

## QUR'ĀN SYLLABUS - CLASS 10

<u>Lesson</u>	<u>Topic</u>	<u>Date Completed</u>
LESSON 1 - THE VERSE	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ	[ ]
LESSON 2 - THE METHODS OF REVELATION 1		[ ]
LESSON 3 - THE METHODS OF REVELATION 2		[ ]
LESSON 4 - SŪRAH AL - QADR - PART 1		[ ]
LESSON 5 - SŪRAH AL - QADR - PART 2		[ ]
LESSON 6 - DU'Ā FROM THE HOLY QUR'ĀN		[ ]
LESSON 7 - AHLUL BAYT (A) IN THE HOLY QUR'ĀN (1)		[ ]
LESSON 8 - SŪRAH AL-JUMU'AH - 2		[ ]
LESSON 9 - AHLUL BAYT (A) IN THE HOLY QUR'ĀN (2)		[ ]
LESSON 10 - AHLUL BAYT (A) IN THE HOLY QUR'ĀN (3)		[ ]
LESSON 11 - SŪRAH AL BALAD		[ ]
LESSON 12 - SŪRAH ASH SHAMS		[ ]
LESSON 13 - THE STORY OF PROPHET MŪSĀ (A) AND KHIZR		[ ]
LESSON 14 - THE RISE OF ṬĀLŪT (SAUL)		[ ]
LESSON 15 - THE WISDOM OF LUQMĀN		[ ]

## CLASS 10 - LESSON 1

### The Verse بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Whenever we recite a verse from the Holy Qur'an, we start with Bismillāh, i.e. Bismillāhir-Raḥmānir-Raḥīm. The verse means, "In the Name of Allāh, the Most Beneficent, the most Merciful."

The verse appears 114 times in the Holy Qur'an. In al-Fātiḥah, the first Sūrah of the Holy Qur'an, the Bismillāh is a verse all by itself, whereas in all other Sūrah s, it serves as an introduction to other verses.

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

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

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾

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

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿٣٠﴾

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

أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾

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

## Tafsīr

Imām Ja'far aṣ-Ṣādiq (A) has said:

The ب is derived from “Baḥa-allāh”, the Splendour of Allāh.

The س is derived from “Sanā-allāh”, the Majesty of Allāh.

The م is derived from “Mulk-allāh” the Kingdom of Allāh.

الله is the God of everything.

الرَّحْمَنُ is the One Who is Merciful to all His creation.

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

The words Raḥmān and Raḥīm are essentially from the same root word meaning mercy or grace. Yet in their application, they mean a different aspect of Allāh's mercy.

He is Raḥmān to all His creation, whether they be obedient to Him or disobedient.

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

### Merits of reciting Bismillāh

1. The Holy Prophet (S) has said that when a teacher teaching a child to recite the Holy Qur'ān tells the child to recite “Bismillāhir-Raḥmānir-Raḥīm”, and the child recites it, Allāh will decree a clearance for the child, for his parents, and for the teacher, from hell. He also said that the verse is comprised of nineteen letters, the same number as the number of the keepers of the gates of hell; therefore, whoever pronounces it, Allāh will permit these letters to close the gates of hell against him.

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

### References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali

Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

## CLASS 10 - LESSON 2

### The Methods of Revelation 1

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

1. Waḥyi ( وَحْيٍ ): This means a command or order from Allāh that is sent to a special person either directly or through an angel.
2. Ilhām ( إلهام ): This means inspiration. It is when a command or information from Allāh is put into the mind of someone.

Ilhām refers to revelation that is not spoken or written while Waḥyi refers to revelation that is both spoken and unspoken, written and unwritten.

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

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا

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

أَوْ مِنْ وَرَاءِ حِجَابٍ

*or from behind a curtain,*

أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِلَاذْنِهِ ﴿٥١﴾

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

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

## 1. Inspiration

These can come in the form of a dream or as a thought that comes into the mind.

Sometimes Prophets of Allāh received His orders in a dream. When Prophet Ibrāhīm (A) saw in a dream that he was sacrificing his son, Prophet Ismā'il (A), they both knew it was a command of Allāh. The Holy Qur'an says:

قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ

*He said, "O my son, verily, I saw in a dream that I was sacrificing you.*

*So what is your opinion?*

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمُرُ

*(The son) said, "Father, do what you have been commanded.*

سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

*If Allāh wills, you will find me of the patient ones." (aṣ-Ṣāffāt, 37:102)*

Our Holy Prophet (S) received messages in his dreams as well as while awake. In fact he never spoke anything except what had been inspired by Allāh. The Holy Qur'an says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

*He (the Prophet) does not speak out of his own desire,*

إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

*it is nothing but a revelation revealed. (an-Najm, 53:3,4)*

Sometimes Allāh inspires a person who is not a prophet to act in a particular way. An example of this when Prophet Mūsā's (A) mother was inspired to put him into a box and cast him onto the river. The Holy Qur'an says:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

*And we revealed unto the mother of Mūsā saying, "Feed him,*

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ

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

## CLASS 10 - LESSON 3

### The Methods of Revelation 2

\* Briefly summarise last lesson.

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

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

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا

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

وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

*and in the trees and in the buildings,*

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سَبِيلَ رَبِّكَ ذَلًّا

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

يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

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

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

*Truly in this is a sign for the people who ponder. (an-Nahl, 16:68,69)*

#### 2. From Behind a Curtain

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

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

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

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا

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

لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾

*maybe I can bring back a flame from it or I may find some guidance at the fire."*

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ ﴿١١﴾

*So when he came to it, a voice was uttered: O Musa:*

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

*Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa,*

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾

*And I have chosen you, so listen to what is revealed. (Tā Hā, 20:10 - 13)*

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

ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾

*Then he drew near, and nearer,*

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

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

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

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

### 3. Through an Angel

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

وَكُتِبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً

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

وَتَفْصِيلًا لِكُلِّ شَيْءٍ

*and explanations of all things (al-A<sup>o</sup>rāf, 7:145)*

## References

Holy Qur'ān, Tafsīr by S V Mir Ahmed Ali

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

## CLASS 10 - LESSON 4

### Sūrah al Qadr - Part 1

#### Introduction

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

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

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

The first stage was in “Lawḥ-al-Maḥfūz” or the “Preserved Tablet”. This is mentioned in Sūrah al-Burūj, 85:21,22. This was where the wisdom of the Holy Qur'ān was known only to Allāh.

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

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

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

The second topic covered in this Sūrah is that of Laylatul Qadr, or the Night of Qadr. Some scholars have translated “Qadr” as “determination of destiny”. In the night of Qadr, whatever everyone is to receive that year is decided. This is why the Holy Prophet (S) has directed the believers to stay awake the whole night in prayer, seeking forgiveness for one's sins and asking for one's desires. On this night the question of sustenance, life and death of every individual is decided. It is a night on which Allāh invites everyone to seek His pardon and mercy.

## Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

﴿١﴾ اِنَّا اَنْزَلْنَاهُ فِیْ لَیْلَةِ الْقَدْرِ

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

﴿٢﴾ وَمَا اَدْرَاكَ مَا لَیْلَةُ الْقَدْرِ

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

﴿٣﴾ لَیْلَةُ الْقَدْرِ خَیْرٌ مِّنْ اَلْفِ شَهْرٍ

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

﴿٤﴾ تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِیْهَا بِاِذْنِ رَبِّهِمْ مِّنْ كُلِّ اَمْرٍ

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

﴿٥﴾ سَلَامٌ هِیَ حَتّٰی مَطْمَعِ الْفَجْرِ

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

## CLASS 10 - LESSON 5

### Sūrah al Qadr - Part 2

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

#### Tafsīr

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

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

**Āyah 3.** The “thousand nights” refers to a timeless concept. It means that a moment of enlightenment gained in this night under Allāh’s special guidance is better than a thousand months spent in ignorance.

**Āyah 4.** This describes the constant traffic of angels and Jibrīl (A) coming down to the earth throughout the night, offering Allāh’s Blessings to the believers who are awake, worshipping Him.

The word “Amr” meaning the “affairs affecting the creation” raises the question as to who is the recipient of these decrees. It is our belief that these are brought to “Şāhibul Amr”, Imām Muḥammad al-Mahdi (A). This verse proves that the Ḥujjat (Proof) of Allāh always exists on earth. Imām Muḥammad al-Bāqir (A) has said:

“Argue against those who deny the continuity of the Divine Appointment on earth, with this Sūrah”

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

## Merits of reciting Sūrah al - Qadr

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

## References

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

## CLASS 10 - LESSON 6

### Du<sup>°</sup>ā from the Holy Qur'ān

#### Introduction

Du<sup>°</sup>ā means a prayer to Allāh. It is different from Ṣalāt, because in Du<sup>°</sup>ā, you can say the prayer in any language, at any time and in any manner you like.

Imām <sup>°</sup>Alī (A) has said: “Put your faith in Allāh. Seek His protection. Ask from Him alone. To give as well as to withhold lies in His power. Ask for as much of His favours as you can. Allāh owns the treasures of the heavens and the earth.”

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

Allāh says about Du<sup>°</sup>ā,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

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

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

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

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

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

The above should be recited before any other Du<sup>°</sup>ā, as it increases our faith and reminds us of the close attention of Allāh. From this verse also, we learn that the recital of Du<sup>°</sup>ā is necessary and Wājib for all Muslims. (Read more detail about verse 2:186 (Agha Pūya's commentary) in the Tafsīr of S V Mir Ahmed Ali, pages 137,138)

The importance of Du<sup>ā</sup> is seen in Ṣalāt, where there is a special opportunity to do Du<sup>ā</sup>. This is in Qunūt. In this lesson, we will learn the meanings of some Du<sup>ā</sup> that are found in the Holy Qur'an.

### Du<sup>ā</sup> 1

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ

*O my Lord! Verily, I seek refuge with You from asking You that of which I have no knowledge.*

وَالْأُتُغْفَرُ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

*And unless You forgive me and have mercy on me, I shall be of the losers. (Hūd, 11:47)*

This Du<sup>ā</sup> was recited by Prophet Nūḥ (A) when he asked Allāh to save his rebellious son Kanān from the flood, and Allāh admonished him for that.

The verse teaches us to have full faith in Allāh's knowledge in all circumstances. That is why one of the best of prayers is to ask Allāh to grant us what is good for us in this world and the hereafter.

We also learn that without the forgiveness and mercy of Allāh, we are losers.

### Du<sup>ā</sup> 2

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

*O my Lord! Expand for me my breast,*

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

*And make my task easy for me,*

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٢٧﴾

*And loosen the knot in my tongue,*

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

*So that they may understand my speech. (Tā Hā, 20:25-28)*

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

This Du<sup>ā</sup> was recited by Prophet Mūsā (A) when he was first commanded to begin his prophetic mission. It was also a prayer echoed by our Holy Prophet (S). (Read more detail about verse 20:25-36 (Agha Pūya's commentary) in the Tafsīr of S V Mir Ahmed Ali, page 697)  
 This Du<sup>ā</sup> should be recited before you give a lecture or talk. You should also recite it when you are trying to make someone understand your point of view. In some Ahādith, it is said that this Du<sup>ā</sup> cures stammering.

Du<sup>ā</sup> 3

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

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

الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

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

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

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

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

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

إِنِّي تَبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

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

This beautiful Du<sup>ā</sup> combines gratitude for Allāh's numerous blessings with an important plea: "Let me do one good act in my lifetime that pleases you". Imām Ḥusain (A) used to constantly recite this prayer and in return Allāh awarded him martyrdom in Karbala.

The Du<sup>ā</sup> then teaches us how important our responsibilities to the children are. We ask for Allāh's mercy, assuring Him that we are sincere Muslims. We should make a habit of reciting this Du<sup>ā</sup> in Qunūt and after every Wājib Ṣalāt.

## References

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## Class 10 - Lesson 7

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

#### Āyat ut Taṭhīr

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

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

This significance of the Ahlul Bayt has also been mentioned in the Holy Qur’an several times. In this lesson we shall study their status as mentioned in verse 33 of Sūrah al-Aḥzāb, which is known as Āyat ut Taṭhīr, literally meaning “the Verse of Purification”.

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

The narration states that the Holy Prophet (S) came to the house of his daughter and requested for a cloak and then lay down to rest. His grandsons, Imām Ḥasan (A) and Imām Ḥusain (A) came and joined him under the cloak. Thereafter, Imām °Alī (A) and Lady Fāṭimah (A) also came under the cloak.

Lady Fāṭimah (A) narrates that when they were all assembled under the cloak, Jibrā-īl (A) came to the Holy Prophet (S) and conveyed to him the verse which reads:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً \* (٣٣)

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

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

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

This narration of where the verse was revealed has been recorded in both the Shi‘ah and Sunni history books. Two important Sunni references are “Saḥiḥ” of Muslim bin Ḥajjāj, and “Musnad” of Ahmed ibn Hanbal.

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

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

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

## CLASS 10 - LESSON 8

### Sūrah al-Jumu'ah - 1

#### Introduction

This Sūrah was revealed in Madina. It has eleven verses. It is Sūrah number 62 in the Holy Qur'ān.

The word "Jumu'ah" means "Congregation" and refers to the Friday Congregational prayers that are stressed in the Sūrah.

### Sūrah al-Jumu'ah - 1

#### Text, Translation and Tafsīr

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

یُسَبِّحُ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ

*Whatever is in the heavens and whatever is on the earth glorifies Allāh*

الْمَلِكِ الْقُدُّوسِ الْعَزِیْزِ الْحَكِیْمِ ﴿۱﴾

*the Sovereign, the Most Holy, the Mighty, the Wise.*

**Āyah 1** All creatures, whether living or inanimate glorify Allāh. The living creatures do it consciously, and the non living by their nature that points to Allāh's existence. The nature of their glorification is not understood by all (see Bani Isrā-īl, 17:44).

هُوَ الَّذِی بَعَثَ فِی الْاُمَمِیْنَ رَسُوْلًا مِنْهُمْ

*It is He who raised among the "Ummiyān" a messenger from amongst them,*

یَتْلُو عَلَیْهِمْ اٰیٰتِهٖ وَیُزَكِّیْهِمْ

*who recites His signs to them, and purifies them*

وِیُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ

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

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾  
*and before that they were indeed astray.*

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

With reference to the Holy Prophet (S), it is unlikely that he was illiterate, because at the end of the verse, he has been charged with the duty “to teach the Book and wisdom”, and according the Imam °Alī Riḍa (A), this proves that he could read and write.

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

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

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

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

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

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

*Allāh is the Lord of great grace.*

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

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا

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

كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

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

بُئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بآيَاتِ اللَّهِ

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

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

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

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

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ

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

مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٦﴾

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

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ

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

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾

*and Allāh knows well those who are unjust.*

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ

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

ثُمَّ تَرُدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ

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

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

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

**Āyāt 6-8** The statement to the Jews to “desire death if they were truthful” is an open challenge that occurs elsewhere in the Holy Qur’ān also. If they felt that they were the chosen ones of Allāh, the Jews would desire to see the hereafter after their death and to meet Him. Imām °Alī (A) has said that a true believer in Allāh would never be afraid of death.

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ

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

فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

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

ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

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

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ

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

وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

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

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

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

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

قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التَّجَارَةِ

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

وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

*and Allāh is the best of Sustainers*

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

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

## References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali

## CLASS 10 - LESSON 9

### Ahlul Bayt (A) in the Holy Qur'an (2)

#### Āyat ul Mawaddah

The Muslims in Madina comprised of the Anṣār (original residents of Madina) and the Muhājirīn (migrants from Makka). Once, the Anṣār argued that they were superior to the Muhājirīn. The Holy Prophet (S) heard their words and addressed them with disapproval of their pride. He reminded them that his presence amongst them was a great blessing for them. The Anṣār were ashamed at their conduct, and said, "O Prophet of Allāh, if you command us we will give you everything we own (in repayment)." At this time the following Āyah was revealed:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

*Say (O Muḥammad), "I do not ask any recompense for it (my work as a messenger), except the love of my near relatives (Ahlul Bayt)."*

وَمَنْ يُقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا

*And whosoever earns good, We (Allāh) increase for him good therein.*

إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

*Verily, Allāh is Most Forgiving, Most Grateful. (ash-Shūrā, 42:23)*

When asked who his near relatives were, the Holy Prophet (S) replied that they were °Alī (A), Fāṭimah (A) and their two sons, Ḥasan (A) and Ḥusein (A). Thus the love of the Ahlul Bayt (A) is the way a Muslim shows his gratitude to the Holy Prophet (S) for his teachings. To obey him is to obey Allāh as the Holy Qur'an says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

*Say (O Muḥammad). "If you love Allāh, then follow me,*

يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

*Allāh will love you and forgive you your sins.*

وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

*Verily, Allāh is Forgiving, Merciful. (Āli Imrān, 3:31)*

## Āyat ul Wilāyah

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

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ

*Verily your guardian is Allāh and His messenger (Muḥammad)*

وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ

*And those who believe and establish the prayer,*

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

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

When we say *اللَّهُ وَلِيُّ عَلِيٍّ* (°Alī is the Wali of Allāh) in our Adhān, it is based on this verse.

## Āyat uṣ Ṣalāt

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

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

*Verily Allāh and His angels bless the Prophet;*

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

*O you who believe! Call for (divine) blessings on him and salute him with a proper salutation. (al Aḥzāb, 33:56)*

When the Holy Prophet (S) was asked how to send a proper salutation he replied, say

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

*O Allāh, send your blessings on Muḥammad and his progeny.*

## References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali

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

## CLASS 10 - LESSON 10

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

#### Āyat ul Mubāhila

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

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ

*Verily, the likeness of °Īsā with Allāh is as the likeness of Ādam,*

خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

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

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

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

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

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

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

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

فَقُلْ تَعَالَوْا نَدُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

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

وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ

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

ثُمَّ نَبْتَهِلُ فَنَجْعَلُ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

*then let us humbly pray to Allāh and invoke His curse upon the liars.”*

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ

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

وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

*and verily, Allāh is the Almighty, All-wise.*

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

*But if they turn away, then, verily, Allāh knows the mischief-makers.*

*(Āli ʿImrān, 3:61-63)*

According to Allāh’s command, the Holy Prophet (S) challenged the Christians to pray and invoke Allāh’s curse on the party that insisted upon falsehood. They accepted the challenge and on the next day (24<sup>th</sup> Ḍul Ḥijjah), the Holy Prophet (S) came out to the meeting place carrying Imām Ḥusain (A) in his arms and leading Imām Ḥasan (A) by his hand. He was followed by Bibi Fāṭimah (A) and at the end was Imām ʿAlī (A) carrying the banner of Islām. He had brought his grandsons as his

“sons” (أَبْنَاءَنَا) and Bibi Fāṭimah (A) as his “women” (نِسَاءَنَا) and Imām ʿAlī

(A) as his “soul” or “self” (أَنْفُسَنَا). Seeing that the Holy Prophet (S) was

accompanied by his immediate family and convinced that he was truthful, the Christians backed away from the confrontation and agreed to pay tax to the Muslim state instead.

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Holy Qur’ān, Tafsīr of S V Mir Ahmed Ali

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

## CLASS 10 - LESSON 11

### Sūrah al Balad

#### Introduction

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

#### Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾

*1. Nay, I swear by this city*

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

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

وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾

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

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

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

أَيَحْسَبُ أَنْ لَنْ يَقْدَرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

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

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾

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

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

*7. Does he think that no one sees him?*

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾

8. Did not We give him two eyes,

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

9. A tongue, and two lips,

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

10. And We showed him the two ways (of good and evil)?

فَلَا اقْتَحَمَ الْعُقَبَةَ ﴿١١﴾

11. But he did not strive to scale the steep ascent.

وَمَا أَدْرَاكَ مَا الْعُقَبَةُ ﴿١٢﴾

12. What shall make you know what steep ascent is?

فَكُ رَقَبَةٌ ﴿١٣﴾

13. (It is) the setting free a slave (or a captive),

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

14. Or feeding, in a day of privation,

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

15. An orphan, near of kin,

أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

16. Or a poor man rolling in dust;

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

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

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

18. These are the people of the right hand.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

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

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

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

### Tafsīr

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

**Āyah 3:** This refers to Ādam (A) and his progeny as the chosen creatures of Allāh.

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

**Āyāt 11-18.** These verses describe the actions of those who are willing to strive hard on the path that leads to Allāh's pleasure and reward.

These are the people described as those of the Right Hand.

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

### Merits of Reciting Sūrah al Balad

1. The Holy Prophet (S) has said that whoever recites this Sūrah will be secure on the Day of Judgement from Allāh's Wrath.
2. Imām Ja'far aṣ Ṣādiq (A) has said, "Whoever recites it in his obligatory and optional prayers will be identified in the life of this world as being among the righteous."

### References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali

Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

## CLASS 10 - LESSON 12

### Sūrah ash Shams

#### Introduction

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

#### Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

*1. By the sun and its radiance,*

وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾

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

وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾

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

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

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

وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾

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

وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾

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

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

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

فَاللَّهُمَّهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

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

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

9. Verily, he succeeds who purifies it,

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

10. Verily, he fails who corrupts it.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

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

إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾

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

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

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

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾

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

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

15. And He does not fear the consequences.

## Tafsīr

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

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

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

### Merits of Reciting Sūrah ash Shams

1. The Holy Prophet (S) said that whoever recites it will be regarded as having offered charity with everything under the sun and the moon.
2. Imām Ja'far aṣ Ṣādiq (A) has said that in if a person is in the habit of reciting this Sūrah often, and also recites al-Layl, aḍ-Ḍuḥā, and al-Inshirah, every part of his body will testify in his favour on the Day of Judgement, including his hair, skin, flesh, blood, and veins.

### References

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

## CLASS 10 - LESSON 13

### The Story of Prophet Mūsā (A) and Khizr

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

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا

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

وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿٦٥﴾

*and We had taught him knowledge from Ourselves.*

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنِّي مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

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

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

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

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

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

قَالَ سَتَجِدُنِي إِنِ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

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

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ

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

حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

*until I myself mention of it to you."*

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

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

قَالَ أَخَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

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

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

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

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

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

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ

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

قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ

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

لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

*Verily you have done an abominable thing!"*

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

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

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي

*(Mūsā) said: "If ever I ask you about anything after this, do not keep me in your company;*

قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾

*then surely you will have an excuse (for parting) with me.*

فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلِهَا

*Then they went on their way till they came to the people of a town, and asked the people for food,*

فَأَبَوْا أَنْ يُضَيَّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا

*but they refused to have them as their guests; then they found in it a wall*

يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ

*which was about to fall, and he set it upright.*

قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

*(Mūsā) said: "If you had wished, surely you might have taken a wage for it."*

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ

*He said: "This shall be the parting between me and you,*

سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

*now I will tell you the interpretation of what you could not bear with patience.*

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ

*As for the boat, it belonged to poor people working in the sea,*

فَارَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ

*and I decided to damage it because there was a king after them ﴿٧٩﴾*

يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

*who seized every boat by force.*

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ

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

فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

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

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾

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

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

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

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا

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

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا

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

رَحْمَةً مِّنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي

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

ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

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

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

## Reference

The Holy Qurān, S V Mīr Aḥmad °Alī.

## CLASS 10 - LESSON 14

### The Rise of ʾĪlūt (Saul)

After the passing away of Prophet Mūsā (A), several prophets were sent to guide the Banī Isrā-īl (Jews), but in time, people began to neglect the law and took to idol-worshipping. Allāh sent them Prophet Samuel (A) to guide them and they asked him to appoint a king for them, who would lead them to regain their lost lands and dignity. The Holy Qur'ān narrates the event as follows:

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى

*Have you (O Muḥammad) not seen the chiefs of the children of Isrā-īl after Mūsā,*

إِذْ قَالُوا لِنَبِيِّ لَّهُمْ أَوْعِثْ لَنَا مَلِكًا نُقَاتِلُ فِي سَبِيلِ اللَّهِ

*when they spoke to a Prophet of theirs: "Raise a king for us, so that we may fight in the way of Allah."*

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا

*He said: "May it be that if fighting is ordained for you, you would not fight?"*

قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ

*They said: "For what reason would we not fight in the way of Allah ?*

وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانَنَا

*Indeed, we and our children have been driven out from our homes!"*

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ

*But when fighting was ordained for them, they turned back, save a few of them;*

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

*and Allah knows the unjust.*

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

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

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

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ

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

وَلَمْ يُوْتِ سَعَةً مِنَ الْمَالِ

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

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

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

وَاللَّهُ يُؤْتِي مَلِكُهُ مَن يَشَاءُ

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

وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

*and Allah is Omniscient, All-knowing."*

The Tābūt was a holy chest that contained certain relics belonging to the prophets of the Banī Isrā-īl. They would carry the chest to war and its special miraculous powers always ensured victory for them. However, the chest had been lost over the years and now, Prophet Samuel (A) assured them that Ṭālūt would recover it for them. The Holy Qur'an says:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ

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

أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ

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

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ

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

إِنَّ فِي ذَلِكَ لآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾

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

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

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ

*(And) when Ṭālūt set out with the army,*

قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

*he said: “Verily Allāh will try you by a stream;*

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي

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

وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ

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

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

*But they drank from it save a few of them;*

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ

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

قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ

*they said: “We have no strength today against Jālūt and his hosts.”* اللهُ

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا

*But those who were sure that they shall meet Allah said,*

كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

*“How often, by Allah’s permission, has a small army vanquished a mighty host;*

وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

*and Allah is with the patient ones.*

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا

*And when they went out against Jālūt and his hosts, they said: "O our Lord! Pour patience down on us,*

*وَتَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾*

*and make our foothold firm, and help us against the disbelieving people."*

The army of Jālūt was a strong one and their leader was a fearsome warrior. No-one dared to fight him. Finally, Prophet Dāwūd (A), who had only come along with Ṭālūt's army because his brothers were soldiers, came forward. The Holy Qur'an says:

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ

*So they routed them by Allah's permission, and Dawud slew Jalut,*

وَأَتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ

*and Allāh gave him kingdom and wisdom, and taught him of what He pleased;*

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ

*and were it not for Allāh's repelling some men by others,*

لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

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

## Reference

The Holy Qur'an, S V Mīr Aḥmad °Alī

## CLASS 10 - LESSON 15

### The Wisdom of Luqmān

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

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ

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

وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ

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

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

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

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ

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

يَا بُنَيَّ لَا تَشْرِكْ بِاللَّهِ

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

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

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

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ

*We have enjoined on man concerning his parents -*

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ

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

أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

*“Be grateful to Me and to your parents. To Me is the ultimate return. If they try to force you to associate with Me that of which you have no knowledge,*

فَلَا تَطْعُهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا

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

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

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

ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

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

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ

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

فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ

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

يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

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

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ

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

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ

*and bear with patience what befalls you.*

إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

*Verily these are acts of steadfastness.*

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

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

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

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

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ

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

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

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

#### Reference

The Holy Qurān, S V Mīr Aḥmad °Alī