

Excerpts from  
**THE QURAN (550 A.D)**  
translated by E.H. Palmer

**The Opening Chapter (1. Mecca.)**

In the name of the merciful and compassionate God.

Praise belongs to God, the Lord of the worlds, the merciful, the compassionate, the ruler of the day of judgment! Thee we serve and Thee we ask for aid. Guide us in the right path, the path of those Thou art gracious to; not of those Thou art wroth with; nor of those who err.

**The Chapter of the Heifer (2. Medina.)**

In the name of the merciful and compassionate God.

Alif Lam Mim. That is the book! there is no doubt therein; a guide to the pious, who believe in the unseen, and are steadfast in prayer, and of what we have given them expend in alms; who believe in what is revealed to thee, and what was revealed before thee, and of the hereafter they are sure. These are in guidance from their Lord, and these are the prosperous. Verily, those who misbelieve, it is the same to them if ye warn them or if ye warn them not, they will not believe. God has set a seal upon their hearts and on their hearing; and on their eyes is dimness, and for them is grievous woe. And there are those among men who say, 'We believe in God and in the last day;' but they do not believe. They would deceive God and those who do believe; but they deceive only themselves and they do not perceive. In their hearts is a sickness, and God has made them still more sick, and for them is grievous woe because they lied. And when it is said to them, 'Do not evil in the earth,' they say, 'We do but what is right.' Are not they the evildoers? and yet they do not perceive. And when it is said to them, 'Believe as other men believe,' they say, 'Shall we believe as fools believe?' Are not they themselves the fools? and yet they do not know. And when they meet those who believe, they say, 'We do believe;' but when they go aside with their devils, they say, 'We are with you; we were but mocking!' God shall mock at them and let them go on in their rebellion, blindly wandering on.

Those who buy error for guidance, their traffic profits not, and they are not guided. Their likeness is as the likeness of one who kindles a fire; and when it lights up all around, God goes off with their light, and leaves them in darkness that they cannot see. Deafness, dumbness, blindness, and they shall not return! Or like a storm-cloud from the sky, wherein is darkness and thunder and lightning; they put their fingers in their ears at the thunder-clap, for fear of death, for God encompasses the misbelievers. The lightning well-nigh snatches off their sight, whenever it shines for them they walk therein; but when it is dark for them they halt; and if God willed He would go off with their hearing and their sight; verily, God is mighty over all.

O ye folk! serve your Lord who created you and those before you; haply ye may fear! who made the earth for you a bed and the heaven a dome; and sent down from heaven water, and brought forth therewith fruits as a sustenance for you; so make no peers for God, the while ye know!

And if ye are in doubt of what we have revealed unto our servant, then bring a chapter like it, and call your witnesses other than God if ye tell truth. But if ye do it not, and ye shall surely do it not, then fear the fire whose fuel is men and stones, prepared for misbelievers. But bear the glad tidings to those who believe and work righteousness, that for them are gardens beneath which rivers flow; whenever they are provided with fruit therefrom they say, 'This is what we were provided with before,' and they shall be provided with the like; and there are pure wives for them therein, and they shall dwell therein for aye.

Why, God is not ashamed to set forth a parable of a gnat, or anything beyond; and as for those who believe, they know that it is truth from the Lord; but as for those who disbelieve, they say, 'What is it that God means by this as a parable? He leads astray many and He guides many;' - but He leads astray only the evildoers; who break God's covenant after the fixing thereof, and cut asunder what God has ordered to be joined, and do evil in the earth; - these it is who lose.

How can ye disbelieve in God, when ye were dead and He made you alive, and then He will kill you and then make you alive again, and then to Him will ye return? It is He who created for you all that is in the earth, then he made for the heavens and fashioned them seven heavens; and He knows all things.

And when thy Lord said unto the angels, 'I am about to place a vicegerent in the earth,' they said, 'Wilt Thou place therein one who will do evil therein and shed blood? we celebrate Thy praise and hallow Thee.' Said (the Lord), 'I know what ye know not.' And He taught Adam the names, all of them; then He propounded them to the angels and said, 'Declare to me the names of these, if ye are truthful.' They said, 'Glory be to Thee! no knowledge is ours but what Thou thyself hast taught us, verily, Thou art the knowing, the wise.' Said the Lord, 'O Adam declare to them their names;' and when he had declared to them their names He said, 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what ye show and what ye were hiding?' And when we said to the

angels, 'Adore Adam,' they adored him save only Iblis, who refused and was too proud and became one of the misbelievers. And we said, 'O Adam dwell, thou and thy wife, in Paradise, and eat therefrom amply as you wish; but do not draw near this tree or ye will be of the transgressors. And Satan made them backslide therefrom and drove them out from what they were in, and we said, 'Go down, one of you the enemy of the other, and in the earth there is an abode and a provision for a time.' And Adam caught certain words from 'his Lord, and He turned towards him, for He is the compassionate one easily turned. We said, 'Go down therefrom altogether and haply there may come from me a guidance, and whoso follows my guidance, no fear is theirs, nor shall they grieve. But those who misbelieve, and call our signs lies, they are the fellows of the Fire, they shall dwell therein for aye.'

O ye children of Israel! remember my favours which I have favoured you with; fulfil my covenant and I will fulfil your covenant; me therefore dread. Believe in what I have revealed, verifying what ye have got, and be not the first to disbelieve in it, and do not barter my signs for a little price, and me do ye fear. Clothe not truth with vanity, nor hide the truth the while ye know. Be steadfast in prayer, give the alms, and bow down with those who bow. Will ye order men to do piety and forget yourselves? ye read the Book, do ye not then understand? Seek aid with patience and prayer, though it is a hard thing save for the humble, who think that they will meet their Lord, and that to Him will they return.

O ye children of Israel! remember my favours which I have favoured you with, and that I have preferred you above the worlds. Fear the day wherein no soul shall pay any recompense for another soul, nor shall intercession be accepted for it, nor shall compensation be taken from it, nor shall they be helped.

When we saved you from Pharaoh's people who sought to wreak you evil and woe, slaughtering your sons and letting your women live; in that was a great trial for you from your Lord. When we divided for you the sea and saved you and drowned Pharaoh's people while ye looked on. When we treated with Moses forty nights, then ye took the calf after he had gone and ye did wrong. Yet then we forgave you after that; perhaps ye may be grateful. And when we gave Moses the Scriptures and the Discrimination; perhaps ye will be guided. When Moses said to his people, 'O my people! Ye have wronged yourselves in taking this calf; repent unto your Creator and kill each other; that will be better for you in your Creator's eyes; and He turned unto you, for He is the compassionate one easily turned.' And when ye said to Moses, 'O Moses! we will not believe in thee until we see God manifestly,' and the thunderbolt caught you while ye yet looked on. Then we raised you up after your death; perhaps ye may be grateful. And we overshadowed you with the cloud, and sent down the manna and the quails; 'Eat of the good things we have given you.' They not wrong us, but it was themselves they were wronging. And when we said, 'Enter this city and eat therefrom as plentifully as ye wish; and enter the gate worshipping and say 'hittatun. So will we pardon you your sins and give increase unto those who do well.'

But those who did wrong changed it for another word than that which was said to them: and we sent down upon those who did wrong, wrath from heaven for that they had so sinned.

When Moses, too, asked drink for his people and we said, 'Strike with thy staff the rock,' and from it burst forth twelve springs; each man among them knew his drinking place. 'Eat and drink of what God has provided, and transgress not on the earth as evildoers.'

And when they said, Moses, we cannot always bear one kind of food; pray then thy Lord to bring forth for us of what the earth grows, its green herbs, its cucumbers, its garlic, its lentils, and its onions.' Said he, 'Do ye ask what is meaner instead of what is best? Go down to Egypt,- there is what ye ask.' Then were they smitten with abasement and poverty, and met with wrath from God. That was because they had misbelieved in God's signs and killed the prophets undeservedly; that was for that they were rebellious and had transgressed.

Verily, whether it be of those who believe, or those who are Jews or Christians or Sabaeans, whosoever believe in God and the last day and act aright, they have their reward at their Lord's hand, and there is no fear for them, nor shall they grieve.

And when we took a covenant with you and held the mountain over you; 'Accept what we have brought you with strong will, and bear in mind what is therein, haply ye yet may fear.'

Then did ye turn aside after this, and were it not for God's grace towards you and His mercy, ye would have been of those who lose. Ye know too of those among you who transgressed upon the Sabbath, and we said, 'I Become ye apes, despised and spurned.'

Thus we made them an example unto those who stood before them, and those who should come after them, and a warning unto those who fear.

And when Moses said to his people, 'God bids you slaughter a cow,' they said, 'Art thou making a jest of us?' Said he, 'I seek refuge with God from being one of the unwise.' They said, 'Then pray thy Lord for us to show us what she is to be.' He answered, 'He saith it is a cow, nor old, nor young, of middle age between the two; so do as ye are bid.' They said, 'Pray now thy Lord to show us what her colour is to be.' He answered, 'He saith it is a dun cow, intensely dun, her colour delighting those who look upon her.'

Again they said, 'Pray thy Lord to show us what she is to be; for cows appear the same to us; then we, if God will, shall be guided.' He answered, He saith, it is a cow, not broken in to plough the earth or irrigate the tilth, a sound one with no blemish on her.' They said, 'Now hast thou brought the truth.' And they slaughtered her, though they came near leaving it undone.

When too ye slew a soul and disputed thereupon, and God brought forth that which ye had hidden, then we said, 'Strike him with part of her.' Thus God brings the dead to life and shows you His signs, that haply ye may understand.

Yet were your hearts hardened even after that, till they were as stones or harder still, for verily of stones are some from which streams burst forth, and of them there are some that burst asunder and the water issues out, and of them there are some that fall down for fear of God; but God is never careless of what ye do.

Do ye crave that they should believe you when already a sect of them have heard the word of God and then perverted it after they had understood it, though they knew?

And when they meet those who believe they say, 'We believe,' but when one goes aside with another they say, 'Will ye talk to them of what God has opened up to you, that they may argue with you upon it before your Lord? Do ye not therefore understand?' Do they not then know that God knoweth what they keep secret and what they make known abroad?

And some of them there are, illiterate folk, that know not the Book, but only idle tales; for they do but fancy. But woe to those who write out the Book with their hands and say 'this is from' God; to buy therewith a little price! and woe to them for what their hands have written, and woe to them for what they gain!

And then they say, 'Hell fire shall not touch us save for a number of days.' Say, 'Have ye taken a covenant with God?' but God breaks not His covenant. Or do ye say of God that which ye do not know?

Yea! whoso gains an evil gain, and is encompassed by his sins, those are the fellows of the Fire, and they shall dwell therein for aye! But such as act aright, those are the fellows of Paradise, and they shall dwell therein for aye!

And when we took from the children of Israel a covenant, saying, 'Serve ye none but God, and to your two parents show kindness, and to your kindred and the orphans and the poor, and speak to men kindly, and be steadfast in prayer, and give alms;' and then ye turned back, save a few of you, and swerved aside.

And when we took covenant from you, 'shed ye not your kinsman's blood, nor turn your kinsmen out of their homes;' then did ye confirm it and were witnesses thereto. Yet ye were those who slay your kinsmen and turn a party out of their homes, and back each other up against them with sin and enmity. But if they come to you as captives ye ransom them!- and yet it is as unlawful for you to turn them out. Do ye then believe in part of the Book and disbelieve in part? But the reward of such among you as do that shall be. nought else but disgrace in this worldly life, and on the day of the resurrection shall they be driven to the most grievous torment, for God is not unmindful of what ye do.

Those who have bought this worldly life with the Future, the torment shall not be lightened from them nor shall they be helped.

We gave Moses the Book and we followed him up with other apostles, and we gave Jesus the son of Mary manifest signs and aided him with the Holy Spirit. Do ye then, every time an apostle comes to you with what your souls love not, proudly scorn him, and charge a part with lying and slay a part?

They say, 'Our hearts are uncircumcised;' nay, God has cursed them in their unbelief, and few it is who do believe. And when a book came down from God confirming what they had with them, though they had before prayed for victory over those who misbelieve, yet when that came to them which they knew, then they disbelieved it,- God's curse be on the misbelievers.

For a bad bargain have they sold their souls, not to believe in what God has revealed, grudging because God sends down of His grace on whomsoever of His servants He will; and they have brought on themselves wrath after wrath and for the misbelievers is there shameful woe.

And when they are told to believe in what God has revealed, they say, 'We believe in what has been revealed to us;' but they disbelieve in all beside, although it is the truth confirming what they have. Say, 'Wherefore did ye kill God's prophets of yore if ye were true believers?

Moses came to you with manifest signs, then ye took up with the calf when he had gone and did so wrong. And when we took a covenant with you and raised the mountain over you, 'Take what we have given you with resolution and hear;' they said, 'We hear but disobey;' and they were made to drink the calf down into their hearts for their unbelief. Say, 'An evil thing is it which your belief bids you do, if ye be true believers.' Say, 'If the abode of the future with God is yours alone and not mankind's: long for death then if ye speak the truth.' But they will never long for it because of what their hands have sent on before; but God is knowing as to the wrong doers.

Why, thou wilt find them the greediest of men for life; and of those who associate others with God one would fain live for a thousand years,- but he will not be reprieved from punishment by being let live, for God seeth what they do.

Say, 'Who is an enemy to Gabriel? for he hath revealed to thy heart, with God's permission, confirmation of what had been before, and a guidance and glad tidings to believers. Who is an enemy to God and His angels and His apostles and Gabriel and Michael?- Verily, God is an enemy to the unbelievers. We have sent down to thee conspicuous signs, and none will disbelieve therein except the evildoers. Or every time they make a covenant, will a part of them repudiate it? Nay, most of them do not believe.

And when there comes to them an apostle confirming what they have, a part of those who have received the Book repudiate God's book, casting it behind their backs as though they did not know. And they follow that which the devils recited against Solomon's kingdom;- it was not Solomon who misbelieved, but the devils who misbelieved, teaching men sorcery,- and what has been revealed to the two angels at Babylon, Harut and Marut; yet these taught no one until they said, 'We are but a temptation, so do not misbelieve.' Men learn from them only that by which they may part man and wife; but they can harm no one therewith, unless with the permission of God, and they learn what hurts them and profits them not. And yet they knew that he who purchased it would have no portion in the future; but sad is the price at which they have sold their souls, had they but known. But had they believed and feared, a reward from God were better, had they but known.

O ye who believe! say not 'rahina,' but say 'unthurna,' hearken; for unto misbelievers shall be grievous woe.

They who misbelieve, whether of those who have the Book or of the idolaters, would fain that no good were sent down to you from your Lord; but God specially favours with His mercy whom He will, for God is Lord of mighty grace.

Whatever verse we may annul or cause thee to forget, we will bring a better one than it, or one like it; dost thou not know that God is mighty over all? Dost thou not know that God's is the kingdom of the heavens and the earth? nor have ye besides God a patron or a help.

Do ye wish to question your apostle as Moses was questioned aforetime? but whoso takes misbelief in exchange for faith has erred from the level road.

Many of those who have the Book would fain turn you back into misbelievers after ye have once believed, through envy from themselves, after the truth has been made manifest to them; but pardon and shun them till God brings His command; verily, God is mighty over all.

Be ye steadfast in prayer, and give alms; and whatsoever good ye send before for your own souls, ye shall find it with God, for God in all ye do doth see.

They say, 'None shall enter Paradise save such as be Jews or Christians;' that is their faith. Say thou, 'Bring your proofs, if ye be speaking truth.'

Aye, he who resigns his face to God, and who is kind, he shall have his reward from his Lord, and no fear shall be on them, and they shall not grieve.

The Jews say, 'The Christians rest on nought;' and the Christians say, 'The Jews rest on nought; and yet they read the Book. So, too, say those who know not, like to what these say; but God shall judge between them' on the resurrection day concerning that whereon they do dispute.

But who is more unjust than he who prohibits God's mosques, that His name should not be mentioned there, and who strives to ruin them? 'Tis not for such to enter into them except in fear, for them is disgrace in this world, and in the future mighty woe.

God's is the east and the west, and wherever ye turn there is God's face; verily, God comprehends and knows.

They say, 'God takes unto Himself a son.' Celebrated be His praise! Nay, His is what is in the heavens and the earth, and Him all things obey. The Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is.

And those who do not know (the Scriptures) say, Unless God speak to us, or there comes a sign. So spake those before them like unto their speech. Their hearts are all alike. We have made manifest the signs unto a people that are sure.

We have sent thee with the truth, a bearer of good tidings and of warning, and thou shalt not be questioned as to the fellows of hell.

The Jews will not be satisfied with thee, nor yet the Christians, until thou followest their creed. Say, 'God's guidance is the guidance;' and if thou followest their lusts after the knowledge that has come to thee, thou hast not then from God a patron or a help.

They to whom we have brought the Book and who read it as it should be read, believe therein; and whoso disbelieve therein, 'tis they who lose thereby.

O children of Israel! remember my favours with which I favoured you, and that I have preferred you over the worlds. And fear the day when no soul shall pay a recompense for a soul, nor shall an equivalent be received therefrom, nor any intercession avail; and they shall not be helped.

And when his Lord tried Abraham with words, and he fulfilled them, He said, 'Verily, I will set thee as a high priest for men.' Said he, 'And of my seed?' God said, 'My covenant touches not the evildoers.'

And when we made the House a place of resort unto men, and a sanctuary, and (said) take the station of Abraham for a place of prayer; and covenanted with Abraham and Ishmael, saying, 'Do ye two cleanse my house for those who make the circuit, for those who pay devotions there, for those who bow down, and for those too who adore.'

When Abraham said, 'Lord, make this a town of safety, and provide the dwellers there with fruits, such as believe in God and the last day!' (God) said, 'And he who misbelieves, I will give him but little to enjoy, then will drive him to the torment of the fire, an evil journey will it be.'

And when Abraham raised up the foundations of the House with Ishmael, 'Lord! receive it from us, verily, thou art hearing and dost know. Lord! and make us too resigned unto Thee, and of our seed also a nation resigned unto Thee, and show us our rites, and turn towards us, verily, Thou art easy to be turned and merciful. Lord! and send them an apostle from amongst themselves, to read to them Thy signs and teach them the Book and wisdom, and to purify them; verily, Thou art the mighty and the wise.'

Who is averse from the faith of Abraham save one who is foolish of soul? for we have chosen him in this world, and in the future he is surely of the righteous.

When his Lord said to him, 'Be resigned,' he said, 'I am resigned unto the Lord of the worlds.'

And Abraham instructed his sons therein, and Jacob (saying), 'O my sons! verily, God has chosen for you a religion, do not therefore die unless ye be resigned.'

Were ye then witnesses when Jacob was facing death, when he said to his sons, 'What will ye serve when I am gone?' They said, 'We will serve thy God, the God of thy fathers Abraham, and Ishmael, and Isaac, one God; and we are unto Him resigned.'

That is a nation that has passed away, theirs is what they gained; and yours shall be what ye have gained; ye shall not be questioned as to that which they have done.

They say, 'Be ye Jews or Christians so shall ye of Abraham be guided.' Say, 'Not so! but the faith of Abraham he was not of the idolaters.'

Say ye, 'We believe in God, and what has been revealed to us, and what has been revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and what was brought to Moses and Jesus, and what was brought unto the Prophets from their Lord; we will not distinguish between any one of them, and unto Him are we resigned.'

If they believe in that in which ye believe, then are they guided; but if they turn back, then are they only in a schism, and God will suffice thee against them, for He both hears and knows.

The dye of God! and who is better than God at dyeing? and we are worshippers of Him.

Say, 'Do ye dispute with us concerning God, and He is our Lord and your Lord? Ye have your works and we have ours, and unto Him are we sincere.'

Do ye say that Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes were Jews or Christians? Say, 'Are ye more knowing than God? Who is more unjust than one who conceals a testimony that he has from God? But God is not careless of what ye do.'

That is a nation that has passed away; theirs is what they gained, and yours shall be what ye have gained; ye shall not be questioned as to that which they have done.

The fools among men will say, 'What has turned them from their qiblah, on which they were agreed?'

Say, 'God's is the east and the west, He guides whom He will unto the right path.' Thus have we made you a middle nation, to be witnesses against men, and that the Apostle may be a witness against you.

We have not appointed the qiblah on which thou wert agreed, save that we might know who follows the Apostle from him who turns upon his heels although it is a great thing save to those whom God doth guide. But God will not waste your faith, for verily, God with men is kind and merciful.

We see thee often turn about thy face in the heavens, but we will surely turn thee to a qiblah thou shalt like. Turn then thy face towards the Sacred Mosque; wherever ye be, turn your faces towards it; for verily, those who have the Book know that it is the truth from their Lord;- God is not careless of that which ye do.

And if thou shouldst bring to those who have been given the Book every sign, they would not follow your qiblah; and thou art not to follow their qiblah; nor do some of them follow the qiblah of the others: and if thou followest their lusts after the knowledge that has come to thee then art thou of the evildoers.

Those whom we have given the Book know him as they know their sons, although a sect of them do surely hide the truth, the while they know.

The truth (is) from thy Lord; be not therefore one of those who doubt thereof.

Every sect has some one side to which they turn (in prayer); but do ye hasten onwards to good works; wherever ye are God will bring you all together; verily, God is mighty over all.

From whencesoever thou comest forth, there turn thy face towards the Sacred Mosque, for it is surely truth from thy Lord; God is not careless about what ye do. And from whencesoever thou comest forth, there turn thy face towards the Sacred Mosque, and wheresoever ye are, turn your faces towards it, that men may have no argument against you, save only those of them who are unjust; and fear them not, but fear me and I will fulfil my favours to you, perchance ye may be guided yet.

Thus have we sent amongst you an apostle of yourselves, to recite to you our signs, to purify you and teach you the Book and wisdom, and to teach you what ye did not know; remember me, then, and I will remember you; thank me, and do not misbelieve.

O ye who do believe! seek aid from patience and from prayer, verily, God is with the patient. And say not of those who are slain in God's way (that they are) dead, but rather living; but ye do not perceive.

We will try you with something of fear, and hunger and loss of wealth, and souls and fruit; but give good tidings to the patient, who when there falls on them a calamity say, 'Verily, we are God's and, verily, to Him do we return.' These, on them are blessings from their Lord and mercy, and they it is who are guided.

Verily, Zafa and Merwah are of the beacons of God, and he who makes the pilgrimage unto the House, or visits it, it is no crime for him to compass them both about; and he who obeys his own impulse to a good work,- God is grateful and doth know.

Verily, those who hide what we have revealed of manifest signs and of guidance after we have manifested it to men in the Book, them God shall curse, and those who curse shall curse them too. Save those who turn and do right and make (the signs) manifest; these will I turn to again, for I am easy to be turned and merciful.

Verily, those who misbelieve and die while still in misbelief, on them is the curse of God, and of the angels, and of mankind altogether; to dwell therein for aye; the torment shall not be lightened for them, nor shall they be looked upon.

Your God is one God; there is no God but He, the merciful, the compassionate.

Verily, in the creation of the heavens and the earth, and the alternation of night and day, and in the ship that runneth in the sea with that which profits man, and in what water God sends down from heaven and quickens therewith the earth after its death, and spreads abroad therein all kinds of cattle, and in the shifting of the winds, and in the clouds that are pressed into service betwixt heaven and earth, are signs to people who can understand.

Yet are there some amongst mankind who take to themselves peers other than God; they love them as they should love God while those who believe love God more. O that those who are unjust could only see, when they see the torment, that power is altogether God's! Verily, God is keen to torment.

When those who are followed clear themselves of those who followed them, and see the torment, and the cords are cut asunder, those who followed shall say, 'Had we but another turn, then would we clear ourselves of them as they have cleared themselves of us.' So will God show them their works; for them are sighs, and they shall not come forth from out the fire.

O ye folk! eat of what is in the earth, things lawful and things good, and follow not the footsteps of Satan, verily, to you he is an open foe. He does but bid you evil and sin, and that ye should speak against God what ye do not know.

When it is said to them, 'Follow what God has revealed,' they say, 'Nay, we will follow what we found our fathers agreed upon.' What! and though their fathers had no sense at all or guidance-?

The likeness of those who misbelieve is as the likeness of him who shouts to that which hears him not, save only a call and a cry; deafness, dumbness, blindness, and they shall not understand.

O ye who do believe! eat of the good things wherewith we have provided you, and give thanks unto God if it be Him ye serve. He has only forbidden for you what is dead, and blood, and flesh of swine, and whatsoever has been consecrated to other than God; but he who is forced, neither revolting nor transgressing, it is in no sin for him; verily, God is forgiving and merciful.

Verily, those who hide what God has revealed of the Book, and sell it for a little price, they shall eat nothing in their bellies save fire; and God will not speak to them on the day of resurrection, nor will He purify them, but for them is grievous woe.

They who sell guidance for error, and pardon for torment, how patient must they be of fire!

That (is), because God has revealed the Book with truth, and verily those who disagree about the Book are in a wide schism.

Righteousness is not that ye turn your faces towards the east or the west, but righteousness is, one who believes in God, and the last day, and the angels, and the Book, and the prophets, and who gives wealth for His love to

kindred, and orphans, and the poor, and the son of the road, beggars, and those in captivity; and who is steadfast in prayer, and gives alms; and those who are sure of their covenant when they make a covenant; and the patient in poverty, and distress, and in time of violence; these are they who are true, and these are those who fear.

O ye who believe! Retaliation is prescribed for you for the slain: the free for the free, the slave for the slave, the female for the female; yet he who is pardoned at all by his brother, must be prosecuted in reason, and made to pay with kindness.

That is an alleviation from your Lord, and a mercy; and he who transgresses after that for him is grievous woe.

For you in retaliation is there life, O ye possessors of minds! it may be ye will fear.

It is prescribed for you that when one of you is face to face with death, if he leave (any) goods, the legacy is to his parents, and to his kinsmen, in reason. A duty this upon all those that fear.

But he who alters it after that he has heard it, the sin thereof is only upon those who alter it; verily, God doth hear and know.

And he who fears from the testator a wrong intention, or a crime, and doth make up the matter between the parties, it is no sin to him; verily, God is forgiving and merciful.

O ye who believe! There is prescribed for you the fast as it was prescribed for those before you; haply ye may fear. A certain number of days, but he amongst you who is ill or on a journey, then (let him fast) another number of days. And those who are fit to fast may redeem it by feeding a poor man; but he who follows an impulse to a good work it is better for him; and if ye fast it is better for you, if ye did but know.

The month of Ramadhan, wherein was revealed the Koran, for a guidance to men, and for manifestations of guidance, and for a Discrimination. And he amongst you who beholds this month then let him fast it; but he who is sick or on a journey, then another number of days;- God desires for you what is easy, and desires not for you what is difficult,- that ye may complete the number, and say, 'Great is God,' for that He has guided you; haply ye may give thanks.

When my servants ask thee concerning me, then, verily, I am near; I answer the prayer's prayer whene'er he prays to me. So let them ask me for an answer, and let them believe in me; haply they may be directed aright.

Lawful for you on the night of the fast is commerce with your wives; they are a garment unto you, and ye a garment unto them. God knows that ye did defraud yourselves, wherefore He has turned towards you and forgiven you; so now go in unto them and crave what God has prescribed for you, and eat and drink until a white thread can be distinguished by you from a black one at the dawn. Then fulfil the fast until the night, and go not in unto them, and ye at your devotions in the mosques the while. These are the bounds that God has set, so draw not near thereto. Thus does God make manifest His signs to men, that haply they may fear.

Devour not your wealth among yourselves vainly, nor present it to the judges that ye may devour a part of the wealth of men sinfully, the while ye know.

They will ask thee about the phases of the moon; say, 'They are indications of time for men and for the pilgrimage.' And it is not righteousness that ye should enter into your houses from behind them, but righteousness is he who fears; so enter into your houses by the doors thereof and fear God; haply ye may prosper yet.

Fight in God's way with those who fight with you, but transgress not; verily, God loves not those who do transgress.

Kill them wherever ye find them, and drive them out from whence they drive you out; for sedition is worse than slaughter; but fight them not by the Sacred Mosque until they fight you there; then kill them, for such is the recompense of those that misbelieve.

But if they desist, then, verily, God is forgiving and merciful.

But fight them that there be no sedition and that the religion may be God's; but, if they desist, then let there be no hostility save against the unjust.

The sacred month for the sacred month; for all sacred things demand retaliation; and whoso transgresses against you, transgress against him like as he transgressed against you; but fear ye God, and know that God is with those who fear.

Expend in alms in God's way and be not cast by your own hands into perdition; but do good, for God loves those who do good.

And fulfil the pilgrimage and the visitation to God; but if ye be besieged, then what is easiest for you by way of gift. But shave not your heads until your gift shall reach its destination; and he amongst you who is sick or has a hurt upon his head, then the redemption is by fasting or by alms or by an offering. But when ye are safe again, then let him who would enjoy the visitation until the pilgrimage (bring) what is easiest as a gift. And he who cannot find (anything to bring), then let him fast three days on the pilgrimage and seven when ye return; these make ten days complete. That is, for him whose family are not present in the Sacred Mosque; and fear God and know that God is keen to punish.

The pilgrimage is (in) well-known months: whosoever then makes it incumbent on himself (let him have neither) commerce with women, nor fornication, nor a quarrel on the pilgrimage; and whatsoever of good ye do, God knoweth it; then provide yourself for your journey; but the best provision is piety. Fear ye me ye who possess minds.

It is no crime to you that ye seek good from your Lord; but when ye pour forth from 'Arafat, remember God by the sacred beacon. Remember Him how He guided you, although ye were surely before of those who err.

Then pour ye forth from whence men do pour forth and ask pardon of God; verily, God is forgiving and merciful.

And when ye have performed your rites, remember God as ye remember your fathers, or with a keener memory still.

There is among men such as says, 'Our Lord! give us in this world;' but of the future life no portion shall he have.

And some there be who say, 'Our Lord! give us in this world good and in the future good; and keep us from the torment of the fire!'

These, - they have their portion from what they have earned; for God is swift at reckoning up.

Remember God for a certain number of days; but whoso hastens off in two days, it is no sin to him, and he who lingers on it is no sin to him, - for him who fears. So fear ye God and know that unto Him shall ye be gathered.

There is among men one whose speech about the life of this world pleases thee, and he calls on God to witness what is in his heart; yet is he most fierce in opposition unto thee. And when he turns away, he strives upon the earth to do evil therein, and to destroy the tilth and the stock; verily, God loves not evil doing. And when it is said to him, 'Fear God,' then pride takes hold upon him in sin; but hell is enough for him! surely an evil couch is that.

And there is among men one who selleth his soul craving, those things that are pleasing unto God and God is kind unto His servants.

O ye who believe! enter ye into the peace, one and all, and follow not the footsteps of Satan; verily, to you he is an open foe. And if ye slip after that the manifest signs have come to you, then know that God is the mighty, the wise.

What can they expect but that God should come unto them in the shadow of a cloud, and the angels too? But the thing is decreed, and unto God do things return.

Ask the children of Israel how many a manifest sign we gave to them; and whoso alters God's favours after that they have come to him, then God is keen at following up.

Made fair to those who misbelieve is this world's life; they jest at those who do believe. But those who fear shall be above them on the resurrection day. God gives provision unto whom He will without account.

Men were one nation once, and God sent prophets with good tidings and with warnings, and sent down with them the Book in truth, to judge between men in that wherein they disagreed; but none did disagree therein save those who had been given it after that manifest signs had come to them, through greed amongst themselves; and God guided those who did believe to that truth concerning which they disagreed by His permission, for God guides whom He will unto the right path.

Did ye count to enter Paradise, while there had nothing come to you like those who passed away before you; there touched them violence and harm, and they were made to quake, until the Apostle and those who believed with him said, 'When (comes) God's help? Is not God's help then surely nigh?'

They will ask thee what they are to expend in alms: say, 'Whatsoever good ye expend it should be for parents and kinsmen, and the orphan and the poor, and the son of the road; and whatsoever good ye do, verily, of it God knows.'

Prescribed for you is fighting, but it is hateful to you. Yet peradventure that ye hate a thing while it is good for you, and peradventure that ye love a thing while it is bad for you; God knows, and ye, - ye do not know!

They will ask thee of the sacred month, - of fighting therein. Say, 'Fighting therein is a great sin; but turning folks off God's way, and misbelief in Him and in the Sacred Mosque, and turning His people out therefrom, is a greater in God's sight; and sedition is a greater sin than slaughter.'

They will not cease from fighting you until they turn you from your religion if they can; but whosoever of you is turned from his religion and dies while still a misbeliever; these are those whose works are vain in this world and the next; they are the fellows of the Fire, and they shall dwell therein for aye.

Verily, those who believe, and those who flee, and those who wage war in God's way; these may hope for God's mercy, for God is forgiving and merciful.

They will ask thee about wine and el maisar, say, 'In them both is sin and profit to men; but the sin of both is greater than the profit of the same.'



They will ask thee what they shall expend in alms: say, 'The surplus.' Thus does God manifest to you His signs; haply ye may reflect on this world and the next! They will ask thee about orphans: say, 'To do good to them is best.' But if ye interfere with them- they are your brethren, and God knows the evildoer from the well doer; and if God will He will surely trouble you. Verily, God is mighty, wise.

Wed not with idolatrous women until they believe, for surely a believing handmaid is better than an idolatrous woman, even though she please you. And wed not to idolatrous men until they believe, for a believing slave is better than an idolater, even though he please you.

Those invite you to the fire, but God invites you to paradise and pardon by His permission, and makes clear His signs to men; haply they may remember.

They will ask thee about menstruation: say, 'It is a hurt.' So keep apart from women in their menstruation, and go not near them till they be cleansed; but when they are cleansed come in to them by where God has ordered you verily, God loves those who turn to Him, and those who keep themselves clean.

Your women are your tilth, so come into your tillage how you choose; but do a previous good act for yourselves, and fear God, and know that ye are going to meet Him; and give good tidings unto those who do believe.

Make not God the butt of your oaths, that ye will keep clear and fear and make peace amongst men, for God both hears and knows.

He will not catch you up for a casual word in your oaths, but He will catch you up for what your hearts have earned; but God is forgiving and clement.

Those who swear off from their women, they must wait four months; but if they break their vow God is forgiving and merciful.

And if they intend to divorce them, verily, God hears and knows.

Divorced women must wait for themselves three courses; and it is not lawful to them that they hide what God has created in their wombs, if they believe in God and in the last day. Their husbands will do better to take them back in that (case) if they wish for reconciliation; for, the same is due to them as from them; but the men should have precedence over them. God is mighty and wise.

Divorce (may happen) twice; then keep them in reason, or let them go with kindness. It is not lawful for you to take from them anything of what you have given them, unless both fear that they cannot keep within God's bounds. So if ye fear that ye cannot keep within God's bounds there is no crime in you both about what she ransoms herself with. These are God's bounds, do not transgress them; and whoso transgresses God's bounds, they it is who are unjust.

But if he divorce her (a third time) she shall not be lawful to him after that, until she marry another husband; but, if he divorce her too, it is no crime in them both to come together again, if they think that they can keep within God's bounds. These are God's bounds which He explains to a people who know.

When ye divorce women, and they have reached the prescribed time, then keep them kindly, or let them go in reason, but do not keep them by force to transgress; for whoso does that, he is unjust to his own soul: and do not take God's signs in jest; and remember God's favours to you, and what He has sent down to you of the Book and wisdom, to admonish you thereby; and fear God, and know that God doth all things know.

When ye divorce women, and they have reached their prescribed term, do not prevent them from marrying their (fresh) husbands, when they have agreed with each other reasonably. That is what he is admonished with who amongst you believes in God and in the last day. That is more pure for you and cleaner. But God knows, and ye know not.

Mothers must suckle their children two whole years for one who wishes to complete the time of suckling; and on him to whom it is born its sustenance and clothing are incumbent; but in reason, for no soul shall be obliged beyond its capacity. A mother shall not be forced for her child; nor he to whom it is born for his child. And the same (is incumbent) on the heir (of the father). But if both parties wish to wean, by mutual consent and counsel, then it is no crime in them. And if ye wish to provide a wet-nurse for your children, it is no crime in you when you pay what you have promised her, in reason. Fear God, and know that God on what ye do doth look.

Those of you who die and leave wives behind, let these wait by themselves for four months and ten days; and when they have reached their prescribed time, there is no crime in them for what they do with themselves in reason; for God of what ye do is well aware.

Nor is there any crime in you for that ye make them an offer of marriage, or that ye keep it secret, in your minds. God knows that ye will remember them; but do not propose to them in secret, unless ye speak a reasonable speech; and resolve not on marriage tie until the Book shall reach its time; but know that God knows what is in your souls; so beware! and know that God is forgiving and clement.

It is no crime in you if ye divorce your women ere you have yet touched them, or settled for them a settlement. But provide maintenance for them; the wealthy according to his power, and the straitened in circumstances according to his power, must provide, in reason;- a duty this upon the kind.

And if ye divorce them before ye have touched them, but have already settled for them a settlement; the half of what ye have settled, unless they remit it, or he in whose hand is the marriage tie remits it; and that ye should remit is nearer to piety, and forget not liberality between you. Verily, God on what ye do doth look.

Observe the prayers, and the middle prayer, and stand ye attent before God.

And if ye fear, then afoot or on horseback; but when ye are in safety remember God, how He taught you while yet ye did not know.

Those of you who die and leave wives, should bequeath to their wives maintenance for a year, without expulsion (from their home); but if they go out, there is no crime in you for what they do of themselves, in reason; but God is mighty and wise.

And divorced women should have a maintenance in reason,- a duty this on those that fear. Thus does God explain to you His signs; haply ye may understand.

Dost thou not look at those who left their homes by thousands, for fear of death; and God said to them 'Die,' and then He quickened them again? Verily God is Lord of grace to men, but most men give no thanks.

Fight then in God's way, and know that God both hears and knows.

Who is there that will lend to God a good loan? He will redouble it many a double; God closes His hand and holds it out, and unto Him shall ye return.

Dost thou not look at the crowd of the children of Israel after Moses' time, when they said to a prophet of theirs, 'Raise up for us a king, and we will fight in God's way?' He said, 'Will ye perhaps, if it be written down for you to fight, refuse to fight?' They said, 'And why should we not fight in God's way, now that we are dispossessed of our homes and sons? But when it was written down for them to fight they turned back, save a few of them, and God knows who are evildoers. Then their prophet said to them, 'Verily, God has raised up for you Talut as a king;' they said, 'How can the kingdom be his over us; we have more right to the kingdom than he, for he has not an amplitude of wealth?' He said, 'Verily, God has chosen him over you, and has provided him with an extent of knowledge and of form. God gives the kingdom unto whom He will; God comprehends and knows.'

Then said to them their prophet, 'The sign of his kingdom is that there shall come to you the ark with the shechina in it from your Lord, and the relics of what the family of Moses and the family of Aaron left; the angels shall bear it.' In that is surely a sign to you if ye believe.

And when Talut set out with his soldiery, he said, 'God will try you with a river, and he who drinks therefrom, he is not of mine; but whoso tastes it not, he is of mine, save he who laps it lapping with his hand.'

And they drank from it save a few of them, and when he crossed it, he and those who believed with him, they said, 'We have no power this day against Galut and his soldiery, 'those who thought that they should meet their Lord said, 'How many a small division of men have conquered a numerous division, by the permission of God, for God is with the patient.'

And when they went out against a Galut and his soldiery, they said, 'Lord, pour out patience over us, and make firm our steps, and help us against the misbelieving people!'

And they put them to flight by the permission of God, and David killed Galut, and God gave him the kingdom and wisdom, and taught him of what He willed. And were it not for God's repelling men one with another the earth would become spoiled; but God is Lord of grace over the worlds.

These are the signs of God, we recite them to thee in truth, for, verily, thou art of those who are sent.

These apostles have we preferred one of them above another. Of them is one to whom God spake; and we have raised some of them degrees; and we have given Jesus the son of Mary manifest signs, and strengthened him by the Holy Spirit. And, did God please, those who came after them would not have fought after there came to them manifest signs. But they did disagree, and of them are some who believe, and of them some who misbelieve, but, did God please, they would not have fought, for God does what He will.

O ye who believe! expend in alms of what we have bestowed upon you, before the day comes in which is no barter, and no friendship, and no intercession; and the misbelievers, they are the unjust.

God, there is no god but He, the living, the self-subsistent. Slumber takes Him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with Him save by His permission? He knows what is before them and what behind them, and they comprehend not aught of His knowledge but of what He pleases. His throne extends over the heavens and the earth, and it tires Him not to guard them both, for He is high and grand.

There is no compulsion in religion; the right way has been distinguished from the wrong, and whoso disbelieves in Taghut and believes in God, he has got hold of the firm handle in which is no breaking off; but God both hears and knows.

God is the patron of those who believe, He brings them forth from darkness into light. But those who misbelieve, their patrons are Taghut, these bring them forth from light to darkness,- fellows of the Fire, they dwell therein for aye.

Do you not look at him who disputed with Abraham about his Lord, that God had given him the kingdom? When Abraham said, 'My Lord is He who giveth life and death,' he said, 'I give life and death.' Abraham said, 'But verily, God brings the sun from the east, do thou then bring it from the west? And he who misbelieved was dumbfounded, for God does not guide unjust folk.

Or like him who passed by a village, when it was desolate and turned over on its roofs, and said, 'How will God revive this after its death?' And God made him die for a hundred years, then He raised him, and said, 'How long hast thou tarried?' Said he, 'I have tarried a day, or some part of a day.' He said, 'Nay, thou hast tarried a hundred years; look at thy food and drink, they are not spoiled, and look at thine ass; for we will make thee a sign to men. And look at the bones how we scatter them and then clothe them with flesh.' And when it was made manifest to him, he said, 'I know that God is mighty over all.'

And when Abraham said, 'Lord, show me how thou wilt revive the dead,' He said, 'What, dost thou not yet believe?' Said he, 'Yea, but that my heart may be quieted.' He said, 'Then take four birds, and take them close to thyself; then put a part of them on every mountain; then call them, and they will come to thee in haste; and know that God is mighty, wise.'

The likeness of those who expend their wealth in God's way is as the likeness of a grain that grows to seven ears, in every ear a hundred grains, for God will double unto whom He pleases; for God both embraces and knows.

Those who expend their wealth in God's way, then do not follow up what they expend by taunting with it and by annoyance, these have their hire with their Lord, and no fear is on them, neither shall they grieve.

Kind speech and pardon are better than almsgiving followed by annoyance, and God is rich and clement.

O ye who believe! make not your almsgiving vain by taunts and annoyance, like him who expends what he has for the sake of appearances before men, and believes not in God and the last day; for his likeness is as the likeness of a flint with soil upon it, and a heavy shower falls on it and leaves it bare rock; they can do nought with what they earn, for God guides not the misbelieving folk.

But the likeness of those who expend their wealth craving the goodwill of God, and as an insurance for their souls, is as the likeness of a garden on a hill. A heavy shower falls on it, and it brings forth its eatables twofold; and if no heavy shower falls on it, the dew does; and God on what ye do doth look.

Would one of you fain have a garden of palms and vines, with rivers flowing beneath it, in which is every fruit; and when old age shall reach him, have weak seed, and there fall on it a storm wind with fire therein, and it gets burnt?

Thus does God manifest to you His signs, mayhap ye will reflect.

O ye who believe! expend in alms of the good things that ye have earned, and of what we have brought forth for you out of the earth, and do not take the vile thereof to spend in alms,- what you would not take yourselves save by connivance at it; but know that God is rich and to be praised.

The devil promises you poverty and bids you sin, but God promises you pardon from Him and grace, for God both embraces and knows. He bringeth wisdom unto whom He will, and he who is brought wisdom is brought much good; but none will remember save those endowed with minds.

Whatever expense ye expend, or vow ye vow, God knows it; but the unjust have no helpers. If ye display your almsgiving, then well is it; but if ye hide it and bring it to the poor, then is it better for you, and will expiate for you your evil deeds; for God of what ye do is well aware.

Thou art not bound to guide them; but God guides whom He will; and whatever good ye expend it is for yourselves, and do not expend save craving for God's face.

And what ye expend of good, it shall be repaid you, and ye shall not be wronged,- unto the poor who are straitened in God's way, and cannot knock about in the earth. The ignorant think them to be rich because of their modesty; you will know them by their mark, they do not beg from men importunately; but what ye spend of good God knows.

Those who expend their wealth by night and day, secretly and openly, they shall have their hire with their Lord. No fear shall come on them, nor shall they grieve.

Those who devour usury shall not rise again, save as he riseth whom Satan hath paralysed with a touch; and that is because they say 'selling is only like usury,' but God has made selling lawful and usury unlawful; and he to whom the admonition from his Lord has come, if he desists, what has gone before is his: his matter is in God's hands. But whosoever returns (to usury) these are the fellows of the Fire, and they shall dwell therein for aye. God shall blot out usury, but shall make almsgiving profitable, for God loves not any sinful misbeliever.

Verily, those who believe, and act righteously, and are steadfast in prayer, and give alms, theirs is their hire with their Lord; there is no fear on them, nor shall they grieve.

O ye who believe! fear God, and remit the balance of usury, if ye be believers; and if ye will not do it, then hearken to the proclamation of war from God and His Apostle; but if ye repent, your capital is yours. Ye shall not wrong, nor shall ye be wronged.

And if it be one in difficulties, then wait for easy circumstances; but that ye remit it as alms is better for you, if ye did but know.

Fear the day wherein ye shall return to God; then shall each soul be paid what it has earned, and they shall not be wronged.

O ye who believe! if ye engage to one another in a debt for a stated time, then write it down, and let a scribe write it down between you faithfully; nor let a scribe refuse to write as God taught him, but let him write, and let him who owes dictate; but let him fear God his Lord, and not diminish therefrom aught; but if he who owes be a fool, or weak, or cannot dictate himself, then let his agent dictate faithfully, and let them call two witnesses out from amongst their men; or if there be not two men, then a man and two women, from those whom he chooses for witnesses, so that if one of the two should err, the second of the two may remind the other; and let not the witnesses refuse when they are summoned; and let them not tire of writing it, be it small or great, with its time of payment. That is more just in the sight of God, and more upright for testimony, and brings you nearer to not doubting. Unless, indeed, it be a ready-money transaction between you, which ye arrange between yourselves, then it is no crime against you that ye do not write it down; but bring witnesses to what ye sell one to another, and let not either scribe or witness come to harm, for if ye do it will be abomination in you; but fear God, for God teaches you, and God knows all things. But if ye be upon a journey, and ye cannot find a scribe, then let a pledge be taken. But if one of you trust another, then let him who is trusted surrender his trust, and let him fear God his Lord, and conceal not testimony, for he who conceals it, verily, sinful is his heart: God knows what ye do.

God's is what is in heaven and in the earth, and if ye show what is in your souls, or hide it, God will call you to account; and He forgives whom He will, and punishes whom He will, for God is mighty over all.

The Apostle believes in what is sent down to him from his Lord, and the believers all believe on God, and His angels, and His Books, and His apostles,- we make no difference between any of His apostles,- they say, 'We hear and obey, Thy pardon, O Lord! for to Thee our journey tends. God will not require of the soul save its capacity. It shall have what it has earned, and it shall owe what has been earned from it. Lord, catch us not up, if we forget or make mistake; Lord, load us not with a burden, as Thou hast loaded those who were before us. Lord, make us not to carry what we have not strength for, but forgive us, and pardon us, and have mercy on us. Thou art our Sovereign, then help us against the people who do not believe!'

### **The Chapter of Imran's Family (3. Medina.)**

In the name of the merciful and compassionate God.

Alif Lam Mim. God, there is no god but He, the living, the self-subsistent. He has sent down to thee the Book, in truth, confirming what was before it, and has revealed the law, and the gospel before for the guidance of men, and has revealed the Discrimination.

Verily, those who disbelieve in the signs of God, for them is severe torment, for God is mighty and avenging.

Verily, God, there is nothing hidden from Him in the earth, nor in the heaven; He it is who fashions you in the womb as He pleases. There is no God but He, the mighty, the wise.

He it is who has revealed to thee the Book, of which there are some verses that are decisive, they are the mother of the Book; and others ambiguous; but as for those in whose hearts is perversity, they follow what is ambiguous, and do crave for sedition, craving for (their own) interpretation of it; but none know the interpretation of it except God. But those who are well grounded in knowledge say, 'We believe in it; it is all from our Lord; but none will remember save those who possess minds.

'O Lord! pervert not our hearts again when Thou hast guided them, and grant us mercy from Thee, for Thou art He who grants. O Lord! Thou shalt gather together men unto the day wherein is no doubt. Verily, God will not depart from His promise.'

Verily, those who misbelieve, their wealth shall not help them, nor their children, against God at all; and they it is who are the fuel of the fire.

As was the wont of Pharaoh's people, and those before them, they said our signs were lies, and God caught them up in their sins, for God is severe to punish.

Say to those who misbelieve, 'Ye shall be overcome and driven together to hell, an ill couch will it be.

'Ye have had a sign in the two parties who met; one party fighting in the way of God, the other misbelieving; these saw twice the same number as themselves to the eye-sight, for God aids with His help those whom He pleases.'

Verily, in that is a lesson for those who have perception. Seemly unto men is a life of lusts, of women, and children, and hoarded talents of gold and silver, and of horses well-bred, and cattle, and tilth;- that is the provision for the life of this world; but God, with Him is the best resort.

Say, 'But shall we tell you of a better thing than this?' For those who fear are gardens with their Lord, beneath which rivers flow; they shall dwell therein for aye, and pure wives and grace from God; the Lord looks on His servants, who say, 'Lord, we believe, pardon Thou our sins and keep us from the torment of the fire,' the patient, the truthful, the devout, and those who ask for pardon at the dawn.

God bears witness that there is no god but He, and the angels, and those possessed of knowledge standing up for justice. There is no God but He, the mighty, the wise.

Verily, (the true) religion in God's sight is Islam, and those to whom the Book was given disagreed not until after that there was given to them knowledge, through mutual envy. But whoso disbelieves in God's signs, truly God is quick at reckoning up.

And if they would dispute with thee, then say, 'I turn my face with resignation unto God, and whoso follows me.'

And say to those who have been given the Book, unto the Gentiles, 'Are ye, too, resigned' and if they are resigned, then are they guided. But if they turn their backs, then thou hast only to preach, and God looks on his servants.

Verily, those who disbelieve in God's signs, and kill the prophets without right, and kill those from among men, who bid what is just,- to them give the glad tidings of grievous woe! These are they whose works are void in this world and the next, and helpers have they none.

Did ye not see those who have been given a portion of the Book? they were called unto the Book of God to decide between them; and then a sect of them turned their backs and turned away;- that is because they say the fire shall not touch us save for a certain number of days. But that deceived them in their religion which they had invented. How will it be when we have gathered them together for a day whereof there is no doubt, when each soul shall be paid what it has earned, and they shall not be wronged?

Say, 'O God, Lord of the kingdom! Thou givest the kingdom to whomsoever Thou pleasest, and strippest the kingdom from whomsoever Thou pleasest; Thou honourest whom Thou pleasest, and abasest whom Thou pleasest; in Thy hand is good. Verily, Thou art mighty over all. Thou dost turn night to day, and dost turn day to night, and dost bring forth the living from the dead, and dost provide for whom Thou pleasest without taking count.'

Those who believe shall not take misbelievers for their patrons, rather than believers, and he who does this has no part with God at all, unless, indeed, ye fear some danger from them. But God bids you beware of Himself, for unto Him your journey is.

Say, 'If ye hide that which is in your breasts, or if ye show it, God knows it: He knows what is in the heavens and what is in the earth, for God is mighty over all.'

The day that every soul shall find what it has done of good present before it; and what it has done of evil, it would fain that there were between itself and that a wide interval. 'God bids you beware of Himself, but God is gentle with His servants.'

Say, 'If ye would love God then follow me, and God will love you and forgive you your sins, for God is forgiving and merciful.'

Say, 'Obey God and the Apostle; but if ye turn your backs God loves not misbelievers.'

Verily, God has chosen Adam, and Noah, and Abraham's people, and Imran's people above the world,- a seed, of which one succeeds the other, but God both hears and knows.

When Imran's wife said, 'Lord! I have vowed to Thee what is within my womb, to be dedicated unto Thee, receive it then from me. Verily, Thou dost hear and know.' And when she brought it forth she said, 'Verily, I have brought it forth a female'- but God knew best what she brought forth; and a male is not like a female- 'I have called her Mary, and I seek a refuge in Thee for her and for her seed from Satan the pelted.'

And her Lord received her with a good reception, and made her grow up with a good growth, and Zachariah took care of her. Whenever Zachariah entered the chamber to her he found beside her a provision, and said, 'O Mary, how hast thou this?' She said, 'It is from God, for God provides for whom He pleases without count.' Therefore prayed Zachariah to his Lord, and said, 'Lord, grant me from Thee a good seed. Verily, Thou hearest prayer.' And an angel cried out to him as he was standing praying in the chamber (and said) that 'God gives thee the glad tidings of John, to confirm the Word from God,- of a chief and a chaste one, and a prophet from amongst the righteous.'

He said, 'My Lord, how can there be to me a boy when old age has reached me, and my wife is barren?' Said he, 'Thus God does what He pleaseth.' He said, 'My Lord, make for me a sign.' He said, 'Thy sign is that thou shalt not speak to men for three days, save by gesture; but remember thy Lord much, and celebrate His praises in the evening and the morning.'

And when the angels said, 'O Mary! verily, God has chosen thee, and has purified thee, and has chosen thee above the women of the world. O Mary! be devout unto thy Lord, and adore and bow down with those who bow. That is (one) of the declarations of the unseen world which we reveal to thee, though thou wert not by them when they threw their lots which of them should take care of Mary, nor were ye by them when they did dispute.'

When the angel said, 'O Mary! verily, God gives thee the glad tidings of a Word from Him; his name shall be the Messiah Jesus the son of Mary, regarded in this world and the next and of those whose place is nigh to God. And he shall speak to people in his cradle, and when grown up, and shall be among the righteous.' She said, 'Lord! how can have a son, when man has not yet touched me?' He said, 'Thus God creates what He pleaseth. When He decrees a matter He only says BE and it is; and He will teach him the Book, and wisdom, and the law, and the gospel, and he shall be a prophet to the people of Israel (saying), that I have come to you, with a sign from God, namely, that I will create for you out of clay as though it were the form of a bird, and I will blow thereon and it shall become a bird by God's permission; and I will heal the blind from birth, and lepers; and I will bring the dead to life by God's permission; and I will tell you what you eat and what ye store up in your houses. Verily, in that is a sign for you if ye be believers. And I will confirm what is before you of the law, and will surely make lawful for you some of that which was prohibited from you. I have come to you with a sign from your Lord, so fear God and follow me, for God is my Lord, and your Lord, so worship Him:- this is the right path.'

And when Jesus perceived their unbelief, He said, 'Who are my helpers for God?' Said the apostles, 'We are God's helpers. We believe in God, so bear witness that we are resigned. Lord, we have believed in what Thou hast revealed, and we have followed the Apostle, so write us down with those which bear witness.' But they (the Jews) were crafty, and God was crafty, for God is the best of crafty ones!

When God said, 'O Jesus! I will make Thee die and take Thee up again to me and will clear thee of those who misbelieve, and will make those who follow thee above those who misbelieve, at the day of judgment, then to me is your return. I will decide between you concerning that wherein ye disagree. And as for those who misbelieve, I will punish them with grievous punishment in this world and the next, and they shall have none to help them.' But as for those who believe and do what is right, He will pay them their reward, for God loves not the unjust.

That is what we recite to thee of the signs and of the wise reminder. Verily the likeness of Jesus with God is as the likeness of Adam. He created him from earth, then He said to him BE, and he was;- the truth from thy Lord, so be thou not of those who are in doubt. And whoso disputeth with thee after what has come to thee of knowledge, say, 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves: then we will imprecate and put God's curse on those who lie.'

Verily, those are the true stories, and there is no god but God, and, verily, God He is the mighty, the wise; but if they turn back, God knows the evildoers.

Say, 'O ye people of the Book, come to a word laid down plainly between us and you, that we will not serve other than God, nor associate aught with him, nor take each other for lords rather than God.' But if they turn back then say, 'Bear witness that we are resigned.'

O people of the Book, why do ye dispute about Abraham, when the law and the gospel were not revealed until after him? What! do ye not understand? Here ye are, disputing about what ye have some knowledge of; why then do ye dispute about what ye have no knowledge of? God knows and ye know not.

Abraham was not a Jew, nor yet a Christian, but he was a 'Hanif resigned, and not of the idolaters. Verily, the people most worthy of Abraham are those who follow him and his prophets, and those who believe;- God is the patron of the believers.

A sect of the people of the Book would fain they could lead you astray, but they only lead themselves astray, and they do not perceive.

O people of the Book! why do ye disbelieve in the signs of God, the while ye witness them? O people of the Book! why do ye clothe the truth with falsehood and hide the truth the while ye know? A sect of the people of the Book say, 'Believe in what was revealed to those who believed at the first appearance of the day, and disbelieve it at the end thereof;- that (others) may perchance go back (from their faith)- 'do not believe save one who followeth your religion.'

Say, 'Verily, the (true) guidance is the guidance of God, that one should be given like what ye are given.' Or would they dispute with you before your Lord, say, 'Grace is in the hand of God, He gives it to whom he pleases, for God both comprehends and knows. He specially favours with his mercy whom he pleases, for God is Lord of mighty grace.

And of the people of the Book, there are some of them who, if thou entrust them with a talent give it back to you; and some of them, if thou entrust them with a dinar, he will not give it back to thee except so long as thou dost stand over him. That is because they say, 'We owe no duty to the Gentiles;' but they tell a lie against God, the while they know.

Yea, whoso fulfils his covenant and fears,- verily, God loves those who fear. Those who sell God's covenant and their oaths for a little price, these have no portion in the future life. God will not speak to them, and will not look upon them on the resurrection day, and will not purify them; but for them is grievous woe.

And, verily, amongst them is a sect who twist their tongues concerning the Book, that ye may reckon it to be from the Book, but it is not from the Book. They say, 'It is from God,' but it is not from God, and they tell a lie against God, the while they know.

It is not right for a man that God should give him a Book, and judgment, and prophecy, and that then he should say to men, 'Be ye servants of mine rather than of God;' but be ye rather masters of teaching the Book and of what ye learn.

He does not bid you take the angels and the prophets for your lords; shall He bid you misbelieve again when you are once resigned?

And when God took the compact from the prophets '(this is) surely what we have given you of the Book and wisdom. Then shall come to you the Apostle confirming what is with you. Ye must believe in him and help him.' He said, moreover, 'Are ye resolved and have ye taken my compact on that (condition) They say, 'We are resolved.' He said, 'Then bear witness, for I am witness with you; but he who turns back after that, these are sinners.'

What is it other than God's religion that they crave? when to Him is resigned whosoever is in the heavens and the earth, will he or nill he, and to him shall they return!

Say, 'We believe in God, and what has been revealed to thee, and what was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and what was given to Moses, and Jesus, and the prophets from their Lord,- we will make no distinction between any of them,- and we are unto Him resigned. Whosoever craves other than Islam for a religion, it shall surely not be accepted from him, and he shall, in the next world, be of those who lose.'

How shall God guide people who have disbelieved after believing and bearing witness that the Apostle is true, and after there come to them manifest signs? God guides the unjust folk.

These, their reward is, that on them is the curse of God, and of the angels, and of men together; they shall dwell therein for aye- the torment shall not be alleviated from them, nor shall they be respited; save those who repent after that, and act aright, for verily, God is forgiving and merciful.

Verily, those who misbelieve after believing, and then increase in misbelief, their repentance shall not be accepted; these are those who err.

Verily, those who misbelieve and die in misbelief, there shall not be accepted from any one of them the earth-full of gold, though he should give it as a ransom. For them is grievous woe, and helpers have they none.

Ye cannot attain to righteousness until ye expend in alms of what ye love. But what ye expend in alms, that God knows.

All food was lawful to the children of Israel save what Israel made unlawful to himself before that the law was revealed. Say, 'Bring the law and recite it, if ye speak the truth.' But whoso forges against God a lie, after that, they are the unjust. Say, 'God speaks the truth, then follow the faith of Abraham, a 'hanif, who was not of the idolaters.'

Verily, the first House founded for men was surely that at Bakkah, for a blessing and a guidance to the worlds. Therein are manifest signs,- Abraham's station, and whosoever enters in is safe. There is due to God from man a pilgrimage unto the House, for whosoever can find his way there. But whoso misbelieves- God is independent of the worlds.

Say, 'O people of the Book! why do ye misbelieve in God's signs, while God is witness of what ye do?'

Say, 'O people of the Book! why do ye turn from the way of God him who believes, craving to make it crooked, while ye are witnesses? But God is not careless of what ye do.'

O ye who believe! if ye obey the sect of those to whom the Book was brought, they will turn you, after your faith, to unbelievers again. How can ye misbelieve while unto you are recited the signs of God, and among you is His Apostle? But whoso takes tight hold on God, he is guided into the right way.

O ye who believe! fear God with the fear that He deserves, and die not save ye be resigned.

Take tight hold of God's rope altogether, and do not part in sects; but remember the favours of God towards you, when ye were enemies and He made friendship between your hearts, and on the morrow ye were, by His favour, brothers. Ye were on the edge of a pit of fire, but he rescued you therefrom. Thus does God show to you His signs, perchance ye may be guided; and that there may be of you a nation who shall invite to good, and bid what is reasonable, and forbid what is wrong; these are the prosperous.

Be not like those who parted in sects and disagreed after there came to them manifest signs; for them is mighty woe, on the day when faces shall be whitened and faces shall be blackened. As for those whose faces are blackened,- 'Did ye misbelieve after your faith, then taste the torment for your misbelief But as for those whose faces are whitened, they are in God's mercy, and they shall dwell therein for aye.

These are the signs of God. We recite them to you in truth, for God desires not wrong unto the worlds.

God's is what is in the heavens and what is in the earth, and unto God affairs return.

Ye were the best of nations brought forth unto man. Ye bid what is reasonable, and forbid what is wrong, believing in God. Had the people of the Book believed, it would have been better for them. There are believers among them, though most of them are sinners.

They shall surely not harm you save a hurt; and if they fight you, they shall show you their backs, then they shall not be helped.

They are smitten with abasement wherever they be found, save for the rope of God and the rope of man; and they draw on themselves wrath from God. They are smitten, too, with poverty; that is because they did disbelieve in God's signs, and kill the prophets undeservedly. That is because they did rebel and did transgress.

They are not all alike. Of the people of the Book there is a nation upright, reciting God's signs throughout the night, as they adore the while. They believe in God, and in the last day, and bid what is reasonable, and forbid what is wrong, and vie in charity; these are among the righteous.

What ye do of good surely God will not deny, for God knows those who fear.

Verily, those who misbelieve, their wealth is of no service to them, nor their children either, against God; they are the fellows of the Fire, and they shall dwell therein for aye.

The likeness of what they expend in this life of the world, is as the likeness of wind wherein is a cold blast that falls upon a people's tilth who have wronged themselves and destroys it. It is not God who wrongs them, but it is themselves they wrong.

O ye who believe! take not to intimacy with others than yourselves; they will not fail to spoil you; they would fain ye came to trouble,- hatred is shown by their mouths; but what their breasts conceal is greater still. We have made manifest to you our signs, did ye but understand.

Ye it is who love them, but they love not you; and ye believe in the Book, all of it. But when they meet you they say, 'We believe;' and when they go aside they bite their finger tips at you through rage. Say, 'Die in your rage, for God doth know the nature of men's breasts.'

If good luck touch you it is bad for them, but if bad luck befall you they rejoice therein; yet if ye are patient and fear, their tricks shall not harm you, for what they do God comprehends.

When thou didst set forth early from thy people to settle for the believers a camp to fight;- but God both hears and knows;- when two companies of you were on the point of showing cowardice; but God was their guardian, for on God surely the believers do rely. Why! God gave you victory at Bedr when ye were in a poor way; fear God, then, haply ye may give thanks. When thou didst say unto the believers, 'Is it not enough for you that your Lord assists you with three thousand of the angels sent down from on high? Yea, if ye are patient and fear God, and they come upon you on a sudden, now, your Lord will assist you with five thousand of His angels, (angels) of mark. God only made this as glad tidings for you to comfort your hearts withal,- for victory is but from God, the mighty, the wise;- to cut off the flank of those who misbelieve, or make them downcast, that they may retire disappointed.'

Thou hast nothing to do with the affair at all, whether He turn towards them again or punish them; for, verily, they are unjust.

God's is what is in the heavens and in the earth. He forgives whom He pleases, and punishes whom He pleases; for God is forgiving and merciful.

O ye who believe! devour not usury doubly doubled, but fear God, perchance ye may be prosperous; fear the fire which is prepared for the unbelievers, and obey God and His Apostle, perchance ye may get mercy. And vie with one another for pardon from your Lord, and for Paradise, the breadth of which is as the heaven and the earth, prepared for those who fear;- for those who expend in alms, in prosperity and adversity, for those who repress their rage, and those who pardon men; God loves the kind. Those who when they do a crime, or wrong themselves, remember God, and ask forgiveness for their sins,- and who forgives sins save God?- and do not persevere in what they did, the while they know;- these have their reward:- pardon from their Lord, and gardens beneath which rivers flow, dwelling therein for aye; for pleasant is the hire of those who act like this.

Incidents have passed before your time, go on then in the earth, and see what was the end of those who called (the prophets) liars.

This is an explanation unto men, and a guidance and a warning unto those who fear. Do not give way nor grieve, for ye shall have the upper hand if ye but be believers.

If a sore touch you, a sore like it has touched people: these are days which we make to alternate amongst mankind that God may know who it is that believe, and may take from you witnesses, for God loves not the unjust; and that God may assay those who believe, and blot out the misbelievers. Do ye think that ye can enter Paradise and God not know those of you who have fought well, or know the patient? Why, ye longed for death before ye met it! Now ye have looked upon it and ye halt!



Mohammed is but an apostle; apostles have passed away before his time; what if he die or is killed, will ye retreat upon your heels? He who retreats upon his heels does no harm to God at all; but God will recompense the thankful. It is not for any soul to die, save by God's permission written down for an appointed time; but he who wishes for the reward of this world we will give him of it, and he who wishes for the reward of the future we will give him of it, and we will recompense the grateful.

How many prophets have myriads fought against! yet they did not give way at what befel them in God's way Nor were they weak, nor did they demean themselves:- God loves the patient. And their word was only to say, 'Lord, forgive us our sins and our extravagance in our affairs; and make firm our footing, and help us against the misbelieving folk!' and God gave them the reward of this world, and good reward for the future too, for God doth love the kind.

O ye who believe! if ye obey those who misbelieve, they will turn you back upon your heels, and ye will retreat the losers. Nay, God is your Lord, He is the best of helpers. We will throw dread into the hearts of those who misbelieve, for that they associate that with God which He has sent down no power for; but their resort is fire, and evil is the resort of the unjust.

God has truly kept His promise, when ye knocked them senseless by His permission, until ye showed cowardice, and wrangled, and rebelled, after he had shown you what ye loved. Amongst you are those who love this world, and amongst you are those who love the next. Then He turned you away from them to try you; but He has pardoned you, for God is Lord of grace unto believers,- when ye went up and looked not round upon any one, although the Apostle was calling you from your rear. Therefore did God reward you with trouble on trouble that ye should not grieve after what ye had missed, nor for what befel you, for God is well aware of what ye do. Then He sent down upon you after trouble safety,- drowsiness creeping over one company of you, and one company of you getting anxious about themselves, suspecting about God other than the truth, with the suspicion of the ignorant, and saying, 'Have we any chance in the affair?' Say, 'Verily, the affair is God's.' They conceal in themselves what they will not show to thee, and say, 'If we had any chance in the affair we should not be killed here.' Say, 'If ye were in your houses, surely those against whom slaughter was written down, would have gone forth to fight even to where they are lying now; that God may try what is in your breasts and assay what is in your hearts, for God doth know the nature of men's breasts.'

Verily, those of you who turned your backs on that day when the two armies met, it was but Satan who made them slip for something they had earned. But God has now pardoned them; verily, God is forgiving and clement.

O ye who believe! be not like those who misbelieve, and say unto their brethren when they knock about in the earth, or are upon a raid, 'Had they but been at home, they had not died and had not been killed.' It was that God might make a sighing in their hearts, for God gives life and death; and God on what ye do doth look.

And if, indeed, ye be killed in God's way or die, surely forgiveness from God and mercy is better than what ye gather; and if ye die or be killed it is to God ye shall be assembled. It was by a sort of mercy from God thou didst deal gently with them, for hadst thou been rough and rude of heart they had dispersed from around thee. But pardon them, and ask forgiveness for them, and take counsel with them in the affair. As for what thou hast resolved, rely upon God; verily, God loves those who do rely. If God help you, there is none can overcome you; but if He leave you in the lurch, who is there can help you after Him? Upon God then let believers rely.

It is not for the prophet to cheat; and he who cheats shall bring what he has cheated on the resurrection day. Then shall each soul be paid what it has earned, and they shall not be wronged. Is he who follows the pleasure of God, like him who has drawn on himself anger from God, whose resort is hell? An evil journey shall it be! These are degrees with God, and God sees what ye do.

God was surely very gracious to the believers, when He sent amongst them an apostle from themselves, to recite to them His signs, and purify them, and teach them the Book and wisdom, although they surely were before his time in manifest error. Or when an accident befalls you, and ye have fallen on twice as much, ye say, 'How is this?' Say, 'It is from yourselves. Verily, God is mighty over all.'

And what befel you the day when the two armies met, it was by God's permission; that He might know the believers, and might know those who behaved hypocritically; for it was said to them, 'Come, fight in God's way,' or 'repel (the foe);' they said, 'If we knew how to fight we would surely follow you.' They were that day far nigher unto misbelief than they were to faith. They say with their mouths what is not in their hearts, but God doth know best what they hid. Those who said of their brethren, whilst they themselves stayed at home, 'Had they obeyed us they would not have been killed.' Say, 'Ward off from yourselves death, if ye do speak the truth.'

Count not those who are killed in the way of God as dead, but living with their Lord;- provided for, rejoicing in what God has brought them of His grace, and being glad for those who have not reached them yet,- those left behind them; there is no fear for them, and they shall not be grieved; glad at favour from God and grace, and that God wasteth not the hire of the believers. Whoso answered to the call of God and of His prophet after sorrow had

befallen them, for those, if they do good and fear God, is a mighty hire. To whom when men said, 'Verily, men have gathered round you, fear then them,' it only increased their faith, and they said, 'God is enough for us, a good guardian is He.' Then they retired in favour from God and grace; no evil touched them; they followed the pleasure of God, and God is Lord of mighty grace.

It is only that Satan who frightens his friends. Do not ye fear them, but fear me, if ye be believers.

Let them not grieve thee who vie with each other in misbelief Verily, they cannot hurt God at all. God wills not to make for them a portion in the future life; but for them is mighty woe.

Verily, those who purchase misbelief for faith, they do not hurt God at all, and for them is grievous woe.

Let not those who misbelieve reckon that our letting them range is good for themselves. We only let them have their range that they may increase in sin. And for them is shameful woe. God would not leave believers in the state which ye are in, until He discerns the vile from the good. And God would not inform you of the unseen, but God chooses of His apostles whom He pleases. Wherefore believe ye in God and His Apostle; and if ye believe and fear, for you is mighty hire.

And let not those who are niggard of what God has given them of His grace, count that it is best for them;- nay, it is worse for them. What they have been niggard of shall be a collar round their necks upon the resurrection day. And God's is the heritage of the heavens and the earth, and God of what ye do is well aware.

God heard the speech of those who said, 'Verily, God is poor and we are rich.' We will write down what they said, and how they killed the prophets undeservedly, and say, 'Taste ye the torment of burning;' this shall they suffer for what their hands have sent on before;- for, verily, God is no unjust one to His servants,- who say, 'Verily, God has covenanted with us that we should not believe in an apostle until he gives us a sacrifice which fire devours.'

Say, 'There have come to you apostles before me with manifest signs, and with what ye talk about; why then did ye kill them, if ye speak the truth?

And if they did call thee a liar, apostles before thee have been called liars too, who came with manifest signs, and with scriptures, and with the illuminating Book.

Every soul must taste of death; and ye shall only be paid your hire upon the resurrection day. But he who is forced away from the fire and brought into Paradise is indeed happy; but the life of this world is but a possession of deceit. Ye shall surely be tried in your wealth, and in your persons, and ye shall surely hear from those who have had the Book brought them before you, and from those who associate others with God, much harm. But if ye be patient and fear,- verily, that is one of the determined affairs.

When God took the compact from those who have had the Book brought them that 'Ye shall of a surety manifest it unto men, and not hide it,' they cast it behind their backs, and bought therewith a little price,- but evil is what they buy.

Count not that those who rejoice in what they have produced, and love to be praised for what they have not done,- think not that they are in safety from woe,- for them is grievous woe!

God's is the kingdom of the heavens and the earth, and God is mighty over all.

Verily, in the creation of the heavens and the earth, and in the succession of night and day, are signs to those possessed of minds; who remember God standing and sitting or lying on their sides, and reflect on the creation of the heavens and the earth. 'O Lord! thou hast not created this in vain. We celebrate Thy praise; then keep us from the torment of the fire! Lord! verily, whomsoever Thou hast made to enter the fire, Thou hast disgraced him; and the unjust shall have none to help them.

'Lord! verily, we heard a crier calling to the faith, "Believe in your Lord," and we did believe. Lord! forgive us our sins and cover our offences, and let us die with the righteous. Lord! and bring us what Thou hast promised us by Thy apostles, and disgrace us not upon the resurrection day; for, verily, Thou dost not break Thy promises!' And the Lord shall answer them, 'I waste not the works of a worker amongst you, be it male or female,- one of you is from the other.

'Those who fled, and were turned out of their houses, and were harmed in my way, and who fought and were killed, I will cover their offences, and I will make them enter into gardens beneath which rivers flow.' A reward from God; for God, with Him are the best of rewards.

Let it not deceive you that those who misbelieve go to and fro in the earth. It is a slight possession, and then their resort is Hell; an evil couch shall it be. But those who fear their Lord, for them are gardens beneath which rivers flow, and they shall dwell therein for aye,- an entertainment from God; and that which is with God is best for the righteous.

Verily, of the people of the Book are some who do believe in God, and in what has been revealed to you, and what was revealed to them, humbling themselves before God, and selling not the signs of God for a little price. These shall have their reward with their Lord; verily, God is quick at reckoning up.

O ye who believe! be patient and vie in being patient, and be on the alert, and fear God, that haply ye may prosper.

#### **The Chapter of Women (4. Medinah.)**

In the name of the merciful and compassionate God.

O ye folk! fear your Lord, who created you from one soul, and created therefrom its mate, and diffused from them twain many men and women. And fear God, in whose name ye beg of one another, and the wombs; verily, God over you doth watch.

And give unto the orphans their property, and give them not the vile in exchange for the good, and devour not their property to your own property; verily, that were a great sin. But if ye fear that ye cannot do justice between orphans, then marry what seems good to you of women, by twos, or threes, or fours; and if ye fear that ye cannot be equitable, then only one, or what your right hands possess. That keeps you nearer to not being partial.

And give women their dowries freely; and if they are good enough to remit any of it of themselves, then devour it with good digestion and appetite.

But do not give up to fools their property which God has made you to stand by; but maintain them from it, and clothe them, and speak to them with a reasonable speech. Prove orphans until they reach a marriageable age, and if ye perceive in them right management, then hand over to them their property, and do not devour it extravagantly in anticipation of their growing up. And he who is rich, let him abstain; but he who is poor, let him devour in reason, and when ye hand over to them their property, then take witnesses against them; but God sufficeth for taking account.

Men should have a portion of what their parents and kindred leave, and women should have a portion of what their parents and kindred leave, whether it be little or much, a determined portion. And when the next of kin and the orphans and the poor are present at the division, then maintain them out of it, and speak to them a reasonable speech. And let these fear lest they leave behind them a weak seed, for whom they would be afraid; and let them fear God, and speak a straightforward speech. Verily, those who devour the property of orphans unjustly, only devour into their bellies fire, and they shall broil in flames.

God instructs you concerning your children; for a male the like of the portion of two females, and if there be women above two, then let them have two-thirds of what (the deceased) leaves; and if there be but one, then let her have a half; and as to the parents, to each of them a sixth of what he leaves, if he has a son; but if he have no son, and his parents inherit, then let his mother have a third, and if he have brethren, let his mother have a sixth after payment of the bequest he bequeaths and of his debt.

Your parents or your children, ye know not which of them is nearest to you in usefulness:- an ordinance this from God; verily, God is knowing and wise! And ye shall have half of what your wives leave, if they have no son; but if they have a son, then ye shall have a fourth of what they leave, after payment of the bequests they bequeath or of their debts. And they shall have a fourth of what ye leave, if ye have no son; but if ye have a son, then let them have an eighth of what ye leave, after payment of the bequest ye bequeath and of your debts.

And if the man's or the woman's (property) be inherited by a kinsman who is neither parent nor child, and he have a brother or sister, then let each of these two have a sixth; but if they are more than that, let them share in a third after payment of the bequest he bequeaths and of his debts, without prejudice,- an ordinance this from God, and God is knowing and clement!

These be God's bounds, and whoso obeys God and the Apostle He will make him enter into gardens beneath which rivers flow, and they shall dwell therein for aye;- that is the mighty happiness.

But whoso rebels against God and His Apostle, and transgresses His bounds, He will make him enter into fire, and dwell therein for aye; and for him is shameful woe.

Against those of your women who commit adultery, call witnesses four in number from among yourselves; and if these bear witness, then keep the women in houses until death release them, or God shall make for them a way.

And if two of you commit it, then hurt them both; but if they turn again and amend, leave them alone, verily, God is easily turned, compassionate.

God is only bound to turn again towards those who do evil through ignorance and then turn again. Surely, these will God turn again to, for God is knowing, wise. His turning again is not for those who do evil, until, when death comes before one of them, he says, 'Now I turn again;' nor yet for those who die in misbelief. For such as these have we prepared a grievous woe.

O ye who believe! It is not lawful for you to inherit women's estates against their will; nor to hinder them, that ye may go off with part of what ye brought them, unless they commit fornication manifestly; but associate with them in reason, for if ye are averse from them, it may be that ye are averse from something wherein God has put much good for you.

But if ye wish to exchange one wife for another, and have given one of them a talent, then take not from it anything. What! would you take it for a calumny and a manifest crime?

How can ye take it when one of you has gone in unto the other, and they have taken from you a rigid compact?

And do not marry women your fathers married,- except by-gones,- for it is abominable and hateful, and an evil way; unlawful for you are your mothers, and your daughters, and your sisters, and your paternal aunts and maternal aunts, and your brother's daughters, and your sister's daughters, and your foster mothers, and your foster sisters, and your wives' mothers, and your step daughters who are your wards, born of your wives to whom ye have gone in; but if ye have not gone in unto them, then it is no crime in you; and the lawful spouses of your sons from your own loins, and that ye form a connexion between two sisters,- except by-gones,- verily, God is forgiving, merciful; and married women, save such as your right hands possess,- God's Book against you!- but lawful for you is all besides this, for you to seek them with your wealth, marrying them and not fornicating; but such of them as ye have enjoyed, give them their hire as a lawful due; for there is no crime in you about what ye agree between you after such lawful due, verily, God is knowing and wise.

But whosoever of you cannot go the length of marrying marriageable women who believe, then take of what your right hands possess, of your maidens who believe;- though God knows best about your faith. Ye come one from the other; then marry them with the permission of their people, and give them their hire in reason, they being chaste and not fornicating, and not receivers of paramours.

But when they are married, if they commit fornication, then inflict upon them half the penalty for married women; that is for whomsoever of you fears wrong; but that ye should have patience is better for you, and God is forgiving and merciful.

God wishes to explain to you and to guide you into the ordinances of those who were before you, and to turn towards you, for God is knowing, wise. God wishes to turn towards you, but those who follow their lusts wish that ye should swerve with a mighty swerving! God wishes to make it light for you, for man was created weak.

O ye who believe! devour not your property amongst yourselves vainly, unless it be a merchandise by mutual consent. And do not kill yourselves; verily, God is compassionate unto you.

But whoso does that maliciously and unjustly, we will broil him with fire; for that is easy with God.

If ye avoid great sins from which ye are forbidden, we will cover your offences and make you enter with a noble entrance.

And do not covet that by which God has preferred one of you over another. The men shall have a portion of what they earn, and the women a portion of what they earn; ask God for His grace, verily, God knows all.

To every one have we appointed kinsfolk as heirs of what parents and relatives and those with whom ye have joined right hands leave; so give them their portion, for, verily, God is over all a witness.

Men stand superior to women in that God hath preferred some of them over others, and in that they expend of their wealth: and the virtuous women, devoted, careful (in their husbands) absence, as God has cared for them. But those whose perverseness ye fear, admonish them and remove them into bedchambers and beat them; but if they submit to you, then do not seek a way against them; verily, God is high and great.

And if ye fear a breach between the two, then send a judge from his people and a judge from her people. If they wish for reconciliation, God will arrange between them; verily, God is knowing and aware.

And serve God, and do not associate aught with Him; and to your parents show kindness, and to kindred, and orphans, and the poor, and the neighbour who is akin, and the neighbour who is a stranger, and the companion who is strange, and the son of the road, and what your right hands possess, verily, God loves not him who is proud and boastful; who are miserly and bid men be miserly too, and who hide what God has given them of His grace;- but we have prepared for the misbelievers shameful woe.

And those who expend their wealth in alms for appearance sake before men, and who believe not in God nor in the last day;- but whosoever has Satan for his mate, an evil mate has he.

What harm would it do them if they believed in God and in the last day, and expended in alms of what God has provided them with? but God knows about them.

Verily, God would not wrong by the weight of an atom; and if it's a good work, He will double it and bring from Himself a mighty hire.

How then when we bring from every nation a witness, and bring thee as a witness against these on the day when those who misbelieve and rebel against the Apostle would fain that the earth were levelled with them? but they cannot hide the news from God.

O ye who believe! approach not prayer while ye are drunk, until ye well know what ye say; nor yet while polluted,- unless ye be passing by the way,- until ye have washed yourselves. But if ye are sick, or on a journey, or one of you come from the privy, or if ye have touched a woman, and ye cannot find water, then use good surface sand and wipe your faces and your hands therewith; verily, God pardons and forgives.

Do ye not see those who have been given a portion of the Book? they buy error, and they wish that ye may err from the way! But God knows best who your enemies are, and God suffices as a patron, and sufficient is God as a help.

And those who are Jews, and those who pervert the words from their places, and say, 'We hear but we rebel, and do thou listen without hearing,' and (who say) 'ra'hina,' distorting it with their tongues and taunting about religion. But had they said, 'We hear and we obey, so listen and look upon us,' it would have been better for them and more upright;- but may God curse them in their misbelief, for they will not believe except a few.

O ye who have been given the Book! believe in what we have revealed, confirming what ye had before; ere we deface your faces and turn them into hinder parts, or curse you as we cursed the fellows of the Sabbath when God's command was done.

Verily, God pardons not associating aught with Him, but He pardons anything short of that to whomsoever He pleases; but he who associates aught with God, he hath devised a mighty sin.

Do ye not see those who purify themselves? nay, God purifies whom He will, and they shall not be wronged a straw.

Behold, how they devise against God a lie, and that is manifest sin enough.

Do ye not see those to whom a portion of the Book has been given? They believe in Gibt and Taghut, and they say of those who misbelieve, 'These are better guided in the way than those who believe.' These are those whom God has cursed, and whom God has cursed no helper shall he find.

Shall they have a portion of the kingdom? Why even then they would not give to men a jot.

Do they envy man for what God has given of His grace? We have given to Abraham's people the Book and wisdom, and we have given them a mighty kingdom. And of them are some who believe therein, and of them are some who turn from it, but Hell is flaming enough for them.

Verily, those who disbelieve in our signs, we will broil them with fire; whenever their skins are well done, then we will change them for other skins, that they may taste the torment. Verily, God is glorious and wise.

But those who believe and do aright, we will make them enter gardens beneath which rivers flow, and they shall dwell therein for ever and aye, for them therein are pure wives, and we will make them enter into a shady shade. Verily, God bids you pay your trusts to their owners, and when ye judge between men to judge with justice. Verily, God, excellent is what He admonishes you with; verily, God both hears and sees.

O ye who believe! obey God, and obey the Apostle and those in authority amongst you; and if ye quarrel about anything, refer to God and the Apostle, if ye believe in God and the last day; that is better and fairer as a settlement.

Do ye not see those who pretend that they believe in what has been revealed to them, and what was revealed before thee; they wish to refer their judgment to Taghut, but they are bidden to disbelieve therein, and Satan wishes to lead them into a remote error. And when it is said to them, 'Come round to what God has sent down and unto the Apostle,' thou seest the hypocrites turning from thee, turning away.

How then when there befalls them a mischance through what their hands have sent on before? then will they come to you, and swear by God, 'We meant naught but good and concord.' These, God knows what is in their hearts. Turn thou away from them and admonish them, and speak to them into their souls with a searching word.

We have never sent an apostle save that he should be obeyed by the permission of God; and if they, when they have wronged themselves, come to thee and ask pardon of God, and the Apostle asks pardon for them, then they will find God easy to be turned, compassionate.

But no! by thy Lord! they will not believe, until they have made thee judge of what they differ on; then they will not find in themselves aught to hinder what thou hast decreed, and they will submit with submission. But had we prescribed for them, 'Kill yourselves, or go ye forth out of your houses,' they would not have done it, save only a few of them; but had they done what they are admonished, then it would have been better for them, and a more firm assurance.

And then we would surely have brought them from ourselves a mighty hire, and would have guided them into a right path.

Whoso obeys God and the Apostle, these are with those God has been pleased with, of prophets and confessors and martyrs and the righteous;- a fair company are they.

That is grace from God, and God knows well enough.

O ye who believe! take your precautions and sally in detachments or altogether. Verily, there is of you who tarries behind, and, if a mischance befalls you, says, 'God has been gracious to me, since I am not with them a martyr.'

But if there befalls you grace from God, he would say- as though there were no friendship between you and him- 'O would that I had been with thee to attain this mighty happiness!' Let those then fight in God's way who sell

this life of the world for the next; and whoso fights in God's way, then, be he killed or be he victorious, we will give him a mighty hire.

What ails you that ye do not fight in God's way, and for the weak men and women and children, who say, 'Lord, bring us out of this town of oppressive folk, and make for us from Thee a patron, and make for us from Thee a help?'

Those who believe fight in the way of God; and those who disbelieve fight in the way of Taghut; fight ye then against the friends of Satan, verily, Satan's tricks are weak.

Do ye not see those to whom it is said, 'Restrain your hands, and be steadfast in prayer and give alms;' and when it is prescribed for them to fight then a band of them fear men, as though it were the fear of God or a still stronger fear, and they say, 'O our Lord! why hast thou prescribed for us to fight, couldst thou not let us abide till our near appointed time?' Say, 'The enjoyment of this world is but slight, and the next is better for him who fears;' - but they shall not be wronged a straw.

Wheresoe'er ye be death will overtake you, though ye were in lofty towers. And if a good thing befall them, they say, 'This is from God,' but if a bad thing, they say, 'This is from thee.' Say, 'It is all from God.' What ails these people? they can hardly understand a tale.

What befalls thee of good it is from God; and what befalls thee of bad it is from thyself. We have sent thee to mankind as an apostle, and God sufficeth for a witness.

Whoso obeys the prophet he has obeyed God; and he who turns back- we have not sent thee to watch over them.

They say, 'Obedience!' but when they sally forth from you, a company of them brood by night over something else than that which thou hast said; but God writes down that over which they brood. Turn then from them and rely on God, for God sufficeth for a guardian. Do they not meditate on the Koran? if it were from other than God they would find in it many a discrepancy.

And when there comes to them a matter of security or fear they publish it; but if they were to report it to the Apostle and to those in authority amongst them, then those of them who would elicit it from them would know it; but were it not for God's grace upon you and His mercy ye had followed Satan, save a few.

Fight, then, in the way of God; impose not aught on any but thyself, and urge on the believers; it may be that God will restrain the violence of those who misbelieve, for God is more violent and more severe to punish.

Whoso intercedes with a good intercession shall have a portion therefrom; but he who intercedes with a bad intercession shall have the like thereof, for God keeps watch over all things.

And when ye are saluted with a salutation, salute with a better than it, or return it;- verily, God of all things takes account.

God, there is no God but He! He will surely assemble you on the resurrection day, there is no doubt therein; who is truer than God in his discourse?

Why are ye two parties about the hypocrites, when God hath overturned them for what they earned? Do ye wish to guide those whom God hath led astray? Whoso God hath led astray ye shall not surely find for him a path. They would fain that ye misbelieve as they misbelieve, that ye might be alike; take ye not patrons from among them until they too flee in God's way; but if they turn their backs, then seize them and kill them wheresoever ye find them, and take from them neither patron nor help,- save those who reach a people betwixt whom and you is an alliance- or who come to you while their bosoms prevent them from fighting you or fighting their own people. But had God pleased He would have given you dominion over them, and they would surely have fought you. But if they retire from you and do not fight you, and offer you peace,- then God hath given you no way against them.

Ye will find others who seek for quarter from you, and quarter from their own people; whenever they return to sedition they shall be overturned therein: but if they retire not from you, nor offer you peace, nor restrain their hands, then seize them and kill them wheresoever ye find them;- over these we have made for you manifest power.

It is not for a believer to kill a believer save by mistake; and whosoever kills a believer by mistake then let him free a believing neck; and the blood-money must be paid to his people save what they shall remit as alms. But if he be from a tribe hostile to you and yet a believer, then let him free a believing neck. And if it be a tribe betwixt whom and you there is an alliance, then let the blood-money be paid to his friends, and let him free a believing neck; but he who cannot find the means, then let him fast for two consecutive months- a penance this from God, for God is knowing, wise.

And whoso kills a believer purposely, his reward is hell, to dwell therein for aye; and God will be wrath with him, and curse him, and prepare for him a mighty woe.

O ye who believe! when ye are knocking about in the way of God be discerning, and do not say to him who offers you a salutation, 'Thou art no believer,' craving after the chances of this world's life, for with God are many

spoils! So were ye aforetime, but God was gracious to you, be ye then discerning; verily, God of what ye do is well aware.

Not alike are those of the believers who sit at home without harm, and those who are strenuous in God's way with their wealth and their persons. God hath preferred those who are strenuous with their wealth and their persons to those who sit still, by many degrees, and to each hath God promised good, but God hath preferred the strenuous for a mighty hire over those who sit still,- degrees from him, and pardon and mercy, for God is forgiving and merciful.

Verily, the angels when they took the souls of those who had wronged themselves, said, What state were ye in? they say, 'We were but weak in the earth;' they said, 'Was not God's earth wide enough for you to flee away therein?' These are those whose resort is hell, and a bad journey shall it be!

Save for the weak men, and women, and children, who could not compass any stratagem, and were not guided to a way; these it may be God will pardon, for God both pardons and forgives.

Whosoever flees in the way of God shall find in the earth many a spacious refuge; and he who goes forth from his house, fleeing unto God and His prophet, and then death catches him up,- his hire devolves on God, and God is forgiving and merciful.

And when ye knock about in the earth, it is no crime to you that ye come short in prayer, if ye fear that those who disbelieve will set upon you verily, the misbelievers are your obvious foes.

When thou art amongst them, and standest up to pray with them, then let a party of them stand up with thee, and let them take their arms; and when they adore, let them go behind you, and let another party who have not yet prayed come forward and pray with thee; and let them take their precautions and their arms.

Fain would those who misbelieve that ye were careless of your arms and your baggage, that they might turn upon you with a single turning. And it is no crime to you if ye be annoyed with rain or be sick, that ye lay down your arms; but take your precautions,- verily, God has prepared for those who misbelieve a shameful woe.

But when ye have fulfilled your prayer, remember God standing and sitting and lying on your sides; and when ye are in safety then be steadfast in prayer; verily, prayer is for the believers prescribed and timed!

And do not give way in pursuit of the people; if ye suffer they shall surely suffer too, even. as ye suffer; and ye hope from God, but they hope not! and God is knowing, wise.

Verily, we have revealed to thee the Book in truth that thou mayest judge between men of what God has shown thee; so be not with the treacherous a disputant; but ask God's pardon: verily, God is forgiving, merciful.

And wrangle not for those who defraud themselves; for God loves not him who is a fraudulent sinner. They hide themselves from men; but they cannot hide themselves from God, for He is with them while they brood at night over speeches that please Him not;- but God doth compass what they do!

Here are ye, wrangling for them about this world's life;- but who shall wrangle with God for them on the day of judgment, or who shall be a guardian over them?

Yet whoso does evil and wrongs himself, and then asks pardon of God, shall find God forgiving and merciful; and whoso commits a crime, he only commits it against himself, for God is knowing, wise.

And whoso commits a fault or a sin and throws it on the innocent, he hath to bear a calumny and a manifest sin.

Were it not for God's grace upon thee, and His mercy, a party of them would have tried to lead thee astray; but they only lead themselves astray; they shall not hurt you in aught: for God hath sent down upon thee the Book and the wisdom, and taught thee what thou didst not know, for God's grace was mighty on thee.

There is no good in most of what they talk in private; save in his who bids almsgiving, or kindness, or reconciliation between men; and whoso does this, craving the good pleasure of God, we will give to him a mighty hire.

But he who severs himself from the prophet after that we have made manifest to him the guidance, and follows other than the way of the believers, we will turn our backs on him as he hath turned his back; and we will make him reach hell, and a bad journey shall it be.

Verily, God forgives not associating aught with Him, but He pardons anything short of that, to whomsoever He will; but whoso associates aught with God, he hath erred a wide error.

Verily, they call not beside Him on aught save females; and they do not call on aught save a rebellious devil.

God curse him! for he said, 'I will take from thy servants a portion due to me and I will lead them astray; and I will stir up vain desires within them; and I will order them and they shall surely crop the ears of cattle; and I will order them and they shall surely alter God's creation;' but he who takes the devil for his patron instead of God, he loses with a manifest loss. He promises them, and stirs up vain desires within them; but the devil promises only to deceive.

These, their resort is hell; they shall not find an escape therefrom! But those who believe, and do what is right, we will make them enter into gardens beneath which rivers flow, to dwell therein for aye,- God's promise in truth; and who is truer than God in speech? Not for your vain desires, nor the vain desires of the people of the Book. He who doeth evil shall be recompensed therewith, and shall not find for him beside God a patron, or a help. But he who doeth good works,- be it male or female,- and believes, they shall enter into Paradise, and they shall not be wronged a jot.

Who has a better religion than he who resigns his face to God, and does good, and follows the faith of Abraham, as a 'Hanif?- for God took Abraham as a friend.

And God's is what is in the heavens and in the earth, and God encompasses all things!

They will ask thee a decision about women; say, 'God decides for you about them, and that which is rehearsed to you in the Book; about orphan women to whom ye do not give what is prescribed for them, and whom ye are averse from marrying; and about weak children; and that ye stand fairly by orphans;- and what ye do of good, verily, that God knows.'

And if a woman fears from her husband perverseness or aversion, it is no crime in them both that they should be reconciled to each other, for reconciliation is best. For souls are prone to avarice; but if ye act kindly and fear God, of what ye do He is aware.

Ye are not able, it may be, to act equitably to your wives, even though ye covet it; do not however be quite partial, and leave one as it were in suspense; but if ye be reconciled and fear, then God is forgiving and merciful; but if they separate, God can make both independent out of His abundance; for God is abundant, wise.

God's is what is in the heavens and what is in the earth! We have ordained to those who have been given the Book before you, and to you too that ye fear God;- but if ye misbelieve, verily, God's is what is in the heavens and what is in the earth, and God is rich and to be praised!

God's is what is in the heavens and what is in the earth! and God sufficeth for a guardian!

If He will He can make ye pass away, O men! and can bring others;- God is able to do all that.

He who wishes for a reward in this world,- with God is the reward of this world and of the next, and God both hears and sees.

O ye who believe! be ye steadfast in justice, witnessing before God though it be against yourselves, or your parents, or your kindred, be it rich or poor, for God is nearer akin than either.

Follow not, then, lusts, so as to act partially; but if ye swerve or turn aside, God of what ye do is well aware.

O ye who believe! believe in God and His apostles, and the Book which He hath revealed to His Apostle, and the Book which He sent down before; for whoso disbelieves in God, and His angels, and His Apostle, and the last day, has erred a wide error.

Verily, those who believe and then misbelieve, and then believe and then misbelieve, and then increase in misbelief, God will never pardon them, nor will He guide them in the path.

Give to the hypocrites the glad tidings that for them is grievous woe!

Those who take the misbelievers for their patron rather than believers,- do they crave honour from them? Verily, honour is altogether God's!

He hath revealed this to you in the Book, that when ye hear the signs of God disbelieved in and mocked at, then sit ye not down with them until they plunge into another discourse, for verily, then ye would be like them. Verily, God will gather the hypocrites and misbelievers into hell together.

Those who lie in wait for you, and if the victory be yours from God, say, 'Were we not with you?' and if the misbelievers have a chance, they say, 'Did we not get the mastery over you, and defend you from the believers?' But God shall judge between you on the resurrection day; for God will not give the misbelievers a way against believers.

Verily, the hypocrites seek to deceive God, but He deceives them; and when they rise up to pray, they rise up lazily to be seen of men, and do not remember God, except a few; wavering between the two, neither to these nor yet to those! but whomsoever God doth lead astray thou shall not find for him a way.

O ye who believe! take not misbelievers for patrons rather than believers; do ye wish to make for God a power against you?

Verily, the hypocrites are in the lowest depths of hell-fire, and thou shalt not find for them a help.

Save those who turn again, and do right, and take tight hold on God, and are sincere in religion to God; these are with the believers, and God will give to the believers mighty hire.

Why should God punish you, if ye are grateful and believe? for God is grateful and knowing.

God loves not publicity of evil speech, unless one has been wronged; for God both hears and knows.

If ye display good or hide it, or pardon evil, verily, God is pardoning and powerful!

Verily, those who disbelieve in God and His apostles desire to make a distinction between God and His apostles, and say, 'We believe in part and disbelieve in part, and desire to take a midway course between the two:'



these are the misbelievers, and we have prepared for misbelievers shameful woe! But those who believe in God and His apostles, and who do not make a distinction between any one of them,- to these we will give their hire, for God is forgiving and merciful!

The people of the Book will ask thee to bring down for them a book from heaven; but they asked Moses a greater thing than that, for they said, 'Show us God openly;' but the thunderbolt caught them in their injustice. Then they took the calf, after what had come to them of manifest signs; but we pardoned that, and gave Moses obvious authority. And we held over them the mountain at their compact, and said to them, 'Enter ye the door adoring;' and we said to them, 'Transgress not on the Sabbath day, and we took from them a rigid compact.

But for that they broke their compact, and for their misbelief in God's signs, and for their killing the prophets undeservedly, and for their saying, 'Our hearts are uncircumcised,'- nay, God hath stamped on them their misbelief, so that they cannot believe except a few,- and for their misbelief, and for their saying about Mary a mighty calumny, and for their saying, 'Verily, we have killed the Messiah, Jesus the son of Mary, the apostle of God,'...but they did not kill him, and they did not crucify him, but a similitude was made for them. And verily, those who differ about him are in doubt concerning him; they have no knowledge concerning him, but only follow an opinion. They did not kill him, for sure! nay, God raised him up unto Himself; for God is mighty and wise!

And there shall not be one of the people of the Book but shall believe in him before his death; and on the day of judgment he shall be a witness against them.

And for the injustice of those who are Jews have we forbidden them good things which we had made lawful for them, and for their obstructing so much the way of God, and for their taking usury when we had forbidden it, and for their devouring the wealth of people in vain,- but we have prepared for those of them who misbelieve a grievous woe.

But those amongst them who are firm in knowledge, and the believers who believe in what is revealed to thee, let what is revealed before thee, and the steadfast in prayer, and the givers of alms, and the believers in God and the last day,- unto these we will give a mighty hire.

Verily, we have inspired thee as we inspired Noah and the prophets after him, and as we inspired Abraham, and Ishmael, and Jacob, and the tribes, and Jesus, and Job, and Jonas, and Aaron, and Solomon; and to David did we give Psalms.

Of apostles we have already told thee of some before; and of apostles some we have not told thee of;-

But Moses did God speak to, speaking;- apostles giving glad tidings and warning, that men should have no argument against God, after the apostles, for God is mighty, wise!

But God bears witness to what He has revealed to thee: He revealed it in His knowledge, and the angels bear witness too; though God is witness enough.

Verily, those who misbelieve and obstruct the way of God, have erred a wide error.

Verily, those who misbelieve and are unjust, God will not pardon them, nor will He guide them on the road- save the road to hell, to dwell therein for aye;- that is easy enough to God!

O ye folk! the Apostle has come to you with truth from your Lord: believe then, for it is better for you. But if ye misbelieve, then God's is what is in the heavens and the earth, and God is knowing, wise.

O ye people of the Book! do not exceed in your religion, nor say against God aught save the truth. The Messiah, Jesus the son of Mary, is but the apostle of God and His Word, which He cast into Mary and a spirit from Him; believe then in God and His apostles, and say not 'Three.' Have done! it were better for you. God is only one God, celebrated be His praise that He should beget a Son! His is what is in the heavens and what is in the earth and God sufficeth for a guardian.

The Messiah doth surely not disdain to be a servant of God, nor do the angels who are nigh to Him; and whosoever disdains His service and is too proud, He will gather them altogether to Himself.

But as for those who believe and do what is right, He will pay their hire and will give increase to them of His grace. But as for those who disdain and are too proud, He will punish them with a grievous woe, and they shall not find for them other than God a patron or a help.

O ye folk! proof has come to you from your Lord, and we have sent down to you manifest light. As for those who believe in God, and take tight hold of Him, He will make them enter into mercy from Him and grace; and He will guide them to Himself by a right way.

They will ask thee for a decision; say, 'God will give you a decision concerning remote kinship.'

If a man perish and have no child, but have a sister, let her have half of what he leaves; and he shall be her heir, if she have no son. But if there be two sisters, let them both have two thirds of what he leaves; and if there be brethren, both men and women, let the male have like the portion of two females. God makes this manifest to you lest ye err; for God all things doth know.