

THE
HOLY QURAN
SIMPLIFIED

No. 2.

BY

K. S. Ch. Mohammad Manzoor Ilahi,

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86TH LESSON.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
 لَيْسَتْ وَأَبْهَتْمْ أَقْلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ
 مِمَّا يَكْسِبُونَ ○

(Fa wail-ul-lillazeena yaktoboo nal kitāba bi aideehim^u summa yaqooloona házá min 'indilláhi li yashtaroo bihee samanān qaleelá^h fa wailul lahum mimmá katabat aideehim wa wailul lahum mimmá yaksiboon.)

فَ (fa); then. وَيْلٌ (wailun); woe. لٌ (li); to; (allazeena); those. يَكْتُبُونَ (yaktoboona); they write. ال (al); the. كِتَابٌ (kitāba); book. ب (bi); with (aidee); hands. Plural of يَدٌ (yadun); hand. هُمْ (him); their. ثُمَّ (summa); then. يَقُولُونَ (yaqooloona); they say. هَذَا (házá); this. مِنْ (min); from. عِنْدِ ('indi); near. اللَّهُ (Alláhi); Allah. لٌ (li); to; for; so that. يَشْتَرُونَ (yashtaroo); they may buy; they may take. ب (bi); by; with; through. هِيَ (hee); it. سَمَانًا (sanānan); price. قَلِيلًا (qaleelan); small. فَ (fa); then وَيْلٌ (wailun); Woe. لٌ (la); for. هُمْ (hum); them. مِمَّا

(^{مِمَّا} *mimmá*); what. كَتَبَتْ (*katabat*); they have written.
 أَيَدِي (*aidee*); hands. هُمْ (*him*); their. وَ (*wa*); and.
 وَيْلٌ (*wailun*); Woe. لَ (*la*); for. هُمْ (*hum*); them. مَا
 (^{مِمَّا} *mimmá*); what. يَكْسِبُونَ (*yaksiboona*); they earn.

The meaning of the verse:—"Woe, then to those who write the book with their hands, then say, this (is), from Allah, so that they may take for it a small price; then woe to them (for) what their hands have written, and woe to them (for) what they earn."

—: o :—

87TH LESSON.

وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَّا عُدُّوا وَدَةً لَّ قُلُوبِنَا أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا

فَلَنْ يَخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

(*Wa qáloo lan tamassá nannáro illá ayyámam m'adoodah, qul attakhaztum 'indalláhi 'ahdan fa lan yukhlifalláho 'ahdahoo am taqooloona 'alalláhi má lá t'alamoon.*)

وَ (*wa*); and. قَالُوا (*qáloo*); they say. لَنْ (*lan*); not. نَمَسْنَا (*tamassa*); it shall touch. نَا (*ná*); us. أَلْ (*al*); the. نَارٌ (*náro*); fire. إِلَّا (*illá*); but; except; save.
 أَيَّامًا (*ayyáman*); days; plural of يَوْمٌ (*yaumun*); day.
 عَهْدَةً (*m'adoodatan*); few. قُلُوبِنَا (*qul*); you say. تَتَّخِذْتُمْ

(*attakhaztum*); you have received. ^{عِنْدَ} ('*inda*); from. ^{اللَّهِ} (*Alláhi*); Allah. ^{عَهْدًا} ('*ahdan*); a promise. ^{فَ} (*fa*); then. ^{لَنْ} (*lan*); not. ^{يُخْلِفُ} (*yukhlifa*); he will fail to perform. ^{اللَّهُ} (*Alláho*); Allah. ^{عَهْدًا} ('*ahda*); promise. ^{هُوَ} (*hoo*); His. ^{أَمْ} (*am*); or. ^{تَقُولُونَ} (*taqooloona*); you do speak. ^{عَلَى} ('*alá*); on; upon. ^{اللَّهُ} (*Alláhi*); Allah. ^{مَا} (*má*); what. ^{لَا} (*lá*); not. ^{تَعْلَمُونَ} (*t'alamoon*); you do know.

The meaning of the verse :—“ And they say: The fire shall not touch us except for few days. Say: Have you received from Allah a promise, then Allah will not fail to perform His promise, or do you speak (against or) upon Allah what you do not know? ”

—: o :—

88TH LESSON.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ
هُم فِيهَا خَالِدُونَ

(*Balá man kasaba sayyi'atan wa ahátat bihee khateeatohoo fa oláika aş hábun nár hum feehá khá利多on.*)

بَلَىٰ (*balá*); yea. ^{مَنْ} (*man*); whoever. ^{كَسَبَ} (*kasaba*); he earns. ^{سَيِّئَةً} (*sayyi'atan*); evil.* ^{وَ} (*wa*); and. ^{أَحَاطَتْ}

*This is Quranic law that evil deeds are followed by evil consequences.

(*ahátat*); it beset on every side. ب (*bi*); by; with; through. ه (*hee*); him. خَطِئَتْ (*khatēeat*); sins. Plural of خَطَا (*khatá*); sin. ه (*hoo*); his. ف (*fa*); so. اُولَئِكَ (*oláika*); these. اَصْحَابُ (*aṣhābo*); † inmates. Plural of صَاحِبٌ (*ṣáhibun*); friend; inmate. اَلْ (*al*); the. نَارِ (*nári*); fire. هُمْ (*hum*); they. فِي (*fee*); in. هَا (*há*); it. خَالِدُونَ (*khálidoon*); they shall abide.

The meaning of the verse:—"Yea! whoever earns evil and his sins beset him on every side, these (are) inmates (of) the fire; in it they shall abide.

—: o :—

89TH LESSON.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ اُولَئِكَ اَصْحَابُ الْجَنَّةِ
 هُمْ فِيهَا خَالِدُونَ

(*Wallazeena ámanoo wa ‘ami lussáliháti Oláika aṣháb-ul-jannah, hum fee há khálidoon*).

و (*Wa*); and. الَّذِينَ (*allazeena*); those. اَمِنُوا (*ámanoo*); they believe. و (*wa*); and. عَمِلُوا (*‘amiloo*); they do. اَلْ (*al*); the. صَالِحَاتٍ (*ṣáliháti*); good deeds.

†The earners of evil who are surrounded by evils and do not try to come out of them are the inmates of fire.

أُولَٰئِكَ (oláika); these. أَصْحَابُ (ashábo); dwellers.
 آل (al); the. جَنَّةٍ (jannati); garden. هُمْ (hum);
 they. فِي (fee); in. هَا (há); it. خَالِدُونَ (khálidoon);
 they shall abide.

The meaning of the verse:—"And those who believe and do the good deeds, these (are) dwellers (of) the garden, in it they shall abide."

—: o :—

90TH LESSON.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ سُبُّوا لِذِي
 إِحْسَانِهِ وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا
 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
 ○ وَأَنْتُمْ مُّعْرِضُونَ

(*Wa iz akhazná meesáqá Banee Isrá eela lá t'abodoona illallá ha^{sub} wa bil wálidaini ihsánan wa zil qurbá wal yatámá wal masákeeni wa qooloo linnási husnan wa aqee^{mu}ṣṣaláta wa átuzzakát^u ṣumma tawallaitum illá qaleelan minkum wa antum mo'riḏzoon.*)

وَ (Wa); and. إِذْ (iz); when. أَخَذْنَا (akhazná);
 we made; we took. مِيثَاقُ (meesáqa)*; covenant.

* Making covenant with a people, signifies giving commandments to them.

بُنْيَ (banee); children. إِسْرَائِيلَ (Isrāeela); Israel.
 لَا (lá); not. تَعْبُدُونَ (t'abodoona); you shall serve.
 إِلَّا (illá); except; but. اللَّهُ (alláho); Allah. وَ (wa);
 and. بِ (bi); with. ال (al); the. وَالِدَيْنِ (walidaini);
 parents. إِحْسَانًا (ihśānan); good. وَ (wa); and.
 ذِي الْقُرْبَىٰ (zīl qurbá); the near of kin. ذُو (zoo);
 possessor; ال (al) the; قُرْبَىٰ (qurbá) near of kin.
 وَ (wa); and. ال (al); the. يَتَامَىٰ (yatámá); orphans.
 وَ (wa); and. ال (al); the. مَسْكِينٍ (masákeeni); needy.
 وَ (wa); and. قُولُوا (qooloo)†; you shall say; you shall
 speak. لِ (li); for, to. ال (al); the. نَاسٍ (nási);
 men. حَسَنًا (hūśnan); good words. وَ (wa); and.
 اِقْبِمُوا (aqeemoo); you shall keep up. ال (al); the.
 صَلَاةَ (ṣaláta); prayer. وَ (wa); and. اَتُوا (átoo);
 you give; you pay. ال (al); the. زَكَاةَ (zakáta);
 poor-rate. ثُمَّ (summa); then. تَوَلَّيْتُمْ (tawallaitum);
 you turned back. إِلَّا (illá); except. قَلِيلًا (qaleelan);
 few. مِنْ (min); of; from. كُمْ (kum); you. وَ (wa);

† The speaking of a good word means kind dealing.

and. أَنْتُمْ (*antum*); you. مَعْرِضُونَ (*mo'riḏzoon*); you turn aside.

The meaning of the verse:—" And when We made covenant (with the) children of Israel: You shall not serve (any) but Allah and with the parents (you shall do) good, and (to the) near of kin, and (to) the orphans, and the needy, and you shall speak to the men good words and you shall keep up the prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside."

—: o :—

91ST LESSON. >

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُكْرِهُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تُشْهِدُونَ

(*Wa iz akhaznā meesāqa kum lā tasfikoona dimā'akum wa lā tukhrijoona anfosakum min diyārikum summa aqrartum wa antum tashhadoon.*)

وَ (Wa); and. إِذْ (*iz*); when. أَخَذْنَا (*akhaznā*); We made. مِيثَاقَ (*meesāqa*)*; covenant. كُمْ (*kum*); you. لَا (*lā*); not. تَسْفِكُونَ (*tasfikoona*); you shall shed. دِمَاءَ (*dimā'a*); blood. كُمْ (*kum*); your. وَ

* This refers to the treaty of mutual obligation between the Holy Prophet and the jews of Medina, when he settled there.

(*wa*); and. ^{لَا} (*lá*); not. ^{تُكْهِرُ جُونَ} (*tukhrijoona*); you shall turn out. ^{أَنْفُسَ} (*anfosa*); people; men. Plural of ^{نَفْسٌ} (*nafasun*); a man. ^{كُمُ} (*kum*); your. ^{مِنْ} (*min*); of. ^{دِيَارٍ} (*diyári*); Cities. Plural of ^{دَارٌ} (*dárun*); City; dwelling place. ^{كُمُ} (*kum*); your. ^{ثُمَّ} (*summa*); then. ^{أَقْرَأْتُمْ} (*aqrartum*); you gave a promise. ^{وَ} (*wa*); while. ^{أَنْتُمْ} (*antum*); you. ^{تَشْهَدُونَ} (*tashhadoon*); you witnessed.

The meaning of the verse :—“ And when we made a covenant (with) you : you shall not shed your blood and you shall not turn your people out of your cities ; then you gave a promise while you witnessed.”

—: o :—

92ND LESSON.

ثُمَّ أَنْتُمْ هُوَ لَا تَقْتُلُونَ أَنْفُسَكُمْ وَتُكْهِرُ جُونَ فَرِيقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ
تُظْهِرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ ط وَإِنْ يَأْتُوكُمْ أَسْرَى تَفْدُوهُمْ وَهِيَ
مَعْرُوفَةٌ وَإِلَيْكُمْ أَمْثَلٌ لِّكُمْ أَمْثَلٌ لِّكُمْ أَمْثَلٌ لِّكُمْ ط

summa antum háolái taqtoloona anfosakum wa tukhrijoona fareeqan minkum min diyárijim tazáharooná 'alaihim bil ismi wal'udwán ; wa in y'atookum osárá tofádoohum wa howa mo-harramum 'alaikum ikhrájohum.)

ھُوَ لَا ھُوَ (summa); Then. اَنْتُمْ (antum); you. ھُوَ لَا ھُوَ
 (háolái); It. تَقْتُلُوْنَ (taqtoloona); you slay.
 اَنْفُسُ (anfosa); people. كُمْ (kum); you. وَ (wa); and.
 تَخْرُجُوْنَ (tukhrijooona); you turn out. فَرِيقًا (fareeqan): a par-
 ty. مِنْ (min); of; from كُمْ (kum); you. مِنْ (min); of;
 from. دِيَارِ (diyári); homes. هُمْ (him); their. تَظَاهَرُوْنَ
 (tazáharooona); you back up one another; you support
 one another; you help one another? عَلَى ('alá); on;
 upon; against. هُمْ (him); them. بِ (bi); with; by; through
 اَلْ (al); the. اِسْمِ (ismi); sin; crime; evil; wickedness;
 unlawness. وَ (wa); and. اَلْ (al); the. اُذْوَانِ ('udwáni);
 gross injustice; exceeding the limits. وَ (wa); and. اِنْ
 (in); if. يَأْتُوا (y'atoo); they should come. كُمْ (kum);
 you. اَسْرِيَ (Osárá); captives. تَفَادُوا (tofádoos); you
 would reason. هُمْ (hum); them. وَ (wa); and. هُوَ (howa);
 it. مَوْحَرَمٍ (moharramum); unlawful. عَلَى ('alá); on. كُمْ
 (kum); you. اِخْرَاجِ (ikhrájo); turning out. هُمْ (hum);
 their.

The meaning of the verse:—"Then you it is who slay your people and turn a party from (among) you

out of their homes, backing each other up against them with the unlawness (*i. e.* unlawfully) exceeding of the limits; and if they should come (to) you (as) captives you would ransom them—and it (was) unlawful on you their (very) turning out.

—: o :—

93RD LESSON.

أَتَوُومِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ
ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى
أَشَدِّ الْعَذَابِ وَمَا لِلَّهِ بِغَا فِإِ عَمَّا تَعْمَلُونَ

(*Afa t'ominoona bi b'adzil kitabi wa takforoona bi
b'adz famá Jazáo man yaf'alo zálíka minkum
illá khizyun fil hayátiddunyá wa yaumal qiyá-
mati yoraddoona ilá ashaddil 'azáb wa malláho
bi gháfilin 'ammá t'amaloon.*)

أ (a); particle of interrogation. فَ (fa); then.
تَوُومِنُونَ (tominoona); you believe. بِ (bi); by; with.
بَعْضٍ (b'adzí); a part. ال (al); the. كِتَابٍ (kitábi); book.
وَ (wa); and. تَكْفُرُونَ (takforoona); you disbelieve. بِ (bi); by; with. بَعْضٍ (b'adzí); a part. فَ (fa); then.
مَا (má); what. جَزَاءٍ (jazáo); reward. مَنْ (man); who.
يَفْعَلُ (yaf'alo); he does. ذَلِكَ (zálíka); this. مِنْ (min);
from; of. كُمْ (kum); you. إِلَّا (illá); except; save; but.

خِزْيُونِ (khizyun); disgrace. فِي (fee); in. أَلْ (al); the.
 حَيَاتِي (hayáti); life. أَلْ (al); the. دُنْيَا (dunyá); world.
 وَ (wa); and. يَوْمِ (yauma); day. أَلْ (al); the. قِيَامَةِ
 (qiyámati); resurrection. يَرُدُّونَ (yoraddoona); they shall
 be sent back إِلَى (ilá); to. أَشَدِّ (ashaddi); most grievous.
 أَلْ (al); the. عَذَابِ ('azábi); chastisement. وَ (wa); and. مَا
 (má); not. اللَّهُ (Alláho); Allah. بِ (bi); by; with.
 غَافِلِينَ (gháfilin); heedless. عَنِ ('an); from; about. مَا
 (má); what. تَعْمَلُونَ (t'amaloon); you do.

The meaning of the verse :—" Do you then believe with a part (of) the book and disbelieve with a part (i.e. the other)? What then (is) reward (of) who does this from (among) you but disgrace in the life (of) the world and (on the) day (of) the resurrection they shall be sent back to the most grievous chastisement, and Allah (is) not heedless from what you do."

—: o :—

94TH LESSON.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ زَلَالًا يُكْفَرُونَ
 عَنْهُمْ الْعَذَابُ وَلَا هُمْ يَنْصَرُونَ

(Olá ikallazeenashtra wul hayátad dunyá bil

ákhirati fa lá yokhaffafo 'anhomul 'azábo wa lá hum yunṣaroon.

أُولَئِكَ (Oláika); these. الَّذِينَ (allazeena); those.

اشْتَرَوْا (Ishtarau); they buy. أَلْ (al); the. حَيَوةً (hayáta); life.

أَلْ (al); the. دُنْيَا (dunyá); world. بِ (bi); by; with; through.

أَلْ (al); the. أَخْرَجَ (ákhirati); hereafter. فَ (fa); so. لَا (lá); not. يُخَفَّفُ (yokhaffafo); it shall be lightened.

عَنْ ('an); from. هُمْ (hum); them

أَلْ (al) the. عَذَابٍ (azábo) chastisement. وَ (wá) and

لَا (lá) nor. هُمْ (hum) they. يُنصَرُونَ (Yunṣaroon) they shall be helped.

The meaning of the verse:—These (are) those who buy the life of the world with the hereafter, so the chastisement shall not be lightened nor shall they be helped.

—: o :—

95TH LESSON.

وَلَقَدْ آتَيْنَا مَوْسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ

مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا

طَلَّتْهُوَى أَنْفُسَكُمْ اسْتَغْبَرُوا مِنْكُمْ فَأَنْتُمْ عَلَىٰ أَعْقَابِكُمْ فَذُرُونَا ۚ وَمِنْ أَهْلِ عَادٍ إِذْ

(*Wa laqad átainá Moosal kitába wa qaffainá min b'adihee birrosul; wa átainá 'eesabna maryamal bayyinatí wa ayyadnáho biroohil qodus ۖ afa*

*kullamá já akum raṣoolun bimá lá tahwá anfoṣoko
mustakbartum^z fa fareeqan kazzabtum wa
fareeqan taqtoloon.)*

وَ (wa); and. لَقَدْ (laqad); most certainly. اِنْيَدَا (átainá); We gave. مَوْسَى (Moosá); Moses. اَلْ (al); the
كِتَابَ (kitába); book. وَ (wa); and. قَافَيْنَا (qaffainá); We
sent one after another. مِنْ (min); from. بَعْدَ (b'adi);
after. هِ (hee); him. بِ (bi); by; with; through. اَلْ (al); the.
رَسُولَ (rosul); Apostles. > Plural of رَسُولٍ (rasoolun); Apostle. وَ (wa); and. اِنْيَدَا (átainá); we
gave. عِيسَى ('eesá); 'Isá. اِبْنِ (ibna); son. مَرْيَمَ (maryama);
Mary. اَلْ (al); the. بَيِّنَاتٍ (bayyináti); clear arguments.
وَ (wa); and. اَيَّدَانَا (ayyadná); We strengthened.
هُ (ho); him. بِ (bi); with; by. رُوحٍ (roohi); revelation;
spirit. اَلْ (al); the. قُدُسٍ (qodosi); Holy. اِ (a);
Particle of interrogation. فَ (fa); then. كَلَّمَا (kullamá);
whenever. جَاءَ (jáa); he came. كُمْ (kum); you. رَسُولٍ (rasoolun); Apostle. بِ (bi); with. مَا (má); what. لَّا
(lá); not. تَهْوَى (tahwá); it desire. اَنْفُسَ (anfoso);
souls. Plural of نَفْسٍ (nafasun); soul. كُمْ (kum); your.

اِسْتَكْبَرْتُمْ (*istakbartum*); you were insolent. فَا (fa); so.
 فَرِيقًا (*fareeqan*); a party. كَذَّبْتُمْ (*kazzabtum*); you called
 liars. وَ (wa); and. فَرِيقًا (*fareeqan*); a party. تَقْتُلُونَ
 (*taqtoloon*); you slay.

The meaning of the verse:—"And most certainly we gave Moses the Book and We sent apostles after him one after another: And We gave 'Isa son of Mary, the clear arguments and strengthened him with the holy revelation. What! whenever then an apostle came to you with what your souls did not desire, you were insolent so you called some liars and some you slay."

—: o :—
 96TH LESSON.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ۝

(*Wa qáloo qoloobona ghulf^h bal la'ana homulláho
 bi kufrihim fa qaleelammá y'ominoon.*)

وَقَالُوا (qáloo); they say. قُلُوبٌ (qoloobo);
 hearts. وَ (wa); and. نَا (ná); our. غُلْفٌ (ghulfun);¹ covered. Plural
 of غُلْفٌ (ghalfa); enclosed in a covering. بَلْ (bal); but
 لَعَنَ (la'ana); he has cursed. هُمْ (hum); them. اللَّهُ
 (Alláho): Allah. بِ (bi); through; by; with; كُفْرٍ

1. They said that as their hearts were the repositories of knowledge and full with it, they did not stand in need of more from Islam. They are told that it is really their unbelief which became the cause of their estrangement from the good which Islam hasbrought.

'*kufri*); unbelief. ^اهَم (him); their. فَ (fa); so. قَلِيلًا
(*qaleelan*); little. مَا (má);¹ what. يُؤْمِنُونَ (y'minoon);
they believe.

The meaning of the verse:—"And they say: Our hearts (are) covered. (Nay), but Allah has cursed them through their unbelief; so little (is) what they believe."

—: o :—

97TH LESSON.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ وَصَدَّقُوا لِمَا بِهِمْ وَأَنزَلْنَا مِنْ قَبْلِهِ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا أَجْزَأَ كُفْرُ الْكَافِرِينَ عَلَيْهِمُ السَّعِيرُ فَذُكِّرُوا بِهِيَ فَلَمَّا جَاءَهُمْ
الَّذِينَ كَفَرُوا أَجْزَأَ كُفْرُ الْكَافِرِينَ عَلَيْهِمُ السَّعِيرُ فَذُكِّرُوا بِهِيَ فَلَمَّا جَاءَهُمْ

(*Wa lammá já'ahum kitábum min 'indilláhi Moşaddiqul limá má'ahum* wa kánoo min qablo yastaftihoona 'alallazeeena kafaroo² fa lammá já'ahum má 'arafoo kafaroo bihee fa l'anatulláhi 'alal káfireen.)

وَ (wa); and. لَمَّا (lammá); when. جَاءَ (já'a); it came. هُمْ (hum); them. كِتَابٌ (kitábun); a Book. مِنْ (min); from. عِنْدَ ('indi); near; at. اللَّهُ (Alláhi); Allah. مُصَدِّقٌ (mosaddiqun);² verifying. لِ (li); to;

1 مَا (ma) after قَلِيلًا (*qaleelan*) has come to lay emphasis, i.e. very little.

2. Verifying the truth, that the prophets who came among the followers were true prophets from God.

اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَبَغْضَابِ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ
عَذَابٌ عَظِيمٌ

(B'isa mashtarau bihee anfosahum an yakforoo
bimá anzalalláho baghyan an yonazzilalláho
min faḏzlihee 'alá man yasháo min 'ibádih² fa
báoo bighaḏzabin 'alá ghaḏzab³ wa lil káfireena
'azábum' moheen.)

بِئْسَ (b'isa); evil. مَا (má); what. اشْتَرَوْا (ishtarau)
they have sold. بِ (bi); By; with. هِ (hee); it. أَنفُسَ
(anfosa); souls. هُمْ (hum); their. أَنْ (an); that. يَكْفُرُوا
(yakforoo); they should deny. بِ (bi); by; with. مَا
(má); what. أَنْزَلَ (anzala); he has revealed. اللَّهُ
(Alláho); Allah. بَغْيًا (baghyan); out of envy; revolt-
ing. أَنْ (an); that. يُنَزِّلُ (yonazzila); he should send
down. اللَّهُ (Alláho); Allah. مِنْ (min); of. فَضْلٍ
(faḏzli) grace. هِ (hee) his. عَلَىٰ ('alá) on. مَنْ (man) whomso-
ever. يَشَاءُ (yasháo) he pleases. مِنْ (min) of. عِبَادِهِ ('ibádi)
servants. Plural of. عَبْدٌ ('abadun) servant. هِ (hee)
his. فَ (fa) so. بَاءُ (báoo) they have made deserving.

بِ (bi) by; with. غَضَبٍ (ghaḍẓabin) wrath. عَلَى ('alá) upon. غَضَبٍ (ghaḍẓabin) wrath. وَ (wá) and. لِ (li) for. أَلْ (al); the. كُفْرِينَ (káfireena) unbelievers. عَذَابٍ ('azáibun) chastisement. مُؤْمِنِينَ (moheen) disgraceful.

The meaning of the verse:—Evil (is) with what they have sold their souls—that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and (there is) a disgraceful chastisement for the unbelievers.

—: o :—

99TH LESSON.

وَإِذَا قِيلَ لَهُمُ امْكُفُوا بِنِعْمَةِ اللَّهِ قَالُوا نؤمنُ بِمَا نَزَّلَ عَلَيْنَا
 وَنَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقٌ لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ
 اللَّهِ مِنْ قَبْلِ إِنْ كُنْتُمْ مُؤْمِنِينَ ○

(Wa izá qeela lahum áminoo bimá anzalalláho qáloo no'mino bimá unzila 'alainá wa yakforoona bimá waráahoo^u wa kowal haqgo mosaddiqalli má ma'ahum^ط qul falima taqtoloona anbiyá. Alláhi min qablo in kuntum mo'mineen.)

وَ (wa) and. إِذَا (izá); when. قِيلَ (qeela); it is

said. لَ (la); to. هُمْ (hum); them. آمَنُوا (áminoo); you believe. بِ (bi); by; with. مَا (má); what. أَنْزَلَ (anzala); he has revealed. اللَّهُ (Alláho); Allah. قَالُوا (qáloo); they say. نُوْمِنُ (no'mino); we believe. بِ (bi); by; with. مَا (má); what. أَنْزِلَ (unzila); it was revealed. عَلَ ('alá); on; to. نَا (ná); us. وَ (wa); and. يَكْفُرُونَ (yakforoona); they deny. بِ (bi) by; with. مَا (má) what. وَرَأَى (wará'a) besides. هُوَ (hoo) it; that. وَ (wa) and; while. هُوَ (howa) that, it. أَلْ (al) the. حَقُّ (haqqo) truth. مُصَدِّقًا (mosaddiqan)² verifying. لِ (li) for. مَا (má) what. مَعَ (ma'a) with. هُمْ (hum) them. قُلْ (qul) you say. فَ (fa) then. لِمَ (lima) why. تَقْتُلُونَ (taqtuloona) you kill. أَنْبِيَاءَ (anbiyá'a) prophets. Plurat of نَبِيٍّ (nabee) prophet. اللَّهُ (Alláhi) Allah. مِنْ (min) from; of; since. قَبْلَ (qablo) before. إِنْ (in) if. كُنْتُمْ (kuntum) you were. مُؤْمِنِينَ (m'omineen)³ believers.

1. It means that they will not accept the revelation of a non Israelite prophet.

2. Verifying the prophecies of the advent of the Holy prophet contained in their books.

3. They are shown guilty out of their own mouth. If they could believe only in the Israelite prophets then why they killed some of those prophets.

The meaning of the verse :—And when (it is) said to them, Believe with what Allah has revealed, they say : We believe with what was revealed to us ; and they deny with what (is) besides that, while it (is) the truth verifying for what (is) with them. Say : Why then did you kill Allah's prophets before (this) if you were (indeed) believers.

—: o :—

100TH LESSON

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِ

وَإِنكُمْ ظَالِمُونَ

(*Wa laqad jā akum moosá bil bayyinatī summatta khaztomul 'ijla min b'adihee! wa antum zálimoon.*)

وَ (wa) and. لَقَدْ (laqad) most certainly. جَاءَ (jāa) it came. كُمْ (kum) you. مُوسَىٰ (moosa) Moses. بِ (bi) with. اَلْ (al) the. بَيِّنَاتٍ (bayyinatī) arguments. ثُمَّ (summa) then. اَتَّخَذْتُمْ (atta khaztum) you took. اَلْ (al) the. اِعْجَلٌ ('ijla) calf. مِنْ (min) from. of. بَعْدَ (b'adi) after. هِ (hee) him. وَ (wa) and. اَنْتُمْ (antum) you. ظَالِمُونَ (zálimoon) unjust.

The meaning of the verse :—And most certainly Moses came (to) you with the arguments then you took the calf (for a god) after him (i. e. in his absence) and you (were) unjust.

101ST LESSON

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ ط خذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
 وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ
 بِسْمِ اللَّهِ يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ○

(*Wa iz akhaznâ meesâqakum wa raf'anâ fauqa komuṭṭoor^ط khozoo mā atainâkum bi quwwatin wasma'oo^ط qáloo sam'inâ wa ašainâ wa ushriboo fee quloobi himul'ijla bikufrihim^ط qul b'isamá yáamorokum bihee eemánokum in kuntum m'omineen.*)

وَ (wa); and. إِذْ (iz); when. أَخَذْنَا (akhaznâ) we made; we took. مِيثَاقٌ (meesâqa) a covenant. كُمْ (kum); you. وَ (wa); and. رَفَعْنَا (raf'anâ); we raised. كُمْ (kum); you. أَلْ (al); the. فَوْقَ (fauqa); above. كُمْ (kum); you. الطُّورَ (toor); mountain. خَذُوا (khazoo); you take hold of. مَا (mâ) what. آتَيْنَا (atainâ); we have given. كُمْ (kum); you. بِ (bi); with; by. قُوَّةً (quwwatin); firmness. وَ (wa); and. اسْمَعُوا (isma'oo); you hear; you listen; you obey. قَالُوا (qáloo); they said. سَمِعْنَا (sam'inâ);

1. Compare last word of lesson with this for true significance.

we hear: ^{وَا} (wa); and. ^{عَصَيْنَا} (asainā)¹ we disobey. ^{وَا} (wa); and. ^{أُشْرِبُوا} (ushriboo); they were made to imbibe. ^{فِي} (fee); into, in. ^{قُلُوبِ} (quloobi); hearts. ^{هِم} (him); their. ^{الْ} (al); the. ^{عِجْلٍ} ('ijla)²; calf. ^{بِ} (bi); through; by; with. ^{كُفْرٍ} (kufri); unbelief. ^{هِم} (him); their. ^{قُلْ} (qul); you say. ^{بِئْسَ} (b'isa); evil. ^{مَا} (mā); what. ^{يَأْمُرُ} (y'amoro); it bids. ^{كُم} (kum) you. ^{بِ} (bi); by; with; through. ^{هِيَ} (hee) it. ^{إِيمَانٍ} (eemāno); belief. ^{كُم} (kum); your. ^{إِنْ} (in); if. ^{كُنْتُمْ} (kuntum); you are. ^{مُؤْمِنِينَ} (m'omineen); believers.

The meaning of the verse :—And when We made a covenant (with) you and raised above you the mountain : Take hold of what we have given you with firmness and obey. They said : We hear and we disobey. And they were made to imbibe into their hearts (the love of) the calf through their unbelief. Say : Evil (is) what bids you your belief if you are believers.

1: This is expression of their condition, as ^{قَوْلٍ} (qaulun) is used to denote what is expressive of condition of a thing though it may not have uttered the words.

2: They began to worship cow on account of love. ○

102ND LESSON.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ
النَّاسِ فَتَمَنَّوْا لِمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ○

*qul in kânat lakomuddârul âkhirato 'indallâhi
khalîṣatam min dooninnâsi fatamanna wulmauta
in kuntum ṣâdiqeen.*

قُلْ (*qul*); you say. إِنْ (*in*); if. كَانَتْ (*kânat*) it is.
لِ (*la*); for. كُمْ (*kum*); you. أَلْ (*al*) the. دَارُ (*dâro*);
abode. أَلْ (*al*); the. الْآخِرَةُ (*âkhirato*); future. عِنْدَ
(*inda*) near; with. اللَّهُ (*allâhi*); Allah. خَالِصَةً (*khâlî-
satan*); specially. دُونِ (*dooni*) exclusion; without.
أَلْ (*al*); the. نَاسٍ (*nâsi*); people. فَ (*fa*); then.
تَمَنَّوْا (*tamannau*); you invoke. أَلْ (*al*); the. مَوْتِ
(*mauta*); death. إِنْ (*in*); if. كُنْتُمْ (*kuntum*); you are.
صَادِقِينَ (*ṣâdiqeen*);¹ truthful.

The meaning of the verse:—Say: if the future
abode with Allah is specially for you (to the) exclusion
of the people, then invoke the death if you are
truthful.

1. Similar challenge in 3:60 is given to the Christians. If they are
truthful and beloved of God they would be too glad to meet Him after death,
so they must invoke death sooner.

103RD LESSON.

وَلَنْ يَتَمَنَّوْا اَبَدًا بِمَا قَدَّمَتْ اَيْدِيهِمْ وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ۝

wa lan yatamannauho abadan bimá qaddamat aideehim walláho 'aleemun bizzálimeen.

وَلَنْ (*wa*); and لَنْ (*lan*); never. يَتَمَنَّوْا (*yatamannau*)¹ they will invoke. اَبَدًا (*ho*); it. بِ (*bi*); through; by;

with. مَا (*má*) what. قَدَّمَتْ (*qaddamat*); they have sent on before. اَيْدِي (*aidee*); both hands. هُمْ (*him*); their. و (*wa*); and. اَللّٰهُ (*Alláho*); Allah. عَلِيْمٌ (*'aleemun*); knows; knower. بِ (*bi*); by; with; through.

اَل (*al*); the. ظٰلِمِيْنَ (*zálimeen*); unjust.

The meaning of the verse:—And they will never invoke it through what their hands have sent on before, and Allah (is) knower (of) the unjust.

—: o :—

104TH LESSON.

وَلَنْ تُجِدَهُمْ اَحْرَصَ النَّاسِ عَلَىٰ حَيٰوةٍ ۝ وَمِنَ الَّذِيْنَ اَشْرَكُوْا

يُوَدُّ اَحَدٌ هُمْ لَوْ يَعْمُرُوْا لَفِ سَنَةٍ ۝ وَمَا هُوَ بِمُزْحَجٍ مِّنَ الْعَذَابِ اَنْ

يَعْمُرُوْا ۝ وَاللّٰهُ بِمَا يَعْمَلُوْنَ ۝

wa la tajidannahum ahraşannási 'alá hayát wa

1. An evil doer does not invoke death nor wishes to leave this world on account of fear of bad reward for his misdeeds.

minallazeena ashrakoo ^٢ ∴ *yawaddo aḥadohum*
lau yo'ammáro alfa sanah ^٣ *wa má howa bi*
mozahzihihee minal'azábi an yo'ammár ^٤ *walláho*
baṣeerun bimá y'amáloon.

و (wa); and. ل (la); most certainly. تَجِدَنَّ (taji-
 danna); thou wilt find. هُمْ (hum), them. أَحْرَصَ
 (aḥraṣa); greediest. أَل (al); the. نَاسٍ (nási) people,
 men. عَلَى ('alá) for. حَيَاتٍ (ḥayáti); life. و (wa); and.
 مِنْ (min); from. الَّذِينَ (allazeena); those who.
 أَشْرَكَوا (ashrakoo);¹ polytheists. يُؤَدُّ (yawaddo); he
 loves. أَحَدٌ (aḥado); one. هُمْ (hum); them. لَوْ (lau);
 if. يُوَفَّرُ (yo'ammáro); he should be granted a life.
 أَلْفٌ (alfa); a thousand. سَنَةً (sanatin); years. و (wa);
 and. مَا (má); no. هُوَ (howa); that. بِ (bi); by; with;
 through. مَزْحَزِيهِ (mozahzihi); remove further off. هِ
 (hee); him. مِنْ (min); from. أَل (al); the. عَذَابِ
 ('azábi); chastisement. أَنْ (an); if. يُؤَمَّرُ (yo'ammara);

¹ The people who are engaged in evil things, be they Jews, Christian and polytheists, even the Muslims of our days, love to remain in this world longer, but their this desire cannot save them from the bad consequences of their evil deeds. Allah knows well what they were doing in this world and will punish them according to their deeds.

he is granted a long life. و (wa); and. اللهُ (Alláho); Allah. بصير (baseerun); sees; one who sees. ب (bi); by; with; through. ما (má); what. يعملون (y'amaloona); they do.

The meaning of the verse:— And most certainly thou wilt find them greediest (of) the people for life, and from those who are polytheists; one (of) them loves if he should be granted a life of a thousand years, and that will not remove him further off from the chastisement if he is granted a long life, and Allah sees with what they do.

—: o:—

105TH LESSON.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرًا لِلْمُؤْمِنِينَ

qul man kána 'aduwwanli Jibreela fa innahoo nazzalahoo 'alá qalbika bi iznilláhi moşaddi-qallimá baina yadaihi wa hodan wa bushrá lil m'omineen.

قُلْ (qul); you say. مَنْ (man); whoever. كَانَ (kána); is. عَدُوًّا ('aduwwan); enemy. لِ (li); for; to; of. جِبْرِيلَ (Jibreela);¹ Gabriel. فَ (fa); then; for. إِنَّ (inna); surely. هُوَ (hoo); he. نَزَّلَ (nazzala); he revealed.

¹ The Jews used to consider Gabriel as their enemy who brought down Divine punishment upon the guilty.

(*hoo*); he. عَلَى (*alá*); on; upon. قَلْب (qalbi); heart.
 كُ (ka); thy. بِ (bi); with. إِذْن (izni);¹ command.
 اللهُ (Alláhi); Allah. مُصَدِّقًا (moşaddiqan); verifier.
 لِ (li); for. مَا (má); what. بَيْن (baina); between.
 يَدَيْ (yadai); hands. (before it.) هُ (he) it. هُدًى (hodan)
 a guidance. وَ (wa); and. بَشْرًا (bushrá); good news.
 لِ (li); for. ال (al); the. مُؤْمِنِينَ (m'omineen); be-
 lievers.

The meaning of the verse :—Say : whoever is enemy for Gabriel—for surely be revealed it on thy heart with Allah's command, verifying for what is before it and a guidance and good news for the believers.

—: o :—
 106TH LESSON.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ
 لِلْكَافِرِينَ

*man kána 'aduwwan lilláhi wa maláikatihee wa
 rosolihee wa Jibreela wa Meekála fa innalláha
 'aduwwun lil káfireen.*

1. إِذْن (izni) means permission but sometimes Command, will or knowledge.

مَنْ (man); whoever. كَانْ (kāna); is. اَدُوًّا ('aduwwan);
 enemy. لِي (li); for. اَللّٰهُ (Allāhi); Allah. وَ (wa); and.
 مَلٰٓئِكٰتِ (malā'ikāti); angels. هِىَ (hee); his. وَ (wa);
 and. رُسُلِ (rosoli); apostles. هِىَ (hee); his. وَ (wa);
 and. جِبْرِٓيْلَ (Jibreela); Gabriel. وَ (wa) and.
 مِيكَائِٓلَ (Meekāla); Michael. فَ (fa); so. اِنَّ (inna); surely.
 اَللّٰهُ (Allāha); Allah. اَدُوًّا ('aduwwan);¹ enemy. لِي
 (li); for. اَلْ (al); the. كٰفِرِيْنَ (kāfireen); unbelievers.

The meaning of the verse :—Whoever is enemy for Allah and His Angels and His Apostles and Gabriel and Michael, so surely Allah (is) enemy for the unbelievers.

—: o :—

107TH LESSON.

○ وَقَدْ اَنْزَلْنَا اِلَيْكَ اٰيٰتٍ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَا اِلَّا الْفٰسِقُوْنَ

*wa laqad anzalnā ilaika āyātin bayyināt wa mā
 yakforo bihā illal fāsiqoon.*

وَ (wa); and. لَقَدْ (laqad); certainly. اَنْزَلْنَا (anzalnā);
 we have revealed. اِلَى (ilā); to. كَ (ka); the اٰيٰتٍ

1. There can be no enmity between Allah and man. Man's enmity to God means disobedience of His commandments and God's enmity to man signifies recompense for his opposition.

(*áyátin*); communications. ^{بَيِّنَاتٍ} (*bayyinátin*); clear.
 وَ (wa); and. مَا (ma); none. يَكْفُرُ (yakfuru); he disbe-
 lieves. بِ (bi); with. هَا (há); them. اِلَّا (illá); but.
 اَلْ (al); the. فَاسِقُونَ (fásiqoon); transgressors.

The meaning of the verse:—And certainly we have revealed to thee clear communications and none disbelieves with them but the transgressors.

—: o :—

108TH LESSON.

اَوْ كَلَّمَا عَهْدًا وَا عَهْدًا تَبَدَّلَ فَرِيقٌ مِنْهُمْ ط بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُونَ

*awa kullamâ áhadoo ahdan nabazahoo fareequn
 minhum ط bal akсарohum lá y'ominoon.*

اَوْ (awa); what! كَلَّمَا (kullamâ); whenever. عَهْدًا (áhadoo); they make a covenant; they promise.
 عَهْدًا (ahdan); covenant. تَبَدَّلَ (nabaza); cast off; repudiate; discard. هُوَ (hoo); it. فَرِيقٌ (fareequn); a party.
 مِنْ (min); from. هُمْ (hum); them. بَلْ (bal); but. اَكْثَرُ (akсар); most. هُمْ (hum); them. لَا (lá); not.
 يُؤْمِنُونَ (y'ominoon); they believe.

The meaning of the verse:—What! whenever they make a covenant a party from them cast it off? but most (of) them do not believe.

109TH LESSON.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَأْتَاهُمْ نَبَذَ فَرِيقٌ مِّنَ
الَّذِينَ أُوتُوا الْكِتَابَ نِ كِتَابِ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ۝

*Wa lammá já ahum rasoolun min 'indilláhi
moşaddiqun limá ma'ahum nabaza fareequn
minallazeena Ootul kitába kitáballáhi waráa
zohoorihim ka annahum lá y'alamoon.*

و (wa); and. لَمَّا (lammá); when. جَاءَ (ja'a); it came.
هُم (hum); them. رَسُولٌ (rasoolun); an Apostle. مِّنْ (min)
from. عِنْدَ ('in li); near. اللَّهُ (Alláhi); Allah. مُصَدِّقٌ (moşad-
diquun); verifying. لِ (li); for. مَا (má); what. مَعْ
(ma'a); with. هُمْ (hum); them. نَبَذَ (nabaza); cast
off; repudiate. فَرِيقٌ (fareequn); a party. مِّنْ (min);
from. الَّذِينَ (allazeena); those. أُوتُوا (ootoo); they
were given. أَلْ (al); the. كِتَابٌ (kitába); book. كِتَابٌ
(kitába); book. اللَّهُ (Alláhi); Allah. وَرَاءَ (wará'a);
behind. ظُهُورٌ (zohoori); backs. Plural of. ظَهْرٌ (zaha-
run); back. هُمْ (him);¹ their. كَ (ka); as, اِنَّ

1. It means that a party of the people of the Book *i. e.* Israelites, paid no heed to the prophecy of the advent of the Holy Prophet written in their own Books.

(anna); if. ^{هُم} (hum); they. ^{لَا} (lá); not. ^{يَعْلَمُونَ} (y'alamoona); they know.

The meaning of the verse :—And when came (to) them an Apostle from Allah verifying for what (was) with them, cast off, a party from those who were given the Book, Book (of) Allah behind their backs as if they knew nothing.

—: o :—

110TH LESSON.

وَإِتَّبَعُوا مَا تَتْلُوا الشَّيْطَانِ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ
وَلَكِنَّ الشَّيْطَانَ كَفَرُوا وَيَحْلُمُونَ النَّاسَ السِّحْرَ ۚ

watta ba'oo má tattlushshayáteeno 'alá mulki
Solaimán ۖ wa má kafara Solaimáno wa lákin-
nashsayáteeno kafaroo yo'allimoo nanná sas-
sihr. ۚ

وَ (wa); and. ^{إِتَّبَعُوا} (ittaba'oo); they follow. ^{مَا} (má);

what. ^{تَتْلُوا} (tatloo); ^۱ they fabricate. ^{أَلْ} (al); the.

^{الشَّيْطَانِ} (shayáteeno); ^۲ devils. ^{عَلَىٰ} ('alá); against. ^{مُلْكِ}

(mulki); ^۳ prophethood. ^{سُلَيْمَانَ} (Solaimána); Solomon.

1. ^{فُلَانٌ يَتْلُو عَلَىٰ فُلَانٍ} (folaan yatloo 'alá folánin)
means such a one lies or says what is false against such a one.

2. ^۲ It means the wicked people.

3. ^{مُلْكِ} (mulik) means prophethood and his law and what befell
him or his time or kingdom.

و (wa); and. مَا (má); not. كَفَر (kafāra);¹ he dis-
believed. سُلَيْمَانَ (Solaimāno); Solomon. وَ (wa); and.
لَكِن (lākin); but. أَل (al); the. شَيْطَانِ (shayāteena);
devils. كَفَرُوا (kafaroo); they disbelieved. يَعْلَمُونَ
(yo'allimoonā); they were teaching أَل (al); the. نَاسٌ
(nása); men; people. أَل (al); the. سِحْر (sihra);²
enchantment.

The meaning of the verse :—And they follow what
the devils fabricated against prophethood (of) Solomon
and Solomon did not disbelieve, but the devils disbe-
lieved, they were teaching the people enchantment.

—: 0 :—
11TH LESSON.

وَمَا أَنْزَلْنَا عَلَى الْمَلَائِكِ بْنِ بَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يَعْلَمُونَ مِنْ أَحَدٍ حَتَّى
يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهَا مَا يَصِفُونَ بِهِ نِينَ الْحَمْدِ
وَأَوْجِهْ ط

wa mā anzila 'alal málakaini bi bábila hároota
wa mároot wa mā yo'allimāni min aḥadin

1, Solomon was a righteous man, he could not do such evil things but
these were wicked people who lie against him.

(نِسْبَةُ السِّحْرِ) (sihr) everything of which the origin is subtle is sihr. It

is also synonymous, with فَسَادٌ i. e. act of corrupting, marring,
spoiling, etc. It carries a very wide significance and is not equivalent to the
English words sorcery or enchantment but owing to no suitable word in English
available the latter is adopted.

hattá yaqoolá innamá nahno fitnatun falá takfur^ط fa yata 'allamoona minhomá má yofarriqoona bihee bainal mar'i wa zaujih.^ط

وَ (wa); and. مَا (má); not. أَنْزَلَ (anzila);¹ it was revealed. عَلَى ('alá); on; upon. أَلْ (al); the. الْمَلَائِكِينَ (malakaini); two angels. بَ (bi); at. بَابِلَ (bábila); Babel. هَارُوتَ (hároota); Hárroot. وَ (wa); and. مَارُوتَ (mároota); mároot. وَ (wa); and. مَا (má); nor. يُعَلِّمِينَ (yo'allimáni); they both teach. مِنْ (min); to. أَحَدٍ (ahadin); one. هَاتِي (hattá); so that. يَقُولَا (yaqoolá); they both have said. إِنَّمَا (innamá); only. نَحْنُ (nahno); we. فِتْنَةً (fitnatun); a trial. فَ (fa); so. لَا (lá); not. تَكْفُرُ (takfur); you disbelieve. فَ (fa); so. يَتَعَلَّمُونَ (yata'allamoona); they learn. مِنْ (min); from. هُمَا (homá);² both; two. مَا (má); what. يَفَرِّقُونَ (yofarri-

1. It means that no sorcery was revealed to certain angels at Babel, or that angels taught sorcery to men, giving them at the same time the warning, as was the common belief: *We are only a trial, therefore do not disbelieve.*

2. The Jews are blamed for learning from these two sources i.e. by their fabrications against Solomon and the story of the two angels, things by which they made a distinction between a man and his wife. The personal pronoun

هُمَا (homá) meaning two refers to the two fabrications.

qoona); they make a distinction. ب (bi); with. ه (hee);
it. بَيْن (baina); between. اَل (al); the. مَرء (mar'i);
man. و (wa); and. زَوْج (zawji); wife. ه (hee); his.

The meaning of the verse:—And it was not revealed to the two angels Haroot and Maroot at Babel, nor did they teach (it to) any one, so that they should have said, We are only a trial, so do not disbelieve, so they learn from these (two sources) that by which they make a distinction between a man and his wife.

—: o :—

112TH LESSON.

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَعْلَمُونَ مَا يُضْرُّونَ
هُم وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ
وَلَيْتَسَّ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ○

*Wa má hum biḍzāreena bihee min aḥadin illá bi
iznilláh wa yata'allamoona má yaḍzurrohum
wa lá yanfa'ohum wa laqad 'alimoo lama-
nishtaráho má lahoo fil ákhirati min khaláq
wa la b'isa má sharau bihee anfosahum lau
kánoo y'alamoona.*

و (wa); and. مَا (má); not. ب (bi); by; with; through.
بَيْن (ḍzāreena); they can hurt. ب (bi); with. ه (hee); it.
مِنْ (min); from. أَحَدٍ (aḥadin); one. إِلَّا (illá) but; except.

بِ (bi); with. اِذْنِ (izni); permission. اَللّٰهِ (Allāhi);
 Allah¹. وَ (wa); and. يَتَعَلَّمُونَ (yata'allamoona); they
 learn. مَا (má); what. يَضُرُّ (yadzurro); it harms. هُمْ
 (hum); them. وَ (wa); and. لَا (lá); not. يَنْفَعُ (yanfa'o)
 it profits. هُمْ (hum); them. وَ (wa); and. لَقَدْ (laqad);
 certainly. عَلِمُوا ('alimoo); they know. لَ (la); to; for.
 مَنْ (man); who. اشْتَرَى (ishtará); he buys. هُوَ (hoo); it.
 مَا (má); no. لَ (la); for. هُوَ (hoo); him. فِي (fee); in.
 اَلْ (al); the. اٰخِرَةٍ (áakhirati); hereafter. مِنْ (min); from
 خَلَاقٍ (khaláqin); share. وَ (wa); and. لَ (la); certainly. بِنَفْسٍ
 (b'isa); evil. مَا (má); what. شَرَوْا (sharau); they have sold.
 بِ (bi) with. هِيَ (hee); it. اَنْفُسٍ (anfosa); souls. هُمْ
 (hum); their. لَوْ (lau); if. كَانُوا (kánoo); they were.
 يَعْلَمُونَ (ya'lamoona); they had known.

The meaning of the verse :—And they cannot hurt
 with it any one except with Allah's permission, and they
 learn what harms them and does not profit them, and
 certainly they know that he who buys it shall have no

1. It shows that by this craft the Jews intended to inflict injury on the
 Muslims. It is in the freemasonry only and in no other religious society of the
 world, the women are totally excluded. Thus through this secret society the
 opponents of Islam planned against it.

share (of good) in the hereafter, and certainly evil (is the price) for which they have sold their souls : had they but known (this).

—: o :—

113TH LESSON.

○ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ

Wa lau annahum ámanoo wattayau la maṣoobatur min 'indilláhi khair ط *lau kánoo y'alamoon.*

وَ (wa); and. لَوْ (lau); if. أَنَّ (anna); if. هُمْ (hum); they. آمَنُوا (ámanoo); they had believed. وَ (wa); and. اتَّقَوْا (ittaqau); they had guarded (against evil). لَ (la); certainly. مَثُوبَةٌ (maṣoobatun); reward. مِّنْ (min) from. عِنْدِ ('indi); near. اللَّهُ (Alláhi); Allah. خَيْرٌ (khairun); better. لَوْ (lau); if. كَانُوا (kánoo); had were. يَعْلَمُونَ (y'alamoona); they had known.

The meaning of the verse:—And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better: if they had (but) known (this).

—: o :—

114TH LESSON.

○ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعُوا عَنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا

وَلِلْكَافِرِينَ عَذَابٌ عَظِيمٌ ○

Yá ayyohallazeena ámanoo lá taqooloo rá'iná wa qoolunzurná wasm'oo wa lil káfireena 'azábun aleem.

يا (yá); O. أَيُّ (ayyo); any; whoever. هَا (há); those. الَّذِينَ (allazeena); who. آمَنُوا (ámanoo); they believe. لَا (lá); not. تَقُولُوا (taqooloo); you say. رَاعِنَا (rá'iná); you listen to us. وَ (wa); and. قُولُوا (qooloo); you say. أَنْظِرْنَا (unzurná);¹ you grant us a little delay; you wait for us. وَ (wa); and. اسْمَعُوا (isma'oo); you listen. وَ (wa); and. لِ (li); for. ال (al); the. الْكَافِرِينَ (káfireena); unbelievers. عَذَابٌ (azábun); chastisement. أَلِيمٌ (aleem); a painful.

The meaning of the verse:—O you who believe do not say *rá'iná* and say *unzurná*, and listen, and for the unbelievers (there is) a painful chastisement.

—: o :—

115TH LESSON.

مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ

1. It means that Islam disapproves the use of words bearing a sinister meaning. The opponents of Islam did not observe even the ordinary rules of decency and in derision changed accent, distorting the words. *Ká'iná* (listen to us) was distorted into *rá'iná* (he is foolish). The Muslims are forbidden to use such forms of expression.

دُوَا لِفَضْلِ الْعَظِيمِ ○

*má yawaddullazeena kafaroo min ahlil kitábi wa
lal mushrikeena an yonazzala 'alaikum min
khairin min rabbikum ٭ walláho yakhtaşşo bi
rahmatihee man yashá ٭ walláho zul fađzli
'azeem.*

مَا (má); not. يُوَدُّ (yawaddo); they like. الَّذِينَ (alla-
zeena); those. كَفَرُوا (kafaroo); they disbelieve. مِنْ
(min); of. أَهْلِ (ahli); followers. أَلِ the. كِتَابِ (kitábi);
book. وَ (wa); and. لَا (lá); nor. أَلِ (al); the. مُشْرِكِينَ
(mushrikeena); polytheists. أَنْ (an); if. يُنَزَّلُ (yonaz-
zala); it should be sent down. عَلَيْ (alai); on. كُمْ
(kum); you. مِنْ (min); from. خَيْرٍ (khairin); good.
مِنْ (min); from. رَبِّ (rabbi); Lord. كُمْ (kum); your.
وَ (wa); and. اللَّهُ (Alláho); Allah. يُخَاصُّ (yakhtaşşo); he
chooses especially. بِ (bi); with. رَحْمَةٍ (rahmati); mercy.
هِ (hee); his. مَنْ (man); whom. يَشَاءُ (yasháo); he pleases.
وَ (wa); and. اللَّهُ (Alláho); Allah. ذُو (zoo); possessor;
(al); the. فَضْلٍ (fađzli); grace. أَلِ (al); the.
عَظِيمِ ('azeemi); mighty. ○

The meaning of the verse:—Do not like, those who disbelieve from (among the) followers (of) the Book, and nor the polytheists, if (any) good should be sent down on you from your Lord, and Allah chooses especially with His mercy whom He pleases, and Allah (is) the Lord of mighty grace.

—: o :—

116TH LESSON.

مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِمَّا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ

أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ○

mā nansakh min āyatin au nunsihā nati bi khairin, minhā au mislihā alam t'alam annallāha 'alā kulli shaiin qadeer.

مَا (mā); what. نُنسَخُ (nansakh); we abrogate. مِنْ (min); from. آيَةٍ (āyatin); communication. أَوْ (au); or. نُنسِ (nunsi) we cause to be forgotten. هَا (há); it. نَأْتِ (nati); we bring. بِ (bi); by. خَيْرٍ (khairin); better. مِنْ (min); from. هَا (há); it. أَوْ (au); or. مِثْلٍ (misli);¹ like. هَا (há); it. أَلَمْ (alam); was it not.

1. The previous and this verse jointly read will show that the followers of the Book (i.e. the Jews) and the polytheists did not like the new revelation and commandment to have been given to Holy Prophet, because they considered the revelation and laws to be solely restricted to the Israelites, The answer is given that Allah chooses especially whom He pleases and His mercy is not restricted to any parti-

أَلَمْ تَعْلَمْ (t'alam); thou knowest. أِنَّ (anna); that. اللَّهُ (allāha); Allah. عَلَيْهِ (alá); on; over. كُلِّ (kullī); all. شَيْءٍ (shai in); things. قَدِيرٌ (qadīrūn); powerful.

The meaning of the verse:—Whatever we abrogate from communication or cause it to be forgotten, we bring with better from it or like it. Dost thou not knowest that Allah has power over all things.

—: o :—

117TH LESSON.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ ط وَمَا لَكُمْ مِنْ

دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ○

*alam t'alam annallāha lahoo mulkussamāwāti
wal arḍ wa mā lakum min doonillāhi min
waliyyin walá naseer.*

أَلَمْ (alam); does it not? تَعْلَمْ (t'alam); thou knowest.
أِنَّ (anna); that. اللَّهُ (Allāha); Allah. لَ (la); for.

cular people or nation and that if the previous law (i.e. Jewish law) was abrogated or something of it has been left out, one better than it or in some cases like it was given through the Holy Prophet. In the verse that follows attention is called to the laws of nature as prevailing in the universe. Is it not true that the old order in nature gives place to a new one, the inferior to the better? It was therefore quite natural that the Mosaic law, which was mainly intended for a particular people in a particular age, and suited only their limited requirements, should give place to a new and a universal law, the law of Islam. The Mosaic law had been partly forgotten, and what remained was now abrogated to give place to one better, and in certain matters one like it. All through this section the followers of the Book (i.e. the Jews) are addressed, hence no question arises as to the abrogation of any verse of the Holy Quran itself, there being not a single report tracing the abrogation of a single verse to the Holy Prophet.

هُ (hoo); Him. مُلْكُ (mulko); kingdom. أَلْ (al); the. سَمَوَاتِ (samawāti); heavens. وَ (wa); and. أَلْ (al); the. أَرْضِ (arḍi); earth. وَ (wa) and. مَا (ma); none. لَ (la); for. كُمْ (kum); you. مِنْ (min); from. دُونِ (dooni); besides. اللَّهُ (Allāhi); Allah. مِنْ (min); from. وَالِيٍّ (waliyyin); a guardian. وَ (wa); and. لَ (lá); no. نَصِيرٍ (naṣeerin); a helper.

The meaning of verse:—Dost thou not know that for Allah (is) kingdom of the heavens and the earth, and (there is) none for you besides Allah a guardian and nor a helper.

—: o :—

118TH LESSON.

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ
وَمَنْ يَبْدَلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝

*am toreedoona an tas'aloo rasoolakum kamá soila
Moosá min qabl wa man yatabadda lil kufra
bil eemáni faqad ḡzalla sawá assabeel.*

أَمْ (am); or. تَرِيدُونَ (toreedoona); you wish. أَنْ (an); if. تَسْأَلُوا (tas'aloo); you put questions. رَسُولٍ (rasoola); apostle. كُمْ (kum); your. كَمَا (kamá); as.

سُئِلَ (soila); he was questioned. مُوسَى (Moosá); Moses.
 مِنْ (min); from. قَبْلَ (qablo); before. وَ (wa); and.
 مَنْ (man); whoever. يَتَبَدَّلُ (yatabaddali); he adopts;
 he exchanges; he alters. أَلْ (al); the. كُفْرًا (kufra);
 unbelief. بِ (bi); with. أَلْ (al); the. إِيمَانٍ (eemāni);
 faith; belief. فَ (fa); then. قَدْ (qad);
 indeed. ضَلَّ (dzalla); he has lost. سَوَاءً (sawā'a);
 right أَلْ (al) the. سَبِيلٍ (sabeeli); way, path.

The meaning of verse:—Or you wish if you put questions (to) your Apostle? As Moses was questioned before; and whoever adopts unbelief with the faith, then indeed he has lost right direction (of) way.

—: o :—

119TH LESSON.

وَدَّ كَافِرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَدُّوْكُمْ مِنْ بَعْدِ إِيمَانِكُمْ
 كَفَرًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ
 فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
 قَدِيرٌ

wadda kaseerun min ahlil kitabi lau yaruddoonakum min b'adi eemānikum kuffāran ḥasadan min 'indi anfosihim min b'adi mā tabayyana lahomul haqq & fafoo wasfahoo hattā yati

yalláho bi amrih ^ط innalláha 'alá kulli shai in
 gadeer.
 وَدَّ (wadda); he wishes. كَثِيرٌ (kaseerun); many. مِنْ (min); from; of. أَهْلٌ (ahli); followers. أَلٌ (al); the.
 كِتَابٍ (kitábi); Book. لَوْ (lau); if. يَرُدُّوْنَ (yaruddoona);
 they could turn back. كُمْ (kum); you. مِنْ (min); from; of.
 بَعْدَ (b'adi); after. إِيمَانٍ (eemáni); faith. كُمْ (kum) your. أَكْفَارًا (kuffáran); unbelievers. حَسَدًا (hasadan); envy. مِنْ (min); from; of. عِنْدَ ('indi); at; near. أَنْفُسِ (anfosi);
 selves souls هُمْ (him); them. مِنْ (min); from; of. بَعْدَ (b'adi);
 after. مَا (má); what. تَبَيَّنَ (tabayyana); it has become
 manifest. لَ (la); for; to. هُمْ (hum); them. أَلٌ (al);
 the. حَقُّ (haqqo); truth. فَ (fa); then. إِعْفُوا (ifoo);
 you pardon. وَ (wa); and. إِسْفُحُوا (isfahoo); you
 forgive. حَتَّى (hattá); so that. يَأْتِي (yatiya); he
 should bring. اَللَّهُ (Alláho); Allah. بِ (bi); by; with;
 through. أَمْرٍ (amri);¹ command. هِ (hee); his. اِنْ

1. Qt means that Allah may execute His Judgement of the punishment which they deserve because of their transgressions or that Allah may establish Muslim rule in the land. If they (i.e. the Mus ims) forgive their enemies and show meekness, they will be made to inherit the land.

(inna); surely. اللهُ (Alláha); Allah. عَلَيَّ ('alá); over. كُلِّ (kulli); all. شَيْئِي (shai in); things. قَدِيرٌ (qaderun); powerful.

The meaning of verse:—Many of followers (of) the Book wish if they could turn you back (into) unbelievers after your faith, (out) of envy from themselves (even) after the truth has become manifest to them; then pardon and forgive, so that Allah should bring about His command; surely Allah (is) powerful over all things.

—: o :—

120TH LESSON.

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ
 مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

wa aqemuşşaláta wa átuzzakát wa má
 toqaddimoo li anfosikum min khairin tajidooho
 'indalláh inníalláha bimá t'amaloona başeer.

وَ (wa); and. اَقِيمُوا (aqeemoo); you keep up. اَلْ (al); the. صَلَاةٌ (şalátâ); prayer. وَ (wa); and. اَتُوا (átoo); you pay. اَلْ (al); the. زَكَاةٌ (zakáta) poor-rate. وَ (wa); and. مَا (má); whatever. تُقَدِّمُوا (toqaddimoo); you send before. لِ (li); for. اَنْفُسِكُمْ (anfosi); selves. كُمْ (kum); your. مِنْ (min); from. خَيْرٍ (khairin); good. تَجِدُوهُ (tajidoo); you shall find. عِنْدَ ('inda); at, near. اَللَّهُ (Alláhi); Allah. اِنَّ (inna); surely. اَللَّهُ

(*Allāha*); Allah. ب (*bi*); with. مَا (*má*); what. تَعْمَلُونَ (*t'amaaloona*); you do. بِصِيرٍ (*bašeerun*); one who sees.

The meaning of the verse :—And keep up the prayer and pay the poor-rate, and whatever you send before yourselves from goodness, you shall find it near Allah; surely Allah sees what you do.

—: o :—

121ST LESSON.

قَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمْثَلُ مَا نَدْعُمُ

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ○

wa qáloo lan yad kholal Jannata illá man kána hoodan au nasárá tilka amániyyohum qul hátoo burhánakum in kuntum šádiqeen.

د (*wa*); and قَالُوا (*qáloo*); they say. لَنْ (*lan*); never.

يَدْخُلَ (*yadkhola*); he shall enter. أَلْ (*al*); the. جَنَّةً (*jannata*); garden (of paradise);

إِلَّا (*illá*); except; but.

مَنْ (*man*); who. كَانَ (*kána*); is. هُودًا (*hoodan*); a Jew.

أَوْ (*au*); or. نَصْرِيًّا (*nasárá*); Christians. تِلْكَ (*tilka*);

these. أَمْثَلُ (*amániyyo*); vain desires. هُمْ (*hum*); their.

قُلْ (*qul*); you say. هَاتُوا (*hátoo*); you bring. بُرْهَانَ (*burhána*); proof.

كُمُ (*kum*); your. إِنْ (*in*); if. كُنْتُمْ (*kuntum*); you are.

صَادِقِينَ (*šádiqeen*); truthful.

The meaning of the verse:—And they say: none shall enter the garden (of Paradise) but he who is a Jew or Christians. These (are) their vain desires. Say: Bring your proof if you are truthful.

—: o :—

122ND LESSON.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

*balá man aslamá waj ha hoo lilláhi wa howá
muhsinun fa lahoo ajroo 'inda rabbihee wa
lá khaufun 'alaim wa lá hum yahzagoon.*

بَلَىٰ (*balá*); yea. مَنْ (*man*); whoever. أَسْلَمَ (*aslama*); he submits entirely. وَجْهَهُ (*waj ha*); for the sake of; to please. هُوَ (*hoo*); his. لِي (*li*); for; to. اللَّهُ (*Alláhi*); Allah. وَ (*wa*); and. هُوَ (*howa*); he. مُحْسِنٌ (*muhsinun*); doer of good. فَ (*fa*); then. لِي (*la*); for. هُوَ (*hoo*); him. أَجْرٌ (*ajro*); reward. عِنْدَ (*'inda*); near. رَبِّ (*rabbi*); Lord. هِيَ (*hee*); his. خَوْفٌ (*khaufun*); fear. عَلَيْهِمْ (*'alá*) for. هُمْ (*him*); them. وَ (*wa*); and. لَا (*lá*);

nor. ^{هُم} (*hum*); they ^{يَحْزَنُونَ} (*yahzanoonā*); ¹ they shall grieve.

The meaning of the verse :—Yea! whoever submits himself entirely to please God and he is doer of good (to others), then for him (is) his reward near his Lord, and (there is) no fear him nor shall they grieve.

—: o :—

123RD LESSON.

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَىٰ عَلَىٰ شَيْءٍ مَا قَالَتِ النَّصْرَىٰ
 لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ مَا وَهُمْ يَتْلُونَ الْكِتَابِ ط كَذَلِكَ قَالَ الَّذِينَ
 لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ جَ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا
 فِيهِ يَخْتَلِفُونَ ○

*wa qāla til yahoodo laisa tinnaṣārā ‘alā shai in
 wa qāla tinnaṣārā laisa til yahoodo ‘alā shai in
 wa hum yatloo nalkitāb ط kazālika qālallāzeena
 lā y’alamoona misla qaulihim fallāho yahkomo.
 bainahum yaumal qiyāmati feemā kānoo feehi
 yakhtalifoon.*

؛ (*wa*); and. قَالَتِ (*qālati*); she says. أَلِ (*al*); the.

1. In the previous verse the Jews and Christians assert that they will get Paradise merely because of their being Jews or Christians here the people are told that mere names Jew, and Christian etc. could not benefit any one. The salvation of every body lies in entire submission to Allah and doing good to His Creature which is the true significance of Islam, which the Holy prophet preached.

يَهُودٌ (yahoodo); Jews. لَيْسَتْ (laisati); not. أَلْ (al); the.
 نَصْرَى (naṣrā); Christians. عَلَى ('alā): on. شَيْئٍ (shai
 in); thing. وَ (wa); and. قَالَتْ (qālati); she says. أَلْ
 (al); the. نَصْرَى (naṣrā); Christians. لَيْسَتْ (laisati);
 not. أَلْ (a'); the. يَهُودٌ (yahoodo); Jews. عَلَى ('alā);
 on. شَيْئٍ (shai in);¹ thing. وَ (wa); and. هُمْ (hum);
 they. يَتْلُونَ (yatloona); they recite. أَلْ (al); the:
 كِتَابٍ (kitāba);² Book. كَذَلِكَ (kazālika); even thus;
 like this. قَالَ (qāla); he says; he said. الَّذِينَ
 (allazeena); those who. لَا (lā); not. يَعْلَمُونَ
 (y'alamoona); they know. مِثْلٍ (misla); like. قَوْلٍ
 (qauli); saying. هُمْ (him); them. فَ (fa); so. اللَّهُ
 (Allāho); Allah. يَحْكُمُ (yahkomo); he shall judge. بَيْنَ
 (baina); between. هُمْ (hum); them. يَوْمٍ (yauma); day.
 أَلْ (al); the. قِيَامَةٍ (qiyāmati); resurrection. فِي (fee);
 in. مَا (ma); what. كَانُوا (kānoo); were. فِي (fee); in.
 * (hee) it. يَخْتَلِفُونَ (yakhtalifoona); they are differing.

1. It means that their religion is worthless.

2. Both recite Old Testament, still they deny all good in each other like ignorant men. As against this, Islam accepts that there is partial truth in all religions.

The meaning of the verse :—And the Jews say the Christians (are) not on anything (good), and the Christians say the Jews (are) not on anything (good), while they recite the (same) Book. Like this said those who do not know, like their saying; so, Allah shall judge between them (on the) day of the resurrection in what they are differing.

—:o:—
124TH LESSON.

وَمِنَ الظَّالِمِينَ مَن مَّنَعَ مَسَاجِدَ اللَّهِ أَن يُذَكَّرَ فِيهَا اسْمُهُ وَسُعِيَ فِي
خُرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَا إِلَّا خَائِفِينَ ﴿لَهُمْ فِي
الدُّنْيَا خِزْيٌ وَ لَهُمْ فِي آخِرَةِ عَذَابٌ عَظِيمٌ﴾

*wa man azlamo mimman mana'a masáji dalláhi an
yuzkara feehasmohoo wá sa'á fee kharábihá
oláika má kána lahum an yadkholohá illá khá
ifeen ○ lahum fiddunyá khizyun wa lahum fil
áakhirati azábun azeem.*

و (wa); and. مَن (man); who. أَظْلَمَ (azlamo); more
unjust. مِّن (min); from; than; of. مَن (man); who.
مَنْعَ (mana'a); he prevents. مَسَاجِدَ (masájida); mosques.
لِلَّهِ (Alláhi); Allah. أَن (an); that. يُذَكَّرُ (yuzkara);
it should be remembered. فِي (fee); in. هَا (há); them.
اسْمِهِ (ismo); name. هُوَ (hoo); his. وَ (wa); and. سَعِيَ
(sa'á); he strives. فِي (fee); in; to. خُرَابِ (kharábi);

ruin. هَا (ha); them. أُولَئِكَ (oláika); these. مَا (má);
 not. كَانُ (kána); was. لَ (lá); for. هُمْ (hum); them.
 أَنْ (an); that. يَدْخُلُوا (yad kholoo); they should have
 entered. هَا (há); them. إِلَّا (illá); except. خَائِفِينَ
 (kháifeen); those in fear. لَ (la) for. هُمْ (hum); them.
 فِي (fee); in. أَلْ (al); the. دُنْيَا (dunyá); world. خِزْيِ
 (khizyun); disgrace. وَ (wa); and. لَ (la); for. هُمْ
 (hum); them. فِي (fee); in. أَلْ (al); the. آخِرَةِ (ákhiri-
 rati); hereafter. عَذَابٍ (azábun); Chastisement.
 عَظِيمٍ (azeem) ¹ great.

The meaning of the verse:—And who (is) more unjust than he who prevents (people from) mosques of Allah, that His name should be remembered in them, and strives to ruin them? (as for) these, (it) was not (proper) for them that they should have entered them except in fear; for them (is) disgrace in the world, for them in the hereafter (is) great chastisement.

—: o:—

125TH LESSON.

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ نَ فَإِنَّمَا تَوَكَّرُوا فَتَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ
 رَاسِعٌ عَلِيمٌ

1. Those who prevent people from worshipping Allah in the Mosques will be disgraced in this world and receive great chastisement in the hereafter, The Muslims who prevent their brethren Muslims from worshipping Allah in the Mosques cannot escape this punishment.

*wa lillāhīl mashriqo wal maghribo fa ainamá
towelloo fašamma waj hullāh innallāha
wāsi'un 'aleem.*

و (wa); and. ل (li); fer. اللهُ (Allāhi); Allah. اَلْ
(al); the. شَرْقٌ (mashriqo); east. و (wa); and. اَلْ
(al); the. مَغْرِبٌ (maghribo); west. فَ (fa); then.
اَيْنَمَا (ainamá): whither. تَوَلَّوْا (to:walloo); you turn.
فَ (fa) then. ثُمَّ (summa); there; thither. وَجْهٌ (wajho)¹
face; purpose; intent; object. اللهُ (Allāhi); Allah.
اِنَّ (inna); surely. اللهُ (Allāha); Allah. وَاسِعٌ (wāsi'un);
amply-giving. عَلِيمٌ (al'emun); knowing.

The meaning of the verse:—And for Allah (is) the east and the west, then whither you turn, then thither (is) Allah's purpose, surely Allah (is) Amply-giving, Knowing.

—: o :—

126TH LESSON.

وَقَالُوا اتَّخَذَ اللهُ وَلَدًا لَّسُبْحٰنَهُ بَلْ لَّهُ سَمٰوٰتٌ وَّ اَرْضٌ

كُلٌّ لَّهُ قَانُونَ

*wa qālutta khazallāho waladan^ل subhānah^ط bal
lahoo mā fissa māwāti wal arḍz^ط kullun lahoo*

1. It means that wherever the Muslims go for the purpose of Allah, whether to one side or other, to the east or the west, they will go on winning and no body will be able to stop their onward progress.

qánitoon.

وَ (wa); and. قَالُوا (qáloo); they say. اِتَّخَذَ (ittakhazá); he has taken. اَللَّهُ (Alláho); Allah. وَلَدًا (waladan); a son. سُبْحَانَ (subhána);¹ he is glorified. هُوَ (hoo); him. بَلْ (bal); but. لَ (la); for. هُوَ (hoo); him مَا (má); what. فِي (fee); in. أَلْ (al); the. سَمَوَاتِ (samáwáti); heavens. وَ (wa), and. أَلْ (al); the. اَرْضِ (ardzi) earth. كُلِّ (kullun); all. لَ (la); for. هُوَ (hoo); him. قَانِتُونَ (qánitoona); they are obedient.

The meaning of the verse:—And they say; Allah has taken (to Himself) a son. Glory be (to) Him; but whatever (is) in the heavens and the earth is His; all are obedient for him.

—: o :—

127TH LESSON.

بَدِيعِ السَّمَوَاتِ وَالْأَرْضِ ط وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ

كُنْ فَيَكُونُ ○

(badee 'ussamáwáti wal ardz ط wa izá qadzá
amran fa innamá yaqoolo lahoo kun fayakoon.

بَدِيعِ (badee'); a thing not after the similitude of any-

1. *Sub hána hoo* is always used to declare the freedom of the Divine Being from all imperfections such as are to be met with in the creatures, and is always mentioned in connection with the doctrine of sonship to Divine Being which is an imperfection. As creature all human beings and angels etc. whether in the heavens or the earth, are alike being His creation.

thing pre-existing, and, the being who makes or produces or brings into existence for the first time and not after the similitude of anything pre-existing. Wonderful Originator.

إِلَّ (al); the. سَمَوَاتٍ (samāwāti); heavens. وَ (wa); and. إِذَا (al); the. أَرْضٍ (ardzi); earth. وَ (wa); and. إِذَا (izá); when. قَضَى (qaḍá); he decrees. أَمْرًا (amran); an affair. فَ (fa); then. إِنَّمَا (innamá); but; only. يَقُولُ (yaqoolo); He says. لَ (la); to. هُوَ (hoo); it. كُنْ (kun); be. فَ (fa); then. يَكُونُ (yaḵoon); it becomes.

The meaning of the verse:—Wonderful Originator (of) the heavens and the earth; and when He decrees an affair, He only says to it, Be, then it becomes.

—: o :—

128TH LESSON.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَنْزِيلًا آيَةً كَذَلِكَ قَالَ
الَّذِينَ مِنْ قَبْلِهِمْ مِنْ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ
يُوْقَدُونَ

wa qálallazeena lá y'alamoona lau lá yokallimo
nalláho au táteená áyah^ط kazálíka qálallazeena
min qablihim mišla qaulihim^ط tashábahat
o qolobohum^ط qad bayyannal áyati liqaumin

1. It means that being Wonderful Originator, Allah does not stand in need of anything to bring things into being. He creates and annihilates things as He pleases.

yooqinoon.

و (wa); and. قَالَ (qála); he said. الَّذِينَ (allazeena); those. لَا (lá); no. يَعْلَمُونَ (y'alamoona); they know. لَوْلَا (lawlá); why it is not for; were it not for; had it not been for. يَكَلِّمُ (yokallimo); he speaks. نَا (ná); us. اللَّهُ (Alláhu);¹ Allah. أَوْ (au); or. تَأْتِي (tátee); he comes. نَا (ná); us. آيَاتٍ (áyatun);² sign. كَذَلِكَ (kazálika); thus. قَالَ (qála); he said. الَّذِينَ (allazeena); those. مِنْ (min); of; from. قَبْلَ (qabli); before. هُمْ (him); them. مِثْلَ (misla); like. قَوْلٍ (qauli); saying; declaration. هُمْ (him); they; their. تَشَابَهَاتُ (tashábahat); they are alike. قُلُوبُ (quloobo); hearts. هُمْ (him); their. قَدْ (qad); indeed. بَيِّنَاتٍ (bayyanna); we have made clear. أَلْ (al); the. آيَاتٍ

1. Some ignorant people refuse to accept the truth unless Allah Himself speaks to them, whereas they must know that if they purified themselves by following the truth, Allah would surely speak to them. A pure Being cannot speak with impure persons.

2. For other proof of the truth the ignorant people demand the appearance of the threatened punishment for the rejection of the truth, the answer to this is followed in next verse that the Holy Prophet was also a Warner for the wicked people who cannot escape the punishment for their evil deeds.

(*áyati*); communications. ل (li); for. قَوْم (quami); a people.

يُوقِنُونَ (*yooqinoon*); they are sure.

The meaning of the verse:—And those who do not know say:—Why it is not for Alláh that He speak to us or a sign come to us? (Even) thus said those before them, like their saying; their hearts are alike indeed we have made clear the communications for a people who are sure.

—: o :—

129TH LESSON.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ

الْجَحِيمِ

(*Inna arsalnāka bil haqqi basheeran wa nazeeran wa lá tusalo'an aṣhābil jaheem.*

إِنَّا (*innā*); surely. أَرْسَلْنَا (*arsalnā*); we have sent.

كَ (*ka*); thee. بِ (*bi*); with. أَل (*al*); the. حَقِّي (*haqqi*);

truth. بَشِيرًا (*basheeran*); a bearer of good news. وَ (*wa*);

and. نَذِيرًا (*nazeeran*); a warner. وَ (*wa*); and. لَا (*la*);

not. تُسْأَلُ (*tusalo*) then shalt be called upon to answer.

عَنْ (*on*); for. أَصْحَابِ (*aṣhābi*); companions. أَل (*al*);

the. الْجَحِيمِ (*Jāheemi*); flaming fire.

The meaning of the verse :—Surely we have sent thee with the truth (as) a bearer of good news and (as) a warner, and thou shalt not be called upon to answer for companions (of) the flaming fire.

—: o :—

130TH LESSON.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودَ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ

إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنَّ آتِيتَهُمْ بِأَهْلِهِمْ بَعْدَ الَّذِي

جَاءَكَ مِنَ الْعِلْمِ لَا مَالِكَ مِنَ اللَّهِ لِلَّذِينَ هُمْ لَا يُصِيرُونَ

*wa lan tardzá 'ankal yahoodo wa lan naşará
ḥattá tattabi'a millatahum ۗ qul inna hodalláhi
howal hodá wa la initta b'atá ahwá ahun
b'adallazee já áka minal 'ilmi má laka min-
alláhi min waliyyin wa lá naşeer.*

و (wa); and. لَنْ (lan); not; never. تَرْضَىٰ (tardzá); they with be pleased. عَنْ (an); from. كَ (ka) thee. أَلْ (al); the. يَهُودَ (yahoodo); Jews. وَ (wa); and. لَا (lá); not; nor. أَلْ (al); the. نَصَارَىٰ (naşará); Christians. حَتَّىٰ (ḥattá); until. تَتَّبِعَ (tattabi'a); thou follow. مِلَّتَهُمْ (millata); religion. هُمْ (hum); their. قُلْ (qul); thou sayest. إِنَّ (inna); surely. هُدَىٰ (hoda); guidance. اللَّهُ (Alláhi); Allah. هُوَ (howa); it is that. أَلْ (al);

the. هُدًى (*hoda*); guidance. وَ (*wa*); and. لَئِنْ (*lain*);
 if. اِتَّبَعْتَ (*ittab'ata*); thou follow. اِهْوَاً (*ahwaa*);
 desires. (plural of هَوَاً (*hawaa*); هُمْ (*hum*); their.
 بَعْدَ (*b'ada*); after. اَلَّذِي (*allazee*); that. جَاءَ (*ja'a*); it has
 come. كَ (*ka*); thee. مِنْ (*min*); of. اَل (*al*); the.
 عِلْمٍ (*'ilmi*); knowledge. مَا (*ma*); no. لِي (*li*); for. كَ
 (*ka*); thee. مِنْ (*min*); from; of. اَللّٰهُ (*Allahi*); Allah.
 مِنْ (*min*); from; of. وَٰلِيٍّ (*waliyyin*); guardian. وَ (*wa*);
 and. لَا (*la*); nor. نَصِيْرٍ (*naseerin*); helper.

The meaning of the verse:—And never will be pleased with thee the Jews and nor the Christians until thou follow their religion. Say: surely guidance (of) Alláh, that is the (true) guidance. And if thou follow their desires after the knowledge that has come to thee, (there is) no guardian and nor helper for thee from Allah.

—: o :—

131ST LESSON.

اَلَّذِيْنَ اٰتَيْنٰهُمْ اَلْكِتٰبَ يَتْلُوْنَهُ حَقَّ تِلْوَٰتِهِ ط اَوْ لِيْكَ يَرْعَوْنَ بِهٖ ط
 وَ مَن يَكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ○

(*Allazeena atainahomul kitaba yatloonahoo haqqa*

tiláwatih olá ika yo'minoona bih wa man
yakfur bihee fa olá ika homul khásiroon.

الَّذِينَ (allazeena); those. أَتَيْنَا (átainá); we have
given. هُمْ (hum); them. أَلْ (al); the. كِتَابَ (kitába);
Book. يَتْلُونَ (yatloona); they follow. هُوَ (hoo); it.
حَقَّ (haqqa); the real state of; truly; really; in true sense.
اتَّبَعْتَهُ (tiláwati); following. هِيَ (hee); it. أُولَئِكَ
(olá ika); these. يُؤْمِنُونَ (y'ominoona); they believe.
بِ (bi); with; by. هِيَ (hee); it. وَ (wa); and. مَنْ (man);
whoever. يَكْفُرُ (yakfur); he disbelieves. بِ (bi); with.
هِيَ (hee); it. فَ (fa); then. أُولَئِكَ (olá ika); these. هُمْ
(hum); they. أَلْ (al); the. خَاسِرُونَ (khásiroona); losers.

The meaning of the verse:—Those (to) whom We
have given the Book follow it (in) true sense (of)
following it. These believe with it; and whoever
disbelieves with it, then these (are) the losers.

—: o :—

132ND LESSON.

يَذَكِّرْكَ اسْمَ الْكَيْلِ اذْكَرُوا نَعْمَتِي الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاَنْتِي

1. تَلَاوَتٌ (tiláwat) means following and recitation for the purposes
of acting according to it.

فَضَّلْتُمْ عَلَيَّ الْعَالَمِينَ ○

(*Yá banee Isrāeela zkoroo n'imatiyallatee an'anto
'alaikum wa annee faḍḍaltokum 'alal
álameen.*)

يَا (yá); O. بَنِي (banee); children. إِسْرَائِيلَ
(*Isrāeela*); Israel. اذْكُرُوا (uzkoroo); you call to mind.
نِعْمَتِي (n'imati); favour. يَ (yee); my. أَلَّتْنِي (allatee);
which. أَنعَمْتُ (an'anto); I bestowed. عَلَيَّ (alá); on.
كُمْ (kum); you. وَ (wa); and. أَنَّ (anna); that. يَ (yi); I.
فَضَّلْتُ (faḍḍaltu); I made excel. كُمْ (kum);
you. عَلَيَّ ('alá); on; over. أَلَّ (al); the. عَالَمِينَ
(*'alameena*); nations.

The meaning of the verse:—O children (of) Israel!
you call to mind My favour that which I bestowed on
you and that I made you excel over the nations.

—: o :—

133RD LESSON.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلُ مِنْهَا عَدْلٌ وَ

○ لَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ

○ (*Wattaqoo yauman lá tajzee nafsun 'an nafs*

1. It means the nations contemporaneous with the Israelites in their days of triumph and this was the favour which God had bestowed upon them of which they are reminded.

shaian wa lá yuqbaló minhá 'adlun wa lá tanfa'ohá shafá'atun wa lá hum yunsaroon.)

؛ (wa); and. اِتَّقُوا (ittaqoo); you be on guard. يَوْمًا (yauman); a day. لَا (lá); no. تَجْزِي (tajzee); it shall avail. نَفْسٍ (nafsun); soul. عَنْ ('an); for. نَفْسٍ (nafsín); a soul. شَيْئًا (shaian); least; little. وَ (wa); and. لَا (lá); neither. يُقْبَلُ (yuqbaló); it shall be accepted. مِنْ (min); from. هَا (há); it. عَدْلٍ ('adlun); compensation. وَ (wa); and. لَا (lá); nor. تَنْفَعُ (tanfa'o); it shall profit. هَا (há); it. شَفَاعَةٌ (shafá'atun); intercession. وَ (wa); and. لَا (lá); nor. هُمْ (hum); they. يُنصَرُونَ (yunṣarooná); they shall be helped.

The meaning of the verse :—And you be on guard (of) a day (when) no soul shall avail for (another) soul (in the) least and no compensation shall be accepted from it and nor intercession shall profit it and nor they shall be helped.

—: o :—

134TH LESSON.

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ط قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالُوا مِنْ دُونِ رَبِّنَا ط قَالَ لَا يَنْفَعُ عِهُدِي الظَّالِمِينَ ○

(*Wa izib talá Ibraheema rabbohoo bi kalimátin fa*

*a tammahunn^ط qála innee já 'iloka linnási
imámá^ط qála wa min zurriyyatee^ط qála lá
yanálo 'ahdižžálimeen.*

و (wa); and. اِذْ (iz); when. اِبْتَلَى (ibtalá); he tried.
اِبْرَاهِيمَ (Ibráheema); Abraham. رَبِّ (rabba); Lord. هُوَ (hoo); his. بِ (bi); with. كَلِمَاتٍ (kalimáti)¹ words.
فَ (fa); then. اَتَمَّ (attama); he fulfilled. هُنَّ (hunna);
them. قَالَ (qála); he said. اِنَّ (inna); surely. يَ (yee);
I. جَاعِلٌ (já'ilo); maker. كَ (ka); thee. لِ (li); for.
اَلْ (al); the. نَاسٍ (nási); men; people. اِمَامًا (imá-
man); leader. قَالَ (qála); he said. و (wa); and. مِنْ (min); from. ذُرِّيَّتٍ (zurriyyati); offspring. يَ (yee);
my. قَالَ (qála); he said. لَا (lá); not. يَنَالُ (yanálo);
it does include. اِهْدٍ ('ahdi); covenant. يَ (yee); my.
اَلْ (al); the. ظَالِمِينَ (žálimeena)² unjust.

The meaning of the verse:—And when his Lord tried Abraham with (certain) words, then he fulfilled

1. It shows that Abraham obeyed all the commandments of God faithfully and was therefore rewarded by being made a leader of men.

2. A nation remains leader of people as long as it obeys the commandments of God faithfully and acts justly but no sooner it becomes unjust it is replaced by better one.

them. He said; surely I will make thee a leader for the people. He (Abraham) said; and of my offspring? He said; My covenant does not include the unjust.

135TH LESSON.

—:o:—

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ
مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۝

(*Wa iz ja'alnal baita maṣābatan linnāsi wa amnā ṭ watakhizoo min maqāmi Ibrāheema moṣallā wa 'ahidnā ilā Ibrāheema wa Ismā'eela an tah hira baitiya liṭṭāifeena wal 'ākifeena war rukka issojood.*

وَ (*wa*); and. إِذْ (*iz*); when. جَعَلْنَا (*ja'alnā*); we made.
أَلْ (*al*); the. بَيْتَ (*baita*); house. مَثَابَةً (*maṣābatan*);
a resort. لِ (*li*); for. إِلَىٰ (*ilā*); to. نَاسٍ (*nāsi*); men.
وَ (*wa*); and. أَمْنًا (*amnan*); a security. وَ (*wa*); and.
اتَّخِذُوا (*ittakhizoo*); you appoint. مِن (*min*); from; of. مَقَامِ
(*maqāmi*); standing place. إِبْرَاهِيمَ (*Ibrāheema*); Abraham.
مُصَلًّى (*moṣallan*); a place of prayer. وَ (*wa*); and.
عَهِدْنَا (*'ahidnā*); we enjoined. إِلَىٰ (*ilā*); to. إِبْرَاهِيمَ

(*Ibráheemá*); Abraham. و (wa); and. إِسْمَاعِيلَ (*Ismá-eela*) Ishmael. أَنْ (an); that. تَطَهَّرَ (*tahhira*); you purify. بَيْتِ (*baiti*); house. يَ (ya); my. لِ (li); for. أَلْ (al); the. طَائِفِينَ (*táifeena*); visitors. و (wa); and. أَلْ (al); the. أَكْفِينِ (*'ákifeena*); abiders for devotion. و (wa); and. أَلْ (al); the. رُكَّعٍ (*rukka'i*); bowers. أَلْ (al); the. سَاجِدٍ (*sojoodi*); prostrators.

The meaning of the verse:—And when We made the House a resort for the men and a (place of) security, and (ordered) that you appoint (for yourselves) from standing a place (of) Abraham a place of prayer and We enjoined to Abraham and Ishmael that purify My house for the visitors and the abiders (in it) for devotion and the bowers (in prayers) and the prostrators (in prayers).

—: o :—

136TH LESSON.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ
الَّذِينَ آمَنُوا مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَعَنْ كَفْرٍ فَاذْنَبُوا
قَلِيلًا ثُمَّ اضْطُرُّهُ إِلَى عَذَابِ النَّارِ ط وَبِئْسَ الْمَصِيرُ ○

wa iz qála Ibráheemo rabbij 'al házà baladan
áminan warzuq ahlahoo minassamaráti man

*ámána minhum billáhi wal yaumil ákhir qála
wa man kafara fa omitti,ohoo qaleelan summa
ađztarrohoo ilá 'azábinnár wa bisalmaşeer.*

و (wa); and. إِذْ (iẓ); when. قَالَ (qála); he said.
إِبْرَاهِيمَ (Ibráheemo); Abraham. رَبِّ (rabbi); Lord. أَجْعَلُ
(aj'al); you make. هَذَا (házá); it. بَلَدًا (baladán); a
town. آمِنًا (áminan); secure. و (wa); and. ارْزُقْ
(urzuq); you provide. أَهْلُ (ahla); people. هُوَ (hoo);
its. مِنْ (min); of; with. أَلْ (al); the. ثَمَرَاتِ
(şamaráti); fruits. مَنْ (man); who. آمِنٌ (ámána); he
believes. مِنْ (min); of. هُمْ (hum); them. بِ (bi);
with; by. اَللَّهُ (Alláhi); Allah. و (wa); and. أَلْ (al);
the. يَوْمِ (yaumi); day. أَلْ (al); the. أَخِرِ (ákhiri);
last. قَالَ (qála); he said. و (wa); and. مَنْ (man);
who. كَفَرَ (kafara); he disbelieves. فَ (fa); so. أُمَتِّعُ
(omatti'o); I will grant enjoyment. هُوَ (hoo); him. قَلِيلًا
(qaleelan); a short. ثُمَّ (şumma); then. أَضْطَرُّ (ađztarro);
I will drive. هُوَ (hoo); him. إِلَى (ilá) to. عَذَابِ ('azábi);
chastisement. أَلْ (al); the. نَارِ (nári); fire. و (wa);

and **بَيْسٍ** (*b'isa*); an evil. **أَلٌ** (*al*); the. **صَيْرَ** (*maseero*); destination.

The meaning of the verse:—And when Abraham said, Lord, make it a secure town and provide its people with the fruits, who believes from (among) them in Alláh and the last day. He said: And whoever disbelieves, so I will grant him enjoyment (for) a short (while). Then I will drive him to the chastisement of the fire; and (it is) an evil destination.

137TH LESSON.

—:o:—

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا مَا أَلَيْنَاكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○

*wa iz yarfa'o Ibráheemul qawá'ida minal baiti
wa Ismá'eel rabbaná taqabbal minná
innaka antassamee'ul 'aleem.*

وَ (*wa*); and. إِذْ (*iz*); when. يَرْفَعُ (*yarfa'o*); he raised.

إِبْرَاهِيمَ (*Ibráheemo*); Abráham. أَلٌ (*al*); the. الْقَوَاعِدَ

(*qawá'ida*); foundations; plural of قَاعِدَةٌ (*qá'idatun*);

foundation. مِنَ (*min*); of. أَلٌ (*al*); the. الْبَيْتِ (*baiti*);

house. وَ (*wa*); and. إِسْمَاعِيلَ (*Ismá'eelo*); Ishmael.

رَبَّنَا (*rabba*); Lord. نَا (*ná*); us. تَقَبَّلْ (*taqabbal*); thou

accept. مِنَ (*min*); from. نَا (*ná*); us. إِنَّ (*inna*); surely.

كَ (ka); thou. أَنْتَ (anta); thou. أَلْ (al); the. سَمِيعٌ (samee'o); Hearing. أَلْ (al); the. عَلِيمٌ ('aleemo); Knowing.

The meaning of the verse:—And when Abraham and Ishmael raised the foundations of the House. Our Lord accept from us; surely Thou art the Hearing, the Knowing.

—: o:—

138TH LESSON.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ
وَإِرْنَا مِمَّا سَكَنَا وَتُبْ عَلَيْنَا إِنْ أَنْتَ إِلَّا التَّوَّابُ الرَّحِيمُ ○

*rabbanā waj'alnā muslimaini laka wa min
zurriyyatinā ummatan muslimatan laka wa
arinā manāsikanā wa tub ālainā innaka an
tattawwābur raḥeemo.*

أَجْعَلْ (aj'al); you make. نَا (nā); us. مُسْلِمِينَ (muslimaini); both submissive. لَكَ (ka); thee. وَ (wa); and. مِنْ (min); from. ذُرِّيَّتٍ (zurriyyati); offspring. نَا (nā); our. أُمَّةً (ummatan); a nation. مُسْلِمَةً (muslimatan); submitting. لَكَ (ka); thee. وَ (wa); and. أَرِ (ari); you show. نَا (nā); us. مِمَّا سَكَنَا (manāsika); ways of 'devotion. نَا (nā); our.

وَ (wa); and. تُبُّ (tibb); you turn, (mercifully). عَلَى ('alá); on, upon, for. نَا (ná); us. اِنَّ (inna); surely. كَ (ka) thou. اَنْتَ (anta); thou. اَلْ (al); the. تَوَابٌ (taw-wábo); oft-returning (to mercy). اَلْ (al); the. رَحِيمٌ (raḥeemo); merciful.

The meaning of the verse :—Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn on us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.

—: o :—
139TH LESSON.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ط إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ○

rabbana wab as feehim rasoolan minhum yatloo 'alaihim áyatika wa yo'allimohomul kitaba wal hikmata wa yozakkeehim innaka antal 'azeezul ḥakeemo.

أَبْعَثْ (abaṣ); you raise up. نَا (ná); our. وَ (wa); and. رَبُّ (rabba); Lord. فِي (fee); in. هُمْ (him); them. رَسُولًا (rasoolan); an Apostle. مِنْ (min); from. هُمْ (hum) them. يَتْلُوا (yatloo); he shall recite. عَلَى ('alá); on; for. هُمْ (him); them. آيَاتٍ (áyati); Communications. كَ (ka); thy. وَ (wa); and. يُعَلِّمُ (yo'allimo); he teaches.

هُم (*him*); them. أَل (*al*); the. كِتَابٌ (*kitāba*); book.

وَ (*wa*); and. أَل (*al*); the. حِكْمَةٌ (*hikmata*); wisdom.

وَ (*wa*); and. يُزَكِّي (yozakkee); he purifies. هُمْ (*him*);

them. إِنَّ (*inna*); surely. كَ (*ka*); thou. أَنْتَ (*anta*)

thou. أَل (*al*); the. عَزِيزٌ (*azeezo*); Mighty. أَل (*al*)

the. حَكِيمٌ (*hakeemo*); Wise.

The meaning of the verse :—Our Lord! and raise up in them an Apostle from (among) them who shall recite on them Thy communications and teach them the Book and the wisdom, and purify them; surely thou (art) the Mighty, the Wise.

—:o:—

140TH LESSON.

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ط وَلَقَدْ اصْطَفَيْنَاهُ

فِي الدُّنْيَا ؕ وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ ○

wa man yarghabo 'an millati Ibrāheema illā man safiha nafsahoo wa laqa distafaināho fid dunyā wa inna hoo fil ākhirati lami naṣṣāliḥeena.

وَ (*wa*); and. مَنْ (*man*); who. يَرْغَبُ (*yarghabo*); he forsakes; he turns away. عَنِ (*'an*); from. مِلَّةً (*millati*)

religion. إِبْرَاهِيمَ (*Ibrāheema*); Abraham: إِلَّا (*illa*);

but: ^{اِن} (man); who. ^{سَفِهَ} (safihā); he makes a fool.
^{نَفْسَ} (nafsa); self. ^{هُوَ} (hoo); his; him. ^{وَ} (wa); and.
^{لَقَدْ} (laqad): most certainly. ^{اَصْطَفَى} (astafā); chose;
 make pure. ^{نَا} (nā); we. ^{هُوَ} (ho); him. ^{فِي} (fee); in.
^{اِنَّ} (al); the. ^{دُنْيَا} (dunyā); world. ^{وَ} (wa); and. ^{اِنَّ}
 (inna); surely. ^{هُوَ} (hoo); he. ^{فِي} (fee); in. ^{اِنَّ} (al);
 the. ^{اٰخِرَةِ} (ākhirati); hereafter. ^{لِ} (la); to; for. ^{مِنْ}
 (min); from. ^{اِنَّ} (al); the. ^{صٰلِحِيْنَ} (saliḥeena); righteous.

The meaning of the verse :—And who turns away from religion (of) Abraham but he who makes a fool (of) himself, and most certainly we chose him in the world, and surely he in the hereafter (is) from the righteous.

—: o :—

141ST LESSON.

اِنَّ قَالَ لَهُ رَبُّهُ اَسْمًا لَا قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ

Note.—The Phrase ^{سَفِهَ نَفْسَهُ} (Safihā Nafsahoo) was originally

^{سَفِهَتْ نَفْسَهُ} (safihat nafsahco) i.e., *himself* or *his mind* was *unwise* or *destitute of wisdom*, etc; but when the reference in the verb was transferred from *nafs* (i.e., *mind*) to the person possessing it, what followed the verb was put in the accusative case, being its objective complement, for the phrase became identical in meaning with ^{جَهَلَ نَفْسَهُ} (Jahala nafsahoo) i.e., *he made himself*, *unwise*.

*iz qāla lahoo rabbohoo aslim, qāla aslamto li
rabbil 'alameen.*

إِذْ (iz); when. قَالَ (qāla); he said. لَ (la); to; for.
هُوَ (hoo); him. رَبِّ (rabbo); Lord. أَسْلِمْتُ (aslim); you
submit. قَالَ (qāla); he said. أَسْلَمْتُ (aslamto); I sub-
mit. لَ (li); to; for. رَبِّ (rabbi); Lord. أَلْ (al);
the. عَالَمِينَ ('alameen); worlds.

The meaning of the verse :—When his Lord said
to him, submit, he said I submit (myself) to (the) Lord
(of) the worlds.

—: o :—

142ND LESSON.

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ ط وَيُنَبِّئُكَ أَنَّ اللَّهَ اصْطَفَىٰ
لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ○ ط

*wa waṣṣā bihā Ibrāheemo baneehi wa y'aqoob;
yā baniyya innallā haṣṭafā lako muddeena falā
tamootunna illā wa antum muslimoon.*

وَ (wa); and. وَصَّى (waṣṣā); he enjoined. بِ (bi); by,
with, through. هَا (hā); it. إِبْرَاهِيمَ (Ibrāheema); Abraham.
بَنِي (baneehi); sons. هِ (hi); his. وَ (wa); and. يَعْقُوبَ
(y'aqooba); Jacob. يَا (yā); O. بَنِي (baneehi); sons. يَ

(ya); my. اِنَّ (inna); surely. اَللّٰهُ (allaha); Allah.
 اَصْحَابِيْ (aşṭafá); he has chosen. لَ (la); for. كُمْ (kum);
 you. اَلْ (al); the. دِيْنٍ (deena); faith. فَ (fa); then.
 لَا (la); not. تَمُوْتُنَّ (tamootunna); you die. اِلَّا (illa);
 unless. وَ (wa); and. اَنْتُمْ (antum); you. مُسْلِمُوْنَ
 (Muslimoona); Muslims.

The meaning of verse:—And Abraham enjoined
 with it his sons and (so did) Jacob: O my sons surely
 Allah has chosen for you the faith, then do not die
 unless you (are) Muslims.

—: o :—

143RD LESSON.

اَمْ كُنْتُمْ شُهَدَاءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتَ لَا اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ
 مِنْۢ بَعْدِيْ ط قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَائِكَ اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا وَّاحِدًا صَلَّىٰ
 وَنَحْنُ لَهُ مُسْلِمُوْنَ ۝

*am kuntum shohadâ'a iz ḥaḍzara y'aqoobal maut; iz
 qâla li baneehi mâ t'abodoona min b'adee,
 qâloo n'abodo ilâhaka wa ilâha âbâ'ika Ibrâ-
 heema wa Ismâ'eela wa Ishâqa ilâhan wâhidan
 wa nahno lahoo muslimoon.*

اَمْ (am?); or. كُنْ (kun); were. تُمْ (tum); you. شُهَدَاءَ
 (shohadâ'a); witnesses. اِذْ (iz); when. حَضَرَ (ḥaḍzara)
 he visited. يَعْقُوْبَ (y'aqooba); Jacob. اَلْ (al); the.

مات (mauta); death. إِذَا (idā); when. قَالَ (qāla); he
 said. لِ (li); to. بَنِي (banee); sons. هِ (hi); his. مَا
 (mā); what. تَعْبُدُونَ (t'abodoona); you will serve. مِنْ
 (min); from; of; since. بَعْدَ (b'ad); after. يَ (yee); me.
 قَالُوا (qāloo); they said. نَعْبُدُ (n'abodo); we will serve.
 إِلَهَ (ilāha); God. كَ (ka); thy. وَ (wa); and. إِلَهَ (ilāha); God.
 آبَاءَ (abā'i); fathers. كَ (ka); thy. إِبْرَاهِيمَ (Ibrāheema);
 Abraham. وَ (wa); and. إِسْمَاعِيلَ (Ismā'eela); Ishmael.
 وَ (wa); and. إِسْحَاقَ (Ishāqa); Isaac. إِلَهًا (ilāhan);
 God. وَاحِدًا (wāhidan); one. وَ (wa); and. نَحْنُ
 (nahno); we. لَ (lá); for, to. هُوَ (hoo); him. مُسْلِمِينَ
 (muslimoona); submit.

The meaning of the verse:—Or were you witnesses
 when the death visited Jacob; when he said to his sons
 What will you serve after me? They said: We will
 serve thy God and the God of thy fathers, Abraham
 and Ishmael and Isaac, one God (only) and to Him do
 we submit.

—: o :—

144TH LESSON

تِلْكَ أُمَّةٌ قَدْ خَلَتْ جَ لَهَا مَا كَسَبَتْ وَ لَكُمْ مَا كَسَبْتُمْ جَ وَلَا

تَسْتَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

tilka ummatun qad khalat, lahà má kasabat wa lakum má kasabtum, wa là tus'aloona 'ammá kanoo y'amaloon.

تِلْكَ (*tilka*); this. أُمَّة (*ummatun*); a people; a group.

قَدْ (*qad*); that. خَلَّتْ (*khalat*); it has passed away. لَ (*la*); for. هَا (*há*); him; them. مَا (*má*); what. كَسَبَتْ

(*kasabat*); it has earned. وَ (*wa*); and. لَ (*la*); for. كُمْ

(*kum*); you. مَا (*má*); what. كَسَبْتُمْ (*kasabtum*); you

earn. وَ (*wa*); and. لَا (*lá*); not. تَسْتَلُونَ (*tus'aloona*);

you shall be called upon. عَمَّا (*'ammá*); Combination

of عَنْ (*'an*); from, for. مَا (*má*); what, for what. كَانُوا

(*kánoo*); they were. يَعْمَلُونَ (*y'amaloon*); they were doing.

The meaning of verse:—This (is) a group that has passed away for him what it has earned and for you what you earn and you shall not be called upon for what they were doing.

—: o :—

145TH LESSON.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارًا تَهْتَدُوا ط قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ

حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

wa qáloo koonoo hoodan au nasàrá tahtadoo, qul bal millata Ibráheema haneefá wa má kána

minal mushrikeen.

و (wa); and. قَالُوا (qáloo); they say. كُونُوا (koonoo); you become. هُودًا (hoodan); Jews. أَوْ (au); or. نَصْرًا (naṣárā); Christians. تَهْتَدُوا (tahtadoo); you will be on right course. قُلْ (qul); you say. بَلْ (bal); nay. مِلَّةَ (millata); religion. إِبْرَاهِيمَ (Ibráheema); Abraham. حَنِيفًا (ḥaneefa); upright one. وَ (wa); and. مَا (ma); not. كَانَ (kána); he was, مِنْ (min); from. أَلْ (al); the. مُشْرِكِينَ (mushrikeen); polytheists.

The meaning of verse:—And they say: you become Jews or Christians, you will be on right course You say: nay! (We follow the) religion (of) Abraham, upright one, and he was not from the polytheists.

—: o :—

146TH LESSON.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْنَا
وَأَسْمِعِلْ وَأَسْمِعِلْ وَاسْتَقِ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَىٰ رَأْسًا
وَأُوتِيَ الَّذِينَ مِنْهُمْ جَ لَا تَفْرُقَ بَيْنَ أَحَدٍ مِنْهُمْ وَلَنْ يَكُونَ لَهُ
سَلْمُونَ ○

qooloo ámanná billáhi wa má unzilá ilainá wa má
unzila ilá Ibráheema wa Ismá'eela wa Isháqa
wa y'aqooba wal asbáti wa má ooti ya Moosá wa

*Issá wa má ooti yanna biyyoona min rabbihim
lá nofarriqo baina aḥadin minhun wa nahno
lahoo muslimoon.*

قُولُوا (qooloo); you say. آمَنَّا (ámanná); we believe.
بِ (bi); in, with. اللَّهُ (Alláhi); Alláh. وَ (wa); and.
مَا (má); that which. أَنْزَلَ (unzila); it has been reveal-
ed, it has been sent down. إِلَى (ilá); to. نَا (ná); us.
وَ (wa); and. مَا (má); that which. أَنْزَلَ (unzila); it
has been revealed, it has been sent down. إِلَى (ilá); to
إِبْرَاهِيمَ (Ibráheemá); Abráham. وَ (wa); and. إِسْمَاعِيلَ
(Ismáeela); Ishmael. وَ (wa); and. إِسْحَاقَ (Isháqa);
Isaac. وَ (wa); and. يَعْقُوبَ (y'agooba); Jacob. وَ (wa);
and. أَلْ (al); the. أَصْبَاتًا (asbáti); tribes. وَ (wa); and.
مَا (má); that which. أُوتِيَ (ootiya); it was given. مُوسَى
(Moosá); Moses. وَ (wa); and. عِيسَى ('Eesá); 'Isá. وَ
(wa); and. مَا (má); that which. أُوتِيَ (ootiya); it was
given. أَلْ (al); the. نَبِيِّنَ (nabiyyoona); prophets.
مِنْ (min); from. رَبِّ (rabbi); Lord. هُمْ (him); their.
لَا (lá); not. نَفَرِّقُ (nofarriqo); we make distinction.

بَيْنَ (baina); between. أَحَدٍ (ahadin); any, one. مِنْ (min); from. هُمْ (hum); them. وَ (wa); and. نَحْنُ (nahno); we. لَ (la); to, for. هُوَ (hoo); him. مُسْلِمُونَ (muslimoon); submitting ones.

The meaning of verse :—Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to the prophets Moses and Isá, and (in) that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

—: o :—

147TH LESSON.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ لَسَمِيعٌ الْعَلِيمُ ○

fa in ámanoo bi misli má ámantum bihee faqa dihtadau, wa in tawallau fa innamá hum fee shiqâq, fasa yakfee kahomullâh, waho wassamee ul 'aleem.

فَ (fa); then. إِنْ (in); if. آمَنُوا (ámanoo); they believe. بِ (bi); by, with through. مِثْلٍ (misli); like, similar. مَا (má); what. آمَنْتُمْ (ámantum); you believe. بِ (bi); by, with, through. هِ (hee); Him. فَ (fa); then.

قَدْ (qad); already ;indeed. اِهْتَدَوْا (ihtadau); they are on right course. وَ (wa); and. اِنَّ (inna); if. تَوَلَّوْا (tawallau); they turn back. فَ (fa); then. اِنَّمَا (innamā) but; only. هُمْ (hum); they. فِي (fee); in. شِقَاقٍ (shiqāqin); great opposition. فَ (fa); then. سَيُكْفَى (sayakfee); he will suffice. كَ (ka); thee. هُمْ (hum); them. اَللَّهُ (Alláho); Allah. وَ (wa); and. هُوَ (howa); He. اَل (al); the. سَمِيعٌ (samee'o); Hearing. اَل (al); the. اَعْلَمُ (aleemo) Knowing.

The meaning of the verse :—If then they believe similar to what you believe in Him, then indeed they are on right course, and if they turn back then only they (are) in great opposition, then Allah will suffice against them, and He is the Hearing, the Knowing.

—: o :—

148TH LESSON.

صِبْغَةَ اللَّهِ ج وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ز وَ نَعْنُ لَهُ عِبَادُونَ

ṣibgha talláh, wa man aḥsano minalláhi ṣibghatan
wa naḥno lahoo 'ábidoon.

صِبْغَةَ (ṣibghatá); baptism. اَللَّهُ (Alláhi); Allah. وَ (wa); and. مَنْ (man); who. أَحْسَنُ (aḥsano); better. مَنْ

(*min*); from, of, than. ^{اللَّهُ} (Alláhi); Allah. ^{صِبْغَةً} (*sib-ghatan*); baptism. ^{وَ} (*wa*); and. ^{نَحْنُ} (*nahno*); we. ^{لِ} (*la*); for, to. ^{هُوَ} (*hoo*); Him. ^{عِبَادُونَ} ('*ábidoona*); Servers. worshippers.

The meaning of the verse :—(Receive) baptism (of) Allah, and who (is) better than Allah (in) baptising and we for Him (are) worshippers.

— : o : —

149TH LESSON.

قُلْ أَتَعَادُونَ فِي اللَّهِ وَهُوَ رَبُّنَا رَبُّكُمْ وَنَحْنُ لَنَا أَعْمَالُكُمْ أَعْمَالُكُمْ
 قُلْ أَتَعَادُونَ فِي اللَّهِ وَهُوَ رَبُّنَا رَبُّكُمْ وَنَحْنُ لَنَا أَعْمَالُكُمْ أَعْمَالُكُمْ

qul atohájoonaná filláhi wa howa rabboná wa rabbokum, wa laná a'máloná wa lakum a'málokum, wa nahno lahoo mukhlisoon.

قُلْ (*qul*); thou say. ^أ (*a*); particle of interrogation. ^{تَعَادُونَ} (*tohajoona*); you dispute. ^{لَنَا} (*ná*); us. ^{فِي} (*fee*); about. ^{اللَّهُ} (*Alláhi*); Allah. ^{وَ} (*wa*); and. ^{هُوَ} (*howa*); He. ^{رَبُّ} (*rabbo*); Lord. ^{لَنَا} (*ná*); our. ^{وَ} (*wa*); and. ^{رَبُّ} (*rabbo*); Lord. ^{كُم} (*kum*); your. ^{وَ} (*wa*); and. ^{لِ} (*la*); for. ^{لَنَا} (*ná*); us. ^{أَعْمَالُ} (*a'málo*); deeds. ^{نَا} (*ná*); our. ^{وَ} (*wa*); and. ^{لِ} (*la*); for. ^{كُم} (*kum*); you. ^{أَعْمَالُ} (*a'málo*) deeds. ^{كُم} (*kum*); your. ^{وَ} (*wa*); and. ^{نَحْنُ} (*nahno*)

we. ل (la); for. ه (hoo); Him. مُخْلِصُونَ (mukhliṣoon); sincere.

The meaning of the verse :—Say : do you dispute (with) us about Allah and He (is) our Lord and your Lord, and for us our deeds and for you your deeds and we (are) sincere to Him.

—: o :—

150TH LESSON.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارًا قُلْ إِنَّمَا أَعْلَمُ أَنَّ اللَّهَ مُدْرِكُ الْغُيُوبِ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

am taqooloona inna Ibraheema wa Isma'eela wa Ishāqa wa Y'aqooba wal asbāta kánoo hoodan au naṣarā, qul a antum a'lamo amillāh, wa man azlamo mimman katama shahādatan 'indahoo minallāh, wa mallāho bighāfilin 'ammá t'amaloon.

أَمْ (am); or, nay. تَقُولُونَ (taqooloona); you say. إِنَّ (inna); that. إِبْرَاهِيمَ (Ibraheema); Abraham. وَ (wa); and. إِسْمَاعِيلَ (Isma'eela); Ishmael. وَ (wa); and. إِسْحَاقَ (Ishāqa); Isaac. وَ (wa); and. يَعْقُوبَ (y'aqooba); Jacob. وَ (wa); and. الْأَسْبَاطَ (asbāta); tribes. كَانُوا (kánoo); they were. هُودًا (hoodan); Jews. أَوْ (au) or.

— نُصَارِ (naṣāra); Christians. قُلْ (qul); thou sayst. (a);
 particle of Interrogation. أَنْتُمْ (antum); you. أَعْلَمُ
 (a'lamo); you know better. أَمْ (am); or. اللَّهُ (Alláho);
 Allah. وَ (wa); and. مَنْ (man); who. أَظْلَمُ (aẓlamu);
 more unjust. مِنْ (min); from. مَنْ (man); who. كَتَمَ
 (katama); he conceals. شَهَادَةً (shahádatan); testimony.
 عِنْدَ (indá); at, near, on, upon. هُوَ (hoo); he. مِنْ (min);
 from. اللَّهُ (Alláhi); Allah. وَ (wa); and. مَا (má); not.
 اللَّهُ (Alláho); Allah. بِ (bi); with. غَافِلِينَ (gháfilin);
 heedless. عَنْ (an); from, of. مَا (má); what. تَعْمَلُونَ
 (t'amaloon); you do.

The meaning of the verse:—Or do they say that
 Abraham and Ishmael and Isaac and Jacob and tribes
 were Jews or Christians? Say do you know better or
 Allah? And who (is) more unjust than (he) who
 conceals (a) testimony he (has) from Allah? And
 Allah (is) not heedless of what you do.

—:O:—

151ST LESSON.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ. لَهَا مَا كَسَبَتْ وَ لَكُمْ مَا كَسَبْتُمْ. وَلَا تُسْأَلُونَ

عَمَّا كَانُوا يَعْمَلُونَ

*tilka ummatun qad khalat lahá má kasabat wa
 lakum má kasabtum wa lá tus'aloona 'ammá*

kānoo y'amaloon.

تِلْكَ (tilka); this. أُمَّةٌ (ummatun); people. قَدْ (qad);
 that. خَلَّتْ (khalat); it has passed away. لَ (la); for
 هُمْ (há); them. مَا (má); what. كَسَبَتْ (kasabat); it has
 earned. وَ (wa); and. لَ (la); for. كُمْ (kum); you.
 مَا (má); what. كَسَبْتُمْ (kasabtum); you shall earn. وَ (wa)
 and. لَا (lá); not. تُسْأَلُونَ (tusaloona); you shall be
 called upon. عَنْ (an); from, for. مَا (má); what.
 كَانُوا (kānoo); they were. يَعْمَلُونَ (y'amaloon); they were
 doing.

The meaning of the verse :—This (is a) people
 that have passed away : for them what they earned and
 for you what you earn and you shall not be called
 upon to answer for what they did.

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