

The Meaning of the Holy Quran.

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1st Section (Juzu)

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

SURAH 2: AL BAQARAH (The Heifer). -1- Alif Lam Mim -2- This is the Book; in it is guidance sure, without doubt, to those who fear Allah; -3- Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; -4- And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter. -5- They are on (true guidance), from their Lord, and it is these who will prosper. -6- As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe. -7- Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur). -8- Of the people there are some who say: "We believe in Allah and the Last day;" but they do not (really) believe. -9- Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize (it) not! -10- In their hearts is a disease; and Allah has increased their disease: and grievous is the penalty they (incur), because they are false (to themselves). -11- When it is said to them: "Make not mischief on the earth," they say: "Why, we only want to make peace!" -12- Of a surety, they are the ones who make mischief, but they realize (it) not. -13- When it is said to them: "Believe as the others believe:" they say: "Shall we believe as the fools believe?" - nay, of a surety they are the fools, but they do not know. -14- When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you we (were) only jesting." -15- Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro). -16- These are they who have bartered Guidance for error: but their traffic is profitless, and they have lost true direction. -17- Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see. -18- Deaf, dumb, and blind, they will not return (to the path). -19- Or (another similitude) is that

of a rain-laden cloud from the sky: in it are zones of darkness, and thunder and lightning: they press their fingers in their ears to keep out the stunning thunderclap, the while they are in terror of death. But Allah is ever round the rejecters of Faith! -20- The lightning all but snatches away their sight; every time the light (helps) them, they walk therein, and when the darkness grows on them, they stand still, and if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things. -21- O ye people! adore your Guardian Lord, Who created you and those who came before you, that ye may become righteous, -22- Who has made the earth your couch and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth). -23- And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true. -24- But if ye cannot - and of a surety ye cannot - then fear the Fire whose fuel is Men and Stones - which is prepared for those who reject Faith. -25- But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein Companions pure (and holy); and they abide therein (forever). -26- Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path) - -27- Those who break Allah's Covenant after it is ratified, and who sunder what Allah has ordered to be joined, and do mischief on earth: these cause loss (only) to themselves. -28- How can ye reject the faith in Allah? - Seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return. -29- It is He Who hath created for you all things that are on earth; then He turned to the heaven and made them into seven firmaments. And of all things He hath perfect knowledge. -30- Behold, Thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." -31- And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if ye are right." -32- They said: "Glory to Thee: of knowledge we have none, save what Thou hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom." -33- He said: "O Adam! tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?" -34- And behold, We said to the angels: "Bow down to Adam:" and they bowed down: Not so Iblis: he refused and was haughty: he was of those who reject Faith. -35- We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression." -36- Then did Satan make them slip from the (Garden), and get them out of the

state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood - for a time." -37- Then learnt Adam from his Lord Words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful. -38- We said: "Get ye down all from here; and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

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-39- "But those who reject Faith and belie Our Signs, They shall be Companions of the Fire; They shall abide therein." -40- O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your Covenant with Me as I fulfil My Covenant with you, and fear none but Me. -41- And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone. -42- And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is). -43- And be steadfast in prayer; practise regular Charity; and bow down your heads with those who bow down (in worship). -44- Do ye enjoin right conduct on the people, and forget (to practise it) yourselves, and yet ye study the Scripture? Will ye not understand? -45- Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit - -46- Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him. -47- O Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all others (for My Message). -48- Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside). -49- And remember, We delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons and let your womenfolk live; therein was a tremendous trial from your Lord. -50- And remember We divided the Sea for you and saved you and drowned Pharaoh's people within your very sight. -51- And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong. -52- Even then We did forgive you, there was a chance for you to be grateful. -53- And remember We gave Moses the Scripture and the Criterion (between right and wrong), there was a chance for you to be guided aright. -54- And remember Moses said to his people: "O my people! ye have indeed wronged yourselves by your worship of the calf: so turn (in repentance) to your Maker, and slay yourselves (the wrongdoers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): for He is Oft-Returning, Most Merciful. -55- And remember ye said: "O Moses! we shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lightning even as ye looked on. -56- Then We raised you up after your death: ye had the chance to be grateful. -57- And we gave you the shade of clouds and sent down to you manna and quails, saying: "Eat of the good things We have provided for

you:" (but they rebelled): to Us they did no harm, but they harmed their own souls. -58- And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and we shall forgive you your faults and increase (the portion of) those who do good." -59- But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly. -60- And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth. -61- And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth - its pot-herbs, and cucumbers, its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on

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themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing. -62- Those who believe (in the Quran), and those who follow the Jewish (scriptures), and the Christians and the Sabians, any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord: on them shall be no fear, nor shall they grieve. -63- And remember We took your Covenant and We raised above you (the towering height) of Mount (Sinai) (saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: perchance ye may fear Allah." -64- But ye turned back thereafter: had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost. -65- And well ye knew those amongst you who transgressed in the matter of Sabbath: We said to them: "Be ye apes, despised and rejected." -66- So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah. -67- And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!" -68- They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said: "He says: the heifer should be neither too old nor too young, but of middling age: now do what ye are commanded!" -69- They said: "Beseech on our behalf Thy Lord to make plain to us her colour." He said: "He says: a fawn-coloured heifer, pure and rich in tone, the admiration of beholders!" -70- They said: "Beseech on our behalf Thy Lord to make plain to us what she is: to us are all heifers alike: we wish indeed for guidance, if Allah wills." -71- He said: "He says: a heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with goodwill. -72- Remember ye slew a man and fell into a dispute among yourselves as to the crime: but Allah was to bring forth what ye did hide. -73- So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah

bringeth the dead to life and showeth you his Signs: perchance ye may understand. -74- Thenceforth were your hearts hardened: they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. -75- Can ye (O ye men of Faith) entertain the hope that they will believe in you? - seeing that a party of them heard the word of Allah, and perverted it knowingly after they understood it. -76- Behold! when they meet the men of Faith, they say: "We believe:" but when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- do ye not understand (their aim)? -77- Know they not that Allah knoweth what they conceal and what they reveal? -78- And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture. -79- Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for a miserable price! - woe to them for what their hands do write, and for the gain they make thereby. -80- And they say: "The fire shall not touch us but for a few numbered days:" say: "Have ye taken a promise from Allah, for He never breaks His promise? Or is it that ye say of Allah what ye do not know?" -81- Nay, those who seek gain in evil, and are girt round by their sins - they are companions of the fire: therein shall they abide (forever). -82- But those who have Faith and work righteousness. They are Companions of the Garden: therein shall they abide (forever).

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-83- And remember We took a Covenant from the Children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular Charity. Then did ye turn back, except a few among you, and ye backslide (even now). -84- And remember we took your Covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness. -85- After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? - and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do. -86- These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped. -87- We gave Moses the Book and followed him up with a succession of Messengers; we gave Jesus, the son of Mary, clear (Signs) and strengthened him with the Holy Spirit. Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride? Some ye called impostors, and others ye

slay! -88- They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: little is it they believe. -89- And when there comes to them a Book from Allah, confirming what is with them - although from of old they had prayed for victory against those without Faith - when there comes to them that which they (should) have recognized. They refuse to believe in it but the curse of Allah is on those without Faith. -90- Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of his servants He pleases: thus have they drawn on themselves wrath upon wrath. And humiliating is the punishment of those who reject Faith. -91- When it is said to them, believe in what Allah hath sent down, they say, we believe in what was sent down to us: yet they reject all besides, even if it be truth confirming what is with them. Say: why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe? -92- There came to you Moses with clear (Signs); yet ye worshipped the calf (even) after that, and ye did behave wrongfully. -93- And remember we took your Covenant and we raised above you (the towering height) of mount (Sinai): (saying): "Hold firmly to what We have given you, and hearken (to the law)": they said: "We hear, and we disobey": and they had to drink into their hearts (of the taint) of the calf because of their faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!" -94- Say: "If the last home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere." -95- But they will never seek for death, on account of the (sins) which their hands have sent on before them. And Allah is well acquainted with the wrongdoers. -96- Thou wilt indeed find them, of all people, most greedy of life, even more than the idolaters: each one of them wishes he could be given a life of a thousand years: but the grant of such life will not save him from (due) punishment. For Allah sees well all that they do. -97- Say: whoever is an enemy to Gabriel - for he brings down the (revelation) to them heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe - -98- Whoever is an enemy to Allah and His angels and prophets, to Gabriel and Michael - lo! Allah is an enemy to those who reject Faith. -99- We have sent down to thee manifest Signs; and none reject them but those who are perverse. -100- Is it not (the case) that every time they make a Covenant, some party among them throw it aside? - Nay, most of them are faithless.

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-101- And when there came to them a Messenger from Allah, confirming what was with them, a party of the People of the Book threw away the Book of Allah behind their backs. As if (it had been something) they did not know! -102- They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not

blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew! -103- If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew! -104- O ye of Faith! say not (to the Prophet) words of ambiguous import, but words of respect; and hearken (to him): to those without Faith is a grievous punishment. -105- It is never the wish of those without Faith among the People of the Book, nor of the pagans, that anything good should come down to you from your Lord. But Allah will choose for his special mercy whom He will - for Allah is Lord of Grace abounding. -106- None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things? -107- Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper. -108- Would ye question your Messenger as Moses was questioned of old? But whoever changeth from Faith to Unbelief, hath strayed without doubt from the even way. -109- Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed. From selfish envy, after the Truth hath become manifest unto them: but forgive and overlook, till Allah accomplishes his purpose: for Allah hath power over all things. -110- And be steadfast in prayer and regular in charity: and whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees well all that ye do. -111- And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful." -112- Nay, whoever submits his whole self to Allah and is a doer of good - he will get his reward with his Lord; on such shall be no fear, nor shall they grieve. -113- The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The Jews have naught (to stand) upon." Yet they (profess to) study the (same) book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment. -114- And who is more unjust than he who forbids that in places for the worship of Allah, His name should be celebrated? - whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment. -115- To Allah belong the East and the West: whithersoever ye turn, there is the presence of Allah. For Allah is All-Embracing, All-Knowing. -116- They say: "Allah hath begotten a son": Glory be to him - Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him. -117- To Him is due the primal origin of the heavens and the earth: when he decreeth a matter, he saith to it: "Be", and it is. -118- Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts). -119- Verily We have sent thee in truth as a bearer of glad tidings and a warner: but of thee no question shall be asked of the companions of the

Blazing Fire.

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-120- Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah - that is the (only) Guidance," Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor Helper against Allah. -121- Those to whom we have sent the Book study it as it should be studied: they are the ones that believe therein: those who reject Faith therein - the loss is their own. -122- O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message). -123- Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall intercession profit her nor shall intercession profit her nor shall anyone be helped (from outside). -124- And remember that Abraham was tried by his Lord with certain Commands, which he fulfilled: he said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evildoers." -125- Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and IsmaTil, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in Prayer). -126- And remember Abraham said: "My Lord, make this a City of Peace, and feed its People with fruits - such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith - for a while will I grant them their pleasure, but soon drive them to the torment of Fire - an evil destination (indeed)!" -127- And remember Abraham and IsmaTil raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us: for Thou art the All-Hearing, the All-Knowing. -128- "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful. -129- "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou art the Exalted in Might, the Wise." -130- And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the Righteous. -131- Behold! his Lord said to him: "Bow (thy will to Me):" he said: "I bow (my will) to the Lord and Cherisher of the Universe." -132- And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the state of submission (to Allah). -133- Were ye witnesses when Death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship thy God and the God of thy fathers, - of Abraham, IsmaTil, and Isaac. The One (True) God: to Him we bow (in Islam)." -134- That was a People that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in

your case! -135- They say: "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham, the True, and he joined not gods with Allah." -136- Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, IsmaTil, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam). -137- So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All- Knowing. -138- (Our religion is) the Baptism of Allah: and who can baptize better than Allah? And it is He Whom we worship.

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-139- Say: will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our Faith) in Him? -140- Or do ye say that Abraham, IsmaTil, Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what ye do! -141- That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case: 2nd Section (Juzu') -142- The fools among the people will say: "What hath turned them from the Qiblah to which they were used?" Say: "To Allah belong both East and West: He guideth whom He will to a Way that is straight." -143- Thus have We made of you an Ummah justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qiblah to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful. -144- We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque: wherever ye are, turn your faces in that direction. The People of the Book know well that is the truth from their Lord, nor is Allah unmindful of what they do. -145- Even if thou wert to bring to the People of the Book all the Signs (together), they would not follow thy Qiblah; nor art thou going to follow their Qiblah; nor indeed will they follow each other's Qiblah. If thou after the knowledge hath reached thee, wert to follow their (vain) desires - then wert thou indeed (clearly) in the wrong. -146- The People of the Book know this as they know their own sons, but some of them conceal the truth which they themselves know. -147- The truth is from thy Lord; so be not at all in doubt. -148- To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, Allah will bring you together. For Allah hath power over all things. -149- From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do. -150- So from whencesoever thou startest forth, turn thy face in

the direction of the Sacred Mosque; and wheresoever ye are, turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye may (consent to) be guided; -151- A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs; and purifying you, and instructing you in Scripture and Wisdom, and in new Knowledge. -152- Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith. -153- Ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere. -154- And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not. -155- Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, -156- Who say, when afflicted with calamity: "To Allah we belong, and to Him is our return" - -157- They are those in whom (descend) blessings from their Lord and mercy, and they are the ones that receive guidance. -158- Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth.

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-159- Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book - on them shall be Allah's curse, and the curse of those entitled to curse - -160- Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful. -161- Those who reject Faith, and die rejecting - on them is Allah's curse, and the curse of angels, and of all mankind; -162- They will abide therein: their penalty will not be lightened, nor will respite be their (lot). -163- And your God is One God: there is no god but He, Most Gracious, Most Merciful. -164- Behold! in the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth - (here) indeed are Signs for a people that are wise. -165- Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the Punishment: that to Allah belongs all power, and Allah will strongly enforce the Punishment. -166- Then would those who are followed clear themselves of those who follow (them): they would see the Penalty, and all relations between them would be cut off. -167- And those who followed would say: "If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets. Nor will there

be a way for them out of the Fire. -168- O ye people! eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One, for he is to you an avowed enemy. -169- For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge. -170- When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers:" What! even though their fathers were void of wisdom and guidance? -171- The parable of those who reject Faith is as if one were to shout like a goat-herd, to things that listen to nothing but call and cries: deaf, dumb, and blind, they are void of wisdom. -172- O ye who believe! eat of the good things that we have provided for you, and be grateful to Allah, if it is Him ye worship. -173- He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits - then is he guiltless. For Allah is Oft-Forgiving Most Merciful. -174- Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit - they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection, nor purify them: grievous will be their Penalty. -175- They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (they show) for the fire! -176- (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose). -177- It is not righteousness that ye turn your faces towards East or West; but it is righteousness - to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. -178- O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of

the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. -179- In the law of equality there is (saving of) life to you, o ye men of understanding; that ye may restrain yourselves. -180- It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing. -181- If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things). -182- But if anyone fears partiality or wrong doing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him: for Allah is Oft-Forgiving, Most Merciful. -183- O ye who believe! fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self restraint, -184- (Fasting) for a fixed number of days; but if

any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for him. And it is better for you that ye fast, if ye only knew. -185- Ramadan is the (month) in which was sent down the Quran as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful. -186- When my servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way. -187- Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but he turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus doth Allah make clear his Signs to men: that they may learn self-restraint. -188- And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. -189- They ask thee concerning the new moons. Say: They are but Signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage. It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper. -190- Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. -191- And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. -192- But if they cease, Allah is Oft-Forgiving, Most Merciful. -193- And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah; but if they cease, let there be no hostility except to those who practise oppression. -194- The prohibited month - for the prohibited month, and so for all things prohibited, there is the law of equality. If then any one transgresses the prohibition against you, transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves. -195- And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.

-196- And complete the Hajj or Umrah in the service of Allah, but if ye are prevented (from

completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice; and when ye are in peaceful condition (again), of any one wishes to continue the Umrah on to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah, is strict in punishment. -197- For Hajj are the months well known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear me, o ye that are wise. -198- It is no crime in you if ye seek of the Bounty of your Lord (during pilgrimage). Then when ye pour down from (mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray. -199- Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful. -200- So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers - yea, with far more heart and soul. There are men who say: "Our Lord! Give us (thy bounties) in this world!" But they will have no portion in the Hereafter. -201- And there are men who say: "Our Lord! Give us good in this world and and good in the Hereafter, and defend us from the torment of the fire!" -202- To these will be allotted what they have earned; and Allah is quick in account. -203- Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him. -204- There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. -205- When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief. -206- When it is said to him, fear Allah, he is led by arrogance to (more) crime. Enough for him is Hell; an evil bed indeed (to lie on)! -207- And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (his) devotees. -208- O ye who believe! enter into Islam whole heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy. -209- If ye backslide after the clear (Signs) have come to you, then know that Allah is exalted in power, wise. -210- Will they wait until Allah comes to them in canopies of clouds, with angels (in his train) and the question is (thus) settled? but to Allah do all questions go back (for decision). -211- Ask the Children of Israel how many clear (Signs) we have sent them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment. -212- The life of this world is alluring to those who reject Faith, and they scoff at those who believe. But the righteous will be above them on the day of resurrection; for Allah bestows his abundance without measure on whom he will. -213- Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to

judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace guided the Believers to the Truth, concerning that wherein they differed. For Allah guides whom He will to a path that is straight. -214- Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit

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that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah" Ah! Verily, the help of Allah is (always) near! -215- They ask thee what they should spend (in Charity). Say: whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, Allah knoweth it well. -216- Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not. -217- They ask thee concerning fighting in the prohibited month. Say: fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the sacred mosque, and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your Faith if they can. And if any of you turn back from their Faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companion of the fire and will abide therein. -218- Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, they have the hope of the mercy of Allah: and Allah is Oft-Forgiving, Most Merciful. -219- They ask thee concerning wine and gambling. Say in them is great sin, and some profit for men; but the sin is greater than the profit they ask thee how much they are to spend, say: what is beyond your needs. Thus doth Allah make clear to you his Signs: in order that ye may consider- -220- (their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: the best thing to do is what is for their good; if ye mix. Their affairs with yours they are your brethren; but Allah knows the men who means mischief from the men who means good. And if Allah had wished. He could have put you into difficulties: he is indeed exalted in power, wise. -221- Don't marry unbelieving women (idolaters) until they believe: a slave woman who believes is better than unbelieving woman. Even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever even though he allure you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness, and makes His Signs clear to mankind: that they may receive admonition. -222- They ask thee concerning women's courses. Say: they are a hurt and a pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to him constantly and he loves those who keep

themselves pure and clean. -223- Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand and fear Allah, and know that ye are to meet him (in the Hereafter), and give (these) good tidings to those who believes. -224- And make not Allah's (name) and excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one who heareth and knoweth all things. -225- Allah will not call you to account for thoughtlessness in your oath, but for the intention in your hearts; and he is Oft-Forgiving most forbearing. -226- For those who take an oath for abstention from their wives, awaiting for four month is ordained; if then they return, Allah is Oft-Forgiving, Most Merciful. -227- But if their intention is firm for divorce, Allah heareth and knoweth all things. -228- Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah hath created in their wombs, if they have Faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have degree (of advantage) over them. And Allah is exalted in power wise. -229- A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (men), to take back any of your gift (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah,

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there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah such persons wrong (themselves as well as others). -230- So if a husband divorces his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they reunite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah which he makes plain to those who understand. -231- When ye divorce women and they fulfil the term of their (Iddat), either take them back on equitable terms or set them free on equitable terms; but don't take them back to injure them, (or) to take undue advantage; if any one does that he wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that he sent down to you the book and wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things. -232- When you divorce women, and they fulfil the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not. -233- The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall

have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do. -234- If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their terms, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do. -235- There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except that you speak to them in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him: and know that Allah is Oft- Forgiving, Most Forbearing. -236- There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means; a gift of a reasonable amount is due from those who wish to do the right things. -237- And if ye divorce them before consummation but after the fixation of a dower for them, then the of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. All that ye do. -238- Guard strictly your (habit of) Prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind). -239- If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner he has taught you, which ye knew not (before). -240- Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is exalted in power, wise. -241- For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous. -242- Thus doth Allah make clear his Signs to you: in order that ye may understand. -243- Didst thou not turn by vision to those who abandoned their homes, though they were thousands (in number), for fear of death? Allah said to them: die: then he restored them to life. For Allah is full of Bounty to mankind, but most of them are ungrateful. -244- Then fight in the cause of Allah, and know that Allah heareth and knoweth all things.

-245- Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? it is Allah that giveth (you) want or plenty, and to him shall be your return. -246- Last thou not turned thy vision to the chiefs of the Children of Israel after (the time of) Moses? they said to a prophet (that was) among them: appoint for us a king, that we may fight in the cause of Allah. He said: is it not possible, if ye were commanded to fight, that ye will not

fight? they said: how could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families? but when they were commanded to fight; they turned back, except a small band among them. But Allah has full knowledge of those who do wrong. -247- Their prophet said to them: Allah hath appointed Talut as king over you. How they said: how can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance? he said: Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah granteth his authority to whom he pleaseth. Allah careth for all, and he knoweth all things. -248- And (further) their prophet said to them: a sign of his authority is that there shall come to you the ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have Faith. -249- When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, he goes not with my army: only those who taste not of it go with me: a mere sip out of the hand is excused." But they all drank of it, except a few. When they crossed the river- he and the faithful ones with him, they said: "This day we cannot cope with Goliath and his forces." But those who were convinced that they must meet Allah, said: "How oft, by Allah's will, hath a small force vanquished a big one? Allah is with those who steadfastly persevere." -250- When they advanced to meet Goliath and his forces, they prayed: "Our Lord! pour out constancy on us and make our steps firm: help us against those that reject Faith." -251- By Allah's will, they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) he willed. And did not Allah check one set of people by means of another, the earth would indeed be full of mischief: but Allah is full of Bounty to all the worlds. -252- These are the Signs of Allah: we rehearse them to thee in truth: verily thou art one of the Messengers. 3rd Section (Juzu') -253- Those Messengers we endowed with gifts, some above others: to one of them Allah spoke; others He raised to degrees (of honour); to Jesus, the son of Mary, We gave Clear (Signs), and strengthened him with the Holy Spirit. If Allah had so willed, succeeding generations would not have fought among each other, after Clear (Signs) and come to them but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah fulfilleth His plan.

-254- O ye who believe! spend out of (the bounties) we have provided for you, before the day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith they are the wrongdoers. -255- Allah! there is no god but He, the living, the self subsisting, eternal. No slumber can seize him nor heavens and on earth. Who is there can intercede in his presence except as he permitteth? he knoweth what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as he willeth. His throne doth extend over the heavens and the earth, and he feeleth no fatigue in guarding and preserving them for he is the most high, the supreme (in glory). -256- Let there be no compulsion in religion: truth stands out clear from error: whoever rejects evil and believes in

Allah hath grasped the most trustworthy hand hold, never breaks. And Allah heareth and knoweth all things.

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-257- Allah is the protector of those who have Faith: from the depths of darkness he will lead them forth into light. Of those who reject Faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (forever). -258- Hast thou not turned thy vision to one who disputed with Abraham about his Lord, because Allah had granted him power? Abraham said: my Lord is He Who giveth life and death. He said: I give life and death. Said Abraham: but it is Allah that causeth the sun to rise from the east: do thou then cause him to rise from the west. Thus was he confounded who (in arrogance) rejected Faith. Nor doth Allah give guidance to a people unjust. -259- Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: oh! how shall Allah bring it (ever) to life, after (this) its death? but Allah caused him to die for a hundred years, then raised him up (again). He said: how long didst thou tarry (thus)? he said: (perhaps) a day or part of a day. He said: nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no Signs of age; and look at thy donkey: and that we may make of thee a sign unto the people, look further at the bones, how we bring them together and clothe them with flesh. When this was shown clearly to him, he said: I know that Allah hath power over all things. -260- Behold! Abraham said: my Lord! show me how thou givest life to the dead. He said: dost thou not then believe? he said: yea! but to satisfy my own understanding. He said: take four birds; tame them to turn to thee; but a portion of them on every hill, and call to them: they will come to thee (flying) with speed. Then know that Allah is exalted in power, wise. -261- The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom he pleaseth: and Allah careth for all and he knoweth all things. -262- Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord: on them shall be no fear, nor shall they grieve. -263- Kind words and the covering of faults are better than Charity followed by injury. Allah is free of all wants, and he is most forbearing. -264- O ye who believe! cancel not your Charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject Faith. -265- And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile; heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do. -266- Does any of you wish that he should have a garden with date palms and

vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider. -267- O ye who believe! give of the good things which ye have (honourably) earned, and of the fruits of the earth which we have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise. -268- The evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you his forgiveness and bounties. And Allah careth for all and he knoweth all things. -269- He granteth wisdom to whom he pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the message but men of understanding. -270- And whatever ye spend in Charity or devotion, be sure Allah knows it all. But the wrongdoers have no helpers. -271- If ye disclose (acts of) Charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.

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-272- It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly. -273- (Charity is) for those in need who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt. Know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured Allah knoweth it well. -274- Those who (in Charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve. -275- Those who devour usury will not stand except as stands one whom the evil one by his touch hath driven to madness. That is because they say: trade is like usury, but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are companions of the fire: they will abide therein (forever). -276- Allah will deprive usury of all blessing, but will give increase for he loveth not creatures ungrateful and wicked. -277- Those who believe, and do deeds of righteousness, and establish regular Prayers and regular Charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve. -278- O ye who believe! fear Allah, and give up what remains of your demand for usury, if ye are indeed Believers. -279- If ye do it not, take notice of war from Allah and His Messenger: but if ye turn back, ye shall have your capital sums; deal not unjustly, and ye shall not be dealt with unjustly. -280- If the debtor is in a difficulty, grant him them till it is easy for him to repay. But if ye remit it by way of Charity, that is best for you if ye

only knew. -281- And fear the day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly. -282- O ye who believe! when ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah has taught him, so let him write. Let him who incurs the liability dictate, but let him fear his Lord Allah, and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things. -283- If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And Allah knoweth all that ye do. -284- To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom he pleaseth, and punisheth whom he pleaseth. For Allah hath power over all things. -285- The Messenger believeth in what hath been revealed to him from his Lord, as do the men of Faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers." And they say: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."

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-286- On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (pray:) our Lord! condemn us not if we forget or fall into error; our Lord! lay not on us a burden like that which thou didst lay on those before us; our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our protector; help us against those who stand against Faith.

SURAH 3: AL CIMRAN (The Family of Cimran). -1- Alif Lam Mim -2- Allah there is no god

but He, the living, the self subsisting, eternal. -3- It is He Who sent down to thee (step by step), in truth, the book, confirming what went before it; and he sent down the law (of Moses) and the gospel (of Jesus) before this, as a guide to mankind, and he sent down the criterion (of judgment between right and wrong). -4- Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is exalted in might, Lord of retribution. -5- From Allah, verily nothing is hidden on earth or in the heavens. -6- He it is who shapes you in the wombs as he pleases. There is no god but He, the exalted in might, the wise. -7- He it is who has sent down to thee the book: in it are verses basic or fundamental (of established meaning); they are the foundation of the book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except go. And those who are firmly grounded in knowledge say: we believe in the book; the whole of it is from our Lord: and none will grasp the message except men of understanding. -8- Our Lord (they say), let not our hearts deviate now after thou hast guided us, but grant us mercy from thine own presence; for thou art the grantor of bounties without measure. -9- Our Lord thou art he that will gather mankind together against a day about which there is no doubt; for Allah never fails in his promise. -10- Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against Allah: they are themselves but fuel for the fire. -11- (their plight will be) no better than that of the people of pharaoh, and their predecessors: they denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment. -12- Say to those who reject Faith: soon will ye be vanquished and gathered together to Hell, an evil bed indeed (to lie on) -13- There has already been for you a sign in the two armies that met (in combat): one was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes twice their number. But Allah doth support with his aid whom he pleaseth in this is a warning for such as have eyes to see. -14- Fair in the eyes of men is the love of things they covet: women and sons; heaped up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). -15- Say: Shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with Companions pure (and holy); and the good pleasure of Allah. For in Allah's sight are (all) His servants- -16- (Namely), those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire"- -17- Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning. -18- There is no god but He: that is the witness of Allah, his angels, and those endued with knowledge, standing firm on justice. There is no god but He, the exalted in power, the wise.

-19- The religion before Allah is Islam (submission to his will): nor did the People of the Book

dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account. -20- So if they dispute with thee, say: I have submitted my whole self to Allah and so have those who follow me. And say to the People of the Book and to those who are unlearned: do ye (also) submit yourselves? if they do, they are in right guidance, but if they turn back, thy duty is to convey the message; and in Allah's sight are (all) his servants. -21- As to those who deny the Signs of Allah, and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty. -22- They are those whose works will bear no fruit in this world and in the Hereafter, nor will they have anyone to help. -23- Hast thou not turned thy vision to those who have been given a portion of the book? they are invited to the book of Allah, to settle their dispute, but a party of them turn back and decline (the arbitration). -24- This because they say: the fire shall not touch us but for a few numbered days: for their forgeries deceive them as to their own religion. -25- But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, without (favour or) injustice? -26- Say: "O Allah! Lord of Power (and Rule), Thou givest Power to whom Thou pleasest, and Thou strippest off Power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all Good. Verily, over all things thou hast power. -27- "Thou causest the Night to gain on the day, and thou causest the day to gain on the night; thou bringest the living out of the dead, and thou bringest the dead out of the living; and thou givest sustenance to whom thou pleasest, without measure. -28- Let not the Believers take for friends or helpers Unbelievers rather than Believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may guard yourselves from them. But Allah cautions you (to remember) himself; for the final goal is to Allah. -29- Say: whether ye hide what is in your hearts or reveal it, Allah knows it all: he knows what is in the heavens, and what is on earth. And Allah has power over all things. -30- On the day when every soul will be confronted with all the good it has done, it will wish there where a great distance between it and its evil. But Allah caution you (to remember) himself. And Allah is full of kindness to those that serve him. -31- Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful. -32- Say: "Obey Allah and His Messenger": but if they turn back, Allah loveth not those who reject Faith. -33- Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all people, -34- Offspring, one of the other: and Allah heareth and knoweth all things. -35- Behold a woman of Imran said: O my Lord I do dedicate unto thee what is in my womb for thy special service: so accept this of me: for thou hearest and knowest all things. -36- When she was delivered, she said: O my Lord behold I am delivered of a female child and Allah knew best what she brought forth and nowise is the male like the female. I have named her Mary, and I commend her and her offspring to thy protection from the evil one, the rejected. -37- Right graciously did her Lord accept her: he made her grow in purity and beauty: to the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her, he found her

supplied with sustenance. He said: O Mary whence (comes) this to you? she said: from Allah: for Allah provides sustenance to whom he pleases, without measure. -38- There did Zakariya pray to his Lord, grant unto me from thee a progeny that is pure: for thou art he that heareth prayer

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-39- While he was standing in prayer in the chamber, the angels called unto him: Allah doth give thee glad tidings of Yahya, witnessing the truth of a word from Allah, and (be besides) noble, chaste, and a prophet, of the (goodly) company of the righteous. -40- He said: O my Lord how shall I have a son, seeing I am very old, and my wife is barren? thus, was the answer, doth Allah accomplish what he willeth. -41- He said: O my Lord give me a sign thy sign, was the answer, shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify him in the evening and in the morning. -42- Behold the angels said: O Mary Allah hath chosen thee and purified thee chosen thee above the women of all nations. -43- O Mary worship thy Lord devoutly: prostrate thyself, and bow down (in prayer) with those who bow down. -44- This is part of the tidings of the things unseen, which We reveal unto thee (O Prophet) by inspiration: thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: nor wast thou with them when they disputed (the point). -45- Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah; -46- He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous. -47- She said: "O my Lord! how shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: when He hath decreed a Plan, He but saith to it, 'Be', and it is! -48- "And Allah will teach him the book and wisdom, the law and the gospel, -49- "And (appoint him) a messenger to the Children of Israel, (with this message): I have come to you, with a sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: and I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe; -50- " '(I have come to you), to attest the law which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.' " -51- " 'It is Allah who is my Lord and your Lord; then worship Him. This is a way that is straight.' " -52- When Jesus found unbelief on their part he said: who will be my helpers to (the work of) Allah? said the disciples: we are Allah's helpers: we believe in Allah, and do thou bear witness that we are Muslims. -53- "Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness." -54- And (the Unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah. -55- Behold Allah

said: O Jesus I will take thee and raise thee to myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith, to the day of resurrection: then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute. -56- As to those who reject Faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help. -57- As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong. -58- This is what we rehearse unto thee of the Signs and the message of wisdom. -59- The similitude of Jesus before Allah is as that of Adam; he created him from dust, then said to him: Be: and he was. -60- The truth (comes) from Allah alone; so be not of those who doubt.

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-61- If any one disputes in this matter with thee, now after (full) knowledge hath come to thee, say: come let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray, and invoke the curse of Allah on those who lie! -62- This is the true account: there is no god except Allah he is indeed the exalted in power, the wise. -63- But if they turn back, Allah hath full knowledge of those who do mischief. -64- Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will) -65- Ye People of the Book why dispute ye about Abraham, when the law and the Gospel were not revealed till after him? have you understanding? -66- Ah ye are those who fell to disputing (even) in matters of which ye had some knowledge but why dispute ye in matters of which ye have no knowledge? it is Allah who knows, and ye who know not -67- Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's, (which is Islam), and he joined not gods with Allah. -68- Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: and Allah is the Protector of those who have Faith. -69- It is the wish of a section of the People of the Book to lead you astray but they shall lead astray (not you), but themselves, and they do not perceive -70- Ye People of the Book why reject ye the Signs of Allah, of which ye are (yourselves) witnesses? -71- Ye People of the Book why do ye clothe truth with falsehood, and conceal the truth, while ye have knowledge? -72- A section of the People of the Book say: believe in the morning what is revealed to the Believers, but reject it at the end of the day; perchance they may (themselves) turn back; -73- And believe no one unless he follows your religion. Say: turn guidance is the guidance of Allah: (fear ye) lest a revelation be sent to someone (else) like unto that which was sent unto you? or that those (receiving such revelation) should engage you in argument before your Lord? say: all bounties are in the hand of Allah: he granteth them to whom he pleaseth: and Allah careth for all, and he

knoweth all things. -74- For his mercy he specially chooseth whom he pleaseth; for Allah is the Lord of bounties unbounded. -75- Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, there is no call on us (to keep Faith) with these ignorant (pagans). But they tell a lie against Allah, and (well) they know it. -76- Nay. Those that keep their plighted Faith and act aright, verily Allah loves those who act aright. -77- As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty. -78- There is among them a section who distort the book with their tongues: (as they read) you would think it is a part of the book, but it is no part of the book; and they say, that is from Allah, but it is not from Allah: it is they who tell a lie against Allah, and (well) they know it. -79- It is not (possible) that a man, to whom is given the book, and wisdom, and the prophetic office, should say to people: be ye my worshippers rather than Allah's: on the contrary (he would say) be ye worshippers of Him Who is truly the Cherisher of all: for ye have taught the book and ye have studied it earnestly. -80- Nor would he instruct you to take angels and prophets for lords and patrons. What would he bid you to unbelief after ye have bowed after ye have bowed your will (to Allah in Islam)? -81- Behold! Allah took the covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you a Messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

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-82- If any turn back after this, they are perverted transgressors. -83- Do they seek for other than the religion of Allah? while all creatures in the heavens and on earth have, willing or unwilling, bowed to his will (accepted Islam), and to him shall they all be brought back. -84- Say: we believe in Allah, and in what has been revealed to us and what was revealed to Abraham. IsmaTil; Isaac, Jacob, and the tribes, and in (the books) given to Moses, Jesus, and the prophets, from their Lord: we make no distinction between one and another among them, and to Allah do we bow our will (in Islam). -85- If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). -86- How shall Allah guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? But Allah guides not a people unjust. -87- Of such the reward is that on them (rests) the curse of Allah, of his angels, and of all mankind; -88- In that will they dwell; nor will their penalty be lightened, nor respite be their (lot); -89- Except for those that repent (even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful. -90- But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, never will

their repentance be accepted; for they are those who have (of set purpose) gone astray. -91- As to those who reject Faith, and die rejecting, never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers. 4th Section (Juzu') -92- By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well. -93- All food was lawful to the Children of Israel, except what Israel made unlawful for itself, before the law (of Moses) was revealed. Say: bring ye the law and study it, if ye men of truth. -94- If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrongdoers. -95- Say: Allah speaketh the truth: follow the religion of Abraham, the sane in Faith; he was not of the pagans. -96- The first house (of worship) appointed for men was that at Bakka: full of blessing and of guidance for all kinds of beings: -97- In it are Signs manifest; (for example), the station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah, those who can afford the journey; but if any deny Faith, Allah stands not in need of any of his creatures. -98- Say: O People of the Book why reject ye the Signs of Allah, when Allah is himself witness to all ye do? -99- Say: O ye People of the Book why obstruct ye those who believe, from the path of Allah, seeking to make it crooked, while ye were yourselves witnesses (to Allah's Covenant)? but Allah is not unmindful of all that ye do. -100- O ye who believe if ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed! -101- And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you lives the Messenger? Whoever holds firmly to Allah will be shown a Way that is straight. -102- O ye who believe fear Allah as He should be feared, and die not except in a state of Islam. -103- And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and he joined your hearts in love, so that by his Grace, ye became brethren; and ye were on the brink of the pit of fire, and he saved you from it. Thus doth Allah make his Signs clear to you: that ye may be guided. -104- Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.

-105- Be not like those who are divided amongst themselves and fall into disputation after receiving Clear Signs: for them is a dreadful penalty, -106- On the day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: to those whose faces will be black, (will be said): did you reject Faith after accepting it? taste then the penalty for rejecting Faith, -107- But those whose faces will be (lit with) white, they will be in (the light of) Allah's mercy: therein to dwell (forever). -108- These are the Signs of Allah: we rehearse them to thee in truth: and Allah means no injustice to any of his creatures. -109- To Allah belongs all that is in the heavens and no earth: to him do all questions go back (for decision). -110- Ye are the best

of peoples, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had Faith: it were best for them: among them are some who have Faith, but most of them are perverted transgressors. -111- They will do you know harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get. -112- Shame is pitched over them (like a tent) wherever they are found, except when under a convenient (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds. -113- Not all of them are alike: of the People of the Book are a portion that stand (for the right); they rehearse the Signs of Allah all night long, and they prostrate themselves in adoration -114- They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: they are in the ranks of the righteous -115- Of the Allah that they do, nothing will be rejected of them; for Allah knoweth well those that do right. -116- Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against Allah: they will be companions of the fire, dwelling therein (forever). -117- What they spend in the life of this (material) world may be likened to a wind which brings a nipping frost: it strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wronged themselves. -118- Ye who believe take not into your intimacy those outside your ranks: they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from your mouths: what their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom. -119- Ah you are those who love them, but they love you not, though ye believe in the whole of the book, when they meet you, they say, we believe: but when they are alone, they bite off the very tips of their fingers at you in their rage: Allah knoweth well all the secret of the heart. -120- If ought that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah compasseth round about all that they do. -121- Remember that morning thou didst leave thy household (early) to post the faithful at their stations for battle: and Allah heareth and knoweth all things: -122- Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the faithful (ever) put their trust. -123- Allah had helped you at Badr, when you were a contemptible little force; then fear Allah; thus may ye show your gratitude. -124- Remember thou saidst to the faithful: is it not enough for you that Allah should help you with three thousand angels (specially) sent down? -125- Yea, if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught. -126- Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah, the exalted, the wise:

-127- That he might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose. -128- Not for thee, (but for Allah), is the decision: whether he turn is mercy to them, or punish them; for they are indeed wrongdoers. -129- To Allah belongeth all that is in the heavens and on earth. He forgiveth whom he pleaseth and punisheth whom he pleaseth; but Allah is Oft-Forgiving, Most Merciful. -130- O ye who believe devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper. -131- Fear the fire, which is prepared for those who reject Faith: -132- And obey Allah and the Messenger; that ye may obtain mercy. -133- Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of earth, prepared for the righteous- -134- Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good; -135- And those who, having done something to be ashamed of, or wronged their own souls, and ask for forgiveness for their sins, and who can forgive sins except Allah? and are never obstinate in persisting knowingly in (the wrong) they have done -136- For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath- an eternal dwelling: how excellent a recompense for those who work (and strive)! -137- Many were the ways of life that have passed away before you: travel though the earth, and see what was the end of those who rejected Truth. -138- Here is plain statement to men, a guidance and instruction to those who fear Allah! -139- So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith. -140- If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that he may take to himself from your ranks martyr witnesses (to truth). And Allah loveth not those that do wrong. -141- Allah's object also is to purge those that are true in Faith and to deprive of blessing those that resist Faith. -142- Did ye think that ye would enter heaven without Allah testing those of you who fought hard (in his cause) and remained steadfast? -143- Ye did indeed wish for death before ye met him: now ye have seen him with your own eyes, (and ye flinch) -144- Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude. -145- Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, we shall give it to him; and if any do desire a reward in the Hereafter, we shall give it to him. And swiftly shall we reward those that (serve us with) gratitude. -146- How many of the prophets fought (in Allah's way), and with them (fought) large bands of goodly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah loves those who are firm and steadfast. -147- All that they said was: our Lord forgive us our sins and anything we may have done that transgressed our duty: establish our feet firmly, and help us against those that resist Faith. -148- And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah loveth those who do good. -149- O ye who believe if ye obey the

Unbelievers, they will drive you back on your heels, and ye will turn back (from Faith) to your own loss. -150- Nay, Allah is your protector, and he is the best of helpers.

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-151- Soon shall we cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which he had sent no authority: their abode will be the fire: end evil is the home of the wrongdoers -152- Allah did indeed fulfil his promise to you when ye with his permission were about to annihilate your enemy, until ye flinched and fell to disputing about the order, and disobeyed it after he brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter, then did he divert you from your foes in order to test you. But he forgave you: for Allah is full of Grace to those who believe. -153- Behold! ye were climbing up the high ground, without even casting a side glance at anyone, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do. -154- After (the excitement) of the distress, he sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah suspicions due to ignorance. They said: what affair is this of ours? say thou: indeed, this affair is wholly Allah's they hide in their minds what they dare not reveal to thee. They say (to themselves): if we had anything to do with this affair, we should not have been in the slaughter here. Say: even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts. -155- Those of you who turned back on the day the two hosts met, it was Satan who caused them to fail, because of some (evil) they had done. But Allah has blotted out (their fault): for Allah is Oft-Forgiving, most forbearing. -156- O ye who believe be not lick the Unbelievers, who say of their brethren, when they are travelling through the earth or engaged in fighting: if they had stayed with us, they would not have died, or been slain. This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives life and death, and Allah sees well all that ye do. -157- And if ye are slain, or die in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass. -158- And if ye die, or are slain, lo it is unto Allah that ye are brought together. -159- It is part of the mercy of Allah that dost deal gently with them. Wert thou severe or harsh hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness them in affairs (of moment). Then when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in him). -160- If Allah help you, non can overcome you: if he forsakes you, who is there, after that, that can help you? in Allah, then, let Believers put their trust. -161- Do prophet could

(ever) be false, he shall, on the day of judgment, restore what he misappropriated; then shall every soul receive its due, whatever it earned, and none shall be dealt with unjustly. -162- Is the man who follows the good pleasure of Allah like the man who draws on himself the wrath of Allah, and whose abode is in Hell? a woeful refuge -163- They are in varying grades in the sight of Allah, and Allah sees well all that they do. -164- Allah did confer a great favour on the Believers when he sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error. -165- What when a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say? whence is this? say (to them): it is from yourselves: for Allah hath power over all things. -166- What ye suffered on the day the tow armies met, was with the leave of Allah, in order that he might test the Believers, -167- And the Hypocrites also. These were told: come, fight in the way of Allah, or (at least) drive (the foe from your city). They said: had we known how to fight, we should certainly have followed

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you. They were that day nearer to unbelief than to Faith, saying with their lips what was not in their hearts. But Allah hath full knowledge of all they conceal. -168- (they are) the ones that say, (of their brethren slain), while they themselves sit (at ease): if only they had listened to us, they would not have been slain. Say: avert death from your own selves, if ye speak the truth. -169- Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; -170- They rejoice in the Bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. -171- They glory in the Grace and the Bounty from Allah, and in the fact that Allah suffereth not the reward of the faithful to be lost (in the least). -172- Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward - -173- Men said to them: a great army is gathering against you: and frightened them: but it (only) increased their Faith: they said: for us Allah sufficeth, and he is the best Disposer of affairs. -174- And they returned with Grace and Bounty from Allah: no harm ever touched them: for they followed the good pleasure of Allah: and Allah is the Lord of bounties unbounded. -175- It is only the evil one that suggests to you the fear of his votaries: be ye not afraid of them, but fear me, if ye have Faith. -176- Let not those grieve thee who rush headlong into unbelief: not the least harm will they do to Allah: Allah's plan is that he will give them no portion in the Hereafter, but a severe punishment. -177- Those who purchase unbelief at the price of Faith, not the least harm will they do to Allah, but they will have a grievous punishment. -178- Let not the Unbelievers think that our respite to them is good for themselves: we grant them respite that they may grow in their iniquity: but they will have a shameful punishment. -179- Allah will not leave the Believers in the state in which ye are now, until He separates what is evil from what is good. Nor will he

disclose to you the secrets of the unseen, but He chooses of His Messengers (for the purpose) whom He pleases. So believe in Allah and His Messengers; and if ye believe and do right, ye have a reward without measure. -180- And let not those who covetously withhold of the gifts which Allah hath given them of his Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the day of judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do. -181- Allah hath heard the taunt of those who say: truly, Allah is indigent and we are rich we shall certainly record their word and (their act) of slaying the prophets in defiance of right, and we shall say: that ye the penalty of the scorching fire -182- This is because of the (unrighteous deeds) which your hands sent on before ye: for Allah never harms those who serve him. -183- They (also) said: "Allah took our promise not to believe in a Messenger unless He showed us a sacrifice consumed by fire (from heaven)." Say: "There came to you Messengers before me, with Clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?" -184- Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, and the Scriptures, and the Book of Enlightenment. -185- Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): for the life of this world is but good and chattels of deception. -186- Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs.

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-187- And remember Allah took a Covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain and vile was the bargain they made -188- Think not that those who exult in what they have brought about, and love to be praised for what they have not done, think not that they can escape the penalty. For them is a penalty grievous indeed. -189- To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things. -190- Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding, -191- Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): our Lord not for naught hast thou created (all) this glory to thee give us salvation from the penalty of the fire. -192- Our Lord any whom thou dost admit to fire, truly thou coverest with shame, and never will wrongdoers find any helpers -193- Our Lord we have heard the call of one calling (us) to Faith, believe ye in the Lord, and we have believed. Our Lord forgive us our sins, blot out from us our iniquities, and take to thyself our

souls in the company of the righteous. -194- "Our Lord! Grant us what Thou didst promise unto us through Thy Messengers, and save us from shame on the Day of Judgment; for Thou never breakest Thy promise." -195- And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: ye are members, one of another; those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain, verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath- a reward from the Presence of Allah, and from His Presence is the best of rewards." -196- Let not the strutting about of the Unbelievers through the land deceive thee; -197- Little is it for enjoyment: their ultimate abode is Hell: what an evil bed (to lie on) -198- On the other hand, for those who fear their Lord, are gardens, with rivers flowing beneath; therein are they to dwell (forever), a gift from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous. -199- And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: they will not sell the Signs of Allah for a miserable gain for them is a reward with their Lord, and Allah is swift in account. -200- O ye who believe persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

SURAH 4: AL NISA (The Women). -1- O mankind reverence your guardian Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you. -2- To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. -3- If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them). Then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice. -4- And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.

-5- To those weak of understanding make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. -6- Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor

in haste against their growing up if the guardian is well off, let him claim no remuneration, but if he poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: but all sufficient is Allah in taking account. -7- From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, a determinate share. -8- But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice. -9- Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: let them fear Allah, and speak words of appropriate (comfort). -10- Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire -11- Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two thirds of the inheritance; of only one, her share is a half. For parents, a sixth share of the inheritance to each, if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (the distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-Knowing, All-Wise. -12- In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-Knowing, most forbearing. -13- Those are limits set by Allah; those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (forever) and that will be the supreme achievement. -14- But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: and they shall have a humiliating punishment. -15- If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way. -16- If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-Returning, Most Merciful. -17- Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: for Allah is full of knowledge and wisdom. -18- Of effect is the repentance of those who continue to do evil, until death faces one of them, and he says, now have I repented indeed; nor of those who die rejecting Faith: for them have we prepared a punishment most grievous. -19- O ye who believe ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness; on the contrary live

with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good. -20- But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: would ye take it by slander and a manifest wrong?

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-21- And how could ye take it when ye have gone in when ye have gone in unto each other, and they have taken from you a solemn Covenant? -22- And marry not women whom your fathers married, except what is past: it was shameful and odious, an abominable custom indeed. -23- Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, for Allah is Oft-Forgiving, Most Merciful; 5th Section (Juzu') -24- Also (prohibited are) women already married, except those whom your right hands possess: thus hath Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is All-Knowing All-Wise. -25- If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allah hath full knowledge about your Faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self restraint. And Allah is Oft-Forgiving, Most Merciful. -26- Allah doth wish to make clear to you and to show you the ordinances of those before you; and (he doth wish to) turn to you (in mercy): and Allah is All-Knowing, All-Wise. -27- Allah doth wish to turn to you, but the wish of those who follow their lusts is that ye should turn away (from him), far, far away. -28- Allah doth wish to lighten your (difficulties): for man was created weak (in flesh). -29- O ye who believe eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful -30- If any do that in rancour and injustice, soon shall we cast them into the fire: and easy it is for Allah. -31- If ye (but) eschew the most heinous of the things which ye are forbidden to do, we shall expel out of you all the evil in your, and admit you to a gate of great honour. -32- And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: but ask Allah of his Bounty. For Allah hath full knowledge of all things. -33- To

(benefit) every one, we have appointed sharers and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things. -34- Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is most high, great (above you all). -35- If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: for Allah hath full knowledge, and is acquainted with all things. -36- Serve Allah, and join not any partners with Him; and do good - to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the Companion by your side,

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the wayfarer (ye meet), and what your right hands possess; for Allah loveth not the arrogant, the vainglorious; -37- (nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for we have prepared, for those who resist Faith, a punishment that steepens them in contempt; -38- Not those who spend of their substance, to be seen of men, but have no Faith in Allah and the Last Day: if any take the evil one for their intimate, what a dreadful intimate he is -39- And what burden were it on them if they had Faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? for Allah hath full knowledge of them. -40- Allah is never unjust in the least degree: if there is any good (done), he doubleth it, and giveth from his own presence a great reward. -41- How then if we brought from each people a witness, and we brought thee as a witness against these people -42- On that day those who reject Faith and disobey the Messenger will wish that the earth were made one with them: but never will they hide a single fact from Allah! -43- O ye who believe! Approach not Prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. -44- Last thou not turned thy vision to those who were given a portion of the book? they traffic in error, and wish that ye should lose the right path. -45- But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a helper. -46- Of the Jews there are those who displace words from their (right) places, and say: we hear and we disobey; and hear what is not heard; and Raina; with a twist of their tongues and a slander to Faith. If only they had said: we hear and we obey; and do look at us: it would have been better for them,

and more proper; but Allah hath cursed them for their unbelief; and but few of them will believe. -47- Ye People of the Book believe in what we have (now) revealed, confirming what was (already) with you, before we change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as we cursed the Sabbath breakers, for the decision of Allah must be carried out. -48- Allah forgiveth not that partners should be set up with him; but he forgiveth anything else, to whom he pleaseth; to set up partners with Allah is to devise a sin most heinous indeed. -49- Last thou not turned thy vision to those who claim sanctity for themselves? nay but Allah doth sanctify whom he pleaseth. But never will they fail to receive justice in the least little thing. -50- Behold how they invent a lie against Allah but that by itself is a manifest sin! -51- Last thou not turned thy vision to those who were given a portion of the book? they believe in sorcery and evil, and say to the Unbelievers that they are better guided in the (right) way than the Believers! -52- They are (men) whom Allah had cursed: and those whom Allah hath cursed, thou wilt find, have no one to help. -53- Have they a share in dominion or power? behold, they give not a farthing to their fellow men? -54- Or do they envy mankind for what Allah hath given them of his Bounty? but we had already given the people of Abraham the book and wisdom, and conferred upon them a great kingdom. -55- Some of them believed and some of them averted their faces from him: and enough is Hell for a burning fire. -56- Those who reject our Signs, we shall soon cast into the fire: as often as their skins are roasted through, we shall change them for fresh skins, that they may taste the penalty: for Allah is exalted in power, wise.

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-57- But those who believe and do deeds of righteousness, we shall soon admit to Gardens, with rivers flowing beneath- their eternal home: therein shall they have companions pure and holy: we shall admit them to shades, cool and ever deepening. -58- Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which he giveth you for Allah is He Who heareth and seeth all things. -59- O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination. -60- Fast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? their (real) wish is to resort together for judgment (in their disputes) to the evil one, though they were ordered to reject him but Satan's wish is to lead them astray far away (from the right). -61- When it is said to them: "Come to what Allah hath revealed, and to the Messenger": thou seest the Hypocrites avert their faces from thee in disgust. -62- How then, when they are sized by misfortune, because of the deeds which their hands have sent forth? then they come to thee,

swearing by Allah: we meant no more than good will and conciliation -63- Those men, Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls. -64- We sent not a Messenger, but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful. -65- But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction. -66- If we had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: but if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (Faith) -67- And we should then have given them from our presence a great reward; -68- And we should have shown them the straight way. -69- All who obey Allah and the Messenger are in the Company of those on whom is the Grace of Allah, of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! what a beautiful Fellowship!

-70- Such is the Bounty from Allah: and sufficient is it that Allah knoweth all. -71- Ye who believe take your precautions, and either go forth in parties or go forth all together. -72- There are certainly among you men who would tarry behind: if a misfortune befalls you, they say: Allah did favour us in that we were not present among them. -73- But if good fortune comes to you from Allah, they would be sure to say as if there had never been ties of affection between you and them oh I wish I had been with them; a fine thing should I then have made of it -74- Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah, whether he is slain or gets victory soon shall we give him a reward of great (value). -75- And why should ye not fight in the cause of Allah and of those who, being weak, are ill treated (and oppressed)? whose cry is: our Lord rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help -76- Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan -77- Fast thou not turned thy vision to those who were told to hold back their hands (from fight) but establish regular Prayers and spend in regular Charity? when (at length) the order for fighting was

issued to them, behold a section of them feared men as or even more than they should have feared Allah: they said: our Lord why hast thou ordered us to fight? wouldst thou not grant us respite to our (natural) term, near (enough)? say: short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least -78- Wherever ye are, death will find you out, even if ye are in towers built up strong and high if

some good befalls them, they say, this is from Allah; but if evil, they say, this is from thee (O prophet). Say: all things are from Allah. But what hath come to these people, that they fail to understand a single fact? -79- Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. And We have sent thee as a Messenger to (instruct) mankind. And enough is Allah for a witness. -80- He who obeys the Messenger, obeys Allah: but if any turn away, We have not sent thee to watch over their (evil deeds). -81- They have obedience on their lips; but when they leave thee, a section of them meditate all night on things very different from what thou tellest them. But Allah records their nightly (plots): so keep clear of them, and put thy trust Allah, and enough is Allah. -82- Do they not consider the Quran (with care)? had it been from other than Allah, they would surely have found therein much discrepancy. -83- When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan. -84- Then fight in Allah's cause thou are held responsible only for thyself and rouse the Believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment. -85- Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause, shares in its burden: and Allah hath power over all things. -86- When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things. -87- Allah there is no god but He: of a surety he will gather you together against the day of judgment, about which there is no doubt. And whose word can be truer than Allah's? -88- Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? for those whom Allah hath thrown out of the way, never shalt thou find the way. -89- They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): but take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks; -90- Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, he could have given them power over you, and they would have fought you: therefore if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then Allah hath opened no way for you (to war against them). -91- Others you will find that wish to gain your confidence as well as that of their people: every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: in their case we have provided you with a clear argument against them. -92- Never should a Believer kill a Believer; but (if it so happens) by mistake, (compensation is due); if one (so) kills a Believer, it is ordained that he should free a believing slave, and pay

compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (is enough). If he belonged to a people with whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a

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believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom. -93- If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him. -94- O ye who believe when ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: thou art none of a Believer coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you his favours: therefore carefully investigate. For Allah is well aware of all that ye do. -95- Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) hath Allah promised good: but those who strive and fight hath he distinguished above those who sit (at home) by a special reward, -96- Ranks specially bestowed by him and forgiveness and mercy. For Allah is Oft-Forgiving, Most Merciful. -97- When angels take the souls of those who die in sin against their souls, they say: in what (plight) were ye? they reply: weak and oppressed were we in the earth. They say: was not the earth of Allah spacious enough for you to move yourselves away (from evil)? such men will find their abode in Hell, what an evil refuge -98- Except those who are (really) weak and oppressed men, women, and children who have no means in their power nor (a guide post) to direct their way. -99- For these, there is hope that Allah will forgive: for Allah doth blot out (sins) and forgive again and again. -100- He who forsakes his home in the cause of Allah, finds in the earth many a refuge, wide and spacious: should he die as a refugee from home for Allah and His Messenger, his reward becomes due and sure with Allah: and Allah is Oft-Forgiving, Most Merciful. -101- When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers may attack you: for the Unbelievers are unto you open enemies. -102- When thou (O Messenger) art with them, and standest to lead them in prayer, let one party of them stand up (in prayer) with thee, taking their arms with them; when they finish their prostrations, let them take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, taking all precautions, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment. -103- When ye pass (congregational) Prayers, celebrate Allah's

praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up regular Prayers: for such Prayers are enjoined on Believers at stated times. -104- And slacken not in following up the enemy: if ye are suffering hardships, they are suffering similar hardships; but ye have hope from Allah, while they have none. And Allah is full of knowledge and wisdom. -105- We have sent down to thee the book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust; -106- But seek the forgiveness of Allah; for Allah is Oft-Forgiving, Most Merciful. -107- Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime; -108- They may hide (their crimes) from men, but they cannot hide (them) from Allah, seeing that he is in their midst when they plot by night, in words that he cannot approve: and Allah doth compass round all that they do. -109- Ah these are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the day of judgment, or who will carry their affairs through?

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-110- If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful. -111- And if any one earns sin, he earns it against his own soul: for Allah is full of knowledge and wisdom. -112- But if any one earns a fault or a sin and throws it on to one that is innocent, he carries (on himself) (both) a falsehood and a flagrant sin. -113- But for the Grace of Allah to thee and his mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the book and wisdom and taught thee what thou knewest not (before): and great is the Grace of Allah unto thee. -114- In most of their secret talks there is no good: but if one exhorts to a deed of Charity or justice or conciliation between men, (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, we shall soon give a reward of the highest (value). -115- If anyone contends with the Messenger even after Guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell- what an evil refuge! -116- Allah forgiveth not (the sin of) joining other gods with him; but he forgiveth whom he pleaseth other sins than this: one who joins other gods with Allah, hath strayed far, far away (from the right). -117- (the pagans), leaving him, call but upon female deities: they call but upon Satan the persistent rebel -118- Allah did curse him, but he said: I will take of thy servants a portion marked off; -119- I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah. Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest. -120- Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception. -121- They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape. -122- But those who believe and do deeds of

righteousness- We shall soon admit them to Gardens, with rivers flowing beneath- to dwell therein forever. Allah's promise is the truth, and whose word can be truer than Allah's? -123- Doth your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper. -124- If any do deeds of righteousness, be they male or female and have Faith, they will enter heaven, and not the least injustice will be done to them. -125- Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? for Allah did take Abraham for a friend. -126- But to Allah belong all things in the heavens and on earth: and he it is that encompasseth all things. -127- They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans there is not a good deed which ye do, but Allah is well acquainted therewith. -128- If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self restraint, Allah is well acquainted with all that ye do. -129- Ye are never able to be fair and just as between women, even if it is your ardent desire: but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self restraint, Allah is Oft-Forgiving, Most Merciful. -130- But if they disagree (and must part), Allah will provide abundance for all from his all reaching Bounty: for Allah is he that careth for all and is wise.

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-131- To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (O Muslims) to fear Allah. But if ye deny him, lo unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise. -132- Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs. -133- If it were his will, he could destroy you, O mankind, and create another race; for he hath power this to do. -134- If any one desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the Hereafter: for Allah is he that heareth and seeth (all things). -135- O ye who believe stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well acquainted with all that ye do. -136- O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgement, hath gone far, far astray. -137- Those who believe, then reject Faith, then believe (again) and (again) reject Faith, and go on

increasing in unbelief, Allah will not forgive them nor guide them on the way. -138- To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty; -139- Yea, to those who take for friends Unbelievers rather than Believers: is it honour they seek among them? nay, all honour is with Allah. -140- Already has he sent you word in the book, that when ye hear the Signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the Hypocrites and those who defy Faith all in Hell; -141- (these are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: were we not with you? but if the Unbelievers gain a success, they say (to them): did we not gain an advantage over you, and did we not guard you from the Believers? but Allah will judge betwixt you on the day of judgment. And never will Allah grant to the Unbelievers a way (to triumph) over the Believers. -142- The Hypocrites they think they are over reaching Allah, but he will over reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance; -143- (they are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another. Whom Allah leaves straying, never will thou find for him the way. -144- O ye who believe take not for friends Unbelievers rather than Believers: do ye wish to offer Allah an open proof against yourselves? -145- The Hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them; -146- Except for those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the Believers. And soon will Allah grant to the Believers a reward of immense value. -147- What can Allah gain by your punishment, if ye are grateful and ye believe? nay, it is Allah that recogniseth (all good), and knoweth all things. 6th Section (Juzu') -148- Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He Who heareth and knoweth all things. -149- Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values). -150- Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers, saying: "We believe in some but reject others": and (those who) wish to take a course midway- -151- They are in truth (equally) Unbelievers; and we have prepared for Unbelievers a humiliating punishment.

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-152- To those who believe in Allah and His Messengers and make no distinction between any of the Messengers, we shall soon give their (due) rewards: for Allah is Oft-Forgiving, Most Merciful. -153- The People of the Book ask thee to cause a book to descend to them from heaven: indeed they asked Moses for an even greater (miracle), for they said: show us Allah in public, but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after Clear Signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority. -154- And for their Covenant we raised over them (the towering height) of mount (Sinai); and (on another occasion) we said: enter the gate with

humility; and (once again) we commanded them: transgress not in the matter of the Sabbath. And we took from them a solemn Covenant. -155- (They have incurred divine displeasure): in that they broke their Covenant; that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve Allah's word; we need no more)"- nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe- -156- That they rejected Faith; that they uttered against Mary a grave false charge; -157- That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not- -158- Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise- -159- And there is no one of the People of the Book but must believe in him before his death; and on the day of judgment he will be a witness against them- -160- For the iniquity of the Jews we made unlawful for them certain (foods) good and wholesome which had been lawful for them- in that they hindered many from Allah's way- -161- That they took usury, though they were forbidden; and that they devoured men's substance wrongfully- We have prepared for those among them who reject Faith a grievous punishment. -162- But those among them who are well-grounded in knowledge, and the Believers, believe in what hath been revealed to thee and what was revealed before thee: and (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward. -163- We have sent thee inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, IsmaTil, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms. -164- Of some messengers We have already told thee the story; of others We have not- and to Moses Allah spoke direct- -165- Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: for Allah is Exalted in Power, Wise. -166- But Allah beareth witness that what he hath sent unto thee he hath sent from his (own) knowledge, and the angels bear witness: but enough is Allah for a witness. -167- Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the path. -168- Those who reject Faith and do wrong, Allah will not forgive them nor guide them to any way -169- Except the way of Hell, to dwell therein forever. And this to Allah is easy. -170- O mankind! the Messenger hath come to you in truth from Allah: believe in him; it is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: and Allah is All- Knowing, All-Wise. -171- O People of the Book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Trinity": desist: it will be better for you: for Allah is one God: glory be to him: (far exalted is He) above having a son. To him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

-172- Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain his worship and are arrogant, he will gather them all together unto Himself to (answer). -173- But to those who believe and do deeds of righteousness, he will give their (due) rewards, and more, out of his Bounty: but those who are disdainful and arrogant, he will punish with a grievous penalty; nor will they find, besides Allah, any to protect or help them. -174- O mankind verily there hath come to you a convincing proof from your Lord: for we have sent unto you a light (that is) manifest. -175- Then those who believe in Allah, and hold fast to him, soon will he admit them to mercy and Grace from Himself, and guide them to Himself by a straight way. -176- They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things.

SURAH 5: AL MA IDAH (The Repast). -1- O ye who believe fulfil (all) obligations, Lawful unto you (for food) are all four footed animals, with the exceptions named: but animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command, according to His Will and Plan. -2- O ye who believe violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the Bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people on (once) shutting you out of the sacred mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment. -3- Forbidden to you (your food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject Faith given up all hope of your religion: yet fear them not but fear me. This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger,

with no inclination transgression, Allah is indeed Oft- Forgiving, Most Merciful. -4- They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have thought your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account. -5- This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (lawful) unto in marriage) are (not only) chaste women who are Believers, but chaste women among the People of the Book, revealed before your time, when you give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If any one rejects Faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). -6- O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh

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from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful. -7- And call in remembrance the favour of Allah unto you, and his convenient, which he ratified with you, when ye said: we hear and we obey; and fear Allah, for Allah knoweth well the secrets of your hearts. -8- O ye who believe stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well acquainted with all that ye do. -9- To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward. -10- Those who reject Faith and deny our Signs will be companions of Hell-fire. -11- O ye who believe call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back there hands from you: so fear Allah. And no Allah let Believers put (all) their trust. -12- Allah did aforetime take a covenant from the Children of Israel, and We appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular Prayers, practise regular Charity, believe in My messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to Gardens with rivers flowing beneath; but if any of you, after this, resisteth Faith, he truly wandered from the path of rectitude. -13- But because of their breach of their Covenant, we cursed them, and made their hearts grow hard: they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them barring a few ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind. -14- From those, too, who call themselves Christians, we did take a Covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one

and the other, to the day of judgment. And soon will Allah show them what it is they have done.

-15- O People of the Book! there hath come to you Our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) light and a perspicuous Book-

-16- Wherewith Allah guideth all who seek his good pleasure to ways of peace and safety, and leadeth them out of darkness, by his will, unto the light, guideth them to a path that is straight.

-17- In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: who then hath the least power against Allah, if his will were to destroy Christ the son of Mary, his mother, and all every one that is on the earth? for to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what he pleaseth. For Allah hath power over all things.

-18- (both) the Jews and the Christians say: we are sons of Allah, and his beloved. Say: why then doth he punish you for your sins? nay, ye are but men, of the men he created: he forgiveth whom he pleaseth, and he punisheth whom he pleaseth,; and to god belongeth the dominion of the heavens and the earth, and all that is between: and unto him is the final goal (of all)

-19- O People of the Book! now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)"; but now hath come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.

-20- Remember Moses said to his people: "O my People! call in remembrance the favour of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.

-21- O my people enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin,

-22- They said: O Moses in this land are a people of exceeding strength: never shall we enter it until they leave it: if (once) they leave, then shall we enter.

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-23- (but) among (their) God-Fearing men were two on whom Allah had bestowed His grace: they said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have Faith."

-24- They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."

-25- He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!"

-26- Allah said: "Therefore will the land be out of their reach for forty years: in distraction will they wander through the land: but sorrow thou not over these rebellious people."

-27- Recite to them the truth of the story of the two sons of Adam. Behold they each presented a sacrifice (to Allah): it was accepted from one, but not from the other. Said the latter: be sure I will slay thee. Surely, said the former, Allah doth accept of the sacrifice of those who are righteous.

-28- If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the Cherisher of

the worlds. -29- For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong, -30- The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones. -31- Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. Woe is me said he; was I not even able to be as this raven, and to hide the shame of my brother? then he became full of regrets- -32- On that account: We ordained for the Children of Israel that if any one slew a person- unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land. -33- The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; -34- Except for those who repent before they fall into your power: in that case, know that Allah is Oft- Forgiving, Most Merciful. -35- O ye who believe do your duty to Allah, seek the means of approach unto him, and strive with might and main in his cause: that ye may prosper. -36- As to those who reject Faith, if they had everything on earth, and twice repeated, to give as ransom for the penalty of the day of judgment, it would never be accepted of them. Their would be a grievous penalty. -37- Their wish will be to get out of the fire, but never will they get out therefrom: their penalty will be one that endure. -38- As to the thief. Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is exalted in power. -39- But if the thief repent after his crime, and amend his conduct, Allah turneth to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful. -40- Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? he punisheth whom he pleaseth, and he forgiveth whom he pleaseth: and Allah hath power over all things. -41- O Messenger! let not those grieve thee, who race each other into Unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no Faith; or it be among the Jews- men who will listen to any lie- will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against

Allah. For such- it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment. -42- (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity

between them. For Allah loveth those who judge in equity. -43- But why do they come to thee for decision, when they have (their own) law before them? therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) people of Faith. -44- It was we who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my Signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers. -45- We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if any one remits the retaliation by way of Charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers. -46- And in their footsteps we sent Jesus the son of Mary, confirming the law that had come before him: we sent him the gospel: therein was guidance and light, and confirmation of the law that had come before him: a guidance and an admonition to those who fear Allah. -47- Let the people of the gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel. -48- To thee we sent the scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed. He would have made you a single people, but (his plan is) to test you in what he hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is he that will show you the truth of the matters in which ye dispute; -49- And this (he commands): judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious. -50- Do they then seek after a judgment of (the days of) ignorance? but who, for a people whose Faith is assured, can give better judgment than Allah? -51- O ye who believe take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust. -52- Those in whose hearts is a disease thou seest how eagerly they run about amongst them, saying: we do fear lest a change of fortune bring us disaster. Ah perhaps Allah will give (thee) victory, or a decision according to his will. Then will they repent of the thoughts which they secretly harbored in their hearts. -53- And those who believe will say: are these the men who swore their strongest oaths by Allah, that they were with you? all that they do will be in vain. And they will fall into (nothing but) ruin. -54- O ye who believe if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, lowly with the Believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of

Allah, which he will bestow on whom he pleaseth. And Allah encompasseth all, and he knoweth all things. -55- Your (real) friends are (no less than) Allah, His Messenger, and the (Fellowship of) Believers- those who establish regular prayers and regular charity, and they bow down humbly (in worship). -56- As to those who turn (for friendship) to Allah, His Messenger, and the (Fellowship of) Believers- it is the Fellowship of Allah that must certainly triumph.

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-57- O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have Faith (indeed). -58- When ye proclaim your call to prayer, they take it (but) as mockery and sport; that is because they are a people without understanding. -59- Say: O People of the Book do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient? -60- Say: shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? those who incurred the curse of Allah and his wrath, those of whom some he transformed into apes and swine, those who worshipped evil; these are (many times) worse in rank, and far more astray from the even path -61- When they come to thee, they say: we believe: but in fact they enter with a mind against Faith, and they go out with the same. But Allah knoweth fully all that they hide. -62- Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do. -63- Why do not the rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden? evil indeed are their works. -64- The Jews say: Allah's hand is tied up. Be their hands tied up and be they accursed for the (blasphemy) they utter nay, both his hands are widely outstretched: he giveth and spendeth (of his Bounty) as he pleaseth but the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity. And hatred till the day of judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. -65- If only the People of the Book had believed and been righteous, we should indeed have blotted out their iniquities and admitted them to Gardens of bliss. -66- If only they have stood fast by the law, the gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil. -67- O Messenger! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith. -68- Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and

blasphemy. But sorrow thou not over (these) people without Faith. -69- Those who believe (in the Quran), those who follow the Jewish (scriptures), and the Sabians and the Christians, any who believe in Allah and the Last Day, and the work righteousness, on them shall be no fear, nor shall they grieve. -70- We took the Covenant of the Children of Israel and sent them Messengers. Every time there came to them a Messenger with what they themselves desired not- some (of these) they called impostors, and some they (go so far as to) slay. -71- They thought there would be no trial (for punishment); so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do. -72- They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah- Allah will forbid him the Garden, and the fire will be his abode. There will for the wrongdoers be no one to help. -73- They do blaspheme who say: Allah is one of three in a trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. -74- Why turn they not to Allah, and seek his forgiveness? for Allah is Oft-Forgiving, Most Merciful.

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-75- Christ, the son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make his Signs clear to them; yet see in what ways they are deluded away from the truth! -76- Say: "Will ye worship besides Allah, something which hath no power either to harm or benefit you? But Allah- He it is that heareth and knoweth all things." -77- Say: "O People of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by- who misled many, and strayed (themselves) from the even Way.

-78- Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. -79- Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. -80- Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide. -81- If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrongdoers. -82- Strongest among men in enmity to the Believers wilt thou find the Jews and Pagans; and nearest among them in love to the Believers wilt thou find those who say, we are Christians: because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. 7th Section (Juzu') -83- And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognize

the truth: they pray: "Our Lord! we believe; write us down among the witnesses. -84- "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?" -85- And for this their prayer hath Allah rewarded them with Gardens, with rivers flowing underneath- their eternal home. Such is the recompense of those who do good. -86- But those who reject Faith and belie our Signs- they shall be companions of Hell-fire. -87- O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess. -88- Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in whom ye believe. -89- Allah will not call you to account for what is futile in your oaths, but he will call you to account for you deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you his sign, that ye may be grateful. -90- Ye who believe intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination), that ye may prosper. -91- Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain? -92- Obey Allah, and obey the Messenger, and beware (of evil): if ye do turn back, know ye that it is our Messenger's duty to proclaim (the Message) in the clearest manner. -93- On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For Allah loveth those who do good. -94- Ye who believe Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances, that he may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.

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-95- O ye who believe kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Kaba, of a domestic animal equivalent to the one who killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is exalted, and Lord of retribution. -96- Lawful to you is the pursuit of water game and its use for food, for the benefit of yourselves and those who travel; but forbidden is the pursuit of land game; as long as ye are in the sacred precincts or in pilgrim garb. And fear Allah, to whom ye shall be gathered back. -97- Allah made the Kaba, the sacred house, an asylum of security of men as also the sacred months, the animals for offerings, and the garlands that mark them: that ye may know that Allah hath knowledge of what is in the heavens and on earth and that

Allah is well acquainted with all things. -98- Know ye that Allah is strict in punishment and that Allah is Oft-Forgiving, Most Merciful. -99- The Messenger's duty is but to proclaim (the Message). But Allah knoweth all that ye reveal and ye conceal. -100- Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper." -101- Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Quran is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving most forbearing. -102- Some people before you did ask such questions, and on that account lost their Faith. -103- It was not Allah who instituted (superstitions like those of) a slit ear she camel, or a she camel let loose for free pasture, or idol sacrifice for free pasture, or idol sacrifice for twin births in animals, or stallion camels freed from work it is blasphemers who invent a lie against Allah; but most of them lack wisdom. -104- When it is said to them: "Come to what Allah hath revealed; come to the Messenger": they say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance? -105- O ye who believe guard your own souls: if ye follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: it is he that will show you the truth of all that ye do. -106- O ye who believe when death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: we wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold the sin be upon us -107- But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places, nearest in kin from among those who claim a lawful right: let them swear by Allah: we affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold the wrong be upon us -108- That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to his counsel): for Allah guideth not a rebellious people. -109- One day will Allah gather the Messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou who knowest in full all that is hidden." -110- Then will Allah say: "O Jesus the son of Mary! recount my favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel. And behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And

behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs. And the Unbelievers among them said: 'This is nothing but evident magic.' -111- "And behold! I inspired the Disciples to have Faith in Me and Mine Messenger; they said, 'We have Faith, and do thou bear witness that we bow to Allah as Muslims'." -112- Behold! the disciples said: "O Jesus the son of Mary! can thy Lord send down to us a Table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have Faith." -113- They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle." -114- Said Jesus the son of Mary: "O Allah our Lord! send us from heaven a table set (with viands), that there may be for us- for the first and the last of us- a solemn festival and a Sign from Thee; and provide for our sustenance, for Thou art the best Sustainer (of our needs)." -115- Allah said: "I will send it down unto you; but if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples." -116- And behold! Allah will say: "O Jesus the son of Mary! didst thou say unto men, "Worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. -117- "Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the watcher over them, and Thou art a witness to all things. -118- "If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou are the Exalted in power, the Wise." -119- Allah will say: "This is a day on which the truthful will profit from their truth: theirs are Gardens, with rivers flowing beneath- their eternal home: Allah well-pleased with them, and they with Allah: that is the great Salvation, (the fulfillment of all desires). -120- To Allah doth belong the dominion of the heavens and the earth, and all that is therein, and it is He who hath power over all things.

SURAH 6: AL ANCAM (The Cattle). -1- Praise be to Allah, who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their guardian Lord. -2- He it who created you from clay, and then decreed a stated term (for you). And there is in his presence another determined term; yet ye doubt within yourselves -3- And he is Allah in the heavens and one earth. He knoweth what ye hide, and what ye reveal, and he knoweth the (recompense) which ye earn (by your deeds). -4- But never did a single one of the Signs of their Lord reach them, but they turned away therefrom. -5- And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at. -6- See they not who many of those before them we did destroy? generations we had established on the earth, in strength such as we have not given to you for whom we poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for

their sins we destroyed them, and raised in their wake fresh generations (to succeed them). -7- If we had sent unto thee written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: this is nothing but obvious magic -8- They say: why is it not an angel sent down to him? if we did send down an angel, the matter would be settled at once, and no respite would be granted them. -9- If we had made it an angel, we should have sent him as man, and we should certainly have caused them confusion in a matter which they have already covered with confusion. -10- Mocked were (many) Messengers before thee; but their scoffers were hemmed in by the thing that they mocked.

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-11- Say: travel through the earth and see what was the end of those who rejected truth -12- Say: to whom belongeth all that is in the heavens and on earth? say: to Allah. He hath inscribed from Himself (the rule of) mercy. That he will gather you together for the day of judgment, there is no doubt whatever, it is they who have lost their own souls, that will not believe. -13- To Him belongeth all that dwelleth (or lurketh) in the night and the day. For he is the one who heareth and knoweth all things. -14- Say: shall I take for my protector any other than Allah, the maker of the heavens and the earth? and He it is that feedeth but is not fed. Say: nay but I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah. -15- Say: I would, if I disobeyed my Lord, indeed have fear of the penalty of a might day. -16- On that day, if the penalty is averted from any, it is due to Allah's of mercy; and that would be (salvation), the obvious fulfillment of all desire. -17- If Allah touch thee with affection, none can remove it but he; if he touch thee with happiness, he hath power over all things. -18- He is the irresistible, (watching) from above over his worshippers; and he is the wise, acquainted with all things. -19- Say: what things is most weighty in evidence? say: Allah is witness between me and you; this Quran hath been revealed to me by inspiration, that I may warn you and all who it reaches. Can you possibly bear witness that besides Allah there is another Allah? say: nay I cannot bear witness say: but in truth he is the one Allah, and I truly am innocent of (your blasphemy of) joining others with him. -20- Those to whom we have given the book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe. -21- Who doth more wrong than he who inventeth a lie against Allah or rejecteth his Signs? but verily the wrongdoers never shall prosper. -22- One day shall we gather them all together: we shall say to those who ascribed partners (to us): where are the partners whom ye (invented and) talked about? -23- There will then be (left) no subterfuge for them but to say: by Allah our Lord, we were not those who joined gods with Allah. -24- Behold how they lie against their own souls but the (lie) which they invented will leave them in the lurch. -25- Of them there are some who (pretend to) listen to thee; but we have thrown veils on their hearts, so they understand it not, and deafness in their ears; if they saw every one of the Signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: these are nothing but tales of the ancients. -26- Others they keep away from it,

and themselves they keep away; but they only destroy their own souls, and they perceive it not. -27- If thou couldst but see when they are confronted with the fire they will say: would that we were but sent back then would we not reject the Signs of our Lord, but would be amongst those who believe! -28- Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars. -29- And they (sometimes) say: there is nothing except our life on this earth, and never shall we be raised up again. -30- If thou couldst but see when they are confronted with their Lord he will say: is not this the truth? they will say: yea, by our Lord he will say: taste ye then the penalty, because ye rejected Faith. -31- Lost indeed are they who treat it as a falsehood that they must meet Allah, until on a sudden the hour is on them, and they say: ah woe unto us that we took no thought of it; for they bear their burdens on their backs, and evil indeed are the burdens that they bear? -32- What is the life of this world but play and amusement? but best is the home in the Hereafter, for those who are righteous. Will ye not then understand? -33- We know indeed the grief which their words do cause thee: it is not thee they reject: it is the Signs of Allah, which the wicked contemn.

44

-34- Rejected were the Messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the Words (and decrees) of Allah. Already hast thou received some account of those Messengers. -35- If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign, (what good?). If it were Allah's will, he could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)! -36- Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto him. -37- They say: why is not a sign sent down to him from his Lord? say: Allah hath certainly power to send down a sign: but most of them understand not. -38- There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the book, and they (all) shall be gathered to their Lord in the end. -39- Those who reject our Signs are deaf and dumb, in the midst of darkness profound: whom Allah willeth, he leaveth to wander: whom he willeth, he placeth on the way that is straight. -40- Say: think ye to yourselves, if there come upon you the wrath of Allah, or the hour (that ye dread), would ye then call upon other than Allah? (reply) if ye are truthful -41- Nay, on him would ye call, and if it be his will, he would remove (the distress) which occasioned your call upon him, and ye would forget (the false gods) which ye join with him -42- Before thee we sent (Messengers) to many nations, and we afflicted the nations with suffering and adversity, that they might learn humility. -43- When the suffering reached them from us, why then did they not learn humility? on the contrary their hearts become hardened, and Satan made their (sinful) acts seem alluring to them. -44- But when they forgot the warning they had received, we opened to them the gates of all (good) things, until, in the

midst of their enjoyment of our gifts, on a sudden, we called them to account, when lo they were plunged in despair! -45- Of the wrongdoers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds. -46- Say: think ye, if Allah took away your hearing and your sight, and sealed up your hearts, whoa Allah other than Allah could restore them to you? see how we explain the Signs by various (symbols); yet they turn aside. -47- Say: think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong? -48- We send the Messengers only to give good news and to warn: so those who believe and mend (their lives)- upon them shall be no fear, nor shall they grieve. -49- But those who reject our Signs, them shall punishment touch, for that they ceased not from transgressing. -50- Say: I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me. Say: can the blind be help equal to the seeing? will ye then consider not? -51- Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for him they will have no protector nor intercessor: that they may guard (against evil). -52- Send not away those who call on their Lord morning and evening, seeking his face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust. -53- Thus did we try some of them by comparison with others, that they should say: is it these then that Allah hath favored from amongst us? doth not Allah know best those who are grateful? -54- When those come to thee who believe in our Signs, say: peace be on you: your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), lo he is Oft-Forgiving, Most Merciful. -55- Thus do we explain the Signs in detail: that the way of the sinners may be shown up.

45

-56- Say: I am forbidden to worship those others than Allah whom ye call upon. Say: I will not follow your vain desires: if I did, I would stray from the path, and be not of the company of those who receive guidance. -57- Say: for me, I (work) on a clear sign from my Lord, but ye reject him. What ye would see hastened, is not in my power. The command rests with none but Allah: he declares the truth, and he is the best of judges. -58- Say: if what ye would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong. -59- With him are the keys of the unseen, the treasures that none knoweth but he. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with his knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read). -60- It is He Who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth he raise you up again; that a term appointed be fulfilled; in the end unto him will be your return; then will he show you the truth of all that ye did. -61- He is the irresistible, (watching) from above over his worshippers, and he sets guardians over you. At length, when death

approaches one of you, our angels take his soul, and they never fail in their duty. -62- Then are men returned unto Allah, their protector, the (only) reality: is not his the command? and he is the swiftest in taking account. -63- Say: who is it that delivereth you from the dark recesses of land sea, when ye call upon him in humility and silent terror: if he only delivers us from these (dangers), (we vow) we shall truly show our gratitude. -64- Say: it is Allah that delivereth you from these and all (other) distresses; and yet ye worship false gods -65- Say: he hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other. See how we explain the Signs by various (symbols); that they may understand. -66- But thy people reject this, though it is the truth. Say: not mine is the responsibility for arranging your affairs; -67- For every message is a limit of time, and soon shall ye know it. -68- When thou seest men engaged in vain discourse about our Signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong. -69- On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah. -70- Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous or they persisted in rejecting Allah. -71- Say: shall we indeed call on others besides Allah, things that can do us neither good nor harm, and turn on our heels after receiving guidance from Allah? like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling come to us, (vainly) guiding him to the path. Say: Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds; -72- To establish regular Prayers and to fear Allah: for it is to him that we shall be gathered together. -73- It is He Who created the heavens and the earth in true (proportions): the day he saith, be, behold it is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For he is the wise, well acquainted (with all things).

46

-74- Lo Abraham said to his father Azar: takest thou idols for gods? for see thee and thy people in manifest error. -75- So also did we show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude. -76- When the night covered him over, he saw a star: he said: this is my Lord. But when it set, he said: I love not those that set. -77- When he saw the moon rising in splendour, he said: this is my Lord. But when the moon set, he said: unless my Lord guide me, I shall surely be among those who go astray. -78- When he saw the sun rising in splendour, he said: this is my Lord; this is the greatest (of all).

But when the sun set, he said: O my people I am indeed free from your (guilt) of giving partners to Allah. -79- For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah. -80- His people disputed with him. He said: (come) ye to dispute with me, about Allah, when he (Himself) hath guided me? I fear not (the beings) ye associate with Allah: unless my Lord willeth, (nothing can happen). My Lord comprehendeth in his knowledge all things. Will ye not (yourselves) be admonished? -81- How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? which of (us) two parties hath more right to security? (tell me) if ye know. -82- It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance. -83- That was the reasoning about us, which we gave to Abraham (to use) against his people: we raise whom we will, degree after degree: for thy Lord is full of wisdom and knowledge. -84- We gave him Isaac and Jacob: all (three) we guided: and before him, we guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do we reward those who do good: -85- And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous: -86- And Isma'il and Elisha. And Jonas, and Lot: and to all we gave favour above the nations: -87- (to them) and to their fathers, and progeny and brethren: we chose them, and we guided them to a straight way. -88- This is the guidance of Allah: he giveth that guidance to whom he pleaseth, of his worshippers. If they were to join other gods with him, all that they did would be vain for them. -89- These were the men to whom we gave the book, and authority, and Prophethood: if these (their descendants) reject them, behold we shall entrust their charge to a new people who reject them not. -90- Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations. -91- Do just estimate of Allah do they make when they say: nothing doth Allah send down to man (by way of revelation): say: who then sent down the book which Moses brought? a light and guidance to man: but ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not neither ye nor your fathers. Say: Allah (sent it down): then leave them to plunge in vain discourse and trifling. -92- And this is a book which we have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (book), and they are constant in guarding their Prayers. -93- Who can be more wicked than one who inventeth a lie against Allah, or saith, I have received inspiration, when he hath received none, or (again) who saith, I can reveal the like of what Allah hath revealed? if thou couldst but see how the wicked (do fare) in the flood of confusion at death the angels stretch forth their hands, (saying), yield up your souls: this day shall ye receive your reward, a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of his Signs -94- And behold ye come to us bare and alone as we created you for the first time: ye have left behind you all (the favours) which we bestowed on you: we see not with you your intercessors whom ye

thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch! -95- It is Allah who causeth the seed grain and the date stone to split and sprout. He causeth the living to issue from the dead, and he is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth? -96- He it is that cleaveth the day break (from the dark): he makes the night for rest and tranquility, and the sun and moon for the reckoning (of time): such is the judgment and ordering of (him), the exalted in power, the omniscient. -97- it is who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: we detail our Signs for people who know. -98- it is who hath produced you from a single person: here is a place of sojourn and a place of departure: we detail our Signs for people who understand. -99- it is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold in these things there are Signs for people who believe. -100- Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to him sons and daughters. Praise and glory be to him (for he is) above what they attribute to Him! -101- To him is due the primal origin of the heavens and the earth: how can he have a son when he hath no consort? he created all things, and he hath full knowledge of all things. -102- That is Allah, your Lord! There is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs. -103- No vision can grasp him, but his grasp is over all vision: he is above all comprehension, yet is acquainted with all things. -104- Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings. -105- Thus do we explain the Signs by various (symbols): that they may say, thou hast taught (us) diligently, and that we may make the matter clear to those who know. -106- Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah. -107- If it had been Allah's plan, they would not have taken false gods: but we made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs. -108- Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have we made alluring to each people its own doings. In the end will they return to their Lord, and we shall then tell them the truth of all that they did. -109- They swear their strongest oaths by Allah, that if a (special) sign came to them, by it they would believe. Say: certainly (all) Signs are in the power of God: but what will make you (Muslims) realize that (even) if (special) Signs

came, they will not believe. -110- We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: we shall leave them in their trespasses, to wander in distraction. 8th Section (Juzu') -111- Even if we did send unto them angels, and the dead did speak unto them, and we gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore (the truth). -112- Likewise did we make for every Messenger an enemy- evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.

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-113- To such (deceit) let the hearts of those incline, who have no Faith in the Hereafter: let them delight in it, and let them earn from it what they may. -114- Say: shall I seek for judge other than Allah? when he it is who hath sent unto you the book, explained in detail. They know full well, to whom we have given the book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt. -115- The word of thy Lord doth find its fulfillment in truth and in justice: none can change his words: for he is the one who heareth and knoweth all. -116- Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie. -117- Thy Lord knoweth best who strayeth from his way: he knoweth best who they are that receive his guidance. -118- So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His Signs. -119- Why should ye not eat of (meats) on which Allah's name hath been pronounced, when he hath explained to you in detail what is forbidden to you except under compulsion of necessity? but many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress. -120- Eschew all sin, open or secret: those who earn sin will get due recompense for their earnings. -121- Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be pagans. -122- Can he who was dead, to whom we gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? thus to those without Faith their own deeds seem pleasing. -123- Thus have we placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not. -124- When there comes to them a Sign (from Allah), they say: "We shall not believe until we receive one (exactly) like those received by Allah's Messengers." Allah knoweth best where (and how) to carry out his mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots. -125- Those whom Allah (in his plan) willeth to guide, he openeth their breast to Islam; those whom he willeth to leave straying, he maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. -126- This is the way of the Lord, leading straight: we have detailed the

sins for those who receive admonition. -127- For them will be a home of peace in the presence of their Lord: he will be their friend, because they practised (righteousness). -128- One day will he gather them all together, (and say): O ye assembly of Jinns much (toll) did ye take of men. Their friends amongst men will say: our Lord we made profit from each other: but (alas) we reached our term which thou didst appoint for us. He will say: the fire be your dwelling place: you will dwell therein forever, except as Allah willeth. For thy Lord is full of wisdom and knowledge. -129- Thus do We make the wrongdoers turn to each other, because of what they earn. -130- O ye assembly of Jinns and men! came there not unto you Messengers from amongst you, setting forth unto you my Signs, and warning you of the meeting of this Day of yours? they will say: we bear witness against ourselves. It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith. -131- (The Messengers were sent) thus, for thy Lord would not destroy, for their wrongdoing men's habitations whilst their occupants were unwarned. -132- To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do. -133- Thy Lord is Self-Sufficient, full of mercy: if it were his will, he could destroy you, and in your place appoint whom he will as your successors, even as he raised you up from the posterity of other people.

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-134- All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit). -135- Say: O my people do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrongdoers will not prosper. -136- Out of what Allah hath produced in abundance in tilth and in cattle, they assigned him a share: they say, according to their fancies: this is for Allah, and this for our partners but the share of their partners reacheth not Allah, whilst the share of Allah reacheth their partners evil (and unjust) is their assignment -137- Even so, in the eyes of most of the pagans, their partners made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: but leave alone them and their inventions. -138- And they say that such and such cattle and crops are taboo, and none should eat of them except those whom so they say we wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced; inventions against Allah's name: soon will he requite them for their inventions. -139- They say: what is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still born, then all have shares therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge. -140- Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance. -141- It is He Who produceth gardens, with trellises and without, and dated, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are

proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters. -142- Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you an avowed enemy. -143- (take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? tell me with knowledge if ye are truthful: -144- Of camels a pair, and of oxen a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? were ye present when Allah ordered you such a thing? but who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? for Allah guideth not people who do wrong. -145- Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, for it is an abomination or, what is impious, (meat) on which a name has been invoked, other than Allah's. But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, thy Lord is Oft-Forgiving, Most Merciful. -146- For those who followed the Jewish law, we forbade every (animal) with undivided hoof, and we forbade them the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for we are true (in our ordinances). -147- If they accuse thee of falsehood, say: your Lord is full of mercy all embracing; but from people in guilt never will his wrath be turned back. -148- Those who give partners (to Allah) will say: if Allah had wished, we should not have given partners to him, nor would our fathers; nor should we have had any taboos. So did their ancestors argue falsely, until they tasted of our wrath. Say: have ye any (certain) knowledge? if so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie. -149- With Allah is the argument that reaches home: if it had been his will, He could indeed have guided you all.

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-150- Say: bring forward your witnesses to prove that Allah did forbid so and so. If they bring such witnesses, be not thou amongst them: nor follow thou the vain desires of such as treat our Signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their guardian Lord. -151- Say: come, I will rehearse what Allah hath (really) prohibited you from: join not anything as equal with him; be good to your parents; kill not your children on a plea of want; we provide sustenance for you and for them; come not nigh to shameful deeds, whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. -152- And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; no burden do we place on any soul, but that which it can bear; whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the Covenant of Allah: thus doth He command you, that ye may remember. -153- Verily, this is my way, leading

straight: follow it: follow not (other) paths: they will scatter you about from his (great) path: thus doth He command you, that ye may be righteous. -154- Moreover, we gave Moses the book, completing (our favour) to those who would do right, and explaining all things in detail, and a guide and a mercy, that they might believe in the meeting with their Lord. -155- And this is a book which we have revealed as a blessing: so follow it and be righteous, that ye may receive mercy: -156- Lest ye should say: the book was sent down to two peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study; -157- Or lest ye should say: if the book had only been sent down to us, we should have followed its guidance better than they. Now then hath come unto you a clear (sign) from your Lord, and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's Signs, and turneth away therefrom? in good time shall we requite those who turn away from our Signs, with a dreadful penalty, for their turning away. -158- Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the Signs of thy Lord the day that certain of the Signs of thy Lord do come, no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith. Say: wait ye: we too are waiting. -159- As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. -160- He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them. -161- Say: verily, my Lord hath guided me to a way that is straight, a religion of right, the path (trodden) by Abraham the true in Faith, and he (certainly) joined not gods with Allah. -162- Say: truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds: -163- No partner hath He: this am I commanded, and I am the first of those who bow to his will. -164- Say: shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed. -165- It is He Who hath made you (his) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving, Most Merciful.

SURAH 7: AL ACRAF (The Heights). -1-

Alif Lam Mim Sad.

-2- A Book revealed unto thee, so let thy heart be oppressed no more by any difficulty on that account, that with it thou mightest warn (the erring) and teach the Believers. -3- Follow (O men) the revelation Given unto you from your Lord, and follow not, as friends Or protectors, other

than Him. Little it is ye remember of admonition. -4- Low many towns have we destroyed (for their sins)? our punishment took them on a sudden by night or while they slept for their afternoon rest. -5- When (thus) Our punishment Took them, no cry did they utter but this: Indeed we did wrong. -6- Then shall we question those to whom Our message was sent and those by whom We sent it. -7- And verily we shall recount their whole story with knowledge, for we Were never absent (At any time or place). -8- The balance that day will be true (to a nicety): those whose scale (of good) Will be heavy, will prosper: -9- Those whose scale will be light, will be light, will find their souls In perdition for that they wrongfully treated Our sings. -10- It is we who have placed you with authority on earth, and provided You therein with means for the fulfillment of your life: small are the thanks that ye give -11- It is we who created you and gave you chap; than we bade the angels bow down to Adam, and they bowed down; not so Iblis; he refused to be of those who bow down. -12- (Allah) said: What prevented Thee from bowing down when I commanded thee? He said: I am better than he: Thou didst create Me from fire, and him from clay. -13- (Allah) said: Get thee down From this: it is not For thee to be arrogant Here: get out, for thou Art of the meanest (of creatures). -14- He said: Give me respite Till the day they are Raced up. -15- (Allah) said: Be thou Among those who have respite. -16- He said: Because thou Hast thrown me out of the Way I o I will Lie in wait for them On Thy Straight Way: -17- Then will I assault them From before them and behind them, From Their right and their left: Nor wilt Thou find, In most of them, Gratitude (for Thy mercies). -18- (Allah) said: "Get out from this, disgraced and expelled. If any of them follow thee, Hell will I fill with you all. -19- O Adam! dwell thou And thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree or ye run into harm and transgression. -20- Then began Satan to whisper suggestions to them, in order to reveal to them their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, Lest ye should become angels or such beings as live forever." -21- And he swore to them both that he was their sincere adviser. -22- So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the Garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?" -23- They said: "Our Lord! We have wronged our own souls: if Thou forgive us not and bestow not upon us Thy Mercy, we shall Certainly be lost." -24- (Allah) said: "Get ye down, with enmity between yourself. On earth will be your dwelling-place and your means of livelihood- for a time." -25- He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out (at last)." -26- O ye Children of Adam! we shall have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness- that is the best. Such are among the Signs of Allah, that they may receive admonition! -27- O ye Children of Adam! let not Satan seduce you, in the same manner as he got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the Evil Ones friends (only) to those without Faith.

-28- When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus;" say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?" -29- Say: "My Lord hath commanded Justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: Such as He created you in the beginning, so shall ye return." -30- Some He hath guided: others have (by their choice) deserved the loss of their way; in that they took the Evil once, in preference to Allah, for their friends and protectors, and think that they receive guidance. -31- O Children of Adam Wear your beautiful apparel at every time and place of prayer: eat and drink: but wast not be excess, for Allah loveth not the wasters. -32- Say: who hath forbidden the beautiful (gifts) of Allah, which He hath produced for his servants, and the things, clean and pure, (which He hath provided) for sustenance? Say they are, in the life of this world, for those who believe, (and) purely for them on the day of judgment thus do we explain the Signs in detail for those who understand. -33- Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; since and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge. -34- To every people is a term appointed: when their term is reached, not an hour can they cause delay, Nor (an hour) can they advance (it in anticipation). -35- O ye Children of Adam! whenever there come to you Messengers from amongst you, rehearsing My Signs unto you- those who are righteous and mend (their lives)- on them shall be no fear nor shall they grieve. -36- But those who reject our Signs and treat them with arrogance, they are companions of the fire, to dwell therein (forever). -37- Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of Decrees): until, when our messengers (of death) arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will reply, "They have left us in the lurch," and they will bear witness against themselves, that they had rejected Allah. -38- He will say: "Enter ye in the company of the peoples who passed away before you- men and Jinns- into the Fire. Every time a new people enters, it curses its sister-People (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all": but this ye do not understand. -39- Then the first will say to the last: "See then! no advantage have ye over us; so taste ye of the Penalty for all that ye did!" -40- To those who reject Our Signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the Garden, until the camel can pass through the eye of the needle: such is Our reward for those in sin. -41- For them there is Hell, as a couch (below) and folds of covering above: such is our requital of those who do wrong. -42- But those who believe and work righteousness- no burden do We place on any soul, but that which it can bear- they will be Companions of the Garden, therein to dwell (forever). -43- And we shall

remove from their hearts any lurking sense of injury- beneath them will be rivers flowing- and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth that the Messengers of our Lord brought unto us." And they shall hear the cry: "Behold the Garden before you! ye have been made its inheritors, for your deeds (of righteousness)." -44- The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: have you also found your Lord's promises true?" They shall say, "Yes"; but a Crier shall proclaim between them: "The curse of Allah is on the wrongdoers-

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-45- "Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter." -46- Between them shall be a veil, and on the Heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "Peace on you": they will not have entered, but they will have an assurance (thereof). -47- When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrongdoers." -48- The men on the Heights will call to certain men whom they will know from their marks, saying: "Of what profit to you wear your hoards and your arrogant ways? -49- "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? enter ye the Garden: no fear shall be on you nor shall ye grieve." -50- The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him- -51- "Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our Signs. -52- For We had certainly sent unto them a Book, based on knowledge, which we explained in detail- a guide and a mercy to all who believe. -53- Do they just wait for the final fulfillment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The Messengers of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? Then should we behave differently from our behavior in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch. -54- Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the night as a veil O'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds! -55- Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds. -56- Do no mischief on the earth, after in hath been set in order, but call on him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good. -57- It is who sendeth the winds like heralds of glad tidings, going before his mercy: when they

have carried the heavy laden clouds, we drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall we raise up the dead: perchance ye may remember. -58- From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its Kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the Signs by various (symbols) to those who are grateful. -59- We sent Noah to his people. He said: O my people Worship Allah ye have No other Allah but him. I fear for you the punishment of a dreadful day -60- The leaders of his people said: Ah we see thee evidently wandering (in mind). -61- He said: "O my people! no wandering is there in my (mind): on the contrary I am a messenger from the Lord and Cherisher of the Worlds! -62- I but fulfil towards you the duties of my Lord's mission: sincere is my advice to you, and I know from Allah something that ye know not. -63- Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you, so that ye may fear Allah and happily receive his mercy? -64- But they rejected him, and we delivered him, and those with him in the ark: but we overwhelmed in the flood those who rejected our Signs. They were indeed a blind people -65- To the Aad people, (we sent) Hud, one of their (own) brethren: he said: O my people worship Allah ye have no other Allah but him will ye not fear (Allah)?

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-66- The leaders of the Unbelievers among his people said: Ah we see thou art an imbecile and we think thou art a liar -67- He said: "O my people! I am no imbecile, but (I am) a messenger from the Lord and Cherisher of the Worlds! -68- "I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser. -69- "Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? Call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from Allah: that so ye may prosper." -70- They said: "Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers? Bring us what thou threatenest us with, if so be that thou tellest the truth!" -71- He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised- ye and your fathers- without authority from Allah? then wait: I am amongst you, also waiting." -72- We saved him and those who adhered to him, by our mercy, and we cut off the roots of those who rejected our Signs and did not believe. -73- To the Thamud people (we sent) Salih, one of their own brethren: he said: O my people worship Allah; ye have no other Allah but him. Now hath come unto you a clear (sign) from your Lord this she camel of Allah is a sign unto you: so leave her to graze in Allah's earth, and let her come to no harm, or you shall be seized with a grievous punishment. -74- And remember how He made you inheritors after the Aad people and gave you habitations in the land: ye build for yourself palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain

from evil and mischief on the earth. -75- The leaders of the arrogant party among his people said to those who were reckoned powerless- those among them who believed: "Know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him." -76- The arrogant party said: "For our part, we reject what ye believe in." -77- Then they hamstrung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art a messenger (of Allah)!" -78- So the earthquake took them unawares, and they lay prostrate in their homes in the morning! -79- So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counselors!" -80- We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? -81- "For ye practise your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds." -82- And his people gave no answer but this: they said, drive them out of your city: these are indeed men who want to be clean and pure. -83- But we saved him and his family, except his wife: she was of those who lagged behind. -84- And we rained down on them a shower (of brimstone): then see what was the end of those who indulged in sin and crime -85- To the Madyan people we sent Shu'aib, one of their own brethren: he said: o my people worship Allah; ye have no other god but him. Now hath come unto you a clear (sign) from your Lord give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith. -86- And squat not on every road, breathing threats, hindering from the path of Allah those who believe in him, and seeking in it something crooked; but remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief,

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-87- And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourself in patience until Allah doth decide between us: for He is the best to decide. 9th Section (Juzu') -88- The leaders, the arrogant party among his people, said: O Shu'aib we shall certainly drive thee out of our city (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion. He said: what even though we do detest (them)? -89- We should indeed invent a lie against Allah, if we returned to your ways after Allah hath rescued us therefor; nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, our Lord can reach out to the utmost recesses of things by his knowledge. In Allah is our trust. Our Lord decide thou between us and our people in truth, for thou art the best to decide. -90- The leaders, the Unbelievers among his people, said: if ye follow Shu'aib, be sure then ye are ruined. -91- But the earthquake took them unawares, and they lay prostrate in their homes before the morning.

-92- The men who rejected Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib it was they who were ruined -93- So Shu'aib left them, saying: O my people I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe -94- Whenever we sent a prophet to a town, we took up its people in suffering and adversity, in order that they might learn humility. -95- Then we changed their suffering into prosperity, until they grew and multiplied, and began to say: Our fathers (too) were touched by suffering and affluence Behold we called them to account of a sudden, while they realized not (their peril). -96- If the people of the towns had but believe and feared Allah, we should indeed have opened out to them (all kinds of) blessing from heaven and earth; but they rejected (the truth), and we brought them to book for their misdeeds. -97- Did the people of the town feel secure against the coming of our wrath by night while they were asleep? -98- Or else did they feel secure against its coming in broad daylight while they played about (care free)? -99- Did they then feel secure against the plan of Allah? but no one can feel secure from the plan of Allah, except those (Doomed) to ruin -100- To those who inherit the earth in succession to its (previous) possessors, is it not a guiding (lesson) that, if we so willed, we could punish them (too) for their sins, and seal up their hearts so that they could not hear? -101- Such were the towns whose story We (thus) relate unto thee: there came indeed to them their Messengers with clear (Signs): but they would not believe what they had rejected before. Thus doth Allah seal up the hearts of those who reject Faith. -102- Most of them we found not men (true) to their Covenant: but most of them we found rebellious and disobedient. -103- Then after them we sent Moses with our Signs to Pharaoh and his chiefs, but they wrongfully rejected them so see what was the end of those who made mischief. -104- Moses said: "O Pharaoh! I am a Messenger from the Lord of the Worlds- -105- "One for whom it is right to say nothing but truth about Allah. Now have I come unto you (people), from your Lord with a clear (Sign): so let the Children of Israel depart along with me." -106- (Pharaoh) said: "If indeed thou hast come with a Sign, show it forth- if thou tellest the truth." -107- Then (Moses) threw his rod, and behold it was a serpent, plain (for all to see)! -108- And he drew out his hand, and behold! It was white to all beholders! -109- Said the chiefs of the people of Pharaoh: "This is indeed a sorcerer well-versed. -110- "His plan is to get you out of your land: then what is it ye counsel?"

-111- They said: "Keep him and his brother in suspense (for awhile); and send to the cities men to collect- -112- "And bring up to thee all (our) sorcerers well-versed." -113- So there came the sorcerers to Pharaoh: they said, of course we shall have a (suitable) reward if we win -114- He said: Yea, (and more), for ye shall in that case be (raised to posts) nearest (to my person). -115- They said: O Moses wilt thou throw (first), or shall we have the (first) throw? -116- Said Moses: throw ye (first). So when they threw, they bewitched the eyes of the people and struck terror into

them: for they showed a great (feat of) magic. -117- We put it into Moses's mind by inspiration: throw (now) thy rod: and behold it swallows up straightway all the falsehoods which they fake -118- Thus truth was confirmed and all that they did was made of no effect. -119- So the (great ones) were vanquished there and then and were made to look small. -120- But the sorcerers fell down prostrate in adoration. -121- Saying: we believe in the Lord of the worlds, -122- The Lord of Moses and Aaron. -123- Said Pharaoh: believe ye in him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences). -124- Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross. -125- They said: for us, we are but sent back unto our Lord: -126- But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us our Lord pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will) -127- Said the chiefs of Pharaoh's people: wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy Gods? he said: their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible. -128- Said Moses to his people: pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous. -129- They said: we have had (nothing but) trouble, both before and after thou comest to us. He said: it may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds. -130- We punished the people of Pharaoh with years (of drought) and shortness of crops; that they might receive admonition. -131- But when good (times) came, they said, this is due to us; when gripped by calamity, they ascribed it to evil omens connected with Moses and those with him behold in truth the omens of evil are theirs in Allah's sight, but most of them do not understand -132- They said (to Moses): whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee. -133- So we sent (plagues) on them: wholesale death, Locusts, Lice, Frogs, and blood: Signs openly self explained: but they were steeped in arrogance, a people given to sin. -134- Every time the penalty fell on them, they said: O Moses on our behalf call on thy Lord in virtue of his promise to thee: if thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee. -135- But every time we removed the penalty from them according to a fixed term which they had to fulfil, behold they broke their word -136- So we exacted retribution from them: we drowned them in the sea, because they rejected our Signs, and failed to take warning from them. -137- And we made a people, considered weak (and of no account), inheritors of lands in both east and west, lands whereon we sent down our blessings. The fair promise of thy Lord was fulfilled for

the children odd Israel, because they had patience and constancy, and we leveled to the ground

the great works and fine buildings which Pharaoh and his people erected (with such pride). -138- We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: O Moses fashion for us a god like unto the gods they have. He said: surely ye are a people without knowledge. -139- As to these folk, the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise. -140- He said: Shall I seek for you a Allah other than the (true) Allah, when it is Allah who hath endowed you with gifts above the nations? -141- And remember we rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord. -142- We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): act for me amongst my people: do right, and follow not the way of those who do mischief. -143- When Moses came to the place appointed by us, and his Lord addressed him, he said: O my Lord show (thyself) to me, that I may look upon thee. Allah said. By no means canst thou see me (direct); but look upon the mount; if it abide in its place, then shalt thou see me. When his Lord manifested his glory on the mount, He made it as dust, and Moses fell down in a swoon. When he recovered his senses he said: Glory be to thee to thee I turn in repentance, and I am the first to believe. -144- (Allah) said: O Moses I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks. -145- And we ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked, (how they lie desolate). -146- Those who behave arrogantly on the earth in defiance of right them will I turn away from my Signs: even if they see all the Signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected our Signs, and failed to take warning from them. -147- Those who reject our Signs and the meeting in the Hereafter, vain are their deeds: can they expect to be rewarded except as they have wrought? -148- The people of Moses made, in his absence, out of their ornaments, the image of a calf, (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? they took it for worship and they did wrong. -149- When they repented, and saw that they had erred, they said: if our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish. -150- When Moses came back to his people, angry and grieved, he said: evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord? he put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: son of my mother the people did indeed reckon me as naught, and went near to slaying me make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin. -151- Moses prayed: O my Lord forgive me and my brother admit us to thy mercy for thou art the Most

Merciful of those who show mercy -152- Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do we recompense those who invent (falsehoods). -153- But those who do wrong but repent thereafter and (truly) believe, verily thy Lord is thereafter Oft-Forgiving, Most Merciful. -154- When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and mercy for such as fear their Lord.

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-155- And Moses chose seventy of his people for our place of meeting: when they were seized with violent quaking, he prayed: O my Lord if it had been thy will thou couldst have destroyed, long before, both them and me: wouldst thou destroy us for the deeds of the foolish once among us? this is no more than trial: by it thou causest whom thou wilt to stray and thou leadest whom thou wilt into the right path. Thou art our protector: so forgive us and give us the mercy: for thou art the best of those who forgive. -156- And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto thee. He said: with my punishment I visit whom I will; but my mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular Charity, and those who believe in our Signs; -157- "Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (Scriptures)- in the Law and the Gospel- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the Light which is sent down with him- it is they who will prosper." -158- Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allah and His Messenger, the unlettered Prophet, who believeth in Allah and His Words: follow him that (so) ye may be guided." -159- Of the people of Moses there is a section who guide and do justice in the light of truth. -160- We divided them into twelve Tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things we have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls. -161- And remember it was said to them: dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: we shall forgive you your faults; we shall increase (the portion of) those who do good. -162- But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed. -163- Ask them concerning the town standing close by the sea. Behold they transgressed in the matter of the Sabbath. For on the day their Sabbath their fish did come

to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did we make a trial of them, for they were Given to transgression. -164- When some of them said: why do ye preach to a people whom Allah will destroy or visit with a terrible punishment? said the preachers: to discharge our duty to your Lord, and perchance they may fear him. -165- When they disregarded the warnings that had been given them, we rescued those who forbade evil; but we visited the wrongdoers with a grievous punishment, because they were given to transgression. -166- When in their insolence they transgressed (all) prohibitions, we said to them: be ye apes, despised and rejected. -167- Behold thy Lord did declare that He would send against them, to the day of judgment, those who would affect them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft- Forgiving, Most Merciful. -168- We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: in order that they might turn (to us). -169- After them succeeded an (evil) generation: they inherited the book, but they chose (for themselves) the vanities of this world, saying (for excuse): (everything) will be forgiven us. (even so), if similar vanities came their way, they would (again) seize them. Was not the Covenant of the book

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taken from them, that they would not ascribe to Allah anything but the truth? and they study what is in the book. But best for the righteous in the home in the Hereafter. Will ye not understand? -170- As to those who hold fast by the book and establish regular prayer, never shall we suffer the reward of the righteous to perish. -171- When we shook the mount over them, as if it had been a canopy, and they thought it was going to fall on them (we said): hold firmly to what we have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah. -172- When thy Lord drew forth from the children of Adam from their loins their descendants, and made them testify concerning themselves, (saying): Am I not your Lord (who cherishes and sustains you)? they said: yea we do testify (this), lest ye should say on the day of judgment: of this we were never mindful: -173- Or lest ye should say: our fathers before us may have taken false gods, but we are (their) descendants after them: wilt thou then destroy us because of the deeds of men who were futile? -174- Thus do we explain the Signs in detail; and perchance they may turn (unto us). -175- Relate to them the story of the man to whom we sent our Signs, but he passed them by: so Satan followed him up, and he went astray. -176- If it had been our will, we should have elevated him with our Signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject our Signs; so relate the story; perchance they may reflect. -177- Evil as an example are people who reject our Signs and wrong their own souls. -178- Whom Allah doth guide, he is on the right path: whom He rejects from his guidance, such are the persons who perish. -179- Many are the Jinns and men we have made for Hell: they have hearts wherewith they

understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless (of warning). -180- The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited. -181- Of those we have created are people who direct (others) with truth. And dispense justice therewith. -182- Those who reject our Signs, we shall gradually visit with punishment, in ways they perceive not; -183- Respite will I grant unto them: for my scheme is strong (and unfailing). -184- Do they not reflect? their companion is not seized with madness: He is but a perspicuous warner. -185- Do they see nothing in the government of the heavens and the earth and all that Allah hath created? (do they not see) that it may well be that their term in nigh drawing to an end? in what message after this will they then believe? -186- To such as Allah rejects from his guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction. -187- They ask thee about the (final) hour when will be its appointed time? say: the knowledge thereof is with my Lord (alone): none but He can reveal as to when it will occur. Heavy were its burden though the heavens and the earth. Only, all of a sudden will it come to you. They ask thee as if thou wert eager in search thereof: say: the knowledge thereof is with Allah (alone), but most men know not. -188- Say: I have no power over any good or harm to my self except as Allah willeth. If I had knowledge of the unseen I should have multiplied all good and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have Faith. -189- It is He Who created you from a single person and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed) when she grows heavy, they both pray to Allah their Lord, (saying): if thou givest us a goodly child. We vow shall (ever) be grateful.

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-190- But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to him. -191- Do they indeed ascribe to him as partners things that can create nothing, but are themselves created? -192- No aid can they give them nor can they aid themselves -193- If ye call them to guidance, they will not obey: for you it is the same whether ye call them or ye hold your peace -194- Verily those who mean ye who ye call upon besides Allah are servants like unto you: call upon them and let them lesson to your prayer, if ye are (indeed) truthful -195- Have they feet to walk with? or hands to lay hold with? or eyes to see with? or ears to hear with? say: call your Allah partners, scheme (your worst) against me, and give me no respite! -196- For my protector is Allah, who revealed the book (from time to time), and he will choose and befriend the righteous. -197- But those ye call upon besides him, are unable to help you, and indeed to help themselves. -198- If thou callest them to guidance, they hear not. Thou wilt see them looking at the but they see not. -199- Hold to forgiveness; command what is right; but turn away from the

ignorant. -200- If a suggestion from Satan Assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things). -201- Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo they see (aright) -202- But their brethren (the evil once) plunge them deeper into error, and never relax (their efforts). -203- If thou bring them not a revelation, they say: why hast thou not go it together? say: I but follow what is revealed to me from my Lord: this is (nothing but) lights from your Lord, and guidance, and mercy, for any who have Faith. -204- When the Quran is read, listen to it with attention, and hold your peace: that ye may receive mercy. -205- And do thou (O reader) bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful. -206- Those who are near to thy Lord, disdain not to do him worship: they celebrate his praises, and bow down before him.

SURAH 8: AL ANFAL (The Spoils of War). -1- They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe." -2- For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His Signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord; -3- Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance: -4- Such in truth are the Believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance: -5- Just as thy Lord ordered thee out of thy house in truth, even though a party among the Believers disliked it, -6- Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it. -7- Behold Allah promised you one of the tow (enemy) parties, that is should be yours: ye wished that the one unarmed should be yours, but Allah willed to justify the truth according to his words, and to cut off the roots of the Unbelievers; -8- That He might justify truth and prove falsehood false, distasteful though it be to those in guilt.

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-9- Remember ye implored the assistance of Lord, and He answered you: I will assist you with a thousand of the angels, ranks on ranks. -10- Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is exalted in power, wise. -11- Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and He caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith. -12- Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger tips off them." -13- This because they contended against

Allah and His Messenger: if any contend against Allah and His Messenger, Allah is strict in punishment. -14- Thus (will it be said): taste ye then of the (punishment): for those who resist Allah, is the penalty of the fire. -15- O ye who believe when ye meet the Unbelievers in hostile array, never turn your backs to them. -16- If any do turn his back to them on such a day unless it be in a stratagem of war, or to retreat to a troop (of his own) he draws on himself the wrath of Allah, and his abode is Hell, an evil refuge (indeed)! -17- It is not ye who slew them; it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's: in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth (all things). -18- That, and also because Allah is He Who makes feeble the plans and stratagems of the Unbelievers. -19- (O Unbelievers!) if ye prayed for victory and judgement, now hath the judgement come to you: if ye desist (from wrong), it will be best for you: if ye return (to the attack), so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe! -20- O ye who believe! obey Allah and His Messenger, and turn not away from him when ye hear (him speak). -21- Nor be like those who say, "We hear," but listen not: -22- For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not. -23- If Allah had found in them any good, he would indeed have made them listen: (as it is), if he had made them listen, they would but have turned back and declined (Faith). -24- O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered. -25- And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment. -26- Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; but he provided a safe asylum for you, strengthened you with his aid, and gave you good things for sustenance: that ye might be grateful. -27- O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you. -28- And know ye that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward. -29- O ye who believe if ye fear Allah, he will grant you a Criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of Grace unbounded. -30- Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, but the best of planners is Allah. -31- When our Signs are rehearsed to them, they say: we have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients.

-32- Remember who they said: O Allah if this is indeed the truth from thee, Rain down on us a shower of stones from the sky, or send us a grievous penalty. -33- But Allah was not going to send them a penalty whilst thou wast amongst them; nor was he going to send it whilst they

could ask for pardon. -34- But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque and they are not its guardians? no men can be its guardians except the righteous; but most of them do not understand. -35- Their prayer at the house (of Allah) is nothing but whistling and clapping of hands: (its only answer can be), taste ye the penalty because ye blasphemed. -36- The Unbelievers spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell; -37- In order that Allah may separate the impure from the pure, put the impure one on another, heap them together, and cast them into Hell. They will be the ones to have lost. -38- Say to the Unbelievers, if (now) they desist (from unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them). -39- And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. -40- if they refuse, be sure that Allah is your protector the best to protect and the best to help. 10th Section (Juzu') -41- And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer- if ye do believe in Allah and in the revelation We sent down to our Servant on the Day of Testing, the Day of the meeting of the two forces. For Allah hath power over all things. -42- Remember ye were on the hither side of the valley, and they on the father side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: but (thus ye met), that Allah might accomplish a matter already enacted; that those who died might die after a clear sign (had been given), and those who lived might live after a clear sign (had been given). And verily Allah is He Who heareth and knoweth (all things). -43- Remember in thy dream Allah showed them to thee as few: if he had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in (your) decision: but Allah saved (you): for he knoweth well the (secrets) of (all) hearts. -44- And remember when ye met, he showed them to you as few in your eyes, and he made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back (for decision). -45- O ye who believe when ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper: -46- And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere: -47- And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: for Allah compasseth round about all that they do. -48- Remember Satan made their (sinful) acts seem alluring to them, and said: no one among men can overcome you this day, while I am near to you: but when the two forces came in sight of each other, he turned on his heels, and said: Lo I am clear of you; lo I see what ye see not; Lo I fear Allah; for Allah is strict in punishment. -49- Lo the Hypocrites say, and those in whose hearts is a disease: these people, their religion has misled them. But if any trust

in Allah, behold Allah is exalted in might, wise. -50- If thou couldst see, when the angels take the souls of the Unbelievers (at death), (how) they smite their faces and their backs, (saying): taste the penalty of the blazing fire -51- Because of (the deeds) which your (own) hands sent forth: for Allah is never unjust to his servants:

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-52- (Deeds) after the manner of the people of pharaoh and of those before them: they rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is strong, and strict in punishment: -53- Because Allah will never change the Grace which he hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all thing). -54- (Deeds) after the manner of the people of Pharaoh and those before them: they treated as false the Signs of their Lord: so we destroyed them for their crimes, and we drowned the people of Pharaoh: for they were all oppressors and wrongdoers. -55- For the worst of beasts in the sight of Allah are those who reject him: they will not believe. -56- They are those with whom thou didst make a Covenant, but they break their Covenant every time, and they have not the fear (of Allah). -57- If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember. -58- If thou fearest treachery from any group, throw back (their Covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous. -59- Let not the Unbelievers think that they can get the better (of the godly): they will never frustrate (them). -60- Against the make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly. -61- But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for he is the one that heareth and knoweth (all things). -62- Should they intend to deceive thee, verily Allah sufficeth thee: he it is that hath strengthened thee with his aid and with (the company of) the Believers; -63- And (moreover) he hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for he is exalted in might, wise. -64- O Prophet! Sufficient unto thee is Allah- (unto thee) and unto those who follow thee among the Believers. -65- O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding. -66- For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: but (even. So), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere. -67- It is not fitting for a Prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: and Allah is Exalted in might,

Wise. -68- Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took. -69- But (now) enjoy what ye took in war, lawful and good: but fear Allah; for Allah is Oft-Forgiving, Most Merciful. -70- O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-Forgiving, Most Merciful. -71- But if they have treacherous designs against thee, (O Messenger!), they have already been in treason against Allah, and so hath He given (thee) power over them. And Allah is He who hath (full) knowledge and wisdom. -72- Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, and of another. As to those who believed but came not into exile, ye owe no duty of

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protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do. -73- The Unbelievers are protectors, one of another: unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief. -74- Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah, as well as those who give (them) asylum and aid, these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous. -75- And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company, they are of you. But kindred by blood have prior rights against each other in the book of Allah. Verily Allah is well acquainted with all things.

SURAH 9: AL TAWBAH (The Repentance) or BARA AH (The Disavowal). -1- A

(declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances- -2- Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him. -3- And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If, then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith. -4- (But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous. -5- But when the forbidden months are past, then fight and slay the pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every

stratagem (of war); but if they repent, and establish regular Prayers and practise regular Charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful. -6- If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge. -7- How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous. -8- How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of Covenant? with (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked. -9- The Signs of Allah have they sold for a miserable price, and (many) have they hindered from his way: evil indeed are the deeds they have done. -10- In a Believer they respect not the ties either of kinship or of Covenant it is they who have transgressed all bounds. -11- But (even so), if they repent, establish regular Prayers, and practise regular Charity, they are your brethren in Faith: (thus) do we explain the Signs in detail, for those who understand. -12- But if they violate their oaths after their Covenant, and taunt you for your Faith, fight ye the chiefs of unfaith: for their oaths are nothing to them: that thus they may be restrained. -13- Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!

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-14- Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers, -15- And still the indignation of their hearts for Allah will turn (in mercy) to whom he will; and Allah is All-Knowing, All-Wise. -16- Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friend and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do. -17- It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell. -18- The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular Prayers, and practise regular Charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance. -19- Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? they are not comparable in the sight of Allah: and Allah guides not those who do wrong. -20- Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation). -21- Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of

Gardens for them, wherein are delights that endure: -22- They will dwell therein forever. Verily in Allah's presence is a reward, the greatest (of all). -23- O ye who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong. -24- Say: if it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight- are dearer to you than Allah, or His Messenger, or the striving in his cause- then wait until Allah brings about His Decision: and Allah guides not the rebellious. -25- Assuredly Allah did help you in many battle fields and on the day of Hunain: behold your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat. -26- But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers: thus doth He reward those without Faith. -27- Again will Allah, after this, turn (in mercy) to whom he will: for Allah is Oft-Forgiving, Most Merciful. -28- O ye who believe truly the Pagans are unclean; so let them not, after this year of theirs, approach the sacred mosque. And if ye fear poverty, soon will Allah enrich you, if he wills, out of his Bounty, for Allah is All-Knowing, All-Wise. -29- Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the Religion of truth, from among the People of the Book, until they pay the Jizyah with willing submission, and feel themselves subdued. -30- The Jews call Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the truth -31- They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but one Allah: there is no god but he. Praise and glory to him: (far is he) from having the partners they associate (with him). -32- Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that his light should be perfected, even though the Unbelievers may detest (it). -33- It is He Who hath sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

-34- O ye who believe there are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty -35- On the day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is the (treasure) which ye buried for yourself: taste ye then, the (treasures) ye buried -36- The number of months in the sight of Allah is twelve (in a year) so ordained by him the day he created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourself

therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves. -37- Verily the transposing (of a prohibited month) is an addition to unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith. -38- O ye who believe what is the matter with you, that when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? do ye refer the life of this world to the Hereafter? but little is the comfort of this life, as compared with the Hereafter. -39- Unless ye go forth, he will punish you with a grievous penalty, and put others in your place; but him ye would not harm in the least. For Allah hath power over all things. -40- If ye help not (your Leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion: they tow were in the Cave, and he said to his companion, have no fear, for Allah is with us: then Allah sent down his peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise. -41- Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew. -42- If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by Allah, if we only could, we should certainly have come out with you: they would destroy their own souls; for Allah doth know that they are certainly lying. -43- Allah give thee Grace why didst thou grant them exemption until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars? -44- Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty. -45- Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro. -46- If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so he made them lag behind, and they were told, sit ye among those who sit (inactive). -47- If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong. -48- Indeed they had platted sedition before, and upset matters for thee, until the truth arrived, and the decree of Allah became manifest, much to their disgust. -49- Among them is (many) a man who says: grant me exemption and draw me not into trial. Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides). -50- If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, we took indeed our precautions beforehand, and they turn away rejoicing. -51- Say: nothing will happen to us except to us except what Allah has decreed for us: he is our protector: and on Allah let the Believers put their trust.

-52- Say: can you expect for us (and fate) other than one of two glorious things (martyrdom or victory)? but we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you. -53- Say: spend (for the cause) willingly or unwilling: not from you will it be accepted: for ye are indeed a people rebellious and wicked. -54- The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly. -55- Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allah. -56- They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours). -57- If they could find a place to flee to, or caves, or a place of concealment, they would turn straightway thereto, with an obstinate rush. -58- And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold they are indignant. -59- If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His Bounty: to Allah do we turn our hopes (that would have been the right course). -60- Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom. -61- Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Prophet will have a grievous penalty. -62- To you they swear by Allah. In order to please you: but it is more fitting that they should please Allah and His Messenger, if they are Believers. -63- Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell?- Wherein they shall dwell. That is the supreme disgrace. -64- The Hypocrites are afraid lest a Surah should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed)." -65- If thou dost question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?" -66- Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin. -67- The Hypocrites, men and women, (have an understanding) with each other: they enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse. -68- Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fir of Hell: therein shall they dwell: sufficient is it for them: for them is the curse of Allah, and an enduring punishment, -69- As in

the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, and ye indulge in idle talk as they did. They their works are fruitless in this world and in the Hereafter, and they will lose (all spiritual good). -70- Hath not the story reached them of those before them?- The people of Noah, and TAd, and Thamud; the people of Abraham, the men of Midian, and the Cities overthrown. To them came their messengers with Clear Signs. It is not Allah Who wrongs them, but they wrong their own souls.

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-71- The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise. -72- Allah hath promised to Believers- men and women, Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah: that is the supreme felicity. -73- O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell- an evil refuge indeed. -74- They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the Bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: they shall have none on earth to protect or help them. -75- Amongst them are men who made a Covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. -76- But when he did bestow of his Bounty, they became covetous, and turned back (from their Covenant), averse (from its fulfillment). -77- So he hath put as a consequence hypocrisy into their hearts, (to last) till the day whereon they shall meet him: because they broke their Covenant with Allah, and because they lied (again and again). -78- Know they not that Allah doth know their secret (thoughts) and their secret counsels, and that Allah knoweth well all things unseen? -79- Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty. -80- Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger; and Allah guideth not those who are perversely rebellious. -81- Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the Cause of Allah: they said, "Go not

forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand! -82- Let them laugh a little: much will they weep: a recompense for the (evil) that they do. -83- If, then, Allah bring thee back to any of them, and they ask thy permission to come out (with thee), say: never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: then sit ye (now) with those who lag behind. -84- Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion. -85- Nor let their wealth nor their (following in) sons dazzle thee: Allah's plain is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allah. -86- When a Surah comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)." -87- They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not. -88- But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper. -89- Allah hath prepared for them Gardens under which rivers flow, to dwell therein: that is the supreme felicity.

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-90- And their were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them. -91- There is no blame on those who are infirm, or ill, or who find no resources to spend (on the Cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving, Most Merciful. -92- Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, I can find no mounts for you, turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses. -93- The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah hath sealed their hearts; so they know not (what they miss). SURAH 9: AL TAWBAH (The Repentance) or BARA'AH (The Disavowal). -94- They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: it is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did." -95- They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did. -96- They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased

with those who disobey. -97- The Arabs of desert are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger but Allah is All-Knowing, All-Wise. -98- Some of the desert Arabs Look upon their payments as a fine, and watch for disasters for you: on them be d disaster of evil: for Allah is he that hearth and knoweth (all things). -99- But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: for Allah is Oft-Forgiving, Most Merciful. -100- The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds-well-pleased is Allah with them, as are they with Him: for them hath He prepared Gardens under which rivers flow, to dwell therein forever: that is the supreme felicity. -101- Certain of the desert Arabs round about you are Hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: we know them: twice shall we punish them: and in addition shall they be sent to a grievous penalty. -102- Others (there are who) have acknowledged their wrong doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in mercy): for Allah is Oft-Forgiving Most Merciful. -103- Of their goods take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy Prayers are a source of security for them: and Allah is one who heareth and knoweth. -104- How they not that Allah doth accept repentance from his votaries and receives their gifts of Charity, and that Allah is verily He, the Oft-Returning, Most Merciful? -105- And say: "Work (righteousness): soon will Allah observe your work, and His Messenger, and the Believers: soon will ye be brought back to the Knower of what is hidden and what is open: then will He show you the truth of all that ye did." -106- There are (yet) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise. -107- And there are those who put up a mosque by way of mischief and infidelity- to disunite the Believers- and in preparation for one who warred against Allah and His Messenger aforetime. They

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will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars. -108- Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure. -109- Which then is best? he that layeth his foundation on piety to Allah and his good pleasure? or he that layeth his foundation on an undermined sand cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people to that do wrong. -110- The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, wise. -111- Allah hath purchased of the Believers their persons and their goods; for their (in return) is the Garden (of

Paradise): they fight in His Cause, and slay and are slain: a promise binding on Him in Truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his Covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme.

-112- Those that turn (to Allah) in repentance; that serve him, and praise him; that wander in devotion to the cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah- (these do rejoice). So proclaim the glad tidings to the Believers. -113- It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire. -114- And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender hearted, forbearing. -115- And Allah will not mislead a people after he hath guided them, in order that he may make clear to them what to fear (and avoid) for Allah hath knowledge of all things. -116- Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for him ye have no protector nor helper. -117- Allah turned with favour to the prophet, the Muhajirs, and the Ansar, who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (for duty); but he turned to them (also): for he is unto them most kind, Most Merciful. -118- (He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful. -119- O ye who believe! Fear Allah and be with those who are true (in word and deed). -120- It was not fitting for the people of Medinah and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness- whether they suffered thirst, or fatigue, or hunger, in the Cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good- -121- Nor could they spend anything (for the cause) small or great nor cut across a valley, but the deed is inscribed to their credit; that Allah may requite their deed with the best (possible reward). -122- Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil). -123- O ye who believe fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear him. -124- Whenever there cometh down a Surah, some of them say: which of you has had his Faith increased by it? yea, those who believe, their Faith is increased, and they do rejoice. -125- But those in whose hearts is a disease, it will add doubt to their doubt, and they will die in a state of unbelief

-126- See they not that they are tried every year once or twice? yet they turn not in repentance, and they take no heed. -127- Whenever there cometh down a Surah, they look at each other, (saying), doth anyone see you? then they turn aside: Allah hath turned their hearts (from the light); for they are people that understand not. -128- Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful. -129- But if they turn away, say: "Allah sufficeth me: there is no god but He: on Him is my trust- He the Lord of the Throne (of Glory) Supreme!"

SURAH 10: YUNUS (Jonah). -1- A. L. R. These are the Ayats of the book of wisdom. -2- Is it a matter of wonderment to men that we have sent our inspiration to a man from among themselves? that he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the lofty rank of truth. (but) say the Unbelievers: this is indeed an evident sorcerer -3- Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with him) except after his leave (hath been obtained). This is Allah your Lord; him therefore serve ye: will ye not receive a admonition? -4- To him will be your return of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that he may reward with justice those who believe and work righteousness; but those who reject him will have draughts of boiling fluids, and a penalty grievous, Because they did reject him. -5- It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (thus) both he explain his Signs in detail, for those who understand -6- Verily in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth are Signs for those who fear him. -7- Those who rest not their hope on their meeting with us, but are pleased and satisfied with the life of the present, and those who heed not our Signs, -8- Their abode is the fire, because of the (evil) they earned. -9- Those who believe, and work righteousness- their Lord will guide them because of their Faith: beneath them will flow rivers in Gardens of Bliss. -10- (This will be) their cry therein: "Glory to thee, O Allah!" And "Peace" will be their greeting therein! And the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the Worlds!" -11- If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro. -12- When trouble toucheth a man, he crieth unto us (in all postures) lying down on his side, or sitting, or standing. But when we have solved his trouble, he passeth on his way as if he had never cried to us for a trouble that touched him thus do the deeds of

transgressors seem fair in their eyes! -13- Generations before you We destroyed when they did wrong: their Messengers came to them with Clear Signs, but they would not believe! Thus do We requite those who sin! -14- Then we made you heirs in the land after them, to see how ye would behave! -15- But when our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, say: bring us reading other than this, or change this, say: it is not for me, of my own accord, to change it: I follow Naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the Penalty of a great day (to come).

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-16- Say: If Allah had to willed, I should not have rehearsed it to you, nor would he have made it known to you. A whole life time before this have I tarried amongst you: will ye not then understand? -17- Who doth more wrong than such as forge a lie against Allah, or deny his Signs? but never will prosper those who sin. -18- They serve, besides Allah, things that hurt them not nor profit them, and they say: these are our intercessors with Allah. Say: do ye indeed inform Allah of something he knows not, in the heavens or on earth? Glory to him and far is he above the partners they ascribe (to him) -19- Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences between them. -20- They say: why is not a Signs sent down to him from his Lord? say: the unseen is only for Allah (to know). Then wait ye: I too will wait with you. -21- When we make mankind taste if some mercy after adversity hath touched them, behold! they take to plotting against Our Signs! Say: "Swifter to plan is Allah!" Verily, our messengers record all the plots that ye make! -22- He is Who enableth you to traverse through land and sea; so that ye even board ships; they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto him, saying, if thou dost deliver us from this, we shall truly show our gratitude -23- But when he delivereth them, behold they transgress insolently through the earth in defiance of right O mankind your insolence is against your own souls, an enjoyment of the life of the present: in the end, to us is your return, and we shall show you the truth of all that ye did. -24- The likeness of the life of the present is as the rain which we send down from the skies: by its mingling arises the produce of the earth which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it our command by night or by day, and we make it like a harvest clean mown, as if it had not flourished only the day before thus do we explain the Signs in detail for those who reflect. -25- But Allah doth call to the home of peace: he doth guide whom he pleaseth to a way that is straight. -26- To those who do right is a goodly (reward)- yea, more (than in measure)! No darkness nor shame shall cover their faces! They are Companions of the Garden; they will abide therein (for aye)! -27- But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces

will be covered, as it were, with pieces from the depth of the darkness of Night: they are Companions of the Fire: they will abide therein (for aye)! -28- One Day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners'." We shall separate them, and their "partners" shall say: "It was not us that ye worshipped!" -29- Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us! -30- There will every soul prove (the fruits of) the deeds is sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch. -31- Say: who is it that Sustains you (in life) from the sky and from the earth? or who is it that has power over hearing and sight? and who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs? they will soon say, Allah. Say will ye not then show piety (to him)? -32- Such is Allah, your real Cherisher and Sustainer: apart from truth, what (remains) but error? how then are ye turned away? -33- Thus is the word of thy Lord proved true against those who rebel: verily they will not believe. -34- Say: of your partners, can any originate creation and repeat it? say: it is Allah who originates creation and repeats it: then how are ye deluded away (from the truth)?

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-35- Say: of your partners is there any that can give any guidance towards truth? say: it is Allah who gives guidance towards truth. Is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? what then is the matter with you? how judge ye? -36- But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do. -37- This Quran is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the book wherein there is no doubt from the Lord of the worlds. -38- Or do they say, he forged it? say: bring then a Surah like unto it, and call (to your aid) anyone you can, besides Allah, if it be ye speak the truth! -39- Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: But see what was the end of those who did wrong! -40- Of them there are some who believe therein and some who do not: and thy Lord knoweth best those who are out for mischief. -41- If they charge thee with falsehood, say: my work to me, and yours to you ye are free from responsibility for what I do, and I for what ye do! -42- Among them are some who (pretend to) listen to thee: but canst thou make the deaf to hear, even though they are without understanding? -43- And among them are some who look at thee: but canst thou guide the blind, even though they will not see? -44- Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul. -45- One day he will gather them together: (it will be) as if they had tarried but an hour of a day: they will recognize each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance. -46- Whether we show thee (realized in thy life time) some part of what we promise them, or we take thy soul (to our mercy) (before that), in any case, to

us is their return: ultimately Allah is witness. To all that they do. -47- To every people (was sent) a Messenger: when their Messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged. -48- They say: when will this promise come to pass, if ye speak the truth? -49- Say: I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation). -50- Say: Do ye see, if his punishment should come to you by day, what portion of it would the sinners wish to hasten? -51- Would ye then believe in it at last, when it actually cometh to pass? (it will then be said:) Ah now? and ye wanted (Aforetime) to hasten it on! -52- At length will be said to the wrongdoers: Taste ye the enduring punishment ye get but the recompense of what ye earned! -53- They seek to be informed by thee: is that true? say: Aye by my Lord it is the very truth and ye cannot frustrate it! -54- Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: they would declare (their) repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unto them. -55- Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? is it not (the case) that Allah's promise is assuredly true? yet most of them understand not. -56- It is He Who giveth life and who taketh it, and to him shall ye all be brought back. -57- O mankind there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a Guidance and a mercy.

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-58- Say: in the Bounty of Allah. And in his mercy, in that let them rejoice: that is better than the (wealth) they hoard. -59- Say: see ye what things Allah hath sent down to you for sustenance? yet ye hold forbidden some things thereof and (some things) lawful. Say: hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah? -60- And what think those who invent lie against Allah, of the day of judgment? verily Allah is full of Bounty to mankind, but most of them are ungrateful. -61- In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Quran, and whatever deed ye (mankind) may be doing, we are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record. -62- Behold verily on Allah is no fear, nor shall they grieve; -63- Those who believe and (constantly) guard against evil; -64- For them are Glad tidings, in the life of the present and in the Hereafter: no change can there be in the words of Allah. This is indeed the supreme felicity. -65- Let not their speech Grieve thee: for all power and honour belong to Allah: it is He Who heareth and knoweth (all things). -66- Behold verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as his partners other than Allah? they follow nothing but fancy, and they do nothing but lie. -67- He it is that hath made you the night that ye may rest therein, and the day to make things visible (to

you). Verily in this are Signs for those who listen (to his message). -68- They say, Allah hath begotten a son glory be to him he is Self-Sufficient his are all things in the heavens and on earth no warrant have ye for this say ye about Allah what ye know not? -69- Say: those who invent a lie against Allah will never prosper. -70- A little enjoyment in this world and then, to us will be their return. Then shall we make them taste the severest penalty for their blasphemies. -71- Relate to them the story of Noah. Behold he said to his people: O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah, yet I put my trust in Allah. Get ye then an agreement about your plan and among your partners, so your plan be not to you dark and dubious. Then pass your sentence on me, and give me no respite. -72- But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam). -73- They rejected him, but we delivered him, and those with him, in the Ark and we made them inherit (the earth), while we overwhelmed in the flood those who rejected our Signs. Then see what was the end of those who were warned (but heeded not) -74- Then after him We sent (many) messengers to their Peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors. -75- Then after them sent we Moses and Aaron to Pharaoh and his chiefs with our Signs. But they were arrogant: they were a people in sin. -76- When the truth did come to them from Us, they said: this is indeed evident sorcery -77- Said Moses: say ye (this) about the truth when it hath (actually) reached you? is sorcery (like) this? but sorcerers will not prosper. -78- They said: hast thou come to us to turn us away from the ways we found our fathers following, in order that thou and thy brother may have greatness in the land? But not we shall believe in you! -79- Said Pharaoh: bring me every sorcerer well versed. -80- When the sorcerers came, Moses said to them: throw ye what ye (wish) to throw! -81- When they had their throw, Moses said: what ye have brought is sorcery: of no effect: for Allah prospereth not the work of those who make mischief. -82- And Allah by his words doth prove and establish his truth, however much the sinners may hate it!

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-83- But none believed in Moses except some children of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds. -84- Moses said: O my people if ye do (really) believe in Allah, then in him put your trust if ye submit (your will to his). -85- They said: in Allah do we put our trust. Our Lord make us not a trial for those who practise oppression; -86- And deliver us by thy mercy from those who reject (thee). -87- We inspired Moses and his brother with this message: provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular Prayers: and give Glad tidings to those who believe! -88- Moses prayed: Our Lord thou hast indeed bestowed on Pharaoh and his chiefs splendour and

wealth in the life of the present, and so, our Lord, they mislead (men) from thy path. Deface. Our Lord, the features of their wealth and send hardness to their hearts, so they will not believe until they see the grievous penalty. -89- Allah said: Accepted is your prayer (O Moses and Aaron) so stand ye straight, and follow not the path of those who know not. -90- We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam). -91- (It was said to him:) Ah now but a little while before, wast thou in rebellion and thou didst mischief (and violence) -92- This day shall we save thee in thy body, that thou mayest be a sign to those who come after thee but verily, many among mankind are heedless of our Signs! -93- We settled the Children of Israel in a beautiful dwelling place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that them fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the day of judgment. -94- If thou wert in doubt as to what we have revealed unto thee, then ask those who have been reading the book from before thee: the truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt. -95- Nor be of those who reject the Signs of Allah, or thou shalt be of those who perish. -96- Those against whom the word of thy Lord hath been verified would not believe- -97- Even if very sign was brought unto them, until they see (for themselves) the penalty grievous. -98- Why was there not a single township (among those we warned), which believed, so its Faith should have profited it, except the people of Jonah? when they believed, we removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while. -99- If it had been thy Lord's will, they would all have believed, all who are on earth wilt thou then compel mankind, against their will, to believe -100- No soul can believe, except by the will of Allah, and he will place doubt (or obscurity) on those who will not understand. -101- Say: behold all that is in the heavens and on earth; but neither Signs nor warners profit those who believe not. -102- Do they then except (any thing) but (what happened in) the days of the men who passed away before them? say: wait ye then: for I, too, will wait with you. -103- In the end We deliver our Messengers and those who believe: thus is it fitting on Our part that We should deliver those who believe! -104- Say: "O ye men! if ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than Allah! But I worship Allah- who will take your souls (at death): I am commanded to be (in the ranks) of the Believers, -105- "And further (thus): 'set thy face towards Religion with true piety, and never in anywise be of the Unbelievers;

-106- "Nor call on any, other than Allah- such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong.' " -107- If Allah do touch thee with hurt, there is none can remove it but he: if he do design some benefit for thee, there is none can keep back his favour: he causeth it reach whomsoever of his servants he pleaseth. And he is the

Oft-Forgiving, Most Merciful. -108- Say: O ye men now truth hath reached you from your Lord those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs. -109- Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for he is the best to decide.

SURAH 11: HUD (The Prophet Hud). -1- A. L. R. (this is) a book, with verses basic or fundamental (of established meaning), further explained in detail, from one who is wise and well acquainted (with all things): -2- (It teacheth) that ye should worship none but Allah. (say;) verily I am (sent) unto you from him to warn and to bring glad tidings: -3- (And to preach thus), seek ye the forgiveness of your Lord, and turn to him in repentance; that he may grant you enjoyment, good (and true), for a term appointed, and bestow his abounding Grace on all who abound in merit but if ye turn away, then I fear for you the Penalty of a great day; -4- To Allah is your return, and he hath power over all things. -5- Behold they fold up their hearts, that they may lie hid from Him! Ah! even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts. -6- There is no moving creature on earth but its sustenance dependeth on Allah: he knoweth the time and place of its definite abode and its temporary deposit: all is in a clear record. -7- He it is who created the heavens and the earth in six days and his throne was over the waters that he might try you, which of you is best in conduct. But if thou wert to say to them, ye shall indeed be raised up after death, the Unbelievers would be sure to say, this is nothing but obvious sorcery -8- If we delay the penalty for them for a definite term, they are sure to say, what keeps it back? ah on the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at! -9- If we give man a taste of mercy from ourselves, and then withdraw it from him, behold he is in despair and (falls into) blasphemy. -10- But if we give him a taste of (our) favours after adversity hath touched him, he is sure to say, all evil has departed from me: behold he falls into exultation and pride. -11- Not so those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward. -12- Perchance thou mayest (feel the inclination) to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, why is not a treasure sent down unto him, or why does not an angel come down with him? but thou art there only to warn it is Allah that arrangeth all affairs! -13- Or they may say, he forged it. Say, bring ye then ten Surahs forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah if ye speak the truth! -14- If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but he will ye even then submit (to Islam)? -15- Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution. -16- They are those for

whom there is nothing in the Hereafter but the fire: vain are the designs they frame therein, and of no effect are the deeds that they do!

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-17- Can they be (like) those who excepts a clear (sign) from their Lord, and whom a witness from Himself doth teach, as did the book of Moses before it, a guide and a mercy? they believe therein; but those of the sects that reject it, the fire will be their promised meeting place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe! -18- Who doth more wrong than those who invent a lie against Allah? they will be turned back to the presence of their Lord, and the witnesses will say. These are the ones who lied against their Lord behold the curse of Allah is on those who do wrong!- -19- Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter! -20- They will in no wise frustrate (his design) on earth, nor have they protectors besides Allah their penalty will be doubled they lost the power to hear, and they did not see! -21- They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch! -22- Without a doubt, these are the very ones who will lose most in the Hereafter! -23- But those who believe and work righteousness, and humble themselves before their Lord- they will be Companions of the Garden, to dwell therein for aye! -24- These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? will ye not then take heed? -25- We sent Noah to his people (with a mission): I have come to you with a clear warning: -26- That ye serve none but Allah: verily I do fear for you the penalty of a grievous day. -27- But the chiefs of the Unbelievers among his people said: we see (in) thee nothing but a man like ourselves: nor do we see that any follow thee but the meanest among us, in judgment immature: nor do we see in you (all) any merit above us: in fact we think ye are liars! -28- He said: O my people see ye if (it be that) I have a clear sign from my Lord, and that he hath sent mercy unto me from his own presence, but that the mercy hath been obscured from your sight? shall we compel you to accept it when ye are averse to it?

-29- And O my people I ask you for no wealth in return: my reward is from none but Allah: but I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones -30- And O my people who would help me against Allah if I drove them away? will ye not then take heed? -31- I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes do despise that Allah will not grant them (all) that is good: Allah knoweth best what is in their souls: I should, if I did, indeed be a wrong doer. -32- They said: O Noah thou hast disputed with us, and (much) hast thou prolonged the dispute with us: now bring upon us what thou threatenest us with, if thou speakest the truth? -33- He said: Truly, Allah will bring it on you if he wills, and then, ye will not be able to frustrate it -34- Of no profit will be my counsel to you,

much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: he is your Lord and to him will ye return -35- Or do they say, he has forged it? say: if I had forged it, on me were my sin and I am free of the sins of which ye are guilty -36- It was revealed to Noah: none of thy people will believe except those who have believed already so grieve no longer over their (evil) deeds. -37- But construct an Ark under our eyes and our inspiration, and address me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the flood). -38- Forthwith he (starts) constructing the Ark: every time that the chiefs of his people passed by him, they threw ridicule on him. He said: if ye ridicule us now, we (in our turn) can look down on you with ridicule likewise -39- But soon will ye know who it is on whom will descend a penalty that will cover them with shame, on whom will be unloosed a penalty lasting:

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-40- At length, behold there came our command, and the fountains of the earth gushed forth we said: embark therein, of each kind two, male and female, and your family except those against whom the word has already gone forth, and the Believers. But only a few believed with him. -41- So he said: embark ye on the Ark, in the name of Allah, whether it move or be at rest for my Lord is, be sure, Oft-Forgiving, Most Merciful -42- So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): O my son embark with us, and be not with the Unbelievers -43- The son replied: I will betake myself to some mountain: it will save me from the water. Noah said: this day nothing can save, from the command of Allah, any but those on whom he hath mercy and the waves came between them, and the son was among those overwhelmed in the flood. -44- Then the word went forth: O earth swallow up thy water, and O sky withhold (thy rain) and the water abated, and the matter was ended. The Ark rested on mount Judi, and the word went forth: Away with those who do wrong -45- And Noah called upon his Lord, and said: O my Lord surely my son is of my family and thy promise is true, and thou art the justest of judges -46- He said: O Noah he is not of thy family: for his conduct is unrighteous. So ask not of me that of which thou hast no knowledge I give thee counsel, lest thou act like the ignorant -47- Noah said: O my Lord I do seek refuge with thee, lest I ask thee for that of which I have no knowledge. And unless thou forgive me and have mercy on me, I should indeed be lost -48- The word came: O Noah come down (from the Ark) with peace from us, and blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom we shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from us. -49- Such are some of the stories of the unseen, which we have revealed unto thee: before this, neither thou nor thy people knew them. So persevere patiently: for the end is for those who are righteous. -50- To the Aad people (we sent) Hud, one of their own brethren. He said: O my people worship Allah ye have no other god but him. (your other gods) ye do nothing but invent -51- O my people I ask of you no reward for this (message). My reward is from none but Him Who created me: will

ye not then understand? -52- And O my people ask forgiveness of your Lord, and turn to him (in repentance): he will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin -53- They said: O Hud no clear (sign) hast thou brought us, and we are not the ones to desert our gods on thy word nor shall we believe in thee -54- We say nothing but that (perhaps) some of our gods may have seized thee with imbecility. He said: I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to him, -55- Other gods as partners so scheme (your worst) against me, all of you, and give me no respite. -56- I put my trust in Allah, my Lord and your Lord there is not a moving creature, but he hath grasp of its fore lock. Verily, it is my Lord that is on a straight path. -57- If ye turn away, I (at least) have conveyed the message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm him in the least. For my Lord hath care and watch over all things. -58- So when our decree issued, we saved Hud and those who believed with him, by (special) Grace from ourselves: we saved them from a severe penalty. -59- Such were the TAd people: they rejected the Signs of their Lord and Cherisher; disobeyed His Messengers; and followed the command of every powerful, obstinate transgressor. -60- And they were pursued by a Curse in this Life- and on the Day of Judgment. Ah! Behold! For the TAd rejected their Lord and Cherisher! Ah! Behold! Removed (from sight) were TAd, the people of Hud! -61- To the Thamud people (we sent) Salih, one of their own brethren. He said O my people worship Allah: ye have no other Allah but him. It is He Who hath produced you from the earth and settled you

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therein: then ask forgiveness of him, and turn to him (in repentance): for my Lord is (always) near, ready to answer. -62- They said: O Salih thou hast been of us a centre of our hopes hitherto dost thou (now) forbid us the worship of what our fathers worshipped? but we are really in suspicious (disquieting) doubt as to that to which thou invitest us. -63- He said: O my people do ye see? if I have a clear (sign) from my Lord and he hath sent mercy unto me from Himself, who then can help me against Allah if I were to disobey him? what then would ye add to my (portion) but perdition? -64- And O my people this she camel of Allah is a symbol to you: leave her to feed on Allah's (free) earth, and inflict no harm on her, or a swift penalty will seize you -65- But they did ham string her. So he said: enjoy yourself in your homes for three days: (then will be your ruin): (behold) there a promise not to be belied -66- When our decree issued, we saved Salih and those who believed with him, by (special) Grace from ourselves and from the ignominy of that day. For thy Lord he is the strong one, and able to enforce his will. -67- The (mighty) blast overtook the wrongdoers, and they lay prostrate in their homes before the morning, -68- As if they had never dwelt and flourished there. Ah behold for the Thamud rejected their Lord and Cherisher! Ah! Behold! Removed (from sight) were the Thamud! -69- There came Our Messengers to Abraham with glad tidings. They said, "Peace!" He answered,

"Peace!" and hastened to entertain them with a roasted calf. -70- But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: we have been sent against the people of Lut." -71- And his wife was standing (there), and she laughed: but We gave her glad tidings of Isaac, and after him, of Jacob. -72- She said: "Alas for me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" -73- They said: dost thou wonder at Allah's decree? the Grace of Allah and his blessings on you, O ye people of the house for he is indeed worthy of all praise, full of all glory -74- When fear had passed from (the mind of) Abraham and the glad tidings had reached him, he began to plead with us for Lut's people. -75- For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah. -76- O Abraham seek not this. The decree of thy Lord hath gone forth: for them there cometh a penalty that cannot be turned back -77- When Our Messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day." -78- And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: O my people here are my daughters: they are purer for you (if ye marry) now fear Allah, and cover me not with shame about my guests is there not among you a single right minded man? -79- They said: well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want -80- He said: would that I had power to suppress you or that I could betake myself to some powerful support. -81- (The Messengers) said: "O Lut! we are Messengers from thy Lord! By no means shall they reach thee! Now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): to her will happen what happens to the people. Morning is their time appointed: is not the morning nigh?" -82- When Our decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer- -83- Marked as from thy Lord: nor are they ever far from those who do wrong!