express order of GOD himself, must not be looked on as a precedent. It should seem, however, from the words of Joshua to the two tribes and a half, when he sent them home into Gilead after the conquest and division of the land of Canaan, that they were to divide the spoil of their enemies with their brethren, after their return: and the half which was in succeeding times taken by the king, was in all probability taken by him as head of the community, and representing the whole body. It is remarkable that the dispute among Mohammed's men about sharing the booty at Bedr, arose on the same occasion as did that among David's soldiers in relation to the spoils recovered from the Amalekites; those who had been in the action insisting that they who tarried by the stuff should have no part of the spoil; and that the same decision was given in both cases, which became a law for the future, to wit, that they should part alike.

The fifth part directed by the Koran to be taken out of the spoil before it be divided among the captors, is declared to belong to GOD, and to the apostle and his kindred, and the orphans, and the poor, and the traveller: which words are variously understood. al Sh<sup>^</sup>ẓfei was of opinion that the whole ought to be divided into five parts; the first, which he called GOD'S part, to go to the treasury, and be employed in building and repairing fortresses, bridges, and other public works, and in paying salaries to magistrates, civil officers, professors of learning, ministers of public worship, &c.: the second part to be distributed among the kindred of Mohammed, that is, the descendants of his grandfather H<sup>^</sup>ẓshem, and of his great-uncle al Motaleb, as well the rich as the poor, the children as the adult, the women as the men; observing only to give a female but half the share of a male: the third part to go to the orphans: the fourth part to the poor, who have not wherewithal to maintain themselves the year round, and are not able to get their livelihood: and the fifth part to travellers, who are in want on the road, notwithstanding they may be rich men in their own country. According to Malec Ebn Ans the whole is at the disposition of the Im<sup>^</sup>ẓm or prince, who may distribute the same at his own discretion, where he sees most need. Abu'l Aliya wen according to the letter of the Koran, and declared his opinion to be that the whole should be divided into six parts, and that GOD'S part should be applied to the service of the Caaba: while others supposed GOD'S part and the apostle's to be one

and the same. Abu Hanifa thought that the share of Mohammed and his kindred sank at that prophet's death, since which the whole ought to be divided among the orphans, the poor, and the traveller. Some insist that the kindred of Mohammed entitled to a share of the spoils are the posterity of H<sup>^</sup>çshem only; but those who think the descendants of his brother al Motalleb have also a right to a distributive part, allege a tradition in their favour purporting that Mohammed himself divided the share belonging to his relations among both families, and when Othm<sup>^</sup>çn Ebn Ass<sup>^</sup>çn and Jobeir Ebn Matam (who were descended from Abdshams and Nawfal the other brothers of H<sup>^</sup>çshem) told him, that though they disputed not the preference of the H<sup>^</sup>çshemites, they could not help taking it ill to see such difference made between the family of al Motalleb and themselves, who were related to him in an equal degree, and yet had no part in the distribution, the prophet replied that the descendants of al Motalleb had forsaken him neither in the time of ignorance, nor since the revelation of Isl<sup>^</sup>çm; and joined his fingers together in token of the strict union between them and the H<sup>^</sup>çshemites. Some exclude none of the tribe of Koreish from receiving a part in the division of the spoil, and make no distinction between the poor and the rich; though, according to the more reasonable opinion, such of them as are poor only are intended by the text of the Koran, as is agreed in the case of the stranger: and others go so far as to assert that the whole fifth commanded to be reserved belongs to them only, and that the orphans, and the poor, and the traveller, are to be understood of such as are of that tribe. It must be observed that immovable possessions, as lands, &c., taken in war, are subject to the same laws as the movable; excepting only that the fifth part of the former is not actually divided, but the income and profits thereof, or of the price thereof, if sold, are applied to public and pious uses, and distributed once a year, and that the prince may either take the fifth part of the land itself, or the fifth part of the income and produce of the whole, as he shall make his election.

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## SECTION VII.

### OF THE MONTHS COMMANDED BY THE KORAN TO BE KEPT SACRED; AND OF THE SETTING APART OF FRIDAY FOR THE ESPECIAL SERVICE OF GOD.

IT was a custom among the ancient Arabs to observe four months in the year as sacred, during which they held it unlawful to wage war, and took off the heads from their spears, ceasing from incursions and other hostilities. During those months whoever was in fear of his enemy lived in full security; so that if a man met the murderer of his father or his brother, he durst not offer him any violence: A great argument," says a learned writer, "of a humane disposition in that nation; who being by reason of the independent governments of their several tribes, and for the preservation of their just rights, exposed to frequent quarrels with one another, had yet learned to cool their inflamed breasts with moderation, and restrain the rage of war by

stated times of truce."

This institution obtained among all the Arabian tribes, except only those of Tay and Khathaam, and some of the descendants of Al Hareth Ebn Caab (who distinguished no time or place as sacred), and was so religiously observed, that there are but few instances in history (four, say some, six, say others), of its having been transgressed; the wars which were carried on without regard thereto being therefore termed impious. One of those instances was in the war between the tribes of Koreish and Kais Ail`çn, wherein Mohammed himself served under his uncles, being then fourteen, or, as others say, twenty years old.

The months which the Arabs held sacred were al Moharram, Rajeb, Dhu'lkaada, and Dhu'lhajja; the first, the seventh, the eleventh, and the twelfth in the year. Dhu'lhajja being the month wherein they performed the pilgrimage to Mecca, not only that month, but also the preceding and the following, were for that reason kept inviolable, that every one might safely and without interruption pass and repass to and from the festival. Rajeb is said to have been more strictly observed than any of the other three, probably because in that month the pagan Arabs used to fast; Ramad`çn, which was afterwards set apart by Mohammed for that purpose, being in the time of ignorance dedicated to drinking in excess. By reason of the profound peace and security enjoyed in this month, one part of the provisions brought by the caravans of purveyors annually set out by the Koreish for the supply of Mecca, was distributed among the people; the other part being, for the like reason, distributed at the pilgrimage.

The observance of the aforesaid months seemed so reasonable to Mohammed, that it met with his approbation; and the same is accordingly confirmed and enforced by several passages of the Koran, which forbid war to be waged during those months against such as acknowledge them to be sacred, but grant, at the same time, full permission to attack those who make no such distinction, in the sacred months as well as in the profane.

One practice, however, of the pagan Arabs, in relation to these sacred months, Mohammed thought proper to reform: for some of them, weary of sitting quiet for three months together, and eager to make their accustomed incursions for plunder, used, by way of expedient, whenever it suited their inclinations or conveniency, to put off the observing of al Moharram to the following month Safar, thereby avoiding to keep the former, which they supposed it lawful for them to profane, provided they sanctified another month in lieu of it, and gave public notice thereof at the preceding pilgrimage. This transferring the observation of a sacred month to a profane month, is what is truly meant by the Arabic word al Nasi, and is absolutely condemned, and declared to be an impious innovation, in a passage of the Koran which Dr. Prideaux, misled by Golius, imagines to relate to the prolonging of the year, by adding an intercalary month thereto. It is true, the Arabs, who imitated the Jews in their manner of computing by lunar years, had also learned their method of reducing them to solar years, by intercalating a month sometimes in the third, and sometimes in the second year; by which means they fixed the pilgrimage of Mecca (contrary to the original institution) to a certain season of the year, viz., to autumn, as most convenient for the pilgrims, by reason of the temperateness of the weather, and the plenty of provisions; and it is also true that Mohammed forbade such intercalation by a passage in the same chapter of the Koran; but then it is not the passage above mentioned, which prohibits a different thing, but one a little before it, wherein the number of months in the year, according to the ordinance of GOD, is declared to be

twelve; whereas, if the intercalation of a month were allowed, every third or second year would consist of thirteen, contrary to GOD'S appointment.

The setting apart of one day in the week for the more peculiar attendance on GOD'S worship, so strictly required by the Jewish and Christian religions, appeared to Mohammed to be so proper an institution, that he could not but imitate the professors thereof in that particular; though, for the sake of distinction, he might think himself obliged to order his followers to observe a different day from either. Several reasons are given why the sixth day of the week was pitched on for this purpose; but Mohammed seems to have preferred that day chiefly because it was the day on which the people used to be assembled long before his time, though such assemblies were had, perhaps, rather on a civil than a religious account. However it be, the Mohammedan writers bestow very extraordinary encomiums on this day, calling it the prince of day, and the most excellent day on which the sun rises; pretending also that it will be the day whereon the last judgment will be solemnized; and they esteem it a peculiar honour to Islâm, that GOD has been pleased to appoint this day to be the feast-day of the Moslems, and granted them the advantage of having first observed it.

Though the Mohammedans do not think themselves bound to keep their day of public worship so holy as the Jews and Christians are certainly obliged to keep theirs, there being a permission, as is generally supposed, in the Koran, allowing them to return to their employments or diversion after divine service is over; yet the more devout disapprove the applying of any part of that day to worldly affairs, and require it to be wholly dedicated to the business of the life to come.

Since I have mentioned the Mohammedan weekly feast, I beg leave just to take notice of their two Beirûms, or principal annual feasts. The first of them is called, in Arabic, Id al fetr, i.e., The feast of breaking the fast, and begins the first of Shawâl, immediately succeeding the fast of Ramadân; and the other is called Id al korbân, or Id al adhâ, i.e., The feast of the sacrifice, and begins on the tenth of Dhu'lhajja, when the victims are slain at the pilgrimage of Mecca. The former of these feasts is properly the lesser Beirûm, and the latter, the greater Beirûm: but the vulgar, and most authors who have written of the Mohammedan affairs, exchange the epithets, and call that which follows Ramadân the greater Beirûm, because it is observed in an extraordinary manner, and kept for three days together at Constantinople and in other parts of Turkey, and in Persia for five or six days, by the common people, at least, with great demonstrations of public joy, to make themselves amends, as it were, for the mortification of the preceding month; whereas, the feast of sacrifices, though it be also kept for three days, and the first of them be the most solemn day of the pilgrimage, the principal act of devotion among the Mohammedans is taken much less notice of by the generality of people, who are not struck therewith, because the ceremonies with which the same is observed are performed at Mecca, the only scene of that solemnity.

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## SECTION VIII.

### OF THE PRINCIPAL SECTS AMONG THE MOHAMMEDANS; AND OF THOSE WHO HAVE PRETENDED TO PROPHECY AMONG THE ARABS, IN OR SINCE THE TIME OF MOHAMMED.

BEFORE we take a view of the sects of the Mohammedans, it will be necessary to say something of the two sciences by which all disputed questions among them are determined, viz., their Scholastic and Practical Divinity.

Their scholastic divinity is a mongrel science, consisting of logical, metaphysical, theological, and philosophical disquisitions, and built on principles and methods of reasoning very different from what are used by those who pass among the Mohammedans themselves for the sounder divines or more able philosophers, and, therefore, in the partition of the sciences this is generally left out, as unworthy a place among them. The learned Maimonides has laboured to expose the principles and systems of the scholastic divines, as frequently repugnant to the nature of the world and the order of the creation, and intolerably absurd.

This art of handling religious disputes was not known in the infancy of Mohammedism, but was brought in when sects sprang up, and articles of religion began to be called in question, and was at first made use of to defend the truth of those articles against innovators; and while it keeps within those bounds is allowed to be a commendable study, being necessary for the defence of the faith: but when it proceeds farther, out of an itch of disputation, it is judged worthy of censure.

This is the opinion of al Ghaz`eli, who observes a medium between those who have too high a value for this science, and those who absolutely reject it. Among the latter was al Sh`efei, who declared that, in his judgment, if any man employed his time that way, he deserved to be fixed to a stake, and carried about through all the Arab tribes, with the following proclamation to be made before him: "This is the reward of him who, leaving the Koran and the Sonna, applied himself to the study of scholastic divinity." Al Ghaz`eli, on the other hand, thinks that as it was introduced by the invasion of heresies, it is necessary to be retained in order to quell them: but then in the person who studies this science he requires three things, diligence, acuteness of judgment, and probity of manners; and is by no means for suffering the same to be publicly explained. This science, therefore, among the Mohammedans, is the art of controversy, by which they discuss points of faith concerning the essence and attributes of GOD, and the conditions of all possible things, either in respect to their creation, or final restoration, according to the rules of the religion of Isl`m.

The other science is practical divinity or jurisprudence, and is the knowledge of the decisions of the law which regard practice, gathered from distinct proofs.

Al Ghaz`eli declares that he had much the same opinion of this science as of the former, its original being owing to the corruption of religion and morality; and therefore judged both sciences to be necessary, not in themselves, but by accident only, to curb the irregular imaginations and passions of mankind (as guards become necessary in the highways by reason of robbers), the end of the first being the suppressing of heresies, and of the other the decision of legal controversies, for the quiet and peaceable living of mankind in this world, and for the preserving the rule by which the magistrate may prevent one man from injuring another, by declaring what is lawful and what is

unlawful, by determining the satisfaction to be given, or punishment to be inflicted, and by regulating other outward actions; and not only so, but to decide of religion itself, and its conditions, so far as relates to the profession made by the mouth, it not being the business of the civilian to inquire into the heart: the depravity of men's manners, however, has made this knowledge of the laws so very requisite, that it is usually called the Science, by way of excellence, nor is any man reckoned learned who has not applied himself thereto.

The points of faith, subject to the examination and discussion of the scholastic divines, are reduced to four general heads, which they call the four bases, or great fundamental articles.

The first basis relates to the attributes of GOD, and his unity consistent therewith. Under this head are comprehended the questions concerning the eternal attributes, which are asserted by some, and denied by others; and also the explication of the essential attributes, and attributes of action; what is proper for GOD to do, and what may be affirmed of him, and what it is impossible for him to do. These things are controverted between the Asharians, the Ker̂çmians, the Mojassemians or Corporalists, and the Mutazalites.

The second basis regards predestination, and the justice thereof: which comprises the questions concerning GOD'S purpose and decree, man's compulsion or necessity to act, and his co-operation in producing actions, by which he may gain to himself good or evil; and also those which concern GOD'S willing good and evil, and what things are subject to his power, and what to his knowledge; some maintaining the affirmative, and others the negative. These points are disputed among the Kadarians, the Najarians, the Jabarians, the Asharians, and the Ker̂çmians.

The third basis concerns the promises and threats, the precise acceptation of names used in divinity, and the divine decisions; and comprehends questions relating to faith, repentance, promises, threats, forbearance, infidelity, and error. The controversies under this head are on foot between the Morgians, the Waidians, the Mutazalites, the Asharians, and the Ker̂çmians.

The fourth basis regards history and reason, that is, the just weight they ought to have in matters belonging to faith and religion; and also the mission of prophets, and the office of Im̂çm, or chief pontiff. Under this head are comprised all casuistical questions relating to the moral beauty or turpitude of actions; inquiring whether things are allowed or forbidden by reason of their own nature, or by the positive law; and also questions concerning the preference of actions, the favour or grace of GOD, the innocence which ought to attend the prophetic office, and the conditions requisite in the office of Im̂çm; some asserting it depends on right of succession, others on the consent of the faithful; and also the method of transferring it with the former, and of confirming it with the latter. These matters are the subjects of dispute between the Shiites, the Mutazalites, the Ker̂çmians, and the Asharians.

The different sects of Mohammedans may be distinguished into two sorts; those generally esteemed orthodox, and those which are esteemed heretical.

The former, by a general name, are called Sonnites or Traditionists; because they acknowledge the authority of the Sonna, or collection of moral traditions of the sayings and actions of their prophet, which is a sort of supplement to the Koran, directing the observance of several things omitted in that book, and in name, as well as design, answering to the Mishna of the Jews.



The Sunnites are subdivided into four chief sects, which, notwithstanding some differences as to legal conclusions in their interpretation of the Koran, and matters of practice, are generally acknowledged to be orthodox in radicals, or matters of faith, and capable of salvation, and have each of them their several stations or oratories in the temple of Mecca. The founders of these sects are looked upon as the great masters of jurisprudence, and are said to have been men of great devotion and self-denial, well versed in the knowledge of those things which belong to the next life and to man's right conduct here, and directing all their knowledge to the glory of GOD. This is al Ghazali's encomium of them, who thinks it derogatory to their honour that their names should be used by those who, neglecting to imitate the other virtues which make up their character, apply themselves only to attain their skill, and follow their opinions in matters of legal practice.

The first of the four orthodox sects is that of the Hanefites, so named from their founder, Abu Hanifa al Numani Ebn Thabet, who was born at Cufa, in the 80th year of the Hejra, and died in the 150th, according to the more preferable opinion as to the time. He ended his life in prison at Bagdad, where he had been confined because he refused to be made Kadi or judge; on which account he was very hardly dealt with by his superiors, yet could not be prevailed on, either by threats or ill-treatment, to undertake the charge, "choosing rather to be punished by them than by GOD," says Al Ghazali; who adds, that when he excused himself from accepting the office by alleging that he was unfit for it, being asked the reason, he replied, "If I speak the truth, I am unfit; but if I tell a lie, a liar is not fit to be a judge." It is said that he read the Koran in the prison where he died, no less than 7,000 times.

The Hanefites are called by an Arabian writer the followers of reason, and those of the three other sects, followers of tradition; the former being principally guided by their own judgment in their decisions, and the latter adhering more tenaciously to the traditions of Mohammed.

The sect of Abu Hanifa heretofore obtained chiefly in Irak, but now generally prevails among the Turks and Tartars: his doctrine was brought into great credit by Abu Yusuf, chief justice under the Khalifs al Hadi and Harun al Rashid.

The second orthodox sect is that of Malec Ebn Ans, who was born at Medina, in the year of the Hejra 90, 93, 94, or 95, and died there in 177, 178, or 179 (for so much do authors differ). This doctor is said to have paid great regard to the traditions of Mohammed. In his last illness, a friend going to visit him found him in tears, and asking him the reason of it, he answered, "How should I not weep? and who has more reason to weep than I? Would to GOD that for every question decided by me according to my own opinion, I had received so many stripes! then would my accounts be easier. Would to GOD I had never given any decision of my own!" Al Ghazali thinks it a sufficient proof of Malec's directing his knowledge to the glory of GOD, that being once asked his opinion as to forty-eight questions, his answer to thirty-two of them was, that he did not know; it being no easy matter for one who has any other view than GOD's glory to make so frank a confession of his ignorance.

The doctrine of Malec is chiefly followed in Barbary and other parts of Africa.

The author of the third orthodox sect was Mohammed Ebn Edris al Shafi, born either at Gaza or Ascalon, in Palestine, in the year of the Hejra 150, the same day (as some will have it) that Abu Hanifa died, and was carried to Mecca at two years of age, and there educated. He died in 204, in Egypt, whither he went about five years before. This doctor is celebrated for his excellency in all parts of learning, and was much esteemed by Ebn Hanbal his

contemporary, who used to say that "he was as the sun to the world, and as health to the body." Ebn Hanbal, however, had so ill an opinion of al Sh`cfei at first, that he forbid his scholars to go near him; but some time after one of them, meeting his master trudging on foot after al Sh`cfei, who rode on a mule, asked him how it came about that he forbid them to follow him, and did it himself? to which Ebn Hanbal replied, "Hold thy peace; if thou but attend his mule thou wilt profit thereby."

Al Sh`cfei is said to have been the first who discoursed of jurisprudence, and reduced that science into a method; one wittily saying, that the relators of the traditions of Mohammed were asleep till al Sh`cfei came and waked them. He was a great enemy to the scholastic divines, as has been already observed. Al Ghaz`cli tells us that al Sh`cfei used to divide the night into three parts, one for study, another for prayer, and the third for sleep. It is also related of him that he never so much as once swore by GOD, either to confirm a truth, or to affirm a falsehood; and that being once asked his opinion, he remained silent for some time, and when the reason of his silence was demanded, he answered, "I am considering first whether it be better to speak or to hold my tongue." The following saying is also recorded of him, viz., "Whoever pretends to love the world and its Creator at the same time, is a liar." The followers of this doctor are from him called Sh`cfeites, and were formerly spread into M`cwara`lnahr and other parts eastward, but are now Ahmed Ebn Hanbal, the founder of the fourth sect, was born in the year of the Hejra 164; but as to the place of his birth there are two traditions: some say he was born at Meru in Khoras`cn, of which city his parents were, and that his mother brought him from thence to Baghd`cd at her breast; while others assure us that she was with child of him when she came to Baghd`cd, and that he was born there. Ebn Hanbal in process of time attained a great reputation on account of his virtue and knowledge; being so well versed in the traditions of Mohammed, in particular, that it is said he could repeat no less than a million of them. He was very intimate with al Sh`cfei, from whom he received most of his traditionary knowledge, being his constant attendant till his departure for Egypt. Refusing to acknowledge the Koran to be created, he was, by order of the Khalif al Mutasem, severely scourged and imprisoned. Ebn Hanbal died at Baghd`cd, in the year 241, and was followed to his grave by eight hundred thousand men, and sixty thousand women. It is relate, as something very extraordinary, if not miraculous, that on the day of his death no less than twenty thousand Christians, Jews, and Magians, embraced the Mohammedan faith. This sect increased so fast, and became so powerful and bold, that in the year 323, in the Khalifat of al R`cdi, they raised a great commotion in Baghd`cd, entering people's houses, and spilling their wine, if they found any, and beating the singing-women they met with, and breaking their instruments; and a severe edict was published against them, before they could be reduced to their duty: but the Hanbalites at present are not very numerous, few of them being to be met with out of the limits of Arabia.

The heretical sects among the Mohammedans are those which hold heterodox opinions in fundamental, or matters of faith.

The first controversies relating to fundamentals began when most of the companions of Mohammed were dead: for in their days was no dispute, unless about things of small moment, if we except only the dissensions concerning the Im`cms, or rightful successors of their prophet, which were stirred up and fomented by interest and ambition; the Arabs' continual employment in the wars, during that time, allowing them little or no leisure to enter into nice inquiries and subtle distinctions: but no sooner was the ardour of conquest a

little abated than they began to examine the Koran more nearly; whereupon differences in opinion became unavoidable, and at length so greatly multiplied, that the number of their sects, according to the common opinion, are seventy-three. For the Mohammedans seem ambitious that their religion should exceed others even in this respect; saying, that the Magians are divided into seventy sects, the Jews into seventy-one, the Christians into seventy-two, and the Moslems into seventy-three, as Mohammed had foretold; of which sects they reckon one to be always orthodox, and entitled to salvation.

The first heresy was that of the Kh̄reĳites, who revolted from Ali in the thirty-seventh year of the Hejra; and not long after, Mabad a. Johni, Ghail̄ĉn of Damascus, and Jonas al Asw̄ĉri broached heterodox opinions concerning predestination, and the ascribing of good and evil unto GOD; whose opinions were followed by W̄ĉsel Ebn At̄ĉ. This latter was the scholar of Hasan of Basra, in whose school a question being proposed, whether he who had committed a grievous sin was to be deemed an infidel or not, the Kh̄reĳites (who used to come and dispute there) maintaining the affirmative, and the orthodox the negative, W̄ĉsel, without waiting his master's decision, withdrew abruptly, and began to publish among his fellow-scholars a new opinion of his own, to wit, that such a sinner was in a middle state; and he was thereupon expelled the school; he and his followers being thenceforth called Mutazalites, or Separatists.

The several sects which have arisen since this time are variously compounded and decompounded of the opinions of four chief sects, the Mutazalites, the Sef̄ĉtians, the Kh̄reĳites, and the Shiites.

I. The Mutazalites were the followers of the before-mentioned W̄ĉsel Ebn At̄ĉ. As to their chief and general tenets, I. They entirely rejected all eternal attributes of GOD, to avoid the distinction of persons made by the Christians; saying that eternity is the proper or formal attribute of his essence; that GOD knows by his essence, and not by his knowledge; and the same they affirmed of his other attributes (though all the Mutazalites do not understand these words in one sense); and hence this sect were also named Moattalites, from their divesting GOD of his attributes: and they went so far as to say, that to affirm these attributes is the same thing as to make more eternals than one, and that the unity of GOD is inconsistent with such an opinion; and this was the true doctrine of W̄ĉsel their master, who declared that whoever asserted an eternal attribute, asserted there were two GODS. This point of speculation concerning the divine attributes was not ripe at first, but was at length brought to maturity by W̄ĉsel's followers, after they had read the books of the philosophers. 2. They believed the word of GOD to have been created in subjecto (as the schoolmen term it), and to consist of letters and sound; copies thereof being written in books to express or imitate the original. They also went farther, and affirmed that whatever is created in subjecto is also an accident, and liable to perish. 3. They denied absolute predestination, holding that GOD was not the author of evil, but of good only; and that man was a free agent: which being properly the opinion of the Kadarians, we defer what may be farther said thereof till we come to speak of that sect. On account of this tenet and the first, the Mutazalites look on themselves as the defenders of the unity and justice of GOD. 4. They held that if a professor of the true religion be guilty of a grievous sin, and die without repentance, he will be eternally damned, though his punishment will be lighter than that of the infidels. 5. They denied all vision of GOD in paradise by the corporeal eye, and rejected all comparisons or similitudes

applied to GOD.

This sect are said to have been the first inventors of scholastic divinity, and are subdivided into several inferior sects, amounting, as some reckon, to twenty, which mutually brand one another with infidelity: the most remarkable of them are:--

1. The Hodeilians, or followers of Hamd<sup>∞</sup>n Abu Hodeil, a Mutazalite doctor, who differed something from the common form of expression used by this sect, saying that GOD knew by his knowledge, but that his knowledge was his essence; and so of the other attributes: which opinion he took from the philosophers, who affirm the essence of GOD to be simple and without multiplicity, and that his attributes are not posterior or accessory to his essence, or subsisting therein, but are his essence itself: and this the more orthodox take to be next kin to making distinctions in the deity, which is the thing they so much abhor in the Christians. As to the Koran's being created, he made some distinction; holding the word of GOD to be partly not in subjecto (and therefore uncreated), as when he spake the word Kun, i.e., Fiat, at the creation, and partly in subjecto, as the precepts, prohibitions, &c. Marracci mentions an opinion of Abu Hodeil's concerning predestination, from an Arab writer, which being by him expressed in a manner not very intelligible, I choose to omit.

2. The Jobb<sup>∞</sup>çians, or followers of Abu Ali Mohammed Ebn Abd al Wahh<sup>∞</sup>çb, surnamed al Jobb<sup>∞</sup>çi, whose meaning when he made use of the common expression of the Mutazalites, that "GOD knows by his essence," &c., was, that GOD'S being knowing is not an attribute, the same with knowledge, nor such a state as rendered his being knowing necessary. He held GOD'S word to be created in subjecto, as in the preserved table, for example, the memory of Gabriel, Mohammed, &c. This sect, if Marracci has given the true sense of his author, denied that GOD could be seen in paradise without the assistance of corporeal eyes; and held that man produced his acts by a power superadded to health of body and soundness of limbs; that he who was guilty of a mortal sin was neither a believer nor an infidel, but a transgressor (which was the original opinion of W<sup>∞</sup>çsel), and if he died in his sins, would be doomed to hell for eternity; and that GOD conceals nothing of whatever he knows from his servants.

3. The Hashemians, who were so named from their master Abu H<sup>∞</sup>çshem Abd al Sal<sup>∞</sup>çm, the son of Abu Ali al Jabb<sup>∞</sup>çi, and whose tenets nearly agreed with those of the preceding sect. Abu H<sup>∞</sup>çshem took the Mutazalite form of expression, that "GOD knows by his essence," in a different sense from others, supposing it to mean that GOD hath or is endued with a disposition, which is a known property, or quality, posterior or accessory to his existence. His followers were so much afraid of making GOD the author of evil that they would not allow him to be said to create an infidel; because, according to their way of arguing, an infidel is a compound of infidelity and man, and GOD is not the creator of infidelity. Abu H<sup>∞</sup>çshem, and his father Abu Ali al Jobb<sup>∞</sup>çi, were both celebrated for their skill in scholastic divinity.

4. The Nodh<sup>∞</sup>çmians, or followers of Ibrahim al Nodh<sup>∞</sup>çm, who having read books of philosophy, set up a new sect, and imagining he could not sufficiently remove GOD from being the author of evil, without divesting him of his power in respect thereto, taught that no power ought to be ascribed to GOD concerning evil and rebellious actions: but this he affirmed against the opinion of his own disciples, who allowed that GOD could do evil, but did not, because of its turpitude. Of his opinion as to the Koran's being created we have spoken elsewhere.

5. The H̄çyetians, so named from Ahmed Ebn H̄çyet, who had been of the sect of the Nodh̄çmians, but broached some new notions on reading the philosophers. His peculiar opinions were--1. That Christ was the eternal Word incarnate, and took a true and real body, and will judge all creatures in the life to come: he also farther asserted that there are two GODS or Creators--the one eternal, viz., the most high GOD, and the other not eternal, viz., Christ--which opinion, though Dr. Pocock urges the same as an argument that he did not rightly understand the Christian mysteries is not much different from that of the Arians and Socinians. 2. That there is successive transmigration of the soul from one body into another; and that the last body will enjoy the reward or suffer the punishment due to each soul: and, 3. That GOD will be seen at the resurrection, not with the bodily eyes, but those of the understanding.

6. The J̄çhedhians, or followers of Amru Ebn Bahr, surnamed al J̄çhedh, a great doctor of the Mutazalites, and very much admired for the elegance of his composures; who differed from his brethren in that he imagined the damned would not be eternally tormented in hell, but would be changed into the nature of fire, and that the fire would of itself attract them, without any necessity of their going into it. He also taught that if a man believed GOD to be his Lord, and Mohammed the apostle of GOD, he became one of the faithful, and was obliged to nothing farther. His peculiar opinion as to the Koran has been taken notice of before.

7. The Mozd̄çrians, who embraced the opinions of Isa Ebn Sobeih al Mozd̄çr, and those very absurd ones: for, besides his notions relating to the Koran, he went so directly counter to the opinion of those who abridged GOD of the power to do evil, that he affirmed it possible for GOD to be a liar and unjust. He also pronounced him to be an infidel who thrust himself into the supreme government: nay, he went so far as to assert men to be infidels while they said "There is no GOD but GOD," and even condemned all the rest of mankind as guilty of infidelity; upon which Ibrahim Ebn al Sendi asked him whether paradise, whose breadth equals that of heaven and earth, was created only for him and two or three more who thought as he did? to which it is said he could return no answer.

8. The Basharians, who maintained the tenets of Bashar Ebn Mutamer, the master of al Mozd̄çr, and a principal man among the Mutazalites. He differed in some things from the general opinion of that sect, carrying man's free agency to a great excess, making it even independent: and yet he thought God might doom an infant to eternal punishment, but granted he would be unjust in so doing. He taught that God is not always obliged to do that which is best, for, if he pleased, he could make all men true believers. These sectaries also held that if a man repent of a mortal sin, and afterwards return to it, he will be liable to suffer the punishment due to the former transgression.

9. The Thamamians, who follow Tham̄çma Ebn Bashar, a chief Mutazalite. Their peculiar opinions were--1. That sinners should remain in hell for ever. 2. That free actions have no producing author. 3. That at the resurrection all infidels, idolaters, atheists, Jews, Christians, Magians, and heretics shall be reduced to dust.

10. The Kadarians, which is really a more ancient name than that of Mutazalites, Mabad al Johni and his adherents being so called, who disputed the doctrine of predestination before W̄çsel quitted his master: for which reason some use the denomination of Kadarians as more extensive than the other, and comprehend all the Mutazalites under it. This sect deny absolute predestination, saying that evil and injustice ought not to be attributed to

GOD, but to man, who is a free agent, and may therefore be rewarded or punished for his actions, which GOD has granted him power either to do or to be let alone. And hence it is said they are called Kadarians, because they deny al Kadr, or GOD'S absolute decree; though others, thinking it not so proper to come from Kadr, or Kodrat, i.e., power, because they assert man's power to act freely. Those, however, who give the name of Kadarians to the Mutazalites are their enemies, for they disclaim it, and give it to their antagonists the Jabarians, who likewise refuse it as an infamous appellation, because Mohammed is said to have declared the Kadarians to be the Magians of his followers. But what the opinion of these Kadarians in Mohammed's time was, is very uncertain: the Mutazalites say the name belongs to those who assert predestination, and make GOD the author of good and evil, viz., the Jabarians; but all the other Mohammedan sects agree to fix it on the Mutazalites, who, they say, are like the Magians in establishing two principles, light, or GOD, the author of good; and darkness, or the devil, the author of evil: but this cannot absolutely be said of the Mutazalites, for they (at least the generality of them) ascribe men's good deeds to GOD, but their evil deeds to themselves; meaning thereby that man has a free liberty and power to do either good or evil, and is master of his actions; and for this reason it is that the other Mohammedans call them Magians, because they assert another author of actions besides GOD. And, indeed, it is a difficult matter to say what Mohammed's own opinion was in this matter; for on the one side the Koran itself is pretty plain for absolute predestination, and many sayings of Mohammed are recorded to that purpose, and one in particular, wherein he introduces Adam and Moses disputing before GOD in this manner: "Thou," says Moses, "art Adam; whom GOD created, and animated with the breath of life, and caused to be worshipped by the angels, and placed in paradise, from whence mankind have been expelled for thy fault:" whereto Adam answered, "Thou art Moses; whom GOD chose for his apostle, and entrusted with his word, by giving thee the tables of the law, and whom he vouchsafed to admit to discourse with himself: how many years dost thou find the law was written before I was created?" Says Moses, "Forty." "And dost thou not find," replied Adam, "these words therein: 'And Adam rebelled against his Lord and transgressed'?" which Moses confessing, "Dost thou therefore blame me," continued he, "for doing that which GOD wrote of me that I should do forty years before I was created? nay, for what was decreed concerning me fifty thousand years before the creation of heaven and earth?" In the conclusion of which dispute Mohammed declared that Adam had the better of Moses. On the other side, it is urged in the behalf of the Mutazalites, that Mohammed declaring that the Kadarians and Morgians had been cursed by the tongues of seventy prophets, and being asked who the Kadarians were, answered, "Those who assert that GOD predestinated them to be guilty of rebellion, and yet punishes them for it:" al Hasan is also said to have declared, that GOD sent Mohammed to the Arabs while they were Kadarians, or Jabarians, and laid their sins upon GOD: and to confirm the matter, this sentence of the Koran is quoted: "When they commit a filthy action, they say, We found our fathers practising the same, and GOD hath commanded us so to do: Say, Verily GOD commandeth not filthy actions."

11. The Sef'ctians held the opposite opinion to the Mutazalites in respect to the eternal attributes of GOD, which they affirmed; making no distinction between the essential attributes and those of operation: and hence they were named Sef'ctians, or Attributists. Their doctrine was that of the first Mohammedans, who were not yet acquainted with these nice distinctions: but

this sect afterwards introduced another species of declarative attributes, or such as were necessarily used in historical narration, as hands, face, eyes, &c., which they did not offer to explain, but contented themselves with saying they were in the law, and that they called them declarative attributes. However, at length, by giving various explications and interpretations of these attributes they divided into many different opinions: some, by taking the words in the literal sense, fell into the notion of a likeness or similitude between GOD and created beings; to which it is said the karaites among the Jews, who are for the literal interpretation of Moses's law, had shown them the way: others explained them in another manner, saying that no creature was like GOD, but that they neither understood nor thought it necessary to explain the precise signification of the words which seem to affirm the same of both; it being sufficient to believe that GOD hath no companion or similitude. Of this opinion was Malec Ebn Ans, who declared as to the expression of GOD'S sitting on his throne, in particular, that though the meaning is known, yet the manner is unknown; and that it is necessary to believe it, but heresy to make any questions about it.

The sects of the Sef̂ctians are:

I. The Asharians, the followers of Abu'l Hasan al Ashari, who was first a Mutazalite, and the scholar of Abu Ali al Jobb̂ḥi, but disagreeing from his master in opinion as to GOD'S being bound (as the Mutazalites assert) to do always that which is best or most expedient, left him, and set up a new sect of himself. The occasion of this difference was the putting a case concerning three brothers, the first of whom lived in obedience to GOD, the second in rebellion against him, and the third died an infant. Al Jobb̂ḥi being asked what he thought would become of them, answered, that the first would be rewarded in paradise, the second punished in hell, and the third neither rewarded nor punished: "But what," objected al Ashari, "if the third say, O LORD, if thou hadst given me longer life, that I might have entered paradise with my believing brother, it would have been better for me?" to which al Jobb̂ḥi replied, "That GOD would answer, I knew that if thou hadst lived longer, thou wouldst have been a wicked person, and therefore cast into hell." "Then," retorted al Ashari, "the second will say, O LORD, why didst thou not take me away while I was an infant, as thou didst my brother, that I might not have deserved to be punished for my sins, nor to be cast into hell?" To which al Jobb̂ḥi could return no other answer than that GOD prolonged his life to give him an opportunity of obtaining the highest degree of perfection, which was best for him: but al Ashari demanding farther, why he did not for the same reason grant the other a longer life, to whom it would have been equally advantageous, al Jobb̂ḥi was so put to it, that he asked whether the devil possessed him? "No," says al Ashari, "but the master's ass will not pass the bridge;" i.e., he is posed.

The opinions of the Asharians were--I. That they allowed the attributes of GOD to be distinct from his essence, yet so as to forbid any comparison to be made between GOD and his creatures. This was also the opinion of Ahmed Ebn Hanbal, and David al Ispaĥḥni, and others, who herein followed Malec Ebn Ans, and were so cautious of any assimilation of GOD to created beings, that they declared whoever moved his hand while he read these words, "I have created with my hand," or "stretched forth his finger," in repeating this saying of Mohammed, "The heart of the believer is between two fingers of the Merciful," ought to have his hand and finger cut off; and the reasons they gave for not explaining any such words were, that it is forbidden in the Koran, and that such explications were necessarily founded on conjecture

and opinion, from which no man ought to speak of the attributes of GOD, because the words of the Koran might by that means come to be understood differently from the author's meaning: nay, some have been so superstitiously scrupulous in this matter as not to allow the words hand, face, and the like, when they occur in the Koran, to be rendered into Persian or any other language, but require them to be read in the very original words, and this they call the safe way. 2. As to predestination, they held that GOD hath one eternal will which is applied to whatsoever he willeth, both of his own actions and, those of men, so far as they are created by him, but not as they are acquired or gained by them; that he willeth both their good and their evil, their profit and their hurt, and as he willeth and knoweth, he willeth concerning men that which he knoweth, and hath commanded the pen to write the same in the preserved table: and this is his decree, and eternal immutable counsel and purpose. They also went so far as to say, that it may be agreeable to the way of GOD that man should be commanded what he is not able to perform. But while they allow man some power, they seem to restrain it to such a power as cannot produce anything new; only GOD, say they, so orders his providence that he creates, after, or under, and together with every created or new power, an action which is ready whenever a man will sit, and sets about it: and this action is called Casb, i.e., Acquisition, being in respect to its creation, from GOD, but in respect to its being produced, employed, and acquired, from man. And this being generally esteemed the orthodox opinion, it may not be improper farther to explain the same in the words of some other writers. The elective actions of men, says one, fall under the power of GOD alone; nor is their own power effectual thereto; but GOD causeth to exist in man power and choice; and if there be no impediment, he causeth his action to exist also, subject to his power, and joined with that and his choice; which action, as created, is to be ascribed to GOD, but as produced, employed, or acquired, to man. So that by the acquisition of an action is properly meant a man's joining or connecting the same with his power and will, yet allowing herein no impression or influence on the existence thereof, save only that it is subject to his power. Others, however, who are also on the side of al Ashari, and reputed orthodox, explain the matter in a different manner, and grant the impression or influence of the created power of man on his action, and that this power is what is called Acquisition. But the point will be still clearer if we hear a third author, who rehearses the various opinions, or explications of the opinion of this sect, in the following words, viz.: Abu'l Hasan al Ashari asserts all the actions of men to be subject to the power of GOD, being created by him, and that the power of man hath no influence at all on that which he is empowered to do; but that both the power, and what is subject thereto, fall under the power of GOD: al K̂ẓ̂di Abu Becr says that the essence or substance of the action is the effect of the power of GOD, but its being either an action of obedience, as prayer, or an action of disobedience, as fornication, are qualities of the action, which proceed from the power of man: Abd'almalec, known by the title of Im̂ẓ̂m al Haremein, Abu'l Hosein of Basra, and other learned men, held that the actions of men are effected by the power which GOD hath created in man, and that GOD causeth to exist in man both power and will, and that this power and will do necessarily produce that which man is empowered to do: and Abu Isĥẓ̂k al Isfar̂ẓ̂yeni taught that that which maketh impression, or hath influence on an action, is a compound of the power of GOD and the power of man. The same author observes that their ancestors, perceiving a manifest difference between those things which are the effects



of the election of man and those things which are the necessary effects of inanimate agents, destitute both of knowledge and choice, and being at the same time pressed by the arguments which prove that GOD is the Creator of all things, and consequently of those things which are done by men, to conciliate the matter, chose the middle way, asserting actions to proceed from the power of GOD, and the acquisition of man; GOD'S way of dealing with his servants being, that when man intendeth obedience, GOD createth in him an action of obedience, and when he intendeth disobedience, he createth in him an action of disobedience; so that man seemeth to be the effective producer of his action, though he really be not. But this, proceeds the same writer, is again pressed with its difficulties, because the very intention of the mind is the work of GOD, so that no man hath any share in the production of his own actions; for which reason the ancients disapproved of too nice an inquiry into this point, the end of the dispute concerning the same being, for the most part, either the taking away of all precepts positive as well as negative, or else the associating of a companion with GOD, by introducing some other independent agent besides him. Those, therefore, who would speak more accurately, use this form: there is neither compulsion nor free liberty, but the way lies between the two; the power and will in man being both created by GOD, though the merit or guilt be imputed unto man. Yet, after all, it is judged the safest way to follow the steps of the primitive Moslems, and, avoiding subtle disputations and too curious inquiries, to leave the knowledge of this matter wholly unto GOD. 3. As to mortal sin, the Asharians taught, that if a believer guilty of such sin die without repentance, his sentence is to be left with GOD, whether he pardon him out of mercy, or whether the prophet intercede for him (according to that saying recorded of him, "My intercession shall be employed for those among my people who shall have been guilty of grievous crimes"), or whether he punish him in proportion to his demerit, and afterwards, through his mercy, admit him into paradise: but that it is not to be supposed he will remain for ever in hell with the infidels, seeing it is declared that whoever shall have faith in his heart but of the weight of an ant, shall be delivered from hell fire. And this is generally received for the orthodox doctrine in this point, and is diametrically opposite to that of the Mutazalites.

These were the more rational Sef̂ctians, but the ignorant part of them, not knowing how otherwise to explain the expressions of the Koran relating to the declarative attributes, fell into most gross and absurd opinions, making GOD corporeal, and like created beings. Such were--

2. The Moshabbehites, or Assimilators; who allowed a resemblance between GOD and his creatures, supposing him to be a figure composed of members or parts, either spiritual or corporeal, and capable of local motion, of ascent and descent, &c. Some of this sect inclined to the opinion of the Holulians, who believed that the divine nature might be united with the human in the same person; for they granted it possible that GOD might appear in a human form, as Gabriel did: and to confirm their opinion they allege Mohammed's words, that he saw his LORD in a most beautiful form, and Moses talking with GOD face to face. And--

3. The Ker̂mians, or followers of Mohammed Ebn Ker̂m, called also Mojassemians, or Corporalists; who not only admitted a resemblance between GOD and created beings, but declared GOD to be corporeal. The more sober among them, indeed, when they applied the word body to GOD, would be understood to mean, that he is a self-subsisting being, which with them is the definition of body: but yet some of them affirmed him to be finite, and circumscribed, either on all sides, or on some only (as beneath, for example),

according to different opinions; and others allowed that he might be felt by the hand, and seen by the eye. Nay, one David al Jaw<sup>h</sup>ri went so far as to say, that his deity was body composed of flesh and blood, and that he had members, as hands, feet, a head, a tongue, eyes, and ears; but that he was a body, however, not like other bodies, neither was he like to any created being: he is also said farther to have affirmed that from the crown of the head to the breast he was hollow, and from the breast downward solid, and that he had black curled hair. These most blasphemous and monstrous notions were the consequence of the literal acceptance of those passages in the Koran which figuratively attribute corporeal actions to GOD, and of the words of Mohammed, when he said, that GOD created man in his own image, and that himself had felt the fingers of GOD, which he laid on his back, to be cold: besides which, this sect are charged with fathering on their prophet a great number of spurious and forged traditions to support their opinion, the greater part whereof they borrowed from the Jews, who are accused as naturally prone to assimilate GOD to men, so that they describe him as weeping for Noah's flood till his eyes were sore. And, indeed, though we grant the Jews may have imposed on Mohammed and his followers in many instances, and told them as solemn truths things which themselves believed not or had invented, yet many expressions of this kind are to be found in their writings; as when they introduce GOD roaring like a lion at every watch of the night, and crying, "Alas! that I have laid waste my house, and suffered my temple to be burnt, and sent my children into banishment among the heathen," &c.

4. The Jabarians--who are the direct opponents of the Kadarians--denying free agency in man, and ascribing his actions wholly unto GOD. They take their denomination from al Jabr, which signifies necessity, or compulsion; because they hold man to be necessarily and inevitably constrained to act as he does, by force of GOD'S eternal and immutable decree. This sect is distinguished into several species; some being more rigid and extreme in their opinion, who are thence called pure Jabarians, and others more moderate, who are therefore called middle Jabarians. The former will not allow men to be said either to act, or to have any power at all, either operative or acquiring; asserting that man can do nothing, but produces all his actions by necessity, having neither power, nor will, nor choice, any more than an inanimate agent: they also declare that rewarding and punishing are also the effects of necessity; and the same they say of the imposing of commands. This was the doctrine of the Jahmians, the followers of Jahm Ebn Safw<sup>h</sup>ri, who likewise held that paradise and hell will vanish, or be annihilated, after those who are destined thereto respectively shall have entered them, so that at last there will remain no existing being besides GOD; supposing those words of the Koran which declare that the inhabitants of paradise and of hell shall remain therein for ever, to be hyperbolic only, and intended for corroboration, and not to denote an eternal duration in reality. The moderate Jabarians are those who ascribe some power to man, but such a power as hath no influence on the action: for as to those who grant the power of man to have a certain influence on the action, which influence is called Acquisition, some will not admit them to be called Jabarians; though others reckon those also to be called middle Jabarians, and to contend for the middle opinion between absolute necessity and absolute liberty, who attribute to man acquisition, or concurrence in producing the action, whereby he gaineth commendation or blame (yet without admitting it to have any influence on the action), and, therefore, make the Asharians a branch of this sect. Having

again mentioned the term Acquisition, we may, perhaps, have a clearer idea of what the Mohammedans mean thereby, when told, that it is defined to be an action directed to the obtaining of profit, or the removing of hurt, and for that reason never applied to any action of GOD, who acquireth to himself neither profit nor hurt. Of the middle or moderate Jabarians were the Naj̄r̄ians and the Der̄r̄ians. The Naj̄r̄ians were the adherents of al Hasan Ebn Mohammed al Naj̄r̄, who taught that GOD was he who created the actions of men, both good and bad, and that man acquired them, and also that man's power had an influence on the action, or a certain co-operation, which he called acquisition; and herein he agreed with al Ashari. The Der̄r̄ians were the disciples of Der̄r̄ Ebn Amru, who held also that men's actions are really created by GOD, and that man really acquired them. The Jabarians also say, that GOD is absolute Lord of his creatures, and may deal with them according to his own pleasure, without rendering account to any, and that if he should admit all men, without distinction, into paradise, it would be no impartiality, or if he should cast them all into hell it would be no injustice. And in this particular, likewise, they agree with the Asharians, who assert the same, and say that reward is a favour from GOD, and punishment a piece of justice; obedience being by them considered as a sign only of future reward, and transgression as a sign of future punishment.

5. The Morgians; who are said to be derived from the Jabarians. These teach that the judgment of every true believer, who hath been guilty of a grievous sin, will be deferred till the resurrection; for which reason they pass no sentence on him in this world, either of absolution or condemnation. They also hold that disobedience with faith hurteth not; and that, on the other hand, obedience with infidelity profiteth not. As to the reason of their name the learned differ, because of the different significations of its root, each of which they accommodate to some opinion of the sect. Some think them so called because they postpone works to intention, that is, esteem works to be inferior in degree to intention and profession of the faith; others, because they allow hope, by asserting that disobedience with faith hurteth not, &c.; others take the reason of the name to be, their deferring the sentence of the heinous sinner till the resurrection; and others, their degrading of Ali, or removing him from the first degree to the fourth: for the Morgians, in some points relating to the office of Im̄̄m, agree with the Kh̄r̄ejites, the Kadarians, or the Jabarians, are distinguished as Morgians of those sects, and the fourth is that of the pure Morgians; which last species is again subdivided into five others. The opinions of Mok̄̄tel and Bashar, both of a sect of the Morgians called Thaubanians, should not be omitted. The former asserted that disobedience hurts not him who professes the unity of GOD, and is endued with faith; and that no true believer shall be cast into hell: he also taught that GOD will surely forgive all crimes besides infidelity; and that a disobedient believer will be punished, at the day of resurrection, on the bridge laid over the midst of hell, where the flames of hell fire shall catch hold on him, and torment him in proportion to his disobedience, and that he shall then be admitted into paradise. The latter held that if GOD do cast the believers guilty of grievous sins into hell, yet they will be delivered thence after they shall have been sufficiently punished; but that it is neither possible nor consistent with justice that they should remain therein for ever; which, as has been observed, was the opinion of al Ashari.

III. The Kh̄r̄ejites are they who depart or revolt from the lawful prince established by public consent; and thence comes their name, which signifies revolters or rebels. The first who were so called were twelve thousand men

who revolted from Ali, after they had fought under him at the battle of Seffein, taking offence at his submitting the decision of his right to the Khalifat, which Mo`awiyah disputed with him, to arbitration, though they themselves had first obliged him to it. These were also called Mohakkemites, or Judiciarians; because the reason which they gave for their revolt was, that Ali had referred a matter concerning the religion of GOD to the judgment of men, whereas the judgment, in such case, belonged only unto GOD. The heresy of the Kh`erejites consisted chiefly in two things. 1. In that they affirmed a man might be promoted to the dignity of the Im`em, or prince, though he was not of the tribe of Koreish, nor even a freeman, provided he was a just and pious person, and endued with the other requisite qualifications; and also held that if the Im`em turned aside from the truth, he might be put to death or deposed; and that there was no absolute necessity for any Im`em at all in the world. 2. In that they charged Ali with sin, for having left an affair to the judgment of men, which ought to have been determined by GOD alone; and went so far as to declare him guilty of infidelity, and to curse him on that account. In the 38th year of the Hejra, which was the year following the revolt, all these Kh`erejites who persisted in their rebellion, to the number of four thousand, were cut to pieces by Ali, and, as several historians write, even to a man: but others say nine of them escaped, and that two fled into Om`en, two into Kerm`en, two into Sejest`en, two into Mesopotamia, and one to Tel Mawrun; and that these propagated their heresy in those places, the same remaining there to this day. The principal sects of the Kh`erejites, besides the Mohakkemites above mentioned, are six; which, though they greatly differ among themselves in other matters, yet agree in these, viz., that they absolutely reject Othm`en and Ali, preferring the doing of this to the greatest obedience, and allowing marriages to be contracted on no other terms; that they account those who are guilty of grievous sins to be infidels; and that they hold it necessary to resist the Im`em when he transgresses the law. One sect of them deserves more particular notice, viz.--

The Waidians, so called from al Waid, which signifies the threats denounced by GOD against the wicked. These are the antagonists of the Morgians, and assert that he who is guilty of a grievous sin ought to be declared an infidel or apostate, and will be eternally punished in hell, though he were a true believer: which opinion of theirs, as has been observed, occasioned the first rise of the Mutazalites. One Jaafar Ebn Mobashshar, of the sect of the Nodh`emians, was yet more severe than the Waidians, pronouncing him to be a reprobate and an apostate who steals but a grain of corn.

IV. The Shiites are the opponents of the Kh`erejites: their name properly signifies sectaries or adherents in general, but is peculiarly used to denote those of Ali Ebn T`aleb; who maintain him to be lawful Khalif and Im`em, and that the supreme authority, both in spirituals and temporals, of right belongs to his descendants, notwithstanding they may be deprived of it by the injustice of others, or their own fear. They also teach that the office of Im`em is not a common thing, depending on the will of the vulgar, so that they may set up whom they please; but a fundamental affair of religion, and an article which the prophet could not have neglected, or left to the fancy of the common people: nay, some, thence called Im`emians, go so far as to assert, that religion consists solely in the knowledge of the true Im`em. The principal sects of the Shiites are five, which are subdivided into an almost innumerable number; so that some understand Mohammed's prophecy of the seventy odd sects, of the Shiites only. Their general opinions are--I. That the peculiar designation of the Im`em, and the testimonies of the Koran and

Mohammed concerning him, are necessary points. 2. That the Im<sup>^</sup>ams ought necessarily to keep themselves free from light sins as well as more grievous. 3. That every one ought publicly to declare who it is that he adheres to, and from whom he separates himself, by word, deed, and engagement; and that herein there should be no dissimulation. But in this last point some of the Zeidians, a sect so named from Zeid, the son of Ali surnamed Zein al <sup>^</sup>bedin, and great-grandson of Ali, dissented from the rest of the Shiites. As to other articles, wherein they agreed not, some of them came pretty near to the notions of the Mutazalites, others to those of the Moshabbehites, and others to those of the Sonnites. Among the latter of these Mohammed al B<sup>^</sup>cker, another son of Zein al <sup>^</sup>bedin's, seems to claim a place: for his opinion as to the will of GOD was, that GOD willeth something in us, and something from us, and that what he willeth from us he hath revealed to us; for which reason he thought it preposterous that we should employ our thoughts about those things which GOD willeth in us, and neglect those which he willeth from us: and as to GOD'S decree, he held that the way lay in the middle, and that there was neither compulsion nor free liberty. A tenet of the Khatt<sup>^</sup>cbians, or disciples of one Abu'l Khattab, is too peculiar to be omitted. These maintained paradise to be no other than the pleasures of this world, and hell fire to be the pains thereof, and that the world will never decay: which proposition being first laid down, it is no wonder they went farther, and declared it lawful to indulge themselves in drinking wine and whoring, and to do other things forbidden by the law, and also to omit doing the things commanded by the law.

Many of the Shiites carried their veneration for Ali and his descendants so far, that they transgressed all bounds of reason and decency; though some of them were less extravagant than others. The Ghol<sup>^</sup>cbites, who had their name from their excessive zeal for their Im<sup>^</sup>ams, were so highly transported therewith, that they raised them above the degree of created beings, and attributed divine properties to them; transgressing on either hand, by deifying of mortal men, and by making GOD corporeal: for one while they liken one of their Im<sup>^</sup>ams to GOD, and another while they liken GOD to a creature. The sects of these are various, and have various appellations in different countries. Abd'allah Ebn Saba (who had been a Jew, and had asserted the same thing of Joshua the son of Nun) was the ringleader of one of them. This man gave the following salutation to Ali, viz., "Thou art Thou," i.e., Thou art GOD: and hereupon the Ghol<sup>^</sup>cbites became divided into several species; some maintaining the same thing, or something like it, of Ali, and others of some of one of his descendants; affirming that he was not dead, but would return again in the clouds, and fill the earth with justice. But howmuchsoever they disagreed in other things, they unanimously held a metempsychosis, and what they call al Holul, or the descent of GOD on his creatures; meaning thereby that GOD is present in every place, and speaks with every tongue, and appears in some individual person: and hence some of them asserted their Im<sup>^</sup>ams to be prophets, and at length gods. The Nosairians and the Ish<sup>^</sup>ckians taught that spiritual substances appear in grosser bodies; and that the angels and the devil have appeared in this manner. They also assert that GOD hath appeared in this manner. They also assert that GOD hath appeared in the form of certain men; and since, after Mohammed, there hath been no man more excellent than Ali, and, after him, his sons have excelled all other men, that GOD hath appeared in their form, spoken with their tongue, and made use of their hands; for which reason, say they, we attribute divinity to them. And to support these blasphemies, they tell several miraculous things of Ali, as

his moving the gates of Khaibar, which they urge as a plain proof that he was endued with a particle of divinity and with sovereign power, and that he was the person in whose form GOD appeared, with whose hands he created all things, and with whose tongue he published his commands; and therefore they say he was in being before the creation of heaven and earth. In so impious a manner do they seem to wrest those things which are said in scripture of CHRIST by applying them to Ali. These extravagant fancies of the Shiites, however, in making their Imams in laying claim thereto, are so far from being peculiar to this sect, that most of the other Mohammedan sects are tainted with the same madness; there being many found among them, and among the Sufis especially, who pretend to be nearly related to heaven, and who boast of strange revelations before the credulous people. It may not be amiss to hear what al Ghazali has written on this occasion.

"Matters are come to that pass," says he, "that some boast of an union with GOD, and of discoursing familiarly with him, without the interposition of a veil, saying, 'It hath been thus said to us,' and 'We have thus spoken;' affecting to imitate Hosein al Hallaj, who was put to death for some words of this kind uttered by him, he having said (as was proved by credible witnesses), 'I am the Truth,' or Abu Yazid al Bastami, of whom it is related that he often used the expression, 'Sobhani,' i.e., 'Praise be unto me!' But this way of talking is the cause of great mischief among the common people; insomuch that husbandmen, neglecting the tillage of their land, have pretended to the like privileges; nature being tickled with discourses of this kind, which furnish men with an excuse for leaving their occupations, under pretence of purifying their souls, and attaining I know not what degrees and conditions. Nor is there anything to hinder the most stupid fellows from forming the like pretensions and catching at such vain expressions: for whenever what they say is denied to be true, they fail not to reply that our unbelief proceeds from learning and logic; affirming learning to be a veil, and logic the work of the mind; wherein what they tell us appears only within, being discovered by the light of truth. But this is that truth the sparks whereof have flown into several countries and occasioned great mischiefs; so that it is more for the advantage of GOD'S true religion to put to death one of those who utter such things than to bestow life on ten others."

Thus far have we treated of the chief sects among the Mohammedans of the first ages, omitting to say anything of the more modern sects, because the same are taken little or no notice of by their own writers, and would be of no use to our present design. It may be proper, however, to mention a word or two of the great schism at this day subsisting between the Sunnites and the Shiites, or partisans of Ali, and maintained on either side with implacable hatred and furious zeal. Though the difference arose at first on a political occasion, it has, notwithstanding, been so well improved by additional circumstances and the spirit of contradiction, that each party detest and anathematize the other as abominable heretics, and farther from the truth than either the Christians or the Jews. The chief points wherein they differ are--1. That the Shiites reject Abu Becr, Omar, and Othman, the three first Khalifs, as usurpers and intruders; whereas the Sunnites acknowledge and respect them as rightful Imams. 2. The Shiites prefer Ali to Mohammed, or, at least, esteem them both equal; but the Sunnites admit neither Ali nor any of the prophets to be equal to Mohammed. 3. The Sunnites charge the Shiites with corrupting the Koran and neglecting its precepts, and the Shiites retort the same charge on the Sunnites. 4. The Sunnites receive the Sunna, or book of traditions of their prophet, as of

canonical authority; whereas the Shiites reject it as apocryphal and unworthy of credit. And to these disputes, and some others of less moment, is principally owing to the antipathy which has long reigned between the Turks, who are Sunnites, and the Persians, who are of the sect of Ali. It seems strange that Spinoza, had he known of no other schism among the Mohammedans, should yet never have heard of one so publicly notorious as this between the Turks and Persians; but it is plain he did not, or he would never have assigned it as the reason of his preferring the order of the Mohammedan church to that of the Roman, that there have arisen no schisms in the former since its birth.

As success in any project seldom fails to draw in imitators, Mohammed's having raised himself to such a degree of power and reputation by acting the prophet, induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office were Moseilama and al Aswad, whom the Mohammedans usually call the two liars.

The former was of the tribe of Honeifa, who inhabited the province of Yamâma, and a principal man among them. He headed an embassy sent by his tribe to Mohammed in the ninth year of the Hejra, and professed himself a Moslem: but on his return home, considering that he might possibly share with Mohammed in his power, the next year he set up for a prophet also, pretending to be joined with him the commission to recall mankind from idolatry to the worship of the true GOD; and he published written revelations, in imitation of the Koran, of which Abulfargius has preserved the following passage, viz.: "now hath GOD been gracious unto her that was with child, and hath brought forth from her the soul, which runneth between the peritonaeum and the bowels." Moseilama, having formed a considerable party among those of Honeifa, began to think himself upon equal terms with Mohammed, and sent him a letter, offering to go halves with him, in these words: "From Moseilama the apostle of GOD, to Mohammed the apostle of GOD. Now let the earth be half mine, and half thine." But Mohammed, thinking himself too well established to need a partner, wrote him this answer: "From Mohammed the apostle of GOD, to Moseilama the liar. The earth is GOD'S: he giveth the same for inheritance unto such of his servants as he pleaseth; and the happy issue shall attend those who fear him." During the few months which Mohammed lived after this revolt, Moseilama rather gained than lost ground, and grew very formidable; but Abu Becr, his successor, in the eleventh year of the Hejra, sent a great army against him, under the command of that consummate general, Khâled Ebn al Walid, who engaged Moseilama in a bloody battle, wherein the false prophet, happening to be slain by Wahsha, the negro slave who had killed Hamza at Ohod, and by the same lance, the Moslems gained an entire victory, ten thousand of the apostates being left dead on the spot, and the rest returning to Mohammedism.

Al Aswad, whose name was Aihala, was of the tribe of Ans, and governed that and the other tribes of Arabs descended from Madhhaj. This man was likewise an apostate from Mohammedism, and set up for himself the very year that Mohammed died. He was surnamed Dhu'lhemâr, or the master of the ass, because he used frequently to say, "The master of the ass is coming unto me;" and pretended to receive his revelations from two angels, named Sohaik and Shoraik. Having a good hand at legerdemain, and a smooth tongue, he gained mightily on the multitude by the strange feats which he showed them, and the eloquence of his discourse: by these means he greatly increased his power, and having made himself master of Najrân, and the territory of al

Ṭyef, on the death of Badḥn, the governor of Yaman for Mohammed, he seized that province also, killing Shahr, the son of Badḥn, and taking to wife his widow, whose father, the uncle of Firuz the Deilamite, he had also slain. These news being brought to Mohammed, he sent to his friends, and to those of Hamḍn, a party of whom, conspiring with Kais Ebn Abd'al Yaghuth, who bore Al Aswad a grudge, and with Firuz, and al Aswad's wife, broke by night into his house, where Firuz surprised him and cut off his head. While he was dispatching he roared like a bull; at which his guards came to the chamber door, but were sent away by his wife, who told them the prophet was only agitated by the divine inspiration. This was done the very night before Mohammed died. The next morning the conspirators caused the following proclamation to be made, viz.: "I bear witness that Mohammed is the apostle of GOD, and that Aihala is a liar;" and letters were immediately sent away to Mohammed, with an account of what had been done: but a messenger from heaven outstripped them, and acquainted the prophet with the news, which he imparted to his companions but a little before his death; the letters themselves not arriving till Abu Becr was chosen Khalif. It is said that Mohammed, on this occasion, told those who attended him that before the day of judgment thirty more impostors, besides Moseilama and al Aswad, should appear, and every one of them set up for a prophet. The whole time, from the beginning of al Aswad's rebellion to his death, was about four months.

In the same eleventh year of the Hejra, but after the death of Mohammed, as seems most probable, Toleiha Ebn Khowailed set up for a prophet, and Sej̣j Bint al Mondar for a prophetess.

Toleiha was of the tribe of Asad, which adhered to him, together with great numbers of the tribes of Ghatf̣n and Tay. Against them likewise was Kḥled sent, who engaged and put them to flight, obliging Toleiha, with his shattered troops, to retire into Syria, where he stayed till the death of Abu Becr: then he went to Omar and embraced Mohammedism in his presence, and, having taken the oath of fidelity to him, returned to his own country and people.

Sej̣j, surnamed Omm Ṣder, was of the tribe of Tamim, and the wife of Abu Cahdala, a soothsayer of Yaṃma. She was followed not only by those of her own tribe, but by several others. Thinking a prophet the most proper husband for her, she went to Moseilama, and married him; but after she had stayed with him three days, she left him and returned home. What became of her afterwards I do not find. Ebn Shohnah has given us part of the conversation which passed at the interview between those two pretenders to inspiration; but the same is a little too immodest to be translated.

In succeeding ages several impostors from time to time started up most of whom quickly came to nothing: but some made a considerable figure, and propagated sects which continued long after their decease. I shall give a brief account of the most remarkable of them, in order of time.

In the reign of al Mohdi, the third Khalif of the race of al Abḅs, one Hakem Ebn Ḥshem, originally of Meru, in Khoraṣn, who had been an under-secretary to Abu Moslem, the governor of that province, and afterwards turned soldier, passed thence into Mawaṛlnahr, where he gave himself out for a prophet. He is generally named by the Arab writers al Mokanna, and sometimes al Borkạ, that is, "the veiled," because he used to cover his face with a veil, or a gilded mask, to conceal his deformity, having lost an eye in the ward, and being otherwise of a despicable appearance; though his followers pretended he did it for the same reasons as Moses did, viz., lest the splendour of his countenance should dazzle the eyes of the beholders.



He made a great many proselytes at Nakhshab and Kash, deluding the people with several juggling performances, which they swallowed for miracles, and particularly by causing the appearance of a moon to rise out of a well, for many nights together; whence he was also called, in the Persian tongue, S`çzende mah, or the moonmaker. This impious impostor, not content with being reputed a prophet, arrogated divine honours to himself, pretending that the deity resided in his person: and the doctrine whereon he built this was the same with that of the Ghol`çites above mentioned, who affirmed a transmigration or successive manifestation of the divinity through and in certain prophets and holy men, from Adam to these latter days (of which opinion was also Abu Moslem himself); but the particular doctrine of al Mokanna was, that the person in whom the deity had last resided was the aforesaid Abu Moslem, and that the same had, since his death, passed into himself. The faction of al Mokanna, who had made himself master of several fortified places in the neighbourhood of the cities above mentioned, growing daily more and more powerful, the Khalif was at length obliged to send an army to reduce him; at the approach whereof al Mokanna retired into one of his strongest fortresses, which he had well provided for a siege, and sent his emissaries abroad to persuade people that he raised the dead to life, and knew future events. But, being straitly besieged by the Khalif's forces, when he found there was no possibility for him to escape, he gave poison, in wine, to his whole family, and all that were with him in the castle; and when they were dead he burnt their bodies, together with their clothes, and all the provisions and cattle; and then, to prevent his own body's being found, he threw himself into the flames, or, as others say, into a tub of aqua fortis, or some other preparation, which consumed every part of him, except only his hair: so that when the besiegers entered the place, they found no creature in it, save one of al Mokanna's concubines, who, suspecting his design, had hid herself, and discovered the whole matter. This contrivance, however, failed not to produce the effect which the impostor designed among the remaining part of his followers; for he had promised them that his soul should transmigrate into the form of a grey-headed man riding on a greyish beast, and that after so many years he would return to them, and give them the earth for their possession: the expectation of which promise kept the sect in being for several ages after under the name of Mobeyyidites, or, as the Persians call them, Sefid j`çmehghi`çn, i.e., the clothed in white, because they wore their garments of that colour, in opposition, as is supposed, to the Khalifs of the family of Abb`çs, whose banners and habits were black. The historians place the death of al Mokanna in the 162nd or 163rd year of the Hejra.

In the year of the Hejra 201, B`çbec, surnamed al Khorremi, and Khorremdin, either because he was of a certain district near Ardebil in Adherbij`çn, called Khorrem, or because he instituted a merry religion, which is the signification of the word in Persian, began to take on him the title of a prophet. I do not find what doctrine he taught; but it is said he professed none of the religions then known in Asia. He gained a great number of devotees in Adherbij`çn and the Persian Ir`çk, and grew powerful enough to wage war with the Khalif al Mam`n, whose troops he often beat, killing several of his generals, and one of them with his own hand; and by these victories he became so formidable that al Mutasem, the successor of al Mamun, was obliged to employ the forces of the whole empire against him. The general sent to reduce B`çbec was Afshid, who having overthrown him in battle, took his castles one after another with invincible patience, notwithstanding the rebels gave him great

annoyance, and at last shut up the impostor in his principal fortress; which being taken, B̂bec found means to escape thence in disguise, with some of his family and principal followers; but taking refuge in the territories of the Greeks, was betrayed in the following manner. Sahel, an Armenian officer, happening to know B̂bec, enticed him, by offers of service and respect, into his power, and treated him as a mighty prince, till, when he sat down to eat, Sahel clapped himself down by him; at which B̂bec being surprised, asked him how he dared to take that liberty unasked? "It is true, great king," replied Sahel, "I have committed a fault; for who am I, that I should sit at your majesty's table?" And immediately sending for a smith, he made use of this bitter sarcasm, "Stretch forth your legs, great king, that this man may put fetters on them." After this Sahel sent him to Afshid, though he had offered a large sum for his liberty, having first served him in his own kind, by causing his mother, sister, and wife to be ravished before his face; for so B̂bec used to treat his prisoners. Afshid, having the arch-rebel in his power, conducted him to al Mutasem, by whose order he was put to an ignominious and cruel death. This man had maintained his ground against the power of the Khalifs for twenty years, and had cruelly put to death above two hundred and fifty thousand people; it being his custom never to spare man, woman, or child, either of the Mohammedans or their allies. The sectaries of B̂bec which remained after his death seem to have been entirely dispersed,

About the year 235, one Mahmud Ebn Faraj pretended to be Moses resuscitated, and played his part so well that several people believed on him, and attended him when he was brought before the Khalif al Motawakkel. That prince, having been an ear-witness of his extravagant discourses, condemned him to receive ten buffets from every one of his followers, and then to be drubbed to death; which was accordingly executed; and his disciples were imprisoned till they came to their right minds.

The Karmatians, a sect which bore an inveterate malice against the Mohammedans, began first to raise disturbances in the year of the Hejra 278, and the latter end of the reign of al Mutamed. Their origin is not well known; but the common tradition is, that poor fellow, whom some call Karmata, came from Khuzist̂n to the villages near Cufa, and there feigned great sanctity and strictness of life, and that GOD had enjoined him to pray fifty times a day, pretending also to invite people to the obedience of a certain Im̂m of the family of Mohammed: and this way of life he continued till he had made a very great party, out of whom he chose twelve, as his apostles, to govern the rest, and to propagate his doctrines. But the governor of the province, finding men neglected their work, and their husbandry in particular, to say those fifty prayers a day, seized the fellow, and having put him into prison, swore that he should die; which being overheard by a girl belonging to the governor, she, pitying the man, at night took the key of the dungeon from under her master's head as he slept, and having let the prisoner out, returned the key to the place whence she had it. The next morning the governor found the bird flown; and the accident being publicly known, raised great admiration, his adherents giving it out that GOD had taken him into heaven. Afterwards he appeared in another province, and declared to a great number of people he had got about him that it was not in the power of any to do him hurt; notwithstanding which, his courage failing him, he retired into Syria, and was not heard of any more. His sect, however, continued and increased, pretending that their master had manifested himself to be a true prophet, and had left them a new law, wherein he had change the ceremonies and form of prayer used by the Moslems, and introduced a new

kind of fast; and that he had also allowed them to drink wine, and dispensed with several things commanded in the Koran. They also turned the precepts of that book into allegory; teaching that prayer was the symbol of obedience to their Imâm, and fasting that of silence, or concealing their dogmas from strangers: they also believed fornication to be the sin of infidelity; and the guilt thereof to be incurred by those who revealed the mysteries of their religion, or paid not a blind obedience to their chief. They are said to have produced a book, wherein was written (among other things), "In the name of the most merciful GOD. Al Faraj Ebn Othmân of the town of Nasrûna, saith that Christ appeared unto him in a human form, and said, 'Thou art the invitation: thou art the demonstration: thou art the camel: thou art the beast: thou art John the son of Zacharias: thou art the Holy Ghost.'" From the year above mentioned the Karmatians, under several leaders, gave almost continual disturbance to the Khalifs and their Mohammedan subjects for several years; committing great disorders and outrages in Chaldea, Arabia, Syria, and Mesopotamia, and at length establishing a considerable principality, the power whereof was in its meridian in the reign of Abu Dhêher, famous for his taking of Mecca, and the indignities by him offered to the temple there, but which declined soon after his time and came to nothing.

To the Karmatians the Ismaelians of Asia were very near of kin, if they were not a branch of them. For these, who were also called al Molâhedah, or the Impious, and by the writers of the history of the holy wars, Assassins, agreed with the former in many respects; such as their inveterate malice against those of other religions, and especially the Mohammedan, their unlimited obedience to their prince, at whose command they were ready for assassinations, or any other bloody and dangerous enterprise, their pretended attachment to a certain Imâm of the house of Ali, &c. These Ismaelians in the year 483 possessed themselves of al Jebel, in the Persian Irâk, under the conduct of Hasan Sabah; and that prince and his descendants enjoyed the same for a hundred and seventy-one years, till the whole race of them was destroyed by Holagu the Tartar.

The Bâtenites, which name is also given to the Ismaelians by some authors, and likewise to the Karmatians, were a sect which professed the same abominable principles, and were dispersed over several parts of the east. The word signifies Esoterics, or people of inward or hidden light or knowledge.

Abu'l Teyyeb Ahmed, surnamed al Motanabbi, of the tribe of Jufa, is too famous on another account not to claim a place here. He was one of the most excellent poets among the Arabians, there being none besides Abu Temâm who can dispute the prize with him. His poetical inspiration was so warm and exalted that he either mistook it or thought he could persuade others to believe it to be prophetic, and therefore gave himself out to be a prophet indeed; and thence acquired his surname, by which he is generally known. His accomplishments were too great not to have some success; for several tribes of the Arabs of the deserts, particularly that of Kelâb, acknowledged him to be what he pretended. But Lulu, governor in those parts for Akhshid king of Egypt and Syria, soon put a stop to the further progress of this new sect by imprisoning their prophet and obliging him to renounce his chimerical dignity; which having done, he regained his liberty, and applied himself solely to his poetry, by means whereof he got very considerable riches, being in high esteem at the courts of several princes. Al Motanabbi lost his life, together with his son, on the bank of the Tigris, in defending the money which had been given him by Adado'ddawla, sultan of Persia, against some Arabian

robbers who demanded it of him, with which money he was returning to Cufa, his native city. This accident happened in the year 354.

The last pretender to prophecy I shall now take notice of is one who appeared in the city of Amasia, in Natolia, in the year 638, and by his wonderful feats seduced a great multitude of people there. He was by nation a Turk<sup>m</sup><sup>ç</sup>n, and called himself B<sup>ç</sup>ba, and had a disciple named Isaac, whom he sent about to invite those of his own nation to join him. Isaac accordingly, coming to the territory of Someisat, published his commission, and prevailed on many to embrace his master's sect, especially among the Turk<sup>m</sup><sup>ç</sup>ns; so that at last he had six thousand horse at his heels, besides foot. With these Baba and his disciple made open war on all who would not cry out with them, "There is no GOD but GOD; B<sup>ç</sup>ba is the apostle of GOD:" and they put great numbers of Mohammedans, as well as Christians, to the sword in those parts; till at length both Mohammedans and Christians, joining together, gave them battle, and having entirely routed them, put them all to the sword, except their two chiefs, who being taken alive, had their heads struck off by the executioner.

I could mention several other impostors of the same kind, which have arisen among the Mohammedans since their prophet's time, and very near enough to complete the number foretold by him: but I apprehend the reader is by this time tired as well as myself, and shall therefore here conclude this discourse, which may be thought already too long for an introduction.

AL KORAN.

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CHAPTER I.

ENTITLED, THE PREFACE, OR INTRODUCTION; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD

PRAISE be to GOD, the LORD of all creatures;

the most merciful,

the king of the day of judgment.

Thee do we worship, and of thee do we beg assistance.

Direct us in the right way,

in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray.

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CHAPTER II.

ENTITLED, THE COW; REVEALED PARTLY AT MECCA, AND PARTLY AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.M.

There is no doubt in this book; it is a direction to the pious,  
who believe in the mysteries of faith, who observe the appointed times  
of prayer, and distribute alms out of what we have bestowed on them,  
and who believe in that revelation, which hath been sent down unto thee  
and that which hath been sent down unto the prophets before thee, and have  
firm assurance of the life to come:

these are directed by their LORD, and they shall prosper.

As for the unbelievers, it will be equal to them whether thou admonish  
them, or do not admonish them; they will not believe.

GOD hath sealed up their hearts and their hearing; a dimness covereth  
their sight, and they shall suffer a grievous punishment.

There are some who say, We believe in GOD, and the last day; but are not  
really believers:

they seek to deceive GOD, and those who do believe, but they deceive  
themselves only, and are not sensible thereof.

10 There is an infirmity in their hearts, and GOD hath increased that  
infirmity; and they shall suffer a most painful punishment, because they have  
disbelieved.

When one saith unto them, Act not corruptly in the earth; they reply,  
Verily we are men of integrity.

Are not they themselves corrupt doers? but they are not sensible thereof.

And when one saith unto them, Believe ye as others believe; they answer,  
Shall we believe as fools believe? Are not they themselves fools? but they  
know it not.

When they meet those who believe, they say, We do believe: but when they  
retire privately to their devils, they say, We really hold with you, and only  
mock at those people:

GOD shall mock at them, and continue them in their impiety; they shall  
wander in confusion.

There are the the men who have purchased error at the price of true  
direction: but their traffic hath not been gainful, neither have they been  
rightly directed.

They are like unto one who kindleth a fire, and when it hath enlightened  
all around him, GOD taketh away their light and leaveth them in darkness,  
they shall not see;

they are deaf, dumb, and blind, therefore will they not repent.

Or like a stormy cloud from heaven, fraught with darkness, thunder, and  
lightning, they put their fingers in their ears because of the noise of the  
thunder, for fear of death; GOD encompasseth the infidels:

20 the lightning wanteth but little of taking away their sight; so often as  
it enlighteneth them, they walk therein, but when darkness cometh on them,  
they stand still; and if GOD so pleased, he would certainly deprive them of  
their hearing and their sight, for GOD is almighty.

O men of Mecca, serve your LORD who hath created you, and those who  
have been before you: peradventure ye will fear him;

who hath spread the earth as a bed for you, and the heaven as a  
covering, and hath caused water to descend from heaven, and thereby produced

fruits for your sustenance. Set not up therefore any equals unto GOD, against your own knowledge.

If ye be in doubt concerning that revelation which we have sent down unto our servant, produce a chapter like unto it, and call upon your witnesses besides GOD, if ye say truth.

But if ye do it not, nor shall ever be able to do it; justly fear the fire whose fuel is men and stones, prepared for the unbelievers.

But bear good tidings unto those who believe, and do good works, that they shall have gardens watered by rivers; so often as they eat of the fruit thereof for sustenance, they shall say, this is what we have formerly eaten of; and they shall be supplied with several sorts of fruit having a mutual resemblance to one another. There shall they enjoy wives subject to no impurity, and there shall they continue forever.

Moreover, GOD will not be ashamed to propound in a parable a gnat, or even a more despicable thing: for they who believe will know it to be the truth from their LORD; but the unbelievers will say, What meaneth GOD by this parable? he will thereby mislead many, and will direct many thereby: but he will not mislead any thereby, except the transgressors,

who make void the covenant of GOD after the establishing thereof, and cut in sunder that which GOD hath commanded to be joined, and act corruptly in the earth; they shall perish.

How is it that ye believe not in GOD? Since ye were dead, and he gave you life; he will hereafter cause you to die, and will again restore you to life; then shall ye return unto him.

It is he who hath created for you whatsoever is on earth, and then set his mind to the creation of heaven, and formed it into seven heavens; he knoweth all things.

30 When thy LORD said unto the angels, I am going to place a substitute on earth; they said, Wilt thou place there one who will do evil therein, and shed blood? but we celebrate thy praise, and sanctify thee. GOD answered, Verily I know that which ye know not;

and he taught Adam the names of all things, and then proposed them to the angels, and said, Declare unto me the names of these things if ye say truth.

They answered, Praise be unto thee; we have no knowledge but what thou teachest us, for thou art knowing and wise.

GOD said, O Adam, tell them their names. And when he had told them their names, GOD said, Did I not tell you that I know the secrets of heaven and earth, and know that which ye discover, and that which ye conceal?

And when we said unto the angels, Worship Adam, they all worshipped him, except Eblis, who refused, and was puffed up with pride, and became of the number of unbelievers.

And we said, O Adam, dwell thou and thy wife in the garden, and eat of the fruit thereof plentifully wherever ye will; but approach not this tree, lest ye become of the number of the transgressors.

But Satan caused them to forfeit paradise, and turned them out of the state of happiness wherein they had been; whereupon we said, Get ye down, the one of you an enemy unto the other; and there shall be a dwelling-place for you on earth, and a provision for a season.

And Adam learned words of prayer from his LORD, and GOD turned unto him, for he is easy to be reconciled and merciful.

We said, Get ye all down from hence; hereafter shall there come unto you a direction from me, and whoever shall follow my direction, on them shall no fear come, neither shall they be grieved;

but they who shall be unbelievers, and accuse our signs of falsehood, they shall be the companions of hell fire, therein shall they remain forever.

40 O children of Israel, remember my favor wherewith I have favored you; and perform your covenant with me, and I will perform my covenant with you; and revere me:

and believe in the revelation which I have sent down, confirming that which is with you, and be not the first who believe not therein, neither exchange my signs for a small price; and fear me.

Clothe not the truth with vanity, neither conceal the truth against your own knowledge;

observe the stated times of prayer, and pay your legal alms, and bow down yourselves with those who bow down.

Will ye command men to do justice, and forget your own souls? yet ye read the book of the law: do ye not therefore understand?

Ask help with perseverance and prayer; this indeed is grievous unless to the humble,

who seriously think they shall meet their LORD and that to him they shall return.

O children of Israel, remember my favor wherewith I have favored you, and that I have preferred you above all nations;

dread the day wherein one soul shall not make satisfaction for another soul, neither shall any intercession be accepted from them, nor shall any compensation be received, neither shall they be helped.

Remember when we delivered you from the people of Pharaoh, who grievously oppressed you, they slew your male children, and let your females live: therein was a great trial from your LORD.

50 And when we divided the sea for you and delivered you, and drowned Pharaoh's people while ye looked on.

And when we treated with Moses forty nights; then ye took the calf for your God, and did evil;

yet afterwards we forgave you, that peradventure ye might give thanks.

And when we gave Moses the book of the law, and the distinction between good and evil, that peradventure ye might be directed.

And when Moses said unto his people, O my people, verily ye have injured your own souls, by your taking the calf for your God; therefore be turned unto your Creator, and slay those among you who have been guilty of that crime; this will be better for you in the sight of your Creator: and thereupon he turned unto you, for he is easy to be reconciled, and merciful.

And when ye said, O Moses, we will not believe thee, until we see GOD manifestly; therefore a punishment came upon you, while ye looked on;

then we raised you to life after ye had been dead, that peradventure ye might give thanks.

And we caused clouds to overshadow you, and manna and quails to descend upon you, saying, Eat of the good things which we have given you for food: and they injured not us, but injured their own souls.

And when we said, Enter into this city, and eat of the provisions thereof plentifully as ye will; and enter the gate worshipping, and say, Forgiveness! we will pardon you your sins, and give increase unto the well-doers.

But the ungodly changed the expression into another, different from what had been spoken unto them; and we sent down upon the ungodly indignation from heaven, because they had transgressed.

60 And when Moses asked drink for his people, we said, Strike the rock with

thy rod; and there gushed thereout twelve fountains according to the number of the tribes, and all men knew their respective drinking-place. Eat and drink of the bounty of GOD, and commit not evil on the earth, acting unjustly.

And when ye said, O Moses, we will by no means be satisfied with one kind of food; pray unto thy LORD therefore for us, that he would produce for us of that which the earth bringeth forth, herbs and cucumbers, and garlic, and lentils, and onions; Moses answered, Will ye exchange that which is better, for that which is worse? Get ye down into Egypt, for there shall ye find what ye desire: and they were smitten with vileness and misery, and drew on themselves indignation from GOD. This they suffered, because they believed not in the signs of GOD, and killed the prophets unjustly; this, because they rebelled and transgressed.

Surely those who believe, and those who Judaize, and Christians, and Sabians, whoever believeth in GOD, and the last day, and doth that which is right, they shall have their reward with their LORD; there shall come no fear on them, neither shall they be grieved.

Call to mind also when we accepted your covenant, and lifted up the mountain of Sinai over you, saying, Receive the law which we have given you, with a resolution to keep it, and remember that which is contained therein, that ye may beware.

After this ye again turned back, so that if it had not been for GOD's indulgence and mercy towards you, ye had certainly been destroyed.

Moreover ye know what befell those of your nation who transgressed on the sabbath day; We said unto them, Be ye changed into apes, driven away from the society of men.

And we made them an example unto those who were contemporary with them, and unto those who came after them, and a warning to the pious.

And when Moses said unto his people, Verily GOD commandeth you to sacrifice a cow; they answered, Dost thou make a jest of us! Moses said, GOD forbid that I should be one of the foolish.

They said, Pray for us unto thy LORD, that he would show us what cow it is. Moses answered, He saith, She is neither an old cow, nor a young heifer, but of a middle age between both: do ye therefore that which ye are commanded.

They said, Pray for us unto thy LORD, that he would show us what colour she is of. Moses answered, He saith, She is a red cow, intensely red, her colour rejoiceth the beholders.

70 They said, Pray for us unto thy LORD, that he would further show us what cow it is, for several cows with us are like one another, and we, if GOD please, will be directed.

Moses answered, He saith, She is a cow not broken to plough the earth, or water the field, a sound one, there is no blemish in her. They said, Now hast thou brought the truth. Then they sacrificed her; yet they wanted but little of leaving it undone.

And when ye slew a man, and contended among yourselves concerning him, GOD brought forth to light that which ye concealed.

For we said, Strike the dead body with part of the sacrificed cow: so GOD raiseth the dead to life, and showeth you his signs, that peradventure ye may understand.

Then were your hearts hardened after this, even as stones, or exceeding them in hardness: for from some stones have rivers bursted forth, others have been rent in sunder, and water hath issued from them, and others have fallen down for fear of GOD. But GOD is not regardless of that which ye do.

Do ye therefore desire that the Jews should believe you? yet a part of



them heard the word of GOD, and then perverted it, after they had understood it, against their own conscience.

And when they meet the true believers, they say, We believe: but when they are privately assembled together, they say, Will ye acquaint them with what GOD hath revealed unto you, that they may dispute with you concerning it in the presence of your LORD? Do ye not therefore understand?

Do not they know that GOD knoweth that which they conceal as well as that which they publish?

But there are illiterate men among them, who know not the book of the law, but only lying stories, although they think otherwise.

And woe unto them, who transcribe corruptly the book of the law with their hands, and then say, This is from GOD: that they may sell it for a small price. Therefore woe unto them because of that which their hands have written; and woe unto them for that which they have gained.

80 They say, The fire of hell shall not touch us but for a certain number of days. Answer, Have ye received any promise from GOD to that purpose? for GOD will not act contrary to his promise: or do ye speak concerning GOD that which ye know not?

Verily whoso doth evil, and is encompassed by his iniquity, they shall be the companions of hell fire, they shall remain therein forever:

but they who believe and do good works, they shall be the companions of paradise, they shall continue therein forever.

Remember also, when we accepted the covenant of the children of Israel, saying, Ye shall not worship any other except GOD, and ye shall show kindness to your parents and kindred, and to orphans, and to the poor, and speak that which is good unto men, and be constant at prayer, and give alms. Afterwards ye turned back, except a few of you, and retired afar off.

And when we accepted your covenant, saying, Ye shall not shed your brother's blood nor dispossess one another of your habitations; then ye confirmed it, and were witnesses thereto.

Afterwards ye were they who slew one another, and turned several of your brethren out of their houses, mutually assisting each other against them with injustice and enmity; but if they come captives unto you, ye redeem them: yet it is equally unlawful for you to dispossess them. Do ye therefore believe in part of the book of the law, and reject other part thereof? But whoso among you doth this, shall have no other reward than shame in this life, and on the day of resurrection they shall be sent to a most grievous punishment; for GOD is not regardless of that which ye do.

These are they who have purchased this present life, at the price of that which is to come; wherefore their punishment shall not be mitigated, neither shall they be helped.

We formerly delivered the book of the law unto Moses, and caused apostles to succeed him, and gave evident miracles to Jesus the son of Mary, and strengthened him with the holy spirit. Do ye therefore, whenever an apostle cometh unto you with that which your souls desire not, proudly reject him, and accuse some of imposture, and slay others?

The Jews say, Our hearts are uncircumcised: but GOD hath cursed them with their infidelity; therefore few shall believe.

And when a book came unto them from GOD, confirming the scriptures which were with them, although they had before prayed for assistance against those who believed not, yet when that came unto them which they knew to be from God, they would not believe therein: therefore the curse of GOD shall be on the infidels.

90 For a vile price have they sold their souls, that they should not believe in that which GOD hath sent down; out of envy, because GOD sendeth down his favors to such of his servants as he pleaseth: therefore they brought on themselves indignation on indignation; and the unbelievers shall suffer an ignominious punishment.

When one saith unto them, Believe in that which GOD hath sent down; they answer, We believe in that which hath been sent down unto us: and they reject what hath been revealed since, although it be the truth, confirming that which is with them. Say, Why therefore have ye slain the prophets of GOD in times past, if ye be true believers?

Moses formerly came unto you with evident signs, but ye afterwards took the calf for your god and did wickedly.

And when we accepted your covenant, and lifted the mountain of Sinai over you, saying Receive the law which we have given you, with a resolution to perform it, and hear; they said, We have heard, and have rebelled: and they were made to drink down the calf into their hearts for their unbelief. Say, A grievous thing hath your faith commanded you, if ye be true believers?

Say, if the future mansion with GOD be prepared peculiarly for you, exclusive of the rest of mankind, wish for death, if ye say truth;

but they will never wish for it, because of that which their hands have sent before them; GOD knoweth the wicked-doers;

and thou shalt surely find them of all men the most covetous of life, even more than the idolaters: one of them would desire his life to be prolonged a thousand years, but none shall relieve himself from punishment, that his life may be prolonged: GOD seeth that which they do.

Say, Whoever is an enemy to Gabriel (for he hath caused the Koran to descend on thy heart, by the permission of GOD, confirming that which was before revealed, a direction, and good tidings to the faithful);

whosoever is an enemy to GOD, or his angels, or his apostles, or to Gabriel, or Michael, verily GOD is an enemy to the unbelievers.

And now we have sent down unto thee evident signs, and none will disbelieve them but the evil-doers.

100 Whenever they make a covenant, will some of them reject it? yea, the greater part of them do not believe.

And when there came unto them an apostle from GOD, confirming that scripture which was with them, some of those to whom the scriptures were given cast the book of GOD behind their backs, as if they knew it not:

and they followed the device which the devils devised against the kingdom of Solomon; and Solomon was not an unbeliever; but the devils believed not, they taught men sorcery, and that which was sent down to the two angels at Babel, Harut and Marut: yet those two taught no man until they had said, Verily we are a temptation, therefore be not an unbeliever. So men learned from those two a charm by which they might cause division between a man and his wife; but they hurt none thereby, unless by GOD'S permission, and they learned that which would hurt them, and not profit them; and yet they knew that he who bought that art should have no part in the life to come, and woful is the price for which they have sold their souls, if they knew it.

But if they had believed, and feared GOD, verily the reward they would have had from GOD would have been better, if they had known it.

O true believers, say not to our apostle, Raina; but say Ondhorna; and hearken: the infidels shall suffer a grievous punishment.

It is not the desire of the unbelievers, either among those unto whom the scriptures have been given, or among the idolaters, that any good should be

sent down unto you from your LORD: but GOD will appropriate his mercy unto whom he pleaseth; for GOD is exceeding beneficent.

Whatever verse we shall abrogate, or cause thee to forget, we will bring a better than it, or one like unto it. Dost thou not know that God is almighty?

Dost thou not know that unto GOD belongeth the kingdom of heaven and earth? neither have ye any protector or helper except GOD.

Will ye require of your apostle according to that which was formerly required of Moses? but he that hath exchanged faith for infidelity, hath already erred from the straight way.

Many of those unto whom the scriptures have been given, desire to render you again unbelievers, after ye have believed; out of envy from their souls, even after the truth is become manifest unto them; but forgive them, and avoid them, till GOD shall send his command; for GOD is omnipotent.

110 Be constant in prayer, and give alms; and what good ye have sent before for your souls, ye shall find it with GOD; surely GOD seeth that which ye do.

They say, Verily none shall enter paradise, except they who are Jews or Christians: this is their wish. Say, Produce your proof of this, if ye speak truth.

Nay, but he who resigneth himself to GOD, and doth that which is right, he shall have his reward with his LORD: there shall come no fear on them, neither shall they be grieved.

The Jews say, The Christians are grounded on nothing; and the Christians say, The Jews are grounded on nothing; and the Christians say, The Jews are grounded on nothing; yet they both read the scriptures. So likewise say they who know not the scripture, according to their saying. But GOD shall judge between them on the day of the resurrection, concerning that about which they now disagree.

Who is more unjust than he who prohibiteth the temples of GOD, that his name should be remembered therein, and who hasteth to destroy them? Those men cannot enter therein, but with fear: they shall have shame in this world, and in the next a grievous punishment.

To GOD belongeth the east and the west; therefore whithersoever ye turn yourselves to pray, there is the face of GOD; for GOD is omnipresent and omniscient.

They say, GOD hath begotten children: GOD forbid! To him belongeth whatever is in heaven, and on earth; all is possessed by him,

the Creator of heaven and earth; and when he decreeth a thing, he only saith unto it, Be, and it is.

And they who know not the scriptures say, Unless GOD speak unto us, or thou show us a sign, we will not believe. So said those before them, according to their saying: their hearts resemble each other. We have already shown manifest signs unto people who firmly believe;

we have sent thee in truth, a bearer of good tidings and a preacher; and thou shalt not be questioned concerning the companions of hell.

120 But the Jews will not be pleased with thee, neither the Christians, until thou follow their religion; say, The direction of GOD is the true direction. And verily if thou follow their desires, after the knowledge which hath been given thee, thou shalt find no patron or protector against GOD.

They to whom we have given the book of the Koran, and who read it with its true reading, they believe therein; and whoever believeth not therein, they shall perish.

O children of Israel, remember my favor wherewith I have favored you, and

that I have preferred you before all nations;

and dread the day wherein one soul shall not make satisfaction for another soul, neither shall any compensation be accepted from them, nor shall any intercession avail, neither shall they be helped.

Remember when the LORD tried Abraham by certain words, which he fulfilled: GOD said, Verily I will constitute thee a model of religion unto mankind; he answered, And also of my posterity; GOD said, My covenant doth not comprehend the ungodly.

And when we appointed the holy house of Mecca to be a place of resort for mankind, and a place of security; and said, Take the station of Abraham for a place of prayer; and we covenanted with Abraham for a place of prayer; and we covenanted with Abraham and Ismael, that they should cleanse my house for those who should compass it, and those who should be devoutly assiduous there, and those who should bow down and worship.

And when Abraham said, LORD make this a territory of security, and bounteously bestow fruits on its inhabitants, such of them as believe in GOD and the last day; GOD answered, And whoever believeth not, I will bestow on him little; after wards I will drive him to the punishment of hell fire; an ill journey shall it be!

And when Abraham and Ismael raised the foundations of the house, saying, LORD, accept it from us, for thou art he who heareth and knoweth:

LORD, make us also resigned unto thee, and of our posterity a people resigned unto thee, and show us our holy ceremonies, and be turned unto us, for thou art easy to be reconciled, and merciful:

LORD, send them likewise an apostle from among them, who may declare thy signs unto them, and teach them the book of the Koran and wisdom, and may purify them; for thou art mighty and wise.

130 Who will be averse to the religion of Abraham, but he whose mind is infatuated? Surely we have chosen him in this world, and in that which is to come he shall be one of the righteous.

When his LORD said unto him, Resign thyself unto me; he answered, I have resigned myself unto the LORD of all creatures.

And Abraham bequeathed this religion to his children, and Jacob did the same, saying, My children, verily GOD hath chosen this religion for you, therefore die not, unless ye also be resigned.

Were ye present when Jacob was at the point of death? when he said to his sons, Whom will ye worship after me? They answered, We will worship thy GOD, and the GOD of thy fathers Abraham, and Ismael, and Isaac, one GOD, and to him will we be resigned.

That people are now passed away, they have what they have gained, and ye shall have what ye gain; and ye shall not be questioned concerning that which they have done.

They say, Become Jews or Christians that ye may be directed. Say, Nay we follow the religion of Abraham the orthodox, who was no idolater.

Say, We believe in GOD, and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses, and Jesus, and that which was delivered unto the prophets from their LORD: We make no distinction between any of them, and to GOD are we resigned.

Now if they believe according to what ye believe, they are surely directed, but if they turn back, they are in schism. GOD shall support thee against them, for he is in the hearer, the wise.

The baptism of GOD have we received, and who is better than GOD to

baptize? him do we worship.

Say, Will ye dispute with us concerning GOD, who is our LORD, and your LORD? we have our works, and ye have your works, and unto him are we sincerely devoted.

140 Will ye say, truly Abraham, and Ismael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say, are ye wiser, or GOD? And who is more unjust than he who hideth the testimony which he hath received from GOD? But GOD is not regardless of that which ye do.

That people are passed away, they have what they have gained, and ye shall have what ye gain, nor shall ye be questioned concerning that which they have done.

The foolish men will say, What hath turned them from their Keblah, towards which they formerly prayed? Say unto GOD belongeth the east and the west: he directeth whom he pleaseth into the right way.

Thus have we placed you, O Arabians, an intermediate nation, that ye may be witness against the rest of mankind, and that the apostle may be a witness against you. We appointed the Keblah, towards which thou didst formerly pray, only that we might know him who followeth the apostle, from him who turneth back on the heels; though this change seem a great matter, unless unto those whom GOD hath directed. But GOD will not render your faith of none effect; for GOD is gracious and merciful unto man.

We have seen thee turn about thy face towards heaven with uncertainty, but we will cause thee to turn thyself towards a Keblah that will please thee. Turn, therefore, thy face towards the holy temple of Mecca; and wherever ye be, turn your faces towards that place. They to whom the scripture hath been given, know this to be truth from their LORD. GOD is not regardless of that which ye do.

Verily although thou shouldest show unto those to whom the scripture hath been given all kinds of signs, yet they will not follow thy Keblah, neither shalt thou follow their Keblah; nor will one part of them follow the Keblah of the other. And if thou follow their desires, after the knowledge which hath been given thee, verily thou wilt become one of the ungodly.

They to whom we have given the scripture know our apostle, even as they know their own children, but some of them hide the truth, against their own knowledge.

Truth is from thy LORD, therefore thou shalt not doubt.

Every sect hath a certain tract of heaven to which they turn themselves in prayer; but do ye strive to run after good things; wherever ye be, GOD will bring you all back at the resurrection, for GOD is almighty.

And from what place soever thou comest forth, turn thy face towards the holy temple, for this is truth from thy LORD; neither is GOD regardless of that which ye do.

150 From what place soever thou comest forth, turn thy face towards the holy temple; and wherever ye be, thitherward turn your faces, lest men have matter of dispute against you; but as for those among them who are unjust doers, fear them not, but fear me, that I may accomplish my grace upon you, and that ye may be directed.

As we have sent unto you an apostle from among you, to rehearse our signs unto you, and to purify you, and to teach you the book of the Koran and wisdom, and to teach you that which ye knew not:

therefore remember me, and I will remember you, and give thanks unto me, and be not unbelievers.

O true believers, beg assistance with patience and prayer, for GOD is

with the patient.

And say not of those who are slain in fight for the religion of GOD, that they are dead; yea, they are living: but ye do not understand.

We will surely prove you by afflicting you in some measure with fear, and hunger, and decrease of wealth, and loss of lives, and scarcity of fruits: but bear good tidings unto the patient,

who, when a misfortune befalleth them, say, We are GOD'S and unto him shall we surely return.

Upon them shall be blessings from their LORD and mercy, and they are the rightly directed.

Moreover Safa and Merwah are two of the monuments of God: whoever therefore goeth on pilgrimage to the temple of Mecca or visiteth it, it shall be no crime in him, if he compass them both. And as for him who voluntarily performeth a good work; verily GOD is grateful and knowing.

They who conceal any of the evident signs, or the direction which we have sent down, after what we have manifested unto men in the scripture, GOD shall curse them; and they who curse shall curse them.

160 But as for those who repent and amend, and make known what they concealed, I will be turned unto them, for I am easy to be reconciled and merciful.

Surely they who believe not, and die in their unbelief, upon them shall be the curse of GOD, and of the angels, and of all men;

they shall remain under it forever, their punishment shall not be alleviated, neither shall they be regarded.

Your GOD is one GOD; there is no GOD but He, the most merciful.

Now in the creation of heaven and earth, and the vicissitude of night and day, and in the ship which saileth in the sea, loaden with what is profitable for mankind, and in the rain water which GOD sendeth from heaven, quickening thereby the dead earth, and replenishing the same with all sorts of cattle, and in the change of winds, and the clouds that are compelled to do service between heaven and earth, are signs to people of understanding:

yet some men take idols beside GOD, and love them as with the love due to GOD; but the true believers are more fervent in love towards GOD. Oh that they who act unjustly did perceive, when they behold their punishment, that all power belongeth unto GOD, and that he is severe in punishing!

When those who have been followed shall separate themselves from their followers, and shall see the punishment, and the cords of relation between them shall be cut in sunder;

the followers shall say, If we could return to life, we would separate ourselves from them, as they have now separated themselves from us. So GOD will show them their works; they shall sigh grievously, and shall not come forth from the fire of hell.

O men, eat of that which is lawful and good on the earth; and tread not in the steps of the devil, for he is your open enemy.

Verily he commandeth you evil and wickedness, and that ye should say that of GOD which ye know not.

170 And when it is said unto them who believe not, Follow that which GOD hath sent down; they answer, Nay, but we will follow that which we found our fathers practise. What? though their fathers knew nothing, and were not rightly directed?

The unbelievers are like unto one who crieth aloud to that which heareth not so much as his calling, or the sound of his voice. They are deaf, dumb, and blind, therefore do they not understand.

O true believers, eat of the good things which we have bestowed on you for food, and return thanks unto GOD, if ye serve him.

Verily he hath forbidden you to eat that which dieth of itself, and blood and swine's flesh, and that on which any other name but GOD'S hath been invoked. But he who is forced by necessity, not lusting, nor returning to transgress, it shall be no crime in him if he eat of those things, for GOD is gracious and merciful.

Moreover they who conceal any part of the scripture which GOD hath sent down unto them, and sell it for a small price, they shall swallow into their bellies nothing but fire; GOD shall not speak unto them on the day of resurrection, neither shall he purify them, and they shall suffer a grievous punishment.

These are they who have sold direction for error, and pardon for punishment: but how great will their suffering be in the fire!

This they shall endure, because GOD sent down the book of the Koran with truth, and they who disagree concerning that book are certainly in a wide mistake.

It is not righteousness that ye turn your faces in prayer towards the east and the west, but righteousness is of him who believeth in GOD and the last day, and the angels, and the scriptures, and the prophets; who giveth money for GOD'S sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant, when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence; these are they who are true, and these are they who fear GOD.

O true believers, the law of retaliation is ordained you for the slain: the free shall die for the free, and the servant for the servant, and a woman for a woman: but he whom his brother shall forgive may be prosecuted, and obliged to make satisfaction according to what is just, and a fine shall be set on him with humanity. This is indulgence from your LORD, and mercy. And he who shall transgress after this, by killing the murderer, shall suffer a grievous punishment.

And in this law of retaliation ye have life, O ye of understanding, that peradventure ye may fear.

180 It is ordained you, when any of you is at the point of death, if he leave any goods, that he bequeath a legacy to his parents, and kindred, according to what shall be reasonable. This is a duty incumbent on those who fear GOD.

But he who shall change the legacy, after he hath heard it bequeathed by the dying person, surely the sin thereof shall be on those who change it, for GOD is he who heareth and knoweth.

Howbeit he who apprehendeth from the testator any mistake or injustice, and shall compose the matter between them, that shall be no crime in him, for GOD is gracious and merciful.

O true believers, a fast is ordained you, as it was ordained unto those before you, that ye may fear GOD.

A certain number of days shall ye fast: but he among you who shall be sick, or on a journey, shall fast an equal number of other days. And those who can keep it, and do not, must redeem their neglect by maintaining of a poor man. And he who voluntarily dealeth better with the poor man than he is obliged, this shall be better for him. But if ye fast, it will be better for you, if ye knew it.

The month of Ramadan shall ye fast, in which the Koran was sent down

from heaven, a direction unto men, and declarations of direction, and the distinction between good and evil. Therefore, let him among you who shall be present in this month, fast the same month; but he who shall be sick, or on a journey, shall fast the like number of other days. GOD would make this an ease unto you, and would not make it a difficulty unto you; that ye may fulfil the number of days, and glorify GOD, for that he hath directed you, and that ye may give thanks.

When my servants ask thee concerning me, Verily I am near; I will hear the prayer of him that prayeth, when he prayeth unto me: but let them hearken unto me, and believe in me, that they may be rightly directed.

It is lawful for you, on the night of the fast, to go in unto your wives; they are a garment unto you, and ye are a garment unto them. GOD knoweth that ye defraud yourselves therein, wherefore he turneth unto you, and forgiveth you. Now, therefore, go in unto them; and earnestly desire that which GOD ordaineth you, and eat and drink, until ye can plainly distinguish a white thread from a black thread by the daybreak: then keep the fast until night, and go not in unto them, but be constantly present in the places of worship. These are the prescribed bounds of GOD, therefore draw not near them to transgress them. Thus GOD declareth his signs unto men, that ye may fear him.

Consume not your wealth among yourselves in vain; nor present it unto judges, that ye may devour part of men's substance unjustly, against your own consciences.

They will ask thee concerning the phases of the moon: Answer, They are times appointed unto men, and to show the season of the pilgrimage to Mecca. It is not righteousness that ye enter your houses by the back parts thereof, but righteousness is of him who feareth GOD. Therefore enter your houses by their doors; and fear GOD, that ye may be happy.

190 And fight for the religion of GOD against those who fight against you; but transgress not by attacking them first, for GOD loveth not the transgressors.

And kill them wherever ye find them, and turn them out of that whereof they have dispossessed you; for temptation to idolatry is more grievous than slaughter; yet fight not against them in the holy temple, until they attack you therein; but if they attack you, slay them there. This shall be the reward of infidels.

But if they desist, GOD is gracious and merciful.

Fight therefore against them, until there be no temptation to idolatry, and the religion be GOD'S; but if they desist, then let there be no hostility, except against the ungodly.

A sacred month for a sacred month, and the holy limits of Mecca, if they attack you therein, do ye also attack them therein in retaliation; and whoever transgresseth against you by so doing, do ye transgress against him in like manner as he hath transgressed against you, and fear GOD, and know that GOD is with those who fear him.

Contribute out of your substance toward the defence of the religion of GOD, and throw not yourselves with your own hands into perdition; and do good, for GOD loveth those who do good.

Perform the pilgrimage of Mecca, and the visitation of GOD; and, if ye be besieged, send that offering which shall be the easiest; and shave not your heads, until your offering reacheth the place of sacrifice. But, whoever among you is sick, or is troubled with any distemper of the head, must redeem the shaving his head, by fasting, or alms, or some offering. When ye are



secure from enemies, he who tarrieth in the visitation of the temple of Mecca until the pilgrimage, shall bring that offering which shall be the easiest. But he who findeth not anything to offer, shall fast three days in the pilgrimage, and seven when ye are returned: they shall be ten days complete. This is incumbent on him whose family shall not be present at the holy temple. And fear GOD, and know that GOD is severe in punishing.

The pilgrimage must be performed in the known months: whosoever therefore purposeth to go on pilgrimage therein, let him not know a woman, nor transgress, nor quarrel in the pilgrimage. The good which ye do, GOD knoweth it. Make provision for your journey; but the best provision is piety and fear me, O ye of understanding.

It shall be no crime in you, if ye seek an increase from your LORD, by trading during the pilgrimage. And when ye go in procession from Arafat, remember GOD near the holy monument; and remember him for that he hath directed you, although ye were before this of the number of those who go astray.

Therefore go in procession from whence the people go in procession, and ask pardon of GOD, for GOD is gracious and merciful.

200 And when ye have finished your holy ceremonies, remember GOD, according as ye remember your fathers, or with a more reverent commemoration. There are some men who say, O LORD, give us our portion in this world; but such shall have no portion in the next life:

and there are others who say, O LORD, give us good in this world and also good in the next world, and deliver us from the torment of hell fire.

They shall have a portion of that which they have gained: GOD is swift in taking an account.

Remember GOD the appointed number of days: but if any haste to depart from the valley of Mina in two days, it shall be no crime in him. And if any tarry longer, it shall be no crime in him, in him who feareth GOD. Therefore fear GOD, and know that unto him ye shall be gathered.

There is a man who causeth thee to marvel by his speech concerning this present life, and calleth God to witness that which is in his heart, yet he is most intent in opposing thee;

and when he turneth away from thee, he hasteth to act corruptly in the earth, and to destroy that which is sown, and springeth up: but GOD loveth not corrupt doing.

And if one say unto him, Fear GOD; pride seizeth him, together with wickedness; but hell shall be his reward, and an unhappy couch shall it be.

There is also a man who selleth his soul for the sake of those things which are pleasing unto GOD; and GOD is gracious unto his servants.

O true believers, enter into the true religion wholly, and follow not the steps of Satan, for he is your open enemy.

If ye have slipped after the declarations of our will have come unto you, know that GOD is mighty and wise.

210 Do the infidels expect less than that GOD should come down to them overshadowed with clouds, and the angels also? but the thing is decreed, and to GOD shall all things return.

Ask the children of Israel how many evident signs we have showed them; and whoever shall change the grace of GOD after it shall have come unto him, verily GOD will be severe in punishing him.

The present life was ordained for those who believe not, and they laugh the faithful to scorn; but they who fear GOD shall be above them, on the day of the resurrection: for GOD is bountiful unto whom he pleaseth without

measure.

Mankind was of one faith, and GOD sent prophets bearing good tidings, and denouncing threats and sent down with them the scripture in truth, that it might judge between men of that concerning which they disagreed: and none disagreed concerning it, except those to whom the same scriptures were delivered, after the declarations of GOD'S will had come unto them, out of envy among themselves. And GOD directed those who believed, to that truth concerning which they disagreed, by his will: for GOD directeth whom he pleaseth into the right way.

Did ye think ye should enter paradise, when as yet no such thing had happened unto you, as hath happened unto those who have been before you? They suffered calamity, and tribulation, and were afflicted; so that the apostle, and they who believed with him, said: When will the help of GOD come? Is not the help of GOD nigh?

They will ask thee what they shall bestow in alms: Answer, The good which ye bestow, let it be given to parents, and kindred, and orphans, and the poor and the stranger. Whatsoever good ye do, GOD knoweth it.

War is enjoined you against the Infidels; but this is hateful unto you: yet perchance ye hate a thing which is better for you, and perchance ye love a thing which is worse for you: but GOD knoweth and ye know not.

They will ask thee concerning the sacred month, whether they may war therein: Answer, To war therein is grievous; but to obstruct the way of GOD, and infidelity towards him, and to keep men from the holy temple, and to drive out his people from thence, is more grievous in the sight of GOD, and the temptation to idolatry is more grievous than to kill in the sacred months.

They will not cease to war against you, until they turn you from your religion, if they be able: but whoever among you shall turn back from his religion, and die an infidel, their works shall be vain in this world, and the next; they shall be the companions of hell fire, they shall remain therein forever.

But they who believe, and who fly for the sake of religion, and fight in GOD'S cause, they shall hope for the mercy of GOD; for GOD is gracious and merciful.

They will ask thee concerning wine and lots: Answer, In both there is great sin, and also some things of use unto men; but their sinfulness is greater than their use. They will ask thee also what they shall bestow in alms: Answer, What ye have to spare. Thus GOD showeth his signs unto you, that peradventure ye might seriously think

220 of this present world, and of the next. They will also ask thee concerning orphans: Answer, To deal righteously with them is best; and if ye intermeddle with the management of what belongs to them, do them no wrong; they are your brethren: GOD knoweth the corrupt dealer from the righteous; and if GOD please, he will surely distress you, for GOD is mighty and wise.

Marry not women who are idolaters, until they believe: verily a maid-servant who believeth, is better than an idolatress, although she please you more. And give not women who believe in marriage to the idolaters, until they believe: for verily a servant who is a true believer, is better than an idolater, though he please you more. They invite unto hell fire, but GOD inviteth unto paradise and pardon through his will, and declareth his signs unto men, that they may remember.

They will ask thee also concerning the courses of women: Answer, They are a pollution: therefore separate yourselves from women in their courses, and go not near them, until they be cleansed. But when they are cleansed, go in unto

them as GOD hath commanded you, for GOD loveth those who repent, and loveth those who are clean.

Your wives are your tillage, go in therefore unto your tillage in what manner soever ye will: and do first some act that may be profitable unto your souls; and fear GOD, and know that ye must meet him; and bear good tidings unto the faithful.

Make not GOD the object of your oaths, that ye will deal justly, and be devout, and make peace among men; for God is he who heareth and knoweth.

GOD will not punish you for an inconsiderate word in your oaths; but he will punish you for that which your hearts have assented unto: GOD is merciful and gracious.

They who vow to abstain from their wives, are allowed to wait four months: but if they go back from their vow, verily GOD is gracious and merciful;

and if they resolve on a divorce, GOD is he who heareth and knoweth.

The women who are divorced shall wait concerning themselves until they have their courses thrice, and it shall not be lawful for them to conceal that which GOD hath created in their wombs, if they believe in GOD and the last day; and their husbands will act more justly to bring them back at this time, if they desire a reconciliation. The women ought also to behave towards their husbands in like manner as their husbands should behave towards them, according to what is just: but the men ought to have a superiority over them. GOD is mighty and wise.

Ye may divorce your wives twice; and then either retain them with humanity, or dismiss them with kindness. But it is not lawful for you to take away anything of what ye have given them, unless both fear that they cannot observe the ordinances of GOD. And if ye fear that they cannot observe the ordinance of GOD, it shall be no crime in either of them on account of that for which the wife shall redeem herself. These are the ordinances of GOD; therefore transgress them not; for whoever transgresseth the ordinances of GOD, they are unjust doers.

230 But if the husband divorce her a third time, she shall not be lawful for him again, until she marry another husband. But if he also divorce her, it shall be no crime in them if they return to each other, if they think they can observe the ordinances of GOD, and these are the ordinances of GOD, he declareth them to people of understanding.

But when ye divorce women, and they have fulfilled their pre-scribed time, either retain them with humanity, or dismiss them with kindness; and retain them not by violence, so that ye transgress; for he who doth this surely injureth his own soul. And make not the signs of GOD a jest: but remember GOD'S favor towards you, and that he hath sent down unto you the book of the Koran, and wisdom admonishing you thereby; and fear GOD, and know that GOD is omniscient.

But when ye have divorced your wives, and they have fulfilled their prescribed time, hinder them not from marrying their husbands, when they have agreed among themselves according to what is honourable. This is given in admonition unto him among you who believeth in GOD, and the last day. This is most righteous for you, and most pure. GOD knoweth, but ye know not.

Mothers after they are divorced shall give suck unto their children two full years, to him who desireth the time of giving suck to be completed; and the father shall be obliged to maintain them and clothe them in the mean time, according to that which shall be reasonable. No person shall be obliged beyond his ability. A mother shall not be compelled to what is unreasonable

on account of her child nor a father on account of his child. And the heir of the father shall be obliged to do in like manner. But if they choose to wean the child before the end of two years, by common consent, and on mutual consideration, it shall be no crime in them. And if ye have a mind to provide a nurse for your children, it shall be no crime in you, in case ye fully pay what ye offer her, according to that which is just. And fear GOD, and know that GOD seeth whatsoever ye do.

Such of you as die, and leave wives, their wives must wait concerning themselves four months and ten days, and when they shall have fulfilled their term, it shall be no crime in you, for that which they shall do with themselves, according to what is reasonable. GOD well knoweth that which ye do.

And it shall be no crime in you, whether ye make public overtures of marriage unto such women, within the said four months and ten days, or whether ye conceal such your designs in your minds: GOD knoweth that ye will remember them. But make no promises unto them privately, unless ye speak honourable words; and resolve not on the knot of marriage until the prescribed time be accomplished; and know that GOD knoweth that which is in your minds, therefore beware of him and know that GOD is gracious and merciful.

It shall be no crime in you, if ye divorce your wives, so long as ye have not touched them, nor settled any dowry on them. And provide for them (he who is at his ease must provide according to his circumstances) necessaries, according to what shall be reasonable. This is a duty incumbent on the righteous.

But if ye divorce them before ye have touched them, and have already settled a dowry on them, ye shall give them half of what ye have settled, unless they release any part, or he release part in whose hand the knot of marriage is; and if ye release the whole, it will approach nearer unto piety. And not forget liberality among you, for GOD seeth that which ye do.

Carefully observe the appointed prayers, and the middle prayer, and be assiduous therein, with devotion towards GOD.

But if ye fear any danger, pray on foot or on horseback; and when ye are safe remember GOD, how he hath taught you what as yet ye knew not.

240 And such of you as shall die and leave wives ought to bequeath their wives a year's maintenance, without putting them out of their houses: but if they go out voluntarily, it shall be no crime in you, for that which they shall do with themselves, according to what shall be reasonable; GOD is mighty and wise.

And unto those who are divorced, a reasonable provision is also due; this is a duty incumbent on those who fear GOD.

Thus GOD declareth his signs unto you, that ye may understand.

Hast thou not considered those, who left their habitations, (and they were thousands,) for fear of death? And GOD said unto them, Die; then he restored them to life, for GOD is gracious towards mankind; but the greater part of men do not give thanks.

Fight for the religion of GOD, and know that GOD is he who heareth and knoweth.

Who is he that will lend unto GOD on good usury? verily he will double it unto him manifold; for GOD contracteth and extendeth his hand as he pleaseth, and to him shall ye return.

Hast thou not considered the assembly of the children of Israel, after the time of Moses; when they said unto their prophet Samuel, Set a king over us, that we may fight for the religion of GOD. The prophet answered, If ye are enjoined to go to war, will ye be near refusing to fight? They answered,

And what should ail us that we should not fight for the religion of GOD, seeing we are dispossessed of our habitations, and deprived of our children? But when they were enjoined to go to war, they turned back, except a few of them: and GOD knew the ungodly.

And their prophet said unto them, Verily GOD hath set Talut, king over you: they answered, How shall he reign over us, seeing we are more worthy of the kingdom than he, neither is he possessed of great riches? Samuel said, Verily GOD hath chosen him before you, and hath caused him to increase in knowledge and stature, for GOD giveth his kingdom unto whom he pleaseth; GOD is bounteous and wise.

And their prophet said unto them, Verily the sign of his kingdom shall be, that the ark shall come unto you: therein shall be tranquility from your LORD, and the relics which have been left by the family of Moses and the family of Aaron; the angels shall bring it. Verily this shall be a sign unto you, if ye believe.

And when Talut departed with his soldiers he said, Verily GOD will prove you by the river: for he who drinketh thereof, shall not be on my side (but he who shall not taste thereof he shall be on my side), except he who drinketh a draught out of his hand. And they drank thereof, except a few of them. And when they had passed the river, he and those who believed with him, they said, We have no strength to-day, against Jalut and his forces. But they who considered that they should meet GOD at the resurrection, said, How often hath a small army discomfited a great one, by the will of GOD! and GOD is with those who patiently persevere.

250 And when they went forth to battle against Jalut and his forces, they said, O LORD, pour on us patience, and confirm our feet, and help us against the unbelieving people.

Therefore they discomfited them, by the will of GOD, and David slew Jalut. And GOD gave him the kingdom and wisdom, and taught him his will; and if GOD had not prevented men, the one by the other, verily the earth had been corrupted: but GOD is beneficent towards his creatures.

These are the signs of GOD: we rehearse them unto thee with truth, and thou art surely one of those who have been sent by GOD.

These are the apostles; we have preferred some of them before others; some of them hath GOD spoken unto, and hath exalted the degree of others of them. And we gave unto Jesus the son of Mary manifest signs, and strengthened him with the holy spirit. And if GOD had pleased, they who came after those apostles would not have contended among themselves, after manifest signs had been shown unto them. But they fell to variance; therefore some of them believed, and some of them believed not; and if GOD had so pleased, they would not have contended among themselves; but GOD doth what he will.

O true believers, give alms of that which we have bestowed unto you, before the day cometh wherein there shall be no merchandizing, nor friendship, nor intercession. The infidels are unjust doers.

GOD! there is no GOD but he; the living, the self--subsisting: neither slumber nor sleep seizeth him; to him belongeth whatsoever is in heaven, and on earth. Who is he than can intercede with him, but through his good pleasure? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend anything of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto him. He is the high, the mighty.

Let there be no violence in religion. Now is right direction manifestly distinguished from deceit: whoever therefore shall deny Tagut, and believe in

GOD, he shall surely take hold on a strong handle, which shall not be broken; GOD is he who heareth and seeth.

GOD is the patron of those who believe; he shall lead them out of darkness into light: but as to those who believe not, their patrons are Tagut; they shall lead them from the light into darkness; they shall be the companions of hell fire, they shall remain therein forever.

Hast thou not considered him who disputed with Abraham concerning his LORD, because GOD had given him the kingdom? When Abraham said, My LORD is he who giveth life, and killeth: he answered, I give life, and I kill. Abraham said, Verily GOD bringeth the sun from the east, now do thou bring it from the west. Whereupon the infidel was confounded; for GOD directeth not the ungodly people.

Or hast thou not considered how he behaved who passed by a city which had been destroyed, even to her foundations? He said, How shall GOD quicken this city, after she hath been dead? And GOD caused him to die for an hundred years, and afterwards raised him to life. And GOD said, how long hast thou tarried here? He answered, A day, or part of a day. GOD said, Nay, thou hast tarried here a hundred years. Now look on thy food and thy drink, they are not yet corrupted; and look on thine ass: and this have we done that we might make thee a sign unto men. And look on the bones of thine ass, how we raise them, and afterwards clothe them with flesh. And when this was shown unto him, he said, I know that GOD is able to do all things.

260 And when Abraham said, O LORD, show me how thou wilt raise the dead; God said, Dost thou not yet believe? He answered, Yea, but I ask this that my heart may rest at ease. GOD said, take therefore four birds, and divide them; then lay a part of them on every mountain; then call them, and they shall come swiftly unto thee: and know that GOD is mighty and wise.

The similitude of those who lay out their substance, for advancing the religion of GOD, is as a grain of corn which produceth seven ears, and in every ear an hundred grains; for GOD giveth twofold unto whom he pleaseth: GOD is bounteous and wise.

They who lay out their substance for the religion of GOD, and afterwards follow not what they have so laid out by reproaches or mischief, they shall have their reward with their LORD; upon them shall no fear come, neither shall they be grieved.

A fair speech and to forgive, is better than alms followed by mischief. GOD is rich and merciful.

O true believers, make not your alms of none effect by reproaching, or mischief, as he who layeth out what he hath to appear unto men to give alms, and believeth not in GOD and the last day. The likeness of such a one is as a flint covered with earth, on which a violent rain falleth, and leaveth it hard. They cannot prosper in anything which they have gained, for GOD directeth not the unbelieving people.

And the likeness of those who lay out their substance from a desire to please GOD, and for an establishment for their souls, is as a garden on a hill, on which a violent rain falleth, and it bringeth forth its fruits twofold; and if a violent rain falleth not on it, yet the dew falleth thereon: and GOD seeth that which ye do.

Doth any of you desire to have a garden of palm-trees and vines, through which rivers flow, wherein ye may have all kinds of fruits, and that he may attain to old age, and have a weak offspring? then a violent fiery wind shall strike it, so that it shall be burned. Thus GOD declareth his signs unto you, that ye may consider.

O true believers, bestow alms of the good things which ye have gained,

and of that which we have produced for you out of the earth, and choose not the bad thereof, to give it in alms, such as ye would not accept yourselves, otherwise than by connivance: and know that GOD is rich and worthy to be praised.

The devil threateneth you with poverty, and commandeth you filthy covetousness; but GOD promiseth you pardon from himself and abundance: GOD is bounteous and wise.

He giveth wisdom unto whom he pleaseth; and he unto whom wisdom is given hath received much good: but none will consider, except the wise of heart.

270 And whatever alms ye shall give, or whatever vow ye shall vow, verily GOD knoweth it; but the ungodly shall have none to help them.

If ye make your alms to appear, it is well; but if ye conceal them, and give them unto the poor, this will be better for you, and will atone for your sins; and GOD is well informed of that which ye do.

The direction of them belongeth not unto thee; but GOD directeth whom he pleaseth. The good that ye shall give in alms shall redound unto yourselves; and ye shall not give unless out of desire of seeing the face of GOD. And what good thing ye shall give in alms, it shall be repaid you, and ye shall not be treated unjustly;

unto the poor who are wholly employed in fighting for the religion of GOD, and cannot go to and fro on the earth; whom the ignorant man thinketh rich, because of their modesty: thou shalt know them by this mark, they ask not men with importunity; and what good ye shall give in alms, verily GOD knoweth it.

They who distribute alms of their substance night and day, in private and in public, shall have their reward with the LORD; on them shall no fear come, neither shall they be grieved.

They who devour usury shall not arise from the dead, but as he ariseth whom Satan hath infected by a touch: this shall happen to them because they say, Truly selling is but as usury: and yet GOD hath permitted selling and forbidden usury. He therefore who when there cometh unto him an admonition from his LORD abstaineth from usury for the future, shall have what is past forgiven him, and his affair belongeth unto GOD. But whoever returneth to usury, they shall be the companions of hell fire, they shall continue therein forever.

GOD shall take his blessing from usury, and shall increase alms: for GOD loveth no infidel, or ungodly person.

But they who believe and do that which is right, and observe the stated times of prayer, and pay their legal alms, they shall have their reward with their LORD: there shall come no fear on them, neither shall they be grieved.

O true believers, fear GOD, and remit that which remaineth of usury, if ye really believe;

but if ye do it not, hearken unto war, which is declared against you from GOD and his apostle: yet if ye repent, ye shall have the capital of your money. Deal not unjustly with others, and ye shall not be dealt with unjustly.

280 If there be any debtor under a difficulty of paying his debt, let his creditor wait till it be easy for him to do it; but if ye remit it as alms, it will be better for you, if ye knew it.

And fear the day wherein ye shall return unto GOD; then shall every soul be paid what it hath gained, and they shall not be treated unjustly.

O true believers, when ye bind yourselves one to the other in a debt for a certain time, write it down; and let a writer write between you according to justice, and let not the writer refuse writing according to what GOD hath

taught him; but let him write, 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 to dictate himself, let his agent dictate according to equity; and call to witness two witnesses of your neighboring men; but if there be not two men, let there be a man and two women of those whom ye shall choose for witnesses: if one of those women should mistake, the other of them will cause her to recollect. And the witnesses shall not refuse, whensoever they shall be called. And disdain not to write it down, be it a large debt, or be it a small one, until its time of payment: this will be more just in the sight of GOD, and more right for bearing witness, and more easy, that ye may not doubt. But if it be a present bargain which ye transact between yourselves, it shall be no crime in you, if ye write it not down. And take witnesses when ye sell one to the other, and let no harm be done to the writer, nor to the witness; which if ye do, it will surely be injustice in you: and fear GOD, and GOD will instruct you, for GOD knoweth all things.

And if ye be on a journey, and find no writer, let pledges be taken: but if one of you trust the other, let him who is trusted return what he is trusted with, and fear GOD his LORD. And conceal not the testimony, for he who concealeth it hath surely a wicked heart: GOD knoweth that which ye do.

Whatever is in heaven and on earth is GOD'S: and whether ye manifest that which is in your minds, or conceal it, GOD will call you to account for it, and will forgive whom he pleaseth, and will punish whom he pleaseth, for GOD is almighty.

The apostle believeth in that which hath been sent down unto him from his LORD, and the faithful also. Every one of them believeth in GOD, and his angels, and his scriptures, and his apostles: we make no distinction at all between his apostles. And they say, We have heard, and do obey: we implore thy mercy, O LORD, for unto thee must we return.

GOD will not force any one beyond its capacity: it shall have the good which it gaineth, and it shall suffer the evil which it gaineth. O LORD, punish us not, if we forget, or act sinfully: O LORD, lay not on us a burden like that which thou hast laid on those who have been before us; neither make us, O LORD, to bear what we have not strength to bear, but be favorable unto us, and spare us, and be merciful unto us. Thou art our patron, help us therefore against the unbelieving nations.

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### CHAPTER III.

ENTITLED, THE FAMILY OF IMRAN; REVEALED AT MEDINA

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.M.

There is no GOD but GOD, the living, the self-subsisting:

he hath sent down unto thee the book of the Koran with truth, confirming that which was revealed before it; for he had formerly sent down the law, and the gospel



a direction unto men; and he had also sent down the distinction between good and evil. Verily those who believe not the signs of GOD shall suffer a grievous punishment; for GOD is mighty, able to revenge.

Surely nothing is hidden from GOD, of that which is on earth, or in heaven:

it is he who formeth you in the wombs, as he pleaseth; there is no GOD but he, the mighty, the wise.

It is he who hath sent down unto thee the book, wherein are some verses clear to be understood, they are the foundation of the book; and others are parabolical. But they whose hearts are perverse will follow that which is parabolical therein, out of love of schism, and a desire of the interpretation thereof; yet none knoweth the interpretation thereof, except God. But they who are well grounded in the knowledge say, We believe therein, the whole is from our LORD; and none will consider except the prudent.

O LORD, cause not our hearts to swerve from truth, after thou hast directed us: and give us from thee mercy, for thou art he who giveth.

O LORD, thou shalt surely gather mankind together, unto a day of resurrection: there is no doubt of it, for GOD will not be contrary to the promise.

10 As for the infidels, their wealth shall not profit them anything, nor their children, against GOD: they shall be the fuel of hell fire.

According to the wont of the people of Pharaoh, and of those who went before them, they charged our signs with a lie; but GOD caught them in their wickedness, and GOD is severe in punishing.

Say unto those who believe not, Ye shall be overcome, and thrown together into hell; and an unhappy couch shall it be.

Ye have already had a miracle shown you in two armies, which attacked each other: one army fought for GOD'S true religion, but the other were infidels; they saw the faithful twice as many as themselves in their eyesight; for GOD strengthened with his help whom he pleaseth. Surely herein was an example unto men of understanding.

The love and eager desire of wives, and children, and sums heaped up of gold and silver, and excellent horses, and cattle, and land, is prepared for men: this is the provision of the present life; but unto GOD shall be the most excellent return.

Say, Shall I declare unto you better things than this? For those who are devout are prepared with their LORD gardens through which rivers flow; therein shall they continue forever: and they shall enjoy wives free from impurity, and the favor of GOD; for GOD regardeth his servants

who say, O LORD, we do sincerely believe; forgive us therefore our sins, and deliver us from the pain of hell fire:

the patient, and the lovers of truth, and the devout, and the almsgivers, and those who ask pardon early in the morning.

GOD hath borne witness that there is no GOD but he; and the angels, and those who are endowed with wisdom, profess the same; who executeth righteousness; there is no GOD but he; the mighty, the wise.

Verily the true religion in the sight of GOD is Islām; and they who had received the scriptures dissented not therefrom, until after the knowledge of GOD's unity had come unto them, out of envy among themselves; but whosoever believeth not in the signs of GOD, verily GOD will be swift in bringing him to account.

20 If they dispute with thee, say, I have resigned myself unto GOD, and he who followeth me doth the same; and say unto them who have received the scriptures, and to the ignorant, Do ye profess the religion of Islam? now if they

embrace Islam, they are surely directed; but if they turn their backs, verily unto thee belongeth preaching only; for GOD regardeth his servants.

And unto those who believe not in the signs of GOD, and slay the prophets without a cause, and put those men to death who teach justice; denounce unto them a painful punishment.

These are they whose works perish in this world, and in that which is to come; and they shall have none to help them.

Hast thou not observed those unto whom part of the scripture was given? They were called unto the book of GOD, that it might judge between them; then some of them turned their backs, and retired afar off.

This they did because they said, the fire of hell shall by no means touch us, but for a certain number of days; and that which they had falsely devised hath deceived them in their religion.

How then will it be with them, when we shall gather them together at the day of judgment, of which there is no doubt; and every soul shall be paid that which it hath gained, neither shall they be treated unjustly?

Say, O GOD, who possessest the kingdom; thou givest the kingdom unto whom thou wilt, and thou takest away the kingdom from whom thou wilt: thou exaltest whom thou wilt, and thou humblest whom thou wilt: in thy hand is good, for thou art almighty.

Thou makest the night to succeed the day: thou bringest forth the living out of the dead, and thou bringest forth the dead out of the living; and providest food for whom thou wilt without measure.

Let not the faithful take the infidels for their protectors, rather than the faithful: he who doth this shall not be protected of GOD at all; unless ye fear any danger from them: but GOD warneth you to beware of himself; for unto GOD must ye return.

Say, Whether ye conceal that which is in your breasts, or whether ye declare it, GOD knoweth it; for he knoweth whatever is in heaven, and whatever is on earth: GOD is almighty.

30 On the last day every soul shall find the good which it hath wrought, present; and the evil which it hath wrought, it shall wish that between itself and that were a wide distance: but GOD warneth you to beware of himself; for GOD is gracious unto his servants.

Say, If ye love GOD, follow me: then GOD shall love you, and forgive you your sins; for GOD is gracious and merciful.

Say, Obey GOD, and his apostle; but if ye go back, verily GOD loveth not the unbelievers.

GOD hath surely chosen Adam, and Noah, and the family of Abraham, and the family of Imr<sup>^</sup>çn above the rest of the world;

a race descending the one from the other: GOD is he who heareth and knoweth.

Remember when the wife of Imr<sup>^</sup>çn said, LORD, verily I have vowed unto thee that which is in my womb, to be dedicated to thy service; accept it therefore of me; for thou art he who heareth and knoweth.

And when she was delivered of it, she said, LORD, verily I have brought forth a female (and GOD well knew what she had brought forth), and a male is not as a female. I have called her MARY; and I commend her to thy protection, and also her issue, against Satan driven away with stones.

Therefore the LORD accepted her with a gracious acceptance, and caused her to bear an excellent offspring. And Zacharias took care of the child; whenever Zacharias went into the chamber to her, he found provisions with her: and he said, O Mary, whence hadst thou this? she answered, This is from GOD, for GOD provideth for whom he pleaseth without measure.

There Zacharias called on his LORD, and said, LORD, give me from thee a good offspring, for thou art the hearer of prayer.

And the angels called to him, while he stood praying in the chamber, saying, Verily GOD promiseth thee a son named John, who shall bear witness to the Word which cometh from GOD; and honourable person, chaste, and one of the righteous prophets.

40 He answered, LORD, how shall I have a son, when old age hath overtaken me, and my wife is barren? The angel said, So GOD doth that which he pleaseth.

Zacharias answered, LORD, give me a sign. The angel said, Thy sign shall be, that thou shalt speak unto no man for three days, otherwise than by gesture: remember thy LORD often, and praise him evening and morning.

And when the angels said, O Mary, verily GOD hath chosen thee, and hath purified thee and hath chosen thee above all the women of the world:

O Mary, be devout towards thy LORD, and worship, and bow down with those who bow down.

This is a secret history: we reveal it unto thee, although thou wast not present with them when they threw in their rods to cast lots which of them should have the education of Mary; neither wast thou with them, when they strove among themselves.

When the angels said; O Mary, verily GOD sendeth thee good tidings, that thou shalt bear the Word proceeding from himself; his name shall be CHRIST JESUS the son of Mary, honourable in this world and in the world to come, and one of those who approach near to the presence of GOD;

and he shall speak unto men in the cradle, and when he is grown up; and he shall be one of the righteous:

she answered, LORD, how shall I have a son, since a man hath not touched me? the angel said, So GOD createth that which he pleaseth: when he decreeth a thing, he only saith unto it, Be, and it is:

GOD shall teach him the scripture, and wisdom, and the law, and the gospel; and shall appoint him his apostle to the children of Israel; and he shall say, Verily I come unto you with a sign from your LORD; for I will make before you, of clay, as it were the figure of a bird; then I will breathe thereon, and it shall become a bird, by the permission of GOD; and I will heal him that hath been blind from his birth; and the leper: and I will raise the dead by the permission of GOD: and I will prophesy unto you what ye eat, and what ye lay up for store in your houses. Verily herein will be a sign unto you, if ye believe.

50 And I come to confirm the law which was revealed before me and to allow unto you as lawful part of that which hath been forbidden you: and I come unto you with a sign from your LORD; therefore fear GOD, and obey me.

Verily GOD is my LORD, and your LORD; therefore serve him. This is the right way.

But when Jesus perceived their unbelief, he said, Who will be my helpers towards GOD? The apostles answered, We will be the helpers of GOD; we believe in GOD, and do thou bear witness that we are true believers.

O LORD, we believe in that which thou hast sent down, and we have followed thy apostle; write us down therefore with those who bear witness of him.

And the Jews devised a stratagem against him; but GOD devised a stratagem against them; and GOD is the best deviser of stratagems.

When GOD said, O Jesus, verily I will cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers; and I will place those who follow thee above the unbelievers, until the day of

resurrection: then unto me shall ye return, and I will judge between you of that concerning which ye disagree.

Moreover, as for the infidels, I will punish them with a grievous punishment in this world, and in that which is to come; and there shall be none to help them.

But they who believe, and do that which is right, he shall give them their reward: for GOD loveth not the wicked doers.

These signs and this prudent admonition do we rehearse unto thee.

Verily the likeness of Jesus in the sight of GOD is as the likeness of Adam; he created him out of the dust, and then said unto him, Be; and he was.

60 This is the truth from thy LORD; be not therefore one of those who doubt; and whoever shall dispute with thee, concerning him, after the knowledge which hath been given thee, say unto them, Come, let us call together our sons and your sons, and our wives and your wives, and ourselves and yourselves; then let us make imprecations, and lay the curse of GOD on those who lie.

Verily this is a true history: and there is no GOD, but GOD; and GOD is most mighty and wise.

If they turn back, GOD well knoweth the evil doers.

Say, O ye who have received the scripture, come to a just determination between us and you; that we worship not any except GOD, and associate no creature with him; and that the one of us take not the other for lords, beside GOD. But if they turn back, say, Bear witness that we are true believers.

O ye to whom the scriptures have been given, why do ye dispute concerning Abraham, since the Law and the Gospel were not sent down until after him? Do ye not therefore understand?

Behold ye are they who dispute concerning that which ye have some knowledge in; why therefore do you dispute concerning that which ye have no knowledge of? GOD knoweth, but ye know not.

Abraham was neither a Jew nor a Christian; but he was of the true religion, one resigned unto God, and was not of the number of the idolaters.

Verily the men who are the nearest of kin unto Abraham are they who follow him; and this prophet, and they who believed on him: GOD is the patron of the faithful.

Some of those who have received the scriptures desire to seduce you; but they seduce themselves only, and they perceive it not.

70 O ye who have received the scriptures, why do ye not believe in the signs of GOD, since ye are witnesses of them?

O ye who have received the scriptures, why do you clothe truth with vanity, and knowingly hide the truth?

And some of those to whom the scriptures were given say, Believe in that which hath been sent down unto those who believe, in the beginning of the day, and deny it in the end thereof; that they may go back from their faith;

and believe him only who followeth your religion. Say, Verily the true direction is the direction of GOD, that there may be given unto some other a revelation like unto what hath been given unto you. Will they dispute with you before your Lord? Say, Surely excellence is in the hand of GOD, he giveth it unto whom he pleaseth; GOD is bounteous and wise:

he will confer peculiar mercy on whom he pleaseth; for GOD is endued with great beneficence.

There is of those who have received the scriptures, unto whom if thou trust a talent he will restore it unto thee; and there is also of them, unto whom if thou trust a din<sup>ar</sup>, he will not restore it unto thee, unless thou

stand over him continually with great urgency. This they do because they say, We are not obliged to observe justice with the heathen: but they utter a lie against GOD, knowingly.

Yea, whoso keepeth his covenant, and feareth God, GOD surely loveth those who fear him.

But they who make merchandise of GOD'S covenant, and of their oaths, for a small price, shall have no portion in the next life, neither shall GOD speak to them or regard them on the day of resurrection, nor shall he cleanse them; but they shall suffer a grievous punishment.

And there are certainly some of them who read the scriptures perversely, that ye may think what they read to be really in the scriptures, yet it is not in the scripture; and they say, This is from GOD; but it is not from GOD: and they speak that which is false concerning GOD, against their own knowledge.

It is not fit for a man, that GOD should give him a book of revelations, and wisdom, and prophecy; and then he should say unto men, Be ye worshippers of me, besides GOD; but he ought to say, Be ye perfect in knowledge and in works, since ye know the scriptures, and exercise yourselves therein.

80 GOD hath not commanded you to take the angels and the prophets for your lords: Will he command you to become infidels, after ye have been true believers?

And remember when GOD accepted the covenant of the prophets, saying, This verily is the scripture and the wisdom which I have given you: hereafter shall an apostle come unto you, confirming the truth of that scripture which is with you; ye shall surely believe in him, and ye shall assist him. GOD said, Are ye firmly resolved, and do ye accept my covenant on this condition? They answered, We are firmly resolved: God said, Be ye therefore witnesses; and I also bear witness with you:

and whosoever turneth back after this, they are surely the transgressors.

Do they therefore seek any other religion but GOD'S? since to him is resigned whosoever is in heaven or on earth, voluntarily or of force: and to him shall they return.

Say, We believe in GOD, and that which hath been sent down unto us, and that which was sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered to Moses, and Jesus, and the prophets from their LORD; we make no distinction between any of them; and to him are we resigned.

Whoever followeth any other religion than Islam, it shall not be accepted of him: and in the next life he shall be of those who perish.

How shall GOD direct men who have become infidels after they had believed, and borne witness that the apostle was true, and manifest declarations of the divine will had come unto them? for GOD directeth not the ungodly people.

Their reward shall be, that on them shall fall the curse of GOD and of angels, and of all mankind:

they shall remain under the same forever; their torment shall not be mitigated, neither shall they be regarded;

except those who repent after this, and amend; for GOD is gracious and merciful.

90 Moreover they who become infidels after they have believed, and yet increase in infidelity, their repentance shall in no wise be accepted, and they are those who go astray.

Verily they who believe not, and die in their unbelief, the world full of gold shall in nowise be accepted from any of them, even though he should give it for his ransom; they shall suffer a grievous punishment, and they shall

have none to help them. Ye will never attain unto righteousness until ye give in alms of that which ye love: and whatever ye give, GOD knoweth it.

All food was permitted unto the children of Israel, except what Israel forbade unto himself, before the Pentateuch was sent down. Say unto the Jews, Bring hither the Pentateuch and read it, if ye speak truth.

Whoever therefore contriveth a lie against GOD after this, they will be evil doers.

Say, GOD is true: follow ye therefore the religion of Abraham the orthodox; for he was no idolater.

Verily the first house appointed unto men to worship in was that which was in Becca; blessed, and a direction to all creatures.

Therein are manifest signs: the place where Abraham stood; and whoever entereth therein, shall be safe. And it is a duty towards GOD, incumbent on those who are able to go thither, to visit this house; but whosoever disbelieveth, verily GOD needeth not the service of any creature.

Say, O ye who have received the scriptures, why do ye not believe in the signs of GOD?

Say, O ye who have received the scriptures, why do ye keep back from the way of GOD, him who believeth? Ye seek to make it crooked, and yet are witnesses that it is the right: but GOD will not be unmindful of what ye do.

100 O true believers, if ye obey some of those who have received the scripture, they will render you infidels, after ye have believed:

and how can ye be infidels, when the signs of GOD are read unto you, and his apostle is among you? But he who cleaveth firmly unto GOD, is already directed in the right way.

O believers, fear GOD with his true fear, and die not unless ye also be true believers.

And cleave all of you unto the covenant of GOD, and depart not from it, and remember the favor of GOD towards you: since ye were enemies, and he reconciled your hearts, and ye became companions and brethren by his favor: and ye were on the brink of a pit of fire, and he delivered you thence. Thus GOD declareth unto you his signs, that ye may be directed.

Let there be people among you who invite to the best religion; and command that which is just, and forbid that which is evil; and they shall be happy.

And be not as they who are divided, and disagree in matters of religion, after manifest proofs have been brought unto them: they shall suffer a great torment.

On the day of resurrection some faces shall become white, and other faces shall become black. And unto them whose faces shall become black, GOD will say, Have ye returned unto your unbelief, after ye had believed? therefore taste the punishment, for that ye have been unbelievers:

but they whose faces shall become white shall be in the mercy of GOD, therein shall they remain for ever.

These are the signs of GOD: we recite them unto thee with truth. GOD will not deal unjustly with his creatures.

And to GOD belongeth whatever is in heaven and on earth; and to GOD shall all things return.

110 Ye are the best nation that hath been raised up unto mankind: ye command that which is just, and ye forbid that which is unjust, and ye believe in GOD. And if they who have received the scriptures had believed, it had surely been the better for them: there are believers among them, but the greater part of them are transgressors.

They shall not hurt you, unless with a slight hurt; and if they fight against you, they shall turn their backs to you; and they shall not be helped.

They are smitten with vileness wheresoever they are found; unless they obtain security by entering into a treaty with GOD, and a treaty with men: and they draw on themselves indignation from GOD, and they are afflicted with poverty. This they suffer, because they disbelieved the signs of GOD, and slew the prophets unjustly; this, because they were rebellious, and transgressed.

Yet they are not all alike: there are of those who have received the scriptures, upright people; they meditate on the signs of GOD in the night season, and worship;

they believe in GOD, and the last day; and command that which is just, and forbid that which is unjust, and zealously strive to excel in good works; these are of the righteous.

And ye shall not be denied the reward of the good which ye do; for GOD knoweth the pious.

As for the unbelievers, their wealth shall not profit them at all, neither their children, against GOD: they shall be the companions of hell fire; they shall continue therein forever.

The likeness of that which they lay out in this present life, is as a wind wherein there is a scorching cold: it falleth on the standing corn of those men who have injured their own souls, and destroyeth it. And GOD dealeth not unjustly with them; but they injure their own souls.

O true believers, contract not an intimate friendship with any besides yourselves; they will not fail to corrupt you. They wish for that which may cause you to perish: their hatred hath already appeared from out of their mouths; but what their breasts conceal is yet more inveterate. We have already shown you signs of their ill will towards you, if ye understand.

Behold, ye love them, and they do not love you: ye believe in all the scriptures, and when they meet you, they say, We believe; but when they assemble privately together, they bite their fingers' ends out of wrath against you. Say unto them, Die in your wrath: verily GOD knoweth the innermost part of your breasts.

120 If good happen unto you, it grieveth them; and if evil befall you, they rejoice at it. But if ye be patient, and fear God, their subtlety shall not hurt you at all; for GOD comprehendeth whatever they do.

Call to mind when thou wentest forth early from thy family, that thou mightest prepare the faithful a camp for war; and GOD hear and knew it;

when two companies of you were anxiously thoughtful, so that ye became faint-hearted; but GOD was the supporter of them both; and in GOD let the faithful trust.

And GOD had already given you the victory at Bedr, when ye were inferior in number; therefore fear GOD, that ye may be thankful.

When thou saidst unto the faithful, Is it not enough for you, that your LORD should assist you with three thousand angels sent down from heaven?

Verily if ye persevere, and fear God, and your enemies come upon you suddenly, your LORD will assist you with five thousand angels, distinguished by their horses and attire.

And this GOD designed only as good tidings for you that your hearts might rest secure; for victory is from GOD alone, the mighty, the wise.

That he should cut off the uttermost part of the unbelievers, or cast them down, or that they should be overthrown and unsuccessful is nothing

to thee.

It is no business of thine; whether God be turned unto them, or whether he punish them; they are surely unjust doers.

To GOD belongeth whatsoever is in heaven and on earth: he spareth whom he pleaseth, and he punisheth whom he pleaseth; for GOD is merciful.

130 O true believers, devour nor usury, doubling it twofold; but fear GOD, that ye may prosper:

and fear the fire which is prepared for the unbelievers;  
and obey GOD, and his apostle that ye may obtain mercy.

And run with emulation to obtain remission from your LORD, and paradise, whose breath equalleth the heavens and the earth, which is prepared for the godly;

who give alms in prosperity and adversity; who bridle their anger, and forgive men; for GOD loveth the beneficent.

And who, after they have committed a crime, or dealt unjustly with their own souls, remember GOD, and ask pardon for their sins, (for who forgiveth sins except GOD?) and persevere not in what they have done knowingly;

their reward shall be pardon from their LORD, and gardens wherein rivers flow, they shall remain therein forever: and how excellent is the reward of those who labor!

There have already been before you examples of punishment of infidels, therefore go through the earth, and behold what hath been the end of those who accuse GOD's apostles of imposture.

This book is a declaration unto men, and a direction and an admonition to the pious.

And be not dismayed, neither be ye grieved; for ye shall be superior to the unbelievers if ye believe.

140 If a wound hath happened unto you in war, a like wound hath already happened unto the unbelieving people: and we cause these days of different success interchangeably to succeed each other among men; that GOD may know those who believe, and may have martyrs from among you: (GOD loveth not the workers of iniquity;)

and that GOD might prove those who believe, and destroy the infidels.

Did ye imagine that ye should enter paradise, when as yet GOD knew not those among you who fought strenuously in his cause; nor knew those who persevered with patience?

Moreover ye did sometimes wish for death before that ye met it; but ye have now seen it, and ye looked on, but retreated from it.

Mohammed is no more than an apostle; the other apostles have already deceased before him: if he die, therefore, or be slain, will ye turn back on your heels? but he who turneth back on his heels will not hurt God at all; and GOD will surely reward the thankful.

No soul can die unless by the permission of GOD, according to what is written in the book containing the determination of things. And whoso chooseth the reward of this world, we will give him thereof: but whoso chooseth the reward of the world to come, we will give him thereof: and we will surely reward the thankful.

How many prophets have encountered those who had many myriads of troops: and yet they desponded not in their mind for what had befallen them in fighting for the religion of GOD; and were not weakened, neither behaved themselves in an abject manner? GOD loveth those who persevere patiently.

And their speech was no other than what they said, Our LORD forgive us our offences, and our transgressions in our business; and confirm our feet,



and help us against the unbelieving people.

And GOD gave them the reward of this world, and a glorious reward in the life to come; for GOD loveth the well-doers.

O ye who believe, if you obey the infidels, they will cause you to turn back on your heels, and ye will be turned back and perish:

150 but GOD is your LORD; and he is the best helper.

We will surely cast a dread into the hearts of the unbelievers, because they have associated with GOD that concerning which he sent them down no power: their dwelling shall be the fire of hell; and the receptacle of the wicked shall be miserable.

GOD had already made good unto you his promise, when ye destroyed them by his permission, until ye became faint-hearted, and disputed concerning the command of the apostle, and were rebellious; after God had shown you what ye desired. Some of you chose this present world, and others of you chose the world to come. Then he turned you to flight from before them, that he might make trial of you: (but he hath now pardoned you: for GOD is endued with beneficence towards the faithful;)

when ye went up as ye fled, and looked not back on any: while the apostle called you, in the uttermost part of you. Therefore God rewarded you with affliction on affliction, that ye be not grieved hereafter for the spoils which ye fail of, nor for that which befalleth you, for GOD is well acquainted with whatever ye do.

Then he sent down upon you after affliction security; a soft sleep which fell on some part of you; but other part were troubled by their own souls; falsely thinking of GOD, a foolish imagination saying, Will anything of the matter happen unto us? Say, Verily, the matter belongeth wholly unto GOD. They concealed in their minds what they declared not unto thee; saying, If anything of the matter had happened unto us, we had not been slain here. Answer, If ye had been in your houses, verily they would have gone forth to fight, whose slaughter was decreed, to the places where they died, and this came to pass that GOD might try what was in your breasts, and might discern what was in your hearts; for GOD knoweth the innermost parts of the breasts of men.

Verily they among you who turned their backs on the day whereon the two armies met each other at Ohod, Satan caused them to slip for some crime which they had committed: but now hath GOD forgiven them; for GOD is gracious and merciful.

O true believers, be not as they who believed not, and said of their brethren when they had journeyed in the land or had been at war, If they had been with us, those had not died, nor had these been slain: whereas what befell them was so ordained that GOD might take it matter of sighing in their hearts. GOD giveth life, and causeth to die: and GOD seeth that which ye do.

Moreover if ye be slain, or die in defence of the religion of GOD, verily pardon from GOD, and mercy, is better than what they heap together of worldly riches.

And if ye die, or be slain, verily unto GOD shall ye be gathered.

And as to the mercy granted unto the disobedient from GOD, thou O Mohammed, hast been mild towards them; but if thou hadst been severe, and hard-hearted, they had surely separated themselves from about thee. Therefore forgive them, and ask pardon for them: and consult them in the affair of war; and after thou hast deliberated, trust in GOD; for GOD loveth those who trust in him.

160 If GOD help you, none shall conquer you; but if he desert you, who is it

that will help you after him? Therefore in GOD let the faithful trust.

It is not the part of a prophet to defraud, for he who defraudeth shall bring with him what he hath defrauded any one of, on the day of the resurrection. Then shall every soul be paid what he hath gained; and they shall not be treated unjustly.

Shall he therefore who followeth that which is well-pleasing unto GOD be as he who bringeth on himself wrath from GOD, and whose receptacle is hell? an evil journey shall it be thither.

There shall be degrees of rewards and punishments with GOD, for GOD seeth what they do.

Now hath GOD been gracious unto the believers when he raised up among them an apostle of their own nation, who should recite his signs unto them, and purify them, and teach them the book of the Koran and wisdom: whereas they were before in manifest error.

After a misfortune had befallen you at Ohod, (ye had already obtained two equal advantages) do ye say, Whence cometh this? Answer, This is from yourselves: for GOD is almighty.

And what happened unto you, on the day whereon the two armies met, was certainly by the permission of GOD;

and that he might know the ungodly. It was said unto them, Come, fight for the religion of GOD, or drive back the enemy: they answered, if we had known ye went out to fight, we had certainly followed you. They were on that day nearer unto unbelief, than they were to faith; they spake with their mouths, what was not in their hearts: but GOD perfectly knew what they concealed;

who said of their brethren, while themselves stayed at home, if they had obeyed us, they had not been slain. Say, Then keep back death from yourselves, if ye say truth.

Thou shalt in nowise reckon those who have been slain at Ohod, in the cause of GOD, dead; nay, they are sustained alive with their LORD,  
170 rejoicing for what GOD of his favor hath granted them; and being glad for those who, coming after them, have not as yet overtaken them; because there shall no fear come on them, neither shall they be grieved.

They are filled with joy for the favor which they have received from GOD and his bounty; and for that GOD suffereth not the reward of the faithful to perish.

They who hearkened unto GOD and his apostle, after a wound had befallen them at Ohod, such of them as do good works, and fear God, shall have a great reward;

unto whom certain men said, Verily the men of Mecca have already gathered forces against you, be ye therefore afraid of them: but this increased their faith, and they said, GOD is our support, and the most excellent patron.

Wherefore they returned with favor from GOD, and advantage: no evil befell them: and they followed what was well pleasing unto GOD: for GOD is endowed with great liberality.

Verily that devil would cause you to fear his friends: but be ye not afraid of them: but fear me, if ye be true believers.

They shall not grieve thee, who emulously hasten unto infidelity; for they shall never hurt GOD at all. GOD will not give them a part in the next life, and they shall suffer a great punishment.

Surely those who purchase infidelity with faith shall by no means hurt GOD at all, but they shall suffer a grievous punishment.

And let not the unbelievers think, because we grant them lives long and prosperous, that it is better for their souls: we grant them long and

prosperous lives only that their iniquity may be increased; and they shall suffer an ignominious punishment.

GOD is not disposed to leave the faithful in the condition which ye are now in, until he sever the wicked from the good; nor is GOD disposed to make you acquainted with what is a hidden secret, but GOD chooseth such of his apostles as he pleaseth, to reveal his mind unto: believe therefore in GOD, and his apostles; and if ye believe, and fear God, ye shall receive a great reward.

180 And let not those who are covetous of what GOD of his bounty hath granted them imagine that their avarice is better for them: nay, rather it is worse for them. That which they have covetously reserved shall be bound as a collar about their neck, on the day of the resurrection: unto GOD belongeth the inheritance of heaven and earth; and GOD is well acquainted with what ye do.

GOD hath already heard the saying of those who said, Verily GOD is poor, and we are rich: we will surely write down what they have said, and the slaughter which they have made of the prophets without a cause; and we will say unto them, Taste ye the pain of burning.

This shall they suffer for the evil which their hands have sent before them, and because GOD is not unjust towards mankind;

who also say, Surely GOD hath commanded us, that we should not give credit to any apostle, until one should come unto us with a sacrifice, which should be consumed by fire. Say, Apostles have already come unto you before me, with plain proofs, and with the miracle which ye mention: why therefore have ye slain them, if ye speak truth?

If they accuse thee of imposture, the apostles before thee have also been accounted impostors, who brought evident demonstrations, and the scriptures, and the book which enlighteneth the understanding.

Every soul shall taste of death, and ye shall have your reward on the day of resurrection; and he who shall be far removed from hell fire, and shall be admitted into paradise, shall be happy: but the present life is only a deceitful provision.

Ye shall surely be proved in your possessions, and in your persons; and ye shall bear from those unto whom the scripture was delivered before you, and from the idolaters, much hurt: but if ye be patient and fear God, this is a matter that is absolutely determined.

And when GOD accepted the covenant of those to whom the book of the law was given, saying, Ye shall surely publish it unto mankind, ye shall not hide it: yet they threw it behind their backs, and sold it for a small price: but woful is the price for which they have sold it.

Think not that they who rejoice at what they have done, and expect to be praised for what they have not done; think not, O prophet, that they shall escape from punishment, for they shall suffer a painful punishment;

and unto GOD belongeth the kingdom of heaven and earth: GOD is almighty.

190 Now in the creation of heaven and earth, and the vicissitude of night and day, are signs unto those who are endued with understanding;

who remember GOD standing, and sitting, and lying on their sides; and meditate on the creation of heaven and earth, saying, O LORD, thou hast not created this in vain; far be it from thee: therefore deliver us from the torment of hell fire:

O LORD, surely whom thou shalt throw into the fire, thou wilt also cover with shame: nor shall the ungodly have any to help them.

O LORD, we have heard a preacher inviting us to the faith and saying, Believe in your LORD: and we believed. O LORD, forgive us therefore our sins, and expiate our evil deeds from us, and make us to die with the righteous.

O LORD, give us also the reward which thou hast promised by thy apostles; and cover us not with shame on the day of resurrection; for thou art not contrary to the promise.

Their LORD therefore answered them, saying, I will not suffer the work of him among you who worketh to be lost, whether he be male, or female: the one of you is from the other. They therefore who have left their country, and have been turned out of their houses, and have suffered for my sake, and have been slain in battle; verily I will expiate their evil deeds from them, and I will surely bring them into gardens watered by rivers; a reward from GOD; and with GOD is the most excellent reward.

Let not the prosperous dealing of the unbelievers in the land deceive thee;

it is but a slender provision; and then their receptacle shall be hell; an unhappy couch shall it be.

But they who fear the LORD shall have gardens through which rivers flow, they shall continue therein forever: this is the gift of GOD for what is with GOD shall be better for the righteous than short-lived worldly prosperity.

There are some of those who have received the scriptures, who believe in GOD, and that which hath been sent down unto you, and that which hath been sent down to them, submitting themselves unto GOD; they tell not the signs of GOD for a small price: these shall have their reward with their LORD; for GOD is swift in taking an account.

200 O true believers, be patient and strive to excel in patience, and be constant-minded, and fear GOD, that ye may be happy.

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#### CHAPTER IV.

ENTITLED, WOMEN; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD

O MEN, fear your LORD, who hath created you out of one man, and out of him created his wife, and from them two hath multiplied many men, and women: and fear GOD by whom ye beseech one another; and respect women who have borne you, for GOD is watching over you.

And give the orphans when they come to age their substance; and render them not in exchange bad for good: and devour not their substance, by adding it to your own substance; for this is a great sin.

And if ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more. But if ye fear that ye cannot act equitably towards so many, marry one only, or the slaves which ye shall have acquired. This will be easier, that ye swerve not from righteousness.

And give women their dowry freely; but if they voluntarily remit unto you any part of it, enjoy it with satisfaction and advantage.

And give not unto those who are weak of understanding the substance which GOD hath appointed you to preserve for them; but maintain them thereout, and clothe them, and speak kindly unto them.

And examine the orphans until they attain the age of marriage: but if ye perceive they are able to manage their affairs well, deliver their substance unto them; and waste it not extravagantly, or hastily, because they grow up. Let him who is rich abstain entirely from the orphans' estates; and let him who is poor take thereof according to what shall be reasonable. And when ye deliver their substance unto them, call witnesses thereof in their presence: GOD taketh sufficient account of your actions.

Men ought to have a part of what their parents and kindred leave behind them when they die: and women also ought to have a part of what their parents and kindred leave, whether it be little, or whether it be much; a determinate part is due to them.

And when they who are of kin are present at the dividing of what is left, and also the orphans, and the poor; distribute unto them some part thereof; and if the estate be too small, at least speak comfortably unto them.

And let those fear to abuse orphans, who if they leave behind them a weak offspring, are solicitous for them; let them therefore fear GOD, and speak that which is convenient.

10 Surely they who devour the possessions of orphans unjustly shall swallow down nothing but fire into their bellies, and shall broil in raging flames.

GOD hath thus commanded you concerning your children. A male shall have as much as the share of two females: but if they be females only, and above two in number, they shall have two third parts of what the deceased shall leave; and if there be but one, she shall have the half. And the parents of the deceased shall have each of them a sixth part of what he shall leave, if he have a child; but if he have no child, and his parents be his heirs, then his mother shall have the third part. And if he have brethren, his mother shall have a sixth part, after the legacies which he shall bequeath, and his debts be paid. Ye know not whether your parents or your children be of greater use unto you. This is an ordinance from GOD, and GOD is knowing and wise.

Moreover ye may claim half of what your wives shall leave, if they have no issue; but if they have issue, then ye shall have the fourth part of what they shall leave, after the legacies which they shall bequeath, and the debts be paid. They also shall have the fourth part of what ye shall leave, in case ye have no issue; but if ye have issue, then they shall have the eighth part of what ye shall leave, after the legacies which ye shall bequeath, and your debts be paid. And if a man or woman's substance be inherited by a distant relation, and he or she have a brother or sister; each of them two shall have a sixth part of the estate. But if there be more than this number, they shall be equal sharers in a third part, after payment of the legacies which shall be bequeathed, and the debts, without prejudice to the heirs. This is an ordinance from GOD: and GOD is knowing and gracious.

These are the statutes of GOD. And whoso obeyeth GOD and his apostle, God shall lead him into gardens wherein rivers flow, they shall continue therein forever; and this shall be great happiness.

But whoso disobeyeth GOD, and his apostle, and transgresseth his statutes, God shall cast him into hell fire; he shall remain therein forever, and he shall suffer a shameful punishment.

If any of your women be guilty of whoredom, produce four witnesses from among you against them, and if they bear witness against them, imprison them in separate apartments until death release them, or GOD affordeth them a way to escape.

And if two of you commit the like wickedness, punish them both: but if

they repent and amend, let them both alone; for GOD is easy to be reconciled and merciful.

Verily repentance will be accepted with GOD, from those who do evil ignorantly, and then repent speedily; unto them will GOD be turned: for GOD is knowing and wise.

But no repentance shall be accepted from those who do evil until the time when death presenteth itself unto one of them, and he saith, Verily I repent now; nor unto those who die unbelievers; for them have we prepared a grievous punishment.

O true believers, it is not lawful for you to be heirs of women against their will, nor to hinder them from marrying others, that ye may take away part of what ye have given them in dowry; unless they have been guilty of a manifest crime: but converse kindly with them. And if ye hate them, it may happen that ye may hate a thing wherein GOD hath placed much good.

20 If ye be desirous to exchange a wife for another wife, and ye have already given one of them a talent, take not away anything therefrom: will ye take it by slandering her, and doing her manifest injustice?

And how can ye take it, since the one of you hath gone in unto the other, and they have received from you a firm covenant?

Marry not women whom your fathers have had to wife; (except what is already past:) for this is uncleanness, and an abomination, and an evil way.

Ye are forbidden to marry your mothers, and your daughters, and your sisters, and your aunts both on the father's and on the mother's side, and your brothers' daughters, and your sisters' daughters, and your mothers who have given you suck, and your foster-sisters, and your wives' mothers, and your daughters-in-law which are under your tuition, born of your wives unto whom ye have gone in, (but if ye have not gone in unto them, it shall be no sin in you to marry them, ) and the wives of your sons who proceed out of your loins; and ye are also forbidden to take to wife two sisters, except what is already past: for GOD is gracious and merciful.

Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves. This is ordained you from GOD. Whatever is beside this is allowed you; that ye may with your substance provide wives for yourselves, acting that which is right, and avoiding whoredom. And for the advantage which ye receive from them, give them their reward, according to what is ordained: but it shall be no crime in you to make any other agreement among yourselves, after the ordinance shall be complied with; for GOD is knowing and wise.

Whoso among you hath not means sufficient that he may marry free women, who are believers, let him marry with such of your maid-servants whom your right hands possess, as are true believers; for GOD well knoweth your faith. Ye are the one from the other: therefore marry them with the consent of their masters; and give them their dower according to justice; such as are modest, not guilty of whoredom, nor entertaining lovers. And when they are married, if they be guilty of adultery, they shall suffer half the punishment which is appointed for the free women. This is allowed unto him among you, who feareth to sin by marrying free women; but if ye abstain from marrying slaves, it will be better for you; GOD is gracious and merciful.

GOD is willing to declare these things unto you, and to direct you according to the ordinances of those who have gone before you, and to be merciful unto you. GOD is knowing and wise.

GOD desireth to be gracious unto you; but they who follow their lusts, desire that ye should turn aside from the truth with great deviation.

GOD is minded to make his religion light unto you: for man was created weak.

O true believers, consume not your wealth among yourselves in vanity; unless there be merchandising among you by mutual consent: neither slay yourselves; for GOD is merciful towards you:

30 and whoever doth this maliciously and wickedly, he will surely cast him to be broiled in hell fire; and this is easy with GOD.

If ye turn aside from the grievous sins, of those which ye are forbidden to commit, we will cleanse you from your smaller faults; and will introduce you into paradise with an honourable entry.

Covet not that which GOD hath bestowed on some of you preferably to others. Unto the men shall be given a portion of what they shall have gained, and unto the women shall be given a portion of what they shall have gained: therefore ask GOD of his bounty; for GOD is omniscient.

We have appointed unto every one kindred, to inherit part of what their parents and relations shall leave at their deaths. And unto those with whom your right hands have made an alliance, give their part of the inheritance; for GOD is witness of all things.

Men shall have the preeminence above women, because of those advantages wherein GOD hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives. The honest women are obedient. careful in the absence of their husbands, for that GOD preserveth them, by committing them to the care and protection of the men. But those, whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments, and chastise them. But if they shall be obedient unto you, seek not an occasion of quarrel against them: for GOD is high and great.

And if ye fear a breach between the husband and wife, send a judge out of his family, and a judge out of her family: if they shall desire a reconciliation, GOD will cause them to agree; for GOD is knowing and wise.

Serve GOD, and associate no creature with him; and show kindness unto parents, and relations, and orphans, and the poor, and your neighbor who is of kin to you, and also your neighbor who is a stranger, and to your familiar companion, and the traveller, and the captives whom your right hands shall possess; for GOD loveth not the proud or vain-glorious,

who are covetous, and recommend covetousness unto men, and conceal that which GOD of his bounty hath given them (we have prepared a shameful punishment for the unbelievers;)

and who bestow their wealth in charity to be observed of men, and believe not in GOD, nor in the last day; and whoever hath Satan for a companion, an evil companion hath he!

And what harm would befall them if they should believe in GOD, and the last day, and give alms out of that which GOD hath bestowed on them? since GOD knoweth them who do this.

40 Verily GOD will not wrong any one even the weight of an ant: and if it be a good action, he will double it, and will recompense it in his sight with a great reward.

How will it be with the unbelievers when we shall bring a witness out of each nation against itself, and shall bring thee, O Mohammed, a witness against these people?

In that day they who have not believed, and have rebelled against the apostle of God, shall wish the earth was levelled with them; and they shall not be able to hide any matter from GOD.

O true believers, come not to prayers when ye are drunk, until ye

understand what ye say; nor when ye are polluted by emission of seed, unless ye be travelling on the road, until ye wash yourselves. But if ye be sick or on a journey, or any of you come from easing nature, or have touched women, and find no water; take fine clean sand and rub your faces and your hands therewith; for GOD is merciful and inclined to forgive.

Hast thou not observed those unto whom part of the scripture was delivered? they sell error, and desire that ye may wander from the right way; but GOD well knoweth your enemies. GOD is a sufficient patron; and GOD is a sufficient helper.

Of the Jews there are some who pervert words from their places; and say, We have heard, and have disobeyed; and do thou hear without understanding our meaning, and look upon us: perplexing with their tongues, and reviling the true religion. But if they had said, We have heard, and do obey; and do thou hear, and regard us: certainly it were better for them, and more right. But GOD hath cursed them by reason of their infidelity; therefore a few of them only shall believe.

O ye to whom the scriptures have been given, believe in the revelation which we have sent down, confirming that which is with you; before we deface your countenances, and render them as the back parts thereof; or curse them, as we cursed those who transgressed on the sabbath day; and the command of GOD was fulfilled.

Surely GOD will not pardon the giving him an equal; but will pardon any other sin except that, to whom he pleaseth and whoso giveth a companion unto GOD, hath devised a great wickedness.

Hast thou not observed those who justify themselves? But GOD justifieth whomsoever he pleaseth, nor shall they be wronged a hair.

50 Behold, how they imagine a lie against GOD; and therein is iniquity sufficiently manifest.

Hast thou not considered those to whom part of the scripture hath been given? They believe in false gods and idols, and say of those who believe not, These are more rightly directed in the way of truth, than they who believe on Mohammed.

Those are the men whom God hath cursed and unto him whom GOD shall curse, thou shalt surely find no helper.

Shall they have a part of the kingdom, since even then they would not bestow the smallest matter on men?

Do they envy other men that which GOD of his bounty hath given them? We formerly gave unto the family of Abraham a book of revelations and wisdom; and we gave them a great kingdom.

There is of them who believeth on him; and there is of them who turneth aside from him: but the raging fire of hell is a sufficient punishment.

Verily those who disbelieve our signs, we will surely cast to be broiled in hell fire; so often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the sharper torment; for GOD is mighty and wise.

But those who believe and do that which is right, we will bring into gardens watered by rivers, therein shall they remain forever, and there shall they enjoy wives free from all impurity; and we will lead them into perpetual shades.

Moreover GOD commandeth you to restore what ye are trusted with, to the owners; and when ye judge between men, that ye judge according to equity: and surely an excellent virtue it is to which GOD exhorteth you; for GOD both heareth and seeth.



O true believers, obey GOD, and obey the apostle; and those who are in authority among you: and if ye differ, in anything, refer it unto GOD and the apostle, if ye believe in GOD, and the last day: this is better, and a fairer method of determination.

60 Hast thou not observed those who pretend they believe in what hath been revealed unto thee, and what hath been revealed before thee? They desire to go to judgment before Taghut, although they have been commanded not to believe in him; and Satan desireth to seduce them into a wide error.

And when it is said unto them, Come unto the book which GOD hath sent down, and to the apostle; thou seest the ungodly turn aside from thee, with great aversion.

But how will they behave when a misfortune shall befall them, for that which their hands have sent before them? Then will they come unto thee, and swear by GOD, saying, If we intended any other than to do good, and to reconcile the parties.

GOD knoweth what is in the hearts of these men; therefore let them alone, and admonish them, and speak unto them a word which may affect their souls.

We have not sent any apostle, but that he might be obeyed by the permission of GOD: but if they, after they have injured their own souls, come unto thee, and ask pardon of GOD, and the apostle ask pardon for them, they shall surely find GOD easy to be reconciled and merciful.

And by thy LORD they will not perfectly believe, until they make thee judge of their controversies; and shall not afterwards find in their own minds any hardship in what thou shalt determine, but shall acquiesce therein with entire submission.

And if we had commanded them, saying, Slay yourselves, or depart from your houses; they would not have done it except a few of them. And if they had done what they were admonished, it would certainly have been better for them, and more efficacious for confirming their faith;

and we should then have surely given them in our sight an exceeding great reward,

and we should have directed them in the right way.

Whoever obeyeth GOD and the apostle, they shall be with those unto whom GOD hath been gracious, of the prophets, and the sincere, and the martyrs, and the righteous; and these are the most excellent company.

70 This is bounty from GOD; and GOD is sufficiently knowing.

O true believers, take your necessary precaution against your enemies, and either go forth to war in separate parties, or go forth all together in a body.

There is of you who tarrieth behind; and if a misfortune befall you, he saith, Verily GOD hath been gracious unto me, that I was not present with them:

but if success attend you from GOD, he will say (as if there was no friendship between you and him), Would to GOD I had been with them, for I should have acquired great merit.

Let them therefore fight for the religion of GOD, who part with the present life in exchange for that which is to come; for whosoever fighteth for the religion of GOD, whether he be slain, or be victorious, we will surely give him a great reward.

And what ails you, that ye fight not for GOD'S true religion, and in defence of the weak among men, women, and children, who say, O LORD, bring us forth from this city, whose inhabitants are wicked; grant us from before thee a protector, and grant us from before thee a defender.

They who believe fight for the religion of GOD; but they who believe not fight for the religion of Taghut. Fight therefore against the friends of Satan, for the stratagem of Satan is weak.

Hast thou not observed those unto whom it was said, Withhold your hands from war, and be constant at prayers, and pay the legal alms? But when war is commanded them, behold a part of them fear men as they should fear GOD, or with a great fear, and say, O LORD, wherefore hast thou commanded us to go to war, and hast not suffered us to wait our approaching end? Say unto them, The provision of this life is but small; but the future shall be better for him who feareth God; and ye shall not be in the least injured at the day of judgment.

Wheresoever ye be, death will overtake you, although ye be in lofty towers. If good befall them, they say, This is from GOD; but if evil befall them, they say, This is from thee, O Mohammed: say, All is from GOD; and what aileth these people, that they are so far from understanding what is said unto them?

Whatever good befalleth thee, O man, it is from GOD; and whatever evil befalleth thee, it is from thyself. We have sent thee an apostle unto men, and GOD is a sufficient witness thereof.

80 Whoever obeyeth the apostle, obeyeth GOD; and whoever turneth back, we have not sent thee to be a keeper over them.

They say, Obedience: yet when they go forth from thee, part of them meditate by night a matter different from what thou speakest; but GOD shall write down what they meditate by night: therefore let them alone, and trust in GOD, for GOD is a sufficient protector.

Do they not attentively consider the Koran? if it had been from any besides GOD, they would certainly have found therein many contradictions.

When any news cometh unto them, either of security or fear, they immediately divulge it; but if they told it to the apostle and to those who are in authority among them, such of them would understand the truth of the matter, as inform themselves thereof from the apostle and his chiefs. And if the favor of GOD and his mercy had not been upon you, ye had followed the devil, except a few of you.

Fight therefore for the religion of GOD, and oblige not any to what is difficult, except thyself; however excite the faithful to war, perhaps GOD will restrain the courage of the unbelievers; for GOD is stronger than they, and more able to punish.

He who intercedeth between men with a good intercession shall have a portion thereof; and he who intercedeth with an evil intercession shall have a portion thereof; for GOD overlooketh all things.

When ye are saluted with a salutation, salute the person with a better salutation, or at least return the same; for GOD taketh an account of all things.

GOD! there is no GOD but he; he will surely gather you together on the day of resurrection; there is no doubt of it: and who is more true than GOD in what he saith?

Why are ye divided concerning the ungodly into two parties; since GOD hath overturned them for what they have committed? Will ye direct him whom GOD hath led astray; since for him whom GOD shall lead astray, thou shalt find no true path?

They desire that ye should become infidels, as they are infidels, and that ye should be equally wicked with themselves. Therefore take not friends from among them, until they fly their country for the religion of GOD; and if

they turn back from the faith, take them, and kill them wherever ye find them; and take no friend from among them, nor any helper,

90 except those who go unto a people who are in alliance with you, or those who come unto you, their hearts forbidding them either to fight against you, or to fight against their own people. And if GOD pleased he would have permitted them to have prevailed against you, and they would have fought against you. But if they depart from you, and fight not against you, and offer you peace, GOD doth not allow you to take or kill them.

Ye shall find others who are desirous to enter into confidence with you, and at the same time to preserve a confidence with their own people: so often as they return to sedition, they shall be subverted therein; and if they depart not from you, and offer you peace, and restrain their hands from warring against you, take them and kill them wheresoever ye find them; over these have we granted you a manifest power.

It is not lawful for a believer to kill a believer, unless it happen by mistake; and whoso killeth a believer by mistake, the penalty shall be the freeing of a believer from slavery, and a fine to be paid to the family of the deceased, unless they remit it as alms: and if the slain person be of a people at enmity with you, and be a true believer, the penalty shall be the freeing of a believer; but if he be of a people in confederacy with you, a fine to be paid to his family, and the freeing of a believer. And he who findeth not wherewith to do this shall fast two months consecutively as a penance enjoined from GOD; and GOD is knowing and wise.

But whoso killeth a believer designedly, his reward shall be hell; he shall remain therein for ever; and GOD shall be angry with him, and shall curse him, and shall prepare for him a great punishment.

O true believers, when ye are on a march in defence of the true religion, justly discern such as ye shall happen to meet, and say not unto him who saluteth you, thou art not a true believer; seeking the accidental goods of the present life; for with GOD is much spoil. Such have ye formerly been; but GOD hath been gracious unto you; therefore make a just discernment, for GOD is well acquainted with that which ye do.

Those believers who sit still at home, not having any hurt, and those who employ their fortunes and their persons for the religion of GOD, shall not be held equal. GOD hath preferred those who employ their fortunes and their persons in that cause to a degree of honour above those who sit at home; GOD hath indeed promised every one paradise, but GOD hath preferred those who fight for the faith before those who sit still, by adding unto them a great reward,

by degrees of honour conferred on them from him, and by granting them forgiveness and mercy; for GOD is indulgent and merciful.

Moreover unto those whom the angels put to death, having injured their own souls, the angels said, Of what religion were ye? they answered, We were weak in the earth. The angels replied, Was not GOD'S earth wide enough, that ye might fly therein to a place of refuge? Therefore their habitation shall be hell; and an evil journey shall it be thither:

except the weak among men, and women, and children, who were not able to find means, and were not directed in the way;

these peradventure GOD will pardon, for GOD is ready to forgive, and gracious.

100 Whosoever flieth from his country for the sake of GOD'S true religion, shall find in the earth many forced to do the same, and plenty of provisions. And whoever departeth from his house, and flieth unto GOD and his apostle, if

death overtake him in the way, GOD will be obliged to reward him, for GOD is gracious and merciful.

When ye march to war in the earth, it shall be no crime in you if ye shorten your prayers, in case ye fear the infidels may attack you; for the infidels are your open enemy.

But when thou, O prophet, shalt be among them, and shalt pray with them, let a party of them arise to prayer with thee, and let them take their arms; and when they shall have worshipped, let them stand behind you, and let another party come that hath not prayed, and let them pray with thee, and let them be cautious and take their arms. The unbelievers would that ye should neglect your arms and your baggage while ye pray, that they might turn upon you at once. It shall be no crime in you, if ye be incommoded by rain, or be sick, that ye lay down your arms; but take your necessary precaution: GOD hath prepared for the unbelievers an ignominious punishment.

And when ye shall have ended your prayer, remember GOD, standing, and sitting, and lying on your sides. But when ye are secure from danger, complete your prayers: for prayer is commanded the faithful, and appointed to be said at the stated times.

Be not negligent in seeking out the unbelieving people, though ye suffer some inconvenience; for they also shall suffer as ye suffer, and ye hope for a reward from GOD which they cannot hope for; and GOD is knowing and wise.

We have sent down unto thee the book of the Koran with truth, that thou mayest judge between men through that wisdom which GOD showeth thee therein; and be not an advocate for the fraudulent; but ask pardon of GOD for thy wrong intention, since GOD is indulgent and merciful.

Dispute not for those who deceive one another, for GOD loveth not him who is a deceiver or unjust.

Such conceal themselves from men, but they conceal not themselves from GOD; for he is with them when they imagine by night a saying which pleaseth him not, and GOD comprehendeth what they do.

Behold, ye are they who have disputed for them in this present life; but who shall dispute with GOD for them on the day of resurrection, or who will become their patron?

110 yet he who doth evil, or injureth his own soul, and afterwards asketh pardon of God, shall find God gracious and merciful.

Whoso committeth wickedness, committeth it against his own soul: GOD is knowing and wise.

And whoso committeth a sin or iniquity, and afterwards layeth it on the innocent, he shall surely bear the guilt of calumny and manifest injustice.

If the indulgence and mercy of GOD had not been upon thee, surely a part of them had studied to seduce thee; but they shall seduce themselves only, and shall not hurt thee at all. GOD hath sent down unto thee the book of the Koran and wisdom, and hath taught thee that which thou knewest not; for the favor of GOD hath been great towards thee.

There is no good in the multitude of their private discourses, unless in the discourse of him who recommendeth alms, or that which is right, or agreement amongst men: whoever doth this out of a desire to please GOD, we will surely give him a great reward.

But whoso separateth himself from the apostle, after true direction hath been manifested unto him, and followeth any other way than than of the true believers, we will cause him to obtain that to which he is inclined, and will cast him to be burned in hell; and an unhappy journey shall it be thither.

Verily GOD will not pardon the giving him a companion, but he will pardon

any crime besides that, unto whom he pleaseth: and he who giveth a companion unto GOD is surely led aside into a wide mistake;

the infidels invoke beside him only female deities; and only invoke rebellious Satan.

GOD cursed him; and he said, Verily I will take of thy servants a part cut off from the rest, and I will seduce them, and will insinuate vain desires into them, and I will command them and they shall cut off the ears of cattle; and I will command them and they shall change GOD'S creature. But whoever taketh Satan for his patron, besides GOD, shall surely perish with a manifest destruction.

120 He maketh them promises, and insinuateth into them vain desires; yet Satan maketh them only deceitful promises.

The receptacle of these shall be hell, they shall find no refuge from it.

But they who believe, and do good works, we will surely lead them into gardens, through which rivers flow, they shall continue therein forever, according to the true promise of GOD; and who is more true than GOD in what he saith?

It shall not be according to your desires, nor according to the desires of those who have received the scriptures. Whoso doth evil shall be rewarded for it; and shall not find any patron or helper, beside GOD;

but whoso doth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise, and shall not in the least be unjustly dealt with.

Who is better in point of religion than he who resigneth himself unto GOD, and is a worker of righteousness, and followeth the law of Abraham the orthodox? since GOD took Abraham for his friend:

and to God belongeth whatsoever is in heaven and on earth; GOD comprehendeth all things.

They will consult thee concerning women; Answer, GOD instructeth you concerning them, and that which is read unto you in the book of the Koran concerning female orphans, to whom ye give not that which is ordained them, neither will ye marry them, and concerning weak infants, and that ye observe justice towards orphans: whatever good ye do, GOD knoweth it.

If a woman fear ill usage, or aversion from her husband, it shall be no crime in them if they agree the matter amicably between themselves; for a reconciliation is better than a separation. Men's souls are naturally inclined to covetousness: but if ye be kind towards women, and fear to wrong them, GOD is well acquainted with what ye do.

Ye can by no means carry yourselves equally between women in all respects, although ye study to do it; therefore turn not from a wife with all manner of aversion, nor leave her like one in suspense: if ye agree, and fear to abuse your wives, GOD is gracious and merciful;

130 but if they separate, GOD will satisfy them both of his abundance; for GOD is extensive and wise,

and unto GOD belongeth whatsoever is in heaven and on earth. We have already commanded those unto whom the scriptures were given before you, and we command you also, saying, Fear GOD; but if ye disbelieve, unto GOD belongeth whatsoever is in heaven and on earth; and GOD is self-sufficient, and to be praised;

for unto GOD belongeth whatsoever is in heaven and on earth, and GOD is a sufficient protector.

If he pleaseth he will take you away, O men, and will produce others in

your stead; for GOD is able to do this.

Whoso desireth the reward of this world, verily with GOD is the reward of this world, and also of that which is to come; GOD both heareth and seeth.

O true believers, observe justice when ye bear witness before GOD, although it be against yourselves, or your parents, or relations; whether the party be rich, or whether he be poor; for GOD is more worthy than them both: therefore follow not your own lust in bearing testimony so that ye swerve from justice. And whether ye wrest your evidence, or decline giving it, GOD is well acquainted with that which ye do.

O true believers, believe in GOD and his apostle, and the book which he hath caused to descend unto his apostle, and the book which he hath formerly sent down. And whosoever believeth not in GOD, and his angels, and his scriptures, and his apostles, and the last day, he surely erreth in a wide mistake.

Moreover they who believed, and afterwards became infidels, and then believed again, and after that disbelieved, and increased in infidelity, GOD will by no means forgive them, nor direct them into the right way.

Declare unto the ungodly that they shall suffer a painful punishment.

They who take the unbelievers for their protectors, besides the faithful, do they seek for power with them? since all power belongeth unto GOD.

140 And he hath already revealed unto you, in the book of the Koran, the following passage--When ye shall hear the signs of GOD, they shall not be believed, but they shall be laughed to scorn. Therefore sit not with them who believe not, until they engage in different discourse; for if ye do ye will certainly become like unto them. GOD will surely gather the ungodly and the unbelievers together in hell.

They who wait to observe what befalleth you, if victory be granted you from GOD, say, Were we not with you? But if any advantage happen to the infidels, they say unto them, Were we not superior to you, and have we not defended you against the believers? GOD shall judge between you on the day of resurrection: and GOD will not grant the unbelievers means to prevail over the faithful.

The hypocrites act deceitfully with GOD, but he will deceive them; and when they stand up to pray, they stand carelessly, affecting to be seen of men, and remember not GOD, unless a little,

wavering between faith and infidelity, and adhering neither unto these nor unto those: and for him whom GOD shall lead astray thou shalt find no true path.

O true believers, take not the unbelievers for your protectors besides the faithful. Will ye furnish GOD with an evident argument of impiety against you?

Moreover the hypocrites shall be in the lowest bottom of hell fire, and thou shalt not find any to help them thence.

But they who repent and amend, and adhere firmly unto GOD, and approve the sincerity of their religion to GOD, they shall be numbered with the faithful; and GOD will surely give the faithful a great reward.

And how should GOD go about to punish you, if ye be thankful and believe? for GOD is grateful and wise.

GOD loveth not the speaking ill of any one in public, unless he who is injured call for assistance; and GOD heareth and knoweth:

whether ye publish a good action, or conceal it, or forgive evil, verily GOD is gracious and powerful.

150 They who believe not in GOD, and his apostles, and would make a

distinction between GOD and his apostles, and say, We believe in some of the prophets and reject others of them, and seek to take a middle way in this matter;

these are really unbelievers: and we have prepared for the unbelievers an ignominious punishment.

But they who believe in GOD and his apostles, and make no distinction between any of them, unto those will we surely give their reward; and GOD is gracious and merciful.

They who have received the scriptures will demand of thee, that thou cause a book to descend unto them from heaven: they formerly asked of Moses a greater thing than this: for they said, Show us GOD visibly. Wherefore a storm of fire from heaven destroyed them, because of their iniquity. Then they took the calf for their God, after that evident proofs of the divine unity had come unto them: but we forgave them that, and gave Moses a manifest power to punish them.

And we lifted the mountain of Sinai over them, when we exacted from them their covenant; and said unto them, Enter the gate of the city worshipping. We also said unto them, Transgress not on the Sabbath-day. And we received from them a firm covenant, that they would observe these things.

Therefore for that they have made void their covenant, and have not believed in the signs of GOD, and have slain the prophets unjustly, and have said, Our hearts are circumcised; (but GOD hath sealed them up, because of their unbelief; therefore they shall not believe, except a few of them:)

and for that they have not believed in Jesus, and have spoken against Mary a grievous calumny;

and have said, Verily we have slain Christ Jesus the son of Mary, the apostle of GOD; yet they slew him not, neither crucified him, but he was represented by one in his likeness; and verily they who disagreed concerning him were in a doubt as to this matter, and had no sure knowledge thereof, but followed only an uncertain opinion. They did not really kill him;

but GOD took him up unto himself: and GOD is mighty and wise.

And there shall not be one of those who have received the scriptures, who shall not believe in him, before his death; and on the day of resurrection he shall be a witness against them.

160 Because of the iniquity of those who Judaize, we have forbidden them good things, which had been formerly allowed them; and because they shut out many from the way of GOD,

and have taken usury, which was forbidden them by the law, and devoured men's substance vainly: we have prepared for such of them as are unbelievers a painful punishment.

But those among them who are well grounded in knowledge, and the faithful, who believe in that which hath been sent down unto thee, and that which hath been sent down unto the prophets before thee, and who observe the stated times of prayer, and give alms, and believe in GOD and the last day unto these will we give a great reward.

Verily we have revealed our will unto thee, as we have revealed it unto Noah and the prophets who succeeded him; and as we revealed it unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and unto Jesus, and Job, and Jonas, and Aaron, and Solomon; and we have given thee the Koran, as we gave the psalms unto David:

some apostles have we sent, whom we have formerly mentioned unto thee; and other apostles have we sent, whom we have not mentioned unto thee; and GOD spake unto Moses, discoursing with him;

apostles declaring good tidings, and denouncing threats, lest men should have an argument of excuse against GOD, after the apostles had been sent unto them; GOD is mighty and wise.

GOD is witness of that revelation which he hath sent down unto thee; he sent it down with his special knowledge: the angels also are witnesses thereof; but GOD is a sufficient witness.

They who believe not, and turn aside others from the way of GOD, have erred in a wide mistake.

Verily those who believe not, and act unjustly, GOD will by no means forgive, neither will he direct them into any other way,

than the way of hell; they shall remain therein forever: and this is easy with GOD.

170 O men, now is the apostle come unto you, with truth from your LORD; believe therefore, it will be better for you. But if ye disbelieve, verily unto GOD belongeth whatsoever is in heaven and on earth; and GOD is knowing and wise.

O ye who have received the scriptures, exceed not the just bounds in your religion, neither say of GOD any other than the truth. Verily Christ Jesus the son of Mary is the apostle of GOD, and his Word, which he conveyed into Mary, and a spirit proceeding from him. Believe therefore in GOD, and his apostles, and say not, There are three Gods; forbear this; it will be better for you. GOD is but one GOD. Far be it from him that he should have a son! unto him belongeth whatever is in heaven and on earth; and GOD is a sufficient protector.

Christ doth not proudly disdain to be a servant unto GOD; neither the angels who approach near to his presence: and whoso disdaineth his service, and is puffed up with pride, God will gather them all to himself, on the last day.

Unto those who believe, and do that which is right, he shall give their rewards, and shall superabundantly add unto them of his liberality: but those who are disdainful and proud, he will punish with a grievous punishment; and they shall not find any to protect or to help them, besides GOD.

O men, now is an evident proof come unto you from your LORD, and we have sent down unto you manifest light.

They who believe in GOD and firmly adhere to him, he will lead them into mercy from him, and abundance; and he will direct them in the right way to himself.

They will consult thee for thy decision in certain cases; say unto them, GOD giveth you these determinations, concerning the more remote degrees of kindred. If a man die without issue, and have a sister, she shall have the half of what he shall leave: and he shall be heir to her, in case she have no issue. But if there be two sisters they shall have between them two third parts of what he shall leave; and if there be several, both brothers and sisters, a male shall have as much as the portion of two females. GOD declareth unto you these precepts, lest ye err: and GOD knoweth all things.

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CHAPTER V.

ENTITLED, THE TABLE; REVEALED AT MEDINA.



IN THE NAME OF THE MOST MERCIFUL GOD.

O TRUE believers, perform your contracts. Ye are allowed to eat the brute cattle, other than what ye are commanded to abstain from; except the game which ye are allowed at other times, but not while ye are on pilgrimage to Mecca; GOD ordaineth that which he pleaseth.

O true believers, violate not the holy rites of GOD, nor the sacred month, nor the offering, nor the ornaments hung thereon, nor those who are travelling to the holy house, seeking favor from their LORD, and to please him. But when ye shall have finished your pilgrimage; then hunt. And let not the malice of some, in that they hindered you from entering the sacred temple, provoke you to transgress, by taking revenge on them in the sacred months. Assist one another according to justice and piety, but assist not one another in injustice and malice: therefore fear GOD; for GOD is severe in punishing.

Ye are forbidden to eat that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides GOD hath been invocated; and that which hath been strangled, or killed by a blow, or by a fall, or by the horns of another beast, and that which hath been eaten by a wild beast, except what ye shall kill yourselves; and that which hath been sacrificed unto idols. It is likewise unlawful for you to make division by casting lots with arrows. This is an impiety. On this day, woe be unto those who have apostatized from their religion; therefore fear not them, but fear me. This day have I perfected your religion for you, and have completed my mercy upon you; and I have chosen for you Islam, to be your religion. But whosoever shall be driven by necessity through hunger, to eat of what we have forbidden, not designing to sin, surely GOD will be indulgent and merciful unto him.

They will ask thee what is allowed them as lawful to eat? Answer, Such things as are good are allowed you; and what ye shall teach animals of prey to catch, training them up for hunting after the manner of dogs, and teaching them according to the skill which GOD hath taught you. Eat therefore of that which they shall catch for you; and commemorate the name of GOD thereon; and fear GOD, for GOD is swift in taking an account.

This day are ye allowed to eat such things as are good, and the food of those to whom the scriptures were given is also allowed as lawful unto you; and your food is allowed as lawful unto them. And ye are also allowed to marry free women that are believers, and also free women of those who have received the scriptures before you, when ye shall have assigned them their dower; living chastely with them, neither committing fornication, nor taking them for concubines. Whoever shall renounce the faith, his work shall be vain, and in the next life he shall be of those who perish.

O true believers, when ye prepare yourselves to pray, wash your faces, and your hands unto the elbows; and rub your heads, and your feet unto the ankles; and if ye be polluted by having lain with a woman, wash yourselves all over. But if ye be sick, or on a journey, or any of you cometh from the privy, or if ye have touched women, and ye find no water, take fine clean sand, and rub your faces and your hands therewith; GOD would not put a difficulty upon you; but he desireth to purify you, and to complete his favor upon you, that ye may give thanks.

Remember the favor of GOD towards you, and his covenant which he hath made with you, when ye said, We have heard, and will obey. Therefore fear God, for God knoweth the innermost parts of the breasts of men.

O true believers, observe justice when ye appear as witnesses before GOD, and let not hatred towards any induce you to do wrong: but act justly; this will approach nearer unto piety; and fear GOD, for GOD is fully acquainted with what ye do.

GOD hath promised unto those who believe, and do that which is right, that they shall receive pardon and a great reward.

10 But they who believe not, and accuse our signs of falsehood, they shall be the companions of hell.

O true believers, remember GOD's favor towards you, when certain men designed to stretch forth their hands against you, but he restrained their hands from hurting you; therefore fear GOD and in GOD let the faithful trust.

GOD formerly accepted the covenant of the children of Israel, and we appointed out of them twelve leaders: and GOD said, Verily I am with you: if ye observe prayer, and give alms, and believe in my apostles, and assist them, and lend unto GOD on good usury, I will surely expiate your evil deeds from you, and I will lead you into gardens, wherein rivers flow: but he among you who disbelieveth after this, erreth from the straight path.

Wherefore because they have broken their covenant, we have cursed them, and hardened their hearts; they dislocate the words of the Pentateuch from their places, and have forgotten part of what they were admonished; and thou wilt not cease to discover deceitful practices among them, except a few of them. But forgive them, and pardon them, for GOD loveth the beneficent.

And from those who say, We are Christians, we have received their covenant; but they have forgotten part of what they were admonished; wherefore we have raised up enmity and hatred among them, till the day of resurrection; and GOD will then surely declare unto them what they have been doing.

O ye who have received the scriptures, now is our apostle come unto you, to make manifest unto you many things which ye concealed in the scriptures; and to pass over many things. Now is light and a perspicuous book of revelations come unto you from God.

Thereby will GOD direct him who shall follow his good pleasure, into the paths of peace; and shall lead them out of darkness into light, by his will, and shall direct them in the right way.

They are infidels, who say, Verily GOD is Christ the son of Mary. Say unto them, And who could obtain anything from GOD to the contrary, if he pleased to destroy Christ the son of Mary, and his mother, and all those who are on the earth? For unto GOD belongeth the kingdom of heaven and earth, and whatsoever is contained between them; he createth what he pleaseth, and GOD is almighty.

The Jews and the Christians say, We are the children of GOD and his beloved. Answer, Why therefore doth he punish you for your sins? Nay, but ye are men, of those whom he hath created. He forgiveth whom he pleaseth, and punisheth whom he pleaseth; and unto GOD belongeth the kingdom of heaven and earth, and of what is contained between them both; and unto him shall all things return.

O ye who have received the scriptures, now is our apostle come unto you, declaring unto you the true religion, during the cessation of apostles, lest ye should say, There came unto us no bearer of good tidings, nor any warner: but now is a bearer of good tidings, and a warner come unto you; for GOD is almighty.

20 Call to mind when Moses said unto his people, O my people, remember the favor of GOD towards you, since he hath appointed prophets among you, and constituted you kings, and bestowed on you what he hath given to no other

nation in the world.

O my people, enter the holy land, which GOD hath decreed you, and turn not your backs, lest ye be subverted and perish.

They answered, O Moses, verily there are a gigantic people in the land; and we will by no means enter it, until they depart thence; but if they depart thence, then will we enter therein.

And two men of those who feared GOD, unto whom GOD had been gracious, said, Enter ye upon them suddenly by the gate of the city; and when ye shall have entered the same, ye shall surely be victorious: therefore trust in GOD, if ye are true believers.

They replied, O Moses, we will never enter the land, while they remain therein: go therefore thou, and thy LORD, and fight; for we will sit here.

Moses said, O LORD, surely I am not master of any except myself, and my brother; therefore make a distinction between us and the ungodly people.

GOD answered, Verily the land shall be forbidden them forty years; during which time they shall wander like men astonished on the earth; therefore be not thou solicitous for the ungodly people.

Relate unto them also the history of the two sons of Adam, with truth. When they offered their offering, and it was accepted from one of them, and was not accepted from the other, Cain said to his brother, I will certainly kill thee. Abel answered, GOD only accepteth the offering of the pious; if thou stretchest forth thy hand against me, to slay me, I will not stretch forth my hand against thee, to slay thee; for I fear GOD, the LORD of all creatures.

I choose that thou shouldest bear my iniquity and thine own iniquity; and that thou become a companion of hell fire; for that is the reward of the unjust.

30 But his soul suffered him to slay his brother, and he slew him; wherefore he became of the number of those who perish.

And GOD sent a raven, which scratched the earth, to show him how he should hide the shame of his brother, and he said, Woe is me! am I unable to be like this raven, that I may hide my brother's shame? and he became one of those who repent.

Wherefore we commanded the children of Israel, that he who slayeth a soul, without having slain a soul, or committed wickedness in the earth, shall be as if he had slain all mankind: but he who saveth a soul alive, shall be as if he had saved the lives of all mankind. Our apostles formerly came unto them, with evident miracles; then were many of them after this, transgressors on the earth.

But the recompense of those who fight against GOD and his apostle, and study to act corruptly in the earth, shall be, that they shall be slain, or crucified, or have their hands and their feet cut off on the opposite sides, or be banished the land. This shall be their disgrace in this world, and in the next world they shall suffer a grievous punishment;

except those who shall repent, before ye prevail against them; for know that GOD is inclined to forgive, and merciful.

O true believers, fear GOD, and earnestly desire a near conjunction with him, and fight for his religion, that ye may be happy.

Moreover they who believe not, although they had whatever is in the earth, and as much more withal, that they might therewith redeem themselves from punishment on the day of resurrection; it shall not be accepted from them, but they shall suffer a painful punishment.

They shall desire to go forth from the fire, but they shall not go forth

from it, and their punishment shall be permanent.

If a man or a woman steal, cut off their hands, in retribution for that which they have committed; this is an exemplary punishment appointed by GOD; and GOD is mighty and wise.

But whoever shall repent after his iniquity, and amend, verily GOD will be turned unto him, for GOD is inclined to forgive, and merciful.

40 Dost thou not know that the kingdom of heaven and earth is GOD'S? He punisheth whom he pleaseth, and he pardoneth whom he pleaseth; for GOD is almighty.

O apostle, let not them grieve thee, who hasten to infidelity, either of those who say, We believe, with their mouths, but whose hearts believe not; or of the Jews, who hearken to a lie, and hearken to other people; who come unto thee: they pervert the words of the law from their true places, and say, If this be brought unto you, receive it; but if it be not brought unto you, beware of receiving aught else; and in behalf of him whom GOD shall resolve to seduce, thou shalt not prevail with GOD at all. They whose hearts GOD shall not please to cleanse shall suffer shame in this world, and a grievous punishment in the next:

who hearken to a lie, and eat that which is forbidden. But if they come unto thee for judgment, either judge between them, or leave them; and if thou leave them, they shall not hurt thee at all. But if thou undertake to judge, judge between them with equity; for GOD loveth those who observe justice.

And how will they submit to thy decision, since they have the law, containing the judgment of GOD? Then will they turn their backs, after this; but those are not true believers.

We have surely sent down the law, containing direction, and light: thereby did the prophets, who professed the true religion, judge those who judaized; and the doctors and priests also judged by the book of GOD, which had been committed to their custody; and they were witnesses thereof. Therefore fear not men, but fear me; neither sell my signs for a small price. And whoso judgeth not according to what GOD hath revealed, they are infidels.

We have therein commanded them, that they should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth; and that wounds should also be punished by retaliation: but whoever should remit it as alms, it should be accepted as an atonement for him. And whoso judgeth not according to what GOD hath revealed, they are unjust.

We also caused Jesus the son of Mary to follow the footsteps of the prophets, confirming the law which was sent down before him; and we gave him the gospel, containing direction and light; confirming also the law which was given before it, and a direction and admonition unto those who fear God:

that they who have received the gospel might judge according to what GOD hath revealed therein: and whoso judgeth not according to what GOD hath revealed, they are transgressors.

We have also sent down unto thee the book of the Koran with truth, confirming that scripture which was revealed before it; and preserving the same safe from corruption. Judge therefore between them according to that which GOD hath revealed; and follow not their desires, by swerving from the truth which hath come unto thee. Unto every of you have we given a law, and an open path; and if GOD had pleased, he had surely made you one people; but he hath thought fit to give you different laws, that he might try you in that which he hath given you respectively. Therefore strive to excel each other in good works: unto GOD shall ye all return, and then will he declare unto you that concerning which ye have disagreed.

Wherefore do thou, O prophet, judge between them according to that which GOD hath revealed, and follow not their desires; but beware of them, lest they cause thee to err from part of those precepts which GOD hath sent down unto thee; and if they turn back, know that GOD is pleased to punish them for some of their crimes; for a great number of men are transgressors.

50 Do they therefore desire the judgment of the time of ignorance? but who is better than GOD, to judge between people who reason aright?

O true believers, take not the Jews or Christians for your friends; they are friends the one to the other; but whoso among you taketh them for his friends, he is surely one of them: verily GOD directeth not unjust people.

Thou shalt see those in whose hearts there is an infirmity, to hasten unto them, saying, We fear lest some adversity befall us; but it is easy for GOD to give victory, or a command from him, that they may repent of that which they concealed in their minds.

And they who believe will say, Are these the men who have sworn by GOD, with a most firm oath, that they surely held with you? their works are become vain, and they are of those who perish.

O true believers, whoever of you apostatizeth from his religion, GOD will certainly bring other people to supply his place, whom he will love, and who will love him; who shall be humble towards the believers; but severe to the unbelievers: they shall fight for the religion of GOD, and shall not fear the obloquy of the detractor. This is the bounty of GOD, he bestoweth it on whom he pleaseth: GOD is extensive and wise.

Verily your protector is GOD, and his apostle, and those who believe, who observe the stated times of prayer, and give alms, and who bow down to worship.

And whoso taketh GOD, and his apostle, and the believers for his friends, they are the party of GOD, and they shall be victorious.

O true believers, take not such of those to whom the scriptures were delivered before you, or of the infidels, for your friends, who make a laughing-stock, and a jest of your religion; but fear GOD, if ye be true believers;

nor those who when ye call to prayer, make a laughing-stock and a jest of it; this they do, because they are people who do not understand.

Say, O ye who have received the scriptures, do ye reject us for any other reason than because we believe in GOD, and that revelation which hath been sent down unto us, and that which was formerly sent down, and for that the greater part of you are transgressors?

60 Say, Shall I denounce unto you a worse thing than this, as to the reward which ye are to expect with GOD? He whom GOD hath cursed, and with whom he hath been angry, having changed some of them into apes and swine, and who worship Taghut, they are in the worse condition, and err more widely from the straightness of the path.

When they came unto you, they said, We believe: yet they entered into your company with infidelity, and went forth from you with the same; but GOD well knew what they concealed.

Thou shalt see many of them hastening unto iniquity and malice, and to eat things forbidden; and woe unto them for what they have done.

Unless their doctors and priests forbid them uttering wickedness, and eating things forbidden; woe unto them for what they shall have committed.

The Jews say, The hand of GOD is tied up. Their hands shall be tied up, and they shall be cursed for that which they have said. Nay his hands are both stretched forth; he bestoweth as he pleaseth: that which hath been

sent down unto thee from thy LORD shall increase the transgression and infidelity of many of them; and we have put enmity and hatred between them, until the day of resurrection. So often as they shall kindle a fire for war GOD shall extinguish it; and they shall set their minds to act corruptly in the earth, but GOD loveth not the corrupt doers.

Moreover if they who have received the scriptures believe, and fear God, we will surely expiate their sins from them, and we will lead them into gardens of pleasure;

and if they observe the law, and the gospel, and the other scriptures which have been sent down unto them from their LORD, they shall surely eat of good things both from above them, and from under their feet. Among them there are people who act uprightly; but how evil is that which many of them do work!

O apostle, publish the whole of that which hath been sent down unto thee from thy LORD: for if thou do not, thou dost not in effect publish any part thereof; and GOD will defend thee against wicked men; for GOD directeth not the unbelieving people.

Say, O ye who have received the scriptures, ye are not grounded on anything, until ye observe the law and the gospel and that which hath been sent down unto you from your LORD. That which hath been sent down unto thee from thy LORD will surely increase the transgression and infidelity of many of them: but be not thou solicitous for the unbelieving people.

Verily they who believe, and those who Judaize, and the Sabians, and the Christians, whoever of them believeth in GOD and the last day, and doth that which is right, there shall come no fear on them, neither shall they be grieved.

70 We formerly accepted the covenant of the children of Israel, and sent apostles unto them. So often as an apostle came unto them with that which their souls desired not, they accused some of them of imposture, and some of them they killed:

and they imagined that there should be no punishment for those crimes, and they became blind, and deaf. Then was GOD turned unto them; afterwards many of them again became blind and deaf; but GOD saw what they did.

They are surely infidels, who say, Verily GOD is Christ the son of Mary; since Christ said, O children of Israel, serve GOD, my LORD and your LORD; whoever shall give a companion unto GOD, GOD shall exclude him from paradise, and his habitation shall be hell fire; and the ungodly shall have none to help them.

They are certainly infidels, who say, GOD is the third of three: for there is no GOD, besides one GOD; and if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers.

Will they not therefore be turned unto GOD, and ask pardon of him? since GOD is gracious and merciful.

Christ the son of Mary is no more than an apostle; other apostles have preceded him; and his mother was a woman of veracity: they both ate food. Behold, how we declare unto them the signs of GOD's unity; and then behold how they turn aside from the truth.

Say unto them, Will ye worship, besides GOD, that which can cause you neither harm nor profit? GOD is he who heareth and seeth.

Say, O ye who have received the scriptures, exceed not the just bounds in your religion, by speaking beside the truth; neither follow the desires of people who have heretofore erred, and who have seduced many, and have gone astray from the straight path.

Those among the children of Israel who believe not were cursed by the tongue of David, and of Jesus the son of Mary. This befell them because they were rebellious and transgressed:

they forbade not one another the wickedness which they committed; and woe unto them for what they committed.

80 Thou shalt see many of them take for their friends those who believe not. Woe unto them for what their souls have sent before them, for that GOD is incensed against them, and they shall remain in torment forever.

But, if they had believed in GOD, and the prophet, and that which hath been revealed unto him, they had not taken them for their friends; but many of them are evil-doers.

Thou shalt surely find the most violent of all men in enmity against the true believers to be the Jews, and the idolaters: and thou shalt surely find those among them to be the most inclinable to entertain friendship for the true believers, who say, We are Christians. This cometh to pass, because there are priests and monks among them; and because they are not elated with pride:

And when they hear that which hath been sent down to the apostle read unto them, thou shalt see their eyes overflow with tears, because of the truth which they perceive therein, saying, O LORD, we believe; write us down therefore with those who bear witness to the truth,

and what should hinder us from believing in GOD, and the truth which hath come unto us, and from earnestly desiring that our LORD would introduce us into paradise with the righteous people?

Therefore hath GOD rewarded them, for what they have said, with gardens through which rivers flow; they shall continue therein forever; and this is the reward of the righteous.

But they who believe not, and accuse our signs of falsehood, they shall be the companions of hell.

O true believers, forbid not the good things which GOD hath allowed you; but transgress not, for GOD loveth not the transgressors.

And eat of what GOD hath given you for food that which is lawful and good: and fear GOD, in whom ye believe.

GOD will not punish you for an inconsiderate word in your oaths; but he will punish you for what ye solemnly swear with deliberation. And the expiation of such an oath shall be the feeding of ten poor men with such moderate food as ye feed your own families withal; or to clothe them; or to free the neck of a true believer from captivity: but he who shall not find wherewith to perform one of these three things shall fast three days. This is the expiation of your oaths, when ye swear inadvertently. Therefore keep your oaths. Thus GOD declareth unto you his signs, that ye may give thanks.

90 O true believers, surely wine, and lots, and images, and divining arrows, are an abomination of the work of Satan; therefore avoid them that ye may prosper.

Satan seeketh to sow dissension and hatred among you, by means of wine and lots, and to divert you from remembering GOD, and from prayer: will ye not therefore abstain from them?

Obey GOD, and obey the apostle, and take heed to yourselves: but if ye turn back, know that the duty of our apostle is only to preach publicly.

In those who believe and do good works, it is no sin that they have tasted wine or gaming before they were forbidden; if they fear God, and believe, and do good works, and shall for the future fear God, and believe, and shall persevere to fear him, and to do good; for GOD loveth those who do

good.

O true believers, GOD will surely prove you in offering you plenty of game, which ye may take with your hands or your lances, that GOD may know who feareth him in secret; but whoever transgresseth after this shall suffer a grievous punishment.

O true believers, kill no game while ye are on pilgrimage; whosoever among you shall kill any designedly shall restore the like of what he shall have killed, in domestic animals, according to the determination of two just persons among you, to be brought as an offering to the Caaba; or in atonement thereof shall feed the poor; or instead thereof shall fast, that he may taste the heinousness of his deed. GOD hath forgiven what is past, but whoever returneth to transgress, GOD will take vengeance on him; for GOD is mighty and able to avenge.

It is lawful for you to fish in the sea, and to eat what ye shall catch, as a provision for you and for those who travel; but it is unlawful for you to hunt by land, while ye are performing the rights of pilgrimage; therefore fear GOD, before whom ye shall be assembled at the last day.

GOD hath appointed the Caaba, the holy house, an establishment for mankind; and hath ordained the sacred month, and the offering, and the ornaments hung thereon. This hath he done that ye might know that GOD knoweth whatsoever is in heaven and on earth, and that GOD is omniscient.

Know that GOD is severe in punishing, and that GOD is also ready to forgive, and merciful.

The duty of our apostle is to preach only; and GOD knoweth that which ye discover, and that which ye conceal.

100 Say, Evil and good shall not be equally esteemed of, though the abundance of evil pleaseth thee; therefore fear GOD, O ye of understanding, that ye may be happy.

O true believers, inquire not concerning things, which, if they be declared unto you, may give you pain; but if ye ask concerning them when the Koran is sent down, they will be declared unto you: GOD pardoneth you as to these matters; for GOD is ready to forgive, and gracious.

People who have been before you formerly inquired concerning them; and afterwards disbelieved therein.

God hath not ordained anything concerning Bahira, nor S`iba, nor Wasila, nor H`mi, but the unbelievers have invented a lie against GOD: and the greater part of them do not understand.

And when it was said unto them, Come unto that which GOD hath revealed, and to the apostle; they answered, That religion which we found our fathers to follow is sufficient for us. What, though their fathers knew nothing and were not rightly directed?

O true believers, take care of your souls! He who erreth shall not hurt you, while ye are rightly directed: unto GOD shall ye all return, and he will tell you that which ye have done.

O true believers, let witnesses be taken between you, when death approaches any of you, at the time of making the testament; let there be two witnesses, just men, from among you; or two others of a different tribe or faith from yourselves, if ye be journeying in the earth, and the accident of death befall you. Ye shall shut them both up, after the afternoon prayer, and they shall swear by GOD, if ye doubt them, and they shall say, We will not sell our evidence for a bribe, although the person concerned be one who is related to us, neither will we conceal the testimony of GOD, for then should we certainly be of the number of the wicked.



But if it appear that both have been guilty of iniquity, two others shall stand up in their place, of those who have convicted them of falsehood, the two nearest in blood, and they shall swear by GOD, saying, Verily our testimony is more true than the testimony of these two, neither have we prevaricated; for then should we become of the number of the unjust.

This will be easier, that men may give testimony according to the plain intention thereof, or fear lest a different oath be given, after their oath. Therefore fear GOD, and hearken; for GOD directeth not the unjust people.

On a certain day shall GOD assemble the apostles, and shall say unto them, What answer was returned you, when ye preached unto the people to whom ye were sent? They shall answer, We have no knowledge, but thou art the knower of secrets.

110 When GOD shall say, O Jesus son of Mary, remember my favor towards thee, and towards thy mother; when I strengthened thee with the holy spirit, that thou shouldest speak unto men in the cradle, and when thou wast grown up; and when I taught thee the scripture, and wisdom and the law, and the gospel: and when thou didst create of clay as it were the figure of a bird, by my permission, and didst breathe thereon, and it became a bird, by my permission, and thou didst heal one blind from his birth, and the leper, by my permission; and when thou didst bring forth the dead from their graves by my permission; and when I withheld the children of Israel from killing thee, when thou hadst come unto them with evident miracles, and such of them as believed not said, This is nothing but manifest sorcery.

And when I commanded the apostles of Jesus saying, Believe in me, and in my messenger; they answered, We do believe; and do thou bear witness that we are resigned unto thee.

Remember when the apostles said, O Jesus son of Mary, is thy LORD able to cause a table to descend unto us from heaven? He answered, Fear GOD, if ye be true believers.

They said, We desire to eat thereof, and that our hearts may rest at ease, and that we may know that thou hast told us the truth, and that we may be witnesses thereof.

Jesus the son of Mary said, O GOD our LORD, cause a table to descend unto us from heaven, that the day of its descent may become a festival day unto us, unto the first of us, and unto the last of us, and a sign from thee; and do thou provide food for us, for thou art the best provider.

GOD said, Verily I will cause it to descend unto you; but whoever among you shall disbelieve hereafter, I will surely punish him with a punishment, wherewith I will not punish any other creature.

And when GOD shall say unto Jesus, at the last day, O Jesus son of Mary, hast thou said unto men, Take me and my mother for two gods, beside GOD? He shall answer, Praise be unto thee! it is not for me to say that which I ought not; if I had said so, thou wouldest surely have known it: thou knowest what is in me, but I know not what is in thee; for thou art the knower of secrets.

I have not spoken to them any other than what thou didst command me; namely, Worship GOD, my LORD and your LORD: and I was a witness of their actions while I staid among them; but since thou hast taken me to thyself, thou hast been the watcher over them; for thou art witness of all things.

If thou punish them, they are surely thy servants; and if thou forgive them, thou art mighty and wise.

GOD will say, This day shall their veracity be of advantage unto those who speak truth; they shall have gardens wherein rivers flow, they shall remain therein forever: GOD hath been well pleased in them, and they have been

well pleased in him. This shall be great felicity.

120 Unto GOD belongeth the kingdom of heaven and of earth, and of whatever therein is; and he is almighty.

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## CHAPTER VI.

ENTITLED, CATTLE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto GOD, who hath created the heavens and the earth, and hath ordained the darkness and the light; nevertheless they who believe not in the LORD equalize other gods with him.

It is he who hath created you of clay; and then decreed the term of your lives; and the prefixed term is with him: yet do ye doubt thereof.

He is GOD in heaven and in earth; he knoweth what ye keep secret, and what ye publish, and knoweth what ye deserve.

There came not unto them any sign, of the signs of their LORD, but they retired from the same;

and they have gainsaid the truth, after that it hath come unto them: but a message shall come unto them, concerning that which they have mocked at.

Do they not consider how many generations we have destroyed before them? We had established them in the earth in a manner wherein we have not established you; we sent the heaven to rain abundantly upon them, and we gave them rivers which flowed under their feet: yet we destroyed them in their sins, and raised up other generations after them.

Although we had caused to descend unto thee a book written on paper, and they had handled it with their hands, the unbelievers had surely said, This is no other than manifest sorcery.

They said, Unless an angel be sent down unto him, we will not believe. But if we had sent down an angel, verily the matter had ben decreed, and they should not have been borne with, by having time granted them to repent.

And if we had appointed an angel for our messenger, we should have sent him in the form of a man, and have clothed him before them, as they are clothed.

10 Other apostles have been laughed to scorn before thee, but the judgment which they made a jest of encompassed those who laughed them to scorn.

Say, Go through the earth, and behold what hath been the end of those, who accused our prophets of imposture.

Say, Unto whom belongeth whatsoever is in heaven and earth? Say, Unto GOD, He hath prescribed unto himself mercy. He will surely gather you together on the day of resurrection; there is no doubt of it. They who destroy their own souls are those who will not believe.

Unto him is owing whatsoever happeneth by night or by day; it is he who heareth and knoweth.

Say, Shall I take any other protector than GOD, the creator of heaven and earth, who feedeth all and is not fed by any? Say, Verily I am commanded to be the first who professeth Isl'om, and it was said unto me, Thou shalt by no

means be one of the idolaters.

Say, Verily I fear, if I should rebel against my LORD, the punishment of the great day:

from whomsoever it shall be averted on that day, God will have been merciful unto him; this will be manifest salvation.

If GOD afflict thee with any hurt, there is none who can take it off from thee, except himself; but if he cause good to befall thee, he is almighty;

he is the supreme Lord over his servants, and he is wise and knowing.

Say, What thing is the strongest in bearing testimony? Say, GOD; he is witness between me and you. And this Koran was revealed unto me, that I should admonish you thereby, and also those unto whom it shall reach. Do ye really profess that there are other gods together with GOD? Say, I do not profess this. Say, Verily he is one GOD; and I am guiltless of what ye associate with him.

20 They unto whom we have given the scripture know our apostle, even as they know their own children; but they who destroy their own souls will not believe.

Who is more unjust than he who inventeth a lie against GOD, or chargeth his signs with imposture? Surely, the unjust shall not prosper.

And on the day of resurrection we will assemble them all; then will we say unto those who associated others with God, Where are your companions, whom ye imagined to be those of God?

But they shall have no other excuse, than that they shall say, by GOD our LORD, we have not been idolaters.

Behold, how they lie against themselves, and what they have blasphemously imagined to be the companion of God flieth from them.

There is of them who hearkeneth unto thee when thou readest the Koran; but we have cast veils over their hearts, that they should not understand it, and a deafness in their ears: and though they should see all kinds of signs, they will not believe therein; and their infidelity will arrive to that height that they will even come unto thee, to dispute with thee. The unbelievers will say, This is nothing but silly fables of ancient times.

And they will forbid others from believing therein, and will retire afar off from it; but they will destroy their own souls only, and they are not sensible thereof.

If thou didst see when they shall be set over the fire of hell! and they shall say, Would to GOD we might be sent back into the world; we would not charge the signs of our LORD with imposture, and we would become true believers:

nay, but that is become manifest unto them, which they formerly concealed; and though they should be sent back into the world, they would surely return to that which was forbidden them; and they are surely liars.

And they said, There is no other life than our present life; neither shall we be raised again.

30 But if thou couldst see, when they shall be set before their LORD! He shall say unto them, Is not this in truth come to pass? They shall answer, Yea, by our LORD. God shall say, Taste therefore the punishment due unto you, for that ye have disbelieved.

They are lost who reject as a falsehood the meeting of GOD in the next life, until the hour cometh suddenly upon them. Then will they say, Alas! for that we have behaved ourselves negligently in our lifetime; and they shall carry their burdens on their backs; will it not be evil which they shall be laden with?

This present life is no other than a play and a vain amusement; but surely the future mansion shall be better for those who fear God: will they not therefore understand?

Now we know that what they speak grieveth thee: yet they do not accuse thee of falsehood; but the ungodly contradict the signs of GOD.

And apostles before thee have been accounted liars: but they patiently bore their being accounted liars, and their being vexed, until our help came unto them; for there is none who can change the words of GOD: and thou hast received some information concerning those who have been formerly sent from him.

If their aversion to thy admonitions be grievous unto thee, if thou canst seek out a den whereby thou mayest venetrate into the inward parts of the earth, or a ladder by which thou mayest ascend into heaven, that thou mayest show them a sign, do so, but thy search will be fruitless; for if GOD pleased he would bring them all to the true direction: be not therefore one of the ignorant.

He will give a favorable answer unto those only who shall hearken with attention: and GOD will raise the dead; then unto him shall they return.

The infidels say, Unless some sign be sent down unto him from his LORD, we will not believe: answer, Verily GOD is able to send down a sign: but the greater part of them know it not.

There is no kind of beast on earth, nor fowl which flieth with its wings, but the same is a people like unto you; we have not omitted anything in the book of our decrees: then unto their LORD shall they return.

They who accuse our signs of falsehood are deaf and dumb, walking in darkness: GOD will lead into error whom he pleaseth, and whom he pleaseth he will put in the right way.

40 Say, What think ye? if the punishment of GOD come upon you, or the hour of the resurrection come upon you, will ye call upon any other than GOD, if ye speak truth?

yea, him shall ye call upon, and he shall free you from that which ye shall ask him to deliver you from, if he pleaseth; and ye shall forget that which ye associated with him.

We have already sent messengers unto sundry nations before thee, and we afflicted them with trouble and adversity that they might humble themselves:

yet when the affliction which we sent came upon them, they did not humble themselves; but their hearts became hardened, and Satan prepared for them that which they committed.

And when they had forgotten that concerning which they had been admonished, we opened unto them the gates of all things; until, while they were rejoicing for that which had been given them, we suddenly laid hold on them, and behold, they were seized with despair;

and the utmost part of the people which had acted wickedly was cut off: praise be unto GOD, the LORD of all creatures!

Say, what think ye? if GOD should take away your hearing and your sight, and should seal up your hearts; what god besides GOD will restore them unto you? See how variously we show forth the signs of GOD's unity; yet do they turn aside from them.

Say unto them, What think ye? if the punishment of GOD come upon you suddenly, or in open view; will any perish, except the ungodly people?

We send not our messengers otherwise than bearing good tidings and denouncing threats. Whoso therefore shall believe and amend, on them shall no fear come, neither shall they be grieved:

but whoso shall accuse our signs of falsehood, a punishment shall fall on them, because they have done wickedly.

50 Say, I say not unto you, The treasures of GOD are in my power: neither do I say, I know the secrets of God: neither do I say unto you, Verily I am an angel: I follow only that which is revealed unto me. Say, Shall the blind and the seeing be held equal? do ye not therefore consider?

Preach it unto those who fear that they shall be assembled before their LORD: they shall have no patron nor intercessor, except him; that peradventure they may take heed to themselves.

Drive not away those who call upon their LORD morning and evening, desiring to see his face; it belongeth not unto thee to pass any judgment on them, nor doth it belong unto them to pass any judgment on thee: therefore if thou drive them away, thou wilt become one of the unjust.

Thus have we proved some part of them by other part, that they may say, Are these the people among us unto whom GOD hath been gracious? Doth not GOD most truly know those who are thankful?

And when they who believe in our signs shall come unto thee, say, Peace be upon you. Your LORD hath prescribed unto himself mercy; so whoever among you worketh evil through ignorance, and afterwards repenteth and amendeth; unto him will he surely be gracious and merciful.

Thus have we distinctly propounded our signs, that the path of the wicked might be made known.

Say, Verily I am forbidden to worship the false deities which ye invoke, besides GOD. Say, I will not follow your desires; for then should I err, neither should I be one of those who are rightly directed.

Say, I behave according to the plain declaration, which I have received from my LORD; but ye have forged lies concerning him. That which ye desire should be hastened, is not in my power; judgment belongeth only unto GOD; he will determine the truth; and he is the best discerner.

Say, If what ye desire should be hastened were in my power, the matter had been determined between me and you: but GOD well knoweth the unjust.

With him are the keys of the secret things; none knoweth them besides himself: he knoweth that which is on the dry land and in the sea; there falleth no leaf, but he knoweth it; neither is there a single grain in the dark parts of the earth, neither a green thing, nor a dry thing, but it is written in the perspicuous book.

60 It is he who causeth you to sleep by night, and knoweth what ye merit by day; he also awaketh you therein, that the prefixed term of your lives may be fulfilled; then unto him shall ye return, and he shall declare unto you that which ye have wrought.

He is supreme over his servants, and sendeth the guardian angels to watch over you, until, when death overtaketh one of you, our messengers cause him to die: and they will not neglect our commands.

Afterwards shall they return unto GOD, their true LORD: doth not judgment belong unto him? he is the most quick in taking an account.

Say, Who delivereth you from the darkness of the land, and of the sea, when ye call upon him humbly and in private, saying, Verily if thou deliver us from these dangers, we will surely be thankful?

Say, GOD delivereth you from them, and from every grief of mind; yet afterwards ye give him companions.

Say, He is able to send on you a punishment from above you, or from under your feet, or to engage you in dissension, and to make some of you taste the violence of others. Observe how variously we show forth our signs,

that peradventure they may understand.

This people hath accused the revelation which thou hast brought of falsehood, although it be the truth. Say, I am not a guardian over you:

every prophecy hath its fixed time of accomplishment; and he will hereafter know it.

When thou seest those who are engaged in cavilling at, or ridiculing our signs, depart from them, until they be engaged in some other discourse: and if Satan cause thee to forget this precept, do not sit with the ungodly people after recollection.

They who fear God are not at all accountable for them, but their duty is to remember that they may take heed to themselves.

70 Abandon those who make their religion a sport and a jest; and whom the present life hath deceived: and admonish them by the Koran, that a soul becometh liable to destruction for that which it committeth: it shall have no patron nor intercessor besides GOD: and if it could pay the utmost price of redemption, it would not be accepted from it. They who are delivered over to perdition for that which they have committed shall have boiling water to drink, and shall suffer a grievous punishment, because they have disbelieved.

Say, Shall we call upon that, besides GOD, which can neither profit us, nor hurt us? and shall we turn back on our heels, after that GOD hath directed us; like him whom the devils have infatuated, wandering amazedly in the earth, and yet having companions who call him into the true direction, saying, Come unto us? Say, the direction of GOD is the true direction; we are commanded to resign ourselves unto the LORD of all creatures;

and it is also commanded us, saying, Observe the stated times of prayer, and fear him; for it is he before whom ye shall be assembled.

It is he who hath created the heavens and the earth in truth; and whenever he saith unto a thing, Be, it is. His word is the truth; and his will be the kingdom on the day whereon the trumpet shall be sounded: he knoweth whatever is secret, and whatever is public; he is the wise, the knowing.

Call to mind when Abraham said unto his father Azer, Dost thou take images for gods? Verily I perceive that thou and thy people are in a manifest error.

And thus did we show unto Abraham the kingdom of heaven and earth, that he might become one of those who firmly believe.

And when the night overshadowed him, he saw a star, and he said, This is my LORD; but when it set, he said, I like not gods which set.

And when he saw the moon rising, he said, This is my LORD; but when he saw it set, he said, Verily if my LORD direct me not, I shall become one of the people who go astray.

And when he saw the sun rising, he said, This is my LORD, this is the greatest; but when it set, he said, O my people, verily I am clear of that which ye associate with God:

I direct my face unto him who hath created the heavens and the earth; I am orthodox, and am not one of the idolaters.

80 And his people disputed with him: and he said, Will ye dispute with me concerning GOD? since he hath now directed me, and I fear not that which ye associate with him, unless that my LORD willeth a thing; for my LORD comprehendeth all things by his knowledge: will ye not therefore consider?

And how should I fear that which ye associate with God, since ye fear not to have associated with GOD that concerning which he hath sent down unto you no authority? which therefore of the two parties is the more safe, if ye understand aright?

They who believe, and clothe not their faith with injustice, they shall enjoy security, and they are rightly directed.

And this is our argument wherewith we furnished Abraham that he might make use of it against his people: we exalt unto degrees of wisdom and knowledge whom we please; for thy LORD is wise and knowing.

And we gave unto them Isaac and Jacob; we directed them both: and Noah had we before directed, and of his posterity David and Solomon; and Job, and Joseph, and Moses, and Aaron: thus do we reward the righteous:

and Zacharias, and John, and Jesus, and Elias; all of them were upright men:

and Ismael, and Elisha, and Jonas, and Lot; all these have we favored above the rest of the world;

and also divers of their fathers, and their issue, and their brethren; and we chose them, and directed them into the right way.

This is the direction of GOD, he directeth thereby such of his servants as he pleaseth; but if they had been guilty of idolatry, that which they wrought would have become utterly fruitless unto them.

Those were the persons unto whom we gave the scripture, and wisdom, and prophecy; but if these believe not therein, we will commit the care of them to a people who shall not disbelieve the same.

90 Those were the persons whom GOD hath directed, therefore follow their direction. Say unto the inhabitants of Mecca, I ask of you no recompense for preaching the Koran; it is no other than an admonition unto all creatures.

They make not a due estimation of GOD, when they say, GOD hath not sent down unto man anything at all: Say, Who sent down the book which Moses brought, a light and a direction unto men; which ye transcribe on papers, whereof ye publish some part, and great part whereof ye conceal? and ye have been taught by Mohammed what ye knew not, neither your fathers. Say, GOD sent it down: then leave them to amuse themselves with their vain discourse.

This book which we have sent down is blessed; confirming that which was revealed before it; and is delivered unto thee that thou mayest preach it unto the metropolis of Mecca and to those who are round about it. And they who believe in the next life will believe therein, and they will diligently observe their times of prayer.

Who is more wicked than he who forgeth a lie concerning GOD? or saith This was revealed unto me; when nothing hath been revealed unto him? and who saith, I will produce a revelation like unto that which GOD hath sent down? If thou didst see when the ungodly are in the pangs of death, and the angels reach out their hands saying, Cast forth your souls; this day shall ye receive an ignominious punishment for that which ye have falsely spoken concerning GOD; and because ye have proudly rejected his signs.

And now are ye come unto us alone, as we created you at first, and ye have left that which we had bestowed on you, behind your backs; neither do we see with you your intercessors, whom ye thought to have been partners with God among you: now is the relation between you cut off, and what ye imagined hath deceived you.

GOD causeth the grain and the date-stone to put forth: he bringeth forth the living from the dead, and he bringeth forth the dead from the living. This is GOD. Why therefore are ye turned away from him?

He causeth the morning to appear; and hath ordained the night for rest, and the sun and the moon for the computing of time. This is the disposition of the mighty, the wise God.

It is he who hath ordained the stars for you, that ye may be directed

thereby in the darkness of the land and of the sea. We have clearly shown forth our signs, unto people who understand.

It is he who hath produced you from one soul; and hath provided for you a sure receptacle and a repository. We have clearly shown forth our signs, unto people who are wise.

It is he who sendeth down water from heaven, and we have thereby produced the springing buds of all things, and have thereout produced the green thing, from which we produce the grain growing in rows, and palm-trees from whose branches proceed clusters of dates hanging close together; and gardens of grapes, and olives, and pomegranates, both like and unlike to one another. Look on their fruits, when they bear fruit, and their growing to maturity. Verily herein are signs, unto people who believe.

100 Yet they have set up the genii as partners with GOD, although he created them: and they have falsely attributed unto him sons and daughters, without knowledge. Praise be unto him; and far be that from him which they attribute unto him!

He is the maker of heaven and earth: how should he have issue since he hath no consort? he hath created all things, and he is omniscient.

This is GOD your LORD; there is no GOD but he, the creator of all things; therefore serve him: for he taketh care of all things.

The sight comprehendeth him not, but he comprehendeth the sight; he is the gracious, the wise.

Now have evident demonstrations come unto you from your LORD; whoso seeth them, the advantage thereof will redound to his own soul: and whoso is wilfully blind, the consequence will be to himself. I am not a keeper over you.

Thus do we variously explain our signs; that they may say, Thou hast studied diligently; and that we may declare them unto people of understanding.

Follow that which hath been revealed unto thee from thy LORD; there is no GOD but he: retire therefore from the idolaters.

If GOD had so pleased, they had not been guilty of idolatry. We have not appointed thee a keeper over them; neither art thou a guardian over them.

Revile not the idols which they invoke besides GOD, lest they maliciously revile GOD, without knowledge. Thus have we prepared for every nation their works: hereafter unto GOD shall they return, and he shall declare unto them that which they have done.

They have sworn by GOD, by the most solemn oath, that if a sign came unto them, they would certainly believe therein: Say, Verily signs are in the power of GOD alone; and he permitteth you not to understand, that when they come, they will not believe.

110 And we will turn aside their hearts and their sight from the truth, as they believed not therein the first time; and we will leave them to wander in their error.

And though we had sent down angels unto them, and the dead had spoken unto them, and we had gathered together before them all things in one view; they would not have believed, unless GOD had so pleased: but the greater part of them know it not.

Thus have we appointed unto every prophet an enemy; the devils of men, and of genii: who privately suggest the one to the other specious discourses to deceive; but if thy LORD pleased, they would not have done it. Therefore leave them, and that which they have falsely imagined;

and let the hearts of those be inclined thereto, who believe not in the



life to come; and let them please themselves therein, and let them gain that which they are gaining.

Shall I seek after any other judge besides GOD to judge between us? It is he who hath sent down unto you the book of the Koran distinguishing between good and evil; and they to whom we gave the scripture know that it is sent down from thy LORD, with truth. Be not therefore one of those who doubt thereof.

The words of thy LORD are perfect, in truth and justice; there is none who can change his words: he both heareth and knoweth.

But if thou obey the greater part of them who are in the earth, they will lead thee aside from the path of GOD: they follow an uncertain opinion only, and speak nothing but lies;

verily thy LORD well knoweth those who go astray from his path, and well knoweth those who are rightly directed.

Eat of that whereon the name of GOD hath been commemorated, if ye believe in his signs:

and why do ye not eat of that whereon the name of GOD hath been commemorated? since he hath plainly declared unto you what he hath forbidden you; except that which ye be compelled to eat of by necessity; many lead others into error, because of their appetites, being void of knowledge; but thy LORD well knoweth who are the transgressors.

120 Leave both the outside of iniquity and inside thereof: for they who commit iniquity shall receive the reward of that which they shall have gained.

Eat not therefore of that whereon the name of GOD hath not been commemorated; for this is certainly wickedness: but the devils will suggest unto their friends, they they dispute with you concerning this precept; but if ye obey them, ye are surely idolaters.

Shall he who hath been dead, and whom we have restored unto life, and unto whom we have ordained a light, whereby he may walk among men, be as he whose similitude is in darkness, from whence he shall not come forth? Thus was that which the infidels are doing prepared for them.

And thus have we placed in every city chief leaders of the wicked men thereof, that they may act deceitfully therein; but they shall act deceitfully against their own souls only; and they know it not.

And when a sign cometh unto them, they say, We will by no means believe until a revelation be brought unto us, like unto that which hath been delivered unto the messengers of GOD. GOD best knoweth whom he will appoint for his messenger. Vileness in the sight of GOD shall fall upon those who deal wickedly, and a grievous punishment, for that they have dealt deceitfully.

And whomsoever GOD shall please to direct, he will open his breast to receive the faith of Islam: but whomsoever he shall please to lead into error, he will render his breast straight and narrow, as though he were climbing up to heaven. Thus doth GOD inflict a terrible punishment on those who believe not.

This is the right way of thy LORD. Now have we plainly declared our signs unto those people who will consider.

They shall have a dwelling of peace with their LORD, and he shall be their patron, because of that which they have wrought.

Think on the day whereon God shall gather them all together, and shall say, O company of genii, ye have been much concerned with mankind; and their friends from among mankind shall say, O LORD, the one of us hath received advantage from the other, and we are arrived at our limited term which thou

hast appointed us. God will say, Hell fire shall be your habitation, therein shall ye remain forever; unless as GOD shall please to mitigate your pains, for thy LORD is wise and knowing.

Thus do we set some of the unjust over others of them, because of that which they have deserved.

130 O company of genii and men, did not messengers from among yourselves come unto you, rehearsing my signs unto you, and forewarning you of the meeting of this your day? They shall answer, We bear witness against ourselves: the present life deceived them: and they shall bear witness against themselves that they were unbelievers.

This hath been the method of GOD's dealing with his creatures, because thy LORD would not destroy the cities in their iniquity, while their inhabitants were careless.

Every one shall have degrees of recompense of that which they shall do; for thy LORD is not regardless of that which they do,

and thy LORD is self-sufficient and endued with mercy. If he pleaseth he can destroy you, and cause such as he pleaseth to succeed you, in like manner as he produced you from the posterity of other people.

Verily that which is threatened you, shall surely come to pass; neither shall ye cause it to fail.

Say unto those of Mecca, O my people, act according to your power; verily I will act according to my duty: and hereafter shall ye know whose will be the reward of paradise. The ungodly shall not prosper.

Those of Mecca set apart unto GOD a portion of that which he hath produced of the fruits of the earth, and of cattle; and say, This belongeth unto GOD (according to their imagination), and this unto our companions. And that which is destined for their companions cometh not unto GOD; yet that which is set apart unto GOD cometh unto their companions. How ill do they judge!

In like manner have their companions induced many of the idolaters to slay their children, that they might bring them to perdition, and that they might render their religion obscure and confused unto them. But if GOD had pleased, they had not done this: therefore leave them and that which they falsely imagine.

They also say, These cattle and fruits of the earth are sacred; none shall eat thereof but who we please (according to their imagination); and there are cattle whose backs are forbidden to be rode on, or laden with burdens; and there are cattle on which they commemorate not the name of GOD when they slay them; devising a lie against him; God shall reward them for that which they falsely devise.

And they say, That which is in the bellies of these cattle is allowed to our males to eat, and is forbidden to our wives: but if it prove abortive, they they are both partakers thereof. God shall give them the reward of their attributing these things to him: he is knowing and wise.

140 They are utterly lost who have slain their children foolishly, without knowledge; and have forbidden that which GOD hath given them for food, devising a lie against GOD. They have erred, and were not rightly directed.

He it is who produceth gardens of vines, both those which are supported on trails of wood, and those which are not supported, and palm-trees, and the corn affording various food, and olives, and pomegranates, alike and unlike unto one another. Eat of their fruit, when they bear fruit, and pay the due thereof on the day whereon ye shall gather it; but be not profuse, for GOD loveth not those who are too profuse.

And God hath given you some cattle fit for bearing of burdens, and some fit for slaughter only. Eat of what GOD hath given you for food; and follow not the steps of Satan, for he is your declared enemy.

Four pair of cattle hath God given you; of sheep one pair, and of goats one pair. Say unto them, Hath God forbidden the two males, of sheep and of goats, or the two females; or that which the wombs of the two females contain? Tell me with certainty, if ye speak truth.

And of camels hath God given you one pair, and of oxen one pair. Say, Hath he forbidden the two males of these, or the two females; or that which the wombs of the two females contain? Were ye present when GOD commanded you this? And who is more unjust than he who deviseth a lie against GOD, that he may seduce men without understanding? Verily GOD directed not unjust people.

Say, I find not in that which hath been revealed unto me anything forbidden unto the eater, that he eat it not, except it be that which dieth of itself, or blood poured forth, or swine's flesh: for this is an abomination: or that which is profane, having been slain in the name of some other than of GOD. But whoso shall be compelled by necessity to eat of these things, not lusting, nor wilfully transgressing, verily thy LORD will be gracious unto him and merciful.

Unto the Jews did we forbid every beast having an undivided hoof; and of bullocks and sheep, we forbade them the fat of both; except that which should be on their backs, or their inwards, or which should be intermixed with the bone. This have we rewarded them with, because of their iniquity; and we are surely speakers of truth.

If they accuse thee of imposture, say, Your LORD is endued with extensive mercy; but his severity shall not be averted from wicked people.

The idolaters will say, If GOD had pleased, we had not been guilty of idolatry, neither our fathers; and pretend that we have not forbidden them anything. Thus did they who were before them accuse the prophets of imposture, until they tasted our severe punishment. Say, Is there with you any certain knowledge of what ye allege, that ye may produce it unto us? Ye follow only a false imagination; and ye utter only lies.

Say, therefore, Unto GOD belongeth the most evident demonstration; for if he had pleased, he had directed you all.

150 Say, Produce your witnesses, who can bear testimony that GOD hath forbidden this. But if they bear testimony of this, do not thou bear testimony with them, nor do thou follow the desires of those who accuse our signs of falsehood, and who believe not in the life to come, and equalize idols with their LORD.

Say, Come; I will rehearse that which your LORD hath forbidden you; that is to say, that ye be not guilty of idolatry, and that ye show kindness to your parents, and that ye murder not your children for fear lest ye be reduced to poverty; we will provide for you and them; and draw not near unto heinous crimes, neither openly nor in secret; and slay not the soul which God hath forbidden you to slay, unless for a just cause. This hath he enjoined you that ye may understand.

And meddle not with the substance of the orphan, otherwise than for the improving thereof, until he attain his age of strength: and use a full measure, and a just balance. We will not impose a task on any soul beyond its ability. And when ye pronounce judgment observe justice, although it be for or against one who is near of kin, and fulfil the covenant of GOD. This hath God commanded you, that ye may be admonished;

and that ye may know that this is my right way: therefore follow it, and

follow not the path of others, lest ye be scattered from the path of God.

This hath he commanded you that ye may take heed.

We gave also unto Moses the book of the law; a perfect rule unto him who should do right, and a determination concerning all things needful, and a direction, and mercy; that the children of Israel might believe the meeting of their LORD.

And this book which we have now sent down is blessed; therefore follow it, and fear God that ye may obtain mercy:

lest ye should say, The scriptures were only sent down unto two people before us; and we neglected to peruse them with attention:

or lest ye should say, If a book of divine revelations had been sent down unto us, we would surely have been better directed than they. And now hath a manifest declaration come unto you from your LORD, and a direction and mercy: and who is more unjust than he who deviseth lies against the signs of GOD, and turneth aside from them? We will reward those who turn aside from our signs with a grievous punishment, because they have turned aside.

Do they wait for any other than that the angels should come unto them, to part their souls from their bodies; or that thy LORD should come to punish them; or that some of the signs of thy LORD should come to pass, showing the day of judgment to be at hand? On the day whereon some of thy LORD'S signs shall come to pass, its faith shall not profit a soul which believed not before, or wrought not good in its faith. Say, Wait ye for this day; we surely do wait for it.

They who make a division in their religion, and become sectaries, have thou nothing to do with them; their affair belongeth only unto GOD. Hereafter shall he declare unto them that which they have done.

160 He who shall appear with good works, shall receive a tenfold recompense for the same; but he who shall appear with evil works, shall receive only an equal punishment for the same; and they shall not be treated unjustly.

Say, Verily my LORD hath directed me into a right way, a true religion, the sect of Abraham the orthodox; and he was no idolater.

Say, Verily my prayers, and my worship, and my life, and my death are dedicated unto GOD, the LORD of all creatures:

he hath no companion. This have I been commanded: I am the first Moslem.

Say, shall I desire any other LORD besides GOD? since he is the LORD of all things; and no soul shall acquire any merits or demerits but for itself; and no burdened soul shall bear the burden of another. Moreover unto your LORD shall ye return; and he shall declare unto you that concerning which ye now dispute.

It is he who hath appointed you to succeed your predecessors in the earth, and hath raised some of you above others by various degrees of worldly advantages, that he might prove you by that which he hath bestowed on you. Thy LORD is swift in punishing; and he is also gracious and merciful.

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CHAPTER VII.

ENTITLED, AL ARAF; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.M.S.

A book hath been sent down unto thee: and therefore let there be no doubt in thy breast concerning it; that thou mayest preach the same, and that it may be an admonition unto the faithful.

Follow that which hath been sent down unto you from your LORD; and follow no guides besides him: how little will ye be warned!

How many cities have we destroyed; which our vengeance overtook by night, or while they were reposing themselves at noon-day!

And their supplication, when our punishment came upon them, was no other than that they said, Verily we have been unjust.

We will surely call those to an account, unto whom a prophet hath been sent; and we will also call those to account who have been sent unto them.

And we will declare their actions unto them with knowledge; for we are not absent from them.

The weighing of men's actions on that day shall be just; and they whose balances laden with their good works shall be heavy, are those who shall be happy;

but they whose balances shall be light, are those who have lost their souls, because they injured our signs.

10 And now have we placed you on the earth, and have provided you food therein: but how little are ye thankful!

We created you, and afterwards formed you; and then said unto the angels, Worship Adam; and they all worshipped him, except Eblis, who was not one of those who worshipped.

God said unto him, What hindered thee from worshipping Adam, since I had commanded thee? He answered, I am more excellent than he: thou hast created me of fire, and hast created him of clay.

God said, Get thee down therefore from paradise; for it is not fit that thou behave thyself proudly therein: get thee hence; thou shalt be one of the contemptible.

He answered, Give me respite until the day of resurrection.

God said, Verily thou shalt be one of those who are respited.

The devil said, Because thou hast depraved me, I will lay wait for men in thy strait way;

then will I come upon them from before, and from behind, and from their right hands, and from their left; and thou shalt not find the greater part of them thankful.

God said unto him, Get thee hence, despised, and driven far away: verily whoever of them shall follow thee, I will surely fill hell with you all:

but as for thee, O Adam, dwell thou and thy wife in paradise; and eat of the fruit thereof wherever ye will; but approach not this tree, lest ye become of the number of the unjust.

20 And Satan suggested to them both, that he would discover unto them their nakedness, which was hidden from them; and he said, Your LORD hath not forbidden you this tree, for any other reason but lest ye should become angels, or lest ye become immortal.

And he swore unto them, saying, Verily I am one of those who counsel you aright.

And he caused them to fall through deceit. And when they had tasted of the tree, their nakedness appeared unto them; and they began to join together the leaves of paradise, to cover themselves. And their LORD called to them,

saying, Did I not forbid you this tree: and did I not say unto you, Verily Satan is your declared enemy?

They answered, O LORD, we have dealt unjustly with our own souls; and if thou forgive us not, and be not merciful unto us, we shall surely be of those who perish.

God said, Get ye down, the one of you an enemy unto the other; and ye shall have a dwelling-place upon the earth, and a provision for a season.

He said, Therein shall ye live, and therein shall ye die, and from thence shall ye be taken forth at the resurrection.

O children of Adam, we have sent down unto you apparel, to conceal your nakedness, and fair garments; but the clothing of piety is better. This is one of the signs of God; that peradventure ye may consider.

O children of Adam, let not Satan seduce you, as he expelled your parents out of paradise, by stripping them of their clothing, that he might show them their nakedness: verily he seeth you, both he and his companions, whereas ye see not them. We have appointed the devils to be patrons of those who believe not:

and when they commit a filthy action, they say, We found our fathers practising the same; and GOD hath commanded us to do it. Say, Verily GOD commandeth not filthy actions. Do ye speak concerning GOD that which ye know not?

Say, My LORD hath commanded me to observe justice; therefore set your faces to pray at every place of worship, and call upon him, approving unto him the sincerity of your religion. As he produced you at first, so unto him shall ye return.

30 A part of mankind hath he directed; and a part hath been justly led into error, because they have taken the devils for their patrons besides GOD, and imagine they are rightly directed.

O children of Adam, take your decent apparel at every place of worship, and eat and drink, but be not guilty of excess; for he loveth not those who are guilty of excess.

Say, Who hath forbidden the decent apparel of GOD, which he hath produced for his servants, and the good things which he hath provided for food? Say, these things are for those who believe, in this present life, but peculiarly on the day of resurrection. Thus do we distinctly explain our signs unto people who understand.

Say, Verily my LORD hath forbidden filthy actions, both that which is discovered thereof, and that which is concealed, and also iniquity, and unjust violence; and hath forbidden you to associate with GOD that concerning which he hath sent you down no authority, or to speak of GOD that which ye know not.

Unto every nation there is a prefixed term; therefore when their term is expired, they shall not have respite for an hour, neither shall they be anticipated.

O children of Adam, verily apostles from among you shall come unto you, who shall expound my signs unto you: whosoever therefore shall fear God and amend, there shall come no fear on them, neither shall they be grieved.

But they who shall accuse our signs of falsehood, and shall proudly reject them, they shall be the companions of hell fire; they shall remain therein forever.

And who is more unjust than he who deviseth a lie concerning GOD, or accuseth his signs of imposture? Unto these shall be given their portion of worldly happiness, according to what is written in the book of GOD's decrees, until our messengers come unto them, and shall cause them to die; saying,

Where are the idols which ye called upon, besides GOD? They shall answer, They have disappeared from us. And they shall bear witness against themselves that they were unbelievers.

God shall say unto them at the resurrection, Enter ye with the nations which have preceded you, of genii and of men, into hell fire; so often as one nation shall enter, it shall curse its sister, until they shall all have successively entered therein. The latter of them shall say of the former of them: O LORD, these have seduced us; therefore inflict on them a double punishment of the fire of hell. God shall answer, It shall be doubled unto all: but ye know it not:

and the former of them shall say unto the latter of them, Ye have not therefore any favor above us; taste the punishment for that which ye have gained.

40 Verily they who shall charge our signs with falsehood, and shall proudly reject them, the gates of heaven shall not be opened unto them, neither shall they enter into paradise, until a camel pass through the eye of a needle, and thus will we reward the wicked doers.

Their couch shall be in hell, and over them shall be coverings of fire; and thus will we reward the unjust.

But they who believe, and do that which is right (we will not load any soul but according to its ability,) they shall be the companions of paradise; they shall remain therein forever.

And we will remove all grudges from their minds; rivers shall run at their feet, and they shall say, Praised be GOD, who hath directed us unto this felicity, for we should not have been rightly directed, if GOD had not directed us; now are we convinced by demonstration that the Apostles of our LORD came unto us with truth. And it shall be proclaimed unto them, This is paradise, whereof ye are made heirs, as a reward for that which ye have wrought.

And the inhabitants of paradise shall call out to the inhabitants of hell fire, saying, Now have we found that which our LORD promised us to be true: have ye also found that which your LORD promised you to be true? They shall answer, Yea. And a crier shall proclaim between them, The curse of GOD shall be on the wicked;

who turn men aside from the way of GOD, and seek to render it crooked, and who deny the life to come.

And between the blessed and the damned there shall be a veil; and men shall stand on Al Ar'çf who shall know every one of them by their marks; and shall call unto the inhabitants of paradise, saying, Peace be upon you: yet they shall not enter therein, although they earnestly desire it.

And when they shall turn their eyes towards the companions of hell fire, they say, O LORD, place us not with the ungodly people!

And those who stand on Al Ar'çf shall call unto certain men, whom they shall know by their marks, and shall say, What hath your gathering of riches availed you, and that ye were puffed up with pride?

Are these the men on whom ye swear that GOD would not bestow mercy? Enter ye into paradise; there shall come no fear on you, neither shall ye be grieved.

50 And the inhabitants of hell fire shall call unto the inhabitants of paradise, saying, Pour upon us some water, or of those refreshments which GOD hath bestowed on you. They shall answer, Verily GOD hath forbidden them unto the unbelievers;

who made a laughing-stock and a sport of their religion, and whom the

life of the world hath deceived: therefore this day will we forget them, as they did forget the meeting of this day, and for that they denied our signs to be from God.

And now have we brought unto those of Mecca a book of divine revelations: we have explained it with knowledge; a direction and mercy unto people who shall believe.

Do they wait for any other than the interpretation thereof? On the day whereon the interpretation thereof shall come, they who had forgotten the same before shall say, Now are we convinced by demonstration that the messengers of our LORD came unto us with truth: shall we therefore have any intercessors, who will intercede for us? or shall we be sent back into the world, that we may do other works than what we did in our life-time? But now have they lost their souls; and that which they impiously imagined hath fled from them.

Verily, your LORD is GOD, who created the heavens and the earth in six days; and then ascended his throne: he causeth the night to cover the day; it succeedeth the same swiftly: he also created the sun and the moon, and the stars, which are absolutely subject unto his command. Is not the whole creation, and the empire thereof, his? Blessed be GOD, the LORD of all creatures!

Call upon your LORD humbly and in secret; for he loveth not those who transgress.

And act not corruptly in the earth, after its reformation; and call upon him with fear and desire: for the mercy of GOD is near unto the righteous.

It is he who sendeth the winds, spread abroad before his mercy, until they bring a cloud heavy with rain, which we drive into a dead country; and we cause water to descend thereon, by which we cause all sorts of fruits to spring forth. Thus will we bring forth the dead from their graves; that peradventure ye may consider.

From a good country shall its fruit spring forth abundantly, by the permission of its LORD; but from the land which is bad, it shall not spring forth otherwise than scarcely. Thus do we explain the signs of divine providence unto people who are thankful.

We formerly sent Noah unto his people: and he said, O my people, worship GOD: ye have no other GOD than him. Verily I fear for you the punishment of the great day.

60 The chiefs of his people answered him, We surely perceive thee to be in a manifest error.

He replied, O my people, there is no error in me; but I am a messenger from the LORD of all creatures.

I bring unto you the messages of my LORD; and I counsel you aright: for I know from GOD, that which ye know not.

Do ye wonder that an admonition hath come unto you from your LORD by a man from among you, to warn you, that ye may take heed to yourselves, and that peradventure ye may obtain mercy?

And they accused him of imposture: but we delivered him and those who were with him in the ark, and we drowned those who charged our signs with falsehood; for they were a blind people.

And unto the tribe of Ad we sent their brother Hud. He said, O my people, worship GOD: ye have no other GOD than him; will ye not fear him?

The chiefs of those among his people who believed not, answered, Verily we perceive that thou art guided by folly; and we certainly esteem thee to be one of the liars.

He replied, O my people, I am not guided by folly; but I am a messenger



unto you from the LORD of all creatures:

I bring unto you the messages of my LORD; and I am a faithful counsellor unto you.

Do ye wonder that an admonition hath come unto you from your LORD, by a man from among you, that he may warn you? Call to mind how he hath appointed you successors unto the people of Noah, and hath added unto you in stature largely. Remember the benefits of GOD, that ye may prosper.

70 They said, Art thou come unto us, that we should worship GOD alone, and leave the deities which our fathers worshipped? Now bring down that judgment upon us, with which thou threatenest us, if thou speakest truth.

Hud answered, Now shall there suddenly fall upon you from your LORD vengeance and indignation. Will ye dispute with me concerning the names which ye have named, and your fathers; as to which GOD hath not revealed unto you any authority? Do ye wait therefore, and I will be one of those who wait with you.

And we delivered him, and them who believed with him by our mercy; and we cut off the uttermost part of those who charged our signs with falsehood, and were not believers.

And unto the tribe of Thamud we sent their brother S`uleh. He said, O my people, worship GOD: ye have no GOD besides him. Now hath a manifest proof come unto you from your LORD. This she-camel of GOD is a sign unto you: therefore dismiss her freely, that she may feed in GOD's earth; and do her no hurt, lest a painful punishment seize you.

And call to mind how he hath appointed you successors unto the tribe of Ad, and hath given you a habitation on earth; ye build yourselves castles on the plains thereof, and cut out the mountains into houses. Remember therefore the benefits of GOD, and commit not violence in the earth, acting corruptly.

The chiefs among his people who were puffed up with pride, said unto those who were esteemed weak, namely unto those who believed among them, Do ye know that S`uleh hath been sent from his LORD? They answered, We do surely believe in that wherewith he hath been sent.

Those who were elated with pride replied, Verily we believe not in that wherein ye believe.

And they cut off the feet of the camel, and insolently transgressed the command of their LORD, and said, O S`uleh, cause that to come upon us which thou hast threatened us, if thou art one of those who have been sent by God.

Whereupon a terrible noise from heaven assailed them; and in the morning they were found in their dwellings prostrate on their breasts and dead.

And S`uleh departed from them, and said, O my people, now have I delivered unto you the message of my LORD and I advised you well, but ye love not those who advise you well.

80 And remember Lot, when he said unto his people, Do ye commit a wickedness, wherein no creature hath set you an example?

Do ye approach lustfully unto men, leaving the women? Certainly ye are people who transgress all modesty.

But the answer of his people was no other than that they said the one to the other, Expel them your city; for they are men who preserve themselves pure from the crimes which ye commit.

Therefore we delivered him and his family, except his wife; she was one of those who stayed behind:

and we rained a shower of stones upon them. Behold therefore what was the end of the wicked.

And unto Madian we sent their brother Shoaib. He said unto them, O my people, worship GOD; ye have no GOD besides him. Now hath an evident demonstration come unto you from your LORD. Therefore give full measure and just weight, and diminish not unto men aught of their matters: neither act corruptly in the earth, after its reformation. This will be better for you, if ye believe.

And beset not every way, threatening the passenger; and turning aside from the path of GOD him who believeth in him, and seeking to make it crooked. And remember, when ye were few, and God multiplied you: and behold, what hath been the end of those who acted corruptly.

And if part of you believe in that wherewith I am sent, and part believe not, wait patiently until GOD judge between us; for he is the best judge.

The chiefs of his people, who were elated with pride, answered, We will surely cast thee, O Shoaib, and those who believe with thee, out of our city: or else thou shalt certainly return unto our religion. He said, What, though we be averse thereto?

We shall surely imagine a lie against GOD, if we return unto your religion, after that GOD hath delivered us from the same: and we have no reason to return unto it, unless GOD our LORD shall please to abandon us. Our LORD comprehendeth every thing by his knowledge. In GOD do we put our trust. O LORD do thou judge between us and our nation with truth; for thou art the best judge.

90 And the chiefs of his people who believed not said, If ye follow Shoaib, ye shall surely perish.

Therefore a storm from heaven assailed them, and in the morning they were found in their dwellings dead and prostrate.

They who accused Shoaib of imposture became as though they had never dwelt therein; they who accused Shoaib of imposture perished themselves.

And he departed from them, and said, O my people, now have I performed unto you the messages of my LORD; and I advised you aright: but why should I be grieved for an unbelieving people.

We have never sent any prophet unto a city, but we afflicted the inhabitants thereof with calamity and adversity, that they might humble themselves.

Then we gave them in exchange good in lieu of evil, until they abounded, and said, Adversity and prosperity formerly happened unto our fathers, as unto us. Therefore we took vengeance on them suddenly, and they perceived it not beforehand.

But if the inhabitants of those cities had believed and feared God, we would surely have opened to them blessings both from heaven and earth. But they charged our apostles with falsehood, wherefore we took vengeance on them, for that which they had been guilty of.

Were the inhabitants therefore of those cities secure that our punishment should not fall on them by night, while they slept?

Or were the inhabitants of those cities secure that our punishment should not fall on them by day, while they sported?

Were they therefore secure from the stratagem of GOD? But none will think himself secure from the stratagem of GOD, except the people who perish.

100 And hath it not manifestly appeared unto those who have inherited the earth after the former inhabitants thereof, that if we please, we can afflict them for their sins? But we will seal up their hearts; and they shall not hearken.

We will relate unto thee some stories of these cities. Their apostles

had come unto them with evident miracles, but they were not disposed to believe in that which they had before gainsaid. Thus will GOD seal up the hearts of the unbelievers.

And we found not in the greater part of them any observance of their covenant; but we found the greater part of them wicked doers.

Then we sent after the above named apostles, Moses with our signs unto Pharaoh and his princes; who treated them unjustly: but behold what was the end of the corrupt doers.

And Moses said, O Pharaoh, verily I am an apostle sent from the LORD of all creatures.

It is just that I should not speak of GOD other than the truth. Now am I come unto you with an evident sign from your LORD: send therefore the children of Israel away with me.

Pharaoh answered, If thou comest with a sign, produce it, if thou speakest truth.

Wherefore he cast down his rod; and behold, it became a visible serpent.

And he drew forth his hand out of his bosom; and behold, it appeared white unto the spectators.

The chiefs of the people of Pharaoh said, This man is certainly an expert magician:

110 he seeketh to dispossess you of your land; what therefore do ye direct?

They answered, Put off him and his brother by fair promises for some time, and in the mean while send unto the cities persons who may assemble and bring unto thee every expert magician.

So the magicians came unto Pharaoh; and they said, Shall we surely receive a reward, if we do overcome?

He answered, Yea; and ye shall certainly be of those who approach near unto my throne.

They said, O Moses, either do thou cast down thy rod first, or we will cast down ours.

Moses answered, Do ye cast down your rods first. And when they had cast them down, they enchanted the eyes of the men who were present, and terrified them: and they performed a great enchantment.

And we spake by revelation unto Moses, saying, Throw down thy rod. And behold, it swallowed up the rods which they had caused falsely to appear changed into serpents.

Wherefore the truth was confirmed, and that which they had wrought vanished.

And Pharaoh and his magicians were overcome there, and were rendered contemptible.

120 And the magicians prostrated themselves, worshipping;

and they said, We believe in the LORD of all creatures,  
the LORD of Moses and Aaron.

Pharaoh said, Have ye believed on him, before I have given you permission? Verily this is a plot which ye have contrived in the city, that ye might cast forth from thence the inhabitants thereof. But ye shall surely know that I am your master;

for I will cause your hands and your feet to be cut off on the opposite sides, then will I cause you all to be crucified.

The magicians answered, We shall certainly return unto our LORD, in the next life;

for thou takest vengeance on us only because we have believed in the signs of our LORD, when they have come unto us. O LORD, pour on us patience;

and cause us to die Moslems.

And the chiefs of Pharaoh's people said, Wilt thou let Moses and his people go, that they may act corruptly in the earth, and leave thee and thy gods? Pharaoh answered, We will cause their male children to be slain, and we will suffer their females to live; and by that means we shall prevail over them.

Moses said unto his people, Ask assistance of GOD, and suffer patiently: for the earth is GOD's, he giveth it for an inheritance unto such of his servants as he pleaseth; and the prosperous end shall be unto those who fear him.

They answered, We have been afflicted by having our male children slain, before thou camest unto us, and also since thou hast come unto us. Moses said, Peradventure it may happen that our LORD will destroy your enemy, and will cause you to succeed him in the earth, that he may see how ye will act therein.

130 And we formerly punished the people of Pharaoh with dearth and scarcity of fruits, that they might be warned.

Yet when good happened unto them, they said, This is owing unto us: but if evil befell them, they attributed the same to the ill luck of Moses, and those who were with him. Was not their ill luck with GOD? But most of them knew it not.

And they said unto Moses, Whatever sign thou show unto us, to enchant us therewith, we will not believe on thee.

Wherefore we sent upon them a flood and locusts, and lice, and frogs, and blood; distinct miracles: but they behaved proudly, and became a wicked people.

And when the plague fell on them, they said, O Moses, entreat thy LORD for us, according to that which he hath covenanted with thee; verily if thou take the plague from off us, we will surely believe thee, and we will let the children of Israel go with thee.

But when we had taken the plague from off them until the term which God had granted them was expired, behold they broke their promise.

Wherefore we took vengeance on them, and drowned them in the Red Sea; because they charged our signs with falsehood, and neglected them.

And we caused the people who had been rendered weak to inherit the eastern parts of the earth and the western parts thereof, which we blessed with fertility; and the gracious word of thy LORD was fulfilled on the children of Israel, for that they had endured with patience: and we destroyed the structures which Pharaoh and his people had made, and that which they had erected.

And we caused the children of Israel to pass through the sea, and they came unto a people who gave themselves up to the worship of their idols, and they said, O Moses, make us a god, in like manner as these people have gods.

Moses answered, Verily ye are an ignorant people: for the religion which these follow will be destroyed, and that which they do is vain.

140 He said, Shall I seek for you any other god than GOD; since he hath preferred you to the rest of the world?

And remember when we delivered you from the people of Pharaoh, who grievously oppressed you; they slew your male children, and let your females live: therein was a great trial from your LORD.

And we appointed unto Moses a fast of thirty nights before we gave him the law, and we completed them by adding of ten more; and the stated time of his LORD was fulfilled in forty nights. And Moses said unto his brother

Aaron, Be thou my deputy among my people during my absence; and behave uprightly, and follow not the way of the corrupt doers.

And when Moses came at our appointed time, and his LORD spake unto him, he said, O LORD, show me thy glory, that I may behold thee. God answereth, Thou shalt in no wise behold me; but look towards the mountain, and if it stand firm in its place, then thou shalt see me. But when his LORD appeared with glory in the mount, he reduced it to dust. And Moses fell down in a swoon. And when he came to himself, he said, Praise be unto thee! I turn unto thee with repentance, and I am the first of true believers.

God said unto him, O Moses, I have chosen thee above all men, by honouring thee with my commissions, and by my speaking unto thee: receive therefore that which I have brought thee, and be one of those who give thanks.

And we wrote for him on the tables an admonition concerning every matter, and a decision in every case, and said, Receive this with reverence; and command thy people that they live according to the most excellent precepts thereof. I will show you the dwelling of the wicked.

I will turn aside from my signs those who behave themselves proudly in the earth, without justice: and although they see every sign, yet they shall not believe therein; and although they see the way of righteousness, yet they shall not take that way; but if they see the way of error, they shall take that way. This shall come to pass because they accuse our signs of imposture, and neglect the same.

But as for them who deny the truth of our signs and the meeting of the life to come, their works shall be vain: shall they be rewarded otherwise than according to what they shall have wrought?

And the people of Moses, after his departure, took a corporeal calf, made of their ornaments, which lowed. Did they not see that it spake not unto them, neither directed them in the way? Yet they took it for their god, and acted wickedly.

But when they repented with sorrow, and saw that they had gone astray, they said, Verily if our LORD have not mercy upon us, and forgive us not, we shall certainly become of the number of those who perish.

150 And when Moses returned unto his people, full of wrath and indignation, he said, An evil thing is it that ye have committed after my departure; have ye hastened the command of your LORD? And he threw down the tables, and took his brother by the hair of the head, and dragged him unto him. And Aaron said unto him, Son of my mother, verily the people prevailed against me, and it wanted little but they had slain me: make not my enemies therefore to rejoice over me, neither place me with the wicked people.

Moses said, O LORD, forgive me and my brother, and receive us into thy mercy; for thou art the most merciful of those who exercise mercy.

Verily as for them who took the calf for their god, indignation shall overtake them from their LORD, and ignominy in this life: thus will we reward those who imagine falsehood.

But unto them who do evil, and afterwards repent, and believe in God, verily thy LORD will thereafter be clement and merciful.

And when the anger of Moses was appeased, he took the tables; and in what was written thereon was a direction and mercy, unto those who feared their LORD.

And Moses chose out of his people seventy men, to go up with him to the mountain at the time appointed by us: and when a storm of thunder and lightning had taken them away, he said, O LORD, if thou hadst pleased, thou

hadst destroyed them before, and me also; wilt thou destroy us for that which the foolish men among us have committed? This is only thy trial; thou wilt thereby lead into error whom thou pleasest, and thou wilt direct whom thou pleasest. Thou art our protector, therefore forgive us, and be merciful unto us; for thou art the best of those who forgive.

And write down for us good in this world, and in the life to come; for unto thee are we directed. God answered, I will inflict my punishment on whom I please; and my mercy extendeth over all things; and I will write down good unto those who shall fear me, and give alms, and who shall believe in our signs;

who shall follow the apostle, the illiterate prophet, whom they shall find written down with them in the law and the gospel: he will command them that which is just, and will forbid them that which is evil; and will allow them as lawful the good things which were before forbidden, and will prohibit those which are bad; and he will ease them of their heavy burden, and of the yokes which were upon them. And those who believe in him, and honour him, and assist him, and follow the light, which hath been sent down with him, shall be happy.

Say, O men, Verily I am the messenger of GOD unto you all: unto him belongeth the kingdom of heaven and earth; there is no GOD but he: he giveth life, and he causeth to die. Believe therefore in GOD and his apostle, the illiterate prophet, who believeth in GOD and his word; and follow him, that ye may be rightly directed.

Of the people of Moses there is a party who direct others with truth, and act justly according to the same.

160 And we divided them into twelve tribes, as into so many nations. And we spake by revelation unto Moses, when his people asked drink of him, and we said, Strike the rock with thy rod; and there gushed thereout twelve fountains, and men knew their respective drinking-place. And we caused clouds to overshadow them, and manna and quailsto descend upon them, saying, Eat of the good things which we have given you for food: and they injured not us, but they injured their own souls.

And call to mind when it was said unto them, Dwell in this city, and eat of the provisions thereof wherever ye will, and say, Forgiveness; and enter the gate worshipping: we will pardon you your sins, and will give increase unto the well-doers.

But they who were ungodly among them changed the expression into another, which had not been spoken unto them. Wherefore we went down upon them indignation from heaven, because they transgressed.

And ask them concerning the city, which was situate on the sea, when they transgressed on the Sabbath-day: when their fish came unto them on their Sabbath-day, appearing openly on the water: but on the day whereon they celebrated no Sabbath, they came not unto them. Thus did we prove them, because they were wicked-doers.

And when a party of them said unto the others, Why do ye warn a people whom GOD will destroy, or will punish with a grievous punishment? They answered, This is an excuse for us unto your LORD, and peradventure they will beware.

But when they had forgotten the admonitions which had been given them, we delivered those who forbade them to do evil; and we inflicted on those who had transgressed a severe punishment, because they had acted wickedly.

And when they proudly refused to desist from what had been forbidden them, we said unto them, Be ye transformed into apes, driven away from the

society of men.

And remember when thy LORD declared that he would surely send against the Jews until the day of resurrection, some nation who should afflict them with a grievous oppression: for thy LORD is swift in punishing, and he is also ready to forgive, and merciful:

and we dispersed them among the nations in the earth. Some of them are upright persons, and some of them are otherwise. And we proved them with prosperity and with adversity, that they might return from their disobedience;

and a succession of their posterity hath succeeded after them, who have inherited the book of the law, who receive the temporal goods of this world, and say, It will surely be forgiven us: and if a temporal advantage like the former be offered them, they accept it also. Is it not the covenant of the book of the law established with them, that they should not speak of GOD aught but the truth? Yet they diligently read that which is therein. But the enjoyment of the next life will be better for those who fear God than the wicked gains of these people: (Do ye not therefore understand?)

170 and for those who hold fast the book of the law, and are constant at prayer: for we will by no means suffer the reward of the righteous to perish.

And when we shook the mountain of Sinai over them, as though it had been a covering, and they imagined, that it was falling upon them; and we said, Receive the law which we have brought you with reverence; and remember that which is contained therein, that ye may take heed.

And when thy LORD drew forth their posterity from the loins of the sons of Adam, and took them to witness against themselves, saying, Am not I your LORD? They answered, Yea: we do bear witness. This was done lest ye should say, at the day of resurrection, Verily we were negligent as to this matter, because we were not apprised thereof:

or lest ye should say, Verily our fathers were formerly guilty of idolatry, and we are their posterity who have succeeded them; wilt thou therefore destroy us for that which vain men have committed?

Thus do we explain our signs, that they may return from their vanities.

And relate unto the Jews the history of him unto whom we brought our signs, and the departed from them; wherefore Satan followed him, and he became one of those who were seduced.

And if we had pleased, we had surely raised him thereby unto wisdom; but he inclined unto the earth, and followed his own desire. Wherefore his likeness as the likeness of a dog, which, if thou drive him away, putteth forth his tongue, or, if thou let him alone, putteth forth his tongue also. This is the likeness of the people, who accuse our signs of falsehood. Rehearse therefore this history unto them, that they may consider.

Evil is the similitude of those people who accuse our signs of falsehood, and injure their own souls.

Whomsoever GOD shall direct, he will be rightly directed; and whomsoever he shall lead astray, they shall perish.

Moreover we have created for hell many of the genii and of men; they have hearts by which they understand not, and they have eyes by which they see not: and they have ears by which they hear not. These are like the brute beasts; yea they go more astray: these are the negligent.

180 GOD hath most excellent names; therefore call on him by the same; and withdraw from those who use his name perversely: they shall be rewarded for that which they shall have wrought.

And of those whom we have created there are a people who direct others with truth, and act justly according thereto.

But those who devise lies against our signs, we will suffer them to fall gradually into ruin, by a method which they knew not:

and I will grant them to enjoy a long and prosperous life; for my stratagem is effectual.

Do they not consider that there is no devil in their companion? He is no other than a public preacher.

Or do they not contemplate the kingdom of heaven and earth, and the things which GOD hath created; and consider that peradventure it may be that their end draweth nigh? And in what new declaration will they believe, after this?

He whom GOD shall cause to err, shall have no director; and he shall leave them in their impiety, wandering in confusion.

They will ask thee concerning the last hour; at what time its coming is fixed? Answer, Verily the knowledge thereof is with my LORD; none shall declare the fixed time thereof, except he. The expectation thereof is grievous in heaven and on earth: it shall come upon you no otherwise than suddenly. They will ask thee, as though thou wast well acquainted therewith. Answer, Verily the knowledge thereof is with GOD alone: but the greater part of men know it not.

Say, I am able neither to procure advantage unto myself, nor to avert mischief from me, but as GOD pleaseth. If I knew the secrets of God, I should surely enjoy abundance of good, neither should evil befall me. Verily I am no other than a denouncer of threats, and a messenger of good tidings unto people who believe.

It is he who hath created you from one person, and out of him produced his wife, that he might dwell with her: and when he had known her, she carried a light burden for a time, wherefore she walked easily therewith. But when it became more heavy, she called upon GOD their LORD, saying, If thou give us a child rightly shaped, we will surely be thankful.

190 Yet when he had given them a child rightly shaped, they attributed companions unto him, for that which he had given them. But far be that from GOD, which they associated with him!

Will they associate with him false gods which create nothing but are themselves created: and can neither give them assistance, nor help themselves?

And if ye invite them to the true direction, they will not follow you: it will be equal unto you, whether ye invite them, or whether ye hold your peace.

Verily the false deities whom ye invoke besides GOD are servants like unto you. Call therefore upon them, and let them give you an answer, if ye speak truth.

Have they feet, to walk with? Or have they hands, to lay hold with? Or have they eyes, to see with? Or have they ears, to hear with? Say, Call upon your companions, and then lay a snare for me, and defer it not;

for GOD is my protector, who sent down the book of the Koran; and he protecteth the righteous.

But they whom ye invoke besides him cannot assist you, neither do they help themselves;

and if ye call on them to direct you, they will not hear. Thou seest them look towards thee, but they see not.

Use indulgence, and command that which is just, and withdraw far from the ignorant.

200 And if an evil suggestion from Satan be suggested unto thee, to divert thee from thy duty, have recourse unto GOD: for he heareth and knoweth.

Verily they who fear God, when a temptation from Satan assaileth them,



remember the divine commands, and behold, they clearly see the danger of sin and the wiles of the devil.

But as for the brethren of the devils, they shall continue them in error; and afterwards they shall not preserve themselves therefrom.

And when thou bringest not a verse of the Koran unto them, they say, Hast thou not put it together? Answer, I follow that only which is revealed unto me from my LORD. This book containeth evident proofs from your LORD, and is a direction and mercy unto people who believe.

And when the Koran is read, attend thereto, and keep silence; that ye may obtain mercy.

And meditate on thy LORD in thine own mind, with humility and fear, and without loud speaking, evening and morning; and be not one of the negligent.

Moreover the angels who are with my LORD do not proudly disdain his service, but they celebrate his praise and worship him.

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## CHAPTER VIII.

ENTITLED, THE SPOILS; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THEY will ask thee concerning the spoils: Answer, The division of the spoils belongeth unto GOD and the apostle. Therefore fear GOD, and compose the matter amicably among you: and obey GOD and his apostle, if ye are true believers.

Verily the true believers are those whose hearts fear when GOD is mentioned, and whose faith increaseth when his signs are rehearsed unto them, and who trust in their LORD;

who observe the stated times of prayer, and give alms out of that which we have bestowed on them.

These are really believers: they shall have superior degrees of felicity with their LORD, and forgiveness, and an honourable provision.

As thy LORD brought thee forth from thy house, with truth; and part of the believers were averse to thy directions:

they disputed with thee concerning the truth, after it had been made known unto them; no otherwise than as if they had been led forth to death, and had seen it with their eyes.

And call to mind when GOD promised you one of the two parties, that it should be delivered unto you, and ye desired that the party which was not furnished with arms should be delivered unto you: but GOD purposed to make known the truth in his words, and to cut off the uttermost part of the unbelievers;

that he might verify the truth, and destroy falsehood, although the wicked were averse thereto.

When ye asked assistance of your LORD, and he answered you, Verily I will assist you with a thousand angels, following one another in order.

10 And this GOD designed only as good tidings for you, and that your hearts might thereby rest secure: for victory is from GOD alone; and GOD is

mighty and wise.

When a sleep fell on you as a security from him, and he sent down upon you water from heaven, that he might thereby purify you, and take from you the abomination of Satan, and that he might confirm your hearts, and establish your feet thereby.

Also when thy LORD spake unto the angels, saying, Verily I am with you; wherefore confirm those who believe. I will cast a dread into the hearts of the unbelievers. Therefore strike off their heads, and strike off all the ends of their fingers.

This shall they suffer, because they have resisted GOD and his apostle: and whosoever shall oppose GOD and his apostle, verily GOD will be severe in punishing him.

This shall be your punishment; taste it therefore: and the infidels shall also suffer the torment of hell fire.

O true believers, when ye meet the unbelievers marching in great numbers against you, turn not your backs unto them:

for whoso shall turn his back unto them in that day, unless he turneth aside to fight, or retreateth to another party of the faithful, shall draw on himself the indignation of GOD, and his abode shall be in hell; an ill journey shall it be thither!

And ye slew not those who were slain at Bedr yourselves, but GOD slew them. Neither didst thou, O Mohammed cast the gravel into their eyes, when thou didst seem to cast it; but GOD cast it, that he might prove the true believers by a gracious trial from himself, for GOD heareth and knoweth.

This was done that GOD might also weaken the crafty devices of the unbelievers.

If ye desire a decision of the matter between us, now hath a decision come unto you: and if ye desist from opposing the apostle, it will be better for you. But if ye return to attack him, we will also return to his assistance; and your forces shall not be of advantage unto you at all, although they be numerous; for GOD is with the faithful.

20 O true believers, obey GOD and his apostle, and turn not back from him, since ye hear the admonitions of the Koran.

And be not as those who say, We hear, when they do not hear.

Verily the worst sort of beasts in the sight of GOD are the deaf and the dumb, who understand not.

If GOD had known any good in them, he would certainly have caused them to hear: and if he had caused them to hear, they would surely have turned back, and have retired afar off.

O true believers, answer GOD and his apostle, when he inviteth you unto that which giveth you life; and know that GOD goeth between a man and his heart, and that before him ye shall be assembled.

Beware of sedition; it will not affect those who are ungodly among you particularly, but all of you in general; and know that GOD is severe in punishing.

And remember when ye were few, and reputed weak in the land; ye feared lest men should snatch you away: but God provided you a place of refuge, and he strengthened you with his assistance, and bestowed on you good things, that ye might give thanks.

O true believers, deceive not GOD and his apostle; neither violate your faith against your own knowledge.

And know that your wealth and your children are a temptation unto you; and that with GOD is a great reward.

O true believers, if ye fear GOD, he will grant you a distinction, and will expiate your sins from you, and will forgive you; for GOD is endued with great liberality.

30 And call to mind when the unbelievers plotted against thee, that they might either detain thee in bonds, or put to death, or expel thee the city; and they plotted against thee: but GOD laid a plot against them; and GOD is the best layer of plots.

And when our signs are repeated unto them, they say, We have heard; if we pleased we would certainly pronounce a composition like unto this: this is nothing but fables of the ancients.

And when they said, O GOD, if this be the truth from thee, rain down stones upon us from heaven, or inflict on us some other grievous punishment.

But GOD was not disposed to punish them, while thou wast with them: nor was GOD disposed to punish them when they asked pardon.

But they have nothing to offer in excuse why GOD should not punish them, since they hindered the believers from visiting the holy temple, although they are not the guardians thereof. The guardians thereof are those only who fear God; but the greater part of them know it not.

And their prayer at the house of God is no other than whistling and clapping of the hands. Taste therefore the punishment, for that ye have been unbelievers.

They who believe not expend their wealth to obstruct the way of GOD: they shall expend it, but afterwards it shall become matter of sighing and regret unto them, and at length they shall be overcome; and the unbelievers shall be gathered together into hell;

that GOD may distinguish the wicked from the good, and may throw the wicked one upon the other, and may gather them all in a heap, and cast them into hell. These are they who shall perish.

Say unto the unbelievers, that if they desist from opposing thee, what is already past shall be forgiven them; but if they return to attack thee, the exemplary punishment of the former opposers of the prophets is already past, and the like shall be inflicted on them.

Therefore fight against them until there be no opposition in favor of idolatry, and the religion be wholly GOD'S. If they desist, verily GOD seeth that which they do:

40 but if they turn back, know that GOD is your patron; he is the best patron, and the best helper.

And know that whenever ye gain any spoils, a fifth part thereof belongeth unto GOD, and to the apostle, and his kindred, and the orphans, and the poor, and the traveller; if ye believe in GOD, and that which we have sent down unto our servant on the day of distinction, on the day whereon the two armies met: and GOD is almighty.

When ye were encamped on the hithermost side of the valley, and they were encamped on the farther side, and the caravan was below you; and if ye had mutually appointed to come to a battle ye would certainly have declined the appointment; but ye were brought to an engagement without any previous appointment, that GOD might accomplish the thing which was decreed to be done; that he who perisheth hereafter may perish after demonstrative evidence, and that he who liveth may live by the same evidence; GOD both heareth and knoweth.

When thy LORD caused the enemy to appear unto thee in thy sleep few in number; and if he had caused them to appear numerous unto thee, ye would have been disheartened, and would have disputed concerning the matter: but GOD

preserved you from this; for he knoweth the innermost parts of the breasts of men.

And when he caused them to appear unto you when ye met, to be few in your eyes; and diminished your numbers in their eyes; that GOD might accomplish the thing which was decreed to be done; and unto GOD shall all things return.

O true believers, when ye meet a party of the infidels, stand firm, and remember GOD frequently, that ye may prosper:

and obey GOD and his apostle, and be not refractory, lest ye be discouraged, and your success depart from you; but persevere with patience, for GOD is with those who persevere.

And be not as those who went out of their houses in an insolent manner, and to appear with ostentation unto men, and turned aside from the way of GOD; for GOD comprehendeth that which they do.

And remember when Satan prepared their works for them, and said, No man shall prevail against you to-day; and I will surely be near to assist you.

But when the two armies appeared in sight of each other, he turned back on his heels, and said, Verily I am clear of you: I certainly see that which ye see not; I fear GOD, for GOD is severe in punishing.

When the hypocrites, and those in whose hearts there was an infirmity, said, Their religion hath deceived these men: but whosoever confideth in GOD cannot be deceived; for GOD is mighty and wise.

50 And if thou didst behold when the angels caused the unbelievers to die: they strike their faces and their backs, and say unto them, Taste ye the pain of burning:

this shall ye suffer for that which your hands have sent before you; and because GOD is not unjust towards his servants.

These have acted according to the wont of the people of Pharaoh, and of those before them, who disbelieved in the signs of GOD: therefore GOD took them away in their iniquity; for GOD is mighty and severe in punishing.

This hath come to pass because GOD changeth not his grace, wherewith he hath favored any people, until they change that which is in their souls; and for that GOD both heareth and seeth.

According to the wont of the people of Pharaoh, and of those before them, who charged the signs of their LORD with imposture, have they acted: wherefore we destroyed them in their sins, and we drowned the people of Pharaoh; for they were all unjust persons.

Verily the worst cattle in the sight of GOD are those who are obstinate infidels, and will not believe.

As to those who enter into a league with thee, and afterwards violate their league at every convenient opportunity, and fear not God;

if thou take them in war, disperse, by making them an example, those who shall come after them, that they may be warned;

or if thou apprehend treachery from any people, throw back their league unto them with like treatment; for GOD loveth not the treacherous.

And think not that the unbelievers have escaped GOD's vengeance, for they shall not weaken the power of God.

60 Therefore prepare against them what force ye are able, and troops of horse, whereby ye may strike a terror into the enemy of GOD, and your enemy, and into other infidels besides them, whom ye know not, but GOD knoweth them. And whatsoever ye shall expend in the defence of the religion of GOD, it shall be repaid unto you, and ye shall not be treated unjustly.

And if they incline unto peace, do thou also incline thereto; and put thy confidence in GOD, for it is he who heareth and knoweth.

But if they seek to deceive thee, verily GOD will be thy support. It is he who hath strengthened thee with his help, and with that of the faithful; and hath united their hearts. If thou hadst expended whatever riches are in the earth, thou couldst not have united their hearts, but GOD united them; for he is mighty and wise.

O prophet, GOD is thy support, and such of the true believers who followeth thee.

O prophet stir up the faithful to war: if twenty of you persevere with constancy, they shall overcome two hundred, and if there be one hundred of you, they shall overcome a thousand of those who believe not; because they are a people which do not understand.

Now hath GOD eased you, for he knew that ye were weak. If there be an hundred of you who persevere with constancy, they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand, by the permission of GOD; for GOD is with those who persevere.

It hath not been granted unto any prophet, that he should possess captives, until he hath made a great slaughter of the infidels in the earth. Ye seek the accidental goods of this world, but GOD regardeth the life to come; and GOD is mighty and wise.

Unless a revelation had been previously delivered from GOD, verily a severe punishment had been inflicted on you, for the ransom which ye took from the captives at Bedr.

Eat therefore of what ye have acquired, that which is lawful and good; for GOD is gracious and merciful.

70 O prophet, say unto the captives who are in your hands. If GOD shall know any good to be in your hearts, he will give you better than what hath been taken from you; and he will forgive you, for GOD is gracious and merciful.

But if they seek to deceive thee, verily they have deceived GOD; wherefore he hath given thee power over them: and GOD is knowing and wise.

Moreover, they who have believed, and have fled their country, and employed their substance and their persons in fighting for the religion of GOD, and they who have given the prophet a refuge among them, and have assisted him, these shall be deemed the one nearest of kin to the other. But they who have believed, but have not fled their country, shall have no right of kindred at all with you, until they also fly. Yet if they ask assistance of you on account of religion, it belongeth unto you to give them assistance; except against a people between whom and yourselves there shall be a league subsisting: and GOD seeth that which ye do.

And as to the infidels let them be deemed of kin the one to the other. Unless ye do this, there will be a sedition in the earth, and grievous corruption.

But as for them who have believed, and left their country, and have fought for GOD's true religion, and who have allowed the prophet a retreat among them, and have assisted him, these are really believers; they shall receive mercy, and an honourable provision.

And they who have believe since, and have fled their country, and have fought with you, these also are of you. And those who are related by consanguinity shall be deemed the nearest of kin to each other preferably to strangers according to the book of GOD; GOD knoweth all things.

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## CHAPTER IX.

### ENTITLED, THE DECLARATION OF IMMUNITY; REVEALED AT MEDINA.

A DECLARATION of immunity from GOD and his apostle, unto the idolaters, with whom ye have entered into league.

Go to and fro in the earth securely four months; and know that ye shall not weaken GOD, and that GOD will disgrace the unbelievers.

And a declaration from GOD and his apostle unto the people, on the day of the greater pilgrimage, that GOD is clear of the idolaters, and his apostle also. Wherefore if ye repent, this will be better for you; but if ye turn back, know that ye shall not weaken GOD: and denounce unto those who believe not, a painful punishment.

Except such of the idolaters with whom ye shall have entered into a league, and who afterwards shall not fail you in any instance, nor assist any other against you. Wherefore perform the covenant which ye shall have made with them, until their time shall be elapsed; for GOD loveth those who fear him.

And when the months wherein ye are not allowed to attack them shall be past, kill the idolaters wheresoever ye shall find them, and take them prisoners, and besiege them, and lay wait for them in every convenient place. But if they shall repent, and observe the appointed times of prayer, and pay the legal alms, dismiss them freely: for GOD is gracious and merciful.

And if any of the idolaters shall demand protection of thee, grant him protection, that he may hear the word of GOD: and afterwards let him reach the place of his security. This shalt thou do, because they are people which know not the excellency of the religion thou preachest.

How shall the idolaters be admitted into a league with GOD and with his apostle; except those with whom ye entered into a league at the holy temple? So long as they behave with fidelity towards you, do ye also behave with fidelity towards them; for GOD loveth those who fear him.

How can they be admitted into a league with you, since, if they prevail against you, they will not regard in you either consanguinity or faith? They will please you with their mouths, but their hearts will be averse from you; for the greater part of them are wicked doers.

They sell the signs of GOD for a small price, and obstruct his way; it is certainly evil which they do.

10 They regard not in a believer either consanguinity or faith; and these are the transgressors.

Yet if they repent, and observe the appointed times of prayer, and give alms, they shall be deemed your brethren in religion. We distinctly propound our signs unto people who understand.

But if they violate their oaths, after their league, and revile your religion, oppose the leaders of infidelity (for there is no trust in them), that they may desist from their treachery.

Will ye not fight against people who have violated their oaths, and conspired to expel the apostle of God; and who of their own accord assaulted you the first time? Will ye fear them? But it is more just that ye should fear GOD, if ye are true believers.

Attack them therefore; GOD shall punish them by your hands, and will cover them with shame, and will give you the victory over them; and he will

heal the breasts of the people who believe,

and will take away the indignation of their hearts: for GOD will be turned unto whom he pleaseth; and GOD is knowing and wise.

Did ye imagine that ye should be abandoned, whereas GOD did not yet know those among you who fought for his religion, and took not any besides GOD, and his apostle, and the faithful for their friends? GOD is well acquainted with that which ye do.

It is not fitting that the idolaters should visit the temples of GOD, being witnesses against their own souls of their infidelity. The works of these men are vain: and they shall remain in hell fire forever.

But he only shall visit the temples of GOD, who believeth in GOD and the last day, and is constant at prayer, and payeth the legal alms, and feareth GOD alone. These perhaps may become of the number of those who are rightly directed.

Do ye reckon the giving drink to the pilgrims, and the visiting of the holy temple, to be actions as meritorious as those performed by him who believeth in GOD and the last day, and fighteth for the religion of GOD? They shall not be held equal with GOD: for GOD directeth not the unrighteous people.

20 They who have believed, and fled their country and employed their substance and their persons in the defence of GOD'S true religion, shall be in the highest degree of honour with GOD; and these are they who shall be happy.

Their LORD sendeth them good tidings of mercy from him, and good will, and of gardens wherein they shall enjoy lasting pleasure:

they shall continue therein forever; for with GOD is a great reward.

O true believers, take not your fathers or your brethren for friends, if they love infidelity above faith; and whosoever among you shall take them for his friends, they will be unjust doers.

Say, if your fathers, and your sons, and your brethren, and your wives, and your relations, and your substance which ye have acquired, and your merchandise which ye apprehend may not be sold off, and your dwellings wherein ye delight, be more dear unto you than GOD, and his apostle, and the advancement of his religion; wait until GOD shall send his command: for GOD directeth not the ungodly people.

Now hath GOD assisted you in many engagements, and particularly at the battle of Honein, when ye pleased yourselves in your multitude, but it was no manner of advantage unto you, and the earth became too strait for you, notwithstanding it was spacious; then did ye retreat, and turn your backs.

Afterwards GOD sent down his security upon his apostle and upon the faithful, and sent down troops of angels, which ye saw not; and he punished those who disbelieved; and this was the reward of the unbelievers.

Nevertheless GOD will hereafter be turned unto whom he pleaseth; for GOD is gracious and merciful.

O true believers, verily the idolaters are unclean; let them not therefore come near unto the holy temple after this year. And if ye fear want, by the cutting off trade and communication with them, GOD will enrich you of his abundance, if he pleaseth; for GOD is knowing and wise.

Fight against them who believe not in GOD, nor the last day, and forbid not that which GOD and his apostle have forbidden, and profess not the true religion, of those unto whom the scriptures have been delivered, until they pay tribute by right of subjection, and they be reduced low.

30 The Jews say, Ezra is the son of GOD: and the Christians say, Christ is the Son of GOD. This is their saying in their mouths; they imitate the saying

of those who were unbelievers in former times. May GOD resist them. How are they infatuated!

They take their priests and their monks for their lords, besides GOD, and Christ the son of Mary; although they are commanded to worship one GOD only: there is no GOD but he; far be that from him which they associate with him!

They seek to extinguish the light of GOD with their mouths; but GOD willeth no other than to perfect his light, although the infidels be averse thereto.

It is he who hath sent his apostle with the direction, and true religion: that he may cause it to appear superior to every other religion; although the idolaters be averse thereto.

O true believers, verily many of the priests and monks devour the substance of men in vanity, and obstruct the way of GOD. But unto those who treasure up gold and silver, and employ it not for the advancement of GOD'S true religion, denounce a grievous punishment.

On the day of judgment their treasures shall be intensely heated in the fire of hell, and their foreheads, and their sides, and their backs shall be stigmatized therewith; and their tormentors shall say, This is what ye have treasured up for your souls; taste therefore that which ye have treasured up.

Moreover, the complete number of months with GOD, is twelve months, which were ordained in the book of GOD, on the day whereon he created the heavens and the earth: of these, four are sacred. This is the right religion: therefore deal not unjustly with yourselves therein. But attack the idolaters in all the months, as they attack you in all; and know that GOD is with those who fear him.

Verily the transferring of a sacred month to another month, is an additional infidelity. The unbelievers are led into an error thereby: they allow a month to be violated one year, and declare it sacred another year, that they may agree in the number of months which GOD hath commanded to be kept sacred; and they allow that which GOD hath forbidden. The evil of their actions hath been prepared for them: for GOD directeth not the unbelieving people.

O true believers, what ailed you, that when it was said unto you, Go forth to fight for the religion of GOD, ye inclined heavily towards the earth? Do ye prefer the present life to that which is to come? But the provision of this life, in respect of that which is to come, is but slender.

Unless ye go forth when ye are summoned to war, God will punish you with a grievous punishment; and he will place another people in your stead, and ye shall not hurt him at all; for GOD is almighty.

40 If ye assist not the prophet, verily GOD will assist him, as he assisted him formerly, when the unbelievers drove him out of Mecca, the second of two: when they were both in the cave: when he said unto his companion, Be not grieved, for GOD is with us. And GOD sent down his security upon him, and strengthened him with armies of angels, whom ye saw not. And he made the word of those who believed not to be abased, and the word of GOD was exalted: for GOD is mighty and wise.

Go forth to battle, both light and heavy, and employ your substance and your persons for the advancement of GOD's religion. This will be better for you, if ye know it.

If it had been a near advantage, and a moderate journey, they had surely followed thee; but the way seemed tedious unto them: and yet they will swear by GOD, saying, If we had been able, we had surely gone forth with you. They



destroy their own souls; for GOD knoweth that they are liars.

GOD forgive thee! why didst thou give them leave to stay at home, until they who speak the truth, when they excuse themselves, had become manifested unto thee, and thou hadst known the liars.

They who believe in GOD and the last day, will not ask leave of thee to be excused from employing their substance and their persons for the advancement of GOD's true religion; and GOD knoweth those who fear him.

Verily they only will ask leave of thee to stay behind, who believe not in GOD and the last day, and whose hearts doubt concerning the faith: wherefore they are tossed to and fro in their doubting.

If they had been willing to go forth with thee, they had certainly prepared for that purpose a provision of arms and necessaries: but GOD was averse to their going forth; wherefore he rendered them slothful, and it was said unto them, Sit ye still with those who sit still.

If they had gone forth with you, they had only been a burden unto you, and had run to and fro between you, stirring you up to sedition; and there would have been some among you, who would have given ear unto them: and GOD knoweth the wicked.

They formerly sought to raise a sedition, and they disturbed thy affairs, until the truth came, and the decree of GOD was made manifest; although they were adverse thereto.

There is of them who saith unto thee, Give me leave to stay behind, and expose me not to temptation.<sup>a</sup> Have they not fallen into temptation at home?<sup>b</sup> But hell will surely encompass the unbelievers.

50 If good happen unto thee, it grieveth them: but if a misfortune befall thee, they say, We ordered our business before;<sup>c</sup> and they turn their backs, and rejoice at thy mishap.

Say, Nothing shall befall us, but what GOD hath decreed for us; he is our patron; and on GOD let the faithful trust.

Say, Do ye expect any other should befall us, than one of the two most excellent things; either victory or martyrdom? But we expect concerning you, that GOD inflict a punishment on you, either from himself, or by our hands. Wait, therefore, to see what will be the end of both; for we will wait for you.

Say, Expend your money in pious uses, either voluntarily, or by constraint, it shall not be accepted of you; because ye are wicked people.

And nothing hindereth their contributions from being accepted of them, but that they believe not in GOD and his apostle, and perform not the duty of prayer, otherwise than sluggishly; and expend not their money for GOD's service, otherwise than unwillingly.

Let not therefore their riches, or their children cause thee to marvel. Verily GOD intendeth only to punish them by these things in this world; and that their souls may depart while they are unbelievers.

They swear by GOD that they are of you; yet they are not of you, but are people who stand in fear.

If they find a place of refuge, or caves, or a retreating hole, they surely turn towards the same, and in a headstrong manner, haste thereto.

There is of them also who spreadeth ill reports of thee, in relation to thy distribution of the alms: yet if they receive part thereof, they are well pleased; but if they receive not a part thereof, behold, they are angry.

But if they had been pleased with that which GOD and his apostle had given them, and had said, GOD is our support; GOD will give unto us of his abundance, and his prophet also; verily unto GOD do we make our supplications:

it would have been more decent.

60 Alms are to be distributed only unto the poor, and the needy, and those who are employed in collecting and distributing the same, and unto those whose hearts are reconciled, and for the redemption of captives, and unto those who are in debt and insolvent, and for the advancement of GOD'S religion, and unto the traveller. This is an ordinance from GOD: and GOD is knowing and wise.

There are some of them who injure the prophet, and say, He is an ear. Answer, He is an ear of good unto you: he believeth in GOD, and giveth credit to the faithful, and is a mercy unto such of you who believe. But they who injure the apostle of GOD, shall suffer a painful punishment.

They swear unto you by GOD, that they may please you; but it is more just that they should please GOD and his apostle, if they are true believers.

Do they not know that he who opposeth GOD and his apostle, shall without doubt be punished with the fire of hell; and shall remain therein forever?

This will be great ignominy.

The hypocrites are apprehensive lest a Sura should be revealed concerning them, to declare unto them that which is in their hearts. Say unto them, Scoff ye; but GOD will surely bring to light that which ye fear should be discovered.

And if thou ask them the reason of this scoffing, they say, Verily we were only engaged in discourse; and jesting among ourselves. Say, Do ye scoff at GOD and his signs, and at his apostle?

offer not an excuse: now are ye become infidels, after your faith. If we forgive a part of you, we will punish a part, for that they have been wicked doers.

Hypocritical men and women are the one of them of the other: they command that which is evil, and forbid that which is just, and shut their hands from giving alms. They have forgotten GOD; wherefore he hath forgotten them: verily the hypocrites are those who act wickedly.

GOD denounceth unto the hypocrites, both men and women, and to the unbelievers, the fire of hell; they shall remain therein forever: this will be their sufficient reward; GOD hath cursed them, and they shall endure a lasting torment.

As they who have been before you, so are ye. They were superior to you in strength, and had more abundance of wealth and of children; and they enjoyed their portion in this world; and ye also enjoy your portion here, as they who have preceded you enjoyed their portion. And ye engage yourselves in vain discourses, like unto those wherein they engaged themselves. The works of these are vain both in this world and in that which is to come; and these are they who perish.

70 Have they not been acquainted with the history of those who have been before them? of the people of Noah, and of Ad, and of Thamud, and of the people of Abraham, and of the inhabitants of Madian, and of the cities which were overthrown? Their apostles came unto them with evident demonstrations: and GOD was not disposed to treat them unjustly; but they dealt unjustly with their own souls.

And the faithful men, and the faithful women, are friends one to another: they command that which is just, and they forbid that which is evil; and they are constant at prayer, and pay their appointed alms; and they obey GOD and his apostle: unto these will GOD be merciful; for he is mighty and wise.

GOD promiseth unto the true believers, both men and women, gardens through which rivers flow, wherein they shall remain forever; and delicious

dwelling in gardens of perpetual abode: but good-will from GOD shall be their most excellent reward. This will be great felicity.

O prophet, wage war against the unbelievers and the hypocrites, and be severe unto them: for their dwelling shall be hell; an unhappy journey shall it be thither!

They swear by GOD that they said not what they are charged with: yet they spake the word of infidelity, and became unbelievers after they had embraced Isl'om. And they designed that which they could not effect; and they did not disapprove the design for any other reason than because GOD and his apostle had enriched them of his bounty. If they repent, it will be better for them; but if they relapse, GOD will punish them with a grievous torment, in this world and in the next; and they shall have no portion on earth, nor any protector.

There are some of them who made a covenant with GOD, saying, Verily if he give us of his abundance, we will give alms, and become righteous people.

Yet when they had given unto him of his abundance, they became covetous thereof, and turned back, and retired afar off.

Wherefore he hath caused hypocrisy to succeed in their hearts, until the day whereon they shall meet him; for that they failed to perform unto GOD that which they had promised him, and for that they prevaricated.

Do they not know that GOD knoweth whatever they conceal, and their private discourses; and that GOD is the knower of secrets?

They who traduce such of the believers as are liberal in giving alms beyond what they are obliged, and those who find nothing to give, but what they gain by their industry; and therefore scoff at them: GOD shall scoff at them, and they shall suffer a grievous punishment.

80 Ask forgiveness for them, or do not ask forgiveness for them; it will be equal. If thou ask forgiveness for them seventy times, GOD will by no means forgive them. This is the divine pleasure, for that they believe not in GOD, and his apostle; and GOD directeth not the ungodly people.

They who were left at home in the expedition of Tabuc, were glad of their staying behind the apostle of GOD, and were unwilling to employ their substance and their persons for the advancement of GOD's true religion; and they said, Go not forth in the heat. Say, the fire of hell will be hotter; if they understood this.

Wherefore let them laugh little, and weep much, as a reward for that which they have done.

If GOD bring thee back unto some of them, and they ask thee leave to go forth to war with thee, say, Ye shall not go forth with me for the future, neither shall ye fight an enemy with me; ye were pleased with sitting at home the first time; sit ye at home therefore with those who stay behind.

Neither do thou ever pray over any of them who shall die, neither stand at his grave for that they believed not in GOD and his apostle, and die in their wickedness.

Let not their riches or their children cause thee to marvel: for GOD intendeth only to punish them therewith in this world, and that their souls may depart, while they are infidels.

When a Sura is sent down, wherein it is said, Believe in GOD, and go forth to war with his apostle; those who are in plentiful circumstances among them ask leave of thee to stay behind, and say, Suffer us to be of the number of those who sit at home.

They are well pleased to be with those who stay behind, and their hearts are sealed up; wherefore they do not understand.

But the apostle, and those who have believed with him, expose their fortunes and their lives for GOD's service; they shall enjoy the good things of either life, and they shall be happy.

GOD hath prepared for them gardens through which rivers flow; they shall remain therein forever. This will be great felicity.

90 And certain Arabs of the desert came to excuse themselves, praying that they might be permitted to stay behind; and they sat at home who had renounced GOD and his apostle. But a painful punishment shall be inflicted on such of them as believe not.

In those who are weak, or are afflicted with sickness, or in those who find not wherewith to contribute to the war, it shall be no crime if they stay at home; provided they behave themselves faithfully towards GOD and his apostle. There is no room to lay blame on the righteous; for GOD is gracious and merciful:

nor on those, unto whom, when they came unto thee, requesting that thou wouldest supply them with necessaries for travelling, thou didst answer, I find not wherewith to supply you, returned, their eyes shedding tears for grief, that they found not wherewith to contribute to the expedition.

But there is reason to blame those who ask leave of thee to sit at home, when they are rich. They are pleased to be with those who stay behind, and GOD hath sealed up their hearts; wherefore they do not understand.

They will excuse themselves unto you, when ye are returned unto them. Say, Excuse not yourselves; we will by no means believe you: GOD hath acquainted us with your behavior; and GOD will observe his actions, and his apostle also: and hereafter shall ye be brought before him who knoweth that which is hidden, and that which is manifest; and he will declare unto you that which ye have done.

They will swear unto you by GOD, which ye have done. They will swear unto you by GOD, when ye are returned unto them, that ye may let them alone. Let them alone, therefore, for they are an abomination, and their dwelling shall be hell, a reward for that which they have deserved.

They will swear unto you, that ye may be well pleased with them; but if ye be well pleased with them, verily GOD will not be well pleased with people who prevaricate.

The Arabs of the desert are more obstinate in their unbelief and hypocrisy; and it is easier for them to be ignorant of the ordinances of that which GOD hath sent down unto his apostle; and GOD is knowing and wise.

Of the Arabs of the desert there is who reckoneth that which he expendeth for the service of God, to be as tribute, and waiteth that some change of fortune may befall you. A change for evil shall happen unto them; for GOD both heareth and knoweth.

And of the Arabs of the desert there is who believeth in GOD, and in the last day; and esteemeth that which he layeth out for the service of God to be the means of bringing him near unto GOD, and the prayers of the apostle. Is it not unto them the means of a near approach? GOD shall lead them into his mercy; for GOD is gracious and merciful.

100 As for the leaders and the first of the Moh̄ċjerin, and the Ans̄ċrs, and those who have followed them in well doing; GOD is well pleased with them, and they are well pleased in him: and he hath prepared for them gardens watered by rivers; they shall remain therein forever. This shall be great felicity.

And of the Arabs of the desert who dwell round about you, there are hypocritical persons: and of the inhabitants of Medina there are some who are obstinate in hypocrisy. Thou knowest them not, O prophet, but we know them:

we will surely punish them twice: afterwards shall they be sent to a grievous torment.

And others have acknowledged their crimes. They have mixed a good action with another which is bad: peradventure GOD will be turned unto them; for GOD is gracious and merciful.

Take alms of their substance, that thou mayest cleanse them, and purify them thereby; and pray for them: for thy prayers shall be a security of mind unto them; and GOD both heareth and knoweth.

Do they not know that GOD accepteth repentance from his servants, and accepteth alms; and that GOD is easy to be reconciled, and merciful?

Say unto them, Work as ye will; but GOD will behold your work, and his apostle also, and the true believers: and ye shall be brought before him who knoweth that which is kept secret, and that which is made public: and he will declare unto you whatever ye have done.

And there are others who wait with suspense the decree of GOD: whether he will punish them, or whether he will be turned unto them: but GOD is knowing and wise,

There are some who have built a temple to hurt the faithful, and to propagate infidelity, and to foment division among the true believers, and for a lurking place for him who hath fought against GOD and his apostle in time past; and they swear, saying, Verily we intended no other than to do for the best: but GOD is witness that they do certainly lie.

Stand not up to pray therein forever. There is a temple founded on piety, from the first day of its building. It is more just that thou stand up to pray therein: therein are men who love to be purified; for GOD loveth the clean.

Whether therefore is he better, who hath founded his building on the fear of GOD and his good will; or he who hath founded his building on the brink of a bank of earth which is washed away by waters, so that it falleth with him into the fire of hell? God directeth not the ungodly people.

110 Their building which they have built will not cease to be an occasion of doubting in their hearts, until their hearts be cut in pieces; and GOD is knowing and wise.

Verily GOD hath purchased of the true believers their souls, and their substance, promising them the enjoyment of paradise; on condition that they fight for the cause of GOD: whether they slay or be slain, the promise for the same is assuredly due by the law, and the gospel, and the Koran. And who performeth his contract more faithfully than GOD? Rejoice therefore in the contract which ye have made. This shall be great happiness.

The penitent, and those who serve God, and praise him, and who fast, and bow down, and worship; and who command that which is just, and forbid that which is evil, and keep the ordinances of GOD, shall likewise be rewarded with paradise: wherefore bear good tidings unto the faithful.

It is not allowed unto the prophet, nor those who are true believers, that they pray for idolaters, although they be of kin, after it is become known unto them, that they are inhabitants of hell.

Neither did Abraham ask forgiveness for his father, otherwise than in pursuance of a promise which he had promised unto him: but when it became known unto him, that he was an enemy unto GOD, he declared himself clear of him. Verily Abraham was pitiful and compassionate.

Nor is GOD disposed to lead people into error, after that he hath directed them, until that which they ought to avoid is become known unto them; for GOD knoweth all things.

Verily unto GOD belongeth the kingdom of heaven and of earth; he giveth life, and he causeth to die; and ye have no patron or helper besides GOD.

GOD is reconciled unto the prophet, and unto the Moh<sup>h</sup>jerin and the Ans<sup>h</sup>rs, who followed him in the hour of distress, after that it had wanted little but that the hearts of a part of them had swerved from their duty: afterwards was he turned unto them: for he was compassionate and merciful towards them.

And he is also reconciled unto the three who were left behind, so that the earth became too straight for them, notwithstanding its spaciousness, and their souls became straightened within them, and they considered that there was no refuge from GOD, otherwise than by having recourse unto him. Then was he turned unto them, that they might repent; for GOD is easy to be reconciled and merciful.

O true believers, fear GOD and be with the sincere.

120 There was no reason why the inhabitants of Medina, and the Arabs of the desert who dwell around them, should stay behind the apostle of GOD, or should prefer themselves before him. This is unreasonable: because they are not distressed either by thirst, or labor, or hunger, for the defence of GOD'S true religion; neither do they stir a step, which may irritate the unbelievers; neither do they receive from the enemy any damage, but a good work is written down unto them for the same; for GOD suffereth not the reward of the righteous to perish.

And they contribute not any sum either small or great, nor do they pass a valley; but it is written down unto them that GOD may reward them with a recompense exceeding that which they have wrought.

The believers are not obliged to go forth to war altogether: if a part of every band of them go not forth, it is that they may diligently instruct themselves in their religion; and may admonish their people, when they return unto them, that they may take heed to themselves.

O true believers, wage war against such of the infidels as are near you; and let them find severity in you: and know that GOD is with those who fear him.

Whenever a Sura is sent down, there are some of them who say, Which of you hath this caused to increase in faith? It will increase the faith of those who believe, and they shall rejoice:

but unto those in whose hearts there is an infirmity, it will add further doubt unto their present doubt; and they shall die in their infidelity.

Do they not see that they are tried every year once or twice? yet they repent not, neither are they warned.

And whenever a Sura is sent down, they look at one another, saying, Doth any one see you? then do they turn aside. GOD shall turn aside their hearts from the truth; because they are a people who do not understand.

Now hath an apostle come unto you of our own nation, an excellent person: it is grievous unto him that ye commit wickedness; he is careful over you, and compassionate and merciful towards the believers.

If they turn back, say, GOD is my support: there is no GOD but he. On him do I trust; and he is the LORD of the magnificent throne.

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## CHAPTER X.

ENTITLED, JONAS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.R. These are the signs of the wise book.

Is it a strange thing unto the men of Mecca, that we have revealed our will unto a man from among them, saying, Denounce threats unto men if they believe not; and bear good tidings unto those who believe, that on the merit of their sincerity they have an interest with their LORD? The unbelievers say, This is manifest sorcery.

Verily your LORD is GOD, who hath created the heavens and the earth in six days; and then ascended his throne, to take on himself the government of all things. There is no intercessor, but by his permission. This is GOD, your LORD; therefore serve him. Will ye not consider?

Unto him shall ye all return according to the certain promise of GOD; for he produceth a creature, and then causeth it to return again; that he may reward those who believe and do that which is right, with equity. But as for the unbelievers, they shall drink boiling water, and they shall suffer a grievous punishment, for that they have disbelieved.

It is he who hath ordained the sun to shine by day, and the moon for a light by night; and had appointed her stations, that ye might know the number of years, and the computation of time. GOD hath not created this, but with truth. He explaineth his signs unto people who understand.

Moreover in the vicissitudes of night and day, and whatever GOD hath created in heaven and earth, are surely signs unto men who fear him.

Verily they who hope not to meet us at the last day, and delight in this present life, and rest securely in the same, and who are negligent of our signs;

their dwelling shall be hell fire, for that which they have deserved.

But as to those who believe, and work righteousness, their LORD will direct them because of their faith; they shall have rivers flowing through gardens of pleasure.

10 Their prayer therein shall be Praise be unto thee O GOD! and their salutation therein shall be Peace! and the end of their prayer shall be, Praise be unto GOD, the LORD of all creatures!

If GOD should cause evil to hasten unto men, according to their desire of hastening good, verily their end had been decreed. Wherefore we suffer those who hope not to meet us at the resurrection, to wander amazedly in their error.

When evil befalleth a man, he prayeth unto us lying on his side, or sitting, or standing: but when we deliver him from his affliction, he continueth his former course of life, as though he had not called upon us to defend him against the evil which had befallen him. Thus was that which the transgressors committed prepared for them.

We have formerly destroyed the generations who were before you, O men of Mecca, when they had acted unjustly, and our apostles had come unto them with evident miracles and they would not believe. Thus do we reward the wicked people.

Afterwards did we cause you to succeed them in the earth; that we might see how ye would act.

When our evident signs are recited unto them, they who hope not to meet

us at the resurrection, say, Bring a different Koran from this; or make some change therein. Answer, It is not fit for me, that I should change it at my pleasure: I follow that only which is revealed unto me. Verily I fear if I should be disobedient unto my LORD, the punishment of the great day.

Say, If GOD had so pleased, I had not read it unto you, neither had I taught you the same. I have already dwelt among you to the age of forty years, before I received it. Do ye not therefore understand?

And who is more unjust than he who deviseth a lie against GOD, or accuseth his signs of falsehood? Surely the wicked shall not prosper.

They worship besides GOD, that which can neither hurt them or profit them, and they say, These are our intercessors with GOD. Answer, Will ye tell GOD that which he knoweth not, neither in heaven nor in earth? Praise be unto him! and far be that from him, which they associate with him!

Men were professors of one religion only, but they dissented therefrom; and if a decree had not previously issued from thy LORD, deferring their punishment, verily the matter had been decided between them, concerning which they disagreed.

20 They say, Unless a sign be sent down unto him from his LORD, we will not believe. Answer, Verily that which is hidden is known only unto GOD: wait, therefore, the pleasure of God; and I also will wait with you.

And when we caused the men of Mecca to taste mercy, after an affliction which had befallen them, behold, they devised a stratagem against our signs. Say unto them, GOD is more swift in executing a stratagem, than ye. Verily our messengers write down that which ye deceitfully devise.

It is he who hath given you conveniences for travelling by land and by sea; so that ye be in ships, which sail with them, with a favorable wind, and they rejoice therein. And when a tempestuous wind overtaketh them, and waves come upon them from every side, and they think themselves encompassed with inevitable dangers; they call upon GOD, exhibiting the pure religion unto him, and saying, Verily if thou deliver us from this peril, we will be of those who give thanks.

But when he hath delivered them, behold, they behave themselves insolently in the earth, without justice. O men, verily the violence which ye commit against your own souls, is for the enjoyment of this present life only; afterwards unto us shall ye return, and we will declare unto you that which ye have done.

Verily the likeness of this present life is no other than as water, which we send down from heaven, and wherewith the productions of the earth are mixed, of which men eat, and cattle also, until the earth receive its vesture, and be adorned with various plants: the inhabitants thereof imagine that they have power over the same; but our command cometh unto it by night, or by day, and we render it as though it had been mowen, as though it had not yesterday abounded with fruits. Thus do we explain our signs unto people who consider.

GOD inviteth unto the dwelling of peace, and directeth whom he pleaseth into the right way.

They who do right shall receive a most excellent reward, and a superabundant addition; neither blackness nor shame shall cover their faces. These shall be the inhabitants of paradise; they shall continue therein forever.

But they who commit evil shall receive the reward of evil, equal thereunto, and they shall be covered with shame, (for they shall have no protector against GOD); as though their faces were covered with the profound darkness of the night. These shall be the inhabitants of hell fire: they



shall remain therein forever.

On the day of the resurrection we will gather them altogether; then will we say unto the idolaters, Get ye to your place, ye and your companions: and we will separate them from one another; and their companions will say unto them, Ye do not worship us;

and GOD is a sufficient witness between us and you; neither did we mind your worshipping of us.

30 There shall every soul experience that which it shall have sent before it; and they shall be brought before GOD their true LORD; and the false deities which they vainly imagined, shall disappear from before them.

Say, Who provideth you food from heaven and earth? or who hath the absolute power over the hearing and the sight? and who bringeth forth the living from the dead, and bringeth forth the dead from the living? and who governeth all things? They will surely answer, GOD. Say, Will ye not therefore fear him?

This is therefore GOD your true LORD: and what remaineth there after truth, except error? How therefore are ye turned aside from the truth?

Thus is the word of thy LORD verified upon them who do wickedly; that they believe not.

Say, Is there any of your companions who produceth a creature, and then causeth it to return unto himself? Say, GOD produceth a creature, and then causeth it to return unto himself. How therefore are ye turned aside from his worship?

Say, Is there any of your companions who directeth unto the truth. Say, GOD directeth unto the truth. Whether is he, therefore, who directeth unto the truth, more worthy to be followed; or he who directeth not, unless he be directed? What aileth you therefore, that ye judge as ye do?

And the greater part of them follow an uncertain opinion only; but a mere opinion attaineth not unto any truth. Verily GOD knoweth that which they do.

This Koran could not have been composed by any except GOD; but it is a confirmation of that which was revealed before it, and an explanation of the scripture; there is no doubt thereof; sent down from the LORD of all creatures.

Will they say, Mohammed hath forged it? Answer, Bring therefore a chapter like unto it; and call whom you may to your assistance, besides GOD, if ye speak truth.

But they have charged that with falsehood, the knowledge whereof they do not comprehend, neither hath the interpretation thereof come unto them. In the same manner did those who were before them accuse their prophets of imposture; but behold, what was the end of the unjust!

40 There are some of them who believe therein; and there are some of them who believe not therein: and thy LORD well knoweth the corrupt doers.

If they accuse thee of imposture, say, I have my work, and ye have your work; ye shall be clear of that which I do, and I will be clear of that which ye do.

There are some of them who hearken unto thee; but wilt thou make the deaf to hear, although they do not understand?

And there are some of them who look at thee; but wilt thou direct the blind, although they see not?

Verily GOD will not deal unjustly with men in any respect: but men deal unjustly with their own souls.

On a certain day he will gather them together, as though they had not tarried above an hour of a day: they shall know one another. Then shall

they perish who have denied the meeting of GOD; and were not rightly directed.

Whether we cause thee to see a part of the punishment wherewith we have threatened them, or whether we cause thee to die before thou see it; unto us shall they return: then shall GOD be witness of that which they do.

Unto every nation hath an apostle been sent; and when their apostle came, the matter was decided between them with equity; and they were not treated unjustly.

The unbelievers say, When will this threatening be made good, if ye speak truth?

Answer, I am able neither to procure advantage unto myself, nor to avert mischief from me, but as GOD pleaseth. Unto every nation is a fixed term decreed; when their term therefore is expired, they shall not have respite for an hour, neither shall their punishment be anticipated.

50 Say, Tell me, if the punishment of GOD overtake you by night, or by day, what part thereof will the ungodly wish to be hastened?

When it falleth on you, do ye then believe it? Now do ye believe, and wish it far from you, when as ye formerly desired it should be hastened?

Then shall it be said unto the wicked, Taste the punishment of eternity; would ye receive other than the reward of that which ye have wrought?

They will desire to know of thee, whether this be true. Answer, Yea, by my LORD, it is certainly true; neither shall ye weaken GOD's power so as to escape it.

Verily, if every soul which hath acted wickedly had whatever is on the earth, it would willingly redeem itself therewith at the last day. Yet they will conceal their repentance, after they shall have seen the punishment; and the matter shall be decided between them with equity, and they shall not be unjustly treated.

Doth not whatsoever is in heaven and on earth belong unto GOD? Is not the promise of GOD true? But the greater part of them know it not.

He giveth life, and he causeth to die: and unto him shall ye all return.

O men, now hath an admonition come unto you from your LORD, and a remedy for the doubts which are in your breasts; and a direction, and mercy unto the true believers.

Say, Through the grace of GOD, and his mercy; therein therefore let them rejoice; this will be better than what they heap together of worldly riches.

Say, Tell me; of that which GOD hath sent down unto you for food, have ye declared part to be lawful, and other part to be unlawful? Say, Hath GOD permitted you to make this distinction? or do ye devise a lie concerning GOD?

60 But what will be the opinion of those who devise a lie concerning GOD, on the day of the resurrection? Verily GOD is endued with beneficence towards mankind; but the greater part of them do not give thanks.

Thou shalt be engaged in no business, neither shalt thou be employed in meditating on any passage of the Koran; nor shall ye do any action, but we will be witnesses over you, when ye are employed therein. Nor is so much as the weight of an ant hidden from thy LORD, in earth or in heaven: neither is there anything lesser than that, or greater, but it is written in the perspicuous book.

Are not the friends of GOD the persons on whom no fear shall come, and who shall not be grieved?

They who believe and fear God

shall receive good tidings in this life, and in that which is to come.

There is no change in the words of GOD. This shall be great felicity.

Let not their discourse grieve thee; for all might belongeth unto GOD:

he both heareth and knoweth.

Is not whoever dwelleth in heaven and on earth subject unto GOD? What therefore do they follow, who invoke idols, besides GOD? They follow nothing but a vain opinion; and they only utter lies.

It is he who hath ordained the night for you, that ye may take your rest therein, and the clear day for labor: verily herein are signs unto people who hearken.

They say, GOD hath begotten children; GOD forbid! He is self-sufficient. Unto him belongeth whatsoever is in heaven and on earth: ye have no demonstrative proof of this. Do ye speak of GOD that which ye know not?

Say, Verily they who imagine a lie concerning GOD shall not prosper.  
70 They may enjoy a provision in this world; but afterwards unto us shall they return, and we will then cause them to taste a grievous punishment, for that they were unbelievers.

Rehearse unto them the history of Noah: when he said unto his people, O my people, if my standing forth among you, and my warning you of the signs of GOD, be grievous unto you; in GOD do I put my trust. Therefore lay your design against me, and assemble your false gods; but let not your design be carried on by you in the dark: then come forth against me, and delay not.

And if ye turn aside from my admonitions, I ask not any reward of you for the same; I expect my reward from GOD alone, and I am commanded to be one of those who are resigned unto him.

But they accused him of imposture, wherefore we delivered him, and those who were with him in the ark, and we caused them to survive the flood, but we drowned those who charged our signs with falsehood. Behold therefore, what was the end of those who were warned by Noah.

Then did we send, after him, apostles unto their respective people, and they came unto them with evident demonstrations: yet they were not disposed to believe in that which they had before rejected as false. Thus do we seal up the hearts of the transgressors.

Then did we send, after them, Moses and Aaron unto Pharaoh and his princes with our signs: but they behaved proudly, and were a wicked people.

And when the truth from us had come unto them, they said, Verily this is manifest sorcery.

Moses said unto them, Do ye speak this of the truth, after it hath come unto you? Is this sorcery? but sorcerers shall not prosper.

They said, Art thou come unto us to turn us aside from that religion, which we found our fathers practise; and that ye two may have the command in the land? But we do not believe you.

And Pharaoh said, Bring unto me every expert magician.

80 And when the magicians were come, Moses said unto them, Cast down that which ye are about to cast down.

And when they had cast down their rods and cords, Moses said unto them, The enchantment which ye have performed shall GOD surely render vain; for GOD prospereth not the work of the wicked doers,

and GOD will verify the truth of his words, although the wicked be adverse thereto.

And there believed not any on Moses, except a generation of his people, for fear of Pharaoh and of his princes, lest he should afflict them. And Pharaoh was lifted up with pride in the earth, and was surely one of the transgressors.

And Moses said, O my people, if ye believe in GOD, put your trust in him, if ye be resigned to his will.

They answered, We put our trust in GOD: O LORD, suffer us not to be afflicted by unjust people;

but deliver us, through thy mercy, from the unbelieving people.

And we spake by inspiration unto Moses and his brother, saying, Provide habitations for your people in Egypt, and make your houses a place of worship, and be constant at prayer: and bear good news unto the true believers.

And Moses said, O LORD, verily thou hast given unto Pharaoh and his people pompous ornaments, and riches in this present life, O LORD, that they may be seduced from thy way: O LORD, bring their riches to nought, and harden their hearts; that they may not believe, until they see their grievous punishment.

God said, Your petition is heard; be ye upright therefore, and follow not the way of those who are ignorant.

90 And we caused the children of Israel to pass through the sea; and Pharaoh and his army followed them in a violent and hostile manner; until, when he was drowning, he said, I believe that there is no GOD but he, on whom the children of Israel believe; and I am one of the resigned.

Now dost thou believe; when thou hast been hitherto rebellious, and one of the wicked doers?

This day will we raise thy body from the bottom of the sea, that thou mayest be a sign unto those who shall be after thee; and verily a great number of men are negligent of our signs.

And we prepared for the children of Israel an established dwelling in the land of Canaan, and we provided good things for their sustenance; and they differed not in point of religion, until knowledge had come unto them; verily thy LORD will judge between them on the day of resurrection, concerning that wherein they disagreed.

If thou art in a doubt concerning any part of that which we have sent down unto thee, ask them who have read the book of the law before thee. Now hath the truth come unto thee from thy LORD; be not therefore one of those who doubt;

neither be thou one of those who charge the signs of GOD with falsehood, lest thou become one of those who perish.

Verily those against whom the word of thy LORD is decreed, shall not believe,

although there come unto them every kind of miracle, until they see the grievous punishment prepared for them.

And if it were not so, some city, among the many which have been destroyed, would have believed; and the faith of its inhabitants would have been of advantage unto them; but none of them believed, before the execution of their sentence, except the people of Jonas. When they believed, we delivered them from the punishment of shame in this world, and suffered them to enjoy their lives and possessions for a time.

But if thy LORD had pleased, verily all who are in the earth would have believed in general. Wilt thou therefore forcibly compel men to be true believers?

100 No soul can believe, but by the permission of GOD: and he shall pour out his indignation on those who will not understand.

Say, Consider whatever is in heaven and on earth: but signs are of no avail, neither preachers, unto people who will not believe.

Do they therefore expect any other than some terrible judgment, like unto the judgments which have fallen on those who have gone before them? Say, Wait

ye the issue; and I also will wait with you;

then will we deliver our apostles and those who believe. Thus is it a justice due from us, that we should deliver the true believers.

Say, O men of Mecca, if ye be in doubt concerning my religion, verily I worship not the idols which ye worship, besides GOD; but I worship GOD, who will cause you to die: and I am commanded to be one of the true believers.

And it was said unto me, Set thy face towards the true religion, and be orthodox; and by no means be one of those who attribute companions unto God; neither invoke, besides GOD, that which can neither profit thee nor hurt thee: for if thou do, thou wilt then certainly become one of the unjust.

If GOD afflict thee with hurt, there is none who can relieve thee from it, except he; and if he willeth thee any good, there is none who can keep back his bounty: he will confer it on such of his servants as he pleaseth; and he is gracious and merciful.

Say, O men, now hath the truth come unto you from your LORD. He therefore who shall be directed, will be directed to the advantage of his own soul: but he who shall err, will err only against the same. I am no guardian over you.

Do thou, O prophet, follow that which is revealed unto thee: and persevere with patience, until GOD shall judge; for he is the best judge.

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## CHAPTER XI.

ENTITLED, HUD; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.R. THIS book, the verses whereof are guarded against corruption, and are also distinctly explained, is a revelation from the wise, the knowing God:

that ye serve not any other GOD: (verily I am a denouncer of threats, and a bearer of good tidings unto you from him;)

and that ye ask pardon of your LORD, and then be turned unto him. He will cause you to enjoy a plentiful provision, until a prefixed time: and unto every one that hath merit by good works will he give his abundant reward. But if ye turn back, verily I fear for you the punishment of the great day:

unto GOD shall ye return; and he is almighty.

Do they not double the folds of their breasts, that they may conceal their designs from him? When they cover themselves with their garments, doth not he know that which they conceal, and that which they discover? For he knoweth the innermost parts of the breasts of men.

There is no creature which creepeth on the earth, but GOD provideth its food; and he knoweth the place of its retreat, and where it is laid up. The whole is written in the perspicuous book of his decrees.

It is he who hath created the heavens and the earth in six days, (but his throne was above the waters before the creation thereof), that he might prove you, and see which of you would excel in works. If thou say, Ye shall surely be raised again, after death; the unbelievers will say, This is nothing but manifest

sorcery.

And verily if we defer their punishment unto a determined season, they will say, What hindereth it from falling on us? Will it not come upon them on a day, wherein there shall be none to avert it from them; and that which they scoffed at shall encompass them?

Verily, if we cause man to taste mercy from us, and afterwards take it away from him; he will surely become desperate, and ungrateful.

10 And if we cause him to taste favor, after an affliction hath befallen him, he will surely say, The evils which I suffered are passed from me, and he will become joyful and insolent:

except those who persevere with patience, and do that which is right; they shall receive pardon, and a great reward.

Peradventure thou wilt omit to publish part of that which hath been revealed unto thee, and thy breast will become straitened, lest they say, Unless a treasure be sent down unto him, or an angel come with him, to bear witness unto him, we will not believe. Verily thou art a preacher only; and GOD is the governor of all things.

Will they say, He hath forged the Koran? Answer, Bring therefore ten chapters like unto it, forged by yourselves: and call on whomsoever ye may to assist you, except GOD, if ye speak truth.

But if they whom ye call to your assistance hear you not; know that this book hath been revealed by the knowledge of GOD only, and that there is no GOD but he. Will ye therefore become Moslems?

Whoso chooseth the present life, and the pomp thereof, unto them will we give the recompense of their works therein, and the same shall not be diminished unto them.

These are they for whom no other reward is prepared in the next life, except the fire of hell: that which they have done in this life shall perish; and that which they have wrought shall be vain.

Shall he therefore be compared with them, who followeth the evident declaration of his LORD, and whom a witness from him attendeth, preceded by the book of Moses, which was revealed for a guide, and out of mercy to mankind? These believe in the Koran: but whosoever of the confederate infidels believeth not therein, is threatened the fire of hell, which threat shall certainly be executed: be not therefore in a doubt concerning it; for it is the truth from thy LORD: but the greater part of men will not believe.

Who is more unjust than he who imagineth a lie concerning GOD? They shall be set before the LORD, at the day of judgment, and the witnesses shall say, These are they who devised lies against their LORD. Shall not the curse of GOD fall on the unjust;

who turn men aside from the way of GOD, and seek to render it crooked, and who believe not in the life to come?

20 These were not able to prevail against God on earth, so as to escape punishment; neither had they any protectors besides GOD: their punishment shall be doubled unto them. They could not hear, neither did they see.

These are they who have lost their souls; and the idols which they falsely imagined have abandoned them.

There is no doubt but they shall be most miserable in the world to come.

But as for those who believe and do good works, and humble themselves before their LORD, they shall be the inhabitants of paradise; they shall remain therein forever.

The similitude of the two parties is as the blind and the deaf, and as he who seeth and heareth: shall they be compared as equal? Will ye not

therefore consider?

We formerly sent Noah unto his people; and he said, Verily I am a public preacher unto you;

that ye worship GOD alone; verily I fear for you the punishment of the terrible day.

But the chiefs of the people, who believed not, answered, We see thee to be no other than a man, like unto us; and we do not see that any follow thee, except those who are the most abject among us, who have believed on thee by a rash judgment; neither do we perceive any excellence in you above us: but we esteem you to be liars.

Noah said, O my people, tell me; if I have received an evident declaration from my LORD, and he hath bestowed on me mercy from himself, which is hidden from you, do we compel you to receive the same, in case ye be averse thereto?

O my people, I ask not of you riches, for my preaching unto you: my reward is with GOD alone. I will not drive away those who have believed: verily they shall meet their LORD, at the resurrection; but I perceive that ye are ignorant men.

30 O my people, who shall assist me against GOD, if I drive them away? Will ye not therefore consider?

I say not unto you, The treasures of GOD are in my power; neither do I say, I know the secrets of God: neither do I say, Verily I am an angel; neither do I say of those whom your eyes do contemn, GOD will by no means bestow good on them: (GOD best knoweth that which is in their souls;) for then should I certainly be one of the unjust.

They answered, O Noah, thou hast already disputed with us, and hast multiplied disputes with us; now therefore do thou bring that punishment upon us wherewith thou hast threatened us, if thou speakest truth.

Noah said, Verily GOD alone shall bring it upon you, if he pleaseth; and ye shall not prevail against him, so as to escape the same.

Neither shall my counsel profit you, although I endeavour to counsel you aright, if GOD shall please to lead you into error. He is your LORD, and unto him shall ye return.

Will the Meccans say, Mohammed hath forged the Koran? Answer, If I have forged it, on me be my guilt: and let me be clear of that which ye are guilty of.

And it was revealed unto Noah, saying, Verily none of thy people shall believe, except he who hath already believed: be not therefore grieved, for that which they are doing.

But make an ark in our presence, according to the form and dimensions which we have revealed unto thee: and speak not unto me in behalf of those who have acted unjustly; for they are doomed to be drowned.

And he built the ark; and so often as a company of his people passed by him, they derided him: but he said, Though ye scoff at us now, we will scoff at you hereafter, as ye scoff at us; and ye shall surely know

on whom a punishment shall be inflicted, which shall cover him with shame, and on whom a lasting punishment shall fall.

40 Thus were they employed until our sentence was put in execution, and the oven poured forth water. And we said unto Noah, Carry into the ark of every species of animals one pair; and thy family, (except him on whom a previous sentence of destruction hath passed), and those who believe. But there believed not with him except a few.

And Noah said, Embark thereon, in the name of GOD; while it moveth

forward, and while it standeth still; for my LORD is gracious and merciful.

And the ark swam with them between waves like mountains: and Noah called unto his son, who was separated from him, saying, Embark with us, my son, and stay not with the unbelievers.

He answered, I will get on a mountain, which will secure me from the water. Noah replied, There is no security this day from the decree of GOD, except for him on whom he shall have mercy. And a wave passed between them, and he became one of those who were drowned.

And it was said, O earth, swallow up thy waters, and thou, O heaven, withhold thy rain. And immediately the water abated, and the decree was fulfilled, and the ark rested on the mountain Ai Judi; and it was said, Away with the ungodly people!

And Noah called upon his LORD, and said, O LORD, verily my son is of my family, and thy promise is true; for thou art the most just of those who exercise judgment.

God answered, O Noah, verily he is not of thy family; this intercession of thine for him is not a righteous work. Ask not of me therefore that wherein thou hast no knowledge: I admonish thee that thou become not one of the ignorant.

Noah said, O LORD, I have recourse unto thee for the assistance of thy grace, that I ask not of thee that wherein I have no knowledge; and unless thou forgive me, and be merciful unto me, I shall be one of those who perish.

It was said unto him, O Noah, come down from the ark, with peace from us, and blessings upon thee, and upon part of those who are with thee: but as for a part of them, we will suffer them to enjoy the provision of this world; and afterwards shall a grievous punishment from us be inflicted on them, in the life to come.

This is a secret history, which we reveal unto thee: thou didst not know it, neither did thy people, before this. Wherefore persevere with patience: for the prosperous issue shall attend the pious.

50 And unto the tribe of Ad we sent their brother Hud. He said, O my people, worship GOD; ye have no GOD besides him: ye only imagine falsehood, in setting up idols and intercessors of your own making.

O my people, I ask not of you for this my preaching, any recompense: my recompense do I expect from him only who hath created me. Will ye not therefore understand?

O my people, ask pardon of your LORD; and be turned unto him: he will send the heaven to pour forth rain plentifully upon you, and he will increase your strength by giving unto you farther strength: therefore turn not aside, to commit evil.

They answered, O Hud, thou hast brought us no proof of what thou sayest; therefore we will not leave our gods for thy saying, neither do we believe thee

We say no other than that some of our gods have afflicted thee with evil. He replied, Verily I call GOD to witness, and do ye also bear witness that I am clear of that which ye associate

with God, besides him. Do ye all therefore join to devise a plot against me, and tarry not;

for I put my confidence in GOD, my LORD and your LORD. There is no beast, but he holdeth it by its forelock: verily my LORD proceedeth in the right way.

But if ye turn back, I have already declared unto you that with which I was sent unto you: and my LORD shall substitute another nation in your stead;



and ye shall not hurt him at all: for my LORD is guardian over all things.

And when our sentence came to be put in execution, we delivered Hud, and those who had believed with him, through our mercy; and we delivered them from a grievous punishment.

And this tribe of Ad wittingly rejected the signs of their LORD, and were disobedient unto his messengers, and they followed the command of every rebellious perverse person.

60 Wherefore they were followed in this world by a curse, and they shall be followed by the same on the day of resurrection. Did not Ad disbelieve in their LORD? Was it not said, Away with Ad, the people of Hud?

And unto the tribe of Thamud we sent their brother Saleh. He said unto them, O my people, worship GOD; ye have no GOD besides him. It is he who hath produced you out of the earth, and hath given you an habitation therein. Ask pardon of him therefore, and be turned unto him; for my LORD is near, and ready to answer.

They answered, O Saleh, thou wast a person on whom we placed our hopes before this. Dost thou forbid us to worship that which our fathers worshipped? But we are certainly in doubt concerning the religion to which thou dost invite us, as justly to be suspected.

Saleh said, O my people, tell me; if I have received an evident declaration from my LORD, and he hath bestowed on me mercy from himself; who will protect me from the vengeance of GOD, if I be disobedient unto him? For ye shall not add unto me, other than loss.

And he said, O my people, this she-camel of GOD is a sign unto you; therefore dismiss her freely, that she may feed in GOD'S earth, and do her no harm, lest a swift punishment seize you.

Yet they killed her; and Saleh said, Enjoy yourselves in your dwellings for three days: after which ye shall be destroyed. This is an infallible prediction.

And when our decree came to be executed, we delivered Saleh and those who believed with him, through our mercy, from the disgrace of that day; for thy LORD is the strong, the mighty God.

But a terrible noise from heaven assailed those who had acted unjustly; and in the morning they were found in their houses, lying dead and prostrate: as though they had never dwelt therein. Did not Thamud disbelieve in their LORD? Was not Thamud cast far away?

Our messengers also came formerly unto Abraham, with good tidings: they said, Peace be upon thee. And he answered, and on you be Peace! And he tarried not, but brought a roasted calf.

70 And when he saw that their hands did not touch the meat, he disliked them, and entertained a fear of them. But they said, Fear not: for we are sent unto the people of Lot.

And his wife Sarah was standing by, and she laughed; and we promised her Isaac, and after Isaac, Jacob.

She said, Alas! shall I bear a son, who am old; this my husband also being advanced in years? Verily this would be a wonderful thing.

The angels answered, Dost thou wonder at the effect of the command of GOD? The mercy of God and his blessings be upon you, the family of the house: for he is praiseworthy, and to be glorified.

And when his apprehension had departed from Abraham, and the good tidings of Isaac's birth had come unto him, he disputed with us concerning the people of Lot;

for Abraham was a pitiful, compassionate, and devout person.

The angels said unto him, O Abraham, abstain from this; for now is the command of thy LORD come, to put their sentence in execution, and an inevitable punishment is ready to fall upon them.

And when our messengers came unto Lot, he was troubled for them, and his arm was straightened concerning them; and he said, This is a grievous day.

And his people came unto him, rushing upon him, and they had formerly been guilty of wickedness. Lot said unto them, O my people, these my daughters are more lawful for you: therefore fear GOD, and put me not to shame by wronging my guests. Is there not a man of prudence among you?

They answered, Thou knowest that we have no need of thy daughters; and thou well knowest what we would have.

80 He said, If I had strength sufficient to oppose you, or I could have recourse unto a powerful support, I would certainly do it.

The angels said, O Lot, verily we are the messengers of thy LORD; they shall by no means come in unto thee. Go forth, therefore, with thy family, in some part of the night, and let not any of you turn back: but as for thy wife, that shall happen unto her, which shall happen unto them. Verily the prediction of their punishment shall be fulfilled in the morning: is not the morning near?

And when our command came, we turned those cities upside down, and we rained upon them stones of baked clay, one following another,

and being marked from thy LORD; and they are not far distant from those who act unjustly.

And unto Madian we sent their brother Shoaib: he said, O people, worship GOD: ye have no GOD but him: and diminish not measure and weight. Verily I see you to be in a happy condition: but I fear for you the punishment of the day which will encompass the ungodly.

O my people, give full measure and just weight; and diminish not unto men aught of their matters; neither commit injustice in the earth, acting corruptly.

The residue which shall remain unto you as the gift of GOD, after ye shall have done justice to others, will be better for you, than wealth gotten by fraud, if ye be true believers. I am no guardian over you.

They answered, O Shoaib, do thy prayers enjoin thee, that we should leave the gods which our fathers worshipped; or that we should not do what we please with our substance? Thou only, it seems, art the wise person, and fit to direct.

He said, O my people, tell me: if I have received an evident declaration from my LORD, and he hath bestowed on me an excellent provision, and I will not consent unto you in that which I forbid you; do I seek any other than your reformation, to the utmost of my power? My support is from GOD alone: on him do I trust, and unto him do I turn me.

O my people, let not your opposing of me draw on you a vengeance like unto that which fell on the people of Noah, or the people of Hud, or the people of Saleh: neither was the people of Lot far distant from you.

90 Ask pardon, therefore, of your LORD; and be turned unto him: for my LORD is merciful and loving.

They answered, O Shoaib, we understand not much of what thou sayest; and we see thee to be a man of no power among us: if it had not been for the sake of thy family, we had surely stoned thee, neither couldst thou have prevailed against us.

Shoaib said, O my people, is my family more worthy in your opinion than GOD? and do ye cast him behind you with neglect? Verily my LORD comprehendeth

that which ye do.

O my people, do ye work according to your condition; I will surely work according to my duty. And ye shall certainly know on whom will be inflicted a punishment which shall cover him with shame, and who is a liar. Wait, therefore, the event; for I also will wait it with you.

Wherefore, when our decree came to be executed, we delivered Shoaib and those who believed with him, through our mercy: and a terrible noise from Heaven assailed those who had acted unjustly; and in the morning they were found in their houses lying dead and prostrate,

as though they had never dwelt therein. Was not Madian removed from off the earth, as Thamud had been removed?

And we formerly sent Moses with our signs, and manifest power unto Pharaoh and his princes; but they followed the command of Pharaoh; although the command of Pharaoh did not direct them aright.

Pharaoh shall precede his on the day of resurrection, and he shall lead them into hell fire; an unhappy way shall it be which they shall be led.

They were followed in this life by a curse, and on the day of resurrection miserable shall be the gift which shall be given them.

100 This is a part of the histories of the cities, which we rehearse unto thee. Of them there are some standing; and others which are utterly demolished.

And we treated them not unjustly, but they dealt unjustly with their own souls: and their gods which they invoked, besides GOD, were of no advantage unto them at all, when the decree of thy LORD came to be executed on them, neither were they any other than a detriment unto them.

And thus was the punishment of thy LORD inflicted, when he punished the cities which were unjust; for his punishment is grievous and severe.

Verily herein is a sign unto him who feareth the punishment of the last day: that shall be a day, whereon all men shall be assembled, and that shall be a day whereon witness shall be borne;

we defer it not, but to a determined time.

When that day shall come, no soul shall speak to excuse itself, or to intercede for another, but by the permission of God. Of them, one shall be miserable, and another shall be happy.

And they who shall be miserable, shall be thrown into hell fire; there shall they wail and bemoan themselves:

they shall remain therein so long as the heavens and the earth shall endure; except what thy LORD shall please to remit of their sentence; for thy LORD effecteth that which he pleaseth.

But they who shall be happy, shall be admitted into paradise; they shall remain therein so long as the heavens and the earth endure: besides what thy LORD shall please to add unto their bliss; a bounty which shall not be interrupted.

Be not therefore in doubt concerning that which these men worship: they worship no other than what their fathers worshipped before them; and we will surely give them their full portion, not in the least diminished.

110 We formerly gave unto Moses the book of the law; and disputes arose among his people concerning it: and unless a previous decree had proceeded from thy LORD, to bear with them during this life, the matter had been surely decided between them. And thy people are also jealous and in doubt concerning the Koran.

But unto every one of them will thy LORD render the reward of their works; for he well knoweth that which they do.

Be thou steadfast, therefore, as thou hast been commanded; and let him also be steadfast who shall be converted with thee; and transgress not; for he seeth that which ye do.

And incline not unto those who act unjustly, lest the fire of hell touch you: for ye have no protectors, except GOD; neither shall ye be assisted against him.

Pray regularly morning and evening; and in the former part of the night, for good works drive away evils. This is an admonition unto those who consider:

wherefore persevere with patience; for GOD suffereth not the reward of the righteous to perish.

Were such of the generations before you, endued with understanding and virtue, who forbade the acting corruptly in the earth, any more than a few only of those whom we delivered; but they who were unjust followed the delights which they enjoyed in this world, and were wicked doers:

and thy LORD was not of such a disposition as to destroy the cities unjustly, while their inhabitants behaved themselves uprightly.

And if thy LORD pleased, he would have made all men of one religion: but they shall not cease to differ among themselves,

unless those on whom thy LORD shall have mercy: and unto this hath he created them; for the word of thy LORD shall be fulfilled, when he said, Verily I will fill hell altogether with genii and men.

120 The whole which we have related of the histories of our apostles do we relate unto thee, that we may confirm thy heart thereby; and herein is the truth come unto thee, and an admonition, and a warning unto the true believers.

Say unto those who believe not, Act ye according to your condition; we surely will act according to our duty:

and wait the issue; for we certainly wait it also.

Unto GOD is known that which is secret in heaven and earth; and unto him shall the whole matter be referred. Therefore worship him, and put thy trust in him; for thy LORD is not regardless of that which ye do.

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## CHAPTER XII.

ENTITLED, JOSEPH; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.R. These are the signs of the perspicuous book; which we have sent down in the Arabic tongue, that, peradventure, ye might understand.

We relate unto thee a most excellent history, by revealing unto thee this Koran, whereas thou wast before one of the negligent.

When Joseph said unto his father, O my father, verily I saw in my dream eleven stars, and the sun and the moon; I saw them make obeisance unto me:

Jacob said, O my child, tell not thy vision to thy brethren, lest they devise some plot against thee; for the devil is a professed enemy unto man;

and thus, according to thy dream, shall thy LORD choose thee, and teach thee the interpretation of dark sayings, and he shall accomplish his favor upon thee and upon the family of Jacob, as he hath formerly accomplished it upon thy fathers Abraham and Isaac; for thy LORD is knowing and wise.

Surely in the history of Joseph and his brethren there are signs of GOD's providence to the inquisitive;

when they said to one another, Joseph and his brother are dearer to our father than we, who are the greater number: our father certainly maketh a wrong judgment.

Wherefore slay Joseph, or drive him into some distant or desert part of the earth, and the face of your father shall be cleared towards you; and ye shall afterwards be people of integrity.

10 One of them spoke and said; Slay not Joseph, but throw him to the bottom of the well; and some travellers will take him up, if ye do this.

They said unto Jacob, O father, why dost thou not intrust Joseph with us, since we are sincere well-wishers unto him?

Send him with us to-morrow, into the field, that he may divert himself, and sport, and we will be his guardians.

Jacob answered, It grieveth me that ye take him away; and I fear lest the wolf devour him, while ye are negligent of him.

They said, Surely if the wolf devour him, when there are so many of us, we shall be weak indeed.

And when they had carried him with them, and agreed to set him at the bottom of the well, they executed their design: and we sent a revelation unto him, saying, Thou shalt hereafter declare this their action unto them; and they shall not perceive thee to be Joseph.

And they came to their father at even, weeping,

and said, Father, we went and ran races with one another, and we left Joseph with our baggage, and the wolf hath devoured him; but thou wilt not believe us, although we speak the truth.

And they produced his inner garment stained with false blood. Jacob answered, Nay, but ye yourselves have contrived the thing for your own sakes: however patience is most becoming, and GOD'S assistance is to be implored to enable me to support the misfortune which ye relate.

And certain travellers came, and sent one to draw water for them; and he let down his bucket, and said, Good news! this is a youth. And they concealed him, that they might sell him as a piece of merchandise: but GOD knew that which they did.

20 And they sold him for a mean price, for a few pence, and valued him lightly.

And the Egyptian who bought him said to his wife, Use him honourably; peradventure he may be serviceable to us, or we may adopt him for our son. Thus did we prepare an establishment for Joseph in the earth, and we taught him the interpretation of dark sayings: for GOD is well able to effect his purpose; but the greater part of men do not understand.

And when he had attained his age of strength, we bestowed on him wisdom, and knowledge; for thus do we recompense the righteous.

And she, in whose house he was, desired him to lie with her; and she shut the doors and said, Come hither. He answered, GOD forbid! verily my lord hath made my dwelling with him easy; and the ungrateful shall not prosper.

But she resolved within herself to enjoy him, and he would have resolved to enjoy her, had he not seen the evident demonstration of his LORD. So we turned away evil and filthiness from him, because he was one of our sincere

servants.

And they ran to get one before the other to the door; and she rent his inner garment behind. And they met her lord at the door. She said, What shall be the reward of him who seeketh to commit evil in thy family, but imprisonment, and a painful punishment?

And Joseph said, She asked me to lie with her. And a witness of her family bore witness, saying, If his garment be rent before, she speaketh truth, and he is a liar:

but if his garment be rent behind, she lieth, and he is a speaker of truth.

And when her husband saw that his garment was torn behind, he said, This is a cunning contrivance of your sex; for surely your cunning is great.

O Joseph, take no farther notice of this affair: and thou, O woman, ask pardon for thy crime; for thou art a guilty person.

30 And certain women said publicly in the city, The nobleman's wife asked her servant to lie with her; he hath inflamed her breast with his love; and we perceive her to be in manifest error.

And when she heard of their subtle behaviour, she sent unto them, and prepared a banquet for them, and she gave to each of them a knife; and she said unto Joseph, Come forth unto them. And when they saw him, they praised him greatly; and they cut their own hands, and said, O GOD! this is not a mortal; he is no other than an angel, deserving the highest respect.

And his mistress said, This is he, for whose sake ye blamed me: I asked him to lie with me, but he constantly refused. But if he do not perform that which I command him, he shall surely be cast into prison, and he shall be made one of the contemptible.

Joseph said, O LORD, a prison is more eligible unto me than the crime to which they invite me; but unless thou turn aside their snares from me, I shall youthfully incline unto them, and I shall become one of the foolish.

Wherefore his LORD heard him, and turned aside their snare from him; for he both heareth and knoweth.

And it seemed good unto them even after they had seen the signs of innocency, to imprison him for a time.

And there entered into the prison with him two of the king's servants. One of them said, it seemed to me in my dream that I pressed wine out of grapes. And the other said, It seemed unto me in my dream that I carried bread on my head, whereof the birds did eat. Declare unto us the interpretation of our dreams, for we perceive that thou art a beneficent person.

Joseph answered, No food, wherewith ye may be nourished, shall come unto you, but I will declare unto you the interpretation thereof, before it come unto you. This knowledge is a part of that which my LORD hath taught me: for I have left the religion of people 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. It is not lawful for us to associate anything with GOD. This knowledge of the divine unity hath been given us of the bounty of GOD towards us, and towards mankind; but the greater part of men are not thankful.

O my fellow-prisoners, are sundry lords better, or the only true and mighty GOD?

40 Ye worship not, besides him other than the names which ye have named, ye and your fathers, concerning which GOD hath sent down no authoritative proof: yet judgment belongeth unto GOD alone; who hath commanded that ye

worship none besides him. This is the right religion; but the greater part of men know it not.

O my fellow-prisoners, verily the one of you shall serve wine unto his lord, as formerly; but the other shall be crucified, and the birds shall eat from off his head. The matter is decreed, concerning which ye seek to be informed.

And Joseph said unto him whom he judged to be the person who should escape of the two, Remember me in the presence of thy lord. But the devil caused him to forget to make mention of Joseph unto his lord; wherefore he remained in the prison some years.

And the king of Egypt said, Verily, I saw in my dream seven fat kine, which seven lean kine devoured, and seven green ears of corn, and other seven withered ears. O nobles, expound my vision unto me, if ye be able to interpret a vision.

They answered, They are confused dreams, neither are we skilled in the interpretation of such kind of dreams.

And Joseph's fellow-prisoner who had been delivered, said, (for he remembered Joseph after a certain space of time,) I will declare unto you the interpretation thereof; wherefore let me go unto the person who will interpret it unto me.

And he went to the prison, and said, O Joseph, thou man of veracity, teach us the interpretation of seven fat kine, which seven lean kine devoured; and of seven green ears of corn, and other seven withered ears, which the king saw in his dream; that I may return unto the men who have sent me, that peradventure they may understand the same.

Joseph answered, Ye shall sow seven years as usual: and the corn which ye shall reap, do ye leave in its ear, except a little whereof ye may eat.

Then shall there come, after this, seven grievous years of famine, which shall consume what ye shall have laid up as a provision for the same, except a little which ye shall have kept.

Then shall there come, after this, a year wherein men shall have plenty of rain, and wherein they shall press wine and oil.

50 And when the chief butler had reported this, the king said, Bring him unto me. And when the messenger came unto Joseph, he said, Return unto thy lord, and ask of him, what was the intent of the women who cut their hands; for my LORD well knoweth the snare which they laid for me.

And when the women were assembled before the king, he said unto them, What was your design, when ye solicited Joseph to unlawful love? They answered, GOD be praised! we know not any ill of him. The nobleman's wife said, Now is the truth become manifest: I solicited him to lie with me; and he is one of those who speak truth.

And when Joseph was acquainted therewith, he said, This discovery hath been made, that my lord might know that I was not unfaithful unto him in his absence, and that God directeth not the plot of the deceivers.

Neither do I absolutely justify myself: since every soul is prone unto evil, except those on whom my LORD shall show mercy; for my LORD is gracious and merciful.

And the king said, Bring him unto me: I will take him into my own peculiar service. And when Joseph was brought unto the king, and he had discoursed with him, he said, Thou art this day firmly established with us, and shalt be intrusted with our affairs.

Joseph answered, Set me over the storehouses of the land; for I will be a skilful keeper thereof.

Thus did we establish Joseph in the land, that he might provide himself a dwelling therein, where he pleased. We bestow our mercy on whom we please, and we suffer not the reward of the righteous to perish:

and certainly the reward of the next life is better, for those who believe, and fear God.

Moreover, Joseph's brethren came, and went in unto him; and he knew them, but they knew not him.

And when he had furnished them with their provisions, he said, Bring unto me your brother, the son of your father; do ye not see that I give full measure, and that I am the most hospitable receiver of guests?

60 But if ye bring him not unto me, there shall be no corn measured unto you from me, neither shall ye approach my presence.

They answered, We will endeavour to obtain him of his father, and we will certainly perform what thou requirest.

And Joseph said to his servants, Put their money, which they have paid for their corn; into their sacks, that they may perceive it, when they shall be returned to their family: peradventure they will come back unto us.

And when they were returned unto their father, they said, O father, it is forbidden to measure out corn unto us any more, unless we carry our brother Benjamin with us: wherefore send our brother with us, and we shall have corn measured unto us; and we will certainly guard him from any mischance.

Jacob answered, Shall I trust him with you with any better success than I trusted your brother Joseph with you heretofore? But GOD is the best guardian; and he is the most merciful of those that show mercy.

And when they opened their provision, they found their money had been returned unto them; and they said, O father, what do we desire farther? this our money hath been returned unto us; we will therefore return, and provide corn for our family: we will take care of our brother; and we shall receive a camel's burden more than we did the last time. This is a small quantity.

Jacob said, I will by no means send him with you, until ye give me a solemn promise, and swear by GOD that ye will certainly bring him back unto me, unless ye be encompassed by some inevitable impediment. And when they had given him their solemn promise, he said, GOD is witness of what we say.

And he said, My sons, enter not into the city by one and the same gate; but enter by different gates. But this precaution will be of no advantage unto you against the decree of GOD; for judgment belongeth unto GOD alone: in him do I put my trust, and in him let those confide who seek in whom to put their trust.

And when they entered the city, as their father had commanded them, it was of no advantage unto them against the decree of GOD; and the same served only to satisfy the desire of Jacob's soul, which he had charged them to perform: for he was endued with knowledge of that which we had taught him; but the greater part of men do not understand.

And when they entered into the presence of Joseph, he received his brother Benjamin as his guest, and said, Verily I am thy brother, be not therefore afflicted for that which they have committed against us.

70 And when he had furnished them with their provisions, he put his cup in his brother Benjamin's sack. Then a crier cried after them, saying, O company of travellers, ye are surely thieves.

They said, (and turned back unto them,) What is it that ye miss?

They answered, We miss the prince's cup: and unto him who shall produce it, shall be given a camel's load of corn, and I will be surety for the same.

Joseph's brethren replied, By GOD, ye do well know, that we come not to



act corruptly in the land, neither are we thieves.

The Egyptians said, What shall be the reward of him, who shall appear to have stolen the cup, if ye be found liars?

Joseph's brethren answered, As to the reward of him, in whose sack it shall be found, let him become a bondman in satisfaction of the same: thus do we reward the unjust, who are guilty of theft.

Then he began by their sacks, before he searched the sack of his brother; and he drew out the cup from his brother's sack. Thus did we furnish Joseph with a stratagem. It was not lawful for him to take his brother for a bondman, by the law of the king of Egypt, had not GOD pleased to allow it, according to the offer of his brethren. We exalt to degrees of knowledge and honour whom we please: and there is one who is knowing above all those who are endued with knowledge.

His brethren said, If Benjamin be guilty of theft, his brother Joseph hath been also guilty of theft heretofore. But Joseph concealed these things in his mind, and did not discover them unto them: and he said within himself, Ye are in a worse condition than us two; and GOD best knoweth what ye discourse about.

They said unto Joseph, Noble lord, verily this lad hath an aged father; wherefore take one of us in his stead; for we perceive that thou art a beneficent person.

Joseph answered, GOD forbid that we should take any other than him with whom we found our goods; for then should we certainly be unjust.

80 And when they despaired of obtaining Benjamin, they retired to confer privately together. And the elder of them said, Do ye not know that your father hath received a solemn promise from you, in the name of GOD, and how perfidiously ye behaved heretofore towards Joseph? Wherefore I will by no means depart the land of Egypt, until my father give me leave to return unto him, or GOD maketh known his will to me; for he is the best judge.

Return ye to your father, and say, O father, verily thy son hath committed theft; we bear witness of no more than what we know, and we could not guard against what we did not foresee:

and do thou inquire in the city, where we have been, and of the company of merchants, with whom we are arrived, and thou wilt find that we speak the truth.

And when they were returned, and had spoken thus to their father, he said, Nay, but rather ye yourselves have contrived the thing for your own sakes, but patience is most proper for me; peradventure GOD will restore them all unto me; for he is knowing and wise.

And he turned from them and said, Oh how I am grieved for Joseph! And his eyes became white with mourning, he being oppressed with deep sorrow.

His sons said, By GOD, thou wilt not cease to remember Joseph until thou be brought to death's door, or thou be actually destroyed by excessive affliction.

He answered, I only represent my grief, which I am not able to contain, and my sorrow unto GOD, but I know by revelation from GOD that which ye know not.

O my sons, go and make inquiry after Joseph and his brother; and despair not of the mercy of GOD; for none despaireth of GOD's mercy, except the unbelieving people.

Wherefore Joseph's brethren returned into Egypt: and when they came into his presence, they said, Noble lord, the famine is felt by us and our family, and we are come with a small sum of money: yet give unto us full measure,

and bestow corn upon us as alms; for GOD rewardeth the almsgivers.

Joseph said unto them, Do ye know what ye did unto Joseph and his brother, when ye were ignorant of the consequences thereof?

90 They answered, Art thou really Joseph? He replied, I am Joseph; and this is my brother. Now hath GOD been gracious unto us. For whoso feareth God, and persevereth with patience, shall at length find relief; since GOD will not suffer the reward of the righteous to perish.

They said, By GOD, now hath GOD chosen thee above us; and we have surely been sinners.

Joseph answered, Let there be no reproach cast on you this day. GOD forgiveth you; for he is the most merciful of those who show mercy.

Depart ye with this my inner garment, and throw it on my father's face; and he shall recover his sight: and then come unto me with all your family.

And when the company of travellers was departed from Egypt on their journey towards Canaan, their father said, unto those who were about him, Verily I perceive the smell of Joseph; although ye think that I dote.

They answered, By GOD, thou art in thy old mistake.

But when the messenger of good tidings was come with Joseph's inner garment, he threw it over his face; and he recovered his eyesight.

And Jacob said, Did I not tell you that I knew from GOD, that which ye knew not?

They answered, O father, ask pardon of our sins for us, for we have surely been sinners.

He replied, I will surely ask pardon for you of my LORD; for he is gracious and merciful.

And when Jacob and his family arrived in Egypt, and were introduced unto Joseph, he received his parents unto him, and said, Enter ye into Egypt, by GOD'S favor, in full security.

100 And he raised his parents to the seat of state, and they, together with his brethren, fell down and did obeisance unto him. And he said, O my father, this is the interpretation of my vision, which I saw heretofore: now hath my LORD rendered it true. And he hath surely been gracious unto me, since he took me forth from the prison, and hath brought you hither from the desert; after that the devil had sown discord between me and my brethren: for my LORD is gracious unto whom he pleaseth; and he is the knowing, the wise God.

O LORD, thou hast given me a part of the kingdom, and hast taught me the interpretation of dark sayings. The Creator of heaven and earth! thou art my protector in this world, and in that which is to come: make me to die a Moslem, and join me with the righteous.

This is a secret history which we reveal unto thee, O Mohammed, although thou wast not present with the brethren of Joseph, when they concerted their design, and contrived a plot against him.

But the greater part of men, although they earnestly desire it, will not believe.

Thou shalt not demand of them any reward for thy publishing the Koran; it is no other than an admonition unto all creatures.

And how many signs soever there be of the being, unity, and providence of God, in the heavens and the earth; they will pass by them, and will retire afar off from them.

And the greater part of them believe not in GOD, without being also guilty of idolatry.

Do they not believe that some overwhelming affliction shall fall on them, as a punishment from GOD; or that the hour of judgment shall overtake them

suddenly, when they consider not its approach?

Say unto those of Mecca, This is my way: I invite you unto GOD, by an evident demonstration; both I and he who followeth me; and, praise be unto GOD! I am not an idolater.

We sent not any apostles before thee, except men, unto whom we revealed our will, and whom we chose out of those who dwelt in cities. Will they not go through the earth, and see what hath been the end of those who have preceded them? But the dwelling of the next life shall surely be better for those who fear God. Will they not therefore understand?

110 Their predecessors were borne with for a time, until, when our apostles despaired of their conversion, and they thought that they were liars, our help came unto them, and we delivered whom we pleased; but our vengeance was not turned away from the wicked people.

Verily in the histories of the prophets and their people, there is an instructive example unto those who are endued with understanding. The Koran is not a new invented fiction: but a confirmation of those scriptures which have been revealed before it, and a distinct explication of everything necessary in respect either to faith or practice, and a direction and mercy unto people who believe.

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## CHAPTER XIII.

ENTITLED, THUNDER; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.M.R. These are the signs of the book of the Koran: and that which hath been sent down unto thee from thy LORD is the truth; but the greater part of men will not believe.

It is GOD who hath raised the heavens without visible pillars; and then ascended his throne, and compelled the sun and the moon to perform their services; every of the heavenly bodies runneth an appointed course. He ordereth all things. He showeth his signs distinctly, that ye may be assured ye must meet your LORD at the last day.

It is he who hath stretched forth the earth, and placed therein steadfast mountains, and rivers; and hath ordained therein of every fruit two different kinds. He causeth the night to cover the day. Herein are certain signs unto people who consider.

And in the earth are tracts of land of different natures, though bordering on each other; and also vineyards, and seeds, and palm-trees springing several from the same root, and singly from distinct roots. They are watered with the same water, yet we render some of them more excellent than others to eat. Herein are surely signs unto people who understand.

If thou dost wonder at the infidels denying the resurrection, surely wonderful is their saying, After we shall have been reduced to dust, shall we be restored in a new creature? These are they who believe not in their LORD: these shall have collars on their necks, and these shall be the inhabitants of hell fire: therein shall they abide for ever.

They will ask of thee to hasten evil rather than good: although there have already been examples of the divine vengeance before them. Thy LORD is surely endued with indulgence towards men, notwithstanding their iniquity; but thy LORD is also severe in punishing.

The infidels say, Unless a sign be sent down unto him from his LORD, we will not believe. Thou art commissioned to be a preacher only, and not a worker of miracles: and unto every people hath a director been appointed.

GOD knoweth what every female beareth in her womb; and what the wombs want or exceed of their due time, or number of young. With him is everything regulated according to a determined measure.

He knoweth that which is hidden, and that which is revealed. He is the great, the most high.

10 He among you who concealeth his words, and he who proclaimeth them in public; he also who seeketh to hide himself in the night, and he who goeth forth openly in the day, is equal in respect to the knowledge of God.

Each of them hath angels mutually succeeding each other, before him, and behind him; they watch him by the command of GOD. Verily GOD will not change his grace which is in men, until they change the disposition in their souls by sin. When GOD willet evil on a people there shall be none to avert it; neither shall they have any protector beside him.

It is he who causeth the lightning to appear unto you, to strike fear, and to raise hope, and who formeth the pregnant clouds.

The thunder celebrateth his praise, and the angels also, for fear of him. He sendeth his thunderbolts, and striketh therewith whom he pleaseth, while they dispute concerning GOD; for he is mighty in power.

It is he who ought of right to be invoked; and the idols, which they invoke besides him, shall not hear them at all; otherwise than as he is heard, who stretcheth forth his hands to the water that it may ascend to his mouth, when it cannot ascend thither: the supplication of the unbelievers is utterly erroneous.

Whatsoever is in heaven and on earth worshippeth GOD, voluntarily or of force; and their shadows also, morning and evening.

Say, Who is the LORD of heaven and earth? Answer, GOD. Say, Have ye, therefore, taken unto yourselves protectors beside him, who are unable either to help, or to defend themselves from hurt? Say, Shall the blind and the seeing be esteemed equal? or shall darkness and light be accounted the same? or have they attributed companions unto GOD who have created as he hath created, so that their creation bear any resemblance unto his? Say, GOD is the creator of all things; he is the one, the victorious God.

He causeth water to descend from heaven, and the brooks flow according to their respective measure, and the floods bear the floating froth: and from the metals which they melt in the fire, seeking to cast ornaments or vessels for use, there ariseth a scum like unto it. Thus GOD setteth forth truth and vanity. But the scum is thrown off, and that which is useful to mankind remaineth on the earth. Thus doth GOD put forth parables.

Unto those who obey their LORD shall be given the most excellent reward: but those who obey him not, although they were possessed of whatever is in the whole earth and as much more, they would give it all for their ransom. These will be brought to a terrible account: their abode shall be hell; an unhappy couch shall it be!

Shall he, therefore, who knoweth that what hath been sent down unto thee from thy LORD, is truth, be rewarded as he who is blind? The prudent only will consider;

20 who fulfil the covenant of GOD, and break not their contract;  
and who join that which GOD hath commanded to be joined, and who fear  
their LORD, and dread an ill account;  
and who persevere out of a sincere desire to please their LORD, and  
observe the stated times of prayer, and give alms out of what we have bestowed  
on them, in secret and openly, and who turn away evil with good: the reward of  
these shall be paradise,  
gardens of eternal abode, which they shall enter, and also whoever shall  
have acted uprightly, of their fathers, and their wives, and their posterity:  
and the angels shall go in unto them by every gate,  
saying, Peace be upon you, because ye have endured with patience; how  
excellent a reward is paradise!  
But as for those who violate the covenant of GOD, after the establishment  
thereof, and who cut in sunder that which GOD hath commanded to be joined, and  
act corruptly in the earth, on them shall a curse fall, and they shall have a  
miserable dwelling in hell.

GOD giveth provision in abundance unto whom he pleaseth, and is sparing  
unto whom he pleaseth. Those of Mecca rejoice in the present life; although  
the present life, in respect of the future, is but a precarious provision.

The infidels say, Unless a sign be sent down unto him from his LORD, we  
will not believe. Answer, Verily, GOD will lead into error whom he pleaseth,  
and will direct unto himself him who repenteth,

and those who believe, and whose hearts rest securely in the meditation  
of GOD; shall not men's hearts rest securely in the meditation of GOD? They  
who believe and do that which is right shall enjoy blessedness, and partake of  
a happy resurrection.

30 Thus have we sent thee to a nation which other nations have preceded  
unto whom prophets have likewise been sent, that thou mayest rehearse unto  
them that which we have revealed unto thee, even while they believe not in the  
merciful God. Say unto them, He is my LORD; there is no GOD but he: in him do  
I trust, and unto him must I return.

Though a Koran were revealed by which mountains should be removed, or  
the earth cleaved in sunder, or the dead be caused to speak, it would be in  
vain. But the matter belongeth wholly unto GOD. Do not, therefore, the  
believers know, that if GOD pleased, he would certainly direct all men? Adversity  
shall not cease to afflict the unbelievers for that which they have committed,  
or to sit down near their habitations, until GOD'S promise come; for GOD is not  
contrary to the promise.

Apostles before thee have been laughed to scorn; and I permitted the  
infidels to enjoy a long and happy life: but afterwards I punished them; and  
how severe was the punishment which I inflicted on them!

Who is it, therefore, that standeth over every soul, to observe that  
which it committeth? They attribute companions unto GOD. Say, Name them:  
will ye declare unto him that which he knoweth not in the earth? or will ye  
name them in outward speech only? But the deceitful procedure of the  
infidels was prepared for them; and they are turned aside from the right path:  
for he whom GOD shall cause to err, shall have no director.

They shall suffer a punishment in this life; but the punishment of the  
next shall be more grievous: and there shall be none to protect them against  
GOD.

This is the description of paradise, which is promised to the pious. It  
is watered by rivers; its food is perpetual, and its shade also: this shall be  
the reward of those who fear God. But the reward of the infidels shall be

hell fire. Those to whom we have given the scriptures, rejoice at what hath been revealed unto thee. Yet there are some of the confederates who deny part thereof. Say unto them, Verily I am commanded to worship GOD alone; and to give him no companion: upon him do I call, and unto him shall I return.

To this purpose have we sent down the Koran a rule of judgment, in the Arabic language. And verily, if thou follow their desires, after the knowledge which hath been given thee, there shall be none to defend or protect thee against GOD.

We have formerly sent apostles before thee, and bestowed on them wives and children; and no apostle had the power to come with a sign, unless by the permission of GOD. Every age hath its book of revelation:

GOD shall abolish and shall confirm what he pleaseth. With him is the original of the book.

40 Moreover, whether we cause thee to see any part of that punishment wherewith we have threatened them, or whether we cause thee to die before it be inflicted on them, verily unto thee belongeth preaching only, but unto us inquisition.

Do they not see that we come into their land, and straighten the borders thereof, by the conquests of the true believers? When GOD judgeth, there is none to reverse his judgment: and he will be swift in taking an account.

Their predecessors formerly devised subtle plots against their prophets; but GOD is master of every subtle device. He knoweth that which every soul deserveth: and the infidels shall surely know, whose will be the reward of paradise.

The unbelievers will say, Thou art not sent of God. Answer, GOD is a sufficient witness between me and you, and he who understandeth the scriptures.

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#### CHAPTER XIV.

ENTITLED, ABRAHAM; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.R. This book have we sent down unto thee, that thou mayest lead men forth from darkness into light, by the permission of their LORD, into the glorious and laudable way.

GOD is he unto whom belongeth whatsoever is in heaven and on earth: and woe be to the infidels, because a grievous punishment waiteth them;

who love the present life above that which is to come, and turn men aside from the way of GOD, and seek to render it crooked: these are in an error far distant from the truth.

We have sent no apostle but with the language of his people, that he might declare their duty plainly unto them; for GOD causeth to err whom he pleaseth, and directeth whom he pleaseth; and he is the mighty, the wise.

We formerly sent Moses with our signs, and commanded him saying, Lead forth thy people from darkness into light, and remind them of the favors of GOD: verily therein are signs unto every patient and grateful person.

And call to mind when Moses said unto his people, Remember the favor of GOD towards you, when he delivered you from the people of Pharaoh: they grievously oppressed you; and they slew your male children, but let your females live: therein was a great trial from your LORD.

And when your LORD declared by the mouth of Moses, saying, If ye be thankful, I will surely increase my favors towards you; but if ye be ungrateful, verily my punishment shall be severe.

And Moses said, If ye be ungrateful, and all who are in the earth likewise; verily GOD needeth not your thanks, though he deserveth the highest praise.

Hath not the history of the nations your predecessors reached you; namely, of the people of Noah, and of Ad, and of Thamud, and of those who succeeded them; whose number none knoweth except GOD? Their apostles came unto them with evident miracles; but they clapped their hands to their mouths out of indignation, and said, We do not believe the message with which ye pretend to be sent; and we are in a doubt concerning the religion to which ye invite us, as justly to be suspected.

10 Their apostles answered, Is there any doubt concerning GOD, the creator of heaven and earth? He inviteth you to the true faith that he may forgive you part of your sins, and may respite your punishment, by granting you space to repent, until an appointed time. They answered, Ye are but men, like unto us: ye seek to turn us aside from the gods which our fathers worshipped: wherefore bring us an evident demonstration by some miracle, that ye speak truth.

Their apostles replied unto them, We are no other than men like unto you; but GOD is bountiful unto such of his servants as he pleaseth: and it is not in our power to give you a miraculous demonstration of our mission, unless by the permission of GOD; in GOD therefore let the faithful trust.

And what excuse have we to allege, that we should not put our trust in GOD; since he hath directed us our paths? Wherefore we will certainly suffer with patience the persecution wherewith ye shall afflict us: in GOD therefore let those put their confidence who seek in whom to put their trust.

And those who believed not said unto their apostles, We will surely expel you out of our land; or ye shall return unto our religion. And their LORD spake unto them by revelation, saying, We will surely destroy the wicked doers;

and we will cause you to dwell in the earth, after them. This shall be granted unto him who shall dread the appearance at my tribunal, and shall fear my threatening.

And they asked assistance of God, and every rebellious perverse person failed of success.

Hell lieth unseen before him, and he shall have filthy water given him to drink:

he shall sup it up by little and little, and he shall not easily let it pass his throat because of its nauseousness; death also shall come upon him from every quarter, yet he shall not die; and before him shall there stand prepared a grievous torment.

This is the likeness of those who believe not in their LORD. Their works are as ashes, which the wind violently scattereth in a stormy day: they shall not be able to obtain any solid advantage from that which they have wrought. This is an error most distant from truth.

Dost thou not see that GOD hath created the heavens and the earth in wisdom? If he please, he can destroy you, and produce a new creature in your

stead:

20 neither will this be difficult with GOD.

And they shall all come forth into the presence of GOD at the last day: and the weak among them shall say unto those who behaved themselves arrogantly, Verily we were your followers on earth; will ye not therefore avert from us some part of the divine vengeance? They shall answer, If GOD had directed us aright, we had certainly directed you. It is equal unto us whether we bear our torments impatiently, or whether we endure them with patience: for we have no way to escape.

And Satan shall say, after judgment shall have been given, Verily GOD promised you a promise of truth: and I also made you a promise; but I deceived you. Yet I had not any power over you to compel you; but I called you only, and ye answered me: wherefore accuse not me, but accuse yourselves. I cannot assist you; neither can ye assist me. Verily I do now renounce your having associated me with God heretofore. A grievous punishment is prepared for the unjust.

But they who shall have believed and wrought righteousness shall be introduced into gardens, wherein rivers flow, they shall remain therein forever, by the permission of their LORD; and their salutation therein shall be, Peace!

Dost thou not see how GOD putteth forth a parable; representing a good word, as a good tree, whose root is firmly fixed in the earth, and whose branches reach unto heaven;

which bringeth forth its fruit in all seasons, by the will of its LORD? GOD propoundeth parables unto men, that they may be instructed.

And the likeness of an evil word is as an evil tree; which is torn up from the face of the earth, and hath no stability.

GOD shall confirm them who believe, by the steadfast word of faith, both in this life and in that which is to come: but GOD shall lead the wicked into error; for GOD doth that which he pleaseth.

Hast thou not considered those who have changed the grace of GOD to infidelity, and cause their people to descend into the house of perdition, namely, into hell? They shall be thrown to burn therein; and an unhappy dwelling shall it be.

30 They also set up idols as co-partners with GOD, that they might cause men to stray from his path. Say, unto them, Enjoy the pleasures of this life for a time; but your departure hence shall be into hell fire.

Speak unto my servants who have believed, that they be assiduous at prayer, and give alms out of that which we have bestowed on them, both privately and in public; before the day cometh, wherein there shall be no buying nor selling, neither any friendship.

It is GOD who hath created the heavens and the earth; and causeth water to descend from heaven, and by means thereof produceth fruits for your sustenance: and by his command he obligeth the ships to sail in the sea for your service; and he also forceth the rivers to supply your uses:

he likewise compelleth the sun and the moon, which diligently perform their courses, to serve you; and hath subjected the day and the night to your service.

He giveth you of everything which ye ask him; and if ye attempt to reckon up the favors of GOD, ye shall not be able to compute the same. Surely man is unjust and ungrateful.

Remember when Abraham said, O LORD, make this land a place of security; and grant that I and my children may avoid the worship of idols;



for they, O LORD, have seduced a great number of men. Whoever therefore shall follow me, he shall be of me; and whosoever shall disobey me, verily thou wilt be gracious and merciful.

O LORD, I have caused some of my offspring to settle in an unfruitful valley, near the holy house, O LORD, that they may be constant at prayer. Grant, therefore, that the hearts of some men may be affected with kindness toward them; and do thou bestow on them all sorts of fruits, that they may give thanks.

O LORD, thou knowest whatsoever we conceal, and whatsoever we publish; for nothing is hidden from GOD, either on earth or in heaven.

Praise be unto GOD, who hath given me, in my old age, Israel and Isaac: for my LORD is the hearer of supplication.

40 O LORD, grant that I may be an observer of prayer, and a part of my posterity also, O LORD, and receive my supplication.

O LORD, forgive me, and my parents, and the faithful, on the day whereon an account shall be taken.

Think not, O prophet, that GOD is regardless of what the ungodly do. He only deferreth their punishment unto the day whereon men's eyes shall be fixed:

they shall hasten forward, at the voice of the angel calling to judgment, and shall lift up their heads; they shall not be able to turn their sight from the object whereon it shall be fixed, and their hearts shall be void of sense, through excessive terror.

Wherefore do thou threaten men with the day, whereon their punishment shall be inflicted on them, and whereon those who have acted unjustly shall say, O LORD, give us respite unto a term near at hand; and we will obey thy call, and we will follow thy apostles. But it shall be answered unto them, Did ye not swear heretofore, that no reverse should befall you?

yet ye dwelt in the dwellings of those who had treated their own souls unjustly; and it appeared plainly unto you how we had dwelt with them; and we propounded their destruction as examples unto you.

They employ their utmost subtlety to oppose the truth; but their subtlety is apparent unto GOD, who is able to frustrate their designs; although their subtlety were so great, that the mountains might be moved thereby.

Think not, therefore, O prophet, that GOD will be contrary to his promise of assistance, made unto his apostles; for GOD is mighty, able to avenge.

The day will come, when the earth shall be changed into another earth, and the heavens into other heavens; and men shall come forth from their graves to appear before the only, the mighty GOD.

And thou shalt see the wicked on that day bound together in fetters:

50 their inner garments shall be of pitch, and fire shall cover their faces; that GOD may reward every soul according to what it shall have deserved; for GOD is swift in taking an account.

This is a sufficient admonition unto men, that they may be warned thereby, and that they may know that there is but one GOD; and that those who are endued with understanding may consider.

ENTITLED, AL HEJR; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.R. These are the signs of the book, and of the perspicuous Koran.

The time may come when the unbelievers shall wish that they had been Moslems.

Suffer them to eat, and to enjoy themselves in this world; and let hope entertain them, but they shall hereafter know their folly.

We have not destroyed any city, but a fixed term of repentance was appointed them.

No nation shall be punished before their time shall be come; neither shall they be respited after.

The Meccans say, O thou to whom the admonition hath been sent down, thou art certainly possessed with a devil:

wouldest thou not have come unto us with an attendance of angels, if thou hadst spoken truth?

Answer, We send not down the angels, unless on a just occasion; nor should they be then respited any longer.

We have surely sent down the Koran; and we will certainly preserve the same from corruption.

10 We have heretofore sent apostles before thee among the ancient sects:

and there came no apostle unto them, but they laughed him to scorn.

In the same manner will we put it into the hearts of the wicked Meccans to scoff at their prophet:

they shall not believe on him; and the sentence of the nations of old hath been executed heretofore.

If we should open a gate in the heaven above them, and they should ascend theretom all the day long,

they should rather say, Our eyes are only dazzled; or rather we are a people deluded by enchantments.

We have placed the twelve signs in the heaven, and have set them out in various figures, for the observation of spectators:

and we guard them from every devil driven away with stones;

except him who listeneth by stealth, at whom a visible flame is darted.

We have also spread forth the earth, and thrown thereon stable mountains, and we have caused every kind of vegetable to spring forth in the same, according to a determinate weight:

20 and we have provided therein necessaries of life for you, and for him whom ye do not sustain.

There is not one thing but the storehouses thereof are in our hands; and we distribute not the same otherwise than in a determinate measure.

We also send the winds driving the pregnant clouds, and we send down from heaven water, whereof we give you to drink, and which ye keep not in store.

Verily we give life, and we put to death: and we are the heirs of all things.

We know those among you who go before; and we know those who stay behind.

And thy LORD shall gather them together at the last day: for he is knowing and wise.

We created man of dried clay, of black mud, formed into shape:

and we had before created the devil of subtle fire.

And remember when thy LORD said unto the angels, Verily I am about to create man of dried clay, of black mud, wrought into shape;

when, therefore, I shall have completely formed him, and shall have breathed of my spirit into him; do ye fall down and worship him.

30 And all the angels worshipped Adam together,

except Eblis, who refused to be with those who worshipped him.

And God said unto him, O Eblis, what hindered thee from being with those who worshipped Adam?

He answered, It is not fit that I should worship man, whom thou hast created of dried clay, of black mud, wrought into shape.

God said, Get thee therefore hence: for thou shalt be driven away with stones:

and a curse shall be on thee, until the day of judgment.

The devil said, O LORD, Give me respite until the day of resurrection.

God answered, Verily thou shalt be one of those who are respited until the day of the appointed time.

The devil replied, O LORD, because thou hast seduced me, I will surely tempt them to disobedience in the earth;

40 and I will seduce such of them as shall be thy chosen servants.

God said, This is the right way with me.

Verily as to my servants, thou shalt have no power over them; but over those only who shall be seduced, and who shall follow thee.

And hell is surely denounced unto them all:

it hath seven gates; unto every gate a distinct company of them shall be assigned.

But those who fear God shall dwell in gardens, amidst fountains.

The angels shall say unto them, Enter ye therein in peace and security, and we will remove all grudges from their breasts; they shall be as brethren, sitting over against one another on couches;

weariness shall not affect them therein, neither shall they be cast out thence forever.

Declare unto my servants that I am the gracious, the merciful God;

50 and that my punishment is a grievous punishment.

And relate unto them the history of Abraham's guests.

When they went in unto him, and said, Peace be unto thee, he answered, Verily we are afraid of you:

and they replied, Fear not; we bring thee the promise of a wise son.

He said, Do ye bring me the promise of a son now old age hath overtaken me? what is it therefore that ye tell me?

They said, We have told thee the truth; be not therefore one of those who despair.

He answered, And who despaireth of the mercy of GOD, except those who err?

And he said, What is your errand, therefore, O messengers of God?

They answered, Verily we are sent to destroy a wicked people;

but as for the family of Lot, we will save them all,

60 except his wife; we have decreed that she shall be one of those who remain behind to be destroyed with the infidels.

And when the messengers came to the family of Lot,

he said unto them, Verily ye are a people who are unknown to me.

They answered, But we are come unto thee to execute that sentence, concerning which your fellow-citizens doubted:

we tell thee a certain truth; and we are messengers of veracity.

Therefore lead forth thy family, in some time of the night; and do thou follow behind them, and let none of you turn back; but go whither ye are commanded.

And we gave him this command; because the utmost remnant of those people was to be cut off in the morning.

And the inhabitants of the city came unto Lot, rejoicing at the news of the arrival of some strangers.

And he said unto them, Verily these are my guests: wherefore do not disgrace me by abusing them;

but fear GOD, and put me not to shame.

70 They answered, Have we not forbidden thee from entertaining or protecting any man?

Lot replied, These are my daughters: therefore rather make use of them, if ye be resolved to do what ye purpose.

As thou livest they wander in their folly.

Wherefore a terrible storm from heaven assailed them at sunrise, and we turned the city upside down: and we rained on them stones of baked clay.

Verily herein are signs unto men of sagacity:

and those cities were punished, to point out a right way for men to walk in.

Verily herein is a sign unto the true believers.

The inhabitants of the wood near Midian were also ungodly.

Wherefore we took vengeance on them. And both of them were destroyed, to serve as a manifest rule for men to direct their actions by.

80 And the inhabitants of Al Hejr likewise heretofore accused the messengers of God of imposture:

and we produced our signs unto them, but they retired afar off from the same.

And they hewed houses out of the mountains, to secure themselves.

But a terrible noise from heaven assailed them in the morning; neither was what they had wrought of any advantage unto them.

We have not created the heavens and the earth, and whatever is contained between them, otherwise than in justice: and the hour of judgment shall surely come. Wherefore O Mohammed, forgive thy people with a gracious forgiveness.

Verily thy LORD is the creator of thee and of them, and knoweth what is most expedient.

We have already brought unto thee seven verses which are frequently to be repeated, and the glorious Koran.

Cast not thine eyes on the good things which we have bestowed on several of the unbelievers, so as to covet the same: neither be thou grieved on their account. Behave thyself with meekness towards the true believers;

and say, I am a public preacher.

90 If they believe not, we will inflict a like punishment on them, as we have inflicted on the dividers,

who distinguished the Koran into different parts,

for by thy LORD, we will demand an account from them all of that which they have wrought.

Wherefore publish that which thou hast been commanded, and withdraw from the idolaters.

We will surely take thy part against the scoffers,

who associate with GOD another god; they shall surely know their folly.

And now we well know that thou art deeply concerned on account of that

which they say;

but do thou celebrate the praise of thy LORD; and be one of those who worship;

and serve thy LORD until death shall overtake thee.

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CHAPTER XVI.

ENTITLED, THE BEE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE sentence of GOD will surely come to be executed; wherefore do not hasten it. Praise be unto him! and far be that from him which they associate with him!

He shall cause the angels to descend with a revelation by his command, unto such of his servants as he pleaseth, saying, Preach that there is no GOD, except myself; therefore fear me.

He hath created the heavens and the earth, to manifest his justice; far be that from him which they associate with him!

He hath created man of seed; and yet behold he is a professed disputer against the resurrection.

He hath likewise created the cattle for you; from them ye have wherewith to keep yourselves warm, and other advantages; and of them do ye also eat.

And they are likewise a credit unto you, when ye drive them home in the evening, and when ye lead them forth to feed in the morning:

and they carry your burdens to a distant country, at which ye could not otherwise arrive, unless with great difficulty to yourselves; for your LORD is compassionate and merciful.

and he hath also created horses, and mules, and asses, that ye may ride thereon, and for an ornament unto you; and he likewise created other things which ye know not.

It appertaineth unto GOD to instruct men in the right way; and there is who turneth aside from the same: but if he had pleased, he would certainly have directed you all.

10 It is he who sendeth down from heaven rain water, whereof ye have to drink, and from which plants, whereon ye feed your cattle, receive their nourishment.

And by means thereof he causeth corn, and olives, and palm-trees, and grapes, and all kinds of fruits, to spring forth for you. Surely herein is a sign of the divine power and wisdom unto people who consider.

And he hath subjected the night and the day to your service; and the sun, and the moon, and the stars, which are compelled to serve by his command. Verily herein are signs unto people of understanding.

And he hath also given you dominion over whatever he hath created for you in the earth, distinguished by its different colour. Surely herein is a sign unto people who reflect.

It is he who hath subjected the sea unto you, that ye might eat fish thereout, and take from thence ornaments for you to wear; and thou seest the

ships ploughing the waves thereof, that ye may seek to enrich yourselves of his abundance, by commerce; and that ye might give thanks.

And he hath thrown upon the earth mountains firmly rooted, lest it should move with you, and also rivers, and paths, that ye might be directed:

and he hath likewise ordained marks whereby men may know their way; and they are directed by the stars.

Shall God therefore, who createth, be as he who createth not? Do ye not therefore consider?

If ye attempt to reckon up the favors of GOD, ye shall not be able to compute their number; GOD is surely gracious and merciful;

and GOD knoweth that which ye conceal, and that which ye publish.

20 But the idols which ye invoke, besides GOD, create nothing, but are themselves created.

They are dead, and not living; neither do they understand when they shall be raised.

Your GOD is one GOD. As to those who believe not in the life to come, their hearts deny the plainest evidence, and they proudly reject the truth.

There is no doubt but GOD knoweth that which they conceal and that which they discover. Verily he loveth not the proud.

And when it is said unto them, What hath your LORD sent down unto Mohammed? they answer, Fables of ancient times.

Thus are they given up to error, that they may bear their own burdens without diminution on the day of resurrection, and also a part of the burdens of those whom they caused to err, without knowledge. Will it not be an evil burden which they shall bear?

Their predecessors devised plots heretofore: but GOD came into their building, to overthrow it from the foundations; and the roof fell on them from above, and a punishment came upon them, from whence they did not expect.

Also on the day of resurrection he will cover them with shame; and will say, Where are my companions, concerning whom ye disputed? Those unto whom knowledge shall have been given, shall answer, This day shall shame and misery fall upon the unbelievers.

They whom the angels shall cause to die, having dealt unjustly with their own souls, shall offer to make their peace in the article of death, saying, We have done no evil. But the angels shall reply. Yea; verily GOD well knoweth that which ye have wrought:

wherefore enter the gates of hell, therein to remain forever; and miserable shall be the abode of the proud.

30 And it shall be said unto those who shall fear God, What hath your LORD sent down? They shall answer, Good; unto those who do right shall be given an excellent reward in this world; but the dwelling of the next life shall be better; and happy shall be the dwelling of the pious!

namely gardens of eternal abode, into which they shall enter; rivers shall flow beneath the same; therein shall they enjoy whatever they wish. Thus will GOD recompense the pious.

Unto the righteous, whom the angels shall cause to die, they shall say, Peace be upon you; enter ye into paradise, as a reward for that which ye have wrought.

Do the unbelievers expect any other than that the angels come unto them, to part their souls from their bodies; or that the sentence of thy LORD come to be executed on them? So did they act who were before them; and GOD was not unjust towards them in that he destroyed them; but they dealt unjustly with their own souls:

the evils of that which they committed reached them; and the divine judgment which they scoffed at fell upon them.

The idolaters say, If GOD had pleased, we had not worshipped anything besides him, neither had our fathers: neither had we forbidden anything, without him. So did they who were before them. But is the duty of the apostles any other than public preaching?

We have heretofore raised up in every nation an apostle to admonish them, saying, Worship GOD, and avoid TAGHUT. And of them there were some whom GOD directed, and there were others of them who were decreed to go astray. Wherefore go through the earth, O tribe of Koreish, and see what hath been the end of those who accused their apostles of imposture.

If thou, O prophet, dost earnestly wish for their direction; verily GOD will not direct him whom he hath resolved to lead into error; neither shall they have any helpers.

And they swear most solemnly by GOD, saying, GOD will not raise the dead. Yea; the promise thereof is true: but the greater part of men know it not.

He will raise them that he may clearly show them the truth concerning which they now disagree, and that the unbelievers may know that they are liars.

40 Verily our speech unto anything, when we will the same, is, that we only say unto it, Be; and it is.

As for those who have fled their country for the sake of GOD, after they had been unjustly persecuted; we will surely provide them an excellent habitation in this world, but the reward of the next life shall be greater; if they knew it.

They who persevere patiently, and put their trust in their LORD, shall not fail of happiness in this life and in that which is to come.

We have not sent any before thee, as our apostles, other than men, unto whom we spake by revelation. Inquire therefore of those who have the custody of the scriptures, if ye know not this to be truth.

We sent them with evident miracles, and written revelations; and we have sent down unto thee this Koran, that thou mayest declare unto mankind that which hath been sent down unto them, and that they may consider.

Are they who have plotted evil against their prophet secure that GOD will not cause the earth to cleave under them, or that a punishment will not come upon them, from whence they do not expect;

or that he will not chastise them while they are busied in travelling from one place to another, and in traffic? (for they shall not be able to elude the power of God,)

or that he will not chastise them by a gradual destruction? But your LORD is truly gracious and merciful in granting you respite.

Do they not consider the things which GOD hath created; whose shadows are cast on the right hand and on the left, worshipping God, and become contracted?

Whatever moveth both in heaven and on earth worshipping GOD, and the angels also; and they are not elated with pride, so as to disdain his service:  
50 they fear their LORD, who is exalted above them, and perform that which they are commanded.

GOD said, Take not unto yourselves two gods; for there is but one GOD: and revere me.

Unto him belongeth whatsoever is in heaven and on earth; and unto him is obedience eternally due. Will ye therefore fear any besides GOD?

Whatever favors ye have received are certainly from GOD; and when evil afflicteth you, unto him do ye make your supplication;

yet when he taketh the evil from off you, behold, a part of you give a companion unto their LORD,

to show their ingratitude for the favors we have bestowed on them.

Delight yourselves in the enjoyments of this life: but hereafter shall ye know that ye cannot escape the divine vengeance.

And they set apart unto idols which have no knowledge, a part of the food which we have provided for them. By GOD, ye shall surely be called to account for that which ye have falsely devised.

They attribute daughters unto GOD (far be it from him!) but unto themselves children of the sex which they desire.

And when any of them is told the news of the birth of a female, his face becometh black, and he is deeply afflicted:

he hideth himself from the people, because of the ill tidings which have been told him; considering within himself whether he shall keep it with disgrace, or whether he shall bury it in the dust. Do they not make an ill judgment?

60 Unto those who believe not in the next life, the similitude of evil ought to be applied, and unto GOD the most sublime similitude: for he is mighty and wise.

If GOD should punish men for their iniquity, he would not leave on the earth any moving thing: but he giveth them respite unto an appointed time; and when their time shall come, they shall not be respited an hour, neither shall their punishment be anticipated.

They attribute unto GOD that which they dislike themselves, and their tongues utter a lie; namely, that the reward of paradise is for them. There is no doubt but that the fire of hell is prepared for them, and that they shall be sent thither before the rest of the wicked.

By GOD, we have heretofore sent messengers unto the nations before thee: but Satan prepared their works for them; he was their patron in this world, and in that which is to come they shall suffer a grievous torment.

We have not sent down the book of the Koran unto thee, for any other purpose, than that thou shouldest declare unto them that truth concerning which they disagree; and for a direction and mercy unto people who believe.

GOD sendeth down water from heaven, and causeth the earth to revive after it hath been dead. Verily herein is a sign of the resurrection unto people who hearken.

Ye have also in cattle an example of instruction: we give you to drink of that which is in their bellies; a liquor between digested dregs, and blood; namely, pure milk, which is swallowed with pleasure by those who drink it.

And of the fruits of palm-trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment. Verily herein is a sign unto people who understand.

Thy LORD spake by inspiration unto the bee, saying, Provide thee houses in the mountains, and in the trees, and of those materials wherewith men build hives for thee:

then eat of every kind of fruit, and walk in the beaten paths of thy LORD. There proceedeth from their bellies a liquor of various colours, wherein is a medicine for men. Verily herein is a sign unto people who consider.

70 GOD hath created you, and he will hereafter cause you to die: and some of you shall have his life prolonged to a decrepit age, so that he shall forget



whatever he knew; for GOD is wise and powerful.

GOD causeth some of you to excel others in worldly possessions: yet they who are caused to excel do not give their wealth unto the slaves whom their right hands possess, that they may become equal sharers therein. Do they therefore deny the beneficence of GOD?

GOD hath ordained you wives from among yourselves, and of your wives hath granted you children and grand-children; and hath bestowed on you good things for food. Will they therefore believe in that which is vain, and ungratefully deny the goodness of GOD?

They worship, besides GOD, idols which possess nothing wherewith to sustain them, either in heaven, or on earth; and have no power.

Wherefore liken not anything unto GOD: for GOD knoweth, but ye know not.

GOD propoundeth as a parable a possessed slave, who hath power over nothing, and him on whom we have bestowed a good provision from us, and who giveth alms thereout both secretly and openly: shall these two be esteemed equal? GOD forbid! But the greater part of men know it not.

GOD also propoundeth as a parable two men; one of them born dumb, who is unable to do or understand anything, but is a burden unto his master; whithersoever he shall send him, he shall not return with any good success: shall this man, and he who hath his speech and understanding, and who commandeth that which is just, and followeth the right way, be esteemed equal?

Unto GOD alone is the secret of heaven and earth known. And the business of the last hour shall be only as the twinkling of an eye, or even more quick: for GOD is almighty.

GOD hath brought you forth from the wombs of your mothers; ye knew nothing, and he gave you the senses of hearing and seeing, and understandings, that ye might give thanks.

Do they not behold the fowls which are enabled to fly in the open firmament of heaven? none supporteth them except GOD. Verily herein are signs unto people who believe.

80 GOD hath also provided you houses for habitations for you; and hath also provided you tents of the skins of cattle, which ye find light to be removed on the day of your departure to new quarters, and easy to be pitched on the day of your sitting down therein: and of their wool, and their fur, and their hair, hath he supplied you with furniture and household-stuff for a season.

And GOD hath provided for you, of that which he hath created, conveniences to shade you from the sun, and he hath also provided you places of retreat in the mountains, and he hath given you garments to defend you from the heat, and coats of mail to defend you in your wars. Thus doth he accomplish his favor towards you, that ye may resign yourselves unto him.

But if they turn back, verily thy duty is public preaching only.

They acknowledge the goodness of GOD, and afterwards they deny the same; but the greater part of them are unbelievers.

On a certain day we will raise a witness out of every nation: then they who shall have been unbelievers shall not be suffered to excuse themselves, neither shall they be received into favor.

And when they who shall have acted unjustly shall see the torment prepared for them; (it shall not be mitigated unto them, neither shall they be respited):

and when those who shall have been guilty of idolatry shall see their false gods, they shall say, O LORD, these are our idols which we invoked, besides thee. But they shall return an answer unto them, saying, Verily ye

are liars.

And on that day shall the wicked offer submission unto GOD; and the false deities which they imagined shall abandon them.

As for those who shall have been infidels, and shall have turned aside others from the way of GOD, we will add unto them punishment upon punishment because they have corrupted others.

On a certain day we will raise up in every nation a witness against them, from among themselves; and we will bring thee, O Mohammed, as a witness against these Arabians. We have sent down unto thee the book of the Koran, for an explication of everything necessary both as to faith and practice, and a direction, and mercy, and good tidings unto the Moslems.

90 Verily GOD commandeth justice, and the doing of good, and the giving unto kindred what shall be necessary; and he forbiddeth wickedness, and iniquity, and oppression: he admonisheth you that ye may remember.

Perform your covenant with GOD, when ye enter into covenant with him; and violate not your oaths, after the ratification thereof; since ye have made GOD a witness over you. Verily GOD knoweth that which ye do.

And be not like unto her who undoeth that which she hath spun, untwisting it after she hath twisted it strongly; taking your oaths between you deceitfully, because one party is more numerous than another party. Verily GOD only tempteth you therein; and he will make that manifest unto you, on the day of resurrection, concerning which ye now disagree.

If GOD had pleased, he would surely have made you one people: but he will lead into error whom he pleaseth, and he will direct whom he pleaseth; and ye shall surely give an account of that which ye have done.

Therefore take not your oaths between you deceitfully lest your foot slip, after it hath been steadfastly fixed, and ye taste evil in this life, for that ye have turned aside from the way of GOD; and ye suffer a grievous punishment in the life to come.

And sell not the covenant of GOD for a small price; for with GOD is a better recompense prepared for you, if ye be men of understanding.

That which is with you will fail; but that which is with GOD is permanent: and we will surely reward those who shall persevere, according to the utmost merit of their actions.

Whoso worketh righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life; and we will give them their reward, according to the utmost merit of their actions.

When thou readest the Koran, have recourse unto GOD, that he may preserve thee from Satan driven away with stones;

he hath no power over those who believe, and who put confidence in their LORD;

100 but his power is over those only who take him for their patron, and who give companions unto God.

When we substitute in the Koran an abrogating verse in lieu of a verse abrogated (and GOD best knoweth the fitness of that which he revealeth), the infidels say, Thou art only a forger of these verses: but the greater part of them know not truth from falsehood.

Say, The holy spirit hath brought the same down from thy LORD with truth; that he may confirm those who believe, and for a direction and good tidings unto the Moslems.

We also know that they say, Verily, a certain man teacheth him to compose the Koran. The tongue of the person unto whom they incline is a foreign tongue; but this, wherein the Koran is written, is the perspicuous Arabic

tongue.

Moreover as for those who believe not the signs of GOD, GOD will not direct them, and they shall suffer a painful torment:

verily they imagine a falsehood who believe not in the signs of GOD, and they are really the liars.

Whoever denieth GOD, after he hath believed, except him who shall be compelled against his will, and whose heart continueth steadfast in the faith, shall be severely chastised: but whoever shall voluntarily profess infidelity, on those shall the indignation of GOD fall, and they shall suffer a grievous punishment.

This shall be their sentence, because they have loved the present life above that which is to come, and for that GOD directeth not the unbelieving people.

These are they whose hearts, and hearing, and sight, GOD hath sealed up; and these are the negligent:

there is no doubt but that in the next life they shall perish.

110 Moreover thy LORD will be favorable unto those who have fled their country, after having suffered persecution, and had been compelled to deny the faith by violence, and who have since fought in defence of the true religion, and have persevered with patience; verily unto these will thy LORD be gracious and merciful, after they shall have shown their sincerity.

On a certain day shall every soul come to plead itself, and every soul shall be repaid that which it shall have wrought; and they shall not be treated unjustly.

GOD propoundeth as a parable a city which was secure and quiet, unto which her provisions came in abundance from every side; but she ungratefully denied the favor of GOD: wherefore GOD caused her to taste the extreme famine, and fear, because of that which they had done.

And now is an apostle come unto the inhabitants of Mecca from among themselves; and they accuse him of imposture: wherefore a punishment shall be inflicted on them, while they are acting unjustly.

Eat of what GOD hath given you for food, that which is lawful and good; and be thankful for the favors of GOD, if ye serve him.

He hath only forbidden you that which dieth of itself, and blood, and swine's flesh, and that which hath been slain in the name of any, besides GOD. But unto him who shall be compelled by necessity to eat of these things, not lusting nor wilfully transgressing, GOD will surely be gracious and merciful.

And say not that wherein your tongues utter a lie; This is lawful, and this is unlawful; that ye may devise a lie concerning GOD: for they who devise concerning GOD shall not prosper.

They shall have small enjoyment in this world, and in that which is to come they shall suffer a grievous torment.

Unto the Jews did we forbid that which we have told thee formally: and we did them no injury in that respect; but they injured their own souls.

Moreover thy LORD will be favorable unto those who do evil through ignorance, and afterwards repent and amend: verily unto these will thy LORD be gracious and merciful, after their repentance.

120 Abraham was a model of true religion, obedient unto GOD, orthodox, and was not an idolater:

he was also grateful for his benefits: wherefore God chose him, and directed him into the right way.

And we bestowed on him good in this world; and in the next he shall

surely be one of the righteous.

We have also spoken unto thee, O Mohammed, by revelation, saying, Follow the religion of Abraham, who was orthodox, and was no idolater.

The sabbath was only appointed unto those who differed with their prophet concerning it; and thy LORD will surely judge between them, on the day of resurrection, as to that concerning which they differed.

Invite men unto the way of thy LORD, by wisdom, and mild exhortation; and dispute with them in the most condescending manner: for thy LORD well knoweth him who strayeth from his path, and he well knoweth those who are rightly directed.

If ye take vengeance on any, take a vengeance proportionable to the wrong which hath been done you; but if ye suffer wrong patiently, verily this will be better for the patient.

Wherefore, do thou bear opposition with patience; but thy patience shall not be practicable, unless with GOD'S assistance. And be thou not grieved on account of the unbelievers; neither be thou troubled for that which they subtly devise;

for GOD is with those who fear him, and are upright.

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## CHAPTER XVII.

ENTITLED, THE NIGHT JOURNEY; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto him who transported his servant by night, from the sacred temple of Mecca to the farther temple of Jerusalem, the circuit of which we have blessed, that we might show some of our signs; for God is he who heareth, and seeth.

And we gave unto Moses the book of the law, and appointed the same to be a direction unto the children of Israel, commanding them, saying, Beware that ye take not any other patron besides me.

O posterity of those whom we carried in the ark with Noah: verily he was a grateful servant.

And we expressly declared unto the children of Israel in the book of the law, saying, Ye will surely commit evil in the earth twice, and ye will be elated with great insolence.

And when the punishment threatened for the first of those transgressions came to be executed, we sent against you our servants, endued with exceeding strength in war, and they searched the inner apartments of your houses; and the prediction became accomplished.

Afterwards we gave you the victory over them, in your turn, and we granted you increase of wealth and children, and we made you a more numerous people,

saying, If ye do well, ye will do well to your own souls; and if ye do evil, ye will do it unto the same. And when the punishment threatened for your latter transgression came to be executed, we sent enemies against you to afflict you, and to enter the temple, as they entered it the first time, and

utterly to destroy that which they had conquered.

Peradventure your LORD will have mercy on you hereafter: but if ye return to transgress a third time, we also will return to chastise you; and we have appointed hell to be the prison of the unbelievers.

Verily this Koran directeth unto the way which is most right, and declareth unto the faithful, who do good works, that they shall receive a great reward;

10 and that for those who believe not in the life to come, we have prepared a grievous punishment.

Man prayeth for evil, as he prayeth for good; for man is hasty.

We have ordained the night and the day for two signs of our power: afterwards we blot out the sign of the night, and we cause the sign of the day to shine forth, that ye may endeavour to obtain plenty from your LORD by doing your business therein, and that ye may know the number of years, and the computation of time; and everything necessary have we explained by a perspicuous explication.

The fate of every man have we bound about his neck; and we will produce unto him, on the day of resurrection, a book wherein his actions shall be recorded: it shall be offered him open,

and the angels shall say unto him, Read thy book; thine own soul will be a sufficient accountant against thee, this day.

He who shall be rightly directed, shall be directed to the advantage only of his own soul; and he who shall err shall err only against the same: neither shall any laden soul be charged with the burden of another. We did not punish any people, until we had first sent an apostle to warn them.

And when we resolved to destroy a city, we commanded the inhabitants thereof, who lived in affluence, to obey our apostle; but they acted corruptly therein: wherefore the sentence was justly pronounced against that city; and we destroyed it with an utter destruction.

And how many generations have we consumed since Noah? for thy LORD sufficiently knoweth and seeth the sins of his servants.

Whosoever chooseth this transitory life, we will bestow on him therein beforehand that which we please; on him, namely, whom we please: afterwards will we appoint him hell for his abode; he shall be thrown into the same to be scorched, covered with ignominy, and utterly rejected from mercy.

But whosoever chooseth the life to come, and directeth his endeavour towards the same, being also a true believer; the endeavour of these shall be acceptable unto God.

20 On all will we bestow the blessings of this life, both on these and on those, of the gift of thy LORD; for the gift of thy LORD shall not be denied unto any.

Behold, how we have caused some of them to surpass others in wealth and dignity: but the next life shall be more considerable in degrees of honour, and greater in excellence.

Set not up another god with the true GOD, lest thou sit down in disgrace, and destitute.

Thy LORD hath commanded that ye worship none besides him; and that ye show kindness unto your parents, whether the one of them, or both of them attain to old age with thee. Wherefore, say not unto them, Fie on you! neither reproach them, but speak respectfully unto them

and submit to behave humbly towards them, out of tender affection and say, O LORD, have mercy on them both, as they nursed me when I was little.

Your LORD well knoweth that which is in your souls; whether ye be men of

integrity: and he will be gracious unto those who sincerely return unto him.

And give unto him who is of kin to you his due, and also unto the poor, and the traveller. And waste not thy substance profusely:

for the profuse are brethren of the devils: and the devil was ungrateful unto his LORD.

But if thou turn from them, in expectation of the mercy which thou hopest from thy LORD; at least, speak kindly unto them.

And let not thy hand be tied up to thy neck; neither open it with an unbounded expansion, lest thou become worthy of reprehension, and be reduced to poverty.

30 Verily thy LORD will enlarge the store of whom he pleaseth, and will be sparing unto whom he pleaseth; for he knoweth and regardeth his servants.

Kill not your children for fear of being brought to want; we will provide for them and for you; verily the killing them is a great sin.

Draw not near unto fornication; for it is wickedness, and an evil way.

Neither slay the soul which GOD hath forbidden you to slay, unless for a just cause; and whosoever shall be slain unjustly, we have given his heir power to demand satisfaction; but let him not exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him; since he is assisted by this law.

And meddle not with the substance of the orphan, unless it be to improve it, until he attain his age of strength: and perform your covenant; for the performance of your covenant shall be inquired into hereafter.

And give full measure, when you measure aught; and weigh with a just balance. This will be better, and more easy for determining every man's due.

And follow not that whereof thou hast no knowledge; for the hearing, and the sight, and the heart, every of these shall be examined at the last day.

Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature.

All this is evil, and abominable in the sight of thy LORD.

These precepts are a part of the wisdom which thy LORD hath revealed unto thee. Set not up any other god as equal unto GOD, lest thou be cast into hell, reprov'd and rejected.

40 Hath your LORD preferably granted unto you sons, and taken for himself daughters from among the angels? Verily in asserting this ye utter a grievous saying.

And now have we used various arguments and repetitions in this Koran, that they may be warned: yet it only rendereth them more disposed to fly from the truth.

Say unto the idolaters, If there were other gods with him, as ye say, they would surely seek an occasion of making some attempt against the possessor of the throne:

GOD forbid! and far, very far, be that from him which they utter!

The seven heavens praise him, and the earth, and all who are therein: neither is there anything which doth not celebrate his praise; but ye understand not their celebration thereof: he is gracious and merciful.

When thou readest the Koran, we place between thee and those who believe not in the life to come a dark veil;

and we put coverings over their hearts, lest they should understand it, and in their ears thickness of hearing. And when thou makest mention, in repeating the Koran, of thy LORD only, they turn their backs, flying the doctrine of his unity.

We well know with what design they hearken, when they hearken unto thee, and when they privately discourse together: when the ungodly say, Ye follow no other than a madman.

Behold! what epithets they bestow on thee. But they are deceived; neither can they find any just occasion to reproach thee.

They also say, After we shall have become bones and dust, shall we surely be raised a new creature?

50 Answer, Be ye stones, or iron,

or some creature more improbable in your opinions to be raised to life. But they will say, Who shall restore us to life? Answer, He who created you the first time: and they will wag their heads at thee, saying, When shall this be? Answer, Peradventure it is nigh.

On that day shall GOD call you forth from your sepulchres, and ye shall obey, with celebration of his praise; and ye shall think that ye tarried but a little while.

Speak unto my servants, that they speak mildly unto the unbelievers, lest ye exasperate them; for Satan soweth discord among them, and Satan is a declared enemy unto man.

your LORD well knoweth you; if he pleaseth, he will have mercy on you, or, if he pleaseth, he will punish you: and we have not sent thee to be a steward over them.

Thy LORD well knoweth all persons in heaven and on earth. We have bestowed peculiar favors on some of the prophets, preferably to others; and we gave unto David the psalms.

Say, Call upon those whom ye imagine to be gods besides him; yet they will not be able to free you from harm, or to turn it on others.

Those whom ye invoke, do themselves desire to be admitted to a near conjunction with their LORD; striving which of them shall approach nearest unto him: they also hope for his mercy, and dread his punishment; for the punishment of thy LORD is terrible.

There is no city but we will destroy the same before the day of resurrection, or we will punish it with a grievous punishment. This is written in the book of our eternal decrees.

Nothing hindered us from sending thee with miracles, except that the former nations have charged them with imposture. We gave unto the tribe of Thamud, at their demand, the she-camel visible to their sight: yet they dealt unjustly with her: and we send not a prophet with miracles, but to strike terror.

60 Remember when we said unto thee, Verily thy LORD encompasseth men by his knowledge and power. We have appointed the vision which we showed thee, and also the tree cursed in the Koran, only for an occasion of dispute unto men, and to strike them with terror; but it shall cause them to transgress only the more enormously.

And remember when we said unto the angels, Worship Adam; and they all worshipped him except Eblis, who said, Shall I worship him whom thou hast created of clay?

And he said, What thinkest thou, as to this man whom thou hast honoured above me? verily, if thou grant me respite until the day of resurrection, I will extirpate his offspring, except a few.

God answered, Begone, I grant thee respite: but whosoever of them shall follow thee, hell shall surely be your reward; an ample reward for your demerits!

And entice to vanity such of them as thou canst, by thy voice; and

assault them on all sides with thy horsemen and thy footmen; and partake with them in their riches, and their children; and make them promises; (but the devil shall make them no other than deceitful promises:)

as to my servants, thou shalt have no power over them; for thy LORD is a sufficient protector of those who trust in him.

It is your LORD who driveth forward the ships for you in the sea, that ye may seek to enrich yourselves of his abundance by commerce; for he is merciful towards you.

When a misfortune befalleth you at sea, the false deities whom ye invoke are forgotten by you, except him alone: yet when he bringeth you safe to dry land, ye retire afar off from him, and return to your idols; for man is ungrateful.

Are ye therefore secure that he will not cause the dry land to swallow you up, or that he will not send against you a whirlwind driving the sands to overwhelm you? Then shall ye find none to protect you.

Or are ye secure that he will not cause you again to commit yourselves to the sea another time, and send against you a tempestuous wind, and drown you; for that ye have been ungrateful? then shall ye find none to defend you against us, in that distress.

70 And now have we honoured the children of Adam by sundry peculiar privileges and endowments; and we have given them conveniences of carriage by land and by sea, and have provided food for them of good things; and we have preferred them before many of our creatures which we have created, by granting them great prerogatives.

On a certain day we will call all men to judgment with their respective leader: and whosoever shall have his book given him into his right hand, they shall read their book with joy and satisfaction; and they shall not be wronged a hair.

And whoever hath been blind in this life shall be also blind in the next, and shall wander more widely from the path of salvation.

It wanted little but the unbelievers had tempted thee to swerve from the instructions which we had revealed unto thee, that thou shouldest devise concerning us a different thing; and then would they have taken thee for their friend:

and unless we had confirmed thee, thou hadst certainly been very near inclining unto them a little.

Then would we surely have caused thee to taste the punishment of life, and the punishment of death; and thou shouldest not have found any to protect thee against us.

The unbelievers had likewise almost caused thee to depart the land, that they might have expelled thee thence: but then should they not have tarried therein after thee, except a little while.

This is the method of dealing which we have prescribed ourselves in respect to our apostles, whom we have already sent before thee: and thou shalt not find any change in our prescribed method.

Regularly perform thy prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak; for the prayer of daybreak is borne witness unto by the angels.

And watch some part of the night in the same exercise, as a work of supererogation for thee: peradventure thy LORD will raise thee to an honourable station.

80 And say, O LORD, cause me to enter with a favorable entry, and cause me to come forth with a favorable coming forth; and grant me from thee an



assisting power.

And say, Truth is come, and falsehood is vanished: for falsehood is of short continuance.

We send down of the Koran that which is a medicine and mercy unto the true believers; but it shall only increase the perdition of the unjust.

When we bestow favors on man, he retireth and withdraweth himself ungratefully from us: but when evil toucheth him, he despaireth of our mercy.

Say, Every one acteth after his own manner: but your LORD best knoweth who is most truly directed in his way.

They will ask thee concerning the spirit: answer, The spirit was created at the command of my LORD: but ye have no knowledge given unto you, except a little.

If we pleased, we should certainly take away that which we have revealed unto thee; in such case thou couldst not find any to assist thee therein against us,

unless through mercy from thy LORD; for his favor towards thee hath been great.

Say, Verily if men and genii were purposely assembled, that they might produce a book like this Koran, they could not produce one like unto it, although the one of them assisted the other.

And we have variously propounded unto men in this Koran every kind of figurative argument; but the greater part of men refuse to receive it, merely out of infidelity.

90 And they say, We will by no means believe on thee, until thou cause a spring of water to gush forth for us out of the earth;

or thou have a garden of palm-trees and vines, and thou cause rivers to spring forth from the midst thereof in abundance;

or thou cause the heaven to fall down upon us, as thou hast given out, in pieces; or thou bring down GOD and the angels to vouch for thee;

or thou have a house of gold; or thou ascend by a ladder to heaven: neither will we believe thy ascending thither alone, until thou cause a book to descend unto us, bearing witness of thee, which we may read. Answer My LORD be praised! Am I other than a man, sent as an apostle?

And nothing hindereth men from believing, when a direction is come unto them, except that they say, Hath GOD sent a man for his apostle?

Answer, If the angels had walked on earth as familiar inhabitants thereof, we had surely sent down unto them from heaven an angel for our apostle.

Say, GOD is a sufficient witness between me and you: for he knoweth and regardeth his servants.

Whom GOD shall direct, he shall be the rightly directed; and whom he shall cause to err, thou shalt find none to assist, besides him. And we will gather them together on the day of resurrection, creeping on their faces, blind, and dumb, and deaf: their abode shall be hell; so often as the fire thereof shall be extinguished, we will rekindle a burning flame to torment them.

This shall be their reward, because they disbelieve in our signs, and say, When we shall have been reduced to bones and dust, shall we surely be raised new creatures?

Do they not perceive that GOD, who created the heavens and the earth, is able to create other bodies, like their present? And he hath appointed them a limited term; there is no doubt thereof: but the ungodly reject the truth, merely out of unbelief.

100 Say, If ye possessed the treasures of the mercy of my LORD, ye would surely refrain from using them, for fear of spending them; for man is covetous.

We heretofore gave unto Moses the power of working nine evident signs. And do thou ask the children of Israel, as to the story of Moses; when he came unto them, and Pharaoh said unto him, Verily I esteemed thee, O Moses, to be deluded by sorcery.

Moses answered, Thou well knowest that none hath sent down these evident signs except the LORD of heaven and earth; and I surely esteem thee, O Pharaoh, a lost man.

Wherefore Pharaoh sought to drive them out of the land; but we drowned him and all those who were with him.

And we said unto the children of Israel, after his destruction, Dwell ye in the land: and when the promise of the next life shall come to be fulfilled, we will bring you both promiscuously to judgment. We have sent down the Koran with truth, and it hath descended with truth: and we have not sent thee otherwise than to be a bearer of good tidings, and a denouncer of threats.

And we have divided the Koran, revealing it by parcels, that thou mightest read it unto men with deliberation: and we have sent it down, causing it to descend as occasion required.

Say, Whether ye believe therein, or do not believe, verily those who have been favored with the knowledge of the scriptures which were revealed before it, when the same is rehearsed unto them, fall down on their faces, worshipping, and say, Our LORD be praised, for that the promise of our LORD is surely fulfilled!

and they fall down on their faces, weeping; and the hearing thereof increaseth their humility.

110 Say, call upon GOD, or call on the Merciful: by whichever of the two names ye invoke him, it is equal; for he hath most excellent names. Pronounce not thy prayer aloud, neither pronounce it with too low a voice, but follow a middle way between these:

and say, Praise be unto GOD, who hath not begotten any child; who hath no partner in the kingdom, nor hath any to protect him from contempt: and magnify him by proclaiming his greatness.

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CHAPTER XVIII.

ENTITLED, THE CAVE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto GOD, who hath sent down unto his servant the book of the Koran, and hath not inserted therein any crookedness,

but hath made it a straight rule: that he should threaten a grievous punishment unto the unbelievers, from his presence; and should bear good tidings unto the faithful, who work righteousness, that they should receive an excellent reward, namely, paradise,

wherein they shall remain forever:

and that he should warn those who say, GOD hath begotten issue; of which matter they have no knowledge, neither had their fathers. A grievous saying it is, which proceedeth from their mouths: they speak no other than a lie.

Peradventure thou wilt kill thyself with grief after them, out of thy earnest zeal for their conversion, if they believe not in this new revelation of the Koran.

Verily we have ordained whatsoever is on the earth for the ornament thereof, that we might make trial of men, and see which of them excelleth in works:

and we will surely reduce whatever is thereon to dry dust.

Dost thou consider that the companions of the cave, and Al Rakim, were one of our signs, and a great miracle?

10 When the young men took refuge in the cave, they said, O LORD, grant us mercy from before thee, and dispose our business for us to a right issue.

Wherefore we struck their ears with deafness, so that they slept without disturbance in the cave for a great number of years:

then we awaked them, that we might know which of the two parties was more exact in computing the space which they had remained there.

We will relate unto thee their history with truth. Verily they were young men who had believed in their LORD: and we had abundantly directed them:

and we fortified their hearts with constancy when they stood before the tyrant; and they said, Our LORD is the LORD of heaven and earth: we will by no means call on any god besides him; for then should we surely utter an extravagance.

These our fellow people have taken other gods, besides him; although they bring no demonstrative argument for them: and who is more unjust than he who deviseth a lie concerning GOD?

And they said the one to the other, When ye shall separate yourselves from them, and from the deities which they worship, except GOD, fly into the cave: your LORD will pour his mercy on you abundantly, and will dispose your business for you to advantage.

And thou mightest have seen the sun, when it had risen, to decline from their cave towards the right hand, and when it went down, to leave them on the left hand: and they were in the spacious part of the cave. This was one of the signs of GOD. Whomsoever GOD shall direct, he shall be rightly directed: and whomsoever he shall cause to err, thou shalt not find any to defend, or to direct.

And thou wouldest have judged them to have been awake, while they were sleeping; and we caused them to turn themselves to the right hand, and to the left. And their dog stretched forth his forelegs in the mouth of the cave: if thou hadst come suddenly upon them, verily thou wouldest have turned thy back and fled from them, and thou wouldest have been filled with fear at the sight of them.

And so we awaked them from their sleep, that they might ask questions of one another. One of them spake and said, How long have ye tarried here? They answered, We have tarried a day, or part of a day. The others said, Your LORD best knoweth the time ye have tarried: and now send one of you with this your money into the city; and let him see which of its inhabitants hath the best and cheapest food, and let him bring you provision from him; and let him behave circumspectly, and not discover you to any one.

20 Verily if they come up against you, they will stone you, or force you to return to their religion; and then shall ye not prosper forever.

And so we made their people acquainted with what had happened to them; that they might know that the promise of GOD is true, and that there is no doubt of the last hour; when they disputed among themselves concerning their matter. And they said, Erect a building over them: their LORD best knoweth their condition. Those who prevailed in their affair answered, We will surely build a chapel over them.

Some say, The sleepers were three; and their dog was the fourth; and others say, They were five; and their dog was the sixth; guessing at a secret matter: and others say, They were seven; and their dog was the eighth. Say, My LORD best knoweth their number: none shall know them, except a few. Wherefore dispute not concerning them, except with a clear disputation, according to what hath been revealed unto thee: and ask not any of the Christians concerning them.

Say not of any matter, I will surely do this to-morrow; unless thou add, If GOD please. And remember thy LORD, when thou forgettest, and say, My LORD is able to direct me with ease, that I may draw near unto the truth of this matter rightly.

And they remained in their cave three hundred years, and nine years over.

Say, GOD best knoweth how long they continued there: unto him are the secrets of heaven and earth known; do thou make him to see and to hear. The inhabitants thereof have no protector besides him; neither doth he suffer any one to have a share in the establishment or knowledge of his decree.

Read that which hath been revealed unto thee, of the book of thy LORD, without presuming to make any change therein: there is none who hath power to change his words; and thou shalt not find any to fly to, besides him, if thou attempt it.

Behave thyself with constancy towards those who call upon their LORD morning and evening, and who seek his favor; and let not thine eyes be turned away from them, seeking the pomp of this life; neither obey him whose heart we have caused to neglect the remembrance of us, and who followeth his lusts, and leaveth the truth behind him.

And say, The truth is from your LORD; wherefore let him who will, believe, and let him who will, be incredulous. We have surely prepared for the unjust hell fire, the flame and smoke whereof shall surround him like a pavilion: and if they beg relief, they shall be relieved with water like molten brass, which shall scald their faces: O how miserable a potion, and how unhappy a couch!

30 As to those who believe, and do good works, we will not suffer the reward of him who shall work righteousness to perish;

for them are prepared gardens of eternal abode, which shall be watered by rivers; they shall be adorned therein with bracelets of gold, and they shall be clothed in green garments of fine silk and brocades, reposing themselves therein on thrones. O how happy a reward, and how easy a couch!

And propound unto them as a parable two men: on the one of whom we had bestowed two vineyards, and had surrounded them with palm-trees, and had caused corn to grow between them.

Each of the gardens brought forth its fruit every season, and failed not at all; and we caused a river to flow in the midst thereof:

and he had great abundance. And he said unto his companion by way of debate, I am superior to thee in wealth, and have a more powerful family.

And he went into his garden, being guilty of injustice against his own soul, and said, I do not think that this garden will decay forever;

neither do I think that the last hour will come: and although I should return unto my LORD, verily I shall find a better garden than this in exchange.

And his companion said unto him, by way of debate, Dost thou not believe in him who created thee of the dust, and afterwards of seed; and then fashioned thee into a perfect man?

But as for me, GOD is my LORD; and I will not associate any other deity with my LORD.

And when thou enterest thy garden, wilt thou not say, What GOD pleaseth shall come to pass; there is no power but in GOD alone? Although thou seest me to be inferior to thee in wealth and number of children,

40 my LORD is well able to bestow on me a better gift than thy garden, and to shoot his arrows against the same from heaven, so that it shall become barren dust;

or its water may sink deep into the earth, that thou canst not draw thereof.

And his possessions were encompassed with destruction, as his companion had forewarned him; wherefore he began to turn down the palms of his hands out of sorrow and regret for that which he had expended thereon; for the vines thereof were fallen down on their trails: and he said, Would to GOD that I had not associated any other deity with my LORD!

And he had no party to assist him besides GOD, neither was he able to defend himself against his vengeance.

In such case protection belongeth of right unto GOD alone; he is the best rewarder, and the best giver of success.

And propound to them a similitude of the present life. It is like water which we send down from heaven; and the herb of the earth is mixed therewith, and after it hath been green and flourishing, in the morning it becometh dry stubble, which the winds scatter abroad: and GOD is able to do all things.

Wealth and children are the ornament of this present life: but good works, which are permanent, are better in the sight of thy LORD, with respect to the reward, and better with respect to hope.

On a certain day we will cause the mountains to pass away, and thou shalt see the earth appearing plain and even; and we will gather mankind together, and we will not leave any one of them behind.

And they shall be set before thy LORD in distinct order, and he shall say unto them, Now are ye come unto us naked, as we created you the first time: but ye thought that we should not perform our promise unto you.

And the book wherein every one's actions are recorded shall be put into his hand; and thou shalt see the wicked in great terror, because of that which is written therein, and they shall say, Alas for us! what meaneth this book? it omitteth neither a small action nor a great one, but it compriseth the same; and they shall find that which they have wrought, present before their eyes: and thy LORD will not deal unjustly with any one.

50 Remember when we said unto the angels, Worship ye Adam: and they all worshipped him, except Eblis, who was one of the genii, and departed from the command of his LORD. Will ye therefore take him and his offspring for your patrons besides me, notwithstanding they are your enemies? Miserable shall such a change be to the ungodly!

I called not them to be present at the creation of the heavens and of the earth, nor at the creation of themselves, neither did I take those seducers for my assistants.

On a certain day, God shall say unto the idolaters, Call those whom ye

imagined to be my companions, to protect you: and they shall call them, but they shall not answer them; and we will place a valley of destruction between them:

and the wicked shall see hell fire: and they shall know that they shall be thrown into the same, and they shall find no way to avoid it.

And now have we variously propounded unto men, in this Koran, a parable of every kind; but man cavilleth at most things therein.

Yet nothing hindereth men from believing, now a direction is come unto them, and from asking pardon of their LORD, excepting that they wait until the punishment of their predecessors come to be inflicted on them, or that the chastisement of the next life come upon them publicly.

We send not our messengers, but to bear good tidings, and to denounce threats. Those who believe not dispute with vain arguments, that they may thereby render the truth of no effect; and they hold my signs, and the admonitions which have been made them, in derision.

And who is more unjust than he who hath been acquainted with the signs of his LORD, and retireth afar off from the same, and forgetteth that which his hands have formerly committed? Verily we have cast veils over their hearts, lest they should understand the Koran, and into their ears thickness of hearing: if thou invite them to the true direction, yet will they not therefore be directed forever.

Thy LORD is gracious, endued with mercy; if he would have punished them for that which they have committed, he would doubtless have hastened their punishment: but a threat hath been denounced against them, and they shall find no refuge, besides him.

And those former cities did we destroy, when they acted unjustly; and we gave them previous warning of their destruction.

60 And remember when Moses said unto his servant Joshua the son of Nun, I will not cease to go forward, until I come to the place where the two seas meet; or I will travel for a long space of time.

But when they were arrived at the meeting of the two seas, they forgot their fish, which they had taken with them; and the fish took its way freely in the sea.

And when they had passed beyond that place, Moses said unto his servant, Bring us our dinner; for now are we fatigued with this our journey.

His servant answered, Dost thou know what has befallen me? When we took up our lodging at the rock, verily I forgot the fish: and none made me to forget it, except Satan, that I should not remind thee of it. And the fish took its way into the sea, in a wonderful manner.

Moses said, This is what we sought after. And they both went back, returning by the way they came.

And coming to the rock they found one of our servants, unto whom we had granted mercy from us, and whom we had taught wisdom from before us.

And Moses said unto him, Shall I follow thee, that thou mayest teach me part of that which thou hast been taught, for a direction unto me?

He answered, Verily thou canst not bear with me:

for how canst thou patiently suffer those things, the knowledge whereof thou dost not comprehend?

Moses replied, Thou shalt find me patient, if GOD please; neither will I be disobedient unto thee in anything.

70 He said, If thou follow me, therefore, ask me not concerning anything, until I shall declare the meaning thereof unto thee.

So they both went on by the sea-shore, until they went up into a ship;

and he made a hole therein. And Moses said unto him, Hast thou made a hole therein, that thou mightest drown those who are on board? now hast thou done a strange thing.

He answered, Did I not tell thee that thou couldst not bear with me?

Moses said, Rebuke me not, because I did forget; and impose not on me a difficulty in what I am commanded.

Wherefore they left the ship and proceeded, until they met with a youth; and he slew him. Moses said, Hast thou slain an innocent person, without his having killed another? now hast thou committed an unjust action.

He answered, Did I not tell thee that thou couldst not bear with me?

Moses said, If I ask thee concerning anything hereafter, suffer me not to accompany thee: now hast thou received an excuse from me.

They went forwards, therefore, until they came to the inhabitants of a certain city: and they asked food of the inhabitants thereof; but they refused to receive them. And they found therein a wall, which was ready to fall down; and he set it upright. Whereupon Moses said unto him, If thou wouldest thou mightest doubtless have received a reward for it.

He answered, This shall be a separation between me and thee; but I will first declare unto thee the signification of that which thou couldst not bear with patience.

The vessel belonged to certain poor men, who did their business in the sea: and I was minded to render it unserviceable, because there was a king behind them, who took every sound ship by force.

80 As to the youth, his parents were true believers; and we feared, lest he, being an unbeliever, should oblige them to suffer his perverseness and ingratitude:

wherefore we desired that their LORD might give them a more righteous child in exchange for him, and one more affectionate towards them.

And the wall belonged to two orphan youths in the city, and under it was a treasure hidden which belonged to them; and their father was a righteous man: and thy LORD was pleased that they should attain their full age, and take forth their treasure, through the mercy of thy LORD, and I did not what thou hast seen of mine own will, but by GOD's direction. This is the interpretation of that which thou couldst not bear with patience.

The Jews will ask thee concerning Dhu'lkarnein. Answer I will rehearse unto you an account of him.

We made him powerful in the earth, and we gave him means to accomplish everything he pleased.

And he followed his way,

until he came to the place where the sun setteth; and he found it to set in a spring of black mud; and he found near the same a certain people. And we said, O Dhu'lkarnein, either punish this people, or use gentleness towards them.

He answered, Whosoever of them shall commit injustice, we will surely punish him in this world; afterwards shall he return unto his LORD, and he shall punish him with a severe punishment.

But whosoever believeth, and doth that which is right, shall receive the most excellent reward, and we will give him in command that which is easy.

Then he continued his way,

90 until he came to the place where the sun riseth; and he found it to rise on certain people, unto whom we had not given anything wherewith to shelter themselves therefrom.

Thus it was; and we comprehended with our knowledge the forces which

were with him.

And he prosecuted his journey from south to north,  
until he came between the two mountains; beneath which he found certain  
people, who could scarce understand what was said.

And they said, O Dhu'lkarnein, verily, Gog and Magog waste the land;  
shall we therefore pay thee tribute, on condition that thou build a rampart  
between us and them?

He answered, The power wherewith my LORD has strengthened me is better  
than your tribute: but assist me strenuously, and I will set a strong wall  
between you and them.

Bring me iron in large pieces, until it fill up the space between the two  
sides of these mountains. And he said to the workmen, Blow with your bellows,  
until it make the iron red hot as fire. And he said further, Bring me molten  
brass, that I may pour upon it.

Wherefore, when this wall was finished, Gog and Magog could not scale it,  
neither could they dig through it.

And Dhu'lkarnein said, This is a mercy from my LORD: but when the  
prediction of my LORD shall come to be fulfilled, he shall reduce the wall to  
dust; and the prediction of my LORD is true.

On that day we will suffer some of them to press tumultuously like waves  
on others: and the trumpet shall be sounded, and we will gather them in a  
body together.

100 And we will set hell on that day before the unbelievers;  
whose eyes have been veiled from my remembrance, and who could not hear  
my words.

Do the unbelievers think that I will not punish them, for that they take  
my servants for their protectors besides me? Verily we have prepared hell for  
the abode of the infidels.

Say, Shall we declare unto you those whose works are vain,  
whose endeavour in the present life hath been wrongly directed, and who  
think they do the work which is right?

These are they who believe not in the signs of their LORD, or that they  
shall be assembled before him; wherefore their works are vain, and we will not  
allow them any weight on the day of resurrection.

This shall be their reward, namely, hell; for that they have disbelieved,  
and have held my signs and apostles in derision.

But as for those who believe and do good works, they shall have the  
gardens of paradise for their abode:

they shall remain therein forever; they shall wish for no change therein.

Say, If the sea were ink to write the words of my LORD, verily the sea  
would fail, before the words of my LORD would fail; although we added another  
sea like unto it as a further supply.

110 Say, Verily I am only a man as ye are. It is revealed unto me that your  
GOD is one only GOD: let him therefore who hopeth to meet his LORD work a  
righteous work; and let him not make any other to partake in the worship of  
his LORD.



ENTITLED, MARY; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

C.H.Y.A.S.

A COMMEMORATION of the mercy of thy LORD towards his servant Zacharias.

When he called upon his LORD, invoking him in secret,  
and said, O LORD, verily my bones are weakened, and my head is become white with hoariness, and I have never been unsuccessful in my prayers to thee, O LORD.

But now I fear my nephews, who are to succeed after me, for my wife is barren:

wherefore, give me a successor of my own body from before thee; who may be my heir, and may be an heir of the family of Jacob; and grant, O LORD, that he may be acceptable unto thee.

And the angel answered him, O Zacharias, verily we bring thee tidings of a son, whose name shall be John; we have not caused any to bear the same name before him.

Zacharias said, LORD, how shall I have a son, seeing my wife is barren, and I am now arrived at a great age, and am decrepit?

The angel said, So shall it be: thy LORD saith, This is easy with me; since I created thee heretofore, when thou wast nothing.

10 Zacharias answered, O LORD, give me a sign. The angel replied, Thy sign shall be that thou shalt not speak to men for three nights, although thou be in perfect health.

And he went forth unto his people, from the chamber, and he made signs unto them, as if he should say, Praise ye God in the morning and in the evening.

And we said unto his son, O John, receive the book of the law, with a resolution to study and observe it. And we bestowed on him wisdom, when he was yet a child,

and mercy from us, and purity of life; and he was a devout person, and dutiful towards his parents, and was not proud or rebellious.

Peace be on him the day whereon he was born, and the day whereon he shall die, and the day whereon he shall be raised to life.

And remember in the book of the Koran the story of Mary; when she retired from her family to a place towards the east,

and took a veil to conceal herself from them; and we sent our spirit Gabriel unto her, and he appeared unto her in the shape of a perfect man.

She said, I fly for refuge unto the merciful God, that he may defend me from thee: if thou fearest him, thou wilt not approach me.

He answered, Verily I am the messenger of thy LORD, and am sent to give thee a holy son.

20 She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot?

Gabriel replied, So shall it be: thy LORD saith, This is easy with me; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed.

Wherefore she conceived him; and she retired aside with him in her womb to a distant place;

and the pains of child-birth came upon her near the trunk of a palm-

tree. She said, Would to GOD I had died before this, and had become a thing forgotten, and lost in oblivion.

And he who was beneath her called to her, saying, be not grieved; now hath GOD provided a rivulet under thee;

and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee ready gathered.

And eat, and drink, and calm thy mind. Moreover, if thou see any man, and he question thee, say, Verily I have vowed a fast unto the Merciful: wherefore I will by no means speak to a man this day.

So she brought the child to her people, carrying him in her arms. And they said unto her, O Mary, now hast thou done a strange thing:

O sister of Aaron, thy father was not a bad man, neither was thy mother a harlot.

But she made signs unto the child to answer them; and they said, How shall we speak to him, who is an infant in the cradle?

30 Whereupon the child said, Verily I am the servant of GOD; he hath given me the book of the gospel, and hath appointed me a prophet.

And he hath made me blessed, wheresoever I shall be; and hath commanded me to observe prayer, and to give alms, so long as I shall live;

and he hath made me dutiful towards my mother, and hath not made me proud or unhappy.

And peace be on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life.

This was JESUS, the son of Mary; the Word of truth, concerning whom they doubt.

It is not meet for GOD, that he should have any son; GOD forbid! When he decreeth a thing, he only saith unto it, Be; and it is.

And verily GOD is my LORD and your LORD; wherefore, serve him: this is the right way.

Yet the sectaries differ among themselves concerning Jesus; but woe be unto those who are unbelievers, because of their appearance at the great day.

Do thou cause them to hear, and do thou cause them to see, on the day whereon they shall come unto us to be judged: but the ungodly are this day in a manifest error.

And do thou forewarn them of the day of sighing, when the matter shall be determined, while they are now sunk in negligence, and do not believe.

40 Verily we will inherit the earth, and whatever creatures are therein; and unto us shall they all return.

And remember Abraham in the book of the Koran; for he was one of great veracity, and a prophet.

When he said unto his father, O my father why dost thou worship that which heareth not, neither seeth, nor profiteth thee at all?

O my father, verily a degree of knowledge hath been bestowed on me, which hath not been bestowed on thee: wherefore follow me; I will lead thee into an even way.

O my father, serve not Satan; for Satan was rebellious unto the Merciful.

O my father, verily I fear lest a punishment be inflicted on thee from the Merciful, and thou become a companion of Satan.

His father answered, Dost thou reject my gods, O Abraham? If thou forbear not, I will surely stone thee: wherefore leave me for a long time.

Abraham replied, Peace be on thee: I will ask pardon for thee of my LORD; for he is gracious unto me.

And I will separate myself from you, and from the idols which ye invoke

besides GOD; and I will call upon my LORD; it may be that I shall not be unsuccessful in calling on my LORD, as ye are in calling upon them.

And when he had separated himself from them, and from the idols which they worshipped besides GOD, we gave him Isaac and Jacob; and we made each of them a prophet,

50 and we bestowed on them, through our mercy, the gift of prophecy, and children and wealth; and we caused them to deserve the highest commendations.

And remember Moses in the book of the Koran: for he was sincerely upright, and was an apostle and a prophet.

And we called unto him from the right side of Mount Sinai, and caused him to draw near, and to discourse privately with us.

And we gave him, through our mercy, his brother Aaron a prophet, for his assistant.

Remember also Ismael in the same book; for he was true to his promise, and was an apostle, and a prophet.

And he commanded his family to observe prayer, and to give alms; and he was acceptable unto his LORD.

And remember Edris in the same book; for he was a just person, and a prophet:

and we exalted him to a high place.

These are they unto whom GOD hath been bounteous, of the prophets of the posterity of Adam, and of those whom we carried in the ark with Noah; and of the posterity of Abraham, and of Israel, and of those whom we have directed and chosen. When the signs of the Merciful were read unto them, they fell down, worshipping, and wept:

but a succeeding generation have come after them, who neglect prayer, and follow their lusts; and they shall surely fall into evil:

60 except him who repenteth, and believeth, and doth that which is right; these shall enter paradise, and they shall not in the least be wronged:

gardens of perpetual abode shall be their reward, which the Merciful hath promised unto his servants, as an object of faith; for his promise will surely come to be fulfilled.

Therein shall they hear no vain discourse, but peace; and their provision shall be prepared for them therein morning and evening.

This is paradise, which we will give for an inheritance unto such of our servants as shall be pious.

We descend not from heaven, unless by the command of thy LORD: unto him belongeth whatsoever is before us, and whatsoever is behind us, and whatsoever is in the intermediate space; neither is thy LORD forgetful of thee.

He is the LORD of heaven and earth, and of whatsoever is between them: wherefore worship him, and be constant in his worship. Dost thou know any named like him?

Man saith, After I shall have been dead, shall I really be brought forth alive from the grave?

Doth not man remember that we created him heretofore, when he was nothing?

But by thy LORD we will surely assemble them and the devils to judgment; then will we set them round about hell on their knees:

afterwards we will draw forth from every sect such of them as shall have been a more obstinate rebel against the Merciful;

70 and we best know which of them are more worthy to be burned therein.

There shall be none of you but shall approach near the same: this is an established decree with thy LORD.

Afterwards we will deliver those who shall have been pious, but we will leave the ungodly therein on their knees.

When our manifest signs are read unto them, the infidels say unto the true believers, Which of the two parties is in the more eligible condition, and formeth the more excellent assembly?

But how many generations have we destroyed before them, which excelled them in wealth, and in outward appearance?

Say, Whosoever is in error, the Merciful will grant him a long and prosperous life, until they see that with which they are threatened, whether it be the punishment of this life, or that of the last hour; and hereafter they shall know who is in the worse condition, and the weaker in forces.

GOD shall more fully direct those who receive direction; and the good works which remain forever are better in the sight of thy LORD than worldly possessions, in respect to the reward, and more eligible in respect to the future recompense.

Hast thou seen him who believeth not in our signs, and saith, I shall surely have riches and children bestowed on me?

Is he acquainted with the secrets of futurity; or hath he received a covenant from the Merciful that it shall be so?

By no means. We will surely write down that which he saith; and increasing we will increase his punishment;

80 and we will be his heir as to that which he speaketh of, and on the last day he shall appear before us alone and naked.

They have taken other gods, besides GOD, that they may be a glory unto them.

By no means. Hereafter shall they deny their worship; and they shall become adversaries unto them.

Dost thou not see that we send the devils against the infidels, to incite them to sin by their instigations?

Wherefore be not in haste to call down destruction upon them; for we number unto them a determined number of days of respite.

On a certain day we will assemble the pious before the Merciful in an honourable manner, as ambassadors come into the presence of a prince:

but we will drive the wicked into hell, as cattle are driven to water:

they shall obtain no intercession, except he only who hath received a covenant from the Merciful.

They say, The Merciful hath begotten issue.

Now have ye uttered an impious thing:

90 it wanteth little but that on occasion thereof the heavens be rent, and the earth cleave in sunder, and the mountains be overthrown and fall,

for that they attribute children unto the Merciful;

whereas it becometh not GOD to beget children.

Verily there is none in heaven or on earth but shall approach the Merciful as his servant.

He encompasseth them by his knowledge and power, and numbereth them with an exact computation:

and they shall all come unto him on the day of resurrection, destitute both of helpers and followers.

But as for those who believe and do good works, the Merciful will bestow on them love.

Verily we have rendered the Koran easy for thy tongue, that thou mayest thereby declare our promises unto the pious, and mayest thereby denounce threats unto contentious people.

And how many generations have we destroyed before them? Dost thou find one of them remaining? Or dost thou hear so much as a whisper concerning them?

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CHAPTER XX.

ENTITLED, T.H.; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

T.H.

WE have not sent down the Koran unto thee, that thou shouldest be unhappy;

but for an admonition unto him who feareth God:

being sent down from him who created the earth, and the lofty heavens.

The Merciful sitteth on his throne:

unto him belongeth whatsoever is in heaven and on earth, and whatsoever is between them, and whatsoever is under the earth.

If thou pronounce thy prayers with a loud voice, know that it is not necessary in respect to God; for he knoweth that which is secret, and what is yet more hidden.

GOD! there is no GOD but he, he hath most excellent names.

Hast thou been informed of the history of Moses?

10 When he saw fire, and said unto his family, Tarry ye here; for I perceive fire: peradventure I may bring you a brand thereout, or may find a direction in our way by the fire.

And when he was come near unto it, a voice called unto him, saying, O Moses,

verily I am thy LORD: wherefore put off thy shoes; for thou art in the sacred valley Towa.

And I have chosen thee; therefore hearken with attention unto that which is revealed unto thee.

Verily I am GOD; there is no god besides me; wherefore worship me, and perform thy prayer in remembrance of me.

Verily the hour cometh: I will surely manifest the same, that every soul may receive its reward for that which it hath deliberately done.

Let not him who believeth not therein, and who followeth his lust, prevent thee from believing in the same, lest thou perish.

Now what is that in thy right hand, O Moses?

He answered, It is my rod whereon I lean, and with which I beat down leaves for my flock; and I have other uses for it.

God said unto him, Cast it down, O Moses.

20 And he cast it down, and behold, it became a serpent, which ran about.

God said, Take hold on it, and fear not: we will reduce it to its former condition.

And put thy right hand under thy left arm: it shall come forth white, without any hurt. This shall be another sign:

that we may show thee some of our greatest signs.

Go unto Pharaoh: for he is exceedingly impious.  
Moses answered, LORD, enlarge my breast,  
and make what thou hast commanded me easy unto me:  
and loose the knot of my tongue,  
that they may understand my speech.

And give me a counsellor of my family,

30 namely, Aaron my brother.

Gird up my loins by him,  
and make him my colleague in the business:  
that we may praise thee greatly,  
and may remember thee often;  
for thou regardest us.

God replied, Now hast thou obtained thy request, O Moses:

and we have heretofore been gracious unto thee, another time;  
when we revealed unto thy mother that which was revealed unto her,  
saying, Put him into the ark, and cast him into the river and the river

shall throw him on the shore; and my enemy and his enemy shall take him and  
bring him up; and I bestowed on thee love from me, that thou mightest be bred  
up under my eye.

40 When thy sister went and said, Shall I bring you unto one who will nurse  
the child? So we returned thee unto thy mother, that her mind might be set  
at ease, and that she might not be afflicted. And thou slewest a soul, and we  
delivered thee from trouble; and we proved thee by several trials: and  
afterwards thou didst dwell some years among the inhabitants of Madian.

Then thou camest hither according to our decree, O Moses;

and I have chosen thee for myself;

wherefore go thou and thy brother with my signs; and be not negligent in  
remembering me.

Go ye unto Pharaoh, for he is excessively impious:

and speak mildly unto him; peradventure he will consider, or will fear  
our threats.

They answered, O LORD, verily we fear lest he be precipitately violent  
against us, or lest he transgress more exorbitantly.

God replied, Fear not; for I am with you: I will hear and will see.

Go ye therefore unto him, and say, Verily we are the messengers of thy  
LORD: wherefore send the children of Israel with us, and do not afflict them.

Now are we come unto thee with a sign from thy LORD: and peace be upon him who  
shall follow the true direction.

Verily it hath been revealed unto us, that a punishment shall be  
inflicted on him who shall charge us with imposture, and shall turn back.

And when they had delivered their message, Pharaoh said, Who is your  
LORD, O Moses?

50 He answered, Our LORD is he who giveth all things: he hath created them,  
and directeth them by his providence.

Pharaoh said, What therefore is the condition of the former generations?

Moses answered, The knowledge thereof is with my LORD, in the book of his  
decrees: my LORD erreth not, neither doth he forget.

It is he who hath spread the earth as a bed for you, and hath made you  
paths therein; and who sendeth down rain from heaven, whereby we cause various  
kinds of vegetables to spring forth:

saying, Eat of part, and feed your cattle with other part thereof.

Verily herein are signs unto those who are endued with understanding.

Out of the ground have we created you; and to the same will we cause you

to return, and we will bring you forth from thence another time.

And we showed Pharaoh all our signs which we had empowered Moses to perform: but he accused him of imposture, and refused to believe;

and he said, Art thou come unto us that thou mayest dispossess us of our land by the enchantments, O Moses?

Verily we will meet thee with the like enchantments; wherefore fix an appointment between us and thee; we will not fail it, neither shalt thou, in an equal place.

Moses answered, Let your appointment be on the day of your solemn feast; and let the people be assembled in open day.

60 And Pharaoh turned away from Moses, and gathered together the most expert magicians to execute his stratagem; and then came to the appointment.

Moses said unto them, Woe be unto you! do not devise a lie against GOD, lest he utterly destroy you by some judgment: for he shall not prosper who deviseth lies.

And the magicians disputed concerning their affair among themselves, and discoursed in private:

and they said, These two are certainly magicians: they seek to dispossess you of your land by their sorcery; and to lead away with them your chiefest and most considerable men.

Wherefore collect all your cunning, and then come in order: for he shall prosper this day, who shall be superior.

They said, O Moses, whether wilt thou cast down thy rod first, or shall we be the first who cast down our rods?

He answered, Do ye cast down your rods first. And behold, their cords and their rods appeared unto him, by their enchantment, to run about like serpents;

wherefore Moses conceived fear in his heart.

But we said unto him, Fear not; for thou shalt be superior:

therefore cast down the rod which is in thy right hand; and it shall swallow up the seeming serpents which they have made: for what they have made is only the deceit of an enchanter; and an enchanter shall not prosper, withersoever he cometh.

70 And the magicians, when they saw the miracle which Moses performed, fell down and worshipped, saying, We believe in the LORD of Aaron and of Moses.

Pharaoh said unto them, Do ye believe in him before I give you permission? Verily this is your master, who hath taught you magic. But I will surely cut off your hands and your feet on the opposite sides; and I will crucify you on trunks of palm-trees: and ye shall know which of us is more severe in punishing, and can longer protract your pains.

They answered, We will by no means have greater regard unto thee than unto those evident miracles which have been shown us, or than unto him who hath created us. Pronounce therefore that sentence against us which thou art about to pronounce: for thou canst only give sentence as to this present life.

Verily we believe in our LORD, that he may forgive us our sins, and the sorcery which thou hast forced us to exercise: for GOD is better to reward, and more able to prolong punishment than thou.

Verily whosoever shall appear before his LORD on the day of judgment, polluted with crimes, shall have hell for his reward; he shall not die therein, neither shall he live.

But whoever shall appear before him, having been a true believer, and shall have worked righteousness, for these are prepared the highest degrees of happiness;

namely, gardens of perpetual abode, which shall be watered by rivers; they shall remain therein forever: and this shall be the reward of him who shall be pure.

And we spake by revelation unto Moses, saying, Go forth with my servants out of Egypt by night; and smite the waters with thy rod, and make them a dry path through the sea: be not apprehensive of Pharaoh's overtaking thee; neither be thou afraid.

And when Moses had done so, Pharaoh followed them with his forces; and the waters of the sea overwhelmed them. And Pharaoh caused his people to err, neither did he direct them aright.

80 Thus, O children of Israel, we delivered you from your enemy; and we appointed you the right side of Mount Sinai to discourse with Moses and to give him the law; and we caused manna and quails to descend upon you,

saying, Eat of the good things which we have given you for food; and transgress not therein, lest my indignation fall on you; and on whomsoever my indignation shall fall, he shall go down headlong into perdition.

But I will be gracious unto him who shall repent and believe, and shall do that which is right; and who shall be rightly directed.

What hath caused thee to hasten from thy people, O Moses, to receive the law?

He answered, These follow close on my footsteps; but I have hastened unto thee, O LORD, that thou mightest be well pleased with me.

God said, We have already made a trial of thy people, since thy departure; and al S<sup>^</sup>çmeri hath seduced them to idolatry.

Wherefore Moses returned unto his people in great wrath, and exceedingly afflicted. And he said, O my people, had not your LORD promised you a most excellent promise? Did the time of my absence seem long unto you? Or did ye desire that indignation from your LORD should fall on you, and therefore failed to keep the promise which ye made me?

They answered, We have not failed in what we promised thee of our own authority; but we were made to carry in several loads of gold and silver, of the ornaments of the people, and we cast them into the fire; and in like manner al S<sup>^</sup>çmeri also cast in what he had collected,

and he produced unto them a corporeal calf, which lowed. And al S<sup>^</sup>çmeri and his companions said, This is your god, and the god of Moses; but he hath forgotten him, and is gone to seek some other.

Did they not therefore see that their idol returned them no answer, and was not able to cause them either hurt or profit?

90 And Aaron had said unto them before, O my people, verily ye are only proved by this calf; for your LORD is the Merciful: wherefore, follow me, and obey my command.

They answered, We will by no means cease to be devoted to its worship, until Moses return unto us.

And when Moses was returned, he said, O Aaron, what hindered thee, when thou sawest that they went astray,

that thou didst not follow me? Hast thou, therefore, been disobedient to my command?

Aaron answered, O son of my mother, drag me not by the beard, nor by the hair of my head. Verily I feared lest thou shouldst say, Thou hast made a division among the children of Israel, and thou hast not observed my saying.

Moses said unto al S<sup>^</sup>çmeri, What was thy design, O S<sup>^</sup>çmeri? He answered, I saw that which they saw not; wherefore I took a handful of dust from the footsteps of the messenger of God, and I cast it into the molten calf; for so



did my mind direct me.

Moses said, Get thee gone; for thy punishment in this life shall be, that thou shalt say unto those who shall meet thee, Touch me not; and a threat is denounced against thee of more terrible pains, in the life to come, which thou shalt by no means escape. And behold now thy god, to whose worship thou hast continued assiduously devoted; verily we will burn it; and we will reduce it to powder, and scatter it in the sea.

Your GOD is the true GOD, besides whom there is no other god: he comprehendeth all things by his knowledge.

Thus do we recite unto thee, O Mohammed, relations of what hath passed heretofore; and we have given thee an admonition from us.

100 He who shall turn aside from it shall surely carry a load of guilt on the day of resurrection:

they shall continue thereunder forever; and a grievous burden shall it be unto them on the day of resurrection;

On that day the trumpet shall be sounded; and we will gather the wicked together on that day, having grey eyes.

They shall speak with a low voice to one another, saying, Ye have not tarried above ten days.

We well know what they will say; when the most conspicuous among them for behavior shall say, Ye have not tarried above one day.

They will ask thee concerning the mountains: Answer, My LORD will reduce them to dust, and scatter them abroad;

and he will leave them a plain equally extended:

thou shalt see no part of them higher or lower than another.

On that day mankind shall follow the angel who will call them to judgment, none shall have power to turn aside from him; and their voices shall be low before the Merciful, neither shalt thou hear any more than the hollow sound of their feet.

On that day, the intercession of none shall be of advantage unto another, except the intercession of him to whom the Merciful shall grant permission, and who shall be acceptable unto him in what he saith.

110 God knoweth that which is before them, and that which is behind them; but they comprehend not the same by their knowledge:

and their faces shall be humbled before the living, the self-subsisting God; and he shall be wretched who shall bear his iniquity.

But whosoever shall do good works, being a true believer, shall not fear any injustice, or any diminution of his reward from God.

And thus have we sent down this book, being a Koran in the Arabic tongue; and we have inserted various threats and promises therein, that men may fear God, or that it may awaken some consideration in them:

wherefore, let GOD be highly exalted, the King, the Truth! Be not over-hasty in receiving or repeating the Koran before the revelation thereof be completed unto thee; and say, LORD, increase my knowledge.

We heretofore gave a command unto Adam; but he forgot the same, and ate of the forbidden fruit; and we found not in him a firm resolution.

And remember when we said unto the angels, Worship ye Adam; and they worshipped him: but Eblis refused.

And we said, O Adam, verily this is an enemy unto thee, and thy wife: wherefore, beware lest he turn you out of paradise; for then shalt thou be miserable.

Verily we have made a provision for thee, that thou shalt not hunger therein, neither shalt thou be naked:

and there is also a provision made for thee, that thou shalt not thirst therein, neither shalt thou be incommoded by heat.

120 But Satan whispered evil suggestions unto him, saying, O Adam, shall I guide thee to the tree of eternity, and a kingdom which faileth not?

And they both ate thereof: and their nakedness appeared unto them; and they began to sew together the leaves of paradise, to cover themselves. And thus Adam became disobedient unto his LORD, and was seduced.

Afterwards his LORD accepted him, on his repentance, and was turned unto him, and directed him.

And God said, Get ye down hence, all of you: the one of you shall be an enemy unto the other. But hereafter shall a direction come unto you from me: and whosoever shall follow my direction shall not err, neither shall he be unhappy;

but whosoever shall turn aside from my admonition, verily he shall lead a miserable life, and we will cause him to appear before us on the day of resurrection, blind.

And he shall say, O LORD, why hast thou brought me before thee blind, whereas before I saw clearly?

God shall answer, Thus have we done, because our signs came unto thee, and thou didst forget them; and in the same manner shalt thou be forgotten this day.

And thus will we reward him who shall be negligent, and shall not believe in the signs of his LORD: and the punishment of the life to come shall be more severe, and more lasting, than the punishment of this life.

Are not the Meccans, therefore, acquainted how many generations we have destroyed before them; in whose dwellings they walk? Verily herein are signs unto those who are endued with understanding.

And unless a decree had previously gone forth from thy LORD for their respite, verily their destruction had necessarily followed: but there is a certain time determined by God for their punishment.

130 Wherefore, do thou, O Mohammed, patiently bear that which they say; and celebrate the praise of thy LORD before the rising of the sun, and before the setting thereof, and praise him in the hours of the night, and in the extremities of the day, that thou mayest be well-pleased with the prospect of receiving favor from God.

And cast not thine eyes on that which we have granted divers of the unbelievers to enjoy, namely, the splendor of this present life, that we may prove them thereby; for the provision of thy LORD is better, and more permanent.

Command thy family to observe prayer; and do thou persevere therein. We require not of thee that thou labor to gain necessary provisions for thyself and family; we will provide for thee; for the prosperous issue shall attend on piety.

The unbelievers say, Unless he come unto us with a sign from his LORD, we will not believe on him. Hath not a plain declaration come unto them, of that which is contained in the former volumes of scripture, by the revelation of the Koran?

if we had destroyed them by a judgment before the same had been revealed, they would have said, at the resurrection, O LORD, how could we believe since thou didst not send unto us an apostle, that we might follow thy signs, before we were humbled and covered with shame?

Say, Each of us wait the issue: wait, therefore; for ye shall surely know hereafter who have been the followers of the even way, and who hath been

rightly directed.

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CHAPTER XXI.

ENTITLED, THE PROPHETS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE time of giving up their account draweth nigh unto the people of Mecca; while they are sunk in negligence, turning aside from the consideration thereof.

No admonition cometh unto them from their LORD, being lately revealed in the Koran, but when they hear it, they turn it to sport:

their hearts are taken up with delights. And they who act unjustly discourse privately together, saying, Is this Mohammed any more than a man like yourselves? Will ye therefore come to hear a piece of sorcery, when ye plainly perceive it to be so?

Say, My LORD knoweth whatever is spoken in heaven and on earth: it is he who heareth and knoweth.

But they say, The Koran is a confused heap of dreams: nay, he hath forged it; nay, he is a poet: let him come unto us therefore with some miracle, in like manner as the former prophets were sent.

None of the cities which we have destroyed believed the miracles which they saw performed before them: will these therefore believe, if they see a miracle?

We sent none as our apostles before them, other than men, unto whom we revealed our will. Ask those who are acquainted with the scripture, if ye know not this.

We gave them not a body which could be supported without their eating food; neither were they immortal.

But we made good our promise unto them: wherefore we delivered them, and those whom we pleased; but we destroyed the exorbitant transgressors.

10 Now have we sent down unto you, O Koreish, the book of the Koran; wherein there is honourable mention of you: will ye not therefore understand?

And how many cities have we overthrown, which were ungodly; and caused other nations to rise up after them?

And when they felt our severe vengeance, behold, they fled swiftly from those cities.

And the angels said scoffingly unto them, Do not fly; but return to that wherein ye delighted, and to your habitations; peradventure ye will be asked.

They answered, Alas for us! verily we have been unjust.

And this their lamentation ceased not, until we had rendered them like corn which is mown down and utterly extinct.

We created not the heavens and the earth, and that which is between them, by way of sport.

If we had pleased to take diversion, verily we had taken it with that which beseemeth us; if we had resolved to have done this.

But we will oppose truth to vanity, and it shall confound the same; and

behold, it shall vanish away. Woe be unto you, for that which ye impiously utter concerning God!

since whoever is in heaven and on earth is subject unto him; and the angels who are in his presence do not insolently disdain his service, neither are they tired therewith.

20 They praise him night and day; they faint not.

Have they taken gods from the earth? Shall they raise the dead to life?

If there were either in heaven or on earth gods besides GOD, verily both would be corrupted. But far be that which they utter from GOD, the LORD of the throne!

No account shall be demanded of him for what he shall do; but an account shall be demanded of them.

Have they taken other gods besides him! Say, Produce your proof thereof. This is the admonition of those who are contemporary with me, and the admonition of those who have been before me: but the greater part of them know not the truth, and turn aside from the same.

We have sent no apostle before thee, but we revealed unto him that there is no god beside myself, wherefore serve me.

They say, The Merciful hath begotten issue; and the angels are his daughters. GOD forbid! They are his honoured servants, they prevent him not in anything which they say; and they execute his command.

He knoweth that which is before them, and that which is behind them; they shall not intercede for any, except for whom it shall please him; and they tremble for fear of him.

Whoever of them shall say, I am a god besides him; that angel will we reward with hell: for so will we reward the unjust.

30 Do not the unbelievers therefore know, that the heavens and the earth were solid, and we clave the same in sunder; and made every living thing of water? Will they not therefore believe?

And we placed stable mountains on the earth, lest it should move with them; and we made broad passages between them for paths, that they might be directed in their journeys:

and we made the heaven a roof well supported. Yet they turn aside from the signs thereof, not considering that they are the workmanship of God.

It is he who hath created the night, and the day, and the sun, and the moon; all the celestial bodies move swiftly, each in its respective orb.

We have not granted unto any man before thee eternal permanency in this world; if thou die, therefore, will they be immortal?

Every soul shall taste of death: and we will prove you with evil, and with good, for a trial of you; and unto us shall ye return.

When the unbelievers see thee, they receive thee only with scoffing, saying, Is this he who mentioneth your gods with contempt? Yet themselves believe not what is mentioned to them of the Merciful.

Man is created of precipitation. Hereafter will I show you my signs, so that ye shall not wish them to be hastened.

They say, When will this threat be accomplished, if ye speak truth?

If they who believe not knew that the time will surely come, when they shall not be able to drive back the fire of hell from their faces, nor from their backs, neither shall they be helped, they would not hasten it.

40 But the day of vengeance shall come upon them suddenly, and shall strike them with astonishment: they shall not be able to avert it, neither shall they be respited.

Other apostles have been mocked before thee; but the punishment which they scoffed at fell upon such of them as mocked.

Say unto the scoffers, Who shall save you by night and by day from the Merciful? Yet they utterly neglect the remembrance of their LORD.

Have they gods who will defend them, besides us? They are not able to help themselves; neither shall they be assisted against us by their companions,

But we have permitted these men and their fathers to enjoy worldly prosperity, so long as life was continued unto them. Do they not perceive that we come unto the land of the unbelievers, and straiten the borders thereof? Shall they therefore be the conquerors?

Say, I only preach unto you the revelation of God: but the deaf will not hear thy call, whenever they are preached unto.

Yet if the least breath of the punishment of thy LORD touch them, they will surely say, Alas for us! verily we have been unjust.

We will appoint just balances for the day of resurrection; neither shall any soul be injured at all: although the merit or guilt of an action be of the weight of a grain of mustard-seed only, we will produce it publicly; and there will be sufficient accountants with us.

We formerly gave unto Moses and Aaron the law, being a distinction between good and evil, and a light and admonition unto the pious;

who fear their LORD in secret, and who dread the hour of judgment.

50 And this book also is a blessed admonition, which we have sent down from heaven: will ye therefore deny it?

And we gave unto Abraham his direction heretofore, and we knew him to be worthy of the revelations wherewith he was favored.

Remember when he said unto his father, and his people, What are these images, to which ye are so entirely devoted?

They answered, We found our fathers worshipping them.

He said, Verily both ye and your fathers have been in a manifest error.

They said, Dost thou seriously tell us the truth, or art thou one who jestest with us?

He replied, Verily your LORD is the LORD of the heavens and the earth; it is he who hath created them: and I am one of those who bear witness thereof.

By GOD, I will surely devise a plot against your idols, after ye shall have retired from them, and shall have turned your backs.

And in the people's absence he went into the temple where the idols stood, and he brake them all in pieces, except the biggest of them; that they might lay the blame upon that. And when they were returned, and saw the havoc which had been made,

they said, Who hath done this to our gods? He is certainly an impious person.

60 And certain of them answered, We heard a young man speak reproachfully of them: he is named Abraham.

They said, Bring him therefore before the people, that they may bear witness against him.

And when he was brought before the assembly, they said unto him, Hast thou done this unto our gods, O Abraham?

He answered, Nay, that biggest of them hath done it: but ask them, if they can speak.

And they returned unto themselves, and said the one to the other, Verily ye are the impious persons.

Afterwards they relapsed into their former obstinacy, and said, Verily

thou knowest that these speak not.

Abraham answered, Do ye therefore worship, besides GOD, that which cannot profit you at all, neither can it hurt you?

Fie on you: and upon that which ye worship besides GOD! Do ye not understand?

They said, Burn him, and avenge your gods: if ye do this it will be well.

And when Abraham was cast into the burning pile, we said, O fire, be thou cold, and a preservation unto Abraham.

70 And they sought to lay a plot against him: but we caused them to be the sufferers.

And we delivered him, and Lot, by bringing them into the land wherein we have blessed all creatures.

And we bestowed on him Isaac and Jacob, as an additional gift: and we made all of them righteous persons.

We also made them models of religion, that they might direct others by our command: and we inspired into them the doing of good works, and the observance of prayer, and the giving of alms; and they served us.

And unto Lot we gave wisdom and knowledge, and we delivered him out of the city which committed filthy crimes; for they were a wicked and insolent people;

and we led him into our mercy; for he was an upright person.

And remember Noah, when he called for destruction on his people, before the prophets above mentioned: and we heard him, and delivered him and his family from a great strait:

and we protected him from the people who accused our signs of falsehood; for they were a wicked people, wherefore we drowned them all.

And remember David and Solomon, when they pronounced judgment concerning a field, when the sheep of certain people had fed therein by night, having no shepherd; and we were witnesses of their judgment:

and we gave the understanding thereof unto Solomon. And on all of them we bestowed wisdom, and knowledge. And we compelled the mountains to praise us, with David; and the birds also: and we did this.

80 And we taught him the art of making coats of mail for you, that they may defend you in your wars: will ye therefore be thankful?

And unto Solomon we subjected a strong wind: it ran at his command to the land whereon we had bestowed our blessing: and we knew all things.

And we also subjected unto his command divers of the devils, who might dive to get pearls for him, and perform other work besides this; and we watched over them.

And remember Job; when he cried unto his LORD, saying, Verily evil hath afflicted me: but thou art the most merciful of those who show mercy.

Wherefore we heard him, and relieved him from the evil which was upon him: and we restored unto him his family, and as many more with them, through our mercy, and for an admonition unto those who serve God.

And remember Ismael, and Edris, and Dhu'lkefl. All these were patient persons;

wherefore we led them into our mercy; for they were righteous doers.

And remember Dhu'inun, when he departed in wrath, and thought that we could not exercise our power over him. And he cried out in the darkness, saying, There is no GOD, besides thee: praise be unto thee! Verily I have been one of the unjust.

Wherefore we heard him, and delivered him from affliction; for so do we deliver the true believers.

And remember Zacharias, when he called upon his LORD, saying, O LORD, leave me not childless: yet thou art the best heir.

90 Wherefore we heard him, and we gave him John; and we rendered his wife fit for bearing a child unto him. These strove to excel in good works, and called upon us with love, and with fear; and humbled themselves before us.

And remember her who preserved her virginity, and into whom we breathed of our spirit; ordaining her and her son for a sign unto all creatures.

Verily this your religion is one religion, and I am your LORD; wherefore serve me.

But the Jews and Christians have made schisms in the affair of their religion among themselves; but all of them shall appear before us.

Whosoever shall do good works, being a true believer, there shall be no denial of the reward due to his endeavours; and we will surely write it down unto him.

An inviolable prohibition is laid on every city which we shall have destroyed; for that they shall not return any more into the world,

until Gog and Magog shall have a passage opened for them, and they shall hasten from every high hill,

and the certain promise shall draw near to be fulfilled: and behold, the eyes of the infidels shall be fixed with astonishment, and they shall say, Alas for us! we were formerly regardless of this day; yea, we were wicked doers.

Verily both ye, O men of Mecca, and the idols which ye worship besides GOD, shall be cast as fuel into hell fire: ye shall go down into the same.

If these were really gods, they would not go down into the same: and all of them shall remain therein forever.

100 In that place shall they groan for anguish; and they shall not hear ought therein.

As for those unto whom the most excellent reward of paradise hath been predestinated by us, they shall be transported far off from the same;

they shall not hear the least sound thereof: and they shall continue forever in the felicity which their souls desire.

The greatest terror shall not trouble them; and the angels shall meet them to congratulate them, saying, This is your day which ye were promised.

On that day we will roll up the heavens, as the angel al Sijil rolleth up the book wherein every man's actions are recorded. As we made the first creature out of nothing, so we will also reproduce it at the resurrection.

This is a promise which lieth on us to fulfil: we will surely perform it.

And now have we written in the psalms, after the promulgation of the law, that my servants the righteous shall inherit the earth.

Verily in this book are contained sufficient means of salvation, unto people who serve God.

We have not sent thee, O Mohammed, but as a mercy unto all creatures.

Say, No other hath been revealed unto me, than that your GOD is one GOD: will ye therefore be resigned unto him?

But if they turn their backs to the confession of GOD's unity, say, I proclaim war against you all equally: but I know not whether that which ye are threatened with be nigh, or whether it be far distant.

110 Verily God knoweth the discourse which is spoken in public; and he also knoweth that which ye hold in private.

I know not but peradventure the respite granted you is for a trial of you; and that he may enjoy the prosperity of this world for a time.

Say, LORD, judge between me and my adversaries with truth. Our LORD is

the Merciful; whose assistance is to be implored against the blasphemies and calumnies which ye utter.

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## CHAPTER XXII.

ENTITLED, THE PILGRIMAGE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O MEN of Mecca, fear your LORD. Verily the shock of the last hour will be a terrible thing.

On the day whereon ye shall see it, every woman who giveth suck shall forget the infant which she suckleth, and every female that is with young shall cast her burden; and thou shalt see men seemingly drunk, yet they shall not be really drunk: but the punishment of GOD will be severe.

There is a man who disputeth concerning GOD without knowledge, and followeth every rebellious devil:

against whom it is written, that whoever shall take him for his patron, he shall surely seduce him, and shall lead him into the torment of hell.

O men, if ye be in doubt concerning the resurrection, consider that we first created you of the dust of the ground; afterwards, of seed; afterwards, of a little coagulated blood; afterwards, of a piece of flesh, perfectly formed in part, and in part imperfectly formed; that we might make our power manifest unto you: and we caused that which we please to rest in the wombs, until the appointed time of delivery. Then we bring you forth infants; and afterwards we permit you to attain your age of full strength: and one of you dieth in his youth, and another of you is postponed to a decrepit age, so that he forgetteth whatever he knew. Thou seest the earth sometimes dried up and barren: but when we send down rain thereon, it is put in motion and swelleth, and produceth every kind of luxuriant vegetables.

This showeth that GOD is the truth, and that he raiseth the dead to life, and that he is almighty;

and that the hour of judgment will surely come (there is no doubt thereof), and that GOD will raise again those who are in the graves.

There is a man who disputeth concerning GOD without either knowledge, or a direction, or an enlightening book;

proudly turning his side, that he may seduce men from the way of GOD. Ignominy shall attend him in this world; and on the day of resurrection we will make him taste the torment of burning,

10 when it shall be said unto him. This thou sufferest because of that which thy hands have formerly committed; for GOD is not unjust towards mankind.

There are some men who serve GOD in a wavering manner, standing, as it were, on the verge of the true religion. If good befall one of them, he resteth satisfied therein; but if any tribulation befall him, he turneth himself round, with the loss both of this world, and of the life to come. This is manifest perdition.

He will call upon that, besides GOD, which can neither hurt him, nor



profit him. This is an error remote from truth.

He will invoke him who will sooner be of hurt to his worshipper than of advantage. Such is surely a miserable patron, and a miserable companion.

But GOD will introduce those who shall believe, and do righteous works, into gardens through which rivers flow; for GOD doth that which he pleaseth.

Whoso thinketh that GOD will not assist his apostle in this world, and in the world to come, let him strain a rope towards heaven, then let him put an end to his life, and see whether his devices can render that ineffectual, for which he was angry.

Thus do we send down the Koran, being evident signs: for GOD directeth whom he pleaseth.

As to the true believers, and those who Judaize, and the Sabians, and the Christians, and the Magians, and the idolaters; verily GOD shall judge between them on the day of resurrection; for GOD is witness of all things.

Dost thou not perceive that all creatures both in heaven and on earth adore GOD; and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many men? but many are worthy of chastisement: and whomsoever GOD shall render despicable, there shall be none to honour; for GOD doth that which he pleaseth.

These are two opposite parties, who dispute concerning their LORD. And they who believe not shall have garments of fire fitted unto them: boiling water shall be poured on their heads;

20 their bowels shall be dissolved thereby, and also their skins; and they shall be beaten with maces of iron.

So often as they shall endeavour to get out of hell, because of the anguish of their torments, they shall be dragged back into the same; and their tormentors shall say unto them, Taste ye the pain of burning.

GOD will introduce those who shall believe, and act righteously, into gardens through which rivers flow: they shall be adorned therein with bracelets of gold, and pearls; and their vestures therein shall be silk.

They are directed unto a good saying; and are directed into the honourable way.

But they who shall disbelieve, and obstruct the way of GOD, and hinder men from visiting the holy temple of Mecca, which we have appointed for a place of worship unto all men: the inhabitant thereof, and the stranger have an equal right to visit it: and whosoever shall seek impiously to profane it, we will cause him to taste a grievous torment.

Call to mind when we gave the site of the house of the Caaba for an abode unto Abraham, saying, Do not associate anything with me; and cleanse my house for those who compass it, and who stand up, and who bow down to worship.

And proclaim unto the people a solemn pilgrimage; let them come unto thee on foot, and on every lean camel, arriving from every distant road;

that they may be witnesses of the advantages which accrue to them from the visiting this holy place, and may commemorate the name of GOD on the appointed days, in gratitude for the brute cattle which he hath bestowed on them. Wherefore eat thereof, and feed the needy, and the poor.

Afterwards let them put an end to the neglect of their persons; and let them pay their vows, and compass the ancient house.

30 This let them do. And whoever shall regard the sacred ordinances of GOD; this will be better for him in the sight of his LORD. All sorts of cattle are allowed you to eat, except what hath been read unto you, in former passages of the Koran, to be forbidden. But depart from the abomination of idols, and avoid speaking that which is false:

being orthodox in respect to GOD, associating no other god with him; for whoever associateth, any other with GOD is like that which falleth from heaven, and which the birds snatch away, or the wind bloweth to a far distant place.

This is so. And whoso maketh valuable offerings unto GOD; verily they proceed from the piety of men's hearts.

Ye receive various advantages from the cattle designed for sacrifices, until a determined time for slaying them: then the place of sacrificing them is at the ancient house.

Unto the professors of every religion have we appointed certain rites, that they may commemorate the name of GOD on slaying the brute cattle which he hath provided for them. Your GOD is one GOD: wherefore resign yourselves wholly unto him. And do thou bear good tidings unto those who humble themselves;

whose hearts, when mention is made of GOD, are struck with fear; and unto those who patiently endure that which befalleth them; and who duly perform their prayers, and give alms out of what we have bestowed on them.

The camels slain for sacrifice have we appointed for you as symbols of your obedience unto GOD: ye also receive other advantages from them. Wherefore commemorate the name of GOD over them, when ye slay them, standing on their feet disposed in right order: and when they are fallen down dead, eat of them; and give to eat thereof both unto him who is content with what is given him, without asking, and unto him who asketh. Thus have we given you dominion over them, that ye might return us thanks.

Their flesh is not accepted of GOD, neither their blood; but your piety is accepted of him. Thus have we given you dominion over them, that ye might magnify GOD, for the revelations whereby he hath directed you. And bear good tidings unto the righteous,

that GOD will repel the ill designs of the infidels from the true believers; for GOD loveth not every perfidious unbeliever.

Permission is granted unto those who take arms against the unbelievers, for that they have been unjustly persecuted by them (and GOD is certainly able to assist them):

40 who have been turned out of their habitations injuriously, and for no other reason than because they say, Our LORD is GOD. And if GOD did not repel the violence of some men by others, verily monasteries, and churches, and synagogues, and the temples of the Moslems, wherein the name of GOD is frequently commemorated, would be utterly demolished. And GOD will certainly assist him who shall be on his side: for GOD is strong and mighty.

And he will assist those who, if we establish them in the earth, will observe prayer, and give alms, and command that which is just, and forbid that which is unjust. And unto GOD shall be the end of all things.

If they accuse thee, O Mohammed, of imposture; consider that, before them, O Mohammed, of imposture; consider that, before them, the people of Noah, and the tribes of Ad and Thamud,

and the people of Abraham, and the people of Lot,

and the inhabitants of Madian, accused their prophets of imposture: and Moses was also charged with falsehood. And I granted a long respite unto the unbelievers: but afterwards I chastised them; and how different was the change I made in their condition!

How many cities have we destroyed, which were ungodly, and which are now fallen to ruin on their roofs? And how many wells have been abandoned, and lofty castles?

Do they not therefore journey through the land? And have they not hearts to understand with, or ears to hear with? Surely as to these things their eyes are not blind, but the hearts are blind which are in their breasts.

They will urge thee to hasten the threatened punishment; but GOD will not fail to perform what he hath threatened: and verily one day with thy LORD is as a thousand years, of those which ye compute.

Unto how many cities have I granted respite, though they were wicked? Yet afterwards I chastised them: and unto me shall they come to be judged at the last day.

Say, O men, verily I am only a public preacher unto you.

50 And they who believe, and do good works, shall obtain forgiveness and an honourable provision.

But those who endeavour to make our signs of none effect shall be the inhabitants of hell.

We have sent no apostle, or prophet, before thee, but, when he read, Satan suggested some error in his reading. But GOD shall make void that which Satan hath suggested: then shall GOD confirm his signs; for GOD is knowing and wise.

But this he permitteth, that he may make that which Satan hath suggested, a temptation unto those in whose hearts there is an infirmity, and whose hearts are hardened (for the ungodly are certainly in a wide disagreement from the truth):

and that they on whom knowledge hath been bestowed may know that this book is the truth from thy LORD, and may believe therein; and that their hearts may acquiesce in the same: for GOD is surely the director of those who believe, into the right way.

But the infidels will not cease to doubt concerning it, until the hour of judgment cometh suddenly upon them; or until the punishment of a grievous day overtake them.

On that day the kingdom shall be GOD'S: he shall judge between them. And they who shall have believed, and shall have wrought righteousness, shall be in gardens of pleasure;

but they who shall have disbelieved, and shall have charged our signs with falsehood, those shall suffer a shameful punishment.

And as to those who shall have fled their country for the sake of GOD'S true religion, and afterwards shall have been slain, or shall have died; on them will GOD bestow an excellent provision; and GOD is the best provider.

He will surely introduce them with an introduction with which they shall be well pleased; for GOD is knowing and gracious.

60 This is so. Whoever shall take a vengeance equal to the injury which hath been done him, and shall afterwards be unjustly treated; verily GOD will assist him: for GOD is merciful, and ready to forgive.

This shall be done, for that GOD causeth the night to succeed the day, and he causeth the day to succeed the night; and for that GOD both heareth and seeth.

This, because GOD is truth, and because what they invoke besides him is vanity; and for that GOD is the high, the mighty.

Dost thou not see that GOD sendeth down water from heaven, and the earth becometh green? for GOD is gracious and wise.

Unto him belongeth whatsoever is in heaven and on earth: and GOD is self-sufficient, worthy to be praised.

Dost thou not see that GOD hath subjected whatever is in the earth to your service, and also the ships which sail in the sea, by his command? And

he withholdeth the heaven that it fall not on the earth, unless by his permission: for GOD is gracious unto mankind, and merciful.

It is he who hath given you life, and will hereafter cause you to die; afterwards he will again raise you to life, at the resurrection: but man is surely ungrateful.

Unto the professors of every religion have we appointed certain rites, which they observe. Let them not therefore dispute with thee concerning this matter: but invite them unto thy LORD: for thou followest the right direction.

But if they enter into debate with thee, answer, GOD well knoweth that which ye do:

GOD will judge between you on the day of resurrection, concerning that wherein ye now disagree.

70 Dost thou not know that GOD knoweth whatever is in heaven and on earth? Verily this is written in the book of his decrees: this is easy with GOD.

They worship, besides GOD, that concerning which he hath sent down no convincing proof, and concerning which they have no knowledge: but the unjust doers shall have none to assist them.

And when our evident signs are rehearsed unto them, thou mayest perceive, in the countenances of the unbelievers, a disdain thereof: it wanteth little but that they rush with violence on those who rehearse our signs unto them. Say, Shall I declare unto you a worse thing than this? The fire of hell, which GOD hath threatened unto those who believe not, is worse; and an unhappy journey shall it be thither.

O men, a parable is propounded unto you; wherefore hearken unto it. Verily the idols which ye invoke, besides GOD, can never create a single fly, although they were all assembled for that purpose: and if the fly snatch anything from them, they cannot recover the same from it. Weak is the petitioner, and the petitioned.

They judge not of GOD according to his due estimation: for GOD is powerful and mighty.

GOD chooseth messengers from among the angels, and from among men: for GOD is he who heareth and seeth.

He knoweth that which is before them, and that which is behind them: and unto GOD shall all things return.

O true believers, bow down, and prostrate yourselves, and worship your LORD; and work righteousness, that ye may be happy:

and fight in defence of GOD'S true religion, as it behooveth you to fight for the same. He hath chosen you, and hath not imposed on you any difficulty in the religion which he hath given you, the religion of your father Abraham: he hath named you Moslems heretofore, and in this book; that our apostle may be a witness against you at the day of judgment, and that ye may be witnesses against the rest of mankind. Wherefore be ye constant at prayer; and give alms: and adhere firmly unto GOD. He is your master; and he is the best master, and the best protector.

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CHAPTER XXIII.

ENTITLED, THE TRUE BELIEVERS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

NOW are the true believers happy:  
who humble themselves in their prayer,  
and who eschew all vain discourse,  
and who are doers of alms-deeds;  
and who keep themselves from carnal knowledge of any women  
except their wives, or the captives which their right hands possess (for  
as to them they shall be blameless:  
but whosoever coveteth any woman beyond these, they are transgressors):  
and who acquit themselves faithfully of their trust, and justly perform  
their covenant;

and who observe their appointed times of prayer:  
10 these shall be the heirs,  
who shall inherit paradise; they shall continue therein forever.

We formerly created man in a finer sort of clay;  
afterwards we placed him in the form of seed in a sure receptacle:  
afterwards we made the seed coagulated blood; and we formed the  
coagulated blood into a piece of flesh: then we formed the piece of flesh into  
bones: and we clothed those bones with flesh: then we produced the same by  
another creation. Wherefore blessed be GOD, the most excellent Creator!

After this shall ye die:  
and afterwards shall ye be restored to life, on the day of resurrection.  
And we have created over you seven heavens: and we are not negligent of  
what we have created.

And we send down rain from heaven, by measure; and we cause it to remain  
on the earth: we are also certainly able to deprive you of the same.

And we cause gardens of palm-trees, and vineyards, to spring forth for  
you by means thereof; wherein ye have many fruits, and whereof ye eat.

20 And we also raise for you a tree springing from Mount Sinai; which  
produceth oil, and a sauce for those who eat.

Ye have likewise an instruction in the cattle; we give you to drink of  
the milk which is in their bellies, and ye receive many advantages from them;  
and of them do ye eat:

and on them, and on ships, are ye carried.

We sent Noah heretofore unto his people, and he said, O my people, serve  
GOD: ye have no GOD besides him; will ye therefore not fear the consequence  
of your worshipping other gods?

And the chiefs of his people, who believed not, said, This is no other  
than a man, as ye are: he seeketh to raise himself to a superiority over you.  
If GOD had pleased to have sent a messenger unto you, he would surely have  
sent angels: we have not heard this of our fore-fathers.

Verily he is no other than a man disturbed with frenzy: wherefore wait  
concerning him for a time.

Noah said, O LORD, do thou protect me; for that they accuse me of  
falsehood.

And we revealed our orders unto him, saying, Make the ark in our sight;  
and according to our revelation. And when our decree cometh to be executed,  
and the oven shall boil and pour forth water, carry into it of every species of  
animals one pair; and also thy family, except such of them on whom a previous  
sentence of destruction hath passed: and speak not unto me in behalf of those  
who have been unjust; for they shall be drowned.

And when thou and they who shall be with thee shall go up into the ark, say Praise be unto GOD, who hath delivered us from the ungodly people!

And say, O LORD, cause me to come down from this ark with a blessed descent; for thou art the best able to bring me down from the same with safety.

30 Verily herein were signs of our omnipotence; and we proved mankind thereby.

Afterwards we raised up another generation after them;

and we sent unto them an apostle from among them, who said, Worship GOD: ye have no GOD besides him; will ye therefore not fear his vengeance?

And the chiefs of his people, who believed not, and who denied the meeting of the life to come, and on whom we had bestowed affluence in this present life, said, This is no other than a man, as ye are; he eateth of that whereof ye eat, and he drinketh of that whereof ye drink:

and if ye obey a man like unto yourselves, ye will surely be sufferers.

Doth he threaten you that after ye shall be dead, and shall become dust and bones, ye shall be brought forth alive from your graves?

Away, away with that ye are threatened with!

There is no other life besides our present life: we die, and we live; and we shall not be raised again.

This is no other than a man, who deviseth a lie concerning GOD: but we will not believe him.

Their apostle said, O LORD, defend me; for that they have accused me of imposture.

40 God answered, After a little while they shall surely repent their obstinacy.

Wherefore a severe punishment was justly inflicted on them, and we rendered them like the refuse which is carried down by a stream. Away therefore with the ungodly people!

Afterwards we raised up other generations after them.

No nation shall be punished before their determined time; neither shall they be respited after.

Afterwards we sent our apostles, one after another. So often as their apostle came unto any nation, they charged him with imposture: and we caused them successively to follow one another to destruction; and we made them only subjects of traditional stories. Away therefore with the unbelieving nations!

Afterwards we sent Moses, and Aaron his brother, with our signs and manifest power,

unto Pharaoh and his princes: but they proudly refused to believe on him; for they were a haughty people.

And they said, Shall we believe on two men like unto ourselves; whose people are our servants?

And they accused them of imposture: wherefore they became of the number of those who were destroyed.

And we heretofore gave the book of the law unto Moses, that the children of Israel might be directed thereby.

50 And we appointed the son of Mary, and his mother, for a sign: and we prepared an abode for them in an elevated part of the earth, being a place of quiet and security, and watered with running springs.

O apostles, eat of those things which are good; and work righteousness: for I well know that which ye do.

This your religion is one religion; and I am your LORD: wherefore fear me.

But men have rent the affair of their religion into various sects: every party rejoiceth in that which they follow.

Wherefore leave them in their confusion, until a certain time.

Do they think that we hasten unto them the wealth and children which we have abundantly bestowed on them,

for their good? But they do not understand.

Verily they who stand in awe, for fear of their LORD,

and who believe in the signs of their LORD,

and who attribute not companions unto their LORD;

60 and who give that which they give in alms, their hearts being struck with dread, for that they must return unto their LORD:

these hasten unto good, and are foremost to obtain the same.

We will not impose any difficulty on a soul, except according to its ability; with us is a book, which speaketh the truth; and they shall not be injured.

But their hearts are drowned in negligence, as to this matter: and they have works different from those we have mentioned; which they will continue to do,

until when we chastise such of them as enjoy an affluence of fortune, by a severe punishment, behold, they cry aloud for help:

but it shall be answered them, Cry not for help to-day: for ye shall not be assisted by us.

My signs were read unto you, but ye turned back on your heels:

proudly elating yourselves because of your possessing the holy temple; discoursing together by night, and talking foolishly.

Do they not therefore attentively consider that which is spoken unto them; whether a revelation is come unto them which came not unto their fore--fathers?

Or do they not know their apostle; and therefore reject him?

70 Or do they say, He is a madman? Nay, he hath come unto them with the truth; but the greater part of them detest the truth.

If the truth had followed their desires, verily the heavens and the earth, and whoever therein is, had been corrupted. But we have brought them their admonition; and they turn aside from their admonition.

Dost thou ask of them any maintenance for thy preaching? since the maintenance of thy LORD is better; for he is the most bounteous provider.

Thou certainly invitest them to the right way:

and they who believe not in the life to come, do surely deviate from that way.

If we had had compassion on them, and taken off from them the calamity which had befallen them, they would surely have more obstinately persisted in their error, wandering in confusion.

We formerly chastised them with a punishment: yet they did not humble themselves before their LORD, neither did they make supplications unto him;

until, when we have opened upon them a door, from which a severe punishment hath issued, behold they are driven to despair thereat.

It is God who hath created in you the senses of hearing and of sight, that ye may perceive our judgments, and hearts, that ye may seriously consider them: yet how few of you give thanks!

It is he who hath produced you in the earth; and before him shall ye be assembled.

80 It is he who giveth life, and putteth to death; and to him is to be attributed the vicissitude of night and day: do ye not therefore understand?

But the unbelieving Meccans say as their predecessors said:

they say, When we shall be dead, and shall have become dust and bones, shall we really be raised to life?

We have already been threatened with this, and our fathers also heretofore: this is nothing but fables of the ancients.

Say, Whose is the earth, and whoever therein is, if ye know?

They will answer, GOD'S. Say, Will ye not therefore consider?

Say, Who is the LORD of the seven heavens, and the LORD of the magnificent throne?

They will answer, They are GOD'S. Say, Will ye not therefore fear him?

Say, In whose hand is the kingdom of all things; who protecteth whom he pleaseth, but is himself protected of none; if ye know?

They will answer, In GOD'S. Say, How therefore are ye bewitched?

90 Yea, we have brought them the truth; and they are certainly liars in denying the same.

GOD hath not begotten issue; neither is there any other god with him: otherwise every god had surely taken away that which he had created; and some of them had exalted themselves above the others. Far be that from GOD, which they affirm of him!

He knoweth that which is concealed, and that which is made public: wherefore far be it from him to have those sharers in his honour which they attribute to him!

Say, O LORD, If thou wilt surely cause me to see the vengeance with which they have been threatened;

O LORD, set me not among the ungodly people:

for we are surely able to make thee see that with which we have threatened them.

Turn aside evil with that which is better: we well know the calumnies which they utter against thee.

And say, O LORD I fly unto thee for refuge, against the suggestions of the devils

and I have recourse unto thee, O LORD, to drive them away, that they be not present with me.

The gainsaying of the unbelievers ceaseth not until, when death overtaketh any of them, he saith, O LORD, suffer me to return to life,

100 that I may do that which is right; in professing the true faith which I have neglected. By no means. Verily these are the words which ye shall speak: but behind them there shall be a bar, until the day of resurrection.

When therefore the trumpet shall be sounded, there shall be no relation between them which shall be regarded on that day; neither shall they ask assistance of each other.

They whose balances shall be heavy with good works shall be happy; but they whose balances shall be light are those who shall lose their souls, and shall remain in hell for ever.

The fire shall scorch their faces, and they shall writhe their mouths therein for anguish:

and it shall be said unto them, Were not my signs rehearsed unto you; and did ye not charge them with falsehood?

They shall answer, O LORD, our unhappiness prevailed over us, and we were people who sent astray.

O LORD, take us forth from this fire: if we return to our former wickedness, we shall surely be unjust.

God will say unto them, Be ye driven away with ignominy thereinto: and speak not unto me to deliver you.



Verily there were a party of my servants, who said, O LORD, we believe: wherefore forgive us, and be merciful unto us; for thou art the best of those who show mercy.

110 But ye received them with scoffs, so that they suffered you to forget my admonition, and ye laughed them to scorn.

I have this day rewarded them, for that they suffered the injuries ye offered them with patience: verily they enjoy great felicity.

God will say, What number of years have ye continued on earth?

They will answer, We have continued there a day, or part of a day: but ask those who keep account.

God will say, Ye have tarried but a while, if ye knew it.

Did ye think that we had created you in sport, and that ye should not be brought again before us?

Wherefore let GOD be exalted, the King, the Truth! There is no GOD besides him, the LORD of the honourable throne.

Whoever together with the true GOD shall invoke another god, concerning whom he hath no demonstrative proof, shall surely be brought to an account for the same before his LORD. Verily the infidels shall not prosper.

Say, O LORD, pardon, and show mercy; for thou art the best of those who show mercy.

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## CHAPTER XXIV.

ENTITLED, LIGHT; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THIS Sura have we sent down from heaven; and have ratified the same; and we have revealed evident signs, that ye may be warned.

The whore, and the whoremonger, shall ye scourge with a hundred stripes. And let not compassion towards them prevent you from executing the judgment of GOD; if ye believe in GOD and the last day: and let some of the true believers be witnesses of their punishment.

The whoremonger shall not marry any other than a harlot, or an idolatress. And a harlot shall no man take in marriage, except a whoremonger, or an idolater. And this kind of marriage is forbidden the true believers.

But as to those who accuse women of reputation of whoredom, and produce not four witnesses of the fact, scourge them with fourscore stripes, and receive not their testimony forever; for such are infamous prevaricators;

excepting those who shall afterwards repent, and amend; for unto such will GOD be gracious and merciful.

They who shall accuse their wives of adultery, and shall have no witnesses thereof, besides themselves; the testimony which shall be required of one of them shall be, that he swear four times by GOD that he speaketh the truth:

and the fifth time that he imprecate the curse of GOD on him if he be a liar.

And it shall avert the punishment from the wife, if she swear four times

by GOD that he is a liar;

and if the fifth time she imprecate the wrath of GOD on her, if he speaketh the truth.

10 If it were not for the indulgence of GOD towards you, and his mercy, and that GOD is easy to be reconciled, and wise, he would immediately discover your crimes.

As to the party among you who have published the falsehood concerning Ayesha, think it not to be an evil unto you: on the contrary, it is better for you. Every man of them shall be punished according to the injustice of which he hath been guilty; and he among them who hath undertaken to aggravate the same shall suffer a grievous punishment.

Did not the faithful men, and the faithful women, when ye heard this, judge in their own minds for the best; and say, This is a manifest falsehood?

Have they produced four witnesses thereof? wherefore since they have not produced the witnesses, they are surely liars in the sight of GOD.

Had it not been for the indulgence of GOD towards you, and his mercy, in this world and in that which is to come, verily a grievous punishment had been inflicted on you, for the calumny which ye have spread:

when ye published that with your tongues, and spoke that with your mouths, of which ye had no knowledge; and esteemed it to be light, whereas it was a matter of importance in the sight of GOD.

When ye heard it, did ye say, It belongeth not unto us, that we should talk of this matter: GOD forbid! this is a grievous calumny.

GOD warneth you, that ye return not to the like crime forever; if ye be true believers.

And GOD declareth unto you his signs; for GOD is knowing and wise.

Verily they who love that scandal be published of those who believe, shall receive a severe punishment both in this world and in the next. GOD knoweth, but ye know not.

20 Had it not been for the indulgence of GOD towards you and his mercy, and that GOD is gracious and merciful, ye had felt his vengeance.

O true believers, follow not the steps of the devil: for whosoever shall follow the steps of the devil, he will command them filthy crimes, and that which is unlawful. If it were not for the indulgence of GOD, and his mercy towards you, there had not been so much as one of you cleansed from his guilt forever: but GOD cleanseth whom he pleaseth; for GOD both heareth and knoweth.

Let not those among you, who possess abundance of wealth and have ability, swear that they will not give unto their kindred, and the poor, and those who have fled their country for the sake of GOD'S true religion: but let them forgive, and act with benevolence towards them. Do ye not desire that GOD should pardon you? And GOD is gracious and merciful.

Moreover they who falsely accuse modest women, who behave in a negligent manner, and are true believers, shall be cursed in this world, and in the world to come; and they shall suffer a severe punishment.

One day their own tongues shall bear witness against them, and their hands, and their feet, concerning that which they have done.

On that day shall GOD render unto them their just due; and they shall know that GOD is the evident truth.

The wicked women should be joined to the wicked men, and the wicked men to the wicked women; but the good women should be married to the good men, and the good men to the good women. These shall be cleared from the calumnies which slanderers speak of them; they shall obtain pardon, and an honourable provision.

O true believers, enter not any houses, besides your own houses, until ye have asked leave, and have saluted the family thereof: this is better for you; peradventure ye will be admonished.

And if ye shall find no person in the houses, yet do not enter them, until leave be granted you: and if it be said unto you, Return back, do ye return back. This will be more decent for you: and GOD knoweth that which ye do.

It shall be no crime in you, that ye enter uninhabited houses, wherein ye may meet with a convenience. GOD knoweth that which ye discover, and that which ye conceal.

30 Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions: this will be more pure for them; for GOD is well acquainted with that which they do.

And speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments, except what necessarily appeareth thereof; and let them throw their veils over their bosoms, and not show their ornaments, unless 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 the captives which their right hands shall possess, or unto such men as attend them, and have no need of women, or unto children, who distinguish not the nakedness of women. And let them not make a noise with their feet, that their ornaments which they hide may thereby be discovered. And be ye all turned unto GOD, O true believers, that ye may be happy.

Marry those who are single among you, and such as are honest of your men-servants and your maid-servants: if they be poor, GOD will enrich them of his abundance; for GOD is bounteous and wise.

And let those who find not a match, keep themselves from fornication, until GOD shall enrich them of his abundance. And unto such of your slaves as desire a written instrument allowing them to redeem themselves on paying a certain sum, write one, if ye know good in them; and give them of the riches of GOD, which he hath given you. And compel not your maid-servants to prostitute themselves, if they be willing to live chastely; that ye may seek the casual advantage of this present life; but whoever shall compel them thereto, verily GOD will be gracious and merciful unto such women after their compulsion.

And now have we revealed unto you evident signs, and a history like unto some of the histories of those who have gone before you, and an admonition unto the pious.

GOD is the light of heaven and earth: the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the east, nor of the west: it wanteth little but that the oil thereof would give light, although no fire touched it. This is light added unto light: GOD will direct unto his light whom he pleaseth. GOD propoundeth parables unto men; for GOD knoweth all things.

In the houses which GOD hath permitted to be raised, and that his name be commemorated therein! men celebrate his praise in the same, morning and evening,

whom neither merchandising nor selling diverteth from the remembering of GOD, and the observance of prayer, and the giving of alms; fearing the day whereon men's hearts and eyes shall be troubled;

that GOD may recompense them according to the utmost merit of what they shall have wrought, and may add unto them of his abundance a more excellent reward; for GOD bestoweth on whom he pleaseth without measure.

But as to the unbelievers, their works are like the vapor in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing; but he findeth GOD with him, and he will fully pay him his account; and GOD is swift in taking an account;

40 or, as the darkness in a deep sea, covered by waves riding on waves, above which are clouds, being additions of darkness one over the other; when one stretcheth forth his hand, he is far from seeing it. And unto whomsoever GOD shall not grant his light, he shall enjoy no light at all.

Dost thou not perceive that all creatures both in heaven and earth praise GOD: and the birds also, extending their wings? Every one knoweth his prayer, and his praise: and GOD knoweth that which they do.

Unto GOD belongeth the kingdom of heaven and earth; and unto GOD shall be the return at the last day.

Dost thou not see that GOD gently driveth forward the clouds, and gathereth them together, and then layeth them on heaps? Thou also seest the rain, which falleth from the midst thereof; and God sendeth down from heaven as it were mountains, wherein there is hail; he striketh therewith whom he pleaseth, and turneth the same away from whom he pleaseth: the brightness of his lightning wanteth but little of taking away the sight.

GOD shifteth the night, and the day: verily herein is an instruction unto those who have sight.

And GOD hath created every animal of water; one of them goeth on his belly, and another of them walketh upon two feet, and another of them walketh upon four feet: GOD createth that which he pleaseth; for GOD is almighty.

Now have we sent down evident signs: and GOD directeth whom he pleaseth into the right way.

The hypocrites say, We believe in GOD, and on his apostle; and we obey them: yet a part of them turneth back, after this; but these are not really believers.

And when they are summoned before GOD and his apostle, that he may judge between them; behold, a part of them retire:

but if the right had been on their side, they would have come and submitted themselves unto him.

50 Is there an infirmity in their hearts? Do they doubt? Or do they fear lest GOD and his apostle act unjustly towards them? But themselves are the unjust doers.

The saying of the true believers, when they are summoned before GOD and his apostle, that he may judge between them, is no other than that they say, We have heard, and do obey: and these are they who shall prosper.

Whoever shall obey GOD and his apostle, and shall fear GOD, and shall be devout towards him; these shall enjoy great felicity.

They swear by GOD, with a most solemn oath, that if thou commandest them, they will go forth from their houses and possessions. Say, Swear not to a falsehood: obedience is more requisite: and GOD is well acquainted with that which ye do.

Say, Obey GOD, and obey the apostle: but if ye turn back, verily it is expected of him that he perform his duty, and of you that ye perform your duty; and if ye obey him, ye shall be directed, but the duty of our apostle is only public preaching.

GOD promiseth unto such of you as believe, and do good works, that he

will cause them to succeed the unbelievers in the earth, as he caused those who were before you to succeed the infidels of their time; and that he will establish for them their religion which pleaseth them, and will change their fear into security. They shall worship me; and shall not associate any other with me. But whoever shall disbelieve after this, they will be the wicked doers.

Observe prayer, and give alms, and obey the apostle; that ye may obtain mercy.

Think not that the unbelievers shall frustrate the designs of God on earth: and their abode hereafter shall be hell fire; a miserable journey shall it be thither!

O true believers, let your slaves and those among you who shall not have attained the age of puberty, ask leave of you, before they come into your presence, three times in the day; namely, before the morning prayer, and when ye lay aside your garments at noon, and after the evening prayer. These are the three times for you to be private: it shall be no crime in you, or in them, if they go in to you without asking permission after these times, while ye are in frequent attendance, the one of you on the other. Thus GOD declareth his signs unto you; for GOD is knowing and wise.

And when your children attain the age of puberty, let them ask leave to come into your presence at all times, in the same manner as those who have attained that age before them, ask leave. Thus GOD declareth his signs unto you; and GOD is knowing and wise.

60 As to such women as are past child-bearing, who hope not to marry again, because of their advanced age; it shall be no crime in them, if they lay aside their outer garments, not showing their ornaments; but if they abstain from this, it will be better for them. GOD both heareth and knoweth.

It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in yourselves, that ye eat in your houses, or in the houses of your fathers, or the houses of your mothers, or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father's side, or the houses of your aunts on the father's side, or the houses of your uncles on the mother's side, the houses of your aunts on the mother's side, or in those houses the keys whereof ye have in your possession, or in the house of your friend. It shall not be any crime in you whether ye eat together, or separately. And when ye enter any houses, salute one another on the part of GOD, with a blessed and a welcome salutation. Thus GOD declareth his signs unto you, that ye may understand.

Verily they only are true believers, who believe in GOD and his apostle, and when they are assembled with him on any affair, depart not, until they have obtained leave of him. Verily they who ask leave of thee are those who believe in GOD and his apostle. When therefore they ask leave of thee to depart, on account of any business of their own, grant leave unto such of them as thou shalt think fit, and ask pardon for them of GOD; for GOD is gracious and merciful.

Let not the calling of the apostle be esteemed among you, as your calling the one to the other. GOD knoweth such of you as privately withdraw themselves from the assembly, taking shelter behind one another. But let those who withstand his command take heed, lest some calamity befall them in this world, or a grievous punishment be inflicted on them in the life to come.

Doth not whatever is in heaven and on earth belong unto GOD? He well knoweth what ye are about: and on a certain day they shall be assembled before

him; and he shall declare unto them that which they have done; for GOD knoweth all things.

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## CHAPTER XXV.

ENTITLED, AL FORKAN; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BLESSED be he who hath revealed the Forkan unto his servant, that he may be a preacher to all creatures:

unto whom belongeth the kingdom of heaven and of earth: who hath begotten no issue; and hath no partner in his kingdom: who hath created all things, and disposed the same according to his determinate will.

Yet have they taken other gods besides him; which have created nothing, but are themselves created: and are able neither to avert evil from, nor to procure good unto themselves; and have not the power of death, or of life, or of raising the dead.

And the unbelievers say, This Koran is no other than a forgery which he hath contrived; and other people have assisted him therein: but they utter an unjust thing, and a falsehood.

They also say, These are fables of the ancients, which he hath caused to be written down; and they are dictated unto him morning and evening.

Say, He hath revealed it, who knoweth the secrets in heaven and earth: verily he is gracious and merciful.

And they say, What kind of apostle is this? He eateth food, and walketh in the streets, as we do: unless an angel be sent down unto him, and become a fellow preacher with him;

or unless a treasure be cast down unto him; or he have a garden, of the fruit whereof he may eat; we will not believe. The ungodly also say, Ye follow no other than a man who is distracted.

Behold what they liken thee unto. But they are deceived; neither can they find a just occasion to reproach thee.

10 Blessed be he, who, if he pleaseth, will make for thee a better provision than this which they speak of; namely, gardens through which rivers flow: and he will provide thee palaces.

But they reject the belief of the hour of judgment, as a falsehood: and we have prepared for him, who shall reject the belief of that hour, burning fire;

when it shall see them from a distant place, they shall hear it furiously raging and roaring.

And when they shall be cast, bound together, into a strait place thereof, they shall there call for death;

but it shall be answered them, Call not this day for one death, but call for many deaths.

Say, Is this better, or a garden of eternal duration, which is promised unto the pious? It shall be given unto them for a reward, and a retreat:

therein shall they have whatever they please, continuing in the same

forever. This is a promise to be demanded at the hands of thy LORD.

On a certain day he shall assemble them, and whatever they worship, besides GOD; and shall say unto the worshipped, Did ye seduce these my servants; or did they wander of themselves from the right way?

They shall answer, GOD forbid! It was not fitting for us, that we should take any protectors besides thee: but thou didst permit them and their fathers to enjoy abundance; so that they forgot thy admonition, and became lost people.

And God shall say unto their worshippers, Now have these convinced you of falsehood, in that which ye say: they can neither avert your punishment, nor give you any assistance. And whoever of you shall be guilty of injustice, him will we cause to taste a grievous torment.

20 We have sent no messengers before thee, but they ate food, and walked through the streets: and we make some of you an occasion of trial unto others. Will ye persevere with patience? since the LORD regardeth your perseverance.

They who hope not to meet us at the resurrection say, Unless the angels be sent down unto us, or we see our LORD himself, we will not believe. Verily they behave themselves arrogantly; and have transgressed with an enormous transgression.

The day whereon they shall see the angels, there shall be no glad tidings on that day for the wicked; and they shall say, Be this removed far from us?

and we will come unto the work which they shall have wrought, and we will make it as dust scattered abroad.

On that day shall they who are destined to paradise be more happy in an abode, and have a preferable place of repose at noon.

On that day the heaven shall be cloven in sunder by the clouds, and the angels shall be sent down, descending visibly therein.

On that day the kingdom shall of right belong wholly unto the Merciful; and that day shall be grievous for the unbelievers.

On that day the unjust person shall bite his hand for anguish and despair, and shall say, Oh that I had taken the way of truth with the apostle!

Alas for me! Oh that I had not taken such a one for my friend!

He seduced me from the admonition of God, after it had come unto me: for the devil is the betrayer of man.

30 And the apostle shall say, O LORD, verily my people esteemed this Koran to be a vain composition.

In like manner did we ordain unto every prophet an enemy from among the wicked: but thy LORD is a sufficient director and defender.

The unbelievers say, Unless the Koran be sent down unto him entire at once, we will not believe. But in this manner have we revealed it, that we might confirm thy heart thereby, and we have dictated it gradually, by distinct parcels.

They shall not come unto thee with any strange question; but we will bring thee the truth in answer, and a most excellent interpretation.

They who shall be dragged on their faces into hell shall be in the worst condition, and shall stray most widely from the way of salvation.

We heretofore delivered unto Moses the book of the law; and we appointed him Aaron his brother for a counsellor.

And we said unto them, Go ye to the people who charge our signs with falsehood. And we destroyed them with a signal destruction.

And remember the people of Noah, when they accused our apostles of

imposture: we drowned them, and made them a sign unto mankind. And we have prepared for the unjust a painful torment.

Remember also Ad, and Thamud, and those who dwelt at al Rass; and many other generations within this period.

Unto each of them did we propound examples for their admonition; and each of them did we destroy with an utter destruction.

40 The Koreish have passed frequently near the city which was rained on by a fatal rain; have they not seen where it once stood? Yet have they not dreaded the resurrection.

When they see thee, they will receive thee only with scoffing, saying, Is this he whom GOD hath sent as his apostle?

Verily he had almost drawn us aside from the worship of our gods, if we had not firmly persevered in our devotion towards them. But they shall know hereafter, when they shall see the punishment prepared for them, who hath strayed more widely from the right path.

What thinkest thou? He who taketh his lust for his god; canst thou be his guardian?

Dost thou imagine that the greater part of them hear, or understand? They are no other than like the brute cattle; yea, they stray more widely from the true path.

Dost thou not consider the works of thy LORD, how he stretcheth forth the shadow before sunrise? If he had pleased, he would have made it immovable forever. Then we cause the sun to rise, and to show the same;

and afterwards we contract it by an easy and gradual contraction.

It is he who hath ordained the night to cover you as a garment; and sleep to give you rest; and hath ordained the day for waking.

It is he who sendeth the winds, driving abroad the pregnant clouds, as the forerunners of his mercy: and we send down pure water from heaven,

that we may thereby revive a dead country, and give to drink thereof unto what we have created, both of cattle and men, in great numbers;

50 and we distribute the same among them at various times, that they may consider: but the greater part of men refuse to consider, only out of ingratitude.

If we had pleased, we had sent a preacher unto every city:

wherefore, do not thou obey the unbelievers; but oppose them herewith, with a strong opposition.

It is he who hath let loose the two seas; this fresh and sweet, and that salt and bitter; and hath placed between them a bar, and a bound which cannot be passed.

It is he who hath created man of water, and hath made him to bear the double relation of consanguinity and affinity; for thy LORD is powerful.

They worship, besides GOD, that which can neither profit them nor hurt them: and the unbeliever is an assistant of the devil against his LORD.

We have sent thee to be no other than a bearer of good tidings, and a denouncer of threats.

Say, I ask not of you any reward for this my preaching; besides the conversion of him who shall desire to take the way unto his LORD.

And do thou trust in him who liveth, and dieth not; and celebrate his praise: (he is sufficiently acquainted with the faults of his servants):

who hath created the heavens and the earth, and whatever is between them, in six days; and then ascended his throne: the Merciful. Ask now the knowing concerning him.

60 When it is said unto the unbelievers, Adore the Merciful; they reply, And



who is the Merciful? Shall we adore that which thou commandest us? And this precept causeth them to fly the faster from the faith.

Blessed be he who hath placed the twelve signs in the heavens; and hath placed therein a lamp by day, and the moon which shineth by night!

It is he who hath ordained the night and the day to succeed each other, for the observation of him who will consider, or desireth to show his gratitude.

The servants of the Merciful are those who walk meekly on the earth, and when the ignorant speak unto them, answer, Peace:

and who pass the night adoring their LORD, and standing up to pray unto him;

and who say, O LORD, avert from us the torment of hell, for the torment thereof is perpetual;

verily the same is a miserable abode and a wretched station:

and who, when they bestow, are neither profuse nor niggardly; but observe a just medium between these;

and who invoke not another god together with the true GOD; neither slay the soul which GOD hath forbidden to be slain, unless for a just cause: and who are not guilty of fornication. But he who shall do this shall meet the reward of his wickedness:

his punishment shall be doubled unto him on the day of resurrection; and he shall remain therein, covered with ignominy, forever:

70 except him who shall repent and believe, and shall work a righteous work; unto them will GOD change their former evils into good; for GOD is ready to forgive, and merciful.

And whoever repenteth, and doth that which is right; verily he turneth unto GOD with an acceptable conversion.

And they who do not bear false witness; and when they pass by vain discourse, pass by the same with decency;

and who, when they are admonished by the signs of their LORD, fall not down as if they were deaf and blind, but stand up and are attentive thereto:

and who say, O LORD, grant us of our wives and our offspring such as may be the satisfaction of our eyes; and make us patterns unto those who fear thee.

These shall be rewarded with the highest apartments in paradise, because they have persevered with constancy; and they shall meet therein with greeting and salutation;

they shall remain in the same forever: it shall be an excellent abode, and a delightful station.

Say, My LORD is not solicitous on your account, if ye do not invoke him: ye have already charged his apostle with imposture; but hereafter shall there be a lasting punishment inflicted on you.

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CHAPTER XXVI.

ENTITLED, THE POETS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

T.S.M.

THESE are the signs of the perspicuous book.

Peradventure thou afflictest thyself unto death, lest the Meccans become not believers.

If we pleased, we could send down unto them a convincing sign from heaven, unto which their necks would humbly submit.

But there cometh unto them no admonition from the Merciful, being newly revealed as occasions require, but they turn aside from the same;

and they have charged it with falsehood: but a message shall come unto them, which they shall not laugh to scorn.

Do they not behold the earth, how many vegetables we cause to spring up therein, of every noble species?

Verily herein is a sign: but the greater part of them do not believe.

Verily thy LORD is the mighty, the merciful God.

10 Remember when thy LORD called Moses, saying, Go to the unjust people, the people of Pharaoh; will they not dread me?

Moses answered, O LORD, verily I fear lest they accuse me of falsehood, and lest my breast become straitened, and my tongue be not ready in speaking: send therefore unto Aaron, to be my assistant.

Also they have a crime to object against me: and I fear they will put me to death.

God said, They shall by no means put thee to death: wherefore go ye with our signs; for we will be with you, and will hear what passes between you and them.

Go ye therefore unto Pharaoh, and say, Verily we are the apostle of the LORD of all creatures:

send away with us the children of Israel.

And when they had delivered their message, Pharaoh answered, Have we not brought thee up, among us, when a child; and hast thou not dwelt among us for several years of thy life?

Yet hast thou done thy deed which thou hast done, and thou art an ungrateful person.

20 Moses replied, I did it indeed, and I was one of those who erred;

wherefore I fled from you, because I feared you: but my LORD hath bestowed on me wisdom, and hath appointed me one of his apostles.

And this is the favor which thou hast bestowed on me, that thou hast enslaved the children of Israel.

Pharaoh said, And who is the LORD of all creatures?

Moses answered, The LORD of heaven and earth, and whatever is between them: if ye are men of sagacity.

Pharaoh said unto those who were about him, Do ye not hear?

Moses said, Your LORD, and the LORD of your forefathers.

Pharaoh said unto those who were present, Your apostle, who is sent unto you, is certainly distracted.

Moses said, The LORD of the east, and of the west, and of whatever is between them; if ye are men of understanding.

Pharaoh said unto him, Verily if thou take any god besides me, I will make thee one of those who are imprisoned.

30 Moses answered, What, although I come unto you with a convincing miracle?

Pharaoh replied, Produce it therefore, if thou speakest truth.

And he cast down his rod, and behold, it became a visible serpent: and he drew forth his hand out of his bosom; and behold, it appeared

white unto the spectators.

Pharaoh said unto the princes who were about him, Verily this man is a skilful magician:

he seeketh to dispossess you of your land by his sorcery; what therefore do ye direct?

They answered, Delay him and his brother by good words for a time; and send through the cities men to assemble

and bring unto thee every skilful magician.

So the magicians were assembled at an appointed time, on a solemn day.

And it was said unto the people, Are ye assembled together?

40 Perhaps we may follow the magicians, if they do get the victory.

And when the magicians were come, they said unto Pharaoh, Shall we certainly receive a reward, if we do get the victory?

He answered, Yea; and ye shall surely be of those who approach my person.

Moses said unto them, Cast down what ye are about to cast down.

Wherefore they cast down their ropes and their rods, and said, By the might of Pharaoh, verily we shall be the conquerors.

And Moses cast down his rod, and behold, it swallowed up that which they had caused falsely to appear changed into serpents.

Whereupon the magicians prostrated themselves, worshipping,

and said, We believe in the LORD of all creatures,

the LORD of Moses and of Aaron.

Pharaoh said unto them, Have ye believed on him, before I have given you permission? Verily he is your chief who hath taught you magic: but hereafter ye shall surely know my power. I will cut off your hands and your feet, on the opposite sides, and I will crucify you all.

50 They answered, It will be no harm unto us; for we shall return unto our LORD.

We hope that our LORD will forgive us our sins, since we are the first who have believed.

And we spake by revelation unto Moses, saying, March forth with my servants by night; for ye will be pursued.

And Pharaoh sent officers through the cities to assemble forces, saying,

Verily these are a small company;

and they are enraged against us:

but we are a multitude well provided.

So we caused them to quit their gardens, and fountains,

and treasures, and fair dwellings:

thus did we do; and we made the children of Israel to inherit the same.

60 And they pursued them at sunrise.

And when the two armies were come in sight of each other, the companions of Moses said, We shall surely be overtaken.

Moses answered, By no means; for my LORD is with me, who will surely direct me.

And we commanded Moses by revelation, saying, Smite the sea with thy rod. And when he had smitten it, it became divided into twelve parts, between which were as many paths, and every part was like a vast mountain.

And we drew thither the others;

and we delivered Moses and all those who were with him:

then we drowned the others.

Verily herein was a sign; but the greater part of them did not believe.

Verily thy LORD is the mighty and the merciful.

And rehearse unto them the story of Abraham:

70 when he said unto his father, and his people, What do ye worship?

They answered, We worship idols; and we constantly serve them all the day long.

Abraham said, Do they hear you, when ye invoke them?

Or do they either profit you, or hurt you?

They answered, But we found our fathers do the same.

He said, What think ye? The gods which ye worship,  
and your forefathers worshipped,  
are my enemy: except only the LORD of all creatures,  
who hath created me, and directeth me;  
and who giveth me to eat, and to drink,

80 and when I am sick, healeth me;

and who will cause me to die, and will afterwards restore me to life;

and who, I hope, will forgive my sins on the day of judgment.

O LORD, grant me wisdom; and join me with the righteous:

and grant that I may be spoken of with honour among the latest posterity;

and make me an heir of the garden of delight:

and forgive my father, for that he hath been one of those who go astray.

And cover me not with shame on the day of resurrection;

on the day in which neither riches nor children shall avail,

unless unto him who shall come unto GOD with a sincere heart:

90 when paradise shall be brought near to the view of the pious,

and hell shall appear plainly to those who shall have erred:

and it shall be said unto them, Where are your deities which ye served besides GOD? will they deliver you from punishment, or will they deliver themselves?

And they shall be cast into the same, both they, and those who have been seduced to their worship;

and all the host of Eblis.

The seduced shall dispute therein with their false gods,

saying, By GOD, we were in a manifest error,

when we equalled you with the LORD of all creatures:

and none seduced us but the wicked.

100 We have now no intercessors,

nor any friend who careth for us.

If we were allowed to return once more into the world, we would certainly become true believers.

Verily herein was a sign; but the greater part of them believed not.

The LORD is the mighty, the merciful.

The people of Noah accused GOD's messengers of imposture:

when their brother Noah said unto them, Will ye not fear God?

Verily I am a faithful messenger unto you;

wherefore fear GOD, and obey me.

I ask no reward of you for my preaching unto you; I expect my reward from no other than the LORD of all creatures:

110 wherefore fear GOD, and obey me.

They answered, Shall we believe on thee, when only the most abject persons have followed thee?

Noah said, I have no knowledge of that which they did;

it appertaineth unto my LORD alone to bring them to account, if ye understand;

wherefore I will not drive away the believers:

I am no more than a public preacher.

They replied, Assuredly, unless thou desist, O Noah, thou shalt be stoned.

He said, O LORD, verily my people take me for a liar;

wherefore judge publicly between me and them; and deliver me and the true believers who are with me.

Wherefore we delivered him, and those who were with him, in the ark filled with men and animals;

120 and afterwards we drowned the rest.

Verily herein was a sign; but the greater part of them believed not.

Thy LORD is the mighty, the merciful.

The tribe of Ad charged GOD's messengers with falsehood:

when their brother Hud said unto them, Will ye not fear God?

Verily I am a faithful messenger unto you;

wherefore fear GOD, and obey me.

I demand not of you any reward for my preaching unto you: I expect my reward from no other than the LORD of all creatures.

Do ye build a landmark on every high place, to divert yourselves?

And do ye erect magnificent works, hoping that ye may continue in their possession forever?

130 And when ye exercise your power, do ye exercise it with cruelty and rigour?

Fear GOD, by leaving these things; and obey me.

And fear him who hath bestowed on you that which ye know:

he hath bestowed on you cattle, and children,

and gardens, and springs of water.

Verily I fear for you the punishment of a grievous day.

They answered, It is equal unto us whether thou admonish us, or dost not admonish us:

this which thou preachest is only a device of the ancients;

neither shall we be punished for what we have done.

And they accused him of imposture: wherefore we destroyed them. Verily herein was a sign: but the greater part of them believed not.

140 Thy LORD is the mighty, the merciful.

The tribe of Thamud also charged the messengers of God with falsehood.

When their brother Saleh said unto them, Will ye not fear God?

Verily I am a faithful messenger unto you:

wherefore fear GOD, and obey me.

I demand no reward of you for my preaching unto you: I expect my reward from no other than the LORD of all creatures.

Shall ye be left forever secure in the possession of the things which are here;

among gardens, and fountains,

and corn, and palm-trees, whose branches sheathe their flowers.

And will ye continue to cut habitations for yourselves out of the mountains, behaving with insolence?

150 Fear GOD, and obey me;

and obey not the command of the transgressors,

who act corruptly in the earth, and reform not the same.

They answered, Verily thou art distracted:

thou art no other than a man like unto us: produce now some sign, if thou speakest truth.

Saleh said, This she-camel shall be a sign unto you: she shall have her

portion of water, and ye shall have your portion of water alternately, on a several day appointed for you;

and do her no hurt, lest the punishment of a terrible day be inflicted on you.

But they slew her; and were made to repent of their impiety:

for the punishment which had been threatened overtook them. Verily herein was a sign; but the greater part of them did not believe.

Thy LORD is the mighty, the merciful.

160 The people of Lot likewise accused GOD's messengers of imposture.

When their brother Lot said unto them, Will ye not fear God?

Verily I am a faithful messenger unto you:

wherefore fear GOD, and obey me.

I demand no reward of you for my preaching: I expect my reward from no other than the LORD of all creatures.

Do ye approach unto the males among mankind,

and leave your wives which your LORD hath created for you. Surely ye are people who transgress.

They answered, Unless thou desist, O Lot, thou shalt certainly be expelled our city.

He said, Verily I am one of those who abhor your doings:

O LORD, deliver me, and my family, from that which they act.

170 Wherefore we delivered him, and all his family,

except an old woman, his wife, who perished among those who remained behind;

then we destroyed the rest;

and we rained on them a shower of stones; and terrible was the shower which fell on those who had been warned in vain.

Verily herein was a sign; but the greater part of them did not believe.

Thy LORD is the mighty, the merciful.

The inhabitants of the wood also accused GOD'S messengers of imposture.

When Shoaib said unto him, Will ye not fear God?

Verily I am a faithful messenger unto you:

wherefore fear GOD, and obey me.

180 I ask no reward of you for my preaching: I expect my reward from no other than the LORD of all creatures.

Give just measure, and be not defrauders;

and weigh with an equal balance;

and diminish not unto men aught of their matters; neither commit violence in the earth, acting corruptly.

And fear him who hath created you, and also the former generations.

They answered, Certainly thou art distracted;

thou art no more than a man, like unto us; and we do surely esteem thee to be a liar.

Cause now a part of the heaven to fall upon us, if thou speakest truth.

Shoaib said, My LORD best knoweth that which ye do.

And they charged him with falsehood: wherefore the punishment of the day of the shadowing cloud overtook them; and this was the punishment of a grievous day.

190 Verily herein was a sign; but the greater part of them did not believe.

Thy LORD is the mighty, the merciful.

This book is certainly a revelation from the LORD of all creatures,

which the faithful spirit hath caused to descend

upon thy heart, that thou mightest be a preacher to thy people,

in the perspicuous Arabic tongue;  
and it is borne witness to in the scriptures of former ages.

Was it not a sign unto them, that the wise men among the children of Israel knew it?

Had we revealed it unto any of the foreigners,  
and he had read the same unto them, yet they would not have believed therein.

200 Thus have we caused obstinate infidelity to enter the hearts of the wicked:

they shall not believe therein, until they see a painful punishment.

It shall come suddenly upon them, and they shall not foresee it:

and they shall say, Shall we be respited?

Do they therefore desire our punishment to be hastened?

What thinkest thou? If we suffer them to enjoy the advantage of this life for several years,

and afterwards that with which they are threatened come upon them;

what will that which they have enjoyed profit them?

We have destroyed no city, but preachers were first sent unto it,

to admonish the inhabitants thereof; neither did we treat them unjustly.

210 The devils did not descend with the Koran, as the infidels give out:

it is not for their purpose, neither are they able to produce such a book;

for they are far removed from hearing the discourse of the angels in heaven.

Invoke no other god with the true GOD, lest thou become one of those who are doomed to punishment.

And admonish thy more near relations.

And behave thyself with meekness towards the true believers who follow thee:

and if they be disobedient unto thee, say, Verily, I am clear of that which ye do.

And trust in the most mighty, the merciful God;

who seeth thee when thou risest up,

and thy behavior among those who worship;

220 for he both heareth and knoweth.

Shall I declare unto you upon whom the devils descend?

They descend upon every lying and wicked person:

they learn what is heard; but the greater part of them are liars.

And those who err follow the steps of the poets:

dost thou not see that they rove as bereft of their senses through every valley;

and that they say that which they do not?

except those who believe, and do good works, and remember GOD frequently; and who defend themselves, after they have been unjustly treated. And they who act unjustly shall know hereafter with what treatment they shall be treated.

ENTITLED, THE ANT; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

T.S. THESE are the signs of the Koran, and of the perspicuous book:  
a direction, and good tidings unto the true believers?

who regularly perform their prayer, and give alms, and firmly believe in the  
life to come.

As to those who believe not in the life to come, we have prepared their  
works for them; and they shall be struck with astonishment at their  
disappointment, when they shall be raised again:

these are they whom an evil punishment awaiteth in this life; and in that  
which is to come they shall be the greatest losers.

Thou hast certainly received the Koran from the presence of a wise, a  
knowing God.

Remember when Moses said unto his family, Verily I perceive fire; I will  
bring you tidings thereof, or I will bring you a lighted brand, that ye may be  
warmed.

And when he was come near unto it, a voice cried unto him, saying,  
Blessed be he who is in the fire, and whoever is about it; and praise be unto  
GOD, the LORD of all creatures!

O Moses, verily I am GOD, the mighty, the wise:

10 cast down now thy rod. And when he saw it, that it moved, as though it  
had been a serpent, he retreated, and fled, and returned not. And God said, O  
Moses, fear not; for my messengers are not disturbed with fear in my sight:

except he who shall have done amiss, and shall have afterwards  
substituted good in lieu of evil; for I am gracious and merciful.

Moreover put thy hand into thy bosom; it shall come forth white, without  
hurt: this shall be one among the nine signs unto Pharaoh and his people: for  
they are a wicked people.

And when our visible signs had come unto them, they said, This is a  
manifest sorcery.

And they denied them, although their souls certainly knew them to be from  
God, out of iniquity and pride: but behold what was the end of the corrupt  
doers.

We heretofore bestowed knowledge on David and Solomon; and they said,  
Praise be unto GOD, who hath made us more excellent than many of his faithful  
servants!

And Solomon was David's heir; and he said, O men, we have been taught  
the speech of birds, and have had all things bestowed on us; this is manifest  
excellence.

And his armies were gathered together unto Solomon, consisting of genii,  
and men, and birds; and they were led in distinct bands,

until they came unto the valley of ants. And an ant, seeing the hosts  
approaching, said, O ants, enter ye into your habitations, lest Solomon and  
his army tread you under foot, and perceive it not.

And Solomon smiled, laughing at her words, and said, O LORD, excite me  
that I may be thankful for thy favor, wherewith thou hast favored me, and my  
parents; and that I may do that which is right, and well-pleasing unto thee:  
and introduce me, through thy mercy, into paradise, among thy servants the  
righteous.

20 And he viewed the birds, and said, What is the reason that I see not the  
lapwing? Is she absent?



Verily I will chastise her with a severe chastisement, or I will put her to death; unless she bring me a just excuse.

And she tarried not long before she presented herself unto Solomon, and said, I have viewed a country which thou hast not viewed; and I come unto thee from Saba, with a certain piece of news.

I found a woman to reign over them, who is provided with everything requisite for a prince, and hath a magnificent throne.

I found her and her people to worship the sun, besides GOD: and Satan hath prepared their works for them, and hath turned them aside from the way of truth (wherefore they are not rightly directed),

lest they should worship GOD, who bringeth to light that which is hidden in heaven and earth, and knoweth whatever they conceal, and whatever they discover.

GOD! there is no GOD but he; the LORD of the magnificent throne.

Solomon said, We shall see whether thou hast spoken the truth, or whether thou art a liar.

Go with this my letter, and cast it down unto them; then turn aside from them, and wait to know what answer they will return.

And when the Queen of Saba had received the letter, she said, O nobles, verily an honourable letter hath been delivered unto me;

30 it is from Solomon, and this is the tenor thereof: In the name of the most merciful GOD,

Rise not up against me: but come and surrender yourselves unto me.

She said, O nobles, advise me in my business: I will not resolve on anything, until ye be witnesses and approve thereof.

The nobles answered, We are endued with strength, and are endued with great prowess in war; but the command appertaineth unto thee: see therefore what thou wilt command.

She said, Verily kings, when they enter a city by force, waste the same, and abase the most powerful of the inhabitants hereof: and so will these do with us.

But I will send gifts unto them; and will wait for what further information those who shall be sent shall bring back.

And when the queen's ambassador came unto Solomon, that prince said, Will ye present me with riches? Verily that which GOD hath given me is better than what he hath given you: but ye do glory in your gifts.

Return unto the people of Saba. We will surely come unto them with forces, which they shall not be able to withstand; and we will drive them out from their city, humbled; and they shall become contemptible.

And Solomon said, O nobles, which of you will bring unto me her throne, before they come and surrender themselves unto me?

A terrible genius answered, I will bring it unto thee, before thou arise from thy place: for I am able to perform it, and may be trusted.

40 And one with whom was the knowledge of the scriptures said, I will bring it unto thee, in the twinkling of an eye. And when Solomon saw the throne placed before him, he said, This is a favor of my LORD, that he may make trial of me, whether I will be grateful, or whether I will be ungrateful; and he who is grateful is grateful to his own advantage, but if any shall be ungrateful, verily my LORD is self-sufficient and munificent.

And Solomon said unto his servants, Alter her throne, that she may not know it, to the end we may see whether she be rightly directed, or whether she be one of those who are not rightly directed.

And when she was come unto Solomon, it was said unto her, is thy throne

like this? She answered, As though it were the same. And we have had knowledge bestowed on us before this, and have been resigned unto God.

But that which she worshipped, besides GOD, had turned her aside from the truth; for she was of an unbelieving people.

It was said unto her, Enter the palace. And when she saw it, she imagined it to be a great water; and she discovered her legs, by lifting up her robe to pass through it. Whereupon Solomon said unto her, Verily this is a palace evenly floored with glass. Then said the queen, O LORD, verily I have dealt unjustly with my own soul; and I resign myself, together with Solomon, unto GOD, the LORD of all creatures.

Also we heretofore sent unto the tribe of Thamud their brother Saleh; who said unto them, Serve ye GOD. And behold, they were divided into two parties, who disputed among themselves.

Saleh said, O my people why do ye hasten evil rather than good? Unless ye ask pardon of GOD, that ye may obtain mercy, ye are lost.

They answered, We presage evil from thee, and from those who are with thee. Saleh replied, The evil which ye presage is with GOD: but ye are a people who are proved by a vicissitude of prosperity and adversity.

And there were nine men in the city, who acted corruptly in the earth, and behaved not with integrity.

And they said unto one another, Swear ye reciprocally by GOD, that we will fall upon Saleh and his family by night: and afterwards we will say unto him who hath right to avenge his blood, We were not so much as present at the destruction of his family; and we certainly speak the truth.

50 And they devised a plot against him: but we devised a plot against them; and they perceived it not.

And see what was the issue of their plot: we utterly destroyed them and their whole people;

and these their habitations remain empty, because of the injustice which they committed. Verily herein is a sign unto people who understand.

And we delivered those who believed, and feared God.

And remember Lot; when he said unto his people, Do ye commit a wickedness, though ye see the heinousness thereof?

Do ye approach lustfully unto men, leaving the women? Ye are surely an ignorant people.

But the answer of his people was no other than that they said, Cast the family of Lot out of your city: for they are men who preserve themselves pure from the crimes of which ye are guilty.

Wherefore we delivered him and his family, except his wife, whom we decreed to be one of those who remained behind to be destroyed.

And we rained on them a shower of stones: and dreadful was the shower which fell on those who had been warned in vain.

Say, Praise be unto GOD; and peace be upon his servants whom he hath chosen! Is GOD more worthy, or the false gods which they associate with him?

60 Is not he to be preferred, who hath created the heavens and the earth, and sendeth down rain for you from heaven, whereby we cause delicious groves to spring up? It is not in your power to cause the trees thereof to shoot forth. Is there any other god partner with the true GOD? Verily these are a people who deviate from the truth.

Is not he more worthy to be adored, who hath established the earth, and hath caused rivers to flow through the midst thereof, and placed thereon immovable mountains, and set a bar between the two seas? Is there any other god equal with the true GOD? Yet the greater part of them know it not.

Is not he more worthy who heareth the afflicted, when he calleth upon him, and taketh off the evil which distressed him: and who hath made you the successors of your forefathers in the earth? Is there any other god who can be equalled with the true GOD? How few consider these things!

Is not he more worthy who directeth you in the dark paths of the land and of the sea; and who sendeth the winds driving abroad the clouds, as the forerunners of his mercy! Is there any other god who can be equalled with the true God? Far be GOD from having those partners in his power, which ye associate with him.

Is not he more worthy, who produceth a creature, and after it hath been dead restoreth it to life; and who giveth you food from heaven and earth? Is there any other god with the true GOD, who doth this? Say, Produce your proof thereof, if ye speak truth.

Say, None either in heaven or earth knoweth that which is hidden, besides GOD: neither do they understand when they shall be raised.

However, their knowledge attaineth some notion of the life to come: yet they are in an uncertainty concerning the same; yea, they are blind as to the real circumstances thereof.

And the unbelievers say, When we and our fathers shall have been reduced to dust, shall we be taken forth from the grave?

Verily we have been threatened with this, both we and our fathers, heretofore. This is no other than fables of the ancients.

Say unto them, pass through the earth, and see what hath been the end of the wicked.

70 And be not thou grieved for them; neither be thou in any concern on account of the plots which they are contriving against thee.

And they say, When will this threat be accomplished, if ye speak true?

Answer, Peradventure some part of that punishment, which ye desire to be hastened may follow close behind you:

verily thy LORD is endued with indulgence towards mankind; but the greater part of them are not thankful.

Verily thy LORD knoweth what their breasts conceal, and what they discover:

and there is nothing hidden in heaven or on earth, but it is written in a clear book.

Verily this Koran declareth unto the children of Israel most of those points concerning which they disagree:

and it is certainly a direction, and a mercy unto the true believers.

Thy LORD will decide the controversy between them, by his definitive sentence: and he is the mighty, the wise.

Therefore, put thy trust in GOD; for thou art in the manifest truth.

80 Verily thou shalt not make the dead to hear, neither shalt thou make the deaf to hear thy call to the true faith, when they retire and turn their backs:

neither shalt thou direct the blind to extricate themselves out of their error. Thou shalt make none to hear thee, except him who shall believe in our signs: and they are wholly resigned unto us.

When the sentence shall be ready to fall upon them, we will cause a beast to come forth unto them from out of the earth, which shall speak unto them: verily men do not firmly believe in our signs.

On the day of resurrection we will assemble, out of every nation, a company of those who shall have charged our signs with falsehood; and they shall be prevented from mixing together,

until they shall arrive at the place of judgment. And God shall say unto them, Have ye charged my signs with falsehood, although ye comprehended them not with your knowledge. Or what is it that ye were doing?

And the sentence of damnation shall fall on them, for that they have acted unjustly: and they shall not speak in their own excuse.

Do they not see that we have ordained the night, that they may rest therein, and the day giving open light? Verily herein are signs unto people who believe.

On that day the trumpet shall be sounded; and whoever are in heaven and on earth shall be struck with terror, except those whom GOD shall please to exempt therefrom: and all shall come before him in humble guise.

And thou shalt see the mountains, and shalt think them firmly fixed; but they shall pass away, even as the clouds pass away. This will be the work of GOD, who hath rightly disposed all things: and he is well acquainted with that which ye do.

Whoever shall have wrought righteousness, shall receive a reward beyond the desert thereof; and they shall be secure from the terror of that day;  
90 but whoever shall have wrought evil, shall be thrown on their faces into hell fire. Shall ye receive the reward of any other than of that which ye shall have wrought?

Verily I am commanded to worship the LORD of this territory of Mecca, who hath sanctified the same: unto him belong all things. And I am commanded to be a Moslem,

and to rehearse the Koran: he who shall be directed thereby will be directed to his own advantage;

and to him who shall go astray, say, Verily I am a warner only. And say, Praise be unto GOD! he will show you his signs, and ye shall know them: and thy LORD is not regardless of that which they do.

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## CHAPTER XXVIII.

ENTITLED, THE STORY; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

T.S.M.

THESE are the signs of the perspicuous book.

We will dictate unto thee, O Mohammed, some parts of the history of Moses and Pharaoh, with truth; for the sake of people who believe.

Now Pharaoh lifted himself up in the land of Egypt; and he caused his subjects to be divided into parties; he weakened one party of them, by slaying their male children, and preserving their females alive; for he was an oppressor.

And we were minded to be gracious unto those who were weakened in the land, and to make them models of religion; and to make them the heirs of the wealth of Pharaoh and his people,

and to establish a place for them in the earth; and to show Pharaoh and Haman, and their forces, that destruction of their kingdom and nation by

them, which they sought to avoid.

And we directed the mother of Moses by revelation, saying, give him suck: and if thou fearest for him, cast him into the river; and fear not, neither be afflicted; for we will restore him unto thee, and will appoint him one of our apostles.

And when she had put the child in the ark, and had cast it into the river, the family of Pharaoh took him up; providence designing that he should become an enemy, and a sorrow unto them. Verily Pharaoh and Haman, and their forces were sinners.

And the wife of Pharaoh said, This child is a delight of the eye to me, and to thee: kill him not; peradventure it may happen that he may be serviceable unto us; or we may adopt him for our son. And they perceived not the consequence of what they were doing.

10 And the heart of the mother of Moses became oppressed with fear; and she had almost discovered him, had we not armed her heart with constancy, that she might be one of those who believe the promises of God.

And she said unto his sister, Follow him. And she watched him at a distance; and they perceived it not.

And we suffered him not to take the breasts of the nurses who were provided before his sister came up; and she said, Shall I direct you unto some of his nation, who may nurse him for you, and will be careful of him?

And, at their desire, she brought his mother to them. So we restored him to his mother, that her mind might be set at ease, and that she might not be afflicted; and that she might know that the promise of GOD was true: but the greater part of mankind know not the truth.

And when Moses had attained his age of full strength, and was become a perfect man, we bestowed on him wisdom and knowledge: and thus do we reward the upright.

And he went into the city, at a time when the inhabitants thereof observed not what passed in the streets: and he found therein two men fighting; the one being of his own party, and the other of his enemies. And he who was of his party begged his assistance against him who was of the contrary party; and Moses struck him with his fist, and slew him: but being sorry for what had happened, he said, This is of the work of the devil; for he is a seducing and an open enemy.

And he said, O LORD, verily I have injured my own soul: wherefore forgive me. So God forgave him; for he is ready to forgive, and merciful.

He said, O LORD, by the favors with which thou hast favored me, I will not be an assistant to the wicked for the future.

And the next morning he was afraid in the city, and looked about him, as one apprehensive of danger: and behold, he whom he had assisted the day before cried out unto him for help a second time. But Moses said unto him, Thou art plainly a quarrelsome fellow.

And when he sought to lay hold on him who was an enemy unto them both, he said, O Moses, dost thou intend to kill me, as thou killedst a man yesterday? Thou seekest only to be an oppressor in the earth, and seekest not to be a reconciler of quarrels.

20 And a certain man came from the farther part of the city, running hastily, and said, O Moses, verily the magistrates are deliberating concerning thee, to put thee to death: depart therefore; I certainly advise thee well.

Wherefore he departed out of the city in great fear, looking this way and that, lest he should be pursued. And he said, O LORD, deliver me from the unjust people.

And when he was journeying towards Madian, he said, Peradventure my LORD will direct me in the right way.

And when he arrived at the water of Madian, he found about the well a company of men, who were watering their flocks.

And he found, besides them, two women, who kept off their sheep at a distance. And he said unto them, What is the matter with you? They answered, We shall not water our flock, until the shepherds shall have driven away theirs; for our father is an old man, stricken in years.

So Moses watered their sheep for them; and afterwards retired to the shade, saying, O LORD, verily I stand in need of the good which thou shalt send down unto me.

And one of the damsels came unto him, walking bashfully, and said, My father calleth thee, that he may recompense thee for the trouble which thou hast taken in watering our sheep for us. And when he was come unto Shoaib, and had told him the story of his adventures, he said unto him, Fear not: thou hast escaped from unjust people.

And one of the damsels said, My father, hire him for certain wages: the best servant thou canst hire is an able and trusty person.

And Shoaib said unto Moses, Verily I will give thee one of these my two daughters in marriage, on condition that thou serve me for hire eight years; and if thou fulfil ten years, it is in thine own breast; for I seek not to impose a hardship on thee: and thou shalt find me, if GOD please, a man of probity.

Moses answered, Let this be the covenant between me and thee: whichever of the two terms I shall fulfil let it be no crime in me if I then quit thy service; and GOD is witness of that which we say.

And when Moses had fulfilled the term, and was journeying with his family towards Egypt, he saw fire on the side of Mount Sinai. And he said unto his family, Tarry ye here; for I see fire: peradventure I may bring you thence some tidings of the way, or at least a brand out of the fire, that ye may be warmed.

30 And when he was come thereto, a voice cried unto him from the right side of the valley, in the sacred bottom, from the tree, saying, O Moses, verily I am GOD, the LORD of all creatures:

cast down now thy rod. And when he saw it that it moved, as though it had been a serpent, he retreated and fled, and returned not. And God said unto him, O Moses, draw near, and fear not; for thou art safe.

Put thy hand into thy bosom, and it shall come forth white, without any hurt: and draw back thy hand unto thee which thou stretchest forth for fear. These shall be two evident signs from thy LORD, unto Pharaoh and his princes; for they are a wicked people.

Moses said, O LORD, verily I have slain one of them; and I fear they will put me to death:

but my brother Aaron is of a more eloquent tongue than I am; wherefore send him with me for an assistant, that he may gain me credit; for I fear lest they accuse me of imposture.

God said, We will strengthen thine arm by thy brother, and we will give each of you extraordinary power, so that they shall not come up to you, in our signs. Ye two, and whoever shall follow you, shall be the conquerors.

And when Moses came unto them with our evident signs, they said, This is no other than a deceitful piece of sorcery: neither have we heard of anything like this among our forefathers.

And Moses said, My LORD best knoweth who cometh with a direction from

him; and who shall have success in this life, as well as the next: but the unjust shall not prosper.

And Pharaoh said, O princes, I did not know that ye had any other god besides me. Wherefore do thou, O Haman, burn me clay into bricks; and build me a high tower, that I may ascend unto the GOD of Moses: for I verily believe him to be a liar.

And both he and his forces behaved themselves insolently and unjustly in the earth; and imagined that they should not be brought before us to be judged.

40 Wherefore we took him and his forces, and cast them into the sea. Behold, therefore, what was the end of the unjust.

And we made them deceitful guides, inviting their followers to hell fire; and on the day of resurrection they shall not be screened from punishment.

We pursued them with a curse in this life; and on the day of resurrection they shall be shamefully rejected.

And we gave the book of the law unto Moses, after he had destroyed the former generations, to enlighten the minds of men, and for a direction, and a mercy; that peradventure they might consider.

Thou, O prophet, wast not on the west side of Mount Sinai, when we delivered Moses his commission: neither wast thou one of those who were present at his receiving it:

but we raised up several generations after Moses; and life was prolonged unto them. Neither didst thou dwell among the inhabitants of Madian, rehearsing unto them our signs; but we have sent thee fully instructed in every particular.

Nor wast thou present on the side of the mount, when we called unto Moses; but thou art sent as a mercy from thy LORD; that thou mightest preach unto a people to whom no preacher hath come before thee, that peradventure they may be warned;

and lest, if a calamity had befallen them, for that which their hands had previously committed, they should have said, O LORD, since thou hast not sent an apostle unto us, that we might follow thy signs, and become true believers, are we not excusable?

Yet when the truth is come unto them from before us, they say, Unless he receive the same power to work miracles as Moses received, we will not believe. Have they not likewise rejected the revelation which was heretofore given unto Moses? They say, Two cunning impostures have mutually assisted one another: and they say, Verily we reject them both.

Say, Produce therefore a book from GOD, which is more right than these two, that I may follow it; if ye speak truth.

50 But if they return thee no answer, know that they only follow their own desires: and who erreth more widely from the truth than he who followeth his own desire, without a direction from GOD? Verily GOD directeth not the unjust people.

And now have we caused our word to come unto them, that they may be admonished.

They unto whom we have given the scriptures which were revealed before it, believe in the same;

and when it is read unto them, say, We believe therein; it is certainly the truth from our LORD: verily we were Moslems before this.

These shall receive their reward twice, because they have persevered, and repel evil by good, and distribute alms out of that which we have bestowed on them;

and when they hear vain discourse, avoid the same, saying, We have our works, and ye have your works; peace be on you; we covet not the acquaintance of the ignorant.

Verily thou canst not direct whom thou wilt: but GOD directeth whom he pleaseth; and he best knoweth those who will submit to be directed.

The Meccans say, If we follow the same direction with thee, we shall be forcibly expelled our land. Have we not established for them a secure asylum, to which fruits of every sort are brought, as a provision for our bounty? but the greater part of them do not understand.

How many cities have we destroyed, whose inhabitants lived in ease and plenty? and these their dwellings are not inhabited after them, unless for a little while; and we were the inheritors of their wealth.

But thy LORD did not destroy those cities, until he had sent unto their capital an apostle, to rehearse our signs unto them: neither did we destroy those cities, unless their inhabitants were injurious to their apostle.

60 The things which are given you are the provisions of this present life, and the pomp thereof; but that which is with GOD is better and more durable: will ye not therefore understand?

Shall he then, unto whom we have promised an excellent promise of future happiness, and who shall attain the same, be as he on whom we have bestowed the provision of this present life, and who, on the day of resurrection, shall be one of those who are delivered up to eternal punishment?

On that day God shall call unto them, and shall say, Where are my partners, which ye imagined to be so?

And they upon whom the sentence of damnation shall be justly pronounced shall answer, These, O LORD, are those whom we seduced: but now we clearly quit them, and turn unto thee. They did not worship us, but their own lusts.

And it shall be said unto the idolaters, Call now upon those whom ye associated with God: and they shall call upon them, but they shall not answer them; and they shall see the punishment prepared for them, and shall wish that they had submitted to be directed.

On that day, God shall call unto them, and shall say, What answer did ye return to our messengers?

But they shall not be able to give an account thereof on that day; neither shall they ask one another for information.

Howbeit whoso shall repent and believe, and shall do that which is right, may expect to be happy.

Thy LORD createth what he pleaseth; and chooseth freely: but they have no free choice. Praise be unto GOD; and far be he removed from the idols which they associate with him!

Thy LORD knoweth both the secret malice which their breasts conceal, and the open hatred which they discover.

70 He is GOD; there is no GOD but he. Unto him is the praise due, both in this life and in that which is to come: unto him doth judgment belong; and before him shall ye be assembled at the last day.

Say, What think ye? If GOD should cover you with perpetual night, until the day of resurrection; what god, besides GOD, would bring you light? Will ye not therefore hearken?

Say, What think ye? If GOD should give you continual day, until the day of resurrection; what god, besides GOD, would bring you night, that ye might rest therein? Will ye not therefore consider?

Of his mercy he hath made for you the night and the day, that ye may rest in the one, and may seek to obtain provision for yourselves of his abundance,



by your industry, in the other; and that ye may give thanks.

On a certain day God shall call unto them, and shall say, Where are my partners, which ye imagined to share the divine power with me?

And we will produce a witness out of every nation, and will say, Bring hither your proof of what ye have asserted. And they shall know that the right is GOD'S alone; and the deities which they have devised shall abandon them.

Karun was of the people of Moses; but he behaved insolently towards them: for we had given him so much treasure, that his keys would have loaded several strong men. When his people said unto him, Rejoice not immoderately; for GOD loveth not those who rejoice in their riches immoderately:

but seek to attain by means of the wealth which GOD hath given thee, the future mansion of paradise. And forget not thy portion in this world; but be thou bounteous unto others, as GOD hath been bounteous unto thee; and seek not to act corruptly in the earth; for GOD loveth not the corrupt doers.

He answered, I have received these riches, only because of the knowledge which is with me. Did he not know that GOD had already destroyed, before him, several generations, who were mightier than he in strength, and had amassed more abundance of riches? And the wicked shall not be asked to discover their crimes.

And Karun went forth unto his people, in his pomp. And they who loved this present life said, Oh that we had the like wealth, as hath been given unto Karun? verily he is master of a great fortune.

80 But those on whom knowledge had been bestowed answered, Alas for you! the reward of GOD in the next life will be better unto him who shall believe and do good works; but none shall attain the same, except those who persevere with constancy.

And we caused the ground to cleave in sunder, and to swallow up him and his palace: and he had no forces to defend him, besides GOD; neither was he rescued from punishment.

And the next morning, those who had coveted his condition the day before said, Aha! verily GOD bestoweth abundant provision on such of his servants as he pleaseth; and he is sparing unto whom he pleaseth. Unless GOD had been gracious unto us, certainly the earth had swallowed us up also. Aha! the unbelievers shall not prosper.

As to this future mansion of paradise, we will give it unto them who seek not to exalt themselves in the earth, or to do wrong; for the happy issue shall attend the pious.

Whoso doth good shall receive a reward which shall exceed the merit thereof: but as to him who doth evil, they who work evil shall be rewarded according to the merit only of that which they shall have wrought.

Verily he who hath given thee the Koran for a rule of faith and practice will certainly bring thee back home unto Mecca. Say, My LORD best knoweth who cometh with a true direction, and who is in a manifest error.

Thou didst not expect that the book of the Koran should be delivered unto thee: but thou hast received it through the mercy of thy LORD. Be not therefore assisting to the unbelievers;

neither let them turn thee aside from the signs of GOD, after they have been sent down unto thee: and invite men unto thy LORD. And be not thou an idolater;

neither invoke any other god, together with the true GOD: there is no god but he. Everything shall perish, except himself: unto him belongeth judgment: and before him shall ye be assembled at the last day.

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CHAPTER XXIX.

ENTITLED, THE SPIDER; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.M.

Do men imagine that it shall be sufficient for them to say,  
We believe; will they not be proved?

We heretofore proved those who were before them; for GOD will surely know  
them who are sincere, and he will surely know the liars.

Do they who work evil think that they shall prevent us from taking  
vengeance on them? An ill judgment do they make.

Whoso hopeth to meet GOD, verily GOD'S appointed time will certainly  
come; and he both heareth and knoweth.

Whoever striveth to promote the true religion, striveth for the advantage  
of his own soul; for GOD needeth not any of his creatures:

and as to those who believe and work righteousness, we will expiate their  
evil deeds from them; and we will give them a reward according to the utmost  
merit of their actions.

We have commanded man to show kindness towards his parents: but if they  
endeavour to prevail with thee to associate with me that concerning which thou  
hast no knowledge, obey them not. Unto me shall ye return; and I will  
declare unto you what ye have done.

Those who shall believe, and shall work righteousness, we will surely  
introduce into paradise, among the upright.

10 There are some men who say, We believe in GOD: but when such a one is  
afflicted for GOD'S sake, he esteemeth the persecution of men to be as  
grievous as the punishment of GOD. Yet if success cometh from thy LORD, they  
say, Verily we are with you. Doth not GOD well know that which is in the  
breasts of his creatures?

Verily GOD well knoweth the true believers, and he well knoweth the  
hypocrites.

The unbelievers say unto those who believe, Follow our way, and we will  
bear your sins. Howbeit they shall not bear any part of their sins; for they  
are liars:

but they shall surely bear their own burdens, and other burdens besides  
their own burdens; and they shall be examined, on the day of resurrection,  
concerning that which they have falsely devised.

We heretofore sent Noah unto his people; and he tarried among them one  
thousand years, save fifty years: and the deluge took them away, while they  
were acting unjustly;

but we delivered him and those who were in the ark, and we made the same  
a sign unto all creatures.

We also sent Abraham; when he said unto his people, Serve GOD, and fear  
him; this will be better for you; if ye understand.

Ye only worship idols besides GOD, and forge a lie. Verily those which

ye worship, besides GOD, are not able to make any provision for you: seek therefore your provision from GOD; and serve him, and give thanks unto him; unto him shall ye return.

If he charge me with imposture, verily sundry nations before you likewise charged their prophets with imposture: but public preaching only is incumbent on an apostle.

Do they not see how GOD produceth creatures, and afterwards restoreth them? Verily this is easy with GOD.

20 Say, go through the earth, and see how he originally produceth creatures: afterwards will GOD reproduce another production; for GOD is almighty.

He will punish whom he pleaseth, and he will have mercy on whom he pleaseth. Before him shall ye be brought at the day of judgment:

and ye shall not escape his reach, either in earth, or in heaven: neither shall ye have any patron or defender besides GOD.

As for those who believe not in the signs of GOD, or that they shall meet him at the resurrection, they shall despair of my mercy, and for them is a painful punishment prepared.

And the answer of his people was no other than that they said, Slay him, or burn him. But GOD saved him from the fire. Verily herein were signs unto people who believed.

And Abraham said, Ye have taken idols, besides GOD, to cement affection between you in this life: but on the day of resurrection, the one of you shall deny the other, and the one of you shall curse the other; and your abode shall be hell fire, and there shall be none to deliver you.

And Lot believed on him. And Abraham said, Verily I fly from my people, unto the place which my LORD hath commanded me; or he is the mighty, the wise.

And we gave him Isaac and Jacob; and we placed among his descendants the gift of prophecy and the scriptures: and we gave him his reward in this world; and in the next he shall be one of the righteous.

We also sent Lot; when he said unto his people, Do ye commit filthiness which no creature hath committed before you?

Do ye approach lustfully unto men, and lay wait in the highways, and commit wickedness in your assembly? And the answer of his people was no other than that they said, Bring down the vengeance of GOD upon us, if thou speakest truth.

30 Lot said, O LORD, defend me against the corrupt people.

And when our messengers came unto Abraham with good tidings, they said, We will surely destroy the inhabitants of this city: for the inhabitants thereof are unjust doers.

Abraham answered, Verily Lot dwelleth there. They replied, We well know who dwelleth therein: we will surely deliver him and his family, except his wife; she shall be one of those who remain behind.

And when our messengers came unto Lot, he was troubled for them, and his arm was straitened concerning them. But they said, Fear not, neither be grieved; for we will deliver thee and thy family, except thy wife; for she shall be one of those who remain behind.

We will surely bring down upon the inhabitants of this city vengeance from heaven, for that they have been wicked doers;

and we have left thereof a manifest sign unto people who understand.

And unto the inhabitants of Madian we sent their brother Shoab; and he said unto them, O my people, serve GOD, and expect the last day; and transgress not, acting corruptly in the earth.

But they accused him of imposture; wherefore a storm from heaven

assailed them, and in the morning they were found in their dwellings dead and prostrate.

And we also destroyed the tribes of Ad, and Thamud; and this is well known unto you from what yet remains of their dwellings. And Satan prepared their works for them, and turned them aside from the way of truth, although they were sagacious people.

And we likewise destroyed Karun, and Pharaoh, and Haman. Moses came unto them with evident miracles, and they behaved themselves insolently in the earth: but they could not escape our vengeance.

40 Every of them did we destroy in his sin. Against some of them we sent a violent wind: some of them did a terrible noise from heaven destroy: some of them did we cause the earth to swallow up: and some of them we drowned. Neither was GOD disposed to treat them unjustly; but they dealt unjustly with their own souls.

The likeness of those who take other patrons besides GOD is as the likeness of the spider, which maketh herself a house: but the weakest of all houses surely is the house of the spider; if they knew this.

Moreover GOD knoweth what things they invoke, besides him; and he is the mighty, the wise.

These similitudes do we propound unto men: but none understand them, except the wise.

GOD hath created the heavens and the earth in truth; verily herein is a sign unto the true believers.

Rehearse that which hath been revealed unto thee of the book of the Koran: and be constant at prayer; for prayer preserveth a man from filthy crimes, and from that which is blamable; and the remembering of GOD is surely a most important duty. GOD knoweth that which ye do.

Dispute not against those who have received the scriptures, unless in the mildest manner; except against such of them as behave injuriously towards you: and say, We believe in the revelation which hath been sent down unto us, and also in that which hath been sent down unto you; our GOD and your GOD is one, and unto him are we resigned.

Thus have we sent down the book of the Koran unto thee: and they unto whom we have given the former scriptures believe therein; and of these Arabians also there is who believeth therein: and none reject our signs, except the obstinate infidels.

Thou couldest not read any book before this; neither couldest thou write it with thy right hand: then had the gainsayers justly doubted of the divine original thereof.

But the same is evident signs in the breasts of those who have received understanding: for none reject our signs except the unjust.

50 They say, Unless a sign be sent down unto him from his LORD, we will not believe. Answer, Signs are in the power of GOD alone; and I am no more than a public preacher.

Is it not sufficient for them that we have sent down unto thee the book of the Koran, to be read unto them? Verily herein is a mercy, and an admonition unto people who believe.

Say GOD is a sufficient witness between me and you: he knoweth whatever is in heaven and earth; and those who believe in vain idols, and deny GOD, they shall perish.

They will urge thee to hasten the punishment which they defy thee to bring down upon them: if there had not been a determined time for their respite, the punishment had come upon them before this; but it shall surely

overtake them suddenly, and they shall not foresee it.

They urge thee to bring down vengeance swiftly upon them: but hell shall surely encompass the unbelievers.

On a certain day their punishment shall suddenly assail them, both from above them, and from under their feet; and God shall say, Taste ye the reward of that which ye have wrought.

O my servants who have believed, verily my earth is spacious: wherefore serve me.

Every soul shall taste death: afterwards shall ye return unto us;

and as for those who shall have believed, and wrought righteousness, we will surely lodge them in the higher apartments of paradise; rivers shall flow beneath them, and they shall continue therein forever. How excellent will be the reward of the workers of righteousness;

who persevere with patience, and put their trust in their LORD!

60 How many beasts are there, which provide not their food? It is GOD who provideth for them, and for you; and he both heareth and knoweth.

Verily, if thou ask the Meccans, who hath created the heavens and the earth, and hath obliged the sun and the moon to serve in their courses? they will answer, GOD. How therefore do they lie, in acknowledging of other gods?

GOD maketh abundant provision for such of his servants as he pleaseth; and is sparing unto him, if he pleaseth: for GOD knoweth all things.

Verily if thou ask them, who sendeth rain from heaven, and thereby quickeneth the earth, after it hath been dead? they will answer, GOD. Say, GOD be praised! But the greater part of them do not understand.

This present life is no other than a toy, and a plaything; but the future mansion of paradise is life indeed: if they knew this they would not prefer the former to the latter.

When they sail in a ship, they call upon GOD, sincerely exhibiting unto him the true religion: but when he bringeth them safe to land, behold, they return to their idolatry;

to show themselves ungrateful for that which we have bestowed on them, and that they may enjoy the delights of this life; but they shall hereafter know the issue.

Do they not see that we have made the territory of Mecca an inviolable and secure asylum, when men are spoiled in the countries round about them? Do they therefore believe in that which is vain, and acknowledge not the goodness of GOD?

But who is more unjust than he who deviseth a lie against GOD, or denieth the truth, when it hath come unto him? Is there not in hell an abode for the unbelievers?

Whoever do their utmost endeavour to promote our true religion, we will direct them into our ways; for GOD is with the righteous.

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CHAPTER XXX.

ENTITLED, THE GREEKS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.M.

THE Greeks have been overcome by the Persians,  
in the nearest part of the land; but after their defeat, they shall  
overcome the others in their turn,  
within a few years. Unto GOD belongeth the disposal of this matter, both  
for what is past, and for what is to come: and on that day shall the believers  
rejoice

in the success granted by GOD; for he granteth success unto whom he  
pleaseth, and he is the mighty, the merciful.

This is the promise of GOD: GOD will not act contrary to his promise: but  
the greater part of men know not the veracity of GOD.

They know the outward appearance of this present life; but they are  
careless as to the life to come.

Do they not consider within themselves that GOD hath not created the  
heavens and the earth, and whatever is between them, otherwise than in truth,  
and hath set them a determined period? Verily a great number of men reject  
the belief of their future meeting their LORD at the resurrection.

Do they not pass through the earth, and see what hath been the end of  
those who were before them? They excelled the Meccans in strength, and broke  
up the earth, and inhabited it in greater affluence and prosperity than they  
inhabit the same: and their apostles came unto them with evident miracles; and  
GOD was not disposed to treat them unjustly, but they injured their own souls  
by their obstinate infidelity;

10 and the end of those who had done evil was evil, because they charged the  
signs of GOD with falsehood, and laughed the same to scorn.

GOD produceth creatures, and will hereafter restore them to life: then  
shall ye return unto him.

And on the day whereon the hour shall come, the wicked shall be struck  
dumb for despair;

and they shall have no intercessors from among the idols which they  
associated with God. And they shall deny the false gods which they associated  
with him.

On the day whereon the hour shall come, on that day shall the true  
believers and the infidels be separated:

and they who shall have believed, and wrought righteousness, shall take  
their pleasure in a delightful meadow;

but as for those who shall have disbelieved, and rejected our signs, and  
the meeting of the next life, they shall be delivered up to punishment.

Wherefore glorify GOD, when the evening overtaketh you, and when ye rise  
in the morning:

and unto him be praise in heaven and earth; and at sunset, and when ye  
rest at noon.

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 it hath been dead:  
and in like manner shall ye be brought forth from your graves.

20 Of his signs one is, that he hath created you of dust; and behold, ye are  
become men, spread over the face of the earth.

And of his signs another is, that he hath created you, out of  
yourselves, wives, that ye may cohabit with them; and hath put love and  
compassion between you: verily herein are signs unto people who consider.

And of his signs are also the creation of the heavens and the earth, and  
the variety of your languages, and of your complexions: verily herein are

signs unto men of understanding.

And of his signs are your sleeping by night and by day, and your seeking to provide for yourselves of his abundance: verily herein are signs unto people who hearken.

Of his signs others are, that he showeth you the lightning, to strike terror, and to give hope of rain, and that he sendeth down water from heaven, and quickeneth thereby the earth, after it hath been dead; verily herein are signs unto people who understand.

And of his signs this also is one, namely, that the heaven and the earth stand firm at command: hereafter, when he shall call you out of the earth at one summons, behold, ye shall come forth.

Unto him are subject whosoever are in the heavens and on earth: all are obedient unto him.

It is he who originally produceth a creature, and afterwards restoreth the same to life: and this is most easy with him. He justly challengeth the most exalted comparison, in heaven and earth; and he is the mighty, the wise.

He propoundeth unto a comparison taken from yourselves. Have ye, among the slaves whom your right hands possess, any partner in the substance which we have bestowed on you, so that ye become equal sharers therein with them, or that ye fear them as ye fear one another? Thus we distinctly explain our signs, unto people who understand.

But those who act unjustly, by attributing companions unto God, follow their own lusts, without knowledge: and who shall direct him whom GOD shall cause to err? They shall have none to help them.

30 Wherefore be thou orthodox, and set thy face towards the true religion, the institution of GOD, to which he hath created mankind disposed: there is no change in what GOD hath created. This is the right religion; but the greater part of men know it not.

And be ye turned unto him, and fear him, and be constant at prayer, and be not idolaters.

Of those who have made a schism in their religion, and are divided into various sects, every sect rejoice in their own opinion.

When adversity befalleth men, they call upon their LORD, turning unto him: afterwards, when he hath caused them to taste of his mercy, behold, a part of them associate other deities with their LORD:

to show themselves ungrateful for the favors which we have bestowed on them. Enjoy therefore the vain pleasures of this life; but hereafter shall ye know the consequence.

Have we sent down unto them any authority, which speaketh of the false gods which they associate with him?

When we cause men to taste mercy, they rejoice therein; but if evil befalleth them, for that which their hands have before committed, behold, they despair.

Do they not see that GOD bestoweth provision abundantly on whom he pleaseth, and is sparing unto whom he pleaseth? Verily herein are signs unto people who believe.

Give unto him who is of kin to thee his reasonable due; and also to the poor, and the stranger: this is better for those who seek the face of GOD; and they shall prosper.

Whatever ye shall give in usury, to be an increase of men's substance, shall not be increased by the blessing of GOD: but whatever ye shall give in alms, for GOD'S sake, they shall receive a twofold reward.

40 It is GOD who hath created you, and hath provided food for you: hereafter

will he cause you to die; and after that will he raise you again to life. Is there any of your false gods, who is able to do the least of these things? Praise be unto him; and far be he removed from what they associate with him!

Corruption hath appeared by land and by sea, for the crimes which men's hands have committed; that it might make them to taste a part of the fruits of that which they have wrought, that peradventure they might turn from their evil ways.

Say, Go through the earth, and see what hath been the end of those who have been before you: the greater part of them were idolaters.

Set thy face therefore towards the right religion, before the day cometh, which none can put back from GOD. On that day shall they be separated into two companies:

whoever shall have been an unbeliever, on him shall his unbelief be charged; and whoever shall have done that which is right, shall spread themselves couches of repose in paradise;

that he may reward those who shall believe, and work righteousness, of his abundant liberality; for he loveth not the unbelievers.

Of his signs one is, that he sendeth the winds, bearing welcome tidings of rain, that he may cause you to taste of his mercy; and that ships may sail at his command, that ye may seek to enrich yourselves of his abundance by commerce; and that ye may give thanks.

We sent apostles, before thee, unto their respective people, and they came unto them with evident proofs: and we took vengeance on those who did wickedly; and it was incumbent on us to assist the true believers.

It is GOD who sendeth the winds, and raiseth the clouds, and spreadeth the same in the heaven, as he pleaseth; and afterwards disperseth the same: and thou mayest see the rain issuing from the midst thereof; and when he poureth the same down on such of his servants as he pleaseth, behold, they are filled with joy;

although before it was sent down unto them, before such relief, they were despairing.

50 Consider therefore the traces of GOD'S mercy; how he quickeneth the earth, after its state of death: verily the same will raise the dead; for he is almighty.

Yet if we should send a blasting wind, and they should see their corn yellow and burnt up, they would surely become ungrateful, after our former favors.

Thou canst not make the dead to hear, neither canst thou make the deaf to neither canst thou direct the blind out of their error: thou shalt make none to hear, except him who shall believe in our signs; for they are resigned unto us.

It is GOD who created you in weakness, and after weakness hath given you strength; and after strength, he will again reduce you to weakness, and gray hairs: he createth that which he pleaseth; and he is the wise, the powerful.

On the day whereon the last hour shall come, the wicked will swear that they have not tarried above an hour: in like manner did they utter lies in their lifetime.

But those on whom knowledge hath been bestowed, and faith, will say, Ye have tarried, according to the book of GOD, until the day of resurrection; for this is the day of resurrection; but ye knew it not.

On that day their excuse shall not avail those who have acted unjustly; neither shall they be invited any more to make themselves acceptable unto God.

And now have we propounded unto men, in this Koran, parables of every



kind: yet if thou bring them a verse thereof, the unbelievers will surely say,  
Ye are no other than publishers of vain falsehoods.

Thus hath GOD sealed up the hearts of those who believe not:

60 But do thou, O Mohammed, persevere with constancy, for GOD is true; and  
let not those induce thee to waver, who have no certain knowledge.

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## CHAPTER XXXI.

ENTITLED, LOKMAN; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.M.

THESE are the signs of the wise book,  
a direction, and a mercy unto the righteous;  
who observe the appointed times of prayer, and give alms, and have firm  
assurance in the life to come:

these are directed by their LORD, and they shall prosper.

There is a man who purchaseth a ludicrous story, that he may seduce men  
from the way of GOD, without knowledge, and may laugh the same to scorn: these  
shall suffer a shameful punishment.

And when our signs are rehearsed unto him, he disdainfully turneth his  
back as though he heard them not, as though there were a deafness in his ears:  
wherefore denounce unto him a grievous punishment.

But they who shall believe and work righteousness, shall enjoy gardens of  
pleasure:

they shall continue therein forever: this is the certain promise of GOD;  
and he is the mighty, the wise.

10 He hath created the heavens without visible pillars to sustain them, and  
thrown on the earth mountains firmly rooted, lest it should move with you;  
and he hath replenished the same with all kinds of beasts; and we send down  
rain from heaven, and cause every kind of noble vegetable to spring forth  
therein.

This is the creation of GOD: show me now what they have created, who are  
worshipped besides him? verily the ungodly are in a manifest error.

We heretofore bestowed wisdom on Lokmân, and commanded him, saying, Be  
thou thankful unto GOD: for whoever is thankful, shall be thankful to the  
advantage of his own soul; and if any shall be unthankful, verily GOD is self-  
sufficient, and worthy to be praised.

And remember when Lokmân said unto his son, as he admonished him, Oh my  
son, give not a partner unto GOD; for polytheism is a great impiety.

We have commanded man concerning his parents, (his mother carrieth him  
in her womb with weakness and faintness, and he is weaned in two years),  
saying, Be grateful unto me, and to thy parents. Unto me shall all come to be  
judged.

But if thy parents endeavour to prevail on thee to associate with me that  
concerning which thou hast no knowledge, obey them not: bear them company in  
this world in what shall be reasonable; but follow the way of him who

sincerely turneth unto me. Hereafter unto me shall ye return, and then will I declare unto you that which ye have done.

Oh my son, verily every matter, whether good or bad, though it be of the weight of a grain of mustard-seed, and be hidden in a rock, or in the heavens, or in the earth, GOD will bring the same to light; for GOD is clear-sighted and knowing.

Oh my son, be constant at prayer, and command that which is just, and forbid that which is evil: and be patient under the afflictions which shall befall thee; for this is a duty absolutely incumbent on all men.

Distort not thy face out of contempt to men, neither walk in the earth with insolence; for GOD loveth no arrogant, vain-glorious person.

And be moderate in thy pace; and lower thy voice; for the most ungrateful of all voices surely is the voice of asses.

20 Do ye not see that GOD hath subjected whatever is in heaven and on earth to your service, and hath abundantly poured on you his favors, both outwardly and inwardly? There are some who dispute concerning GOD without knowledge, and without a direction, and without an enlightening book.

And when it is said unto them, Follow that which GOD hath revealed, they answer, Nay, we will follow that which we found our fathers to practise.

What, though the devil invite them to the torment of hell?

Whosoever resigneth himself unto GOD, being a worker of righteousness, taketh hold on a strong handle; and unto GOD belongeth the issue of all things.

But whoever shall be an unbeliever, let not his unbelief grieve thee: unto us shall they return; then will we declare unto them that which they have done, for GOD knoweth the innermost parts of the breasts of men.

We will suffer them to enjoy this world for a little while: afterwards we will drive them to a severe punishment.

If thou ask them who hath created the heavens and the earth, they will surely answer, GOD. Say, GOD be praised! but the greater part of them do not understand.

Unto GOD belongeth whatever is in heaven and earth: for GOD is the self-sufficient, the praiseworthy.

If whatever trees are in the earth were pens, and he should after that swell the sea into seven seas of ink, the words of GOD would not be exhausted; for GOD is mighty and wise.

Your creation and your resuscitation are but as the creation and resuscitation of one soul: verily GOD both heareth and seeth.

Dost thou not see that GOD causeth the night to succeed the day, and causeth the day to succeed the night, and compelleth the sun and the moon to serve you? Each of those luminaries hasteneth in its course to a determined period: and GOD is well acquainted with that which ye do.

30 This is declared concerning the divine knowledge and power, for that GOD is the true Being, and for that whatever ye invoke, besides him is vanity; and for that GOD is the high, the great God.

Dost thou not see that the ships run in the sea, through the favor of GOD, that he may show you of his signs? Verily herein are signs unto every patient, grateful person.

When waves cover them, like overshadowing clouds, they call upon GOD, exhibiting the pure religion unto him; but when he bringeth them safe to land, there is of them who halteth between the true faith and idolatry. Howbeit, none rejecteth our signs, except every perfidious, ungrateful person.

O men, fear your LORD, and dread the day whereon a father shall not make

satisfaction for his father at all: the promise of GOD is assuredly true. Let not this present life, therefore, deceive you; neither let the deceiver deceive you concerning GOD.

Verily the knowledge of the hour of judgment is with GOD; and he causeth the rain to descend at his own appointed time; and he knoweth what is in the wombs of females. No soul knoweth what it shall gain on the morrow; neither doth any soul know in what land it shall die; but GOD is knowing and fully acquainted with all things.

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## CHAPTER XXXII.

ENTITLED, ADORATION; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

A.L.M.

THE revelation of this book, there is no doubt thereof, is from the LORD of all creatures.

Will they say, Mohammed hath forged it? Nay it is the truth from thy LORD, that thou mayest preach to a people, unto whom no preacher hath come before thee; peradventure they will be directed.

It is GOD who hath created the heavens and the earth, and whatever is between them, in six days; and then ascended his throne. Ye have no patron or intercessor besides him. Will ye not therefore consider?

He governeth all things from heaven even to the earth: hereafter shall they return unto him, on the day whose length shall be a thousand years, of those which ye compute.

This is he who knoweth the future, and the present; the mighty, the merciful.

It is he who hath made everything which he hath created exceeding good; and first created man of clay,

and afterwards made his posterity of an extract of despicable water;

and then formed him into proper shape, and breathed of his spirit into him; and hath given you the senses of hearing and seeing, and hearts to understand. How small thanks do ye return!

10 And they say, When we shall lie hidden in the earth, shall we be raised thence a new creature? Yea, they deny the meeting of their LORD at the resurrection.

Say, The angel of death, who is set over you, shall cause you to die: then shall ye be brought back unto your LORD.

If thou couldest see, when the wicked shall bow down their heads before their LORD, saying, O LORD, we have seen, and have heard: suffer us therefore to return into the world, and we will work that which is right; since we are now certain of the truth of what hath been preached to us: thou wouldest see an amazing sight.

If we had pleased we had certainly given unto every soul its direction: but the word which hath proceeded from me must necessarily be fulfilled, when I said, Verily I will fill hell with genii and men, altogether.

Taste therefore the torment prepared for you, because ye have forgotten the coming of this your day: we also have forgotten you; taste therefore the punishment of eternal duration, for that which ye have wrought.

Verily they only believe in our signs, who, when they are warned thereby, fall down adoring, and celebrate the praise of their LORD, and are not elated with pride;

their sides are raised from their beds, calling on their LORD with fear and with hope; and they distribute alms out of what we have bestowed on them.

No soul knoweth the complete satisfaction which is secretly prepared for them, as a reward for that which they have wrought.

Shall he, therefore, who is a true believer, be as he who is an impious transgressor? They shall not be held equal.

As to those who believe and do that which is right, they shall have gardens of perpetual abode, an ample recompense for that which they shall have wrought:

20 but as for those who impiously transgress, their abode shall be hell fire; so often as they shall endeavour to get thereout, they shall be dragged back into the same, and it shall be said unto them, Taste ye the torment of hell fire, which ye rejected as a falsehood.

And we will cause them to taste the nearer punishment of this world, besides the more grievous punishment of the next; peradventure they will repent.

Who is more unjust than he who is warned by the signs of his LORD, and then turneth aside from the same? We will surely take vengeance on the wicked.

We heretofore delivered the book of the law unto Moses; wherefore be not thou in doubt as to the revelation thereof: and we ordained the same to be a direction unto the children of Israel;

and we appointed teachers from among them, who should direct the people at our command, when they had persevered with patience, and had firmly believed in our signs.

Verily thy LORD will judge between them, on the day of resurrection, concerning that wherein they have disagreed.

Is it not known unto them how many generations we have destroyed before them, through whose dwellings they walk? Verily herein are signs: will they not therefore hearken?

Do they not see that we drive rain unto a land bare of grass and parched up, and thereby produce corn, of which their cattle eat, and themselves also? Will they not therefore regard?

The infidels say to the true believers, When will this decision be made between us, if ye speak truth?

Answer, On the day of that decision, the faith of those who shall have disbelieved shall not avail them; neither shall they be respited any longer.

30 Wherefore avoid them, and expect the issue: verily they expect to obtain some advantage over thee.

ENTITLED, THE CONFEDERATES; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O PROPHET, fear GOD, and obey not the unbelievers and the hypocrites: verily GOD is knowing and wise.

But follow that which is revealed unto thee from thy LORD; for GOD is well acquainted with that which ye do;

and put thy trust in GOD; for GOD is a sufficient protector.

GOD hath not given a man two hearts within him; neither hath he made your wives (some of whom ye divorce, regarding them thereafter as your mothers) your true mothers; not hath he made your adopted sons your true sons. This is your saying in your mouths: but GOD speaketh the truth; and he directed the right way.

Call such as are adopted, the sons of their natural fathers: this will be more just in the sight of GOD. And if ye know not their fathers, let them be as your brethren in religion, and your companions: and it shall be no crime in you, that ye err in this matter; but that shall be criminal which your hearts purposely design; for GOD is gracious and merciful.

The prophet is nigher unto the true believers than their own souls; and his wives are their mothers. Those who are related by consanguinity are nigher of kin the one of them unto the others, according to the book of GOD, than the other true believers, and the Moh<sup>h</sup>çjerun: unless that ye do what is fitting and reasonable to your relations in general. This is written in the book of God.

Remember when we accepted their covenant from the prophets, and from thee, O Mohammed, and from Noah, and Abraham, and Moses, and Jesus the son of Mary, and received from them a firm covenant;

that God may examine the speakers of truth concerning their veracity: and he hath prepared a painful torment for the unbelievers.

O true believers, remember the favor of GOD towards you, when armies of infidels came against you, and we sent against them a wind, and hosts of angels which ye saw not: and GOD beheld that which ye did.

10 When they came against you from above you, and from below you, and when your sight became troubled, and your hearts came even to your throats for fear, and ye imagined of GOD various imaginations.

There were the faithful tried, and made to tremble with a violent trembling.

And when the hypocrites, and those in whose heart was an infirmity, said, GOD and his apostle have made you no other than a fallacious promise.

And when a party of them said, O inhabitants of Yathreb, there is no place of security for you here; wherefore return home. And a part of them asked leave of the prophet to depart, saying, Verily our houses are defenceless and exposed to the enemy: but they were not defenceless; and their intention was no other than to fly.

If the city had been entered upon them by the enemy from the parts adjacent, and they had been asked to desert the true believers, and to fight against them; they had surely consented thereto: but they had not, in such case, remained in the same but a little while.

They had before made a covenant with GOD, that they would not turn their backs: and the performance of their covenant with GOD shall be examined into hereafter.

Say, Flight shall not profit you, if ye fly from death or from slaughter:

and if it would, yet shall ye not enjoy this world but a little.

Say, Who is he who shall defend you against GOD, if he is pleased to bring evil on you, or is pleased to show mercy towards you? They shall find none to patronize or protect them, besides GOD.

GOD already knoweth those among you who hinder others from following his apostle, and who say unto their brethren, Come hither unto us; and who come not to battle, except a little:

being covetous towards you: but when fear cometh on them, thou seest them look unto thee for assistance, their eyes rolling about like the eyes of him who fainteth by reason of the agonies of death: yet when their fear is past they inveigh against you with sharp tongues; being covetous of the best and most valuable part of the spoils. These believe not sincerely; wherefore GOD hath rendered their works of no avail; and this is easy with GOD.

20 They imagined that the confederates would not depart and raise the siege: and if the confederates should come another time, they would wish to live in the deserts among the Arabs who dwell in tents, and there to inquire after news concerning you; and although they were with you this time, yet they fought not, except a little.

Ye have in the apostle of GOD an excellent example, unto him who hopeth in GOD, and the last day, and remembereth GOD frequently.

When the true believers saw the confederates, they said, This is what GOD and his apostle have foretold us; and GOD and his apostle have spoken the truth: and it only increased their faith and resignation.

Of the true believers some men justly performed what they had promised unto GOD; and some of them have finished their course, and some of them wait the same advantage; and they changed not their promise by deviating therefrom in the least:

that GOD may reward the just performers of their covenant for their fidelity; and may punish the hypocritical, if he pleaseth, or may be turned unto them; for GOD is ready to forgive, and merciful.

GOD hath driven back the infidels in their wrath: they obtained no advantage; and GOD was a sufficient protector unto the faithful in battle; for GOD is strong and mighty.

And he hath caused such of those who have received the scriptures, as assisted the confederates, to come down out of their fortresses, and he cast into their hearts terror and dismay: a part of them ye slew, and a part ye made captives;

and God hath caused you to inherit their land, and their houses, and their wealth, and a land on which ye have not trodden; for GOD is almighty.

O prophet, say unto thy wives, If ye seek this present life, and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honourable dismissal;

but if ye seek GOD and his apostle, and the life to come, verily GOD hath prepared for such of you as work righteousness a great reward.

30 O wives of the prophet, whosoever of you shall commit a manifest wickedness, the punishment thereof shall be doubled unto her twofold; and this is easy with GOD:

but whosoever of you shall be obedient unto GOD and his apostle, and shall do that which is right, we will give her her reward twice, and we have prepared for her an honourable provision in paradise.

O wives of the prophet, ye are not as other women: if ye fear God, be not too complaisant in speech, lest he should covet, in whose heart is a disease of incontinence; but speak the speech which is convenient.

And sit still in your houses; and set not out yourselves with the ostentation of the former time of ignorance: and observe the appointed times of prayer, and give alms; and obey GOD, and his apostle; for GOD desireth only to remove from you the abomination of vanity, since ye are the household of the prophet, and to purify you by a perfect purification.

And remember that which is read in your houses, of the signs of GOD, and of the wisdom revealed in the Koran; for GOD is clear-sighted, and well acquainted with your actions.

Verily the Moslems of either sex, and the true believers of either sex, and the devout men, and the devout women, and the men of veracity, and the women of veracity, and the patient men, and the patient women, and the humble men, and the humble women, and the alms-givers of either sex, and the men who fast, and the women who fast, and the chaste men, and the chaste women, and those of either sex who remember GOD frequently; for them hath GOD prepared forgiveness, and a great reward.

It is not fit for a true believer of either sex, when GOD and his apostle have decreed a thing, that they should have the liberty of choosing a different matter of their own: and whoever is disobedient unto GOD and his apostle surely erreth with a manifest error.

And remember when thou saidst to him unto whom GOD had been gracious, and on whom thou also hadst conferred favours, Keep thy wife to thyself, and fear GOD: and thou didst conceal that in thy mind which GOD had determined to discover, and didst fear men; whereas it was more just that thou shouldst fear GOD. But when Zeid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee; lest a crime should be charged on the true believers, in marrying the wives of their adopted sons, when they have determined the matter concerning them; and the command of GOD is to be performed.

No crime is to be charged on the prophet, as to what GOD hath allowed him, conformable to the ordinance of GOD with regard to those who preceded him (for the command of GOD is a determinate decree),

who brought the messages of GOD, and feared him, and feared none besides GOD: and GOD is a sufficient accountant.

40 Mohammed is not the father of any man among you; but the apostle of GOD, and the seal of the prophets: and GOD knoweth all things.

O true believers, remember GOD with a frequent remembrance, and celebrate his praise morning and evening.

It is he who is gracious unto you, and his angels intercede for you, that he may lead you forth from darkness into light; and he is merciful towards the true believers.

Their salutation, on the day whereon they shall meet him, shall be, Peace! and he hath prepared for them an honourable recompense.

O prophet, verily we have sent thee to be a witness, and a bearer of good tidings, and a denouncer of threats,

and an inviter unto GOD, through his good pleasure, and a shining light.

Bear good tidings therefore unto the true believers, that they shall receive great abundance from GOD.

And obey not the unbelievers, and the hypocrites, and mind not their evil treatment: but trust in GOD; and GOD is a sufficient protector.

O true believers, when ye marry women who are believers, and afterwards put them away, before ye have touched them, there is no term prescribed you to fulfil towards them after their divorce: but make them a present, and dismiss them freely with an honourable dismissal.

50 O prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, of the booty which GOD hath granted thee; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side, and on thy mother's side, who have fled with thee from Mecca, and any other believing woman, if she give herself unto the prophet; in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee above the rest of the true believers. We know what we have ordained them concerning their wives, and the slaves which their right hands possess: lest it should be deemed a crime in thee to make use of the privilege granted thee; for GOD is gracious and merciful.

Thou mayest postpone the turn of such of thy wives as thou shalt please, in being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have before rejected: and it shall be no crime in thee. This will be more easy, that they may be entirely content, and may not be grieved, but may be well pleased with what thou shalt give every of them: GOD knoweth whatever is in your hearts; and GOD is knowing and gracious.

It shall not be lawful for thee to take other women to wife hereafter, nor to exchange any of thy wives for them, although their beauty please thee; except the slaves whom thy right hand shall possess: and GOD observeth all things.

O true believer, enter not the houses of the prophet, unless it be permitted you to eat meat with him, without waiting his convenient time; but when ye are invited, then enter. And when ye shall have eaten, disperse yourselves; and stay not to enter into familiar discourse: for this incommodeth the prophet. He is ashamed to bid you depart; but GOD is not ashamed of the truth. And when ye ask of the prophet's wives what ye may have occasion for, ask it of them from behind a curtain. This will be more pure for your hearts and their hearts. Neither is it fit for you to give any uneasiness to the apostle of GOD, or to marry his wives after him for ever: for this would be a grievous thing in the sight of GOD.

Whether ye divulge a thing or conceal it, verily GOD knoweth all things.

It shall be no crime in them, as to their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or the slaves which their right hands possess, if they speak to them unveiled: and fear ye GOD; for GOD is witness of all things.

Verily GOD and his angels bless the prophet. O true believers, do ye also bless him, and salute him with a respectful salutation.

As to those who offend GOD and his apostle, GOD shall curse them in this world and in the next; and he hath prepared for them a shameful punishment.

And they who shall injure the true believers of either sex, without their deserving it, shall surely bear the guilt of calumny and a manifest injustice.

O prophet, speak unto thy wives, and thy daughters, and the wives of the true believers, that they cast their outer garments over them when they walk abroad; this will be more proper, that they may be known to be matrons of reputation, and may not be affronted by unseemly words or actions. GOD is gracious and merciful.

60 Verily if the hypocrites, and those in whose hearts is an infirmity, and they who raise disturbances in Medina, do not desist, we will surely stir thee up against them, to chastise them: henceforth they shall not be suffered to dwell near thee therein, except for a little time,

and being accursed; wherever they are found they shall be taken, and



killed with a general slaughter,

according to the sentence of GOD concerning those who have been before;  
and thou shalt not find any change in the sentence of GOD.

Men will ask thee concerning the approach of the last hour; answer,  
Verily the knowledge thereof is with GOD alone; and he will not inform thee:  
peradventure the hour is nigh at hand.

Verily GOD hath cursed the infidels, and hath prepared for them a fierce  
fire,

wherein they shall remain forever: they shall find no patron or defender.

On the day whereon their faces shall be rolled in hell fire, they shall  
say, Oh that we had obeyed GOD, and had obeyed his apostle!

And they shall say, O LORD, verily we have obeyed our lords, and our  
great men; and they have seduced us from the right way.

O LORD, give them the double of our punishment; and curse them with a  
heavy curse!

O true believers, be not as those who injured Moses; but GOD cleared him  
from the scandal which they had spoken concerning him; and he was of great  
consideration in the sight of GOD.

70 O true believers, fear GOD, and speak words well directed:

that God may correct your works for you, and may forgive you your sins:  
and whoever shall obey GOD and his apostle shall enjoy great felicity.

We proposed the faith unto the heavens, and the earth, and the mountains:  
and they refused to undertake the same, and were afraid thereof; but man  
undertook it: verily he was unjust to himself, and foolish;

that GOD may punish the hypocritical men, and the hypocritical women, and  
the idolaters, and the idolatresses; and that GOD may be turned unto the true  
believers, both men and women; for GOD is gracious and merciful.

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#### CHAPTER XXXIV.

ENTITLED, SABA; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto GOD, unto whom belongeth whatever is in the heavens and on  
earth: and unto him be praise in the world to come; for he is wise and  
intelligent.

He knoweth whatsoever entereth into the earth, and whatsoever cometh out  
of the same, and whatsoever descendeth from heaven, and whatsoever ascendeth  
thereto: and he is merciful and ready to forgive.

The unbelievers say, The hour of judgment will not come unto us. Answer,  
Yea, by my LORD, it will surely come unto you; it is he who knoweth the hidden  
secret: the weight of an ant, either in heaven or in earth, is not absent from  
him, nor anything lesser than this or greater, but the same is written in the  
perspicuous book of his decrees;

that he may recompense those who shall have believed, and wrought  
righteousness: they shall receive pardon, and an honourable provision.

But they who endeavour to render our signs of none effect shall receive a

punishment of painful torment.

Those unto whom knowledge hath been given, see that the book which hath been revealed unto thee from thy LORD is the truth, and directeth into the glorious and laudable way.

The unbelievers say to one another, Shall we show you a man who shall prophesy unto you, that when ye shall have been dispersed with a total dispersion, ye shall be raised a new creature?

He hath forged a lie concerning GOD, or rather he is distracted. But they who believe not in the life to come shall fall into punishment and a wide error.

Have they not therefore considered what is before them, and what is behind them, of the heaven and the earth? If we please, we will cause the earth to open and swallow them up, or will cause a piece of the heaven to fall upon them: verily herein is a sign unto every servant, who turneth unto God.

10 We heretofore bestowed on David excellence from us: and we said, O mountains, sing alternate praises with him; and we obliged the birds also to join therein. And we softened the iron for him,

saying, Make thereof complete coats of mail, and rightly dispose the small plates which compose the same: and work ye righteousness, O family of David; for I see that which ye do.

And we made the wind subject unto Solomon: it blew in the morning for a month, and in the evening for a month. And we made a fountain of molten brass to flow for him. And some of the genii were obliged to work in his presence, by the will of his LORD; and whoever of them turned aside from our command, we will cause him to taste the pain of hell fire.

They made for him whatever he pleased of palaces, and statues, and large dishes like fishponds, and caldrons standing firm on their trevets; and we said, Work righteousness, O family of David, with thanksgiving; for few of my servants are thankful.

And when we had decreed that Solomon should die, nothing discovered his death unto them, except the creeping thing of the earth, which gnawed his staff. And when his body fell down, the genii plainly perceived that if they had known that which is secret, they had not continued in a vile punishment.

The descendants of Saba had heretofore a sign in their dwelling; namely, two gardens on the right hand and on the left, and it was said unto them, Eat ye of the provision of your LORD, and give thanks unto him; ye have a good country, and a gracious LORD.

But they turned aside from what we had commanded them; wherefore we sent against them the inundation of al Arem, and we changed their two gardens for them into two gardens producing bitter fruit, and tamarisks, and some little fruit of the lote-tree.

This we gave them in reward, because they were ungrateful: is any thus rewarded except the ungrateful?

And we placed between them and the cities which we have blessed, cities situated near each other; and we made the journey easy between them, saying, Travel through the same by night and by day, in security.

But they said, O LORD, put a greater distance between our journeys: and they were unjust unto themselves; and we made them the subject of discourse, and dispersed them with a total dispersion. Verily, herein are signs unto every patient, grateful person.

20 And Eblis found his opinion of them to be true: and they followed him, except a party of the true believers:

and he had no power over them, unless to tempt them, that we might know

him who believed in the life to come, from him who doubted thereof. Thy LORD observeth all things.

Say unto the idolaters, Call upon those whom ye imagine to be gods, besides GOD: they are not masters of the weight of an ant in heaven or on earth, neither have they any share in the creation or government of the same; nor is any of them assistant to him therein.

No intercession will be of service in his presence, except the intercession of him to whom he shall grant permission to intercede for others: and they shall wait in suspense until, when the terror shall be taken off from their hearts, they shall say to one another: What doth your LORD say? They shall answer, That which is just: and he is the high, the great God.

Say, Who provideth food for you from heaven and earth? Answer, GOD: and either we, or ye, follow the true direction, or are in a manifest error.

Say, Ye shall not be examined concerning what we shall have committed: neither shall we be examined concerning what ye shall have done.

Say, Our LORD will assemble us together at the last day: then he will judge between us with truth; and he is the judge, the knowing.

Say, Show me those whom ye have joined as partners with him? Nay; rather he is the mighty, the wise GOD.

We have not sent thee otherwise than unto mankind in general, a bearer of good tidings, and a denouncer of threats; but the greater part of men do not understand.

And they say, When will this threat be fulfilled, if ye speak truth?

30 Answer, A threat is denounced unto you of a day which ye shall not retard one hour, neither shall ye hasten.

The unbelievers say, We will by no means believe in this Koran, nor in that which hath been revealed before it. But if thou couldest see when the unjust doers shall be set before their LORD! They will iterate discourse with one another: those who were esteemed weak shall say unto those who behaved themselves arrogantly, Had it not been for you, verily we had been true believers.

They who behaved themselves arrogantly shall say unto those who were esteemed weak, Did we turn you aside from the true direction, after it had come unto you? On the contrary, ye acted wickedly of your own free choice.

And they who were esteemed weak shall say unto those who behaved with arrogance, Nay, but the crafty plot which ye devised by night and by day, occasioned our ruin: when ye commanded us that we should not believe in GOD, and that we should set up other gods as equals unto him. And they shall conceal their repentance, after they shall have seen the punishment prepared for them. And we will put yokes on the necks of those who shall have disbelieved: shall they be rewarded any otherwise than according to what they shall have wrought?

We have sent no warner unto any city, but the inhabitants thereof who lived in affluence said, Verily we believe not that with which ye are sent.

And those of Mecca also say, We abound in riches and children, more than ye; and we shall not be punished hereafter.

Answer, Verily my LORD will bestow provision in abundance unto whom he pleaseth, and will be sparing unto whom he pleaseth: but the greater part of men know not this.

Neither your riches nor your children are the things which shall cause you to draw nigh unto us with a near approach: only whoever believeth, and worketh righteousness, they shall receive a double reward for that which they

shall have wrought: and they shall dwell in security, in the upper apartments of paradise.

But they who shall endeavour to render our signs of none effect shall be delivered up to punishment.

Say, Verily my LORD will bestow provision in abundance unto whom he pleaseth of his servants, and will be sparing unto whom he pleaseth: and whatever thing ye shall give in alms, he will return it; and he is the best provider of food.

40 On a certain day he shall gather them altogether: then shall he say unto the angels, Did these worship you?

And the angels shall answer, GOD forbid! thou art our friend, and not these: but they worshipped devils; the greater part of them believed in them.

On this day the one of you shall not be able either to profit or to hurt the other. And we will say unto those who have acted unjustly, Taste ye the pain of hell fire, which ye rejected as a falsehood.

When our evident signs are read unto them, they say of thee, O Mohammed, This is no other than a man who seeketh to turn you aside from the gods which your fathers worshipped. And they say of the Koran, This is no other than a lie blasphemously forged. And the unbelievers say of the truth, when it is come unto them, This is no other than manifest sorcery:

yet we have given them no books of scripture wherein to exercise themselves, nor have we sent unto them any warner before thee.

They who were before them in like manner accused their prophets of imposture: but these have not arrived unto the tenth part of the riches and strength which we had bestowed on the former: and they accused my apostles of imposture; and how severe was my vengeance!

Say, Verily I advise you unto one thing, namely, that ye stand before GOD by two and two, and singly; and then consider seriously and you will find that there is no madness in your companion Mohammed: he is no other than a warner unto you, sent before a severe punishment.

Say, I ask not of you any reward for my preaching; it is your own, either to give or not: my reward is to be expected from GOD alone; and he is witness over all things.

Say, Verily my LORD sendeth down the truth to his prophets: he is the knower of secrets.

Say, Truth is come, and falsehood is vanished, and shall not return any more.

50 Say, If I err, verily I shall err only against my own soul: but if I be rightly directed, it will be by that which my LORD revealeth unto me; for he is ready to hear, and nigh unto those who call upon him.

If thou couldest see, when the unbelievers shall tremble, and shall find no refuge, and shall be taken from a near place,

and shall say, We believe in him! But how shall they receive the faith from a distant place:

since they had before denied him, and reviled the mysteries of faith, from a distant place?

And a bar shall be placed between them and that which they shall desire; as it hath been done with those who behaved like them heretofore: because they have been in a doubt which hath caused scandal.

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CHAPTER XXXV.

ENTITLED, THE CREATOR; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE be unto GOD the Creator of heaven and earth; who maketh the angels his messengers, furnished with two, and three, and four pair of wings: GOD maketh what addition he pleaseth unto his creatures; for GOD is almighty.

The mercy which GOD shall freely bestow on mankind, there is none who can withhold; and what he shall withhold, there is none who can bestow, besides him; and he is the mighty, the wise.

O men, remember the favor of GOD towards you: is there any creator, besides GOD, who provideth food for you from heaven and earth? There is no GOD but he: how therefore are ye turned aside from acknowledging his unity?

If they accuse thee of imposture, apostles before thee have also been accused of imposture: and unto GOD shall all things return.

O men, verily the promise of GOD is true: let not therefore the present life deceive you, neither let the deceiver deceive you concerning GOD:

for Satan is an enemy unto you; wherefore hold him for an enemy: he only inviteth his confederates to be the inhabitants of hell.

For those who believe not there is prepared a severe torment: but for those who shall believe and do that which is right, is prepared mercy and a great reward.

Shall he therefore for whom his evil work hath been prepared, and who imagineth it to be good, be as he who is rightly disposed, and discerneth the truth? Verily GOD will cause to err whom he pleaseth, and will direct whom he pleaseth. Let not thy soul therefore be spent in sighs for their sakes, on account of their obstinacy; for GOD well knoweth that which they do.

It is God who sendeth the winds, and raiseth a cloud; and we drive the same unto a dead country, and thereby quicken the earth after it hath been dead; so shall the resurrection be.

10 Whoever desireth excellence; unto GOD doth all excellence belong: unto him ascendeth the good speech; and the righteous work will he exalt. But as for them who devise wicked plots, they shall suffer a severe punishment; and the device of those men shall be rendered vain.

GOD created you first of the dust, and afterwards of seed; and he hath made you man and wife. No female conceiveth, or bringeth forth, but with his knowledge. Nor is anything added unto the age of him whose life is prolonged, neither is anything diminished from his age, but the same is written in the book of GOD's decrees. Verily this is easy with GOD.

The two seas are not to be held in comparison: this is fresh and sweet, pleasant to drink: but that is salt and bitter: yet out of each of them ye eat fish, and take ornaments for you to wear. Thou seest the ships also ploughing the waves thereof, that ye may seek to enrich yourselves by commerce, of the abundance of God: peradventure ye will be thankful.

He causeth the night to succeed the day, and he causeth the day to succeed the night; and he obligeth the sun and the moon to perform their services: each of them runneth an appointed course. This is GOD, your LORD: his is the kingdom. But the idols which ye invoke besides him have not the power even over the skin of a date-stone:

if ye invoke them, they will not hear your calling; and although they should hear, yet they would not answer you. On the day of resurrection they shall disclaim your having associated them with God: and none shall declare unto thee the truth, like one who is well acquainted therewith.

O men, ye have need of GOD; but GOD is self-sufficient, and to be praised.

If he pleaseth, he can take you away, and produce a new creature in your stead:

neither will this be difficult with GOD.

A burdened soul shall not bear the burden of another: and if a heavy-burdened soul call on another to bear part of its burden, no part thereof shall be borne by the person who shall be called on, although he be ever so nearly related. Thou shalt admonish those who fear their LORD in secret and are constant at prayer: and whoever cleanseth himself from the guilt of disobedience, cleanseth himself to the advantage of his own soul; for all shall be assembled before GOD at the last day.

The blind and the seeing shall not be held equal;

20 neither darkness and light;

nor the cool shade and the scorching wind:

neither shall the living and the dead be held equal. GOD shall cause him to hear whom he pleaseth; but thou shalt not make those to hear who are in their graves.

Thou art no other than a preacher:

verily we have sent thee with truth, a bearer of good tidings, and a denouncer of threats. There hath been no nation, but a preacher hath in past times been conversant among them:

if they charge thee with imposture, they who were before them likewise charged their apostles with imposture. Their apostles came unto them with evident miracles, and with divine writings, and with the enlightening book:

afterwards I chastised those who were unbelievers; and how severe was my vengeance!

Dost thou not see that GOD sendeth down rain from heaven, and that we thereby produce fruits of various colours? In the mountain also there are some tracts white and red, of various colours; and others are of a deep black:

and of men, and beasts, and cattle there are whose colours are in like manner various. Such only of his servants fear GOD as are endued with understanding: verily GOD is mighty and ready to forgive.

Verily they who read the book of GOD, and are constant at prayer, and give alms out of what we have bestowed on them, both in secret and openly, hope for a merchandise which shall not perish:

30 that God may fully pay them their wages, and make them a superabundant addition of his liberality; for he is ready to forgive the faults of his servants, and to requite their endeavours.

That which we have revealed unto thee of the book of the Koran is the truth, confirming the scriptures which were revealed before it: for GOD knoweth and regardeth his servants.

And we have given the book of the Koran in heritage unto such of our servants as we have chosen: of them there is one who injureth his own soul; and there is another of them who keepeth the middle way; and there is another of them who outstrippeth others in good works, by the permission of GOD. This is the great excellence.

They shall be introduced into gardens of perpetual abode; they shall be

adorned therein with bracelets of gold and pearls, and their clothing therein shall be of silk:

and they shall say, Praise be unto GOD, who hath taken away sorrow from us! verily our LORD is ready to forgive the sinners, and to reward the obedient;

who hath caused us to take up our rest in a dwelling of eternal stability, through his bounty, wherein no labor shall touch us, neither shall any weariness affect us.

But for the unbelievers is prepared the fire of hell: it shall not be decreed them to die a second time; neither shall any part of the punishment thereof be made lighter unto them. Thus shall every infidel be rewarded.

And they shall cry out aloud in hell, saying, LORD, take us hence, and we will work righteousness, and not what we have formerly wrought. But it shall be answered them, Did we not grant you lives of length sufficient, that whoever would be warned might be warned therein; and did not the preacher come unto you? taste therefore the pains of hell. And the unjust shall have no protector.

Verily GOD knoweth the secrets both of heaven and earth, for he knoweth the innermost parts of the breasts of men.

It is he who hath made you to succeed in the earth. Whoever shall disbelieve, on him be his unbelief; and their unbelief shall only gain the unbelievers greater indignation in the sight of their LORD; and their unbelief shall only increase the perdition of the unbelievers.

40 Say, What think ye of your deities which ye invoke besides GOD? Show me what part of the earth they have created. Or had they any share in the creation of the heavens? Have we given unto the idolaters any book of revelations, so that they may rely on any proof therefrom to authorize their practice? Nay; but the ungodly make unto one another only deceitful promises.

Verily GOD sustaineth the heavens and the earth, lest they fail: and if they should fail, none could support the same besides him; he is gracious and merciful.

The Koreish swore by GOD, with a most solemn oath, that if a preacher had come unto them, they would surely have been more willingly directed than any nation: but now a preacher is come unto them, it hath only increased in them their aversion from the truth,

their arrogance in the earth, and their contriving of evil; but the contrivance of evil shall only encompass the authors thereof. Do they expect any other than the punishment awarded against the unbelievers of former times? For thou shalt not find any change in the ordinance of GOD; neither shalt thou find any variation in the ordinance of GOD.

Have they not gone through the earth, and seen what hath been the end of those who were before them; although they were more mighty in strength than they? GOD is not to be frustrated by anything either in heaven or on earth; for he is wise and powerful.

If GOD should punish men according to what they deserve, he would not leave on the back of the earth so much as a beast: but he respiteth them to a determined time; and when their time shall come, verily GOD will regard his servants.

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CHAPTER XXXVI.

ENTITLED, Y.S.; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

Y.S.

I SWEAR by the instructive Koran,  
that thou art one of the messengers of God,  
sent to show the right way.

This is a revelation of the most mighty, the merciful God:  
that thou mayest warn a people whose fathers were not warned, and who  
live in negligence.

Our sentence hath justly been pronounced against the greater part of  
them; wherefore they shall not believe.

We have put yokes on their necks, which come up to their chins; and they  
are forced to hold up their heads;

and we have set a bar before them, and a bar behind them; and we have  
covered them with darkness; wherefore they shall not see.

10 It shall be equal unto them whether thou preach unto them, or do not  
preach unto them; they shall not believe.

But thou shalt preach with effect unto him only who followeth the  
admonition of the Koran, and feareth the Merciful in secret. Wherefore bear  
good tidings unto him, of mercy, and an honourable reward.

Verily we will restore the dead to life, and will write down their works  
which they shall have sent before them, and their footsteps which they shall  
have left behind them: and everything do we set down in a plain register.

Propound unto them as an example the inhabitants of the city of Antioch,  
when the apostles of Jesus came thereto:

when we sent unto them two of the said apostles; but they charged them  
with imposture. Wherefore we strengthened them with a third. And they said,  
Verily we are sent unto you by God.

The inhabitants answered, Ye are no other than men, as we are; ye only  
publish a lie.

The apostles replied, Our LORD knoweth that we are really sent unto you:  
and our duty is only public preaching.

Those of Antioch said, Verily we presage evil from you: if ye desist not  
from preaching, we will surely stone you, and a painful punishment shall be  
inflicted on you by us.

The apostles answered, Your evil presage is with yourselves: although ye  
be warned, will ye persist in yours errors? Verily ye are a people who  
transgress exceedingly.

20 And a certain man came hastily from the farther parts of the city, and  
said, O my people, follow the messengers of God;

follow him who demandeth not any reward of you: for these are rightly  
directed.

What reason have I that I should not worship him who hath created me? for  
unto him shall ye return.

Shall I take other gods besides him? If the Merciful be pleased to  
afflict me, their intercession will not avail me at all, neither can they  
deliver me:

then should I be in a manifest error.



Verily I believe in your LORD; wherefore hearken unto me.

But they stoned him: and as he died, it was said unto him, Enter thou into paradise. And he said, O that my people knew

how merciful GOD hath been unto me! for he hath highly honoured me.

And we sent not down against his people, after they had slain him, an army from heaven, nor the other instruments of destruction which we sent down on unbelievers in former days:

there was only one cry of Gabriel from heaven, and behold, they became utterly extinct.

30 Oh the misery of men! No apostle cometh unto them, but they laugh him to scorn.

Do they not consider how many generations we have destroyed before them? Verily they shall not return unto them:

but all of them in general shall be assembled before us.

One sign of the resurrection unto them is the dead earth: we quicken the same by the rain, and produce thereout various sorts of grain, of which they eat.

And we make therein gardens of palm-trees, and vines; and we cause springs to gush forth in the same:

that they may eat of the fruits thereof, and of the labor of their hands.

Will they not therefore give thanks?

Praise be unto him who hath created all the different kinds, both of vegetables, which the earth bringeth forth, and of their own species, by forming the two sexes, and also the various sorts of things which they know not.

The night also is a sign unto them: we withdraw the day from the same, and behold, they are covered with darkness:

and the sun hasteneth to his place of rest. This is the disposition of the mighty, the wise God.

and for the moon have we appointed certain mansions, until she change and return to be like the old branch of a palm-tree.

40 It is not expedient that the sun should overtake the moon in her course: neither doth the night outstrip the day: but each of these luminaries moving in a peculiar orbit.

It is a sign also unto them, that they carry their offspring in the ship filled with merchandise;

and that we have made for them other conveniences like unto it, whereon they ride.

If we please, we drown them, and there is none to help them; neither are they delivered,

unless through our mercy, and that they may enjoy life for a season.

When it is said unto them, Fear that which is before you, and that which is behind you, that ye may obtain mercy: they withdraw from thee:

and thou dost not bring them one sign, of the signs of their LORD, but they turn aside from the same.

And when it is said unto them, Give alms of that which GOD hath bestowed on you; the unbelievers say unto those who believe, by way of mockery, Shall we feed him whom GOD can feed, if he pleaseth? Verily ye are in no other than a manifest error.

And they say, When will this promise of the resurrection be fulfilled, if ye speak truth?

They only wait for one sounding of the trumpet, which shall overtake them while they are disputing together;

50 and they shall not have time to make any disposition of their effects, neither shall they return to their family.

And the trumpet shall be sounded again; and behold they shall come forth from their graves, and hasten unto their LORD.

They shall say, Alas for us! who hath awakened us from our bed? This is what the Merciful promised us; and his apostles spoke the truth.

It shall be but one sound of the trumpet, and behold, they shall be all assembled before us.

On this day no soul shall be unjustly treated in the least; neither shall ye be rewarded, but according to what ye shall have wrought.

On this day the inhabitants of paradise shall be wholly taken up with joy:

they and their wives shall rest in shady groves, leaning on magnificent couches.

There shall they have fruit, and they shall obtain whatever they shall desire.

Peace shall be the word spoken unto the righteous, by a merciful LORD:

but he shall say unto the wicked, Be ye separated this day, O ye wicked, from the righteous.

60 Did I not command you, O sons of Adam, that ye should not worship Satan; because he was an open enemy unto you?

And did I not say, Worship me; this is the right way?

But now hath he seduced a great multitude of you: did ye not therefore understand?

This is hell, with which ye were threatened:

be ye cast into the same this day to be burned; for that ye have been unbelievers.

On this day we will seal up their mouths, that they shall not open them in their own defence; and their hands shall speak unto us, and their feet shall bear witness of that which they have committed.

If we pleased we could put out their eyes, and they might run with emulation in the way they use to take; and how should they see their error?

And if we pleased we could transform them into other shapes, in their places when they should be found; and they should not be able to depart; neither should they repent.

Unto whomsoever we grant a long life, him do we cause to bow down his body through age. Will they not therefore understand?

We have not taught Mohammed the art of poetry; nor is it expedient for him to be a poet. This book is no other than an admonition from God, and a perspicuous Koran;

70 that he may warn him who is living: and the sentence of condemnation will be justly executed on the unbelievers.

Do they not consider that we have created for them, among the things which our hands have wrought, cattle of several kinds, of which they are possessors;

and that we have put the same in subjection under them? Some of them are for their riding; and on some of them do they feed:

and they receive other advantages therefrom; and of their milk do they drink. Will they not, therefore, be thankful?

They have taken other gods, besides GOD, in hopes that they may be assisted by them;

but they are not able to give them any assistance: yet are they a party of troops ready to defend them.

Let not their speech, therefore, grieve thee: we know that which they privately conceal, and that which they publicly discover.

Doth not man know that we have created him of seed? yet behold, he is an open disputer against the resurrection;

and he propoundeth unto us a comparison, and forgetteth his creation. He saith, Who shall restore bones to life, when they are rotten?

Answer, He shall restore them to life, who produced them the first time: for he is skilled in every kind of creation:

80 who giveth you fire out of the green tree, and behold, ye kindle your fuel from thence.

Is not he who hath created the heavens and the earth able to create new creatures like unto them? Yea certainly: for he is the wise Creator.

His command, when he willeth a thing, is only that he saith unto it, Be; and it is.

Wherefore praise be unto him, in whose hand is the kingdom of all things, and unto whom ye shall return at the last day.

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## CHAPTER XXXVII.

ENTITLED, THOSE WHO RANK THEMSELVES IN ORDER;  
REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the angels who rank themselves in order;

and by those who drive forward and dispel the clouds;

and by those who read the Koran for an admonition;

verily your GOD is one:

the LORD of heaven and earth, and of whatever is between them, and the LORD of the east.

We have adorned the lower heaven with the ornament of the stars:

and we have placed therein a guard against every rebellious devil;

that they may not listen to the discourse of the exalted princes (for they are darted at from every side,

to repel them, and a lasting torment is prepared for them);

10 except him who catcheth a word by stealth, and is pursued by a shining flame.

Ask the Meccans, therefore, whether they be stronger by nature, or the angels, whom we have created? We have surely created them of stiff clay.

Thou wonderest at GOD's power and their obstinacy; but they mock at the arguments urged to convince them:

when they are warned, they do not take warning;

and when they see any sign, they scoff thereat,

and say, This is no other than manifest sorcery:

after we shall be dead, and become dust and bones, shall we really be raised to life,

and our forefathers also?

Answer, Yea: and ye shall then be despicable.

There shall be but one blast of the trumpet, and they shall see themselves raised:

20 and they shall say, Alas for us! this is the day of judgment, this is the day of distinction between the righteous and the wicked, which ye rejected as a falsehood.

Gather together those who have acted unjustly, and their comrades, and the idols which they worshipped

besides GOD, and direct them in the way to hell;

and set them before GOD's tribunal; for they shall be called to account.

What aileth you that ye defend not one another?

But on this day they shall submit themselves to the judgment of God:

and they shall draw nigh unto one another, and shall dispute among themselves.

And the seduced shall say unto those who seduced them, Verily ye came unto us with presages of prosperity;

and the seducers shall answer, Nay, rather ye were not true believers:

30 for we had no power over you to compel you; but ye were people who voluntarily transgressed:

wherefore the sentence of our LORD hath been justly pronounced against us, and we shall surely taste his vengeance.

We seduced you; but we also erred ourselves.

They shall both therefore be made partakers of the same punishment on that day.

Thus will we deal with the wicked:

because, when it is said unto them, There is no god besides the true GOD, they swell with arrogance,

and say, Shall we abandon our gods for a distracted poet?

Nay: he cometh with the truth, and beareth witness to the former apostles.

Ye shall surely taste the painful torment of hell;

and ye shall not be rewarded, but according to your works.

40 But as for the sincere servants of GOD,

they shall have a certain provision in paradise,

namely, delicious fruits: and they shall be honoured:

they shall be placed in gardens of pleasure,

leaning on couches, opposite to one another:

a cup shall be carried round unto them, filled from a limpid fountain,

for the delight of those who drink:

it shall not oppress the understanding, neither shall they be inebriated therewith.

And near them shall lie the virgins of paradise, refraining their looks from beholding any besides their spouses, having large black eyes,

and resembling the eggs of an ostrich covered with feathers from the dust.

50 And they shall turn the one unto the other, and shall ask one another questions.

And one of them shall say, Verily I had an intimate friend while I lived in the world,

who said unto me, Art thou one of those who assertest the truth of the resurrection?

After we shall be dead, and reduced to dust and bones, shall we surely be judged?

Then he shall say to his companions, Will ye look down?

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

and he shall say unto him, By GOD, it wanted little but thou hadst drawn me into ruin:

and had it not been for the grace of my LORD, I had surely been one of those who have been delivered up to eternal torment.

Shall we die

any other than our first death; or do we suffer any punishment?

60 Verily this is great felicity:

for the obtaining a felicity like this let the laborers labor.

Is this a better entertainment, or the tree of al Zakkum?

Verily we have designed the same for an occasion of dispute unto the unjust.

It is a tree which issueth from the bottom of hell:

the fruit thereof resembleth the heads of devils;

and the damned shall eat of the same, and shall fill their bellies therewith;

and there shall be given them thereon a mixture of filthy and boiling water to drink:

afterwards shall they return into hell.

They found their fathers going astray,

70 and they trod hastily in their footsteps:

for the greater part of the ancients erred before them.

And we sent warners unto them heretofore:

and see how miserable was the end of those who were warned;

except the sincere servants of GOD.

Noah called on us in former days: and we heard him graciously:

and we delivered him and his family out of the great distress;

and we caused his offspring to be those who survived to people the earth:

and we left the following salutation to be bestowed on him by the latest posterity,

namely, Peace be on Noah among all creatures!

80 Thus do we reward the righteous;

for he was one of our servants the true believers.

Afterwards we drowned the others.

Abraham also was of his religion:

when he came unto his LORD with a perfect heart.

When he said unto his father and his people, What do ye worship?

Do ye choose false gods preferably to the true GOD?

What therefore is your opinion of the LORD of all creatures?

And he looked and observed the stars,

and said, Verily I shall be sick, and shall not assist at your

sacrifices:

90 and they turned their backs and departed from him.

And Abraham went privately to their gods, and said, scoffingly unto them,

Do ye not eat of the meat which is set before you?

What aileth you that ye speak not?

And he turned upon them, and struck them with his right hand, and demolished them.

And the people came hastily unto him:

and he said, Do ye worship the images which ye carve?

whereas GOD hath created you, and also that which ye make.

They said, Build a pile for him, and cast him into the glowing fire.

And they devised a plot against him; but we made them the inferior, and delivered him.

And Abraham said, Verily I am going unto my LORD, who will direct me.

100 O LORD, grant me a righteous issue.

Wherefore we acquainted him that he should have a son, who should be a meek youth.

And when he had attained to years of discretion, and could join in acts of religion with him, Abraham said unto him, O my son, verily I saw in a dream that I should offer thee in sacrifice: consider therefore what thou art of opinion I should do. He answered, O my father, do what thou art commanded: thou shalt find me, if GOD please, a patient person.

And when they had submitted themselves to the divine will, and Abraham had laid his son prostrate on his face,

we cried unto him, O Abraham,

now hast thou verified the vision. Thus do we reward the righteous.

Verily this was a manifest trial.

And we ransomed him with a noble victim.

And we left the following salutation to be bestowed on him by the latest posterity,

namely, Peace be on Abraham!

110 Thus do we reward the righteous:

for he was one of our faithful servants.

And we rejoiced him with the promise of Isaac:

and of their offspring were some righteous doers, and others who manifestly injured their own souls.

We were also gracious unto Moses and Aaron, heretofore:

and we delivered them and their people from a great distress.

And we assisted them against the Egyptians; and they became the conquerors.

And we gave them the perspicuous book of the law,

and we directed them into the right way,

and we left the following salutation to be bestowed on them by the latest posterity,

120 namely, Peace be on Moses and Aaron!

Thus do we reward the righteous;

for they were two of our faithful servants.

And Elias was also one of those who were sent by us.

When he said unto his people, Do ye not fear God?

Do ye invoke Baal, and forsake the most excellent Creator?

GOD is your LORD, and the LORD of your forefathers.

But they accused him of imposture: wherefore they shall be delivered up to eternal punishment;

except the sincere servants of GOD.

And we left the following salutation to be bestowed on him by the latest posterity,

130 namely, Peace be on Ily<sup>^</sup>çsin!

Thus do we reward the righteous:

for he was one of our faithful servants.

And Lot was also one of those who were sent by us.

When we delivered him and his whole family,

except an old woman, his wife, who perished, among those that remained behind:

afterwards we destroyed the others.

And ye, O people of Mecca, pass by the places where they once dwelt, as ye journey in the morning,

and by night; will ye not therefore understand?

Jonas was also one of those who were sent by us.

140 When he fled into the loaded ship;

and those who were on board cast lots among themselves, and he was condemned:

and the fish swallowed him; for he was worthy of reprehension.

And if he had not been one those who praised GOD,

verily he had remained in the belly thereof until the day of resurrection.

And we cast him on the naked shore, and he was sick:

and we caused a plant of a gourd to grow up over him;

and we went him to an hundred thousand persons, or they were a greater number,

and they believed: wherefore we granted them to enjoy this life for a season.

Inquire of the Meccans whether thy LORD hath daughters, and they sons?

150 Have we created the angels of the female sex? and were they witnesses thereof?

Do they not say of their own false invention,

GOD hath begotten issue? and are they not really liars?

Hath he chosen daughters preferably to sons?

Ye have no reason to judge thus.

Will ye therefore not be admonished?

Or have ye a manifest proof of what ye say?

Produce now your book of revelations, if ye speak truth.

And they make him to be of kin unto the genii; whereas the genii know that they who affirm such things shall be delivered up to eternal punishment;

(far be that from GOD, which they affirm of him!)

160 except the sincere servants of GOD.

Moreover ye and that which ye worship

shall not seduce any concerning God,

except him who is destined to be burned in hell.

There is none of us but hath an appointed place:

we range ourselves in order, attending the commands of God;

and we celebrate the divine praise.

The infidels said,

If we had been favored with a book of divine revelations, of those which were delivered to the ancients,

we had surely been sincere servants of GOD:

170 yet now the Koran is revealed, they believe not therein; but hereafter shall they know the consequence of their unbelief.

Our word hath formerly been given unto our servants the apostles;

that they shall certainly be assisted against the infidels,

and that our armies should surely be the conquerors.

Turn aside therefore from them, for a season:

and see the calamities which shall afflict them; for they shall see thy future success and prosperity.

Do they therefore seek to hasten our vengeance?

Verily when it shall descend into their courts, an evil morning shall it be unto those who were warned in vain.

Turn aside from them therefore for a season,

and see: hereafter shall they see thy success and their punishment.

180 Praise be unto thy LORD, the LORD who is far exalted above what they

affirm of him!

And peace be on his apostles!

And praise be unto GOD, the LORD of all creatures!

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CHAPTER XXXVIII.

ENTITLED, S.; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

S. BY the Koran full of admonition.

Verily the unbelievers are addicted to pride and contention.

How many generations have we destroyed before them; and they cried for mercy, but it was not a time to escape.

They wonder that a warner from among themselves hath come unto them. And the unbelievers said, This man is a sorcerer, and a liar:

doth he affirm the gods to be but one GOD. Surely this is a wonderful thing.

And the chief men among them departed, saying to one another, Go, and persevere in the worship of your gods: verily this is the thing which is designed.

We have not heard anything like this in the last religion: this is no other than a false contrivance.

Hath an admonition been sent unto him preferable to any other among us? Verily they are in a doubt concerning my admonition: but they have not yet tasted my vengeance.

Are the treasures of the mercy of thy LORD, the mighty, the munificent God, in their hands?

10 Is the kingdom of the heavens, and the earth, and of whatever is between them, in their possession? If it be so, let them ascend by steps unto heaven.

But any army of the confederates shall even here be put to flight.

The people of Noah, and the tribe of Ad, and Pharaoh the contriver of the stakes,

and the tribe of Thamud, and the people of Lot, and the inhabitants of the wood near Madian, accused the prophets of imposture before them; these were the confederates against the messengers of God.

All of them did no other than accuse their apostles of falsehood: wherefore my vengeance hath been justly executed upon them.

And these wait only for one sounding of the trumpet; which there shall be no deferring.

And they scoffingly say, O LORD, hasten our sentence unto us, before the day of account.

Do thou patiently bear that which they utter: and remind them of our servant David, endued with strength; for he was one who seriously turned himself unto God.

We compelled the mountains to celebrate our praise with him, in the evening and at sunrise,

and also the birds, which gathered themselves together unto him: all of



them returned frequently unto him for this purpose.

20 And we established his kingdom, and gave him wisdom and eloquence of speech.

Hath the story of the two adversaries come to thy knowledge; when they ascended over the wall into the upper apartment,

when they went in unto David, and he was afraid of them. They said, Fear not: we are two adversaries who have a controversy to be decided. The one of us hath wronged the other: wherefore judge between us with truth, and be not unjust; and direct us into the even way.

This my brother had ninety and nine sheep: and I had only one ewe: and he said, Give her me to keep; and he prevailed against me in the discourse which we had together.

David answered, Verily he hath wronged thee in demanding thine ewe as an addition to his own sheep: and many of them who are concerned together in business wrong one another, except those who believe and do that which is right; but how few are they! And David perceived that we had tried him by this parable, and he asked pardon of his LORD: and he fell down and bowed himself, and repented.

Wherefore we forgave him this fault; and he shall be admitted to approach near unto us, and shall have an excellent place of abode in paradise.

O David, verily we have appointed thee a sovereign prince in the earth: judge therefore between men with truth; and follow not thy own lust, lest it cause thee to err from the way of GOD: for those who err from the way of GOD shall suffer a severe punishment, because they have forgotten the day of account.

We have not created the heavens and the earth, and whatever is between them, in vain. This is the opinion of the unbelievers: but woe unto those who believe not, because of the fire of hell.

Shall we deal with those who believe and do good works, as with those who act corruptly in the earth? Shall we deal with the pious as with the wicked?

A blessed book have we sent down unto thee, O Mohammed, that they may attentively meditate on the signs thereof, and that men of understanding may be warned.

30 And we gave unto David Solomon; how excellent a servant! for he frequently turned himself unto God.

When the horses standing on three feet, and touching the ground with the edge of the fourth foot, and swift in the course, were set in parade before him in the evening,

he said, Verily I have loved the love of earthly good above the remembrance of my LORD: and have spent the time in viewing these horses, until the sun is hidden by the veil of night;

bring the horses back unto me. And when they were brought back, he began to cut off their legs and their necks.

We also tried Solomon, and placed on his throne a counterfeit body: afterwards he turned unto God,

and said, O LORD, forgive me, and give me a kingdom which may not be obtained by any after me; for thou art the giver of kingdoms.

And we made the wind subject to him; it ran gently at his command, whithersoever we directed.

And we also put the devils in subjection under him; and among them such as were every way skilled in building, and in diving for pearls:

and others we delivered to him bound in chains,

saying, This is our gift: therefore be bounteous, or be sparing unto whom

thou shalt think fit, without rendering an account.

40 And he shall approach near unto us, and shall have an excellent abode in paradise.

And remember our servant Job, when he cried unto his LORD, saying, Verily Satan hath afflicted me with calamity and pain.

And it was said unto him, Strike the earth with thy foot; which when he had done, a fountain sprang up, and it was said to him, This is for thee to wash in, to refresh thee, and to drink.

And we restored unto him his family, and as many more with them, through our mercy; and for an admonition unto those who are endued with understanding.

And we said unto him, Take a handful of rods in thy hand, and strike thy wife therewith; and break not thine oath. Verily we found him a patient person: how excellent a servant was he! for he was one who frequently turned himself unto us.

Remember also our servants Abraham, and Isaac, and Jacob, who were men strenuous and prudent.

Verily we purified them with a perfect purification, through the remembrance of the life to come;

and they were in our sight, elect and good men.

And remember Ismael, and Elisha, and Dhu'lkefi: for all these were good men.

This is an admonition. Verily the pious shall have an excellent place to return unto,

50 namely, gardens of perpetual abode, the gates whereof shall stand open unto them.

As they lie down therein, they shall there ask for many sorts of fruits, and for drink;

and near them shall sit the virgins of paradise, refraining their looks from beholding any besides their spouses, and of equal age with them.

This is what ye are promised, at the day of account.

This is our provision, which shall not fail.

This shall be the reward of the righteous. But for the transgressors is prepared an evil receptacle,

namely, hell: they shall be cast into the same to be burned, and a wretched couch shall it be.

This let them taste, to wit, scalding water, and corruption flowing from the bodies of the damned,

and divers other things of the same kind.

And it shall be said to the seducers, This troop which was guided by you shall be thrown, together with you, headlong into hell: they shall not be bidden welcome: for they shall enter the fire to be burned.

60 And the seduced shall say to their seducers, Verily ye shall not be bidden welcome: ye have brought it upon us; and a wretched abode is hell.

They shall say, O LORD, doubly increase the torment of him who hath brought this punishment upon us, in the fire of hell.

And the infidels shall say, Why do we not see the men whom we numbered among the wicked,

and whom we received with scorn? Or do our eyes miss them?

Verily this is a truth; to wit, the disputing of the inhabitants of hell fire.

Say, O Mohammed, unto the idolaters, Verily I am no other than a warner: and there is no god, except the one only GOD, the Almighty, the LORD of heaven and earth, and of whatsoever is between them; the

mighty, the forgiver of sins.

Say, it is a weighty message,  
from which ye turn aside.

I had no knowledge of the exalted princes, when they disputed concerning  
the creation of man:

70 (it hath been revealed unto me only as a proof that I am a public  
preacher:)

when thy LORD said unto the angels, Verily I am about to create man of  
clay:

when I shall have formed him, therefore, and shall have breathed my  
spirit into him, do ye fall down and worship him.

And all the angels worshipped him, in general,  
except Eblis, who was puffed up with pride, and became an unbeliever.

God said unto him, O Eblis, what hindereth thee from worshipping that  
which I have created with my hands? Art thou elated with vain pride?  
Or art thou really one of exalted merit?

He answered, I am more excellent than he: thou hast created me of fire,  
and thou hast created him of clay.

God said unto him, Get thee hence therefore; for thou shalt be driven  
away from mercy;

and my curse shall be upon thee, until the day of judgment.

He replied, O LORD, respite me, therefore, until the day of  
resurrection.

80 God said, Verily thou shalt be one of those who are respited  
until the day of the determined time.

Eblis said, By thy might do I swear, I will surely seduce them all,  
except thy servants who shall be peculiarly chosen from among them.

God said, It is a just sentence; and I speak the truth:

I will surely fill hell with thee, and with such of them as shall follow thee,  
altogether.

Say unto the Meccans, I ask not of you any reward for this my preaching:  
neither am I one of those who assume a part which belongs not to them.

The Koran is no other than an admonition unto all creatures:

and ye shall surely know what is delivered therein to be true, after a  
season.

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## CHAPTER XXXIX.

ENTITLED, THE TROOPS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE revelation of this book is from the mighty, the wise GOD.

Verily we have revealed this book unto thee with truth: wherefore serve  
GOD, exhibiting the pure religion unto him.

Ought not the pure religion to be exhibited unto GOD? But as to those  
who take other patrons besides him, saying, We worship them only that  
they may bring us nearer unto GOD; verily GOD will judge between them

concerning that wherein they disagree. Surely GOD will not direct him who is a liar, or ungrateful.

If GOD had been minded to have had a son, he had surely chosen what he pleased out of that which he hath created. But far be such a thing from him! He is the sole, the almighty God.

He hath created the heavens and the earth with truth: he causeth the night to succeed the day, and he causeth the day to succeed the night, and he obligeth the sun and the moon to perform their services; each of them hastening to an appointed period. Is not he the mighty, the forgiver of sins?

He created you of one man, and afterwards out of him formed his wife: and he hath bestowed on you four pair of cattle. He formeth you in the wombs of your mothers, by several gradual formations, within three veils of darkness. This is GOD, your LORD: his is the kingdom: there is no GOD but he. Why therefore are ye turned aside from the worship of him to idolatry?

If ye be ungrateful, verily GOD hath no need of you; yet he liketh not ingratitude in his servants: but if ye be thankful, he will be well pleased with you. A burdened soul shall not bear the burden of another; hereafter shall ye return unto your LORD, and he shall declare unto you that which ye have wrought, and will reward you accordingly; for he knoweth the innermost parts of your breasts.

When harm befalleth a man, he calleth upon his LORD, and turneth unto him: yet afterwards, when God hath bestowed on him favor from himself, he forgetteth that Being which he invoked before, and setteth up equals unto GOD, that he may seduce men from his way. Say unto such a man, Enjoy this life in thy infidelity for a little while; but hereafter shalt thou surely be one of the inhabitants of hell fire.

Shall he who giveth himself up to prayer in the hours of the night, prostrate, and standing, and who taketh heed as to the life to come, and hopeth for the mercy of his LORD, be dealt with as the wicked unbeliever? Say, Shall they who know their duty and they who know it not, be held equal? Verily the men of understanding only will be warned.

10 Say, O my servants who believe, fear your LORD. They who do good in this world shall obtain good in the next; and GOD'S earth is spacious: verily those who persevere with patience shall receive their recompense without measure.

Say, I am commanded to worship GOD, and to exhibit the pure religion unto him:

and I am commanded to be the first Moslem.

Say, Verily I fear, if I be disobedient unto my LORD, the punishment of the great day.

Say, I worship GOD, exhibiting my religion pure unto him;

but do ye worship that which ye will, besides him. Say, Verily they will be the losers, who shall lose their own souls, and their families, on the day of resurrection: is not this manifest loss?

Over them shall be roofs of fire, and under them shall be floors of fire. With this doth GOD terrify his servants: wherefore, oh my servants, fear him.

But those who eschew the worship of idols, and are turned unto GOD, shall receive good tidings. Bear good tidings therefore unto my servants,

who hearken unto my word, and follow that which is most excellent therein: these are they whom GOD directeth, and these are men of understanding.

Him, therefore, on whom the sentence of eternal punishment shall be justly pronounced, canst thou, O Mohammed, deliver him who is destined to dwell in the fire of hell?

20 But for those who fear their LORD will be prepared high apartments in paradise, over which shall be other apartments built; and rivers shall run beneath them: this is the promise of GOD; and GOD will not be contrary to the promise.

Dost thou not see that GOD sendeth down water from heaven, and causeth the same to enter and form sources in the earth; and produceth thereby corn of various sorts? Afterwards he causeth the same to wither; and thou seest it become yellow: afterwards he maketh it crumble into dust. Verily, herein is an instruction to men of understanding.

Shall he, therefore, whose breast GOD hath enlarged to receive the religion of Islam, and who followeth the light from his LORD, be as he whose heart is hardened? But woe unto those whose hearts are hardened against the remembrance of GOD! they are in a manifest error.

GOD hath revealed a most excellent discourse; a book conformable to itself, and containing repeated admonitions. The skins of those who fear their LORD shrink for fear thereof; afterwards their skins grow soft, and their hearts also, at the remembrance of their LORD. This is the direction of GOD: he will direct thereby whom he pleaseth; and whomsoever GOD shall cause to err, he shall have no director.

Shall he therefore who shall be obliged to screen himself with his face from the severity of the punishment on the day of resurrection, be as he who is secure therefrom? And it shall be said unto the ungodly, Taste that which ye have deserved.

Those who were before them accused their apostles of imposture; wherefore a punishment came upon them from whence they expected it not:

and GOD caused them to take shame in this present life; but the punishment of the life to come will certainly be greater. If they were men of understanding, they would know this.

Now have we proposed unto mankind, in this Koran, every kind of parable; that they may be warned:

an Arabic Koran, wherein there is no crookedness; that they may fear God.

GOD propoundeth as a parable a man who hath several companions which are at mutual variance, and a man who committeth himself wholly to one person: shall these be held in equal comparison? GOD forbid! But the greater part of them do not understand.

30 Verily thou, O Mohammed, shalt die, and they also shall die:

and ye shall debate the matter with one another before your LORD, at the day of resurrection.

Who is more unjust than he who uttereth a lie concerning GOD, and denieth the truth when it cometh unto him? Is there not a dwelling provided in hell for the unbelievers?

But he who bringeth the truth, and giveth credit thereto, these are they who fear God;

they shall obtain whatever they shall desire, in the sight of their LORD: this shall be the recompense of the righteous;

that GOD may expiate from them the very worst of that which they have wrought, and may render them their reward according to the utmost merit of the good which they have wrought.

Is not GOD a sufficient protector of his servant? yet they will attempt to make thee afraid of the false deities which they worship besides GOD. But he whom GOD shall cause to err, shall have none to direct him:

and he whom GOD shall direct, shall have none to mislead him. Is not GOD most mighty, able to avenge?

If thou ask them who hath created the heavens and the earth, they will surely answer, GOD. Say, Do ye think, therefore, that the deities which ye invoke besides GOD, if GOD be pleased to afflict me, are able to relieve me from his affliction? or if he be pleased to show mercy unto me, that they are able to withhold his mercy? Say, GOD is my sufficient support: in him let those put their trust, who seek in whom to confide.

Say, O my people, do ye act according to your state; verily I will act according to mine: hereafter shall ye know

40 on which of us will be inflicted a punishment that shall cover him with shame, and on whom a lasting punishment shall fall.

Verily we have revealed unto thee the book of the Koran, for the instruction of mankind, with truth. Whoso shall be directed thereby shall be directed to the advantage of his own soul; and whoso shall err, shall only err against the same: and thou art not a guardian over them.

GOD taketh unto himself the souls of men at the time of their death; and those which die not he also taketh in their sleep: and he withholdeth those on which he hath passed the decree of death, but sendeth back the others till a determined period. Verily herein are signs unto the people who consider.

Have the Koreish taken idols for their intercessors with God? Say, What, although they have not dominion over anything, neither do they understand?

Say, Intercession is altogether in the disposal of GOD: his is the kingdom of heaven and earth; and hereafter shall ye return unto him.

When the one sole GOD is mentioned, the hearts of those who believe not in the life to come, shrink with horror: but when the false gods, which are worshipped besides him, are mentioned, behold they are filled with joy.

Say, O GOD, the creator of heaven and earth, who knowest that which is secret, and that which is manifest; thou shalt judge between thy servants concerning that wherein they disagree.

If those who act unjustly were masters of whatever is in the earth, and as much more therewith, verily they would give it to ransom themselves from the evil of the punishment, on the day of resurrection: and there shall appear unto them, from GOD, terrors which they never imagined;

and there shall appear unto them the evils of that which they shall have gained; and that which they mocked at shall encompass them.

When harm befalleth man, he calleth upon us; yet afterwards, when we have bestowed on him favor from us, he saith, I have received it merely because of GOD's knowledge of my deserts. On the contrary, it is a trial; but the greater part of them know it not.

50 Those who were before them said the same: but that which they had gained, profited them not:

and the evils which they had deserved, fell upon them. And whoever of these Meccans shall have acted unjustly, on them likewise shall fall the evils which they shall have deserved; neither shall they frustrate the divine vengeance.

Do they not know that GOD bestoweth provision abundantly on whom he pleaseth, and is sparing unto whom he pleaseth? Verily herein are signs unto people who believe.

Say, O my servants who have transgressed against your own souls, despair not of the mercy of GOD: seeing that GOD forgiveth all sins, for he is gracious and merciful.

And be turned unto your LORD, and resign yourselves unto him, before the threatened punishment overtake you; for then ye shall not be helped.

And follow the most excellent instructions which have been sent down unto

you from your LORD, before the punishment come suddenly upon you, and ye perceive not the approach thereof;

and a soul say, Alas! for that I have been negligent in my duty to GOD; verily I have been one of the scorers:

or say, If GOD had directed me, verily I had been one of the pious:

or say, when it seeth the prepared punishment, If I could return once more into the world, I would become one of the righteous.

But God shall answer, My signs came unto thee heretofore, and thou didst charge them with falsehood, and wast puffed up with pride; and thou becamest one of the unbelievers.

60 On the day of resurrection, thou shalt see the faces of those who have uttered lies concerning GOD, become black: is there not an abode prepared in hell for the arrogant?

But GOD shall deliver those who shall fear him, and shall set them in their place of safety: evil shall not touch them, neither shall they be grieved.

GOD is the creator of all things, and he is the governor of all things.

His are the keys of heaven and earth: and they who believe not in the signs of GOD, they shall perish.

Say, Do ye therefore bid me to worship other than GOD, oh ye fools?

since it hath been spoken by revelation unto thee, and also unto the prophets who have been before thee, saying, Verily if thou join any partners with God, thy work will be altogether unprofitable, and thou shalt certainly be one of those who perish:

wherefore rather fear GOD, and be one of those who give thanks.

But they make not a due estimation of GOD: since the whole earth shall be but his handful, on the day of resurrection; and the heavens shall be rolled together in his right hand. Praise be unto him! and far be he exalted above the idols which they associate with him!

the trumpet shall be sounded, and whoever are in heaven, and whoever are on earth, shall expire; except those whom GOD shall please to exempt from the common fate. Afterwards it shall be sounded again; and behold, they shall arise and look up.

And the earth shall shine by the light of its LORD: and the book shall be laid open, and the prophets and the martyrs shall be brought as witnesses; and judgment shall be given between them with truth, and they shall not be treated unjustly.

70 And every soul shall be fully rewarded, according to that which it shall have wrought; for he perfectly knoweth whatever they do.

And the unbelievers shall be driven unto hell by troops, until, when they shall arrive at the same, the gates thereof shall be opened: and the keepers thereof shall say unto them, Did not apostles from among you come unto you, who rehearsed unto you the signs of your LORD, and warned you of the meeting of this your day? They shall answer, Yea: but the sentence of eternal punishment hath been justly pronounced on the unbelievers.

It shall be said unto them, Enter ye the gates of hell, to dwell therein forever; and miserable shall be the abode of the proud!

But those who shall have feared their LORD shall be conducted by troops towards paradise, until they shall arrive at the same: and the gates thereof shall be ready set open; and the guards thereof shall say unto them, Peace be on you! ye have been good: wherefore enter ye into paradise, to remain therein forever.

And they shall answer, Praise be unto GOD, who hath performed his promise

unto us, and hath made us to inherit the earth, that we may dwell in paradise wherever we please! How excellent is the reward of those who work righteousness!

And thou shalt see the angels going in procession round the throne, celebrating the praises of their LORD: and judgment shall be given between them with truth; and they shall say, Praise be unto GOD, the LORD of all creatures!

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## CHAPTER XL.

ENTITLED, THE TRUE BELIEVER; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H.M.

THE revelation of this book is from the mighty, the wise GOD; the forgiver of sin and the accepter of repentance; severe in punishing; long suffering. There is no GOD but he: before him shall be the general assembly at the last day.

None disputeth against the signs of GOD, except the unbelievers: but let not their prosperous dealing in the land deceive thee with vain allurements.

The people of Noah, and the confederated infidels which were after them, accused their respective prophets of imposture before these; and each nation hatched ill designs against their apostle, that they might get him into their power; and they disputed with vain reasoning, that they might thereby invalidate the truth: wherefore I chastised them; and how severe was my punishment!

Thus hath the sentence of thy LORD justly passed on the unbelievers; and they shall be the inhabitants of hell fire.

The angels who bear the throne of God, and those who stand about it, celebrate the praise of their LORD, and believe in him; and they ask pardon for the true believers, saying, O LORD, thou encompassest all things by thy mercy and knowledge; wherefore forgive those who repent, and follow thy path, and deliver them from the pains of hell:

O LORD, lead them also into gardens of eternal abode, which thou hast promised unto them, and unto every one who shall do right, of their fathers, and their wives, and their children; for thou art the mighty, the wise God.

And deliver them from evil; for whomsoever thou shalt deliver from evil on that day, on him wilt thou show mercy; and this will be great salvation.

10 But the infidels at the day of judgment, shall hear a voice crying unto them, Verily the hatred of GOD towards you is more grievous than your hatred towards yourselves: since ye were called unto the faith, and would not believe.

They shall say, O LORD, thou hast given us death twice, and thou hast twice given us life; and we confess our sins: is there therefore no way to get forth from this fire?

And it shall be answered them, This hath befallen you, for that when one GOD was preached unto you, ye believed not; but if a plurality of gods had



been associated with him, ye had believed: and judgment belongeth unto the high, the great GOD.

It is he who showeth you his signs, and sendeth down food unto you from heaven: but none will be admonished, except he who turneth himself unto God.

Call therefore upon GOD, exhibiting your religion pure unto him, although the infidels be averse thereto.

He is the Being of exalted degree, the possessor of the throne; who sendeth down the spirit, at his command, on such of his servants as he pleaseth: that he may warn mankind of the day of meeting,

the day whereon they shall come forth out of their graves, and nothing of what concerneth them shall be hidden from GOD. Unto whom will the kingdom belong, on that day? Unto the only, the almighty GOD.

On that day shall every soul be rewarded according to its merits: there shall be no injustice done on that day. Verily GOD will be swift in taking an account.

Wherefore warn them, O prophet, of the day which shall suddenly approach; when men's hearts shall come up to their throats, and strangle them. The ungodly shall have no friend or intercessor who shall be heard.

GOD will know the deceitful eye, and that which their breasts conceal; 20 and GOD will judge with truth: but the false gods which they invoke, besides him, shall not judge at all: for GOD is he who heareth and seeth.

Have they not gone through the earth, and seen what hath been the end of those who were before them? They were more mighty than these in strength, and left more considerable footsteps of their power in the earth: yet GOD chastised them for their sins, and there was none to protect them from GOD.

This they suffered, because their apostles had come unto them with evident signs, and they disbelieved: wherefore GOD chastised them; for he is strong, and severe in punishing.

We heretofore sent Moses with our signs and manifest power, unto Pharaoh, and Haman, and Karun; and they said, He is a sorcerer, and a liar.

And when he came unto them with the truth from us, they said, Slay the sons of those who have believed with him, and save their daughters alive: but the stratagem of the infidels was no other than vain.

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 violence to appear in the earth.

And Moses said unto his people, Verily I have recourse unto my LORD and your LORD, to defend me against every proud person, who believeth not in the day of account.

And a man who was a true believer, of the family of Pharaoh, and concealed in his faith, said, Will ye put a man to death, because he saith, GOD is my LORD; seeing he is come unto you with evident signs from your LORD? If he be a liar, on him will the punishment of his falsehood light; but if he speaketh the truth, some of those judgments with which he threateneth you will fall upon you: verily GOD directeth not him who is a transgressor, or a liar:

O my people, the kingdom is yours this day; and ye are conspicuous in the earth; but who shall defend us from the scourge of GOD, if it come unto us? Pharaoh said, I only propose to you what I think to be most expedient; and I guide you only into the right path.

30 And he who had believed said, O my people, Verily I fear for you a day like that of the confederates against the prophets in former times;

a condition like that of the people of Noah, and the tribes of Ad and Thamud, and of those who have lived after them; for GOD willeth not that any injustice be done unto his servants.

O my people, verily I fear for you the day whereon men shall call unto one another;

the day whereon ye shall be turned back from the tribunal, and driven to hell: then shall ye have none to protect you against GOD. And he whom GOD shall cause to err shall have no director.

Joseph came unto you, before Moses, with evident signs; but ye ceased not to doubt of the religion which he preached unto you, until, when he died, ye said, GOD will by no means send another apostle after him. Thus doth GOD cause him to err, who is a transgressor, and a sceptic.

They who dispute against the signs of GOD, without any authority which hath come unto them, are in great abomination with GOD, and with those who believe. Thus doth GOD seal up every proud and stubborn heart.

And Pharaoh said, O Haman, build me a tower, that I may reach the tracts, the tracts of heaven, and may view the GOD of Moses; for verily I think him to be a liar. And thus the evil of his work was prepared for Pharaoh, and he turned aside from the right path: and the stratagems of Pharaoh ended only in loss.

And he who had believed said, O my people, follow me: I will guide you into the right way.

O my people, verily this present life is but a temporary enjoyment; but the life to come is the mansion of firm continuance.

40 Whoever worketh evil shall only be rewarded in equal proportion to the same: but whoever worketh good, whether male or female, and is a true believer, they shall enter paradise: they shall be provided for therein superabundantly.

And, O my people, as for me, I invite you to salvation; but ye invite me to hell fire:

ye invite me to deny GOD, and to associate with him that whereof I have no knowledge; but I invite you to the most mighty, the forgiver of sins.

There is no doubt but that the false gods to which ye invite me deserve not to be invoked, either in this world or in the next; and that we must return unto GOD; and that the transgressors shall be the inhabitants of hell fire:

and ye shall then remember what I now say unto you. And I commit my affair unto GOD; for GOD regardeth his servants.

Wherefore GOD delivered him from the evils which they had devised; and a grievous punishment encompassed the people of Pharaoh.

They shall be exposed to the fire of hell morning and evening: and the day whereon the hour of judgment shall come, it shall be said unto them, Enter, O people of Pharaoh, into a most severe torment.

And think on the time when the infidels shall dispute together in hell fire; and the weak shall say unto those who behaved with arrogance, Verily we were your followers: will ye therefore relieve us from any part of this fire?

Those who behaved with arrogance shall answer, Verily we are all doomed to suffer therein: for GOD hath now judged between his servants.

And they who shall be in the fire shall say unto the keepers of hell, Call ye on your LORD, that he would ease us, for one day, from this punishment.

50 They shall answer, Did not your apostles come unto you with evident proofs? They shall say, Yea. The keepers shall reply, Do ye therefore call

on God: but the calling of the unbelievers on him shall be only in vain.

We will surely assist our apostles, and those who believe, in this present life, and on the day whereon the witnesses shall stand forth:

a day, whereon the excuse of the unbelievers shall not avail them; but a curse shall attend them, and a wretched abode.

We heretofore gave unto Moses a direction; and we left as an inheritance unto the children of Israel the book of the law;

a direction, and an admonition to men of understanding.

Wherefore do thou, O prophet, bear the insults of the infidels with patience; for the promise of GOD is true; and ask pardon for thy fault; and celebrate the praise of thy LORD, in the evening and in the morning.

As to those who impugn the signs of GOD, without any convincing proof which hath been revealed unto them, there is nothing but pride in their breasts; but they shall not attain their desire: wherefore fly for refuge unto GOD; for it is he who heareth and seeth.

Verily the creation of heaven and earth is more considerable than the creation of man: but the greater part of men do not understand.

The blind and the seeing shall not be held equal; nor they who believe and work righteousness, and the evil doer: how few revolve these things in their mind!

The last hour will surely come; there is no doubt thereof: but the greater part of men believe it not.

60 Your LORD said, Call upon me, and I will hear you: but they who proudly disdain my service shall enter with ignominy into hell.

It is GOD who hath appointed the night for you to take your rest therein, and the day to give you light: verily GOD is endued with beneficence towards mankind: but the greater part of men do not give thanks.

This is GOD, your LORD, the Creator of all things; there is no GOD besides him: how therefore are ye turned aside from his worship?

Thus are they turned aside, who oppose the signs of GOD.

It is GOD who hath given you the earth for a stable floor, and the heaven for a ceiling; and who hath formed you, and made your forms beautiful, and feedeth you with good things. This is GOD, your LORD. Wherefore blessed be GOD, the LORD of all creatures!

He is the living God: there is no GOD but he. Wherefore call upon him, exhibiting unto him the pure religion. Praise be unto GOD, the LORD of all creatures!

Say, Verily I am forbidden to worship the deities which ye invoke, besides GOD, after that evident proofs have come unto me from my LORD; and I am commanded to resign myself unto the LORD of all creatures.

It is he who first created you of dust, and afterwards of seed, and afterwards of coagulated blood; and afterwards brought you forth infants out of your mothers' wombs: then he permitteth you to attain your age of full strength, and afterwards to grow old men (but some of you die before that age), and to arrive at the determined period of your life; that peradventure ye may understand.

It is he who giveth life, and causeth to die: and when he decreeth a thing, he only saith unto it, Be, and it is.

Dost thou not observe those who dispute against the signs of GOD, how they are turned aside from the true faith?

70 They who charge with falsehood the book of the Koran, and the other scriptures and revealed doctrines which we have sent our former apostles to preach, shall hereafter know their folly,

when the collars shall be on their necks, and the chains by which they shall be dragged into hell;

then shall they be burned in the fire.

And it shall be said unto them, Where are the gods which ye associated, besides GOD? They shall answer, They have withdrawn themselves from us: yea, we called on nothing heretofore. Thus doth GOD lead the unbelievers into error.

This hath befallen you, for that ye rejoiced insolently on earth, in that which was false; and for that ye were elated with immoderate joy.

Enter the gates of hell, to remain therein forever: and wretched shall be the abode of the haughty!

Wherefore persevere with patience, O Mohammed; for the promise of GOD is true. Whether we cause thee to see any part of the punishment with which we have threatened them, or whether we cause thee to die before thou see it; before us shall they be assembled at the last day.

We have sent a great number of apostles before thee; the histories of some of whom we have related unto thee, and the histories of others of them we have not related unto thee: but no apostle had the power to produce a sign, unless by the permission of GOD. When the command of GOD, therefore, shall come, judgment shall be given with truth; and then shall they perish who endeavour to render the signs of God of no effect.

It is GOD who hath given you the cattle, that ye may ride on some of them, and may eat of others of them;

80 (ye also receive other advantages therefrom;) and that on them ye may arrive at the business proposed in your mind: and on them are ye carried by land, and on ships by sea.

And he showeth you his signs; which, therefore, of the signs of GOD, will ye deny?

Do they not pass through the earth, and see what hath been the end of those who were before them? They were more numerous than these, and more mighty in strength, and left more considerable monuments of their power in the earth: yet that which they had acquired profited them not.

And when their apostles came unto them with evident proofs of their mission, they rejoiced in the knowledge which was with them: but that which they mocked at encompassed them.

And when they beheld our vengeance, they said, We believe in GOD alone, and we renounce the idols which we associated with him:

but their faith availed them not, after they had beholden our vengeance. This was the ordinance of GOD, which was formerly observed in respect to his servants and then did the unbelievers perish.

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CHAPTER XLI.

ENTITLED, ARE DISTINCTLY EXPLAINED; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H.M.

This is a revelation from the most Merciful;  
a book, the verses whereof are distinctly explained, an Arabic Koran,  
for the instruction of people who understand;  
bearing good tidings, and denouncing threats: but the greater part of  
them turn aside, and hearken not thereto.

And they say, Our hearts are veiled from the doctrine to which thou  
investest us; and there is a deafness in our ears, and a curtain between us and  
thee: wherefore act thou as thou shalt think fit; for we shall act according  
to our own sentiments.

Say, Verily I am only a man like you. It is revealed unto me, that your  
GOD is one GOD: wherefore direct your way straight unto him; and ask pardon  
of him for what is past. And woe be to the idolaters:

who give not the appointed alms, and believe not in the life to come!

But as to those who believe and work righteousness, they shall receive an  
everlasting reward.

Say, Do ye indeed disbelieve in him who created the earth in two days;  
and do ye set up equals unto him? He is the LORD of all creatures.

10 And he placed in the earth mountains firmly rooted, rising above the  
same: and he blessed it; and provided therein the food of the creatures  
designed to be the inhabitants thereof, in four days; equally, for those who  
ask.

Then he set his mind to the creation of heaven, and it was smoke; and  
he said unto it, and to the earth, Come, either obediently, or against your  
will. They answered, We come, obedient to thy command.

And he formed them into seven heavens, in two days; and revealed unto  
every heaven its office. And we adorned the lower heaven with lights, and  
placed therein, a guard of angels. This is the disposition of the mighty,  
the wise God.

If the Meccans withdraw from these instructions, say, I denounce unto you  
a sudden destruction, like the destruction of Ad and Thamud.

When the apostles came unto them before them and behind them, saying,  
Worship GOD alone; they answered, If our LORD had been pleased to send  
messengers, he had surely sent angels; and we believe not the message with  
which ye are sent.

As to the tribe of Ad, they behaved insolently in the earth, without  
reason, and said, Who is more mighty than we in strength? Did they not see  
that GOD, who had created them, was more mighty than they in strength?  
And they knowingly rejected our signs.

Wherefore we sent against them a piercing wind, on days of ill luck,  
that we might make them taste the punishment of shame in this world: but  
the punishment of the life to come will be more shameful; and they shall not  
be protected therefrom.

And as to Thamud, we directed them; but they loved blindness better than  
the true direction: wherefore the terrible noise of an ignominious punishment  
assailed them, for that which they had deserved;

but we delivered those who believed, and feared God.

And warn them of the day, on which the enemies of GOD shall be gathered  
together unto hell fire, and shall march in distinct bands;

20 until, when they shall arrive thereat, their ears, and their eyes, and  
their skins, shall bear witness against them of that which they shall have  
wrought.

And they shall say unto their skins, Wherefore do ye bear witness  
against us? They shall answer, GOD hath caused us to speak, who giveth

speech unto all things: he created you the first time; and unto him are ye returned.

Ye did not hide yourselves, while ye sinned, so that your ears, and your eyes, and your skins could not bear witness against you: but ye thought that GOD was ignorant of many things which ye did.

This was your opinion, which ye imagined of your LORD: it hath ruined you; and ye are become lost people.

Whether they bear their torment, hell fire shall be their abode; or whether they beg for favor, they shall not obtain favor.

And we will give them the devils to be their companions; for they dressed up for them the false notions which they entertained of this present world, and of that which is to come; and the sentence justly fitteth them, which was formerly pronounced on the nations of genii and men who were before them; for they perished.

The unbelievers say, Hearken not unto this Koran: but use vain discourse during the reading thereof; that ye may overcome the voice of the reader by your scoffs and laughter.

Wherefore we will surely cause the unbelievers to taste a grievous punishment, and we will certainly reward them for the evils which they shall have wrought.

This shall be the reward of the enemies of GOD, namely, hell fire; therein is prepared for them an everlasting abode, as a reward for that they have wittingly rejected our signs.

And the infidels shall say in hell, O LORD, show us the two that seduced us, of the genii and men, and we will cast them under our feet, that they may become most base and despicable.

30 As for those who say, Our LORD is GOD, and who behave uprightly; the angels shall descend unto them, and shall say, Fear not, neither be ye grieved; but rejoice in the hopes of paradise which ye have been promised.

We are your friends in this life, and in that which is to come: therein shall ye have that which your souls shall desire, and therein shall ye obtain whatever ye shall ask for;

as a gift from a gracious and merciful God.

Who speaketh better than he who inviteth unto GOD, and worketh righteousness, and saith, I am a Moslem?

Good and evil shall not be held equal. Turn away evil with that which is better; and behold, the man between whom and thyself there was enmity shall become, as it were, thy warmest friend:

but none shall attain to this perfection, except they who are patient; nor shall any attain thereto, except he who is endued with a great happiness of temper.

And if a malicious suggestion be offered unto thee from Satan, have recourse unto GOD; for it is he who heareth and knoweth.

Among the signs of his power are the night, and the day, and the sun, and the moon. Worship not the sun, neither the moon: but worship GOD, who hath created them; if ye serve him.

But if they proudly disdain his service; verily the angels, who are with thy LORD, praise him night and day, and are not wearied.

And among his signs another is, that thou seest the land waste; but when we send down rain thereon, it is stirred and fermenteth. And he who quickeneth the earth will surely quicken the dead; for he is almighty.

40 Verily those who impiously wrong our signs are not concealed from us. Is he, therefore, better, who shall be cast into hell fire, or he who shall

appear secure on the day of resurrection? Work that which ye will: he certainly beholdeth whatever ye do.

Verily they who believe not in the admonition of the Koran, after it hath come unto them, shall one day be discovered. It is certainly a book of infinite value:

vanity shall not approach it, either from before it, or from behind it: it is a revelation from a wise God, whose praise is justly to be celebrated.

No other is said unto thee by the infidels of Mecca than what hath been formerly said unto the apostles before thee: verily thy LORD is inclined to forgiveness, and is also able to chastise severely.

If we had revealed the Koran in a foreign language, they had surely said, Unless the signs thereof be distinctly explained, we will not receive the same: is the book written in a foreign tongue, and the person unto whom it is directed an Arabian? Answer, It is, unto those who believe, a sure guide, and a remedy for doubt unto those who believe, a sure guide, and a remedy for doubt and uncertainty: but unto those who believe not, it is a thickness of hearing in their ears, and it is a darkness which covereth them; these are as they who are called unto from a distant place.

We heretofore gave the book of the law unto Moses; and a dispute arose concerning the same: and if a previous decree had not proceeded from thy LORD, to respite the opposers of that revelation, verily the matter had been decided between them, by the destruction of the infidels; for they were in a very great doubt as to the same.

He who doth right, doth it to the advantage of his own soul; and he who doth evil, doth it against the same: for thy LORD is not unjust towards his servants.

Unto him is reserved the knowledge of the hour of judgment: and no fruit cometh forth from the knops which involve it; neither doth any female conceive in her womb, nor is she delivered of her burden, but with his knowledge. On the day whereon he shall call them to him, saying, Where are my companions which ye ascribed unto me? they shall answer, We assure thee there is no witness of this matter among us:

and the idols which they called on before shall withdraw themselves from them; and they shall perceive that there will be no way to escape.

Man is not wearied with asking good; but if evil befall him, he despondeth, and despaireth.

50 And if we cause him to taste mercy from us, after affliction hath touched him, he surely saith, This is due to me on account of my deserts: I do not think the hour of judgment will ever come: and if I be brought before my LORD, I shall surely attain, with him, the most excellent condition. But we will then declare unto those who shall not have believed, that which they have wrought; and we will surely cause them to taste a most severe punishment.

When we confer favors on man, he turneth aside, and departeth without returning thanks: but when evil toucheth him, he is frequent at prayer.

Say, What think ye? if the Koran be from GOD, and ye believe not therein; who will lie under a greater error, than he who dissenteth widely therefrom?

Hereafter we will show them our signs in the regions in the regions of the earth, and in themselves; until it become manifest unto them that this book is the truth. Is it not sufficient for thee that thy LORD is witness of all things?

Are they not in a doubt as to the meeting of their LORD at the resurrection? Doth not he encompass all things?

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CHAPTER XLII.

ENTITLED, CONSULTATION; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H.M.

A.S.K.

THUS doth the mighty, the wise GOD reveal his will unto thee; and in like manner did he reveal it unto the prophets who were before thee.

Unto him belongeth whatever is in heaven, and in earth; and he is the high, the great God.

It wanteth little but that the heavens be rent in sunder from above, at the awfulness of his majesty: the angels celebrate the praise of their LORD, and ask pardon for those who dwell in the earth. Is not GOD the forgiver of sins, the merciful?

But as to those who take other gods for their patrons, besides him, GOD observeth their actions: for thou art not a steward over them.

Thus have we revealed unto thee an Arabic Koran, that thou mayest warn the metropolis of Mecca, and the Arabs who dwell round about it; and mayest threaten them with the day of the general assembly, of which there is no doubt: one part shall then be placed in paradise, and another part in hell.

If GOD had pleased, he had made them all of one religion; but he leadeth whom he pleaseth into his mercy; and the unjust shall have no patron or helper.

Do they take other patrons, besides him? whereas GOD is the only true patron: he quickeneth the dead; and he is almighty.

10 Whatever matter ye disagree about, the decision thereof appertaineth unto GOD. This is GOD, my LORD: in him do I trust, and unto him do I turn me:

the Creator of heaven and earth: he hath given you wives of your own species, and cattle both male and female; by which means he multiplieth you: there is nothing like him; and it is he who heareth and seeth.

His are the keys of heaven and earth; he bestoweth provision abundantly on whom he pleaseth, and he is sparing unto whom he pleaseth; for he knoweth all things.

He hath ordained you the religion which he commanded Noah, and which we have revealed unto thee, O Mohammed, and which we commanded Abraham, and Moses, and Jesus: saying, Observe this religion, and be not divided therein. The worship of one God, to which thou invitest them, is grievous unto the unbelievers: GOD will elect thereto whom he pleaseth, and will direct unto the same him who shall repent.

Those who lived in times past were not divided among themselves, until after that the knowledge of GOD's unity had come unto them; through their own perverseness: and unless a previous decree had passed from thy LORD, to bear with them till a determined time, verily the matter had been decided between them, by the destruction of the gainsayers. They who have inherited the scriptures after them, are certainly in a perplexing doubt concerning the



same.

Wherefore invite them to receive the sure faith, and be urgent with them, as thou hast been commanded; and follow not their vain desires: and say, I believe in all the scriptures which GOD hath sent down; and I am commanded to establish justice among you: GOD is our LORD and your LORD: unto us will our works be imputed, and unto you will your works be imputed: let there be no wrangling between us and you; for GOD will assemble us all at the last day, and unto him shall we return.

As to those who dispute concerning GOD, after obedience hath been paid him by receiving his religion, their disputing shall be vain in the sight of their LORD; and wrath shall fall on them, and they shall suffer a grievous punishment.

It is GOD who hath sent down the scripture with truth; and the balance of true judgment: and what shall inform with truth; and the balance of true judgment: and what shall inform thee whether the hour be nigh at hand?

They who believe not therein wish it to be hastened by way of mockery: but they who believe dread the same, and know it to be the truth. Are not those who dispute concerning the last hour in a wide error?

GOD is bounteous unto his servants; he provideth for whom he pleaseth; and he is the strong, the mighty.

20 Whoso chooseth the tillage of the life to come, unto him will we give increase in his tillage: and whoso chooseth the tillage of this world, we will give him the fruit thereof; but he shall have no part in the life to come.

Have the idolaters deities which ordain them a religion which GOD hath not allowed? But had it not been for the decree of respiting their punishment to the day of separating the infidels from the true believers, judgment had been already given between them: for the unjust shall surely suffer a painful torment.

On that day thou shalt see the unjust in great terror, because of their demerits; and the penalty thereof shall fall upon them: but they who believe and do good works shall dwell in the delightful meadows of paradise; they shall obtain whatever they shall desire, with their LORD. This is the greatest acquisition.

This is what GOD promiseth unto his servants who believe and do good works. Say, I ask not of you, for this my preaching, any reward, except the love of my relations: and whoever shall have deserved well by one good action, unto him will we add the merit of another action thereto; for GOD is inclined to forgive, and ready to reward.

Do they say, Mohammed hath blasphemously forged a lie concerning GOD? If GOD pleaseth, he will seal up thy heart: and GOD will absolutely abolish vanity, and will establish the truth in his words; for he knoweth the innermost part of men's breasts.

It is he who accepteth repentance from his servants, and forgiveth sins, and knoweth that which ye do.

He will incline his ear unto those who believe and work righteousness, and will add unto them above what they shall ask or deserve, of his bounty: but the unbelievers shall suffer a severe punishment.

If GOD should bestow abundance upon his servants they would certainly behave insolently in the earth: but he sendeth down by measure unto every one that which he pleaseth; for he well knoweth and seeth the condition of his servants.

It is he who sendeth down the rain, after men have despaired thereof, and spreadeth abroad his mercy; and he is the patron, justly to be praised.

Among his signs is the creation of heaven and earth, and of the living creatures with which he hath replenished them both; and he is able to gather them together before his tribunal, whenever he pleaseth.

30 Whatever misfortune befalleth you is sent unto you by God, for that which your hands have deserved; and yet he forgiveth many things:

ye shall not frustrate the divine vengeance in the earth; neither shall ye have any protector or helper, against GOD.

Among his signs also are the ships running in the sea, like high mountains:

if he pleaseth, he causeth the wind to cease, and they lie still on the back of the water: (verily herein are signs unto every patient and grateful person):

or he destroyeth them by shipwreck, be cause of that which their crews have merited; though he pardoneth many things.

And they who dispute against our signs shall know that there will be no way for them to escape our vengeance.

Whatever things are given you, they are the provision of this present life: but the reward which is with GOD is better, and more durable, for those who believe, and put their trust in their LORD;

and who avoid heinous and filthy crimes, and when they are angry, forgive;

and who hearken unto their LORD, and are constant at prayer, and whose affairs are directed by consultation among themselves, and who give alms out of what we have bestowed on them;

and who, when an injury is done them, avenge themselves

40 (and the retaliation of evil ought to be an evil proportionate thereto): but he who forgiveth and is reconciled unto his enemy, shall receive his reward from GOD; for he loveth not the unjust doers.

And whoso shall avenge himself, after he hath been injured; as to these, it is not lawful to punish them for it:

but it is only lawful to punish those who wrong men, and act insolently in the earth, against justice; these shall suffer a grievous punishment.

And whoso beareth injuries patiently, and forgiveth; verily this is a necessary work.

Whom GOD shall cause to err, he shall afterwards have no protector. And thou shalt see the ungodly, who shall say, when they behold the punishment prepared for them, Is there no way to return back into the world?

And thou shalt see them exposed unto hell fire; dejected, because of the ignominy they shall undergo: they shall look at the fire sideways, and by stealth; and the true believers shall say, Verily the losers are they who have lost their own souls, and their families, on the day of resurrection: shall not the ungodly continue in eternal torment?

They shall have no protectors to defend them against GOD: and whom GOD shall cause to err, he shall find no way to the truth.

Hearken unto your LORD, before the day come, which GOD will not keep back: ye shall have no place of refuge on that day; neither shall ye be able to deny your sins.

But if those to whom thou preachest turn aside from thy admonitions, verily we have not sent thee to be a guardian over them: thy duty is preaching only. When we cause man to taste mercy from us, he rejoiceth thereat: but if evil befall them, for that which their hands have formerly committed, verily man becometh ungrateful.

Unto GOD appertaineth the kingdom of heaven and earth: he createth that

which he pleaseth; he giveth females unto whom he pleaseth, and he giveth males unto whom he pleaseth;

50 or he giveth them males and females jointly: and he maketh whom he pleaseth to be childless; for he is wise and powerful.

It is not fit for man that GOD should speak unto him otherwise than by private revelation, or from behind a veil, or by his sending of a messenger to reveal, by his permission, that which he pleaseth; for he is high and wise.

Thus have we revealed unto thee a revelation, by our command. Thou didst not understand, before this, what the book of the Koran was, nor what the faith was: but we have ordained the same for a light; we will thereby direct such of our servants as we please: and thou shalt surely direct them into the right way,

the way of GOD, unto whom belongeth whatever is in heaven and in earth. Shall not all things return unto GOD?

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## CHAPTER XLIII.

ENTITLED, THE ORNAMENTS OF GOLD; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H.M.

BY the perspicuous book;

verily we have ordained the same an Arabic Koran that ye may understand: and it is certainly written in the original book, kept with us, being sublime and full of wisdom.

Shall we therefore turn away from you the admonition, and deprive you thereof, because ye are a people who transgress?

And how many prophets have we sent among those of old?

and no prophet came unto them, out they laughed him to scorn:

wherefore we destroyed nations who were more mighty than these in strength; and the example of those who were of old hath been already set before them.

If thou ask them who created the heavens and the earth, they will certainly answer, The mighty, the wise God created them:

10 who hath spread the earth as a bed for you, and hath made you paths therein, that ye may be directed:

and who sendeth down rain from heaven by measure, whereby we quicken a dead country; (so shall ye be brought forth from your graves:)

and who hath created all the various species of things, and hath given you ships and cattle, whereon ye are carried;

that ye may sit firmly on the backs thereof, and may remember the favor of your LORD, when ye sit thereon, and may say, Praise be unto him, who hath subjected these unto our service! for we could not have mastered them by our own power:

and unto our LORD shall we surely return.

Yet have they attributed unto him some of his servants as his offspring: verily man is openly ungrateful.

Hath God taken daughters out of those beings which he hath created; and hath he chosen sons for you?

But when one of them hath the news brought of the birth of a child of that sex which they attribute unto the Merciful, as his similitude, his face becometh black, and he is oppressed with sorrow.

Do they therefore attribute unto God female issue, which are brought up among ornaments, and are contentious without cause?

And do they make the angels, who are the servants of the Merciful, females? Were they present at their creation? Their testimony shall be written down, and they shall be examined concerning the same, on the day of judgment.

20 And they say, If the Merciful had pleased, we had not worshipped them. They have no knowledge herein: they only utter a vain lie.

Have we given them a book of revelations before this; and do they keep the same in their custody?

But they say, Verily we found our fathers practising a religion; and we are guided in their footsteps.

Thus we sent no preacher before thee, unto any city, but the inhabitants thereof who lived in affluence, said, Verily we found our fathers practising a religion: and we tread in their footsteps.

And the preacher answered, What, although I bring you a more right religion than that which ye found your fathers to practise? And they replied, Verily we believe not that which ye are sent to preach.

Wherefore we took vengeance on them: and behold what hath been the end of those who accused our apostles of imposture.

Remember when Abraham said unto his father, and his people, Verily I am clear of the gods which ye worship,

except him who hath created me; for he will direct me aright.

And he ordained this to be a constant doctrine among his posterity; that they should be turned from idolatry to the worship of the only true God.

Verily I have permitted these Meccans and their fathers to live in prosperity, until the truth should come unto them, and a manifest apostle:

30 but now the truth is come unto them, they say, This is a piece of sorcery; and we believe not therein.

And they say, Had this Koran been sent down unto some great man of either of the two cities, we would have received it.

Do they distribute the mercy of thy LORD? We distribute the necessary provision among them, in this present life, and we raise some of them several degrees above the others, that the one of them may take the other to serve him: and the mercy of thy LORD is more valuable than the riches which they gather together.

If it were not that mankind would have become one sect of infidels, verily we had given unto those who believe not in the Merciful, roofs of silver to their houses, and stairs of silver, by which they might ascend thereto,

and doors of silver to their houses, and couches of silver, for them to lean on;

and ornaments of gold: for all this is the provision of the present life; but the next life with thy LORD shall be for those who fear him.

Whoever shall withdraw from the admonition of the Merciful, we will chain a devil unto him; and he shall be his inseparable companion:

(and the devils shall turn them aside from the way of truth; yet they shall imagine themselves to be rightly directed:)

until, when he shall appear before us at the last day, he shall say unto the devil, Would to GOD that between me and thee there was the distance of the east from the west! Oh how wretched a companion art thou!

But wishes shall not avail you on this day, since ye have been unjust; for ye shall be partakers of the same punishment.

40 Canst thou, O prophet, make the deaf to hear, or canst thou direct the blind, and him who is in a manifest error?

Whether we take thee away, we will surely take vengeance on them; or whether we cause thee to see the punishment with which we have threatened them executed, we will certainly prevail over them.

Wherefore hold fast the doctrine which hath been revealed unto thee; for thou art in a right way:

and it is a memorial unto thee and thy people, and hereafter shall ye be examined concerning your observance thereof.

And ask our apostles whom we have sent before thee, whether we have appointed gods for them to worship, besides the Merciful.

We formerly sent Moses with our signs unto Pharaoh and his princes, and he said, Verily I am the apostle of the LORD of all creatures.

And when he came unto them with our signs, behold, they laughed him to scorn;

although we showed them no sign, but it was greater than the other: and we inflicted a punishment on them, that peradventure they might be converted.

And they said unto Moses, O magician, pray unto thy LORD for us, according to the covenant which he hath made with thee; for we will certainly be directed.

50 But when we took the plague from off them, behold, they brake their promise.

And Pharaoh made proclamation among his people, saying, O my people, is not the kingdom of Egypt mine, and these rivers, which flow beneath me? Do ye not see?

Am not I better than this Moses, who is a contemptible person, and can scarce express himself intelligibly?

Have bracelets of gold, therefore, been put upon him; or do the angels attend him in orderly procession?

And Pharaoh persuaded his people to light behavior; and they obeyed him: for they were a wicked people.

And when they had provoked us to wrath, we took vengeance on them: and we drowned them all:

and we made them a precedent, and an example unto others.

And when the son of Mary was proposed for an example, behold, thy people cried out through excess of joy thereat;

and they said, Are our gods better, or he? They have proposed this instance unto thee no otherwise than for an occasion of dispute: yea, they are contentious men.

Jesus is no other than a servant, whom we favored with the gift of prophecy; and we appointed him for an example unto the children of Israel:

60 (if we pleased, verily we could from ourselves produce angels, to succeed you in the earth):

and he shall be a sign of the approach of the last hour; wherefore doubt not thereof. And follow me: this is the right way.

And let not Satan cause you to turn aside: for he is your open enemy.

And when Jesus came with evident miracles, he said, Now am I come unto you with wisdom, and to explain unto you part of those things concerning

which ye disagree; wherefore fear GOD, and obey me.

Verily GOD is my LORD, and your LORD; wherefore worship him: this is the right way.

And the confederated sects among them fell to variance: but woe unto those who have acted unjustly, because of the punishment of a grievous day.

Do the unbelievers wait for any other than the hour of judgment; that it may come upon them suddenly, while they foresee it not?

The intimate friends, on that day, shall be enemies unto one another; except the pious.

O my servants, there shall no fear come on you this day, neither shall ye be grieved:

who have believed in our signs, and have been Moslems:

70 enter ye into paradise, ye and your wives, with great joy.

Dishes of gold shall be carried round unto them, and cups without handles: and therein shall they enjoy whatever their souls shall desire, and whatever their eyes shall delight in: and ye shall remain therein forever.

This is paradise, which ye have inherited as a reward for that which ye have wrought.

Therein shall ye have fruits in abundance, of which ye shall eat.

But the wicked shall remain forever in the torment of hell:

it shall not be made lighter unto them; and they shall despair therein.

We deal not unjustly with them, but they deal unjustly with their own souls.

And they shall call aloud, saying, O Malec, intercede for us that thy LORD would end us by annihilation. He shall answer, Verily ye shall remain here forever.

We brought you the truth heretofore, but the greater part of you abhorred the truth.

Have the infidels fixed on a method to circumvent our apostle? Verily we will fix on a method to circumvent them.

80 Do they imagine that we hear not their secrets, and their private discourse? Yea; and our messengers who attend them write down the same.

Say, If the Merciful had a son, verily I would be the first of those who should worship him.

Far be the LORD of heaven and earth, the LORD of the throne, from that which they affirm of him!

Wherefore let them wade in their vanity, and divert themselves until they arrive at their day with which they have been threatened.

He who is GOD in heaven, is GOD on earth also: and he is the wise, the knowing.

And blessed be he unto whom appertaineth the kingdom of heaven and earth, and of whatever is between them; with whom is the knowledge of the last hour; and before whom ye shall be assembled.

They whom they invoke besides him have not the privilege to intercede for others; except those who bear witness to the truth, and know the same.

If thou ask them who hath created them, they will surely answer, GOD. How therefore are they turned away to the worship of others?

God also heareth the saying of the prophet, O LORD, verily these are people who believe not:

and he answereth, Therefore turn aside from them; and say, Peace: hereafter shall they know their folly.

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CHAPTER XLIV.

ENTITLED, SMOKE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H.M.

BY the perspicuous book of the Koran;

verily we have sent down the same on a blessed night (for we had engaged so to do),

on the night wherein is distinctly sent down the decree of every determined thing,

as a command from us. Verily we have ever used to send apostles with revelations, at proper intervals,

as a mercy from thy LORD; for it is he who heareth and knoweth:

the LORD of heaven and earth, and of whatever is between them; if ye are men of sure knowledge.

There is no GOD but he: he giveth life, and he causeth to die; he is your LORD, and the LORD of your forefathers.

Yet do they amuse themselves with doubt.

10 But observe them, on the day whereon the heaven shall produce a visible smoke,

which shall cover mankind: this will be a tormenting plague.

They shall say, O LORD, take this plague from off us: verily we will become true believers.

How should an admonition be of avail to them in this condition; when a manifest apostle came unto them,

but they retired from him, saying, This man is instructed by others, or is a distracted person?

We will take the plague from off you, a little: but ye will certainly return to your infidelity.

On the day whereon we shall fiercely assault them with great power, verily we will take vengeance on them.

We made trial of the people of Pharaoh before them, and an honourable messenger came unto them,

saying, Send unto me the servants of GOD; verily I am a faithful messenger unto you:

and lift not yourselves up against GOD; for I come unto you with manifest power.

20 And I fly for protection unto my LORD, and your LORD, that ye stone me not.

If ye do not believe me, at least depart from me.

And when they accused him of imposture, he called upon his LORD, saying, These are a wicked people.

And God said unto him, March forth with my servants by night; for ye will be pursued:

and leave the sea divided, that the Egyptians may enter the same; for they are a host doomed to be drowned.

How many gardens, and fountains,

and fields of corn, and fair dwellings,  
and advantages which they enjoyed, did they leave behind them!

Thus we dispossessed them thereof; and we gave the same for an inheritance unto another people.

Neither heaven nor earth wept for them; neither were they respited any longer.

30 And we delivered the children of Israel from a shameful affliction;  
from Pharaoh; for he was haughty, and a transgressor:  
and we chose them, knowingly, above all people;  
and we showed them several signs, wherein was an evident trial.

Verily these Meccans say,

Assuredly our final end will be no other than our first natural death;  
neither shall we be raised again:

bring now our forefathers back to life, if ye speak truth.

Are they better, or the people of Tobba, and those who were before them? we destroyed them, because they wrought wickedness.

We have not created the heavens and the earth, and whatever is between them, by way of sport:

we have created them no otherwise than in truth; but the greater part of them do not understand.

40 Verily the day of separation shall be the appointed term of them all:

a day, whereon the master and the servant shall be of no advantage to one another, neither shall they be helped;

excepting those on whom GOD shall have mercy; for he is the mighty, the merciful.

Verily, the fruit of the tree of al Zakkum  
shall be the food of the impious:

as the dregs of oil shall it boil in the bellies of the damned,  
like the boiling of the hottest water.

And it shall be said to the tormentors, Take him, and drag him into the midst of hell:

and pour on his head the torture of boiling water,  
saying, Taste this; for thou art that mighty and honourable person.

50 Verily this is the punishment of which ye doubted.

But the pious shall be lodged in a place of security,  
among gardens and fountains:

they shall be clothed in fine silk, and in satin; and they shall sit facing one another.

Thus shall it be: and we will espouse them to fair damsels, having large black eyes.

In that place shall they call for all kinds of fruits, in full security:

they shall not taste death therein, after the first death; and God shall deliver from the pains of hell:

through the gracious bounty of thy LORD. This will be great felicity.

Moreover we have rendered the Koran easy for thee, by revealing it in thine own tongue; to the end that they may be admonished:

wherefore do thou wait the event; for they wait to see some misfortune befall thee.

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CHAPTER XLV.

ENTITLED, THE KNEELING; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H.M.

THE revelation of this book is from the mighty, the wise GOD.

Verily both in heaven and earth are signs of the divine power unto the true believers:

and in the creation of yourselves, and of the beasts which are scattered over the face of the earth, are signs unto people of sound judgment;

and also in the vicissitude of night and day, and the rain which GOD sendeth down from heaven, whereby he quickeneth the earth after it hath been dead: in the change of the winds also are signs unto people of understanding.

These are the signs of GOD; we rehearse them unto thee with truth. In what revelation therefore will they believe, after they have rejected GOD and his signs?

Woe unto every lying and impious person;

who heareth the signs of GOD, which are read unto him, and afterwards proudly persisteth in infidelity, as though he heard them not: (denounce unto him a painful punishment:)

and who, when he cometh to the knowledge of any of our signs, receiveth the same with scorn. For these is prepared a shameful punishment:

10 before them lieth hell; and whatever they shall have gained shall not avail them at all, neither shall the idols which they have taken for their patrons, besides GOD; and they shall suffer a grievous punishment.

This is a true direction: and for those who disbelieve the signs of their LORD, is prepared the punishment of a painful torment.

It is GOD who hath subjected the sea unto you, that the ships may sail therein, at his command; and that ye may seek advantage unto yourselves by commerce; of his bounty; and that ye may give thanks:

and he obligeth whatever is in heaven and on earth to serve you; the whole being from him. Verily herein are signs unto people who consider.

Speak unto the true believers, that they forgive those who hope not for the days of GOD, that he may reward people according to what they shall have wrought.

Whoso doeth that which is right doth it to the advantage of his own soul; and whoso doeth evil doth it against the same: hereafter shall ye return unto your LORD.

We gave unto the children of Israel the book of the law, and wisdom, and prophecy; and we fed them with good things, and preferred them above all nations:

and we gave them plain ordinances concerning the business of religion; neither do they fall to variance, except after that knowledge had come unto them, through envy among themselves: but thy LORD will decide the controversy between them, on the day of resurrection, concerning that wherein they disagree.

Afterwards we appointed thee, O Mohammed, to promulgate a law concerning the business of religion: wherefore follow the same, and follow not the desires of those who are ignorant.

Verily they shall not avail thee against GOD at all; the unjust are the

patrons of one another; but GOD is the patron of the pious.

20 This Koran delivereth evident precepts unto mankind; and is a direction, and a mercy, unto people who judge aright.

Do the workers of iniquity imagine that we will deal with them as with those who believe and do good works; so that their life and their death shall be equal? An ill judgment do they make.

GOD hath created the heavens and the earth in truth; that he may recompense every soul according to that which it shall have wrought: and they shall not be treated unjustly.

What thinkest thou? He who taketh his own lust for his GOD, and whom GOD causeth knowingly to err, and whose ears and whose heart he hath sealed up, and over whose eyes he hath cast a veil; who shall direct him, after GOD shall have forsaken him? Will ye therefore not be admonished?

They say, There is no other life, except our present life: we die, and we live; and nothing but time destroyeth us. But they have no knowledge in this matter; they only follow a vain opinion.

And when our evident signs are rehearsed unto them, their argument which they offer against the same is no other than that they say, Bring to life our fathers who have been dead; if ye speak truth.

Say, GOD giveth you life; and afterwards causeth you to die: hereafter will he assemble you together on the day of resurrection; there is no doubt thereof; but the greater part of men do not understand.

Unto GOD appertaineth the kingdom of heaven and earth; and the day whereon the hour shall be fixed, on that day shall those who charge the Koran with vanity perish.

And thou shalt see every nation kneeling: every nation shall be called unto its book of account; and it shall be said unto them, This day shall ye be rewarded according to that which ye have wrought.

This our book will speak concerning you with truth; therein have we written down whatever ye have done.

30 As to those who shall have believed and done good works, their LORD shall lead them into his mercy: this shall be manifest felicity.

But as to the infidels, it shall be said unto them, Were not my signs rehearsed unto you? but ye proudly rejected them, and became a wicked people!

And when it was said unto you, Verily the promise of GOD is true: and as to the hour of judgment, there is no doubt thereof: ye answered, We know not what the hour of judgment is: we hold an uncertain opinion only; and we are not well assured of this matter.

But on that day the evils of that which they have wrought shall appear unto them; and that which they mocked at shall encompass them:

and it shall be said unto them, This day will we forget you, as ye did forget the meeting of this your day: and your abode shall be hell fire; and ye shall have none to deliver you.

This shall ye suffer, because ye turned the signs of GOD to ridicule; and the life of the world deceived you. On this day, therefore, they shall not be taken forth from thence, neither shall they be asked any more to render themselves well-pleasing unto God.

Wherefore praise be unto GOD, the LORD of the heavens, and the LORD of the earth;

the LORD of all creatures: and unto him be glory in heaven and earth; for he is the mighty, the wise God.

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CHAPTER XLVI.

ENTITLED, AL AHKAF; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

H.M.

THE revelation of this book is from the mighty, the wise GOD.

We have not created the heavens, and the earth, and whatever is between them, otherwise than in truth, and for a determined period: but the unbelievers turn away from the warning which is given them.

Say, What think ye? Show me what part of the earth the idols which ye invoke, besides GOD, have created? Or, had they any share in the creation of the heavens? Bring me a book of scripture revealed before this, or some footstep of ancient knowledge, to countenance your idolatrous practices; if ye are men of veracity.

Who is in a wider error than he who invoceth, besides GOD, that which cannot return him an answer, to the day of resurrection; and idols which regard not their calling on them:

and which, when men shall be gathered together to judgment, will become their enemies, and will ungratefully deny their worship?

When our evident signs are rehearsed unto them, the unbelievers say of the truth, when it cometh unto them, This is a manifest piece of sorcery.

Will they say, Mohammed hath forged it? Answer, If I have forged it, verily ye shall not obtain for me any favor from GOD: he well knoweth the injurious language which ye utter concerning it: he is a sufficient witness between me and you; and he is gracious and merciful.

Say, I am not singular among the apostles; neither do I know what will be done with me or with you hereafter: I follow no other than what is revealed unto me; neither am I any more than a public warner.

10 Say, What is your opinion? If this book be from GOD, and ye believe not therein; and a witness of the children of Israel bear witness to its consonancy with the law, and believeth therein; and ye proudly reject the same: are ye not unjust doers? Verily GOD directeth not unjust people.

But those who believe not say of the true believers, If the doctrine of the Koran had been good, they had not embraced the same before us. And when they are not guided thereby, they say, This is an antiquated lie.

Whereas the book of Moses was revealed before the Koran, to be a guide and a mercy: and this is a book confirming the same, delivered in the Arabic tongue; to denounce threats unto those who act unjustly, and to bear good tidings unto the righteous doers.

As to those who say, Our LORD is GOD; and who behave uprightly: on them shall no fear come, neither shall they be grieved.

These shall be the inhabitants of paradise, they shall remain therein forever: in recompense for that which they have wrought.

We have commanded man to show kindness to his parents: his mother beareth him in her womb with pain, and bringeth him forth with pain: and the space of his being carried in her womb, and of his weaning, is thirty months; until, when he attaineth his age of strength, and attaineth the age of forty years,

he saith, O LORD, excite me, by the inspiration, that I may be grateful for their favors, wherewith thou hast favored me and my parents; and that I may work righteousness, which may please thee: and be gracious unto me in my issue; for I am turned unto thee, and am a Moslem.

These are they from whom we accept the good work which they have wrought, and whose evil works we pass by; and they shall be among the inhabitants of paradise: this is a true promise, which they are promised in this world.

He who saith unto his parents, Fie on you! Do ye promise me that I shall be taken forth from the grave, and restored to life; when many generations have passed away before me, and none of them have returned back? And his parents implore GOD'S assistance, and say to their son, Alas for thee! Believe: for the promise of GOD is true. But he answereth, This is no other than silly fables of the ancients.

These are they whom the sentence passed on the nations which have been before them, of genii and of men, justly fitteth: they shall surely perish.

For every one is prepared a certain degree of happiness or misery, according to that which they shall have wrought: that God may recompense them for their works: and they shall not be treated unjustly.

20 On a certain day, the unbelievers shall be exposed before the fire of hell; and it shall be said unto them, Ye received your good things in your lifetime, while ye were in the world; and ye enjoyed yourselves therein: wherefore this day ye shall be rewarded with the punishment of ignominy; for that ye behaved insolently in the earth, without justice, and for that ye transgressed.

Remember the brother of Ad, when he preached unto his people in Al Ahkaf (and there were preachers before him, and after him), saying, Worship none but GOD: verily I fear for you the punishment of a great day.

They answered, Art thou come unto us that thou mayest turn us aside from the worship of our gods? Bring on us now the punishment with which thou threatenest us, if thou art a man of veracity.

He said, Verily the knowledge of the time when your punishment will be inflicted is with GOD; and I only declare unto you that which I am sent to preach; but I see ye are an ignorant people.

And when they saw the preparation made for their punishment, namely, a cloud traversing the sky, and tending towards their valleys, they said, This is a traversing cloud, which bringeth us rain. Hud answered, Nay; it is what ye demanded to be hastened: a wind, wherein is a severe vengeance:

it will destroy everything, at the command of its LORD. And in the morning nothing was to be seen, besides their empty dwellings. Thus do we reward wicked people.

We had established them in the like flourishing condition wherein we have established you, O men of Mecca; and we had given them ears, and eyes, and hearts: yet neither their ears, nor their eyes, nor their hearts profited them at all, when they rejected the signs of GOD; but the vengeance which they mocked at fell upon them.

We heretofore destroyed the cities which were round about you; and we variously proposed our signs unto them, that they might repent.

Did those protect them, whom they took for gods, besides GOD, and imagined to be honoured with his familiarity? Nay; they withdrew from them: yet this was their false opinion which seduced them, and the blasphemy which they had devised.

Remember when we caused certain of the genii to turn aside unto thee, that they might hear the Koran: and when they were present at the reading of

the same, they said to one another, Give ear: and when it was ended, they returned back unto their people, preaching what they had heard.

30 They said, Our people, verily we have heard a book read unto us, which hath been revealed since Moses, confirming the scripture which was delivered before it; and directing unto the truth, and the right way.

Our people, obey GOD'S preacher: and believe in him; that he may forgive you your sins, and may deliver you from a painful punishment.

And whoever obeyeth not GOD'S preacher shall by no means frustrate GOD's vengeance on earth: neither shall he have any protectors besides him. These will be in a manifest error.

Do they not know that GOD, who hath created the heavens and the earth, and was not fatigued with the creation thereof, is able to raise the dead to life? Yea verily; for he is almighty.

On a certain day the unbelievers shall be exposed unto hell fire; and it shall be said unto them, Is not this really come to pass? They shall answer, Yea, by our LORD. God shall reply, Taste, therefore, the punishment of hell, for that ye have been unbelievers.

Do thou, O prophet, bear the insults of thy people with patience, as our apostles, who were endued with constancy, bear the injuries of their people: and require not their punishment to be hastened unto them. On the day whereon they shall see the punishment wherewith they have been threatened, it shall seem as though they had tarried in the world but an hour of a day. This is a fair warning. Shall they perish except the people who transgress?

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## CHAPTER XLVII.

ENTITLED, MOHAMMED; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

GOD will render of none effect the works of those who believe not, and who turn away men from the way of GOD:

but as to those who believe, and work righteousness, and believe the revelation which hath been sent down unto Mohammed (for it is the truth from their LORD), he will expiate their evil deeds from them, and will dispose their heart aright.

This will he do, because those who believe not follow vanity, and because those who believe follow the truth from their LORD. Thus GOD propoundeth unto men their examples.

When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them; and bind them in bonds; and either give them a free dismissal afterwards, or exact a ransom; until the war shall have laid down its arms. This shall ye do. Verily if GOD pleased he could take vengeance on them, without your assistance; but he commandeth you to fight his battles, that he may prove the one of you by the other. And as to those who fight in defence of GOD'S true religion, God will not suffer their works to perish:

he will guide them, and will dispose their heart aright;

and he will lead them into paradise, of which he hath told them.

O true believers, if ye assist GOD, by fighting for his religion, he will assist you against your enemies; and will set your feet fast:

but as for the infidels, let them perish; and their works shall God render vain.

This shall befall them, because they have rejected with abhorrence that which GOD hath revealed: wherefore their works shall become of no avail.

10 Do they not travel through the earth, and see what hath been the end of those who were before them? GOD utterly destroyed them: and the like catastrophe awaiteth the unbelievers.

This shall come to pass, for that GOD is the patron of the true believers, and for that the infidels have no protector.

Verily GOD will introduce those who believe, and do good works, into gardens beneath which rivers flow: but the unbelievers indulge themselves in pleasures, and eat as beasts eat; and their abode shall be hell fire.

How many cities were more mighty in strength than thy city which hath expelled thee; yet have we destroyed them, and there was none to help them?

Shall he therefore, who followeth the plain declaration of his LORD, be as he whose evil works have been dressed up for him by the devil; and who follow their own lusts?

The description of paradise, which is promised unto the pious: therein are rivers of incorruptible water; and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant unto those who drink; and rivers of clarified honey: and therein shall they have plenty of all kinds of fruits; and pardon from their LORD. Shall the man for whom these things are prepared be as he who must dwell forever in hell fire; and will have the boiling water given him to drink, which shall burst their bowels?

Of the unbelievers there are some who give ear unto thee, until, when they go out from thee, they say, by way of derision, unto those to whom knowledge hath been given, What hath he said now? These are they whose hearts GOD hath sealed up, and who follow their own lusts:

but as to those who are directed, God will grant them a more ample direction, and he will instruct them what to avoid.

Do the infidels wait for any other than the last hour, that it may come upon them suddenly? Some signs thereof are already come: and when it shall actually overtake them, how can they then receive admonition?

Know therefore, that there is no god but GOD: and ask pardon for thy sin, and for the true believers, both men and women. GOD knoweth your busy employment in the world, and the place of your abode hereafter.

20 The true believers say, Hath not a Sura been revealed commanding war against the infidels? But when a Sura without any ambiguity is revealed, and war is mentioned therein, thou mayest see those in whose hearts is an infirmity, look towards thee with the look of one whom death overshadoweth. But obedience would be more eligible for them, and to speak that which is convenient.

And when the command is firmly established, if they give credit unto GOD, it will be better for them.

Were ye ready, therefore, if ye had been put in authority, to commit outrages in the earth, and to violate the ties of blood?

These are they whom GOD hath cursed, and hath rendered deaf, and whose eyes he hath blinded.

Do they not therefore attentively meditate on the Koran? Are there locks upon their hearts?

Verily they who turn their backs, after the true direction is made manifest unto them, Satan shall prepare their wickedness for them, and God shall bear with them for a time.

This shall befall them, because they say privately unto those who detest what GOD hath revealed, We will obey you in part of the matter. But GOD knoweth their secrets.

How therefore will it be with them, when the angels shall cause them to die, and shall strike their faces, and their backs?

This shall they suffer, because they follow that which provoketh GOD to wrath, and are averse to what is well pleasing unto him: and he will render their works vain.

Do they in whose hearts is an infirmity imagine that GOD will not bring their malice to light?

30 If we pleased, we could surely show them unto thee, and thou shouldst know them by their marks; but thou shalt certainly know them by their perverse pronounciation of their words. GOD knoweth your actions:

and we will try you, until we know those among you who fight valiantly, and who persevere with constancy: and we will try the reports of your behavior.

Verily those who believe not, and turn away men from the way of GOD, and make opposition against the apostle, after the divine direction hath been manifested unto them, shall not hurt GOD at all; but he shall make their works to perish.

O true believers, obey GOD; and obey the apostle: and render not your works of no effect.

Verily those who believe not, and who turn away men from the way of GOD, and then die, being unbelievers, GOD will by no means forgive.

Faint not therefore, neither invite your enemies to peace, while ye are the superior: for GOD is with you, and will not defraud you of the merit of your works.

Verily this present life is only a play and a vain amusement; but if ye believe, and fear God, he will give you your rewards. He doth not require of you your whole substance:

if he should require the whole of you, and earnestly press you, ye would become niggardly, and it would raise your hatred against his apostle.

Behold, ye are those who are invited to expend part of your substance for the support of GOD'S true religion; and there are some of you who are niggardly. But whoever shall be niggardly shall be niggardly towards his own soul: for GOD wanteth nothing, but ye are needy: and if ye turn back, he will substitute another people in your stead, who shall not be like unto you.

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CHAPTER XLVIII.

ENTITLED, THE VICTORY; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY we have granted thee a manifest victory:

that GOD may forgive thee thy preceding and thy subsequent sin, and may complete his favour on thee, and direct thee in the right way; and that GOD may assist thee with a glorious assistance.

It is he who sendeth down secure tranquility into the hearts of the true believers, that they may increase in faith, beyond their former faith; (the hosts of heaven and earth are GOD'S; and GOD is knowing and wise)

that he may lead the true believers of both sexes into gardens beneath which rivers flow, to dwell therein forever; and may expiate their evil deeds from them: (this will be great felicity with GOD):

and that he may punish the hypocritical men, and the hypocritical women, and the idolaters, and the idolatresses, who conceive an ill opinion of GOD. They shall experience a turn of evil fortune: and GOD shall be angry with them, and shall curse them, and hath prepared hell for them; and ill journey shall it be thither!

Unto GOD belong the hosts of heaven and earth; and GOD is mighty and wise.

Verily we have sent thee to be a witness, and a bearer of good tidings, and a denouncer of threats;

that ye may believe in GOD, and his apostle; and may assist him, and revere him, and praise him morning and evening.

10 Verily they who swear fealty unto thee, swear fealty unto GOD: the hand of GOD is over their hands. Whoever shall violate his oath, will violate the same to the hurt only of his own soul: but whoever shall perform that which he hath covenanted with GOD, he will surely give him a great reward.

The Arabs of the desert who were left behind will say unto thee, Our substance and our families employed us, so that we went not forth with thee to war; wherefore, ask pardon for us. They speak that with their tongues, which is not in their hearts. Answer, Who shall be able to obtain for you anything from GOD to the contrary, if he is pleased to afflict you, or is pleased to be gracious unto you? Yea, verily, GOD is well acquainted with that which ye do.

Truly ye imagined that the apostle and the true believers would never return to their families: and this was prepared in your hearts: but ye imagined an evil imagination; and ye are a corrupt people.

Whoso believeth not in GOD and his apostle, verily we have prepared burning fire for the unbelievers.

Unto GOD belongeth the kingdom of heaven and earth: he forgiveth whom he pleaseth: and he punisheth whom he pleaseth: and GOD is inclined to forgive, and merciful.

Those who were left behind will say, when ye go forth to take the spoil, Suffer us to follow you. They seek to change the word of GOD. Say, Ye shall by no means follow us: thus hath GOD said heretofore. They will reply, Nay: ye envy us a share of the booty. But they are men of small understanding.

Say unto the Arabs of the desert who were left behind, Ye shall be called forth against a mighty and a warlike nation; ye shall fight against them, or they shall profess Isl'øm. If ye obey, GOD will give you a glorious reward: but if ye turn back, as ye turned back heretofore, he will chastise you with a grievous chastisement.

It shall be no crime in the blind, neither shall it be a crime in the lame, neither shall it be a crime in the sick, if they go not forth to war: and whoso shall obey GOD and his apostle, he shall lead them into gardens beneath which rivers flow; but whoso shall turn back, he will chastise him with a grievous chastisement.

Now GOD was well pleased with the true believers, when they sware



fidelity to thee under the tree; and he knew that which was in their hearts; wherefore he sent down on them tranquility of mind, and rewarded them with a speedy victory,

and many spoils which they took: for GOD is mighty and wise.

20 GOD promised you many spoils which ye should take; but he have you these by way of earnest; and he restrained the hands of men from you: that the same may be a sign unto the true believers; and that he may guide you into the right way.

And he also promiseth you other spoils, which ye have not yet been able to take: but now hath GOD encompassed them for you; and GOD is almighty.

If the unbelieving Meccans had fought against you, verily they had turned their backs; and they would not have found a patron or protector:

according to the ordinance of GOD, which hath been put in execution heretofore against opposers of the prophets; for thou shalt not find any change in the ordinance of GOD.

It was he who restrained their hands from you, and your hands from them, in the valley of Mecca; after that he had given you the victory over them: and GOD saw that which ye did.

These are they who believed not, and hindered you from visiting the holy temple, and also hindered the offering being detained, that it should not arrive at the place where it ought to be sacrificed. Had it not been that ye might have trampled on divers true believers, both men and women, whom ye know not, being promiscuously assembled with the infidels, and that a crime might therefore have lighted on you on their account, without your knowledge, he had not restrained your hands from them: but this was done, that GOD might lead whom he pleased into his mercy. If they had been distinguished from one another, we had surely chastised such of them as believed not, with a severe chastisement.

When the unbelievers had put in their hearts an affected preciseness, the preciseness of ignorance, and GOD sent down his tranquility on his apostle and on the true believers; and firmly fixed in them the word of piety, and they were the most worthy of the same, and the most deserving thereof: for GOD knoweth all things.

Now hath GOD in truth verified unto his apostle the vision, wherein he said, Ye shall surely enter the holy temple of Mecca, if GOD please, in full security; having your heads shaved, and your hair cut: ye shall not fear: for God knoweth that which ye know not; and he hath appointed you, besides this, a speedy victory.

It is he who hath sent his apostle with the direction, and the religion of truth; that he may exalt the same above every religion: and GOD is a sufficient witness hereof.

Mohammed is the apostle of GOD: and those who are with him are fierce against the unbelievers, but compassionate towards one another. Thou mayest see them bowing down, prostrate, seeking a recompense from GOD, and his goodwill. Their signs are in their faces, being marks of frequent prostration. This is their description in the pentateuch, and their description in the gospel: they are as seed which putteth forth its stalk and strengtheneth it, and swelleth in the ear, and riseth upon its stem; giving delight unto the sower. Such are the Moslems described to be: that the infidels may swell with indignation at them. GOD hath promised unto such of them as believe, and do good works, pardon and a great reward.

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CHAPTER XLIX.

ENTITLED, THE INNER APARTMENTS; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O TRUE believers, anticipate not any matter in the sight of GOD and his apostle: and fear GOD; for GOD both heareth and knoweth.

O true believers, raise not your voices above the voice of the prophet; neither speak loud unto him in discourse, as ye speak loud unto one another, lest your works become vain, and ye perceive it not.

Verily they who lower their voices in the presence of the apostle of GOD are those whose hearts GOD hath disposed unto piety: they shall obtain pardon, and a great reward.

As to those who call unto thee from without the inner apartments; the greater part of them do not understand the respect due to thee.

If they wait with patience, until thou come forth unto them, it will certainly be better for them: but GOD is inclined to forgive, and merciful.

O true believers, if a wicked man come unto you with a tale, inquire strictly into the truth thereof; lest ye hurt people through ignorance, and afterwards repent of what ye have done;

and know that the apostle of GOD is among you: if he should obey you in many things, ye would certainly be guilty of a crime, in leading him into a mistake. But GOD hath made the faith amiable unto you, and hath prepared the same in your hearts; and hath rendered infidelity, and iniquity, and disobedience hateful unto you. These are they who walk in the right way;

through mercy from GOD, and grace: and GOD is knowing, and wise.

If two parties of the believers contend with one another, do ye endeavour to compose the matter between them: and if the one of them offer an insult unto the other, fight against that party which offered the insult, until they return unto the judgment of GOD; and if they do return, make peace between them with equity: and act with justice; for GOD loveth those who act justly.

10 Verily the true believers are brethren; wherefore reconcile your brethren; and fear GOD, that ye may obtain mercy.

O true believers, let not men laugh other men to scorn; who peradventure may be better than themselves: neither let women laugh other women to scorn; who may possibly be better than themselves. Neither defame one another; nor call one another by opprobrious appellations. An ill name it is to be charged with wickedness, after having embraced the faith: and whoso repenteth not, they will be the unjust doers.

O true believers, carefully avoid entertaining a suspicion of another: for some suspicions are a crime. Inquire not too curiously into other men's failings: neither let the one of you speak ill of another in his absence. Would any of you desire to eat the flesh of his dead brother? Surely ye would abhor it. And fear GOD; for GOD is easy to be reconciled, and merciful.

O men, verily we have created you of a male and a female; and we have distributed you into nations and tribes, that ye might know one another. Verily the most honourable of you, in the sight of GOD, is the most pious of you: and GOD is wise and knowing.

The Arabs of the desert say, We believe. Answer, Ye do by no means believe; but say, We have embraced Isl'om: for the faith hath not yet entered into your hearts. If ye obey GOD and his apostle, he will not defraud you of any part of the merit of your works: for GOD is inclined to forgive, and merciful.

Verily the true believers are those only who believe in GOD and his apostle, and afterwards doubt not; and who employ their substance and their persons in the defence of GOD'S true religion: these are they who speak sincerely.

Say, Will ye inform GOD concerning your religion? But GOD knoweth whatever is in heaven and in earth: for GOD is omniscient.

They upbraid thee that they have embraced Isl'om. Answer, Upbraid me not with your having embraced Isl'om: rather GOD upbraideth you, that he hath directed you to the faith; if ye speak sincerely.

Verily GOD knoweth the secrets of heaven and earth: and GOD beholdeth that which ye do.

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## CHAPTER L.

ENTITLED, K; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

K. BY the glorious Koran:

verily they wonder that a preacher from among themselves is come unto them; and the unbelievers say, This is a wonderful thing:

after we shall be dead, and become dust, shall we return to life? This is a return remote from thought.

Now we know what the earth consumeth of them; and with us is a book which keepeth an account thereof.

But they charge falsehood on the truth, after it hath come unto them: wherefore they are plunged in a confused business.

Do they not look up to the heaven above them, and consider how we have raised it and adorned it; and that there are no flaws therein?

We have also spread forth the earth, and thrown thereon mountains firmly rooted: and we caused every beautiful kind of vegetables to spring up therein;

for a subject of meditation, and an admonition unto every man who turneth unto us.

And we send down rain as a blessing from heaven, whereby we cause gardens to spring forth, and the grain of harvest,

10 and tall palm-trees having branches laden with dates hanging one above another,

as a provision for mankind; and we thereby quicken a dead country: so shall be the coming forth of the dead from their graves.

The people of Noah, and those who dwelt at Al Rass, and Thamud, and Ad, and Pharaoh, accused the prophets of imposture before the Meccans; and also the brethren of Lot,

and the inhabitants of the wood near Midian, and the people of Tobba: all these accused the apostles of imposture; wherefore the judgments which I threatened were justly inflicted on them.

Is our power exhausted by the first creation? Yea; they are in a perplexity, because of a new creation which is foretold them, namely the raising of the dead.

We created man, and we know what his soul whispereth within him; and we are nearer unto him than his jugular vein.

When the two angels deputed to take account of a man's behavior, take an account thereof; one sitting on the right hand, and the other on the left:

he uttereth not a word, but there is with him a watcher, ready to note it.

And the agony of death shall come in truth: this, O man, is what thou soughtest to avoid.

20 And the trumpet shall sound: this will be the day which hath been threatened.

And every soul shall come; and therewith shall be a driver and a witness.

And the former shall say unto the unbeliever, Thou wast negligent heretofore of this day: but we have removed thy veil from off thee; and thy sight is become piercing this day.

And his companions shall say, This is what is ready with me to be attested.

And God shall say, Cast into hell every unbeliever, and perverse person, and every one who forbade good, and every transgressor, and doubter of the faith,

who set up another god with the true GOD; and cast him into a grievous torment.

His companion shall say, O LORD, I did not seduce him; but he was in a wide error.

God shall say, Wrangle not in my presence: since I threatened you beforehand with the torments which ye now see prepared for you.

The sentence is not changed with me: neither do I treat my servants unjustly.

30 On that day we will say unto hell, Art thou full? and it shall answer, Is there yet any addition?

And paradise shall be brought near unto the pious;

and it shall be said unto them, This is what ye have been promised; unto every one who turned himself unto God, and kept his commandments;

who feared the Merciful in secret, and came unto him with a converted heart:

enter the same in peace: this is the day of eternity.

Therein shall they have whatever they shall desire; and there will be a superabundant addition of bliss with us.

How many generations have we destroyed before the Meccans, which were more mighty than they in strength? Pass, therefore, through the regions of the earth, and see whether there be any refuge from our vengeance.

Verily herein is an admonition unto him who hath a heart to understand, or giveth ear, and is present with an attentive mind.

We created the heavens and the earth, and whatever is between them, in six days, and no weariness affected us.

Wherefore patiently suffer what they say; and celebrate the praise of thy LORD before sunrise, and before sunset,

40 and praise him in some part of the night: and perform the additional parts of worship.

And hearken unto the day whereon the crier shall call men to judgment from a near place:

the day whereon they shall hear the voice of the trumpet in truth: this will be the day of men's coming forth from their graves:

we give life, and we cause to die; and unto us shall be the return of all creatures:

the day whereon the earth shall suddenly cleave in sunder over them. This will be an assembly easy for us to assemble.

We well know what the unbelievers say; and thou art not sent to compel them forcibly to the faith. Wherefore warn, by the Koran, him who feareth my threatening.

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## CHAPTER LI.

ENTITLED, THE DISPERSING; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the winds dispersing and scattering the dust;  
and by the clouds bearing a load of rain;  
by the ships running swiftly in the sea;  
and by the angels who distribute things necessary for the support of all creatures;

verily that wherewith ye are threatened is certainly true;  
and the last judgment will surely come.

By the heaven furnished with paths;  
ye widely differ in what ye say.

He will be turned aside from the faith, who shall be turned aside by the divine decree.

10 Cursed be the liars;  
who wade in deep waters of ignorance, neglecting their salvation.

They ask, When will the day of judgment come?

On that day shall they be burned in hell fire;

and it shall be said unto them, Taste your punishment; this is what ye demanded to be hastened.

But the pious shall dwell among gardens and fountains,  
receiving that which their LORD shall give them; because they were righteous doers before this day.

They slept but a small part of the night;

and early in the morning they asked pardon of God:

and a due portion of their wealth was given unto him who asked, and unto him who was forbidden by shame to ask.

20 There are signs of the divine power and goodness in the earth, unto men of sound understanding;

and also in your own selves: will ye not therefore consider?

Your sustenance is in the heaven; and also that which ye are promised.

Wherefore by the LORD of heaven and earth I swear that this is certainly the truth; according to what ye yourselves speak.

Hath not the story of Abraham's honoured guests come to thy knowledge?

When they went in unto him, and said, Peace: he answered Peace; saying within himself, These are unknown people.

And he went privately unto his family, and brought a fatted calf.

And he set it before them, and when he saw they touched it not, he said, Do ye not eat?

And he began to entertain a fear of them. They said, Fear not: and they declared unto him the promise of a wise youth.

And his wife drew near with exclamation, and she smote her face, and said, I am an old woman, and barren.

30 The angels answered, Thus saith thy LORD: verily he is the wise, the knowing.

And Abraham said unto them, What is your errand, therefore, O messengers of God?

They answered, Verily we are sent unto a wicked people: that we may send down upon them stones of baked clay, marked from thy LORD, for the destruction of transgressors.

And we brought forth the true believers who were in the city: but we found not therein more than one family of Moslems.

And we overthrew the same, and left a sign therein unto those who dread the severe chastisement of God.

In Moses also was a sign: when we sent him unto Pharaoh with manifest power.

But he turned back, with his princes, saying, This man is a sorceror, or a madman.

40 Wherefore we took him and his forces, and cast them into the sea: and he was one worthy of reprehension.

And in the tribe of Ad also was a sign: when we sent against them a destroying wind;

it touched not aught whereon it came, but it rendered the same as a thing rotten, and reduced to dust.

In Thamud likewise was a sign: when it was said unto them, Enjoy yourselves for a time.

But they insolently transgressed the command of their LORD: wherefore a terrible noise from heaven assailed them, while they looked on;

and they were not able to stand on their feet, neither did they save themselves from destruction.

And the people of Noah did we destroy before these: for they were a people who enormously transgressed.

We have built the heaven with might; and we have given it a large extent: and we have stretched forth the earth beneath; and how evenly have we spread the same!

And of everything have we created two kinds, that peradventure ye may consider.

50 Fly, therefore, unto GOD; verily I am a public warner unto you, from him.

And set not up another god with the true GOD: verily I am a public warner unto you, from him.

In like manner there came no apostle unto their predecessors, but they said, This man is a magician, or a madman.

Have they bequeathed this behavior successively the one to the other?

Yea; they are a people who enormously transgress.

Wherefore withdraw from them; and thou shalt not be blameworthy in so doing.

Yet continue to admonish: for admonition profiteth the true believers.

I have not created genii and men for any other end than that they should serve me.

I require not any sustenance from them; neither will I that they feed me.

Verily GOD is he who provideth for all creatures; possessed of mighty power.

Unto those who shall injure our apostle shall be given a portion like unto the portion of those who behaved like them in times past; and they shall not wish the same to be hastened.

60 Woe, therefore, to the unbelievers, because of their day with which they are threatened!

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## CHAPTER LII.

ENTITLED, THE MOUNTAIN; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the mountain of Sinai;  
and by the book written  
in an expanded scroll;  
and by the visited house;  
and by the elevated roof of heaven;  
and by the swelling ocean:  
verily the punishment of thy LORD will surely descend;  
there shall be none to withhold it.

On that day the heaven shall be shaken, and shall reel;  
10 and the mountains shall walk and pass away.

And on that day woe be unto those who accused GOD's apostles of imposture;

who amused themselves in wading in vain disputes!

On that day shall they be driven and thrust into the fire of hell;  
and it shall be said unto them, This is the fire which ye denied as a fiction.

Is this a magic illusion? Or do ye not see?

Enter the same to be scorched: whether ye bear your torments patiently, or impatiently, it will be equal unto you: ye shall surely receive the reward of that which ye have wrought.

But the pious shall dwell amidst gardens and pleasures;  
delighting themselves in what their LORD shall have given them: and their LORD shall deliver them from the pains of hell.

And it shall be said unto them, Eat and drink with easy digestion;  
because of that which ye have wrought:

20 leaning on couches disposed in order: and we will espouse them unto virgins having large black eyes.

And unto those who believe, and whose offspring follow them in the faith, we will join their offspring in paradise: and we will not diminish unto them aught of the merit of their works. (Every man is given in pledge for that which he shall have wrought.)

And we will give them fruits in abundance, and flesh of the kinds which they shall desire.

They shall present unto one another therein a cup of wine, wherein there shall be no vain discourse, nor any incitement unto wickedness.

And youths appointed to attend them shall go round them: beautiful as pearls hidden in their shell.

And they shall approach unto one another, and shall ask mutual questions.

And they shall say, Verily we were heretofore amidst our family, in great dread with regard to our state after death:

but GOD hath been gracious unto us, and hath delivered us from the pain of burning fire:

for we called on him heretofore; and he is the beneficent, the merciful.

Wherefore do thou, O prophet, admonish thy people. Thou art not, by the grace of thy LORD, a soothsayer, or a madman.

30 Do they say, He is a poet; we wait, concerning him, some adverse turn of fortune?

Say, Wait ye my ruin: verily I wait, with you, the time of your destruction.

Do their mature understandings bid them say this; or are they people who perversely transgress?

Do they say, He hath forged the Koran? Verily they believe not.

Let them produce a discourse like unto it, if they speak truth.

Were they created by nothing; or were they creators of themselves?

Did they create the heavens and the earth? Verily they are not firmly persuaded that God hath created them.

Are the stores of thy LORD in their hands? Are they the supreme dispensers of all things?

Have they a ladder whereby they may ascend to heaven, and hear the discourses of angels? Let one, therefore, who hath heard them, produce an evident proof thereof.

Hath God daughters, and have ye sons?

40 Dost thou ask them a reward for thy preaching? but they are laden with debts.

Are the secrets of futurity with them; and do they transcribe the same from the table of GOD's degrees?

Do they seek to lay a plot against thee? But the unbelievers are they who shall be circumvented.

Have they any god, besides GOD? Far be GOD exalted above the idols which they associate with him!

If they should see a fragment of the heaven falling down upon them, they would say, It is only a thick cloud.

Wherefore leave them, until they arrive at their day wherein they shall swoon for fear:

a day, in which their subtle contrivances shall not avail them at all, neither shall they be protected.

And those who act unjustly shall surely suffer another punishment besides this: but the greater part of them do not understand.

And wait thou patiently the judgment of thy LORD concerning them; for thou art in our eye: and celebrate the praise of thy LORD, when thou risest



up;

and praise him in the night-season, and when the stars begin to disappear.

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CHAPTER LIII.

ENTITLED, THE STAR; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the star, when it setteth;  
your companion Mohammed erreth not; nor is he led astray:  
neither doth he speak of his own will.  
It is no other than a revelation, which hath been revealed unto him.  
One mighty in power, endued with understanding, taught it him:  
and he appeared  
in the highest part of the horizon.  
Afterwards he approached the prophet, and near unto him;  
until he was at the distance of two bows' length from him, or yet

nearer;

10 and he revealed unto his servant that which he revealed.  
The heart of Mohammed did not falsely represent that which he saw.  
Will ye therefore dispute with him concerning that which he saw?  
He also saw him another time,  
by the lote-tree beyond which there is no passing:  
near it is the garden of eternal abode.  
When the lote-tree covered that which it covered,  
his eyesight turned not aside, neither did it wander:  
and he really beheld some of the greatest signs of his LORD.

What think ye of Allat, and Al Uzza,  
20 and Manah, that other third goddess?

Have ye male children, and God female?  
This, therefore, is an unjust partition.

They are no other than empty names, which ye and your fathers have named goddesses. GOD hath not revealed concerning them anything to authorize their worship. They follow no other than a vain opinion, and what their souls desire: yet hath the true direction come unto them from their LORD.

Shall man have whatever he wisheth for?

The life to come and the present life are GOD'S:

and how many angels soever there be in the heavens, their intercession shall be of no avail, until after GOD shall have granted permission unto whom he shall please and shall accept.

Verily they who believe not in the life to come give unto the angels a female appellation.

But they have no knowledge herein: they follow no other than a bare opinion; and a bare opinion attaineth not anything of truth.

Wherefore withdraw from him who turneth away from our admonition,

and seeketh only the present life.

30 This is their highest pitch of knowledge. Verily thy LORD well knoweth him who erreth from his way; and he well knoweth him who is rightly directed.

Unto GOD belongeth whatever is in heaven and earth: that he may reward those who do evil, according to that which they shall have wrought; and may reward those who do well, with the most excellent reward.

As to those who avoid great crimes, and heinous sins, and are guilty only of lighter faults; verily thy LORD will be extensive in mercy towards them. He well knew you when he produced you out of the earth, and when ye were embryos in your mothers' wombs: wherefore justify not yourselves: he best knoweth the man who feareth him.

What thinkest thou of him who turneth aside from following the truth, and giveth little, and covetously stoppeth his hand?

Is the knowledge of futurity with him, so that he seeth the same?

Hath he not been informed of that which is contained in the books of Moses,

and of Abraham who faithfully performed his engagements?

To wit: that a burdened soul shall not bear the burden of another;

and that nothing shall be imputed to a man for righteousness, except his own labor;

40 and that his labor shall surely be made manifest hereafter,

and that he shall be rewarded for the same with a most abundant reward;

and that unto thy LORD will be the end of all things;

and that he causeth to laugh, and causeth to weep;

and that he putteth to death, and giveth life:

and that he createth the two sexes, the male and the female, of seed when it is emitted;

and that unto him appertaineth another production, namely, the raising of the dead again to life hereafter;

and that he enricheth, and causeth to acquire possessions;

and that he is the LORD of the dog-star;

50 and that he destroyed the ancient tribe of Ad,

and Thamud, and left not any of them alive;

and also the people of Noah, before them; for they were most unjust and wicked:

and he overthrew the cities which were turned upside down;

and that which covered them, covered them.

Which, therefore, of thy LORD'S benefits, O man, wilt thou call in question?

This our apostle is a preacher like the preachers who preceded him.

The approaching day of judgment draweth near:

there is none who can reveal the exact time of the same, besides GOD.

Do ye, therefore, wonder at this new revelation,

60 and do ye laugh, and not weep,

spending your time in idle diversions?

But rather worship GOD, and serve him.

ENTITLED, THE MOON; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE hour of judgment approacheth; and the moon hath been split in sunder:

but if the unbelievers see a sign, they turn aside, saying, This is a powerful charm.

And they accuse thee, O Mohammed, of imposture, and follow their own lusts: but everything will be immutably fixed.

And now hath a message come unto them, wherein is a deterrent from obstinate infidelity;

the same being consummate wisdom: but warners profit them not;

wherefore do thou withdraw from them. The day whereon the summoner shall summon mankind to an ungrateful business,

they shall come forth from their graves with downcast looks: numerous as locusts scattered far abroad;

hastening with terror unto the summoner. The unbelievers shall say, This is a day of distress.

The people of Noah accused that prophet of imposture, before thy people rejected thee: they accused our servant of imposture, saying, He is a madman; and he was rejected with reproach.

10 He called, therefore, upon his LORD, saying, Verily I am overpowered; wherefore avenge me.

So we opened the gates of heaven, with water pouring down, and we caused the earth to break forth into springs; so that the water of heaven and earth met, according to the decree which had been established.

And we bare him on a vessel composed of planks and nails;

which moved forward under our eyes: as a recompense unto him who had been ungratefully rejected.

And we left the said vessel for a sign: but is any one warned thereby?

And how severe was my vengeance, and my threatening!

Now have we made the Koran easy for admonition: but is any one admonished thereby?

Ad charged their prophet with imposture: but how severe was my vengeance, and my threatening!

Verily we sent against them a roaring wind, on a day of continued ill luck;

20 it carried men away, as though they had been roots of palm-trees forcibly torn up.

And how severe was my vengeance and my threatening!

Now have we made the Koran easy for admonition: but is any one admonished thereby?

Thamud charged the admonitions of their prophet with falsehood, and said, Shall we follow a single man among us? verily we should then be guilty of error, and preposterous madness:

is the office of admonition committed unto him preferably to the rest of us? Nay; he is a liar, and an insolent fellow.

But God said to Saleh, to-morrow shall they know who is the liar, and the insolent person:

for we will surely send the she-camel for a trial of them: and do thou observe them, and bear their insults with patience:

and prophesy unto them that the water shall be divided between them, and each portion shall be sat down to alternately.

And they called their companion: and he took a sword, and slew her.

30 But how severe was my vengeance, and my threatening!

For we sent against them one cry of the angel Gabriel; and they became like the dry sticks used by him who buildeth a fold for cattle.

And now have we made the Koran easy for admonition: but is any one admonished thereby?

The people of Lot charged his preaching with falsehood:

but we sent against them a wind driving a shower of stones, which destroyed them all except the family of Lot; whom we delivered early in the morning,

through favor from us. Thus do we reward those who are thankful.

And Lot had warned them of our severity in chastising; but they doubted of that warning.

And they demanded his guests of him, that they might abuse them: but we put out their eyes, saying, Taste my vengeance, and my threatening.

And early in the morning a lasting punishment surprised them.

Taste, therefore, my vengeance, and my threatening.

40 Now have we made the Koran easy for admonition: but is any one admonished thereby?

The warning of Moses also came unto the people of Pharaoh;

but they charged every one of our signs with imposture: wherefore we chastised them with a mighty and irresistible chastisement.

Are your unbelievers, O Meccans, better than these? Is immunity from punishment promised unto you in the scriptures?

Do they say, We are a body of men able to prevail against our enemies?

The multitude shall surely be put to flight, and shall turn their back.

But the hour of judgment is their threatened time of punishment: and that hour shall be more grievous and more bitter than their afflictions in this life.

Verily the wicked wander in error, and shall be tormented hereafter in burning flames.

On that day they shall be dragged into the fire on their faces; and it shall be said unto them, Taste ye the touch of hell.

All things have we created bound by a fixed decree:

50 and our command is no more than a single word, like the twinkling of an eye.

We have formerly destroyed nations like unto you; but is any of you warned by their example?

Everything which they do is recorded in the books kept by the guardian angels:

and every action both small and great, is written down in the preserved table.

Moreover the pious shall dwell among gardens and rivers,

in the assembly of truth, in the presence of a most potent king.

ENTITLED, THE MERCIFUL; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE Merciful

hath taught his servant the Koran.

He created man:

he hath taught him distinct speech.

The sun and the moon run their courses according to a certain rule:

and the vegetables which creep on the ground, and the trees submit to his disposition.

He also raised the heaven; and he appointed the balance,

that ye should not transgress in respect to the balance:

wherefore observe a just weight; and diminish not the balance.

10 And the earth hath he prepared for living creatures:

therein are various fruits, and palm-trees bearing sheaths of flowers; and grain having chaff, and leaves.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

He created man of dried clay like an earthen vessel:

but he created the genii of fire clear from smoke.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

He is the LORD of the east, and the LORD of the west.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

He hath let loose the two seas, that they meet each another:

20 between them is placed a bar which they cannot pass.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

From them are taken forth unions and lesser pearls.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

His also are the ships, carrying their sails aloft in the sea like mountains.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

Every creature which liveth on the earth is subject to decay:

but the glorious and honourable countenance of thy LORD shall remain forever.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

Unto him do all creatures which are in heaven and earth make petition:

every day is he employed in some new work.

30 Which, therefore, of your LORD'S benefits will ye ungratefully deny?

We will surely attend to judge you, O men and genii, at the last day.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

O ye collective body of genii and men, if ye be able to pass out of the confines of heaven and earth, pass forth: ye shall not pass forth but by absolute power.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

A flame of fire without smoke, and a smoke without flame shall be sent down upon you; and ye shall not be able to defend yourselves therefrom.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

And when the heaven shall be rent in sunder, and shall become red as a rose, and shall melt like ointment.

(Which, therefore, of your LORD'S benefits will ye ungratefully deny?)

On that day neither man nor genius shall be asked concerning his sin.

40 Which, therefore, of your LORD'S benefits will ye ungratefully deny?

The wicked shall be known by their marks; and they shall be taken by the forelocks, and the feet, and shall be cast into hell.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

This is hell, which the wicked deny as a falsehood:

they shall pass to and fro between the same and hot boiling water.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

But for him who dreadeth the tribunal of his LORD are prepared two gardens:

(Which, therefore, of your LORD'S benefits will ye ungratefully deny?)

planted with shady trees.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

50 In each of them shall be two fountains flowing.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

In each of them shall there be of every fruit two kinds.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

They shall repose on couches, the linings whereof shall be of thick silk interwoven with gold: and the fruit of the two gardens shall be near at hand together.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

Therein shall receive them beauteous damsels, refraining their eyes from beholding any besides their spouses: whom no man shall have deflowered before them, neither any genius:

(Which, therefore, of your LORD'S benefits will ye ungratefully deny?)

Having complexions like rubies and pearls.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

60 Shall the reward of good works be any other good?

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

And besides these there shall be two other gardens:

(Which, therefore, of your LORD'S benefits will ye ungratefully deny?)

Of a dark green.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

In each of them shall be two fountains pouring forth plenty of water.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

In each of them shall be fruits, and palm-trees, and pomegranates.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

70 Therein shall be agreeable and beauteous damsels:

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

Having fine black eyes, and kept in pavilions from public view:

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

Whom no man shall have deflowered before their destined spouses, nor any genius.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

Therein shall they delight themselves, lying on green cushions and beautiful carpets.

Which, therefore, of your LORD'S benefits will ye ungratefully deny?

Blessed be the name of thy LORD, possessed of glory and honour!

ENTITLED, THE INEVITABLE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the inevitable day of judgment shall suddenly come,  
no soul shall charge the prediction of its coming with falsehood:  
it will abase some, and exalt others.

When the earth shall be shaken with a violent shock;  
and the mountains shall be dashed in pieces,  
and shall become as dust scattered abroad;  
and ye shall be separated into three distinct classes:

the companions of the right hand; (how happy shall the companions of the  
right hand be!)

and the companions of the left hand (how miserable shall the companions  
of the left hand be!),

10 and those who have preceded others in the faith shall precede them to  
paradise.

These are they who shall approach near unto God:

they shall dwell in gardens of delight:  
(There shall be many of the former religions;  
and few of the last.)

Reposing on couches adorned with gold and precious stones;  
sitting opposite to one another thereon.

Youths which shall continue in their bloom forever, shall go round about  
to attend them,

with goblets, and beakers, and a cup of flowing wine:  
their heads shall not ache by drinking the same, neither shall their  
reason be disturbed:

20 and with fruits of the sorts which they shall choose,  
and the flesh of birds of the kind which they shall desire.

And there shall accompany them fair damsels having large black eyes;  
resembling pearls hidden in their shells:

as a reward for that which they shall have wrought.

They shall not hear therein any vain discourse, or any charge of sin;  
but only the salutation, Peace! Peace!

And the companions of the right hand (how happy shall the companions of  
the right hand be!)

shall have their abode among lote-trees free from thorns,  
and trees of mauz loaded regularly with their produce from top to

bottom;

30 under an extended shade,

near a flowing water,  
and amidst fruits in abundance,  
which shall not fail, nor shall be forbidden to be gathered:  
and they shall repose themselves on lofty beds.

Verily we have created the damsels of paradise by a peculiar creation;  
and we have made them virgins,

beloved by their husbands, of equal age with them;  
for the delight of the companions of the right hand.

There shall be many of the former religions,

40 and many of the latter.

And the companions of the left hand (how miserable shall the companions

of the left hand be!)

shall dwell amidst burning winds, and scalding water,  
under the shade of a black smoke,  
neither cool nor agreeable.

For they enjoyed the pleasures of life before this, while on earth;  
and obstinately persisted in a heinous wickedness:  
and they said,

After we shall have died, and become dust and bones, shall we surely be  
raised to life?

Shall our forefathers also be raised with us?

Say, Verily both the first and the last

50 shall surely be gathered together to judgment, at the prefixed time  
of a known day.

Then ye, O men, who have erred, and denied the resurrection as a  
falsehood,

shall surely eat of the fruit of the tree of al Zakkum,  
and shall fill your bellies therewith:  
and ye shall drink thereon boiling water;  
and ye shall drink as a thirsty camel drinketh.

This shall be their entertainment on the day of judgment.

We have created you: will ye not therefore believe that we can raise you  
from the dead?

What think ye? The seed which ye emit,  
do ye create the same, or are we the creators thereof?

60 We have decreed death unto you all: and we shall not be prevented.

We are able to substitute others like unto you in your stead, and to  
produce you again in the condition or form which ye know not.

Ye know the original production by creation; will ye not therefore  
consider that we are able to produce you by resuscitation?

What think ye? The grain which ye sow,  
do ye cause the same to spring forth, or do we cause it to spring forth?

If we pleased, verily we could render the same dry and fruitless, so that  
ye would not cease to wonder,

saying, Verily we have contracted debts for seed and labor,  
but we are not permitted to reap the fruit thereof.

What think ye? The water which ye drink,  
do ye send down the same from the clouds, or are we the senders thereof?

70 If we pleased, we could render the same brackish: will ye not therefore  
give thanks?

What think ye? The fire which ye strike,  
do ye produce the tree whence ye obtain the same, or are we the  
producers thereof?

We have ordained the same for an admonition, and an advantage to those  
who travel through the deserts.

Wherefore praise the name of thy LORD, the great God.

Moreover I swear by the setting of the stars;  
(and it is surely a great oath, if ye knew it;)

that this is the excellent Koran,  
the original whereof is written in the preserved book:  
none shall touch the same, except those who are clean.

80 It is a revelation from the LORD of all creatures.

Will ye, therefore, despise this new revelation?

And do ye make this return for your food which ye receive from God, that



ye deny yourselves to be obliged to him for the same?

When the soul of a dying person cometh up to his throat,  
and ye at the same time are looking on;  
(and we are nigher unto him than ye, but ye see not his true condition;)

would ye not, if ye are not to be rewarded for your action hereafter,  
cause the same to return into the body, if ye speak the truth?

And whether he be of those who shall approach near unto God,  
his reward shall be rest, and mercy, and a garden of delights:

90 or whether he be of the companions of the right hand,  
he shall be saluted with the salutation, Peace be unto thee! by the  
companions of the right hand, his brethren:

or whether he be of those who have rejected the true faith, and gone  
astray,

his entertainment shall consist of boiling water,  
and the burning of hell fire.

Verily this is a certain truth.

Wherefore praise the name of thy LORD, the great God.

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## CHAPTER LVII.

ENTITLED, IRON; REVEALED AT MECCA, OR AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER is in heaven and earth singeth praise unto GOD; and he is mighty  
and wise.

His is the kingdom of heaven and earth; he giveth life, and he putteth to  
death; and he is almighty.

He is the first, and the last; the manifest and the hidden: and he  
knoweth all things.

It is he who created the heavens and the earth in six days, and then  
ascended his throne. He knoweth that which entereth into the earth, and that  
which issueth out of the same, and that which descendeth from heaven, and that  
which ascendeth thereto; and he is with you, wheresoever ye be: for GOD seeth  
that which ye do.

His is the kingdom of heavens and earth; and unto GOD shall all things  
return.

He causeth the night to succeed the day, and he causeth the day to  
succeed the night; and he knowest the innermost part of men's breasts.

Believe in GOD and his apostle, and lay out in alms a part of the wealth  
whereof GOD hath made you inheritors: for unto such of you as believe, and  
bestow alms, shall be given a great reward.

And what aileth you, that ye believe not in GOD, when the apostle  
inviteth you to believe in your LORD; and he hath received your covenant  
concerning this matter, if ye believe any proposition?

It is he who hath sent down unto his servant evident signs, that he may  
lead you out of darkness into light; for GOD is compassionate and merciful  
unto you.

10 And what aileth you, that ye contribute not of your substance for the defence of GOD'S true religion? Since unto GOD appertaineth the inheritance of heaven and earth. Those among you who shall have contributed and fought in defence of the faith, before the taking of Mecca, shall not be held equal with those who shall contribute and fight for the same afterwards. These shall be superior in degree unto those who shall contribute and fight for the propagation of the faith, after the above-mentioned success; but unto all hath GOD promised a most excellent reward; and GOD well knoweth that which ye do.

Who is he that will lend unto GOD an acceptable loan? for he will double the same unto him, and he shall receive moreover an honourable reward.

On a certain day, thou shalt see the true believers of both sexes: their light shall run before them, and on their right hands; and it shall be said unto them, Good tidings unto you this day: gardens through which rivers flow; ye shall remain therein forever. This will be great felicity.

On that day the hypocritical men and the hypocritical women shall say unto those who believe, Stay for us, what we may borrow some of your light. It shall be answered, Return back into the world, and seek light. And a high wall shall be set betwixt them, wherein shall be a gate, within which shall be mercy; and without it, over against the same, the torment of hell.

The hypocrites shall call out unto the true believers, saying, Were we not with you? They shall answer, Yea; but ye seduced your own souls by your hypocrisy; and ye waited our ruin; and ye doubted concerning the faith; and your wishes deceived you, until the decree of GOD came, and ye died: and the deceiver deceived you concerning GOD.

This day, therefore, a ransom shall not be accepted of you, nor of those who have been unbelievers. Your abode shall be hell fire: this is what ye have deserved; and an unhappy journey shall it be thither!

Is not the time yet come unto those who believe, that their hearts should humbly submit to the admonition of GOD, and to that truth which hath been revealed; and that they be not as those unto whom the scripture was given heretofore, and to whom the time of forbearance was prolonged, but their hearts were hardened, and many of them were wicked doers?

Know that GOD quickeneth the earth, after it hath been dead. Now have we distinctly declared our signs unto you, that ye may understand.

Verily as to the almsgivers, both men and women, and those who lend unto GOD an acceptable loan, he will double the same unto them; and they shall moreover receive an honourable reward.

And they who believe in GOD and his apostles, these are the men of veracity, and the witnesses in the presence of their LORD: they shall have their reward, and their light. But as to those who believe not, and accuse our signs of falsehood, they shall be the companions of hell.

20 Know that this present life is only a toy and a vain amusement: and worldly pomp, and the affectation of glory among you, and the multiplying of riches and children, are as the plants nourished by the rain, the springing up whereof delighteth the husbandmen; afterwards they wither, so that thou seest the same turned yellow, and at length they become dry stubble. And in the life to come will be a severe punishment for those who covet worldly grandeur; and pardon from GOD, and favor for those who renounce it: for this present life is no other than a deceitful provision.

Hasten with emulation to obtain pardon from your LORD, and paradise, the extent whereof equalleth the extent of heaven and earth, prepared for those who believe in GOD and his apostles. This is the bounty of GOD: he will give the same unto whom he pleaseth; and GOD is endued with great bounty.

No accident happeneth in the earth, nor in your persons, but the same was entered in the book of our decrees, before we created it: verily this is easy with GOD:

and this is written lest ye immoderately grieve for the good which escapeth you, or rejoice for that which happened unto you; for GOD loveth no proud or vain-glorious person,

or those who are covetous, and command men covetousness. And whoso turneth aside from giving alms; verily GOD is self-sufficient, worthy to be praised.

We formerly sent our apostles with evident miracles and arguments; and we sent down with them the scriptures and the balance, that men might observe justice: and we sent them down iron, wherein is mighty strength for war, and various advantages unto mankind: that GOD may know who assisteth him and his apostles in secret; for GOD is strong and mighty.

We formerly sent Noah and Abraham, and we established in their posterity the gift of prophecy, and the scripture: and of them some were directed, but many of them were evil-doers.

Afterwards we caused our apostles to succeed in their footsteps; and we caused Jesus the son of Mary to succeed them, and we gave him the gospel: and we put in the hearts of those that followed him compassion and mercy: but as to the monastic state, they instituted the same (we did not prescribe it to them) only out of a desire to please GOD; yet they observed not the same as it ought truly to have been observed. And we gave unto such of them as believed their reward: but many of them were wicked doers.

O ye who believe in the former prophets, fear GOD, and believe in his apostle Mohammed: he will give you two portions of his mercy, and he will ordain a light wherein ye may walk, and he will forgive you; for GOD is ready to forgive, and merciful:

that those who have received the scriptures may know that they have not power over any of the favours of GOD, and that good is in the hand of GOD; he bestoweth the same on whom he pleaseth; for GOD is endued with great beneficence.

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## CHAPTER LVIII.

ENTITLED, SHE WHO DISPUTED; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

NOW hath GOD heard the speech of her who disputed with thee concerning her husband, and made her complaint unto GOD; and GOD hath heard your mutual discourse: for GOD both heareth and seeth.

As to those among you who divorce their wives, by declaring that they will thereafter regard them as their mothers; let them know that they are not their mothers. They only are their mothers who brought them forth; and they certainly utter an unjustifiable saying and a falsehood: but GOD is gracious and ready to forgive.

Those who divorce their wives by declaring that they will for the future

regard them as their mothers, and afterwards would repair what they have said, shall be obliged to free a captive, before they touch one another. That is what ye are warned to perform: and GOD is well apprised of that which ye do.

And whoso findeth not a captive to redeem, shall observe a fast of two consecutive months, before they touch one another. And whoso shall not be able to fast that time, shall feed threescore poor men. This is ordained you, that ye may believe in GOD and his apostle. These are the statutes of GOD: and for the unbelievers is prepared a grievous torment.

Verily they who oppose GOD and his apostle shall be brought low, as the unbelievers who preceded them were brought low. And now have we sent down manifest signs: and an ignominious punishment awaiteth the unbelievers.

On a certain day GOD shall raise them all to life, and shall declare unto them that which they have wrought. GOD hath taken an exact account thereof; but they have forgotten the same: and GOD is witness over all things.

Dost thou not perceive that GOD knoweth whatever is in heaven and in earth? There is no private discourse among three persons, but he is the fourth of them; nor among five, but he is the sixth of them; neither among a smaller number than this, nor a larger, but he is with them, wheresoever they be: and he will declare unto them that which they have done, on the day of resurrection; for GOD knoweth all things.

Hast thou not observed those who have been forbidden to use clandestine discourse, but afterwards return to what they have been forbidden, and discourse privily among themselves of wickedness, and enmity, and disobedience towards the apostle? And when they come unto thee, they salute thee with that form of salutation wherewith GOD doth not salute thee; and they say among themselves, by way of derision, Would not GOD punish us for what we say, if this man were a prophet? Hell shall be their sufficient punishment: they shall go down into the same to be burned; and an unhappy journey shall it be!

O true believers, when ye discourse privily together, discourse not of wickedness, and enmity, and disobedience towards the apostle; but discourse of justice and piety: and fear GOD, before whom ye shall be assembled.

10 Verily the clandestine discourse of the infidels proceedeth from Satan, that he may grieve the true believers: but there shall be none to hurt them in the least, unless by the permission of GOD; wherefore in GOD let the faithful trust.

O true believers, when it is said unto you, Make room in the assembly; make room: GOD will grant you ample room in paradise. And when it is said unto you, Rise up; rise up: GOD will raise those of you who believe, and those to whom knowledge is given, to superior degrees of honour; and GOD is fully apprised of that which ye do.

O true believers, when ye go to speak with the apostle, give alms previously to your discoursing with him; this will be better for you, and more pure. But if ye find not what to give, verily GOD will be gracious and merciful unto you.

Do ye fear to give alms previously to your discoursing with the prophet, lest ye should impoverish yourselves? Therefore if ye do it not, and GOD is gracious unto you, by dispensing with the said precept for the future, be constant at prayer, and pay the legal alms; and obey GOD and his apostle in all other matters: for GOD well knoweth that which ye do.

Hast thou not observed those who have taken for their friends a people against whom GOD is incensed? They are neither of you, nor of them: and they swear to a lies knowingly.

GOD hath prepared for them a grievous punishment; for it is evil which they do.

They have taken their oaths for a cloak, and they have turned men aside from the way of GOD: wherefore a shameful punishment awaiteth them; neither their wealth nor their children shall avail them at all against GOD. These shall be the inhabitants of hell fire; they shall abide therein forever.

On a certain day GOD shall raise them all: then will they swear unto him, as they swear now unto you, imagining that it will be of service to them. Are they not liars?

Satan hath prevailed against them, and hath caused them to forget the remembrance of GOD. These are the party of the devil; and shall not the party of the devil be doomed to perdition?

20 Verily they who oppose GOD and his apostle shall be placed among the most vile.

GOD hath written, Verily I will prevail, and my apostles: for GOD is strong and mighty.

Thou shalt not find people who believe in GOD and the last day to love him who opposeth GOD and his apostle; although they be their fathers, or their sons, or their brethren, or their nearest relations. In the hearts of these hath GOD written faith; and he hath strengthened them with his spirit: and he will lead them into gardens, beneath which rivers flow, to remain therein forever. GOD is well pleased in them; and they are well pleased in him. These are the party of GOD: and shall not the party of GOD prosper?

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CHAPTER LIX.

ENTITLED, THE EMIGRATION; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER is in heaven and earth celebrateth the praise of GOD: and he is the mighty, the wise.

It was he who caused those who believed not, of the people who receive the scripture, to depart from their habitations at the first emigration. Ye did not think that they would go forth: and they thought that their fortresses would protect them against GOD. But the chastisement of GOD came upon them, from whence they did not expect; and he cast terror into their hearts. They pulled down their houses with their own hands, and the hands of the true believers. Wherefore take example from them, O ye who have eyes.

And if GOD had not doomed them to banishment, he had surely punished them in this world: and in the world to come they shall suffer the torment of hell fire.

This, because they opposed GOD and his apostle: and whoso opposeth GOD, verily GOD will be severe in punishing him.

What palm-trees ye cut down, or left standing on their roots, were so cut down or left by the will of GOD; and that he might disgrace the wicked doers.

And as to the spoils of these people which GOD hath granted wholly to his apostle, ye did not push forward any horses or camels against the same; but GOD giveth unto his apostles dominion over whom he pleaseth: for GOD is almighty.

The spoils of the inhabitants of the towns which GOD hath granted to his apostle are due unto GOD and to the apostle, and to him who is of kin to the apostle, and the orphans, and the poor, and the traveller; that they may not be forever divided in a circle among such of you as are rich. What the apostle shall give you, that accept; and what he shall forbid you, that abstain from: and fear GOD; for GOD is severe in chastising.

A part also belongeth to the poor Moh<sup>h</sup>çjerin, who have been dispossessed of their houses and their substance, seeking favor from GOD, and his goodwill, and assisting GOD and his apostle. These are the men of veracity.

And they who quietly possessed the town of Medina, and professed the faith without molestation, before them, love him who hath fled unto them, and find in their breasts no want of that which is given the Moh<sup>h</sup>çjerin, but prefer them before themselves, although there be indigence among them. And whoso is preserved from the covetousness of his own soul, those shall surely prosper.

10 And they who have come after them say, O LORD, forgive us and our brethren who have preceded us in the faith, and put not into our hearts ill-will against those who have believed: O LORD, verily thou art compassionate and merciful.

Hast thou not observed them who play the hypocrites? They say unto their brethren who believe not, of those who have received the scriptures, Verily if ye be expelled your habitations, we will surely go forth with you; and we will not pay obedience, in your respect, unto any one forever: and if ye be attacked, we will certainly assist you. But GOD is witness that they are liars.

Verily if they be expelled, they will not go forth with them: and if they be attacked, they will not assist them; and if they do assist them, they will surely turn their backs: and they shall not be protected.

Verily ye are stronger than they, by reason of the terror cast into their breasts from GOD. This, because they are not people of prudence.

They will not fight against you in a body, except in fenced towns, or from behind walls. Their strength in war among themselves is great: thou thinkest them to be united; but their hearts are divided. This, because they are people who do not understand.

Like those who lately preceded them, they have tasted the evil consequence of their deed; and a painful torment is prepared for them hereafter.

Thus have the hypocrites deceived the Jews: like the devil, when he saith unto a man, Be thou an infidel; and when he is become an infidel, he saith, Verily I am clear of thee; for I fear GOD, the LORD of all creatures.

Wherefore the end of them both shall be that they shall dwell in hell fire, abiding therein forever: and this shall be the recompense of the unjust.

O true believers, fear GOD; and let a soul look what it sendeth before for the morrow: and fear GOD, for GOD is well acquainted with that which ye do.

And be not as those who have forgotten GOD, and whom he hath caused to forget their own souls: these are the wicked doers.

20 The inhabitants of hell fire and the inhabitants of paradise shall not be held equal. The inhabitants of paradise are they who shall enjoy felicity.

If we had sent down this Koran on a mountain, thou wouldest certainly have seen the same humble itself, and cleave in sunder for fear of GOD. These similitudes do we propose unto men, that they may consider.

He is GOD, besides whom there is no GOD; who knoweth that which is future, and that which is present: he is the most Merciful;

he is GOD, besides whom there is no GOD: the King, the Holy, the Giver of peace, the Faithful, the Guardian, the Powerful, the Strong, the most High. Far be GOD exalted above the idols which they associate with him!

He is GOD, the Creator, the Maker, the Former. He hath most excellent names. Whatever is in heaven and in earth praiseth him: and he is the Mighty, the Wise.

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## CHAPTER LX.

ENTITLED, SHE WHO IS TRIED; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O TRUE believers, take not my enemy and your enemy for your friends, showing kindness towards them; since they believe not in the truth which hath come unto you, having expelled the apostle and yourselves from your native city, because ye believe in GOD, your LORD. If ye go forth to fight in defence of my religion, and out of a desire to please me, and privately show friendship unto them; verily I well know that which ye conceal, and that which ye discover: and whoever of you doth this, hath already erred from the straight path.

If they get the better of you, they will be enemies unto you, and they will stretch forth their hands and their tongues against you with evil: and they earnestly desire that ye should become unbelievers.

Neither your kindred nor your children will avail you at all on the day of resurrection, which will separate you from one another: and GOD seeth that which ye do.

Ye have an excellent pattern in Abraham, and those who were with him, when they said unto their people, Verily we are clear of you, and of the idols which ye worship, besides GOD: we have renounced you; and enmity and hatred is begun between us and you forever, until ye believe in GOD alone: except Abraham's saying unto his father, Verily I will beg pardon for thee: but I cannot obtain aught of GOD in thy behalf. O LORD, in thee do we trust, and unto thee are we turned; and before thee shall we be assembled hereafter.

O LORD, suffer us not to be put to trial by the unbelievers: and forgive us, O LORD; for thou art mighty and wise.

Verily ye have in them an excellent example, unto him who hopeth in GOD and the last day: and whoso turneth back; verily GOD is self-sufficient, and praiseworthy.

Peradventure GOD will establish friendship between yourselves and such of them as ye now hold for enemies: for GOD is powerful; and GOD is inclined to forgive, and merciful.

As to those who have not borne arms against you on account of religion,

nor turned you out of your dwellings, GOD forbiddeth you not to deal kindly with them, and to behave justly towards them: for GOD loveth those who act justly.

But as to those who have borne arms against you on account of religion, and have dispossessed you of your habitations, and have assisted in dispossessing you, GOD forbiddeth you to enter into friendship with them: and whosoever of you entereth into friendship with them, those are unjust doers.

10 O true believers, when believing women come unto you as refugees, try them: GOD well knoweth their faith. And if ye know them to be true believers, send them not back to the infidels: they are not lawful for the unbelievers to have in marriage; neither are the unbelievers lawful for them. But give their unbelieving husbands what they shall have expended for their dowers. Nor shall it be any crime in you if ye marry them, provided ye give them their dowries. And retain not the patronage of the unbelieving women: but demand back that which ye have expended for the dowry of such of your wives as go over to the unbelievers; and let them demand back that which they have expended for the dowry of those who come over to you. This is the judgment of GOD, which he establisheth among you: and GOD is knowing and wise.

If any of your wives escape from you to the unbelievers, and ye have your turn by the coming over of any of the unbelievers' wives to you; give unto those believers whose wives shall have gone away, out of the dowries of the latter, so much as they shall have expended for the dowers of the former: and fear GOD, in whom ye believe.

O prophet, when believing women come unto thee, and plight their faith unto thee, that they will not associate anything with GOD, nor steal, nor commit fornication, nor kill their children, nor come with a calumny which they have forged between their hands and their feet, nor be disobedient to thee in that which shall be reasonable: then do thou plight thy faith unto them, and ask pardon for them of GOD; for GOD is inclined to forgive, and merciful.

O true believers, enter not into friendship with a people against whom GOD is incensed; they despair of the life to come, as the infidels despair of the resurrection of those who dwell in the graves.

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## CHAPTER LXI.

ENTITLED, BATTLE-ARRAY; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER is in heaven and in earth celebrateth the praise of GOD; for he is mighty and wise.

O true believers, why do ye say that which ye do not?

It is most odious in the sight of GOD, that ye say that which ye do not.

Verily GOD loveth those who fight for his religion in battle-array, as though they were a well-compacted building.

Remember when Moses said unto his people, O my people, why do ye injure me; since ye know that I am the apostle of GOD sent unto you? And when they



had deviated from the truth, GOD made their hearts to deviate from the right way; for GOD directeth not wicked people.

And when Jesus the Son of Mary said, O children of Israel, verily I am the apostle of GOD sent unto you, confirming the law which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmed. And when he produced unto them evident miracles, they said, This is manifest sorcery.

But who is more unjust than he who forgeth a lie against GOD, when he is invited unto Islam? And GOD directeth not the unjust people.

They seek to extinguish GOD'S light with their mouths: but GOD will perfect his light, though the infidels be averse thereto.

It is he who hath sent his apostle with the direction, and the religion of truth, that he may exalt the same above every religion, although the idolaters be averse thereto.

10 O true believers, shall I show you a merchandise which will deliver you from a painful torment hereafter?

Believe in GOD and his apostle; and defend GOD'S true religion with your substance, and in your own persons. This will be better for you, if ye knew it.

He will forgive you your sins, and will introduce you into gardens through which rivers flow, and agreeable habitations in gardens of perpetual abode. This will be great felicity.

And ye shall obtain other things which ye desire, namely, assistance from GOD, and a speedy victory. And do thou bear good tidings to the true believers.

O true believers, be ye assistants of GOD; as Jesus the son of Mary said to the apostles, Who will be my assistants with respect to GOD? The apostles answered, We will be the assistants of GOD. So a part of the children of Israel believed, and a part believed not: but we strengthened those who believed, above their enemy; wherefore they became victorious over them.

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## CHAPTER LXII.

ENTITLED, THE ASSEMBLY; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER is in heaven and earth praiseth GOD; the King, the Holy, the Mighty, the Wise.

It is he who hath raised up amidst the illiterate Arabians an apostle from among themselves, to rehearse his signs unto them, and to purify them, and to teach them the scriptures and wisdom; whereas before they were certainly in a manifest error;

and others of them have not yet attained unto them, by embracing the faith; though they also shall be converted in GOD's good time; for he is mighty and wise.

This is the free grace of GOD: he bestoweth the same on whom he pleaseth: and GOD is endued with great beneficence.

The likeness of those who were charged with the observance of the law, and then observed it not, is as the likeness of an ass laden with books. How wretched is the likeness of the people who charge the signs of GOD with falsehood! and GOD directeth not the unjust people.

Say, O ye who follow the Jewish religion, if ye say that ye are the friends of GOD above other men, wish for death, if ye speak truth.

But they will never wish for it, because of that which their hands have sent before them: and GOD well knoweth the unjust.

Say, Verily death, from which ye fly, will surely meet you: then shall ye be brought before him who knoweth as well what is concealed as what is discovered; and he will declare unto you that which ye have done.

O true believers, when ye are called to prayer on the day of assembly, hasten to the commemoration of GOD and leave merchandising. This will be better for you, if you knew it.

10 And when prayer is ended, then disperse yourselves through the land as ye list, and seek gain of the liberality of GOD: and remember GOD frequently, that ye may prosper.

But when they see any merchandising, or sport, they flock thereto, and leave thee standing up in the pulpit. Say, The reward which is with GOD is better than any sport or merchandise: and GOD is the best provider.

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## CHAPTER LXIII.

ENTITLED, THE HYPOCRITES; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the hypocrites come unto thee, they say, We bear witness that thou art indeed the apostle of GOD. And GOD knoweth that thou art indeed his apostle: but GOD beareth witness that the hypocrites are certainly liars.

They have taken their oaths for a protection, and they turn others aside from the way of GOD: it is surely evil which they do.

This is testified of them, because they believed, and afterwards became unbelievers: wherefore a seal is set on their hearts, and they shall not understand.

When thou beholdest them, their persons please thee: and if they speak, thou hearest their discourse with delight. They resemble pieces of timber set up against a wall. They imagine every shout to be against them. They are enemies: wherefore beware of them. GOD curse them: how are they turned aside from the truth!

And when it is said unto them, Come, that the apostle of GOD may ask pardon for you; they turn away their heads, and thou seest them retire big with disdain.

It shall be equal unto them, whether thou ask pardon for them, or do not ask pardon for them: GOD will by no means forgive them; for GOD directeth not the prevaricating people.

These are the men who say to the inhabitants of Medina, Do not bestow anything on the refugees who are with the apostle of GOD, that they may be

obliged to separate from him. Whereas unto GOD belong the stores of heaven and earth: but the hypocrites do not understand.

They say, Verily, if we return to Medina, the worthier shall expel thence the meaner. Whereas superior worth belongeth unto GOD and his apostle, and the true believers: but the hypocrites know it not.

O true believers, let not your riches or your children divert you from the remembrance of GOD: for whosoever doth this, they will surely be losers.

10 And give alms out of that which we have bestowed on you; before death come unto one of you, and he say, O LORD, wilt thou not grant me respite for a short term: that I may give alms, and become one of the righteous?

For GOD will by no means grant further respite to a soul, when its determined time is come: and GOD is fully apprised of that which ye do.

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## CHAPTER LXIV.

ENTITLED, MUTUAL DECEIT; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHATEVER is in heaven and earth celebrateth the praises of GOD: his is the kingdom, and unto him is the praise due; for he is almighty.

It is he who hath created you; and one of you is predestined to be an unbeliever, and another of you is predestined to be a believer: and GOD beholdeth that which ye do.

He hath created the heavens and the earth with truth; and he hath fashioned you, and given you beautiful forms: and unto him must ye all go.

He knoweth whatever is in heaven and earth: and he knoweth that which ye conceal, and that which ye discover; for GOD knoweth the innermost part of men's breasts.

Have ye not been acquainted with the story of those who disbelieved heretofore, and tasted the evil consequence of their behavior? And for them is prepared in the life to come a tormenting punishment.

This shall they suffer, because their apostles came unto them with evident proofs of their mission, and they said, Shall men direct us? Wherefore they believed not, and turned their backs. But GOD standeth in need of no person: for GOD is self-sufficient, and worthy to be praised.

The unbelievers imagine that they shall not be raised again. Say, Yea, by my LORD, ye shall surely be raised again; then shall ye be told that which ye have wrought; and this is easy with GOD.

Wherefore believe in GOD and his apostle, and the light which we have sent down: for GOD is well acquainted with that which ye do.

On a certain day he shall assemble you, at the day of the general assembly: that will be the day of mutual deceit. And whoso shall believe in GOD, and shall do that which is right, from him will he expiate his evil deeds, and he will lead him into gardens beneath which rivers flow, to remain therein forever. This will be great felicity.

10 But they who shall not believe, and shall accuse our signs of falsehood, those shall be the inhabitants of hell fire, wherein they shall remain

forever; and a wretched journey shall it be thither!

No misfortune happeneth but by the permission of GOD; and whoso believeth in GOD, he will direct his heart: and GOD knoweth all things.

Wherefore obey GOD, and obey the apostle: but if ye turn back, verily the duty incumbent on our apostle is only public preaching.

GOD! there is no GOD but he: wherefore in GOD let the faithful put their trust.

O true believers, verily of your wives and your children ye have an enemy: wherefore beware of them. But if ye pass over their offences, and pardon, and forgive them; GOD is likewise inclined to forgive, and merciful.

Your wealth and your children are only a temptation; but with GOD is a great reward.

Wherefore fear GOD, as much as ye are able; and hear, and obey: and give alms, for the good of your souls; for whoso is preserved from the covetousness of his own soul, they shall prosper.

If ye lend unto GOD an acceptable loan, he will double the same unto you, and will forgive you: for GOD is grateful, and long-suffering,

knowing both what is hidden, and what is divulged; the Mighty, the Wise.

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## CHAPTER LXV.

ENTITLED, DIVORCE; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O PROPHET, when ye divorce women, put them away at their appointed term; and compute the term exactly: and fear GOD, your LORD. Oblige them not to go out of their apartments, neither let them go out, until the term be expired, unless they be guilty of manifest uncleanness. These are the statutes of GOD: and whoever transgresseth the statutes of GOD assuredly injureth his own soul. Thou knowest not whether GOD will bring something new to pass, which may reconcile them after this.

And when they shall have fulfilled their term, either retain them with kindness, or part from them honourably: and take witnesses from among you, men of integrity; and give your testimony as in the presence of GOD. This admonition is given unto him who believeth in GOD and the last day: and whoso feareth GOD, unto him will he grant a happy issue out of all his afflictions,

and he will bestow on him an ample provision from whence he expecteth it not: and whoso trusteth in GOD, he will be his sufficient support; for GOD will surely attain his purpose. Now hath GOD appointed unto everything a determined period.

As to such of your wives as shall despair having their courses, by reason of their age; if ye be in doubt thereof, let their term be three months: and let the same be the term of those who have not yet had their courses. But as to those who are pregnant, their term shall be, until they be delivered of their burden. And whoso feareth GOD, unto him will he make his command easy.

This is the command of GOD, which he hath sent down unto you. And whoso feareth GOD, he will expiate his evil deeds from him, and will increase his

reward.

Suffer the women whom ye divorce to dwell in some part of the houses wherein ye dwell; according to the room and conveniences of the habitations which ye possess: and make them not uneasy, that ye may reduce them to straits. And if they be with child, expend on them what shall be needful, until they be delivered of their burden. And if they suckle their children for you, give them their hire; and consult among yourselves, according to what shall be just and reasonable. And if ye be put to a difficulty herein, and another woman shall suckle the child for him,

let him who hath plenty expend proportionably in the maintenance of the mother and the nurse, out of his plenty: and let him whose income is scanty expend in proportion out of that which GOD hath given him. GOD obligeth no man to more than he hath given him ability to perform: GOD will cause ease to succeed hardship.

How many cities have turned aside from the command of the LORD and his apostles! Wherefore we brought them to a severe account; and we chastised them with a grievous chastisement:

and they tasted the evil consequence of their business; and the end of their business was perdition.

10 GOD hath prepared for them a severe punishment: wherefore fear GOD, O ye who are endued with understanding. True believers, now hath GOD sent down unto you an admonition,

an apostle who may rehearse unto you the perspicuous signs of GOD; that he may bring forth those who believe and do good works, from darkness into light. And whoso believeth in GOD, and doth that which is right, him will he lead into gardens beneath which rivers flow, to remain therein forever: now hath GOD made an excellent provision for him.

It is GOD who hath created seven heavens, and as many different stories of the earth: the divine command descendeth between them; that ye may know that GOD is omnipotent, and that GOD comprehendeth all things by his knowledge.

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CHAPTER LXVI.

ENTITLED, PROHIBITION; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O PROPHET, why holdest thou that to be prohibited which GOD hath allowed thee, seeking to please thy wives; since GOD is inclined to forgive, and merciful?

GOD hath allowed you the dissolution of your oaths: and GOD is your master; and he is knowing and wise.

When the prophet intrusted as a secret unto one of his wives a certain accident; and when she disclosed the same, and GOD made it known unto him; he acquainted her with part of what she had done, and forbore to upbraid her with the other part thereof. And when he had acquainted her therewith, she said, Who hath discovered this unto thee? He answered, The knowing, the sagacious

God hath discovered it unto me.

If ye both be turned unto GOD (for your hearts have swerved) it is well: but if ye join against him, verily GOD is his patron; and Gabriel, and the good man among the faithful, and the angels also are his assistants.

If he divorce you, his LORD can easily give him in exchange other wives better than you, women resigned unto God, true believers, devout, penitent, obedient, given to fasting, both such as have been known by other men, and virgins.

O true believers, save your souls, and those of your families, from the fire whose fuel is men and stones, over which are set angels fierce and terrible; who disobey not GOD in what he hath commanded them, but perform what they are commanded.

O unbelievers, excuse not yourselves this day; ye shall surely be rewarded for what ye have done.

O true believers, turn unto GOD with a sincere repentance: peradventure your LORD will do away from you your evil deeds, and will admit you into gardens, through which rivers flow; on the day whereon GOD will not put to shame the prophet, or those who believe with him: their light shall run before them, and on their right hands, and they shall say, LORD, make our light perfect, and forgive us: for thou art almighty.

O prophet, attack the infidels with arms, and the hypocrites with arguments; and treat them with severity: their abode shall be hell, and an ill journey shall it be thither.

10 GOD propoundeth as a similitude unto the unbelievers, the wife of Noah, and the wife of Lot: they were under two of our righteous servants, and they deceived them both; wherefore their husbands were of no advantage unto them at all, in the sight of GOD: and it shall be said unto them, at the last day, Enter ye into hell fire, with those who enter therein.

GOD also propoundeth as a similitude unto those who believe, the wife of Pharaoh; when she said, LORD, build me a house with thee in paradise; and deliver me from Pharaoh and his doings, and deliver me from the unjust people:

and Mary the daughter of Imran; who preserved her chastity, and into whose womb we breathed of our spirit, and who believed in the words of her LORD, and his scriptures, and was a devout and obedient person.

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CHAPTER LXVII.

ENTITLED, THE KINGDOM; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BLESSED be he in whose hand is the kingdom, for he is almighty!

Who hath created death and life, that he might prove you, which of you is most righteous in his actions: and he is mighty, and ready to forgive.

Who hath created seven heavens, one above another: thou canst not see in a creature of the most Merciful any unfitness or disproportion.

Lift up thine eyes again to heaven, and look whether thou seest any flaw: then take two other views; and thy sight shall return unto thee dull and

fatigued.

Moreover we have adorned the lowest heaven with lamps, and have appointed them to be darted at the devils, for whom we have prepared the torment of burning fire:

and for those who believe not in their LORD is also prepared the torment of hell; and ill journey shall it be thither.

When they shall be thrown thereinto, they shall hear it bray like an ass; and it shall boil,

and almost burst for fury. So often as a company of them shall be thrown therein, the keepers thereof shall ask them, saying, Did not a warner come unto you?

They shall answer, Yea, a warner came unto us: but we accused him of imposture, and said, GOD hath not revealed anything; ye are in no other than a great error:

10 and they shall say, If we had hearkened, or had rightly considered, we should not have been among the inhabitants of burning fire:

and they shall confess their sins; but far be the inhabitants of burning fire from obtaining mercy!

Verily they who fear their LORD in secret shall receive pardon and a great reward.

Either conceal your discourse, or make it public; he knoweth the innermost part of your breasts:

shall not he know all things who hath created them; since he is the sagacious, the knowing?

It is he who hath levelled the earth for you: therefore walk through the regions thereof, and eat of his provision; unto him shall be the resurrection.

Are ye secure that he who dwelleth in heaven will not cause the earth to swallow you up? and behold, it shall shake.

Or are you secure that he who dwelleth in heaven will not send against you an impetuous whirlwind, driving the sands to overwhelm you? then shall ye know how important my warning was.

Those also who were before you disbelieved; and how grievous was my displeasure!

Do they not behold the birds above them, extending and drawing back their wings? None sustaineth them, except the Merciful; for he regardeth all things.

20 Or who is he that will be as an army unto you, to defend you against the Merciful? Verily the unbelievers are in no other than a mistake.

Or who is he that will give you food, if he withholdeth his provision? yet they persist in perverseness, and flying from the truth.

Is he, therefore, who goeth grovelling upon his face, better directed than he who walketh upright in a straight way?

Say, It is he who hath given you being, and endued you with hearing, and sight, and understanding; yet how little gratitude have ye!

Say, It is he who hath sown you in the earth, and unto him shall ye be gathered together.

They say, When shall this menace be put in execution, if ye speak truth?

Answer, The knowledge of this matter is with GOD alone: for I am only a public warner.

But when they shall see the same nigh at hand, the countenance of the infidels shall grow sad: and it shall be said unto them, This is what ye have been demanding.

Say, What think ye? Whether GOD destroy me and those who are with me, or

have mercy on us; who will protect the unbelievers from a painful punishment?

Say, He is the Merciful; in him do we believe, and in him do we put our trust. Ye shall hereafter know who is in a manifest error.

30 Say, What think ye? If your water be in the morning swallowed up by the earth, who will give you clear and running water?

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CHAPTER LXVIII.

ENTITLED, THE PEN; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

N. BY the pen, and what they write,  
thou, O Mohammed, through the grace of thy LORD, art not distracted.

Verily there is prepared for thee an everlasting reward:  
for thou art of a noble disposition.

Thou shalt see, and the infidels shall see,  
which of you are bereaved of your senses.

Verily thy LORD well knoweth him who wandereth from his path; and he well knoweth those who are rightly directed:

wherefore obey not those who charge thee with imposture.

They desire that thou shouldst be easy with them, and they will be easy with thee.

10 But obey not any who is a common swearer, a despicable fellow,  
a defamer, going about with slander,  
who forbiddeth that which is good, who is also a transgressor, a wicked person,

cruel, and besides this, of spurious birth:

although he be possessed of wealth and many children:

when our signs are rehearsed unto him, he saith, They are fables of the ancients.

We will stigmatize him on the nose.

Verily we have tried the Meccans, as we formerly tried the owners of the garden; when they swore that they would gather the fruit thereof in the morning,

and added not the exception, if it please God:

wherefore a surrounding destruction from thy LORD encompassed it, while they slept;

20 and in the morning it became like a garden whose fruits had been gathered.

And they called the one to the other as they rose in the morning,  
saying, Go out early to your plantation, if ye intend to gather the fruit thereof:

so they went on, whispering to one another,

No poor man shall enter the garden upon you, this day.

And they went forth early, with a determined purpose.

And when they saw the garden blasted and destroyed, they said, We have certainly mistaken our way:



but when they found it to be their own garden, they cried, Verily we are not permitted to reap the fruit thereof.

The worthier of them said, Did I not say unto you, Will ye not give praise unto GOD?

They answered, Praise be unto our LORD! Verily we have been unjust doers.

30 And they began to blame one another,

and they said, Woe be unto us! verily we have been transgressors:

peradventure our LORD will give us in exchange a better garden than this: and we earnestly beseech our LORD to pardon us.

Thus is the chastisement of this life: but the chastisement of the next shall be more grievous: if they had known it, they would have taken heed.

Verily for the pious are prepared, with their LORD, gardens of delight.

Shall we deal with the Moslems, as with the wicked?

What aileth you that ye judge thus?

Have ye a book from heaven, wherein ye read

that ye are therein promised that which ye shall choose?

Or have ye received oaths which shall be binding upon us to the day of resurrection, that ye shall enjoy what ye imagine?

40 Ask them, which of them will be the voucher of this.

Or have they companions who will vouch for them? Let them produce their companions, therefore, if they speak truth.

On a certain day the leg shall be made bare; and they shall be called upon to worship, but they shall not be able.

Their looks shall be cast down: ignominy shall attend them; for that they were invited to the worship of God, while they were in safety, but would not hear.

Let me alone, therefore, with him who accuseth this new revelation of imposture. We will lead them gradually to destruction, by ways which they know not:

and I will bear with them for a long time; for my stratagem is effectual.

Dost thou ask them any reward for thy preaching? But they are laden with debts.

Are the secrets of futurity with them; and do they transcribe the same from the table of GOD's decrees?

Wherefore patiently wait the judgment of thy LORD: and be not like him who was swallowed by the fish; when he cried unto God, being inwardly vexed.

Had not grace from his LORD reached him, he had surely been cast forth on the naked shore, covered with shame:

50 but his LORD chose him, and made him one of the righteous.

It wanteth little but that the unbelievers strike thee down with their malicious looks, when they hear the admonition of the Koran; and they say, He is certainly distracted:

but it is no other than an admonition unto all creatures.

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CHAPTER LXIX.

ENTITLED, THE INFALLIBLE; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE infallible!

What is the infallible?

And what shall cause thee to understand what the infallible is?

The tribes of Thamud and Ad denied as a falsehood the day which shall strike men's hearts with terror.

But Thamud were destroyed by a terrible noise:

and Ad were destroyed by a roaring and furious wind;

which God caused to assail them for seven nights and eight days

successively: thou mightest have seen people during the same, lying prostrate, as though they had been the roots of hollow palm-trees;

and couldst thou have seen any of them remaining?

Pharaoh also, and those who were before him, and the cities which were overthrown, were guilty of sin:

10 and they severally were disobedient to the apostle of their LORD; wherefore he chastised them with an abundant chastisement.

When the water of the deluge arose, we carried you in the ark which swam thereon;

that we might make the same a memorial unto you, and the retaining ear might retain it.

And when one blast shall sound the trumpet,

and the earth shall be moved from its place, and the mountains also, and shall be dashed in pieces at one stroke:

on that day the inevitable hour of judgment shall suddenly come;

and the heavens shall cleave in sunder, and shall fall in pieces, on that day:

and the angels shall be on the sides thereof; and eight shall bear the throne of thy LORD above them, on that day.

On that day ye shall be presented before the judgment-seat of God; and none of your secret actions shall be hidden.

And he who shall have his book delivered into his right hand shall say, Take ye, read this my book;

20 verily I thought that I should be brought to this my account:

he shall lead a pleasing life,

in a lofty garden,

the fruits whereof shall be near to gather.

Eat and drink with easy digestion; because of the good works which ye sent before you, in the days which are past.

But he who shall have his book delivered into his left hand shall say, Oh that I had not received this book;

and that I had not known what this my account was!

Oh that death had made an end of me!

My riches have not profited me;

and my power is passed from me.

30 And God shall say to the keepers of hell, Take him, and bind him, and cast him into hell to be burned:

then put him into a chain of the length of seventy cubits:

because he believed not in the great GOD;

and was not solicitous to feed the poor:

wherefore this day he shall have no friend here;

nor any food, but the filthy corruption flowing from the bodies of the

damned,

which none shall eat but the sinners.

I swear by that which ye see,

and that which ye see not,

40 that this is the discourse of an honourable apostle

and not the discourse of a poet: how little do ye believe!

Neither is it the discourse of a soothsayer: how little are ye admonished!

It is a revelation from the LORD of all creatures.

If Mohammed had forged any part of these discourses concerning us,

verily we had taken him by the right hand,

and had cut in sunder the vein of his heart;

neither would we have withheld any of you from chastising him.

And verily this book is an admonition unto the pious;

and we well know that there are some of you who charge the same with imposture:

50 but it shall surely be an occasion of grievous sighing unto the infidels;

for it is the truth of a certainty.

Wherefore praise the name of thy LORD, the great God.

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## CHAPTER LXX.

ENTITLED, THE STEPS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

ONE demanded and called for vengeance to fall

on the unbelievers: there shall be none to avert the same

from being inflicted by GOD, the possessor of the steps:

by which the angels ascend unto him, and the spirit Gabriel also, in a day whose space is fifty thousand years:

wherefore bear the insults of the Meccans with becoming patience;

for they see their punishment afar off,

but we see it nigh at hand.

On a certain day the heaven shall become like molten brass,

and the mountains like wool of various colours, scattered abroad by the wind:

10 and a friend shall not ask a friend concerning his condition,

although they see one another. The wicked shall wish to redeem himself from the punishment of that day, by giving up his children,

and his wife, and his brother,

and his kindred who showed kindness unto him,

and all who are in the earth; and that this might deliver him:

by no means: for hell fire,

dragging them by their scalps,

shall call him who shall have turned his back, and fled from the faith,

and shall have amassed riches, and covetously hoarded them.

Verily man is created extremely impatient:  
20 when evil toucheth him, he is full of complaint;  
but when good befalleth him, he becometh niggardly:  
except those who are devoutly given,  
and who persevere in their prayers;  
and those of whose substance a due and certain portion  
is ready to be given unto him who asketh, and him who is forbidden by  
shame to ask:  
and those who sincerely believe the day of judgment,  
and who dread the punishment of their LORD:  
(for there is none secure from the punishment of their LORD:)  
and who abstain from the carnal knowledge of women  
30 other than their wives, or the slaves which their right hands possess:  
(for as to them they shall be blameless;  
but whoever coveteth any woman besides these, they are transgressors:)  
and those who faithfully keep what they are intrusted with, and their  
covenant;  
and who are upright in their testimonies,  
and who carefully observe the requisite rites in their prayers:  
these shall dwell amidst gardens, highly honoured.  
What aileth the unbelievers, that they run before thee in companies,  
on the right hand and on the left?  
Doth every man of them wish to enter into a garden of delight?  
By no means: verily we have created them of that which they know.  
40 I swear by the LORD of the east and of the west, that we are able to  
destroy them,  
and to substitute better than them in their room; neither are we to be  
prevented, if we shall please so to do.  
Wherefore suffer them to wade in vain disputes, and to amuse themselves  
with sport: until they meet their day with which they have been threatened;  
the day whereon they shall come forth hastily from their graves, as  
though they were troops hastening to their standard:  
their looks shall be downcast; ignominy shall attend them. This is the  
day with which they have been threatened.

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CHAPTER LXXI.

ENTITLED, NOAH; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY we sent Noah unto his people, saying, Warn thy people, before a  
grievous punishment overtake them.

Noah said, O my people, verily I am a public warner unto you;  
wherefore serve GOD, and fear him, and obey me;  
he will forgive you part of your sins; and will grant you respite until  
a determined time: for GOD'S determined time, when it cometh, shall not be  
deferred; if ye were men of understanding, ye would know this.

He said, LORD, verily I have called my people night and day; but my calling only increaseth their aversion:

and whensoever I call them to the true faith, that thou mayest forgive them, they put their fingers in their ears, and cover themselves with their garments, and persist in their infidelity, and proudly disdain my counsel.

Moreover I invited them openly,

and I spake to them again in public; and I also secretly admonished them in private;

10 and I said, Beg pardon of your LORD; for he is inclined to forgive:

and he will cause the heaven to pour down rain plentifully upon you, and will give you increase of wealth and of children; and he will

provide you gardens, and furnish you with rivers.

What aileth you, that ye hope not for benevolence in GOD;

since he hath created you variously?

Do ye not see how GOD hath created the seven heavens, one above another;

and hath placed the moon therein for a light, and hath appointed the sun for a taper?

GOD hath also produced and caused you to spring forth from the earth:

hereafter he will cause you to return into the same; and he will again

take you thence, by bringing you forth from your graves.

And GOD hath spread the earth as a carpet for you,

20 that ye may walk therein through spacious paths.

Noah said, LORD, verily they are disobedient unto me; and they follow him whose riches and children do no other than increase his perdition.

And they devised a dangerous plot against Noah:

and the chief men said to the others, Ye shall by no means leave your gods; neither shall ye forsake Wadd, nor Sowa, nor Yaghuth, and Yauk, and Nesr.

And they seduced many; (for thou shalt only increase error in the wicked:)

because of their sins they were drowned, and cast into the fire of hell; and they found none to protect them against GOD.

And Noah said, LORD, leave not any families of the unbelievers on the earth:

for if thou leave them, they will seduce thy servants, and will beget none but a wicked and unbelieving offspring.

LORD, forgive me and my parents, and every one who shall enter my house, being a true believer, and the true believers of both sexes; and add unto the unjust doers nothing but destruction.

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## CHAPTER LXXII.

ENTITLED, THE GENII; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

SAY, It hath been revealed unto me that a company of genii attentively heard me reading the Koran, and said, Verily we have heard an admirable

discourse;

which directeth unto the right institution; wherefore we believe therein, and we will by no means associate any other with our LORD.

He (may the majesty of our LORD be exalted!) hath taken no wife, nor hath he begotten any issue.

Yet the foolish among us hath spoken that which is extremely false of GOD;

but we verily thought that neither man nor genius would by any means have uttered a lie concerning GOD.

And there are certain men who fly for refuge unto certain of the genii; but they increase their folly and transgression:

and they also thought, as ye thought, that GOD would not raise any one to life.

And we formerly attempted to pry into what was transacting in heaven; but we found the same filled with a strong guard of angels, and with flaming darts:

and we sat on some of the seats thereof to hear the discourse of its inhabitants; but whoever listeneth now, findeth a flame laid in ambush for him, to guard the celestial confines.

10 And we know not whether evil be hereby intended against those who are in the earth, or whether their LORD intendeth to direct them aright.

There are some among us who are upright; and there are some among us who are otherwise: we are of different ways.

And we verily thought that we could by no means frustrate GOD in the earth, neither could we escape him by flight:

wherefore, when we had heard the direction contained in the Koran, we believed therein. And whoever believeth in his LORD, need not fear any diminution of his reward, nor any injustice.

There are some Moslems among us; and there are others of us who swerve from righteousness. And whoso embraceth Islam, they earnestly seek true direction:

but those who swerve from righteousness shall be fuel for hell.

If they tread in the way of truth, we will surely water them with abundant rain:

that we may prove them thereby: but whoso turneth aside from the admonition of his LORD, him will he send into a severe torment.

Verily the places of worship are set apart unto GOD: wherefore invoke not any other therein together with GOD.

When the servant of GOD stood up to invoke him, it wanted little but that the genii had pressed on him in crowds, to hear him rehearse the Koran.

20 Say, Verily I call upon my LORD only, and I associate no other god with him.

Say, Verily I am not able, of myself, to procure you either hurt, or a right institution.

Say, Verily none can protect me against GOD; neither shall I find any refuge besides him.

I can do no more than publish what hath been revealed unto me from GOD, and his messages. And whosoever shall be disobedient unto GOD, and his apostle, for him is the fire of hell prepared; they shall remain therein forever.

Until they see the vengeance with which they are threatened, they will not cease their opposition: but then shall they know who were the weaker in a protector, and the fewer in number.

Say, I know not whether the punishment with which ye are threatened be nigh, or whether my LORD will appoint for it a distant term.

He knoweth the secrets of futurity; and he doth not communicate his secrets unto any,

except an apostle in whom he is well pleased: and he causeth a guard of angels to march before him, and behind him;

that he may know that they have executed the commissions of their LORD; he comprehendeth whatever is with them; and counteth all things by number.

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## CHAPTER LXXIII.

ENTITLED, THE WRAPPED UP; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O THOU wrapped up,  
arise to prayer, and continue therein during the night, except a small part;

that is to say, during one half thereof: or do thou lessen the same a little

or add thereto. And repeat the Koran with a distinct and sonorous voice:

for we will lay on thee a weighty word.

Verily the rising by night is more efficacious for steadfast continuance in devotion, and more conducive to decent pronunciation:

for in the day-time thou hast long employment.

And commemorate the name of thy LORD; and separate thyself unto him, renouncing worldly vanities.

He is the LORD of the east, and of the west; there is no GOD but he.

Wherefore take him for thy patron:

10 and patiently suffer the contumelies which the infidels utter against thee; and depart from them with a decent departure.

And let me alone with those who charge the Koran with falsehood, who enjoy the blessings of this life; and bear with them for a while:

verily with us are heavy fetters, and a burning fire,

and food ready to choke him who swalloweth it, and painful torment.

On a certain day the earth shall be shaken, and the mountains also, and the mountains shall become a heap of sand poured forth.

Verily we have sent unto you an apostle, to bear witness against you; as we sent an apostle unto Pharaoh;

but Pharaoh was disobedient unto the apostle; wherefore we chastised him with a heavy chastisement.

How, therefore, will ye escape, if ye believe not, the day which shall make children become gray-headed through terror?

The heaven shall be rent in sunder thereby: the promise thereof shall surely be performed.

Verily this is an admonition; and whoever is willing to be admonished will take the way unto his LORD.

20 Thy LORD knoweth that thou continuest in prayer and meditation sometimes near two third parts of the night, and sometimes one half thereof, and at other times one third part thereof; and a part of thy companions, who are with thee, do the same. But GOD measureth the night and the day; he knoweth that ye cannot exactly compute the same: wherefore he turneth favourably unto you. Read, therefore, so much of the Koran as may be easy unto you. He knoweth that there will be some infirm among you; and others travel through the earth, that they may obtain a competency of the bounty of GOD; and others fight in the defence of GOD'S faith. Read, therefore, so much of the same as may be easy. And observe the stated times of prayer, and pay the legal alms; and lend unto GOD an acceptable loan; for whatever good ye send before your souls, ye shall find the same with GOD. This will be better, and will merit a greater reward. And ask GOD forgiveness; for GOD is ready to forgive, and merciful.

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#### CHAPTER LXXIV.

ENTITLED, THE COVERED; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O THOU covered,  
arise and preach,  
and magnify thy LORD.  
And cleanse thy garments:  
and fly every abomination:  
and be not liberal in hopes to receive more in return:  
and patiently wait for thy LORD.  
When the trumpet shall sound,  
verily that day shall be a day of distress

10 and uneasiness unto the unbelievers.

Let me alone with him whom I have created,  
on whom I have bestowed abundant riches,  
and children dwelling in his presence,  
and for whom I have disposed affairs in a smooth and easy manner,  
and who desireth that I will yet add other blessings unto him.

By no means: because he is an adversary to our signs.

I will afflict him with grievous calamities:

for he hath devised and prepared contumelious expressions to ridicule the Koran.

May he be cursed: how maliciously hath he prepared the same!

20 And again, may he be cursed: how maliciously hath he prepared the same!

Then he looked,

and frowned, and put on an austere countenance:

then he turned back, and was elated with pride;

and he said, This is no other than a piece of magic, borrowed from

others:

these are only the words of a man.



I will cast him to be burned in hell.

And what shall make thee to understand what hell is?

It leaveth not anything unconsumed, neither doth it suffer anything to escape:

it scorcheth men's flesh:

30 over the same are nineteen angels appointed.

We have appointed none but angels to preside over hell fire: and we have expressed the number of them only for an occasion of discord to the unbelievers; that they to whom the scriptures have been given may be certain of the veracity of this book, and the true believers may increase in faith; and that those to whom the scriptures have been given, and the true believers, may not doubt hereafter; and that those in whose hearts there is an infirmity, and the unbelievers, may say, What mystery doth GOD intend by this number? Thus doth GOD cause to err whom he pleaseth; and he directeth whom he pleaseth. None knoweth the armies of thy LORD, besides him; and this is no other than a memento unto mankind.

Assuredly. By the moon,

and the night when it retreateth,

and the morning when it reddeneth,

I swear that this is one of the most terrible calamities,

giving warning unto men,

as well as unto him among you who desireth to go forward, as unto him who chooseth to remain behind.

Every soul is given in pledge for that which it shall have wrought:

except the companions of the right hand;

40 who shall dwell in gardens, and shall ask one another questions concerning the wicked,

and shall also ask the wicked themselves, saying, What hath brought you into hell?

They shall answer, We were not of those who were constant at prayer, neither did we feed the poor;

and we waded in vain disputes with the fallacious reasoners;

and we denied the day of judgment,

until death overtook us:

and the intercession of the interceders shall not avail them.

What aileth them, therefore, that they turn aside from the admonition of the Koran,

50 as though they were timorous asses flying from a lion?

But every man among them desireth that he may have expanded scrolls delivered to him from God.

By no means. They fear not the life to come.

By no means: verily this is a sufficient warning.

Whoso is willing to be warned, him shall it warn:

but they shall not be warned, unless GOD shall please. He is worthy to be feared; and he is inclined to forgiveness.

ENTITLED, THE RESURRECTION; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY I swear by the day of resurrection;  
and I swear by the soul which accuseth itself:  
doth man think that we will not gather his bones together?  
Yea: we are able to put together the smallest bones of his fingers.  
But man chooseth to be wicked, for the time which is before him.  
He asketh, When will the day of resurrection be?  
But when the sight shall be dazzled,  
and the moon shall be eclipsed,  
and the sun and the moon shall be in conjunction;

10 on that day man shall say, Where is a place of refuge?

By no means: there shall be no place to fly unto.

With thy LORD shall be the sure mansion of rest on that day:  
on that day shall a man be told that which he hath done first and last.

Yea; a man shall be an evidence against himself:  
and though he offer his excuses, they shall not be received.

Move not thy tongue, O Mohammed, in repeating the revelations brought  
thee by Gabriel, before he shall have finished the same, that thou mayest  
quickly commit them to memory:

for the collecting the Koran in thy mind, and the teaching thee the true  
reading thereof, are incumbent on us.

But when we shall have read the same unto thee by the tongue of the  
angel, do thou follow the reading thereof:

and afterwards it shall be our part to explain it unto thee.

20 By no means shalt thou be thus hasty for the future. But ye love that  
which hasteneth away,

and neglect the life to come.

Some countenances on that day shall be bright,  
looking towards their LORD:

and some countenances, on that day, shall be dismal:  
they shall think that a crushing calamity shall be brought upon them.

Assuredly. When a man's soul shall come up to his throat, in his last  
agony,

and the standers-by shall say, Who bringeth a charm to recover him?  
and shall think it to be his departure out of this world;  
and one leg shall be joined with the other leg:

30 on that day unto thy LORD shall he be driven.

For he believed not, neither did he pray;

but he accused GOD's apostle of imposture, and turned back from obeying  
him:

then he departed unto his family, walking with a haughty mien.

Wherefore, woe be unto thee; woe!

And again, woe be unto thee; woe!

Doth man think that he shall be left at full liberty, without control?

Was he not a drop of seed, which was emitted?

Afterwards he became a little coagulated blood, and God formed him, and  
fashioned him with just proportion;

and made of him two sexes, the male and the female.

40 Is not he who hath done this able to quicken the dead?

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CHAPTER LXXVI.

ENTITLED, MAN; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

DID there not pass over man a long space of time; during which he was a thing not worthy of remembrance?

Verily we have created man of the mingled seed of both sexes, that we might prove him: and we have made him to hear and to see.

We have surely directed him in the way; whether he be grateful, or ungrateful.

Verily we have prepared for the unbelievers chains, and collars, and burning fire.

But the just shall drink of a cup of wine, mixed with the water of Cafur,

a fountain whereof the servants of GOD shall drink; they shall convey the same by channels whithersoever they please.

These fulfil their vow, and dread the day, the evil whereof will disperse itself far abroad;

and give food unto the poor, and the orphan, and the bondman, for his sake,

saying, We feed you for GOD'S sake only: we desire no recompense from you, nor any thanks:

10 verily we dread, from our LORD, a dismal and calamitous day.

Wherefore GOD shall deliver them from the evil of that day, and shall cast on them brightness of countenance, and joy;

and shall reward them, for their patient persevering, with a garden and silk garments:

therein shall they repose themselves on couches; they shall see therein neither sun nor moon;

and the shades thereof shall be near spreading above them, and the fruits thereof shall hang low, so as to be easily gathered.

And their attendants shall go round about unto them, with vessels of silver, and goblets:

the bottles shall be bottles of silver shining like glass; they shall determine the measure thereof by their wish.

And therein shall they be given to drink of a cup of wine, mixed with the water of Zenjebil,

a fountain in paradise named Salsabil:

and youths, which shall continue forever in their bloom, shall go round to attend them; when thou seest them, thou shalt think them to be scattered pearls:

20 and when thou lookest, there shalt thou behold delights, and a great kingdom.

Upon them shall be garments of fine green silk, and of brocades, and they shall be adorned with bracelets of silver: and their LORD shall give them to

drink of a most pure liquor;

and shall say unto them, Verily this is your reward: and your endeavour is gratefully accepted.

Verily we have sent down unto thee the Koran, by a gradual revelation.

Wherefore patiently wait the judgment of thy LORD; and obey not any wicked person or unbeliever among them.

And commemorate the name of thy LORD, in the morning, and in the evening: and during some part of the night worship him, and praise him a long part of the night.

Verily these men love the transitory life, and leave behind them the heavy day of judgment.

We have created them, and have strengthened their joints; and when we please, we will substitute others like unto them, in their stead.

Verily this is an admonition: and whoso willeth, taketh the way unto his LORD:

30 but ye shall not will, unless GOD willeth; for GOD is knowing and wise.

He leadeth whom he pleaseth into his mercy; but for the unjust hath he prepared a grievous punishment.

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## CHAPTER LXXVII.

ENTITLED, THOSE WHICH ARE SENT; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the angels which are sent by God, following one another in a continual series;

and those which move swiftly, with a rapid motion;

and by those which disperse his commands, by divulging them through the earth;

and by those which separate truth from falsehood, by distinguishing the same;

and by those which communicate the divine admonitions, to excuse, or to threaten:

verily that which ye are promised is inevitable.

When the stars, therefore, shall be put out,

and when the heaven shall be cloven in sunder,

10 and when the mountains shall be winnowed,

and when the apostles shall have a time assigned to them to appear and bear testimony against their respective people;

to what a day shall that appointment be deferred!

to the day of separation:

and what shall cause thee to understand what the day of separation is?

On that day, woe be unto them who accused the prophets of imposture!

Have we not destroyed the obstinate unbelievers of old?

We will also cause those of the latter times to follow them.

Thus do we deal with the wicked.

Woe be, on that day, unto them who accused the prophets of imposture!

20 Have we not created you of a contemptible drop of seed,  
which we placed in a sure repository,  
until the fixed term of delivery?  
And we were able to do this: for we are most powerful.  
On that day, woe be unto those who accused the prophets of imposture:  
Have we not made the earth to contain  
the living and the dead,  
and placed therein stable and lofty mountains, and given you fresh water  
to drink?

Woe be, on that day, unto those who accused the prophets of imposture!  
It shall be said unto them, Go ye to the punishment which ye denied as a  
falsehood:

30 go ye into the shadow of the smoke of hell, which shall ascend in three  
columns,  
and shall not shade you from the heat, neither shall it be of service  
against the flame;

but it shall cast forth sparks as big as towers,  
resembling yellow camels in colour.

Woe be, on that day, unto those who accused the prophets of imposture!

This shall be a day whereon they shall not speak to any purpose;  
neither shall they be permitted to excuse themselves.

Woe be, on that day, unto those who accused the prophets of imposture!

This shall be the day of separation: we will assemble both you and your  
predecessors.

Wherefore, if ye have any cunning stratagem, employ stratagems against  
me.

40 Woe be, on that day, unto those who accused the prophets of imposture!

But the pious shall dwell amidst shades and fountains,

and fruits of the kinds which they shall desire:

and it shall be said unto them, Eat and drink with easy digestion, in  
recompense for that which ye have wrought;

for thus do we reward the righteous doers.

Woe be, on that day, unto those who accused the prophets of imposture!

Eat, O unbelievers, and enjoy the pleasures of this life, for a little  
while: verily ye are wicked men.

Woe be, on that day, unto those who accused the prophets of imposture!

And when it is said unto them, Bow down; they do not bow down.

Woe be, on that day, unto those who accused the prophets of imposture!

50 In what new revelation will they believe, after this.

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CHAPTER LXXVIII.

ENTITLED, THE NEWS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

CONCERNING what do the unbelievers ask questions of one another?

Concerning the great news of the resurrection,

about which they disagree.

Assuredly they shall hereafter know the truth thereof.

Again, Assuredly they shall hereafter know the truth thereof.

Have we not made the earth for a bed,  
and the mountains for stakes to fix the same?

And have we not created you of two sexes;  
and appointed your sleep for rest;

10 and made the night a garment to cover you;  
and destined the day to the gaining your livelihood;  
and built over you seven solid heavens;  
and placed therein a burning lamp?

And do we not send down from the clouds pressing forth rain, water  
pouring down in abundance,

that we may thereby produce corn, and herbs,  
and gardens planted thick with trees?

Verily the day of separation is a fixed period:

the day whereon the trumpet shall sound, and ye shall come in troops to  
judgment;

and the heaven shall be opened, and shall be full of gates for the angels  
to pass through;

20 and the mountains shall pass away, and become as a vapor;

verily hell shall be a place of ambush,  
a receptacle for the transgressors,

who shall remain therein for ages:

they shall not taste any refreshment therein, or any drink,  
except boiling water, and filthy corruption:

a fit recompense for their deeds!

For they hope that they should not be brought to an account,  
and they disbelieved our signs, accusing them of falsehood.

But everything have we computed, and written down.

30 Taste, therefore: we will not add unto you any other than torment.

But for the pious is prepared a place of bliss:

gardens planted with trees, and vineyards,  
and damsels with swelling breasts, of equal age with themselves,  
and a full cup.

They shall hear no vain discourse there, nor any falsehood.

This shall be their recompense from thy LORD; a gift fully sufficient:

from the LORD of heaven and earth, and of whatever is between them; the  
Merciful. The inhabitants of heaven or of earth shall not dare to demand  
audience of him:

the day whereon the spirit Gabriel and the other angels shall stand in  
order, they shall not speak in behalf of themselves or others, except he only  
to whom the Merciful shall grant permission, and who shall say that which is  
right.

This is the infallible day. Whoso, therefore, willeth, let him return  
unto his LORD.

40 Verily we threaten you with a punishment nigh at hand:

the day whereon a man shall behold the good or evil deeds which his hands  
have sent before him; and the unbeliever shall say, Would to GOD I were dust!

CHAPTER LXXIX.

ENTITLED, THOSE WHO TEAR FORTH; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the angels who tear forth the souls of some with violence;  
and by those who draw forth the souls of others with gentleness;  
by those who glide swimmingly through the air with the commands of God;  
and those who precede and usher the righteous to paradise;  
and those who subordinately govern the affairs of this world:  
on a certain day, the disturbing blast of the trumpet shall disturb the  
universe;  
and the subsequent blast shall follow it.  
On that day men's hearts shall tremble:  
their looks shall be cast down.

10 The infidels say, Shall we surely be made to return whence we came?

After we shall have become rotten bones, shall we be again raised to  
life?

They say, This then will be a return to loss.

Verily it will be but one sounding of the trumpet,  
and, behold, they shall appear alive on the face of the earth.

Hath not the story of Moses reached thee?

When his LORD called unto him in the holy valley Towa,  
saying, Go unto Pharaoh; for he is insolently wicked:

and say, Hast thou a desire to become just and holy;

and I will direct thee unto thy LORD, that thou mayest fear to  
transgress.

20 And he showed him the very great sign of the rod turned into a serpent:

but he charged Moses with imposture, and rebelled against God.

Then he turned back hastily;

and he assembled the magicians, and cried aloud,

saying, I am your supreme LORD.

Wherefore GOD chastised him with the punishment of the life to come, and  
also of this present life.

Verily herein is an example unto him who feareth to rebel.

Are ye more difficult to create, or the heaven which God hath built?

He hath raised the height thereof, and hath perfectly formed the same:

and he hath made the night thereof dark, and hath produced the light  
thereof.

30 After this, he stretched out the earth,

whence he caused to spring forth the water thereof, and the pasture  
thereof;

and he established the mountains,

for the use of yourselves, and of your cattle.

When the prevailing, the great day shall come,

on that day shall a man call to remembrance what he hath purposely done:

and hell shall be exposed to the view of the spectator.

And whoso shall have transgressed,

and shall have chosen this present life;

verily hell shall be his abode;

40 but whoso shall have dreaded the appearing before his LORD, and shall  
have refrained his soul from lust,  
verily paradise shall be his abode.

They will ask thee concerning the last hour, when will be the fixed time  
thereof?

By what means canst thou give any information of the same?

Unto thy LORD belongeth the knowledge of the period thereof:  
and thou art only a warner, who fearest the same.

The day whereon they shall see the same, it shall seem to them as though  
they had not tarried in the world longer than an evening, or a morning  
thereof.

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## CHAPTER LXXX.

ENTITLED, HE FROWNED; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE prophet frowned, and turned aside,  
because the blind man came unto him:  
and how dost thou know whether he shall peradventure be cleansed from his sins,  
or whether he shall be admonished, and the admonition shall profit him?

The man who is wealthy,  
thou receivest respectfully;  
whereas it is not to be charged on thee, that he is not cleansed:  
but him who cometh unto thee earnestly, seeking his salvation,  
and who feareth God,

10 dost thou neglect.

By no means shouldst thou act thus. Verily the Koran is an admonition  
(and he who is willing retaineth the same;)

written in volumes honourable,  
exalted, and pure;  
by the hands of scribes  
honoured, and just.

May man be cursed! What hath seduced him to infidelity?

Of what thing doth God create him?

Of a drop of seed doth he create him; and he formeth him with proportion;

20 and then facilitateth his passage out of the womb:

afterwards he causeth him to die, and layeth him in the grave;  
hereafter, when it shall please him, he shall raise him to life.

Assuredly, He hath not hitherto fully performed what God hath commanded  
him.

Let man consider his food; in what manner it is provided.

We pour down water by showers;  
afterwards we cleave the earth in clefts,  
and we cause corn to spring forth therein,  
and grapes, and clover,  
and the olive, and the palm,



30 and gardens planted thick with trees,  
and fruits, and grass,  
for the use of yourselves and of your cattle.  
When the stunning sound of the trumpet shall be heard;  
on that day shall a man fly from his brother,  
and his mother, and his father,  
and his wife, and his children.  
Every man of them, on that day, shall have business of his own sufficient  
to employ his thoughts.  
On that day the faces of some shall be bright,  
laughing, and joyful:  
40 and upon the faces of others, on that day, shall there be dust;  
darkness shall cover them.  
These are the unbelievers, the wicked.

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CHAPTER LXXXI.

ENTITLED, THE FOLDING UP; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the sun shall be folded up;  
and when the stars shall fall;  
and when the mountains shall be made to pass away;  
and when the camels ten months gone with young shall be neglected;  
and when the wild beasts shall be gathered together;  
and when the seas shall boil;  
and when the souls shall be joined again to their bodies;  
and when the girl who hath been buried alive shall be asked  
for what crime she was put to death;  
10 and when the books shall be laid open;  
and when the heaven shall be removed;  
and when hell shall burn fiercely;  
and when paradise shall be brought near;  
every soul shall know what it hath wrought.  
Verily I swear by the stars which are retrograde,  
which move swiftly, and which hide themselves;  
and by the night, when it cometh on;  
and by the morning, when it appeareth;  
these these are the words of an honourable messenger,  
20 endued with strength, of established dignity in the sight of the  
possessor of the throne,  
obeyed by the angels under his authority, and faithful:  
and your companion Mohammed is not distracted.  
He had already seen him in the clear horizon:  
and he suspected not the secrets revealed unto him.  
Neither are these the words of an accursed devil.  
Whither, therefore, are you going?

This is no other than an admonition unto all creatures;  
unto him among you who shall be willing to walk uprightly:  
but ye shall not will, unless GOD willeth, the LORD of all creatures.

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CHAPTER LXXXII.

ENTITLED, THE CLEAVING IN SUNDER; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the heaven shall be cloven in sunder;  
and when the stars shall be scattered;  
and when the seas shall be suffered to join their waters;  
and when the graves shall be turned upside down:  
every soul shall know what it hath committed, and what it hath omitted.  
O man, what hath seduced thee against thy gracious LORD,  
who hath created thee, and put thee together, and rightly disposed thee?  
In what form he pleased hath he fashioned thee.  
Assuredly. But ye deny the last judgment as a falsehood.

10 Verily there are appointed over you guardian angels,  
honourable in the sight of God, writing down your actions;  
who know that which ye do.  
The just shall surely be in a place of delight:  
but the wicked shall surely be in hell;  
they shall be cast therein to be turned, on the day of judgment,  
and they shall not be absent therefrom forever.  
What shall cause thee to understand what the day of judgment is?  
Again, What shall cause thee to understand what the day of judgment is?  
It is a day whereon one soul shall not be able to obtain anything in  
behalf of another soul: and the command, on that day, shall be GOD'S.

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CHAPTER LXXXIII.

ENTITLED, THOSE WHO GIVE SHORT MEASURE OR WEIGHT; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WOE be unto those who give short measure or weight:  
who, when they receive by measure from other men, take the full;  
but when they measure unto them, or weigh unto them, defraud!  
Do not these think they shall be raised again,  
at the great day,  
the day whereon mankind shall stand before the LORD of all creatures?

By no means. Verily the register of the actions of the wicked is surely in Sejjin.

And what shall make thee to understand what Sejjin is?

It is a book distinctly written.

10 Woe be on that day, unto those who accused the prophets of imposture; who denied the day of judgment as a falsehood!

And none denieth the same as a falsehood, except every unjust and flagitious person:

who, when our signs are rehearsed unto him, saith, They are fables of the ancients.

By no means: but rather their lusts have cast a veil over their hearts.

By no means. Verily they shall be shut out from their LORD on that day; and they shall be sent into hell to be burned:

then shall it be said unto them by the infernal guards, This is what ye denied as a falsehood.

Assuredly. But the register of the actions of the righteous is Illiyyun: and what shall cause thee to understand what Illiyyun is?

20 It is a book distinctly written:

those who approach near unto God are witnesses thereto.

Verily the righteous shall dwell among delights:

seated on couches they shall behold objects of pleasure;

thou shalt see in their faces the brightness of joy.

They shall be given to drink of pure wine, sealed;

the seal whereof shall be musk: and to this let those aspire, who aspire to happiness:

and the water mixed therewith shall be of Tasnim,

a fountain whereof those shall drink who approach near unto the divine presence.

They who act wickedly laugh the true believers to scorn:

30 and when they pass by them, they wink at one another:

and when they turn aside to their people, they turn aside making scurrilous jests;

and when they see them, they say, Verily these are mistaken men.

But they are not sent to be keepers over them.

Wherefore one day the true believers, in their turn, shall laugh the infidels to scorn:

lying on couches they shall look down upon them in hell.

Shall not the infidels be rewarded for that which they have done?

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CHAPTER LXXXIV.

ENTITLED, THE RENDING IN SUNDER; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the heaven shall be rent in sunder,  
and shall obey its LORD, and shall be capable thereof;  
and when the earth shall be stretched out,

and shall cast forth that which is therein, and shall remain empty,  
and shall obey its LORD, and shall be capable thereof:

O man, verily laboring thou laborest to meet thy LORD, and thou shalt  
meet him.

And he who shall have his book given into his right hand  
shall be called to an easy account,  
and shall turn unto his family with joy:

10 but he who shall have his book given him behind his back,  
shall invoke destruction to fall upon him,  
and he shall be sent into hell to be burned;  
because he rejoiced insolently amidst his family on earth.  
Verily he thought he should never return unto God:  
yea verily, but his LORD beheld him.

Wherefore I swear by the redness of the sky after sunset,  
and by the night, and the animals which it driveth together,  
and by the moon when she is in the full;  
ye shall surely be transferred successively from state to state.

20 What aileth them, therefore, that they believe not the resurrection;  
and that, when the Koran is read unto them, they worship not?  
Yea: the unbelievers accuse the same of imposture:  
but GOD well knoweth the malice which they keep hidden in their breasts.  
Wherefore denounce unto them a grievous punishment,  
except those who believe and do good works: for them is prepared a never-  
failing reward.

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## CHAPTER LXXXV.

ENTITLED, THE CELESTIAL SIGNS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the heaven adorned with signs;  
by the promised day of judgment;  
by the witness, and the witnessed;  
cursed were the contrivers of the pit,  
of fire supplied with fuel;  
when they sat around the same,  
and were witnesses of what they did against the true believers:  
and they afflicted them for no other reason, but because they believed in  
the mighty, the glorious GOD,  
unto whom belongeth the kingdom of heaven and earth: and GOD is witness  
of all things.

10 Verily for those who persecute the true believers of either sex, and  
afterwards repent not, is prepared the torment of hell; and they shall suffer  
the pain of burning.

But for those who believe, and do that which is right, are destined  
gardens beneath which rivers flow: this shall be great felicity.

Verily the vengeance of thy LORD is severe.

He createth, and he restoreth to life:  
he is inclined to forgive, and gracious;  
the possessor of the glorious throne,  
who effecteth that which he pleaseth.

Hath not the story of the hosts  
of Pharaoh and of Thamud reached thee?

Yet the unbelievers cease not to accuse the divine revelations of  
falsehood:

20 but GOD encompasseth them behind, that they cannot escape.

Verily that which they reject is a glorious Koran;  
the original whereof is written in a table kept in heaven.

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#### CHAPTER LXXXVI.

ENTITLED, THE STAR WHICH APPEARED BY NIGHT; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the heaven, and that which appeareth by night:

but what shall cause thee to understand what that which appeareth by  
night is?

it is the star of piercing brightness:  
every soul hath a guardian set over it.

Let a man consider, therefore, of what he is created.

He is created of seed poured forth,  
issuing from the loins, and the breastbones.

Verily God is able to restore him to life,

the day whereon all secret thoughts and actions shall be examined into;

10 and he shall have no power to defend himself, nor any protector.

By the heaven which returneth the rain;

and by the earth which openeth to let forth vegetables and springs:

verily this is a discourse distinguishing good from evil:

and it is not composed with lightness.

Verily the infidels are laying a plot to frustrate my designs:

but I will lay a plot for their ruin.

Wherefore, O prophet, bear with the unbelievers: let them alone a while.

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#### CHAPTER LXXXVII.

ENTITLED, THE MOST HIGH; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

PRAISE the name of thy LORD, the most high;  
who hath created, and completely formed his creatures:  
and who determineth them to various ends, and directeth them to attain  
the same;  
and who produceth the pasture for cattle,  
and afterwards rendereth the same dry stubble of a dusky hue.  
We will enable thee to rehearse our revelations; and thou shalt not  
forget any part thereof,  
except what GOD shall please; for he knoweth that which is manifest, and  
that which is hidden.  
And we will facilitate unto thee the most easy way.  
Wherefore admonish thy people, if thy admonition shall be profitable unto  
them.

10 Whoso feareth God, he will be admonished:  
but the most wretched unbeliever will turn away therefrom;  
who shall be cast to be broiled in the greater fire of hell,  
wherein he shall not die, neither shall he live.  
Now hath he attained felicity, who is purified by faith,  
and who remembereth the name of his LORD, and prayeth.  
But ye prefer this present life:  
yet the life to come is better, and more durable.  
Verily this is written in the ancient books,  
the books of Abraham and Moses.

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## CHAPTER LXXXVIII.

ENTITLED, THE OVERWHELMING; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

HATH the news of the overwhelming day of judgment reached thee?  
The countenances of some, on that day, shall be cast down;  
labouring and toiling:  
they shall be cast into scorching fire to be broiled:  
they shall be given to drink of a boiling fountain:  
they shall have no food, but of dry thorns and thistles:  
which shall not fatten, neither shall they satisfy hunger.  
But the countenances of others, on that day, shall be joyful;  
well pleased with their past endeavour:  
10 they shall be placed in a lofty garden,  
wherein thou shalt hear no vain discourse:  
therein shall be a running fountain;  
therein shall be raised beds,  
and goblets placed before them,  
and cushions laid in order,  
and carpets ready spread.  
Do they not consider the camels, how they are created;  
and the heaven, how it is raised;

and the mountains, how they are fixed;  
20 and the earth, how it is extended?  
Wherefore warn thy people; for thou art a warner only:  
thou art not impowered to act with authority over them.  
But whoever shall turn back, and disbelieve,  
GOD shall punish him with the greater punishment of the life to come.  
Verily unto us shall they return:  
then shall it be our part to bring them to account.

---

CHAPTER LXXXIX.

ENTITLED, THE DAYBREAK; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the daybreak,  
and ten nights;  
by that which is double, and that which is single;  
and by the night when it cometh on:  
is there not in this an oath formed with understanding?  
Hast thou not considered how thy LORD dealt with Ad,  
the people of Irem, adorned with lofty buildings,  
the like whereof hath not been erected in the land;  
and with Thamud, who hewed the rocks in the valley into houses;  
10 and with Pharaoh, the contriver of the stakes:  
who had behaved insolently in the earth,  
and multiplied corruption therein?  
Wherefore thy LORD poured on them various kinds of chastisement:  
for thy LORD is surely in a watch-tower, whence he observeth the actions  
of men.  
Moreover man, when his LORD trieth him by prosperity, and honoureth him,  
and is bounteous unto him, saith, My LORD honoureth me;  
but when he proveth him by afflictions, and withholdeth his provisions  
from him, he saith, My LORD despiseth me.  
By no means: but ye honour not the orphan,  
neither do ye excite one another to feed the poor;  
and ye devour the inheritance of the weak, with undistinguishing  
greediness,  
20 and ye love riches with much affection.  
By no means should ye do thus. When the earth shall be minutely ground  
to dust;  
and thy LORD shall come, and the angels rank by rank;  
and hell, on that day, shall be brought nigh: on that day shall man call  
to remembrance his evil deeds; but how shall remembrance avail him?  
He shall say, Would to GOD that I had heretofore done good works in my  
lifetime!  
On that day none shall punish with his punishment;  
nor shall any bind with his bonds.

O thou soul which art at rest,  
return unto thy LORD, well pleased with thy reward, and well pleasing  
unto God:  
enter among my servants;  
30 and enter my paradise.

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CHAPTER XC.

ENTITLED, THE TERRITORY; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

I SWEAR by this territory,  
(and thou, O prophet, residest in this territory,)  
and by the begetter, and that which he hath begotten;  
verily we have created man in misery.  
Doth he think that none shall prevail over him?  
He saith, I have wasted plenty of riches.  
Doth he think that none seeth him?  
Have we not made him two eyes,  
and a tongue, and two lips;  
10 and shown him the two highways of good and evil?  
Yet he attempteth not the cliff.  
What shall make thee to understand what the cliff is?  
It is to free the captive;  
or to feed, in the day of famine,  
the orphan who is of kin,  
or the poor man who lieth on the ground.  
Whoso doth this, and is one of those who believe, and recommend  
perseverance unto each other, and recommend mercy unto each other;  
these shall be the companions of the right hand.  
But they who shall disbelieve our signs shall be the companions of  
the left hand:  
20 above them shall be arched fire.

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CHAPTER XCI.

ENTITLED, THE SUN; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the Sun, and its rising brightness;  
by the moon when she followeth him;



by the day, when it showeth its splendor;  
by the night, when it covereth him with darkness;  
by the heaven, and him who built it;  
by the earth, and him who spread it forth;  
by the soul, and him who completely formed it,  
and inspired into the same its faculty of distinguishing, and power of  
choosing, wickedness and piety:

now is he who hath purified the same, happy;  
10 but he who hath corrupted the same, is miserable.

Thamud accused their prophet Saleh of imposture, through the excess of  
their wickedness:

when the wretch among them was sent to slay the camel;  
and the apostle of GOD said unto them, Let alone the camel of GOD; and  
hinder not her drinking.

But they charged him with imposture; and they slew her. Wherefore their  
LORD destroyed them, for their crime, and made their punishment equal unto  
them all:

and he feareth not the issue thereof.

---

## CHAPTER XCII.

ENTITLED, THE NIGHT; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the night, when it covereth all things with darkness;  
by the day, when it shineth forth;  
by his who hath created the male, and the female:  
verily your endeavour is different.  
Now whoso is obedient, and feareth God,  
and professeth the truth of that faith which is most excellent;  
unto him will we facilitate the way to happiness:  
but whoso shall be covetous, and shall be wholly taken up with this  
world,

and shall deny the truth of that which is most excellent;  
10 unto him will we facilitate the way to misery;  
and his riches shall not profit him, when he shall fall headlong into  
hell.

Verily unto us appertaineth the direction of mankind:  
and ours is the life to come, and the present life.  
Wherefore I threaten you with fire which burneth fiercely,  
which none shall enter to be burned except the most wretched;  
who shall have disbelieved, and turned back.

But he who strictly bewareth idolatry and rebellion shall be removed far  
from the same;

who giveth his substance in alms,  
and by whom no benefit is bestowed on any, that it may be recompensed,  
20 but who bestoweth the same for the sake of his LORD, the most High,

and hereafter he shall be well satisfied with his reward.

---

CHAPTER XCIII.

ENTITLED, THE BRIGHTNESS; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the brightness of the morning;  
and by the night, when it groweth dark:  
thy LORD hath not forsaken thee, neither doth he hate thee.  
Verily the life to come shall be better for thee than this present life:  
and thy LORD shall give thee a reward wherewith thou shalt be well  
pleased.

Did he not find thee an orphan, and hath he not taken care of thee?

And did he not find thee wandering in error, and hath he not guided thee  
into the truth?

And did he not find thee needy, and hath he not enriched thee?

Wherefore oppress not the orphan:

10 neither repulse the beggar:

but declare the goodness of thy LORD.

---

CHAPTER XCIV.

ENTITLED, HAVE WE NOT OPENED; REVEALED AT MECCA

IN THE NAME OF THE MOST MERCIFUL GOD.

HAVE we not opened thy breast;  
and eased thee of thy burden,  
which galled thy back;  
and raise thy reputation for thee?

Verily a difficulty shall be attended with ease.

Verily a difficulty shall be attended with ease.

When thou shalt have ended thy preaching; labor to serve God in return  
for his favours;

and make thy supplication unto thy LORD.

---

CHAPTER XCV.

ENTITLED, THE FIG; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the fig, and the olive;  
and by mount Sinai,  
and this territory of security;  
verily we created man of a most excellent fabric;  
afterwards we rendered him the vilest of the vile:  
except those who believe, and work righteousness; for they shall receive  
an endless reward.

What, therefore, shall cause thee to deny the day of judgment after  
this?

Is not GOD the most wise judge?

---

CHAPTER XCVI.

ENTITLED, CONGEALED BLOOD; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

READ, in the name of thy LORD, who hath created all things;  
who hath created man of congealed blood.

Read, by thy most beneficent LORD;  
who taught the use of the pen;  
who teacheth man that which he knoweth not.

Assuredly. Verily man becometh insolent,  
because he seeth himself abound in riches.  
Verily unto thy LORD shall be the return of all.

What thinkest thou as to him who forbiddeth  
10 our servant, when he prayeth?

What thinkest thou; if he follow the right direction;  
or command piety?

What thinkest thou; if he accuse the divine revelations of falsehood, and  
turn his back?

Doth he not know that GOD seeth?

Assuredly. Verily, if he forbear not, we will drag him by the forelock,  
the lying, sinful forelock.

And let him call his council to his assistance:

we also will call the infernal guards to cast him into hell.

Assuredly. Obey him not: but continue to adore God; and draw nigh unto  
him.

---

CHAPTER XCVII.

ENTITLED, AL KADR; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY we sent down the Koran in the night of al Kadr.

And what shall make thee understand how excellent the night of al Kadr is?

The night of al Kadr is better than a thousand months.

Therein do the angels descend, and the spirit of Gabriel also, by the permission of their LORD, with his decrees concerning every matter.

It is peace until the rising of the morn.

---

CHAPTER XCVIII.

ENTITLED, THE EVIDENCE; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE unbelievers among those to whom the scriptures were given, and among the idolaters, did not stagger, until the clear evidence had come unto them:

an apostle from GOD, rehearsing unto them pure books of revelations; wherein are contained right discourses.

Neither were they unto whom the scriptures were given divided among themselves, until after the clear evidence had come unto them.

And they were commanded no other in the scriptures than to worship GOD, exhibiting unto him the pure religion, and being orthodox; and to be constant at prayer, and to give alms; and this is the right religion.

Verily those who believe not, among those who have received the scriptures, and among the idolaters, shall be cast into the fire of hell, to remain therein forever. These are the worst of creatures.

But they who believe, and do good works; these are the best of creatures:

their reward with their LORD shall be gardens of perpetual abode, through which rivers flow; they shall remain therein forever. GOD will be well pleased in them; and they shall be well pleased in him. This is prepared for him who shall fear his LORD.

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CHAPTER XCIX.

ENTITLED, THE EARTHQUAKE; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the earth shall be shaken by an earthquake;  
and the earth shall cast forth her burdens;  
and a man shall say, What aileth her?  
On that day the earth shall declare her tidings,  
for that thy LORD will inspire her.

On that day men shall go forward in distinct classes, that they may  
behold their works.

And whoever shall have wrought good of the weight of an ant, shall  
behold the same.

And whoever shall have wrought evil of the weight of an ant, shall behold  
the same.

---

CHAPTER C.

ENTITLED, THE WAR-HORSES WHICH RUN SWIFTLY; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

BY the war-horses which run swiftly to the battle, with a panting noise;  
and by those which strike fire, by dashing their hoofs against the  
stones;

and by those which make a sudden incursion on the enemy early in the  
morning,

and therein raise the dust,  
and therein pass through the midst of the adverse troops:  
verily man is ungrateful unto his LORD;  
and he is witness thereof:  
and he is immoderate in the love of worldly good.

Doth he not know, therefore, when that which is in the graves shall be  
taken forth,

10 and that which is in men's breasts shall be brought to light,  
that their LORD will, on that day, be fully informed concerning them?

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ENTITLED, THE STRIKING; REVEALED AT MECCA.

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THE striking!

What is the striking?  
And what shall make thee to understand how terrible the striking will be?  
On that day men shall be like moths scattered abroad,  
and the mountains shall become like carded wool of various colours driven  
by the wind.

Moreover he whose balance shall be heavy with good works,  
shall lead a pleasing life:  
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By no means should ye thus employ your time: hereafter shall ye know your  
folly.  
Again, By no means: hereafter shall ye know your folly.  
By no means: if ye knew the consequence hereof with certainty of  
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FOR the uniting of the tribe of Koreish;  
their uniting in sending forth the caravan of merchants and purveyors in  
winter and summer;  
let them serve the LORD of this house;

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Verily he who hateth thee shall be childless.

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SAY: O unbelievers,  
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Neither do I worship that which ye worship;  
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Ye have your religion, and I my religion.

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SAY, I fly for refuge unto the LORD of men,  
the king of men,  
the GOD of men,  
that he may deliver me from the mischief of the whisperer who slyly  
withdraweth,  
who whispereth evil suggestions into the breasts of men:  
from genii and men.

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who forbiddeth

10 our servant, when he prayeth?

What thinkest thou; if he follow the right direction;

or command piety?



What thinkest thou; if he accuse the divine revelations of falsehood, and  
turn his back?

Doth he not know that GOD seeth?

Assuredly. Verily, if he forbear not, we will drag him by the forelock,  
the lying, sinful forelock.

And let him call his council to his assistance:

we also will call the infernal guards to cast him into hell.

Assuredly. Obey him not: but continue to adore God; and draw nigh unto  
him.

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## CHAPTER XCVII.

ENTITLED, AL KADR; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

VERILY we sent down the Koran in the night of al Kadr.

And what shall make thee understand how excellent the night of al Kadr  
is?

The night of al Kadr is better than a thousand months.

Therein do the angels descend, and the spirit of Gabriel also, by the  
permission of their LORD, with his decrees concerning every matter.

It is peace until the rising of the morn.

---

CHAPTER XCVIII.

ENTITLED, THE EVIDENCE; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

THE unbelievers among those to whom the scriptures were given, and among the idolaters, did not stagger, until the clear evidence had come unto them:

an apostle from GOD, rehearsing unto them pure books of revelations; wherein are contained right discourses.

Neither were they unto whom the scriptures were given divided among themselves, until after the clear evidence had come unto them.

And they were commanded no other in the scriptures than to worship GOD, exhibiting unto him the pure religion, and being orthodox; and to be constant at prayer, and to give alms; and this is the right religion.

Verily those who believe not, among those who have received the scriptures, and among the idolaters, shall be cast into the fire of hell, to remain therein forever. These are the worst of creatures.

But they who believe, and do good works; these are the best of creatures:

their reward with their LORD shall be gardens of perpetual abode, through which rivers flow; they shall remain therein forever. GOD will be well pleased in them; and they shall be well pleased in him. This is prepared for him who shall fear his LORD.

---

#### CHAPTER XCIX.

ENTITLED, THE EARTHQUAKE; WHERE IT WAS REVEALED IS DISPUTED.

IN THE NAME OF THE MOST MERCIFUL GOD.

WHEN the earth shall be shaken by an earthquake;

and the earth shall cast forth her burdens;

and a man shall say, What aileth her?

On that day the earth shall declare her tidings,

for that thy LORD will inspire her.

On that day men shall go forward in distinct classes, that they may behold their works.

And whoever shall have wrought good of the weight of an ant, shall behold the same.

And whoever shall have wrought evil of the weight of an ant, shall behold the same.

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ENTITLED, THE WAR-HORSES WHICH RUN SWIFTLY; WHERE IT WAS REVEALED IS DISPUTED.

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BY the war-horses which run swiftly to the battle, with a panting noise;

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stones;

and by those which make a sudden incursion on the enemy early in the  
morning,

and therein raise the dust,

and therein pass through the midst of the adverse troops:

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