



الدَّرْسُ الرَّابِعُ

لَيْسَ مِنَّا مَنْ غَشَّنَا

He is not one of us who cheats us.

~ Prophet Muhammad ﷺ

LESSON 4 | GENERAL VOCABULARY

TRANSLATION	PLURAL	SINGULAR
sign	أَمَارَاتُ	أَمَارَةٌ
servant / slave (f.)	إِمَاءٌ	أَمَةٌ
neck	أَعْنَاقُ	عُنُقٌ
station	مَنَازِلُ	مَنْزِلَةٌ

TRANSLATION	VERB FORM	VERB
to tarry, remain	I	لَبِثَ (-) لَبِثْتُ
to narrate	I	رَوَى - يَرُوِي - رِوَايَةٌ

LESSON 4 | LISTENING | EXERCISES



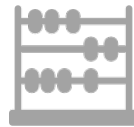
CLIP #4 – FATTABI'ŪNĪ: ADHĀN & IQĀMA

Access this recording at the Student Resource Portal.

Step 1: Skim for Familiar Words

Write down 2-5 words that you recognize (write in Arabic but transliterate if needed).

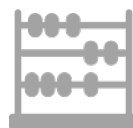
1. _____
2. _____
3. _____
4. _____
5. _____



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.

_____ 1 لَمَّا أَرَادَ أَنْ يَتَّخِذَ _____ 2 لِنِدَاءِ النَّاسِ لِلصَّلَاةِ، _____ 3 مَعَ
أَصْحَابِهِ، فَأَخْبَرَهُ بَعْضُ الصَّحَابَةِ _____ 4 رَأَاهَا. رَأَى أَحَدًا يُؤَدِّنُ بِهَذَا _____ 5.
فَأَقْرَهُ رَسُولُ اللَّهِ ﷺ. لِلأَذَانِ _____ 6 عَظِيمَةً جِدًّا فِي دِينِنَا وَهُوَ شِعَارٌ لِلإِسْلَامِ فِي
_____ 7 الإِسْلَامِ. اللَّهُ سُبْحَانَهُ وَتَعَالَى _____ 8 عَلَى _____ 9. قَالَ: "وَمَنْ أَحْسَنُ
قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ _____ 10." وَقَالَ النَّبِيُّ ﷺ: "المُؤَدِّنُونَ _____ 11 أَغْنَاكَ
يَوْمَ الْقِيَامَةِ". وَكَفَى الْمُؤَدِّنَ مَنَزِلَةً أَنَّهُ نَائِبٌ عَنِ اللَّهِ سُبْحَانَهُ وَتَعَالَى فِي نِدَاءِ عِبَادِهِ إِلَى
حَضْرَتِهِ وَإِلَى _____ 12 جَلَّ جَلَالُهُ.
النَّبِيِّ ﷺ _____ 13 بِعِظَمَةِ _____ 14. وَأَنَّهُ يَنْبَغِي لِلإِنْسَانِ أَنْ _____ 15 إِلَيْهِ. قَالَ: "لَوْ
يَعْلَمُ النَّاسُ مَا فِي الصَّفِّ الْأَوَّلِ وَالنِّدَاءِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهَمُوا
عَلَيْهِ". يَنْبَغِي لِلنَّاسِ أَنْ يَتَسَابَقُوا وَ _____ 16 عَلَى فَضِيلَةِ الأَذَانِ. وَالأَذَانُ أَخْبَرَنَا
_____ 17 أَنَّ مَنْ أَدَّنَ فَمَا مِنْ شَيْءٍ يَسْمَعُهُ مِنْ _____ 18 أَوْ _____ 19 أَوْ أَيِّ شَيْءٍ
_____ 20 أَوْ مَدْرٍ إِلَّا يَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ. لِذَلِكَ الإِنْسَانُ قَالُوا يَنْبَغِي أَنْ يُؤَدِّنَ فِي بَيْتِهِ
إِذَا لَمْ يَسْمَعْ الأَذَانِ. إِذَا كَانَ فِي _____ 21 يُؤَدِّنُ حَتَّى يَكُونَ حَائِزًا لِفَضِيلَةِ الأَذَانِ
العَظِيمَةِ الَّتِي _____ 22 اللَّهُ سُبْحَانَهُ وَتَعَالَى أَصْحَابَهَا.

أَهْمُ الْأَدَابِ الَّتِي يَنْبَغِي أَنْ تَكُونَ فِي الْمُؤَدِّنِ: أَنْ يَكُونَ تَقِيًّا خَيْرًا- أَنْ يَكُونَ أَمِينًا.
وكذلك أن تُسْتَقْبَلَ _____²³ وَيَتَطَهَّرُ فِي حَالِ الْأَذَانِ. وفي الأذانِ نَفْسِهِ يُسْنُّ أَنْ يَكُونَ
صَيِّتًا وَأَنْ يَرْفَعَ _____²⁴ بِالْأَذَانِ، وَأَنْ يَكُونَ فِي مَكَانٍ مُرْتَفِعٍ، وَ _____²⁵ الْيَوْمَ عَنْ
ذَلِكَ السَّمَاعَاتِ. وَأَنْ يَضَعَ إِصْبَعِيهِ فِي _____²⁶ وَقَتِ الْأَذَانِ، وَيُؤَدِّنُ بِالصَّيغَةِ الْمَعْرُوفَةِ
_____²⁷، "الله أكبر الله أكبر... " إلى آخِرِهِ. وَيُسْنُّ كَذَلِكَ أَنْ يَلْتَفِتَ فِي قَوْلِهِ: "حَيَّ عَلَى
الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ" يَلْتَفِتُ _____²⁸ وَيَلْتَفِتُ _____²⁹.
وَيُسْنُّ لَهُ التَّرْجِيعُ وَالتَّرْجِيعُ عِنْدَمَا يَنْتَهِي مِنْ _____³⁰ الْأُولَى يَتَشَهَّدُ فِي نَفْسِهِ: "أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ" مَرَّتَيْنِ، "أَشْهَدُ أَنْ _____³¹ رَسُولُ اللَّهِ" مَرَّتَيْنِ. ثُمَّ بَعْدَ ذَلِكَ يُعْلِنُهَا
بِصَوْتٍ مُرْتَفِعٍ فَيَكُونُ قَدْ قَالَ لَهَا أَرْبَعَ _____³². وَفِي صَلَاةٍ _____³³ يُسْنُّ التَّوْبُوبُ،
بِأَنْ يَقُولَ: "الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ" هَذِهِ السَّنُّ _____³⁴ الَّتِي
تَكُونُ فِي ذَاتِ الْأَذَانِ. وَيُسْنُّ أَنْ يَكُونَ الْمُؤَدِّنُ هُوَ الَّذِي يُقِيمُ. وَفِي الْأَذَانِ يَمُدُّ صَوْتَهُ
وَفِي _____³⁵ يَحْدِرُهُ أَي يَأْتِ بِالإِقَامَةِ _____³⁶. أَمَّا بِالنِّسْبَةِ لِلنِّسَاءِ فَالْمَرْأَةُ يُمَكِّنُهَا
أَنْ تُقِيمَ فِي مُحَضَّرِ النِّسَاءِ دُونَ الرِّجَالِ وَلَكِنْ لَا يُسْنُّ لِلْمَرْأَةِ أَنْ تُؤَدِّنَ أَبَدًا.



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

LESSON 4 | LISTENING | ANSWER KEY & TRANSLATION

Fill in the Blank Answers

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

1 - الْحَبِيبُ	2 - وَسِيلَةً	3 - تَشَاوَرَ	4 - بِرُؤْيَا
5 - الْأَذَانَ	6 - قِيَمَةً	7 - بِلَادٍ	8 - أَثْنَى
9 - الْمُؤَذِّنِينَ	10 - صَالِحًا	11 - أَطْوَلَ	12 - بَابِهِ
13 - أَخْبَرَنَا	14 - الْأَمْرَ	15 - يَتَسَابَقُ	16 - يَتَسَارَعُوا
17 - الْمُصْطَفَى	18 - إِنْسٍ	19 - جِنٌّ	20 - حَجَرٍ
21 - الصَّحْرَاءِ	22 - مَدَحَ	23 - الْقِبْلَةَ	24 - صَوْتَهُ
25 - تُغْنِي	26 - أُذُنِيهِ	27 - الْمَشْهُورَةَ	28 - يَمِينًا
29 - شِمَالًا	30 - التَّكْبِيرَاتِ	31 - مُحَمَّدًا	32 - مَرَّاتٍ
33 - الْفَجْرَ	34 - الْمُهَمَّةَ	35 - الْإِقَامَةَ	36 - سَرِيعًا

Translation of Listening Script

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

The **1, Beloved** ﷺ when he wanted to take **2, a means** to call the people for prayer, **3, he** consulted with his companions and one of the companions informed him of **4, a dream** he saw. They saw someone calling this **5, adhān**. Then the Messenger of Allah ﷺ established it. The *adhān* has great **6, value** in our religion. It is a symbol of Islam in the **7, lands** of Islam. Allah, Glorious and Exalted is He, **8, praised** **9, those who call the adhān**. He said: “and who is better in terms of speech than the one who calls to Allah and does **10, righteous** deeds?” The Prophet ﷺ said: “The callers of the *adhān* [have] the **11, longest** necks on the Day of Rising.” The caller of the *adhān* is enough

in terms of rank. Surely he is a representative of Allah in the calling of His worshipers to His presence and to ¹His door, Glorious and Majestic is He!

The Prophet ﷺ ¹³informed us of the greatness of ¹⁴the matter, and that people must ¹⁵race towards it. He ﷺ said: “If people knew what was in the first row and the call and they found [nothing] except casting lots for it, they would cast lots for it.” It is important for people to compete and ¹⁶race to the blessing of the *adhān*. The *adhān*, ¹⁷the Chosen One informed us that whoever calls the *adhān* and ¹⁸any person hears it, or ¹⁹*jinn* [hears it], or anything at all, ²⁰stone or a clump of earth, it will be a witness for him on the Day of Rising. Thus, people should call the *adhān* in their home when they cannot hear the *adhān* [of the mosque]. When in ²¹the desert, one should call the *adhān* so that he can attain the great blessing of the *adhān* as Allah has ²²praised its companions.

The most important etiquettes that must be present in the caller of the *adhān* are that he be God-Conscious, a good person, that he be a trustworthy person. Likewise, the ²³*Qibla* is faced and he is purified in the state of calling the *adhān*. In the *adhān* itself, it is the Sunnah that it be loud and that he raises ²⁴his voice for the *adhān*. And that he be in an elevated place, and today it ²⁵is sufficient for this [to use] loud speakers. [It is also *sunna*] that he place his two fingers into ²⁶his two ears at the time of calling the *adhān*, that he call the *adhān* with the well-known and ²⁷famous formula: “God is Great, God is Great...” until it’s end. It is also *sunna* that he turn [his head] when he says: “Come to Prayer, Come to Success.” He turns to [his] ²⁸right and he turns to [his] ²⁹left [respectively].

It is the Sunnah to use a vibrant tone. The quavering tone should end after the first ³⁰**two Exclamations**, and the caller should say the testification of faith to himself: “I bear witness there is no deity other than Allah” twice and “I bear witness that ³¹**Muhammad** is the Messenger of Allah” twice. After that he calls it with a raised voice then it is said four ³²**times**. In the ³³**dawn** prayer, the *tathwīb* is sunnah, that is saying: “Prayer is better than sleep, prayer is better than sleep.” These ³⁴**important sunan** are a part of the essence of the *adhān*. It is Sunnah that the caller of the *adhān* is the one who calls the *iqāma*. In the *adhān*, it’s sound is lengthened while in ³⁵**the iqāma**, it is ³⁶**quickened**, meaning the *iqāma* is fast. As for women, it is possible for her to call the *iqāma* in a gathering of women without men, however there is no Sunnah for a woman to give the *adhān* ever.

LESSON 4 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
back-biter; slanderer	–	هُمَزَةٌ
back-biter; slanderer	–	لُمَزَةٌ
heart; mind	أَفئِدَةٌ	فُؤَادٌ
support; column	عَمَدٌ عُمُدٌ	عُمْدَةٌ

TRANSLATION	VERB FORM	VERB
to hurl; reject; relinquish	I	نَبَذَ (–) نَبْذٌ
to ignite	IV	أَوْقَدَ

§ *Subtleties of Arabic Vocabulary*

Words from the roots ع – م – د indicate “support,” e.g.

عَمْدٌ

intent

إِعْتِمَادٌ

reliance

تَعَمُّدٌ

determination

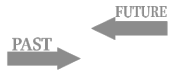
عِمَادٌ

pillar

LESSON 4 | QUR'ĀN ANALYSIS | SŪRAT AL-HUMAZA

Using the *Grammar Symbols*, dissect the selection below with an emphasis on identifying the following grammar points, as shown:

a) Type of Verb



b) مَفْعُولٌ بِهِ



c) Prepositional Phrase



سُورَةُ الْهُمَزَةِ

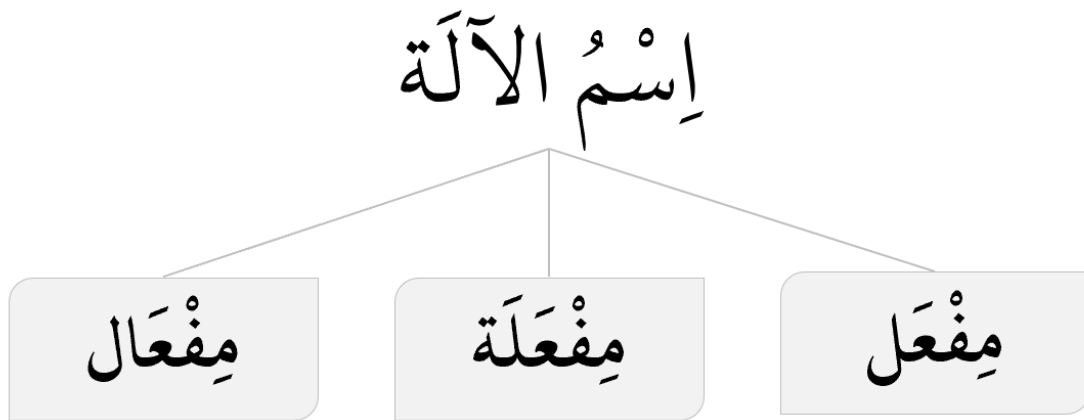
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يُحَسِّبُ أَنَّ مَالَهُ

أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنْبَذَنَّ فِي الْأُخْطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْأُخْطَمَةُ ﴿٥﴾

نَارُ اللَّهِ الْمُوَقَّدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

LESSON 4 | QUR'ĀN ANALYSIS
THEORY REINFORCEMENT: NOUN OF INSTRUMENT



الْمِصْبَاحُ فِي زُجَاجَةٍ

“The lamp is made of glass.” [24:35]

Words on these patterns usually take the plural pattern مَفَاتِيحُ or مَفَاتِيحٍ, e.g.

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

“And he has the keys of the unseen. None know them except Him.” [6:59]

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ

“He has the keys of the heavens and the earth.” [39:63]

LESSON 4 | QUR'ĀN ANALYSIS

THEORY REINFORCEMENT: PRINCIPLE PARTS OF FORMS II-X

This chart summarizes the principal parts of each verb form that must be memorized. The ability to take a tri-literal root and 'run' it through these principal parts makes it easier to decode unfamiliar verbs.

أَمْر	مَصْدَر	مُضَارِع	مَاضٍ	
فَعَّلَ	تَفْعِيلٌ	يُفَعِّلُ	فَعَّلَ	II CAUSATIVE
فَاعِلٌ	مُفَاعَلَةٌ فِعَالٌ	يُفَاعِلُ	فَاعَلَ	III MUTUAL
أَفْعَلُ	إِفْعَالٌ	يُفْعِلُ	أَفْعَلَ	IV CAUSATIVE
تَفَعَّلَ	تَفَعَّلٌ	يَتَفَعَّلُ	تَفَعَّلَ	V REFLEXIVE
تَفَاعَلَ	تَفَاعَلٌ	يَتَفَاعَلُ	تَفَاعَلَ	VI MUTUAL
انْفَعِلُ	انْفِعَالٌ	يَنْفَعِلُ	انْفَعَلَ	VII PASSIVE
اِفْتَعَلَ	اِفْتِعَالٌ	يَفْتَعِلُ	اِفْتَعَلَ	VIII REFLEXIVE OR MUTUAL
(rare)	اِفْعِلَالٌ	يَفْعَلُّ	اِفْعَلَّ	IX PASSIVE (COLORS OR DEFECTS)
اسْتَفْعَلَ	اسْتِفْعَالٌ	يَسْتَفْعِلُ	اسْتَفْعَلَ	X SEEKING / REQUESTING

LESSON 4 | QUR'ĀN ANALYSIS

ḤURŪF: MEANINGS OF مَا & مَنْ

The particles مَنْ (who) and مَا (what) have a variety of usages. While some of their usages differ (e.g. مَا can be used to negate the past tense, for which مَنْ cannot be used), they do share similarities in usage. Below are some example of usages that both particles share.

1. “who? / “what?” (interrogative)

TRANSLATION	EXAMPLE
“They said, ‘ who has done this to our gods?’” [21:59]	قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا
“And what is that in your right hand O Moses?” [20:17]	وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ۝

2. “that who,” “which;” (relative pronoun)

TRANSLATION	EXAMPLE
“Eat from the good things which We have provided you” [2:57]	كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
“Why do you avert from the way of Allah those who believe?” [3:99]	لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ

3. “whoever / whatever” (conditional)

TRANSLATION	EXAMPLE
“ Whoever does a wrong will be recompensed for it” [4:12]	مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ
“And whatever good you put forward for yourselves - you will find it with Allah” [2:110]	وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

LESSON 4 | QUR'ĀN ANALYSIS | EXERCISES

4A. Nouns of Instrument Exercises

Determine the expected instrument and meaning based on the root and pattern given.

1	ث ق ل "to be heavy"	+	مِفْعَال	=
2	ف ت ح "to open"	+	مِفْعَال	=
3	ص ب ح "to beam"	+	مَفَاعِيل	=
4	ع ر ج "to ascend"	+	مَفَاعِيل	=
5	ق م ع "to beat"	+	مَفَاعِيل	=
6	ك ي ل "to measure"	+	مِفْعَال	=
7	ص ب ح "to beam"	+	مِفْعَال	=
8	و ز ن "to weight"	+	مِفْعَال	=

4B. Principle Parts of Forms II-X Exercises

Fill out the chart below for ل – ع – ف. Note: not all possibilities exist; check Hans-Wehr.

أَمْرٌ	مَصْدَرٌ	مُضَارِعٌ	مَاضٍ	
				II
				III
				IV
				V
				VI
				VII
				VIII
				IX
				X

Fill out the chart below for ب = ت = ك. Note: not all possibilities exist; check Hans-Wehr.

أَمْرٌ	مَصْدَرٌ	مُضَارِعٌ	مَاضٍ	
				II
				III
				IV
				V
				VI
				VII
				VIII
				IX
				X

Fill out the chart below for ع – ر – ض. Note: not all possibilities exist; check Hans-Wehr.

أَمْر	مَصْدَر	مُضَارِع	مَاضٍ	
				II
				III
				IV
				V
				VI
				VII
				VIII
				IX
				X

Fill out the chart below for م – ل – س. Note: not all possibilities exist; check Hans-Wehr.

أَمْرٌ	مَصْدَرٌ	مُضَارِعٌ	مَاضٍ	
				II
				III
				IV
				V
				VI
				VII
				VIII
				IX
				X

4C. Qur'ānic Application - Harf ما and مَنْ

Read each of the *āyāt* below and check the column for the appropriate type of ما or مَنْ.

CONDITION	RELATIVE PRONOUN	QUESTION	
			1 - لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ 5:87
			2 - مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ 2:98
			3 - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ 26:70
			4 - لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ 5:105
			5 - قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ 26:23
			6 - قَقُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ 13:16
			7 - مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا 11:15
			8 - فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ 2:185

LESSON 4 | QUR'ĀN ANALYSIS | ANSWER KEYS

The key shown below is a partial analysis. Not every symbol is included for each answer key.

سُورَةُ الْهُمَزَةِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يُحْسِبُ أَنَّ مَالَهُ وَ
II

أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾
IV IV

نَارُ اللَّهِ الْمُوَقَّدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾
VIII IV

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾
II

SYMBOL	CONCEPT	SYMBOL	CONCEPT
of the	إِضَافَةٌ	PAST → ↓ INVERP ! ← FUTURE	Type of Verb
is	جَمَلَةٌ الْإِسْمِيَّةِ	↑	Prepositional Phrase
←	مَفْعُولٌ بِهِ	X	Sandwiched Nūn

4A. Nouns of Instrument Exercises

1	ث ق ل "to be heavy"	+	مِفْعَال	=	مِثْقَال weight
2	ف ت ح "to open"	+	مِفْعَال	=	مِفْتَاَح key
3	ص ب ح "to beam"	+	مَفَاعِيل	=	مَصَابِيح lamps
4	ع ر ج "to ascend"	+	مَفَاعِل	=	مَعَارِج stairs
5	ق م ع "to beat"	+	مَفَاعِل	=	مَقَامِع rods/clubs
6	ك ي ل "to measure"	+	مِفْعَال	=	مِكْيَال [dry] measure
7	ص ب ح "to beam"	+	مِفْعَال	=	مِضْبَاَح lamp
8	و ز ن "to weight"	+	مِفْعَال	=	مِيزَان scale

4B. Principle Parts of Forms II-X

Summary of ف - ع - ل

مَاضٍ	مُضَارِع	مَصْدَر	أَمْر	
فَعَّلَ	يُفَعِّلُ	تَفْعِيلٌ	فَعَّلْ	II
فَاعَلَ	يُفَاعِلُ	مُفَاعَلَةٌ فِعَالٌ	فَاعِلٌ	III
أَفْعَلَ	يُفْعِلُ	إِفْعَالٌ	أَفْعِلْ	IV
تَفَعَّلَ	يَتَفَعَّلُ	تَفَعُّلٌ	تَفَعَّلْ	V
تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعُلٌ	تَفَاعَلْ	VI
اِنْفَعَلَ	يِنْفَعِلُ	اِنْفِعَالٌ	اِنْفَعِلْ	VII
اِفْتَعَلَ	يِفْتَعِلُ	اِفْتِعَالٌ	اِفْتَعِلْ	VIII
اِفْعَلَّ	يِفْعَلُّ	اِفْعِلَالٌ	اِفْعَلِّ	IX
اِسْتَفَعَلَ	يَسْتَفَعِلُ	اِسْتِفِعَالٌ	اِسْتَفَعِلْ	X

Summary of ك - ت - ب. Words that do not exist are grayed.

مَاضٍ	مُضَارِع	مَصْدَر	أَمْر	
كَتَبَ	يُكْتُبُ	تَكْتِيبٌ	كَتِّبْ	II
كَاتَبَ	يُكَاتِبُ	مُكَاتَبَةٌ كِتَابٌ	كَاتِبْ	III
أَكْتَبَ	يُكْتِبُ	إِكْتَابٌ	أَكْتِبْ	IV
تَكْتَبَ	يَتَكْتَبُ	تَكْتُبٌ	تَكْتِبْ	V
تَكَاتَبَ	يَتَكَاتِبُ	تَكَاتِبٌ	تَكَاتِبْ	VI
انْكَتَبَ	يَنْكَتِبُ	انْكِتَابٌ	انْكَتِبْ	VII
اِكْتَبَ	يَكْتَبُ	اِكْتَابٌ	اِكْتِبْ	VIII
	يَكْتَبُ	اِكْتِبَابٌ		IX
اِسْتَكْتَبَ	اِسْتَكْتَبُ	اِسْتَكْتَابٌ	اِسْتَكْتِبْ	X







Summary of ع-ر-ض. Words that do not exist are grayed.

مَاضٍ	مُضَارِع	مَصَدَر	أَمْر	
عَرَّضَ	يُعَرِّضُ	تَعْرِيبٌ	عَرَّضَ	II
عَارَضَ	يُعَارِضُ	مُعَارَضَةٌ عِرَاضٌ	عَارِضٌ	III
أَعْرَضَ	يُعْرِضُ	إِعْرَاضٌ	أَعْرِضُ	IV
تَعَرَّضَ	يَتَعَرَّضُ	تَعَرُّضٌ	تَعَرَّضَ	V
تَعَارَضَ	يَتَعَارِضُ	تَعَارُضٌ	تَعَارِضٌ	VI
إِنْعَرَضَ	يَنْعَرِضُ	إِنْعِرَاضٌ	إِنْعَرِضُ	VII
إِعْتَرَضَ	يَعْتَرِضُ	إِعْتِرَاضٌ	إِعْتَرِضُ	VIII
إِعْرَضَ	يَعْرِضُ	إِعْرِضَاضٌ		IX
إِسْتَعْرَضَ	يَسْتَعْرِضُ	إِسْتِعِرَاضٌ	إِسْتَعْرِضُ	X

Summary of م - ل - س. Words that do not exist are grayed.

مَاضٍ	مُضَارِع	مَصْدَر	أَمْر	
سَلَّمَ	يُسَلِّمُ	تَسْلِيمٌ	سَلِّمْ	II
سَالَمَ	يُسَالِمُ	مُسَالَمَةٌ سِلَامٌ	سَالِمٌ	III
أَسْلَمَ	يُؤْسِلِمُ	إِسْلَامٌ	أَسْلِمٌ	IV
تَسَلَّمَ	يَتَسَلَّمُ	تَسَلَّمَ	تَسَلَّمْ	V
تَسَالَمَ	يَتَسَالِمُ	تَسَالَمٌ	تَسَالِمٌ	VI
أَنْسَلَمَ	يَنْسَلِمُ	أَنْسِلَامٌ	أَنْسِلِمٌ	VII
أَسْتَلَمَ	يَسْتَلِمُ	أَسْتِلَامٌ	أَسْتِلِمٌ	VIII
	يَسَلِّمُ	إِسْلِمَامٌ		IX
أَسْتَسَلِمَ	يَسْتَسَلِمُ	أَسْتَسِلَامٌ	أَسْتَسِلِمٌ	X

4C. Qur'anic Application - Harf ما and مَنْ

CONDITION	RELATIVE PRONOUN	QUESTION
		<p>1 - لَا تُحَرِّمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ 5:87</p> <p>“Do not prohibit the good things that Allah has made lawful to you”</p>
		<p>2 - مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ 2:98</p> <p>“Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.”</p>
		<p>3 - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ 26:70</p> <p>“When he said to his father and his people, “ what do you worship?”</p>
		<p>4 - لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ 5:105</p> <p>“Those who have gone astray will not harm you when you have been guided”</p>
		<p>5 - قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ 26:23</p> <p>“Pharaoh said: ‘What is the Lord of the Worlds?’”</p>
		<p>6 - قَقُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ 13:16</p> <p>“Say: ‘Who is the Lord of the Heavens and the Earth?’”</p>
		<p>7 - مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا 11:15</p> <p>“Whoever desires the life of this world and its adornments.”</p>
		<p>8 - فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ 2:185</p> <p>“So whoever sights the [new] month, let him fast it”</p>

LESSON 4 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
group, party	جَمَاعَاتٌ	جَمَاعَةٌ
market	أَسْوَاقٌ	سُوقٌ
silver coin; drachma	دَرَاهِمٌ	دِرْهَمٌ
merchant	تُجَّارٌ	تَاجِرٌ
palace	قُصُورٌ	قَصْرٌ

TRANSLATION	VERB FORM	VERB
to injure	I	جَرَحَ (-) جَرْحًا
to cry, weep	I	بَكَى - يَبْكِي - بُكَاءٌ
to tear	I	شَقَّ - يَشُقُّ - شَقٌّ
to betray	I	خَانَ - يَخُونُ - خِيَانَةٌ
to call out	III	نَادَى - يُنَادِي - نِدَاءٌ
to hide	IV	أَخْفَى - يُخْفِي - إِخْفَاءٌ
to buy	VIII	اشْتَرَى - يَشْتَرِي - إِشْتِرَاءٌ

6 – عَقْلُ يَعْقُوبَ

¹ وَكَانَ أَبُوهُم يَعْقُوبُ نَبِيًّا، وَكَانَ شَيْخًا كَبِيرًا، وَكَانَ أَعْقَلَ مِنَ أَوْلَادِهِ. وَكَانَ يَعْقُوبُ يَعْرِفُ
² أَنَّ الدَّيْبَ إِذَا أَكَلَ إِنْسَانًا جَرَحَهُ وَشَقَّ قَمِيصَهُ. وَكَانَ قَمِيصُ يُوسُفَ سَالِمًا. وَكَانَ مَصْبُوعًا
³ فِي الدَّمِ فَعَرَفَ يَعْقُوبُ أَنَّهُ دَمٌ كَذِبٌ، وَأَنَّ قِصَّةَ الدَّيْبِ قِصَّةٌ مَوْضُوعَةٌ. فَقَالَ لِأَوْلَادِهِ: بَلْ
⁴ هَذِهِ قِصَّةٌ وَضَعْتُمُوهَا. فَصَبَرَ جَمِيلٌ ^{12:18} وَحَزِنَ يَعْقُوبُ عَلَى يُوسُفَ حُزْنًا شَدِيدًا، وَلَكِنَّهُ
⁵ صَبَرَ صَبْرًا جَمِيلًا.

7 – يُوسُفُ فِي الْبَيْرِ

⁶ وَرَجَعَ الْإِخْوَةُ إِلَى الْبَيْتِ، وَتَرَكُوا يُوسُفَ فِي الْبَيْرِ. وَأَكَلَ الْإِخْوَةُ الطَّعَامَ، وَنَامُوا عَلَى
⁷ الْفِرَاشِ، وَيُوسُفُ فِي الْبَيْرِ وَلَا فِرَاشَ وَلَا طَعَامَ. وَنَسِيَ الْإِخْوَانُ يُوسُفَ وَنَامُوا. وَمَا نَامَ
⁸ يُوسُفُ، وَمَا نَسِيَ أَحَدًا. وَبَقِيَ يَعْقُوبُ يَذْكُرُ يُوسُفَ، وَبَقِيَ يُوسُفُ يَذْكُرُ يَعْقُوبَ.
⁹ وَكَانَ يُوسُفُ فِي الْبَيْرِ، وَكَانَتِ الْبَيْرُ عَمِيقَةً، وَكَانَتِ الْبَيْرُ فِي الْغَابَةِ، وَكَانَتِ الْغَابَةُ مُوحِشَةً،
¹⁰ وَكَانَ ذَلِكَ فِي اللَّيْلِ، وَكَانَ اللَّيْلُ مُظْلِمًا.

8 - مِنَ الْبُئْرِ إِلَى الْقَصْرِ

¹¹ وَكَانَتْ جَمَاعَةٌ تُسَافِرُ فِي هَذِهِ الْغَابَةِ. وَعَطِشُوا فِي الطَّرِيقِ، وَبَحَثُوا عَنِ بُئْرِ. وَرَأَوْا بُئْرًا،

¹² فَأَرْسَلُوا إِلَيْهَا رَجُلًا لِيَأْتِيَ لَهُمْ بِالْمَاءِ. جَاءَ الرَّجُلُ إِلَى الْبُئْرِ، وَأَدْلَى دَلْوَهُ. وَنَزَعَ الدَّلْوَ، فَإِذَا

¹³ الدَّلْوُ ثَقِيلَةٌ! وَأَخْرَجَهَا فَإِذَا فِي الدَّلْوِ غُلَامٌ! دَهَشَ الرَّجُلُ وَنَادَى يَبْشُرِي هَذَا غُلَامٌ ^{12:19}

¹⁴ وَفَرِحَ النَّاسُ جِدًّا وَأَخْفَوْهُ. وَوَصَلُوا إِلَى مِصْرَ، وَقَامُوا فِي السُّوقِ وَنَادَوْا: مَنْ يَشْتَرِي هَذَا

¹⁵ الْغُلَامَ؟ مَنْ يَشْتَرِي هَذَا الْغُلَامَ؟

¹⁶ اشْتَرَى الْعَزِيزُ يُوسُفَ بِدَرَاهِمَ مَعْدُودَةٍ. وَبَاعَهُ التُّجَّارُ وَمَا عَرَفُوا يُوسُفَ. وَذَهَبَ بِهِ

¹⁷ الْعَزِيزُ إِلَى قَصْرِهِ، وَقَالَ لِامْرَأَتِهِ: أَكْرِمِي يُوسُفَ، إِنَّهُ وَلَدٌ رَشِيدٌ.

9 - الْوَفَاءُ وَالْأَمَانَةُ

¹⁸ وَرَاوَدَتِ امْرَأَةُ الْعَزِيزِ يُوسُفَ عَلَى الْخِيَانَةِ، وَلَكِنَّ يُوسُفَ أَبَى، وَقَالَ: كَلَّا! أَنَا لَا أَخُونُ

¹⁹ سَيِّدِي، إِنَّهُ أَحْسَنَ إِلَيَّ وَأَكْرَمَنِي. إِنِّي أَخَافُ اللَّهَ. وَغَضِبَتْ زَوْجَةُ الْعَزِيزِ وَشَكَتْ إِلَى

²⁰ زَوْجَتِهَا. وَعَرَفَ الْعَزِيزُ أَنَّ الْمَرْأَةَ كَاذِبَةٌ. وَعَرَفَ أَنَّ يُوسُفَ أَمِينٌ. فَقَالَ لِزَوْجَتِهِ: إِنَّكَ

²¹ كُنْتِ مِنَ الْخَاطِئِينَ ^{12:29}

LESSON 4 | TEXT ANALYSIS | TRANSLATION

6 – Jacob’s Intelligence

¹Their father Jacob was a prophet and he was a great elder, and he was more intelligent than his children. Jacob knew ²that when a wolf eats a man, it injures him and tears his shirt, and Joseph’s shirt was intact and it was stained ³with blood. Jacob recognized that it was fake blood and that the story of the wolf was a fabricated story, so he said to his children, “⁴This story has been created by you, so *beautiful patience is [most befitting]*” (12:18). Jacob grieved extremely over Joseph; however, ⁵he practiced a beautiful patience.

7 – Joseph in the Well

⁶The brothers returned to the house and they left Joseph in the well. The brothers ate food and slept on ⁷beds while Joseph was in the well, (with) no bed nor food. The brothers forgot Joseph and slept, while ⁸Joseph did not sleep, nor did he forget anyone. Jacob continued remembering Joseph, and Joseph continued remembering Jacob. ⁹Joseph was in the well, and the well was deep, and the well was in the forest, and the forest was eerie, ¹⁰and that was at night, and the night was dark.

8 – From the Well to the Palace

¹¹A group of people were traveling in this forest. They were thirsty along the path and they searched for a well. They saw a well and ¹²sent a man to it to bring water for them. The man came to the well and he lowered his bucket. He pulled out the bucket and suddenly, ¹³the bucket was heavy. He extracted it and lo, there was a boy in the bucket. The man was startled, and he called out, “*Good news! Here is a boy!*” (12:19)

¹⁴The people were very happy, and they hid him. They reached Egypt, and they stood in the marketplace and called out, “Who will buy this ¹⁵boy? Who will buy this boy?”

¹⁶The king bought Joseph for a [small] number of dirhams. The merchants sold him, and they did not recognize [the worth of] Joseph. ¹⁷The king went with him to his palace. He said to his wife, “Honor Joseph, he is a rightly-guided boy.”

9 – Loyalty and Trust

¹⁸The king’s wife enticed Joseph to betrayal. But Joseph refused, and he said, “Never! I will not betray ¹⁹my master; indeed, he has been good to me and he honored me. Truly I fear God.” The king’s wife was angry and complained to her ²⁰husband. The king knew that the woman was a liar, and he knew that Joseph was trustworthy. So, he said to his wife, “*Indeed ²¹you were of the sinful*” (12:29).

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SCAN TO ACCESS LESSON 4 QUIZ



الدَّرْسُ الْخَامِسُ

بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ

I was sent to the red and the black (i.e. to all people).

~ Prophet Muhammad ﷺ

LESSON 5 | GENERAL VOCABULARY

TRANSLATION	SINGULAR
wide, broad	وَاسِعٌ
narrow	ضَيْقٌ
dignity, honor	عِزَّةٌ
strength	قُوَّةٌ
habit, custom	عَادَةٌ

TRANSLATION	VERB FORM	VERB
to be angry (anger of a superior or inferior)	I	غَضِبَ (-) غَضَبٌ
to be angry (anger of a superior)	I	سَخِطَ (-) سَخَطٌ
to be whole / right; to thrive; to be righteous	I	صَلَحَ (-) صَلَاحٌ
to lie on one's side	VIII	إِضْطَجَعَ
to oppress	X	إِسْتَضْعَفَ

LESSON 5 | LISTENING | EXERCISES



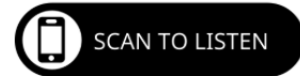
CLIP #5 – FATTABI'ŪNĪ: SUPEREROGATORY PRAYERS

Access this recording at the Student Resource Portal.

Step 1: Skim for Familiar Words

Write down 2-5 words that you recognize (write in Arabic but transliterate if needed).

1. _____
2. _____
3. _____
4. _____
5. _____



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.

مِنْ أَعْظَمَ مَا _____ 1 _____ عَلَيْهِ رَسُولُ اللَّهِ فِي حَيَاتِهِ الصَّلَاةُ وَأَدَاءُ _____ 2

_____ 3. أَخْبَرَنَا النَّبِيُّ ﷺ أَنَّ مَنْ _____ 4 وَثَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ بِهَا

_____ 5 فِي الْجَنَّةِ. وَهِيَ _____ 6 قَبْلَ الظُّهْرِ وَ_____ 7 بَعْدَ _____ 8 وَرَكْعَتَيْنِ

بَعْدَ _____ 9 وَرَكْعَتَيْنِ بَعْدَ _____ 10 وَرَكْعَتَيْنِ _____ 11 الْفَجْرِ.

النَّبِيِّ ﷺ كَانَ لَا _____ 12 هَذِهِ النَّوَافِلَ وَهَذِهِ الرَّوَاتِبَ لَا فِي _____ 13 وَلَا فِي

_____ 14. كَانَ ﷺ حَرِيصًا عَلَيْهَا. فَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ كَانَ النَّبِيُّ ﷺ أَشَدَّ شَيْءٍ عَلَيْهِا.

حَتَّى تُخْبِرَ السَّيِّدَةَ _____ 15 أَنَّهُ مَا كَانَ _____ 16 حَرِيصًا عَلَى شَيْءٍ مِنَ النَّوَافِلِ مِثْلَ

حَرِيصِهِ عَلَى رَكْعَتَيْ الْفَجْرِ. كَانَ ﷺ يَقُولُ: "رَكْعَتَا الْفَجْرِ _____ 17 مِنْ _____ 18 وَمَا

فِيهَا". قَالَ _____ 19 يَعْنِي لَوْ أَنَّ الْإِنْسَانَ أُعْطِيَ الدُّنْيَا كُلَّهَا مِنْ _____ 20 وَأَنْفَقَهَا فِي

الْخَيْرِ لَكَانَتْ رَكْعَتَيْ الْفَجْرِ خَيْرًا مِنْهَا كَمَا جَاءَ فِي كَلَامِهِ ﷺ. مَا كَانَ النَّبِيُّ ﷺ يَثْرُكُهَا وَكَانَ

النَّبِيُّ ﷺ لَهُ هَدْيٌ فِي _____ 21 الرَّكْعَتَيْنِ. كَانَ يَرَكْعُهُمَا قَبْلَ الْفَجْرِ وَكَانَ يَرَكْعُهُمَا فِي

بَيْتِهِ وَمِنْ عَادَتِهِ أَنْ _____ 22 حَتَّى تَقُولَ السَّيِّدَةُ عَائِشَةُ: "لَا أُدْرِي هَلْ قَرَأَ الْفَاتِحَةَ أَوْ لَمْ

يَقْرَأَهَا" مِنْ شِدَّةِ تَخْفِيفِهِ لِهَذِهِ _____ 23.

كَانَ يَقْرَأُ فِيهَا _____ سُورَةَ "قُلْ يَا أَيُّهَا الْكَافِرُونَ" وَقُلْ هُوَ اللَّهُ أَحَدٌ" سُورَتِي
24

_____ . كَانَ أَكْثَرَ مَا يُوَظَّبُ فِي رُكْعَتِي الْفَجْرِ عَلَى ذَلِكَ. كَانَ النَّبِيُّ ﷺ بَعْدَ رُكْعَتِي
25

الْفَجْرِ يَضْطَجِعُ عَلَى شِقِّهِ _____ اضْطِجَاعَةً خَفِيفَةً جِدًّا يَذْكُرُ اللَّهَ سُبْحَانَهُ وَتَعَالَى
26

فِيهَا. كَانَ النَّبِيُّ ﷺ بَعْدَ _____ مُبَاشَرَةً قَبْلَ الظُّهْرِ يُصَلِّي أَرْبَعَ رُكْعَاتٍ. وَيَقُولُ أَنَّهُ
27

فِي هَذَا الْوَقْتِ "تُفْتَحُ" _____ السَّمَاءِ، وَأُحِبُّ أَنْ يُرْفَعَ لِي عَمَلٌ صَالِحٌ فِي هَذَا الْوَقْتِ".
28

أَخْبَرَنَا النَّبِيُّ ﷺ أَنَّ مَنْ صَلَّى أَرْبَعًا قَبْلَ الظُّهْرِ وَأَرْبَعَ رُكْعَاتٍ بَعْدَ الظُّهْرِ لَمْ تَمَسَّهُ النَّارُ.

هَذِهِ بَشَارَةٌ وَهَذَا وَعْدٌ مِنَ النَّبِيِّ ﷺ.



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

LESSON 5 | LISTENING | ANSWER KEY & TRANSLATION

Fill in the Blank Answers

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

وَاطَّبَ - 4	التَّوَابِلِ - 3	الفرائض - 2	حَرَصَ - 1
الظُّهْرِ - 8	رُكْعَتَيْنِ - 7	أَرْبَعٌ - 6	بَيْتًا - 5
يَتْرُكُ - 12	قَبْلَ - 11	العِشَاءِ - 10	المَغْرِبِ - 9
أَشَدُّ - 16	عَائِشَةَ - 15	حَضَرَ - 14	سَفَرٍ - 13
الحَلَالِ - 20	الْعُلَمَاءِ - 19	الدُّنْيَا - 18	خَيْرٌ - 17
غَالِبًا - 24	الرَّكْعَاتِ - 23	يُخَفِّفُهُمَا - 22	هَذِهِ - 21
أَبْوَابَ - 28	الزَّوَالِ - 27	الأَيْمَنِ - 26	الإِخْلَاصِ - 25

Translation of Listening Script

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

Among the greatest of what the Messenger of Allah was **1**concerned about throughout his life is the prayer and the performance of **2**the obligatory and **3**supererogatory prayers. The Prophet ﷺ informed us that whoever **4**persists in [performing] twelve units of prayer, Allah will build, by them [the *raka'āt*], **5**a house in Paradise. They are: **6**four units of prayer before *Zuhr*, **7**two units of prayer after **8***Zuhr*, two units of prayer after **9***Maghrib*, two units of prayer after **10**'*Ishā*' and two units of prayer **11**before *Fajr*.

The Prophet ﷺ would never **12**leave these supererogatory prayers and these extra devotions neither during **13**travel or [while] **14**home. He ﷺ showed avid concern for them. As for the two units of prayer before *Fajr*, the Prophet ﷺ was the most intense

of a thing [i.e. any prayer] over them. So much so that the Lady ¹⁵‘Ā’isha informs us there was nothing he showed ¹⁶more concern about among the supererogatory prayers like his concern over the two units of prayer of *Fajr*. He ﷺ used to say: “The two prayer units of *Fajr* are ¹⁷better than ¹⁸the world and what is in it.” ¹⁹The scholars say: “meaning - if a person were to be given all of the world from ²⁰the permissible and spent it in good things, the two prayer units of *Fajr* would be better than that,” just as it has come in his speech. The Prophet ﷺ did not leave them. There was for the Prophet ﷺ guidance in ²¹these units of prayer. He would perform these before *Fajr* and he would perform them in his house and it was from his custom that he would ²²make them light, so much so that the Lady ‘Ā’isha would say: “I did not know whether he had recited *al-Fātiha* or if he did not recite it” from the severity of his lightening of these ²³units of prayer.

He used to recite ²⁴overwhelmingly: “Say: ‘O you who disbelieve’” and “Say: ‘He is Allah, One’;” the two chapters of ²⁵sincerity. He was most persistent in the two units [before] *Fajr* in this. The Prophet ﷺ used to, after the two units of prayer [before] *Fajr*, lie on his ²⁶right side [for] a very light lying-down. He would remember Allah, Glorious and Exalted is He, during this. The Prophet after ²⁷the decline of the sun [at noon] would immediately before *Zuhr* pray four units of prayer. He would say at this time: “²⁸The doors of the heavens are opened and I love that my good deeds rise [to the heavens] during this time.” The Prophet ﷺ informed us that whoever prayers four [units of prayer] before *Zuhr*, and four units of prayer after *Zuhr*, will not be touched by the Fire. This is a glad tiding and this is a promise from the Prophet ﷺ.

LESSON 5 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
cemetery; burying place	مَقَابِرُ	مَقْبَرٌ
certainty	-	يَقِينٌ
fire; hell	-	جَحِيمٌ
will (future tense)	-	سَوْفَ [?]

TRANSLATION	VERB FORM	VERB
to divert	IV	أَلْهَى - يُلْهِى - إِهْلَاءٌ



**DID YOU
KNOW**

Though سَوْفَ sounds like “sofa,” they are unrelated. However, “sofa” originally comes from the Arabic صُفَّةٌ meaning “bench, ledge.”

LESSON 5 | QUR'ĀN ANALYSIS | SŪRAT AL-TAKĀTHUR

Using the *Grammar Symbols*, dissect the selection below with an emphasis on identifying the following grammar points, as shown:

a) Type of Verb



b) *Idāfa*



c) Prepositional Phrase



سُورَةُ التَّكَاثُرِ

أَلْهَيْكُمْ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

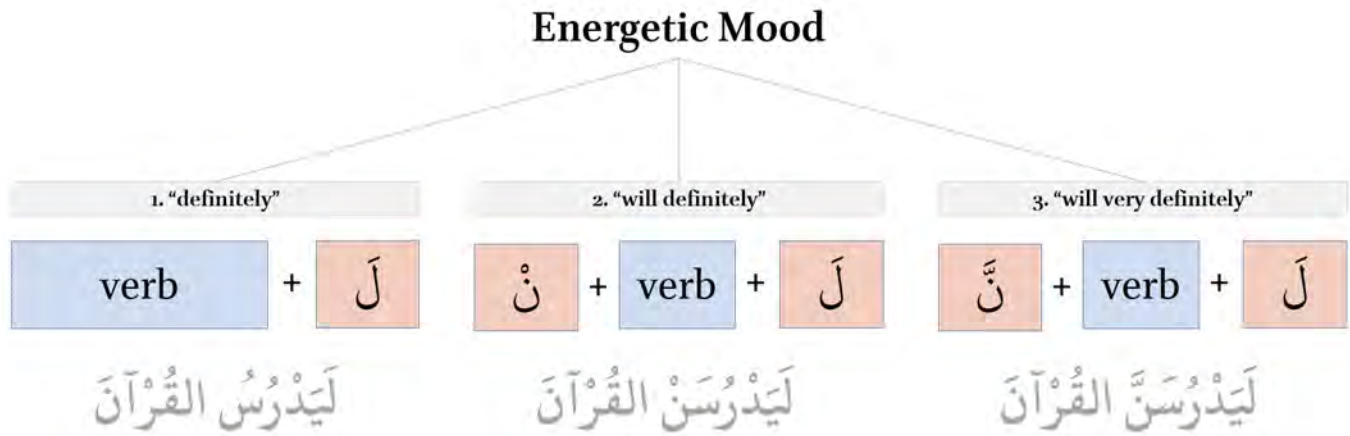
لَتَرُونَ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ ﴿٧﴾

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

LESSON 5 | QUR'ĀN ANALYSIS

THEORY REINFORCEMENT: ENERGETIC MOOD

The energetic mood adds emphasis to a present tense verb in 3 possible ways:



In *Sūrat al-Takāthur* the energetic mood appears 3 times:

لَتُسْأَلُنَّ

You (pl.) will definitely ask.

لَتَرَوُنَّهَا

You (pl.) will surely see it.

لَتَرَوُنَّ

You (pl.) will surely see.

Adding the ن-suffix changes the end-vowelling of the verb it attaches to:

- If the ن-suffix is preceded by a *fatha*, it generally indicates **singular**.

- لَأَكْتُبَنَّ

- لَيَكْتُبَنَّ

- If the ن-suffix is preceded by a *damma*, it generally indicates **plural**.

- لَيَكْتُبُنَّ

It is also possible for the ن-suffix to appear without the ل-prefix.

LESSON 5 | QUR'ĀN ANALYSIS
THEORY REINFORCEMENT: VERB FORM VI

تَفَاعَلَ

COMMON MEANING: "MUTUALITY"

أَلْهَكُمُ التَّكَاثُرُ

"Competition in [worldly] increase diverts you." [102:1]

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB
تَفَاعَلُ	تَفَاعُلٌ	يَتَفَاعَلُ	تَفَاعَلُوا

عَمَّ يَتَسَاءَلُونَ

"About what are they asking each other" [78:1]

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وِزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ

"now that the life of this world is but amusement and diversion and adornment and boasting to one another" [57:20]

LESSON 5 | QUR'ĀN ANALYSIS

MEANINGS OF كَذَلِكَ

كَذَلِكَ is commonly used in the Qur'ān and means “thus.” There is one instance of كَذَلِكَ in the Qur'ān with the meaning “also,” as shown in the examples below.

كَذَلِكَ

1. “thus”

2. “also”

TRANSLATION	EXAMPLE
<p>“And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.” [35:9]</p>	<p>وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ۙ</p>
<p>“And among people and moving creatures and grazing livestock are various colors similarly...” [35:28]</p>	<p>وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ</p>

LESSON 5 | QUR'ĀN ANALYSIS | EXERCISES

5A. Energetic Mood

Translate the following Qur'ānic excerpts.

1- لَتَكُونَنَّ مِنَ الشَّاكِرِينَ

2- يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ

3- لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

4- فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ

5- لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

6- تَأْتِيهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

7- فَاِمَّا نَذْهَبَنَّ بِكَ

8- وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

9- وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

10- وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

5B. Verb Form VI Practice

For each blank box below, construct the appropriate verb or noun.

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
تَعَاوَنُ				1
	تَقَاتُلُ			2
			تَعَارَفَ	3
	تَنَاصَرُ			4
تَكَاتَرُ				5
		يَتَحَاسَدُ		6
			تَنَازَعَ	7
			تَبَاغَضَ	8
تَشَابَهَ				9
	تَخَاصَمَ			10

LESSON 5 | QUR'ĀN ANALYSIS | ANSWER KEYS

The key shown below is a partial analysis. Not every symbol is included for each answer key.

سُورَةُ التَّكْوِيْنِ

أَلْهَيْكُمْ التَّكَاثُرُ ① حَتَّى زُرْتُمُ الْمَقَابِرَ ② كَلَّا سَوْفَ تَعْلَمُونَ ③

IV

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ④ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑤

لَتَرُونَ الْجَحِيمَ ⑥ ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ ⑦

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ⑧

SYMBOL	CONCEPT	SYMBOL	CONCEPT
of the	إِضَافَةٌ	PAST → ↓ PRESENT ! ← FUTURE	Type of Verb
↖ ↗	مَفْعُولٌ بِهِ	↖ ↗	Prepositional Phrase

5A. Energetic Mood

1- لَتَكُونَنَّ مِنَ الشَّاكِرِينَ

“We will surely be among the grateful.” [6:63]

2- يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ

“O Lot, you will surely be among the evicted.” [26:167]

3- لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

“Surely if my Lord did not guide me, I would be among the misguided people.” [6:77]

4- فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ

“They will surely change the creation of Allah.” [4:119]

5- لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

“I will surely place you among those imprisoned.” [26:29]

6- تَأْتِيهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

“By Allah, I will surely plot against your idols.” [21:57]

7- فَاِمَّا نَذْهَبَنَّ بِكَ

“So whether [or not] we take you away.” [43:41]

8- وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

“And do not consider those who were killed for Allah’s sake to be dead.” [3:169]

9- وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

“And do not consider Allah heedless of what the wrongdoers do.” [14:42]

10- وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

“And those who strive for us, surely We will guide them to our paths.” [29:69]

5B. Verb Form VI Practice

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
تَعَاوَنُ	تَعَاوُنٌ	يَتَعَاوَنُ	تَعَاوَنَ to help one another	1
تَقَاتَلُ	تَقَاتُلٌ	يَتَقَاتَلُ	تَقَاتَلْ to fight one another	2
تَعَارَفُ	تَعَارُفٌ	يَتَعَارَفُ	تَعَارَفَ to know one another	3
تَنَاصَرُ	تَنَاصُرٌ	يَتَنَاصَرُ	تَنَاصَرَ to help one another	4
تَكَاثَرُ	تَكَاثُرٌ	يَتَكَاثَرُ	تَكَاثَرَ to vie in accumulation	5
تَحَاسَدُ	تَحَاسِدٌ	يَتَحَاسَدُ	تَحَاسَدَ to envy one another	6
تَنَازَعُ	تَنَازَعٌ	يَتَنَازَعُ	تَنَازَعَ to contend with one another	7
تَبَاغَضُ	تَبَاغِضٌ	يَتَبَاغِضُ	تَبَاغَضَ to hate one another	8
تَشَابَهُ	تَشَابُهٌ	يَتَشَابَهُ	تَشَابَهَ to resemble one another	9
تَخَاصَمُ	تَخَاصُمٌ	يَتَخَاصَمُ	تَخَاصَمَ to quarrel with one another	10

LESSON 5 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
constancy, dependability	-	وَفَاءٌ
sinful	(-وَنَ / -اتٌ)	خَاطِئٌ
human being; humankind	-	بَشَرٌ
prison	سُجُونٌ	سِجْنٌ
breast, chest	صُدُورٌ	صَدْرٌ
wine (f.)	خُمُورٌ	خَمْرٌ
bread	خُبْزٌ	خُبْزَةٌ
interpretation	(-اتٌ)	تَأْوِيلٌ
free	أَحْرَارٌ	حُرٌّ

TRANSLATION	VERB FORM	VERB
to complain	I	شَكَا - يَشْكُو - شَكُوْا شِكَايَةٌ
to be obedient; amenable	IV	أَطَاعَ - يُطِيعُ - إِطَاعَةٌ
to deserve	X	إِسْتَحَقَّ

10 – كَيْدُ امْرَأَةِ الْعَزِيزِ

¹ وَعُرِفَ يُوسُفُ فِي مِصْرَ بِجَمَالِهِ، وَإِذَا رَأَهُ نِسَاءُ الْمَدِينَةِ قُلْنَ: مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا

² مَلَكٌ كَرِيمٌ 12:31 واشتدَّ غضبُ المرأةِ وقالتْ ليوسفَ: إِذْنُ تَذْهَبَ إِلَى السِّجْنِ! قَالَ

³ يُوسُفُ: السِّجْنُ أَحَبُّ إِلَيَّ 12:33 وَبَعْدَ أَيَّامٍ رَأَى الْعَزِيزُ أَنَّ يُرْسِلَ يُوسُفَ إِلَى السِّجْنِ. وَكَانَ

⁴ الْعَزِيزُ يَعْرِفُ أَنَّ يُوسُفَ بَرِيءٌ. وَدَخَلَ يُوسُفُ السِّجْنَ.

11 – مَوْعِظَةُ السِّجْنِ

⁵ وَدَخَلَ يُوسُفُ السِّجْنَ، وَعَرَفَ أَهْلُ السِّجْنِ جَمِيعًا أَنَّ يُوسُفَ شَابٌ كَرِيمٌ. وَأَنَّ يُوسُفَ

⁶ عِنْدَهُ عِلْمٌ عَظِيمٌ. وَأَنَّ يُوسُفَ فِي صَدْرِهِ قَلْبٌ رَحِيمٌ. وَأَحَبَّ أَهْلُ السِّجْنِ يُوسُفَ

⁷ وَأَكْرَمُوهُ. وَفَرِحَ النَّاسُ بِيُوسُفَ وَعَظَّمُوهُ.

⁸ وَدَخَلَ مَعَهُ السِّجْنَ رَجُلَانِ وَقَصَا عَلَيْهِ رُؤْيَاهُمَا قَالَ أَحَدُهُمَا إِنِّي أَرْنِي أَعْصِرُ خَمْرًا

⁹ وَقَالَ الْآخَرُ إِنِّي أَرْنِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ 12:36 وَسَأَلَا يُوسُفَ عَنِ

¹⁰ التَّأْوِيلِ. وَكَانَ يُوسُفُ عَالِمًا بِتَأْوِيلِ الرُّؤْيَا. وَكَانَ يُوسُفُ نَبِيًّا مِنَ الْأَنْبِيَاءِ.

¹¹وَكَانَ النَّاسُ فِي زَمَانِهِ يَعْبُدُونَ غَيْرَ اللَّهِ. وَوَضَعُوا أَرْبَابًا كَثِيرَةً مِنْ عِنْدِ أَنْفُسِهِمْ. وَقَالُوا

¹²هَذَا رَبُّ الْبَرِّ، وَهَذَا رَبُّ الْبَحْرِ، وَهَذَا رَبُّ الرِّزْقِ، وَهَذَا رَبُّ الْمَطَرِ. وَكَانَ يُوسُفُ يَرَى كُلَّ

¹³ذَلِكَ وَيَضْحَكُ. وَكَانَ يُوسُفُ يَعْلَمُ كُلَّ ذَلِكَ وَيَبْكِي.

¹⁴وَكَانَ يُوسُفُ يُرِيدُ أَنْ يَدْعُوهُمْ إِلَى اللَّهِ. وَقَدْ أَرَادَ اللَّهُ أَنْ يَكُونَ ذَلِكَ فِي السِّجْنِ. أَلَا

¹⁵يَسْتَحِقُّ أَهْلُ السِّجْنِ الْمَوْعِظَةَ؟ أَلَا يَسْتَحِقُّ أَهْلُ السِّجْنِ الرَّحْمَةَ؟ أَلَيْسَ أَهْلُ السِّجْنِ

¹⁶عِبَادَ اللَّهِ؟ أَلَيْسَ أَهْلُ السِّجْنِ بَنِي آدَمَ؟

¹⁷كَانَ يُوسُفُ فِي السِّجْنِ وَلَكِنَّهُ كَانَ حُرًّا جَرِيئًا. كَانَ يُوسُفُ فَقِيرًا وَلَكِنَّهُ كَانَ جَوَادًا

¹⁸سَخِيًّا. إِنَّ الْأَنْبِيَاءَ يَجْهَرُونَ بِالْحَقِّ فِي كُلِّ مَكَانٍ. وَإِنَّ الْأَنْبِيَاءَ يَجُودُونَ بِالْخَيْرِ فِي كُلِّ زَمَانٍ.

¹⁹قَالَ يُوسُفُ فِي نَفْسِهِ: إِنَّ الْحَاجَةَ سَاقَتِ الرَّجُلَيْنِ إِلَيَّ. وَإِنَّ صَاحِبَ الْحَاجَةِ يَلِينُ وَيَخْضَعُ،

²⁰وَإِنَّ صَاحِبَ الْحَاجَةِ يُطِيعُ وَيَسْمَعُ. فَلَوْ قُلْتُ لَهُمَا شَيْئًا لَسَمِعَا وَسَمِعَ أَهْلُ السِّجْنِ.

LESSON 5 | TEXT ANALYSIS | TRANSLATION

10 – The Plot of the King’s Wife

¹Joseph was known in Egypt for his beauty, and when the women of the city saw him, they said, *“This is not a man; this is none but a ²noble angel”* (12:31). The woman’s anger intensified, and she said to Joseph, *“(Since you do not do as I please,) then you will go to prison.”* ³Joseph said, *“The prison is more beloved to me”* (12:33). Some days after, the King decided that he would send Joseph to prison. ⁴The king knew that Joseph was innocent, (but) Joseph entered the prison.

11 – [Joseph’s] Counsel in Prison

⁵Joseph entered the prison and all the people of the prison recognized that Joseph was a noble youth. Joseph ⁶possessed great knowledge, and in Joseph’s chest was a merciful heart. The people of the prison loved Joseph and ⁷they honored him. The people of the prison rejoiced in Joseph and venerated him.

⁸Two men entered the prison with him, and they narrated to him their dreams. One of them said, *“Indeed, I have seen myself [in a dream] pressing wine.”* ⁹The other said, *“Indeed, I have seen myself carrying upon my head [some] bread, from which birds were eating”* (12:36). The two of them asked Joseph about the interpretation, and Joseph was knowledgeable in the ¹⁰interpretation of dreams; Joseph was a prophet from among the prophets.

¹¹The people in his time used to worship other than God, and they made many lords from among themselves. They would say, ¹²*“This is the lord of the land, and this is the lord of the sea, and this is the lord of sustenance, and this is the lord of rain.”* Joseph would see all of ¹³this and laugh, and Joseph knew of all this and would cry.

¹⁴Joseph had intended to call them to God, and God had intended that he be in prison. Are prisoners not ¹⁵deserving of counsel? Are prisoners not deserving of mercy? Are prisoners not ¹⁶servants of God? Are prisoners not children of Adam?

¹⁷Joseph was in prison, but he was free and bold. Joseph was poor, but he was magnanimous and ¹⁸generous. Truly the prophets proclaim the truth in every place. Truly the prophets always bestow goodness liberally.

¹⁹Joseph said to himself, “Surely need drove the two men to me. Indeed, the needy one is more inclined to be soft and humble, and ²⁰indeed one in need obeys and listens. So, if I were to say anything to the two of them, they (both) would surely listen and those in the prison would listen.”



SCAN TO ACCESS LESSON 5 QUIZ



الدَّرْسُ السَّادِسُ

مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَلْهَى

That which is little [of worldly things] yet suffices, is better than that which is much but distracts [from deeper reality].

~ Prophet Muhammad ﷺ

LESSON 6 | GENERAL VOCABULARY

TRANSLATION	SINGULAR
lost, astray	ضَالٌّ
Hungry	جَائِعٌ
complete	تَامٌ
perfect	كَامِلٌ
twenty	عِشْرُونَ
thirty	ثَلَاثُونَ
morning	صَبَاحٌ / صُبْحٌ
evening	مَسَاءٌ

TRANSLATION	VERB FORM	VERB
to reach; to attain	I	بَلَغَ (بَلَّغَ)
to make a mistake; to miss [a target]	IV	أَخْطَأَ - يُخْطِئُ - إِخْطَاءٌ

LESSON 6 | LISTENING | EXERCISES



CLIP #6 – FATTABI'ŪNĪ: ḌUḤĀ PRAYER

Access this recording at the Student Resource Portal.

Step 1: Skim for Familiar Words

Write down 2-5 words that you recognize (write in Arabic but transliterate if needed).

1. _____
2. _____
3. _____
4. _____
5. _____



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.

مَنْ صَلَّى الْفَجْرَ فِي _____¹ وَجَلَسَ فِي مُصَلَّاهُ يَذْكُرُ اللَّهَ تَعَالَى حَتَّى تَطْلُعَ _____²

فَصَلَّى رَكَعَتَيْنِ كَانَ لَهُ ذَلِكَ بِحَجَّةٍ وَ _____³ تَامَّةٍ تَامَّةٍ تَامَّةٍ. _____⁴ النَّبِيِّ ﷺ

ثَلَاثَ مَرَّاتٍ أَنَّهَا تَامَةٌ _____⁵.

كَيْفَ الْإِنْسَانُ يُضَيِّعُ عَلَى نَفْسِهِ هَذِهِ الْفَضِيلَةَ الْكَبِيرَةَ الْبَسِيطَةَ؟ يَعْنِي لُقْمَةَ سَاعِغَةَ رِزْقِ

سَهْلٍ كَمَا يَقُولُونَ مِنْ _____⁶ اللَّهُ سُبْحَانَهُ وَتَعَالَى. كَمْ فَضِيلَةً فِي صَلَاةِ الصُّحَى؟ مَعَ

أَنَّهَا بَسِيطَةٌ. أَقَلُّهَا رَكَعَتَيْنِ وَ _____⁷ بَعْضُهُمْ قَالَ إِلَى أَرْبَعٍ إِلَى ثَمَانٍ بَعْضُهُمْ قَالَ مَا فِي

حَدِّ أَكْثَرِهَا لَكِنْ تَكْفِي رَكَعَتَيْنِ يَرْكَعُهَا الْإِنْسَانُ. وَوَقْتُهَا طَوِيلٌ مِنْ بَعْدِ ارْتِفَاعِ

_____⁸ يَعْنِي بَعْدَ _____⁹ بِحَوَالِي سِتَّةِ عَشْرٍ إِلَى عِشْرِينَ دَقِيقَةً وَوَقْتُهَا يَسْتَمِرُّ

إِلَى قَبْلِ أَذَانِ الظُّهْرِ بِلَحْظَاتٍ. يَقْدِرُ الْإِنْسَانُ يُصَلِّيَهَا فِي _____¹⁰ قَبْلَ أَنْ يَخْرُجَ لِلْعَمَلِ

يَقْدِرُ يُصَلِّيَهَا فِي الْعَمَلِ عِنْدَ _____¹¹ فِي مُصَلَّى الْمُؤَسَّسَةِ _____¹² يَبْقِيهَا عَلَى

_____¹³ هِيَ تَأْخُذُ دَقِيقَتَيْنِ - ثَلَاثَ دَقَائِقٍ - يَسْتَفِيدُ الْإِنْسَانُ مِنْهَا فَائِدَةً _____¹⁴.

كَيْفَ الْإِنْسَانُ يُضَيِّعُ هَذَا _____¹⁵ الْكَبِيرِ؟ وَهُوَ أَمْرٌ _____¹⁶ وَيَسِيرٌ جَدًّا.

اسْتَحَبَّ النَّبِيُّ ﷺ فِي صَلَاةِ الضُّحَى قِرَاءَةَ سُورَتِي الضُّحَى وَهِيَ "وَالشَّمْسِ وَضُحَاهَا"، وَسُورَةَ

"وَالضُّحَى وَاللَّيْلِ إِذَا سَجَى". مَنْ صَلَّى صَلَاةَ الضُّحَى وَحَافَظَ عَلَيْهَا _____ اللَّهُ لَهُ

17

_____ وَلَوْ كَانَتْ مِثْلَ _____ الْبَحْرِ. النَّبِيُّ ﷺ كَانَ يُحَافِظُ عَلَى صَلَاةِ الضُّحَى وَكَانَ

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18

يَقُولُ: "مَنْ حَافَظَ عَلَى صَلَاةِ الضُّحَى كَانَ _____" تَعْرِفُ أَيُّش [مَا] مَعْنَى أَوَّابٍ؟ يَعْنِي

20

_____ الْمُقْبِلِ عَلَى اللَّهِ.

21

اللَّهُ تَعَالَى اِمْتَدَحَهُمْ حَتَّى الْأَنْبِيَاءَ "نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ" الْعَبْدُ الْكَثِيرُ الرَّجُوعِ إِلَى اللَّهِ. لَوْ

حَافَظْتَ عَلَى صَلَاةِ الضُّحَى _____ اللَّهُ أَوَّابًا. إِذَا كُنْتَ تُحِبُّ اللَّهُ وَتُرِيدُ اللَّهُ سُبْحَانَهُ

22

وَتَعَالَى أَنْ يُحِبَّكَ وَ _____ هَذِهِ الْفَضِيلَةَ عَنِ النَّبِيِّ ﷺ ، فِي هَذِهِ الرَّكَعَتَيْنِ الْبَسِيطَةِ

23

جِدًّا فِي الْوَقْتِ الْوَاسِعِ جِدًّا لَنَا. كَيْفَ الْإِنْسَانُ مَا _____ بِهِذِهِ الْفَضِيلَةَ وَيُؤَدِّيَهَا حُبًّا

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لِلَّهِ، وَتَعَلَّقَ بِاللَّهِ سُبْحَانَهُ وَتَعَالَى. اللَّهُ يُوفِّقُنَا وَإِيَّاكُمْ أَنْ نُوَظِّبَ عَلَيْهَا وَنَعْمَلَ بِهَا

وَنَكُونَ بِهَا إِنْ شَاءَ اللَّهُ مِنَ الْأَوَّابِينَ وَنُجَاوِرَ بِهَا رَسُولَ اللَّهِ ﷺ.



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

LESSON 6 | LISTENING | ANSWER KEY & TRANSLATION

Fill in the Blank Answers

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

أَكْثَرَهَا - 4	عُمْرَةَ - 3	الشَّمْسُ - 2	جَمَاعَةٍ - 1
الشَّمْسِ - 8	أَكْثَرُهَا - 7	فَضْلٍ - 6	كَامِلَةً - 5
سَجَّادَةَ - 12	المَكْتَبِ - 11	بَيْتِهِ - 10	الإِشْرَاقِ - 9
بَسِيطٍ - 16	الفَضْلَ - 15	كَبِيرَةً - 14	كُرْسِيِّهِ - 13
أَوَّابًا - 20	زَبَدٍ - 19	ذُنُوبَهُ - 18	يَغْفِرُ - 17
يَعْمَلُ - 24	سَمِعَتْ - 23	كَتَبَكَ - 22	العَبْدُ - 21

Translation of Listening Script

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

“Whoever prays *Fajr* in ¹**a gathering**, and sits in the prayer space remembering Allah the Exalted until the rising of ¹**the sun** and then prays two units of prayer, for him in that is a *hajj* and an ³**‘umrah** complete, complete, complete.” The Prophet ﷺ ⁴**emphasized** three times that it was a ⁵**complete** action.

How could a person neglect for themselves this simple, great blessing? Meaning: tasty morsels, easy provision, as they say, from the ⁶**bounty** of Allah, Glorious and Exalted is He. How many blessings are in the Forenoon prayer? With it being so simple. It’s minimum is two units of prayer. ⁷**It’s maximum**, some say, is to four, [some say] to eight, some say there is no limit to its maximum. However, two units of prayer is sufficient for a person to perform. It’s time is long, from after the rising of ⁸**the sun**, meaning after ⁹**sunrise** around sixteen minutes to twenty minutes, and

it's time continues until before the call to prayer of *Zuhr* by a few moments. A person can perform it in ¹⁰his house, before leaving for work. He can pray it at work, at ¹¹the office in the work prayer room, [with] ¹²a prayer mat which he leaves on ¹³his chair. It takes two minutes, three minutes, [and] a person benefits from it ¹⁴great benefits. How could a person neglect this great ¹⁵bounty? While it is a ¹⁶simple matter and is very easy.

The Prophet ﷺ used to make it a regular practice in the Forenoon prayer to recite the two chapters of the Forenoon. They are “By the sun and its morning brightness,” and the chapter: “By the Morning Brightness and the night when it covers [it].” Whoever prays the Forenoon prayer and guards performance of it, Allah ¹⁷will forgive him of ¹⁸his sins even if they are [abundant] like the ¹⁹foam of the ocean. The Prophet used to guard [the performance] of the Forenoon prayer, and he used to say: “Whoever guards over the Forenoon prayer is ²⁰an *Awwāb*. Do you know what is the meaning of *Awwāb*? It means: ²¹The servant who comes to Allah.

Allah praises them, even the Prophets: “How great is the servant who is *Awwāb*. The servant who returns much to Allah. If you guard the Forenoon prayer, Allah ²²will write you as an *Awwāb*. When you love Allah and you desire that Allah, Glorious and Exalted is He, love you, and ²³you hear these blessings from the Prophet ﷺ in these two very simple units of prayer in the very vast time, how could a person not ²⁴act upon these blessings and express love for Allah and connect with Allah, Glorious and Exalted is He. May Allah grant us and you all divine facilitation to persevere in it and to perform it and to be, if Allah wills, among the *Awwābīn* and that we are the neighbors of the Messenger of Allah ﷺ.

LESSON 6 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
female war horse	عَادِيَاتٌ	عَادِيَةٌ
snorting (of a horse)	-	ضَبِحٌ
dust	(rare)	نَقَعٌ
extremely ungrateful	(-وَنَ / -اَتٌ)	كَنُودٌ
witness	شُهَدَاءُ	شَهِيدٌ

TRANSLATION	VERB FORM	VERB
to fling about	QI	بَعَثَ

LESSON 6 | QUR'ĀN ANALYSIS | SŪRAT AL-'ĀDIYĀT

Using the *Grammar Symbols*, dissect the selection below with an emphasis on identifying the following grammar points, as shown:

a) Nominal Sentence

is

b) *Idāfa*

of the

c) Prepositional Phrase



سُورَةُ الْعَادِيَاتِ

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ

بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ

ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي

الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

LESSON 6 | QUR'ĀN ANALYSIS

THEORY REINFORCEMENT: NOUNS OF INTENSITY

Nouns of intensity comprise 2 general categories: المبالغة and الصفة الغائبة.



Each مُبَالِغَةُ pattern implies repetition of an action, e.g.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ

“Indeed Allah is The
[Repeated] Provider” [51:58]

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

“Indeed man is, to his Lord,
[repeatedly] ungrateful.” [100:6]

Many of Allah’s Names and Attributes are considered مُبَالِغَةُ:

الْغَفُورُ

الْغَفَّارُ

الْعَلِيمُ

الْفَتَّاحُ

السَّمِيعُ

الشَّكُورُ

الْوَهَّابُ

الْحَلِيمُ

الْبَصِيرُ

التَّوَّابُ

الْجَبَّارُ

الصَّبُورُ

الصِّفَةُ الثَّابِتَةُ

أَفْعَلٌ | فَعْلَاءٌ

فَعِيلٌ

فَيْعِلٌ

فَعْلَانٌ

Each الصِّفَةُ الثَّابِتَةُ pattern is derived from an intransitive verb (فِعْلٌ لَازِمٌ) and implies a fixed quality or attribute, e.g.

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا

“So Moses returned to his people
angry and grieved.” [20:86]

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ

“Indeed this is the **great**
success.” [37:60]

The pattern أَفْعَلٌ refers to a color or defect, e.g.

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

“Eat and drink until the **white** thread of dawn becomes distinct to you
from the **black** thread” [2:187]

هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

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

While other patterns for each category exists, these are the most common in the Qur’ān. It is also important to note that some patterns are shared by both categories, such as فَعِيلٌ.

LESSON 6 | QUR'ĀN ANALYSIS

THEORY REINFORCEMENT: IDENTIFYING FORMS II-X

As noted in Level 2A, the augmented verb forms comprise 8,963 words in the Qur'ān². The ability to recognize the verb form of an unfamiliar word (noun or verb) helps to make an educated guess at the meaning of a word. The chart below summarizes what distinguishes one verb form from another.

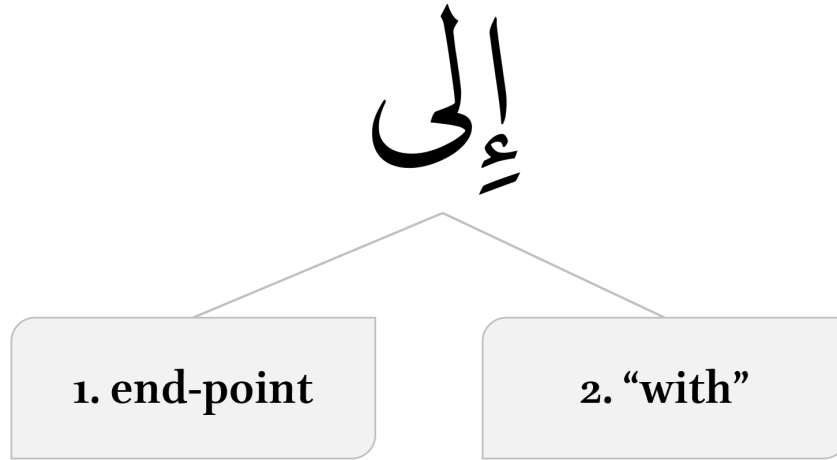
ADDED TO BASE		PATTERN	ROMAN NUMERAL
"LETTERS"	#		
و	1	فَعَّلَ	II
ا		فَاعَلَ	III
أ		أَفْعَلَ	IV
و - ت	2	تَفَعَّلَ	V
ا - ت		تَفَاعَلَ	VI
ا - ن		اِنْفَعَلَ	VII
ا - ت		اِفْتَعَلَ	VIII
و - ا		اِفْعَلَّ	IX
ا - س - ت	3	اِسْتَفْعَلَ	X

² Data taken from Quranic Arabic Corpus (<http://corpus.quran.com>).

LESSON 6 | QUR'ĀN ANALYSIS

ḤURŪF: MEANINGS OF إِلَى

The particle إِلَى is a preposition (حَرْفُ الْجَرِّ) that has the following 2 meanings:



1. end-point

In the first 2 cases, the end-point is included with the statement before (“to”), while in the last case the end-point is excluded (i.e. “until”)

TRANSLATION	EXAMPLE
“Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa” [17:1]	سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى
“Wash your faces and your forearms to the elbows.” [5:6]	فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
“Then complete the fast until the night.” [2:187]	ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

2. “with”

TRANSLATION	EXAMPLE
“And do not devour their property into/with your property” [2:142]	وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ

LESSON 6 | QUR'ĀN ANALYSIS | EXERCISES

6A. Nouns of Intensity Exercises

Determine the expected noun of intensity and meaning based on the root and pattern given.

1	غ ض ب "anger"	+	فَعْلَان	=
2	و د د "love"	+	فَعُول	=
3	ع ل م "knowledge"	+	فَعِيل	=
4	غ ف ر "forgiving"	+	فَعَّال	=
5	ب ي ض "whiteness"	+	أَفْعَل	=
6	ع ز ز "mighty"	+	فَعِيل	=
7	س ح ر "magic"	+	فَعَّال	=
8	ص ف ر "yellowness"	+	فَعَّالَاء	=
9	ش ك ر "thanking"	+	فَعُول	=
10	ب ص ر "seeing"	+	فَعِيل	=

6B. Identification of Words

Identify **all verbs and nouns** that correspond to **augmented verb forms** for the following page of Qur'an (no. 585 of the Madinan Muṣḥaf). Translate as many of the identified words as possible, using Hans Wehr as needed.

عَبَسَ وَتَوَلَّى ① أَنْ جَاءَهُ الْأَعْمَى ② وَمَا يُدْرِيكَ لَعَلَّهُ وَ يَزَّكَّى ③
أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ④ أَمَّا مَنْ أَسْتَعْنَى ⑤ فَأَنْتَ لَهُ وَ تَصَدَّى
⑥ وَمَا عَلَيْكَ إِلَّا يَزَّكَّى ⑦ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ⑧ وَهُوَ يَخْشَى ⑨
فَأَنْتَ عَنْهُ تَلَهَّى ⑩ كَلَّا إِنَّهَا تَذْكِرَةٌ ⑪ فَمَنْ شَاءَ ذَكَرْهُ ⑫ فِي صُحُفٍ
مُكَرَّمَةٍ ⑬ مَرْفُوعَةٍ مُطَهَّرَةٍ ⑭ بِأَيْدِي سَفَرَةٍ ⑮ كِرَامٍ بَرَرَةٍ ⑯
قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ⑰ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ⑱ مِنْ نُطْفَةٍ
خَلَقَهُ وَ فَقَدَرَهُ ⑲ ثُمَّ السَّبِيلَ يَسْرَهُ ⑳ ثُمَّ أَمَاتَهُ وَ فَأَقْبَرَهُ ㉑ ثُمَّ إِذَا
شَاءَ أَنْشَرَهُ ㉒ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ㉓ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ
㉔ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ㉕ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ㉖ فَأَنْبَتْنَا فِيهَا
حَبًّا ㉗ وَعِنَبًا وَقَضْبًا ㉘ وَزَيْتُونًا وَنَخْلًا ㉙ وَحَدَائِقَ غُلْبًا ㉚ وَفَكْهَةً

وَأَبَا ۝ مَتَعَا لَكُمْ وَلِأَنْعَمِ كُمْ ۝ فَإِذَا جَاءَتِ الصَّآخَةُ ۝ يَوْمَ يَفِرُّ
 الْمَرْءُ مِنْ أَخِيهِ ۝ وَأُمِّهِ ۝ وَأَبِيهِ ۝ وَصَحْبَتِهِ ۝ وَبَنِيهِ ۝ لِكُلِّ
 أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝ وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ
 ۝ ضَآحِكَةٌ مُّسْتَبْشِرَةٌ ۝ وَوُجُوهٌ يَوْمَئِذٍ عَلِيَّةٌ ۝ غَبْرَةٌ ۝

6C. Qur'anic Application - Harf إلى

Read each of the *āyāt* below and check the column for the appropriate meaning of

WITH	END-POINT	إِلَى
		1 - وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ 2:14
		2 - وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلِكُمْ إِلَىٰ الْكَعْبَيْنِ 5:6
		3 - قَالَ أَنْظِرْنِي إِلَىٰ يَوْمٍ يُبْعَثُونَ 15:87
		4 - قَالَ عِيسَىٰ ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ 6:14
		5 - قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ 12:50
		6 - وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ 2:281

LESSON 6 | QUR'ĀN ANALYSIS | ANSWER KEYS

The key shown below is a partial analysis. Not every symbol is included for each answer key.

سُورَةُ الْعَادِيَاتِ

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ

بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ

ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعِثَ مَا

فِي الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

SYMBOL	CONCEPT	SYMBOL	CONCEPT
of the	إِضَافَةٌ	PAST ↓ PRESENT ! ← FUTURE	Type of Verb
is	جَمَلَةٌ الْإِسْمِيَّةُ	↑	Prepositional Phrase

6A. Nouns of Intensity Exercises

1	غ ض ب "anger"	+	فَعْلَان	=	غَضْبَان furious
2	و د د "love"	+	فَعُول	=	وَدُود extremely loving
3	ع ل م "knowledge"	+	فَعِيل	=	عَلِيم very knowledgeable
4	غ ف ر "forgiving"	+	فَعَّال	=	غَفَّار oft-forgiving
5	ب ي ض "whiteness"	+	أَفْعَل	=	أَبْيَض white
6	ع ز ز "mighty"	+	فَعِيل	=	عَزِيز all-mighty
7	س ح ر "magic"	+	فَعَّال	=	سَحَّار expert magician
8	ص ف ر "yellowness"	+	فَعَّلَاء	=	صَفْرَاء yellow
9	ش ك ر "thanking"	+	فَعُول	=	شَكُور very thankful
10	ب ص ر "seeing"	+	فَعِيل	=	بَصِير all-seeing

6B. Identification of Words

عَبَسَ وَتَوَلَّى ① أَنْ جَاءَهُ الْأَعْمَى ② وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ③
 V V V
 turned away make perceive purify

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ④ أَمَّا مَنْ اسْتَغْنَى ⑤ فَأَنْتَ لَهُ تَصَدَّى ⑥
 V X V
 remember deems himself sufficient give attention

⑦ وَمَا عَلَيْكَ إِلَّا يَزَّكَّى ⑧ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ⑨ وَهُوَ يَخْشَى ⑩
 V
 purify

فَأَنْتَ عَنْهُ تَلَهَّى ⑪ كَلَّا إِنَّهَا تَذْكِرَةٌ ⑫ فَمَنْ شَاءَ ذَكَرْهُ ⑬ فِي صُحُفٍ
 II
 reminder

مُكْرَمَةٍ ⑭ مَرْفُوعَةٍ مُّطَهَّرَةٍ ⑮ بِأَيْدِي سَفَرَةٍ ⑯ كِرَامٍ بَرَرَةٍ ⑰
 II II
 purified honored

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ⑱ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ⑲ مِنْ نُطْفَةٍ
 IV
 ungrateful

خَلَقَهُ فَقَدَّرَهُ ⑲ ثُمَّ السَّبِيلَ يَسَّرَهُ ⑳ ثُمَّ أَمَاتَهُ ㉑ فَأَقْبَرَهُ ㉒ ثُمَّ إِذَا
 II IV IV
 proportioned make easy cause to die buries

شَاءَ أَنْشَرَهُ ㉓ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ㉔ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ㉕
 IV
 resurrect

﴿٤٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٤٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٤٦﴾ فَأَنْبَتْنَا فِيهَا

IV

cause to grow

حَبًّا ﴿٤٧﴾ وَعِنَبًا وَقَضْبًا ﴿٤٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٤٩﴾ وَحَدَائِقَ غُلْبًا ﴿٥٠﴾ وَفَلَكِهَةً

وَأَبًّا ﴿٥١﴾ مَتَّعًا لَكُمْ وَلِأَنْعَمِكُمْ ﴿٥٢﴾ فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٥٣﴾ يَوْمَ يَفِرُّ

الْمَرءُ مِنْ أَخِيهِ ﴿٥٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٥٥﴾ وَصَاحِبَتِيهِ وَبَنِيهِ ﴿٥٦﴾ لِكُلِّ

أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٥٧﴾ وَوَجْهُهُ يَوْمَئِذٍ مُّسْفِرَةٌ

IV

bright

IV







occupying

﴿٥٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٥٩﴾ وَوَجْهُهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٦٠﴾

X

*[those who] rejoice
at good news*

6C. Qur'anic Application - Harf إلى

WITH	END-POINT	
		<p>1 - وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ 2:14</p> <p>“When they are alone with their devils, they say, ‘Indeed, we are with you.’”</p>
		<p>2 - وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَىٰ الْكَعْبَيْنِ 5:6</p> <p>“Wipe over your heads and wash your feet to the ankles.”</p>
		<p>3 - قَالَ أَنْظِرْنِي إِلَىٰ يَوْمٍ يُبْعَثُونَ 15:87</p> <p>“[Satan] said, "Reprieve me until the Day they are resurrected.”</p>
		<p>4 - قَالَ عِيسَىٰ ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَىٰ اللَّهِ 6:14</p> <p>“Jesus, son of Mary, said to the disciples: ‘Who are my supporters with Allah?’”</p>
		<p>5 - قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ 12:50</p> <p>“He said: ‘Return to your lord, so ask him.’”</p>
		<p>6 - وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ 2:281</p> <p>“And fear a Day when you will be returned to Allah.”</p>

LESSON 6 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
year	سِنُونٌ سِنَوَاتٌ	سَنَةٌ
cow	بَقَرَاتٌ	بَقْرَةٌ
fat, plump, well-fed	سِمَانٌ	سَمِينٌ
ear, husk (of grain plant, e.g. corn, wheat)	سُنْبَلَاتٌ ، سُنْبُلٌ	سُنْبَلَةٌ
dry	(-ونَ / -اتٌ)	يَابِسٌ
stinginess	-	بُخْلٌ
planning, preparation	تَدْبِيرَاتٌ	تَدْبِيرٌ
general, widespread	-	عَامٌّ

TRANSLATION	VERB FORM	VERB
to impale; to crucify	I	صَلَبَ (-) صَلْبٌ
to plant, sow	I	زَرَعَ (-) زَرْعٌ
to harvest	I	حَصَدَ (-) حِصَادٌ
To be compassionate (toward)	IV	أَشْفَقَ (على)
to stay, remain; reside	IV	أَقَامَ - يُقِيمُ - إِقَامَةٌ

12 – تَأْوِيلُ الرُّؤْيَا

¹ وَلَمَّا فَرَغَ يُوسُفُ مِنْ مَوْعِظَتِهِ أَخْبَرَهُمَا بِتَأْوِيلِ الرُّؤْيَا فَقَالَ: أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ

² خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ^{12:41} وَقَالَ لِلأَوَّلِ: أَذْكَرُنِي عِنْدَ رَبِّكَ

12:42

³ وَخَرَجَ الرَّجُلَانِ، فَكَانَ الأَوَّلُ سَاقِيًا لِلْمَلِكِ، وَصَلِبَ الآخَرُ. وَنَسِيَ السَّاقِي أَنْ يَذْكَرَ

⁴ يُوسُفَ عِنْدَ الْمَلِكِ. وَأَقَامَ يُوسُفُ فِي السَّجْنِ سِنِينَ.

13 – رُؤْيَا الْمَلِكِ

⁵ وَرَأَى مَلِكُ مِصْرَ رُؤْيَا عَجِيبَةً. رَأَى فِي الْمَنَامِ سَبْعَ بَقَرَاتٍ سِمَانٍ. وَيَأْكُلُ هَذِهِ الْبَقَرَاتِ

⁶ سَبْعَ بَقَرَاتٍ عِجَافٍ. وَرَأَى الْمَلِكُ سَبْعَ سُنْبُلَاتٍ خُضْرٍ وَسَبْعَ سُنْبُلَاتٍ يَابِسَاتٍ. تَعَجَّبَ

⁷ الْمَلِكُ مِنْ هَذِهِ الرُّؤْيَا الْعَجِيبَةِ، وَسَأَلَ جُلَسَاءَهُ عَنْ تَأْوِيلِ الرُّؤْيَا.

⁸ قَالُوا: هَذَا لَيْسَ بِشَيْءٍ، النَّائِمُ يَرَى أَشْيَاءَ كَثِيرَةً لَا حَقِيقَةَ لَهَا. وَلَكِنْ قَالَ السَّاقِي: بَلْ

⁹ أَخْبِرْكُمْ بِتَأْوِيلِ هَذِهِ الرُّؤْيَا. وَذَهَبَ السَّاقِي إِلَى السَّجْنِ، وَسَأَلَ يُوسُفَ عَنْ تَأْوِيلِ رُؤْيَا

¹⁰ الْمَلِكِ.

¹¹وَكَانَ يُوسُفُ جَوَادًا كَرِيمًا مُشْفِقًا عَلَى خَلْقِ اللَّهِ فَأَخْبَرَهُ بِالتَّأْوِيلِ. وَكَانَ يُوسُفُ جَوَادًا

¹²كَرِيمًا لَا يَعْرِفُ الْبُخْلَ. فَأَخْبَرَ يُوسُفُ بِالتَّأْوِيلِ وَدَلَّ عَلَى التَّدْبِيرِ. قَالَ: تَزْرَعُونَ سَبْعَ

¹³سِنِينَ، وَاتْرَكُوا مَا حَصَدْتُمْ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ. وَيَكُونُ بَعْدَ ذَلِكَ قَحْطٌ

¹⁴عَامٍ تَأْكُلُونَ فِيهِ مَا خَزَنْتُمْ إِلَّا قَلِيلًا. وَبَعْدَ ذَلِكَ يَأْتِي التَّصْرُ وَيُخْصِبُ النَّاسُ. فَأَخْبَرَ

¹⁵يُوسُفُ بِالتَّأْوِيلِ وَدَلَّ عَلَى التَّدْبِيرِ

14 - الْمَلِكُ يُرْسِلُ إِلَى يُوسُفَ

¹⁶وَذَهَبَ السَّاقِي وَأَخْبَرَ الْمَلِكَ بِتَأْوِيلِ رُؤْيَاهُ. وَلَمَّا سَمِعَ الْمَلِكُ هَذَا التَّأْوِيلَ وَالتَّدْبِيرَ فَرِحَ

¹⁷جِدًّا، وَقَالَ: مَنْ صَاحِبُ هَذَا التَّأْوِيلِ؟ مَنْ هَذَا الرَّجُلُ الْكَرِيمُ الَّذِي نَصَحَ لَنَا وَدَلَّ عَلَى

¹⁸التَّدْبِيرِ؟

¹⁹قَالَ السَّاقِي: هَذَا يُوسُفُ الصَّدِيقُ، وَهُوَ الَّذِي أَخْبَرَ أَنِّي سَأَكُونُ سَاقِيًا لِسَيِّدِي الْمَلِكِ.

²⁰وَاشْتَقَّ الْمَلِكُ إِلَى لِقَاءِ يُوسُفَ، وَأَرْسَلَ إِلَى يُوسُفَ.

²¹وَقَالَ الْمَلِكُ أَتُّونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي 12:54

LESSON 6 | TEXT ANALYSIS | TRANSLATION

12 – The Interpretation of the Vision

¹When Joseph finished with his counsel, he informed them of the interpretation of the dream, saying to them, *“As for one of you, he will serve his lord ²wine, and as for the other, he will be crucified, and then birds will eat from his head”* (12:41). He (Joseph) said to the first, *“Remember me in the presence of your lord”* (12:42).

³The two men exited (the prison); the first served as a cupbearer for the king, and the other was crucified. The cupbearer forgot to mention ⁴Joseph in the presence of the king, and so Joseph remained in the prison for years.

13 – The King’s Vision

⁵The King of Egypt saw a strange vision. He saw in his sleep seven fat cows, these seven being eaten by ⁶seven emaciated cows. The king also saw seven green ears [of wheat] and seven dry ears. ⁷The king was confounded by this strange dream, and he asked his companions about the interpretation of the dream. ⁸They said, “This is nothing, The sleeping one sees many things that have no reality to them.” However, the cupbearer said, “But ⁹I will inform you of the meaning behind this dream.” The cupbearer went to the prison and asked Joseph about the meaning of the ¹⁰king’s dream.

¹¹Joseph was kind, generous, and compassionate with the creatures of God, so he informed him of the meaning, [for] Joseph was kind and ¹²generous, knowing nothing of stinginess. So, Joseph told the meaning and showed them how to prepare. He said, “You shall sow for seven ¹³years, and leave what you harvest in its husks, save a little from which you shall eat. After that, there will be a drought for

the duration of a ¹⁴year, during which you shall eat what you stored, save for a little. Thereafter, [divine] aid will come, and the land of the people will become fertile. [Thus,] ¹⁵Joseph told them the meaning of the dream and showed them how to prepare.

14 – The King sent for Joseph

¹⁶The cupbearer went and told the king of the dream's meaning. When the king heard of this meaning and of how to prepare, he became ¹⁷very happy and said, "Who is behind this meaning (who is the originator of this interpretation, i.e., the interpreter)? Who is this generous man that advised us and showed us how to ¹⁸prepare?" ¹⁹The cupbearer said, "That is Joseph, the ever truthful; it is he that informed me that I will be a cupbearer for my master, the king." ²⁰The king longed to meet Joseph, and sent for Joseph, and the king said, ²¹*"Bring him to me, that I might appropriate him especially for myself (12:54).*



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