

THE
HOLY QURAN
SIMPLIFIED

BY
K. S. Ch. Mohammad Manzoor Ilahi.

1000 Copies, 1st Edition.

1936.

Price 8 annas or 1s.

Printed at the Royal Printing Press, Railway Road, Lahore,
by Malik Mohammad Tufail Printer and published by
K. S. Ch. Mohammad Manzoor Ilahi Publisher.

INTRODUCTION.

These lessons have been compiled with a view to acquaint the beginners with the meanings of each and every word of the Holy Qurán as it occurs. For full discussion of the words and commentary, the reader is referred to the English translation of the Holy Qurán with Arabic text and commentary by Hazrat Maulana Mohammad Ali M.A., LL.B. These lessons are solely intended for the persons who are unable to read the Arabic Qurán and understand the meanings of each word. If these lessons are properly understood, the reader will in course of time, be able to grasp the meanings of many words and expressions occurring in the Holy Qurán and also the Arabic language.

The Holy Qurán is divided into 30 parts, while these lessons cover only the first Part. If this method proves useful other parts of this series will also appear in the course of time and it all depends upon the Will of the Almighty.

LAHORE, (India.)
Date 1st September 1936.

MOHAMMAD MANZUR ILAHI.
(K. S.)

THE ARABIC ALPHABET

(Consonants)

Arabic Name.	Detached Form.	English Name.	Pronunciation.
Alif	ا	a	<i>Alif</i> at the commencement of a word is a mere prop for the letter <i>hamzáh</i> or soft breathing, and has no sound of itself; after a consonant it serves merely to prolong the vowel <i>fathá</i> .
Bá	ب	b	Same as <i>b</i> .
tá	ت	t	a soft dental.
Sá	ث	S	like the <i>th</i> in <i>thin</i> (sometimes <i>S</i>).
Jeem	ج	j	like <i>J</i> in <i>Jar</i> ; hard <i>g</i> in Egypt.
ha	ح	h	a strong aspirate, something like <i>h</i> in <i>hand</i> .
khá	خ	kh	guttural, like <i>ch</i> in Scotch in <i>loch</i> .
dál	د	d	soft dental, like the Italian <i>d</i> .
Zál	ذ	Z	like <i>th</i> in <i>thy</i> . In Egypt and India like <i>Z</i> .
Rá	ر	r	like <i>r</i> in <i>risk</i> .

Arabic Name.	Detached Form.	English Name.	Pronunciation.
Zá	ز	Z	as in <i>Zone</i> .
Seen	س	s	as in <i>sit</i> .
Sheen	ش	sh	as in <i>shop</i> .
Sád	ص	s	stronger than the English S, French C.
dád	ض	dz	a hard palatal <i>d</i> .
tá	ط	t	a hard palatal <i>t</i> .
Zá	ظ	Z	<i>th</i> in <i>this</i> (sometimes a hard palatal <u>Z</u> .)
'Ain	ع	'	a guttural vowel.
ghain	غ	gh	a guttural <i>g</i> .
fá	ف	f	as in <i>fit</i> .
Qáf	ق	q	pronounced very gutturally.
káf	ك	k	as in <i>kill</i> .
lám	ل	l	as in <i>lad</i> .
meem	م	m	as in <i>man</i> .
Noon	ن	n	as in <i>not</i> .

Arabic Name.	Detached Form.	English Name.	Pronunciation.
há	ح	h	as in <i>hand</i> .
wáw	و	w & v	as in <i>war</i> and <i>valley</i> .
hamza	ء	'	a sort of catch in the voice.
yá	ي	y	as in <i>yard</i> .
lám alif	ا	lá	as in <i>lark</i> .

Note.—These letters are all consonants and their pronunciation is dependent upon the vowel signs with which they are used; thus

تَ تِ تُو are pronounced respectively *ta*, *ti*, *to*.

VOWELS.

Arabic name.	Form.	Sounds of vowel.
<i>Fatha</i>	—	An oblique line over the consonant is called <i>Fatha</i> and it sounds like the short <i>a</i> at the end of <i>Asia</i> , the short <i>u</i> in <i>but</i> or the <i>e</i> in <i>they</i> ; thus, تَ <i>ta</i> كَ <i>kataba</i> , كَتَبَ <i>kataba</i> ,

Arabic name.	Form.	Sounds of vowels.
kasrá	—	An oblique line under the consonant is called <i>kasra</i> and it sounds like <i>i</i> in <i>fit</i> , thus, <i>تِ</i> <i>ti</i> , <i>جِ</i> <i>ji</i> , <i>رِ</i> <i>ri</i> , <i>بِ</i> <i>bi</i> , <i>كِتَابِ</i> <i>kitab</i> .
dzamma	—	Sounds like <i>o</i> and <i>u</i> in <i>bull</i> , or the <i>oo</i> in <i>good</i> , thus <i>تُ</i> <i>to</i> , <i>سُ</i> <i>so</i> , <i>رَسُولُ</i> <i>rosul</i> , <i>كُتِبَ</i> <i>kotiba</i> .
Tanween	— ⁹ ₉	the vowels <i>a</i> , <i>i</i> , <i>u</i> , when pronounced together with <i>n</i> , (<i>noon</i>) at the end of nouns form the so-called " <i>nunation</i> " (tanween). These are used to distinguish their cases, the accents <i>Fatha</i> , <i>kasra</i> and <i>dzamma</i> are doubled thus :— — ⁹ <i>an</i> , — ₉ <i>in</i> , — ⁹ ₉ <i>un</i> . This accentuation is called the <i>noon et Tanween</i> and occurs at the end of nouns only.

It is a fundamental law of human speech that a long vowel on which stress is laid at the end of a word should merge into the sound of "N". This "N" is often imperceptible to hearing, but any one who tries to pronounce a long vowel and abruptly terminates its expression will find out the "N" for himself. In almost all the languages one finds a similar use of "N"

Notes :—

1. Silent *alif* (ا) after *Fatha* (—) makes the long vowel *á* such as in *لا* (*no*).

2. Silent *yá* (ي) after *kasra* (—) makes the long vowel *ee* such as a in *لي*, *lee* (for me.)

3. Silent *waw* (و) after *ḍammá* (—) makes the long vowel *oo* or *u* such as *ذُو Zoo* (possessor).

4. Silent *waw* (و) after *Fatha* (—) makes the dipthong *au* اُو such as in *اُو lau* (if).

5. Silent *yá* (ي) after *Fatha* (—) makes the dipthong *ai* اِي such as in *شَيْئِي shai* (thing).

6. The vowels are always sounded after the consonants with which these are written and never before.

The nunation in *un* ُو, in *an* ُو, and in *in* ُو, indicates the nominative, accusative and genitive cases, respectively, as *رَجُلٌ Rajolun* (nominative) *رَجُلًا Rajolan* (accusative), *رَجُلٍ Rajolin* (genitive).

Jazm	^ —	<p><i>sakoon</i> or “resting” indicates that the consonant over which it is placed should be pronounced without any vowel sound, as in <i>أَل al</i> <i>حَم ham</i>.</p> <p>when this sign is given on letters , (<i>waw</i>) and (<i>yá</i>) ي and these are preceded by the vowel <i>a</i> (<i>Fatha</i>), they form the dipthongs <i>au</i> and <i>ai</i>, as in <i>يَوْمٍ (yaumi)</i> and <i>رَيْبٍ (Raiba)</i>.</p>
Madda		<p>“lengthening” is placed over (<i>alif</i>) ا to show that a second (<i>alif</i>) ا following the first has been left out, the latter is replaced by the sign, <i>hamza</i>, as in <i>جَاءَ Já'a</i> instead of <i>جَا</i></p>

Tash-deed	— ^و	“strengthening” is placed on the consonant to double its sound, as in ^و مِمَّا <i>mimmá</i> .
-----------	----------------	--

Hamza (ء) placed over the ا (*alif*) is intended to be pronounced separately and not merely prolonged, as in سَأَلْ which will be pronounced as *Sa ala*. When *Hamza* (ء) is with *Jazm* —^ا, as in أُسْ it is pronounced with a slight pause, such as *rá'sun*.

Alif (ا) after a *wa* (و) at the end of a word makes no alteration in its pronunciation, as in كَفَرُوا *kafaroo*.

Alif (ا) placed over the letters lengthens the sound, as in ذَلِكْ *zálíka*.

Inverted dzamma (called *dzamma Ishbá'ee*) over a consonant sounds like *oo* as in لَهْ (*lahoo*.)

Kasra Ishbá'ee (—) under a consonant sounds like *ee* as in بِيْ (*bihee*).

When the words begin with the following *Solar* or *sun* letters.

ت ث د ذ ر ز س ش ص ض ط ظ ل ن
 the ل of the preceding article ال is not pronounced, but the following solar letter is doubled, such as انْ نُورِ *an-noor*, the Tashdeed(—^و) or sign of strengthening is, therefore, placed over the solar letters.

The Quranic punctuations and their symbols.

- = Fullstop, end of a verse or sentence.
- ^و = Optional stop. Not intended to break the continuity of the sense of the sentence.
- م = Absolute stop. Joining the sentence confuses the sense or reverses it.
- ط = Fullstop without breaking the sense.
- ج = Optional stop, if not observed, does not lose the sense of the sentence.
- ج = Non stop.
- ص = Permissible stop for taking breath in a sentence but proceeding on was better.
- ق = Stop not necessary.
- مل = Disconnection of sentences was preferable.
- قف = Pause for breath.
- ك = Pause for breath.
- لا = Non-stop.
- ع = End of a section رُكُوعٌ (rokoo'), marked correspondingly with letter ع ('ain) in the margin.
- ∴ ∴ = Association of the word or expression enclosed with preceding or succeeding words or expressions.

THE
HOLY QURAN
Simplified.

+ + + + +

PART I. CHAPTER I.

+ + + + +

The opening (al-Fatihah) اَلْفَاتِحَةُ

Revealed at Mecca.

+ + + + +

(7 VERSES.)

—: 0 :—

1ST LESSON.

(*Bismillá hir Raḥmá nir-* بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ○ *Raḥeem.*)

بِ (bi); By; with; through; in. (Preposition.)

اِسْمٌ (Ism); Name. اللّٰهُ (Alláh); The proper name of the Divine Being; means *the Being Who exists necessarily by Himself, comprising all the attributes of perfection.*

اَلْ (al); The. الرَّحْمٰنِ (*Raḥmán); derived from *Raḥmat*; signifying *tenderness requiring the exercise of beneficence*, comprising the idea of *love and mercy.*

اَلْ (al); The. الرَّحِیْمِ (Raḥeem) Derived from *raḥmat*. Means the Merciful God Whose love and mercy are manifested in the state that comes after, *i.e.*, in the consequences of the deeds of men.

* Means, the Beneficent God Whose love and mercy are manifested in the creation of this world. His attribute mercy in *ar-Rahman* is manifested before man comes into existence in the creation of things that are necessary for his life here, and therefore without his having deserved them. It is like a proper name and applicable only to the Divine Being, though manifesting His attribute.

The meaning of the verse :—“ By, through, in, or with the name (of) Alláh, the Beneficent, the Merciful.

—:o:—

2ND LESSON.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝

(*Alḥamdo lilláhi Rabbil ‘álameen. Ar Raḥmá nir Raḥeem*).

أَل (al); The. حَمْدُ (Ḥamdo); praise. Both joined together أَلْحَمْدُ (alḥamdo) means, all kinds of praises. لِ (li); to; for. اللَّهُ (Alláhi); the proper name of Divine Being. Both joined together will read *lilláhi* meaning, to Alláh or for Alláh. رَبِّ (Rabb); One who *fosters, brings up, nourishes*, as also *regulates, completes and accomplishes, i.e.*, evolves the things from the crudest state to that of the highest perfection. As there is no word in English to give full idea of the meaning of *Rabb*, hence the word *Lord* is used, which conveys a limited significance. أَل (*al); the. عَالَمِينَ (‘Álameen); worlds. أَل

* Used here stands for the universal inclusion of the genus and therefore means all.

† It is plural of عَالَمٌ (‘alam) from the root عَلِمَ (‘ilm), meaning to *know*, indicating literally *that by means of which one knows a thing*, and hence it signifies *world or creation*, because by it the creation is known.

(al); the. رَحْمٰنٌ (Raḥmān); Beneficent. اَل (al);
the. رَحِيْمٌ (Raḥeem); Merciful.

The meaning of the verse :—" All praise (is due)
to Allāh, (the) Lord (of all) the worlds, the Beneficent,
the Merciful."

—: o :—

3RD LESSON.

(Máliki Yaumiddeen). مَلِكِ يَوْمِ الدِّينِ

مَلِكِ (Máliki); Master. يَوْمِ (yaumi); day. اَل (al);
the. دِيْنِ (deeni); requital.

The meaning of the verse :—" Master (of) the day
(of) the requital.

—: o :—

4TH LESSON.

(Iyyáka n'abodo wa ۞ نَسْتَعِيْنُ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ
iyyáka nasta'een.)

اِيَّاكَ (*iyyáka); Thee. نَعْبُدُ (n'abodo); we
serve. وَ (wa); and. اِيَّاكَ (iyyáka); Thee.
نَسْتَعِيْنُ (nasta'een); we beseech for help.

* The meaning of اِيَّاكَ (iyyáka) are, "Thee or Thy," but when it precedes a verb, it give emphasis, as is shown in the meaning of the verse.

The meaning of the verse :—“ Thee do we serve and thee do we beseech for help.”

—: o :—

5TH LESSON.

(*Ihdi naṣṣirá ṭal mustaqeema.*) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

اِهْدِ (Ihdi); you guide. نَا (ná); us. اِلْ (al); the. صِرَاطْ (Ṣirata); path. اِلْ (al); the. مُسْتَقِيمٌ (mustaqeema); right.

The meaning of the verse :—“ Guide us (on) the right path.”

—: o :—

6TH LESSON.

(*Ṣirátallazeena an'amta 'alaihim.*) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

صِرَاطْ (Ṣirát); path. الَّذِينَ (*allazeena); those. أَنْعَمْتَ (an'amta); thou hast bestowed favour. عَلَيْهِمْ ('alá); upon. هُمْ (him); them.

The meaning of the verse :—“ The path (of) those upon whom thou hast bestowed favours.

* 10. Those upon whom favours are bestowed are “ the prophets, the truthful, the faithful and the righteous ” (4 : 69) and means the spiritual blessings.

7TH LESSON.

(*Ghairil maghdzoobi* ○ عِزِّ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
'*Alaihim wa laḏḏzáleen*).

غَيْرِ (*ghair*); Except, but, save. أَلْ (*al*); the.
مَغْضُوبِ (*maghdzoobi*); Hated, subject of wrath, anger
or hate. عَلَى (*alá*); upon. هُمْ (*him*); them. وَ (*wa*); and.
لَا (*lá*); nor. أَلْ (*al*); the. ضَالِّينَ (*ḏzáleen*); who go
astray.

The meaning of the verse :— “Not (of) those upon whom wrath is brought down, nor those who go astray.”

—: o :—

8TH LESSON

Chap. II.—The Cow (*al-baqarah*).

REVEALED AT MEDINAH.

(40 SECTIONS AND 286 VERSES).

(See lesson I)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

Note.— ضَالٌّ (*ḏzáal*) is singular and by adding ي (*ya*) and ن (*noon*) it became ضَالِّينَ (*ḏzáleen*) plural. مَغْضُوبِ (*maghdzoob*) refers to the people who transgress in their actions and are offensive by violating the law hence become liable to punishment and ضَالِّينَ (*ḏzáleen*) refers to the people who transgress in their beliefs. In other words the former are those who violate the rights of people and the latter who violate the rights of Divine Being; both leaning to extremes the Muslims are enjoined to pray and follow the right or the middle path.

○ اَلَمْ (*alif lám meem); ا (alif); stands for اَنَا (aná); I. ل (lám); stands for اَللَّهُ "Allah" م (méem); stands for اَعْلَمُ (A'alamo); "the best knower."

The meaning of the verse:—" I Allah the best knower."

—: o :—
9TH LESSON

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ

(Zálikal kitábo lá raiba feehi hodan lil muttaqeená).

ذٰلِكَ (Zálika); this. اَلْ (al); the. كِتٰبٌ (kitábo) book. لَا (lá); no. رَيْبٌ (raiba); doubt. فِيْ (fee); in. هِ (he); it. هُدًى (hudan); guide. لِّ (li); for. اَلِّ (al); the. مُتَّقِيْنَ (muttaqeená); those who guard (against evil). Plural of. مُتَّقِي (muttaqee).

The meaning of the verse "This is the book, (there is) no doubt in it, (is a) guide (to) those who guard (against evil)."

*At the beginning of some Chapters of the Holy Quran the combinations of letters or single letters occur and they are called الحروف المقطعة (al haroof-ul-muqatt'ah) or simply المقطعات (muqatta'át) and these letters are abbreviations standing for words. Here اَلَمْ (alif, lám, meem) stands for اَنَا اللهُ اَعْلَمُ (analláho 'Aalamo) the meaning of which are "I am Allah, the best knower."

10TH LESSON²

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

(*Allazeena y'ominoona bil ghaibi wa yoqeemoona naşsalâta wa mimmâ razaqnâ hum yunfiqoona*).

الَّذِينَ (*allazeena*); those. يُؤْمِنُونَ (*y'ominoona*);

they believe. بِ (bi); in; with. ال (al); the. غَيْبِ

(**ghaibi*); unseen. وَ (wa); and. يُقِيمُونَ (*yoqeemoona*);

they keep up. ال (al); the. صَلَاةَ (*şalâta*);

prayer. وَ (wa); and. مِمَّا (*mimmâ*); it is combina-

tion of two words. مِنْ (*min*); "from"; "of" and

مَا (*mâ*); "what"; "what thing." رَزَقَ (*razaq*); pro-

غَيْبِ (*ghaib*); means *unseen*; *hidden*; *unperceivable by the ordinary senses*. Every science is based on certain fundamental principles; the truth of which is actually witnessed only in the result; likewise the existence of the Great Unseen (God) is obtained through Divine revelation, unity and regularity of His laws in the creation.

يُقِيمُونَ (*yoqeemoona*), is from قَوْمٌ (*qawwama*) meaning, *to straighten*; *make right* or *correct* and hence it means not merely the observance of form but keeping in right state, i.e. true to the spirit.

صَلَاةَ (*Salat*) means *supplication* or *prayer*. In Islam *As-salât* is an established institution having regularity and form.

|| Spending out of what one possesses means charity and doing good to all creatures. It is also regularized by Islam and everyone of its followers who possesses wealth to a certain amount has to pay in the national treasury its fortieth portion yearly for the poor people of the society. Voluntary charitable acts are also encouraged by Islam.


vision; livelihood, نَا (ná); we. هُمْ (hum); them.
 وَيُنْفِقُونَ (*yunfiqoona); they spend out.

The meaning of the verse "Those who believe in the unseen and keep up prayer and spend out of what We have given them."

—: o :—

11TH LESSON

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ

(Wallazeena y'ominoona bimá unzila  يُؤْفِقُونَ

ilaika wa má unzila min qablíka wa bil ákhirati hum yooqinoona).

وَ (wa); and. الَّذِينَ (allazeena); those.

يُؤْمِنُونَ (y'ominoona); they believe. بِ (bi); in, with.

مِمَّا (má); what, what thing. أُنزِلَ (unzila); has been sent down, *i.e.* has been revealed. إِلَيْ (ilá); to.

* Belief in God has been followed by two principles of actions through which the true belief in Him is judged and man attains to highest spirituality. The former is to observe the rights of Creator and putting all reliance upon Him and of obeying Him and the later is to show compassion towards His creation and help it with money, strength and all other available resources *i.e.*, the very first fundamentals of actions in Islam are, the service of God and the service of His creatures and by acting on these only, the man attains to perfection.

كَ (ka); thee. وَ (wa); and. مَا (má); what, what thing. أَنْزَلَ (unzila); has been sent down, *i.e.*, has been revealed. مِنْ (min); from, of. قَبْلَ (*qabli); before. أَلْ (al); the. وَ (wa); and. فِي (bi); in; with. كَ (ka); thee. وَ (wa); and. بَ (bi); in; with. أَلْ (al); the. أَخِرَةَ (†áakhirati); hereafter. هُمْ (hum); they. يُوقِنُونَ (yooqinoona); they are sure; they are certain.

The meaning of the verse :—“ And those who believe in what has been revealed to thee and what has been revealed before thee, and they are sure (of the) hereafter.

—: o :—

12TH LESSON

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

(Oláika 'alá hodan min rabbihim wa oláika homul muflíhoona).

أُولَئِكَ (oláika); these, those. عَلَىٰ ('alá); on; upon. هُدًى (hodan); right course; right way. مِنْ

* What has been revealed before thee refers to the revelations of the prophets of all the nations of the world.

† Hereafter means the life after death and belief in it is one of the fundamental principles of Islam, because it makes the generality of men conscious of the responsibility of their actions in this life.

(*min*); from. رَبِّ (rabbi); Lord. هُمْ (him); their.
 وَ (wa); and. أُولَٰئِكَ (oláika); these; those. هُمْ
 (*hum*); they. أَلْ (al); the. مُفْلِحُونَ (muflíhoona);
 successful.

The meaning of the verse:—"These are on a right path from their Lord, and these who are successful."

—: o :—

13TH LESSON

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

(*Inmallazeena kafaroo sawáun 'alaihím á anzartahum amlam tunzir hum lá y'ominoona*).

إِنَّ (*Inna*); surely. الَّذِينَ (allazeena); those.

كَفَرُوا (*kafaroo*); they disbelieve. سَوَاءٌ (**sawáun*);
 alike. عَلَيَّ ('alá); on; upon. هُمْ (*him*); them.

(á); whether. أَنْذَرْتِ (anzarta); thou warnest. هُمْ
 (*hum*); them. أَمْ (am); or. لَمْ (lam); not. تُنذِرْ

(*tunzir*); you warn. هُمْ (*hum*); them. لَا (lá); not.
 يُؤْمِنُونَ (*y'ominoona*); they will believe.

* "Sawáun 'alaihím á anzartahum amlam tunzir hum" is parenthetical and the whole verse means that disbelievers of a particular type, i.e., those who pay no heed at all to the Holy Prophet's warning, cannot benefit by his preaching. It is meaningless to say that all disbelievers will not believe and is against the spirit of the Holy Quran.

The meaning of the verse :—“ Surely those who believe, (it being) alike on them whether thou warnest them or do not warn them, will not believe.”

—: o :—

14TH LESSON

خَتَمَ اللَّهُ عَلَي قُلُوبِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ

(*Khatamalláho 'alá quloobihim wa 'alá sam'i 'aẓīm*)

him wa 'alá abṣāri him ghishāwatun wa lahum 'azābun 'azeemun).

خَتَمَ (**Khatama*); He has set a seal. اللَّهُ (*Alláho*);

Alláh. عَلَي ('*alá*); on; upon. قُلُوبَ (*quloobi*); hearts.

Plural of *qalb* قَلْبَ (*him*); their. وَ (*wa*); and.

عَلَي ('*alá*); on; upon. سَمِعَ (*sam'i*); hearing. هُمْ

(*him*); their. وَ (*wa*); and. عَلَي ('*alá*); on; upon.

أَبْصَارَ (*abṣāri*); eyes. Plural of (*baṣr*) بَصْرَ. هُمْ (*him*);

their. غِشَاوَةٌ (*ghishāwatun*); covering. وَ (*wa*); and.

لَ (*la*); for. هُمْ (*hum*); them. عَذَابَ ('*azābun*)

chastisement. عَظِيمَ (*azeemun*); great.

* The disbelievers, who refuse to open their hearts to receive the truth, and do not lend their ears to listen to it nor use their eyes to distinguish the truth from the falsehood, are considered as if they have sealed their hearts and ears and covered their eyes. As Allah made them taste the consequences of their heedlessness. He is spoken of as having sealed their hearts and ears.

The meaning of the verse:—"Allah has set a seal upon their hearts and upon their hearing, and (there is a) covering over their eyes, and (there is a) great chastisement for them."

—: o :—

15TH LESSON

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ

(*Wa minannási man yaqoolo Ámanná billáhi wa bil yaumil Ákhiri wa má hum bim'omineen*).

وَ (wa); and. مِّن (min); from. أَل (al); the. نَاسٍ (nási); people. مَن (man); who. يَقُولُ (yaqoolo); he says. آمَنَ (Ámana); believe. نَا (ná); we. بِ (bi); by; with; through; in. اللَّهُ (Allah); name of Divine Being. وَ (wa); and. بِ (bi); by; with; through; in. أَل (al); the. يَوْمٍ (yaum); day. آخِرٍ (ákhiri); last. وَ (wa); and. مَا (má); not. هُمْ (hum); they. بِ (bi); in; among. مُؤْمِنِينَ (m'omineena); believers. Plural of مَوْمِنٍ (momin).

The meaning of the verse:—"And from the people who say: We believe in Allah and in the last day; and they are not among believers."

—: o :—

16TH LESSON

وَإِذْ عَوَّنَ اللَّهُ وَالَّذِينَ آمَنُوا وَمَا يُكَذِّبُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۝
 (Yokhá di'oonalláha wallazeena ámanoo wa má
 yakhda'oona illá anfosahum wa má yash'oroona).

وَإِذْ عَوَّنَ (*Yokhá di'oona); they desire to deceive.

اللَّهُ (Allaha); name of the Divine Being. وَ (wá); and.

الَّذِينَ (allazeena); those. آمَنُوا (ámanoo); they be-

lieve. وَ (wa); and. مَا (má); not. يُكَذِّبُونَ (yakh-
 da'oona); they deceive. إِلَّا (illá); except; save.

أَنفُسَ (anfosa); selves. Plural of نَفْسٌ (nafas). هُمْ

(hum); them; they; their. وَ (wa); and. مَا (má);

not. يَشْعُرُونَ (yasho'roona); they perceive.

The meaning of the verse:—"They desire to deceive Allah and those who believe, and they deceive not except themselves and they do not perceive."

—: o :—

17TH LESSON

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ بِمَا كَانُوا يَكْذِبُونَ ۝
 (Fee qoloobihim maraḏzun fazáda homulláho
 maraḏzá wa lahum 'azábun aleemun bimá
 kánoo yakziboona).

فِي (fee); in. قُلُوبَ (qoloobi); hearts. Plural of

* خَادَعُ (Kháda'a) when used concerning the Divine Being, indicates
 "He requitted to him his deceit."

Qalb. ^اهَم (him); their. ^{مَرَضٌ} (*maradzun); disease.
 فَ (fa); so. ^{زَادَ} (záda); he added, increased. ^{هَمٌ} (hum);
 their. ^{اللَّهُ} (Alláh); the Divine Being. ^{مَرَضًا} (†mara-
 dzan); disease. ^{وَ} (wa); and. ^{لِ} (la); for. ^{هَمٌ} (hum);
 them. ^{عَذَابٌ} ('azábun); chastisement. ^{أَلِيمٌ} (aleemun);
 painful. ^{بِ} (bi); on account of. ^{مَا} (má); what.
^{كَانُوا} (kánoo); they were. ^{يَكْذِبُونَ} (yakziboona); they lying.

The meaning of verse:—"There is a disease in their hearts, so Allah added to their disease, and for them is painful chastisement, on account of their lying.

—: o :—

18TH LESSON

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ○

(*Wa izá qeela lahum lá tufsidoo fil arđzi qáloo innamá nahno muşlihoona*).

وَ (wa); and. إِذَا (izá); when. قِيلَ (qeela);
 it is said. لِ (la); to. هُمْ (hum); them. لَا (lá); not.

* The disease means the pain in the hearts of the opponents of the truth, due to its triumph.

† Allah's adding to their disease signifies that the pain in the hearts of the opponents increases with the triumphant progress of the truth.

تُفْسِدُوا (**tufsidoo*); you make mischief. فِي (fee); in. أَل (al); the. أَرْضِ (ardzi); land. قَالُوا (qáloo); they say. إِنَّمَا (innamá); but. نَحْنُ (nahno); we. مُصَلِّحُونَ (*†muslihoona*); peacemakers.

The meaning of the verse:—"And when it is said to them, do not make mischief in the land they say: We are but peacemakers.

—: o :—

19TH LESSON

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

(*Alá inna hum homul mufsidooona wa lákin la yash 'oroona*).

أَلَا (alá); letter of interjection, meaning, be careful. إِنَّ (inna); surely. هُمْ (hum); they. هُمْ (hum); themselves. أَل (al); the. مُفْسِدُونَ (mufsi-doona); mischief-makers. وَ (wa); and. لَكِنْ (lákin); but. لَا (la); not. لَا يَشْعُرُونَ (yash'oroona); they perceive.

* They make mischief by mixing up with both parties, *i.e.*, the Muslims and the non-Muslims. Outwardly being with the Muslims while inwardly always plotting against them and helping their enemies.

† Their idea of peace was hypocrisy

The meaning of the verse:—"Be careful! surely they themselves are the mischief makers and but they do not perceive."

—: o :—

20TH LESSON

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ
 أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

(*Wa izá qeela lahum áminoo kamá ámanannáso qáloo an'omino kamá ámanassofaháo alá innahum humussofaháo wa lákin lá y'alamoona*).

وَ (*wa*); and. إِذَا (*izá*); when. قِيلَ (*qeela*); is said. لَ (*la*); to. هُمْ (*hum*); them. آمِنُوا (*áminoo*); you believe. كَمَا (*kamá*); as, like. آمِنَ (*ámana*); believe. أَلْ (*al*); the. نَاسُ (*náso*); people. قَالُوا (*qáloo*); they say. أ (*á*); particle of interrogation, أَنُؤْمِنُ (*n'omino*); we believe. كَمَا (*kamá*); as, like. آمِنَ (*ámana*); believe. أَلْ (*al*); the. سُفَهَاءُ (*sofaháo*); fools. أَلَا (*alá*); letter of interjection. إِنَّ (*inna*); surely. هُمْ (*hum*); they. هُمْ (*hum*);

* هُمْ (*hum*) means they but when it is followed by أَلْ (*al*) it means themselves.

themselves. سَفَهَاةٌ (sofaháo); fools. وَ (wa); and. لَكِن (lákin); but. لَا (lá); not. يَعْلَمُونَ (ya'lamoona); they know.

The meaning of the verse:—"And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know."

—: o :—

21ST LESSON

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا

إِنَّا مَعَكُمْ إِنَّمَا نَعْنُ مُسْتَهْزِئُونَ ○

ámanoo qáloo ámanná wa izá khalau ilá shayá-teenihim qáloo inná ma'akum innamá nahno mustahzioona.)

وَ (Wa); and. إِذَا (izá); when. لَقُوا (laqoo); they meet. الَّذِينَ (allazeena); those. آمَنُوا (ámanoo); they believed. قَالُوا (qáloo); they say. آمِنَ (ámana); believe. نَا (ná); we. وَ (wa); and. إِذَا (izá); when. خَلَوْا (khalau); are alone. إِلَىٰ (ilá); to, with. شَيَاطِينِ (*shaiyáteeni); devils, bad ring-leaders, plural of shaitán

* شَيْطَانٌ (Shaitán); means, every insolent or rebellious one from among the Jinn and the men and the beasts, hence it is freely used to indicate, insolent men, evil companions and bad ring-leaders and other harmful objects.

شَيْطَانٍ (him); their. قَالُوا (qáloo); they say.
 إِنَّ (inna); surely. نَا (ná); we. مَع (ma'a); with.
 كُمْ (kum); you. إِنَّمَا (innamá); only, but. نَحْنُ (nahno);
 we. مُسْتَهْزِئُونَ (mustahzioona); mocking ones.

The meaning of the verse :—“ And when they meet those who believe, they say, we believe, and when they are alone with their devils, they say : Surely we are with you, we were only mocking.”

—: o :—

22ND LESSON.

اللَّهُ يَسْتَهْزِئُ بِكُمْ وَيُؤَدِّعُكُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ()

(Alláho yastahzio bihim wa yamuddo hum fee tughyánihim y'amahoona).

اللَّهُ (Alláho); Allah. يَسْتَهْزِئُ (*yastahzio); he pays

them back their mockery. بِ (bi); with. هُمْ (him);

them. وَ (wa); and. يُؤَدِّعُ (yamuddo); He leaves alone.

هُمْ (hum); them. فِي (fee); in طُغْيَانٍ (tughyán);

* When such words as خَدَعُ (Khada'a) or اسْتَهْزَأَ (istihzá) are used concerning the Divine Being, they according to جزاء سيئة سيئة مثلها (the reward of an evil is evil like it) mean punishment of an evil in the term of that evil, the second evil in the verse quoted here, is really *not an evil* (but punishment).

inordinacy ^{هَم} (*him*); their. ^{يَهْتَدُونَ} (*y'amahoona*); they blindly wander on.

The meaning of the verse:—"Alláh shall pay them back their mockery; and He leaves them alone in their inordinacy; blindly wandering on."

—, o :—

23RD LESSON.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا

Oláikallazee nashtara wudẓdẓalálata ○ ^{مُهْتَدِينَ}

bil hodá famá rabiḥat tijáratohum wa má kanoo mohtadeen.)

أُولَئِكَ (*Oláika*); these. الَّذِينَ (*allazeena*); who اشْتَرُوا (*Ishtarau*); they buy. الضَّلَالََةَ (*ẓalálata*); error. بِالْ (*bi*); with, by. ال (*al*); the. هُدَىٰ (**hodá*); right direction. فَمَا (*fa*); so. مَا (*má*); no. رَبِحَت (*rabiḥat*); it brings gain. تِجَارَتٌ (*tijárat*); bargain. هُمْ (*hum*); their. وَ (*wa*); and. مَا (*má*); nor. كَانُوا (*kanoo*); are. مُهْتَدِينَ (*mohtadeen*); followers of the right direction.

* Buying error at the price of guidance, i.e., as exchanging the one for the other.

The meaning of the verse :—“ These are they who buy error with the right direction, so their bargain shall bring no gain, nor are they followers of the right direction.”

—: o :—

24TH LESSON

مِثْلَهُمْ كَمِثْلِ الَّذِي اسْتَوْقَدَ نَارًا ۖ فَلَمَّا اِضْءَاتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ
بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يَبْصُرُونَ ۝

(*Maşalohum kamaşalilla zistau qada nâran fa lammâ ađzâat mâ ĥaulahoo zahaballâho binoorihim wa tarakahum fee zolomâtinlâ yubşiroon.*)

مِثْلُ (Maşalo); parable. هُمْ (hum); their. كَ (ka); like. مِثْلِ (maşali); parable. الَّذِي (allazee); he who, who, which, those who, whoever. اسْتَوْقَدَ (istauqada); he kindled. نَارًا (*nâran); a fire. فَ (fa); then. لَمَّا (lammâ); when. اِضْءَاتْ (ađzâat); it had illumined. مَا (mâ); what. حَوْلَ (ĥaul); all around. هُوَ (hoo); him. ذَهَبَ (zahaba); it took away. اللَّهُ (†allâho); Allah. بِ (bi); with. نُورِ (noori); light.

* According to Bokharee this kindler of fire is the Holy Prophet, who kindled the torch of light.

† Allah being the remote cause of the disappearance of their light; the actual cause being their not taking advantage of the light lit up by the Holy Prophet.

هُم (him); their. وَ (wa); and. تَرَكَ (taraka); he left.

هُمْ (hum); them. فِي (fee); in. ظُلُمَاتٍ (*zalomátin);

utter darkness. Plural of ظُلْمَةٌ (zulmat); darkness.

لَا (lá); not. يَبْصُرُونَ (yubsiroon); they see.

The meaning of the verse:—" Their parable (is) like (the) parable of one who kindled a fire, then when it had illumined (all) around him, Allah took away their light, and left them in utter darkness they (do) not see."

—: o :—

25TH LESSON.

(Summun bukmun 'umyun لا يَرْجِعُونَ فاهم لا يَرْجِعُونَ)
 fahum lá yarji'oona.)

صَمٌّ (Summun); deaf. بُكْمٌ (bukmun); dumb. عَمِيٌّ

(+'umyun); blind. فَ (fa); so. هُمْ (hum); they. لَا

(lá); not. يَرْجِعُونَ (yarji'oona); they will turn back.

The meaning of the verse:—" Deaf, dumb, (and) blind, so they will not turn back."

* The plural is used to denote the intensity of the darkness, as if there were layers of darkness, one above another, hence the meaning *utter darkness* as equivalent of the plural form.

† It applies to the people who persisted in the wrong course and refused to take any advantage of the light and guidance brought by the Holy Prophet.

26TH LESSON.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظَلَمَةٌ وَأَعْدَاءُ وَيُرَقُّ يَجْعَلُونَ أَصَابِعَهُمْ فِيهِ
 إِذْ أَنَّهُمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ○

(*Au kaşayyibin minassa má'i feehi zolomatun wa ra'adun wa barq ; yaj'aloona aşabi'ahum fee ázánihim minaşşawá'iqi hazarat maut ; walláho moheetun bilkáfireen.*)

أَوْ (*Au*); or. كُ (*ka*); like. صَيْبٍ (**Şayyibin*); abundant rain. مِّنَ (*min*); from. أَلْ (*al*); the. سَمَاءِ (*†samá'i*); clouds. فِيهِ (*fee*); in. هِ (*hi*); that; which. ظَلَمَةٌ (*zolomatun*); utter darkness. وَ (*wa*); and. رَعْدٍ (*†ra'adun*); thunder. وَ (*wa*); and. بَرَقٍ (*‡barqun*); lightning. يَجْعَلُونَ (*yaj'aloona*); they put. أَصَابِعُ (*aşabi'a*); fingers. هُمْ (*hum*); their. فِيهِ (*fee*); in, into. أَدَانِ (*áázáni*); ears (plural of أَدُنْ (*ożun*);

* *Samá* is the highest or the uppermost part of anything and means the sky, the heaven, the clouds or a cloud, and is a collective noun used both singular and plural.

† The rain represents the Divine revelation.

‡ The darkness and thunder stand for the trials, distresses and afflictions which come in the way of spreading the truth.

§ The lightning means the good which occasionally meets amidst the difficulties and distresses.

ear. ^اهَم (him); their. ^امِن (min); from, of. ^ال (al);
 the. ^اصَوَاعِقُ (ṣawá'iqi); thunder-peal. ^احَذَرٌ (hazara);
 fear. ^ال (al); the. ^امَوْتٌ (mawti); death. ^اوَ (wa);
 and. ^االلَّهُ (Allah); Allah. ^امُحِيطٌ (moheetun); encom-
 passes. ^اب (bi); with. ^ال (al); the. ^اكُفْرَانٌ (káfi-
 reen); unbelievers.

The meaning of the verse :—Or like abundant rain (pouring forth) from the clouds in which is utter darkness and thunder and lightning; they put their fingers into their ears (because) of the thunder-peal, for fear of death, and Allah encompasses the unbelievers.

—: o :—

27TH LESSON.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كَلِمَاتٌ إِضَاءٌ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ
 عَلَيْهِمْ قَامُوا وَكُوْشَاءُ اللَّهِ كَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ
 إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

(Yakáduḥ barqo yakhtafo abṣárahum kullamá
 adzáa lahum mashau feehi wa izá azlama
 'alaihim qámoo wa lau shá alláho lazahaba bi
 sam'ihim wa abṣárihim innalláha 'alá kulli
 shai in qadeerun.

يَكَادُ (Yakádo); is on the point of; almost near. ^ال

(al); the. بَرْقٌ (barqo); lightning. يَخْتَفُفُ (yakhtafo); it takes away. أَبْصَارٌ (abṣāra); eyes, sight. (Plural of بَصْرٌ (baṣar); eye. هُمْ (hum); their. كَلَّمَآ (kullamā); whenever. أَدَّأَ (aḍḍāa); shines, gives light. لَ (la); for, on. هُمْ (hum); them. مَشَوْا (mashau); they walk. فِي (fee); in. هِ (hi); it. وَ (wa); and. إِذَا (izā); when. أَظْلَمَ (aẓlamā); it becomes dark. عَلِي (‘alā); on, to. هُمْ (him); them. قَامُوا (qámoo); they, stand (still). وَ (wa); and. لَوْ (lau); if. شَاءَ (shāa); he wishes, pleases. اَللَّهُ (allaho); Name of Divine Being. لَ (la); surely, certainly. ذَهَبَ (zahaḇa); he would have taken away. بِ (bi); with. سَمِعَ (sam‘i); hearing. هُمْ (him); their. وَ (wa); and. أَبْصَارِ (abṣāri); sight. هُمْ (him); their. إِنَّ (inna); surely. اَللَّهُ (allaha); Name of Divine Being. عَلِي (‘alā); on; over. كُلِّ (kulli); all. شَيْئِي (shaiin); things. قَدِيرٌ (qadeerun); powerful, possesses power.

The meaning of the verse:—“The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased. He would certainly have taken away their hearing and their sight; surely Allah has power over all things.”

28TH LESSON.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ

Yá ayyo hannás'obodoo rabba komulla- تَتَّقُونَ
zee khalaqa kum wallazeena min qablikum
la'allakum tattaqoona.)

يَا (ya); O. أَيُّهَا (ayyoha); when this word follows any حرف ندا, it gives no meaning but is merged in it, as in this case. أَلْ (al); the نَاسُ (náso); men; people. اِعْبُدُوا (o'bodoo); you (all) serve. رَبَّ (rabba); Lord. كُمْ (kum); your; you. الَّذِي (allazee); who. خَلَقَ (khalaqa); created. كُمْ (kum); you. وَ (wa); and. الَّذِينَ (allazeena); those. مِنْ (min); from. قَبْلَ (qabli); before. كُمْ (kum); you. لَعَلَّ (*la'alla); so that. كُمْ (kum); you. تَتَّقُونَ (tattaqoona); guard (against evil).

The meaning of the verse are :—" O men ! serve your Lord Who created you and those before you so that you may guard (against evil.)"

* لَعَلَّ (laal'la) originally expresses *hope* but in the word of God it often expresses *certainty* and may be rendered "verily". It signifies *kas* meaning *so that*. Giving of a *hope* by the Great Being is surely with the intention of fulfilling it, hence in this case it stands for a *promise*.

29TH LESSON.

اَلَّذِي جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَاَنْزَلَ مِنَ السَّمَاءِ
 مَاءً فَاَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا
 لِلّٰهِ اَنْدَادًا وَاَنْتُمْ تَعْلَمُونَ ○

*(Allazee ja'ala lako mul arḍa firāshan wassamāa
 bināan wa anzala minassa māi māanfa akhrajā
 bihee minassamarāti rizqan lakum falā taj'alo
 lillāhi andādan wa antum t'alamoona.)*

اَلَّذِي (Allazee); who. جَعَلَ (ja'ala); he made.
 لَ (la); for. كُمْ (kum); you. اَلْ (al); the. اَرْضَ
 (arḍa); earth. فِرَاشًا (firāshan); a resting place.
 و (wa); and. اَلْ (al); the. سَمَاءَ (samāa); heaven;
 cloud; a canopy; upper region. بِنَاءً (*bināan); a
 structure. و (wa); and. اَنْزَلَ (anzala); he sends down.
 مِنَ (min); from. اَلْ (al); the. سَمَاءِ (samāi); clouds.
 مَاءً (māan); rain, water. فَ (fa); then. اَخْرَجَ (akh-
 raja); he brings forth. بِ (bi); with. هِ (hee); it.
 مِنَ (min); from. اَلْ (al); the. ثَمَرَاتِ (samarāti);

* بِنَاءً (binā); also signifies a structure also the roof or the ceiling
 of a house, hence figuratively it indicates the vast blue overhead. The heaven
 is here called a structure because it is the handiwork of Allah.

fruits. رِزْقًا (rizqan); subsistence. لَ (la); for.
 كُمْ (kum); you. فَ (fa); so, therefore. لَا (la); do
 not; not. تَجْعَلُوا (taj'aloo); you make; you set up.
 لَ (li); for. اَللَّهُ (allahi); Name of Divine Being,
 اُنْدَادًا (andadan); rivals. وَ (wa); and; while.
 اَنْتُمْ (antum); you. تَعْلَمُونَ (ta'lamoona); you know.

The meaning of the verse:—"Who made the earth a resting-place for you and the heaven a structure, and, (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know."

—: o :—

30TH LESSON.

وَ اِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاتُوا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ وَاَدْعُوا
 شُهَدَاءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

(*Wa in kuntum fee raibin mimma nazzalna'ala
 'abdiná fa'too bi sooratin min mislihee wad'oo
 shohadá'akum min doonilláhi in kuntum
 şádiqeena.*)

وَ (wa); and. اِنْ (in); if. كُنْ (kun); are. تُمْ (tum); you.
 فِيْ (fee); in. رَيْبٍ (raibin); doubt. مِنْ (min); to, from,

about. مَا (má); what. نَزَّلَ (nazzala), he has sent down; revealed. نَا (ná); we. عَلَيَّ ('alá); to, on, over. عَبْدِي ('abdi); servant. نَا (ná); our. فَ (fa); then. اْتُوا (*o'too); you bring; you produce. بِ (bi); with. سُورَةٍ (sooratin); a chapter. مِنْ (min); from. مِثْلٍ (†misli); like. هِ (hee); it. وَ (wa); and. ادْعُوا (ud'oo); you call on. شُهَدَاءَ (†shohadá'a); helpers; leaders. Plural of شَهِيدٍ (shaheed); كُمْ (kum); your. مِنْ (min); from. دُونِ (dooni); besides. لِلَّهِ (alláhi); Name of Divine Being. اِنْ (in); if. كُنَّ (kun); are. تُمْ (tum); you. صَادِقِينَ (ṣádiqeena); truthful.

The meaning of the verse :—“ And if you are in doubt as to that which we have revealed to our servant, then produce a chapter, like it and call on your helpers besides Allah if you are truthful.”

: o :
31ST LESSON.

فَإِنْ لَمْ تَفْعَلُوا وَلَكِنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ إِعْدَتْ لِلْكَافِرِينَ ○

(Fa in lam taf'aloo wa lan taf'aloo fattaqun
nárallatee waqoodo hannáso wal hijárate o'iddat
lil káfireena.)

فَ (fa); then. اِنْ (in); if. لَمْ (lam); not. تَفْعَلُوا

* The challenge covers everything *i.e.*, its likeness in style and diction and most of all the wonderful transformation it wrought among the degenerated nation.

(*taf'áloo*); you do. وَ (wa); and. لَنْ (lan); never.
 اتَّقُوا (*taf'áloo*); you do. فَ (fa); then. اتَّقُوا
 (*ittaqoo*); be on your guard. أَلْ (al); the. نَارُ
 (*nár*); fire. أَلَّتِي (allatee); of which. وَقُودٌ
 (*waqoodo*); fuel. هَا (há); its. نَاسٌ (*náso*); men.
 Plural of إِنْسَانٌ (*insán*); man. وَ (wa); and. أَلْ
 (*al*); the. حِجَارَاتٌ (*hijárató*)*; stones. It is plural
 of. حَجْرٌ (*hajar*); meaning, stone. أُعِدَّتْ (*o'iddat*); it
 is prepared. لِ (li); for. أَلْ (al); the. كَافِرِينَ (*káfi-
 reena*); unbelievers.

The meaning of the verse :—“ But if you do (it) not and never shall you do (it) then be on your guard against the fire of which men and stones are the fuel ; it is prepared for the unbelievers ”.

—: o :—

32ND LESSON

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي

* By stones are meant *idols* as also the leaders who misguide the people.

رَزَقْنَا مِنْ قَبْلِ وَاتُوا بِهِ مِثْلَهَا وَلَهُمْ فِيهَا أَزْوَاجٌ
مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ○

(*Wa bashshirillazeena ámanoo wa 'amiluṣṣálihāti
anna lahum jannátin tajree min taḥti hal anháro;
kullamá roziqoo minhá min ṣamaratin rizqan
qáloo házallazez roziqná min qablo wa otoo
bihee motashábihá ; wa lahum feeha azwájun
moṭṭah haratun wá hum feehá khálideena.*)

و (wa) ; and. بَشِّرٌ (bashshir) ; you convey good news.

الَّذِينَ (allazeena) ; those who. أَمَنُوا (ámanoo) ; they

believe. و (wa) ; and. عَمِلُوا ('amiloo) ; they do. أَلْ

(al) ; the. صَالِحَاتٍ (sálihāti) ; good deeds. أَنَّ (anna) ;

surely. لَ (la) ; for. هُمْ (hum) ; them. جَنَّاتٍ

(jannátin) ; gardens. تَجْرِي (tajree) ; flow. مِنْ (min) ;

from. تَحْتِ (taḥti) ; beneath. هَا (ha) ; it (feminine).

أَلْ (al) ; the. أَنْهَارٍ (anháro)* ; rivers ; canals (plural

of نَهْرٍ (nahar). كُلَّمَا (kullamá) ; whenever. رَزَقُوا

(roziqoo) ; they shall be given. مِنْ (min) ; from.

* The rivers represent the good deed, which are necessary to the growth of the seed which represents belief.

هَا (há); it. مِنْ (min); from; of. ثَمَرَةً (samaratin);
 fruit. رِزْقًا (rizqan); portion. قَالُوا (qaloo); they
 shall say. هَذَا (házá); this. أَلَدِّي (allazee); what;
 which. رُزِقَ (roziq); was given. نَا (ná); us. مِنْ
 (min); from. قَبْلَ (qablo); before. وَ (wa); and.
 أُوتُوا (otoo)*; they shall be given. بِ (bi); with.
 هِ (hee); it. مِثْلَهَا (motashábiha)†; like. وَ (wa);
 and. لَ (la); for. هُمْ (hum); them. فِي (fee); in.
 هَا (há); it. أَزْوَاجَ (azwájun)‡; mates (plural of
 زَوْجَ (zawj)). مَوْتَاهِرَةً (mottáhhartun); pure. وَ (wa);
 and. هُمْ (hum); they. فِي (fee); in. هَا (há); it.
 خَالِدُونَ (kháridoona); they shall abide.

The meaning of the verse :—“ And convey good news to those who believe and do good deeds, that they shall have garden beneath which rivers flow ;

* أُوتُوا (otoo); is from the root أُوتُوا (ootá); which means to come; but when the words that spring from it are followed by ب (ba); their meanings are changed, to bring, to give.

† It means that the fruits of the next life shall be like the spiritual fruits of this life or that the fruits of their deeds will be similar to those deeds.

‡ Pure mates i.e., the blessings of the heavenly life to which men and women are equally entitled.

whenever they shall be given a portion of the fruit thereof ; and they shall say ; This is what was given to us before ; and they shall be given the like of it, and they shall have pure mates in them, and in them they shall abide.”

—: o :—

33RD LESSON

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ
 آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ
 مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا
 وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ۝

(Innallāha lā yastahyee an yaḏzriba maṣalan mā ba'ooḏzatan famā fauqahā, fa ammallazeena āmanoo fay'alamoona anna hulḥaqgo min rabbi-him wa ammallzeena kafaroo fayaqooloona māzāarādallāho bihāzā maṣalan yoḏzillo bihee kaṣeeran wa yahdee bihee kaṣeeran, wa mā yoḏzillo bihee illal fāsiqeena.)

إِنَّ (Inna); surely. اللَّهُ (allaha); Name of Divine Being. لَا (lā); not. يَسْتَحْيِي (yastahyee); he is ashamed. يَضْرِبُ (an yaḏzriba); to set forth. When اِنَّ (an) is followed by a verb, giving

meaning of root, it is called ^ان (an) of root, مصدرية (maṣḍaria) as in this case. ^مثلاً (maṣālan); parable. ^مأ (má); what thing. ^بعوضَةً (ba'ooḍzatan)*; a gnat. ^ف (fa); so. ^مأ (má); what thing. ^ف (fa); so, then. ^هأ (há); that. ^ف (fa); so, then. ^امّا (amma); as for. ^الَّذِينَ (allazeena); those who. ^امّنُوا (ámanoo); they believe. ^ف (fa); so. ^يَعْلَمُونَ (y'alamoon); they know. ^انّ (anna); that. ^ه (hoo); it. ^ال (al); the. ^حق (ḥaqqo); truth. ^من (min); from. ^رب (rabbi); Lord. ^هم (him); their. ^و (wa); and. ^امّا (ammá); as far. ^الَّذِينَ (allazeena); those. ^كفَرُوا (kafaroo); they disbelieve. ^ف (fa); so. ^يَقُولُونَ (yaqooloon); they say. ^مأَذَا (máẓá); what? ^ارَادَ (aráda); he means, desires, wishes, intends. ^الله (allaho); Name of Divine Being. ^ب (bi); by. ^هذَا (háẓá); this. ^مثلاً (maṣālan); parable. ^يُضِلُّ (yoḍzillo)†;

* The gnat is proverbially a weak creature, hence the weakness of the false deities is compared to this creature.

† This verse explains as to how Allah causes people to err. He does not lead them astray or show them a wrong path or compel them to walk in error but it is through man's own transgression or going beyond the limits set forth, that causes him to err.

he causes to err. ب (bi); by. ه (hee); it.
 كَثِيرًا (kaseeran); many. وَ (wa); and. يَهْدِي (yah-
 dee); he leads aright. ب (bi); by. ه (hee); it.
 كَثِيرًا (kaseeran); many. وَ (wa); and. مَا (ma);
 not. يَضِلُّ (yodzillo); he causes to err. ب (bi); by.
 ه (hee); it. إِلَّا (illa); except, save. أَلْ (al); the.
 فَسَاقِينَ (fásiqeena); transgressors.

The meaning of the whole verse are :—“ Surely Allah is not ashamed to set forth any parable (that of) a gnat or any thing above (or below) that; then as for those who believe, they know that it is the truth from their Lord, and as for those who believe, they say : What is that Allah means by this parable ? He causes many to err by it, and many he leads aright by it; but He does not cause to err by it (any) except transgressors.”

—: o :—

34TH LESSON.

الَّذِينَ يَذْكُرُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ
 يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ○

(Allazeena yangodzoonā 'ahdallāhi min b'adi
 meesāqihee wa yaqṭa'oona mā amarallāho

*bihee an yooşala wa yufsideona fil arđzi oláika
homul khásiroona.)*

اَلَّذِيْنَ (Allazeena); who. يَنْقُضُوْنَ (yanqođzoona);
they break. اٰهْدَ (‘ahd); covenant. اَللّٰهُ (allahi);
Allah. مِنْ (min); from; of. بَعْدَ (b‘adi); after.
مِيثَاقٍ (meesáqi); confirmation. هِيَ (hee); its. وَ (wa);
and. يَقْطَعُوْنَ (yaqta‘oona); they cut asunder, break,
amputate. مَا (má); what; what thing. اَمَرَ (amara);
he has ordered. اَللّٰهُ (allaho); the name of Divine
Being. بِ (bi); with, by, through. هِيَ (hee); it.
اَنْ (an); يُوْصَلُ (yooşala); to be joined. (See previous
lesson this اَنْ (an) when joined with the verb which fol-
lowed conveys the meaning of infinitive mood). وَ (wa);
and. يَفْسِدُوْنَ (yufsideona); they make mischief. فِي (fee);
in. اَلْ (al); the. اَرْضِ (arđzi); land. اَوْلِيَاكُمُ
(oláika); these. هُمْ (hum); that. اَلْ (al); the.
خٰسِرُوْنَ (khásiroon); losers.

The meaning of the verse are :—“ Who break the
covenant of Allah after its confirmation and cut
asunder what Allah has ordered to be joined and make
mischief in the land ; these it is that are the losers.”

35TH LESSON.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
 ثُمَّ إِلَيْهِ تُرْجَعُونَ

(*Kaifa takforoona billāhi wa kuntum amwātan fa ahyā kum, summa yomeetokum, summa yohyee-kum, summa ilaihi turja'oona.*)

كَيْفَ (*Kaifa*); how. تَكْفُرُونَ (*takforoona*); you deny. بِ (bi); by, with. اللَّهُ (allahi); Allah. وَ (wa); and. كُنْتُمْ (*kuntum*); you were. أَمْوَاتًا (*amwātan*); dead. فَ (fa); and, then. أَحْيَا (ahyā); he gave life. كُمْ (*kum*); you. ثُمَّ (summa); then, afterwards, again. يُمِيتُ (*yomeeto*); He will cause to die. كُمْ (*kum*); you. ثُمَّ (summa); again. يُحْيِي (*yohyee*); He will bring to life. كُمْ (*kum*); you. ثُمَّ (summa); then. إِلَيْهِ (ila); to. هِ (hi); Him. تُرْجَعُونَ (*turja'oona*); you shall be brought back.

The meaning of the verse :—“How do you deny Allah and you were dead and He gave you life. Again He will cause you to die and again bring you to life, then you shall be brought back to Him.”

36TH LESSON.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

(Howallazee khalaqa lakum ma fil ardzi jamee'an
summástarwá ilalassamáí fa sawwá hunna sab'a
samáwát wa howa bikulli shai in 'aleem.)

هُوَ (howa); He. الَّذِي (allazee); who. خَلَقَ
(khalaqa); he created. لَ (la); for. كُمْ (kum); you.
مَا (ma); that. فِي (fee); in. أَلْ (al); the. أَرْضِ (ardzi);
land, earth. جَمِيعًا (jamee'an); all. ثُمَّ (summa); and.
اسْتَوَىٰ (istawá); he directed. إِلَى (ilá); to. أَلْ (al); the.
سَمَاءِ (samái); heaven. فَ (fa); so. سَوَّاهُنَّ (sawwá); he
made complete. هُنَّ (hunna); them. سَبْعَ (sab'a); seven.
سَمَوَاتٍ (samawátin); heavens. Plural of (samá); سَمَا
و (wa); and. هُوَ (howa); He. بِ (bi); by, with. كُلِّ
(kullí); all. شَيْءٍ (shai'in); things. عَلِيمٌ ('aleem);
knower.

The meaning of verse:—"He (it is) who created for you all that (is) in the earth, and He directed (Himself) to the heavens, so He made them complete seven heavens and He (is) knower (of) all things."

37TH LESSON.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا
 مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ
 قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝

(*Wa iz qála rabboka lil maláikati innee já'ilun fil arđzi khaleefah: qáloo a taj'alo feehá man yufsido feehá wa yasfikuddimá'a; wa nahno nosabbiho bi hamdika wa noqaddiso lak; qála innee a'alamo má lá ta'alamoon.*)

وَ (Wa); and. إِذْ (iz); when. قَالَ (qála); he said. رَبُّ (rabbo); Lord. كَ (ka); thy. لَ (li); to, for. أَلْ (al); the. الْمَلَائِكَةَ (maláikati)*; angels. Plural of (malakun); angel. إِنَّ (inn); surely. أَنِي (ee); I. جَاعِلٌ (já'ilun); maker, going to make, going to place. فِي (fee); in. أَلْ (al); the. أَرْضٍ (arđzi)†; land, earth. خَلِيفَةً (khaleefatan)‡; one who shall rule, ruler, successor. قَالُوا (qáloo); they said. أَ (á); what. تَجْعَلُ (taj'alo);

*The angels here means the angel entrusted with this particular affair and not all angels of the universe.

† *أَرْضٍ (ál-arz)*; means the earth i.e., one land or country in particular.

‡ Means a ruler and refers to the whole mankind.

thou will place, thou will make. ^{هَآ} فِي (fee); in. ^{هَآ} (há); it. ^{مَنْ} (man); who. ^{يُفْسِدُ} (yufsidu)*; he shall make mischief. ^{هَآ} فِي (fee); in. ^{هَآ} (há); it. ^{وَ} (wa); and. ^{يُسْفِكُ} (yasfiku); he shall shed. ^{أَلْ} (al); the. ^{دِمَآءُ} (dimá'a); bloods. Plural of ^{دَمٌ} (dam); blood. ^{وَ} (wa); and. ^{نَحْنُ} (nahnu); we. ^{نُسَبِّحُ} (nosabbihu)†; we celebrate, we glorify, we praise. ^{بِ} (bi); with, by. ^{حَمْدٍ} (hamdi); praise. ^{كَ} (ka); thy. ^{وَ} (wa); and. ^{نُقَدِّسُ} (noqaddiso); we extol holiness, we sanctify, we venerate. ^{أَنَّ} (la); for. ^{كَ} (ka); thee. ^{قَالَ} (qála); he said. ^{أَنَّ} (inn); surely. ^{بِ} (ee); I. ^{أَعْلَمُ} (a'alamo); I know. ^{مَا} (má); what. ^{لَا} (lá); not. ^{تَعْلَمُونَ} (t'alamoon); you do know.

“ The meaning of the verse :—And when thy Lord said to the angels, I am going to place in the earth one who shall rule (or a ruler), they said: What! Wilt Thou place in it (one) who shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.”

*It refers to the darker side of humanity, as man's desire to rule has often led him to make mischief in the land and shed the blood of fellow-men.

† ^{تَسْبِيحٌ} (Tasbeeh) means a declaration that Allah is free from every imperfection or impurity, or from everything derogatory to His glory.

38TH LESSON.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ

هُوَ لِأَنَّ كُنْتُمْ صَادِقِينَ ○

(*Wa 'allama ádamal asmáa kullahá summa 'arḍza hum alal maláikati fa qála anbioonee bi asmái háolá'i in kuntum šádiqeen.*)

و (Wá); and. عَلَّمَ ('allama); He taught, He gave knowledge. آدَمَ (ádama)*; Adam. أَلْ (al); the. الْأَسْمَاءِ (asmá'a)†; names. Plural of اِسْمٌ (ismun); name. كُلِّ (kulla); all. هَا (ha); it. ثُمَّ (summa); then. عَرَضَ ('arḍza); He presented. هُمْ (hum); them. عَلَى ('alá); on, upon. أَلْ (al); the. الْمَلَائِكَةِ (malá'ikati); angels. Plural of مُلْكٌ (malakun); angel. فَ (fa); then. قَالَ (qála); He said. أَنْبِئُوا (anbi'oo); you tell, you inform. نِ (ni); It is an extra letter having no meaning and is called نِ (noon) waqáyah. يِ (ee); Me. بِ (bi); with, by. الْأَسْمَاءِ (asmá'i); names.

* آدَمَ (ádama); Stands for the whole human race.

† It signifies the vast capability of human nature and the superiority of its knowledge to that of other creation including angels, as also man's faculty of speech, which is the real source of his excellence over other things.

Plural of ^{اِسْمٌ} اسم (Ismun); name. ^{هُؤُلَاءِ} هؤلاء (háolái); those. ^{اِن} ان (in); if. ^{كُنْتُمْ} كنتم (kuntum); you are. ^{صَادِقِينَ} صادقين (śádiqeen); righteous, truthful, just, true. Plural of ^{صَادِقٍ} صادق (śádiqun); truthful.

The meaning of the verse:—" And He gave Adam knowledge of all the names, then presented them on the angels; then He said: Tell me the names of those if you are right."

—: o :—

39TH LESSON.

○ ^{قَالُوا} قَالُوا ^{سُبْحَانَكَ} لَا ^{إِلَهَ} إِلَّا ^{مَا} عَلَّمْنَا ^ط إِنَّكَ ^{أَنْتَ} أَعْلَمُ ^{الْحَكِيمِ} الْحَكِيمِ

(Qáloo subhánaka lá 'ilmalaná illá má 'allamtaná innaka antal 'aleemul hakeem.)

^{قَالُوا} (Qáloo); they said. ^{سُبْحَانَكَ} (subhána)*; Glory be. ^{كَ} (ka); thee. ^{لَا} (lá); no. ^{إِلْمًا} ('ilma); knowledge. ^{لِ} (la); for. ^{نَا} (ná); us. ^{إِلَّا} (illá); except. ^{مَا} (má); what. ^{عَلَّمْتَ} ('allamta); thou hast taught. ^{نَا} (ná); us. ^{إِنَّ} (inna); surely. ^{كَ} (ka); thou. ^{أَنْتَ} (anta); thou. This has been used to give more stress. ^{أَلْ} (al); the. ^{عَلِيمٍ} ('aleemo); knowing. ^{أَلْ} (al); the. ^{حَكِيمٍ} (hakeemo); wise.

The meaning of the verse :—“ They said Glory be to Thee (there is) no knowledge for us except what Thou hast taught us surely Thou art the Knowing, the Wise.”

—: o :—

40TH LESSON.

قَالَ يَا أَدَمُ أَنْبِئْهُمْ بِأَسْمَاءِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ
إِنِّي أَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ○

(Qāla yá ádamo anb'ihum bi asmá'ihim fa lammá
anba ahum bi asmá'ihim qāla alam aqul lakum
innee a'alamo ghaibassamāwāti wal arḍzi wa
a'alamo má tubdoona wa má kuntum taktomoon.)

قَالَ (Qāla); He said, يَا (yá); O. أَدَمُ (ádamo);
Adam. أَنْبِئْهُمْ (anb'i); you inform. هُمْ (hum); them.

بِ (bi); with, of. أَسْمَاءَ (asmá'i); names. Plural of
إِسْمٌ (ismun); name. هُمْ (him); their. فَ (fa); then.

لَمَّا (lammá); when. أَنْبَأَ (anba'a); he informed.
هُمْ (hum); them. بِ (bi); with, of. أَسْمَاءَ (asmá'i);
names. هُمْ (him); their. قَالَ (qāla); He said.

أَ ('a); Particle of interrogation? لَمْ (lam); not.
أَقُلْ (aqul); I said. لَ (la); to, for. كُمْ (kum); you.

اِنَّ (inna); surely. اِي (ee); I. اَعْلَمُ (a'alamo); I know. غَيْبٌ (ghaiba); unseen. اَلْ (al); the. سَمَوَاتِ (samawāti); heavens. Plural of سَمَاءٌ (samáun); heaven. وَ (wa); and. اَلْ (al); the. اَرْضِ (ardzi); earth, land. وَ (wa); and. اَعْلَمُ (a'lamo); I know. مَا (má); what. تَبْدُونَ (tubdoona); you manifest. وَ (wa); and. مَا (má); what. كُنْتُمْ (kuntum); you did. تَكْتُمُونَ (taktomoon)*; you hide.

The meaning of the verse :—“ He said, O Adam ! inform them of their names. Then when he informed them of their names, He said did I not say to you (that) I surely know (what is) unseen (in) the heavens and the earth and (that) I know what you manifest and what you hide.”

—: o :—

41ST LESSON.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

(Wa iz qulná lil malá ikatisjodoo li Ádama fa sajadoo illá iblees abá wastakbara wa kána minal káfreen.)

وَ (wa); and. إِذْ (iz); when. قُلْنَا (qulná); we said

* It means that the immense capability of man for progress is hidden from you while the evil of shedding blood is manifest in a very primary stage in his growth.

لِ (li); for, to. اَلْ (al); the. مَلَكَاتٍ (malá'ikati); angels.

Plural of مَلَكٌ (malakun); angel. اِسْجُدُوا (usjodoo)*; you

make obeisance. لِ (li); for, to. اَدَمَ (Adama); Adam.

فَ (fa); so. سَجَدُوا (sajadoo); they did obeisance. اِلَّا

(illá)†; but, except. اِبْلِيسَ (iblisa); Satan, that which

represents the powers of evil. In Arabic when the Evil

one's mischief is limited to its own person the word

Iblees is used, but when its evil and mischief affects

others besides itself the word Satan is used, in other

words *Iblees* is the *proud one*, and Satan the *deceiver*.

اَبَى (abá) he refused. وَ (wa); and. اِسْتَكْبَرَ (istakbara);

he was proud. وَ (wa); and. كَانَ (kána); he was. مِنْ

(min); from. اَلْ (al); the. كُفْرَيْنَ (káfireena)‡; un-

believers. Plural of كَافِرٌ (káfirun); unbeliever.

* سَجَدٌ (Sajada); means *he was submissive*. It is here used in the sense of paying respect or making submission.

† اِلَّا (illá); *except*. In some cases the thing excepted is disunited in kind from that from which the exception is made. Therefore, in this verse, the statement that follows اِلَّا (illá); is a new one quite disunited from the first, hence the meaning is *but Iblees (did it not)*.

‡ Being an unbeliever already he refused to do obeisance to Adam.

The meaning of the verse:—"And when We said to angels make obeisance to Adam, they did obeisance but Iblees (did it not): he refused and he was proud, and he was (one) from the unbelievers."

—: o :—

42ND LESSON.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ○

(*Wa qulná yá Ádamuskun anta wa zaujokal jannatá wa kolá minhá raghadan haišo sh'itomá wa lá taqrabá házi hishshajarata fa takooná minazzálimeen.*)

و (wa); and. قُلْنَا (qulná); we said. يَا (yá); O. آدَمُ (ádamo); Adam. اسْكُنْ (uskun); thou dwell, thou live. أَنْتَ (anta); thou. وَ (wa); and. زَوْجٌ (zaujo); wife, pair. كُ (ka); thy. أَلْ (al); the. جَنَّةٌ (jannaṭa)*; garden, heaven. وَ (wa); and. كَلَا (kolá); you both eat. مِنْ (min); from. هَا (há); it. رَغَدًا (raghadan); plenteous, abundant. حَيْثُ (haišo); wherever. شِئْتُمَا (sh'itomá); you both wish. وَ (wa); and. لَا (lá); not. تَقْرَبَا (taqrabá); both approach, both go near. هَذِهِ (házihee); this.

*Placing in garden means leading a life of ease, happiness and comfort without difficulties and troubles.

أَلْ (al); the. شَجَرَةً (shajarata)*; tree. فَ (fa); so, for.
 تَكُونَا (takoona); you both will be. مِنْ (min); from, of.
 أَلْ (al); the. ظَالِمِينَ (ẓālimeena); unjust.

The meaning of the verse:—"And We said: O Adam! dwell thee and thy wife in the garden, and eat from it (a) plenteous (food) wherever you wish, and do not approach this tree, for then you will be of the unjust."

—: o :—

43RD LESSON.

فَاذَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِمَا وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ○

(Fa azalla ho mashshaitāno 'anhā fa akhraja homā mimmā kānā feehi wa qulnah biṭoo b'adzkum li b'adzin 'aduwwo, wa lakum fil arḍzi mustaqarrun wa matā'un ilā ḥeen.)

فَ (fa); then. أَزَلَّ (azalla); he caused to slip, he caused to fall. هُمَا (homā); both. أَلْ (al); the. شَيْطَانٌ (shaitāno); Satan, devil. عَنْ (an); from. هَا (hā)†; it. فَ (fa); then. أَخْرَجَ (akhraja); he caused to depart, he caused to turn out. هُمَا (homā); both. مِنْ (min);

* Tree stands for evil which degenerates man.

†It means the happy life in which they were placed in the first instance

from. مَا (má); that. كَانَا (káná); both were. فِي (fee);
 in. هِيَ (hi); it. وَ (wa); and. قُلْنَا (qulná); we said.
 اِهْبِطُوا (ihbiṭoo)*; you get forth. بَعْضُ (b'aḍzo); some.
 كُمْ (kum); you. لِ (li); for. بَعْضِ (b'aḍzin); some. عَدُوٌّ
 ('aduwwu); enemy. وَ (wa); and. لَ (la); for. كُمْ
 (kum); you. فِي (fi); in. أَلْ (al); the. أَرْضِ (arḍzi);
 earth. مَسَاكِنٌ (mustaqarrun); abode. وَ (wa); and. مَتَاعٌ
 (matá'un); provision. إِلَى (ilá); to, till, until, for. حِينٍ
 (ḥeenin)*; time.

The meaning of the verse:—"So the devil made them both fall from it, and caused them both to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of some (others) and there is for you in the earth (an) abode and (a) provision for (a) time."

—:o:—

44TH LESSON.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ○

(fa talaqqá 'adamo min rabbihee kalimatin fa tāba
 'alaihi innahoo howattawwābur raḥeem.)

فَ (fa); so, then. تَلَقَّى (talaqqá); he received.

*It means change of condition,

أَدَمُ (*ádamo*); Adam. مِنْ (*min*); from. رَبِّ (*rabbî*); Lord. هِ (*hee*); his. كَلِمَاتٍ (*kalimátin*); words. Plural of كَلِمَةٌ (*kalimata*); word. فَ (*fa*); so. تَابَ (*tába*)*; He turned (mercifully). عَلَيَّ (*'alá*); toward, on, upon, for. هِ (*hi*); him. إِنَّ (*inna*); surely. هُوَ (*hoo*); He. هُوَ (*howa*); he. أَلْ (*al*); the. تَوَابًا (*tawwábo*); oft-returning (to mercy). أَلْ (*al*); the. رَاحِمًا (*raḥeemo*); merciful.

The meaning of the verse :—“ Then Adam received (some) words from his Lord, so He turned to him (mercifully): surely He is oft-returning (to mercy), the Merciful.”

—: o :—

45TH LESSON.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَاِمَّا يٰٓاٰتِيْنٰكُمْ مِّنْ ذِي ۙ هُدًى فَمَنْ تَبِعَ هُدًى فَاِىْ فَلَا

خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

(*Qulnahbitoo minhá jamee'a fa immá y'ati yannakum minnee hodan fa man tabi'a hodáya fa lá kháufun 'alaihim wa lá hum yahzanoon.*)

قُلْنَا (*Qulná*); We said. اهْبِطُوا (*ihbitoo*); you go

* تَوَابًا (*Taubah*); means returning to a state of obedience and implies a perfect change in the course of one's life. Here the word is used to express Divine act of the acceptance of repentance.

forth. مِنْ (min); from. هَا (há); this, it. جَمِيعًا
(jamee'an); all. فَ (fa); so. اِنَّ (immá); surely.
يَأْتِيَنَّ (yátiyanna); it will come. كُمْ (kum); you.
مِنْ (min); from. هِيَ (ee); me. هُدًى (hodan); guid-
ance. فَ (fa); so, then. مَنْ (man); whoever.
تَبِعَ (tabi'a); he follows. هُدًى (hodá); guidance. يَ
(ya); my. فَ (fa); so. لَا (lá); no. خَوْفٌ
(khaufun); fear. عَلَى ('alá); on, upon. هُمْ (him); them.
وَ (wa); and. لَا (lá); no. هُمْ (hum); they. يَحْزَنُونَ
(yahzanoon); they shall grieve.

The meaning of the verse :—" We said : Go forth from this (state) all ; so surely (there) will come to you a guidance from Me, then whoever follows My guidance so no fear (shall come) upon them, nor shall they grieve."

—: o :—

46TH LESSON.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

(Wallazeena kafaroo wa kazzaboo bi 'ayatinā
oláika ashábunnār hum feehá khálideen.)

وَ (Wa); and. الَّذِينَ (allazeena); those. كَفَرُوا

(*kafaroo*); they disbelieved. وَ (wa); and. كَذَّبُوا (*kazzaboo*); they rejected. بِ (bi); with. آيَاتٍ (*áyati*); communications. Plural of آيَاتٍ (*áyat*). نَا (ná); our. أَوْلِيَاءٍ (*oláika*); they. أَصْحَابٍ (*aṣháb*); inmates. Plural of صَاحِبٍ (*ṣáhib*). أَلْ (al); the. نَارٍ (*nári*); fire. هُمْ (*hum*); they. فِي (fee); in. هَا (ha); it. خَالِدُونَ (*khálidoon*); they shall abide.

The meaning of the verse :—“ And (as to) those who disbelieve in and reject our communications, they are the inmates of the fire, in it they shall abide.”

—: o :—

47TH LESSON.

يَبْنِي إِسْرَائِيلَ إِذْ ذُكِرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
 أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

(*yá banee Isráeelaz koroo n'imati yallatee an'amt*
'alaikun wa aufoo bi'ahdee oofi bi'ahdikum wa
iyýaya farhaboon.)

يَا (yá) : O. يَبْنِي (*banee*)*; children, sons. إِسْرَائِيلَ

* يَبْنِي (*banee*); is plural of بِنٍ (*bin*); actually it was بَنِينَ (*baneena*); but on account of إضافة reference towards Israeel its last letter ن (*noon*) has been omitted.

(*Israeel*); Israel. إِسْرَآءِ (Isrá); means wrestler and
 قَيْلٌ (eel); means God. It is the name of Prophet
 Jacob. اذْكُرْ وَا (uzokroo); you call to mind, you
 remember. نِعْمَتٌ (n'imat); favour. يَ (ee); my.
 الَّذِي (allatee); which. اَنْعَمْتُ (an'amto); I bestowed.
 عَلَيَّ (alá); on, upon. كُمْ (kum); you. وَ (wa); and.
 اَوْفُوا (aufoo); you be faithful, you fulfil the promise.
 بِ (bi); with. اٰهْدِي (ahdi); covenant. يَ (ee); me.
 اَوْفِ (oofi); I will fulfil. بِ (bi); with. اٰهْدِي (ahdi);
 covenant. كُمْ (kum); you. وَ (wa); and. اِيَّايَ (iyyáya);
 of me. فَ (fa); so. اَرْهَبُوا (arhaboo)*; you
 should be afraid. نَ (nee); me. It was originally
 نِي (nee); noon ن being augmentative وَقَلِيهِ (wiqáyah).

The meaning of the verse:—"O children of Israel! call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me. I will fulfil (My) covenant with you; and of Me, Me alone, should you be afraid."

* To become afraid from God means to become afraid from the bad consequences of breaking the covenant of God for leading good life.

48TH LESSON.

وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرِينَ وَلَا تَشْتَرُوا

بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ۝

(*Wa ámino bimá anzalto moşaddiqal limá ma'akum wa lá takoonoo awwala káfirin bih, wa lá tashtaroo bi áyátee şamanan qaleelan wa iyyáya fattaqoon.*)

و (Wa); and. أَمِنُوا (áminoo); you believe. بِ (bi); with, in. مَا (má); what. أَنْزَلْتُ (anzalto); I have revealed. مُصَدِّقًا (moşaddiqan); verifying. لِ (li); for. مَا (má); what. مَع (ma'a); with. كُمْ (kum); you. وَ (wa); and. لَا (lá); not. تَكُونُوا (takoonoo); you be. أُولَ (awwala); first. كَافِرِينَ (Káfirin); denier. بِ (bi); with. هِ (hee); it. وَ (wa); and. لَا (lá); not. تَشْتَرُوا (tashtaroo); you buy; you purchase. بِ (bi); with. آيَاتِي (áyáti); communication. يَ (yee); my. ثَمَنًا (şamanan); price. قَلِيلًا (qaleelan); mean; little; small. وَ (wa); and. إِيَّايَ (iyyáya); me alone. فَ (fa); then. اتَّقُوا (itaqoon); you fear. نِ (ni); me.*

The meaning of the verse:—"Any believe with what I have revealed, verifying for what (is) with you and be not (the) first denier with it, and do not buy with my communications a mean price, from me alone you should fear."

*See lesson 47, last word's explanation.

49TH LESSON.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝

(*Wa lá talbisul haqqa bil bâtili wa taktomul haqqa wa antum t'alamoon.*)

وَلَا (Wa); and. لَا (lá)*; not. تَلْبِسُوا (talbisoo); you mix up. أَلْ (al); the. حَقَّ (haqqa); truth. بِ (bi); with. أَلْ (al); the. بَاطِلِ (batili); falsehood. وَ (wa); and. تَكْتُمُوا (taktomoo); you hide. أَلْ (al); the. حَقَّ (haqqa); truth. وَ (wa); and. أَنْتُمْ (antum); you. تَعْلَمُونَ (t'alamoon); you know.

The meaning of the verse :—“ And do not mix up the truth with the falsehood, and hide the truth and you know.”

—: o :—

50TH LESSON.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاٰكِعِينَ ۝

(*Wa aqemussalâta wa âtuzzakâta warka'oo ma'arrâki'een.*)

وَأَقِيمُوا (aqeemoo); you keep up. أَلْ (al); the. الصَّلَاةَ (salâta); prayer. وَ (wa); and. وَ (wa); and. آتُوا (âtû)

* لَا (lá) is of negative, by preceding تَلْبِسُونَ (talbisoon) and تَكْتُمُونَ (taktomoon). the ن (noon) of both have been dropped.

(*átoo*); you pay; you give. ^{أَل} (*al*); the. ^{زَكَاةً} (*zakáta*); poor-rate. ^{وَ} (*wa*); and. ^{أُرْكُؤُوا} (*arka'oo*); you bow down ^{مَعَ} (*ma'a*); with. ^{أَل} (*al*); the. ^{رَاكِعِينَ} (*ráki'eena*); those who bow down.

Meaning of the verse :—“ And keep up the prayer and pay the poor rate and bow down with those who bow down.*”

—: o :—

51ST LESSON.

أَتَا مَرُونَ النَّاسَ بِالْبِرِّ وَتَنَسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ط
 أَوْ لَا تَعْقِلُونَ ○

(*Ata'moroonannása bil birri wa tansauna anfosa-kum wa antum tatloonal kitáb afalá ta'qiloona.*)

أ (á); What. ^{تَا مَرُونَ} (*ta'marooná*); you enjoin. ^{أَل} (*al*); the. ^{نَّاسَ} (*nása*); men; people. ^{بِ} (*bi*); with. ^{أَل} (*al*); the. ^{بِرِّ} (*birri*); goodness. ^{وَ} (*wa*); and. ^{تَنَسَوْنَ} (*tansauna*); you neglect. ^{أَنْفُسَ} (*anfosa*); souls. Plural of ^{نَفْسٍ} (*nafs*); soul. ^{كُم} (*kum*); your. ^{وَ} (*wa*); while; and. ^{أَنْتُمْ} (*antum*); you. ^{تَتْلُونَ} (*tatloona*); you read.

*It enjoins the Muslims to say their prayers with congregation.

أَلْ (al); the. كِتَابٌ (kitába); book. إِي (a); what. فَ (fa);
then. لَا (la); no. تَعْقِلُونَ (ta'qiloona); you understand;
you have sense.

The meaning of verse:—"What! do you enjoin the men with the goodness and neglect your (own) souls while you read the book; have you then no sense?"

—: o :—

52ND LESSON.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ، إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ۝

(Wasta'eenoobishşabri waşşalát, wa innahà laka-beeratum illà 'alal kháshhi'een.)

وَ (wa); and. اسْتَعِينُوا (ista'eenoowá); you seek assistance. بِ (bi); through. أَلْ (al); the. صَبْرٌ (şabri); patience. وَ (wa); and. أَلْ (al); the. صَلَاةٌ (şaláti); prayer. وَ (wa); and. إِنَّ (inna); surely. هَا (há); it. لٌ (la); surely. Here لٌ (lám); gives the meaning of certainty. كَبِيرَةٌ (kabeeratum); a hard thing. إِلَّا (illá); except. عَلَى (alá); for. أَلْ (al); the. خَاشِعِينَ (kháshhi'eena); humble ones.

The meaning of verse:—"And seek assistance through the patience and the prayer and surely it (is) a hard thing except for the humble ones."

—: o :—

53RD LESSON.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

(*Allazeena yazunnoona annahum moláqoo rabbihim wa annahum ilaihi raji'oon.*)

الَّذِينَ (*Allazeena*); who. يَظُنُّونَ (*yazunnoona*);

they know; they think. أَنَّ (*anna*); surely. هُمْ (*hum*);

they. مُلَاقُوا (*moláqoo*); they shall meet. رَبِّ (*rabbi*);

Lord. هِم (*him*); their. وَ (*wa*); and. أَنَّ (*anna*);

surely. هُمْ (*hum*); they. إِلَى (*ilá*); to. هِ (*hi*); him.

رَاجِعُونَ (*raji'oon*); they shall return.

The meaning of the verse :—" Who know surely they shall meet their Lord and surely they shall return to Him."

—: o :—

54TH LESSON.

يٰۤاَيُّهَا اِسْرٰٓءٰٓءِيْلُ اذْكُرْ وَا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَا نِيْ فَضْلَتِكُمْ

○ عَلٰى اَلْعٰلَمِيْنَ

(*Yá banēe Isrāeelaz koroo n'imati yallateē an'amto 'alaikum wa annee faḍḍaltokum 'alal 'āla-meen.*)

يا (Yá); O. بَنِي (banee); children. إِسْرَائِيلَ (Isra'eela); name of Jacob Prophet. إِسْرًا (isrá); wrestler. اذْكُرُوا (uzkoroowá); you call to mind. You remember. نِعْمَتٍ (n'imati); favour. يَ (yee); my. اَلَّتِي (allatee); which. اَنْعَمْتُ (an'amto); I bestowed. عَلَى ('alá); on. كُمْ (kum); you. وَ (wa); and. اِنَّ (anna); surely. يَ (yee); I. فَضَّلْتُ (fadẓẓaltto); I made excel. كُمْ (kum); you. عَلَى ('alá); on, over. اَلْ (al); the. اَلْعَالَمِينَ ('álameena); nations. Plural of اَلْعَالَمِ ('álam).

The meaning of the verse:—"O children of Israeel! you call to mind my favours which I bestowed on you and surely made you excel over the nations."

—: o:—

55TH LESSON.

وَ اتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلُ مِنْهَا شَفَاعَةً وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

(Wattaqoo yauman lá tajzee nafsun 'an nafsín shai'an wa lá yuqbaló minhá shafá'atun wa lá y'okhazó minhá 'adlun wa lá hum yunṣaroon.)

وَ (Wa); and. اتَّقُوا (ittaqoo); you be on guard

against. ^{أَيُّ}يَوْمًا (*yawman*); a day. ^{لَا}(*lá*); not. ^{تَجْزِي}(*tajzee*); it shall avail. ^{نَفْسٌ}(*nafsun*); one soul.
^{عَنْ}(*'an*); from. ^{نَفْسٍ}(*nafsin*); one soul. ^{شَيْئًا}(*shai'an*); the least; anything. ^{وَ}(*wa*); and. ^{لَا}(*lá*);
 no; neither. ^{يُقْبَلُ}(*yuqbalu*); it shall be accepted.
^{مِنْ}(*min*); from. ^{هَا}(*há*); it. ^{شَفَاعَةً}(*shafá'atun*);
 intercession. ^{وَ}(*wa*); and. ^{لَا}(*lá*); nor. ^{يُؤْخَذُ}(*y'okhazū*); it shall be accepted, it shall be taken.
^{مِنْ}(*min*); from. ^{هَا}(*há*); it. ^{عَدْلٌ}(*'adlun*); com-
 pensation. ^{وَ}(*wa*); and. ^{لَا}(*lá*); nor. ^{هُمْ}(*hum*); they.
^{يُنصَرُونَ}(*yunṣaroonā*); they shall be helped.

The meaning of the verse:—"And be on your guard against a day (when) one soul shall not avail another (in) the least, neither shall intercession be accepted from it, nor shall any compensation be taken from it, and nor shall they be helped."

—: o :—

56TH LESSON.

وَإِذْ نَجَّيْنَاكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَ نَسِئَكُمْ سِوَاءَ الْعَذَابِ يَدْبِعُونَ إِبْنَاءَ

كُم وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ

(*Wa iz najjainā kum min āli fir'auna yasoomoonā-
 kum soo'al 'azābi yozabbihoonā abnā'akum wa*

*yastahyoona nisá'akum wa fee zálikum balá un
min rabbikum 'azeem.)*

وَا (Wá); and. اِذْ (iz); when. نَجَّيْنَا (nadjainá);
We delivered. We saved. كُمْ (kum); you. مِنْ (min);
from. اَلْ (ali); people. فِرْعَوْنَ (fir'awna); Pharaoh.
يَسُومُوْنَ (yasoomoona); they subjected. كُمْ (kum); you.
سَوْءَ (soo'a); severe. اَلْ (al); the. عَذَابِ ('azábi);
torment. يَذْبَحُوْنَ (yozabbihooona); they were killing.
اَبْنَاءَ (abná'a); sons. كُمْ (kum); your. وَ (wa); and.
يَسْتَكْبِرُونَ (yastahyoona); they were sparing. نِسَاءَ
(nisá'a); women. كُمْ (kum); your. وَ (wa); and.
فِي (fee); in. ذَٰلِكُمْ (zálikum); this. بَلَاءٌ (bala'un);
trial. مِنْ (min); from. رَبِّ (rabbi); Lord. كُمْ (kum);
your. عَظِيمٌ (azeemun); Great.

The meaning of the verse:—"And when We delivered you from Pharaoh's people, they subjected you to severe torment, they were killing your sons and were sparing your women, and in this (there was) a great trial from your Lord."

57TH LESSON.

وَإِذْ فَرَقْنَا بِمُؤَلِّمِ الْبَحْرِ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

(*Wa iz faragná bikomul bahra fa anjainá kum
wa aghraqná ála fir'auna wa antum tanzoroon.*)

وَ (Wa); and. إِذْ (iz); when. فَرَقْنَا (faragná);

We parted. بِ (bi); for. كُمْ (kum); you. آلَ (al);

the. بَحْرٍ (bahra); sea. فَ (fa); so. أَنْجَيْنَا (anjainá);

We saved. كُمْ (kum); you. وَ (wa); and. أَغْرَقْنَا

(aghraqná); We drowned. آلَ (ála); followers.

فِرْعَوْنَ (fir'auna); Pharaoh. وَ (wa); and. أَنْتُمْ

(antum); you. تَنْظُرُونَ (tanzoroon); you watched
by.

The meaning of the verse:—"And when We parted for you the sea so We saved you and We drowned followers (of) Pharaoh and you watched by.

—: o :—

58TH LESSON.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ

مِّنْ بَعْدِهَا وَأَنْتُمْ ظَالِمُونَ

(*Wa iz wá'adná Moosá arba'eena lailatan summatta khaztomul'ijla min b'adihee wa antum zalimoon.*)

وَ (wa); and. إِذْ (iz); when. وَعَدْنَا (wá'adná); we

appointed. ^{مُوسَى} (Moosá); Moses. ^{أَرْبَعِينَ} (arba'eena);
 forty. ^{لَيْلَاتٍ} (lailatan); nights. ^{ثُمَّ} (summa); then.
^{أَتَّخَذْتُمْ} (attakhaztum); you took. ^{الْ} (al); the. ^{عِجْلٍ}
 ('ijla); calf. ^{مِنْ} (min); from, to, since, of. ^{بَعْدَ} (b'adi);
 after. ^{هُ} (hee); him. ^{وَ} (wa); and. ^{أَنْتُمْ} (antum); you.
^{ظَلَمْتُمْ} (zálimoona); unjust.

The meaning of the verse:—"And when We appointed (with) Moses forty nights, then you took the calf (for a God) after him and you were unjust."

—: o :—

59TH LESSON.

○ ^{ثُمَّ} ^{عَفَوْنَا} ^{عَنْكُمْ} ^{مِنْ} ^{بَعْدَ} ^{ذَلِكَ} ^{لَعَلَّكُمْ} ^{تَشْكُرُونَ}

(Summa 'afauná 'ankum min b'adi zálíka lá alla
 kum tashkoroon.)

^{ثُمَّ} (summa); then. ^{عَفَوْنَا} ('afauná); We pardoned.
^{عَنْ} ('an); from. ^{كُم} (kum); you. ^{مِنْ} (min); from. ^{بَعْدَ}
 (b'adi); after. ^{ذَلِكَ} (zálíka); that. ^{لَعَلَّ} (la'alla); so
 that, may be, perhaps. ^{كُم} (kum); you. ^{تَشْكُرُونَ} (tashko-
 roona); you give thanks.

The meaning of the verse:—"Then We pardoned you after that so that you might give thanks."

—: o :—

60TH LESSON.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

(*Wa iz̄ ātainā Moosal kitāba wal furqāna la 'allakum tahtadoon.*)

وَ (*wa*); and. إِذْ (*iz̄*); when. آتَيْنَا (*ātainā*); We gave. مُوسَى (*Moosá*); Moses. أَلْ (*al*); the. كِتَابٌ (*kitāba*); book. وَ (*wa*); and. أَلْ (*al*); the. فُرْقَانَ (*furqāna*); distinction. لَعَلَّ (*la'alla*); may be, perhaps so that. كُمْ (*kum*); you. تَهْتَدُونَ (*tahtadoon*); you walk aright.

The meaning of the verse:—"And when We gave Moses the Book and the Distinction so that you might walk aright."

—: o :—

61ST LESSON.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ

فَتُوبُوا إِلَيَّ يَا بَارِئِكُمْ فَاذْكُرُوا أَنْفُسَكُمْ ط ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ

بَارِئِكُمْ ط فَتَابَ عَلَيْكُمْ ط إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

(*Wa iz̄ qāla Moosá li qaumi hee yá qaumi inna kum zalamtun anfosakum bitti khāzi komul 'ijla fa tooboo ilá bá ri'ikum faqtoloo anfosakum zá likum khairun lákum 'inda bá ri'ikum fa tába 'alaikum inna hoó ho wattawwáb-ur-raheem.*)

وَ (*wa*); and. إِذْ (*iz̄*); when. قَالَ (*qāla*); he said.

مَوْسَى (Moosá); Moses. لَ (li); to; for. قَوْمِ (qaumi);
 people. هِ (hee); his. يَا (yá); O. قَوْمِ (qaumi); people.
 يَ (yee); my. It was originally قَوْمِي (qaumee); the
 last letter ي (ya); has been omitted. إِنَّ (inna); surely.
 كُمْ (kum); you. ظَلَمْتُمْ (zalamtum); you have been un-
 just. أَنْفُسُ (anfosa); selves. Plural of نَفْسُ (nafs);
 self, soul; person; human being; individual. كُمْ
 (kum); your. بِ (bi); by; with; through. اِتَّخَذَ itti-
 kházi); taking. كُمْ (kum); your. أَلْ (al); the. عَجَلُ
 ('ijla); calf. فَ (fa); then; therefore; so. تَوَبُّوا (tooboo);
 you turn. إِلَى (ilá); to. بَارِئِي (bári'i); creator. كُمْ (kum)
 your. فَ (fa); so. اُقْتُلُوا (uqtaloo); you kill. أَنْفُسُ
 (anfosa); selves; soul; person; human being, individual.
 كُمْ (kum); your. ذَلِكَ (zálikum); that. خَيْرٌ (khairun);
 best. لَ (la); for. كُمْ (kum); you. عِنْدَ ('inda); at; near;
 on; upon. بَارِئِي (bári'i); creator. كُمْ (kum); your. فَ
 (fa); so. تَابَ (tába); We turned. عَلَى ('álá); on; upon
 for; towards. كُمْ (kum); you. إِنَّ (inna); surely. هُوَ
 (hoo); He. هُوَ (howa); He. أَلْ (al); the. تَوَابٌ (ta-
 wábo); Oft-returning. أَلْ (al); the. رَحِيمٌ (raheem);
 merciful.

The meaning of the verse :—“ And when Moses said to his people: O my people! You have surely been unjust to yourselves by taking the calf (for a God), so turn to your Creator (penitently), so kill yourselves that (is) best for you near your Creator; so He turned towards you (mercifully), surely He is the Oft-returning (to mercy), the Merciful.”

—: o :—

62ND LESSON.

وَإِذْ قُلْتُمْ لِيُؤْمِسْ لَكُمْ رَبُّكُمْ مِنْ لَدُنْكُمْ حَتَّىٰ تَرَىٰ لِلَّهِ جَهْرَةً
فَأَخَذْنَاكُمْ أَيُّهَا النَّاسُ بِأَعْيُنِنَا فَاذْكُرُوا لِلَّهِ أَصْحَابَ الْأَلْبَابِ إِنَّهُمْ كَانُوا يُنظَرُونَ

(*Wa iz qultum ya Moosá lan n'omina laka hattá naralláha jahراتan fa akhazat komuṣṣá'iqato wa antum tanzaroon.*)

وَ (wa); and. إِذْ (iz); when. قُلْتُمْ (qultum); you said. يَا (yá); O. مُوسَى (Moosá); Moses. لَنْ (lan); never; not. نُوْمِسْ (n'omina); we will believe. لْ (la); to; for. كْ (ka); thee. حَتَّىٰ (hattá); until; till. تَرَىٰ (nara); We see. اللَّهُ (alláha); Allah. جَهْرَةً (jahراتan); manifestly. فَ (fa); so. أَخَذْتُمْ (akhazat); over took. كُمْ (kum); you. أَلْ (al); the. صُعُقَةً (sá'iqato); punishment. وَ (wa); and; while. أَنْتُمْ (antum); you. تَنْظُرُونَ (tanzaroon); you looked on.

The meaning of the verse:—“ And when you said :
O Moses! We will not believe to thee until we see
Allah manifestly; so the punishment overtook you
while you looked on.”

—: o :—

63RD LESSON.

○ ثُمَّ بَعَدْنَا مِنْ بَعْدِ مَوْتِكُمْ لَعْنًا لَكُمْ تَشْكُرُونَ

(*Summa ba'asnákum min b'adi mautikum la'allakum tashkoroona.*)

ثُمَّ (*summa*); then. بَعَدْنَا (*ba'asná*); We raised up.
كُم (*kum*); you. مِنْ (*min*); from. بَعْدِ (*b'adi*); after.
لَعْنًا (*mauti*); stupor; death. كُمْ (*kum*); your. لَعْنًا
(*la'alla*); may be; perhaps. كُمْ (*kum*); you. تَشْكُرُونَ
(*tashkoroona*); you may give thanks.

Meaning of the verse:—“ Then We raised you up
after your stupor maybe you may give thanks.”

—: o :—

64TH LESSON.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى ط كَلُوا مِنْ حَاطِبَاتِ
مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ○

(*Wa zallalná 'alaikomul ghamáma wa anzalná
'alaikomul manna wassalwá koloo min tayyibáti
má razaqná kum wa má zalamooná wa lákin
kanoo anfusahum yazlimon.*)

وَ (wa); and. ظَلَّلَ (zallala); give shade. نَا (ná);
 we. عَلَيَّ ('alá); over. كُمْ (kum); you. أَلْ (al); the.
 غَمَامَ (ghamama); cloud. Plural of غَمَامَةٌ (ghamamat); a
 cloud. وَ (wa); and. أَنْزَلَ (anzala); sent. نَا (ná); we.
 عَلَيَّ ('alá); upon; for. كُمْ (kum); you. أَلْ (al); the.
 مَنَّ (manna); manna; honey-dew; anything which comes
 to man without much effort. وَ (wa); and. أَلْ (al); the
 سَلْوَى (salwá); quails. كُلُّوا (koloo); you (all) eat. مِنْ
 (min); from. طَيِّبَاتٍ (tayyibáti); good things. مَا (má);
 that. رَزَقَ (razaqa); have given. نَا (na); We. كُمْ
 (kum); you. وَ (wa); and. مَا (má); not. ظَلَمُوا (zalamoo);
 they did do harm. نَا (na); us. وَ (wa); and. لَكِنْ
 (lákin); but. كَانُوا (kánoo); they were. أَنْفُسُ
 (anfosa); own souls. هُمْ (hum); their. يَظْلِمُونَ (yazlimoona); they
 made to suffer loss.

The meaning of the verse:—"And We made the clouds to give shade over you and We sent for you the manna and the quails; you eat from good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss."

65TH LESSON.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا
 الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسُنِّزْ يَدًا لِمُحْسِنِينَ ○

(*Wa iz qulnad kholoo házihil qaryata fa koloo
 minhá haišo shi'tum raghadan wad kholul bába
 sujjadan wa qooloo hittatun naghfirlakum kha-
 táyákum wa sa nazeedul mohsineen.*)

وَ (wa); and. إِذْ (iz); when. قُلْنَا (qulná); We said.

ادْخُلُوا (udkholoo); you all enter. هَذِهِ (házihee); this.

أَلْ (al); the. قَرْيَةَ (qaryata); city. فَ (fa); then.
 كَلُوا (koloo); you all eat. مِنْ (min); from. هَا (há); it.

حَيْثُ (haišo); whenever. شِئْتُمْ (shi'tum); you wish.

رَغَدًا (raghadan); plenteous. وَ (wa); and. ادْخُلُوا (ud-
 kholoo); you all enter. أَلْ (al); the. بَابَ (bába); gate.

سُجَّدًا (sujjadan); making obeisance. وَ (wa); and. قُولُوا
 (qooloo); you all say. حِطَّةً (hittatun); Put down from

us our heavy burden. نَغْفِرْ (naghfiro); We will forgive.

لَكُمْ (la); to; for. كُمْ (kum); you. خَطِيئًا (khatáyá); wrongs.

كُمْ (kum); your. وَ (wa); and. سُنِّزْ يَدًا (sanazeedo); We

give more. أَلْ (al); the. مُحْسِنِينَ (mohsineena); those

who do good.

The meaning of the verse :—“ And when We said :
Enter this city, then eat from it plenteous (food)
whenever you wish, and enter the gate making obeis-
ance, and say, Put down from us our heavy burdens,
We will forgive (for) you your wrongs and give more to
those who do good (to others).”

—: o :—

66TH LESSON.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا

رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ○

(*Fa baddla lallazeena zalamoo qaulan ghairallazee
qeela lahum fa anzalna 'alallzeena zalamoo rij-
zan minassamâi bimâ kânoo yafsoqoon.*)

الَّذِينَ (al-*lazeen*); then. بَدَّلَ (*baddala*); changed. فَ (fa);

(*allazeena*); those. ظَلَمُوا (*zalamoo*); who were unjust.

قَوْلًا (*qaulan*); a saying. غَيْرَ (*ghaira*); another; other

than. الَّذِي (*al-laze*); that. قِيلَ (*qeela*); had been

spoken. لَ (la); to. هُمْ (*hum*); them. فَ (fa); so.

أَنْزَلْنَا (*anzalna*); We sent. عَلَى ('*alâ*); upon. الَّذِينَ

(*al-lazeena*); those. ظَلَمُوا (*zalamoo*); they were unjust.

رِجْزًا (*rijzan*); pestilence. مِّنَ (min); from. أَلْ (al); the

سَّمَاءِ (*samâi*); heaven. بِ (bi); for. مَا (mâ); what.

كَانُوا (*kânoo*); they were. يَفْسُقُونَ (*yafsoqoona*); they

transgressed.

The meaning of the verse :—“ Then those who were unjust changed (it) for a saying other than that (which) had been spoken to them, so We sent upon those who were unjust a pestilence from heaven for what they were transgressing *i.e.* because they transgressed.”

—: o :—

67TH LESSON.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْكَعْبَةَ فَآءَأَفْجَرَتْ
 مِنْهُ إِثْنَا عَشْرَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كَلُوا وَاشْرَبُوا
 مِنْ آتِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٧﴾

(*Wa izistasqá Moosá liqau mihee fa qulnadzrib bi'asákal hajar, fanfajarat minhusnata 'asharata 'ainá, qad 'alima kullo onásin mashrabahum, koloo washraboo min rizqilláhi wa lá ta'sau fil ardzi mufsideen.*)

وَ (Wa); and. إِذْ (iz); when. اسْتَسْقَىٰ (istasqá); prayed for drink. مُوسَىٰ (Moosá); Moses. لِ (li); for. قَوْمِهِ (qau mi); people. هِ (hee); his. فَ (fa); then. قُلْنَا (qulná); We said. اضْرِبْ (idzrib); you seek a way. بِ (bi); with. عَصَا (aśá); staff; community. كَ (ka); thy. أَلْ (al); the. كَعْبَةَ (hajar); mountain. فَ (fa); then. أَفْجَرَتْ (infajarat); flowed. مِنْ (min);

from. ^ه (ho); it. ^{اِنَّنَا} ^{عَشْرَةَ} (*isnatá 'asharata*);
 twelve. ^{عَيْنًا} (*'ainá*); springs. ^{قُد} (*qad*); surely. ^{عَلِمَ}
 (*alima*); knew. ^{كُلِّ} (*kullo*); each. ^{اِنَاسٍ} (*onásin*);
 people, tribe. ^{مَشْرَبٍ} (*mashraba*); drinking place.
^{هُم} (*hum*); its, their. ^{كُلُوا} (*koloo*); you (all) eat. ^{وَ}
 (*wa*); and. ^{اَشْرَبُوا} (*ushriboo*); you (all) drink. ^{مِنْ}
 (*min*); from. ^{رِزْقٍ} (*rizqi*); provisions. ^{اَللّٰهِ} (*allahi*);
 Allah. ^{وَ} (*wa*); and. ^{لَا} (*la*); not. ^{تَعْتُوا} (*ta'sau*);
 you act corruptly. ^{فِي} (*fee*); in. ^{اَلْ} (*al*); the. ^{اَرْضِ}
 (*ardzi*); land. ^{مُفْسِدِينَ} (*mufsideen*); making mischief.

The meaning of the verse:—"And when Moses prayed for drink for his people, then We said seek a way with thy community into the Mountain, then flowed from it twelve springs; surely each tribe knew its drinking place; you eat and drink from provisions of Allah and do not act corruptly in the land, making mischief."

—: o :—

68TH LESSON.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا
 مِمَّا تَنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلِهَا قَالَ

اُتْسَبِدُونَ اَلَّذِي هُوَ اَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اِهْبَطُوا مِصْرًا فَاِنَّ لَكُمْ
 مَا سَأَلْتُمْ ط وَصَرَبْت عَلَيْهِمُ الذَّلِيلَةَ وَالْمَسْكَنَةَ وَبَاغَوْا بِغَضَبٍ مِّنَ اللّٰهِ ط
 ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ الَّذِيْنَ بَغِيْرَ الْحَقِّ ط
 ذٰلِكَ بِمَا عَصَوْا وَكَانُوْا يَعْتَدُوْنَ ۝

(Wa iz qultum yá Moosa lan naşbira 'alá ta'á-
 min wáhidin fad'ó laná rabbaka yukhrij laná
 mimma tumbitul ardzo min baqlihá wa qissá'ihá
 wa foomihá wa 'adasihá wa başalihá; qál atas-
 tabdilonallazee howa adná billazee howa
 khair; ihbiţoo mişran fa inna lakum má sa altum;
 wa dzoribat 'alaihimumzillato wal maskanato wa
 ba'oo bi ghadzabin minallah; zálíka bi annahum
 kánoo yakforoona bi áyátilláhi wa yaqtloo-
 nanna biyyeena bi ghairil haq; zalíka bimá
 'aşşawwa kanoo y'tadoon.)

و (Wa); and. اِذْ (iz); when. قُلْتُمْ (qultum);
 you (all) said. يَا (yá); O. مُوسَى (Moosá); Moses.
 لَنْ (lan); never. نَصَبِرُ (naşbira); we bear, we be patient.
 عَلَيَّ ('alá); on, upon. طَعَامٍ (ta'ámin); food. وَاحِدٍ (wáhidin);
 one. فَ (fá); so; therefore. اُدْعُ (ud'ó); you pray.
 لَ (la); for. نَا (ná); us. رَبِّ (rabba); Lord. كَ (ka);
 thy. يُخْرِجُ (yukhrij); he brings forth. لَ (la); for. تُ

(ná); us. مِنْ (min); from. مَا (má); what. تَنْبِتُ (tun-
bitó); it grows. أَلْ (al); the. أَرْضُ (ardžo); earth. مِنْ
(min); from; of. بِقُلِّ (baqlí); herbs. هَا (há); its. وَ
(wa); and. قِشَّاءُ (qissáa); cucumbers. هَا (há); its. وَ
(wa); and. فُومٍ (foomi); garlic. هَا (há); its. وَ (wa);
and. عَدَسٍ ('adasi); lentils. هَا (há); its. وَ (wa);
and. بَصَلٍ (başali); onions. هَا (há); its. قَالَ (qála);
he said. اِ (a); particle of interrogation. تَسْتَبْدِلُونُ
(tastabdiloona); you will exchange. اَلَّذِي (allazee); that;
which. هُوَ (howa); it. اُدْنَى (adná); inferior. بِ (bi);
by, with, through. اَلَّذِي (allazee); that; which. هُوَ
(howa); it. خَيْرٌ (khairun); better. اِهْبِطُوا (ihbiṭoo);
you (all) enter. مِصْرًا (mişran); a city. فَ (fa); so.
اِنَّ (inna); surely. لَ (la); for. كُمْ (kum); you. مَا
(má); what. سَأَلْتُمْ (sa altum); you ask. وَ (wa); and
مُزِبَّتْ (dzoribat); brought down. عَلَى ('alá); upon. هُمْ
(him); them. أَلْ (al); the. ذَلَّلَتْ (zillato); abasement

و (wa); and. اَلْ (al); the. مَسْكَنَةً (maskanato); humili-
 ation. و (wa); and. بَا (ba'oo); they became deserv-
 ing. بِ (bi); with. غَضَبٍ (ghadẓabin); wrath. مِنْ (min);
 of, from. اَللَّهُ (allahī); Allah. ذَلِكَ (zálīka); this.
 بِ (bi); by, with, through. اَنَّ (anna); because. هُمْ (hum);
 they. كَانُوا (kánoo); they were. يَكْفُرُونَ (yak-
 foroona); they disbelieved. بِ (bi); with. آيَاتٍ
 (áyati); communications. اَللَّهُ (alláhi); Allah. و (wa);
 and. يَقْتُلُونَ (yaqtoloona); they killed. اَلْ (al); the.
 نَبِيِّنَ (nabiyyeena); prophets. بِ (bi); with. غَيْرٍ (ghairi);
 not. اَلْ (al); the. حَقٍّ (haqqi); just, right. ذَلِكَ
 (zálīka); this. بِ (bi); by, with, through, because.
 مَا (má); what. عَصَوْا ('aṣau); they disobeyed. و
 (wá); and. كَانُوا (kánoo); they were. يَعْتَدُونَ (y'ata-
 doona); they exceeded the limits.

The meaning of the verse:—"And when you said: O
 Moses! we cannot (bear) or be patient upon one food,
 therefore pray thy Lord for us to bring forth for us
 from what the earth grows, of its herbs and its cucum-
 bers and its garlic and its lentils and its onions. He
 said: Will you exchange that which is better for that

which is inferior? Enter a city, so surely (there is) for you what you ask for. And the abasement and the humiliation was brought down upon them; and they became deserving of Allah's wrath; this (was) because they disbelieved with the communications of Allah and killed the prophets unjustly; this (was) because they disobeyed and exceeded the limits."

—: o :—

69TH LESSON.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصْرٰى وَالصّٰبِئِيْنَ مِنْ اٰمَنٍ
 بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلْ صٰلِحًا فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
 عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

(*Innallizeena ámanoo wallazeena hádoo wannaşárá
 Waşşábieena man ámana billáhi wal yaumul
 ákhiri wa 'amila şálihan fa la hum ajrohum
 'inda rabbihim walá khaufun 'alaihim walá
 hum yahzanoon*)

اِنَّ (Inna); surely. الَّذِيْنَ (allazeena); those (plural).

اٰمَنُوْا (ámanoo); they all believe. وَ (wa); and. الَّذِيْنَ (al-
 lazeena); those (plural). هَادُوْا (hádoos); (who are) Jews

وَ (wa); and. اَلْ (al); the. نَصْرِيْ (naşárá); Christians.

وَ (wa); and. اَلْ (al); the. صٰبِئِيْنَ (şábieena); Sabians.

مِّنْ (man); who. اٰمَنٍ (ámana); believes. بِ (bi); with.

اللهُ (alláhi); Allah. وَ (wa); and. أَلْ (al); the. يَوْمِ
 (yaumi); day. أَلْ (al); the. أَخِرِ (ákhiri); last. وَ (wa);
 and. عَمِلَ ('amila); he does. مَالِعًا (šálihan); good. فَ
 (fa); so. لَ (la); for. هُمْ (hum) those, them. أَجْرٍ (ajro);
 reward. هُمْ (hum); their. عِنْدَ ('inda); near. رَبِّ (rabbi);
 Lord. هُمْ (him); their. وَ (wa); and. لَا (lá) no. خَوْفٍ
 (khaufun); fear. عَالِي ('alá); on, upon, for. هُمْ (hum);
 them. وَ (wa); and. لَا (la); no. هُمْ (hum); they. يَحْزَنُونَ
 (yahzanoona); they shall grieve.

Translation of the verse:—"Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes with Allah and the last day and does good, so, for them is their reward from their Lord and (there is) no fear for them and nor they shall grieve."

—: o :—

70TH LESSON.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ دَرْنَا فَوْقَكُمْ الطُّورَ خَذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَإِذْ كَرُوا

○ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

(Wa iz akhazná meesagakum wa rafaná fawqa komuſſoor; khozoo má átainákum bi quwwatin wazkoroo má feehi la'allakum tattaqoon.)

وَ (Wa); and. إِذْ (iz); when. أَخَذْنَا (akhazná); We

took; We made. ^{مِيعَاتُ} (*meesâqa*); covenant. ^{كُم} (*kum*);
 you. ^{وَ} (*wa*); and. ^{رَفَعْنَا} (*raf'aná*) We raised. ^{فَوْقَ}
 (*fauqa*); above. ^{كُم} (*kum*); you. ^{أَلِ} (*al*) the. ^{طُورِ} (*toora*);
 mountain. ^{خَذُوا} (*khoozoo*); you take hold, you seize.
^{مَا} (*má*); what. ^{أَتَيْنَا} (*átainá*); We have given. ^{كُم} (*kum*);
 you. ^{بِ} (*bi*); with. ^{قُوَّةً} (*quwwatin*); firmness, strength.
^{وَ} (*wa*) and. ^{أَذْكُرُوا} (*uzkoroow*) you bear in mind. ^{مَا} (*má*);
 what. ^{فِي} (*fee*); in. ^{هِ} (*hi*) it. ^{لَعَلَّ} (*la'alla*); so that
^{كُم} (*kum*); you. ^{تَتَّقُونَ} (*tattaqoona*); you may guard
 (against evil).

The meaning of the verse:—"And when We made covenant (with) you, and We raised the mountain above you: you take hold (of) what We have given you with firmness, and you bear in mind what (is) in it, so that you may guard (against evil)."

—: o :—

71ST LESSON.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ

مِّنَ الْخَاسِرِينَ ○

(*summa tawallaitum min ba'di zálika fa laulá fadzlulláhi 'alaikum wa rahmatohoo la kuntum minal khásireen.*)

ثُمَّ (*summa*); then. تَوَلَّيْتُمْ (*tawallaitum*) you turned

back. مِنْ (min); from. بَعْدَ (b'adi); after. ذَلِكْ (zálíka);
 that. فَ (fa); so. لَوْلَا (lawlá); were it not for. Had it
 not been for. فَضْلَ (fadzlo); grace. اِلَلّٰهَ (alláhi); Allah.
 عَلَيْهِ ('alá); on. كُمْ (kum); you. وَ (wa); and. رَحْمَتِ
 (rahmato); mercy. هُوَ (hoo); his. لَ (la); for. كُنْتُمْ
 (kuntum); you would have been. مِنْ (min); from,
 among, of. اِلْ (al); the. خَسِرٰيْنَ (khásireena); losers.

The meaning of the verse:—"Then you turned back
 after that; so were it not for grace (of) Allah and His
 mercy on you, you would (certainly) have been from the
 losers."

—: o :—

72ND LESSON.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا
 قِرَادَةً خَاسِرِينَ

(*Wa laqad 'alimtomullazee n'atadau minkum
 fissabti fa qulná la hum koonoo qiradatan
 khásieen.*)

وَ (wa); and. لَقَدْ (laqad); certainly. عَلِمْتُمْ ('alimtum);
 you have known. الَّذِينَ (allazeena); those. اعْتَدَوْا
 (i'tadau); they exceeded the limits. مِنْ (min); from.

سَبْتِ (sabt); Sabbath. كُمْ (kum); you. فِي (fee); about. أَلْ (al); the. قُلْنَا (qulná); we said. فَ (fa); so. لَ (la); to. هُمْ (hum); them. كُونُوا (koonoo); you be. قِرَادَةً (qiradatan); apes. Plural of (qird); قِرْدٌ (qird); ape. خَاسِيَةً (khasieena); despised and hated.

The meaning of the verse:—"And certainly you have known those who exceeded the limits from (among) you about the Sabbath, so We said to them: Be (as) apes, despised and hated."

—: o :—

73RD LESSON.

○ فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

(*Fa ja'alnâhâ nakâlallimâ baina yadaihâ wa mâ khalfahâ wa mau'izatan lil muttaqeen.*)

فَ (fa); so. جَعَلْنَا (ja'alnâ); We made. هَا (hâ); them. نَكَالًا (nakâlan); example. لِ (li); for. مَا (mâ); those. بَيْنَ (baina); among. يَدَيْ (yadai); both hands. witness; present. هَا (hâ); them. وَ (wa); and. مَا (mâ); those. خَلْفَ (khalfa); after. هَا (hâ); them. وَ (wa); and. مَوْعِظَةً (mau'izatan); admonition. لِ (li); for. مُتَّقِينَ (muttaqeen); those who guard (against evil).

The meaning of the verse:—"So We made them (an) example for those who witnessed them and those (who came) after them, and (an) admonition to those who guard (against evil)."

—: o :—

74TH LESSON.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَاتٍ ۚ قَالُوا
 أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ۝

(*Wa iz qála Moosá liqaumihee innalláha y'amoro-
 kum an tazbahoo baqarah; qáloo atattakhizóná
 hozowá; qála a'oozo billáhi an akoona minal
 jáhileen.*)

وَ (*wa*); and. إِذْ (*iz*); when. قَالَ (*qála*); he said.

مُوسَىٰ (*Moosá*); Moses. لِ (*li*); to. قَوْمٍ (*qaumi*); people.

هُ (he); his. إِنَّ (*inna*); surely. اللَّهُ (*Alláha*); Allah.

يَأْمُرُ (*y'amoro*); he commands. كُمْ (*kum*); you. أَنْ (*an*);

that. تَذْبَحُوا (*tazbahoo*); you should sacrifice. بَقَرَاتٍ (*ba-*

qaratan); a cow. قَالُوا (*qáloo*); they said. أ (*a*);

particle of interrogation. تَتَّخِذُنَا (*tattakhizo*); you take.

نَا (*na*); us. هُزُوًا (*hozowan*); ridicule. قَالَ (*qála*); he

said. أَعُوذُ (*a'oozo*); I seek the protection. بِ (*bi*); with.

اللَّهِ (Alláhi); Allah. أَن (an); that. أَكُونُ (akoona); I may be. مِن (min); from. أَل (al); the. جَاهِلِينَ (jáhi-leena); ignorant.

The meaning of the verse:—"And when Moses said to his people: surely Allah commands you that you should sacrifice a cow; they said: Dost thou ridicule us? He said: I seek the protection with Allah that I may be (one) from the ignorant."

—:o:—

75TH LESSON.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ط قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا تَأْكُلُ الْبُرُودَ ○ فَأَرِضْ وَلَا يَكْرَهُ عَوَانٌ بَيْنَ ذَلِكَ ط فَافْعَلُوا مَا تَأْمُرُونَ ○

(Qálud'o laná rabbaka yobayyin laná má hiyá; Qála innahoo yaqoolo innahá baqaratun lá fáridzun wa lá bikar; 'awánun baina zálík faf'áloo má to'maroon.)

قَالُوا (qáloo); they said. ادْعُ (ud'o); you call. لَ (la); for. نَا (ná); us. رَبُّ (rabbo); Lord. كَ (ka); thy. يُبَيِّنُ (yobayyin); he make plain. لَ (la); for. نَا (ná); us. مَا (má); what. هِيَ (hiya); she. قَالَ (qála); he said. إِنَّ (inna); surely. هُوَ (hoo); he. يَقُولُ (yaqoolo); he says. إِنَّ (inna); surely. هَا (há); she. بَقْرَةٌ (baqaratun);

cow. لَ (lá); neither. فَارِذْضُنْ (fáridžun); advanced in age.
 وَ (wa); and. لَ (lá); nor. بَكْرٌ (bikrun); too young.
 عَوَانٌ ('awánun); middle aged. بَيْنَ (baina); between.
 ذَلِكَ (zálíkā); that. فَ (fa); so. اِفْعَلُوا (if'áloo); you do.
 مَا (má) what. تَوْمَرُونُ (t'omaroonā); you are commanded.

The meaning of the verse:—"They said: Call for us thy Lord to make plain for us what she (is). He (Moses) said: surely He says, surely she (is) a cow neither advanced in age nor too young, of middle age between that (and this); so do what you are commanded."

—: o :—

76TH LESSON.

قَالُوا ادْعُ لَنَا رَبَّكَ رَبِّينَ لَنَا مَا لَوْ نَهَاظَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ لَا
 فَاقِعٌ لَوْنُهَا تَسُرُّ لِّلنَّظَرِينَ ○

(Qáluḍ'o laná rabbaka yobayyin laná má launohá
 qála innahoo yaqoolo innahá baqaratun šafráo
 fáqi'un launohá tasurrun nážireen.)

قَالُوا (qáloo); they said. ادْعُ (ud'o); you call. لَ (lá); for. نَا (ná); us. رَبَّ (rabba); Lord. كَ (ka); thy
 يَبِينُ (yobayyino); he make plain. لَ (lá); for. نَا (ná);
 us. مَا (má); what. لَوْنٌ (launo); colour. هَا (há); her.

قَالَ (qála); he said. إِنَّ (inna); surely. هُوَ (hoo): he.
 يَقُولُ (yaqoolo); he says. إِنَّ (inna); surely. هِيَ (há); she.
 بَقْرَاتٌ (baqaratun); a cow. صَفْرَاءٌ (ṣafráo); yellow. فَاقِعٌ
 (fáqi'un); intense yellow. لَوْنٌ (launo); colour. هِيَ (há);
 her. تَسُرُّ (tasurro); it gives delight. أَلٌ (al);
 the. نَظَائِرٌ (náẓireena); beholders.

The meaning of the verse:—" They said: call for us thy Lord to make plain for us what her colour is. He (Moses) said surely: He says, she (is) a yellow cow; her colour is intensely yellow, giving delight to the beholders."

—: o:—

77TH LESSON.

قَالُوا ادْعُ لَنَا رَبَّكَ وَيَبِينْ لَنَا مَا هِيَ لِأَنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا وَإِنَّا إِن
 شَاءَ اللَّهُ لَمُهْتَدُونَ ○

(Qálu'd'o laná rabbaka yobayyin laná má hiya;
 innal baqara tashábaha 'alainá wa inná in shá
 alláho lamohhtadoon.)

قَالُوا (Qáloo); they said. ادْعُ (ud'o); you call.
 لَ (la); for. نَا (ná); us. رَبِّ (rabba); Lord. كَ (ka);
 thy. وَيَبِينُ (yobayyin); he make plain. لَ (la);
 for. نَا (ná); us. مَا (má); what. هِيَ (hiya); she.
 إِنَّ (inna); surely. أَلٌ (al); the. بَقَرٌ (baqara); cows.

تَشَابَهَ (*tashábaha*); alike. عَلَى (*'alá*); for. نَا (*ná*);
 us. وَ (*wa*); and. إِنَّ (*inna*); surely. نَا (*ná*); we.
 إِنْ (*in*); if. سَأَأ (*shá'a*); please, wish. اللَّهُ (*alláho*);
 Allah. لَ (*la*); surely. مُهْتَدُونَ (*mohtadoona*); guided
 aright.

The meaning of the verse:—" They said: call on
 for us thy Lord to make plain for us what she is, surely
 the cows are (all) alike for us and surely we if Allah
 please (shall be) guided aright."

—: o :—

78TH LESSON.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُنَادِي الْأَرْضَ وَلَا تَسْقِي الْعَرْشَ
 وَمَسَلَمَةٌ لَا شِيَةَ فِيهَا قَالُوا لئن جِئْتِ بِالْحَقِّ فَدُبُّوهُنَّ
 وَمَا كُنَّ يَفْعَلُونَ

(*Qála innahoo yaqoolo innahá baqaratun lá zaloolun
 toseerul ardza wa lá tasqil harsa; mosallamatun
 lá shiyata feehá; qálul án ji'ta bil haqq; fa-
 zabahoo há wa má kádooyaf'aloon.*)

قَالَ (*qála*); he said. إِنَّ (*inna*); surely. هُوَ (*hoo*);
 he. يَقُولُ (*yaqoolo*); he says. إِنَّ (*inna*); surely. هِيَ (*há*);
 she. بَقَرَةٌ (*baqaratun*); a cow. لَا (*la*); not. ذَلُولَ
 (*zaloolun*); made submissive. تُنَادِي (*toseero*); she should

plough. أَلْ (al); the. أَرْضَ (ardza); land. وَ (wa); and. لَّا (la); nor. تَسْقِي (tasqee); she irrigate. أَلْ (al); the. حَرْثَ (harsa); tilth. مَسَلَّمَ (mosallamatun); sound. لَّا (lá); no. شَيْئَ (shiyata); blemish thing. فِي (fee); in. هَا (há); her. قَالُوا (qáloo); they said. أَلْتُنَّ (al'ána); now. جِئْتِ (j'íta); you have brought. بِ (bi); with. حَقِّ (haqqi); truth. فَ (fa); so. ذَبَحُوا (zabahoo); they sacrificed. هَا (ha); her. وَ (wa); while. مَا (má); not. كَادُوا (kádoos); were near. يَفْعَلُونَ (yaf'aloona); they were doing.

The meaning of the verse:—" He (Moses) said : He says : Surely she is a cow not made submissive (that) she should plough the land, nor does she irrigate the tilth, sound (having) no blemish thing in her. They said now you have brought the truth ; so they sacrificed her, while they were not near doing (it).

*Note.—كَانَ (Káda); is generally used to indicate the nearness of an action i.e. that an action was about to take place, and hence it is more frequently used in conjunction with some other verb, and كَادَ يَفْعَلُ signifies he was near to doing so; or he well nigh or nearly or almost did so. Hence مَا كَادُوا يَفْعَلُونَ (má kádoos yaf'aloona) signifies they were not near to doing it. But كَانَ (Káda) is also synonymous with أَرَادَ (aráda) i.e., he desired and كَادَ يَفْعَلُ (Káda yaf'alo) signifies, he purposed or he intended doing so; hence other meaning can be :—" They had not the mind to do (it)."

79TH LESSON.

وَإِذْ قَاتَلْتُمْ نَفْسًا فَاذْرَءْتُمْ فِيهَا وَاللَّهُ مُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ

(*Wa' iz qataltum nafsán faddá r'atum feehá walláho mukhrijun má kuntum taktomoon.*)

وَ (*wa*); and. إِذْ (*iz*); when. قَاتَلْتُمْ (*qataltum*); you

killed. نَفْسًا (*nafsán*); a person. فَ (*fa*); then. اذْرَءْتُمْ

(*addár'atum*); you disagreed. فِيهَا (*fee*); about. هَا

(*há*); that. وَ (*wa*); and. اللَّهُ (*Alláho*); Allah. مُخْرِجُ

(*mukhrijun*); was to bring forth. مَا (*má*); what. كُنْتُمْ

(*kuntum*); you were. تَكْتُمُونَ (*taktomoona*) you were hiding.

The meaning of the verse:—"And when you (almost) killed a person, then you disagreed about that, and Allah was to bring forth what you were hiding."

—; o :—

80TH LESSON.

فَقُلْنَا اضْرِبُوهُ بَعْضَهَا كَذَلِكَ يُعْطِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ

أَيُّهَا لَعَلَّكُمْ تَعْقِلُونَ

(*Fa qulnadzribooho bi b'adzihá ; kazálíka yuhyillá hull mautá wa yoreekum áyátihee la'allakum t'aqiloon.*)

فَ (*fa*); so. قُلْنَا (*qulná*); we said. اضْرِبُوهُ (*idzriboo*);

you liken affair to. هُوَ (ho); his. بِ (bi); with. بَعْضُ (b'adzi); some what of. هَا (há); it. كَذَلِكَ (kazálíka); thus. يُحْيِي (yuhýee); he brings to life. اللَّهُ (Allaho); Allah. ال (al); the. مَوْتٌ (mawtá); dead. وَ (wa); and. يُرِيكُمْ (yoreekum); he shows you. آيَاتٍ (áyáti); signs. Plural of آيَاتٍ (áyat); sign. هِيَ (hee); His. لَعَلَّ (la'alla); maybe. كُمْ (kum); you. يَعْقِلُونَ (y'aqiloona); you understand.

The meaning of the verse:—"So We said liken his affair with somewhat of it, thus Allah brings to life the dead and shows you His signs (that) you may understand."

*Note—ضَرَبَ (dzarab); means striking as well likening, thus in 13: 17

كَذَلِكَ يُضْرَبُ اللَّهُ لَعَقَّ رَأْسًا طَلًا (kazálíka yadzribulláhu l haqqa wal bátíla); thus does Alláh compare truth and falsehood. In this بَعْضُ (b'adzihá); meaning somewhat of it, the personal pronoun há, i.e., it refers to the act of murder, the meaning of the first part would be:—Strike him with partial death or liken his condition to that of the partially dead man. As there is no other case of a murder in Jewish history in which the whole nation may have been guilty and which might answer to the description of these two verses except their attempt on the life of Jesus Christ, which "matter was made dubious" and the act of murder was not completed in his case, for after he was taken down from the cross his legs were not broken, as in the case of the thieves. Jesus was dead to all appearance hence this was really a case of giving life to the dead. Those actually dead do not return to life in this world according to the Holy Quran.

81st LESSON.

ثُمَّ قَسَّتْ قُلُوبَكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ إِذَا شُدَّتْ قَسْوَتْهَا وَإِنَّ
 مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ إِلَّا نَهْرٌ وَإِنَّ مِنْهَا لَمَا يَشْقَى
 فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ
 وَمَا لِلَّهِ بِغَا فَلَ عَمَّا تَعْمَلُونَ ○

(Summa qasat quloobokum min b'adi zálíka fahiya kal hijáratí au ashaddo qaswah; wa inna minal hijáratí lamá yatafajjaro minhul anhá; wa inna minhá lamá yashaqqaqo fa yakhrojo minhul má; wa inna minhá lamá yahbitu min khashyatillah; wa mallaho bigháfilin 'ammá t'amaloon.)

ثُمَّ (summa); then. قَسَّتْ (qasat); hardened. قُلُوبٌ (quloobo); hearts. Plural of قَلْبٌ (qalabo); heart. كُمْ (kum); your. مِنْ (min); from. بَعْدَ (b'adi); after. ذَلِكَ (zálíka); that. فَ (fa); so. هِيَ (hiya); that. كَ (ka); like. الِ (al); the. حِجَارَةٌ (hijáratí); rock. قَسْوَةٌ (qaswatan); hardness. إِذَا شُدَّتْ (ashaddo); harder; worse. أَوْ (au); or. وَ (wa); and. إِنَّ (inna); surely. مِنْ (min); from. الِ (al); the. حِجَارَةٌ (hijáratí); rocks. لَ (la); certainly (adverb). مَا (ma); what.

يَنْفَجِرُ (yatafajjaro); burst forth. مِنْ (min); from. هِ (ho); it. أَلْ (al); the. أَنْهَارٌ (anháro); streams. Plural of نَهْرٌ (naharun); stream. وَ (wa); and. إِنَّ (inna); surely. مِنْ (min); from. هَا (há); them. لَ (la); certainly (adverb). مَا (má); what; which. يَشَقُّ (yashaqqaqo); split asunder. فَ (fa); so. يُخْرِجُ (yakhrojjo); issues out. مِنْ (min); from. هِ (ho); it. أَلْ (al); the. مَاءٌ (máo); water. وَ (wa); and. إِنَّ (inna); surely. مِنْ (min); from. هَا (há); them. لَ (la); certainly (adverb). مَا (má); what. يَهْبِطُ (yahbitto); falls down. مِنْ (min); from. خَشْيَةَ (khashyati); fear. اَللَّهُ (Allahi); Allah. وَ (wa); and. مَا (má); not. اَللَّهُ (Allaho); Allah. بِ (bi); with. غَافِلٌ (gháfilin); heedless. عَنْ ('an); from. مَا (má); what. تَعْمَلُونَ (t'amaloona); you do.

The meaning of the verse:—"Then your hearts hardened after that, so that they (were) like the rock, or worse (in) hardness; and surely from (some of) the rocks streams burst forth, and surely (some of) them are such as split asunder so water issues out of them, and surely (some of) them are such as fall down from fear of Allah and Allah is not heedless from what you do."

82ND LESSON.

اَفَتَطْمَعُونَ اَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللّٰهِ
 ثُمَّ يَحْتَرِفُونَ مِنْۢ بَعْدِ مَا عَقَلُوْا وَهُمْ يَعْلَمُونَ

(*Afatatma'oona an y'ominoo lakum wa qad kána
 fareequn min hum yasma'oona kalámalláhi
 şumma yoħarrifoonahoo min b'adi má 'aqalooho
 wa hum y'alamoon.*)

اَ (A); Particle of interrogation. فَ (fa); then.
 تَطْمَعُونَ (tatma'oona); you hope. اَنْ (an); if. يُؤْمِنُوا
 (y'ominoo); they would believe. لَ (la); for. كُمْ (kum);
 you. وَ (wa); and. قَدْ (qad); already. كَانَ (kána);
 was. فَرِيقٌ (fareequn); a party. مِنْ (min); from.
 هُمْ (hum); them. يَسْمَعُونَ (yasma'oona); they used to
 hear. كَلِمَ (kaláma); word. اللّٰهِ (alláhi); Allah.
 ثُمَّ (şumma); then. يَحْتَرِفُونَ (yoħarrifoonahoo); they
 altered. هُوَ (hoo); it. مِنْ (min); from. بَعْدِ (b'adi);
 after. مَا (má); what. عَقَلُوا ('aqaloo); they under-
 stood. هُوَ (ho); it. وَ (wa); and. هُمْ (hum); they.
 يَعْلَمُونَ (y'alamoonahoo); they know.

The meaning of the verse:—"Do you then hope
 if they would believe for (in) you and already a party

from them was who used to hear word of Allah then they altered it after they had understood it and they know."

—: o :—

83RD LESSON.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا
 أَتَعِدُّونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاوِرَكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ۝

(*Wa izá laqullazeena ámanoo qáloo ámanná wa izá khalá b'adzhum ilá b'adzin qáloo atohaddisoona hum bimá fatahalláho 'alaikum liyo'hájookum bihee 'inda rabbikum afalá t'aqiloon.*)

وَ (Wa); and. إِذَا (izá); when. لَقُوا (laqoo); they meet. الَّذِينَ (allažeena); those. آمَنُوا (ámanoo); they believe. قَالُوا (qáloo); they say. آمَنَّا (ámanná); we believe. وَ (wa); and. إِذَا (izá); when. خَلَا (khalá); are alone. بَعْضُ (b'adzo); some, one. هُمْ (hum); them. إِلَىٰ (ilá); to. بَعْضُ (b'adzin); some. قَالُوا (qáloo); they say. ا (a); Particle of interrogation. تَعِدُّونَ (tohaddisoona); you talk. هُمْ (hum); them. فِي (bi); in. مَا (má); what. فَتَحَ (fataha); he has disclosed. اللَّهُ (allaho); Allah. عَلَىٰ ('alá); on.

كُمْ (kum); you. لِي (li); in order that. Here gives
 meaning of كَيْ (kai); in order that. يَحَاوِرُوا (yohájoo);
 they may contend. كُمْ (kum); you. بِ (bi); with, by.
 هِ (hee); this. اِنْدَا (inda); before. رَبِّ (rabbi); Lord.
 كُمْ (kum); your. اِ ('a); Particle of interrogation.
 فَ (fa); then. لَا (lá); not. تَعْقِلُونَ (t'aqiloona);
 you understand.

The meaning of the verse:—"And when they meet
 those who believe they say, we believe, and when
 (they are) alone one of them to another they say:
 Do you talk to them in what Allah has disclosed
 on you in order that they may contend (with) you by
 this before your Lord? Do you not then understand."

—: o :—

84TH LESSON.

○ اَوَّلَا يَعْلَمُونَ اِنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

(Awalá y'alamoona annalláha y'alamo má yosir-
 roona wa má y'olinoon.)

اِ (á); Particle of interrogation. وَ (wa); also.
 لَا (lá); not. يَعْلَمُونَ (ya'lamoona); they know. اِنَّ (anna);
 that. اللّٰهَ (Allaha); Allah. يَعْلَمُ (y'alamo); He knows.
 مَا (má); what. يُسِرُّونَ (yosirroona); they keep secret.

وَ (wa); and. مَا (má); what. يَعْلَمُونَ (y'olinoona); they make known.

The meaning of the verse:—"Do they also not know that Allah knows what they keep secret and what they make known."

—: o :—

85TH LESSON.

○ وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

(*Wa minhum ummiyyoona lá y'alamoonal kitába illá amániyya wa in hum illá yazunnoon.*)

وَ (Wa); and. مِنْ (min); from. هُمْ (hum); them.

أُمِّيُّونَ (ummiyyoona)*; illiterate. لَا (lá); not. يَعْلَمُونَ

(y'alamooná); they know. الْ (al); the. كِتَابَ (kitába);

book. إِلَّا (illá); but. أَمَانِيَّ (amániyya); vain desires;

lies; idle stories. وَ (wa); and. إِنْ (in); gives meaning

of. مَا (má); but is extra here. هُمْ (hum); they. إِلَّا

(illá); but. يَظُنُّونَ (yazunnooná); they conjecture.

The meaning of the verse:—"And from them are illiterate who know not the book but (only) lies and they do but conjecture."

*It is plural of *Ummee* which means *one who is unable to write or read*. Here it refers to illiterate Jews.

OTHER USEFUL BOOKS

By the same author.

1. The Holy Prayers of the Holy Quran ...As. 4 or 6*d*.
2. The Holy Prayers of the Prophet
Muhammad ...As. 4 or 6*d*.
3. The Muslim Prayer Book ...As. 2 or 3*d*.
4. The Muslim Catechism (English) ...As. 8 or 1*s*.
5. " (Urdu) ...As. 4 or 5*d*.
6. " (Gurmukhi) ...As. 3 or 4*d*.
7. " (Hindi) ...As. 2 or 3*d*.
8. The Holy Traditions—Part 1 Rs. 2 As. 4 or 4*s*.
9. The Jesus of the Gospels ...As. 3 or 4*d*.
10. Are the Gospels Word of God ...Ps. 6 or 1*d*.
11. The Revealed Book and its special
features ...As. 6 or 8*d*.
12. The Quran Primer ...As. 4 or 6*d*.
13. The Ahmadiyya Catechism (Urdu) ...As. 2 or 3*d*.
14. Ikram-ul-Haq (Urdu), the Christian View
about Jesus refuted on the basis of
the Holy Quran ...A. 1 or 2*d*.
15. The Revelations and Visions of the
Promised Messiah (Urdu) ... Re. 1 or 2*s*.
16. The discourses of the Promised Messiah
(Urdu) 7 parts ...Rs. 7 or 11*s*.
17. Daroos-us-Saleeb (Arabic) facts about
the safety of Jesus from death on the
Cross ...As. 2 or 3*d*.
18. Daroos-us-Saleeb (Urdu) facts about the
safety of Jesus from death on the
Cross ...A. 1 or 2*d*.
19. The Jesus in the Quran (Urdu) ...A. 1 or 2*d*.
20. Urdu Poems of the Promised Messiah
about Islam ...As. 2 or 3*d*.
21. Photo of the Promised Messiah ...As. 2 or 3*d*.
22. Photo of the Berlin Mosque ...As. 2 or 3*d*.
23. Photo of Maulvi Abdul Karim ...As. 2 or 3*d*.

Apply to the Manager

DAR-UL-KUTUB ISLAMIA

AHMADIYYA BUILDINGS, LAHORE (India.)