86TH LESSON.

(Fa wail-ul-lillazeena yaktoboo nal kitaba bi aideehim\(^{\dagger}\) summa yaoooloona haza min \'{\textit{indillahi}}\ li yashtaroo bihee samanani qaleel\(^{\ddagger}\) fa wailul lahum mimma katabat aideehim \(\text{wa wailul lahum mimm\(a\) yaksiboon.}\)

\( f^{\dagger} \) (\textit{fa}); then. \( w^{\ddagger} \) (\textit{wailun}); woe. \( l^{\ast} \) (\textit{li}); to.

\( allazeena \) \( (\text{yaktoboona}) \); they write. \( al^{\ast} \) (\textit{al}); the. \( k^{\ast} \) (\textit{kitaba}); book. \( bi^{\ast} \) (\textit{bi}); with \( aidee \) \( (\text{yadun}) \); hand. \( him^{\ast} \) \( (\text{yaoooloona}) \); they say. \( haz\acute{a}^{\ast} \) (\textit{haza}); this. \( min^{\ast} \) (\textit{min}); from. \( 'indi^{\ast} \) \( (\text{ind}i) \); near. \( Allahi^{\ast} \) (\textit{Allahi}); Allah. \( l^{\ast} \) (\textit{li}); to; for.

so that. \( yash\acute{a}^{\ast} \) (\textit{yashtaroo}); they may buy; they may take. \( bi^{\ast} \) \( (\textit{bi}) \); by; with; through. \( hee^{\ast} \) \( (\textit{hee}) \); it. \( san\acute{a}^{\ast} \) \( (\text{san\(t\)anan}) \); price. \( qaleel\acute{a}^{\ast} \) \( (\text{qaleelan}) \); small. \( fa^{\ast} \) \( (\textit{fa}) \); then \( wailun \); Woe. \( l^{\ast} \) (\textit{la}); for. \( hum^{\ast} \) \( (\text{hum}) \); them. \( 'a \) \( (\text{a}) \).
(mimmā); what. ُّلَّتُ (katabat); they have written. أَيْدِي (aidee); hands. هُمْ (him); their. وَ (wa); and. وَلِينُ (wailun); Woe. لَ (la); for. هُمْ (hum); them. مَا (mā) (mimmā); what. يَکُسِوْنَ (yaksiboona); they earn.

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

87TH LESSON.

Wa qālooo lan tamassa nanniáro ʻilla ayyáman m‘adoodah. qul attakhastum ‘indalláhi ‘ahdan fa lan yu Khalifalláho ‘ahdahoo am taqooloona ‘alalláhi mâ là t’alamoon.

(wa); and. نُ (qáloo); they say. لِ (lan): not. نَّمُسُّ (tamassa); it shall touch. نَ (nā); us. أَلْ (al); the. نُ (náro); fire. وَ (illá); but; except. إِيَامُ (ayyáman); days; plural of يَا (yaumun); day. مَعدودة (m‘adoodatan); few. قُلُ (qul); you say. ٓاً (qūlīm).
(attakhaštum); you have received. انَّ (‘inda); from. 
ului (Allāhi); Allah. عَدَّ (‘ahdan); a promise. فَ (fa); then. لَنَ (lan); not. يَعْلَفُ (yukhlifa); he will fail to perform. اللَّهُ (Allāho); Allah. عَدَّ (‘ahda); promise. هُوَ (hoo); His. اِمْ (am); or. نَقُولُونَ (taqooloona); you do speak. عَلَى (‘alâ); on; upon. اللَّهُ (Allāhi); Allah 
مَ (mâ); what. لَي (lå); not. تَعْلَمُونَ (t‘alamoon); you do know.

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

88th LESSON.

(Balâ man kasaba sayyi’atan wa aḥātat bihee khaṭeeatohoo fa olâika aṣ hábun nár hum feehá khâlidoon.)

( balâ); yea. مُن (man); whoever. كَسِب (kasaba); he earns. سَيِّئَةُ (sayyi’atan); evil.* و (wa); and. إِخَاطَتْ
(ahātat); it beset on every side. ب (bi); by; with; through. ِ (hee); him. خَلِيْطَة (khaṭeet); sins. Plural of خات (khatå); sin. ٤ (hoo); his. ف (fa); so. أولئك (olaiika); these. أشبا (ashabo);† inmates. Plural of صاحب (sāhibun); friend; inmate. ال (al); the. نار (nāri); fire. هم (hum); they. في (fee); in. ها (hå); it. خالدون (khālidoon); they shall abide.

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

89th LESSON.

وَلَدَيْنَ إِذْ نَعْلَمُ أَلَّمْ نُصَلِّيْهِمْ وَلَا نَصَٰلِبِهِمْ إِلَّا مَثْلَّبٍ لِّلْجَنَّةِ

هم فيها خالدون

(Wallažeena āmanoo wa ‘ami luṣūlihâti Olaika ašhāb-ul-jannah, hum fee hâ khālidoon).

و (Wa); and. أَلَّدَيْنَ (allazeena); those. ِ (āmanoo); they believe. و (wa); and. عَلَوْا (‘amiloo); they do. ال (al); the. صُلِّیْت (sālihâti); good deeds.

†The earners of evil who are surrounded by evils and do not try to come out of them are the inmates of fire.
(olāika); these. ʿṣūb (ašābo); dwellers.
āl (al); the. ʿḏīn (jannati); garden. ʾām (hum);
they. ʾf (fee); in. ʾhā (hā); it. ʾkhālid (khālidoon);
they shall abide.

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

90TH LESSON.

(Wa ʾiz akhaznā meesāqa Banee Isrā eela la tабoodonna illallā ha ʾiz wa bil wālidaini ihsānān
wa zil qurbā wal yatāmā wal masākeeni wa qooloo linnāsī husnan wa aqeeμuṣsalāta wa ātuZzakāt ʾiz summa tawallaitum illā qaleelan
minkum wa antum μrīḍzoon.)

(Wa); and. ʾiz (ʾiz); when. ʾakhirnā (akhaznā);
we made; wetook. ʾmeesāqa*; covenant.

* Making covenant with a people, signifies giving commandments to them.
(banée); children. إِسْرَائِیلَ (Israeela); Israel.

(illá); except; but. اللَّهُ (alláho); Allah.

and. بَيْنَكُمْ (bi); with. أَلَّا (al); the. والدِينِ (walidaini);

parents. إِحْسَانًا (ihsánan); good.

(القرباء) (zil qurbā); the near of kin. (دُوَّارُ) (zoo);

possessor; أَلَّا (al) the; قَرْبَةُ (qurbā) near of kin.

(ال) (wa); and. أَلَّا (al) the. يُتَّمُّ (yatámá); orphans.

(ال) (wa); and. أَلَّا (al) the. مُسْكِينُ (masákeeni); needy.

(ال) (wa); and. قَوْلُوا (gooloo)†; you shall say; you shall speak.

لِ (li); for, to. أَلَّا (al) the. نَاسُ (nási);

men. حُسْنَةُ (hušnan); good words. وَ (wa); and.

آَقِمْوَا (aqee moo); you shall keep up. أَلَّا (al) the.

صلوةُ (saláta); prayer. وَ (wa); and. أَتَّوَ (atóo);

you give; you pay. أَلَّا (al) the. زَكْاَتُ (zakáta);

poor-rate. مُمَّا (summa); then. تَوْلِيطُ (tawallaitum);

you turned back. إِلَّا (illá); except. قَلِيلٌ (qaleelan);

few. مِنْ (min); of; from. كُمْ (kum); you. وَ (wa);

† The speaking of a good word means kind dealing.
and. ُنُمْ (antum); you. ُرُمْ (mo'ridzoon); you turn aside.

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

91st LESSON.

(Wa iz akhažná meesaqa kum là tasiskoona dimá'akum wa lá tukhrijoona anfosakum min diyáríkum summa agrartum wa antum tashhadoon.)

(Wa); and. ُذَلِقَ (iz); when. ُوُذَلِقَ (akhazná);
We made. ُمِينَقُ (meesaqa)*; covenant. ُكُمْ (kum);
you. ُلَ (lá); not. ُتَسِيْفُونَ (tasiskoona); you shall shed. ُدِمَاءَ (dimá'a); blood. ُكُمْ (kum); your.

* This refers to the treaty of mutual obligation between the Holy Prophet and the Jews of Medina, when he settled there.
(wa); and. ُ(lā); not. ُتَكْرَيْوُنا (tukhrijoona); you shall turn out. ُعْنَسَ (anfosa); people; men. Plural of ُعْنَسٌ (nafasun); a man. مَثَلَّ (kum); your. مَنْ (min); of. دِيَارٌ (diyāri); Cities. Plural of دَارٍ (dārun); City; dwelling place. مَثَلَّ (kum); your. مَسْمَعٌ (summa); then. مَثَلَّ (aqrartum); you gave a promise. ُ(wa); while. مَثَلَّ (antum); you. مَتْشَهْدُونَ (tashhadoon); you witnessed.

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

92ND LESSON.

ُمَثَلَّ {hāolái taqtoloona anfosakum-wa tukhrijoona fareeqan minkum min diyárjímin tazáharooná‘ ala‘íhím bil ‘ismi wa‘uddáwán; wa in y‘atookum osárá tujaduhoon? wa howa mo’harramum‘ala‘íkum ikhrájohum.)
Then. ٍٔٓ (antum); you. َوَّلُ (hâolâi); It. ُعَتَّلُ (taqtoloona); you slay. َلُنُسُ (anfosa); people. َعَمُّ (kum); you. َوَ (wa); and. ُثَكَّرَجَوْنَ (tukhrijoona); you turn out. ُفَرَّثُقَ (fareeqan); a party. َمِن (min); of; from َكِمُ (kum); you. َمِن (min); of; from. َدَيْرُ (diyâri); homes. ُهُمُ (him); their. ُتَظَهِّرُرُ (tazâharoona); you back up one another; you support one another; you help one another. َعَلِّي (‘alâ); on; upon; against. ُهُمُ (him); them. َبي (bi); with; by; through َلُ (al); the. َيْمُ (ismi); sin; crime; evil; wickedness; unlawness. َوَ (wa); and. َلُ (al); the. ُعَدَّرُانُ (‘udwâni); gross injustice; exceeding the limits. َوَ (wa); and. َنِ (in); if. َيْتُ (y’atoo); they should come. َكِمُ (kum); you. َأَسَ (Osârâ); captives. ُتَفَدُّو (tosâadoo); you would reason. ُهُمُ (hum); them. َوَ (wa); and. ُهُ (howa); it. َمُوَهَّرُ (moharramum); unlawful. ُعَلِّي (‘alâ); on. َكِمُ (kum); you. ُإِخْرَاجُ (ikhrâjo); turning out. ُعَمُّ (hum); their.

The meaning of the verse:—“Then you it is who slay your people and turn a party from (among) you
out of their homes, backing each other up against them with the unlawness (i.e. unlawfully) exceeding of the limits; and if they should come (to) you (as) captives you would ransom them—and it (was) unlawful on you their (very) turning out.

93rd Lesson.

(Afa t'ominoona bi b'adzil kitábi wa takforoona bi b'adz fil háyátiddunyá wa yaumal qiyyamati yoraddoon ilá ashaddil 'azáb wa malláho bi gháfilin 'ammá t'amaloon.)

(a); particle of interrogation. فَ (fa); then.

(tominoona); you believe. بِ (bi); by; with.

(b'adzi); a part. ُلِّ (al); the. ُكِتَابِ (kitábi); book.

(wa); and. ُتَكَفُّونَ (takforoona); you disbelieve. بِ (bi); by; with. بِ (b'adzi); a part. فَ (fa); then.

(мâ); what. ُجَزَاء (jazá); reward. ُمَنْ (man); who.

(yaf'alo); he does. ُذُلِّ (zálika); this. ُمَنْ (min);

from; of. ُكِمْ (kum); you. ُيُلَ (illá); except; save; but,
(khizyun); disgrace. في (fee); in. Ал (al); the.
(حیاتي); life. Ал (al); the. دنیا (dunyā); world.
(وا); and. يوم (yauma); day. Ал (al); the.
(qiyāmati); resurrection. يعودون (yoraddoona); they shall be sent back إلی (ilā); to. اشد (ashaddi); most grievous.
(ال); the. عذاب (‘azābi); chastisement. (وا); and. ما (mā); not. الله (Allāho); Allah. ب (bi); by; with.
(غافلين); heedless. عن (‘an); from; about.
(mā); what. عملون (t’amaloon); you do.

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

94th LESSON.

(Olá ikallageenashtra wul ḥayatad dunyā bil...
akhirati fa là yokhassafo 'anhomul 'azābo wa là hum yunṣaroon.

أولئك (Olāika); these. اللذين (allazeena); those. اشتروا (Ishtarau); they buy. ال (al); the. حياة (hayāta); life. ال (al); the. الدنيا (dunyā); world. ب (bi); by; with; through. ال (al); the. أخرية (akhirati); hereafter. ف (fa); so. ل (là); not. ليشتف (yokhassafo); it shall be lightened. عن (‘an); from. هم (hum); them ال (al) the. عداب (azābo) chastisement. و (wā) and ل (là) nor. هم (hum) they. ينصرون (Yunṣaroon) they shall be helped.

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

95TH LESSON.

Walqad ata'na Muṣal kitāba wa qaffainā min b'adihe birosul; wa ātānā 'eesabna maryamal bayyināti wa ayyadnāho biroohil godus bafa


kullamá já akum rasoolun biná là tawwá anfoso ko mustakbartum z fa fareeqan kazaabtum wa fareeqan taqtoloon.

(wa); and. laqad ( sûdá); most certainly. átainá; We gave. Moosá; Moses. (al); the. kitaba; book. (wa); and. qaffainá; We sent one after another. min; from. b'adi; after. hee; him. bi; by; with; through. al; the. rosul; Apostles. Plural of rasoolun; Apostle. (wa); and. átainá; we gave. 'eesá; 'Isá. ibna; son. maryama; Mary. al; the. bayinati; clear arguments.

(wa); and. ayyadna; We strengthened. ho; him. bi; with; by. roohi; revelation; spirit. al; the. qodsi; Holy. a; Particle of interrogation. fa; then. kullamá; whenever. jaa; he came. kum; you. rasolun; Apostle. bi; with. ma; what. la; not. tahwa; it desire. ansoso; souls. Plural of nasun; soul. kum; your.
(96th Lesson.)

(Wa qáloo qoloobona ghulfbal la'ana homulláho bi kufrihim fa qaleelamá y'ominoon.)

(wa); and. (qáloo); they say. (qoloobo); hearts. (ná); our. (ghulfun); covered. Plural of (ghalsa); enclosed in a covering. (bal); but (la'ana); he has cursed. (hum); them.

(Alláho): Allah. (bi); through; by; with.

1. They said that as their hearts were the repositories of knowledge and full with it, they did not stand in need of more from Islam. They are told that it is really their unbelief which became the cause of their estrangement from the good which Islam has brought.
(kufri); unbelief. ^هم (him); their. ُت (fa); so. ُّليلا (qaleelan); little. َم (م); 1 what. ُّيُمَِّنُون (y'minoon); they believe.

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

97TH LESSON.

(Wa lammā já’ahum kitābum min ‘indillāhi Mosaddiqul limā ma’ahum) wa kānūn min qablo yastaftihoona ‘alallazeena kafaroo2 fa lammā já ahum má ‘arafoo kafaroo bihee fa l’anatullāhi ‘alal kāfreen.)

(6) (wa); and. ُّل (lammā); when. ُجَّا (já’a); it came. ُهم (hum); them. ُكتِب (kitabun); a Book. ُمن (min); from ُعِد (‘indi); near; at. ُعِل (Allahi); Allah. ُمِدق (mosaddiqun); 2 verifying. ل (li); to;

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

2. Verifying the truth, that the prophets who came among the followers were true prophets from God.
for. ا (má); what. مخ (ma'a); with. هم (hum); them. وا (wa); and. كأ (kânoo); they were. م (min); from. قبل (qablo); aforetime; before. فاستعيدون (yastastihoona);¹ they used to pray for victory. على ('alá); against. اللزن (allazeena); those. كفاروا (kafaroo); they disbelieved. ف (fa); then. لامم (lammá); when. جاء (jâa); it came. هم (hum); them. ام (má); what. عرفوا ('arafoo); they recognized. كفاروا (kafaroo); they disbelieved. ب (bi); with. ه (hee); it. ف (fa); so. العنة (l'anato); curse. الله (Allâhi); Allah. على (alá); on. ة (al); the. كفرین (kâfreen); unbelievers.

The meaning of the verse:—“And when (there) came (to) them a book from Allah verifying for what (was) with them, and aforetime they used to pray for victory against those who disbelieved, so when (there) came (to) them what they recognised, they disbelieved with it; so Allah’s curse (is) on the unbelievers.”

¹ They were waiting for a prophet who would make their nation victorious over their opponents and used to pray for his advent.

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98TH LESSON.

سما أشرمو به أنفسهم إن يقرروا بآية القرآن أن يذكروا

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(B‘isa mashtarau bihee anfosahum an yakforoo bimâ anzallaho baghyan an yonazzilallaho min fadslihee ‘alâ man yashâo min ‘ibâdih fa bâoo bighadzabin ‘alâ ghaddab wa lil kâfireena ‘azâbhum’ moheen.)

theysold. (bi); by; with. (heh); it. (anfosha); souls. (hum); their. (an); that. (yakforoo); theyshoulddeny. (bi); by; with. (mä); what. (anzala); hehasrevealed. (Allaho); Allah. (baghyan); outofenvy; revolting. (an); that. (yonazzila); heshouldsend down. (Allaho); Allah. (min); of. (fadsli)grace. (hee)his. ('alâ)on. (man)whomsoever. (yashâo)heplease. (min)of. ('ibâdi)servants. Pluralof. ('abadun)servant. (hee)his. (fa)so. (bâoo)theymade deserving.
(bi) by; with. غَضَبٌ (ghaḍsabin) wrath. عَلَى (alâ) upon. غَضَبٌ (ghaḍsabin) wrath. وَ (wâ) and. لِ (li) for. أَل (al); the. كَفُّرٌ (kāfūreena) unbelievers. عَذَّا بِ (azâbun) chastisement. مُهِينٌ (moheen) disgraceful.

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

99th Lesson.

(Wa ʾiğâ qeela lahum āminoo bimā anzalallâho qâlloo noʿmino bimâ unzilaʿ alainâ wa yakforoona bimâ warâahkoo wa hocal haqqo mosaddiqallâ mâ maʿahümâ quq falima taqtoloono ânhîyâ Allâhi min qablo in kuntum noʿmineen.)

(ʾwa) and. ʾiğâ (ʾiğâ); when. ʾqîl (qeela); it is
said. لَ (la); to. هم (hum); them. أَمَنَو (âminoo); you believe. بِ (bi); by; with. مَا (mâ); what. أُنْزَلَ (anzala); he has revealed. اللَّهُ (Allâho); Allah. قالوا (qâlôo); they say. نَوَّنَى (no'mino); we believe. بِ (bi); by; with. مَا (mâ); what. أُنْزِلَ (unzila); it was revealed. عَلَى (‘alâ); on; to. عَلَى (nâ); us. و (wa); and. يَكُفُرُونَ (yakforoona); they deny. بِ (bi); by; with. مَا (mâ); what. وَرَأَى (warâ’a) besides. هو (hoo) it; that. و (wa) and; while. هو (howa) that, it. الَّ (al) the. حق (haqgo) truth. مَصَّ قا (mosaddigan)² verifying. لِ (li) for. مَا (mâ); what. معَ (ma’a) with. هم (hum) them. قُل (qul) you say. فَ (fa) then. لِم (lima) why. تَقْتَلُونَ (taqtoona) you kill. أَ نِيَا (anbiyâ’a) prophets. Plurat of نَبِي (nabee) prophet. اللَّهُ (Allâhi) Allah. مِن (min) from; of; since. قُبِلَ (qablo) before. إن (in) if. كَنْتُم (kuntum) you were. مُوَلَّينُ (m’omineen)³ believers.

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1. It means that they will not accept the revelation of a non Israelite prophet.
2. Verifying the prophecies of the advent of the Holy prophet contained in their books.
3. They are shown guilty out of their own mouth. If they could believe only in the Israelite prophets then why they killed some of those prophets.
The meaning of the verse:—And when (it is) said to them, Believe with what Allah has revealed, they say: We believe with what was revealed to us; and they deny with what (is) besides that, while it (is) the truth verifying for what (is) with them. Say: Why then did you kill Allah’s prophets before (this) if you were (indeed) believers.

100th Lesson

(Wa lagad jā akum moosā bil bayyināti summ-atta khāzomul ‘ijla min b’adiheel wa antum zalimoon.

(wa) and. لَقدّ (laqad) most certainly. جَاءَ (jāa) it came. كُمْ (kum) you. مُوسَى (moosa) Moses. بِ (bi) with. الْ (al) the. بَيْنَتْ (bayyināti) arguments. سَمَا (summa) then. كَذَبْنَا (ka‘ba) you.took. لَ (al) the. إِلَّا (‘ijla) calf. مِنْ (min) from. وَبَعْدَ (b‘adi) after. هُمْ (hee) him. وَ (wa) and. أَنْتُمْ (antum) you. طَالِبُونَ (zālimoon) unjust.

The meaning of the verse:—And most certainly Moses came (to) you with the arguments then you took the calf (for a god) after him (i.e. in his absence) and you (were) unjust.
101st LESSON

Wa iz akhazná meesáqaqum wa raf‘aná fauqa komuṭtoor khoozoo mà átainákum bi quwwatin wasma‘oo qáloo sam‘iná wa aśainá wa ushríboo fee quloobi himul‘iyya bikufrihim qul b‘isamá yámorokum bihee eemánokum in kuntu m’omineen.

(wa); and. إِذْ (iz); when. أَخذْنا (akhazná) we made; we took. مِنَ قَنْتَيْنَ (meesáqa) a covenant. كُمْ (kum); you. وَ (wa); and. رُفِّعْنا (raf‘aná); we raised. فَوْقُ (fauqa); above. كُمْ (kum); you. أَلَّا (al); the. طُورُ (toor); mountain. كُحَزَّوْا (khoozoo); you take hold of مَا (má) what. إِتَّيَّانَا (átainá); we have given. كُمْ (kum); you. بِ (bi); with; by. كُوْلِي (quwwatin); firmness. وَ (wa); and. سَمِعْنا (isma‘oo); you hear; you listen; you obey. قَلَوْا (qáloo); they said. سَمِينَ (sam‘iná);

1. Compare last word of lesson with this for true significance.
we hear: (wa); and. 产地’ (asainak) we disobey. (wa); and. (ushriboo); they were made to imbibe. IENT (fee); into, in. 产 (qoloobi); hearts. 产地’ (him); their. 产地’ (al); the. 产地’ (‘ijla); calf. 产地’ (bi); through; by; with. 产地’ (kufri); unbelief. 产地’ (him); their. 产地’ (qu); you say. 产地’ (b‘isa); evil. 产地’ (ma); what. 产地’ (y’amoro); it bids. 产地’ (kum) you. 产地’ (bi); by; with; through. 产地’ (hee) it. 产地’ (eemano); belief. 产地’ (kum); your. 产地’ (in); if. 产地’ (kuntum) you are. 产地’ (m’omineen); believers.

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

1: This is expression of their condition, as 产地’ (qanlun) is used to denote what is expressive of condition of a thing though it may not have uttered the words.

2. They began to worship cow on account of love.
102nd Lesson.

قُل إِن كَانَتْ لَكُمُ الدَّارُ اِلَّا مُؤُوْدَةً عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِهِ

إِلَّآ مُؤُوْدَةً وَلَمْ تُؤْتُوا مُؤُوْدَةً إِن كُنتُمْ صَادِقِينَ

qul in kānat lakomuddārul ākhiratō 'indallāhi khalīṣatan min dooninnāsi fatamanna wulmauta in kuntum sādiqeen.

قُلُ (qul); you say.  إنُ (in); if.  كَانَتْ (kānat) it is.

لُ (lā); for.  كُمُ (kum); you.  آلُ (al) the.  دَارُ (dāro); abode.  آلُ (al); the.  أَخْرَ (ākhiratō); future.  عَنْدَ (inda) near; with.  اللهُ (allāhi); Allah.  خَا لَصَةً (khalīṣatan); specially.  دُوْنِ (dooni) exclusion; without.

آلُ (al); the.  نَسَى (nāsi); people.  فُ (fa); then.

تَمَانَّا (tamannau); you invoke.  آلُ (al); the.  مُؤُوْدَةً (mauta); death.  إنُ (in); if.  كُنُمُ (kuntum); you are.

سَادِيِّينَ (sādiqeen); 1 truthful.

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

1. Similar challenge in 3:60 is given to the Christians. If they are truthful and beloved of God they would be too glad to meet Him after death, so they must invoke death sooner.
103rd Lesson.

Wa lan yatamannauho abadan bimá qaddamat aideehim ۱ wa llâho 'aleemun biżālîmeen.

(wa); and (lan); never. yatamannau (they will invoke. ho); it. bi (through; by; with. mà (what. qaddamat); they have sent on before. aidee (both hands. him); their. wa (and. Allâho); Allah. ʻalemun (knows; knower. (by; with; through. al (the. ʻalîmeen); unjust.

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

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104th Lesson.

Wa la tajidannahum ahraşannâsi alâ hayât ۲ wa

1. An evil doer does not invoke death nor wishes to leave this world on account of fear of bad reward for his misdeeds.
minallazeena ashtrakoo 
\[\text{yawaddo aḥadohum}\]
lau yoʾammaro alfa sanah 
\[\text{wa mā howa bt}\]
mozaḥzihihee minalʿazābi an yoʾammar \[\text{wallāhō}\]
bāšeerun bimā yʿamaloon.

\[\text{ṭaḥḍūn (taji-danna)}\]; thou wilt find. \[\text{ḥum (hum)}\], them. \[\text{aḥraṣa (ahraṣa)}\]; greediest. \[\text{al (al)}\]; the. \[\text{nās (nāsī)}\]people, men. \[\text{alā (alā)}\] for. \[\text{ḥayātin (hayātin)}\]; life. \[\text{wa (wa)}\]; and. \[\text{min (min)}\]; from. \[\text{allazeena (allazeena)}\]; those who.

\[\text{ashtrakoo (ashtrakoo)}\]; polytheists. \[\text{yawaddo (yawaddo)}\]; he loves. \[\text{aḥado (aḥado)}\]; one. \[\text{hum (hum)}\]; them. \[\text{lau (lau)}\]; if. \[\text{yoʾammaro (yoʾammaro)}\]; he should be granted a life. \[\text{alfa (alfa)}\]; a thousand. \[\text{sanatin (sanatin)}\]; years. \[\text{wa (wa)}\]; and. \[\text{mā (mā)}\]; no. \[\text{howa (howa)}\]; that. \[\text{bi (bi)}\]; by; with; through. \[\text{mozaḥzihi (mozaḥzihi)}\]; remove further off. \[\text{hee (hee)}\]; him. \[\text{min (min)}\]; from. \[\text{al (al)}\]; the. \[\text{ʿzābi (ʿzābi)}\]; chastisement. \[\text{an (an)}\]; if. \[\text{yoʾammara (yoʾammara)}\];

The people who are engaged in evil things, be they Jews, Christian and polytheists, even the Muslims of our days, love to remain in this world longer, but their this desire cannot save them from the bad consequences of their evil deeds. Allah knows well what they were doing in this world and will punish them according to their deeds.
he is granted a long life.  و (wa); and.  الله (Allâhî); Allah.  بصر (baseerun); sees; one who sees.  ب (bi); by; with; through.  م (mà); what.  عَلَى (y'amaloona); they do.

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

105TH LESSON.

قول مِن كان عدواً لِجَبَرِيلٍ فأنه نُزله على قليب باذن الله

qul man kāna ʿaduwwanli Jibreela fa innahoo nazzalahoo ʿalâ qalbika bi ʿignillahi mosaddiqallimâ baina yadaikhî wa hodan wa bushra lil mʾomineen.

قول (qul); you say. من (man); whoever. كان (kāna); is. عدو (ʿaduwwan); enemy. ل (li); for; to; of. جبريل (Jibreela); Gabriel. ف (fa); then; for. إن (inna); surely. هو (hoo); he. نزل (nazzala); he revealed.

The Jews used to consider Gabriel as their enemy who brought down Divine punishment upon the guilty.
(koo); he. عَلَى (‘ala); on; upon. قَلْب (qalbi); heart.
كَ (ka); thy. بِ (bi); with. إِذْ (izni); 1 command.
أَلِلَّهِ (Allāhi); Allah. مُسْتَدَقَّا (mosaddigan); verifier.
لِ (li); for. مَا (ma); what. بَيْنُ (baina); between.
يَدَ (yadai); hands. (before it.) ۱ (he) it. سَيَ (hodan)
a guidance. وَ (wa); and. بُشْرَى (bushra); good news.
لِ (li); for. أَلِلَّهِ (al); the. مُؤْمِنٌ (m’omineen); believers.

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

106th LESSON.

مَنْ كَانَ عَدْوًا إِلَّا اللَّهُ وَ مُكَافَكَةٌ وَ سُلْطَانَ وَ جَبَرِيلُ وَ مِيْكَالٌ فَانَ اللَّهُ عَدَوٌّ

وَ لِلْكَفِيرِينَ

man kána ‘aduwwan lilláhi wa maláikatihee wa rosuihee wa Jibreela wa Meekála fa innalláha ‘aduwwan lil kásireen.

1. إِذْ (izni) means permission but sometimes Command, will or knowledge.
The meaning of the verse:—Whoever is enemy for Allah and His Angels and His Apostles and Gabriel and Michael, so surely Allah (is) enemy for the unbelievers.

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107TH LESSON.

wa laqad anzalnā ilaika āyātin bayyināt b' wamā yaksoro bihā illal fasiqoon.

and. لَقَدْ (laqad); certainly. انْزَلْنا (anzalnā);
we have revealed. ِِلِإ (ilā); to. كَ (ka); thee.

1. There can be no enmity between Allah and man. Man's enmity to God means disobedience of His commandments and God's enmity to man signifies recompense for his opposition.
(āyātin); communications. ِبِيَذُّ (bayyinātin); clear.

وَ (wa); and. ِنَ (ma); none. ِيَكْفِرُ (yakforo); he disbelieves. ِبَ (bi); with. ِهَ (hā); them. ِإِلَّا (illā); but.

اِلَّ (al); the. ِفَاسِقُونَ (fāsiquona); transgressors.

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

108th LESSON.

اِوْلَمْ آمَنُوا بِاللَّهِ وَأُمَّةَ يَوْمَ الْقِيَامَةِ نَفَقُوا مِمَّنْ هُمْ مِّثْلَ أَكْثَرِهِمْ لَا يُؤْمِنُونَ

اِفْتَرَىَ (awā); what! ِكُلُّمَا (kullamā); whenever. ِأَهَدَوُ (āhadoo); they make a covenant; they promise. ِأَهْدَنُ (ahdan); covenant. ِنَبَاغَ (nabaga); cast off; repudiate; discard. ِهِ (hoo); it. ِفَارِقُ (fareequn); a party. ِمِنَ (min); from. ِهِمَ (hum); them. ِبَالُ (bal); but. ِأَكْسَرُ (aksar); most. ِهِمَ (hum); them. ِلَّا (lā); not. ِيُؤْمِنُونَ (y’ominoona); they believe.

The meaning of the verse:—What! whenever they make a covenant a party from them cast it off? but most of them do not believe.
109TH LESSON.

وَلَا جَاءَ هُمْ وَسُوْلُ مِنْ عَنْدِ اللَّهِ مَصْدِقًا لَّيْنَا مَعَهُمُ نَبِيُّ مُنْتَفِقٌ مِنْ

الذين أَوْنُوا لَكُنْتُمْ لَكُنْتُمْ لِلَّهِ وَلَأَوْهَاوْهُ مَنْ كَفَّارُهُمْ لا يَعْلَمُونَ

Wa lammâ jâ ahum rasoolun min 'indillâhi mosaddiqun limâ maighthum naba'zaa fareequn minallazeena Ootul kitâba kitâballâhi warâa zohoorihim ka annahum lâ y'alamoon.

(wa); and. لَمَّا (lammâ); when. كَأَ (ja'a); it came. هُمْ (hum); then. وَسُوْلُ (rasoólun); an Apostle. مِنْ (min) from. مِنْ (in·li); near. اللَّهِ (Allâhi); Allah. مَصْدِقًا (mosaddiqun); verifying. لِ (li); for. مَا (mâ); what. مَ (ma'); with. هُمْ (hum); them. نَبَذَ (nabaza); cast off; repudiate. فَرَّقَ (fareequn); a party. مِنْ (min) from. اللَّهِينِ (allazeena); those. أُوْلُوا (ootoo); they were given. لِ (al); the. كَبْ (kitâba); book. كَبْ (kitâba); book. اللَّهِ (Allâhi); Allah. وَرَأَ (warâ'a); behind. زُهُورِ (zohoori); backs. Plural of. زُهُورِ (zaharun); back. هُمْ (him); their. كِ (ka); as. اَنَّ (an).
(anna); if. هم (hum); they. ل (lā); not. یعلمون (y'alamoona); they know.

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

110TH LESSON.

وأتبعون ما تلقو إلى الشيطين على ملك سليمان و ما كفر سليمان
والك الشيطان كفر و يلمون الناس ليسحر {watta ba'oo mà tatlushshayāteeno 'alā mulki Solaimān} َٰ and {ittaba'oo}; they follow. ما (mā); what. تلقو (tatloo); ¹ they fabricate. ل (al); the. الشيطان (shayāteeno); ² devils. علّ (alā); against. ملك (mulki); ³ prophethood. سليمان (Solaimānā); Solomon.

1. (folaun yatloo 'alā folānin) means such a one lies or says what is false against such a one.
2. It means the wicked people.
3. ملك (mulik) means prophethood and his law and what befell him or his time or kingdom.
And: 

\[\text{not. } \text{he' dis-} \]

believed. \(\text{Solaimano}\); Solomon. \(\text{wa} \); and.

\(\text{lakin}\); but. \(\text{al}\); the. \(\text{shayateena}\);

devils. \(\text{kafaroo}\); they disbelieved. \(\text{yo'allimoona}\); they were teaching \(\text{al}\); the. \(\text{nasa}\); men; people. \(\text{al}\); the. \(\text{sihra}\);

enchantment.

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

111TH LESSON.

\[\text{wa ma} \text{ unzila' alal malakain bi babila haroota} \]

\[\text{wa mawot} \text{ wa ma yo'allimani min ahadin} \]

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

2. (\(qibr\)) everything of which the origin is subtle is sihr. It is also synonymous, with (\(fasad\)) i.e. act. of corrupting, marrying,

spoiling, etc. It carries a very wide significance and is not equivalent to the English words sorcery or enchantment but owing to no suitable word in English available the latter is adopted.
hattâ yaqoolâ innamâ nahno fitnatum falam takfur. fa yata‘allamoona minhomâ mà yofarrâqoonâ bihee bainal mar‘î wa zaujih.¹

(wa); and. (mâ); not. (unsila);¹ it was revealed. (‘alâ); on; upon. (al); the. (malakaini); two angels. (bi); at. (bâbila); Babel. (hâroota); Hároot. (wa); and. (mâroota); mároot. (wa); and. (mâ); nor. (yo‘allimâni); they both teach. (min); to. (ahadin); one. (hattâ); so that. (yaqoolâ); they both have said. (innamâ); only. (nahno); we. (fitnatum); a trial. (fa); so. (lâ); not. (takfur); you disbelieve. (fa); so. (yata‘allamoona); they learn. (min); from. (homâ);² both; two. (mâ); what. (yo‘farri-)

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

2. The Jews are blamed for learning from these two sources i.e. by their fabrications against Solomon and the story of the two angels, things by which they made a distinction between a man and his wife. The personal pronoun (homâ) meaning two refers two the two fabrications.
qoonā); they make a distinction. ٍ (bi); with. ُ(hee); it. ٍ(baina); between. ُ(al); the. َ(mar'i); man. ُ(wa); and. ِ(zauji); wife. ُ(hee); his.

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

112TH LESSON.

Wa má hum bidżāreena bihee min aḥadin illā bi iznillah b wa yata'allamoona má yażsurrohum wa lá yanfa'ohum b wa laqad 'alimoo lam-nishtarāho má lahoo fil akhirati min khalāq b wa la b'isa má sharau bihee anfosahum b lau kānoo y'alamoona.

(wa); and. َ(mā); not. ٍ(bi); by; with; through. ُ(dzāreena); they can hurt. ٍ(bi); with. ُ(hee); it. َ(min); from. ُ(aḥadin); one. َ(illā) but; except.
(bi); with. َإِذن (igni); permission. ﷲ (Allâhi);

Allah¹. َو (wa); and. َيَتَاعِلُونَ (yata‘allamoona); they learn. َلَو (ma); what. َيَضُرِّ (yazuroo); it harms. ﷲ (hum); them. َو (wa); and. َلَّا (la); not. َيَنْفِعْ (yanfa‘o) it profits. ﷲ (hum); them. َو (wa); and. َلَقَدْ (laqad); certainly. َعَلَمْوهُ (‘alimo) they know. ﷲ (la); to; for. ﷲ (man); who. َإِسْتَرَى (ishtará) he buys. َهُوَ (hoo); it.

َوَمَا (ma); no. َلَّا (la); for. َفَيْ (fee) him. َفَيْ (fee) in.

َلَّا (la); the. َالْخَرَّةِ (akhirati) hereafter. َمِن (min); from.

َخَالَقُونَ (khaláquin); share. َوَ(wa); and. َلَّا (la); certainly

(b‘isa); evil. َمَا (ma); what. َشَرَّا (sharau); they have sold.

َبِ(bi) with. َهُ (hee); it َنَفْسُ (anfosa); souls. ﷲ (hum); their.

َكَلَا (lau); if. َكَانَ (kánoo); they were.

َيَلَامَوُنَّ (ya‘allamoona); they had known.

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

¹ It shows that by this craft the Jews intended to inflict injury on the Muslims. It is in the freemasonry only and in no other religious society of the world, the women are totally excluded. Thus through this secret society the opponents of Islam planned against it.
share (of good) in the hereafter, and certainly evil (is the price) for which they have sold their souls: had they but known (this).

113th LESSON.

Wa lau annahum 'amanoo wattaqau la masoobatun min 'indillahi khair b' lau kanoo y'alamoon.

And. اَنْ (lau); if. ْهُمْ (hum); they. أَمَّا (amanoo); they had believed. وَ (wa); and. َإِلَّا (ittaqau); they had guarded (against evil). لَ (la); certainly. وَ (masoobatun); reward. مِنْ (min)

from. عَنْ (indi); near. اللَّهُ (Allahi); Allah. خُبْر (khairun); better. اَنْ (lau); if. كَانُوا (kanoon); had were. يَعْلَمُونَ (y'alamoon); they had known.

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

114th LESSON.
Ya ayyohallazeena amanoo la taqooloo ra'ina wa qoolunzurna wasm'oo wa lil kafireena 'azabun aleem.

Ya (yâ); O. lâ (ayyo); any; whoever. ha (hâ); those. lâlzeena (allazeena); who. amanoo (amanoo); they believe.

(lâ); not. taqooloo (taqooloo); you say. ra'ina (ra'ina); you listen to us. wa (wa); and. qooloo (qooloo); you say. unzurna (unzurna); you grant us a little delay; you wait for us. wa (wa); and. isma'oo (isma'oo); you listen. wa (wa); and. lâ (lî); for. al (al); the. kafireena (kafireena); unbelievers. azabun (azabun); chastisement. aleem (aleem); a painful.

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

115TH LESSON.

1. It means that Islam disapproves the use of words bearing a sinister meaning. The opponents of Islam did not observe even the ordinary rules of decency and in derision changed accent, distorting the words. Ra'ina (listen to us) was distorted into ra'dina (he is foolish). The Muslims are forbidden to use such forms of expression.
mā yawaddullażeena kafaroo min ahlī kitābi wa lal mushrikeena an yonazzala 'alaikum min khairin min rabbikum bī wallāho yakhtasso bi raḥmatihe man yashā bī wallāho zul faḍzlīl 'azeem.

(mā); not. ُذي (yawaddo); they like. ُذئب (alla-żeena); those. ُذئب (kafaroo); they disbelieve. ُذئب (min); of. ُذئب (ahlī); followers. ُذئب (kitābi); book. ُذئب (wa); and. ُذئب (lā); nor. ُذئب (al); the. ُذئب (mushrikeena); polytheists. ُذئب (an); if. ُذئب (yonazzala); it should be sent down. ُذئب (alai); on. ُذئب (kum); you. ُذئب (min); from. ُذئب (khairin); good. ُذئب (min); from. ُذئب (rabbi); Lord. ُذئب (kum); your. ُذئب (wa); and. ُذئب (Allāho); Allah. ُذئب (yakhtasso); he chooses especially. ُذئب (bi); with. ُذئب (raḥmati); mercy. ُذئب (hee); his. ُذئب (man); whom. ُذئب (yashāo); he pleases. ُذئب (wa); and. ُذئب (Allāho); Allah. ُذئب (zoo); possessor; ُذئب (al); the. ُذئب (faḍzlī); grace. ُذئب (al); the. ُذئب (azeemi); mighty.
The meaning of the verse:—Do not like, those who disbelieve from (among the) followers (of) the Book, and nor the polytheists, if (any) good should be sent down on you from your Lord, and Allah chooses especially with His mercy whom He pleases, and Allah (is) the Lord of mighty grace.

116TH LESSON.

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

mā (mā); what. ٌنُسَخُ (nansakh); we abrogate. ِنْ (min); from. ٍأَيْ (āyatin); communication. ِأُ (au); or. نُسَ (nunsi) we cause to be forgotten. ُهَا (hā); it. نَثِ (nati); we bring. ٌبِ (bi); by. كَحْيْرٍ (khairin); better. مِنْ (min); from. ُهَا (hā); it. أَ (au); or. مَّ (misli); like. ُهَا (hā); it. أَمَّ (alam); was it not.

1. The previous and this verse jointly read will show that the followers of the Book (i.e. the Jews) and the polytheists did not like the new revelation and commandment to have been given to Holy Prophet, because they considered the revelation and laws to be solely restricted to the Israelites. The answer is given that Allah chooses especially whom He pleases and His mercy is not restricted to any parti-
The meaning of the verse:—Whatever we abrogate from communication or cause it to be forgotten, we bring with better from it or like it. Dost thou not knowest that Allah has power over all things.

117th LESSON.

alam t'alam annallāha lahoo mulkussamāwātī wal ardzī wa mā lakum min doonillāhi min waliyyin wald naqeer.

alam; does it not? t'alam; thou knowest.

ann (anna); that. Allāha (Allāha); Allah. (la); for.

cular people or nation and that if the previous law (i.e. Jewish law) was abrogated or something of it has been left out, one better than it or in some cases like it was given through the Holy Prophet. In the verse that follows attention is called to the laws of nature as prevailing in the universe. Is it not true that the old order in nature gives place to a new one, the inferior to the better? It was therefore quite natural that the Mosaic law, which was mainly intended for a particular people in a particular age, and suited only their limited requirements, should give place to a new and a universal law, the law of Islam. The Mosaic law had been partly forgotten, and what remained was now abrogated to give place to one better, and in certain matters one like it. All through this section the followers of the Book (i.e. the Jews) are addressed, hence no question arises as to the abrogation of any verse of the Holy Quran itself, there being not a single report tracing the abrogation of a single verse to the Holy Prophet.
The meaning of verse:—Dost thou not know that for Allah (is) kingdom of the heavens and the earth, and (there is) none for you besides Allah a guardian and nor a helper.

118th LESSON.

ام تریدون ان تسَّلوا رسُولَکم كَمَا سَلَلَ موسَى مِن قَبْلِ وَمَن يَنادَی الَّذِی يَنفِير إِلَیهِ خَصَفَهُ سَلَلَ سَوْاءٌ أَسْبَعِل

ام تریدون ان تسَّلوا رسُولَکم كَمَا سَلَلَ موسَى مِن قَبْلِ

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

أم (am); or. ثم تریدون (toreedona); you wish. ان (an); if. تسَّلوا (tas'aloo); you put questions.
رسٖلٖ (rasoola); apostle. كَمَا (kum); your. كَم (kamá); as.
(soila); he was questioned. "Moosá" Moses. "(min); from. "(qablo); before. "(wa); and. "(man); whoever. "(yatabaddali); he adopts; he exchanges; he alters. "(al); the. "(kufra); unbelief. "(bi); with. "(al); the. "(eemáni); faith; belief. "(fa); then. "(qad); indeed. "(dsalla); he has lost. "(sawá'a); right "(al); the. "(sabeeli); way, path.

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

119TH LESSON.

Wadda kaseerun min ahl kitabu lau yaruddoonakum min b'adi eemánikum kuffáran hasadan min 'indi ansosihim min b'adi mà tabayyana lahomul haqq 3 fafoo wasfihoo hattá yati
yallah bi amrih innallahah al kull shai in gadeer.

(wadda); he wishes. (kaseerun); many. (min); from; of. Ahli (ahli); followers. Al (al); the.

(kitabi); Book. Lau (lau); if. Yaruddoona (yaruddoona); they could turn back. Kum (kum); you. (min); from; of.

(b'adi); after. Semani (semani); faith. Kum (kum); your. A (a); (kuffaran); unbelievers. Hasadan (hasadan); envy.

(min); from; of. Indi (indi); at; near. Anfosi (anfosi); selves souls Him (him); them. (min); from; of.

(b'adi); after. Ma (ma); what. Tabayyana (tabayyana); it has become manifest. La (la); for; to. Kum (kum); them.

(al); the. Haqqo (haqko); truth. Fa (fa); then. Iffoo (ifoo); you pardon. Wa (wa); and. Isfahoo (isfahoo); you.

forgive. Battah (hatta); so that. Yatiya (yatiya); he should bring. Allaho (Allaho); Allah. Bi (bi); by; with.

through. Amri (amri); command. Hee (hee); his.

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1. Qit means that Allah may execute His Judgement of the punishment which they deserve because of their transgressions or that Allah may establish Muslim rule in the land. If they (i.e. the Musims) forgive their enemies and show meekness, they will be made to inherit the land.
(inna); surely. ﷽ (Allâha); Allah. ﷽('alâ); over. ﷼ (kullî); all. ﷽(shai in); things. ﷽ (qaderun); powerful.

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

120TH LESSON.

wa aqeeemussalâta wa âtuzzakât b wa mà toqaddimoo li anfosisikum min khairin tajidooho 'indallâh b iniallâha bimâ t'amaloon bâseer.

(al); the. ﷽(salâtâ); prayer. ﷽(wa); and. ﷼(âtoo); you pay. ﷽(al); the. ﷽(zakâta) poor-rate. ﷽(wa); and. ﷼(mâ); whatever. ﷽(toqaddimoo); you send before. ﷼(li); for. ﷽(anfosi); selves. ﷽(kum); your. ﷽(min); from. ﷽(khairin); good. ﷼(tajido); you shall find. ﷽(ho); it. ﷽(inda); at, near. ﷽(Allâhi); Allah. ﷽(inna); surely. ﷽(Allâh)
(Allâha); Allah. بِ (bi); with. مَا (má); what. تَعَمَّلُونَ (t'amaloona); you do. بَصِيرٌ (baseerun); one who sees.

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

121st LESSON.

وَ قَالَهَا نَّاِرُ هُمْ أَنَّ كُلَّ مَلَكٍ مُّقَرِّبٍ

wa qâloô lan yad kholal Jannâta illâ man kâna hooodan au nasârá b tilka amâniyyohum qul hâtoo burhânakum in kuntum sâdiqeen.

(wn); and قَالَوْا (qâloo); they say. نَّ (ian); never. يَدْخُلُونَ (yadkhola); he shall enter. أَلْ (al); the. جَنَّةٌ (jannâta); garden (of paradise). إِلَّا (illâ); except; but. مَنْ (man); who. كَأَنَّ (kâna); is. هُوَآ (hooodan); a Jew. أَوْ (au); or. نِصْرِي (nasârá); Christians. ثَلْثٌ (tilka); these. مَا مَنَىٰ (amâniyyo); vain desires. هُمْ (hum); their. قُلْ (qul); you say. هُمْ (hatoo); you bring. بَعْضَةٌ (burhâna); proof. كُمْ (kum); your. إِنَّ (in); if. كُنُّ (kuntum); you are. مَصِيرٌ (sâdiqeen); truthful.
The meaning of the verse:—And they say: none shall enter the garden (of Paradise) but he who is a Jew or Christians. These (are) their vain desires. Say: Bring your proof if you are truthful.

122ND LESSON.

 BALÁ ٰ man aslama waj ha hoo lilláhi wa howá muhsinun fa lahoo ajrohoo 'inda rabbíhee wa lá khaufun 'aláhim wa lá hum yahzanoon.

BALÁ (balá); yea. MAN (man); whoever. ASLAMA (aslama); he submits entirely. WAJ (waj ha); for the sake of; to please. HOO (hoo); his. LI (li); for; to. ALLÁHI (Alláhi); Allah. WA (wa); and. HOWA (howa); he. MUHSINUN (muhsinun); doer of good. FA (fa); then. LA (la); for. HOO (hoo); him. AJRO (ajro); reward. HO (hoo); his. INDA (inda); near. RABBI (rabbi); Lord. HEE (hee); his. KHAUFUN (khaufun); fear. ALÁ (alá) for. HIM (him); them. WA (wa); and. LA (lá);
nor. ُهُمَّ (hum); they یَعْزُرُونَ (yahzanoona); 1 they shall grieve.

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

123rd LESSON.

وَقَالَ الَّذِينَ يُؤْذَيْنَ الْيَهُودَ، لَا يَسْتَفْلَى الْيَهُودُ عَلَى شَيْءٍ مَّا وَقَالَ الْيَهُودُ لَا يَنْسَى الْمَلَأُ مُنْقَدِمٌ، فَلَسْتَ الْيَهُودُ عَلَى شَيْءٍ مَّا وَهُمْ يَقْلَونَ إِنَّ كِتَابَ حَقٍّ فَلَسْتَ الْيَهُودُ عَلَى شَيْءٍ مَّا وَهُمْ يَقْلَونَ إِنَّ كِتَابَ حَقٍّ فَلَسْتَ الْيَهُودُ عَلَى شَيْءٍ مَّا وَهُمْ يَقْلَونَ إِنَّ كِتَابَ حَقٍّ فَلَسْتَ الْيَهُودُ عَلَى شَيْءٍ مَّا وَهُمْ يَقْلَونَ إِنَّ كِتَابَ حَقٍّ فَلَسْتَ الْيَهُودُ عَلَى شَيْءٍ مَّا وَهُمْ يَقْلَونَ إِنَّ كِتَابَ حَقٍّ

wa qâla til yahoodo laisa tinâsârâ 'alâ shai in wa qâla tinâsârâ laisa til yahoodo 'alâ shai in wa hum yatloo nalkitâb ُبَ kazâlika qâllallâzeena là y'alamoona misla qaulihim fallâho yahkomo. bainahum yaumal qiyâmati feemâ kânoo feehi yakhtalifoon.

(1) (wa); and. ُفَأْلَتْ (qâlati); she says. ُذَلِكَ (al); the.

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

2. Both recite Old Testament, still they deny all good in each other like ignorant men. As against this, Islam accepts that there is partial truth in all religions.
The meaning of the verse:—And the Jews say the Christians (are) not on anything (good), and the Christians say the Jews (are) not on anything (good), while they recite the (same) Book. Like this said those who do not know, like their saying; so, Allah shall judge between them (on the) day of the resurrection in what they are differing.

124TH LESSON.

wa man azlamo mimman mana'a masāji dallāhi an yuzkara fee hasmohoo wā sa'ā fee kharābihā olāika mà kān lahum an yadkholoohā illā khā ifeen O lahum fiddunyā khizyun wa lahum fil ākhirati azābun azeem.

(wa); and. (man); who. (azlamo); more unjust. (min); from; than; of. (man); who. (mana'a); he prevents. (masājida); mosques. (Allāhi); Allah. (an); that. (yuzkara); it should be remembered. (fee); in. (hā); them. (ismo); name. (hoo); his. (wa); and. (sa'ā); he strives. (fee); in; to. (kharābi).
ruin. لَهُ (ha); them. أَوْلَيْكَ (olāika); these. مَّ (má); not. كَانَ (kāna); was. لَ (lá); for. هُمْ (hum); them. أُنُ (an); that. يُدْخَلُوا (yad kholoo); they should have entered. هِ (há); them. إِلَّا (illá); except. خَائِفِينَ (khāifeen); those in fear. لَ (la) for. هُمْ (hum); them. فِي (fee); in. أَلْلَهُ (al); the. دُنْيَا (dunyā); world. خِزْيَ (khizyun); disgrace. وَ (wa); and. لَ (la); for. هُمْ (hum); them. فِي (fee); in. أَلْلَهُ (al); the. أَخْرَى (ākhirati); hereafter. عَذَابُ (azábun); Chastisement. أَعْظَمْ (azeem) 1 great.

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

125TH LESSON.

وَللهِ الْمُشْرِقٌ وَلِيَبْرُغُونَ فَأَيّامَ نَفْلًا فَأَمَامَ وَجُهَةَ اللَّهِ إِنِ اللَّهُ عَزِّ الْعَلَمِ

1. Those who prevent people from worshipping Allah in the Mosques will be disgraced in this world and receive great chastisement in the hereafter. The Muslims who prevent their brethren Muslims from worshipping Allah in the Mosques cannot escape this punishment.
wa tillahil mashriqo wal maghribo fa ainamá towalloo fasamma waj hullah innallaha wäsi’un ‘aleem.

(wa); and. ل (li); for. ﷲ (Allahi); Allah. ﷲ (al); the. ﷲ (mashriqo); east. و (wa); and. ﷲ (al); the. ﷲ (maghribo); west. ﷲ (fa); then. ﷲ (ainamá); whither. ﷲ (towalloo); you turn. ﷲ (fa) then. ﷲ (summa); there; thither. ﷲ (wajho) face; purpose; intent; object. ﷲ (Allahi); Allah. ﷲ (inna); surely. ﷲ (Allaha); Allah. ﷲ (wäsi’un); amply-giving. ﷲ (aliemun); knowing.

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

126TH LESSON.

wa qâlutā khazallâho wâladan û subhânâh û bal lahoo mà fissa mâwâti wal ardz û kullun lahoo

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

(ła); and. َقَالُو َ(qāloo); they say. َإِنَّكَ (ittakhaza);

he has taken. َلَّهُ (Allāho); Allah. َوَلَّدَأ َ(waladan); a son. َسِبْصَنَّ (subhāna); he is glorified. ُهِ (hoo); him.

َبَلُ (bal); but. َل (la); for. ُهِ (hoo); him َمَا (mā); what. َفِي (fee); in. َأَلَّهُ (al); the. َسَمَوَتُ (samawāti);

heavens. َوَ (wa), and. َأَلْ (al); the. َأَرْضَى (ardzi) earth. َكُلُّ (kullun); all. َلَ (la); for. ُهِ (hoo); him.

قُنتُونَ (qānitona); they are obedient.

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

:0:

127TH LESSON.

َذِبْعَ السَّمُوَتِ وَالْأَرْضِ َوَإِذَا قَضَى أَنَّ أَقْصَى َفَأَقْصَى َوَهُوَ َيَقْلُ لَهُ َبَدنَّ َوَيَفِكُو نَ َوَ(badee 'ussamawāti wal ardž) َوَإِذَا قَادَزا َامْرَانَ َفَيِنَّمَ َيَقَوْلُ َبَادَءَ (badee'); a thing not after the similitude of any-

1. Sub hāna hoo is always used to declare the freedom of the Divine Being from all imperfections such as are to be met with in the creatures, and is always mentioned in connection with the doctrine of sonship to Divine Being which is an imperfection. As creature all human beings and angels etc. whether in the heavens or the earth, are alike being His creation.
thing pre-existing, and, the being who makes or produces 
or brings into existence for the first time and not after 
the similitude of anything pre-existing. Wonderful 
Originator.

The heavens. 
and.
E (al); the. (samâwâti); 
and.
E (al); the. (ardzi); 
and. 
(izá); when. 
(qaḍzâ); he decrees. 
(amran); 
an affair. (fa); then. 
(innamâ); but; only.
(yaqoolo); He says. 
(hoo); it. 
(kun); be. (fa); then. 
(yaşoonâ); it becomes. 

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

128TH LESSON.

wa qâlallazeena lá y'alamoono lau lá yokallimo
nallâho au tâteenâ áyah b kazâlika qâlallazeena
min qablihim misla qaulihim b tashâbahat
qoloobohum b qad bayyannal áyâti liqaumin

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

(wa); and. ُلَّ (qâla); he said. ُلَّ (allazeena);
those. ُلَّ (lâ); no. ُقَلُّ (y'alamoona); they know.
ُلَّ (laulâ); why it is not for; were it not for; had it not been for. ُقَلُّ (yokallimo); he speaks. ُنَّ (nâ);
us. ُلَّ (Allâho);1 Allah. ُلَّ (au); or. ُلَّ (tâtee);
he comes. ُلَّ (mî); us. ُقَلُّ (âyutun);2 sign. ُقَلُّ (kazâlika); thus. ُلَّ (qâla); he said. ُلَّ (allazeena);
those. ُمِنَّ (min); of; from. ُقَلُّ (qabli);
before. ُمِنَّ (him); them. ُمِنَّ (misla); like. ُمِنَّ (qaulî);
saying; declaration. ُمِنَّ (him); they; their.
ُمِنَّ (tashâbhat); they are alike. ُقَلُّ (qoloobo);
hearts. ُمِنَّ (him); their. ُقَلُّ (qad); indeed. ُمِنَّ (bayyanna); we have made clear. ُلَّ (al); the.

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

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

ِيَوْقِنُوُن (yooqinoon); they are sure.

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

129TH LESSON.

إِنَّا أُسْتَلِكَ بِالْحَقِّ بِشِيَارٍ وَذِيٍّ أَنَّ لا نَتَسَلِّلُ عَنْ أَصْحَابِ

ِالْجَهَّيمِ (Inna arsalnāka bil haqqi basheeran wa nazeeran wa lā tusalo'an ashābil jaheem).

إِنَّا (innā); surely. ُأُسْتَلِكَ (arsalnā); we have sent. َكَ (ka); thee. َبِ (bi); with. ُأَلَّ (al); the. ُحَقِّ (haqqi); truth. ُبِشِيرٍ (basheeran); a bearer of good news. ُوَ (wa); and. ُذِيٍّ أَنَّ (nazeeran); a warner. ُوَ (wa); and. ُلَّ (la); not. ُتَسَلِّلُ (tusalo) then shalt be called upon to answer. ُعُنُورَ (Ion); for. ُأَصْحَابِ (ashābi); companions. ُأَلَّ (al); the. ُجَهَّيمِ (Jaheemi); flaming fire.
The meaning of the verse:—Surely we have sent thee with the truth (as) a bearer of good news and (as) a warner, and thou shalt not be called upon to answer for companions (of) the flaming fire.

130TH LESSON.

وَلَسْ تُثِرْ عَنْكَ إِلَّا وَهُوَ وَلَا الْقُرْآنَ حَتَّى تُذْهَبْ مِنْ مَلَائِكَتِهِمْ قَلْ

أَنَّ هُوَ الَّذِي مَعَ الْمَلَائِكَةِ هُوَ الْجَانِبُ الْكَابِرُ إِنَّ آمَنُوا هُمْ بِهِ إِلَّا مَاتُوا

جَاءَ كَمِثْلِ الْعُمَّامِ إِلاَّ مَاتُوا مِنْ اللَّهِ وَلَا يَصُدُّونَ

وَلَانَ تَرَدْزَا ‘أَنْكَلْ يَاهُوَوْدَ وَلَانَ نَاسَارَةَ حَتَّى تَتَتَّبِعِينَ مِلَائِكَةَهُمْ ‘قَلَّ إِنَّا هُدَّيْلَاكَيْ

هوَالَّذِي هُدَّى الْبَالِغِينَ بَعْدَ أَنَّهُمْ بَدَأَ لَدَيْهِ

بِ‘أَدَلاَّزِي جَاءَ أَكَ مَنْ آمَنَ ‘أَلْمِا مَا لَكَا مِنْ ‘أَلْمِا ‘أَلْمِا مِنَ ’الْبَالِغِينَ وَلَا يَصُدُّونَ

وَلاَ أَصْدِقُونَ

wala taddazah ‘ankal yahooda wa lan nasirah hatha tattabi‘a millatahum ‘qul inna hodallahi howal hoda wa la iniitah batath ahwa ahun badallazee ja ‘aka minal ‘ilmi mat laka min allahi min waliyyin wa lanaaseer.

(wa); and. لَانَ (lan); not; never. تَرَدْزَاهُ (taddazah); they with be pleased. ‘أَنَا (‘an); from. كَ (ka) thee. أَلْ (al); the. يَاهُوْدَ (yahooda); Jews. وَ (wa); and. أَلْ (la); not; nor. أَلْ (al); the. نَصُّرَ (nasirah); Christians. حَتَّى (hattah); until. تَتَتَّبِعِ (tattabi‘a); thou follow. مِلَائِكَةَ (millata); religion. هُمْ (hum); their. ‘قَلَّ (qul); thou sayest. إِنَّ (inna); surely. هُدِيْ (hoda); guidance. (Allah); Allah. هُوَ (howa); it is that. أَلْ (al);
the. ُهُدْيَةُ (huda); guidance. وَ (wa); and. لَيْنَ (lain);
if. اِلْتَابُ (ittab'ata); thou follow. اَحْوَااَ (ahwa'a);
desires. (plural of هُوا (hawa); هُمُ (hum); their.
َبَدْيُ (b'ada); after. اَللَّدَيْيَ (allazee); that. اَلْلَّدْ (jaa); it has
come. كَ (ka); thee. مِنْ (min); of. اَلْ (al); the.
ٌعْلَمُ (ilmi); knowledge. اَلْمَيْ (ma); no. لِ (li); for. كَ (ka); thee. مِنْ (min); from; of. اَللَّهُ (Allah); Allah.
ْمِنْ (min); from: of. وَلِيُّ (waliyyin); guardian. وَ (wa);
and. لَ (la); nor. نَصِيرُ (naseerin); helper.

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

131ST LESSON.

من يَجْعَلْ ذَٰلِكَ لَهُ وَلَيْكُمْ مَّا كَتَبْنَا لَكُمْ حَقَّ الْقَوْلَةِ لَوْ كَتَبْنَا لَكُمْ شَأْنًا

(Allāgeena ātaināhomul kitāba yatloonahoo haqqa)
tilâwatih\* olâ ika yo’minoona bih\* tew man yakfur bihee fa olâ ika homul khâsiroon.

(âtainá); those. (allazeena); we have given. (hum); them. (al); the. (kitâba); Book. (yatloona); they follow. (hoo); it. (haqqa); the real state of; truly; really; in true sense. (olâika); these. (y’ominoona); they believe. (bi); with; by. (hee); it. (wa); and. (man); whoever. (yakfur); he disbelieves. (bi); with. (hee); it. (fa); then. (olâ ika); these. (hum); they. (al); the. (khâsiroona); losers.

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

132ND LESSON.

1. (tilâwat) means following and recitation for the purposes of acting according to it.
(Yā baneel Isrāeelavəzkoroo n'imatiyallatee an'amto 'alaikum wa annee fadsəzaltokum 'alal ālameen.)

(yā); O. बेनी (banee); children. इस्राईल (Isrāeela); Israel. आज क्या (uʒkoroo); you call to mind. लक्ष्य (n'imati); favour. मे (yee); my. लली (allatee); which. अं (an'amto); I bestowed. अल (alā); on. कम (kum); you. उ (wa); and. अना (anna); that. फ्रिय (yi); I. फ्रिय (fadsəzalto); I made excel. कम (kum); you. अल (al); on; over. अल (al); the. उल्ल लो नाले (alameena); nations.

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

133RD LESSON.

(Wattaqoo yauman lá tajsee nafsun 'an nafsin)

1. It means the nations contemporaneous with the Israelites in their days of triumph and this was the favour which God had bestowed upon them of which they are reminded.
shaian wa là yuqbalо minhа 'adlun wa là tanfa'oha shafа'atun wa là hum yunsaroоn.)

(‘wa); and. (ittаqoo); you be on guard. (yauman); a day. ‘l (lа); no. (таjзеe); it shall avail. (nаfsun); soul. (‘аn); for. (nаfsin); a soul. (шаian); least; little. (‘wa); and. (lа); neither. (yuqbalо); it shall be accepted. (mаn); from. (hа); it. (‘adlun); compensation. (‘wa); and. (lа); nor. (tanfa’о); it shall profit. (hа); it. (shаfа’atun); intercession. (‘wa); and. (lа); nor. (hum); they. (yuнаrооn); they shall be helped.

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

__134th LESSON__

(Wa izib talа Ibrаheema rabbooho bi kalimаtin fa
a tammahu'īn b qāla innee fā 'iloqā linnāsī
imāmā b qāla wa min surriyyatī b qāla lā
yanālō 'ahdīzālīmeen.

(wa); and. 31 (iz); when. ʾībādī (ibtalā); he tried.

Ibrāheema; Abraham. ʿābā (rabba); Lord.

(hoo); his. ʿb (bi); with. ʾkalimātin (kalimātin) words.

(fa); then. ʾattāma; he fulfilled. ʾunna (hunna);
them. qāla (qāla); he said. inna (inna); surely. yī (yee);

I. jā'īl (jā'īlō); maker. kā (ka); thee. lī (li); for.

al (al); the. nās; (nāsī); men; people. imāman (imā-
man); leader. qāla (qāla); he said. wa (wa); and.

(min); from. surriyyatī (surriyyati); offspring. yī (yee);
my. qāla (qāla); he said. lā (lā); not. yīnālō (yanālō);
it does include. 'ahdī (ʻahdī); covenant. yī (yee); my.

al (al); the. zālīmeena (zālīmēena) unjust.

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

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

2. A nation remains leader of people as long as it obeys the command-
ments of God faithfully and acts justly but no sooner it becomes unjust it is
replaced by better one.
them. He said; surely I will make thee a leader for the people. He (Abraham) said; and of my offspring? He said; My covenant does not include the unjust.

135th LESSON.

Wa iž ja‘alnal baita mašabatan linnåsi wa amnå wattakhizoo min maqåmi Ibråheema mosallå wa ‘ahidnä ilä Ibråheema wa Ismå‘eela an tah hira baitiya lîttåifeena wal ’âkifeena war rukka issojoood.

(wa); and. ِْذَ (iž); when. ِْجَعَلْنَا (ja‘alnä); we made. ِْلَ (al); the. ِْبَيْتَ (baita); house. ِْمَأْبَةَ (mašabatan); a resort. ِْلَ (li); for. ِْلَ (al); the. ِْنَÅسَ (nåsi); men. ِْوَ (wa); and. ِْأَمنَانَ (amnan); a security. ِْوَ (wa); and. ِْيَتَاكُحُيْزُو (ittakhizoo); you appoint. ِْمَنَ (min); from; of. ِْمَأْقَامَيْنَ (maqåmi); standing place. ِْإِبْرَاهِيمَ (Ibråheema); Abraham. ِْمَأْصَلَ (mosallan); a place of prayer. ِْوَ (wa); and. ِْعَبَدَنَا (‘ahidna); we enjoined. ِِإِلَى (ilä); to. ِْإِبْرَاهِيمَ (Ibråheem)
The meaning of the verse:—And when We made the House a resort for the men and a (place of) security, and (ordered) that you appoint (for yourselves) from standing a place (of) Abraham a place of prayer and We enjoined to Abraham and Ishmael that purify My house for the visitors and the abiders (in it) for devotion and the bowers (in prayers) and the prostrators (in prayers).

136TH LESSON.

wa idqal Ibrâheemo rabbij 'al hazâ baladan âminan warzuq ahlahoo minassamarâti man
amanum billahi wa yaumil akhir wa man kafara fa omitti havoo qaleelan summa aqtarroho ilaa azabinnar wa bisalmaaser.

(wa); and. إِذَّ (zd); when. قَالَ (qala); he said.

(Ibrâheemo); Abraham. رَبُّ (rabbi); Lord. أَجَلَّ (aj'al); you make. هَذَا (haza); it. بَلَدًا (baladan); a town. أَمَنُّ (aminan); secure. وَ (wa); and. أَوْرَقُ (uruzq); you provide. أُهْلٌ (ahla); people. هَوَا (hoo); its. مَنْ (min); of; with. أَلْ (al); the. تُمَّاتُ (samarati); fruits. مِنْ (man); who. أُمُّ (amanu); he believes. مَنْ (min); of. هُمْ (hum); them. بَيْ (bi); with; by. أَلِّلَهُ (Allahi); Allah. وَ (wa); and. أَلْ (al); the. يَوْمُ (yuami); day. أَلْ (al); the. أَخْرِ (akhiri); last. قَالَ (qala); he said. وَ (wa); and. مَنْ (man); who. كَفَرَ (kafara); he disbelieves. فَ (fa); so. قُلْ أَمَّا (omatti'o); I will grant enjoyment. هُوَ (hoo); him. قُلْ (qaleelan); a short. ذُمُ (summa); then. إِلَى (adztarro); I will drive. هُوَ (hoo); him. إِلَيْ (ilati); to. عَذَابًا (azabibi); chastisement. أَلْ (al); the. نَارٍ (nari); fire. وَ (wa);
and "به (b'isa); an evil. " في (al); the. صير (maseero); destination.

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

137th LESSON.

wa iz yarfa'o Ibraheemul qawada minal baiti wa Ismaeel (b) rabbanath taqabbal minna innaka antassameel ul 'aleem.

(wa); and. إِذ (iz); when. يرفع (yarfa'o); he raised. نُورُ عَهِم (Ibraheemo); Abrahaam. الل (al); the. نور (qawada); foundations; plural of نور (qapidatun); foundation. من (min); of. الل (al); the. البيت (baiti); house. و (wa); and. اسماعيل (Ismaeel); Ishmael. رَب (rabba); Lord. ن (na); us. قبيل (taqabbal); thou accept. من (min); from. ن (na); us. إن (inna); surely.
The meaning of the verse:—And when Abraham and Ishmael raised the foundations of the House. Our Lord accept from us; surely Thou art the Hearing, the Knowing.

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138th. LESSON.

rabbaná waj'álná muslimainí laka wa min zurriyyatiná ummatan muslimatan laka wa ariná manásikaná wa tub álainá innaka an tattawwábur ra'seemo.

Lord. û (ná); our. w (wa); and. aj'al; you make. û (ná); us. muslimainí; both submissive. l (la); for, to. k (ka); thee. w (wa); and. min; from. zurriyyati; offspring. û (ná); our. ummatan; a nation. muslimatan; submitting. l (la); to; for. k (ka); thee. w (wa); and. ari; you show. û (ná); us. manásika; ways of devotion. û (ná); our.
The meaning of the verse:—Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn on us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.

139th LESSON.

rabbaná wab ás feehim rasoolan minhum yatloo 'alaihim áyátká wa yo'allimohumul kitába wal hikmata wa yozakkehim innaka antal 'azeezul hakeemo.

Lord. (ná); our. (wa); and. (abáš); you raise up. (fee); in. (him); them. (rasoolan); an Apostle. (min); form. (hum) them. (yatloo); he shall recite. (alá); on; for. (him) them. (áyáti); Communications. (ka); thy. (wa); and. (yo'allimo); he teaches.
The meaning of the verse:—Our Lord! and raise up in them an Apostle from among them who shall recite on them Thy communications and teach them the Book and the wisdom, and purify them; surely thou (art) the Mighty, the Wise.
but: *(man)*; who. *(safiha)*; he makes a fool. *(nafsa)*; self. ُه (hoo); his; him. ُوَ (wa); and. *(laqad)*: most certainly. *(astafà)*; chose; make pure. ُن (nà); we. ُهَ (ho); him. ُفِي (fee); in. ُأَل (al); the. ُذُنْيَا (dunyà); world. ُوَ (wa); and. ُإِنْ (inna); surely. ُهَ (hoo); he. ُفِي (fee); in. ُأَل (al); the. ُعَلَّمْ (àkhirati); hereafter. ُلَ (la); to; for. ُمِنَ (min); from. ُأَل (al); the. ُجَلِيلُ (saliheena); righteous.

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

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141ST LESSON.

Note.—The Phrase ُسَفِهَّةُ نَفْسَه (Safiha Nafsahoo) was originally ُسَفِهَّةُ (safihas) i.e. *himsel* or *his mind was unwise or destitute of wisdom*, etc; but when the reference in the verb was transferred from *nafs* (i.e., *mind*) to the person possessing it, what followed the verb was put in the accusative case, being its *objective complement*, for the phrase became identical in meaning with ُجَهَلَ نَفْسَهُ (Jahala Nafsahoo) i.e., *he made himself* unwise.
is qâla lakhoob rabboohoo aslim, qâla astamto li rabbil ‘älameen.

when. qâla (qâla); he said. l (la); to; for. hoo (hoo); him. rabbo (rabbo); Lord. aslim (aslim); you submit. qâla (qâla); he said. aslamto (aslamto); I submit. l (li); to; for. rabi (rabi); Lord. al (al); the. ‘älameen (‘älameen); worlds.

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

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142ND LESSON.

wa wassâ bihâ Ibrâheemo bâneehei wa y’aqoob; yâ baniyya innallâ hașťâfâ lako muddeena falâ tamootunna illâ wa antum muslimoon.

(wa); and. wassâ (wassâ); he enjoined. bi (bi); by, with, through. hâ (hâ); it. Ibrâheema (Ibrâheema); Abraham. bânee (bânee); sons. hi (hi); his. wa (wa); and. y’aqooba (y’aqooba); Jacob. ya (yâ); O. bânee (bânee); sons.
(ya); my. اِنّ (inna); surely. ﷿ (allah); Allah. اِنَّمَا (anstafã); he has chosen. لَ (la); for. مَّ (kum); you. ﷲ (al); the. ﷽ (deena); faith. نَفْسُ (fa); then. يَ (la); not. ﷽ (tamootunna); you die. إِلَّا (illã); unless. وَ (wa); and. ﷽ (antum); you. ﷽ (Muslimoona); Muslims.

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

143rd LESSON.

ام كنتم شهداء اذ حضر يعقوب الى الموت لا القال لبنيه ما تعودون من عدوى تقولوا تعطى الله والله تعالى إبراهيم وابنه إسحاق وابنه إسماعيل ويسعى إلى الله ولا أبدا ج ونص له المسلمون ن

ام كنتم شهداء اي هذار ياقوب المات; اي قالا لي بنيه ما تابدوونا من يابود او بالله ابن ابراهيم وابنه اسماعيل وابنه اسماعيل ويسعون الى الله ولا أبدا ج ونص له المسلمون ن

am kuntum shohadä’a iž hazara y’aqooba maut; iž qāla li baneehi mà t’abodoona min b’adee, qālooo n’abodo ilâhaka wa ilâha ábá’ika Ibrâ-heema wa Ismá’eela wa Ishâqa ilâhan wâhidan wa nahno lahoor muslimoon.

ً(am); or. ُن (kun); were. ُث (tum); you. ﷽ (shohadä’a); witnesses. َذَإ (iž); when. َحُضُرُ (hadzara) he visited. يَعَظُوبُ (y’aqooba); Jacob. ﷲ (al); the.
mauta); death. فَلِـٰذَ (qāta); he
said. لِـٰى (li); to. بْـٰنِى (banee); sons. هـ (hi); his.
ما (mā); what. تَـٰبَدُونَا (t’abodoona); you will serve. من (min); from; of; since. بْـٰدَ (b’ad); after. يـٰى (yee); me.
قَـٰلُوا (qāloo); they said. نَـٰبُدو (n’abodo); we will serve.
إِـٰلٰـٰحٰ (ilāha); God. كـ (ka); thy. و (wa); and. إِـٰلٰـٰحٰ (ilāha); God.
أبّـٰى (abá’i); fathers. كـ (ka); thy. إِـٰهٰمٰ (Ibraheema);
Abraham. و (wa); and. إِـٰسٰعِبٰلٰ (Ismá’eela); Ishmael.
أبّـٰى (wa); and. إِـٰسَاقٰ (Isháqa); Isaac. إِـٰلٰحٰ (ilāhan);
God. و (wa); and. واحِدٰـٰن (wāhidan); one. و (wa); and.
ناَـٰحُنَ (nahno); we. لِـٰى (lā); for. to. هـٰو (hoo); him. مـٰسِلَمٰ و (muslimoona); submit.

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

144TH LESSON
tilka ummatun qad khalat, lahá má kasabat wa lakum má kasabtum, wa là tus'aloona 'ammá kanoo y'amaloon.

تَلْكَ (tilka); this. اَمْمَةٌ (ummatun); a people; a group. ُقَدْ (qad); that. ُخَلَّتْ (khalat); it has passed away. لَ (la); for. هَ (há); him; them. مَا (má); what. كُسْبَتْ (kasabat); it has earned. وَ (wa); and. لَ (la); for. كُمْ (kum); you. مَا (má); what. كُسْبَتْ (kasabtum); you earn. وَ (wa); and. لَ (la); not. تُسْفَلُونَ (tus'aloona); you shall be called upon. اَمْمَةٌ ('ammá); Combination of اَمْمَةٌ ('an); from, for. مَا (má); what, for what. كُنْوا (kánoo); they were. يَهْمُوُونَ (y'amaloona); they were doing.

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

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145TH LESSON.

وَقَّاً غُلْوًا كُوْنُوا هُدَاٰئُ وَلَتَرَى مَنْ وَقَّىٰ اَحْلَّٰمَ حُرّاٰصٰ أَنْ وَلَمْ لَيْسَ نَظَرًاٰ لَقَلْ بِلْ مَتْغَطًةٰ إِبْرَاهِيمٌ

حَيْقَاءٌ وَ ما كَانَ مِنَ الْمُشْرِكِينَ

wa qálóo koonoo hoooodan au nasárá tahtadoo, qul bal millata Ibráheema ḥaneefá wa mà kána
minal mushrikeen.

(\textit{wa}); and. \textit{Qaloo} (\textit{qaloo}); they say. \textit{Koonoo} (\textit{koonoo}); you become. \textit{Hoodan} (\textit{hoodan}); Jews. \textit{Au} (\textit{au}); or. \textit{Naasar} (\textit{nasar}); Christians. \textit{Tahtado} (\textit{tahtado}); you will be on right course. \textit{Qul} (\textit{qul}); you say. \textit{Bal} (\textit{bal}); nay. \textit{Millata} (\textit{millata}); religion. \textit{Ibraheema} (\textit{Ibraheema}); Abraham. \textit{Haneef} (\textit{haneef}); upright one. \textit{Wa} (\textit{wa}); and. \textit{Ma} (\textit{ma}); not. \textit{Kana} (\textit{kana}); he was, \textit{Min} (\textit{min}); from. \textit{All} (\textit{all}); the.
\textit{Mushrikeen} (\textit{mushrikeen}); polytheists.

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

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146TH LESSON.

قولوا إِنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنا وَمَا أُنزلَ إِلَىِّ إِبْرَاهِيمَ
وَإِسْمَعِيلَ وَإِسْحَاقَ وَيُوحَانَ وَلاَسَبَا حَمَّ وَلَا أَوَّلَيْنَ وَعُلَّمْنَا
وَأَوَّلَيْنِ الْقُبُورِ سُنْنَهُمَّ لَنَفْرَ قَبْلَ بُيُودُهُمْ وَلَنْ نَرَى

qooloo amannâ billâhi wa mâ unzsilâ ilainâ wa mâ unzila ilâ Ibraheema wa Ismâ’eela wa Ishâqa wa y’aqooba wal asbâti wa mâ ooti ya Moosâ wa
Issá wa mà ooti yanna biyyoona min rabbīhim là nofarrīgo baina aḥadin minhum wa nāhno lahoo muslimoon.

(qooloo); you say. ṭa'antā (ǎmannā); we believe. bī (bi); in, with. Allāh (Allāhi); Allāh. wa (wa); and. mà (mà); that which. 𝐶 (unzila); it has been revealed, it has been sent down. ilā (ilā); to. nā (nā); us. wa (wa); and. mà (mà); that which. unzila (unzila); it has been revealed, it has been sent down. ilā (ilā); to Ibrāheem (Ibrāheemā); Abráham. wa (wa); and. Ismāeela (Ismāeela); Ishmael. wa (wa); and. Ishāqa (Ishāqa); Isaac. wa (wa); and. Yaquob (y'aqooba); Jacob. wa (wa); and. Al (al); the. Aṣbāṭi (asbāṭi); tribes. wa (wa); and. mà (mà); that which. ootiya (ootiya); it was given. Moosā (Moosā); Moses. wa (wa); and. 'īsā (Eesā); 'Isá. wa (wa); and. mà (mà); that which. ootiya (ootiya); it was given. Al (al); the. Nabiyyoona (nabiyyoona); prophets. min (min); from. Rabbi (rabbī); Lord. him (him); their. lā (lá); not. nofarrīgo (nofarrīgo); we make distinction.
between. (baina); any, one. (aḥadīn); from. (min); them. (wa); and. (nahān); we. (la); to, for. (hoo); him. (muslimoon); submitting ones.

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

—o—

147TH LESSON.

fa in ʿamanoo bi misli mà ʿamantum bihee faqa dihtadau, wa in tawallau fa innamà hum fee shiqāq, fasā yakfee kahomullāh, waho wassamee ʿul ‘aleem.

( fa ); then. ( in ); if. ( ʿamanoo ); they believe. ( bi ); by, with through. ( misli ); like, similar. ( mà ); what. ( ʿamantum ); you believe. ( bi ); by, with, through. ( hee ); Him. ( fa ); then.
(qad); already; indeed. (ihtadau); they are on right course. (wa); and. (inna); if. (tawallau); they turn back. (fa); then. (innuma) but; only. (hum); they. (fee); in. (shiqaqin); great opposition. (fa); then. (sayakfee); he will suffice. (ka); thee. (hum); them. (Allaho); Allah. (wa); and. (kowa); He. (al); the. (samee'o); Hearing. (al); the. (aleemo) Knowing.

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

148TH LESSON.

şibgha tallâh, wa maanahsano minallâhi şibghatan wa nahno lahoo 'âbidoon.

(şibghatâ); baptism. (Allâhi); Allah. (wa); and. (man); who. (ahsano); better.
(min); from, of, than. ﷽ (Allâhi); Allah. ﷺ (ghatan); baptism. " (wa); and. * (naho); we. ﷷ (la); for, to: " (ho); Him. ﷽ (ábidoona); Servers. worshippers.

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

149th LESSON.

quîl atohájoonaâ filláhi wa howa rabboná wa rabbokum, wa laná a'máloná wa lakum a'málo- kum, wa nahno laahoo mukhlisoon.

(qul); thou say. " (a); particle of interrogation. tohájoona; you dispute. " (ná); us. fee; about. (Alláhi); Allah. " (wa); and. " (howa);

He. " (rabbo); Lord. " (ná); our. " (wa); and. (rabbo); Lord. " (kum); your. " (wa); and. " (la); for. (ná); us. " (a'málo); deeds. " (ná);

our. " (wa); and. " (la); for. " (kum); you. " (a'málo) deeds. " (kum); your. " (wa); and. " (naho)
we. لَ (la'; for. عَ (hoo); Him. بَصَرُون (mukhliṣoon); sincere.

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

150th LESSON.

أَمْ تَتَوَلَّوْنَ إِنَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ أَلاَّ
سنَبَّتْ كَانُوا هُدَا يَوْمَ نَصَرَتُهُم مِّنْ آنَّهُمْ أَعْمَامَ أمِّ إِسْرَائِيل
أَلَمْ تَعْلَمْ مِنْ كَانَ كَثِيرَةً عَذَابٌ مِّنِّ اللَّهِ وَ رَأَيْتَ الْلَّهَ يُعْقِلُ عِمَّا تَعْمَالُونَ

ام التَّوَلُّونَ اَنَّ اِبْرَاهِيمَ وَاِسْمَاعِيلَ وَاِسْحَاقَ وَ يَعْقُوبَ وَاَلَّا
شَبَّتْ كَانُوا هُدَا يَوْمَ نَصَرَتُهُم مِّنْ آنَّهُمْ أَعْمَامَ أمِّ إِسْرَائِيل

am taqooloona inna Ibrāheema wa Ismā’eela wa Ishāqa wa Y’aqooba wa asbāta kānoo hoodan
au nasārā, qul a antum a’lamo amillāh, wa man ažlamo mimman katama shahādatan
‘indahoo minallāh, wa mallāho bighāfilin ‘ammā t’amaloon.

إنَّ (am); or, nay. تَتَوَلَّوْنَ (taqooloona); you say. إِنَّ (inna); that. إِبْرَاهِيمَ (Ibrāheema); Abraham. وَ (wa);
and. إِسْمَاعِيلَ (Ismā‘eela); Ishmael. وَ (wa); and. إِسْحَاقَ (Ishāqa); Isaac. وَ (wa); and. يَعْقُوبَ (y’aqooba); Jacob.
(ka’noo); they were. هُودٌ (hoodan); Jews. وَ (au); or.
(nasāra); Christians. قل (qul); thou sayst. (a); particle of Interrogation. إنتم (antum); you. علم (a'lamo); you know better. ثم (am); or. الله (Allāho); Allah. و (wa); and. من (man); who. ظلم (azilamo); more unjust. من (min); from. من (man); who. كن (katama); he conceals. شهادة (shahādatan); testimony. عند (indá); at, near, on, upon. هو (hoo); he. من (min); from. الله (Allāhi); Allah. و (wa); and. ما (má); not. الله (Allāho); Allah. ب (bi); with. غافل (ghāfilin); heedless. عن (‘an); from, of. ما (má); what. تأملون (t‘amaloon); you do.

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

:0:

151st LESSON.

تِلَک‏‏ عَمَمَتُونَ قَدْ كَلَّتَ لاَحَوْ مَأَ كَسَّبَتْ وَ لَآ كَسَّبَتْنَ
لَكَمْ مَأَ كَسَبَتْنَ وَ لَا كَسَبَتْنَ

tilkā ummatun qad khalat lahā mà kasabat wa lakum mà kasabtum wa là tus‘aloona ‘ammā
kánoo y'amaloon.

"(tilka); this.  (ummatun); people.  (qad); that.  (khālat); it has passed away.  (la); for  (hā); them.  (mā); what.  (kasabat); it has earned.  (wa); and.  (la); for.  (kum); you.  (mā); what.  (kasabtum); you shall earn.  (wa) and.  (lā); not.  (tusaloona); you shall be called upon.  (an); from, for.  (mā); what.  (khāoo); they were.  (y'amaloon); they were doing.

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