

# Quranic Arabic Program



At end of this module, you will be able to understand 20-25% of Arabic books on religion.

## Module AT02: Arabic Text (Answers)

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## Lesson 1: The Quranic Concept of Personality

### The Result

Compare your translation. Each line carried ten marks. If your score is below 80%, repeat the test.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَخْذُولًا. وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا.

Don't make another god with Allah, lest you sit back, condemned, forsaken. Your Lord has decreed to you that: You have to worship none except Him. You have to be generous with your parents. When anyone of them or both of them reach at old age, don't say to them any word of contempt and don't scold them. Talk with both of them in kind words.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا. رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا.

Lower the wing of kindness humbly for both of them and say, 'O Lord! Be merciful to both of them as they cherished me in childhood.' You Lord better knows what is in your minds if you are pious. Surely He is the forgiver for those who repent.

### Do you know?

A specific type of Arabic Poetry is called مرثية ، رثى . These are the poems which are written to express grief at death of a person or in case of a disaster. Positive attributes of the deceased person are described in it.

Explanation	Word	Explanation	Word	Explanation	Word
Lower	اخْفِضْ	Being generous	إِحْسَانًا	Don't make	لَا تَجْعَلْ
Wing	جَنَاحَ	They reach	يَبُلُغَنَّ	You sit (also used for 'she sits')	تَقْعَدَ
Humbleness	الذُّلِّ	Old age	الْكِبَرَ	Defamed, condemned	مَذْمُومًا
Be merciful to both of them	ارْحَمْهُمَا	Both of them	كِلَاهُمَا	Forsaken, helpless	مَخْذُولًا
Both of them cherished me	رَبَّيَانِي	Don't say	لَا تَقُلْ	He decided	قَضَىٰ
Your personalities, plural of نفس	نُفُوسِكُمْ	An Arabic word to show lack of respect	أُفٍّ	That you should not, it is أن لا	أَلَّا
Repentants, plural of أَوَّابٍ	الأَوَّابِينَ	Don't scold, don't rebuke	لَا تَنْهَرْ	The parents	الْوَالِدَيْنِ

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وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا. إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا.

Give the relatives, poor and (the needy) travelers their right. Don't spend in an extravagant manner. Surely the people who spend lavishly are the brother of Satans and the Satan is thankless for his Lord.

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا. وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا. إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا.

If you have to avoid them (needy and poor) because you are waiting for blessings of your Lord, then talk to them courteously. Don't hang your hand with your neck (miserly) and also don't stretch it fully (for over spending), lest you will sit back blameworthy and destitute. Surely your Lord stretches the sustenance for whom He wishes and plan it (for whom He wishes). Surely He is Well-informed and Observing for his slaves.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا. وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا.

Don't kill your children due to fear of poverty. We provide them sustenance to them and you. Surely killing them is a great blunder. Don't go near to fornication. Surely it is a shameful deed and an evil way. Don't follow (someone blindly) for what you do have knowledge. (Use your ability to listen, observe and think.) Surely you will be made accountable for all of your abilities to listen, to observe and to think.

Explanation	Word	Explanation	Word	Explanation	Word
He gives with planning	يَقْدِرُ	You hope for it	تَرْجُوهَا	Give	آتِ
You children, plural of ولد	أَوْلَادِكُمْ	Soft	مَيْسُورًا	Relatives	ذَا الْقُرْبَىٰ
Fear	خَشْيَةَ	Tied	مَغْلُولَةً	Don't spend lavishly	لَا تُبَذِّرْ
Poverty, destitution	إِمْلَاقٍ	Your neck	عُنُقِكَ	Squandering, spending lavishly	تَبْذِيرًا
Adultery, fornication	الزَّوْجِ	You do not stretch it	لَا تَبْسُطْهَا	Persons who spend lavishly	الْمُبَذِّرِينَ
Shameful, lacking modesty	فَاحِشَةً	Stretching	الْبَسْطِ	Brothers, plural of أخي	إِخْوَانَ
We provide them sustenance	نَرْزُقُهُمْ	Blamable, blameworthy	مَلُومًا	Denier, a thankless person, ungrateful	كَفُورًا
Mistake, blunder	خِطْئًا	Destitute, poor	مَحْسُورًا	You want to avoid	تُعْرِضَنَّ
Worse	سَاءَ	He stretches	يَبْسُطُ	Seeking, aiming at	ابْتِغَاءَ

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وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا.

Don't kill a person whose Allah has forbidden except in case of a legal right (decreed by a court of law). Whoever killed a person unjustly, We have made his heirs authorized (to put a lawsuit). They should not go beyond the limits in retribution. Surely they will be helped.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا. وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا. وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا.

Don't go near to the wealth of the orphans except in the best way (with sincerity) until he reaches at maturity. Fulfill your contracts, surely the contract will definitely be asked for. Give full measure whenever you measure. Weigh with the even scale. That is the best way and the best at the end.

### Face the Challenge!

What is the difference between words إذا ، إذ ؟

Explanation	Word	Explanation	Word	Explanation	Word
Balance, scale	الْقِسْطَاسِ	He reached	يَبْلُغُ	He forbade, he protected	حَرَّمَ
Straight, right, even	الْمُسْتَقِيمِ	His maturity age	أَشُدَّهُ	He was killed (passive voice)	قَتِلَ
Interpretation, at the end	تَأْوِيلًا	Complete	أَوْفُوا	We made	جَعَلْنَا
Don't track, don't pursue	لَا تَقْفُ	Promise, contract, oath	الْعَهْدَ	His guardian, his heir	وَلِيِّهِ
Ability to listen	السَّمْعِ	Made responsible	مَسْئُولًا	Government, king, a legal right	سُلْطَانًا
Ability to see	الْبَصَرِ	Measure, scale	الْكَيْلِ	He should not cross the limits	لَا يُسْرِفُ
Ability to think, heart	الْفُؤَادِ	You measure	كِلْتُمْ	Helped	مَنْصُورًا
		You all should weigh	زِنُوا	The best, better	أَحْسَنُ

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وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا. كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا. ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا. (بنی اسرائیل 17:22-39)

Don't walk on the earth arrogantly. Surely you can neither rend the earth nor you can reach at the height of the mountains. All that (attitudes) are evil and hateful in the sight of your Lord. (O Prophet!) That is from the wisdom your Lord has revealed to you. (O People!) Don't make any other deity with Allah, otherwise you will be cast to the hell being blameworthy and rejected.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا. وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا. وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا. إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا. وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا.

The slaves of The Merciful are those who walk on the earth humbly and when arrogant people address them (to engage them in useless dialogues), they say, 'Peace on you' (to get rid of these people.) Those who spend their nights to prostrate and stand in prayer for their Lord. Those who say, 'O our Lord! Avert the punishment of the hell from us. Surely its punishment is horrible.' Surely it is the worst abode and dwelling place. Those who, when they spend, are neither extravagant nor stingy. They stand at the middle position.

Explanation	Word	Explanation	Word	Explanation	Word
Standing for prayer	قِيَامًا	Rejected	مَدْحُورًا	Don't walk	لَا تَمْشِ
Send away! Avert!	اصْرِفْ	Slaves, plural of عبد	عِبَادُ	Arrogantly	مَرَحًا
Grievous, horrible	غَرَامًا	They walk	يَمْشُونَ	You did not rend, you did not tear	لَنْ تَخْرِقَ
It became worse	سَاءَتْ	Humbly, with humility	هَوْنًا	In length, in height	طُولًا
Place to stay, residence	مُسْتَقَرًّا	He speaks to them	خَاطَبَهُمُ	His evil	سَيِّئُهُ
Standing place	مُقَامًا	Ignorant, arrogant with ignorance	الْجَاهِلُونَ	Not liked, hated	مَكْرُوهًا
They do not spend lavishly	لَمْ يُسْرِفُوا	Peace on you for avoiding them	سَلَامًا	He revealed	أَوْحَى
They do not spend miserly	لَمْ يَقْتُرُوا	They do at night time	يَبِيتُونَ	Wisdom	الْحِكْمَةَ
Standing, firm	قَوَامًا	Prostrating	سُجَّدًا	You will be sent	تُلْقَى

## Lesson 1: The Quranic Concept of Personality

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا. يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا. إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا. وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا.

Those who do not call any god with Allah, they do not kill any person whose Allah has protected except in case of a legal right. They do not fornicate. Whoever does so, he will be punished for that sin. On the Day of Judgment, the punishment will increase multiple time for him and he will stay in it with disgrace. Except those who repented, believed and performed good deeds, so Allah shall replace their sins with good deeds. Allah is surely the Most Forgiving, the Merciful. Whoever repented and did good deeds, surely he has turned to Allah with a good turn.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا. وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا. وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

Those who do not bear witness to falsehood. When they pass by useless activities, they pass with dignity. Those when they are reminded with the verses of their Lord, they do not turn a deaf ear and a blind eye to them. Those who say, 'O our Lord! Make our spouses and our children to be comfort to our eyes. Make us the leaders of God-fearing people (i.e. give us lead in good deeds not in evil practices.)'

Explanation	Word	Explanation	Word	Explanation	Word
Non sense, useless	اللَّغْوِ	Their mistakes, plural of سَيِّئَاتِهِمْ	سَيِّئَاتِهِمْ	They do not call	لَا يَدْعُونَ
Respectfully	كِرَامًا	Good deeds, plural of حَسَنَاتٍ	حَسَنَاتٍ	They do not kill	لَا يَقْتُلُونَ
They are reminded	ذُكِّرُوا	Forgiver	غَفُورًا	They do not perform fornication	لَا يَزْنُونَ
They do not fall	لَمْ يَخِرُّوا	He repented, he turned back	تَابَ	He meets / he finds	يَلْقَى
Deaf	صُمًّا	He repents, he turns back	يَتُوبُ	Sin	أَثَامًا
Blind	عُمْيَانًا	Repenting, returning back	مَتَابًا	It will be increased multiple times	يُضَاعَفُ
Give us	هَبْ لَنَا	They do not witness	لَا يَشْهَدُونَ	He will remain for a long period	يَخْلُدُ
Our progeny, plural of ذُرِّيَّةٍ	ذُرِّيَّاتِنَا	Falsehood, untruth	الزُّورَ	Insulted	مُهَانًا
Comfort for the eyes, plural of عَيْنٍ	قُرَّةَ أَعْيُنٍ	They passed	مَرُّوا	He changes / will change	يُبَدِّلُ

## Lesson 1: The Quranic Concept of Personality

أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا. خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا. قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا. (الفرقان 25:63-77)

Those are the ones who will be rewarded with a lofty place for their patience. They will be welcomed with greetings and salutations. They will live forever at that excellent dwelling and excellent living place. Say, 'My Lord does not care whether you call Him (or not). You have denied (His call), so soon the inevitable will happen.'

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ. وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ.

We gave the wisdom to Luqman to be thankful to Allah. Whoever becomes thankful (to Allah), surely he becomes thankful to himself. And whoever becomes thankless, then Allah is free of all wants, Worthy of all praise. Remember when Luqman said to his son while he was enjoining him: 'O my son! Don't associate someone with Allah. Surely the polytheism is a great offence.'

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ. وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ .

We instructed the man for his parents. His mother carried him in her womb while suffering weakness over weakness and then weaning him for two years. So you should be thankful for Me and for your parents. Your returning place is to Me. If both of them (your parents) argue with you to associate a deity with Me and you do not have any knowledge about such false god, then don't follow both of them. Treat them in worldly matters in a good way. Follow the way of the person who returned to Me, then all of you have to return to Me, then I will inform you about what you used to do.

Explanation	Word	Explanation	Word	Explanation	Word
His mother	أُمُّهُ	Inevitable	لِزَامًا	Leader, one who is at the front	إِمَامًا
Weakness	وَهْنًا	We gave	آتَيْنَا	They will be rewarded	يُجْزَوْنَ
Weaning him	فِصَالُهُ	To be thankful	أَنْ اشْكُرْ	Room, dwelling place	الْعُرْفَةَ
Two years	عَامَيْنِ	He thanks	يَشْكُرْ	They will meet	يُلَقَّوْنَ
The place to reach	الْمَصِيرُ	He denies, he becomes unthankful	كَفَرَ	Salutation	تَحِيَّةً
Both of them try, both of them argue	جَاهَدَا	He admonishes	يَعِظُ	It became good	حَسُنَتْ
Don't obey both of them	لَا تُطِعْهُمَا	We admonished, we bequeathed	وَصَّيْنَا	He does not care	يَعْبَأُ
Deal with both of them	صَاحِبَهُمَا	His both parents	وَالِدَيْهِ	Your call, your prayer	دُعَاؤُكُمْ
Good manners	مَعْرُوفًا	She carried	حَمَلَتْ	You denied	كَذَّبْتُمْ



## Lesson 1: The Quranic Concept of Personality

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ.

'O my son! Surely if there is a something equivalent to the weight of a grain of mustard seed lying on a rock or in the heavens or in the earth, Allah will bring it (into light). Surely Allah is Well-Informed and Knowledgeable of the finest details.'

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ. وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ.

'O my son! Establish the prayer, enjoin good and forbid evil, and be patient on what befalls you. It is at part of the determination in your affairs. Don't turn you cheek from the people (with arrogance) and don't walk on the earth arrogantly. Surely Allah does not like any self-conceited boaster person.

وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ. (لقمان 31:12-19)

Be moderate in your pace and lower your voice. Surely the harshest of the sounds is the braying of a donkey.

Explanation	Word	Explanation	Word	Explanation	Word
Your cheek	خَدَّكَ	Informed	خَبِيرٌ	Follow	اتَّبِعْ
Arrogantly	مَرَحًا	Establish!	أَقِمْ	He returned	أَنَابَ
He does not like	لَا يُحِبُّ	Instruct! Preach! Advise! Enjoin!	أْمُرْ	Your place of return	مَرْجِعِكُمْ
Self conceited, proud, arrogant	مُخْتَالٍ	Well-known good practices	الْمَعْرُوفِ	I inform you	أُنَبِّئُكُمْ
Proud, Boaster	فَخُورٍ	Forbid!	أَنَّهُ	Is, be	تَكُ
Keep your pace medium	أَقْصِدْ مَشْيِكَ	Well-known evil practices	الْمُنْكَرِ	At the weight of	مِثْقَالَ
Lower!	اغْضُضْ	Be patient	اصْبِرْ	A grain	حَبَّةٍ
Your voice	صَوْتِكَ	It hit you, it reached you	أَصَابَكَ	Mustard seed	خَرْدَلٍ
The harshest	أَنْكَرَ	Determination	عَزْمِ	A rock	صَخْرَةٍ
Sounds, plural of صوت	الْأَصْوَاتِ	Matters, affairs, decisions, plural of أمر	الْأُمُورِ	He brings it	يَأْتِ بِهَا
Donkey	الْحَمِيرِ	Don't turn arrogantly	لَا تُصَعِّرْ	Knowledgeable on the finest details	لَطِيفٌ

## Lesson 1: The Quranic Concept of Personality

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ. وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ.

So you are provided with whatever anything, it is an enjoyment of this world. Whatever is with Allah, is better and permanent for the believers. They trust in their Lord. (The believers are) those who abstain from major sins and shameful deeds. When they become angry, they forgive (others).

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ. وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ. (شورى 39-42:36)

Those who respond to their Lord, establish the prayers, their (collective) matters are decided by mutual consultation, whatever We have provided them, they spend from it (in Allah's way). Those when they are targeted by an affliction, they help (each other).

قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ. وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ. وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ.

Surely the believers became successful. Those who are God-fearing during their prayers. Those who avoid useless things. Those who are the payer for the mandatory charity. Those who are the protectors of their sexual organs, except in case of their spouses or what their right hands possess (their female half-wife slaves) . (In that case) they are not blamed.

Explanation	Word	Explanation	Word	Explanation	Word
He became successful	أَفْلَحَ	They became angry	غَضِبُوا	You were provided	أُوتِيتُمْ
Humble in front of God	خَاشِعُونَ	They forgive	يَغْفِرُونَ	Enjoyments, blessing	مَتَاعٌ
Avoiders,	مُعْرِضُونَ	They respond to	اسْتَجَابُوا	The life	الْحَيَاةَ
Doers, performers	فَاعِلُونَ	Their matter, their affair, their decisions	أَمْرُهُمْ	It remained	أَبْقَى
Their sexual organs, plural of فرج	فُرُوجِهِمْ	Consultation	شُورَى	They rely / will rely	يَتَوَكَّلُونَ
Protectors	حَافِظُونَ	They spend (in Allah's way)	يُنْفِقُونَ	They abstain / will abstain	يَجْتَنِبُونَ
Slave Half-wives	مَلَكَتْ أَيْمَانُهُمْ	Offence, tyranny, injustice	الْبَغْيِ	Big sins, plural of كبير	كَبَائِرَ الْإِثْمِ
Blameworthy, plural of ملوم	مَلُومِينَ	They help (each other)	يَنْتَصِرُونَ	Vulgar acts, plural of فاحشة	الْفَوَاحِشَ

## Lesson 1: The Quranic Concept of Personality

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ.

So the people who want to go beyond that, then they are the transgressors.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ. وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ. أُولَٰئِكَ هُمُ الْوَارِثُونَ. الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ. (مؤمنون 1-11: 23)

Those who care about their trust and their promises. Those who protect their prayers. They are the owners (like inheritors). They will own the Paradise, in that they will live forever.

### Rule of the Day

Word **أَنَّ**, **إِنَّ** are used to increase emphasis in a sentence. While the word **أَنْ** adds 'ing' to the meaning of a verb. Word **إِنْ** is synonym of 'if'.

### Do you know?

At the time of revelation of the Quran, a large number of slave-women were available in the society who had no rights. Their masters used to cohabit with them. Islam provided them rights and declared them the wives of their masters. Ways to their manumission were introduced. For details, see the book 'Abolition of Physical and Intellectual Slavery in Islam'. <http://www.mubashirnazir.org/ER/Slavery/L0018-00-Slavery.htm>

### Worth Reading

How creativity can be improved? Think outside the box. Read more:

<http://www.mubashirnazir.org/PD/English/PE03-0013-Pineye.htm>

Explanation	Word	Explanation	Word	Explanation	Word
Inheritors, plural of وارث	الْوَارِثُونَ	Their trusts, plural of أمانت	أَمَانَاتِهِمْ	He seek, he wished	ابْتَغَىٰ
They inherit / will inherit	يَرِثُونَ	Shepherds, Responsible, plural of راعي	رَاعُونَ	Beyond	وَرَاءَ
Paradise	الْفِرْدَوْسَ	They protect / will protect	يُحَافِظُونَ	Transgressors, plural of عاد	الْعَادُونَ

## Lesson 2: Who did break the idols?

### The Result

Compare your translation. Each line carried ten marks. If your score is below 80%, repeat the test.

قَبْلَ أَيَّامٍ كَثِيرَةٍ. كَثِيرَةٌ جِدًّا. كَانَ فِي قَرْيَةٍ رَجُلٌ مَشْهُورٌ جِدًّا. وَكَانَ اسْمُ هَذَا الرَّجُلِ آزَرَ. وَكَانَ آزَرٌ يَبِيعُ الْأَصْنَامَ. وَكَانَ فِي هَذِهِ الْقَرْيَةِ بَيْتٌ كَبِيرٌ جِدًّا. وَكَانَ فِي هَذَا الْبَيْتِ أَصْنَامٌ، أَصْنَامٌ كَثِيرَةٌ جِدًّا.

A long time ago, long long time ago. In a town, there was a very famous man. The name of this man was Azar. Azar used to sell idols. In that town, there was a very big house. There were idols in this house. A very large number of idols.

وَكَانَ النَّاسُ يَسْجُدُونَ لِهَذِهِ الْأَصْنَامِ. وَكَانَ آزَرٌ يَسْجُدُ لِهَذِهِ الْأَصْنَامِ. وَكَانَ آزَرٌ يَعْبُدُ هَذِهِ الْأَصْنَامَ.

People used to prostrate in front of these idols. Azar used to prostrate in front of these idols. Azar used to worship these idols.

وَكَانَ آزَرٌ لَهُ وَلَدٌ رَشِيدٌ جِدًّا. وَكَانَ اسْمُ هَذَا الْوَلَدِ إِبْرَاهِيمَ. وَكَانَ إِبْرَاهِيمُ يَرَى النَّاسَ يَسْجُدُونَ لِلْأَصْنَامِ. وَيَرَى النَّاسَ يَعْبُدُونَ الْأَصْنَامَ.

Azar had an extremely rightly-guided son. The name of that son was Abraham. Abraham used to see people prostrating in front of the idols. He used to see that people worship those idols.

### Rule of the Day

نصب in خبر ليس convert the

### Face the Challenge!

From the lessons you've already studied, prepare a list of exclamatory words used in Arabic.

Explanation	Word	Explanation	Word	Explanation	Word
They prostrate / will prostrate	يَسْجُدُونَ	Famous	مَشْهُورٌ	Before	قَبْلَ
He worships / will worship	يَعْبُدُ	He sells / will sell	يَبِيعُ	Very, too much, many	جِدًّا
Rightly guided	رَشِيدٌ	Idols	الْأَصْنَامَ	Village	قَرْيَةٍ
He looks, He opines	يَرَى	House, home	بَيْتٌ		

## Lesson 2: Who did break the idols?

وَكَانَ إِبرَاهِيمَ يَعْرِفُ أَنَّ الْأَصْنَامَ حِجَارَةٌ. وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَتَكَلَّمُ وَلَا تَسْمَعُ. وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ. وَكَانَ يَرَى أَنَّ الدُّبَابَ يَجْلِسَ عَلَى الْأَصْنَامِ فَلَا تَدْفَعُ. وَكَانَ يَرَى الْفَأَرَ يَأْكُلُ طَعَامَ الْأَصْنَامِ فَلَا تَمْنَعُ.

Abraham used to know that these idols are merely stones. He used to know that the idols cannot speak and cannot listen. He used to that that surely these idols cannot cause harm or benefit. He used to see that if a fly sits on the idols, they cannot push it. He used to see that mice eats the food of idols and they cannot forbid (it).

وَكَانَ إِبرَاهِيمُ يَقُولُ فِي نَفْسِهِ : 'لِمَاذَا يَسْجُدُ النَّاسُ لِلْأَصْنَامِ؟' وَكَانَ إِبرَاهِيمُ يَسْأَلُ نَفْسَهُ: 'لِمَاذَا يَسْأَلُ النَّاسُ الْأَصْنَامَ؟'

Abraham used to say in his mind: 'Why people prostrate in front of the idols?' He used to ask from himself: 'Why people ask (help) from these idols?'

وَكَانَ إِبرَاهِيمُ يَقُولُ لِوَالِدِهِ: 'يَا أَبِي! لِمَاذَا تَعْبُدُ هَذِهِ الْأَصْنَامَ؟ وَ يَا أَبِي لِمَاذَا تَسْجُدُ لِهَذِهِ الْأَصْنَامِ؟ وَ يَا أَبِي لِمَاذَا تَسْأَلُ هَذِهِ الْأَصْنَامَ؟ إِنَّ هَذِهِ الْأَصْنَامَ لَا تَتَكَلَّمُ وَلَا تَسْمَعُ! وَإِنَّ هَذِهِ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ! وَلَايِي شَيْءٍ تَضَعُ لَهَا الطَّعَامَ وَالشَّرَابَ؟ وَإِنَّ هَذِهِ الْأَصْنَامَ يَا أَبِي لَا تَأْكُلُ وَلَا تَشْرَبُ!'

Abraham used to say to his father: 'O my father! Why do you worship these idols? O my father! Why do you prostrate in front of these idols? O my father! Why do you ask (for help) from these idols? These idols cannot cause harm or benefit! For what you put food and drinks for them? Surely these idols, my father! Cannot eat or drink.'

Explanation	Word	Explanation	Word	Explanation	Word
She (or you) prostrate	تَسْجُدُ	She (or you) push (Note the symbols of he, she and you.)	تَدْفَعُ	He knows / will know	يَعْرِفُ
O my father!	يَا أَبِي	Mouse, rat	الْفَأَرَ	Stones, plural of حَجَرٌ	حِجَارَةٌ
She (or you) ask	تَسْأَلُ	Food	طَعَامَ	She (you) speaks	تَتَكَلَّمُ
She (or you) put	تَضَعُ	He asks / will ask	يَسْأَلُ	She (or you) causes a loss	تَضُرُّ
She (or you) drinks	تَشْرَبُ	She (or you) worship	تَعْبُدُ	She (or you) causes a benefit	تَنْفَعُ
		Why?	لِمَاذَا	Fly, bee	الدُّبَابَ

## Lesson 2: Who did break the idols?

وَكَانَ آزَرَ يُغْضِبُ وَلَا يَفْهَمُ. وَكَانَ إِبْرَاهِيمَ يَنْصَحُ لِقَوْمِهِ ، وَكَانَ النَّاسُ يَغْضَبُونَ وَلَا يَفْهَمُونَ. قَالَ إِبْرَاهِيمُ: 'أَنَا أَكْسِرُ الْأَصْنَامَ إِذَا ذَهَبَ النَّاسُ، وَحِينَئِذٍ يَفْهَمُ النَّاسُ.'

Azar used to be angry and did not use to understand. Abraham was a well wisher for his nation. People used to be angry and used not to understand. Abraham said, 'I'll break the idols when people will go. Then these people will understand.'

وَجَاءَ يَوْمٌ عِيدٍ فَفَرِحَ النَّاسُ. وَخَرَجَ النَّاسُ لِلْعِيدِ وَخَرَجَ الْأَطْفَالُ. وَخَرَجَ وَالِدُ إِبْرَاهِيمَ وَقَالَ لِإِبْرَاهِيمَ: 'أَلَا تَخْرُجُ مَعَنَا؟' قَالَ إِبْرَاهِيمُ: 'أَنَا سَقِيمٌ!'

The festival day came and people became happy. People went out for the festival and children also went out. Abraham's father came to him and said to Abraham, 'Will you not go out with us?' Abraham replied, 'I am sick.'

وَذَهَبَ النَّاسُ وَبَقِيَ إِبْرَاهِيمُ فِي الْبَيْتِ. وَجَاءَ إِبْرَاهِيمُ إِلَى الْأَصْنَامِ ، وَقَالَ لِلْأَصْنَامِ: 'أَلَا تَتَكَلَّمُونَ؟ أَلَا تَسْمَعُونَ؟ هَذَا طَعَامٌ وَشَرَابٌ! أَلَا تَأْكُلُونَ؟ أَلَا تَشْرَبُونَ؟'

People went and Abraham left in the home. Abraham came to the idols and said to the idols, 'Do you not speak? Do you not listen? Do you not listen? This is food and drink! Do you not eat? Do you not drink?'

**Rule of the Day!** In Arabic, the same word is used for the Present and Future Tense. When the word *كَانَ* is added before a word of Present and Future Tense, it gives sense of Past Continuous Tense. For example *يَفْهَمُ* means 'he understands or he will understand'. *كَانَ يَفْهَمُ* means that 'He used to understand' or 'He was understanding.'

Explanation	Word	Explanation	Word	Explanation	Word
Father	وَالِدٌ	He went	ذَهَبَ	He becomes angry	يَغْضِبُ
Sick, ill	سَقِيمٌ	Then	حِينَئِذٍ	He understands	يَفْهَمُ
You all speak (Note the symbol of 'you all')	تَتَكَلَّمُونَ	He came	جَاءَ	He is a well-wisher.	يَنْصَحُ
You all listen	تَسْمَعُونَ	A festival	عِيدٍ	They become angry	يَغْضَبُونَ
You all eat	تَأْكُلُونَ	He became happy	فَرِحَ	They understand.	يَفْهَمُونَ
You all drink	تَشْرَبُونَ	Children, plural of طفل	الْأَطْفَالُ	I break (Note the symbol of 'I'.)	أَكْسِرُ

## Lesson 2: Who did break the idols?

وَسَكَتَتِ الْأَصْنَامُ لِأَنَّهَا حِجَارَةٌ لَا تَنْطِقُ. قَالَ إِبْرَاهِيمُ: 'مَا لَكُمْ لَا تَنْطِقُونَ؟' وَسَكَتَتِ الْأَصْنَامُ وَمَا نَطَقَتْ. حِينَئِذٍ غَضِبَ إِبْرَاهِيمُ وَأَخَذَ الْفَأْسَ. وَضَرَبَ إِبْرَاهِيمُ الْأَصْنَامَ بِالْفَأْسِ وَكَسَرَ الْأَصْنَامَ. وَتَرَكَ إِبْرَاهِيمُ الصَّنَمَ الْأَكْبَرَ وَعَلَّقَ الْفَأْسَ فِي عُنُقِهِ.

The idols remained silent because they were stones which do not speak. Abraham said, 'Why do you not speak?' The idols remained silent and did not speak. Then Abraham became angry and took the axe. Abraham hit the idols with the axe and broke the idols. Abraham left the biggest idol and hanged the axe in his neck.

وَرَجَعَ النَّاسُ وَدَخَلُوا فِي بَيْتِ الْأَصْنَامِ. وَأَرَادَ النَّاسُ أَنْ يَسْجُدُوا لِلْأَصْنَامِ لِأَنَّهُ يَوْمٌ عِيدٌ. وَلَكِنْ تَعَجَّبَ النَّاسُ وَدَهَشُوا. وَتَأَسَّفَ النَّاسُ وَغَضِبُوا.

People returned and entered into the house of idols. People intended to prostrate in front of idols because it was the festival day. But they surprised and amazed. People regretted and became angry.

قَالُوا: 'مَنْ فَعَلَ هَذَا بِالِهْتِنَا؟ سَمِعْنَا فَتَى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ. أَأَنْتَ فَعَلْتَ هَذَا بِالِهْتِنَا يَا إِبْرَاهِيمُ؟' قَالَ: 'بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ.' فَقَالُوا لِإِبْرَاهِيمَ: 'أَنْتَ تَعْلَمُ أَنَّ الْأَصْنَامَ لَا تَنْطِقُ.'

They said, 'Who has done this with our gods? We have heard a boy talking about them he is called Abraham. Have you that this with our gods, O Abraham?' He said, 'But the biggest of them has done that so ask them if they can speak.' They said to Abraham, 'You know that the idols do not speak.'

Explanation	Word	Explanation	Word	Explanation	Word
He regretted.	تَأَسَّفَ	He left	تَرَكَ	She (or you) speak	تَنْطِقُ
They became angry. (Note the symbol of 'they')	غَضِبُوا	The biggest, bigger	الْأَكْبَرَ	You all speak	تَنْطِقُونَ
Our gods, plural of إله	آلِهَتِنَا	He hanged	عَلَّقَ	She became silent	سَكَتَتِ
A Boy	فَتَى	Its neck	عُنُقَهُ	She spoke	نَطَقَتْ
He discussed <b>them</b>	يَذْكُرُهُمْ	He returned	رَجَعَ	The axe	الْفَأْسَ
He is called	يُقَالُ لَهُ	He surprised.	تَعَجَّبَ	He hit / he walked	ضَرَبَ
So (O you all!) Ask <b>them!</b>	فَاسْأَلُوهُمْ	They surprised.	دَهَشُوا	He broke	كَسَرَ

## Lesson 2: Who did break the idols?

وَكَانَ النَّاسُ يَعْرِفُونَ أَنَّ الْأَصْنَامَ حِجَارَةٌ. وَكَانُوا يَعْرِفُونَ أَنَّ الْحِجَارَةَ لَا تَسْمَعُ وَلَا تَنْطِقُ. وَكَانُوا يَعْرِفُونَ أَنَّ الصَّنَمَ الْأَكْبَرَ  
أَيْضاً حَجَرٌ. وَأَنَّ الصَّنَمَ الْأَكْبَرَ لَا يَقْدِرُ أَنْ يَمْشِيَ وَيَتَحَرَّكَ. وَأَنَّ الصَّنَمَ الْأَكْبَرَ لَا يَقْدِرُ أَنْ يَكْسِرَ الْأَصْنَامَ.

People used to know that the idols are merely stones. They used to know that the stones cannot listen or speak. They used to know that the biggest idol is also a stone. And that the biggest idol is not able to walk or move and the biggest idol is not able to break the idols.

قَالَ إِبْرَاهِيمُ: 'فَكَيْفَ تَعْبُدُونَ الْأَصْنَامَ وَإِنَّهَا لَا تَضُرُّ وَلَا تَنْفَعُ؟ وَكَيْفَ تَسْأَلُونَ الْأَصْنَامَ وَإِنَّهَا لَا تَنْطِقُ وَلَا تَسْمَعُ؟ أَلَا تَفْهَمُونَ شَيْئاً، أَفَلَا تَعْقِلُونَ؟' وَسَكَتَ النَّاسُ وَخَجَلُوا!

Abraham said, 'How do you worship the idols while they cannot cause harm or benefit? How do you ask (for help) the idols while they cannot speak or listen? Do you not understand anything? Do you not think logically?' People became silent and ashamed.

اجْتَمَعَ النَّاسُ وَ قَالُوا: 'مَاذَا نَفْعَلُ؟' إِنَّ إِبْرَاهِيمَ كَسَرَ الْأَصْنَامَ وَأَهَانَ الْآلِهَةَ! وَسَأَلَ النَّاسُ: 'مَا عِقَابُ إِبْرَاهِيمَ؟ مَا جَزَاءُ  
إِبْرَاهِيمَ؟' كَانَتْ الْجَوَابُ: 'حَرِّقُوهُ وَانصُرُوا آلِهَتِكُمْ.' وَهَكَذَا كَانَ: أَوْقَدُوا نَارًا وَأَلْقُوا فِيهَا إِبْرَاهِيمَ.

People gathered and said, 'What should we do? Surely Abraham broke the idols and insulted our gods.' People asked, 'What is the punishment for Abraham? What is the return for Abraham?' The answer was: 'Burn him and help your gods.' And like that happened. They ignited a fire and threw Abraham in it.'

### Worth Reading

The Sermon of Mount delivered by the Prophet Jesus عليه الصلوة والسلام.

Its contents are applicable today. Read more:

<http://www.mubashirnazir.org/PD/English/PE03-0009-Mount.htm>

Explanation	Word	Explanation	Word	Explanation	Word
He insulted	أَهَانَ	To break	أَنْ يَكْسِرَ	They know / will know	يَعْرِفُونَ
Punishment	عِقَابٌ	You all understand	تَفْهَمُونَ	Stone	حَجَرٌ
Reward	جَزَاءٌ	Do you <b>not</b> think?	أَفَلَا تَعْقِلُونَ	He is / will capable of	يَقْدِرُ
The answer	الْجَوَابُ	They became ashamed	خَجَلُوا	To walk (أَنْ gives the sense of 'to')	أَنْ يَمْشِيَ
Burn <b>him</b>	حَرِّقُوهُ	He gathered	اجْتَمَعَ	He moves / will move	يَتَحَرَّكَ
(O you all!) Ignite the fire	أَوْقَدُوا	We do / will do	نَفْعَلُ		



## Lesson 2: Who did break the idols?

ولكن الله نصر إبراهيم وقال للنار: 'يا نار! كوني برداً وسلاماً على إبراهيم.' وهكذا كان، كانت النار برداً وسلاماً على إبراهيم. ورأى الناس أن النار لا تضر إبراهيم. ورأى الناس أن إبراهيم مسرور، وأن إبراهيم سالم. ودهش الناس و تحيروا.

But Allah helped Abraham and said to the fire, 'O fire! Be cold and peaceful for Abraham.' And like that happened. The fire became cold and peaceful for Abraham. People saw that the fire do not cause to Abraham. People observed that Abraham was happy, that Abraham was safe. People became astonished and amazed.

وَدَات لَيْلَةً رَأَىٰ إِبْرَاهِيمُ كَوْكَبًا، فَقَالَ: 'هَذَا رَبِّي؟' وَلَمَّا غَابَ الْكَوْكَبُ، قَالَ إِبْرَاهِيمُ: 'لَا! هَذَا لَيْسَ بِرَبِّي!' وَرَأَىٰ إِبْرَاهِيمُ الْقَمَرَ فَقَالَ: 'هَذَا رَبِّي؟' وَلَمَّا غَابَ الْقَمَرُ قَالَ إِبْرَاهِيمُ: 'لَا! هَذَا لَيْسَ بِرَبِّي!' وَطَلَعَتِ الشَّمْسُ، فَقَالَ إِبْرَاهِيمُ: 'هَذَا رَبِّي هَذَا أَكْبَرُ؟' وَلَمَّا غَابَتِ الشَّمْسُ فِي اللَّيْلِ قَالَ إِبْرَاهِيمُ:

At night, Abraham saw a star. He said: 'Is this my Lord?' When the start disappeared, Abraham said, 'No! This is not my Lord.' Abraham saw the moon, so he said, 'Is this my Lord?' When the moon disappeared, Abraham said, 'No! This is not my Lord.' Then the sun rose. Abraham said, 'Is this my Lord? This is the biggest.' When the sun disappeared into the night, Abraham said:

### Do you know?

Pre-Islamic Arabic Tribes used to fight against each other regularly. They used their poetry to motivate their fellow tribesmen to fight. Such poetry is called رجز.

### Worth Reading

What is the relationship between the revelation and the intellect? Read more: <http://www.mubashirnazir.org/PD/English/PE03-0007-Revelation.htm>

Explanation	Word	Explanation	Word	Explanation	Word
He disappeared ('Star' is masculine in Arabic)	غَابَ	Safe and sound	سالم	(O you all!) Throw!	ألقوا
The moon	القمر	He astonished	دهش	He helped	نصر
She rose ('Sun' is feminine in Arabic)	طلعت	They surprised	تحيروا	Be! (Used for a feminine noun)	كوني
The sun	الشمس	At the night time	ذات ليلة	Cold	برداً
She disappeared	غابت	A star	كوكباً	He saw	رأى
		When	لما	Happy	مسرور

## Lesson 2: Who did break the idols?

'لا! هَذَا لَيْسَ بِرَبِّي. إِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ. إِنْ اللَّهَ بَاقٍ لَا يَغِيبُ. إِنَّ اللَّهَ قَوِيٌّ لَا يَغْلِبُهُ شَيْءٌ وَالْكَوْكَبُ ضَعِيفٌ يَغْلِبُهُ الصُّبْحُ. وَالْقَمَرُ ضَعِيفٌ تَغْلِبُهُ الشَّمْسُ. وَالشَّمْسُ ضَعِيفَةٌ يَغْلِبُهَا اللَّيْلُ وَيَغْلِبُهَا الْغَيْمُ. وَلَا يَنْصُرُنِي الْكَوْكَبُ لِأَنَّهُ ضَعِيفٌ. وَلَا يَنْصُرُنِي الْقَمَرُ لِأَنَّهُ ضَعِيفٌ. وَلَا تَنْصُرُنِي الشَّمْسُ لِأَنَّهَا ضَعِيفَةٌ. وَيَنْصُرُنِي اللَّهُ. لِأَنَّ اللَّهَ حَيٌّ لَا يَمُوتُ. وَبَاقٍ لَا يَغِيبُ. وَقَوِيٌّ لَا يَغْلِبُهُ شَيْءٌ.'

'No! This is not my Lord. Surely Allah is alive and He does not die. Surely Allah remains and do not disappear. Verily Allah is very powerful, nothing can dominate him. While the start is weak, the morning has dominated it and the moon is weak and the sun has dominated it and the sun is weak because the clouds dominate it. The start cannot help me because it is weak. The moon cannot help me because it is weak. The sun cannot help me because it is weak. Allah helps me because Allah is alive, He cannot die. He remains and He do not disappear. He is powerful, nothing can dominate Him.

وَعَرَفَ إِبْرَاهِيمُ أَنَّ اللَّهَ رَبُّهُ. لِأَنَّ اللَّهَ حَيٌّ لَا يَمُوتُ. وَأَنَّ اللَّهَ بَاقٍ لَا يَغِيبُ. وَأَنَّ اللَّهَ قَوِيٌّ لَا يَغْلِبُهُ شَيْءٌ. وَعَرَفَ إِبْرَاهِيمُ أَنَّ اللَّهَ رَبُّ الْكَوْكَبِ! وَأَنَّ اللَّهَ رَبُّ الْقَمَرِ! وَأَنَّ اللَّهَ رَبُّ الشَّمْسِ! وَأَنَّ اللَّهَ رَبُّ الْعَالَمِينَ! وَهَدَى اللَّهُ إِبْرَاهِيمَ وَجَعَلَهُ نَبِيًّا وَخَلِيلًا. وَأَمَرَ اللَّهُ إِبْرَاهِيمَ أَنْ يَدْعُوَ قَوْمَهُ وَيَمْنَعَهُمْ مِنْ عِبَادَةِ الْأَصْنَامِ.

Abraham knew that Allah is his Lord because Allah is alive, He does not die and Allah remains, He does not disappear. And Allah is powerful, nothing can dominate Him. Abraham knew that Allah is the Lord of starts. Allah is the Lord of the moon and Allah is the Lord of the sun and Allah is the Lord of all worlds. Allah guided Abraham and made him a Prophet and (His) Friend. Allah ordered Abraham to call his nation and forbid them from worshipping the idols.

وَدَعَا إِبْرَاهِيمُ قَوْمَهُ إِلَى اللَّهِ وَمَنْعَهُمْ مِنْ عِبَادَةِ الْأَصْنَامِ قَالَ إِبْرَاهِيمُ لِقَوْمِهِ: 'مَا تَعْبُدُونَ؟'

Abraham called his nation towards Allah and forbade them from worshipping the idols. Abraham said to his nation: 'What do you worship?'

Explanation	Word	Explanation	Word	Explanation	Word
Worship	عِبَادَةٌ	She (or you) dominate him	تَغْلِبُهُ	Alive	حَيٌّ
He called	دَعَا	Clouds, fog	الْغَيْمِ	He dies / will die	يَمُوتُ
He forbade <b>them</b>	مَنْعَهُمْ	He helps me	يَنْصُرُنِي	Remaining	بَاقٍ
You all call	تَدْعُونَ	He guided	هَدَى	He disappears (compare with غَابَ)	يَغِيبُ
They cause benefit	يَنْفَعُونَ	Friend	خَلِيلًا	He dominated <b>him</b>	يَغْلِبُهُ
They harm	يَضُرُونَ	To call	أَنْ يَدْعُوَ	The morning	الصُّبْحُ

## Lesson 2: Who did break the idols?

قَالُوا: 'نَعْبُدُ أَصْنَامًا.' قَالَ إِبْرَاهِيمُ: 'هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ؟ أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ؟' قَالُوا: 'بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ.'

They said, 'We worship idols.' Abraham said, 'Do they listen you when you call? Or give you benefit or harm?' They said, 'Nay, we have found our forefathers doing the same.'

قَالَ إِبْرَاهِيمُ: 'فَأَنَا لَا أَعْبُدُ هَذِهِ الْأَصْنَامَ. بَلْ أَنَا عَدُوٌّ لِهَذِهِ الْأَصْنَامِ. أَنَا أَعْبُدُ رَبَّ الْعَالَمِينَ. الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ! وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ! وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ! وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ! وَإِنَّ الْأَصْنَامَ لَا تَخْلُقُ وَلَا تَهْدِي. وَإِنَّهَا لَا تَطْعَمُ أَحَدًا وَلَا تَسْقِي. وَإِذَا مَرِضَ أَحَدٌ فَهِيَ لَا تَشْفِي. وَإِنَّهَا لَا تُمِيتُ أَحَدًا وَلَا تُحْيِي.'

Abraham said, 'I do not worship these idols. But I am an enemy of these idols. I worship the Lord of all worlds. The One Who created me. So He guides me! He is The One who feeds me and gives me to drink! When I become sick, He cures me! He will cause me to die and then He will make be alive! Surely the idols do not create and do not guide. Verily they cannot feed anyone and do not give for drink. When anyone becomes sick they cannot cure. Surely they cannot cause anyone to die and do not give life.'

Explanation	Word	Explanation	Word	Explanation	Word
She / you create	تَخْلُقُ	He guides me	يَهْدِينِ	But, nay	بَلْ
She / you guide	تَهْدِي	He feeds me	يُطْعِمُنِي	We found (Note the symbol of 'we')	وَجَدْنَا
She / you feed	تَطْعِمُ	He gives me drink	يَسْقِينِ	Our forefathers, plural of أب	آبَاءَنَا
She / you give water to drink	تَسْقِي	I become sick	مَرَضْتُ	Like that	كَذَلِكَ
He became sick (Compare with مرضت)	مَرِضَ	He cures me	يَشْفِينِ	They do / will do	يَفْعَلُونَ
She / you cure	تَشْفِي	He cause me to die	يُمِيتُنِي	I worship (Note the symbol of 'I')	أَعْبُدُ
She / you causes to die	تُمِيتُ	He gives life to me	يُحْيِينِ	Enemy	عَدُوٌّ

## Lesson 2: Who did break the idols?

كَانَ فِي الْمَدِينَةِ مَلِكٌ كَبِيرٌ جَدًّا، وَظَالِمٌ جَدًّا. وَكَانَ النَّاسُ يَسْجُدُونَ لِلْمَلِكِ. وَسَمِعَ الْمَلِكُ أَنَّ إِبْرَاهِيمَ يَسْجُدُ لِلَّهِ وَلَا يَسْجُدُ لِأَحَدٍ. فَغَضِبَ الْمَلِكُ وَطَلَبَ إِبْرَاهِيمَ. وَجَاءَ إِبْرَاهِيمُ، وَكَانَ إِبْرَاهِيمُ لَا يَخَافُ أَحَدًا إِلَّا اللَّهَ.

In the city, there was a very great and very cruel king. People used to prostrate in front of the king. The king heard that Abraham prostrate only for Allah and do not prostrate for anyone. The king became angry and demanded for Abraham. Abraham came, he did not use to fear anyone other than Allah.

قَالَ الْمَلِكُ: 'مَنْ رَبُّكَ يَا إِبْرَاهِيمُ؟' قَالَ إِبْرَاهِيمُ: 'رَبِّي اللَّهُ!' قَالَ الْمَلِكُ: 'مَنْ اللَّهُ يَا إِبْرَاهِيمُ؟' قَالَ إِبْرَاهِيمُ: 'الَّذِي يُحْيِي وَيُمِيتُ.' قَالَ الْمَلِكُ: 'أَنَا أَحْيِي وَأُمِيتُ.'

The king said, 'Who is your Lord, O Abraham!?' Abraham replied, 'My Lord is Allah.' The king said, 'Who is Allah, O Abraham!?' Abraham said, 'The One Who gives life and causes to die.' The king said, 'I give life and cause to die.'

وَدَعَا الْمَلِكُ رَجُلًا وَقَتَلَهُ. وَدَعَا رَجُلًا آخَرَ وَتَرَكَهُ. وَقَالَ: 'أَنَا أَحْيِي وَأُمِيتُ، قَتَلْتُ رَجُلًا وَتَرَكَتُ رَجُلًا.' وَكَانَ الْمَلِكُ بَلِيدًا جَدًّا، وَكَذَلِكَ كُلُّ مُشْرِكٍ. وَأَرَادَ إِبْرَاهِيمُ أَنْ يَفْهَمَ الْمَلِكُ، وَيَفْهَمَ قَوْمَهُ. فَقَالَ إِبْرَاهِيمُ لِلْمَلِكِ: 'فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ.' فَتَحَيَّرَ الْمَلِكُ وَسَكَتَ. وَخَجَلَ الْمَلِكُ، وَمَا وَجَدَ جَوَابًا.

The king called a person and killed him. He called another person and left him. He said, 'I give life and I cause to die. I have killed a man and left other man (to live).' The king was a great fool and each polytheist is alike. Abraham intended to explain the king and explain his nation. Abraham said to the king: 'Surely Allah brings the sun from the East, you bring it from the West.' The king astonished and remained silent. The king became ashamed and he did not find an answer.

Explanation	Word	Explanation	Word	Explanation	Word
So <b>bring</b> it	فَأْتِ بِهَا	I cause death	أُمِيتُ	She / you give life	تُحْيِي
He astonished	تَحَيَّرَ	I have killed	قَتَلْتُ	King	مَلِكٌ
He became silent	سَكَتَ	I have left	تَرَكَتُ	He demanded	طَلَبَ
He became ashamed	خَجَلَ	Stupid, foolish	بَلِيدًا	He fears / will fear	يَخَافُ
He found	وَجَدَ	He intended	أَرَادَ	He killed him	قَتَلَهُ
		He brings the sun	يَأْتِي بِالشَّمْسِ	I give life	أُحْيِي

## Lesson 2: Who did break the idols?

وأراد إبراهيم أن يدعوا والده أيضا، فقال له: 'يا أبت! لم تعبد ما لا يسمع ولا يبصر. ولم تعبد ما لا ينفع ولا يضر. يا أبت! لا تعبد الشيطان! يا أبت! أعبد الرحمن!'

Abraham intended to call his father as well. He said to him: 'O my father! Why do you worship what cannot listen or see? Why do you worship what cannot give benefit or harm? O my father! Don't worship the Satan. O my father! Worship the Most Beneficent.'

وغضب والد إبراهيم، وقال: 'أنا أضربك، فاتركني ولا تقل شيئا.' وكان إبراهيم حليما، فقال لوالده: 'سلام عليك.' وقال له: 'أنا أذهب من هنا وأدعو ربي.' وتأسف إبراهيم جدا، وأراد أن يذهب إلى بلد آخر، ويعبد ربه، ويدعو الناس إلى الله.

The father of Abraham became angry and said: 'I shall beat you. Leave me and don't say anything.' Abraham was tolerant. He said to his father, 'Peace be upon you.' And he said to himself, 'I shall go from here and shall call my Lord.' Abraham regretted a lot and he intended to go to another city and worship his Lord and call people towards Allah.

وغضب قوم إبراهيم وغضب الملك وغضب والد إبراهيم. وأراد إبراهيم أن يسافر إلى بلد آخر ويعبد فيه الله ويدعو الناس إلى الله. وخرج إبراهيم من بلده وودع والده. وقصد إبراهيم مكة ومعه زوجته هاجر.

Abraham's nation, the king and Abraham's father became angry. Abraham intended to travel to another city. He (intended) to worship Allah in it and call people towards Allah. Abraham came out of his city and left his father. Abraham decided for Makkah and his wife Hager was with him.

Explanation	Word	Explanation	Word	Explanation	Word
To travel	أَنْ يُسَافِرَ	I go / shall go	أَذْهَبُ	Worship! (an order)	أَعْبُدُ
City, country	بَلَدٍ	Here	هُنَا	I shall beat you	أَضْرِبُكَ
He left	وَدَعَ	(O you all!) Call!	أَدْعُو	So leave me	اتْرِكْنِي
He decided (to do something)	قَصَدَ	He regretted	تَأَسَّفَ	Don't say	لَا تَقُلْ
His wife	زَوْجِهِ	To go	أَنْ يَذْهَبَ	Tolerant	حَلِيمًا

## Lesson 2: Who did break the idols?

وَكَاثَتْ مَكَّةَ لَيْسَ فِيهَا عُشْبٌ وَلَا شَجَرٌ. وَكَانَتْ مَكَّةَ لَيْسَ فِيهَا بئرٌ وَلَا نَهْرٌ. وَكَانَتْ مَكَّةَ لَيْسَ فِيهَا حَيَوَانٌ وَلَا بَشَرٌ. وَوَصَلَ إِبْرَاهِيمُ إِلَى مَكَّةَ وَنَزَلَ فِيهَا. وَتَرَكَ إِبْرَاهِيمُ زَوْجَهُ هَاجِرَ وَوَلَدَهُ إِسْمَاعِيلَ. وَ لَمَّا أَرَادَ إِبْرَاهِيمُ أَنْ يَذْهَبَ قَالَتْ لَهُ زَوْجُهُ هَاجِرُ: 'إِلَى أَيْنَ يَا سَيِّدِي؟ أَتَتْرَكُنِي هُنَا؟ أَتَتْرَكُنِي وَلَيْسَ هُنَا مَاءٌ! وَلَا طَعَامٌ! هَلْ أَمَرَكَ اللَّهُ بِهَذَا؟' قَالَ إِبْرَاهِيمُ: 'نَعَمْ!' قَالَتْ هَاجِرُ: 'إِذَا لَا يُضِيعُنَا!'

Makkah had neither vegetation nor trees. There was no well or river at Makkah. There was no animal or human being at Makkah. Abraham reached at Makkah and went down in it. Abraham left his wife Hager and his child Ishmael. When Abraham intended to go, his wife Hager said to him, 'Where are you going? O my respected (husband)! Are you going to leave me here? Are you going to leave me and there is no water here? And not any food? Has Allah ordered you for this?' Abraham said, 'Yes!'. Hager said, 'Then He will not kill us.'

وَعَطَشَ إِسْمَاعِيلُ مَرَّةً، وَأَرَادَتْ أُمُّهُ أَنْ تَسْقِيَهُ مَاءً وَلَكِنْ أَيْنَ الْمَاءُ؟ وَمَكَّةَ لَيْسَ فِيهَا بئرٌ، وَمَكَّةَ لَيْسَ فِيهَا نَهْرٌ! وَكَانَتْ هَاجِرٌ تَطْلُبُ الْمَاءَ وَتَجْرِي مِنَ الصَّفَا إِلَى الْمَرْوَةِ وَمِنَ الْمَرْوَةِ إِلَى الصَّفَا.

Ishmael felt thirst once. His mother intended to bring water for him but where was the water? Makkah had no well and no river. Hager required the water. She ran from Safa to Marwah and from Marwah to Safa.

وَنَصَرَ اللَّهُ هَاجِرَ وَنَصَرَ إِسْمَاعِيلَ فَخَلَقَ لَهُمَا مَاءً. وَخَرَجَ الْمَاءُ مِنَ الْأَرْضِ وَشَرِبَ إِسْمَاعِيلُ وَشَرِبَتْ هَاجِرُ. وَبَقِيَ الْمَاءُ فَكَانَ بئرٌ زَمَزَمَ، فَبَارَكَ اللَّهُ فِي زَمَزَمَ وَهَذِهِ هِيَ الْبئرُ الَّتِي يَشْرَبُ مِنْهَا النَّاسُ فِي الْحَجِّ وَيَأْتُونَ بِمَاءِ زَمَزَمَ إِلَى بِلَدِهِمْ. هَلْ شَرِبْتَ مَاءَ زَمَزَمَ؟

Allah helped Hager and Ishmael. He created water for both of them. The water came out of the earth and Ishmael and Hager drank. Water remained there. So it was the well of 'Zamzam'. Allah blessed Zamzam. This is the well from where people drink during pilgrimage and bring the water of Zamzam to their country. Have you drunk Zamzam?

Explanation	Word	Explanation	Word	Explanation	Word
His mother	أُمُّهُ	O My Master! (for respect)	يَا سَيِّدِي	Grass, herbage	عُشْبٌ
To give him drink	أَنْ تَسْقِيَهُ	Are you going to leave me?	أَتَتْرَكُنِي	Tree	شَجَرٌ
She (or you) needs / will need	تَطْلُبُ	Water	مَاءٌ	Well	بئرٌ
She (or you) runs / will run	تَجْرِي	He will kill us	يُضِيعُنَا	River, canal	نَهْرٌ
He drank	شَرِبَ	He became thirsty	عَطَشَ	Animal	حَيَوَانٌ
She drank	شَرِبَتْ	Times	مَرَّةً	Human being	بَشَرٌ

## Lesson 2: Who did break the idols?

وَعَادَ إِبْرَاهِيمَ إِلَى مَكَّةَ بَعْدَ مُدَّةٍ. وَلَقِيَ إِسْمَاعِيلَ وَلَقِيَ هَاجِرَ، وَفَرِحَ إِبْرَاهِيمُ بِوَلَدِهِ إِسْمَاعِيلَ. وَكَانَ إِسْمَاعِيلُ وَلِداً صَغِيراً، يَجْرِي وَيَلْعَبُ وَيَخْرُجُ مَعَ وَالِدِهِ. وَكَانَ إِبْرَاهِيمُ يُحِبُّ إِسْمَاعِيلَ جِداً.

Abraham returned after some time to Makkah. He met Ishmael and Hager. Abraham became happy due to his son Ishmael. Ishmael was a little child. He used to run, play and go out with his father. Abraham used to love Ishmael a lot.

وَذَاتَ لَيْلَةٍ رَأَى إِبْرَاهِيمُ فِي الْمَنَامِ أَنَّهُ يَذْبَحُ إِسْمَاعِيلَ. وَكَانَ إِبْرَاهِيمُ نَبِيًّا صَادِقًا، وَكَانَ مَنَامُهُ مَنَامًا صَادِقًا. وَكَانَ إِبْرَاهِيمُ خَلِيلَ اللَّهِ، فَأَرَادَ أَنْ يَفْعَلَ مَا أَمَرَهُ اللَّهُ فِي الْمَنَامِ. وَقَالَ إِبْرَاهِيمُ: 'إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى؟' قَالَ: 'يَا أَبَتِ! افْعَلْ مَا تَوَمَّرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ.'

At night, Abraham saw in dream that he is slaughtering Ishmael. Abraham was a true prophet. His dream was a true dream. Abraham was Allah's friend. He decided to do what Allah has ordered him in the dream. Abraham said (to Ishmael), 'I saw in the dream that I am slaughtering you, so consider it, what is your opinion?' He said, 'O father! Do what you are instructed. If Allah wills, you will definitely find me one of steadfast people.'

وَأَخَذَ إِبْرَاهِيمُ إِسْمَاعِيلَ مَعَهُ وَأَخَذَ سِكِّينًا. وَلَمَّا بَلَغَ إِبْرَاهِيمُ مِنِّي، أَرَادَ أَنْ يَذْبَحَ إِسْمَاعِيلَ. وَاضْطَجَعَ إِسْمَاعِيلُ عَلَى الْأَرْضِ. وَأَرَادَ إِبْرَاهِيمُ أَنْ يَذْبَحَ فَوَضَعَ السِّكِّينَ عَلَى حَلْقُومِ إِسْمَاعِيلَ.

Abraham took Ishmael with him and took a knife. When Abraham reached at Mina, he decided to slaughter Ishmael. Abraham asked Ishmael to lay down on the ground. Abraham decided to slaughter him, so he put the knife on the throat of Ishmael.

Explanation	Word	Explanation	Word	Explanation	Word
She (or you) are ordered	تَوَمَّرُ	He loves / will love	يُحِبُّ	He blessed	بَارَكَ
Soon you (or she) will find me	سَتَجِدُنِي	Sleeping, dream	الْمَنَامِ	He returned	عَادَ
A knife	سِكِّينًا	He slaughters	يَذْبَحُ	Period	مُدَّةً
He reached	بَلَغَ	True	صَادِقًا	He met	لَقِيَ
He caused to lie down	اضْطَجَعَ	I see, I opine	أَرَى	He became happy	فَرِحَ
He kept	وَضَعَ	I slaughter / will slaughter you	أَذْبَحُكَ	He runs / will run	يَجْرِي
Throat	حَلْقُومٌ	You see, you opine	تَرَى	He plays / will play	يَلْعَبُ

## Lesson 2: Who did break the idols?

ولكنَّ اللهُ يُحِبُّ أَنْ يَرَى هَلْ يَفْعَلُ خَلِيلُهُ مَا يَأْمُرُهُ. وَهَلْ يُحِبُّ اللهُ أَكْثَرَ أَوْ يُحِبُّ ابْنَهُ أَكْثَرَ. وَنَجَحَ إِبْرَاهِيمُ فِي الْامْتِحَانِ. فَأَرْسَلَ اللهُ جِبْرِيلَ بِكَبْشٍ مِنَ الْجَنَّةِ وَقَالَ 'اذْبَحْ هَذَا وَلَا تَذْبَحْ إِسْمَاعِيلَ.' وَأَحَبَّ اللهُ عَمَلَ إِبْرَاهِيمَ، فَأَمَرَ الْمُسْلِمِينَ بِالذَّبْحِ فِي عِيدِ الْأَضْحَى.

But Allah liked to see whether His friend does what He commands him. Does he loves Allah more or he loves his son more. Abraham became successful in the test. Allah sent Gabriel with a ram and he said, 'Slaughter this, don't slaughter Ishmael.' Allah loved the Abraham's work. He ordered the Muslims to slaughter on the festival of sacrifice.

صَلَّى اللهُ عَلَى إِبْرَاهِيمَ الْخَلِيلِ وَسَلَّمَ. وَصَلَّى اللهُ عَلَى ابْنِهِ إِسْمَاعِيلَ وَسَلَّمَ.

May Allah bless and give peace to Abraham the Friend. And may Allah bless and give peace to his son Ishmael.

وَذَهَبَ إِبْرَاهِيمُ وَعَادَ بَعْدَ ذَلِكَ، وَأَرَادَ أَنْ يَبْنِيَ بَيْتًا لِلَّهِ وَكَانَتِ الْبُيُوتُ كَثِيرَةً. وَمَا كَانَ بَيْتُ اللَّهِ يَعْبُدُونَ فِيهِ اللَّهُ. وَأَرَادَ إِسْمَاعِيلُ أَنْ يَبْنِيَ بَيْتًا لِلَّهِ مَعَ وَالِدِهِ. وَنَقَلَ إِبْرَاهِيمُ وَإِسْمَاعِيلُ الْحِجَارَةَ مِنَ الْجِبَالِ.

Abraham went and returned after that. He intended to build a house for Allah. There were many house but there was no house for Allah where they worship Allah (only). Ishmael intended to build a house for Allah with his father. Abraham and Ishmael transported stones from the mountains.

وَكَانَ إِبْرَاهِيمُ يَبْنِي الْكَعْبَةَ بِيَدِهِ وَكَانَ إِسْمَاعِيلُ يَبْنِي الْكَعْبَةَ بِيَدِهِ. وَكَانَ إِبْرَاهِيمُ يَذْكُرُ اللَّهَ وَيَدْعُو. وَكَانَ إِسْمَاعِيلُ يَذْكُرُ اللَّهَ وَيَدْعُو. 'رَبَّنَا! تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.'

Abraham was building the Ka'aba with his hand and Ishmael was also building the Ka'aba with his hand. Abraham used to remember Allah and call Him. Ishmael also used to remember Allah and call Him, 'O our Lord! Accept it from us, surely You are the Listener, the Knowledgeable.'

Explanation	Word	Explanation	Word	Explanation	Word
Mountains	الْجِبَالِ	Don't slaughter!	لَا تَذْبَحْ	He became successful	نَجَحَ
He built	يَبْنِي	I love	أَحَبَّ	The test	الامْتِحَانِ
He remembers, he discussed	يَذْكُرُ	The festival of sacrifice	عيد الأضْحَى	He sent	أَرْسَلَ
Too, also	أَيْضًا	To build	أَنْ يَبْنِيَ	Ram, male sheep	كَبْشٍ
Accept from us	تَقَبَّلْ مِنَّا	He transported, moved	نَقَلَ	Slaughter!	اذْبَحْ



## Lesson 2: Who did break the idols?

وَتَقَبَّلَ اللَّهُ مِنْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَبَارَكَ فِي الْكَعْبَةِ. نحن نتوجه إلى الكعبة في كل صلاة. ويُسافر المسلمون إلى الكعبة في أيام الحج. وَيَطُوفُونَ بِالْكَعْبَةِ وَيُصَلُّونَ عِنْدَهَا. بَارَكَ اللَّهُ فِي الْكَعْبَةِ وَتَقَبَّلَ مِنْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ. صَلَّى اللَّهُ عَلَى إِبْرَاهِيمَ وَسَلَّم. صَلَّى اللَّهُ عَلَى إِسْمَاعِيلَ وَسَلَّم. و صلى الله على محمد و سلم.

Allah accepted (the contribution) of Abraham and Ishmael and blessed the Ka'aba. We face towards Ka'aba in each prayer. Muslims travel towards Ka'aba during the days of pilgrimage and walk around the Ka'aba and pray near it. Allah blessed the Ka'aba and accept (the contribution) of Abraham and Ishmael. Allah may bless and give peace to Abraham. Allah may bless and give peace to Ishmael. Allah may bless and give peace to Muhammad.

وَكَانَ لِإِبْرَاهِيمَ زَوْجٌ أُخْرَى، اسْمُهَا سَارَةَ. وَكَانَ لِإِبْرَاهِيمَ وَلَدٌ آخَرٌ مِنْ سَارَةَ اسْمُهُ إِسْحَاقُ. وَسَكَنَ إِبْرَاهِيمُ فِي الشَّامِ، وَسَكَنَ إِسْحَاقُ. وَبَنَى إِسْحَاقُ بَيْتًا لِلَّهِ فِي الشَّامِ، كَمَا بَنَى أَبُوهُ وَأَخُوهُ بَيْتًا فِي مَكَّةَ....

Abraham also had another wife. Her name was Sarah. Abraham had another son from Sarah, his name was Isaac. Abraham lived in Syria and Isaac also. Isaac built a house for Allah in Syria like his father and brother built a house at Makkah.

وَبَارَكَ اللَّهُ فِي أَوْلَادِ إِسْحَاقَ كَمَا بَارَكَ فِي أَوْلَادِ إِسْمَاعِيلَ، وَكَانَ فِيهِمْ أَنْبِيَاءٌ وَمُلُوكٌ.

Allah blessed the progeny of Isaac like He blessed the progeny of Ishmael. There were prophets and kings in them.

### Rule of the Day

Exclamatory Words are used to call someone or express some emotion.

### Face the Challenge!

What is the impact of يا on the word coming after it?

Explanation	Word	Explanation	Word	Explanation	Word
He lived	سَكَنَ	They pray	يُصَلُّونَ	He accepted	تَقَبَّلَ
Kings, plural of ملك	الْمُلُوكُ	Spouse, wife or husband	زَوْجٌ	We face	نَتَوَجَّهُ
He sees	يَبْصُرُ	Other	أُخْرَى	They walk around	يَطُوفُونَ

## Lesson 3: Arabic Poetry

### The Result

Calculate your score. Each verse carries 5 mark. If your score is less than 80%, repeat the exercise.

**Hassan Ibn Thabit Ansari** رضى الله عنه

أَعْرَ عَلَيْهِ لِلنَّبُوءَةِ خَاتَمٌ : مِنَ اللَّهِ مَشْهُودٌ يَلُوحُ وَ يَشْهَدُ

(The Prophethood) has ended on him. For his prophethood, there is a stamp from Allah, which is seen. It appears and it witnesses. [Explanation: Hassan has indicated the stamp of Prophethood that was embossed on the back of Prophet's body.]

وَ ضَمَّ إِلَهُ اسْمَ النَّبِيِّ مَعَ اسْمِهِ : إِذَا قَالَ فِي الْخَمْسِ الْمُؤَدِّنِ اشْهَدُ

The God has joined the name of Prophet with His name, when the caller for prayer says in five (calls for prayer), 'I witness (that there is no god except Allah and I witness that Muhammad is the Prophet of Allah.)'

وَ شَقَّ لَهُ مِنْ اسْمِهِ لِيَجْعَلَهُ : فَذُو الْعَرْشِ مَحْمُودٌ وَ هَذَا مُحَمَّدٌ

He (Allah) derived (the Prophet's name) from His name. So the Owner of the Throne is 'Mahmood' and this is 'Muhammad'. [Explanation: He derived محمد from محمود after deleting the و from it.)

نَبِيِّ اتَانَا بَعْدَ يَأْسٍ وَ فِتْرَةٍ : مِنَ الرُّسُلِ وَ الْاَوْثَانِ فِي الْأَرْضِ تُعْبَدُ

The Prophet who came to us after hopelessness and a long period empty of Prophets while the idols were worshipped in the land. [Explanation: There was a period of about 600 years between Prophet Jesus and Muhammad عليهما الصلوة والسلام.]

Explanation	Word	Explanation	Word	Explanation	Word
Praise-worthy	مُحَمَّدٌ	Announcer (for prayer)	الْمُؤَدِّنِ	He finished	أَعْرَ
He came to us	اتَانَا	I testify	اشْهَدُ	Stamp, seal, ring	خَاتَمٌ
Hopelessness	يَأْسٍ	He tore, He derived	شَقَّ	Well-observed	مَشْهُودٌ
Period	فِتْرَةٍ	To make him	لِيَجْعَلَهُ	It appears, it shines	يَلُوحُ
Idols, plural of وثن	الْاَوْثَانِ	Owner of Throne, Allah	ذُو الْعَرْشِ	He	يَشْهَدُ
		Praise-worthy	مَحْمُودٌ	He merged	ضَمَّ

### Lesson 3: Arabic Poetry

فَأَمْسَى سِرَاجًا مُسْتَنِيرًا وَ هَادِيًا : يَلُوحُ كَمَا لَاحَ الصَّقِيلُ الْمُهَنْدُ

He became a lamp spreading light (of guidance) and the Guide. He shines like an Indian-polished (sword) shines. [Explanation: India was the industrial center at Prophet's time. Its polished items were considered the best in Arabia. So he has used this allegory for the Prophet.]

وَأَنْذَرْنَا نَارًا وَ بَشَّرَ جَنَّةً : وَ عَلِمْنَا الْإِسْلَامَ فَاللَّهُ نَحْمَدُ

He warned us about the Hellfire and provided news for the Paradise. We knew Islam, so we thank Allah.

وَ أَنْتَ إِلَهُ الْخَلْقِ رَبِّي وَ خَالِقِي : بِذَلِكَ مَا عَمَرْتُ فِي النَّاسِ أَشْهَدُ

[O Allah!] You are the God of creatures. You are my Lord and my Creator. I witness that I have lived in the people with that (sense).

تَعَالَيْتَ رَبَّ النَّاسِ عَنْ قَوْلِ مَنْ دَعَا : سِوَاكَ إِلَهًا ، أَنْتَ أَعْلَى وَ أَمَجَدُ

O Lord of Humanity! You are Exalted from the saying for that person who called any (false) god other than You. You are the Highest, the Glorious.

لَكَ الْخَلْقُ وَ النِّعْمَاءُ وَ الْأُمُورُ كُلُّهَا : فَإِيَّاكَ نَسْتَهْدِي وَ إِيَّاكَ نَعْبُدُ

All the creation, blessings and matters are for You. So we seek guidance only from You and we worship only for You.

Explanation	Word	Explanation	Word	Explanation	Word
You are Exalted	تَعَالَيْتَ	Polished	الصَّقِيلُ	He became	أَمْسَى
Other than You	سِوَاكَ	Indian	الْمُهَنْدُ	Lamp	سِرَاجًا
Highest	أَعْلَى	I lived	عَمَرْتُ	Giving light	مُسْتَنِيرًا
Glorious	أَمَجَدُ	He warned us	أَنْذَرْنَا	One who guides	هَادِيًا
Favors, blessings	النِّعْمَاءُ	He gave us good news	بَشَّرَ	He appears / will appear, he shines	يَلُوحُ
We seek guidance	نَسْتَهْدِي	We praise	نَحْمَدُ	He appeared, shined	لَاحَ

## Lesson 3: Arabic Poetry

### Al-Aa'sha

أَجِدُكَ لَمْ تَسْمَعْ وُصَاةَ مُحَمَّدٍ : نَبِيِّ الْأَلَهِ حِينَ أَوْصَى وَ أَشْهَدَا

I find that you have not listened the preaching of Muhammad. He is the Prophet of God while he preaches and testifies (that there is no god except Allah and Muhammad is His Prophet). [Explanation: In Arab, 'شهادة' (Testimony)' was a special thing. The spokesperson of a tribe was called the 'Testifier'. Based on his testimony, people used to believe something. Prophet صلى الله عليه وسلم had the status of 'Testifier' for God.]

إِذَا أَنْتَ لَمْ تَرَحَّلْ بِزَادٍ مِنَ الثَّقَى : وَ لَأَقَيْتَ بَعْدَ الْمَوْتِ مَنْ قَدْ تَزَوَّدَا

When you have not traveled for (getting) the supplies of God's fear. The person who has arranged these supplies will find them after death.

نَدِمْتُ عَلَى أَنْ لَا تَكُونُ كَمِثْلِهِ : فَتُرْصِدُ لِلْأَمْرِ الَّذِي كَانَ أَرْصَدَا

I regret that you are not like him. You should keep reserve for this matter (Hereafter) which has already reserved.

#### Rule of the Day

In order to make a sentence interrogative, simply add an interrogative word before the sentence.

#### Face the Challenge!

Prepare a list of 'Interrogative' words in Arabic.

Explanation	Word	Explanation	Word	Explanation	Word
You do not become	لَا تَكُونُ	Why did you not travel	لِمَ تَرَحَّلُ	I find you	أَجِدُكَ
Like him	مِثْلِهِ	Supplies (for traveling)	زَادٍ	You have not listened	لَمْ تَسْمَعْ
You keep reserve (of money)	تُرْصِدُ	Being God-fearing	الثَّقَى	Bequest, preach	وُصَاةً
He kept reserve (of money)	أَرْصَدَا	You met	لَأَقَيْتَ	When	حِينَ
		He arranged supplies (for travel)	تَزَوَّدَا	He preached	أَوْصَى
		I regretted	نَدِمْتُ	He witnessed with full certainty	أَشْهَدَا

## Lesson 3: Arabic Poetry

Warqa Ibn Noofil Al-Asadi رضى الله عنه

لَقَدْ نَصَحْتُ لِأَقْوَامٍ وَ قُلْتُ لَهُمْ : أَنَا النَّذِيرُ فَلَا يَغُرِّرْكُمْ أَحَدٌ

Surely, I have advised nations and said to them, 'I am a Warner, so anyone of you should not be deceived.'  
[Explanation: 'The Warner' was a special role in Pre-Islamic Arabian society. A person who had some news about a potential risk, used to tear his cloths, stand on a high place and inform his nation about the risk. Prophet is also called 'The Warner' in the Quran because he warns about the risk of Hellfire.]

لَا تَعْبُدَنَّ إِلَهًا غَيْرَ خَالِقِكُمْ : فَإِنْ دُعِيتُمْ فَقُولُوا دُونَهُ حَدُّ

Don't worship any god other than your Creator. If you are called (to worship any god), then say: 'Other than Him are (beyond) the limits.'

سُبْحَانَ ذِي الْعَرْشِ لَا شَيْءَ يُعَادِلُهُ : رَبُّ الْبَرِيَّةِ فَرْدٌ وَاحِدٌ صَمَدٌ

The Owner of Throne (Allah) is exalted. Nothing can become equal to Him. He is the Sustainer of humanity. He is Single and Self-Sufficient.

سُبْحَانَهُ ثُمَّ سُبْحَانًا نَعُودُ بِهِ : وَ قَبَلْنَا سَبْحَ الْجُودِيِّ وَ الْجَمْدِ

He is Exalted. Then He is Exalted. We seek refuge from Him. Before us, Judi and Jamad glorified Him.  
[Explanation: Judi is a mountain in Eastern Turkey. The Ark of Prophet's Noah عليه الصلوة والسلام stayed there. Jamad is another mountain near it. The poet is indicating to that event.]

مُسَخَّرٌ كُلُّ مَنْ تَحْتَ السَّمَاءِ لَهُ : لَا يَنْبَغِي أَنْ يَنْوِي مُلْكَهُ أَحَدٌ

All what is below the sky is subjugated to Him. It is not possible for anyone to resist (against Him).

Explanation	Word	Explanation	Word	Explanation	Word
A mountain in Turkey	الْجُودِيُّ	It becomes equal to Him	يُعَادِلُهُ	I advised	نَصَحْتُ
Another mountain near Judi	الْجَمْدُ	Humanity	الْبَرِيَّةِ	Warner	النَّذِيرُ
Controlled, subjugated	مُسَخَّرٌ	Single	فَرْدٌ	Deceive you	يَغُرِّرْكُمْ
It is not possible	لَا يَنْبَغِي	Self-sufficient	صَمَدٌ	Don't worship	لَا تَعْبُدَنَّ
To resist	أَنْ يَنْوِي	We seek refuge	نَعُودُ	You were called	دُعِيتُمْ
His kingdom	مُلْكُهُ	He glorified Allah	سَبَّحَ	Limit	حَدُّ

### Lesson 3: Arabic Poetry

لا شيء مما تَرِي تَبْقَى بِشَاشَتُهُ : يَبْقَى الإِلَهُ و يُؤَدِّي المَال و الوَلد

There is nothing among things you see whose freshness remains. The God remains and He gives wealth and sons. [Explanation: In ancient Arabian society, male children were the symbol of respect and power. In absence of Police and central government, the person having more children was considered more influential and powerful.]

لَمْ تُغْنِ عن هُرْمُزَ يَوْمًا خَزَائِنُهُ : و الأُخْلُدُ قَدْ حَاوَلَتْ عَادًا فَمَا خَلَدُوا

Today (in this world), Hurmuz and his treasures cannot satisfy you. Regarding eternal life, the nation A'ad tried (to live forever) but they did not remain forever. [A'ad was an ancient Arab nation which used to live in present-day Oman in South of Arabian Peninsula. It was a developed and civilized nation.]

حَوْضٌ هُنَالِكَ مَوْرُودٌ بِلا كَذِبٍ : لا بُدَّ من وِرْدِهِ يَوْمًا كَمَا وَرَدُوا

No doubt, the water-basin there was full of roses. There is nothing available today from their roses, as they left.

و لا سُلَيْمَانَ إِذْ دَانَ الشُّعُوبُ لَهُ : و الأَجْنُ و الإِنْسُ تَجْرِي بَيْنَهَا البَرْدُ

King Solomon عليه الصلوة والسلام is also not here while nations, giants and humans subjugated to him. Cold is now prevailing among it. [Explanation: It means that they are not present now. So everyone will vanish.]

Explanation	Word	Explanation	Word	Explanation	Word
No escape, definitely	لا بُدَّ	His treasures	خَزَائِنُهُ	You see	تَرِي
Its roses	وَرْدِهِ	Forever	الأُخْلُدُ	You remain	تَبْقَى
They arrived	وَرَدُوا	She (they) tried	حَاوَلَتْ	Freshness	بَشَاشَتُهُ
He subjugated	دَانَ	An ancient Arab nation	عَادًا	He remains	يَبْقَى
Nations	الشُّعُوبُ	They remained forever	خَلَدُوا	He gives	يُؤَدِّي
Giants	الأَجْنُ	Basin, pond	حَوْضٌ	Wealth	المَالُ
Human beings	الإِنْسُ	There, then	هُنَالِكَ	Children	الوَلدُ
Coldness	البَرْدُ	Full of roses	مَوْرُودٌ	You are not self-sufficient	لَمْ تُغْنِ
		It is not false	لا كَذِبٍ	A Persian king	هُرْمُزَ

### Lesson 3: Arabic Poetry

U'mar Ibn Khattab رضى الله عنه

أَرَى رِجَالًا بِأَدْنَى الدِّينِ قَدْ قَنَعُوا : وَ لَا أَرَاهُمْ رَضُوا فِي العِيشِ بِالدُّونِ

I saw men who contented on minimum in their religion but I see that in their (worldly) life, they do not satisfy with something less. [Explanation: Dual character of people is described that in religious matters, they satisfy the minimum requirements of religion while in worldly matters, they seek the best.]

فَاسْتَعْنِ بِالدِّينِ عَنِ دُنْيَا المُلُوكِ كَمَا : اسْتَعْنَى المُلُوكُ بِدُنْيَاهِمُ عَنِ الدِّينِ

Be undesirous for the world by (focusing on) the religion like the kings don't care about the religion due to their worldly matters.

عَجَبْتُ لِمُبْتَاعِ الضَّلَالَةِ بِالْهُدَى : وَمَنْ يَشْتَرِي دُنْيَاهُ بِالدِّينِ أَعْجَبُ

I surprised about a person who exchanges the deviation for guidance. The person who buys his worldly affairs at the cost of religion, I also astonish.

وَأَعْجَبُ مِنْ هَدِيْنٍ مَنْ بَاعَ دِيْنَهُ : بِدُنْيَا سَوَاهُ فَهُوَ مِنْ دِيْنٍ أَعْجَبُ

I surprise more for the one of two (i.e. the seller of guidance for deviation and the seller of religion for the world) who sells his religion for worldly affairs. I astonish that worldly affairs are equal to religion for him.

#### Do you know?

When different countries were conquered by the Muslims, their subjects adopted Arabic along with maintaining their local languages. Arabic preserved its identity while the local languages adopted a lot of words from the Arabic due to religious reasons.

Explanation	Word	Explanation	Word	Explanation	Word
I surprised	عَجَبْتُ	Inferior, less	الدُّونِ	I see	أَرَى
Buyer	مُبْتَاعِ	Be undesirous! Be in no need of!	اسْتَعْنِ	Inferior, lower	أَدْنَى
Astray	الضَّلَالَةِ	World	دُنْيَا	They contented	قَنَعُوا
He buys	يَشْتَرِي	He became undesirous	اسْتَعْنَى	They became satisfied	رَضُوا
I astonish	أَعْجَبُ	Kings, plural of مَلِكٌ	المُلُوكِ	Life, enjoyments of life	العِيشِ

## Lesson 3: Arabic Poetry

A'li Ibn Abi Talib رضى الله عنه

لَيْسَ الْجَمَالُ بِأَثْوَابٍ نُزِينُنَا : إِنَّ الْجَمَالَ جَمَالُ الْعِلْمِ وَالْأَدَبِ

Beauty is not due to cloths that we wear to make us attractive. Surely the beauty is the beauty of knowledge and ethical behavior.

لَيْسَ الْيَتِيمُ قَدْ مَاتَ وَالِدُهُ : إِنَّ الْيَتِيمَ يَتِيمُ الْعِلْمِ وَالْحَسَبِ

The orphan is not the one whose father has died. Definitely the orphan is the one who lacks knowledge and respect.

رَضِينَا قِسْمَةَ الْجَبَّارِ فِينَا : لَنَا عِلْمٌ وَ لِلْجُهَّالِ مَالٌ

We are satisfied with the division of The Extremely Powerful (Allah) in our matter. The knowledge is for us while the wealth the for ignorant (arrogant) people.

فَإِنَّ الْمَالَ يَفْنِي عَنْ قَرِيبٍ : وَ إِنَّ الْعِلْمَ بَاقٍ لَا يَزَالُ

Surely the wealth will destroy soon. But definitely the knowledge will remain forever, it will not vanish.

### Worth Reading

What is the significance of Character in building a nation? Read more:

<http://www.mubashirnazir.org/PD/English/PE03-0001-Character.htm>

### Rule of the Day

An **ال** on the noun after an **الإشارة** اسم indicates that the noun is pointed out. If there is no **ال**, then it indicates that it is the **خبر**.

Explanation	Word	Explanation	Word	Explanation	Word
In us, in our matter	فِينَا	He died	مَاتَ	Beauty	الْجَمَالُ
Extremely ignorant / arrogant	الْجُهَّالِ	Respect	الْحَسَبِ	Cloths, plural of ثَوْبٌ	أَثْوَابٍ
It ruins / will ruin	يَفْنِي	We became satisfied	رَضِينَا	We dress ourselves to look attractive	نُزِينُنَا
Remaining	بَاقٍ	Division	قِسْمَهُ	Ethics, good manners	الْأَدَبِ
It will not vanish	لَا يَزَالُ	Extremely Powerful i.e. God	الْجَبَّارِ	Orphan	الْيَتِيمِ



### Lesson 3: Arabic Poetry

U'mar Ibn A'bdul A'ziz (d. 102H)

ولا خَيْرَ فِي عَيْشِ أَمْرِي لَمْ يَكُنْ لَهُ : مَعَ اللَّهِ فِي دَارِ الْقَرَارِ نَصِيبٌ

There is no good in the life of a man if he does not have a share with Allah in the real place of living (i.e. Hereafter).

فَإِنْ تَعَجَّبَ الدُّنْيَا أَنْاسًا فَإِنَّهَا : مَتَاعٌ قَلِيلٌ وَ الزَّوَالُ قَرِيبٌ

If it is amazing to love for the world so surely it is a little sustenance and its decline is about to come.

Muhammad Ibn Idrees Al-Shaf'ii (d. 204H)

إِنْ كُنْتُ فِي الْبَيْتِ كَانَ الْعِلْمُ فِيهِ مَعِي : أَوْ كُنْتُ فِي السُّوقِ كَانَ الْعِلْمُ فِي السُّوقِ

If I am at home, the knowledge is with me or if I am in the market, the knowledge is with me.

أَخِي لَنْ تَنَالَ الْعِلْمَ إِلَّا بِسِتَّةٍ : سَأَتَّبِعُكَ عَنْ تَفْصِيلِهَا بَيَانٌ

O my brother! You cannot achieve knowledge without six things: I will soon tell you the explanation of the details of my statement.

ذِكَاؤٌ وَ حِرْصٌ وَ اجْتِهَادٌ وَ بَلَاغَةٌ : وَ ارْتِشَادٌ اسْتَاذٍ وَ طُولُ زَمَانٍ

(The six elements are:) Intelligence, greed (of knowledge), effort, reaching it, guidance of a teacher and long period (of study).

Explanation	Word	Explanation	Word	Explanation	Word
Intelligence	ذِكَاؤٌ	Decline	الزَّوَالُ	Life	عَيْشٍ
Greed	حِرْصٌ	Market	السُّوقِ	Man	أَمْرِي
Effort	اجْتِهَادٌ	You will not reach	لَنْ تَنَالَ	Place of stay (i.e. Hereafter)	دَارِ الْقَرَارِ
Reaching	بَلَاغَةٌ	I shall tell you	سَأَتَّبِعُكَ	Share	نَصِيبٌ
Guidance	ارْتِشَادٌ	Its details	تَفْصِيلِهَا	He amazed	تَعَجَّبَ
Teacher	اسْتَاذٍ	Explanation	بَيَانٌ	Love	أَنْاسًا

## Lesson 4: Islamic Family Law

### The Result

Compare your translation. Each line carried ten marks. If your score is below 80%, repeat the test.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَا أُمَّةً مُؤْمِنَةً خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ.

(O Believer Men!) Don't marry polytheist women until they believe (in One God). Definitely a believer slave woman is better than a polytheist woman although she appeals you. (O Believer Women!) Don't marry polytheist men until they believe (in One God). Surely a believer slave is better than a polytheist although he attracts you. All of them call you towards the Hellfire and Allah calls you towards the Paradise and forgiveness. He explains His signs for the people so that they are reminded (for their real life.)

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ.

They ask you about the menstruation. (O Prophet!) Tell, 'It is a discomfort, so keep away from the women during menstruation. Don't come near to them (for sex) until they are clean. When they cleanse themselves, come to them from where Allah has instructed you. Surely Allah loves those who repent and He loves those who cleanse themselves.

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ.

Women are like a farmland for you. So come to your farmland in whatever way you want. Take care of what you send forward for yourself (in the Hereafter) and fear Allah. Know that you have to meet Him and give good news to the believers.

Explanation	Word	Explanation	Word	Explanation	Word
Give them	آتُوهُنَّ	You receive	يَتَذَكَّرُونَ	Don't marry	لَا تَنْكِحُوا
Wherever	حَيْثُ	Menstruation	الْمَحِيضِ	Pagan women, plural of مُشْرِكَةٍ	الْمُشْرِكَاتِ
Those who seek purity	الْمُتَطَهِّرِينَ	Harm, discomfort	أَذَى	Slave woman	أُمَّةً
Farmland	حَرْثٌ	Keep away	اعْتَزِلُوا	She appeals you	أَعْجَبَتْكُمْ
You want	شِئْتُمْ	Come near to them	تَقْرَبُوهُنَّ	They call	يَدْعُونَ
You send for yourself	قَدِّمُوا	They become pure	يَطْهُرْنَ	He calls	يَدْعُو
Visitors	مُلَاقُوا	They purify themselves	تَطَهَّرْنَ	He explains, makes clear	يُبَيِّنُ

## Lesson 4: Islamic Family Law

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ. لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ. لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ. وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.

Don't make Allah's (name) a target of your oaths to make an excuse to prevent you from dealing justly, being God-fearing and making reconciliation among people. Those who take an oath to not perform sex with their wives, they (the wives) should wait for four months. If they (the husbands) return, then Allah is the Forgiver, the Merciful. Allah will not make you accountable for senseless oaths but He will make you accountable for what your hearts have earned. Allah is the Forgiver, the Tolerant. If you are determined for divorce, then surely Allah is the Listener, the Knowledgeable (and He will make you accountable.)

وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ  
عَزِيزٌ حَكِيمٌ.

The divorced women should wait for three menstrual cycles. It is not allowed for them to conceal what Allah has created in their wombs, if they believe in Allah and the Day of Judgment. Their husbands have the priority to return them in that period, if they are determined for reform. Women have the rights similar to the rights (of men) exercised against them according to the established practice of the society, but the men have a status above them. Allah is the Mighty, the Wise.

Explanation	Word	Explanation	Word	Explanation	Word
Their wombs, plural of رحم	أَرْحَامِهِنَّ	Nonsense	اللَّغْوِ	Target, aim	عُرْضَةً
They become	كُنَّ	She (they) earned	كَسَبَتْ	Your vows, plural of يَمِين	أَيْمَانِكُمْ
Their husbands, plural of بَعُول	بُعُولَتُهُنَّ	You decided	عَزَمُوا	You execute	أَنْ تَبَرُّوا
One having priority	أَحَقُّ	Divorce	الطَّلَاقَ	You reform, you make correct	تُصْلِحُوا
Returning them	رَدِّهِنَّ	Divorced women	الْمُطَلَّقاتُ	They vow for not performing sex	يُؤْلُونَ
They decide	أَرَادُوا	They wait	يَتَرَبَّصْنَ	They wait	تَرَبُّصُ
Reforming, correction	إِصْلَاحًا	Menstrual cycle	قُرُوءٍ	Months, plural of شهر	أَشْهُرٍ
Established good practice of a society	الْمَعْرُوفِ	It is not allowed	لَا يَحِلُّ	They return	فَاءُوا
Rank	دَرَجَةٌ	To hide	أَنْ يَكْتُمْنَ	He makes you accountable	يُؤَاخِذُكُمْ

## Lesson 4: Islamic Family Law

الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ.

The divorce is twice. After that, keeping her according to an established good practice of society or leaving them in a good manner. It is not allowed for you to take whatever things you have given to them, except if both of them fear that they will not observe Allah's limits. If you fear that both of them will not maintain Allah's limits, then there is no blame on them if she (the wife) gives a ransom (to get rid of her husband). These are Allah's limits. Don't cross them. Whoever crosses Allah's limits, they are the offenders.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ.

If he divorces her then she will not be allowed (for remarriage) with him until she marries another husband. If he also divorces her, then there is no blame on both of them (the wife and her first husband) to return back, if both of them think that they will maintain Allah's limits. These are Allah's limits, He explains them for a nation who does not know.

**Do you know?** In order to tease women, Pre-Islamic Arabs used to swear for not having sex with their wives. This practice was called إيلاء. The Quran closed the door of such oaths. If a person swears for not having sex with his wife, she will become automatically free after four months.

**Do you know?** The wisdom behind the instructions of Allah to wait for three months after the divorce is that both husband and wife have a chance to think deeply about the consequences of their divorce on their family. There is a high probability that both of them will reverse the process of divorce after thinking again and again for three months and the family will not be ruined. After the three months, the divorce will be enforced. In case of first or second divorce, both of them can even re-marry after the waiting period. Allah wants to maintain the family up to the last extent.

Explanation	Word	Explanation	Word	Explanation	Word
No harm, no blame	لَا جُنَاحَ	You have given to them	آتَيْتُمُوهُنَّ	Twice, تشبيه of مرة	مَرَّتَانِ
She pays ransom	افْتَدَتْ	Both of them fear	أَنْ يَخَافَا	Holding, keeping, grasping	إِمْسَاكٌ
Don't cross limits	لَا تَعْتَدُوهَا	Both of them establish	يُقِيمَا	Discharging, leaving	تَسْرِيحٌ
He crosses limit	يَتَعَدَّ	Limits, plural of حد	حُدُودٌ	Favor	إِحْسَانٍ
Both of them return	يَتَرَاجَعَا	You fear	خِفْتُمْ	You take	أَنْ تَأْخُذُوا

## Lesson 4: Islamic Family Law

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَاراً لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوماً وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

When you divorce women and their term (of three menstrual cycles) reaches, then either keep them in a right way or leave them in a good manner. Don't keep them for harming them otherwise you will cross the limits. Whoever does that, he has offended against himself. Don't make Allah's verses a joke. Remember Allah's blessings upon you and what He has revealed the Book and the Wisdom on you. He guides you with it. Be fearful to Allah and know that Allah knows everything.

### Do you know?

In the patriarchic society of Pre-Islamic Arabia, there was a practice of divorcing wives and then canceling the divorce in order to tease them to infinite number of times. In order to protect women, the Quran limited the number of divorces to two. After the third divorce, the husband has no right to cancel the divorce.

The law which was revealed to protect women, unfortunately people have started using it against them and a heinous practice of 'Halalah' (temporary marriage) has been invented. According to Islam, the marriage is a life-time contract. If a couple divorces thrice, they are separated forever. If the woman marries with another man and then that man divorces her or dies, she has the right to remarry the first husband, if she wills. There is no concept of a temporary marriage in Islam. The Prophet صلى الله عليه وسلم declared the person used in a temporary marriage is like a rented bull.

### Do you know?

In these verses, a word معروف is coming again and again. It has two meanings: (1) good deeds about which all human beings agree that they are good e.g. piety, helping poor, chastity etc. (2) established practice / law of a society. The Quran has left many things on the society to decide e.g. how much amount a husband should pay to his wife at the time of marriage? How much he should pay on monthly basis? How a husband and wife should divide the joint responsibilities of home? It is not possible to make a universal law about it. Therefore, it is left on the society / government to decide about it. In these verses, the word has been used in the both meanings.

Explanation	Word	Explanation	Word	Explanation	Word
Joke	هُزُوماً	Leave them	سَرِّحُوهُنَّ	You divorce	طَلَّقْتُمُ
He exhorts you	يَعِظُكُمْ	Don't keep them	لَا تُمْسِكُوهُنَّ	They reach at	بَلَغْنَ
		An intention to harm	ضِرَاراً	Their term	أَجَلَهُنَّ
		Don't make	لَا تَتَّخِذُوا	Keep them	أَمْسِكُوهُنَّ

## Lesson 4: Islamic Family Law

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

When you divorce women and their term (of three menstrual cycles) completes, don't make it difficult for them to remarry their husbands if they come to an agreement according to the best practices of society. This is enjoined on everyone who believes in Allah and the Day of Judgment. This is more virtuous and chaste for you. Allah knows while you don't know (the wisdom of protecting your family system).

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ.

Mothers should breast-feed their children for two complete years. It is for whom who decides to complete the breast-feeding. It is the responsibility of the father to provide sustenance and dress according to the best practices of the society. A person will not be made responsible beyond his capacity. A mother will not be harmed due to her child and a father will also not be harmed for his child. On the heirs (of the father), there is a responsibility similar to that. If both of them decide with mutual agreement and consultation to wean, there is no blame on both of them. If you decide to arrange a foster-mother for your children, then there is no blame on you provided that you pay whatever (remuneration) you decide (for the foster-mother) according to the practice of society. Fear Allah and know that Allah is observing your deeds.

Explanation	Word	Explanation	Word	Explanation	Word
Inheritor	الْوَارِثِ	Two complete years	حَوْلَيْنِ كَامِلَيْنِ	Don't make it difficult	لَا تَعْضُلُوهُنَّ
Both of them decide	أَرَادَا	That they complete	أَنْ يُنِمَّ	That they marry	أَنْ يَنْكِحْنَ
Weaning	فِصَالًا	Suckling, nursing	الرِّضَاعَةَ	They reach at an agreement	تَرَاضَوْا
Agreement	تَرَاضٍ	Father, who has a child	الْمَوْلُودِ لَهُ	It is sincerely advised	يُوعَظُ
They consult	تَشَاوُرٍ	Their sustenance	رِزْقُهُنَّ	Virtuous, more pure	أَزْكَى
You decided	أَرَدْتُمْ	Their dress	كِسْوَتُهُنَّ	Chaste, more pure	أَطْهَرُ
You arrange a foster-mother	تَسْتَرْضِعُوا	It is not made responsible for	لَا تُكَلَّفُ	Mothers, plural of والدة	الْوَالِدَاتُ
You settle	سَلَّمْتُمْ	Its capacity	وُسْعَهَا	They suckle	يُرْضِعْنَ
You gave	آتَيْتُمْ	She will not be harmed	لَا تُضَارَّ	Their children	أَوْلَادَهُنَّ

## Lesson 4: Islamic Family Law

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

Those of you who die and leave wives, they (wives) should keep themselves waiting for 4 months and 10 days. When their term completes, there is not blame on you whatever they do about yourself in a right way. And Allah is informed about what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَذَكَّرُوهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ.

There is no blame on you whether you propose to the (widowed or divorced) women or keep it in your mind. Allah knows that soon you will mention it to them, but don't promise them (during the waiting period) secretly except what you say is a good manner. Don't determine the wedlock until the legal period completes. Know that Allah knows what is in your minds, so be warned. Know that Allah is the Forgiver, the Tolerant.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ.

There is no blame on you if you divorce the wives before having intercourse with them or before the dowry is decided. It is obligatory to pay them according to the best practices of the society, the rich man will pay according to his capacity and the poor man will pay according to his capacity. The sustenance will be according to the best practice of the society. It is an obligation on the righteous people.

Explanation	Word	Explanation	Word	Explanation	Word
You touch them i.e. perform sex	تَمَسُّوهُنَّ	You will mention to them	تَذَكَّرُوهُنَّ	They die	يُتَوَفَّوْنَ
You make obligatory	تَفْرِضُوا	You make a promise to them	تَوَاعِدُوهُنَّ	They leave	يَذَرُونَ
Obligation of dowry	فَرِيضَةً	Secretly	سِرًّا	They wait	يَتَرَبَّصْنَ
Give them	مَتَّعُوهُنَّ	Don't be determined	لَا تَعْزِمُوا	They did	فَعَلْنَ
Rich person	الْمَوْسِعِ	Knot	عُقْدَةَ	You presented	عَرَّضْتُمْ
According to his means	قَدْرُهُ	It reaches	يَبْلُغُ	Proposing for marriage	خِطْبَةَ
Poor man	الْمُقْتِرِ	So be warned	احْذَرُوهُ	You concealed	أَكْنَنْتُمْ

## Lesson 4: Islamic Family Law

وَأَنْ تَطَّلِقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ.

If you have divorced them before you have touched them and fixed a dowry for them, then you have to pay the half of what you have fixed except they (the woman) waives it or the one (usually the guardian of that woman) in whose hand the wedlock is, agrees to waive the amount. If you waive (pay the full dowry), then it is nearer to God-fearing attitude. Don't forget to show kindness to each other. Surely Allah is observing what you do.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ. فَإِنْ حِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ.

Protect your prayers, especially the Middle Prayer, and stand in front of Allah with true devotion. If you face a risk, then pray whether you are walking or riding (in the best possible way). When you become free (of that risk), remember Allah in the way He has taught you what you did not know.

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ. وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ. كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ. (البقرة 242-221:2)

Those of you who die and leave wives, they should bequeath for their wives for a maintenance for a year and not driving out (of husband's home). If they go out (by their own to marry another person), there is no blame on you about what they do about themselves in a decent way. Allah is the Mighty, the Wise. For the divorced women, you have to pay reasonable maintenance, it is an obligation on the God-fearing people. In this way Allah explains His verses for you so that you understand.

### Do you know?

Pre-Islamic Arabs had a view that a Giant (Jinn) can control the mind of a poet to create extra-ordinary masterpiece of communication. They used to consider the Quran a revelation of a Jinn.

Explanation	Word	Explanation	Word	Explanation	Word
Bequest	وَصِيَّةً	Middle	الْوُسْطَى	You made obligatory	فَرَضْتُمْ
Driving out	إِخْرَاجٍ	Stand (O you all!)	قُومُوا	They forgive	أَنْ يَعْفُونَ
They come out	خَرَجْنَ	Straight, obedient	قَانِتِينَ	You forgive	أَنْ تَعْفُوا
He explains	يُبَيِّنُ	On foot	رِجَالًا	Nearest	أَقْرَبُ
		While riding	رُكْبَانًا	Don't forget	لَا تَنْسُوا
		You become safe	أَمِنْتُمْ	Protect (O you all!)	حَافِظُوا



## Lesson 5: The Rights of Allah and the Rights of Human Beings

### The Result

Compare your translation. Each line carried ten marks. If your score is below 80%, repeat the test.

قال ابن عَبَّاسٍ رضي الله عنهما: كان النبي صلى الله عليه وسلم إذا قام من الليل يتَهَجَّدُ قال: 'اللَّهُمَّ لك الحمد، أنت قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، ولك الحمد أنت نُورُ السَّمَوَاتِ وَالْأَرْضِ، ولك الحمد، أنت مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، ومن فيهن، ولك الحمد، أنت الْحَقُّ، ووَعْدُكَ الْحَقُّ، ولِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ.

Ibn A'bbas said: When the Prophet صلى الله عليه وسلم used to stand at night for the performing the Night Prayer, he used to say: 'O Allah! Praise is for You, You are the establisher of the heavens and the earth and whoever is between them. Praise is for You, You are the light of the heavens and the earth. Praise is for You, You are the King of the heavens and the earth and whatever is in them. Praise is for You, You are the truth, Your promise is the truth, meeting with You is the truth, Your talks are the truth, the Paradise is the truth, the Hell is the truth, the prophets are the truth and Muhammad is the truth, and the Day of Judgment is the truth.

اللهم لك أسلمتُ، وبك آمنتُ، وعليك توكلتُ، وإليك أنبتُ، وبك خاصمتُ، وإليك حاكمتُ، فأغفر لي ما قدّمتُ وما أخرتُ، وما أسررتُ وما أعلنتُ، أنت المُقدِّمُ، وأنت المُؤخِّرُ، لا إله إلا أنت، أو: لا إله غيرك. (بخاري، كتاب التهجد)

O Allah! I submitted myself to You. I believed in You. I trusted in You. I returned towards You. With Your support, I argue. I sue in Your court. So forgive me for whatever I did in past and will do in future, (forgive whatever) I have concealed and whatever I have disclosed. You are the One Who make (some people) forward and (some people) backward. There is no god except You.' or he said, 'There is no god other than You.'

Explanation	Word	Explanation	Word	Explanation	Word
I sent in advance (I did in past)	قَدَّمْتُ	I submitted myself	أَسَلَمْتُ	He performs prayer at late night	يَتَهَجَّدُ
I postponed (I shall do in future)	أَخَّرْتُ	I believed	آمَنْتُ	Establisher, One who establishes	قَيِّمٌ
I hid, I concealed	أَسْرَرْتُ	I trusted	تَوَكَّلْتُ	Light	نُورٌ
I announced	أَعْلَنْتُ	I left on	أَنْبَتُ	Meeting with you	لِقَاؤُكَ
One Who gives early	الْمُقَدِّمُ	I engaged in a dialogue	خَاصَمْتُ	Time, The Time of Judgment	السَّاعَةُ
One Who postpones	الْمُؤَخِّرُ	I put a lawsuit	حَاكَمْتُ		
Other than you	غَيْرُكَ	Forgive	اغْفِرْ		

## Lesson 5: The Rights of Allah and the Rights of Human Beings

عن مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ، فَقَالَتْ: سَبْعٌ وَسَبْعٌ وَإِحْدَى عَشْرَةَ، وَسَوَى رَكَعَتَيْ الْفَجْرِ. (بخاري، كتاب التهجد)

Narrated by Masrooq, he said: I asked A'yesha about the Prophet's prayer at night time. She said, 'It was seven or nine or eleven (Rak'at) other than the two Rak'at of Fajr Prayer.'

سَمِعْتُ الْمُغِيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَقُومُ أَوْ لَيُصَلِّي حَتَّى تَرِمَ قَدَمَاهُ، أَوْ سَاقَاهُ. فَيُقَالُ لَهُ، فِيَقُولُ: 'أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟' (بخاري، كتاب التهجد)

I listened Mughira while he was saying: 'The Prophet used to stand (for prayer) or used to perform his prayer until his both feet or legs swelled. It was discussed with him, he said, 'Why not should I become a thankful slave (of Allah)?'

عن عائشة أم المؤمنين رضي الله عنها: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى ذَاتَ لَيْلَةٍ فِي الْمَسْجِدِ، فَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ، فَكَثَرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّلَاثَةِ أَوْ الرَّابِعَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أَصْبَحَ قَالَ: 'قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، وَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ.' (بخاري، كتاب التهجد)

Narrated by A'yesha, the mother of believers: Allah's Apostle offered the prayer in the Mosque one night and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allah's Apostle did not come out to them. In the morning he said, 'I saw what you were doing and nothing stopped me from coming to you except the fear that it (i.e. the additional night prayer) might become obligatory on you.' And that happened in the month of Ramadan.

### Rule of the Day!

The word ما combines with different prepositions in order to give different meanings:

- بِمَا = ما + بِ (With what)
- لِمَا = ما + لِ (For what)
- مِنْ مِمَّا = ما + مِنْ (From what)
- عَنْ مِمَّا = ما + عَنْ (About what)

Explanation	Word	Explanation	Word	Explanation	Word
You made	صَنَعْتُمْ	Thankful	شَكُورًا	Other than	سَوَى
It forbids me	يَمْنَعْنِي	Next	الْقَابِلَةِ	It swelled	تَرِمَ
I feared	خَشِيتُ	It increased	كَثُرَ	قدم of تشبيهه	قَدَمَاهُ
It is / will be made mandatory	تُفْرَضُ	They gathered	اجْتَمَعُوا	ساق of تشبيهه	سَاقَاهُ

## Lesson 5: The Rights of Allah and the Rights of Human Beings

عن عائشة رضي الله عنها قالت: إن كان رسول الله صلى الله عليه وسلم ليدع العمل وهو يحب أن يعمل به، خشية أن يعمل به الناس فيفرض عليهم، وما سبح رسول الله صلى الله عليه وسلم سبحة الضحى قط، وإنني لأسبحها. (بخاري، كتاب التهجد)

Narrated by A'yesha, she said: Allah's Apostle used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet never prayed the prayer after sunrise, but I offer it.

عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: 'يعقد الشيطان على قافية رأس أحدكم إذا هو نام ثلاث عقدة، يضرب على مكان كل عقدة: عليك ليل طويل فارقد. فإن استيقظ فذكر الله انحلت عقدة، فإن توضأ انحلت عقدة، فإن صلى انحلت عقدة، فأصبح نشيطاً طيب النفس، وإلا أصبح خبيث النفس كسلان.' (بخاري، كتاب التهجد)

Narrated by Abu Hurairah: Allah's Apostle said, 'Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart.'

عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: 'لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه.' (متفق عليه).

Narrated by Anas that the Prophet said, 'Nobody of you can become a believer unless he likes for his brother what he likes for himself.'

Explanation	Word	Explanation	Word	Explanation	Word
Knot	عقدة	Back side of head	قافية رأس	He leaves	يدع
Active, energetic	نشيطاً	He slept	نام	It is / will be made obligatory	يفرض
Having a pleasant personality	طيب النفس	Knots, plural of عقدة	عقد	He provokes Allah's exaltedness	سبح
Having a dull personality	خبيث النفس	Long	طويلاً	Provoking Allah's exaltedness	سبحه
Lazy	كسلان	Keep sleeping	ارقد	Time after sunrise	الضحى
He is not a believer	لا يؤمن	He wakes up (after a sleep)	استيقظ	Ever, never	قط
For his brother	لأخيه	It is untied	انحلت	I provoke Allah's exaltedness	أسبحها
For himself	لنفسه	He performed ablution	توضأ	He ties a knot	يعقد

## Lesson 5: The Rights of Allah and the Rights of Human Beings

عن أبي هريرة رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: 'يُنزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيهِ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.' (بخاري، كتاب التهجد)

Narrated by Abu Huraira: Allah's Apostle said: 'Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: 'Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?''

عن أنس بن مالك رضي الله عنه قال: دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: 'مَا هَذَا الْحَبْلُ؟' قَالُوا: 'هَذَا حَبْلٌ لَزِينَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ.' فقال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: 'لا حُلُوهُ، لِيُصَلَ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ.' (بخاري، كتاب التهجد)

Narrated by Anas Ibn Malik: Once the Prophet entered the Mosque and saw a rope hanging in between its two pillars. He said, 'What is this rope?' The people said, 'This rope is for Zainab (Prophet's wife) who, when she feels tired, holds it (to keep standing for the prayer.)' The Prophet said, 'No, untie it. Everyone of you should pray as long he feels energetic, and when he gets tired, he should sit down.'

عَنْ ابْنِ عُمَرَ رضي الله عنهما قال: قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: 'بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَ إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ.' (رواه البخاري).

Narrated by Ibn U'mar, he said that the Prophet said, 'Islam is based on five (principles): To testify that there is no god except Allah and Muhammad is Allah's Apostle. To establish the (compulsory congregational) prayers (dutifully and perfectly.) To pay Zakat (i.e. obligatory charity) To perform Hajj. (i.e. Pilgrimage to Mecca) To observe fast during the month of Ramadan. (Bukhari reported it)

Explanation	Word	Explanation	Word	Explanation	Word
So that he prays	لِيُصَلَ	Forgive!	أَغْفِرَ	Lazy	كَسَلَانَ
His energetic body condition	نَشَاطَهُ	He entered	دَخَلَ	He comes down	يُنزِلُ
He becomes tired	فَتَرَ	A rope	حَبْلٌ	He / it remains	يَبْقَى
He should sit	لِيَقْعُدَ	Hanging, stretched	مَمْدُودٌ	He calls Me	يَدْعُونِي
It is built over	بُنِيَ	Two pillars, سارية of تشبيهه	السَّارِيَتَيْنِ	I will respond him	أَسْتَجِيبُ
Witness, declaration	شَهَادَةِ	She becomes tired	فَتَرَتْ	He asks me	يَسْأَلُنِي
Giving, paying	إِيتَاءِ	She hangs	تَعَلَّقَتْ	I give him	أُعْطِيهِ
Fasting	صَوْمِ	Untie it	حُلُوهُ	He sake forgiveness from me	يَسْتَغْفِرُنِي

## Lesson 5: The Rights of Allah and the Rights of Human Beings

عن جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِالسُّوقِ، دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ، وَالنَّاسُ كَنَفَتَهُ. فَمَرَّ بِجَدْيٍ أَسَكَ مَيْتًا. فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ. ثُمَّ قَالَ 'أَيُّكُمْ يُحِبُّ أَنْ هَذَا لَهُ بِدِرْهِمٍ؟' فَقَالُوا: 'مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ. وَمَا نَصْنَعُ بِهِ؟' قَالَ 'أَتُحِبُّونَ أَنَّهُ لَكُمْ؟' قَالُوا: 'وَاللَّهِ! لَوْ كَانَ حَيًّا، كَانَ عَيْبًا فِيهِ، لِأَنَّهُ أَسَكَ. فَكَيْفَ وَهُوَ مَيْتٌ؟' فَقَالَ 'فَوَاللَّهِ! لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ، مِنْ هَذَا عَلَيْكُمْ.' (مسلم، كتاب الزهد و الرفائق، 2956)

Reported by Jabir Ibn A'bdullah that Allah's Apostle passed by the market, entering from its upper side, and people were on his side. So he passed by a dead sheep having small ears. He caught it from its ear and said, 'Would anyone of you like (to buy) this for a silver coin?' They said, 'We don't like to buy it for anything. What will we do with it?' He said, 'Do you like to owe it?' They said, 'By God! If it was alive, there is a defect in it because its ears are small. So how we can owe it while it is dead?' He said, 'By God! For Allah, this world is more inferior than it is (inferior) for you.'

قَالَ الْمَعْرُورُ بْنُ سُوَيْدٍ: رَأَيْتُ أَبَا ذَرٍّ الْعَفَّارِيَّ رَضِيَ اللَّهُ عَنْهُ، وَعَلَيْهِ خُلَّةٌ، وَعَلَى غُلَامِهِ خُلَّةٌ، فَسَأَلْتَاهُ عَنْ ذَلِكَ، فَقَالَ: إِنِّي سَابَيْتُ رَجُلًا، فَشَكَانِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: 'أَعَيَّرْتَهُ بِأَمِّهِ.' ثُمَّ قَالَ: 'إِنَّ إِخْوَانَكُمْ حَوْلَكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ.' (بخاري، كتاب العتق، 2545)

Ma'roor Ibn Suwaid said: I saw Abu Dhar Al-Ghafari wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e. how both were wearing similar cloaks). He replied, 'Once I abused a man and he complained of me to the Prophet . The Prophet asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).'

Explanation	Word	Explanation	Word	Explanation	Word
The most inferior	أَهْوَنُ	He caught it	أَخَذَ	He passed	مَرَّ
Gown	خُلَّةٌ	Its ear	أُذُنِهِ	Market	سُوقٍ
His boy (slave boy)	غُلَامِهِ	Dirham, a silver coin	دِرْهِمٍ	Entering	دَاخِلًا
We asked him	سَأَلْتَاهُ	We love, we like	نُحِبُّ	Higher part	بَعْضِ الْعَالِيَةِ
I insulted	سَابَيْتُ	A thing	شَيْءٍ	They were on his side	كَنَفَتَهُ
He complained about me	شَكَانِي	We make	نَصْنَعُ	Goat	جَدْيٍ
You blamed him	عَيَّرْتَهُ	You all love / like	تُحِبُّونَ	Having small ears	أَسَكَ
Your brother	حَوْلَكُمْ	Alive	حَيًّا	Died	مَيْتٌ
He made them	جَعَلَهُمْ	Weakness, defect	عَيْبًا	He took it	تَنَاوَلَهُ

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عن عَدِي قَالَ: أَخَذَ عَدِي عِقَالًا أبيضَ وَعِقَالًا أسودَ، حَتَّى كَانَ بَعْضُ اللَّيْلِ نَظَرَ، فَلَمْ يَسْتَبِينَا، فَلَمَّا أَصْبَحَ قَالَ: يَا رَسُولَ اللَّهِ، جَعَلْتُ تَحْتَ وَسَادَتِي. قَالَ: 'إِنَّ وَسَادَكَ إِذَا لَعَرِيضٌ، أَنْ كَانَ الْخَيْطُ الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ وَسَادَتِكَ'. (بخاري، كتاب التفسير، 4240)

Narrated from A'di: A'di took a white and a black thread. He looked at them at some part of night, but they did not become clear. At the morning he said, 'O Allah's Prophet! I put them under my pillow.' He said, 'Then your pillow is very wide. Black and White Threads are under your pillow.' [The Hadith was about the Quranic instruction about fasting: 'Eat and drink until the white thread (of morning) becomes distinguishable from the black thread (of night)'. In the verse, black and white thread are an allegory for the night and the morning. A'di understood the verse in its literal meanings and placed a black and white thread under his pillow. When he told his story to the Prophet صلى الله عليه وآله وسلم, he joked to him, 'Then your pillow is very wide. Black and White Threads are under your pillow.']

عن أَبِي هُرَيْرَةَ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ 'أَيُّهَا النَّاسُ! قَدْ فَرَضَ اللَّهُ عَلَيْكُمْ الْحَجَّ فَحُجُّوا.' فَقَالَ رَجُلٌ: 'أَكُلُّ عَامٍ؟ يَا رَسُولَ اللَّهِ!' فَسَكَتَ. حَتَّى قَالَهَا ثَلَاثًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: 'لَوْ قُلْتُ: نَعَمْ. لَوَجِبَتْ. وَلَمَّا اسْتَطَعْتُمْ.' ثُمَّ قَالَ: 'ذُرُونِي مَا تَرَكْتُمْ.' فَإِنَّمَا هَلَكَ مِنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاحْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ. فَإِذَا أَمَرْتُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ. وَإِذَا نَهَيْتُمْ عَنْ شَيْءٍ فَدَعُوهُ.' (مسلم، كتاب الحج، 1337)

Narrated by Abu Hurairah, he said: Allah's Apostle delivered a sermon to us and said: 'O People! Allah has made the pilgrimage obligatory to you, so perform the Hajj.' A person said, 'O Allah's Prophet! Every year?' He remained silent until he (the person) said three times. Allah's Prophet Said: 'If I had said, 'yes', it would have become obligatory on you while you were not able to do that.' Then he said: 'Leave whatever I leave for you. People before you destroyed due to a large number of questions and disagreements with their prophets. When I instruct you about anything, take it according to your capabilities. When I forbid you from anything, then leave it.'

Explanation	Word	Explanation	Word	Explanation	Word
He made obligatory	فَرَضَ	Thread	عِقَالًا	Under	تَحْتَ
O you all! Perform pilgrimage	حُجُّوا	White	أَبْيَضَ	Your both hands	أَيْدِيكُمْ
Year	عَامٍ	Black	أَسْوَدَ	He should feed him	لِيُطْعِمَهُ
He became silent	سَكَتَ	He looked at	نَظَرَ	He eats / will eat	يَأْكُلُ
Definitely it becomes mandatory	لَوَجِبَتْ	Both of them become visible	يَسْتَبِينَا	He should provide him dress	لِيَلْبِسَهُ
You were capable of	اسْتَطَعْتُمْ	I put / make	جَعَلْتُ	He wears dress	يَلْبِسُ
Leave me	ذُرُونِي	My pillow	وَسَادَتِي	You make them responsible	تَكَلَّفْتُمُوهُمْ
I leave you	تَرَكْتُمْ	Pillow	وَسَادَ	It overwhelms them	يَعْلِبُهُمْ
He destroyed	هَلَكَ	Definitely very wide	لَعَرِيضٌ	You made them responsible	كَالْفَتْمُوهُمْ
Their questions	سُؤَالِهِمْ	Thread	الْخَيْطُ	Help them	أَعِينُوهُمْ

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عن أبي هريرة قال: بينما النبي صلى الله عليه وسلم في مجلسٍ يُحدِّثُ القومَ، جاءه أعرابيٌّ فقال: 'متى الساعة؟' فمضى رسول الله صلى الله عليه وسلم يُحدثُ، فقال بعضُ القومِ: 'سمع ما قال فكره ما قال.' وقال بعضهم: 'بل لم يسمع.' حتى إذا قضى حديثه قال: 'أين أراه السائلُ عن الساعة.' قال: 'ها أنا يا رسول الله.' قال: 'إذا ضيَّعت الأمانةُ فانتظر الساعة.' قال: 'كيف إضاعتها؟' قال: 'إذا وُسدَّ الأمرُ إلى غيرِ أهلِهِ فانتظر الساعة.' (بخاري، كتاب العلم، 59)

While the Prophet was saying something in a gathering, a Bedouin came and asked him, 'When would the Hour (Doomsday) take place?' Allah's Apostle continued his talk, so some people said that Allah's Apostle had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Apostle had not heard it. When the Prophet finished his speech, he said, 'Where is the questioner, who enquired about the Hour (Doomsday)?' The Bedouin said, 'I am here, O Allah's Apostle.' Then the Prophet said, 'When honesty is lost, then wait for the Hour (Doomsday).' The Bedouin said, 'How will that be lost?' The Prophet said, 'When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday).'

عن عبد الله بن مسعود، عن النبي صلى الله عليه وسلم قال: 'لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر.' قال رجل: 'إن الرجل يحب أن يكون ثوبه حسنا ونعله حسنة.' قال: 'إن الله جميلٌ يحب الجمال. الكبر بطر الحقِّ وغمطُ الناس.' (مسلم، كتاب الإيمان، 147)

Narrated by A'bdulalh Ibn Mas'ud from the Prophet, he said: 'No body will enter the Paradise having arrogance equivalent to the weight of a small grain in his heart.' A man said, 'Surely a person likes that his cloths and shoes are good.' (Prophet) said, 'Surely Allah is graceful and He loves handsomeness. Arrogance is denying the truth and considering people inferior.'

Explanation	Word	Explanation	Word	Explanation	Word
His heart	قلبه	He disliked	كره	Their disputes	اختلافهم
Equal to the weight of a grain	مثقال ذرة	He finished, he declared	قضى	I order you	أمرتكم
Pride, arrogance	كبر	I saw him	أراه	Take it	فأتوا
His cloth	ثوبه	It is wasted	ضيعت	I forbid you	نهيتكم
Good	حسنا	Honesty	الأمانة	Leave it (O you all)	دعوه
His shoes	نعله	Wait!	انتظر	Sitting	مجلس
Handsome, beautiful	جميل	Its wastage	إضاعتها	He describes, he talks	يحدث
Beauty	الجمال	It is given	ؤسد	He came to him	جاءه
Being careless about the truth	بطر الحق	Other than competent people	غير أهل	An Arab Villager, Bedouin	أعرابي
To despise	غمط	He does not enter	لا يدخل	He went	مضى

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عن النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ. قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ 'الْبِرُّ حُسْنُ الْخُلُقِ. وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ.' (مسلم، كتاب البر و الصلة، 2553)

Narrated by Nawas Ibn Sam'an Al-Ansari, he said: I asked Allah's Apostle about the piety and the sin. He said, 'Piety is having good character while the sin is what creates a feeling of discomfort in your chest and you don't like to disclose it to people.'

عن أُمِّ سَلَمَةَ قَالَتْ: اسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ، وَهُوَ يَقُولُ: 'لَا إِلَهَ إِلَّا اللَّهُ، مَاذَا أَنْزَلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ، مَاذَا أَنْزَلَ مِنَ الْخَزَائِنِ، مَنْ يُوقِظُ صَوَاحِبَ الْخُجُرَاتِ، كَمَ مِنْ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ.' (بخاري، كتاب اللباس، 5844)

Narrated by Umm Salemah: One night the Prophet woke up, saying, 'There is no god except Allah! How many afflictions have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up (for prayers) the lady dwellers of these rooms? Many well dressed soul (people) in this world, will be naked on the Day of Resurrection.'

عن علي بن أبي طالب، عن رسول الله صلى الله عليه وسلم؛ أنه كان إذا قام إلى الصلاة قال: 'وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.'

Narrated by A'li Ibn Abi Talib about Allah's Apostle that when he used to stand for prayer, he used to say, 'I have turned my face in straight position for The One Who originated the heavens and the earth. I am not one from polytheists. Surely my prayer, my sacrifice, my life and my death is for Allah, the Lord of all worlds. There is no associate to Him. For that I am instructed and I am the one from submitters.'

Explanation	Word	Explanation	Word	Explanation	Word
I faced towards	وَجَّهْتُ	It came down	أَنْزَلَ	Piety	الْبِرُّ
My face	وَجْهِي	Test, temptation, persecution	الْفِتْنَةُ	Sin	الْإِثْمُ
He originated	فَطَرَ	Treasures, plural of خزانة	الْخَزَائِنِ	Good character	حُسْنُ الْخُلُقِ
Straight	حَنِيفًا	He arouses	يُوقِظُ	It caused abrasion	حَاكَ
My sacrifices	نُسُكِي	People, owners, plural of صاحب	صَوَاحِبِ	Your chest	صَدْرِكَ
My life	مَحْيَايَ	Small rooms, plural of حجرة	الْخُجُرَاتِ	You disliked	كَرِهْتَ
My death	مَمَاتِي	One having cloths	كَاسِيَةٍ	To inform	أَنْ يَطَّلِعَ
I am instructed	أُمِرْتُ	One without cloths	عَارِيَةٍ	He woke up	اسْتَيْقَظَ



## Lesson 5: The Rights of Allah and the Rights of Human Beings

اللهم! أنت المَلِكُ لا إلهَ إلا أنت. ظَلَمْتُ نَفْسِي وَاَعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلا أنت وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ. لا يَهْدِي لِأَحْسَنِهَا إِلا أنت. وَاصْرِفْ عَنِّي سَيِّئَهَا. لا يَصْرِفُ عَنِّي سَيِّئَهَا إِلا أنت. لَبَّيْكَ! وَسَعْدَيْكَ! وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ. وَالشَّرُّ لَيْسَ إِلا فِيكَ. أَنَا بِكَ وَإِلَيْكَ. تَبَارَكْتَ وَتَعَالَيْتَ. اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.'

O Allah! You are the King. There is no god except You. I have offended against myself. I confess my sins, so forgive all of my sins. Surely nobody forgives the sins except You. Guide me for the best character. Nobody can guide for the right character except You. Take away its evil from me. Nobody can take it away except You. I am available at Your service. I am obedient to You. All good is in Your Hands. Evil cannot be associated to You. I am for You and submitted towards You. You are Self-Blessed and Exalted. I seek forgiveness from You and return to You.'

وَإِذَا رَكَعَ قَالَ 'اللهم! لَكَ رَكَعْتُ. وَبِكَ آمَنْتُ. وَلَكَ أَسَلَمْتُ. خَشَعْتُ لَكَ سَمْعِي وَبَصْرِي. وَمُخِّي وَعَظْمِي وَعَصَبِي.'

When he used to bow down, he said: 'O Allah! I have bowed for You. I have believed in You. I have submitted to You. My ears, eyes, brain, bones and nerves are submitted to you.'

وَإِذَا رَفَعَ قَالَ 'اللهم! رَبَّنَا لَكَ الْحَمْدُ مِثْلَ السَّمَاوَاتِ وَمِثْلَ الْأَرْضِ وَمِثْلَ مَا بَيْنَهُمَا وَمِثْلَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.'

When he used to raise up, he said, 'O Allah! My Lord! The praise is for You equivalent to the full measure of the heavens, the earth and whatever is between both of them and equivalent to the measure of whatever thing You want after that.'

### Face the Challenge!

Describe different types of nouns and verbs. You can get help from the Book of Module AG02.

Explanation	Word	Explanation	Word	Explanation	Word
He bowed	رَكَعَ	Its sin, its evil	سَيِّئَهَا	I offended	ظَلَمْتُ
I bowed	رَكَعْتُ	He does not takes away	لا يَصْرِفُ	I confess	اعْتَرَفْتُ
I believed	آمَنْتُ	I am obedient to You	سَعْدَيْكَ	My sin	ذُنُوبِي
I submitted myself	أَسَلَمْتُ	Evil	الشَّرُّ	My sins, plural of ذنب	ذُنُوبِي
I surrender myself	خَشَعْتُ	You are The Self-Blessed	تَبَارَكْتَ	He forgives	يَغْفِرُ
My power to listen	سَمْعِي	You are Exalted	تَعَالَيْتَ	Better or the best	أَحْسَنَ
My eyesight	بَصْرِي	I seek forgiveness from you	اسْتَغْفِرُكَ	He guides	يَهْدِي
My brain	مُخِّي	I return to	أَتُوبُ	Take away from me	اصْرِفْ عَنِّي

## Lesson 5: The Rights of Allah and the Rights of Human Beings

وَإِذَا سَجَدَ قَالَ 'اللَّهُمَّ! لَكَ سَجَدْتُ. وَبِكَ آمَنْتُ. وَلَكَ أَسَلَمْتُ. سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ. تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.'

When he used to prostrate, he said, 'O Allah! I have prostrated for You. I have believed in You. I have submitted to You. My face has prostrated for the One Who has created it, shaped it and carved ears and eyes in it. Allah is Self-Blessed, the Best of the creators.'

ثُمَّ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُدِ وَالتَّسْلِيمِ 'اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ. وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ. وَمَا أَسْرَفْتُ. وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ. لَا إِلَهَ إِلَّا أَنْتَ.' (مسلم، كتاب الصلوة، 771)

Then at the end, he used to say between Tashahud and Tasleem, 'O Allah! Forgive me what I did in past and what I shall do in future, what I have concealed and what I have disclosed and what I have crossed the limits. You are More Knowledgeable than me. You are the One Who make (some people) forward and (some people) backward. There is no god except You.'

*(Translation of some Ahadith is adapted from the Hadith Software of Islambase Publications.)*

### Worth Reading

What is glamour and what is its impact on human personality? Read more:

<http://www.mubashirnazir.org/PD/English/PE02-0011-Glamor.htm>

### Do you know?

Prophet Muhammad ﷺ used to visit Arabic festivals in order to introduce people with the message of Quran.

Explanation	Word	Explanation	Word	Explanation	Word
The Best of creators i.e. Allah	أَحْسَنُ الْخَالِقِينَ	He prostrated	سَجَدَ	My bones	عَظْمِي
He becomes / will become	يَكُونُ	I prostrated	سَجَدْتُ	My nerves	عَصَبِي
Testimony	التَّشَهُدِ	He created it	خَلَقَهُ	He raised (his head)	رَفَعَ
Prayer for peace	التَّسْلِيمِ	He shaped it	صَوَّرَهُ	Filled quantity, equal to the measure of	مِلاءَ
I crossed the limits	أَسْرَفْتُ	He carved	شَقَّ	You liked, You pleased	شِئْتَ
				After	بَعْدُ

## Lesson 6: The Story of Yousuf (Joseph) عليه الصلوة والسلام

### The Result

Calculate your score. Each line carries ten marks. If your score is less than 80%, repeat the exercise.

وكان لإسحاق ولدٌ اسمه يُعقُوبُ وكانَ نبيًّا. وكان يعقوبُ له اثنا عشر ولدًا، مِنْهُمْ يُوسُفُ بْنُ يَعقُوبَ. ويوسف له قِصَّةٌ عَجِيبَةٌ فِي الْقُرْآنِ. و إِلَيْكَ هَذِهِ الْقِصَّةُ!.

Isaac had a son, his name was Jacob and he was a prophet. Jacob had twelve boys, Joseph the son of Jacob was one of them. There is an amazing story about Joseph in the Quran. This story is described to you.

كانَ يوسفُ وُلْدًا صَغِيرًا ، وَكَانَ لَهُ أَحَدَ عَشَرَ أَخًا. وَكَانَ يُوسُفُ غُلَامًا جَمِيلًا، وَكَانَ يُوسُفُ غُلَامًا ذَكِيًّا. وَكَانَ أَبُوهُ يَعقُوبُ يُحِبُّهُ أَكْثَرَ مِنْ جَمِيعِ إِخْوَتِهِ. ذَاتَ لَيْلَةٍ رَأَى يُوسُفُ رُؤْيَا عَجِيبَةً. رَأَى أَحَدَ عَشَرَ كَوْكَبًا وَرَأَى الشَّمْسَ وَالْقَمَرَ كُلَّهُمَا يَسْجُدُ لَهُ.

Joseph was a little boy. He had 11 brothers. Joseph was a handsome boy. He was an intelligent boy. His father Jacob used to love him more than all of his brothers. One night, Joseph saw an amazing dream. He saw that 11 stars, the sun and the moon, all of them prostrate for him.

تَعَجَّبَ يُوسُفُ الصَّغِيرُ كَثِيرًا ! وَمَا فَهَمَ هَذِهِ الرُّؤْيَا كَيْفَ تَسْجُدُ الْكُوكُوبُ وَالشَّمْسُ وَالْقَمَرُ لِرَجُلٍ؟ ذَهَبَ يُوسُفُ الصَّغِيرُ إِلَى أَبِيهِ يَعقُوبَ. وَحَكَى لَهُ هَذِهِ الرُّؤْيَا العَجِيبَةَ. 'يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ!'

Little Joseph astonished a lot. He did not understand this dream. How can stars, the sun and the moon prostrate for a man? Little Joseph went to his father Jacob and described this amazing dream: 'O father! I have seen 11 stars, the sun and the moon. I have seen them prostrating for me.'

### Rule of the Day

A حرف جر، مَجْرُور is composed of two words: مَجْرُور. The مَجْرُور is the word coming after the حرف جر. It is always in its جر .

Explanation	Word	Explanation	Word	Explanation	Word
I saw them	رَأَيْتُهُمْ	All	جَمِيع	Story	قِصَّة
Prostrating, plural of ساجد	سَاجِدِينَ	Dream	رُؤْيَا	Strange, amazing	عَجِيبَةَ
He understood	فَهِمَ	Star	كُوكُوبًا	Intelligent, brilliant	ذَكِيًّا

## Lesson 6: The Story of Yousuf (Joseph) عليه الصلوة والسلام

وَكَانَ أَبُوهُ يَعْقُوبُ نَبِيًّا. فَرِحَ يَعْقُوبُ بِهَذِهِ الرَّؤْيَا كَثِيرًا. وَقَالَ 'بَارَكَ اللَّهُ لَكَ يَا يَوْسُفَ، فَسَيَكُونُ لَكَ شَأْنٌ. هَذِهِ الرَّؤْيَا بَشَارَةٌ بِعِلْمٍ وَنُبُوَّةٍ. وَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ جَدِّكَ إِسْحَاقَ وَقَدْ أَنْعَمَ اللَّهُ عَلَيَّ جَدِّكَ إِبْرَاهِيمَ. وَإِنَّهُ يُنْعِمُ عَلَيْكَ وَيُنْعِمُ عَلَيَّ آلَ يَعْقُوبَ.'

His father Jacob was a prophet. Jacob became happy a lot for this dream. He said, 'Allah has blessed you, O Joseph! Soon it will be your position. This dream is a good news for you about knowledge and prophethood. Allah has blessed upon your grandfather Isaac, He also blessed your grand-grandfather Abraham. It is He who will bless upon you and will bless upon the progeny of Jacob.'

وَكَانَ يَعْقُوبُ شَيْخًا كَبِيرًا، وَكَانَ يَعْرِفُ طَبَائِعَ النَّاسِ. وَكَانَ يَعْرِفُ كَيْفَ يَغْلِبُ الشَّيْطَانُ، وَكَيْفَ يَلْعَبُ الشَّيْطَانُ بِالْإِنْسَانِ. فَقَالَ 'يَا وَلَدِي، لَا تُخْبِرْ بِهَذِهِ الرَّؤْيَا أَحَدًا مِنْ إِخْوَتِكَ فَإِنَّهُمْ يَحْسُدُونَكَ وَيَكُونُونَ لَكَ عَدُوًّا.'

Jacob was a great old man. He used to know people's nature. He used to know how the Satan dominates a person and how the Satan plays with a person. He said, 'O my son! Don't inform anyone in your brothers about your dream. They will be jealous to you and will become your enemy.'

### Rule of the Day

In Arabic, if you have to praise a person or a thing, you use the word **نَعِمَ**. It gives the meaning of 'What a nice!!!' e.g. **نَعِمَ الْمَوْلَى** (What a nice master). On the contrary, if you have to express your disparagement about a person or a thing, you use the word **بِئْسَ**. It gives the meaning of 'What a bad!!!' e.g. **بِئْسَ الْمَصِيرُ** (What a bad place to live!!!!). For feminine nouns, words **نَعِمَتْ** and **بِئْسَتْ** are used.

Explanation	Word	Explanation	Word	Explanation	Word
Don't inform	لَا تُخْبِرْ	An old man	شَيْخًا	He became happy	فَرِحَ
They become / will become jealous to you	يَحْسُدُونَكَ	He knows	يَعْرِفُ	Good news	بَشَارَةٌ
They become / will become	يَكُونُونَ	Nature, plural of طَبِيعَةٌ	طَبَائِعَ	He blessed upon	أَنْعَمَ
Enemy	عَدُوًّا	He dominates / will dominate	يَغْلِبُ	Your grandfather	جَدِّكَ
		He plays / will play	يَلْعَبُ	He blesses or will bless	يُنْعِمُ

## Lesson 6: The Story of Yousuf (Joseph) عليه الصلوة والسلام

وَكَانَ يُوسُفُ لَهُ أَخٌ آخَرٌ مِنْ أُمِّهِ اسْمُهُ بِنْيَامِينَ. وَكَانَ يَعْشَقُهُمَا حُبًّا شَدِيدًا، وَكَانَ لَا يُحِبُّ مِثْلَهَا أَحَدًا. وَكَانَ الْإِخْوَةَ يَحْسَدُونَ يَوْسُفَ وَبِنْيَامِينَ وَيَغْضَبُونَ كَانُوا يَقُولُونَ: 'لِمَاذَا يُحِبُّ أَبُونَا يَوْسُفَ وَبِنْيَامِينَ أَكْثَرَ؟ وَلِمَاذَا يُحِبُّ أَبُونَا يَوْسُفَ وَبِنْيَامِينَ وَهُمَا صَغِيرَانِ ضَعِيفَانِ. لِمَاذَا لَا يُحِبُّنَا مِثْلَ يَوْسُفَ وَبِنْيَامِينَ نَحْنُ شِبَابٌ أَقْوِيَاءُ، هَذَا أَمْرٌ عَجِيبٌ!'

Joseph had another brother from his mother, his name was Binyamin. Jacob used to love both of them intensely. He did not use to love anyone like that. The brothers used to be jealous with Joseph and Binyamin. They used to be angry and used to say: 'Why our father love Joseph and Binyamin more? Why our father love Joseph and Binyamin while both of them are little and weak. Why does he not love us like Joseph and Binyamin. We are grown up and powerful. It is a strange matter.'

وَكَانَ يَوْسُفُ وَوَلَدًا صَغِيرًا، فَحَكَى الرُّؤْيَا لِأَخُوتهِ وَغَضِبَ الْإِخْوَةَ جِدًّا لَمَّا سَمِعُوا الرُّؤْيَا وَأَشْتَدَّ حَسَدُهُمْ. وَاجْتَمَعَ الْإِخْوَةَ يَوْمًا وَقَالُوا 'اقتلوا يوسف أو اطرخوا أرضاً بعيدة. حينئذ يكون أبوكم لكم خالصاً، ويكون حبه لكم خالصاً.' قَالَ أَحَدُهُمْ: 'لا بل ألقوه في بئرٍ في طريق يأخذهُ بعض المُسَافِرِينَ.' وَوَأَقَّ عَلَيْهِ جَمِيعَ الْإِخْوَةَ.

Joseph was a little child. He described the dream to his brothers. When they listened the dream, they became much angry and their jealousy increased. One day, the brothers gathered and said, 'Kill Joseph or throw him in a remote land. Then your father will be only for you. His love will be pure for you.' One of them said, 'No, throw him in a well on the way. Some travelers will take him.' All brothers agreed upon it.

### Rule of the Day

A *معطوف* is the word coming after the *حرف عطف* while *معطوف إليه* is the word coming before the *حرف عطف*. Both *معطوف*, *معطوف* have the same case (جر، نصب، رفع)

Explanation	Word	Explanation	Word	Explanation	Word
Throw him	أَلْقَوْهُ	It intensified	أَشْتَدَّ	Two little	صَغِيرَانِ
Well	بِئْرٍ	They gathered	اجْتَمَعَ	Two weak persons	ضَعِيفَانِ
Way	طَرِيقٍ	(O you all!) Throw	اطْرَحُوا	Why?	لِمَاذَا
Travelers	المُسَافِرِينَ	Far, remote, distant	بَعِيدَةً	Young, youth	شَبَابٌ
They agreed	وَأَقَّ	Then, at that time	حينئذ	Powerful, healthy	أَقْوِيَاءُ
		Pure	خالصاً	He told the story	حَكَى

## Lesson 6: The Story of Yousuf (Joseph) عليه الصلوة والسلام

وَلَمَّا اتَّفَقُوا عَلَىٰ هَذَا الرَّأْيِ جَاؤُوا إِلَىٰ يَعْقُوبَ. وَكَانَ يَعْقُوبُ يَخَافُ عَلَىٰ يُوسُفَ كَثِيرًا، وَكَانَ يَعْرِفُ أَنَّ الْإِخْوَةَ يَحْسُدُونَهُ وَلَا يُحِبُّونَهُ. وَكَانَ يَعْقُوبُ لَا يُرْسِلُ يُوسُفَ مَعَ الْإِخْوَةِ. وَكَانَ يُوسُفُ يَلْعَبُ مَعَ أَخِيهِ وَلَا يَذْهَبُ بَعِيدًا، وَكَانَ الْإِخْوَةُ يَعْرِفُونَ ذَلِكَ، وَلَكِنَّهُمْ عَزَمُوا عَلَىٰ الشَّرِّ.

When they agreed on this opinion, they went to Jacob. Jacob used to fear about Joseph a lot. He used to know that the brothers are envious of him and they don't like him. Jacob did not use to send Joseph with the brothers. Joseph used to play with his brother (Binyamin) and did not use to go away. The brothers used to know that but they determined to do evil.

قَالُوا 'يَا أَبَانَا لِمَاذَا لَا تَرْسِلُ مَعَنَا يُوسُفَ؟ مَاذَا تَخَافُ! هُوَ أَخُونَا الْعَزِيزُ، وَأَخُونَا الصَّغِيرُ، وَنَحْنُ أَبْنَاءُ أَبِي. وَالْإِخْوَةُ دَائِمًا يَلْعَبُونَ جَمِيعًا، فَلِمَاذَا لَا نَذْهَبُ نَحْنُ وَنَلْعَبُ جَمِيعًا؟ أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لِحَافِظُونَ.' وَكَانَ يَعْقُوبُ شَيْخًا كَبِيرًا، وَكَانَ يَعْقُوبُ عَاقِلًا حَلِيمًا.

They said, 'O our father! Why you do not send Joseph with us? Why do you fear? He is our beloved brother. He is our little brother. We are the sons of the same father. Brother always play with each other collectively. Why we do not go and play together? Send him with us tomorrow. He will enjoy and play and we will protect him.' Jacob was a great old man. He was very intelligent and patient.

### Face the Challenge!

Prepare a summary of the rules studied in the Modules AG01 and AG02.

Explanation	Word	Explanation	Word	Explanation	Word
Always	دَائِمًا	They know	يَعْرِفُونَ	They agreed	اتَّفَقُوا
We go / shall go	نَذْهَبُ	They determined	عَزَمُوا	Opinion	الرَّأْيِ
We play / shall play	نَلْعَبُ	You send	تَرْسِلُ	They went	جَاؤُوا
Send him	أَرْسَلَهُ	What	مَاذَا	He fears / will fear	يَخَافُ
Tomorrow	غَدًا	You fear	تَخَافُ	He sends / will send	يُرْسِلُ
He enjoys	يَرْتَعُ	Dear, valuable	الْعَزِيزُ	He plays / will play	يَلْعَبُ
Protectors	حَافِظُونَ	Sons, plural of ابن	أَبْنَاءُ	He goes / will go	يَذْهَبُ

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وكان يعقوب لا يحب أن يبعده منه يوسف. وكان يخاف على يوسف كثيراً. 'أخاف أن يأكله الذئب وأنتم عنه غافلون.' قالوا: 'أبداً كيف يأكله الذئب ونحن حاضرون؟ وكيف يأكله، ونحن شبان أقوياء؟' وأذن يعقوب ليوسف.

Jacob did not liked to send Joseph away from him. He feared a lot about Joseph. (He said:) 'I fear that a wolf may eat him while you will be negligent.' They said, 'Never, how can a wolf eat him while we are actively monitoring? How can it eat him and we are powerful young men.' Jacob allowed (them) for (taking) Joseph.

وفرح الاخوة كثيراً لما أذن يعقوب ليوسف. وذهبوا إلى غابة وألقوا يوسف في بئر في الغابة ولم يرحموا يوسف الصغير، ولم يرحموا يعقوب الشيخ الكبير. وكان يوسف ولداً صغيراً، وكان قلبه صغيراً. وكانت البئر عميقة، وكانت البئر مظلمة وكان يوسف وحيداً. ولكن الله بشر يوسف وقال له: 'لا تحزن ولا تخف. إن الله معك، وسيكون لك شأن. سيحضر إليك الإخوة وتخبرهم بما فعلوه.'

The brothers were happy a lot because Jacob had allowed for (taking) Joseph. They went to a forest and threw Joseph in a well at the forest. They did not have mercy upon on the little Joseph. They did not have mercy upon the great old man Jacob. Joseph was a little child. His heart was small. The well was deep. They well was dark and Joseph was alone. But Allah provided good news to Joseph and said to him: 'Don't be grieved and don't fear. Allah is with you. Soon your condition will change. Soon your brothers will come to you and you will tell them about what they did.'

Explanation	Word	Explanation	Word	Explanation	Word
Dark	مُظْلِمَةٌ	Present	حَاضِرُونَ	To go away	أَنْ يَبْعُدَ
Alone	وَحِيداً	Young men	شَبَابٌ	I fear	أَخَافُ
He provided good news	بَشَّرَ	He allowed	أَذِنَ	To eat him	أَنْ يَأْكُلَهُ
Don't be grieved	لَا تَحْزَنْ	Forest	غَابَةٌ	Wolf	الذئب
Don't fear	لَا تَخَفْ	They did not be merciful	لَمْ يَرْحَمُوا	Negligent people	غَافِلُونَ
Soon he will appear	سَيَحْضُرُ	Deep	عَمِيقَةً	Permanently	أَبَداً

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وَلَمَّا فَرَغُوا مِنْ شَأْنِهِمْ وَأَلْقَوْا يُوسُفَ فِي الْبُئْرِ اجْتَمَعُوا وَقَالُوا: 'مَاذَا نَقُولُ لِأَبِينَا؟' قَالَ بَعْضُهُمْ: 'كَانَ أَبُوْنَا يَقُولُ أَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ فَتَقُولُهُ صَدَقْتَ يَا أَبَانَا قَدْ أَكَلَهُ الذِّئْبُ.' وَآفَقَ الْإِخْوَةُ عَلَى ذَلِكَ، وَقَالُوا 'نَعَمْ نَقُولُ لَهُ أَكَلَهُ الذِّئْبُ.'

When they became free from their matter and threw Joseph in the well, they gathered and said, 'What should we say to our father?' Some of them said, 'Our father was saying that he fears that a wolf may eat him. So we shall say that, O father! What you told became truth. Wolf has eaten him.' The brothers agreed upon it. They said, 'Yes, We shall say about him that the wolf has eaten him.'

قَالَ بَعْضُ الْإِخْوَانِ: 'وَلَكِنَّ مَا آيَةُ ذَلِكَ؟' قَالُوا: 'آيَةُ ذَلِكَ الدَّمُ.' وَأَخَذَ الْإِخْوَةُ كَبْشًا وَذَبْحُوهُ. وَأَخَذُوا قَمِيصَ يُوسُفَ وَصَبَّغُوهُ. وَفَرِحَ الْإِخْوَةُ جَدًّا وَقَالُوا 'الآنَ يُصَدِّقُ أَبُوْنَا.' وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ. قَالُوا 'يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ.' وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ. وَقَالُوا 'هَذَا دَمُ يُوسُفَ!'

Some brothers said, 'But what is the evidence for that.' They said, 'The evidence of that is blood.' The brothers caught a ram and slaughtered it. They took the shirt of Joseph and dyed it (with blood). Now the brothers were very happy. They said, 'Now our father will believe in us.' They went to their father and night while they were weeping. They said, 'O our father! We went for a race and left Joseph near our luggage, the wolf has eaten him.'

وَكَانَ أَبُو هُم يَعْقُوبَ نَبِيًّا، وَكَانَ شَيْخًا كَبِيرًا. وَكَانَ أَعْقَلَ مِنْ أَوْلَادِهِ. وَكَانَ يَعْقُوبُ يَعْرِفُ أَنَّ الذِّئْبَ إِذَا أَكَلَ إِنْسَانًا جَرَحَهُ وَشَقَّ قَمِيصَهُ. وَكَانَ قَمِيصُ يُوسُفَ سَالِمًا. وَكَانَ مَصْبُوغًا فِي الدَّمِ فَعَرَفَ يَعْقُوبُ أَنَّهُ دَمٌ كَذِبٌ وَأَنَّ قِصَّةَ الذِّئْبِ قِصَّةٌ مَوْضُوعَةٌ.

Their father Jacob was a prophet and a great old man. He was wiser than his children. He used to know that when a wolf eats a person, he tears him (his body) and tears his shirt. The shirt of Joseph was not damaged. It was dyed in blood. So Jacob knew that the blood is false and the story of wolf is a fake story.

Explanation	Word	Explanation	Word	Explanation	Word
He wounded him	جَرَحَهُ	We went	ذَهَبْنَا	You will inform them	تُخْبِرُهُمْ
He tore	شَقَّ	We raced	نَسْتَبِقُ	They became free	فَرَغُوا
Undamaged	سَالِمًا	We left	تَرَكْنَا	You told the truth	صَدَقْتَ
Dyed	مَصْبُوغًا	Our belongings	مَتَاعِنَا	Ram, male sheep	كَبْشًا
Fake	مَوْضُوعَةٌ	Wiser or the wisest	أَعْقَلَ	They dyed it	صَبَّغُوهُ
Blood	الدَّم	Sign, evidence	آيَةٌ	They weep	يَبْكُونَ



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فَقَالَ لِأَوْلَادِهِ: بَلْ هَذِهِ قِصَّةٌ وَضَعْتُمُوهَا. **فَصَبَّرَ جَمِيلٌ**. ' وَحَزِنَ يَعْقُوبُ عَلَى يَوْسُفَ حُزْنًا شَدِيدًا وَلَكِنَّهُ صَبَرَ صَبْرًا جَمِيلًا. وَرَجَعَ الْإِخْوَةُ إِلَى الْبَيْتِ، وَتَرَكَوْا يَوْسُفَ فِي الْبَيْرِ وَأَكَلَ الْإِخْوَةُ الطَّعَامَ ، وَنَامُوا عَلَى الْفِرَاشِ. وَيُوسُفُ فِي الْبَيْرِ، وَلَا فِرَاشَ وَلَا طَّعَامَ. وَنَسِيَ الْإِخْوَانُ يَوْسُفَ، وَنَامُوا. وَمَا نَامَ يَوْسُفُ، وَمَا نَسِيَ أَحَدًا.

He said to his children, 'Nay, this is a story that you have invented. So patience is an excellent way (will be my response.)' Jacob grieved about Joseph intensely but he tolerated it with an excellent patience. The brothers returned to the home and left Joseph in the well. The brothers eat the meal and slept on the bed while Joseph was in the well. There was no bed or food (there). The brothers forgot Joseph and slept. Joseph did not sleep and he did not forget anyone.

وَبَقِيَ يَعْقُوبُ يَذْكُرُ يَوْسُفَ ، وَبَقِيَ يَوْسُفُ يَذْكُرُ يَعْقُوبَ. وَكَانَ يَوْسُفُ فِي الْبَيْرِ، وَكَانَتِ الْبَيْرُ عَمِيقَةً. وَكَانَتِ الْبَيْرُ فِي الْغَابَةِ، وَكَانَتِ الْغَابَةُ مَوْحِشَةً. وَكَانَ ذَلِكَ فِي اللَّيْلِ، وَكَانَ اللَّيْلُ مُظْلِمًا.

Jacob remained remembering Joseph and Joseph remained remembering Jacob. Joseph was in the well and well was deep. The well was in the forest and the forest was lonely. It was the night time and the night was dark.

وَكَانَتِ جَمَاعَةٌ تُسَافِرُ فِي هَذِهِ الْغَابَةِ. وَعَطِشُوا فِي الطَّرِيقِ، وَبَحِثُوا عَنِ بَيْرٍ. وَرَأَوْا بَيْرًا، فَأَرْسَلُوا إِلَيْهَا رَجُلًا لِيَأْتِيَ لَهُمْ بِالْمَاءِ. جَاءَ الرَّجُلُ إِلَى الْبَيْرِ ، وَأَدْلَى دَلْوَهُ . وَنَزَعَ الدَّلْوَ ، فَإِذَا الدَّلْوُ ثَقِيلَةٌ! وَأَخْرَجَهَا إِذَا فِي الدَّلْوِ غُلَامٌ! دَهَشَ الرَّجُلُ وَنَادَى . **'يَا بَشْرَى هَذَا غُلَامٌ!!!'**

A group of people was traveling in that forest. They felt thirst in their way and searched a well. They saw a well and sent a man to fetch water for them. The man came to the well and hanged his bucket. He pulled the bucket but the bucket was heavy. He brought it out but a boy was with the bucket. The man amazed and called, 'What a good news! This boy!!!!'

Explanation	Word	Explanation	Word	Explanation	Word
The searched	بَحِثُوا	He forgot	نَسِيَ	You invented it	وَضَعْتُمُوهَا
They saw	رَأَوْا	He slept	نَامَ	He became grieved	حَزِنَ
To bring	لِيَأْتِيَ	Lonely	مَوْحِشَةً	Grief	حُزْنًا
He hanged bucket	أَدْلَى	Group of people	جَمَاعَةٌ	They left	تَرَكَوْا
He pulled	نَزَعَ	They traveled	تَسَافَرُوا	They slept	نَامُوا
Bucket	الدَّلْوُ	They became thirsty	عَطِشُوا	Bed	الْفِرَاشِ

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وَفَرِحَ النَّاسُ جِدًا وَأَخْفَوْهُ. وَوَصَلُوا إِلَى مِصْرَ، وَقَامُوا فِي السُّوقِ وَنَادَوْا : مَنْ يَشْتَرِي هَذَا الْغُلَامَ؟ مَنْ يَشْتَرِي هَذَا الْغُلَامَ؟  
إِشْتَرَى الْعَزِيزُ يُوسُفَ بِدَرَاهِمٍ مَعْدُودَةٍ. وَبَاعَهُ التُّجَّارُ وَمَا عَرَفُوا يُوسُفَ. وَذَهَبَ بِهِ الْعَزِيزُ إِلَى قَصْرِهِ، وَقَالَ لِامْرَأَتِهِ: 'أَكْرِمِي  
يُوسُفَ، إِنَّهُ وَلَدٌ رَشِيدٌ.'

People became very happy and concealed it. They reached at Egypt. They stood at the (slave) market and called, 'Who will buy this boy? Who will buy this boy?' The A'ziz (Prime Minister of Egypt) bought Joseph for a few silver coins. The traders sold him. They did not know Joseph. The A'ziz took him to his palace. He said to his wife, 'Treat Joseph with respect. He is a decent boy.'

وَرَاوَدَتْ امْرَأَةَ الْعَزِيزِ يُوسُفَ عَلَى الْخِيَانَةِ. وَلَكِنْ يُوسُفُ أَبِي، وَقَالَ: 'كَلَّا! أَنَا لَا أَخُونُ سَيِّدِي، إِنَّهُ أَحْسَنَ إِلَيَّ وَأَكْرَمَنِي.  
إِنِّي أَخَافُ اللَّهَ.' وَغَضِبَتْ امْرَأَةُ الْعَزِيزِ وَشَكَتْ إِلَى زَوْجِهَا. وَعَرَفَ الْعَزِيزُ أَنَّ الْمَرْأَةَ كَاذِبَةٌ. وَعَرَفَ أَنَّ يُوسُفَ أَمِينٌ. فَقَالَ  
لِزَوْجِهِ: 'إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ.'

The wife of A'ziz seduced Joseph for disloyalty (with her husband) but Joseph refused. He said, 'Never! I will not be disloyal to my master. Surely he did good with me and gave me respect. I fear Allah.' The wife of A'ziz became angry and complained her husband. A'ziz knew that the woman is a liar. He knew that the Joseph is an honest person. He said to his wife, 'Surely you are the one from those who commit mistake.'

Explanation	Word	Explanation	Word	Explanation	Word
I shall not be disloyal	لَا أَخُونُ	He sold him	بَاعَهُ	Heavy	ثَقِيلَةٌ
My master	سَيِّدِي	Treat with respect!	أَكْرِمِي	What a good news!	يَا بُشْرَى
He respected me	أَكْرَمَنِي	Decent	رَشِيدٌ	They concealed him	أَخْفَوْهُ
She became angry	غَضِبَتْ	She seduced	رَاوَدَتْ	They called	نَادَوْا
She complained	شَكَتْ	Woman, wife	امْرَأَةٌ	He buys	يَشْتَرِي
A liar woman	كَاذِبَةٌ	Disloyalty, dishonesty	الْخِيَانَةَ	He bought	إِشْتَرَى
Honest	أَمِينٌ	He refused	أَبَى	The Prime Minister of Egypt	الْعَزِيزُ
Those who commit mistake	الْخَاطِئِينَ	Never!	كَلَّا	A few	مَعْدُودَةٌ

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وَعَرَفَ يُوسُفُ فِي مِصْرَ بِجَمَالِهِ، وَإِذَا رَأَاهُ أَحَدٌ قَالَ: 'مَا هَذَا بَشَرًا، إِنَّ هَذَا إِلَّا مَلَكٌ كَرِيمٌ'. وَأَشْتَدَّ غَضَبُ الْمَرْأَةِ وَقَالَتْ لِيُوسُفَ: 'إِذْنًا تَذْهَبُ إِلَى السِّجْنِ!' قَالَ يُوسُفُ 'السِّجْنُ أَحَبُّ إِلَيَّ'. وَبَعْدَ أَيَّامٍ رَأَى الْعَزِيزُ أَنْ يُرْسِلَ يُوسُفَ إِلَى السِّجْنِ. وَكَانَ الْعَزِيزُ يَعْرِفُ أَنَّ يُوسُفَ بَرِيءٌ. وَدَخَلَ يُوسُفُ السِّجْنَ.

Joseph became well-known in Egypt for his handsome personality. Whenever anyone say him, he said, 'This is not a man, definitely he is only a respected angel.' Anger of the woman intensified. She said to Joseph, 'Then you will go to the jail.' Joseph said, 'The jail is more liked for me.' After some days, the A'ziz opined to send Joseph to the jail although he knew that Joseph is innocent. Joseph entered into the jail.

وَعَرَفَ أَهْلُ السِّجْنِ جَمِيعًا أَنَّ يُوسُفَ شَابٌ كَرِيمٌ. وَأَنَّ يُوسُفَ عِنْدَهُ عِلْمٌ عَظِيمٌ. وَأَنَّ يُوسُفَ فِي صَدْرِهِ قَلْبٌ رَحِيمٌ. وَأَحَبُّ أَهْلِ السِّجْنِ يُوسُفَ وَأَكْرَمُوهُ. وَفَرِحَ النَّاسُ بِيُوسُفَ وَعَظَّمُوهُ.

All people of jail knew that Joseph was a respected young man and that Joseph had a great knowledge and he has a merciful heart in his chest. People of jail liked Joseph and respected him. People became happy due to Joseph and gave him a great respect.

وَدَخَلَ مَعَهُ السِّجْنَ رَجُلَانِ وَقَصَّ عَلَيْهِ رُؤْيَاهُمَا وَقَالَ أَحَدُهُمَا 'إِنِّي أَرَانِي أُعْصِرُ خَمْرًا'. وَقَالَ الْآخَرُ 'إِنِّي أَرَانِي أُحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ'. وَسَأَلَا يُوسُفَ عَنِ التَّأْوِيلِ. وَكَانَ يُوسُفَ عَالِمًا بِتَأْوِيلِ الرُّؤْيَا. وَكَانَ يُوسُفَ نَبِيًّا مِنَ الْأَنْبِيَاءِ. وَكَانَ النَّاسُ فِي زَمَانِهِ يَعْبُدُونَ غَيْرَ اللَّهِ. وَوَضَعُوا أَرْبَابًا كَثِيرَةً مِنْ عِنْدِ أَنْفُسِهِمْ.

Two persons entered into the jail with him and both of them described their dreams. One of them said, 'I have dreamt that I prepare wine.' Other said, 'I have dreamt that I am carrying bread over my head and birds are eating out of it.' They asked Joseph to interpret. Joseph was a great scholar for interpretation of dreams. Joseph was one of prophets. People of his time used to worship (gods) other than Allah. They had made a lot of gods from their own.

Explanation	Word	Explanation	Word	Explanation	Word
Bread	خُبْزًا	They respected him	أَكْرَمُوهُ	He was known	عَرِفَ
Birds	الطَّيْرُ	They respected him	عَظَّمُوهُ	Angel	مَلَكٌ
Explanation	التَّأْوِيلِ	Both of them told story	قَصَّ	Anger, rage	غَضَبٌ
His time	زَمَانِهِ	I make juice	أَعْصِرُ	You go / will go	تَذْهَبُ
They made	وَضَعُوا	Wine	خَمْرًا	Innocent, clear	بَرِيءٌ
Gods, plural of رب	أَرْبَابًا	I carry	أَحْمِلُ	Young man	شَابٌ

## Lesson 6: The Story of Yousuf (Joseph) عليه الصلوة والسلام

وقالوا 'هذا ربُّ البرِّ، وهذا ربُّ البحرِ، وهذا ربُّ الرزقِ، وهذا ربُّ المَطَرِ.' وكانَ يوسفُ يَرى كُلَّ ذلكَ وَيَضْحَكُ. وكانَ يوسفُ يَعْلَمُ كُلَّ ذلكَ وَيَبْكِي. وكانَ يوسفُ يُريدُ أَنْ يدْعُوهُمْ إِلَى الله. وقدَ أرادَ اللهُ أَنْ يَكُونَ ذلكَ فِي السِّجْنِ. أَلَا يَسْتَحِقُّ أَهْلُ السِّجْنِ المَوْعِظَةَ؟ أَلَا يَسْتَحِقُّ أَهْلُ السِّجْنِ الرَّحْمَةَ؟ أَلَيْسَ أَهْلُ السِّجْنِ عِبَادَ اللهِ؟ أَلَيْسَ أَهْلُ السِّجْنِ بَنِي آدَمَ؟

They used to say, 'This is the god of land, this is the god of sea, this is the god of sustenance and this is the god of rain.' Joseph used to see all that and laugh. Joseph used to know all that and weep. Joseph intended to call them towards Allah. Allah decided to make that in the jail. Do people of jail not deserve an incitement for good? Do people of jail not deserve mercy? Are people of jail not Allah's slaves? Are people of jail not sons of Adam?

كانَ يوسفُ فِي السِّجْنِ وَلَكِنَّهُ كانَ حُرًّا جَرِيئًا. كانَ يوسفُ فَقِيرًا وَلَكِنَّهُ كانَ جَوَادًا سَخِيًّا. إِنَّ الأنبياءَ يَجْهَرُونَ بِالْحَقِّ فِي كُلِّ مَكَانٍ. إِنَّ الأنبياءَ يَجُودُونَ بِالْخَيْرِ فِي كُلِّ زَمَانٍ. قَالَ يوسفُ فِي نَفْسِهِ: 'إِنَّ الْحَاجَةَ سَاقَتِ الرَّجُلِينَ إِلَيَّ. وَإِنَّ صَاحِبَ الْحَاجَةِ يَلِينُ وَيَخْضَعُ. وَإِنَّ صَاحِبَ الْحَاجَةِ يُطِيعُ وَيَسْمَعُ. فَلَوْ قُلْتُ لَهُمَا شَيْئًا لَسَمِعَا.' وَسَمِعَ أَهْلُ السِّجْنِ وَلَكِنَّ يوسفَ لَمْ يَسْتَعْجِلْ.

Although Joseph was at jail but he was a free and brave man. Although Joseph had no wealth but he was very generous and open-handed. Definitely the prophets speak loudly about the truth at each place. Definitely the prophets improve (the conditions) of their time with generosity. Joseph said in his heart, 'Surely, need has brought these two persons to me. Surely a needy person becomes soft and surrenders himself. Surely a needy person listens and obeys. If I said something to both of them, they will definitely listen.' People of Jail listened but Joseph did not hurry.

Explanation	Word	Explanation	Word	Explanation	Word
It drives	سَاقَتِ	An unwealthy person	فَقِيرًا	Land	الْبَرِّ
He becomes soft	يَلِينُ	Generous	جَوَادًا	Rain	الْمَطَرِ
He surrenders	يَخْضَعُ	Openhanded	سَخِيًّا	He laughs	يَضْحَكُ
He obeys	يُطِيعُ	They speak loudly	يَجْهَرُونَ	He weeps	يَبْكِي
Both of them listened	سَمِعَا	They improve	يَجُودُونَ	He deserves	يَسْتَحِقُّ
He hurries	يَسْتَعْجِلُ	Period, time	زَمَانٍ	Incitement of doing good	الْمَوْعِظَةَ
		Need	الْحَاجَةَ	Free and brave	حُرًّا جَرِيئًا

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بل قال لهما: 'أنا أخبركما بتأويل الرؤيا قبل أن يأتيكما طعامكما.' فجلسا واطمأنا ثم قال لهما يوسف: 'أنا عالم بتأويل الرؤيا، ذلكما مما علمني ربي ففرحا واطمأنا. وهنا وجد يوسف الفرصة فبدأ موعظته.'

But he said to both of them, 'I shall tell both of you the interpretation of your dream before your food will be brought to both of you.' So they sat in a satisfied manner. Then Joseph said to both of them, 'I know the interpretation of the dream. That is from what my Lord has taught me, so they became happy and satisfied. Now Joseph found a free time so he started his sermon.

'ولكن الله لا يوتي علمه كل أحد. إن الله لا يوتي علمه المشرك. هل تعرفان لماذا علمني ربي؟ لأنني تركت طريق أهل الشرك. وأتبعت ملة آبائي إبراهيم وإسحاق ويعقوب. ما كان لنا أن نشرك بالله من شيء.' قال يوسف: 'وهذا التوحيد ليس لنا فقط. بل هو للناس جميعا. ذلك من فضل الله علينا وعلى الناس ولكن أكثر الناس لا يشكرون.'

'But Allah does not give His knowledge to everyone. Surely Allah does not give His knowledge to a polytheist. Do you know why my Lord has taught me? Because I have left the way of polytheists. I follow the religion of my forefathers Abraham, Isaac and Jacob. We having nothing to associate anything with Allah.' Joseph added, 'This Monotheism is only for us, but it is for all human beings. This is Allah's blessing on us and on all human beings but majority of people do not thank (Allah).'

وهنا وقف يوسف وسألهم. 'تقولون رب البر ورب البحر ورب الرزق ورب المطر. ونحن نقول رب العالمين. أرباب متفرقون خير أم الله الواحد القهار؟'

Here Joseph took a break and asked both of them, 'You say that it is the god of land, or the god of sea, or the god of sustenance or the god of rain. We say that the God of all worlds. Are miscellaneous gods better or One Allah, the Dominant is better?'

Explanation	Word	Explanation	Word	Explanation	Word
You say	تَقُولُونَ	He does not give	لا يوتي	I inform both of you	أخبركما
We say	نَقُولُ	Both of you know	تَعْرِفَانِ	To bring	أَنْ يَأْتِي
Miscellaneous	مُتَفَرِّقُونَ	To associate	أَنْ نُشْرِكَ	Both of them satisfied	اطمأنا
Overwhelming	الْقَهَّارُ	I followed	أَتَّبَعْتُ	Free time	الفرصة
		Only	فَقَطُ	He started	بدأ
		He took a break	وَقَفَ	He taught me	علمني

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أين ربُّ البرِّ وربُّ البحرِ وربُّ الرزقِ وربُّ المطرِ؟ أرُوني ماذا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ. انظُرُوا إِلَى الْأَرْضِ وَإِلَى السَّمَاءِ وانظروا إلى الْإِنْسَانِ. هذا خَلَقَ اللهُ فَأرُوني ماذا خَلَقَ الَّذِينَ مِنْ دُونِهِ. وكيف ربُّ البرِّ وربُّ البحرِ وربُّ الرزقِ وربُّ المطرِ؟ اسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ. الْحُكْمُ لِلَّهِ، وَالْمُلْكُ لِلَّهِ، الْأَرْضُ لِلَّهِ، الْأَمْرُ لِلَّهِ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ، ذَلِكَ الدِّينُ الْقَيِّمُ. وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

'Where is the god of land, the god of sea, the god of sustenance and the god rain? Show me what they have created in the earth or have they any share in the heavens? Look at the earth, at the heavens and at look at the man. This is creation of Allah, so show me what (gods) other than Him have created.'

وَلَمَّا فَرَغَ يُوسُفُ مِنْ مَوْعِظَتِهِ أَخْبَرَهُمَا بِتَأْوِيلِ الرُّؤْيَا، قَالَ: 'أَمَّا أَحَدُكُمْ فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ.' وَقَالَ لِلأَوَّلِ 'اذْكُرْنِي عِنْدَ رَبِّكَ.' وَخَرَجَ الرَّجُلَانِ، فَكَانَ الأَوَّلُ سَاقِيًا لِلْمَلِكِ وَصَلَّبَ الْآخَرُ. وَنَسِيَ السَّاقِي أَنْ يَذْكُرَ يُوسُفَ عِنْدَ الْمَلِكِ. وَأَقَامَ يُوسُفُ فِي السِّجْنِ سِنِينَ.

When Joseph became free from his sermon, he told both of them about the interpretation of the dream. He said, 'Regarding one of you, so he will offer drinks to his lord, and regarding the other, he will be crucified and birds will eat from his head.' He said to the first one, 'Discuss me with your lord.' Both men went out. First one became responsible for drinks for the king while the other was crucified. The drinks manager forgot to talk about Joseph with the king. Joseph stayed for years in the jail.

Explanation	Word	Explanation	Word	Explanation	Word
Discuss me	اذْكُرْنِي	Kingdom	الْمَلِكُ	Show me	أرُوني
Responsible for drinks	سَاقِيًا	You worship	تَعْبُدُوا	Look at	انظُرُوا
He was crucified	صَلَّبَ	He offers drinks	يَسْقِي	Polytheism	شِرْكٌ
He stayed	أَقَامَ	He will be crucified	يُصَلَّبُ	You have given names	سَمَّيْتُمُوهَا
Years, plural of سَنَةٌ	سِنِينَ	You eat	تَأْكُلُ	Order	الْحُكْمُ

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وَرَأَى مَلِكُ مِصْرَ رُؤْيَا عَجِيبَةً. رَأَى فِي الْمَنَامِ سَبْعَ بَقَرَاتٍ سَمَانٍ. وَيَأْكُلُ هَذِهِ الْبَقَرَاتِ سَبْعَ بَقَرَاتٍ عِجَافٌ. وَرَأَى الْمَلِكُ سَبْعَ سُنْبُلَاتٍ خُضْرٍ وَسَبْعَ سُنْبُلَاتٍ يَابِسَاتٍ. تَعَجَّبَ الْمَلِكُ مِنْ هَذِهِ الرُّؤْيَا الْعَجِيبَةِ وَسَأَلَ جُلَسَاءَهُ عَنِ التَّأْوِيلِ.

The king of Egypt saw an amazing dream. He saw seven fat cows while sleeping. Seven thin cows were eating these (fat) cows. The king saw seven green and seven dried fruiting spikes. The king wondered about this amazing dream and asked his companions about the interpretation.

قَالُوا: 'هَذَا لَيْسَ بِشَيْءٍ، النَّائِمُ يَرَى أَشْيَاءَ كَثِيرَةً لَا حَقِيقَةَ لَهَا.' وَلَكِنْ قَالَ السَّاقِي: 'لَا، بَلْ أُخْبِرُكُمْ بِتَأْوِيلِ هَذِهِ الرُّؤْيَا.' وَذَهَبَ السَّاقِي إِلَى السَّجْنِ وَسَأَلَ يَوْسُفَ عَنِ تَأْوِيلِ رُؤْيَا الْمَلِكِ. كَانَ يَوْسُفُ جَوَادًا كَرِيمًا مُشْفِقًا عَلَى خَلْقِ اللَّهِ فَأَخْبَرَهُ بِالتَّأْوِيلِ. وَكَانَ يَوْسُفُ جَوَادًا كَرِيمًا لَا يَعْرِفُ الْبُخْلَ. فَأَخْبَرَ يَوْسُفَ بِالتَّأْوِيلِ وَ دَلَّ عَلَى التَّدْبِيرِ.

They said, 'This is nothing. A sleeping person sees a lot of things which has no reality.' But the Drinks Manager said, 'No, I will tell you the interpretation of this dream. The Drinks Manager went to the jail and asked Joseph about the interpretation of the dream of the king. Joseph was very generous, open-handed and benevolent for Allah's creatures, therefore, he informed about the interpretation. Joseph was very generous and open handed. He did not know misery. So Joseph informed about the interpretation and also indicated about the planning (to resolve the issue indicated in the dream.)

### Do you know?

Due to its systematic nature, Arabic is the easiest-to-learn language in the world for its non-native people.

### Worth Reading

What is Jealousy and what is its impact on human personality? Read more: <http://www.mubashirnazir.org/PD/English/PE02-0012-Jealousy.htm>

Explanation	Word	Explanation	Word	Explanation	Word
I inform you	أَخْبِرُكُمْ	A fruiting spike	سُنْبُلَةٌ	Cows, plural of بقرة	بَقَرَاتٍ
Kind	مُشْفِقًا	Dried up	يَابِسَاتٍ	Fat	سَمَانٍ
Misery	الْبُخْلَ	He amazed	تَعَجَّبَ	Lean, thin	عِجَافٌ
He indicated	دَلَّ	His companions	جُلَسَاءَهُ	Fruiting spikes	سُنْبُلَاتٍ
Planning	التَّدْبِيرِ	Person who sleeps	النَّائِمُ	Green	خُضْرٍ

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قَالَ 'تَزْرَعُونَ سَبْعَ سِنِينَ، وَاتْرَكُوا مَا حَصَدْتُمْ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ. وَيَكُونُ بَعْدَ ذَلِكَ قَحْطٌ عَامٌّ تَأْكُلُونَ فِيهِ مَا خَزَنْتُمْ إِلَّا قَلِيلًا. وَ يَطُولُ هَذَا الْقَحْطُ إِلَى سَبْعِ سِنِينَ . وَبَعْدَ ذَلِكَ يَأْتِي النَّصْرُ وَيَخْصِبُ النَّاسُ. وَذَهَبَ السَّاقِي وَأَخْبَرَ الْمَلِكَ بِتَأْوِيلِ رُؤْيَاهُ.

He said, 'You will grow crops for seven years. Leave whatever you harvest in its fruiting spike except a small quantity that you eat. After that, there will be a general lack of rain. You will eat in that what you have stored except a small quantity. This rainlessness will prolong for seven years. After that (Allah's) help will come and people will prosper.' The Drinks Manager went and informed the king about the interpretation of his dream.

وَلَمَّا سَمِعَ الْمَلِكُ هَذَا التَّأْوِيلَ وَالتَّدْبِيرَ فَرَحَ جَدًّا، وَقَالَ: 'مَنْ صَاحِبُ هَذَا التَّأْوِيلِ؟' وَقَالَ الْمَلِكُ: 'مَنْ هَذَا الرَّجُلِ الْكَرِيمِ الَّذِي نَصَحَ لَنَا وَ دَلَّ عَلَى التَّدْبِيرِ؟' قَالَ السَّاقِي: 'هَذَا يُوسُفُ الصِّدِّيقُ وَهُوَ الَّذِي أَخْبَرَ أَنِّي سَأَكُونُ سَاقِيًا لِسَيِّدِي الْمَلِكِ.' وَاشْتَاقَ الْمَلِكُ إِلَى لِقَاءِ يُوسُفَ، وَأَرْسَلَ إِلَى يُوسُفَ وَقَالَ الْمَلِكُ، 'اٰتُونِي بِهِ اٰسْتَخْلِصُهُ لِنَفْسِي.'

When the king heard this interpretation and planning, he became very happy. He said, 'Who is the interpreter of this interpretation?' Then the king said, 'Who is this noble man who has advised us and also indicated the solution?' The Drinks Manager said, 'This is Joseph, the truthful, he already informed that I shall become the Drinks Manager for my master, the king.' The king desired to meet Joseph. He sent (a messenger) to Joseph and said, 'Bring him to me, I will give him a special position with me.'

وَلَمَّا جَاءَ الرَّسُولُ إِلَى يُوسُفَ وَقَالَ لَهُ إِنَّ الْمَلِكَ يَدْعُوكَ! مَا رَضِيَ يُوسُفُ أَنْ يَخْرُجَ مِنَ السِّجْنِ هَكَذَا. وَيَقُولُ النَّاسُ هَذَا يُوسُفُ! هَذَا كَانَ أَمْسَ فِي السِّجْنِ، إِنَّهُ خَانَ الْعَزِيزُ. إِنَّ يُوسُفَ كَانَ كَبِيرَ النَّفْسِ أَبْيًا، إِنَّ يُوسُفَ كَانَ كَبِيرَ الْعَقْلِ ذَكِيًّا.

When the messenger went to Joseph and told him that the king is calling you. Joseph did not agree to come out of the jail. People were saying, 'This is Joseph. Yesterday he was put into jail. Surely the A'ziz did wrongfully.' Joseph was a great person. Surely he was a great intelligent man.

Explanation	Word	Explanation	Word	Explanation	Word
The truthful	الصِّدِّيقُ	It will prolong	يَطُولُ	You grow crops	تَزْرَعُونَ
He desired	اشْتَاقَ	It will come	يَأْتِي	Leave it	اتْرَكُوا
Bring him to me	اٰتُونِي	Help	النَّصْرَ	You harvest	حَصَدْتُمْ
I shall specialize him	اٰسْتَخْلِصُهُ	He enriches	يَخْصِبُ	You eat	تَأْكُلُونَ
He pleased	رضي	Very, too much	جِدًّا	General lack of rain	قَحْطٌ عَامٌّ
He did corruption	خان	He advised	نَصَحَ	You stored	خَزَنْتُمْ



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وقَالَ لَهُ رَسُولُ الْمَلِكِ 'إِنَّ الْمَلِكَ يَدْعُوكَ وَيَنْتَظِرُكَ.' 'لَأَسْرَعَ هَذَا الرَّجُلُ إِلَى بَابِ السِّجْنِ وَخَرَجَ. وَلَكِنْ يُوسُفَ لَمْ يُسْرِعْ. وَلَكِنْ يُوسُفَ لَمْ يَسْتَعْجَلْ. بَلْ قَالَ لِرَسُولِ الْمَلِكِ: 'أَنَا أُرِيدُ التَّفْتِيشَ أَنَا أُرِيدُ الْبَحْثَ عَنِ قِضِيَّتِي.' وَسَأَلَ الْمَلِكُ عَن يوسُفَ وَعَلِمَ الْمَلِكُ وَعَلِمَ النَّاسُ أَنَّ يُوسُفَ بَرِيءٌ. وَخَرَجَ يُوسُفَ بَرِيئاً وَأَكْرَمَهُ الْمَلِكُ.

The messenger of the king told him, 'The king is calling you and waiting for you.' His objective was that this man will walk quickly to the door of the jail and will go out.' But Joseph did not move quickly. He did not hurry. But he said to the messenger of the king, 'I want to investigate. I need an enquiry for my matter.' The king enquired about Joseph. He knew as well as all people knew that Joseph was innocent. Joseph came out clean-handed and the king gave him respect.

وكان يوسف يعلم أن الأمانة قليلة في الناس. وكان يوسف يعلم أن الخيانة كثيرة في الناس. وكان يوسف يرى أن الناس يخونون في أموال الله. وكان يرى أن في الأرض خزائن كثيرة ولكنها ضائعة. إنها ضائعة لأن الأمراء لا يخافون الله فيها.

Joseph used to know that people have less honesty. He used to know that corruption is widespread in the people. He used to see that people misappropriate the treasures of Allah. He used to see that there are great treasures in the earth but they were wasted. Surely they were wasted because the leaders do not fear Allah in this matter.

فَتَأْكُلُ كَلَابُهُمْ وَلَا يَجِدُ النَّاسُ مَا يَأْكُلُونَ. وَتَلْبِسُ بُيُوتُهُمْ وَلَا يَجِدُ النَّاسُ مَا يَلْبَسُونَ. وَلَا يَنْفَعُ النَّاسُ بِخَزَائِنِ الْأَرْضِ إِلَّا مَنْ كَانَ حَفِيظًا عَلِيمًا. وَمَنْ كَانَ حَفِيظًا وَمَا كَانَ عَلِيمًا لَا يَعْلَمُ أَيْنَ خَزَائِنِ الْأَرْضِ وَكَيْفَ يُنْتَفَعُ بِهَا.

Their dogs eat but people do not find anything to eat. Their homes are covered with (precious) cloth but people do not find any dress. Nobody will give benefit of earth's treasures to people except the one who is a caretaker and a knowledgeable person. The one who was careful and knowledgeable did not know where are the treasures of the earth and how to get benefit of it.

Explanation	Word	Explanation	Word	Explanation	Word
Dogs, plural of كلب	كَلَابٌ	Corruption	الْخِيَانَةُ	He waits you	يَنْتَظِرُكَ
He does not find	لَا يَجِدُ	They misappropriate	يَخُونُونَ	He hurries	أَسْرَعَ
They wear	يَلْبَسُونَ	Wealth	أَمْوَالٍ	He did not hurry	لَمْ يَسْرِعْ
He gives benefit	يَنْفَعُ	Treasures, plural of خزانة	خَزَائِنٌ	Investigation	التَّفْتِيشَ
He gets benefit	يَنْتَفِعُ	Wasted	ضَائِعَةٌ	My matter	قِضِيَّتِي
Protector, caretaker	حَفِيظًا	They fear	يَخَافُونَ	Honesty	الْأَمَانَةَ

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وَمَنْ كَانَ عَلِيمًا وَمَا كَانَ حَفِيظًا يَأْكُلُ مِنْهَا وَيَخُونُ فِيهَا. وَكَانَ يُوسُفُ حَفِيظًا عَلِيمًا. وَكَانَ يُوسُفُ لَا يُرِيدُ أَنْ يَتْرَكَ الْأَمْرَاءَ يَأْكُلُونَ أَمْوَالَ النَّاسِ. وَكَانَ يُوسُفُ لَا يَقْدِرُ أَنْ يَرَى النَّاسَ يَجُوعُونَ وَيَمُوتُونَ. وَكَانَ يُوسُفُ لَا يَسْتَحْيِي مِنَ الْحَقِّ. فَقَالَ لِلْمَلِكِ. 'اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ.' وَهَكَذَا كَانَ يُوسُفُ أَمِينًا لِحَزَائِنِ مِصْرَ. وَاسْتَرَاحَ النَّاسَ جِدًّا وَحَمِدُوا اللَّهَ. وَكَانَ فِي مِصْرَ وَالشَّامِ مَجَاعَةٌ كَمَا أَخْبَرَ يُوسُفُ. وَسَمِعَ أَهْلُ الشَّامِ وَسَمِعَ يَعْقُوبُ أَنَّ فِي مِصْرَ رَجُلًا رَحِيمًا. وَأَنَّ فِي مِصْرَ جَوَادًا كَرِيمًا، وَهُوَ عَلَى خَزَائِنِ الْأَرْضِ.

People who know and who are caretaker of them, eat from it and misappropriate it. Joseph was a careful and knowledgeable person. Joseph did not want to leave these people to eat public money. Joseph was not able to see that people are hungry and dying (with hunger). Joseph did not use to hesitate for truth. He said to the king, 'Make me responsible for the treasures of earth. I am a careful and knowledgeable person.' So Joseph became responsible for the treasury of Egypt. People felt relaxed a lot and thanked to God. In Egypt and Syria, there was a famine as Joseph informed. People of Syria heard and Jacob also heard that there is a kind person at Egypt. In Egypt, the administrator of earth's treasures is a generous and respected person.

وَكَانَ النَّاسُ يَذْهَبُونَ إِلَيْهِ وَيَأْخُذُونَ الطَّعَامَ وَأَرْسَلَ يَعْقُوبُ أَبْنَاءَهُ إِلَى مِصْرَ بِالْمَالِ لِيَأْتُوا بِالطَّعَامِ. وَبَقِيَ بِنْيَامِينَ عِنْدَ وَالِدِهِ لِأَنَّ يَعْقُوبَ كَانَ يُحِبُّهُ جِدًّا وَمَا كَانَ يُرِيدُ أَنْ يَبْعُدَ عَنْهُ وَكَانَ يَعْقُوبُ يَخَافُ عَلَيْهِ كَمَا كَانَ يَخَافُ عَلَى يُوسُفَ. وَتَوَجَّهَ إِخْوَةُ يُوسُفَ إِلَى يُوسُفَ وَهُمْ لَا يَعْرِفُونَ أَنَّهُ أَخُوهُمْ يُوسُفَ. وَهُمْ لَا يَعْرِفُونَ أَنَّهُ يُوسُفَ الَّذِي كَانَ فِي الْبَيْتِ. وَهُمْ يَظُنُّونَ أَنَّهُ قَدْ مَاتَ. وَكَيْفَ لَا يَمُوتُ وَقَدْ كَانَ فِي الْبَيْتِ. كَانَ فِي الْبَيْتِ وَكَانَتْ الْبَيْتُ عَمِيقَةً. وَكَانَتْ الْبَيْتُ فِي الْغَابَةِ وَكَانَتْ الْغَابَةُ مُوحِشَةً. وَكَانَ ذَلِكَ فِي اللَّيْلِ، وَكَانَ اللَّيْلُ مُظْلِمًا.

People used to go to him and bring food. Jacob also sent his sons to Egypt with wealth to bring food. Binyamin left with his father because Jacob used to love him a lot and he did not want to send him away. Jacob was fearful about him as he used to fear about Joseph. The brothers of Joseph directed towards Joseph. They did not know that it is their brother Joseph. They did not know because (in their opinion) Joseph was in the well. They thought that he had died. How did he not die while he was in the well. He was in the well and the well was deep. The well was in the forest and the forest was lonely. It was at night time and the night was dark.

Explanation	Word	Explanation	Word	Explanation	Word
To bring	لِيَأْتُوا	He hesitates	يَسْتَحْيِي	He does not intend	لَا يُرِيدُ
They directed	تَوَجَّهَ	He relaxed	اسْتَرَاحَ	He is not able to	لَا يَقْدِرُ
They don't know	لَا يَعْرِفُونَ	Famine, lack of rain	مَجَاعَةٌ	They felt hunger	يَجُوعُونَ
They think	يَظُنُّونَ	They take	يَأْخُذُونَ	They died	يَمُوتُونَ

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وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ. كَانُوا مُنْكَرِينَ لِيُوسُفَ لَا يَعْرِفُونَهُ، وَلَكِنْ مَا أَنْكَرَهُمْ يُوسُفُ بَلْ عَرَفَهُمْ. عَرَفَ يُوسُفُ أَنَّ هَؤُلَاءِ هُمُ الَّذِينَ أَلْقَوْهُ فِي الْبَيْرِ. وَأَنَّ هَؤُلَاءِ هُمُ الَّذِينَ كَانُوا يُرِيدُونَ قَتْلَهُ وَلَكِنَّ اللَّهَ حَفِظَهُ. وَلَكِنْ يُوسُفَ لَمْ يَقُلْ لَهُمْ شَيْئًا وَلَمْ يَفْضَحْهُمْ. وَكَلَّمَهُمْ يُوسُفُ وَقَالَ لَهُمْ: 'مَنْ أَيْنَ أَنْتُمْ؟' قَالُوا: 'مِنْ كِنْعَانَ!' قَالَ: 'مَنْ أَبُوكُمْ؟'

The brothers of Joseph came and entered into his (court). He knew him while they were ignorant. They were ignorant about Joseph and did not know hi but Joseph did not forget them, he knew them. Joseph knew that these are the ones who threw him in the well. These are the ones who wanted to kill him but Allah protected him. But Joseph did not say anything to them and did not expose to them. Joseph talked to them and said, 'From where you are coming?' They said, 'From Canaan.' He said, 'Who is your father?'

قَالُوا: 'يَعْقُوبُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ)' قَالَ: 'هَلْ لَكُمْ أَخٌ آخَرٌ؟' قَالُوا: 'نَعَمْ، لَنَا أَخٌ اسْمُهُ بَنِيَامِينُ!' قَالَ: 'لِمَاذَا مَا جَاءَ مَعَكُمْ؟' قَالُوا: 'لِأَنَّ وَالِدَنَا لَا يَتْرُكُهُ وَلَا يُحِبُّ أَنْ يَبْعَدَ عَنْهُ.' قَالَ: 'لَأَيِّ شَيْءٍ لَا يَتْرُكُهُ هَلْ هُوَ وَلَدٌ صَغِيرٌ جِدًا؟' قَالُوا: 'لَا وَلَكِنْ كَانَ لَهُ أَخٌ اسْمُهُ يُوسُفُ، ذَهَبَ مَعَنَا مَرَّةً، وَذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ.'

They said, 'Jacob the son of Isaac the son of Abraham (Peace and blessings be upon all of them).' He said, 'Do you have any other brother?' They said, 'Yes, we have another brother, his name is Binyamin.' He said, 'Why did he not come with you?' They said, 'Because our father does not leave him and does not like to send him away from him.' He said, 'For what he does not leave him? Is he a very little child?' They said, 'No, but we had another brother named Joseph. Once he went with us. We went for a race and left Joseph near our luggage. The wolf ate him.'

وَضَحِكَ يُوسُفُ فِي نَفْسِهِ وَلَكِنْ لَمْ يَقُلْ شَيْئًا وَاشْتَقَّ يُوسُفُ إِلَى أَخِيهِ بَنِيَامِينَ. وَأَرَادَ اللَّهُ أَنْ يَمْتَحِنَ يَعْقُوبَ مَرَّةً ثَانِيَةً. فَأَمَرَ لَهُمْ يُوسُفُ بِالطَّعَامِ. وَقَالَ لَهُمْ: 'اَنْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ. وَلَا تَجِدُونَ طَعَامًا إِذَا لَمْ تَأْتُوا بِهِ.' وَأَمَرَ يُوسُفُ بِمَالِهِمْ فَوَضَعَ فِي مَتَاعِهِمْ.

Joseph laughed in himself but did not say anything. Joseph desired to meet his brother Binyamin. Allah wanted to test Jacob second time. Joseph ordered to give food to them. He said to them, 'Bring you brother from your father. You will not find any food if you will not bring him.' Joseph instructed (his staff) to put their price in their luggage.

Explanation	Word	Explanation	Word	Explanation	Word
He tested	يَمْتَحِنَ	He did not say	لَمْ يَقُلْ	Deniers, uninformed	مُنْكَرُونَ
You find	تَجِدُونَ	He did not disclose	يَفْضَحُ	He was not newsless	أَنْكَرَ
You did not bring	لَمْ تَأْتُوا	Other	آخَرَ	They intend	يُرِيدُونَ
He placed, he made	وَضَعَ	Times	مَرَّةً	He protected	حَفِظَ

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وَرَجَعُوا إِلَىٰ أَبِيهِمْ وَأَخْبَرُوهُ بِالْخَبْرِ وَقَالُوا لَهُ: 'أَرْسِلْ مَعَنَا أَخَانَا، وَإِلَّا لَا نَجِدُ خَيْرًا عِنْدَ الْعَزِيزِ.' وَطَلَبُوا مِنْ يَعْقُوبَ بَنِيَامِينَ وَقَالُوا: 'إِنَّا لَهُ لِحَافِظُونَ.' قَالَ يَعْقُوبُ: 'هَلْ أَمِنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ. هَلْ نَسِيتُمْ قِصَّةَ يَوْسُفَ؟ أَمْ تَحْفَظُونَ بَنِيَامِينَ كَمَا حَفِظْتُمْ يَوْسُفَ. فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ.'

They returned to their father and gave him the information and said to him, 'Send our brother with us otherwise we will not find any good with A'ziz (Joseph).' They demanded Binyamin from Jacob and said, 'We will protect him.' Jacob said, 'Will you protect him like you protected his brother before? Have you forgot the story of Joseph? Will you protect Binyamin like you protected Joseph? Allah is the Best Protector. He is the most Merciful in all those who have mercy.'

وَوَجَدُوا مَا لَهُمْ فِي مَتَاعِهِمْ فَقَالُوا لِأَبِيهِمْ: 'إِنَّ الْعَزِيزَ رَجُلٌ كَرِيمٌ، قَدْ رَدَّ مَا لَنَا وَلَمْ يَأْخُذْ مِنَّا ثَمَنًا. أَرْسِلْ مَعَنَا بَنِيَامِينَ نَأْخُذْ حَقَّهُ أَيْضًا.' قَالَ لَهُمْ يَعْقُوبُ: 'لَنْ أَرْسَلَهُ مَعَكُمْ حَتَّىٰ تَعَاهَدُوا اللَّهَ أَنْكُمْ تَرْجِعُونَ بِهِ إِلَّا أَنْ تُغْلِبُوا عَلَيَّ أَمْرَكُمْ. وَعَاهَدُوا اللَّهَ وَقَالَ يَعْقُوبُ: 'اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ.' وَقَالَ يَعْقُوبُ لَبَنِيهِ: 'يَا بَنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ.'

They found their price in their luggage. They said to their father. 'The A'ziz is a generous man. He has returned our wealth and not taken the price. Send Binyamin with us. We shall take his right too.' Jacob said to them, 'I will definitely not send him with you unless you promise with Allah that you will take him back except that you are dominated in your matter.' They promised Allah and Jacob said, 'Allah is the Guardian over what you say.' Jacob said to his sons, 'O sons! Don't enter (Egypt) from one door. Enter from different doors.'

وَدَخَلَ الْإِخْوَةُ مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ كَمَا أَمَرَهُمْ آبَاؤُهُمْ وَوَصَلُوا إِلَىٰ يَوْسُفَ. وَلَمَّا رَأَىٰ يَوْسُفَ بَنِيَامِينَ فَرِحَ جَدًّا وَأَنْزَلَهُ فِي بَيْتِهِ. وَقَالَ يَوْسُفُ لِبَنِيَامِينَ: 'إِنِّي أَنَا أَخُوكَ.' وَاطْمَأَنَّ بَنِيَامِينَ. وَلَقِيَ يَوْسُفُ بَنِيَامِينَ بَعْدَ زَمَنٍ طَوِيلٍ. فَذَكَرَ أُمَّهُ وَأَبَاهُ وَذَكَرَ بَيْتَهُ وَذَكَرَ صِغَرَهُ.

The brothers entered from different doors as instructed by their father and reached to Joseph. When Joseph saw Binyamin, he became very happy and lodged him in his home. Joseph said to Binyamin, 'I am your brother.' and Binyamin became satisfied. Joseph met Binyamin after a long time. His talked about his mother, father, his home and his childhood.

Explanation	Word	Explanation	Word	Explanation	Word
Protector, trustee	وَكِيلٌ	He returned	رَدَّ	Send!	أَرْسِلْ
He met	لَقِيَ	We catch	نَأْخُذُ	We do not find	لَا نَجِدُ
His childhood	صِغَرِهِ	You protect	تَحْفَظُونَ	They demanded	طَلَبُوا
You promise	تَعَاهَدُوا	To be dominated	أَنْ تُغْلِبُوا	You forgot	نَسِيتُمْ

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وأراد يوسف أن يَبْقَى عِنْدَهُ بِنِيَامِينَ يَرَاهُ كُلَّ يَوْمٍ وَيُكَلِّمُهُ وَيَسْأَلُهُ عَنِ بَيْتِهِ. وَلَكِنَّ كَيْفَ السَّبِيلُ إِلَى ذَلِكَ، وَبِنِيَامِينَ رَاجِعٌ غَدًا إِلَى كِنَعَانَ؟ وَكَيْفَ السَّبِيلُ إِلَى ذَلِكَ وَالْإِخْوَةَ عَاهَدُوا اللَّهَ عَلَى أَنْ يَرْجِعُوا بِهِ مَعَهُمْ؟

Joseph wanted to keep Binyamin with him to meet him every day and talk to him and ask about his home. But what was the way to do that? Binyamin was returning to Canaan tomorrow. What was the way to do that while the brothers promised Allah to return him with them?

وَكَيْفَ يَمْكِنُ لِيُوسُفَ أَنْ يَحْبِسَ بِنِيَامِينَ عِنْدَهُ كِنَعَانِيًّا بَعِيرٍ سَبَبٍ، إِنَّ هَذَا لَطَلَمٌ عَظِيمٌ؟ وَلَكِنَّ يُوسُفَ كَانَ ذَكِيًّا عَاقِلًا. كَانَ عِنْدَ يُوسُفَ إِنَاءً ثَمِينًا، وَكَانَ يَشْرَبُ فِيهِ. وَوَضَعَ هَذَا الْإِنَاءَ فِي مَتَاعِ بِنِيَامِينَ وَأَذَّنَ مُؤَذِّنٌ إِنَّكُمْ لَسَارِقُونَ. وَالتَّفَّتِ الْإِخْوَةَ، وَقَالُوا 'مَاذَا تَفْقَدُونَ؟' قَالُوا 'نَفَقْدُ صَوَاعَ إِنَاءِ الْمَلِكِ، وَلَمَنْ جَاءَ بِهِ حِمْلٌ بَعِيرٍ.'

Without any reason, how was it possible for Joseph to lock up Binyamin with him from returning to Canaan? Surely it was a great offence. But Joseph was very intelligent and wise person. Joseph had an expensive utensil, he used to drink in it. He put that utensil in the luggage of Binyamin and an announcer announced, 'Surely you are the thieves.' The brothers directed. They said, 'What are you lacking?' They said, 'We lack the measuring bowl of the king. Whoever will bring it, we will give him (grains equivalent to) the weight of a camel.'

قَالُوا: 'تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ.' قَالُوا: 'فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ.' قَالُوا: 'جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ.'

They said, 'By God! You know that we have not arrived to spoil this land, we are not thieves.' They said, 'Then what is the punishment if you are telling a lie.' They said, 'The punishment of the one in whose luggage it is found, so his punishment will be (catching) himself. In this way we punish the offenders.'

Explanation	Word	Explanation	Word	Explanation	Word
Weight	حِمْلٌ	Expensive	ثَمِينٌ	He talks to him	يُكَلِّمُهُ
Camel	بَعِيرٍ	He announced	أَذَّنَ	Way	السَّبِيلُ
So that we spoil	لِنُفْسِدَ	They turned	التَّفَّتِ	Returning person	رَاجِعٌ
Thieves, plural of سارق	سَارِقِينَ	You are lacking	تَفْقَدُونَ	It is possible	يَمْكِنُ
We reward	نَجْزِي	We are lacking	نَفَقْدُ	To put in jail	أَنْ يَحْبِسَ
Caller, announcer	مُؤَذِّنٌ	Utensil to measure	صَوَاعٌ	Utensil	إِنَاءٌ

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وَخَرَجَ الْإِنَاءَ مِنْ مَتَاعِ بَنِيَامِينَ فَخَجَلَ الْإِخْوَةُ وَلَكِنْ قَالُوا مِنْ غَيْرِ خَجَلٍ: 'إِنْ يَسْرِقُ بَنِيَامِينُ فَقَدْ سَرَقَ أَخٌ لَهُ يَوْسُفُ مِنْ قَبْلٍ.' وَسَمِعَ يَوْسُفُ هَذَا الْبُهْتَانَ فَسَكَتَ وَلَمْ يَغْضَبْ وَكَانَ يَوْسُفُ كَرِيمًا حَلِيمًا. قَالُوا 'يَا أَيُّهَا الْعَزِيزُ! إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ.' قَالَ 'مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَطَالِمُونَ.'

The bowl came out of the luggage of Binyamin, so the brothers ashamed but they said without any shame, 'If Binyamin has stolen it, then his brother Joseph has stolen before.' When Joseph heard this false blame, he remained silent and did not become angry. Joseph was very generous and tolerant. They said, 'O A'ziz! Surely our father is a great old man, so take anyone of us in his place. We see that you are from righteous people.' He said, 'I seek refuge of Allah that we take anyone except the one in whose luggage we have found our property. Then we will be great offenders.'

و هَكَذَا بَقِيَ بَنِيَامِينُ عِنْدَ يَوْسُفَ وَ فَرِحَ الْإِخْوَانُ جَمِيعًا. إِنَّ يَوْسُفَ كَانَ وَحِيدًا مُنْذُ زَمَنٍ طَوِيلٍ لَا يَرَى أَحَدًا مِنْ أَهْلِهِ. وَ قَدْ سَأَقَ اللَّهُ إِلَيْهِ بَنِيَامِينَ أَفْلا يَحْسِبُهُ عِنْدَهُ يَرَاهُ وَ يُكَلِّمُهُ. وَ هَلْ مِنَ الظُّلْمِ أَنْ يُقِيمَ أَخٌ عِنْدَ أَخِيهِ أَبَدًا؟

In this way Binyamin remained with Joseph and all brothers became happy. Surely Joseph was alone since a long time. He had not met anyone from his family. Allah had driven Binyamin to him. So why not he lock him with himself to see and talk. Is it an offence to keep a brother with a brother?

وَتَحَيَّرَ الْإِخْوَةُ كَيْفَ يَرْجِعُونَ إِلَى أَبِيهِمْ؟ وَ فَكَّلَ الْإِخْوَةُ مَاذَا يَقُولُونَ لِأَبِيهِمْ؟ إِنَّهُمْ فَجَعُوهُ أَمْسَ فِي يَوْسُفَ، أ فَيَفْجَعُونَهُ الْيَوْمَ فِي بَنِيَامِينَ؟ أَمَا كَبِيرُهُمْ فَأَبَى أَنْ يَرْجِعَ إِلَى يَعْقُوبَ وَ قَالَ لِإِخْوَتِهِ: ارْجِعُوا إِلَى أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ.

The brothers astonished how to return to their father. Each of the brothers was thinking what to say to their father? Surely they had afflicted him yesterday about Joseph, today how they afflict him about Binyamin? Elder of them refused to return to Jacob and said to his brothers, 'Return to your father and say, 'O father, our brother stole. We have not found any evidence except what we knew and we are not keeping record of secret things.'

Explanation	Word	Explanation	Word	Explanation	Word
They afflict him	يَفْجَعُونَهُ	He drove	سَأَقَ	He ashamed	خَجَلَ
He refused	أَبَى	He puts in jail	يَحْبِسُ	He steals	يَسْرِقُ
We observed	شَهِدْنَا	To establish	أَنْ يُقِيمَ	He stole	سَرَقَ
For hidden	لِلْغَيْبِ	He confused	تَحَيَّرَ	False blame	الْبُهْتَانَ
We found	وَجَدْنَا	They afflicted him	فَجَعُوهُ	We see you	نَرَاكَ

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وَمَا سَمِعَ يَعْقُوبُ الْقِصَّةَ عَلِمَ أَنَّ اللَّهَ يَدًا فِي ذَلِكَ. وَأَنَّ اللَّهَ مُمْتَحِنٌ أَمْسٍ فَجَعَلَ فِي يَوْسُفَ وَالْيَوْمَ يَفْجَعُ فِي بَنِيَامِينَ إِنَّ اللَّهَ لَا يَجْمَعُ عَلَيْهِ مُصِيبَتَيْنِ، إِنَّ اللَّهَ لَا يَفْجَعُهُ فِي ابْنَيْنِ. إِنَّ اللَّهَ لَا يَفْجَعُهُ فِي ابْنَيْنِ كِيَوْسُفَ وَبَنِيَامِينَ. إِنَّ اللَّهَ فِي ذَلِكَ يَدًا خُفِيَةً.

When Jacob listened this story he knew that Allah has put His Hand in it and Allah is testing him. Yesterday, He afflicted him about Joseph and today He is afflicting him about Binyamin. Surely Allah does not gather two afflictions. Surely Allah will not afflict him about two sons. Surely Allah will not afflict him about two sons like Joseph and Binyamin. Surely Allah had a Secret Hand in this matter.

إِنَّ اللَّهَ فِي ذَلِكَ حِكْمَةً مَخْفِيَةً. إِنَّ اللَّهَ لَمْ يَزَلْ يَمْتَحِنُ عِبَادَهُ ثُمَّ يَسُرُّهُمْ وَيُنْعِمُ عَلَيْهِمْ. ثُمَّ إِنَّ الْإِبْنَ الْكَبِيرَ بَقِيَ فِي مِصْرَ أَيْضًا وَأَبَى أَنْ يَرْجِعَ إِلَى كِنَعَانَ. أَوْ فَيَفْجَعُ فِي الثَّالِثِ أَيْضًا وَقَدْ فُجِعَ مِنْ قَبْلُ فِي اثْنَيْنِ. إِنَّ هَذَا لَا يَكُونُ. وَهَذَا أَطْمَأَنَّ يَعْقُوبُ وَقَالَ: عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ. وَلَكِنَّ يَعْقُوبَ كَانَ بَشَرًا فِي صَدْرِهِ قَلْبٌ بَشَرٌ لَا قِطْعَةَ حَجَرٍ.

Surely Allah had a hidden wisdom in it. Surely Allah keep testing His slaves, but then He makes it easy for them and bless them. Then the elder son also remained in Egypt and refused to return to Canaan. Is He afflicting about the third one as well while He had afflicted about two before? This is not possible. Now Jacob became satisfied and said, 'I hope Allah will bring all of them to me. Surely He is the Knowledgeable, the Wise.' But Jacob was a human being, he had a heart in his chest, not a piece of stone.

فَذَكَرَ يَوْسُفُ وَتَجَدَّدَ حُزْنُهُ وَقَالَ: يَا أَسْفَى عَلَى يَوْسُفَ وَأُمِّهِ أَبْنَاءَهُ. وقالوا: إِنَّكَ لَا تَزَالُ تَذَكُرُ يَوْسُفَ حَتَّى تَهْلِكَ. قَالَ يَعْقُوبُ: 'إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ.'

He mentioned Joseph and his grief reinstated. He said, 'Alas! O Joseph! And your mother and his sons.' They said, 'You will keep mentioning Joseph until you will die.' Jacob said, 'Surely I take my grief and distress to Allah. I know from Allah what you do not know.'

Explanation	Word	Explanation	Word	Explanation	Word
Without a break	لَا تَزَالُ	Secret	مَخْفِيَةً	He put his hand	يَدًا
It reinstated	تَجَدَّدَ	Definitely	لَمْ يَزَلْ	One who tests	مُتَمَحِّنٌ
You will die	تَهْلِكُ	He makes easy	يَسَّرَ	Yesterday	أَمْسٍ
I complain	أَشْكُو	He bless	يُنْعِمُ	He does not gather	لَا يَجْمَعُ
My distress	بَثِّي	To bring	أَنْ يَأْتِيَنِي	Two afflictions	مُصِيبَتَيْنِ
My grief	حُزْنِي	Part	قِطْعَةً	Secret	خُفِيَةً

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وكان يعقوب يعلم أنَّ اليأس كُفْرٌ، وكان يعقوب له رجاءٌ كبيرٌ في الله. وأرسل يعقوب أبناءه إلى مصر لِيَبْحَثُوا عن يوسف و بنيامين وَيَجْتَهِدُوا في ذلك. ومنعهم يعقوب من أن يَقْنَطُوا من رحمة الله، وذهب الإخوة إلى مصر مرَّةً ثالثةً. ودخلوا على يوسف وشكوا إليه فقرهم ومصيبتهم وسألوه الفضل. وهنا هاج الحزن والحُب في يوسف ولم يملك نفسه.

Jacob used to know that being hopeless is thanklessness. Jacob had a great hope in Allah. Jacob sent his sons to Egypt to search Joseph and Binyamin and to put effort in it. Jacob forbade them to be hopeless from Allah's mercy. The brothers went to Egypt third time. They entered to Joseph and complained about their poverty and affliction and asked about his generosity. Here grief and love aroused in Joseph and he was not able to control himself.

أبناء أبي وأبناء الأنبياء يشكون فقرهم ومصيبتهم إلى ملك من الملوك. إلى متى أخفي الأمر عنهم وإلى متى أرى حالهم وإلى متى لا أرى أبي؟ لم يملك يوسف وقال لهم: 'هل علمتم ما فعلتم بيوسف وأخيه إذ أنتم جاهلون؟' وكان الإخوة يعلمون أن هذا السر لا يعلمه إلا يوسف ونحن. فعلموا أنه يوسف.

The sons of my father and the sons of prophets complain about their poverty and affliction to a king from many kings. Till what time I can conceal the matter from them and till what time I shall see their condition and till what time I will not see my father? Joseph did not control himself and said to them, 'Do you know what you did with Joseph and his brother, are you not aware?' The brothers knew that this is a secret. Nobody knows it except Joseph and us. So they knew that he is Joseph.

سبحان الله! هل يوسف حي، أما مات في البئر. يا سلام! هل يوسف هو عزيز مصر؟ هو الذي كان يأمر لنا بالطعام؟ وما بقي عندهم شك أن الذي يكلمهم هو يوسف بن يعقوب! قالوا 'أنتك لأنت يوسف؟' قال 'أنا يوسف وهذا أخي قد من الله علينا إنه من يتق ويصبر فإن الله لا يضيع أجر المحسنين.'

Allah is Exalted! Is Joseph alive or did he die in the well? What a peaceful news! Does Joseph became the Prime Minister of Egypt? He was the one who instructed us about the food? Now, no doubt remained that the person they are talking is Joseph, the son of Jacob. They said, 'Then definitely you are Joseph.' He said, 'I am Joseph and this is my brother. Allah has blessed us. Surely the one who fears and be patient, so Allah do not waste the reward of righteous people.'

Explanation	Word	Explanation	Word	Explanation	Word
Secret	السر	Their poverty	فقرهم	Hopelessness	اليأس
Are you	أنتك	It aroused	هاج	Hope	رجاء
He bestowed upon	من	He did not control	لم يملك	So that they search	ليبحثوا
He became careful	يتق	They complain	يشكون	They try hard	يجتهدوا



## Lesson 6: The Story of Yousuf (Joseph) عليه الصلوة والسلام

قالوا 'تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ.' وما لامَهُم يوسفُ على فعليتهم، بل قال 'يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ.' واشتاق يوسفُ إلى لقاءِ يعقوبَ، وكيف لا يُشتاقُ إليه وقد طالَ الفِراقُ. و لِمَاذَا يَصِيرُ الْآنَ وَقَدْ ظَهَرَ السِّرُّ.

They said, 'By God! Allah has preferred you in us. We were the wrong-doers.' Joseph did not reproach them on their deed. But he said, 'Allah will forgive you, He is the most Merciful among all having mercy.' Joseph desired to meet Jacob. How would he not desired him while separation was prolonged. Why to wait now when the secret became open.

وكيف يَطِيبُ له الشَّرَابُ والطَّعَامُ وأبُوهُ لا يَطِيبُ له شَرَابٌ وَلَا طَعَامٌ وَلَا مَنَامٌ. قَدْ انكَشَفَ السِّرُّ، وقد ظَهَرَ السِّرُّ، وقد أرادَ اللهُ أَنْ تَقَرَّ عَيْنُ يَعْقُوبَ وكان يعقوبُ قد عَمِيَ من كثرةِ البُكاءِ وَالْحُزْنِ فَقَالَ يوسفُ: 'اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْفُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ. وَلَمَّا سَارَ الرَّجَالُ بِقَمِيصِ يوسفِ إِلَى كِنَعَانَ، أَحَسَّ يَعْقُوبُ رَائِحَةَ يوسفَ وقال:

How did he like drinks and food while his father was not taking drinks, food and sleep. The secret was disclosed and opened. Allah wanted to give comfort to Jacob's eyes and Jacob became blind due to weeping a lot in grief. So Joseph said, 'Take my shirt and put it on the face of my father. He will become sighted. Bring your entire family to me.' When the men traveled to Canaan with the shirt of Joseph, Jacob felt the smell of Joseph and said:

'إِنِّي لأَجِدُ رِيحَ يُوسُفَ.' قالوا 'تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ.' وَلَكِنْ كَانَ يَعْقُوبُ صَادِقًا، فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْفَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا. قَالَ: 'أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ.'

'I find the fragrance of Joseph.' They said, 'By God! Surely you are in your old error.' But Jacob was true. When the person with good news came and put (the shirt) on his face, he became sighted.' He said, 'Did I not say to you that I know from Allah what you do not know?'

Explanation	Word	Explanation	Word	Explanation	Word
Your error	ضَلَالِكَ	It exposed	انكَشَفَ	He preferred you	آتَرَكَ
Old	الْقَدِيمِ	To be peaceful	أَنْ تَقَرَّ	He blamed them	لَامَهُم
True	صَادِقًا	He became blind	عَمِيَ	The Most Merciful	أَرْحَمُ
One giving good news	الْبَشِيرِ	He traveled	سَارَ	He does not desire	لَا يُشْتَاقُ
It returned	ارْتَدَّ	He felt	أَحَسَّ	Separation	الْفِرَاقُ
Looking, sighted	بَصِيرًا	Smell, fragrance	رَائِحَةً، رِيحَ	It become favorite	يَطِيبُ

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قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ. قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ. ولَمَّا وَصَلَ يَعْقُوبُ إِلَى مِصْرَ اسْتَقْبَلَهُ يُوسُفُ وَلَا تَسْأَلُ عَنْ فَرْحِهِمَا وَسُرُورِهِمَا. وَكَانَ يَوْمًا مَشْهُودًا فِي مِصْرَ وَكَانَ يَوْمًا مُبَارَكًا. وَرَفَعَ يُوسُفُ أَبَوَيْهِ عَلَى الْعَرْشِ وَوَقَعُوا كُلُّهُمْ سُجَّدًا لِيُوسُفَ.

They said, 'O our father! Seek forgiveness for us for our sins. We were the wrong-doers.' He said, 'Soon I will seek forgiveness for you from my Lord. Surely He is the Forgiver, the Merciful.' When Jacob reached Egypt, Joseph welcomed him. Don't ask about their happiness and their pleasure. It was a known day at Egypt and it was a blessed day. Joseph raised his parents to the throne and all of them prostrated for Joseph.

وقال يوسف: 'هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا. إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ.' وَحَمَدَ يُوسُفُ اللَّهَ حَمْدًا طَيِّبًا كَثِيرًا. وَشَكَرَ يُوسُفُ عَلَى ذَلِكَ شُكْرًا عَظِيمًا. وَبَقِيَ يَعْقُوبُ وَأَلُّ يَعْقُوبَ فِي مِصْرَ زَمَانًا طَوِيلًا. وَمَاتَ يَعْقُوبُ وَزَوْجُهُ فِي مِصْرَ. وَلَمْ يَشْغَلْ يُوسُفَ هَذَا الْمَلِكُ الْعَظِيمُ عَنِ اللَّهِ وَلَمْ يُغَيِّرْهُ. وَكَانَ يُوسُفُ يَذْكُرُ اللَّهَ وَيَعْبُدُهُ وَيَخَافُهُ. وَكَانَ يُوسُفُ يَحْكُمُ بِحُكْمِ اللَّهِ وَيُنْفِذُ أَوَامِرَ اللَّهِ.

Joseph said, 'This is the interpretation of my previous dream. My Lord has made it true. I saw 11 stars, the sun and the moon, I saw them prostrating for me.' Joseph praised Allah at lot with purity. Joseph thanked a great thank on that. Jacob and his progeny remained in Egypt for a long time. Jacob and his wife died at Egypt. This great kingdom did not make Joseph busy (to avoid) Allah, it did not change him. Joseph used to mention Allah and worship Him and fear Him. Joseph used to decree according to Allah's decree and used to implement Allah's instructions.

### Rule of the Day

*The معطوف is composed of three words: حرف عطف، معطوف، معطوف إليه. معطوف is the word coming after the حرف عطف while معطوف إليه is the word coming before the حرف عطف. Both معطوف إليه، معطوف have the same case (جر، نصب، رفع).*

Explanation	Word	Explanation	Word	Explanation	Word
It did not change him	لَمْ يُغَيِّرْهُ	Seen	مَشْهُودًا	Seek forgiveness!	اسْتَغْفِرْ
He make decisions	يَحْكُمُ	Blessed	مُبَارَكًا	I seek forgiveness	أَسْتَغْفِرُ
He implements	يَنْفِذُ	They happened	وَقَعُوا	He welcomed	اسْتَقْبَلَ
Orders, plural of أمر	أَوَامِرَ	Truth	حَقًّا	Don't ask	لَا تَسْأَلُ
		He did not become busy	لَمْ يَشْغَلْ	Pleasure	سُرُورَ

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وكان يوسف لا يرى المُلْكَ كثيرًا ولا يعدُّه شيئًا كبيرًا وكان يوسفُ لا يُحبُّ أن يموتَ موتَ مَلِكٍ و يحشُرُ مع المُلُوكِ.  
بل كان يوسفُ يُحبُّ أن يموتَ موتَ عبدٍ و يحشُرُ مع الصَّالِحِينَ.

Joseph did not use to consider the kingdom much and he did not use to consider it a big thing. Joseph did not use to like to die the death of a king and gathered (on the Day of Judgment) with kings. But Joseph used to love to die the death of a slave (of Allah) and gathered with pious people.

وكان دُعَاءُ يُوسُفَ: 'رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ.' و تَوَفَّاهُ اللَّهُ مُسْلِمًا وَأَلْحَقَهُ بِآبَائِهِ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ صَلَّى اللَّهُ عَلَيْهِمْ وَعَلَى نَبِيِّنَا وَ سَلَم.

The prayer of Joseph was: 'O Lord! You have given me a share in kingdom and taught me interpretation of things. You are the Originator of the heavens and the earth. You are the friend in this world and the hereafter. Cause me to die as a Muslim (submitter to God) and join me with pious people.' Allah caused him to die as a Muslim and joined him with his forefathers Abraham, Isaac and Jacob. May Allah's blessings and peace be upon them and on our Prophet.

### Rule of the Day

*The Proper Noun (اسم المعرفة) has seven types which we've discussed in previous lessons: (1) Name (عَلْمٌ) of a specific person, thing or town. (2) All pronouns e.g. أنا، أنت، هو، etc. (3) All pointing nouns (اسم الإشارة) e.g. تلك، ذلك، هذا، etc. (4) All linking pronouns (اسم الموصول) e.g. أولئك، التي، الذي، etc. (5) Nouns having ال at their beginning. (6) Nouns whose مضاف إليه is a proper noun e.g. قَلَمٌ، كتابٌ حامدٍ، etc. The nouns whose مضاف إليه is a common noun are also common nouns e.g. كِتَابُ طَالِبٍ (a book of a student) etc. (7) The noun which is called by an exclamatory word e.g. يَا رَجُلٌ، يَا وَلِيدَةٌ etc.*

Explanation	Word	Explanation	Word	Explanation	Word
Cause me to die	تَوَفَّنِي	Originator	فَاطِرٌ	It does not promise	لَا يَعْذُوكَ
Join me	أَلْحِقْنِي	Call	دُعَاءٌ	He will gather	يَحْشُرُ
He joined him	أَلْحَقَهُ	You gave me	آتَيْتَنِي	To die	أَنْ يَمُوتَ