

**THE KORAN,**  
COMMONLY CALLED  
**THE ALCORAN OF MOHAMMED.**  
  
**VOL. II.**

**VOL. II.—A**

Nulla falsa doctrina est, quæ non aliquid veri permisceat.

AUGUSTIN. QUÆST. EVANG. l. 2, c. 40.

Koran English

# THE KORAN,

COMMONLY CALLED

THE ALCORAN OF MOHAMMED;

TRANSLATED INTO ENGLISH

IMMEDIATELY FROM THE ORIGINAL ARABIC;

WITH

EXPLANATORY NOTES TAKEN FROM THE MOST APPROVED COMMENTATORS;

TO WHICH IS PREFIXED

A PRELIMINARY DISCOURSE.

BY

GEORGE SALE, GENT.

*A NEW EDITION.*

WITH A MEMOIR OF THE TRANSLATOR,

AND WITH VARIOUS READINGS AND ILLUSTRATIVE NOTES FROM SAVARY'S VERSION  
OF THE KORAN.

IN TWO VOLUMES.

VOL. II.

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# AL KORAN.

## CHAPTER XI.

INTITLED HUD<sup>a</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

AL. R<sup>b</sup>. *This book, the verses whereof are guarded against corruption<sup>c</sup>, and are also distinctly explained<sup>d</sup>, is a revelation from the wise, the knowing God: that ye serve not any other than God<sup>\*</sup>; (verily I am a denouncer of threats, and a bearer of good tidings unto you from him); and that ye ask pardon of your Lord, and then be turned unto him. He will cause you to enjoy a plentiful provision, until a prefixed time: and unto every one that hath merit by good works, will he give his abundant reward. But if ye turn back, verily I fear for you the punishment of the*

a The story of which prophet is repeated in this chapter. (Savary's translation adds, "Peace be with him.")

b See the Prelim. Disc. p. 75, &c. Vol. I.

c According to the various senses which the verb *ohkimat*, in the original, may bear, the commentators suggest as many different interpretations. Some suppose the meaning to be, according to our version, that the Koran is not liable to be corrupted(1), as the law and the gospel have been, in the opinion of the Mohammedans: others, that every verse in this particular chapter is in full force, and not one of them abrogated: others, that the verses of the Koran are disposed in a clear and perspicuous method, or contain evident and demonstrative arguments: and others, that they comprise judicial declarations, to regulate both faith and practice(2).

d The signification of the verb *fossilat*, which is here used, being also ambiguous, the meaning of this passage is supposed to be, either that the verses are distinctly proposed or expressed in a clear manner; or that the subject-matter of the whole may be distinguished or divided into laws, monitions, and examples; or else that the verses were revealed by parcels.

\* "A judicious method is observed in this book. It is the work of one who possesseth wisdom and knowledge. The unity of God is enjoined to you therein."—*Savary*.

(1) See the Prelim. Disc. p. 89, Vol. I.  
Zamakhshari, &c.

(2) Al Beidawi, Jallalo'ddin, Al



great day: unto God shall ye return; and he is almighty. Do they not double *the folds of their breasts*<sup>a</sup>, that they may conceal *their designs* from him? When they cover themselves with their garments, doth not he know that which they conceal, and that which they discover? For he knoweth the innermost

XII. parts of the breasts *of men*<sup>b</sup>. \* There is no *creature* which creepeth on the earth, but God *provideth* its food; and he knoweth the place of its retreat, and where it is laid up<sup>c</sup>. The whole *is written* in the perspicuous book *of his decrees*. It is he who hath created the heavens and the earth in six days (but his throne was above the waters *before the creation thereof*<sup>d</sup>), that he might prove you, *and see* which of you would excel in works. If thou say, Ye shall surely be raised again, after death; the unbelievers will say, This is nothing but manifest sorcery. And verily if we defer their punishment unto a determined season, they will say, What hindereth it *from falling on us*? Will it not come upon them on a day, wherein there shall be none to avert *it* from them; and that which they scoffed at shall encompass them? Verily, if we cause man to taste mercy from us, and afterwards take it away from him; he *will surely become* desperate<sup>e</sup>, and ungrateful. And if we cause him to taste favour, after an affliction hath befallen him, he will surely say, The evils *which I suffered* are passed from me; and he *will become* joyful and insolent: except those who persevere with patience, and do that which is right; they shall *receive* pardon, and a great reward. Peradventure thou wilt omit *to publish* part of that which hath been revealed unto thee†, and thy breast will become straitened,

a Or, as it may be translated, *Do they not turn away their breasts*, &c.

\* "Do they not wrap their hearts in a two fold veil, that they may escape the glance of the Most High?"—*Savary*.

b This passage was occasioned by the words of the idolaters, who said to one another, *When we let down our curtains* (such as the women use in the East to screen themselves from the sight of the men, when they happen to be in the room), *and wrap ourselves up in our garments, and fold up our breasts to conceal our malice against Mohammed, how should he come to the knowledge of it?* Some suppose this passage relates to certain hypocritical Moslems; but this opinion is generally rejected, because the verse was revealed at Mecca, and the birth of hypocrisy among the Mohammedans happened not till after the Hejra.

c *i. e.* Both during its life, and after its death; or the repository of every animal, before its birth, in the loins and wombs of the parents.

d For the Mohammedans suppose this throne, and the waters wherein it stands, which waters they imagine are supported by a spirit or wind, were, with some other things, created before the heavens and earth. This fancy they borrowed from the Jews, who also say, that the throne of glory then stood in the air, and was borne on the face of the waters, by the breath of God's mouth(1).

e Casting aside all hopes of the divine favour, for want of patience, and trust in God.

† "Should some of my precepts slide from thy memory; or should it be required

lest they say, Unless a treasure be sent down unto him, or an angel come with him, *to bear witness unto him, we will not believe.* Verily thou art a preacher *only*; and God is the governor of all things. Will they say, he hath forged *the Korân*? Answer, Bring therefore ten chapters<sup>a</sup> like unto it, forged *by yourselves*; and call on whomsoever ye may *to assist you*, except God, if ye speak truth. But if they *whom ye call to your assistance* hear you not; know that *this book* hath been revealed by the knowledge of God only<sup>b</sup>, and that there is no God but he. *Will ye therefore become Moslems*? Whoso chooseth the present life, and the pomp thereof, unto them will we give *the recompense* of their works therein, and the same shall not be diminished unto them. These are they for whom *no other reward* is prepared in the next life, except the fire of *hell*: that which they have done in *this life* shall perish; and that which they have wrought *shall be vain*. Shall he therefore *be compared with them*, who followeth the evident declaration of his LORD, and whom a witness from him<sup>c</sup> attendeth, preceded by the book of Moses<sup>d</sup>, *which was revealed for a guide, and out of mercy to mankind*? These believe in the *Koran*: but whosoever of the confederate *infidels* believeth not therein, is threatened with the fire of *hell, which threat shall certainly be executed*: be not therefore in a doubt concerning it; for it is the truth from thy LORD: but the greater part of men will not believe. Who is more unjust than he who imagineth a lie concerning God<sup>e</sup>? They shall be set before their LORD, *at the day of judgment*, and the witnesses<sup>e</sup> shall say, These are they who devised lies against their LORD. Shall not the curse of God *fall* on the unjust; who turn *men* aside from the way of God, and seek to render it crooked, and who believe not in the life to come? These were not able to prevail *against God* on earth, *so as to escape punishment*; neither had they any protectors besides God: their punishment shall be doubled unto them<sup>f</sup>. They could not hear, neither did they see. These are they who have lost their souls; and the *idols* which they falsely imagined have

from thee that thou shouldst cause a treasure to appear; or that an angel should accompany thee; he not afflicted.”—*Savary*.

a This was the number which he first challenged them to compose; but they not being able to do it, he made the matter still easier, challenging them to produce a single chapter only(1), comparable to the Koran in doctrine and eloquence.

b Or containing several passages wrapped up in dark and mysterious expressions, which can proceed from, and are perfectly comprehended by, none but God(2).

c viz. The Koran; or, as others suppose, the angel Gabriel.

d Which bears testimony thereto.

e “What crime can be more horrible, than to accuse God of falsehood?”—*Savary*.

e That is, The angels, and prophets, and their own members.

f For they shall be punished both in this life, and in the next.

(1) See chap. 2, p. 190, and chap. 10, p. 400, Vol. I.

(2) See chap. 3, p. 238, Vol. I.

abandoned them. There is no doubt but they shall be most miserable in the world to come. But as for those who believe, and do good works, and humble themselves before their LORD, they shall be the inhabitants of paradise; they shall remain therein *for ever*. The similitude of the two parties<sup>a</sup> is as the blind and the deaf, and *as* he who seeth and heareth: shall they be compared as equal? Will ye not therefore consider? We formerly sent Noah<sup>b</sup> unto his people; *and he said*, Verily I am a public preacher unto you; that ye worship God alone; verily I fear for you the punishment of the terrible day. But the chiefs of his people, who believed not, answered, We see thee *to be* no other than a man, like unto us; and we do not see that any follow thee, except those who are the most abject among us, *who have believed on thee* by a rash judgment<sup>c</sup>; neither do we perceive any excellence in you above us: but we esteem you to be liars. Noah said, O my people, tell me; if I have *received* an evident declaration from my LORD, and he hath bestowed on me mercy from himself, which is hidden from you, do we compel you to *receive* the same, in case ye be averse thereto? O my people, I ask not of you any riches, for *my preaching unto you*: my reward is with God alone. I will not drive away those who have believed<sup>d</sup>: verily they shall meet their LORD, *at the resurrection*; but I perceive that ye are ignorant men. O my people, who shall assist me against God, if I drive them away? Will ye not therefore consider? I say not unto you, The treasures of God are in my power; neither *do I say*, I know the secrets of God: neither do I say, Verily I am an angel<sup>e</sup>; neither do I say of those whom your eyes do condemn, God will by no means bestow good on them: (God best knoweth that which is in their souls); for then should I certainly be *one* of the unjust. They answered, O Noah, thou hast already disputed with us, and hast multiplied disputes with us; now therefore do thou bring that *punishment* upon us wherewith thou hast threatened us, if thou speakest truth. Noah said, Verily God alone shall bring it upon you, if he pleaseth; and ye shall not prevail against him, *so as to escape the same*. Neither shall my counsel profit you, although I endeavour to counsel you aright, if God shall please to lead you into error.

a *i. e.* The believers and the infidels.

b See chap. 7, p. 343, &c. Vol. I.

c For want of mature consideration, and moved by the first impulse of their fancy.

d For this they asked him to do, because they were poor mean people. The same thing the Koreish demanded of Mohammed, but he was forbidden to comply with their request(1).

e See chap. 6, p. 320, Vol. I.



He is your LORD\*, and unto him shall ye return. Will the *Meccans* say, *Mohammed* hath forged the *Korân*? Answer, if I have forged it, on me be my guilt; and let me be clear of that which ye are guilty of. And it was revealed unto Noah, saying, Verily none of thy people shall believe, except he who hath already believed: be not therefore grieved, for that which they are doing. But make an ark in our presence, according to the form and dimensions which we have revealed unto thee: and speak not unto me in behalf of those who have acted unjustly; for they are doomed to be drowned. And he built the ark; and so often as a company of his people passed by him, they derided him<sup>a</sup>: but he said, 'Though ye scoff at us now, we will scoff at you hereafter, as ye scoff at us; and ye shall surely know on whom a punishment shall be inflicted, which shall cover him with shame, and on whom a lasting punishment shall fall. Thus were they employed until our sentence was put in execution, and the oven poured forth water<sup>b</sup>. And we said unto Noah, Carry into the ark of every species of animals one pair<sup>c</sup>; and thy family<sup>d</sup>

\* "He is your Lord, and wise: unto him shall we all return."—*Savary*.

a For building a vessel in an inland country, and so far from the sea; and for that he was turned carpenter, after he had set up for a prophet(1).

b Or, as the original literally signifies, *boiled over*; which is consonant to what the Rabbins say, that the waters of the deluge were boiling hot.

This oven was, as some say, at Cûfa, in a spot whereon a mosque now stands; or as others rather think, in a certain place in India, or else at Ain warda in Mesopotamia(2); and its exundation was the sign by which Noah knew the flood was coming(3). Some pretend that it was the same oven which Eve made use of to bake her bread in, being of a form different from those we use, having the mouth in the upper part, and that it descended from patriarch to patriarch, till it came to Noah(4). It is remarkable that Mohammed, in all probability, borrowed this circumstance from the Persian Magi, who also fancied that the first waters of the deluge gushed out of the oven of a certain old woman named Zala Cûfa(5).

But the word *tannûr*, which is here translated *oven*, also signifying the *superficies of the earth*, or a *place whence waters spring forth*, or *where they are collected*, some suppose it means no more in this passage, than the spot or fissure whence the first eruption of waters brake forth.

c Or, as the words may also be rendered, and some commentators think they ought, *two pair*, that is, two males and two females of each species; wherein they partly agree with divers Jewish and Christian writers(6), who from the Hebrew expression, *seven and seven*, and *two and two*, the male and his female(7), suppose there went into the ark fourteen pair of every clean, and two pair of every unclean species. There is a tradition that God gathered together unto Noah all sorts of beasts, birds, and other animals (it being indeed difficult to conceive how he should come by them all, without some supernatural assistance), and that as he laid hold on them, his right hand constantly fell on the male, and his left on the female(8).

d Namely thy wife; and thy sons, and their wives(9).

(1) Al Beidawi. (2) Idem. (3) Jallalo'ddin, &c. (4) V. D'Herbe-  
lot, Bibl. Orient. art. Noah. (5) V. Hyde de Rel. Vet. Persar.; and Lord's Ac-  
count of the Relig. of the Perses, p. 9. (6) Aben Ezra, Justin Martyr, Origen,  
&c. (7) Genes. vii. 2. (8) Jallalo'ddin. (9) Al Beidawi.

(except him on whom a previous sentence of *destruction* hath passed<sup>a</sup>), and those who believe<sup>b</sup>. But there believed not with him, except a few<sup>c</sup>. And *Noah* said, Embark thereon, in the name of God; while it moveth forward, and while it standeth still<sup>d</sup>; for my LORD is gracious and merciful. And the ark swam with them between waves like mountains<sup>e</sup>: and Noah called unto his son<sup>f</sup>, who was separated from him, saying, Embark with us, my son, and stay not with the unbelievers. He answered, I will get on a mountain, which will secure me from

a This was an unbelieving son of Noah(1), named Canaan(2), or Yam(3); though others say he was not the son of Noah, but his grandson by his son Ham, or his wife's son by another husband; nay, some pretend he was related to him no farther than by having been educated and brought up in his house(4). The best commentators add, that Noah's wife, named Wâila, who was an infidel, was also comprehended in this exception, and perished with the son(5).

b Noah's family being mentioned before, it is supposed that by these words are intended the other believers, who were his proselytes, but not of his family: whence the common opinion among the Mohammedans, of a greater number than eight being saved in the ark, seems to have taken its rise(6).

c viz. His other wife, who was a true believer, his three sons, Shem, Ham, and Japhet, and their wives, and seventy-two persons more(7).

d That is, omit no opportunity of getting on board. According to a different reading, the latter words may be rendered, *who shall cause it to move forward and to stop*, as there shall be occasion. The commentators tell us that the ark moved forwards, or stood still, as Noah would have it, on his pronouncing only the words, *In the name of God*(8).

It is to be observed, that the more judicious commentators make the dimensions of the ark to be the same with those assigned by Moses(9); notwithstanding others have enlarged them most extravagantly(10), as some Christian writers(11) have also done. They likewise tell us that Noah was two years in building the ark, which was framed of Indian plane tree(12), that it was divided into three stories, of which the lower was designed for the beasts, the middle one for the men and women, and the upper for the birds(13); and that the men were separated from the women by the body of Adam, which Noah had taken into the ark(14). This last is a tradition of the eastern Christians(15), some of whom pretended that the matrimonial duty was superseded and suspended during the time Noah and his family were in the ark(16); though Ham has been accused of not observing continency on that occasion, his wife, it seems, bringing forth Canaan in the very ark(17).

e The waters prevailing fifteen cubits above the mountains(18).

f See above, note a.

(1) Yahya. (2) Jallalo'ddin, Al Beidawi. (3) Ebn Sholnah. (4) Al Zamakhshari. V. D'Herbelot, Bibl. Orient. p. 676. (5) Jallalo'ddin, Al Zamakhshari, Al Beidawi. (6) See chap. 7, p. 344, Vol. I. (7) See *ibid.* note a.

(8) Al Beidawi, &c. (9) *Idem*, &c. (10) Yahya. V. Marrace. in Alcor. p. 340. (11) Origen. contr. Cels. l. 4. V. Kircher. de Area Noc, c. 8. (12) Al Beidawi. V. D'Herbel. p. 675, and Eutyeh. p. 34. (13) Al Beidawi. V. Eutyeh. Annal. p. 34. (14) Yahya. (15) Jacob. Edessenus, apud Barcephani de Parad. part. 1, c. 14. Eutyeh. ubi sup. V. etiam. Eliezer. pirke c. 23. (16) Ambros. de Noa et Area, c. 21. (17) V. Heidegger. Hist. Patriarchar. v. 1, p. 409. (18) Al Beidawi.

the water. *Noah* replied, there is no security this day from the decree of God, except for him on whom he shall have mercy. And a wave passed between them, and he became *one* of those who were drowned\*. And it was said, O earth, swallow up thy waters, and thou, O heaven, withhold *thy rain*. And *immediately* the water abated, and the decree was fulfilled, and *the ark* rested on *the mountain* Al Jûdi<sup>a</sup>; and it was said, Away with the ungodly people! And *Noah* called upon his Lord, and said, O Lord, verily my son is of my family, and thy promise is true<sup>b</sup>: for thou art the most just of those who exercise judgment.

\* “The waters arose, and all men were swallowed up.”—*Savary*.

a This mountain is one of those which divide Armenia, on the south, from Mesopotamia, and that part of Assyria, which is inhabited by the Kurds, from whom the mountains took the name of Cardu, or Gardu; by the Greeks turned into Gordyæi, and other names(1). Mount al Jûdi (which name seems to be a corruption, though it be constantly so written by the Arabs, for Jordi or Giordi) is also called Thamanîn(2), probably from a town at the foot of it(3), so named from the number of persons saved in the ark, the word *thamanîn* signifying *eighty*, and overlooks the country of Diyâr Rabiâh, near the cities of Mawsel, Fôda, and Jazîrat Ebn Omar; which last place one affirms to be but four miles from the place of the ark, and says that a Mohammedan temple was built there with the remains of that vessel, by the Khalif Omar Abn Ebd'alazîz, whom he by mistake calls Omar Ebn al Khattâb(4).

The tradition which affirms the ark to have rested on these mountains must have been very ancient, since it is the tradition of the Chaldeans themselves(5): the Chaldee paraphrasts consent to their opinion(6) which obtained very much formerly, especially among the eastern Christians(7). To confirm it, we are told, that the remainders of the ark were to be seen on the Gordyæan mountains: Berosus and Abydenus both declare there was such a report in their time(8); the first observing that several of the inhabitants thereabouts scraped the pitch off the planks as a rarity, and carried it about them for an amulet: and the latter saying, that they used the wood of the vessel against many diseases with wonderful success. The relics of the ark were also to be seen here in the time of Epiphanius, if we may believe him(9); and we are told the emperor Heraclius went from the town of Thamanîn up to the mountain al Jûdi, and saw the place of the ark(10). There was also formerly a famous monastery, called *the monastery of the ark*, upon some of these mountains, where the Nestorians used to celebrate a feast-day on the spot where they supposed the ark rested; but in the year of Christ 776, that monastery was destroyed by lightning, with the church, and a numerous congregation in it(11). Since which time it seems the credit of this tradition hath declined, and given place to another, which obtains at present, and according to which the ark rested on Mount Masis in Armenia, called by the Turks, Aghir dagh, or *the heavy or great mountain*, and situate about twelve leagues south-east of Erivan(12).

b Noah here challenges God's promise, that he would save his family.

(1) See Bochart. Phaleg. l. 1, c. 3. (2) Geogr. Nub. p. 202. (3) V. D'Herbelot Bibl. Orient. p. 404 & 676, & Agathiam, l. 14, p. 135. (4) Benjamin, Itiner. p. 61. (5) Berosus, apud Joseph. Antiq. l. 1, c. 4. (6) Onkelos et Jonathan, in Genes. viii. 4. (7) V. Eutyech. Annal. p. 41. (8) Berosus, apud Joseph. ubi sup. Abydenus, apud Euseb., Præp. Ev. l. 9, c. 4. (9) Epiph. Hæres. 18. (10) Elmacin. l. 1, c. 1. (11) V. Chronic. Dionysii Patriarch. Jacobitar. apud Asseman. Bibl. Orient. t. 2, p. 113. (12) Al Beidawi.



God answered, O Noah, verily he is not of thy family<sup>a</sup>: this *intercession of thine for him*, is not a righteous work<sup>b</sup>. Ask not of me therefore that wherein thou hast no knowledge: I admonish thee that thou become not *one* of the ignorant. Noah said, O LORD, I have recourse unto thee *for the assistance of thy grace*, that I ask not of thee that wherein I have no knowledge; and unless thou forgive me, and be merciful unto me, I shall be *one* of those who perish. It was said *unto him*, O Noah, come down from the *ark*<sup>c</sup>, with peace from us, and blessings upon thee, and upon a part of those who are with thee<sup>d</sup>: but as for a part of *them*<sup>e</sup>, we will suffer them to enjoy *the provision of this world*; and afterwards shall a grievous punishment from us be inflicted on them, *in the life to come*. This is a secret history, which we reveal unto thee: thou didst not know it, neither did thy people, before this. Wherefore persevere with patience; for the *prosperous* issue shall attend the pious. And unto *the tribe of Ad* we sent their brother Hud<sup>f</sup>. He said, O my people, worship GOD; ye have no GOD besides him: ye only imagine falsehood, *in setting up idols and intercessors of your own making*. O my people, I ask not of you for this *my preaching*, any recompense: my recompense *do I expect* from him only, who hath created me. Will ye not therefore understand? O my people, ask pardon of your LORD; and be turned unto him: he will send the heaven to pour forth rain plentifully upon you<sup>g</sup>, and he will increase your strength by *giving* unto you *farther* strength<sup>h</sup>: therefore turn not aside, to commit evil. They answered, O Hud, thou hast brought us no proof of *what thou sayest*; therefore we will not leave our gods for thy saying, neither do we believe thee. We say no other than that some of our gods have afflicted thee with evil<sup>i</sup>. He replied, Verily I call GOD to witness, and do ye also bear witness, that I am clear of

a Being cut off from it on account of his infidelity.

b According to a different reading, this passage may be rendered, *For he hath acted unrighteously*.

c The Mohammedans say that Noah went into the ark on the tenth of Rajeb, and came out of it the tenth of al Moharram; which therefore became a fast. So that the whole time of Noah's being in the ark, according to them, was six months(1).

d viz. Such of them as continued in their belief.

e That is, such of his posterity as should depart from the true faith, and fall into idolatry.

f See chap. 7. p. 344, Vol. I.

g For the Adites were grievously distressed by a drought for three years(2).

h By giving you children; the wombs of their wives being also rendered barren, during the time of the drought, as well as their lands(3).

i Or madness; having deprived thee of thy reason for the indignities thou hast offered them.

(1) Al Beidawi. See D'Herbel. ubi sup.  
Vol. I.

(3) Al Beidawi.

(2) See the notes to chap. 7. p. 345,

that which ye associate *with God*, besides him. Do ye all therefore *join to* devise a plot against me, and tarry not ; for I put my confidence in God, my LORD and your LORD. There is no beast, but he holdeth *it* by its forelock<sup>a</sup>: verily my LORD *proceedeth* in the right way. But if ye turn back, I have already declared unto you that with which I was sent unto you ; and my LORD shall substitute another nation in your stead ; and ye shall not hurt him at all : for my LORD *is* guardian over all things. And when our sentence came *to be put in execution*, we delivered Hud, and those who had believed with him<sup>b</sup>, through our mercy ; and we delivered them from a grievous punishment. And this *tribe of Ad* wittingly rejected the signs of their LORD, and were disobedient unto his messengers, and they followed the command of every rebellious perverse person. Wherefore they were followed in this world by a curse, and they *shall be followed by the same* on the day of resurrection. Did not Ad disbelieve in their LORD ? Was it not *said*, Away with Ad, the people of Hud ? And unto *the tribe of Thamud* we sent their brother Saleh<sup>c</sup>. He said *unto them*, O my people, worship God ; ye have no God besides him. It is he who hath produced you out of the earth, and hath given you an habitation therein. Ask pardon of him therefore, and he turned unto him ; for my LORD is near<sup>\*</sup>, and ready to answer. They answered, O Saleh, thou wast *a person* on whom we placed our hopes before this<sup>d</sup>. Dost thou forbid us to worship that which our fathers worshipped ? But we are certainly in doubt concerning *the religion* to which thou dost invite us, *as* justly to be suspected. Saleh said, O my people, tell me ; if I have received an evident declaration from my LORD, and he hath bestowed on me mercy from himself ; who will protect me from *the vengeance of God*, if I be disobedient unto him ? For ye shall not add unto me, other than loss. And *he said*, O my people, this she-camel of God *is* a sign unto you ; therefore dismiss her freely, that she may feed in God's earth, and do her no harm, lest a swift punishment seize you. Yet they killed her ; and Saleh said, Enjoy yourselves in your dwellings for three days<sup>e</sup> ; *after which ye shall be destroyed*. This is an infallible prediction. And when our decree came *to*

a That is, he exerciseth an absolute power over it. A creature held in this manner being supposed to be reduced to the lowest subjection.

b Who were in number four thousand(1).

c See chap. 7, p. 345, Vol. I.

\* "Repent! Turn unto him! He is near unto you, and hears you."—*Savary*.

d Designing to have made thee our prince, because of the singular prudence and other good qualities which we observed in thee ; but thy dissenting from us in point of religious worship has frustrated those hopes(2).

e viz. Wednesday, Thursday, and Friday(3). See chap. 7, p. 346, note d, Vol. I.

*be executed*, we delivered Saleh and those who believed with him, through our mercy, from the disgrace of that day ; for thy LORD is the strong, the mighty *God*. But a terrible noise *from heaven* assailed those who had acted unjustly ; and in the morning they were found in their houses, lying *dead and* prostrate ; as though they had never dwelt therein. Did not Thamud disbelieve in their LORD ? Was not Thamud *cast* far away ? Our messengers<sup>a</sup> also came formerly unto Abraham, with good tidings : they said, *Peace be upon thee*. And he answered, *And on you be peace !* And he tarried not, but brought a roasted calf. And when he saw that their hands did not touch the *meat*<sup>\*</sup>, he disliked them, and entertained a fear of them<sup>b</sup>. But they said, Fear not : for we are sent unto the people of Lot<sup>c</sup>. And his wife *Sarah was* standing by<sup>d</sup>, and she laughed<sup>e</sup> ; and we promised her Isaac, and after Isaac, Jacob. She said, Alas ! shall I bear a son, who am old ; this my husband also being advanced in years<sup>f</sup> ? Verily this *would be* a wonderful thing. The *angels* answered, Dost thou wonder at the *effect of the* command of God ? The mercy of God and his blessings be upon you, the family of the house<sup>g</sup> :

a These were the angels, who were sent to acquaint Abraham with the promise of Isaac, and to destroy Sodom and Gomorrah. Some of the commentators pretend they were twelve, or nine, or ten in number ; but others, agreeably to scripture, say they were but three, *viz.* Gabriel, Michael, and Israfil (1).

\* " When he saw that they did not touch his hand†."—*Savary*.

b Apprehending that they had some ill design against him, because they would not eat with him.

c Being angels, whose nature needs not the support of food (2).

d Either behind the curtain, or door of the tent ; or else waiting upon them.

e The commentators are so little acquainted with scripture, that, not knowing the true occasion of Sarah's laughter, they strain their inventions to give some reason for it. One says, that she laughed at the angels discovering themselves, and ridding Abraham and herself of their apprehensions ; and another, that it was at the approaching destruction of the Sodomites (a very probable motive in one of her sex). Some however interpret the original word differently, and will have it that she did not *laugh*, but that *her courses*, which had stopped for several years, *came upon her* at this time, as a previous sign of her future conception (3).

f Al Beidawi writes that Sarah was then ninety, or ninety-nine years old, and Abraham a hundred and twenty.

g Or the stock whence all the prophets were to proceed for the future. Or the expression may perhaps refer to Abraham and Ismael's building the Caaba, which is often called, by way of excellence, *the house*.

(1) Al Beidawi, Jallalo'ddin. See Gen. xviii.

† When the Orientals meet, after having made the ordinary salutation, *Peace be with you*, they move the hand to the left side, and mutually shake hands. When they are very intimate, they repeat this ceremony, and wish good wishes to each other. If they do not know the person whom they meet, they merely give him the salutation, and if it be an unbeliever, they content themselves with saying Good day. Abraham, seeing that the two celestial messengers did not touch his hand, concluded them to be strangers to whom he was not known.—*Savary*.

(2) Al Beidawi.

(4) Idem. Jallalo'ddin, Al Zamakhshari.



for he *is* praiseworthy, *and* to be glorified. And when his apprehension had departed from Abraham, and the good tidings of Isaac's birth had come unto him, he disputed with us concerning the people of Lot<sup>a</sup>: for Abraham was a pitiful, compassionate, and devout person. *The angels said unto him*, O Abraham, abstain from this; for now is the command of thy Lord come, to put their sentence in execution, and an inevitable punishment is ready to fall upon them. And when our messengers came unto Lot, he was troubled for them<sup>b</sup>, and his arm was straitened concerning them<sup>c</sup>; and he said, This is a grievous day. And his people came unto him, rushing upon him, and they had formerly been guilty of wickedness. *Lot said unto them*, O my people, these my daughters are more lawful for you: therefore fear God, and put me not to shame by *wronging* my guests. Is there not a man of prudence among you<sup>\*</sup>? They answered, Thou knowest that we have no need of thy daughters; and thou well knowest what we would have. He said, If I had strength sufficient to oppose you, or I could have recourse unto a powerful support, *I would certainly do it*. *The angels said*, O Lot, verily we are the messengers of thy Lord; they shall by no means come in unto thee<sup>d</sup>. Go forth therefore with thy family, in some part of the night, and let not any of you turn back: but as for thy wife<sup>e</sup>,

a That is, he interceded with us for them(1). Jallalo'ddin, instead of the numbers mentioned by Moses, says, that Abraham first asked whether God would destroy those cities if three hundred righteous persons were found therein, and so fell successively to two hundred, forty, fourteen, and at last came to one: but there was not one righteous person to be found among them, except only Lot and his family.

b Because they appeared in the shape of beautiful young men, which must needs tempt those of Sodom to abuse them(2).

c *i. e.* He knew himself unable to protect them against the insults of his townsmen.

\* "Is all shame extinct among you?"—*Savary*.

d Al Beidawi says, that Lot shut his door, and argued the matter with the riotous assembly from behind it; but at length they endeavoured to get over the wall: whereupon Gabriel, seeing his distress, struck them on the face with one of his wings, and blinded them; so that they moved off, crying out for help, and saying that Lot had magicians in his house.

e This seems to be the true sense of the passage; but according to a different reading of the vowel, some interpret it, *Except thy wife*; the meaning being, that Lot is here commanded to take his family with him *except his wife*. Wherefore the commentators cannot agree whether Lot's wife went forth with him or not; some denying it, and pretending that she was left behind and perished in the common destruction; and others affirming it, and saying, that when she heard the noise of the storm and overthrow of the cities, she turned back lamenting their fate, and was immediately struck down and killed by one of the stones mentioned a little lower(3); a punishment she justly merited for her infidelity, and disobedience to her husband(4).

(1) V. Genes. xviii. 23, &c. (2) Jallalo'ddin, Al Beidawi. V. Joseph. Ant. l. 1, c. 11 (3) *Idem* interpretes. (4) See chap. 66.

that shall happen unto her, which shall happen unto them. Verily the prediction of *their punishment* shall be *fulfilled* in the morning : is not the morning near ? And when our command came, we turned those *cities* upside down<sup>a</sup>, and we rained upon them stones of baked clay<sup>b</sup>, one following another, and being marked<sup>c</sup>, from thy LORD ; and they *are* not far distant from those who act unjustly<sup>d</sup>. And unto Madian *we sent* their brother Shoaib<sup>e</sup> : he said, O my people, worship God : ye have no God but him : and diminish not measure and weight. Verily I see you *to be* in a happy condition<sup>f</sup> : but I fear for you the punishment of the day which will encompass *the ungodly*. O my people, give full measure, and just weight ; and diminish not unto men *aught* of their matters ; neither commit injustice in the earth, acting corruptly. The residue *which shall remain unto you as the gift* of God, *after ye shall have done justice to others*, will be better for you, *than wealth gotten by fraud*, if ye be true believers. I am no guardian over you. They answered, O Shoaib, do thy prayers enjoin thee, that we should leave the *gods* which our fathers worshipped ; or that we should not do what we please with our substance<sup>g</sup>. Thou *only*, it seems, art the wise *person*, and fit to direct. He said, O my people, tell me ; if I have received an evident declaration from my LORD, and he hath bestowed on me an excellent provision, and I will not consent unto you in that which I forbid you ; do I seek *any other* than *your* reformation, to the utmost of my power ? My support is from God alone : on him do I trust, and unto him do I turn me. O my people, let not *your* opposing of me draw on you *a vengeance* like unto that which fell on the people of Noah, or the people of Hud, or the people of Saleh : neither *was* the people

a For they tell us, that Gabriel thrust his wing under them, and lifted them up so high, that the inhabitants of the lower heaven heard the barking of the dogs, and the crowing of the cocks ; and then inverting them, threw them down to the earth(1).

b The kiln wherein they were burned some imagine to have been hell.

c That is, as some suppose, streaked with white and red, or having some other peculiar mark to distinguish them from ordinary stones. But the common opinion is, that each stone had the name of the person who was to be killed by it, written thereon(2). The army of Abraha al Ashram was also destroyed by the same kind of stones.

d This is a kind of threat to other wicked persons, and particularly to the infidels of Mecca, who deserved and might justly apprehend the same punishment.

e See chap. 7, p. 348, &c. Vol. I.

f That is, enjoying plenty of all things ; and therefore having the less occasion to defraud one another, and being the more strongly bound to be thankful and obedient unto God.

g For this liberty they imagined was taken from them, by his prohibition of false weights and measures, or to diminish or adulterate their coin(3).



of Lot far distant from you<sup>a</sup>. Ask pardon therefore of your LORD; and be turned unto him: for my LORD is merciful, and loving. They answered, O Shoaib, we understand not much of what thou sayest; and we see thee to be a *man* of no power<sup>b</sup> among us: if it had not been *for the sake* of thy family<sup>c</sup>, we had surely stoned thee, neither couldst thou have prevailed against us. *Shoaib* said, O my people, is my family more worthy in your opinion than God? and do ye cast him behind you with neglect? Verily my LORD comprehendeth that which ye do. O my people, do ye work according to your condition; I will surely work *according to my duty*<sup>d</sup>. And ye shall certainly know on whom will be inflicted a punishment which shall cover him with shame, and who is a liar. Wait therefore *the event*; for I also will wait *it* with you. Wherefore when our decree came *to be executed*, we delivered Shoaib and those who believed with him, through our mercy: and a terrible noise *from Heaven* assailed those who had acted unjustly; and in the morning they were found in their houses lying *dead and* prostrate, as though they had never dwelt therein. Was not Madian removed *from off the earth*, as Thamud had been removed? And we formerly sent Moses with our signs, and manifest power, unto Pharaoh and his princes<sup>e</sup>; but they followed the command of Pharaoh; although the command of Pharaoh did not direct *them* aright. *Pharaoh* shall precede his people on the day of resurrection, and he shall lead them into *hell* fire; an unhappy way *shall it be* which *they* shall be led. They were followed in this *life* by a curse, and on the day of resurrection miserable *shall be* the gift which shall be given *them*. This is *a part* of the histories of the cities, which we rehearse unto thee. Of them there are *some* standing; and *others which* are utterly demolished<sup>f</sup>. And we treated them not unjustly, but

a For Sodom and Gomorrah were situate not a great way from you, and their destruction happened not many ages ago; neither did they deserve it, on account of their obstinacy and wickedness, much more than yourselves.

\* "O my people, let not your falling off from the faith bring down upon you the scourges which have caused to perish the people of Noah, of Hud, and of Saleh, and the inhabitants of Sodom, whose chastisement was so recently inflicted."—*Savary*.

b The Arabic word *doif*, *weak*, signifying also, in the Hamyaritic dialect, *blind*, some suppose that Shoaib was so, and that the Midianites objected that to him, as a defect which disqualified him for the prophetic office.

c *i. e.* For the respect we bear to thy family and relations; whom we honour as being of our religion, and not for any apprehension we have of their power to assist you against us. The original word here translated *family*, signifies any number from three to seven or ten, but not more(1).

d See chap. 6, p. 332, note a, Vol. I.

e See chap. 7, p. 350, &c. Vol. I.

f Literally, *mown down*; the sentence presenting the different images of corn standing, and cut down, which is also often used by the sacred writers.

they dealt unjustly with their own souls: and their gods which they invoked, besides God, were of no advantage unto them at all, when the decree of thy LORD came *to be executed on them*, neither were they any other than a detriment unto them. And thus *was* the punishment of thy LORD *inflicted*, when he punished the cities which were unjust; for his punishment is grievous and severe. Verily herein is a sign unto him who feareth the punishment of the last *day*: that *shall be* a day, whereon *all* men shall be assembled, and that *shall be* a day whereon witness shall be borne; we defer it not, but to a determined time. When *that day* shall come, no soul shall speak *to excuse itself or to intercede for another*, but by the permission of God. Of them *one shall be* miserable, and *another shall be* happy. And they who shall be miserable, shall be *thrown* into *hell* fire; there shall they wail and bemoan *themselves*<sup>a</sup>: they shall remain therein so long as the heavens and the earth shall endure<sup>b</sup>; except what thy LORD shall please *to remit of their sentence*<sup>c</sup>; for thy LORD effecteth that which he pleaseth. But they who shall be happy, *shall be admitted* into paradise; they shall remain therein so long as the heavens and the earth endure; besides what thy LORD shall please *to add unto their bliss*; a bounty which shall not be interrupted. Be not therefore in doubt concerning that which these men worship: they worship no other than what their fathers worshipped before *them*; and we will surely give them their full portion, not in the least diminished. We formerly gave unto Moses the book *of the law*; and disputes arose *among his people* concerning it: and unless a previous decree had proceeded from thy LORD, *to bear with them during this life, the matter* had been surely decided between them. And *thy people are also* jealous and in doubt concerning the *Koran*. But unto every one of them will thy LORD render *the reward* of their works; for he well knoweth that which they do. Be thou steadfast, therefore, as thou hast been commanded; and *let him also be steadfast* who shall be converted with thee; and transgress not: for he seeth that which ye do. And incline not unto those who act unjustly, lest the fire of *hell* touch you: for ye have no protectors, except God; neither shall ye be assisted *against him*. Pray regularly morning and

a The two words in the original signify properly the vehement drawing in and expiration of one's breath, which is usual to persons in great pain and anguish; and particularly the reciprocation of the voice of an ass, when he brays.

b This is not to be strictly understood, as if either the punishment of the damned should have an end, or the heavens and the earth should endure for ever; the expression being only used by way of image or comparison, which needs not agree in every point with the thing signified. Some, however, think the future heavens and earth, into which the present shall be changed, are here meant(1).

c See the Prelim. Disc. § IV. p. 103, 104, Vol. I.

evening<sup>a</sup>; and in the former part of the night<sup>b</sup>, for good *works* drive away evils. This is an admonition unto those who consider: wherefore persevere with patience; for God suffereth not the reward of the righteous to perish. Were such of the generations before you endued with understanding and virtue, who forbad the acting corruptly in the earth, any more than a few only of those whom we delivered? But they who were unjust followed *the delights* which they enjoyed *in this world*<sup>c</sup>, and were wicked doers<sup>d</sup>: and thy LORD was not *of such a disposition* as to destroy the cities unjustly<sup>e</sup>, while their inhabitants behaved themselves uprightly. And if thy LORD pleased, he would have made *all* men of one religion: but they shall not cease to differ among themselves, unless those on whom thy LORD shall have mercy: and unto this hath he created them; for the word of thy LORD shall be fulfilled, *when he said*, Verily I will fill hell altogether with genii and men. The whole *which we have related* of the histories of *our* apostles do we relate unto thee, that we may confirm thy heart thereby; and herein is the truth come unto thee, and an admonition, and a warning unto the true believers. Say unto those who believe not, Act ye according to your condition; we surely will act *according to our duty*<sup>f</sup>; and wait *the issue*; for we certainly wait *it also*. Unto God *is known* that which is secret in heaven and earth; and unto him shall the whole matter be referred. Therefore worship him, and put thy trust in him; for thy LORD is not regardless of that which ye do.

a Literally, *in the two extremities of the day*.

b That is, after sunset, and before supper; when the Mohammedans say their fourth prayer, called by them *Salât al moghreb*, or the evening prayer(1).

c Making it their sole business to please their luxurious desires and appetites, and placing their whole felicity therein.

d Al Beidawi says, that this passage gives the reason why the nations were destroyed of old; viz. for their violence and injustice, their following their own lusts, and for their idolatry and unbelief.

e Or, as the commentator just named explains it, *for their idolatry* only, when they observed justice in other respects.

f See chap. 6, p. 332, note a, Vol. I.

(1) Al Beidawi.

## CHAPTER XII.

INTITLED JOSEPH<sup>a</sup>; REVEALED AT MECCA\*.

In the name of the most merciful GOD.

AL. R<sup>b</sup>. These are the signs of the perspicuous book; which we have sent down in the Arabic tongue, that peradventure ye might understand. We relate unto thee a most excellent history, by revealing unto thee this Koran<sup>c</sup>, whereas thou wast before *one* of the negligent<sup>d</sup>. When Joseph said unto his father<sup>e</sup>, O my father, verily I saw *in my dream* eleven stars<sup>f</sup>, and the sun and the moon; I saw them make obeisance unto me: *Jacob* said, O my child, tell not thy vision to thy brethren, lest they devise some plot against thee<sup>g</sup>; for the devil is a professed enemy unto man: and thus, *according to thy dream*, shall thy LORD choose thee, and teach thee the interpretation of *dark* sayings<sup>h</sup>, and he shall

a The Koreish, thinking to puzzle Mohammed, at the instigation and by the direction of certain Jewish Rabbins, demanded of him how Jacob's family happened to go down into Egypt; and that he would relate to them the history of Joseph, with all its circumstances: whereupon he pretended to have received this chapter from heaven, containing the story of that patriarch(1). It is said, however, to have been rejected by two Mohammedan sects, branches of the Kharejites, called the Ajaredites and the Maimûnians, as apocryphal and spurious.

\* "The Mahometan, says al Beidawi, who shall read this chapter, or teach it to his friends or servants, shall have an easy death, and strength of mind sufficient to envy no one."—*Savary*.

b See the Prelim. Disc. p. 75, &c. Vol. I.

c Or this particular chapter. For the word *Koran*, as has been elsewhere observed(2), properly signifying no more than a *reading*, or *lecture*, is often used to denote not only the whole volume, but any distinct chapter or section of it.

d i. e. So far from being acquainted with the story, that it never so much as entered into thy thoughts: a certain argument, says Al Beidawi, that it must have been revealed to him from heaven.

e Who was Jacob, the son of Isaac, the son of Abraham(3).

f The commentators give us the names of these stars (which I think it needless to trouble the reader with), as Mohammed repeated them, at the request of a Jew, who thought to entrap him by the question(4).

g For they say, Jacob, judging that Joseph's dream portended his advancement above the rest of the family, justly apprehended his brethren's envy might tempt them to do him some mischief.

h That is, of dreams; or, as others suppose, of the profound passages of scripture, and all difficulties respecting either religion or justice.

(1) Al Beidawi.

(2) Prelim. Disc. § III, p. 72.

(3) Al Beidawi, &c.

(4) Idem. Al Zamakhshari.



accomplish his favour upon thee and upon the family of Jacob, as he hath formerly accomplished it upon thy fathers Abraham and Isaac; for thy LORD is knowing *and* wise. Surely in *the history of Joseph* and his brethren there are signs of *God's providence* to the inquisitive; when they said *to one another*, Joseph and his brother<sup>a</sup> are dearer to our father than we, who are the greater number: our father certainly maketh a wrong judgment\*. *Wherefore* slay Joseph, or drive him into some *distant or desert part of the earth*, and the face of your father shall be cleared towards you<sup>b</sup>; and ye shall afterwards be people of integrity. One of them<sup>c</sup> spoke and said; Slay not Joseph, but throw him to the bottom of the well; and some travellers will take him up, if ye do *this*. They said *unto Jacob*, O father, why dost thou not intrust Joseph with us, since we are sincere *well-wishers* unto him? Send him with us to-morrow, *into the field*, that he may divert himself, and sport<sup>d</sup>, and we will be his guardians. *Jacob* answered, It grieveth me that ye take him away; and I fear lest the wolf devour him<sup>e</sup>, while ye are negligent of him. They said, surely if the wolf devour him, when there are so many of us, we shall be weak indeed<sup>f</sup>. And when they had carried him with them, and agreed to set him at the bottom of the well<sup>g</sup>, *they executed their*

a viz. Benjamin; his brother by the same mother.

\* "Joseph and Benjamin enjoy all the tenderness of Jacob; yet we are more deserving than they. He commits a flagrant injustice against us."—*Savary*.

b Or, he will settle his love wholly upon you, and ye will have no rival in his favour.

c This person, as some say, was Judah, the most prudent and noble-minded of them all; or, according to others, Reuben, whom the Mohammedan writers call Rubîl(1). And both these opinions are supported by the account of Moses, who tells us, that Reuben advised them not to kill Joseph, but to throw him into a pit privately, intending to release him(2); and that afterwards Judah, in Reuben's absence, persuaded them not to let him die in the pit, but to sell him to the Ishmaelites(3).

d Some copies read, in the first person plural, *that we may divert ourselves*, &c.

e The reason why Jacob feared this beast in particular, as the commentators say, was either because the land was full of wolves; or else because Jacob had dreamed he saw Joseph devoured by one of those creatures(4).

f "Should he be attacked by a wild beast, we are numerous, and we will die in his defence."—*Savary*.

g i. e. It will be an instance of extreme weakness and folly in us, and we shall be justly blamed for his loss.

g This well, say some, was a certain well near Jerusalem, or not far from the river Jordan; but others call it the well of Egypt, or Midian. The commentators tell us, that when the sons of Jacob had gotten Joseph with them in the field, they began to abuse and to beat him so unmercifully, that they had killed him, had not Judah, on his crying out for help, insisted on the promise they had made not to kill him, but to cast him into the well. Whereupon they let him down a little way; but as he held by the sides of the well, they bound him, and took off his inner garment, designing

(1) Al Beidawi, Al Zamakhshari. (2) Gen. xxxvii. 21, 22. (3) Ibid. v. 26, 27.

(4) Al Beidawi, Jallalo'ddin, Al Zamakhshari.

*design*: and we sent a revelation unto him<sup>a</sup>, *saying*, Thou shalt *hereafter* declare this their action unto them; and they shall not perceive thee to be Joseph. And they came to their father at even, weeping, and said, Father, we went and ran races with one another<sup>b</sup>, and we left Joseph with our baggage, and the wolf hath devoured him; but thou wilt not believe us, although we speak the truth. And they produced his inner garment *stained* with false blood. Jacob answered, Nay, but ye yourselves have contrived the thing for your own sakes<sup>c</sup>: however patience is most becoming, and God's assistance is to be implored *to enable me to support the misfortune* which ye relate. And certain travellers<sup>d</sup> came, and sent one<sup>e</sup> to draw water for them: and he let down his bucket<sup>f</sup>, and said, Good news<sup>!</sup> this is a youth. And they concealed him<sup>h</sup>, *that they might sell him* as a piece of merchandize:

to stain it with blood, to deceive their father. Joseph begged hard to have his garment returned him, but to no purpose, his brothers telling him, with a sneer, that the eleven stars, and the sun and the moon, might clothe him and keep him company. When they had let him down half way, they let him fall thence to the bottom; and there being water in the well (though the scripture says the contrary), he was obliged to get upon a stone, on which as he stood weeping, the angel Gabriel came to him with the revelation mentioned immediately(1).

a Joseph being then but seventeen years old, Al Beidawi observes that herein he resembled John the Baptist and Jesus, who were also favoured with the divine communication very early. The commentators pretend that Gabriel also clothed him in the well with a garment of silk of paradise. For they say, that when Abraham was thrown into the fire by Nimrod(2), he was stripped; and that Gabriel brought this garment and put it on him; and that from Abraham it descended to Jacob, who folded it up and put it into an amulet, which he hung about Joseph's neck, whence Gabriel drew it out(3).

b These races they used by way of exercise; and the commentators generally understand here that kind of race wherein they also showed their dexterity in throwing darts, which is still used in the East.

c This Jacob had reason to suspect, because when the garment was brought to him, he observed that though it was bloody, yet it was not torn(4).

d viz. A caravan or company travelling from Midian to Egypt, who rested near the well, three days after Joseph had been thrown into it.

e The commentators are so exact as to give us the name of this man, who, as they pretend, was Malec Ebn Dhór, of the tribe of Khozâb(5).

f And Joseph, making use of the opportunity, took hold of the cord, and was drawn up by the man.

g The original words are *Ya boshra*: the latter of which some take for the proper name of the water-drawer's companion, whom he called to his assistance; and then they must be translated, O Boshra. (Savary's translation agrees with Sale's).

h The expositors are not agreed whether the pronoun *they* relates to Malec and his companions, or to Joseph's brethren. They who espouse the former opinion say, that those who came to draw water concealed the manner of their coming by him from the rest of the caravan, that they might keep him to themselves; pretending that some people of the place had given him to them to sell for them in Egypt. And

(1) Al Beidawi, Jallalo'ddin, Al Zamakhshari.

(2) See chap. 21.

(3) Al Beidawi, Al Zamakhshari.

(4) Al Beidawi.

(5) Idem.

but GOD knew that which they did. And they sold him for a mean price, for a few pence<sup>a</sup>, and valued him lightly. And the Egyptian who bought him<sup>b</sup> said to his wife<sup>c</sup>, use him honourably; peradventure he may be serviceable to us, or we may adopt him for our son<sup>d</sup>. Thus did we prepare an establishment for Joseph in the earth, and we taught him the interpretation of *dark sayings*: for GOD is well able to effect his purpose; but the greater part of men do not understand. And when he had attained his age of strength, we bestowed on him wisdom, and knowledge; for thus do we recompense the righteous. And she, in whose house he was, desired him to lie with her: and she shut the doors and said, Come hither. He answered, God forbid! verily my lord<sup>e</sup> hath made my dwelling *with him* easy; and the ungrateful shall not prosper. But she resolved within herself *to enjoy* him, and he would have resolved *to enjoy* her, had he not seen the evident demonstration of his LORD<sup>f</sup>. So we turned away evil and filthiness

they who prefer the latter opinion, tell us, that Judah carried victuals to Joseph every day while he was in the well, but not finding him there on the fourth day, he acquainted his brothers with it: whereupon they all went to the caravan and claimed Joseph as their slave, he not daring to discover that he was their brother, lest something worse should befall him; and at length they agreed to sell him to them(1).

a Namely twenty, or twenty-two *dirhems*, and those not of full weight neither; for having weighed one ounce of silver only, the remainder was paid by tale, which is the most unfair way of payment(2).

b His name was Kitfir, or Itfir, (a corruption of Potiphar); and he was a man of great consideration, being superintendent of the royal treasury(3).

The commentators say, that Joseph came into his service at seventeen, and lived with him thirteen years; and that he was made prime minister in the thirty-third year of his age, and died at a hundred and twenty.

They who suppose Joseph was twice sold, differ as to the price the Egyptian paid for him: some saying it was twenty *dinârs* of gold, a pair of shoes, and two white garments; and others, that it was a large quantity of silver, or of gold.

c Some call her Raïl: but the name she is best known by, is that of Zoleikha.

d Kitfir having no children. It is said that Joseph gained his master's good opinion so suddenly by his countenance, which Kitfir, who, they pretend, had great skill in physiognomy, judged to indicate his prudence and other good qualities.

e viz. Kitfir. But others understand it to be spoken of God.

f That is, had he not seriously considered the filthiness of whoredom, and the great guilt thereof. Some, however, suppose that the words mean some miraculous voice or apparition, sent by God to divert Joseph from executing the criminal thoughts which began to possess him. For they say, that he was so far tempted with his mistress's beauty and enticing behaviour, that he sat in her lap, and even began to undress himself, when a voice called to him, and bid him beware of her; but he taking no notice of this admonition, though it was repeated three times, at length the angel Gabriel, or, as others will have it, the figure of his master, appeared to him: but the more general opinion is that it was the apparition of his father Jacob, who bit his fingers' ends, or, as some write, struck him on the breast, whereupon his lubricity passed out at the ends of his fingers(4).

For this fable, so injurious to the character of Joseph, the Mohammedans are obliged

(1) Al Beidawi.

(2) Idem.

(3) Idem.

Zamakhshari, Jallalo'ddin, Yahya.

(4) Al Beidawi, Al

from him, because he was one of our sincere servants. And they ran *to get one before the other* to the door<sup>a</sup>; and she rent his inner garment behind. And they met her lord at the door. She said, What *shall be* the reward of him who seeketh *to commit* evil in thy family, but imprisonment, and a painful punishment? And Joseph said, She asked me to lie with her. And a witness of her family<sup>b</sup> bore witness, *saying*, If his garment be rent before, she speaketh truth, and he is a liar: but if his garment be rent behind, she lieth, and he is a speaker of truth. And when *her husband* saw that his garment was torn behind, he said, This is a cunning contrivance of your *sex*; for surely your cunning is great. O Joseph, take no farther notice of this *affair*: and thou, *O woman*, ask pardon for thy crime; for thou art a guilty person. And certain women said *publicly*<sup>c</sup> in the city, The nobleman's wife asked her servant to lie with her: he hath inflamed her breast with his love; and we perceive her *to be* in a manifest error. And when she heard of their subtle behaviour, she sent unto them<sup>d</sup>, and prepared a banquet for them\*, and she gave to each of them a knife; and she said *unto Joseph*, Come forth unto them. And when they saw him, they praised him greatly<sup>e</sup>; and they cut their own hands<sup>f</sup>, and said, O God! this is not a mortal;

to their old friends the Jews(1), who imagine that he had a design to lie with his mistress, from these words of Moses(2), *And it came to pass—that Joseph went into the house to do his business, &c.*

a He flying from her, and she running after to detain him.

b viz. A cousin of hers, who was then a child in the cradle(3).

c These women, whose tongues were so free with Zoleikha's character on this occasion, were five in number, and the wives of so many of the king's chief officers, viz. his chamberlain, his butler, his baker, his jailor, and his herdsman(4).

d The number of all the women invited was forty, and among them were the five ladies abovementioned(5).

\* "The Egyptian women frequently visit and give entertainments to each other. Men are excluded. Only the slaves necessary to wait on the company are admitted. The pleasures of the table are succeeded by music and dancing. They are passionately fond of both. The *Almé*, that is to say, *the learned women*, are the delight of these entertainments. They sing verses in praise of the guests, and conclude with love songs. They afterwards exhibit voluptuous dances, the licentiousness of which is often carried to excess."—*Savary*.

e The old Latin translators have strangely mistaken the sense of the original word *acbarnah* which they render *menstruatæ sunt*; and then rebuke Mohammed for the indecency, crying out demurely in the margin, *O fædum et obscænum prophetam!* Erpenius(6) thinks that there is not the least trace of such a meaning in the word; but he is mistaken: for the verb *cabara* in the fourth conjugation, which is here used, has that import, though the subjoining of the pronoun to it here (which possibly the Latin translators did not observe) absolutely overthrows that interpretation.

f Through extreme surprise at the wonderful beauty of Joseph; which surprise

(1) Talm. Babyl. Sed. Nashim. p. 36. V. Bartoloc. Bibl. Rabb. part 3, p. 509.

(2) Genes. xxxix. 11.

(3) Supra citati interpretes.

(4) Al Beidawi.

(5) Idem.

(6) in Not. ad IIist. Josephii.



he is no other than an angel, deserving the highest respect. And *his mistress* said, This is he, for whose sake ye blamed me : I asked him to lie with me, but he hath constantly refused. But if he do not perform that which I command him, he shall surely be cast into prison, and he shall be made *one* of the contemptible. *Joseph* said, O LORD, a prison is more eligible unto me than *the crime* to which they invite me ; but unless thou turn aside their snares from me, I shall youthfully incline unto them, and I shall become *one* of the foolish. Wherefore his LORD heard him, and turned aside their snare from him ; for he *both* heareth *and* knoweth. And it seemed good unto them<sup>a</sup> *even* after they had seen the signs *of his innocency*, to imprison him for a time. And there entered into the prison with him two *of the king's* servants<sup>b</sup>. One of them<sup>c</sup> said, It seemed to me *in my dream* that I pressed wine *out of grapes*. And the other said, It seemed unto me *in my dream* that I carried bread on my head, whereof the birds did eat. Declare unto us the interpretation of *our dreams*, for we perceive that thou art a beneficent person. *Joseph* answered, No food, wherewith ye may be nourished, shall come unto you, but I will declare unto you the interpretation thereof, before it come unto you<sup>d</sup>. This *knowledge is a part* of that which my LORD hath taught me : for I have left the religion of people who believe not in God, and who deny the life to come ; and I follow the religion of my fathers, Abraham, and Isaac, and Jacob. It is not *lawful* for us to associate any thing with God. This *knowledge of the divine unity hath been given us* of the bounty of God towards us, and towards mankind ; but the greater part of men are not thankful. O my fellow-prisoners, are sundry lords better, or the only true and mighty God ? Ye worship not,

Zoleikha foreseeing, put knives into their hands, on purpose that this accident might happen. Some writers have observed, on occasion of this passage, that it is customary in the east for lovers to testify the violence of their passion by cutting themselves, as a sign that they would spend their blood in the service of the person beloved ; which is true enough, but I do not find that any of the commentators suppose these Egyptian ladies had any such design.

a That is to Kittir and his friends. The occasion of Joseph's imprisonment is said to be, either that they suspected him to be guilty, notwithstanding the proofs which had been given of his innocence ; or else that Zoleikha desired it, feigning, to deceive her husband, that she wanted to have Joseph removed from her sight, till she could conquer her passion by time ; though her real design was to force him to compliance.

b viz. His chief butler and baker ; who were accused of a design to poison him.

c Namely the butler.

d The meaning of this passage seems to be, either that Joseph, to show he used no arts of divination or astrology, promises to interpret their dreams to them immediately, even before they should eat a single meal ; or else, he here offers to prophecy to them beforehand, the quantity and quality of the victuals which should be brought them, as a taste of his skill.

besides him, other than the names which ye have named<sup>a</sup>, ye and your fathers, concerning which God hath sent down no authoritative proof: yet judgment *belongeth* unto God alone; *who* hath commanded that ye worship none besides him. This is the right religion; but the greater part of men know *it* not. O my fellow-prisoners, verily the one of you shall serve wine unto his lord, *as formerly*; but the other shall be crucified, and the birds shall eat from off his head. The matter is decreed concerning which ye seek to be informed. And *Joseph* said unto him whom he judged to be the person who should escape of the two, Remember me in the presence of thy lord. But the devil caused him to forget to make mention of *Joseph* unto his lord<sup>b</sup>; wherefore he remained in the prison some years<sup>c</sup>. And the king of *Egypt*<sup>d</sup> said Verily I saw *in my dream* seven fat kine, which seven lean kine devoured, and seven green ears of corn, and other seven withered ears. O nobles, expound my vision unto me, if ye be *able to interpret* a vision. They answered, *They are confused dreams*, neither are we skilled in the interpretation of *such kind of dreams*. And *Joseph's fellow-prisoner* who had been delivered, said, (for he remembered *Joseph* after a certain space of time), I will declare unto you the interpretation thereof; wherefore let me go *unto the person who will interpret it unto me*. And he went to the prison, and said, O *Joseph*, thou man of veracity, teach us *the interpretation* of seven fat kine, which seven lean kine devoured, and of seven green ears of corn, and other seven withered ears, *which the king saw in his dream*; that I may return unto the men *who have sent me*, that peradventure they may understand *the same*. *Joseph* answered, ye shall sow seven years as usual: and *the corn* which ye shall reap, do ye leave in its ear<sup>e</sup>, except a little whereof ye may eat.

a See chap. 7, p. 345, note a, Vol. I.

b According to the explication of some, who take the pronoun *him* to relate to *Joseph*, this passage may be rendered, *But the devil caused him (i. e. Joseph) to forget to make his application unto his Lord*; and to beg the good offices of his fellow-prisoner for his deliverance, instead of relying on God alone, as it became a prophet, especially, to have done(1).

c The original word signifying any number from three to nine, or ten, the common opinion is that *Joseph* remained in prison seven years; though some say he was confined no less than twelve years(2).

d This prince, as the oriental writers generally agree, was Riyân, the son of al Walid, the Amalekite(3), who was converted by *Joseph* to the worship of the true God, and died in the lifetime of that prophet. But some pretend that the Pharaoh of *Joseph* and of *Moses* were one and the same person, and that he lived (or rather reigned) four hundred years(4).

e To preserve it from the weevil(5).

(1) Al Beidawi. (2) Idem. Jallalo'ddin. (3) See the Prelim. Disc. p. 31, Vol. I. (4) Al Beidawi. See chap. 7, p. 350, note a, Vol. I. (5) Al Beidawi. See chap. 7, p. 350, note a, Vol. I.

Then shall there come, after this, seven grievous *years of famine*, which shall consume what ye shall have laid up as a provision for the same, except a little which ye shall have kept. Then shall there come, after this, a year wherein men shall have plenty of rain<sup>a</sup>, and wherein they shall press *wine and oil*. And *when the chief butler had reported this*, the king said, Bring him unto me. And when the messenger came unto *Joseph*, he said, Return unto thy lord, and ask of him, what was the intent of the women who cut their hands<sup>b</sup>; for my LORD well knoweth the snare which they laid for me<sup>c</sup>. And *when the women were assembled before the king*, he said unto them, What was your design<sup>†</sup>, when ye solicited Joseph to unlawful love? They answered, God be praised! we know not any ill of him. The nobleman's wife said, Now is the truth become manifest: I solicited him to lie with me; and he is *one* of those who speak truth. And *when Joseph was acquainted therewith*, he said, This *discovery hath been made*, that my lord might know that I was not unfaithful unto him in his absence, and that God directeth not the plot of the deceivers. \* Neither do I XIII. *absolutely justify myself*<sup>d</sup>: since *every* soul is prone unto evil, except those on whom my LORD shall show mercy; for my LORD is gracious and merciful. And the king said, Bring him unto me: I will take him into my own peculiar service. And

a Notwithstanding what some ancient authors write to the contrary(1), it often rains in winter in the lower Egypt, and even snow has been observed to fall at Alexandria, contrary to the express assertion of Seneca(2). In the upper Egypt, indeed, towards the cataracts of the Nile, it rains very seldom(3). Some, however, suppose that the rains here mentioned are intended of those which should fall in Ethiopia, and occasion the swelling of the Nile, the great cause of the fertility of Egypt; or else of those which should fall in the neighbouring countries, which were also afflicted with famine during the same time.

\* "Then a time shall come, when men shall grow corrupt, and shall press the grape."—*Savary*.

b Joseph, it seems, cared not to get out of prison, till his innocence was publicly known and declared. It is observed by the commentators, that Joseph does not bid the messenger move the king to inform himself of the truth of the affair, but bids him directly to ask the king, to incite him to make the proper inquiry with the greater earnestness. They also observe that Joseph takes care not to mention his mistress, out of respect and gratitude for the favours he had received while in her house(4).

c Endeavouring both by threats and persuasions to entice me to commit folly with my mistress.

† "The king inquired of them, What success had ye in your trials of Joseph? Prince, replied they, his heart was proof against wickedness."—*Savary*.

d According to a tradition of Ebn Obbas, Joseph had no sooner spoken the foregoing words, asserting his innocence, than Gabriel said to him, *What not when thou wast deliberating to lie with her?* Upon which Joseph confessed his frailty(5).

(1) Plato, in *Timæo*. Pomp. Mela. (2) Nat. Quæst. l. 4. (3) See Greaves's *Deser. of the Pyramids*, p. 74, &c. Ray's *Collection of Travels*, t. 2, p. 92. (4) Al Beidawi, &c. (5) *Idem*.

when *Joseph was brought unto the king*, and he had discoursed with him, he said, *Thou art this day firmly established with us, and shalt be intrusted with our affairs<sup>a</sup>*. *Joseph* answered, *Set me over the storehouses of the land ; for I will be a skilful keeper thereof*. Thus did we establish *Joseph* in the land, that he might provide himself a dwelling therein, where he pleased. We bestow our mercy on whom we please, and we suffer not the reward of the righteous to perish : and certainly the reward of the next life is better, for those who believe, and fear God. Moreover *Joseph's* brethren came<sup>b</sup>, and went in unto him ; and

a The commentators say, that *Joseph* being taken out of prison, after he had washed and changed his clothes, was introduced to the king, whom he saluted in the Hebrew tongue, and on the king's asking what language that was, he answered, that it was the language of his fathers. This prince, they say, understood no less than seventy languages, in every one of which he discoursed with *Joseph*, who answered him in the same : at which the king greatly marvelling, desired him to relate his dream, which he did, describing the most minute circumstances : whereupon the king placed *Joseph* by him on his throne, and made him his *Wazir*, or chief minister. Some say that his master *Kitfir* dying about this time, he not only succeeded him in his place, but, by the king's command, married the widow, his late mistress, whom he found to be a virgin, and who bare him *Ephraim* and *Manasses*(1). So that according to this tradition, she was the same woman who is called *Asenath* by *Moses*. This supposed marriage, which authorized their amours, probably encouraged the *Mohammedan* divines to make use of the loves of *Joseph* and *Zoleikha*, as an allegorical emblem of the spiritual love between the Creator and the creature, God and the soul ; just as the *Christians* apply the Song of *Solomon* to the same mystical purpose(2).

b *Joseph*, being made *Wazir*, governed with great wisdom ; for he not only caused justice to be impartially administered, and encouraged the people to industry and the improvement of agriculture during the seven years of plenty, but began and perfected several works of great benefit ; the natives at this day ascribing to the patriarch *Joseph* almost all the ancient works of public utility throughout the kingdom ; as particularly the rendering the province of *al Feyyum*, from a standing pool or marsh, the most fertile and best cultivated land in *al Egypt*(3). When the years of famine came, the effects of which were felt not only in *Egypt*, but in *Syria* and the neighbouring countries, the inhabitants were obliged to apply to *Joseph* for corn, which he sold to them, first for their money, jewels, and ornaments, then for their cattle, and lands, and at length for their persons ; so that all the *Egyptians* in general became slaves to the king, though *Joseph*, by his consent, soon released them, and returned them their substance. The dearth being felt in the land of *Canaan*, *Jacob* sent all his sons, except only *Benjamin*, into *Egypt* for corn. On their arrival, *Joseph* (who well knew them) asked them who they were, saying he suspected them to be spies ; but they told him they came only to buy provisions, and that they were all the sons of an ancient man, named *Jacob*, who was also a prophet. *Joseph* then asked how many brothers there were of them ; they answered, Twelve ; but that one of them had been lost in a desert. Upon which he inquired for the eleventh brother, there being no more than ten of them present. They said, he was a lad, and with their father, whose fondness for him would not suffer him to accompany them in their journey. At length *Joseph* asked them, who they had to vouch for their veracity ; but they told him they knew no man who could vouch for them in *Egypt*. Then, replied he, one of you shall stay behind with me as a pledge,

(1) *Al Beidawi*, *Kitab Tafasir*, &c.

(2) *V D'Herbel. Bibl. Orient. art. Jonsouf.*

(3) *V. Golii* note in *Alfragan. p. 175, &c. Kircher. Œdip. Egypt. Vol. I, p. 8. Voy tom. ii. p. 205, and tom. iii. p. 53.*



he knew them, but they knew not him. And when he had furnished them with their provisions, he said, Bring unto me your brother, *the son of your father* : do ye not see that I give full measure, and that I am the most hospitable receiver of guests ? But if ye bring him not unto me, there shall be no *corn* measured unto you from me, neither shall ye approach *my presence*. They answered, we will endeavour to obtain him of his father, and we will certainly perform *what thou requirest*. And Joseph said to his servants, Put their money<sup>a</sup> *which they have paid for their corn* into their sacks, that they may perceive it, when they shall be returned to their family : peradventure they will come back *unto us*. And when they were returned unto their father, they said, O father, it is forbidden to measure out *corn* unto us *any more, unless we carry our brother Benjamin with us* : wherefore send our brother with us, and we shall have *corn* measured unto us ; and we will certainly guard him *from any mischance*. Jacob answered, shall I trust him with you *with any better success* than I trusted your brother Joseph with you heretofore ? But God is the best guardian ; and he is the most merciful of those who show merey. And when they opened their provisions, they found their money had been returned unto them ; and they said, O father, what do we desire *further* ? this our money hath been returned unto us ; we will therefore *return, and* provide corn for our family : we will take care of our brother ; and we shall receive a camel's burthen more *than we did the last time*. This is a small quantity<sup>b</sup>. Jacob said, I will by no means send him with you, until ye give me a solemn promise, *and swear* by God that ye will certainly bring him back unto me, unless ye be encompassed *by some inevitable impediment*. And when they had given him their solemn promise, he said, God is witness of what we say. And he said, My sons, enter not *into the city* by one *and the same* gate ; but enter by different gates. But *this precaution* will be of no advantage unto you against *the decree of God* ; for judgment belongeth unto

and the others may return home with their provisions ; and when ye come again, ye shall bring your younger brother with you, that I may know ye have told me the truth. Whereupon, it being in vain to dispute the matter, they cast lots who should stay behind, and the lot fell upon Simeon. When they departed, Joseph gave each of them a camel, and another for their brother (1).

a The original word signifying not only money, but also goods bartered or given in exchange for other merchandize, some commentators tell us, that they paid for their corn, not in money, but in shoes and dressed skins (2).

b The meaning may be, either that the corn they now brought was not sufficient for the support of their families, so that it was necessary for them to take another journey ; or else, that a camel's load more or less was but a trifle to the king of Egypt. Some suppose these to be the words of Jacob, declaring it was too mean a consideration to induce him to part with his son.

(1) Al Beidawi.

(2) Idem.

God alone : in him do I put my trust, and in him let those confide who *seek in whom to put their trust*. And when they entered *the city*, as their father had commanded them, it was of no advantage unto them against *the decree of God* ; and *the same served only to satisfy* the desire of Jacob's soul, which he had charged *them to perform* : for he was indued with knowledge of that which we had taught him ; but the greater part of men do not understand. And when they entered into the presence of Joseph, he received his brother *Benjamin* as his guest, and said, Verily I am thy brother<sup>a</sup> : be not therefore afflicted for that which they have committed *against us*. And when he had furnished them with their provisions, he put *his cup*<sup>b</sup> in his brother *Benjamin's* sack. Then a erier cried *after them, saying*, O company of travellers, ye are surely thieves. They said (and turned back unto them), What *is it* that ye miss ? They answered, We miss the prince's cup : and unto him who shall produce it, *shall be given* a camel's load of corn, and I *will be* surety for the same. *Joseph's brethren* replied, By God, ye do well know, that we come not to act corruptly in the land<sup>c</sup>, neither are we thieves. *The Egyptians* said, What shall be the reward of him *who shall appear to have stolen the cup*, if ye be *found* liars ? *Joseph's brethren* answered, as to the reward of him, in whose sack it shall be found, let him become *a bondman in* satisfaction of the same : thus do we reward the unjust, *who are guilty of theft*<sup>d</sup>. Then he began by their sacks, before *he searched* the sack of his brother<sup>e</sup> ; and he drew out *the cup* from his brother's sack. Thus did we furnish Joseph with a stratagem. It was not *lawful* for him to take his brother *for a bondman*, by the law

a It is related that Joseph, having invited his brethren to an entertainment, ordered them to be placed two and two together ; by which means Benjamin, the eleventh, was obliged to sit alone, and bursting into tears, said, if my brother Joseph were alive, he would have sat with me. Whereupon Joseph ordered him to be seated at the same table with himself, and when the entertainment was over, dismissed the rest, ordering that they should be lodged two and two in a house, but kept Benjamin in his own apartment, where he passed the night. The next day Joseph asked him, whether he would accept of himself for his brother, in the room of him whom he had lost ; to which Benjamin replied, *Who can find a brother comparable unto thee ? yet thou art not the son of Jacob and Rachel*. And upon this Joseph discovered himself to him(1).

b Some imagine this to be a measure holding a saâ (or about a gallon), wherein they used to measure corn, or give water to the beasts. But others take it to be a drinking-cup of silver, or gold.

c Both by our behaviour among you, and our bringing again our money which was returned to us without our knowledge.

d This was the method of punishing theft used by Jacob and his family : for among the Egyptians it was punished in another manner.

e Some suppose this search was made by the person whom Joseph sent after them ; others by Joseph himself, when they were brought back to the city.

of the king of *Egypt*<sup>a</sup>, had not God pleased *to allow it, according to the offer of his brethren*. We exalt to degrees of knowledge and honour whom we please: and *there is one who is* knowing above all those who are endued with knowledge. *His brethren said*, if Benjamin be guilty of theft, his brother Joseph hath been also guilty of theft heretofore<sup>b</sup>. But Joseph concealed these things in his mind, and did not discover them unto them: and he said *within himself*, Ye are in a worse condition *than us two*; and God best knoweth what ye discourse about. They said *unto Joseph*, Noble lord, verily this *lad* hath an aged father; wherefore take one of us in his stead; for we perceive that thou art a beneficent person. Joseph answered, God forbid that we should take *any other* than him with whom we found our goods; for then should we certainly *be* unjust. And when they despaired of *obtaining Benjamin*, they retired to confer privately together. And the elder of them<sup>c</sup> said, Do ye not know that your father hath received a solemn promise from you, in the name of God, and how perfidiously ye behaved heretofore towards Joseph? Wherefore I will by no means depart the land of *Egypt*, until my father give me leave *to return unto him*, or God maketh known his will to me; for he is the best judge. Return ye to your father, and say, O father, verily thy son hath committed theft; we bear witness of no more than what we know, and we could not guard against what we did not foresee: and do thou inquire in the city, where we have been, and of the company of merchants, with whom we are arrived, and *thou wilt find* that we speak the truth. And *when they were returned, and had spoken thus to their father*, he said, Nay, but rather ye yourselves have contrived the thing for your own sakes: but patience is most proper *for me*; peradventure God will restore them all<sup>d</sup> unto me; for he is knowing and wise. And he turned from them and said, Oh how I am

a For there the thief was not reduced to servitude, but was scourged, and obliged to restore the double of what he had stolen(1).

b The occasion of this suspicion, it is said, was, that Joseph having been brought up by his father's sister, she became so fond of him, that when he grew up, and Jacob designed to take him from her, she contrived the following stratagem to keep him. Having a girdle which had once belonged to Abraham, she girt it about the child, and then pretending she had lost it, caused strict search to be made for it; and it being at length found on Joseph, he was adjudged, according to the abovementioned law of the family, to be delivered to her as her property. Some, however, say that Joseph actually stole an idol of gold, which belonged to his mother's father, and destroyed it; a story probably taken from Rachel's stealing the images of Laban; and others tell us that he once stole a goat, or a hen, to give to a poor man(2).

c viz. Reuben. But some think Simeon or Judah to be here meant; and instead of the elder, interpret it, the most prudent of them.

d i. e. Joseph, Benjamin, and Simeon.

(1) Al Beidawi, Jallalo'ddin.

(2) Jallalo'ddin.



grieved for Joseph! And his eyes became white with mourning<sup>a</sup>, he being oppressed with deep sorrow\*. *His sons* said, By God, thou wilt not cease to remember Joseph until thou be brought to death's door, or thou be actually destroyed *by excessive affliction*. He answered, I only represent my grief, which I am not able to contain, and my sorrow unto God; but I know *by revelation* from God that which ye know not<sup>b</sup>. O my sons, go and make inquiry after Joseph and his brother; and despair not of the mercy of God: for none despaireth of God's mercy, except the unbelieving people. *Wherefore Joseph's brethren returned into Egypt*: and when they came into his presence, they said, Noble lord, the famine is felt by us and our family, and we are come with a small sum of money<sup>c</sup>: yet give unto us full measure, and bestow *corn* upon us *as alms*; for God rewardeth the alms givers. *Joseph said unto them*, Do ye know what ye did unto Joseph and his brother, when ye were ignorant *of the consequences thereof*<sup>d</sup>? They answered, Art thou really Joseph<sup>e</sup>? He replied, I am Joseph; and this is my brother. Now hath God been gracious unto us. For whoso feareth God, and persevereth with patience, *shall at length find relief*; since God will not suffer the reward of the righteous to perish. They said, By God, now hath God chosen thee above us; and we have surely been sinners. *Joseph answered*, Let there be no reproach *cast* on you this day. God forgiveth you; for he is the most merciful of those who show mercy. Depart ye with

a That is, the pupils lost their deep blackness, and became of a pearl colour (as happens in suffusions), by his continual weeping; which very much weakened his sight, or, as some pretend, made him quite blind(1).

\* "Grief covered his countenance with paleness. His heart was full of bitterness." —*Savary*.

b *viz.* That Joseph is yet alive; of which some tell us he was assured by the angel of death in a dream; though others suppose he depended on the completion of Joseph's dream, which must have been frustrated, had he died before his brethren had bowed down before him(2).

c Their money being clipped and adulterated. Some, however, imagine they did not bring money, but goods to barter, such as wool and butter, or other commodities of small value(3).

d The injury they did Benjamin was the separating him from his brother; after which they kept him in so great subjection, that he durst not speak to them but with the utmost submission. Some say that these words were occasioned by a letter which Joseph's brethren delivered to him from their father, requesting the release-ment of Benjamin, and by their representing his extreme affliction at the loss of him and his brother. The commentators observe that Joseph, to excuse his brethren's behaviour towards him, attributes it to their ignorance, and the heat of youth(4).

e They say that this question was not the effect of a bare suspicion that he was Joseph, but that they actually knew him, either by his face and behaviour, or by his foreteeth, which he showed in smiling, or else by putting off his *tiara*, and discovering a whitish mole on his forehead(5).

(1) Al Beidawi.

(2) Idem.

(3) Idem.

(4) Idem.

(5) Idem.



this my inner garment<sup>a</sup>, and throw it on my father's face; and he shall recover his sight: and *then* come unto me with all your family. And when the company of travellers was departed *from Egypt on their journey towards Canaan*, their father said, *unto those who were about him*, Verily I perceive the smell of Joseph<sup>b</sup>: although ye think that I dote. They answered, By God, thou art in thy old mistake<sup>c</sup>. But when the messenger of good tidings<sup>d</sup> was come *with Joseph's inner garment*, he threw it over his face; and he recovered his eye-sight. *And Jacob* said, Did I not tell you that I knew from God, that which ye knew not? They answered, O father, ask pardon of our sins for us, for we have surely been sinners. He replied, I will surely ask pardon for you of my LORD<sup>e</sup>; for he *is* gracious and merciful. And when *Jacob and his family arrived in Egypt*, and were introduced unto Joseph, he received his parents unto him<sup>f</sup>, and said, Enter ye into Egypt, by God's favour, in full security. And he raised his parents to the seat of state, and they, *together with his brethren*, fell down and did obeisance unto him<sup>g</sup>. And he said, O my father, this is the interpretation of my vision, *which I saw* heretofore: now hath my LORD rendered it true. And he hath surely been gracious unto me, since he took me forth from the prison, and hath brought you hither from the desert; after that the devil had sown discord between me and my brethren: for my LORD is gracious unto whom he pleaseth; and he *is* the knowing, the wise God. O LORD, thou hast given me *a part* of the king-

a Which the commentators generally suppose to be the same garment with which Gabriel invested him in the well; which having originally come from paradise, had preserved the odour of that place, and was of so great virtue as to cure any distemper in the person who was touched with it(1).

b This was the odour of the garment abovementioned, brought by the wind to Jacob, who smelt it, as is pretended, at the distance of eighty parasangs(2); or, as others will have, three, or eight days' journey off(3).

c Being led into this imagination by the excessive love of Joseph.

d *viz.* Judah; who as he had formerly grieved his father, by bringing him Joseph's coat stained with blood, now rejoiced him as much, by being the bearer of this vest, and the news of Joseph's prosperity(4).

e Deferring it, as some fancy, till he should see Joseph, and have his consent.

f *viz.* His father, and Leah, his mother's sister, whom he looked on as his mother, after Rachel's death(5).

Al Beidawi tells us, that Joseph sent carriages and provisions for his father and his family; and that he and the king of Egypt went forth to meet them. He adds, that the number of the children of Israel, who entered Egypt with him, was seventy-two; and that when they were led out thence by Moses, they were increased to six hundred thousand five hundred and seventy men and upwards, besides the old people and children.

g A transposition is supposed to be in these words, and that he seated his father and mother after they had bowed down to him, and not before(6).

(1) Al Beidawi, Jallalo'ddin.

(2) Idem.

(3) Jallalo'ddin.

(4) Al Beidawi.

(5) Idem. See Genes. xxxvii. 10.

(6) Al Bedawi.

dom, and hast taught me the interpretation of *dark* sayings. The Creator of heaven and earth! thou art my protector in this world, and in that which is to come: make me to die a Moslem, and join me with the righteous<sup>a</sup>. This is a secret history, which we reveal unto thee, *O Mohammed*, although thou wast not present with the *brethren of Joseph*, when they concerted their design, and contrived a plot *against him*. But the greater part of men, although they earnestly desire it, will not believe. Thou shalt not demand of them any reward for *thy publishing the Korán*; it is no other than an admonition unto all creatures. And how many signs soever *there be of the being, unity, and providence of God*, in the heavens and the earth; they will pass by them, and will retire afar off from them. And the greater part of them believe not in God, without being also guilty of idolatry<sup>b</sup>. Do they not believe that some overwhelming *affliction* shall fall on them, as a punishment from God; or that the hour of *judgment* shall overtake them suddenly, when they consider not *its approach*? Say unto those of Mecca, This is my way: I invite you unto God, by an evident demonstration; both I and he who followeth me; and, praise be unto God! I am not an idolater. We sent not *any apostles* before thee, except men, unto whom we revealed *our will, and whom we chose* out of those who dwelt in cities<sup>c</sup>. Will they not go through the earth, and see what hath been the end of those who have preceded them? But the dwelling of the next life shall surely be better for those who fear God. Will they not therefore understand? *Their predecessors were borne with for a time*, until, when our apostles despaired of *their conversion*, and they thought that they were liars, our help came unto them, and we delivered whom we pleased; but our vengeance was not turned away from the wicked people. Verily in the histories of *the prophets and their people* there is an instructive example unto those who are endued with understanding. *The Korán* is not a new invented fiction; but a confirmation of those

a The Mohammedan authors write, that Jacob dwelt in Egypt twenty-four years, and at his death ordered his body to be buried in Palestine by his father, which Joseph took care to perform; and then returning into Egypt, died twenty-three years after. They add, that such high disputes arose among the Egyptians, concerning his burial, that they had like to have come to blows; but at length they agreed to put his body into a marble coffin, and to sink it in the Nile; out of a superstitious imagination, that it might help the regular increase of the river, and deliver them from famine, for the future: but when Moses led the Israelites out of Egypt, he took up the coffin, and carried Joseph's bones with him into Canaan, where he buried them by his ancestors(1).

b For this crime Mohammed charges not only on the idolatrous Meccans, but also on the Jews and Christians; as has been already observed more than once.

c And not of the inhabitants of the deserts; because the former are more knowing and compassionate, and the latter more ignorant and hard-hearted(2).

(1) Al Beidawi.

(2) Idem. See the Prelim. Disc. § 1. p. 50.

*scriptures which have been revealed before it, and a distinct explication of every thing necessary, in respect either to faith or practice, and a direction and mercy unto people who believe.*

## CHAPTER XIII.

INTITLED, THUNDER<sup>a</sup>; REVEALED AT MECCA<sup>b</sup>.

In the name of the most merciful God.

AL. M. R<sup>c</sup>. These are the signs of the book of the *Korân*: and that which hath been sent down unto thee from thy LORD, is the truth; but the greater part of men will not believe. *It is* God who hath raised the heavens without visible pillars; *and* then ascended his throne, and compelled the sun and the moon to perform their services; every of the heavenly bodies runneth an appointed course. He ordereth *all* things. He showeth *his* signs distinctly, that ye may be assured ye must meet your LORD *at the last day*. *It is* he who hath stretched forth the earth, and placed therein steadfast *mountains*, and rivers; and hath ordained therein of every fruit two *different* kinds<sup>d\*</sup>. He causeth the night to cover the day. Herein are certain signs unto people who consider. And in the earth are tracts of *land of different natures*<sup>e</sup>, though bordering on each other; and also vineyards, and seeds, and palm-trees springing several from the same root, and singly from distinct roots. They are watered with the same water, yet we render some of them more excellent than others to eat. Herein are surely signs unto people who understand. If thou dost wonder *at the infidels denying the resurrection*, surely wonderful is their saying<sup>†</sup>, After we shall have been *reduced to dust*, shall

a This word occurs in the next page.

b Or, according to some copies, at Medina.

c The meaning of these letters is unknown. Of several conjectural explications which are given of them, the following is one; *I am the most wise and knowing God*.

d As sweet and sour, black and white, small and large, &c.(1).

\* "It is He who spread out the earth, who raised the mountains, who formed the rivers, who gave you fruits of various kinds. He created them male and female."—*Savary*.

e Some tracts being fruitful and others barren, some plain and others mountainous, some proper for corn and others for trees, &c.(2).

† "If thou dost marvel at their unbelief, what must be thy surprise, when thou



we be restored in a new creature? These are they who believe not in their Lord; these *shall have* collars on their necks<sup>a</sup>, and these *shall be* the inhabitants of hell fire: therein shall they abide for ever. They will ask of thee to hasten evil rather than good<sup>b</sup>: although there have already been examples of the divine vengeance before them. Thy Lord is surely endued with indulgence towards men, notwithstanding their iniquity; but thy Lord is also severe in punishing. The infidels say, Unless a sign be sent down unto him from his Lord, *we will not believe*. Thou art *commissioned to be* a preacher only, and not a worker of miracles: and unto every people hath a director been appointed. God knoweth what every female beareth in her womb; and what the wombs want or exceed of their due time, or number of young. With him is every thing regulated according to a determined measure. He knoweth that which is hidden, and that which is revealed. He is the great, the most high. He among you who concealeth his words, and he who proclaimeth them in public; he also who seeketh to hide himself in the night, and he who goeth forth openly in the day, is equal in respect to the knowledge of God. Each of them hath angels mutually succeeding each other, before him, and behind him; they watch him by the command of God<sup>c</sup>. Verily God will not change his grace which is in men, until they change the disposition in their souls by sin. When God willeth evil on a people, there shall be none to avert it; neither shall they have any protector beside him. It is he who causeth the lightning to appear unto you, to strike fear, and to raise hope<sup>d</sup>, and who formeth the pregnant clouds. The thunder celebrateth his praise<sup>e</sup>, and the angels also, for fear of him. He sendeth his thunderbolts, and striketh therewith whom he pleaseth, while they dispute concerning God<sup>f</sup>; for

hearest them say, Is it possible that the dust of our body can become a new creature?"—Savary.

a The collar here mentioned is an engine something like a pillory, but light enough for the criminal to walk about with. Besides the hole to fix it on the neck, there is another for one of the hands, which is thereby fastened to the neck(1). And in this manner the Mohammedans suppose the reprobates will appear at the day of judgment(2). Some understand this passage figuratively, of the infidels being bound in the chains of error and obstinacy(3).

b Provoking and daring thee to call down the divine vengeance on them for their impenitency.

c See the Prelim. Disc. § IV. p. 86, Vol. I.

d Thunder and lightning being the sign of approaching rain; a great blessing, in the eastern countries more especially.

e Or causeth those who hear it, to praise him. Some commentators tell us, that by the word *thunder*, in this place, is meant the angel who presides over the clouds, and drives them forward with twisted sheets of fire(4).

f This passage was revealed on the following occasion. Amer Ebn al Tofail,

(1) V. Chardin, Voy. de Perse, t. 2, p. 229.

(2) See chap 5, p. 304, Vol. I.

(3) Al Beidawi.

(4) Idem. Jallalo'ddin.



he is mighty in power. *It is* he *who* ought of right to be invoked ; and the *idols* which they invoke besides him, shall not hear them at all ; otherwise than as he *is heard*, who stretcheth forth his hands to the water that it may ascend to his mouth, when it cannot ascend *thither* : the supplication of the unbelievers is utterly erroneous. Whatsoever is in heaven and on earth worshippeth God, voluntarily or of force<sup>a</sup> ; and their shadows *also*, morning and evening<sup>b</sup>. Say, Who is the Lord of heaven and earth ? Answer, God. Say, Have ye therefore taken *unto yourselves* protectors beside him, who are unable either to help, or to *defend* themselves from hurt ? Say, Shall the blind and the seeing be esteemed equal ? or shall darkness and light be accounted the same ? or have they attributed companions unto God who have created as he hath created, so that their creation bear any resemblance unto his ? Say, God is the creator of all things ; he is the one, the victorious *God*. He causeth water to descend from heaven, and the brooks flow according to their *respective* measure, and the floods bear the floating froth : and from *the metals* which they melt in the fire, seeking to *cast* ornaments or vessels *for use*, there *ariseth* a scum like unto it. Thus God setteth forth truth and vanity. But the scum is thrown off, and that which is useful to mankind remaineth on the earth. Thus doth God put forth parables. Unto those who obey their Lord *shall be given* the most excellent *reward* : but those who obey him not, although they were possessed of whatever is in the whole earth and as much more, they would give it *all* for their ransom. These will be brought to a terrible account : their abode *shall be* hell ; an unhappy couch *shall it be* ! Shall he, therefore, who knoweth that what hath been sent down unto thee from thy Lord is truth, be *rewarded* as he who is blind ? The prudent only will consider ; who fulfil the covenant of God, and break not *their* contract ; and who join that which God hath commanded

and Arbad Ebn Rabîsh, the brother of Labîd, went to Mohammed with an intent to kill him ; and Amer began to dispute with him concerning the chief points of his doctrine, while Arbad, taking a compass, went behind him to dispatch him with his sword : but the prophet perceiving his design, implored God's protection ; whereupon Arbad was immediately struck dead by thunder, and Amer was struck with a pestilential boil, of which he died in a short time, in a miserable condition(1).

Jallalo'ddin, however, tells another story, saying that Mohammed having sent one to invite a certain man to embrace his religion, the person put this question to the missionary, *Who is this apostle, and what is God ? is he of gold, or of silver, or of brass ?* Upon which a thunderbolt struck off his skull and killed him.

a Tho infidels and devils themselves being constrained to humble themselves before him, though against their will, when they are delivered up to punishment.

b This is an allusion to the increasing and diminishing of the shadows, according to the height of the sun ; so that when they are the longest, which is in the morning and the evening, they appear prostrate on the ground, in the posture of adoration.

(1) Al Beidawi. V. Golii, not. in Adagia Arab. adject. ad Gram. Erpenii, p. 99.

to be joined<sup>a</sup>, and *who* fear their LORD, and dread an ill account ; and who persevere out of a *sincere* desire to please their LORD, and observe the stated times of prayer, and give alms out of what we have bestowed on them, in secret and openly, and who turn away evil with good : the reward of these *shall be* paradise, gardens of eternal abode<sup>b</sup>, which they shall enter, and *also* whoever shall have acted uprightly, of their fathers, and their wives, and their posterity : and the angels shall go in unto them by every gate, *saying*, Peace be upon you, because ye have endured with patience ; how excellent a reward is paradise ! But as for those who violate the covenant of God, after the establishment thereof, and *who* cut in sunder that which God hath commanded to be joined, and act corruptly in the earth, on them shall a curse *fall*, and they shall have a miserable dwelling *in hell*. God giveth provision in abundance unto whom he pleaseth, and is sparing *unto whom he pleaseth*. Those of Mecca rejoice in the present life ; although the present life, in respect of the future, is but a *precarious* provision. The infidels say, Unless a sign be sent down unto him from his LORD, *we will not believe*. Answer, Verily God will lead into error whom he pleaseth, and will direct unto himself him who repenteth, *and* those who believe, and whose hearts rest securely in the meditation of God ; shall not *men's* hearts rest securely in the meditation of God ? They who believe and do that which is right *shall enjoy* blessedness, and *partake* of a happy resurrection. Thus have we sent thee to a nation which *other* nations have preceded, *unto whom prophets have likewise been sent*, that thou mayest rehearse unto them that which we have revealed unto thee, even while they believe not in the merciful God. Say *unto them*, He is my LORD ; there is no God but he : in him do I trust, and unto him must I return. Though a Korân *were revealed* by which mountains should be removed, or the earth cleaved in sunder, or the dead be caused to speak<sup>c</sup>, *it would be in vain*. But the matter *belongeth* wholly unto God. Do not therefore the believers know, that if God pleased, he would certainly direct all men ? Adversity shall not cease to afflict the unbelievers for that which

a By believing in all the prophets without exception, and joining thereto the continual practice of their duty, both towards God and man(1).

b Literally, *gardens of Eden*. See chap. 9, p. 386, Vol. I.

c These are miracles which the Koreish required of Mohammed ; demanding that he would by the power of his Koran, either remove the mountains from about Mecca, that they might have delicious gardens in their room ; or that he would oblige the wind to transport them with their merchandize to Syria (according to which tradition the words here translated, *or the earth cleaved in sunder*, should be rendered, *or the earth be travelled over* in an instant) ; or else raise to life Kosai Ebn Kelab(2), and others of their ancestors, to bear witness to him : whereupon this passage was revealed.

(1) Al Beidawi, Jallalo'ddin, Yahya.

(2) See chap. 8, p. 366, note c, Vol. I.

they have committed, or to sit down near their habitations<sup>a</sup>, until God's promise come<sup>b</sup>: for God is not contrary to the promise. Apostles before thee have been laughed to scorn; and I permitted the infidels to enjoy a long and happy life: but afterwards I punished them; and how *severe* was the punishment which I *inflicted on them!* Who is it therefore that standeth over every soul, *to observe* that which it committeth? They attribute companions unto God. Say, Name them: will ye declare unto him that which he knoweth not in the earth<sup>c</sup>? or *will ye name them* in outward speech only<sup>e</sup>? But the deceitful procedure of the infidels was prepared for them; and they are turned aside from the *right* path: for he whom God shall cause to err, shall have no director. They shall suffer a punishment in this life; but the punishment of the next shall be more grievous: and there shall be none to protect them against God. *This is* the description of paradise which is promised to the pious. It is watered by rivers; its food is perpetual, and its shade *also*: this shall be the reward of those who fear God. But the reward of the infidels shall be *hell* fire. Those to whom we have given the scriptures, rejoice at what hath been revealed unto thee<sup>d</sup>. Yet *there are* some of the confederates who deny part thereof<sup>e</sup>. Say *unto them*, Verily I am commanded to worship God alone; and to give him no companion: upon him do I call, and unto him shall I return. To this purpose have we sent down *the Koran*, a *rule of* judgment, in the Arabic language. And verily if thou follow their desires, after the knowledge which

a It is supposed by some, that these words are spoken to Mohammed, and then they must be translated in the second person, *Nor shalt thou cease to sit down*, &c. For they say this verse relates to the idolaters of Mecca; who were afflicted with a series of misfortunes for their ill-usage of their prophet, and were also continually annoyed and harassed by his parties, which frequently plundered their caravans and drove off their cattle; himself sitting down with his whole army near the city in the expedition of al Hodeibîya(1).

b i. e. Till death and the day of judgment overtake them; or, according to the exposition in the preceding note, until the taking of Mecca(2).

\* "Say to them, Name your divinities. Can ye teach God any thing which he knoweth not? Or are the names which ye have created only an idle sound?"—*Sazary*.

c That is, calling them the companions of God, without being able to assign any reason, or give any proof why they deserve to be sharers in the honour and worship due from mankind to him(3).

d viz. The first proselytes to Mohammedism from Judaism and Christianity; or the Jews and Christians in general, who were pleased to find the Koran so consonant to their own scriptures(4).

e That is, such of them as had entered into a confederacy to oppose Mohammed; as did Caab Ebn al Ashraf, and the Jews who followed him, and al Seyid at Najrani, al Akib, and several other Christians; who denied such parts of the Koran as contradicted their corrupt doctrines and traditions(5).

(1) Al Beidawi.

(2) Idem.

(3) Idem.

(4) See chap. 3, p. 262, Vol. I.

(5) Idem.



hath been given thee, there shall be none to defend or protect thee against God. We have formerly sent apostles before thee, and bestowed on them wives and children<sup>a</sup>; and no apostle had *the power* to come with a sign, unless by the permission of God. Every age hath its book of *revelation*: God shall abolish and shall confirm *what he pleaseth*. With him is the original of the book<sup>b</sup>. Moreover, whether we cause thee to see any part of that *punishment* wherewith we have threatened them, or whether we cause thee to die *before it be inflicted on them*, verily unto thee *belongeth* preaching *only*, but unto us inquisition. Do they not see that we come into *their* land, and straiten the borders thereof, *by the conquests of the true believers*? When God judgeth, there is none to reverse his judgment; and he *will be* swift in taking an account. Their predecessors formerly devised subtle plots *against their prophets*; but God is master of every subtle device. He knoweth that which every soul deserveth: and the infidels shall surely know, whose will be the reward of paradise. The unbelievers<sup>c</sup> will say, Thou art not sent of *God*. Answer, God is a sufficient witness between me and you, and he who understandeth the scriptures.

## CHAPTER XIV.

INTITLED, ABRAHAM<sup>d</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

AL. R<sup>e</sup>. *This* book have we sent down unto thee, that thou mayest lead men forth from darkness into light, by the permiss-

a As we have on thee. This passage was revealed in answer to the reproaches which were cast on Mohammed, on account of the great number of his wives. For the Jews said, That if he was a true prophet, his care and attention would be employed about something else than women and the getting of children(1). It may be observed that it is a maxim of the Jews that nothing is more repugnant to prophecy than carnality(2).

b Literally, *the mother of the book*; by which is meant the *preserved table*, from which all the written revelations which have been from time to time published to mankind, according to the several dispensations, are transcripts.

c The persons intended in this passage, it is said, were the Jewish doctors(3).

d Mention is made of this patriarch towards the end of the chapter. (After the patriarch's name, Savary's translation adds "Peace be with him").

e See the Prelim. Disc. § III. p. 75, &c. Vol. I.

(1) Jallalo'ddin, Yahya.

(2) V. Maimon. More Nev. part 2, c. 36, &c.

(3) Al Beidawi.



ion of their LORD, into the glorious and laudable way. GOD is he unto whom *belongeth* whatsoever is in heaven and on earth: and wo be to the infidels, because a grievous punishment *waiteth them*; who love the present life above that which is to come, and turn *men* aside from the way of GOD, and seek to render it crooked: these are in an error far distant *from the truth*. We have sent no apostle but with the language of his people, that he might declare *their duty* plainly unto them<sup>a</sup>; for GOD causeth to err whom he pleaseth, and directeth whom he pleaseth; and he is the mighty, the wise. We formerly sent Moses with our signs, *and commanded him saying*, Lead forth thy people from darkness into light, and remind them of the favours of GOD<sup>b</sup> verily therein *are* signs unto every patient *and* grateful person. And *call to mind* when Moses said unto his people, Remember the favours of GOD towards you, when he delivered you from the people of Pharaoh: they grievously oppressed you; and they slew your male children, but let your females live<sup>c</sup>: therein was a great trial from your LORD\*. And when your LORD declared *by the mouth of Moses, saying*, If ye be thankful, I will surely increase *my favours towards* you; but if ye be ungrateful, verily my punishment *shall be* severe. And Moses said, If ye be ungrateful, and all who are in the earth *likewise*; verily GOD needeth not *your thanks though* he deserveth the highest praise. Hath not the history of the *nations* your predecessors reached you; *namely*, of the people of Noah, and of Ad, and of Thamud<sup>d</sup>, and of those who succeeded them; whose *number* none knoweth except GOD? Their apostles came unto them with evident *miracles*; but they clapped their hands to their mouths *out of indignation*, and said, We do not believe *the message* with which ye *pretend to be* sent; and we are in a doubt concerning the *religion* to which ye invite us, *as justly to be* suspected. Their apostles answered, Is there any doubt concerning GOD, the creator of heaven and earth? He inviteth you *to the true faith* that he may forgive you *part of your sins*<sup>e</sup>, and may respite *your punishment, by granting you space*

a That so they might not only perfectly and readily understand those revelations themselves, but might also be able to translate and interpret them unto others(1).

b Literally *the days of God*; which may also be translated, *the battles of God* (the Arabs using the word *day* to signify a remarkable engagement, as the Italians do *giornata*, and the French, *journée*), or his wonderful acts manifested in the various success of former nations in their wars(2).

c See chap. 7, p. 352, &c. Vol. I.

\* "Your deliverance is a magnificent proof of the divine goodness."—*Savary*.

d See chap. 7, p. 343, &c. Vol. I.

e That is, such of them as were committed directly against God, which are immediately cancelled by faith, or embracing Islam; but not the crimes of injustice and oppression, which were committed against man(3): for to obtain remission of these last, besides faith, repentance and restitution, according to a man's ability, are also necessary.

*to repent*, until an appointed time. They answered, Ye are but men like unto us: ye seek to turn us aside from *the gods* which our fathers worshipped: wherefore bring us an evident demonstration *by some miracle, that ye speak truth*. Their apostles replied unto them, We are no other than men like unto you; but God is bountiful unto such of his servants as he pleaseth: and it is not in our *power* to give you a miraculous demonstration *of our mission*, unless by the permission of God; in God therefore let the faithful trust. And what *excuse* have we *to allege*, that we should not put our trust in God; since he hath directed us our paths? Wherefore we will certainly suffer with patience the *persecution* wherewith ye shall afflict us: in God therefore let those put their confidence who *seek in whom to put their trust*. And those who believed not said unto their apostles, We will surely expel you out of our land; or ye shall return unto our religion. And their Lord spake unto them by revelation, *saying*, We will surely destroy the wicked doers; and we will cause you to dwell in the earth, after them. *This shall be granted* unto him who shall dread *the appearance at my tribunal*, and shall fear my threatening. And they asked assistance *of God<sup>a</sup>*, and every rebellious perverse person failed of success. Hell *lieth unseen* before him, and he shall have filthy water<sup>b</sup> given him to drink: he shall sup it up by little and little, and he shall not easily let it pass his throat, *because of its nauseousness*; death also shall come upon him from every quarter, yet he shall not die; and before him *shall there stand prepared* a grievous torment. *This is the likeness* of those who believe not in their Lord. Their works are as ashes, which the wind violently scattereth in a stormy day: they shall not be able to *obtain any solid advantage* from that which they have wrought. This is an error most distant *from truth*. Dost thou not see that God hath created the heavens and the earth in wisdom? If he please, he can destroy you, and produce a new creature *in your stead*: neither will this be difficult with God. And they shall all come forth into *the presence of God at the last day*: and the weak among them shall say unto those who behaved themselves arrogantly<sup>c</sup>, Verily we were your followers

a The commentators are uncertain whether these were the prophets, who begged assistance against their enemies; or the infidels, who called for God's decision between themselves and them; or both. And some suppose this verse has no connexion with the preceding, but is spoken of the people of Mecca, who begged rain in a great drought with which they were afflicted at the prayer of their prophet, but could not obtain it(1).

b Which will issue from the bodies of the damned, mixed with purulent matter and blood.

c i. e. The more simple and inferior people shall say to their teachers and princes who seduced them to idolatry, and confirmed them in their obstinate infidelity.

\* "All men shall appear before God. The idolaters will say to their leaders, We followed you, cannot you mitigate our punishment?"—*Savary*.

on earth ; will ye not therefore avert from us *some part* of the divine vengeance ? They *shall answer*, If God had directed us *aright*, we had certainly directed you<sup>a</sup>. It is equal unto us whether we bear *our torments* impatiently, or whether we endure *them* with patience : *for* we have no way to escape. And Satan shall say, after judgment shall have been given, Verily God promised you a promise of truth : and I *also* made you a promise ; but I deceived you. Yet I had not any power over you *to compel you* ; but I called you only, and ye answered me : wherefore accuse not me, but accuse yourselves<sup>b</sup>. I cannot assist you ; neither can ye assist me. Verily I do *now* renounce your having associated me *with God* heretofore<sup>c</sup>. A grievous punishment is *prepared* for the unjust. But they who shall have believed and wrought righteousness shall be introduced into gardens, wherein rivers flow ; they shall remain therein *for ever*, by the permission of their LORD ; and their salutation therein *shall be*, Peace<sup>d</sup> ! Dost thou not see how God putteth forth a parable ; *representing* a good word, as a good tree, whose root is firmly fixed *in the earth*, and whose branches *reach* unto heaven ; which bringeth forth its fruit in all seasons, by the will of its LORD ? God propoundeth parables unto men, that they may be instructed. And the likeness of an evil word is as an evil tree ; which is torn up from the face of the earth\*, and hath no stability<sup>e</sup>. God shall confirm them who believe, by the steadfast word *of faith*, both in this life and that which is to come<sup>f</sup> : but God shall lead the wicked into error ; for God doth that which he pleaseth. Hast thou not considered those who have

a That is, We made the same choice for you as we did for ourselves ; and had not God permitted us to fall into error, we had not seduced you.

b Lay not the blame on my temptations, but blame your own folly in obeying and trusting to me, who had openly professed myself your irreconcilable enemy.

c Or I do now declare myself clear of your having obeyed me, preferably to God, and worshipped idols at my instigation. Or the words may be translated, *I believed not heretofore in that Being with whom ye did associate me* ; intimating his first disobedience in refusing to worship Adam at God's command(1).

d See chap. 10, p. 397, Vol. I.

\* "He compareth the doctrine of the unbelievers to a worthless tree, the roots of which run on the surface of the ground, and which hath no stability."—*Savary*.

e What is particularly intended in this passage by the *good word*, and the *evil word*, the expositors differ. But the first seems to mean the profession of God's unity, the inviting others to the true religion, or the Korân itself ; and the latter, the acknowledging a plurality of gods, the seducing of others to idolatry, or the obstinate opposition of God's prophets(2).

f Jallalo'ddin supposes the sepulchre to be here understood ; in which place, when the true believers come to be examined by the two angels concerning their faith, they will answer properly and without hesitation ; which the infidels will not be able to do(3).

(1) Al Beidawi.  
p. 90, Vol. I.

(2) Idem, Jallalo'ddin.

(3) See the Prelim. Disc. § IV.



changed the grace of God to infidelity<sup>a</sup>, and cause their people to descend into the house of perdition, *namely, into hell*? They shall be thrown to burn therein; and an unhappy dwelling *shall it be*. They also set up idols as copartners with God, that they might cause *men* to stray from his path. Say *unto them*, Enjoy *the pleasures of this life for a time*; but your departure *hence* shall be into *hell* fire. Speak unto my servants who have believed, that they be assiduous at prayer, and give alms out of that which we have bestowed on them, *both* privately and in public; before the day cometh, wherein there shall be no buying nor selling, neither any friendship. It is God who hath created the heavens and the earth; and causeth water to descend from heaven, and by means thereof produceth fruits for your sustenance: and by his command he obligeth<sup>b</sup> the ships to sail in the sea for your service; and he also forceth the rivers to supply your uses: he likewise compelleth the sun and the moon, which diligently perform their courses, to serve you; and hath subjected the day and the night to your service. He giveth you of every thing which ye ask him; and if ye *attempt* to reckon up the favours of God, ye shall not be able to compute the same. Surely man is unjust *and* ungrateful. Remember when Abraham said, O LORD, make this land<sup>c</sup> *a place* of security; and grant that I and my children<sup>d</sup> may avoid the worship of idols; for they, O LORD, have seduced a great number of men. Whoever therefore shall follow me, he *shall be* of me: and whosoever shall disobey me, verily thou *will be* gracious *and* merciful<sup>e</sup>. O LORD, I have

a That is, who requite his favours with disobedience and incredulity. Or, whose Ingratitude obliged God to deprive them of the blessings he had bestowed on them; as he did the Meccans, who, though God had placed them in the sacred territory, and given them the custody of the Caaba, and abundant provision of all necessities and conveniences of life, and had also honoured them by the mission of Mohammed, yet in return for all this, became obstinate unbelievers, and persecuted his apostle; for which they were not only punished by a famine of seven years, but also by the loss and disgrace they sustained at Bedr; so that they who had before been celebrated for their prosperity were now stripped of that, and become conspicuous only for their infidelity(1). If this be the drift of the passage, it could not have been revealed at Mecca, as the rest of the chapter is agreed to be; wherefore some suppose this verse and the next to have been revealed at Medina.

b The word used here, and in the following passages, *sakhkhara*, which signifies *forcibly to press into any service*(2).

c viz. The territory of Mecca. See the Prelim. Disc. § IV.

d This prayer, it seems, was not heard as to all his posterity, particularly as to the descendants of Ismael; though some pretend that these latter did not worship images, but only paid a superstitious veneration to certain stones, which they set up and compassed, as representations of the Caaba(3).

e That is, by disposing him to repentance. But Jallalo'ddin supposes these words were spoken by Abraham before he knew that God would not pardon idolatry.

(1) Al Beidawi. (2) See chap. 2, p. 211, note c, Vol. I. (3) Al Beidawi. See the Prelim. Disc. § I, p. 42, Vol. I.



caused *some* of my offspring<sup>a</sup> to settle in an unfruitful valley, near thy holy house, O LORD, that they may be constant at prayer. Grant, therefore, that the hearts of some men<sup>b</sup> may be affected with kindness toward them ; and do thou bestow on them *all sorts* of fruits<sup>c</sup>, that they may give thanks. O LORD, thou knowest whatsoever we conceal, and whatsoever we publish ; for nothing is hidden from God, either on earth or in heaven. Praise be unto God, who hath given me, in my old age, Israel and Isaac : for my LORD is the hearer of supplication. O LORD, grant that I may be an observer of prayer, and *a part* of my posterity *also*<sup>d</sup>, O LORD, and receive my supplication. O LORD, forgive me, and my parents<sup>e</sup>, and the faithful, on the day whereon an account shall be taken. Think not, *O prophet*, that God is regardless of what the ungodly do. He only deferreth their *punishment* unto the day whereon *men's* eyes shall be fixed : they shall hasten foward, *at the voice of the angel calling to judgment*, and shall lift up their heads ; they shall not be able to turn their sight *from the object whereon it shall be fixed*, and their hearts shall be void *of sense, through excessive terror*. Wherefore do thou threaten men with the day, *whereon their punishment* shall be inflicted on them, and *whereon* those who have acted unjustly shall say, O LORD, give us respite unto a term near at hand ; *and we will obey thy call, and we will follow thy apostles*. *But it shall be answered unto them*, Did ye not swear heretofore, that no reverse should befall you<sup>f</sup> ? yet ye dwelt in the dwellings of those who had treated their own souls unjustly<sup>g</sup> ; and it appeared

a i. e. Ismael and his posterity. The Mohammedans say, that Hagar, his mother, belonged to Sarah, who gave her to Abraham ; and that, on her bearing him this son, Sarah became so jealous of her, that she prevailed on her husband to turn them both out of doors ; whereupon he sent them to the territory of Mecca, where God caused the fountain of Zeizem to spring forth for their relief, in consideration of which the Jorhamites, who were the masters of the country, permitted them to settle among them(1).

b Had he said the hearts of men, absolutely, the Persians and the Romans would also have treated them as friends ; and both the Jews and the Christians would have made their pilgrimages to Mecca(2).

c This part of the prayer was granted ; Mecca being so plentifully supplied, that the fruits of spring, summer and autumn, are to be found there at one and the same time(3).

d For he knew by revelation that some of them would be infidels.

e Abraham put up this petition to God, before he knew that his parents were the enemies of God(4). Some suppose his mother was a true believer, and therefore read it in the singular, *and my father*. Others fancy, that by his *parents* the patriarch here means Adam and Eve(5).

f That is, that ye should not taste of death, but continue in this world for ever ; or that ye should not after death be raised to judgment(6).

g viz. Of the Adites and Thamudites.

(1) Al Beidawi. (2) Idem, Jallalo'ddin. (3) Idem. (4) See chap. 9, p. 393, Vol. I. (5) Jallalo'ddin, Al Beidawi, &c. (6) Idem, Al Zamakhshari, Yahyah.

plainly unto you how we had dealt with them<sup>a</sup>; and we propounded *their destruction as examples* unto you. They employ their utmost subtlety *to oppose the truth*; but their subtlety is *apparent* unto God, *who is able to frustrate their designs*. although their subtlety were *so great*, that the mountains might be moved thereby. Think not therefore, *O prophet*, that God will be contrary to his promise *of assistance, made* unto his apostles; for God *is* mighty, able to avenge. The day *will come, when* the earth shall be changed into another earth, and the heavens *into other heavens*<sup>b</sup>; and men shall come forth *from their graves to appear* before the only, the mighty God. And thou shalt see the wicked on that day bound together in fetters: their inner garments shall be of pitch, and fire shall cover their faces; that God may reward every soul, according to what it shall have deserved; for God is swift in taking an account. This is a sufficient admonition unto men, that they may be warned thereby, and that they may know that there is but one God; and that those who are indued with understanding may consider.

## CHAPTER XV.

INTITLED, AL HEJR<sup>c</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

AL. R<sup>d</sup>. These are the signs of the book, and of the XIV. perspicuous Koran\*. The time may come when the unbelievers shall wish that they had been Moslems<sup>e</sup>. Suffer them to eat, and to enjoy themselves *in this world*; and let hope entertain them, but they shall hereafter know *their folly*. We have not destroyed any city, but a fixed term *of repentance was*

a Not only by the histories of those people revealed in the Korân, but also by the monuments remaining of them (as the houses of the Thamudites), and the traditions preserved among you of the terrible judgments which befel them.

b This the Mohammedans suppose will come to pass at the last day; the earth becoming white and even, or, as some will have it, of silver; and the heavens of gold(1).

c Al Hejr is a territory in the province of Hejaz, between Medina and Syria, where the tribe of Thamûd dwelt(2); and is mentioned towards the end of the chapter.

d See the Prelim. Disc. § III. p. 75, &c. Vol. I.

e viz. When they shall see the success and prosperity of the true believers; or when they shall come to die; or at the resurrection.

(1) *Ibidem*. V. Prelim. Disc. § IV. p. 98, Vol. I.  
p. 30, Vol. I.

(2) See the Prelim. Disc.

appointed them. No nation shall be *punished* before their time *shall be come*; neither shall they be respited *after*. The *Meccans* say, O thou to whom the admonition<sup>a</sup> hath been sent down, thou art certainly possessed with a devil: wouldst thou not have come unto us with *an attendance of angels*, if thou hadst spoken truth? *Answer*, We send not down the angels, unless on a just occasion<sup>b</sup>; nor should they be then respited any longer. We have surely sent down the Korân; and we will certainly preserve the same *from corruption*<sup>c</sup>. We have heretofore sent *apostles* before thee, among the ancient sects: and there came no apostle unto them, but they laughed him to scorn. In the same manner will we put it into the hearts of the wicked *Meccans to scoff at their prophet*: they shall not believe on him; and the sentence of the nations of old hath been executed heretofore. If we should open a gate in the heaven above them, and they should ascend thereto<sup>d</sup> all the day long\*, they would surely say, Our eyes are only dazzled; or rather we are a people deluded by enchantments. We have placed *the twelve signs* in the heaven, and have set them out *in various figures*, for *the observation of spectators*: and we guard them from every devil<sup>e</sup> driven away with stones<sup>f</sup>, except him who listeneth by stealth, at whom a visible flame is darted<sup>g</sup>. We have also spread forth the earth, and thrown thereon stable *mountains*; and we have caused every kind of *vegetable* to spring forth in the same, according to a determinate weight<sup>h</sup>: and we have provided therein necessities of

a i. e. The revelations which compose the Korân.

b When the divine wisdom shall judge it proper to use their ministry, as in bearing his revelations to the prophets, and the executing his sentence on wicked people; but not to humour you with their appearance in visible shapes, which, should your demand be complied with, would only increase your confusion, and bring God's vengeance on you the sooner.

c See the Prelim. Disc. § IV. p. 89.

d i. e. The incredulous Meccans themselves; or, as others rather think, the angels in visible forms.

\* "Were we to open the gate of heaven, and they were about to enter therein, they would exclaim, Our eyes are clouded by intoxication, or we labour under an illusion."—*Savary*.

e For the Mohammedans imagine that the devils endeavour to ascend to the constellations, to pry into the actions, and overhear the discourse of the inhabitants of heaven, and to tempt them. They also pretend that these evil spirits had the liberty of entering any of the heavens till the birth of Jesus, when they were excluded three of them; but that on the birth of Mohammed they were forbidden the other four(1).

f See chap. 3, p. 237, note d.

† "We defend them against the attacks of the devils, who are pierced with shafts."—*Savary*.

g For when a star seems to fall or shoot, the Mohammedans suppose the angels, who keep guard in the constellations, dart them at the devils who approach too near.

† "We have caused all the plants to spring therefrom in an admirable order."—*Savary*.

life for you, and for him whom ye do not sustain<sup>a</sup>. There is no one thing but the storehouses thereof are in our hands; and we distribute not the same *otherwise* than in a determinate measure. We also send the winds driving the pregnant clouds, and we send down from heaven water, whereof we give you to drink, and which ye keep not in store. Verily we give life, and we put to death; and we are the heirs of *all things*<sup>b</sup>. We know those among you who go before; and we know those who stay behind<sup>c</sup>. And thy LORD shall gather them together *at the last day*: for he is knowing and wise. We created man of dried clay, of black mud, formed into shape<sup>d</sup>: and we had before created the devil of subtle fire. And *remember* when thy LORD said unto the angels, Verily I am about to create man of dried clay, of black mud, wrought into shape; when therefore I shall have completely formed him, and shall have breathed of my spirit into him; do ye fall down and worship him. And all the angels worshipped *Adam* together, except Eblis, who refused to be with those who worshipped him. And God said unto him, O Eblis, what hindered thee from being with those who worshipped *Adam*? He answered, It is not fit that I should worship man, whom thou hast created of dried clay, of black mud, wrought into shape. God said, Get thee therefore hence: for thou shalt be driven away with stones: and a curse shall be on thee, until the day of judgment. The devil said, O LORD, give me respite until the day of resurrection. God answered, Verily thou shalt be one of those who are respited until the day of the appointed time<sup>e</sup>. The devil replied, O LORD, because thou hast seduced me, I will surely tempt them to disobedience in the earth; and I will seduce such of them as shall be thy chosen servants. God said, This is the right way

a viz. Your family, servants, and slaves, whom ye wrongly imagine that ye feed yourselves; though it is God who provides for them as well as you(1): or, as some rather think, the animals, of whom men take no care(2).

b i. e. Alone surviving, when all creatures shall be dead and annihilated.

c What these words particularly drive at is uncertain. Some think them spoken of the different times of men's several entrance into this world, and their departure out of it; others of the respective forwardness and backwardness of Mohammed's men in battle; and a third says, the passage was occasioned by the different behaviour of Mohammed's followers, on seeing a very beautiful woman at prayers behind the prophet; some of them going out of the Mosque before her, to avoid looking on her more nearly, and others staying behind, on purpose to view her(3).

\* "We know those who have gone before you, as we do those who will come after you."—*Savary*.

d See chap. 2, pp. 191, 192, &c. Vol. I.

e See *ibid.* and chap. 7, p. 337, Vol. I.

† "Because thou hast cast me down, added the rebel spirit, I will render evil pleasing unto man, and will seduce them all. Thy sincere servants alone shall be spared. God said, I am the way of salvation."—*Savary*.



with me<sup>a</sup>. Verily *as to* my servants, thou shalt have no power over them; but *over* those only who shall be seduced, and who shall follow thee. And hell is surely denounced unto them all: it hath seven gates; unto every gate a distinct company of them *shall be assigned*<sup>b</sup>. But those who fear *God shall dwell* in gardens, amidst fountains. *The angels shall say unto them*, Enter ye therein in peace and security, and we will remove all grudges from their breasts<sup>c</sup>; *they shall be as* brethren, sitting over against one another<sup>d</sup> on couches; weariness shall not affect them therein, neither shall they be cast out thence *for ever*. Declare unto my servants that I am the gracious, the merciful *God*; and that my punishment is a grievous punishment. And relate unto them *the history* of Abraham's guests<sup>e</sup>. When they went in unto him, and said, Peace *be unto thee*, he answered, Verily we are afraid of you<sup>f</sup>: and they replied, Fear not; we bring thee the promise of a wise son. He said, Do ye bring me the promise *of a son* now old age hath overtaken me? what is it therefore that ye tell me? They said, We have told thee the truth; be not therefore one of those who despair. He answered, And who despaireth of the mercy of God, except those who err? And he said, What is your errand, therefore, O messengers *of God*? They answered, Verily we are sent to *destroy* a wicked people; but *as for* the family of Lot, we will save them all, except his wife; we have decreed that she shall be *one* of those who remain behind *to be destroyed with the infidels*. And when the messengers came to the family of Lot, he said *unto them*, Verily ye are a people *who are unknown to me*. They answered, But we are come unto thee *to execute* that *sentence*, concerning which *your fellow citizens* doubted: we tell thee *a certain* truth; and we are *messengers of veracity*. Therefore lead forth thy family, in some time of the night; and do thou follow behind them, and let none of you turn back; but go whither ye are commanded<sup>g</sup>. And we gave him this com-

a viz. The saving of the elect, and the utter reprobation of the wicked, according to my eternal decree.

b See the Prelim. Disc. § IV. p. 103, Vol. I.

c That is, all hatred and ill-will which they bore each other in their lifetime(1); or, as some choose to expound it, all envy or heart-burning on account of the different degrees of honour and happiness to which the blessed will be promoted, according to their respective merits.

d Never turning their backs to one another(2); which might be construed a sign of contempt.

e See chap. 11, p. 18, &c. Vol. II.

f What occasioned Abraham's apprehension was, either their sudden entering without leave, or their coming at an unseasonable time; or else their not eating with him.

g Which was into Syria; or into Egypt(3).

(1) See chap. 7, p. 540, note f, Vol. I.  
Jallalo'ddin,

(2) Jallalo'ddin.

(3) Al Beidawi,

mand; because the utmost remnant of those *people* was to be cut off in the morning. And the inhabitants of the city came *unto Lot*, rejoicing at the news of the arrival of some strangers. And he said *unto them*, Verily these are my guests: wherefore do not disgrace me *by abusing them*; but fear God, and put me not to shame. They answered, Have we not forbidden thee from *entertaining or protecting* any man? *Lot* replied, These are my daughters; *therefore rather make use of them*, if ye be resolved to do *what ye purpose*. As thou livest they wander in their folly<sup>a</sup>. Wherefore a terrible storm from heaven assailed them at sun-rise\*, and we turned *the city* upside down; and we rained on them stones of baked clay. Verily herein are signs unto *men* of sagacity: and those *cities were punished*, to point out a right way for *men to walk in*. Verily herein is a sign unto the true believers. The inhabitants of the wood† *near Midian*<sup>b</sup> were also ungodly. Wherefore we took vengeance on them<sup>c</sup>. And both of them were *destroyed*, to serve as a manifest rule for *men to direct their actions by*. And the inhabitants of Al Hejr<sup>d</sup> likewise heretofore accused the messengers of God of imposture: and we produced our signs unto them, but they retired afar off from the same. And they hewed houses out of the mountains, to secure themselves. But a terrible noise from heaven assailed them in the morning‡; neither was what they had wrought of any advantage unto them. We have not created the heavens and the earth, and whatever is *contained* between them, otherwise than in justice: and the hour of judgment shall surely come. Wherefore, O Mohammed, forgive *thy people* with a gracious forgiveness<sup>e</sup>§.

a Some will have these words spoken by the angels to Lot; others, by God to Mohammed.

\* "At the rising of the sun the cry of the angel precipitated upon them our scourges. We buried Sodom under its ruins, and caused a shower of stones to fall upon its inhabitants. These are signs to those who can discern. Sodom was situated on the high road. This example serves as a warning to the believers."—*Savary*.

† "The inhabitants of Aleica\* were corrupted. We inflicted on them our chastisements. These two cities were in the public road."—*Savary*.

b To whom Shoaib was also sent, as well as to the inhabitants of Midian. Abulfeda says these people dwelt near Tabûc, and that they were not of the same tribe with Shoaib. See also Geogr. Nub. p. 110.

c Destroying them, for their incredulity and disobedience, by a hot suffocating wind(1).

d Who were the tribe of Thamûd(2).

‡ "The cry of the angel annihilated them at the dawn of day."—*Savary*.

e This verse, it is said, was abrogated by that of the sword.

§ "Certainly the hour will come. O Mohammed, make a glorious retreat."—*Savary*.

\* The city of Aleica was situated in the desert near Midian, on the border of the Red Sea.

(1) Al Beidawi, Jallalo'ddin. Disc. p. 30, Vol. I.

(2) See chap. 7, p. 345, &c. Vol. I. and Prelim.

Verily thy LORD is the creator of thee and of them, and knoweth what is most expedient. We have already brought unto thee seven verses which are frequently to be repeated<sup>a</sup>, and the glorious Koran. Cast not thine eyes on the good things which we have bestowed on several of the unbelievers, so as to covet the same<sup>b</sup>: neither be thou grieved on their account. Behave thyself with meekness towards the true believers; and say, I am a public preacher\*. If they believe not, we will inflict a like punishment on them, as we have inflicted on the dividers<sup>c</sup>, who distinguished the Koran into different parts; for by thy LORD, we will demand an account from them all of that which they have wrought. Wherefore publish that which thou hast been commanded, and withdraw from the idolaters. We will surely take thy part against the scoffers<sup>d</sup>, who associate with God another

a That is, the first chapter of the Koran, which consists of so many verses: though some suppose the seven long chapters(1) are here intended.

b That is, Do not envy or covet their worldly prosperity, since thou hast received in the Koran a blessing, in comparison whereof all that we have bestowed on them ought to be contemned as of no value. Al Beidawi mentions a tradition, that Mohammed meeting at Adhriât (a town of Syria) seven caravans, very richly laden, belonging to some Jews of the tribes of Koreidha and al Nadîr, his men had a great mind to plunder them, saying, That those riches would be of great service for the propagation of God's true religion. But the prophet represented to them, by this passage, that they had no reason to repine, God having given them the seven verses, which were infinitely more valuable than those seven caravans(2).

\* "Cast not thy looks on the good which we have bestowed upon the unbelievers. Grieve not for their fate. Spread thy wings over the faithful. Say unto them, I am truly your apostle."—Savary.

c Some interpret the original word, the *obstructers*, who hindered men from entering Mecca, to visit the temple, lest they should be persuaded to embrace Islam; and this, it is said, was done by ten men, who were all slain at Bedr. Others translate the word, *who bound themselves by oath*; and suppose certain Thanudites, who swore to kill Saleb by night, are here meant. But the sentence more probably relates to the Jews and Christians, who (say the Mohammedans) receive some part of the scriptures, and reject others; and also approved of some passages of the Koran, and disapproved of others, according to their prejudices; or else to the unbelieving Meccans, some of whom called the Koran a piece of witchcraft; others, flights of divination; others, old stories; and others, a poetical composition(3).

d This passage, it is said, was revealed on account of five noble Koreish, whose names were al Walîd Ebn al Mogheira, al As Ebn Wayel, Oda Ebn Kais, al Aswad Ebn Abd Yaghûth, and al Aswad Ebn al Motalleb. These were inveterate enemies of Mohammed, continually persecuting him, and turning him into ridicule; wherefore at length Gabriel came and told him that he was commanded to take his part against them; and on the angel's making a sign towards them one after another, al Walîd passing by some arrows, one of them hitched in his garment, and he, out of pride, not stooping to take it off, but walking forward, the head of it cut a vein in his heel, and he bled to death; al As was killed with a thorn, which stuck into the sole of his foot, and caused his leg to swell to a monstrous size; Oda died with violent and perpetual

(1) See chap. 9, p. 374, note b, Vol. I. (2) Al Beidawi. (3) Idem, Jallalo'ddin.

god; they shall surely know *their folly*. And now we well know that thou art deeply concerned on account of that which they say: but do thou celebrate the praise of thy LORD; and be *one* of those who worship; and serve thy LORD, until death<sup>a</sup> shall overtake thee.

## CHAPTER XVI.

INTITLED, THE BEE<sup>b</sup>: REVEALED AT MECCA:<sup>c</sup>.

In the name of the most merciful God.

THE sentence of GOD will surely come *to be executed*: wherefore do not hasten it. Praise be unto him! and far be that from him which they associate *with him*! He shall cause the angels to descend with a revelation by his command, unto such of his servants as he pleaseth, *saying*, Preach that there is no God, except myself; therefore fear me. He hath created the heavens and the earth, to *manifest his justice*: far be that from him which they associate *with him*! He hath created man of seed<sup>\*</sup>; and yet behold, he is a professed disputer *against the resurrection*<sup>d</sup>. He hath likewise created the cattle for you; from them ye have wherewith to keep yourselves warm<sup>e</sup>, and *other* advantages; and of them do ye *also* eat. And they are likewise a credit unto you<sup>f</sup>, when ye drive them home *in the evening*, and when ye lead them forth to feed *in the morning*: and they carry your burdens to a *distant* country, at which ye could not *otherwise* arrive, unless with *great* difficulty to yourselves; for your LORD is compassionate and merciful. And *he hath also* created horses, and mules, and asses, that ye may ride thereon, and for an ornament *unto you*; and *he likewise* createth *other things* which ye know not.

sneezing; al Aswad Ebn Abd Yaghûth ran his head against a thorny tree and killed himself; and al Aswad Ebn al Motaleb was struck blind(1).

a Literally, *That which is certain*.

b This insect is mentioned about the middle of the chapter.

c Except the last three verses.

\* "He hath created man of clay, and he disputes with obstinacy."—*Savary*.

d The person particularly intended in this place was Obba Ebn Khalf, who came to Mohammed with a rotten bone, and asked him whether it was possible for God to restore it to life(2).

e viz. Their skins, wool and hair, which serve you for clothing.

f Being a grace to your court-yards, and a credit to you in the eyes of your neighbours(3).



It *appertaineth* unto God to instruct *men* in the *right* way; and *there is* who turneth aside from the same: but if he had pleased, he would certainly have directed you all. It is he who sendeth down from heaven *rain* water, whereof ye have to drink, and from which plants, whereon ye feed *your cattle*, receive their *nourishment*. And by means thereof he causeth corn, and olives, and palm-trees, and grapes, and all *kinds* of fruits to spring forth for you. Surely herein is a sign *of the divine power and wisdom* unto people who consider. And he hath subjected the night and the day to your service; and the sun, and the moon, and the stars, which are compelled to serve by his command. Verily herein are signs unto people of understanding. And *he hath also given you dominion over* whatever he hath created for you in the earth, distinguished by its different colour<sup>a</sup>. Surely herein is a sign unto people who reflect. It is he who hath subjected the sea *unto you*, that ye might eat fish<sup>b</sup> thereout, and take from thence ornaments<sup>c</sup> for you to wear; and thou seest the ships ploughing *the waves* thereof, that ye may seek *to enrich yourselves* of his abundance, *by commerce*; and that ye might give thanks. And he hath thrown upon the earth *mountains* firmly rooted, lest it should move with you<sup>d</sup>, and *also* rivers, and paths, that ye might be directed: and *he hath likewise ordained* marks *whereby men may know their way*; and they are directed by the stars<sup>e</sup>. *Shall God* therefore, who createth, be as he who createth not? Do ye not therefore consider? If ye *attempt* to reckon up the favours of God, ye shall *not be able to* compute their number; God *is* surely gracious and merciful; and God knoweth that which ye conceal, and that which ye publish. But the *idols* which ye invoke, besides God, create nothing, but are themselves created. *They are* dead, and not living; neither do they understand when they shall be raised<sup>\*f</sup>. Your God *is* one God. As

a That is, of every kind; the various colour of things being one of their chief distinctions(1).

b Literally, *fresh flesh*; by which fish is meant, as being naturally more fresh, and sooner liable to corruption, than the flesh of birds and beasts. The expression is thought to have been made use of here the rather, because the production of such fresh food from salt water is an instance of God's power(2).

c As pearls and coral.

d The Mohammedans suppose that the earth, when first created, was smooth and equal, and thereby liable to a circular motion as well as the celestial orbs; and that the angels asking who could be able to stand on so tottering a frame, God fixed it the next morning by throwing the mountains on it.

e Which are their guides, not only at sea, but also on land, when they travel by night through the deserts. The stars which they observe for this purpose are either the *pleiades*, or some of those near the pole.

\* "They know not the time when they were made."—*Savary*.

f i. e. At what time they or their worshippers shall be raised to receive judgment.

to those who believe not in the life to come, their hearts deny *the plainest evidence*, and they proudly reject *the truth*. There is no doubt but God knoweth that which they conceal and that which they discover. Verily he loveth not the proud. And when it is said unto them, What hath your Lord sent down unto Mohammed? they answer, Fables of ancient times. *Thus are they given up to error*, that they may bear their own burthens without diminution on the day of resurrection, and *also a part of the burthens of those whom they caused to err*, without knowledge. *Will it not be an evil burthen which they shall bear?* Their predecessors devised plots heretofore: but God came unto their building, *to overthrow it* from the foundations; and the roof fell on them from above, and a punishment came upon them, from whence they did not expect<sup>a</sup>. Also on the day of resurrection he will cover them with shame; and will say, Where are my companions, concerning whom ye disputed? Those unto whom knowledge shall have been given<sup>b</sup> shall answer, This day *shall* shame and misery *fall* upon the unbelievers. They whom the angels shall cause to die, having dealt unjustly with their own souls, shall offer to make their peace<sup>c</sup> *in the article of death, saying*, We have done no evil. *But the angels shall reply*, Yea; verily God well knoweth that which ye have wrought: wherefore enter the gates of hell, therein to remain *for ever*; and miserable shall be the abode of the proud. And it shall be said unto those who shall fear God, What hath your Lord sent down? They shall answer, Good; unto those who do right *shall be given* an excellent reward in this world; but the dwelling of the next life *shall be* better; and happy *shall be* the dwelling of the pious! *namely*, gardens of eternal abode<sup>d</sup>, into which they shall enter; rivers shall flow beneath the same; therein *shall* they enjoy whatever they wish. Thus will God recompense the pious. Unto the righteous, whom the angels shall cause to die, they shall say, Peace be upon you; enter ye into paradise, *as a reward* for that which ye have wrought. Do

a Some understand this passage figuratively, of God's disappointing their wicked designs; but others suppose the words literally relate to the tower which Nimrod (whom the Mohammedans will have to be the son of Canaan, the son of Ham, and so the nephew of Cush, and not his son), built in Babel, and carried to an immense height (five thousand cubits, say some) foolishly purposing thereby to ascend to heaven, and wage war with the inhabitants of that place; but God frustrated his attempt, utterly overthrowing the tower by a violent wind and earthquake(1).

b viz. The prophets, and the teachers and professors of God's unity; or, the angels.

c Making their submission, and humbly excusing their evil actions, as proceeding from ignorance, and not from obstinacy or malice(2).

d Literally, *gardens of Eden*. See chap. 9, p. 386, Vol. I.

(1) Al Beidawi, Jallalo'ddin. V. D'Herbel. Bibl. Orient. Art. Nemrod. interp.

(2) Idem.

*the unbelievers expect any other than that the angels come unto them, to part their souls from their bodies ; or that the sentence of thy LORD come to be executed on them ?* So did they act who were before them ; and God was not unjust towards them *in that he destroyed them ;* but they dealt unjustly with their own souls : the evils of that which they committed reached them ; and the *divine judgment* which they scoffed at fell upon them. The idolaters say, If God had pleased, we had not worshipped any thing besides him, neither *had* our fathers : neither had we forbidden any thing, without him<sup>a</sup>. So did they who were before them. But is the duty of the apostles *any other* than public preaching ? We have heretofore raised up in every nation an apostle *to admonish them, saying, Worship God, and avoid Taghut*<sup>b</sup>. And of them *there were* some whom God directed, and *there were* others of them who were decreed to go astray. Wherefore go through the earth, *O tribe of Koreish,* and see what hath been the end of those who accused *their apostles* of imposture. If thou, *O prophet,* dost earnestly wish for their direction ; verily God will not direct him whom he *hath resolved* to lead into error ; neither shall they have any helpers. And they swear most solemnly by God, *saying, God will not raise the dead.* Yea ; the promise thereof is true : but the greater part of men know *it* not. *He will raise them* that he may clearly show them the *truth* concerning which they *now* disagree, and that the unbelievers may know that they are liars. Verily our speech unto any thing, when we will the same, *is,* that we only say unto it, *Be ;* and it is. *As for* those who have fled their country for the sake of God, after they had been unjustly persecuted<sup>c</sup> ; we will surely provide them an excellent habitation in this world, but the reward of the next life shall be greater ; if they knew *it*<sup>d</sup>. They who persevere patiently, and put their trust in their LORD, *shall not fail of happiness in this life and in that which is to come.* We have not sent *any* before thee,

a This they spoke in a scoffing manner, justifying their idolatry and superstitious abstaining from certain cattle(1), pretending, that had these things been disagreeable to God, he would not have suffered them to be practised.

b See chap. 2, p. 226, Vol. I.

c Some suppose the prophet and the companions of his flight in general are here intended : others suppose that those are particularly meant in this place, who, after Mohammed's departure, were imprisoned at Mecca on account of their having embraced his religion, and suffered great persecution from the Koreish ; as, Belal, Soheib, Khabbab, Ammar, Abes, Abu'l Jandal, and Sohail(2).

d It is uncertain whether the pronoun *they* relates to the infidels, or to the true believers. If to the former, the consequence would be, that they would be desirous of attaining to the happiness of the Mohajerin, by professing the same faith ; if to the latter, the knowledge of this is urged as a motive to patience and perseverance(3).



as our apostles, other than men<sup>a</sup>, unto whom we spake by revelation. Inquire therefore of those who have the custody of the scriptures, if ye know not *this to be the truth*. We sent them with evident miracles, and written revelations; and we have sent down unto thee this Korân<sup>b</sup>, that thou mayest declare unto mankind that which hath been sent down unto them\*, and that they may consider. Are they who have plotted evil against their prophet secure that God will not cause the earth to cleave under them, or that a punishment will not come upon them, from whence they do not expect; or that he will not chastise them while they are busied in travelling from one place to another, and in traffic? (for they shall not be able to elude the power of God), or that he will not chastise them by a gradual destruction? But your LORD is truly gracious and merciful in granting you respite. Do they not consider the things which God hath created; whose shadows are cast on the right hand and on the left, worshipping God†, and become contracted? Whatever moveth both in heaven and on earth worshippeth God, and the angels also; and they are not elated with pride, so as to disdain his service; they fear their LORD, who is exalted above them, and perform that which they are commanded. God said, Take not unto yourselves two gods; for there is but one God: and revere me. Unto him belongeth whatsoever is in heaven and on earth; and unto him is obedience eternally due. Will ye therefore fear any besides God? Whatever favours ye have received are certainly from God; and when evil afflicteth you, unto him do ye make your supplication; yet when he taketh the evil from off you, behold, a part of you give a companion unto their LORD, to show their ingratitude for the favours we have bestowed on them. Delight yourselves in the enjoyments of this life: but hereafter shall ye know that ye cannot escape the divine vengeance. And they set apart unto idols which have no knowledge<sup>d</sup> a part of the food which we have provided

a See chap. 7, p. 343, note f, Vol. I.; chap. 12, p. 38, &c. Vol. II.

b Literally, *this admonition*(1).

\* "We have sent down unto thee the Koran; to recall to men the doctrine which they have received, to the end that they may keep it in remembrance."—*Savary*.

c See chap. 13, p. 41, note b. Vol. II.

† "See they not that all the bodies which God hath created bend their shadow to the right and to the left, to worship him, and to humble themselves before him?"—*Savary*.

d Or, *which they know not*; foolishly imagining that they have power to help them, or interest with God to intercede for them.

As to the ancient Arabs setting apart a certain portion of the produce of their lands for their idols, and their superstitious abstaining from the use of certain cattle, in honour to the same, see chap. 5, p. 310, and chap. 6, p. 332, Vol. I. and the notes there.

(1) See the Prelim. Disc. § III, p. 73, Vol. I.



for them. By God, ye shall surely be called to account for that which ye have falsely devised. They attribute daughters unto God<sup>a</sup> (far be it from him) ! but unto themselves *children of the sex* which they desire<sup>b</sup>. And when any of them is told the news of *the birth of a female*, his face becometh black<sup>c</sup>, and he is deeply afflicted : he hideth himself from the people, because of the ill tidings which have been told him ; *considering within himself* whether he shall keep it with disgrace, or whether he shall bury it in the dust. Do they not make an ill judgment ? Unto those who believe not in the next life, the similitude of evil *ought to be applied*, and unto God the most sublime similitude<sup>d</sup> : for he *is* mighty and wise. If God should punish men for their iniquity, he would not leave on the *earth* any moving thing : but he giveth them respite unto an appointed time ; and when their time shall come, they shall not be respited an hour, neither shall *their punishment* be anticipated. They attribute unto God that which they dislike themselves<sup>e</sup>, and their tongues utter a lie ; *namely*, that the reward of *paradise* is for them. There is no doubt but that the fire of *hell is prepared* for them, and that they shall be sent thither before *the rest of the wicked*. By God, we have heretofore sent *messengers* unto the nations before thee : but Satan prepared their works for them ; he *was* their patron in this world<sup>f</sup>, and *in that which is to come* they shall suffer a grievous torment. We have not sent down the book of *the Korân* unto thee, for any other purpose, than that thou shouldest declare unto them that *truth* concerning which they disagree ; and for a direction and mercy unto people who believe. God sendeth down water from heaven, and causeth the earth to revive after it hath been dead. Verily herein is a sign of *the resurrection* unto people who hearken. Ye have also in cattle an example of instruction : we give you to drink of that which is in their bellies, *a liquor* between digested dregs, and

a See the Prelim. Disc. p. 39, Vol. I. Al Beidâwi says, that the tribes of Kho-zâah and Kenâna, in particular, used to call the angels the daughters of God.

b viz. Sons : for the birth of a daughter was looked on as a kind of misfortune among the Arabs ; and they often used to put them to death by burying them alive(1).

c i. e. Clouded with confusion and sorrow.

d This passage condemns the Meccans' injudicious and blasphemous application of such circumstances to God as were unworthy of him, and not only derogatory to the perfections of the Deity, but even disgraceful to man ; while they arrogantly applied the more honourable circumstances to themselves.

e By giving him daughters, and associates in power and honour ; by disregarding his messengers ; and by setting apart the better share of the presents and offerings for their idols, and the worse for him(2).

f Or, *He is the patron of them* (viz. the Koreish) *this day*, &c.

(1) See chap. 81.

(2) Al Beidawi.

blood<sup>a</sup>; *namely* pure milk<sup>b</sup>, which is swallowed with pleasure by those who drink it<sup>\*</sup>. And of the fruits of palm-trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment<sup>c</sup>. Verily herein is a sign unto people who understand. Thy LORD spake by inspiration unto the bee, *saying*, Provide *thee* houses<sup>d</sup> in the mountains, and in the trees, and of *those materials* wherewith *men* build *hives* for *thee*: then eat of every *kind of* fruit, and walk in the beaten paths of thy LORD<sup>†</sup>. There proceedeth from their bellies a liquor of various colour<sup>f</sup>; wherein *is* a medicine for men<sup>g</sup>. Verily herein *is* a sign unto people who consider. God hath created you, and he will hereafter cause you to die: and some of you shall have his life prolonged to a decrepit age, so that he shall forget whatever he knew; for God *is* wise *and* powerful. God causeth some of you to excel others in worldly possessions: yet they who are caused to excel do not give their wealth unto *the slaves* whom their right hands possess, that they *may* become equal *sharers* therein<sup>h</sup>. Do

a The milk consisting of certain particles of the blood, supplied from the finer parts of the aliment. Ebn Abbas says, that the grosser parts of the food subside into excrement, and that the finer parts are converted into milk, and the finest of all into blood.

b Having neither the colour of the blood nor the smell of the excrements.

\* "Their milk, elaborated in the stomach, between chyle and blood, becomes for you a salutary beverage."—*Savary*.

c Not only wine, which is forbidden, but also lawful food, as dates, raisins, a kind of honey flowing from the dates, and vinegar.

Some have supposed that these words allow the moderate use of wine; but the contrary is the received opinion(1).

d So the apartments which the bee builds are here called, because of their beautiful workmanship, and admirable contrivance, which no geometrician can excel(2).

† "To be nourished with every kind of fruit, and to wander at will."—*Savary*.

e *i. e.* The ways through which, by God's power, the bitter flowers passing the bee's stomach become honey; or, the methods of making honey, which he has taught her by instinct; or else the ready way home from the distant places to which that insect flies(3).

f *viz.* Honey; the colour of which is very different, occasioned by the different plants on which the bees feed; some being white, some yellow, some red, and some black(4).

g The same being not only good food, but a useful remedy in several distempers, particularly those occasioned by phlegm. There is a story, that a man came once to Mohammed, and told him that his brother was afflicted with a violent pain in his belly: upon which the prophet bade him give him some honey. The fellow took his advice; but soon after coming again, told him that the medicine had done his brother no manner of service: Mohammed answered, *Go and give him more honey, for God speaks truth, and thy brother's belly lies*. And the dose being repeated, the man, by God's mercy, was immediately cured(5).

h These words reprove the idolatrous Meccans, who could admit created beings

(1) See chap. 2, p. 219, Vol. I.

(2) Al Beidawi.

(3) Idem.

(4) Idem.

(5) Idem.

they therefore deny the beneficence of God? God hath ordained you wives from among yourselves<sup>a</sup>, and of your wives hath granted you children and grandchildren; and hath bestowed on you good things for food. Will they therefore believe in that which is vain, and ungratefully deny the goodness of God? They worship, besides God, *idols* which possess nothing wherewith to sustain them, either in heaven, or on earth; and have no power. Wherefore liken not *any thing* unto God<sup>b</sup>: for God knoweth, but ye know not. God propoundeth as a parable a possessed slave, who hath power over nothing, and him on whom we have bestowed a good provision from us, and who giveth alms thereout *both* secretly and openly<sup>c</sup>: shall these *two* be esteemed equal? God forbid! But the greater part of them know *it* not. God also propoundeth as a parable two men; one of them born dumb, who is unable to *do or understand* any thing, but is a burthen unto his master; whithersoever he shall send him, he shall not return with any good *success*: shall this *man*, and he *who hath his speech and understanding*, and who commandeth that which is just, and followeth the right way, be esteemed equal<sup>d</sup>? Unto God *alone* is the secret of heaven and earth *known*. And the business of the *last* hour<sup>e</sup> shall be only as the twinkling of an eye, or even more quick: for God is almighty. God hath brought you forth from the wombs of your mothers; ye knew nothing, and he gave you *the senses of* hearing and seeing, and understandings, that ye might give thanks. Do they not behold the fowls which are enabled to fly in the open firmament of heaven\*? none supporteth them except God. Verily herein *are* signs unto people who believe. God hath also provided you houses for habitations for you; and hath *also* provided you tents of the

to a share of the divine honour, though they suffered not their slaves to share with themselves in what God had bestowed on them(1).

a That is, of your own nations and tribes. Some think the formation of Eve from Adam is here intended.

b Or propound no similitudes or comparisons between him and his creatures. One argument the Meccans employed in defence of their idolatry, it seems, was, that the worship of inferior deities did honour to God; in the same manner as the respect showed to the servants of a prince does honour to the prince himself(2).

c The idols are here likened to a slave, who is so far from having any thing of his own, that he is himself in the possession of another; whereas God is as a rich free man, who provideth for his family abundantly, and also assisteth others who have need, both in public and in private(3).

d The idol is here again represented under the image of one who, by a defect in his senses, is a useless burthen to the man who maintains him; and God, under that of a person completely qualified either to direct or to execute any useful undertaking. Some suppose the comparison is intended of a true believer and an infidel.

e That is, The resurrection of the dead.

\* "See they not the bird cut the air? God alone can arrest its flight."—*Savary*.

skins of cattle, which ye find light *to be removed* on the day of your departure *to new quarters*, and *easy to be pitched* on the day of your sitting down *therein*: and of their wool, and their fur, and their hair *hath he supplied you with* furniture and household-stuff for a season. And God hath provided for you, of that which he hath created, conveniences to shade you *from the sun*<sup>a</sup>, and he hath *also* provided you places of retreat in the mountains<sup>b</sup>, and he hath given you garments to defend you from the heat<sup>c</sup>, and coats *of mail* to defend you in your wars. Thus doth he accomplish his favour towards you, that ye may resign yourselves *unto him*. But if they turn back, verily thy duty is public preaching *only*. They acknowledge the goodness of God<sup>\*</sup>, and afterwards they deny the same<sup>d</sup>; but the greater part of them are unbelievers<sup>e</sup>. On a *certain* day we will raise a witness out of every nation<sup>f</sup>: then they who shall have been unbelievers shall not be suffered *to excuse themselves*, neither shall they be received into favour. And when they who shall have acted unjustly shall see the torment *prepared for them*; (it shall not be mitigated unto them, neither shall they be respited); and when those who shall have been guilty of idolatry shall see their false gods<sup>g</sup>, they shall say, O LORD, these are our idols which we invoked, besides thee. But they shall return an answer unto them, *saying*, Verily ye are liars<sup>h</sup>. And on that day shall *the wicked* offer submission unto God; and the *false deities* which they imagined shall abandon them. *As for* those who shall have been infidels, and shall have turned aside *others* from the way of God, we will add unto them punishment upon punishment, because they have corrupted *others*. On a *certain* day we will raise up in every nation a witness against them, from among themselves; and we will bring thee, *O Mohammed*, as a witness against these *Arabians*.

a As trees, houses, tents, mountains, &c.

b viz. Caves and grottos, both natural and artificial.

c Al Beidawi says, that one extreme, and that the most insupportable in Arabia, is here put for both; but Jallalo'ddin supposes that by *heat* we are in this place to understand *cold*.

\* "They deny the gifts of heaven which they know; the most of them are unbelievers."—*Savary*.

d Confessing God to be the author of all the blessings they enjoy; and yet directing their worship and thanks to their idols, by whose intercession they imagine blessings are obtained.

e Absolutely denying God's providence, either through ignorance or perverse-ness.

f See chap, 4, p. 271, note e, Vol. I.

g Literally, *Their companions*.

h For that we are not the companions of God, as ye imagined; neither did ye really serve us, but your own corrupt affections and lusts; nor yet were ye led into idolatry by us, but ye fell into it of your own accord(1).



We have sent down unto thee the book of the *Koran*, for an explication of every thing *necessary both as to faith and practice*, and a direction, and mercy, and good tidings unto the Moslems. Verily God commandeth justice, and the doing of good, and the giving unto kindred *what shall be necessary*; and he forbiddeth wickedness, and iniquity, and oppression: he admonisheth you that ye may remember<sup>a</sup>. Perform *your* covenant with God<sup>b</sup>, when ye enter into covenant *with him*; and violate not *your* oaths, after the ratification thereof; since ye have made God a witness over you. Verily God knoweth that which ye do. And be not like unto her who undoeth that which she hath spun, untwisting it after she hath twisted it strongly<sup>c</sup>; taking your oaths between you deceitfully, because one party is more numerous than *another* party<sup>d</sup>. Verily God only tempteth you therein; and he will make that manifest unto you, on the day of resurrection, concerning which ye now disagree. If God had pleased, he would surely have made you one people<sup>e</sup>: but he will lead into error whom he pleaseth, and he will direct whom he pleaseth; and ye shall surely give an account of that which ye have done. Therefore take not your oaths between you deceitfully, lest *your* foot slip, after it hath been steadfastly fixed, and ye taste evil *in this life*, for that ye have turned aside from the way of God; and ye *suffer* a grievous punishment *in the life to come*. And sell not the covenant of God for a small price<sup>f</sup>; for with God is a better *recompense prepared* for you, if ye be *men* of understanding. That which *is* with you will fail; but that

a This verse, which was the occasion of the conversion of Othman Ebn Matun, the commentators say, containeth the whole, which it is a man's duty either to perform or to avoid; and is alone a sufficient demonstration of what is said in the foregoing verse. Under the three things here commanded, they understand the belief of God's unity, without inclining to atheism, on the one hand, or polytheism, on the other; obedience to the commands of God; and charity towards those in distress. And under the three things forbidden they comprehend all corrupt and carnal affections; all false doctrines and heretical opinions; and all injustice towards man(1).

b By persevering in his true religion. Some think that the oath of fidelity taken to Mohammed by his followers is chiefly intended here.

c Some suppose that a particular woman is meant in this passage, who used (like Penelope) to undo at night the work that she had done in the day. Her name, they say, was Reita Bint Saad Ebn Teyn, of the tribe of Koreish(2).

d Of this insincerity in their alliances the Koreish are accused; it being usual with them, when they saw the enemies of their confederates to be superior in force, to renounce their league with their old friends, and strike up one with the others(3).

e Or, of one religion.

f That is, Be not prevailed on to renounce your religion, or your engagements with your prophet, by any promises or gifts of the infidels. For, it seems, the Koreish, to tempt the poorer Moslems to apostatize, made them offers, not very considerable indeed, but such as they imagined might be worth their acceptance(4).

(1) Al Beidawi.

(2) Idem.

(3) Idem.

(4) Idem.

which *is* with God *is* permanent : and we will surely reward those who shall persevere, according to the utmost *merit* of their actions. Whoso worketh righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life; and we will give them their reward, according to the utmost *merit* of their actions. When thou readest the Koran, have recourse unto God, *that he may preserve thee* from Satan driven away with stones<sup>a</sup> : he hath no power over those who believe, and who put their confidence in their LORD ; but his power is over those only who take him for their patron, and who give companions unto God. When we substitute *in the Koran* an *abrogating* verse in lieu of a verse *abrogated* (and God best knoweth *the fitness of* that which he revealeth), the *infidels* say, Thou art only a forger of these verses : but the greater part of them know not *truth from falsehood*. Say, The holy spirit<sup>b</sup> hath brought the same down from thy LORD with truth ; that he may confirm those who believe, and for a direction and good tidings unto the Moslems. We also know that they say, Verily, a *certain* man teacheth him *to compose the Koran*. The tongue of the person unto whom they incline is a foreign *tongue* ; but this, *wherein the Koran is written*, is the perspicuous Arabic tongue<sup>c</sup>. More-

a Mohammed one day reading in the Koran, uttered a horrid blasphemy, to the great scandal of those who were present, as will be observed in another place(1); to excuse which he assured them that those words were put into his mouth by the devil ; and to prevent any such accident for the future, he is here taught to beg God's protection before he entered on that duty(2). Hence the Mohammedans, before they begin to read any part of this book, repeat these words, *I have recourse unto God for assistance against Satan driven away with stones*.

\* "When thou readest the Koran, pray unto the Lord to preserve thee from the snares of Satan, the thunder-smitten."—*Savary*.

b viz. Gabriel. See chap. 2, p. 201, Vol. I.

† "He whom they suspect speaketh a foreign tongue, and the Arabic of the Koran is pure and elegant."—*Savary*.

c This was a great objection made by the Meccans to the authority of the Koran ; for when Mohammed insisted, as a proof of its divine original, that it was impossible a man, so utterly unacquainted with learning as himself, could compose such a book, they replied, that he had one or more assistants in the forgery ; but as to the particular person or persons suspected of this confederacy, the traditions differ. One says it was Jabar, a Greek, servant to Amer Ebn al Hadrami, who could read and write well(3); another, that they were Jabar and Yesar, two slaves, who followed the trade of sword-cutlers at Mecca, and used to read the pentateuch and gospel, and had often Mohammed for their auditor, when he passed that way(4). Another tells us it was one Aïsh, or Yaïsh, a domestic of al Haweiteb Ebn Abd al Uzza, who was a man of some learning, and had embraced Mohammedism(5). Another supposes it was one Kais, a Christian, whose house Mohammed frequented(6); another, that it was

(1) In note ad. cap. 22. (2) Jallalo'ddin, Al Beidawi, Yahya, &c. (3) Al Zamakhshari, Al Beidawi, Yahya. (4) Al Zamakh. Al Beidawi. See Prid. Life of Mah. p. 32. (5) *Iidem*. (6) Jallalo'ddin.

over as for those who believe not in the signs of God, God will not direct them, and they shall suffer a painful torment: verily they imagine a falsehood who believe not in the signs of God, and they are *really* the liars\*. Whoever denieth God, after he

Addas, a servant of Otba Ebn Rabîa(1); and another, that it was Salman, the Persian(2).

According to some Christian writers(3), Abdallah Ebn Salâm, the Jew who was so intimate with Mohammed (named by one, according to the Hebrew dialect, Abdias Ben Salon, and by another, Abdala Celen), was assistant to him in the compiling his pretended revelations. This Jew Dr Prideaux confounds with Salman, the Persian, who was a very different man, as a late author(4) has observed before me; wherefore, and for that we may have occasion to speak of Salman hereafter, it may be proper to add a brief extract of his story as told by himself. He was of a good family of Ispahan, and, in his younger years, left the religion of his country to embrace Christianity; and travelling into Syria, was advised by a certain monk of Amuria to go into Arabia, where a prophet was expected to arise about that time, who should establish the religion of Abraham; and whom he should know, among other things, by the *seal of prophecy* between his shoulders. Salman performed the journey, and meeting with Mohammed at Koba, where he rested in his flight to Medina, soon found him to be the person he sought, and professed Islam(5).

The general opinion of the Christians however is, that the chief help Mohammed had in the contriving his Koran was from a Nestorian monk named Sergius, supposed to be the same person with the monk Boheira, with whom Mohammed, in his younger years, had some conference at Bosra, a city of Syria Damascena, where that monk resided(6). To confirm which supposition, a passage has been produced from an Arab writer(7), who says that Boheira's name, in the books of the Christians, is Sergius; but this is only a conjecture; and another(8) tells us his true name was Saïd, or Felix, and his surname Boheira. But be that as it will, if Boheira and Sergius were the same man, I find not the least intimation in the Mohammedan writers that he ever quitted his monastery to go into Arabia (as is supposed by the Christians); and his acquaintance with Mohammed at Bosra was too early to favour the surmise of his assisting him in the Koran, which was composed long after; though Mohammed might, from his discourse, gain some knowledge of Christianity and of the scriptures, which might be of use to him therein.

From the answer given in this passage of the Koran to the objection of the infidels, *viz.* that the person suspected by them to have a hand in the Koran spoke a foreign language, and therefore could not, with any face of probability, be supposed to assist in a composition written in the Arabic tongue, and with so great elegance, it is plain this person was no Arabian. The word Ajami, which is here used, signifies any *foreign* or *barbarous* language in general; but the Arabs applying it more particularly to the Persian, it has been thence concluded by some that Salman was the person: however, if it be true that he came not to Mohammed till after the Hejra, either he could not be the man here intended, or else this verse must have been revealed at Medina, contrary to the common opinion.

\* "The men who deny Islamism add blasphemy to falsehood."—*Savary*.

(1) Al Zamakh. Yaliya. (2) Al Zamakh. Al Beidawi. (3) Ricardi. Confut. Legis. Saracenicæ, c. 13. Joh. Andreas, de Confus. Sectæ Mahometanæ, c. 2. See Prid. Life of Mah. p. 33, 34. (4) Gagnier, note in Abulf. Vit. Moh. p. 74.

(5) Ex Ebn Ishak. V. Gagnier, ibid. (6) See Prid. ubi sup. p. 35, &c. Gagnier, ubi sup. p. 10, 11. Marrac. de Alcor. p. 37. (7) Al Masudi.

(8) Abu'l Hasan al Becri in Koran.

hath believed, except him who shall be compelled against his will, and whose heart continueth steadfast in the faith, *shall be severely chastised*<sup>a</sup>: but whoever shall voluntarily profess infidelity, on those shall the indignation of God *fall*, and they shall suffer a grievous punishment. This *shall be their sentence*, because they have loved the present life above that which is to come, and for that God directeth not the unbelieving people. These *are* they whose hearts, and hearing, and sight God hath sealed up; and these are the negligent: there is no doubt but that in the next life they shall perish. Moreover thy Lord *will be favourable* unto those who have fled their country, after having suffered persecution<sup>b</sup>, *and had been compelled to deny the faith*

a These words were added for the sake of Ammar Ebn Yaser, and some others, who being taken and tortured by the Koreish, renounced their faith out of fear, though their hearts agreed not with their mouths(1). It seems Ammar wanted the constancy of his father and mother, Yaser and Sommeiya, who underwent the like trial at the same time with their son, and resolutely refusing to recant, were both put to death, the infidels tying Sommeiya between two camels, and striking a lance through her privy parts(2). When news was brought to Mohammed that Ammar had denied the faith, he said, it could not be, for that Ammar was full of faith, from the crown of his head to the sole of his foot, faith being mixed and incorporated with his very flesh and blood; and when Ammar himself came weeping to the prophet, he wiped his eyes, saying, *What fault was it of thine, if they forced thee?*

But though it be here said that those who apostatize in appearance only, to avoid death or torments, may hope for pardon from God, yet it is unanimously agreed by the Mohammedan doctors to be much more meritorious and pleasing in the sight of God courageously and nobly to persist in the true faith, and rather to suffer death itself than renounce it, even in words. Nor did the Mohammedan religion want its martyrs, in the strict sense of the word; of which I will here give two instances, besides the abovementioned. One is that of Khobaib Ebn Ada, who being perfidiously sold to the Koreish, was by them put to death in a cruel manner, by mutilation, and cutting off his flesh piece-meal; and being asked, in the midst of his tortures, whether he did not wish Mohammed was in his place, answered, *I would not wish to be with my family, my substance, and my children, on condition that Mohammed was only to be pricked with a thorn*(3). The other is that of a man who was put to death by Moseilama, on the following occasion. That false prophet having taken two of Mohammed's followers, asked one of them, what he said of Mohammed? the man answered, That he was the apostle of God: *And what sayest thou of me?* added Moseilama; to which he replied, *Thou also art the apostle of God*; whereupon he was immediately dismissed in safety. But the other, having returned the same answer to the former question, refused to give any to the last, though required to do it three several times, but pretended to be deaf, and was therefore slain. It is related that Mohammed, when the story of these two men was told him, said, *The first of them threw himself on God's mercy; but the latter professed the truth; and he shall find his account in it*(4).

a As did Ammar, who made one in both the slights. Some, reading the verb with different vowels, render the last words, *after having persecuted* the true believers; an instance in al Hadrami, who obliged a servant of his to renounce Mo-

(1) Al Beidawi, Al Zamakh. Yahya.

(2) Al Beidawi.

(3) Ebn Shohnah.

(4) Al Beidawi.



*by violence, and who have since fought in defence of the true religion, and have persevered with patience ; verily unto these will thy LORD be gracious and merciful, after they shall have shown their sincerity.* On a certain day shall every soul come to plead for itself<sup>a</sup>, and every soul shall be repaid that which it shall have wrought ; and they shall not be treated unjustly. God propoundeth as a parable a city<sup>b</sup> which was secure and quiet, unto which her provisions came in abundance from every side ; but she ungratefully denied the favours of God : wherefore God caused her to taste the extreme famine, and fear, because of that which they had done. And now is an apostle come unto the *inhabitants of Mecca* from among themselves ; and they accuse him of imposture : wherefore a punishment shall be inflicted on them, while they are acting unjustly. Eat of what God hath given you for food, *that which is lawful and good* ; and be thankful for the favours of God, if ye serve him. He hath only forbidden you that which dieth of itself, and blood, and swine's flesh, and that which hath been slain in the name of any, besides God<sup>c</sup>. But unto him who shall be compelled by necessity to eat of these things, not lusting nor wilfully transgressing, God will surely be gracious and merciful. And say not that wherein your tongues utter a lie ; This is lawful, and this is unlawful<sup>d</sup> ; that ye may devise a lie concerning God : for they who devise a lie concerning God shall not prosper. *They shall have small enjoyment in this world, and in that which is to come they shall suffer a grievous torment.* Unto the Jews did we forbid that which we have told thee formerly<sup>e</sup> : and we did them no injury *in that respect* ; but they injured their own souls<sup>f</sup>. Moreover thy LORD will be favourable unto those who do evil through ignorance, and afterwards repent and amend : verily unto these will thy LORD be gracious and merciful, after their repentance. Abraham was a model of true religion, obedient

hammedism, by force, but afterwards, together with that servant, professed the same faith, and fled for it(1).

a That is, Every person shall be solicitous for his own salvation, not concerning himself with the condition of another, but crying out, *My own soul, my own soul*(2)!

b This example is applied to every city which having received great blessings from God becometh insolent and unthankful, and is therefore chastised by some signal judgment ; or rather to Mecca in particular, on which the calamities threatened in this passage, viz. both famine and sword, were inflicted(3).

c See chap. 5, p. 292, Vol. I.

d Allowing what God hath forbidden, and superstitiously abstaining from what he hath allowed. See chap. 6, p. 333, &c. Vol. I.

e viz. In the 6th chapter, p. 334, Vol. I.

f i. e. They were forbidden things which were in themselves indifferent, as a punishment for their wickedness and rebellion.

unto God, orthodox, and was not an idolater<sup>a</sup>: *he was also grateful for his benefits: wherefore God chose him, and directed him into the right way. And we bestowed on him good in this world; and in the next he shall surely be one of the righteous. We have also spoken unto thee, O Mohammed, by revelation, saying, Follow the religion of Abraham, who was orthodox, and was no idolater. The sabbath was only appointed unto those who differed with their prophet concerning it<sup>b</sup>; and thy LORD will surely judge between them, on the day of resurrection, as to that concerning which they differed. Invite men unto the way of thy LORD, by wisdom, and mild exhortation; and dispute with them in the most condescending manner: for thy LORD well knoweth him who strayeth from his path, and he well knoweth those who are rightly directed. If ye take vengeance on any, take a vengeance proportionable to the wrong which hath been done you<sup>c</sup>; but if ye suffer wrong patiently, verily this will be better for the patient<sup>d</sup>. Wherefore do thou bear opposition with patience; but thy patience shall not be practicable, unless with God's assistance. And be not thou grieved on account of the unbelievers; neither be thou troubled for that which they subtilly devise; for God is with those who fear him, and are upright.*

a This was to reprehend the idolatrous Koreish, who pretended that they professed the religion of Abraham.

b These were the Jews; who being ordered by Moses to set apart Friday (the day now observed by the Mohammedans) for the exercise of divine worship, refused it, and chose the sabbath-day, because on that day God rested from his works of creation: for which reason they were commanded to keep the day they had chosen in the strictest manner(1).

c This passage is supposed to have been revealed at Medina, on occasion of Hamza, Mohammed's uncle, being slain at the battle of Ohod. For the infidels having abused his dead body, by taking out his bowels, and cutting off his ears and his nose, when Mohammed saw it, he swore that if God granted him success, he would retaliate those cruelties on seventy of the Koreish; but he was by these words forbidden to execute what he had sworn, and he accordingly made void his oath(2). Abu'lfeida makes the number on which Mohammed swore to wreak his vengeance to be but thirty(3); but it may be observed, by the way, that the translator renders the passage in that author, *God hath revealed unto me that I shall retaliate*, &c. instead of, *If God grant me victory over the Koreish, I will retaliate*, &c. reading *Lain adhfarni*, for *adhfarni*; God, far from putting this design into the prophet's head by a revelation, expressly forbidding him to put it in execution.

d Here, says al Beidawi, the Koran principally points at Mohammed, who was of all men the most conspicuous for meekness and clemency.

(1) Al Beidawi, Jallalo'ddin.

(2) Idem.

(3) Abu'lf. Vit. Moh. p. 68.

## CHAPTER XVII.

INTITLED, THE NIGHT JOURNEY<sup>a</sup>; REVEALED AT MECCA<sup>b</sup>.

In the name of the most merciful God.

XV. \* PRAISE be unto him, who transported his servant by night, from the sacred temple of *Mecca* to the farther temple of *Jerusalem*<sup>c</sup>, the circuit of which we have blessed, that we might show *some* of our signs\*; for *God* is he who heareth, and seeth. And we gave unto Moses the book of the law, and appointed the same to be a direction unto the children of Israel, commanding them, saying, Beware that ye take not any other patron besides me. O posterity of those whom we carried in the ark with Noah<sup>d</sup>: verily he was a grateful servant. And we expressly declared unto the children of Israel in the book of the law, saying, Ye will surely commit evil in the earth twice<sup>e</sup>, and

a The reason of this inscription appears in the first words. Some entitle the chapter, *The children of Israel*.

b Some except eight verses, beginning at these words, *It wanted little but that the infidels had seduced thee*, &c.

c From whence he was carried through the seven heavens to the presence of God, and brought back again to Mecca the same night.

This journey of Mohammed to heaven is so well known, that I may be pardoned if I omit the description of it. The English reader may find it in Dr Prideaux's *Life of Mahomet*(1), and the learned in *Abu'lfeda*(2), whose annotator has corrected several mistakes in the relation of Dr Prideaux, and in other writers.

It is a dispute among the Mohammedan divines, whether their prophet's night-journey was really performed by him corporally, or whether it was only a dream or a vision. Some think the whole was no more than a vision; and allege an express tradition of Moâwiyah(3), one of Mohammed's successors, to that purpose. Others suppose he was carried bodily to Jerusalem, but no farther; and that he ascended thence to heaven in spirit only. But the received opinion is, that it was no vision, but that he was actually transported in the body to his journey's end; and if any impossibility be objected, they think it a sufficient answer to say, that it might easily be effected by an omnipotent agent(4).

\* "That we might leave there the tokens of our power."—*Savary*.

d The commentators are put to it to find out the connexion of these words with the foregoing. Some think the accusative case is here put for the vocative, as I have translated it: and others interpret the words thus, *Take not for your patrons, besides me, the posterity of those*, &c. meaning, mortal men.

e Their first transgression was their rejecting the decisions of the law, their put-

(1) Page 43, &c. See also Morgan's *Mahometism Explained*, vol. 2. Moham. cap. 19.

(3) V. *ibid.* c. 18.

(4) Al Beidawi.

(2) Vit.

ye will be elated with great insolence. And when the *punishment* threatened for the first of those *transgressions* came to be *executed*, we sent against you our servants<sup>a</sup>, endued with exceeding strength *in war*, and they searched the inner apartments of *your* houses; and the prediction became accomplished. Afterwards we gave you the victory over them<sup>b</sup>, *in your turn*, and we granted you increase of wealth and children, and we made you a more numerous people, *saying*, If ye do well, ye will do well to your own souls; and if ye do evil, *ye will do it* unto the same. And when the *punishment* threatened for *your* latter *transgression* came to be *executed*, we sent enemies against you to afflict you<sup>c</sup>, and to enter the temple, as they entered it the first time, and utterly to destroy that which they had conquered. Peradventure your LORD will have mercy on you *hereafter*: but if ye return to *transgress a third time*, we also will return to *chastise you*<sup>d</sup>; and we have appointed hell to be the prison of the unbe-

ting Isaiah to death(1), and their imprisoning of Jeremiah(2): and the second was their slaying of Zachariah, and John the Baptist, and their imagining the death of Jesus(3).

a These were Jalût, or Goliath, and his forces(4); or Sennacherib the Assyrian; or else Nebuchadnezzar, whom the eastern writers call Bakhtnâsr (which was however only his surname, his true name being Gudarz, or Raham), the governor of Babylon under Lohorasp, king of Persia(5), who took Jerusalem, and destroyed the temple.

b By permitting David to kill Goliath; or by the miraculous defeat of Sennacherib's army; or for that God put it into the heart of Bahman the son of Isfandiyar, when he succeeded his grandfather Lohorasp, to order Kîresh, or Cyrus, then governor of Babylon, to send home the Jews from their captivity, under the conduct of Daniel; which he accordingly did, and they prevailed against those whom Bakhtnâsr had left in the land(6).

c Some imagine the army meant in this place was that of Bakhtnâsr(7); but others say the Persians conquered the Jews this second time, by the arms of Gudarz (by whom they seem to intend Antiochus Epiphanes), one of the successors of Alexander at Babylon. It is related that the general in this expedition, entering the temple, saw blood bubbling up on the great altar, and asking the reason of it, the Jews told him it was the blood of a sacrifice which had not been accepted of God; to which he replied, that they had not told him the truth, and ordered a thousand of them to be slain on the altar: but the blood not ceasing, he told them, that if they would not confess the truth, he would not spare one of them; whereupon they acknowledged it was the blood of John: and the general said, *Thus hath your Lord taken vengeance on you*; and then cried out, *O John, my Lord and thy Lord knoweth what hath befallen thy people for thy sake; wherefore let thy blood stop, by God's permission, lest I leave not one of them alive*; upon which the blood immediately stopped(8).

These are the explications of the commentators, wherein their ignorance in ancient history is sufficiently manifest; though perhaps Mohammed himself, in this latter passage, intended the destruction of Jerusalem by the Romans.

d And this came accordingly to pass: for the Jews being again so wicked as to reject Mohammed, and conspire against his life, God delivered them into his hands;

(1) Al Beidawi.

(2) Jallalo'ddin.

(3) Idem.

(4) Idem. Yahya.

(5) Al Zamakhshari, Al Beidawi.

(6) Idem.

(7) Yahya, Jallalo'ddin.

(8) Al Beidawi.



lievers. Verily this Korân directeth unto *the way* which is most right, and declareth unto the faithful, who do good works, that they shall receive a great reward; and that for those who believe not in the life to come, we have prepared a grievous punishment. Man prayeth for evil, as he prayeth for good<sup>a</sup>; for man is hasty<sup>b</sup>. We have ordained the night and the day for two signs *of our power*: afterwards we blot out the sign of the night, and we cause the sign of the day to shine forth, that ye may endeavour to obtain plenty from your LORD *by doing your business therein*, and that ye may know the number of years, and the computation of *time*; and every thing *necessary* have we explained by a *perspicuous* explication\*. The fate<sup>c</sup> of every man have we bound about his neck<sup>d</sup>; and we will produce unto him, on the day of resurrection, a book *wherein his actions shall be recorded*: it shall be offered him open, *and the angels shall say unto him*, Read thy book; thine own soul will be a sufficient accountant against thee, this day<sup>e</sup>. He who shall be *rightly* directed, shall be directed to *the advantage* only of his own soul; and he who shall err, shall err only against the same: neither shall any laden *soul* be charged with the burthen of another. We did not punish *any people*, until we had *first* sent an apostle *to warn them*. And when we resolved to destroy a city, we commanded the inhabitants thereof, who lived in afflu-

and he exterminated the tribe of Koreidha, and slew the chiefs of that of al Nadîr, and obliged the rest of the Jewish tribes to pay tribute(1).

a Out of ignorance, mistaking evil for good; or making wicked imprecations on himself and others, out of passion and impatience.

b Or inconsiderate, not weighing the consequence of what he asks.

It is said that the person here meant is Adam, who, when the breath of life was breathed into his nostrils, and had reached so far as his navel, though the lower part of his body was, as yet, but a piece of clay, must needs try to rise up, and got an ugly fall by the bargain. But others pretend the passage was revealed on the following occasion. Mohammed committed a certain captive to the charge of his wife, Sawda bint Zamâa, who, moved with compassion at the man's groans, unbound him, and let him escape: upon which the prophet, in the first motions of his anger, wished her hand might fall off; but immediately composing himself, said aloud, *O God, I am but a man; therefore turn my curse into a blessing*(2).

\* "The night and the day bear witness to our power. We have covered the night with a veil, and enlightened the face of day, that ye may employ it in seeking abundance. It enables you to compute the years and the times. The impress of our wisdom is resplendent in all parts."—*Savary*.

c Literally, *the bird*, which is here used to signify a man's *fortune* or *success*; the Arabs, as well as the Greeks and Romans, taking omens from the flight of birds, which they supposed to portend good luck, if they flew from the left to the right, but if from the right to the left, the contrary; the like judgment they also made when certain beasts passed before them.

d Like a collar, which he cannot by any means get off. See the Prelim. Disc. § IV. p. 113, Vol. I.

e See *ibid.* p. 101.

(1) Al Beidawi.

(2) Jallalo'ddin.

ence, *to obey our apostle*; but they acted corruptly therein: wherefore the sentence was justly pronounced against *that city*; and we destroyed it with an utter destruction. And how many generations have we consumed since Noah? for thy LORD sufficiently knoweth and seeth the sins of his servants. Whosoever chooseth *this transitory life*, we will bestow on him therein beforehand that which we please; on him, *namely*, whom we please: afterwards will we appoint him hell *for his abode*; he shall be thrown into the same to be scorched, covered with ignominy, and utterly rejected *from mercy*. But whosoever chooseth the life to come, and directeth his endeavour towards the same, being also a true believer; the endeavour of these shall be acceptable *unto God*. On all will we bestow *the blessings of this life*, both on these and on those, of the gift of thy LORD; for the gift of thy LORD shall not be denied *unto any*. Behold, how we have caused some of them to surpass others *in wealth and dignity*; but the next life shall be more considerable in degrees of *honour*, and greater in excellence. Set not up another God with *the true God*, lest thou sit down in disgrace, *and destitute*\*. Thy LORD hath commanded that ye worship none besides him; and *that ye show kindness unto your parents*, whether the one of them, or both of them attain to old age with thee<sup>a</sup>. Wherefore say not unto them, *Fie on you!* neither reproach them, but speak respectfully unto them; and submit to behave humbly<sup>b</sup> towards them, out of tender affection, and say, O LORD, have mercy on them both, as they nursed me *when I was little*. Your LORD well knoweth that which is in your souls; whether ye be men of integrity: and he will be gracious unto those who sincerely return *unto him*. And give unto him who is of kin *to you* his due<sup>c</sup>, and *also* unto the poor, and the traveller. And waste not *thy substance* profusely: for the profuse are brethren of the devils<sup>d</sup>: and the devil was ungrateful to his LORD. But if thou turn from them in expectation of the mercy which thou hopest from thy LORD<sup>e</sup>; *at least*, speak kindly unto them. And let not thy hand be tied

\* "Give not to God an equal; nor remain seated without glory, and without virtue."—*Savary*.

a That is, receiving their support and maintenance from thee.

b Literally, *Lower the wing of humility*, &c.

c That is, friendship and affection, and assistance in time of need.

d Prodigality, and squandering away one's substance in folly or luxury, being a very great sin. The Arabs were particularly guilty of extravagance in killing camels, and distributing them by lot, merely out of vanity and ostentation; which they are forbidden by this passage, and commanded to bestow what they could spare on their poor relations, and other indigent people(1).

e That is, If thy present circumstances will not permit thee to assist others, defer thy charity till God shall grant thee better ability.

up to thy neck; neither open it with an unbounded expansion<sup>a</sup>, lest thou become worthy of reprehension, and be reduced to poverty. Verily thy LORD will enlarge the store of whom he pleaseth, and will be sparing *unto whom he pleaseth*; for he knoweth and regardeth his servants. Kill not your children for fear of being brought to want; we will provide for them and for you: verily the killing them is a great sin<sup>b</sup>. Draw not near unto fornication; for it is wickedness, and an evil way. Neither slay the soul which God hath forbidden *you to slay*, unless for a just cause<sup>c</sup>; and whosoever shall be slain unjustly, we have given his heir power to demand satisfaction<sup>d</sup>; but let him not exceed the bounds of moderation in putting to death *the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him*; since he is assisted by this law<sup>e</sup>. And meddle not with the substance of the orphan, unless it be to improve it, until he attain his age of strength<sup>f</sup>: and perform *your* covenant; for the *performance of your* covenant shall be inquired into *hereafter*. And give full measure, when you measure *ought*; and weigh with a just balance. This will be better, and more easy for determining\* *every man's dues*. And follow not that whereof thou hast no knowledge<sup>g</sup>; for the hearing, and the sight, and the heart, every of these shall be examined *at the last day*. Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature. All this is evil, and abominable in the sight of thy LORD. These *precepts are a part* of the wisdom which thy LORD hath revealed unto thee. Set not up any other god *as equal* unto God, lest thou be cast into hell, reproved and rejected. Hath your LORD preferably granted unto

a i. e. Be neither niggardly nor profuse, but observe the mean between the two extremes, wherein consists true liberality(1).

b See chap. 6, pp. 333 and 334, Vol. I. and chap. 81.

c The crimes for which a man may justly be put to death are these; apostacy, adultery, and murder(2).

d It being at the election of the heir, or next of kin, either to take the life of the murderer, or to accept of a fine in lieu of it(3).

e Some refer the pronoun he to the person slain, for the avenging whose death this law was made; some to the heir, who has a right granted him to demand satisfaction for his friend's blood(4); and others to him who shall be slain by the heir, if he carry his vengeance too far(5).

f See chap. 4, pp. 263, 264, Vol. I.

\* "Fill the measure. Hold the balance even; and you will obey the laws of justice and probity."—Savary.

g Or *more advantageous in the end*(6).

h i. e. Vain and uncertain opinions, which thou hast not good reason to believe true, or at least probable. Some interpret the words, *Accuse not* another of a crime *whereof thou hast no knowledge*; supposing they forbid the bearing false witness, or the spreading or giving credit to idle reports of others(7).

(1) Al Beidawi.

(2) Idem.

(3) See chap. 2, pp. 222, 223,

(4) Yahya.

(5) V. Al Beidawi.

(6) Idem, Al Zamakh.

(7) Idem



you sons, and taken *for himself* daughters from among the angels<sup>a</sup>? Verily *in asserting this* ye utter a grievous saying. And now have we used various *arguments and repetitions* in this Koran, that they may be warned; yet it only rendereth them more disposed to fly *from the truth*. Say unto the idolaters, If there were *other* gods with him, as ye say, they would surely seek an occasion *of making some attempt* against the possessor of the throne<sup>b</sup>; God forbid! and far very far be that from him which they utter! The seven heavens praise him, and the earth, and all who are therein: neither is there any thing which doth not celebrate his praise; but ye understand not their celebration *thereof*: he is gracious and merciful. When thou readest the Koran, we place between thee and those who believe not in the life to come a dark veil; and we put coverings over their hearts, lest they should understand it, and in their ears thickness of hearing. And when thou makest mention in *repeating* the Koran, of thy LORD only<sup>c</sup>, they turn their backs, flying *the doctrine of his unity*. We well know with what *design* they hearken, when they hearken unto thee, and when they privately discourse together: when the ungodly say, Ye follow no other than a madman. Behold! what epithets they bestow on thee. But they are deceived; neither can they *find any just occasion to reproach thee*. They also say, After we shall have become bones and dust, shall we surely be raised a new creature? Answer, Be ye stones, or iron, or some creature more improbable in your opinions *to be raised to life*. But they will say, Who shall restore us to life? Answer, He who created you the first time: and they will wag their heads at thee, saying, When *shall this be*? Answer, Peradventure it is nigh.<sup>d</sup> On *that* day shall God call you *forth from your sepulchres*, and ye shall obey, with celebration of his praise<sup>e</sup>; and ye shall think that ye tarried<sup>f</sup> but a little while. Speak unto my servants, that they speak mildly *unto the unbelievers*, lest ye exasperate them; for Satan soweth discord among them, and Satan is a declared enemy unto man. Your LORD well knoweth you; if he pleaseth, he will have mercy on you, or, if he pleaseth, he will punish you<sup>f</sup>: and we have not sent thee *to be a stew-*

a See chap. 16, pp. 61, 62, Vol. II.

\* "Will you say that God has chosen you for his children, and that he has had daughters by an intercourse with the angels? Can you utter this blasphemy?"—*Savary*.

b *i. e.* They would in all probability contend with God for superiority, and endeavour to dethrone him, in the same manner as princes act with one another on earth.

c Not allowing their gods to be his associates, nor praying their intercession with him.

† "They are in error, and they no more shall find the truth."—*Savary*.

d The dead, says al Beidawi, at his call shall immediately rise, and shaking the dust off their heads, shall say, *Praise be unto thee, O God*.

e *viz.* In your graves; or, in the world.

f These words are designed as a pattern for the Moslems to follow in discoursing



ard over them\*. Thy LORD well knoweth all persons in heaven and on earth<sup>a</sup>. We have bestowed peculiar favours on some of the prophets, preferably to others; and we gave unto David the psalms<sup>b</sup>. Say, Call upon those whom ye imagine *to be gods* besides him; yet they will not be able to free you from harm, or to turn *it on others*. Those whom ye invoke<sup>c</sup> do *themselves* desire *to be admitted* to a near conjunction with their LORD; *striving* which of them shall approach nearest *unto him*: they also hope for his mercy, and dread his punishment; for the punishment of thy LORD is terrible. There is no city but we will destroy the same before the day of resurrection, or we will punish it with a grievous punishment. This is written in the book of *our eternal decrees*. Nothing hindered us from sending *thee* with miracles, except that the former *nations* have charged them with imposture. We gave unto *the tribe of* Thamud, *at their demand*, the she-camel visible *to their sight*: yet they dealt unjustly with her<sup>d</sup>: and we send not *a prophet* with miracles, but to strike terror. Remember when we said unto thee, Verily thy LORD encompasseth men *by his knowledge and power*. We have appointed the *vision*<sup>e</sup> which we showed thee, and also the

with the idolaters; by which they are taught to use soft and dubious expressions, and not to tell them directly that they are doomed to hell fire; which, besides the presumption in offering to determine the sentence of others, would only make them more irreconcilable enemies(1).

\* "We have not sent thee to be their defender."—*Savary*.

a And may choose whom he pleases for his ambassador. This is an answer to the objections of the Koreish, that Mohommied was the orphan pupil of Abu Taleb, and followed by a parcel of naked and hungry fellows(2).

b Which were a greater honour to him than his kingdom; and wherein Mohammed and his people are foretold by these words, among others(3); *The righteous shall inherit the earth*(4).

c viz. The angels and prophets, who are the servants of God as well as yourselves.

d See chap. 7, pp. 346, 349, Vol. I.

e Mohammed's journey to heaven is generally agreed to be intended in this place; which occasioned great heats and debates among his followers, till they were quieted by Abu Beer's bearing testimony to the truth of it(5). The word *vision*, here used, is urged by those who take this journey to have been no more than a dream, as a plain confirmation of their opinion. Some, however, suppose the vision meant in this passage was not the night-journey, but the dream Mohammed saw at al Hodeibiya, wherein he seemed to make his entrance into Mecca(6); or that at Bedr(7); or else a vision he had relating to the family of Ommeya, whom he saw mount his pulpit, and jump about in it like monkeys; upon which he said, This is their portion in this world, which they have gained by their profession of Islâm(8). But if any of these latter expositions be true, the verse must have been revealed at Medina.

(1) Al Beidawi. (2) Idem. (3) V. Marrace. in Ale. p. 28, &c. Prid Life of Mah. p. 122. (4) Psal. xxxvii. 28. Al Beid. (5) V. Abulf. Vit. Meh. p. 39, and note ibid. Prideaux, Life of Mah. p. 50, and Prelim. Disc. § II. p. 64, Vol. I.

(6) See Kor. chap. 48.

(7) See chap. 8, p. 269, Vol. I.

(8) Al Beidawi.

tree<sup>a</sup> cursed in the Koran, only for an occasion of dispute unto men, and to strike *them* with terror; but it shall cause them to transgress only the more enormously. And *remember* when we said unto the angels, Worship Adam; and they *all* worshipped him except Eblis, *who* said, Shall I worship him whom thou hast created *of* clay? And he said, What thinkest thou, *as to* this *man* whom thou hast honoured above me? verily, if thou grant me respite until the day of resurrection, I will extirpate his offspring, except a few\*. God answered, Begone, *I grant thee respite*: but whosoever of them shall follow thee, hell shall surely be your reward; an ample reward *for your demerits*<sup>b</sup>! And entice to vanity such of them as thou canst, by thy voice; and assault them on all sides with thy horsemen and thy footmen<sup>c</sup>; and partake with them in *their* riches, and *their* children<sup>d</sup>; and make them promises; (but the devil shall make them no other than deceitful promises<sup>†</sup>): *as to* my servants, thou shalt have no power over them; for thy LORD is a sufficient protector *of those who trust in him*. It is your LORD who driveth forward the ships for you in the sea, that ye may seek *to enrich yourselves* of his abundance *by commerce*; for he is merciful towards you. When a misfortune befalleth you at sea, the *false deities* whom ye invoke are forgotten *by you*, except him *alone*: yet when he bringeth you safe to dry land, ye retire afar off *from him*, and *return to your idols*; for man is ungrateful<sup>e</sup>. Are ye therefore secure that he will not cause the dry land to swallow you up, or *that he will not* send against you a *whirlwind* driving the sands *to overwhelm you*? Then shall ye find none to protect you<sup>‡</sup>. Or are ye secure that he will not cause you again to commit yourselves to *the sea* another time, and send against you a tempestuous

a Called al Zakkum, which springs from the bottom of hell(1).

"The Zakkum is a thorny tree which grows in Arabia, and of which the fruit is excessively bitter. It was, no doubt, this bad quality which induced Mahomet to place it in hell."—*Savary*.

\* "I will enchain the posterity of him whom thou hast raised above me. Few shall escape my snares."—*Savary*.

b See chap. 2, p. 192, and chap. 7, p. 337, &c. Vol. I.

c i. e. With all thy forces.

d Instigating them to get wealth by unlawful means, and to spend it in supporting vice and superstition; and tempting them to incestuous mixtures, and to give their children names in honour of their idols, as Abd Yaghuth, Abd' al Uzza, &c.(2).

† "Render men docile to thy voice; attack them with thy legions; increase their riches and the number of their children; flatter them with delightful hopes. Thy promises shall be delusive."—*Savary*.

e See chap. 10. p. 393, Vol. II.

‡ "Think ye that ye have a shelter from his wrath? Can he not open an abyss under your feet, or cause a cloud laden with stones to burst upon your heads? Where would ye find a refuge?"—*Savary*.

wind, and drown you ; for that ye have been ungrateful ? then shall ye find none to defend *you* against us, in that *distress*. And now have we honoured the children of Adam *by sundry peculiar privileges and endowments* ; and we have given them conveniences of carriage by land and by sea, and have provided food for them of good things ; and we have preferred them before many of *our creatures* which we have created, by granting *them great prerogatives*. On a *certain* day we will call all men *to judgment* with their *respective* leader<sup>a</sup> : and whosoever shall have his book given him into his right hand, they shall read their book *with joy and satisfaction*<sup>b</sup> ; and they shall not be wronged a hair. And whoever hath been blind in this *life* shall be also blind in the next, and shall wander more widely from the path *of salvation*. It wanted little *but the unbelievers* had tempted thee to swerve from *the instructions* which we had revealed unto thee, that thou shouldest devise concerning us a different thing<sup>d</sup> ; and then would they have taken thee for *their* friend : and unless we had confirmed thee, thou hadst certainly been very near inclining unto them a little. Then would we surely have caused thee to taste the punishment of life, and the punishment of death<sup>e</sup> ; and thou shouldest not have found any to protect thee against us. The *unbelievers* had likewise almost caused thee to depart the land, that they might have expelled thee thence<sup>f</sup> : but

a Some interpret this of the prophet sent to every people ; others, of the heads of sects ; others, of the various religions professed in the world ; others, of the books which shall be given to every man at the resurrection, containing a register of their good and bad actions(1).

b See the Prelim. Disc. § IV. p. 101, Vol. I.

c See chap. 4, p. 273, note e, Vol. I.

d These are generally supposed to have been the tribe of Thakîf, the inhabitants of al Tâyeî, who insisted on Mohammed's granting them several very extraordinary privileges, as the terms of their submission to him ; for they demanded that they might be free from the legal contribution of alms, and from observing the appointed times of prayer ; that they might be allowed to keep their idol Allât for a certain time(2), and that their territory might be declared a place of security, and not be violated, like that of Mecca, &c. And they added, that if the other Arabs asked him the reason of these concessions, he should say, that God had commanded him so to do(3). According to which explication it is plain this verse must have been revealed long after the Hejra.

Some, however, will have the passage to have been revealed at Mecca, on occasion of the Koricîsh ; who told Mohammed they would not suffer him to kiss the black stone in the wall of Caaba, unless he also visited their idols, and touched them with his hand, to show his respect.

e *i. e.* Both of this life and the next. Some interpret the first of the punishment in the next world, and the latter of the torture of the sepulchre(4).

f The commentators differ as to the place where this passage was delivered, and

(1) Al Beidawi. (2) See the Prelim. Disc. p. 39, Vol. I. (3) Al Beidawi, Jallalo'ddin. V. Abulf. Vit. Moham, p. 126, &c.

(4) Al Beidawi.



then should they not have tarried *therein* after thee, except a little while<sup>a</sup>. *This is* the method of dealing *which we have prescribed ourselves* in respect to our apostles, whom we have already sent before thee : and thou shalt not find any change in our *prescribed* method. Regularly perform *thy* prayer at the declension of the sun<sup>b</sup>, at the first darkness of the night<sup>c</sup>, and the prayer of daybreak<sup>d</sup> ; for the prayer of daybreak is borne witness unto *by the angels*<sup>e</sup>. And watch *some part* of the night in the same *exercise*, as a work of supererogation for thee : peradventure thy LORD will raise thee to an honourable station<sup>f</sup>. And say, O LORD, cause me to enter with a favourable entry, and cause me to come forth with a favourable coming forth<sup>g</sup> ; and grant me

the occasion of it. Some think it was revealed at Mecca, and that it refers to the violent enmity which the Koreish bore Mohammed, and their restless endeavours to make him leave Mecca(1) ; as he was at length obliged to do. But as the persons here spoken of seem not to have prevailed in their project, others suppose that the verse was revealed at Medina, on the following occasion. The Jews, envious of Mohammed's good reception and stay there, told him, by way of counsel, that Syria was the land of the prophets, and that if he was really a prophet he ought to go thither. Mohammed seriously reflecting on what they had said, began to think they had advised him well ; and actually set out, and proceeded a day's journey in his way to Syria : whereupon God acquainted him with their design by the revelation of this verse ; and he returned to Medina(2).

a This was fulfilled, according to the former of the abovementioned explications, by the loss of the Koreish at Bedr ; and according to the latter, by the great slaughter of the Jews of Koreidha and al Nadîr(3).

b *i. e.* At the time of noon prayer, when the sun declines from the meridian ; or, as some choose to translate the words, *at the setting of the sun*, which is the time of the first evening prayer.

c The time of the last evening prayer.

d Literally, *the reading of the daybreak* ; whence some suppose the reading of the Koran at that time is here meant.

e *viz.* The guardian angels, who, according to some, are relieved at that time ; or else the angels appointed to make the change of night into day, &c.(4).

f According to a tradition of Abu Horeira, the honourable station here intended is that of intercessor for others(5).

g That is, Grant that I may enter my grave with peace, and come forth from it, at the resurrection, with honour and satisfaction. In which sense this petition is the same with that of Balaam, *Let me die the death of the righteous, and let my last end be like his*(6).

But as the person here spoken to is generally supposed to be Mohammed, the commentators say he was commanded to pray in these words for a safe departure from Mecca, and a good reception at Medina ; or for a sure refuge in the cave, where he hid himself when he fled from Mecca(7) ; or (which is the more common opinion) for a victorious entrance into Mecca, and a safe return thence(8).

(1) Al Beidawi. (2) Idem, Jallalo'ddin. (3) Idem. (4) Al Beidawi.

(5) Idem. (6) Numb. xxiii. 10. (7) See the Prelim. Disc. § II. p. 67, Vol. I.

(8) Al Beidawi, Jallalo'ddin.



from thee an assisting power\*. And say, Truth is come, and falsehood is vanished : for falsehood is of short continuance<sup>a</sup>. We send down of the Koran that which is a medicine and mercy unto the true believers ; but it shall only increase the perdition of the unjust. When we bestow favours on man, he retireth and withdraweth himself *ungratefully from us* : but when evil toucheth him, he despaireth *of our mercy*. Say, Every one acteth after his own manner<sup>b</sup> : but your LORD best knoweth who is most truly directed in *his* way. They will ask thee concerning the spirit<sup>c</sup> : answer, The spirit *was created* at the command of my LORD<sup>d</sup> : but ye have no knowledge given unto you, except a little<sup>e</sup>. If we pleased, we should certainly take away that which we have revealed unto thee<sup>f</sup> ; in such case thou couldest not find any to assist thee therein against us, unless through mercy from thy LORD ; for his favour towards thee hath been great. Say, Verily if men and genii were purposely assembled, that they might produce *a book* like this Koran, they could not produce

\* “ Say, Lord, cause the truth\* to preside over my entering in ; cause it to preside over my going out ; cover me with the shield of thy power.”—*Savary*.

a These words Mohammed repeated, when he entered the temple of Mecca, after the taking of that city, and cleansed it of the idols ; a great number of which are said to have fallen down on his touching them with the end of the stick he held in his hand(1).

b *i. e.* According to his judgment or opinion, be it true or false : or according to the bent of his mind, and the natural constitution of his body(2).

c Or the soul of man. Some interpret it of the angel Gabriel, or of the divine revelation(3).

d *viz.* By the word *Kun*, *i. e.* *Be* ; consisting of an immaterial substance, and not generated, like the body. But, according to a different opinion, this passage should be translated, *The spirit is of those things, the knowledge of which thy Lord hath reserved to himself*. For it is said that the Jews bid the Koreish ask Mohammed to relate the history of those who slept in the cave(4), and of Dhu'lkarnein(5), and to give them an account of the soul of man ; adding, that if he pretended to answer all the three questions, or could answer none of them, they might be sure he was no prophet ; but if he gave an answer to one or two of the questions, and was silent as to the other, he was really a prophet. Accordingly, when they propounded the questions to him, he told them the two histories, but acknowledged his ignorance as to the origin of the human soul(6).

e All your knowledge being acquired from the information of your senses, which must necessarily fail you in spiritual speculations, without the assistance of divine revelation(7).

f *viz.* The Korân : by razing it both from the written copies, and the memories of men.

\* “ When Mahomet entered Mecca in triumph, the temple was surrounded by three hundred and sixty idols. He struck them with a wand which he had in his hand, exclaiming, till they were overthrown, Truth has appeared ; falsehood is about to vanish.”—*Savary*.

(1) Al Beidawi, Jallalo'ddin. V. Gagnier, Vie de Mahomet, tom. 2, p. 127.

(2) Al Beidawi. (3) Idem. (4) See the next chapter. (5) See *ibid*.

(6) Al Beidawi. (7) Idem.

one like unto it, although the one of them assisted the other. And we have variously propounded unto men in this Koran every *kind of figurative argument*\* ; but the greater part of men refuse to receive it, merely out of infidelity. And they say, We will by no means believe on thee, until thou cause a spring of water to gush forth for us out of the earth<sup>a</sup> ; or thou have a garden of palm-trees and vines, and thou cause rivers to spring forth from the midst thereof in abundance ; or thou cause the heaven to fall down upon us, as thou hast given out, in pieces ; or thou bring down God and the angels to vouch *for thee* ; or thou have a house of gold ; or thou ascend by a ladder to heaven : neither will we believe thy ascending *thither alone*<sup>b</sup>, until thou cause a book to descend unto us, *bearing witness of thee*, which we may read. Answer, My LORD be praised ! Am I *other* than a man, *sent as* an apostle ? And nothing hindereth men from believing, when a direction is come unto them, except that they say, Hath God sent a man *for his* apostle ? Answer, If the angels had walked on earth *as* familiar inhabitants *thereof*, we had surely sent down unto them from heaven an angel *for our* apostle. Say, God is a sufficient witness between me and you : for he knoweth and regardeth his servants. Whom God shall direct, he shall be the *rightly* directed ; and whom he shall cause to err, thou shalt find none to assist, besides him. And we will gather them together on the day of resurrection, *creeping* on their faces, blind, and dumb, and deaf<sup>c</sup> : their abode *shall be* hell ; so often as *the fire thereof* shall be extinguished, we will rekindle a burning flame to *torment* them<sup>d</sup>. This shall be their reward, because they disbelieve in our signs, and say, When we shall have been *reduced* to bones and dust, shall we surely be raised new creatures ? Do they not perceive that God, who created the heavens and the earth, *is* able to create *other bodies*, like *their present* ? And he hath appointed them a limited term<sup>e</sup> ; there is no doubt thereof : but the ungodly reject *the truth*, merely out of unbelief. Say, If ye possessed the treasures of the merey of my LORD, ye would surely refrain *from using them*, for fear of spending

\* "In it we have given instructions to man concerning all his duties ; but, obstinate in his unbelief, he rejects the light."—*Savary*.

a This and the following miracles were demanded of Mohammed by the Koreish, as proofs of his mission.

b As thou pretendest to have done in thy night-journey ; but of which no man was witness.

c See the Prelim. Disc. § IV. p. 97, Vol. I.

d *i. e.* When the fire shall go out or abate for want of fuel, after the consumption of the skins and flesh of the damned, we will add fresh vigour to the flames by giving them new bodies(1).

e Of life, or resurrection.

*them*<sup>a</sup>; for man is covetous. We heretofore gave unto Moses the power of working nine evident signs<sup>\*b</sup>. And do thou ask the children of Israel *as to the story of Moses*<sup>c</sup>; when he came unto them, and Pharaoh said unto him, Verily I esteem thee, O Moses, *to be deluded by sorcery*. Moses answered, Thou well knowest that none hath sent down these evident signs except the LORD of heaven and earth; and I surely esteem thee, O Pharaoh, a lost man. Wherefore Pharaoh sought to drive them out of the land; but we drowned him, and all those who were with him. And we said unto the children of Israel, after *his destruction*, Dwell ye in the land: and when the promise of the next life shall come *to be fulfilled*, we will bring you *both* promiscuously *to judgment*. We have sent down the Koran with truth, and it hath descended with truth: and we have not sent thee *otherwise* than *to be* a bearer of good tidings, and a denouncer of threats. And we have divided the Koran, *revealing it by parcels*, that thou mightest read it unto men with deliberation; and we have sent it down, causing it to descend *as occasion required*<sup>d</sup>. Say, Whether ye believe therein, or do not believe, verily those who have been favoured with the knowledge of the scriptures which were revealed before it, when the same is rehearsed unto them, fall down on *their faces*<sup>e</sup>, worshipping, and say, Our LORD be praised, for that the promise of our LORD is surely fulfilled! and they fall down on *their faces*, weeping: and the hearing thereof increaseth their humility. Say, Call upon God, or call on the Merciful: by which soever of the two

a That is, lest they should be exhausted.

\* "We gave to Moses the power of working seven miracles."—Savary.

b These were, the changing his rod into a serpent, the making his hand white and shining, the producing locusts, lice, frogs, and blood, the dividing of the Red Sea, the bringing water out of the rock, and the shaking of mount Sinai over the children of Israel. In lieu of the three last, some reckon the inundation of the Nile, the blasting of the corn, and scarcity of the fruits of the earth(1). These words, however, are interpreted by others, not of *nine miracles*, but of *nine commandments*, which Moses gave his people, and were thus numbered up by Mohammed himself to a Jew, who asked him the question, *viz.* That they should not be guilty of idolatry, nor steal, nor commit adultery or murder, nor practise sorcery or usury, nor accuse an innocent man to take away his life, or a modest woman of whoredom, nor desert the army; to which he added the observing of the sabbath, as a tenth commandment, but which peculiarly regarded the Jews; upon which answer, it is said, the Jew kissed the prophet's hands and feet(2).

c Some think these words are directed to Moses, who is hereby commanded to demand the children of Israel of Pharaoh, that he might let them go with him.

d See the Prelim. Disc. § III. pp. 79, 80, Vol. I.

e Literally, on *their chins*.

*names* ye invoke *him, it is equal*; for he hath most excellent names<sup>a</sup>. Pronounce not thy prayer aloud, neither pronounce it with too low a voice<sup>b</sup>, but follow a *middle* way between these: and say, Praise *be* unto God, who hath not begotten any child; who hath no partner in the kingdom, nor hath any to protect him from contempt: and magnify him by proclaiming his greatness.

## CHAPTER XVIII.

INTITLED, THE CAVE<sup>c</sup>; REVEALED AT MECCA<sup>d</sup>.

In the name of the most merciful God.

PRAISE be unto God, who hath sent down unto his servant the book *of the Koran*, and hath not inserted therein any crookedness\*, *but hath made it a straight rule*: that he should threaten a grievous punishment *unto the unbelievers*, from his presence; and should bear good tidings unto the faithful, who work righteousness, that they shall receive an excellent reward, *namely, paradise*, wherein they shall remain for ever: and that he should warn those who say, God hath begotten issue; of which matter they have no knowledge, neither *had* their fathers. A grievous saying *it is*, which proceedeth from their mouths: they speak no other than a lie. Peradventure thou wilt kill thyself with grief after them, *out of thy earnest zeal for their conversion*†, if they believe not in this new revelation *of the Koran*. Verily we have ordained whatsoever is on the earth for the ornament thereof, that we might make trial of *men*, and see which of them excelleth in works: and we will surely reduce whatever is thereon to dry dust. Dost thou consider that the

a The infidels hearing Mohammed say, O God, and O Merciful, imagined the *Merciful* was the name of a deity different from God, and that he preached the worship of two, which occasioned this passage. See chap. 7, p. 360, Vol. I.

b Neither so loud, that the infidels may overhear thee, and thence take occasion to blaspheme and scoff; nor so softly as not to be heard by the assistants. Some suppose that by the word *prayer*, in this place, is meant the reading of the Korân.

c The chapter is thus inscribed because it makes mention of the cave wherein the seven sleepers concealed themselves.

d Some except one verse, which begins thus, *Behave thyself with constancy, &c.*

\* "The book which deceives not."—*Savary*.

† "If they believe not thy doctrine, thy efforts to lead them to it will be in vain, and thy grief will be fruitless."—*Savary*.



companions of the cave<sup>a</sup>, and Al Rakim<sup>b</sup>, were *one* of our signs, *and* a *great* miracle? When the young men took refuge in the cave, they said, O LORD, grant us mercy from before thee, and dispose our business for us to a right *issue*\*. Wherefore we struck their ears *with deafness*, so that they slept without disturbance in the cave for a *great* number of years: then we awakened them, that we might know which of the two parties<sup>c</sup> was more exact in computing the space which they had remained *there*. We will relate unto thee their history with truth. Verily they were young men who had believed in their LORD: and we had abundantly directed them: and we fortified their hearts with constancy when they stood *before the tyrant*; and they said, Our LORD is the LORD of heaven and earth: we will by no means call on any god besides him; *for* then should we surely utter an extravagance†. These our *fellow* people have taken *other* gods, besides him; although they bring no demonstrative argument for them: and who is more unjust than he who deviseth a lie concerning God‡? And *they said the one to the other*, When ye

a These were certain Christian youths, of a good family in Ephesus, who, to avoid the persecution of the emperor Decius, by the Arab writers called Decianus, hid themselves in a cave, where they slept for a great number of years(1).

This apocryphal story (for Baronius(2) treats it as no better, and Father Marracci(3) acknowledges it to be partly false, or at least doubtful, though he calls Hottinger a *monster of impiety*, and the *off-scum of heretics*, for terming it a fable(4), was borrowed by Mohammed from the Christian traditions(5), but has been embellished by him and his followers with several additional circumstances(6).

b What is meant by this word the commentators cannot agree. Some will have it to be the name of the mountain, or the valley, wherein the cave was; some say it was the name of their dog; and others (who seem to come nearest the true signification) that it was a brass plate, or stone table, placed near the mouth of the cave, on which the names of the young men were written.

There are some, however, who take the companions of al Rakim to be different from the seven sleepers: for they say the former were three men who were driven by ill weather into a cave for shelter, and were shut in there by the falling down of a vast stone, which stopped the cave's mouth; but on their begging God's mercy, and their relating each of them a meritorious action which they hoped might entitle them to it, were miraculously delivered by the rock's rending in sunder to give them passage(7).

\* "Lord, cover us with the shade of thy mercy, and cause justice to preside over our enterprise."—*Savary*.

c viz. Of the sleepers themselves, or others, who were divided in opinion as to the length of their stay in the cave.

† "For we should be impious."—*Savary*.

‡ "People, worship your idols. We will refuse unto them our incense, as long as they give unto us no eminent proofs of their power. What can be more impious than to attribute falsehood to God?"—*Savary*.

(1) Al Beidawi, Jallalo'ddin, &c. (2) In Martyrol. ad 27 Julii. (3) In Alcor. p. 425, et in Prodr. part 4, p. 103. (4) Hotting. Hist. Orient. p. 40.  
(5) V. Greg. Turon. et Simeon. Metaphrast. (6) V. D'Herbelot, Bibl. Orient. p. 189. (7) Al Beidawi, ex trad. Nooman Ebn Bashir.

shall separate yourselves from them, and *from the deities* which they worship, except God<sup>a</sup>, fly into the cave: your Lord will pour his mercy on you abundantly, and will dispose your business for you to advantage. And thou mightest have seen the sun, when it had risen, to decline from their cave towards the right hand; and when it went down, to leave them on the left hand<sup>b</sup>: and they were in the spacious part of *the cave*<sup>c</sup>. This *was one* of the signs of God. Whomsoever God shall direct, he *shall be rightly* directed; and whomsoever he shall cause to err, thou shalt not find any to defend *or* to direct. And thou wouldest have judged them to have been awake<sup>d</sup>, while they were sleeping; and we caused them to turn themselves to the right hand, and to the left<sup>e</sup>. And their dog<sup>f</sup> stretched forth his fore-legs in the mouth of the cave: if thou hadst come suddenly upon them, verily thou wouldest have turned thy back and fled from them, and thou wouldest have been filled with fear *at the sight* of them<sup>g</sup>. And so we awaked them from *their* sleep, that they might ask questions of one another. One of them spake and said, How long have ye tarried *here*? They an-

a For they, like other idolaters, worshipped the true God and idols also(1).

b Lest it should be offensive to them, the cave opening towards the south(2).

c *i. e.* In the midst of it, where they were incommoded neither by the heat of the sun nor the closeness of the cave(3).

d Because of their having their eyes open, or their frequent turning themselves from one side to the other(4).

e Lest their lying so long on the ground should consume their flesh(5).

f This dog had followed them as they passed by him when they fled to the cave, and they drove him away; whereupon God caused him to speak, and he said, *I love those who are dear unto God; go to sleep therefore, and I will guard you.* But some say, it was a dog belonging to a shepherd who followed them, and that the dog followed the shepherd; which opinion is supported by reading, as some do, *calëbohohom, their dog's master*, instead of *calbohohom, their dog*(6). Jallalo'ddin, adds, that the dog behaved as his masters did, in turning himself, in sleeping, and in waking.

The Mohammedans have a great respect for this dog, and allow him a place in paradise with some other favourite brutes; and they have a sort of proverb which they use in speaking of a covetous person, *that he would not throw a bone to the dog of the seven sleepers*: nay it is said that they have the superstition to write his name, which they suppose to be Katmîr (though some, as is observed above, think he was called al Rakîm) on their letters which go far, or which pass the sea, as a protection, or kind of talisman, to preserve them from miscarriage(7).

g For that God had given them terrible countenances; or else because of the largeness of their bodies, or the horror of the place.

It is related that the Khalif Moâwiyah, in an expedition he made against Natolia, passed by the cave of the seven sleepers, and would needs send somebody into it, notwithstanding Ebn Abbâs remonstrated to him the danger of it, saying, That a better man than him (meaning the prophet) had been forbidden to enter it, and repeated this verse; but the men the Khalif sent in had no sooner entered the cave, than they were struck dead by a burning wind(8).

(1) Al Beidawi, ex trad. Nooman Ebn Bashîr.

(2) Al Beidawi.

(3) Idem.

(4) Idem.

(5) Idem, Jallalo'ddin.

(6) Idem.

(7) La Roque, Voy.

de l'Arabie Hcur. p. 74. V. D'Herbel. ubi sup.

(8) Al Beidawi.

swered, We have tarried a day, or part of a day. *The others* said, Your LORD best knoweth the *time* ye have tarried<sup>a</sup>: and now send one of you with this your money into the city<sup>b</sup>, and let him see which of its *inhabitants* hath the best and cheapest food, and let him bring you provision from him; and let him behave circumspectly, and not discover you to any one. Verily, if they come up against you, they will stone you, or force you to return to their religion; and then shall ye not prosper for ever. And so we made *their people* acquainted with *what had happened* to them; that they might know that the promise of God is true, and that there is no doubt of the *last hour*<sup>c</sup>; when they disputed among themselves concerning their matter<sup>d</sup>. And they said, Erect a building over them: their LORD best knoweth *their condition*. Those who prevailed in their affair answered, We will surely build a chapel over them<sup>e</sup>. *Some* say, *The sleepers were* three; and their dog *was* the fourth<sup>f</sup>: and *others* say, *They were* five; and their dog *was* the sixth<sup>g</sup>; guessing at a secret matter: and *others* say, *They were* seven; and their dog *was* the eighth<sup>h</sup>. Say, My LORD best knoweth their number: none shall know them, except a few. Wherefore dispute not concerning them, unless with a clear disputation\*, *according to what hath been revealed unto thee*: and ask not any of *the Christians* concerning them. Say not of any matter, I will surely do this to-morrow; unless *thou add*, If God please<sup>i</sup>. And remember thy LORD, when thou

a As they entered the cave in the morning, and waked about noon, they at first imagined they had slept half a day, or a day and a half at most; but when they found their nails and hair grown very long, they used these words(1).

b Which some commentators suppose was Tarsus.

c The long sleep of these young men, and their waking after so many years, being a representation of the state of those who die, and are afterwards raised to life.

d *i. e.* Concerning the resurrection; some saying that the souls only should be raised, others, that they should be raised with the body: or, concerning the sleepers, after they were really dead; one saying, that they were dead, and another, that they were only asleep: or else concerning the erecting a building over them, as it follows in the next words; some advising a dwelling-house to be built there, and others a temple(2).

e When the young man who was sent into the city went to pay for the provision he had bought, his money was so old, being the coin of Decianus, that they imagined he had found a treasure, and carried him before the prince, who was a Christian, and having heard his story, sent some with him to the cave, who saw and spoke to the others: after which they fell asleep again and died; and the prince ordered them to be buried in the same place, and built a chapel over them.

f This was the opinion of al Seyid, a Jacobite Christian of Najrân.

g Which was the opinion of certain Christians, and particularly of a Nestorian prelate.

h And this is the true opinion(3).

\* "Speak not of them but with knowledge, and relate not their history to the unbelievers."—*Savary*.

i It is said, that when the Koreish, by the direction of the Jews, put the three



forgettest<sup>a</sup>, and say, My LORD is able to direct me with ease, that I may draw near unto *the truth of this matter* rightly. And they remained in their cave three hundred years, and nine years over<sup>\*b</sup>. Say, GOD best knoweth how long they continued *there*: unto him *are* the secrets of heaven and earth *known*; do thou make him to see and to hear<sup>c</sup>. The *inhabitants thereof* have no protector besides him; neither doth he suffer any one to have a share in *the establishment or knowledge of his decree*. Read that which hath been revealed unto thee, of the book of thy LORD, *without presuming to make any change therein*<sup>d</sup>: there is none who hath power to change his words; and thou shalt not find any to fly to, besides him, *if thou attempt it*. Behave thyself with constancy towards those who call upon their LORD morning and evening, and who seek his favour; and let not thine eyes be turned away from them, seeking the pomp of this life<sup>e</sup>; neither obey him whose heart we have caused to neglect the remembrance of us<sup>f</sup>, and who

questions abovementioned to Mohammed, he bid them come to him the next day, and he would give them an answer, but added not, *if it please God*; for which reason he had the mortification to wait above ten days, before any revelation was vouchsafed him concerning those matters, so that the Koreish triumphed, and bitterly reproached him as a liar: but at length Gabriel brought him directions what he should say, with this admonition, however, that he should not be so confident for the future(1).

(The Turks act strictly up to this maxim of their prophet. They never give a positive answer. If they are asked, Will you come? Will you go? Shall you complete this business? they always end their reply with *en cha Allah*, If God please.—*Savary*).

a *i. e.* Give the glory to him, and ask pardon for thy omission, in case thou forget to say, *If it please God*.

\* "These youths remained three hundred and seven years in the cave."—*Savary*.

b Jallalo'ddin supposes the whole space was three hundred solar years, and that the odd nine are added to reduce them to lunar years.

Some think these words are introduced as spoken by the Christians, who differed among themselves about the time; one saying it was three hundred years, and another, three hundred and nine years(2). The interval between the reign of Decius, and that of Theodosius the younger, in whose time the sleepers are said to have awaked, will not allow them to have slept quite two hundred years: though Mohammed is somewhat excusable, since the number assigned by Simeon Metaphrastes(3) is three hundred and seventy-two years.

c This is an ironical expression, intimating the folly and madness of man's presuming to instruct God(4).

d As the unbelievers would persuade thee to do(5).

e That is, Despise not the poor believers, because of their meanness, nor honour the rich because of their wealth and grandeur.

f The person more particularly intended here, it is said, was Ommeya Ebn Khalf, who desired Mohammed to discard his indigent companions, out of respect to the Koreish. See chap. 6, p. 320, Vol. I.

(1) Al Beidawi.

(2) Idem.

(3) Ubi sup.

(4) Al Beidawi, Jallalo'ddin.

(5) Idem.



followeth his lusts\*, and leaveth *the truth* behind him. And say, The truth *is* from your LORD; wherefore let him who will, believe, and let him who will, be incredulous. We have surely prepared for the unjust *hell* fire, the flame and smoke whereof shall surround them like a pavilion: and if they beg relief, they shall be relieved with water like molten brass, which shall scald *their* faces; O how miserable a potion, and how unhappy a couch! As to those who believe, and do good works, we will not suffer the reward of him who shall work righteousness to perish: for them *are prepared* gardens of eternal abode<sup>a</sup>, which shall be watered by rivers; they shall be adorned therein with bracelets of gold, and shall be clothed in green garments of fine silk and brocades; reposing themselves therein on thronest. O how happy a reward, and how easy a couch! And propound unto them as a parable two men<sup>b</sup>: on the one of whom we had bestowed two vineyards, and had surrounded them with palm-trees, and had caused corn to grow between them. Each of the gardens brought forth its fruit *every season*, and failed not at all; and we caused a river to flow in the midst thereof: and he had great abundance. And he said unto his companion by way of debate, I am superior to thee in wealth, and have a more powerful family. And he went into his garden<sup>c</sup>, being guilty of injustice against his own soul, *and* said, I do not think that this *garden* will decay for ever; neither do I think that the last hour will come: and although I should return unto my LORD, verily I shall find a better *garden* than this in exchange<sup>d</sup>. And his companion said unto him, by way of debate, Dost thou not believe in him who created thee of the dust, and

\* "Follow not him whose heart hath forgotten us, and who hath no other guide than his desires and his unbridled passions."—*Savary*.

a Literally of Eden. See chap. 9, p. 386, Vol. I.

† "Possessor of the garden of Eden, through which rivers flow, adorned with golden bracelets, clothed in green garments woven in silk and in gold, resplendent with glory, he shall repose on the nuptial couch, the happy reward of the abode of delights."—*Savary*.

b Though these seem to be general characters only, designed to represent the different end of the wicked, and of the good; yet it is supposed, by some, that two particular persons are here meant. One says they were two Israelites and brothers, who had a considerable sum left them by their father, which they divided between them; and that one of them, being an unbeliever, bought large fields and possessions with his portion, while the other, who was a true believer, disposed of his to pious uses; but that in the end, the former was ruined, and the latter prospered. Another thinks they were two men of the tribe of Makhzûm: the one named al Aswad Ebn Abd'al Ashadd, an infidel; and the other Abu Salma Ebn Abd'allah, the husband of Omm Salma (whom the prophet married after his death), and a true believer(1).

c Carrying his companion with him, out of ostentation, and to mortify him with the view of his large possessions(2).

d Vainly imagining that his prosperity was not so much the free gift of God, as due to his merit(3).

(1) Al Beidawi.

(2) Idem.

(3) Idem.

afterwards of seed; and then fashioned thee into a perfect man? But *as for me*, GOD is my LORD; and I will not associate any *other deity* with my LORD. And when thou enterest thy garden, wilt thou not say, What GOD pleaseth *shall come to pass*; there is no power but in GOD *alone*? Although thou seest me to be inferior to thee in wealth and *number of children*, my LORD is well able to bestow on me a better *gift* than thy garden, and to shoot *his* arrows against the same from heaven, so that it shall become barren dust; or its water may sink deep *into the earth*, that thou canst not *draw* thereof. And his possessions were encompassed *with destruction*, as *his companion* had forewarned him: wherefore he began to turn down the palms of his hands *out of sorrow and regret* for that which he had expended thereon; for *the vines thereof* were fallen down on their trails: and he said, Would to GOD that I had not associated any *other deity* with my LORD! And he had no party to assist him, besides GOD\*, neither was he able to defend himself *against his vengeance*. In such case protection *belongeth* of right unto GOD *alone*; he is the best rewarder, and the best giver of success. And propound to them a similitude of the present life. *It is* like water which we send down from heaven; and the herb of the earth is mixed therewith, and *after it hath been green and flourishing*, in the morning it becometh dry stubble, which the winds scatter abroad: and GOD is able to do all things. Wealth and children *are* the ornament of this present life: but good *works*, which are permanent, *are* better in the sight of thy LORD, with respect to the reward, and better with respect to hope. On a *certain* day we will cause the mountains to pass away<sup>a</sup>, and thou shalt see the earth appearing plain *and even*; and we will gather *mankind* together, and we will not leave any one of them behind. And they shall be set before thy LORD in *distinct* order, *and he shall say unto them*, Now are ye come unto us *naked*, as we created you the first time: but ye thought that we should not perform *our* promise unto you. And the book *wherein every one's actions are recorded* shall be put *into his hand*; and thou shalt see the wicked in great terror, because of that which *is written* therein, and they shall say, Alas for us! what *meaneth* this book? it omitteth neither a small *action* nor a great *one*, but it compriseth the same; and they shall find that which they have wrought, present *before their eyes*: and thy LORD will not deal unjustly with any one. *Remember* when we said unto the angels, Worship ye Adam: and they

\* "His numerous slaves stopped not the hand of the Almighty. He was unable to defend himself."—*Sacary*.

a For being torn up by the roots, they shall fly in the air, and be reduced to atoms(1).

all worshipped him, except Eblis<sup>a</sup>, who was one of the genii<sup>b</sup>, and departed from the command of his LORD. Will ye therefore take him and his offspring for *your* patrons besides me, notwithstanding they are your enemies? Miserable *shall such* a change be to the ungodly! I called not them to be present at the creation of the heavens and of the earth, nor at the creation of themselves, neither did I take *those* seducers for *my* assistants. On a *certain* day, God shall say *unto the idolaters*, Call those whom ye imagined to be my companions, to protect you: and they shall call them, but they shall not answer them; and we will place a valley of destruction between them<sup>c</sup>: and the wicked shall see *hell* fire; and they shall know that they shall be thrown into the same, and they shall find no way to avoid it. And now have we variously propounded unto men, in this Koran, a parable of every kind; but man cavilleth at most things *therein*. Yet nothing hindereth men from believing, now a direction is come unto them, and from asking pardon of their LORD, excepting that *they wait until* the punishment of *their* predecessors come to be inflicted on them, or that the chastisement of *the next life* come upon them publicly†. We send not *our* messengers, but to bear good tidings, and to denounce threats. Those who believe not dispute with vain arguments, that they may thereby render the truth of no effect; and they hold my signs, and the admonitions which have been made them, in derision. And who is more unjust than he who hath been acquainted with the signs of his LORD, and retireth afar off from the same, and forgetteth that which his hands have formerly committed? Verily we have cast veils over their hearts, lest they should understand *the Koran*, and into their ears thick-ness of hearing: if thou invite them to the *true* direction, yet will they not therefore be directed for ever. Thy LORD is gracious, endued with mercy; if he would have punished them for that which they have committed, he would doubtless have hastened their punishment: but a threat *hath been denounced* against them<sup>d</sup>, and

a See chap. 2, p. 192, and chap. 7, p. 337, &c. Vol. I.

b Hence some imagine the *genii* are a species of angels: others suppose the devil to have been originally a *genius*, which was the occasion of his rebellion, and call him *the father of the genii*, whom he begat after his fall(1); it being a constant opinion, among the Mohammedans, that the angels are impeccable, and do not propagate their species(2).

c i. e. Between the idolaters and their false gods. Some suppose the meaning is no more than that God will set them at variance and division.

\* "We will place the river of wo between them."—Savary.

† "When the truth appeared, the wicked denied it. They did not have recourse to the divine mercy; but the sentence which was denounced against their predecessors, or a signal punishment, shall be the reward of their unbelief."—Savary.

d viz. Of their calamity at Bedr (for the Koreish are the infidels here intended), or their punishment at the resurrection(3).

(1) Jallalo'ddin, &c.

(2) See the Prelim. Disc. § IV. p. 85, &c. Vol. I.

(3) Al Beidawi.



they shall find no refuge, besides him. And those *former cities*<sup>a</sup> did we destroy, when they acted unjustly; and we gave them previous warning of their destruction. And *remember* when Moses said unto his servant *Joshua, the son of Nun*, I will not cease to go forward, until I come to the place where the two seas meet; or I will travel for a long space of time<sup>b</sup>. But when they were arrived at the meeting of the two seas<sup>c</sup>, they forgot their fish, *which they had taken with them*<sup>d</sup>; and the fish took its way freely<sup>e</sup> in the sea. And when they had passed beyond *that place*, Moses said unto his servant, Bring us our dinner; for now we are fatigued with this our journey. *His servant* answered, Dost thou know *what has befallen me?* When we took up our lodging at the rock, verily I forgot the fish: and none made me to forget it, except Satan, that I should not remind thee of it. And the fish took its way into the sea, in a wonderful manner. Moses said, This is what we sought after. And they both went back, returning by the way they came. And *coming to the rock* they found one of our servants<sup>f</sup>, unto whom we had granted mercy from us, and

a That is, the towns of the Adites, Thamudites, Sodomites, &c.

b The original word properly signifies the space of eighty years and upwards. To explain this long passage the commentators tell the following story. They say that Moses once preaching to the people, they admired his knowledge and eloquence so much, that they asked him whether he knew any man in the world who was wiser than himself; to which he answered in the negative: whereupon God, in a revelation, having reprehended him for his vanity (though some pretend that Moses asked God the question of his own accord) acquainted him that his servant al Khedr was more knowing than he; and, at Moses's request, told him that he might find that person at a certain rock, where the two seas met; directing him to take a fish with him in a basket, and that where he missed the fish, that was the place. Accordingly Moses set out with his servant Joshua, in search of al Khedr; which expedition is here described(1).

c viz. Those of Persia and Greece. Some fancy that the meeting of Moses and al Khedr is here intended, as of two seas of knowledge(2).

d Moses forgot to inquire concerning it, and Joshua forgot to tell him when he missed it. It is said that when they came to the rock, Moses falling asleep, the fish which was roasted, leaped out of the basket into the sea; some add, that Joshua making the ablution at the fountain of life (of which immediately), some of the water happened to be sprinkled on the fish, which immediately restored it to life(3).

e The word here translated *freely*, signifying also a pipe or arched canal for conveyance of water, some have imagined that the water of the sea was miraculously kept from touching the body of the fish, which passed through it as under an arch(4).

f This person, according to the general opinion, was the prophet al Khedr; whom the Mohammedans usually confound with Phineas, Elias, and St George, saying that his soul passed by a metempsychosis successively through all three. Some, however, say his true name was Balya Ebn Malcan, and that he lived in the time of Afridun, one of the ancient kings of Persia, and that he preceded Dhu'lkarnein, and lived to the time of Moses. They suppose al Khedr, having found out the fountain of life and

(1) Al Beidawi, al Zamakhshari, al Bokhari, in Sonna, &c.

(3) Idem.

(4) Idem.

(2) Idem.



whom we had taught wisdom from before us. *And Moses said unto him, Shall I follow thee, that thou mayest teach me part of that which thou hast been taught, for a direction unto me?* He answered, Verily thou canst not bear with me: for how canst thou patiently suffer those things, the knowledge whereof thou dost not comprehend? *Moses replied, Thou shalt find me patient, if God please; neither will I be disobedient unto thee in any thing.* He said, If thou follow me therefore, ask me not concerning any thing, until I shall declare the meaning thereof unto thee. So they both went on *by the sea shore*, until they went up into a ship; and he made a hole therein<sup>a</sup>. *And Moses said unto him, Hast thou made a hole therein, that thou mightest drown those who are on board? now hast thou done a strange thing.* He answered, Did I not tell thee that thou couldest not bear with me? *Moses said, Rebuke me not, because I did forget; and impose not on me a difficulty in what I am commanded. Wherefore they left the ship and proceeded, until they met with a youth; and he slew him<sup>b</sup>.* *Moses said, Hast thou slain an innocent person, without his having killed another? now hast thou committed an unjust action.*

\* He answered, Did I not tell thee that thou couldest not bear with me? *Moses said, If I ask thee concerning any thing hereafter, suffer me not to accompany thee: now hast thou received an excuse from me. They went forwards therefore, until they came to the inhabitants of a certain city<sup>c</sup>: and they asked food of the inhabitants thereof; but they refused to receive them. And they found therein a wall, which was ready to fall down; and he set it upright<sup>d</sup>.* *Whereupon Moses said unto him, If thou wouldest, thou mightest doubtless have received a reward for it.* He answered, This shall be a separation between me and thee: *but I will first declare unto thee the signification of that which thou couldest not bear with patience<sup>e</sup>.* The vessel be-

drank thereof, became immortal; and that he had therefore this name, from his *flourishing* and continual youth(1).

Part of these fictions they took from the Jews, some of whom also fancy Phineas was Elias(2).

a For al Khedr took an axe, and knocked out two of her planks(3).

b By twisting his neck round, or dashing his head against a wall, or else by throwing him down and cutting his throat(4).

c This city was Antioch; or, as some rather think, Obollah, near Basra, or else Bajirwan in Armenia(5).

d By only stroking it with his hand; though others say he threw it down and rebuilt it(6).

\* "Here we separate, replied the servant of the Lord; but before I depart, I will show to thee the meaning of these actions concerning which thou couldest not keep silence."—*Savary*.

(1) Al Beidawi, al Zamakhshari, al Bokhari, &c. V. D'Herbelot, Bibl. Orient. Art. Khedher, Septemcastrens. de Turear. Moribus, Busbeq. Epist. 1, p. 93, &c. Hotting. Hist. Orient. pp. 58, &c. 99, &c. 292, &c.

(2) R. Levi Ben Gerson in Append.

l. 1, Reg. 1, 27.

(3) Al Beidawi.

(4) Idem.

(5) Idem.

(6) Idem.

longed to certain poor men<sup>a</sup>, who did their business in the sea: and I was minded to render it unserviceable, because there was a king<sup>b</sup> behind them, who took every *sound* ship by force. As to the youth, his parents were true believers; and we feared lest he, *being an unbeliever*, should oblige them to suffer *his* perverseness and ingratitude: wherefore we desired that their LORD might give them a more righteous *child* in exchange for him, and one more affectionate *towards them*<sup>c</sup>. And the wall belonged to two orphan youths<sup>d</sup> in the city, and under it was a treasure *hidden which belonged* to them; and their father was a righteous man: and thy LORD was pleased that they should attain their full age, and take forth their treasure, through the mercy of thy LORD. And I did not *what thou hast seen* of mine own will, *but by God's direction*. This is the interpretation of that which thou couldest not bear with patience. The Jews will ask thee concerning Dhu'lkarnein<sup>e</sup>. Answer, I will rehearse unto you an account of him. We made him powerful in the earth, and we gave him means to *accomplish* every thing *he pleased*. And he followed *his* way, until he came to the place where the sun

a They were ten brothers, five of whom were past their labour by reason of their age(1).

b Named Jaland Ebn Karkar, or Minwar Ebn Jaland al Azdi(2), who reigned in Oman. See Poc. Spec. p. 42.

c It is said that they had afterwards a daughter, who was the wife and the mother of a prophet; and that her son converted a whole nation(3).

d Their names were Asram and Sarim(4).

e Or, The two-horned. The generality of the commentators(5) suppose the person here meant to be Alexander the Great, or, as they call him, Iscander al Rûmi, king of Persia and Greece; but there are very different opinions as to the reason of this surname. Some think it was given him because he was king of the East and of the West, or because he had made expeditions to both those extreme parts of the earth; or else because he had two horns on his diadem, or two curls of hair, like horns, on his forehead; or, which is most probable, by reason of his great valour. Several modern writers(6) rather suppose the surname was occasioned by his being represented in his coins and statues with horns, as the son of Jupiter Ammon; or else by his being compared by the prophet Daniel to a he-goat(7); though he is there represented with but one horn(8).

There are some good writers, however, who believe the prince intended in this passage of the Koran was not Alexander the Grecian, but another great conqueror, who bore the same name and surname, and was much more ancient than he, being contemporary with Abraham, and one of the kings of Persia of the first race(9); or, as others suppose, a king of Yaman, named Asaab Ebn al Rayesh (10).

They all agree he was a true believer, but whether he was a prophet or no is a disputed point.

(1) Al Beidawi. (2) Idem. (3) Idem. (4) Idem. (5) Idem. Zamakhshari, Jallalo'ddin, Yahya. (6) Scaliger, de Emend. temp. L'Empereur, note in Jachiad. Dan. viii. 5. Gol. in Alfrag. p. 58, &c. (7) Schickard. Tarikh Reg. Pers. p. 73. (8) See Dan. viii. (9) Abulfeda, Khondemir, Tarikh Montakhah, &c. V. D'Herbel. Bibl. Orient. Art. Escander. (10) Ex trad. Ebn Abbas. V. Poc. Spec. p. 58.

setteth; *and* he found it to set in a spring of black mud<sup>a</sup>; and he found near the same a certain people<sup>b</sup>. And we said, O Dhu'lkarnein, either punish *this people*, or use gentleness towards them<sup>c</sup>. He answered, Whosoever *of them* shall commit injustice, we will surely punish him *in this world*; afterwards shall he return unto his Lord, and he shall punish him with a severe punishment. But whosoever believeth, and doth that which is right, shall receive the most excellent reward, and we will give him in command that which is easy. Then he continued *his way*, until he came to the place where the sun riseth<sup>d</sup>; *and* he found it to rise on certain people, unto whom we had not given any thing wherewith to shelter themselves therefrom<sup>e</sup>. Thus *it was*; and we comprehended with our knowledge the *forces* which were with him<sup>f</sup>. And he prosecuted *his journey from south to north*, until he came between the two mountains<sup>g</sup>; beneath which he found certain people, who could scarce understand what was said<sup>h</sup>. *And* they said, O Dhu'lkarnein, verily Gog and Magog waste the land<sup>h</sup>; shall we therefore pay thee

a That is, it seemed so to him, when he came to the ocean, and saw nothing but water(1).

b An unbelieving nation, who were clothed in the skins of wild beasts, and lived upon what the sea cast on shore(2).

\* "He saw the sun disappear in a fiery sea. These countries were inhabited by infidels."—*Savary*.

c For God gave Dhu'lkarnein his choice, either to destroy them for their infidelity, or to instruct them in the true faith; or, according to others, either to put them to the sword, or to take them captives: but the words which follow confirm the former interpretation, by which it appears he chose to invite them to the true religion, and to punish only the disobedient and incredulous.

d *i. e.* That part of the habitable world on which the sun first rises:

e Who had neither clothes nor houses, their country not bearing any buildings, but dwelt in holes under ground, into which they retreated from the heat of the sun(3). Jallalo'ddin says they were the Zenj, a black nation lying south-west of Ethiopia. They seem to be the Troglodytes of the ancients.

\* "This narrative is true. We know all those who were with Alexander."—*Savary*.

f Between which Dhu'lkarnein built the famous rampart, mentioned immediately, against the irruptions of Gog and Magog. These mountains are situate in Armenia and Adherbijan, or, according to others, much more northwards, on the confines of Turkestan(4). The relation of a journey taken to this rampart, by one who was sent on purpose to view it by the Khalif al Wathec, may be seen in D'Herbelot(5).

g By reason of the strangeness of their speech and their slowness of apprehension; wherefore they were obliged to make use of an interpreter(6).

h The Arabs call them Yajûi and Majûj and say they are two nations or tribes descended from Japhet the son of Noah, or, as others write, Gog are a tribe of the Turks, and Magog of those of Gilan(7), the Geli and Gelæ of Ptolemy and Strabo(8).

(1) Al Beidawi, Jallalo'ddin.

(2) *Iidem*.

(3) *Iidem*.

(4) Al Beidawi.

(5) Bibl. Orient. Art. Jagioug.

(6) Al Beidawi.

(7) *Iidem*. V

D'Herbel. ubi supra.

(8) V. Col. in Alfrag. p. 207.



tribute, on condition that thou build a rampart between us and them? He answered, The *power* wherewith my LORD hath strengthened me is better *than your tribute*: but assist me strenuously, and I will set a strong wall between you and them. Bring me iron in large pieces, until it fill up *the space* between the two sides of *these mountains*. And he said to the workmen, Blow with your bellows, until it make the iron red hot as fire. And he said further, Bring me molten brass, that I may pour upon it. Wherefore when *this wall was finished*, Gog and Magog could not scale it, neither could they dig through it<sup>a</sup>. And Dhu'lkarnein said, This is a mercy from my LORD: but when the prediction of my LORD shall come to be fulfilled<sup>b</sup>, he shall reduce *the wall* to dust; and the prediction of my LORD is true. On that day we will suffer some of them to press tumultuously like waves on others<sup>c</sup>; and the trumpet shall be sounded, and we will gather them in a body together. And we will set hell, on that day, before the unbelievers; whose eyes have been veiled from my remembrance, and who could not hear *my words*. Do the unbelievers think that I will not punish them, for that they take my servants for their protectors besides me? Verily we have prepared hell for the abode of the infidels. Say, Shall we declare unto you those whose works are vain, whose endeavour in the present life hath been wrongly directed, and who think they do the work which is right? These are they who believe not in the signs of their LORD, or that they shall be assembled before him; wherefore their works are vain, and we will not allow them any weight on the day of resurrection. This shall be their reward, *namely*, hell; for that they have disbelieved, and have held my signs and my apostles in derision. But *as for* those who believe and do good works, they shall have the gardens of paradise for their abode; they shall remain

It is said these barbarous people made their irruptions into the neighbouring countries in the spring, and destroyed and carried off all the fruits of the earth; and some pretend they were man-eaters(1).

a The commentators say the wall was built in this manner. They dug till they found water, and having laid the foundation of stone and melted brass, they built the superstructure of large pieces of iron, between which they laid wood and coals, till they equalled the height of the mountains; and then setting fire to the combustibles, by the help of large bellows, they made the iron red hot, and over it poured melted brass, which filling up the vacancies between the pieces of iron, rendered the whole work as firm as a rock. Some tell us that the whole was built of stones joined by cramps of iron, on which they poured melted brass to fasten them(2).

b That is, when the time shall come for Gog and Magog to break forth from their confinement; which shall happen sometime before the resurrection(3).

c These words represent either the violent irruption of Gog and Magog, or the tumultuous assembly of all creatures, men, genii, and brutes, at the resurrection(4).

(1) Al Beidawi. (2) Idem, &c.  
Vol. I. (4) See ib. p. 98, Vol. I.

(3) See the Prelim. Disc. § IV. p. 94,



therein for ever; they shall wish for no change therein. Say, If the sea were ink to *write* the words of my LORD, verily the sea would fail, before the words of my LORD would fail\*; although we added *another sea* like unto it as a farther supply. Say, Verily, I am only a man as ye are. It is revealed unto me that your God is one only God: let him therefore who hopeth to meet his LORD work a righteous work; and let him not make any other to partake in the worship of his LORD.

## CHAPTER XIX.

INTITLED, MARY<sup>a</sup>; REVEALED AT MECCA<sup>b</sup>.

In the name of the most merciful God.

C. H. Y. A. S.<sup>c</sup> A commemoration of the mercy of thy LORD *towards* his servant Zacharias<sup>d</sup>. When he called upon his LORD, invoking *him* in secret, *and* said, O LORD, verily my bones are weakened, and my head is become white with hoariness, and I have never been unsuccessful in my prayers to thee, O LORD. But now I fear my nephews, who are to succeed after me<sup>e</sup>, for my wife is barren: wherefore give me a successor *of my own body* from before thee; who may be my heir, and may be an heir of the family of Jacob<sup>f</sup>; and grant, O LORD, that he may be acceptable *unto thee*. *And the angel answered him, O Zacharias, verily we bring thee tidings of a son, whose name shall be John; we have not caused any to bear the same name before him<sup>g</sup>. Zacharias*

\* "Before all his marvels had been celebrated."—*Savary*.

a Several circumstances relating to the virgin Mary being mentioned in this chapter, her name was pitched upon for the title. ("Peace be with her."—*Savary*).

b Except the verse of *Adoration*.

c See the Prelim. Disc. § III. p. 75, Vol. I. ("K. H. I. A. S."—*Savary*).

d See chap. 3, p. 238, &c. Vol. I.

e These were his brother's sons, who were very wicked men, and Zacharias was apprehensive, lest, after his death, instead of confirming the people in the true religion, they should seduce them to idolatry(1). And some commentators imagine that he made this prayer in private, lest his nephews should overhear him.

f *viz.* In holiness and knowledge; or in the government and superintendence of the Israelites. There are some who suppose it is not the patriarch who is here meant, but another Jacob, the brother of Zacharias, or of Imran Ebn Mâthân, of the race of Solomon(2).

g For he was the first who bore the name of John, or Yahya (as the Arabs pro-

(1) Al Beidawi, Jallalo'ddin.

(2) *Ibidem*.

said, LORD, how shall I have a son, seeing my wife is barren, and I am now arrived at a great age<sup>a</sup>, and am decrepit? *The angel said, So shall it be: thy Lord saith, this is easy with me; since I created thee heretofore, when thou wast nothing. Zacharias answered, O LORD, give me a sign. The angel replied, Thy sign shall be, that thou shalt not speak to men for three nightst, although thou be in perfect health. And he went forth unto his people, from the chamber, and he made signs unto them<sup>b</sup>, as if he should say, Praise ye God in the morning and in the evening. And we said unto his son, O John, receive the book of the law, with a resolution to study and observe it<sup>†</sup>. And we bestowed on him wisdom, when he was yet a child, and mercy from us, and purity of life<sup>c</sup>; and he was a devout person, and dutiful towards his parents, and was not proud or rebellious. Peace be on him the day whereon he was born, and the day whereon he shall die, and the day whereon he shall be raised to life<sup>§</sup>. And remember in the book of the Koran the story of Mary; when she retired from her family to a place towards the east<sup>d</sup>, and took a veil to conceal herself from them<sup>||</sup>; and we*

nounce it); which fancy seems to have been occasioned by the words of St Luke misunderstood, *that none of Zacharias's kindred was called by that name*(1): for otherwise John, or, as it is written in Hebrew, Johanan, was a common name among the Jews.

Some expositors avoid this objection, by observing that the original word *samiyyan* signifies not only who is actually called by the same name, but also one who, by reason of his possessing the like qualities and privileges, *deserves, or may pretend to the same name.*

\* "My wife is barren, and I am verging on decrepitude."—*Savary.*

a The Mohammedan traditions greatly differ as to the age of Zacharias at this time; we have mentioned one already(2): Jallal'uddin says, he was an hundred and twenty, and his wife ninety-eight; and the Sonna takes notice of several other opinions.

† "Thou shalt be dumb during three days, replied the angel."—*Savary.*

b Some say he wrote the following words on the ground.

‡ "John, read the scriptures with fervour."—*Savary.*

c Or, as the word also signifies, *The love of alms-deeds.*

§ "Peace was with him at his birth, and at his death, and it shall accompany him on the day of resurrection."—*Savary.*

d To the eastern part of the temple; or to a private chamber in the house, which opened to the east: whence, says Al Beidawi, the Christians pray towards that quarter.

There is a tradition, that when the virgin was grown to years of puberty, she used to leave her apartment in the temple, and retire to Zacharias's house to her aunt, when her courses came upon her; and so soon as she was clean, she returned again to the temple: and that at the time of the angel's visiting her, she was at her aunt's on the like occasion, and was sitting to wash herself, in an open place, behind a veil, to prevent her being seen(3). But others more prudently suppose the design of her retirement was to pray(4).

|| From the remotest antiquity the women of eastern countries have been accus-

sent our spirit *Gabriel* unto her, and he appeared unto her *in the shape of* a perfect man<sup>a</sup>. She said, I fly for refuge unto the merciful God, *that he may defend me* from thee : if thou fearest him, *thou wilt not approach me*. He answered, Verily I am the messenger of thy LORD, *and am sent* to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot ? *Gabriel* replied, *So shall it be* : thy LORD saith, This is easy with me ; and *we will perform it*, that we may ordain him for a sign unto men, and a mercy from us : for it is a thing which is decreed. Wherefore she conceived him<sup>b</sup> : and she retired aside with him *in her womb* to a distant place<sup>c</sup> ; and the pains of childbirth came upon her near the trunk of a palm-tree<sup>d</sup>. She said, Would to God I had died before this, and had become a *thing* forgotten, and lost in oblivion<sup>e</sup>. And he who was beneath her called to her<sup>e</sup>, *saying*, Be not grieved :

tomed to cover the face. At present they never appear in public without being veiled. These veils are of muslin, and reach to the waist : two small apertures are made in them, that the wearer may see her way. Two causes may have contributed to introduce among the females of the east the custom of covering the face ; the excessive heat, which would soon destroy the freshness of their complexions ; and the excessive jealousy of the men, which cannot bear that they should be seen.—*Savary*.

a Like a full-grown but beardless youth. Al Beidawi, not contented with having given one good reason why he appeared in that form, *viz.* to moderate her surprise, that she might hear his message with less shyness, adds, that perhaps it might be to raise an emotion in her, and assist her conception.

b For Gabriel blew into the bosom of her shift, which he opened with his fingers(1), and his breath reaching her womb, caused the conception(2). The age of the virgin Mary at the time of her conception was thirteen, or, as others say, ten ; and she went six, seven, eight, or nine months with him, according to different traditions ; though some say the child was conceived at its full growth of nine months, and that she was delivered of him within an hour after(3).

c To conceal her delivery, she went out of the city by night, to a certain mountain.

d The palm to which she fled, that she might lean on it in her travail, was a withered trunk, without any head or verdure, and this happened in the winter season ; notwithstanding which it miraculously supplied her with fruits for her refreshment(4) ; as is mentioned immediately.

It has been observed, that the Mohammedan account of the delivery of the virgin Mary very much resembles that of Latona, as described by the poets(5) not only in this circumstance of their laying hold on a palm-tree(6) (though some say Latona embraced an olive-tree, or an olive and a palm, or else two laurels), but also in that of their infant's speaking ; which Apollo is fabled to have done in the womb(7).

\* "And she cried, Would to God that I had been dead, forgotten, and abandoned by mortals, before that I conceived."—*Savary*.

e This some imagine to have been the child himself ; but others suppose it was

(1) Yahya. (2) Jallalo'ddin, Al Beidawi. (3) Al Beidawi, Yahya.

(4) Ibidem, Al Zamakh. (5) V. Sikii not. in Evang. Infan. p. 9, 21, &c. (6) Homer. Hymn. in Apoll. Callimach. Hymn. in Delum. (7) Callimach. ibid. See Kor. chap. 3, p. 239, Vol. I

now hath God provided a rivulet under thee ; and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee, ready gathered<sup>a</sup>. And eat, and drink, and calm thy mind<sup>b</sup>. Moreover if thou see any man, *and he question thee*, say, Verily I have vowed a fast unto the Merciful ; wherefore I will by no means speak to a man this day<sup>c</sup>. So she brought *the child* to her people, carrying him *in her arms*. And they said *unto her*, O Mary, now hast thou done a strange thing : O sister of Aaron<sup>d</sup>, thy father was not a bad man, neither was thy mother a harlot. But she made signs *unto the child to answer them ; and* they said, How shall we speak to him, who is an infant in the cradle ? *Whereupon the child* said, Verily I am the servant of God<sup>e</sup> ; he hath given me the book of *the gospel*, and hath appointed me a prophet. And he hath made me blessed, wheresoever I shall be ; and hath commanded me *to observe* prayer, and *to give* alms, so long as I shall live ; and *he hath made me* dutiful towards my mother, and hath not made me proud, *or unhappy*<sup>\*</sup>. And peace *be* on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This *was* Jesus the son of Mary ; the Word of truth<sup>f</sup>, concerning whom they doubt. It is not *meet* for God, that he should have

Gabriel, who stood somewhat lower than she did(1). According to a different reading, this passage may be rendered, *And he called to her from beneath her, &c.* And some refer the pronoun, translated *her*, to the palm-tree : and then it should be *beneath it, &c.*

a And accordingly, she had no sooner spoken it than the dry trunk revived, and shot forth green leaves, and a head laden with ripe fruit.

b Literally, *thine eye*.

c During which she was not to speak to any body, unless to acquaint them with the reason of her silence : and some suppose she did that by signs.

d Several Christian writers think the Koran stands convicted of a manifest falsehood in this particular, but I am afraid the Mohammedans may avoid the charge(2), as they do by several answers. Some say the virgin Mary had really a brother named Aaron, who had the same father, but a different mother : others suppose Aaron the brother of Moses is here meant, but say Mary is called *his sister*, either because she was of the Levitical race (as by her being related to Elizabeth it should seem she was), or by way of comparison : others say that it was a different person of that name who was contemporary with her, and conspicuous for his good or bad qualities, and that they likened her to him either by way of commendation, or of reproach, &c.(3).

e These were the first words which were put into the mouth of Jesus, to obviate the imagination of his partaking of the divine nature, or having a right to the worship of mankind, on account of his miraculous speaking so soon after his birth(4).

\* " He hath implanted filial piety in my heart, and has delivered me from pride, which is the companion of misery."—*Savary*.

f This expression may either be referred to Jesus, as *the Word of God* ; or to the account just given of him.

(1) Al Beidawi, Jallalo'ddin.  
makh. Al Beidawi, Jallalo'ddin, Yahya, &c.

(2) See chap. 3, p. 246, Vol. I.

(4) Al Beidawi, &c.

(3) Al Za-



any son : God forbid ! When he decreeth a thing, he only saith unto it, Be ; and it is\*. And verily God is my LORD, and your LORD ; wherefore serve him : this is the right way. Yet the sectaries differ among themselves *concerning Jesus* ; but wo be unto those who are unbelievers, because of *their* appearance at the great day. Do thou cause them to hear, and do thou cause *them* to see<sup>a</sup>, on the day *whereon* they shall come unto us *to be judged* : but the ungodly are this day in a manifest error†. And do thou forewarn them of the day of sighing, when the matter shall be determined, while they are *now sunk* in negligence, and do not believe. Verily we will inherit the earth, and whatever *creatures* are therein<sup>b</sup> ; and unto us shall they *all* return. And remember Abraham in the book *of the Koran* ; for he was one of great veracity, and a prophet. When he said unto his father<sup>c</sup>, O my father, why dost thou worship that which heareth not, neither seeth, nor profiteth thee at all ? O my father, verily *a degree* of knowledge hath been bestowed on me, which hath not been bestowed on thee : wherefore follow me ; I will lead thee into an even way. O my father, serve not Satan ; for Satan was rebellious unto the Merciful. O my father, verily I fear lest a punishment be inflicted on thee from the Merciful, and thou become a companion of Satan. *His father* answered, Dost thou reject my gods, O Abraham ? If thou forbear not, I will surely stone thee : wherefore leave me for a long time. *Abraham* replied, Peace *be* on thee : I will ask pardon for thee of my LORD ; for he is gracious unto me. And I will separate myself from you, and from the *idols* which ye invoke besides God ; and I will call upon my LORD : it may be that I shall not be unsuccessful in calling on my LORD, *as ye are in calling upon them*. And when he had separated himself from them, and from the *idols* which they worshipped besides God<sup>d</sup>, we gave him Isaac and Jacob ; and we made each of them a prophet ; and we bestowed on them, through our mercy, *the gift of prophecy*,

\* “ God cannot have a son. Praise be unto his name ! He commands, and that which existed not starts into life at his voice.”—*Savary*.

a These words are variously expounded : some taking them to express admiration(1) at the quickness of those senses in the wicked, at the day of judgment, when they shall plainly perceive the torments prepared for them, though they have been deaf and blind in this life ; and others supposing the words contain a threat to the unbelievers, of what they shall then hear and see ; or else a command to Mohammed to lay before them the terrors of that day(2).

† “ What will they not hear, what will they not see, when they appear before our tribunal ! Now they are in utter blindness.”—*Savary*.

b *i. e.* Alone surviving, when all creatures shall be dead and annihilated. See chap. 15, p. 52, Vol. II.

c See chap. 6, p. 323, &c. Vol. I.

d By flying to Harrân, and thence to Palestine.

*and children, and wealth* ; and we caused them to deserve the highest commendations<sup>a</sup>. And remember Moses in the book of *the Koran* : for he was sincerely upright, and was an apostle *and* a prophet. And we called unto him from the right side of mount *Sinai*, and caused him to draw near, *and* to discourse privately *with us*<sup>b</sup>. And we gave him, through our mercy, his brother Aaron, a prophet, *for his assistant*. Remember also Ismael in the *same* book ; for he was true to *his* promise<sup>c</sup> ; and was an apostle, *and* a prophet. And he commanded his family *to observe* prayer, and *to give* alms ; and he was acceptable unto his Lord. And remember Edris<sup>d</sup> in the *same* book ; for he was a just person, *and* a prophet : and we exalted him to a high place<sup>e</sup>. These are they unto whom God hath been bounteous, of the prophets of the posterity of Adam, and of those whom we carried *in the ark* with Noah ; and of the posterity of Abraham, and of Israel, and of those whom we have directed and chosen. When the signs of the Merciful were read unto them, they fell down, worshipping, and wept : but a succeeding generation have come after them, who neglect prayer, and follow *their* lusts ; and they shall surely fall into evil\* : except him who repenteth, and believeth, and doth that which is right ; these shall enter paradise, and they shall not in the least be wronged : gardens of perpetual abode *shall be their reward*, which the Merciful hath promised unto his servants, as an object of faith ; for his promise will surely

a Literally, *We granted them a lofty tongue of truth*.

b Or, as some expound it, *And we raised him on high* ; for, say they, he was raised to so great an elevation, that he heard the creaking of the pen writing on the table of God's decrees(1).

c Being celebrated on that account ; and particularly for his behaving with that resignation and constancy which he had promised his father, on his receiving God's command to sacrifice him(2) : for the Mohammedans say it was Ismael, and not Isaac, whom he was commanded to offer.

d Or Enoch, the great-grandfather of Noah, who had that surname from his great *knowledge* ; for he was favoured with no less than thirty books of divine revelations, and was the first who wrote with a pen, and studied the sciences of astronomy and arithmetic, &c.(3).

The learned Bartolocci endeavours to show, from the testimonies of the ancient Jews, that Enoch, surnamed Edris, was a very different person from the Enoch of Moses and many ages younger(4).

e Some understand by this the honour of the prophetic office, and his familiarity with God ; but others suppose his translation is here meant : for they say that he was taken up by God into heaven at the age of three hundred and fifty, having first suffered death, and been restored to life ; and that he is now alive in one of the seven heavens, or in paradise(5).

\* "A corrupt generation has succeeded to them. It hath forsaken prayer, and followed the torrent of its passions. It shall be plunged into the stream of hell."—*Savary*.

(1) Al Beidawi.

(2) Idem.

(3) Idem, Jallalo'ddin, &c.

(4) Bartol.

Bibl. Rab. part 2, p. 845.

(5) Idem, Abu'l-feda.

come *to be fulfilled*. Therein shall they hear no vain discourse, but peace<sup>a</sup>; and their provision shall be prepared for them therein morning and evening. This is paradise, which we will give for an inheritance unto such of our servants as shall be pious. We descend not *from heaven*, unless by the command of thy LORD: unto him *belongeth* whatsoever is before us, and whatsoever is behind us, and whatsoever is in the intermediate space; neither is thy LORD forgetful of thee<sup>b</sup>. *He is* the LORD of heaven and earth, and of whatsoever is between them: wherefore worship him, and be constant in his worship. Dost thou know any named like him<sup>c</sup>? Man saith<sup>d</sup>, After I shall have been dead, shall I really be brought forth alive *from the grave*? Doth not man remember that we created him heretofore, when he was nothing? But by thy LORD we will surely assemble them and the devils *to judgment*<sup>e</sup>; then will we set them round about hell on their knees: afterwards we will draw forth from every sect such of them as *shall have been* a more obstinate rebel against the Merciful<sup>f</sup>; and we best know which of them are more worthy to be burned therein<sup>g</sup>. There shall be none of you but shall approach near the same<sup>h</sup>: *this* is an established decree with thy LORD. Afterwards we will deliver those who shall have been pious, but we will leave the ungodly therein on their knees. When our manifest signs are read unto them, the infidels say unto the true

a i. e. Words of peace and comfort; or the salutations of the angels(1), &c.

b These are generally supposed to have been the words of the angel Gabriel, in answer to Mohammed's complaint for his long delay of fifteen, or according to another tradition, of forty days, before he brought him instructions what solution he should give to the questions which had been asked him concerning the sleepers, Dhu'l-karnein, and the spirit(2).

Others, however, are of opinion that they are the words which the godly will use at their entrance into paradise; and that their meaning is, *We take up our abode here at the command and through the mercy of God alone, who ruleth all things, past, future, and present; and who is not forgetful of the works of his servants*(3).

c That is, Deserving, or having a right to the name and attributes of God.

d Some suppose a particular person is here meant, namely, Obba Ebn Khalf(4).

e It is said that every infidel will appear, at the day of judgment, chained to the devil who seduced him(5).

f Hence, says at Beidawi, it appears that God will pardon some of the rebellious people. But perhaps the distinguishing the unbelievers into different classes, in order to consign them to different places and degrees of torment, is here meant.

g viz. The more obstinate and perverse, and especially the heads of sects, who will suffer a double punishment for their own errors and their seducing of others.

h For the true believers must also pass by or through hell, but the fire will be damped, and the flames abated, so as not to hurt them, though it will lay hold on the others. Some, however, suppose that the words intend no more than the passage over the narrow bridge, which is laid over hell(6).

(1) See chap. 10, p. 397, Vol. I.

(2) See before, p. 88.

(3) Al Beidawi.

(4) See chap. 16, p. 56, Vol. II.

(5) Al Beidawi.

(6) Idem. See the Prelim. Disc. § IV, p. 102, Vol. I.

believers, Which of the two parties *is* in the more eligible condition, and *formeth* the more excellent assembly<sup>a</sup>? But how many generations have we destroyed before them, which excelled them in wealth, and in outward appearance? Say, Whosoever is in error, the Merciful will grant him a long and prosperous life, until they see that with which they are threatened, whether it be the punishment *of this life*, or *that of the last hour*; and hereafter they shall know who is in the worse condition, and the weaker in forces\*. God shall more fully direct those who receive direction; and the good works which remain *for ever* are better in the sight of thy LORD *than worldly possessions*, in respect to the reward, and more eligible in respect to the future recompense. Hast thou seen him who believeth not in our signs, and saith, I shall surely have riches and children bestowed on me<sup>b</sup>? Is he acquainted with the secrets *of futurity*; or hath he received a covenant from the Merciful *that it shall be so*? By no means. We will surely write down that which he saith; and increasing we will increase his punishment†: and we will be his heir as to that which he speaketh of<sup>c</sup>; and *on the last day* he shall appear before us alone *and naked*. They have taken *other gods*, besides God, that they may be a glory unto them. By no means. Hereafter shall they deny their worship<sup>d</sup>; and they shall become adversaries<sup>e</sup> unto them. Dost thou not see that we send the devils against the infidels, to incite them *to sin* by *their* instigations? Wherefore be not in haste *to call down destruction* upon them; for we number unto them a *determined number of days of respite*. On a certain day we will assemble the pious before the

a *Viz.* Of us, or of you. When the Koreish were unable to produce a composition to equal the Koran, they began to glory in their wealth and nobility, valuing themselves highly on that account, and despising the followers of Mohammed.

\* "May the Merciful lengthen the days of those who are plunged into error! to the end that they may see the fulfilment of our threats, whether in this world or in the other. Then will they know who are the most unhappy, and the most devoid of succour."—*Savary*.

b This passage was revealed on account of al As Ebn Wayel, who being indebted to Khabbâb, when he demanded the money, refused to pay it, unless he would deny Mohanimed; to which proposal Khabbâb answered, that he would never deny that prophet, neither alive, nor dead, nor when he should be raised to life at the last day; therefore replied al As, When thou art raised again, come to me, for I shall then have abundance of riches, and children, and I will pay you(1).

† "He flattereth himself vainly. We will write down his ostentation, and will increase his punishment."—*Savary*.

c *i. e.* He shall be obliged to leave all his wealth and his children behind him at his death.

d *viz.* At the resurrection, when the idolaters shall disclaim their idols, and the idols their worshippers, and shall mutually accuse one another(2).

e Or, *the contrary*; that is to say, a *disgrace* instead of an *honour*.

(1) Al Beidawi, Jallalo'ddin.  
Vol. I.

(2) See chap. 6, p. 316, and chap. 10, p. 400,



Merciful in an honourable manner, as ambassadors come into the presence of a prince : but we will drive the wicked into hell, as cattle are driven to water : they shall obtain no intercession, except he only who hath received a covenant from the Merciful. They say, The Merciful hath begotten issue. Now have ye uttered an impious thing : it wanteth little but that on occasion thereof the heavens be rent, and the earth cleave in sunder, and the mountains be overthrown and fall, for that they attribute children unto the Merciful ; whereas it becometh not God to beget children. Verily there is none in heaven or on earth but shall approach the Merciful as his servant. He encompasseth them by his knowledge and power, and numbereth them with an exact computation : and they shall all come unto him on the day of resurrection, destitute both of helpers and followers. But as for those who believe and do good works, the Merciful will bestow on them love<sup>b</sup>. Verily we have rendered the *Koran* easy for thy tongue, that thou mayest thereby declare our promises unto the pious, and mayest thereby denounce threats unto contentious people. And how many generations have we destroyed before them ? Dost thou find one of them remaining ? Or dost thou hear so much as a whisper concerning them\* ?

## CHAPTER XX.

INTITLED, T. II.<sup>c</sup> ; REVEALED AT MECCA.

In the name of the most merciful God.

T. H. We have not sent down the *Koran* unto thee, that

a That is, except he who shall be a subject properly disposed to receive that favour by having professed Islâm. Or, the words may also be translated, according to another exposition, *They shall not obtain the intercession of any except the intercession of him, &c.* Or else, *None shall be able to make intercession for others, except they who shall have received a covenant (or permission) from God ; i. e.* who shall be qualified for that office by faith, and good works, according to God's promise, or shall have special leave given him by God for that purpose(1).

b viz. The love of God and all the inhabitants of heaven. Some suppose this verse was revealed to comfort the Moslems who were hated and despised at Mecca, on account of their faith, by the promise of their gaining the love and esteem of mankind in a short time.

\* "Of so many generations which we have annihilated, canst thou call back even one man ? Do they make the slightest murmur heard ?"—*Savary*.

c The signification of these letters, which being prefixed to the chapter, are

(1) Al Beidawi. See chap. 2, pp. 225, 226, &c., Vol. I.

thou shouldest be unhappy<sup>a</sup>; but for an admonition unto him who feareth *God*: being sent down from him who created the earth, and the lofty heavens. The Merciful sitteth on *his* throne: unto him *belongeth* whatsoever is in heaven and on earth, and whatsoever is between them, and whatsoever is under the earth. If thou pronounce *thy prayers* with a loud voice, *know that it is not necessary in respect to God*; for he knoweth that which is secret, and what is yet more hidden\*. *GOD!* there is no God but he: he hath most excellent names<sup>b</sup>. Hast thou been informed of the history of Moses<sup>c</sup>? When he saw fire, and said unto his family, Tarry ye *here*; for I perceive fire: peradventure I may bring you a brand thereout, or may find a direction *in our way* by the fire<sup>d</sup>. And when he was come near unto it, *a voice* called unto him, *saying*, O Moses, verily I am thy LORD: wherefore put off thy shoes<sup>e</sup>; for thou art in the sacred valley Towa. And I have chosen thee; therefore hearken with attention unto that

therefore taken for the tittle, is uncertain(1). Some, however, imagine they stand for *Yarajol*, *i. e.* *O man!* which interpretation, seeming not easily to be accounted for from the Arabic, is by a certain tradition deduced from the Ethiopic(2): or for *Ta*, *i. e.* *tread*; telling us that Mohammed, being employed in watching and prayer the night this passage was revealed, stood on one foot only, but was hereby commanded to ease himself by setting both feet to the ground. Others fancy the first letter stands for *Tuba*, *beatitude*; and the latter for *Hawiyat*, the name of the lower apartment of hell. *Tah* is also an interjection commanding silence, and may properly enough be used in this place.

a Either by reason of thy zealous solicitude for the conversion of the infidels, or thy fatiguing thyself by watching and other religious exercises; for it seems the Koreish urged the extraordinary fatigues he underwent in those respects, as the consequence of his having left their religion(3).

\* "The deed which thou dost in open day, and that which thou veilest in the shades of mystery, are equally known to him."—*Savary*.

b See chap. 7, p. 360, Vol. I.

c The relation of the story of Moses, which takes up the greatest part of this chapter, was designed to encourage Mohammed, by his example, to discharge the prophetic office with firmness of mind, as being assured of receiving the like assistance from God: for it is said this chapter was one of the first that were revealed(4).

d The commentators say, that Moses, having obtained leave of Shoaib, or Jethro, his father-in-law, to visit his mother, departed with his family from Midian towards Egypt; but coming to the valley of Towa, wherein mount Sinai stands, his wife fell in labour, and was delivered of a son, in a very dark and snowy night; he had also lost his way, and his cattle were scattered from him, when on a sudden he saw a fire by the side of a mountain, which on his nearer approach he found burning in a green bush(5).

e This was a mark of humility and respect: though some fancy there was some uncleanness in the shoes themselves, because they were made of the skin of an ass not dressed(6)

(1) See the Prelim. Disc. § III. p. 75, &c. Vol. I. (2) Moham. Ebn Abd al Baki, ex trad. Acremæ Ebn Abi Sofian. (3) Al Beidawi. (4) Idem. (5) Idem. (6) Idem.

which is revealed *unto thee*. Verily I am God ; there is no god beside me ; wherefore worship me, and perform *thy* prayer in remembrance of me. Verily the hour cometh : I will surely manifest the same, that every soul may receive its reward for that which it hath deliberately done. Let not him who believeth not therein, and who followeth his lust, prevent thee from *believing* in the same, lest thou perish. Now what *is* that in thy right hand, O Moses ? He answered, It is my rod whereon I lean, and with which I beat down leaves for my flock ; and I have other uses for it<sup>a</sup>. *God* said *unto him*, Cast it down, O Moses. And he cast it down, and behold, it *became* a serpent<sup>b</sup>, which ran about. *God* said, Take hold on it, and fear not<sup>c</sup> : we will reduce it to its former condition. And put thy *right* hand under thy *left* arm : it shall come forth white<sup>d</sup>, without any hurt. *This shall be* another sign : that we may show thee *some* of our greatest signs. Go unto Pharaoh : for he is exceedingly impious. Moses answered, Lord, enlarge my breast<sup>e</sup>, and make what thou hast commanded me easy unto me : and loose the knot of my tongue, that they may understand my speech<sup>c</sup>. And give me a counsellor<sup>f</sup> of my family, *namely*, Aaron my brother. Gird up my loins by him, and make him my colleague in the business : that we may praise thee greatly, and may remember thee often ; for thou regardest us. *God* replied, Now hast thou obtained thy request, O Moses : and we have heretofore been gracious unto thee, another time ; when we revealed unto thy mother that

a As to drive away wild beasts from my flock, to carry my bottle of water on, to stick up and hang my uppergarment on, to shade me from the sun ; and several other uses enumerated by the commentators.

b Which was at first no bigger than the rod, but afterwards swelled to a prodigious size(1).

c When Moses saw the serpent move about with great nimbleness, and swallow stones and trees, he was greatly terrified, and fled from it ; but recovering his courage at these words of God, he had the boldness to take the serpent by the jaws(2).

d See chap. 7, p. 350, Vol. I. (His hand was covered with a white leprosy, say Gelaledin, from which he felt no pain.—*Savary*).

\* “ Lord, replied Moses, expand my heart.”—*Savary*.

e For Moses had an impediment in his speech, which was occasioned by the following accident. Pharaoh one day carrying him in his arms, when a child, he suddenly laid hold of his beard, and plucked it in a very rough manner, which put Pharaoh into such a passion, that he ordered him to be put to death : but Asia, his wife, representing to him that he was but a child, who could not distinguish between a burning coal and a ruby, he ordered the experiment to be made ; and a live coal and a ruby being set before Moses, he took the coal and put it into his mouth, and burnt his tongue : and thereupon he was pardoned. This is a Jewish story a little altered(3).

f The Arabic word is Wazîr, which signifies one who has the chief administration of affairs under a prince.

which was revealed unto her<sup>a</sup>, saying, Put him into the ark, and cast him into the river, and the river shall throw him on the shore; and my enemy and his enemy shall take him and bring him up<sup>b</sup>; and I bestowed on thee love from me<sup>c</sup>, that thou mightest be bred up under my eye. When thy sister went and said, Shall I bring you unto one who will nurse the child<sup>d</sup>? So we returned thee unto thy mother, that her mind might be set at ease, and that she might not be afflicted. And thou slewest a soul, and we delivered thee from trouble<sup>e</sup>; and we proved thee by several trials<sup>f</sup>: and afterwards thou didst dwell some years<sup>g</sup> among the inhabitants of Madian. Then thou camest hither according to our decree, O Moses; and I have chosen thee for myself: wherefore go thou and thy brother<sup>h</sup> with my signs; and be not negligent in remembering me. Go ye unto Pharaoh, for he is excessively impious: and speak mildly unto him; peradventure he will consider, or will fear our threats\*. They answered, O LORD, verily we fear lest

a The commentators are not agreed by what means this revelation was made; whether by private inspiration, by a dream, by a prophet, or by an angel.

b The commentators say, that his mother accordingly made an ark of the *papyrus*, and pitched it, and put it in some cotton; and having laid the child therein, committed it to the river, a branch of which went into Pharaoh's garden: that the stream carried the ark thither into a fishpond, at the head of which Pharaoh was then sitting, with his wife Asia, the daughter of Mozâhem; and that the king, having commanded it to be taken up and opened, and finding in it a beautiful child, took a fancy to it, and ordered it to be brought up(1).

Some writers mention a miraculous preservation of Moses before he was put into the ark; and tell us, that his mother having hid him from Pharaoh's officers in an oven, his sister, in her mother's absence, kindled a large fire in the oven to heat it, not knowing the child was there, but that he was afterwards taken out unhurt(2).

c That is, I inspired the love of thee into the hearts of those who saw thee, and particularly into the heart of Pharaoh.

d The Mohammedans pretend that several nurses were brought, but the child refused to take the breast of any, till his sister Miriam, who went to learn news of him, told them she would find a nurse, and brought his mother(3).

e Moses killed an Egyptian, in defence of an Israelite, and escaped the danger of being punished for it, by flying to Midian, which was eight days' journey distant from Mest(4).

The Jews pretend he was actually imprisoned for the fact, and condemned to be beheaded, but that, when he should have suffered, his neck became as hard as ivory, and the sword rebounded on the executioner(5).

f For he was obliged to abandon his country and his friends, and to travel several days, in great terror and want of necessary provisions, to seek a refuge among strangers; and was afterwards forced to serve for hire, to gain a livelihood.

g i. e. Ten(6).

h Aaron being by this time come out to meet his brother, either by divine inspiration, or having notice of his design to return to Egypt(7).

\* "Go unto Pharaoh. His heart is hardened in crime. Speak mildly unto him, that he may open his eyes, and may fear."—Savary.

(1) Al Beidawi.

(2) Abulfeda, &c.

(3) Al Beidawi.

(4) Idem.

(5) Shalsh. Hakkab. p. 11.

(6) Al Beidawi.

(7) Idem.



he be precipitately violent against us, or lest he transgress *more exorbitantly*. God replied, Fear not, for I am with you: I will hear and will see. Go ye therefore unto him, and say, Verily we are the messengers of thy LORD: wherefore send the children of Israel with us, and do not afflict them. Now are we come unto thee with a sign from thy LORD: and peace be upon him who shall follow the *true* direction. Verily it hath been revealed unto us, that a punishment *shall be inflicted* on him who shall charge us with imposture, and shall turn back. *And when they had delivered their message*, Pharaoh said, Who is your LORD, O Moses? He answered, Our LORD is he who giveth all things: he hath created them, and directeth them *by his providence*. Pharaoh said, What therefore is the condition of the former generations<sup>a</sup>? Moses answered, The knowledge thereof is with my LORD, in the book of *his decrees*: my LORD erreth not, neither doth he forget. *It is he* who hath spread the earth as a bed for you, and hath made you paths therein; and who sendeth down rain from heaven, whereby we cause various kinds of vegetables to spring forth; *saying*, Eat of *part*, and feed your cattle *with other part thereof*. Verily herein are signs unto those who are endued with understanding. Out of *the ground* have we created you; and to the same will we cause you to return, and we will bring you forth from thence another time. And we showed Pharaoh all our signs *which we had empowered Moses to perform*: but he accused *him* of imposture, and refused *to believe*; and he said, Art thou come unto us that thou mayest dispossess us of our land by thy enchantments, O Moses? Verily we will meet thee with the like enchantments: wherefore fix an appointment between us and thee; we will not fail it, neither shalt thou, in an equal place. Moses answered, Let your appointment be on the day of *your solemn feast*<sup>b</sup>; and let the people be assembled in open day<sup>c</sup>. And Pharaoh turned away *from Moses*, and gathered together *the most expert magicians, to execute* his stratagem; and then came *to the appointment*. Moses said unto them, Wo be unto you! do not devise a lie against God<sup>e</sup>, lest he utterly destroy you by some judgment: for he shall not prosper who deviseth lies. *And the magicians* disputed concerning their affair among themselves, and discoursed in private: and they said, These two are certainly magicians: they seek to dispossess you of

a viz. As to happiness or misery after death.

\* "What, then, was the design of the ancient people?" continued the prince."—Savary.

b Which was probably the first day of their new year.

† "Let the assemblage take place on a feast day, replied Moses. It will be rendered more solemn by the concurrence of the people."—Savary.

c By saying the miracles performed in his name are the effects of magic.

\* In worshipping idols.—Savary.

your land by their sorcery; and to lead away *with them* your chiefest and most considerable men. Wherefore collect *all* your cunning, and then come in order: for he shall prosper this day, who shall be superior\*. They said, O Moses, whether wilt thou cast down *thy rod first*, or shall we be the first who cast down *our rods*? He answered, Do ye cast down *your rods first*. And behold, their cords and their rods appeared unto him, by their enchantment, to run about *like serpents*<sup>a</sup>: wherefore Moses conceived fear in his heart. But we said *unto him*, Fear not; for thou shalt be superior: therefore cast down *the rod* which is in thy right hand; and it shall swallow up *the seeming serpents* which they have made: for what they have made is only the deceit of an enchanter; and an enchanter shall not prosper, whithersoever he cometh. And the magicians, *when they saw the miracle which Moses performed*, fell down and worshipped, saying, We believe in the LORD of Aaron and of Moses. Pharaoh said *unto them*, Do ye believe in him before I give you permission? Verily this is your master, who hath taught you magic. But I will surely cut off your hands and your feet on the opposite sides; and I will crucify you on trunks of palm-trees<sup>b</sup>: and ye shall know which of us is more severe in punishing, and can longer protract *your pain*. They answered, We will by no means have greater regard unto thee than unto those evident miracles which have been shown us, or than unto him who hath created us. Pronounce therefore that sentence *against us* which thou art about to pronounce: for thou canst only give sentence *as to* this present life. Verily we believe in our LORD, that he may forgive us our sins, and the sorcery which thou hast forced us to *exercise*: for God is better *to reward*, and more able to prolong *punishment than thou*. Verily whosoever shall appear before his LORD *on the day of judgment*, polluted with crimes, shall have hell *for his reward*; he shall not die therein, neither shall he live. But whoever shall appear before him, *having been* a true believer, and shall have worked righteousness, for these *are prepared* the highest degrees of *happiness*; namely, gardens of perpetual abode<sup>c</sup>, which shall be watered by rivers; they shall remain therein for ever: and this shall be the reward of him who shall be pure. And we spake by revelation unto Moses, *saying*, Go forth with my

\* "Unite, added Moses, the secrets of your art. Come in order, and let this day crown the victors with glory."—*Savary*.

a They rubbed them over with quicksilver, which being wrought upon by the heat of the sun, caused them to move(1). See chap. 7, p. 350, Vol. I.

b See *ibid*.

† "You shall know whether your God or I can be most persevering and rigorous in punishing."—*Savary*.

c Literally, *gardens of Eden*; see chap. 9, p. 386, Vol. I.

servants *out of Egypt* by night; and smite *the waters with thy rod*, and make them a dry path through the sea<sup>a</sup>: be not apprehensive of *Pharaoh's* overtaking *thee*; neither be thou afraid. And *when Moses had done so*, Pharaoh followed them with his forces; and *the waters* of the sea overwhelmed them. And Pharaoh caused his people to err, neither did he direct *them aright*. Thus, O children of Israel, we delivered you from your enemy; and we appointed you the right side of mount *Sinai* to discourse *with Moses* and to give him the law; and we caused manna and quails to descend upon you<sup>b</sup>, saying, Eat of the good things which we have given you for food; and transgress not therein<sup>c</sup>, lest my indignation fall on you; and on whomsoever my indignation shall fall, he shall go down headlong *into perdition*. But I *will be* gracious unto him who shall repent and believe, and shall do that which is right; and *who* shall be rightly directed. What hath caused thee to hasten from thy people, O Moses, to receive the law<sup>d</sup>? He answered, These *follow close* on my footsteps; but I have hastened unto thee, O LORD, that thou mightest be well pleased *with me*. God said, We have already made a trial of thy people, since *thy departure*<sup>e</sup>; and al Samerif hath seduced them *to idolatry*.

a The expositors add, that the sea was divided into twelve separate paths, one for each tribe(1): a fable borrowed from the Jews(2).

b See chap. 2, p. 195, Vol. I.

c By ingratitude, excess, or insolent behaviour.

d For Moses, it seems, outwent the seventy elders, who had been chosen, in obedience to the divine command, to accompany him to the mount(3), and appeared before God while they were at some, though no great, distance behind him.

e They continued in the worship of the true God for the first twenty days of Moses's absence, which, by taking the nights also into their reckoning, they computed to be forty, and at their expiration concluded they had stayed the full time which Moses had commanded them, and so fell into the worship of the golden calf(4).

f This was not his proper name, but he had this appellation because he was of a certain tribe among the Jews called Samaritans (wherein the Mohammedans strangely betray their ignorance in history); though some say he was a proselyte, but a hypocritical one, and originally of Kirman, or some other country. His true name was Moses, or Mûsa, Ebn Dhafar(5).

Selden is of opinion that this person was no other than Aaron himself (who was really the maker of the calf), and that he is here called al Sameri, from the Hebrew verb *shamar*, to keep(6); because he was the Keeper or Guardian of the children of Israel during his brother's absence in the mount; which is a very ingenious conjecture, not absolutely inconsistent with the text of the Koran (though Mohammed seems to have mistaken al Sameri for the name of a different person), and offers a much more probable origin of that appellation, than to derive it, as the Mohammedans do, from the Samaritans, who were not formed into a people, nor bore that name till many ages after.

(1) Al Beidawi, Abulfed. in Hist. chap. 2, p. 197, chap. 7, p. 356, &c. Vol. I.

(2) V. R. Eliezer, Pirke, c. 42.

(3) See

(4) Al Beidawi.

(5) Idem.

(6) Selden. de Diis Syris, Synt. 1. c. 4.

Wherefore Moses returned unto his people<sup>a</sup> in great wrath, and exceedingly afflicted. *And* he said, O my people, had not your LORD promised you a most excellent promise<sup>b</sup>? Did the time *of my absence* seem long unto you\*? Or did ye desire that indignation from your LORD should fall on you, and therefore failed to keep the promise which ye made me? They answered, We have not failed in what we promised thee of our own authority; but we were made to carry in *several* loads of *gold and silver*, of the ornaments of the people<sup>c</sup>, and we cast them *into the fire*; and in like manner al Sameri also cast in *what he had collected*, and he produced unto them a corporeal calf<sup>d</sup>, which lowed. And al Sameri *and his companions* said, This is your god, and the god of Moses; but he hath forgotten *him*, and *is gone to seek some other*. Did they not therefore see that *their idol* returned them no answer, and was not able to cause them either hurt or profit? And Aaron had said unto them before, O my people, verily ye are only proved by this *calf*; for your LORD is the Merciful: wherefore follow me, and obey my command. They answered, We will by no means cease to be devoted to its *worship*, until Moses return unto us. *And when Moses was returned*, he said, O Aaron, what hindered thee, when thou sawest that they went astray, that thou didst not follow me<sup>e</sup>? Hast thou therefore been disobedient to my command? Aaron answered, O son of my mother, drag *me* not by my beard, nor by *the hair of my head*. Verily I feared lest thou shouldst say, 'Thou hast made a division among the children of Israel, and thou

a viz. After he had completed his forty days' stay in the mount, and had received the law(I).

b i. e. The law, containing a light and certain direction to guide you in the right way.

\* "O my people, said he, did not God make unto you a glorious promise? Did it seem to be too long deferred?"—*Savary*.

c These ornaments were rings, bracelets, and the like, which the Israelites had borrowed of the Egyptians, under pretence of decking themselves out for some feast, and had not returned to them; or, as some think, what they had stripped from the dead bodies of the Egyptians, cast on shore by the sea: and al Sameri, conceiving them unlawful to be kept, and the occasion of much wickedness, persuaded Aaron to let him collect them from the people; which being done, he threw them all into the fire, to melt them down into one mass(2).

It is observable, that the Mohammedans generally suppose the cast metal's coming forth in the shape of a calf was beside the expectation of al Sameri, who had not made a mould of that figure: and that when Aaron excuses himself to his brother, in the pentateuch, he seems as if he would persuade him it was an accident(3).

d See chap. 7, p. 355, note b, Vol. I.

e By these words Moses reprehends Aaron for not seconding his zeal in taking arms against the idolaters; or for not coming after him to the mountain, to acquaint him with their rebellion.

(1) Al Beidawi.  
chap. 2, p. 195, &c. Vol. I.

(2) Idem. V. D'Herbel. Bibl. Orient. p. 650, and Kor.

(3) See Exod. xxxii. 24.



hast not observed my saying<sup>a</sup>. Moses said *unto* al Sameri, What *was* thy design, O Sameri? He answered, I saw that which they saw not<sup>b</sup>; wherefore I took a handful of *dust* from the footsteps of the messenger of God, and I cast it *into the molten calf*<sup>c</sup>; for so did my mind direct me. Moses said, Get thee gone; for thy *punishment* in *this* life shall be, that thou shalt say *unto those who shall meet thee*, Touch me not<sup>d</sup>; and a threat is denounced against thee of *more terrible pains, in the life to come*, which thou shalt by no means escape. And behold now thy god, to whose *worship* thou hast continued assiduously devoted: verily we will burn it<sup>e</sup>; and we will reduce it to powder, and scatter it in the sea. Your God is *the true* God, besides whom there is no other god: he comprehendeth all things by *his* knowledge. Thus do we recite unto thee, O *Mohammed*, relations of what hath passed heretofore; and we have given thee an admonition from us. He who shall turn aside from it, shall surely carry a load of *guilt* on the day of resurrection: they shall continue thereunder *for ever*; and a grievous burthen shall it be unto them on the day of resurrection<sup>f</sup>. On *that* day the trumpet shall be sounded; and we will gather the wicked together on that day<sup>\*</sup>, having grey eyes<sup>g</sup>. They shall speak with

a i. e. Lest if I had taken arms against the worshippers of the calf, thou shouldest say that I had raised a sedition; or if I had gone after thee, thou shouldest blame me for abandoning my charge, and not waiting thy return to rectify what was amiss.

b viz. That the messenger sent to thee from God, was a pure spirit, and that his footsteps gave life to whatever they touched; being no other than the angel Gabriel, mounted on the horse of life: and therefore I made use of the dust of his feet to animate the molten calf. It is said al Sameri knew the angel, because he had saved and taken care of him when a child and exposed by his mother for fear of Pharaoh(1).

c See chap. 2, p. 194, Vol. I.

d Lest they infect thee with a burning fever: for that was the consequence of any man's touching him, and the same happened to the persons he touched; for which reason he was obliged to avoid all communication with others, and was also shunned by them, wandering in the desert like a wild beast(2).

Hence it is concluded that a tribe of Samaritan Jews, said to inhabit a certain isle in the Red Sea, are the descendants of our al Sameri; because it is their peculiar mark of distinction, at this day, to use the same words, viz. *La mesâs*, i. e. *Touch me not*, to those they meet(3). It is not improbable that this story may owe its rise to the known hatred borne by the Samaritans to the Jews, and their superstitious avoiding to have any commerce with them, or any other strangers(4).

e Or, as the word may also be translated, *We will file it down*; but the other is the more received interpretation.

f See chap. 6, pp. 101, 102, Vol. I.

\* "And their eyes shall be covered with darkness."—*Savary*.

g For this, with the Arabs, is one mark of an enemy, or a person they abominate; to say a man has a black liver (though I think we express our aversion by the term white-livered), reddish whiskers, and grey eyes, being a periphrasis for a foe, and

(1) Al Beidawi, Jallalo'ddin.

(2) Ibidem.

(3) V. Geogr. Nub. p. 45.

(4) V. Selden. ubi sup.

a low voice to one another, *saying*, Ye have not tarried<sup>a</sup> above ten days. We well know what they will say; when the most conspicuous among them for behaviour shall say, Ye have not tarried above one day. They will ask thee concerning the mountains: Answer, My LORD will reduce them to dust, and scatter them abroad<sup>b</sup>; and he will leave them a plain equally extended: thou shalt see no part of them higher or lower than another. On that day *mankind* shall follow the angel who will call *them to judgment*<sup>c</sup>, none shall have power to turn aside from him; and *their* voices shall be low before the Merciful, neither shalt thou hear any more than the hollow sound of *their feet*. On that day the intercession of *none* shall be of advantage unto another, except the intercession of him to whom the Merciful shall grant permission<sup>d</sup>, and who shall be acceptable unto him in what he saith\*. *God* knoweth that which is before them, and that which is behind them; but they comprehend not the same by *their* knowledget: and their faces shall be humbled<sup>e</sup> before the living, the self-subsisting *God*; and he shall be wretched who shall bear *his* iniquity. But whosoever shall do good works, being a true believer, shall not fear any injustice, or any diminution of *his* reward from *God*. And thus have we sent down *this book*, being a Korân in the Arabic tongue; and we have inserted various threats and promises therein, that *men* may fear *God*, or that it may awaken some consideration in them: wherefore let *God* be highly exalted, the King, the Truth! Be not overhasty in *receiving or repeating* the Koran, before the revelation thereof be completed unto thee<sup>f</sup>; and say, LORD,

particularly a Greek, which nation were the most inveterate enemies of the Arabs, and have usually hair and eyes of those colours(1). The original word, however, signifies also those who are squint-eyed, or even blind of a suffusion.

a viz. In the world; or, in the grave.

b See the Prelim. Disc. § IV. p. 95, Vol. I.

c See the Prelim. Disc. § IV. p. 95, Vol. I.

d Or, Except unto him, &c. See chap. 19, p. 105, Vol. II.

\* "Intercession shall benefit none but those to whom *God* shall grant this favour, and who shall have pronounced the profession of faith which he loveth(2)."—*Savary*.

† "He knoweth the past and the future. Human knowledge extends not thus far."—*Savary*.

e The original word properly expresses the humility and dejected looks of captives in the presence of their conqueror.

f Mohammed is here commanded not to be impatient at any delay in Gabriel's bringing the divine revelations, or not to repeat it too fast after the angel, so as to overtake him before he had finished the passage. But some suppose the prohibition

(1) Al Beidawi, Jawhari, in Lex.

(2) "This profession of faith consists in the words, *There is no God but God, and Mahomet is his prophet*. These words ought never to be repeated before Turks, unless the speaker have an inclination to be circumcised."—*Savary*.

increase my knowledge. We heretofore gave a command unto Adam; but he forgot *the same*<sup>a</sup>, and ate of the forbidden fruit; and we found not in him a firm resolution. And *remember* when we said unto the angels, Worship ye Adam; and they worshipped *him*: but Eblis refused<sup>b</sup>. And we said, O Adam, verily this is an enemy unto thee, and thy wife: wherefore *beware* lest he turn you out of paradise; for *then* shalt thou be miserable. Verily, *we have made a provision* for thee, that thou shalt not hunger therein, neither shalt thou be naked: and *there is* also a *provision made* for thee, that thou shalt not thirst therein, neither shalt thou be incommoded by heat. But Satan whispered *evil suggestions* unto him, saying, O Adam, shall I guide thee to the tree of eternity, and a kingdom which faileth not\*? And they both ate thereof: and their nakedness appeared unto them; and they began to sew together the leaves of paradise, to cover themselves<sup>c</sup>. And *thus* Adam became disobedient unto his LORD, and was seduced. Afterwards his LORD accepted him, *on his repentance*, and was turned unto him, and directed *him*. And God said, Get ye down hence, all *of you*: the one of you *shall be* an enemy unto the other. But hereafter shall a direction come unto you from me<sup>d</sup>: and whosoever shall follow my direction shall not err, neither shall he be unhappy; but whosoever shall turn aside from my admonition, verily he shall *lead* a miserable life, and we will cause him to appear *before us* on the day of resurrection, blind<sup>e</sup>. And he shall say, O LORD, why hast thou brought me *before thee* blind, whereas before I saw clearly? God shall answer, Thus *have we done*, because our signs came unto thee, and thou didst forget them; and in the same manner shalt thou be forgotten this day. And thus will we reward him who shall be negligent, and shall not believe in the signs of his LORD: and the punishment of the life to come shall be more severe and more lasting *than the punishment of this life*. Are not the *Meccans* therefore acquainted how many generations we have destroyed before them; in whose dwellings they walk<sup>f</sup>? Verily herein are signs unto those who are

relates to the publishing any verse before the same was perfectly explained to him(1).

a Adam's so soon forgetting the divine command, has occasioned some Arab etymologists to derive the word *Insan*, *i. e. man*, from *nasiya*, to *forget*, and has also given rise to the following proverbial saying, *Awvalo nâsin awwalo' nnâsi*, that is, *The first forgetful person was the first of men*; alluding to the like sound of the words.

b See chap. 2, p. 192, &c., Vol. I. Chap. 7, p. 337, &c. ib.

\* "The tree which giveth endless sovereignty."—*Savary*.

c See chap. 7, pp. 338, 339, Vol. I.

d See chap. 2, Vol. I.

e See the Prelim. Disc. § IV. p. 97.

f Seeing the footsteps of their destruction; as of the tribes of Ad and Thamud.

endued with understanding. And unless a decree had previously gone forth from thy LORD *for their respite*, verily *their destruction* had necessarily followed: but there is a certain time determined *by God for their punishment*. Wherefore do thou, O Mohammed, patiently bear that which they say; and celebrate the praise of thy LORD before the rising of the sun, and before the setting thereof, and praise *him* in the hours of the night, and in the extremities of the day<sup>a</sup>, that thou mayest be well pleased *with the prospect of receiving favour from God*. And cast not thine eyes on that which we have granted divers of the *unbelievers* to enjoy, *namely*, the splendour of this present life<sup>b</sup>, that we may prove them thereby: for the provision of thy LORD<sup>c</sup> is better and more permanent. Command thy family *to observe* prayer; and do thou persevere therein. We require not of thee that *thou labour to gain necessary provisions for thyself and family*: we will provide for thee; for the *prosperous* issue *shall attend* on piety<sup>d</sup>. *The unbelievers* say, Unless he come unto us with a sign from his LORD, *we will not believe on him*. Hath not a plain declaration come unto them, of that which *is contained* in the former volumes *of scripture, by the revelation of the Koran*\*? If we had destroyed them by a judgment before *the same had been revealed*, they would have said, *at the resurrection*, O LORD, *how could we believe* since thou didst not send unto us an apostle, that we might follow thy signs, before we were humbled and covered with shame? Say, Each *of us* wait *the issue*: wait therefore; for ye shall surely know hereafter who *have been* the followers of the even way, and who hath been *rightly* directed.

a *i. e.* Evening and morning; which times are repeated as the principal hours of prayer. But some suppose these words intend the prayer of noon; the first half of the day ending, and the second half beginning at that time(1).

b That is, Do not envy or covet their pomp and prosperity in this world(2).

c *viz.* The reward laid up for thee in the next life: or the gift of prophecy, and the revelations with which God has favoured thee.

d It is said that when Mohammed's family were in any strait or affliction, he used to order them to go to prayers, and to repeat this verse(3).

\* "The unbelievers have said, We will not believe on him, unless he work miracles. Have they not heard the history of the nations which came before them?"—*Savary*.

(1) Al Beidawi, Jallalo'ddin.

(2) See chap. 15, p. 55, Vol. II.

(3) Al Beidawi.



## CHAPTER XXI.

INTITLED, THE PROPHETS<sup>a</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

\* *The time of giving up* their account draweth nigh  
 XVII. unto the people of *Mecca*; while they are sunk in negligence, turning aside from the consideration thereof. No admonition cometh unto them from their LORD, being lately revealed in the *Koran*, but when they hear it, they turn it to sport: their hearts are taken up with delights. And they who act unjustly discourse privately together, saying, Is this *Mohammed* any more than a man like yourselves? Will ye therefore come to hear a piece of sorcery, when ye plainly perceive it to be so\*? Say, My LORD knoweth whatever is spoken in heaven and on earth: it is he who heareth and knoweth. But they say, *The Koran* is a confused heap of dreams: nay, he hath forged it; nay, he is a poet: let him come unto us therefore with some miracle, in like manner as the former prophets were sent. None of the cities which we have destroyed believed the miracles which they saw performed, before them: will these therefore believe, if they see a miracle? We sent none as our apostles before thee, other than men, unto whom we revealed our will. Ask those who are acquainted with the scripture, if ye know not this. We gave them not a body which could be supported without their eating food; neither were they immortal. But we made good our promise unto them: wherefore we delivered them, and those whom we pleased; but we destroyed the exorbitant transgressors. Now have we sent down unto you, O *Koreish*, the book of the *Koran*; wherein there is honourable mention of you: will ye not therefore understand? And how many cities have we overthrown, which were ungodly; and caused other nations to rise up after them? And when they felt our severe vengeance, behold, they fled swiftly from those cities. And the angels said, scoffingly, unto them, Do not fly; but return to that wherein ye de-

<sup>a</sup> The chapter bears this title, because some particulars relating to several of the ancient prophets are here recited.

Savary adds, after the word prophets, "Peace be with them."

(He who shall read this chapter, says Zamakhshari, shall be favourably judged on the day of resurrection. The prophets who are mentioned in the *Koran* shall stretch out their hands to him, and salute him.—Savary).

\* "Will you listen unto an impostor? You will know him soon."—Savary

lighted, and to your habitations: peradventure ye will be asked<sup>a\*</sup>. They answered, Alas for us! verily we have been unjust<sup>b</sup>. And this their lamentation ceased not, until we had rendered them *like* corn which is mowen down *and* utterly extinct. We created not the heavens and the earth, and that which is between them, by way of sport<sup>c†</sup>. If we had pleased to take diversion, verily we had taken it with *that which beseemeth* us<sup>d</sup>; if we had *resolved to have* done this. But we will oppose truth to vanity, and it shall confound the same; and behold, it shall vanish away. Wo be unto you, for that which ye *impiously* utter *concerning God!* since whoever *is* in heaven and on earth, *is subject* unto him; and *the angels* who are in his presence do not insolently disdain his service, neither are they tired *therewith*. They praise *him* night and day: they faint not. Have they taken gods from the earth? Shall they raise *the dead* to life? If there were either in *heaven or on earth* gods besides God, verily both would be corrupted<sup>e</sup>. But far be that which they utter, from God, the LORD of the throne! No account shall be demanded of him for what he shall do; but an account shall be demanded of them. Have they taken *other* gods besides him<sup>†</sup>? Say, Produce your proof *thereof*. This is the admonition of those who *are contemporary* with me, and the admonition of those who *have been* before me<sup>f</sup>:

a i. e. Concerning the present posture of affairs, by way of consultation: or, that ye may be examined as to your deeds, that ye may receive the reward thereof(1).

\* "Whither fly you? the angels will exclaim. Return to enjoy your pleasures. Return to the abode in which you dwell. You are about to be questioned."—*Savary*.

b It is related that a prophet was sent to the inhabitants of certain towns in Yaman, but instead of hearkening to his remonstrances, they killed him: upon which God delivered them into the hands of Nebuchadnezzar, who put them to the sword; a voice at the same time crying from heaven, Vengeance for the blood of the prophets! Upon which they repented, and used the words of this passage.

c But for the manifestation of our power and wisdom to people of understanding, that they may seriously consider the wonders of the creation, and direct their actions to the attainment of future happiness, neglecting the vain pomp and fleeting pleasures of this world.

† "If we had formed the universe for a sport, we should have been the first objects of mockery."—*Savary*.

d viz. We had sought our pleasure in our own perfections; or, in the spiritual beings which are in our immediate presence; and not in raising of material buildings, with painted roofs, and fine floors, which is the diversion of man.

Some think the original word, translated diversion, signifies in this place, a wife, or a child; and that the passage is particularly levelled against the Christians(2).

e That is, the whole creation would necessarily fall into confusion and be overturned, by the competition of such mighty antagonists.

† "Do the angels worship any other divinities than God? Produce your proof."—*Savary*.

f i. e. This is the constant doctrine of all the sacred books; not only of the Koran,

(1) Al Beidawi, Jallalo'ddin, al Zamakh.

(2) *Iidem*.

but the greater part of them know not the truth, and turn aside *from the same*. We have sent no apostle before thee, but we revealed unto him that there is no god beside myself: wherefore serve me. They say, the Merciful hath begotten issue; *and the angels are his daughters*<sup>a\*</sup>. God forbid! They are his honoured servants: they prevent him not in any thing which they say<sup>b</sup>; and they execute his command. He knoweth that which is before them, and that which is behind them: they shall not intercede *for any*, except for whom it shall please him; and they tremble for fear of him. Whoever of them shall say, I am a god besides him; that *angel* will be rewarded with hell: *for* so will we reward the unjust. Do not the unbelievers therefore know, that the heavens and the earth were solid, and we clave the same in sunder<sup>c</sup>; and made every living thing of water<sup>d</sup>? Will they not therefore believe? And we placed stable *mountains* on the earth, lest it should move with them<sup>d</sup>; and we made broad passages between them for paths, that they might be directed *in their journeys*: and we made the heaven a roof well supported. Yet they turn aside from the signs thereof, *not considering that they are the workmanship of God*. It is he who hath created the night, and the day, and the sun, and the moon; all *the celestial bodies* move swiftly, *each in its respective orb*. We have not granted unto any man before thee *eternal permanency in this world*; if thou die therefore, will they be immortal<sup>e</sup>? Every soul shall taste of death: and we will prove you with evil, and with good, for a trial *of you*; and unto us shall ye return. When the unbelievers see thee, they receive thee only with scoffing, *saying, Is this he who mentioneth your gods with contempt?* Yet themselves believe

but of those which were revealed in former ages; all of them bearing witness to the great and fundamental truth of the unity of God.

a This passage was revealed on account of the Khozâites, who held the angels to be the daughters of God.

\* "The unbelievers have said, God has had a son by intercourse with the angels. Far from him be this blasphemy! The angels are his honoured servants."—*Savary*.

b *i. e.* They presume not to say any thing, until he hath spoken it; behaving as servants who know their duty.

c That is, They were one continued mass of matter, till we separated them, and divided the heaven into seven heavens, and the earth into as many stories; and distinguished the various orbs of the one, and the different climates of the other, &c. Or, as some choose to translate the words, *The heavens and the earth were shut up, and we opened the same*; their meaning being, that the heavens did not rain, nor the earth produce vegetables, till God interposed his power<sup>(f)</sup>.

† "That we caused the rain to descend, which giveth life to all the plants."—*Savary*.

d See chap. 16, p. 57, Vol. II.

e This passage was revealed when the infidels said, We expect to see Mohammed die, like the rest of mankind.

not what is mentioned *to them* of the Merciful<sup>a\*</sup>. Man is created of precipitation<sup>b</sup>. Hereafter will I show you my signs, so that ye shall not wish them to be hastened. They say, When *will* this threat *be accomplished*, if ye speak truth? If they who believe not knew *that the time will surely come*, when they shall not *be able* to drive back the fire *of hell* from their faces, nor from their backs, neither shall they be helped, *they would not hasten it*. But *the day of vengeance* shall come upon them suddenly, and shall strike them with astonishment: they shall not be able to avert it; neither shall they be respited. Other apostles have been mocked before thee: but the *punishment* which they scoffed at fell upon such of them as mocked. Say *unto the scoffers*, Who shall save you by night and by day from the Merciful? Yet they utterly neglect the remembrance of their LORD. Have they gods who will defend them, besides us? They are not able to help themselves; neither shall they be assisted against us by their companions. But we have permitted these *men* and their fathers to enjoy *worldly prosperity*, so long as life was continued unto them. Do they not perceive that we come unto the land *of the unbelievers*, and straiten the borders thereof? Shall they therefore be the conquerors? Say, I only preach unto you the revelation of God: but the deaf will not hear *thy* call, whenever they are preached unto. Yet if *the least* breath of the punishment of thy LORD touch them, they will surely say, Alas for us! verily we have been unjust. We will appoint just balances for the day of resurrection; neither shall any soul be injured at all: although *the merit or guilt of an action* be of the weight of a grain of mustard-seed *only*, we will produce it *publicly*; and there will be sufficient accountants with us. We formerly gave unto Moses and Aaron the *law*, being a distinction<sup>c</sup> *between good and evil*, and a light and admonition unto the pious; who fear their LORD in secret, and who dread the hour *of judgment*. And this *book also is* a blessed admonition, which we have sent down *from heaven*: will ye therefore deny it? And we gave unto Abraham his direction<sup>d</sup> heretofore, and we knew him *to be worthy of the revelations wherewith he was favoured*. Remember when he said unto his father, and his people, What are these images, to

a Denying his unity; or rejecting his apostles and the scriptures which were given for their instruction, and particularly the Koran.

\* "And they dare to insult the Merciful!"—*Savary*.

b Being hasty and inconsiderate(1). It is said this passage was revealed on account of al Nodar Ebn al Hareth, when he desired Mohammed to hasten the divine vengeance with which he threatened the unbelievers(2).

c Arab. al Forkân. See the Prelim. Disc. § III. p. 73, Vol. I.

d viz. The ten books of divine revelations which were given him(3).

(1) See chap. 17, p. 73, &c. Vol. II.  
Disc. § IV. p. 87, Vol. I.

(2) Al Beidawi.

(3) See the Prelim.



which ye are so entirely devoted<sup>a</sup>? They answered, We found our fathers worshipping them. He said, Verily both ye and your fathers have been in a manifest error. They said, Dost thou *seriously* tell us the truth, or art thou one who jestest *with us*? He replied, Verily your LORD is the LORD of the heavens and the earth; *it is he* who hath created them: and I am *one* of those who bear witness thereof. By God, I will surely devise a plot against your idols, after ye shall have retired *from them*, and shall have turned your backs. And *in the people's absence he went into the temple where the idols stood, and he brake them all in pieces, except the biggest of them; that they might lay the blame upon that<sup>b</sup>. And when they were returned, and saw the havoc which had been made, they said, Who hath done this to our gods? He is certainly an impious person. And certain of them answered, We heard a young man speak reproachfully of them: he is named Abraham. They said, Bring him therefore before the people, that they may bear witness against him. And when he was brought before the assembly, they said unto him, Hast thou done this unto our gods, O Abraham? He answered, Nay, that biggest of them hath done it: but ask them, if they *can* speak. And they returned unto themselves<sup>c</sup>, and said *the one to the other*, Verily ye are the impious persons\*. Afterwards they relapsed into their former obstinacy<sup>d</sup>, and said, Verily thou knowest that these speak not. Abraham answered, Do ye therefore worship, besides God, that which cannot profit you at all, neither can it hurt you? Fie on you; and upon that*

a See chap. 6, p. 323, &c. Vol. I., chap. 19, p. 101, Vol. II., and chap. 2, p. 227, Vol. I.

b Abraham took his opportunity to do this while the Chaldeans were abroad in the fields, celebrating a great festival; and some say he hid himself in the temple: and when he had accomplished his design, that he might the more evidently convince them of their folly in worshipping them, he hung the axe with which he had hewn and broken down the images, on the neck of the chief idol, named by some writers, Baal, as if he had been the author of all the mischief(1). For this story, which though it be false, is not ill invented, Mohammed stands indebted to the Jews, who tell it with a little variation: for they say Abraham performed this exploit in his father's shop, during his absence; that Terah, on his return, demanding the occasion of the disorder, his son told him that the idols had quarrelled and fallen together by the ears about an offering of fine flour, which had been brought them by an old woman; and that the father, finding he could not insist on the impossibility of what Abraham pretended, without confessing the impotence of his gods, fell into a violent passion, and carried him to Nimrod, that he might be exemplarily punished for his insolence(2).

c That is, They became sensible of their folly.

\* "Having awoke to a sense of their error, they exclaimed, We were unjust."—Savary.

d Literally, *They were turned down upon their heads.*

(1) Al Beidawi, Jallalo'ddin, &c. V. Hyde, de Rel. vet. Pers. c. 2.

(2) R. Gedal. in Shalshel. hakkab, p. 8. V. Maimon. Yad hazzaka, c. 1. de idol.

which ye worship besides God ! Do ye not understand ? They said, Burn him, and avenge your gods : if ye do this *it will be well<sup>a</sup>*. And when Abraham was cast into the burning pile, we said, O fire, be thou cold, and a preservation unto Abraham<sup>b</sup>. And they sought to lay a plot against him : but we caused them to be the sufferers<sup>c</sup>. And we delivered him, and Lot, *by bring-*

a Perceiving they could not prevail against Abraham by dint of argument, says al Beidawi, they had recourse to persecution and torments. The same commentator tells us the person who gave this counsel was a Persian Kurd(1), named Heyyûn, and that the earth opened and swallowed him up alive : some, however, say it was Andeshân, a Magian priest(2) ; and others, that it was Nimrod himself.

b The commentators relate that, by Nimrod's order, a large space was inclosed at Cûtha, and filled with a vast quantity of wood, which being set on fire, burned so fiercely, that none dared to venture near it : then they bound Abraham, and putting him into an engine (which some suppose to have been of the devil's invention), shot him into the midst of the fire, from which he was preserved by the angel Gabriel, who was sent to his assistance ; the fire burning only the cords with which he was bound(3). They add that the fire having miraculously lost its heat, in respect to Abraham, became an odoriferous air, and that the pile changed to a pleasant meadow ; though it raged so furiously otherwise, that, according to some writers, about two thousand of the idolaters were consumed by it(4).

This story seems to have had no other foundation than that passage of Moses, where God is said to have brought Abraham *out of Ur of the Chaldees*(5), misunderstood : which words the Jews, the most trifling interpreters of scripture, and some moderns who have followed them, have translated, *out of the fire of the Chaldees* ; taking the word *Ur*, not for the proper name of a city, as it really is, but for an appellative, signifying *fire*(6). However, it is a fable of some antiquity, and credited, not only by the Jews, but by several of the eastern Christians ; the twenty-fifth of the second Canûn, or January, being set apart in the Syrian calendar, for the commemoration of Abraham's being cast into the fire(7).

The Jews also mention some other persecutions which Abraham underwent on account of his religion, particularly a ten years' imprisonment(8) : some saying he was imprisoned by Nimrod(9) ; and others, by his father Terah(10).

c Some tell us that Nimrod, on seeing this miraculous deliverance from his palace, cried out, that he would make an offering to the God of Abraham ; and that he accordingly sacrificed four thousand kine(11). But, if he ever relented, he soon relapsed into his former infidelity : for he built a tower that he might ascend to heaven to see Abraham's God ; which being overthrown(12) still persisting in his design, he would be carried to heaven in a chest borne by four monstrous birds ; but after wandering for some time through the air, he fell down on a mountain with such a force, that he made it shake, whereto (as some fancy) a passage in the Koran(13) alludes, which may be translated, *although their contrivances be such, as to make the mountains tremble*.

Nimrod, disappointed in his design of making war with God, turned his arms

(1) V. D'Herbel. Bibl. Orient. Art. Dhokak. et Schultens, Indic. Geogr. in Vit. Saladini, voce Curdi. (2) V. D'Herbel. p. 115. (3) Al Beidawi, Jallalo'ddin, &c. V. Morgan's Mahometism Expl. v. 1, chap. 4. (4) The MS. Gospel of Barnabas, chap. 28. (5) Genes. xv. 7. (6) V. Targ. Jonath. et Hierosol. in Genes. c. 11 et 15, et Hyde, de Rel. vet. Pers. p. 74, &c. (7) V. Hyde, ibid. p. 75. (8) R. Eliez. Pirke, c. 26. V. Maim. More Nev. l. 3, c. 29. (9) Glossa Talmud. in Gemar. Bava bathra, 91, 1. (10) In Aggada. (11) Al Beidawi. (12) See chap. 16, p. 58, Vol. II. (13) See chap. 14, p. 50, Vol. II.

*ing them* into the land wherein we have blessed all creatures<sup>a</sup>. And we bestowed on him Isaac and Jacob, as an additional gift : and we made all of *them* righteous persons. We also made them models of religion<sup>b\*</sup>, that they might direct *others* by our command : and we inspired into them the doing of good works, and the observance of prayer, and the giving of alms ; and they served us. And unto Lot we gave wisdom and knowledge, and we delivered him out of the city which committed filthy crimes ; for they were a wicked *and* insolent people<sup>c</sup> ; and we led him into our mercy ; for he was an upright person. And *remember* Noah, when he called *for destruction on his people*<sup>d</sup>, before *the prophets abovementioned* : and we heard him, and delivered him and his family from a great strait : and we protected him from the people who accused our signs of falsehood ; for they were a wicked people, wherefore we drowned them all. And *remember* David, and Solomon, when they pronounced judgment concerning a field, when the sheep of *certain people* had fed therein by night, *having* no shepherd<sup>e</sup> ; and we were witnesses of their judgment : and we gave the understanding thereof unto Solomon<sup>e</sup>.

against Abraham, who, being a great prince, raised forces to defend himself ; but God, dividing Nimrod's subjects, and confounding their language, deprived him of the greater part of his people, and plagued those who adhered to him by swarms of gnats, which destroyed almost all of them : and one of those gnats having entered into the nostril, or ear, of Nimrod, penetrated to one of the membranes of his brain, where, growing bigger every day, it gave him such intolerable pain, that he was obliged to cause his head to be beaten with a mallet, in order to procure some ease, which torture he suffered four hundred years ; God being willing to punish, by one of the smallest of his creatures, him who insolently boasted himself to be lord of all(1). A Syrian calendar places the death of Nimrod, as if the time were well known, on the 8th of Thamûz, or July(2).

a *i. e.* Palestine ; in which country the greater part of the prophets appeared.

b See chap. 2, p. 206, Vol. I.

\* " We established them as our vicars, to lead the people according to the divine law."—*Savary*.

c See chap. 7, pp. 346, 347, &c. Vol. I., and chap. 19, p. 51, Vol. II.

d See chap. 8, p. 273, note a, Vol. I.

e Some sheep, in their shepherd's absence, having broken into another man's field (or vineyard, say others) by night, and eaten up the corn, a dispute arose thereupon : and the cause being brought before David and Solomon, the former said that the owner of the land should take the sheep, in compensation of the damage which he had sustained : but Solomon, who was then but eleven years old, was of opinion that it would be more just for the owner of the field to take only the profit of the sheep, *viz.* their milk, lambs, and wool, till the shepherd should, by his own labour and at his own expense, put the field into as good condition as when the sheep entered it ; after which the sheep might be returned to their master. And this judgment of Solomon was approved by David himself, as better than his own(3).

(1) V. D'Herbel. Bibl. Orient. Art. Nemrod. Hyde, ubi supra.  
ibid. p. 74.

(3) Al Beidawi, Jallalo'ddin, &c.

(2) V. Hyde,

And on all of *them* we bestowed wisdom, and knowledge. And we compelled the mountains to praise us, with David; and the birds also<sup>a</sup>: and we did *this*. And we taught him the art of making coats of mail for you<sup>b</sup>, that they may defend you in your wars: will ye therefore be thankful? And unto Solomon *we subjected* a strong wind<sup>c</sup>: it ran at his command to the land whereon we had bestowed *our blessing*<sup>d</sup>: and we knew all things. And *we also subjected unto his command divers* of the devils, who might dive *to get pearls* for him, and perform *other work* besides this<sup>e</sup>; and we watched over them. And *remember Job*<sup>g</sup>;

a Mohammed, it seems, taking the visions of the Talmudists for truth, believed that when David was fatigued with singing psalms, the mountains, birds, and other parts of the creation, both animate and inanimate, relieved him in chaunting the divine praises. This consequence the Jews draw from the words of the psalmist, when he calls on the several parts of nature to join with him in celebrating the praise of God(1); it being their perverse custom to expound passages in the most literal manner, which cannot bear a literal sense without a manifest absurdity; and, on the contrary, to turn the plainest passages into allegorical fancies.

b Men, before his inventing them, using to arm themselves with broad plates of metal. Lest this fable should want something of the marvellous, one writer tells us, that the iron which David used became soft in his hands like wax(2).

\* "Solomon received from heaven the power of commanding the winds. He caused them to blow at his will on the blessed land. Our knowledge has no bounds." — *Savary*.

c Which transported his throne with prodigious swiftness. Some say, this wind was violent or gentle, just as Solomon pleased(3).

d *riz*. Palestine, whither the wind brought back Solomon's throne in the evening, after having carried it to a distant country in the morning.

e Such as the building of cities and palaces, the fetching of rare pieces of art from foreign countries, and the like.

f Lest they should swerve from his orders, or do mischief according to their natural inclinations. Jallalo'ddin says, that when they had finished any piece of building, they pulled it down before night, if they were not employed in something new.

g The Mohammedan writers tell us that Job was of the race of Esau, and was blessed with a numerous family, and abundant riches: but that God proved him, by taking away all that he had, even his children, who were killed by the fall of a house; notwithstanding which he continued to serve God, and to return him thanks, as usual: that he was then struck with a filthy disease, his body being full of worms, and so offensive, that as he lay on the dunghill none could bear to come near him: that his wife, however (whom some call Rahmat the daughter of Ephraim the son of Joseph, and others Makhir the daughter of Manasses), attended him with great patience, supporting him with what she earned by her labour; but that the devil appearing to her one day, after having reminded her of her past prosperity, promised her that if she would worship him, he would restore all they had lost; whereupon she asked her husband's consent, who was so angry at the proposal, that he swore, if he recovered, to give his wife a hundred stripes: that Job having pronounced the prayer recorded in this passage, God sent Gabriel, who, taking him by the hand, raised him up; and at the same time a fountain sprang up at his feet, of which having drank, the worms fell off his body, and washing therein he recovered his former health and beauty: that God then restored

(1) See Psalm cxlviii. (2) Tarikh Montakkab. V. D'Herbel. p. 284. (3) See chap. 27.



when he cried unto his LORD, *saying*, Verily evil hath afflicted me : but thou art the most merciful of those who show mercy. Wherefore we heard him, and relieved *him from* the evil which was upon him : and we restored unto him his family, and as many more with them, through our mercy, and for an admonition unto those who serve God. And *remember* Ismael, and Edris<sup>a</sup>, and Dhu'lkefl<sup>b</sup>. All *these* were patient persons; wherefore we led them into our mercy; for they were righteous doers. And *remember* Dhu'lun<sup>c</sup>, when he departed\* in wrath<sup>d</sup>, and thought that we could not exercise our power over him. And he cried out in the darkness<sup>e</sup>, *saying*, There is no God, besides thee : praise be unto thee! Verily I have been one of the unjust. Wherefore we heard him, and delivered him from affliction<sup>f</sup>; for so do we deliver the true believers. And *remember* Zacharias, when he called upon his LORD, *saying*, O LORD, leave me not childless : yet thou art the best heir. Wherefore we heard him, and we gave him John ; and we rendered his wife fit *for bearing a child* unto him. They strove to excel in good works, and called upon us with love, and with fear ; and humbled themselves before us.

all to him double ; his wife also becoming young and handsome again, and bearing him twenty-six sons : and that Job, to satisfy his oath, was directed by God to strike her one blow with a palm-branch having a hundred leaves(1). Some, to express the great riches which were bestowed on Job after his sufferings, say he had two threshing-floors, one for wheat, and the other for barley, and that God sent two clouds which rained gold on the one, and silver on the other, till they ran over(2). The traditions differ as to the continuance of Job's calamities ; one will have it to be eighteen years, another thirteen, another three, and another exactly seven years seven months and seven hours.

a See chap. 19, p. 102, Vol. II.

b Who this prophet was is very uncertain. One commentator will have him to be Elias, or Joshua, or Zacharias(3) : another suppose him to have been the son of Job, and to have dwelt in Syria ; to which some add, that he was first a very wicked man, but afterwards repenting, died ; upon which these words appeared miraculously written over his door, *Now hath God been merciful unto Dhu'lkefl*(4) : and a third tells us he was a person of great strictness of life, and one who used to decide causes to the satisfaction of all parties, because he was never in a passion ; and that he was called Dhu'lkefl from his continual fasting, and other religious exercises(5).

c This is the surname of Jonas ; which was given him because he was *swallowed by the fish*.

\* "Remember Jonas, when he departed with regret, and believed himself to be sheltered from our power."—*Savary*.

d Some suppose Jonas's anger was against the Ninivites, being tired with preaching to them for so long a time, and greatly disgusted at their obstinacy and ill usage of him ; but others, more agreeably to scripture, say the reason of his ill humour was God's pardoning of that people on their repentance, and averting the judgment which Jonas had threatened them with, so that he thought he had been made a liar(6).

e i. e. Out of the belly of the fish.

f See chap. 37.

(1) Al Beidawi, Jallalo'ddin, Abu'lfeda, &c. See D'Herbel. Bibl. Orient. Art. Aionb. (2) Jallalo'ddin. (3) Al Beidawi. (4) Abu'lf. (5) Jallalo'ddin. (6) Al Beidawi.

And *remember* her who preserved her virginity<sup>a</sup>, and into whom we breathed of our spirit; ordaining her and her son for a sign unto all creatures. Verily this your religion is one religion<sup>b</sup>, and I am your LORD; wherefore serve me. But *the Jews and Christians* have made schisms in the affair of their religion among themselves; *but* all of them shall appear before us. Whosoever shall do good works, being a true believer, there shall be no denial *of the reward due* to his endeavours; and we will surely write *it* down unto him. An inviolable prohibition *is laid* on every city which we shall have destroyed; for that they shall not return *any more into the world*, until Gog and Magog shall have a passage opened for them<sup>c</sup>, and they shall hasten from every high hill<sup>d</sup>, and the certain promise shall draw near *to be fulfilled*: and behold, the eyes of the infidels shall be fixed *with astonishment*, and they shall say, Alas for us! we were formerly regardless of this *day*; yea, we were wicked doers. Verily *both ye, O men of Mecca*, and *the idols* which ye worship besides God, *shall be cast as fuel* into hell fire: ye shall go down into the same. If these were *really* gods, they would not go down into the same: and all of *them* shall remain therein for ever. In that *place* shall they groan *for anguish*; and they shall not hear *ought* therein<sup>e</sup>. *As for* those unto whom the most excellent *reward of paradise* hath been predestinated by us, they shall be transported far off from the same<sup>f</sup>; they shall not hear the least sound thereof: and they shall continue for ever in the *felicity* which their souls desire. The greatest terror shall not trouble them; and the angels shall meet them *to congratulate them, saying*, This is your day which ye were promised. On *that* day we will roll up the heavens, as *the angel al Sijil*<sup>g</sup> rolleth up the book *wherein every man's*

a Namely, the virgin Mary.

b Being the same which was professed by all the prophets, and holy men and women, without any fundamental difference or variation.

c *i. e.* Until the resurrection, one sign of the approach thereof will be the irruption of those barbarians(1).

d In this passage some copies, instead of *hadabin*, *i. e.* an elevated part of the earth, have *jadathin*, which signifies, a grave; and if we follow the latter reading, the pronoun *they* must not refer to Gog and Magog, but to mankind in general.

e Because of their astonishment and the insupportable torments they shall endure; or, as others expound the words, *They shall not hear therein* any thing which may give them the least comfort.

f One Ebn al Zabari objected to the preceding words, *Both ye and that which ye worship besides God shall be cast into hell*, because, being general, they asserted an absolute falsehood; some of the objects of idolatrous worship being so far from any danger of damnation, that they were in the highest favour with God, as Jesus, Ezra, and the angels: wherefore this passage was revealed, excepting those who were predestined to salvation(2).

g Whose office it is to write down the actions of every man's life, which, at his

(1) See the Prelim. Disc. § IV., p. 94, Vol. I.

(2) Al Beidawi, Jallalo'ddin.

*actions are recorded.* As we made the first creature *out of nothing*, so we will also reproduce it *at the resurrection.* This is a promise *which it lieth on us to fulfil*: we will surely perform it. And now have we written in the psalms, after *the promulgation of the law*, that my servants the righteous shall inherit the earth<sup>a</sup>. Verily in this *book are contained sufficient means of salvation*, unto people who serve God. We have not sent thee, *O Mohammed*, but *as a mercy unto all creatures*<sup>\*</sup>. Say, No other hath been revealed unto me, than that your God is one God: *will ye therefore be resigned unto him?* But if they turn their backs *to the confession of God's unity*, say, I proclaim *war* against you *all equally*<sup>b</sup>: but I know not whether that which ye are threatened with *be nigh*, or whether *it be far distant*<sup>t</sup>. Verily God knoweth the discourse which is spoken in public; and he *also* knoweth that which ye hold in private. I know not but peradventure *the respite granted you is for a trial of you*; and that ye may enjoy *the prosperity of this world* for a time. Say, LORD, judge *between me and my adversaries* with truth. Our LORD is the Merciful; whose assistance is to be implored against the *blasphemies and calumnies* which ye utter.

## CHAPTER XXII.

INTITLED, THE PILGRIMAGE<sup>d</sup>; REVEALED AT MECCA<sup>e</sup>.

In the name of the most merciful God.

O MEN of Mecca, fear your LORD. Verily the shock of the

death, he rolls up, as completed. Some pretend one of Mohammed's scribes is here meant: and others take the word Sijil, or, as it is also written, Sijill, for an appellative, signifying a *book or written scroll*; and accordingly render the passage, as *a written scroll is rolled up*(1).

a These words are taken from Psalm xxxvii. v. 29.

\* "We have sent thee only to announce unto all men the divine mercy."—*Savary*.

b Or, *I have publicly declared unto you* what I was commanded.

c viz. The losses and disgraces which ye shall suffer by the future successes of the Moslems; or the day of judgment. —

† "If ye persist in your unbelief, I announce calamities unto you. I know not whether they are at hand, or as yet at a distance."—*Savary*.

d Some ceremonies used at the pilgrimage of Mecca being mentioned in this chapter, gave occasion to the inscription.

e Some(2) except two verses, beginning at these words, *There are some men*



*last hour*<sup>a</sup> *will be* a terrible thing. On the day whereon ye shall see it, every woman who giveth suck shall forget *the infant* which she suckleth<sup>b</sup>, and every *female* that is with young shall cast her burthen; and thou shalt see men *seemingly* drunk, yet they shall not be *really* drunk: but the punishment of God *will be* severe. There is a man who disputeth concerning God without knowledge<sup>c</sup>, and followeth every rebellious devil: against whom it is written, that whoever shall take him for his patron, he shall surely seduce him, and shall lead him into the torment of hell\*. O men, if ye be in doubt concerning the resurrection, *consider that we first* created you of the dust of the ground; afterwards, of seed; afterwards of a little coagulated blood<sup>d</sup>; afterwards, of a piece of flesh, perfectly formed *in part*, and *in part* imperfectly formed; that we might make *our power* manifest unto you: and we cause that which we please to rest in the wombs, until the appointed time *of delivery*. Then we bring you forth infants; and afterwards *we permit* you to attain your age of full strength: and one of you dieth *in his youth*, and another of you is postponed to a decrepid age, so that he forgetteth whatever he knew. Thou seest the earth *sometimes* dried up and barren: but when we send down rain thereon, it is put in motion, and swelleth, and produceth every kind of luxuriant *vegetables*. This *showeth* that God is the truth, and that he raiseth the dead to life, and that he is almighty; and that the hour *of judgment* will surely come (there is no doubt thereof), and that God will raise again those who are in the graves. There is a man who disputeth concerning God without either knowledge, or a direction, or an enlightening book<sup>e</sup>; proudly turning his side, that he may seduce *men* from the way of God. Ignominy *shall attend* him in this world; and on the

*who serve God in a wavering manner, &c.* And others(1) six verses, beginning at, *These are two opposite parties, &c.*

a Or, the earthquake which, some say, is to happen a little before the sun rises from the west; one sign of the near approach of the day of judgment(2).

b See the Prelim. Disc. § IV. p. 95, Vol. I.

c This passage was revealed on account of al Nodar Ebn al Hareth, who maintained that the angels were the daughters of God, that the Koran was a fardel of old fables, and denied the resurrection(3).

\* "The greatest part of men dispute concerning God, without being guided by the light. They follow rebellious Satan. It is written that he shall lead astray, and shall draw down into hell, whoever shall have taken him as his patron."—*Savary*.

d See chap. 96, Vol. II.

e The person here meant, it is said, was Abu Jahl(4), a principal man among the Koreish, and a most inveterate enemy of Mohammed and his religion. His true name was Amru Ebn Hesham, of the family of Makhzum; and he was surnamed Abu'lhoem, i. e. *the father of wisdom*, which was afterwards changed into Abu Jahl, or *the father of folly*. He was slain in the battle of Bedr(5).

(1) Al Beidawi. (2) See the Prelim. Disc. § IV. p. 92, &c. Vol. I.  
Beidawi. (4) Jallalo'ddin. (5) See chap. 8, p. 371, Vol. I.

(3) Al



day of resurrection we will make him taste the torment of burning, *when it shall be said unto him, This thou sufferest* because of that which thy hands have formerly committed; for God is not unjust towards mankind\*. There are some men who serve God *in a wavering manner, standing, as it were, on the verge<sup>a</sup> of the true religion*. If good befall *one of them*, he resteth satisfied therein; but if any tribulation befall him, he turneth himself round, with the loss *both* of this world, and of the life to come. This is manifest perdition. He will eall upon that, besides God, which can neither hurt him, nor profit him. This is an error remote *from truth*. He will invoke him who will sooner be of hurt *to his worshipper* than of advantage. *Such is* surely a miserable patron, and a miserable companion. But God will introduce those who shall believe, and do righteous works, into gardens through which rivers flow; for God doth that which he pleaseth. Whoso thinketh that God will not assist *his apostle* in this world, and in the world to come, let him strain a rope towards heaven, then let him put an end to his life, and see whether his devices can render that ineffectual, for which he was angry<sup>b</sup>. Thus do we send down *the Koran*, being evident signs; for God directeth whom he pleaseth. *As to* the true believers, and those who Judaize, and the Sabians, and the Christians, and the Magians, and the idolaters; verily God shall judge between them on the day of resurrection; for God is witness of all things. Dost thou not per-

\* "The greatest part dispute concerning God, without being enlightened by the torch of knowledge, and without the authority of any famous book. They haughtily turn aside the head, that they may mislead their fellow-creatures from the right path. In this world they shall be covered with ignominy, and at the day of resurrection we will make them to undergo the torment of fire. Such shall be the reward of their crimes. God never deceiveth his servants."—*Savary*.

a This expression alludes to one who being posted in the skirts of an army, if he sees the victory inclining to his own side, stands his ground, but if the enemy is likely to prevail, takes to his heels.

The passage, they say, was revealed on account of certain Arabs of the desert, who came to Medina, and having professed Mohammedism, were well enough pleased with it so long as their affairs prospered, but if they met with any adversity, were sure to lay the blame on their new religion. A tradition of Abu Saïd mentions another accident as the occasion of this passage, *viz.* that a certain Jew embraced Islâm, but afterwards taking a dislike to it, on account of some misfortunes which had befallen him, went to Mohammed, and desired he might renounce it, and be freed from the obligations of it; but the prophet told him that no such thing was allowed in his religion(1).

† "Wo unto the patron! wo unto the worshipper!"—*Savary*.

b Or, *Let him tie a rope to the roof of his house, and hang himself*; that is, let him carry his anger and resentment to ever so great an height, even to be driven to the most desperate extremities, and see whether with all his endeavours he will be able to intercept the divine assistance(2).

(1) Al Beidawi.

(2) Idem.

ceive that all *creatures* both in heaven and on earth adore God<sup>a</sup>; and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many men? but many are worthy of chastisement: and whomsoever God shall render despicable, there shall be none to honour; for God doth that which he pleaseth. These are two opposite parties, who dispute concerning their Lord<sup>b</sup>. And they who believe not, shall have garments of fire fitted unto them: boiling water shall be poured on their heads; their bowels shall be dissolved thereby, and *also* their skins; and they shall *be beaten* with maces of iron. So often as they shall endeavour to get out of *hell*, because of the anguish of *their torments*, they shall be dragged back into the same; and *their tormentors shall say unto them*, Taste ye the pain of burning. God will introduce those who shall believe, and act righteously, into gardens through which rivers flow: they shall be adorned therein with bracelets of gold, and pearls; and their vestures therein shall be silk. They are directed unto a good saying<sup>c</sup>; and are directed into the honourable way\*. But they who shall disbelieve, and obstruct the way of God, and *hinder men from visiting* the holy temple of *Mecca*, which we have appointed for a place of worship unto all men: the inhabitant thereof, and the stranger *have an equal right to visit it*: and whosoever shall seek impiously to profane it, we will cause him to taste a grievous torment. *Call to mind* when we gave the site of the house of the *Caaba* for an abode unto Abraham<sup>d</sup>, saying, Do not associate any thing with me; and cleanse my house for those who compass it, and who stand up, and who bow down to worship. And proclaim unto the people a solemn pilgrimage<sup>e</sup>; let them come unto

a Confessing his power, and obeying his supreme command.

b viz. The true believers, and the infidels. The passage is said to have been revealed on occasion of a dispute between the Jews and the Mohammedans: the former insisting that they were in greater favour with God, their prophet and revelations being prior to those of the latter; and these replying, that they were more in God's favour, for that they believed not only in Moses but also in Mohammed, and in all the scriptures without exception; whereas the Jews rejected Mohammed, though they knew him to be a prophet, out of envy(1).

c viz. The profession of God's unity; or these words, which they shall use at their entrance into paradise, *Praise be unto God, who hath fulfilled his promise unto us*(2).

\* "Because that they have made their profession of faith, and have walked in the way of salvation."—*Savary*.

d i. e. For a place of religious worship; showing him the spot where it had stood, and also the model of the old building, which had been taken up to heaven at the flood(3).

e It is related that Abraham, in obedience to this command, went up to mount Abu kobeis, near Mecca, and cried from thence, *O men, perform the pilgrimage to the house of your Lord*; and that God caused those who were then in the loins of

(1) Al Beidawi.

(2) Idem.

(3) See the Prelim. Disc. § IV. Vol. I.

thee on foot, and on every lean *camel*, arriving from every distant road; that they may be witnesses of the advantages *which accrue* to them *from the visiting this holy place*<sup>a</sup>, and may commemorate the name of God on the appointed days<sup>b</sup>, *in gratitude* for the brute cattle which he hath bestowed on them. Wherefore eat thereof, and feed the needy, *and* the poor. Afterwards let them put an end to the neglect of their persons<sup>c</sup>; and let them pay their vows<sup>d</sup>, and compass the ancient house<sup>e</sup>. *This let them do.* And whoever shall regard the sacred ordinances of God; this will be better for him in the sight of his LORD. *All sorts of*

their fathers, and the wombs of their mothers, from east to west, and who, he knew beforehand, would perform the pilgrimage, to hear his voice. Some say, however, that these words were directed to Mohammed, commanding him to proclaim the pilgrimage of valediction(1): according to which exposition the passage must have been revealed at Medina.

(Before the time of Mahomet, the Arabians went in pilgrimage to Mecca. They went there to celebrate the memory of Abraham and of Ishmael. This was only a custom. Mahomet consecrated it by religious ceremonies, and enjoined it by a precept. Under religious motives he hid political views. He wished that Mecca should become a point of union for all the Mahometans; that they should resort there to exchange the gold and the productions of their own countries for the aromatics of Arabia Felix. The great caravans which travel every year from Persia, Damascus, Morocco, and Cairo, unite at Mecca. During the time of the pilgrimage, an immense commerce is carried on in that city, and at Jidda, which is the port of it.—*Savary*).

a *viz.* The temporal advantage made by the great trade driven at Mecca during the pilgrimage, and the spiritual advantage of having performed so meritorious a work.

b Namely, The ten first days of Dhu'l-hajja; or the tenth day of the same month, on which they slay the sacrifices, and the three following days(2).

c By shaving their heads, and other parts of their bodies, and cutting their beards and nails in the valley of Mina; which the pilgrims are not allowed to do from the time they become Mohrius, and have solemnly dedicated themselves to the performance of the pilgrimage, till they have finished the ceremonies, and slain their victims(3).

d By doing the good works which they have vowed to do in their pilgrimage. Some understand the words only of the performance of the requisite ceremonies.

\* "Let them put away all leaven of unbelief; let them accomplish their vows; and let them make the circuit of the holy house."—*Savary*.

e *i. e.* The Caaba; which the Mohammedans pretend was the first edifice built and appointed for the worship of God(4). The going round this chapel is a principal ceremony of the pilgrimage, and is often repeated; but the last time of their doing it, when they take their farewell of the temple, seems to be more particularly meant in this place.

f By observing what he has commanded, and avoiding what he has forbidden; or, as the words also signify, *Whoe'er shall honour what God hath sanctified*, or commanded not to be profaned; as the temple and territory of Mecca, and the sacred months, &c.

(1) Al Beidawi. (2) Idem. (3) Idem. Jallalo'ddin. See chap. 2, p. 208, chap. 5, p. 309, Vol. I. and Bobov. de Peregr. Meccana, p. 15, &c. (4) See chap. 3, p. 248, and the Prelim. Disc. § IV. Vol. I.



cattle are allowed you *to eat*, except what hath been read unto you, *in former passages of the Koran, to be forbidden*. But depart from the abomination of idols, and avoid speaking that which is false<sup>a</sup>: being orthodox in respect to God, associating *no other god* with him; for whoever associateth *any other* with God, is like that which falleth from heaven, and which the birds snatch away, or the wind bloweth to a far distant place<sup>b</sup>. *This is so*. And whoso maketh valuable offerings unto God<sup>c</sup>, verily they *proceed* from the piety of *men's* hearts. Ye receive various advantages from the *cattle designed for sacrifices*, until a determined time for *slaying them*: then the place of sacrificing them *is* at the ancient house. Unto the professors of every religion<sup>d</sup> have we appointed certain rites, that they may commemorate the name of God on *slaying* the brute cattle which he hath provided for them. Your God is one God: wherefore resign yourselves *wholly* unto him. And do thou bear good tidings unto those who humble themselves; whose hearts, when mention is made of God, are struck with fear; and *unto* those who patiently endure that which befalleth them; and who duly perform their prayers, and give alms out of what we have bestowed on them. The camels *slain for sacrifice* have we appointed for you as symbols of your obedience unto God: ye *also* receive *other* advantages from them. Wherefore commemorate the name of God over them, *when ye slay them*, standing on their feet disposed in right order<sup>e</sup>: and when they are fallen down *dead*, eat of them; and give to eat *thereof both* unto him who is content *with what is given him, without*

a Either by asserting wrong and impious things of the Deity; or by bearing false witness against your neighbours.

b Because he who falls into idolatry, sinketh from the height of faith into the depth of infidelity, has his thoughts distracted by wicked lusts, and is hurried by the devil into the most absurd errors(1).

c By choosing a well-favoured and costly victim, in honour of him to whom it is destined. They say Mohammed once offered a hundred fat camels, and among them one which had belonged to Abu Jahl, having in his nose a ring of gold: and that Omar offered a noble camel, for which he had been bid three hundred *dinârs*(2).

The original may also be translated generally, *Whoso regardeth the rites of the pilgrimage, &c.* But the *victims* seem to be more particularly intended in this place.

d Jallalo'ddin understands this passage in a restrained sense, of the former nations who were true believers; to whom God appointed a sacrifice, and a fixed place and proper ceremonies for the offering of it.

e That is, as some expound the word, standing on three feet, having one of their fore feet tied up, which is the manner of tying camels to prevent their moving from the place. Some copies, instead of *sawâffa* read *sawâffena*, from the verb *safana*, which properly signifies the posture of a horse, when he stands on three feet, the edge of the fourth only touching the ground.



*asking*, and unto him who asketh<sup>a</sup>. Thus have we given you dominion over them, that ye might return *us* thanks. Their flesh is not accepted of God, neither their blood; but your piety is accepted of him. Thus have we given you dominion over them, that ye might magnify God, for *the revelations* whereby he hath directed you. And bear good tidings unto the righteous, that God will repel *the ill designs of the infidels* from the true believers; for God loveth not every perfidious unbeliever\*. Permission is granted unto those who take arms *against the unbelievers*, for that they have been unjustly persecuted *by them* (and God is certainly able to assist them): who have been turned out of their habitations injuriously, *and for no other reason* than because they say, Our LORD is God<sup>b</sup>. And if God did not repel *the violence of* some men by others, verily monasteries, and churches, and synagogues, and the temples *of the Moslems*, wherein the name of God is frequently commemorated, would be utterly demolished<sup>c</sup>. And God will certainly assist him who shall be on his side: for God *is* strong and mighty. *And he will assist those* who, if we establish them in the earth, will observe prayer, and give alms, and command that which is just, and forbid that which is unjust. And unto God *shall be* the end of *all* things. If they accuse thee, *O Mohammed*, of imposture; *consider that*, before them, the people of Noah, and *the tribes of* Ad and Thamud, and the people of Abraham, and the people of Lot, and the inhabitants of Madian, accused *their prophets* of imposture: and Moses was also charged with falsehood. And I granted a long respite unto the unbelievers: *but* afterwards I chastised them; and how *different* was the change I made *in their condition*! How many cities have we destroyed, which were ungodly, and which *are now* fallen to ruin on their roofst? And *how many* wells have been abandoned<sup>d</sup>, and lofty castles?

a Or, as the words may also be rendered, *Unto him who asketh in a modest and humble manner, and unto him who wanteth, but dareth not ask.*

\* "Announce happiness to those who exercise beneficence. God will destroy the snares which are spread for the believers. He hateth the deceiver and the infidel."—*Savary*.

b This was the first passage of the Koran which allowed Mohammed and his followers to defend themselves against their enemies by force, and was revealed a little before the flight to Medina; till which time the prophet had exhorted his Moslems to suffer the injuries offered them with patience, which is also commanded in above seventy different places of the Koran(1).

c That is, the public exercise of any religion, whether true or false, is supported only by force; and therefore, as Mohammed would argue, the true religion must be established by the same means.

† "How many guilty cities have we overthrown! They are now buried under their own ruins."—*Savary*.

d That is, How many spots in the deserts, which were formerly inhabited, are now

Do they not therefore journey through the land? And have they not hearts to understand with, or ears to hear with? Surely as to these things *their* eyes are not blind, but the hearts are blind which *are* in *their* breasts. They will urge thee to hasten the *threatened* punishment; but God will not fail to *perform* what he hath threatened: and verily *one* day with thy LORD is as a thousand years, of those which ye compute<sup>a</sup>. Unto how many cities have I granted respite, though they were wicked? Yet afterwards I chastised them: and unto me shall they come *to be judged, at the last day*. Say, O men, verily I am only a public preacher unto you. And they who believe, and do good works, shall obtain forgiveness and an honourable provision. But those who endeavour to make our signs of none effect, *shall be* the inhabitants of hell. We have sent no apostle, or prophet, before thee, but, when he read, Satan suggested *some error* in his reading<sup>b</sup>. But God shall make void that which Satan hath suggested: then shall God confirm his signs; for God *is* knowing *and* wise. *But this he permitteth*, that he may make that which Satan hath suggested, a temptation unto those in whose hearts there is an infirmity, and whose hearts are hardened (for the ungodly are certainly in a wide disagreement *from the truth*): and that they on whom knowledge hath been bestowed, may know that *this book* is the truth from thy LORD, and may believe therein; and

abandoned? a neglected well being the proper sign of such a deserted dwelling in those parts, as ruins are of a demolished town.

Some imagine that this passage intends more particularly a well at the foot of a certain hill in the province of Hadramaut, and a castle built on the top of the same hill, both belonging to the people of Handha Ebn Safwân, a remnant of the Thaudites, who having killed their prophet, were utterly destroyed by God, and their dwelling abandoned(1).

a See 2 Pet. iii. 8.

b The occasion of the passage is thus related. Mohammed one day reading the 53d chapter of the Koran, when he came to this verse, *What think ye of Allât, and al Uzza, and of Menâh the other third goddess?* the devil put the following words into his mouth, which he pronounced through inadvertence, or, as some tell us, because he was then half asleep(2), viz. *These are the most high and beauteous damsels, whose intercession is to be hoped for*. The Koreish, who were sitting near Mohammed, greatly rejoiced at what they had heard, and when he had finished the chapter, joined with him and his followers in making their adoration: but the prophet, being acquainted by the angel Gabriel with the reason of their compliance, and with what he had uttered, was deeply concerned at his mistake, till this verse was revealed for his consolation(3).

We are told however by Al Beidawi, that the more intelligent and accurate persons reject the aforesaid story; and the verb, here translated *read*, signifying also *to wish* for any thing, they interpret the passage of the suggestions of the devil to debauch the affections of those holy persons, or to employ their minds in vain wishes and desires.

(1) Al Beidawi, &c. V. the Prelim. Disc. § II. p. 66, &c. Vol. I.

(2) Yahya.

(3) Al Beidawi, Jallalo'ddin, Yahya, &c. See chap. 16, p. 66, Vol. II.

that their hearts may acquiesce in the same : for God *is* surely the director of those who believe, into the right way. But the infidels will not cease to doubt concerning it, until the hour of *judgment* cometh suddenly upon them ; or until the punishment of a grievous day<sup>a</sup> overtake them. On that day the kingdom shall be God's : he shall judge between them\*. And they who shall have believed, and shall have wrought righteousness, *shall be* in gardens of pleasure : but they who shall have disbelieved, and shall have charged our signs with falsehood, those shall suffer a shameful punishment. And *as to those* who shall have fled their country for the sake of God's true religion, and afterwards shall have been slain, or shall have died ; on them will God bestow an excellent provision ; and God is the best provider. He will surely introduce them with an introduction with which they shall be well-pleased† : for God *is* knowing *and* gracious. This *is so*. Whoever shall take a vengeance equal to the injury which hath been done him<sup>b</sup>, and shall afterwards be unjustly treated<sup>c</sup> ; verily God will assist him : for God *is* merciful, *and* ready to forgive. This *shall be done*, for that God causeth the night to succeed the day, and he causeth the day to succeed the night ; and for that God *both* heareth *and* seeth. This, because God is truth, and because what they invoke besides him, is vanity ; and for that God is the high, the mighty. Dost thou not see that God sendeth down water from heaven, and the earth becometh green ? for God *is* gracious *and* wise. Unto him *belongeth* whatsoever is in heaven and on earth : and God is self-sufficient, worthy to be praised. Dost thou not see that God hath subjected whatever is in the earth to your service, and *also* the ships which sail in the sea, by his command ? And he withholdeth the heaven that it fall not on the earth, unless by his permission<sup>d</sup> : for God *is* gracious unto mankind, *and* merciful. It is he who hath given you life, and will hereafter cause you to die ; afterwards he will *again* raise you to life, *at the resurrection* : but man *is* surely ungrateful. Unto the professors of every religion have we appointed certain rites, which they observe. Let them not therefore dis-

a Or, a day which maketh childless ; by which some great misfortune in war is expressed : as the overthrow the infidels received at Bedr. Some suppose the resurrection is here intended.

\* "Then will the balance be in the hand of God. He will judge between mortals."—*Savary*.

† "He will introduce them into an abode which shall enchant them. He is wise and gracious."—*Savary*.

b And shall not take a more severe revenge than the fact deserves.

c By the aggressor's seeking to revenge himself again of the person injured, by offering him some further violence.

The passage seems to relate to the vengeance which the Moslems should take of the infidels, for their unjust persecution of them.

d Which it will do at the last day.



pute with thee concerning *this* matter : but invite *them* unto thy LORD : for thou followest the right direction. But if they enter into debate with thee, answer, God well knoweth that which ye do : God will judge between you, on the day of resurrection, concerning that wherein ye *now* disagree. Dost thou not know that God knoweth whatever is in heaven and on earth ? Verily *this is written* in the book of *his decrees* : this is easy with God. They worship, besides God, that concerning which he hath sent down no convincing proof, and concerning which they have no knowledge : but the unjust doers shall have none to assist them. And when our evident signs are rehearsed unto them, thou mayest perceive, in the countenances of the unbelievers, a disdain *thereof* : it wanteth little but that they rush with violence on those who rehearse our signs unto them. Say, Shall I declare unto you a worse thing than this ? The fire of *hell*, which God hath threatened unto those who believe not, *is worse* ; and an unhappy journey *shall it be thither*. O men, a parable is propounded *unto you* ; wherefore hearken unto it. Verily *the idols* which ye invoke, besides God, can never create a single fly, although they were *all* assembled for that *purpose* : and if the fly snatch any thing from them, they cannot recover the same from it<sup>a</sup>. Weak is the petitioner, and the petitioned. They judge not of God according to his due estimation : for God *is* powerful *and* mighty. God chooseth messengers from among the angels<sup>b</sup>, and from among men : for God *is* he who heareth *and* seeth. He knoweth that which is before them, and that which is behind them : and unto God shall *all* things return. O true believers, bow down, and prostrate yourselves, and worship your LORD ; and work righteousness, that ye may be happy : and fight in defence of God's true religion, as it behoveth *you* to fight for the same. He hath chosen you ; and hath not imposed on you any difficulty in the religion *which he hath given you*, the religion of your father Abraham : he hath named you Moslems heretofore, and in this *book* ; that *our* apostle may be a witness against you *at the day of judgment*, and that ye may be witnesses against *the rest of* mankind. Wherefore be ye constant

a The commentators say, that the Arabs used to anoint the images of their gods with some odoriferous composition, and with honey, which the flies ate, though the doors of the temple were carefully shut, getting in at the windows or crevices.

Perhaps Mohammed took this argument from the Jews, who pretend that the temple of Jerusalem, and the sacrifices there offered to the true God, were never annoyed by flies(1) ; whereas swarms of those insects infested the heathen temples, being drawn thither by the steam of the sacrifices(2).

b Who are the bearers of the divine revelations to the prophets ; but ought not to be the objects of worship.

(1) Pirke Aboth, c. 5, § 6, 7.

(3) V. Selden de Diis Syris. Synt. 2, c. 6.



at prayer ; and give alms : and adhere firmly unto God. He is your master ; and he is the best master, and the best protector\*.

## CHAPTER XXIII.

INTITLED, THE TRUE BELIEVERS ; REVEALED AT MECCA.

In the name of the most merciful God.

\* Now are the true believers happy : who humble themselves in their prayer, and who eschew *all* vain discourse, and who *are* doers of alms-deeds ; and who keep themselves from carnal knowledge of *any women* except their wives, or the *captives* which their right hands possess (for *as to them* they shall be blameless: but whoever coveteth any *woman* beyond these, they *are* transgressors): and who acquit themselves faithfully of their trust, and *justly perform* their covenant; and who observe their *appointed times of* prayer: these shall be the heirs, who shall inherit paradise; they shall continue therein for ever. We formerly created man of a finer sort of clay; afterwards we placed him *in the form of* seed in a sure receptacle<sup>a</sup>: afterwards we made the seed coagulated blood; and we formed the coagulated blood into a piece of flesh: then we formed the piece of flesh into bones; and we clothed those bones with flesh: then we produced the same by another creation<sup>b</sup>\*. Wherefore blessed be God, the most excellent Creator<sup>c</sup>! After this shall ye die: and afterwards shall ye be restored to life, on the day of resurrection. And we have created over you seven heavens<sup>d</sup>: and we are not negligent of what we have created. And we send down rain from heaven by measure; and we cause it to remain on the earth: we are also certainly able to deprive you of the same. And we cause gardens of palm-trees, and vineyards, to spring forth for you by means thereof; wherein ye have many fruits, and whereof ye eat. And *we also raise for you a tree* springing from mount Si-

\* “Be immovable in the faith. God is your master. Courage unto the servant, and praise unto the patron!”—*Savary*.

a viz. The womb.

b i. e. Producing a perfect man, composed of soul and body.

\* “We accomplished our creation by animating it with life.”—*Savary*.

c See chap. 6, p. 326, note c, Vol. I.

d Literally, *seven paths*; by which the heavens are meant, because, according to some expositors, they are the *paths* of the angels and of the celestial bodies: though the original word also signifies things which are *folded or placed like stories* one above another, as the Mohammedans suppose the heavens to be.

nai<sup>a</sup>; which produceth oil, and a sauce for those who eat. Ye have likewise an instruction in the cattle: we give you to drink of the *milk* which *is* in their bellies, and ye receive many advantages from them; and of them do ye eat: and on them, and on ships, are ye carried<sup>b\*</sup>. We sent Noah heretofore unto his people, and he said, O my people, serve God: ye have no God besides him; will ye not therefore fear *the consequence of your worshipping other gods?* And the chiefs of his people, who believed not, said, This is no other than a man, as ye are: he seeketh to raise himself to a superiority over you. If God had pleased *to have sent a messenger unto you*, he would surely have sent angels: we have not heard this of our forefathers. Verily he is no other than a man *disturbed* with frenzy: wherefore wait concerning him for a time. Noah said, O LORD, do thou protect me; for that they accuse me of falsehood. And we revealed *our orders* unto him, saying, Make the ark in our sight; and *according to* our revelation. And when our decree cometh *to be executed*, and the oven shall boil *and pour forth water*, carry into it of every *species of animals* one pair; and also thy family, except such of them on whom a previous sentence of *destruction* hath passed<sup>c</sup>: and speak not unto me in behalf of those who have been unjust; for they *shall be drowned*. And when thou and they who *shall be* with thee, shall go up into the ark, say, Praise be unto God, who hath delivered us from the ungodly people! And say, O LORD, cause me to come down *from this ark* with a blessed descent<sup>†</sup>; for thou art best able to bring me down *from the same with safety*. Verily herein *were signs of our omnipotence*; and we proved *mankind thereby*. Afterwards we raised up another generation<sup>d</sup> after them; and we sent unto them an apostle from among them<sup>e</sup>, *who said*, Worship God: ye have no God besides him; will ye not therefore fear *his vengeance?* And the chiefs of his people, who believed not, and who denied the meeting of the life to come, and on whom we had bestowed affluence in this present life, said, This is no other than a man, as ye are; he eateth of that whereof ye eat, and he drinketh of that whereof ye drink :

a viz. The olive. The gardens near this mountain are yet famous for the excellent fruit-trees of almost all sorts which grow there(1).

b The beast more particularly meant in this place, is the camel, which is chiefly used for carriage in the East; being called by the Arabs, the *landship*, on which they pass those *seas of sand*, the deserts.

\* "They carry you on the earth, as the ship bears you on the sea."—*Savary*.

† "Let us shut him up for a time."—*Savary*.

c See chap. 11, p. 12, &c. Vol. II.

† "When thou shalt descend from it, put up to him this prayer; Lord! O thou who art the best of guides, deign to bless our outgoing!"—*Savary*.

d Namely, the tribe of Ad, or of Thamud.

e viz The prophet Hud, or Saleh.

and if ye obey a man like unto yourselves, ye will surely be sufferers. Doth he threaten you that after ye shall be dead, and shall become dust and bones, ye shall be brought forth *alive from your graves*? Away, away with that ye are threatened with! There is *no other life* besides our present life : we die, and we live ; and we shall not be raised again. This is no other than a man, who deviseth a lie concerning God : but we will not believe him. *Their apostle* said, O LORD defend me ; for that they have accused me of imposture. God answered, After a little while they shall surely repent *their obstinacy*. Wherefore a severe punishment was justly inflicted on them, and we rendered them *like the refuse which is carried down by a stream*\*. Away therefore with the ungodly people! Afterwards we raised up other generations<sup>a</sup> after them. No nation shall be punished before their determined time ; neither shall they be respited *after*. Afterwards we sent our apostles, one after another. So often as their apostle came unto any nation, they charged him with imposture : and we caused them successively to follow one another *to destruction* ; and we made them *only subjects of* traditional storiest†. Away therefore with the unbelieving nations! Afterwards we sent Moses, and Aaron his brother, with our signs and manifest power, unto Pharaoh and his princes : but they proudly refused *to believe on him* ; for they were a haughty people. And they said, Shall we believe on two men like unto ourselves ; whose people are our servants ? And they accused them of imposture : wherefore they became of *the number of* those who were destroyed. And we heretofore gave the book *of the law* unto Moses, that *the children of Israel* might be directed *thereby*. And we appointed the son of Mary, and his mother, for a sign : and we prepared an abode for them in an elevated part of the earth<sup>b</sup>, being *a place of quiet and security, and watered with running springs*. O apostles, eat of those things which are good<sup>c</sup> ; and work righteousness : for I well know that which ye do.

\* "The cry of the exterminating angel was heard, and, like withered buds, the unbelievers were destroyed."—*Savary*.

<sup>a</sup> As the Sodomites, Midianites, &c.

† "We have brought a new Scripture. Far from us be those who will not believe in it."—*Savary*.

<sup>b</sup> The commentators tell us the place here intended is Jerusalem, or Damascus, or Ramlah, or Palestine, or Egypt(1).

But perhaps the passage means the hill to which the virgin Mary retired to be delivered, according to the Mohammedan tradition(2).

<sup>c</sup> These words are addressed to the apostles in general, to whom it was permitted to eat of all clean and wholesome food ; and were spoken to them severally at the time of their respective mission. Some, however, think them directed particularly to the virgin Mary and Jesus, or singly to the latter (in which case the plural number must be used out of respect only), proposing the practice of the prophets for their

This your religion is one religion<sup>a</sup>; and I am your LORD; wherefore fear me. But *men* have rent the affair of their *religion* into various sects: every party rejoiceth in that which they follow. Wherefore leave them in their confusion, until a certain time<sup>b</sup>. Do they think that we hasten unto them the wealth and children which we have abundantly bestowed on them, for their good? But they do not understand. Verily they who stand in awe, for fear of their LORD, and who believe in the signs of their LORD, and who attribute not companions unto their LORD; and who give that which they give *in alms*, their hearts being struck with dread, for that they must return unto their LORD: these hasten unto good, and are foremost to *obtain* the same. We will not impose any difficulty on a soul, except according to its ability; with us *is* a book, which speaketh the truth; and they shall not be injured. But their hearts are *drowned* in negligence, as to this *matter*; and they have works different from those *we have mentioned*; which they will continue to do, until, when we chastise such of them as enjoy an affluence of fortune, by a *severe* punishment<sup>c</sup>, behold, they cry aloud for help\*: *but it shall be answered them*, Cry not for help to-day: for ye shall not be assisted by us. My signs were read unto you, but ye turned back on your heels: proudly elating yourselves because of *your possessing the holy temple*; discoursing together by night, *and* talking foolishly. Do they not therefore attentively consider that which is spoken *unto them*; whether *a revelation* is come unto them which came not unto their forefathers? Or do they not know their apostle; and therefore reject him? Or do they say, He is a madman? Nay, he hath come unto them with the truth; but the greater part of them detest the truth. If the truth had followed their desires, verily the heavens and the earth, and whoever therein *is*, had been corrupted<sup>d</sup>. But we have brought them their admonition; and they

imitation. Mohammed probably designed in this passage to condemn the abstinence observed by the Christian monks(1).

a See chap. 21, p. 26, Vol. II.

b i. e. Till they shall be slain, or shall die a natural death.

c By which is intended either the overthrow at Bedr, where several of the chief Korashites lost their lives; or the famine with which the Meccans were afflicted, at the prayer of the prophet, conceived in these words, *O God set thy foot strongly on Modar* (an ancestor of the Koreish) *and give them years like the years of Joseph*: whereupon so great a dearth ensued, that they were obliged to feed on dogs, carrion, and burnt bones(2).

\* "Those who are in ignorance of this doctrine, those who in their works have not virtue for their object, shall remain in their blindness, till the hour when the most powerful of them, feeling our vengeance, shall cry out tumultuously."—*Savary*.

d That is, if there had been a plurality of gods, as the idolaters contend(3) or, if the doctrine taught by Mohammed had been agreeable to their inclinations, &c.

(1) Al Beidawi.

(2) Idem.

(3) See chap. 21, p. 26, Vol. II.



turn aside from their admonition. Dost thou ask of them any maintenance *for thy preaching*? since the maintenance of thy LORD is better; for he is the most bounteous provider. Thou certainly invitest them to the right way: and they who believe not in the life to come, do surely deviate from *that* way. If we had had compassion on them, and had taken off from them the calamity which had befallen them<sup>a</sup>, they would surely have more obstinately persisted in their error, wandering *in confusion*\*. We formerly chastised them with a punishment<sup>b</sup>: yet they did not humble themselves before their LORD, neither did they make supplications *unto him*; until, when we have opened upon them a door, from which a severe punishment<sup>c</sup> *hath issued*, behold, they are driven to despair thereat. It is *God* who hath created in you *the senses of hearing and of sight, that ye may perceive our judgments*, and hearts, *that ye may seriously consider them*: yet how few of you give thanks! It is he who hath produced you in the earth; and before him shall ye be assembled. It is he who giveth life, and putteth to death; and to him *is to be attributed* the vicissitude of night and day: do ye not therefore understand? But the *unbelieving Meccans* say as *their* predecessors said: they say, When we shall be dead, and shall have become dust and bones, shall we really be raised to life? We have already been threatened with this, and our fathers also heretofore: this is nothing but fables of the ancients. Say, Whose is the earth, and whoever therein *is*; if ye know? They will answer, God's. Say, will ye not therefore consider? Say, Who is the LORD of the seven heavens, and the LORD of the magnificent throne? They will answer, *They are God's*. Say, Will ye not therefore *fear him*? Say, In whose hand is the kingdom of all things; who protecteth *whom he pleaseth*, but is himself protected of none; if ye know? They will answer, *In God's*. Say, How therefore are ye bewitched†? Yea, we have brought them the truth; and they are certainly liars *in denying the same*.

a viz. The famine. It is said that the Meccans being reduced to eat ilhiz, which is a sort of miserable food made of blood and camels' hair, used by the Arabs in time of scarcity, Abu Sofîân came to Mohammed, and said, *Tell me, I adjure thee by God and the relation that is between us, dost thou think thou art sent as a mercy unto all creatures; since thou hast slain the fathers with the sword, and the children with hunger*(1)?

\* "If pity had caused us to predict unto them the calamities which they were about to suffer, they would have been only the more obstinate in their error."—*Savary*.

b Namely, the slaughter at Bedr.

c viz. Famine; which is more terrible than the calamities of war(2).

According to these explications, the passage must have been revealed at Medina; unless it be taken in a prophetic sense.

† "Will, then, your eyes be always closed against the light?"—*Savary*.

God hath not begotten issue ; neither is there any *other* god with him : otherwise every god had surely taken away that which he had created<sup>a</sup> ; and some of them had exalted themselves above the others<sup>b</sup>. Far be that from God, which they affirm *of him* ! He knoweth that which is concealed, and that which is made public : wherefore far be it from him *to have those sharers in his honour* which they attribute to him ! Say, O LORD, If thou wilt surely cause me to see *the vengeance* with which they have been threatened ; O LORD, set me not among the ungodly people : for we are surely able to make thee to see that with which we have threatened them. Turn aside evil with that which is better<sup>c</sup> : we well know *the calumnies* which they utter *against thee*. And say, O LORD, I fly unto thee for refuge, against the suggestions of the devils : and I have recourse unto thee, O LORD, *to drive them away*, that they be not present with me<sup>d</sup>. *The gainsaying of the unbelievers ceaseth not* until, when death overtaketh any of them, he saith, O LORD, suffer me to return *to life*, that I may do that which is right ; in *professing the true faith* which I have neglected<sup>e</sup>. By no means. Verily these are the words which he shall speak : but behind them there shall be a barf, until the day of resurrection. When therefore the

a And set up a distinct creation and kingdom of his own.

b See chap. 17, p. 75, Vol. II.

c That is, By forgiving injuries, and returning of good for them : which rule is to be qualified, however, with this proviso, that the true religion receive no prejudice by such mildness and clemency(1).

d To besiege me : or, as it may also be translated, *That they hurt me not*.

e Or, as the words may also import, *In the world which I have left* ; that is, during the further term of life which shall be granted me, and from which I have been cut off(2).

f The original word *barzakh*, here translated *bar*, primarily signifies any partition, or interstice, which divides one thing from another ; but is used by the Arabs not always in the same, and sometimes in an obscure sense. They seem generally to express by it what the Greeks did by the word *Hades* ; one while using it for the place of the dead, another while for the time of their continuance in that state, and another while for the state itself. It is defined by their critics to be the interval or space between this world and the next, or between death and the resurrection ; every person who dies, being said to enter into *al barzakh* ; or, as the Greek expresses it *καταβῆναι εἰς ᾗδου*(3). One lexicographer(4) tells us that in the Koran it denotes the grave : but the commentators on this passage expound it a bar, or invincible obstacle, cutting off all possibility of return into the world, after death. See chap. 25, Vol. II. where the word again occurs.

Some interpreters understand the words we have rendered behind them, to mean before them (it being one of those words, of which there are several in the Arabic tongue, that have direct contrary significations), considering *al Barzakh* as a future space, and lying before, and not behind them.

(1) Al Beidawi. (2) Idem.  
 &c., and the Prelim. Disc. § IV. p. 90.  
 col. 254.

(3) V. Pocock. not. in Port. Mosis, p. 248,  
 (4) Ebn Maruf, apud Gol. Lex. Arab.

trumpet shall be sounded, there shall be no relation between them *which shall be regarded* on that day ; neither shall they ask *assistance* of each other. They whose balances shall be heavy *with good works*, shall be happy : but they whose balances shall be light, are those who shall lose their souls, *and* shall remain in hell for ever<sup>a</sup>. The fire shall scorch their faces, and they shall writhe their mouths therein *for anguish* : *and it shall be said unto them*, Were not my signs rehearsed unto you ; and did ye not charge them with falsehood ? They shall answer, O LORD, our unhappiness prevailed over us, and we were people who went astray. O LORD, take us forth from this *fire* : if we return *to our former wickedness*, we shall surely be unjust. God will say *unto them*, Be ye driven away with ignominy thereinto : and speak not unto me *to deliver you*. Verily there were a party of my servants, who said, O LORD, we believe : wherefore forgive us, and be merciful unto us ; for thou art the best of those who show mercy. But ye received them with scoffs, so that they suffered you to forget my admonition<sup>b</sup>, and ye laughed them to scorn. I have this day rewarded them, for that they suffered *the injuries ye offered them* with patience : verily they enjoy great felicity. God will say, What number of years have ye continued on earth ? They will answer, We have continued *there* a day, or part of a day<sup>c</sup> : but ask those who keep account<sup>d</sup>. God will say, Ye have tarried but a little, if ye knew *it*. Did ye think that we had created you in sport, and that ye should not be brought again before us ? Wherefore let God be exalted, the King, the Truth ! There is no God besides him, the LORD of the honourable throne. Whoever together with *the true* God shall invoke another god, concerning whom he hath no demonstrative proof, shall surely be brought to an account for the same before his LORD. Verily the infidels shall not prosper. Say, O LORD, pardon, and show mercy ; for thou art the best of those who show mercy\*.

a See the Prelim. Disc. § IV. p. 101, Vol. I.

b Being unable to prevail on you by their remonstrances, because of the contempt wherein ye held them.

c The time will seem thus short to them in comparison to the eternal duration of their torments, or because the time of their living in the world was the time of their joy and pleasure : it being usual for the Arabs to describe what they like as of short, and what they dislike, as of long continuance.

d That is, the angels, who keep account of the length of men's lives and of their works, or any other who may have leisure to compute ; and not us, whose torments distract our thoughts and attention.

\* "Thy mercy is unbounded."—*Surary*

## CHAPTER XXIV.

INTITLED, LIGHT<sup>a</sup> ; REVEALED AT MEDINA.

In the name of the most merciful God.

THIS Sura have we sent down *from heaven* ; and have ratified the same ; and we have revealed therein evident signs, that ye may be warned. The whore, and the whoremonger, shall ye scourge with a hundred stripes<sup>b</sup>. And let not compassion towards them prevent you from *executing* the judgment of God<sup>c</sup> ; if ye believe in God and the last day : and let some of the true believers be witnesses of their punishment<sup>d†</sup>. The whoremonger shall not marry *any other* than a harlot, or an idolatress. And a harlot shall no *man* take in marriage, except a whoremonger, or an idolater. And this *kind of marriage* is forbidden the true believers<sup>e</sup>. But *as to* those who accuse women of reputation of

a This title is taken from an allegorical comparison made between light and God, or faith in him, about the middle of the chapter.

b This law is not to be understood to relate to married people, who are of free condition : because adultery in such, according to the Sonna, is to be punished by stoning(1).

c *i. e.* Be not moved by pity, either to forgive the offenders, or to mitigate their punishment. Mohammed was for so strict and impartial an execution of the laws, that he is reported to have said, *If Fatema the daughter of Mohammed steal, let her hand be struck off*(2).

d That is, let the punishment be inflicted in public, and not in private ; because the ignomy of it is more intolerable than the smart, and more likely to work a reformation on the offender. Some say there ought to be three persons present at the least ; but others think two, or even one, to be sufficient(3).

† “The immodest of both sexes shall be punished by a hundred stripes. This is the judgment of God. You shall have no pity on them, if you believe in God, and in the last day. Let some of the believers be witness of their chastisement.”—*Savary*.

e The preceding passage was revealed on account of the meaner and more indigent Mohâjerins, or refugees, who sought to marry the whores of the infidels, taken captives in war, for the sake of the gain which they made by prostituting themselves. Some think the prohibition was special, and regarded only the Mohâjerins before-mentioned ; and others were of opinion it was general ; but it is agreed to have been abrogated by the words which follow in this chapter, *Marry the single women among you* ; harlots being comprised under the appellation of *single women*(4).

It is supposed by some that not *marriage*, but *unlawful commerce* with such women is here forbidden.

(1) See chap. 4, pp. 266, 269, Vol. I.  
Beidawi, Jallalo'ddin.

(2) Al Beidawi.

(3) Idem.

(4) Al



*whoredom*<sup>a</sup>, and produce not four witnesses of the fact<sup>b</sup>, scourge them with fourscore stripes, and receive not their testimony for ever; for such are infamous prevaricators: excepting those who shall afterwards repent, and amend; for *unto such will God be gracious and merciful*. They who shall accuse *their wives* of adultery, and shall have no witnesses *thereof* besides themselves; the testimony *which shall be required* of one of them *shall be*, that he swear four times by God that he speaketh the truth: and the fifth time *that he imprecate* the curse of God on him, if he be a liar. And it shall avert the punishment from *the wife*, if she swear four times by God that he is a liar; and if the fifth time *she imprecate* the wrath of God on her, if he speaketh the truth<sup>c</sup>. If it were not for the indulgence of God towards you, and his mercy, and that God is easy to be reconciled, and wise; *he would immediately discover your crimes*\*. As to the party among you who have published the falsehood concerning *Ayesha*<sup>d</sup>, think it not to

a The Arabic word *mohsinât* properly signifies *women of unblameable conduct*; but to bring the chastisement after-mentioned on the calumniator, it is also requisite that they be free women, of ripe age, having their understandings perfect, and of the Mohanmedan religion. Though the word be of the feminine gender, yet *men* are also supposed to be comprised in this law.

Abu Hanîfa was opinion that the slanderer ought to be scourged in public, as well as the fornicator; but the generality are against him(1).

b See chap. 4, p. 147, Vol. I.

c In case both swear, the man's oath discharges him from the imputation and penalty of slander, and the woman's oath frees her from the imputation and penalty of adultery: but though the woman do swear to her innocence, yet the marriage is actually void, or ought to be declared void by the judge; because it is not fit they should continue together after they have come to these extremities(2).

\* "If the wise and merciful God did not extend his clemency unto you, he would inflict instant punishment upon perjury."—*Savary*.

d For the understanding of this passage, it is necessary to relate the following story.

Mohanmed having undertaken an expedition against the tribe of Mostalek, in the sixth year of the Hejra, took his wife Ayesha with him, to accompany him. In their return, when they were not far from Medina, the army removing by night, Ayesha, on the road, alighted from her camel, and stepped aside on a private occasion: but on her return, perceiving she had dropped her necklace, which was of onyxes of Dhafar, she went back to look for it; and in the mean time her attendants, taking it for granted that she was got into her pavilion (or little tent surrounded with curtains, wherein women are carried in the East), set it again on the camel, and led it away. When she came back to the road, and saw her camel was gone, she sat down there, expecting that when she was missed some would be sent back to fetch her; and in a little time she fell asleep. Early in the morning, Safwan Ebn al Moattel, who had staid behind to rest himself, coming by, and perceiving somebody asleep, went to see who it was, and knew her to be Ayesha; upon which he waked her, by twice pronouncing with a low voice these words, *We are God's and unto him must we return*. Then Ayesha immediately covered herself with her veil; and Safwan set her on his own camel, and led her after the army, which they overtook by noon, as they were resting.

(1) Al Beidawi, Jallalo'ddin.

(2) *Iidem*.

be an evil unto you: on the contrary, it is better for you<sup>a</sup>. Every man of them *shall be punished* according to the injustice of which he hath been guilty<sup>b</sup>; and he among them who hath undertaken to aggravate the same<sup>c</sup>, shall suffer a grievous punishment. Did not the faithful men, and the faithful women, when ye heard this, judge in their own minds for the best; and say, this is a manifest falsehood? Have they produced four witnesses thereof? wherefore, since they have not produced the witnesses, they are surely liars in the sight of God. *Had it not been for* the indulgence of God towards you, and his mercy, in this world and in that which is to come, verily a grievous punishment had been inflicted on you, for the *calumny* which ye have spread: when ye published that with your tongues, and spoke that with your mouths, of which ye had no knowledge; and esteemed it to be light, whereas it was a matter of importance in the sight of God<sup>\*</sup>. When ye heard it, did ye say, It belongeth not unto us, that we should talk of this *matter*: God forbid! this is a grievous calumny. God warneth you, that ye return not to the like *crime* for ever; if ye be true believers. And God declareth unto you *his* signs; for God is knowing and wise. Verily they who love that scandal be published of those who believe, shall receive a severe punishment *both* in this

This accident had like to have ruined Ayesha, whose reputation was publicly called in question, as if she had been guilty of adultery with Safwan: and Mohammed himself knew not what to think, when he reflected on the circumstances of the affair, which were improved by some malicious people very much to Ayesha's dishonour; and notwithstanding his wife's protestations of her innocence, he could not get rid of his perplexity, nor stop the mouths of the censorious, till about a month after, when this passage was revealed, declaring the accusation to be unjust(1).

a The words are directed to the prophet, and to Abu Beer, Ayesha, and Safwan, the persons concerned in this false report; since, besides the amends they might expect in the next world, God had done them the honour to clear their reputations by revealing eighteen verses expressly for that purpose(2).

b The persons concerned in spreading the scandal, were Abd'allah Ebn Obba (who first raised it, and inflamed the matter to the utmost, out of hatred to Mohammed), Zeid Ebn Refaa, Hassan Ebn Thabet, Mestah Ebn Othatha, a great grandson of Abd'almotalleb's and Hamna Bint Jahash: and every one of them received four-score stripes, pursuant to the law ordained in this chapter, except only Abd'allah, who was exempted, being a man of great consideration(3).

It is said that, as a farther punishment; Hassan and Mestab became blind, and that the former of them also lost the use of both his hands(4).

c viz. Abd'allah Ebn Obba, who had not the grace to become a true believer, but died an infidel(5).

\* "Had the divine goodness and clemency not watched over you, this falsehood would have drawn down upon your heads a terrible chastisement. It has passed from mouth to mouth. You have repeated that of which you had no knowledge, and have regarded a slander as a trivial fault: and it is a crime in the eyes of the Eternal."—*Savary*.

(1) Al Bokhari in Sonna, Al Beidawi, Jallalo'ddin, &c. V. Abu'lf. Vit. Moh. p. 82, &c. et Gagnier, Vie de Mahomet, lib. 4, c. 7. (2) Al Beidawi. (3) Abulfeda, Vit. Moh. p. 83. (4) Al Beidawi. (5) See chap. 9, pp. 387, 388, Vol. I.

world and in the next. God knoweth, but ye know not. *Had it not been for the indulgence of God towards you, and his mercy, and that God is gracious and merciful, ye had felt his vengeance.* O true believers, follow not the steps of the devil: for whosoever shall follow the steps of the devil, he will command him filthy crimes, and that which is unlawful. If *it were not for the indulgence of God, and his mercy towards you, there had not been so much as one of you cleansed from his guilt for ever:* but God cleanseth whom he pleaseth; for God *both* heareth *and* knoweth. Let not those among you who possess abundance of *wealth*, and have ability, swear that they will not give unto *their* kindred, and the poor, and those who have fled their country for the sake of God's true religion: but let them forgive, and act with benevolence *towards them.* Do ye not desire that God should pardon you<sup>a</sup>? And God *is* gracious *and* merciful. Moreover they who falsely accuse modest women, who behave in a negligent manner<sup>b</sup>, *and are* true believers, shall be cursed in this world, and *in* the world to come; and they shall suffer a severe punishment<sup>c</sup>. One day their own tongues shall bear witness against them, and their hands, and their feet, concerning that which they have done. On that day shall God render unto them their just due; and they shall know that God is the evident truth. The wicked women *should be joined* to the wicked men, and the wicked men to the wicked women; but the good women *should be married* to the good men, and the good men to the good women. These shall be cleared from *the calumnies* which *slanderers* speak of *them*<sup>d</sup>: they shall obtain pardon, and an honourable provision. O true believers, enter not any houses, besides your own houses, until

a This passage was revealed on account of Abu Beer, who swore that he would not for the future bestow any thing on Mestab, though he was his mother's sister's son, and a poor Mohajer, or refugee, because he had joined in scandalizing his daughter Ayesha. But on Mohammed's reading this verse to him, he continued Mestab's pension(1).

b *i. e.* Who may be less careful in their conduct, and more free in their behaviour, as being conscious of no ill.

c Though the words be general, yet they principally regard those who should calumniate the prophet's wives. According to a saying of Ebn Abbas, if the threats contained in the whole Koran be examined, there are none so severe as those occasioned by the false accusation of Ayesha; wherefore he thought even repentance would stand her slanderers in no stead(2).

d Al Beidawi observes, on this passage, that God cleared four persons, by four extraordinary testimonies: for he cleared Joseph by the testimony of a child in his mistress's family(3); Moses, by means of the stone which fled away with his garments(4); Mary, by the testimony of her infant(5); and Ayesha, by these verses of the Koran.

(1) Al Beidawi, Jallalo'ddin.

(2) Al Beidawi.

(3) See chap. 12, p. 28,

Vol. II. (4) See chap. 2, p. 196, Vol. I., and chap. 33.

(5) See chap. 19,

p. 100, Vol. II.

ye have asked leave, and have saluted the family thereof<sup>a</sup> : this is better for you ; peradventure ye will be admonished. And if ye shall find no person in the *houses*, yet do not enter them, until leave be granted you : and if it be said unto you, Return back, do ye return back. This *will be* more decent for you<sup>b</sup> : and God knoweth that which ye do. It shall be no crime in you, that ye enter uninhabited houses<sup>c</sup>, wherein ye may meet with a convenience. God knoweth that which ye discover, and that which ye conceal. Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions : this will be more pure for them ; for God is well acquainted with that which they do. And speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments<sup>d</sup>, except what *necessarily* appeareth thereof<sup>e</sup> ; and let them throw their veils over their bosoms<sup>f</sup>, and not show their ornaments, unless to their husbands<sup>g</sup>, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons<sup>h</sup>, or their

a To enter suddenly or abruptly into any man's house or apartment, is reckoned a great incivility in the East ; because a person may possibly be surprised in an indecent action or posture, or may have something discovered which he would conceal. It is said, that a man came to Mohammed, and wanted to know whether he must ask leave to go in to his sister ; which being answered in the affirmative, he told the prophet that his sister had nobody else to attend upon her, and it would be troublesome to ask leave every time he went in to her : *What*, replied Mohammed, *wouldest thou see her naked*(1)?

b Than to be importunate for admission, or to wait at the door.

c i. e. Which are not the private habitation of a family ; such as public inns, shops, sheds, &c.

d As their clothes, jewels, and the furniture of their toilet ; much less such parts of their bodies as ought not to be seen.

e Some think their outward garments are here meant ; and others their hands and faces : it is generally held, however, that a free woman ought not to discover even those parts, unless to the persons after excepted, or on some unavoidable occasion, as their giving evidence in public, taking advice or medicines in case of sickness, &c.

f Taking care to cover their heads, necks, and breasts.

(The Turkish women, as we have already stated, never go out without being veiled. In Egypt the women wrap themselves up in a long mantle of black silk, which covers the whole body. On their feet they wear slippers of a very thin yellow leather. Long trowsers, and robes which trail on the ground, prevent their legs from being seen ; but, as they wear no stockings, Mahomet forbids them to move their feet about in such a manner as to expose the charms which ought to be concealed. In public they are always dressed with the utmost decency : but in their own houses they lay aside all this accumulation of covering, and are dressed as slightly as possible).—*Savary*.

g For whose sake it is that they adorn themselves, and who alone have the privilege to see their whole body.

h These near relations are also excepted, because they cannot avoid seeing them frequently, and there is no great danger to be apprehended from them. They are



women<sup>a</sup>, or the *captives* which their right hands shall possess<sup>b</sup>, or unto such men as attend *them*, and have no need of *women*<sup>c</sup>, or unto children, who distinguish not the nakedness of women. And let them not make a noise with their feet\*, that their ornaments which they hide may *thereby* be discovered<sup>d</sup>. And be ye all turned unto God, O true believers, that ye may be happy. Marry those who are single<sup>e</sup> among you, and such as are honest of your men-servants, and your maid-servants: if they be poor, God will enrich them of his abundance; for God is bounteous and wise. And let those who find not a match, keep themselves *from fornication*, until God shall enrich them of his abundance. And unto such of your slaves<sup>f</sup> as desire a written instrument *allowing them to redeem themselves on paying a certain sum*<sup>g</sup>, write

allowed, therefore, to see what cannot well be concealed in so familiar an intercourse(1), but no other part of their body, particularly whatever is between the navel and the knees(2).

Uncles not being here particularly mentioned, it is a doubt whether they may be admitted to see their nieces. Some think they are included under the appellation of *brothers*: but others are of opinion that they are not comprised in this exception; and give this reason for it, *viz.* lest they should describe the persons of their nieces to their sons(3).

a That is, such as are of the Mohammedan religion; it being reckoned by some unlawful, or, at least, indecent, for a woman, who is a true believer, to uncover herself before one who is an infidel, because he will hardly refrain describing her to the men: but others suppose all women in general are here excepted; for, in this particular, doctors differ(4).

b Slaves of either sex are included in this exception, and, as some think, domestic servants who are not slaves; as those of a different nation. It is related, that Mohammed once made a present of a man-slave to his daughter Fatema; and when he brought him to her she had on a garment which was so scanty that she was obliged to leave either her head or her feet uncovered: and that the prophet, seeing her in great confusion on that account, told her, she need be under no concern, for that there was none present besides her father and her slave(5).

c Or have no desire to enjoy them; such as decrepid old men, and deformed or silly persons, who follow people as hangers-on, for their spare victuals, being too despicable to raise either a woman's passion or a man's jealousy. Whether eunuchs are comprehended under this general designation, is a question among the learned(6).

\* "Let them not move about their feet so as to allow those charms to be seen which ought to be veiled."—*Savary*.

d By shaking the rings, which the women in the East wear about their ancles, and are usually of gold or silver(7). The pride which the Jewish ladies of old took in making a *tinkling* with these ornaments of *their feet*, is (among other things of that nature) severely reproved by the prophet Isaiah(8).

e *i. e.* Those who are unmanied of either sex; whether they have been manied before or not.

f Of either sex.

g Whereby the master obliges himself to set his slave at liberty, on receiving a certain sum of money, which the slave undertakes to pay.

(1) Al Beidawi. (2) Jallalo'ddin. (3) Al Beidawi. (4) Idem, Jallalo'ddin.  
(5) Idem. (6) Idem, Yahya, &c. (7) Idem. (8) Isaiah, iii. 16 and 18.

one, if ye know good in them<sup>a</sup>; and give them of the riches of God, which he hath given you<sup>b</sup>. And compel not your maid-servants to prostitute themselves, if they be willing to live chastely; that ye may seek the casual *advantage* of this present life<sup>c</sup>: but whoever shall compel them *thereto*, verily God *will be* gracious and merciful unto such women after their compulsion. And now have we revealed unto you evident signs, and a *history* like unto some of the *histories* of those who have gone before you<sup>d</sup>, and an admonition unto the pious. God is the light of heaven and earth: the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp inclosed in a case of glass; the glass appears as it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the east, nor of the west<sup>e</sup>: it wanteth little but that the oil thereof would give light, although no fire touched it\*. This is light added unto light<sup>f</sup>. God will direct unto his light whom he pleaseth. God propoundeth parables unto men; for God knoweth all things. In the houses which God hath permitted to be raised<sup>g</sup>, and that his name be com-

a That is, If you have found them faithful, and have reason to believe they will perform their engagement.

b Either by bestowing something on them of your own substance, or by abating them a part of their ransom. Some suppose these words are directed, not to the masters only, but to all Moslems in general; recommending it to them to assist those who have obtained their freedom, and paid their ransom, either out of their own stock, or by admitting them to have a share in the public alms(1).

c It seems Abd'allah Ebn Obba had six women slaves, on whom he laid a certain tax, which he obliged them to earn by the prostitution of their bodies: and one of them made her complaint to Mohammed, which occasioned the revelation of this passage(2).

d i. e. The story of the false accusation of Ayesha, which resembles those of Joseph and the virgin Mary(3).

e But of a more excellent kind. Some think the meaning to be that the tree grows neither in the eastern parts nor the western parts, but in the midst of the world, namely in Syria, where the best olives grow(4).

\* "The oil of which is lighted up at the slightest approach of fire, and produces rays which are incessantly renewed."—*Savary*.

f Or a light whose brightness is doubly increased by the circumstances above-mentioned.

The commentators explain this allegory, and every particular of it, with great subtilty; interpreting the *light* here described, to be the *light* revealed in the Koran, or God's *enlightening grace* in the heart of man, and in divers other manners.

g The connexion of these words is not very obvious. Some suppose they ought to be joined with the preceding words, Like a niche, or It is lighted in the houses, &c. and that the comparison is more strong and just, by being made to the lamps in Mosques, which are larger than those in private houses. Some think they are rather to be connected with the following words, *Men praise*, &c. And others are of opinion they are an imperfect beginning of a sentence, and that the words, Praise ye God, or the like, are to be understood. However the houses here intended are those

(1) Al Beidawi.

(2) Idem. Jallalo'ddin.

(3) Idem.

(4) Idem.

memorated therein: men celebrate his praise in the same morning and evening, whom neither merchandizing, nor selling diverteth from the remembering of God, and the observance of prayer, and the giving of alms; fearing the day whereon *men's* hearts and eyes shall be troubled; that God may recompense them according to the utmost merit of what they shall have wrought, and may add unto them of his abundance *a more excellent reward*; for God bestoweth on whom he pleaseth without measure. But *as to* the unbelievers, their works are like the vapour in a plain<sup>a</sup>, which the thirsty *traveller* thinketh to be water, until, when he cometh thereto, he findeth it *to be* nothing; but he findeth God with him<sup>b</sup>, and he will fully pay him his account; and God is swift in taking an account: or, as the darkness in a deep sea, covered by waves *riding* on waves, above which are clouds, being *additions of* darkness one over the other; when *one* stretcheth forth his hand, he is far from seeing it. And unto whomsoever God shall not grant *his* light, he shall enjoy no light at all. Dost thou not perceive that all *creatures* both in heaven and earth praise God; and the birds *also*, extending their wings? Every one knoweth his prayer, and his praise: and God knoweth that which they do. Unto God *belongeth* the kingdom of heaven and earth; and unto God *shall be* the return *at the last day*. Dost thou not see that God gently driveth forward the clouds, and gathereth them together, and then layeth them on heaps? Thou also seest the rain, which falleth from the midst thereof; and God sendeth down from heaven *as it were* mountains, wherein there is hail; he striketh therewith whom he pleaseth, and turneth the same away from whom he pleaseth: the brightness of his lightning wanteth but little of taking away the sight\*. God shifteth the night, and the day: verily herein is an instruction unto those who have sight. And God hath created every animal of water<sup>c</sup>; one

set apart for divine worship; or particularly the three principal temples of Mecca, Medina, and Jerusalem(1).

a The Arabic word *Serâb* signifies that false appearance which, in the eastern countries, is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun beams. It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward (for it always appears at the same distance), or quite vanishing(2).

b That is, He will not escape the notice or vengeance of God.

\* "The refulgence of his lightning dazzleth the feeble eyes of mortals."—*Savary*.

c This assertion, which has already occurred in another place(3), being not true in strictness, the commentators suppose that by water is meant seed; or else that water is mentioned only as the chief cause of the growth of animals, and a considerable and necessary constituent part of their bodies.

(1) Al Beidawi. (2) V. Q. Curt. de rebus Alex. lib. 7, et Gol. in Alfrag. p. 111, 1, et in Adag. Arab. ad calcem Gram. Erp. p. 93. (3) Chap. 21, p. 119, Vol. II.

of them goeth on his belly, and another of them walketh upon two feet, and another of them walketh upon four *feet*: God createth that which he pleaseth; for God is almighty. Now have we sent down evident signs: and God directeth whom he pleaseth into the right way. The *hypocrites* say, We believe in God, and on *his* apostle; and we obey *them*: yet a part of them turneth back, after this; but these are not *really* believers. And when they are summoned before God and his apostle, that he may judge between them; behold, a part of them retire: but if the right had been on their side, they would have come and submitted themselves unto him. Is there any infirmity in their hearts? Do they doubt? Or do they fear lest God and his apostle act unjustly towards them? But themselves are the unjust doers<sup>a</sup>. The saying of the true believers, when they are summoned before God and his apostle, that he may judge between them, is no other than that they say, We have heard, and do obey: and these are they who shall prosper. Whoever shall obey God and his apostle, and shall fear God, and shall be devout towards him; these shall enjoy great felicity. They swear by God, with a most solemn oath, that if thou commandest them, they will go forth *from their houses and possessions*. Say, Swear not to a *falsehood*: obedience is more requisite: and God is well acquainted with that which ye do\*. Say, Obey God, and obey the apostle: but if ye turn back, verily *it is expected* of him *that he perform* his duty, and of you *that ye perform* your duty; and if ye obey him, ye shall be directed; but the duty of *our* apostle is only public preaching. God promiseth unto such of you as believe, and do good works, that he will cause them to succeed *the unbelievers* in the earth, as he caused those who were before you to succeed *the infidels of their time*<sup>b</sup>; and that he will establish for them their religion which pleaseth them, and will change their fear into security. They shall worship me; and shall not associate any *other* with me. But whoever shall disbelieve after this, they will be the wicked doers. Observe prayer, and give alms, and obey the apostle; that ye may obtain mercy. Think not that the unbelievers shall frustrate *the designs of God* on earth; and their abode *hereafter* shall be *hell* fire; a miserable journey *shall it be thither*! O true believers, let your slaves and those among you who shall not have attained the age of puberty, ask leave of you, *before they*

a This passage was occasioned by Bashir the hypocrite, who having a controversy with a Jew, appealed to Caab Ebn al Ashraf, whereas the Jew appealed to Mohammed(1); or, as others tell us, by Mogheira Ebn Wayel, who refused to submit a dispute he had with Ali to the prophet's decision(2).

\* "Your obedience is just. The Omnipotent weigheth all your actions."—*Savary*.

b *i. e.* As he caused the Israelites to dispossess the Canaanites, &c.



*come into your presence, three times in the day<sup>a</sup>; namely, before the morning prayer<sup>b</sup>, and when ye lay aside your garments at noon<sup>c</sup>, and after the evening prayer<sup>d</sup>. These are the three times for you to be private: it shall be no crime in you, or in them, if they go in to you without asking permission after these times, while ye are in frequent attendance, the one of you on the other. Thus God declareth his signs unto you; for God is knowing and wise. And when your children attain the age of puberty, let them ask leave to come into your presence at all times, in the same manner as those who have attained that age before them, ask leave. Thus God declareth his signs unto you; and God is knowing and wise. As to such women as are past child-bearing, who hope not to marry again, because of their advanced age; it shall be no crime in them, if they lay aside their outer garments, not showing their ornaments<sup>e\*</sup>; but if they abstain from this, it will be better for them. God both heareth and knoweth. It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in yourselves,*

a Because there are certain times when it is not convenient, even for a domestic, or a child, to come in to one without notice. It is said this passage was revealed on account of Asma Bint Morthed, whose servant entered suddenly upon her, at an improper time; but others say, it was occasioned by Modraj Ebn Amru, then a boy, who being sent by Mohammed to call Omar to him, went directly into the room where he was, without giving notice, and found him taking his noon's nap, and in no very decent posture; at which Omar was so ruffled, that he wished God would forbid even their fathers, and children, to come into them abruptly, at such times(1).

(The ancient authority of the father of a family, the first which was known to man, is still preserved entire in the East. The Koran did not establish it. It only rendered it more sacred. There, a father of a family still enjoys all the rights conferred on him by nature. He is the judge and high priest. His servants, his children, do not come into his presence without his permission. They are bound to go at morning, noon, and evening, to offer their services to him, and receive his blessing. He decides on the disputes which arise between them, and sacrifices the victims of the Beiram (the festival of the Turks). It is there that objects capable of exciting affecting emotions may be seen. Under the same roof often reside four generations. Extreme old age, robust manhood, and tender infancy, may there be seen united together by sacred and cherished ties.—*Savary*).

b Which is the time of people rising from their beds, and dressing themselves for the day.

c That is, when ye take off your upper garments to sleep at noon; which is a common custom in the East, and all warm countries.

d When ye undress yourselves to prepare for bed. Al Beidawi adds a fourth season, when permission to enter must be asked, viz. at night; but this follows of course.

e See before, p. 149.

\* "Aged women, who are past the time of marriage, may lay aside their veils, provided that they do not affect to show themselves."—*Savary*.

(1) Al Beidawi.

that ye eat in your houses<sup>a</sup>, or in the houses of your fathers, or the houses of your mothers, or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father's side, or the houses of your aunts on the father's side, or the houses of your uncles on the mother's side, or the houses of your aunts on the mother's side, or *in those houses* the keys whereof ye have in your possession, or *in the house* of your friend. It shall not be any crime in you whether ye eat together, or separately<sup>b</sup>. And when ye enter any houses, salute one another<sup>c</sup> on the part of God, with a blessed and a welcome salutation. Thus God declareth his signs unto you, that ye may understand. Verily they only *are* true believers, who believe in God and his apostle, and when they are assembled with him on any affair<sup>d</sup>, depart not, until they have obtained leave of him. Verily they who ask leave of thee are those who believe in God and his apostle. When therefore they ask leave of thee *to depart*, on account of any business of their own, grant leave unto such of them as thou shalt think fit, and ask pardon for them of God<sup>e</sup>; for God *is* gracious *and* merciful. Let not the calling of the apostle be esteemed among you, as your calling the one to the

a *i. e.* Where your wives or families are; or in the houses of your sons, which may be looked on as your own.

This passage was designed to remove some scruples or superstitions of the Arabs in Mohammed's time; some of whom thought their eating with maimed or sick people defiled them; others imagined they ought not to eat in the house of another, though ever so nearly related to them, or though they were entrusted with the key and care of the house in the master's absence, and might therefore conclude it would be no offence; and others declined eating with their friends, though invited, lest they should be burthensome(1). The whole passage seems to be no more than a declaration that the things scrupled were perfectly innocent; however, the commentators say it is now abrogated, and that it related only to the old Arabs, in the infancy of Mohammedism.

b As the tribe of Leith thought it unlawful for a man to eat alone; and some of the Ansârs, if they had a guest with them, never ate but in his company; so there were others who refused to eat with any, out of a superstitious caution lest they should be defiled, or out of a hoggish greediness(2).

c Literally yourselves; that is, according to al Beidawi, the people of the house, to whom ye are united by the ties of blood, and by the common bond of religion. And if there be nobody in the house, says Jallalo'ddin, salute yourselves, and say, *Peace be on us, and on the righteous servants of God*: for the angels will return your salutation.

d As, at public prayers, or a solemn feast, or at council, or on a military expedition.

e Because such departure, though with leave, and on a reasonable excuse, is a kind of failure in the exact performance of their duty; seeing they prefer their temporal affairs to the advancement of the true religion(3).

(1) Al Beidawi, Jallalo'ddin.

(2) *Ibidem*.

(3) Al Beidawi.

other<sup>a</sup>. God knoweth such of you as privately withdraw themselves *from the assembly*, taking shelter behind one another. But let those who withstand his command take heed, lest some calamity befall them *in this world*, or a grievous punishment be inflicted on them *in the life to come*. *Doth* not whatever is in heaven and on earth *belong* unto God? He well knoweth what ye are about: and on a certain day they shall be assembled before him; and he shall declare unto them that which they have done; for God knoweth all things.

## CHAPTER XXV.

INTITLED, AL FORKAN; REVEALED AT MECCA.

In the name of the most merciful God.

BLESSED be he who hath revealed the Forkan<sup>b</sup> unto his servant, that he may be a preacher unto all creatures: unto whom *belongeth* the kingdom of heaven and of earth: who hath begotten no issue; and hath no partner in *his* kingdom: *who* hath created all things, and disposed the same according to his determinate will†. Yet have they taken *other* gods besides him; which have created nothing, but are themselves created<sup>c</sup>: and are able neither to avert evil from, nor to procure good unto themselves; and have not the power of death, or of life, or of raising *the dead*. And the unbelievers say, 'This *Koran* is no other than a forgery which he hath contrived; and other people have assisted him

a These words are variously interpreted; for their meaning may be, either, Make not light of the apostle's summons, as ye would of another person's of equal condition with yourselves, by not obeying it, or by departing out of, or coming into his presence without leave first obtained; or, Think not that when the apostle calls upon God in prayer, it is with him, as with you, when ye prefer a petition to a superior, who sometimes grants, but as often denies your suit; or, Call not to the apostle, as ye do to one another, that is, by name, or familiarly and with a loud voice; but make use of some honourable compellation, as, O apostle of God, or, O prophet of God, and speak in an humble modest manner(1).

\* "Speak not to the prophet with that familiarity which ye use unto each other."—*Savary*.

b Which is one of the names of the Koran. See the Prelim. Disc. § III. p. 73.

† "By Him all that existeth was drawn from nothing, and he preserveth it in harmonious order."—*Savary*.

c Being either the heavenly bodies, or idols, the works of men's hands.

therein<sup>a</sup>: but they utter an unjust thing, and a falsehood. They also say, *These are* fables of the ancients, which he hath caused to be written down; and they are dictated unto him morning and evening. Say, He hath revealed it, who knoweth the secrets in heaven and earth: verily he is gracious *and* merciful. And they say, What *kind* of apostle is this? He eateth food, and walketh in the streets<sup>b</sup>, *as we do*: unless an angel be sent down unto him, and become a *fellow* preacher with him; or *unless* a treasure be cast down unto him; or he have a garden, *of the fruit* whereof he may eat; *we will not believe*. The ungodly also say, Ye follow no other than a man who is distracted. Behold, what they liken thee unto. But they are deceived; neither can they *find* a *just* occasion to *reproach thee*\*. Blessed be he, who, if he pleaseth, will make for thee a better *provision* than this *which they speak of*; *namely*, gardens through which rivers flow; and he will provide thee palaces. But they reject the belief of the hour *of judgment*, as a falsehood: and we have prepared for him, who shall reject the belief of *that* hour, burning fire; when it shall see them from a distant place, they shall hear it furiously raging, and roaring. And when they shall be cast bound together into a strait place thereof, they shall there call for death: *but it shall be answered them*, Call not this day for one death, but call for many deaths. Say, Is this better, or a garden of eternal duration, which is promised unto the pious? It shall be *given* unto them for a reward, and a retreat: therein shall they have whatever they please, continuing *in the same* for ever. *This* is a promise to be demanded at the hands of thy LORD. On a certain day he shall assemble them, and whatever they worship, besides GOD; and shall say *unto the worshipped*, Did ye seduce these my servants; or did they wander *of themselves* from the *right* way? They shall answer, GOD forbid! It was not fitting for us, that we should take any protectors besides thee: but thou didst permit them and their fathers to enjoy abundance; so that they forgot *thy* admonition, and became lost people. *And God shall say unto their worshippers*, Now have these convinced you of falsehood, in that which ye say: they can neither avert *your punishment*, nor *give you* any assistance. And whoever of you

a See chap. 16, p. 66, Vol. II. It is supposed the Jews are particularly intended in this place; because they used to repeat passages of ancient history to Mohammed, on which he used to discourse and make observations(1).

b Being subject to the same wants and infirmities of nature, and obliged to submit to the same low means of supporting himself and his family, with ourselves. The Meccans were acquainted with Mohammed, and with his circumstances and way of life, too well to change their old familiarity into the reverence due to the messenger of God: for a prophet hath no honour in his own country.

\* "They are in blindness. They no more shall find the light."—*Savary*.



shall be guilty of injustice, him will we cause to taste a grievous torment\*. We have sent no messengers before thee, but they ate food, and walked through the streets : and we make some of you an occasion of trial unto others<sup>a</sup>. Will ye persevere with patience ? since your LORD regardeth *your perseverance*.

\* They who hope not to meet us *at the resurrection* say, XIX. Unless the angels be sent down unto us, or we see our LORD *himself*, we will not believe. Verily they behave themselves arrogantly ; and have transgressed with an enormous transgression. The day *whereon* they shall see the angels<sup>b</sup>, there shall be no glad tidings on that day for the wicked ; and they shall say, *Be this* removed far from us ! and we will come unto the work which they shall have wrought, and we will make it *as* dust scattered abroad. On that day shall they who are destined to paradise be more happy in an abode, and have a preferable place of repose at noon<sup>†</sup>. On that day the heaven shall be cloven in sunder by the clouds, and the angels shall be sent down, descending *visibly therein*<sup>d</sup>. On that day the kingdom shall of right belong wholly unto the Merciful ; and that day shall be grievous for the unbelievers. On that day, the unjust person<sup>e</sup> shall bite his hand *for*

\* “ Whomsoever of you hath lived in impiety shall undergo a grievous punishment.”—*Savary*.

a Giving occasion of envy, repining, and malice ; to the poor, mean, and sick, for example, when they compare their own condition with that of the rich, the noble, and those who are in health : and trying the people to whom prophets are sent, by those prophets(1).

b viz. At their death, or at the resurrection.

† “ The guests of paradise shall enjoy the sweets of repose, and shall have a delicious place in which to slumber at noon(2).”—*Savary*.

c For the business of the day of judgment will be over by that time ; and the blessed will pass their noon in paradise, and the damned in hell(3).

d i. e. They shall part and make way for the clouds which shall descend with the angels, bearing the books wherein every man's actions are recorded.

e It is supposed by some that these words particularly relate to Okba Ebn Abi Moait, who used to be much in Mohammed's company, and having once invited him to an entertainment, the prophet refused to taste of his meat, unless he would profess Islâm ; which accordingly he did. Soon after, Okba, meeting Obba Ebn Khalf, his intimate friend, and being reproached by him for changing his religion, assured him that he had not, but had only pronounced the profession of faith to engage Mohammed to eat with him, because he could not for shame let him go out of his house without eating. However, Obba protested that he would not be satisfied, unless he

(1) Al Beidawi, Jallalo'ddin.

(2) “ The orientals are accustomed to sleep at noon. They get through their business in the morning, make a slight meal about eleven o'clock, and pass in the arms of sleep those hours in which the heat is the most intense. This relaxation from labour is rendered necessary by a burning climate. Europeans at length become habituated to it. A Turk, who can thus recline by a rivulet, under the shade of orange-trees, believes himself to be already in possession of the garden of delights which is promised by Mahomet.”—*Savary*.

(3) Al Beidawi, Jallalo'ddin.

*anguish and despair, and shall say, O that I had taken the way of truth with the apostle! Alas for me! O that I had not taken such a one<sup>a</sup> for my friend! He seduced me from the admonition of God, after it had come unto me: for the devil is the betrayer of man. And the apostle shall say, O LORD, verily my people esteemed this Koran to be a vain composition. In like manner did we ordain unto every prophet an enemy from among the wicked: but thy LORD is a sufficient director, and defender. The unbelievers say, Unless the Koran be sent down unto him entire at once<sup>b</sup>, we will not believe. But in this manner have we revealed it, that we might confirm thy heart thereby<sup>c</sup>, and we have dictated it gradually, by distinct parcels. They shall not come unto thee with any strange question; but we will bring thee the truth in answer, and a most excellent interpretation. They who shall be dragged on their faces into hell shall be in the worst condition, and shall stray most widely from the way of salvation. We heretofore delivered unto Moses the book of the law; and we appointed him Aaron his brother for a counsellor. And we said unto them, Go ye to the people who charge our signs with falsehood. And we destroyed them with a signal destruction. And remember the people of Noah, when they accused our apostles of imposture: we drowned them, and made them a sign unto mankind. And we have prepared for the unjust a painful torment. Remember also Ad, and Thamud, and those who dwelt at al Rass<sup>d</sup>; and many other gene-*

went to Mohammed, and set his foot on his neck, and spit in his face: which Okba, rather than break with his friend, performed in the public hall, where he found Mohammed sitting; whereupon the prophet told him that if ever he met him out of Mecca, he would cut off his head. And he was as good as his word; for Okba, being afterwards taken prisoner at the battle of Bedr, had his head struck off by Ali, at Mohammed's command. As for Obba, he received a wound from the prophet's own hand, at the battle of Ohod, of which he died at his return to Mecca(1).

a According to the preceding note, this was Obba Ebn Khalf.

b As were the Pentateuch, Psalms, and Gospel, according to the Mohammedan notion; whereas it was twenty-three years before the Koran was completely revealed(2).

c Both to infuse courage and constancy into thy mind, and to strengthen thy memory and understanding. For, say the commentators, the prophet's receiving the divine direction, from time to time, how to behave, and to speak, on any emergency, and the frequent visits of the angel Gabriel, greatly encouraged and supported him under all his difficulties: and the revealing of the Koran by degrees was a great, and, to him, a necessary help for his retaining and understanding it; which it would have been impossible for him to have done, with any exactness, had it been revealed at once; Mohammed's case being entirely different from that of Moses, David, and Jesus, who could all read and write, whereas he was perfectly illiterate(3).

d The commentators are at a loss where to place al Rass. According to one opinion, it was the name of a well (as the word signifies) near Midian, about which some

(1) Al Beidawi, V. Gagnier, Vie de Mahom. vol. 1, p. 362. Disc. § III. p. 80, &c. Vol. I.

(3) Al Beidawi, &c.

(2) See the Prelim.

rations, within this *period*. Unto each of *them* did we propound examples for their admonition; and each of *them* did we destroy with an utter destruction. The *Koreish* have passed frequently near the city which was rained on by a fatal rain<sup>a</sup>; have they not seen where it once stood? Yet have they not dreaded the resurrection. When they see thee, they will receive thee only with scoffing, saying, Is this he, whom God hath sent as his apostle? Verily he had almost drawn us aside from the worship of our gods, if we had not firmly persevered in our devotion towards them. But they shall know hereafter, when they shall see the punishment prepared for them, who hath strayed more widely from the right path. What thinkest thou? He who taketh his lust for his god; canst thou be his guardian<sup>b</sup>? Dost thou imagine that the greater part of them hear, or understand? They are no other than like the brute cattle; yea, they stray more widely from the true path. Dost thou not consider the works of thy LORD, how he stretcheth forth the shadow before sun-rise? If he had pleased, he would have made it immovable for ever. Then we cause the sun to rise, and to show the same; and afterwards we contract it by an easy and gradual contraction. It is he who hath ordained the night to cover you as a garment; and sleep to give you rest; and hath ordained the day for waking. It is he who sendeth the winds, driving abroad the pregnant clouds, as the forerunners of his mercy<sup>c</sup>: and we send down pure water<sup>d</sup> from heaven, that we may thereby revive a dead country, and give to drink thereof unto what we have created, both of cattle

idolaters having fixed their habitations, the prophet Shoaib was sent to preach to them; but they not believing on him, the well fell in, and they and their houses were all swallowed up. Another supposes it to have been a town in Yamâma, where a remnant of the Thamudites settled, to whom a prophet was also sent; but they slaying him, were utterly destroyed. Another thinks it was a well near Antioch, where Habîb al Najjâr (whose tomb is still to be seen there, being frequently visited by the Mohammedans(1) was martyred(2). And a fourth takes al Rass to be a well in Hadramaut, by which dwelt some idolatrous Thamudites, whose prophet was Handha, or Khantala (for I find the name written both ways) Ebn Safwân(3). These people were first annoyed by certain monstrous birds, called Ankâ, which lodged in the mountain above them, and used to snatch away their children, when they wanted other prey: but this calamity was so far from humbling them, that on their prophet's calling down a judgment upon them, they killed him, and were all destroyed(4).

a viz. Sodom: for the *Koreish* often passed by the place where it once stood, in the journeys they took to Syria for the sake of trade.

b i. e. Dost thou expect to reclaim such a one from idolatry and infidelity?

c See chap. 7, p. 342, Vol. I. There is the same various reading here as is mentioned in the notes to that passage.

d Properly, purifying water; which epithet may perhaps refer to the cleansing quality of that element, of so great use both on religious and on common occasions.

(1) See chap. 36. (2) Abu'lf. Geog. V. Vit. Saladini, p. 86. (3) See chap. 22, p. 133, note d, Vol. II.

(4) Al Beidawi, Jallalo'ddin.

and men, in great numbers<sup>a</sup>, and we distribute the same among them at various times, that they may consider: but the greater part of men refuse *to consider*, only out of ingratitude<sup>b</sup>. If we had pleased, we had sent a preacher unto every city<sup>c</sup>: wherefore do not thou obey the unbelievers; but oppose them herewith, with a strong opposition. It is he who hath let loose the two seas; this fresh *and* sweet, and that salt *and* bitter; and hath placed between them a bar<sup>d</sup>, and a bound which cannot be passed. It is he who hath created man of water<sup>e</sup>, and hath made him *to bear the double relation of* consanguinity and affinity; for thy LORD is powerful. They worship, besides God, that which can neither profit them nor hurt them: and the unbeliever is an assistant *of the devil* against his LORD<sup>f</sup>. We have sent thee *to be* no other than a bearer of good tidings, and a denouncer of threats. Say, I ask not of you any reward for this *my preaching*; besides *the conversion of* him who shall desire to take the way unto his LORD<sup>g</sup>. And do thou trust in him who liveth, and dieth not; and celebrate his praise: (he is sufficiently acquainted with the faults of his servants): who hath created the heavens and the earth, and whatever is between them, in six days; and then ascended *his* throne; the Merciful. Ask now the knowing concerning him. When it is said *unto the unbelievers*, Adore the Merciful; they reply, And who *is* the Merciful<sup>h</sup>? Shall we adore that which thou commandest us? And *this precept* causeth them to fly the faster *from the faith*. Blessed be he who hath placed *the twelve signs* in the heavens; and hath placed therein a lamp<sup>i</sup> *by day*, and the moon which shineth *by night*! It is he who hath ordained the

a That is, to such as live in the dry deserts, and are obliged to drink rain-water; which the inhabitants of towns, and places well watered, have no occasion to do.

b Or, out of *infidelity*: for the old Arabs used to think themselves indebted for their rains, not to God, but to the influence of some particular stars(1).

c And had not given thee, O Mohammed, the honour and trouble of being a preacher to the whole world in general.

d To keep them asunder, and prevent their mixing with each other. The original word is *barzakh*, which has been already explained(2).

e With which Adam's primitive clay was mixed; or, of *seed*. See chap. 24, p. 151, Vol. II.

f Joining with him in his rebellion and infidelity. Some think Abu Jahl is particularly struck at in this passage. The words may also be translated, *The unbeliever is contemptible in the sight of his Lord*.

g Seeking to draw near unto him, by embracing the religion taught by me his apostle; which is the best return I expect from you for my labours(3). The passage, however, is capable of another meaning, *viz.* That Mohammed desires none to give, but him who shall contribute freely and voluntarily towards the advancement of God's true religion.

h See chap. 17, p. 83, Vol. II.

i *i. e.* The sun.

(1) See the Prelim. Disc. § I. p. 52, Vol. I.  
Vol. II.

(3) Al Beidawi.

(2) In note ad chap. 23, p. 142,



night and the day to succeed each other, for *the observation of him who will consider, or desireth to show his gratitude.* The servants of the Merciful are those who walk meekly on the earth, and, when the ignorant speak unto them, *answer, Peace<sup>a</sup>:* and who pass the night adoring their LORD, and standing up *to pray unto him;* and who say, O LORD, avert from us the torment of hell, for the torment thereof *is perpetual;* verily the same is a miserable abode, and *a wretched station:* and who, when they bestow, are neither profuse nor niggardly; but *observe* a just medium between these<sup>b</sup>; and who invoke not another god together with *the true God;* neither slay the soul, which God hath forbidden *to be slain,* unless for a just cause: and who are not guilty of fornication. But he who shall do this shall meet the reward of *his wickedness:* *his punishment shall be doubled* unto him on the day of resurrection; and he shall remain therein, covered with ignominy, *for ever:* except him who shall repent, and believe, and shall work a righteous work; unto them will God change their *former evils* into good<sup>c</sup>; for God is ready to forgive, *and merciful.* And whoever repenteth, and doth that which is right; verily he turneth unto God with an *acceptable conversion.* And they who do not bear false witness; and when they pass by vain discourse, pass by the same with decency<sup>\*</sup>; and who, when they are admonished by the signs of their LORD, fall not down *as if they were deaf and blind,* but *stand up and are attentive* thereto: and who say, O LORD, grant us of our wives and our offspring such as may be the satisfaction of *our eyes;* and make us patterns unto those who fear *thee.* These shall be rewarded with the highest apartments *in paradise,* because they have persevered with constancy; and they shall meet therein with greeting and salutation; they shall remain in the same for ever: it shall be an excellent abode, and a *delightful station*<sup>†</sup>. Say, My LORD is not solicitous on your account, if ye do not invoke him: ye have already charged *his apostle* with imposture; but hereafter shall there be a lasting punishment *inflicted on you.*

a This is intended here not as a salutation, but as a waving all farther discourse and communication with the idolaters.

b See chap. 17, p. 75, Vol. II.

c Blotting out their former rebellion, on their repentance, and confirming and increasing their faith and obedience(1).

\* "Those who preserve their purity amidst obscene discourse."—*Savary.*

† "They shall dwell eternally in the abode of delight, which is equally pleasant for rest or for motion."—*Savary.*

(1) Al Beidawi.

## CHAPTER XXVI.

INTITLED, THE POETS<sup>a</sup> ; REVEALED AT MECCA<sup>b</sup>.

In the name of the most merciful God.

T.S.M.<sup>c</sup> These *are* the signs of the perspicuous book. Peradventure thou afflictest thyself unto death, lest *the Meccans* become not true believers. If we pleased, we could send down unto them a *convincing* sign from heaven, unto which their necks would humbly submit. But there cometh unto them no admonition from the Merciful, being newly revealed *as occasions require*, but they turn aside from the same; and they have charged it with falsehood: but a message shall come unto them, which they shall not laugh to scorn. Do they not behold the earth, how many *vegetables* we cause to spring up therein, of every noble species? Verily herein is a sign: but the greater part of them do not believe. Verily thy LORD is the mighty, the merciful God. *Remember* when thy LORD called Moses, *saying*, Go to the unjust people, the people of Pharaoh; will they not dread *me*? Moses answered, O LORD, verily I fear lest they accuse me of falsehood, and lest my breast become straitened, and my tongue be not ready *in speaking*<sup>d</sup>: send therefore unto Aaron, to be *my assistant*. Also they have a crime *to object* against me<sup>e</sup>; and I fear they will put me to death. God said, *They shall* by no means *put thee to death*: wherefore go ye with our signs; for we *will be* with you, and *will hear what passes between you and them*. Go ye therefore unto Pharaoh, and say, Verily we are the apostle<sup>f</sup> of the LORD of all creatures: send away with us the children of Israel. *And when they had delivered their message*, Pharaoh answered, Have we not brought thee up among us, *when* a child; and hast thou not dwelt among us for *several* years of thy life<sup>g</sup>? Yet hast

a The chapter bears this inscription, because at the conclusion of it the Arabian poets are severely censured.

b The five last verses, beginning at these words, *And those who err follow the poets*, &c. some take to have been revealed at Medina.

c See the Prelim. Disc. § III. p. 75, &c. Vol. I.

d See chap. 20, p. 106, Vol. II.

e *viz.* The having killed an Egyptian(1).

f The word is in the singular number in the original; for which the commentators give several reasons.

g It is said that Moses dwelt among the Egyptians thirty years, and then went

thou done thy deed which thou hast done\*, and thou art an ungrateful person. *Moses* replied, I did it indeed, and I was *one* of those who erred<sup>a</sup>; wherefore I fled from you, because I feared you: but my LORD hath bestowed on me wisdom, and hath appointed me *one of his* apostles. And this is the favour which thou hast bestowed on me, that thou hast enslaved the children of Israel. Pharaoh said, And who is the LORD of all creatures? *Moses* answered, The LORD of heaven and earth, and of whatever is between them: if ye are men of sagacity†. *Pharaoh* said, unto those who were about him, Do ye not hear? *Moses* said, Your LORD, and the LORD of your forefathers. *Pharaoh* said *unto those who were present*, Your apostle, who is sent unto you, is certainly distracted<sup>b</sup>. *Moses* said, The LORD of the east, and of the west, and of whatever is between them; if ye are men of understanding. *Pharaoh* said unto him, Verily if thou take any god besides me<sup>c</sup>, I will make thee *one* of those who are imprisoned<sup>d</sup>. *Moses* answered, What although I come unto you with a convincing miracle? *Pharaoh* replied, Produce it therefore, if thou speakest truth. And he cast down his rod, and behold it *became* a visible serpent: and he drew forth his hand *out of his bosom*; and behold, it *appeared*, white unto the spectators. *Pharaoh* said unto the princes *who were* about him, Verily this *man* is a skilful magician: he seeketh to dispossess you of your land by his sorcery; what therefore do ye direct? They answered, Delay him and his brother *by good words for a time*; and send through the cities *men* to assemble and bring unto thee every skilful magician. So the magicians were assembled at an appointed time, on a solemn day. And it was said unto the people, Are ye assembled together? Perhaps we may follow the magicians, if they do get the victo-

to Midian, where he staid ten years; after which he returned to Egypt, and spent thirty years in endeavouring to convert them; and that he lived after the drowning of Pharaoh fifty years(1).

\* "Hast thou not committed a murder? Verily thou art an ingrate."—*Savary*.

a Having killed the Egyptian undesignedly.

† "It is," replied *Moses*, "he who governeth the heavens and the earth. He ruleth in the immensity of space. Will ye believe these truths?"—*Savary*.

b *Pharaoh*, it seems, thought *Moses* had given but wild answers to his question; for he wanted to know the person and true nature of the God whose messenger *Moses* pretended to be; whereas he spoke of his works only. And because this answer gave so little satisfaction to the king, he is therefore supposed by some to have been a Dahríte, or one who believed the eternity of the world(2).

c From this and a parallel expression in the 23th chapter, it is inferred that *Pharaoh* claimed the worship of his subjects, as due to his supreme power.

d These words, says al Beidawi, were a more terrible menace than if he had said *I will imprison thee*; and gave *Moses* to understand that he must expect to keep company with those wretches whom the tyrant had thrown, as was his custom, into a deep dungeon, where they remained till they died.

ry\*. And when the magicians were come, they said unto Pharaoh, Shall we certainly receive a reward, if we do get the victory? He answered, Yea; and ye shall surely be of those who approach *my person*. Moses said unto them, Cast down what ye are about to cast down. Wherefore they cast down their ropes and their rods, and said, By the might of Pharaoh, verily we *shall be* the conquerors. And Moses cast down his rod, and behold, it swallowed up that which they had *caused* falsely to appear changed *into serpents*. Whereupon the magicians prostrated themselves, worshipping and said, We believe in the LORD of all creatures, the LORD of Moses and of Aaron. *Pharaoh* said unto them, have ye believed on him, before I have given you permission? Verily he is your chief, who hath taught you magic<sup>a</sup>: but hereafter ye shall surely know *my power*. I will cut off your hands and your feet on the opposite sides and I will crucify you all. They answered, *It will be* no harm unto us; for we shall return unto our LORD. We hope that our LORD will forgive us our sins, since we are the first who have believed<sup>b</sup>. And we spake by revelation unto Moses, *saying*, March forth with my servants by night; for ye will be pursued. And Pharaoh sent *officers* through the cities to assemble *forces*, *saying*, Verily these are a small company; and they are enraged against us: but we are a multitude well provided. So we caused them to quit *their* gardens, and fountains, and treasures, and fair dwellings: thus *did we do*; and we made the children of Israel to inherit the same<sup>c</sup>. And they pursued them at sun-rise. And when the two armies were come in sight of each other, the companions of Moses said, We shall surely be overtaken<sup>d</sup>. *Moses* answered, By no means: for my LORD *is* with me, and will surely direct me. And we commanded Moses by revelation, *saying*, Smite the sea with thy rod. And *when he had smitten it*, it became divided *into twelve parts*, between which were as many paths, and every part was like a vast mountain. And we drew thither the others; and we delivered Moses and all those who were with him: then we drowned the others. Verily herein was a sign; but the greater part of them did not believe. Verily thy LORD is the mighty, and the merciful.

\* "A herald having proclaimed, Is the assembly gathered together with due solemnity? The people replied, We will espouse the victorious party."—*Savary*.

a But has reserved the most efficacious secrets to himself(1).

b See chap. 7, p. 351, &c. Vol. I.

c Hence some suppose the Israelites, after the destruction of Pharaoh and his host, returned to Egypt, and possessed themselves of the riches of that country(2). But others are of opinion that the meaning is no more than that God gave them the like possessions and dwellings in another country(3).

† "The Hebrews said unto Moses, We are surely undone."—*Savary*.



And rehearse unto them the story of Abraham : when he said unto his father, and his people, What do ye worship? They answered, We worship idols ; and we constantly serve them all the day long. *Abraham* said, Do they hear you, when ye invoke *them*? Or do they either profit you, or hurt you? They answered, But we found our fathers do the same. He said, What think ye? *The gods* which ye worship, and your forefathers worshipped, are my enemy : except only the LORD of all creatures, who hath created me, and directeth me ; and who giveth me to eat, and to drink, and when I am sick, healeth me ; and who will cause me to die, and will afterwards restore me to life ; and who, I hope, will forgive my sins on the day of judgment. O LORD, grant me wisdom ; and join me with the righteous : and grant that I may be spoken of with honour<sup>a</sup> among the latest posterity\* ; and make me an heir of the garden of delight : and forgive my father, for that he hath been *one* of those who go astray<sup>b</sup>. And cover me not with shame on the day of resurrection ; on the day *in which* neither riches nor children shall avail, unless unto him who shall come unto God with a sincere heart : *when* paradise shall be brought near to *the view of* the pious, and hell shall appear plainly to those who shall have erred : and it shall be said unto them, Where *are your deities* which ye served besides God? will they deliver you *from punishment*, or will they deliver themselves? And they shall be cast into the same, *both* they<sup>c</sup>, and those who have been seduced *to their worship* ; and all the host of Eblis. The *seduced* shall dispute therein *with their false gods*, saying, By God, We were in a manifest error, when we equalled you with the LORD of all creatures : and none seduced us but the wicked. We have *now* no intercessors, nor any friend who careth *for us*. If we were allowed to return once more *into the world*, we would certainly become true believers. Verily herein was a sign ; but the greater part of them believed not. Thy LORD is the mighty, the merciful. The people of Noah accused *God's* messengers of imposture : when their brother Noah said unto them, Will ye not fear *God*? Verily I am a faithful messenger unto you ; wherefore fear God, and obey me. I ask no reward of you for *my preaching unto you* ; *I expect* my reward from no other than the LORD of all creatures :

a Literally, *Grant me a tongue of truth* ; that is, a high encomium. The same expression is used in chap. 19, p. 102, Vol. II.

\* “ Lord, give unto me wisdom and justice. Cause my voice to make known the truth to posterity.”—*Savary*.

b By disposing him to repentance, and the receiving of the true faith. Some suppose Abraham pronounced this prayer after his father's death, thinking that possibly he might have been inwardly a true believer, but have concealed his conversion for fear of Nimrod, and before he was forbidden to pray for him(1).

c See chap. 21, p. 126, Vol. II.

(1) See chap. 9, p. 393, and chap 14, p. 49, Vol. II.

wherefore fear God, and obey me. They answered, Shall we believe on thee, when *only* the most abject *persons* have followed thee? *Noah* said, I have no knowledge of that which they did<sup>a</sup>; It *appertaineth* unto my LORD alone to bring them to account, if ye understand; wherefore I will not drive away the believers<sup>b</sup>: I am no more than a public preacher. They replied, Assuredly, unless thou desist, O *Noah*, thou shalt be stoned. He said, O LORD, verily my people take me for a liar: wherefore judge publicly between me and them; and deliver me and the true believers who are with me. Wherefore we delivered him, and those who were with him, in the ark filled *with men and animals*; and afterwards we drowned the rest. Verily herein was a sign; but the greater part of them believed not. Thy LORD is the mighty, the merciful. *The tribe of Ad* charged *God's* messengers with falsehood: when their brother *Hud* said unto them, Will ye not fear *God*? Verily I am a faithful messenger unto you; wherefore fear God, and obey me. [I demand not of you any reward for *my preaching unto you*: I expect my reward from no other than the LORD of all creatures. Do ye build a landmark on every high place, to divert yourselves<sup>c</sup>? And do ye erect *magnificent* works, *hoping* that ye may continue *in their possession* for ever? And when ye exercise your power, do ye exercise it with cruelty and rigour<sup>d</sup>? Fear God, *by leaving these things*; and obey me]. And fear him who hath bestowed on you that which ye know: he hath bestowed on you cattle, and children, and gardens, and springs of water. Verily I fear for you the punishment of a grievous day. They answered, It is equal unto us whether thou admonish us, or dost not admonish us: this *which thou preaches* is only a device of the ancients; neither shall we be punished *for what we have done*. And they accused him of imposture: wherefore we destroyed them. Verily herein was a sign: but the greater part of them believed not. Thy LORD is the mighty, the merciful. *The tribe of Thamud* also charged the messengers of *God* with falsehood. When their brother *Saleh* said unto them, Will ye not fear *God*? Verily I am a faithful messenger unto you: wherefore fear God, and obey me. I demand no reward of you for *my preaching*

a *i. e.* Whether they have embraced the faith which I have preached, out of the sincerity of their hearts, or in prospect of some worldly advantage.

\* "I know not, replied *Noah*, what they are. It belongeth to God alone to fathom the heart."—*Savary*.

b See chap. 11, p. 12, Vol. II.

c Or to mock the passengers; who direct themselves in their journeys by the stars, and have no need of such buildings(1)?

d Putting to death, and inflicting other corporal punishments without mercy, and rather for the satisfaction of your passion than the amendment of the sufferer(2).

† The sentences which are between brackets [ ] are omitted in *Savary's* translation.

unto you: *I expect my reward from no other than the LORD of all creatures. Shall ye be left for ever secure in the possession of the things which are here; among gardens, and fountains, and corn, and palm-trees, whose branches sheathe their flowers\**. And will ye *continue to cut habitations for yourselves out of the mountains, behaving with insolence?*<sup>a</sup> Fear God, and obey me; and obey not the command of the transgressors, who act corruptly in the earth, and reform not *the same*. They answered, Verily thou art distracted: thou art no other than a man like unto us: produce now some sign, if thou speakest truth. Saleh said, This she-camel *shall be a sign unto you*: she shall have *her* portion of water, and ye shall have *your* portion of water *alternately*, on a *several* day appointed *for you*<sup>b</sup>; and do her no hurt, lest the punishment of a terrible day be inflicted on you<sup>t</sup>. But they slew her; and were made to repent *of their impiety*: for the punishment *which had been threatened* overtook them. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. The people of Lot *likewise* accused *God's* messengers of imposture. When their brother Lot said unto them, will ye not fear *God*? Verily I am a faithful messenger unto you: wherefore fear God, and obey me. I demand no reward of you for *my preaching*: *I expect my reward from no other than the LORD of all creatures*. Do ye approach unto the males among mankind, and leave your wives which your LORD hath created for you. Surely ye are people who transgress. They answered, Unless thou desist, O Lot, thou shalt certainly be expelled *our city*. He said, Verily I am *one* of those who abhor your doings: O LORD, deliver me and my family, from that which they act. Wherefore we delivered him, and all his family, except an old woman, *his wife, who perished* among those who remained behind: then we destroyed the rest: and we rained on them a shower *of stones*; and terrible was the shower *which fell on those who had been warned in vain*. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. The inhabitants of the wood<sup>†</sup> *also* ac-

\* "Your palm-trees, of which the fruit is delicious."—*Savary*.

a Or, as the original word may also be rendered, *showing art and ingenuity in your work*.

b That is, they were to have the use of the water by turns, the camel drinking one day, and the Thamudites drawing the other day; for when this camel drank, she emptied the wells or brooks for that day. See chap. 7, p. 346, Vol. I.

† "And do unto her no hurt, if ye dread the punishment of the great day"—*Savary*.

c See chap. 15, p. 54, Vol. II. Shoaib being not called the *brother* of these people, which would have preserved the conformity between this passage and the preceding, it has been thought they were not Midianites, but of another race: however we find the prophet taxes them with the same crimes as he did those of Midian(1).

† "The inhabitants of Aleica."—*Savary*.

(1) See chap. 7, p. 347, Vol. I.



cused God's messengers of imposture. When Shoaib said unto them, Will ye not fear *God*? Verily I am a faithful messenger unto you: wherefore fear God, and obey me. I ask no reward of you for *my preaching*: I expect my reward from no other than the LORD of all creatures. Give just measure, and be not defrauders; and weigh with an equal balance; and diminish not unto men *ought* of their matters; neither commit violence in the earth, acting corruptly. And fear him who hath created you, and *also* the former generations\*. They answered, Certainly thou art distracted: thou art no more than a man, like unto us: and we do surely esteem thee to be a liar. Cause now a part of the heaven to fall upon us, if thou speakest truth. *Shoaib* said, My LORD best knoweth that which ye do. And they charged him with falsehood: wherefore the punishment of the day of the shadowing cloud<sup>a</sup> overtook them; and this was the punishment of a grievous day. Verily herein was a sign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. This *book* is certainly a revelation from the LORD of all creatures which the faithful spirit<sup>b</sup> hath caused to descend upon thy heart, that thou mightest be a preacher *to thy people*, in the perspicuous Arabic tongue<sup>c</sup>: and it is *borne witness to* in the scriptures of former ages. Was it not a sign unto them, that the wise men among the children of Israel knew it? Had we revealed it unto any of the foreigners, and he had read the same unto them, yet they would not have believed therein. Thus have we caused *obstinate infidelity* to enter the hearts of the wicked: they shall not believe therein, until they see a painful punishment. It shall come suddenly upon them, and they shall not foresee it: and they shall say, Shall we be respited? Do they therefore desire our punishment to be hastened<sup>e</sup>? What thinkest thou? If we suffer them to enjoy the *advantage of this life* for several years, and afterwards that with which they are threatened come upon them; what will that which they have enjoyed profit them? We have destroyed no city, but preachers *were first sent* unto it, to admonish *the inhabitants thereof*; neither did we treat *them* unjustly. The devils did not descend with the *Koran*, as the *infidels give out*: it is not for their purpose, neither are they able to *produce such a book*; for they are far removed from hearing *the discourse of the angels in heaven*<sup>d</sup>. Invoke no other god with the true God, lest thou become *one* of those who are doomed to

\* "Fear him who created you, and who created the first man."—*Savary*.

a God first plagued them with such intolerable heat for seven days, that all their waters were dried up; and then brought a cloud over them, under whose shade they ran, and were all destroyed by a hot wind and fire which proceeded from it(1).

b i. e. Gabriel; who is intrusted with the divine secrets and revelations.

† "It is written in Arabic, and the style of it is pure."—*Savary*.

c The infidels were continually defying Mohammed to bring some signal and miraculous destruction on them, as a shower of stones, &c.

d See chap. 15, p. 51, Vol. II.



punishment. And admonish thy more near relations<sup>a</sup>. And behave thyself with meekness<sup>b</sup> towards the true believers who follow thee : and if they be disobedient unto thee, say, Verily I am clear of that which ye do. And trust in the most mighty, the merciful *God* ; who seeth thee when thou risest up, and thy behaviour among those who worship<sup>c</sup> ; for he *both* heareth *and* knoweth. Shall I declare unto you upon whom the devils descend ? They descend upon every lying *and* wicked person<sup>d</sup> : they learn what is heard<sup>e</sup> ; but the greater part of them *are* liars. And those who err follow the *steps of the poets* : dost thou not see that they rove *as bereft of their senses* through every valley ; and that they say that which they do not<sup>f</sup> ? except those who believe,

a The commentators suppose the same command to have been virtually contained in the seventy-fourth chapter, which is prior to this in point of time(1). It is said that Mohammed, on receiving the passage before us, went up immediately to mount Safâ, and having called the several families to him, one by one, when they were all assembled, asked them, whether if he should tell them that mountain would bring forth a smaller mountain, they would believe him ; to which they answering in the affirmative, *Verily*, says he, *I am a warner sent unto you, before a severe chastisement*(2).

b Literally, *Lower thy wing*.

c *i. e.* Who seest thee when thou risest up to watch and spend the night in religious exercises, and observeth thy anxious care for the Moslems' exact performance of their duty. It is said that the night on which the precept of watching was abrogated, Mohammed went privately from one house to another, to see how his companions spent the time ; and that he found them so intent in reading the Koran, and repeating their prayers, that their house, by reason of the humming noise they made seemed to be so many nests of hornets(3). Some commentators, however, suppose, that by the prophet's *behaviour*, in this place, is meant the various postures he used in praying at the head of his companions ; as standing, bowing, prostration, and sitting(4).

d The prophet, having vindicated himself from the charge of having communication with the devils, by the opposition between his doctrine and their designs, and their inability to compose so consistent a book as the Koran, proceeds to show that the persons most likely to a correspondence with those evil spirits were liars and slanderers, that is, his enemies and opposers.

e *i. e.* They are taught by the secret inspiration of the devils, and receive their idle and inconsistent suggestions for truth. It being uncertain whether the *slanderers* or the *devils* be the nominative case to the verb, the words may also be rendered, *They impart what they hear* ; that is, The devils acquaint their correspondents on earth with such incoherent scraps of the angel's discourse as they can hear by stealth(5).

f Their compositions being as wild as the actions of a distracted man : for most of the ancient poetry was full of vain imaginations ; as fabulous stories and descriptions, love-verses, flattery, excessive commendations of their patrons, and as excessive reproaches of their enemies, incitements to vicious actions, vain-glorious vauntings, and the like(6).

\* " Shall I tell unto you who is the mortal whom Satan inspireth ? It is the liar and the impious man. Deceived by his illusions, the poets follow him. Hast thou not seen them wander in the valleys ? They say, but they do not."—*Savary*.

(1) See the notes thereon, and the Prelim. Disc. § II. p. 61. (2) Al Beidawi

(3) Idem. (4) Idem, Jallalo'ddin. (5) Idem. (6) Idem.

and do good works, and remember God frequently; and who defend themselves, after they have been unjustly treated<sup>a</sup>. And they who act unjustly shall know hereafter with what treatment they shall be treated.

## CHAPTER XXVII.

INTITLED, THE ANT<sup>b</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

T. S. These *are* the signs of the Koran, and of the perspicuous book: a direction, and good tidings unto the true believers; who regularly perform *their* prayer, and give alms, and firmly believe in the life to come. *As to* those who believe not in the life to come, we have prepared their works for them<sup>c</sup>; and they shall be struck with astonishment *at their disappointment, when they shall be raised again*: these *are* they whom an evil punishment *awaiteth in this life*; and in that which is to come they shall be the greatest losers. Thou hast certainly received the Koran from the presence of a wise, a knowing God. Remember when Moses said unto his family, Verily I perceive fire: I will bring you tidings thereof, or I will bring you a lighted brand, that ye may be warmed<sup>d</sup>. And when he was come near unto it, a voice cried unto him, *saying*, Blessed be he who is in the fire, and whoever is about it<sup>e</sup>; and praise be unto God, the LORD of

a That is, Such poets as had embraced Mohammedism; whose works, free from the profaneness of the former, run chiefly on the praises of God, and the establishing his unity, and contain exhortations to obedience and other religious and moral virtues; without any satirical invectives, unless against such as have given just provocations, by having first attacked them, or some others of the true believers, with the same weapons. In this last case Mohammed saw it was necessary for him to borrow assistance from the poets of his party, to defend himself and religion from the insults and ridicule of the others; for which purpose he employed the pens of Labîd Ebn Rabîa(1), Abda'llah Ebn Rawâha, Hassân Ebn Thabet, and the two Caabs. It is related that Mohammed once said to Caab Ebn Malec, *Ply them with satires; for, by him in whose hand my soul is, they wound more deeply than arrows*(2).

b In this chapter is related, among other strange things, an odd story of the ant, which has therefore been pitched on for the title.

c By rendering them pleasing and agreeable to their corrupt natures and inclinations.

d See chap. 20, p. 106, Vol. II.

e Some suppose God to be intended by the former words, and by the latter, the

(1) See the Prelim. Disc. p. 77, Vol. I.

(2) Al Beidawi.

all creatures ! O Moses, verily I am God, the mighty, the wise : cast down now thy rod. And when he saw it, that it moved, as though it *had been* a serpent, he retreated and fled, and returned not. *And God said*, O Moses, fear not ; for *my* messengers are not disturbed with fear in my sight : except he who shall have done amiss, and shall have afterwards substituted good in lieu of evil ; for I am gracious *and* merciful<sup>a</sup>. Moreover put thy hand into thy bosom ; it shall come forth white without hurt : *this shall be one* among the nine signs<sup>b</sup>\* unto Pharaoh and his people : for they are a wicked people. And when our visible signs had come unto them, they said, This is manifest sorcery. And they denied them, although their souls certainly knew them *to be from God*, out of iniquity and pride : but behold what was the end of the corrupt doers. We heretofore bestowed knowledge on David and Solomon ; and they said, Praise be unto God, who hath made us more excellent than many of his faithful servants ! And Solomon was David's heir<sup>c</sup> ; and he said, O men, we have been taught the speech of birds<sup>d</sup>, and have had all things bestowed on us ; this is manifest excellency. And his armies were gathered together unto Solomon, *consisting* of geni<sup>e</sup>, and men, and birds ; and they were led in distinct bands, until they came unto the valley of ants<sup>f</sup>. *And an ant, seeing the hosts approaching*, said,

angels who were present(1) ; others think Moses and the angels are here meant, or all persons in general in this holy plain, and the country round it(2).

a This exception was designed to qualify the preceding assertion, which seemed too general : for several of the prophets have been subject to sins, though not great ones, before their mission ; for which they had reason to apprehend God's anger, though they are here assured that their subsequent merits entitle them to his pardon. It is supposed that Moses's killing the Egyptian undesignedly is hinted at(3).

b See chap. 17, p. 83, Vol. II.

\* "The nine miracles."—*Savary*.

c Inheriting not only his kingdom, but also the prophetic office, preferably to his other sons, who were no less than nineteen(4).

d That is, The meaning of their several voices, though not articulate ; of Solomon's interpretation whereof the commentators give several instances(5).

† "Solomon was the heir of David. Mortals, said he, I understand the song of the birds ; I possess every kind of knowledge ; I have been raised to the sublime height."—*Savary*.

e For this fancy, as well as the former, Mohammed was obliged to the Talmudists(6), who, according to their manner, have interpreted the Hebrew words of Solomon(7), which the English version renders, *I gat men-singers and women-singers*, as if that prince had forced *demons or spirits* to serve him at his table, and in other capacities ; and particularly in his vast and magnificent buildings, which they could not conceive he could otherwise have performed.

f The valley seems to be so called from the great numbers of ants which are found there. Some place it in Syria, and others in Tayef(8).

(1) Yahya. (2) Jallalo'ddin, Al Beidawi. (3) Idem. (4) Idem. (5) See Maracc. not. in loc. p. 511. (6) V. Midrash, Yalkut Shemuni, p. 11, f. 29, and Millium de Mohammedismo ante Mohammed. p. 232. (7) Eccles. ii. 8. (8) Al Beidawi, Jallalo'ddin.

O ants, enter ye into your habitations, let Solomon and his army tread you under foot, and perceive it not. And *Solomon* smiled, laughing at her words, and said, O LORD, excite me that I may be thankful for thy favour, wherewith thou hast favoured me, and my parents ; and that I may do that which is right, and well-pleasing unto thee : and introduce me, through thy mercy, *into paradise*, among thy servants the righteous. And he viewed the birds, and said, What is the reason that I see not the lapwing<sup>a</sup>? Is she absent? Verily I will chastise her with a severe chastisement<sup>b</sup>, or I will put her to death ; unless she bring me a just excuse. And she tarried not long *before she presented herself unto Solomon*, and said, I have viewed a *country* which thou hast not viewed ; and I come unto thee from Saba, with a certain piece of news. I found a woman<sup>c</sup> to reign over them, who is provided with every thing *requisite for a prince*, and hath a magnificent throne<sup>d</sup>. I found her and her people to worship the sun, besides GOD : and Satan hath prepared their works for them, and hath turned them aside from the way of truth (wherefore

a The Arab historians tell us, that Solomon, having finished the temple of Jerusalem, went in pilgrimage to Mecca, where having staid as long as he pleased, he proceeded towards Yaman ; and leaving Mecca in the morning, he arrived by noon at Sanaa, and being extremely delighted with the country, rested there ; but wanting water to make the ablution, he looked among the birds for the lapwing, called by the Arabs al Hudbud, whose business it was to find it ; for it is pretended she was sagacious or sharp-sighted enough to discover water under ground, which the devils used to draw, after she had marked the place by digging with her bill : they add, that this bird was then taking a tour in the air, whence seeing one of her companions alighting, she descended also, and having had a description given her by the other of the city of Saba, whence she was just arrived, they both went together to take a view of the place, and returned soon after Solomon had made the inquiry which occasioned what follows(1).

It may be proper to mention here what the eastern writers fable of the manner of Solomon's travelling. They say that he had a carpet of green silk, on which his throne was placed, being of a prodigious length and breadth, and sufficient for all his forces to stand on, the men placing themselves on his right hand, and the spirits on his left ; and that when all were in order, the wind, at his command, took up the carpet, and transported it, with all that were upon it, wherever he pleased(2) ; the army of birds at the same time flying over their heads, and forming a kind of canopy, to shade them from the sun.

b By plucking off her feathers, and setting her in the sun, to be tormented by the insects ; or by shutting her up in a cage(3).

c This queen the Arabs name Balkis : some make her the daughter of al Hodhad Ebn Sharhabil(4), and others of Sharabil Ebn Malee(5) ; but they all agree she was a descendant of Yarab Ebn Kahtan. She is placed the twenty-second in Dr Pocock's list of the kings of Yaman(6).

d Which the commentators say was made of gold and silver, and crowned with precious stones. But they differ as to the size of it ; one making it fourscore cubits long, forty broad, and thirty high ; while some say it was fourscore, and others, thirty cubits every way.

(1) Al Beidawi, Jallalo'ddin.

(2) See chap. 21, p. 124, Vol. II.

(3) Al

Beidawi, Jallalo'ddin.

(4) V. Pocock. Spec. p. 59.

(5) Al Bedawi, &c.

V. D'Herbel. Bibl. Orient. p. 182.

(6) Ubi sup.



they are not *rightly* directed), lest they should worship God, who bringeth to light that which is hidden in heaven and earth, and knoweth whatever they conceal, and whatever they discover. God! there is no God but he; the Lord of the magnificent throne. *Solomon* said, We shall see whether thou hast spoken the truth, or whether thou art a liar. Go with this my letter, and cast it down unto them; then turn aside from them, and wait to know what *answer* they will return. *And when the queen of Saba had received the letter<sup>a</sup>*, she said, O nobles, verily an honourable letter hath been delivered unto me; it is from Solomon, and *this is the tenor thereof*: In the name of the most merciful God, Rise not up against me: but come, and surrender yourselves unto me<sup>b\*</sup>. *She* said, O nobles, advise me in my business: I will not resolve on any thing, until ye be witnesses and approve thereof. *The nobles* answered, We are indued with strength, and *are* indued with great prowess in war; but the command *appertaineth* unto thee: see therefore what thou wilt command<sup>†</sup>. *She* said, Verily kings, when they enter a city *by force*, waste the same, and abase the most powerful of the inhabitants thereof: and so will *these* do with us. But I will send gifts unto them; and will wait for what *further information* those who shall be sent shall bring back. *And when the queen's ambassador* came unto Solomon<sup>d</sup>, *that prince* said, Will ye

a Jallalo'ddin says that the queen was surrounded by her army when the lapwing threw the letter into her bosom; but al Beidawi supposes she was in an apartment of her palace, the doors of which were shut, and that the bird flew in at the window. The former commentator gives a copy of the epistle somewhat more full than that in the text; viz. *From the servant of God, Solomon the son of David, unto Balkis queen of Saba. In the name of the most merciful God. Peace be on him who followeth the true direction. Rise not up against me, but come and surrender yourselves unto me.* He adds that Solomon perfumed this letter with musk, and sealed it with his signet.

b Or, *Come unto me and resign yourselves* unto the divine direction, and profess the true religion which I preach.

\* "Rise not up against me, but come unto me, and believe."—*Savary*.

c i. e. Whether thou wilt obey the summons of Solomon, or give us orders to make head against him.

† "We have courage and troops, replied the nobles; but thou art our queen; princess, what dost thou command?"—*Savary*.

d Bearing the presents, which they say were five hundred young slaves of each sex, all habited in the same manner, five hundred bricks of gold, a crown enriched with precious stones, besides a large quantity of musk, amber, and other things of value(1). Some add, that Balkis, to try whether Solomon was a prophet or no, drest the boys like girls, and the girls like boys, and sent him in a casket, a pearl not drilled, and an onyx drilled with a crooked hole; and that Solomon distinguished the boys from the girls by the different manner of their taking water, and ordered one worm to bore the pearl, and another to pass a thread through the onyx(2). They also tell us, that Solomon, having notice of this embassy, by means of the lapwing, even before

present me with riches? Verily that which God hath given me is better than what he hath given you: but ye do glory in your gifts\*. Return unto *the people of Saba*. We will surely come unto them with forces, which they shall not be able to withstand; and we will drive them out from *their city*, humbled; and they *shall become* contemptible. And Solomon said, O nobles, which of you will bring unto me her throne, before they come and surrender themselves unto me? A terrible genius<sup>a</sup> answered, I will bring it unto thee, before thou arise from thy place<sup>b</sup>: for I am able to *perform* it, and may be trusted. *And one* with whom was the knowledge of the scriptures<sup>c</sup> said, I will bring it unto thee, in the twinkling of an eye<sup>d</sup>. And when *Solomon* saw *the throne* placed before him, he said, This is a favour of my LORD, that he may make trial of me, whether I will be grateful, or whether I will be ungrateful: and he who is grateful is grateful to his own *advantage*, but if any shall be ungrateful, verily my LORD *is* self-sufficient *and* munificent. *And Solomon* said *unto his servants*, Alter her throne, that she may not know it, to the end we may see whether she be *rightly* directed, or whether she be *one* of those who are not *rightly* directed. And when she was come *unto Solomon*<sup>e</sup>, it was said *unto her*, Is thy throne like this? She answered, As though it were the same. And we have had knowledge bestowed on us before this, and have been resigned *unto God*<sup>f</sup>. But that which she worshipped, besides God, had turned her aside *from the truth*; for she was of

they set out, ordered a large square to be enclosed with a wall built of gold and silver bricks, wherein he ranged his forces and attendants to receive them(1).

\* "Keep your gifts."—*Savary*.

a This was an Ifîl, or one of the wicked and rebellious genii; and his name, says al Beidawi, was Dhacwân or Sakhr.

b *i. e.* From thy seat of justice. For Solomon used to sit in judgment every day till noon(2).

c This person, as is generally supposed, was Asaf the son of Barachia, Solomon's wazir (or visir), who knew the great or ineffable name of God, by pronouncing of which he performed this wonderful exploit(3). Others however suppose it was al Khedr, or else Gabriel, or some other angel; and some imagine it to have been Solomon himself(4).

d The original is, *Before thou canst look at any object, and take thy eye off it*. It is said that Solomon, at Asaf's desire, looked up to heaven, and before he cast his eye downwards, the throne made its way under ground, and appeared before him.

e For, on the return of her ambassador, she determined to go and submit herself to that prince; but before her departure, she secured her throne, as she thought, by locking it up in a strong castle, and setting a guard to defend it; after which she set out, attended by a vast army(5).

f It is uncertain whether these be the words of Balkis, acknowledging her conviction by the wonders she had already seen; or of Solomon and his people, acknowledging the favour of God, in calling them to the true faith before her.

(1) Jallalo'ddin.

(2) Al Beidawi, Jallalo'ddin interp.

(3) Jallalo'ddin.

(4) Al Beidawi.

(5) Jallalo'ddin.

an unbelieving people. It was said unto her, Enter the palace<sup>a</sup>. And when she saw it, she imagined it to be a great water; and she discovered her legs, *by lifting up her robe to pass through it*<sup>b</sup>. Whereupon Solomon said unto her, Verily this is a palace evenly floored with glass\*. Then said the queen, O LORD, verily I have dealt unjustly with my own soul; and I resign myself, together with Solomon, unto God, the LORD of all creatures<sup>c</sup>. Also we heretofore sent unto the tribe of Thamud their brother Saleh; who said unto them, Serve ye God. And behold, they were divided into two parties, who disputed among themselves<sup>d</sup>. Saleh said, O my people, why do ye hasten evil rather than good<sup>e</sup>? Unless ye ask pardon of God, that ye may obtain mercy, ye are lost. They answered, We presage evil from thee, and from those who are with thee. Saleh replied, the evil which ye presage is with God<sup>f</sup>: but ye are a people who are proved by a vicissitude of prosperity and adversity. And there were nine men in the city, who acted corruptly in the earth, and behaved not with integrity. And they said unto one another, Swear ye reciprocally by God, that we will fall upon Saleh and his family by night: and afterwards we will say unto him who hath right to avenge his blood, We were not so much as present at the destruction of his family; and we certainly speak the truth. And they devised a plot against him: but we devised a plot against them<sup>†</sup>; and they perceived it not. And see what was the issue of their plot<sup>g</sup>: we

a Or, as some understand the word, *the court* before the palace, which Solomon had commanded to be built against the arrival of Balkis; the floor or pavement being of transparent glass, laid over running water, in which fish were swimming. Fronting this pavement was placed the royal throne, on which Solomon sat to receive the queen(1).

b Some Arab writers tell us, Solomon had been informed that Balkis's legs and feet were covered with hair, like those of an ass, of the truth of which he had hereby an opportunity of being satisfied by ocular demonstration.

\* "It is a solid edifice built of glass, said Solomon unto her."—*Savary*.

c The queen of Saba having by these words professed Islâm, and renounced idolatry, Solomon had thoughts of making her his wife; but could not resolve to do it, till the devils had, by a depilatory, taken off the hair from her legs(2). Some(3), however, will have it that she did not marry Solomon, but a prince of the tribe of Hamdân.

d Concerning the doctrine preached by Saleh; one party believing on him, and the other treating him as an impostor.

e i. e. Why do ye urge and defy the divine vengeance with which ye are threatened, instead of averting it by repentance?

f See chap. 7, p. 353, Vol. I. where the Egyptians in the same manner accuse Moses as the cause of their calamities.

† "While they were devising their plot, we decreed the moment of their ruin, and they knew it not."—*Savary*.

g It is related that Saleh, and those who believed on him, usually meeting to pray in a certain narrow place between the mountains, the infidels said, *He thinks to*

(1) Jallalo'ddin, Al Beidawi.

(2) Jallalo'ddin.

(3) Apud Al Beidawi.



utterly destroyed them and their whole people; and these their habitations *remain* empty, because of the injustice which they committed. Verily herein is a sign, unto people who understand. And we delivered those who believed, and feared God. And remember Lot; when he said unto his people, Do ye commit a wickedness, though ye see *the heinousness thereof*? Do ye approach lustfully unto men, leaving the women? Ye are

XX. surely an ignorant people. \* But the answer of his people was no other than that they said, Cast the family of Lot out of your city: for they are men who preserve themselves pure *from the crimes of which ye are guilty*. Wherefore we delivered him and his family, except his wife, whom we decreed *to be one of those who remained behind to be destroyed*. And we rained on them a shower of stones: and dreadful was the shower which fell on those who had been warned *in vain*<sup>a</sup>! Say, Praise be unto God; and peace be upon his servants whom he hath chosen! Is God more worthy, or the *false gods* which they associate *with him*? *Is not he to be preferred*, who hath created the heavens and the earth, and sendeth down rain for you from heaven, whereby we cause delicious groves to spring up? It is not in your power to cause the trees thereof to shoot forth. Is there *any other god partner with the true God*? Verily these are a people who deviate *from the truth*\*. *Is not he more worthy to be adored*, who hath established the earth, and hath caused rivers *to flow* through the midst thereof, and placed thereon immovable *mountains*, and set a bar between the two seas<sup>b</sup>? Is there *any other god equal with the true God*? Yet the greater part of them know *it not*. *Is not he more worthy* who heareth the afflicted<sup>c</sup>, when he calleth upon him, and taketh off the evil *which distressed him*; and *who* hath made you the successors of *your forefathers* in the earth? Is there *any other god who can be equalled with the true God*? How few consider *these things*! *Is not he more worthy* who directeth you in the dark *paths* of the land and of the sea; and who sendeth the winds driving abroad the clouds, as

*make an end of us after three days*(1), *but we will be beforehand with him*; and that a party of them went directly to the straits abovementioned, thinking to execute their design, but were terribly disappointed; for, instead of catching the prophet, they were caught themselves, their retreat being cut off by a large piece of rock, which fell down at the mouth of the straits, so that they perished there in a miserable manner.

a See chap. 7, p. 347, Vol. I., and chap. 11, p. 19, Vol. II.

\* "Hath God an equal! Nevertheless, they associate divinities in his worship."  
—*Savary*.

b See chap. 25, p. 160, Vol. II. The word *barzakh* is not used here, but another of equivalent import.

c Literally, *Him who is driven* by distress to implore God's assistance.

(1) See chap. 7, p. 346, note d, Vol. I.



the forerunners of his mercy<sup>a</sup>! Is there *any other* god *who can be equalled with the true God*? Far be GOD from *having* those *partners in his power*, which ye associate *with him*. Is not he *more worthy*, who produceth a creature, and after *it hath been dead* restoreth it *to life*; and who giveth you food from heaven and earth? Is there *any other* god *with the true God, who doth this*? Say, Produce your proof *thereof*, if ye speak truth. Say, None either in heaven or earth knoweth that which is hidden, besides GOD: neither do they understand when they shall be raised. However their knowledge attaineth *some notion* of the life to come<sup>b</sup>: yet they are in an uncertainty concerning the same; yea, they are blind as to *the real circumstances* thereof. And the unbelievers say, When we and our fathers shall have been *reduced to dust*, shall we be taken forth *from the grave*? Verily we have been threatened with this, *both we* and our fathers, heretofore. This is no other than fables of the ancients\*. Say *unto them*, Pass through the earth, and see what hath been the end of the wicked. And be not thou grieved for them; neither be thou in any concern on account of the *plots* which they are contriving *against thee*. And they say, When *will* this threat be *accomplished*, if ye speak true†? Answer, Peradventure some part of that *punishment*, which ye desire to be hastened, may follow close behind you: verily thy LORD is indued with indulgence towards mankind; but the greater part of them are not thankful. Verily thy LORD knoweth what their breasts conceal, and what they discover: and there is nothing hidden in heaven or on earth, but it *is written* in a clear book. Verily this Korân declareth unto the children of Israel most of those *points* concerning which they disagree<sup>c</sup>: and it *is* certainly a direction, and a mercy unto the true believers. Thy LORD will decide the controversy between them, by his definitive sentence: and he *is* the mighty, the wise. Therefore put thy trust in GOD; for thou art in the manifest truth. Verily thou shalt not make the dead to hear, neither shalt thou make the deaf to hear *thy call to the true faith*, when they retire and turn their backs: neither shalt thou direct the blind *to extricate themselves* out of their error. Thou shalt make none to hear *thee*, except him who shall believe in our signs:

a See chap. 7, p. 342, Vol. I., and chap. 25, p. 159, Vol. II.

b Or the words may be translated thus: *Yea, their knowledge faileth as to the life to come: yea, &c.*

\* "This promise with which we are flattered, and with which our fathers were deluded, is but one of the fables of antiquity."—*Savary*.

† "When will thy promises be accomplished? Tell us, if the truth enlighteneth thee."—*Savary*.

c Such as the comparing of God to sensible things, or to created beings; the removing all imperfections from the description of the divine Being; the state of paradise and hell; the stories of Ezra and Jesus Christ, &c.

and they are *wholly* resigned *unto us*. When the sentence shall *be ready to fall* upon them, we will cause a beast<sup>a</sup> to come forth unto them from out of the earth, which shall speak unto them<sup>b</sup>: verily men do not firmly believe in our signs\*. On the day of *resurrection* we will assemble, out of every nation, a company of those who shall have charged our signs with falsehood; and they shall be prevented from mixing together, until they shall arrive *at the place of judgment*. And God shall say *unto them*, Have ye charged my signs with falsehood, although ye comprehended them not with *your* knowledge? Or what is it that ye were doing? And the sentence of *damnation* shall fall on them, for that they have acted unjustly: and they shall not speak *in their own excuse*. Do they not see that we have ordained the night, that they may rest therein, and the day giving open light†? Verily herein *are* signs unto people who believe. On *that* day the trumpet shall be sounded; and whoever are in heaven and on earth shall be struck with terror, except those whom God shall please *to exempt therefrom*<sup>c</sup>: and all shall come before him, in humble guise‡. And thou shalt see the mountains, and shalt think them firmly fixed; but they shall pass away, even as the clouds pass away§. *This will be* the work of God, who hath rightly disposed all things: and he is well acquainted with that which ye do. Whoever shall have wrought righteousness, shall receive *a reward* beyond the desert thereof; and they shall be secure from the terror of that day<sup>d</sup>: but whoever shall have

a The Mohammedans call this beast, whose appearance will be one sign of the approach of the day of judgment, al Jassasa, or the Spy. I have given the description of her elsewhere(1); to which should be added, that she is to have two wings.

b Or, according to a different reading, (viz. *taclimohom* instead of *tocallimohom*) *who shall wound them*(2).

\* "When the sentence of their perdition shall be pronounced, we will cause to arise from the earth a monster, who shall exclaim, *Men have not believed in Islamism*."—*Savary*.

† "See they not, that we have established the night for rest, and the day for action?"—*Savary*.

c See the Prelim. Disc. § IV. p. 95, &c. Vol. I. Some say the persons exempted from this general consternation will be the angels Gabriel, Michael, Israfil, and Izrael(3): others suppose them to be the virgins of paradise, and the angels who guard that place, and carry God's throne(4); and others will have them to be the martyrs.

‡ "When the blast of the trumpet shall resound, all that is in heaven and on the earth shall be smitten with terror, except the chosen of the Lord. All men shall appear before him, humbly prostrate."—*Savary*.

§ "Thou shalt see the mountains, like unto congealed water, disappear as a cloud, at the voice of God, who hath wisely disposed all things, and who knoweth the actions of mortals."—*Savary*.

d That is, from the fear of damnation, and the other terrors which will disturb the wicked; not from the general terror or consternation beforementioned.

(1) Prelim. Disc. § IV. p. 92, &c. Vol. I.

(2) V. *ibid.* p. 92, 93.

(3) Jallalo'ddin, Al Beidawi.

(4) *Idem*.

(5) Ebn Abbas.

wrought evil, shall be thrown on their faces into *hell* fire. Shall ye receive the reward *of any other* than of that which ye shall have wrought? Verily I am commanded to worship the LORD of this territory *of Mecca*, who hath sanctified the same: unto him *belong* all things. And I am commanded to be a Moslem, and to rehearse the Koran: he who shall be directed *thereby* will be directed to his own *advantage*; and to him who shall go astray, say, Verily I am a warner *only*. And say, Praise *be unto God!* he will show you his signs<sup>a</sup>, and ye shall know them: and thy LORD is not regardless of that which they do.

## CHAPTER XXVIII.

INTITLED, 'THE STORY'<sup>b</sup>; REVEALED AT MECCA<sup>c</sup>.

In the name of the most merciful God.

T. S. M<sup>d</sup>. These *are* the signs of the perspicuous book. We will dictate unto thee, *O Mohammed*, *some parts* of the history of Moses and Pharaoh, with truth; for *the sake of* people who believe. Now Pharaoh lifted himself up in the land *of Egypt*; and he caused his subjects to be divided into parties<sup>e</sup>: he weakened one party of them<sup>f</sup>, by slaying their male children, and preserving their females alive; for he was an oppressor. And we were minded to be gracious unto those who were weakened in the land, and to make them models of religion; and to make them the heirs *of the wealth of Pharaoh and his people*<sup>g</sup>, and to establish a place for them in the earth; and to show Pharaoh, and Haman<sup>h</sup>, and their forces, that *destruction of their*

a *viz.* The successes of the true believers against the infidels; and particularly the victory of Bedr.

b The title is taken from the 26th verse, where Moses is said to have related *the story* of his adventures to Shoaib.

c Some except a verse, towards the latter end, beginning with these words, *He who hath given thee the Koran for a rule of faith and practice*, &c.

d See the Prelim. Disc. § III. p. 75, Vol. I.

e *i. e.* Either into companies, that they might the better attend his order and perform the services he exacted of them; or into opposite factions, to prevent their attempting any thing against him, to deliver themselves from his tyranny(1).

f *viz.* The Israelites.

g See chap. 26, p. 164, Vol. II.

h This name is given to Pharaoh's chief minister; from whence it is generally inferred that Mohammed has here made Haman, the favourite of Ahasuerus king of

*kingdom and nation* by them, which they sought to avoid<sup>a\*</sup>: And we directed the mother of Moses by revelation, *saying*, Give him suck: and if thou fearest for him, cast him into the river; and fear not, neither be afflicted; for we will restore him unto thee, and will appoint him *one of our apostles*<sup>b</sup>. And *when she had put the child in the ark, and had cast it into the river*, the family of Pharaoh took him up, *providence designing* that he should become an enemy, and a sorrow unto them. Verily Pharaoh, and Haman, and their forces were sinner<sup>c</sup>. And the wife of Pharaoh said, *This child is a delight of the eye to me, and to thee*<sup>e</sup>: kill him not; peradventure it may happen that he may be serviceable unto us; or we may adopt him for *our son*. And they perceived not *the consequence of what they were doing*. And the heart of the mother of Moses became oppressed *with fear*; and she had almost discovered him, had we not armed her heart with constancy, that she might be *one of those who believe the promises of God*. And she said unto his sister, Follow him. And she watched him at a distance; and they perceived it *not*. And we suffered him not *to take the breasts of the nurses who were provided before his sister came up*<sup>d</sup>: and she said, Shall I direct you unto some of his nation, who may

Persia, and who indisputably lived many ages after Moses, to be that prophet's contemporary. But how probable soever this mistake may seem to us, it will be very hard, if not impossible, to convince a Mohammedan of it; for, as has been observed in a parallel case(1), two very different persons may bear the same name(2).

a For Pharaoh had either dreamed, or been told by some diviners, that one of the Hebrew nation should be the ruin of his kingdom; which prophecy is supposed to have been the occasion of his cruelty to them(3). This circumstance is owing to the invention of the Jews(4).

\* "We were minded to secure unto them a habitation upon the earth, and to display before the eyes of Pharaoh, of Haman, and of their armies, the miracles which they dreaded."—*Savary*.

b It is related that the midwife appointed to attend the Hebrew women, terrified by a light which appeared between the eyes of Moses at his birth, and touched with an extraordinary affection for the child, did not discover him to the officers, so that his mother kept him in her house, and nursed him three months; after which it was impossible for her to conceal him any longer, the king then giving orders to make the searches more strictly(5).

† "The family of Pharaoh received him who was one day to become their enemy, and a bitter cause of sorrow unto them, because that Pharaoh, Haman, and their soldiers, were transgressors."—*Savary*.

c This sudden affection or admiration was raised in them either by his uncommon beauty, or by the light which shone on his forehead, or because, when they opened the ark, they found him sucking his thumb, which supplied him with milk(6).

d See chap. 20, p. 108.

(1) See p. 236, note a, Vol. I.

(2) V. Reland. de Rel. Moham. p. 247.

(3) See chap. 7, p. 352, Vol. I.

(4) V. Shalshel, hakkab. p. 11, and R. Eliez.

Pirke, c. 48.

(5) Al Beidawi. See the notes to chap. 20, p. 107, Vol. II.

(6) Idem, Jallalo'ddin.



nurse him for you, and will be careful of him? *And, at their desire, she brought his mother to them.* So we restored him to his mother, that her mind might be set at ease, and that she might not be afflicted; and that she might know that the promise of God *was true: but the greater part of mankind know not the truth.* And when *Moses* had attained his age of full strength, and was become a perfect man, we bestowed on him wisdom and knowledge: and thus do we reward the upright. And he went into the city, at a time when the inhabitants thereof observed not *what passed in the streets*<sup>a</sup>: and he found therein two men fighting; the one *being* of his own party, and the other of his enemies<sup>b</sup>. And he who *was* of his party, begged his assistance against him who *was* of the contrary party; and Moses struck him with his fist, and slew him: *but being sorry for what had happened,* he said, This is of the work of the devil<sup>c</sup>; for he is a seducing and an open enemy. *And he said, O LORD, verily I have injured my own soul: wherefore forgive me.* So God forgave him; for he is ready to forgive, and merciful. He said, O LORD, by the favours with which thou hast favoured me, I will not be an assistant to the wicked *for the future.* And the next morning he was afraid in the city, and looked about him, *as one apprehensive of danger:* and behold, he whom he had assisted the day before cried out unto him *for help a second time.* But Moses said unto him, Thou art plainly a quarrelsome fellow. And when he sought to lay hold on him who was an enemy unto them both, he said, O Moses, dost thou intend to kill me, as thou killedst a man yesterday<sup>d</sup>? Thou seekest only to be an oppressor in the earth, and seekest not to be a reconciler *of quarrels*<sup>e</sup>. And a *certain man*<sup>e</sup> came from the farther part of the city, running hastily, and said, O Moses, verily the magistrates are deliberating concerning thee, to put thee to death: depart therefore; I certainly advise thee well. Wherefore he departed out of the city in great fear, looking this way and that, *lest he should be pursued.* And he said, O LORD, de-

a viz. At noon; at which time it is usual, in those countries, for people to retire to sleep, or, as others rather suppose, a little within night.

b i. e. The one being an Israelite, of his own religion and nation, and the other an idolatrous Egyptian.

c Mohammed allows that Moses killed the Egyptian wrongfully; but, to excuse it, supposes that he struck him without designing to kill him.

d Some suppose these words to have been spoken by the Israelite, who, because Moses had reprimanded him, imagined he was going to strike him; and others, by the Egyptian, who either knew or suspected that Moses had killed his countryman the day before.

\* “Wilt thou hearken only to thy violence? Hast thou, then, renounced virtue?” —Savary.

e This person, says the tradition, was an Egyptian, and Pharaoh's uncle's son, but a true believer; who finding that the king had been informed of what Moses had done, and designed to put him to death, gave him immediate notice to provide for his safety by flight.

liver me from the unjust people. And when he was journeying towards Madian, he said, Peradventure my LORD will direct me in the right way<sup>a</sup>. And when he arrived at the water of Madian, he found about the *well* a company of men, who were watering *their flocks*. And he found, besides them, two women\*, who kept off *their sheep at a distance*. And he said *unto them*, What is the matter with you? They answered, We shall not water *our flock*, until the shepherds shall have driven away *theirs*; for our father is an old man, stricken in years. So *Moses* watered *their sheep* for them<sup>b</sup>; and afterwards retired to the shade, saying, O LORD, verily I stand in need of the good which thou shalt send down unto me. And one of the *damsels*<sup>c</sup> came unto him<sup>†</sup>, walking bashfully, and said, My father calleth thee, that he may recompense thee for the *trouble which thou hast taken in watering our sheep* for us. And when he was come unto *Shoaib*, and had told him the story of *his adventures*<sup>‡</sup>, he said *unto him*, Fear not: thou hast escaped from unjust people. And one of the *damsels* said, My father, hire him for *certain wages*: the best *servant* thou canst hire is an able and trusty person<sup>d</sup>. And *Shoaib*

a For Moses knew not the way, and coming to a place where three roads met, committed himself to the guidance of God, and took the middle road, which was the right; providence likewise so ordering it, that his pursuers took the other two roads, and missed him(1). Some say that he was led by an angel in the appearance of a traveller(2).

\* "Two sisters."—*Savary*.

b By rolling away a stone of a prodigious weight, which had been laid over the mouth of the well by the shepherds, and required no less than seven men (though some name a much larger number) to remove it(3).

c This was Sefura (or Zipporah) the elder, or, as others suppose, the younger daughter of Shoaib, whom Moses afterwards married.

† "One of the sisters came unto him."—*Savary*.

‡ (When Moses arrived at the residence of Shoaib, says Jallalo'ddin, he found dinner ready, "Be seated and eat with us," said the old man. "I will not accept thy offer," replied Moses, "as a reward for the service which I have rendered to thy daughters. To do good without receiving a recompense for it is an inviolable law in my family." "And it is my custom," answered Shoaib, "and was that of my ancestors, to give a kind reception to shy guests, and to supply them with food."—Hospitality is still held in respect by the Turks. If a stranger introduces himself at meal-times, he is made to sit down, and is treated like the rest. No one asks whence he comes, whither he is going, or what he is; questions which are so painful to the unfortunate. He is a man who is come at the hour of repast; he is received as if he were one of the family, and is treated with the same kindness. The consequence of this is, that no Mahometan is ever seen degrading humanity by exposing his misery to his fellow-creatures in the streets and highways).—*Savary*.

d The girl being asked by her father how she knew Moses deserved this character, told him that he had removed the vast stone abovementioned, without any assistance; and that he looked not in her face, but held down his head till he had heard

(1) Al Beidawi.

(2) Jallalo'ddin.

(3) *Iidem* Interp. Yahya.

said *unto Moses*, Verily I will give thee one of these my two daughters in marriage, on condition that thou serve me for hire eight years: and if thou fulfil ten *years*, it *is* in thine own breast; for I seek not to impose a hardship on thee: *and* thou shalt find me, if God please, a man of probity\*. *Moses* answered, *Let this be the covenant* between me and thee: whichsoever of the two terms I shall fulfil let it be no crime in me *if I then quit thy service*; and God is witness of that which we say. And when *Moses* had fulfilled the term<sup>a</sup>, and was journeying with his family *towards Egypt*, he saw fire on the side of mount *Sinai*. *And* he said unto his family, *Tarry ye here*; for I see fire: peradventure I may bring you thence some tidings *of the way*<sup>b</sup>, or *at least* a brand out of the fire, that ye may be warmed. And when he was come thereto, *a voice* cried unto him from the right side of the valley, in the sacred bottom, from the tree, *saying*, O *Moses*, Verily I am God, the LORD of all creatures: cast down now thy rod. And when he saw it that it moved, as though it *had been* a serpent, he retreated and fled, and returned not. *And God said unto him*, O *Moses*, draw near, and fear not; for thou art safe. Put thy hand into thy bosom, *and* it shall come forth white, without any hurt: and draw back thy hand<sup>c</sup> unto thee *which thou stretchest forth* for fear. These shall be two evident signs from thy LORD, unto Pharaoh and his princes; for they are a wicked people. *Moses* said, O LORD, verily I have slain one of them; and I fear they will put me to death: but my brother Aaron is of a more eloquent tongue than I *am*; wherefore send him with me for an assistant, that he may gain me credit; for I fear lest they accuse me of imposture. *God* said, We will strengthen thine arm by thy brother, and we will give each of you *extraordinary* power, so that they shall not come up to you, in our signs. Ye two, and whoever shall follow you, *shall be* the conquerors. And when *Moses* came unto them with our evident signs, they said, This *is* no other than a deceitful piece of sorcery: neither have we heard

her message, and desired her to walk behind him, because the wind ruffled her garments a little, and discovered some part of her legs<sup>(1)</sup>.

\* "If God please, thou shalt experience on my part only humanity and justice."—*Savary*.

a viz. The longest term of ten years. The Mohammedans say, after the Jews<sup>(2)</sup>, that *Moses* received from Shoaib the rod of the prophets (which was a branch of a myrtle of paradise, and had descended to him from Adam), to keep off the wild beasts from his sheep; and that this was the rod with which he performed all those wonders in Egypt.

b See chap. 20, p. 106, Vol. II.

c Literally, *thy wing*: the expression alludes to the action of birds, which stretch forth their wings to fly away when they are frightened, and fold them together again when they think themselves secure<sup>(3)</sup>.

(1) Al Beidawi, Jallalo'ddin, Yahya. Pirke, c. 40, &c.

(3) Al Beidawi.

(2) V. Shals. hakkab. p. 12, R. Eliez.

of *any thing like* this among our forefathers. And Moses said, My LORD best knoweth who cometh with a direction from him; and who shall have success in this life, *as well as the next*: but the unjust shall not prosper. And Pharaoh said, O princes, I did not know that ye had any *other* god besides me<sup>a</sup>. Wherefore do thou, O Haman, burn me clay *into bricks*; and build me a high tower<sup>b</sup>, that I may ascend unto the God of Moses: for I verily believe him to be a liar. And both he and his forces behaved themselves insolently and unjustly in the earth; and imagined that they should not be brought before us *to be judged*. Wherefore we took him and his forces, and cast them into the sea. Behold, therefore, what was the end of the unjust. And we made them *deceitful* guides, inviting *their followers* to hell fire; and on the day of resurrection they shall not be screened *from punishment*. We pursued them with a curse in this *life*; and on the day of resurrection they *shall be* shamefully rejected. And we gave the book *of the law* unto Moses, after we had destroyed the former generations, to enlighten *the minds* of men, and for a direction, and a mercy; that peradventure they might consider. Thou, *O prophet*, wast not on the west side *of mount Sinai*, when we delivered Moses *his* commission: neither wast thou *one* of those who were present *at his receiving it*: but we raised up *several* generations *after Moses*; and life was prolonged unto them. Neither didst thou dwell among the inhabitants of Madian, rehearsing unto them our signs; but we have sent *thee fully instructed in every particular*. Nor wast thou *present* on the side of the mount, when we called unto *Moses*; but *thou art sent as a mercy* from thy LORD; that thou mightest preach unto a people to whom no preacher hath come before thee<sup>c</sup>, that peradventure they may be warned; and lest, if a calamity had befallen them, for that which their hands had previously committed, they should have said, O LORD, since thou hast not sent an apostle unto us, that we might follow thy signs, and become true believers, *are we not excusable?* Yet when the truth is come unto them from before us, they say, Unless he receive the same *power to work miracles* as Moses received, *we will not*

a See chap. 26, p. 163, Vol. II.

b It is said that Haman, having prepared bricks and other materials, employed no less than fifty thousand men, besides labourers, in the building; which they carried to so immense a height that the workmen could no longer stand on it: that Pharaoh, ascending this tower, threw a javelin towards heaven, which fell back again stained with blood, whereupon he impiously boasted that he had killed the God of Moses but at sunset God sent the angel Gabriel, who with one stroke of his wing demolished the tower, a part whereof, falling on the king's army, destroyed a million of men(1).

c That is, to the Arabians; to whom no prophet had been sent, at least since Ismael.



*believe*. Have they not likewise rejected the *revelation* which was heretofore given unto Moses? They say, Two cunning impostures<sup>a</sup> have mutually assisted one another: and they say, Verily we reject them both. Say, Produce therefore a book from God, which is more right than these two, that I may follow it; if ye speak truth. But if they return thee no answer, know that they only follow their own desires: and who erreth more widely *from the truth* than he who followeth his own desire, without a direction from God? Verily God directeth not the unjust people. And now have we caused *our* word to come unto them, that they may be admonished. They unto whom we have given the scriptures *which were revealed* before it, believe in the same; and when it is read unto them, say, We believe therein; it is certainly the truth from our LORD: verily we were Moslems before this<sup>b</sup>. These shall receive their reward twice<sup>c</sup>, because they have persevered, and repel evil by good, and distribute *alms* out of that which we have bestowed on them; and when they hear vain discourse, avoid the same, saying, We have our works, and ye have your works; peace be on you<sup>d</sup>; we covet not the acquaintance of the ignorant. Verily thou canst not direct whom thou wilt: but God directeth whom he pleaseth; and he best knoweth those who will submit to be directed. *The Meccans* say, If we follow the *same* direction with thee, we shall be forcibly expelled our land<sup>e</sup>. Have we not established for them a secure asylum<sup>f</sup>, to which fruits of every sort are brought, as a provision for our bounty? but the greater part of them do not understand. How many cities have we destroyed, *whose inhabitants* lived in ease and plenty? and these their dwellings are not inhabited after them, unless for a little while<sup>g</sup>; and we

a *viz.* The Pentateuch and the Koran. Some copies read, *Two impostors*, meaning Moses and Mohammed.

b Holding the same faith in fundamentals, before the revelation of the Koran, which we receive because it is consonant to the scriptures, and attested to by them. The passage intends those Jews and Christians who had embraced Mohammedism.

c Because they have believed both in their own scriptures, and in the Koran.

d See chap. 25, p. 161, note a, Vol. II.

e This objection was made by Al Hareth Ebn Othmân Ebn Nawfal Ebn Abd Menâf, who came to Mohammed and told him that the Koreish believed he preached the truth, but were apprehensive that, if they made the Arabs their enemies by quitting their religion, they would be obliged likewise to quit Mecca, being but a handful of men, in comparison to the whole nation(1).

f By giving them for their habitation the sacred territory of Mecca, a place protected by God, and revered by man.

g That is, for a day, or a few hours only, while travellers stay there to rest and refresh themselves; or, as the original may also signify, *unless by a few inhabitants*: some of those ancient cities and dwellings being utterly desolate, and others thinly inhabited.

were the inheritors *of their wealth*<sup>a</sup>. But thy LORD did not destroy *those* cities, until he had sent unto their capital an apostle, to rehearse our signs unto them : neither did we destroy *those* cities, unless their inhabitants *were* injurious to *their apostle*. The things which are given you are the provisions of this present life, and the pomp thereof ; but that which is with God is better and more durable : will ye not therefore understand ? Shall he then, unto whom we have promised an excellent promise *of future happiness*, and *who* shall attain the same, *be* as he on whom we have bestowed the provision of this present life, and who, on the day of resurrection, *shall be one* of those who are delivered up to *eternal punishment* ? On *that* day God shall call unto them, and shall say, Where are my partners, which ye imagined *to be so* ? And they upon whom the sentence of *damnation* shall be justly pronounced shall answer, These, O LORD, *are* those whom we seduced ; we seduced them as we *also* had been seduced : *but now* we clearly quit them, *and turn* unto thee. They did not worship us, *but their own lusts*<sup>b</sup>. And it shall be said *unto the idolaters*, Call *now* upon those whom ye associated *with God* : and they shall call upon them, but they shall not answer them ; and they shall see the punishment *prepared for them*, *and shall wish* that they had submitted to be directed. On *that* day, God shall call unto them, and shall say, What answer did ye return to *our* messengers ? But they shall not be able to give an account *thereof* on that day<sup>c</sup> ; neither shall they ask one another *for information*. Howbeit whoso shall repent and believe, and shall do that which is right, may expect to be happy. Thy LORD createth what he pleaseth ; and chooseth freely : *but* they have no free choice. Praise be unto God ; and far be he removed from *the idols* which they associate *with him* ! Thy LORD knoweth *both the secret malice* which their breasts conceal, and *the open hatred* which they discover. He is God ; there is no God but he. Unto him *is* the praise *due*, both in this life and *in* that which is to come : unto him *doth* judgment *belong* ; and before him shall ye be assembled *at the last day*. Say, What think ye ? If God should cover you with perpetual night, until the day of resurrection ; what god, besides God, would bring you light ? Will ye not therefore hearken ? Say,

a There being none left to enjoy it after them.

\* "How many cities have we destroyed, which were devoted to lust and debauchery ? The greatest number of these cities have not again been inhabited, and we retain the inheritance of them."—*Savary*.

† "God overthrew no empire before he sent unto the capital of it a prophet to preach his commandments : and the cities of which the inhabitants were impious are those alone which were destroyed."—*Savary*.

b See chap. 10, p. 399, Vol. I.

c Literally, *The account thereof shall be dark unto them* ; for the consternation they shall then be under will render them stupid, and unable to return an answer.

What think ye? If God should give you continual day, until the day of resurrection; what god, besides God, would bring you night, that ye might rest therein? Will ye not therefore consider? Of his mercy he hath made for you the night and the day, that ye may rest in the one, and may seek to *obtain provision for yourselves* of his abundance, *by your industry, in the other*; and that ye may give thanks. On a *certain day God* shall call unto them, and shall say, Where are my partners, which ye imagined *to share the divine power with me*? And we will produce a witness out of every nation<sup>a</sup>, and will say, Bring hither your proof of *what ye have asserted*. And they shall know that the right is God's *alone*; and the *deities* which they have devised shall abandon them. Karûn was of the people of Moses<sup>b</sup>; but he behaved insolently towards them: for we had given him so much treasure, that his keys would have loaded several strong men<sup>c</sup>. When his people said unto him Rejoice not *immoderately*;

a viz. The prophet who shall have been sent to each nation.

b The commentators say, Karûn was the son of Yeshar (or Izhar) the uncle of Moses, and consequently make him the same with the Korah of the scriptures. This person is represented by them as the most beautiful of the Israelites, and so far surpassing them all in opulency, that the riches of Karûn have become a proverb. The Mohammedans are indebted to the Jews for this last circumstance, to which they have added several other fables: for they tell us that he built a large palace overlaid with gold, the doors whereof were of massy gold; that he became so insolent, because of his immense riches, as to raise a sedition against Moses; though some pretend the occasion of his rebellion to have been his unwillingness to give alms, as Moses had commanded; that one day, when that prophet was preaching to the people, and, among other laws which he published, declared that adulterers should be stoned, Karûn asked him, what if he should be found guilty of the same crime? to which Moses answered, that in such case he would suffer the same punishment; and thereupon Karûn produced a harlot, whom he had hired to swear that Moses had lain with her, and charged him publicly with it; but on Moses's adjuring the woman to speak the truth, her resolution failed her, and she confessed that she was suborned by Karûn to accuse him wrongfully; that then God directed Moses, who had complained to him of this usage, to command the earth what he pleased, and it should obey him; whereupon he said, *O earth, swallow them up!* and that immediately the earth opened under Karûn and his confederates, and swallowed them up, with his palace and all his riches(1). There goes a tradition, that as Karûn sunk gradually into the ground, first to his knees, then to his waist, then to his neck, he cried out four several times, *O Moses, have mercy on me!* but that Moses continued to say, *O earth, swallow them up,* till at last he wholly disappeared: upon which God said to Moses, *Thou hadst no mercy on Karûn, though he asked pardon of thee four times; but I would have had compassion on him, if he had asked pardon of me but once*(2).

c The original word properly signifies any number of persons from ten to forty. Some pretend these keys were a sufficient load for seventy men; and Abulfeda says forty mules used to be employed to carry them.

(1) Abu'lfeda, Jallalo'ddin, Al Beidawi, &c.  
Orient. Art. Carun.

(2) Al Beidawi. V. D'Herb. Bibl.



for God loveth not those who rejoice *in their riches immoderately*: but seek to attain, by means of *the wealth* which God hath given thee, the future mansion of *paradise*<sup>a</sup>. And forget not thy portion in this world; but be thou bounteous *unto others*, as God hath been bounteous unto thee; and seek not to act corruptly in the earth; for God loveth not the corrupt doers. He answered, I have received *these riches*, only because of the knowledge which is with me<sup>b</sup>. Did he not know that God had already destroyed, before him, several generations, who were mightier than he in strength, and had amassed more abundance of *riches*? And the wicked shall not be asked *to discover* their crimes. And Karun went forth unto his people, in his pomp<sup>c</sup>. And they who loved this present life said, Oh that we had the like *wealth*, as hath been given unto Karun! verily he is master of a great fortune. But those on whom knowledge had been bestowed answered, Alas for you! the reward of God *in the next life* will be better unto him who shall believe and do good works: but none shall attain the same, except those who persevere with constancy. And we caused the ground to cleave in sunder, and to swallow up him and his palace: and he had no forces to defend him, besides God; neither was he rescued *from punishment*<sup>\*</sup>. And the next morning, those who had coveted his condition the day before said, Aha! verily God bestoweth abundant provision on such of his servants as he pleaseth; and he is sparing *unto whom he pleaseth*. Unless God had been gracious unto us, certainly *the earth* had swallowed us up *also*. Aha! the unbelievers shall not prosper. *As to* this future mansion of *paradise*, we will give it unto them who seek not to exalt themselves in the earth, or to do wrong; for the *happy* issue shall attend the pious. Whoso doth good shall receive a reward which shall exceed the merit thereof: but *as to him* who doth evil, they who work evil shall be rewarded *according to the merit* only of that which they shall have wrought. Verily he who hath given thee the Koran for a rule of *faith and practice* will certainly bring thee back home *unto*

a This passage is parallel to that in the New Testament, *Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations*(1).

b For some say he was the most learned of all the Israelites, and the best versed in the law, after Moses and Aaron; others pretend he was skilled in chemistry, or in merchandizing, or other arts of gain; and others suppose (as the Jews also fable)(2) that he found out the treasures of Joseph in Egypt(3).

c It is said he rode on a white mule adorned with trappings of gold, and that he was clothed in purple, and attended by four thousand men, all well mounted and richly dressed.

\* "The multitude of his slaves could not defend him against the arm of the Almighty, and he had no avenger."—*Savary*.

(1) Luke xvi. 9.  
Al Beidawi.

(2) V. R. Ghedal. Shalsh. hakkab. p. 13.

(3) Jallalo'ddin,



*Mecca*<sup>a</sup>. Say, My LORD best knoweth who cometh with a *true* direction, and who is in a manifest error. Thou didst not expect that the book of the *Koran* should be delivered unto thee : but *thou hast received it* through the mercy of thy LORD. Be not therefore assisting to the unbelievers ; neither let them turn thee aside from the signs of GOD, after they have been sent down unto thee : and invite *men* unto thy LORD. And be not thou an idolater ; neither invoke any other god, together with the *true* GOD : there is no god but he. Every thing shall perish, except himself : unto him *belongeth* judgment ; and before him shall ye be assembled *at the last day*.

## CHAPTER XXIX.

INTITLED, THE SPIDER<sup>b</sup>: REVEALED AT MECCA<sup>c</sup>.

In the name of the most merciful God.

A. L. M<sup>d</sup>. Do men imagine that it shall be sufficient for them<sup>e</sup> to say, We believe; while they be not proved<sup>f</sup>? We heretofore proved those who *were* before them; for GOD will surely know them who are sincere, and he will surely know the liars. Do they who work evil think that they shall prevent us *from taking vengeance on them*? An ill judgment do they make. Whoso hopeth to meet GOD, verily GOD's appointed time will certainly come; and he *both* heareth and knoweth. Whoever striveth *to promote the true religion*, striveth for *the advantage* of his own soul; for GOD needeth not any of *his* creatures: and *as to those*

a This verse, some say, was revealed to Mohanmed when he arrived at Johfa, in his flight from Mecca to Medina, to comfort him, and still his complaints.

b Transient mention is made of this insect towards the middle of the chapter.

c Some think the first ten verses, ending with these words, *And he well knoweth the hypocrites*, were revealed at Medina, and the rest at Mecca; and others believe the reverse.

d See the Prelim. Disc. § III. p. 75, &c. Vol. I.

e Literally, *That they shall be let alone*, &c.

f This passage reprohends the impatience of some of the prophet's companions, under the hardships which they sustained in defence of their religion, and the losses which they suffered from the infidels; representing to them that such trials and afflictions were necessary to distinguish the sincere person from the hypocrite, and the steady from the wavering. Some suppose it to have been occasioned by the death of Mahja, Omar's slave, killed by an arrow at the battle of Bedr, which was deeply lamented and laid to heart by his wife and parents(1).

who believe and work righteousness, we will expiate their evil deeds from them; and we will give them a reward according to the utmost merit of their actions. We have commanded man to *show* kindness towards his parents: but if they endeavour to prevail with thee to associate with me that concerning which thou hast no knowledge, obey them not<sup>a</sup>. Unto me shall ye return; and I will declare unto you what ye have done. Those who shall believe, and shall work righteousness, we will surely introduce *into paradise*, among the upright. There are some men who say, We believe in God: but when *such a one* is afflicted for God's sake, he esteemeth the persecution of men *to be as grievous* as the punishment of God. Yet if success cometh from thy Lord, they say, Verily we are with you. Doth not God well know that which is in the breasts of *his* creatures? Verily God well knoweth the true believers, and he well knoweth the hypocrites. The unbelievers say unto those who believe, Follow our way, and we will bear your sins. Howbeit they shall not bear any part of their sins; for they are liars: but they shall surely bear their own burdens, and *other* burdens besides their own burdens<sup>b</sup>; and they shall be examined, on the day of resurrection, concerning that which they have falsely devised\*. We heretofore sent Noah unto his people; and he tarried among them one thousand years, save fifty years<sup>c</sup>: and the deluge took them away, while they *were* acting unjustly; but we delivered him and those who were in the ark, and we made the same<sup>d</sup> a sign unto *all* creatures. *We* also sent Abraham; when he said unto his people, Serve God,

a That is, if they endeavour to pervert thee to idolatry. The passage is said to have been revealed on account of Saad Ebn Abi Wakkas, and his mother Hamna, who, when she heard that her son had embraced Mohammedism, swore that she would neither eat nor drink till he returned to his old religion, and kept her oath for three days(1).

b *viz.* The guilt of seducing others, which shall be added to the guilt of their own obstinacy, without diminishing the guilt of such as shall be seduced by them.

\* "They shall bear only the burthen of their own iniquities, and at the day of resurrection they shall be called on to answer for their falsehood."—*Savary*.

c This is true, if the whole life of Noah be reckoned; and accordingly Abu'l'feda says he was sent to preach in his two hundred and fiftieth year, and that he lived in all nine hundred and fifty: but the text seeming to speak of those years only which he spent in preaching to the wicked antediluvians, the commentators suppose him to have lived much longer. Some say the whole length of his life was a thousand and fifty years; that his mission happened in the fortieth year of his age, and that he lived after the flood sixty years(2): and others give different numbers; one, in particular, pretending that Noah lived near sixteen hundred years(3).

This circumstance, says al Beidawi, was mentioned to encourage Mohammed, and to assure him that God, who supported Noah so many years against the opposition and plots of the antediluvian infidels, would not fail to defend him against all attempts of the idolatrous Meccans and their partisans.

d *i. e.* The ark.

(1) Al Beidawi.

(2) Idem, Al Zamakh.

(3) Caab, apud Yahyam.

and fear him; this *will be* better for you; if ye understand. Ye only worship idols besides God, and forge a lie. Verily those which ye worship, besides God, are not able to make any provision for you: seek therefore *your* provision from God; and serve him, and give thanks unto him; unto him shall ye return. If ye charge *me* with imposture<sup>a</sup>, verily *sundry* nations before you *likewise* charged *their prophets* with imposture: but public preaching only *is incumbent* on an apostle. Do they not see how God produceth creatures, and afterwards restoreth them<sup>b</sup>? Verily this is easy with God\*. Say, go through the earth, and see how he originally produceth creatures: afterwards will God reproduce another production; for God *is* almighty. He will punish whom he pleaseth, and he will have mercy on whom he pleaseth. Before him shall ye be brought *at the day of judgment*: and ye shall not escape *his reach*, either in earth, or in heaven<sup>c</sup>: neither shall ye have any patron or defender besides God. *As for* those who believe not in the signs of God, or that they shall meet him *at the resurrection*, they shall despair of my mercy, and for them *is* a painful punishment *prepared*. And the answer of his people was no other than that they said, Slay him, or burn him. But God saved him from the fire<sup>d</sup>. Verily herein were signs unto people who believed. And *Abraham* said, Ye have taken idols, besides God, *to cement* affection between you in this life: but on the day of resurrection, the one of you shall deny the other, and the one of you shall curse the other; and your abode shall be *hell* fire, and there shall be none to deliver you<sup>e</sup>. And Lot believed on him. And *Abraham* said, Verily I fly *from my people*, unto *the place which my Lord hath commanded me*; for he *is* the mighty, the wise. And we gave him Isaac, and Jacob; and we placed among his descendants the gift of prophecy and the scriptures: and we gave him his reward in this world; and in the next he shall be *one* of the righteous. *We* also *sent* Lot; when he said unto his people, Do ye commit filthi-

a This seems to be part of Abraham's speech to his people: but some suppose that God here speaks, by way of apostrophe, first to the Koreish, and afterwards to Mohammed; and that the parenthesis is continued to these words, *And the answer of his people was no other*, &c. In which case we should have said, *If ye charge Mohammed your apostle with imposture*, &c.

b The infidels are bid to consider how God causeth the fruits of the earth to spring forth, and reneweth them every year, as in the preceding; which is an argument of his power to raise man, whom he created at first, to life again after death, at his own appointed time.

\* "Have they not seen how God produceth a creature? It is thus that he will call it to life again. This miracle is easy unto his power."—*Savary*.

c See Psalm cxxxix. 7, &c.

d See chap. 21, p. 122, Vol. II.

† "You have lavished, said he, your incense and your love on impotent deities: at the day of resurrection one part of you shall disown the other, and shall load it with curses. Your abode shall be hell, and you shall not find a defender."—*Savary*.

ness which no creature hath committed before you? Do ye approach *lustfully* unto men, and lay wait in the highways<sup>a</sup>, and commit wickedness in your assembly<sup>b</sup>? And the answer of his people was no other than that they said, Bring down the vengeance of God upon us, if thou speakest truth. Lot said, O LORD, defend me against the corrupt people. And when our messengers came unto Abraham with good tidings<sup>c</sup>, they said, we will surely destroy the inhabitants of this city; for the inhabitants thereof are unjust doers. Abraham answered, Verily Lot *dwelleth* there. They replied, We well know who *dwelleth* therein: we will surely deliver him and his family, except his wife; she shall be *one* of those who remain behind. And when our messengers came unto Lot, he was troubled for them, and his arm was straitened concerning them<sup>d</sup>. But they said, Fear not, neither be grieved; for we will deliver thee and thy family, except thy wife; *for* she shall be *one* of those who remain behind. We will surely bring down upon the inhabitants of this city vengeance from heaven, for that they have been wicked doers; and we have left thereof a manifest sign<sup>e</sup> unto people who understand. And unto *the inhabitants of* Madian *we sent* their brother Shoaib; and he said *unto them*, O my people, serve God, and expect the last day; and transgress not, acting corruptly in the earth. But they accused him of imposture; wherefore a storm from heaven<sup>f</sup> assailed them\*, and in the morning they were found in their dwellings *dead and* prostrate. And *we also destroyed the tribes of* Ad and Thamud; and *this* is well known unto you from *what yet remains of* their dwellings. And Satan prepared their works for them†, and turned them aside from the way of truth, although they were sagacious people. And *we likewise destroyed* Karun, and Pharaoh, and Haman. Moses came unto them with evident *miracles*, and they behaved themselves insolently in the earth: but they could not escape *our vengeance*. Every of them did we destroy in his sin. Against some of them we sent a violent wind<sup>g</sup>: some of them did a terrible noise from

a Some suppose the Sodomites robbed and murdered the passengers; others, that they unnaturally abused their bodies.

b Their meetings being scenes of obscenity and riot.

c See chap. 11, p. 13, Vol. II.

d See ib. p. 19.

e *viz.* The story of its destruction, handed down by common tradition; or else its ruins, or some other footsteps of this signal judgment: it being pretended that several of the stones, which fell from heaven on those cities, are still to be seen, and that the ground where they stood appears burnt and blackish.

f See chap. 7, p. 349, Vol. I.

\* "An earthquake caused them to perish."—*Savary*.

† "The tempter hid vice for them under flowers."—*Savary*.

g The original word properly signifies a wind that *drives the gravel and small stones* before it; by which the storm, or shower of stones, which destroyed Sodom and Gomorrah, seems to be intended.



heaven destroy<sup>a</sup> : some of them did we cause the earth to swallow up<sup>b</sup> : and some of them we drowned<sup>c</sup>. Neither was God *disposed* to treat them unjustly ; but they dealt unjustly with their own souls. The likenesses of those who take *other* patrons besides God is as the likeness of the spider, which maketh herself a house : but the weakest of *all* houses surely is the house of the spider ; if they knew *this*. Moreover God knoweth what things they invoke, besides him ; and he *is* the mighty, the wise. These similitudes do we propound unto men : but none understand them, except the wise. God hath created the heavens and the earth in truth : verily herein *is* a sign unto the true believers. \* Rehearse that which hath been revealed unto XXI. thee of the book *of the Koran* : and be constant at prayer ; for prayer preserveth *a man* from filthy crimes, and *from* that which is blamable ; and the remembering of God is surely a most important *duty*. God knoweth that which ye do. Dispute not against those who have received the scriptures, unless in the mildest manner<sup>d</sup> ; except against such of them as behave injuriously *towards you* : and say, We believe in the *revelation* which hath been sent down unto us, and *also in that which* hath been sent down unto you ; our God and your God is one, and unto him are we resigned. Thus have we sent down the book *of the Koran* unto thee : and they unto whom we have given the *former* scriptures believe therein ; and of these *Arabians* *also there is* who believeth therein : and none reject our signs, except the *obstinate* infidels. Thou couldst not read any book before this ; neither couldst thou write it with thy right hand : then had the gainsayers *justly* doubted *of the divine original thereof*. But the same *is* evident signs in the breasts of those who have received understanding : for none reject our signs, except the unjust. They say, Unless a sign be sent down unto him from his Lord, *we will not believe*. Answer, Signs are in the power of God alone ; and I am *no more than* a public preacher. Is it not sufficient for them that we have sent down unto thee the book *of the Koran*, to be read unto them ? Verily herein *is* a mercy, and an admonition unto people who believe. Say, God is a sufficient witness between me and you : he knoweth whatever is in heaven and earth ; and those who believe in vain *idols*, and deny God, they shall perish. They will urge thee to hasten the punishment *which they defy thee to bring down upon them<sup>e</sup>* : if *there had not been* a determined time *for their respite*, the

a Which was the end of Ad and Thamud.

b As it did Karûn.

c As the unbelievers in Noah's time, and Pharaoh and his army.

d *i. e.* Without ill language, or passion. This verse is generally supposed to have been abrogated by that of *the sword* ; though some think it relates only to those who are in alliance with the Moslems.

e See chap. 6, p. 321, Vol. I.

punishment had come upon them *before this* ; but it shall surely overtake them suddenly, and they shall not foresee it. They urge thee to bring down vengeance swiftly *upon them* : but hell shall surely encompass the unbelievers. On a *certain* day *their* punishment shall suddenly assail them, *both* from above them, and from under their feet ; and *God* shall say, Taste ye *the reward* of that which ye have wrought. O my servants who have believed, verily my earth is spacious ; wherefore serve me<sup>a</sup>. Every soul shall taste death : afterwards shall ye return unto us ; and *as for* those who shall have believed, and wrought righteousness, we will surely lodge them in the higher apartments of paradise\* ; rivers shall flow beneath them, *and* they shall continue therein for ever. How excellent *will be* the reward of the workers of *righteousness* ; who persevere with patience, and put their trust in their LORD ! How many beasts *are there*, which provide not their food ? *It is God* who provideth food for them, and for you ; and he *both* heareth *and* knoweth. Verily, if thou ask *the Meccans*, who hath created the heavens and the earth, and hath obliged the sun and the moon to serve *in their courses* ? they will answer, *God*. How therefore do they lie, *in acknowledging of other gods* ? *God* maketh abundant provision for such of his servants as he pleaseth ; and is sparing unto him, *if he pleaseth* : for *God* knoweth all things<sup>b</sup>. Verily if thou ask them, who sendeth rain from heaven, and thereby quickeneth the earth, after it hath been dead ? they will answer, *God*. Say, *God* be praised ! But the greater part of them do not understand. This present life is no other than a toy, and a plaything ; but the future mansion of *paradise* is life indeed : if they knew *this*, *they would not prefer the former to the latter*. When they sail in a ship, they call upon *God*, sincerely exhibiting unto him the *true* religion : but when he bringeth them safe to land, behold, they return to their idolatry ; to show themselves ungrateful for that which we have bestowed on them, and that they may enjoy *the delights of this life* ; but they shall hereafter know *the issue*. Do they not see that we have made *the territory of Meccu* an inviolable and secure *asylum*, when men are spoiled *in the countries* round about them† ? Do they therefore believe

a That is, If ye cannot serve me in one city or country, fly into another, where ye may profess the true religion in safety ; for the earth is wide enough, and ye may easily find places of refuge. Mohammed is said to have declared, That whoever flies for the sake of his religion, though he stir but the distance of a span, merits paradise, and shall be the companion of Abraham and of himself(1).

\* "Those who shall have professed Islamism, and practised charity, shall dwell eternally in the garden of delights, through which rivers flow."—*Savary*.

b And particularly who will make a good, and who will make a bad, use of their riches.

† "See they not that we have given unto them a secure asylum, while the men who dwell around them are led away captive?"—*Savary*.

in that which is vain, and acknowledge not the goodness of God? But who is more unjust than he who deviseth a lie against God, or denieth the truth, when it hath come unto him? Is there not in hell an abode for the unbelievers? Whoever do their utmost endeavour to promote our true religion, we will direct them into our ways; for God is with the righteous.

## CHAPTER XXX.

INTITLED, THE GREEKS<sup>a</sup>; REVEALED AT MECCA<sup>b</sup>.

In the name of the most merciful God.

A. L. M<sup>c</sup>. The Greeks have been overcome *by the Persians*<sup>d</sup>

a The original word is al Rum; by which the later Greeks, or subjects of the Constantinopolitan empire, are here meant; though the Arabs give the same name also to the Romans, and other Europeans.

b Some except the verse beginning at these words, *Praise be unto God*.

c See the Prelim. Disc. § III. p. 75, &c. Vol. I.

d The accomplishment of the prophecy contained in this passage, which is very famous among the Mohammedans, being insisted on by their doctors as a convincing proof that the Koran really came down from heaven, it may be excusable to be a little particular.

The passage is said to have been revealed on occasion of a great victory obtained by the Persians over the Greeks, the news whereof coming to Mecca, the infidels became strangely elated, and began to abuse Mohammed and his followers, imagining that this success of the Persians, who, like themselves, were idolaters, and supposed to have no scriptures, against the Christians, who pretended, as well as Mohammed, to worship one God, and to have divine scriptures, was an earnest of their own future successes against the prophet and those of his religion: to check which vain hopes, it was foretold, in the words of the text, that how improbable soever it might seem, yet the scale should be turned in a few years, and the vanquished Greeks prevail as remarkably against the Persians.

That this prophecy was exactly fulfilled, the commentators fail not to observe, though they do not exactly agree in the accounts they give of its accomplishment; the number of years between the two actions being not precisely determined. Some place the victory gained by the Persians in the fifth year before the Hejra, and their defeat by the Greeks in the second year after it, when the battle of Bedr was fought(1): others place the former in the third or fourth year before the Hejra, and the latter in the end of the sixth, or beginning of the seventh year after it, when the expedition of al Hodeibiyah was undertaken(2).

The date of the victory gained by the Greeks, in the first of these accounts, interferes with a story which the commentators tell, of a wager laid by Abu Becr with Obba Ebn Khalf, who turned this prophecy into ridicule. Abu Becr at first laid ten young camels that the Persians should receive an overthrow within three years; but on his acquainting Mohammed with what he had done, that prophet told him that

(1) Jallalo'ddin, &c.

(2) Al Zamakh. al Beidawi.



in the nearest part of the land<sup>\*a</sup> ; but after their defeat, they shall overcome *the others in their turn*, within a few years. Unto God *belongeth the disposal of this matter*, both for what is past, and for what is to come : and on that day shall the believers rejoice in the success granted by God ; for he granteth success unto whom he pleaseth, and he *is* the mighty, the merciful. *This is the premise of God : God will not act contrary to his promise ; but the greater part of men know not the veracity of God.* They know the outward appearance of this present life ; but they are careless as to the life to come†. Do they not consider

the word *bed'*, made use of in this passage, signified no determinate number of years, but any number from three to nine (though some suppose the tenth year is included), and therefore advised him to prolong the time, and to raise the wager ; which he accordingly proposed to Obba, and they agreed that the time assigned should be nine years, and the wager a hundred camels. Before the time was elapsed, Obba died, of a wound he had received at Ohod, in the third year of the Hejra(1) ; but the event afterwards showing that Abu Beer had won, he received the camels of Obba's heirs, and brought them in triumph to Mohammed(2).

History informs us that the successes of Khosru Parviz, king of Persia, who carried on a terrible war against the Greek empire, to revenge the death of Maurice his father-in-law, slain by Phocas, were very great, and continued in an uninterrupted course for two-and-twenty years. Particularly in the year of Christ 615, about the beginning of the sixth year before the Hejra, the Persians, having the preceding year conquered Syria, made themselves masters of Palestine, and took Jerusalem ; which seems to be that signal advantage gained over the Greeks mentioned in this passage, as agreeing best with the terms here used, and most likely to alarm the Arabs by reason of their vicinity to the scene of action : and there was so little probability at that time, of the Greeks being able to retrieve their losses, much less to distress the Persians, that in the following years the arms of the latter made still farther and more considerable progresses, and at length they laid siege to Constantinople itself. But in the year 625, in which the fourth year of the Hejra began, about ten years after the taking of Jerusalem, the Greeks, when it was least expected, gained a remarkable victory over the Persians, and not only obliged them to quit the territories of the empire, by carrying the war into their own country, but drove them to the last extremity, and spoiled the capital city at Madâyen ; Heraclius enjoying, thenceforward, a continued series of good fortune, to the deposition and death of Khosru. For more exact information on these matters, and more nicely fixing the dates, either so as to correspond with, or to overturn this pretended prophecy (neither of which is my business here), the reader may have recourse to the historians and chronologers(3).

\* "They have been defeated on the frontier."—*Savary*.

a Some interpreters, supposing that the land here meant is the land of Arabia, or else that of the Greeks, place the scene of action in the confines of Arabia and Syria, near Bostra and Adhraât(4) ; others imagine the land of Persia is intended, and lay the scene in Mesopotamia, on the frontiers of that kingdom(5) : but Ebn Abbas, with more probability, thinks it was in Palestine.

† "Intoxicated with earthly pleasures, men forgot the life which is to come."—*Savary*.

(1) See p. 157, not. c. (2) Al Beidawi, Jallalo'ddin, &c. (3) V. etiam Asseman. Bibl. Orient. t. 3, part 1, p. 411, &c. et Boulainv. Vie de Mahom. p. 333, &c.  
(4) Yahya, Al Beidawi. (5) Mojahed, apud Zamakh.



within themselves that God hath not created the heavens and the earth, and whatever *is* between them, otherwise than in truth, and *hath set them* a determined period? Verily a great number of men reject the belief of *their future* meeting their LORD *at the resurrection*. Do they not pass through the earth, and see what hath been the end of those who *were* before them? They excelled *the Meccans* in strength, and broke up the earth<sup>a</sup>, and inhabited it in greater affluence and prosperity than they inhabit the same: and their apostles came unto them with evident *miracles*; and God was not *disposed* to treat them unjustly, but they injured their own souls *by their obstinate infidelity*; and the end of those who had done evil was evil, because they charged the signs of God with falsehood, and laughed the same to scorn. God produceth creatures, and will hereafter restore them *to life*: then shall ye return unto him. And on the day whereon the hour shall come, the wicked shall be struek dumb for despair: and they shall have no intercessors from among the *idols* which they associated *with God*. And they shall deny *the false gods* which they associated with *him*. On the day whereon the hour shall come, on that day shall *the true believers and the infidels* be separated: and they who shall have believed, and wrought righteousness, shall take their pleasure in a delightful meadow; but *as for* those who shall have disbelieved, and rejected our signs, and the meeting of the next life, they shall be delivered up to punishment. Wherefore glorify God, when the evening overtaketh you, and when ye rise in the morning: and unto him be praise in heaven and earth; and at sunset, and when ye rest at noon<sup>b</sup>. He bringeth forth the living out of the dead, and he bringeth forth the dead out of the living<sup>c</sup>; and he quickeneth the earth after it hath been dead: and in like manner shall ye be brought forth *from your graves*. Of his signs *one is*, that he hath created you of dust; and behold, ye *are become* men, spread *over the face of the earth*. And of his signs *another is*, that he hath created for you, out of yourselves, wives, that ye may cohabit with them; and hath put love and compassion between you: verily herein are signs unto people who consider. And of his signs *are also* the creation of the heavens and the earth, and the

\* "Have they not traversed the earth? Have they not seen what hath been the fate of the ancient nations? More powerful than they are, those nations have left there monuments of their greatness. They have dwelt there for a longer period."—*Savary*.

a To dig for water and minerals, and to till the ground for seed, &c.(1).

b Some are of opinion that the five times of prayer are intended in this passage; the evening including the time both of the prayer of sunset, and of the evening prayer properly so called, and the word I have rendered *at sunset*, marking the hour of afternoon prayer, since it may be applied also to the time a little before sunset.

b See chap. 3, p. 235, Vol. I.

variety of your languages, and of your complexions<sup>a</sup> : verily herein are signs unto men of understanding. And of his signs *are* your sleeping by night and by day, and your seeking *to provide for yourselves* of his abundance : verily herein *are* signs unto people who hearken. Of his signs *others are*, that he showeth you the lightning, to *strike* terror, and to *give* hope *of rain*, and that he sendeth down water from heaven, and quickeneth thereby the earth, after it hath been dead : verily herein *are* signs unto people who understand. And of his signs *this also is one, namely*, that the heaven and the earth stand firm at his command : hereafter, when he shall call you out of the earth at one summons, behold, ye shall come forth. Unto him *are subject* whosoever are in the heavens and on earth : all are obedient unto him. It is he who originally produceth a creature, and afterwards restoreth the same *to life* : and this is most easy with him. He justly challengeth the most exalted comparison, in heaven and earth<sup>b</sup> ; and he *is* the mighty, the wise. He propoundeth unto you a comparison *taken* from yourselves. Have ye, among the *slaves* whom your right hands possess, any partner in the *substance* which we have bestowed on you, so that ye become equal *sharers* therein *with them*, or that ye fear them as ye fear one another<sup>c</sup> ? Thus do we distinctly explain *our* signs, unto people who understand. But those who act unjustly *by attributing companions unto God*, follow their own lusts, without knowledge : and who shall direct him whom God shall cause to err ? They shall have none to help them. Wherefore be thou orthodox, and set thy face towards the *true* religion, the institution of God, to which he hath created mankind disposed\* : there is no change in what God hath created<sup>d</sup>. This *is* the right religion ; but the greater part of men know *it* not. *And be ye* turned unto him, and fear him, and be constant at prayer, and be not idolaters. Of those who have made a schism in their religion, and are *divided* into *various* sects, every sect rejoice in their own *opinion*. When adversity befallerh men, they call upon their

a Which are certainly most wonderful, and, as I conceive, very hard to be accounted for, if we allow the several nations in the world to be all the offspring of one man, as we are assured by scripture they are, without having recourse to the immediate omnipotency of God.

b That is, in speaking of him we ought to make use of the most noble and magnificent expressions we can possibly devise.

c See chap. 16, p. 63, Vol. II.

\* "Open thy heart to Islamism ; it is the work of God, who hath created men to embrace it : it is the holy and eternal faith ; but the greatest part of mankind are plunged into ignorance."—*Savary*.

d i. e. The immutable law, or rule, to which man is naturally disposed to conform, and which every one would embrace, as most fit for a rational creature, if it were not for the prejudices of education. The Mohammedans have a tradition that their prophet used to say, *That every person is born naturally disposed to become a Moslem ; but that a man's parents make him a Jew, a Christian, or a Magian.*

LORD, turning unto him : afterwards, when he hath caused them to taste of his mercy, behold, a part of them associate *other deities* with their LORD ; to show themselves ungrateful for the *favours* which we have bestowed on them. Enjoy therefore *the vain pleasures of this life* ; but hereafter shall ye know *the consequence*. Have we sent down unto them any authority, which speaketh of the *false gods* which they associate with him<sup>a</sup> ? When we cause men to taste mercy, they rejoice therein ; but if evil befall them, for that which their hands have before committed, behold, they despair<sup>b</sup>. Do they not see that God bestoweth provision abundantly on whom he pleaseth, and is sparing *unto whom he pleaseth* ? Verily herein *are* signs unto people who believe. Give unto him who is of kin *to thee* his reasonable due ; and also to the poor, and the stranger : this is better for those who seek the face of God ; and they shall prosper. Whatever ye shall give in usury<sup>c</sup>, to be an increase of men's substance, shall not be increased by *the blessing of God* : but whatever ye shall give in alms, for God's sake, they shall receive a twofold *reward*<sup>\*</sup>. *It is God* who hath created you, and hath provided food for you : hereafter will he cause you to die ; and after that will he raise you again to life. *Is there* any of your false gods, who is able to do the least of these things ? Praise be unto him ; and far be he removed from what they associate *with him* ! Corruption<sup>d</sup> hath appeared by land and by sea, for *the crimes* which men's hands have committed ; that it might make them to taste<sup>e</sup> a part of the *fruits of that* which they have wrought, that peradventure they might turn *from their evil ways*. Say, Go through the earth, and see what hath been the end of those who have been before *you* : the greater part of them were idolaters. Set thy face therefore towards the right religion, before the day cometh, which none can put back from God. On that day shall they be separated into two companies : whoever shall have been an unbeliever, on him *shall* his unbelief *be charged* ; and whoever shall have done that which is right, shall spread themselves *couches of repose in paradise* ; that he may reward those who shall believe, and work righteousness, of his abundant liberality ; for he loveth not the unbelievers. Of his signs *one is*, that he sendeth the winds, bearing welcome tidings

a That is, have we either by the mouth of any prophet, or by any written revelation, commanded or encouraged the worship of more gods than one ?

b And seek not to regain the favour of God by timely repentance.

c Or by way of bribe. The word may include any sort of extortion or illicit gain.

\* "The alms which ye shall give in the hope of deserving to view his presence, shall be multiplied a hundred fold."—*Savary*.

d viz. Mischief and public calamities ; such as famine, pestilence, droughts, shipwrecks, &c. or erroneous doctrines, or a general depravity of manners.

e Some copies read, in the first person plural, *That we might cause them to taste, &c.*



*of rain*, that he may cause you to taste of his mercy ; and that ships may sail at his command, that ye may seek *to enrich yourselves* of his abundance *by commerce* ; and that ye may give thanks. We sent apostles, before thee, unto their *respective* people, and they came unto them with evident proofs : and we took vengeance on those who did wickedly ; and it was incumbent on us to assist the true believers. *It is* God who sendeth the winds, and raiseth the clouds, and spreadeth the same in the heaven, as he pleaseth ; and *afterwards* disperseth the same : and thou mayest see the rain issuing from the midst thereof ; and when he poureth the same down on such of his servants as he pleaseth, behold, they are filled with joy ; although before it was sent down unto them, before *such relief*, they were despairing. Consider therefore the traces of God's mercy ; how he quickeneth the earth, after its *state of* death : verily the same will raise the dead ; for he is almighty. Yet if we should send a *blasting* wind, and they should see *their corn* yellow and *burnt up*, they would surely become ungrateful, after *our former favours*. Thou canst not make the dead to hear, neither canst thou make the deaf to hear *thy* call, when they retire and turn their backs ; neither canst thou direct the blind out of their error : thou shalt make none to hear, except him who shall believe in our signs ; for they are resigned *unto us*. *It is* God who created you in weakness, and after weakness hath given *you* strength ; and after strength, he will *again* reduce *you* to weakness, and grey hairs : he createth that which he pleaseth ; and he *is* the wise, the powerful. On the day whereon the *last* hour shall come, the wicked will swear that they have not tarried<sup>a</sup> above an hour : in like manner did they utter lies *in their lifetime*. But those on whom knowledge hath been bestowed, and faith, will say, Ye have tarried, according to the book of God<sup>b</sup>, until the day of resurrection : for this *is* the day of resurrection ; but ye knew *it* not. On that day their excuse shall not avail those who have acted unjustly ; neither shall they be invited *any more* to make themselves acceptable *unto God*. And now have we propounded unto men, in this Koran, parables of every kind : yet if thou bring them a verse *thereof*<sup>\*</sup>, the unbelievers will surely say, Ye *are* no other than publishers of vain falsehoods. Thus hath God sealed up the hearts of those who believe not : but do thou, O Mohammed, persevere with

a *Viz.* In the world or in their graves. See chap. 28, p. 143, Vol. II.

b That is, According to his foreknowledge and decree in the preserved Table ; or according to what is said in the Koran, where the state of the dead is expressed by these words(1), *Behind them there shall be a bar, until the day of resurrection*(2).

\* "The Koran offers multiplied examples unto men ; but when a miracle is displayed, the unbeliever will exclaim, it is an imposture !" — *Savary*.

† "It is thus that God sealeth the hearts of those who are blinded by ignorance." — *Savary*.



constancy, for the promise of God is true; and let not those induce thee to waver, who have no certain knowledge.

## CHAPTER XXXI.

INTITLED, LOKMAN<sup>a</sup>; REVEALED AT MECCAH<sup>b</sup>.

In the name of the most merciful God.

A. L. M.<sup>c</sup> These are the signs of the wise book, a direction, and a mercy unto the righteous; who observe the appointed times of prayer, and give alms, and have firm assurance in the life to come: these are directed by their Lord, and they shall prosper. There is a man who purchaseth a ludicrous story<sup>d</sup>, that he may seduce *men* from the way of God, without knowledge, and may laugh the same to scorn: these shall suffer a shameful punishment\*. And when our signs are rehearsed unto him, he disdainfully turneth his back, as though he heard them not, as though there were a deafness in his ears: wherefore denounce unto him a grievous punishment. But they who shall believe, and work righteousness, shall enjoy gardens of pleasure: they shall continue therein for ever: *this is* the certain promise of God; and he *is* the mighty, the wise. He hath created the heavens without visible pillars *to sustain them*, and hath thrown on the earth *mountains* firmly rooted, lest it should move with you<sup>e</sup>; and he hath replenished

a The chapter is so entitled from a person of this name mentioned therein, of whom more immediately.

b Some except the fourth verse, beginning at these words, *Who observe the appointed times of prayer, and give alms, &c.* And others three verses, beginning at these words, *If all the trees in the earth were pens, &c.*

c See the prelim. Disc. § III. p. 75, &c.

d *i. e.* Vain and silly fables. The passage was revealed, it is said, on occasion of al Nodar Ebn al Hareth, who having brought from Persia the romance of Rostam and Isfandiyar, the two heroes of that country, recited it in the assemblies of the Koreish, highly extolling the power and splendour of the ancient Persian kings, and preferring their stories to those of Ad and Thamud, David and Solomon, and the rest which are told in the Koran. Some say that al Nodar bought singing-girls, and carried them to those who were inclined to become Moslems, to divert them from their purpose by songs and tales(1).

\* "There are men, who, making a mock of religion, purchase frivolous stories, calculated to seduce their fellow-creatures, and to turn them aside from the right path. A shameful punishment shall be their reward."—*Savary*.

e See chap. 16, p. 57, Vol. II. A learned writer(2), in his notes on this passage, says the original word *ratvasiya*, which the commentators in general will have to

(1) Al Beidawi.

(2) Gol. in Append. ad. Erpenii Gram. p. 187.

the same with all kinds of beasts: and we send down rain from heaven, and cause every kind of noble *vegetable* to spring forth therein. This is the creation of GOD: show me now what they have created, who *are worshipped* besides him? verily the ungodly are in a manifest error\*. We heretofore bestowed wisdom on Lokman<sup>a</sup>, and commanded him, saying, Be thou thankful, unto GOD: for whoever is thankful, shall be thankful to the *advantage* of his own soul: and if any shall be unthankful, verily God is self-sufficient, and worthy to be praised. And remember when Lokman said unto his son<sup>b</sup>, as he admonished him, O my son, give not a partner unto God; for polytheism is a great impiety. We have commanded man concerning his parents<sup>c</sup> (his

signify *stable mountains*, seems properly to express the Hebrew word *mechonim*, i. e. *bases* or *foundations*; and therefore he thinks the Koran has here translated that passage of the Psalms, *He laid the foundations of the earth, that it should not be moved for ever*(1). This is not the only instance which might be given, that the Mohammedan doctors are not always the best interpreters of their own scriptures.

\* “Behold his creation. Show me that which your idols have called forth from nothing. The wicked are involved in darkness.”—*Sazary*.

a The Arab writers say, that Lokman was the son of Baura, who was the son or grandson of a sister or aunt of Job; and that he lived several centuries, and to the time of David, with whom he was conversant in Palestine. According to the description they give of his person, he must have been deformed enough; for they say he was of a black complexion (whence some call him an Ethiopian), with thick lips, and splay feet; but in return, he received from God wisdom and eloquence in a great degree; which some pretend were given him in a vision, on his making choice of wisdom preferably to the gift of prophecy, either of which were offered him. The generality of the Mohammedans therefore hold him to have been no prophet, but only a wise man. As to his condition, they say he was a slave, but obtained his liberty on the following occasion. His master having one day given him a bitter melon to eat, he paid him such exact obedience as to eat it all; at which his master being surprised, asked him how he could eat so nauseous a fruit? To which he replied, it was no wonder that he should for once accept a bitter fruit from the same hand from which he had received so many favours(2). The commentators mention several quick repartees of Lokman, which, together with the circumstances abovementioned, agree so well with what Maxinus Planudes has written of Esop, that from thence, and from the fables attributed to Lokman by the orientals, the latter has been generally thought to have been no other than the Esop of the Greeks. However that be (for I think the matter will bear a dispute), I am of opinion that Planudes borrowed great part of his life of Esop from the traditions he met with in the East concerning Lokman, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another; for it has long since been observed by learned men, that the greater part of that monk's performance is an absurd romance, and supported by no evidence of the ancient writers(3).

b Whom some name Anam (which comes pretty near the Ennus of Planudes), some Ascham, and others Mathan.

c The two verses which begin at these words, and end with the following, *viz.*

(1) Psal. civ. 5. (2) Al Zamakh. al Beidawi, &c. V. D'Herbel Bibl. Orient. p. 516, et Marracc. in Ale. p. 547. (3) V. la Vie d'Esop, par M. de Meziriac, et Bayle, Dict. Hist. Art. Esopce. Rem. B.

mother carrieth him *in her womb* with weakness and faintness\*, and he is weaned in two years), *saying*, Be grateful unto me, and to thy parents. Unto me shall all come *to be judged*. But if *thy parents* endeavour to prevail on thee to associate with me that concerning which thou hast no knowledge, obey them not: bear them company in this world in what shall be reasonable<sup>a</sup>; but follow the way of him who sincerely turneth unto me<sup>b</sup>. Hereafter unto me shall ye return, and then will I declare unto you that which ye have done. O my son, verily *every matter, whether good or bad*, though it be of the weight of a grain of mustard-seed, and be *hidden* in a rock, or in the heavens, or in the earth, God will bring the same *to light*; for God is clear-sighted *and* knowing. O my son, be constant at prayer, and command that which is just, and forbid that which is evil: and be patient under the *afflictions* which shall befall thee; for this is a duty absolutely incumbent *on all men*. Distort not thy face *out of contempt* to men, neither walk in the earth with insolence; for God loveth no arrogant, vain-glorious person. And be moderate in thy pace: and lower thy voice; for the most ungrateful of *all* voices surely is the voice of asses<sup>c</sup>. Do ye not see that God hath subjected whatever is in heaven and on earth to your service, and hath abundantly poured on you his favours, *both* outwardly and inwardly<sup>d</sup>? *There are* some men who dispute concerning God without knowledge, and without a direction, and without an enlightening book. And when it is said unto them, Follow that which God hath revealed, they answer, Nay, we will follow that which we found our fathers to practise. What, though the devil invite them to the torment of hell? Whoever resigneth himself unto God, being a worker of righteousness, taketh hold on a strong handle<sup>†</sup>; and unto God *belongeth* the

*And then will I declare unto you that which ye have done*, are no part of Lokman's advice to his son, but are inserted by way of parenthesis, as very pertinent and proper to be repeated here, to show the heinousness of idolatry: they are to be read (excepting some additions) in the twenty-ninth chapter, and were originally revealed on account of Saad Ebn Abi Wakkas, as has been already observed(1).

\* "We have prescribed sacred duties unto man, for him to perform towards the authors of his existence. He has been borne, with numerous pains, in the womb of his mother. He has been suckled for two years. Mortals, be grateful for our benefits; be beneficent unto your parents. I am the end of all things."—*Savary*.

a That is, Show them all deference and obedience, so far as may be consistent with thy duty towards God.

b The person particularly meant here was Abu Beer, at whose persuasion Saad had become a Moslem.

† "Bear patiently the calamities which befall thee. They are a consequence of the eternal decrees."—*Savary*.

c To the braying of which animal the Arabs liken a loud and disagreeable voice.

d i. e. All kinds of blessings, regarding as well the mind as the body.

‡ "He who hath devoted his heart unto Islamism and unto virtue hath seized hold of an immovable pillar. He is supported upon God, the end of all things."—*Savary*.

issue of *all* things. But whoever shall be an unbeliever, let not his unbelief grieve thee : unto us shall they return ; then will we declare unto them that which they have done, for God knoweth the innermost parts of the breasts *of men*. We will suffer them to enjoy *this world* for a little while : afterwards we will drive them to a severe punishment. If thou ask them who hath created the heavens and the earth, they will surely answer, God. Say, God be praised ! but the greater part of them do not understand. Unto God *belongeth* whatever *is* in heaven and earth : for God *is* the self-sufficient, the praise-worthy. If whatever trees *are* in the earth *were* pens, and he should after that swell the sea into seven seas *of ink*, the words of God would not be exhausted<sup>a</sup> ; for God *is* mighty, *and* wise. Your creation and your resurrection are but as *the creation and resurrection of one soul*<sup>b</sup> : verily God *both* heareth *and* seeth. Dost thou not see that God causeth the night to succeed the day, and causeth the day to succeed the night, and compelleth the sun and the moon to serve *you* ? Each *of those luminaries* hasteneth *in its course* to a determined period : and God *is* well acquainted with that which ye do. *This is declared concerning the divine knowledge and power*, for that God is the true Being, and for that whatever ye invoke, besides him, *is* vanity ; and for that God is the high, the great God. Dost thou not see that the ships run in the sea, through the favour of God, that he may show you of his signs ? Verily herein *are* signs, unto every patient, grateful person. When waves cover them, like overshadowing *clouds*, they call upon God, exhibiting the pure religion unto him\* ; but when he bringeth them safe to land, *there is* of them who halteth *between the true faith and idolatry*. Howbeit, none rejecteth our signs, except every perfidious, ungrateful person. O men, fear your LORD, and dread the day whereon a father shall not make satisfaction for his son, neither shall a son make satisfaction for his father at all : the promise of God is assuredly true. Let not this present life, therefore, deceive you ; neither let the deceiver<sup>c</sup> deceive you concerning God. Verily the knowledge of the hour *of judgment* is with God ; and he causeth the rain to descend *at his own appointed time* ; and he knoweth what *is* in the wombs *of females*. No soul knoweth what it shall gain on the morrow ;

a This passage is said to have been revealed in answer to the Jews, who insisted that all knowledge was contained in the law(1).

b God being able to produce a million of worlds by the single word *Kun*, i. e. *Be*, and to raise the dead in general by the single word *Kum*, i. e. *Arise*.

\* " When the billows cover the ship, like gloomy mountains, the mariners call upon the name of God : they manifest unto him a sincere faith."—*Savary*.

c viz. The devil.



neither doth any soul know in what land it shall die<sup>a</sup>: but God is knowing *and* fully acquainted *with all things*.

## CHAPTER XXXII.

INTITLED, ADORATION<sup>b</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

A. L. Mc. The revelation of *this* book, *there is* no doubt thereof, *is* from the LORD of all creatures<sup>\*</sup>. Will they say, Mohammed hath forged it? Nay, it is the truth from thy LORD, that thou mayest preach to a people, unto whom no preacher hath come before thee<sup>d</sup>; peradventure they will be directed. *It is* GOD who hath created the heavens and the earth, and whatever *is* between them, in six days; and then ascended *his* throne. Ye have no patron or intercessor besides him. Will ye not therefore consider? He governeth *all* things from heaven even to the earth: hereafter shall they return unto him, on the day whose length shall be a thousand years<sup>e</sup>, of those which ye compute.

a In this passage five things are enumerated which are known to God alone: *viz.* The time of the day of judgment; the time of rain; what is forming in the womb, as whether it be male or female, &c.; what shall happen on the morrow; and where any person shall die. These the Arabs, according to a tradition of their prophet, call *the five keys of secret knowledge*. The passage, it is said, was occasioned by al Hareth Ebn Amru, who propounded questions of this nature to Mohammed.

As to the last particular, al Beidawi relates the following story. The angel of death passing once by Solomon in a visible shape, and looking at one who was sitting with him, the man asked who he was, and upon Solomon's acquainting him that it was the angel of death, said, He seems to want me; wherefore order the wind to carry me from hence into India: which being accordingly done, the angel said to Solomon, I looked so earnestly at the man out of wonder; because I was commanded to take his soul in India, and found him with thee in Palestine.

b This title is taken from the middle of the chapter, where the believers are said to *fall down adoring*.

c See the Prelim. Disc. § III. p. 75, &c. Vol. I.

\* "The Sovereign of the universe hath caused the Koran to descend from heaven. This book ought to leave no doubt."—*Savary*.

d See chap. 28, p. 184, Vol. II.

e As to the reconciliation of this passage with another(1), which seems contradictory, see the Prelim. Disc. § IV. p. 96, Vol. I.

Some, however, do not interpret the passage before us of the resurrection, but suppose that the words here describe the making and executing of the decrees of God,

This *is* he who knoweth the future, and the present ; the mighty, the merciful. *It is he* who hath made every thing which he hath created exceeding good ; and first created man of clay, and afterwards made his posterity of an extract of despicable water<sup>a</sup> ; and then formed him *into proper shape*, and breathed of his spirit into him ; and hath given you *the senses of* hearing and seeing, and hearts *to understand*. How small thanks do ye return ! And they say, When we shall lie hidden in the earth, shall we be *raised thence* a new creature ? Yea, they deny the meeting of their LORD *at the resurrection*. Say, The angel of death<sup>b</sup>, who is set over you, shall cause you to die : then shall ye be brought back unto your LORD. If thou couldst see, when the wicked shall bow down their heads before their LORD, *saying*, O LORD, we have seen, and have heard : suffer us therefore to return *into the world*, and we will work that which is right ; since we are now certain *of the truth of what hath been preached to us : thou wouldst see an amazing sight*. If we had pleased, we had certainly given unto every soul its direction : but the word *which hath proceeded* from me must necessarily be fulfilled, *when I said*, Verily I will fill hell with genii and men, altogether<sup>c</sup>. Taste therefore *the torment prepared for you*, because ye have forgotten the coming of this your day : we also have forgotten you ; taste therefore a punishment of eternal duration, for that which ye have wrought. Verily they only believe in our signs, who, when they are warned thereby, fall down adoring, and celebrate the praise of their LORD, and are not elated with pride : their sides are raised from *their* beds, calling on their LORD with fear and with hope ; and they distribute alms out of what we have bestowed on them. No soul<sup>d</sup> knoweth the complete satisfaction<sup>e</sup>

which are sent down from heaven to earth, and are returned (or *ascend*, as the verb properly signifies), back to him, after they have been put in execution, and present themselves, as it were, so executed, to his knowledge, in the space of a day with God, but with man, of a thousand years. Others imagine this space to be the time which the angels, who carry the divine decrees, and bring them back executed, take in descending and re-ascending, because the distance from heaven to earth is a journey of five hundred years : and others fancy that the angels bring down at once decrees for a thousand years to come, which being expired, they return back for fresh orders, &c.(1).

a *i. e.* Seed.

b See the Prelim. Disc. § IV. p. S6, Vol. I.

c See chap. 7, p. 338, Vol. I., and chap. 11, p. 23, Vol. II.

d Not even an angel of those who approach nearest God's throne, nor any prophet who hath been sent by him(2).

e Literally, *The joy of the eyes*. The commentators fail not, on occasion of this passage, to produce that saying of their prophet, which was originally none of his own ; *God saith, I have prepared for my righteous servants what eye hath not seen, nor hath ear heard, nor hath entered into the heart of man to conceive*.

which is secretly prepared for them, as a reward for that which they have wrought. Shall he, therefore, who is a true believer, *be* as he who is an impious transgressor? They shall not be held equal. As to those who believe, and do that which is right, they shall have gardens of *perpetual* abode, an ample recompense for that which they shall have wrought: but as for those who impiously transgress, their abode *shall be* hell fire; so often as they shall endeavour to get thereout, they shall be dragged back into the same, and it shall be said unto them, Taste ye the torment of *hell* fire, which ye rejected as a falsehood. And we will cause them to taste the nearer punishment *of this world*, besides the more grievous punishment *of the next*; peradventure they will repent. Who is more unjust than he who is warned by the signs of his LORD, and then turneth aside from the same? We will surely take vengeance on the wicked. We heretofore delivered the book *of the law* unto Moses; wherefore be not thou in doubt as to the revelation thereof<sup>a</sup>: and we ordained the same *to be* a direction unto the children of Israel; and we appointed teachers from among them, who should direct *the people* at our command, when they had persevered with patience, and had firmly believed in our signs. Verily thy LORD will judge between them, on the day of resurrection, concerning that wherein they have disagreed. Is it not known unto them how many generations we have destroyed before them, through whose dwellings they walk<sup>b</sup>? Verily herein are signs: will they not therefore hearken? Do they not see that we drive rain unto a land bare of grass and parched up, and thereby produce corn, of which their cattle eat, and themselves *also*? Will they not therefore regard? *The infidels say to the true believers*, When *will* this decision *be made between us*, if ye speak truth? Answer, On the day of *that* decision<sup>c</sup>, the faith of those who shall have disbelieved shall not avail them; neither shall they be respited *any longer*. Wherefore avoid them, and expect *the issue*: verily they expect to *obtain some advantage over thee*.

a Or, as some interpret it, *of the revelation of the Koran to thyself*; since the delivery of the law to Moses proves that the revelation of the Koran to thee is not the first instance of the kind. Others think the words should be translated thus, *Be not thou in doubt as to thy meeting of that prophet*, supposing that the interview between Moses and Mohammed in the sixth heaven, when the latter took his night journey thither, is here intended(t).

b The Meccans frequently passing by the places where the Adites, Thamudites, Midianites, Sodomites, &c., once dwell.

c That is, On the day of judgment: though some suppose the day here intended to be that of the victory at Bedr, or else that of the taking of Mecca, when several of those who had been proscribed were put to death without remission(2).

(1) Al Beidawi.

(2) See the Prelim. Disc. § II. p. 71, Vol. I.

## CHAPTER XXXIII.

INTITLED, THE CONFEDERATES<sup>a</sup>; REVEALED AT MEDINA.

In the name of the most merciful God.

O PROPHET, fear God, and obey not the unbelievers and the hypocrites<sup>b</sup>: verily God is knowing *and* wise. But follow that which is revealed unto thee from thy Lord; for God is well acquainted with that which ye do: and put thy trust in God; for God is a sufficient protector\*. God hath not given a man two hearts within him; neither hath he made your wives (some of whom ye divorce, regarding them thereafter as your mothers) your *true* mothers; nor hath he made your adopted sons your *true* sons<sup>c</sup>. This is your saying in

a Part of this chapter was revealed on occasion of the war of the Ditch, which happened in the fifth year of the Hejra, when Medina was besieged, for above twenty days, by the joint and *confederate* forces of several Jewish tribes, and of the inhabitants of Mecca, Najd, and Tehâma, at the instigation of the Jews of the tribe of Nadhîr, who had been driven out of their settlement near Medina, by Mohammed, the year before (1).

b It is related that Abu Sofîân, Acrema Ebn Abi Jahl, and Abul' A'war al Sami having an amicable interview with Mohammed, at which were present also Abdallah Ebn Obba, Moatteb Ebn Kosheir, and Jadd Ebn Kais, they proposed to the prophet, that if he would leave off preaching against the worship of their gods, and acknowledge them to be mediators, they would give him and his Lord no farther disturbance; upon which these words were revealed (2).

\* "Put thy confidence in him. His protection is a powerful shield."—*Savary*.

c This passage was revealed to abolish two customs among the old Arabs. The first was their manner of divorcing their wives, when they had no mind to let them go out of their house, or to marry again: and this the husband did by saying to the woman, *Thou art henceforward to me, as the back of my mother*; after which words pronounced he abstained from her bed, and regarded her in all respects as his mother, and she became related to all his kindred in the same degree as if she had been really so. The other custom was the holding their adopted sons to be as nearly related to them as their natural sons, so that the same impediments of marriage arose from that supposed relation, in the prohibited degrees, as it would have done in the case of a genuine son. The latter Mohammed had a peculiar reason to abolish, *viz.* his marrying the divorced wife of his freed man Zeid, who was also his adopted son; of which more will be said by and by. By the declaration which introduces this passage, that God *has not given a man two hearts*, is meant, that a man cannot have the same affection for supposed parents, and adopted children, as for those who are

(1) V. Abu'lfedæ Vit. Moh. p. 73, et Gagnier, Vie de Mahomet, l. 4, c. 1.

(2) Al Beidawi.



your mouths: but God speaketh the truth; and he directeth the *right* way. Call *such as are adopted*, the sons of their *natural* fathers: this *will be* more just in the sight of God. And if ye know not their fathers, *let them be as* your brethren in religion, and your companions: and it shall be no crime in you, that ye err<sup>a</sup> *in this matter*\*; but that *shall be criminal* which your hearts purposely design; for God is gracious and merciful. The prophet is nigher unto the true believers than their own souls<sup>†</sup>; and his wives *are* their mothers<sup>c</sup>. Those who are related by consanguinity *are* nigher of kin the one of them unto the others, according to the book of God, than the *other* true believers, and the Mohâjerun<sup>d</sup>: unless that ye do what is fitting and reasonable to your relations *in general*. This is written in the book of God<sup>e</sup>. Remember when we accepted their covenant from the prophets<sup>f</sup>,

really so. They tell us the Arabs used to say, of a prudent and acute person, that he had two hearts; whence one Abu Mâmer, or, as others write, Jemâl Ebn Asad al Fihri, was surnamed Dhu'ikalbein, or *the man with two hearts*(1).

a Through ignorance or mistake; or, That ye have erred for the time past.

\* "Restore your adopted sons unto their fathers. This action is equitable in the sight of God. If ye know not the authors of their existence, let religion impel you to cherish them as your brothers, as your kindred. If by an involuntary error ye deviate from the precept, it shall not render you culpable."—*Savary*.

b Commanding them nothing but what is for their interest and advantage, and being more solicitous for their present and future happiness even than themselves; for which reason he ought to be dear to them, and deserves their utmost love and respect. In some copies these words are added, *And he is a father unto them*; every prophet being the spiritual father of his people, who are therefore brethren. It is said that this passage was revealed on some of Mohammed's followers telling him, when he summoned them to attend him in the expedition of Tabûc(2), that they would ask leave of their fathers and mothers(3).

† "The prophet loveth the true believers more than they love themselves."—*Savary*.

c Though the spiritual relation between Mohammed and his people, declared in the preceding words, created no impediment to prevent his taking to wife such women among them as he thought fit; yet the commentators are of opinion that they are here forbidden to marry any of his wives(4).

d These words, which also occur, excepting the latter part of the sentence, in the eighth chapter, abrogate that law concerning inheritances published in the same chapter, whereby the Mohâjerûn and Ansârs were to be the heirs of one another, exclusive of their nearer relations who were infidels(5).

e i. e. In the preserved Table, or the Koran; or, as others suppose, in the Pentateuch.

f Jallalo'ddin supposes this covenant was made when Adam's posterity were drawn forth from his loins, and appeared before God like small ants(6): but Marracci conjectures that the covenant here meant was the same which the Talmudists pretend all the prophets entered into with God on mount Sinai, where they were all assembled in person with Moses(7).

(1) Al Beidawi, Jallalo'ddin, &c. (2) See chap. 9, p. 382, Vol. I. (3) Al Beidawi. (4) See the Prelim. Disc. § VI. p. 145, Vol. I. (5) See chap. 8, p. 374, Vol. I. (6) See chap. 7, p. 359, Vol. I. (7) See chap. 3, pp. 244, 245, Vol. I.

and from thee, *O Mohammed*, and from Noah, and Abraham, and Moses, and Jesus the son of Mary, and received from them a firm covenant<sup>a</sup>; that *God* may examine the speakers of truth concerning their veracity<sup>b</sup>: and he hath prepared a painful torment for the unbelievers. O true believers, remember the favour of *God* towards you, when armies of *infidels* came against you<sup>c</sup>, and we sent against them a wind, and hosts of *angels* which ye saw not<sup>d</sup>: and *God* beheld that which ye did. When they came against you from above you, and from below you<sup>e</sup>, and when *your* sight became troubled, and *your* hearts came even to *your* throats for fear, and ye imagined of *God* various imaginations<sup>f</sup>. There were the faithful tried, and made to tremble with a violent trembling. And when the hypocrites, and those in whose heart was an infirmity, said, *God* and his apostle have made you no other than a fallacious promise<sup>g</sup>. And when a party of them<sup>h</sup>

a Whereby they undertook to execute their several commissions, and promised to preach the religion commanded them by *God*.

b i. e. That he may at the day of judgment demand of the prophets in what manner they executed their several commissions, and how they were received by their people: or, as the words may also import, that he may examine those who believed on them, concerning their belief, and reward them accordingly.

c These were the forces of the Koreish and the tribe of Ghatfân, confederated with the Jews of al Nabhâr and Koreidha, who besieged Medina to the number of twelve thousand men, in the expedition called the *war of the ditch*.

d On the enemies' approach, Mohammed, by the advice of Salmân the Persian, ordered a deep ditch or intrenchment to be dug round Medina, for the security of the city, and went out to defend it with three thousand men. Both sides remained in their camps near a month, without any other acts of hostility than shooting of arrows, and sling of stones; till, in a winter's night, *God* sent a piercing cold east wind, which benumbed the limbs of the confederates, blew the dust in their faces, extinguished their fires, overturned their tents, and put their horses in disorder, the angels at the same time crying *Allah acbar* round about their camp; whereupon Toleiha Ebn Khowaileid, the Asadite, said aloud, *Mohammed is going to attack you with enchantments, wherefore provide for your safety by flight*: and accordingly the Koreish first, and afterwards the Ghatfânites, broke up the siege, and returned home; which retreat was also not a little owing to the dissensions among the confederate forces, the raising and fomenting whereof the Mohammedans also ascribe to *God*. It is related that when Mohammed heard that his enemies were retired, he said, *I have obtained success by means of the east wind; and Ad perished by the west wind*(1).

e The Ghatfânites pitched on the east side of the town, on the higher part of the valley; and the Koreish on the west side, on the lower part of the valley(2).

f The sincere and those who were more firm of heart fearing they should not be able to stand the trial; and the weaker-hearted and hypocrites thinking themselves delivered up to slaughter and destruction.

g The person who uttered these words, it is said, was Moatteb Ebn Kosheir, who told his fellows that Mohammed had promised them the spoils of the Persians and the Greeks, whereas now not one of them dared to stir out of their intrenchment(3).

h viz. Aws Ebn Keidhi, and his adherents.

(1) Al Beidawi, Abulf. Vit. Moh. p. 77, &c.  
V. Abulf. ubi sup. p. 76.

(2) Idem.

(3) Al Beidawi.

said, O inhabitants of Yathreb<sup>a</sup>, *there is no place of security for you here; wherefore return home.* And a part of them asked leave of the prophet *to depart*, saying, Verily our houses are defenceless *and exposed to the enemy*: but they were not defenceless; *and* their intention was no other than to fly. If *the city* had been entered upon them *by the enemy* from the parts adjacent, and they had been asked to desert *the true believers, and to fight against them*; they had surely consented thereto: but they had not, *in such case*, remained in the same<sup>b</sup> but a little while. They had before made a covenant with God, that they would not turn *their backs*: and the *performance of their covenant with God* shall be examined into *hereafter*. Say, Flight shall not profit you, if ye fly from death or from slaughter: and *if it would*, yet shall ye not enjoy *this world* but a little\*. Say, Who is he who shall defend you against God, if he is pleased *to bring* evil on you, or is pleased *to show* mercy towards you? They shall find none to patronize or protect them, besides God. God already knoweth those among you who hinder *others from following his apostle*, and who say unto their brethren, Come hither unto us; and who come not to battle, except a little<sup>d</sup>; being covetous towards you<sup>e</sup>: but when fear cometh *on them*, thou seest them look unto thee *for assistance*, their eyes rolling about, like *the eyes* of him who fainteth by reason of *the agonies of death*: yet when *their fear* is past, they inveigh against you with sharp tongues; being covetous of the best *and most valuable part of the spoils*. These believe not *sincerely*; wherefore God hath rendered their works of no avail; and this is easy with God. They imagined that the confederates would not depart *and raise the siege*: and if the confederates should come *another time*, they would wish to live

a This was the ancient and proper name of Medina, or of the territory wherein it stands. Some suppose the town was so named from its founder, Yathreb, the son of Kâbiya, the son of Mahlayel, the son of Aram, the son of Sem, the son of Noah; though others tell us it was built by the Amalekites(1).

b i. e. In the city; or, in their apostacy and rebellion, because the Moslems would surely succeed at last.

c The persons meant here were Banu Haretha, who having behaved very ill and run away on a certain occasion, promised they would do so no more(2).

\* "Say unto them, Flight will be useless unto you. You have believed that you could avoid death, by shunning the battle; but little shall ye benefit by your cowardice."—*Saryy*.

d Either coming to the army in small numbers; or staying with them but a little while, and then returning on some feigned excuse: or behaving ill in time of action. Some expositors take these words to be part of the speech of the hypocrites, reflecting on Mohammed's companions for lying idle in the trenches, and not attacking the enemy.

e i. e. Sparing of their assistance either in person or with their purse; or, being greedy after the booty.



in the deserts among the Arabs who dwell in tents<sup>a</sup>, and *there* to inquire after news concerning you; and although they were with you *this time*, yet they fought not, except a little\*. Ye have in the apostle of God an excellent example<sup>b</sup>, unto him who hopeth in God, and the last day, and remembereth God frequently. When the true believers saw the confederates<sup>†</sup>, they said, This *is* what God and his apostle have foretold us<sup>c</sup>; and God and his apostle have spoken the truth: and it only increased their faith and resignation. Of the true believers *some* men justly performed what they had promised unto God<sup>d</sup>; and some of them have finished their course<sup>e</sup>, and some of them wait *the same advantage*<sup>f</sup>; and they change not *their promise* by deviating *therefrom in the least*: that God may reward the just performers *of their covenant* for their fidelity; and may punish the hypocritical, if he pleaseth, or may be turned unto them; for God *is* ready to forgive, and merciful. God hath driven back the infidels in their wrath: they obtained no advantage; and God was a sufficient *protector* unto the faithful in battle; for God is strong and mighty. And he hath caused such of those who have received the scriptures, as assisted *the confederates*, to come down out of their fortresses<sup>g</sup>, and he cast into their hearts terror

a That they might be absent, and not obliged to go to war.

\* "God knoweth those who stop the believers, and who engage them to follow their party. Few are there who march under the banner of the faith. They are jealous of your happiness. In the midst of alarms thou seest them turn their looks towards the prophet, and roll their eyes like unto him who is environed by the shadow of death. Scarcely are their fears dispelled, before, inspired by envy, they rend thee with their keen-edged tongues. They have no faith. God will annihilate their works. This is easy unto God. The conspirators imagined themselves to be invincible. If they return they will join with the Arabs of the desert. They watch your doings. Were they to be of your party, few among them would march under your banner."—*Savary*.

b *viz.* Of firmness in time of danger, of confidence in the divine assistance, and of piety by fervent prayer for the same.

† "At the sight of the conspirators, the believers exclaimed."—*Savary*.

c Namely, That we must not expect to enter paradise, without undergoing some trials and tribulations(1). There is a tradition that Mohammed actually foretold this expedition of the confederates some time before, and the success of it(2).

d By standing firm with the prophet, and strenuously opposing the enemies of the true religion, according to their engagement.

e Or, as the words may be translated, *have fulfilled their vow, or paid their debt* to nature, by falling martyrs in battle; as did Hamza, Mohammed's uncle, Masab Ebn Omair, and Ans Ebn al Nadr(3), who were slain at the battle of Ohod. The martyrs at the war of the ditch were six, including Saad Ebn Moadh, who died of his wound about a month after(4).

f As Othman and Telha(5).

g These were the Jews of the tribe of Koreidha, who, though they were in league with Mohammed, had, at the incessant persuasion of Caab Ebn Asad, a principal

(1) See chap. 2, p. 218, chap. 3, p. 254, Vol. I.; chap. 29, p. 189, &c. Vol. II.

(2) Al Beidawi.

(3) Idem.

(4) Abulf. Vit. Moh. p. 79.

(5) Al Beidawi.



*and dismay*<sup>a</sup>: a part of *them* ye slew, and a part ye made captives; and *God* hath caused you to inherit their land, and their houses, and their wealth<sup>b</sup>, and a land on which ye have not trodden<sup>c</sup>; for *God* is almighty. O prophet, say unto thy wives, If ye seek this present life, and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honourable dismissal<sup>d</sup>: but if ye seek *God* and his apostle,

man among them, perfidiously gone over to his enemies in this war of the ditch; and were severely punished for it. For the next morning after the confederate forces had decamped, Mohammed and his men returned to Medina, and laying down their arms, began to refresh themselves after their fatigue; upon which Gabriel came to the prophet, and asked him whether he had suffered his people to lay down their arms, when the angels had not laid down theirs; and ordered him to go immediately against the Koradhites, assuring him that himself would lead the way. Mohammed, in obedience to the divine command, having caused public proclamation to be made that every one should pray that afternoon for success against the sons of Koreidha, set forward on the expedition without loss of time; and being arrived at the fortress of the Koradhites, besieged them for twenty-five days; at the end of which those people, being in great terror and distress, capitulated, and at length, not daring to trust to Mohammed's mercy, surrendered at the discretion of Saad Ebn Moadh(1), hoping that he, being the prince of the tribe of Aws, their old friends and confederates, would have some regard for them: but they were deceived; for Saad being greatly incensed at their breach of faith, had begged of *God* that he might not die of the wound he had received at the ditch, till he saw vengeance taken on the Koradhites, and therefore adjudged that the men should be put to the sword, the women and children made slaves, and their goods be divided among the Moslems; which sentence Mohammed had no sooner heard, than he cried out, *That Saad had pronounced the sentence of God*: and the same was accordingly executed, the number of the men who were slain amounting to six hundred, or, as others say, to seven hundred, or very near; among whom were Hoyai Ebn Akhtab, a great enemy of Mohammed's, and Caab Ebn Asad, who had been the chief occasion of the revolt of their tribe: and soon after Saad, who had given judgment against them, died, his wound, which had been skinned over, opening again(2).

a This was the work of Gabriel, who, according to his promise, went before the army of Moslems. It is said that Mohammed, a little before he came to the settlement of the Koradhites, asking some of his men whether any body had passed them, they answered, that Dohya Ebn Kholeifa the Calbite had just passed by them, mounted on a white mule, with housings of satin: to which he replied, *That person was the angel Gabriel, who is sent to the sons of Koreidha, to shake their castles, and to strike their hearts with fear and consternation*(3).

b Their immovable possessions Mohammed gave to the Mohajerin, saying, that the Ansars were in their own houses, but that the others were destitute of habitations. The movables were divided among his followers, but he remitted the fifth part, which was usual to be taken in other cases(4).

c By which some suppose Persia and Greece are meant; others, Khaibar; and others, whatever lands the Moslems may conquer till the day of judgment(5).

d This passage was revealed on Mohammed's wives asking for more sumptuous clothes, and an additional allowance for their expenses: and he had no sooner received it, than he gave them their option, either to continue with him, or to be dis-

(1) See chap. 8, p. 368, Vol I.  
V. Gagnier, Vie de Mah. l. 4, c. 2.

(2) Al Beidawi, Abulf. Vit. Moh. p. 77, &c.  
(3) Ebn Ishak. (4) Al Biedawi. (5) Idem.

and the life to come, verily God hath prepared for such of you as work righteousness a great reward. O wives of the prophet, whosoever of you shall commit a manifest wickedness, the punishment *thereof* shall be doubled unto her twofold<sup>a</sup>; and

XXII. this is easy with God<sup>\*</sup>: but whosoever of you shall be obedient unto God and his apostle, and shall do that which is right, we will give her her reward twice<sup>b</sup>, and we have prepared for her an honourable provision *in paradise*. O wives of the prophet, ye are not as other women: if ye fear God, be not too complaisant in speech, lest he should covet, in whose heart is a disease of *incontinence*; but speak the speech which is convenient<sup>\*</sup>. And sit still in your houses; and set not out yourselves with the ostentation of the former *time of ignorance*<sup>c</sup>: and observe the appointed times of prayer, and give alms; and obey God, and his apostle; for God desireth only to remove from you the abomination of *vanity*, since ye are the household of the prophet, and to purify you by a perfect purification<sup>d</sup>. And remember that which is read in your houses, of the signs of God, and of the wisdom *revealed in the Koran*; for God is clear-sighted, and well acquainted with your actions. Verily the Moslems of either sex, and the true believers of either sex, and the devout men, and the devout women, and the men of veracity, and the women of veracity, and the patient men, and the patient women, and the humble men, and the humble women, and the alms-givers

forced, beginning with Ayesha, who chose God and his apostle, and the rest followed her example; upon which the prophet thanked them, and the following words were revealed; *viz. It shall not be lawful for thee to take other women to wife hereafter*(1), &c. From hence some have concluded, that a wife who has her option given her, and chooses to stay with her husband, shall not be divorced; though others are of a contrary opinion(2).

a For the crime would be more enormous and unpardonable in them, because of their superior condition, and the grace which they have received from God; whence it is that the punishment of a free person is ordained to be double to that of a slave(3), and prophets are more severely reprimanded for their faults than other men(4).

b Once for her obedience, and a second time for her conjugal affection to the prophet, and handsome behaviour to him.

\* “Wives of the prophet, ye are distinguished above other women. If ye have the fear of the Lord, banish from your speech the softnesses of love. Let the man whose heart is smitten dare not to hope. Rely with a noble firmness.”—*Savary*.

c That is, in the old time of idolatry. Some suppose the times before the flood, or the time of Abraham to be here intended, when women adorned themselves with all their finery, and went abroad into the streets to show themselves to the men(5).

d The pronouns of the second person in this part of the passage being of the masculine gender, the Shiites pretend the sentence has no connection with the foregoing or the following words; and will have it that by the household of the prophet are particularly meant Fatema and Ali, and their two sons Hasan and Hosein, to whom these words are directed(6).

(1) See after, in this chap. p. 218.  
Vol. I.

(4) Al Beidawi.

(2) Al Beidawi.  
(5) Idem.

(3) See chap. 4, p. 268,  
(6) Idem.

of either sex, and the *men* who fast, and the *women* who fast, and the chaste *men*, and the chaste *women*, and those of either sex who remember God frequently ; for them hath God prepared forgiveness, and a great reward. It is not *fit* for a true believer of either sex, when God and his apostle have decreed a thing, that they should have the liberty of choosing a *different* matter of their own<sup>a</sup>: and whoever is disobedient unto God and his apostle surely erreth with a manifest error. And *remember* when thou saidst to him unto whom God had been gracious<sup>b</sup>, and on whom thou *also* hadst conferred favours<sup>c</sup>, Keep thy wife to thyself, and fear God: and thou didst conceal that in thy mind which God had *determined* to discover<sup>d</sup>, and didst fear men; whereas it *was*

a This verse was revealed on account of Zeinab (or Zenobia), the daughter of Jahash, and wife of Zeid, Mohammed's freed-man, whom the prophet sought in marriage, but received a repulse from the lady and her brother Abdallah, they being at first averse to the match; for which they are here reprehended. The mother of Zeinab, it was said, was Amima, the daughter of Abd'almotalleb, and aunt to Mohammed(1).

b viz. Zeid Ebn Haretha, on whom God had bestowed the grace early to become a Moslem.

c By giving him his liberty, and adopting him for thy son, &c.

Zeid was of the tribe of Calb, a branch of the Khodaites, descended from Hamyar the son of Saba; and being taken in his childhood by a party of freebooters, was bought by Mohammed, or, as others say, by his wife Khadijah before she married him. Some years after, Haretha, hearing where his son was, took a journey to Mecca, and offered a considerable sum for his ransom; whereupon Mohammed said, *Let Zeid come hither; and if he chooses to go with you, take him without ransom: but if it be his choice to stay with me, why should I not keep him?* And Zeid being come, declared that he would stay with his master, who treated him as if he were his only son. Mohammed no sooner heard this but he took Zeid by the hand, and led him to the *black stone* of the Caaba, where he publicly adopted him for his son, and constituted him his heir; with which the father acquiesced, and returned home well satisfied. From this time Zeid was called the son of Mohammed, till the publication of Islam; after which the prophet gave him to wife Zeinab(2).

d Namely, thy affection to Zeinab. The whole intrigue is artfully enough unfolded in this passage; the story is as follows:

Some years after his marriage, Mohammed going to Zeid's house on some affair, and not finding him at home, accidentally cast his eyes on Zeinab, who was then in a dress which discovered her beauty to advantage, and was so smitten at the sight, that he could not forbear crying out, *God be praised, who turneth the hearts of men as he pleaseth!* This Zeinab failed not to acquaint her husband with, on his return home; whereupon Zeid, after mature reflection, thought he could do no less than part with his wife, in favour of his benefactor; and therefore resolved to divorce her, and acquainted Mohammed with his resolution: but he, apprehending the scandal it might raise, offered to dissuade him from it, and endeavoured to stifle the flames which inwardly consumed him; but at length, his love for her being authorized by this revelation, he acquiesced, and after the term of her divorce was expired, married her, in the latter end of the fifth year of the Hejra(3).

(1) Al Beidawi, Jallalo'ddin. (2) Al Jannabi. V. Gagnier, Vie de Moh. l. 4, c. 3.

(3) Al Beidawi, al Jannabi, &c.



more just that thou shouldst fear God. But when Zeid<sup>a</sup> had determined the matter concerning her, *and had resolved to divorce her*, we joined her in marriage unto thee<sup>b</sup>; lest a crime should be *charged* on the true believers, in *marrying* the wives of their adopted sons, when they have determined the matter concerning them<sup>c</sup>; and the command of God is to be performed. No crime is *to be charged* on the prophet, as to what God hath allowed him, *conformable* to the ordinance of God with regard to those who preceded him (for the command of God is a determinate decree), who brought the messages of God, and feared him, and feared none besides God: and God is a sufficient accountant. Mohammed is not the father of any man among you; but the apostle of God, and the seal of the prophets\*: and God knoweth all things. O true believers, remember God with a frequent remembrance, and celebrate his praise morning and evening. It is he who is gracious unto you, and his angels *intercede for you*, that he may lead you forth from darkness into light; and he is merciful towards the true believers. Their salutation, on the day *whereon* they shall meet him, *shall be*, Peace! and he hath prepared for them an honourable recompense. O prophet, verily we have sent thee *to be* a witness, and a bearer of good tidings, and a denouncer of threats, and an inviter unto God, through his good pleasure, and a shining light. Bear good tidings therefore unto the true believers, that they shall receive great abundance from God. And obey not the unbelievers, and the hypocrites, and mind not their evil treatment: but trust in God; and God is a sufficient protector†. O true believers, when ye marry *women who are* believers, and afterwards put them away, before ye have touched them, *there is* no term prescribed you to fulfil towards them<sup>d</sup> *after their divorce*: but make them a pre-

a It is observed that this is the only person, of all Mohammed's companions, whose name is mentioned in the Koran.

b Whence Zeinab used to vaunt herself above the prophet's other wives, saying, that God had made the match between Mohammed and herself, whereas their matches were made by their relations(1).

c For this feigned relation, as has been observed, created an impediment of marriage among the old Arabs within the prohibited degrees, in the same manner as if it had been real; and therefore Mohammed's marrying Zeinab, who had been his adopted son's wife, occasioned great scandal among his followers, which was much heightened by the Jews and hypocrites: but the custom is here declared unreasonable, and abolished for the future.

\* (The Mahometans consider Mahomet as the *seal of the prophets*, *Khatem El-nabiin*. They say that he came to confirm the mission of those who preceded him, and that he has had no successor.—*Savary*).

† "Obey neither the unbelievers nor the impious. Injure them not. Put thy trust in God: his protection is a sure refuge."—*Savary*.

d That is, Ye are not obliged to keep them any certain time before ye dismiss



sent<sup>a</sup>, and dismiss them freely, with an honourable dismissal. O prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the *slaves* which thy right hand possesseth, of the *booty* which God hath granted thee<sup>b</sup>; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side, and on thy mother's side, who have fled with thee *from Mecca*<sup>c</sup>, and any *other* believing woman, if she give herself unto the prophet<sup>d</sup>; in case the prophet desireth to take her to wife. *This is* a peculiar privilege *granted* unto thee, above the rest of the true believers<sup>e</sup>. We know what we have ordained them concerning their wives, and the *slaves* which their right hands possess: lest it should be *deemed* a crime in thee *to make use of the privilege granted thee*<sup>\*</sup>; for God is gracious and merciful. Thou mayest postpone the turn of such of *thy wives* as thou shalt please, *in being called to thy bed*; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have *before* rejected: and *it shall be* no crime in thee<sup>f</sup>. *This will be* more easy, that

them, as ye are those with whom the marriage has been consummated. See chap. 2, Vol. I.

a *i. e.* If no dower has been assigned them: for if a dower has been assigned, the husband is obliged, according to the *Sonna*, to give the woman half the dower agreed on, besides a present(1). This is still to be understood of such women with whom the marriage has not been consummated.

b It is said, therefore, that the women slaves which he should buy are not included in this grant.

c But not the others. It is related of Omm Hani, the daughter of Abu Taleb, that she should say, *The apostle of God courted me for his wife; but I excused myself to him, and he accepted of my excuse: afterwards this verse was revealed; but he was not thereby allowed to marry me, because I fled not with him*(2).

It may be observed that Dr Prideaux is much mistaken, when he asserts that Mohammed in this chapter brings in God exempting him from the law in the fourth chapter(3), whereby the Moslems are forbidden to marry within certain degrees, and giving him an especial privilege to take to wife the daughter of his brother, or the daughter of his sister(4).

d Without demanding any dower. According to a tradition of Ebn Abbas, the prophet, however, married no woman without assigning her a dower. The commentators are not agreed who was the woman particularly meant in this passage; but they name four who are supposed to have thus *given themselves* to the prophet, *viz.* Maimûna Bint al Hareth, Zeinab Bint Khozaima, Ghozîa Bint Jâber, surnamed Omm Shoraic (which three he actually married), and Khawla Bint Hakim, whom, as it seems, he rejected.

e For no Moslem can legally marry above four wives, whether free women or slaves; whereas Mohammed is, by the preceding passage, left at liberty to take as many as he pleased, though with some restrictions.

\* "Fear not to be culpable in using thy rights."—*Savary*.

f By this passage some farther privileges were granted unto Mohammed; for, whereas other men are obliged to carry themselves equally towards their wives(5),

(1) Al Beidawi, Al Jannabi, &c.

(2) *Iidem*.

(3) Page 268, Vol. I.

(4) See Prid. Life of Mah. p. 116.

(5) See Kor. chap. 4, p. 264, &c. Vol. I.

they may be entirely content, and may not be grieved, but may be well pleased with what thou shalt give every of them: God knoweth whatever is in your hearts; and God is knowing *and* gracious. It shall not be lawful for thee *to take other* women *to wife* hereafter<sup>a</sup>, nor to exchange *any of thy* wives for them<sup>b</sup>, although their beauty please thee; except the *slaves* whom thy right hand shall possess: and God observeth all things, O true believers, enter not the houses of the prophet unless it be permitted you to *eat* meat *with him*, without waiting his convenient time; but when ye are invited then enter. And when ye shall have eaten, disperse yourselves; and *stay* not to enter into familiar discourse; for this incommodeth the prophet. He is ashamed to *bid* you *depart*; but God is not ashamed of the truth. And when ye ask of *the prophet's wives* what ye may have occasion for, ask *it* of them from behind a curtain<sup>c</sup>. This will be more pure for your hearts and their hearts. Neither is it *fit* for you to give any uneasiness to the apostle of God, or to marry his wives after him for ever<sup>d</sup>: for this would be a grievous thing in the sight of God. Whether

in case they had more than one, particularly as to the duties of the marriage bed, to which each has a right to be called in her turn, (which right was acknowledged in the most early ages(1), ) and cannot take again a wife whom they have divorced a third time, till she has been married to another and divorced by him(2), the prophet was left absolutely at liberty to deal with them in these and other respects as he thought fit.

a The commentators differ as to the express meaning of these words. Some think Mohammed was thereby forbidden to take any more wives than nine, which number he then had; and is supposed to have been his stint, as four was that of other men; some imagine that after this prohibition, though any of the wives he then had should die, or be divorced, yet he could not marry another in her room; some think he was only forbidden from this time forward to marry any other woman than one of the four sorts mentioned in the preceding passage; and others(3) are of opinion that this verse is abrogated by the two preceding verses, or one of them, and was revealed before them, though it be read after them(4).

b By divorcing her and marrying another, Al Zamakhshari tells us, that some are of opinion this prohibition is to be understood of a particular kind of exchange used among the idolatrous Arabs, whereby two men made a mutual exchange of their wives, without any other formality.

c That is, Let there be a curtain drawn between you, or let them be veiled, while ye talk with them. As the design of the former precept was to prevent the impertinence of troublesome visitors, the design of this was to guard against too near an intercourse or familiarity between his wives and his followers; and was occasioned, it is said, by the hand of one of his companions accidentally touching that of Ayesha, which gave the prophet some uneasiness(5).

d *i. e.* Either such as he shall divorce in his lifetime, or his widows after his death. This was another privilege peculiar to the prophet.

It is related, that in the Khalifat of Omar, Ashath Ebn Kais married the woman whom Mohammed had dismissed without consummating his marriage with her(6);

(1) See Genes. xxx. 14, &c. (2) See chap. 2, p. 221, Vol I. (3) As Abu'l Kasem Hebatallah. (4) Al Zamakh. al Beidawi, Jallalo'ddin, &c. (5) Al Beidawi. (6) See before, p. 217, note d.

ye divulge a thing or conceal it, verily God knoweth all things. *It shall be* no crime in them, as to their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or the *slaves* which their right hands possess, *if they speak to them unveiled*<sup>a</sup>: and fear ye God<sup>b</sup>; for God is witness of all things. Verily God and his angels bless the prophet. O true believers, do ye *also* bless him, and salute *him* with a *respectful* salutation<sup>c</sup>. *As to* those who offend God and his apostle, God shall curse them in this world and in the next; and he hath prepared for them a shameful punishment. And they who shall injure the true believers of either sex, without their deserving it, shall surely bear *the guilt* of calumny and a manifest injustice<sup>d</sup>. O prophet, speak unto thy wives, and thy daughters, and the wives of the true believers, that they cast their outer garments<sup>e</sup> over them *when they walk abroad*; this *will be* more proper, that they may be known *to be matrons of reputation*, and may not be affronted *by unseemly words or actions*. God is gracious and merciful. Verily if the hypocrites, and those in whose hearts is an infirmity, and they who raise disturbances in Medina, do not desist, we will surely stir thee up against them, *to chastise them*: henceforth they shall not *be suffered to dwell* near thee therein, except for a little *time*, and being accursed; wherever they are found they shall be taken, and killed with a *general slaughter, according to* the sentence of God concerning those who have been before; and thou shalt not find any change in the sentence of God. Men will ask thee concerning the *approach of the last hour*; answer, Verily, the knowledge thereof *is* with God alone; and he will not inform thee: peradventure the hour is nigh *at hand*. Verily God hath cursed the infidels, and hath prepared for them a fierce fire, wherein they shall remain for ever: they shall find no patron or defender. On the day *whereon* their faces shall be rolled in *hell* fire, they shall say, O that we had obeyed God, and had obeyed *his* apostle! And they shall say, O LORD, verily we have obeyed our lords, and our great men; and they have seduced us from the

upon which the Khalif at first was thinking to stone her, but afterwards changed his mind, on its being represented to him that this prohibition related only to such women to whom the prophet had gone in (1).

a See chap. 24, p. 148, Vol. II.

b The words are directed to the prophet's wives.

c Hence the Mohammedans seldom mention his name without adding, *On whom be the blessing of God and peace!* or the like words.

d This verse was revealed, according to some, on occasion of certain hypocrites who had slandered Ali; or, according to others, on occasion of those who falsely accused Ayesha (2), &c.

e The original word properly signifies the large wrappers, usually of white linen, with which the women in the East cover themselves from head to foot when they go abroad.

*right* way. O LORD, give them the double of our punishment; and curse them with a heavy curse! O true believers, be not as those who injured Moses; but God cleared him from *the scandal* which they had spoken *concerning him*<sup>a</sup>; and he was of great consideration in the sight of God<sup>b</sup>. O true believers, fear God, and speak words well-directed<sup>c</sup>; that God may correct your works for you, and may forgive you your sins: and whoever shall obey God and his apostle shall enjoy great felicity. We proposed the faith unto the heavens, and the earth, and the mountains: and they refused to undertake the same, and were afraid thereof; but man undertook it: verily he was unjust *to himself*, and foolish<sup>d</sup>: that God

a The commentators are not agreed what this injury was. Some say that Moses using to wash himself apart, certain malicious people gave out that he had a rupture, (or, say others, that he was a leper, or a hermaphrodite), and for that reason was ashamed to wash with them; but God cleared him from this aspersion, by causing the stone on which he had laid his clothes while he washed to run away with them into the camp, whither Moses followed it naked; and by that means the Israelites, in the midst of whom he was gotten ere he was aware, plainly perceived the falsehood of the report. Others suppose Kaun's accusation of Moses is here intended(1), or else the suspicion of Aaron's murder, which was cast on Moses because he was with him when he died on mount Hor; of which latter he was justified by the angels bringing his body and exposing it to public view, or, say some, by the testimony of Aaron himself, who was raised to life for that purpose(2).

The passage is said to have been occasioned by some reflections which were cast on Mohammed, on his dividing certain spoils; and that when they came to his ear, he said, *God be merciful unto my brother Moses; he was wronged more than this, and bore it with patience*(3).

b Some copies for *inda* read *abda*, according to which the words should be translated, *And he was an illustrious servant of God*.

\* "O believers, fear the Lord. Let truth govern your speech."—*Savary*.

c By faith is here understood entire obedience to the law of God, which is represented to be of so high concern (no less than eternal happiness or misery depending on the observance or neglect thereof), and so difficult in the performance, that if God should propose the same, on the conditions annexed, to the vaster parts of the creation, and they had understanding to comprehend the offer, they would decline it, and not dare to take on them a duty, the failing wherein must be attended with so terrible a consequence; and yet man is said to have undertaken it, notwithstanding his weakness and the infirmities of his nature. Some imagine this proposal is not hypothetical, but was actually made to the heavens, earth and mountains, which at their first creation were endued with reason, and that God told them he had made a law, and had created paradise for the recompense of such as were obedient to it, and hell for the punishment of the disobedient; to which they answered, they were content to be obliged to perform the services for which they were created, but would not undertake to fulfil the divine law on those conditions, and therefore desired neither reward nor punishment; they add, that when Adam was created, the same offer was made him, and he accepted it(4). The commentators have other explications of this passage, which it would be too prolix to transcribe.

\* "They dared not to receive it. They trembled to bear this holy burden. Man received it, and he hath become unjust and foolish."—*Savary*.

d Unjust to himself, in not fulfilling his engagements and obeying the law he had

(1) See chap. 28, p. 187, Vol. II.  
Bokhari.

(2) Jallalo'ddin, Al Beidawi.  
(4) Jallalo'ddin, Al Beidawi.

(3) Al



may punish the hypocritical men, and the hypocritical women, and the idolaters, and the idolatresses; and that God may be turned unto the true believers, both men and women; for God is gracious *and* merciful.

## CHAPTER XXXIV.

INTITLED, SABA<sup>a</sup> ; REVEALED AT MECCA.

In the name of the most merciful God.

PRAISE be to God, unto whom *belongeth* whatever *is* in the heavens and on earth: and unto him *be* praise in the world to come; for he *is* wise *and* intelligent. He knoweth whatsoever entereth into the earth<sup>b</sup>, and whatsoever cometh out of the same<sup>c</sup>, and whatsoever descendeth from heaven<sup>d</sup>, and whatsoever ascendeth thereto<sup>e</sup>: and he *is* merciful *and* ready to forgive. The unbelievers say, The hour *of judgment* will not come unto us. Answer, Yea, by my LORD, it will surely come unto you; *it is he* who knoweth the hidden secret: the weight of an ant, either in heaven or in earth, is not absent from him, nor any thing lesser than this or greater, but *the same is written* in the perspicuous book *of his decrees*; that he may recompense those who shall have believed, and wrought righteousness: they shall receive pardon, and an honourable provision. But they who endeavour to render our signs of none effect shall receive a punishment of painful torment. Those unto whom knowledge hath been given, see that the book which hath been revealed unto thee from thy LORD is the truth, and directeth into the glorious and laudable way. The unbelievers say *to one another*, Shall we show you a man who shall prophesy unto you, that when ye shall have been dispersed with a total dispersion, ye shall *be raised* a new creature? He hath forged a lie concerning God, or rather he is distracted. But they who believe not in the life to come shall *fall* into punishment and a wide error. Have they not therefore

accepted; and foolish, in not considering the consequence of his disobedience and neglect.

a Mention is made of the people of Saba in the fifteenth verse.

b As the rain, hidden treasures, the dead, &c.

c As animals, plants, metals, spring water, &c.

d As the angels, scriptures, decrees of God, rain, thunder and lightning, &c.

e As the angels, men's works, vapours, smoke, &c. (1).

considered what is before them, and what is behind them, of the heaven and the earth? If we please, we will cause the earth to open and swallow them up, or will cause a piece of the heaven to fall upon them\*: verily herein is a sign unto every servant, who turneth *unto God*. We heretofore bestowed on David excellence from us: *and we said*, O mountains, sing alternate praises with him; and *we obliged* the birds also to *join therein*<sup>a</sup>. And we softened the iron for him, *saying*, Make *thereof* complete coats of mail<sup>†</sup>, and rightly dispose the small plates *which compose the same*: and work ye righteousness, *O family of David*; for I see that which ye do. And *we made* the wind *subject* unto Solomon<sup>c</sup>: *it blew* in the morning for a month, and in the evening for a month. And we made a fountain of molten brass to flow for him<sup>d</sup>. And some of the genii *were obliged* to work in his presence, by the will of his LORD; and whoever of them turned aside from our command, we will cause him to taste the pain of hell fire<sup>e</sup>. They made for him whatever he pleased, of palaces, and statues<sup>f</sup>, and large dishes like fish-ponds<sup>g</sup>, and caldrons standing firm *on their trevets*<sup>h</sup>; *and we said*, Work *righteousness*, O family of David, with thanksgiving; for few of my servants are thankful. And when we had decreed that *Solomon* should die, nothing discovered his death unto them, except the creeping thing of the earth, which gnawed his staff<sup>i</sup>. And when *his*

\* "Have they raised their looks towards the firmament? Have they cast them down upon the earth? Who can prevent us from opening an abyss under their feet, or from causing a part of heaven to fall upon their heads?"—*Savary*.

a See chap. 21, p. 124, Vol. II.

b See *ibid.* p. 124.

† "We taught unto him the art of softening iron, and of making coats of mail thereof."—*Savary*,

c See chap. 21, and chap. 27, p. 172, Vol. II.

d This fountain they say was in Yaman, and flowed three days in a month(1).

e Or, as some expound the words, *We caused him to taste the pain of burning*; by which they understand the correction of the disobedient genii received at the hands of the angel set over them, who whipped them with a whip of fire.

f Some suppose these were images of the angels and prophets, and that the making of them was not then forbidden; or else that they were not such images as were forbidden by the law. Some say these spirits made him two lions, which were placed at the foot of his throne, and two eagles, which were set above it; and that when he mounted it the lions stretched out their paws, and when he sat down the eagles shaded him with their wings(2).

g Being so monstrously large that a thousand men might eat out of each of them at once

h These caldrons, they say, were cut out of the mountains of Yaman, and were so vastly big that they could not be moved; and people went up to them by steps(3).

i The commentators, to explain this passage, tell us, That David, having laid the foundations of the temple of Jerusalem, which was to be in lieu of the tabernacle of Moses, when he died, left it to be finished by his son Solomon; who employed

(1) Al Beidawi, Jallalo'ddin.

(2) *Iidem.*

(3) Jallalo'ddin.

body fell down, the genii plainly perceived that if they had known that which is secret, they had not continued in a vile punishment<sup>a</sup>. *The descendants of Saba*<sup>b</sup> had heretofore a sign in their dwelling; namely, two gardens, on the right hand and on the left<sup>c</sup>, and it was said unto them, Eat ye of the provision of your LORD, and give thanks unto him; ye have a good country, and a gracious LORD. But they turned aside from what we had commanded them; wherefore we sent against them the inundation of al Arem<sup>d</sup>, and we changed their two gardens for them into two gardens producing bitter fruit, and tamarisks<sup>e</sup>, and some little fruit of the lote-tree. This we gave them in reward, because

the genii in the work: that Solomon, before the edifice was quite completed, perceiving that his end drew nigh, begged of God that his death might be concealed from the genii till they had entirely finished it: that God therefore so ordered it, that Solomon died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year; and the genii, supposing him to be alive, continued their work during that term, at the expiration whereof the temple being perfectly completed, a worm, which had gotten into the staff, eat it through, and the corpse fell to the ground and discovered the king's death(1).

Possibly this fable of the temple's being built by genii and not by men, might take its rise from what is mentioned in scripture, that *the house was built of stone made ready before it was brought thither*; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building(2): the Rabbins indeed tell us of a worm, which might assist the workmen, its virtue being such as to cause the rocks and stones to fly in sunder(3). Whether the worm which gnawed Solomon's staff were of the same breed with this other, I know not; but the story has perfectly the air of a Jewish invention.

a i. e. They had not continued in servile subjection to the command of Solomon, nor had gone on with the work of the temple.

b Saba was the son of Yashhab, the son of Yarab, the son of Khatan, whose posterity dwelt in Yaman, in the city of Mareb, called also Saba, about three days' journey from Sanaa.

c That is, two tracts of land, one on this side of their city, and the other on that, planted with trees, and made into gardens, which lay so thick and close together, that each tract seemed to be one continued garden: or, it may be, every house had a garden on each hand of it(4).

\* "The inhabitants of Saba possessed two gardens, which were traversed by a brook."—*Savary*.

d The commentators set down several significations of the word al Arem, which are scarce worth mentioning: it most properly signifies *mounds* or *dams* for the stopping or containing of water, and is here used for that stupendous mound or building which formed the vast reservoir above the city of Saba, described in another place(5), and which, for the great impiety, pride and insolence of the inhabitants, was broken down in the night by a mighty flood, and occasioned a terrible destruction(6). Al Beidawi supposes this mound was the work of queen Balkis, and that the above mentioned catastrophe happened after the time of Jesus Christ; wherein he seems to be mistaken.

e A low shrub bearing no fruit, and delighting in saltish and barren ground.

(1) Al Beidawi, Jallalo'ddin. (2) 1 Kings, vi. 7. (3) V. Kimehi, in loc. Buxt. Lex. Talm. p. 2456, et Schickardi Tarih Reg. Pers. p. 62. (4) Al Beidawi.

(5) See the Prelim. Disc. § I. p. 33, Vol. I. (6) See ibid.

they were ungrateful : is any *thus* rewarded except the ungrateful? And we placed between them and the cities which we have blessed<sup>a</sup>, cities situated near each other ; and we made the journey easy between them<sup>b</sup>, *saying*, Travel through the same by night and by day, in security. But they said, O LORD, put a *greater* distance between our journey<sup>c</sup>: and they were unjust unto themselves ; and we made them the subject of discourse, and dispersed them with a total dispersion<sup>d</sup>\*. Verily herein *are* signs, unto every patient, grateful person. And Eblis found his opinion of them to be true<sup>e</sup>: and they followed him, except a party of the true believers<sup>f</sup>: and he had no power over them, unless *to tempt them*, that we might know him who believed in the life to come, from him who doubted thereof. Thy LORD observeth all things. Say *unto the idolaters*, Call upon those whom ye imagine *to be gods*, besides GOD : they are not masters of the weight of an ant in heaven or on earth, neither have they any share in *the creation or government of* the same ; nor is any of them assistant to him *therein*. No intercession will be of service in his presence, except *the intercession* of him to whom he shall grant permission *to intercede for others*<sup>g</sup>: *and they shall wait in suspense* until,

a viz. The cities of Syria.

b By reason of their near distance, so that during the whole journey a traveller might rest in one town during the heat of the day, and in another at night ; nor was he obliged so carry provisions with him(1).

c This petition they made out of covetousness, that the poor being obliged to be longer on the road, they might make greater advantage in letting out their cattle, and furnishing the travellers with provision : and God was pleased to punish them by granting them their wish, and permitting most of the cities, which were between Saba and Syria, to be ruined and abandoned(2).

d For the neighbouring nations justly wondered at so sudden and unforeseen a revolution in the affairs of this once flourishing people : whence it became a proverbial saying, to express a total dispersion, that *they were gone and scattered like Saba*(3).

Of the descendants of Saba who quitted their country, and sought new settlements on this inundation, the tribe of Ghassan went into Syria, the tribe of Anmar to Yathreb, the tribe of Jodham to Tehamah, the tribe of al Azd to Oman(4), the tribe of Tay to Najd, the tribe of Khozaah to Batn Marr near Mecca, Banu Amela to a mountain, thence called the mountain of Amela, near Damascus, and others went to Hira in Irab(5), &c.

\* "They gave themselves up unto ungodliness, and we made them the laughing-stock of the nations. They were scattered like the dust."—*Savary*.

e Either his opinion of the Sabæans, when he saw them addicted to pride and ingratitude, and the satisfying their lusts ; or else the opinion he entertained of all mankind at the fall of Adam, or at his creation, when he heard the angels say, *Will thou place in the earth one who will do evil therein, and shed blood*(6)?

f Who were saved from the common destruction.

g See chap. 19, p. 151, Vol. II.

(1) Jallalo'ddin, Al Beidawi. (2) Ibidem. (3) Al Beidawi. V. Gol. not. in Alfrag. p. 87. (4) Al Beidawi. (5) V. Poc. Spec. p. 42, 45 and 66.

(6) See chap. 2, p. 191, chap. 7, p. 337, Vol. I. and chap. 15, p. 52, &c. Vol. II.



when the terror shall be taken off from their hearts<sup>a</sup>, they shall say *to one another*, What doth your LORD say? They shall answer, That which is just: and he *is* the high, the great God. Say, Who provideth food for you from heaven and earth\*? Answer, God: and either we, or ye, follow *the true* direction, or *are* in a manifest error. Say, Ye shall not be examined concerning what we shall have committed: neither shall we be examined concerning what ye shall have done. Say, Our LORD will assemble us together *at the last day*: then will he judge between us with truth; and he is the judge, the knowing. Say, Show me those whom ye have joined *as* partners with him? Nay; rather he is the mighty, the wise God. We have not sent thee otherwise than unto mankind in general, a bearer of good tidings, and a denouncer of threats: but the greater part of men do not understand. And they say, When *will* this threat *be fulfilled*, if ye speak truth? Answer, A threat *is denounced* unto you of a day which ye shall not retard one hour, neither shall ye hasten. The unbelievers say, We will by no means believe in this Koran, nor in that which *hath been revealed* before it<sup>b</sup>. But if thou couldest see when the unjust doers shall be set before their LORD! They will iterate discourse with one another: those who were esteemed weak shall say unto those who behaved themselves arrogantly<sup>c</sup>, *Had it not been for you*, verily we had been true believers<sup>f</sup>. They who behaved themselves arrogantly shall say unto those who were esteemed weak, Did we turn you aside from the *true* direction, after it had come unto you? On the contrary, ye acted wickedly *of your own free choice*. And they who were esteemed weak shall say unto those who behaved with arrogance, Nay, but the crafty plot *which ye devised* by night and by day *occasioned our ruin*; when ye commanded us that we should not believe in God, and that we should set up *other gods as equals* unto him. And they shall conceal their repentance<sup>d</sup>, after they shall have seen the punishment *prepared for them*. And we will put yokes on the necks of those who shall

a i. e. From the hearts of the intercessors, and of those for whom God shall allow them to intercede, by the permission which he shall then grant them; for no angel or prophet shall dare to speak at the last day without the divine leave.

\* "Who dispenseth unto you the treasures of heaven and of earth?"—*Savary*.

b It is said that the infidels of Mecca, having inquired of the Jews and Christians concerning the mission of Mohammed, were assured by them, that they found him described as the prophet who should come, both in the Pentateuch and in the Gospel; at which they were very angry, and brake out into the words here recorded (1).

c See chap. 14, p. 46, note c. Vol. II.

† "Those who had weakness as their portion, shall say unto those who were rendered haughty by power, Had it not been for you, we should have embraced the faith."—*Savary*.

d See chap. 10, p. 401, note d. Vol. I.

(1) Al Beidawi.

have disbelieved : shall they be rewarded any otherwise than *according to* what they shall have wrought? We have sent no warner unto *any* city, but the inhabitants thereof who lived in affluence said, Verily we believe not that with which ye are sent. And *those of Mecca also* say, We abound in riches and children more *than ye* ; and we shall not be punished *hereafter*\*. Answer, Verily my LORD will bestow provision in abundance unto whom he pleaseth, and will be sparing *unto whom he pleaseth* : but the greater part of men know not *this*. Neither your riches nor your children *are the things* which shall cause you to draw nigh unto us with a near approach : only whoever believeth, and worketh righteousness, they shall receive a double reward for that which they shall have wrought ; and they shall *dwell* in security, in the upper apartments *of paradiset*. But they who shall endeavour to render our signs of none effect shall be delivered up to punishment. Say, Verily my LORD will bestow provision in abundance unto whom he pleaseth of his servants, and will be sparing *unto whom he pleaseth* : and whatever thing ye shall give in alms, he will return it ; and he is the best provider of food. On a certain day he shall gather them all together : then shall he say unto the angels, Did these worship you? *And the angels* shall answer, God forbid! thou art our friend, and not these : but they worshipped devils ; the greater part of them believed in them. On this day the one of you shall not be able either to profit or to hurt the other. And we will say unto those who have acted unjustly, Taste ye the pain of *hell fire*, which ye rejected as a falsehood. When our evident signs are read unto them, they say *of thee, O Mohammed*, This is no other than a man, who seeketh to turn you aside from *the gods* which your fathers worshipped. And they say *of the Koran*, This is no other than a lie blasphemously forged. And the unbelievers say of the truth, when it is come unto them, This is no other than manifest sorcery : yet we have given them no books *of scripture* wherein to exercise themselves, nor have we sent unto them any warner before thee. They who were before them *in like manner* accused *their prophets* of imposture : but *these* have not arrived unto the tenth part *of the riches and strength* which we had bestowed on *the former* : and they accused my apostles of imposture ; and how *severe* was my vengeance†! Say, Verily I advise you unto one thing, *namely*,

\* “ Proud of their riches, flattered by the number of their children, they imagine themselves to be secure from our vengeance.”—*Savary*.

† “ The virtuous believer shall repose in the bosom of peace in the abode of delights.”—*Savary*.

‡ “ Those who went before them accused the messengers of faith of being impostors, and prevented them from fulfilling their mission.”—*Savary*.

that ye stand before God by two and two, and singly<sup>a\*</sup>; and then consider seriously *and you will find that* there is no madness in your companion *Mohammed*; he is no other than a warner unto you, *sent before a severe punishment*. Say, I ask not of you any reward *for my preaching*<sup>b</sup>; it is your own†, *either to give or not*<sup>c</sup>: my reward *is to be expected* from God alone; and he is witness over all things. Say, Verily my Lord sendeth down the truth *to his prophets*: he is the knower of secrets. Say, Truth is come, and falsehood is vanished, and shall not return *any more*. Say, If I err, verily I shall err only against my own soul: but if I be *rightly* directed, *it will be* by that which my Lord revealeth unto me; for he is ready to hear, and nigh *unto those who call upon him*. If thou couldst see, when the *unbelievers* shall tremble<sup>d</sup>, and *shall find* no refuge, and shall be taken from a near place<sup>e</sup>, and shall say, We believe in him! But how shall they receive *the faith* from a distant place<sup>f</sup>: since they had before denied him, and reviled the mysteries of faith, from a distant place<sup>†</sup>? And a bar shall be placed between them and that which they shall desire; as it hath been done with those who *behaved* like them heretofore: because they have been in a doubt which hath caused scandal.

a i. e. That ye set yourselves to deliberate and judge of me and my pretensions coolly and sincerely, as in the sight of God, without passion or prejudice. The reason why they are ordered to consider either alone, or by two and two, at most, together, is, because in larger assemblies, where noise, passion, and prejudice generally prevail, men have not that freedom of judgment which they have in private(1).

\* "I exhort you to pray unto the Lord, together or separately."—*Savary*.

b Mohammed, having in the preceding words answered the imputation of madness, or vain enthusiasm, by appealing to their cooler thoughts of him and his actions, endeavours by these to clear himself of the suspicion of any worldly view or interest, declaring that he desired no salary or support from them, for executing his commission, but expected his wages from God alone.

† "Keep your gifts."—*Savary*.

c See chap. 25, p. 160, Vol. II.

d viz. At their death, or the day of judgment, or the battle of Bedr(2).

e That is, from the outside of the earth to the inside thereof; or, from before God's tribunal to hell fire; or, from the plain of Bedr to the well into which the dead bodies of the slain were thrown(3).

f i. e. When they are in the other world; whereas faith is to be received in this.

† "What a spectacle, when the wicked shall quit their tombs trembling, and be unable to find a refuge! They will say, we believe; but what merit will there be in their faith? They had it not on earth. There they lived in ungodliness, and scoffed at our divine doctrine."—*Savary*.

(1) Al Beidawi.

(2) Idem.

(3) Idem.



## CHAPTER XXXV.

INTITLED, THE CREATOR<sup>a</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

PRAISE be unto God, the Creator of heaven and earth; who maketh the angels *his* messengers, furnished with two, and three, and four *pair* of wings<sup>b</sup>: God maketh what addition he pleaseth unto *his* creatures; for God *is* almighty. The mercy which God shall freely bestow on mankind, *there is* none who can withhold; and what he shall withhold, *there is* none who can bestow, besides him: and he *is* the mighty, the wise. O men, remember the favour of God towards you: is there any creator, besides God, who provideth food for you from heaven and earth\*? *There is* no God but he: how therefore are ye turned aside *from acknowledging his unity*? If they accuse thee of imposture, aposties before thee have also been accused of imposture: and unto God shall *all* things return. O men, verily the promise of God is true: let not therefore the present life deceive you, neither let the deceiver deceive you concerning God: for Satan *is* an enemy unto you; wherefore hold him for an enemy: he only inviteth his confederates to be the inhabitants of hell. For those who believe not *there is prepared* a severe torment: but for those who shall believe and do that which is right, *is prepared* mercy and a great reward. Shall he therefore for whom his evil work hath been prepared, and who imagineth it to be good, *be as he who is rightly disposed, and discerneth the truth*? Verily God will cause to err whom he pleaseth, and will direct whom he pleaseth†. Let not thy soul therefore be spent in sighs for

a Some intitle this chapter *The Angels*: both words occur in the first verse.

(This is the title which Savary gives to it. He, says Zamakhshari, who shall read the chapter of Angels, shall one day see the eight gates of paradise opened before him, and shall enter by whichever he pleases.—*Savary*.)

b That is, Some angels have a greater, and some a lesser number of wings, according to their different orders; the words not being designed to express the particular number. Gabriel is said to have appeared to Mohammed, on the night he made his journey to heaven, with no less than six hundred wings(1).

\* “Doth any other dispense unto you the treasures of heaven and earth?”—*Savary*.

† “He who findeth charms in ungodliness, believeth he that he is in the right way? God diffuseth error or knowledge as he pleaseth.”—*Savary*.



their sakes, *on account of their obstinacy*; for God well knoweth that which they do. *It is God* who sendeth the winds, and raiseth a cloud; and we drive the same unto a dead country, and thereby quicken the earth after it hath been dead; so *shall* the resurrection *be*<sup>a</sup>. *Whoever* desireth excellence; unto God *doth* all excellence *belong*: unto him ascendeth the good speech; and the righteous work will he exalt. But as for them who devise wicked *plots*<sup>b</sup>, they shall suffer a severe punishment; and the device of those *men* shall be rendered vain. God created you *first* of the dust, and afterwards of seed<sup>c</sup>; and he hath made you man and wife\*. No female conceiveth, or bringeth forth, but with his knowledge. Nor is any thing added unto the age of him whose life is prolonged, neither is any thing diminished from his age, but *the same is written* in the book of *God's decrees*. Verily this is easy with God. The two seas are not to be held in comparison: this *is* fresh and sweet, pleasant to drink; but that *is* salt and bitter<sup>d</sup>: yet out of each of them ye eat fish<sup>e</sup>, and take ornaments<sup>f</sup> for you to wear. Thou seest the ships also ploughing *the waves* thereof, that ye may seek *to enrich yourselves by commerce*, of the abundance of *God*: peradventure ye will be thankful. He causeth the night to succeed the day, and he causeth the day to succeed the night; and he obligeth the sun and the moon to perform their services: each *of them* runneth an appointed course. This is God, your LORD: his *is* the kingdom. But the *idols* which ye invoke besides him have not the power even over the skin of a date-stone: if ye invoke them, they will not hear your calling; and although they should hear, yet they would not answer you. On the day of resurrection they shall disclaim your having associated *them with God*: and none shall declare unto thee *the truth*, like one who is well acquainted *therewith*. O men, ye have need of God; but God is self-sufficient, and to be praised. If he pleaseth, he can take you away, and produce a new creature *in your stead*: neither *will* this *be* difficult with God. A burthened *soul* shall not bear the burthen of another: and if a heavy-burthened *soul* call *on another* to bear part of its *burthen*, no part thereof shall be borne *by the person who shall be called on*, although he be *ever so nearly* related. Thou shalt admonish those who fear their LORD in secret, and are constant at prayer: and whoever cleanseth himself *from*

a See chap. 29, p. 191, note b, Vol. II.

b As the Koreish did against Mohammed. See chap. 8, p. 205, note c, Vol. II.

c See chap. 22, p. 151, Vol. II.

\* "God formed you of earth and of water. He gave unto you the sexes."—*Salary*.

d That is, The two collective bodies of salt water and fresh. See chap. 25, p. 160, Vol. II.

e See chap. 16, p. 57, note b, Vol. II.

f As pearls and coral.

*the guilt of disobedience*, cleanseth himself to *the advantage* of his own soul ; for all shall be assembled before God *at the last day*. The blind and the seeing shall not be held equal ; neither darkness and light ; nor the cool shade and the scorching wind : neither shall the living and the dead be held equal<sup>a</sup>. God shall cause him to hear whom he pleaseth : but thou shalt not make those to hear who are in *their graves*<sup>b</sup>. Thou art no other than a preacher : verily we have sent thee with truth, a bearer of good tidings, and a denouncer of threats. *There hath been* no nation, but a preacher hath in past times been *conversant* among them : if they charge thee with imposture, they who were before them likewise charged *their apostles* with imposture. Their apostles came unto them with evident *miracles*, and with *divine* writings<sup>c</sup>, and with the enlightening book<sup>d</sup> : afterwards I chastised those who were unbelievers ; and how *severe* was my vengeance ! Dost thou not see that God sendeth down rain from heaven, and that we thereby produce fruits of various colours<sup>e</sup> ? In the mountains also *there are* some tracks white and red, of various colours<sup>f</sup> ; and *others are* of a deep black\* : and of men, and beasts, and cattle *there are* whose colours are in like manner various. Such only of his servants fear God as are endued with understanding : verily God *is* mighty, and ready to forgive. Verily they who read the book of God, and are constant at prayer, and give alms out of what we have bestowed on them, *both* in secret and openly, hope for a merchandize which shall not perish : that God may fully pay them their wages, and make them a *superabundant* addition of his liberality ; for he *is* ready to forgive *the faults of his servants*, and to requite *their endeavours*. That which we have revealed unto thee of the book of the *Koran* is the truth, confirming the *scriptures* which were revealed before it : for God knoweth and regardeth his servants. And we have given the book of the *Koran* in heritage unto such of our servants as we have chosen ; of them *there is one* who injureth his own soul<sup>g</sup> ; and *there is another* of them who keepeth

a This passage expresses the great difference between a true believer and an infidel, truth and vanity, and their future reward and punishment.

b i. e. Those who obstinately persist in their unbelief, who are compared to the dead.

c As the volumes delivered to Abraham, and to other prophets before Moses.

d viz. The Law, or the Gospel.

e That is, Of different kinds. See chap. 16, p. 57, Vol. II.

f Being more or less intense(1).

\* "The paths of the mountains are red, white, or of various colours. The raven is black."—*Savary*.

g By not practising what he is taught and commanded in the *Koran*.

the middle way<sup>a</sup>; and *there is another* of them who outstrippeth *others* in good works, by the permission of God. This is the great excellence. They shall be introduced into gardens of perpetual abode; they shall be adorned therein with bracelets of gold and pearls, and their clothing therein *shall be of silk*: and they shall say, Praise be unto God, who hath taken away sorrow from us! verily our Lord *is* ready to forgive *the sinners*, and to reward *the obedient*: who hath caused us to take up our rest in a dwelling of *eternal stability*, through his bounty, wherein no labour shall touch us, neither shall any weariness affect us. But for the unbelievers *is prepared* the fire of hell: it shall not be decreed them to die *a second time*; neither shall *any part* of the punishment thereof be made lighter unto them. Thus shall every infidel be rewarded. And they shall cry out aloud in *hell*, saying, Lord, take us hence, and we will work righteousness, and not what we have *formerly* wrought. *But it shall be answered them*, Did we not grant you lives of length sufficient, that whoever would be warned might be warned therein; and did not the preacher<sup>b</sup> come unto you? taste therefore *the pains of hell*. And the unjust shall have no protector. Verily God knoweth the secrets *both* of heaven and earth, for he knoweth the innermost parts of the breasts of men. It is he who hath made you to succeed in the earth\*. Whoever shall disbelieve, on him *be* his unbelief; and their unbelief shall only gain the unbelievers greater indignation in the sight of their Lord; and their unbelief shall only increase the perdition of the unbelievers. Say, What think ye of your deities which ye invoke besides God? Show me what *part* of the earth they have created. Or had they any share in *the creation* of the heavens? Have we given unto *the idolaters* any book of revelations, so that they *may rely* on any proof therefrom *to authorize their practice*? Nay: but the ungodly make unto one another only deceitful promises. Verily God sustaineth the heavens and the earth, lest they fail: and if they should fail, none could support the same besides him; he is gracious and merciful. *The Koreish* swore by God, with a most solemn oath, that if a preacher had come unto them, they would surely have been more *willingly* directed than any nation: but now a preacher is come unto them, it hath only increased in them *their aversion from the truth*, *their arrogance* in the earth, and *their contriving of evil*; but the contrivance of evil shall only encompass the authors thereof. Do they expect any other than the punishment awarded against the *unbelievers* of former times? For thou shalt not find any change in the ordinance of God; neither shalt thou find any variation in the ordinance of God.

a That is, Who meaneth well, and performeth his duty for the most part, but not perfectly.

b viz. Mohammed.

\* "He hath established you on the ruins of the past generations."—Savary.



Have they not gone through the earth, and seen what hath been the end of those who were before them; although they were more mighty in strength than they? God is not to be frustrated by any thing either in heaven or on earth; for he is wise and powerful. If God should punish men according to what they deserve, he would not leave on the back of *the earth* so much as a beast: but he respiteth them to a determined time; and when their time shall come, verily God will regard his servants.

## CHAPTER XXXVI.

INTITLED, Y. S. ; REVEALED AT MECCA.

In the name of the most merciful God.

Y. S<sup>a</sup>. *I swear* by the instructive Koran, that thou art *one* of the messengers of *God*, sent to *show* the right way. *This is* a revelation of the most mighty, the merciful *God*: that thou mayest warn a people whose fathers were not warned, and who live in negligence. *Our sentence*<sup>b</sup> hath justly been pronounced against the greater part of them; wherefore they shall not believe. We have put yokes<sup>c</sup> on their necks, which *come up* to *their* chins; and they are forced to hold up their heads<sup>d</sup>: and we have set a bar before them, and a bar behind them<sup>d</sup>; and we have covered them with darkness; wherefore they shall not see<sup>e</sup>. *It shall be* equal unto them whether thou preach

a The meaning of these letters is unknown(1): some, however, from a tradition of Ebn Abbas, pretend they stand for *Ya insân*, i. e. *O man*. This chapter, it is said, had several other titles given it by Mohammed himself, and particularly that of *The heart of the Koran*. The Mohammedans read it to dying persons in their last agony(2).

b viz. The sentence of damnation, which God pronounced against the greater part of genii and men, at the fall of Adam(3).

c Or collars, such as are described p. 40, note a.

\* "The most part of them will verify our predictions, because that they are unbelievers. We have loaded their necks with long and heavy chains. In vain would they raise up their heads."—*Savary*.

d That is, We have placed obstacles to prevent their looking either forwards or backwards. The whole passage represents the blindness and invincible obstinacy, with which God justly curses perverse and reprobate men.

e It is said that when the Koreish, in pursuance of a resolution they had taken,

(1) See the Prelim. Disc. § III. p. 75, &c. Vol. I.  
ægro. p. 17.

(2) V. Bobov. De visit.

(3) See chap. 7, p. 337, Vol. I.; chap. 11, p. 23, &c. Vol. II.



unto them, or do not preach unto them; they shall not believe. But thou shalt preach *with effect* unto him only who followeth the admonition *of the Koran*, and feareth the Merciful in secret. Wherefore bear good tidings unto him, of mercy, and an honourable reward. Verily we will restore the dead to life, and will write down *their works* which they shall have sent before them, and their footsteps *which they shall have left behind them*<sup>a</sup>; and every thing do we set down in a plain register. Pro-pound unto them as an example the inhabitants of the city of *Antioch*, when the apostles *of Jesus* came thereto<sup>b</sup>: when we sent unto them two *of the said apostles*<sup>c</sup>; but they charged them

had sent a select number to beset Mohammed's house, and to kill him(1), the prophet, having caused Ali to lie down on his bed to deceive the assassins, went out and threw a handful of dust at them, repeating the nine first verses of this chapter, which end here; and that they were thereupon stricken with blindness, so that they could not see him(2).

a As their good or evil example, doctrine, &c.

b To explain this passage, the commentators tell the following story.

The people of Antioch being idolaters, Jesus sent two of his disciples thither to preach to them: and when they drew near the city, they found Habîb surnamed al Najjâr, or the *carpenter*, feeding sheep, and acquainted him with their errand; whereupon he asked them what proof they had of their veracity, and they told him they could cure the sick, and the blind, and the lepers; and to demonstrate the truth of what they said, they laid their hands on a child of his who was sick, and immediately restored him to health. Habîb was convinced by this miracle, and believed; after which they went into the city and preached the worship of one true God, curing a great number of people of several infirmities: but at length, the affair coming to the prince's ear, he ordered them to be imprisoned, for endeavouring to seduce the people. When Jesus heard of this, he sent another of his disciples, generally supposed to have been Simon Peter; who coming to Antioch and appearing as a zealous idolater, soon insinuated himself into the favour of the inhabitants and of their prince, and at length took an opportunity to desire the prince would order the two persons, who, as he was informed, had been put in prison for broaching new opinions, to be brought before him to be examined; and accordingly they were brought: when Peter, having previously warned them to take no notice that they knew him, asked them who sent them; to which they answered, God, who had created all things, and had no companion: he then required some convincing proof of their mission, upon which they restored a blind person to his sight, and performed some other miracles, with which Peter seemed not to be satisfied, for that, according to some, he did the very same miracles himself, but declared that if their God could enable them to raise the dead, he would believe them; which condition the two apostles accepting, a lad was brought who had been dead seven days, and at their prayers he was raised to life, and thereupon Peter acknowledged himself convinced, and ran and demolished the idols, a great many of the people following him, and embracing the true faith; but those who believed not were destroyed by the cry of the angel Gabriel(3).

c Some say these two were John and Paul; but others name different persons.

(1) See the Prelim. Disc. p. 67, Vol. I.

(2) V. Abulf. Vit. Moh. p. 50.

(3) Al Zamakh. al Beidawi, &c. V. etiam Marracc. in Alc. p. 580.

with imposture. Wherefore we strengthened *them* with a third<sup>a</sup>. And they said, Verily we *are* sent unto you by God. The *inhabitants* answered, Ye are no other than men, as we *are*; neither hath the Merciful revealed any thing *unto you*: ye only publish a lie. The *apostles* replied, Our LORD knoweth that we *are* really sent unto you: and our duty is only public preaching. Those of *Antioch* said, Verily we presage evil from you: if ye desist not *from preaching*, we will surely stone you, and a painful punishment shall be inflicted on you by us. The *apostles* answered, Your evil presage is with yourselves<sup>b</sup>: although ye be warned\*, *will ye persist in your errors?* Verily ye *are* a people who transgress *exceedingly*. And a certain man<sup>c</sup> came hastily from the farther parts of the city, and said, O my people, follow the messengers of God; follow him who demandeth not any reward of you: for these are *rightly* directed.

XXIII. \* What *reason* have I that I should not worship him who hath created me? for unto him shall ye return. Shall I take *other* gods besides him? If the Merciful be pleased to afflict me, their intercession will not avail me at all, neither can they deliver *me*: then should I be in a manifest error. Verily I believe in your LORD; wherefore hearken unto me. *But they stoned him: and as he died*, it was said *unto him*, Enter thou into paradise. And he said, O that my people knew how merciful GOD hath been unto me! for he hath highly honoured me. And we sent not down against his people, after *they had slain* him, an army from heaven, nor the *other instruments of destruction* which we sent down *on unbelievers in former days*<sup>d</sup>: there was only one cry of *Gabriel from heaven*, and behold, they *became* utterly extinct. O the misery of men! No apostle cometh unto them, but they laugh him to scorn. Do they not consider how many generations we have destroyed before them? Verily they shall not return unto them: but all of them in general *shall be* assembled before us. *One sign of the resurrection* unto them *is* the dead earth<sup>e</sup>: we quicken the same *by the rain*, and produce thereout *various sorts of grain*, of which they eat. And we make

a viz. Simon Peter.

b i. e. If any evil befall you, it will be the consequence of your own obstinacy and unbelief. See chap. 27, p. 175, note f, Vol. II.

\* "Suspend your presage; when ye shall have listened to our doctrine, perchance ye will renounce your evil doings."—*Savary*.

c This was Habîb al Najjâr, whose martyrdom is here described: his tomb is still shown near Antioch, and is much visited by the Mohammedans(1).

d As a deluge, or a shower of stones, or a suffocating wind, &c. The words may also be translated, *Nor did we determine to send down* such executioners of our justice.

e See chap. 29, p. 191, note b, Vol. II.

therein gardens of palm-trees and vines ; and we cause springs to gush forth in the same : that they may eat of the fruits thereof, and of the labour of their hands. Will they not therefore give thanks ? Praise be unto him who hath created all the different kinds, *both of vegetables*, which the earth bringeth forth, and of their own species, *by forming the two sexes*, and also *the various sorts* of things which they know not. The night also *is* a sign unto them : we withdraw the day from the same, and behold, they *are* covered with darkness : and the sun hasteneth to his place of rest<sup>a</sup>. This *is* the disposition of the mighty, the wise God. And for the moon have we appointed *certain* mansions<sup>b</sup>, until she *change and return to be* like the old branch of a palm-tree<sup>c</sup>. It is not expedient that the sun should overtake the moon *in her course* ; neither doth the night outstrip the day : but each *of these luminaries* moveth in a *peculiar* orbit. It *is* a sign also unto them, that we carry their offspring in the ship filled *with merchandize*<sup>d</sup> ; and that we have made for them *other conveniences* like unto it<sup>e</sup>, whereon they ride. If we please we drown them, and *there is* none to help them ; neither are they delivered unless through our mercy, and that they may enjoy *life* for a season. When it is said unto them, Fear that which is before you, and that which is behind you<sup>f</sup>, that ye may obtain mercy ; *they withdraw from thee* : and thou dost not bring them one sign, of the signs of their Lord, but they turn aside from the same. And when it is said unto them, Give alms of that which God hath bestowed on you ; the unbelievers say unto those who believe, *by way of mockery*, Shall we feed him whom God can feed, if he pleaseth<sup>g</sup> ? Verily ye *are* in no other than a manifest

a That is, he hasteneth to run his daily course : the setting of the sun resembling a traveller's going to rest. Some copies vary in this place, and instead of *limostakarrin laha*, read *la mostakarra laha* ; according to which the sentence should be rendered, *The sun runneth his course without ceasing, and hath not a place of rest*.

b viz. These are twenty-eight constellations, through one of which the moon passes every night, thence called the *mansions* or *houses of the moon*(1).

\* " We have appointed the phases of the moon, and the moment at which she appeareth suspended like the clusters of the date-tree(2)."—*Savary*.

c For when a palm-branch grows old, it shrinks, and becomes crooked and yellow, not ill representing the appearance of the new moon.

d Some suppose that the deliverance of Noah and his companions, in the ark, is here intended : and then the words should be translated, *That we carried their progeny in the ark filled with living creatures*. (Savary adopts this reading).

e As camels, which are the *land-ships* ; or lesser vessels and boats.

f i. e. The punishment of this world and of the next.

g When the poor Moslems asked alms of the richer Koreish, they told them that if God could provide for them, as they imagined, and did not, it was an argument that they deserved not his favour so well as themselves : whereas God permits some to be in want, to try the rich and exercise their charity.

(1) See the Prelim. Disc. § 1, p. 51, Vol. I.

(2) The date-tree produces two or three large clusters, which spring from its summit, and are suspended around.—*Savary*.

error. And they say, When will this promise of *the resurrection be fulfilled*, if ye speak truth? They only wait for one sounding of *the trumpet*<sup>a</sup>, which shall overtake them while they are disputing together; and they shall not *have time* to make any disposition of *their effects*, neither shall they return to their family. And the trumpet shall be sounded *again*<sup>b</sup>; and behold they shall come forth from *their graves*, and hasten unto their LORD. They shall say, Alas for us! who hath awakened us from our bed<sup>c</sup>? This is what the Merciful promised *us*; and *his* apostles spoke the truth. It shall be but one sound of *the trumpet*, and behold, they *shall be* all assembled before us. On this day no soul shall be unjustly treated in the least; neither shall ye be rewarded, but according to what ye shall have wrought. On this day the inhabitants of paradise shall be wholly taken up with joy: they and their wives *shall rest* in shady groves, leaning on magnificent couches. There shall they have fruit, and they shall obtain whatever they shall desire. Peace *shall be* the word spoken *unto the righteous*, by a merciful LORD: but *he shall say unto the wicked*, Be ye separated this day, O ye wicked, *from the righteous*. Did I not command you, O sons of Adam, that ye should not worship Satan; because he *was* an open enemy unto you? And *did I not say*, Worship me; this *is* the right way? But now hath he seduced a great multitude of you: did ye not therefore understand? This is hell, with which ye were threatened; be ye cast into the same this day, to be burned; for that ye have been unbelievers. On this day we will seal up their mouths, *that they shall not open them in their own defence*; and their hands shall speak unto us, and their feet shall bear witness of that which they have committed<sup>d</sup>. If we pleased we could put out their eyes, and they might run with emulation in the way *they use to take*<sup>e</sup>; and how should they see *their error*? And if we pleased we could transform them *into other shapes*, in their places *where they should be found*; and they should not be able to depart: neither should they repent<sup>e</sup>. Unto whomsoever we grant a long life, him do we cause to bow down his body *through age*<sup>f</sup>. Will they not therefore understand? We have not taught *Mohammed* the art

a See the Prel. Disc. § IV. pp. 95, 96, Vol. I. and the notes to chap. 39, Vol. II.

b See *ibid.*

c For they shall sleep during the interval between these two blasts of the trumpet, and shall feel no pain(1).

d See the Prelim. Disc. § IV. p. 100, Vol. I.

\* "We could deprive them of sight, and they would wander hither and thither in the midst of darkness."—*Savary*.

e That is, They deserve to be thus treated for their infidelity and disobedience; but we bear with them out of mercy, and grant them respite.

† "He whose old age we lengthen approaches unto childhood."—*Savary*.



of poetry<sup>a</sup>; nor is it expedient for him *to be a poet*. This *book* is no other than an admonition *from God*, and a perspicuous Korân; that he may warn him who is living<sup>b</sup>: and the sentence *of condemnation* will be justly executed on the unbelievers. Do they not consider that we have created for them, among the things which our hands have wrought, cattle *of several kinds*, of which they are possessors; and that we have put the same in subjection under them? Some of them *are* for their riding; and on some of them do they feed: and they receive *other* advantages therefrom; and *of their milk* do they drink. Will they not, therefore, be thankful? They have taken *other* gods, besides God, *in hopes* that they may be assisted *by them*; but they are not able to give them any assistance: yet *are* they a party of troops ready to *defend* them\*. Let not their speech, therefore, grieve thee: we know that which they privately conceal, and that which they publicly discover. Doth not man know that we have created him of seed? yet behold, he is an open disputer *against the resurrection*; and he propoundeth unto us a comparison, and forgetteth his creation. He saith, Who shall restore bones to life, when they are rotten<sup>c</sup>? Answer, He shall restore them to life, who produced them the first time: for he is skilled in every *kind of* creation: who giveth you fire out of the green tree<sup>d</sup>, and behold, ye kindle *your fuel* from thence. Is not he who hath created the heavens and the earth able to create *new creatures* like unto them? Yea certainly: for he *is* the wise Creator. His command, when he willeth a thing, *is* only that he saith unto it, Be; and it is. Wherefore praise be unto him, in whose hands is the kingdom of all things, and unto whom ye shall return *at the last day*.

a This is in answer to the infidels, who pretended the Koran was only a poetical composition.

b *i. e.* Indued with understanding; the stupid and careless being like dead persons(1).

\* "They are incapable of giving succour. The worshipper and the idol shall be the prey of the flames."—*Savary*.

c See chap. 16, p. 56, note d, Vol. II.

d The usual way of striking fire in the east is by rubbing together two pieces of wood, one of which is commonly of the tree called Markh, and the other of that called Afar: and it will succeed even though the wood be green and wet(2).

(1) Al Beidawi.

(2) V. Hyde, de Rel. vet. Pers. c. 25, p. 333, &c.

## CHAPTER XXXVII.

INTITLED, THOSE WHO RANK THEMSELVES IN ORDER; REVEALED AT MECCA.

In the name of the most merciful God.

By *the angels* who rank themselves in order<sup>a</sup>; and by those who drive forward and dispel *the clouds*<sup>b</sup>; and by those who read *the Koran* for an admonition; verily your God is one\*: the LORD of heaven and earth, and of whatever is between them, and the LORD of the east<sup>c</sup>. We have adorned the lower heaven with the ornament of the stars: and *we have placed therein* a guard, against every rebellious devil; that they may not listen to *the discourse of* the exalted princes (for they are darted at from every side, to repel *them*, and a lasting torment is prepared for them); except him who catcheth a word by stealth, and is pursued by a shining flame<sup>d</sup>. Ask *the Meccans*, therefore, whether they be stronger by nature, or *the angels* whom we have created? We have surely created them of stiff clay. Thou wonderest at *God's power and their obstinacy*; but they mock at the arguments urged to convince them: when they are warned, they do

a Some understand by these words the *souls of men* who range themselves in obedience to God's laws, and put away from them all infidelity and corrupt doings; or the *souls* of those who rank themselves in battle array, to fight for the true religion, and push on their horses to charge the infidels, &c.(1).

b Or, who put in motion all bodies, in the upper and lower world, according to the divine command; or, who keep off men from disobedience to God, by inspiring them with good thoughts and inclinations; or, who drive away the devils from them, &c.(2).

\* "I swear by the bands of angels, by those who threaten, by those who read(3), your God is the only God."—Savary.

c The original word, being in the plural number, is supposed to signify the different points of the horizon, from whence the sun rises in the course of the year, which are in number three hundred and sixty (equal to the number of days in the old civil year) and have as many corresponding points where it successively sets, during that space(4). Marracci groundlessly imagines this interpretation to be built on the error of the plurality of worlds(5).

† "One of them approached by stealth the celestial spheres, but a penetrating flame precipitated him down."—Savary.

d See chap. 15, p. 51, Vol. II.

(1) Al Beidawi.

(2) Idem.

(3) "The angels who read the Koran are here meant."—Savary.

(4) Al Beidawi, Yahya.

(5) Marracci. in Alc. p. 539.

not take warning ; and when they see any sign, they scoff *thereat*, and say, This *is* no other than manifest sorcery : after we shall be dead, and become dust and bones, shall we really *be* raised to life, and our forefathers also ? Answer, Yea : and ye *shall then be* despicable. There shall be but one blast *of the trumpet*, and they shall see *themselves raised* : and they shall say, Alas for us ! this *is* the day of judgment ; this is the day of distinction *between the righteous and the wicked*, which ye rejected as a falsehood. Gather together those who have acted unjustly, and their comrades, and the *idols* which they worshipped besides God, and direct them in the way to hell : and set them *before God's tribunal* ; for they *shall be* called to account. What aileth you that ye defend not one another ? But on this day they shall submit themselves *to the judgment of God* : and they shall draw nigh unto one another, and shall dispute among themselves. *And the seduced* shall say *unto those who seduced them*, Verily ye came unto us with presages of prosperity<sup>a</sup> ; *and the seducers* shall answer, Nay, rather ye were not true believers : for we had no power over you *to compel you* ; but ye were people who *voluntarily* transgressed : wherefore the sentence of our Lord hath been justly pronounced against us, *and* we shall surely taste *his vengeance*. We seduced you ; *but* we also erred ourselves. They *shall both* therefore *be* made partakers of the *same* punishment on that day. Thus will we deal with the wicked : because, when it is said unto them, There is no god besides *the true* God, they swell with arrogance, and say, Shall we abandon our gods for a distracted poet ? Nay : he cometh with the truth, and beareth witness to the *former apostles*. Ye shall surely taste the painful torment *of hell* ; and ye shall not be rewarded, but according to your works. But *as for* the sincere servants of God, they shall have a certain provision *in paradise*, *namely, delicious* fruits : and they *shall be* honoured : *they shall be placed* in gardens of pleasure, *leaning* on couches, opposite to one another<sup>b</sup> : a cup shall be carried round unto them, *filled* from a limpid fountain, for the delight of those who drink : it shall not oppress the understanding, neither shall they be inebriated therewith. And near them *shall lie the virgins of paradise*, refraining their looks *from beholding any besides their spouses*, having large black eyes, *and* resembling the eggs *of an ostrich* covered *with feathers from the dust*<sup>c</sup>. And they shall turn the one unto the other, and shall ask one another questions. And one of them shall say, Verily I had an intimate friend *while I lived in the*

a Literally, *from the right hand*. The words may also be rendered, *with force*, to compel us ; or, *with an oath*, swearing that ye were in the right.

b See chap. 15, p. 53, note d, Vol. II.

c This may seem an odd comparison to an European ; but the orientals think nothing comes so near the colour of a fine woman's skin as that of an ostrich's egg, when kept perfectly clean.

*world*, who said *unto me*, Art thou one of those who assertest the truth of the *resurrection*? After we shall be dead, and reduced to dust and bones, shall we surely be judged? Then he shall say *to his companions*, Will ye look down? And he shall look down, and shall see him in the midst of hell: and he shall say *unto him*, By God, it wanted little but thou hadst drawn me into ruin: and *had it not been* for the grace of my LORD, I had surely been one of those who have been delivered up to *eternal torment*. Shall we die any other than our first death; or do we suffer any punishment? Verily this is great felicity: for *the obtaining a felicity* like this let the labourers labour. Is this a better entertainment, or the tree of al Zakkum<sup>a</sup>? Verily we have designed the same for an occasion of dispute unto the unjust<sup>b\*</sup>. It is a tree which issueth from the bottom of hell: the fruit thereof resembleth the heads of devils<sup>c</sup>; and *the damned* shall eat of the same, and shall fill *their bellies* therewith; and *there shall be given* them thereon a mixture of filthy and boiling water to drink: afterwards shall they return into hell<sup>d</sup>. They found their fathers going astray, and they trod hastily in their footsteps: for the greater part of the ancients erred before them. And we sent warners unto them heretofore: and see how *miserable* was the end of those who were warned; except the sincere servants of God. Noah called on us in former days: and we heard him graciously: and we delivered him and his family out of the great distress; and we caused his offspring to be those who survived to *people the earth*: and we left *the following salutation* to be bestowed on him by the latest posterity, *namely*, Peace be on Noah among all creatures! Thus do we reward the righteous; for he *was one* of our servants the true believers. Afterwards we drowned the others. Abraham also *was* of his religion<sup>e</sup>; when he came unto his LORD with a perfect heart. When he said unto his father and his people, What do ye worship? Do ye choose false gods preferably to *the true God*? What therefore *is* your opinion of the LORD of all creatures? And he looked and observed

a There is a thorny tree so called, which grows in Tehâma, and bears fruit like an almond, but extremely bitter; and therefore the same name is given to this infernal tree.

b The infidels not conceiving how a tree could grow in hell, where the stones themselves serve for fuel.

\* "How different is the tree al Zakkum from the abode of Eden! We have planted it for the torment of the wicked."—*Savary*.

c Or of serpents ugly to behold: the original word signifies both.

d Some suppose that the entertainment abovementioned will be the welcome given the damned before they enter that place; and others, that they will be suffered to come out of hell from time to time, to drink their scalding liquor.

e For Noah and he agreed in the fundamental points both of faith and practice; though the space between them was no less than 2640 years(1).



the stars, and said, Verily I *shall be sick<sup>a</sup>, and shall not assist at your sacrifices*: and they turned their backs and departed from him<sup>b</sup>. And *Abraham* went privately to their gods, and said *scoffingly unto them*, Do ye not eat of the meat which is set before you? What aileth you that ye speak not? And he turned upon them, and struck *them* with his right hand, and *demolished them*. And the people came hastily unto him: and he said, Do ye worship the *images* which ye carve? whereas God hath created you, and also that which ye make. They said, Build a pile for him, and cast him into the glowing fire. And they devised a plot against him; but we made them the inferior, and delivered him<sup>c</sup>. And *Abraham* said, Verily I *am* going unto my LORD<sup>d</sup>, who will direct me. O LORD, grant me a righteous issue. Wherefore we acquainted him *that he should have a son, who should be a meek youth\**. And when he had attained to *years of discretion<sup>e</sup>, and could join in acts of religion* with him, *Abraham* said unto him, O my son, verily I saw in a dream that I should offer thee in sacrifice<sup>f</sup>: consider therefore what thou art of opinion *I should do*. He answered, O my father, do what thou art commanded: thou shalt find me, if God please, a patient person. And when they had submitted them-

a He made as if he gathered so much from the aspect of the heavens (the people being greatly addicted to the superstitions of astrology), and made it his excuse for being absent from their festival, to which they had invited him.

b Fearing he had some contagious distemper(1).

c See chap. 21, p. 121, &c. Vol. II.

d *i. e.* Whither he hath commanded me.

\* "We foretold unto him a son, who should be endowed with wisdom."—*Savary*.

e He was then thirteen years old(2).

f The commentators say, that Abraham was ordered in a vision, which he saw on the eighth night of the month Dhu'lhajja, to sacrifice his son; and to assure him that this was not from the devil, as he was inclined to suspect, the same vision was repeated a second time the next night, when he *knew* it to be from God; and also a third time the night following, when he resolved to obey it, and to *sacrifice* his son: and hence some think the 8th, 9th, and 10th days of Dhu'lhajja, are called *Yawm alterwiya*, *yawm arafat*, and *yawm alnehr*, that is, *the day of the vision, the day of knowledge, and the day of the sacrifice*.

It is the most received opinion among the Mohammedans, that the son whom Abraham offered was Ismael, and not Isaac; Ismael being his only son at that time: for the promise of Isaac's birth is mentioned lower, as subsequent in time to this transaction. They also allege the testimony of their prophet, who is reported to have said, *I am the son of the two who were offered in sacrifice*; meaning his great ancestor, Ismael, and his own father Abd'allah: for Abd'almotalleb had made a vow, that if God would permit him to find out and open the well Zemzem, and should give him ten sons, he would sacrifice one of them: accordingly, when he had obtained his desire in both respects, he cast lots on his sons, and the lot falling on Abd'allah, he redeemed him by offering an hundred camels, which was therefore ordered to be the price of a man's blood in the Sonna(3).

(1) Al Beidawi.

(2) Idem.

(3) Idem, Jallalo'ddin, al Zamakh.

selves *to the divine will*, and *Abraham* had laid *his son* prostrate on his face<sup>a</sup>, we cried unto him, O Abraham, now hast thou verified the vision. Thus do we reward the righteous. Verily this was a manifest trial. And we ransomed him with a noble victim<sup>b</sup>. And we left *the following salutation to be bestowed* on him by the latest posterity, *namely*, Peace be on Abraham ! Thus do we reward the righteous : for he *was one* of our faithful servants. And we rejoiced him with the promise of Isaac, a righteous prophet ; and we blessed him and Isaac : and of their offspring *were* some righteous doers, and *others* who manifestly injured their own souls. We were also gracious unto Moses and Aaron, heretofore : and we delivered them and their people from a great distress. And we assisted them *against the Egyptians* ; and they became the conquerors. And we gave them the perspicuous book *of the law*, and we directed them into the right way : and we left *the following salutation to be bestowed* on them by the latest posterity, *namely*, Peace be on Moses and Aaron ! Thus do we reward the righteous ; for they *were two* of our faithful servants. And Elias<sup>c</sup> *was also one* of those who were sent *by us*. When he said unto his people, Do ye not fear God ? Do ye invoke Baal, and forsake the most excellent Creator ? God is your LORD, and the LORD of your forefathers. But they accused him of imposture : wherefore they shall be delivered up *to eternal punishment* ; except the sincere servants of God. And we left *the following salutation to be bestowed* on him by the latest posterity, *namely*, Peace be on Ilyasin<sup>d</sup> ! Thus

a The commentators add, that Abraham went so far as to draw the knife with all his strength across the lad's throat ; but was miraculously hindered from hurting him(1).

b The epithet of *great*, or *noble*, is here added, either because it was large and fat, or because it was accepted as the ransom of a prophet. Some suppose this victim was a ram, and, if we may believe a common tradition, the very same which Abel sacrificed, having been brought to Abraham out of paradise : others fancy it was a wild-goat, which came down from mount Thabîr, near Mecca : for the Mohammedans lay the scene of this transaction in the valley of Mina ; as a proof of which they tell us that the horns of the victim were hung up on the spout of the Caaba, where they remained till they were burnt, together with that building, in the days of Abd'allah Ebn Zobeir(2) ; though others assure us that they had been before taken down by Mohammed himself, to remove all occasion of idolatry(3).

c This prophet the Mohammedans generally suppose to have been the same with al Khedr, and confound him with Phineas(4), and sometimes with Edris, or Enoch. Some say he was the son of Yasin, and nearly related to Aaron ; and others suppose him to have been a different person. He was sent to the inhabitants of Baalbec in Syria, the Heliopolis of the Greeks, to reclaim them from the worship of their idol Baal, or the sun, whose name makes part of that of the city, which was anciently called Becc(5).

d The commentators do not well know what to make of this word. Some think

(1) Al Beidawi, Jallalo'ddin. (2) *Idem*. (3) V. D'Herb. Bibl. Orient. Art. I smail. (4) See chap. 18, p. 91, Vol. II. note d. (5) Jallal. Al Beidawi.

do we reward the righteous: for he *was one* of our faithful servants. And Lot *was also one* of those who were sent *by us*. When we delivered him and his whole family, except an old woman, *his wife, who perished* among those that remained behind: afterwards we destroyed the others<sup>a</sup>. And ye, O *people of Mecca*, pass by *the places where they once dwelt*, as ye journey in the morning, and by night; will ye not therefore understand? Jonas *was also one* of those who were sent *by us*<sup>b</sup>. When he fled<sup>c</sup> into the loaded ship; and *those who were on board* cast lots among themselves<sup>d</sup>, and he was condemned<sup>e</sup>: and the fish swallowed him<sup>f</sup>; for he was worthy of reprehension. And if he had not been *one* of those who praised God<sup>g</sup>, verily he had remained in the belly thereof until the day of resurrection. And we cast him on the naked *shore*, and he *was sick*<sup>h\*</sup>: and we caused a plant of a gourd<sup>i</sup> to grow up over him; and we sent

it is the plural of Elias, or, as the Arabs write it, Ilyâs, and that both that prophet and his followers, or those who resembled him, are meant thereby: others divide the word, and read *al Yasin*, i. e. *the family of Yasin*, who was the father of Elias, according to an opinion mentioned above: and others imagine it signifies Mohammed, or the Koran, or some other book of scripture. But the most probable conjecture is, that Ilyâs or Ilyâsin are the same name, or design one and the same person, as Sinai and Sinin denote one and the same mountain; the last syllable being added here, to keep up the rhyme, or cadence, at the close of the verse.

a See chap. 7, p. 347, &c. Vol. I, and chap. 11, p. 19, &c. Vol. II.

b See chap. 10, p. 405, Vol. I.

c See chap. 21, p. 125, Vol. II.

d Al Beidawi says the ship stood stock still, wherefore they concluded that they had a fugitive servant on board, and cast lots to find him out.

e i. e. He was taken by the lot.

f When the lot fell on Jonas, he cried out, *I am the fugitive*; and immediately threw himself into the sea(1).

g The words seem to relate particularly to Jonas's supplication while in the whale's belly(2).

h By reason of what he had suffered; his body becoming like that of a new-born child(3). It is said that the fish, after it had swallowed Jonas, swam after the ship with its head above water, that the prophet might breathe; who continued to praise God till the fish came to land, and vomited him out.

The opinions of the Mohammedan writers, as to the time Jonas continued in the fish's belly, differ very much: some suppose it was a part of a day; others three days, others seven, others twenty, and others forty(4).

\* "The fish which had swallowed him threw him upon the sand, overwhelmed with sufferings."—*Savary*.

i The original word properly signifies a plant which spreads itself upon the ground, having no erect stalk or stem to support it, and particularly *a gourd*; though some imagine Jonas's plant to have been a fig, and others the small tree or shrub called *Mauz*(5), which bears very large leaves, and excellent fruit(6). The commentators add, that this plant withered the next morning, and that Jonas being much concerned

(1) Jallal. Al Beidawi.

(2) See chap. 21, p. 125, Vol. II.

(3) Al Beidawi

(4) Idem. (5) Idem.

(6) V. J. Leon. Deser. Afric. lib. 9. Gab. Sionit. de Urb. Orient. ad calcem. Geogr. Nub. p. 32, et Hottinger, Hist. Orient. p. 78, &c.

him to an hundred thousand *persons*, or they were a greater number, and they believed : wherefore we granted them to enjoy *this life* for a season. Inquire of the *Meccans* whether thy Lord hath daughters, and they sons<sup>a</sup> ? Have we created the angels of the female sex ? and *were* they witnesses *thereof* ? Do they not say of their own false invention, God hath begotten *issue* ? and are they not really liars ? Hath he chosen daughters preferably to sons ? Ye have no *reason* to judge thus. Will ye not therefore be admonished ? Or have ye a manifest proof of *what ye say* ? Produce now your book of *revelations*, if ye speak truth. And they make him to be of kin unto the *genii*<sup>b</sup> ; whereas the *genii* know that they *who affirm such things* shall be delivered up to *eternal punishment* ; (far be that from God, which they affirm of him !) except the sincere servants of God\*. Moreover ye and that which ye worship shall not seduce *any* concerning God, except him who *is destined* to be burned in hell. There is none of us but hath an appointed place : we range ourselves in order, *attending the commands of God* ; and we celebrate *the divine praise*<sup>c</sup>. The *infidels* said, If we had been favoured with a book of divine revelations, of *those which were delivered to the ancients*, we had surely been sincere servants of God : yet *now the Koran is revealed*, they believe not therein ; but hereafter shall they know *the consequence of their unbelief*. Our word hath formerly been given unto our servants the apostles ; that they should certainly be assisted *against the infidels*, and that our armies should surely be the conquerors. Turn aside therefore from them, for a season : and see *the calamities which*

at it, God made a remonstrance to him in behalf of the Ninivites, agreeable to what is recorded in scripture.

a See chap. 16, pp. 60, 61, Vol. II.

b That is, the angels, who are also comprehended under the name of *genii*, being a species of them. Some say that the infidels went so far as to assert that God and the devil were brothers(1); which blasphemous expression may have been occasioned by the *magian* notions.

\* "The impious pretend that God hath had intercourse with the angels ; and the angels know that the impious shall be the prey of flames. Praise be to the Eternal ! Far be their blasphemies from him. His faithful servants alone are entitled to speak of him."—*Savary*.

c These words are supposed to be spoken by the angels, disclaiming the worship paid to them by the idolaters, and declaring that they have each their station and office appointed them by God, whose commands they are at all times ready to execute, and whose praises they continually sing. There are some expositors, however, who think they are the words of Mohammed and his followers ; the meaning being, that each of them has a place destined for him in paradise, and that they are the men who range themselves in order before God, to worship and pray to him, and who celebrate his praise, by rejecting every false notion derogatory to the divine wisdom and power.



*shall afflict* them ; for they shall see *thy future success and prosperity*. Do they therefore seek to hasten our vengeance ? Verily when it shall descend into their courts, an evil morning *shall it be* unto those who were warned *in vain*\*. Turn aside from them therefore for a season ; and see : hereafter shall they see *thy success and their punishment*. Praise be unto thy LORD, the LORD who is far exalted above what they affirm *of him* ! And peace *be* on *his* apostles ! And praise *be* unto God, the LORD of all creatures !

## CHAPTER XXXVIII.

INTITLED, S. ; REVEALED AT MECCA.

In the name of the most merciful God.

S<sup>a</sup>. By the Koran full of admonition<sup>b</sup>. Verily the unbelievers *are addicted to* pride and contention. How many generations have we destroyed before them ; and they cried *for mercy*, but it was not a time to escape. They wonder that a warner from among themselves hath come unto them. And the unbelievers said, This *man is* a sorcerer, *and* a liar : doth he affirm the gods *to be but* one God. Surely this *is* a wonderful thing. And the chief men among them departed<sup>c</sup>, *saying to one another*, Go, and persevere in *the worship of* your gods : verily this is the thing which is designed<sup>d</sup>†. We have not heard *any thing like*

\* “ Shun the infidels until the time. Look on them : one day their eyes shall be opened. Do they desire to hasten our vengeance ? When the hour shall knock at their gate, terrible will be their awakening. Fly them until the appointed hour.”—*Savary*.

a The meaning of this letter is unknown(1) : some guess it stands for *Sidk*, i. e. *Truth*; or for *Sadaka*, i. e. *he (viz. Mohammed) speaketh the truth*; and others propose different conjectures, all equally uncertain.

b Something must be understood to answer this oath, which the commentators variously supply.

c On the conversion of Omar, the Koreish being greatly irritated, the most considerable of them went in a body to Abu Taleb to complain to him of his nephew Mohammed's proceedings ; but being confounded and put to silence by the prophet's arguments, they left the assembly, and encouraged one another in their obstinacy(2).

d Namely, To draw us from their worship.

† “ Their chiefs arose, and said, Keep your religion : be faithful to your God. We know his designs.”—*Savary*.

(1) See the Prelim. Disc. § III. p. 75, &c. Vol. I.

(2) Al Beidawi.

this in the last religion<sup>a</sup> : this is no other than a *false* contrivance. Hath an admonition been sent unto him *preferably to any other* among us. Verily they are in a doubt concerning my admonition : but they have not yet tasted my vengeance. Are the treasures of the mercy of thy LORD, the mighty, the munificent *God*, in their hands? Is the kingdom of the heavens, and the earth, and of whatever is between them, in their possession? *If it be so*, let them ascend by steps *unto heaven*. But any army of the confederates shall *even* here be put to flight\*. The people of Noah, and *the tribe of Ad*, and Pharaoh the contriver of the stakes<sup>b</sup>, and *the tribe of Thamud*, and the people of Lot, and the inhabitants of the wood *near Madian*<sup>c</sup>, accused *the prophets* of imposture before them : these were the confederates *against the messengers of God*. All of them did no other than accuse *their apostles* of falsehood : wherefore my vengeance hath been justly executed *upon them*. And these wait only for one sounding of the trumpet ; which there shall be no deferring. And they *scoffingly* say, O LORD, hasten our sentence unto us, before the day of account. Do thou patiently bear that which they utter : and remind *them* of our servant David, endued with strength<sup>d</sup> ; for he *was* one who seriously turned himself *unto God*. We compelled the mountains to celebrate *our* praise with him, in the evening and at sunrise, and also the birds, which gathered themselves together *unto him*<sup>e</sup> : all of them returned frequently unto him *for this purpose*. And we established his kingdom, and gave him wisdom and eloquence of speech. Hath

a i. e. In the religion which we received from our fathers ; or, in the religion of Jesus, which was the last before the mission of Mohammed(1).

\* "Let them essay to ascend into the heavens. Their armies, how numerous soever they be, shall be put to flight."—*Savary*.

† "Pharaoh, environed by his courtiers(2)."—*Savary*.

b For they say Pharaoh used to tie those he had a mind to punish by the hands and feet to four stakes fixed in the ground, and so tormented them(3). Some interpret the words, which may also be translated the *lord* or *master of the stakes*, figuratively, of the firm establishment of Pharaoh's kingdom ; because the Arabs fix their tents with stakes(4) : but they may possibly intend that prince's *obstinacy*, and *hardness of heart*.

c See chap. 15, p. 54, Vol. II.

d The commentators suppose that ability to undergo the frequent practice of religious exercises is here meant. They say David used to fast every other day, and to spend one half of the night in prayer(5).

e See chap. 21, p. 124, Vol. II.

(1) Al Beidawi.

(2) (Pharaoh is mentioned, in several parts of the Koran, with the epithet *zou elautad*, contriver of the stakes. So the phrase has hitherto been translated. *Zou* signifies possessor. *Aoutad* does not merely mean stakes. It means also, the chief men of a city. It has, therefore, appeared to me to be more natural to translate the Arabic word by "*Pharaoh environed by his courtiers*," than by "*Pharaoh, contriver of the stakes*." Besides, Mahomet uniformly represents that prince surrounded by his courtiers).—*Savary*.

(3) Jallalo'ddin.

(4) Al Beidawi.

(5) Idem. Interp.

the story of the *two* adversaries<sup>a</sup> come to *thy knowledge*\* ; when they ascended over the wall into the upper apartment, when they went in unto David, and he was afraid of them<sup>b</sup>. They said, Fear not : *we are two adversaries who have a controversy to be decided*. The one of us hath wronged the other : wherefore judge between us with truth, and be not unjust ; and direct us into the even way. This my brother had ninety and nine sheep ; and I had only one ewe : and he said, Give her me to keep ; and he prevailed against me in the discourse *which we had together*†. *David* answered, Verily he hath wronged thee in demanding thine ewe *as an addition* to his own sheep : and many of them who are concerned together *in business* wrong one another, except those who believe and do that which is right ; but how few are they ! And David perceived that we had tried him *by this parable*, and he asked pardon of his LORD : and he fell down and bowed himself, and repented<sup>c</sup>. Wherefore we forgave him this *fault* ; and he *shall be* admitted to approach near unto us, and *shall have* an excellent place of abode *in paradise*. O David, verily we have appointed thee a sovereign prince in the earth : judge therefore between men with truth ; and follow not *thy own* lust, lest it cause thee to err from the way of God : for those who err from the way of God shall suffer a severe punishment, because they have forgotten the day of account. We have not created the heavens and the earth, and whatever *is* between them, in vain<sup>d</sup>. This *is* the opinion of the unbelievers : but wo unto those who believe not, because of the fire *of hell*‡. Shall we deal with those who believe and do good works, as with those who act corruptly in the earth ? Shall we deal with the pious as with the wicked ? A blessed book have we sent down unto thee, *O Mohammed*, that they may attentively meditate on the signs thereof, and that *men* of understanding may be warned.

a These were two angels, who came unto David in the shape of men, to demand judgment in the feigned controversy aftermentioned. It is no other than Nathan's parable to David(1), a little disguised.

\* "Knowest thou the dispute of the two brothers?"—*Savary*.

b Because they came suddenly upon him, on a day of privacy ; when the doors were guarded, and no person admitted to disturb his devotions. For David, they say, divided his time regularly, setting apart one day for the service of God, another day for rendering justice to his people, another day for preaching to them, and another day for his own affairs(2).

† "I yielded unto his solicitations, and he hath wrested her from me."—*Savary*.

c The crime of which David had been guilty was the taking the wife of Uriah, and ordering her husband to be set in the front of the battle to be slain(3).

Some suppose this story was told to serve as an admonition to Mohammed, who, it seems, was apt to covet what was another's.

d So as to permit injustice to go unpunished, and righteousness unrewarded.

‡ "The creation of the heavens, the earth, and the whole universe, is our work. It is not the sport of chance, as the unbelievers imagine. Wo be to the unbelievers ! They shall be the prey of the flames."—*Savary*.



And we gave unto David, Solomon ; how excellent a servant ! for he frequently turned himself *unto God*. When the *horses* standing on three feet, and touching the ground with the edge of the fourth foot\*, and swift in the course, were set in parade before him in the evening<sup>a</sup>, he said, Verily I have loved the love of *earthly* good above the remembrance of my LORD: and have spent the time in viewing these horses until the sun is hidden by the veil of *night*: bring the *horses* back unto me. And when they were brought back, he began to cut off their legs and their necks. We also tried Solomon, and placed on his throne a counterfeit body<sup>b†</sup>: afterwards he turned *unto God*, and said, O

\* “ They ran with such swiftness, that hardly did their feet touch the ground.”—*Savary*.

a Some say that Solomon brought these horses being a thousand in number, from Damascus and Nisibis, which cities he had taken ; others say that they were left him by his father, who took them from the Amalekites ; while others, who prefer the marvellous, pretend that they came up out of the sea, and had wings. However, Solomon, having one day a mind to view these horses, ordered them to be brought before him, and was so taken up with them that he spent the remainder of the day, till after sunset, in looking on them ; by which means he neglected the prayer, which ought to have been said at that time, till it was too late ; but when he perceived his omission, he was so greatly concerned at it, that ordering the horses to be brought back, he killed them all as an offering to God, except only a hundred of the best of them. But God made him ample amends for the loss of these horses, by giving him dominion over the winds(1).

b The most received exposition of this passage is taken from the following Talmudic fable(2).

Solomon, having taken Sidon, and slain the king of that city, brought away his daughter Jerada, who became his favourite ; and because she ceased not to lament her father's loss, he ordered the devils to make an image of him for her consolation : which being done, and placed in her chamber, she and her maids worshipped it morning and evening, according to their custom. At length Solomon being informed of this idolatry, which was practised under his roof, by his vizir Asaf, he broke the image, and having chastised the woman, went out into the desert, where he wept and made supplications to God ; who did not think fit, however, to let his negligence pass without some correction. It was Solomon's custom, while he eased, or washed himself, to intrust his signet, on which his kingdom depended, with a concubine of his named Amina ; one day, therefore, when she had the ring in her custody, a devil, named Sakhar, came to her in the shape of Solomon, and received the ring from her ; by virtue of which he became possessed of the kingdom, and sat on the throne in the shape which he had borrowed, making what alterations in the law he pleased. Solomon, in the mean time, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for his subsistence ; till at length, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea : the signet was immediately swallowed by a fish, which being taken and given to Solomon, he found the ring in its belly, and having by this means recovered the kingdom, took Sakhar, and tying a great stone to his neck, threw him into the lake of Tiberias(3).

† “ We tempted him, and we seated on his throne a devil in a human form.”—*Savary*.

(1) Al Beidawi, Al Zamakh. Yahya. (2) V. Talm. En Jacob, part 2, et Yalkut in lib. Reg. p. 182. (3) Al Beid. Jallal. Abu'lfeida.



LORD, forgive me, and give me a kingdom which may not be obtained by any after me<sup>a</sup>; for thou *art* the giver of kingdoms. And we made the wind subject to him; it ran gently at his command, whithersoever we directed. And *we also put* the devils in subjection under him; and among them such as were every way skilled in building, and in diving for pearls<sup>b</sup>; and others *we delivered to him*, bound in chains, *saying*, This is our gift: therefore be bounteous, or be sparing unto whom thou shalt think fit<sup>c</sup>, without rendering an account. And he shall approach near unto us, and shall have an excellent abode in paradise. And remember our servant Job<sup>d</sup>, when he cried unto his LORD, *saying*, Verily Satan hath afflicted me with calamity and pain. And it was said unto him, Strike the earth with thy foot, which when he had done, a fountain<sup>e</sup> sprang up, and it was said to him, This is for thee to wash in, to refresh thee, and to drink. And we restored unto him his family, and as many more with them, through our mercy; and for an admonition unto those who are endued with understanding. And *we said unto him*, Take a handful of rods<sup>f</sup> in thy hand, and strike thy wife therewith<sup>g</sup>; and break not thine oath<sup>h</sup>. Verily we found him a patient person: how excellent a servant was he! for he was one who frequently turned himself unto us. Remember also our servants Abraham, and Isaac, and Jacob, who were men strenuous and prudent. Verily we purified them with a perfect purification, through the remembrance of the life to come<sup>i</sup>; and they were in our sight, elect and good men. And remember Ismael, and Elisha<sup>k</sup>, and Dhu'lkeff<sup>l</sup>: for all these were good men. This is an admonition.

a i. e. That I may surpass all future princes in magnificence and power.

b See chap. 21, p. 124, and chap. 27, p. 230, &c. Vol. II.

c Some suppose these words relate to the genii, and that Solomon is thereby empowered to release or to keep in chains such of them as he pleased.

d See chap. 21, p. 125, Vol. II.

e Some say there were two springs, one of hot water, wherein he bathed, and the other of cold, of which he drank(1).

f The original not expressing what this handful was to consist of, one supposes it was to be only a handful of dry grass, or of rushes; and another that it was a branch of a palm-tree(2).

g The commentators are not agreed what fault Job's wife had committed to deserve this chastisement: we have mentioned one opinion already(3). Some think it was only because she staid too long on an errand.

h For he had sworn to give her a hundred stripes if he recovered.

i Or, as the words may be interpreted, according to al Zamakhshari, *We have purified them, or peculiarly destined and fitted them for paradise.*

k See chap. 6, p. 325, Vol. I.

l See chap. 21, p. 125, Vol. II. Al Beidawi here takes notice of another tradition concerning this prophet; viz. that he entertained and took care of a hundred Israelites, who fled to him from a certain slaughter: from which action he probably had the surname of Dhu'lkeff given him; the primary signification of the verb *cafa*la

(1) Al Beidawi.

(2) See the notes to chap. 21, pp. 125, 126, Vol. II.

(3) See *ibid.*

Verily the pious shall have an excellent place to return unto, *namely*, gardens of perpetual abode, the gates *whereof shall stand open* unto them\*. As they lie down therein, they shall there ask for many *sorts of* fruits, and for drink; and near them *shall sit the virgins of paradise* refraining their looks *from beholding any besides their spouses, and of equal age with them*<sup>a</sup>. This is what ye are promised, at the day of account. This is our provision, which shall not fail. This *shall be the reward of the righteous*. But for the transgressors *is prepared* an evil receptacle, *namely*, hell: they shall be cast into the same to be burned, and a wretched couch *shall it be*. This let them taste, *to wit*, scalding water, and corruption *flowing from the bodies of the damned*, and divers other things of the same kind. *And it shall be said to the seducers*, This troop *which was guided by you* shall be thrown, together with you, headlong *into hell*: they shall not be bidden welcome; for they shall enter the fire to be burned. *And the seduced shall say to their seducers*, Verily ye shall not be bidden welcome: ye have brought it upon us; and a wretched abode *is hell*<sup>†</sup>. They shall say, O LORD, doubly increase the torment of him who hath brought this *punishment* upon us, in the fire *of hell*. And *the infidels* shall say, Why do we not see the men whom we numbered among the wicked, *and* whom we received with scorn? Or do *our eyes* miss them? Verily this is a truth; *to wit*, the disputing of the inhabitants of *hell* fire. Say, O Mohammed, *unto the idolaters*, Verily I *am* no other than a warner: and there *is* no god, except the one only God, the Almighty, the LORD of heaven and earth, and of whatsoever *is* between them; the mighty, the forgiver *of sins*. Say, it is a weighty message, from which ye turn aside. I had no knowledge of the exalted princes<sup>b</sup>, when they disputed *concerning the creation of man*: (it hath been revealed unto me only *as a proof* that I am a public preacher): when thy LORD said unto the angels, Verily I am about to create man of clay: when I shall have formed him, therefore, and shall have breathed my spirit into him, do ye fall down and worship him<sup>c</sup>. And all the angels worshipped *him*, in general, except Eblis, *who* was puffed up

being to *maintain* or *take care of* another. If a conjecture might be founded on this tradition, I should fancy the person intended was Obadiah, the governor of Ahab's house(1).

\* "The earth cherisheth the memory of them. Those who fear the Lord shall enjoy felicity. The gates of the garden of Eden shall open before them."—*Savary*.

a i. e. About thirty or thirty-three(2).

† "The unbelievers shall say unto their seducers, You are not deserving of any pardon: you have outgone us in error. Horrible will be our mutual habitation."—*Savary*.

b That is, The angels.

c See chap. 2, p. 192, Vol. I.

with pride, and became an unbeliever. *God said unto him, O Eblis, what hindereth thee from worshipping that which I have created with my hands? Art thou elated with vain pride? Or art thou really one of exalted merit\**? He answered, I am more excellent than he: thou hast created me of fire, and hast created him of clay. *God said unto him, Get thee hence therefore; for thou shalt be driven away from mercy; and my curse shall be upon thee, until the day of judgment.* He replied, O LORD, Respite me, therefore, until the day of resurrection. *God said, Verily thou shalt be one of those who are respited until the day of the determined time.* *Eblis said, By thy might do I swear, I will surely seduce them all, except thy servants who shall be peculiarly chosen from among them.* *God said, It is a just sentence; and I speak the truth: I will surely fill hell with thee, and with such of them as shall follow thee, altogether<sup>a</sup>.* Say *unto the Meccans, I ask not of you any reward for this my preaching: neither am I one of those who assume a part which belongs not to them.* *The Koran is no other than an admonition unto all creatures: and ye shall surely know what is delivered therein to be true, after a season.*

## CHAPTER XXXIX.

INTITLED, THE TROOPS<sup>b</sup>; REVEALED AT MECCA<sup>c</sup>.

In the name of the most merciful God.

THE revelation of *this book is from the mighty, the wise God.* Verily we have revealed *this book* unto thee with truth: wherefore serve God, exhibiting the pure religion unto him. *Ought not the pure religion to be exhibited unto God?* But *as to those who take other patrons besides him, saying, We worship them only that they may bring us nearer unto God; verily God will judge between them concerning that wherein they disagree.*

\* “Art thou instigated by pride? Does thy greatness consider itself humiliated?”  
—*Savary.*

a See chap. 7, p. 338, Vol. I, and chap. 15, p. 52, &c. Vol. II.

b This title is taken from the latter end of the chapter, where it is said the wicked shall be sent to hell, and the righteous admitted into paradise *by troops.*

c Except the verse beginning *Say, O my servants, who have transgressed against your own souls, &c.*(1).



Surely God will not direct him who is a liar, *or* ungrateful. If God had been minded to have had a son, he had surely chosen what he pleased out of that which he hath created<sup>a</sup>. But far be *such a thing* from him! He is the sole, the almighty God. He hath created the heavens and the earth with truth: he causeth the night to succeed the day, and he causeth the day to succeed the night, and he obligeth the sun and the moon to perform their services; each *of them* hasteneth to an appointed period. Is not he the mighty, the forgiver *of sins*? He created you of one man, and afterwards out of him formed his wife: and he hath bestowed<sup>b</sup> on you four pair of cattle<sup>c</sup>. He formeth you in the wombs of your mothers, by several gradual formations<sup>d</sup>, within three veils of darkness<sup>e</sup>. This *is* God, your LORD: his *is* the kingdom: there is no God but he. Why therefore are ye turned aside *from the worship of him to idolatry*? If ye be ungrateful, verily God hath no need of you; yet he liketh not ingratitude in his servants: but if ye be thankful, he will be well pleased with you. A burthened *soul* shall not bear the burthen of another: hereafter shall ye return unto your LORD, and he shall declare unto you that which ye have wrought, *and will reward you accordingly*; for he knoweth the innermost parts of *your* breasts. When harm befalleth a man, he calleth upon his LORD, and turneth unto him: yet afterwards, when *God* hath bestowed on him favour from himself, he forgetteth that *Being* which he invoked before<sup>f</sup>, and setteth up equals unto God, that he may seduce *men* from his way. Say *unto such a man*, Enjoy *this life* in thy infidelity for a little while: *but hereafter* shalt thou surely be *one* of the inhabitants of *hell* fire. Shall he who giveth himself up to prayer in the hours of the night, prostrate, and standing, *and* who taketh heed as to the life to come, and hopeth for the mercy of his LORD, *be dealt with as the wicked unbeliever*? Say, Shall they who know *their duty*, and they who know *it* not, be held equal? Verily the men of understanding only will be warned. Say, O my servants who believe, fear your LORD. They who do good in this world, shall obtain good *in*

a Because, says Al Beidawi, there is no being besides himself, but what hath been created by him; since there cannot be two necessarily-existent beings: and hence appears the absurdity of the imagination here condemned, because no creature can resemble the Creator, or be worthy to bear the relation of a son to him.

b Literally, *He hath sent down*; from which expression some have imagined that these four kinds of beasts were created in paradise, and thence sent down to earth(1).

c See chap. 6, p. 333, Vol. I.

d See chap. 22, p. 128, Vol. II.

e *i. e.* The belly, the womb, and the membranes which enclose the embryo.

f Or, *He forgetteth the evil which he before prayed against.*



*the next*<sup>a</sup>; and God's earth is spacious<sup>b</sup>: verily those who persevere with patience shall receive their recompense without measure. Say, I am commanded to worship God, and to exhibit the pure religion unto him: and I am commanded to be the first Moslem<sup>c</sup>. Say, Verily I fear, if I be disobedient unto my Lord, the punishment of the great day. Say, I worship God, exhibiting my religion pure unto him: but do ye worship that which ye will, besides him. Say, Verily they *will be* the losers, who shall lose their own souls, and their families, on the day of resurrection: is not this manifest loss? Over them *shall be* roofs of fire, and under them *shall be* floors of fire\*. With this doth God terrify his servants: wherefore, O my servants, fear me. But those who eschew the worship of idols, and are turned unto God, shall receive good tidings. Bear good tidings therefore unto my servants, who hearken unto *my* word, and follow that which is most excellent therein: these *are they* whom God directeth, and these are *men* of understanding. Him therefore on whom the sentence of *eternal* punishment shall be justly pronounced, canst thou, O Mohammed, deliver him who *is destined to dwell* in the fire of hell†? But for those who fear their Lord *will be prepared* high apartments in *paradise*, over which *shall be* other apartments built; and rivers shall run beneath them: *this is* the promise of God; and God will not be contrary to the promise. Dost thou not see that God sendeth down water from heaven, and causeth the same to enter *and form* sources in the earth; and produceth thereby corn of various sorts? Afterwards he causeth *the same* to wither; and thou seest it become yellow: afterwards he maketh it crumble into dust‡. Verily herein is an instruction to men of understanding. Shall he, therefore, whose breast God hath enlarged to *receive the religion of* Islam, and who followeth the light from his Lord, *be as he whose heart is hardened*? But wo unto those whose hearts are hardened against the remembrance of God! they are in a manifest error. God hath revealed a most excellent discourse; a book conformable to itself, *and* containing repeated *admonitions*. The

a Or, *They who do good, shall obtain good even in this world.*

b Wherefore let him who cannot safely exercise his religion where he was born or resides, fly to a place of liberty and security(1).

c i. e. The first of the Koreish who professteth the true religion; or the leader in chief of the Moslems.

\* "Say, A whirlwind of fire shall cover their heads, and shall enwrap their feet."  
—Savary.

† "Wilt thou save him against whom the fatal sentence is pronounced? He is already the victim of flames."—Savary.

‡ "The heat embrowneth the harvests. They fall under the edge of the sickle."  
—Savary.

skins of those who fear their LORD shrink for fear thereof: afterwards their skins grow soft, and their hearts *also*, at the remembrance of their LORD\*. This is the direction of God: he will direct thereby whom he pleaseth; and whomsoever God shall cause to err, he shall have no director. Shall he therefore who shall be obliged to screen himself with his face<sup>a</sup> from the severity of the punishment on the day of resurrection, *be as he who is secure therefrom*†? And it shall be said unto the ungodly, Taste that which ye have deserved. Those who *were* before them accused *their apostles* of imposture; wherefore a punishment came upon them from whence they expected *it* not: and God caused them to take shame in this present life; but the punishment of the life to come *will* certainly *be* greater. If they were men of understanding, *they would know this*. Now have we proposed unto mankind, in this Koran, every kind of parable; that they may be warned: an Arabic Koran, wherein there is no crookedness<sup>b</sup>; that they may fear God. God propoundeth as a parable a man who hath *several* companions which are at mutual variance, and a man who committeth himself wholly to one person<sup>c</sup>: shall these be held in equal comparison? God forbid! But the greater part of them do not understand. Verily thou, *O Mohammed*, shalt die, and they also shall die: and ye shall debate *the matter*<sup>d</sup> with one another before your LORD, at the day of resurrection. \* Who is more unjust than

XXIV. he who uttereth a lie concerning God, and denieth the truth, when it cometh unto him? Is there not a dwelling *provided* in hell for the unbelievers? But he who bringeth the truth, and giveth credit thereto<sup>e</sup>, these are they who fear God; they shall obtain whatever they shall desire, in the sight of their LORD: this shall be the recompense of the righteous; that God may expiate from them the *very* worst of that which

\* "Those who fear the Lord shudder at the reading thereof; their terror dies away by degrees, and they eagerly receive the divine word."—*Savary*.

a For his hands shall be chained to his neck, and he shall not be able to oppose any thing but his face to the fire(1).

† "Feareth not the unbeliever that the seal of reprobation shall be imprinted on his forehead at the day of resurrection?"—*Savary*.

b *i. e.* No contradiction, defect, or doubt.

c This passage represents the uncertainty of the idolater, who is distracted in the service of different masters; and the satisfaction of mind which attends the worshipper of the only true God(2).

d For the prophet will represent his endeavours to reclaim them from idolatry, and their obstinacy: and they will make frivolous excuses; as that they obeyed their chiefs, and kept to the religion of their fathers, &c.(3).

e *i. e.* Mohammed and his followers: some suppose that by the latter words Abu Becr is particularly intended, because he asserted the prophet's veracity in respect to his journey to heaven.

they have wrought, and may render them their reward according to the utmost merit of the good which they have wrought. Is not God a sufficient *protector* of his servants? yet they will attempt to make thee afraid of the *false deities* which *they worship* besides God<sup>a</sup>. But he whom God shall cause to err, shall have none to direct *him*: and he whom God shall direct, shall have none to mislead *him*. Is not God most mighty, able to avenge? If thou ask them who hath created the heavens and the earth, they will surely answer, God. Say, Do ye think therefore that the *deities* which ye invoke besides God, if God be pleased to afflict me, are able to relieve *me* from his affliction? or if he be pleased to show mercy unto me, that they are able to withhold his mercy? Say, God is my sufficient support: in him let those put their trust, who *seek in whom to confide*\*. Say, O my people, do ye act according to your state; verily I will act *according to mine*: hereafter shall ye know on which of us will be inflicted a punishment that shall cover him with shame, and on whom a lasting punishment shall fall. Verily we have revealed unto thee the book of the *Koran*, for the *instruction* of mankind, with truth. Whoso shall be directed *thereby*, shall be directed to the *advantage* of his own soul; and whoso shall err, shall only err against the same: and thou *art* not a guardian over them. God taketh unto himself the souls of *men* at the time of their death; and those which die not *he also taketh* in their sleep<sup>b</sup>: and he withholdeth those on which he hath passed the decree of death<sup>c</sup>, but sendeth back the others till a determined period<sup>d</sup>. Verily herein *are* signs unto people who consider. Have the *Koreish* taken idols for their intercessors *with God*? Say, What, although they have not dominion over any thing, neither

a The Koreish used to tell Mohammed that they feared their gods would do him some mischief, and deprive him of the use of his limbs, or of his reason, because he spoke disgracefully of them. It is thought by some that this passage was verified in Khaled Ebn al Walid; who being sent by Mohammed to demolish the idol at Uzza, was advised by the keeper of her temple to take heed what he did, because the goddess was able to avenge herself severely: but he was so little moved at the man's warning, that he immediately stepped up to the idol, and broke her nose. To support the latter explication, they say, that what happened to Khaled is attributed to Mohammed, because the former was then executing the prophet's orders(1). A circumstance not much different from the abovementioned is told of the demolition of Allat(2).

\* "The arm of the Almighty is my support. It is in Him that the wise put their trust."—*Savary*.

† "Say unto them, Unite all your efforts; I will act on my side, and soon shall ye know."—*Savary*.

b That is, seemingly, and to outward appearance; sleep being the image of death.

c Not permitting them to return again into their bodies.

d viz. Into their bodies, when they awake(3).

(1) Al Beidawi.

(2) V. Gagnier, Not. in Abulf. Vit. Moh. p. 127.

(3) Al Beidawi.



do they understand? Say, Intercession is altogether in the disposal of God<sup>a</sup>: his is the kingdom of heaven and earth; and hereafter shall ye return unto him. When the one sole God is mentioned, the hearts of those who believe not in the life to come shrink with horror: but when the *false gods*, which *are worshipped* besides him, are mentioned, behold, they are filled with joy. Say, O God, the creator of heaven and earth, who knowest that which is secret, and that which is manifest; thou shalt judge between thy servants concerning that wherein they disagree. If those who act unjustly were masters of whatever is in the earth, and as much more therewith, verily they would give it to ransom themselves from the evil of the punishment, on the day of resurrection: and there shall appear unto them, from God, *terrors* which they never imagined; and there shall appear unto them the evils of that which they shall have gained; and that which they mocked at shall encompass them. When harm befalleth man, he calleth upon us; yet afterwards, when we have bestowed on him favour from us, he saith, I have received it merely because of *God's knowledge of my deserts*<sup>b\*</sup>. On the contrary, it is a trial; but the greater part of them know it not. Those who *were* before them said the same<sup>c</sup>: but that which they had gained, profited them not; and the evils which they had deserved, fell upon them. And whoever of these *Meccans* shall have acted unjustly, on them likewise shall fall the evils which they shall have deserved<sup>d</sup>; neither shall they frustrate *the divine vengeance*. Do they not know that God bestoweth provision abundantly on whom he pleaseth, and is sparing *unto whom he pleaseth*? Verily herein *are* signs unto people who believe. Say, O my servants who have transgressed against your own souls, despair not of the mercy of God: seeing that God forgiveth all sins<sup>e</sup>; for he is gracious *and* merciful. And be turned unto your LORD, and resign yourselves unto him, before the *threatened* punishment overtake you; *for* then ye shall not be helped. And follow the most excellent *instructions* which have been sent down unto you from your LORD, before the punishment come suddenly upon you, and ye perceive not *the approach thereof*; and a soul say, Alas! for that I have been negligent in my duty to God; verily I have been *one* of the scorers: or say, If God

a For none can or dare presume to intercede with him, unless by his permission.

b Or by means of my own wisdom.

\* "Scarcely have stretched forth unto him a succouring hand, before he saith, I have deserved this favour."—*Savary*.

c As did Karun in particular(1).

d As it happened accordingly; for they were punished with a sore famine for seven years, and had the bravest of their warriors cut off at the battle of Bedr(2)

e To those who sincerely repent, and profess his unity: for the sins of idolaters will not be forgiven(3).

(1) See chap. 28, p. 187, Vol II.

(2) Al Beidawi.

(3) Sec p. 200, note d.



had directed me, verily I had been one of the pious : or say, when it seeth the *prepared* punishment, If I could return once more *into the world*, I would become *one* of the righteous. But *God shall answer*, My signs came unto thee heretofore, and thou didst charge them with falsehood, and wast puffed up with pride; and thou becamest *one* of the unbelievers. On the day of resurrection thou shalt see the faces of those who have uttered lies concerning God, become black : is there not an abode *prepared* in hell for the arrogant ? But God shall deliver those who shall fear *him*, and *shall set them* in their place of safety : evil shall not touch them, neither shall they be grieved. God is the creator of all things, and he is the governor of all things. His are the keys of heaven and earth : and they who believe not in the signs of God, they shall perish. Say, Do ye therefore bid me to worship other than God, O ye fools ? since it hath been spoken by revelation unto thee, and also unto *the prophets* who *have been* before thee, *saying*, Verily if thou join any partners *with God*, thy work will be altogether unprofitable, and thou shalt certainly be *one* of those who perish : wherefore rather fear God, and be *one* of those who give thanks. But they make not a due estimation of God<sup>a</sup>: since the whole earth *shall be but* his handful, on the day of resurrection ; and the heavens *shall be* rolled together in his right hand. Praise be unto him ! and far be he exalted above the *idols* which they associate *with him* ! The trumpet shall be sounded<sup>b</sup>, and whoever *are* in heaven and whoever *are* on earth shall expire ; except those whom God shall please *to exempt from the common fate*<sup>c</sup>. Afterwards it shall be sounded again ; and behold, they shall arise and look *up*. And the earth shall shine by the light of its Lord : and the book shall be laid *open*<sup>d</sup>, and the prophets and the martyrs shall be brought *as witnesses* ; and judgment shall be given between them with truth, and they

a See chap. 6, p. 326, note b, Vol. I.

b The first time, says Al Beidawi, who consequently supposes there will be no more than two blasts (and two only are distinctly mentioned in the Koran), though others suppose there will be three(I).

c These, some say, will be the angels Gabriel, Michael and Israfil, and the angel of death, who yet will afterwards all die, at the command of God(2); it being the constant opinion of the Mohammedan doctors, that every soul, both of men, and of animals, which live either on land, or in the sea, and of the angels also, must necessarily taste of death(3); others suppose those who will be exempted are the angels who bear the throne of God(4); or the black-eyed damsels, and other inhabitants of paradise(5).

The space between these two blasts of the trumpet will be forty days, according to Yahya and others; there are some, however, who suppose it will be as many years(6).

d See the Prelim. Disc. § IV. p. 99, Vol. I.

(1) See the Prelim. Disc. § IV. p. 94, Vol. I.

(2) Al Beidawi, Yahya.

(3) V. Pocock. not. in Port. Mosis, p. 266.

(4) Al Beidawi.

(5) Jallalo'ddin.

(6) See the Prel. Disc. ubi sup.

shall not be treated unjustly. And every soul shall be fully rewarded, according to that which it shall have wrought; for he perfectly knoweth whatever they do. And the unbelievers shall be driven unto hell by troops, until, when they shall arrive at the same, the gates thereof shall be opened: and the keepers thereof<sup>a</sup> shall say unto them, Did not apostles from among you come unto you, who rehearsed unto you the signs of your LORD, and warned you of the meeting of this your day? They shall answer, yea: but the sentence of *eternal* punishment hath been justly pronounced on the unbelievers<sup>b</sup>. It shall be said *unto them*, Enter ye the gates of hell, to dwell therein for ever; and miserable *shall be* the abode of the proud! But those who shall have feared their LORD shall be conducted by troops towards paradise, until they shall arrive at the same: and the gates thereof shall be ready set open; and the guards thereof shall say unto them, Peace *be* on you! ye have been good: wherefore enter ye into *paradise*, to remain therein for ever. And they shall answer, Praise be unto God, who hath performed his promise unto us, and hath made us to inherit the earth<sup>c</sup>, that we may dwell in paradise wherever we please! How excellent *is* the reward of those who work *righteousness*! And thou shalt see the angels going in procession round the throne, celebrating the praises of their LORD\*: and judgment shall be given between them with truth; and they shall say, Praise be unto God, the LORD of all creatures!

## CHAPTER XL.

INTITLED, THE 'TRUE BELIEVER'<sup>d</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

H. Mc. The revelation of *this* book *is* from the mighty, the wise God; the forgiver of sin, and the acceptor of repentance;

a See chap. 74, and the Prelim. Disc. § IV. p. 103, Vol. I.

b See chap. 7, p. 338, Vol. I.; chap. 11, p. 23, &c. Vol. II. It seems as if the damned, by these words, attributed their ruin to God's decree of predestination.

c This is a metaphorical expression, representing the perfect security, and abundance, which the blessed will enjoy in paradise.

\* "The angels, barefooted, around the sublime throne, shall publish the praises of the Highest."—*Savary*.

d This title is taken from the passage wherein mention is made of one of Pharaoh's family, who believed in Moses.

e See the Prel. Disc. § III. p. 74, &c. Vol. I.

severe in punishing ; long suffering. There is no God but he : before him *shall be* the *general assembly at the last day*. None disputeth against the signs of God, except the unbelievers : but let not their prosperous dealing in the land<sup>a</sup> deceive thee *with vain allurements*. The people of Noah, and the confederated *infidels which were* after them, accused *their respective prophets* of imposture before these ; and each nation hatched *ill designs* against their apostle, that they might get him *into their power* ; and they disputed with vain *reasoning*, that they might thereby invalidate the truth : wherefore I chastised them ; and how *severe* was my punishment ! Thus hath the sentence of thy LORD justly passed on the unbelievers ; that they *shall be* the inhabitants of *hell fire*. *The angels* who bear the throne of God, and those who *stand about it*<sup>b</sup>, celebrate the praise of their LORD, and believe in him ; and they ask pardon for the true believers, *saying*, O LORD, thou encompassest all things by *thy* mercy and knowledge ; wherefore forgive those who repent, and follow thy path, and deliver them from the pains of hell : O LORD, lead them also into gardens of eternal abode, which thou hast promised unto them, and unto every one who shall do right, of their fathers, and their wives, and their children ; for thou art the mighty, the wise God. And deliver them from evil ; for whomsoever thou shalt deliver from evil on that day, on him wilt thou show mercy ; and this will be great salvation. But the infidels, *at the day of judgment*, shall hear a voice crying unto them, Verily the hatred of God *towards you is* more grievous than your hatred towards yourselves : since ye were called unto the faith, and would not believe. They shall say, O LORD, thou hast given us death twice, and thou hast twice given us life<sup>c</sup> ; and we confess our sins : *is there* therefore no way to geth forth *from this fire* ? *And it shall be answered them*, This *hath befallen you*, for that when one God was preached *unto you*, ye believed not ; but if *a plurality of gods* had been associated with him, ye had believed : and judgment *belongeth* unto the high, the great God\*. *It is* he who showeth you his signs, and sendeth down food unto you from heaven : but none will be admonished,

a By trading into Syria and Yaman. See chap. 3, p. 262, note b, Vol. I.

b These are the Cherubim, the highest order of angels, who approach nearest to God's presence(1).

c Having first created us in a state of death, or void of life and sensation, and then given life to the inanimate body(2); and afterwards caused us to die a natural death, and raised us again at the resurrection. Some understand the first death to be a natural death, and the second that in the sepulchre, after the body shall have been there raised to life in order to be examined(3) ; and consequently suppose the two revivals to be those of the sepulchre and the resurrection(4).

\* "Ye have denied the unity of God ; ye have offered incense unto idols ; the

(1) Al Beidawi. (2) See chap. 2, p. 191, Vol. I. § IV. p. 90, &c. Vol I.

(3) See the Prelim. Disc.

(4) Al Beid. Jallal.

except he who turneth himself *unto God*. Call therefore upon God, exhibiting *your* religion pure unto him, although the infidels be averse *thereto*. *He is the Being* of exalted degree, the possessor of the throne ; who sendeth down the spirit, at his command, on such of his servants as he pleaseth ; that he may warn *mankind* of the day of meeting<sup>a</sup>, the day *whereon* they shall come forth *out of their graves*, and nothing of *what concerneth* them shall be hidden from God. Unto whom *will* the kingdom *belong*, on that day ? Unto the only, the almighty God. On that day shall every soul be rewarded according to its merits : *there shall be* no injustice *done* on that day. Verily God *will be* swift in taking an account. Wherefore warn them, *O prophet*, of the day which shall suddenly approach ; when *men's* hearts *shall come up* to their throats, and strangle *them*. The ungodly shall have no friend or intercessor who shall be heard. *God* will know the deceitful eye, and that which *their* breasts conceal ; and God will judge with truth : but *the false gods* which they invoke, besides him, shall not judge at all ; for *God is* he who heareth *and* seeth. Have they not gone through the earth, and seen what hath been the end of those who were before them ? They were more mighty than these in strength, and *left more considerable* footsteps *of their power* in the earth : yet God chastised them for their sins, and there was none to protect them from God\*. *This they suffered*, because their apostles had come unto them with evident *signs*, and they disbelieved : wherefore God chastised them ; for he *is* strong, *and* severe in punishing. We heretofore sent Moses with our signs and manifest power, unto Pharaoh, and Haman, and Karûn ; and they said, *He is* a sorcerer, *and* a liar. And when he came unto them with the truth from us, they said, Slay the sons of those who have believed with him, and save their daughters alive<sup>b</sup> : but the stratagem of the infidels *was* no other than vain. And Pharaoh said, Let me alone, that I may kill Moses<sup>c</sup> ; and let him call upon his LORD : verily I fear lest he change your religion, or cause violence to appear in the earth<sup>d</sup>. And Moses

Highest, the supreme God, hath pronounced the sentence of your condemnation.”—*Savary*.

a When the Creator and his creatures(1), the inhabitants of heaven and of earth, and false deities and their worshippers, the oppressor and the oppressed, the labourer and his works, shall meet each other(2).

\* “The sword of divine justice exterminated them in the midst of their crimes, and nothing could snatch them from his vengeance.”—*Savary*.

b *i. e.* Pursue the resolution which has been formerly taken, and execute it more strictly for the future. See chap. 7, p. 352, note f, Vol. I.

c For they advised him not to put Moses to death, lest it should be thought he was not able to oppose him by dint of argument(3).

d By raising of commotions and seditions, in order to introduce his new religion.

(1) See chap. 6, p. 516, Vol. I.

(2) Al Beid. Jallal.

(3) Al Beidawi.



said *unto his people*, Verily I have recourse unto my LORD, and your LORD, *to defend me* against every proud person, who believeth not in the day of account. And a man *who was* a true believer, of the family of Pharaoh<sup>a</sup>, and concealed in his faith, said, Will ye put a man to death, because he saith, God is my LORD; seeing he is come unto you with evident signs from your LORD? If he be a liar, on him *will the punishment of his falsehood light*; but if he speaketh the truth, some of *those judgments* with which he threateneth you will fall upon you: verily God directeth not him who is a transgressor, or a liar: O my people, the kingdom is yours this day; *and ye are conspicuous in the earth*; but who shall defend us from the scourge of God, if it come unto us<sup>b</sup>? Pharaoh said, I only propose to you what I think *to be most expedient*; and I guide you only into the right path. And he who had believed said, O my people, Verily I fear for you a day like that of the confederates *against the prophets in former times*; a condition like that of the people of Noah, and *the tribes of Ad and Thamud*, and of those who *have lived* after them<sup>c</sup>; for God willeth not *that* any injustice *be done* unto his servants. O my people, verily I fear for you the day whereon men shall call unto one another<sup>c</sup>; the day whereon ye shall be turned back *from the tribunal, and driven to hell*: then shall ye have none to protect you against God. And he whom God shall cause to err shall have no director. Joseph came unto you, before *Moses*, with evident *signs*; but ye ceased not to doubt of the *religion* which he preached unto you, until, when he died, ye said, God will by no means send *another* apostle, after him. Thus doth God cause him to err, who is a transgressor, *and a sceptic*. They who dispute against the signs of God, without any authority which hath come unto them, are in great abomination with God, and with those who believe. Thus doth God seal up every proud *and* stubborn heart. And Pharaoh said, O Haman, build me a tower, that I may reach the

a This seems to have been the same person who is mentioned, chap. 28, p. 181, Vol. II.

b See the speech of Gamaliel to the Jewish Sanhedrim, when the apostles were brought before them(1).

\* "O Egyptians! you now rule upon the earth; your empire flourisheth; but who shall shield you from the vengeance of Heaven, if it resolveth to punish you? "I order unto you nothing but that which is just," replied Pharaoh. "All that which I propose to you is according to sound reason." "O Egyptians," added the believer, "I tremble lest the fate of the rebel nations should be your portion: I fear for you the chastisement of the people of Noah, of Ad, and of Thamud."—*Savary*.

c i. e. The day of judgment, when the inhabitants of paradise, and of hell, shall enter into mutual discourse: when the latter shall call for help, and the seducers, and the seduced, shall cast the blame upon each other(2).

tracts, the tracts of heaven, and may view the God of Moses<sup>a</sup>; for verily I think him *to be* a liar. And thus the evil of his work was prepared for Pharaoh, and he turned aside from the *right* path: and the stratagems of Pharaoh *ended* only in loss. And he who had believed said, O my people, follow me: I will guide you into the right way. O my people, verily this present life *is* but a temporary enjoyment; but *the life* to come is the mansion of firm continuance. Whoever worketh evil shall only be rewarded in equal proportion to the same: but whoever worketh good, whether male or female, and *is* a true believer, they shall enter paradise: they shall be provided for therein superabundantly. And, O my people, as for me, I invite you to salvation; but ye invite me to *hell* fire: ye invite me to deny God, and to associate with him that whereof I have no knowledge; but I invite you to the most mighty, the forgiver of *sins*. *There is* no doubt but that the *false gods* to which ye invite me deserve not to be invoked, either in this world or in the next<sup>\*</sup>; and that we must return unto God; and that the transgressors shall be the inhabitants of *hell* fire: and ye shall *then* remember what I *now* say unto you. And I commit my affair unto God; for God regardeth his servants. Wherefore God delivered him from the evils which they had devised; and a grievous punishment encompassed the people of Pharaoh<sup>b</sup>. They shall be exposed to the fire of *hell* morning and evening<sup>c</sup>: and the day whereon the hour of judgment shall come, *it shall be said unto them*, Enter, O people of Pharaoh, into a most severe torment. And *think on the time* when the *infidels* shall dispute together in *hell* fire; and the weak shall say unto those who behaved with arrogance<sup>d</sup>, Verily we were your followers: will ye therefore relieve us from *any* part of *this* fire? Those who behaved with arrogance shall answer, Verily we *are* all doomed to suffer therein: for God hath now judged between *his* servants. And they who *shall be*

a See chap. 28, p. 184, Vol. II.

\* "Your gods cannot grant the prayers of mortals, either in this world, or in that which is to come."—*Savary*.

b Some are of opinion that those who were sent by Pharaoh to seize the true believer, his kinsman, are the persons more particularly meant in this place; for they tell us that the said believer fled to a mountain, where they found him at prayers, guarded by the wild beasts, which ranged themselves in order about him; and that his pursuers thereupon returned in a great fright to their master, who put them to death for not performing his command(1).

c Some expound these words of the previous punishment they are doomed to suffer, according to a tradition of Ebn Masud, which informs us, that their souls were in the crops of black birds, which are exposed to hell fire every morning and evening until the day of judgment(2).

d See chap. 14, p. 46, note c. Vol. II.

in the fire shall say unto the keepers of hell<sup>a</sup>, Call ye on your LORD, that he would ease us, for one day, from *this* punishment. They shall answer, Did not your apostles come unto you with evident *proofs*? They shall say, Yea. *The keepers* shall reply, Do ye therefore call *on God*: but the calling of the unbelievers *on him* shall be only in vain. We will surely assist our apostles, and those who believe, in this present life, and on the day whereon the witnesses shall stand forth: a day, whereon the excuse of the unbelievers shall not avail them; but a curse *shall attend* them, and a wretched abode. We heretofore gave unto Moses a direction; and we left as an inheritance unto the children of Israel the book *of the law*; a direction, and an admonition to *men* of understanding. Wherefore do thou, *O prophet*, bear the *insults of the infidels* with patience; for the promise of God *is true*: and ask pardon for thy fault<sup>b</sup>; and celebrate the praise of thy LORD, in the evening and in the morning. *As to* those who impugn the signs of God, without any convincing proof which hath been revealed unto them, there is nothing but pride in their breasts<sup>c</sup>; *but* they shall not attain *their desire*: wherefore fly for refuge unto God; for *it is* he who heareth *and* seeth. Verily the creation of heaven and earth *is* more considerable\* than the creation of man: but the greater part of men do not understand. The blind and the seeing shall not be held equal; nor they who believe and work righteousness, and the evil doer: how few revolve *these things* in their mind! The *last* hour will surely come; *there is* no doubt thereof: but the greater part of men believe *it* not. Your LORD said, Call upon me, *and* I will hear you: but they who proudly disdain my service shall enter with ignominy into hell. *It is* God who hath appointed the night for you to take your rest therein, and the day to give *you* light: verily God *is* endued with beneficence towards mankind; but the greater part of men do not give thanks. *This is* God, your LORD, the Creator of all things; *there is* no God besides him: how therefore are ye turned aside *from his worship*? Thus are they turned aside, who oppose the signs of God. *It is* God who hath given you the earth for a stable floor, and the heaven for a ceiling; and who hath formed you, and made your forms beautiful, and

a See chap. 74.

b In being too backward and negligent in advancing the true religion, for fear of the infidels(1).

c This sentence may be understood generally; though it was revealed on account of the idolatrous Meccans, or of the Jews, who said of Mohammed, *This man is not our lord, but the Messias the son of David, whose kingdom will be extended over sea and land*(2).

\* "Is more wonderful."—*Savary*.

† "The day for labour."—*Savary*.

feedeth you with good things. This is God, your LORD. Wherefore blessed be God, the LORD of all creatures! He is the living God: there is no God but he. Wherefore call upon him, exhibiting unto him the pure religion. Praise be unto God, the LORD of all creatures! Say, Verily I am forbidden to worship the *deities* which ye invoke, besides God, after that evident proofs have come unto me from my LORD; and I am commanded to resign myself unto the LORD of all creatures. *It is he who first created you of dust, and afterwards of seed, and afterwards of coagulated blood; and afterwards brought you forth infants out of your mothers' wombs: then he permitteth you to attain your age of full strength, and afterwards to grow old men (but some of you die before that age), and to arrive at the determined period of your life<sup>a</sup>; that peradventure ye may understand\*. It is he who giveth life, and causeth to die: and when he decreeth a thing, he only saith unto it, Be, and it is. Dost thou not observe those who dispute against the signs of God, how they are turned aside from the true faith?* They who charge with falsehood the book of the *Koran*, and the other scriptures and revealed doctrines which we sent our former apostles to preach, shall hereafter know *their folly*, when the collars shall be on their necks, and the chains by which they shall be dragged into hell: then shall they be burned in the fire. And it shall be said unto them, Where are the gods which ye associated, besides God? They shall answer, They have withdrawn themselves from us: yea, we called on nothing<sup>b</sup> heretofore. Thus doth God lead the unbelievers into error. This hath befallen you, for that ye rejoiced insolently on earth, in that which was false; and for that ye were elated with immoderate joy. Enter ye the gates of hell, to remain therein for ever: and wretched shall be the abode of the haughty! Wherefore persevere with patience, O *Mohammed*; for the promise of God is true. Whether we cause thee to see any part of the punishment with which we have threatened them, or whether we cause thee to die before thou see it; before us shall they be assembled at the last day. We have sent a great number of apostles before thee<sup>c</sup>; the histories of some of whom we have related unto thee, and the histories of others of them we have not related unto thee: but no apostle had the power to

a See chap. 22, p. 128, Vol. II.

\* "As children you enter on the career of life: you reach at length the vigour of your years, and soon old age overtaketh you. Many finish their course before they reach the latter, but all fulfil the period which hath been appointed by the Eternal. These divers stages through which man passeth ought to serve for his instruction." —Savary.

b Seeing an idol is nothing in the world(1).

c See the Prelim. Disc. § IV. p. 89, Vol. I.



produce a sign, unless by the permission of God. When the command of God, therefore, shall come, judgment shall be given with truth; and then shall they perish who endeavour to render *the signs of God* of no effect. *It is God* who hath given you the cattle, that ye may ride on *some of* them, and may eat *of others* of them; (ye also receive *other* advantages therefrom<sup>a</sup>); and that on them ye may arrive at the business *proposed* in your mind: and on them are ye carried *by land*, and on ships *by sea*\*. And he showeth you his signs; which, therefore, of the signs of God, will ye deny? Do they not pass through the earth, and see what hath been the end of those who *were* before them? They were more numerous than these, and more mighty in strength, and *left more considerable* monuments of *their power* in the earth: yet that which they had acquired profited them not. And when their apostles came unto them with evident *proofs of their mission*, they rejoiced in the knowledge which was with them<sup>b</sup>: but that which they mocked at encompassed them†. And when they beheld our vengeance, they said, We believe in God alone, and we renounce *the idols* which we associated with him: but their faith availed them not, after they had beholden our vengeance‡. *This was* the ordinance of God, which was formerly observed in respect to his servants: and then did the unbelievers perish.

## CHAPTER XLI.

INTITLED, ARE DISTINCTLY EXPLAINED<sup>c</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

H. M.<sup>d</sup> *This is* a revelation from the most Merciful; a book

a See chap. 16, p. 56, Vol. II.

\* "They are to you on the land that which a ship is on the sea."—*Savary*.

b Being prejudiced in favour of their own erroneous doctrines, and despising the instructions of the prophets.

† "They scoffed at their doctrines. Their mockeries have fallen back on themselves."—*Savary*.

‡ "But their faith hath been in vain. They believed not until they felt the avenging scourge."—*Savary*.

c Some entitle this chapter *Worship*, or *Adoration*, because the infidels are herein commanded to forsake the worship of idols, and to worship God: but the 32d chapter bearing the same title, that which we have here prefixed is, for distinction, generally used.

d See the Prelim. Disc. § III. p. 75, &c. Vol. I.

the verses whereof are distinctly explained<sup>a</sup>, an Arabic Koran, for *the instruction of* people who understand; bearing good tidings, and denouncing threats: but the greater part of them turn aside, and hearken not *thereto*. And they say, Our hearts are veiled from *the doctrine* to which thou invitest us; and *there is* a deafness in our ears, and a curtain between us and thee: wherefore act thou *as thou shalt think fit*; for we shall act *according to our own sentiments*. Say, Verily I am only a man like you. It is revealed unto me, that your God is one God: wherefore direct your way straight unto him; and ask pardon of him *for what is past*. And *wo be* to the idolaters; who give not the appointed alms, and believe not in the life to come! But *as to* those who believe, and work righteousness, they shall receive an everlasting reward. Say, Do ye indeed disbelieve in him who created the earth in two days<sup>b</sup>; and do ye set up equals unto him? He is the LORD of all creatures. And he placed in *the earth mountains* firmly rooted<sup>c</sup>, *rising* above the same: and he blessed it; and provided therein the food *of the creatures designed to be the inhabitants* thereof, in four days<sup>d</sup>; equally, for those who ask<sup>e</sup>. Then he set his mind to *the creation of* heaven, and it was smoke<sup>f</sup>; and he said unto it, and to the earth, Come, either obediently, or against your will. They answered, We come, obedient *to thy command*\*. And he formed them into seven heavens, in two days<sup>g</sup>; and revealed unto every heaven its office. And we adorned the lower heaven with lights, and *placed therein* a guard *of angels*<sup>h</sup>. This *is* the disposition of the mighty, the wise God. If *the Meccans* withdraw from *these instructions*, say, I denounce unto you a sudden

a See chap. 11, p. 9, note d, Vol. II.

b viz. The two first days of the week(1).

c See chap. 16, p. 57, Vol. II.

d That is, including the two former days wherein the earth was created.

e For all, in proportion to the necessity of each, and as their several appetites require. Some refer the word *sawaan* here translated *equally*, and which also signifies *completely*, to the four days; and suppose the meaning to be, that God created these things in just so many *entire* and *complete* days(2).

f Or darkness. Al Zamakhshari says this smoke proceeded from the waters under the throne of God (which throne was one of the things created before the heavens and the earth), and rose above the water; that the water being dried up, the earth was formed out of it, and the heavens out of the smoke which had mounted aloft.

\* "He cast his glance on the heaven, which was only a pile of smoke. He said unto heaven and earth, Come, obey my voice. Heaven and earth replied, We obey." —*Savary*.

g viz. On the fifth and sixth days of the week. It is said the heavens were created on Thursday, and the sun, moon and stars on Friday; in the evening of which last day Adam was made(3).

h See chap. 15, p. 51, Vol. II.

destruction, like the destruction of Ad and Thamud. When the apostles came unto them before them and behind them<sup>a</sup>, saying, Worship God alone; they answered, If our Lord had been pleased to send messengers, he had surely sent angels: and we believe not *the message* with which ye are sent. As to *the tribe of Ad*, they behaved insolently in the earth, without reason, and said, Who is more mighty than we in strength? Did they not see that God, who had created them, was more mighty than they in strength? And they knowingly rejected our signs. Wherefore we sent against them a piercing wind, on days of ill luck<sup>b</sup>, that we might make them taste the punishment of shame in this world: but the punishment of the life to come will be more shameful; and they shall not be protected *therefrom*. And as to Thamud, we directed them; but they loved blindness better than the *true* direction: wherefore the terrible noise of an ignominious punishment assailed them, for that which they had deserved; but we delivered those who believed, and feared God<sup>c</sup>. And warn them of the day, on which the enemies of God shall be gathered together unto *hell* fire, and shall march in distinct bands; until, when they shall arrive thereat, their ears, and their eyes, and their skins shall bear witness against them of that which they shall have wrought. And they shall say unto their skins\*, Wherefore do ye bear witness against us? They shall answer, God hath caused us to speak, who giveth speech unto all things: he created you the first time; and unto him are ye returned. Ye did not hide yourselves, *while ye sinned*, so that your ears, and your eyes, and your skins could not bear witness against you<sup>d</sup>: but ye thought that God was ignorant of many things which ye did. This *was* your opinion, which ye imagined of your Lord: it hath ruined you; and ye are become lost people. Whether they bear *their torment*, *hell* fire shall be their abode; or whether they beg for favour, they shall not obtain favour. And we will give them *the devils to be their companions*; for they dressed up for them *the false notions which they entertained* of this present world, and of that which is to come; and the sentence justly fitteth them, which was formerly pronounced on

a That is, on every side; persuading and urging them continually, and by arguments drawn from past examples, and the expectation of future rewards and punishments.

b It is said that this wind continued from Wednesday to Wednesday inclusive, being the latter end of the month Shawal; and that a Wednesday is the day whereon God sends down his judgments on a wicked people(1).

c See chap. 7, p. 345, &c. Vol. I.

\* "Why," shall the guilty say unto them, "do ye bear witness against us?"—

#### Savary

d i. e. Ye hid your crimes from men, little thinking that your very members, from which ye could not hide them, would rise up as witnesses against you.

the nations of genii and men who were before them ; for they perished\*. The unbelievers say, Harken not unto this Koran : but use vain discourse<sup>a</sup> during *the reading* thereof ; that ye may overcome *the voice of the reader by your scoffs and laughter*. Wherefore we will surely cause the unbelievers to taste a grievous punishment, and we will certainly reward them for the evils which they shall have wrought. This *shall be* the reward of the enemies of God, *namely, hell fire* ; therein *is prepared* for them an everlasting abode, as a reward for that they have wittingly rejected our signs. And the infidels shall say *in hell*, O LORD, show us the two who seduced us, of the genii and men<sup>b</sup>, and we will cast them under our feet, that they may become most base and despicable. *As for* those who say, Our LORD is God, and who behave uprightly ; the angels shall descend unto them<sup>c</sup>, and *shall say*, Fear not, neither be ye grieved ; but rejoice in the hopes of paradise, which ye have been promised. We are your friends in this life, and in that which is to come : therein shall ye have that which your souls shall desire, and therein shall ye obtain whatever ye shall ask for ; as a gift from a gracious and merciful God. Who speaketh better than he who inviteth unto God, and worketh righteousness, and saith, I am a Moslem ? Good and evil shall not be held equal. Turn away *evil* with that which is better ; and behold, the man between whom and thyself *there was enmity shall become*, as it were, *thy warmest friend* : but none shall attain to this *perfection*, except they who are patient ; nor shall any attain thereto, except he who is endued with a great happiness *of temper*. And if a malicious suggestion be offered unto thee from Satan, have recourse unto God ; for *it is* he who heareth and knoweth. Among the signs *of his power are* the night, and the day, and the sun, and the moon. Worship not the sun, neither the moon : but worship God, who hath created them ; if ye serve him. But if they proudly disdain *his service* ; verily the *angels*, who are with thy LORD, praise him night and day, and are not wearied. And among his signs *another is*, that thou seest the land waste : but when we send down rain thereon, it is stirred and fermenteth.

\* “ Worshippers of the devils who drew unto them delusive pictures of the present and the future, they have been included in the sentence which hath been denounced against the past generations and the rebel spirits ; reprobation is their portion.”—*Savary*.

a Or, *Talk aloud*.

b *i. e.* Those of either species, who drew us into sin and ruin. Some suppose that the two more particularly intended here are Eblis and Cain ; the two authors of infidelity and murder(1).

c Either while they are living on earth, to dispose their minds to good, to preserve them from temptations, and to comfort them ; or at the hour of death, to support them in their last agony ; or at their coming forth from their graves, at the resurrection(2).



And he who quickeneth *the earth* will surely quicken the dead ; for he is almighty. Verily those who impiously wrong our signs are not concealed from us. Is he, therefore, better, who shall be cast into *hell* fire, or he who shall appear secure on the day of resurrection ? Work that which ye will : he certainly beholdeth whatever ye do. Verily they who believe not in the admonition of *the Koran*, after it hath come unto them, *shall one day be discovered*. It is certainly a book of infinite value : vanity shall not approach it, either from before it, or from behind it<sup>a</sup> : *it is a revelation from a wise God*, whose praise is justly to be celebrated. No other is said unto thee *by the infidels of Mecca*, than what hath been formerly said unto the apostles before thee : verily thy Lord is inclined to forgiveness, and is *also* able to chastise severely. If we had revealed *the Koran* in a foreign language<sup>b</sup>, they had surely said, Unless the signs thereof be distinctly explained, *we will not receive the same : is the book written in a foreign tongue, and the person unto whom it is directed an Arabian ?* Answer, It is, unto those who believe, a sure guide, and a remedy *for doubt and uncertainty* : but unto those who believe not, *it is a thickness of hearing in their ears, and it is a darkness which covereth them ; these are as they who are called unto from a distant place*<sup>c</sup>. We heretofore gave the book of *the law* unto Moses ; and a dispute arose concerning the same<sup>†</sup> : and if a previous decree had not proceeded from thy Lord, *to respite the opposers of that revelation*, verily *the matter* had been decided between them, *by the destruction of the infidels* ; for they were in a very great doubt as to the same. He who doth right, *doth it to the advantage of his own soul* ; and he who doth evil, *doth it against the same* : for thy Lord is not unjust towards *his servants*. \* Unto him is reserved the knowledge of the hour of *judgment* : and no fruit cometh forth from the knops which involve it ; neither doth any female conceive *in her womb*, nor is she delivered *of her burthen*, but with his knowledge. On the day whereon he shall call them to him, *saying, Where are my companions which ye ascribed unto me ?*

a That is, it shall not be prevailed against, or frustrated by any means, or in any respect whatever.

\* " They have refused to believe in the Koran, and it is the supremely excellent book. None of the sacred books accuse it of falsehood."—*Savary*.

b See chap. 16, p. 66, &c. Vol. II.

c Being so far off that they hear not, or understand not the voice of him who calls to them.

† " Had we written the Koran in a foreign idiom, they would have exclaimed, Why is it not written in our own language ? Reply to them, is its style barbarous ? Is its author an Arabian ? This book is the light and the remedy of believers. The ears of the unbelievers are closed up. A cloud obscures their eyes. They will not understand."—*Savary*.

‡ " The subject of a thousand disputes."—*Savary*.

they shall answer, We assure thee *there is* no witness of *this matter* among us<sup>a</sup> : and *the idols* which they called on before shall withdraw themselves from them ; and they shall perceive that *there will be* no way to escape. Man is not wearied with asking good ; but if evil befall him, he despondeth, and despair-eth. And if we cause him to taste mercy from us, after affliction hath touched him, he surely saith, *This is due to me on account of my deserts* : I do not think the hour of judgment will ever come : and if I be brought before my LORD, I shall surely attain, with him, the most excellent condition. But we will then declare unto those who shall not have believed, that which they have wrought ; and we will surely cause them to taste a most severe punishment. When we confer favours on man, he turneth aside, and departeth *without returning thanks* : but when evil toucheth him, he is frequent at prayer. Say, What think ye ? if *the Koran* be from GOD, and ye believe not therein ; who will lie under a greater error, than he who dissenteth widely *therefrom* ? Hereafter we will show them our signs in the regions of *the earth*, and in themselves<sup>b</sup> ; until it become manifest unto them that *this book* is the truth. Is it not sufficient *for thee* that thy LORD is witness of all things ? Are they not in a doubt as to the meeting of their LORD *at the resurrection* ? Doth not he encompass all things ?

## CHAPTER XLII.

INTITLED, CONSULTATION<sup>c</sup> ; REVEALED AT MECCA<sup>d</sup>.

In the name of the most merciful God.

H. M. A. S. K<sup>e</sup>. Thus doth the mighty, the wise GOD reveal *his will* unto thee ; and *in like manner did he reveal it* unto the *prophets* who *were* before thee. Unto him *belongeth* what-

a For they shall disclaim their idols at the resurrection.

b By the surprising victories and conquests of Mohammed, and his successors(1).

c The title is taken from the verse wherein the believers are commended, among other things, for using deliberation in their affairs, and *consulting* together in order to act for the best. Some, instead of this word, prefix the five single letters with which the chapter begins.

d Jallalo'ddin excepts three verses beginning with these words, *Say, I ask not of you, for this my preaching, any reward, &c.*

e See the Prel. Disc. § III. p. 75, &c. Vol. I.

ever is in heaven, and in earth ; and he is the high, the great *God*. It wanteth little but that the heavens be rent in sunder from above, *at the awfulness of his majesty* : the angels celebrate the praise of their LORD, and ask pardon for those who *dwell* in the earth. Is not GOD the forgiver of *sins*, the merciful ? But *as to* those who take *other gods for their patrons*, besides him, GOD observeth their *actions* : for thou art not a steward over them. Thus have we revealed unto thee an Arabic *Koran*, that thou mayest warn the metropolis of *Mecca*, and the *Arabs* who *dwell* round about it ; and mayest threaten *them* with the day of the *general assembly*, of which there is no doubt : *one part shall then be placed* in paradise, and *another part* in hell. If GOD had pleased, he had made them *all* of one religion : but he leadeth whom he pleaseth into his mercy ; and the unjust shall have no patron or helper. Do they take *other patrons*, besides him ? whereas GOD is the *only true patron* : he quickeneth the dead ; and he is almighty. Whatever matter ye disagree about, the decision thereof *appertaineth* unto GOD. This is GOD, my LORD : in him do I trust, and unto him do I turn me\* ; the Creator of heaven and earth : he hath given you wives of your own species, and cattle both male and female ; by which means he multiplieth you : there is nothing like him ; and *it is* he who heareth *and* seeth. His are the keys of heaven and earth : he bestoweth provision abundantly on whom he pleaseth, and he is sparing *unto whom he pleaseth* ; for he knoweth all things. He hath ordained you the religion which he commanded Noah, and which we have revealed unto thee, *O Mohammed*, and which we commanded Abraham, and Moses, and Jesus<sup>a</sup> : *saying*, Observe *this* religion, and be not divided therein. The *worship of one God*, to which thou invitest them, is grievous unto the unbelievers : GOD will elect thereto whom he pleaseth, and will direct unto the same him who shall repent. *Those who lived in times past* were not divided among themselves, until after that the knowledge of *God's unity* had come unto them ; through their own perverseness : and unless a previous decree had passed from thy LORD, *to bear with them* till a determined time, verily *the matter* had been decided between them, *by the destruction of the gainsayers*. They who have inherited the scriptures after them<sup>b</sup> are certainly in a perplexing doubt concerning *the same*<sup>c</sup>. Wherefore invite *them to receive the sure faith*, and be urgent *with them*, as thou hast been commanded ; and follow not their *vain desires* : and say, I believe in *all* the scriptures which GOD hath sent down ; and I am commanded to establish justice among you : GOD is our LORD, and your LORD : unto us *will* our works

\* "I have put my trust in Him. Unto Him I shall return."—*Savary*.

a See the Prel. Disc. § IV. p. 89, Vol. I.

b viz. The modern Jews and Christians.

c Not understanding the true meaning, nor believing the real doctrines thereof.

*be imputed*, and unto you *will* your works *be imputed*: let there be no wrangling between us and you; for God will assemble us *all at the last day*, and unto him shall we return. *As to* those who dispute concerning God, after obedience hath been paid him *by receiving his religion*, their disputing *shall be* vain in the sight of their LORD; and wrath *shall fall* on them, and they shall suffer a grievous punishment. *It is* GOD who hath sent down the scripture with truth; and the balance of *true judgment*: and what shall inform thee whether the hour *be* nigh at *hand*? They who believe not therein wish it to be hastened *by way of mockery*: but they who believe dread the same, and know it to be the truth. Are not those who dispute concerning the *last* hour in a wide error? God is bounteous unto his servants: he provideth for whom he pleaseth; and he is the strong, the mighty. Whoso chooseth the tillage of the life to come<sup>a</sup>, unto him will we give increase in his tillage: and whoso chooseth the tillage of this world, we will give him *the fruit* thereof; but he shall have no part in the life to come. Have *the idolaters* deities which ordain them a religion which God hath not allowed? But *had it not been* for the decree of *respite* their punishment *to the day of separating the infidels from the true believers*, judgment had been *already* given between them: for the unjust shall surely suffer a painful torment. *On that day* thou shalt see the unjust in great terror, because of their demerits; and *the penalty thereof* shall fall upon them: but they who believe and do good works *shall dwell* in the delightful meadows of paradise; they shall obtain whatever they shall desire, with their LORD. This is the greatest acquisition. This *is* what God promiseth unto his servants who believe and do good works. Say, I ask not of you, for this *my preaching*, any reward, except the love of *my relations*<sup>\*</sup>: and whoever shall have deserved well by *one* good action, unto him will we add *the merit of another* action thereto; for God is inclined to forgive, and ready to reward. Do they say, *Mohammed* hath blasphemously forged a lie concerning God? If God pleaseth, he will seal up thy heart<sup>b</sup>: and God will absolutely abolish vanity, and will

a Labouring here, to obtain a reward hereafter: for what is sown in this world will be reaped in the next.

\* "The love of your kindred."—*Savary*.

b The meaning of these words is somewhat obscure. Some imagine they express a detestation of the forgery charged on the prophet by the infidels; because none could be capable of so wicked an action, but one whose heart was close shut, and knew not his Lord: as if he had said, *God forbid that thou shouldst be so void of grace, or have so little sense of thy duty!* Others think the signification to be, that God might strike all the revelations which had been vouchsafed to Mohammed out of his heart at once; and others, that God would strengthen his heart with patience against the insults of the unbelievers(1).



establish the truth in his words<sup>a</sup>; for he knoweth the innermost parts of *men's* breasts\*. *It is* he who accepteth repentance from his servants, and forgiveth sins, and knoweth that which ye do. He will incline his ear unto those who believe and work righteousness, and will add unto them *above what they shall ask or deserve*, of his bounty: but the unbelievers shall suffer a severe punishment. If God should bestow abundance upon his servants, they would certainly behave insolently in the earth: but he sendeth down by measure *unto every one* that which he pleaseth; for he well knoweth *and seeth the condition of his* servants. *It is* he who sendeth down the rain, after *men* have despaired *thereof*, and spreadeth abroad his mercy; and he is the patron, justly to be praised. Among his signs *is* the creation of heaven and earth, and of the living creatures with which he hath replenished them both; and he *is* able to gather them together *before his tribunal*, whenever he pleaseth. Whatever misfortune befalleth you *is sent you by God*, for that which your hands have deserved; and *yet* he forgiveth many things: ye shall not frustrate *the divine vengeance* in the earth; neither shall ye have any protector or helper, against God. Among his signs *also are* the *ships* running in the sea, like high mountains: if he pleaseth, he causeth the wind to cease, and they lie still on the back of *the water*: (verily herein *are* signs, unto every patient and grateful person); or he destroyeth them *by shipwreck*, because of that which *their crews* have merited; though he pardoneth many things†. And they who dispute against our signs shall know that *there will be* no way for them to escape *our vengeance*. Whatever things are given you, *they are* the provision of this present life: but the *reward* which is with God is better, and more durable, for those who believe, and put their trust in their Lord; and who avoid heinous and filthy crimes, and when they are angry, forgive; and who hearken unto their Lord, and are constant at prayer, and whose affairs *are directed by* consultation among themselves, and who give *alms* out of what we have bestowed on them; and who, when an injury is done them, avenge themselves<sup>b</sup>: (and the retaliation of evil *ought to be* an evil proportionate thereto); but he who forgiveth, and is reconciled *unto*

a Wherefore if the doctrine taught in this book be of man, it will certainly fail and come to nothing; but if it be of God, it can never be overthrown(1).

\* "He will impress upon thy heart the seal of patience. He will destroy falsehood, and confirm the truth of his words. He fathometh the depth of every heart."—*Savary*.

† "Excess of prosperity would have made them forget moderation."—*Savary*.

‡ "If the crimes of mariners have merited his anger, he drowneth them, but his mercy often prevaileth over his justice."—*Savary*.

b Using the means which God has put into their hands for their own defence.

*his enemy*, shall receive his reward from God<sup>a</sup>; for he loveth not the unjust doers. And whoso shall avenge himself, after he hath been injured; as to these, it is not lawful to punish them *for it*: but it is only lawful to punish those who wrong men, and act insolently in the earth, against justice; these shall suffer a grievous punishment. And whoso beareth *injuries* patiently, and forgiveth; verily this *is* a necessary work. Whom God shall cause to err, he shall afterwards have no protector. And thou shalt see the ungodly, who shall say, when they behold the punishment *prepared for them*, *Is there* no way to return back *into the world*? And thou shalt see them exposed unto *hell fire*; dejected, because of the ignominy *they shall undergo*: they shall look *at the fire* sideways, and by stealth\*; and the true believers shall say, Verily the losers are they who have lost their own souls, and their families, on the day of resurrection: *shall* not the ungodly *continue* in eternal torment? They shall have no protectors to defend them against God: and whom God shall cause to err, he shall find *no way to the truth*. Harken unto your LORD, before the day come, which God will not keep back: ye shall have no place of refuge on that day; neither shall ye be able to deny *your sins*. But if *those to whom thou preachest* turn aside *from thy admonitions*, verily we have not sent thee *to be* a guardian over them†: thy duty is preaching only. When we cause man to taste mercy from us, he rejoiceth thereat: but if evil befall them, for that which their hands have formerly committed, verily man *becometh* ungrateful. Unto God *appertaineth* the kingdom of heaven and earth: he createth that which he pleaseth; he giveth females unto whom he pleaseth, and he giveth males unto whom he pleaseth; or he giveth them males and females jointly: and he maketh whom he pleaseth to be childless; for he *is* wise, *and* powerful. It is not *fit* for man, that God should speak unto him otherwise than by *private* revelation, or from behind a veil, or by his sending of a messenger to reveal, by his permission, that which he pleaseth; for he *is* high *and* wise. Thus have we revealed unto thee a revelation<sup>b</sup>, by our command. Thou didst not understand, *before this*, what the book of *the Koran* was,

This is added to complete the character here given; for valour and courage are not inconsistent with clemency(1); the rule being,

*Parcere subjectis, et debellare superbos.*

a See chap. 5, p. 301; &c. Vol. I.

\* "Covered with shame, they shall start back in terror, and shall look upon the flames with an eye of dismay."—*Savary*.

† "If they persist in their unbelief, thou ceasest to be their guide."—*Savary*.

b Or, as the words may be also translated, *Thus have we sent the spirit Gabriel unto thee, with a revelation.*

nor *what* the faith *was* : but we have ordained the same *for* a light ; we will thereby direct such of our servants as we please : and thou shalt surely direct *them* into the right way, the way of God, unto whom *belongeth* whatever is in heaven and in earth. Shall not *all* things return unto God ?

## CHAPTER XLIII.

INTITLED, THE ORNAMENTS OF GOLD<sup>a</sup> ; REVEALED AT MECCA<sup>b</sup>.

In the name of the most merciful God.

H. M.<sup>c</sup> By the perspicuous book ; verily we have ordained the same an Arabic Koran, that ye may understand : and it is certainly *written* in the original book<sup>d</sup>, *kept* with us, *being* sublime and full of wisdom. Shall we therefore turn away from you the admonition, and deprive *you thereof*, because ye are a people who transgress ? And how many prophets have we sent among those of old ? and no prophet came unto them, but they laughed him to scorn : wherefore we destroyed *nations who were* more mighty than these in strength ; and the example of those who were of old hath been already *set before them*. If thou ask them who created the heavens and the earth, they will certainly answer, The mighty, the wise *God* created them : who hath spread the earth *as* a bed for you, and hath made you paths therein, that ye may be directed : and who sendeth down rain from heaven by measure, whereby we quicken a dead country ; (so shall ye be brought forth *from your graves*) : and who hath created all the *various* species of *things*, and hath given you ships and cattle, whercon ye are carried ; that ye may sit firmly on the backs thereof, and may remember the favour of your LORD, when ye sit thereon, and may say, Praise be unto him, who hath subjected these unto our service ! for we could not have mastered them *by our own power*<sup>\*</sup> : and unto our LORD shall we surely return. Yet have they attributed unto him some of his servants *as his* offspring : verily man is openly ungrateful. Hath *God*

a The word chosen for the title of this chapter occurs p. 277.

b Some except the verse beginning with these words, *And ask our apostles whom we have sent before thee*, &c.

c See the Prel. Disc. § III. p. 75, &c. Vol. I.

d i. e. The preserved Table ; which is the original of all the scriptures in general.

\* “ Borne on the land and on the sea, ought ye not to call to mind his benefits, and to say, Praise be to him who hath made his creatures administer unto our wants ! We could not have procured unto ourselves these advantages.”—*Savary*

taken daughters out of *those beings* which he hath created ; and hath he chosen sons for you ? But when one of them hath the news brought of *the birth of a child of that sex* which they attribute unto the Merciful, as *his* similitude, his face becometh black, and he is oppressed with sorrow<sup>a</sup>. Do they therefore *attribute unto God female issue*, which are brought up among ornaments, and are contentious without cause\* ? And do they make the angels, who are the servants of the Merciful, females ? Were they present at their creation ? Their testimony shall be written down, and they shall be examined *concerning the same, on the day of judgment*. And they say, If the Merciful had pleased, we had not worshipped them. They have no knowledge herein : they only utter a vain lie†. Have we given them a book of *revelations* before this ; and do they keep the same in their custody ? But they say, Verily we found our fathers practising a religion ; and we *are* guided in their footsteps. Thus we sent no preacher, before thee, unto *any* city, but the inhabitants thereof who lived in affluence, said, Verily we found our fathers practising a religion : and we tread in their footsteps. *And the preacher* answered, What, although I bring you a more right *religion* than that which ye found your fathers to practise ? *And they* replied, Verily we believe not that which ye are sent to *preach*. Wherefore we took vengeance on them : and behold what hath been the end of those who accused *our apostles* of imposture. *Remember* when Abraham said unto his father, and his people, Verily I am clear of *the gods* which ye worship, except him who hath created me ; for he will direct me *aright*. And he ordained this to be a constant doctrine among his posterity ; that they should be turned *from idolatry to the worship of the only true God*. Verily I have permitted these *Meccans* and their fathers to live in prosperity, until the truth should come unto them, and a manifest apostle : but now the truth is come unto them, they say, This is a piece of sorcery ; and we believe not therein. And they say, Had this Koran been sent down unto some great man of *either of the two cities*<sup>b</sup>, *we would have received it*. Do they distribute the mercy of thy LORD<sup>c</sup> ? We distribute the necessary provision among them, in this present life, and we raise some of them *several* degrees above the others, that the one of them may take the other to serve him : and the mercy of thy LORD is more valuable

a See chap. 16, p. 139, &c. Vol. II.

\* "Can the Eternal be the father of a capricious being, of a daughter, whose youth is passed in the midst of ornament and of dress ?"—*Savary*.

† "Did Heaven command this worship unto them ? They blaspheme."—*Savary*.

b i. e. To one of the principal inhabitants of Mecca, or of Tâyef ; such as al Walid, Ebn al Mogheira, or Orwa Ebn Masud the Thakifite(1).

c By this expression the prophetic office is here particularly intended.



than the *riches* which they gather together. If *it were* not that mankind would have become one sect of *infidels*, verily we had given unto those who believe not in the Merciful, roofs of silver to their houses, and stairs of *silver*, by which they might ascend *thereto*, and doors of *silver* to their houses, and couches of *silver*, for them to lean on ; and ornaments of gold : for all this *is* the provision of the present life ; but the next *life* with thy LORD *shall be* for those who fear *him*. Whoever shall withdraw from the admonition of the Merciful, we will chain a devil unto him ; and he shall be his inseparable companion : (and *the devils* shall turn them aside from the way of *truth* ; yet they shall imagine themselves *to be* rightly directed) : until, when he shall appear before us *at the last day*, he shall say *unto the devil*<sup>a</sup>, Would to GOD that between me and thee *there was* the distance of the east from the west ! O how wretched a companion *art thou* ! But *wishes* shall not avail you on this day, since ye have been unjust ; for ye shall be partakers of the *same* punishment. Canst thou, O *prophet*, make the deaf to hear, or canst thou direct the blind, and him who is in a manifest error ? Whether we take thee away, we will surely take vengeance on them ; or whether we cause thee to see *the punishment* with which we have threatened them *executed*, we will certainly prevail over them. Wherefore hold fast *the doctrine* which hath been revealed unto thee ; for thou *art* in a right way : and it is a memorial unto thee and thy people, and hereafter shall ye be examined *concerning your observance thereof*. And ask our apostles whom we have sent before thee<sup>b</sup>, whether we have appointed gods for them to worship, besides the Merciful. We formerly sent Moses with our signs unto Pharaoh and his princes, and he said, Verily I am the apostle of the LORD of all creatures. And when he came unto them with our signs, behold, they laughed him to scorn ; although we showed them no sign, but it was greater than the other<sup>c</sup> : and we inflicted a punishment on them<sup>d</sup>, that peradventure they might be converted. And they said *unto Moses*, O magician, pray unto thy LORD for us, according to the covenant which he hath made with thee ; for we *will* certainly *be* directed. But when we took the plague from off them, behold, they brake their promise. And Pharaoh made proclamation among his people, saying, O my peo-

a See chap. 19, p. 103, Vol. II.

b That is, Ask those who profess the religions which they taught, and their learned men(1).

c Literally, *Than its sister*. The meaning is, that the miracles were *all very great and considerable*, or, as the French may express it, by a phrase nearly the same, *les uns plus grands que les autres*.

d *viz.* The successive plagues which they suffered, previous to their final destruction in the Red Sea.

ple, is not the kingdom of Egypt mine, and these rivers<sup>a</sup> which flow beneath me? Do ye not see\*? Am not I better than this *Moses*, who is a contemptible person, and can scarce express himself intelligibly<sup>b</sup>? Have bracelets of gold, therefore, been put upon him<sup>c</sup>; or do the angels attend him in orderly procession? And *Pharaoh* persuaded his people to light behaviour; and they obeyed him: for they were a wicked people. And when they had provoked us to wrath, we took vengeance on them: and we drowned them all: and we made them a precedent, and an example unto others. And when the son of Mary was proposed for an example, behold, thy people cried out *through excess of joy* thereat<sup>d</sup>; and they said, *Are our gods better, or he?* They have proposed this *instance* unto thee no otherwise than for an occasion of dispute: yea, they are contentious men. *Jesus* is no other than a servant, whom we favoured *with the gift of prophecy*; and we appointed him for an example<sup>e</sup> unto the children of Israel: (if we pleased, verily we could from yourselves produce angels, to succeed *you* in the earth<sup>f</sup>: and he *shall be* a sign of the *approach of the last hour*<sup>g</sup>; wherefore doubt not thereof.

a To wit, the Nile and its branches(1).

\* "Pharaoh having assembled his people, said unto them, Doth not the empire of Egypt belong unto me? This river, these canals, do they not flow under my laws? Think ye not thus?"—*Savary*.

b See chap. 20, p. 107, note e, Vol. II.

c Such bracelets were some of the insignia of royalty: for when the Egyptians raised a person to the dignity of a prince, they put a collar or chain of gold about his neck(2), and bracelets of gold on his wrists(3).

d This passage is generally supposed to have been revealed on occasion of an objection made by one Ebn al Zabári, to those words in the 21st chapter(4), by which all in general, who were worshipped as deities, besides God, are doomed to hell: whereupon the infidels cried out, *We are contented that our gods should be with Jesus; for he also is worshipped as God*(5). Some, however, are of opinion it might have been revealed in answer to certain idolaters, who said that the Christians, who received the scriptures, worshipped Jesus, supposing him to be the son of God; whereas the angels were more worthy of that honour than he(6).

† "The example of Jesus, the son of Mary, was proposed to the idolaters, and they started back thereat."—*Savary*.

e Oran instance of our power, by his miraculous birth.

f As easily as we produced Jesus without a father(7). The intent of the words is to show how just and reasonable it is to think, that the angels should bear the relation of children to men, rather than to God; they being his creatures, as well as men, and equally in his power.

g For some time before the resurrection Jesus is to descend on earth, according to the Mohammedans, near Damascus(8), or, as some say, near a rock in the holy land named Aſik, with a lance in his hand, wherewith he is to kill Antichrist, whom he will encounter at Ludd, or Lydda, a small town not far from Joppa(9). They

(1) Al Beidawi. (2) See Genes. xli. 42. (3) Al Beidawi, Jallalo'ddin.

(4) See p. 126, Vol. II. (5) Jallalo'ddin, Al Beidawi. (6) Idem. (7) Idem.

(8) See the Prelim. Disc. § IV. p. 93, Vol. I. (9) See ib. p. 93.

And follow me : this *is* the right way. And let not Satan cause you to turn aside ; for he *is* your open enemy. And when *Jesus* came with evident *miracles*, he said, Now am I come unto you with wisdom<sup>a</sup>, and to explain unto you part of *those things* concerning which ye disagree ; wherefore fear God, and obey me. Verily God is my LORD, and your LORD ; wherefore worship him : this *is* the right way. And the confederated sects among them fell to variance<sup>b</sup> : but wo unto those who have acted unjustly, because of the punishment of a grievous day. Do *the unbelievers* wait for any other than the hour of *judgment* ; that it may come upon them suddenly, while they foresee *it* not ? The intimate friends, on that day, *shall be* enemies unto one another ; except the pious. O my servants, *there shall* no fear come on you this day, neither shall ye be grieved ; who have believed in our signs, and have been Moslems : enter ye into paradise, ye and your wives, with great joy. Dishes of gold shall be carried round unto them, and cups without handles ; and therein *shall they enjoy* whatever *their* souls shall desire, and *whatever their* eyes shall delight in : and ye shall remain therein for ever. This is paradise, which ye have inherited *as a reward* for that which ye have wrought. Therein shall ye have fruits in abundance, of which ye shall eat. But the wicked shall remain for ever in the torment of hell : it shall not be made lighter unto them ; and they *shall* despair therein\*. We deal not unjustly with them, but they deal unjustly *with their own souls*. And they shall call aloud, saying, O Malce<sup>c</sup>, *intercede for us* that thy LORD would end us *by annihilation*. He shall answer<sup>d</sup>, Verily ye shall remain *here for ever*. We brought you the truth heretofore, but the greater part of you abhorred the truth. Have *the infidels* fixed on a method *to circumvent our apostle* ? Verily we will fix *on a method to circumvent them*. Do they imagine that we hear not their secrets, and their private discourse ? Yea ; and

add, that he will arrive at Jerusalem at the time of morning prayer, that he shall perform his devotions after the Mohammedan institution, and officiate instead of the Imâm, who shall give place to him ; that he will break down the cross, and destroy the churches of the Christians, of whom he will also make a general slaughter, excepting only such as shall profess Islâm, &c.(1).

a That is, with a book of revelations, and an excellent system of religion.

b This may be understood either of the Jews in the time of Jesus, who opposed his doctrine, or of the Christians since, who have fallen into various opinions concerning him ; some making him to be God, others the son of God, and others one of the persons of the Trinity, &c.(2). (Savary applies it to the Christians).

\* " Their rigour shall never be mitigated. The guilty shall preserve a melancholy silence."—Savary.

c This the Mohaumedans suppose to be the name of the principal angel who has the charge of hell.

d Some say that this answer will not be given till a thousand years after.

our messengers who attend them<sup>a</sup> write down *the same*. Say, If the Merciful had a son, verily I *would be* the first of those who should worship *him*. Far be the LORD of heaven and earth, the LORD of the throne, from that which they affirm *of him*! Wherefore let them wade *in their vanity*, and divert themselves, until they arrive at their day with which they have been threatened\*. He who is God in heaven, is God on earth also : and he *is* the wise, the knowing. And blessed be he unto whom *appertaineth* the kingdom of heaven and earth, and of whatever is between them ; with whom *is* the knowledge of the *last hour* ; and before whom ye shall be assembled. They whom they invoke besides him have not the privilege to intercede *for others* ; except those who bear witness to the truth, and know *the same*<sup>b</sup>. If thou ask them who hath created them, they will surely answer, God. How therefore are they turned away *to the worship of others*? *God also heareth* the saying of *the prophet*, O LORD, verily these *are* people who believe not : *and he answereth*, Therefore turn aside from them ; and say, Peace<sup>c</sup> : hereafter shall they know *their folly*.

## CHAPTER XLIV.

INTITLED SMOKE<sup>d</sup> ; REVEALED AT MECCA<sup>e</sup>.

In the name of the most merciful God.

H. M.<sup>f</sup> By the perspicuous book *of the Koran* ; verily we have sent down the same on a blessed night<sup>g</sup> (for we had engaged *so to do*), *on the night* wherein is distinctly sent down the decree of

a i. e. The guardian angels.

\* " Let them waste their time in vain disputes. The day which is promised unto them shall come upon them by surprise."—*Savary*.

b That is, the doctrine of God's unity. The exception comprehends Jesus, Ezra, and the angels ; who will be admitted as intercessors, though they have been worshipped as gods(1).

c See chap. 25, p. 161, note a, Vol. II.

d This word occurs within a few lines from the beginning of the chapter.

e Some except the verse beginning, *We will take the plague off you a little, &c.*

f See the Prelim. Disc. § III, p. 75, &c. Vol. I.

g Generally supposed to be that between the 23d and 24th of Ramadân. See *ib.* p. 79, and chap. 97, and the notes there.



every determined thing, as a command from us<sup>a</sup>. Verily we have ever used to send *apostles with revelations, at proper intervals, as a mercy from thy Lord*; for it is he who heareth and knoweth: the Lord of heaven and earth, and of whatever is between them; if ye are *men of sure knowledge*. There is no God but he: he giveth life, and he causeth to die; *he is your Lord, and the Lord of your forefathers*. Yet do they amuse themselves with doubt. But observe *them*, on the day *whereon* the heaven shall produce a visible smoke, which shall cover mankind<sup>b</sup>: this *will be* a tormenting plague. *They shall say, O Lord, take this plague from off us: verily we will become true believers*. How *should* an admonition *be of avail* to them *in this condition*; when a manifest apostle came unto them, but they retired from him, saying, *This man is instructed by others<sup>c</sup>, or is a distracted person*? We will take the plague from off *you*, a little: *but ye will certainly return to your infidelity<sup>d</sup>*. On the day whereon we shall fiercely assault *them* with great power<sup>e</sup>, verily we will take vengeance *on them*. We made trial of the people of Pharaoh before them, and an honourable messenger came unto them,

a For annually on this night, as the Mohammedans are taught, all the events of the ensuing year, with respect to life, and death, and the other affairs of this world, are disposed and settled(1). Some, however, suppose that these words refer only to that particular night on which the Koran, wherein are completely contained the divine determination in respect to religion and morality, was sent down(2); and according to this exposition the passage may be rendered, *The night whereon every determined or adjudged matter was sent down*.

\* "I swear it by the book of evidence: we sent it down unto thee on the blessed night, for the instruction of mortals. On the same night, eternal wisdom put the seal unto its laws."—*Sazary*.

b The commentators differ in their expositions of this passage. Some think it spoken of a smoke which seemed to fill the air, during the famine which was inflicted on the Meccans in Mohammed's time(3), and was so thick, that though they could hear, yet they could not see one another(4). But, according to a tradition of Ali, the smoke here meant is that which is to be one of the previous signs of the day of judgment(5), and will fill the whole space from east to west, and last for forty days. This smoke, they say, will intoxicate the infidels, and issue at their nose, ears, and posteriors; but will very little incommode the true believers(6).

c See chap. 16, p. 66, Vol. II.

d If we follow the former exposition, the words are to be understood of the ceasing of the famine, upon the intercession of Mohammed, at the desire of the Koreish, and on their promise of believing on him; notwithstanding which they fell back to their old incredulity: but if we follow the latter exposition, they are to be understood of God's taking away the plague of the smoke, after the expiration of forty days, at the prayer of the infidels, and on their promise of receiving the true faith; which being done, they will immediately return to their wonted obstinacy.

e Some expound this of the slaughter of Bedr, and others of the day of judgment.

(1) Jallal'uddin, Al Beidawi.

(2) Idem.

(3) See chap. 23, p. 140, note c,

Vol. II. (4) Al Zamakh. Al Beidawi, Yayha, Jallal.

(5) See the Prelim.

Disc. § IV. p. 94, Vol. I.

(6) Al Zamakh. Al Beidawi.

saying, Send unto me the servants of God<sup>a</sup>; verily I *am* a faithful messenger unto you: and lift not yourselves up against God; for I come unto you with manifest power. And I fly for protection unto my LORD, and your LORD, that ye stone me not<sup>b</sup>. If ye do not believe me, *at least* depart from me<sup>c</sup>. And *when they accused him of imposture*, he called upon his LORD, saying, These are a wicked people. And God said unto him, March forth with thy servants by night; for ye *will be* pursued: and leave the sea divided, *that the Egyptians may enter the same*; for they *are* a host doomed to be drowned. How many gardens, and fountains, and fields of corn, and fair dwellings, and advantages which they enjoyed, did they leave behind them! Thus *we dispossessed them thereof*; and we gave the same for an inheritance unto another people<sup>d</sup>. Neither heaven nor earth wept for them<sup>e</sup>; neither were they respited *any longer*. And we delivered the children of Israel from a shameful affliction; from Pharaoh; for he was haughty, and a transgressor: and we chose them, knowingly<sup>f</sup>, above *all* people; and we showed them *several* signs<sup>g</sup>, wherein was an evident trial. Verily these *Meccans* say, Assuredly *our final end* will be no other than our first *natural* death; neither shall we be raised again: bring now our forefathers *back to life*, if ye speak truth. Are they better, or the people of Tobba<sup>h</sup>, and those who *were* before them? we destroyed them, because they wrought wickedness. We have not created the heavens and the earth, and whatever *is* between them, by way of sport: we have created them

a *i. e.* Let the Israelites go with me to worship their God.

b Or that ye injure me not, either by word or deed(1).

c Without opposing me, or offering me any injury, which I have not deserved from you.

d See chap. 26, p. 44, Vol. II.

e That is, None pitied their destruction.

f *i. e.* Knowing that they were worthy of our choice; or notwithstanding we knew they would, in time to come, fall into idolatry, &c.

g As the dividing of the Red Sea; the cloud which shaded them; the raining on them manna and quails, &c.(2).

h *i. e.* The Hamyarites, whose kings had the title of Tobba(3). The commentators tell us that the Tobba here meant was very potent, and built Samarcand, or, as others say, demolished it; and that he was a true believer, but his subjects were infidels(4).

This prince seems to have been Abu Carb Asaad, who flourished about seven hundred years before Mohammed, and embraced Judaism, which religion he first introduced into Yaman (being the true religion at that time, inasmuch as Christianity was not then promulgated), and was, for that cause probably, slain by his own people(5).

(1) AlBeidawi. (2) Idem.

(3) See the Prelim. Disc. § I. p. 32, Vol. I.

(4) Al Beidawi, Jallalo'ddin.

(5) Al Jannabi. V. Poc. Spec. p. 60.

no otherwise than in truth<sup>a</sup>; but the greater part of them do not understand. Verily the day of separation<sup>b</sup> *shall be* the appointed term of them all: a day, whereon the master and the servant shall be of no advantage to one another, neither shall they be helped; excepting those on whom God shall have mercy; for he *is* the mighty, the merciful. Verily, *the fruit of the tree of al Zakkum shall be* the food of the impious<sup>c</sup>: as the dregs of oil shall it boil in the bellies *of the damned*<sup>†</sup>, like the boiling of the hottest water. *And it shall be said to the tormentors,* Take him, and drag him into the midst of hell: and pour on his head the torture of boiling water, *saying, Taste this*; for thou art that mighty *and* honourable person. Verily this is the *punishment* of which ye doubted. But the pious *shall be lodged* in a place of security, among gardens and fountains: they shall be clothed in fine silk, and in satin; *and they shall sit* facing one another<sup>‡</sup>. Thus *shall it be*: and we will espouse them to fair damsels, having large black eyes. In that place shall they call for all *kinds of* fruits, in full security: they shall not taste death therein, after the first death; and *God* shall deliver them from the pains of hell: through the gracious bounty of thy Lord. This will be great felicity. Moreover we have rendered *the Koran* easy *for thee, by revealing it* in thine own tongue; to the end that they may be admonished: wherefore do thou wait *the event*; for they wait *to see some misfortune befall thee*.

## CHAPTER XLV.

INTITLED, THE KNEELING<sup>d</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

H. M.<sup>e</sup> THE revelation of *this* book *is* from the mighty, the wise God. Verily *both* in heaven and earth *are* signs of *the*

a See chap. 21, p. 118, and chap. 28, p. 247, Vol. II.

\* "The heavens, the earth, and the whole universe, are not the effect of chance. Out of nothing have we created them."—*Savary*.

b *i. e.* The day of judgment, when the wicked shall be separated from the righteous, &c.

c Jallalo'ddin supposes this passage to have been particularly levelled against Abu Jahl.

† "Like molten metals, it shall devour their entrails."—*Savary*.

‡ "They shall look on each other benevolently."—*Savary*.

d The word from which this chapter is denominated occurs page 235.

e See the Prelim. Disc. § III. p. 75, &c. Vol. I.

*divine power* unto the true believers : and in the creation of yourselves, and of the beasts which are scattered *over the face of the earth*, are signs unto people of sound judgment\*; and *also in* the vicissitude of night and day, and the rain which God sendeth down from heaven, whereby he quickeneth the earth after it hath been dead : in the change of the winds also *are* signs, unto people of understanding. These *are* the signs of God ; we rehearse them unto thee with truth. In what revelation therefore will they believe, after *they have rejected* God and his signs ? Wo unto every lying and impious person ; who heareth the signs of God, which are read unto him, and afterwards proudly persisteth *in infidelity*, as though he heard them not : denounce unto him a painful punishment) : and who, when he cometh to the knowledge of any of our signs, receiveth the same with scorn†. For these *is prepared* a shameful punishment : before them *lieth* hell ; and whatever they shall have gained shall not avail them at all, neither *shall* the *idols* which they have taken for *their* patrons, besides God : and they shall suffer a grievous punishment. This *is a true* direction : and for those who disbelieve the signs of their Lord, *is prepared* the punishment of a painful torment. *It is* God who hath subjected the sea unto you, that the ships may sail therein, at his command ; and that ye may seek *advantage unto yourselves by commerce*, of his bounty ; and that ye may give thanks : and he obligeth whatever *is* in heaven and on earth to serve you ; the whole *being* from him. Verily herein *are* signs, unto people who consider. Speak unto the true believers, that they forgive those who hope not for the days of God‡, that he may reward people according to what they shall have wrought. Whoso doeth that which is right, *doth it to the advantage of* his own soul ; and whoso doeth evil, *doth it against* the same : hereafter shall ye return unto your Lord. We gave unto the children of Israel the book *of the law*, and wisdom, and prophecy ; and we fed them with good things, and preferred them above all nations : and we gave them plain *ordinances* concerning the business *of religion*§ ; neither did they fall to variance, except after that knowledge had come unto them, through envy amongst themselves : but thy Lord will decide the contro-

\* “Manifest his wisdom unto those who sincerely believe.”—*Savary*.

† “If they know the divine doctrine, it is only to make of it an object of mockery.”—*Savary*.

a By the days of God, in this place, are meant the prosperous successes of his people in battle against the infidels(1). The passage is said to have been revealed on account of Omar, who being reviled by one of the tribe of Ghifar, was thinking to revenge himself by force. Some are of opinion that this verse is abrogated by that of *war*(2).

‡ “Exhort the believers to extend forgiveness unto the unbelievers.”—*Savary*.

§ “We prescribed unto them the worship of the true God.”—*Savary*.



versy between them, on the day of resurrection, concerning that wherein they disagree. Afterwards we appointed thee, *O Mo-hanimed*, to promulgate a law concerning the business of religion: wherefore follow the same, and follow not the desires of those who are ignorant<sup>a</sup>. Verily they shall not avail thee against God at all; the unjust are the patrons of one another; but God is the patron of the pious. This *Koran* delivereth evident precepts unto mankind; and is a direction, and a mercy, unto people who judge aright. Do the workers of iniquity imagine that we will deal with them as with those who believe and do good works; so that their life and their death shall be equal? An ill judgment do they make. God hath created the heavens and the earth in truth; that he may recompense every soul according to that which it shall have wrought: and they shall not be treated unjustly. What thinkest thou? He who taketh his own lust for his God, and whom God causeth knowingly to err, and whose ears and whose heart he has sealed up, and over whose eyes he hath cast a veil; who shall direct him, after God shall have forsaken him? Will ye not therefore be admonished? They say, *There is no other life*, except our present life: we die, and we live; and nothing but time destroyeth us. But they have no knowledge in this matter; they only follow a vain opinion\*. And when our evident signs are rehearsed unto them, their argument which they offer against the same is no other than that they say, Bring to life our fathers who have been dead; if ye speak truth. Say, God giveth you life; and afterwards causeth you to die: hereafter will he assemble you together on the day of resurrection; there is no doubt thereof; but the greater part of men do not understand. Unto God appertaineth the kingdom of heaven and earth; and the day whereon the hour shall be fixed, on that day shall those who charge the *Koran* with vanity perish. And thou shalt see every nation<sup>b</sup> kneeling: every nation shall be called unto its book of account; and it shall be said unto them, This day shall ye be rewarded according to that which ye have wrought. This our book will speak concerning you with truth; therein have we written down whatever ye have done<sup>c</sup>. As to those who shall have believed and done good works, their LORD shall lead them into his mercy: this shall be manifest felicity. But as to the infidels, it shall be said unto them, Were

a That is, Of the principal Koreish, who were urgent with Mohammed to return to the religion of his forefathers(1).

\* "Ignorance hath given birth to this opinion, and hath converted it into a dogma."—*Sazary*.

b The original word *Ominat* properly signifies a people who profess one and the same law or religion.

c See the Prelim. Disc. § IV. p. 100, Vol. I.

not my signs rehearsed unto you ? but ye proudly rejected *them*, and became a wicked people ? And when it was said *unto you*, Verily the promise of God *is* true : and as to the hour *of judgment*, *there is* no doubt thereof : ye answered, We know not what the hour *of judgment is* : we hold an *uncertain* opinion only\* ; and we are not well assured *of this matter*. But *on that day* the evils of that which they have wrought shall appear unto them ; and that which they mocked at shall encompass them : and it shall be said *unto them*, This day will we forget you, as ye did forget the meeting of this your day : and your abode *shall be hell fire* ; and ye shall have none to deliver you. This *shall ye suffer*, because ye turned the signs of God to ridicule ; and the life of the world deceived you. On this day, therefore, they shall not be taken forth from thence, neither shall they be asked *any more* to render themselves well-pleasing *unto God*. Wherefore praise be unto God, the LORD of the heavens, and the LORD of the earth ; the LORD of all creatures : and unto him be glory in heaven and earth ; for he *is* the mighty, the wise *God*.

## CHAPTER XLVI.

INTITLED, AL AHKAF<sup>a</sup> ; REVEALED AT MECCA.

In the name of the most merciful God.

\* H. M.<sup>b</sup> THE revelation of *this book is* from the XXVI. mighty, the wise God. We have not created the heavens, and the earth, and whatever is between them, otherwise than in truth<sup>c</sup>, and for a determined period<sup>d†</sup> : but the unbelievers turn away from the warning which is given them. Say, What think ye ? Show me what *part* of the earth *the idols* which ye invoke, besides God, have created ? Or had they any share in *the creation of* the heavens<sup>†</sup> ? Bring me a book *of scrip-*

\* "It is a chimerical opinion, which is established among us."—*Savary*.

a Al Ahkaf is the plural of Hekf, and signifies sands which lie in a crooked or winding manner ; whence it became the name of a territory in the province of Hadramaut, where the Adites dwelt. It is mentioned about the middle of the chapter.

b See the Prelim. Disc. § III. p. 75, &c.

c See chap. 21, p. 118, Vol. II. and chap. 38, p. 247, &c. Vol. II.

d Being to last but a certain space of time, and not for ever.

† "We have called from nothing the heaven, the earth, and the immensity of space. Truth presided over our work. All beings have their appointed time."—*Savary*.

‡ "Partake they of the empire of the heavens ?"—*Savary*.

*ture revealed* before this, or some footstep of *ancient* knowledge, *to countenance your idolatrous practices* ; if ye are men of veracity. Who is in a wider error than he who invoceth, besides God, that which cannot return him an answer, to the day of resurrection ; and *idols* which regard not their calling *on them* : and which, when men shall be gathered together *to judgment*, will become their enemies, and will ungratefully deny their worship ? When our evident signs are rehearsed unto them, the unbelievers say of the truth<sup>a</sup>, when it cometh unto them, *This is a manifest piece of sorcery*. Will they say, *Mohammed hath forged it* ? Answer, If I have forged it, verily ye shall not obtain for me any *favour* from God : he well knoweth the *injurious language* which ye utter concerning it : he is a sufficient witness between me and you ; and he *is* gracious and merciful. Say, I am not singular among the apostles<sup>b</sup> ; neither do I know what will be done with me or with you *hereafter* : I follow no other than what is revealed unto me ; neither am I any more than a public warner. Say, What is your opinion ? If *this book* be from God, and ye believe not therein ; and a witness of the children of Israel bear witness to its consonancy *with the law*<sup>c</sup>, and believeth therein ; and ye proudly reject *the same* : *are ye not unjust doers* ? Verily God directeth not unjust people. But those who believe not, say of the true believers, If *the doctrine of the Koran* had been good, they had not embraced the same before us<sup>d</sup>. And when they are not guided thereby, they say, *This is an antiquated lie*. Whereas the book of Moses *was revealed* before *the Koran* *to be a guide and a mercy* : and *this is a book confirming the same, delivered* in the Arabic tongue ; to denounce threats unto those who act unjustly, and to bear good tidings unto the righteous doers. *As to* those who say, *Our Lord is God*, and who behave uprightly : on them *shall no fear come*, neither shall they be grieved. These *shall be* the inhabitants of paradise, they shall remain therein for ever : in recompense for that which they have wrought. We have commanded man *to show kindness* to his parents : his mother beareth him *in her womb* with

a i. e. Any part of the revelations of the Koran.

b That is, I do not teach a doctrine different from what the former apostles and prophets have taught : nor am I able to do what they could not ; particularly to show the signs which every one shall think fit to demand(1).

c This witness is generally supposed to have been the Jew Abd'allah Ebn Salam, who declared that Mohammed was the prophet foretold by Moses. Some, however, suppose the witness here meant to have been Moses himself(2).

d These words were spoken, as some think, by the Jews, when Abd'allah professed Islam ; or, according to others, by the Koreish, because the first followers of Mohammed were for the most part poor and mean people ; or else by the tribes of Amer, Ghatfan and Asad, on the conversion of those of Joheinah, Moscinah, Aslam, and Ghifar(3).



pain, and bringeth him forth with pain : and *the space of his being carried in her womb, and of his weaning, is thirty months<sup>a</sup>* ; until, when he attaineth his age of strength, and attaineth *the age of forty years*, he saith<sup>b\*</sup>, O LORD, excite me, by thy inspiration, that I may be grateful for thy favours, wherewith thou hast favoured me and my parents ; and that I may work righteousness, which may please thee : and be gracious unto me in my issue ; for I am turned unto thee, and am a Moslem. *These are they from whom we accept the good work which they have wrought, and whose evil works we pass by ; and they shall be among the inhabitants of paradise : this is a true promise, which they are promised in this world.* He who saith unto his parents, Fie on you ! Do ye promise me that I shall be taken forth *from the grave, and restored to life* ; when *many generations have passed away before me, and none of them have returned back<sup>c</sup>* ? And *his parents* implore God's assistance, *and say to their son*, Alas for thee ! Believe : for the promise of God *is true*. But he answereth, This *is* no other than silly fables of the ancients. *These are they* whom the sentence *passed* on the nations which have been before them, of genii and of men, justly fitteth : they shall surely perish<sup>d</sup>. For every one *is prepared* a certain degree *of happiness or misery*, according to that which they shall have wrought ; that *God* may recompense them for their works : and they shall not be treated unjustly. On a certain day, the unbelievers shall be exposed before the fire *of hell* ; *and it shall be said unto them*, Ye received your good things in your lifetime, *while ye were in the world* ; and ye enjoyed yourselves therein : wherefore this day ye shall be rewarded with the punishment of ignominy ; for that ye behaved insolently in the earth, without justice, and for that ye transgressed. Remember the brother of Ad<sup>e</sup>,

a At the least. For if the full time of suckling an infant be two years(1) or, twenty-four months, there remain but six months for the space of his being carried in the womb ; which is the least that can be allowed(2).

b These words, it is said, were revealed on account of Abu Becr, who professed Islam in the fortieth year of his age, two years after Mohammed's mission ; and was the only person, either of the Mohajerin or the Ansars, whose father and mother were also converted : his son Abd'alrahman, and his grandson Abu Atik, likewise embracing the same faith(3).

\* "He is brought up under the paternal roof till he is of mature age. Having attained his fortieth year, he saith," &c.—*Savary*.

c The words seem to be general : but it is said they were revealed particularly on occasion of Abd'alrahman, the son of Abu Becr ; who used these expressions to his father and mother, before he professed Islam(4).

d Unless they redeem their fault by repentance, and embracing the true faith ; as did Abd'alrahman.

e *i. e.* The prophet Hud.

(1) See chap. 2, p. 222, Vol. I.

(2) Al Beidawi.

(3) Idem. Jallal., &c.

(4) Al Beidawi.



when he preached unto his people in Al Ahkaf (and there were preachers before him, and after him), *saying*, Worship none but God: verily I fear for you the punishment of a great day. They answered, Art thou come unto us that thou mayest turn us aside from *the worship of our gods*? Bring on us now *the punishment with which thou threatenest us*, if thou art a man of veracity. He said, Verily the knowledge of *the time when your punishment will be inflicted is with God*; and I *only* declare unto you that which I am sent *to preach*; but I see ye are an ignorant people. And when they saw *the preparation made for their punishment, namely*, a cloud traversing *the sky*, and tending towards their valleys, they said, This is a traversing cloud, which bringeth us rain. *Hud answered*, Nay; it is what ye demanded to be hastened: a wind, wherein is a severe vengeance: it will destroy every thing<sup>a</sup>, at the command of its Lord. And in the morning nothing was to be seen, besides their *empty dwellings*. Thus do we reward wicked people. We had established them in the *like flourishing condition* wherein we have established you, *O men of Mecca*; and we have given them ears, and eyes, and hearts: yet neither their ears, nor their eyes, nor their hearts profited them at all, when they rejected the signs of God; but the *vengeance* which they mocked at fell upon them. We heretofore destroyed the cities which *were* round about you<sup>b</sup>; and we variously proposed *our signs* unto them, that they might repent. Did those protect them, whom they took for gods, besides God, *and imagined to be* honoured with his familiarity? Nay; they withdrew from them: yet this *was* their false opinion which seduced them, and the *blasphemy* which they had devised. Remember when we caused certain of the genii<sup>c</sup> to turn aside unto thee, that they might hear the Koran: and when they were present at *the reading of the same*, they said *to one another*, Give ear: and when it was ended, they returned back unto their people, preaching *what they had heard*. They said, Our people, verily we have heard a book *read unto us*, which hath been revealed since Moses<sup>d</sup>, confirming the *scripture* which *was deliv-*

a Which came to pass accordingly: for this pestilential and violent wind killed all who believed not in the doctrine of Hud, without distinction of sex, age, or degree; and entirely destroyed their possessions. See the Prelim. Disc. § I. p. 30, and the notes to chap. 7, p. 345, Vol. I.

b As the settlements of the Thamudites, Midianites, and the cities of Sodom and Gomorrah, &c.

c These genii, according to different opinions, were of Nisibin, or of Yaman, or of Niniveh; and in number nine, or seven. They heard Mohammed reading the Koran by night, or after the morning prayer, in the valley of al Nakhlah, during the time of his retreat to al Tayef, and believed on him(1).

d Hence the commentators suppose those genii, before their conversion to Mohammedism, to have been of the Jewish religion.

(1) Al Beidawi, Jallalo'ddin.

*ered* before it ; *and* directing unto the truth, and the right way. Our people, obey God's preacher : and believe in him ; that he may forgive you your sins, and may deliver you from a painful punishment. And whoever obeyeth not God's preacher shall by no means frustrate *God's vengeance* on earth : neither shall he have any protectors besides him. These *will be* in a manifest error. Do they not know that God, who hath created the heavens and the earth, and was not fatigued with the creation thereof, *is* able to raise the dead to life ? Yea verily : for he *is* almighty. On a certain day the unbelievers shall be exposed unto *hell* fire ; *and it shall be said unto them*, Is not this really *come to pass* ? They shall answer, Yea, by our LORD. God shall reply, Taste, therefore, the punishment of *hell*, for that ye have been unbelievers\*. Do thou, *O prophet*, bear *the insults of thy people* with patience, as *our* apostles, who were endued with constancy, bare *the injuries of their people* : and require not *their punishment* to be hastened unto them. On the day whereon they shall see the *punishment* wherewith they have been threatened, it shall seem as though they had tarried *in the world* but an hour of a day. *This is a fair* warning. Shall any perish except the people who transgress ?

## CHAPTER XLVII.

INTITLED, MOHAMMED<sup>a</sup> ; REVEALED AT MEDINA<sup>b</sup>.

In the name of the most merciful God.

God will render of none effect the works of those who believe not, and *who* turn away *men* from the way of God : but as to those who believe, and work righteousness, and believe in *the revelation* which hath been sent down unto Mohammed (for it is the truth from their LORD), he will expiate their evil deeds from them, and will dispose their heart aright. This *will he do*, because those who believe not follow vanity, and because those who believe follow the truth from their LORD. Thus God propoundeth unto men their example†. When ye encounter the

\* "Is not this really fire ? It is fire, they will reply, we call God to witness that it is. Taste, then, the torments the reality of which ye have denied."—*Savary*.

a Some entitle this chapter *War*; which is therein commanded to be vigorously carried on against the enemies of the Mohammedan faith.

b Some suppose the whole to have been revealed at Mecca.

† "The unbelievers have taken falsehood for their guide ; the believers walk

unbelievers, strike off *their* heads, until ye have made a great slaughter among them; and bind *them* in bonds: and either *give them* a free dismissal afterwards, or *exact* a ransom; until the war shall have laid down its arms<sup>a</sup>. *This shall ye do*. Verily if God pleased, he could take vengeance on them, *without your assistance*; but *he commandeth you to fight his battles*, that he may prove the one of you by the other. And *as to* those who fight<sup>b</sup> in defence of God's true religion, *God* will not suffer their works to perish: he will guide them, and will dispose their heart aright; and he will lead them into paradise, of which he hath told them. O true believers, if ye assist God, *by fighting for his religion*, he will assist you *against your enemies*; and will set your feet fast: but *as for* the infidels, let them perish; and their works shall *God* render vain. *This shall befall them*, because they have rejected with abhorrence that which God hath revealed: wherefore their works shall become of no avail. Do they not travel through the earth, and see what hath been the end of those who *were* before them? God utterly destroyed them: and the like *catastrophe* awaiteth the unbelievers. *This shall come to pass*, for that God is the patron of the true believers, and for that the infidels have no protector. Verily God will introduce those who believe, and do good works, into gardens beneath which rivers flow: but the unbelievers indulge themselves in pleasures, and eat as beasts eat<sup>\*</sup>; and their abode *shall be* hell fire. How many cities were more mighty in strength than thy city which hath expelled thee; *yet* have we destroyed them, and *there was* none to help them? Shall he, therefore, who followeth the plain declaration of his LORD, *be* as he whose evil works have been dressed up for him *by the devil*; and who follow their own lusts? The description of paradise, which is promised unto the pious: therein *are* rivers of incorruptible water; and rivers of milk, the

enlightened by the torch of the true faith. God offereth this striking contrast unto the consideration of man."—*Savary*.

a This law the Hanifites judge to be abrogated, or to relate particularly to the war of Bedr; for the severity here commanded, which was necessary in the beginning of Mohammedism(1), they think too rigorous to be put in practice in its flourishing state. But the Persians, and some others, hold the command to be still in full force: for, according to them, all the men of full age, who are taken in battle, are to be slain, unless they embrace the Mohammedan faith; and those who fall into the hands of the Moslems after the battle are not to be slain, but may either be set at liberty gratis, or on payment of a certain ransom, or may be exchanged for Mohammedan prisoners, or condemned to slavery, at the pleasure of the Imam or prince(2).

b Some copies, instead of *katilu*, read *kutilu*, according to which latter reading it should be rendered, *who are slain*, or *suffer martyrdom*, &c.

\* "The unbelievers, intoxicated with earthly pleasures, live in a brutish state."—*Savary*.

(1) See chap. 8, pp. 365, 366, and 372, Vol. I.  
Dissert. de Jure Militari Mohammedanor. p. 32.

(2) Al Beidawi. V. Reland.

taste whereof changeth not; and rivers of wine, pleasant unto those who drink; and rivers of clarified honey: and therein shall they have *plenty* of all *kinds of* fruits; and pardon from their LORD\*. *Shall the man for whom these things are prepared be* as he who must dwell for ever in *hell* fire; and will have the boiling water given them to drink, which shall burst their bowels? Of the *unbelievers* *there are* some who give ear unto thee, until, when they go out from thee, they say, *by way of derision*, unto those to whom knowledge hath been given<sup>a</sup>, What hath he said now? *These are they* whose hearts God hath sealed up, and who follow their own lusts: but *as to* those who are directed, God will grant them a more ample direction, and he will instruct them what to avoid<sup>b</sup>. Do the *infidels* wait for any other than the *last* hour, that it may come upon them suddenly? Some signs thereof are already come<sup>c</sup>: and when it shall actually overtake them, how can they *then* receive admonition? Know, therefore, that there is no god but GOD: and ask pardon for thy sin<sup>d</sup>, and for the true believers, both men and women. God knoweth your busy employment *in the world*, and the place of your abode *hereafter*<sup>†</sup>. The true believers say, Hath not a Sura been revealed *commanding war against the infidels*? But when a Sura without any ambiguity is revealed, and war is mentioned therein, thou mayest see those in whose hearts is an infirmity<sup>e</sup> look towards thee with the look of one whom death overshadoweth. But obedience *would be* more eligible for them, and to speak that which is convenient. And when the command is firmly established, if they give credit unto God, it will be better for them. Were ye ready, therefore, if ye had been put in authority<sup>f</sup>, to commit outrages in the earth, and to violate the ties of blood? *These are they*

\* "The grace of the Lord watcheth there over those whom he hath chosen."—*Savary*.

a i. e. The more learned of Mohammed's companions; such as Ebn Masud, and Ebn Abbas(1).

b Or, as the words may also be translated, *And he will reward them for their piety*.

c As the mission of Mohammed, the splitting of the moon, and the smoke(2) mentioned in the 44th chapter.

d Though Mohammed here and elsewhere(3) acknowledges himself to be a sinner, yet several Mohammedan doctors pretend he was wholly free from sin, and suppose he is here commanded to ask forgiveness, not that he wanted it, but that he might set an example to his followers: wherefore he used to say of himself, if the tradition be true, *I ask pardon of God a hundred times a day*(4).

† "He seeth you while that ye wake, and while that ye slumber."—*Savary*.

e As hypocrisy, cowardice, or instability in their religion.

f Or, as the words may also be translated, *If ye had turned back*, and apostatized from your faith.

(1) Jallalo'ddin.  
beginning.

(2) Idem. Al Beidawi.  
(4) Jallalo'ddin.

(3) See chap. 48, in the



whom God hath cursed, and hath rendered deaf, and whose eyes he hath blinded. Do they not therefore attentively meditate on the Koran? Are there locks upon their hearts? Verily they who turn their backs, after the *true* direction is made manifest unto them, Satan shall prepare *their wickedness* for them, and *God* shall bear with them for a time\*. This *shall befall them*, because they say *privately* unto those who detest what God hath revealed, We will obey you in part of the matter<sup>a</sup>. But God knoweth their secrets. How therefore *will it be with them*, when the angels shall cause them to die, *and* shall strike their faces, and their backs<sup>b</sup>? This *shall they suffer*, because they follow that which provoketh God to wrath, and are averse to what is well pleasing unto him: and he will render their works vain. Do they in whose hearts is an infirmity imagine that God will not bring their malice to light? If we pleased, we could surely show them unto thee, and thou shouldest know them by their marks; but thou shalt certainly know them by *their* perverse pronounciation of *their* words. God knoweth your actions: and we will try you, until we know those among you who fight valiantly, and who persevere with constancy: and we will try the reports of your behaviour. Verily those who believe not, and turn away *men* from the way of God, and make opposition against the apostle<sup>c</sup>, after the *divine* direction hath been manifested unto them, shall not hurt God at all; but he shall make their works to perish. O true believers, obey God; and obey the apostle: and render not your works of no effect. Verily those who believe not, and who turn away *men* from the way of God, and then die, being unbelievers, God will by no means forgive. Faint not therefore, neither invite *your enemies* to peace, while ye *are* the superior: for God *is* with you, and will not defraud you of *the merit of* your works. Verily this present life *is* only a play and a vain amusement: but if ye believe, and fear *God*, he will give you your rewards. He doth not require of you your *whole* substance: if he should require the whole of you, and earnestly press you, ye would become niggardly, and it would raise your hatred *against his apostle*. Behold, ye *are* those who are invited to expend *part of your substance* for the support of God's true religion; and *there are* some of you who are niggardly. But whoever shall be niggardly shall be niggardly towards his

\* "Satan shall deck vice with flowers to the eyes of the recreant who shall go back unto impiety. He shall procure for him delusive riches."—*Savary*.

a i. e. In part of what ye desire of us; by staying at home and not going forth with Mohammed to war, and by private combination against him(1).

b These words are supposed to allude to the examination of the sepulchre.

c These were the tribes of Koreidha and al Nadir; or those who distributed provision to the army of the Koreish at Bedr(2).

own soul: for God wanteth nothing, but ye *are* needy: and if ye turn back, he will substitute *another* people in your stead, who shall not be like unto you<sup>a</sup>.

## CHAPTER XLVIII.

INTITLED, THE VICTORY ; REVEALED AT MEDINA.

In the name of the most merciful God.

VERILY we have granted thee a manifest victory<sup>b</sup>: that God may forgive thee<sup>c</sup> thy preceding and thy subsequent sin<sup>d</sup>, and may complete his favour on thee, and direct thee in the right way<sup>e</sup>; and that God may assist thee with a glorious assistance. It is he who sendeth down secure tranquillity into the hearts of the true believers, that they may increase in faith, beyond their

a *i. e.* In backwardness and aversion to the propagation of the faith. The people here designed to be put in the place of these lukewarm Moslems are generally supposed to be the Persians; there being a tradition that Mohammed, being asked what people they were, at a time when Salman was sitting by him, clapped his hand on his thigh, and said, *This man and his nation*. Others, however, are of opinion that the Ansars, or the angels, are intended in this place(1).

b This victory, from which the chapter takes its title, according to the most received interpretation, was the taking of the city of Mecca. The passage is said to have been revealed on Mohammed's return from the expedition of al Hodeibiya, and contains a promise or prediction of this signal success, which happened not till two years after; the preterite tense being therein used, according to the prophetic style, for the future(2).

There are some, notwithstanding, who suppose the advantage here intended was the pacification of al Hodeibiya, which is here called a *victory*, because the Meccans sued for peace, and made a truce there with Mohammed, their breaking of which occasioned the taking of Mecca. Others think the conquest of Khaibar, or the victory over the Greeks at Muta, &c. to be meant in this place.

c That is to say, That God may give thee an opportunity of deserving forgiveness by eradicating of idolatry, and exalting his true religion, and the delivering of the weak from the hands of the ungodly, &c.

d *i. e.* Whatever thou hast done worthy reprehension; or, thy sins committed as well in the time of ignorance, as since. Some expound the words more particularly, and say the *preceding* or *former* fault was his lying with his handmaid Mary(3), contrary to his oath; and the *latter*, his marrying of Zeinab(4), the wife of Zeid his adopted son(5).

\* "God hath pardoned unto thee thy faults: he hath fulfilled his favours; and he will lead thee in the way of justice."—*Savary*.

(1) Al Beidawi.  
the notes thereon.

(2) Al Zamakh. Al Beidawi, &c.  
(4) See chap. 33, and the notes thereon.

(3) See chap. 66, and  
(5) Al Zamakh.

*former* faith; (the hosts of heaven and earth are God's; and God is knowing *and* wise): that he may lead the true believers of both sexes into gardens beneath which rivers flow, to dwell therein for ever; and may expiate their evil deeds from them: (this will be great felicity with God): and that he may punish the hypocritical men, and the hypocritical women, and the idolaters, and the idolatresses, who conceive an ill opinion of God. They shall experience a turn of evil fortune; and God shall be angry with them, and shall curse them, and hath prepared hell for them; an ill journey shall it be *thither!* Unto God *belong* the hosts of heaven and earth; and God is mighty *and* wise. Verily we have sent thee *to be* a witness, and a bearer of good tidings, and a denouncer of threats; that ye may believe in God, and his apostle; and may assist him, and revere him, and praise him morning and evening. Verily they who swear fealty<sup>a</sup> unto thee, swear fealty unto God: the hand of God *is* over their hands<sup>b</sup>. Whoever shall violate *his oath*, will violate *the same* to the hurt only of his own soul: but whoever shall perform that which he hath covenanted with God, he will surely give him a great reward. The Arabs of the desert who were left behind<sup>c</sup> will say unto thee, Our substance and our families employed us, *so that we went not forth with thee to war*; wherefore ask pardon for us. They speak that with their tongues, which *is* not in their hearts. Answer, Who shall be able *to obtain* for you any thing from God *to the contrary*, if he is pleased to afflict you, or is pleased to be gracious unto you? Yea verily, God is well acquainted with that which ye do. Truly ye imagined that the apostle and the true believers would never return to their families: and this was prepared in your hearts: but ye imagined an evil imagination; and ye are a corrupt people\*. Whoso believeth not in God and his apostle, verily we have prepared burning fire for the unbelievers. Unto God *belongeth* the kingdom of heaven and earth: he forgiveth whom he pleaseth; and he punisheth whom he pleaseth; and

a The original word signifies publicly to acknowledge or inaugurate a prince, by swearing fidelity and obedience to him.

b That is, He beholdeth from above, and is witness to the solemnity of your giving your faith to his apostle; and will reward you for it(1). The expression alludes to the manner of their plighting their faith on these occasions.

c These were the tribes of Aslam, Joheinah, Mozeinah, and Ghifar, who being summoned to attend Mohammed in the expedition of al Hodeibiya, stayed behind, and excused themselves by saying their families must suffer in their absence, and would be robbed of the little they had (for these tribes were of the poorer Arabs); whereas in reality they wanted firmness in the faith, and courage to face the Korish(2).

\* "Ye imagined that the prophet and the faithful were for ever divided from their families: your hearts eagerly adopted this opinion. It has deceived you; it will cause your ruin."—*Savary*.

God is inclined to forgive, *and* merciful. Those who were left behind will say, when ye go forth to take the spoil<sup>a</sup>, Suffer us to follow you. They seek to change the word of God<sup>b</sup>. Say, Ye shall by no means follow us: thus hath God said heretofore. They will reply, Nay; ye envy us *a share of the booty*. But they are men of small understanding. Say unto the Arabs of the desert who were left behind, Ye shall be called forth against a mighty *and* a warlike nation<sup>c</sup>: ye shall fight against them, or they shall profess Islam\*. If ye obey, God will give you a glorious reward: but if ye turn back, as ye turned back heretofore, he will chastise you with a grievous chastisement. It shall be no crime in the blind, neither shall it be a crime in the lame, neither shall it be a crime in the sick, *if they go not forth to war*: and whoso shall obey God and his apostle, he shall lead them into gardens beneath which rivers flow; but whoso shall turn back, he will chastise him with a grievous chastisement. Now God was well pleased with the true believers, when they swore fidelity to thee under the tree<sup>d</sup>; and he knew that which *was* in their hearts; wherefore he sent down on them tranquillity of mind<sup>e</sup>, and re-

a viz. In the expedition of Khaibar. The prophet returned from al Hodeibiya in Dhu'l-hajja, in the sixth year of the Hejra, and staid at Medina the remainder of that month and the beginning of Moharram, and then set forward against the Jews of Khaibar, with those only who had attended him to al Hodeibiya; and having made himself master of the place, and all the castles and strong holds in that territory(1), took spoils to a great value, which he divided among them who were present at that expedition, and none else(2).

b Which was his promise to those who attended the prophet to al Hodeibiya, that he would make them amends for their missing of the plunder of Mecca at that time, by giving them that of Khaibar in lieu thereof. Some think the word here intended to be that passage in the 9th chapter(3), *Ye shall not go forth with me for the future*, &c. which yet was plainly revealed long after the taking of Khaibar, on occasion of the expedition of Tabuc(4).

c These were Banu Honeifa, who inhabited al Yamama, and were the followers of Moseilama, Mohammed's competitor; or any other of those tribes which apostatized from Mohammedism(5): or, as others rather suppose, the Persians, or the Greeks(6).

\* "Ye shall make war against them until they shall have embraced Islamism."—*Savary*.

d Mohammed, when at al Hodeibiya, sent Jawwas Ebn Omeyya, the Khozaite, to acquaint the Meccans that he was come with a peaceable intention, to visit the temple; but they, on some jealousy conceived, refusing to admit him, the prophet sent Othman Ebn Affan, whom they imprisoned, and a report ran that he was slain: whereupon Mohammed called his men about him, and they took an oath to be faithful to him, even to death; during which ceremony he sat under a tree, supposed by some to have been an Egyptian thorn, and by others a kind of lote-tree(7).

e The original word is *Sakinat*, of which notice has been taken elsewhere(8).

(1) V. Abulf. Vit. Moh. p. 87, &c.

(2) Al Beidawi. (3) Page 388, Vol. I.

(4) Al Beidawi. (5) Idem.

(6) Jallalo'ddin. (7) Idem, Al

Beidawi. V. Abulf. Vit. Moh. p. 86.

(8) In note a, ad cap. 2, p. 225, Vol. I.



warded them with a speedy victory<sup>a</sup>, and many spoils which they took: for God is mighty *and* wise. God promised you many spoils which ye should take; but he gave you these by way of earnest; and he restrained the hands of men from you<sup>b</sup>: that the same may be a sign unto the true believers; and that he may guide you into the right way. And *he also promiseth you other spoils*, which ye have not *yet* been able to take: but now hath God encompassed them *for you*; and God is almighty. If the unbelieving *Meccans* had fought against you, verily they had turned *their backs*; and they would not have found a patron or protector: *according to* the ordinance of God, which hath been put in execution heretofore *against opposers of the prophets*; for thou shalt not find any change in the ordinance of God. *It was he* who restrained their hands from you, and your hands from them, in the valley of Mecca; after that he had given you the victory over them<sup>c</sup>: and God saw that which ye did. *These are they* who believed not, and hindered you from *visiting* the holy temple, and *also hindered* the offering, being detained, that it should not arrive at the place where it ought to be sacrificed<sup>d</sup>. Had it not been that ye might have trampled on *divers* true believers, *both men and women*, whom ye knew not, *being promiscuously assembled with the infidels*, and that a crime might therefore have lighted on you on their account, without *your knowledge*, *he had not restrained your hands from them: but this was*

a Namely, the success at Khaibar, or, as some rather imagine, the taking of Mecca, &c.

b *i. e.* The hands of those of Khaibar, or of their successors of the tribes of Asad and Ghatfan; or of the inhabitants of Mecca, by the pacification of al Hodeibiya(1). (Mahomet was encamped near Mecca. Eighty of the idolaters roamed round the camp for the purpose of killing some of his soldiers: they were made prisoners. He pardoned them, and restored them to liberty. His clemency conduced to establish peace and concord).—*Savary*.

c Jallalo'ddin says, that fourscore of the infidels came privately to Mohammed's camp at al Hodeibiya, with an intent to surprise some of his men, but were taken and brought before the prophet, who pardoned them and ordered them to be set at liberty: and this generous action was the occasion of the truce struck up by the Koreish with Mohammed; for thereupon they sent Sohail Ebn Amru and some others (and not Arwa Ebn Masud, as is said, by mistake, in another place(2); for his errand was an actual defiance), to treat of peace.

Al Beidawi explains the passage by another story: telling us that Acremia Ebn Abi Jahl marching from Mecca at the head of five hundred men to al Hodeibiya, Mohammed sent against him Khaled Ebn al Walid, with a detachment, who drove the infidels back to the innermost part of Mecca (as the word here translated *valley* properly signifies), and then left them, out of respect to the place.

d Mohammed's intent, in the expedition of al Hodeibiya, being only to visit the temple of Mecca in a peaceable manner, and to offer a sacrifice in the valley of Mina, according to the established rites, he carried beasts with him for that purpose, but was not permitted by the Koreish either to enter the temple, or to go to Mina.

(1) Al Beidawi.

(2) See the Prelim. Disc. § 2, p. 69, Vol. I.

*done*, that God might lead whom he pleaseth into his mercy. If they had been distinguished from one another, we had surely chastised such of them as believed not, with a severe chastisement. When the unbelievers had put in their hearts an affected preciseness, the preciseness of ignorance, and God sent down his tranquillity on his apostle and on the true believers<sup>a</sup>; and firmly fixed in them the word of piety<sup>b</sup>, and they were the most worthy of the same, and the most deserving thereof: for God knoweth all things. Now hath God in truth verified unto his apostle the vision<sup>c</sup>, *wherein he said*, Ye shall surely enter the holy temple of Mecca, if God please, in full security; having your heads shaved, and your hair cut<sup>d</sup>: ye shall not fear: for God knoweth that which ye know not; and he hath appointed *you*, besides this, a speedy victory<sup>e</sup>. *It is* he who hath sent his apostle with the direction, and the religion of truth; that he may exalt the

a This passage was occasioned by the stiffness of Sohail and his companions, in wording the treaty concluded with Mohammed: for when the prophet ordered Ali to begin with the form, *In the name of the most merciful God*, they objected to it, and insisted that he should begin with this, *In thy name, O God*; which Mohammed submitted to, and proceeded to dictate, *These are the conditions on which Mohammed, the apostle of God, has made peace with those of Mecca*; to this Sohail again objected, saying, *If we had acknowledged thee to be the apostle of God, we had not given thee any opposition*; whereupon Mohammed ordered Ali to write, as Sohail desired, *These are the conditions which Mohammed, the son of Abdallah, &c.* But the Moslems were so disgusted thereat, that they were on the point of breaking off the treaty, and had fallen on the Meccans, had not God appeased and calmed their minds; as it follows in the text(1).

The terms of this pacification were, that there should be a truce for ten years; that any person might enter into league either with Mohammed, or with the Koreish, as he should think fit; and that Mohammed should have the liberty to visit the temple of Mecca the next year, for three days(2).

\* "While the idolaters cherished in their hearts the fury of a blind fanaticism, God sent peace unto the prophet and unto the believers."—*Savary*.

b *i. e.* The Mohammedan profession of faith, or the *Bismillah*, and the words *Mohammed, the apostle of God*; which were rejected by the infidels.

c Or dream which Mohammed had at Medina, before he set out for al Hodeibiya; wherein he dreamed that he and his companions entered Mecca in security, with their heads shaven, and their hair cut. This dream, being imparted by the prophet to his followers, occasioned a great deal of joy among them; and they supposed it would be fulfilled that same year: but when they saw the truce concluded, which frustrated their expectation for that time, they were deeply concerned; whereupon this passage was revealed for their consolation, confirming the vision, which was not to be fulfilled till the year after, when Mohammed performed the visitation distinguished by the addition of *al Kada*, or *completion*, because he then *completed* the visitation of the former year, when the Koreish not permitting him to enter Mecca, he was obliged to kill his victims, and to shave himself at al Hodeibiya(3).

d *i. e.* Some being shaved, and others having only their hair cut.

e *viz.* The taking of Khaibar.

(1) Al Beidawi. V. Abulf. Vit. Moh. p. 87.  
Jallalo'ddin. V. Abulf. Vit. Moh. p. 84, 87.

(2) *Iidem.*

(3) Al Beidawi,

same above every religion : and God is a sufficient witness *hereof*. Mohammed is the apostle of God : and those who are with him are fierce against the unbelievers, *but* compassionate towards one another. Thou mayest see them bowing down, prostrate, seeking a recompense from God, and *his* good will. Their signs are in their faces, being marks of *frequent* prostration\*. This is their description in the pentateuch, and their description in the gospel : *they are* as seed which putteth forth its stalk, and strengtheneth it, and swelleth in the ear, and riseth upon its stem ; giving delight unto the sower. *Such are the Moslems described to be* : that the infidels may swell with indignation at them. God hath promised unto such of them as believe, and do good works, pardon and a great reward.

## CHAPTER XLIX.

INTITLED, THE INNER APARTMENTS ; REVEALED AT MEDINA.

In the name of the most merciful God.

O TRUE believers, anticipate not *any matter* in the sight of God and his apostle<sup>a</sup> : and fear God ; for God *both* heareth and knoweth. O true believers, raise not your voices above the voice of the prophet<sup>b</sup> ; neither speak loud unto him in discourse<sup>c</sup>, as ye speak loud unto one another, lest your works become vain, and ye perceive *it* not. Verily they who lower their voices in the presence of the apostle of God are those whose hearts God hath disposed unto piety : they shall obtain pardon, and a great reward. *As to* those who call unto thee from without the inner apartments<sup>c</sup> ; the greater part of them do not understand *the re-*

\* “ The marks of their piety appear on their faces.”—*Savary*.

a That is, do not presume to give your own decision in any case, before ye have received the judgment of God and his apostle.

b This verse is said to have been occasioned by a dispute between Abu Beer and Omar, concerning the appointing of a governor of a certain place ; in which they raised their voices so high, in the presence of the apostle, that it was thought proper to forbid such indecencies for the future(1).

† “ Speak not unto him with that familiarity which ye use unto each other.”—*Savary*.

c These, they say, were Oyeyna Ebn Hosein, and al Akra Ebn Habes ; who wanting to speak with Mohammed, when he was sleeping at noon in his women’s apartment, had the rudeness to call out several times, *Mohammed, come forth to us*(2).



*spect due to thee*\*. If they wait with patience, until thou come forth unto them, it will certainly be better for them : but God is inclined to forgive, *and* merciful. O true believers, if a wicked man come unto you with a tale, inquire strictly *into the truth thereof*; lest ye hurt people through ignorance, and afterwards repent of what ye have done<sup>a</sup>: and know that the apostle of God is among you : if he should obey you in many things, ye would certainly be guilty of a crime, *in leading him into a mistake*. But God hath made the faith amiable unto you, and hath prepared the same in your hearts ; and hath rendered infidelity, and iniquity, and disobedience hateful unto you. These are they who walk in the right way; through mercy from God, and grace: and God is knowing, *and* wise. If two parties of the believers contend with one another, do ye *endeavour to* compose the matter between them: and if the one of them offer an insult unto the other, fight against that *party* which offered the insult, until they return unto the judgment of God ; and if they do return, make peace between them with equity: and act with justice ; for God loveth those who act justly<sup>b</sup>. Verily the true believers *are* brethren : wherefore reconcile your brethren ; and fear God, that ye may obtain mercy. O true believers, let not men laugh *other* men to scorn ; who peradventure may be better than themselves ; neither let women laugh *other* women to scorn ; who may possibly be better than themselves. Neither defame one another ; nor call one another by *opprobrious* appellations. An ill name *it is*

\* “ The interior of thy dwelling is a sanctuary(1): they who violate it by calling unto thee are deficient in the respect which they owe to the interpreter of heaven.” —*Savary*.

a This passage was occasioned, it is said, by the following accident. Al Walid Ebn Okba being sent by Mohammed to collect the alms from the tribe of al Mostalek, when he saw them come out to meet him in great numbers, grew apprehensive they designed him some mischief, because of past enmity between him and them in the time of ignorance, and immediately turned back, and told the prophet they refused to pay their alms, and attempted to kill him ; upon which Mohammed was thinking to reduce them by force : but on sending Khaled Ebn al Walid to them, he found his former messenger had wronged them, and that they continued in their obedience(2).

b This verse is supposed to have been occasioned by a fray, which happened between the tribes of al Aws and al Khazraj. Some relate, that the prophet one day riding on an ass, as he passed near Abdallah Ebn Obba, the ass chanced to stale, at which Ebn Obba stopped his nose ; and Ebn Rawâha said to him, *By God, the piss of his ass smells sweeter than thy musk* ; whereupon a quarrel ensued between their followers, and they came to blows, though they struck one another only with their hands and slippers, or with palm-branches(3).

(1) (By the interior is to be understood the women's apartment, to which the Arabs give the name of Harem (the forbidden place). Only the husband is allowed to enter it : he usually passes the afternoon there, in the midst of his wives and children, and dislikes to be called out of it).—*Savary*.

(2) Al Beidawi, Jallal.

(3) *Idem*.



*to be charged with wickedness, after having embraced the faith : and whoso repenteth not, they will be the unjust doers<sup>a</sup>. O true believers, carefully avoid entertaining a suspicion of another : for some suspicions are a crime. Inquire not too curiously into other men's failings : neither let the one of you speak ill of another in his absence. Would any of you desire to eat the flesh of his dead brother? Surely ye would abhor it. And fear God ; for God is easy to be reconciled, and merciful. O men, verily we have created you of a male and female ; and we have distributed you into nations, and tribes, that ye might know one another. Verily the most honorable of you, in the sight of God, is the most pious of you : and God is wise and knowing. The Arabs of the desert<sup>b</sup> say, We believe. Answer, Ye do by no means believe ; but say, We have embraced Islam<sup>c</sup> : for the faith hath not yet entered into your hearts\*. If ye obey God and his apostle, he will not defraud you of any part of the merit of your works : for God is inclined to forgive, and merciful. Verily the true believers are those only who believe in God and his apostle, and afterwards doubt not ; and who employ their substance and their persons in the defence of God's true religion : these are they who speak sincerely. Say, Will ye inform God concerning your religion<sup>d</sup> ? But God knoweth whatever is in heaven and in earth : for God is omniscient. They upbraid thee that they have embraced Islam. Answer, Upbraid me not with your having embraced Islam : rather God upbraideth you, that he hath directed you to the faith<sup>e</sup> ; if ye speak sincerely†. Verily God knoweth the secrets of heaven and earth ; and God beholdeth that which ye do.*

a It is said that this verse was revealed on account of Safiya Bint Hoyai, one of the prophet's wives ; who came to her husband and complained that the women said to her, *O thou Jewess, the daughter of a Jew and of a Jewess ; to which he answered, Canst thou not say, Aaron is my futher, and Moses is my uncle, and Mohammed is my husband*(1) ?

b These were certain of the tribe of Asad, who came to Medina in a year of scarcity, and having professed Mohammedism, told the prophet that they had brought all their goods and their families, and would not oppose him, as some other tribes had done : and this they said to obtain a part of the alms, and to upbraid him with their having embraced his religion and party(2).

c That is, ye are not sincere believers, but outward professors only of the true religion.

\* (The distinction which the Mahometans make between faith and Islâmism is that the one is the internal belief, and the other the external sign of that belief by religious acts).—*Savary*.

d *i. e.* Will ye pretend to deceive him, by saying ye are true believers ?

e The obligation being not on God's side, but on yours, for that he has favoured you so far as to guide you into the true faith, if ye are sincere believers.

† " They return thanks unto thee for having embraced Islâmism. Say to them, His religion cometh not from me ; it is the gift of Heaven : he will lead you if your hearts be sincere."—*Savary*.

## CHAPTER L.

INTITLED K. ; REVEALED AT MECCA.

In the name of the most merciful God.

K.<sup>a</sup> By the glorious Koran : verily they wonder that a preacher from among themselves is come unto them ; and the unbelievers say, *This is a wonderful thing : after we shall be dead, and become dust, shall we return to life ? This is a return remote from thought.* Now we know what the earth consumeth of them ; and with us *is* a book which keepeth an account *thereof*. But they charge falsehood on the truth, after it hath come unto them : wherefore they *are plunged* in a confused business<sup>b\*</sup>. Do they not look up to the heaven above them, *and consider* how we have raised it and adorned it ; and that *there are* no flaws therein ? We have also spread forth the earth, and thrown thereon *mountains* firmly rooted<sup>c</sup> : and we cause every beautiful kind *of vegetables* to spring up therein ; for a subject of meditation, and an admonition unto every man who turneth *unto us*. And we send down rain as a blessing from heaven, whereby we cause gardens to spring forth, and the grain of harvest, and tall palm-trees having branches laden with dates hanging one above another†, as a provision for mankind ; and we thereby quicken a

a Some imagine that this litter is designed to express the mountain Kâf, which several eastern writers fancy encompasses the whole world(1). Others say it stands for *Kada al amr*, i. e. *The matter is decreed*, viz. the chastisement of the infidels(2). See the Prelim. Disc. § III. p. 75, &c. Vol. I.

b Not knowing what certainly to affirm of the Koran ; calling it sometimes a piece of poetry, at other times a piece of sorcery, and at other times a piece of divination, &c.

\* “ The spirit of confusion hath seized upon them(3).—*Savary*.

c See chap. 16, p. 57, and chap. 31, p. 201, Vol. II.

† (The date-tree produces three or four large clusters, which rise from the summit of the tree, and hang round. They are formed of small branches, long and flexible, from which hang the dates. These clusters will sometimes weigh as much as a hundred and twenty pounds. The date is at first of a deep green : as it ripens, it turns red, and it becomes blackish when it is ripe. This fruit, which is of a sugary and agreeable taste, loses much by drying).—*Savary*.

(1) V. D’Herbel. Bibl. Orient. Art. Caf.

(2) Al Beidawi, Jallal.

(3) The unbelievers pretend that Mahomet was a magician, and the Koran a book of magic ; others that he was a poet, and the Koran a book of poetry. The last reproach is not wholly unfounded : the whole of the Koran is written in verses. The first chapters are in rhymed prose ; and a part of the last in verse. Mahomet has displayed in his work all the treasures of eloquence and poetry).—*Savary*.

dead country : so *shall be* the coming forth of the dead from their graves. The people of Noah, and those who dwelt at Al Rass<sup>a</sup>, and Thamud, and Ad, and Pharaoh, accused the prophets of imposture before the Meccans ; and also the brethren of Lot, and the inhabitants of the wood near Midian<sup>\*</sup>, and the people of Tobba<sup>b</sup> : all these accused the apostles of imposture ; wherefore the judgments which I threatened were justly inflicted on them. Is our power exhausted by the first creation ? Yea ; they are in a perplexity, because of a new creation which is foretold them, namely, the raising of the dead. We created man, and we know what his soul whispereth within him ; and we are nearer unto him than his jugular vein. When the two angels deputed to take account of a man's behaviour, take an account thereof ; one sitting on the right hand, and the other on the left : he uttereth not a word, but there is with him a watcher, ready to note it. And the agony of death shall come in truth : this, O man, is what thou soughtest to avoid. And the trumpet shall sound : this will be the day which hath been threatened. And every soul shall come ; and therewith shall be a driver and a witness.<sup>†</sup> And the former shall say unto the unbeliever, Thou wast negligent heretofore of this day : but we have removed thy veil from off thee ; and thy sight is become piercing this day. And his companions shall say, This is what is ready with me to be attested. And God shall say, Cast into hell every unbeliever, and perverse person, and every one who forbade good, and every transgressor, and doubter of the faith, who set up another god with the true God ; and cast him into a grievous torment. His

a See chap. 25, p. 158, Vol. II.

\* "The inhabitants of Aleica."—Savary.

b See chap. 44, p. 282, Vol. II.

c The intent of the passage is to exalt the omniscience of God ; who wants not the information of the guardian angels, though he has thought fit, in his wisdom, to give them that employment : for if they are so exact as to write down every word which falls from a man's mouth, how can we hope to escape the observation of him who sees our inmost thoughts ?

The Mohammedans have a tradition that the angel who notes a man's good actions has the command over him who notes his evil actions ; and that when a man does a good action, the angel of the right hand writes it down ten times, and when he commits an ill action, the same angel says to the angel of the left hand, *Forbear setting it down for seven hours ; peradventure he may pray, or may ask pardon*(1).

d i. e. Two angels, one acting as a serjeant, to bring every person before the tribunal ; and the other prepared as a witness, to testify either for or against him. Some say the former will be the guardian angel who took down his evil actions, and the other the angel who took down his good actions(2).

† "Every man shall present himself there with a guide, and with a witness."—Savary.

companion<sup>a</sup> shall say, O LORD, I did not seduce him; but he was in a wide error<sup>b</sup>. God shall say, Wrangle not in my presence: since I threatened you beforehand *with the torments which ye now see prepared for you*. The sentence is not changed with me: neither do I treat *my* servants unjustly. On that day we will say unto hell, Art thou full? and it shall answer, *Is there yet any addition<sup>c</sup>?* And paradise shall be brought near unto the pious; *and it shall be said unto them, This is what ye have been promised; unto every one who turned himself unto God, and kept his commandments; who feared the Merciful in secret, and came unto him with a converted heart: enter the same in peace: this is the day of eternity*. Therein shall they have whatever they shall desire; and *there will be a superabundant addition of bliss with us<sup>d</sup>*. How many generations have we destroyed before the *Meccans*, which were more mighty than they in strength? Pass, therefore, through the regions *of the earth, and see whether there be any refuge from our vengeance*. Verily herein *is* an admonition unto him who hath a heart *to understand*, or giveth ear, and is present *with an attentive mind*. We created the heavens and the earth, and whatever *is* between them, in six days: and no weariness affected us<sup>e</sup>. Wherefore patiently suffer what they say<sup>f</sup>; and celebrate the praise of thy LORD before sunrise, and before sunset, and praise him *in some part* of the night: and *perform* the additional parts of worship<sup>g\*</sup>. And hearken unto the day whereon the crier shall call *men to judg-*

a viz. The devil which shall be chained to him.

b This will be the answer of the devil, whom the wicked person will accuse as his seducer: for the devil has no power over a man, to cause him to do evil, any otherwise than by suggesting what is agreeable to his corrupt inclinations(1).

c i. e. Are there yet any more condemned to this place; or is my space to be enlarged and rendered more capacious to receive them?

The commentators suppose hell will be quite filled at the day of judgment, according to that repeated expression in the Koran, *Verily I will fill hell with you, &c.*

d See the Prelim. Disc. § IV. p. 110, Vol. I.

e This was revealed in answer to the Jews, who said that God rested from his work of creation on the seventh day, and reposed himself on his throne, as one fatigued(2).

f viz. Either what the idolaters say, in denying the resurrection; or the Jews, in speaking indecently of God.

g These are the two inclinations used after the evening prayer, which are not necessary, or of precept, but voluntary, and of supererogation, and may therefore be added, or omitted, indifferently.

\* "Make known his praise at the beginning of the night, and accomplish the adoration"(3).—*Savary*.

(1) See chap, 14, p. 47, &c. Vol. II.

(2) Al Beidawi, Jallalo'ddin.

(3) (By these words is to be understood the prayer called *el ache*, that is, *of the supper*, which is repeated about two hours after sunset. Marracci is mistaken in supposing that these words signify *genuflexions* which are not prescribed by the law. Marracci, p. 673).—*Savary*.



ment from a near place<sup>a</sup>: the day whereon they shall hear the voice of *the trumpet* in truth: this *will be* the day of *men's* coming forth *from their graves*: we give life, and we cause to die; and unto us *shall be* the return of *all creatures*: the day whereon the earth shall suddenly cleave in sunder over them. This *will be* an assembly easy for us *to assemble*. We well know what *the unbelievers* say; and thou *art* not sent to compel them forcibly *to the faith*. Wherefore warn, by the Koran, him who feareth my threatening.

## CHAPTER LI.

INTITLED, THE DISPERSING ; REVEALED AT MECCA.

In the name of the most merciful God.

By the *winds* dispersing and scattering *the dust*<sup>b\*</sup>; and by the *clouds* bearing a load of *rain*<sup>c</sup>; by the *ships* running swiftly in the *sea*<sup>d</sup>; and by the *angels* who distribute things *necessary for the support of all creatures*<sup>†</sup>: verily that wherewith ye are threatened is certainly true; and the *last* judgment will surely come. By the heaven furnished with paths<sup>f</sup>; ye widely differ in what ye say<sup>g</sup>. He will be turned aside from *the faith*, who shall be turned aside *by the divine decree*. Cursed be the liars; who *wade* in deep waters of *ignorance*, neglecting *their salva-*

a That is, from a place whence every creature may equally hear the call. This place, it is supposed, will be the mountain of the temple of Jerusalem, which some fancy to be nigher heaven than any other part of the earth; whence Israfil will sound the trumpet, and Gabriel will make the following proclamation, *O ye rotten bones, and torn flesh, and dispersed hairs, God commandeth you to be gathered together to judgment*(1).

b Or, *By the women who bring forth or scatter children*, &c.

\* "I swear by the breath of the impetuous winds."—*Savary*.

c Or, *By the women bearing a burthen* in their womb, or *the winds bearing* the clouds, &c.

d Or, *By the winds passing swiftly* in the air, or *the stars moving swiftly* in their courses, &c.

e Or, *By the winds which distribute* the rain, &c.

† "By the angels who execute the decrees of Heaven."—*Savary*.

f i. e. The paths or orbs of the stars; or the streaks which appear in the sky like paths, being thin and extended clouds.

g Concerning Mohammed, or the Koran, or the resurrection and day of judgment; speaking variously and inconsistently of them.

(1) Al Beidawi, Jallalo'ddin.

tion\*. They ask, *When will the day of judgment come?* On that day shall they be burned in *hell* fire; and it shall be said unto them, Taste your punishment; this is what ye demanded to be hastened. But the pious shall dwell among gardens and fountains, receiving that which their LORD shall give them; because they were righteous doers before this day. They slept but a small part of the night<sup>a</sup>; and early in the morning they asked pardon of God: and a due portion of their wealth was given unto him who asked, and unto him who was forbidden by shame to ask. There are signs of the divine power and goodness in the earth, unto men of sound understanding; and also in your own selves: will ye not therefore consider? Your sustenance is in the heaven; and also that which ye are promised<sup>b</sup>. Wherefore by the LORD of heaven and earth I swear that this is certainly the truth; according to what ye yourselves speak<sup>c</sup>. Hath not the story of Abraham's honoured guests<sup>d</sup> come to thy knowledge? When they went in unto him, and said, Peace: he answered, Peace; saying within himself, These are unknown people. And he went privately unto his family, and brought a fatted calf. And he set it before them, and when he saw they touched it not, he said, Do ye not eat? And he began to entertain a fear of them. They said, Fear not: and they declared unto him the promise of a wise youth. And his wife drew near with exclamation, and she smote her face<sup>e</sup>, and said, I am an old woman, and barren. The angels answered, Thus saith

XXVII. thy LORD: verily he is the wise, the knowing. \* And Abraham said unto them, What is your errand, therefore, O messengers of God? They answered, verily we are sent unto a wicked people: that we may send down upon them stones of baked clay, marked from thy LORD, for the destruction of transgressor<sup>f</sup>. And we brought forth the true

\* "The liars shall perish: they are buried in the abyss of ignorance."—Savary.

a Spending the greater part in prayer, and religious meditation.

b i. e. Your food cometh from above, whence proceedeth the change of seasons and rain: and your future reward is also there, that is to say, in paradise, which is situate above the seven heavens.

c That is, without any doubt or reserved meaning, as ye affirm a truth unto one another.

d See chap. 11, p. 17, and chap. 15, p. 53, Vol. II.

e Some add, that to remove Abraham's fear, Gabriel, who was one of these strangers, touched the calf with his wing, and it immediately rose up and walked to its dam; upon which Abraham knew them to be the messengers of God(1).

f This, some pretend, she did for shame; because she left her courses coming upon her.

† "We are about," replied they, "to chastise an infamous people. We shall cause to fall on the guilty a shower of stones, on which their names are engraven by the hand of the Lord."—Savary.

believers who were in *the city*: but we found not therein more than one family of Moslems. And we *overthrew the same*, and left a sign therein unto those who dread the severe chastisement of God. In Moses also *was a sign*: when we sent him unto Pharaoh with manifest power. But he turned back, with his princes, saying, *This man is a sorcerer, or a madman*. Wherefore we took him and his forces, and cast them into the sea: and he was one worthy of reprehension. And in *the tribe of Ad also was a sign*: when we sent against them a destroying wind<sup>a</sup>; it touched not aught whereon it came but it rendered the same as a thing rotten, and *reduced to dust*. In Thamud *likewise was a sign*: when it was said unto them, *Enjoy yourselves for a time*<sup>b</sup>. But they insolently transgressed the command of their LORD: wherefore a terrible noise from heaven assailed them, while they looked on<sup>c</sup>; and they were not able to stand *on their feet*, neither did they save themselves *from destruction*. And the people of Noah *did we destroy before these*: for they were a people who enormously transgressed\*. We have built the heaven with might; and we have given *it* a large extent: and we have stretched forth the earth beneath; and how evenly have we spread *the same*! And of every thing have we created two kinds<sup>d</sup>, that peradventure ye may consider. Fly, therefore, unto God; verily I *am* a public warner unto you, from him. And set not up another god with *the true God*: verily I *am* a public warner unto you, from him†. In like manner there came no apostle unto their predecessors, but they said, *This man is a magician, or a madman*. Have they bequeathed this *behaviour* successively the one to the other? Yea; they are a people who enormously transgress‡. Wherefore withdraw from them; and thou *shalt not be* blame-worthy *in so doing*. Yet continue to admonish: for admonition profiteth the true believers. I have not created genii and men *for any other end* than that they should serve me. I require not any sustenance from them; neither will I that they feed me. Verily God is he who provideth *for all creatures*; possessed of mighty power. Unto those who shall injure *our apostle shall be given* a portion like unto the portion of those who behaved like them *in times past*; and they shall not wish *the same* to be

a See chap. 7, p. 344, &c. Vol. I.

b i. e. For three days. See chap. 11, p. 17, Vol. II.

c For this calamity happened in the day-time.

\* "We exterminated the people of Noah, in the midst of their crimes."—*Savary*.

d As for example: male, and female; the heaven, and the earth; the sun, and the moon; light, and darkness; plains, and mountains, winter, and summer; sweet, and bitter, &c.(1).

† "Give not unto him an equal, or fear my threats."—*Savary*.

‡ "Have the people bequeathed themselves unto error? The people of Mecca persist in their unbelief."—*Savary*.

hastened. Wo, therefore, to the unbelievers, because of their day with which they are threatened!

## CHAPTER LII.

INTITLED, THE MOUNTAIN ; REVEALED AT MECCA.

In the name of the most merciful God.

By the mountain of *Sinai*; and by the book written in an expanded scroll<sup>a</sup>; and by the visited house<sup>b</sup>; and by the elevated roof of *heaven*; and by the swelling ocean: verily the punishment of thy LORD will surely descend; *there shall be* none to withhold it. On that day the heaven shall be shaken, and shall reel; and the mountains shall walk and pass away. And on that day wo be unto those who accused *God's apostles* of imposture; who amused themselves in wading in *vain disputes*! On that day shall they be driven and thrust into the fire of hell; *and it shall be said unto them*, This is the fire which ye denied as a fiction. Is this a magic illusion? Or do ye not see? Enter the same to be scorched: whether ye bear *your torments* patiently, or impatiently, *it will be* equal unto you: ye shall surely receive the reward of that which ye have wrought. But the pious *shall dwell* amidst gardens and pleasures; delighting themselves in what their LORD shall have given them: and their LORD shall deliver them from the pains of hell. *And it shall be said unto them*, Eat and drink with easy digestion\*; because of that which ye have wrought: leaning on couches disposed in order: and we will espouse them unto virgins having large black eyes. And unto those who believe, and whose offspring follow them in the faith, we will join their offspring in *paradise*: and we will not diminish unto them aught of *the merit* of their works. (Every

a The book here intended, according to different opinions, is either the book or register wherein every man's actions are recorded; or the *preserved table*, containing God's decrees; or the book of the law, which was written by God, Moses bearing the creaking of the pen; or else the Koran(1).

b i. e. The Caaba, so much visited by pilgrims; or, as some rather think, the original model of that house in heaven, called al Dorah, which is visited and compassed by the angels, as the other is by men(2).

\* "Satisfy yourselves, it shall be said unto them, with the blessings which are offered unto you; they are the reward of your virtues."—*Savary*.

(1) Al Zamakh. Al Beidawi.

(2) See the Prelim. Disc. § IV. Vol. I.



man is given in pledge for that which he shall have wrought)<sup>a</sup>. And we will give them fruits in abundance, and flesh of the *kinds* which they shall desire. They shall present unto one another therein a cup of *wine*, wherein there shall be no vain discourse, nor any incitement unto wickedness. And youths appointed to attend them shall go round them: *beautiful* as pearls hidden in their shell. And they shall approach unto one another, and shall ask mutual questions. And they shall say, Verily we were heretofore amidst our family, in great dread with regard to our state after death: but God hath been gracious unto us, and hath delivered us from the pain of burning fire: for we called on him heretofore; and he is the beneficent, the merciful. Wherefore do thou, *O prophet*, admonish thy people. Thou art not, by the grace of thy LORD, a soothsayer, or a madman. Do they say, He is a poet: we wait, concerning him, some adverse turn of fortune? Say, Wait ye my ruin: verily I wait, with you, the time of your destruction\*. Do their mature understandings bid them say this; or are they people who perversely transgress? Do they say, He hath forged the *Koran*? Verily they believe not. Let them produce a discourse like unto it, if they speak truth. Were they created by nothing; or were they the creators of themselves? Did they create the heavens and the earth? Verily they are not firmly persuaded that God hath created them<sup>b</sup>. Are the stores of thy LORD in their hands? Are they the supreme dispensers of all things? Have they a ladder, whereby they may ascend to heaven, and hear the discourses of the angels? Let one, therefore, who hath heard them, produce an evident proof thereof. Hath God daughters, and have ye sons<sup>c</sup>? Dost thou ask them a reward for thy preaching? but they are laden with debts. Are the secrets of futurity with them; and do they transcribe the same from the table of God's decrees? Do they seek to lay a plot against thee? But the unbelievers are they who shall be circumvented<sup>d</sup>. Have they any god, besides God? Far be God exalted above the idols which they associate with him! If they should see a fragment of the heaven falling down upon them, they would say, It is only a thick cloud<sup>e</sup>. Wherefore leave them, until they arrive at

a i. e. Every man is pledged unto God for his behaviour: and if he does well, he redeems his pledge; but if evil, he forfeits it.

\* "Reply unto them, Wait! I will wait with you."—*Savary*.

b For though they confess this with their tongues, yet they deny it by their averseness to render him his due worship.

c See chap. 16, p. 60, &c. Vol. II.

d See chap. 8, p. 367, &c. Vol. I.

e This was one of the judgments which the idolatrous Meeccans defied Mohammed to bring down upon them; and yet, says the text, if they should see a part of the heaven falling on them, they would not believe it till they were crushed to death by it(1).

their day wherein they shall swoon for fear<sup>a</sup>: a day, in which their subtle contrivances shall not avail them at all, neither shall they be protected. And those who act unjustly shall surely suffer *another* punishment besides this<sup>b</sup>: but the greater part of them do not understand. And wait thou patiently the judgment of thy Lord *concerning them*; for thou *art* in our eye: and celebrate the praise of thy Lord, when thou risest up; and praise him in the night-season, and when the stars begin to disappear.

## CHAPTER LIII.

INTITLED, THE STAR ; REVEALED AT MECCA.

In the name of the most merciful God.

By the star<sup>c</sup>, when it setteth<sup>d</sup>; your companion *Mohammed* erreth not; nor is he led astray: neither doth he speak of *his own* will. It is no other than a revelation, which hath been revealed *unto him*. One mighty in power, endued with understanding, taught *it* him<sup>e</sup>: and he appeared<sup>f</sup> in the highest part of the horizon. Afterwards he approached *the prophets*, and near *unto him*; until he was at the distance of two bows' length<sup>h</sup> *from him*, or yet nearer: and he revealed unto his servant that which he revealed. The heart of *Mohammed* did not falsely represent that which he saw<sup>i</sup>. Will ye therefore dispute with him concern-

a i. e. At the first sound of the trumpet(1).

b That is, Besides the punishment to which they shall be doomed at the day of judgment, they shall be previously chastised by calamities in this life, as the slaughter at Bedr, and the seven years' famine, and also after their death, by the examination of the sepulchre(2).

c Some suppose the stars in general, and others the Pleiades in particular, to be meant in this place.

d Or, according to a contrary signification of the verb here used, *when it riseth*.

e Namely, the angel Gabriel.

f In his natural form, in which God created him, and in the eastern part of the sky. It is said that this angel appeared in his proper shape to none of the prophets, except Mohammed; and to him only twice: once when he received the first revelation of the Koran, and a second time when he took his night journey to heaven; as it follows in the text.

g In a human shape.

h Or, as the word also signifies, *two cubits length*.

i But he saw it in reality.

ing that which he saw? He also saw him another time, by the lote-tree beyond which there is no passing<sup>a</sup>: near it is the garden of *eternal* abode. When the lote-tree covered that which it covered<sup>b</sup>, his eyesight turned not aside, neither did it wander<sup>c</sup>: and he really beheld *some* of the greatest signs of his Lord<sup>e</sup>. What think ye of Allat, and Al Uzza, and Manah, that other third goddess<sup>d</sup>? Have ye male children, and *God* female<sup>e</sup>? This, therefore, is an unjust partition. They are no other than *empty* names, which ye and your fathers have named *goddesses*. God hath not revealed concerning them any thing to authorize *their* worship. They follow no other than a vain opinion, and what *their* souls desire: yet hath the *true* direction come unto them from their Lord. Shall man have whatever he wisheth for<sup>f</sup>? The life to come and the present life are God's: and how many angels soever *there be* in the heavens, their intercession shall be of no avail, until after God shall have granted permission unto whom he shall please and shall accept. Verily they who believe not in the life to come give unto the angels a female appellation<sup>†</sup>. But they have no knowledge herein: they follow no other than a bare opinion; and a bare opinion attaineth not any thing of truth. Wherefore withdraw from him who turneth away from our admonition, and seeketh only the present life. This is their highest pitch of knowledge. Verily thy Lord well knoweth him

a This tree, say the commentators, stands in the seventh heaven, on the right hand of the throne of God; and is the utmost bounds beyond which the angels themselves must not pass; or, as some rather imagine, beyond which no creature's knowledge can extend.

b The words seem to signify, that what was under this tree exceeded all description and number. Some suppose the whole host of angels worshipping beneath it (1) are intended; and others, the birds which sit on its branches (2).

\* "He had before seen the same angel near the lotos (3) which bounds the abode of delights. Near this tree is the garden of refuge (4). The lotos was shadowed by the veil which covers it. The eye of the prophet bore the splendour of the divine magnificence."—*Savary*.

c Seeing the wonders both of the sensible and the intellectual world (5).

d Those were three idols of the ancient Arabs, of which we have spoken in the Preliminary Discourse (6).

As to the blasphemy which some pretend Mohammed once uttered, through inadvertence, as he was reading this passage, see chap. 22, p. 134, note b, Vol. II.

e See chap. 16, p. 60, &c. Vol. II.

f *i. e.* Shall he dictate to God, and name whom he pleases for his intercessors, or for his prophet; or shall he choose a religion according to his own fancy, and prescribe the terms on which he may claim the reward of this life and the next (7)?

† "The unbelievers pretend that the angels are the daughters of God."—*Savary*.

(1) Al Beidawi.

(2) Jallalo'ddin.

(3) This lotos, says Jallalo'ddin, is the tree called Nabc.—*Savary*.

(4) This garden is thus denominated because that it will be the asylum of the angels, the martyrs, and the virtuous.—*Savary*.

(5) Al Beidawi.

(6) § I. page 39, Vol. I.

(7) Al Beidawi, Jallalo'ddin.

who erreth from his way ; and he well knoweth him who is *rightly* directed. Unto God *belongeth* whatever *is* in heaven and earth : that he may reward those who do evil, according to that which they shall have wrought ; and may reward those who do well, with the most excellent *reward*. *As to* those who avoid great crimes, and heinous sins, *and are guilty only of lighter faults\** ; verily thy LORD *will be* extensive in mercy *towards them*. He well knew you when he produced you out of the earth, and when ye *were* embryos in your mothers' wombs : wherefore justify not yourselves : he best knoweth *the man* who feareth *him*. What thinkest thou of him who turneth aside *from following the truth*, and giveth little, and covetously stoppeth his hand<sup>a</sup> ? *Is* the knowledge of futurity with him, so that he seeth *the same*<sup>b</sup> ? Hath he not been informed of that which *is contained* in the books of Moses, and of Abraham who faithfully performed *his engagements* ? *To wit* : that a burthened *soul* shall not bear the burthen of another ; and that nothing *shall be imputed* to a man *for righteousness*, except his own labour ; and that his labour shall surely be made manifest hereafter, and *that* he shall be rewarded for the same with a most abundant reward ; and that unto thy LORD *will be* the end of *all things* ; and that he causeth to laugh, and causeth to weep ; and that he putteth to death, and giveth life ; and that he createth the two sexes, the male and the female, of seed when it is emitted† ; and that unto him *appertaineth* another production, *namely, the raising of the dead again to life hereafter* ; and that he enricheth, and causeth to acquire possessions ; and that he is the LORD of the dog-star<sup>c</sup> ; and that he destroyed the ancient *tribe of Ad*, and Thamud, and left not *any of them* alive ; and also the people of Noah, before *them* ; for they were most unjust and wicked : and he overthrew the *cities which were* turned upside down<sup>d</sup> ; and

\* "Who are guilty only of those faults which are inevitable to human weakness."  
—*Savary*.

a This passage, it is said, was revealed on account of al Walid Ebn al Mogheira, who following the prophet one day, was reviled by an idolater for leaving the religion of the Koreish, and giving occasion of scandal ; to which he answered, that what he did was out of apprehension of the divine vengeance ; whereupon the man offered, for a certain sum, to take the guilt of his apostacy on himself ; and the bargain being made, al Walid returned to his idolatry, and paid the man part of what had been agreed on, but afterwards on farther consideration, he thought it too much, and kept back the remainder(1).

b That is, Is he assured that the person with whom he made the abovementioned agreement will be allowed to suffer in his stead hereafter(2) ?

† "Of earth and water mingled together."—*Savary*.

c Sirius, or the greater dog-star, was worshipped by some of the old Arabs(3).

d viz. Sodom, and the other cities involved in her ruin. See chap. 11, p. 20, Vol. II.

(1) Al Beidawi. (2) Idem. (3) See the Prelim. Disc. § I. p. 39, and Hyd. not. in Ulug Beig. Tab. Stell. fix. p. 53.



that which covered *them*, covered them. Which, therefore, of thy LORD's benefits, *O man*, wilt thou call in question? This *our apostle* is a preacher like the preachers who preceded *him*. The approaching *day of judgment* draweth near: there is none who can reveal *the exact time* of the same, besides GOD. Do ye, therefore, wonder at this new revelation; and do ye laugh, and not weep\*, spending your time in idle diversions? But rather worship GOD, and serve *him*.

## CHAPTER LIV.

INTITLED, 'THE MOON; REVEALED AT MECCA.

In the name of the most merciful God.

THE hour of *judgment* approacheth; and the moon hath been split in sunder<sup>a</sup>: but if *the unbelievers* see a sign, they turn aside, saying, *This is* a powerful charm<sup>b</sup>. And they accuse *thee, O Mohammed*, of imposture, and follow their own lusts: but every thing *will be immutably fixed*<sup>c</sup>. And now hath a message<sup>d</sup> come unto them, wherein *is* a deterrent *from obstinate infidelity*; *the same being* consummate wisdom: but warners profit *them* not; wherefore do thou

\* "Ye laugh when ye ought to weep."—*Savary*.

a This passage is expounded two different ways. Some imagine the words refer to a famous miracle supposed to have been performed by Mohammed: for it is said that, on the infidels demanding a sign of him, the moon appeared cloven in two(1), one part vanishing, and the other remaining; and Ebn Masud affirmed that he saw mount Harâ interpose between the two sections. Others think the preter tense is here used, in the prophetic style, for the future, and that the passage should be rendered, *The moon shall be split in sunder*: for this, they say, is to happen at the resurrection. The former opinion is supported by reading, according to some copies, *wakad inshakka'lkamaro*, i. e. *since the moon hath already been split in sunder*; the splitting of the moon being reckoned by some to be one of the previous signs of the last day(2).

b Or, as the participle here used may also signify, *a continued series of magic*, or, *a transient magic illusion*.

c Or will reach a final period of ruin or success in this world, and of misery or happiness in the next, which will be conclusive and unchangeable thenceforward for ever(3).

d i. e. The Koran, containing stories of former nations which have been chastised for their incredulity, and threats of a more dreadful punishment hereafter.

(1) See a long and fabulous account of this pretended miracle in Gagnier. *Vie de Mah.* ch. 19. (2) Al Zamakh. Al Beidawi. (3) Idem.

withdraw from them. The day whereon the summoner shall summon *mankind* to an ungrateful business<sup>a</sup>, they shall come forth from *their* graves with downcast looks: *numerous* as locusts scattered far abroad; hastening with terror unto the summoner. The unbelievers shall say, 'This is a day of distress\*.' The people of Noah accused *that prophet* of imposture, before *thy people rejected thee*: they accused our servant of imposture, saying, *He is a madman*; and he was rejected with reproach. He called, therefore, upon his LORD, *saying*, Verily I am overpowered; wherefore avenge *me*<sup>b</sup>. So we opened the gates of heaven, with water pouring down, and we caused the earth to break forth into springs; so that the water of *heaven and earth* met, according to the decree which had been established. And we bare him on a *vessel* composed of planks and nails; which moved forward under our eyes<sup>c</sup>: as a recompense unto him who had been ungratefully rejected. And we left the *said vessel* for a sign: but *is any one warned thereby?* And how *severe* was my vengeance, and my threatening†! Now have we made the Koran easy for admonition: but *is any one admonished thereby?* Ad charged *their prophet* with imposture: but how *severe* was my vengeance, and my threatening! Verily we sent against them a roaring<sup>d</sup> wind, on a day of continued ill-luck<sup>e</sup>: it carried men away, as though they *had been* roots of palm-trees forcibly torn up<sup>f</sup>. And how *severe* was my vengeance, and my threatening? Now have we made the Koran easy for admonition: but *is any one admonished thereby?* Thamud charged the admonitions of *their prophet* with falsehood, and said, Shall we follow a single man among us? verily we should then be guilty of error, and preposterous madness: is the *office of* admonition committed unto him *preferably to the rest of us?* Nay; he is a liar, and an insolent fellow‡. But God said to Saleh, To-morrow shall they know who *is* the liar, and the insolent person: for we will surely send the she-

a That is, When the angel Israfil shall call men to judgment.

\* "They shall hasten to whither the voice shall call them. The unbelievers shall say, Behold the terrible day."—*Savary*.

b This petition was not preferred by Noah till after he had suffered repeated violence from his people: for it is related, that one of them having fallen upon him and almost strangled him, when he came to himself he said, O Lord *forgive them, for they know not what they do*(1).

c i. e. Under our special regard and keeping.

† "What punishments have followed my threats!"—*Savary*.

d Or, a cold wind.

e viz. On a Wednesday. See chap. 41, p. 367, note b, Vol. II.

f It is related that they sought shelter in the clefts of rocks, and in pits, holding fast by one another; but that the wind impetuously tore them away, and threw them down dead(2).

‡ "No, doubtless; he is an ambitious impostor."—*Savary*.

camel for a trial of them<sup>a</sup>; and do thou observe them, and bear *their insults* with patience: and prophesy unto them that the water *shall be* divided between them<sup>b</sup>, and each portion *shall be* sat down to *alternately*. And they called their companion<sup>c</sup>: and he took a sword<sup>d</sup>, and slew her. But how *severe* was my vengeance, and my threatening! For we sent against them one cry of the angel Gabriel; and they became like the dry sticks used by him who buildeth a fold for cattle<sup>e\*</sup>. And now have we made the Koran easy for admonition: but *is* any one admonished *thereby*? The people of Lot charged *his* preaching with falsehood: but we sent against them a wind driving a shower of stones, *which destroyed them all* except the family of Lot; whom we delivered early in the morning, through favour from us. Thus do we reward those who are thankful. And Lot had warned them of our severity *in chastising*; but they doubted of that warning. And they demanded his guests of him, *that they might abuse them*: but we put out their eyes<sup>f</sup>, *saying*, Taste my vengeance, and my threatening. And early in the morning a lasting punishment<sup>g</sup> surprised them. Taste, therefore, my vengeance, and my threatening<sup>†</sup>. Now have we made the Koran easy for admonition: but *is* any one admonished *thereby*? The warning of Moses also came unto the people of Pharaoh; *but* they charged every one of our signs with imposture: wherefore we chastised them with a mighty and irresistible chastisement. Are your unbelievers, *O Meccans*, better than these? Is immunity from punishment *promised* unto you in the scriptures? Do they say, We are a body of men able to prevail *against our enemies*? The multitude shall surely be put to flight, and shall turn *their back*<sup>h</sup>. But the hour of judgment is their threatened

a See chap. 7, p. 345, &c. Vol. I.

b That is, between the Thamudites and the camel. See chap. 26, p. 167, note b, Vol. II.

c Namely Kedar Ebn Salef; who was not an Arab, but a stranger dwelling among the Thamudites. See chap. 7, p. 346, note b, Vol. I.

d Or, as the word also imports, *He became resolute and daring*.

e The words may signify either the dry boughs with which, in the east, they make folds or enclosures, to fence their cattle from wind and cold; or the stubble and other stuff with which they litter them in those folds during the winter season.

\* "A single cry was heard, and they were reduced like unto dry and chopped straw."—*Savary*.

f So that their sockets became filled up even with the other parts of their faces. This, it is said, was done by one stroke of the wing of the angel Gabriel. See chap. 11, p. 20, Vol. II.

g Under which they shall continue till they receive their full punishment in hell.

† "They wished to wrest from him his guests. We deprived them of sight, and we said unto them, Taste the punishments which have been foretold unto you. A terrible scourge rushed upon the inhabitants of Sodom at the rising of the sun. Undergo the punishment with which ye have been threatened."—*Savary*.

h This prophecy was fulfilled by the overthrow of the Koreish at Bedr. It is re-

time of *punishment*<sup>a</sup>: and that hour *shall be* more grievous and more bitter *than their afflictions in this life*. Verily the wicked *wander* in error, and *shall be tormented hereafter* in burning flames. On that day they shall be dragged into the fire on their faces; *and it shall be said unto them*, Taste ye the touch of hell. All things have we created *bound* by a fixed decree: and our command *is* no more than a single word<sup>b</sup>, like the twinkling of an eye\*. We have formerly destroyed *nations* like unto you; but *is any of you warned by their example?* Every thing which they do *is recorded* in the books *kept by the guardian angels*: and every *action, both small and great, is written down in the preserved table*. Moreover the pious *shall dwell* among gardens and rivers, in the assembly of truth, in the presence of a most potent king.

## CHAPTER LV.

INTITLED, THE MERCIFUL; REVEALED AT MECCA<sup>c</sup>.

In the name of the most merciful God.

THE Merciful hath taught *his servant* the Koran. He created man: he hath taught him distinct speech†. The sun and the moon *run their courses* according to a certain rule: and the vegetables which creep on the ground, and the trees submit *to his disposition*. He also raised the heaven; and he appointed the balance<sup>d</sup>, that ye should not transgress in respect to the balance: wherefore observe a just weight; and diminish not the balance. And the earth hath he prepared for living creatures: therein *are various* fruits, and palm-trees bearing sheaths of flowers; and

lated, from a tradition of Omar, that when this passage was revealed, Mohammed professed himself to be ignorant of its true meaning; but on the day of the battle of Bedr, he repeated these words as he was putting on his coat of mail(1).

a *i. e.* The time when they shall receive their full punishment; what they suffer in this world being only the forerunner or earnest of what they shall feel in the next.

b *viz. Kun*, *i. e. Be*. The passage may also be rendered, *The execution of our purpose is but a single act*, exerted in a moment. Some suppose it refers to the business of the day of judgment(2).

\* “And in the twinkling of an eye we are obeyed.”—*Savary*.

c Most of the commentators doubt whether this chapter was revealed at Mecca or at Medina; or partly at the one place, and partly at the other.

† “He endowed him with understanding.”—*Savary*.

d Or justice and equity in mutual dealings.



grain having chaff, and leaves. Which, therefore, of your LORD's benefits will ye ungratefully deny<sup>a</sup>? He created man of dried clay like an earthen vessel: but he created the genii of fire clear from smoke. Which, therefore, of your LORD's benefits will ye ungratefully deny? *He is* the LORD of the east, and the LORD of the west<sup>b</sup>. Which, therefore, of your LORD's benefits will ye ungratefully deny? He hath let loose the two seas<sup>c</sup>, that they meet each another: between them *is placed* a bar which they cannot pass. Which, therefore, of your LORD's benefits will ye ungratefully deny? From them are taken forth unions and lesser pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? His also *are* the ships, carrying their sails aloft in the sea like mountains. Which, therefore, of your LORD's benefits will ye ungratefully deny? Every *creature* which *liveth on the earth* is subject to decay: but the glorious and honourable countenance of thy LORD shall remain *for ever*. Which, therefore, of your LORD's benefits will ye ungratefully deny? Unto him do all *creatures* which *are* in heaven and earth make petition: every day *is* he *employed* in *some new* work<sup>d</sup>. Which, therefore, of your LORD's benefits will ye ungratefully deny? We will surely attend to *judge* you, O men and genii, *at the last day*. Which, therefore, of your LORD's benefits will ye ungratefully deny? O ye collective body of genii and men, if ye be able to pass out of the confines of heaven and earth<sup>e</sup>, pass forth<sup>†</sup>: ye shall not pass forth but by absolute power. Which, therefore, of your LORD's benefits will ye ungratefully deny? A flame of fire

a The words are directed to the two species of rational creatures, men and genii; the verb and the pronoun being in the dual number.

This verse is intercalated, or repeated by way of burden, throughout the whole chapter, no less than thirty-one times, which was done, as Marracci guesses, in imitation of David(1). (With respect to this verse, Jaber tells the following story. The envoy of the Lord read to us the chapter intitled The Merciful. When he had ended, perceiving that none of us spoke, he addressed this reproach to us. Why do you remain silent? The genii know better how to answer than you do. Whenever I have read this verse to them, they have exclaimed, Lord, we deny not any of thy benefits. Blessed be the name of the Lord.—*Savary*).

b The original words are both in the dual number, and signify the different points of the horizon at which the sun rises and sets at the summer and winter solstice. See chap. 37, p. 238, note c, Vol. II.

c Of salt water and fresh(2); or the Persian and Mediterranean seas(3).

\* "He hath balanced the waters of the two neighbouring seas."—*Savary*.

† "Both of them furnish pearls and coral."—*Savary*.

d In executing those things which he hath decreed from eternity, by giving life and death, raising one and abasing another, hearing prayers and granting petitions, &c.(4).

e To fly from the power, and to avoid the decree of God.

† "O ye! men and genii, our vigilant eyes watch all your actions."—*Savary*.

(1) See Psalm cxxxvi.

(2) See chap. 25, p. 160, Vol. II.

(3) Al Beidawi.

(4) Idem, Jallal.

without smoke, and a smoke without flame<sup>a</sup> shall be sent down upon you; and ye shall not be able to defend yourselves *therefrom*. Which, therefore, of your LORD's benefits will ye ungratefully deny? And when the heaven shall be rent in sunder, and shall become *red as a rose, and shall melt* like ointment<sup>b\*</sup>: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) On that day neither man nor genius shall be asked concerning his sin<sup>c</sup>. Which, therefore, of your LORD's benefits will ye ungratefully deny? The wicked shall be known by their marks<sup>d</sup>; and they shall be taken by the forelocks, and the feet, *and shall be cast into hell*. Which, therefore, of your LORD's benefits will ye ungratefully deny? This *is* hell, which the wicked deny as a falsehood: they shall pass to and fro between the same and hot boiling water<sup>e</sup>. Which, therefore, of your LORD's benefits will ye ungratefully deny? But for him who dreadeth the tribunal of his LORD *are prepared* two gardens<sup>f</sup>: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) planted with shady trees. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* two fountains flowing. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall there be* of every fruit two kinds<sup>g†</sup>. Which, therefore, of your LORD's benefits will ye ungratefully deny? They shall repose on couches, the linings whereof *shall be* of thick silk interwoven with gold: and the fruit of the two gardens *shall be* near at hand *to gather*<sup>h‡</sup>. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein *shall receive them* *beauteous damsels*, refraining their eyes *from beholding any besides their spouses*: whom

a Or, as the word also signifies, *molten brass*, which shall be poured on the heads of the damned.

b Or, *shall appear like red leather*; according to a different signification of the original word.

\* "When the heaven shall open, it shall shine like unto a rose, or a skin dyed red."—*Savary*.

c For their crimes will be known by their different marks; as it follows in the text. This, says al Beidawi, is to be understood of the time when they shall be raised to life, and shall be led towards the tribunal: for when they come to trial, they will then undergo an examination, as is declared in several places of the Koran.

d See the Prelim. Disc. § IV. p. 97, &c. Vol. I.

e For the only respite they shall have from the flames of hell will be when they are suffered to go to drink this scalding liquor. See chap. 37, p. 240, Vol. II.

f *i. e.* One distinct paradise for men, and another for genii: or, as some imagine, two gardens for each person; one as a reward due to his works, and the other as a free and superabundant gift, &c.

g Some being known, and like the fruits of the earth, and others of new and unknown species: or, fruits both green and ripe.

† "In each of them shall grow divers fruits in abundance."—*Savary*.

h So that a man may reach them as he sits or lies down.

‡ "The guests of this abode, reposing on silken beds, enriched with gold, shall enjoy all these blessings at their pleasure."—*Savary*.

no man shall have deflowered before them, neither any genius: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) *Having complexions* like rubies and pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? *Shall* the reward of good works *be* any other than good? Which, therefore, of your LORD's benefits will ye ungratefully deny? And besides these *there shall be* two other gardens<sup>a</sup>: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Of a dark green<sup>b</sup>. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* two fountains pouring forth plenty of water. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* fruits, and palm-trees, and pomegranates? Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein *shall be* agreeable and beauteous *damsels*: Which, therefore, of your LORD's benefits will ye ungratefully deny? Having fine black eyes, *and* kept in pavilions *from public view*: Which, therefore of your LORD's benefits will ye ungratefully deny? Whom no man shall have deflowered, before *their destined spouses*, nor any genius. Which, therefore, of your LORD's benefits will ye ungratefully deny? *Therein shall they delight themselves*, lying on green cushions and beautiful carpets. Which, therefore, of your LORD's benefits will ye ungratefully deny? Blessed be the name of thy LORD, possessed of glory and honour!

## CHAPTER LVI.

INTITLED, THE INEVITABLE ; REVEALED AT MECCA.

In the name of the most merciful God.

WHEN the inevitable *day of judgment* shall suddenly come, no *soul* shall charge *the prediction of* its coming with falsehood: it will abase *some*, and exalt *others*. When the earth shall be shaken with a violent shock; and the mountains shall be dashed

a For the inferior classes of the inhabitants of paradise.

b From hence, says Al Beidawi, it may be inferred, that these gardens will chiefly produce herbs, or the inferior sorts of vegetables; whereas the former will be planted chiefly with fruit-trees. The following part of this description also falls short of that of the other gardens, prepared for the superior classes.

\* "That shall be dressed in eternal verdure."—*Savary*.

c The original word, the force whereof cannot well be expressed by a single one in English, signifies a calamitous accident which falls surely, and with sudden violence; and is therefore made use of here to design the day of judgment.

in pieces, and shall become *as* dust scattered abroad; and ye shall be *separated into* three *distinct* classes: the companions of the right hand; (how *happy shall* the companions of the right hand *be!*) and the companions of the left hand<sup>a</sup>: (how *miserable shall* the companions of the left hand *be!*) and those who have preceded *others in the faith* shall precede *them to paradise*<sup>b</sup>. These *are* they who shall approach near *unto God: they shall dwell in* gardens of delight: (*There shall be* many of the former *religions*; and few of the last<sup>c</sup>.) Reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon<sup>d\*</sup>. Youths which shall continue *in their bloom* for ever, shall go round about *to attend* them, with goblets, and beakers, and a cup of flowing *wine*: their heads shall not ache by *drinking* the same, neither shall their reason be disturbed: and with fruits of the *sorts* which they shall choose, and the flesh of birds of the *kind* which they shall desire. And *there shall accompany them* fair damsels having large black eyes; resembling pearls hidden *in their shells*: as a reward for that which they shall have wrought. They shall not hear therein any vain discourse, or any charge of sin; but only the salutation, Peace! Peace! And the companions of the right hand (how *happy shall* the companions of the right hand *be!*) *shall have their abode* among lote trees free from thorns, and trees of mauz<sup>e</sup> loaded regularly *with their produce* from top to bottom†; *under* an extended shade, *near* a flowing water<sup>f</sup>, and *amidst* fruits in

a That is, the blessed, and the damned: who may be thus distinguished here, because the books wherein their actions are registered will be delivered into the right hands of the former, and into the left hands of the latter(1): though the words translated *right hand*, and *left hand*, do also signify *happiness* and *misery*.

b Either the first converts to Mohammedism, or the prophets, who were the respective leaders of their people, or any persons who have been eminent examples of piety and virtue, may be here intended. The original words literally rendered are, *The leaders, the leaders*; which repetition, as some suppose, was designed to express the dignity of these persons, and the certainty of their future glory and happiness(2).

c *i. e.* There shall be more *leaders*, who have preceded others in faith and good works, among the followers of the several prophets from Adam down to Mohammed, than of the followers of Mohammed himself(3).

d See chap. 15, p. 53, note d, Vol. II.

\* "They shall look upon each other benevolently."—*Savary*.

e The original word *Talh* is the name, not only of the mauz(4), but also of a very tall and thorny tree, which bears abundance of flowers of an agreeable smell(5), and seems to be the *Acacia*.

† "They shall walk among trees of Nabe, which are devoid of thorns, and in the midst of Banana trees, arranged in a pleasing order."—*Savary*.

f Which shall be conveyed in channels to such places, and in such manner as every one shall desire(6). Al Beidawi observes that the condition of the few who have preceded others in faith and good works is represented by whatever may render a

(1) Al Beidawi, Jallalo'ddin. (2) *Ibidem*. (3) *Ibidem*. (4) See p. 243, 244.

(5) V. J. Leon. Descript. Africæ, lib. 9. (6) Al Beidawi.



abundance, which shall not fail, nor shall be forbidden *to be gathered*: and *they shall repose themselves* on lofty beds<sup>a</sup>. Verily we have created *the damsels of paradise* by a peculiar creation<sup>b</sup>: and we have made them virgins<sup>c</sup>, beloved by their husbands, of equal age *with them*; for *the delight of* the companions of the right hand. *There shall be many of the former religions*, and many of the latter<sup>d</sup>. And the companions of the left hand (how *miserable shall* the companions of the left hand be)! *shall dwell* amidst burning winds<sup>e</sup>, and scalding water, under the shade of a black smoke, neither cool nor agreeable. For they enjoyed the pleasures of life before this, *while on earth*; and obstinately persisted in a heinous wickedness: and they said, After we shall have died, and become dust and bones, *shall we surely be raised to life*? *Shall* our forefathers also *be raised with us*? Say, Verily both the first and the last shall surely be gathered together *to judgment*, at the prefixed time of a known day. Then ye, *O men*, who have erred, and denied the *resurrection* as a falsehood, shall surely eat of *the fruit of the tree of al Zakkum*, and shall fill *your bellies* therewith: and ye shall drink thereon boiling water; and ye shall drink as a thirsty camel drinketh. This *shall be* their entertainment on the day of judgment. We have created you: will ye not therefore believe *that we can raise you from the dead*? What think ye? The seed which ye emit, do ye create the same, or *are we* the creators thereof? We have decreed death unto you *all*: and we shall not be prevented. *We are able* to substitute *others* like unto you *in your stead*, and to produce you *again* in the condition

city life agreeable; and that the condition of the companions of the right hand, or, the generality of the blessed, is represented by those things which make the principal pleasure of a country life; and that this is done to show the difference of the two conditions.

a The word translated *beds* signifies also, by way of metaphor, *wives or concubines*; and if the latter sense be preferred, the passage may be rendered thus, *And they shall enjoy damsels raised on lofty couches, whom we have created, &c.*

b Having created them purposely of finer materials than the females of this world, and subject to none of those inconveniences which are natural to the sex(1). Some understand this passage of the beatified women; who, though they die old and ugly, shall yet be restored to their youth and beauty in paradise(2).

c For how often soever their husbands shall go in unto them, they shall always find them virgins.

d Father Marracci thinks this to be a manifest contradiction to what is said above, *There shall be many of the former, and few of the latter*: but Al Beidawi obviates such an objection, by observing that the preceding passage speaks of the *leaders* only, and those who have preceded others in faith and good works, and the passage before us speaks of the righteous of inferior merit and degree; so that though there be many of both sorts, yet there may be few of one sort, comparatively speaking, in respect to the other.

e Which shall penetrate into the passages of their bodies.

(1) See the Prelim. Disc. § IV. p. 107, Vol. I.

(2) See ib. p. 112, 113.

or form which ye know not. Ye know the original production by creation; will ye not therefore consider *that we are able to reproduce you by resuscitation?* What think ye? The grain which ye sow, do ye cause the same to spring forth, or do we cause *it* to spring forth? If we pleased, verily we could render the same dry and fruitless, *so that ye would not cease to wonder<sup>a</sup>, saying, Verily we have contracted debts<sup>b</sup> for seed and labour;* but we are not permitted<sup>c</sup> *to reap the fruit thereof.* What think ye? The water which ye drink, do ye send down the same from the clouds, or *are we the senders thereof?* If we pleased, we could render the same brackish: will ye not therefore give thanks? What think ye? The fire which ye strike, do ye produce the tree *whence ye obtain the same<sup>d</sup>, or are we the producers thereof?* We have ordained the same for an admonition<sup>e</sup>, and an advantage unto those who travel through the deserts. Wherefore praise the name of thy LORD, the great God. Moreover I swear<sup>f</sup> by the setting of the stars (and it is surely a great oath, if ye knew *it*); that this *is* the excellent Koran, *the original whereof is written* in the preserved book: none shall touch the same, except those who are clean<sup>g</sup>. *It is* a revelation from the LORD of all creatures. Will ye, therefore, despise this new revelation? And do ye make *this return* for your food *which ye receive from God*, that ye deny yourselves *to be obliged to him for the same<sup>h</sup>?* When the soul of a dying person cometh up to his throat, and ye at the same time are looking on (and we are nigher unto him than ye, but ye see not his true condition<sup>\*</sup>): would ye not, if ye are not to be rewarded for your

a Or to repent of your time and labour bestowed to little purpose, &c.

b Or, *We are undone.*

c Or, *We are unfortunate wretches*, who are denied the necessaries of life.

d See chap. 36, p. 237, note d, Vol. II.

e To put men in mind of the resurrection(1); which the production of fire in some sort resembles: or, of the fire of hell(2).

f The particle *la* is generally supposed to be intensive in this place; but if it be taken for a negative, the words must be translated, *I will not* or *do not swear*, because what is here asserted is too manifest to need the confirmation of an oath(3). (Savary adopts the latter reading).

g Or, *Let none teach the same*, &c. Purity both of body and mind being requisite in him who would use this book with the respect he ought, and hopes to edify by it: for which reason these words are usually written on the cover(4).

h By ascribing the rains, which fertilize your lands, to the influence of the stars(5).

Some copies, instead of *rizkacom*, i. e. *your food*, read *shocracom*, i. e. *your gratitude*; and then the passage may be rendered thus, *And do ye make this return of gratitude* for God's revealing the Koran, *that ye reject the same as a fiction?*

\* "When some one among you is about to expire, and that you see him struggling against death, we are nigher unto them than ye are, but ye perceive us not."—Savary.

(1) See chap. 36, p. 237, Vol. II.  
the Prelim. Disc. § III. p. 83, Vol. I.  
Vol. I.

(2) Al Beidawi.

(3) Idem.

(4) See

(5) See the Prelim. Disc. § I. p. 51,

*actions hereafter*, cause the same to return *into the body*, if ye speak truth<sup>a</sup>? And whether he be of those who shall approach near *unto God*<sup>b</sup>, *his reward shall be* rest, and mercy, and a garden of delights: or whether he be of the companions of the right hand, *he shall be saluted with the salutation*, Peace be unto thee! by the companions of the right hand, *his brethren*: or whether he be of those who have rejected *the true faith*, and gone astray, *his entertainment shall consist* of boiling water, and the burning of hell *fire*. Verily this *is* a certain truth. Wherefore praise the name of thy LORD, the great God.

## CHAPTER LVII.

INTITLED, IRON<sup>c</sup>; REVEALED AT MECCA, OR AT MEDINA<sup>d</sup>.

In the name of the most merciful God.

WHATEVER *is* in heaven and earth singeth praise unto God; and he *is* mighty *and* wise. His *is* the kingdom of heaven and earth; he giveth life, and he putteth to death; and he *is* almighty. He *is* the first and the last; the manifest and the hidden: and he knoweth all things. *It is* he who created the heavens and the earth in six days, and then ascended *his* throne. He knoweth that which entereth into the earth, and that which issueth out of the same; and that which descendeth from heaven, and that which ascendeth thereto: and he *is* with you, wheresoever ye be: for God seeth that which ye do. His *is* the kingdom of heaven and earth; and unto God shall *all* things return. He causeth the night to succeed the day, and he causeth the day to succeed the night; and he knoweth the innermost part of *men's* breasts. Believe in God and his apostle, and lay out *in alms* a part of the *wealth* whereof God hath made you inheritors: for unto such of you as believe, and bestow alms, *shall be given* a great reward. And what aileth you, that ye believe not in God, when the apos-

a The meaning of this obscure passage is, If ye shall not be obliged to give an account of your actions at the last day, as by your denying the resurrection ye seem to believe, cause the soul of the dying person to return into his body; for ye may as easily do that as avoid the general judgment(1).

b That is, of the *leaders*, or first professors of the faith.

c The word occurs toward the end of the chapter.

d It is uncertain which of the two places was the scene of revelation of this chapter.

(1) Jallal. Al Beidawi.

He inviteth you to believe in your Lord; and he hath received your covenant<sup>a</sup> concerning this matter, if ye believe *any proposition*\*? It is he who hath sent down unto his servant evident signs, that he may lead you out of darkness into light; for God is compassionate and merciful unto you. And what aileth you, that ye contribute not of *your substance* for the defence of God's true religion? Since unto God *appertaineth* the inheritance of heaven and earth. Those among you who shall have contributed and fought in *defence of the faith*, before the taking of Mecca, shall not be held equal *with those who shall contribute and fight for the same afterwards*<sup>b</sup>. These shall be superior in degree unto those who shall contribute and fight *for the propagation of the faith*, after the *abovementioned success*; but unto all hath God promised a most excellent *reward*; and God well knoweth that which ye do. Who is he that will lend unto God an acceptable loan? for he will double the same unto him, and he shall receive *moreover* an honourable reward<sup>†</sup>. On a *certain* day, thou shalt see the true believers of both sexes: their light shall run before them, and on their right hands<sup>‡</sup>; and it shall be said unto them, Good tidings unto you this day: gardens through which rivers flow; ye shall remain therein for ever. This will be great felicity. On that day the hypocritical men and the hypocritical women shall say unto those who believe, Stay for us<sup>d</sup>, that we may borrow *some* of your light. It shall be answered, Return back *into the world*, and seek light<sup>§</sup>. And a high wall shall be set betwixt them, wherein shall be a gate, within which shall be mercy; and without it, over against the same, the torment of hell. The hypocrites shall call out unto the true believers, saying, Were we not with you? They shall answer, Yea; but ye seduced your own souls by your *hypocrisy*; and ye waited *our ruin*; and ye doubted concerning the faith; and your wishes deceived you, until the decree of God came, and ye died: and the deceiver deceived you concerning God. This day, therefore, a ransom shall not be accepted of you, nor of those who have been unbelievers. Your abode shall be

a That is, ye are obliged to believe in him by the strongest arguments and motives.

\* "If your hearts are sincere."—Savary.

b Because afterwards there was not so great necessity for either, the Mohammedan religion being firmly established by that great success.

† "Who is he who will enter into the glorious covenant of God? He shall prosper. An inestimable reward shall crown his devotedness."—Savary.

c One light leading them the right way to paradise, and the other proceeding from the book wherein their actions are recorded, which they will hold in their right hand.

‡ "Thou shalt one day see the faithful encompassed by resplendent lustre."—Savary.

d For the righteous will hasten to paradise swift as lightning.

§ "Remain," it shall be replied unto them, "remain in darkness."—Savary.



*hell fire* : this *is* what ye have deserved ; and an unhappy journey *shall it be thither!* Is not the time yet come unto those who believe, that their hearts should humbly submit to the admonition of God, and to that truth which hath been revealed ; and that they be not as those unto whom the scripture was given heretofore, and to whom the time *of forbearance* was prolonged, but their hearts were hardened, and many of them *were* wicked doers ? Know that God quickeneth the earth, after it hath been dead. Now have we distinctly declared *our* signs unto you, that ye may understand. Verily *as to* the almsgivers, both men and women, and *those who* lend unto God an acceptable loan, he will double the same unto them ; and they shall *moreover* receive an honourable reward\*. And they who believe in God and his apostles, these are the men of veracity†, and the witnesses in the presence of their Lord : they *shall have* their reward, and their light. But *as to* those who believe not, and accuse our signs of falsehood, they *shall be* the companions of hell. Know that this present life *is* only a toy and a vain amusement : and *worldly* pomp, and the affectation of glory among you, and the multiplying of riches and children, *are* as the plants nourished by the rain, the springing up whereof delighteth the husbandmen ; afterwards they wither, so that thou seest the same turned yellow, and at length they become dry stubble. And in the life to come *will be* a severe punishment *for those who covet worldly grandeur* ; and pardon from God, and favour *for those who renounce it* : for this present life *is* no other than a deceitful provision. Hasten with emulation to *obtain* pardon from your Lord, and paradise, the extent whereof equalleth the extent of heaven and earth, prepared for those who believe in God and his apostles. This *is* the bounty of God : he will give the same unto whom he pleaseth ; and God is endued with great bounty. No accident happeneth in the earth, nor in your persons, but *the same was entered* in the book *of our decrees*, before we created it : verily this *is* easy with God : *and this is written* lest ye *immoderately* grieve for the *good* which escapeth you, or rejoice for that which happeneth unto you ; for God loveth no proud *or* vain-glorious person, *or those* who are covetous, and command men covetousness. And whoso turneth aside *from giving alms* ; verily God *is* self-sufficient, worthy to be praised. We formerly sent our apostles with evident *miracles and arguments* ; and we sent down with them the scriptures, and the balance‡, that men might observe justice :

\* “ Those who shall have entered into the holy covenant, and who support it by their riches, shall be paid twofold that which they have given, and shall be magnificently rewarded.”—*Sarary*.

† “ These are the true believers.”—*Sarary*.

‡ *i. e.* A rule of justice. Some think that a balance was actually brought down from heaven by the angel Gabriel to Noah, the use of which he was ordered to introduce among his people.

and we sent *them* down iron<sup>a</sup>, wherein is mighty strength for war<sup>b</sup>, and *various* advantages unto mankind\*: that God may know who assisteth him and his apostles in secret<sup>c</sup>; for God *is* strong and mighty. We formerly sent Noah and Abraham, and we established in their posterity the gift of prophecy, and the scripture: and of them *some were* directed, but many of them *were* evil doers. Afterwards we caused our apostles to succeed in their footsteps; and we caused Jesus the son of Mary to succeed *them*, and we gave him the gospel: and we put in the hearts of those who followed him compassion and mercy: but *as to* the monastic state, they instituted the same (we did not prescribe it to them) only out of a desire to please God; yet they observed not the same as it ought truly to have been observed. And we gave unto such of them as believed their reward: but many of them *were* wicked doers. O ye who believe in the former prophets<sup>d</sup>, fear God and believe in his apostle Mohammed: he will give you two portions of his mercy<sup>e</sup>, and he will ordain you a light wherein ye may walk, and he will forgive you; for God *is* ready to forgive, and merciful: that those who have received the scriptures may know that they have not power over any of the favours of God<sup>f</sup>, and that good *is* in the hand of God; he bestoweth the same on whom he pleaseth; for God *is* endued with great beneficence.

a That is, We taught them how to dig the same from mines. Al Zamakhshari adds, that Adam is said to have brought down with him from paradise five things made of iron, viz. an anvil, a pair of tongs, two hammers, a greater and a lesser, and a needle.

b Warlike instruments and weapons being generally made of iron.

\* "We taught the art of forging iron, to render it fit for battle, and useful to the wants of life."—Savary.

c That is, sincerely and heartily.

d These words are directed to the Jews and Christians, or rather to the latter only.

e One as a recompense for their believing in Mohammed, and the other as a recompense for their believing in the prophets who preceded him; for they will not lose the reward of their former religion, though it be now abrogated by the promulgation of Islam(1).

f i. e. That they cannot expect to receive any of the favours abovementioned, because they believe not in his apostle, and those favours are annexed to faith in him; or, That they have not power to dispose of God's favours, particularly of the greatest of them, the gift of prophecy, so as to appropriate the same to whom they please(2).

(1) Al Beidawi.

(2) Idem.

## CHAPTER LVIII.

INTITLED, SHE WHO DISPUTED ; REVEALED AT MEDINA<sup>a</sup>.

In the name of the most merciful God.

XXVIII. \* Now hath God heard the speech of her who disputed with thee concerning her husband, and made her complaint unto God<sup>b</sup>\*; and God hath heard your mutual discourse : for God *both* heareth *and* seeth. *As to* those among you who divorce their wives, by declaring that they will thereafter regard them as their mothers ; *let them know that they are* not their mothers. They only *are* their mothers who brought them forth<sup>c</sup>; and they certainly utter an unjustifiable saying, and a falsehood†: but God *is* gracious *and* ready to forgive. Those who divorce their wives by declaring that they will for the future regard them as their mothers, and afterwards would repair<sup>d</sup> what they have said, *shall be obliged* to free a captive<sup>e</sup>.

a Some are of opinion that the first ten verses of this chapter, ending with these words, *and fear God, before whom ye shall be assembled*, were revealed at Mecca, and the rest at Medina(1).

b This was Khawla bint Thalaba, the wife of Aws Ebn al Samat, who being divorced by her husband by a form in use among the Arabs in the time of ignorance, viz. by saying to her, *Thou art to me as the back of my mother*(2), came to ask Mohammed's opinion whether they were necessarily obliged to a separation ; and he told her that it was not lawful for her to cohabit with her husband any more : to which she replying, that her husband had not put her away, the prophet repeated his former decision, adding that such form of speaking was by general consent understood to imply a perpetual separation. Upon this the woman being greatly concerned because of the smallness of her children, went home, and uttered her complaint to God in prayer : and thereupon this passage was revealed(3), allowing a man to take his wife again, notwithstanding his having pronounced the abovementioned form of divorce, on doing certain acts of charity, or mortification, by way of penance.

\* "Heaven hath heard the voice of her who brought unto thee her complaint against her husband, and who raised to the Lord her eyes bathed in tears."—*Savary*.

c And therefore no woman ought to be placed in the same degree of prohibition, except those whom God has joined with them, as nursing-mothers, and the wives of the prophet(4).

† "They cannot become their wives."—*Savary*.

d This seems to be here the true meaning of the original word, which properly signifies *to return*, and is variously expounded by the Mohammedan doctors.

e Which captive, according to the most received decision, ought to be a true believer ; as is ordered for the expiation of manslaughter(5).

(1) Al Beidawi. (2) See chap. 33, p. 208, Vol II. (3) Al Beidawi, Jallal, &c.

(4) Al Beidawi. See chap. 4, p. 268, Vol. I. and chap. 33, p. 218, Vol. II.

(5) See chap. 4, p. 279, Vol. I.

before they touch one another\*. This *is* what ye are warned to perform : and God *is* well apprized of that which ye do. And whoso findeth not a captive to redeem, shall observe a fast of two consecutive months, before they touch one another. And whoso shall not be able to fast that time, shall feed threescore poor men. This *is* ordained you, that ye may believe in God and his apostle. These *are* the statutes of God: and for the unbelievers *is* prepared a grievous torment. Verily they who oppose God and his apostle shall be brought low, as the unbelievers who preceded them were brought low. And now have we sent down manifest signs: and an ignominious punishment awaiteth the unbelievers. On a certain day God shall raise them all to life, and shall declare unto them that which they have wrought. God hath taken an exact account thereof; but they have forgotten the same: and God *is* witness over all things. Dost thou not perceive that God knoweth whatever *is* in heaven and in earth? There is no private discourse among three persons, but he *is* the fourth of them; nor among five, but he *is* the sixth of them; neither among a smaller number than this, nor a larger, but he *is* with them, wheresoever they be: and he will declare unto them that which they have done, on the day of resurrection: for God knoweth all things. Hast thou not observed those who have been forbidden to use clandestine discourse, but afterwards return to what they have been forbid<sup>d</sup>, and discourse privily among themselves of wickedness, and enmity, and disobedience towards the apostle? And when they come unto thee, they salute thee with that form of salutation wherewith God doth not salute thee<sup>b</sup>: and they say among themselves, by way of derision, Would not God punish us for what we say, if this man were a prophet? Hell shall be their sufficient punishment: they shall go down into the same to be burned; and an unhappy journey shall it be! O true believers, when ye discourse privily together, discourse not of wickedness, and enmity, and disobedience towards the apostle; but discourse of justice and piety: and fear God, before whom ye shall be assembled. Verily the clandestine discourse of the infidels proceedeth from Satan<sup>†</sup>, that he may grieve the

\* "They who swear to live no longer with their wives, and who repent of their oath, must not have intercourse with them before they have liberated a captive."—Savary.

† "Hast thou considered those to whom clandestine assemblies have been forbidden, and who resort to them in spite of the prohibition."—Savary.

a That is, the Jews and hypocritical Moslems, who caballed privately together against Mohammed, and made signs to one another when they saw the true believers: and this they continued to do, notwithstanding they were forbidden.

b It seems they used, instead of *Al salam aleica*, i. e. *Peace be unto thee*, to say, *Al sam aleica*, i. e. *Mischief on thee*, &c.(1).

† "The clandestine assemblies are prompted by Satan."—Savary.



true believers : but there shall be none to hurt them in the least, unless by the permission of God ; wherefore in God let the faithful trust. O true believers, when it is said unto you, Make room in the assembly ; make room<sup>a</sup> : God will grant you ample room *in paradise*. And when it is said *unto you*, Rise up ; rise up : God will raise those of you who believe, and those to whom knowledge is given, to *superior degrees of honour* ; and God is fully apprized of that which ye do. O true believers, when ye go to speak with the apostle, give alms previously to your discoursing *with him*<sup>b</sup> ; this *will be* better for you, and more pure. But if ye find not *what to give*, verily God *will be* gracious and merciful *unto you*. Do ye fear to give alms previously to your discoursing with *the prophet*, lest ye should *impoverish yourselves* ? Therefore if ye do *it* not, and God is gracious unto you, *by dispensing with the said precept for the future*, be constant at prayer, and pay the legal alms ; and obey God and his apostle *in all other matters* : for God well knoweth that which ye do. Hast thou not observed those who have taken for their friends a people against whom God is incensed<sup>c</sup> ? They *are* neither of you, nor of them<sup>d</sup> ; and they swear to a lie<sup>e</sup> knowingly. God hath prepared for them a grievous punishment ; for it is evil which they do. They have taken their oaths for a cloak, and they have turned *men* aside from the way of God<sup>\*</sup> : wherefore a shameful punishment awaiteth them ; neither their wealth nor their children shall avail them at all against God. These *shall be* the inhabitants of *hell* fire ; they shall abide therein for ever. On a *certain* day God shall raise them all : then will they swear unto him, as they swear *now* unto you, imagining that it will be of service to them. Are they not liars ? Satan hath prevailed against them, and hath caused them to forget the remembrance of God. These *are* the party of the devil ; and *shall* not the party of the devil *be* doomed to perdition ? Verily they who oppose God and his apostle *shall be placed among* the most vile. God

a In this passage the Moslems are commanded to give place, in the public assemblies, to the prophet and the more honourable of his companions ; and not to press and crowd upon him, as they used to do, out of a desire of being near him, and hearing his discourse.

b To show your sincerity, and to honour the apostle. It is doubted whether this be a counsel or a precept ; but however it continued but a very little while in force, being agreed on all hands to be abrogated by the following passage, *Do ye fear to give alms*, &c.(1).

c i. e. The Jews.

d Being hypocrites, and wavering between the two parties.

e i. e. They have solemnly professed Islam, which they believe not in their hearts.

\* “ Under the shelter of their perjuries, they turn aside others from the divine law.”—*Savary*.

(1) Al Beidawi, Jallalo'ddin.

hath written, Verily I will prevail, and my apostles : for God *is* strong *and* mighty. Thou shalt not find people who believe in God and the last day to love him who opposeth God and his apostle ; although they be their fathers, or their sons, or their brethren, or their nearest relations. In the hearts of these hath God written faith ; and he hath strengthened them with his spirit : and he will lead them into gardens, beneath which rivers flow, to remain therein for ever. God is well pleased in them ; and they are well pleased in him. These are the party of God : and shall not the party of God prosper ?

## CHAPTER LIX.

INTITLED, THE EMIGRATION<sup>a</sup> ; REVEALED AT MEDINA.

In the name of the most merciful God.

WHATEVER *is* in heaven and earth celebrateth the praise of God : and he *is* the mighty, the wise. *It was* he who caused those who believed not, of the people who receive the scripture, to depart from their habitations at the first emigration<sup>b</sup>. Ye did

a The original word signifies the quitting or removing from one's native country, or settlement, to dwell elsewhere, whether it be by choice or compulsion.

b The people here intended were the Jews of the tribe of al Nadir, who dwelt in Medina, and when Mohammed fled thither from Mecca, promised him to stand neuter between him and his opponents, and made a treaty with him to that purpose. When he had gained the battle of Bedr, they confessed that he was the prophet described in the law : but upon his receiving that disgrace at Ohod, they changed their note : and Caab Ebn al Ashraf with 40 force went and made a league with Abu Sofîân, which they confirmed by oath. Upon this, Mohammed got Caab despatched, and, in the fourth year of the Hejra, set forward against al Nadir, and besieged them in their fortress, which stood about three miles from Medina, for six days, at the end of which they capitulated, and were allowed to depart, on condition that they should entirely quit that place : and accordingly some of them went into Syria, and others to Khaibar and Hira(1).

This was the *first* emigration, mentioned in the passage before us. The other happened several years after, in the reign of Omar, when that Khalif banished those who had settled at Khaibar, and obliged them to depart out of Arabia(2).

Dr Prideaux, speaking of Mohammed's obliging those of Al Nadir to quit their settlements, says that a party of his men pursued those who fled into Syria, and having overtaken them, put them all to the sword, excepting only one man (that escaped). *With such cruelty*, continues he, *did those barbarians first set up to fight for that*

(1) Al Beidawi, Jallalo'ddin, &c. V. Abulf. vit. Moh. cap. 35. Interp.

(2) Idem

not think that they would go forth\* : and they thought that their fortresses would protect them against God. But *the chastisement of God* came upon them, from whence they did not expect ; and he cast terror into their hearts. They pulled down their houses with their own hands<sup>a</sup>, and the hands of the true believers. Wherefore take example *from them*, O ye who have eyes. And if God had not doomed them to banishment, he had surely punished them in this world<sup>†</sup> ; and in the world to come they shall suffer the torment of *hell* fire. This, because they opposed God and his apostle : and whoso opposeth God, verily God *will be* severe in punishing *him*. What palm-trees ye cut down, or left standing on their roots, *were so cut down or left* by the will of God ; and that he might disgrace the wicked doers. And *as to the spoils* of these *people* which God hath granted *wholly* to his apostle<sup>c</sup>, ye did not push forward any horses or camels against the same<sup>d</sup> ; but God giveth unto his apostles dominion over whom he pleaseth : for God *is* almighty. *The spoils* of the inhabitants of the towns which God hath granted to his apostle *are due* unto God and to the apostle, and him who is of kin *to the apostle*, and the orphans, and the poor, and the traveller ; that they may not be *for ever divided* in a circle among such of you as are rich. What the apostle shall give you, that accept ; and what he shall forbid you, *that* abstain from : and fear God ; for God *is* severe in chastising. *A part also belongeth* to the poor Mohajerin<sup>e</sup>, who have

*imposture they had been deluded into*(1). But a learned gentleman has already observed that this is all grounded on a mistake, which the doctor was led into by an imperfection in the printed edition of Elmacinus ; where, after mentioning the expulsion of the Nadirites, are inserted some incoherent words relating to another action, which happened the month before, and wherein 70 Moslems, instead of putting others to the sword, were surprised and put to the sword themselves, together with their leader al Mondar Ebn Omar, Caab Ebn Zeid alone escaping(2).

\* It was He who made to descend from their fortress the unbelieving Jews, assembled for the first time. You did not think that they could be forced from thence.—*Savary*.

a Doing what damage they could, that the Moslems might make the less advantage of what they were obliged to leave behind them.

b By delivering them up to slaughter and captivity, as he did those of Koreidha.

† “ He would have exterminated them.”—*Savary*.

c It is remarkable that in this expedition the spoils were not divided according to the law given for that purpose in the Koran(3), but were granted to the apostle, and declared to be entirely in his disposition : and the reason was, because the place was taken without the assistance of horse ; which became a rule for the future(4).

d For the settlement of those of al Nadir being so near Medina, the Moslems went all on foot thither, except only the prophet himself(5).

e Wherefore Mohammed distributed those spoils among the Mohajerin, or those who had fled from Mecca, only ; and gave no part thereof to the Ansars, or those of Medina, except only to three of them, who were in necessitous circumstances(6).

(1) Prid. Life of Mah. p. 82.

(2) V. Gagnier, not. in Abulf. Vit. Moh. p. 72.

(3) Chap. 8. p. 269, Vol. I.

(4) V. Abulf. Vit. Moh. p. 91.

(5) Al Reidawi.

(6) Idem.

been dispossessed of their houses and their substance, seeking favour from God, and *his* good will, and assisting God and his apostle. These are the men of veracity\*. And they who quietly possessed the town of *Medina*, and *professed* the faith *without molestation*, before them<sup>a</sup>, love him who hath fled unto them, and find in their breasts no want of that which is given the *Mohajerin*<sup>b</sup>, but prefer *them* before themselves, although there be indigence among them. And whoso is preserved from the covetousness of his own soul, those shall surely prosper. And they who have come after them<sup>c</sup> say, O LORD, forgive us and our brethren who have preceded us in the faith, and put not into our hearts ill-will against those who have believed : O LORD, verily thou *art* compassionate and merciful. Hast thou not observed them who play the hypocrites ? They say unto their brethren who believe not, of those who have received the scriptures<sup>d</sup>, Verily if ye be expelled *your habitations*, we will surely go forth with you ; and we will not pay obedience, in your respect, unto any one for ever : and if ye be attacked, we will certainly assist you. But God is witness that they *are* liars. Verily if they be expelled, they will not go forth with them ; and if they be attacked they will not assist them<sup>e</sup> ; and if they do assist them, they will surely turn their backs : and they shall not be protected. Verily ye *are* stronger *than they*, by reason of the terror *cast* into their breasts from God. This, because they *are* not people of prudence. They will not fight against you in a body, except in fenced towns, or from behind walls. Their strength in war among themselves *is* great<sup>f</sup> : thou thinkest them *to be* united ; but their hearts are divided. This, because they *are* people who do not understand. Like those who lately preceded them<sup>g</sup>, they have tasted the evil consequence of their deed ; and a painful torment *is prepared* for them *hereafter*. *Thus have the hypocrites deceived the Jews* : like the devil, when he saith unto a man, Be

\* "Those who aid God and the Prophet are the true believers."—*Savary*.

a That is, the Ansars ; who enjoyed their houses, and the free exercise of their religion before the Hejra, while the converts of Mecca were persecuted and harassed by the idolaters.

b *i. e.* And bear them no grudge or envy on that account.

c The persons here meant seem to be those who fled from Mecca after Mohammed began to gain strength, and his religion had made a considerable progress.

d That is, the Jews of the tribe of al Nadir.

e And it happened accordingly : for Ebn Obba and his confederates wrote to the Nadirites to this purpose, but never performed their promise(1).

f *i. e.* It is not their weakness or cowardice which makes them decline a field battle with you, since they show strength and valour enough in their wars with one another ; but both fail them when they enter into the lists with God and his apostle.

g *viz.* The idolaters who were slain at Bedr ; or the Jews of Kainoka, who were plundered and sent into exile before those of al Nadir.



thou an infidel ; and when he is become an infidel, he saith, Verily I *am* clear of thee ; for I fear God, the LORD of all creatures. Wherefore the end of them both shall be that they *shall dwell* in *hell* fire, abiding therein for ever : and this *shall be* the recompense of the unjust. O true believers, fear God ; and let a soul look what it sendeth before for the morrow<sup>a</sup> : and fear God, for God *is* well acquainted with that which ye do. And be not as those who have forgotten God, and whom he hath caused to forget their own souls : these are the wicked doers. The inhabitants of *hell* fire and the inhabitants of paradise shall not be held equal. The inhabitants of paradise are they who shall enjoy felicity. If we had sent down this Koran on a mountain, thou wouldest certainly have seen the same humble itself, and cleave in sunder for fear of God. These similitudes do we propose unto men, that they may consider. He *is* God, besides whom there is no God ; who knoweth that which is future, and that which is present : he *is* the most Merciful ; he *is* God, besides whom there is no God : the King, the Holy, the Giver of peace, the Faithful, the Guardian, the Powerful, the Strong, the most High. Far be God exalted above *the idols* which they associate *with him* ! He is God, the Creator, the Maker, the Former. He hath most excellent names<sup>b</sup>. Whatever *is* in heaven and earth praiseth him : and he *is* the Mighty, the Wise.

## CHAPTER LX.

INTITLED, SHE WHO IS TRIED<sup>c</sup> ; REVEALED AT MEDINA.

In the name of the most merciful God.

O TRUE believers, take not my enemy and your enemy for *your* friends<sup>d</sup>, showing kindness towards them ; since they be-

a That is, For the next life, which may be called *the morrow*, as this present life may be called *to-day*.

b See chap. 7, p. 360, note b, Vol. I.

c The chapter bears this title, because it directs the women who desert and come over from the infidels to the Moslems to be examined, and tried whether they be sincere in their profession of the faith.

d This passage was revealed on account of Hateb Ebn Abi Baltaa, who, understanding that Mahommed had a design to surprise Mecca, wrote a letter to the Koreish, giving them notice of the intended expedition, and advised them to be on their guard : which letter he sent by Sarah, a maid-servant belonging to the family of Hashem. The messenger had not been gone long before Gabriel discovered the affair to the prophet, who immediately sent after her, and having intercepted the letter, asked Hateb how he came to be guilty of such an action ? to which he replied,

lieve not in the truth which hath come unto you, having expelled the apostle and yourselves *from your native city*, because ye believe in God your LORD. If ye go forth to fight in defence of my religion, and out of a desire to please me, and privately show friendship unto them<sup>a</sup>; verily I well know that which ye conceal, and that which ye discover: and whoever of you doth this, hath already erred from the straight path. If they get the better of you, they will be enemies unto you, and they will stretch forth their hands and their tongues against you with evil: and they earnestly desire that ye should become unbelievers. Neither your kindred nor your children will avail you at all on the day of resurrection, which will separate you from one another: and God seeth that which ye do. Ye have an excellent pattern in Abraham, and those who were with him, when they said unto their people, Verily we *are* clear of you, and of the *idols* which ye worship, besides God: we have renounced you; and enmity and hatred is begun between us and you for ever, until ye believe in God alone: except Abraham's saying unto his father, Verily I will beg pardon for thee<sup>b</sup>; but I cannot obtain aught of God in thy behalf. O LORD, in thee do we trust, and unto thee are we turned; and before thee shall we be assembled *hereafter*. O LORD, suffer us not to be put to trial by the unbelievers<sup>c</sup>: and forgive us, O LORD; for thou *art* mighty *and* wise. Verily ye have in them an excellent example, unto him who hopeth in God and the last day: and whoso turneth back; verily God *is* self sufficient, *and* praise worthy. Peradventure God will establish friendship between yourselves and such of them as ye *now* hold for enemies<sup>d</sup>: for God *is* powerful; and God *is* inclined to for-

that it was not out of infidelity, or a desire to return to idolatry, but merely to induce the Koreish to treat his family, which was still at Mecca, with some kindness; adding, that he was well assured his intelligence would be of no service at all to the Meccans, because he was satisfied God would take vengeance on them. Whereupon Mahommed received his excuse, and pardoned him: but it was thought proper to forbid any such practices for the future(1).

\* "If ye fight against them in defence of my law, and to merit my rewards, will ye retain friendship for them?"—*Savary*.

a The verb here used has also a contrary signification, according to which the words may be rendered, *and yet openly show friendship unto them*.

b For in this, Abraham's example is not to be followed. See chap. 9.

c *i. e.* Suffer them not to prevail against us, lest they thence conclude themselves to be in the right, and endeavour to make us deny our faith by the terror of persecution(2).

d And this happened accordingly on the taking of Mecca; when Abu Sofian and others of the Koreish, who had till then been inveterate enemies to the Moslems, embraced the same faith, and became their friends and brethren. Some suppose the marriage of Mahommed with Omm Habîba, the daughter of Abu Sofian, which was celebrated the year before, to be here intended(3).

(1) Al Beidawi. V. Abulf. Vit. Moh. p. 103.

(2) Al Beidawi.

(3) V. Gagnier not. in Abulf. Vit. Moh. p. 91.

give, *and* merciful. As to those who have not borne arms against you on account of religion, nor turned you out of your dwellings, God forbiddeth you not to deal kindly with them, and to behave justly towards them<sup>a</sup>: for God loveth those who act justly. But as to those who have borne arms against you on account of religion, and have dispossessed you of your habitations, and have assisted in dispossessing you, God forbiddeth you to enter into friendship with them: and whosoever *of you* entereth into friendship with them, those are unjust doers. O true believers, when believing women come unto you as refugees, try them<sup>\*</sup>: God well knoweth their faith. And if ye know them *to be* true believers, send them not back to the infidels: they *are* not lawful for the *unbelievers to have in marriage*; neither are *the unbelievers* lawful for them. But give *their unbelieving husbands* what they shall have expended *for their dowers*<sup>b</sup>. Nor *shall it be* any crime in you if ye marry them, provided ye give them their dowries<sup>c</sup>. And retain not the patronage of the unbelieving women: but demand back that which ye have expended *for the dowry of such of your wives as go over to the unbelievers*; and let them demand back that which they have expended *for the dowry of those who come over to you*. This is the judgment of God, which he establisheth among you: and God is knowing *and* wise. If any of your wives<sup>d</sup> escape from you to the unbelievers, and ye have your turn *by the coming over of any of the unbelievers' wives to you*<sup>e</sup>; give unto those

a This passage, it is said, was revealed on account of Koteila bint Abd'al Uzza, who having, while she was an idolatress, brought some presents to her daughter, Asma bint Abi Becr, the latter not only refused to accept them, but even denied her admittance(1).

\* When such women sought an asylum at Medina, Mahomet obliged them to swear that they were prompted only by the desire of embracing Islamism, and that hatred of their husbands, or love of some Mussulman, had not had any influence on their conduct.—*Savary*.

b For according to the terms of the pacification of al Hodeibiya(2), each side was to return whatever came into their power belonging to the other; wherefore when the Moslems were, by this passage, forbidden to restore the married women who should come over to them, they were at the same time commanded to make some sort of satisfaction, by returning their dowry.

It is related, that after the aforesaid pacification, while Mohammed was yet at al Hodeibiya, Sobeia bint al Hareth, of the tribe of Aslam, having embraced Mohammedism, her husband, Mosafer the Makhzumite, came and demanded her back; upon which this passage was revealed: and Mohammed, pursuant thereto, administered to her the oath thereafter directed, and returned her husband her dower; and then Omar married her(3).

c For what is returned to their former husbands is not to be considered as their dower.

d Literally, *any thing of your wives*; which some interpret, *any part of their dowry*.

e Or, as the original verb may be translated, *and ye take spoils*: in which case

(1) Al Beidawi.

(2) See chap. 48, p. 324, &c. Vol. II.

(5) Al Beidawi.

*believers* whose wives shall have gone away, *out of the dowries of the latter*, so much as they shall have expended *for the dowers of the former*: and fear God, in whom ye believe. O prophet, when believing *women* come unto thee, and plight their faith unto thee<sup>a</sup>, that they will not associate any thing with God, nor steal, nor commit fornication, nor kill their children<sup>b</sup>, nor come with a calumny which they have forged between their hands and their feet<sup>c</sup>, nor be disobedient to thee in that which shall be reasonable: then do thou plight thy faith unto them, and ask pardon for them of God; for God *is* inclined to forgive, *and* merciful. O true believers, enter not into friendship with a people against whom God is incensed<sup>d</sup>: they despair of the life to come<sup>e</sup>, as the infidels despair of *the resurrection of* those who dwell in the graves.

## CHAPTER LXI.

INTITLED, BATTLE ARRAY; REVEALED AT MECCA<sup>f</sup>.

In the name of the most merciful God.

WHATEVER *is* in heaven and in earth celebrateth the praise of God; for he *is* mighty *and* wise. O true believers, why do ye

the meaning will be, that those Moslems, whose wives shall have gone over to the infidels, shall have a satisfaction for their dower out of the next booty. This law, they say, was given, because the idolaters, after the preceding verse had been revealed, refused to comply therewith, or to make any return of the dower of those women who went over to them from the Moslems(1); so that the latter were obliged to indemnify themselves as they could.

a See the Prelim. Disc. § II. p. 65, Vol. I. Some are of opinion that this passage was not revealed till the day of the taking of Mecca; when, after having received the solemn submission of the men, he proceeded to receive that of the women(2).

b See chap. S1, Vol. II.

c Jallalo'ddin understands these words of their laying their spurious children to their husbands.

d *i. e.* The infidels in general; or the Jews in particular(3).

e By reason of their infidelity; or because they well know they cannot expect to be made partakers of the happiness of the next life, by reason of their rejecting of the prophet foretold in the law, and whose mission is confirmed by miracles(4).

f Or, as some rather judge, at Medina; which opinion is confirmed by the explanation in the next note.

(1) Al Beidawi.

(2) Idem.

(3) See chap. 1, p. 187, Vol. 1.

(4) Al Beidawi.



say that which ye do not<sup>a\*</sup>? *It is* most odious in the sight of God, that ye say that which ye do not. Verily God loveth those who fight for his religion in battle array, as though they *were* a well compacted building. Remember when Moses said unto his people, O my people, why do ye injure me<sup>b</sup>; since ye know that I am the apostle of God sent unto you? And when they had deviated *from the truth*, God made their hearts to deviate *from the right way*; for God directeth not wicked people. And when Jesus the Son of Mary said, O children of Israel, verily I *am* the apostle of God sent unto you, confirming the law which *was delivered* before me, and bringing good tidings of an apostle who shall come after me, and whose name *shall be* Ahmed<sup>c</sup>. And when he produced unto them evident miracles, they said, This is manifest sorcery†. But who *is* more unjust than he who forgeth a lie against God, when he is invited unto Islam? And God directeth not the unjust people. They seek to extinguish God's light with their mouths: but God will perfect his light, though the infidels be averse *thereto*. *It is* he who hath sent his apostle with the direction, and the religion of truth, that he may exalt the same above every religion, although the idolaters be averse *thereto*. O true believers, shall I show you a merchandize which will deliver you from a painful torment *hereafter*‡? Believe in God and his apostle; and defend God's true religion with your substance, and in your own persons. This *will be* better for you, if ye knew *it*. He will forgive you your sins, and will introduce you into gardens through which rivers flow, and agreeable habitations in gardens of perpetual abode. This *will be* great felicity. And *ye shall obtain* other things which ye desire, *namely*, assistance from God, and a speedy victory. And do thou bear good tidings to the true believers. O true

a The commentators generally suppose these words to be directed to the Moslems, who, notwithstanding they had solemnly engaged to spend their lives and fortunes in defence of their faith, yet shamefully turned their backs at the battle of Ohod(1). They may, however, be applied to hypocrites of all sorts, whose actions contradict their words.

\* "O believers! why do you yet not fulfil the promise made unto God?"—*Savary*.

b viz. By your disobedience; or by maliciously aspersing me(2)?

c For Mohammed also bore the name of Ahmed; both names being derived from the same root, and nearly of the same signification. The Persian paraphrast, to support what is here alleged, quotes the following words of Christ, *I go to my father, and the Paraclete shall come*(3): the Mohammedan doctors unanimously teaching, that by the Paraclete (or, as they choose to read it, the *Periclyte*, or *Illustrious*), their prophet is intended, and no other(4).

† "He is an impostor."—*Savary*.

‡ "O believers, shall I teach unto you a means of averting the rigour of torments?"—*Savary*.

(1) See chap. 3, p. 231, 251, &c. Vol. I.

(2) See chap. 33, p. 220, Vol. II.

(3) See John xvi. 7, &c.

(4) See the Prelim. Disc. § IV, p. 88.

believers, be ye the assistants of God; as Jesus the son of Mary said to the apostles, Who *will be* my assistants with respect to God<sup>a</sup>? The apostles answered, We *will be* the assistants of God. So a part of the children of Israel believed, and a part believed not<sup>b</sup>: but we strengthened those who believed, above their enemy; wherefore they became victorious *over them*.

## CHAPTER LXII.

INTITLED, THE ASSEMBLY ; REVEALED AT MEDINA.

In the name of the most merciful God.

WHATEVER *is* in heaven and earth praiseth God; the King, the Holy, the Mighty, the Wise. *It is* he who hath raised up amidst the illiterate *Arabians* an apostle from among themselves<sup>c</sup>, to rehearse his signs unto them, and to purify them, and to teach them the scriptures and wisdom; whereas before they were certainly in a manifest error<sup>\*</sup>; and others of them have not yet attained unto them, *by embracing the faith; though they also shall be converted in God's good time*; for he *is* mighty and wise. This *is* the free grace of God: he bestoweth the same on whom he pleaseth: and God is endued with great beneficence. The likeness of those who were charged with the observance of the law, and then observed it not, *is* as the likeness of an ass laden with books<sup>d</sup>. How wretched *is* the likeness of the people who charge the signs of God with falsehood<sup>†</sup>! and God directeth not the unjust people. Say, O ye who follow the Jewish religion, if ye say that ye are the friends of God above *other* men, wish for death<sup>e</sup>, if ye speak truth. But they will never wish for it, because of that which their hands have sent before them<sup>f</sup>: and

a See chap. 3, p. 240, Vol. I.

b Either by rejecting him, or by affirming him to be God, and the son of God(1).

c See the Prelim. Disc. § II. p. 60, Vol. I.

\* "Before his time, the Arabs were involved in the profoundest darkness."—*Savary*.

d Because they understand not the prophecies contained in the law, which bear witness to Mohammed, no more than the ass does the books which he carries.

† "Wo unto those who abjure the holy religion."—*Savary*.

e i. e. Make it your request to God, that he would translate you from this troublesome world to a state of never-fading bliss.

f See chap. 2, pp. 202, 203, Vol. I.

GOD well knoweth the unjust. Say, Verily death, from which ye fly, will surely meet you: then shall ye be brought before him who knoweth as well what is concealed as what is discovered; and he will declare unto you that which ye have done. O true believers, when ye are called to prayer on the day of the assembly<sup>a</sup>, hasten to the commemoration of God, and leave merchandizing. This *will be* better for you, if ye knew *it*. And when prayer is ended, then disperse yourselves through the land *as ye list*, and seek *gain* of the liberality of God<sup>b</sup>: and remember God frequently, that ye may prosper. But when they see any merchandizing, or sport, they flock thereto, and leave thee standing up *in thy pulpit*<sup>c</sup>. Say, the *reward* which *is* with God *is* better than any sport or merchandize: and God is the best provider\*.

## CHAPTER LXIII.

INTITLED, THE HYPOCRITES; REVEALED AT MEDINA.

In the name of the most merciful God.

WHEN the hypocrites come unto thee, they say, We bear

a That is Friday, which being more peculiarly set apart by Mohammed for the public worship of God, is therefore called Yawm al joma, *i. e.* the day of the assembly, or congregation; whereas it was before called al Aruba. The first time this day was particularly observed, as some say, was on the prophet's arrival at Medina, into which city he made his first entry on a Friday: but others tell us that Caab Ebn Lowa, one of Mohammed's ancestors, gave the day its present name, because on that day the people used to be assembled before him(1). One reason given for the observation of Friday, preferably to any other day of the week, is because on that day God finished the creation(2).

b By returning to your commerce and worldly occupations, if ye think fit: for the Mohammedans do not hold themselves obliged to observe the day of their public assembly with the same strictness as the Christians and Jews do their respective Sabbath; or particularly to abstain from work, after they have performed their devotions. Some, however, from a tradition of their prophet, are of opinion that works of charity, and religious exercises, which may draw down the blessing of God, are recommended in this passage.

c It is related that one Friday, while Mohammed was preaching, a caravan of merchants happened to arrive with their drums beating, according to custom; which the congregation hearing, they all ran out of the mosque to see them, except twelve only(3).

\* "Say, the treasures which God offers unto you are more precious than any momentary advantages. God is the most magnificent of dispensers."—*Savary*.

(1) Al Beidawi.

(2) V. Gol. Alfrag. p. 15.

(3) Al Beidawi, Jallalo'ddin.

witness that thou *art* indeed the apostle of God. And God knoweth that thou *art* indeed his apostle: but God beareth witness that the hypocrites *are* certainly liars. They have taken their oaths for a protection, and they turn *others* aside from the way of God: it is surely evil which they do. This *is testified of them*, because they believed, and afterwards became unbelievers: wherefore a seal is set on their hearts, and they shall not understand. When thou beholdest them, their persons please thee<sup>a</sup>: and if they speak, thou hearest their discourse *with delight*. They resemble pieces of timber set up *against a wall*<sup>b</sup>. They imagine every shout *to be* against them<sup>c</sup>. They are enemies; wherefore beware of them. God curse them: how are they turned aside *from the truth*\*! And when it is said unto them, Come, that the apostle of God may ask pardon for you; they turn away their heads, and thou seest them retire big with disdain, *It shall be* equal unto them, whether thou ask pardon for them, or do not ask pardon for them: God will by no means forgive them; for God directeth not the prevaricating people. These *are the men* who say *to the inhabitants of Medina*, Do not bestow *any thing* on the refugees who are with the apostle of God, that they may *be obliged* to separate *from him*. Whereas unto God *belong* the stores of heaven and earth: but the hypocrites do not understand. They say, Verily, if we return to Medina, the worthier shall expel thence the meaner<sup>d</sup>. Whereas superior worth *belongeth* unto God and his apostle, and the true believers: but the hypocrites know *it* not. O true believers, let not your riches or your children divert you from the remembrance of God: for whosoever doth this, they will surely be losers. And give alms out of that which we have bestowed on you; before death come unto one of you, and he say, O LORD, wilt thou not grant

a The commentators tell us, that Abdallah Ebn Obba, a chief hypocrite, was a tall man of a very graceful presence, and of a ready and eloquent tongue; and used to frequent the prophet's assembly, attended by several like himself: and that these men were greatly admired by Mahommed, who was taken with their handsome appearance, and listened to their discourse with pleasure(1).

b Being tall and big, but void of knowledge and consideration(2).

c Living under continual apprehensions; because they are conscious of their hypocrisy towards God, and their insincerity towards the Moslems.

\* "They have beauty for their portion. They speak with elegance. Their stature is straight and majestic; but they shudder at the slightest sound. They are your enemies: beware of their perfidy. The Almighty shall fight against them, because that they have abandoned the faith."—*Savary*.

d These, as well as the preceding, were the words of Ebn Obba to one of Medina, who in a certain expedition quarrelling with an Arab of the desert about water, received a blow on the head with a stick, and made his complaint thereof to him(3).

† "Power belongeth unto God. He imparteth it to his prophet, and to the faithful; and the impious know it not."—*Savary*.



me respite for a short term; that I may give alms, and become *one* of the righteous? For God will by no means grant further respite to a soul, when its determined time is come: and God is fully apprized of that which ye do.

## CHAPTER LXIV.

INTITLED, MUTUAL DECEIT; REVEALED AT MECCA<sup>a</sup>.

In the name of the most merciful God.

WHATEVER *is* in heaven and earth celebrateth the praises of God: his *is* the kingdom, and unto him *is* the praise *due*; for he *is* almighty. *It is* he who hath created you\*; and *one* of you *is* predestined to be an unbeliever, and *another* of you *is* predestined to be a believer: and God beholdeth that which ye do. He hath created the heavens and the earth with truth; and he hath fashioned you, and given you beautiful forms: and unto him must ye all go. He knoweth whatever *is* in heaven and earth: and he knoweth that which ye conceal, and that which ye discover; for God knoweth the innermost part of *men's* breasts. Have ye not been acquainted with the story of those who disbelieved heretofore, and tasted the evil consequence of their behaviour? And for them *is* prepared, in the life come, a tormenting punishment. This *shall they suffer*, because their apostles came unto them with evident *proofs of their mission*, and they said, Shall men direct us? Wherefore they believed not, and turned their backs. But God standeth in need of no person: for God *is* self-sufficient, and worthy to be praised. The unbelievers imagine that they shall not be raised again. Say, Yea, by my Lord, ye shall surely be raised again: then shall ye be told that which ye have wrought; and this *is* easy with God. Wherefore believe in God and his apostle, and the light which we have sent down: for God *is* well acquainted with that which ye do. On a *certain* day he shall assemble you, at the day of the *general* assembly: that *will be* the day of mutual deceit<sup>†</sup>. And

a The commentators are not agreed whether this chapter was revealed at Mecca, or at Medina; or partly at the one place, and partly at the other.

\* "He hath created all men from nothing."—*Savary*.

b When the blessed will deceive the damned, by taking the places which they would have had in paradise, had they been true believers; and contrariwise(1).

† "On the day of the universal assembling, ye shall all appear before his tribunal. Fraud shall be unmasked."—*Savary*.

whoso shall believe in God, and shall do that which is right, from him will he expiate his evil deeds, and he will lead him into gardens beneath which rivers flow, to remain therein for ever. This *will be* great felicity. But they who shall not believe, and shall accuse our signs of falsehood, those *shall be* the inhabitants of *hell* fire, wherein they shall remain *for ever*; and a wretched journey *shall it be thither!* No misfortune happeneth but by the permission of God; and whoso believeth in God, he will direct his heart: and God knoweth all things. Wherefore obey God, and obey the apostle: but if ye turn back, verily *the duty incumbent* on our apostle *is* only public preaching. God! there is no God but he: wherefore in God let the faithful put their trust. O true believers, verily of your wives and your children ye have an enemy<sup>a</sup>: wherefore beware of them. But if ye pass over *their offences*, and pardon, and forgive *them*<sup>b</sup>; God *is* likewise inclined to forgive, *and* merciful\*. Your wealth and your children *are* only a temptation; but with God *is* a great reward. Wherefore fear God, as much as ye are able; and hear, and obey†: and give alms, for the good of your souls; for whoso is preserved from the covetousness of his own soul, they shall prosper. If ye lend unto God an acceptable loan, he will double the same unto you, and will forgive you: for God *is* grateful, *and* long-suffering, knowing both what is hidden, and what is divulged; the Mighty, the Wise‡.

a For these are apt to distract a man from his duty, especially in time of distress(1); a married man caring for the things that are of this world, while the unmarried careth for the things that belong to the Lord(2).

b Considering that the hindrance they may occasion you proceeds from their affection, and their ill bearing your absence in time of war, &c.

\* "O believers, your wives and your children are oftentimes your enemies; distrust their caresses; but if the voice of nature, or if condescension should induce you to yield to their wishes, God is indulgent and merciful."—*Savary*.

† "Fear God with all your hearts. Listen! Obey!"—*Savary*.

‡ "If ye enter into a glorious covenant with God, he will multiply his favours, he will pardon your offences: he is grateful and beneficent. He knoweth that which is unveiled, and that which is hidden in the shades of mystery: he is mighty and wise."—*Savary*.

(1) Al Beidawi, Jallalo'ddin. Yahya.

(2) See 1 Corinth. vii. 25, &c.

## CHAPTER LXV.

INTITLED, DIVORCE ; REVEALED AT MEDINA.

In the name of the most merciful God.

O PROPHET, when ye divorce women, put them away at their appointed term<sup>a</sup>; and compute the term *exactly*: and fear God, your LORD. Oblige them not to go out of their apartments, neither let them go out, *until the term be expired*, unless they be guilty of manifest uncleanness. These *are* the statutes of God; and whoever transgresseth the statutes of God assuredly injureth his own soul. Thou knowest not whether God will bring something new to pass\*, *which may reconcile them*, after this. And when they shall have fulfilled their term, either retain them with kindness, or part from them honourably: and take witnesses from among you, men of integrity; and give *your* testimony as in the presence of GOD. This admonition is given unto him who believeth in God and the last day: and whoso feareth God, unto him will he grant a *happy issue out of all his afflictions*, and he will bestow on him an ample provision from whence he expecteth *it* not: and whoso trusteth in God, he *will be* his sufficient support; for God will surely attain his purpose. Now hath God appointed unto every thing a determined period<sup>t</sup>. *As to* such of your wives as shall despair having their courses, *by reason of their age*; if ye be in doubt *thereof*, let their term *be* three

a That is, when they shall have had their courses thrice, after the time of their divorce, if they prove not to be with child; or, if they prove with child, when they shall have been delivered(1). Al Beidawi supposes husbands are hereby commanded to divorce their wives while they are clean; and says that the passage was revealed on account of Ebn Omar, who divorced his wife when she had her courses upon her, and was therefore obliged to take her again.—(When a Mahometan has sworn that he will divorce his wife, he ceases to have intercourse with her. As soon as she hears of the oath, she covers herself with a veil, retires to her apartment, and ceases to let her husband see her. When the four months allowed for reconciliation are expired, all ties are dissolved, the wife recovers her liberty, and receives at her departure the dowry which was fixed by the marriage contract. The daughters go with the mother, the sons remain with the father).—*Savary*.

\* “Thou knowest not what are the designs of God with respect to the future.”—*Savary*.

\* “His will shall infallibly be executed. He has assigned to each cause a certain effect.”—*Savary*.

(1) See chap. 2, p. 220, Vol. I.

months: and *let the same be the term* of those who have not yet had their courses. But *as to* those who are pregnant, their term *shall be*, until they be delivered of their burthen<sup>a</sup>. And whoso feareth God, unto him will he make his command easy. This *is* the command of God, which he hath sent down unto you. And whoso feareth God, he will expiate his evil deeds from him, and will increase his reward. Suffer the *women whom ye divorce* to dwell in *some part of the houses* wherein ye dwell; *according to the room and conveniences* of the *habitations* which ye possess: and make them not uneasy, that ye may reduce them to straits. And if they be with child, expend on them *what shall be needful*, until they be delivered of their burthen. And if they suckle *their children* for you, give them their hire<sup>b</sup>; and consult among yourselves, according to what shall be just and reasonable. And if ye be put to a difficulty *herein*, and another *woman* shall suckle *the child* for him, let him who hath plenty expend *proportionably*, *in the maintenance of the mother and the nurse*, out of his plenty: and let him whose income is scanty expend *in proportion* out of that which God hath given him. God obligeth no man to more than he hath given him *ability to perform*: God will cause ease to succeed hardship\*. How many cities have been turned aside from the command of their LORD and his apostles! Wherefore we brought them to a severe account; and we chastised them with a grievous chastisement: and they tasted the evil consequence of their business; and the end of their business was perdition. God hath prepared for them a severe punishment: wherefore fear God, O ye who are indued with understanding. True believers, now hath God sent down unto you an admonition, an apostle who may rehearse unto you the perspicuous signs of God; that he may bring forth those who believe and do good works, from darkness into light. And whoso believeth in God, and doth that which is right, him will he lead into gardens beneath which rivers flow, to remain therein for ever: now hath God made an excellent provision for him. *It is* God who hath created seven heavens, and as many *different stories* of the earth†: the *divine* command descendeth between them‡; that ye may know that God is omnipotent, and that God comprehendeth all things by *his* knowledge.

a See chap. 2, p. 220, Vol. I.

b Which ought at least to be sufficient to maintain and clothe them during the time of suckling. See chap. 2, pp. 222, Vol. I.

\* "He will cause competence to succeed unto poverty."—*Savary*.

† "It is God who hath created the seven heavens, and the seven earths: he causeth them to obey his voice, to the end that ye may know that his power is boundless, and that the universe is filled with his wisdom."—*Savary*.

According to Zamakhshari, God created seven heavens and seven earths, at the distance of five hundred days' journey from each other. The whole of them are inhabited. The Supreme Being governs this universe.—*Savary*.

c Penetrating and pervading them all, with absolute efficacy.



## CHAPTER LXVI.

INTITLED, PROHIBITION ; REVEALED AT MEDINA.

In the name of the most merciful God.

O PROPHET, why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives<sup>a</sup>; since God is

a There are some who suppose this passage to have been occasioned by Mohammed's protesting never to eat honey any more, because, having once eaten some in the apartment of Hafsa, or of Zeinab, three other of his wives, namely, Ayesha, Sawda, and Safia, all told him they smelt he had been eating of the juice which distils from certain shrubs in those parts, and resembles honey in taste and consistence, but is of a very strong savour, and which the prophet had a great aversion to(1). But the more received opinion is, that the chapter was revealed on the following occasion. Mohammed having lain with a slave of his named Mary, of Coptic extract (who had been sent him as a present by al Mokawkas, governor of Egypt), on the day which was due to Ayesha, or to Hafsa, and, as some say, on Hafsa's own bed, while she was absent; and this coming to Hafsa's knowledge, she took it extremely ill, and reproached her husband so sharply, that, to pacify her, he promised, with an oath, never to touch the maid again(2): and to free him from the obligation of this promise was the design of the chapter.

I cannot here avoid observing, as a learned writer(3) has done before me, that Dr Prideaux has strangely misrepresented this passage. For having given the story of the prophet's amour with his maid Mary, a little embellished, he proceeds to tell us, that in this chapter Mohammed brings in God allowing him, and all his Moslems, to lie with their maids when they will, notwithstanding their wives; (whereas the words relate to the prophet only, who wanted not any new permission for that purpose, because it was a privilege already granted him(4), though to none else): and then, to show what ground he had for his assertion, adds, that the first words of the chapter are, *O prophet, why dost thou forbid what God hath allowed thee, that thou mayest please thy wives? God hath granted unto you to lie with your maid servants*(5). Which last words are not to be found here, or elsewhere in the Koran, and contain an allowance of what is expressly forbidden therein(6); though the doctor has thence taken occasion to make some reflections which might as well have been spared. I shall say nothing to aggravate the matter; but leave the reader to imagine what this reverend divine would have said of a Mohammedan, if he had caught him tripping in the like manner.

Having digressed so far, I will venture to add a word or two, in order to account for one circumstance which Dr Prideaux relates concerning Mohammed's concubine

(1) Al Zamakh. Al Beidawi.  
ad Abulf. Vit. Moh. p. 150.

(2) Ibidem. Jallal. Yahya.  
(4) See chap. 33, p. 216, Vol. II.

(3) Gagnier, not.  
(5) Prid.

Life of Mah. p. 113.  
(6) See chap. 17, p. 75, Vol. II.; chap. 4, p. 268, Vol. I.;  
and chap. 24, p. 144, &c. Vol. II.

inclined to forgive *and* merciful? God hath allowed you the dissolution of your oaths<sup>a</sup>: and God *is* your master; and he *is* knowing *and* wise. When the prophet intrusted as a secret unto one of his wives a certain accident; and when she disclosed the same, and God made it known unto him; he acquainted *her* with part of *what she had done*, and forbore to *upbraid her with the other part* thereof\*. And when he had acquainted her therewith, she said, Who hath discovered this unto thee? He answered, The knowing, the sagacious *God* hath discovered *it* unto me<sup>b</sup>.

Mary; viz. that after her master's death, no account was had of her or the son which she had borne him, but both were sent away into Egypt, and no mention made of either ever after among them; and then he supposes (for he seldom is at a loss for a supposition) that Ayesha, out of the hatred which she bore her, procured of her father, who succeeded the impostor in the government, to have her thus disposed of(1). But it being certain, by the general consent of all the eastern writers, that Mary continued in Arabia till her death, which happened at Medina, about five years after that of her master, and was buried in the usual burying place there, called al Baki, and that her son died before his father, it has been asked, whence the doctor had this(2)? I answer, That I guess he had it partly from Abu'lfragius, according to the printed edition of whose work, the Mary we are speaking of is said to have been sent with her sister Shirin (not with her son) to Alexandria by al Mokawkas(3): though I make no doubt but we ought in that passage to read *min, from*, instead of *ila, to*; (notwithstanding the manuscript copies of this author used by Dr Pocock, the editor, and also a very fair one in my own possession, agree in the latter reading); and that the sentence ought to run thus, *quam* (viz. Mariam) *una cum sorore Shirina ab Alexandria miserat* al Mokawkas.

a By having appointed an expiation for that purpose(4): or, as the words may be translated, *God hath allowed you to use an exception in your oaths*, that is, to add the words *if it please God*; in which case a man is excused from guilt if he perform not his oath(5). The passage, though directed to all the Moslems in general, seems to be particularly designed for quieting the prophet's conscience in regard to the oath abovementioned; but Al Beidawi approves not this opinion, because such an oath was to be looked upon as an inconsiderate one, and required no expiation.

\* "At first he mildly admonished her, and then he declared unto her the whole of that which she had divulged."—*Savary*.

b When Mohammed found that Hafsa knew of his having injured her, or Ayesha, by lying with his concubine Mary on the day due to one of them, he desired her to keep the affair secret, promising, at the same time, that he would not meddle with Mary any more; and foretold her, as a piece of news which might soothe her vanity, that Abu Beer and Omar should succeed him in the government of his people. Hafsa, however, could not conceal this from Ayesha, with whom she lived in strict friendship, but acquainted her with the whole matter: whereupon the prophet, perceiving, probably by Ayesha's behaviour, that his secret had been discovered, upbraided Hafsa with her betraying him, telling her that God had revealed it to him; and not only divorced her, but separated him from all his other wives for a whole month, which time he spent in the apartment of Mary. In a short time, notwithstanding, he took Hafsa again, by the direction, as he gave out, of the angel Gabriel, who commended her for her frequent fasting and other exercises of devotion, assuring him likewise that she should be one of his wives in paradise(6).

(1) Prid. Life of Mah. p. 114. (2) Gagnier, ubi supra. (3) Abu'lfrag. Hist. Dyn. p. 165. (4) See chap. 5, p. 308, Vol. I. (5) Al Beidawi. (6) Idem. Al Zamakh. &c.

If ye both be turned unto GOD (for your hearts have swerved) *it is well*: but if ye join against him, verily GOD is his patron; and Gabriel, and the good man among the faithful, and the angels also are *his* assistants<sup>\*a</sup>. If he divorce you, his LORD can easily give him in exchange other wives better than you, *women* resigned unto GOD, true believers, devout, penitent, obedient, given to fasting, *both such as have been* known by other men, and virgins. O true believers, save your souls, and *those of* your families, from the fire whose fuel *is* men and stones, over which are *set* angels fierce and terrible<sup>b</sup>; who disobey not GOD in what he hath commanded them, but perform what they are commanded. O unbelievers, excuse not yourselves this day; ye shall surely be rewarded for what ye have done<sup>c</sup>. O true believers, turn unto GOD with a sincere repentance: peradventure your LORD will do away from you your evil deeds, and will admit you into gardens, through which rivers flow; on the day *whereon* GOD will not put to shame the prophet, or those who believe with him: their light shall run before them, and on their right hands<sup>d</sup>, and they shall say, LORD, make our light perfect, and forgive us: for thou *art* almighty. O prophet, attack the infidels *with arms*, and the hypocrites *with arguments*; and treat them with severity: their abode shall be hell, and an ill journey *shall it be thither*. GOD propoundeth as a similitude unto the unbelievers, the wife of Noah, and the wife of Lot: they were under two of our righteous servants, and they deceived them both<sup>e</sup>: wherefore *their husbands* were of no advantage unto them at all, in the sight of GOD<sup>f</sup>: and it shall be said *unto them, at the last day*, Enter ye into *hell* fire, with those who enter *therein*. GOD also propoundeth as a similitude unto those who believe, the wife of Pharaoh<sup>g</sup>;

\* "If ye are rebellious unto the prophet, his protectors are the Lord, Gabriel, and the true believers, and the angels will avenge him."—*Savary*.

a This sentence is directed to Hafsa and Ayesha, the pronouns and verbs of the second person being in the dual number.

b See chap. 74; and the Prelim. Disc. § IV. p. 103, Vol. I.

c These words will be spoken to the infidels at the last day.

d See chap. 57, p. 324, Vol. II.

e Who were both unbelieving women, but deceived their respective husbands by their hypocrisy. Noah's wife, named Waila, endeavoured to persuade the people her husband was distracted; and Lot's wife, whose name was Wahela (though some writers give this name to the other, and that of Waila to the latter), was in confederacy with the men of Sodom, and used to give them notice when any strangers came to lodge with him, by a sign of smoke by day, and of fire by night(1).

f For they both met with a disastrous end in this world(2), and will be doomed to eternal misery in the next. In like manner, as Mohammed would insinuate, the infidels of his time had no reason to expect any mitigation of their punishment, on account of their relation to himself and the rest of the true believers.

g *riz*. Asia the daughter of Mozahem. The commentators relate, that because

(1) Jallalo'ddin, Al Zamakh.

(2) See chap. 11, pp. 14 and 20, Vol. II.

when she said, LORD, build me a house with thee in paradise ; and deliver me from Pharaoh and his doings, and deliver me from the unjust people : and Mary the daughter of Imran ; who preserved her chastity, and into whose womb we breathed of our spirit<sup>a</sup>\*, and who believed in the words of her LORD and his scriptures, and was a devout and obedient person<sup>b</sup>.

## CHAPTER LXVII.

INTITLED, THE KINGDOM<sup>c</sup> ; REVEALED AT MECCA.

In the name of the most merciful God.

XXIX. \* BLESSED be he in whose hand *is* the kingdom, for he *is* almighty†! Who hath created death and life, that he might prove you, which of you is most righteous in *his* actions: and he *is* mighty, *and* ready to forgive. Who hath created seven heavens, one above another : thou canst not see in a creature of the most Merciful any unfitness or disproportion. Lift up thine eyes again *to heaven*, *and look* whether thou seest any flaw: then take two other views ; and thy sight shall return unto thee dull and fatigued. Moreover we have adorned the lowest heaven

she believed in Moses, her husband cruelly tormented her, fastening her hands and feet to four stakes, and laying a large millstone on her breast, her face, at the same time, being exposed to the scorching beams of the sun : these pains, however, were alleviated by the angels shading her with their wings, and the view of the mansion prepared for her in paradise, which was exhibited to her on her pronouncing the prayer in the text : at length God received her soul ; or, as some say, she was taken up alive into paradise, where she eats and drinks(1).

a See chap. 19, p. 99, &c. Vol. II.

\* "Who preserved her virginity. Gabriel transmitted unto her the breath of the Lord."—*Savary*.

b On occasion of the honourable mention here made of these two extraordinary women, the commentators introduce a saying of their prophet, *That among men there had been many perfect, but no more than four of the other sex had attained perfection; to wit, Asia the wife of Pharaoh, Mary the daughter of Imran, Khadijah the daughter of Khowailed* (the prophet's first wife), *and Fatema the daughter of Mohammed*.

c It is also entitled by some *The Saving*, or *The Delivering*, because, say they, it will save him who reads it from the torture of the sepulchre.

† "Blessed be he who holdeth the reins of the universe, and whose power hath no bounds."—*Savary*.



with lamps, and have appointed them to be darted at the devils<sup>a</sup>, for whom we have prepared the torment of burning fire : and for those who believe not in the LORD *is also prepared* the torment of hell; an ill journey *shall it be thither*. When they shall be thrown therinto, they shall hear it bray like an ass<sup>b</sup>; and it shall boil, and almost burst for fury\*. So often as a company of *them* shall be thrown therein, the keepers thereof shall ask them, *saying*, Did not a warner come unto you? They shall answer, Yea, a warner came unto us: but we accused *him* of imposture, and said, GOD hath not revealed any thing; ye *are* in no other than a great error: and they shall say, If we had hearkened, or had rightly considered, we should not have been among the inhabitants of burning fire: and they shall confess their sins; but far be the inhabitants of burning fire *from obtaining mercy!* Verily they who fear their LORD in secret shall receive pardon and a great reward. Either conceal your discourse, or make it public; he knoweth the innermost parts of *your* breasts: shall not he know *all things* who hath created *them*; since he *is* the sagacious, the knowing? *It is* he who hath levelled the earth for you: therefore walk through the regions thereof, and eat of his provision; unto him *shall be* the resurrection. Are ye secure that he who *dwelleth* in heaven will not cause the earth to swallow you up? and behold, it shall shake. Or are ye secure that he who *dwelleth* in heaven will not send against you an *impetuous whirlwind*, driving the sands to *overwhelm you*? then shall ye know how *important* my warning *was*. Those also who *were* before you disbelieved; and how *grievous* was my displeasure! Do they not behold the birds above them, extending and drawing back their wings? None sustaineth them except the Merciful; for he regardeth all things. Or who *is* he that *will be as* an army unto you, to defend you against the Merciful? Verily the unbelievers *are* in no other than a mistake. Or who *is* he that will give you food, if he withholdeth his provision? yet they persist in perverseness, and flying *from the truth*. Is he, therefore, who goeth grovelling upon his face, better directed than he who walketh upright in a straight way<sup>c</sup>? Say, *It is* he who hath given you being, and endued you with hearing, and sight, and understanding; *yet* how little gratitude have ye! Say, *It is* he who hath sown you in the earth, and unto him shall ye be gathered together. They say, When *shall* this menacc be *put in execution*, if ye speak truth? Answer, The knowledge of *this matter is* with GOD alone: for I *am* only a public warner. But

a See chap. 15, p. 51, Vol. II.

b See chap. 31, p. 203, Vol. II.

\* "They shall hear the cries of despair. The fire shall but burn with greater fury. Could they be destroyed, its fury would destroy them."—*Savary*.

c This comparison is applied by the expositors to the infidel and the true believer.

† "How few are there who thank him for these benefits!"—*Savary*.

when they shall see the same nigh at hand, the countenance of the infidels shall grow sad: and it shall be said *unto them*, This is what ye have been demanding. Say, What think ye? Whether God destroy me and those *who are* with me, or have mercy on us; who will protect the unbelievers from a painful punishment? Say, He is the Merciful; in him do we believe, and in him do we put our trust. Ye shall hereafter know who is in a manifest error. Say, What think ye? If your water be in the morning swallowed up by the earth, who will give you a clear and running water?

## CHAPTER LXVIII.

INTITLED, THE PEN; REVEALED AT MECCA.

In the name of the most merciful God.

N.<sup>a</sup> By the pen, and what they write<sup>b</sup>, thou, *O Mohammed*, through the grace of thy LORD, *art* not distracted\*. Verily *there is prepared* for thee an everlasting reward: for thou *art* of a noble disposition†. Thou shalt see, and *the*

a This letter is sometimes made the title of the chapter, but its meaning is confessedly uncertain. They who suppose it stands for the word Nun are not agreed as to its signification in this place; for it is not only the name of the letter N in Arabic, but signifies also *an inkhorn*, and a *fish*: some are of opinion the former signification is the most proper here, as consonant to what is immediately mentioned of *the pen*, and *writing*, and, considering that the blood of certain *fish* is good ink, not inconsistent with the latter signification; which is, however, preferred by others, saying that either the whole species of *fish* in general is thereby intended, or the fish which swallowed Jonas (who is mentioned in this chapter), or else that vast one called Behemoth, fancied to support the earth, in particular. Those who acquiesce in none of the foregoing explications have invented others of their own, and imagine this character stands for the *table of God's decrees*, or *one of the rivers in paradise*, &c.(1).

b Some understand these words generally, and others of the pen with which God's decrees are written on the preserved table, and of the angels who register the same.

\* "I swear by the pen, and that which the angels write, it is not Satan, it is Heaven which inspireth thee."—*Savary*.

c In that thou hast borne with so much patience and resignation the wrongs and insults of thy people, which have been greater than those offered to any apostle before thee(2).

† "Thou professest the sublime religion."—*Savary*.

*infidels* shall see, which of you *are* bereaved of your senses. Verily thy LORD well knoweth him who wandereth from his path; and he well knoweth those who are *rightly* directed: wherefore obey not those who charge *thee* with imposture. They desire that thou shouldest be easy *with them*, and they will be easy *with thee*<sup>a</sup>. But obey not any *who is* a common swearer, a despicable *fellow*, a defamer, going about with slander, who forbiddeth that which is good, *who is also* a transgressor, a wicked person, cruel, *and* besides this, of spurious birth<sup>b</sup>; although he be possessed of wealth and *many* children: when our signs are rehearsed unto him, he saith, *They are* fables of the ancients. We will stigmatize him on the nose<sup>\*c</sup>. Verily we have tried *the Meccans*<sup>d</sup>, as we *formerly* tried the owners of the garden<sup>†</sup>; when they swore that they would gather the fruit thereof<sup>f</sup> in the morning, and added not the exception *if it please God*: wherefore a surrounding *destruction* from thy LORD encompassed it, while they slept; and in the morning it became like *a garden* whose fruits had been gathered<sup>g</sup>. And they called

a *i. e.* If thou wilt let them alone in their idolatry and other wicked practices, they will cease to revile and persecute thee.

b The person at whom this passage was particularly levelled is generally supposed to have been Mchammed's inveterate enemy al Walid Ebn al Mogheira, whom, to complete his character, he calls *bastard*, because al Mogheira did not own him for his son till he was eighteen years of age(1). Some, however, think it was al Akhnas Ebn Shoraik, who was really of the tribe of Thakif, though reputed to be of that of Zahra(2).

\* "We will imprint a fiery mark upon his nose."—*Savary*.

c Which being the most conspicuous part of the face, a mark set thereon is attended with the utmost ignominy. It is said that this prophetic menace was actually made good, al Walid having his nose slit by a sword, at the battle of Bedr, the mark of which wound he carried with him to his grave(3).

d By afflicting them with a grievous famine. See chap. 23, p. 140, Vol. II.

e This garden was a plantation of palm-trees, about two parasangs from Sanaa, belonging to a certain charitable man, who, when he gathered his dates, used to give public notice to the poor, and to leave them such of the fruit as the knife missed, or was blown down by the wind, or fell beside the cloth spread under the tree to receive it: after his death, his sons, who were then become masters of the garden, apprehending they should come to want if they followed their father's example, agreed to gather the fruit early in the morning, when the poor could have no notice of the matter: but when they came to execute their purpose, they found, to their great grief and surprise, that their plantation had been destroyed in the night(4).

† "We have punished the Meccans, like unto the owners of the garden."—*Savary*.

f Literally *that they would cut it*; the manner of gathering dates being to cut the clusters with a knife. Marracci supposes they intended to *cut down* the trees, and destroy the plantation; which, as he observes, renders the story ridiculous and absurd.

g Or, as the original may also be rendered, *like a dark night*; it being burnt up and black.

(1) Al Beidawi, Jallal.

(2) *Iidem*.

(3) *Iidem*.

(4) *Iidem*.

*the one to the other* as they rose in the morning, *saying*, Go out early to your plantation, if ye intend to gather the fruit thereof : so they went on, whispering to one another, No poor man shall enter *the garden* upon you, this day. And they went forth early, with a determined purpose\*. And when they saw *the garden blasted and destroyed*, they said, We have certainly mistaken our way : *but when they found it to be their own garden, they cried*, Verily we are not permitted<sup>a</sup> to reap the fruit thereof. The worthier of them said, Did I not say unto you, Will ye not give praise unto God ? They answered, Praise be unto our LORD ! Verily we have been unjust doers. And they began to blame one another<sup>b</sup>, and they said, Wo be unto us ! verily we have been transgressors : peradventure our LORD will give us in exchange a better *garden* than this : and we earnestly beseech our LORD to *pardon us*. Thus *is the chastisement of this life* : but the chastisement of the next *shall be more grievous* ; if they had known *it, they would have taken heed*. Verily for the pious *are prepared*, with their LORD, gardens of delight. Shall we deal with the Moslems, as with the wicked<sup>c</sup> ? What aileth you that ye judge thus ? Have ye a book *from heaven*, wherein ye read that ye are therein promised that which ye shall choose ? Or have ye *received* oaths which shall be binding upon us to the day of resurrection, that ye shall enjoy what ye imagine ? Ask them, which of them *will be* the voucher of this. Or have they companions<sup>d</sup> *who will vouch for them* ? Let them produce their companions, therefore, if they speak truth. On a *certain* day the leg shall be made bare<sup>e</sup> ; and they shall be called upon to worship, but they shall not be able<sup>f</sup>. Their looks *shall be* cast down : ignominy shall attend them : for that they were invited to the worship of God, while they

\* "Already they reckoned upon an assured harvest."—*Savary*.

a The same expression is used, chap. 56, p. 322, Vol. II.

b For one advised this expedition, another approved of it, a third gave consent by his silence, but the fourth was absolutely against it(1).

c This passage was revealed in answer to the infidels, who said, *If we shall be raised again, as Mohammed and his followers imagine, they will not excel us ; but we shall certainly be in a better condition than they in the next world, as we are in this*(2).

d Or, as some interpret the word, *idols* ; which can make their condition in the next life equal to that of the Moslems ?

† The wicked shall one day be unmasked."—*Savary*.

e This expression is used to signify a grievous and terrible calamity : thus they say, *War has made bare the leg*, when they would express the fury and rage of battle(3).

f Because the time of acceptance shall be past. Al Beidawi is uncertain whether the words respect the day of judgment, or the article of death : but Jallalo'ddin supposes them to relate to the former, and adds that the infidels shall not be able to perform the act of adoration, because their backs shall become stiff and inflexible.



were in safety, but would not hear. Let me alone, therefore, with him who accuseth this new revelation of imposture. We will lead them gradually to destruction, by ways which they know not<sup>a</sup>: and I will bear with them for a long time; for my stratagem is effectual\*. Dost thou ask them any reward for thy preaching? But they are laden with debts. Are the secrets of futurity with them; and do they transcribe the same from the table of God's decrees<sup>b†</sup>? Wherefore patiently wait the judgment of thy LORD: and be not like him who was swallowed by the fish<sup>c</sup>; when he cried unto God, being inwardly vexed. Had not grace from his LORD reached him, he had surely been cast forth on the naked shore, covered with shame: but his LORD chose him, and made him one of the righteous. It wanteth little but that the unbelievers strike thee down with their malicious looks, when they hear the admonition of the Koran; and they say, He is certainly distracted: but it is no other than an admonition unto all creatures.

## CHAPTER LXIX.

INTITLED, THE INFALLIBLE; REVEALED AT MECCA.

In the name of the most merciful God.

THE infallible<sup>d</sup>! What is the infallible? And what shall cause thee to understand what the infallible is<sup>‡</sup>? The tribes of

a i. e. By granting them long life and prosperity in this world; which will deceive them to their ruin.

\* "If I prolong their days, it is but a snare which I spread for them."—Savary.

b See chap. 52, p. 308, Vol. II.

† "Know they the mysteries of nature? Nevertheless, they write!"—Savary.

c That is, be not impatient and pettish, as Jonas was. See chap. 21, p. 125, Vol. II.

d The original word al Hakkat is one of the names or epithets of the day of judgment. As the root from which it is derived signifies not only to be or come to pass of necessity, but also to verify, some rather think that day to be so called because it will verify, and show the truth of what men doubt of in this life; viz. the resurrection of the dead, their being brought to account, and the consequent rewards and punishments(1).

‡ "The inevitable day! How terrible will be that day! who can depict it unto thee?"—Savary.

(1) Al Beidawi, Jallalo'ddin.

Thamud and Ad denied as a falsehood the *day* which shall strike<sup>a</sup> *men's hearts with terror*. But Thamud were destroyed by a terrible noise : and Ad were destroyed by a roaring *and furious* wind ; which God caused to assail them for seven nights and eight days successively : thou mightest have seen people, during the same, lying prostrate, as though they *had been* the roots of hollow palm-trees<sup>b</sup> ; and couldst thou have seen any of them remaining\* ? Pharaoh also, and those who *were* before him, and the *cities* which were overthrown<sup>c</sup>, were guilty of sin ; and they *severally* were disobedient to the apostle of their Lord ; wherefore he chastised them with an abundant chastisement. When the water of *the deluge* arose, we carried you in the *ark* which swam *thereon* ; that we might make the same a memorial unto you, and the retaining ear might retain it. And when one blast shall sound the trumpet, and the earth shall be moved *from its place*, and the mountains also, and shall be dashed in pieces at one stroke : on that day the inevitable *hour of judgment* shall suddenly come ; and the heavens shall cleave in sunder, and shall fall in pieces, on that day : and the angels *shall be* on the sides thereof<sup>†</sup> ; and eight shall bear the throne of thy Lord above them, on that day<sup>e</sup>. On that day ye shall be presented *before the judgment seat of God* ; and none of your secret actions shall be hidden. And he who shall have his book delivered into his right hand shall say, Take ye, read this my book ; verily I thought that I should be brought to this my account : he *shall lead* a pleasing life, in a lofty garden, the fruits whereof shall be near *to gather*. Eat and drink with easy digestion ; because of the *good works* which ye sent before you, in the days which are past<sup>§</sup>. But he who shall have his book delivered into his left hand shall say, O that I had not received this my book ; and that I had not known what this my account *was* ! O that

a Arab. *al Kâriât*, or *the striking* ; which is another name or epithet of the last day.

b See chap. 54, p. 314, Vol. II.

\* "The guilty were overthrown on the earth, like unto uprooted palm-trees. The scourge spared not one of them"—*Savary*.

c viz. Sodom and Gomorrah. See chap. 9, p. 386, note a, Vol. I.

† "Let it be a memorial unto the earth ; let your hearts preserve the remembrance of it."—*Savary*.

d These words seem to intimate the death of the angels, at the demolition of their habitation : beside the ruins whereof they shall lie like dead bodies.

† "An angel shall guard the entrance thereof."—*Savary*.

e The number of those who bear it at present being generally supposed to be but four ; to whom four more will be added at the last day, for the grandeur of the occasion(1).

§ "Satisfy thyself with the pleasures which are offered unto thee. They are the reward of the good which thou hast done upon earth."—*Savary*.

*death* had made an end of me! My riches have not profited me; and my power is passed from me. *And God shall say to the keepers of hell*, Take him, and bind him, and cast him into hell to be burned; then put him into a chain of the length of seventy cubits<sup>a</sup>: because he believed not in the great God; and was not solicitous to feed the poor: wherefore this day he shall have no friend here; nor *any* food, but the filthy corruption *flowing from the bodies of the damned*, which none shall eat but the sinners. I swear<sup>b</sup> by that which ye see, and that which ye see not, that this *is* the discourse of an honourable apostle, and not the discourse of a poet: how little do ye believe! Neither *is it* the discourse of a soothsayer: how little are ye admonished! *It is* a revelation from the LORD of all creatures. If *Mohammed* had forged any part of *these* discourses concerning us, verily we had taken him by the right hand, and had cut in sunder the vein of his heart<sup>\*</sup>; neither would we have withheld any of you from *chastising* him. And verily this *book is* an admonition unto the pious; and we well know that there are *some* of you who charge *the same* with imposture: but it *shall* surely *be* an *occasion of* grievous sighing unto the infidels; for it *is* the truth of a certainty. Wherefore praise the name of thy Lord, the great God.

## CHAPTER LXX.

INTITLED, THE STEPS; REVEALED AT MECCA.

In the name of the most merciful God.

ONE demanded and called for vengeance to fall on the unbelievers<sup>†</sup>: there shall be none to avert the same from *being*

a i. e. Wrap him round with it, so that he may not be able to stir.

b Or, *I will not swear*. See chap. 56, p. 322, note f, Vol. II. (This is the reading adopted by Savary).

\* "We should have seized him on the spot, and should have cut the vein of the heart. No one would have had the power to suspend our vengeance."—*Savary*.

c The person here meant is generally supposed to have been al Nodar Ebn al Hareth, who said, O God, *if what Mahommed preaches be the truth from thee, rain down upon us a shower of stones, or send some dreadful judgment to punish us*(1). Others, however, think it was Abu Jahl, who challenged Mohammed to cause a fragment of heaven to fall on them(2).

† "The prophet hath been questioned concerning the punishments which are to come."—*Savary*.

inflicted by God, the possessor of the steps<sup>a</sup>; by which the angels ascend unto him, and the spirit *Gabriel* also, in a day whose space is fifty thousand years<sup>b</sup>\*: wherefore bear the insults of the *Meccans* with becoming patience; for they see their punishment afar off, but we see it nigh at hand. On a certain day the heaven shall become like molten brass<sup>c</sup>, and the mountains like wool of various colours, scattered abroad by the wind: and a friend shall not ask a friend concerning his condition, although they see one another. The wicked shall wish to redeem himself from the punishment of that day, by giving up his children, and his wife, and his brother, and his kindred who showed kindness unto him, and all who are in the earth; and that this might deliver him: by no means: for hell fire, dragging them by their scalps, shall call him who shall have turned his back, and fled from the faith, and shall have amassed riches, and covetously hoarded them. Verily man is created extremely impatient<sup>c</sup>: when evil toucheth him, he is full of complaint; but when good befalleth him, he becometh niggardly: except those who are devoutly given, and who persevere in their prayers; and those of whose substance a due and certain portion is ready to be given unto him who asketh, and him who is forbidden by shame to ask: and those who sincerely believe the day of judgment, and who

a By which prayers and righteous actions ascend to heaven; or by which the angels ascend to receive the divine commands, or the believers will ascend to paradise. Some understand thereby the different orders of angels; or the heavens, which rise gradually one above another.

b This is supposed to be the space which would be required for their ascent from the lowest part of the creation to the throne of God, if it were to be measured; or the time which it would take a man up to perform that journey: and this is not contradictory to what is said elsewhere(1), (if it be to be interpreted of the ascent of the angels), that the length of the day whereon they ascend is 1000 years; because that is meant only of their ascent from earth to the lower heaven, including also the time of their descent.

But the commentators generally taking the day spoken of in both these passages to be the day of judgment, have recourse to several expedients to reconcile them, some of which we have mentioned in another place(2): and as both passages seem to contradict what the Mohammedan doctors teach, that God will judge all creatures in the space of half a day(3), they suppose those large numbers of years are designed to express the time of the previous attendance of those who are to be judged(4); or else to the space wherein God will judge the unbelieving nations, of which, they say, there will be fifty, the trial of each nation taking up 1000 years, though that of the true believers will be over in the short space abovementioned(5).

\* "God is the author of them. He possesseth the celestial steps. By them the angels and Gabriel will ascend towards his throne on the day of judgment, the duration of which shall be fifty thousand years."—*Savary*.

† "Like molten silver"—*Savary*.

c See chap. 17, p. 73, Vol. II.

(1) Chap. 32, p. 205, Vol. II.

(2) Prelim. Disc. § IV. p. 96, Vol. I.

(3) See ib. p. 100.

(4) See ib. p. 98, 99.

(5) Al Zamakh.



dread the punishment of their LORD: (for *there is* none secure from the punishment of their LORD): and who abstain from the carnal knowledge of *women* other than their wives, or the *slaves* which their right hands possess; (for *as to them* they shall be blameless; but whoever coveteth *any woman* besides these, they are transgressors): and those who faithfully keep what they are intrusted with, and their covenant; and who are upright in their testimonies, and who carefully observe *the requisite rites* in their prayers: these *shall dwell* amidst gardens, highly honoured. What aileth the unbelievers, that they run before thee in companies, on the right hand and on the left? Doth every man of them wish to enter into a garden of delight? By no means: verily we have created them of that which they know<sup>a</sup>. I swear<sup>b</sup> by the LORD of the east and of the west<sup>c</sup>, that we are able to *destroy them, and to substitute* better than them *in their room*; neither *are* we to be prevented, *if we shall please so to do*. Wherefore suffer them to wade in vain disputes, and to amuse themselves with sport: until they meet their day with which they have been threatened\*; the day *whereon* they shall come forth hastily from *their graves*, as though they were *troops* hastening to *their standard*: their looks *shall be* downcast; ignominy shall attend them. This *is* the day with which they have been threatened.

## CHAPTER LXXI.

INTITLED, NOAH†; REVEALED AT MECCA.

In the name of the most merciful God.

VERILY we sent Noah unto his people, *saying*, Warn thy

a *viz.* Of filthy seed, which bears no relation or resemblance to holy beings: wherefore it is necessary for him who would hope to be an inhabitant of paradise, to perfect himself in faith and spiritual virtues, to fit himself for that place(1).

b Or, *I will not swear*, &c. See chap. 56, p. 322, note f, Vol. I. (Savary prefers this reading).

c The original words are in the plural number, and signify the different points of the horizon at which the sun rises and sets in the course of the year. See chap. 37, p. 238, note c, Vol. II.

\* "Suffer them to waste their lives in frivolous disputes. The day with which they are threatened shall come on them unawares."—Savary.

† "Peace be with him."—Savary.

people, before a grievous punishment overtake them. *Noah* said, O my people, verily I *am* a public warner unto you; wherefore serve God, and fear him, and obey me: he will forgive you *part* of your sins<sup>a</sup>, and will grant you respite until a determined time: for God's determined time, when it cometh, shall not be deferred; if ye were men of understanding, *ye would know this*. He said, LORD, verily I have called my people night and day; but my calling only increaseth their aversion: and whensoever I call them *to the true faith*, that thou mayest forgive them, they put their fingers in their ears, and cover themselves with their garments, and persist *in their infidelity*, and proudly disdain *my counsel*\*. Moreover I invited them openly, and I spake to them again in public; and I also secretly admonished them in private: and I said, Beg pardon of your LORD; for he is inclined to forgive: and he will cause the heaven to pour down rain plentifully upon you, and will give you increase of wealth and of children<sup>b</sup>; and he will provide you gardens, and furnish you with rivers. What aileth you, that ye hope not for benevolence in God<sup>c</sup>; since he hath created you variously<sup>d</sup>? Do ye not see how God hath created the seven heavens, one above another; and hath placed the moon therein for a light, and hath appointed the sun for a taper†? God hath also produced and caused you to spring forth from the earth: hereafter he will cause you to return into the same; and he will *again* take you *thence*, by bringing *you* forth *from your graves*. And God hath spread the earth as a carpet for you, that ye may walk therein through spacious paths. *Noah* said, LORD, verily they are disobedient unto me; and they follow him whose riches and children do no other than increase his perdition. And they devised a dangerous plot *against Noah*: and the *chiefmen* said *to the others*, Ye shall by no means leave your gods; neither shall ye forsake Wadd, nor Sowa, nor Yaghuth, and Yauk, and Nesr<sup>e</sup>. And they seduced many; (for thou shalt only increase

a i. e. Your past sins; which are done away by the profession of the true faith.

\* "They cover their faces with their garments. They persist in error. They manifest only pride and obstinacy."—*Savary*.

b It is said, that after *Noah* had for a long time preached to them in vain, God shut up the heaven for forty years, and rendered their women barren(1).

c i. e. That God will accept and amply reward those who serve him? For some suppose *Noah's* people made him this answer, *If what we now follow be the truth, we ought not to forsake it; but if it be false, how will God accept, or be favourable unto us, who have rebelled against him*(2)?

d That is, as the commentators expound it, by various steps or changes, from the original matter, till ye became perfect men(3).

† "He hath hung the moon in the firmament to reflect the light, and the sun to impart it."—*Savary*.

e These were five idols worshipped by the antediluvians, and afterwards by the ancient Arabs. See the Prelim. Disc. § I, p. 40, Vol. I.

(1) Al Zamakh. (2) Idem. (3) See chap. 22, p. 128, and chap. 23, p. 137, Vol. II, &c.

error in the wicked): because of their sins they were drowned, and east into the fire *of hell*; and they found none to protect them against God. And Noah said, LORD, leave not any families of the unbelievers on the earth: for if thou leave them, they will seduce thy servants, and will beget none but a wicked and unbelieving *offspring*<sup>a</sup>. LORD, forgive me and my parents<sup>b</sup>, and every one who shall enter my house<sup>c</sup>, being a true believer, and the true believers of both sexes; and add unto the unjust doers nothing but destruction.

## CHAPTER LXXII.

INTITLED, THE GENII; REVEALED AT MECCA.

In the name of the most merciful God.

SAY, It hath been revealed unto me that a company of genii attentively heard *me reading the Koran*<sup>d</sup>, and said, Verily we have heard an admirable discourse; which directeth unto the right institution: wherefore we believe therein, and we will by no means associate any *other* with our LORD. He (may the majesty of our LORD be exalted!) hath taken no wife, nor *hath he begotten* any issue. Yet the foolish among us<sup>e</sup> hath spoken that which is extremely false of God: but we verily thought that neither man nor genius would by any means have uttered a lie concerning God. And there are certain men who fly for refuge unto certain of the genii<sup>f</sup>; but they increase their folly and transgression: and they also thought, as ye thought<sup>g</sup>, that God would not raise any

a They say Noah preferred not this prayer for the destruction of his people till after he had tried them for nine hundred and fifty years, and found them incorrigible reprobates.

b His father Lamech, and his mother, whose name was Shamkha, the daughter of Enosh, being true believers.

c The commentators are uncertain whether Noah's dwelling-house be here meant, or the temple he had built for the worship of God, or the ark.

d See chap. 46, p. 289, note c, Vol. II.

e viz. Eblis, or the rebellious genii.

f For the Arabs, when they found themselves in a desert in the evening (the genii being supposed to haunt such places about that time), used to say, *I fly for refuge unto the Lord of this valley, that he may defend me from the foolish among his people*(1).

g It is uncertain which of these pronouns is to be referred to mankind, and which

one to life. And we *formerly* attempted to *pry into what was transacting in heaven*; but we found the same filled with a strong guard of *angels*, and with flaming darts: and we sat on *some of the seats thereof* to hear *the discourse of its inhabitants*; but whoever listeneth now, findeth a flame laid in ambush for him, *to guard the celestial confines*<sup>a</sup>. And we know not whether evil be *hereby* intended against those who are in the earth, or whether their LORD intendeth to direct them aright. *There are* some among us who are upright; and *there are* some among us who are otherwise: we are of different ways. And we verily thought that we could by no means frustrate God in the earth, neither could we escape him by flight: wherefore, when we had heard the direction *contained in the Koran*, we believed therein. And whoever believeth in his LORD, need not fear any diminution of *his reward*, nor any injustice. *There are some* Moslems among us; and *there are others* of us who swerve from righteousness<sup>b</sup>. And whoso embraceth Islam, they earnestly seek true direction: but those who swerve from righteousness shall be fuel for hell. If they tread in the way of *truth*; we will surely water them with abundant rain<sup>c</sup>; that we may prove them thereby: but whoso turneth aside from the admonition of his LORD, him will he send into a severe torment. Verily the places of worship are *set apart* unto God: wherefore invoke not any *other therein* together with God. When the servant of God<sup>d</sup> stood up to invoke him, it wanted little but that *the genii* had pressed on him in crowds, *to hear him rehearse the Koran*. Say, Verily I call upon my LORD only, and I associate no *other god* with him. Say, Verily I am not able, *of myself*, to procure you either hurt, or a right institution. Say, Verily none can protect me against God; neither shall I find any refuge besides him\*. *I can do no more* than publish *what hath been revealed unto me* from God, and his messages. And whosoever shall be disobedient unto God and his apostle, for him *is the fire of hell prepared*; they shall remain therein for ever. Until they see *the vengeance* with which they are threatened, *they will not cease their opposition*: but then shall they know who *were* the weaker in a protector, and the fewer in number. Say, I know not whether *the punishment* with which ye are threatened *be* nigh, or whether my LORD will appoint for it a distant term. He knoweth the secrets of

to the genii: some expositors taking that of the third person to relate to the former, and that of the second person, to the latter; and others being of the contrary opinion.

a See chap. 15, p. 51, Vol. II.

b See the Prelim. Disc. § IV. p. 86, 87, &c. Vol. I.

c *i. e.* We will grant them plenty of all good things. Some think by these words rain is promised to the Meccans, after their seven years' drought, on their embracing Islam.

d *viz.* Mohammed.

\* "I shall find no shelter from his wrath."—*Savary*.



futurity; and he doth not communicate his secrets unto any, except an apostle in whom he is well pleased: and he causeth a guard *of angels* to march before him, and behind him; that he may know that they have executed the commissions of their LORD<sup>a</sup>; he comprehendeth whatever is with them; and counteth all things by number.

## CHAPTER LXXIII.

INTITLED, THE WRAPPED UP; REVEALED AT MECCA<sup>b</sup>.

In the name of the most merciful God.

O THOU wrapped up<sup>c</sup>, arise *to prayer, and continue therein* during the night, except a small part<sup>d</sup>; *that is to say, during* one half thereof: or do thou lessen the same a little or add thereto<sup>e</sup>. And repeat the Koran with a distinct and sonorous voice: for we

a That is to say, Either that the prophet may know that Gabriel and the other angels, who bring down the revelation, have communicated it to him pure and free from any diabolical suggestions; or that God may know that the prophet has published the same to mankind(1).

b Some will have the last verse, beginning at these words, *Verily thy Lord knoweth*, &c. to have been revealed at Medina.

c When this revelation was brought to Mohammed, he was wrapped up in his garments, being affrighted at the appearance of Gabriel; or, as some say, he lay sleeping unconcernedly, or, according to others, praying, wrapped up in one part of a large mantle, or rug, with the other part of which Ayesha had covered herself to sleep(2).

This epithet of *wrapped up*, and another of the same import given to Mohammed in the next chapter, have been imagined, by several learned men(3), pretty plainly to intimate his being subject to the falling sickness; a malady generally attributed to him by the Christians(4), but mentioned by no Mohammedan writer. Though such an inference may be made, yet I think it scarce probable, much less necessary(5).

d For a half is such, with respect to the whole. Or, as the sentence may be rendered, *Pray half the night, within a small matter*, &c. Some expound these words as an exception to nights in general; according to whom the sense will be, *Spend one half of every night in prayer, except some few nights in the year*, &c.(6).

e *i. e.* Set apart either less than half the night, as one third, for example, or more, as two thirds. Or the meaning may be, Either take a small matter from a lesser part of the night than one half, *e. g.* from one third, and so reduce it to a fourth; or add to such lesser part, and make it a full half(7).

(1) Al Beidawi. (2) Al Zamakh. Al Beidawi. (3) Hotting. Hist. Orient.

1. 1, c. 3. Marracc. in Ale. p. 763. V. Gagnier. note ad Abulf. Vit. Moh. p. 9.

(4) See Prideaux, Life of Mah. p. 16, and the authors there cited.

(5) See

Ockley's Hist. of the Saracens, Vol. I. p. 300, &c.

(6) Al Beidawi.

(7) Idem.

will lay on thee a weighty word<sup>a</sup>. Verily the rising by night<sup>b</sup> is more efficacious for steadfast continuance *in devotion*, and more conducive to decent pronunciation<sup>\*c</sup>: for in the day-time thou hast long employment. And commemorate the name of thy LORD; and separate thyself unto him, renouncing worldly vanities. *He is* the LORD of the east, and of the west; *there is* no GOD but he. Wherefore take him for thy patron: and patiently suffer the *contumelies* which the *infidels* utter *against thee*; and depart from them with a decent departure. And let me alone with those who charge *the Koran* with falsehood, who enjoy the blessings of this life; and bear with them for a while: verily with us *are* heavy fetters, and a burning fire, and food ready to choke *him who swalloweth it*<sup>d</sup>, and painful torment. On a certain day the earth shall be shaken, and the mountains *also*, and the mountains shall become a heap of sand poured forth<sup>†</sup>. Verily we have sent unto you an apostle, to bear witness against you; as we sent an apostle unto Pharaoh; but Pharaoh was disobedient unto the apostle; wherefore we chastised him with a heavy chastisement. How, therefore, will ye escape, if ye believe not, the day which shall make children become grey-headed *through terror*? The heaven *shall be* rent in sunder thereby: the promise thereof shall surely be performed. Verily this *is* an admonition; and whoever is willing *to be admonished* will take the way unto his LORD. Thy LORD knoweth that thou continuest *in prayer and meditation* sometimes near two third parts of the night, and *sometimes* one half thereof, and *at other times* one third part thereof: and a part of *thy companions*, who *are* with thee, *do the same*.

a Viz. The precepts contained in the Koran; which are heavy and difficult to those who are obliged to observe them, and especially to the prophet, whose care it was to see that his people observed them also(1).

b Or *The person who riseth by night*; or *the hours* or particularly *the first hours of the night*, &c.

\* "At the beginning of the night, we have more strength of conception, and more facility of expression."—*Savary*.

c For the night-time is most proper for meditation and prayer, and also for reading God's word distinctly and with attention; by reason of the absence of every noise and object which may distract the mind.

Marracci, having mentioned this natural explication of the Mohammedan commentators, because he finds one word in the verse which may be taken in a sense tending that way, says the whole may with greater exactness be expounded of the fitness of the night season for amorous diversions and discourse; and he paraphrases it in Latin thus: *Certe in principio noctis majus robur et vim habet homo, ad fœminis premendas et subagitandas et ad clarioribus verbis amores suos propagandos*(2). A most effectual way this, to turn a book into ridicule!

d As thorns and thistles, the fruit of the infernal tree al Zakkum, and the corruption flowing from the bodies of the damned.

† "The earth shall one day be shaken, and the mountains, crumbled to dust, shall be the sport of the winds."—*Savary*.

But GOD measureth the night and the day; he knoweth that ye cannot *exactly* compute the same: wherefore he turneth favourably unto you<sup>a</sup>. Read, therefore, so much of the Koran as may be easy unto you. He knoweth that there will be some infirm among you; and others travel through the earth, that they may obtain a *competency* of the bounty of GOD; and others fight in the defence of GOD's faith. Read, therefore, so much of the same as may be easy. And observe the stated times of prayer, and pay the legal alms; and lend unto GOD an acceptable loan\*; for whatever good ye send before for your souls, ye shall find the same with GOD. This *will be* better, and will merit a greater reward<sup>b</sup>. And ask GOD forgiveness; for GOD *is* ready to forgive, and merciful.

## CHAPTER LXXIV.

INTITLED, THE COVERED ; REVEALED AT MECCA.

In the name of the most merciful God.

O THOU covered<sup>c</sup>, arise and preach<sup>d</sup>, and magnify thy LORD.

a By making the matter easy to you, and dispensing with your scrupulous counting of the hours of the night which ye are directed to spend in reading and praying: for some of the Moslems, not knowing how the time passed, used to watch the whole night, standing and walking about till their legs and feet swelled in a sad manner. The commentators add, that this precept of dedicating a part of the night to devotion is abrogated by the institution of the five hours of prayer(1).

\* "Form with the Lord a glorious covenant."—*Savary*.

b *i. e.* The good which ye shall do in your lifetime will be much more meritorious in the sight of God than what ye shall defer till death, and order by will(2).

c It is related, from Mohammed's own mouth, that being on mount Hara, and hearing himself called, he looked on each hand, and saw nobody, but looking upwards, he saw the angel Gabriel on a throne, between heaven and earth: at which sight being much terrified, he returned to his wife Khadija, and bid her cover him up; and that then the angel descended, and addressed him in the words of the text. From hence some think this chapter to have been the first which was revealed: but the more received opinion is, that it was the 96th. Others say, that the prophet, having been reviled by certain of the Koreish, was sitting in a melancholy and pensive posture, wrapped up in his mantle, when Gabriel accosted him: and some say he was sleeping. See the second note to the preceding chapter.

d It is generally supposed that Mohammed is here commanded more especially to warn his near relations, the Koreish; as he is expressly ordered to do in a subsequent revelation(3).

(1) Al Beidawi.

(2) Idem.

(3) See chap. 26, p. 169, Vol. II., and the Prelim. Disc. § II. p. 61, Vol. I.

And cleanse thy garments: and fly *every* abomination<sup>a</sup>: and be not liberal, in hopes to receive more in return: and patiently wait for thy LORD. When the trumpet shall sound, verily that day *shall be* a day of distress and uneasiness unto the unbelievers. Let me alone with him whom I have created<sup>b</sup>, on whom I have bestowed abundant riches, and children dwelling in his presence<sup>c</sup>, and for whom I have disposed *affairs* in a smooth and easy manner<sup>d</sup>, and who desireth that I will yet add *other blessings unto him*. By no means: because he is an adversary to our signs<sup>e</sup>. I will afflict him with grievous calamities<sup>f</sup>: for he hath devised and prepared *contumelious expressions to ridicule the Koran*. May he be cursed: how *maliciously* hath he prepared *the same!* And again, may he be cursed: how *maliciously* hath he prepared *the same!* Then he looked, and frowned, and put on an austere countenance: then he turned back, and was elated with pride; and he said, This *is* no other than a piece of magic, borrowed from others: these *are* only the words of a man. I will cast him to be burned in hell. And what shall make thee to understand what hell *is*? It leaveth not *any thing unconsumed*, neither doth it suffer *any thing* to escape: it scorcheth men's flesh: over the same *are* nineteen *angels appointed*. We have appointed none but angels to preside over *hell* fire<sup>g</sup>: and we have expressed the number of them only for an occasion of discord to the unbelievers<sup>h</sup>; that they to whom the scriptures have been given may

a By the word *abomination* the commentators generally agree idolatry to be principally intended.

b The person here meant is generally supposed to have been al Walid Ebn al Mogheira(1), a principal man among the Koreish.

c Being well provided for, and not obliged to go abroad to seek their livings, as most others of the Meccans were(2).

d By facilitating his advancement to power and dignity; which were so considerable that he was surnamed Rihana Korcish, i. e. *The sweet odour of the Koreish*, and al Wahid, i. e. *The only one*, or *The incomparable*(3).

e On the revelation of this passage it is said that Walid's prosperity began to decay, and continued daily so to do to the time of his death(4).

f Or, as the words may be strictly rendered, *I will drive him up the crag of a mountain*; which some understand of a mountain of fire, agreeably to a tradition of their prophet, importing that al Walid will be condemned to ascend this mountain, and then to be cast down from thence, alternately for ever; and that he will be seventy years in climbing up, and as many in falling down(5).

g The reason of which is said to be, that they might be of a different nature and species from those who are to be tormented, lest they should have a fellow feeling of, and compassionate their sufferings; or else, because of their great strength, and severity of temper(6).

h Or, *For a trial of them*: because they might say this was a particular borrowed by Mohammed of the Jews.

(1) Al Zamakh. Al Beidawi, Jallalo'ddin.

(2) Al Beidawi.

(3) Idem.

(4) Idem.

(5) Idem.

(6) Idem.



be certain *of the veracity of this book*<sup>a</sup>, and the true believers may increase in faith; and that those to whom the scriptures have been given, and the true believers, may not doubt *hereafter*; and that those in whose hearts *there is* an infirmity, and the unbelievers, may say, What mystery doth God intend by this *number*? Thus doth God cause to err whom he pleaseth; and he directeth whom he pleaseth. None knoweth the armies of thy Lord<sup>b</sup> besides him; and this<sup>c</sup> is no other than a memento unto mankind. Assuredly. By the moon, and the night when it retreateth, and the morning when it reddeneth, *I swear* that this is one of the most terrible *calamities*, giving warning unto men, as well as unto him among you who desireth to go forward, as *unto him who chooseth* to remain behind\*. Every soul is given in pledge for that which it shall have wrought<sup>d</sup>: except the companions of the right hand<sup>e</sup>; *who shall dwell* in gardens, and shall ask one another questions concerning the wicked, *and shall also ask the wicked themselves, saying*, What hath brought you into hell? They shall answer, We were not of those who were constant at prayer, neither did we feed the poor; and we waded in vain disputes with the fallacious reasoners; and we denied the day of judgment, until death<sup>f</sup> overtook us: and the intercession of the interceders shall not avail them. What aileth them, therefore, that they turn aside from the admonition *of the Koran*, as though they *were* timorous asses flying from a lion? But every man among them desireth that he may have expanded scrolls delivered to him *from God*<sup>g</sup>. By no means. They fear not the life to come. By no means: verily this is a *sufficient* warning. Whoso is willing *to be warned*, him shall it warn: but they shall not be warned, unless God shall please. He is worthy to be feared; and he is inclined to forgiveness.

a And especially the Jews; this being conformable to what is contained in their books(1).

b *i. e.* All his creatures; or particularly the number and strength of the guards of hell.

c The antecedent seems to be *hell*.

\* "I swear by the moon, by the night when she foldeth her veils, by the dawn when it advanceth, encompassed by light, that hell is a tremendous abyss; that it threateneth the human race; that it warneth him who walketh in the right path, and him who retraceth his footsteps."—*Savary*.

d See chap. 52, p. 309, Vol. II.

e *i. e.* The blessed(2); who shall redeem themselves by their good works. Some say these are the angels; and others, such as die infants(3).

f Literally, *That which is certain*.

g For the infidels told Mohammed that they would never obey him as a prophet, till he brought each man a writing from heaven to this effect, viz. *From God to such a one: Follow Mohammed*(4).

(1) Jallal.

(2) See chap. 56, p. 320, note b, Vol. II.

(3) Al Beidawi.

(4) Idem.

## CHAPTER LXXV.

INTITLED, THE RESURRECTION ; REVEALED AT MECCA.

In the name of the most merciful God.

VERILY I swear<sup>a</sup> by the day of resurrection; and I swear by the soul which accuseth *itself*<sup>b</sup>: doth man think that we will not gather his bones together? Yea; *we are* able to put together the *smallest* bones of his fingers. But man chooseth to be wicked, *for the time which is* before him\*. He asketh, When *will* the day of resurrection *be*? But when the sight shall be dazzled, and the moon shall be eclipsed, and the sun and the moon shall be in conjunction<sup>c</sup>; on that day man shall say, Where *is* a place of refuge? By no means: *there shall be* no place to fly unto. With thy LORD *shall be* the sure mansion of rest on that day: on that day shall a man be told that which he hath done first and last<sup>d</sup>. Yea; a man *shall be* an evidence against himself: and though he offer his excuses, *they shall not be received*. Move not thy tongue, *O Mohammed, in repeating the revelations brought thee by Gabriel, before he shall have finished the same*, that thou mayest quickly commit them to memory: for the collecting the *Koran* in thy mind, and the *teaching thee the true* reading thereof, *are incumbent* on us. But when we shall have read the same *unto thee by the tongue of the angel*, do thou follow the reading thereof: and afterwards *it shall be* our part to explain it *unto thee*. By no means *shall thou be thus hasty for the future*.

a Or, *I will not swear*. See chap. 56, p. 322, note f, Vol. II. (Savary prefers this reading).

b Being conscious of having offended, and of failing of perfection, notwithstanding its endeavours to do its duty: or, *the pious soul which shall blame others* at the last day, for having been remiss in their devotions, &c. Some understand the words of the soul of Adam, in particular, who is continually blaming himself for having lost paradise by his disobedience(1).

\* "But he denieth the evidence which striketh his sight."—*Savary*.

c Rising both in the west(2): which conjunction is no contradiction to what is mentioned just before, of the moon's being eclipsed; because those words are not to be understood of a regular eclipse, but metaphorically, of the moon's losing her light, at the last day, in a preternatural manner. Some think the meaning rather to be, that the sun and the moon shall be *joined* in the loss of their light(3).

d Or the good which he hath done, and that which he hath left undone, &c.

But ye love that which hasteneth away<sup>a</sup>, and neglect the life to come. *Some* countenances on that day *shall be* bright, looking towards their LORD; and *some* countenances, on that day, *shall be* dismal: they shall think that a crushing calamity shall be brought upon them. Assuredly. When *a man's soul* shall come up to his throat, *in his last agony*, and *the standers by* shall say, Who bringeth a charm *to recover him*? and shall think it *to be his* departure *out of this world*; and *one leg* shall be joined with *the other leg*<sup>b</sup>: on that day unto thy LORD shall he be driven. For he believed not<sup>c</sup>, neither did he pray; but he accused *God's apostle* of imposture, and turned back *from obeying him*: then he departed unto his family, walking with a haughty mien. Wherefore, wo be unto thee; wo! And again, wo be unto thee; wo! Doth man think that he shall be left at full liberty, *without control*? Was he not a drop of seed, which was emitted? Afterwards he became a little coagulated blood; and *God* formed him, and fashioned him with just proportion; and made of him two sexes, the male and the female. Is not he *who hath done this* able to quicken the dead\*?

## CHAPTER LXXVI.

INTITLED, MAN; REVEALED AT MECCA<sup>d</sup>.

In the name of the most merciful God.

DID there not pass over man a *long* space of time; during which he was a thing not worthy of remembrance<sup>e</sup>? Verily we have

a *i. e.* The fleeting pleasures of this life. The words intimate the natural hastiness and impatience of man(1), who takes up with a present enjoyment, though short, and bitter in its consequences, rather than to wait for real happiness in futurity.

b *i. e.* And when he shall stretch forth his legs together; as is usual with dying persons. The words may also be translated, *And when one affliction shall be joined with another affliction.*

c Or, *He did not give alms*; or, *He was not a man of veracity*. Some suppose Abu Jahl, and others one Adi Ebn Rabia, to be particularly inveighed against in this chapter.

\* “Did not God form you from a little blood? Hath he not given just proportions to your bodies? Did he not bring from nothing the first pair? Can the creator of the human race be deficient in power to revive the dead?”—*Savary*.

d It is somewhat doubtful, whether this chapter was revealed at Mecca, or at Medina.

e Some take these words to be spoken of Adam, whose body, according to the

created man of the mingled seed of both sexes, that we might prove him: and we have made him to hear and to see<sup>a</sup>. We have surely directed him in the way; whether *he be* grateful, or ungrateful. Verily we have prepared for the unbelievers chains, and collars, and burning fire. But the just shall drink of a cup of wine, mixed with *the water of Cafur*<sup>b</sup>, a fountain whereof the servants of God shall drink; they shall convey the same by channels *whithersoever they please*. These fulfil their vow, and dread the day, the evil whereof will disperse itself far abroad; and give food unto the poor, and the orphan, and the bondman, for his sake, *saying*, We feed you for God's sake only: we desire no recompense from you, nor any thanks: verily we dread, from our LORD, a dismal and calamitous day<sup>c</sup>. Wherefore God shall deliver them from the evil of that day, and shall cast on them brightness of countenance, and joy; and shall reward them, for their patient persevering, with a garden, and silk garments: therein shall they repose themselves on couches; they shall see therein neither sun nor moon<sup>d\*</sup>; and the shades thereof *shall be*

Mohammedan tradition, was at first a figure of clay, and was left forty years to dry, before God breathed life into it(1): Others understand them of man in general, and of the time he lies in the womb.

a That he might be capable of receiving the rules and directions given by God for his guidance(2); and of meriting reward or punishment for his observance or neglect of them.

b Is the name of a fountain in paradise, so called from its resembling *camphor* (which the word signifies) in odour, and whiteness. Some take the word for an appellative, and think the wine of paradise will be mixed with *camphor*, because of its agreeable coolness and smell(3).

c It is related that Hasan and Hosein, Mohammed's grandchildren, on a certain time being both sick, the prophet, among others, visited them; and they wished Ali to make some vow to God for the recovery of his sons: whereupon Ali, and Fatema, and Fidda, their maid-servant, vowed a fast of three days in case they did well; as it happened they did. This vow was performed with so great strictness, that the first day, having no provisions in the house, Ali was obliged to borrow three measures of barley of one Simeon, a Jew of Khaibar; one measure of which Fatema ground the same day, and baked five cakes of the meal; and they were set before them, to break their fast with, after sunset: but a poor man coming to them, they gave all their bread to him, and passed the night without tasting any thing, except water. The next day, Fatema made another measure into bread, for the same purpose; but an orphan begging some food, they chose to let him have it, and passed that night as the first: and the third day they likewise gave their whole provision to a famished captive. Upon this occasion Gabriel descended with the chapter before us, and told Mohammed that God congratulated him on the virtues of his family(4).

d Because they shall not need the light of either(5). The word *Zamharir*, here translated *moon*, properly signifies *extreme cold*: for which reason some understand the meaning of the passage to be, that in paradise there shall be felt no excess either of *heat*, or of *cold*.

\* "They repose on the nuptial couch; they shall not be incommoded by the splendour of the sun or of the moon."—*Savary*.

(1) See the notes to chap. 2, pp. 191, 192, Vol. I.

(2) Al Beidawi.

(3) Idem.

(4) Idem.

(5) See Revel. xxi. 23.



near *spreading* above them, and the fruits thereof shall hang low, so as to be easily gathered. And *their attendants* shall go round about unto them, with vessels of silver, and goblets: the bottles shall be bottles of silver *shining like glass*; they shall determine the measure thereof *by their wish*. And therein shall they be given to drink of a cup *of wine*, mixed with *the water* of 'Zen-jebila', a fountain in *paradise* named Salsabil<sup>b</sup>: and youths, which shall continue *for ever in their bloom*, shall go round *to attend* them; when thou seest them, thou shalt think them *to be scattered pearls*: and when thou lookest, there shalt thou behold delights, and a great kingdom. Upon them *shall be* garments of fine green silk, and of brocades, and they shall be adorned with bracelets of silver: and their LORD shall give them to drink of a most pure liquor; *and shall say unto them*, Verily this is your reward: and your endeavour is gratefully accepted. Verily we have sent down unto thee the Koran, by a *gradual* revelation. Wherefore patiently wait the judgment of thy LORD; and obey not any wicked person or unbeliever among them. And commemorate the name of thy LORD, in the morning, and in the evening; and *during some part* of the night worship him, and praise him a long *part of the night*\*. Verily these *men* love the transitory *life*, and leave behind them the heavy day *of judgment*. We have created them, and have strengthened their joints; and when we please, we will substitute *others* like unto them, in their stead. Verily this *is* an admonition: and whoso willeth, taketh the way unto his LORD: but ye shall not will, unless GOD willeth; for GOD is knowing, *and* wise. He leadeth whom he pleaseth into his mercy: but for the unjust hath he prepared a grievous punishment.

a The word signifies *ginger*, which the Arabs delight to mix with the water they drink; and therefore the water of this fountain is supposed to have the taste of that spice(3).

b Signifies water which flows gently and pleasantly down the throat.

\* "Adore him during the night. Make known his praise in the midst of the darkness."—*Savary*.

(1) Al Beidawi, Jallalo'ddin.

## CHAPTER LXXVII.

INTITLED, THOSE WHICH ARE SENT ; REVEALED AT MECCA.

In the name of the most merciful God.

By the *angels* which are sent *by God*, following one another in a continual series; and those which move swiftly, with a rapid motion; and by those which disperse *his commands*, by divulging them *through the earth*; and by those which separate *truth from falsehood*, by distinguishing *the same*; and by those which communicate *the divine* admonitions, to excuse, or to threaten<sup>a</sup>: verily that which ye are promised<sup>b</sup> *is inevitable*\*. When the stars, therefore, shall be put out, and when the heaven shall be cloven in sunder; and when the mountains shall be winnowed, and when the apostles shall have a time assigned to them *to appear and bear testimony against their respective people*; to what a day shall *that appointment* be deferred! to the day of separation: and what shall cause thee to understand what the day of separation *is*? On that day, wo be unto them who accused *the prophets* of imposture! Have we not destroyed the *obstinate unbelievers* of old? We will also cause those of the latter times to follow them. Thus do we deal with the wicked. Wo be, on that day, unto them who accused *the prophets* of imposture! Have we not created you of a contemptible drop *of seed*, which we placed in a sure repository, until the fixed term *of delivery*? And we were able *to do this*: for we are most powerful. On that day, wo be unto those who accused *the prophets* of imposture! Have we not made the earth to contain the living and the dead, and placed therein stable *and lofty mountains*, and given you fresh water to drink? Wo be, on that day, unto those who accused *the prophets* of imposture! *It shall be said unto them, Go ye*

a Some understand the whole passage of the *verses* of the Koran; which *continued to be sent down*, parcel after parcel, during the space of several years, and which *rescind* (for so the verb *asafa* may also be translated) and abolish all former dispensations, *divulging and making known* the ways of salvation, *distinguishing* truth from falsehood, and *communicating admonition*, &c. Some interpret the first three verses of the *winds*, sent in a continual succession, *blowing with a violent gust*, and dispersing rain over the earth: and others give different explanations.

b viz. The day of judgment.

\* "By the messengers which follow each other, by the frightful tempests, by the winds which bring fruitfulness, by the verses of the Koran, by the angels who bear warnings, the punishments which are announced to you will come."—*Savary*.

to the *punishment* which ye denied as a falsehood: go ye into the shadow of the smoke of hell, which shall ascend in three columns, and shall not shade you from the heat, neither shall it be of service against the flame; but it shall cast forth sparks as big as towers, resembling yellow camels in colour<sup>a</sup>. Wo be, on that day, unto those who accused the prophets of imposture! This shall be a day whereon they shall not speak to any purpose; neither shall they be permitted to excuse themselves. Wo be, on that day, unto those who accused the prophets of imposture! This shall be the day of separation: we will assemble both you and your predecessors. Wherefore, if ye have any cunning stratagem, employ stratagems against me. Wo be, on that day, unto those who accused the prophets of imposture! But the pious shall dwell amidst shades and fountains, and fruits of the kinds which they shall desire: and it shall be said unto them, Eat and drink with easy digestion, in recompense for that which ye have wrought; for thus do we reward the righteous doers. Wo be, on that day, unto those who accused the prophets of imposture! Eat, O believers, and enjoy the pleasures of this life, for a little while: verily ye are wicked men. Wo be, on that day, unto those who accused the prophets of imposture! And when it is said unto them, Bow down; they do not bow down. Wo be, on that day, unto those who accused the prophets of imposture! In what new revelation will they believe, after this?

## CHAPTER LXXVIII.

INTITLED, THE NEWS; REVEALED AT MECCA.

In the name of the most merciful God.

XXX. \* CONCERNING what do the unbelievers ask questions of one another? Concerning the great news of the

a Being of a fiery colour. Others, however, suppose these sparks will be of a dusky hue, like that of black camels, which always inclines a little to the yellow; the word translated yellow signifying sometimes black. Some copies, by the variation of a vowel, have cables, instead of camels.

\* "Go ye under the trees which have only three branches to cover you. That shade shall bring unto you no coolness, neither shall it afford unto you a refuge from the flames. They shall dart up on all sides in pyramids lofty as the roofs of palaces. Their colour shall be like unto that of red camels."—Savary.

† "Eat and drink at pleasure. Enjoy the reward of your virtues."—Savary.

*resurrection*, about which they disagree. Assuredly they shall hereafter know *the truth thereof*. Again, Assuredly they shall hereafter know *the truth thereof*. Have we not made the earth for a bed, and the mountains for stakes *to fix the same*\*<sup>a</sup>? And have we not created you of two sexes†; and appointed your sleep for rest: and made the night a garment *to cover you*; and destined the day to the gaining *your* livelihood; and built over you seven solid *heavens*; and placed *therein* a burning lamp? And do we not send down from the *clouds* pressing forth rain, water pouring down in abundance, that we may thereby produce corn, and herbs, and gardens planted thick *with trees*? Verily the day of separation is a fixed period: the day whereon the trumpet shall sound, and ye shall come in troops *to judgment*; and the heaven shall be opened, and shall be *full of gates for the angels to pass through*; and the mountains shall pass away, and become *as a vapour*; verily hell shall be a place of ambush, a receptacle for the transgressors, who shall remain therein for ages: they shall not taste any refreshment therein, or any drink, except boiling water, and filthy corruption‡: a fit recompense *for their deeds*! For they hoped that they should not be brought to an account, and they disbelieved our signs, accusing them of falsehood. But every thing have we computed, and written down. Taste, therefore: we will not add unto you *any other* than torment<sup>b</sup>. But for the pious *is prepared* a place of bliss: gardens planted with trees, and vineyards, and *damisels* with swelling breasts, of equal age *with themselves*, and a full cup. They shall hear no vain discourse there, nor any falsehood. *This shall be their* recompense from thy LORD; a gift *fully* sufficient; *from* the LORD of heaven and earth, and of whatever *is* between them; the Merciful. *The inhabitants of heaven or of earth* shall not dare to demand audience of him: the day whereon the spirit *Gabriel* and the *other* angels shall stand in order, they shall not speak *in behalf of themselves or others*, except he *only* to whom the Merciful shall grant permission, and who shall say that which is right§. This *is* the infallible day. Whoso, therefore, willeth, let him return unto his LORD. Verily we threaten you with a punishment nigh at hand: the day whereon a man shall behold *the good*

\* "Have we not spread out the earth like unto a carpet? Have we not raised the mountains to serve for a support unto it."—*Savary*.

a See chap. 16, p. 57, and chap. 31, p. 201, Vol. II.

† "We have drawn man and woman from nothing."—*Savary*.

‡ "Boiling and putrid water shall be their only drink."—*Savary*.

b This, say the commentators, is the most severe and terrible sentence in the whole Koran, pronounced against the inhabitants of hell; they being hereby assured that every change in their torments will be for the worse.

§ "In that day Gabriel shall remain standing, the angels shall keep their ranks. They shall speak to no one without the permission of the Highest, and they shall say only that which is fitting."—*Savary*.



or evil deeds which his hands have sent before him; and the unbeliever shall say, Would to God I were dust!

## CHAPTER LXXIX.

INTITLED, THOSE WHO TEAR FORTH ; REVEALED AT MECCA.

In the name of the most merciful God.

By the *angels* who tear forth *the souls of some* with violence; and by those who draw forth *the souls of others* with gentleness<sup>a</sup>; by those who glide swimmingly *through the air with the commands of God*; and those who precede and usher *the righteous to paradise*; and those who subordinately govern the affairs of *this world*: on a *certain day*, the disturbing *blast of the trumpet* shall disturb *the universe*; and the subsequent *blast* shall follow it. On that day *men's hearts* shall tremble: their looks shall be cast down. *The infidels* say, Shall we surely be made to return whence we came<sup>b</sup>? After we shall have become rotten bones, shall we be again raised to life! They say, This then will be a return to loss<sup>c</sup>. Verily it will be but one sounding of the trumpet<sup>d</sup>, and behold, they shall appear alive on the face of the earth<sup>e</sup>. Hath not the story of Moses reached thee? When his LORD called unto him in the holy valley Towā<sup>e</sup>, saying, Go unto Pharaoh; for he is insolently wicked: and say, Hast thou a desire to become just and holy; and I will direct thee unto thy LORD, that thou mayest fear to transgress. And he showed

a These are the angel of death, and his assistants; who will take the souls of the wicked in a rough and cruel manner, from the inmost part of their bodies, as a man drags up a thing from the bottom of the sea; but will take the souls of the good in a gentle and easy manner, from their lips, as when a man draws a bucket of water at one pull(1).

There are several other interpretations of this whole passage; some expounding all the five parts of the oath of the stars, others of the souls of men, others of the souls of warriors in particular, and others of war-horses: a detail of which, I apprehend, would rather tire than please.

b i. e. Shall we be restored to our former condition?

\* "Assuredly, this resurrection is chimerical."—Savary.

c viz. The second, or third blast, according to different opinions.

d Or, *They shall appear at the place of judgment*. The original word al Sabira is also one of the names of hell.

e See chap. 20, p. 106, Vol. II.

him the very great sign of the rod turned into a serpent: but he charged *Moses* with imposture, and rebelled against God. Then he turned back hastily; and he assembled the magicians, and cried aloud, saying, I am your supreme LORD. Wherefore God chastised him with the punishment of the life to come, and also of this present life. Verily herein is an example unto him who feareth to rebel. Are ye more difficult to create, or the heaven which God hath built? He hath raised the height thereof, and hath perfectly formed the same: and he hath made the night thereof dark, and hath produced the light thereof. After this, he stretched out the earth<sup>a</sup>, whence he caused to spring forth the water thereof, and the pasture thereof; and he established the mountains, for the use of yourselves, and of your cattle. When the prevailing, the great day shall come, on that day shall a man call to remembrance what he hath purposely done: and hell shall be exposed to the view of the spectator. And whoso shall have transgressed, and shall have chosen this present life; verily hell shall be his abode; but whoso shall have dreaded the appearing before his LORD, and shall have refrained his soul from lust, verily paradise shall be his abode. They will ask thee concerning the last hour, when will be the fixed time thereof? By what means canst thou give any information of the same? Unto thy LORD belongeth the knowledge of the period thereof: and thou art only a warner, who fearest the same. The day whereon they shall see the same, it shall seem to them as though they had not tarried in the world longer than an evening, or a morning thereof\*.

## CHAPTER LXXX.

INTITLED, HE FROWNED ; REVEALED AT MECCA.

In the name of the most merciful God.

THE prophet frowned, and turned aside, because the blind man came unto him<sup>b</sup>: and how dost thou know whether he shall perad-

a Which had been created before the heavens, but without expansion(1).

\* "It shall seem unto men, as if that they had abode but an evening, or a morning, in the tomb."—Savary.

b This passage was revealed on the following occasion. A certain blind man, named Abdallah Ebn Omm Mactum, came and interrupted Mohanmed while he was

venture be cleansed *from his sins*; or *whether* he shall be admonished, and the admonition shall profit him? *The man* who is wealthy, thou receivest respectfully; whereas *it is not to be charged* on thee, that he is not cleansed: but him who cometh unto thee earnestly, seeking *his salvation*, and who feareth God, dost thou neglect. By no means *should thou act thus*. Verily *the Koran* is an admonition (and he who is willing retaineth the same); *written* in volumes honourable, exalted, *and* pure; by the hands of scribes honoured, *and* just<sup>a</sup>. May man be cursed! What hath seduced him to infidelity\*? Of what thing doth God create him? Of a drop of seed doth he create him; and he formeth him with proportion; and then facilitateth *his* passage *out of the womb*: afterwards he causeth him to die, and layeth him in the grave; hereafter, when it shall please him, he shall raise him to life. Assuredly. He hath not hitherto fully performed what God hath commanded him. Let man consider his food; *in what manner it is provided*. We pour down water by showers; afterwards we cleave the earth in clefts, and we cause corn to spring forth therein, and grapes, and clover, and the olive, and the palm, and gardens planted thick with trees, and fruits, and grass, for the use of yourselves and of your cattle. When the stunning sound of *the trumpet* shall be heard; on that day shall a man fly from his brother, and his mother, and his father, and his wife, and his children. Every man of them, on that day, shall have business of *his own* sufficient to employ *his thoughts*. On that day *the faces of some* shall be bright, laughing, and joyful: and upon *the faces of others*, on that day, *shall there be* dust; darkness shall cover them. These are the unbelievers, the wicked.

engaged in earnest discourse with some of the principal Koreish, whose conversion he had hopes of; but the prophet taking no notice of him, the blind man, not knowing he was otherwise busied, raised his voice, and said, *O apostle of God, teach me some part of what God hath taught thee*; but Mohammed, vexed at this interruption, frowned and turned away from him; for which he is here reprehended. After this, whenever the prophet saw Ebn Omm Mactum, he showed him great respect, saying, *The man is welcome, on whose account my Lord hath reprimanded me*; and he made him twice governor of Medina(1).

a Being transcribed from the *preserved table*, highly honoured in the sight of God, kept pure and uncorrupted from the hands of evil spirits, and touched only by the angels. Some understand hereby the books of the prophets, with which the Koran agrees in substance(2).

(The Mahometans are faithful to this precept: they transcribe the Koran with the greatest exactness, and preserve it with the profoundest veneration).—*Savary*.

\* “Perish the wicked! Who hath had the power to render him unfaithful?”—*Savory*.

## CHAPTER LXXXI.

INTITLED, THE FOLDING UP; REVEALED AT MECCA.

In the name of the most merciful God.

WHEN the sun shall be folded up<sup>a</sup>\*; and when the stars shall fall; and when the mountains shall be made to pass away; and when the camels ten months gone with young shall be neglected<sup>b</sup>; and when the wild beasts shall be gathered together<sup>c</sup>; and when the seas shall boil<sup>d</sup>; and when the souls shall be joined *again to their bodies*; and when the girl who hath been buried alive shall be asked for what crime she was put to death<sup>e</sup>; and when the books shall be laid open; and when the heaven shall be removed<sup>f</sup>; and when hell shall burn fiercely; and when paradise shall be brought near: *every* soul shall know what it hath wrought. Verily I swear<sup>g</sup> by the stars which are retrograde, which move swiftly, *and* which hide themselves<sup>h</sup>; and by the night, when it cometh on; and by the morning, when it appeareth<sup>†</sup>; that these *are* the words of an honourable messenger<sup>i</sup>, endued with strength, of established dignity in the sight of the possessor of the throne, obeyed *by the angels under his authority*, and faithful: and

a As a garment that is to be laid by.

\* "When the sun shall be covered with darkness."—*Savary*.

b See the Prelim. Disc. § IV. p. 95, Vol. 1.

c See *ibid.* pp. 95 and 98.

d See *ibid.* p. 95.

e For it was customary among the ancient Arabs to bury their daughters alive, as soon as they were born, for fear they should be impoverished by providing for them, or should suffer disgrace on their account. See chap. 16, p. 61, Vol. II.

f Or plucked away from its place, as *the skin is plucked off* from a camel which is slaying; for that is the proper signification of the verb here used. Marracci fancies the passage alludes to that in the Psalms(1), where, according to the versions of the Septuagint and Vulgate, God is said to have *stretched out the heaven like a skin*.

g Or, *I will not swear*, &c. See chap. 56, p. 322, note f, Vol. II (*Savary* prefers this reading).

h Some understand hereby the stars in general; but the more exact commentators five of the planets, *viz.* the two which accompany the sun, and the three superior planets, which have both a retrograde and a direct motion, and hide themselves in the rays of the sun, or when they set.

† "By the night, when it spreads its shades; by the dawn, when it expands its new-born fires."—*Savary*.

i *i. e.* Gabriel.



your companion *Mohammed* is not distracted. He had already seen him in the clear horizon<sup>a</sup>: and he suspected not<sup>b</sup> the secrets *revealed unto him*. Neither *are* these the words of an accursed devil<sup>c</sup>. Whither, therefore, are ye going? This *is* no other than an admonition unto all creatures; unto him among you who shall be willing to walk uprightly: but ye shall not will, unless God willeth, the LORD of all creatures.

## CHAPTER LXXXII.

INTITLED, THE CLEAVING IN SUNDER; REVEALED AT MECCA\*.

In the name of the most merciful God.

WHEN the heaven shall be cloven in sunder; and when the stars shall be scattered; and when the seas shall be suffered to join their waters; and when the graves shall be turned upside down: *every* soul shall know what it hath committed, and *what* it hath omitted. O man, what hath seduced thee against thy gracious LORD, who hath created thee, and put thee together, and rightly disposed thee? In what form he pleased hath he fashioned thee. Assuredly. But ye deny the *last* judgment as a falsehood. Verily *there are appointed* over you guardian *angels*<sup>d</sup>, honourable *in the sight of* God, writing down *your actions*; who know that which ye do. The just *shall* surely *be* in a *place of* delight: but the wicked *shall* surely *be* in hell; they shall be cast therein to be burned, on the day of judgment, and they *shall* not *be* absent therefrom *for ever*. What shall cause thee to understand what the day of judgment *is*? Again, What shall cause thee to understand what the day

a See chap. 53, p. 310, Vol. II.

b Some copies, by a change of one letter only, instead of *dhaninin*, read *daninin*, and then the words should be rendered, *He is not tenacious of*, or grudges not to communicate to you, *the secret revelations* which he has received.

c Who has overheard, by stealth, the discourse of the angels. The verse is an answer to a calumny of the infidels, who said the Koran was only a piece of divination, or magic: for the Arabs suppose the soothsayer, or magician, receives his intelligence from those evil spirits who are continually listening to learn what they can from the inhabitants of heaven.

\* (Zamakhshari says, that the believer who shall read this chapter shall receive a divine favour for every drop of water which falls from the clouds, and another for each grave upon the face of the earth).—*Savary*.

d See chap. 50, p. 303, Vol. II. and the Prelim. Disc. § IV. p. 86, Vol. I.

of judgment *is*? *It is* a day whereon one soul shall not be able to obtain any thing in behalf of *another* soul: and the command, on that day, *shall be* God's.

## CHAPTER LXXXIII.

INTITLED, THOSE WHO GIVE SHORT MEASURE OR WEIGHT; REVEALED AT MECCA.

In the name of the most merciful God.

Wo be unto those who give short measure or weight; who, when they receive by measure from *other* men, take the full; but when they measure unto them, or weigh unto them, defraud! Do not these think they shall be raised again, at the great day, the day whereon mankind shall stand before the LORD of all creatures? By no means\*. Verily the register of *the actions* of the wicked *is* surely in Sejjin<sup>a</sup>. And what shall make thee to understand what Sejjin *is*? *It is* a book distinctly written. Wo be, on that day, unto those who accused *the prophets* of imposture: who denied the day of judgment as a falsehood! And none denieth the same as a falsehood, except every unjust and flagitious person: who, when our signs are rehearsed unto him, saith, *They are* fables of the ancients. By no means: but rather their lusts have cast a veil over their hearts. By no means. Verily they *shall be* shut out from their LORD on that day; and they shall be sent into hell to be burned: then shall it be said *unto them by the infernal guards*, This *is* what ye denied as a falsehood†. Assuredly. But the register of *the actions* of the

\* "Thou canst not doubt of it."—*Savary*.

a Sejjîn is the name of the general register, wherein the actions of all the wicked, both men and genii, are distinctly entered. Sejn signifies a *prison*; and this book, as some think, derives its name from thence, because it will occasion those whose deeds are there recorded to be *imprisoned* in hell. Sejjin or Sajin is also the name of the dungeon beneath the seventh earth, the residence of Eblis and his host; where it is supposed, by some, that this book is kept, and where the souls of the wicked will be detained till the resurrection(1). If the latter explication be admitted, the words, *And what shall make thee to understand what Sejjin is?* should be inclosed within a parenthesis.

† "At the day of judgment, God shall envelop them in a veil, and shall plunge them into hell. Behold, will he say unto them, the torments which you treated as a chimera!"—*Savary*.

righteous is Illiyyun<sup>a</sup> : and what shall cause thee to understand what Illiyyun is? *It is* a book distinctly written : those who approach near unto God are witnesses thereto<sup>b</sup>. Verily the righteous shall dwell among delights : seated on couches they shall behold objects of pleasure ; thou shalt see in their faces the brightness of joy. They shall be given to drink of pure wine, sealed ; the seal whereof shall be musk<sup>c</sup> : and to this let those aspire, who aspire to happiness\* : and the water mixed therewith shall be of Tasnim<sup>d</sup>, a fountain whereof those shall drink who approach near unto the divine presence<sup>e</sup>. They who act wickedly laugh the true believers to scorn ; and when they pass by them, they wink at one another : and when they turn aside to their people, they turn aside making scurrilous jests ; and when they see them, they say, Verily these are mistaken men. But they are not sent to be keepers over them. Wherefore one day the true believers, in their turn, shall laugh the infidels to scorn<sup>f</sup> : lying on couches they shall look down upon them in hell. Shall not the infidels be rewarded for that which they have done ?

a The word is a plural, and signifies high places. Some say it is the general register wherein the actions of the righteous, whether angels, men, or genii, are distinctly recorded. Others will have it to be a place in the seventh heaven, under the throne of God ; where this book is kept, and where the souls of the just, as many think, will remain till the last day(1). If we prefer the latter opinion, the words, *And what shall make thee to understand what Illiyyun is?* should likewise be inclosed in a parenthesis.

b Or, *Are present with*, and keep the same.

c *i. e.* The vessels containing the same shall be sealed with musk, instead of clay. Some understand by the seal of this wine, its farewell, or the flavour it will leave in the mouth after it is drunk.

\* "Let those who aspire to this happiness exert themselves to merit it."—*Savary*.

d Tasnim is the name of a fountain in paradise, so called from its being conveyed to the highest apartments.

e For they shall drink the water of Tasnim pure and unmixed, being continually and wholly employed in the contemplation of God ; but the other inhabitants of paradise shall drink it mixed with their wine(2).

f *i. e.* The infidels are not commissioned by God to call the believers to account, or to judge of their actions.

g When they shall see them ignominiously driven into hell. It is also said that a door shall be shown the damned, opening into paradise, and they shall be bidden to go in ; but when they come near the door, it shall be suddenly shut ; and the believers within shall laugh at them(3).

(1) Jallal. See the Prelim. Disc. ubi sup.

(2) Al Beidawi.

(3) Idem.

## CHAPTER LXXXIV.

INTITLED, 'THE RENDING IN SUNDER ; REVEALED AT MECCA<sup>a</sup>.

In the name of the most merciful God.

WHEN the heaven shall be rent in sunder, and shall obey its LORD, and shall be capable *thereof*; and when the earth shall be stretched out<sup>b</sup>, and shall cast forth that which *is* therein<sup>c</sup>, and shall remain empty and shall obey its LORD, and shall be capable *thereof*: O man, verily labouring thou labourest to *meet* thy LORD, and thou shalt meet him<sup>d</sup>. And he who shall have his book given into his right hand shall be called to an easy account, and shall turn unto his family<sup>e</sup> with joy : but he who shall have his book given him behind his back<sup>f</sup> shall invoke destruction *to fall upon him*, and he shall be sent into hell to be burned ; because he rejoiced insolently amidst his family *on earth*. Verily he thought that he should never return *unto* God : yea verily ; but his LORD beheld him. Wherefore I swear<sup>g</sup> by the redness of the sky after sunset, and by the night, and the *animals* which it driveth together\*, and by the moon when she is at the full ; ye shall surely be transferred *successively* from state to state<sup>h</sup>. What *aileth* them, therefore, that they believe not *the resurrection* ; and that, when the Koran is read unto them, they worship not<sup>i</sup> ? Yea : the unbelievers accuse *the same* of imposture : but God well knoweth the *malice* which they keep hidden *in their breasts*. Where-

a There are some who take this chapter to have been revealed at Medina.

b Like a skin : every mountain and hill being levelled.

c As the treasures hidden in its bowels, and the dead bodies which lie in their graves.

d Or, *And thou shalt meet thy labour*, whether thy works be good, or whether they be evil.

e *i. e.* His relations or friends, who are true believers ; or rather, to his wives and servants, of the damsels and youths of paradise, who wait to receive him(1).

f That is, into his left hand ; for the wicked will have that hand bound behind their back, and their right hand to their neck.

g Or, *I will not swear*. See chap. 56, p. 322, note f. (Savary adopts this reading).

\* " By the night, and that which it enfoldeth in its shades."—Savary.

h *i. e.* From the state of the living, to that of the dead ; and from the state of the dead, to a new state of life in another world.

i Or, *humble not themselves*.



fore denounce unto them a grievous punishment, except those who believe and do good works : for them *is prepared* a never failing reward.

## CHAPTER LXXXV.

INTITLED, THE CELESTIAL SIGNS ; REVEALED AT MECCA.

In the name of the most merciful God.

By the heaven *adorned* with signs<sup>a</sup> ; by the promised day *of judgment* ; by the witness, and the witnessed<sup>b</sup> ; cursed were the contrivers of the pit<sup>c</sup>, of fire supplied with fuel ; when they sat round the same, and were witnesses of what they did against the true believers<sup>\*d</sup> : and they afflicted them for no other reason, but

a The original word properly signifies *towers*, which some interpret of real towers(1), wherein it is supposed the angels keep guard(2); and others, of the stars of the first magnitude: but the generality of expositors understand thereby the twelve signs of the zodiac, wherein the planets make their several stations(3).

b The meaning of these words is very uncertain, and the explications of the commentators consequently vary. One thinks *the witness* to be Mohammed, and *that which is borne witness of* to be *the resurrection*, or *the professors of the Mohammedan faith* ; or else that these latter are *the witness*, and the professors of every other religion those who will be *witnessed against* by them. Another supposes *the witness* to be the *guardian angel*, and his charge the person *witnessed against*. Another expounds the words of the day of Arafat, the 9th of Dhu'l'hajja, and of the day of slaying the victims, which is the day following ; or else the Friday, the day of the weekly assembling of the Mohammedans at their mosques, and of the people who are assembled on those days, &c.(4).

c Literally, *the lords of the pit*. These were the ministers of the persecution raised by Dhu Nowas, king of Yaman, who was of the *Jewish* religion, against the inhabitants of Najran : for they having embraced *Christianity* (at that time the true religion, by the confession of Mohammed himself), the bigoted tyrant commanded all those who would not renounce their faith to be cast into a pit, or trench, filled with fire, and there burnt to ashes(5). Others, however, tell the story with different circumstances(6).

\* "By the signs which are in the heavens, by the promised day, by the witness and the day of witnessing(7), the dwellers of the cavern have perished. They kept up there a guilty fire: while that they were seated around it, they devised plots against the believers"—*Savary*.

d Or, as some choose to understand the words, *And shall be witnesses against themselves, at the day of judgment, of their unjust treatment of the true believers*.

(1) Yahya. (2) See chap. 18, p. 51, and chap. 72, p. 360, Vol. II. (3) Jallal. Al Beidawi, Yahya. (4) Ibidem. (5) Ibidem, V. Poc. Spec. p. 62. Echellens. Hist. Arab. part 1. c. 10. and Prid. Life of Mah. p. 61. (6) V. D'Herbel. Bibl. Orient. Art. Abou Navas. (7) The day of resurrection.

because they believed in the mighty, the glorious God, unto whom *belongeth* the kingdom of heaven and earth : and God is witness of all things. Verily for those who persecute the true believers of either sex, and afterwards repent not, *is prepared* the torment of hell ; and they *shall suffer* the pain of burning<sup>a\*</sup>. But for those who believe, and do that which is right, *are destined* gardens beneath which rivers flow : this *shall be* great felicity. Verily the vengeance of thy LORD *is* severe. He createth, and he restoreth *to life* : he *is* inclined to forgive, *and* gracious ; the possessor of the glorious throne, who effecteth that which he pleaseth. Hath not the story of the hosts of Pharaoh<sup>b</sup> and of Thamud<sup>c</sup> reached thee ? Yet the unbelievers cease not to accuse *the divine revelations* of falsehood : but God encompasseth them behind, *that they cannot escape*. Verily *that which they reject* is a glorious Koran ; *the original whereof is written* in a table kept *in heaven*<sup>d</sup>.

## CHAPTER LXXXVI.

INTITLED, 'THE STAR WHICH APPEARETH BY NIGHT ; REVEALED AT MECCA.

In the name of the most merciful God.

By the heaven, and that which appeareth by night : but what shall cause thee to understand what that which appeareth by night *is* ? *it is* the star of piercing brightness<sup>†</sup> : every soul hath a

a Which pain, it is said, the persecutors of the *Christian* martyrs abovementioned felt in this life ; the fire bursting forth upon them from the pit, and consuming them(1).

\* " Those who have burned the believers of both sexes, and who have not repented thereof, shall be plunged into the flames of hell."—*Savary*.

b See chap. 7, p. 350, &c. Vol. I.

c See *ibid*, p. 345, &c. Vol. I.

d And preserved from the least change or corruption. See the Prelim. Disc. § III. p. 79, and § IV. p. 87.

e Some take the words to signify any bright star, without restriction : but others think some particular star or stars to be thereby intended ; which one supposes to be the morning star, (peculiarly called *al Târek*, or *the appearing by night*) ; another, *Saturn*, (that planet being by the Arabs surnamed *al Thakeb*, or *the piercing*, as it was by the Greeks, *Phanôn*, or *the shining*) ; and a third, the *Pleiades*.

† " By the heaven, and the nocturnal star : who shall depict unto thee this star, the fires of which are penetrating ?"—*Savary*.

guardian set over it. Let a man consider, therefore, of what he is created. He is created of seed poured forth, issuing from the loins, and the breast-bones<sup>a</sup>. Verily God is able to restore him to life, the day whereon *all* secrets thoughts and actions shall be examined into; and he shall have no power to defend himself, nor any protector. By the heaven which returneth the rain<sup>b</sup>; and by the earth which openeth to let forth vegetables and springs: verily this is a discourse distinguishing good from evil; and it is not composed with lightness. Verily the infidels are laying a plot to frustrate my designs: but I will lay a plot for their ruin. Wherefore, O prophet, bear with the unbelievers: let them alone a while.

## CHAPTER LXXXVII.

INTITLED, THE MOST HIGH<sup>c</sup>; REVEALED AT MECCA\*.

In the name of the most merciful God.

PRAISE the name of thy LORD, the most high; who hath created, and completely formed *his creatures*: and who determineth them to various ends<sup>d</sup>, and directeth them to attain the same<sup>e</sup>†; and who produceth the pasture for cattle, and afterwards rendereth the same dry stubble of a dusky hue. We will enable thee to rehearse our revelations<sup>f</sup>; and thou shalt not forget any part thereof, except what God shall please<sup>g</sup>; for he knoweth that which is manifest, and that which is hidden. And we

a i. e. From the loins of the man, and the breast bones of the woman(1).

b Or, as some expound it, *Which performeth its periodic motion, returning to the point from whence it began the same*. The words seem designed to express the alternate returns of the different seasons of the year.

c Some take the first word of this chapter, viz. *Praise*, for its title.

\* The believer who shall read the chapter, intitled the most High, shall receive ten celestial gifts for every letter which is contained in the books sent from heaven, to Abraham, Moses, and Mahomet. So say the Mahometan theologians."—Savary.

d Determining their various species, properties, ways of life, &c.(2).

e Guiding the rational by their reason and also by revelation, and the irrational by instinct, &c.(3).

† "He hath created and perfected his works. Eternal wisdom presideth over his decrees."—Savary.

f See chap. 75, p. 366, 367, Vol. II.

g i. e. Except such revelations as God shall think fit to abrogate, and blot out of thy memory. See chap. 2, p. 205, Vol. I. and chap. 75, p. 367, Vol. II.

will facilitate unto thee the most easy way<sup>a</sup>. Wherefore admonish *thy people*, if *thy* admonition shall be profitable unto them. Whoso feareth God, he will be admonished: but the most wretched *unbeliever* will turn away therefrom; who shall be cast to be broiled in the greater fire *of hell*, wherein he shall not die, neither shall he live. Now hath he attained felicity, who is purified *by faith*, and who remembereth the name of his Lord, and prayeth. But ye prefer this present life: yet the life to come *is* better, and more durable. Verily this *is written* in the ancient books, the books of Abraham and Moses.

## CHAPTER LXXXVIII.

INTITLED, THE OVERWHELMING<sup>b</sup>; REVEALED AT MECCA.

In the name of the most merciful God.

HATH the news of the overwhelming day of judgment reached thee? The countenances of *some*, on that day, *shall be* cast down; labouring and toiling<sup>c</sup>: they shall be cast into scorching fire to be broiled: they shall be given to drink of a boiling fountain: they shall have no food, but of dry thorns and thistles<sup>d</sup>; which shall not fatten, neither shall they satisfy hunger. *But* the countenances of *others*, on that day, *shall be* joyful; well pleased with their *past* endeavour: they *shall be placed* in a lofty garden, wherein thou shalt hear no vain discourse: therein *shall be* a running fountain: therein *shall be* raised beds, and goblets placed *before them*, and cushions laid in order, and carpets ready spread. Do they not consider the camels<sup>e</sup>, how

a To retain the relations communicated to thee by Gabriel: or, as some understand the words, *We will dispose thee to the profession and strict observance of the most easy religion*, that is, of *Islâm*.

b This is a name, or epithet, of the last day; because it will suddenly *overwhelm* all creatures with fear and astonishment. It is also a name, or epithet, of hell-fire.

c *i. e.* Dragging their chains, and labouring through hell-fire, as camels labour through mud, &c. Or, *Employing and fatiguing themselves* in what shall not avail them(1).

\* "Hath any one depicted unto thee the gloomy veil? Those of whom the countenance shall be covered by it shall be like unto hirelings exhausted by fatigue."—*Savary*.

d Such as the camels eat when green and tender. Some take the original word *al Darî* for the name of a thorny tree. (Savary is of this opinion).

e These animals are of such use, or rather necessity, in the east, that the creation



they are created; and the heaven, how it is raised; and the mountains, how they are fixed; and the earth, how it is extended? Wherefore warn *thy people*; for thou *art* a warner only: thou art not impowered to act with authority over them. But whoever shall turn back<sup>a</sup>, and disbelieve, God shall punish him with the greater punishment *of the life to come*. Verily unto us shall they return: then shall it be our part to bring them to account.

## CHAPTER LXXXIX.

INTITLED, THE DAY-BREAK; REVEALED AT MECCAB.

In the name of the most merciful God.

By the day-break, and ten nights<sup>c</sup>; by that which is double, and that which is single<sup>d\*</sup>; and by the night when it cometh on: *is there* not in this an oath formed with understanding? Hast thou not considered how thy LORD dealt with Ad, *the people of Irem*<sup>e</sup>,

of a species so wonderfully adapted to those countries is a very proper instance, to an Arabian, of the power and wisdom of God.

Some, however, think the *clouds*, (which the original word *ibl* also signifies), are here intended; *the heaven* being mentioned immediately after.

a Or, *Except him who shall turn back and be an infidel: and God shall also punish him*, &c. By which exception some suppose that power is here given to Mohammed to chastise obstinate infidels and apostates.

b Some are of opinion this chapter was revealed at Medina.

c That is, The ten nights of Dhu'lhajja, or the tenth of that month, (whence some understand the day-break mentioned just before, of the morning of that day, or of the preceding); or the nights of the 10th of Moharram; or as others rather think, the 10th, 11th, and 12th of Dhu'lhajja. All which are days peculiarly sacred among the Mohammedans.

d These words are variously interpreted. Some understand thereby all things in general; some, all created beings, (which are said to have been created by pairs, or of two kinds)(1), and the Creator, who is single: some, of the *primum mobile*, and the other orbs; some, of the constellations, and the planets; some, of the nights before mentioned, taken either together or singly; and some, of the day of slaying the victims, (the 10th of Dhu'lhajja), and of the day of Arafat, which is the day before, &c.(2).

\* "By the union and the separation."—*Savary*.

e Irem was the name of the territory or city of the Adites, and of the garden mentioned in the next note; which were so called from Irem, or Aram, the grandfather of Ad, their progenitor. Some think Aram himself to be here meant, and his name to be added to signify the ancient Adites, his immediate descendants, and to

(1) See chap. 51, p. 307, Vol. II.

(2) Al Zamakh.

adorned with lofty buildings<sup>a</sup>, the like whereof hath not been erected in the land<sup>b</sup>; and with Thamud, who hewed the rocks in the valley<sup>c</sup> *into houses*; and with Pharaoh, the contriver of the stakes<sup>d</sup>: who had behaved insolently in the earth, and multiplied corruption therein\*? Wherefore thy LORD poured on them various kinds<sup>e</sup> of chastisement: for thy LORD *is* surely in a watchtower, *whence he observeth the actions of men*. Moreover man, when his LORD trieth him *by prosperity*, and honoureth him, and is bounteous unto him, saith, My LORD honoureth me;

distinguish them from the latter tribe of that name(I): but the adjective and relative joined to the word are, in the original, of the feminine gender, which seems to contradict this opinion.

a Or *pillars*. Some imagine these words are used to express the great size and strength of the old Adites(2); and then they should be translated, *who were of enormous stature*. But the more exact commentators take the passage to relate to the sumptuous palace and delightful gardens built and made by Sheddad the son of Ad. For they say Ad left two sons, Sheddad and Sheddid, who reigned jointly after his decease, and extended their power over the greater part of the world: but Sheddid dying, his brother became sole monarch; who, having heard of the *celestial paradise*, made a garden, in imitation thereof, in the deserts of Aden, and called it Irem, after the name of his great-grandfather: when it was finished, he set out, with a great attendance, to take a view of it; but when they were come within a day's journey of the place, they were all destroyed by a terrible noise from heaven. Al Beidawi adds that one Abdallah Ebn Kelabah (whom, after D'Herbelot, I have elsewhere named Colabah)(3) accidentally hit on this wonderful place, as he was seeking a camel.

b If we suppose the preceding words to relate to the vast stature of the Adites, these must be translated, *The like of whom have not been created*, &c.

c The learned Greaves, in his translation of Abu'lfe'da's description of Arabia(4), has falsely rendered these words, which are there quoted, *Quibus pctræ vallis responsum dederunt*, i. e. *To whom the rocks of the valley returned answer*: which slip being made by so great a man, I do not at all wonder that la Roque, and Petis de la Croix, from whose Latin version, and with whose assistance, la Roque made his French translation of the aforesaid treatise, have been led into the same mistake, and rendered those words, *A qui les pierres de la vallée redirent réponse*(5). The valley here meant, say the commentators(6), is Wadi 'Ikora, lying about one day's journey(7) (not five and upwards, as Abu'lfe'da will have it) from al Hejr.

d See chap. 38, p. 246.

\* "Art thou ignorant how God took vengeance on the Adites; on the Iremites, whose stature equalled the height of columns; (the earth never bore men like unto them); on the Thamuds, who hewed the rocks into valleys; and on Pharaoh, who, surrounded by a splendid court, ruled Egypt haughtily."—*Savary*.

e The original word signifies a *mixture*, and also a *scourge* of platted thongs: whence some suppose the *chastisement of this life* is here represented by a *scourge*, and intimated to be as much lighter than that of the next life, as *scourging* is lighter than death(8).

(1) Al Beidawi, Jallal.

(2) Idem. See the Prelim. Disc. p. 50, Vol. I.

(3) Prelim. Disc. p. 29, Vol. I.

(4) Page 43. It was published by Dr Hudson, in the third volume of the *Geographiæ veteris Scriptor. Gr. minor.*

(5) Descr.

de l'Arabie, mise a la suite du Voyage de la Palestine, par La Roque, p. 35.

(6) Jallal. Al Beidawi.

(7) Ebn Hawkal, apud Abulf. ubi supr. Geogr. Nub.

p. 110.

(8) Al Beidawi.

but when he proveth him *by afflictions*, and withholdeth his provisions from him, he saith, My LORD despiseth me. By no means<sup>a</sup>: but ye honour not the orphan, neither do ye excite *one another* to feed the poor; and ye devour the inheritance of the *weak*<sup>b</sup>, with undistinguishing greediness; and ye love riches with much affection. By no means *should ye do thus*<sup>\*</sup>. When the earth shall be minutely ground to dust: and thy LORD shall come, and the angels rank by rank; and hell, on that day, shall be brought nigh<sup>c</sup>: on that day shall man call to remembrance *his evil deeds*; but how *shall remembrance avail him*? He shall say, Would to God that I had heretofore done *good works* in my life-time<sup>d</sup>! On that day none shall punish with his punishment; nor shall any bind with his bonds<sup>e</sup>. O thou soul which art at rest<sup>f</sup>, return unto thy LORD, well pleased *with thy reward*, and well pleasing *unto God*: enter among my servants; and enter my paradise.

a For worldly prosperity or adversity is not a certain mark either of the favour or disfavour of God.

b Not suffering women or young children to have any share in the inheritance of their husbands or parents. See chap. 4, p. 265, Vol. I.

\* "Are not these your faults?"—*Savary*.

c There is a tradition that at the last day hell will be dragged towards the tribunal by 70,000 halters, each halter being hawled by 70,000 angels; and that it will come with great roaring and fury(1).

d Or, *For this my latter life*.

e i. e. None shall be able to punish or to bind, as God shall then punish and bind the wicked(2).

f Some expound this of the soul which having, by pursuing the concatenation of natural causes, raised itself to the knowledge of that Being which produced them, and exists of necessity, *rests* fully contented, or *acquiesces* in the knowledge of him, and the contemplation of his perfections. By this the reader will observe that the Mohammedans are no strangers to *Quietism*. Others, however, understand the words of the soul which, having attained the knowledge of the truth, *rests* satisfied, and *relies securely* thereon, undisturbed by doubts; or of the soul which is *secure* of its salvation, and free from fear or sorrow(3).

(1) Al Beidawi, Jallalo'ddin.

(2) *Iidem*.

(3) Al Beidawi.

## CHAPTER XC.

INTITLED, THE TERRITORY ; REVEALED AT MECCA\*.

In the name of the most merciful God.

I SWEAR<sup>a</sup> by this territory<sup>b</sup>, (and thou, *O prophet*, residest in this territory<sup>c†</sup>), and by the begetter, and that which he hath begotten<sup>d</sup>; verily we have created man in misery<sup>e</sup>. Doth he think that none shall prevail over him<sup>f</sup>? He saith, I have wasted plenty of riches<sup>g</sup>. Doth he think that none seeth him? Have we not made him two eyes, and a tongue, and two lips; and shown him the two highways *of good and evil*? Yet he attempteth not the cliff. What shall make thee to understand what the cliff is<sup>†</sup>? *It is* to free the captive; or to feed, in the day of famine, the orphan who is of kin, or the poor man who lieth on the ground. *Whoso doth this*, and is *one* of those who believe, and recommend perseverance unto each other, and recommend mercy unto each other; these *shall be* the companions of the

\* The faithful who shall read this chapter devoutly, says Zamakhshari, shall enjoy the protection of heaven; at the day of resurrection, God will give them a safe-guard against his wrath.—*Savary*.

a Or, *I will not swear*, &c. See chap. 56, p. 322, note f, Vol. II. (*Savary* prefers this reading).

b *viz.* The sacred territory of Mecca.

c Or, *Thou shalt be allowed to do what thou pleasest in this territory*; the words, in this sense, importing a promise of that absolute power which Mohammed attained on the taking of Mecca(1).

† “It is thy asylum.”—*Savary*.

d Some understand these words generally; others of Adam, or Abraham, and of their offspring, and of Mohammed in particular(2).

e Or, *to trouble*. This passage was revealed to comfort the prophet under the persecutions of the Koreish(3).

f Some expositors take a particular person to be here intended, who was one of Mohammed’s most inveterate adversaries; as Al Walid Ebn al Mogheira(4): others suppose Ebu’l Ashadd Ebn Calda to be the man: who was so very strong, that a large skin being spread under his feet, and ten men pulling at it, they could not make him fall, though they tore the skin to pieces(5).

g In a vain and ostentatious manner; or, in opposing of Mohammed(6).

† “We have made him experience the one and the other fortune. But we have not put him to the last proof. What is that proof?”—*Savary*.

(1) Al Beidawi.  
Beidawi.

(2) Idem.

(3) Idem.

(4) Al Zamakh.

(5) Al

(6) Idem.



right-hand<sup>a</sup>. But they who shall disbelieve our signs shall be the companions of the left-hand<sup>b</sup>; above them *shall be* arched fire.

## CHAPTER XCI.

INTITLED, THE SUN ; REVEALED AT MECCA\*.

In the name of the most merciful God.

By the Sun, and its rising brightness†; by the moon, when she followeth him<sup>c</sup>; by the day, when it showeth his splendour; by the night, when it covereth him with darkness‡; by the heaven, and him who built it; by the earth, and him who spread it forth; by the soul, and him who completely formed it, and inspired into the same its *faculty of distinguishing, and power of choosing*, wickedness and piety: now is he who hath purified the same, happy; but he who hath corrupted the same, is miserable. Thamud accused *their prophet Saleh* of imposture, through the excess of their wickedness: when the wretch<sup>d</sup> among them was sent *to slay the camel*; and the apostle of God said unto them, *Let alone the camel of God; and hinder not her drinking*. But they charged him with imposture; and they slew her. Wherefore their Lord destroyed them, for their crime, and made *their punishment equal unto them all*: and he feareth not the issue thereof.

a See chap. 56, p. 320, Vol. II.

b See *ibid*.

\* The Mahometan, says Zamakhshari, who shall devoutly read this chapter, shall be rewarded as if he had bestowed in alms all that the sun and the moon enlighten in their course.—*Savary*.

† “By the sun, and its brilliant fires.”—*Savary*.

c i. e. When she rises just after him, as she does at the beginning of the month: or when she sets after him, as happens when she is a little past the full(1).

‡ “By the night, which covereth his luminous countenance.”—*Savary*.

d viz. Kedar Ebn Salef. See chap. 7, p. 346, Vol. I, and chap. 54, p. 315, Vol. II.

## CHAPTER XCII.

INTITLED, THE NIGHT ; REVEALED AT MECCA\*.

In the name of the most merciful God.

By the night, when it covereth *all things* with darkness; by the day, when it shineth forth†; by his who hath created the male, and the female: verily your endeavour *is* different‡. Now whoso is obedient, and feareth God§, and professeth the truth of that *faith* which is most excellent; unto him will we facilitate *the way* to happiness: but whoso shall be covetous, and shall be wholly taken up *with this world*, and shall deny the truth of that which is most excellent; unto him will we facilitate *the way* to misery; and his riches shall not profit him, when he shall fall headlong *into hell*. Verily unto us *appertaineth* the direction *of mankind*: and ours *is* the life to come, and the present life. Wherefore I threaten you with fire which burneth fiercely, which none shall enter to be burned except the most wretched; who shall have disbelieved, and turned back. But he who strictly bewareth *idolatry and rebellion* shall be removed far from the same; who giveth his substance in alms, and by whom no benefit *is bestowed* on any, that it may be recompensed, but *who bestoweth the same* for the sake of his LORD, the most High<sup>a</sup>: and hereafter he shall be well satisfied *with his reward*||.

\* "God will fulfil all the desires of the faithful who shall read this chapter; he will mitigate for them the troubles of life, and will crown all their undertakings with success. Such is the opinion of the Mahometan theologians."—*Savary*.

† "By the day when it shineth with the purest radiance."—*Savary*.

‡ "Your zeal shall have a different success."—*Savary*.

§ "He who giveth alms and who feareth God."—*Savary*.

a Jallalo'ddin thinks this whole description belongs peculiarly to Abu Beer: for when he had purchased Belal, the Ethiopian (afterwards the prophet's Muedhdhin, or erier to prayers) who had been put to the rack on account of his faith, the infidels said he did it only out of a view of interest; upon which this passage was revealed.

|| "The pious man shall dwell in a far different abode. He made the sacrifice of that which he possessed, that he might become more pure. He never allowed a benefit to remain unrecompensed. To please God was his sole desire. The enjoyment of paradise shall constitute his felicity."—*Savary*.

## CHAPTER XCIII.

INTITLED, THE BRIGHTNESS ; REVEALED AT MECCA.

In the name of the most merciful God.

By the brightness *of the morning*<sup>a</sup>; and by the night, when it groweth dark<sup>\*</sup>: thy LORD hath not forsaken thee, neither doth he hate *thee*<sup>b</sup>. Verily the life to come *shall be* better for thee than this present life: and thy LORD shall give thee *a reward* wherewith thou shalt be well pleased. Did he not find thee an orphan, and hath he not taken care *of thee*? And did he not find thee wandering in error, and hath he not guided *thee into the truth*? And did he not find thee needy, and hath he not enriched *thee*? Wherefore oppress not the orphan; neither repulse the beggar: but declare the goodness of thy LORD.

## CHAPTER XCIV.

INTITLED, HAVE WE NOT OPENED ; REVEALED AT MECCA.

In the name of the most merciful God.

HAVE we not opened thy breast<sup>†</sup>; and eased thee of thy

a The original word properly signifies the bright part of the day, when the sun shines full out, three or four hours after it is risen.

\* "By the sun in his meridian splendour, by the shades of night."—*Savary*.

b It is related, that no revelation having been vouchsafed to Mohammed for several days, in answer to some questions put to him by the Koreish, because he had confidently promised to resolve them the next day, without adding the exception, *if it please God*(1), or because he had repulsed an importunate beggar, or else because a dead puppy lay under his seat, or for some other reason; his enemies said that God had left him: whereupon this chapter was sent down for his consolation(2).

† "Have we not expanded thy heart?"—*Savary*.

c By disposing and enlarging it to receive the truth, and wisdom, and prophecy; or, by freeing thee from uneasiness, and ignorance? This passage is thought to intimate the *opening* of Mohammed's heart, in his infancy, or when he took his journey

(1) See chap. 18, p. 87, Vol. II.

(2) Al Beidawi, Jallalo'ddin.

burden<sup>a</sup>, which galled thy back; and raised thy reputation for thee? Verily a difficulty *shall be attended* with ease\*. Verily a difficulty *shall be attended* with ease. When thou shalt have ended *thy preaching*; labour *to serve God in return for his favours*<sup>b</sup>; and make thy supplication unto thy Lord.

## CHAPTER XCV.

INTITLED, THE FIG: WHERE IT WAS REVEALED IS DISPUTED.

In the name of the most merciful God.

By the fig, and the olive<sup>c</sup>; and by mount Sinai, and this territory of security<sup>d</sup>: verily we created man of a most excellent fabric; afterwards we rendered him the vilest of the vile<sup>e</sup>: except those who believe, and work righteousness; for they shall receive

to heaven, by the angel Gabriel; who having wrung out the black drop, or seed of original sin, washed and cleansed the same, and filled it with wisdom and faith(1): but some think it relates to the occasion of the preceding chapter(2).

a *i. e.* Of thy sins committed before thy mission; or of thy ignorance, or trouble of mind.

\* "By the side of pain is pleasure; by the side of misfortune is happiness."—*Savary*.

b Or, *when thou shalt have finished* thy prayer, *labour* in preaching the faith(3).

c God, say the commentators, swears by these two fruits, because of their great uses and virtues: for the fig is wholesome and of easy digestion, and physically good to carry off phlegm, and gravel in the kidneys or bladder, and to remove obstructions of the liver and spleen; and also cures the piles, and the gout, &c.; the olive produces oil, which is not only excellent to eat, but otherwise useful for the compounding of ointments(4); the wood of the olive-tree moreover is good for cleansing the teeth, preventing their growing rotten, and giving a good odour to the mouth; for which reason the prophets, and Mohammed in particular, made use of no other for toothpicks(5).

Some, however, suppose that these words do not mean the fruits or trees above-mentioned, but two mountains in the Holy Land, where they grow in plenty; or else the temple of Damascus and that at Jerusalem(6).

† "And this faithful land."—*Savary*.

d *viz.* The territory of Mecca(7). These words seem to argue the chapter to have been revealed there.

e *i. e.* As the commentators generally expound this passage, *We created man of comely proportion of body, and great perfection of mind; and yet we have doomed him, in case of disobedience, to be an inhabitant of hell.* Some, however, understand the words of the vigorous constitution of man in the prime and

(1) Al Beidawi, Yahya. V. Abulf. Vit. Moh. p. 9, and 33. Prid. Life of Mah. p. 105, &c. (2) Al Beidawi. (3) Idem. (4) Idem. Al Zamakh. (5) Al Zamakh. (6) Idem, Yahya, Al Beid. Jallal. (7) See the Prelim. Disc. § IV.



an endless reward. What therefore shall cause thee to deny the *day of judgment after this<sup>a</sup>*? Is not God the most wise judge<sup>\*?</sup>

## CHAPTER XCVI.

INTITLED, CONGEALED BLOOD ; REVEALED AT MECCA<sup>b</sup>.

In the name of the most merciful God.

READ, in the name of thy LORD, who hath created *all things*; who hath created man of congealed blood<sup>c†</sup>. Read, by thy most beneficent LORD<sup>d</sup>; who taught the use of the pen; who teacheth man that which he knoweth not. Assuredly. Verily man becometh insolent, because he seeth himself abound in riches<sup>e</sup>. Verily unto thy LORD *shall be* the return of *all*. What thinkest thou *as to* him who forbiddeth *our* servant, when he prayeth<sup>f</sup>?

strength of his age, and of his miserable decay when he becomes old and decrepit : but they seem rather to intimate the perfect state of happiness wherein man was originally created, and his fall from thence, in consequence of Adam's disobedience, to a state of misery in this world, and becoming liable to one infinitely more miserable in the next(1).

a Some suppose these words directed to Mohammed, and others to man in general, by way of apostrophe.

\* "Is not the Eternal the most equitable of judges!"—*Savary*.

b The first five verses of this chapter, ending with the words, *Who taught man that which he knew not*, are generally allowed to be the first passage of the Koran which was revealed, though some give this honour to the 74th chapter, and others to the first, the next, they say, being the 68th.

c All men being created of thick or concretioned blood(2), except only Adam, Eve, and Jesus(3).

† "He formed man by the union of the sexes."—*Savary*.

d These words, containing a repetition of the command, are supposed to be a reply to Mohammed, who in answer to the former words spoken by the angel had declared that he could not read, being perfectly illiterate ; and intimate a promise that God, who had inspired man with the art of writing, would graciously remedy this defect in him(4).

e The commentators agree the remaining part of the chapter to have been revealed against Abu Jahl, Mohammed's great adversary.

f For Abu Jahl threatened that if he caught Mohammed in the act of adoration, he would set his foot on his neck : but when he came and saw him in that posture, he suddenly turned back as in a fright ; and being asked what was the matter, said, there was a ditch of fire between himself and Mohammed, and a terrible appearance of troops, to defend him(5).

(1) V. Marrace. in loc. p. 809.

(2) See chap. 22, p. 126.

(3) Yahya.

(4) Al Beidawi. (5) Idem.

What thinkest thou; if he follow the *right* direction; or command piety\*? What thinkest thou; if he accuse the *divine revelations* of falsehood, and turn his back? Doth he not know that God seeth? Assuredly. Verily, if he forbear not, we will drag him by the forelock<sup>a</sup>, the lying, sinful forelock. And let him call his council<sup>b</sup> to his assistance: we also will call the infernal guards to cast him into hell. Assuredly. Obey him not: but continue to adore God; and draw nigh unto him.

## CHAPTER XCVII.

INTITLED, AL KADR; WHERE IT WAS REVEALED IS DISPUTED.

In the name of the most merciful God.

VERILY we sent down the *Koran* in the night of al Kadr<sup>c</sup>. And what shall make thee understand how excellent the night of al Kadr is? The night of al Kadr is better than a thousand months. Therein do the angels descend, and the spirit *Gabriel* also, by the permission of their Lord, with his decrees concerning every matter<sup>d</sup>†. It is peace, until the rising of the morn.

\* "What thinkest thou of him who disturbeth the servant of the Lord when he prayeth, when he accomplisheth the command of Heaven, when he exhorteth to piety?"—*Savary*.

a See chap. 11, p. 17, note a.

b i. e. The council or assembly of the principal Meccans, the far greater part of whom adhered to Abu Jahl.

c The word al Kadr signifies *power*, and *honour* or *dignity*, and also the *divine decree*; and the night is so named either from its *excellence* above all other nights in the year, or because, as the Mohammedans believe, the *divine decrees* for the ensuing year are annually on this night fixed and settled, or taken from the *preserved table* by God's throne, and given to the angels to be executed(1). On this night Mohammed received his first revelations; when the Koran, say the commentators, was sent down from the aforesaid table, entire and in one volume, to the lowest heaven, from whence Gabriel revealed it to Mohammed by parcels, as occasion required.

The Moslem doctors are not agreed where to fix the night of al Kadr: the greater part are of opinion that it is one of the ten last nights of Ramadan, and, as is commonly believed, the 7th of those nights, reckoning backwards; by which means it will fall between the 23d and 24th days of that month(2).

d See the preceding note, and chap. 44, p. 281, Vol. II.

† "It was consecrated by the coming of angels and of the Spirit (Gabriel). They obeyed the orders of the Eternal, and brought laws concerning every matter."—*Savary*.

(1) See chap. 44, p. 281, Vol. II.

(2) Al Zamakh. Al Beidawi, Jallalo'ddin.

## CHAPTER XCVIII\*.

INTITLED, THE EVIDENCE<sup>a</sup>; WHERE IT WAS REVEALED IS DISPUTED.

In the name of the most merciful God.

THE unbelievers among those to whom the scriptures were given, and *among* the idolaters, did not stagger<sup>b</sup>, until the *clear* evidence<sup>c</sup> had come unto them: an apostle from God, rehearsing *unto them* pure books of revelations; wherein are contained right discourses. Neither were they unto whom the scriptures were given divided among themselves, until after the *clear* evidence had come unto them<sup>d</sup>. And they were commanded no other *in the scriptures* than to worship God, exhibiting unto him the pure religion, and being orthodox; and to be constant at prayer, and to give alms<sup>e</sup>: and this *is* the right religion. Verily those who believe not, among those who have received the scriptures, and among the idolaters, *shall be cast* into the fire of hell, to remain therein *for ever*. These are the worst of creatures. But they who believe, and do good works; these are the best of creatures: their reward with their Lord *shall be* gardens of perpetual abode, through which rivers flow; they shall remain therein for ever. God will be well pleased in them; and they

\* (The virtuous Mahometans (say the Mussulman theologians) who shall read the chapter of the Evidence, shall at the day of resurrection be placed among the most excellent of the creatures which have been pardoned by the hand of the Eternal).—*Savary*.

a Some intitle this chapter, from the first words, *Did not*.

b *i. e.* Did not waver in their religion, or in their promises to follow the truth, when an apostle should come unto them. For the commentators pretend that before the appearance of Mohammed, the Jews and Christians, as well as the worshippers of idols, unanimously believed and expected the coming of that prophet, until which time they declared they would persevere in their respective religions, and then would follow him: but when he came, they rejected him through envy(1).

c *viz.* Mohammed, or the Koran.

d But when the promised apostle was sent, and the truth became manifest to them, they withstood the clearest conviction, differing from one another in their opinions; some believing and acknowledging Mohammed to be the prophet foretold in the scriptures, and others denying it(2).

e But these divine precepts in the law and the gospel have they corrupted, changed, and violated(3).

f "They are the most perverse of mankind."—*Savary*.

(1) Al Zamakh. Al Beidawi, Jallal.

(2) *Iidem*.

(3) *Iidem*.

shall be well pleased in him. *This is prepared* for him who shall fear his LORD.

## CHAPTER XCIX.

INTITLED, THE EARTHQUAKE ; WHERE IT WAS REVEALED IS DIS-  
PUTED.

In the name of the most merciful God.

WHEN the earth shall be shaken by an earthquake<sup>a</sup>; and the earth shall cast forth her burthens<sup>b</sup>; and a man shall say, What aileth her\*? On that day *the earth* shall declare her tidings, for that thy LORD will inspire her<sup>c</sup>. On that day men shall go forward in distinct classes, that they may behold their works. And whoever shall have wrought good of the weight of an ant<sup>d</sup>, shall behold the same. And whoever shall have wrought evil of the weight of an ant, shall behold the same.

## CHAPTER C.

INTITLED, THE WAR-HORSES WHICH RUN SWIFTLY ; WHERE IT WAS  
REVEALED IS DISPUTED.

In the name of the most merciful God.

BY the *war-horses* which run swiftly *to the battle*, with a

a This earthquake will happen at the first, or, as others say, at the second blast of the trumpet(1).

b viz. The treasures and dead bodies within it(2).

\* “ Man shall say, What a spectacle !”—*Savary*.

c i. e. Will inform all creatures of the occasion of her trembling, and casting forth her treasures and her dead, by the circumstances which shall immediately attend them. Some say the earth will, at the last day, be miraculously enabled to speak, and will give evidence of the actions of her inhabitants(3).

d See chap. 4, p. 271, note d, Vol. I.

(1) Al Zamakh. Al Beidawi. See the Prelim. Disc. § IV. p. 95, Vol. I.

(2) See chap. 84, p. 379, Vol. II.

(3) Al Beidawi. See the Prelim. Disc.

§ IV. p. 100, &c.



panting noise; and by those which strike fire, by dashing *their hoofs against the stones*; and by those which make a sudden incursion *on the enemy* early in the morning, and therein raise the dust, and therein pass through the midst of the *adverse* troops<sup>a</sup>: verily man *is* ungrateful unto his LORD<sup>\*</sup>; and he *is* witness thereof: and he *is* immoderate in the love of *worldly* good. Doth he not know, therefore, when that which *is in the graves* shall be taken forth, and that which *is in men's breasts* shall be brought to light, that their LORD *will*, on that day, *be* fully informed concerning them?

## CHAPTER CI.

INTITLED, THE STRIKING ; REVEALED AT MECCA.

In the name of the most merciful God.

THE striking<sup>b</sup>! What *is* the striking? And what shall make thee to understand how *terrible* the striking *will be*? On that day men shall be like moths scattered abroad†, and the mountains shall become like carded wool of various colours *driven by the wind*. Moreover he whose balance shall be heavy *with good works*, shall lead a pleasing life: but *as to* him whose balance shall be light, his dwelling *shall be* the pit of *hell*<sup>c</sup>. What shall make thee to understand how *frightful* the pit of *hell is*? *It is* a burning fire‡.

a Some will have it that not horses, but the camels which went to the battle of Bedr, are meant in this passage(1). Others interpret all the parts of the oath of the human soul(2); but their explications seem a little forced, and therefore I choose to omit them.

\* "By those who in the morning are exercised in running; who make the dust fly under their rapid feet; who pass through the hostile battalions; verily man is ungrateful unto the Lord."—*Savary*.

b This is one of the names or epithets given to the last day, because it will *strike the hearts of all creatures with terror*(3).

† "Day of calamities! Terrible day! Who is able to depict it unto thee? In that day men shall be like unto scattered locusts."—*Savary*.

c The original word Hawiyat is the name of the lowest dungeon of hell, and properly signifies a deep pit or gulf.

‡ "Who shall give unto thee an idea of the abyss? It is the most devouring of fires."—*Savary*.

(1) Yahya, ex trad. Ali Ebn Abi Taleb.

(2) Al Beidawi.

(3) Idem. Jallal.

## CHAPTER CII.

INTITLED, THE EMULOUS DESIRE OF MULTIPLYING; WHERE IT WAS  
REVEALED IS DISPUTED\*.

In the name of the most merciful God.

THE emulous desire of multiplying *riches and children* employeth you, until ye visit the graves<sup>a</sup>. By no means *should ye thus employ your time*: hereafter shall ye know *your folly*. Again, By no means: hereafter shall ye know *your folly*. By no means: if ye knew *the consequence hereof* with certainty of knowledge, *ye would not act thus*. Verily ye shall see hell: again, ye shall surely see it with the eye of certainty. Then shall ye be examined, on that day, concerning the pleasures *with which ye have amused yourselves in this life*.

\* (The believer who shall read this chapter (say the Mahometan expositors) shall be rewarded as if he had read a thousand verses of the Koran, and God shall not demand of him an account of the benefits which he has received in this life).—*Savary*.

a *i. e.* Until ye die. According to the exposition of some commentators, the words should be rendered thus; *The contending or vying in numbers wholly employeth you, so that ye visit even the graves*, to number the dead: to explain which, they relate that there was a great dispute and contention between the descendants of Abd Menaf and the descendants of Sahm, which of the two families were the more numerous; and it being found, on calculation, that the children of Abd Menaf exceeded those of Sahm, the Sahmites said that their numbers had been much diminished by wars in the time of ignorance, and insisted that the dead, as well as the living, should be taken into the account; and by this way of reckoning they were found to be more than the descendants of Abd Menaf(1).

† “The care of heaping up occupieth you until ye descend into the tomb! Alas, one day ye will know! Alas! I repeat it to you, your eyes will one day be opened Ah! if ye but certainly knew! Ye will see the gulfs of hell; ye will see them opened! Then must ye give an account of your pleasures.”—*Savary*.

(1) Al Zamakh. Al Beidawi, Jallal.

## CHAPTER CIII.

INTITLED, THE AFTERNOON ; REVEALED AT MECCA\*.

In the name of the most merciful God.

By the afternoon<sup>a</sup>; verily man *employeth himself* in *that which will prove of loss*: except those who believe, and do that which is right; and *who* mutually recommend the truth, and mutually recommend perseverance unto each other.

## CHAPTER CIV.

INTITLED, THE SLANDERER ; REVEALED AT MECCA.

In the name of the most merciful God.

Wo unto every slanderer, *and* backbiter<sup>b</sup>: who heapeth up riches, and prepareth the same *for the time to come!* He thinketh that his riches will render him immortal. By no means. He shall surely be cast into Al Hotama<sup>c</sup>. And what shall cause thee to understand what Al Hotama *is?* *It is* the kindled fire of God<sup>d</sup>; which shall mount above the hearts *of those who shall be*

\* (He who shall read this chapter shall experience the indulgence of the Lord, and shall be reckoned in the number of the faithful who have made truth and patience a law to themselves).—*Sacary*.

a Or the time from the sun's declination to his setting; which is one of the five appointed times of prayer. The original word also signifies, *The age*, or *time* in general.

b This passage is said to have been revealed against al Akhnas Ebn Shoreik, or al Walid Ebn al Mogheira, or Omeyya Ebn Khalf, who were all guilty of slandering others, and especially the prophet(1).

c Al Hotama is one of the names of hell, or the name of one of its apartments(2); which is so called because it will *break in pieces* whatever shall be thrown into it.

d And therefore shall not be extinguished by any(3).

(1) Al Zamakh. Al Beidawi, Jallalo'ddin.  
Vol. I.

(3) Al Beidawi.

(2) See Prelim. Disc. § IV. p. 103,

*cast therein.* Verily it *shall be as* an arched vault above them on columns of vast extent.

## CHAPTER CV.

INTITLED, THE ELEPHANT ; REVEALED AT MECCA.

In the name of the most merciful God.

HAST thou not seen how thy LORD dealt with the masters of the elephant<sup>a</sup>? Did he not make their treacherous design an

a This chapter relates to the following piece of history, which is famous among the Arabs. Abraha Ebn al Sabah, surnamed al Ashram, i. e. *the Slit-nosed*, king or vice-roy of Yaman, who was an Ethiopian(1), and of the *Christian* religion, having built a magnificent church at Sanâa, with a design to draw the Arabs to go in pilgrimage thither, instead of visiting the temple of Mecca, the Koreish, observing the devotion and concourse of the pilgrims at the Caaba, began considerably to diminish, sent one Nofail, as he is named by some, of the tribe of Kenanah, who getting into the aforesaid church by night, defiled the altar and walls thereof with his excrements. At this profanation Abraha being highly incensed, vowed the destruction of the Caaba, and accordingly set out against Mecca at the head of a considerable army, wherein were several elephants, which he had obtained of the king of Ethiopia, their number being, as some say, thirteen, though others mention but one. The Meccans, at the approach of so considerable a host, retired to the neighbouring mountains, being unable to defend their city or temple: but God himself undertook the protection of both. For when Abraha drew near to Mecca, and would have entered it, the elephant on which he rode, which was a very large one, and named Malmûd, refused to advance any nigher to the town, but knelt down whenever they endeavoured to force him that way, though he would rise and march briskly enough if they turned him towards any other quarter: and while matters were in this posture, on a sudden a large flock of birds, like swallows, came flying from the sea coast, every one of which carried three stones, one in each foot, and one in its bill; and these stones they threw down upon the heads of Abraha's men, certainly killing every one they struck. Then God sent a flood, which swept the dead bodies, and some of those who had not been struck by the stones, into the sea: the rest fled towards Yaman, but perished by the way; none of them reaching Sanaa, except only Abraha himself, who died soon after his arrival there, being struck with a sort of plague or putrefaction, so that his body opened, and his limbs rotted off by piece-meal. It is said that one of Abraha's army, named Abu Yacsûm, escaped over the Red Sea into Ethiopia, and going directly to the king, told him the tragical story; and upon that prince's asking him what sort of birds they were, that had occasioned such a destruction, the man pointed to one of them, which had followed him all the way, and was at that time hovering directly over his head, when immediately the bird let fall the stone, and struck him dead at the king's feet(2).

(1) See the Prelim. Disc. p. 33, Vol. I. (2) Al Zamakh. Al Beidawi, Jallal. Abulf. Hist. Gen. &c. See Prid. Life of Mah. p. 61, &c. and D'Herbel. Bibl. Orient. Art. Abraham.



occasion of drawing them into error\*; and send against them flocks of birds, which cast down upon them stones of baked clay<sup>a</sup>; and render them like the leaves of corn eaten by cattle†?

This remarkable defeat of Abraha happened the very year Mohammed was born, and as this chapter was revealed before the Hejra, and within fifty-four years, at least, after it came to pass, when several persons, who could have detected the lie, had Mohammed forged this story out of his own head, were alive, it seems as if there was really something extraordinary in the matter, which might, by adding some circumstances, have been worked up into a miracle to his hands. Marracci(1) judges the whole to be either a fable, or else a feat of some evil spirits, of which he gives a parallel instance, as he thinks, in the strange defeat of Brennus, when he was marching to attack the temple of Apollo at Delphi(2). Dr Prideaux directly charges Mohammed with coining this miracle, notwithstanding he might have been so easily disproved, and supposes, without any foundation, that this chapter might not have been published till Othman's edition of the Koran(3), which was many years after, when all might be dead who could remember any thing of the abovementioned war(4). But Mohammed had no occasion to coin such a miracle himself, to gain the temple of Mecca any greater veneration: the Meccans were but too superstitiously fond of it, and obliged him, against his inclinations and original design, to make it the chief place of his new invented worship. I cannot, however, but observe Dr Prideaux's partiality on this occasion, compared with the favourable reception he gives to the story of the miraculous overthrow of Brennus and his army, which he concludes in the following words. "Thus was God pleased in a very extraordinary manner to execute his vengeance upon those sacrilegious wretches for the sake of religion in general, how false and idolatrous soever that particular religion was, for which that temple at Delphos was erected(5)." If it be answered, that the Gauls believed the religion, to the devotions of which that temple was consecrated, to be true, (though that be not certain), and therefore it was an impiety in them to offer violence to it, whereas Abraha acknowledged not the holiness of the Caaba, or the worship there practised; I reply, That the doctor, on occasion of Cambyses being killed by a wound he accidentally received in the same part of the body where he had before mortally wounded the Apis, or bull worshipped by the Egyptians, whose religion and worship that prince most certainly believed to be false and superstitious, makes the same reflection; "The Egyptians, says he, reckoned this as an especial judgment from heaven upon him for that fact, and perchance they were not much out in it: for it seldom happening in an affront given to any mode of worship, how erroneous soever it may be, but that religion is in general wounded thereby, there are many instances in history, wherein God hath very signally punished the profanations of religion in the worst of times, and under the worst modes of heathen idolatry(6)."

\* "Did he not turn their perfidiousness to their own ruin?"—*Savary*.

a These stones were of the same kind with those by which the Sodomites were destroyed(7), and were no bigger than vetches, though they fell with such force as to pierce the helmet and the man through, passing out at his fundament. It is said also that on each stone was written the name of him who was to be slain by it.

† "The perfidious were rendered like the leaves of the harvest which hath been reaped."—*Savary*.

(1) Refut. in Alcor. p. 823.  
and the authors there quoted.

(2) See Prid. Connection, part II. book I. p. 25,

(3) See the Prelim. Disc. § III.

(4) Prid. Life

of Mah. pp. 63, 64.

(5) Prid Connection in the place above cited.

(6) Ibid.

part. I. book III. p. 173.

(7) See chap. 11, p. 20, Vol. II.

## CHAPTER CVI.

INTITLED, KOREISH; REVEALED AT MECCA.

In the name of the most merciful God.

FOR the uniting of *the tribe of Koreish*<sup>a</sup>; their uniting in *sending forth* the caravan of *merchants and purveyors*<sup>b</sup> in winter and summer\*: let them serve the LORD of this house; who supplieth them with food against hunger<sup>c</sup>, and hath rendered them secure from fear<sup>d</sup>.

a Some connect these words with the following, and suppose the natural order to be, *Let them serve the Lord of this house, for the uniting*, &c. Others connect them with the last words of the preceding chapter, and take the meaning to be, that God had so destroyed the army of Abraha *for the uniting of the Koreish*, &c. And the last opinion is confirmed by one copy, mentioned by Al Beidawi, wherein this and the preceding make but one chapter. It may not be amiss to observe, that the tribe of Koreish, the most noble among all the Arabians, and of which was Mohammed himself, were the posterity of Fehr, surnamed Koreish, the son of Malec, the son of al Nadr, who was descended in a right line from Ismael. Some writers say that al Nadr bore the surname of Koreish, but the more received opinion is, that it was his grandson Fehr, who was so called because of his intrepid boldness, the word being a diminutive of Karsh, which is the name of a sea-monster, very strong and daring; though there be other reasons given for its imposition(1).

b It was Hashem, the great grandfather of Mohammed, who first appointed the two yearly caravans, here mentioned(2); one of which set out in the winter for Yaman, and the other in summer for Syria(3).

\* "It importeth the safety of commerce during the winter and the summer."—*Savary*.

c By means of the aforesaid caravans of purveyors: or, *Who supplied them with food in time of famine*, which those of Mecca had suffered(4).

d By delivering them from Abraha and his troops; or, by making the territory of Mecca a place of security.

(1) V. Gagnier, *Vie de Mah.* t. 1, p. 44, 46.  
Vol. I.

(3) Al Zamakh. Jallal. Al Beidawi.

(2) See the Prelim. Disc. p. 27,

(4) *Iidem*.

## CHAPTER CVII.

INTITLED, NECESSARIES ; WHERE IT WAS REVEALED IS DISPUTED\*.

In the name of the most merciful God.

WHAT thinkest thou of him who denieth the *future* judgment as a falsehood? *It is* he who pusheth away the orphan<sup>a</sup>; and stirreth not up *others* to feed the poor. Wo be unto those who pray, *and* who are negligent at their prayer; who play the hypocrites, and deny necessities<sup>b</sup> *to the needy*†.

## CHAPTER CVIII.

INTITLED, AL CAWTHAR ; REVEALED AT MECCA<sup>c</sup>.

In the name of the most merciful God.

VERILY we have given thee al Cawthar<sup>d</sup>. Wherefore pray

\* God, saith Zamakhshari, will blot out the sins of the believer who shall read this chapter, provided that he have been punctual in obeying the precept of alms.—*Savary*.

a The person here intended, according to some, was Abu Jahl, who turned away an orphan, to whom he was guardian, and who came to him naked, and asked for some relief out of his own money. Some say it was Abu Sofian, who having killed a camel, when an orphan begged a piece of the flesh, beat him away with his staff; and others think it was al Walid Ebn al Mogheira, &c.

b The original word al Maûn properly signifies utensils, or whatever is of necessary use, *as a hatchet, a pot, a dish, and a needle*, to which some add *a bucket and a hand-mill*; or, according to a tradition of Ayesha, *fire, water, and salt*; and this signification it bore in the time of ignorance: but since the establishment of the Mohammedan religion, the word has been used to denote alms, either legal, or voluntary; which seems to be the true meaning in this place.

† “Hast thou remarked the unbeliever who denieth the day of judgment? It is he who devoureth the substance of the orphan. He thinketh not of feeding the poor. Wo to the hypocrites. They pray negligently, and only from ostentation. They refuse to stretch out a succouring hand unto their fellow creatures.”—*Savary*.

c There are some, however, who think it to have been revealed at Medina.

d This word signifies *abundance*, especially of *good*, and thence *the gift of wisdom and prophecy*, the Koran, the *office of intercessor*, &c. Or it may imply

unto thy LORD, and slay *the victims*<sup>a</sup>. Verily he who hateth thee shall be childless<sup>b\*</sup>.

## CHAPTER CIX.

INTITLED, THE UNBELIEVERS ; REVEALED AT MECCA.

In the name of the most merciful God.

SAY: O unbelievers<sup>c</sup>, I will not worship that which ye worship; nor will ye worship that which I worship. Neither do I worship that which 'ye worship; neither do ye worship that which I worship. Ye have your religion, and I my religion.

*abundance of children, followers, and the like.* It is generally, however, expounded of a river in paradise of that name, whence the water is derived into Mohammed's pond, of which the blessed are to drink before their admission into that place(1). According to a tradition of the prophet's, this river, wherein his Lord promised him abundant good, is sweeter than honey, whiter than milk, cooler than snow, and smoother than cream ; its banks are of chrysolites, and the vessels to drink thereout of silver; and those who drink of it shall never thirst(2).

Euthymius Zigabenus(3), instead of Cauthar, reading Canthar, supposes the word to have the same signification in Arabic as in Greek, and translates the two first verses of the chapter thus: *Ἡμεῖς δέδοκαμέν σοι τὸν κανθαρον καὶ ἐυξάι πρὸς τὸ κύριόν σου, καὶ σφαξόν.* i. e. *We have given thee the beetle; wherefore pray unto thy Lord, and slay it ;* and then he cries out, *O wonderful and magnificent sacrifice, worthy of the legislator !*

a Which are to be sacrificed, at the pilgrimage, in the valley of Mina. Al Beidawi explains the words thus : Pray with fervency and intense devotion, not out of hypocrisy ; and slay the fatted camels and oxen, and distribute the flesh among the poor : for he says this chapter is the counterpart of the preceeding, exhorting to those virtues which are opposite to the vices there condemned.

b These words were revealed against al As Ebn Wayel, who, on the death of Al Kasem, Mohammed's son, called that prophet Abtar, which signifies one who has no children, or posterity(4).

\* " He who hateth thee shall perish."—*Savary*.

c It is said that certain of the Koreish once proposed to Mohammed, that if he would worship their gods for a year, they would worship his God for the same space of time ; upon which this chapter was revealed(5).

(This chapter is one of those which the Mahometans repeat daily as a prayer)—*Savary*.

(1) See the Prelim. Disc. § IV. p. 106, Vol. I.

(2) Al Beidawi, Jallal. &c.

(3) In Panoplia dogmat. inter Sylburgii Saracenic. p. 29.

(4) Jallal.

(5) Idem. Al Beidawi.



## CHAPTER CX.

INTITLED, ASSISTANCE ; REVEALED AT MECCA.

In the name of the most merciful God.

WHEN the assistance of GOD shall come, and the victory<sup>a</sup>; and thou shalt see the people enter into the religion of GOD by troops<sup>b</sup>: celebrate the praise of thy LORD, and ask pardon of him<sup>c</sup>; for he is inclined to forgive.

a i. e. When God shall cause thee to prevail over thy enemies, and thou shalt take the city of Mecca.

b Which happened in the ninth year of the Hejra, when, Mohammed having made himself master of Mecca, and obliged the Koreish to submit to him, the rest of the Arabs came in to him in great numbers, and professed Islam(1).

c Most of the commentators agree this chapter to have been revealed before the taking of Mecca, and suppose it gave Mohammed warning of his death : for they say that when he read it al Abbas wept, and being asked by the prophet what was the reason of his weeping, answered, *Because it biddeth thee to prepare for death*; to which Mohammed replied, *It is as thou sayest*(2). And hence, adds Jallalo'ddin, after the revelation of this chapter, the prophet was more frequent in praising and asking pardon of God; because he thereby knew that his end approached: for Mecca was taken in the eighth year of the Hejra, and he died in the beginning of the 10th.

(1) See the Prelim. Disc. § II. p. 72, Vol. I.

(2) Al Beidawi.

## CHAPTER CXI.

INTITLED, ABU LAHEB ; REVEALED AT MECCA.

In the name of the most merciful God.

THE hands of Abu Laheb shall perish<sup>a</sup>, and he shall perish<sup>b\*</sup>. His riches shall not profit him, neither that which he hath gained. He shall go down to be burned into flaming fire<sup>d</sup>; and his wife *also*<sup>e</sup>, bearing wood<sup>f</sup>, *having* on her neck a cord of twisted fibres of a palmtree.

a Abu Laheb was the surname of Abd'al Uzza, one of the sons of Abd'al motaleb, and uncle to Mohammed. He was a most bitter enemy to his nephew, and opposed the establishment of his new religion to the utmost of his power. When that prophet, in obedience to the command he had received to *admonish his near relations*(1), had called them all together, and told them that he was *a warner sent unto them before a grievous chastisement*, Abu Laheb cried out, *Mayest thou perish ! hast thou called us together for this ?* and took up a stone to cast at him. Whereupon this passage was revealed(2).

By the *hands* of Abu Laheb some commentators, by a synecdoche, understand his *person* ; others, by a metonymy, his *affairs* in general, they being transacted with those members ; or his hopes in this world, and the next.

b He died of grief and vexation at the defeat his friends had received at Bedr, surviving that misfortune but seven days(3). They add, that his corpse was left above ground three days, till it stank, and then some negroes were hired to bury him(4).

\* "The power of Abu Laheb hath vanished. He himself hath perished."—*Savary*.

c And accordingly his great possessions, and the rank and esteem in which he lived at Mecca, were of no service to him, nor could protect him against the vengeance of God. Al Beidawi mentions also the loss of his son Otba, who was torn to pieces by a lion, in the way to Syria, though surrounded by the whole caravan.

d Arab. *nar dhat laheb* ; alluding to the surname of Abu Laheb, which signifies the *father of flames*.

e Her name was Omm Jemil ; she was the daughter of Harb, and sister of Abu Sofian.

f For fuel in hell ; because she fomented the hatred which her husband bore to Mohammed ; or, *bearing a bundle of thorns and brambles*, because she carried such, and strewed them by night in the prophet's way(5).

(1) See the Prelim. Disc. § II. pp. 61, 62, Vol. I.

(2) Al Beidawi, Jallal. &amp;c.

(3) Abulf. Vit. Moh. p. 57.

(4) Al Beidawi.

(5) Idem. Jallal.

## CHAPTER CXII.

INTITLED, THE DECLARATION OF GOD'S UNITY<sup>a</sup>; WHERE IT WAS  
REVEALED IS DISPUTED.

In the name of the most merciful God.

SAY, *God* is one God; the eternal God: he begetteth not, neither is he begotten: and there is not any one like unto him.

## CHAPTER CXIII.

INTITLED, THE DAY-BREAK; WHERE IT WAS REVEALED IS DISPUTED.

In the name of the most merciful God.

SAY, I fly for refuge unto the LORD of the daybreak<sup>b\*</sup>, *that he may deliver me* from the mischief of *those things* which he hath created<sup>c</sup>; and from the mischief of the night, when it cometh

a This chapter is held in particular veneration by the Mohammedans, and declared, by a tradition of their prophet, to be equal in value to a third part of the whole Koran. It is said to have been revealed in answer to the Koreish, who asked Mohammed concerning the distinguishing attributes of the God he invited them to worship(1).

b The original word properly signifies a *cleaving*, and denotes, says al Beidawi, the production of all things in general from the darkness of privation to the light of existence, and especially of those things which proceed from others, as springs, rain, plants, children, &c. and hence it is used more particularly to signify the breaking forth of the light from darkness, which is a most wonderful instance of the divine power.

\* "Say, I put my trust in the God of the morning."—*Savary*.

c i. e. From the mischiefs proceeding either from the perverseness and evil choice of those beings which have a power to choose, or the natural effects of necessary agents, as fire, poison, &c. the world being good in the whole, though evils may follow from those two causes(2).

on<sup>a</sup>\*; and from the mischief of *women* blowing on knots<sup>b</sup>; and from the mischief of the envious, when he envieth.

## CHAPTER CXIV.

INTITLED MEN ; WHERE IT WAS REVEALED IS DISPUTED<sup>c</sup>.

In the name of the most merciful God.

SAY, I fly for refuge unto the LORD of men, the king of men, the GOD of men, *that he may deliver me* from the mischief of the whisperer who slyly withdraweth<sup>†</sup>, who whispereth evil suggestions into the breasts of men; from genii and men.

a Or, as the words may be rendered, *From the mischief of the moon, when she is eclipsed*.

\* "That he may deliver me from the evils with which the human race is surrounded; from the influences of the moon, shrouded in darkness."—*Savary*.

b That is, of witches, who used to tie knots in a cord, and to blow on them, uttering at the same time certain magical words over them, in order to work on, or debilitate the person they had a mind to injure. This was a common practice in former days(1): what they call in France *Nouer l'eguilette*, and the knots which the wizards in the northern parts tie, when they sell mariners a wind (if the stories told of them be true), are also relics of the same superstition.

The commentators relate, that Lobeid, a Jew, with the assistance of his daughters, bewitched Mohammed, by tying eleven knots on a cord, which they hid in a well: whereupon Mohammed falling ill, God revealed this chapter and the following, and Gabriel acquainted him with the use he was to make of them, and of the place where the cord was hidden: according to whose directions the prophet sent Ali to fetch the cord, and the same being brought, he repeated the two chapters over it, and at every verse (for they consist of eleven) a knot was loosed, till on finishing the last words, he was entirely freed from the charm(2).

(The Mahometans have an implicit faith in the efficacy of the words contained in these two chapters. They consider them as a sovereign specific against magic, lunar influences, and the temptations of the evil spirit. They never fail to repeat them evening and morning).—*Savary*.

c This chapter was revealed on the same occasion, and at the same time with the former.

d i. e. The devil; who withdraweth when a man mentioneth God, or hath recourse to his protection.

† "That he may deliver me from the temptations of Satan."—*Savary*.

(1) V. Virgil. in Pharmaceutria.

(1) Al Beidawi, JallaL.



# TABLE

OF

## THE PRINCIPAL MATTERS CONTAINED IN THE KORAN, AND THE NOTES THEREON.

AARON, V. Moses.

Al Abbâs, one of Mohammed's uncles, taken at Bedr, and obliged to ransom himself, i. 373, n.; professes Islâm, i. 373; confesses a passage of the Korân to be fulfilled in respect to himself, *ib. n.*; remarkable for his loud voice, i. 378, n.

Abda'lhareth, a son of Adam, so named Abda'llah Dhu'l Bajadin, i. 390, n.

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