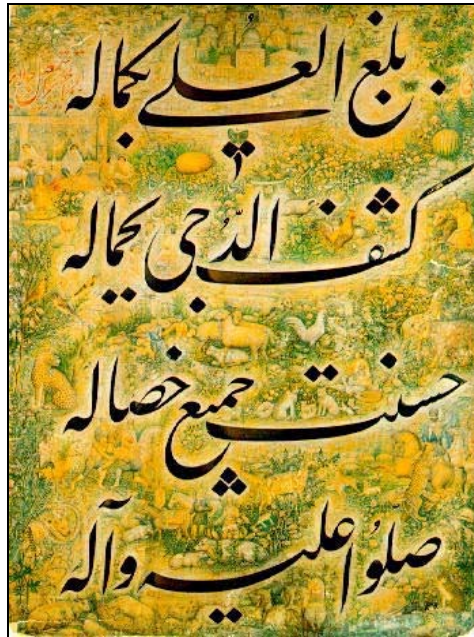




# AL MAHDI MADRASAH

## Student Notes for Class 10



This poem refers to the Holy Prophet Muhammad (S):  
He reached the greatest heights by his perfection,  
He dispelled the darkness by his beauty,  
All his attributes were good ones,  
Send salutations on him and his family.



## AL MAHDI MADRASAH QUR'ÁN SYLLABUS - CLASS 10

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## CLASS 10 - LESSON 1

### The Respect of the Holy Qur'án and the Akhláq of its Recitation

The Holy Qur'án is a book containing the words of Alláh. It should be treated with the respect it deserves. This respect should also extend to any book, such as this manual, wherein there are verses of the Holy Qur'an.

In this lesson we will learn how to respect the Holy Qur'an and how to recite it.

1. The words of the Holy Qur'án should only be touched after doing Wudhu. Alláh says:

وَلَا يَجْرَسُ عَلَيْهَا شَيْءٌ مِّنْ رِّجَالِكُمْ إِلاَّ مَطْمَئِنِّينَ

None should touch it except the purified. (al-Wáqi`áh, 56:79)

2. However, you may recite the words at any time, even without Wudhu. Alláh says:

ذُرِّيَّتَهُ إِذْ يَلْزَمُونَكَ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُ يُقْسِمُ بِكُمُ اللَّهُ لَئِن لَّمْ يَؤْتِ الْبَشَرَةَ حَسْبًا وَنَعْمًا فَاتِفَافُكُمْ لِجَمِيعِ الْأَشْيَاءِ خَلْقًا مُّطَبَّقًا

Those who remember Allah (recite Qur'án), standing, sitting and reclining,

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاِذَا رَاوُا۟ سَمٰنًا فَانظُرُوۡا فِي۟ حَيْثُ وَاۡنَا لَعِندَهُۥ لَمُتَّعٰتٍ مُّتَّعٰتٍ

and think and wonder about the creation of the heavens and the earth...

(Áli Imrán, 3:191)

3. Always begin the recitation with Ta`awwudh. Alláh says:

اَللّٰهُمَّ اِنِّیْ اَسْتَعِیْذُ بِكَ مِنَ الشَّیْطٰنِ الرَّجِیْمِ

When you recite the Qur'án, seek refuge in Alláh from Shai`án, the accursed (an-Na`l, 16:98)

Ta`awwudh means to recite **اَللّٰهُمَّ اِنِّیْ اَسْتَعِیْذُ بِكَ مِنَ الشَّیْطٰنِ الرَّجِیْمِ**

which means, "I seek refuge in Alláh from Shai`án the accursed.



## References

Holy Qur'án, Tafsír of S V Mir Ahmed Ali  
The Science of Reciting the Qur'án, M Surty, Pages 30-34

## Exercise

Choose the correct meaning of the `Arabic words below and learn them.  
They are all from the verses taught in this lesson.

ذٰلِكَ الَّذِي

- a) those who remember      b) those who are remembered  
c) those who provide      d) those who forgot

اَلَّذِيْنَ اَعْمَلُ

- a) on their feet    b) on their hands    c) at work    d) on their sides

اَلَّذِيْنَ يَرٰ

- a) when they see the Qur'án    b) when they read the Qur'án  
c) when the Qur'án is recited    d) when they take the Qur'án

اَلَّذِيْنَ يَسْئَلُ

- a) so that you may be taken to heaven  
b) so that you may be shown mercy  
c) so that you may be cursed  
d) so that you may be forgiven

وَالَّذِيْنَ سَأَلَ

- a) and the Prophet (S) asked    b) and the Prophet (S) was told  
c) and the Prophet (S) said    d) and the Prophet (S) went

أَلَيْسَ

- a) the cursed one   b) the blessed one   c) the good one  
d) the lost one

## CLASS 10 - LESSON 2

The Verse **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

Whenever we recite a verse from the Holy Qur'án, we start with Bismilláh, i.e. Bismilláhir-Ra $\text{<}$ mánir-Ra $\text{<}$ ím. The verse means, "In the Name of Alláh, the Most Beneficent, the most Merciful."

The verse appears 114 times in the Holy Qur'án. In al-Fáti $\text{<}$ ah, the first Súrah of the Holy Qur'án, the Bismilláh is a verse all by itself, whereas in all other Súrah s, it serves as an introduction to other verses.

The only exception is in Súrah al-Bará'ah (Tawbah) where the Bismilláh is not recited. This is for two reasons. The first is that it is believed that the Súrah is a continuation of the previous Súrah , al-Anfál. Another reason may be that the Súrah contains very stern commandments against the idolaters and hypocrites and curses them.

In Súrah an-Naml (the Ant), the Bismilláh appears twice, once at the head of the Súrah , and once as verse 27:30:

**قَالَتْ يَا أَيُّهَا الْمَلَأَى الْأَعْنَافِ وَالْجَبِّينَ إِنَّ لِيْكُمْ عَلَيْكُمْ آيَاتٍ مِّنْ رَبِّيْ كَاتِبَةً**

*She (the queen Bilqís) said, "O' chiefs, verily, an honourable letter has been delivered to me.*

**بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱۰۰ اِنَّمَا اَنْزَلْنٰهُ بِوَحْيٍ مُّبِينٍ ۝۱۰۱**

*It is from Sulaymán, and it says, "In the name of Alláh, the Beneficent, the Merciful;*

**اِنَّ اَكْبَرَكُمْ لِيَّ ۝۱۰۲ اِنَّمَا تَعْبُدُوْنَ اِلٰهًا وَاحِدًا ۝۱۰۳**

*Do not exalt yourselves against me, and come to be as those who submit (themselves to Alláh). (an-Naml, 27:29-31)*

## Tafsír

Imám Ja'far a#-@ádiq (A) has said:

The **L** is derived from "Ba<a-alláh", the Splendour of Alláh.

The **ρ** is derived from "Saná-alláh", the Majesty of Alláh.

The **Â** is derived from "Mulk-alláh" the Kingdom of Alláh.

**É** is the God of everything.

**Á** is the One Who is Merciful to all His creation.

**Á** is the One Who singles out those who believe in Him to receive the greatest share of His mercy.

The words Ra<mán and Ra<ím are essentially from the same root word meaning mercy or grace. Yet in their application, they mean a different aspect of Alláh's mercy.

He is Ra<mán to all His creation, whether they be obedient to Him or disobedient.

He is Ra<ím to the faithful Muslims who do good and receive His mercy as a reward, both in this world and the next.

## Merits of reciting Bismilláh

1. The Holy Prophet (S) has said that when a teacher teaching a child to recite the Holy Qur'án tells the child to recite "Bismilláhir-Ra<mánir-Ra<ím", and the child recites it, Alláh will decree a clearance for the child, for his parents, and for the teacher, from hell. He also said that the verse is comprised of nineteen letters, the same number as the number of the keepers of the gates of hell; therefore, whoever pronounces it, Alláh will permit these letters to close the gates of hell against him.

2. To begin any good deed with the Bismilláh means that you are asking Alláh for His help in successfully completing the work. It also indicates your intention and reminds you that the work is undertaken solely for the pleasure of Alláh. In other words, if a task is undertaken without reciting Bismilláh, it may be completed, but it does not earn His pleasure.

## References

Holy Qur'án, Tafsír of S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

## Exercise

In Súrah Tawbah, the Bismilláh is not recited. What do we recite instead? And where is that verse in the Holy Qur'án? Quote the translation of the verse below.

## CLASS 10 - LESSON 3

### The Methods of Revelation 1

The word revelation is used for the messages sent by Alláh. Two Arabic words are usually used when revelation is discussed. These are:

1. Wa<yi ( وَآيَاتٍ ): This means a command or order from Alláh that is sent to a special person either directly or through an angel.
2. Ilhám ( إلهام ): This means inspiration. It is when a command or information from Alláh is put into the mind of someone.

Ilhám refers to revelation that is not spoken or written while Wa<yi refers to revelation that is both spoken and unspoken, written and unwritten.

There are three basic methods used by Alláh to send his message. The Holy Qur'án says:

لَا يُرْسِلُ اللَّهُ رُسُلًا إِلَّا خَشَعَةً أَوْ مِنْ بَيْنِ أَيْدِيهِمْ أَوْ مِنْ خَلْفِهِمْ

*It is not possible for a man to receive the message of Alláh, except either by inspiration,*

أَوْ مِنْ بَيْنِ أَيْدِيهِمْ أَوْ مِنْ خَلْفِهِمْ

*or from behind a curtain,*

أَوْ يُرْسِلُ الْمَلَائِكَةَ بِإِذْنِهِمْ فَتُنزِّلُ الرُّسُلَ بِإِذْنِهِمْ

*or Alláh sends angels and they bring His message, with his permission (ash-Shúra, 42:51)*

The three ways are inspiration, from behind a curtain and through angels.



أَلَا أَوْ هَلْ أَدْرِكُهُمْ قَاعُ الرِّيِّ

*and if you fear for him, launch him on the river" (al-Qa#a#, 28:7)*

## References

Holy Qur'án, Tafsír by S V Mir Ahmed Ali

The Qur'an and Hadith, Syed Akhtar Rizvi - Pages 1-5

## Exercise

Choose the correct meaning of the `Arabic words below and learn them. They are all from the verses taught in this lesson.

أَخْرَجَهُمْ مِنْ أَسْفَلِ

- a) from behind   b) from in front   c) from the side   d) from below

الْمَلَائِكَةِ

- a) angels   b) messengers   c) people   d) books

أَسْمَعُ

- a) I heard   b) I read   c) I saw   d) I said

قَالَ يَا أَبَتِ

- a) He said, "you will find me patient."  
b) The father said,  
c) He said, "do what you want."  
d) He said, "O Father,"

الْمُتَّقِينَ وَالْمُؤْمِنِينَ وَالْمُتَّكِنِينَ

- a) From the patient ones  
b) From the believing ones  
c) From the thankful ones  
d) From the praying ones

قُرْبَانَ

- a) The baby Músa
- b) The mother of Músa
- c) The wife of Músa
- d) The sister of Músa

## CLASS 10 - LESSON 4

### The Methods of Revelation 2

\* Briefly summarise last lesson.

#### 1. Inspiration (cont'd)

Sometimes Alláh also uses the word revelation to mean the instincts he has put into the animals, for example the bee. The Holy Qur'án says:

وَمَا أَوْحَيْنَا إِلَىٰ أَلْحَمِيِّ أَن يَتَّخِذَ مِن دُونِ الْمَسَاكِينِ مَثَاقِيمَ ۗ

*And your Lord inspired the bee saying, "Make your hives in the mountains*

وَالشَّجَرِ ۚ وَأَلْوَاعٍ ۚ وَمَا يَكُونُ لَهَا مِثْقَالُ ذَرَّةٍ وَلَٰكِن يَرْزُقُهَا إِنشَاءً

*and in the trees and in the buildings,*

فَأْكُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآتِهِ حَقَّهُ إِذَا ضَخَمَ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّعِبَادٍ مُّشْكِرِينَ

*Then eat from all the fruits and follow the way of your Lord submissively."*

وَمِن دُونِهَا شَرِبُوا مِن نَّحْوِ ذَٰلِكَ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّعِبَادٍ مُّشْكِرِينَ

*From their bodies comes a drink of different colours. In it is a medicine for men.*

وَالَّذِينَ يَتَّبِعُونَ آيَاتِنَا لَنُنزِّلنَّ مِنَ السَّمَاءِ مَاءً فَتَكُونُ أَشْجَارُهُمْ كُتُبًا يُتْلَىٰ ۗ وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ قَائِلِينَ ۙ إِنَّا كَاشِفُو الْعَذَابِ ۗ إِنَّا مُنذِرُونَ

*Truly in this is a sign for the people who ponder.*

(an-Nahl, 1668-69)

#### 2. From Behind a Curtain

This means that the revelation comes indirectly. These can be low, buzzing or high-pitched sounds which are understood by a Prophet.

Sometimes, Alláh causes an object to speak. One of his attributes is Mutakallim, which means he can give speech to any object.

In the case of Prophet Músá (A), his first call was through a burning bush. The Holy Qur'án says:

أَلَمْ يَرَهُ إِذْ كَانُوا أَكْثَرَ أَتْرَافًا فَتَسَاءَلُوهُ كَيْفَ أَتَىٰ آلَ مُوسَىٰ مَا أَجَابَهُ لِكَلِمَةٍ إِذْ كَانُوا فَاعِلِينَ

*When he saw a fire he said to his family, "Wait here, I see a fire;*

أَمْ لَمْ يَلْمِزْهُمْ أَيْدِيَهُمْ لَوْلَا رَأْفَتُ اللَّهِ عَلَيْهِمْ إِذْ كَانُوا فَاعِلِينَ أَفَلَا يَتَذَكَّرُونَ

*maybe I can bring back a flame from it or I may find some guidance at the fire." (^á Há, 20:10)*

During his Mi'ráj, the Holy Prophet (S) reached a place where no prophet or angel had ever been. Here he saw a curtain of light, and then heard a voice from it. The Holy Qur'án says:

وَإِذْ رَأَىٰ الْقُرْآنَ مَكِينًا

*Then he drew near, and nearer,*

وَإِذْ كَانَتْ أُمَّةٌ لَّيْسَ لَهَا رَافِعُونَ

*(Until he) was at a distance of two bows, or nearer still,*

فَأَنزَلْنَا إِلَيْكَ الْكِتَابَ وَالْحِكْمَ وَالْقُرْآنَ الْمُبِينَ

*Then He revealed to His servant what He revealed.  
(an-Najm, 53:8-10)*

### 3. Through an Angel

Alláh usually used Jibríl (A) to send His commands to the Prophets (A). Sometimes Jibríl (A) would come in his own image, sometimes he would come as a man. Most of the messages sent through the angels were verbal, but occasionally, as with the Torah, the message was written. The Holy Qur'án says:

وَلَقَدْ أَنزَلْنَا إِلَيْكَ الْكِتَابَ فَتُبَيِّنْ لَهُ مَا فِيهِ قُرْآنًا مُبِينًا

*And we wrote for him in the tablets lessons of every kind*

وَمَا تَشَاءُ إِلَّا أَنْ نَنزِلَ إِلَيْكَ مِنْ لَدُنَّا عَلَيْكَ الْقُرْآنَ مُبِينًا

*and explanations of all things (al-A`ráf, 7:145)*

## References

Holy Qur'an, Tafsir by S V Mir Ahmed Ali  
The Qur'an and Hadith, Syed Akhtar Rizvi - Pages 1-5

## Exercise

Choose the correct meaning of the `Arabic words below and learn them.  
They are all from the verses taught in this lesson.

وَأَيْنَمَا هُمْ يَكُونُونَ

- a) And where they sleep
- b) And where they live
- c) And where they hide
- d) And where they work

لِكُلِّ شَيْءٍ رُءُوسٌ

- a) Of all people
- b) Of all animals
- c) Of all things
- d) Of all followers

وَأَنذَرْنَا لَهُ عَذَابًا لَّهُمْ

- a) And We told him
- b) And We gave him
- c) And We wrote for him
- d) And we read for him

فَإِنَّمَا أَقُولُ الْحَقَّ

- a) then say
- b) then all
- c) then go
- d) then eat

فِيهِ شِفَاءٌ لِّمَن شَاءَ

- a) in it is medicine
- b) in it is blessing
- c) in it is colour
- d) in it is a drink

أَوْفَىٰ أَوْ بَلَدًا

- a) or further
- b) or nearer
- c) or another
- d) or later

بِأَنَّهَا أَوْفَىٰ

a) at the front b) at the back c) in the day d) at the fire

وَأَعْلَىٰ  
سِدْرَةِ الْمُنْتَهَىٰ

- a) And he does not lie
- b) And he does not speak
- c) And he does not desire
- d) And he does not reveal

## CLASS 10 - LESSON 5

### Súrah al Qadr - Part 1

#### Introduction

This Súrah was revealed in Makka. It has five verses. It is Súrah number 97 in the Holy Qur'án.

The word "al-Qadr" means "Glorious" or "Highest Ranking". Two main topics are discussed; the revelation of the Holy Qur'án and the Night of Qadr.

With regard to the revelation of the Holy Qur'án, from other verses, we see that there were four stages to the Holy Qur'án's existence.

The first stage was in "Lawh al-Ma'fûr" or the "Preserved Tablet". This is mentioned in Súrah al-Burúj, 85:21,22. This was where the wisdom of the Holy Qur'án was known only to Alláh.

It was then revealed in its entirety into the heart of the Holy Prophet (S), and he had a complete knowledge of it spiritually. This is mentioned in Súrah ash-Shu'ará, 26:193,194.

The third stage of the Holy Qur'án's existence was when it was revealed in its full chapter by chapter form to the Holy Prophet (S). This is referred to in the first verse of Súrah al-Qadr.

The fourth stage was when the Holy Qur'án was revealed verse by verse, as and when a situation demanded it. When a verse was brought by the Angel Jibríl (A), the Holy Prophet (S) would then recite it to the Muslims and explain its meaning.

The second topic covered in this Súrah is that of Laylatul Qadr, or the Night of Qadr. Some scholars have translated "Qadr" as "determination of destiny". In the night of Qadr, whatever everyone is to receive that year is decided. This is why the Holy Prophet (S) has directed the believers to stay awake the whole night in prayer, seeking forgiveness for one's sins and asking for one's desires. On this night the question of

sustenance, life and death of every individual is decided. It is a night on which Alláh invites everyone to seek His pardon and mercy.

**Text and Translation**

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*In the Name of Alláh the Beneficent, the Merciful.*

○ اِنَّا اَنْزَلْنٰهُ بِاللَّیْلِ الْقَدْرِ

*Verily, We sent it (the Holy Qur'án) down in the Night of Qadr!*

○ وَنَحْنُ نَعْلَمُ غَیْبَهُ

*And what can make you know what the Night of Qadr is?*

○ اِنَّ لَیْلَةَ الْقَدْرِ خَيْرٌ مِنْ اَلْفِ شَهْرٍ

*The Night of Qadr is better than a thousand months!*

○ اِنَّا نَزَّلْنٰهُ بِالْإِذْنِ مِنْ رَبِّنَا

*The Angels and the Spirit descend therein by the permission of their Lord, with (decrees) of all affairs*

○ سَلَامٌ هُوَ مِنْ رَبِّنَا

*Peace! (in the whole night) Till the breaking of the dawn.*

**Exercise:**

Memorise the Súrah and its translation.

## CLASS 10 - LESSON 6

### Súrah al Qadr - Part 2

\* Go over the recitation and translation learnt last week.

#### Tafsír

**Áyah 1.** The Holy Qur'án was revealed in its full chapter by chapter form to the Holy Prophet (S) on this night. He then related it to the people in sections as and when instructed by Alláh through Jibríl (A).

**Áyah 2.** This challenge is a hint that the merits and blessings of this night cannot fully be understood and appreciated by man.

**Áyah 3.** The "thousand nights" refers to a timeless concept. It means that a moment of enlightenment gained in this night under Alláh's special guidance is better than a thousand months spent in ignorance.

**Áyah 4.** This describes the constant traffic of angels and Jibríl (A) coming down to the earth throughout the night, offering Alláh's Blessings to the believers who are awake, worshipping Him.

The word "Amr" meaning the "affairs affecting the creation" raises the question as to who is the recipient of these decrees. It is our belief that these are brought to "Áibul Amr", Imám Muammad al-Mahdi (A). This verse proves that the \ujjat (Proof) of Alláh always exists on earth. Imám Muammad al-Báqir (A) has said:

"Argue against those who deny the continuity of the Divine Appointment on earth, with this Súrah"

**Áyah 5.** This verse indicates that the peace due to the special mercy of Allah on this night continues all the way till the next day.

## Merits of reciting Súrah al - Qadr

1. The Holy Prophet (S) has said that one who recites this Súrah is regarded by Alláh as though he fasted the month of Rama\_án and spent Laylatul Qadr worshipping his Creator.
2. Imám Ja`far a#-@ádiq (A) has said that whoever recites this Súrah in one of the obligatory prayers will be addressed: "O servant of Alláh! Your past sins have been forgiven, so resume your good deeds!"
3. And he has also said, "Whoever recites it audibly will be like one raising his sword in defence of Islám, and if he recites it silently will be regarded as though he died a martyr for the cause of Islám, and if someone recites it ten times, a thousand of his sins will be forgiven."
4. It is recommended to recite this Súrah ten times at the graveside of a freshly buried Muslim, to greatly ease his anxiety.

## References

Holy Qur`án, Tafsír of S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri  
Article, "Understanding Sura al Qadr", Federation Samachar, Rajab  
1417.

## Exercise

1. Write down the translations of the two Áyats mentioned in the notes:

Súrah al-Burúj, 85: 21,22

Súrah ash-Shu`ará, 26:193,194

2. It is not known exactly when the night of Qadr is during the year. Look at Áyat 185 of Súrah al-Baqarah and the Tafsír of S V Mir Ahmed Ali for Súrah al-Qadr and then:

- Write down the possible dates
- Write down when it is most likely to be, and why.

## CLASS 10 - LESSON 7

### Du`á from the Holy Qur`án

#### Introduction

Du`á means a prayer to Alláh. It is different from @alát, because in Du`á, you can say the prayer in any language, at any time and in any manner you like.

Imám `Alí (A) has said: "Put your faith in Alláh. Seek His protection. Ask from Him alone. To give as well as to withhold lies in His power. Ask for as much of His favours as you can. Alláh owns the treasures of the heavens and the earth."

Sometimes your Du`á is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. Acceptance of your prayer does not mean an instant fulfilment of your wish. Perhaps what you have asked for will prove harmful to you and not getting that request may be a blessing in disguise.

Alláh says about Du`á,

﴿ كَلِمَاتٍ سَمِعَ اللَّهُ لَكُمْ مِنْهَا وَإِنَّهُ عَلَىٰ أَعْيُنِنَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝۱۸۶﴾

*And when My servants ask you (O Muhammad) about me, then (say to them that) verily I am very near.*

﴿ أَجِبْ لَهُمْ مَا سَأَلُوا مِنْ أَمْرٍ إِذْ يَسْتَأْذِنُكَ ۚ وَلَوْ أَنَّ قُلُوبَهُمْ وَسِعَتْ كُلَّ شَيْءٍ وَرَبُّكَ عَلِيمٌ ذَكِيمٌ ۝۱۸۷﴾

*I answer the prayer of the supplicant when he asks from Me.*

﴿ وَأَنْتَ أَعْيُنُهُمْ الْغَائِبُ ۚ إِنَّهُمْ عَلَىٰ كَيْدٍ مُّبِينٍ ۝۱۸۸﴾

*So they should hear My call, and believe in Me, so that they may be led aright. (al-Baqaráh, 2:186)*

The above should be recited before any other Du`á, as it increases our faith and reminds us of the close attention of Alláh. From this verse also, we learn that the recital of Du`á is necessary and Wájib for all Muslims.



# X ~~Qāhā~~ ~~Almāhā~~

*So that they may understand my speech. (^á Há, 20:25-28)*

“Expand my breast” is an idiomatic expression meaning “give me confidence”.

This Du`á was recited by Prophet Músá (A) when he was first commanded to begin his prophetic mission. It was also a prayer echoed by our Holy Prophet (S). **(Read more detail about verse 20:25-36 (Agha Púya’s commentary) in the Tafsír of S V Mir Ahmed Ali, page 697)**

This Du`á should be recited before you give a lecture or talk. You should also recite it when you are trying to make someone understand your point of view. In some Ahádith, it is said that this Du`á cures stammering.

## Du`á 3

~~Ó Máã jãqã zã Óãkã ĩ ä~~

*O my Lord! Awaken me that I may thank you for the bounties*

~~Óãĥã Ójã ĩ Óã Óããã Óãã~~

*that You have bestowed on me and my parents,*

~~ĥj jã ĥããã vããã zã ĩ~~

*and that I may do good which pleases You,*

~~ĥããããã ĥã ĥãããã ĩ~~

*and do good to me with regard to my children.*

~~Ó Ĥããããã Ĥãããã ĥãããã ĥããããã~~

*Verily I turn in repentance to You, and verily, I am one of those who submit (a true Muslim). (al-Aqáf, 46:15)*

This beautiful Du`á combines gratitude for Alláh’s numerous blessings with an important plea: “Let me do one good act in my lifetime that pleases you”. Imám \usain (A) used to constantly recite this prayer and in return Alláh awarded him martyrdom in Karbala.

The Du`á then teaches us how important our responsibilities to the children are. We ask for Alláh's mercy, assuring Him that we are sincere Muslims. We should make a habit of reciting this Du`á in Qunút and after every Wájib @alát.

## References

Qunoot, Peermohamed Ebrahim Trust  
Holy Qur`án, Tafsír of S V Mir Ahmed Ali

## Exercise

1. Memorise all the Du`ás and start to recite them in your @alát.
2. Áyah 15 of Súrah al-Aqáf mentions the age when man attains maturity of thought. Look up the full verse and then write down this age.
3. Choose the correct meaning of the `Arabic words below and learn them. They are all from the verses taught in this lesson.

كَلِمًا مَّا

- a) verily, I see them
- b) verily, I am near
- c) verily, I hear them
- d) verily, I am here

أَنَا مِنْ أُمَّةٍ

- a) and I am from among the Muslims
- b) and I am from among their relations
- c) and I love those who are Muslims
- d) and I love the ones who submit

وَأَسْأَلُكَ

- a) to my children
- b) to my relatives
- c) to my parents
- d) to my brothers

بِأَسْمَائِكَ

- a) which upsets You
- c) a good deed

- b) which pleases You
- d) a bad deed

عَبَا أَعْرَابٍ

- a) they like my words
- b) they like me
- c) they do not understand what I am saying
- d) they understand my words

## Class 10 - Lesson 8

### Ahlul Bayt (A) in the Holy Qur'án (1)

#### Áyat ut Taḥír

The significant status of the People of the Household (Ahlul Bayt) of the Holy Prophet (S) had been continuously emphasised by the Holy Prophet (S) himself during his life time. There are many Ahádith (traditions) to this effect.

The most renowned Hadith is that which is known as "Thaqalayn" - "Two 'Heavy' things". The Holy Prophet (S) said, "I leave behind two heavy things for you - The Holy Qur'án and my Ahlul Bayt; if you hold fast unto them, you shall never go astray for they will never separate until they come to me together on the Day of Resurrection".

This significance of the Ahlul Bayt has also been mentioned in the Holy Qur'án several times. In this lesson we shall study their status as mentioned in verse 33 of Súrah al-Azáb, which is known as Áyat ut Taḥír, literally meaning "the Verse of Purification".

We narrate Hadith-e-Kisá (The event of the Cloak) quite regularly whenever we gather for a Majlis, whether in large numbers or small. The event is said to have taken place at the residence of Bibi Fátimah (A).

The narration states that the Holy Prophet (S) came to the house of his daughter and requested for a cloak and then lay down to rest. His grandsons, Imám Hasan (A) and Imám Husain (A) came and joined him under the cloak. Thereafter, Imám `Alí (A) and Bibi Fátimah (A) also came under the cloak.

Bibi Fá'imah (A) narrates that when they were all assembled under the cloak, Jibrá-íl (A) came to the Holy Prophet (S) and conveyed to him the verse which reads:

أَوَلَمْ نَجْعَلِ لَكَ آيَةً إِذْ أَخْرَجْنَا آلَكَافِرِينَ أَفْرَادًا فَأَخَذُوا مِن ظَهْرِكَ أَثْقَالَ فَذَرَيْنَاكَ فَاذْهَبْ وَاصْبِرْ لِحُكْمِ رَبِّكَ إِنَّكَ أَنتَ الْعَبْدُ الْحَقِيقُ  
 إِنَّكَ أَنتَ الْعَبْدُ الْحَقِيقُ

*Verily, Alláh wishes to drive away all evils from you, O Ahlul Bayt, and cleanse you thoroughly. (al-Azáb, 33:33)*

At this time, Umme Salma, a virtuous wife of the Holy Prophet (S), asked if she could join them under the cloak and be included in the Ahlul Bayt. The Holy Prophet (S) replied : "You are a good woman but it is better that you stay where you are".

As a reference to the event of the cloak, the group assembled under the cloak have been referred to as "Panjatan Pák" or "Holy group of Five".

This narration of where the verse was revealed has been recorded in both the Shi`ah and Sunni history books. Two important Sunni references are "Sa`i" of Muslim bin `ajjáj, and "Musnad" of Ahmed ibn Hanbal.

At the end of Hadith-e-Kisá, it is narrated that Imám `Alí (A) asked the Holy Prophet (S) as to the significance of the gathering under the cloak. The Holy Prophet (S) replied that any group that mentions the event in their gathering, the angels will seek forgiveness for them until they disperse. The Holy Prophet (S) also said that anyone who has a dire need or is in sorrow will have his prayer answered by the blessings of the narration of the event of the cloak.

When studying the Áyah of Ta`hír, one will undoubtedly note that the verse begins with addressing the wives of the Holy Prophet (S). Hence, some argue that the people referred to in this verse as Ahlul Bayt are the wives, and not the children of the Holy Prophet (S). To this there is a very simple and convincing answer.

The mode of address used in addressing the wives is the feminine plural mode. Hence, in the words "Qarna fi Buyútikunna.." - the nún at the end denotes feminine plural address exclusively to the wives of the Holy Prophet (S). Yet, when we come to the part of Ahlul Bayt, the verse switches to a different mode of address - "Ankum.. Yu>ahhirakum.." This mode of address is used either for exclusive male plural or male and female mixed plural. Hence the verse changes to addressing a different group of people in a discourse that is overall being addressed to another group. The verse is addressing the wives of the Holy Prophet (S), except in this small part of the verse! In this last part, the address is directed to the Household of the Holy Prophet (S).

### Exercise

Some Muslims have argued that the last part of the verse (dealing with Ahlul Bayt) is a separate verse and is not part of verse 33. Agha Púya has discussed the error of this thinking in S V Ahmed Ali's Tafsír, in the introductory pages of the preface. (Page xlix, 49). Read his comments and summarise his arguments below.



قُلْ عَلَّمْنَا الْقُرْآنَ وَالْحِكْمَةَ

*and teaches them the Book (Qur'án) and wisdom,*

وَمِن قَبْلِهِمْ لَمِنَ الضَّالِّينَ

*and before that they were indeed astray.*

**Áyah 2** The word "Ummi" generally means one who cannot read and write. The word is also used when referring to the inhabitants of Makka, which was called "Ummul Qura".

With reference to the Holy Prophet (S), it is unlikely that he was illiterate, because at the end of the verse, he has been charged with the duty "to teach the Book and wisdom", and according the Imam `Alí Ri\_a (A), this proves that he could read and write.

وَمَنْ يَدْعُ إِلَى الْفِتْنَةِ فَعَلَيْهِ الْمِثْلُ

*And (the messenger also does the same) to others among them who have not joined them yet. He (Alláh) is Mighty, Wise.*

**Áyah 3** "Ákharín" refers to the people other than those who were present with the Holy Prophet (S). His message was for all the world and for all the ages to come.

ذَٰلِكَ نِعْمَ الْوَعْدُ لِلَّذِينَ

*This is the grace of Alláh, He gives it to whomever He pleases.*

عَقَبُوا بِمَا عٰدُوا

*Alláh is the Lord of great grace.*

**Áyah 4** That which has been given to mankind as stated in verses 2 and 3 is a result of Alláh's grace and generosity. And He bestows His grace on whomever He wills.

بَشَرًا مِثْلَ الَّذِينَ أُوتُوا الْكِتَابَ لَمْ يَذْكُرُوا اللَّهَ حِينَ آتَاهُمُ الْبُحُرُ مَدِينًا بَلْ يُرِيدُونَ لِيُكْفَرُوا بِمَا آتَاهُمُ اللَّهُ مِنْ آيَاتِهِ

*The likeness of those who were charged with (the law of) the Tawrát which they did not observe,*

﴿ أَمْ يَحْسَبُونَ أَنَّهُم مُّسْتَكْبِرُونَ ﴾

*is that of a donkey who carries a load of books.*

﴿ هَلْ يَرَوْنَ أَنَّ اللَّهَ يَنْزِلُ فِي الْآيَاتِ الْكُبْرَىٰ ﴾

*How wretched is the likeness of the people who belie the signs of Alláh!*

﴿ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

*Alláh does not guide the people who are unjust.*

**Áyah 5** The Bani Isrá-il (Jews) were chosen for special favour by Alláh, but their descendants corrupted the teachings of Prophet Músá (A) and despite having the Book of Alláh (Tawrát) with them, carried on defying and disobeying Alláh. They are likened to donkeys, who carry the books of wisdom on their backs but are unable to understand or profit from it. This is also a warning to those Muslims who merely learn the verses of the Holy Qur'án without following its guidance.

قُلْ إِنَّمَا أَدْعِي إِلَىٰ بَيْتِ اللَّهِ رَبِّي وَبَيْتِكُمْ إِنِّي أَغْتَابَكُم بِالَّذِي فِيكُمْ مِنَ الظُّلُمَاتِ إِنَّ الظُّلُمَاتِ أَظْلَمُ مِنْ الظُّلُمَاتِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*Say (O Muhammad): "O you who profess Judaism, if you claim that you are the favourites of Alláh,*

﴿ أَلَمْ يَكُن لَكُمْ آيَاتِي فِي أَنْفُسِكُمْ إِن كُمْ مُّؤْمِنِينَ ﴾

*over other people, then desire death, if you are truthful."*

﴿ لَنْ يَرْضَىٰ عَنْكَ مِثْلُ آبَائِكَ الْمُحْسِنِينَ فَاعْتَبِرْ يَحْيَىٰ ﴾

*But they will never desire it because of what their own hands have sent before,*

○ أَهَلَّكَ بِأَعْيُنِنَا  
وَنُرِيدُ أَنْ نَمُنَّ بِمَا  
كُفَرُوا بِهٖ لَعَلَّ هُمْ  
يَرْجِعُونَ

*and Alláh knows well those who are unjust.*

أَلَمْ يَأْتِ الْفِتْرَةَ  
وَمَنْ يَلْمِ الْفِتْرَةَ  
يَلْمِ الْفِتْرَةَ  
وَمَنْ يَلْمِ الْفِتْرَةَ  
يَلْمِ الْفِتْرَةَ

*Say (O Mu<ammad): "Verily the death form which you flee, will surely come to you.*

ثُمَّ نُرِيدُ أَنْ  
نَمُنَّ بِمَا كُفَرُوا  
بِهٖ لَعَلَّ هُمْ  
يَرْجِعُونَ

*Then, you will be sent back to the Knower of the unseen and the seen,*

○ أَوْ  
أَلَمْ يَأْتِ الْفِتْرَةَ  
وَمَنْ يَلْمِ  
الْفِتْرَةَ  
يَلْمِ  
الْفِتْرَةَ

*and He will inform you as to what you used to do."*

**Áyát 6-8** The statement to the Jews to "desire death if they were truthful" is an open challenge that occurs elsewhere in the Holy Qur'án also. If they felt that they were the chosen ones of Alláh, the Jews would desire to see the hereafter after their death and to meet Him. Imám `Alí (A) has said that a true believer in Alláh would never be afraid of death.

However, the Jews knew their own misdeeds and they did not want to die, as stated in the middle verse. In verse 8, Alláh states that the death that disbelievers are trying to escape, will surely come to all, and then everyone is returned to Alláh to account for their actions.

أَلَمْ يَأْتِ الْفِتْرَةَ  
وَمَنْ يَلْمِ  
الْفِتْرَةَ  
يَلْمِ  
الْفِتْرَةَ

*O you who believe, when the call to prayer is made on the day of congregation (Friday),*

○ أَلَمْ يَأْتِ الْفِتْرَةَ  
وَمَنْ يَلْمِ  
الْفِتْرَةَ  
يَلْمِ  
الْفِتْرَةَ

*hasten to the remembrance of Alláh and leave off all business.*

○ أَلَمْ يَأْتِ الْفِتْرَةَ  
وَمَنْ يَلْمِ  
الْفِتْرَةَ  
يَلْمِ  
الْفِتْرَةَ

*That is better for you, if you know.*

﴿ مَا كَانَ لِأَنْتُمْ أَنْ تُكَلِّمُوا فِيهِ الْمُنَافِقِينَ وَالَّذِينَ آمَنُوا لَمَّا خُذُوا الْوَيْلَ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴾

*And when the prayer is finished, then disperse in the land*

﴿ وَأَقْرَبُوا لِلَّهِ وَالَّذِينَ آمَنُوا لَمَّا خُذُوا الْوَيْلَ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴾

*and seek the grace of Alláh, and remember Alláh much, so that you may be successful.*

**Áyah 9,10** The day of Jumu`ah (Friday) is the best day of the week, according to many Ahádíth. It is a day of `Id and rejoicing. Prayers are accepted quicker and good deeds earn more reward on this day. Alláh commands Muslims to be mindful of the midday congregational prayers on Friday and to leave trading and business for a while and turn to worship Him. And after the prayers you may go about your activities, always remembering Him.

﴿ وَإِذَا بَدَأْتُم بِالْبَيْعِ أَوْ بِالْعَمَلِ فَارْتَمِسُوا وَإِذَا خَرَبْتُمُوهُنَّ فَأَسْرِعُوا إِلَيْهِنَّ وَأَقْرَبُوا لِلَّهِ وَالَّذِينَ آمَنُوا لَمَّا خُذُوا الْوَيْلَ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴾

*And when they see merchandise or sport, they break away to it, and leave you standing.*

﴿ وَإِذَا بَدَأْتُم بِالْبَيْعِ أَوْ بِالْعَمَلِ فَارْتَمِسُوا وَإِذَا خَرَبْتُمُوهُنَّ فَأَسْرِعُوا إِلَيْهِنَّ وَأَقْرَبُوا لِلَّهِ وَالَّذِينَ آمَنُوا لَمَّا خُذُوا الْوَيْلَ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴾

*Say (O Muhammad): "What is with Alláh is better than sport and merchandise,*

﴿ مَا كَانَ لِلدُّنْيَا وَالْآلِهَةِ مِنْ شَيْءٍ وَاللَّهُ أَكْبَرُ ۗ﴾

*and Alláh is the best of Sustainers*

**Áyah 11** The believers are warned not to get distracted by being involved in time wasting or worldly gain at the cost of their duty to Alláh.

Once, when the Holy Prophet (S) was offering Friday prayers, a trade caravan entered Madina, singing and beating drums. Except for 12 people, all the Muslims left the prayers and the mosque and went to see the caravan and to do business with the traders. People did this three times, then this verse was revealed.

**References**

Holy Qur`án, Tafsír of S V Mir Ahmed Ali  
Holy Qur`an

Al Mahdi Madrasah

## Exercise

@alátul Jumu`ah is regarded as Wájibe Takhiyri. What does this term mean? See Agha Seestani's "Islamic Laws" Masail no. 740.



وَاللَّهُ غَفُورٌ رَحِيمٌ

*Verily, Alláh is Forgiving, Merciful. (Áli Imrán, 3:31)*

### Áyat ul Wiláyah

This famous verse has been revealed in praise of the action of Imám `Alí (A). Abu Dhar recounts, "Once, I was saying my prayers in the company of the Holy Prophet (S) when a beggar came to the mosque asking for some alms. Nobody gave him anything. `Alí (A) was in the state of Ruku` and he pointed out his ring to the beggar, who approached him and removed the ring from his finger." At this time the following verse was revealed:

إِنَّ أَوْلَىٰ آلِ اللَّهِ لِلَّذِينَ آمَنُوا

*Verily your guardian is Alláh and His messenger (Muhammad)*

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

*And those who believe and establish the prayer,*

وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَاجِئًا

*And give charity (alms) while they are (in Ruku`) bowing down.  
(al Máidah, 5:55)*

When we say *Áli walí Alláh* (Alí is the Wali of Alláh) in our Adhán, it is based on this verse.

### Áyat u# @alát

In this verse, the Muslims are commanded to send salutations (Salawát) on the Holy Prophet (S) and his progeny (A). Alláh says:

وَمَا يَزِيدُهُ إِلَّا جَلَالًا

*Verily Alláh and His angels bless the Prophet;*



## CLASS 10 - LESSON 11

### Ahlul Bayt (A) in the Holy Qur'an (3)

#### Āyat ul Mubāhila

The Christians of Najrān sent a deputation to the Holy Prophet (S) in Madina to argue about their faith. They maintained that Prophet `Īsá (A) was the son of Allāh. The Holy Prophet (S) tried to prove to them that Prophet `Īsá (A) was a human being, specially chosen as a Prophet by Allāh, but they remained obstinate in their belief. At this time, the following verse was revealed:

﴿ إِنَّمَا مَثَلُ عِيسَىٰ مَثَلُ آدَمَ إِذْ خُلِقَ مِنْ تَرَابٍ ۖ﴾

*Verily, the likeness of `Īsá with Allāh is as the likeness of Ādam,*

﴿ إِذْ خُلِقَ مِنْ نُّفُثٍ أَسْفَلَ مِنْ سَمَاءٍ ۖ﴾

He created him out of dust, then He said to him, "Be!" and he was.

﴿ أَفَلَا تَتَذَكَّرُونَ ۗ﴾

*(This is) the truth from your Lord, therefore do not be of those who doubt. (Āli `Imrān, 3:59,60)*

The Holy Prophet (S) used this verse to argue that if the Christians said that `Īsá (A) was the son of Allāh because he was born without a father, then what about Ādam (A) who did not even have a mother? In this verse Allāh also reminds us of His Power; all He does when He wills something to happen is to say "Be!" and it becomes.

Despite this, the Christians continued to argue and then the verse of Mubāhila was revealed as below.

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَاعْتَدِ لِلْكَافِرِينَ ۖ﴾

*But whoever disputes with you (O Muḥammad) in this matter after the knowledge has come to you,*

أَقْبِلُوا ٱلْحَدِيثَ ٱلَّذِي نَزَّلْنَا بِهٖ نُبُوٓا۟نَا ۗ لَعَلَّكُمْ تَهْتَكُونَ

then say, "Come, let us call our sons and your sons,

±<sup>3</sup> أَوْلَادَنَا ٱلَّذِينَ نَزَّلْنَا بِهٖ نُبُوٓا۟نَا ۗ لَعَلَّكُمْ تَهْتَكُونَ

and our women and your women, and our selves and your selves,

وَأَنفُسَنَا ٱلَّذِينَ نَزَّلْنَا بِهٖ نُبُوٓا۟نَا ۗ لَعَلَّكُمْ تَهْتَكُونَ

then let us humbly pray to Alláh and invoke His curse upon the liars."

قُلْ ٱلْحَقُّ ٱلَّذِي نَزَّلْنَا بِهٖ نُبُوٓا۟نَا ۗ لَعَلَّكُمْ تَهْتَكُونَ

Verily, this is the true narrative. There is no god except Alláh,

وَأَلَّ ٱللَّهُ بِهٖ نُبُوٓا۟نَا ۗ لَعَلَّكُمْ تَهْتَكُونَ

and verily, Alláh is the almighty, all-wise.

وَأَلَّ ٱللَّهُ بِهٖ نُبُوٓا۟نَا ۗ لَعَلَّكُمْ تَهْتَكُونَ

But if they turn away, then, verily, Alláh knows the mischief-makers. (Áli `Imrán, 3:61-63)

According to Alláh's command, the Holy Prophet (S) challenged the Christians to pray and invoke Alláh's curse on the party that insisted upon falsehood. They accepted the challenge and on the next day (24<sup>th</sup> –ul `ijjah), the Holy Prophet (S) came out to the meeting place carrying Imám `usain (A) in his arms and leading Imám `asan (A) by his hand. He was followed by Bibi Fátimah (A) and at the end was Imám `Alí (A) carrying the banner of Islám. He had brought his grandsons as his "sons" (ٱلَّذِينَ نَزَّلْنَا بِهٖ نُبُوٓا۟نَا) and Bibi Fátimah (A) as his "women" (ٱلَّذِينَ نَزَّلْنَا بِهٖ نُبُوٓا۟نَا) and Imám

`Alí (A) as his "soul" or "self" (ٱلَّذِينَ نَزَّلْنَا بِهٖ نُبُوٓا۟نَا). Seeing that the Holy Prophet (S) was accompanied by his immediate family and convinced that he was truthful, the Christians backed away from the confrontation and agreed to pay tax to the Muslim state instead.

## References

Holy Qur'án, Tafsír of S V Mir Ahmed Ali

Ahlul Bait; Their Status, Manner and Course, Al-Balagh Foundation

## Exercise

Memorise the verses taught in this lesson.

## CLASS 10 - LESSON 12

### Short Súrahs from the Holy Qur'án

#### Súrah al Balad

#### Introduction

This Súrah was revealed in Makka. It has twenty verses. It is Súrah number 90 in the Holy Qur'án. The name of the Súrah derives from the word "Balad" which means "City" and refers to Makka.

#### Text and Translation

○ أَلَمْ نَكُنْ مِنْ قَبْلِهِ رَحِيمًا ﴿١﴾  
○ أَلَمْ نَخْلُقْكَ مِنْ طِينٍ ﴿٢﴾

*In the Name of Alláh, the Beneficent, the Merciful*

○ بِأَسْمَاءِ عَلِيٍّ ﴿٣﴾

*1. Nay, I swear by this city*

○ بِأَسْمَاءِ عَلِيٍّ ﴿٤﴾

*2. While you (O Muhammad) are an unrestrained (resident) in this city*

○ بِأَسْمَاءِ عَلِيٍّ ﴿٥﴾

*3. By the begetter (Adam) and that which he begot (mankind),*

○ بِأَسْمَاءِ عَلِيٍّ ﴿٦﴾

*4. Indeed We have created man (to live) in toil and struggle.*

○ بِأَسْمَاءِ عَلِيٍّ ﴿٧﴾

*5. Does he think that no one has power over him?*

○ بِأَسْمَاءِ عَلِيٍّ ﴿٨﴾

*6. He says: "I have wasted a great deal of wealth."*



o c عَالَمًا مِّنَ الْعَالَمِينَ

17. (Besides this), to be of those who believe, and enjoin on each other steadfastness and enjoin on each other compassion.

o c الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

18. These are the people of the right hand.

o c الَّذِينَ كَفَرُوا وَعَمِلُوا الصَّالِحَاتِ

19. Those who disbelieve in Our signs, they are the people of the left hand.

o a نَارٌ مِّنَ النَّارِ

20. They shall have fire surrounding them on all sides.

## Tafsír

**Áyát 1-2:** Alláh swears by the holy city of Makka and informs the Holy Prophet (S) that he alone has full control without restraint in Makka. Where no one can even pluck the grass, the Holy Prophet (S) had the right to use force against the idol-worshippers if necessary.

**Áyah 3:** This refers to Ádam (A) and his progeny as the chosen creatures of Alláh.

**Áyát 4-10:** Here Alláh reminds us that He is ever watchful of the activities of His creatures. The idol worshippers showed no gratitude to Alláh for his bounties and instead spent their wealth in trying to destroy Islám and the Muslims. The path to follow is clear, but man chooses not to follow it.

**Áyát 11-18.** These verses describe the actions of those who are willing to strive hard on the path that leads to Alláh's pleasure and reward. These are the people described as those of the Right Hand.

**Áyát 19,20:** The people who disbelieve and disobey are described as the people of the Left Hand - their end is in Hell.

## Merits of Reciting Súrah al Balad

1. The Holy Prophet (S) has said that whoever recites this Súrah will be secure on the Day of Judgement from Alláh's Wrath.
2. Imám Ja`far a# @ádiq (A) has said, "Whoever recites it in his obligatory and optional prayers will be identified in the life of this world as being among the righteous."

## References

Holy Qur`án, Tafsír of S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

## Exercise

1. Memorise the Súrah.
2. In Suráh al Wáqi`áh, Áyah 7, the types of people on the Day of Judgement are described to be of three kinds. Study verses 8 onwards of the Súrah and write down briefly about these three kinds of people.
3. Why do you think that only Bibi Fáyimah (A) was taken to the Mubáhila while the verse mentioned "women" and only Imám `Alí (A) went as "selves". Read the Tafsír of this Áyah by S V Mír Aamad `Alí for an explanation.

## CLASS 10 - LESSON 13

### Short Súrah's from the Holy Qur'án

#### Súrah ash Shams

#### Introduction

This Súrah was revealed in Makka. It has fifteen verses. It is Súrah number 91 in the Holy Qur'án. The name of the Súrah derives from the word "Shams" (Sun) which appears in the first verse.

#### Text and Translation

o *Á* *â* *é* *j* » *A* *â* *â* *é* » *A* *é* *â* *â* *é* *é*

*In the Name of Alláh, the Beneficent, the Merciful*

o *ü* *é* *é* *é* *é* *é* *é* » *é*

*1. By the sun and its radiance,*

o *ü* *é* *é* *é* *é* *é* *é*

*2. By the moon when it follows (the sun),*

o *ü* *é* *é* *é* *é* *é* *é*

*3. By the day when it reveals its (the sun's) radiance,*

o *ü* *é* *é* *é* *é* *é* *é*

*4. By the night when it enshrouds it,*

o *ü* *é* *é* *é* *é* *é* *é*

*5. By the heaven and that (power) which built it,*

o ü ٱ ٱ ٱ ٱ ٱ

6. By the earth and that (power) which spread it out,

o ü ٱ ٱ ٱ ٱ

7. By the soul and that (power) which perfected it,

o ü ٱ ٱ ٱ ٱ

8. And inspired it (with the faculty of knowing) what is evil and what is good.

o ü ٱ ٱ ٱ ٱ

9. Verily, he succeeds who purifies it,

o c ٱ ٱ ٱ ٱ

10. Verily, he fails who corrupts it.

ü ٱ ٱ ٱ ٱ

11. The (people of) Thamúd belied (the truth) in their rebellious transgression

o ü ٱ ٱ ٱ ٱ

11. When the worst wretch among them rose up (to slay the she-camel).

o c ٱ ٱ ٱ ٱ ٱ ٱ ٱ ٱ

13. Then the messenger of Alláh (@áli<) said to them: "This is Alláh's she-camel, let her drink."

ü ٱ ٱ ٱ ٱ ٱ ٱ ٱ ٱ ٱ ٱ ٱ ٱ

14. But they belied him and hamstrung her. So their Lord completely destroyed them for their sins, and levelled them all.

o a ~~Alas~~ a ~~Ala~~ ~~Ala~~

*15. And He does not fear the consequences.*

## Tafsír

**Áyát 1-6:** Alláh swears by His mighty creations in order to emphasis the verses to follow. The verses describe the blazing day giving way to the cool night, the peace of which makes man reflect on the day's activities. The stars light up the heavens.

**Áyát 7-10:** These verses give us some detail about the mysterious nature of the soul. Alláh has give the soul the power of judging good from evil - man is free to purify it and succeed, or pollute it and fail in the goal of life.

**Áyát 11-15:** These verses describe the people of Thamúd, to whom Alláh sent Prophet @áli< (A). They had demanded that a she-camel be brought out of the side of a mountain as proof of @álih's (A) truthfulness. When the miracle was brought, they continued in their defiance, and killed the animal. For their arrogance and obstinacy, they were destroyed by Alláh.

## Merits of Reciting Súrah ash Shams

1. The Holy Prophet (S) said that whoever recites it will be regarded as having offered charity with everything under the sun and the moon.
2. Imám Ja`far a# @ádiq (A) has said that in if a person is in the habit of reciting this Súrah often, and also recites al-Layl, a\_-→u<a, and al-Inshirah, every part of his body will testify in his favour on the Day of Judgement, including his hair, skin, flesh, blood, and veins.

## References

Holy Qur'án, Tafsír of S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

## Exercise

1. Memorise the Súrah.
2. Write a brief account of the people of Thamúd from your history notes.

CLASS 10 - LESSON 14

The Story of Prophet Dhul Qarnayn (A)

“Dhul Qarnayn” means “One who possesses two distinctive qualities”. History tells us that he may have been Alexander the Great, but there is doubt about this. What is certain is that he was a powerful king, who conquered distant lands. He was a just king, and he was a prophet of Alláh. The two qualities he possessed that gave him his name were strength and knowledge. The Holy Qur’án says:

﴿ أَتَسْأَلُونَ عَنْ عِبَادِ اللَّهِ قُلُوبُهُمْ مَلَأُوا حُمْرًا أَحْمَرًا ﴾

*They ask you about Dhul Qarnayn.*

﴿ أَقُولُ لَهُمْ جَهَنَّمَ أَكْبَرُ لَوْلَا ضَلُّوا سُبُلًا ﴾

*Say: “I shall recite to you of him some mention.”*

﴿ إِنَّا جَعَلْنَاهُ قُوَّةً وَأَوْصَيْنَاهُ الْإِسْلَامَ وَنَحْنُ عُزْبٌ إِنَّ اللَّهَ لَخَبِيرٌ بَالِغِي الْأُمُورِ ﴾

*Verily We made him mighty in the land and gave him means of accomplishing everything.*

﴿ فَاتَّبَعَ سُبُلًا ﴾

*So he followed a route.*

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَ الْمَدَائِنِ جَاءَهَا وَقَالَ عُمَّالنَّاءُ الْمَبْتُلَىٰ يَا آدَمُ أَهَذَا الْمَدِينُ ﴾

*Until, where he reached a place where the sun sets, he found it*

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَ الْمَدَائِنِ جَاءَهَا وَقَالَ عُمَّالنَّاءُ الْمَبْتُلَىٰ يَا آدَمُ أَهَذَا الْمَدِينُ ﴾

*setting in a muddy lake, and near it he found a people.*

﴿ قُلْنَا يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَخُذْ بِالْقُوَّةِ إِنَّكَ مِنَ الصَّادِقِينَ ﴾

*We said: “O Dhul Qarnayn, either punish them or treat them with kindness.”*

﴿ فَخَذَّهَا بِأَعْيُنِنَا ذِكْرًا ﴾

*He said: “As to him who is unjust we shall chastise him,*

o ~~أَقْبَلْنَا بِمَا لَمْ يَحْكُمْنَا لَهُ وَأَنَّا بِمَا لَمْ يَحْكُمْنَا لَهُ لَحَدِيثُونَ~~

*then he will be brought back to his Lord, and He will chastise him with a grievous chastisement.*

x ~~وَأَنَّا لَنَسْتَأْذِنُ بَلَدًا مُّحَدَّثِينَ إِلَىٰ آلِهَا لَمَّا نَبُذُوكَ فِيهَا فَمَنْ كَانَ عِندَ رَبِّكَ مُّؤْمِنًا فَبِئْسَ مَا لَمْ يَكُن لَّهُ مِثْرًا~~

*But as for him who believes and does good, he shall have a goodly recompense;*

o ~~أَقْبَلْنَا بِمَا لَمْ يَحْكُمْنَا لَهُ وَأَنَّا بِمَا لَمْ يَحْكُمْنَا لَهُ لَحَدِيثُونَ~~

*and we will speak to him, of Our command, (something) easy.*

The above verse refers to Dhul Qarnayn's (A) travels to the west. On the way, he conquered different civilisations. He protected the weak and punished the unlawful people. Next he travelled eastwards. The Holy Qur'an says:

o ~~فَلَمَّا وَجَاهاَ مَدْيَنَ وَجَاهاَ مَدْيَنَ~~

*Then he followed (another) route,*

~~أَتَىٰ أَهْلَ عَادٍ فَخَسِبَا إِلَيْهِ الْفِتْرَ وَأَتَىٰ مَدْيَنَ فَجَاهاَ مَدْيَنَ~~

*Until, when he reached the place of the rising of the sun, he found it rising on a people*

o ~~أَقْبَلْنَا بِمَا لَمْ يَحْكُمْنَا لَهُ وَأَنَّا بِمَا لَمْ يَحْكُمْنَا لَهُ لَحَدِيثُونَ~~

*for whom We had not provided any shelter against it.*

o ~~أَقْبَلْنَا بِمَا لَمْ يَحْكُمْنَا لَهُ وَأَنَّا بِمَا لَمْ يَحْكُمْنَا لَهُ لَحَدِيثُونَ~~

*Like that (he left them). Verily, We had full knowledge of what was with him.*

The people he found in the east were primitive. They lived in a hot climate in a simple manner. He did not disturb them or try to forcibly change their lifestyle. He then continued in a different direction.

The Holy Qur'an says:

o ~~فَلَمَّا وَجَاهاَ مَدْيَنَ وَجَاهاَ مَدْيَنَ~~

*Then he followed (another) route,*

٠ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

*Until, when he reached between two mountains, he found upon their hither side a people*

٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠

*who scarcely understood a word.*

٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠

*They said: "O Dhul Qarnayn, verily Yájuj and Májuj do great mischief in the land.*

٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠

*Shall we pay you a tax so that you may build a barrier between us and them?"*

٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠

*He said, "The power in which my Lord has established me is better,*

٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠

*so help me with strength (manual labour), and I will build a barrier between you and them.*

٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠

*Bring me blocks of iron" -*

٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠

*till, when the space between the mountain-sides was filled up, he said: "Blow your bellows" -*

o ﴿ أَوَّحَىٰ بِهَا قَوْلَهُمْ ۖ وَأَلْقَىٰ فِيهَا آتِنًا كَالْعِثَّةِ كُنُوزًا مَّكَانًا يَأْتِيهِ السَّمَكُ وَالْبَلَدُ ۚ كَذَٰلِكَ جَعَلْنَا لِقَوْمِهَا آيَاتٍ لِّمَن يَعْلَمُ ۚ

till, when he made it (red) as fire, he said: "Bring me molten brass that I may pour over it."

o ﴿ فَجَاءَ بِهَا عَسَنًا وَأَسْبَغَ فِيهَا ذُوقَ الْعَذَابِ ۚ إِنَّ فِيهَا لَأُبْحَانَ ۚ

Thus they could neither scale it nor dig a hole through it.

X ﴿ قُلْ إِنَّمَا أَعِظُكُمْ بِمَا بَيْنَ يَدَيْكُمْ وَأَنْتُمْ كَاذِبُونَ ۚ وَإِنَّمَا أَعِظُكُمْ بِمَا بَيْنَ يَدَيْكُمْ وَأَنْتُمْ كَاذِبُونَ ۚ وَإِنَّمَا أَعِظُكُمْ بِمَا بَيْنَ يَدَيْكُمْ وَأَنْتُمْ كَاذِبُونَ ۚ

He said: "This is a mercy from my Lord; but when the promise of my Lord comes to pass, He will level it;

o ﴿ فَإِنَّمَا أَعِظُكُمْ بِمَا بَيْنَ يَدَيْكُمْ وَأَنْتُمْ كَاذِبُونَ ۚ

and the promise of my Lord is true." (al Kahf 18:83-98)

The next part of his travels brought Dhul Qarnayn (A) to a land (Armenia) where the people spoke a strange language. They were a peaceful race, but their main problems were the attacks by wild tribes called Yájuj and Májuj (Gog and Magog). They asked Dhul Qarnayn (A) to protect them in return for payment.

However, Dhul Qarnayn (A) only asked for their labour and materials and constructed for them a barrier that was impenetrable. He did not take credit for this but turned their attention to Alláh.

### Reference

The Holy Qurán, S V Mír A<mad `Alí

### Exercise

Answer the following questions.

1. What were the two qualities that gave Dhul Qarnayn (A) his title?
2. Which three places did he travel to according to the verses of the Holy Qur'án?
3. Who were Yájuj and Majuj and what did Dhul Qarnayn (A) say about the barrier that was made to hold them in?

CLASS 10 - LESSON 15

The Story of Prophet Músá (A) and Khizr

One day Alláh informed Prophet Músá (A) that if he wanted to see a person more knowledgeable than him, he should go to meet him at a place where two seas came together. Prophet Músá (A) was eager to meet this person and set out to find him accompanied by his attendant, Yushá. The following verses recount the meeting between Prophet Músá (A) and Khizr, who has been described as the chosen servant of Alláh. The Holy Qur'an says:

فَوَجَدَا أَحَدَ عِبَادِنَا الَّذِي أَنزَلْنَا عَلَيْهِ مَنًّا

*Then they found one of Our servants whom We had given mercy from Us,*

وَعَلَّمْنَاهُ صَدَقَاتِنَا

*and We had taught him knowledge from Ourselves.*

قَالَ يَا أَلْهَىٰ آلِ كَارِيَةَ إِنِ لِغَايِبَةٍ مُّشْرَبٍ

*Músá said to him: "Shall I follow you on condition that you teach me the right way of what you have been taught?"*

وَأَنَا كَارِيَةٌ تَلْفِيزٌ

*He said: "Verily, you will not be able to have patience with me.*

وَأَنَا لَكُم مِّنْ غَايِبٍ مِّنْ لَّا تُحِيطُونَ بِشَيْءٍ مِّنْهَا

*How can you have patience about that of which you do not comprehend any knowledge?"*

قَالَ أَتَعْجَبُ عَلَيَّ بِمَا عَمِلْتُ وَأَنَا كَارِيَةٌ تَلْفِيزٌ

*(Músá) said: "You will find me, if Alláh wills, patient, and I shall not disobey you in any matter."*

وَأَنَا كَارِيَةٌ تَلْفِيزٌ

He said: "If you follow me, do not ask me about anything

o a *Acôg Êê Ò» ã Êxã Óx*

until I myself mention of it to you."

ç *Êãä Êê»A Óê Êãä Áã Óx* o<sup>3</sup> *ÊüãÊ*

Then they went their way till they embarked in a boat in which he made a hole;

o *Áçã Êê Ò» ã Êxã Óx* x *Êê»Á Êê Êêãä Á Êê*

(and Músá) said: "You have made a hole in it to drown its passengers. Verily you have done a strange thing."

o *Áçã Êê Êê»Á Êê Ò» ã Êxã Óx*

He said: "Did I not tell you that you will not be able to have patience with me."

o *Áçã Êê Êê Êê»Á Êê Ò» ã Êxã Óx*

(Músá) said: "Do not scold me for what I forgot, and do not burden me with difficulty in my affair."

ü *Êê»Á Êê Êê»Á Êê Ò» ã Êxã Óx* o<sup>3</sup> *ÊüãÊ*

Then they went on their way till they met a boy, whom he killed.

ç *Û Êê»Á Êê Êê»Á Êê Ò» ã Êxã Óx*

(Músá) said: "You have killed an innocent person who had slain none.

o *Áçã Êê Êê Êê»Á Êê Ò» ã Êxã Óx*

Verily you have done an abominable thing!"

o *Áçã Êê Êê Êê»Á Êê Ò» ã Êxã Óx*

He said: "Did I not tell you that you will not be able to have patience with me?"



وَقَدْ أَقْرَبْتَهُمْ بِمَقَرٍّ وَأَخَذْتَهُمْ بِكَيْدٍ لِّئَلَّا يَقُولُوا لِمَ كَذَّبْنَا بِلِقَاءِ رَبِّنَا أَنَّا كَانُوا نَرَىٰ أَعْيُنُهُمْ تَتَوَلَّوْنَ الْكَافِرِينَ يَكُونُونَ لَهَا مَعْرَبِينَ يُجَاوِبُونَكَ بِقَوْلٍ مِّمَّا قُلْتَ وَإِذَا طُوعُوا فِي شَيْءٍ قَالُوا سُبْحَانَ اللَّهِ إِنَّا كُنَّا عَلَيْهِمْ يُسْرَلِينَ ذَلِكُمْ بَدِيعٌ مِّنْ عِزِّ رَبِّكَ يَقُولُ مَتَىٰ نَأْتِيهِمْ قَوْلٌ مِّنْ لَّدُنكَ حَقٌّ ثُمَّ يُصْرَفُونَ عَنْ قَوْلِ رَبِّكَ إِذْ يَأْتِيهِمْ لِقَاءُ رَبِّهِمْ فَسَوْفَ يَعْلَمُونَ

*and I decided to damage it because there was a king after them*

وَمَنْ يَأْتِكُمْ مِّنْ أَهْلِ الْبَيْتِ فَخُذْهُم بِلِقَائِكُمْ فِي الْمَقَابِلِ

*who seized every boat by force.*

وَأَمَّا الْبُيُوتُ الْمُرِيدَةُ وَالَّذِينَ يَبْنُونَ الصَّلَاطَةَ فِيهَا فَسَاءَ مَا يَحْكُمُونَ

*As for the boy, his parents are believers,*

وَأَخَذْتَهُمْ بِكَيْدٍ لِّئَلَّا يَقُولُوا لِمَ كَذَّبْنَا بِلِقَاءِ رَبِّنَا أَنَّا كَانُوا نَرَىٰ أَعْيُنُهُمْ تَتَوَلَّوْنَ الْكَافِرِينَ يَكُونُونَ لَهَا مَعْرَبِينَ يُجَاوِبُونَكَ بِقَوْلٍ مِّمَّا قُلْتَ وَإِذَا طُوعُوا فِي شَيْءٍ قَالُوا سُبْحَانَ اللَّهِ إِنَّا كُنَّا عَلَيْهِمْ يُسْرَلِينَ ذَلِكُمْ بَدِيعٌ مِّنْ عِزِّ رَبِّكَ يَقُولُ مَتَىٰ نَأْتِيهِمْ قَوْلٌ مِّنْ لَّدُنكَ حَقٌّ ثُمَّ يُصْرَفُونَ عَنْ قَوْلِ رَبِّكَ إِذْ يَأْتِيهِمْ لِقَاءُ رَبِّهِمْ فَسَوْفَ يَعْلَمُونَ

*and we feared that he would grieve them by rebellion and infidelity.*

وَأَمَّا الْبُيُوتُ الْمُرِيدَةُ وَالَّذِينَ يَبْنُونَ الصَّلَاطَةَ فِيهَا فَسَاءَ مَا يَحْكُمُونَ

*So we intended that their Lord should give them in exchange better than he in purity (of conduct) and closer in affection.*

وَأَمَّا الْبُيُوتُ الْمُرِيدَةُ وَالَّذِينَ يَبْنُونَ الصَّلَاطَةَ فِيهَا فَسَاءَ مَا يَحْكُمُونَ

*And as for the wall, it belonged to two orphan boys in the city,*

وَأَخَذْتَهُمْ بِكَيْدٍ لِّئَلَّا يَقُولُوا لِمَ كَذَّبْنَا بِلِقَاءِ رَبِّنَا أَنَّا كَانُوا نَرَىٰ أَعْيُنُهُمْ تَتَوَلَّوْنَ الْكَافِرِينَ يَكُونُونَ لَهَا مَعْرَبِينَ يُجَاوِبُونَكَ بِقَوْلٍ مِّمَّا قُلْتَ وَإِذَا طُوعُوا فِي شَيْءٍ قَالُوا سُبْحَانَ اللَّهِ إِنَّا كُنَّا عَلَيْهِمْ يُسْرَلِينَ ذَلِكُمْ بَدِيعٌ مِّنْ عِزِّ رَبِّكَ يَقُولُ مَتَىٰ نَأْتِيهِمْ قَوْلٌ مِّنْ لَّدُنكَ حَقٌّ ثُمَّ يُصْرَفُونَ عَنْ قَوْلِ رَبِّكَ إِذْ يَأْتِيهِمْ لِقَاءُ رَبِّهِمْ فَسَوْفَ يَعْلَمُونَ

*and underneath it was a treasure (intended) for them, and their father had been righteous,*

وَأَخَذْتَهُمْ بِكَيْدٍ لِّئَلَّا يَقُولُوا لِمَ كَذَّبْنَا بِلِقَاءِ رَبِّنَا أَنَّا كَانُوا نَرَىٰ أَعْيُنُهُمْ تَتَوَلَّوْنَ الْكَافِرِينَ يَكُونُونَ لَهَا مَعْرَبِينَ يُجَاوِبُونَكَ بِقَوْلٍ مِّمَّا قُلْتَ وَإِذَا طُوعُوا فِي شَيْءٍ قَالُوا سُبْحَانَ اللَّهِ إِنَّا كُنَّا عَلَيْهِمْ يُسْرَلِينَ ذَلِكُمْ بَدِيعٌ مِّنْ عِزِّ رَبِّكَ يَقُولُ مَتَىٰ نَأْتِيهِمْ قَوْلٌ مِّنْ لَّدُنكَ حَقٌّ ثُمَّ يُصْرَفُونَ عَنْ قَوْلِ رَبِّكَ إِذْ يَأْتِيهِمْ لِقَاءُ رَبِّهِمْ فَسَوْفَ يَعْلَمُونَ

*so your Lord willed that they should attain their maturity and take out their treasure*

وَأَخَذْتَهُمْ بِكَيْدٍ لِّئَلَّا يَقُولُوا لِمَ كَذَّبْنَا بِلِقَاءِ رَبِّنَا أَنَّا كَانُوا نَرَىٰ أَعْيُنُهُمْ تَتَوَلَّوْنَ الْكَافِرِينَ يَكُونُونَ لَهَا مَعْرَبِينَ يُجَاوِبُونَكَ بِقَوْلٍ مِّمَّا قُلْتَ وَإِذَا طُوعُوا فِي شَيْءٍ قَالُوا سُبْحَانَ اللَّهِ إِنَّا كُنَّا عَلَيْهِمْ يُسْرَلِينَ ذَلِكُمْ بَدِيعٌ مِّنْ عِزِّ رَبِّكَ يَقُولُ مَتَىٰ نَأْتِيهِمْ قَوْلٌ مِّنْ لَّدُنكَ حَقٌّ ثُمَّ يُصْرَفُونَ عَنْ قَوْلِ رَبِّكَ إِذْ يَأْتِيهِمْ لِقَاءُ رَبِّهِمْ فَسَوْفَ يَعْلَمُونَ

*as a mercy from your Lord; and I did not do it of my own will.*

وَأَخَذْتَهُمْ بِكَيْدٍ لِّئَلَّا يَقُولُوا لِمَ كَذَّبْنَا بِلِقَاءِ رَبِّنَا أَنَّا كَانُوا نَرَىٰ أَعْيُنُهُمْ تَتَوَلَّوْنَ الْكَافِرِينَ يَكُونُونَ لَهَا مَعْرَبِينَ يُجَاوِبُونَكَ بِقَوْلٍ مِّمَّا قُلْتَ وَإِذَا طُوعُوا فِي شَيْءٍ قَالُوا سُبْحَانَ اللَّهِ إِنَّا كُنَّا عَلَيْهِمْ يُسْرَلِينَ ذَلِكُمْ بَدِيعٌ مِّنْ عِزِّ رَبِّكَ يَقُولُ مَتَىٰ نَأْتِيهِمْ قَوْلٌ مِّنْ لَّدُنكَ حَقٌّ ثُمَّ يُصْرَفُونَ عَنْ قَوْلِ رَبِّكَ إِذْ يَأْتِيهِمْ لِقَاءُ رَبِّهِمْ فَسَوْفَ يَعْلَمُونَ

*This is the interpretation of that wherewith you were not able to have patience.” (al Kahf 18:65-82)*

Thus, Khizr showed Prophet Músa (A) that the knowledge of the unknown that is sometimes given by Alláh to His chosen servants gives them a unique insight into matters. The actions of such people should not be questioned, rather they should be observed with patience, because in time, the wisdom of their deeds will be understood.

### **Reference**

The Holy Qurán, S V Mír Aamad `Alí.

### **Exercise**

Look at verses 60-64 of Súratul Kahf and briefly write down the events that occurred before Prophet Músá (A) and his friend Yushá found Khizr. Look at the commentary of the verses for more details.



By Alláh's command, Prophet Samuel (A) appointed for them a poor man by the name of ^álút as their king. They objected to this, saying he was not wealthy. The Holy Qur'án says:

﴿ وَعِيسَى ابْنُ مَرْيَمَ آخِذِينَ الْآيَاتِ الْكُبْرَىٰ ۗ إِنَّهُمْ لَخَائِفُونَ الْعَذَابَ الْأَلِيمَ ﴿١٠٧﴾

*And their Prophet said to them: "Verily, Allah has raised ^álút for you (to be) a king (over you)."*

﴿ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَىٰ مَا كَانُوا يَكْفُرُونَ ﴿١٠٨﴾

*They said: "How can he hold kingship over us when we have a greater right to kingship than he does,*

﴿ وَهُوَ لَمْ يُعْطَ مِنْهَا شَيْئًا ۖ كَانَتْ أَجْرًا يُدْرَأُ فِي الْبَحْرِ ﴿١٠٩﴾

*and he has not been granted an abundance of wealth ?"*

﴿ قَالُوا إِنَّا كَاتِبُونَ الْعَذَابَ وَالْمُلْكَ عَلَىٰ آلِ الْكَافِرِينَ ﴿١١٠﴾

*He said: "Verily, Allah has chosen him over you, and has increased him abundantly in knowledge and physique.*

﴿ وَإِلَّا يَكُونُ لَهُ لَكُمْ كِتَابٌ مُّذْمَرًا ﴿١١١﴾

*And Allah grants His kingdom to whomsoever He pleases;*

﴿ وَإِلَّا يَكُونُ لَهُ لَكُمْ كِتَابٌ مُّذْمَرًا ﴿١١٢﴾

*and Allah is omniscient, all-knowing."*

The Tábut was a holy chest that contained certain relics belonging to the prophets of the Baní Isrá-íl. They would carry the chest to war and its special miraculous powers always ensured victory for them. However, the chest had been lost over the years and now, Prophet Samuel (A) assured them that ^álút would recover it for them. The Holy Qur'án says:

﴿ وَعِيسَى ابْنُ مَرْيَمَ آخِذِينَ الْآيَاتِ الْكُبْرَىٰ ۗ إِنَّهُمْ لَخَائِفُونَ الْعَذَابَ الْأَلِيمَ ﴿١٠٧﴾

*And (then) their Prophet said to them: "Verily, the sign of his kingdom is*

أولئك آتت السكينة من ربهم وأولئك هم المفلحون

that the ark (chest) shall come to you wherein there shall be tranquillity from your Lord,

والتراث ما تركت آل موسى وال آل هرون وما يحملها الملائكة

and the relics of what the family of Músá and the family of Harun left behind; the angels shall bear it.

وإن في ذلك لآية لمن آمن

Verily, therein shall be a sign for you if you are (indeed) believers."

To test the belief and will power of his followers, ^álút asked them not to drink water from a stream. Despite their great thirst, he only allowed them each a palm-full of water. The Holy Qur'án says:

وإذا فرغنا من أمرهم وجدنا لأهل الأثر

(And) when ^álút set out with the army,

خ جئناهم من حيث لم يحتسبوا

he said: "Verily Alláh will try you by a stream;

خ من شرب منها فليس بي ولا بما أنا بآتيه

whoever drinks from it, then he is not of me,

خ من لم يذوقها فليس بي ولا بما أنا بآتيه

and whoever does not taste of it, then verily he is of me, save he who takes (drinks) with his hand as much of it as fills the hollow of his hand."

فما شربوا منها الا بايديهم الى ان يملأوا الكف

But they drank from it save a few of them;

وإذا فرغنا من أمرهم وجدنا لأهل الأثر

and when he and those who believed with him had crossed it,



وَأَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجُبٌ مُّسْتَقِيمَةٌ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*the earth would be in a state of disorder, but Alláh is gracious to the creatures. (al Baqarah, 2:246-251)*

### Reference

The Holy Qurán, S V Mír Aamad `Alí

### Exercise

Write briefly from the commentary of these verses how Prophet Dáwúd (A) slew Jálút.

CLASS 10 - LESSON 17

The Wisdom of Luqmán

Luqmán was probably not a prophet of Alláh, but he was blessed with wisdom. He was the nephew of Prophet Ayyúb (A). He lived for a thousand years, from the time of Prophet Dáwúd (A) to the time of Prophet Yúnus (A). He often visited Prophet Dáwúd (A) to discuss with him complicated issues. He was a pious and modest man, despite his vast knowledge. His words of wisdom have been recorded in the Holy Qur'án as follows:

﴿ عَلَّمْنَا لُقْمَانَ الْحِكْمَةَ إِذِ قَالَ يَا أبا لُقْمَانَ إِنِّي نَحَاكَ بِالْحِكْمَةِ فَذَكَرْتُكَ بِهَا فَابْتَغِ الْوَسِيلَةَ إِلَىٰ رَبِّكَ فَسَأَلْهُ بِهَا ۚ إِنَّكَ عِندَهُ بِصِيرٌ ۝۱۰۱﴾

*We gave wisdom to Luqmán; (and said): "Be grateful to Allah."*

﴿ مَن كَانَ شَاكِرًا فَإِنَّهُ يَزِيدُ فِي كَرَمِهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝۱۰۲﴾

*Whosoever is grateful, verily he is grateful for his soul;*

﴿ مَن كَانَ كَفِرًا كَفَرَتْ نَفْسُهُ ۚ إِنَّ اللَّهَ كَانَ غَنِيًّا ۝۱۰۳﴾

*and whosoever is ungrateful - then verily Allah is self-sufficient, owner of praise.*

﴿ تَذَكَّرْ ۚ إِذِ قَالَ لُقْمَانُ لِابْنِهِ إِذْ وَصَّيْتَهُ إِذِ اتَّخَذَ الْجُذَيْنِ ۝۱۰۴﴾

*(Remember) When Luqmán said to his son, while he was advising him,*

﴿ يَا بُنَيَّ لَا تَجْعَلْ مَعِيَ شُرَكَاءَ ۚ إِنَّهَا بَدْعٌ بَدِيعَةٌ قَدِ افْتَرَسَتْ أَعْيُنَ النَّاسِ لِمَ لَا يُرَىٰ الْوَجْهَ اللَّهِ ۚ إِنَّمَا النَّاسُ صَافِرُونَ ۝۱۰۵﴾

*"O my son, do not associate anything with Allah.*

﴿ إِنَّ شَرَّ الْبَدْعِ أَنْ يَحْمَدُوا اللَّهَ وَهُمْ لَا يَسْمَعُونَ ۚ لَوْ كَانُوا يَعْلَمُونَ ۝۱۰۶﴾

*Verily to associate others with Allah is the greatest wickedness."*

﴿ وَإِذْ وَصَّيْنَا لِلنَّاسِ آيَاتِهِمْ إِذِ اتَّخَذُوا آبَاءَهُمْ حُلُمًا ۚ مَا يَلْفَظُونَ مِن لِّغْوٍ بِأَلْسِنِهِمْ لَوْلَا رِزْقُ اللَّهِ عَلَيْهِمْ لَخُلِيَتْ أَسْجَادُهُمْ ۖ إِذْ يَخْرُجُونَ ۝۱۰۷﴾

*We have enjoined on man concerning his parents -*

أُمُّهُ أَعْلَىٰ عَلَيْهِ أَوْ عَلَىٰ قَدْرِهِ يُرْزَقُ

*his mother bears him in weakness upon weakness, weaning him in two years -*

وَإِذْ يَأْتِيَنَّكَ أُولَآئِكَ فَوَجِّهْ لِحُكْمِهِمْ أَصْنَافًا

*"Be grateful to Me and to your parents. To Me is the ultimate return.*

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَخَرِّقْ لَهُمْ نَجْدًا

*If they try to force you to associate with Me that of which you have no knowledge,*

كَمَا جَاءَكَ مِنَ الْمُنَافِقِينَ أَعْتَابًا إِنَّ جَهَنَّمَ أَكْبَرُ

*do not obey them. Accompany them in the world kindly*

وَأَتَّبِعْ مَسَلَّتَهُ إِنَّهُ يَلُحُّ إِلَىٰ قَدَمَيْكَ كَالَّذِ

*and follow the path of him who turns (repentant) to Me.*

يْنُ السُّجُودِ إِذْ يَتَلَفَّظُ بِكَلِمَاتٍ مِّنْ عِندِ رَبِّهِ

*Then to Me is your return, and I will inform you what you had been doing."*

وَأَنَّ إِلَىٰ رَبِّكَ أُنْفُوسٌ وَاضِعَةٌ

*(Luqmán said): "O my son, verily, though it be equal to a mustard seed in weight,*

وَأَنَّ إِلَىٰ رَبِّكَ أُنْفُوسٌ وَاضِعَةٌ

*and though it be in a rock, or in the heavens, or in the earth,*

وَإِذْ يَأْتِيَنَّكَ أُولَآئِكَ فَوَجِّهْ لِحُكْمِهِمْ أَصْنَافًا

*Alláh will bring it forth. Verily Alláh is subtle, aware.*

وَإِذْ يَأْتِيَنَّكَ أُولَآئِكَ فَوَجِّهْ لِحُكْمِهِمْ أَصْنَافًا

*O my son, establish prayer, enjoin good, forbid evil,*

﴿ ٱلَّذِينَ إِذَا أَصَابَهُمُ آيَةٌ مِّنْ رَبِّهِمْ قَالُوا إِنَّا بِهِمْ أَذَىٰ يَوْمَئِذٍ ۚ﴾

*and bear with patience what befalls you.*

﴿ ۝۱۸ ۚ إِنَّ أَكْبَرَ الْأَعْيُنِ عَدُوًّا ۖ إِنَّمَا نَحْنُ بِعَبِيدٍ ۗ﴾

*Verily these are acts of steadfastness.*

﴿ ۝۱۹ ۚ لَا تَوَلَّوْا وُجُوهَكُمْ إِلَىٰ السَّمَوَاتِ وَلَا إِلَىٰ الْأَرْضِ وَلَا تَمَرَوْا بِهَا ۚ وَلَا تَكُنْ مِنَ الْكَاذِبِينَ ۗ﴾

*Do not turn your face away from people in contempt, nor walk with arrogance on the earth.*

﴿ ۝۲۰ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُتَكَبِّرِينَ ۗ﴾

*Verily Allah does not love any self-conceited boaster.*

﴿ ۝۲۱ ۚ كُنْ مِنَ السَّاجِدِينَ ۗ﴾

*Be moderate in your bearing, and keep your voice low.*

﴿ ۝۲۲ ۚ إِنَّ أَوْلَىٰ لِلسَّمْعِ سَلْطَنًا ۖ إِنَّمَا نَحْنُ بِعَبِيدٍ ۗ﴾

*Verily the most repulsive of voices is the braying of the ass." (Luqmán, 31:12-19)*

**Reference**

The Holy Qurán, S V Mír A<mad `Alí

**Exercise**

Below make a brief list of the ten pieces of advice that Luqmán gave his son.