

Qur'anic Quotations from the Kitáb-i-Iqán: Compared w

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Abstract:Shoghi Effendi used J.M.

Rodwell's translation of the Qur'an for those quotation from the Qur'an that are cited by Bahá'u'lláh in the

Kitáb-i-Íqán. This study makes a comparative examination of the Qur'anic quotations as they appear in the Íqán against their counterparts in Rodwell's translation.

It is clear that Shoghi Effendi made changes to the punctuation, spelling, capitalization, syntax, words, and consequently the meaning of Rodwell's work.

The potential value of studying these differences can benefit exegetes, linguists, and anyone seeking a deeper grasp of the Islamic and Bahá'í Revelations. An index to the Qur'anic verses in the Íqán, in surih number order, is included.

Method:Every Qur'anic quotation cited in

The Kitáb-i-Íqán (153 total) was copied and

assigned a chronological accession number working from the front of the book to the end. Those quotations corresponding to the ones in the

Íqán were taken from Rodwell's translation of the Qur'an,

assigned accession numbers identical with their counterparts and printed as a quotation pair. All differences between the quoted pairs were bolded.

Theologically the Kitáb-i-Íqán (The Book of

Certitude) is the most important book in Bahá'í sacred writings,

save for The Kitáb-i-Aqdas (The Most Holy Book). The

Íqán was written by Bahá'u'lláh around 1862

in response to a series of questions[1] posed by

Hájí Mírzá Siyyid Muhammad, a maternal uncle of the

Báb. These questions centred on the dogma and theology of Shi'i Islam

about the 'return' of the Twelfth Imam and the Day of Resurrection. Within 48 hours Bahá'u'lláh had completed the

Kitáb-i-Íqán, quoting profusely from the Qur'an and

the traditions, while explaining their proper understanding. In all

Bahá'u'lláh used 153 quotations from the Qur'an. Only 139 of

these are unique Qur'anic quotations, the remaining 13 being repetitions of the some of 139.

We know that up to about 1931 Shoghi Effendi used George Sale's English translation of the Qur'an for his translation of Qur'anic quotations found in the Bahá'í sacred writings. After 1931 he used James Rodwell's translation of the Qur'an.[2] Though the Guardian felt that George Sale's was the most scholarly translation available he nevertheless found "Rodwell's version ... more literary, and hence easier for reading." [3] Thus we know that Rodwell's translation was used for the Kitáb-i-Íqán.

The changes that Shoghi Effendi made to quotations he took from Rodwell's translation of the Qur'an are profoundly important. Appointed "expounder of the words of God" in 'Abdu'l-Bahá's Will and Testament, he was the sole authorized interpreter of the Bahá'í sacred writings. His translations were authoritative. He reminded the Bahá'ís that the Qur'an, "apart from the sacred scriptures of the Bábí and Bahá'í Revelations, constitute the only Book which can be regarded as an absolutely authenticated Repository of the Word of God." [4]

The researchers task is to examine the changes made by Shoghi Effendi to Rodwell's translation. It is these differences that give some insight to how Shoghi Effendi's interpretation varied from Rodwell's. Of course Shoghi Effendi could always have discarded Rodwell's translation entirely and rendered the text in his own English translation, working directly from the original work. Although this writer has no knowledge of foreign languages it appears that in some instances (see 16, 18, 48, 123) this may have happened.

Before beginning a brief summary of some of the findings made by comparing texts it would be helpful to look over the example given below to understand the format employed by the compiler.

Explanation: The top quotation is as it appears in the Íqán. The bottom quotation is the text of the same quotation as it appears in Rodwell's translation of the Qur'an. Where verse numbers and quotations differ they are bolded.

- A. The pair of accession numbers for the Íqán and Rodwell respectively. (43. - 43.)
- B. The surih and verse number pairs. The verse numbers are bolded because the numbers are not identical.
- C. The books [5] from which the quotations were taken, followed by their respective page numbers.
- D. The name of the surih as it appears in Rodwell's translation.

The writer of this article has no background in Arabic or Persian. By examining the quotation pairs some preliminary observations have been organized into four categories:

1. Changes in verse numbering.
2. Changes in punctuation.
3. Changes in capitalization.
4. Significant differences in translated terms.

1. Changes in Verse Numbering

The verse numbering of the Qur'an, unlike that of the Bible, has been part of its structure from its earliest publication. Unfortunately the verse numbering scheme adopted in English translations often varies from that of the original Arabic. Part of the reason for variation can be attributed to the rhyming or assonance of the verses which plays a role in knowing where a verse ends. During translation this uncertainty of verse endings introduces confusion. Other inconsistencies may arise from numbering or not numbering the invocation ("In the Name of God, the Compassionate, the Merciful") that precedes most surih.

It appears that Shoghi Effendi used Rodwell's translation but instead of adopting the verse number of Rodwell he reverted to the Arabic numbering of the verses. The numbering of verses (áyas) is based on a widely accepted Egyptian edition of the Qur'an. That Arabic numbering was reverted to is derived from footnotes in Adib Taherzadeh's book, *The Revelation of Bahá'u'lláh*, Vol. I.[6] The re-assignment of Arabic verse numbers would explain why less than a third of the 152 verse numbers printed in the *Íqán* match those of Rodwell's translation. It would no doubt be helpful to a researcher to have a statement published at the front of the *Íqán* explaining the contribution of Rodwell and variations in verse numbers between the *Íqán* and his work.

2. Changes in Punctuation

Terminal punctuation at the end of some verses differs between the two translations. In some instances periods have been substituted for exclamation points (6, 51, 77, 81, 147). In others the reverse is true (78, 96, 133, 146, 151). There are also cases of periods being substituted for questions marks (10, 31, 42).

3. Changes in Capitalization

According to one who is well versed in Arabic translation, "there is no distinction between upper and lower case letters in Arabic"[7] By the simple act of capitalizing or uncapitalizing various words translated by Rodwell, Shoghi Effendi makes significant changes in emphasis and meaning. Numerous references to the Deity or His Manifestation are clarified and accorded their proper respect by capitalization. Some examples: "Apostle" (10), "First" (89), "He" (116), "Him" (82), "His" (105), "Last" (89), "Me" (34), "My" (118), "Our" (72), "Summoner" (150), "Thee" (69), "Thou" (79), "Thy" (28), "Thine" (114), "Us" (124), "We" (7), etc. etc. In one case "a lying sinner, Who" is reduced to "a

lying sinner, who" (129). A curious capitalization of "Infidel" by Rodwell (74) is reduced to a common "infidel" by the Guardian.

References to the promised 'return' of the Manifestation are emphasized by the capitalizations of "threatened Day" (68); "Last Day" (55) and "Resurrection Day" (26).

Of particular interest are those changes which shed strong light on textual exegesis. Shoghi Effendi's capitalization of certain nouns imbued specific verses with an eschatological import they hadn't received from Rodwell. In quote pair 108 "abode of peace" becomes "Abode of Peace". The accompanying footnote (on p. 174 of the *Íqán*) explains that this refers to Baghdád (Bahá'u'lláh's residence from 1853-1863). Muslims have referred to Baghdád as the "Abode of Peace" for centuries, but whether its prophetic link to the Qur'an had been grasped by others before Shoghi Effendi is another question. (See also 109 where "dwelling of peace" becomes "Abode of Peace".) Another significant capitalization is of the famous phrase, "Seal of the Prophets" (102).

Shoghi Effendi de-emphasized certain terms in Rodwell's translation by uncapitalizing them. For example, the terms "heaven(s)" (16, 17, 24, 26, 27, 39, 46, 52, 63, 93, 132) and "earth" (25, 26, 52) are changed from proper nouns to common nouns.

The words "BELIEVER" (8), "CLEAVE" (became "cloven", 24), "SMOKE" (46), "LIGHT" (52) and "SAY" (69, 141) were changed by Shoghi Effendi from upper case to lower case.

There are two Qur'anic quotations in the *Íqán* where errors in capitalization might have been made by the typesetter. In quote pair 26 it is noted that "Him" in Rodwell was made lower case ("him") in the *Íqán* ("above the partners they join with him!").

And in quote pair 83 "meet their Lord" was translated as "attain unto the Presence of their Lord". "Presence" is capitalized in quote 83 but not in quotations 85 or 86.

4. Significant differences in translated terms.

While, as mentioned, this writer is unqualified to speak knowledgeably about translation, nevertheless there are some striking difference in English terms in a number of the quotation pairs. Certainly the renderings make significant changes to the meanings of verses they would otherwise have had had they been left as Rodwell translated them. These verse in particular are strikingly different: "olive" = "Tree" (33); "displace" = "pervert" (49); "Pharaoh's heirs" = "Our heirs" (91); "that Koran come" = "there came unto them" (95); "a distinct writing" = "the unerring Book" (121).

One puzzler is the different wording given to the identical quotations on pages 17 (14) and 213 (137) of the *Íqán*:

"None knoweth the meaning thereof except God

and them that are well-grounded in knowledge." (p. 17, #14)

"None knoweth the interpretation thereof but God
and they that are well-grounded in knowledge." (p. 213,
#137)

The most baffling translation difference occurs in quote pair 18 where Rodwell rendered:

"The Sun and the Moon have each their times,
and the plants and the trees bend in adoration."

This was changed by the Guardian to:

"Verily, the sun and the moon are both condemned
to the torment of infernal fire."

Conclusions

Because of the writer's linguistic limitations very little of a substantive nature can be said by him of Shoghi Effendi's translation of Rodwell's work. Nevertheless, it may entice some scholars who possess knowledge of Arabic and Persian to make such comparisons and share their findings.

There are a few instances where typographical errors may have crept into the text of the *Íqán*, namely: 14, 26, 83, and 137.

It is noteworthy that a number of works, in particular *The Epistle to the Son of the Wolf*, have many pages of undocumented quotations from the Qur'an. These quotations were also made by Shoghi Effendi from Rodwell's work.

Given the projected length of the Bahá'í Dispensation and the extreme importance of translation and interpretation of this Revelation, every bit of meaning needs to be squeezed out of those traces left to us by Shoghi Effendi.

QUR'ANIC QUOTATIONS IN THE KITÁB-I-ÍQÁN COMPARED WITH THEIR COUNTERPARTS IN JAMES RODWELL'S TRANSLATION OF THE QUR'AN

(boldface indicates differences of translation or capitalization)

1. (36:30) *Íqán* p. 5

"O the misery of men! No Messenger
cometh unto them but they laugh Him to scorn."

1. (36:29) *Ya-Sin* Rodwell p. 131

Oh! the misery that rests upon my servants! No apostle
cometh to them but they laugh him to scorn.

2. (40:5) Íqán p. 5

"Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputed with vain words to invalidate the truth."

2. (40:5) The Believer Rodwell p. 240

each nation schemed against their apostle

3. (11:38) Íqán p. 7

"And as often as a company of His people passed by Him, they derided Him. To them He said: 'Though ye scoff

at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.'"

3. (11:40) Houd Rodwell p. 218

and whenever the chiefs of his people passed by they laughed him to scorn: said he, "Though ye laugh

at us, we truly shall laugh at you, even as ye laugh at us; and in the end ye shall know

4. (71:26) Íqán p. 8

"Lord! Leave not upon the land a single dweller from among the unbelievers."

4. (71:27) Noah Rodwell p. 86

"Lord, leave not one single family of Infidels on the Earth:

5. (29:2) Íqán pp. 8-9

"Do men think when they say 'We believe' they shall be let

alone and not be put to proof?"

5. (29:1) The Spider Rodwell p. 261

Think men that when they say, "We believe," they shall be let

alone and not be put to proof?

6. (35:39) Íqán p. 9

"And their unbelief shall only increase for the unbelievers their own perdition."

6. (35:37) The Creator, or the Angels Rodwell p. 292

7. (11:61-62) Íqán p. 10

"And unto the tribe of Thamud We sent their brother Salih.

'O my people,' said He, 'Worship God, ye have none other

God beside Him. . . . ' They made reply: 'O Salih,

our hopes
were fixed on thee until now; forbiddest thou us to worship
that which our fathers worshipped? Truly we misdoubt
that whereunto thou callest us as suspicious."

7. (11:64-65) Houd Rodwell pp. 220-221

And unto Themoud we sent their Brother Saleh:

--"O my people! said he, worship God: you
have no other
god than Him. . . . They said, "O Saleh!

our hopes
were fixed on thee till now: forbiddest thou us to worship
what our fathers worshipped? Truly we misdoubt
the faith to which thou callest us, as suspicious."

8. (40:28) Íqán p. 12

"And a man of the family of Pharaoh who was a believer
and concealed his faith said: 'Will ye slay a man
because

he saith my Lord is God, when He hath already come to you
with signs from your Lord? If he be a liar, on
him will be his lie, but if he be a man of truth,
part of what he threateneth will fall upon you.
In truth God guideth not him who is a transgressor, a liar."

8. (40:29) The Believer Rodwell p. 242

And a man of the family of Pharaoh, who was a BELIEVER,
but hid his faith, said, "Will ye slay a man
because

he saith my Lord is God, when he hath already come to you
with proofs of his mission from your Lord? and if he be a liar,
on him will be his lie: but if he be a man of truth,
part at least of what he threateneth will fall upon you.
Truly God guideth not him who is a transgressor, a liar.

9. (11:21) Íqán p. 12

"The curse of God be upon the people of
tyranny."

9. (11:21) Houd Rodwell p. 217

the malison of God be on these unjust doers,

10. (2:87) Íqán pp. 13; 71

"As oft as an Apostle cometh unto you with that which
your souls desire not, ye swell with pride, accusing some
of being impostors and slaying others."

10. (2:81) The Cow Rodwell p. 346

So oft then as an apostle cometh to you with that which
your souls desire not, swell ye with pride, and treat some

as impostors, and slay others?

11. (3:70) Íqán p. 16

"O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witnesses?"

11. (3:63) The Family of Imran Rodwell p. 392

O people of the Book! why disbelieve the signs of God, of which yourselves have been witnesses?

12. (3:71) Íqán p. 16

"O people of the Book! Why clothe ye the truth with falsehood? Why wittingly hide the truth?"

12. (3:64) The Family of Imran Rodwell p. 392

O people of the Book! why clothe ye the truth with falsehood? Why wittingly hide the truth?

13. (3:99) Íqán p. 16

O people of the Book, Why repel believers from the way of God?"

13. (3:94) The Family of Imran Rodwell p. 395

O people of the Book! why repel believers from the way of God?

14. (3:7) Íqán p. 17

"None knoweth the meaning thereof except God and them that are well-grounded in knowledge."

14. (3:5) The Family of Imran Rodwell p. 386

none knoweth its interpretation but God.
And the stable in knowledge

15. (76:9) Íqán p. 22

"We nourish your souls for the sake of God;
we seek from you neither recompense nor thanks."

15. (76:9) Man Rodwell p. 87

We feed you for the sake of God:
we seek from you neither recompense nor thanks:

16. (5:117) Íqán p. 23

"Lord, send down upon us Thy bread from heaven."

16. (5:114) The Table Rodwell p. 499

Lord! send down a table to us out of Heaven,

17. (14:24) Íqán p. 23

"Seest thou not to what God likeneth a good word?
To a good tree; its root firmly fixed, and its branches
reaching unto heaven: yielding its fruit in all seasons."

17. (14:29-30) Abraham Rodwell p. 228

Seest thou not to what God likeneth a good word?
To a good tree: its root firmly fixed, and its branches
in the Heaven: Yielding its fruit in all seasons

18. (55:5) Íqán p. 37

"Verily, the sun and the moon are both condemned
to the torment of infernal fire."

18. (55:4-5) The Merciful Rodwell p. 74

The Sun and the Moon have each their times,
and the plants and the trees bend in adoration.

19. (67:2) Íqán p. 39

"That He might prove you, which of you excel in deeds."

19. (67:2) The Kingdom Rodwell p. 142

20. (76:5) Íqán p. 41

"The righteous shall drink of a cup tempered at the
camphor fountain."

20. (76:5) Man Rodwell p. 87

21. (6:91) Íqán p. 42

(Also appears on p. 43 Tablets of Bahá'u'lláh)

"Say: It is God; then leave them
to entertain themselves with their cavilings."

21. (6:91) Cattle Rodwell p. 325

SAY: It is God: then leave them

22. (41:30) Íqán pp. 42-43

"They that say 'Our Lord is God,' and
continue steadfast in His way, upon them, verily,
shall the angels descend."

22. (41:30) The Made Plain Rodwell p. 194

those who say, "Our Lord is God;" and
who go straight to Him, the angels shall descend to
them

23. (70:40) Íqán p. 43

"But nay! I swear by the Lord of the Easts and
the Wests,"

23. (70:40) The Steps or Ascents Rodwell p. 73

not that I swear by the Lord of the East and
of the West

24. (82:1) Íqán p. 44

"When the heaven shall be cloven asunder."

24. (82:1) The Cleaving Rodwell p. 44

WHEN the Heaven shall CLEAVE asunder

25. (14:48) Íqán p. 47

"On the day when the earth shall be changed into other earth."

25. (14:49) Abraham Rodwell p. 230

26. (39:67) Íqán p. 47

"The whole earth shall on the Resurrection Day be but His handful, and in His right hand shall the heavens be folded together. Praise be to Him! and high be He uplifted above the partners they join with him!"

26. (39:67) The Troops Rodwell p. 260

on the resurrection day the whole Earth shall be but his handful, and in his right hand shall the Heavens be folded together. Praise be to Him! and high be He uplifted above the partners they join with Him!

27. (2:144) Íqán p. 50

"We behold Thee from above, turning Thy face to heaven; but We will have Thee turn to a Qiblih which shall please Thee."

27. (2:139) The Cow Rodwell p. 353

We have seen thee turning thy face

28. (2:149) Íqán p. 50

"Turn Thou Thy face towards the sacred Mosque."

28. (2:145) The Cow Rodwell p. 353

turn thy face toward the sacred Mosque

29. (2:115) Íqán p. 52

"The East and the West are God's: therefore whichever way ye turn, there is the face of God."

29. (2:109) The Cow Rodwell p. 350

30. (2:143) Íqán p. 52

"We did not appoint that which Thou wouldst have to be the Qiblih, but that We might know him who followeth the Apostle from him who turneth on his heels."

30. (2:138) The Cow Rodwell p. 353

We appointed the kebla which thou formerly hadst,

31. (74:50) Íqán p. 52

"Affrighted asses fleeing from a lion."

31. (74:51) The Enwrapped Rodwell p. 23

affrighted asses fleeing from a lion?

32. (28:20) Íqán p. 54

"O Moses! of a truth, the chiefs take counsel to slay
Thee"

32. (28:19) The Story Rodwell p. 248

"O Moses, of a truth, the nobles consult to slay thee

33. (24:35) Íqán p. 54

"Tree that belongeth neither to the East nor to the
West."

33. (24:35) Light Rodwell p. 447

olive neither of the East nor of the West,

34. (26:19) Íqán p. 55

"What a deed is that which Thou hast done!
Thou art one of the ungrateful. He said:
I did it indeed, and I was one of those who erred.
And I fled from you when I feared you,
but My Lord hath given Me wisdom, and
hath made Me one of His Apostles."

34. (26:18-20) The Poets Rodwell p. 104

what a deed is that which thou hast done!
Thou art one of the ungrateful." He said,
"I did it indeed, and I was one of those who erred:
And I fled from you because I feared you;
but my Lord hath given me wisdom and
hath made me one of his Apostles.

35. (19:22) Íqán p. 56

"O would that I had died ere this,
and been a thing forgotten, forgotten quite!"

35. (19:23) Mary Rodwell p. 119

"Oh, would that I had died ere this,
and been a thing forgotten, forgotten quite!"

36. (19:28) Íqán p. 57

"O sister of Aaron! Thy father was not a man of
wickedness, nor unchaste thy mother."

36. (19:29) Mary Rodwell p. 119

O sister of Aaron! Thy father was not a man of
wickedness, nor unchaste thy mother."

37. (3:39) Íqán p. 64

"God announceth Yahya to thee, who shall bear witness
unto the Word from God, and a great one and chaste."

37. (3:34) The Family of Imran Rodwell p. 389

"God announceth John (Yahia) to thee, who shall be a

verifier

of the word from God, and a great one, chaste

38. (55:29) Íqán p. 67

"Verily, His ways differ every day."

38. (55:29) The Merciful Rodwell p. 75

Every day doth some new work employ Him:

39. (51:22) Íqán p. 68

"The heaven hath sustenance for you, and it containeth that which you are promised;"

39. (51:22) The Scattering Rodwell p. 61

The Heaven hath sustenance for you, and it containeth that which you are promised.

40. (2:282) Íqán p. 69

"Fear ye God; God will teach you;"

77.

(35:16) The Creator, or the Angels Rodwell p. 291

O men! ye are but paupers in need of God;
but God is the Rich, the Praiseworthy!

78. (6:91) Íqán pp. 42; 135

"Leave them to entertain themselves with their cavilings!"

78. (6:91) Cattle Rodwell p. 325

leave them in their pastime of cavillings.

79. (15:72) Íqán p. 135

"As Thou livest, O Muhammad! they are seized by the frenzy of their vain fancies."

79. (15:72) Hedjr Rodwell p. 115

As thou livest, O Muhammad, they were bewildered in the drunkenness of their lust.

80. (5:64) Íqán p. 136

(See also Gleanings p. 23; Bahá'í World Faith p. 16.)

"The hand of God,' say the Jews, 'is chained up.'
Chained up be their own hands! And for that which they have said, they were accursed. Nay, outstretched are both His hands!"

80. (5:69) The Table Rodwell p. 493

"The hand of God," say the Jews, "is chained up."

Their own hands shall be chained up--and for that which they have said shall they be cursed. Nay! outstretched are both His hands!

81. (48:10) Íqán p. 136

(See also Gleanings, p. 23; Bahá'í World Faith, p. 16.)

"The hand of God is above their hands."

81. (48:10) The Victory Rodwell p. 461
the hand of God was over their hands!

82. (29:23) Íqán pp. 138; 211

(See also Epistle to the Son of the Wolf p. 116)

"As for those who believe not in the signs of God, or that they shall ever meet Him, these of My mercy shall despair, and for them doth a grievous chastisement await."

82. (29:22) The Spider Rodwell p. 263

"As for those who believe not in the signs of God, or that they shall ever meet him, these of my mercy shall despair and these doth a grievous chastisement await."

83. (2:46) Íqán pp. 138-139

"They who bear in mind that they shall attain unto the Presence of their Lord, and that unto Him shall they return."

83. (2:43) The Cow Rodwell p. 342

Who bear in mind that they shall meet their Lord, and that unto Him shall they return.

84. (2:249) Íqán p. 139

"They who held it as certain that they must meet God, said, 'How oft, by God's will, hath a small host vanquished a numerous host!'"

84. (2:250) The Cow Rodwell p. 366

they who held it as certain that they must meet God, said, "How oft, by God's will, hath a small host vanquished a numerous host!"

85. (18:111) Íqán p. 139

"Let him then who hopeth to attain the presence of his Lord work a righteous work."

85. (18:110) The Cave Rodwell p. 189

let him then who hopeth to meet

86. (13:2) Íqán p. 139

(See also Epistle to the Son of the Wolf p. 116)

"He ordereth all things. He maketh His signs clear, that ye may have firm faith in attaining the presence of your Lord."

86. (13:2) Thunder Rodwell p. 333

He ordereth all things. He maketh his signs clear, that ye may have firm faith in a meeting with your Lord.

87. (17:44) Íqán p. 140

"Neither is there aught which doth not celebrate His praise"

87. (17:46) The Night Journey Rodwell p. 168

neither is there aught which doth not celebrate his praise;

88. (78:29) Íqán p. 140

"We noted all things and wrote them down,"

88. (78:29) The News Rodwell p. 52

we noted and wrote down all:

89. (57:3) Íqán pp. 142-143

(See also The Seven Valleys and the Four Valleys p. 27) the First and the Last, the Seen, and the Hidden."

89. (57:3) Iron Rodwell p. 407

the first and the last; the Seen and the Hidden;

90. (2:210) Íqán pp. 75; 144

(Also quoted in Epistle to the Son of the Wolf p. 112.)

"What can such expect but that God should come down to them overshadowed with clouds,"

90. (2:206) The Cow Rodwell p. 360

What can such expect but that God should come down to them overshadowed with clouds,

91. (28:5) Íqán p. 146

"And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs."

91. (28:4) The Story Rodwell p. 247

"And we were minded to shew favour to those who were brought low in the land, and to make them spiritual chiefs, and to make them Pharaoh's heirs,

92. (13:41) Íqán p. 147

"What He pleaseth will God abrogate or confirm: for with Him is the Source of Revelation."

92. (13:39) Thunder Rodwell p. 392

What He pleaseth will God abrogate or confirm: for with Him is the source of revelation.

93. (3:183) Íqán p. 148

"Verily, God hath entered into a covenant with us that we are not to credit an apostle until he present us a sacrifice which fire out of heaven shall devour."

93. (3:179) The Family of Imran Rodwell p. 403

"Verily, God hath enjoined us that we are not to credit an apostle until he present us a sacrifice which fire out of Heaven shall devour,"

94. (3:182) Íqán pp. 148-149

"Already have Apostles before me come to you with sure testimonies, and with that of which ye speak. Wherefore slew ye them? Tell me, if ye are men of truth."

94. (3:180) The Family of Imran Rodwell p. 403

Already have apostles before me come to you with miracles, and with that of which ye speak. Wherefore slew ye them? Tell me, if ye are men of truth.

95. (2:89) Íqán p. 150

"Although they had before prayed for victory over those who believed not, yet when there came unto them, He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!"

95. (2:83) The Cow Rodwell p. 347

although they had before prayed for victory over those who believed not--yet when that Koran come to them, of which they had knowledge, they did not recognise it. The curse of God on the infidels!

96. (2:285) Íqán p. 152

(See also Gleanings p. 51; Bahá'í World Faith p. 22)

"No distinction do We make between any of His Messengers!"

96. (2:285) The Cow Rodwell p. 371

we make no distinction between any of His Apostles.

97. (54:50) Íqán p. 153

(See also Gleanings p. 51; BWF p. 22)

"Our Cause is but one."

97. (54:50) The Moon Rodwell p. 78
Our command was but one word,
98. (43:22) Íqán p. 155
"Verily we found our fathers with a faith, and verily,
in their footsteps we follow."
98. (43:22) Ornaments of Gold Rodwell p. 136
"Verily we found our fathers with a religion, and
in their tracks we tread."
99. (2:19) Íqán p. 164
(See also BWF p. 63)
"They have thrust their fingers into their ears."
99. (2:18) The Cow Rodwell p. 339
thrust their fingers into their ears
100. (36:20) Íqán p. 165
(See also BWF p. 64)
"Follow ye, O people! the Messengers of God,"
100. (36:19) Ya Sin Rodwell p. 131
"O my people! follow the Sent Ones;
101. (2:85) Íqán p. 169
"Believe ye then part of the Book, and deny part?"
101. (2:79) The Cow Rodwell p. 346
Believe ye then part of the Book, and deny part?
102. (33:40) Íqán p. 169
"Muhammad is the Apostle of God and the Seal
of the Prophets,"
102. (33:40) The Confederates Rodwell p. 438
he is the Apostle of God, and the seal
of the prophets:
103. (6:103) Íqán pp. 98; 170
(See also Bahá'í Prayers, p. 126; Epistle to the
Son
of the Wolf, p. 13; Gleanings, p. 47;
Bahá'í
World Faith, p. 19; Selections from the Writings of
the Báb, p. 203.)
"No vision taketh in Him, but He taketh in all vision;
103. (6:103) Cattle Rodwell p. 327
No vision taketh in Him, but He taketh in all vision:
104. (16:61) Íqán p. 170
"If God should chastise men for their perverse doings,

He would not leave upon the earth a moving thing!
But to an appointed time doth He respite them."

104. (16:63) The Bee Rodwell p. 204
Should God punish men for their perverse doings,
he would not leave on earth a moving thing!
but to an appointed term doth He respite them;

105. (21:23) Íqán p. 171
(See also Gleanings pp. 86; 239; P&M p. 87;
BWF pp. 47; 129; 148; Tablets of Bahá'u'lláh p.
108;
Synopsis and Codification of the Kitáb-i-Aqdas p. 25;
The Kitáb-i-Aqdas p. 77)
"He shall not be asked of His doings?"

105. (21:23) The Prophets Rodwell p. 152
He shall not be asked of his doings,

106. (55:39) Íqán p. 173
'On that day shall neither man nor spirit be asked of his
Sin?'

106. (55:39) The Merciful Rodwell p. 75
On that day shall neither man nor djinn be asked of his
sin:

107. (55:41) Íqán p. 173
'By their countenance shall the sinners be known,
and they shall be seized by their forelocks
and their feet.'

107. (55:41) The Merciful Rodwell p. 75
By their tokens shall the sinners be known,
and they shall be seized by their forelocks
and their feet:

108. (10:25) Íqán p. 174
"And God calleth to the Abode of Peace; and
He guideth whom He will into the right way."

108. (10:26) Jonah Rodwell p. 277
And God calleth to the abode of peace; and
He guideth whom He will into the right way.

109. (6:127) Íqán p. 175
"For them is an Abode of Peace with their Lord!
and He shall be their Protector because of their works."

109. (6:127) Cattle Rodwell p. 329
For them is a dwelling of peace with their Lord!
and in recompense for their works, shall he be their protector.

110. (2:136) Íqán p. 176

"No distinction do We make between any of them."

110. (2:130) The Cow Rodwell p. 352

No difference do we make between any of them:

112. (19:31) Íqán p. 178

(See also Gleanings p. 54; BWF p. 24)

"I am the servant of God.

112. (19:31) Mary Rodwell p. 119

I am the servant of God;

113. (18:110) Íqán p. 178

(See also Gleanings p. 54; BWF p. 24)

"I am but a man like you."

113. (18:110) The Cave Rodwell p. 189

I am only a man like you.

114. (8:17) Íqán pp. 178-179

(See also BWF p. 24; Gleanings p. 54)

"Those shafts were God's, not Thine!"

114. (8:17) The Spoils Rodwell p. 376

those shafts were God's, not thine!

115. (48:10) Íqán pp. 136; 179

(See also Gl p. 54; BWF p. 24)

"In truth, they who plighted fealty unto thee,
really plighted that fealty unto God."

115. (48:10) The Victory Rodwell p. 461

In truth, they who plighted fealty to thee,

116. (33:40) Íqán pp. 169; 179

(See also Gleanings p. 54; BWF p. 24)

"Muhammad is not the father of any man among you,
but He is the Messenger of God."

116. (33:40) The Confederates Rodwell p. 438

Muhammad is not the father of any man among you,
but he is the Apostle of God,

117. (2:189) Íqán p. 182

"They are periods appointed unto men."

117. (2:185) The Cow Rodwell p. 358

They are periods fixed for man's service

118. (17:85) Íqán p. 183

"And they will ask Thee of the Spirit.

Say, 'the Spirit proceedeth at My Lord's
command.'"

118. (17:87) The Night Journey Rodwell p. 171
And they will ask thee of the Spirit.
SAY: The Spirit proceedeth at my Lord's command:

40. (2:282) The Cow Rodwell p. 370
fear God and God will give you knowledge,

41. (55:56) Íqán p. 71
"whom no man nor spirit hath touched before."

41. (55:56) The Merciful Rodwell p. 75
whom nor man nor djinn hath touched before

42. (2:87) Íqán pp. 13; 71
"As oft as an Apostle cometh unto you with
that which your souls desire not, ye swell
with pride, accusing some of being
impostors and slaying others."

42. (2:81) The Cow Rodwell p. 346
So oft then as an apostle cometh to you with
that which your souls desire not, swell

43. (25:25) Íqán p. 72
"On that day shall the heaven be cloven
by the clouds."

43. (25:27) Al Furkan Rodwell p. 161
On that day shall the heaven with its
clouds be cleft,

44. (25:7) Íqán pp. 72; 81
And they have said: 'What manner of apostle is this?
He eateth food, and walketh the streets.
Unless an angel be sent down and take part in His
warnings, we will not believe.'"

44. (25:8) Al Furkan Rodwell p. 159
And they say, "What sort of apostle is this?
He eateth food and he walketh the streets!
Unless an angel be sent down and take part in his
warnings,

45. (2:210) Íqán pp. 75; 144
(Also quoted in Epistle to the Son of the Wolf p. 112.)
"What can such expect but that God should come
down to them overshadowed with clouds?"

45. (2:206) The Cow Rodwell p. 360

What can such expect but that God should come down to them overshadowed with clouds,

46. (44:10) Íqán p. 76

"On the day when the heaven shall give out a palpable smoke, which shall enshroud mankind: this will be an afflictive torment."

46. (44:9-10) Smoke Rodwell p. 89

on the day when the Heaven shall give out a palpable SMOKE, Which shall enshroud mankind: this will be an afflictive torment.

47. (3:119) Rodwell pp. 77-78

"And when they meet you, they will say, 'We believe'; but when they are apart, they bite their fingers' ends at you, out of wrath. Say: 'Die in your wrath!' God truly knoweth the very recesses of your breasts."

47. (3:115) The Family of Imran Rodwell p. 38

And when they meet you, they say, "We believe;" but when they are apart, they bite their fingers' ends at you, out of wrath. SAY: "Die in your wrath!" God truly knoweth the very recesses of your breasts.

48. (25:7) Íqán pp. 72; 81

"Why hath not an angel been sent down to him, so that he should have been a warner with him?"

48. (25:8) Al Furkan Rodwell p. 159

Unless an angel be sent down and take part in his warnings,

49. (4:45) Íqán p. 86

"They pervert the text of the Word of God."

49. (4:48) Women Rodwell p. 416

who displace the words of their Scriptures,

50. (2:75) Íqán p. 87

"A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so."

50. (2:70) The Cow Rodwell p. 345

a part of them heard the word of God, and then, after they had understood it, perverted it, and knew that they did so.

51. (2:79) Íqán p. 87

"Woe unto those who, with their own hands, transcribe the Book corruptly, and then say: 'This is from God,' that they may sell it for some mean price."

51. (2:73) The Cow Rodwell p. 345
Woe to those who with their own hands transcribe
the Book corruptly, and then say, "This is from God,"
that they may sell it for some mean price!
52. (24:35) Íqán p. 90
"God is the light of the heavens and of the earth"
52. (24:35) Light Rodwell p. 446
53. (9:33) Íqán pp. 90; 126; 127
"God hath willed to perfect His light;"
53. (9:32) Immunity Rodwell p. 474
God only desireth to perfect His light,
54. (29:51) Íqán p. 91
(Also appears on p. 82 of Selections
from the Writings of the Báb)
"Is it not enough for them that We have
sent down unto Thee the Book?"
54. (29:50) The Spider Rodwell p. 265
Is it not enough for them that we have
sent down to thee the Book
55. (2:176) Íqán pp. 92-93
"There is no piety in turning our faces toward
the east or toward the west, but he is pious who believeth
in God and the Last Day."
55. (2:172) The Cow Rodwell p. 356
There is no piety in turning your faces toward
the east or the west, but he is pious who believeth
in God, and the last day,
56. (6:103) Íqán pp. 98; 170
(See also Bahá'í Prayers, p. 126; Epistle to the
Son
of the Wolf, p. 13; Gleanings, p. 47;
Bahá'í
World Faith, p. 19; Selections from the Writings of
the Báb, p. 203.)
"No vision taketh in Him, but He taketh in all vision;
He is the Subtile, the All-Perceiving."
56. (6:103) Cattle Rodwell p. 327
No vision taketh in Him, but He taketh in all vision:
and He is the Subtile, the All-informed.
57. (3:28) Íqán p. 99
"God would have you beware of Himself"

57. (3:27) The Family of Imran Rodwell p. 388
God would have you beware of Himself;

58. (41:53) Íqán p. 101
(See also Gleanings, p. 178; Bahá'í
World Faith, p. 117.)
"We will surely show them our signs
in the world and within themselves."

58. (41:53) The Made Plain Rodwell p. 196
We will shew them our signs
in different countries and among themselves,

59. (51:21) Íqán p. 101
(See also Gleanings, p. 178; Bahá'í
World Faith, p. 117.)
"And also in your own selves: will ye not then
behold the signs of God?"

59. (51:21) The Scattering Rodwell p. 61
And also in your own selves: Will yet not then
behold them?

60. (59:19) Íqán p. 101
(See also Seven Valleys and the Four
Valleys, p. 52; Gleanings, p. 178;
Bahá'í World Faith, p. 117.)
"And be ye not like those who forget God, and whom
He hath therefore caused to forget their own selves."

60. (59:19) The Emigration Rodwell p. 433
And be ye not like those who forget God, and whom
He hath therefore caused to forget their proper selves.

61. (2:253) Íqán pp. 104; 176
(See also Gleanings, p. 48; 52; Bahá'í World
Faith, p. 20.)
"Some of the Apostles We have caused to excel the
others."

61. (2:254) The Cow Rodwell p. 366
Some of the apostles we have endowed more highly than
others:

62. (7:145) Íqán p. 105
And if they see the path of righteousness, they will
not take it for their path; but if they see the path of
error, for their path will they take it. This, because
they treated Our signs as lies, and were heedless of
them."

62. (7:143-144) Al Araf Rodwell p. 306

and if they see the path of uprightness, they will not take it for their path, but if they see the path of error, for their path will they take it. This,--for that they treated our signs as lies, and were heedless of

63. (6:35) Íqán pp. 109-110

"But if their opposition be grievous to Thee-- if Thou canst, seek out an opening into the earth or a ladder into heaven."

63. (6:35) Cattle Rodwell p. 320

But if their estrangement be grievous to thee, and if thou art able to seek out an opening into the

64. (7:178) Íqán pp. 113; 119

"Hearts have they, with which they understand not, and eyes have they with which they see not!"

64. (7:178) Al Araf Rodwell p. 310

Hearts have they with which they understand not, and eyes have they with which they see not,

64. (7:178) Íqán pp. 113; 119

"Hearts have they, with which they understand not, and eyes have they with which they see not!"

64. (7:178) Al Araf Rodwell p. 310

Hearts have they with which they understand not, and eyes have they with which they see not,

65. (11:7) Íqán p. 115

"And if thou shouldst say, 'After death ye shall surely be raised again,' the infidels will certainly exclaim, 'This is nothing but manifest sorcery.'"

65. (11:10) Houd Rodwell p. 216

And if thou say, "After death ye shall surely be raised again," the infidels will certainly exclaim, "This is nothing but pure sorcery."

66. (13:5) Íqán p. 115

"If ever thou dost marvel, marvellous surely is their saying, 'What! When we have become dust, shall we be restored in a new creation?'"

66. (13:5) Thunder Rodwell p. 334

If ever thou dost marvel, marvellous surely is their saying, "What! when we have become dust, shall we be restored in a new creation?"

67. (50:15) Íqán p. 115

"Are We wearied out with the first creation?"

Yet are they in doubt with regard to a new creation!"

67. (50:14) Kaf Rodwell p. 366

Are we wearied out with the first creation?

Yet are they in doubt with regard to a new creation!

68. (50:20) Íqán pp. 115-116

"And there was a blast on the trumpet,--lo! it is the threatened Day! And every soul is summoned to a reckoning,--with him an impeller and a witness."

68. (50:19-20) Kaf Rodwell p. 92

And there shall be a blast on the trumpet,--it is the threatened day! And every soul shall come,--an angel with it urging it along, and an angel to witness against it-

69. (17:51) Íqán p. 117

"Erelong will they wag their heads at Thee, and say, 'When shall this be?' Say: 'Perchance it is nigh.'"

69. (17:53) The Night Journey Rodwell p. 168

And they will wag their heads at thee, and say, "When shall this be?" SAY: "Haply it is nigh."

70. (7:178) Íqán pp. 113; 119

"Hearts have they, with which they understand not, and eyes have they with which they see not!"

70. (7:178) Al Araf Rodwell p. 310

Hearts have they with which they understand not, and eyes have they with which they see not,

71. (6:122) Íqán p. 121

Shall the dead, whom We have quickened, and for whom we have ordained a light whereby he may walk among men, be like him, whose likeness is in the darkness, whence he will not come forth?"

71. (6:122) Cattle Rodwell p. 328

Shall the dead, whom we have quickened, and for whom we have ordained a light whereby he may walk among men, be like him, whose likeness is in the darkness, whence he will not come forth?

72-73. (37:173) Íqán pp. 126; 126

"And verily Our host shall conquer."

[THIS QUOTE APPEARS TWICE ON THIS PAGE.]

72-73. (37:173) The Ranks Rodwell p. 85

And that our armies should procure the victory for them

74. (9:33) Íqán pp. 90; 126; 127

(See also Epistle to the Son of the Wolf p. 118)

"Fain would they put out God's light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it."

74. (9:32) Immunity Rodwell p. 474

Fain would they put out God's light with their mouths: but God only desireth to perfect His light, albeit the Infidels abhor it.

75. (11:18) Íqán p. 126

"God's malison on the head of the people of tyranny!"

75. (11:21) Houd Rodwell p. 217

Shall not the malison of God be on these unjust doers,

76. (9:33) Íqán pp. 90; 126; 127

(See also Epistle to the Son of the Wolf p. 118)

"Fain would they put out God's light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it."

76. (9:32) Immunity Rodwell p. 474

Fain would they put out God's light with their mouths: but God only desireth to perfect His light, albeit the Infidels abhor it.

77. (35:15) Íqán p. 132

"O men! Ye are but paupers in need of God; but God is the Rich, the Self-Sufficing."

119.

(44:43-44) Íqán p. 190

"Verily, the tree of Zaqqum shall be the food of the Athim."

119. (44:43-44) Smoke Rodwell p. 90

Verily the tree of Ez-Zakkoum Shall be the sinner's food:

120. (44:49) Íqán p. 190

"Taste this, for thou forsooth art the mighty Karim!"

120. (44:49) Smoke Rodwell p. 91

'Taste this:' for thou forsooth art the mighty, the honourable!

121. (6:59) Íqán pp. 190-191

"There is neither a thing green nor sere but it is

noted in the unerring Book,"

121. (6:59) Cattle Rodwell p. 322
nor a thing green or sere, but it is
noted in a distinct writing.

122. (7:57) Íqán p. 191
"In a rich soil, its plants spring forth abundantly
by permission of its Lord, and in that soil which is
bad, they spring forth but scantily."

122. (7:56) Al ArafRodwell p. 299
In a rich soil, its plants spring forth abundantly
by the will of its Lord, and in that which is
bad, they spring forth but scantily.

123. (16:43) Íqán p. 192
"Ask ye, therefore, of them that have the custody
of the Scriptures, if ye know it not."

123. (16:45) The Bee Rodwell p. 203
ask of those who have Books of Monition,
if ye know it not

124. (29:69) Íqán p. 195
(See also 7&4V p. 5; Gl p. 266)
"Whoso maketh efforts for Us,"

124. (29:69) The Spider Rodwell p. 267
whoso maketh efforts for us,

125. (29:69) Íqán p. 195
(See also 7&4V p. 5; Gl p. 267)
"In Our ways shall We assuredly guide
him."

125. (29:69) The Spider Rodwell p. 267
in our ways will we guide them:

126. (2:1) Íqán p. 202
"Alif, Lam. Mim. No doubt is there about this Book:
It is a guidance unto the God-fearing."

126. (2:1) The Cow Rodwell p. 338
"ELIF. LAM. MIM. No doubt is there about this Book:
It is a guidance to the God-fearing,

127. (2:23) Íqán pp. 204-205
"And if ye be in doubt as to that which We have sent
down to Our Servant, then produce a Surah like it,
and summon your witnesses, beside God, if ye are
men of truth."

127. (2:21) The Cow Rodwell p. 340

And if ye be in doubt as to that which we have sent down to our servant, then produce a Sura like it, and summon your witnesses, beside God, if ye are men of truth:

128. (45:5) Íqán p. 206

"Such are the verses of God: with truth do We recite them to Thee. But in what revelation will they believe, if they reject God and His verses?"

128. (45:5) The Kneeling Rodwell p. 197

Such are the signs of God: with truth do we recite them to thee. But in what teaching will they believe, if they reject God and his signs?

129. (45:6) Íqán pp. 206-207

"Woe to every lying sinner, who heareth the verses of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of a painful punishment."

129. (45:6-7) The Kneeling Rodwell p. 197

Woe to every lying sinner, Who heareth the signs of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of an afflictive punishment.

130. (45:8) Íqán p. 207

"And when he becometh acquainted with any of Our verses he turneth them to ridicule. There is a shameful punishment for them!"

130. (45:8) The Kneeling Rodwell p. 197

And when he becometh acquainted with any of our signs he turneth them into ridicule. These! a shameful punishment for them!

131. (26:187) Íqán p. 207

"Make now a part of the heaven to fall down upon us";

131. (26:187) The Poets Rodwell p. 110

Make now a part of the heaven to fall down upon us,

132. (8:32) Íqán pp. 208

"If this be the very truth from before Thee, rain down stones upon us from heaven."

132. (8:32) The Spoils Rodwell p. 377

if this be the very truth from before thee, rain down stones upon us from Heaven,

133. (45:24) Íqán p. 209

"And when Our clear verses are recited to them, their only argument is to say, 'Bring back our fathers, if ye speak the truth!'"

133. (45:24) The Kneeling Íqán p. 198

And when our clear signs are recited to them, their only argument is to say, "Bring back our fathers, if ye speak the truth."

134. (29:23) Íqán pp. 138; 211

(See also Epistle to the Son of the Wolf p. 116)

"As for those who believe not in the signs of God, or that they shall ever meet Him, these of My mercy shall despair, and for them doth a grievous chastisement await."

134. (29:22) The Spider Rodwell p. 263

"As for those who believe not in the signs of God, or that they shall ever meet him, these of my mercy shall despair and these doth a grievous chastisement await."

135. (37:36) Íqán p. 211

"And they say, 'Shall we then abandon our gods for a crazed poet?'"

135. (37:35) The Ranks Rodwell p. 80

And said, "Shall we then abandon our gods for a crazed poet?"

136. (40:34) Íqán pp. 212-213

"And Joseph came to you aforetime with clear tokens, but ye ceased not to doubt of the message with which He came to you, until, when He died, ye said, 'God will by no means raise up a Messenger after Him.' Thus God misleadeth him who is the transgressor the doubter."

136. (40:36) The Believer Rodwell pp. 242-243

Moreover, Joseph had come to you before with clear tokens, but ye ceased not to doubt of the message with which he came to you, until when he died, ye said, 'God will by no means raise up an apostle after him.'" Thus God misleadeth him who is the transgressor, the doubter.

137. (3:7) Íqán pp. 17; 213

None knoweth the interpretation thereof but God and they that are well-grounded in knowledge."

[Note that the above quote varies from the same quote given on page 17 of the Íqán.]

137. (3:5) The Family of Imran Rodwell p. 386
none knoweth its interpretation but God.
And the stable in knowledge

138. (45:22) Íqán pp. 214
"What thinkest thou? He who hath made a God of his
passions, and whom God causeth to err through a knowledge,
and whose ears and whose heart He hath sealed up,
and over whose sight He hath cast a veil -
who, after his rejection by God, shall guide
such a one? Will ye not then be warned?"

138. (45:22) The Kneeling Rodwell p. 198
What thinkest thou? He who hath made a God of his
passions, and whom God causeth wilfully to err,
and whose ears and whose heart he hath sealed up,
and over whose sight he hath placed a veil--
who, after his rejection by God, shall guide
such a one? Will ye not then be warned?

139. (38:67) Íqán p. 214
"Say: it is a weighty Message, from which ye turn
aside!"

139. (38:67-68) Sad Rodwell p. 128
SAY: this is a weighty message, From which ye turn
aside!

140. (34:43) Íqán pp. 214-215
"And when Our clear verses are recited to them,
they say, 'This is merely a man who would fain
pervert you from your father's worship.' And they say,
'This is none other than a forged falsehood.'"

140. (34:42) Saba Rodwell p. 288
For when our distinct signs are recited to them,
they say, "This is merely a man who would fain
pervert you from your father's Worship." And they say,
"This (Koran) is no other than a forged falsehood."

141. (5:62) Íqán p. 217
"Say, O people of the Book! do ye not disavow us
only because we believe in God and in what He hath
sent down to us, and in what He hath sent down
aforetime, and because most of you are doers of ill?"

141. (5:64) The Table Rodwell p. 493
SAY: O people of the Book! do ye not disavow us

only because we believe in God, and in what He hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill?

142. (6:7) Íqán pp. 219

"And had We sent down unto Thee a Book written on parchment, and they had touched it with their hands, the infidels would surely have said "This is naught but palpable sorcery."

142. (6:7) Rodwell p. 317

And had we sent down to thee a Book written on parchment, and they had touched it with their hands, the infidels had surely said, "This is nought but plain sorcery."

143. (2:148) Íqán pp. 221

"All have a quarter of the Heavens to which they turn."

143. (2:143) The Cow Rodwell p. 353

All have a quarter of the Heavens to which they turn

144. (11:27) Íqán p. 222

"Then said the chiefs of His people who believed not, 'We see in Thee but a man like ourselves; and we see not any who have followed Thee except our meanest ones of hasty judgment, nor see we any excellence in you above ourselves: nay, we deem you liars.'"

144. (11:29) Houd Rodwell pp. 217-218

Then said the chiefs of his people who believed not, "We see in thee but a man like ourselves; and we see not who have followed thee except our meanest ones of hasty judgment, nor see we any excellence in you above ourselves: nay, we deem you liars."

145. (26:227) Íqán p. 227

(See also Gl p. 182)

"And they who act unjustly shall soon know what lot awaiteth them!"

145. (26:228) The Poets Rodwell p. 111

But they who treat them unjustly shall find out what a lot awaiteth them.

146. (2:94) & (62:6) Íqán p. 227

"Wish for death, if ye are men of truth."

146. (2:88) The Cow (62:6) The Assembly Rodwell p. 347

wish for death, if ye are sincere:

147. (34:13) Íqán p. 229

"And few of My servants are the thankful."

147. (34:12) Saba Rodwell p. 285

But few of my servants are the thankful!

148. (59:2) Íqán p. 229

"Wherefore, take ye good heed ye who are men of insight!"

148. (59:2) The Emigration Rodwell p. 431

Profit by this example ye who are men of insight!

149. (11:113) Íqán p. 233

"Be thou steadfast as thou hast been bidden."

149. (11:114) Houd Rodwell p. 224

Go straight on then as thou hast been commanded,

150. (54:6) Íqán p. 239

(See also The Kitáb-i-Aqdas p. 232

"The day when the Summoner shall summon to a stern business."

150. (54:6) The Moon Rodwell p. 77

the day when the summoner shall summon to a stern business,

151. (25:44) Íqán p. 244

"Thinkest thou that the greater part of them hear or understand? They are even like unto the brutes! yea, they stray even further from the path!"

151. (25:46) Al Furkan Rodwell p. 162

Thinkest thou that the greater part of them hear or understand? They are just like the brutes! Yes! they stray even further from the right way.

152. (43:36) Íqán p. 257

"And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan unto him, and he shall be his fast companion."

152. (43:35) Ornaments of Gold Rodwell p. 137

"And whoso shall withdraw from the Warning of the God of Mercy, we will chain a Satan to him, and he shall be his fast companion:

153. (20:124) Íqán p. 257

"And whoso turneth away from My remembrance, truly his shall be a life of misery."

153. (20:123) Ta. Ha. Rodwell p. 102

But whoso turneth away from my monition, his

truly
shall be a life of misery:

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Notes:

1. The Day of Resurrection. Is there to be corporeal resurrection? The world is replete with injustice. How are the just to be requited and the unjust punished?
2. The twelfth Imam was born at a certain time and lives on. There are traditions, all supporting the belief. How can this be explained?
3. Interpretation of holy texts. This Cause does not seem to conform with beliefs held throughout the years. One cannot ignore the literal meaning of holy texts and scripture. How can this be explained?
4. Certain events, according to the traditions that have come down from the Imams, must occur at the advent of the Qa'im. Some of these are mentioned. But none of these has happened. How can this be explained?"
Bahá'u'lláh: The King of
Glory, pp. 164-5
2. James Heggie, Bahá'í
References to Judaism, Christianity, and Islam
Oxford: George Ronald, 1986, p.247.
3. Item #480, The Compilation of Compilations, Vol. I, p. 221.
4. Advent of Divine Justice, p.
49.
5. The edition of the Kitáb-i-Íqán used for this study was the 1931, 1950
copyright
published by the N.S.A. of the U.S.A. and reprinted in a paperback pocket-size
edition in 1983, 274 pages. The edition of The Koran translated by J.M. Rodwell
was first published in Everyman's

Library in 1909. This paperback edition was printed by The Guernsey Press Co. Ltd, Guernsey, C.I. for J.M. Dent & Sons Ltd, 506 pages.

6. "Qur'an ii.19. (The verse number is that of the Arabic text.)" See footnotes on pages 164, 171, 179, 185 and 190 of Vol. I of Mr. Taherzadeh's book which refers to Qur'anic quotations in the *Kitáb-i-Iqán*.

7. *Christ in Islam and Christianity*
by Neal Robinson, Albany: SUNY Press, 1991, p. 69.

— Qur'anic Quotations from the *Kitab-i-Iqan*: Compared with their Counterparts in J.M. Rodwell's Translation of the Qur'an (Used by per