



الدَّرْسُ العَاشِرُ

وَلَا حُزْنَ يَدُومُ وَلَا سُرُورَ

*[In this world] neither grief endures [forever] nor happiness.*

~ Imām al-Shāfiʿī رحمه الله

## LESSON 10 | GENERAL VOCABULARY

TRANSLATION	PLURAL	SINGULAR
healing, cure	–	شِفَاءٌ
disgrace	–	خِزْيٌ
sick	مَرَضَى	مَرِيضٌ
wretched, unhappy, miserable	أَشْقِيَاءُ	شَقِيٌّ
intercession	شَفَاعَاتٌ	شَفَاعَةٌ

*Common Name:*  
Shafi/Shafee

TRANSLATION	VERB FORM	VERB
to aspire, hope	I	طَمَعَ (-) طَمْعٌ
to give drink to	I	سَقَى - يَسْقِي - سَقْيٌ
to attain, achieve, win	I	نَالَ - يَنَالُ - نَيْلٌ
to refuse	I	أَبَى - يَأْبَى - إِبَاءٌ
to follow, ensue; to read, recite	I	تَلَا - يَتْلُو - تِلَاوَةٌ   تُلُوٌّ
to devote oneself	III	عَكَفَ (-) عُكُوفٌ
to be wasteful	IV	أَسْرَفَ

*Common Name:*  
Nala, Naila

*Common Name:*  
Talia

*Common Name:*  
Akif

## LESSON 10 | LISTENING | EXERCISES



### CLIP #10 – KHUTBAH ON QURĀN, PART 3

Access this recording at the Student Resource Portal.

#### *Step 1: Skim for Familiar Words*

Write down 7-10 words that you recognize (write in Arabic but transliterate if needed).

1. \_\_\_\_\_

6. \_\_\_\_\_

2. \_\_\_\_\_

7. \_\_\_\_\_

3. \_\_\_\_\_

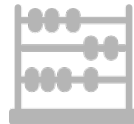
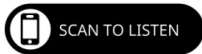
8. \_\_\_\_\_

4. \_\_\_\_\_

9. \_\_\_\_\_

5. \_\_\_\_\_

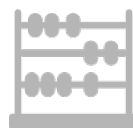
10. \_\_\_\_\_



I listened to the clip \_\_\_\_ time(s)  
for this step.

#### *Step 2: Gist*

Write down the gist of the clip, or anything understood about the subject matter.



I listened to the clip \_\_\_\_ time(s)  
for this step.

### Step 3: Fill in the Blanks & Translate

Fill in the blanks and translate all words you know. Gray section is optional.

وَبِالْقُرْآنِ تَنَالُ \_\_\_\_\_ . فَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ \_\_\_\_\_ رَسُولَ اللَّهِ  
1 2

يَقُولُ >> إِقْرَأُ الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ \_\_\_\_\_ لِأَصْحَابِهِ. << رَوَاهُ مُسْلِمٌ.  
3

وَأَصْحَابُ الْقُرْآنِ هُمُ الَّذِينَ جَعَلَهُ \_\_\_\_\_ لَهُمْ مُقَدِّمًا فِي أَوْقَاتِهِمْ. فَلَمْ يَكُنْ عَنْهُ  
4

مِنَ الْغَافِلِينَ. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ >> مَنْ قَرَأَ

\_\_\_\_\_ آيَاتٍ فِي لَيْلَةٍ، لَمْ يُكْتَبْ مِنْ \_\_\_\_\_ << رَوَاهُ الْحَاكِمُ. وَقَالَ عَبْدُ  
5 6

اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَدِيمُ النَّظَرَةِ فِي \_\_\_\_\_. وَكَانَ الْإِمَامُ حَمْزَةُ الزِّيَّاتِ،  
7

الْقَارِئُ الْمَعْرُوفُ، يَقُولُ نَظَرْتُ فِي الْمُصْحَفِ حَتَّى خَشِيتُ أَنْ يَذْهَبَ \_\_\_\_\_.  
8

وَكَانَ عِكْرِمَةُ ابْنُ أَبِي جَهْلٍ رَضِيَ اللَّهُ عَنْهُ يَأْخُذُ الْمُصْحَفَ فَيَضَعُ عَلَى وَجْهِهِ

و\_\_\_\_\_ وَيَقُولُ \_\_\_\_\_ رَبِّي كَلَامُ رَبِّي.  
9 10

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرْهُ، إِنَّهُ الْغَفُورُ الرَّحِيمُ.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ \_\_\_\_\_ وَالْمُرْسَلِينَ. {يَا أَيُّهَا  
11

النَّاسُ قَدْ جَاءَكُمْ \_\_\_\_\_ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا} كَانَ عَبْدُ اللَّهِ  
12

بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ مَنْ \_\_\_\_\_ الْقُرْآنَ فَهُوَ يُحِبُّ اللَّهَ وَرَسُولَهُ. فَجَعَلَ  
13

اللَّهُ عَزَّ وَجَلَّ لَهُمُ الدَّرَجَاتِ الْعُلَى فِي \_\_\_\_ . عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرِو بْنِ الْعَاصِ

14

رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ >> يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَارْتَلْ كَمَا

كُنْتَ \_\_\_\_ فِي الدُّنْيَا. فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا. << رَوَاهُ أَبُو دَاوُدَ

15

وَالْتِّرَمِذِي. وَقَالَ مَالِكُ ابْنُ دِينَارٍ رَحِمَهُ اللَّهُ إِنَّ \_\_\_\_ إِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنَ ضَرَبَتْ

16

قُلُوبُهُمْ إِلَى الْآخِرَةِ.



I listened to the clip \_\_\_\_ time(s)  
for this step.

## LESSON 10 | LISTENING | ANSWER KEY & TRANSLATION

### Fill in the Blank Answers

Each answer corresponds to numbers in the transcript that appear below a blank space.

صَاحِباً - 4	شَفِيعاً - 3	سَمِعْتُ - 2	الشَّفَاعَةَ - 1
بَصْرِي - 8	المُصْحَفِ - 7	الغَافِلِينَ - 6	عَشْرَةَ - 5
بُرْهَانُ - 12	الأنبياء - 11	كَلَامُ - 10	يَبْكِي - 9
الصَّادِّقِينَ - 16	تَرْتَلُ - 15	الْجَنَّةِ - 14	أَحَبَّ - 13

### Translation of Listening Script

The bolded words and subscript numbers correspond to the fill-in-the-blank answers above.

And with the Qur'an is [one] attains **intercession**. It is reported from Abū Umāma, may God be pleased with him, that he said, “**I heard** the messenger of God, may God bless him and grant him peace, saying, ‘recite the Qur’ān, for it will come on the day of judgment as **an intercessor** for its companions” (transmitted by Muslim). The companions of the Qur’ān, they are those who made it **a companion** for them, placing it first in their times, so that they are not among those heedless of it. (It is reported) from Abū Hurayra, may God be pleased with him, he said, “the messenger of God, may God be pleased with him, said, ‘whoever recites **10** verses in one night, will not be written (as being) from among **the heedless**” (transmitted by al-Hākim). ‘Abdallah b. Mas‘ūd, may God be pleased with him, said, “lengthen your looking at **the text** (of the Qur’ān).” The Imām Hamza al-Zayyāt, the well-known reciter, used to say, “I looked at the text until I feared that **my sight** would go.” ‘Ikrimah, may God be pleased with him, the son of Abū Jahl, used to take the

text and place it on his face and <sup>9</sup>cry, saying, “<sup>10</sup>**The speech** of my Lord, the speech of Lord.” I say this speech of mine, and I seek forgiveness from God, for me and for you, from every sin, so seek his forgiveness from Him, indeed He is oft-forgiving, merciful.

All praise belongs to God, Lord of the worlds, and blessings and peace (be) upon the noblest of <sup>11</sup>**the prophets** and messengers. “Oh humankind, <sup>12</sup>**a proof** has come to you from your Lord, and We have sent down to you a clear light” (4:174). ‘Abdallah b. Mas‘ūd, may God be pleased with him, used to say, whoever <sup>13</sup>**loves** the Qur’ān, then he loves God and His messenger, for God has appointed for them the highest levels in <sup>14</sup>**the Garden**. [It is reported] from ‘Abdallah b. ‘Umar b. al-‘Āṣ, may God be pleased with them both, from the Prophet, that he said, “it will be said to the companion of the Qur’ān, ‘recite and ascend, recite with precision, as you used <sup>15</sup>**to recite with precision** in the world, for your station [will be in accordance with] the verses you recite” (transmitted by Abū Dāwūd and al-Tirmidhī). Mālik b. Dīnār, may God have mercy on him, said, “Indeed <sup>16</sup>**the people of truth**, when the Qur’ān is recited over them, their hearts rejoice to the hereafter.”

## LESSON 10 | QUR'ĀN ANALYSIS | VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
heir, inheritor	وَرَثَةٌ	وَارِثٌ

TRANSLATION	VERB FORM	VERB
to covet, desire, crave	I	طَمِعَ (-) طَمَعٌ
to humiliate, disgrace	IV	أَخْزَى



## LESSON 10 | QUR'ĀN ANALYSIS | AL-SHU'ARĀ' 78-89

Using the *Grammar Symbols*, dissect the selection below.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ

يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ

الَّذِينَ ﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي

الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ

بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

## LESSON 10 | QUR'ĀN ANALYSIS

### THEORY REINFORCEMENT: الِاسْتِثْنَاءُ

#### What's Written





يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

#### What It Means

3
2
1
 يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (أَحَدًا) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

“The Day when wealth and children will not benefit [anyone] except one who comes to God with a sound heart.” [26:88-89]

Exceptions are formed primarily with the particle إِلَّا (#2) which occurs 663 times in the Qur’ān. The example above is considered incomplete (مُفْرَغ) as the مُسْتَثْنَى مِنْهُ (#1) is implied. It is also مَنْفِيّ as the exception includes a negation (لا). All possible ways to form an اسْتِثْنَاء are below:

	INCOMPLETE (مُفْرَغ)	COMPLETE (تَام)
AFFIRMATIVE (مُوجِب)		 I
NEGATIVE (مَنْفِيّ)	 III	 II

The case ending of the مُسْتَثْنَى مِنْهُ is either مَنْصُوب (scenario I), follows the sentence grammar (scenario III), or either (scenario II).

II ما جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ \ زَيْدًا

So one came to me except Zayd.

I فَجَعَلَهُمْ جُذُذًا إِلَّا كَبِيرًا لَهُمْ

So he made them into fragments except a large one among them. [21:58]

III هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ

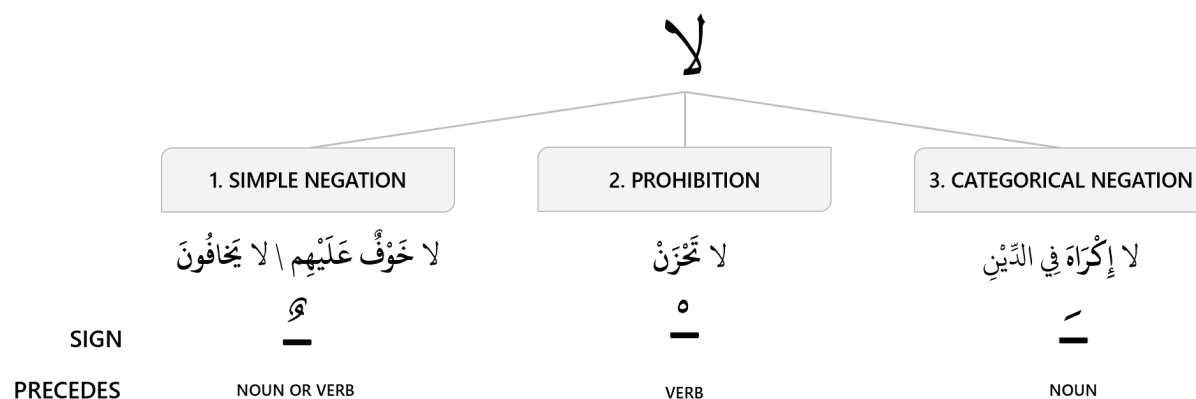
Do they wait for [anything] except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? [6:158]

## LESSON 10 | QUR'ĀN ANALYSIS

### ḤURŪF: EITHER & NEITHER

#### Recap

The particle لا is used in various ways, as covered in Level 3A. Given its frequency in the Qur'an, to assist with translation, this lesson covers a nuance related to the لا of negation.



#### Neither

When a لا-phrase is followed by ولا, the meaning of **neither-nor** is understood, e.g.

إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ

“It is a cow which is **neither** old **nor** virgin...” [2:68]

Recognizing the usage of لا helps fine-tune translation and recognize the interconnectivity of the two sentences, versus translating them separately:

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

#### BEGINNER TRANSLATION

No fear is upon them.

They will **not** grieve.

#### INTERMEDIATE TRANSLATION

**Neither** fear is upon them

**nor** will they grieve.

One of the goals in Qur'ānic Arabic is to not impose English structures on the language and instead to learn how the Arabs would understand such a structure.

وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا  
عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

“And fear a Day when **no** soul will suffice for another soul at all, **nor** will intercession be accepted from it, **nor** will compensation be taken from it, **nor** will they be aided.” [2:48]

Also note other negating particles (such as **لَمْ** and **مَا**) can be used in this way, e.g.

فَمَا رَبَّحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

“So their transaction has brought **no** profit, **nor** were they guided.” [2:16]

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ  
مِّنَ الدُّنْيَا ۚ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

“Say: ‘Praise to Allah who has **not** taken a son, **nor** has no partner in the dominion, **nor** [need of a] protector out of weakness; and glorify Him a [great] glorification.” [17:111]

إِمَّا...وَإِمَّا...

In a similar fashion, the expression “either-or” is formed using **إِمَّا**, which occurs 23 times in the Qur’ān:

وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ

“And [there are] others deferred until the command of God. **Either** He will punish them **or** He will forgive them.” [9:106]

إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا

“**Either** you punish [them] **or** else adopt among them [a way of] goodness.” [18:86]

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

“Indeed, We guided him to the way, **whether** he grateful **or** be he ungrateful.” [76:3]

## LESSON 10 | QUR'ĀN ANALYSIS | THEORY EXERCISES

### 10A. Either & Neither

Translate from Arabic to English

1- لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ

2- مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ

3- وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ

4- قَالَ عَلِمْتُهَا عِنْدَ رَبِّي فِي كِتَابٍ<sup>ط</sup> لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

5- قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ

6- فَلَا صَدَقَ وَلَا صَلَّى

7- مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ

## LESSON 10 | QUR'ĀN ANALYSIS | THEORY ANSWER KEY

### 10A. Either & Neither

1 - لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Neither drowsiness overtakes Him nor sleep. [2:255]

2 - مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ

They were not able to hear, nor did they see. [11:20]

3 - وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ

And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. [9:106]

4 - قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ<sup>ط</sup> لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

[Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets." [20:52]

5 - قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ

They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]." [7:115]

6 - فَلَا صَدَقَ وَلَا صَلَّى

And [the disbeliever] had not believed, nor had he prayed. [75:31]

7 - مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ

رَبِّكُمْ

Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. [2:105]

# LESSON 10 | QUR'ĀN ANALYSIS | AL-SHU'ARĀ' 78-89

## ANSWER KEY

The key shown below is a partial analysis.



## LESSON 10 | QUR'ĀN ANALYSIS | AL-SHU'ARĀ' 78-89

### TRANSLATIONS

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾

- Pickthal Who created me, and He doth guide me,  
Arberry who created me, and Himself guides me,  
Asad who has created me and is the One who guides me,

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

- Pickthal And when I sicken, then He healeth me,  
Arberry and, whenever I am sick, heals me,  
Asad and when I fall ill, is the One who restores me to health,

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

- Pickthal And Who causeth me to die, then giveth me life (again),  
Arberry who makes me to die, then gives me life,  
Asad and who will cause me to die and then will bring me back to life –

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾

- Pickthal And Who, I ardently hope, will forgive me my sin on the Day of Judgment.  
Arberry and who I am eager shall forgive me my offence on the Day of Doom.  
Asad and who, [hope, will forgive me my faults on Judgment Day!



رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّنِي بِالصَّالِحِينَ ﴿٨٣﴾

Pickthal My Lord! Vouchsafe me wisdom and unite me to the righteous.

Arberry My Lord, give me Judgment, and join me with the righteous,

Asad "O my Sustainer! Endow me with the ability to judge [between right and wrong], and make me one with the righteous,

وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

Pickthal And give unto me a good report in later generations.

Arberry and appoint me a tongue of truthfulness among the others.

Asad and grant me the power to convey the truth unto those who will come after me, [Lit., "grant me a language of truth among the others" or "the later ones".

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

Pickthal And place me among the inheritors of the Garden of Delight,

Arberry Make me one of the inheritors of the Garden of Bliss

Asad and place me among those who shall inherit the garden of bliss!

وَأَغْفِرْ لِأَبِي إِنَّهُوَ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾

Pickthal And forgive my father. Lo! he is of those who err.

Arberry and forgive my father, for he is one of those astray.

Asad "And forgive my father - for, verily, he is among those who have gone astray

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

- Pickthal      And abase me not on the day when they are raised,  
Arberry      Degrade me not upon the day when they are raised up,  
Asad      and do not put me to shame on the Day when all shall be raised from the dead

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

- Pickthal      The day when wealth and sons avail not (any man)  
Arberry      the day when neither wealth nor sons shall profit  
Asad      the Day on which neither wealth will be of any use, nor children,

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

- Pickthal      Save him who bringeth unto Allah a whole heart.  
Arberry      except for him who comes to God with a pure heart.  
Asad      [and when] only he [will be happy] who comes before God with a heart free of evil!"

## LESSON 10 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
(one's) turn	نَوْبَاتٌ	نَوْبَةٌ
arrow	سِهَامٌ	سَهْمٌ

TRANSLATION	VERB FORM	VERB
to transgress, overflow	I	طَفَى - يَطْفَى - طُغْيَانٌ
to be annoyed	I	ضَجِرَ (-) ضَجْرٌ
to throw	I	رَمَى - يَرْمِي - رَمْيٌ
to kill (by piercing the neck)	I	نَحَرَ (-) نَحْرٌ
to warn, caution, put on alert	II	حَذَرَ

10 – فعقروا الناقة

<sup>1</sup>وكذلك كان، فإذا كانت نوبة الناقة ذهبت فشربت. وإذا كانت نوبة ماشية القوم ذهبت

<sup>2</sup>فشربت. ولكن استكبر القوم وطغوا، وقالوا: لماذا لا تشرب ماشيتنا كل يوم؟ وضجر

<sup>3</sup>الناس من هذه الناقة التي تنفر منها ماشيتهم. وكان صالح قد حذرهم من أن يهينوا

<sup>4</sup>هذه الناقة، ولكنهم لم يحذروا. قالوا: من يقتل هذه الناقة؟ قام رجل وقال: أنا! وقام

<sup>5</sup>الآخر وقال: أنا! وذهب الشقيان وجلسا ينتظران خروج الناقة، حتى إذا خرجت الناقة

<sup>6</sup>رماها الأول بسهم ونحرها الثاني فقتلها. ﴿فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا

<sup>7</sup>يَصْلِحْ أُنْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ﴾ (7:77) ولما علم صالح أن الناقة قد

<sup>8</sup>نحرت تأسف وحزن جدا، وقال للناس: ﴿تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ

<sup>9</sup>مَكْذُوبٍ﴾ (11:65)

## LESSON 10 | TEXT ANALYSIS | TRANSLATION

### 10 – So They Hamstrung the Camel

<sup>1</sup>And thus it was, so when it was the she-camel's turn it went, and it drank. And when it was their cattle's turn, they went, and <sup>2</sup>they drank. But the people became arrogant and they transgressed. They said, "Why should our cattle not drink every day?" <sup>3</sup>The people were annoyed with this she-camel from which their cattle recoiled. Ṣāliḥ had cautioned them against treating <sup>4</sup>this she-camel with contempt, but they did not take caution. They said, "Who will kill this she-camel?" A man stood up and said, "I [will]!" <sup>5</sup>The other stood and said, "I[will]!" The two wretched ones went and they sat and waited for the she-camel to come out, until when it came out, the first <sup>6</sup>struck it with an arrow, and the other slaughtered it, and killed it. *So, they hamstrung the she-camel and they turned with disdain from the command of their Lord, and they said,* <sup>7</sup>*"O Ṣāliḥ, bring us what you promise us, if you are one of the messengers"* (7:77). When Ṣāliḥ learned that the she-camel <sup>8</sup>had been slaughtered, he grieved and was very sad, and he said to the people, *"Enjoy yourselves in your homes for three days, that is a threat (lit. "promise") that is not* <sup>9</sup>*false"* (11:65).

## فَعَقَرُوا النَّاقَةَ

<sup>1</sup>وَكَذَلِكَ كَانَ، فَإِذَا كَانَتْ نَوْبَةُ النَّاقَةِ ذَهَبَتْ فَشَرِبَتْ. وَإِذَا كَانَتْ نَوْبَةُ مَاشِيَةِ الْقَوْمِ ذَهَبَتْ

<sup>2</sup>فَشَرِبَتْ. وَلَكِنْ اسْتَكْبَرَ الْقَوْمُ وَطَعَوْا، وَقَالُوا: لِمَاذَا لَا تَشْرَبُ مَاشِيَتُنَا كُلَّ يَوْمٍ؟ وَضَجَرَ

<sup>3</sup>النَّاسُ مِنْ هَذِهِ النَّاقَةِ الَّتِي تَنْفِرُ مِنْهَا مَاشِيَتُهُمْ. وَكَانَ صَالِحٌ قَدْ حَدَرَهُمْ مِنْ أَنْ يَهِينُوا

<sup>4</sup>هَذِهِ النَّاقَةَ، وَلَكِنَّهُمْ لَمْ يَحْذَرُوا. قَالُوا: مَنْ يَقْتُلُ هَذِهِ النَّاقَةَ؟ قَامَ رَجُلٌ وَقَالَ: أَنَا! وَقَامَ

<sup>5</sup>الْآخَرُ وَقَالَ: أَنَا! وَذَهَبَ الشَّقِيَانِ وَجَلَسَا يَنْتَظِرَانِ خُرُوجَ النَّاقَةِ، حَتَّى إِذَا خَرَجَتِ النَّاقَةُ

<sup>6</sup>رَمَاهَا الْأَوَّلُ بِسَهْمٍ وَنَحَرَهَا الثَّانِي فَقَتَلَهَا. ﴿فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا

<sup>7</sup>يَصْلِحْ أُنْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ﴾ (7:77) وَلَمَّا عَلِمَ صَالِحٌ أَنَّ النَّاقَةَ قَدْ

<sup>8</sup>نُحِرَتْ تَأَسَّفَ وَحَزَنَ جِدًّا، وَقَالَ لِلنَّاسِ: ﴿تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ

<sup>9</sup>مَكْذُوبٍ﴾ (11:65)

## LESSON 10 | TRANSLATION EXERCISES

Attempt to translate the following sentences into Arabic.

1. There is no healing except for God's healing. Do not grieve; rather seek help from God.
2. Do you want to become weak and sick? Either you (will) eat food, or you (will) drink milk.
3. In honey (عَسَل) there is healing from everything except from death.
4. Let us follow the sunnah of the Prophet, out of hope for his intercession on the Day of Resurrection!
5. The wretched king reached the rank of disgrace when he showed contempt (أَهَانَ) to the righteous man.
6. Giving water to drink (use سَقَى) is among the greatest deeds.
7. I see you only grieving (use اسْتَثْنَاءَ مَفْرَغٍ); be happy!

## LESSON 10 | TRANSLATION EXERCISES | ANSWER KEY

1. لَا شِفَاءَ إِلَّا شِفَاءُ اللَّهِ. لَا تَحْزَنْ، بَلِ اسْتَغْنِ بِاللَّهِ (/ اسْتَغْنِ بِاللَّهِ / أَطْلُبُ النَّصْرَ مِنْ اللَّهِ)

2. أَتُرِيدُ أَنْ تُصْبِحَ ضَعِيفًا وَمَرِيضًا؟ إِمَّا تَأْكُلُ وَإِمَّا تَشْرَبُ اللَّبَنَ

3. فِي الْعَسَلِ شِفَاءٌ مِنْ كُلِّ مَرَضٍ إِلَّا مِنَ الْمَوْتِ

4. لِنَتَّبِعْ سُنَّةَ النَّبِيِّ رَجَاءَ شِفَاعَتِهِ (/ طَمَعًا فِي شِفَاعَتِهِ) يَوْمَ الْقِيَامَةِ

5. بَلَغَ الْمَلِكُ الشَّقِيَّ دَرَجَةَ الدُّلِّ لَمَّا أَهَانَ الرَّجُلَ الصَّالِحَ

6. سَقَى الْمَاءَ مِنْ أَكْبَرِ (/ أَعْظَمِ) الْأَعْمَالِ

7. لَا أَرَاكَ إِلَّا تَحْزَنُ (/ حَزِينًا). افْرَحْ !





**SCAN TO ACCESS LESSON 10 QUIZ**



## الدَّرْسُ الحَادِي عَشَرَ

الْإِنْسَانُ عَدُوٌّ لِمَا يَجْهَلُ

*A person is an enemy of that of which he is ignorant.*

~ Arab Proverb

## LESSON 11 | GENERAL VOCABULARY

TRANSLATION	PLURAL	SINGULAR
deviator	غَاوِرُونَ	غَاوٍ   الغاوي
soldiers, forces	جُنُودٌ	جُنْدٌ
friend	أَصْدِقَاءُ	صَدِيقٌ
shout, shriek	صَيِّحَاتٌ	صَيِّحَةٌ
fallen prone	جَاثِمُونَ	جَاثِمٌ

TRANSLATION	VERB FORM	VERB
to go forth, go out	I	بَرَزَ (ـُ) بُرُوزٌ
to swear (an oath)	III	حَلَفَ (ـِ) حِلْفٌ
to scheme, plan, plot	IV	مَكَرَ (ـُ) مَكْرٌ
to perceive	IV	شَعَرَ (ـُ) شُعُورٌ
to obey	VIII	إِخْتَصَمَ
it is appropriate	VII	يَنْبَغِي (never conjugated)

## LESSON 11 | LISTENING | EXERCISES



### CLIP #11 – KHUTBAH ON FORGIVENESS, PART 1

Access this recording at the Student Resource Portal.

#### *Step 1: Skim for Familiar Words*

Write down 7-10 words that you recognize (write in Arabic but transliterate if needed).

1. \_\_\_\_\_

6. \_\_\_\_\_

2. \_\_\_\_\_

7. \_\_\_\_\_

3. \_\_\_\_\_

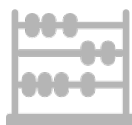
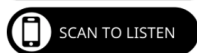
8. \_\_\_\_\_

4. \_\_\_\_\_

9. \_\_\_\_\_

5. \_\_\_\_\_

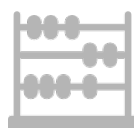
10. \_\_\_\_\_



I listened to the clip \_\_\_\_ time(s)  
for this step.

#### *Step 2: Gist*

Write down the gist of the clip, or anything understood about the subject matter.



I listened to the clip \_\_\_\_ time(s)  
for this step.

### Step 3: Fill in the Blanks & Translate

Fill in the blanks and translate all words you know.

أَمَّا بَعْدُ: فَاتَّقِ اللَّهَ عِبَادَ اللَّهِ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ \_\_\_\_\_ إِلَيْهِ. إِنَّ رَبِّي رَحِيمٌ  
1

\_\_\_\_\_. فَقَدْ أَمَرَ اللَّهُ سُبْحَانَهُ وَتَعَالَى \_\_\_\_\_ وَالْأَسْتَغْفَارِ. فَقَالَ {فَاسْتَغْفِرُوا إِلَيْهِ  
2 3

وَاسْتَغْفِرُوهُ} فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ \_\_\_\_\_ الرَّحِيمِ. وَاسِعُ الْمَغْفِرَةِ. الْعَزِيزُ الْغَفَّارُ. غَافِرُ  
4

\_\_\_\_\_. وَقَابِلُ التَّوْبِ. الْعَفْوُ الْغَفُورُ. الْغَفُورُ الشَّكُورُ. وَرَبُّكَ غَفُورٌ، ذُو الرَّحْمَةِ. لَئِنْ كَانَ  
5

الْأَنْبِيَاءُ وَ \_\_\_\_\_ عَلَيْهِمُ السَّلَامُ أَكْثَرُ \_\_\_\_\_ اسْتَغْفَاراً لِأَنَّهُمْ أَعْلَمُ النَّاسِ بِاللَّهِ  
6 7

عَزَّ وَجَلَّ. فَهَذَا \_\_\_\_\_ عَلَيْهِ السَّلَامُ يَسْتَغْفِرُ رَبَّهُ وَيَعْتَرِفُ بِذَنْبِهِ وَيَقُولُ رَبَّنَا  
8

\_\_\_\_\_. أَنْفُسَنَا. وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا، \_\_\_\_\_ مِنَ الْخَاسِرِينَ. وَحَكَى اللَّهُ عَزَّ  
9 10

وَجَلَّ عَنْ نُوحٍ عَلَيْهِ السَّلَامُ فَقَالَ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي، أَكُنْ مِنْ \_\_\_\_\_ . وَقَالَ رَبِّي  
11

اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ \_\_\_\_\_ مُؤْمِناً وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ. وَحَكَى لَنَا عَنْ مُوسَى  
12

عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ رَبِّي إِنِّي ظَلَمْتُ \_\_\_\_\_ فَاغْفِرْ لِي. وَحَكَى عَنْ نَبِيِّهِ دَاوُدَ عَلَيْهِ السَّلَامُ  
13

فَقَالَ فَاسْتَغْفِرْ رَبَّهُ وَ \_\_\_\_\_ رَاكِعاً وَأَنَابَ. وَكَذَلِكَ عَنْ \_\_\_\_\_ عَلَيْهِ السَّلَامُ أَنَّهُ  
14 15

قَالَ رَبِّي اغْفِرْ لِي وَ \_\_\_\_\_ لِي مُلْكاً لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي.  
16



I listened to the clip \_\_\_\_\_ time(s)  
for this step.

## LESSON 11 | LISTENING | ANSWER KEY & TRANSLATION

### Fill in the Blank Answers

Each answer corresponds to numbers in the transcript that appear below a blank space.

1- تُوبُوا	2- وَدُّودٌ	3- بِالتَّوْبَةِ	4- الْغَفُورُ
5- الذَّنْبِ	6- الْمُرْسَلُونَ	7- النَّاسِ	8- آدَمُ
9- ظَلَمْنَا	10- لَنَكُونَنَّ	11- الْخَاسِرِينَ	12- بَيْتِي
13- نَفْسِي	14- خَرَّ	15- سُلَيْمَانَ	16- هَبْ

### Translation of Listening Script

The bolded words and subscript numbers correspond to the fill-in-the-blank answers above.

As to what follows: Beware of God, O servants of God, and “seek forgiveness from your Lord, and then **1repent** to Him. Indeed, my Lord is Merciful and **2Loving** “(11:232). Indeed, God, Exalted and Sublime is He, has commanded **3repentance** and seeking forgiveness, for (as) He says, “so take a straight course to Him and seek His forgiveness” (41:6). Indeed, God, Mighty and Majestic is He, is the **4Oft-Forgiving**, the Merciful; Expansive in Forgiveness; The Mighty, The Oft-Forgiving. The Forgiver of **5Sin**, the Acceptor of Repentance; The Pardoning, the Oft-Forgiving; The Oft-Forgiving, the Appreciative. Your Lord is Oft-Forgiving, Full of (lit. “possessing”) Mercy. Because of this, the prophets and **6the messengers**, peace be upon them, were most (frequent) of **7people** in seeking forgiveness, because they were most knowledgeable of God, Exalted and Sublime is He. Thus, we find (lit. “this is”) **8Adam**, peace be upon him, seeking forgiveness from His lord, and acknowledging his sins, saying, “O our Lord, **9we have wronged** ourselves, and if you do not forgive

us and have mercy on us, <sup>10</sup>**we will surely be among the losers**” (7:23). God [also] narrates to us [the story of] Noah, peace be upon him; he said, “For, if you do not forgive me and have mercy on me, I will be among <sup>11</sup>**the losers**” (11:47). And, he said, “O my Lord, forgive me and my parents, and those who enter <sup>12</sup>**my house** as believers, and the male and female believers” (71:28). He [also] narrates to us regarding Moses, peace be upon him, that he said, “O my Lord, indeed I wronged <sup>13</sup>**myself**, so [please] forgive me” (28:16). He [also] narrates regarding His prophet David, peace be upon him, saying, “He [David] sought forgiveness from His Lord, and <sup>14</sup>**fell down** in prostration, and turned to God in repentance” (38:24). Likewise [God narrates] regarding <sup>15</sup>**Solomon**, peace be upon him, that he said, “O my Lord, forgive me, and <sup>16</sup>**grant** me a kingdom [the likes of] which no one after me shall have (lit. “will not be appropriate for anyone after me”) (38:35).

## LESSON 11 | QUR'ĀN ANALYSIS | VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
close friend	أَحْمَاءُ	حَمِيمٌ

TRANSLATION	VERB FORM	VERB
to go astray	I	غَوَى - يَغْوِي - غَوَايَةٌ
to expose	II	بَرَزَ
to cause to slip	IV	أَزْلَفَ
to argue	VIII	إِخْتَصَمَ



## LESSON 11 | QUR'ĀN ANALYSIS | AL-SHU'ARĀ' 90-101

Using the *Grammar Symbols*, dissect the selection below.

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ

تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾ فَكَبَّيُوا فِيهَا هُماً

وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِنْ

كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ

﴿٩٩﴾ فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

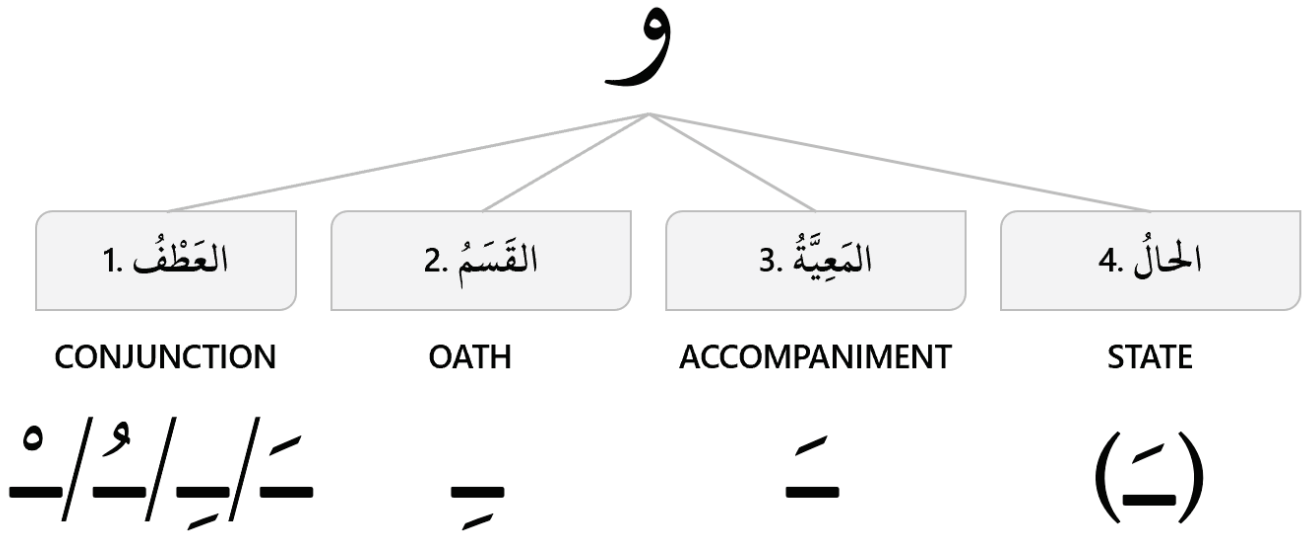
## LESSON 11 | QUR'ĀN ANALYSIS

### THEORY REINFORCEMENT: TYPES OF وَ

فَكُبِّبُوا فِيهَا هُمْ وَالْغَاوُونَ

Thereupon they will be hurled into hell, they **and** the perverse. [26:94]

In the example above, the واو functions as واو العطف which is one of the 4 major types of واو:



يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ

Whoever is in the heavens and the earth, **and** birds stretched [in flight],  
exalt Him. [24:41]

وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ

We subjected the mountains to exalt [Us], with David, **and** with the birds. [21:79]

فَكُبِّبُوا فِيهَا هُمْ وَالْغَاوُونَ

Thereupon they will be hurled into hell, they **and** the per

## LESSON 11 | QUR'ĀN ANALYSIS

### WHETHER OR NOT

#### *Subtleties of Arabic Vocabulary*

The root س – و – ي indicates uprightness and balance:

سَوِيًّا

jointly

سَوَاء

same

إِسْتَوَى

to be equal

سَاوَى

to level

سَوَّى

to proportion

#### *Types of Questions*

There are 2 types of questions:

##### 1. Yes-No (Polar)

These are usually preceded by the particle هَلْ:

هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ

Is the blind equivalent to the seeing? [6:50]

##### 2. “Wh-questions” in English (Non-Polar)

كَيْفَ

How?

لِمَ (ذا)

Why?

أَيْنَ

Where?

مَتَى

When?

مَا (ذا)

What?

مَنْ

Who?

أَيْنَ شُرَكَاءُكُمْ

Where are your partners?

[6:22]

مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ

Who is the Lord of the Seven Heavens?

[23:86]

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Why do you say what you don't do?

[61:2]

وَمَا رَبُّ الْعَالَمِينَ

What is the Lord of the Worlds?

[26:23]

كَيْفَ تَكْفُرُونَ بِاللَّهِ

How can you deny God?

[2:28]

مَتَى هَذَا الْوَعْدُ

When is this promise?

[21:38]

## I. How to present 2 options in a question

In Level 1, both **أَمْ** and **هَلْ** are used to ask a question. **أَمْ** used with **أَمْ** to ask the listener which of 2 mutually exclusive options is true. **هَلْ** cannot be used in the same way.

CLAUSE **أَمْ** + CLAUSE **أَمْ**

Each of the two clauses are usually either A) **جُمْلَةٌ إِسْمِيَّةٌ** or B) **فِعْلٌ مُضَارِعٌ**:

EXAMPLE	CLAUSE
<p style="text-align: center;">عَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ</p> <p>Is it you who creates it, or are We the Creator? [56:59]</p>	A. <b>جُمْلَةٌ إِسْمِيَّةٌ</b>
<p style="text-align: center;">قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ</p> <p>He said: "This is from the favor of my Lord to test me, whether I will be grateful or ungrateful." [27:40]</p>	B. <b>فِعْلٌ مُضَارِعٌ</b>

## II. How to state equivalence of 2 options

The word **سَوَاءٌ** is added prior to **أَمْ** and **أَمْ** clauses to state their equivalence. In this usage, both clauses are usually conjugated for the past, though the intended meaning is determined from context:

سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

It is all the same for them whether you warn them or do not warn them - they will not believe. [2:6]

سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّخِيصٍ

It is all the same for us whether we show intolerance or are patient.  
There is for us no place of escape. [14:21]

## LESSON 11 | QUR'ĀN ANALYSIS | THEORY EXERCISES

### 11A. Whether or Not

Translate from Arabic to English

1- قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ

2- ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

3- سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ

4- ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

5- قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ

6- قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ

7- وَاللَّهُمَّ ارْجُلُ يَمْشُونَ بِهَا ؕ أَمْ لَهُمْ أَيْدٍ يَبِطْشُونَ بِهَا ؕ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ؕ أَمْ لَهُمْ  
ءَاذَانٌ يَسْمَعُونَ بِهَا ؕ قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ

## LESSON 11 | QUR'ĀN ANALYSIS | THEORY ANSWER KEY

### 11A. Whether or Not

1 - قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ

He said: "This is from the favor of my Lord to test me whether I will be grateful or ungrateful."  
[27:40]

2 - ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

Is it you who creates it, or are We the Creator? [56:59]

3 - سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ

It is all the same for you whether you invite them or you are silent. [7:193]

4 - ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

Is it you who makes it grow, or are We the grower? [56:64]

5 - قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ

They said, "It is all the same to us whether you advise or are not of the advisors. [26:136]

6 - قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ

1:55]2They said, "Have you come to us with truth, or are you of those who jest?" [

7 - أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا ؕ أَمْ لَهُمْ أَيْدٍ يَبِطِشُونَ بِهَا ؕ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ؕ أَمْ لَهُمْ ءَاذَانٌ

يَسْمَعُونَ بِهَا ؕ قُلْ اذْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ

Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, "Call your 'partners' and then conspire against me and give me no respite." [7:195]

## LESSON 11 | QUR'ĀN ANALYSIS | AL-SHU'ARĀ' 90-101

### ANSWER KEY

The key shown below is a partial analysis.

وَأُزِلْفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرَزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ  
II VIII IV

تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾ فَكَبَّكِبُوا فِيهَا هُمْ  
Q VIII

وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَأْتِلَهُ إِنْ  
VIII

كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ  
IV IV II

﴿٩٩﴾ فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

## LESSON 11 | QUR'ĀN ANALYSIS | AL-SHU'ARĀ' 90-101

### TRANSLATIONS

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

- Pickthal And the Garden will be brought nigh for those who ward off (evil).
- Arberry And Paradise shall be brought forward for the godfearing,
- Asad For, [on that Day,] paradise will be brought within sight of the God-conscious,

وَبُرَزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

- Pickthal And hell will appear plainly to the erring.
- Arberry and Hell advanced for the perverse.
- Asad whereas the blazing fire will be laid open before those who had been lost in grievous error;

وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾

- Pickthal And it will be said unto them: Where is (all) that ye used to worship
- Arberry It shall be said to them, 'Where is that you were serving
- Asad and they will be asked: "Where now is all that you were wont to worship

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمُ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾

- Pickthal Instead of Allah? Can they help you or help themselves?
- Arberry apart from God? Do they help you or help themselves?
- Asad instead of God? Can these [things and beings] be of any help to you or to themselves?"



فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾

- Pickthal      Then will they be hurled therein, they and the seducers
- Arberry      Then they shall be pitched into it, they and the perverse
- Asad      Thereupon they will be hurled into hell - [Lit., "into it".] they, as well as all [others] who had been lost in grievous error,

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

- Pickthal      And the hosts of Iblis, together.
- Arberry      and the hosts of Iblis, all together.
- Asad      and the hosts of Iblis - all together.

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

- Pickthal      And they will say, when they are quarrelling therein:
- Arberry      They shall say, as they dispute there one with another,
- Asad      And there and then, blaming one another, they will exclaim:

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾

- Pickthal      By Allah, of a truth we were in error manifest
- Arberry      'By God, we were certainly in manifest error
- Asad      "By God, we were most obviously astray

إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

- Pickthal When we made you equal with the Lord of the Worlds.
- Arberry when we made you equal with the Lord of all Being.
- Asad when we deemed you [false deities] equal to the Sustainer of all the worlds -

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

- Pickthal It was but the guilty who misled us.
- Arberry It was naught but the sinners that led us astray;
- Asad yet they who have seduced us [into believing in you] are the truly guilty ones!

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

- Pickthal Now we have no intercessors
- Arberry so now we have no intercessors,
- Asad And now we have none to intercede for us,

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

- Pickthal Nor any loving friend.
- Arberry no loyal friend.
- Asad nor any loving friend.

## LESSON 11 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	SINGULAR
shriek, shout	صَيْحَةٌ
custom, habit	عَادَةٌ
earthquake	زَلْزَالٌ

TRANSLATION	VERB FORM	VERB
to regret	I	نَدِمَ (ـِ) نَدَمٌ   نَدَامَةٌ
to swear, take an oath	I	حَلَفَ (ـِ) حِلْفٌ
to plot, scheme, plan	I	مَكَرَ (ـِ) مَكْرٌ
to become split, to rupture	V	تَفَطَّرَ

## 11 – ﴿فَأَصْبَحُوا نَادِمِينَ﴾ (26:157)

<sup>1</sup> وكان في المدينة تسعة رجال يفسدون في الأرض ولا يصلحون. فحلفوا وقالوا: نقتل

<sup>2</sup> صالحاً وأهله في الليل، وإذا سئَلنا نقول ما عندنا علم. ولكن الله حفظ صالحاً وأهله.

<sup>3</sup> ﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾ (27:50) ﴿فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ

<sup>4</sup> مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ﴾ (27:51) ولما كان اليوم الثالث جاءهم العذاب،

<sup>5</sup> وأصبحوا كعادتهم، فإذا بصيحة تفتت منها القلوب، وزلزال تهدمت منه البيوت،

<sup>6</sup> وكان يوماً على ثمود شديداً. ومات الناس كلهم وخربت المدينة. ﴿فَأَخَذَتْهُمُ الرَّجْفَةُ

<sup>7</sup> فَأَصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ﴾ (7:78) وهاجر صالح والمؤمنون من تلك المدينة

<sup>8</sup> الشقية. وما يصنعون فيها؟ وخرج صالح وهو ينظر إلى قومه وهم أموات، فقال بصوت

<sup>9</sup> حزين: ﴿يَقَوْمُ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ

<sup>10</sup> النَّاصِحِينَ﴾ (7:79)

## LESSON 11 | TEXT ANALYSIS | TRANSLATION

### 11 – *So they Became Regretful* (26:157)

<sup>1</sup>There were nine men in the city spreading corruption in the land, and not acting righteously. They swore [an oath] and said, “We will kill <sup>2</sup>Ṣāliḥ and his family in the night, and if we are asked [about it], we will say we have no knowledge [of it]” But God protected Ṣāliḥ and his family. <sup>3</sup>[God said,] “*They schemed a scheming, and We schemed a scheming, but they perceive it not* (27:50). *So, look, what (lit. “how”) was the consequence of* <sup>4</sup>*their scheming? That We destroyed them and their people altogether*” (27:51).

When it was the third day, their <sup>5</sup>punishment came to them. They awoke (lit. “reached the morning”) as usual (lit. “as was their custom”), and behold, [there was] a shriek, from which hearts split, and an earthquake from which houses collapsed; <sup>6</sup>it was a severe day for Thamūd, and the people died, all of them, and the city fell to a state of ruin. So the earthquake seized them, <sup>7</sup>so they became, in their houses, fallen prone on the ground (7:78).

Ṣāliḥ and the believers migrated from that <sup>8</sup>wretched city. What could they do in it? Ṣāliḥ left, looking at his people, dead as they were, and <sup>9</sup>he said with a <sup>9</sup>sad voice, “O my people, verily, I have conveyed to you my Lord’s message, and I advised you, but you do not like <sup>10</sup>those who advise.”

﴿فَأَصْبَحُوا نَدِيمِينَ﴾ (26:157)

<sup>1</sup>وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رِجَالٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ. فَحَلَفُوا وَقَالُوا: نَقْتُلُ

<sup>2</sup>صَالِحًا وَأَهْلَهُ فِي اللَّيْلِ، وَإِذَا سُئِلْنَا نَقُولُ مَا عِنْدَنَا عِلْمٌ. وَلَكِنَّ اللَّهَ حَفِظَ صَالِحًا وَأَهْلَهُ.

<sup>3</sup>﴿وَمَكْرُؤًا مَكَرًا وَمَكْرُؤًا مَكَرًا وَهُمْ لَا يَشْعُرُونَ﴾ (27:50) ﴿فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ

<sup>4</sup>مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ﴾ (27:51) وَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ جَاءَهُمُ الْعَذَابُ،

<sup>5</sup>وَأَصْبَحُوا كَعَادَتِهِمْ، فَإِذَا بَصِيْحَةٌ تَفْطَرَتْ مِنْهَا الْقُلُوبُ، وَزِلْزَالٌ تَهْدَمَتْ مِنْهُ الْبُيُوتُ،

<sup>6</sup>وَكَانَ يَوْمًا عَلَى ثُمُودَ شَدِيدًا. وَمَاتَ النَّاسُ كُلُّهُمْ وَخَرِبَتِ الْمَدِينَةُ. ﴿فَأَخَذَتْهُمُ الرَّجْفَةُ

<sup>7</sup>فَأَصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ﴾ (7:78) وَهَاجَرَ صَالِحٌ وَالْمُؤْمِنُونَ مِنْ تِلْكَ الْمَدِينَةِ

<sup>8</sup>الشَّقِيَّةِ. وَمَا يَصْنَعُونَ فِيهَا؟ وَخَرَجَ صَالِحٌ وَهُوَ يَنْظُرُ إِلَى قَوْمِهِ وَهُمْ أَمْوَاتٌ، فَقَالَ بِصَوْتِ

<sup>9</sup>حَزِينٍ: ﴿يَقَوْمُ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ

<sup>10</sup>النَّاصِحِينَ﴾ (7:79)

## LESSON 11 | TRANSLATION EXERCISES

Attempt to translate the following sentences into Arabic.

1. Are the troops righteous or deviators (غَاوُونَ)?
2. Imam al-Shafi'i used not to swear, regardless of whether in truth or in lies.
3. Will you (m.pl.) submit, or will you scheme?
4. The troops of the tyrant became fallen prone (جَائِمِينَ) after the shriek.
5. The two enemies went forth (بَرَزَ) arguing.
6. Verily, the friends of the sick man had perceived that the cure is near.
7. It is the same for (use: 'upon') the habitual liar, whether he speaks truth or lies, people will not affirm him.

## LESSON 11 | TRANSLATION EXERCISES | ANSWER KEY

1. هَلِ الْجُنُودُ صَالِحُونَ أَمْ غَاوُونَ؟

2. كَانَ الْإِمَامُ الشَّافِعِيُّ لَا يَخْلِفُ، سَوَاءً فِي الصَّدَقِ أَمْ الْكَذِبِ

3. هَلْ سَتَخْضَعُونَ أَمْ تَمْكُرُونَ؟

4. أَصْبَحَ جُنُودُ الظَّالِمِ (/الْجَبَّارِ) جَائِمِينَ بَعْدَ الصَّيْحَةِ

5. بَرَزَ الْعَدَوَانِ يَخْتَصِمَانِ (/مُخْتَصِمَيْنِ/ وَهُمَا يَخْتَصِمَانِ)

6. إِنَّ أَصْدِقَاءَ الْمَرِيضِ كَانُوا شَعَرُوا أَنَّ الشِّفَاءَ قَرِيبٌ

7. سَوَاءٌ عَلَى الْكَذَّابِ أَيْصَدُقُ أَمْ يَكْذِبُ، لَنْ يُصَدِّقَهُ النَّاسُ



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**SCAN TO ACCESS LESSON 11 QUIZ**



## الدَّرْسُ الثَّانِي عَشَرَ

لَا تُشَدِّدُوا عَلَى أَنْفُسِكُمْ  
فَيُشَدِّدَ عَلَيْكُمْ

*Do not be harsh upon yourselves, lest God be harsh upon you.*

~ Prophet Muhammad ﷺ

## LESSON 12 | GENERAL VOCABULARY

TRANSLATION	SINGULAR
trustworthy	أَمِينٌ
warner	نَذِيرٌ
empty	خَالٍ   الْخَالِي
caller, inviter, summoner	دَاعٍ   الدَّاعِي
responder	مُجِيبٌ
well	بِرٌّ
atonement	كَفَّارَةٌ

TRANSLATION	VERB FORM	VERB
to send away, drive away (from)	I	طَرَدَ (-) طَرْدُ (عَنْ)
to strike, smite, hit, afflict; to be correct (hit the mark)	IV	أَصَابَ - يُصِيبُ - إِصَابَةٌ
to hurry, accelerate	IV	أَسْرَعَ
to bother, annoy, persecute, give trouble, harm	IV	آذَى - يُؤْذِي - إِيْذَاءٌ
to conceal	IV	أَسَرَ

Common Name:  
Israr, Asrar

## LESSON 12 | LISTENING | EXERCISES



### CLIP #12 – KHUTBAH ON FORGIVENESS, PART 2

Access this recording at the Student Resource Portal.

#### *Step 1: Skim for Familiar Words*

Write down 7-10 words that you recognize (write in Arabic but transliterate if needed).

1. \_\_\_\_\_

6. \_\_\_\_\_

2. \_\_\_\_\_

7. \_\_\_\_\_

3. \_\_\_\_\_

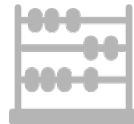
8. \_\_\_\_\_

4. \_\_\_\_\_

9. \_\_\_\_\_

5. \_\_\_\_\_

10. \_\_\_\_\_



I listened to the clip \_\_\_\_ time(s)  
for this step.

#### *Step 2: Gist*

Write down the gist of the clip, or anything understood about the subject matter.



I listened to the clip \_\_\_\_ time(s)  
for this step.

### Step 3: Fill in the Blanks & Translate

Fill in the blanks and translate all words you know. Gray section is optional.

عِبَادَ اللَّهِ. الِاسْتِغْفَارُ \_\_\_\_\_ فِي كُلِّ وَقْتٍ وَهُنَاكَ أَوْقَاتٌ \_\_\_\_\_. يَكُونُ  
1 2

لِلِاسْتِغْفَارِ فِيهَا مَزِيدٌ \_\_\_\_\_ وَثَوَابٍ. فَيُسْتَحَبُّ الِاسْتِغْفَارُ بَعْدَ \_\_\_\_\_ مِنْ  
3 4

أَدَاءِ الْعِبَادَةِ. فَمَا شُرِعَتْ \_\_\_\_\_ إِلَّا لِإِقَامَةِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ. قَالَ تَعَالَى >> أَقِمْ  
5

الصَّلَاةَ لِذِكْرِي << فَقَدْ كَانَ النَّبِيُّ يَسْتَغْفِرُ \_\_\_\_\_ بَعْدَ كُلِّ صَلَاةٍ \_\_\_\_\_  
6 7

كَمَا شُرِعَ الِاسْتِغْفَارُ فِي \_\_\_\_\_ صَلَاةِ اللَّيْلِ. قَالَ تَعَالَى {كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا  
8

يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ}

وَقَالَ تَعَالَى {وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ} وَكَذَلِكَ الْحَالُ بَعْدَ الْفَرَاغِ مِنْ \_\_\_\_\_،  
9

قَالَ تَعَالَى {ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ}

وَشُرِعَ الِاسْتِغْفَارُ فِي خِتَامِ \_\_\_\_\_ فَكَفَّارَةُ الْمَجْلِسِ بِأَنَّهُ يَقُولُ الْإِنْسَانُ سُبْحَانَكَ  
10

اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. وَكَذَلِكَ فِي خِتَامِ الْعُمْرِ وَعِنْدَ الْكِبَرِ فَقَدْ قَالَ اللَّهُ

تَعَالَى لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عِنْدَمَا \_\_\_\_\_ أَجَلَ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ  
11

وَرَأَيْتَ النَّاسَ \_\_\_\_\_ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا}  
12

\_\_\_\_\_ عَلَيْنَا أَيُّهَا الْمُسْلِمُونَ أَنَّ نُكْثِرَ الِاسْتِغْفَارَ فِي كُلِّ حِينٍ فِي الْحَدِيثِ قَالَ  
13

النَّبِيِّ ﷺ > > طُوبَى لِمَنْ وُجِدَ فِي \_\_\_\_\_ اسْتِغْفَاراً كَثِيراً > > رَوَاهُ ابْنُ مَاجَةَ. عِبَادَ  
14

اللَّهُ لَا \_\_\_\_\_ لِلْإِسْتِغْفَارِ بِاللِّسَانِ وَدَوَامٍ عَلَى \_\_\_\_\_  
15 16



I listened to the clip \_\_\_\_ time(s)  
for this step.

## LESSON 12 | LISTENING | ANSWER KEY & TRANSLATION

### Fill in the Blank Answers

Each answer corresponds to numbers in the transcript that appear below a blank space.

1 - مَشْرُوعٌ	2 - مُسْتَحَبَّةٌ	3 - فَضْلٍ	4 - الْفَرَاغَ
5 - الْعِبَادَةُ	6 - ثَلَاثًا	7 - مَفْرُوضَةٌ	8 - خِتَامَ
9 - الْإِفَاضَةُ	10 - الْمَجَالِسِ	11 - اقْتَرَبَ	12 - يَدْخُلُونَ
13 - فَيَنْبَغِي	14 - صَحِيفَتِهِ	15 - يَسْتَقِيمُ	16 - الْمَعَاصِي

### Translation of Listening Script

The bolded words and subscript numbers correspond to the fill-in-the-blank answers above.

O Servants of God, seeking forgiveness is **1legislated** at all times, and there are **2recommended** times, in which seeking forgiveness has more **3bounty** and reward. Seeking forgiveness is recommended after **4completing** the performance of worship, for **5worship** has not been prescribed except in order to establish the remembrance of God, Mighty and Majestic is He. God says, “Establish prayer for my remembrance” (20:14). Indeed, the Prophet would seek forgiveness **6thrice** after every **7obligatory** prayer. Likewise, seeking forgiveness is appropriate upon **8completing** the night prayer. God says, “They were [such that] they would sleep little in the night, and in the time before dawn, they would seek forgiveness” (51:17-18). God says, “And those who seek forgiveness in the time before dawn” (3:17). So too is this the case after completing **9the “Ifāḍa.”** [On this,] God says, “then, disperse from where the people disperse, and seek forgiveness from God; Indeed, God is Oft-Forgiving, Merciful” (2:199). Seeking forgiveness is also prescribed at the



end of <sup>10</sup>**gatherings**, for the expiation of gatherings is through one saying, “Glory be to you, O God, and praise belongs to you, I seek your forgiveness and I turn to you in repentance.” Likewise (is seeking forgiveness prescribed) at the end of (one’s) life, and in old age, for God said to His Prophet, may God bless him and his family, and grant them peace, when <sup>11</sup>**he neared** his [appointed] term, “When the success of God comes, along with the opening, and you see the people <sup>12</sup>**entering** the religion of God in crowds, then glorify your Lord with praise, and seek His forgiveness, indeed He is oft-accepting of repentance” (110:1-3). <sup>13</sup>**It is incumbent** upon us, O Muslims, that we increase our seeking forgiveness at all times, as [it comes] in the narration [that] the Prophet, may peace and blessings be upon him, said: “Glad tidings to the one who has in <sup>14</sup>**his record** [on the day of judgement] much seeking of forgiveness” (it is narrated by ibn Mājah). [O] Servants of God, [a person] does not <sup>15</sup>**stand up** to seek forgiveness with the tongue while constant upon <sup>16</sup>**sin**.

## LESSON 12 | QUR'ĀN ANALYSIS | VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
contemptible; vile	رُذَلَاءُ	رَذِيْلٌ

TRANSLATION	VERB FORM	VERB
to drive away	I	طَرَدَ (ـِ) طَرَدٌ

## LESSON 12 | QUR'ĀN ANALYSIS | AL-SHU'ARĀ' 102-115

Using the *Grammar Symbols*, dissect the selection below.

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ

قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاتَّقُوا اللَّهَ

وَأَطِيعُوا ﴿١١٠﴾ ۖ قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذُلُونَ ﴿١١١﴾ قَالَ وَمَا عَلِمِي بِمَا كَانُوا

يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۖ لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

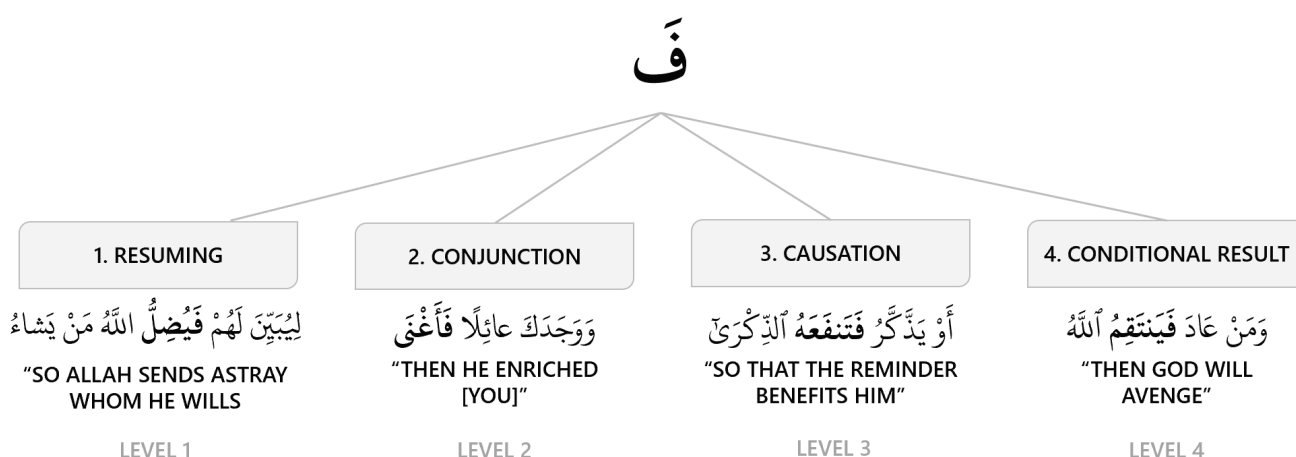
إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

## LESSON 12 | QUR'ĀN ANALYSIS

### ḤURŪF: MEANINGS OF فَ

#### *Types of ف*

There are a number of usages for فَ, many of which have a connected meaning centering upon ordering. The chart below highlights usages that have already been covered and others included in intermediate lessons.

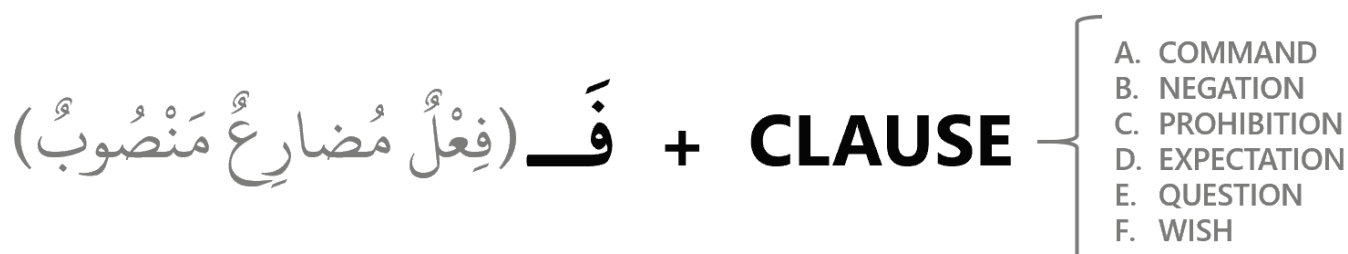


#### *The ف for a Conditional Result*

الفاء السببية is the only type of ف that changes the state of the verb that follows it. It can be translated as "so that" and "in order to..." or "lest...".

#### *Characteristics*

1. Preceded by a clause containing command, negation, prohibition, question, or wish.
2. Followed by a present tense verb, which becomes مَنْصُوبٌ.
3. Used to introduce the consequence of the preceding clause.
4. Usually translated as "in order that" or "lest" if preceded by a prohibition



The chart below provides examples of the types of clauses used with فاء السببية:

EXAMPLE	CLAUSE
<p>رَبَّنَا أَطْمِسْ عَلَى أَمْوَالِهِمْ وَأَشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ</p> <p>O God, obliterate their wealth and harden their hearts <b>so that</b> they will not believe until they see the painful punishment. [10:88]</p>	A. COMMAND
<p>لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا</p> <p>[Death] is not decreed for them <b>so they may die</b>. [35:36]</p>	B. NEGATION
<p>وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي</p> <p>Do not transgress therein, <b>lest</b> My anger is justified upon you. [20:81]</p>	C. PROHIBITION
<p>وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾</p> <p>But what would make you perceive that perhaps he might be purified or be reminded <b>so the remembrance would benefit him?</b> [80:3-4]</p>	D. EXPECTATION
<p>فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا</p> <p>So are there [now] any intercessors <b>in order that</b> they intercede for us. [7:53]</p>	E. QUESTION
<p>يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا</p> <p>O I wish I had been with them <b>so that</b> I attain a great attainment. [4:73]</p>	F. WISH

## LESSON 12 | QUR'ĀN ANALYSIS | THEORY EXERCISES

### 12A. Meanings of *Fā*

Translate from Arabic to English

1- وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبٌ

2- وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

3- وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بَيَّاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ

4- أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُوا لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا

5- لَوْلَا أَنْزَلْنَا إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا

6- وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

7- وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

## LESSON 12 | QUR'ĀN ANALYSIS | THEORY ANSWER KEY

### 12A. Meanings of *Fā*

1 - وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبٌ

Do not transgress [or oppress others] therein, lest My anger should descend upon you. [20:81]

2 - وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

But do not approach this tree, lest you be among the wrongdoers. [2:35]

3 - وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخَسِرِينَ

And never be of those who deny the signs of Allah and [thus] be among the losers. [10:95]

4 - أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا

So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? [22:46]

5 - لَوْلَا أَنْزَلِ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا

Why was there not sent down to him an angel so he would be with him a warner? [25:7]

6 - وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

Do not follow [your own] desire, lest it lead you astray from the way of Allah. [38:26]

7 - وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

And do not follow [other] ways, for you will be separated from His way [6:153]





## LESSON 12 | QUR'ĀN ANALYSIS | AL-SHU'ARĀ' 102-115

### TRANSLATIONS

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

- Pickthal Oh, that we had another turn (on earth), that we might be of the believers!
- Arberry O that we might return again, and be among the believers!
- Asad Would that we had a second chance [in life], [Lit., "would that there were a return for us". See also 6:27-28 and the corresponding note.] so that we could be among the believers!"

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

- Pickthal Lo! herein is indeed a portent, yet most of them are not believers!
- Arberry Surely in that is a sign, yet most of them are not believers.
- Asad In all this, behold, there is a message [unto men], even though most of them will not believe [in it].

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

- Pickthal And lo, thy Lord! He is indeed the Mighty, the Merciful.
- Arberry Surely thy Lord, He is the All-mighty, the All-compassionate.
- Asad But, verily, thy Sustainer - He alone - is almighty, a dispenser of grace! [Sc., "and He may grant forgiveness to whomever He wills".]

## كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

- Pickthal      Noah's folk denied the messengers (of Allah),
- Arberry      The people of Noah cried lies to the Envoys
- Asad      The people of Noah [too] gave the lie to [one of God's] message-bearers

## إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

- Pickthal      When their brother Noah said unto them: Will ye not ward off (evil)?
- Arberry      when their brother Noah said to them, 'Will you not be godfearing?
- Asad      when their brother Noah said unto them: "Will you not be conscious of God?

## إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

- Pickthal      Lo! I am a faithful messenger unto you,
- Arberry      I am for you a faithful Messenger,
- Asad      Behold, I am an apostle [sent by Him] to you, [and therefore] worthy of your trust:

## فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠٨﴾

- Pickthal      So keep your duty to Allah, and obey me.
- Arberry      so serve you God, and obey you me.
- Asad      be, then, conscious of God, and pay heed unto me!

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

Pickthal And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

Arberry I ask of you no wage for this; my wage falls only upon the Lord of all Being;

Asad "And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds.

قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

Pickthal He said: And what knowledge have I of what they may have been doing (in the past)?

Arberry He said, 'What knowledge have I of that they have been doing?

Asad Said he: "And what knowledge could I have as to what they were doing [before they came to me]?

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

Pickthal And I am not (here) to repulse believers.

Arberry I would not drive away the believers;

Asad Hence, I shall not drive away [any of] those [who profess to be] believers;

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٥﴾

Pickthal I am only a plain warner.

Arberry I am naught but a plain warner.'

Asad I am nothing but a plain warner."

## LESSON 12 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	SINGULAR
disgrace	خِزْيٌ
empty	خَالٍ   الخالي
abandoned	مُعْطَلٌ
deserted, desolate	مُوحِشٌ

TRANSLATION	VERB FORM	VERB
to fall prone	I	جَثَمَ (وِ) جَثُومٌ
to save, rescue	II	نَجَّى - يُنَجِّي - تَنْجِيَةٌ

12 – العاقبة

﴿فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ

رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ﴾ (11:66)

﴿وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَثَمِينَ﴾ (11:67) ﴿كَأَن لَّمْ يَغْنَوْا

فِيهَا﴾ (11:68)

<sup>5</sup>ولا يرى الإنسان اليوم هنالك إلا قصورا خالية وبئرا معطلة. ولا يرى إلا قرى موحشة

<sup>6</sup>ليس فيها داع ولا مجيب. ولما مر رسول الله ﷺ على ديار ثمود في طريقه إلى الشام قال

<sup>7</sup>لأصحابه: «لا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، إِلَّا أَنْ تَكُونُوا بَاكِينَ، أَنْ

<sup>8</sup>يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ» (رواه البخاري ومسلم)

<sup>9</sup>ثم أسرع رسول الله ﷺ في سفره حتى ترك مكان ثمود خلفه.

﴿إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّثَمُودَ﴾ (11:68)

## LESSON 12 | TEXT ANALYSIS | TRANSLATION

### 12 – The Consequence

<sup>1</sup>[God says,] “So, when our command came, We saved Ṣāliḥ and those who believed, along with him, with a mercy from Us, and [We saved them] from the disgrace of that day. <sup>2</sup>Indeed, your Lord, He is the Strong and Mighty (11:66). <sup>3</sup>And the cry seized those who wronged [others] and so they became, in their houses, [corpses] fallen prone on the ground (11:67), as though they never prospered <sup>4</sup>therein” (11:68).

<sup>5</sup>Today, people do not see [anything] there except desolate mansions and abandoned wells. They do not see [anything] except deserted villages, <sup>6</sup>with no one to call out, nor anyone to answer. When the messenger of God (may God bless him and grant him peace) passed by the houses of Thamūd on his way to the Levant, he said <sup>7</sup>to his companions, “Do not enter the abodes of those who wrong themselves, except if you be weeping, lest <sup>8</sup>you be afflicted by the likes of that which afflicted them” (transmitted by al-Bukhārī and Muslim). <sup>9</sup>Then, the messenger of God ﷺ hastened in his travel until he left the place of Thamūd behind him. <sup>10</sup>“Verily, Thamūd denied their Lord. Away with Thamūd!” (11:68)

## العاقبة

﴿فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ

رَبِّكَ هُوَ الْقَوِيُّ الْعَزِيزُ﴾ (11:66)

﴿وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَثَمِينَ﴾ (11:67) ﴿كَأَن لَّمْ يَغْنَوْا

فِيهَا﴾ (11:68)

﴿وَلَا يَرَى الْإِنْسَانُ الْيَوْمَ هُنَالِكَ إِلَّا قُصُورًا خَالِيَةً وَبُئْرًا مُعَطَّلَةً. وَلَا يَرَى إِلَّا قُرًى مُّوَحِّشَةً

لَيْسَ فِيهَا دَاعٌ وَلَا مُجِيبٌ. وَلَمَّا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى دِيَارِ ثَمُودَ فِي طَرِيقِهِ إِلَى الشَّامِ

﴿قَالَ لِأَصْحَابِهِ: «لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، إِلَّا أَنْ تَكُونُوا بَاكِينَ، أَنْ

يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ»﴾ (رواه البخاري ومسلم)

﴿ثُمَّ أَسْرَعَ رَسُولُ اللَّهِ ﷺ فِي سَفَرِهِ حَتَّى تَرَكَ مَكَانَ ثَمُودَ خَلْفَهُ.

﴿إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّثَمُودَ﴾

## LESSON 12 | TRANSLATION EXERCISES

Attempt to translate the following sentences into Arabic.

1. Hurry, in order that you be the first responder!
2. Will the trustworthy one drive the cows away from the empty (الخالِي) well in order that he may save them?
3. Do not scheme (m.pl.) against (ضِدَّ) the truth, lest a severe punishment afflict you!
4. He called out from the inside (جَوْفِ) of the well, while there (was) no responder from among people, but God hears every caller.
5. Do not lie (m.s.) in your oath-swearing, lest an expiation fall upon you. Verily, I am a sincerely-advising warner.
6. I wish (would that!) I were a poet, so that I could write beautiful poetry about that!
7. He summoned his people while being a trustworthy (sincere) adviser to them.



## LESSON 12 | TRANSLATION EXERCISES | ANSWER KEY

1. أَسْرِعْ فَتَكُونَ أَوَّلَ مُجِيبٍ!

2. هَلْ سَيَظْرُدُ الْأَمِينُ الْبَقَرَ عَنِ الْبَيْرِ الْخَالِي فَيُنْجِيهَا؟

3. لَا تَمْكُرُوا ضِدَّ الْحَقِّ فَيُصِيبَكُمْ عَذَابٌ شَدِيدٌ!

4. نَادَى مِنْ جَوْفِ الْبَيْرِ وَلَيْسَ ثَمَّ مُجِيبٌ (/وَلَا مُجِيبَ ثَمَّ)، مِنَ النَّاسِ لَكِنَّ اللَّهَ  
يَسْمَعُ كُلَّ دَاعٍ (/مُنَادٍ)

5. لَا تَكْذِبْ فِي حَلْفِكَ فَتَقَعَ عَلَيْكَ كَفَّارَةٌ. إِنِّي نَذِيرٌ نَاصِحٌ

6. لَيْتَنِي كُنْتُ شَاعِرًا فَأَكْتُبَ شِعْرًا جَمِيلًا عَنْ ذَلِكَ!

7. نَادَى قَوْمَهُ وَهُوَ نَاصِحٌ لَهُمْ (وَهُوَ يَنْصَحُ لَهُمْ | يَنْصَحُ لَهُمْ)



**SCAN TO ACCESS LESSON 12 QUIZ**

# EXAM PREPARATION



## PREPARE FOR YOUR FINAL EXAMINATIONS

**Congratulations. This is the end of the semester, but just the beginning of the journey! Here are some tips for the final exams:**

- 1. Vocabulary** – Have a family member or friend quiz you for five minutes each day. You have learned, at a minimum, 120 Qur'ānic Arabic words this semester!
- 2. Theory Reinforcement** – Glance at the text for each of the grammar theory presented, paying close attention to the principles highlighted.
- 3. Listening** – Replay each listening clip without any of your notes next to you. You will be surprised how much more of each clip you understand compared to what you did when you first listened to them!
- 4. Text Analysis** – Re-read the text (as much as your time allows) and gauge how much of the text you understand without using your notes. If ever you get stuck, refer back to your notes to jog your memory.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ



SCAN TO ACCESS FINAL EXAM