

# Texts for Christian-Muslim Reading Truth

*Centre for Muslim-Christian Studies*

## Proverbs 3:1-12<sup>a</sup>

1 בְּנֵי תוֹרָתִי אַל-תִּשְׁכַּח וּמִצְוֹתַי יִצַּר לִבְךָ:

My child, do not forget my teaching<sup>b</sup>, but let your heart keep my commandments;

2 כִּי אֶרְךָ יָמִים וּשְׁנוֹת חַיִּים וְשְׁלוֹם יוֹסִיפוּ לָךְ:

for length of days and years of life and abundant welfare they will give you.

3 חֲסֹד וְאֱמֶת אַל-יִעֲזָבְךָ קִשְׁרָם עַל-גְּרוֹתֶיךָ כְּתֹבם עַל-לוּחַ לִבְךָ:

Do not let loyalty and faithfulness forsake you; bind them around your neck, write them on the tablet of your heart.

4 וּמִצָּא-חֵן וְשִׂכָר-טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם: פ

So you will find favour and good repute in the sight of God and of people.

5 בְּטַח אֶל-יְהוָה בְּכָל-לִבְךָ וְאֶל-בִּינְתְּךָ אַל-תִּשָּׁעַן:

Trust<sup>c</sup> in the LORD with all your heart, and do not rely on your own insight<sup>d</sup>.

6 בְּכָל-דְּרָכֶיךָ דַּעְהוּ וְהוּא יַיִשֵּׁר אֶרְחֹתֶיךָ:

In all your ways acknowledge<sup>e</sup> him, and he will make straight your paths.

7 אַל-תִּהְיֶה חָכָם בְּעֵינֶיךָ יִרְא אֶת-יְהוָה וְסוּר מִרָע:

Do not be wise in your own eyes; fear the LORD, and turn away from evil.

8 רַפְאוֹת תִּהְיֶה לְשַׁרְךָ וְשִׁקּוּי לְעֲצָמוֹתֶיךָ:

It will be a healing<sup>f</sup> for your flesh and a refreshment<sup>g</sup> for your body<sup>h</sup>.

9 כְּבֹד אֶת-יְהוָה מִהוֹנֵךְ וּמִרְאשֵׁית כָּל-תְּבוּאָתֶךָ:

Honour the LORD with your substance and with the first fruits of all your produce;

10 וַיִּמְלְאוּ אֶסְמוֹתֶיךָ שִׁבְעָה וְתִירוֹשׁ יִקְבִּיךָ יִפְרְצוּ: פ

then your barns will be filled with plenty, and your vats will be bursting with wine.

11 מוֹסֵר יְהוָה בְּנֵי אַל-תִּמְאָס וְאַל-תִּקַּץ בְּתוֹכְחָתוֹ:

My child, do not despise the LORD's discipline or be weary of his reproof,

12 כִּי אֵת אֲשֶׁר יֵאָהֵב יְהוָה יוֹכִיחַ וְכָאֵב אֶת-בֶּן יִרְצֶה:

for the LORD reproves the one he loves, as a father the son in whom he delights.

<sup>a</sup> Texts selected by Ida Glaser; New Revised Standard Version (UK edition) 1989

<sup>b</sup> תוֹרָה noun common fem. singular construct suffix 1st person common singular, direction, instruction, law

<sup>c</sup> בְּטַח verb qal imperative masculine singular homonym feel safe, trust, be full of confidence, careless, unsuspecting

<sup>d</sup> בִּינָה; cs. בִּינָה; sf. בִּינָתִי, בִּינָתְךָ, בִּינָתְכֶם; pl. בִּינוֹת. — insight

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<sup>e</sup> ידע verb qal imperative masculine singular suffix 3rd person masculine singular, notice, observe, realize, experience, recognize

<sup>f</sup> רפאות healing

<sup>g</sup> שְׁקוּי: pl. sf. שְׁקוּי, שְׁקוּי: drink, refreshment

<sup>h</sup> עֲצָמוֹת; pl. עֲצָמוֹת 1. sg. bone, or coll. bones

## John 7:14-24<sup>a</sup>

**14** Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν  
About the middle of the festival Jesus went up into the temple and began to teach<sup>b</sup>.

**15** ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς  
The Jews were astonished at it, saying, "How does this man have such learning, when he has never been taught?"

**16** ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·  
Then Jesus answered them, "My teaching<sup>c</sup> is not mine but his who sent me.

**17** εἴαν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ  
Anyone who resolves to do the will of God will know<sup>d</sup> whether the teaching is from God or whether I am speaking on my own<sup>e</sup>.

**18** ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν  
Those who speak on their own seek their own glory<sup>f</sup>; but the one who seeks the glory of him who sent him is true, and there is nothing false in him<sup>g</sup>.

**19** οὐ Μωϋσῆς ἔδωκεν ὑμῖν τὸν νόμον καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον τί με ζητεῖτε ἀποκτεῖναι  
"Did not Moses give you the law<sup>h</sup>? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?"

**20** ἀπεκρίθη ὁ ὄχλος Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι  
The crowd answered, "You have a demon! Who is trying to kill you?"

**21** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε  
Jesus answered them, "I performed one work, and all of you are astonished.

**22** διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἔστιν ἀλλ' ἐκ τῶν πατέρων καὶ [ἐν] σαββάτῳ περιτέμνετε ἄνθρωπον  
Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath.

**23** εἰ περιτομὴν λαμβάνει [ὁ] ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ  
If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man's whole body on the sabbath?

**24** μὴ κρίνετε κατ' ὄψιν ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε  
Do not judge by appearances<sup>i</sup>, but judge with right judgment<sup>l</sup>."

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<sup>a</sup> Texts selected by Ida Glaser; New Revised Standard Version (UK Edition) 1989

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- <sup>b</sup> ἐδίδασκεν verb indicative imperfect active 3rd person singular from διδάσκω *teach*
- <sup>c</sup> διδαχή, ἡς, ἡ *teaching* as an activity, *instruction*
- <sup>d</sup> γνώσεται verb indicative future middle deponent 3rd person singular from γινώσκω *know, come to know*
- <sup>e</sup> ἐμαυτοῦ pronoun reflexive genitive masculine singular from ἐμαυτοῦ reflexive pron. of the first pers. *myself*—  
in the genitive *my own*
- <sup>f</sup> δόξαν noun accusative feminine singular from δόξα *brightness, radiance, splendour*
- <sup>g</sup> ἀδικία noun nominative feminine singular from ἀδικία ας, ἡ *injustice, wrong* (ironic), *wickedness, wrongdoing, unrighteousness*
- <sup>h</sup> νόμον noun accusative masculine singular from νόμος *law—rule, principle, norm*
- <sup>i</sup> ὄψιν noun accusative feminine singular from ὄψις *outward appearance, aspect*
- <sup>j</sup> δικάϊαν adjective accusative feminine singular no degree from δίκαιος applied to model citizens in the Graeco-Roman world. *Upright, just, righteous*

## Romans 1:18-23<sup>a</sup>

**18** Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπὸ οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων

For the wrath of God is revealed from heaven against all ungodliness<sup>b</sup> and wickedness of those who by their wickedness suppress<sup>c</sup> the truth<sup>d</sup>.

**19** διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν  
For what can be known<sup>e</sup> about God is plain<sup>f</sup> to them, because God has shown it to them.

**20** τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θειότης εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους  
Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse<sup>g</sup>;

**21** διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ἠύχαρίστησαν ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία  
for though they knew God, they did not honour<sup>h</sup> him as God or give thanks<sup>i</sup> to him, but they became futile in their thinking<sup>j</sup>, and their senseless<sup>k</sup> minds were darkened.

**22** φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν  
Claiming to be wise, they became fools;

**23** καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνοσ φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν  
and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles.

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<sup>a</sup> Texts selected by Ida Glaser; New Revised Standard Version (UK Edition) 1989

<sup>b</sup> ἀσέβειαν noun accusative feminine singular from ἀσέβεια ας, ἡ *impiety, godlessness*

<sup>c</sup> κατεχόντων verb participle present active genitive masculine plural from κατέχω *hold back, hinder, keep; suppress; restrain, check*

<sup>d</sup> ἀλήθειαν noun accusative feminine singular from ἀλήθεια ας, ἡ *truth: truthfulness, dependability, uprightness*

<sup>e</sup> γνωστὸν adjective nominative neuter singular no degree from γνωστός ἢ, ὄν *known*

<sup>f</sup> φανερόν adjective nominative neuter singular no degree from φανερός ἄ, ὄν—adj. *visible, clear, plainly to be seen, plain, known*

<sup>g</sup> ἀναπολογήτους adjective accusative masculine plural no degree from ἀναπολόγητος ὄν *without excuse*

<sup>h</sup> ἐδόξασαν verb indicative aorist active 3rd person plural from δοξάζω — *praise, honour, magnify*

<sup>i</sup> ἠύχαρίστησαν verb indicative aorist active 3rd person plural from εὐχαριστέω *give thanks, render or return thanks*

<sup>j</sup> ἐματαιώθησαν verb indicative aorist passive 3rd person plural from ματαιώω *render futile pass. be given over to worthlessness, think about worthless things*

<sup>k</sup> ἀσύνετος adjective nominative feminine singular no degree from ἀσύνετος, ὄν *senseless, foolish*

## 1 John 1:5-10<sup>a</sup>

**5** Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία οὐκ ἔστιν ἐν αὐτῷ οὐδεμία

This is the message we have heard from him and proclaim<sup>b</sup> to you, that God is light and in him there is no darkness<sup>c</sup> at all.

**6** Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·

If we say that we have fellowship<sup>d</sup> with him while we are walking in darkness, we lie and do not do what is true;

**7** Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας

but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses<sup>e</sup> us from all sin<sup>f</sup>.

**8** Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν

If we say that we have no sin, we deceive<sup>g</sup> ourselves, and the truth<sup>h</sup> is not in us.

**9** Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας

If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.

**10** Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν

If we say that we have not sinned, we make him a liar<sup>i</sup>, and his word is not in us.

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<sup>a</sup> Texts selected by Ida Glaser, New Revised Standard Version (UK Edition) 1989

<sup>b</sup> ἀναγγέλλομεν verb indicative present active 1st person plural from ἀναγγέλλω *report, make known; proclaim; preach*

<sup>c</sup> σκοτία noun nominative feminine singular from σκοτιά ας, ἡ *darkness, gloom*

<sup>d</sup> κοινωνίαν noun accusative feminine singular from κοινωνία, ας, ἡ—1. *association, communion, fellowship, close relationship*

<sup>e</sup> καθαρίζει verb indicative present active 3rd person singular from καθαρίζω *make clean, cleanse, purify*

<sup>f</sup> ἁμαρτίαν noun accusative feminine singular from ἁμαρτία ας, ἡ *sin: a sinful deed*

<sup>g</sup> πλανῶμεν verb indicative present active 1st person plural from πλανᾶω *lead astray, cause to wander* fig. *mislead, deceive, go astray, be misled or deluded, wander about*

<sup>h</sup> ἀλήθεια noun nominative feminine singular from ἀλήθεια ας, ἡ *truth: truthfulness, dependability, uprightness*

<sup>i</sup> ψεύστην noun accusative masculine singular from ψεύστης, ου, ὁ *liar*

## From the Commentary of al-Ṭabari on *The Heifer* 6<sup>a</sup>

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

“Indeed, those who disbelieve, it is the same upon them whether you have warned them or have not warned them, they will not believe”

اختلف أهل التأويل فيمن عنى بهذه الآية، وفيمن نزلت، فكان ابن عباس يقول، كما:

The people of interpretation differ in relation to who is intended by this verse and in respect of whom it was sent down, and Ibn °Abbās used to say thus:.

عن ابن عباس: ﴿إِنَّ الَّذِينَ كَفَرُوا﴾ أي بما أنزل إليك من ربك، وإن قالوا إنا قد آمنا بما قد جاءنا من قبلك.

Of Ibn °Abbās: “Indeed, those who disbelieve”, that is to say what has been sent down to you from your Lord; and if they say, “Indeed, we have believed in that which came to us before you.”

وكان ابن عباس يرى أن هذه الآية، نزلت في اليهود الذين كانوا بنواحي المدينة على عهد رسول الله صلى الله

And Ibn °Abbās was of the opinion that this verse was sent down in respect of the Jews who were in the environs of Medina in the age of the Messenger of God, may God bless him and grant him peace, in rebuke to them for their opposition of the prophethood of Muḥammad, may God bless him and grant him peace, and their belying of him, despite their knowledge of him and recognition of him, that he was

رسول الله صلى الله عليه وسلم إليهم وإلى الناس كافة

the Messenger of God, may God bless him and grant him peace, to them and to mankind in its entirety.

عن ابن عباس ان صدر سورة البقرة إلى المائة منها نزل في رجال سماهم بأعيانهم وأنسابهم من أحبار يهود ومن المنافقين من

Of Ibn °Abbās, “Indeed, at the beginning of the *sūra* of the Heifer there are approaching a hundred of them, which have been sent down in relation to men, naming them and specifying them and giving their clan descent, who were rabbis of the Jews and hypocrites from الأوس والخزرج كرهنا تطويل الكتاب بذكر أسمائهم

the °Aws and the Khazraj. We decline to prolong the book by recollecting their names.”

ابن عباس قوله: ﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾ قال كان رسول الله صلى الله عليه وسلم

Ibn °Abbās related of His saying, “Indeed, those who disbelieve, it is the same upon them whether you have warned them or have not warned them, they will not believe”, saying that the Messenger of God, may God bless him and grant him peace,

يحرص على أن يؤمن جميع الناس، ويتابعوه على الهدى فأخبره الله جل ثناؤه أنه لا يؤمن إلا من سبق له من الله السعادة في hoped that all the people would believe, and would follow him upon the guidance, so God, majestic and glorious is He, informed him that none would believe except whomsoever God had foreordained to happiness in

الذكر الاول ولا يضل الا من سبق الله الشقاء في الذكر الاول

the first reference, and none would be caused to go astray except whom God had foreordained to suffering in the first reference.”

قال آيتان في قادة الاحزاب ﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾ إلى قوله

He said, “There are two verses in respect of the leaders of the parties, ‘Indeed, those who disbelieve, it is the



same upon them whether you have warned them or have not warned them, they will not believe', up to His saying

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

'And to them is a great punishment''

قال وهم الذين ذكرهم الله في هذه الآية ألم تر إلى الذين بدلوا نعمة الله كفراً وأحلوا قومهم دار البوار جهنم يصلونها وبئس saying, "They are those whom God recollects in this verse, have you not seen those who have exchanged the bountifulness of God for disbelief, and permitted to their nation to live in the abode of desolation, Hell, where they are burned, and how dire القرار قال فهم الذين قتلوا يوم بدر

the respite." He said, "And they are those who were killed on the day of Badr."

وإنما احتج الله جل ثناؤه بأول هذه السورة لنبيه صلى الله عليه وسلم على مشركي اليهود من أحبار بني اسرائيل الذين كانوا

Therefore, God, majestic and glorious is He, specified in the beginning of this *sūra* to His Prophet, may God bless him and grant him peace, against the polytheists of the Jews from the rabbis of the Children of Israel who

مع علمهم بنبوته منكرين نبوته بإظهار نبيه صلى الله عليه وسلم على ما كانت تسره الاحبار منهم وتكتمه فيجهله عظم despite their knowledge of his prophethood were deniers of his prophethood, by disclosing to His Prophet, may God bless him and grant him peace, against what the rabbis from among them had secreted and concealed and the greater part of the Jews were ignorant thereof,

اليهود وتعلمه الاحبار منهم ليعلموا ان الذي أطلعه على علم ذلك هو الذي أنزل الكتاب على موسى، اذ كان ذلك من

and the rabbis from among them did know it, so that they may know that the One who had raised him to knowledge thereof, was He who had sent down the Book to Moses: Thus that was

الامور التي لم يكن محمد صلى الله عليه وسلم ولا قومه ولا عشيرته يعلمونه ولا يعرفونه من قبل نزول الفرقان على محمد a kind of matter which Muḥammad, may God bless him and grant him peace, nor his nation, nor his kin, did not know, and did not recognise before the sending down of the Criterion upon Muḥammad,

صلى الله عليه وسلم، فيمكنهم ادعاء البس في أمره عليه السلام أنه نبي، وأن ما جاء به من عند الله وأنه يمكنهم ادعاء اللبس

may God bless him and grant him peace. So it was possible for their claim of confusion in the matter of he, peace be upon him, that he was a prophet [or not], and that what he had come with was from God [or not], yet how was it possible for their claim of confusion

في صدق أمني نشأ بين أميين لا يكتب، ولا يقرأ، ولا يحسب، فيقال: قرأ الكتب فعلم أو حسب فنجم، وانبعث على أحبار

in the truth of an illiterate who had grown among illiterates who did not write, nor did he read, nor was he numerate – so it is said that one read books and learned or calculated so that he could do astrology, and he was sent to the rabbis

قرآء كتب، قد درسوا الكتب ورأسوا الأمم يخبرهم عن مستور عيوبهم، ومصون علومهم، ومكتوم أخبارهم، وخفيات readers of books which they had studied and exercised headship of their communities, informing them of their veiled weaknesses and protected knowledge, and hidden information, and their concealed

أمورهم التي جهلها من هو دونهم من أحبارهم؟ ان أمر من كان كذلك لغير مشكل، وأن صدقه ليين.

matters of which were ignorant whomsoever were other than them from among the rabbis? That to judge whomsoever was suchlike is not problematic, and his truth is clear.

<sup>a</sup> *Quran* 2; Translation by Muhammad Al-Hussaini

## The Heifer 1-21<sup>16 17</sup>

1 *Alif, Lam, Mim*<sup>18</sup>,

2 That is the book wherein there is no doubt, a guidance<sup>19</sup> to the God-fearing<sup>20</sup>;

3 Those who believe in the unseen, and who establish<sup>21</sup> the prayer, and spend for God's sake<sup>22</sup> out of what We have provided for them;

4 And those who believe in what was sent down to you, and what was sent down before you; and of the hereafter are they certain in belief<sup>23</sup>.

5 Those are in guidance from their Lord, and those are the successful ones<sup>24</sup>.

6 Verily, those who reject as unbelievers<sup>25</sup>, it is the same for them whether you warn them, or do not warn them; they shall not believe.

7 God has set a seal<sup>26</sup> upon their hearts and upon their hearing, and upon their sight is a covering; and for them shall be a mighty punishment.

8 And among the people are such as who say, "We believe in God and in the Last Day"; but they are not believers.

9 They would cheat<sup>27</sup> God and those who believe, but they cheat none but themselves, and they do not sense<sup>28</sup> it.

<sup>16</sup> Translation by Muhammad Al-Hussaini

<sup>17</sup> *Quran* 2

<sup>18</sup> The *muqatta'at* are the Arabic letters which stand at the head of certain suras of the Quran, considered among its miraculous attributes

<sup>19</sup> *hudan* fem. acc. sing. *huda* root *h-d-* 'guidance, deliverance'

<sup>20</sup> *muttaqina* gen. m. pl. act. part. *muttaq* 'one who is pious' root: *t-q-w* 'piety, God-fearing'

<sup>21</sup> *yuqimuna* 3 pl. imperf. *aqama* 'institute, establish, begin' root IV: *q-w-m* 'stand, begin'

<sup>22</sup> *yunfiquna* 3. pl. imperf. *anfaqa* 'to spend, pay war tribute' root IV: *n-f-q* 'spend'

<sup>23</sup> *yuqinuna* 3. pl. imperf. root: *y-q-n* 'be certain, firm'

<sup>24</sup> *muflihinna* masc. pl. act. part. *aflaha* 'be successful, favoured by God' root IV: *f-l-h* 'success'

<sup>25</sup> *alladhina kaffaru* 'those who deny' *kaffaru* 3 pl. perf. *kaffara* 'to reject, deny' root II: *k-f-r* 'reject, deny'

<sup>26</sup> *khatama* 3 sing. perf. root: *kh-t-m* 'seal'

<sup>27</sup> *yukbadi'una* 3 pl. imperf. *kbada'a* 'deceive, cheat' root: *kb-d-* 'spoon, hoax'

<sup>28</sup> *yash'uruna* 3 pl. imperf. root: *sh-'-r* 'feel, sense'

## سورة البقرة ٢١-١

الم ١

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

٢

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٣

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ

مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُؤْفُونَ ٤

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ

هُمُ الْمُفْلِحُونَ ٥

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ

لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ

وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ

عَظِيمٌ ٧

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ

الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ٨

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ

إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٩

10 In their hearts is a disease, and God shall increase them in disease; and for them is a severe punishment for that which they were wont to belie.

11 And if it is said to them, "Cause not mischief<sup>29</sup> in the earth:" they say, "We ourselves are only setting right<sup>30</sup>."

12 Nay, is it they who are the mischief-makers; but they do not sense it.

13 And if it is said to them, "Believe as the people have believed", they say, "Shall we believe as fools have believed?" Nay, is it they who are the fools, but they do not know it.

14 And when they meet those who have believed<sup>31</sup> they say, "We believe," but when they confer with their satans, they say, "Verily, we are with you; we ourselves were only mocking."

15 God shall mock at them, and extend them in their rebellion, wandering blindly.

16 Those are they who have purchased error by guidance; but their commerce has not profited, nor are they the guided ones.

17 Their similitude is the similitude of such one as lights a fire; and when it has enlightened what is around it, God takes away their light and leaves them in darkness; they do not see.

18 Deaf, dumb, blind; they shall not return;

19 Or like a storm cloud from the sky, in which there is darkness and thunder and lightning; they make their fingers in their ears from the clamour, for fear of death; and God is encompassing<sup>32</sup> of the rejecters in unbelief.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ  
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ١٠

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا  
إِنَّمَا نَحْنُ مُصْلِحُونَ ١١

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا  
يَشْعُرُونَ ١٢

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

السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ١٣

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا  
إِلَىٰ شِيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ

مُسْتَهْزِئُونَ ١٤

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ  
يَعْمَهُونَ ١٥

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ  
فَمَا رَبَحَتِ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ١٦

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا  
أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ

وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ ١٧

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَّا يَرْجِعُونَ ١٨

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ  
وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ  
الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ

بِالْكَافِرِينَ ١٩

<sup>29</sup> *la tufsidu* 2 pl. neg. imperat. *afsada* root IV: *f-s-d* 'disintegration, immorality, putrefaction'

<sup>30</sup> *muslibuna* masc. pl. act. part. *aslaba* 'reform, repair' root IV: *s-l-h* 'righteous, correcting'

<sup>31</sup> *alladhbina amanu* 'those who believe' 3 pl. perf. *amana* root: '*m-n*' 'believe, have faith'

<sup>32</sup> *mubit* masc. act. part. 'surrounding, ocean'

20 The lightning almost snatches away their sight; whenever it lights for them, they walk in it, and if it darkens upon them they stop standing; and if God were so to will, He would take away their hearing and their sight. Verily, God is over all things All-Powerful<sup>33</sup>.

21 O people! Worship<sup>34</sup> your Lord, who has created you and those who were before you, that you may be God-fearing.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ  
لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ  
شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ  
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٠  
يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ  
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٢١

<sup>33</sup> *qadir* nom. sing. 'all-able, all-powerful' root: *q-d-r* 'decree, able'

<sup>34</sup> *'abudu* 2 pl. imperat. '*abada* 'worship' root: '*b-d* 'worship, pray, servant'

**אלאנביה 70-51<sup>1</sup>**

*al-ʿanbiyaʿ 51-70*

The Prophets 51-70

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ 51

ולקד אתינה אברההים רשדה מן קבל וכנה בה עאלמין

*wa laqad ʿataynā ʿIbrāhīma rushdahu min qablu wa kunnā bihi ʿālimīna*

And We gave Abraham his straightness of conduct, and We were aware of him.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ 52

אז קהל לאביה וקומה מה הזה אלתמהשיל אלתי אתם להה עהכפון

*ʿidh qāla li-ʿabīhi wa qawmihi mā hadhihi al-tamāthīlu allati ʿantum lahā ʿākiḥūna*

He said to his father and his people, “What are these statues which you hold fast to with devotion?”

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ 53

קהלו וגדנה אבהנה להה עהברין

*qālū wajadnā ʿabāʾnā lahā ʿābidīna*

They said, “We found our fathers worshipping them.”

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ 54

קהל לקד כנתם אתם ואבהכם פי צלהל מבין

*qāla laqad kuntum ʿantum wa ʿabāʾukum fī ḍalālin mubīnin*

He said, “Truly, you and your fathers were in clear error.”

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ 55

קהלו אגיתנה באלחק אם את מן אללהעבין

*qālū ʿajītanā bi-l-ḥaqq ʿam ʿanta min al-lāʿibīna*

They said, “Have you come to us with the truth or are you joking?”

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ 56

קהל בל רבכם רב אלשמוהת ואלארצ אלזי פטרהן ואנה עלי זלכם מן אלשההדין

*qāla bal rabbukum rabbu al-samāwāti wa al-arḍi alladhi faṭarahunna wa ʿana ʿalā dhalikum min al-shāhidīna*

He said, “No, your Lord is the Lord of the heavens and the earth, and He created them – and I am bearing witness upon all of that.

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ 57

ותאלה לאכידן אצנהמכם בעד אן תולו מדברין

<sup>1</sup> Quran 21; Transcription and Translation by Muhammad Al-Hussaini

*wa ta<sup>c</sup>Allahi la-akīdanna aṣnāmakum b<sup>c</sup>ada<sup>c</sup> an tuwallū mudbirīna*  
And by God, I will scheme against your idols after you have turned your backs.”

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ 58

פגעלהם גזזהה אלה כבירה להם לעלהם אליה ירגעון

*fa-ja<sup>c</sup>alahum judhādhan illā kabīran lahum la<sup>c</sup>allahum ilayhi yarji<sup>c</sup>ūna*  
And so he broke them all to fragments, except the largest one, so that the people might return to it.

قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ 59

קהלו מן פעל הזה באלהתנה אנה למן אלצהלמין

*qālū man fa<sup>c</sup>ala hadha bi-<sup>3</sup>ālihatinā<sup>3</sup> innahu la-min al-ẓālimīna*  
They said, “Who has done this to our gods; surely he must be a wrongdoer.”

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ 60

שמענה פתי יזכרהם יקהל לה אברההים

*qālū sami<sup>c</sup>nā fatā yadhkuruhum yuqāl lahu<sup>3</sup> Ibrāhīmu*  
They said, “We heard a young person mention them; he is called Abraham.”

قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ 61

קהלו פאתו בה עלי אעין אלנהש לעלהם ישהדון

*qālū fa-<sup>3</sup>atū bihi<sup>c</sup> alā<sup>c</sup> ayuni al-nāsi la<sup>c</sup>allahum yashhadūna*  
They said, “Bring him before the eyes of the people so that they may be witnesses.”

قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا إِبْرَاهِيمُ 62

קהלו אאנת פעלת הזה באלהתנה יה אברההים

*qālū<sup>3</sup> a<sup>c</sup>-anta fa<sup>c</sup>alta hadha bi-<sup>3</sup>ālihatinā yā<sup>3</sup> Ibrāhīma*  
They said, “Have you done this to our gods, Abraham?”

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ 63

קהל בל פעלה כבירהם הזה פאשאלוהם אן כהנו ינטקון

*qāla bal fa<sup>c</sup>alahu kabīruhum hadha fa-<sup>3</sup>alūhum<sup>3</sup> in kānū yaṣīqūna*  
He replied, “No, this was done by the largest one of them – ask him, if he can speak!”

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ 64

פרגעו אלי אנפשהם פקהלו אנכם אנתם אלצהלמון

*fa-raja<sup>c</sup>ū<sup>3</sup> ilā<sup>3</sup> anfusihim fa-qālū<sup>3</sup> innakum<sup>3</sup> antum al-ẓālimūna*  
Then they turned to themselves and said to each other, “Truly, it is you yourselves who are the wrongdoers.”

ثُمَّ نَكِسُوا عَلَىٰ رُؤُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ 65

שם נכשו רוושהם לקד עלמת מה האלהה ינטקון

*thumma nukisū<sup>3</sup> alā ru<sup>c</sup>ūsihim laqad<sup>c</sup> alimta mā ha<sup>3</sup>ulā<sup>3</sup>i yaṣīqūna*  
Then they were made to hang their heads saying, “You know that these idols do not speak.”

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ 66

קהל אפתעבדון מן דון אלה מה לה ינפעכם שיהיה ולה יצרכם

*qāla ʾa-fa-taʿbudūna min dūna Allāhi mā lā yanfaʿkum shayʾan wa lā yaḍurrukum*  
He said, “Do you worship instead of God something which does not benefit you nor harm you?”

أَف لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ 67

אפ לכם ולמה תעבדון מן דון אלה אפלה תעקלון

*uffin lakum wa li-mā taʿbudūna min dūna Allāhi ʾa-fa-lā taʿqilūna*  
Shame upon you and the things you worship instead of God; have you no understanding?”

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ 68

קהלו חרקהו ואנצרו אלהתכם אן כנתם פהעלין

*qālū ḥarriqūhu wa inṣurū ʾālihatakum ʾin kuntum fāʿilīna*  
They said, “Burn him and help your gods!”

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ 69

קלנה יה נהר כוני ברדה ושלמה עלי אברההים

*qulnā yā nāru kūnī bardan wa salāman ʿalā ʾIbrāhīma*  
We said, “O fire, become cool and a peace for Abraham.”

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ 70

וארהדו בה כידה פגעלנההם אלאחשרין

*wa ʾarādū bihi kaydan fa-jaʿalnāhumu al-ʾakhsarīna*  
They wished to scheme against him, but We made them the greatest of losers.