



الدَّرْسُ الْعَاشِرُ

يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ
غِنًى وَأَسَدُّ فَقْرَكَ


O son of Adam! Devote yourself to My worship. I will fill your chest with riches and alleviate your poverty.

~ Hadith Qudsi
(Tirmidhī)

LESSON 10 | GENERAL VOCABULARY

TRANSLATION	SINGULAR	
justice	عَدْلٌ	Common Name: Adil
excellence, kindness	إِحْسَانٌ	Common Name: Ihsan
poor person	مِسْكِينٌ (مَسَاكِينُ)	
near-of-kin	ذُو الْقُرْبَى (ذَوَو الْقُرْبَى)	
neighbor	جَارٌ	
immorality, shameful behavior	فَاحِشَةٌ (فَوَاحِشُ)	
outward (adj.); exterior (n.)	ظَاهِرٌ	Common Name: Zahir
inward (adj.); interior (n.)	بَاطِنٌ	

TRANSLATION	FORM	PAST
to be miserly	I	بَخِلَ (-) بُخِلَ
to be humble	VI	تَوَاضَعَ



الْمُنَادَى هُوَ الْمَطْلُوبُ إِقْبَالُهُ بِـ"يَا" أَوْ إِحْدَى أَخَوَاتِهَا

شَرَحَ الشَّيْخُ خَالِدُ الْأَزْهَرِيُّ عَلَى مَثْنِ الْأَجْزُومِيَّةِ

LESSON 10 | GRAMMAR | VOCATIVE (المُنَادَى)

Characteristics

المُنَادَى is:

- the noun addressed, often using the particle يا to summon (حَرْفُ التَّدَايِ)
 - in the Qur'ān, the يا can be written attached to the مُنَادَى
- mostly مَنصُوب²
- usually translated as “O...!”

Usage of المُنَادَى

The usage of the مُنَادَى will affect its grammar. Below are some common scenarios:

1. Standard Usage

When the مُنَادَى is a single word, it ends in a single ضَمَّة:

يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

“O Adam, dwell, you and your wife, in the garden.” [2:35]

If the مُنَادَى is part of an إضافة, it will be مَنصُوب:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ

“O people of the book, do not exceed the limits in your religion beyond the truth.” [5:77]

2. Harf Dropped

Sometimes يا is dropped from the sentence, but still translated:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا

“O our Lord, and send among them a messenger.” [2:129]

² Some considered the case of the مُنَادَى to be مَنصُوب due to it being the object of “I call upon” (أَدْعُو).

3. مضاف إليه Dropped

When the مضاف إليه is بي it is often dropped in the Qur'an:

يَقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

“O my people, remember the favor of Allah upon you.” [5:20]

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ

“[O] my Lord, You have given me [something] of sovereignty.” [12:101]

4. اللَّهُمَّ

Specifically, يا الله can be rewritten as اللَّهُمَّ:

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً

“O Allah, O our Lord, send down to us a table [spread with food].” [5:114]

5. Calling Upon Father or Mother

When calling upon one's father or mother, a ت can be added:

يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا

“O my father, indeed I have seen [in a dream] eleven stars.” [12:4]

6. مُنَادَى has an ال

When the مُنَادَى has an ال the particle أَيُّ is added for masculine words and أَيُّهَا is added for feminine words:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ

“O you who have believed, decreed upon you is fasting.” [2:183]

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

“O reassured soul.” [89:27]

Summary


The table below summarizes the various usages presented above.

NOTE	مُضَافٌ إِلَيْهِ	الْمُنَادَى	ADDED	حَرْفٌ	TYPE	
ends in a single صَمَّةٌ	-	نُوحٌ	-	يا	Single Word	1
مَنْصُوبٌ is مُضَافٌ	اللَّهِ	رَسُولَ	-	يا	إِضَافَةٌ	
مَنْصُوبٌ as مُضَافٌ “sign” of dropped يا	نا	رَبِّ	-	⊗	Harf dropped	2
كَسْرَةٌ as مُضَافٌ “sign” of dropped يِ	⊗	قَوْمٌ	-	يا	Drop مُضَافٌ إِلَيْهِ	3
اللَّهُ added to مَّ instead of اللَّهُ يا	-	اللَّهُمَّ ←		مَّ	Harf joins مُنَادَى	4
The يِ transforms to أُمُّ for أَبٌ and أُمُّ	يِ	أَبَتِ أُمَّتِ	-	يا	مُضَافٌ إِلَيْهِ changes and “joins” مُنَادَى	5
أَيُّهَا or أَيَّتُهَا added before مُنَادَى with ³ ال	-	الَّذِينَ النَّفْسُ	أَيُّهَا أَيَّتُهَا	يا	ال has مُنَادَى	6

³ Technically, the مُنَادَى أَيُّ (of أَيُّهَا or أَيَّتُهَا) and النَّفْسُ and الَّذِينَ is considered a صِفَةٌ of أَيُّ. The هَا is known as حَرْفُ التَّنْبِيهِ.

LESSON 10 | GRAMMAR | EXERCISES

10A. Analysis of المُنَادَى

Circle the مُنَادَى and translate the āya. Soft copy users should use  to circle.

- 1 يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ
- 2 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ
- 3 يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
- 4 يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ
- 5 يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا
- 6 قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا
- 7 قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ
- 8 وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ
- 9 رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ
- 10 قَالَ أَبْنِ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعْفُونِي

LESSON 10 | GRAMMAR | ANSWER KEYS

10A. Analysis of المُنَادَى

1 يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ

O people of the book, why do you deny the signs of Allah. [3:70]

2 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ

O you who have believed, fear Allah as is His right to be feared. [3:102]

3 يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

O my people, I do not ask you any reward for it. [11:51]

4 يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ

O my dear son, establish the prayer, command good, and forbid evil. [31:17]

5 يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

O Prophet, indeed We sent you as a witness, bearer of good news, and a warner. [33:45]

6 قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا

They said "O Noah, you have argued with us and are frequent in disputing [with] us. [11:32]

7 قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ

He said to his father: "O my dear father, why do you worship what cannot hear?" [19:42]

8 وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ

And when Moses said to his people: "O my people, indeed you have oppressed yourselves in your taking of the calf. [2:54]

9 رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

O my Lord, make me an establisher of prayer, and [many] among my descendants.

O Our Lord, and accept my supplication. [14:40]

10 قَالَ ابْنُ أُمِّ إِيْسَى الْقَوْمَ اسْتَزْعِفُونِي

He said: "O son of my mother, indeed the people oppressed me." [7:150]

LESSON 10 | MORPHOLOGY | QUADRILITERAL VERBS

Recall

Most verbs have 3 root letters. Some verbs and nouns have 4 root letters (quadriliteral), e.g.

الدَّرْهَم
silver coin [12:20]

الزَّلْزَلَةُ
earthquake [99:1]

القِنْطَارُ
heaps of wealth [3:14]

Types of Quadriliteral Verbs

I. Repetitive

- formed by repeating the first two letters.
- sometimes onomatopoeic (i.e. meaning connected to sound)
- often have a مَصْدَر on the pattern فَعَّلَلَة and the present tense will take a ضَمَّة:

وَسْوَسَ – يُوسْوِسُ – وَسْوَسَةً
to whisper [20:120]

Other Qur'ānic words similar to وَسْوَسَ include:

زَحَرَاح
to distance [2:96]

لَأْلَأَ
to shine [55:22]

كَبَّكَبَ
to overturn [26:94]

حَصَّحَصَ
to be apparent [12:51]

دَمَدَمَ
to destroy [91:14]

عَسَّعَسَ
to approach/depart [81:17-19]

II. Non-Repetitive

- Verbs that have 4 unique root letters, without repetition:

بَعَثَ[?]
to scatter [82:4]

زَخَرَفَ
to adorn, embellish [6:112]



DID YOU
KNOW

بَعَثَ is used twice in the Qur'ān, in the context of the resurrection day in which graves are emptied. Scholars opined it is a combination of بَعَثَ (to resurrect) and أَثَارَ (to provoke).

LESSON 10 | MORPHOLOGY | EXERCISES

10B. Translation of Quadriliterals

Attempt to translate each of the following.

1 عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ

2 فَكُكِبُوا فِيهَا هُمْ وَالْعَاوُنَ

3 هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

4 فَمَنْ زُحْرِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

5 وَمَا هُوَ بِمُزْحَرْجٍ ۖ مِنْ الْعَذَابِ

6 وَاللَّيْلِ إِذَا عَسْعَسَ

7 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

8 وَإِذَا الْقُبُورُ بُعْثِرَتْ

9 حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

10 فَوْسُوسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَئَادُمْ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ

LESSON 10 | MORPHOLOGY | ANSWER KEYS

10B. Translation of Quadrilaterals

1 عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ

Upon them are green garments of fine silk and brocade. [76:21]

2 فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ

They and the deviators will be toppled into it [hell]. [26:94]

3 هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

There the believers were tested and shaken a great shaking. [33:11]

4 فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

So he who is drawn away from the Fire and admitted to Paradise has surely attained [his desire]. [3:185]

5 وَمَا هُوَ بِمُزْحِزِّهِ مِنَ الْعَذَابِ

And it will not remove him in the least from the punishment. [2:96]

6 وَاللَّيْلِ إِذَا عَسْعَسَ

By the night when it departs. [81:17]

7 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

From the evil of the retreating whisperer. [114:4]

8 وَإِذَا الْقُبُورُ بُعْثِرَتْ

And when the graves are scattered. [82:4]

9 حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

Until when the earth has taken on its adornment. [10:24]

10 فَوَسَّسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَٰأَدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةٍ آخِلْدٍ وَمُلْكٍ لَا يَبْلَىٰ

So Satan whispered to him and said: "O Adam, shall I direct you to the eternal tree and a kingdom that will not deteriorate?" [20:120]

LESSON 10 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	SINGULAR
stubbornness, obstinacy	عِنَادٌ
clear proof	بَيِّنَةٌ
audacity	جَرَاءَةٌ

TRANSLATION	FORM	PAST
to leave	I	تَرَكَ (ـِ) تَرَكْتُ
to be ignorant, not know	I	جَهِلَ (ـِ) جَهِلْتُ
to long (for)	VIII	إِشْتَقَ (إِلَى)

Common Names:
Ishtiaq, Mushtaq

10 – عِنَادُ عَادٍ

¹ سَمِعَتْ عَادُ كُلُّ ذَلِكَ وَلَكِنَّهُمْ لَمْ يُؤْمِنُوا! ضَاعَتْ فِيهِمْ نَصِيحَةُ هُودٍ. ضَاعَتْ فِيهِمْ حِكْمَةُ

² هُودٍ. وَقَالُوا يَا هُودُ مَا عِنْدَكَ دَلِيلٌ وَلَا بَيِّنَةٌ! وَلَا نَتْرُكُ يَا هُودُ آلِهَتَنَا الْقَدِيمَةَ لِقَوْلِكَ الْجَدِيدِ

³ أَتَنُتْرِكُ آلِهَتَنَا الَّتِي كَانَ يَعْبُدُهَا آبَاؤُنَا لِقَوْلِ قَائِلٍ؟ أَبَدًا، أَبَدًا!

⁴ وَيَا هُودُ إِنَّكَ لَا تُؤْمِنُ بِآلِهَتِنَا وَلَا تَخَافُهُمْ. فَإِنَّا لَا نُؤْمِنُ بِإِلَهِكَ وَلَا نَخَافُ عَذَابَهُ. وَإِنَّا

⁵ نَسْمَعُكَ كَثِيرًا تَذَكُرُ الْعَذَابَ، فَأَيْنَ هُوَ يَا هُودُ، وَمَتَى يَجِيءُ؟

⁶ قَالَ هُودٌ: ﴿إِنَّمَا أَلْعَلُّمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرِكُمْ قَوْمًا

⁷ تَجْهَلُونَ﴾ [46:23]

⁸ قَالَتْ عَادُ: فَإِنَّا نَنْتَظِرُ ذَلِكَ الْعَذَابَ وَنَشْتَاقُ أَنْ نَرَاهُ.

⁹ وَتَعَجَّبَ هُودٌ مِنْ جَرَاءَتِهِمْ، وَتَأَسَّفَ هُودٌ عَلَى سَفَاهَتِهِمْ.

LESSON 10 | TEXT ANALYSIS | TRANSLATION

10 – Hūd's Faith

¹Ād heard all of this but (nevertheless) did not believe! Hūd's advise was lost on them. ²Hūd's wisdom was lost on them. They said, "O Hūd, you have no evidence nor clear proof! We will not leave, O Hūd, our old gods for your new word. ³Shall we leave our idols which our forefathers worshipped for the words of someone (li. "the words of a sayer")? Never! Never!

⁴"O Hūd, you do not believe in our gods and you do not fear them. Well, we do not believe in your od, nor do we fear his punishment. ⁵We hear you often mention "the punishment;" so where is it, O Hūd, and when will it come?"

⁶Hūd said, "Knowledge rests with God alone; I convey to you what I was sent with, but I see that you are an ⁷ignorant people" (46:23). ⁸Ād said, "Then we await that punishment, and long to see it." ⁹Hūd was astonished by their audacity and Hūd was grieved at their foolishness.

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LESSON 10 | TRANSLATION EXERCISES

Attempt to translate each of the following sentences into Arabic.

- 1 O poor person! Seek kindness from your rich neighbors!
- 2 O scholar of the village! Do not be miserly with your knowledge while your people are in a state of ignorance!
- 3 O ignorant ones! Do not be kind in the outward while you are people of shameful things in the inward.
- 4 We have seen leaders who are the least just of their people, and the most shameful of them.
(use تميز)
- 5 O near of kin, be humble! I am a warner to you of God's punishment for the arrogant ones.
- 6 O past era, would that you return!
- 7 O able one, spend desiring God's pleasure, for distraction is a danger (خَطَر)!
- 8 The just king was in doubt, so he will inquire from you (m.2) about (عن) the shameful acts of the near-of-kin.

LESSON 10 | TRANSLATION EXERCISES | ANSWER KEY

- 1 O poor person! Seek kindness from your rich neighbors!

يَا مِسْكِينُ! اُطْلُبْ إِحْسَانًا مِنْ جِيرَانِكَ الْأَغْنِيَاءِ

- 2 O scholar of the village! Do not be miserly with your knowledge while your people are in a state of ignorance!

يَا عَالِمَ الْقَرْيَةِ! لَا تَبْخُلْ بِعِلْمِكَ وَقَوْمُكَ فِي جَاهِلِيَّةٍ

- 3 O ignorant ones! Do not be kind in the outward while you are people of shameful things in the inward.

يَا جَاهِلُونَ! لَا تُحْسِنُوا فِي الظَّاهِرِ وَأَنْتُمْ أَهْلُ فَوَاحِشٍ فِي الْبَاطِنِ

- 4 We have seen leaders who are the least just of their people, and the most shameful of them.
(use تمييز)

رَأَيْنَا أُمَرَاءَ (/مَلَأَ) هُمْ أَقَلُّ قَوْمِهِمْ عَدْلًا وَأَكْثَرُهُمْ فَاحِشَةً

- 5 O near of kin, be humble! I am a warner to you of God's punishment for the arrogant ones.

يَا ذَوِي الْقُرْبَى تَوَاضَعُوا! أَنَا مُنْذِرٌ لَكُمْ عَذَابِ اللَّهِ لِلْمُسْتَكْبِرِينَ

- 6 O past era, would that you return!

يَا أَيُّهَا الْعَصْرُ الْمَاضِي لَيْتَكَ رَاجِعٌ

- 7 O able one, spend desiring God's pleasure, for distraction is a danger (حَظَرُ)!

يَا مُسْتَطِيعُ أَنْفِقْ طَلَبًا لِرِضَا اللَّهِ فَالْهُوَ خَطَرٌ

- 8 The just king was in doubt, so he will inquire from you (m.2) about (عن) the shameful acts of the near-of-kin.

شَكَ الْمَلِكُ الْعَادِلُ فَسَيَسْتَفْهِمُكُمْ عَنْ فَوَاحِشِ ذَوِي الْقُرْبَى



SCAN TO ACCESS LESSON 10 QUIZ



الدَّرْسُ الحَادِي عَشَرَ

لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ

There is no salah without recitation [of Qur'ān].

~ Prophet Muḥammad ﷺ

(Muslim)

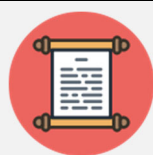
LESSON 11 | GENERAL VOCABULARY

TRANSLATION	SINGULAR
characteristic, trait; moral characteristic	خُلُقٌ
heedlessness, inattentiveness	سَهْوٌ
ostentation, showing off	رِيَاءٌ
adornment	زِينَةٌ (not to be confused with زَنَى)
forever	أَبَدًا

Common Name:
Zeenat

TRANSLATION	FORM	PAST
to prevent; to deny	I	مَنَعَ (-) مَنَعَ
to hope	I	أَمَلَ (-) أَمَلَ
to give	IV	أَعْطَى - يُعْطِي - إِعْطَاءٌ
to make pure/sincere	IV	أَخْلَصَ

Common Name:
Amal



إِعْلَمَنَّ أَنْ لَا تَنْصِبُ التَّكْرَاتِ بِغَيْرِ تَوْحِينَ إِذَا بَاشَرْتَ التَّكْرَةَ وَلَمْ تَتَكَرَّرْ لَا
مَنْ الْآجُرُومِيَّةَ

LESSON 11 | GRAMMAR | CATEGORICAL NEGATION (لَا التَّأْفِيفَ لِلْجِنْسِ)

What causes فَتْحَة?

↓
لَا إِلَهَ إِلَّا اللَّهُ

“There is [absolutely] no God except Allah.”

The negation style above illustrates a usage of لَا known as لَا التَّأْفِيفَ لِلْجِنْسِ. This is commonly used in Arabic to convey categorical and absolute negation.

Characteristics

Regarding لَا التَّأْفِيفَ لِلْجِنْسِ,

1. is used for a categorical negation
2. similar to إِنَّ as it takes a إِسْم and خَبَر
3. لَا takes a single فَتْحَة and is not definite
4. خَبَر لَا can be dropped*

خَبَر لَا	إِسْم لَا	EXAMPLE
لَهُ	هَادِي	مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ “Whoever Allah sends astray – there is no guide for him” [7:186]
*[عَلَيْنَا]	ضَيْر	قَالُوا لَا ضَيْرَ “They said: ‘No harm [upon us]’” [26:50]



**DID YOU
KNOW**

The verse لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [2:37] can be read, according to the reading of prominent Qur’ān reciter Ya’qūb al-Ḥaḍramī of Basra (d. 205 H) as لَا خَوْفٌ عَلَيْهِمْ.

Repeated لا

If لا is repeated, it can be an agent (i.e. changing the grammar) or not:

لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“There is **no** might nor power except with Allah.”

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

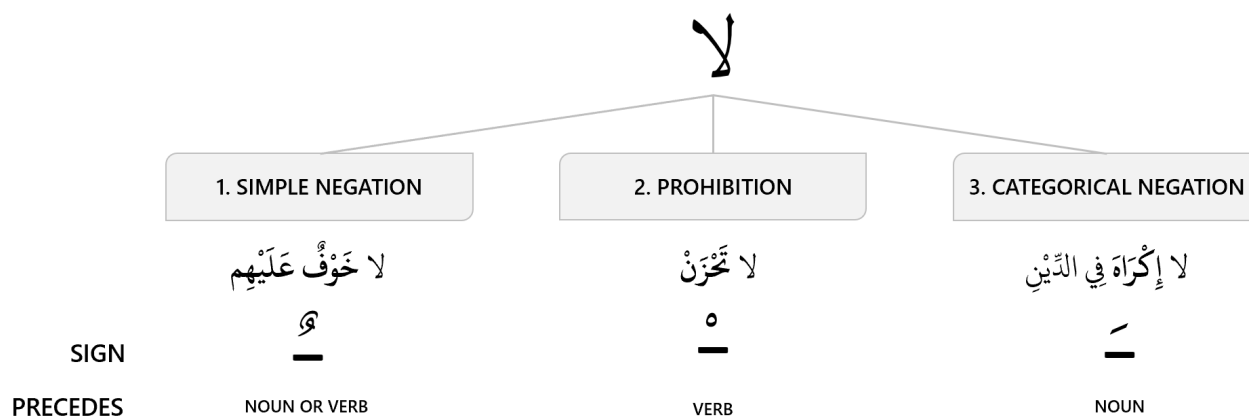
“There is **no** sexual relations, **no** disobedience, and **no** disputation during Hajj.” [2:197]

مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ

“Before there comes a Day in which there is **no** exchange, **no** friendship, and **no** intercession.” [2:254]

Different Types of لا

At this point it is good to revisit the different types of لا. The chart below highlights common usages found in the Qur’ān:



LESSON 11 | GRAMMAR | EXERCISES




11A. Identify Type of لا

Place a check in the appropriate column.

CATEGORICAL NEGATION	PROHIBITION	SIMPLE NEGATION	
			1 ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ
			2 لَا يَمَسُّنَا فِيهَا نَصَبٌ
			3 وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
			4 لَا أَعْبُدُ مَا تَعْبُدُونَ
			5 لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ
			6 وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ
			7 لَا يَصْلَاهَا إِلَّا الْأَشْقَى
			8 فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ
			9 كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ
			10 وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

LESSON 11 | GRAMMAR | ANSWER KEYS

11A. Identify Type of لا

CATEGORICAL NEGATION	PROHIBITION	SIMPLE NEGATION	
			1 ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ That is the book. There is no doubt in it. [2:2]
			2 لَا يَمَسُّنَا فِيهَا نَصَبٌ No fatigue touches us in it. [35:35]
			3 وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ When it was said to them: "Do not cause mischief in the land." [2:11]
			4 لَا أَعْبُدُ مَا تَعْبُدُونَ I do not worship what you worship. [109:2]
			5 لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ There is no god except I. So fear me. [16:2]
			6 وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ And when Allah desires for a people ill, there is none that can repel it. [13:11]
			7 لَا يَصْلَاهَا إِلَّا الْأَشْقَى None will burn in it except the most wretched. [92:15]
			8 فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ So if they testify, do not testify with them. [6:150]
			9 كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ Nay, there is no refuge. To your Lord on that day is the permanent [place]. [75:11-12]
			10 وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ It is forbidden for any town which We have destroyed that they should return. [21:95]

LESSON 11 | MORPHOLOGY | ADDITIONAL NOUN PATTERNS

In addition to the seven مُشْتَقَّات (e.g. اِسْمُ الْفَاعِلِ and اِسْمُ الْمُبَالَغَةِ) other noun patterns exist. Two additional patterns are presented here.

I. Diminutive

The diminutive is a derived noun indicating smallness or endearment on the pattern فُعَيْل, e.g.

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ

“O my [dear] son, do not associate partners with Allah.” [31:13]

فُعَيْل
↓
بُنَيْي
↓
بُنَيَّ

COMMON NAME	QUR'ĀNIC WORD
حُسَيْنٌ	حَسَنٌ [3:37]
عَبِيدٌ	عَبْدٌ [2:221]
جُنَيْدٌ	جُنْدٌ [19:75]
زَيْدٌ	زَبَدٌ [13:17]

Feminine diminutives typically take ة suffix, e.g

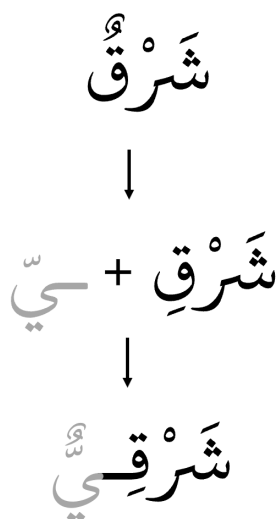
سَمِيَّةٌ	سَمَاءٌ [2:19]
نُورَةٌ	نَارٌ [2:17]

II. Attribute (النِّسْبَةُ)

The *nisba* attribute is an adjective formed from a noun indicating nationality, place, or other ascription. It is formed by adding a كُسْرَة to the last letter of the noun and adding a ي suffix, e.g.

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

“And mention, in the Book [the story of] Mary, when she withdrew from her family to an **easterly** place.” [19:16]




ATTRIBUTE	ORIGINAL WORD
يَهُودِيٌّ [3:67]	يَهُودٌ
عَرَبِيٌّ [16:103]	عَرَبٌ
غَرَبِيٌّ [24:35]	غَرَبٌ

LESSON 11 | MORPHOLOGY | EXERCISES

11B. Translate the Attribute

Circle the *nisba* attribute and write the original word, as shown in the example given.

ORIGINAL WORD	Soft copy users should use  to circle.
لُجِّي	<p>أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ</p> <p>Or they are like darkness within an unfathomable sea. [24:40]</p>
	1 الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ
	زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
	2 لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ
	3 مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا
	4 إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
	5 مَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ

LESSON 11 | MORPHOLOGY | ANSWER KEYS

11B. Translate the Attribute

ORIGINAL WORD	
لُجِّي	<p>أَوْ كَظْلَمَتْ فِي بَحْرِ لُجِّي</p> <p>Or they are like darkness within an unfathomable sea. [24:40]</p>
دُرٌّ	<p>1</p> <p>الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ</p> <p>The lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, of olive, neither of the east nor of the west. [24:35]</p>
شَرْقٌ	
غَرْبٌ	
أَعْجَمٌ	<p>2</p> <p>لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ</p> <p>The tongue of him to whom they refer is foreign, while this is [in] a clear Arabic tongue. [16:103]</p>
عَرَبٌ	
يَهُودٌ	<p>3</p> <p>مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا</p> <p>Abraham was not a Jew or a Christian. Rather he was a devout Muslim. [3:67]</p>
نَصْرَانٌ	
عَرَبِيٌّ	<p>4</p> <p>إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ</p> <p>Indeed We sent it down as an Arabic recital so that you may think. [12:2]</p>
غَرْبٌ	<p>5</p> <p>مَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ</p> <p>You were not on the western side [of the mount] when We revealed to Moses the command. [28:44]</p>

LESSON 11 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
cloud	سَحَابٌ	سَحَابَةٌ
longing, yearning	أَشْوَاقٌ	شَوْقٌ
moving creature	دَوَابٌّ	دَابَّةٌ

TRANSLATION	VERB FORM	VERB
to shout	I	صَاخَ - يَصِيحُ - صِيَاحٌ
to blow	I	هَبَّ - يَهُبُّ - هُبُوبٌ
to fly	I	طَارَ - يَطِيرُ - طَيْرَانٌ
to call out, announce	III	نَادَى - يُنَادِي - مُنَادَاةٌ

11 – الْعَذَابُ

¹وَكَانَ عَادٌ يَنْتَظِرُونَ الْمَطَرَ كُلَّ يَوْمٍ وَيَنْظُرُونَ إِلَى السَّمَاءِ فَلَا يَرُونَ قِطْعَةً سَحَابٍ. وَكَانُوا

²فِي حَاجَةٍ إِلَى الْمَطَرِ، وَكَانَ لَهُمْ شَوْقٌ عَظِيمٌ إِلَى الْمَطَرِ.

³ذَاتَ يَوْمٍ رَأَوْا سَحَابَةً تَأْتِي إِلَيْهِمْ، فَفَرِحُوا جِدًّا، وَصَاحُوا: هَذِهِ سَحَابَةُ مَطَرٍ! وَرَقَصَ

⁴النَّاسُ فَرَحًا، وَنَادَى بَعْضُهُمْ بَعْضًا وَقَالُوا: سَحَابَةُ مَطَرٍ! سَحَابَةُ مَطَرٍ!

⁵وَلَكِنَّ هُودًا فَهِمَ أَنَّ الْعَذَابَ قَدْ جَاءَ. وَقَالَ لَهُمْ هُودٌ: لَيْسَ هَذِهِ سَحَابَةُ رَحْمَةٍ، بَلْ هُوَ

⁶﴿رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ﴾ [46:24] وَكَانَ كَذَلِكَ، فَقَدْ هَبَّتْ رِيحٌ شَدِيدَةٌ مَا رَأَى النَّاسُ

⁷مِثْلَهَا، وَمَا سَمِعَ النَّاسُ بِمِثْلِهَا. وَهَبَّتِ الْعَاصِفَةُ تَقْلَعُ الْأَشْجَارَ، وَتَهْدِمُ الْبُيُوتَ، وَتَحْمِلُ

⁸الدَّوَابَّ، وَتَرْمِيهَا إِلَى مَكَانٍ بَعِيدٍ. وَطَارَتْ رِمَالُ الصَّحَرَاءِ، وَأَظْلَمَتِ الدُّنْيَا فَلَا يَرَى

⁹الْإِنْسَانُ شَيْئًا.

LESSON 11 | TEXT ANALYSIS | TRANSLATION

11 – Hūd's Faith

¹Ād were awaiting rain every day; they were looking at the sky but not seeing [even] a piece of cloud. They were ²in need of rain, and had a great longing for rain. ³One day, they saw a cloud coming to them and so they were very happy. They shouted, "This is a raincloud!" ⁴The people danced with joy, and they called to one another, saying, "A raincloud, a raincloud!"

⁵But Hūd understood that the punishment had come. Hūd said to them, "This is not a cloud of mercy, it is rather, ⁶"a wind containing a painful punishment" (46:24). And so it was. There blew a strong wind, ⁷the likes of which the people had never seen, and the likes of which the people had never heard of. The violent wind began uprooting the trees, destroying the houses, and lifting up (lit. "carrying") ⁸the animals and throwing them far away. Sands of the desert flew [about], and the world became dark, so that ⁹people could see nothing.

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LESSON 11 | TRANSLATION EXERCISES

Attempt to translate each of the following sentences into Arabic.

- 1 Good morals are the adornment of the heart.
- 2 The scholars say: there is no ostentation in the obligatory deeds (فرائض).
- 3 There is no certainty nor morals except with sincerity (purity).
- 4 (There is) no doubt that the prevention of heedlessness and distraction is beneficial.
- 5 Do not spend on the poor out of ostentation. Remember, that you are giving for [the sake of] Allah.
- 6 Yes, you have spoken the truth, without doubt.
- 7 Let your (f.s.) intention be sincere, for you (f.s.) will not live forever in this world.
- 8 There is neither justice nor kindness in the kingdom of the tyrant.

LESSON 11 | TRANSLATION EXERCISES | ANSWER KEY

- 1 Good morals are the adornment of the heart.

الأَخْلَاقُ الْحَسَنَةُ زِينَةُ الْقَلْبِ

- 2 The scholars say: there is no ostentation in the obligatory deeds (فرائض).

يَقُولُ الْعُلَمَاءُ (إِنَّهُ) لَا رِيَاءَ فِي الْفَرَائِضِ

- 3 There is no certainty nor morals except with sincerity (purity).

لَا يَقِينٌ وَلَا أَخْلَاقٌ إِلَّا بِالْإِخْلَاصِ
لَا يَقِينٌ وَلَا أَخْلَاقٌ إِلَّا بِالْإِخْلَاصِ

- 4 (There is) no doubt that the prevention of heedlessness and distraction is beneficial.

لَا رَيْبَ أَنَّ مَنَعَ السَّهْوِ وَاللَّهْوِ نَافِعٌ

- 5 Do not spend on the poor out of ostentation. Remember, that you are giving for [the sake of] Allah.

لَا تُنْفِقْ عَلَى الْمَسَاكِينِ رِيَاءً. تَذَكَّرْ أَنَّكَ تُعْطِي فِي اللَّهِ

- 6 Yes, you have spoken the truth, without doubt.

نَعَمْ صَدَقْتَ بِلَا رَيْبٍ

- 7 Let your (f.s.) intention be sincere, for you (f.s.) will not live forever in this world.

لِتَكُنْ نِيَّتُكَ مُخْلِصَةً فَلَنْ تَعِيشِي فِي هَذِهِ الدُّنْيَا أَبَدًا

- 8 There is neither justice nor kindness in the kingdom of the tyrant.

لَا عَدْلٌ وَلَا إِحْسَانٌ فِي مُلْكِ الظَّالِمِ
لَا عَدْلٌ وَلَا إِحْسَانٌ فِي مُلْكِ الظَّالِمِ



SCAN TO ACCESS LESSON 11 QUIZ



الدَّرْسُ الثَّانِي عَشَرَ

النَّاسُ مَعَادِنٌ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ

خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَتَهُوا

People are mineral-ores; the best of them in Jahiliyya are the best of them in Islam, when they understand.

~ Prophet Muḥammad ﷺ

(Bukhārī)

LESSON 12 | GENERAL VOCABULARY

TRANSLATION	SINGULAR	
date palm	نَخْلَةٌ (نَخْلٌ)	
date (food)	تَمْرَةٌ (تَمْرٌ)	
The Holy One, The Pure; (the One possessing beautiful attributes and exalted above shortcomings and faults)	الْقُدُّوسُ	Common Name: Khuddus, Quddusi
The Compeller	الْجَبَّارُ	Common Name: Jabir, Abdul Jabbar
tyrant	جَبَّارٌ (جَبَّارُونَ اَتَات)	
The Bestower	الْوَهَّابُ	Common Name: Abdul Wahab
The Acquainted One, The Aware One	الْخَبِيرُ	
pearl	لُؤْلُؤٌ (لَالٍ اللَّالِي)	Common Name: Lulu

TRANSLATION	FORM	PAST
to whisper	Q-I	وَسَّوَسَ - يُوسِّسُ - وَسَّوَسَ
to shake	Q-I	زَلَزَلَ - يُزَلِّزُ - زَلَزَلَ
to destroy; to be angry (with)	Q-I	دَمَدَمَ - يُدَمِّمُ - دَمَدَمَ (على)

LESSON 12 | GRAMMAR | REVIEW

The preceding 11 lessons have covered significant concepts in grammar and morphology, focused primarily on the مَنصُوبات and a deeper dive into the verb forms. While the learning can be challenging at times, it has proven to be effective for hundreds of students as they explore sections of the Qur'ān and other classical works.

In Levels 1 and 2, the *Arabic Navigator* brought together the lessons into an approach to translation of sentences. We now present the Fawakih *Level 3 Arabic Navigator*. This builds upon the level 1 and 2 approach, while adding the additional tools now available to unlock verses, and enhanced meaning, from the Qur'ān.

STEP 1: FIND PILLARS

ARABIC NAVIGATOR – LEVEL 3

TYPE OF SENTENCE

جُمْلَةٌ فِعْلِيَّةٌ

DO NOT INCLUDE فاعل AS PART
OF SENTENCE DETERMINATION

جُمْلَةٌ اِسْمِيَّةٌ

LOOK FOR AND CIRCLE

LOOK FOR AND CIRCLE

فاعل

فعل

خبر

مبتدأ

1. ORIGINAL OR A SUBSTITUTE (نائب)?
2. VISIBLE OR CONCEALED?

1. DETERMINE VERB FORM [I-X]
2. LOOK FOR MODIFIERS (كَيْ - لَنْ - لَمْ - كَانْ)
3. IF VOWELLING SEEMS 'ODD' CONSIDER PASSIVE MOOD, EMPHATIC MOOD, DROPPED LETTERS

STEP 2: LOOK FOR MANSŪBĀT

1. LOOK FOR DIRECT OBJECT(S) - مَفْعُول بِهِ
2. ANSWERS
 1. WHY? → لِأَجْلِ
 2. HOW? → حَال
 3. 'IN WHAT?' → تَمَيِّز
 4. "WITH"? → مَعَهُ
 5. WHEN OR WHERE? → فِيهِ
 6. DERIVED FROM VERB USED? → مُطْلَق

STEP 3: LOOK FOR MANSŪBĀT

1. ATTEMPT TRANSLATION BASED ON VOCABULARY KNOWLEDGE
2. LOOK UP UNKNOWN WORDS UTILIZING ROOTS AND PATTERNS
3. CONSIDER ALTERNATE MEANINGS FOR VERB PATTERNS

CAN'T SEEM TO FIND IT?

IS THERE A PREPOSITION?

NO

YES

LOOK FOR:

A) VERB

B) MANSŪB NOUN IS

كَانَ خَيْرَ

"SISTER":

لَيْسَ | أَصْبَحَ | ظَلَّ

مَا دَامَ | مَا فُتِحَ

PREPOSITIONAL
PHRASE IS THE
خَيْرَ

SEE A MANSŪB NOUN?

NO

YES

LOOK FOR
PRONOUN

LOOK FOR
أَنْ | أُنَّ | كَانْ
OR "SISTERS"
لَيْتَ | لَعَلَّ | لَا

أَنْ | أُنَّ | كَانْ
لَيْتَ | لَعَلَّ | لَا

MANSŪB NOUN
إِسْمٌ

LESSON 12 | GRAMMAR | EXERCISES

12A. Applying Your Knowledge

Attempt to translate the following āyāt using the Arabic Navigator.

1 قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

2 وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ

3 ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً^ج

4 وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

5 يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

6 وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

7 وَالسَّلَامُ عَلَى يَوْمٍ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

8 إِنَّ اللَّهَ أَصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

9 وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

10 فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ

11 وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ

12 ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

13 لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

14 وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

15 يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

12B. Identify the Grammar Concept

Label the underlined text with the correct grammatical term(s).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ① إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ②

2 1

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ

3

قَبْلِهِ لَمَنِ الْغَافِلِينَ ③ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا

6 5 4

وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ④ قَالَ يَبْنَئِي لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ

8 7

فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَنِ عَدُوٌّ مُبِينٌ ⑤ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ

10 9

وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا

11

عَلَىٰ أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَاسْحَقْ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ⑥ لَقَدْ كَانَ فِي

يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِّلْسَائِلِينَ ⑦ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا

وَنَحْنُ غَضَبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَبَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ 12 13

﴿٩﴾ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ 14

يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَبَتِ الْجُبِّ وَأَوْحَيْنَا 15

إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ 16 17

بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ 18

إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ 19 20

بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ 21 22 23

بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ 24

بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ 25

LESSON 12 | GRAMMAR | ANSWER KEYS

12A. Applying Your Knowledge

1 قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

Allah says: "This is the day when the truthful will benefit from their truthfulness". [5:119]

2 وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ

And you will see the mountains, thinking them rigid while they will pass as the passing of the clouds. [27:88]

3 ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Call upon your Lord in humility and privately. [7:55]

4 وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

And they say: "The fire will not touch us except for a few days." [2:80]

5 يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O you who have believed, remember Allah with much remembrance. [33:41]

6 وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see the people entering into the religion of Allah in multitudes. [110:2]

7 وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

Peace is on me the day I was born, the day I will die, and the day I am raised alive." [19:33]

8 إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

Indeed Allah has chosen for you this religion, so do not die except while in a state of submission. [2:132]

9 وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

Mankind has been, most of anything, [prone to] dispute. [18:54]

10 فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ

So they prostrated except Iblīs. He was of the jinn. [18:50]

11 وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ

And when Moses prayed for water for his people, so We said, "Strike with your staff the stone." [2:60]

12 ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then We revealed to you to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah. [16:123]

13 لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned. [28:88]

14 وَلَا تَجْدِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them. [29:46]

15 يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient. [2:153]

12B. Identify the Grammar Concept

- | | |
|--|--|
| 13 يُوسُفَ - مَفْعُولٌ بِهِ | 1 قُرْآنَا - حَالٌ وَمَوْصُوفٌ |
| 14 قُومًا - خَبَرٌ كَانَ | 2 عَرَبِيًّا - صِفَةٌ |
| 15 فَاعِلَيْنِ - خَبَرٌ كَانَ | 3 أَحْسَنَ - اِسْمُ التَّفْضِيلِ مَفْعُولٌ بِهِ |
| 16 مَعَ - ظَرْفُ مَكَانٍ أَيْ مَفْعُولٌ فِيهِ | 4 يَا - حَرْفُ النَّدَاءِ وَأَبَتْ - الْمُنَادَى |
| نا - مُضَافٌ إِلَيْهِ | |
| 17 غَدًا - ظَرْفُ زَمَانٍ أَيْ مَفْعُولٌ فِيهِ | 5 أَحَدَ - مَفْعُولٌ بِهِ |
| 18 وَ - وَאוُ الْحَالِ الْجُمْلَةُ - جُمْلَةٌ حَالِيَّةٌ | 6 كُوكَبًا - تَمْيِيزٌ |
| 19 وَ - وَاوُ الْحَالِ الْجُمْلَةُ - جُمْلَةٌ حَالِيَّةٌ | 7 سَاجِدِينَ - حَالٌ |
| 20 وَ - وَاوُ الْحَالِ الْجُمْلَةُ - جُمْلَةٌ حَالِيَّةٌ | 8 رُؤْيَا - مَفْعُولٌ بِهِ |
| 21 أَبَا - مَفْعُولٌ بِهِ وَمُضَافٌ | 9 كَيْدًا - مَفْعُولٌ مُطْلَقٌ |
| 22 عِشَاءً - ظَرْفُ زَمَانٍ أَيْ مَفْعُولٌ فِيهِ | 10 الشَّيْطَانِ - اِسْمٌ إِنَّ |
| 23 يَبْكُونَ - جُمْلَةٌ حَالِيَّةٌ | 11 نِعْمَةً - مَفْعُولٌ بِهِ |
| 24 عِنْدَ - ظَرْفُ مَكَانٍ أَيْ مَفْعُولٌ فِيهِ | 12 أَبَا - اِسْمٌ إِنَّ وَمُضَافٌ |
| 25 صَادِقِينَ - خَبَرٌ كَانَ | |

LESSON 12 | MORPHOLOGY | SPECIAL TYPES OF PLURALS

Types of Plurals

In beginner Arabic students often derive plurals from the singular. There are three cases in which this is challenging:

1. Plurals without a singular version (different word used)
2. Plurals from which a singular is formed (ة or ي added)
3. Words for which a plural is usually **not** needed (uncountable)

1. Plurals Without a Singular Version *إِسْمُ الْجَمْعِ*

Ism al-Jam' are plural words without a singular version. There is often a corresponding singular from a different root, like "cattle" and "cow." The following are common Quranic examples:

	اسم الجمع	CORRESPONDING SINGULAR FROM DIFFERENT ROOT
women	نِسَاءٌ	امْرَأَةٌ
people	قَوْمٌ, شَعْبٌ	رَجُلٌ امْرَأَةٌ
group	مَعْشَرٌ, رَهْطٌ	رَجُلٌ امْرَأَةٌ
camels	إِبِلٌ	جَمَلٌ نَاقَةٌ

Such words in Arabic can be grammatically singular or plural:

وَكَانُوا قَوْمًا بُورًا

"They became a **people** ruined" [25:18]

وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ

"You will be after that a **righteous people**" [12:9]



DID YOU
KNOW

Some words can be used as a singular or a plural, such as عَدُوٌّ:

وَهُمْ لَكُمْ عَدُوٌّ

They are **enemies** to you. [18:50]

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ

Indeed Satan is **an enemy** to you. [35:7]

2. Plurals from which a singular is formed اِسْمُ الْجِنْسِ الْجَمْعِيِّ

These are plurals from which a singular can be formed by adding a suffix:

For non-rational objects: the suffix is typically ة

a date	تَمْرَةٌ	dates	تَمَرٌ
a tree	شَجَرَةٌ	trees	شَجَرٌ
a cow	بَقَرَةٌ	cows	بَقَرٌ
a date-palm	نَخْلَةٌ	date-palm	نَخْلٌ

كَأَنَّهُمْ أَغْجَارُ نَخْلٍ خَاوِيَةٍ

“As if they were hollow trunks of palm trees.” [69:7]

For rational beings: the suffix is typically يّ

an Arab	عَرَبِيٌّ	Arabs	عَرَبٌ
a non-Arab	عَجَمِيٌّ	non-Arabs	عَجَمٌ
a Roman	رُومِيٌّ	Romans	رُومٌ
a jinni	جِنِّيٌّ	jinns	جِنٌّ

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“We did not create jinns and mankind except to worship Me.” [51:56]

Note: Since the singular of these plurals typically take a يّ, they can be confused with the نِسْبَة introduced in Lesson 11. It is important to look at context and note the difference between them. For example, the word عَرَبِيٌّ could mean:

- a نِسْبَة of عَرَب = Arabian/Arabic *or*
- a singulative noun of عَرَب = Arab person

3. Words for which a singular or plural is not needed *إِسْمُ الْجِنْسِ الْإِفْرَادِي*

These are words that are not best described in terms of singular or plural, like “milk” or “water,” as they can refer to small or large quantities.

milk	لَبَنٌ	wine	خَمْرٌ
water	مَاءٌ	gold	ذَهَبٌ
honey	عَسَلٌ	oil ?	زَيْتٌ

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

“And He sent down from the sky **water**.” [2:22]

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ

“And those who hoard **gold** and silver” [9:34]

فَيَسْقِي رَبَّهُ خَمْرًا

“So he will give drink to his master of **wine**.” [12:41]



**DID YOU
KNOW**

The English word “oil” is derived from the Greek word for “olive.” Perhaps not coincidentally, the Arabic زَيْتٌ (oil) is derived from زَيْتُون (olive).

LESSON 12 | MORPHOLOGY | EXERCISES

12C. Type of Plural

For the **bolded word**, place a check in the appropriate column and translate.

3 إِسْمُ الْجِنْسِ الْإِفْرَادِي	2 إِسْمُ الْجِنْسِ الْجَمْعِي	1 إِسْمُ الْجَمْعِ	
			1 يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
			2 أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
			3 غُلِبَتِ الرُّومُ
			4 إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا
			5 حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ التَّمَلِّ
			6 وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا
			7 وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ
			8 إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا
			9 وَأَنْهَرُ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ
			10 وَأَنْهَرُ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ

LESSON 12 | MORPHOLOGY | ANSWER KEYS

12C. Type of Plural

3 إِسْمُ الْجِنْسِ الْإِفْرَادِي	2 إِسْمُ الْجِنْسِ الْجَمْعِي	1 إِسْمُ الْجَمْعِ	
		✓	1 يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ O Moses, indeed in it are a tyrannical people . [5:22]
		✓	2 أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ So have they not considered the camel and how it was created? [88:17]
	✓		3 غُلِبَتِ الرُّومُ The Romans have been defeated. [30:2]
	✓		4 إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا Indeed the cows look alike to us. [2:70]
	✓		5 حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ Until they came upon the valley of the ants . [27:18]
✓			6 وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا And we quenched your thirst with sweet water . [77:27]
		✓	7 وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ How many a generation before you have We destroyed? [19:74]
		✓	8 إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا Indeed the disbelievers were manifest enemies to you. [4:101]
✓			9 وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ And rivers of milk whose taste never changes. [47:15]
✓			10 وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ And river of wine delicious to those who drink. [47:15]

LESSON 12 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
horror, dread, terror	–	رُعْبٌ
door	أَبْوَابٌ	بَابٌ
wall	جِدْرَانٌ	جِدَارٌ
owl	بَوْمٌ	بَوْمَةٌ
tree	شَجَرٌ أَشْجَارٌ	شَجَرَةٌ

TRANSLATION	VERB FORM	VERB
to cry	I	بَكَى – يَبْكِي – بُكَاءٌ
to call for help	X	إِسْتِغَاثٌ – يَسْتَعِثُّ – إِسْتِغَاثَةٌ

12 - إِهْلَاكُ عَادٍ

¹ إِنَّ عَادًا لَّمَّا رَأَوْا الْعَاصِفَةَ، دَخَلَهُمُ الرُّعْبُ، فَدَخَلُوا بُيُوتَهُمْ وَأَغْلَقُوا أَبْوَابَهَا. وَاعْتَنَقَ

² الْأَطْفَالُ بِالْأُمّهَاتِ، وَاعْتَنَقَ النَّاسُ بِالْجُدْرَانِ، وَدَخَلَ النَّاسُ الْحُجُرَاتِ. الْأَطْفَالُ يَبْكُونَ،

³ وَالنِّسَاءُ يَصِحْنَ، وَالرِّجَالُ يَدْعُونَ وَيَسْتَغِيثُونَ. وَكَأَنَّ قَائِلًا يَقُولُ:

⁴ ﴿لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ﴾ [11:43]

⁵ كَانَ ذَلِكَ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ. وَمَاتَ الْقَوْمُ، فَكَانُوا كَأَشْجَارِ النَّخِيلِ سَقَطَتْ عَلَى

⁶ الْأَرْضِ. وَكَانَ مَنْظَرًا غَرِيبًا جَدًّا، النَّاسُ أَمْوَاتٌ يَاكُلُهُمُ الطَّيْرُ، وَالْبُيُوتُ خَرَابٌ يَسْكُنُهَا

⁷ الْبُومُ.

⁸ وَنَجَا هُودٌ وَالْمُؤْمِنُونَ بِإِيمَانِهِمْ. وَهَلَكَتْ عَادٌ بِكُفْرِهَا وَعِنَادِهَا.

⁹ ﴿وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ﴾ [11:59]

¹⁰ ﴿وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ ۖ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۖ أَلَا بُعْدًا لِعَادٍ

قَوْمٌ هُودٍ﴾ [11:60]

LESSON 12 | TEXT ANALYSIS | TRANSLATION

12 – The Destruction of ‘Ād

¹Indeed, when ‘Ād saw the violent wind, horror entered them, so they entered their houses and closed their doors. ²Children clung to (lit: “hugged”) mothers; people clung to walls; and people entered [their inner] chambers. The children[were] crying, ³the women shrieking, and the men supplicating and praying (lit. calling”) for help. It was as though someone was saying, ⁴“This day there is none that can protect from God's decree (lit. “command”), except him on whom He has mercy” (11:43).

⁵This went on (lit. “was”) for seven nights and eight days. The people died, so they were like palm-trees fallen upon ⁶the ground. It was a very strange sight, the people dead, birds eating them, and the houses desolate, [only] ⁷owls inhabiting them.

⁸Hūd and the believers were saved by their faith, and ‘Ād was destroyed by their disbelief and their stubbornness. ⁹“And that was ‘Ād: they knowingly denied the signs of their Lord and disobeyed His messengers; and they followed the command of every obstinate tyrant” (11:59). ¹⁰“And they were followed by a curse in this world and on the Day of Resurrection. Verily, ‘Ād disbelieved in their Lord. Oh! away with ‘Ād, the folk of Hūd!” (11:60)

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LESSON 12 | TRANSLATION EXERCISES

Attempt to translate each of the following sentences into Arabic.

- 1 The people plant date-palms every year.
- 2 The people planted 5 date-palms today.
- 3 Be aware of the whispering of the enemy before he destroys you.
- 4 The earthquake prevented the non-Arab women from gathering pearls (الآلي).
- 5 The Africans were able to drink much milk, because the cows had not dispersed.
- 6 The two Romans found a cow under the tree.
- 7 There were many camels under the trees, and little water.
- 8 Thank (f.pl.) the Bestower for the many blessings that are before you.

LESSON 12 | TRANSLATION EXERCISES | ANSWER KEY

- 1 The people plant date-palms every year.
يَزْرَعُ النَّاسُ النَّخْلَ كُلَّ سَنَةٍ
- 2 The people planted 5 date-palms today.
زَرَعَ النَّاسُ خَمْسَ نَخْلَاتٍ الْيَوْمَ
- 3 Be aware of the whispering of the enemy before he destroys you.
كُنْ خَبِيرًا بِوَسْوَاسِ الْعَدُوِّ قَبْلَ أَنْ يُدْمِدِمَ عَلَيْكَ
- 4 The earthquake prevented the non-Arab women from gathering pearls (الَّلَّالِي).
مَنَعَ الزَّلْزَالُ النِّسَاءَ الْأَعْجَمِيَّاتِ مِنْ جَمْعِ اللَّالِي
- 5 The Africans were able to drink much milk, because the cows had not dispersed.
إِسْتَطَاعَ الزَّنْبُجُ أَنْ يَشْرَبُوا لَبَنًا كَثِيرًا لِأَنَّ الْبَقَرَ كَانَتْ لَمْ تَتَفَرَّقُ
- 6 The two Romans found a cow under the tree.
وَجَدَ الرُّومِيَّانِ بَقْرَةً تَحْتَ الشَّجَرَةِ
- 7 There were many camels under the trees, and little water.
كَانَ تَحْتَ الْأَشْجَارِ إِبِلٌ كَثِيرٌ وَمَاءٌ قَلِيلٌ
- 8 Thank (f.pl.) the Bestower for the many blessings that are before you.
أَشْكُرُنَ الْوَهَّابَ عَلَى النِّعَمِ الْكَثِيرَةِ الَّتِي أَمَامَكُنَّ



SCAN TO ACCESS LESSON 12 QUIZ

APPENDIX A – MEANINGS OF VERB FORMS: ARABIC TERMINOLOGY

SAMPLE VERB	ARABIC TERM	ENGLISH TERM	
عَلَّمَ	التَّعْدِيَّة	TRANSITIVITY	II
قَتَلَ	القُوَّةُ مِنْ حَيْثُ الشِّدَّةِ	MAGNITUDE (INTENSITY)	
قَطَعَ	القُوَّةُ مِنْ حَيْثُ الْعَدَدِ	MAGNITUDE (EXTENT)	
صَدَّقَ	النَّسَبَةُ	DEEMING	
سَبَّحَ	الاختصار	ABBREVIATION	
كَاتَبَ	المُشَارَكَةُ	MUTUALITY	III
وَاصَلَ	المُتَابَعَةُ	CONTINUITY	
لَامَسَ	بِمَعْنَى الْمُجَرَّدِ	SAME AS FORM I	
أَنْزَلَ	التَّعْدِيَّة	CAUSATION	IV
أَصْبَحَ	الدُّخُولُ فِي شَيْءٍ	ENTERING	
أَكْبَرَ	الإِعْتِقَادُ	DEEMING	
تَفَرَّقَ	المُطَاوَعَةُ	REFLEXIVITY	V
تَعَلَّمَ	التَّدرُّجُ	GRADUALITY	
تَبَيَّنَ	الطَّلَبُ	SEEKING	
نَهَجَدَ	التَّجَنُّبُ	AVOIDANCE	
تَسَاءَلَ	المُشَارَكَةُ	MUTUALITY	VI
تَبَارَكَ	التَّظَاهُرُ	BEING APPARENT	
انْفَجَرَ	المُطَاوَعَةُ	PASSIVE	VII
اقْتَرَبَ	المُطَاوَعَةُ	REFLEXIVITY	VIII
اِخْتَلَفَ	المُشَارَكَةُ	MUTUALITY	
اِكْتَتَبَ	التَّكْلُفُ	MAKING EFFORT	
اِتَّخَذَ	الِاتِّخَاذُ	TAKING	
ابْيَضَ	قُوَّةُ اللَّوْنِ أَوْ الْعَيْبِ	COLORS / DEFECTS	IX
اِسْتَعْفَرَ	الطَّلَبُ	SEEKING	X
اِسْتَضْعَفَ	الإِعْتِقَادُ	DEEMING	
اِسْتَكْبَرَ	المُتَابَعَةُ	INTENSITY	

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



SCAN TO ACCESS FINAL EXAM