

Reading Series 1 - 5

Stories of The Prophets (SAM)

এই সিরিজে কুরআনে বর্ণিত মোট পনেরো জন নবীর জীবনী রয়েছে।
এটি মূলত فَصَصُ النَّبِيِّينَ এর ইংরেজি।

English Version of فَصَصُ النَّبِيِّينَ
1-5 Part

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Story of the Prophets (SAM)

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Foreword

The Prophets were chosen by Allah to guide mankind to the Divine Path. They faced many difficulties and suffered severe hardships in their efforts to call their straying people to obey and worship Allah. This edition of Stories of the Prophets presents the lives of Allah's Prophets (peace and blessing be upon them). The stories were written by the renowned Islamic scholar Maulana Sayyed Abul Hasan Ali Nadwi. He is one of the greatest living authorities on Islam and his works are used as textbooks throughout the Arab and Muslim world.

This translation from a major Arabic work provides English-speaking Muslims with the benefits of Maulana Sayyed Abul Hasan's scholarship. The stories which have been drawn from the Holy Qur'an constantly reflect the author's depth of knowledge. They are written in a lively style with subtleties explained and descriptions vividly portrayed to provide the reader with a clear picture of each Prophet's mission.

Each story is a delight to read and should provide both adults and children with a fresh insight into the life of the men Allah chose to guide their communities. The story of the last Prophet has not been included in this edition as it deserves a book to itself. To ensure that young people receive all the guidance, knowledge and inspiration that Stories of the Prophets offers, a workbook is included.

My thanks are due to Sis. Aisha Bewley, Sis. Maryam Davies, Bro. Jamil Qureshi, my daughters Su'ad, Shifa' and my other children for their help in producing this book. May Allah accept this effort and make it a source of inspiration and guidance for all Leicester (England) Shawwal 1410 A.H May 1990

Iqbal Ahmad Azami

Introduction

ভূমিকা/পরিচিতি

I know Sayyed Abul Hasan Nadwi, the author of this book, both in person ব্যক্তিগতভাবে and through his writings তার লেখার মাধ্যমে. I find in him the heart and mind of a Muslim - he has spent his whole life in the service of Islam **in addition to** ছাড়াও his thorough খারা, ব্যাপক knowledge and insight অন্তর্দৃষ্টি into Islam. This is my testimony প্রমাণ which I affirm নিশ্চয় করে বলা for Allah's sake in this introduction.

Though দাও, যদিও quite small, Stories of the Prophets is a major work and a **substantial** উল্লেখযোগ্য, শক্তিমান addition to the **opus** উপাস, রচনা of Sayyed Abul Hasan and his **distinguished** ডিশটিংগুইস্ট, বিশিষ্ট **contemporaries** খাটেমপরেরি, সমসাময়িক লোক in the field of Islamic Da'wah (in the Indian subcontinent). Islam must be taught in its **pristine** প্রাস্টিন, পূর্বকালীন, আদিম **purity** পিউরিটি, শুদ্ধতা not only to adults but also to Muslim children. They are in **greater** গ্রিটা, অত্যন্ত, বিশাল need of such food for thought which may **instruct** ইনিস্ট্রাক্ট, শিখানো, নির্দেশ দেয়া them in the message of Islam. **For** কারণ it will help them grow up with the taste of Islam in their **souls** শওল, আত্মা, **the radiance** রেইডিএন্স **of faith** ঈমানের রশ্মি, in their hearts and joy in their **spirits** স্পিরিটস, আত্মা. Stories are the basic constituency খস্টিচুয়েনটি, নির্বাচনক্ষেত্র that help orient অরিয়েন্ট, উজ্জল and mature মেচা, পরিপক্ব the **supple** সাপল **minds** কোমল মন of children. **Yet** ইয়েট, তবুও , though meant বোঝানো হয়েছে for children, this book will, I believe, be **invaluable** ইনব্যালিএবল, অমূল্য to adults also. For many Muslim adults taught under the colonial and Christian missionary-dominated educational system have been deprived of the opportunity to know the Qur'anic stories, to value their profound meaning, their spiritual quality, and their effectiveness, which are to the fore in this book.

Stories of The Prophets (SAM)

I have read many books for children including those about the Stories of the Prophets (peace be upon them).

Indeed, I have been closely associated with a series of books drawn from the Holy Qur'an. Nonetheless, I testify without reservation that Abul Hasan's present book surpasses all such works. What accounts for its excellence is the inclusion, with elucidation, of subtle teachings of the Qur'an, of explanations that highlight and reinforce the Qur'anic message, through the author's apt comments interwoven into the telling of the story. These comments provide glimpses of the greatest religious truths and they easily and effectively enter into the hearts of children and adults alike.

May Allah bestow His choicest rewards on Sayyed Abul Hasan and grant him the strength to carry out more such works. May Allah's guide through his writings the future generations of Muslims that are under the constant attack of storms of disbelief, whose paths are strewn with thorns, whom black darkness surrounds, and who so urgently need guidance, light, care and sincere counseling for their growth. Allah alone grants the strength to accomplish every good deed. Sayyid Qutb

1. The Prophet Ibrahim

The idol-seller: মূর্তি বিক্রেতা

In a city, long, long ago, there lived a very famous man whose name was Azar. He was famous because he was a seller of idols. In a **huge** হিইজ, বিশাল building in the middle of the city, the people kept (**keep**) রাখা lots of idols and **bowed down** নমস্কার করতে, সেজদা করতে **before them** তাদের সামনে. Azar was no different. He also would **bow** বাউ down before these idols, and worship them.

Azar's son

Azar had a son called Ibrahim who was very intelligent. Ibrahim would see the people bowing down before the idols. He knew that the idols were made of stone and could not speak or hear. He knew that the idols could neither help nor **harm** ক্ষতিও করা anything.

He saw flies মাছি sit on them without being **driven away** তাড়িয়ে দেওয়া and mice হাঁদুরগুলো eat the food left (Leave, Left, Left যাওয়া, বিদায় লওয়া, রাখা) for the idols without any **trouble** বামেলা, অসুবিধা. So Ibrahim would ask himself, 'Why do people worship the idols? Why do they ask the idols for things?'

Ibrahim's advice নসিহত

Ibrahim would say to his father: 'Father, why do you worship these idols? Why do you bow down to them?'

'Father, why do you ask these idols for things, when they can neither speak nor hear? They can neither help nor harm anything, so why do you put food and drink before them? Why, when they cannot eat or drink?' Azar became angry and did not understand what all these questions meant.

Ibrahim tried to give his people the same advice, but they became angry and did not understand what he meant **either** ও, এটাও.

Ibrahim said, 'I will smash /smæʃ/ ভেঙ্গে দেওয়া the idols when the people are away. Then they will understand me.'

Ibrahim breaks **ভাঙা** the idols

When the day of their festival **'fes.ti.vəl/ উৎসব, ঈদ** came, the people **rejoiced /rɪ'dʒɔɪsd/ আনন্দ করা** and set out **বের হওয়া** for the celebrations **উদযাপন** **along with সহ, সাথে** their children. Ibrahim's father, ready to set out, asked Ibrahim: 'Why don't you come with us?' Ibrahim replied: 'No, **I am not feeling well (অর্থাৎ আমি সুস্থতা)**.

So, when Ibrahim was left alone at home, he went out to the huge building **where the idols were kept** **যেখানে মূর্তিগুলো রাখা ছিলো**, and spoke to the idols. He said: '**How is it that এটা কেমন কথা** you don't speak? How is it that you don't hear? There is food and drink here. Why don't you eat? Why don't you drink?'

The idols were silent because they were stones which **of course অবশ্যই** cannot speak. Ibrahim said,

مَا لَكُمْ لَا تَنْطِفُونَ 'What is stopping you তোমাদেরকে কী বাধা দিচ্ছে from speaking?' (37:92)

When the idols **remained silent** **চুপ** ছিলো, Ibrahim became angry and grabbed (**Grab: গ্রেইব:** খপ করে ধরা) an **axe** **কুড়াল**. He hit the idols with the axe and **smashed /smæʃd/ চূর্ণবিচূর্ণ** করেছে them all **except one** **একটি** ব্যতীত. He left the largest idol standing there and hung (Hang **ঝুলানো**) the axe round its neck **ঘাড়**.

Who did this?

The people came back and went into the building where the idols were kept. They were especially **keen to** **আগ্রহী** bow down before the idols because it was the day of their big festival. They were **amazed** **বিস্মিত** and **dumbfounded** **ডামফাউন্ডিড**, **হতবাক**, **bitter** **কষ্টদায়ক** and angry at what they saw.

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ

'Who has done this to our gods? He must surely be a wicked person!' they cried.

قَالُوا سَمِعْنَا فَئِي يَذْكُرُهُمْ يُقَالُ لَهُ إِِبْرَاهِيمُ

Then some of them said: 'We heard a young man called Ibrahim talking about them.' (21:59-60)

When Ibrahim was brought to them, they said,

قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمَ

'Are you the one who did this to our gods?' (21: 62)

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ

Ibrahim, pointing ইঙ্গিত করা to the largest idol, answered calmly শান্তভাবে: 'But this, their **chief** প্রধান has done it. Question them if they are able to speak. (21: 63)

The people knew that the idols were made of stone and that stones cannot hear or speak. They knew that the largest idol was made of stone and that it could not move, so it could not have broken the other idols.

They said to Ibrahim, 'You know that idols cannot speak.' And so he asked them: 'So how can you worship idols when they can neither help nor harm anything? Don't you understand anything? Don't you have any sense at all?' The people were as silent as the idols, and **ashamed** /ə'ʃeɪmd/ লজ্জিত.

A cool fire শীতল আগুন

The people met and said, 'What shall we do? Ibrahim has broken the idols and humiliated /hju:'ml.i.eɪ.tɪd/ অপমান করেছে the gods. How should we punish him? How should we pay him back (pay back ফিরত দেওয়া, প্রতিশোধ নেওয়া) for what he has done?'

The answer was,

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَعَالِينَ (٦٨)

Burn him and stand by your gods, if ye will be doing. (21: 68) **That is what they did** এটাই তারা করেছিলো. They lit (Light, lit, lit জালানো) a fire and threw Ibrahim into it. But Allah helped Ibrahim and said to the fire,

قُلْنَا يٰئِذَا كُنُوْا بُرْدًا وَسَلٰمًا عَلٰى اِبْرٰهِيْمَ

'Fire, be coolness and safety নিরাপদ to Ibrahim. (21: 69) And so it was. The fire was coolness and safety for Ibrahim. The people saw that the fire did not hurt Ibrahim and they saw that he was not harmed by the smoke ধোঁয়া and the **flames** ফ্লেইম, আগুনের শিখা. Once again আবারও, they were amazed and **confused** দিশেহারা.

'Who is my Lord?'

That night Ibrahim saw a star and he said, 'This is my Lord.' When the star set **অস্ত** যাওয়া, Ibrahim **exclaimed** **এক্সক্লেইমড**, **চিৎকার** করে বলছিলেন, 'No! This is not my Lord!' Ibrahim saw the moon and he said, 'This is my Lord.' When the moon set, Ibrahim exclaimed, 'No! This is not my Lord!' The sun rose **উঠা** and Ibrahim said,

فَلَمَّا رَأَى الشَّمْسُ بَارِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُرِيدُ الْمَلَأُكُوتِ بِرَبِّي مِمَّا تَشْرِكُونَ (٧٨)

'This is my Lord. This is greater. (6: 78) When the sun set, Ibrahim exclaimed, 'No! This is not my Lord!'

Allah is my Lord, He is always living and does not die. The light of Allah shines **উজ্জ্বল** হওয়া always and never dims **অনুজ্বল** হওয়া and never sets. Allah is Almighty **সর্বশক্তিমান**, nothing can **overcome** পরাস্ত করা, পরাজিত করা Him. The light of the stars is weak, morning overcomes it. The light of the moon is weak, the sun overcomes it. The light of the sun is weak, night overcomes it and clouds overcome it. Stars cannot help me because they are weak. The moon cannot help me because it is weak. The sun cannot help me because it is weak. Allah **alone** **একমাত্র** can help me.'

'My Lord is Allah'

Ibrahim knew that Allah was his Lord, **for** **কেননা** Allah is always living and does not die; His light shines always and never dims nor sets. Allah is All-Mighty, nothing can overcome Him.

Ibrahim knew that Allah is the Lord of the stars, and the Lord of the moon, and the Lord of the sun, and the Lord of all the worlds. **Thus** **এভাবে** Allah guided **হেদায়াত** দেওয়া Ibrahim and made him a Prophet and His close friend. Allah commanded **নির্দেশ** দিয়েছেন Ibrahim to call his people and tell them not to worship idols.

Ibrahim's call: ইব্রাহীমের দাওয়াত

Ibrahim **carried out** **সম্পন্ন** করা the command of his Lord. He asked his people: 'What do you worship?'

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُهَا عَلَيْنَا حِينُ

They said: We worship idols, and are ever সর্বদা devoted unto them. একান্তভাবে তাদের প্রতি নিয়োজিত হই (26: 71)

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ أَوْ يَنْفَعُونَكُمْ أَوْ يُضُرُّونَ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ (٢٦ : ٧٢)

(৭৬-

Ibrahim asked them: 'Do they hear you when you call? Or help or harm you?' They said, 'We found পাওয়া our fathers doing that. (26: 72-74)

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٢٦ : ٧٨-٨١)

Ibrahim said: 'I do not worship these idols. Rather বরং, I am the enemy শত্রু of these idols. I worship the Lord of all the worlds, the One who তিনি সেই সত্তা যিনি created me and who guides me, the One who gives me food and drink, the One who heals সুস্থ করা me when I am ill অসুস্থ, and the One who makes me die and brings me to life. (26: 78-81)

'But idols do not create and do not guide. They do not give anyone food or drink. When someone is ill, they do not heal him. They do not make anyone die nor bring anyone to life

Before সামনে the King

A great king ruled শাসন করতো that city, and he ruled like a **cruel** নিষ্ঠুর **tyrant** ঠাইরেন্ট; অত্যাচারী, জালেম. People had to bow down before him. When the King heard that Ibrahim prostrated সিজদা করা, himself only before Allah and would not prostrate himself before **anyone else** অন্যকেউ, he became angry and sent for him. Ibrahim came **straight away** সরাসরি. He did not fear ভয় পাওয়া anyone except Allah.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمَ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمَ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٢٥٨)

The King asked: 'Who is your Lord, Ibrahim?' Ibrahim said: 'My Lord is Allah.'

The King asked: 'Who is Allah, Ibrahim?' Ibrahim said: 'The One

Who gives life and death.

The King said: **أَنَا أُحْيِي وَأُمِيتُ** 'I give life and death.' (2: 258)

Then he had a man brought before him and had him killed. Then he had another man brought before him and let him live. After that, very proudly, he said: 'You see! I give life and death. I killed one man and let the other man live.'

The King was very **silly** বোকা. All idol-worshippers are foolish **in such matters** এভাবে. Ibrahim wanted to make the King understand. He wanted to make all his people understand. He said to the King: 'Allah brings the sun from the east পূর্ব. Now you bring it from the west পশ্চিম.'

The King was confused and silent. He was ashamed লাজ্জিত and could think of nothing to say.

Calling his father to Allah

Ibrahim also wanted to call his father to Allah, He said to him: 'O my father, why do you worship something that does not hear or see? Why do you worship something that cannot help or harm anyone? **يَا بَتِ لَا تَعْبُدِ الشَّيْطَانَ** My father, do not worship Saytan! Worship the Merciful করুণাময়.

Ibrahim's father became angry and said, 'I will beat প্রহার করবো you. **Leave me alone.** আমাকে একা থাকতে দাও। Do not talk to me.'

Ibrahim was patient ধৈর্যশীল. He said to his father, **سَلَامٌ عَلَيْكَ** 'Peace be upon you. I will leave this place and call on my Lord.' Ibrahim was very sad. He wanted to go to another country only so that he could worship his Lord and call people to Allah in peace.

To Makka

Ibrahim's people had become angry. The King had become angry. **Even** এমনকি Ibrahim's father had become angry. Ibrahim decided to travel ভ্রমণ করার to a different land where he could worship Allah and call people to Allah in peace.

He said good bye to his father and left his land. Ibrahim **made for** যাত্রা করেছে Makka with his wife Hajar. There were no plants তৃণ, ঘাস or trees in Makka, no well or river, and no animals or

people. Ibrahim reached Makkah and stayed there **for a time** কিছু সময়ের জন্য.

After that, he left his wife Hajar and his son Isma'il. When he was about to leave, his wife asked: 'Where are you going? Are you going to leave us here? Are you going to leave us here when there is no food or water? Has Allah commanded you to do this?' Ibrahim said, 'Yes.' Hajar said, 'Then He will not let us die.'

The well of Zamzam: জমজম কূপ

Isma'il became thirsty তৃষ্ণার্ত and his mother wanted to give him some water, but where was there any water? There was no well in Makkah! There was no river in Makka! Hajar **looked for** খোঁজ ছিলো water; she ran from Safa to Marwa and from Marwa to Safa. Allah helped Hajar and Isma'il. He created water for them. Water sprang (Spring বের হওয়া) out of the ground and Isma'il and Hajar drank (Drink, Drank, Drunk) from it. The water remained there পানি সেখানে অবশিষ্ট ছিলো and became known পরিচিত হয়েছে as হিসাবে the well of Zamzam. Allah has blessed বরকত দিয়েছে the water of Zamzam. This is the well from which people drink during the Hajj. They take the Zamzam water back (take back: নিয়ে আসা) to their own নিজের countries to share with their families and friends. Have you drunk Zamzam water?

Ibrahim's dream: ইব্রাহীম আ. এর স্বপ্ন

Some time later Ibrahim returned to Makka and rejoined পুনর্মিলিত হয়েছে Isma'il and Hajar. Ibrahim was very happy with his young son Isma'il. He ran and played and went about with his father who loved Isma'il deeply খুব.

One night Ibrahim had a dream. He dreamt that he **sacrificed** জবাই করেছে, কোরবানি করেছে Isma'il. Ibrahim was a truthful Prophet. His dream was a true dream. Ibrahim was a close friend of Allah and he decided to do what Allah had commanded him to do in the dream. But first he asked of Isma'il:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا اِيَّ اِيَّ اَرَى فِى الْاَمْنَامِ اِيَّ اَذْبَحُكَ فَاَنْظُرْ مَاذَا تَرَى ؕ قَالَ يَابْتِ اَفْعَلُ مَا تُؤْمُرُ ۝

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (١٠٢)

And when (his son) was **old enough** যতেষ্ট বয়স to walk with him, said: O my dear son, I have seen in a dream that I must sacrifice you. So what do you think?' He said, 'My father, do what you are commanded. **Allah willing** ইনশাআল্লাহ, you will find me one of the **steadfast** অটল, অবিচল. (37: 102)

Ibrahim took Isma'il with him, and a knife. When Ibrahim reached Mina, he made ready to sacrifice Isma'il. Isma'il lay down on the ground and Ibrahim was about to sacrifice him. He put the knife against (অর্থাৎ উপরে) Isma'il's throat থ্রট, গলা. Allah wanted to see if His friend would do what he was commanded to do. Did he love Allah more or did he love his son more?

When Ibrahim had passed উত্তীর্ণ হয়েছে the test, Allah sent Jibril with a ram রেম, ভেড়া from the Garden জান্নাত. He said: 'Sacrifice this ram. Do not sacrifice Isma'il.'

Allah liked what Ibrahim had done. So He commanded the Muslims to make a sacrifice in remembrance স্বরণে on the 'Id al-Adha.

May Allah bless Ibrahim, the close friend of Allah and grant him peace. আল্লাহর ঘনিষ্ঠ বন্ধু ইব্রাহিমকে আল্লাহ আশীর্বাদ করুন এবং তাকে শান্তি দিন।

The Kaaba: কাবা শরীফ

Ibrahim left Makka a second time and returned a second time. He decided to build a house for Allah. There were many houses, but there was no house for Allah where He alone was worshipped.

Isma'il wanted to help build this house for Allah. So father and son both worked, carrying stones from the mountains around Makka, and built the Ka'ba with **their own hands** নিজ হাতে.

Ibrahim would always remember স্বরণ করে Allah and **call on Him**.

তার কাছে দোয়া করে He said: '

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And when Abraham and Ishmael were raising the foundations of the House, Our Lord, accept this from us! You are the All-Hearing, the All-Seeing! (2: 127) Allah accepted it from Ibrahim and Isma'il, and **blessed the Ka'ba** কাবায় বরকত দিয়েছেন.

We Muslims face অভিমুখী রাখি the Ka'ba in every prayer. We travel to the Ka'ba during সময়ে the Hajj. and go around it in tawaf and pray there.

May Allah bless Ibrahim and grant দান করা him peace শান্তি!

May Allah bless Isma'il and grant him peace!

May Allah bless Muhammad and grant him peace!!

Jerusalem

Ibrahim had another wife whose name was Sarah, By Sarah, Ibrahim had another son whose name was Ishaq. Ibrahim and Ishaq lived in Palestine. Ishaq built a house for Allah in Palestine just as his father and brother had built a house for Allah in Makka. This mosque which Ishaq built in Palestine is in Jerusalem. It is the Al-Aqsa Mosque and Allah blessed the land around it.

Allah blessed the sons of Ishaq as যেভাবে He blessed the sons of Isma'il. There were Prophets and kings among মাঝে them. Ishaq had a son whose name was Ya'qub. He was a Prophet. Ya'qub had twelve বারো sons, including সহ Yusuf ibn Ya'qub. The wonderful story of Yusuf is in the Qur'an. Here is that story.

2. The Prophet Yusuf

A wonderful dream: একটি বিস্ময়কর স্বপ্ন

Yusuf was a young boy, **both** একাদারে handsome সুদর্শন and intelligent. He had eleven brothers. His father Ya'qub loved him more than any of his other sons.

One night Yusuf had a wonderful dream. He saw eleven stars and the sun and the moon all bowing down to him. He was quite পুরাপুরি amazed by the dream. What did it mean? How could the stars, the sun and the moon bow down to a man? Young Yusuf went to his father Ya'qub and told him about his dream.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

When Joseph said unto his father: O my father! I saw in a dream

অচিরেই চতুর্থ ও পঞ্চম খণ্ড প্রকাশ পাবে।
ইনশাআল্লাহ

