



FAWAKIH INSTITUTE

Level Two | Semester II  
Beginner Qur'ānic Arabic

FIFTH EDITION

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## DEDICATION

Fawakih's work to improve access to and quality of Quranic Arabic education is enabled by our generous supporters.

**This Beginner (Level 2B) Quranic Arabic Curriculum has been sponsored by Farhat & Dr. Sajjad Hussain.**

*We would like to dedicate this text to our grandchildren Zidan, Kareem and the others yet to come in shā Allah, as well as their late great grandparents Afzal and Mahmud Abdul Hai. May these children cultivate the resilience, moral discernment and hardworking ethic that formed the center of their great grandparents' lives. We pray that whoever picks up this text utters a du'ā' that Allah send a true mujaddid in Zidan and Kareem's generation.*

*Farhat and Sajjad Hussain*

Zionsville, Indiana

Ramadan 1440 | May 2019

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## LEVEL 2

### ACADEMIC OVERVIEW

# FAWAKIH TEACHING PHILOSOPHY

The goal of Fawakih's curriculum is to give students the optimal learning experience for them to access and build a relationship with the Qur'ānic text.

## *Fawakih Instructional Principles*

1. Treating teaching and learning as a means of self-development
2. Respecting and valuing all students
3. Empowering students to reach their maximum potential
4. Fostering a professional but comfortable culture conducive to learning
5. Striving for continuous efficiencies in service of student learning

## *Qur'ānic Arabic Instructional Vision*

The goal of our Qur'ānic Arabic program is to give students the tools to access the Qur'ān in its original language.

This is achieved by:

- Developing a foundation in the theory of Arabic **grammar, morphology and rhetoric**
- Applying theory primarily through **reading** texts in classical Arabic, including the Qur'ān, with supplemental reinforcement through **writing and listening**
- Equipping students with a broad **vocabulary** of words found in the Qur'ān and Islamic disciplines

# ACADEMIC OVERVIEW

## *Qur'ānic Arabic Curriculum*

Fawakih has developed a curriculum for students to embark on their Qur'ānic Arabic Journey through theory classes (Linguistics: Morphology, Grammar, Rhetoric), text analysis (Introductory Reading, Qur'ān Analysis, Islamic Texts), and skills (Listening, Speaking, Dictation).

## *Placement*

Fawakih has developed a robust number of online placement tests to facilitate movement throughout levels. These can be administered prior to or during a class, if a student deems the level may not be appropriate for their learning.

## *Course Requirements*

**Homework/Participation:** Attendance will be self-reported by students. Ample preparation and active involvement in classroom activities is encouraged at all times. Any anticipated absences must be indicated in the attendance tool and students are responsible to make up missed work through resources and recordings provided. Homework will be self-checked as answer keys are provided after each exercise. Some time may be dedicated in class towards previewing or reviewing the exercises.

**Online Quizzes:** Quizzes are integral means by which a student can track their progress. Quizzes are listed on the Fawakih Student Resource Portal. These quizzes are meant to stimulate your neurotransmitters to inspire movement within your synaptic vesicles in a concerted effort to shift the neurons from your short-term memory to your long-term memory.

**Final Exam:** The final exam covers all three subjects and is administered at the end of the semester.

## *Class Recordings*

All online classes are recorded and available for students to view within 24 hours after the class. Recordings are available for students up to the completion of the level. Students who proceed to future levels can have access to material for longer periods of time to review material.

## *Promotion Policy*

1. Students must receive a grade of C (74%) or higher in order to advance to the next level (i.e. from Level 1 to Level 2; not from Level 1A to 1B).
2. Students may, at the discretion of Fawakih administration, be allowed to re-take a final exam in a different version in the following situations:

1. The student faces a technical issue while taking it the first time
2. If a student fails a final exam
3. Students may repeat classes if deemed necessary, upon consultation with instructors and Fawakih staff. It is strongly discouraged to repeat a class that has been successfully completed or for which they have tested out.

### ***Online Resources***

You will be given access to our online Student Resource Portal. Resources include access to online quizzes, recordings, listening clips, and more.

### ***Homework & Testing Policies***

- Homework should be attempted without aid of the answer keys provided
- Quizzes are closed book except for reading quizzes
- All final exams are closed book

I have read and reviewed the Academic Overview.

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Signature

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Date

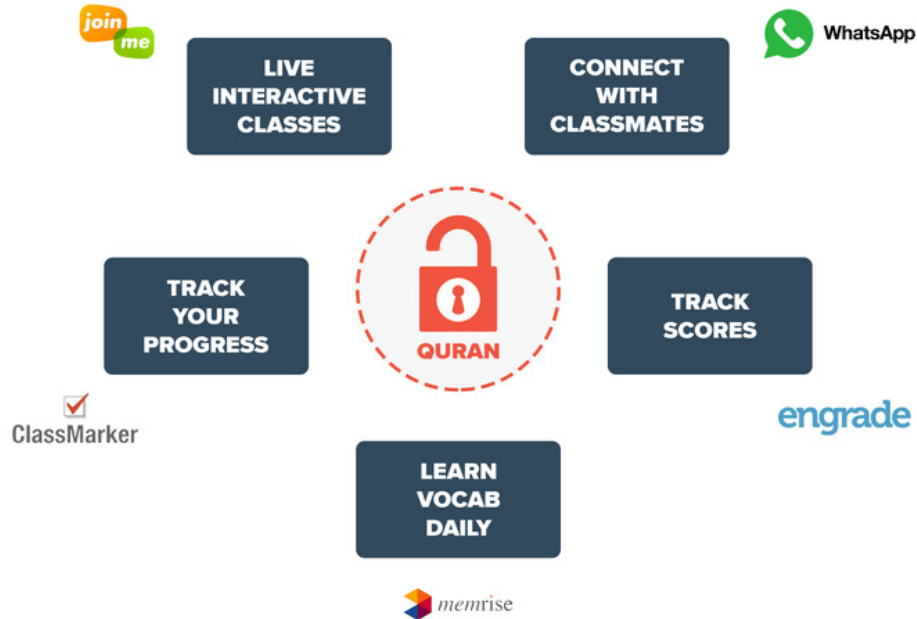


## FAWAKIH 6-LEVEL QUR'ĀNIC ARABIC ROAD MAP

	BEGINNER		INTERMEDIATE		ADVANCED	
	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4	LEVEL 5	LEVEL 6
GRAMMAR	Provides students with tools for grammatically parsing simple verses of the Qur'ān.		Provides students with advanced tools for anatomy of most Qur'ānic verses and hadith.		Introduces foundational concepts of rhetoric and eloquence to enable deeper insight into the Quran	
TEXT ANALYSIS	Common duas, stories of the Prophets, and short sūras.		Line-by-line translation of Juz 'Amma selections and al-Shu'ara' through Qur'ān Analysis Textbooks		Utilize Arabic to explore meanings and interpretations of Surat al-Kahf, Maryam, and Yāsīn.	
LISTENING & WRITING	Dissect short audio clips; apply vocabulary and grammar to enhance ability to express ideas in Arabic		Enhance comprehension of Qur'ānic expressions by listening to Arabic khutbahs and lectures		Analyze extracts from Islamic classical texts to strengthen comprehension of different styles of Arabic.	

# ONLINE COURSE TECHNOLOGIES

## TECHNOLOGY TO UNLOCK THE QURAN



### *Join.Me*

Join.Me is the software used to administer the live, interactive classes. Students can easily join a class without creating a login. Before the first class, students are emailed their class-specific Join.Me link. More information about Join.Me is provided on the next page.

### *Memrise*

All vocabulary listed at the beginning of each lesson are available within Memrise, an interactive vocabulary learning app that makes learning vocabulary fun. Students will compete with fellow classmates to learn words throughout their study at Fawakih.

### *WhatsApp*

To facilitate communication, all students, instructors and administrators are added to a class WhatsApp group. Any pertinent updates that are sent by email are also sent via WhatsApp.

### *ClassMarker*

After each lesson, students take brief review quizzes, created on ClassMarker. The links to these quizzes are sent to students directly, and also available via the Student Resource Portal on the Fawakih website.

### ***Engrade (Score Reporting)***

Quiz and exam scores are automatically sent to students upon taking. Students are responsible for tracking their own progress.

### ***Join.Me Details***

This course utilizes *Join.me*, an online application for virtual meetings. Students will be sent a specific *join.me* link for their course. When received, the link can be accessed in different ways. Below is a summary of the technical requirements for using *join.me* and its various components.

#### Desktop App

- Windows 7, 8, 8.1, and 10; Server 2008, 2012 (32 or 64-bit) with the latest service pack
- Latest build of OS X Mountain Lion (10.8), Mavericks (10.9), Yosemite (10.10), El Capitan (10.11)
- Broadband connectivity to the Internet (i.e., T1, cable modem, ISDN or DSL)
- Your computer's processor must support [SSE2](#), otherwise *join.me* will **not** run
- Note: Only computers pre-2002 don't support SSE2

#### Mobile App

- iOS 8 or higher
- Android 4 or higher

#### Join.me website

- On Windows, use Internet Explorer 8 or above, or the latest version of Firefox, Chrome
- On a Mac, use Safari for best results

When joining a class, make sure you have Flash Player 10 or above installed and enabled in your browser. Fawakih recommends using Mozilla Firefox or Google Chrome web browsers.

### ***Other Course Requirements***

- A. Microphone (built-in to computer/laptop, or external mic that is attached) **or**
- B. Cell-phone with minutes available

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## الدَّرْسُ الْأَوَّلُ

الْعِلْمُ بِلا عَمَلٍ جُنُونٌ  
وَالْعَمَلُ بِغَيْرِ عِلْمٍ لَا يَكُونُ

*Knowledge without action is madness,  
and action without knowledge cannot happen.*

~ Imām Abū Ḥāmid al-Ghazālī رحمته الله

## LESSON 1 | GENERAL VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
greeting	تَحِيَّاتٌ	تَحِيَّةٌ
etiquette, manners	آدَابٌ	أَدَبٌ
recommended	مَنْدُوبَاتٌ	مَنْدُوبٌ
arrogance	-	الْكِبْرُ
softness	-	لِينٌ
peace	-	السَّلَامُ
safety	-	السَّلَامَةُ
path, way normative practice	سُنَنٌ	سُنَّةٌ

TRANSLATION	VERB FORM	VERB
to start, begin	I	بَدَأَ (-) بَدَأَ
to swear (an oath)	I	ظَنَّ - يَظُنُّ - ظَنَّنَ

## LESSON 1 | LISTENING | INTRODUCTION & METHODOLOGY

Complete these steps prior to class to enable review and fine tuning during class time. Track how many times you need to complete each step. This will allow you to track your efficiency in listening comprehension throughout the course. It will also be important to share this information with the instructor if you are having to spend lots of time on these steps.

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

- Listen to the entire clip 2-3 times.
- Write down words you recognize. Try your best to write in Arabic. Otherwise, you can transliterate.

### *Step 2: Gist*

- Additional listening optional.
- Based on the familiar words identified, determine the gist or theme of the clip.

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

- Playback the clip as much as needed to fill in any blanks in the partial transcript.
- If these words are familiar, translate them.
- For words you do not recognize, try to guess their meaning based on:
  - **Context:** If you know most of the words in a sentence, you can often make an educated guess at the meaning of the 1-2 words that you did not recognize.
  - **Root letters:** Even if you do not know the meaning of a word, you might get a sense of its meaning if you recognize the root letters. For example, you can guess that the word **مَأْكُول** probably has something to do with eating.
  - **Morphological patterns:** You may recognize a specific pattern of a word (e.g. **إِسْمُ الْفَاعِلِ**) and, similarly, tense and mood of verbs. (Even if you do not know the meaning of the verb, you can recognize its 'shape' as **مَاضِي / مُضَارِع / أَمْر**).
- Figure out the grammatical structure of the sentences.
- Attempt to translate as much of the text as possible.

# LESSON 1 | LISTENING | EXERCISES



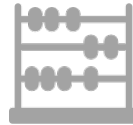
## CLIP #1 – FATTABI'ŪNĪ: SALĀM

Access this recording at the Student Resource Portal.

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

Write down 2-4 words that you recognize (write in Arabic but transliterate if needed).

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_



Track how many times you need to complete this step:  
I listened to the clip \_\_\_\_  
time(s).

### *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.

الإبتداء بِالسَّلَامِ \_\_\_\_\_ 1 مِنْ سُنَنِ النَّبِيِّ ﷺ، لَكِنَّ الرَّدَّ \_\_\_\_\_ 2 لِأَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى

\_\_\_\_\_ 3 لَنَا: "إِذَا حَيَّيْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا". فَإِذَا سَلَّمَ عَلَيْنَا مَسَلَّمٌ

\_\_\_\_\_ 4 أَنَّنَا نَحْسِنُ فِي الرَّدِّ عَلَيْهِ هَذِهِ \_\_\_\_\_ 5 وَهَذَا السَّلَامُ.

دَخَلَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: "السَّلَامُ عَلَيْكُمْ". رَدَّ النَّبِيُّ ﷺ وَقَالَ: "\_\_\_\_\_ 6". فَدَخَلَ الثَّانِي

فَقَالَ: "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ"، قَالَ النَّبِيُّ ﷺ: "\_\_\_\_\_ 7". الثَّالِثُ قَالَ: "وَرَحْمَةُ اللَّهِ

وَبَرَكَاتُهُ"، قَالَ ﷺ: "\_\_\_\_\_ 8". قَالُوا: "يَا رَسُولَ اللَّهِ مَا عَشْرَ وَعِشْرِينَ وَثَلَاثِينَ؟" قَالَ:

"\_\_\_\_\_ 9 لَهَا عَشْرَ حَسَنَاتٍ \_\_\_\_\_ 10 عِشْرِينَ حَسَنَةً وَ \_\_\_\_\_ 11 ثَلَاثِينَ حَسَنَةً".

هَذِهِ آدَابٌ \_\_\_\_\_ 12 مَعَ أَنَّهُ يُنْدَبُ لِلإِنْسَانِ أَنْ يَبْتَدِيَ بِالسَّلَامِ وَالْمُبْتَدَى بِالسَّلَامِ \_\_\_\_\_ 13

مَنْ \_\_\_\_\_ 14. مِنْ أَسْبَابِ \_\_\_\_\_ 15 الإِنْسَانِ مِنَ الكِبَرِ أَنْ يَكُونَ دَائِمًا هُوَ يَبْدَأُ بِالسَّلَامِ.

كَانَ سَلَامُهُ ﷺ أَحْيَانًا إِذَا دَخَلَ عَلَى النَّاسِ فِي مَكَانٍ، \_\_\_\_\_ 16 سَلَامُهُ أَنَّهُ كَانَ يُسْمَعُ اليَقْظَانَ

وَلَا يُوقِظُ النَّائِمَ مِنْ هُدُوئِهِ وَسَكِينَتِهِ وَلَيْنَ كَلَامِهِ ﷺ. هُوَ النَّبِيُّ ﷺ كَانَ يُسَلِّمُ فِي كُلِّ مَكَانٍ.

عَلَى \_\_\_\_\_ 17، عَلَى \_\_\_\_\_ 18، عَلَى \_\_\_\_\_ 19، عَلَى \_\_\_\_\_ 20، عَلَى \_\_\_\_\_ 21، يُسَلِّمُ حَتَّى

\_\_\_\_\_ 22 كَانَ النَّبِيُّ ﷺ إِذَا مَرَّ عَلَيْهِمْ يُسَلِّمُ عَلَيْهِمْ ﷺ.



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

## LESSON 1 | LISTENING | ANSWER KEY & TRANSLATION

### Fill-in-the-Blank Answers

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

يَحْتَاجُ - 4	قَالَ - 3	وَاجِبٌ - 2	سُنَّةٌ - 1
ثَلَاثِينَ - 8	عِشْرِينَ - 7	عَشْرَ - 6	التَّحِيَّةَ - 5
لَطِيفَةً - 12	الثَّالِثُ - 11	الثَّانِي - 10	الأَوَّلُ - 9
وَصَفُّوا - 16	عِلَاجَ - 15	الكِبْرَ - 14	بَرِيءٌ - 13
الدَّكْرَ - 20	الصَّغِيرَ - 19	الكَبِيرَ - 18	يُسَلِّمُ - 17
		الأَطْفَالَ - 22	الأنثَى - 21

### Translation of Listening Script

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

Beginning with greetings (*salāms*) is a **1sunna** among the *sunnan* of the Prophet ﷺ.

However, responding [to the *salāms*] is **2mandatory** because Allah, Glorious and

Exalted is He, **3said** to us [in the Qur'ān]: “And when you are greeted with a greeting,

greet [in return] with one better than it or [at least] return it [in a like manner]

(4:86)” So when someone giving a greeting greets us, it is a **4must** that we make

excellent the response to that person. This is the **5greeting**. This is the *salām*.

A man entered upon the Prophet ﷺ and said: “*Assalāmu 'Alaykum*” and the Prophet

ﷺ responded and said: “**610.**” A second man entered and said: “*Assalāmu 'Alaykum*

*wa rahmatu Allāhi*” and the Prophet ﷺ said: “**720.**” A third man [entered] and said:

“*wa rahmatu Allāhi wa barakātuhu*” and he ﷺ said: “**830**” They [the *Ṣaḥābah*] asked:

“O Messenger of Allah, what is <sup>10</sup>, <sup>20</sup> and <sup>30</sup>?” He ﷺ said: “<sup>9</sup>**The first** [person] has <sup>10</sup> rewards, <sup>10</sup>**the second** has <sup>20</sup> rewards and <sup>11</sup>**the third** has <sup>30</sup> rewards.”

These are <sup>12</sup>**subtle** etiquettes; that are recommended for a person to begin with the greeting. The one who begins the greeting is <sup>13</sup>**free** from <sup>14</sup>**arrogance**. It is a means of <sup>15</sup>**curing** man of arrogance that he always begins with the greeting. His greeting ﷺ would sometimes be that when he entered upon people in a given place, <sup>16</sup>**they** **described** that his ﷺ greeting was such that those who were awake could hear and he ﷺ did not wake up the sleeping person, out of the gentleness, peacefulness, and softness of his speech ﷺ. He, the Prophet ﷺ, used to greet all [people] in a [given] place. He ﷺ would <sup>17</sup>**greet** <sup>18</sup>**the elderly**, <sup>19</sup>**the young**, <sup>20</sup>**the man**, <sup>21</sup>**the woman**. He would even greet <sup>22</sup>**children**. When the Prophet ﷺ would pass by them, he would greet them ﷺ.

# LESSON 1 | QUR'ĀN ANALYSIS | INTRODUCTION & METHODOLOGY

## Purpose

This component of Level 2 enables you to reinforce grammar and morphology concepts while exploring short and commonly recited sections of the Qur'ān. The focus is to view texts from a linguistic lens. Not only will this solidify the knowledge gained but will open doors to deeper meanings beyond the basic translation.

## Fawakih Grammar Dissection

The following symbols will be used to grammatically dissect the selections:

SYMBOL	DESCRIPTION	CONCEPT
<b>of the</b>	In an إضافة, often “of” and the definite article, ال, are implied. Write these in to aid in translation.	إِضَافَةٌ
<b>am is are</b>	Nominal sentences imply the verb “to be.” Write in “am/is/are” between the مُبْتَدَأُ and خَبَرٌ.	جَمَلَةٌ اِسْمِيَّةٌ
	Draw an arrow from the verb to its object(s). Verbs put their object(s) in the نَصْبُ case.	مَفْعُولٌ بِهِ
	Adjectives match the مَوْصُوف in G-E-N-D. Indicate the adjective with a single underline and the مَوْصُوف with a double underline.	Adjectival Phrase
<b>1 2 3+</b>	Indicate whether a word is singular (1), dual (2), or plural (3+) for both nouns and verbs.	Number
	Indicate past tense with right arrow, future tense with left arrow, present tense (“now”) with downward arrow and exclamation mark for command.	Type of Verb
	Draw an arrow from under the preposition to the noun it makes مَجْرُورٌ.	Prepositional Phrase
<b>X</b>	X indicates something is dropped.	Sandwiched Nūn
<b>II</b>	Roman numeral below a word indicates an augmented verb form (e.g. form II).	Verb Forms II-X
<b>♂ ♀</b>	Indicate masculine (♂) and feminine (♀) words.	Gender

## LESSON 1 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
triumphs; openings	فُتُوحَاتٍ	فَتْحٌ
group, troop; congregated body	أَفْوَاجٌ	فَوْجٌ
repentant	تَوَّابُونَ	تَوَّابٌ
The Acceptor of Repentance	–	§ التَّوَّابُ

TRANSLATION	VERB FORM	VERB
to see	I	رَأَى - يَرَى - رُؤْيَةٌ
to glorify	II	سَبَّحَ

### § *Subtleties of Arabic Vocabulary*

Though the word تَوْبَةٌ is translated as “repentance,” its root letters indicate the concept of “turning,” e.g.

تَابُوتٌ  
box, chest

مَتَابٌ  
return

تَائِبٌ  
repentant

## LESSON 1 | QUR'ĀN ANALYSIS | SŪRAT AL-MASAD & AL-NAṢR

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

a) Type of Verb

PAST  
→

b) *Idāfa*

of the

c) Prepositional Phrase

↖

### سُورَةُ الْمَسَدِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ② سَيَصْلَىٰ نَارًا

ذَاتَ لَهَبٍ ③ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

### سُورَةُ النَّصْرِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ ③ إِنَّهُ كَانَ تَوَّابًا ④

LESSON 1 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: كَانَ

PRINCIPLE #14

كَانَ and her sisters make their خَبَرٌ mansūb.

When كَانَ acts on a جُمْلَةٌ إِسْمِيَّةٌ:

- the اِسْمٌ مَرْفُوعٌ remains مَرْفُوعٌ but is now called اِسْمٌ كَانَ
- the خَبَرٌ becomes مَنْصُوبٌ and is called خَبَرٌ كَانَ

SIGN OF نَصْبٌ VISIBLE?	TYPE OF خَبَرٌ	EXAMPLE
✓	اِسْمٌ	كَانَ تَوَّابًا "He is ever Accepting of Repentance." [110:3]
✗	جُمْلَةٌ	كَانُوا يَفْعَلُونَ "They used to do." [83:36]
✗	شِبْهُ الْجُمْلَةِ	تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ "You will be of those who are not guided." [27:41]

كَانَ has "sisters," each having a different meaning:

أَصْبَحَ  
"became"

لَيْسَ  
"is not"

أَوْ يُصْبِحَ مَأْوَاهَا غُورًا

"Or its water will become sunken." [18:41]

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

"Is Allah not most knowing of those who are grateful?" [6:53]

LESSON 1 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: VERB FORM X

اِسْتَفْعَلَ

COMMON MEANING: "SEEKING"

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

"So glorify with the praise of your Lord and seek forgiveness from Him." [110:3]

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB
اِسْتَفْعِلْ	اِسْتِفْعَالٌ	يَسْتَفْعِلُ	اِسْتَفْعَلَ

فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ

"Seek testimony against them [from] four [witnesses] among yourselves" [4:15]

هُوَ مَا اسْتَعْجَلْتُمْ بِهِ

"It is that which you were impatient for." [46:24]

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

"He and his soldiers were arrogant in the land, without right" [28:39]



# LESSON 1 | QUR'ĀN ANALYSIS

## HURŪF: MEANINGS OF عَنِ

The particle عَنِ is a حَرْفُ الْجَرِّ that can act on a noun or a pronoun, e.g.

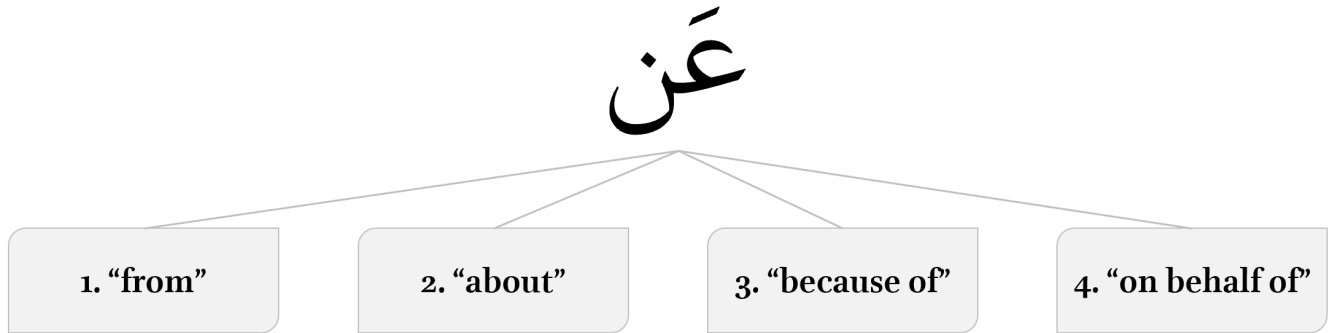
لَتَرْكَبَنَّ طَبَقًا عَنِ طَبَقٍ

“You shall surely travel **from** one stage to another.” [84:19]

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

“Allah is pleased **with** them, and they are pleased **with** Him.” [98:8]

It can have as many as 10 meanings, of which the following **four** are the most common:



### 1. “from,” or “away from”

The base meaning of عَنِ is that of going beyond, or being distant. This usually translates into English as 'from' e.g.

TRANSLATION	EXAMPLE
“I shot the arrow from the bow.”	رَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ
“And it is He who accepts repentance <b>from</b> his servants.” [42:25]	وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنِ عِبَادِهِ

In the context of *ḥadīth* (narrations from the Prophet Muhammad), **عَنْ** is used to indicate the source, e.g.



**DID YOU  
KNOW**

أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ

“Malik informed us **from** Hisham ibn ‘Urwah”

The words were uttered by Hisham ibn ‘Urwah, and thereby went **beyond (from)**<sup>1</sup> Hisham to reach Malik.

## 2. “about / regarding”

TRANSLATION	EXAMPLE
“And they ask you about Dhul-Qarnayn” [18:83]	وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ

## 3. “because of”

TRANSLATION	EXAMPLE
“And do not come near this tree lest you become among the wrongdoers.’ So Satan caused them to slip (err) because of it (i.e. the tree).” [2:35-36]	وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

Note that in this case, another interpretation (the “from” meaning) is also possible for **عَنْ**: “So Satan caused them to slip **from** it (i.e. **from** the Garden).” [2:36]

## 4. “on behalf of”

TRANSLATION	EXAMPLE
“So then fast <b>on behalf of</b> your mother.” (Muslim)	فَصُومِي عَنْ أُمَّكِ (رَوَاهُ مُسْلِمٌ)

<sup>1</sup> This **عَنْ** is often translated as ‘on the authority of,’ which is non-literal. **عَنْ** does not intrinsically carry a meaning of ‘authority’.

## LESSON 1 | QUR'ĀN ANALYSIS | EXERCISES

### 1A. Conjugation of كَانَ

Determine the proper conjugation of كَانَ for the selected pronouns below.

المُضارع	المَاضِي	الصَّمِير
		هُوَ
		هُمْ
		هِيَ

3<sup>rd</sup> Person

الأَمْر			
كُنْ			أَنْتَ
			أَنْتُمْ
			أَنْتِ

2<sup>nd</sup> Person

		أَنَا
		نَحْنُ

1<sup>st</sup> Person

### 1B. Verb Form X 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	
		يَسْتَعْجِلُ		1
اِسْتَعْفِرُ				2
			اِسْتَنْصَرَ	3
	اِسْتِكْبَارٌ			4
			اِسْتَشْهَدَ	5
اِسْتَأْذِنُ				6
	اِسْتِفْهَامٌ			7
			اِسْتَعْلَمَ	8
		يَسْتَحْسِنُ		9
			اِسْتَسَلَّمَ	10

### 1C. Qur'ānic Application - Ḥarf عَنْ

Read each of the *āyāt* below and check the column for the appropriate translation of عَنْ.

ON BEHALF OF	BECAUSE OF	ABOUT	FROM	
				1 - وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ 2:186
				2 - وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا 2:48
				3 - يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتٌ لِلنَّاسِ 2:189
				4 - يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ 4:46
				5 - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ ﷺ ...
				6 - وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ 2:222
				7 - وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ 9:114
				8 - تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ 32:16
				9 - وَمَا فَعَلْتُهُ عَن أَمْرِي 18:82
				10 - يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ 2:219

## LESSON 1 | QUR'ĀN ANALYSIS | ANSWER KEYS

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

### سُورَةُ الْمَسَدِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ② سَيَصْلَىٰ نَارًا ③

IV

Annotations: of, the, of, of, the, PAST, PAST, PAST, FUTURE, X

ذَاتَ لَهَبٍ ③ وَأَمْرَاتُهُ ④ وَحَمَّالَةَ الْخَطَبِ ⑤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑥

Annotations: is, of, the, is, of, the

### سُورَةُ النَّصْرِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ②

Annotations: of, the, PAST, of, the, PAST

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③

X II

Annotations: of, of, the, !, !

SYMBOL	CONCEPT	SYMBOL	CONCEPT
of the	إِضَافَةٌ	PAST ↓ PRESENT ! FUTURE	Type of Verb
is	جَمَلَةٌ اِسْمِيَّةٌ	↑	Prepositional Phrase
←	مَفْعُولٌ بِهِ	X	Sandwiched <i>Nūn</i>

1A. Conjugation of كان

المضارع	الماضي	الضمير
يَكُونُ	كَانَ	هُوَ
يَكُونُونَ	كَانُوا	هُمْ
تَكُونُ	كَانَتْ	هِيَ

3<sup>rd</sup> Person

الأمر			
كُنْ	تَكُونُ	كُنْتَ	أَنْتَ
كُونُوا	تَكُونُونَ	كُنْتُمْ	أَنْتُمْ
كُونِي	تَكُونِينَ	كُنْتِ	أَنْتِ

2<sup>nd</sup> Person

أَكُونُ	كُنْتُ	أَنَا
نَكُونُ	كُنَّا	نَحْنُ

1<sup>st</sup> Person

1B. Verb Form X Practice

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
إِسْتَعْجَلُ	إِسْتِعْجَالٌ	يَسْتَعْجَلُ	إِسْتَعَجَلَ to seek haste	1
إِسْتَغْفِرُ	إِسْتِغْفَارٌ	يَسْتَغْفِرُ	إِسْتَغْفَرَ to seek forgiveness	2
إِسْتَنْصِرُ	إِسْتِنْصَارٌ	يَسْتَنْصِرُ	إِسْتَنْصَرَ to seek help	3
إِسْتَكْبِرُ	إِسْتِكْبَارٌ	يَسْتَكْبِرُ	إِسْتَكْبَرَ to be arrogant	4
إِسْتَشْهَدُ	إِسْتِشْهَادٌ	يَسْتَشْهَدُ	إِسْتَشْهَدَ to seek testimony	5
إِسْتَأْذِنُ	إِسْتِئْذَانٌ	يَسْتَأْذِنُ	إِسْتَأْذَنَ to seek permission	6
إِسْتَفْهِمُ	إِسْتِفْهَامٌ	يَسْتَفْهِمُ	إِسْتَفْهَمَ to inquire	7
إِسْتَعْلِمُ	إِسْتِعْلَامٌ	يَسْتَعْلِمُ	إِسْتَعْلَمَ to inquire	8
إِسْتَحْسِنُ	إِسْتِحْسَانٌ	يَسْتَحْسِنُ	إِسْتَحْسَنَ to deem good	9
إِسْتَسْلِمُ	إِسْتِسْلَامٌ	يَسْتَسْلِمُ	إِسْتَسْلَمَ to surrender	10



### 1C. Qur'anic Application

ON BEHALF OF	BECAUSE OF	ABOUT	FROM	
		✔		1 - وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ 2:186 “And when my servants ask you <b>about</b> me, then I am near.”
✔				2 - وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا 2:48 “And fear a day [when] no soul will be recompensed <b>on behalf of</b> another soul at all.”
		✔		3 - يَسْأَلُونَكَ عَنِ الْأَهْلِةِ ۗ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ 2:189 “They ask you <b>about</b> the new moons. Say: “They are measurements of time for people.”
			✔	4 - يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ 4:46 “They distorted the words <b>from</b> their proper usage.”
			✔	5 - عَنْ أَبِي هُرَيْرَةَ ۖ قَالَ رَسُولُ اللَّهِ ﷺ ... “ <b>From</b> Abū Hurayrah, the Messenger of Allah said...”
		✔		6 - وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ 2:222 “And they ask you <b>about</b> menstruation”
	✔			7 - وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ 9:114 “And the request of forgiveness of Abraham for his father was only <b>because of</b> a promise he made to him”
			✔	8 - تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ 32:16 “They arise <b>from</b> [their] beds.”
	✔			9 - وَمَا فَعَلْتُهُو عَن أَمْرِي 18:82 “And I did it not <b>of</b> my own accord”
		✔		10 - يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ 2:219 “They ask you <b>about</b> wine and gambling.”

# LESSON 1 | TEXT ANALYSIS | METHODOLOGY

## *Step 1: Skim for Familiar Words*

Circle words you know. Use these as 'pegs' to try to figure out the gist or theme of the passage.

Each line of the text is numbered for cross-reference to the translation provided.

## *Step 2: Educated Guessing*

For words you do not recognize, try to guess their meaning based on:

- **Context:** If you know most of the words in a sentence, you can often make an educated guess at the meaning of the 1-2 words that you did not recognize.
- **Root letters:** Even if you do not know the meaning of a word, you might get some sense of its meaning if you recognize the root letters. For example, you can guess that the word **مَأْكُول** probably has something to do with eating.
- **Morphological patterns:** You may recognize a specific pattern of a word (e.g. **إِسْمُ الْفَاعِلِ**) and, similarly, tense and mood of verbs. (Even if you do not know the meaning of the verb, you can recognize its 'shape' as **(أَمْرٌ / مُضَارِعٌ / مَاضِيٌ)**).

## *Step 3: Attempt Translation*

- Figure out the structure and syntax of sentences.
- Utilize the vocabulary list to confirm your educated guesses from Step 2.
- Refer to the translation provided to confirm if the translation is correct.

## INTRODUCTION

# أَحْسَنُ الْقَصَصِ

## QIṢṢAT YŪSUF عَلَيْهِ السَّلَامُ

Throughout Text Analysis, you will read an adapted version of the second story in the famous *قِصَصُ النَّبِيِّينَ لِلْأَطْفَالِ*, known as *أَحْسَنُ الْقَصَصِ* about Yūsuf *'alayhi al-salām*. The original book was written by Maulana Abu 'l-Ḥasan Ali Ḥasani al-Nadwi, a graduate of Darul 'Uloom Deoband and Darul 'Uloom Nadwatul Ulamā' in Lucknow, India. He authored over 50 books, primarily in Arabic, on history, theology, and other topics.

## LESSON 1 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
boy (young adult)	غِلْمَانٌ	غُلَامٌ
vision (dream)	رُؤْيٍ	رُؤْيَا
prophet	أَنْبِيَاءُ   نَبِيُّونَ	نَبِيٌّ
matter; stature, greatness	شُؤْنٌ	شَأْنٌ
family, house (dynastic sense)	-	أَلٌّ
old man	شُيُوخٌ	شَيْخٌ
nature, disposition	طَبَائِعٌ	طَبِيعَةٌ

TRANSLATION	VERB FORM	VERB
to bless	III	بَارَكَ
to be astonished	V	تَعَجَّبَ

1 - رُؤْيَا عَجِيبَةً

<sup>1</sup> كان يُوسُفُ وَلِداً صَغِيرًا. وَكانَ لَهُ أَحَدَ عَشَرَ أَخًا. وَكانَ يُوسُفُ غُلَماً جَمِيلًا. وَكانَ يُوسُفُ

<sup>2</sup> غُلَماً ذَكِيًّا. وَكانَ أَبُوهُ يَعْقُوبُ يُحِبُّهُ أَكْثَرَ مِنْ جَمِيعِ إِخْوَتِهِ. ذاتَ لَيْلَةٍ رَأى يُوسُفُ رُؤْيَا

<sup>3</sup> عَجِيبَةً. رَأى أَحَدَ عَشَرَ كَوَكَبًا وَرَأى الشَّمْسَ وَالقَمَرَ كُلَّ يَسْجُدُ لَهُ. تَعَجَّبَ يُوسُفُ

<sup>4</sup> الصَّغِيرُ كَثِيرًا! وَما فَهَمَ هَذِهِ الرُّؤْيَا. كَيْفَ تَسْجُدُ الكَوَاكِبُ وَالشَّمْسُ وَالقَمَرُ لِرَجُلٍ؟

<sup>5</sup> ذَهَبَ يُوسُفُ الصَّغِيرُ إِلى أَبِيهِ يَعْقُوبَ وَحَكَى لَهُ هَذِهِ الرُّؤْيَا العَجِيبَةَ:

<sup>6</sup> يَا بَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوَكَبًا وَالشَّمْسَ وَالقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ 12:4

<sup>7</sup> كانَ أَبُوهُ يَعْقُوبُ نَبِيًّا. فَرِحَ يَعْقُوبُ بِهَذِهِ الرُّؤْيَا كَثِيرًا. وَقَالَ: بَارَكَ اللهُ لَكَ يا يُوسُفُ.

<sup>8</sup> فَسَيَكُونُ لَكَ شَأْنٌ. هَذِهِ الرُّؤْيَا بِشَارَةٍ بَعْلِمٍ وَنُبُوءَةٍ. وَقَدْ أَنْعَمَ اللهُ عَلَيَّ جَدِّكَ إِسْحاقَ، وَقَدْ

<sup>9</sup> أَنْعَمَ اللهُ عَلَيَّ جَدِّكَ إِبراهِيمَ. وَإِنَّهُ يُنْعِمُ عَلَيْكَ وَيُنْعِمُ عَلَيَّ آلِ يَعْقُوبَ. وَكانَ يَعْقُوبُ شَيْخًا

<sup>10</sup> كَبِيرًا. وَكانَ يَعْرِفُ طَبائِعَ النَّاسِ. وَكانَ يَعْرِفُ كَيْفَ يَغْلِبُ الشَّيْطانُ وَكَيْفَ يَلْعَبُ

<sup>11</sup> الشَّيْطانُ بِالإنسانِ. فَقَالَ: يا وَلَدِي لا تُخْبِرْ بِهَذِهِ الرُّؤْيَا أَحَدًا مِنْ إِخْوَتِكَ فَإِنَّهُمْ

<sup>12</sup> يَحْسُدُونَكَ وَيَكُونُونَ لَكَ عَدُوًّا.

## LESSON 1 | TEXT ANALYSIS | TRANSLATION

### 1 – An Astonishing Dream

<sup>1</sup>Joseph was a small boy and he had eleven brothers. And Joseph was a beautiful boy. And Joseph was <sup>2</sup>an intelligent boy. His father, Jacob, loved him more than all his brothers.

One night, Joseph had an astonishing <sup>3</sup>dream. He saw eleven stars and he saw the sun and the moon, all prostrating to him. <sup>4</sup>Little Joseph was very amazed! He did not understand this dream; how can the stars and the sun and the moon prostrate to a man? <sup>5</sup>Little Joseph went to his father, Jacob, and narrated to him this astonishing dream, <sup>6</sup>*“O dear father, I saw eleven stars and the sun and the moon, I saw them bowing down to me”* (12:4).

<sup>7</sup>His father, Jacob, was a prophet. Jacob rejoiced much at this dream. And he said, “God has blessed you, O Joseph! <sup>8</sup>You will be a man of great stature. This vision is glad tidings of knowledge and prophethood. God has bestowed favor on your grandfather Isaac, and God <sup>9</sup>bestowed favor on your grandfather Abraham, and He will bestow favor on you and He will bestow favor on the House of Jacob.”

Jacob was a <sup>10</sup>great elder, and he was cognizant of the dispositions of men. And he was cognizant of how Satan overpowers and how Satan plays <sup>11</sup>with humans. So he said, “Do not inform any of your brothers of this dream for <sup>12</sup>they will surely envy you and become an enemy to you.”



SCAN TO ACCESS LESSON 1 QUIZ



## الدَّرْسُ الثَّانِي

الْعِلْمُ يُؤْتَى وَلَا يَأْتِي

*One comes to knowledge. Knowledge does not come to you.*

~ Imām Mālik رحمته الله



## LESSON 2 | GENERAL VOCABULARY

TRANSLATION	PLURAL	SINGULAR
garment	ثِيَابٌ	ثَوْبٌ
hair	أَشْعَارٌ	شَعْرٌ
permanence, perpetuity	-	دَوَامٌ
increase	زِيَادَاتٌ	زِيَادَةٌ
benefit	فَوَائِدٌ	فَائِدَةٌ
need	حَاجَاتٌ   حَوَائِجٌ	حَاجَةٌ

TRANSLATION	VERB FORM	VERB
to tell (someone)	II	حَدَّثَ

## LESSON 2 | LISTENING | EXERCISES



CLIP #2 – FATTABI'ŪNĪ: SALĀMS UPON THE PROPHET ﷺ

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.

قَالَ لَنَا النَّبِيُّ ﷺ: "أَوْلَاكُمْ بِي \_\_\_\_\_ 1 \_\_\_\_\_ 2 أَكْثَرُكُمْ عَلَيَّ الصَّلَاةَ". أَقْرَبُ

النَّاسِ مَجْلِسٍ مِنَ النَّبِيِّ ﷺ أَكْثَرُهُمْ صَلَاةً عَلَيْهِ ﷺ.

اللَّهُ فِي الْأَصْلِ هُوَ يُصَلِّي عَلَى الدَّوَامِ "إِنَّ اللَّهَ وَمَلَائِكَتُهُ \_\_\_\_\_ 3 عَلَى النَّبِيِّ". فَصَلَاةُ

اللَّهِ سُبْحَانَهُ وَتَعَالَى عَلَى نَبِيِّهِ هِيَ \_\_\_\_\_ 4 وَ \_\_\_\_\_ 5 وَ \_\_\_\_\_ 6 وَ \_\_\_\_\_ 7 مِنْ

اللَّهِ سُبْحَانَهُ وَتَعَالَى يَزِيدُ فِي هَذَا النَّبِيِّ ﷺ \_\_\_\_\_ 8 وَزِيَادَةً وَزِيَادَةً. وَهِيَ \_\_\_\_\_ 9

لَنَا فِي أَنْ تَعُودَ عَلَيْنَا رَحْمَةً اللَّهِ. نَحْنُ لَمَّا نَطْلُبُ مِنَ اللَّهِ أَنْ يَرْحَمَ حَبِيبَهُ وَيُصَلِّيَ عَلَيْهِ فَاللَّهُ

سُبْحَانَهُ وَتَعَالَى يَرْحَمُنَا وَيُصَلِّي \_\_\_\_\_ 10 \_\_\_\_\_ 11 صَلَوَاتٍ وَعَشْرَ \_\_\_\_\_ 12 . كَمْ

\_\_\_\_\_ 13 هَذِهِ تَرْقِيَاتٍ يَتَرَقَّى فِيهَا \_\_\_\_\_ 14 وَيُعْتَلِي فِيهَا الْإِنْسَانُ عِنْدَ اللَّهِ سُبْحَانَهُ

وَتَعَالَى.

فِي \_\_\_\_\_ 15 مِنْ \_\_\_\_\_ 16 النَّبِيِّ ﷺ خَرَجَ \_\_\_\_\_ 17 \_\_\_\_\_ 18 مَسْرُورًا. قَالُوا لَهُ: "يَا

\_\_\_\_\_ 19 اللَّهُ نَرَاكَ \_\_\_\_\_ 20 الْيَوْمَ"، قَالَ: "كَيْفَ لَا \_\_\_\_\_ 21، لَا أَسْرَ وَنَزَلَ عَلَيَّ

جِبْرِيلُ أَخْبَرَنِي أَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يُصَلِّي عَلَيَّ \_\_\_\_\_ 22 صَلَّى عَلَيَّ مَرَّةً عَشْرَ مَرَّاتٍ؟"

\_\_\_\_\_ 23 الصَّلَاةُ عَلَى النَّبِيِّ \_\_\_\_\_ 24 جَدًّا حَتَّى تَعْرِفُ أَنَّهَا هِيَ سُبْحَانَ اللَّهِ فِيهَا

مَنَافِعُ حَيَاتِكَ كُلِّهَا. الصَّلَاةُ عَلَى النَّبِيِّ ﷺ \_\_\_\_\_ 25 لِقَضَاءِ \_\_\_\_\_ 26. أَخْبَرَنَا الْحَيْبُ

أَنَّ مَنْ صَلَّى عَلَيْهِ كُلَّ يَوْمٍ مِئَةً مَرَّةً قَضَى اللَّهُ \_\_\_\_\_ 27. الصَّلَاةُ عَلَى النَّبِيِّ ﷺ سَبَبٌ

لِذَهَابِ \_\_\_\_\_ 28 وَ \_\_\_\_\_ 29. الصَّلَاةُ عَلَيْهِ ﷺ سَبَبٌ لِقَبُولِ \_\_\_\_\_ 30 وَحُصُولِ

\_\_\_\_\_ 31 سَبَبٌ لِحُصُولِ \_\_\_\_\_ 32. الصَّلَاةُ عَلَى النَّبِيِّ ﷺ سَبَبٌ لِقَبُولِ اللَّهِ سُبْحَانَهُ

وَتَعَالَى لِهَذَا الْعَبْدِ وَلِأَعْمَالِهِ كُلِّهَا.



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

## LESSON 2 | LISTENING | ANSWER KEY & TRANSLATION

### Fill in the Blank Answers

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

رَحْمَةً - 4	يُصَلُّونَ - 3	الْقِيَامَةِ - 2	يَوْمَ - 1
زِيَادَةً - 8	تَعْظِيمَ - 7	إِجْلَالُ - 6	بَرَكَاتٍ - 5
رَحْمَاتٍ - 12	عَشَرَ - 11	عَلَيْنَا - 10	مِفْتَاحُ - 9
الْأَيَّامِ - 16	يَوْمٍ - 15	الْإِنْسَانُ - 14	فِيهَا - 13
مَسْرُورٌ - 20	رَسُولٌ - 19	مَبْسُوطٌ - 18	فَرَحَانٌ - 17
كَثِيرَةً - 24	فَوَائِدُ - 23	مَنْ - 22	أَفْرَحُ - 21
الهُمُومِ - 28	حَاجَاتِهِ - 27	الْحَوَائِجِ - 26	سَبَبٌ - 25
النُّورِ - 32	الشِّفَاءِ - 31	الدُّعَاءِ - 30	الْغُومِ - 29

### Translation of Listening Script

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

The Prophet ﷺ said to us: “The closest of you to me on the **1Day of 2Rising** is the one who is the most frequent in sending blessings (*ṣalāt*) upon me.” The closest of people to the gathering of the Prophet ﷺ are those who are frequent in their sending blessings upon him.

Allah, to begin with, sends blessings constantly: “Indeed Allah and His angels **3send ṣalāt upon the Prophet ﷺ.**” (33:56). The *ṣalāt* of Allah, Glorious and Exalted is He, upon his Prophet ﷺ is [the sending of] **4mercy, 5blessing, 6majesty, 7glory** from Allah, Glorious and Exalted is He. The Prophet ﷺ increases in these, increase after **8increase after increase.** It [sending *ṣalāt* upon the Prophet ﷺ] is a **9key** for us that

Allah's mercy return upon us. When we wish from Allah that He show mercy to His Beloved, and He sends *ṣalāt* upon him, then Allah, Glorious and Exalted is He, will show mercy to us and send blessings and <sup>12</sup>mercy <sup>10</sup>upon us <sup>11</sup>ten times [each]. How [many] levels could <sup>14</sup>a person ascend (يَتَرَقَّى وَيُعْتَلِي) in the sight of Allah, Glorious and Exalted is He, <sup>13</sup>through it [sending *ṣalāt*].

<sup>15-16</sup>One day, the Prophet ﷺ came out <sup>17</sup>happy, <sup>18</sup>smiling, joyous. They [the Ṣahābah] said to him: “<sup>19</sup>O Messenger of Allah ﷺ, we see you are <sup>20</sup>joyous today.” He ﷺ said: “How could I not <sup>21</sup>be happy and joyous when Jibrīl came down and informed me that Allah, Glorious and Transcendent is He, sends *ṣalāt* ten times upon <sup>22</sup>those who send *ṣalāt* upon me once.”

<sup>23</sup>The benefits of *ṣalāt* upon the Prophet ﷺ are <sup>24</sup>many, so much so that you recognize that, Glory be to Allah, in it are benefits in all [aspects] of your life. *Ṣalāt* upon the Prophet ﷺ is <sup>25</sup>a means for the fulfilment of <sup>26</sup>needs. The Beloved informed us that whoever sends *ṣalāt* upon him ﷺ every day one-hundred times, Allah will fulfill <sup>27</sup>his needs. *Ṣalāt* upon the Prophet ﷺ is a means for the removal of <sup>28</sup>worry and <sup>29</sup>grief. *Ṣalāt* upon the Prophet ﷺ is a means for the acceptance of <sup>30</sup>*du‘ā* and receiving <sup>31</sup>cure; a means for receiving <sup>32</sup>light. *Ṣalāt* upon the Prophet ﷺ is a means for Allah's acceptance, Glorious and Exalted is He, for this servant and all of his deeds.

## LESSON 2 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
enemy; hater	(-ونَ / -اتٌ)	شَانِيٌّ
cut off; without offspring	-	أَبْتَرٌ §

TRANSLATION	VERB FORM	VERB
to slaughter	I	نَحَرَ (-) نَحْرُهُ
to give; to bestow	IV	أَعْطَى - يُعْطِي - إِعْطَاءٌ

### § *Subtleties of Arabic Vocabulary*

The Arabic scholar Ibn Jinnī theorized Arabic roots are 2 letters, not 3 as in Hans Wehr. This can be supported by the fact that many words that share 2 root letters have related meanings. For example, as the root ب - ت - ر indicates “cutting off” so do other words that include ب - ت :

بِتْكَةٌ  
a piece of  
something

بِتُولٌ  
virgin

تَبَتَّلَ  
to retire from the  
world

بَتَّ  
to sever

## LESSON 2 | QUR'ĀN ANALYSIS | SŪRAT AL-KAUTHAR

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

a) مَفْعُولٌ بِهِ  
↓

b) Type of Verb  
PAST →

c) Prepositional Phrase  
↑

### سُورَةُ الْكَوْثَرِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾



**DID YOU  
KNOW**

During the Muslim holiday of *Eid al-Adhā* (عِيدُ الْأَضْحَى), the first day of celebration is also known as *Yawm al-Nahr* (يَوْمُ النَّحْرِ) due to the animal sacrifices offered on that day.





LESSON 2 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: إِنَّ

PRINCIPLE #15

إِنَّ and her sisters make their اِسْمِ mansūb.

When إِنَّ acts on a جُمْلَةٌ اِسْمِيَّةٌ:

- the اِسْمُ اِسْمِيَّةٌ becomes مَنصُوبٌ and called اِسْمُ اِسْمِيَّةٌ
- the اِسْمُ اِسْمِيَّةٌ remains مَرْفُوعٌ but now called اِسْمُ اِسْمِيَّةٌ

SIGN OF نَصْبٌ VISIBLE?	TYPE OF اِسْمِ اِسْمِيَّةٌ	EXAMPLE
	اِسْمِ اِسْمِيَّةٌ	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ Indeed, man is, to his Lord, ungrateful. [100:6]
	ضَمِيرٌ	وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ Indeed, he is to that a witness. [100:7]

إِنَّ has “sisters,” each having a different meaning:

أَنَّ  
“that”

كَأَنَّ  
“as if”

لَكِنَّ  
“but,” “however”

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“However, most of the people do not know.” [45:26]

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

“As if they are rubies and corals.” [55:58]

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“Know that Allah is All-Mighty, All-Wise.” [2:209]

LESSON 2 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: VERB FORM IX

اِفْعَلٌ

COMMON MEANING: “PASSIVE (COLORS & DEFECTS)”

وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

“His eyes were **white** due to the sorrow he restrained [within himself].” [12:84]

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB
<i>rare</i>	اِفْعَالٌ	يَفْعَلُ	اِفْعَلَّ

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً

“Have you not seen that Allah sends down water from the sky so the earth  
becomes green?” [22:63]

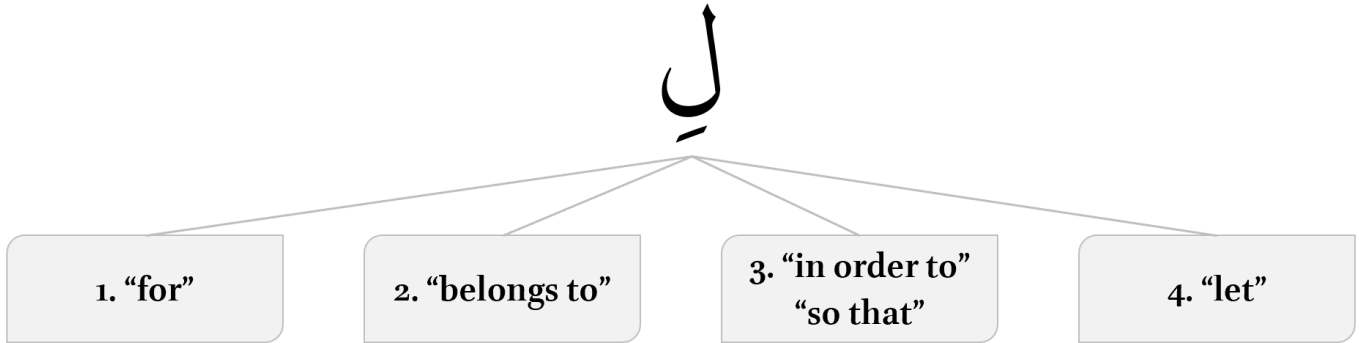
فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ

“As for those whose faces **turn black**.” [3:106]

## LESSON 2 | QUR'ĀN ANALYSIS

### ḤURŪF: MEANINGS OF لِ

The particle لِ is a particle (حَرْف) that can have the following 5 usages:



#### 1. “for”

TRANSLATION	EXAMPLE
“All praise is for Allah.” [1:1]	الْحَمْدُ لِلَّهِ
“For the accustomed security of Quraysh” [106:1]	لِإِيْلَافِ قُرَيْشٍ

#### 2. “belongs to”

TRANSLATION	EXAMPLE
“To Him <b>belongs</b> whatever is in the heavens and the earth.” [2:116]	لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

#### 3. “in order to”

TRANSLATION	EXAMPLE
“It is He and His angels who confer blessing upon you <b>that</b> He may bring you out from darkness into the light...” [33:43]	هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

“so that” (without implying intent)

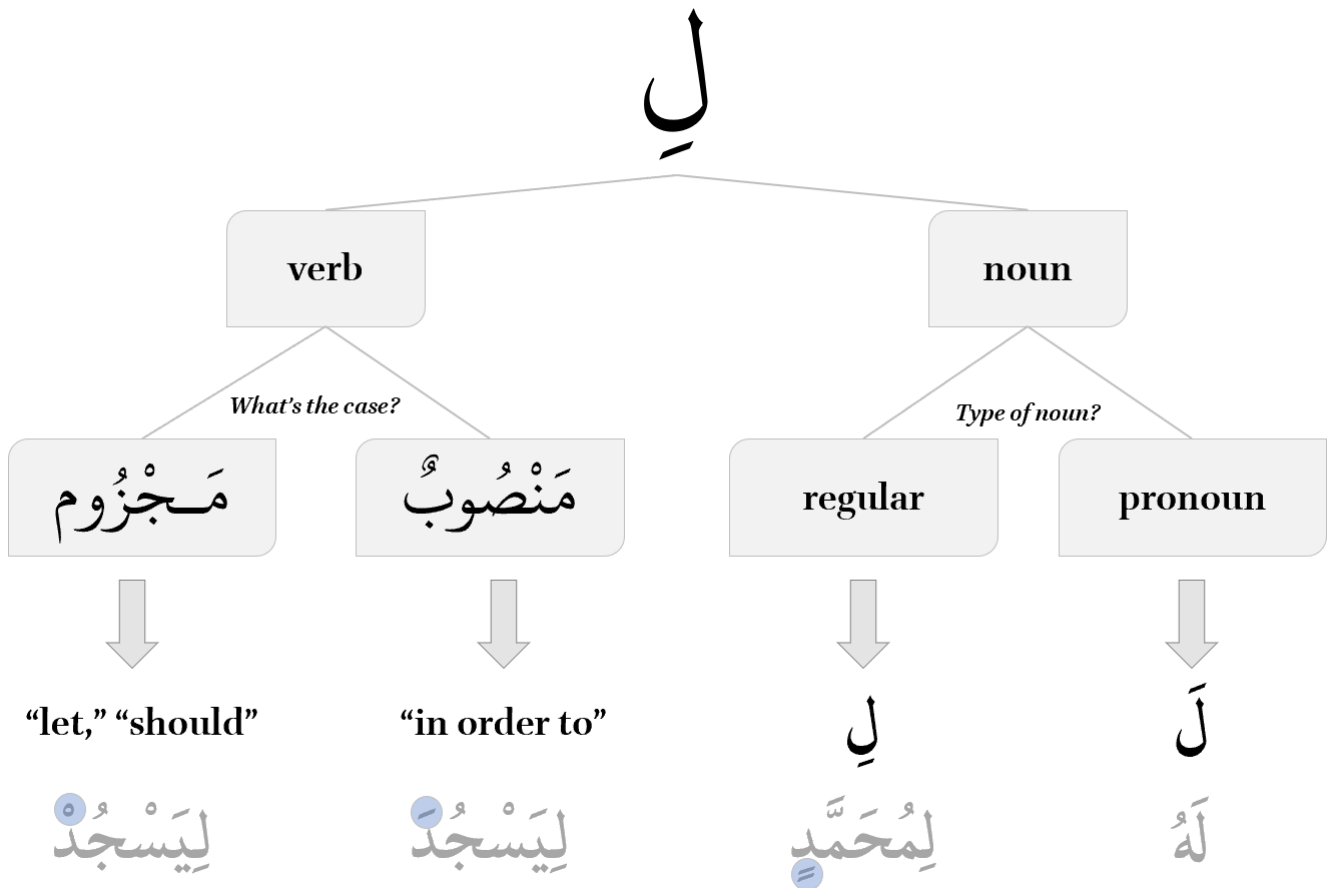
TRANSLATION	EXAMPLE
“And the family of Pharoah picked him up so <b>that</b> he would become to them an enemy and a [cause] of grief...” [28:8]	فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

#### 4. “let,” “should”

This expands the usage of **لِيُ** beyond the second person. It indicates a suggestion or obligation, e.g. “Let us study,” “I should read,” “They should study.”

TRANSLATION	EXAMPLE
“Let a man of wealth spend from his wealth” [65:7]	لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ

Whereas the above focuses on meaning, the below chart is a summary of the various grammatical conditions in which one will find **لِ**.



## LESSON 2 | QUR'ĀN ANALYSIS | EXERCISES

### 2A. إِنَّ Exercises

Translate the following Qur'ānic excerpts.

1- إِنَّ مَعَ الْعُسْرِ يُسْرًا

2- قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ

3- إِنَّ هَذِهِ تَذْكِرَةٌ

4- إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

5- أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

6- لَوْ أَنَّ اللَّهَ هَدَانِي

7- إِنَّهَا بَقْرَةٌ صَفْرَاءُ

8- أَلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ  
*pearly*

9- كَأَنَّهُمْ حُمُرٌ

10- وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

## 2B. Verb Form IX 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	
		يَبْيِضُ		1
			إِسْوَدَّ	2
	إِخْضِرَارٌ			3
		يَصْفَرُّ		4
			إِعْوَجَّ	5

## 2C. Qur'ānic Application – Ḥarf ل

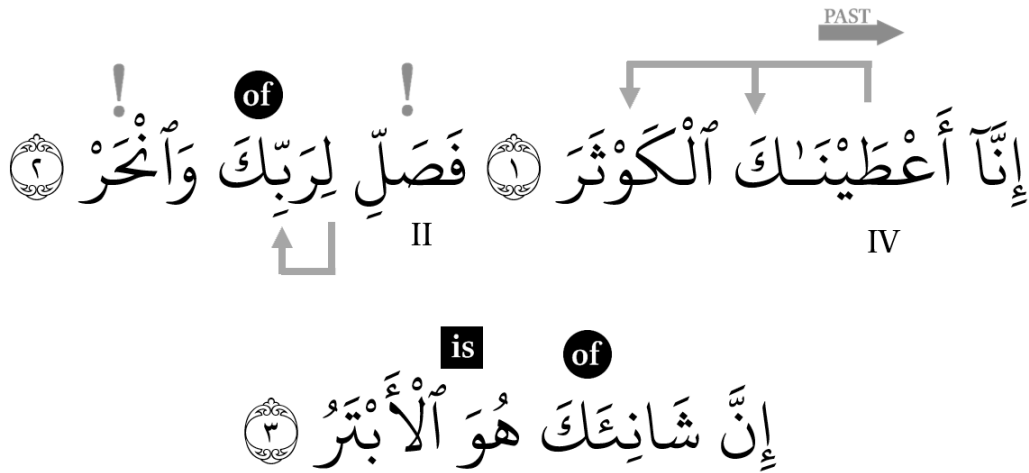
Read each of the *āyāt* below and check the column for the appropriate translation of ل.

LET	IN ORDER	BELONGS	FOR	
				1 - فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ 106:3
				2 - هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ 33:43
				3 - لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ 30:4
				4 - إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا 9:60
				5 - فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ 80:24
				6 - وَلِشُكْرِكُمْ عَلَىٰ مَا هَدَيْنَاكُمْ 2:185
				7 - فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا 4:139
				8 - فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ 2:185

## LESSON 2 | QUR'ĀN ANALYSIS | ANSWER KEYS

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

### سُورَةُ الْكَوْثِرِ



SYMBOL	CONCEPT
	Type of Verb
	Prepositional Phrase
	مَفْعُولٌ بِهِ
is	جَمَلَةٌ اِسْمِيَّةٌ
of	إِضَافَةٌ



## 2A. إِنَّ Exercises

1- إِنَّ مَعَ الْعُسْرِ يُسْرًا

“Indeed with hardship is ease.” [94:6]

2- قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ

“They said: ‘Indeed, these [people] are misguided.’ [83:32]

3- إِنَّ هَذِهِ تَذْكِرَةٌ

“Indeed, this is a reminder.” [73:19]

4- إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

“Indeed Allah is All-Hearing, All-Seeing.” [58:1]

5- أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

“Know that Allah brings life to the earth after its death.” [57:17]

6- لَوْ أَنَّ اللَّهَ هَدَانِي

“If only Allah had guided me.” [39:57]

7- إِنَّهَا بَقْرَةٌ صَفْرَاءُ

“Indeed it is a yellow cow.” [2:69]

8- الرَّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

“The glass is as if a pearly white star.” [24:35]

9- كَأَنَّهُمْ حُمُرٌ

“As if they were donkeys.” [74:50]

10- وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And know that Allah is sever in penalty.” [8:25]

2B. Verb Form IX Practice

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
	إِبْيَاضٌ	يَبْيِضُ	إَبْيَضَ to turn white	1
	إِسْوَدَادٌ	يَسْوَدُ	إِسْوَدَّ to turn black	2
	إِخْضِرَارٌ	يَخْضِرُ	إِخْضَرَ to turn green	3
	إِصْفِرَارٌ	يَصْفِرُ	إِصْفَرَ to turn yellow	4
	إِعْوِجَاجٌ	يَعْوِجُ	إِعْوَجَّ to turn yellow	5

2C. Qur'ānic Application – Ḥarf ل

LET	IN ORDER	BELONGS	FOR
✓			<p>1 - فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ 106:3</p> <p>“So let them worship the Lord of this house”</p>
	✓		<p>2 - هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ 33:43</p> <p>“It is He who confers blessing upon you, and His angels [ask Him to do so] that He bring you out from darkneses into the light”</p>
		✓	<p>3 - لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ 30:4</p> <p>“To Allah belongs the command before and after”</p>
			<p>4 - إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا 9:60</p> <p>“Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah]”</p>
✓			<p>5 - فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ 80:24</p> <p>“Then let mankind look at his food.”</p>
	✓		<p>6 - وَلِيُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ 2:185</p> <p>“So that you glorify Allah for what He has guided you to”</p>
		✓	<p>7 - فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا 4:139</p> <p>“Indeed honor belongs to Allah entirely.”</p>
✓			<p>8 - فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ 2:185</p> <p>“So whoever sights the [new] month, let him fast it”</p>

## LESSON 2 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
pure	(-وَنَ / -اتٌ)	خَالِصٌ
traveler	(-وَنَ / -اتٌ)	مُسَافِرٌ

TRANSLATION	VERB FORM	VERB
to cast	I	طَرَحَ (-) طَرَحُ
to throw	IV	أَلْقَى - يُلْقِي - إلقاءً

2 - حَسَدُ الْإِخْوَةِ

<sup>1</sup>وَكَانَ يُوسُفُ لَهُ أَخٌ آخِرٌ مِنْ أُمَّهِ اسْمُهُ بَنِيَامِينَ. وَكَانَ يَعْقُوبُ يُحِبُّهُمَا حُبًّا شَدِيدًا وَكَانَ لَا

<sup>2</sup>يُحِبُّ مِثْلَهُمَا أَحَدًا. وَكَانَ الْإِخْوَةُ يَحْسُدُونَ يُوسُفَ وَبَنِيَامِينَ وَيَغْضَبُونَ. كَانُوا يَقُولُونَ:

<sup>3</sup>لِمَاذَا يُحِبُّ أَبُونَا يُوسُفَ وَبَنِيَامِينَ أَكْثَرَ؟ وَلِمَاذَا يُحِبُّ أَبُونَا يُوسُفَ وَبَنِيَامِينَ وَهُمَا

<sup>4</sup>صَغِيرَانِ ضَعِيفَانِ؟ لِمَاذَا لَا يُحِبُّنَا مِثْلَ يُوسُفَ وَبَنِيَامِينَ. نَحْنُ شَبَابٌ أَقْوِيَاءُ. هَذَا أَمْرٌ

<sup>5</sup>عَجِيبٌ.

<sup>6</sup>وَكَانَ يُوسُفُ وَلَدًا صَغِيرًا. فَحَكَى الرَّؤْيَا لِإِخْوَتِهِ. وَغَضِبَ الْإِخْوَةُ جِدًّا لَمَّا سَمِعُوا الرَّؤْيَا.

<sup>7</sup>وَاشْتَدَّ حَسَدُهُمْ. وَاجْتَمَعَ الْإِخْوَةُ يَوْمًا وَقَالُوا: اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا بَعِيدَةً.

<sup>8</sup>حِينَئِذٍ يَكُونُ أَبُوكُمْ لَكُمْ خَالِصًا. وَيَكُونُ حُبُّهُ لَكُمْ خَالِصًا. قَالَ أَحَدُهُمْ: لَا بَلْ

<sup>9</sup>أَلْقُوهُ فِي بئرٍ فِي طَرِيقٍ يَأْخُذُهُ بَعْضُ الْمُسَافِرِينَ. وَوَأْفَقَ عَلَيْهِ جَمِيعُ الْإِخْوَةِ.

## LESSON 2 | TEXT ANALYSIS | TRANSLATION

### 2 – The Jealousy of the Brothers

<sup>1</sup>Joseph had another brother from his mother, whose name was Benjamin. Jacob loved the two of them with an intense love. And he did not <sup>2</sup>love anyone as (he loved) them. And the brothers used to envy Joseph and Benjamin and would become angry, and would say, <sup>3</sup>“Why does our father love Joseph and Benjamin the most? Why does our father love Joseph and Benjamin, they are <sup>4</sup>small and weak? Why does he not love us as he loves Joseph and Benjamin, while we are strong youth? This is a <sup>5</sup>strange matter.”

<sup>6</sup>Joseph was a small boy, so he related the dream to his brothers. The brothers became very angry when they heard the dream, and <sup>7</sup>their jealousy intensified. One day, the brothers gathered, and they said, “Kill Joseph, or cast him to a distant land. <sup>8</sup>Then (at that time) your father will be purely for you, and his love will be purely for you.” One of them said, “No, rather <sup>9</sup>throw him in a well on a road, some travelers will take him.” And all the brothers agreed.

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SCAN TO ACCESS LESSON 2 QUIZ





## الدَّرْسُ الثَّالِثُ

# الغِنَى غِنَى النَّفْسِ

*[True] wealth is the wealth of the heart.*

~ Prophet Muhammad ﷺ

## LESSON 3 | GENERAL VOCABULARY

TRANSLATION	SINGULAR
time	وَقْتُ
moist	رَطْبٌ
dry	يَابِسٌ
since ... (time)	مُنْذُ
different	مُخْتَلِفٌ
group, band	فَرِيقٌ
authority	سُلْطَانٌ
the same	سَوَاءٌ

TRANSLATION	VERB FORM	VERB
to marvel	I	عَجِبَ (-) عَجَبٌ
to be present	I	حَضَرَ (-) حُضُورٌ

## LESSON 3 | LISTENING | EXERCISES



### CLIP #3 – FATTABI'ŪNĪ: REMEMBRANCE OF ALLAH

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.

النَّبِيِّ ﷺ كان \_\_\_\_\_ النَّاسِ \_\_\_\_\_ لله. كان ﷺ كَمَا قَالَتْ \_\_\_\_\_ عَائِشَةُ  
1 2 3

"يَذْكُرُ اللَّهُ عَلَى كُلِّ أَحْيَانِهِ فِي كُلِّ \_\_\_\_\_ . كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ وَلَمَّا سَأَلَهُ \_\_\_\_\_  
4 5

قَالَ: "يَا رَسُولَ اللَّهِ، \_\_\_\_\_ عَلَيَّ \_\_\_\_\_ الْإِسْلَامَ فَأَوْصِنِي بِشَيْءٍ إِذَا أَنَا عَمِلْتُهُ  
6 7

\_\_\_\_\_ الْجَنَّةَ"، قَالَ لَهُ: "لَا يَزَالُ \_\_\_\_\_ مِنْ ذِكْرِ اللَّهِ."  
8 9 10

كان ﷺ لَهُ ذِكْرٌ مُطْلَقٌ يَذْكُرُ اللَّهَ فِي كُلِّ \_\_\_\_\_ . وَكَانَ يَذْكُرُ اللَّهَ فِي أَحْوَالِ \_\_\_\_\_ .  
11 12

فَمُنْذُ أَنْ يُصْبِحَ إِلَى أَنْ يُمَسِيَ كُلُّ عَمَلٍ مِنْ أَعْمَالِهِ مُرْتَبِطٌ بِالذِّكْرِ، \_\_\_\_\_ ، بِالْحَمْدِ،  
13

\_\_\_\_\_ لِلَّهِ سُبْحَانَهُ وَتَعَالَى. كَانَ النَّبِيُّ ﷺ كَذَلِكَ لَهُ \_\_\_\_\_ تَتَعَلَّقُ بِالْأَوْقَاتِ. فَكَانَ  
14 15

لَهُ أَذْكَارٌ \_\_\_\_\_ وَلَهُ أَذْكَارٌ \_\_\_\_\_ : "أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ"، "اللَّهُمَّ إِنِّي  
16 17

أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِرِّ" إِلَى آخِرِ تِلْكَ الْأَذْكَارِ الْكَثِيرَةِ، الَّتِي سَتَجِدُونَهَا إِنْ

شَاءَ اللَّهُ مَرْوِيَّةً عَنِ رَسُولِ اللَّهِ ﷺ .

كَانَ النَّبِيُّ ﷺ دَائِمًا \_\_\_\_\_ مَعَ اللَّهِ، وَكَانَ يَحْتُسُّ \_\_\_\_\_ عَلَى الذِّكْرِ، بَلْ كَانَ كُلَّمَا

19

18

وَجَدَ \_\_\_\_\_ أَنْ يُعَرِّفَ الصَّحَابَةَ بِأَجْرِ الذِّكْرِ وَأُمَّتَهُ بِأَجْرِ الذِّكْرِ يَتَغَانِمَ ذَلِكَ ﷺ. كَانَ

20

فِي \_\_\_\_\_ مَرَّةً فَلَمَّا وَصَلُوا إِلَى مَكَانِ جَبَلٍ \_\_\_\_\_ . قَالَ النَّبِيُّ ﷺ: "هَذَا جُمْدَانِ

22

21

سَبَقَ الْمُفَرِّدُونَ" كَأَنَّهُ أَشْعَرُهُمْ بِمَعْنَى السَّبَاقِ. قَالُوا: "يَا رَسُولَ اللَّهِ مَنِ \_\_\_\_\_ ؟" قَالَ:

23

"الذِّكْرَ لِلَّهِ سُبْحَانَهُ وَتَعَالَى، أَوْ الْمُسْتَهْتَرُونَ بِالذِّكْرِ، أَيِ مُكْثِرِينَ بِالذِّكْرِ لِلَّهِ

24

سُبْحَانَهُ وَتَعَالَى".



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

## LESSON 3 | LISTENING | ANSWER KEY & TRANSLATION

### Fill in the Blank Answers

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

أَوْقَاتِهِ - 4	السَّيِّدَةُ - 3	ذِكْرًا - 2	أَكْثَرَ - 1
دَخَلْتُ - 8	شَرَائِعُ - 7	كَثُرَتْ - 6	رَجُلٌ - 5
مُخْتَلِفَةٍ - 12	وَقْتٍ - 11	رَطْبًا - 10	لِسَانِكَ - 9
بِالصَّبَاحِ - 16	أَذْكَارٌ - 15	بِاللُّعَاءِ - 14	بِالْبَسْمَلَةِ - 13
فُرْصَةً - 20	الصَّحَابَةَ - 19	الْحُضُورِ - 18	بِالْمَسَاءِ - 17
الْمُكْثِرُونَ - 24	الْمُفْرَدُونَ - 23	جُمْدَانِ - 22	سَفَرِهِ - 21

### Translation of Listening Script

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

The Prophet ﷺ remembered Allah **1**more than other people (*lit. "was the most of the people in terms of 2remembrance of Allah"*). He ﷺ was, as **3**the Lady 'Ā'isha said: 'He would remember Allah in all of his moments, in all **4**times.' He ﷺ would remember Allah. When **5**a man asked him and said: 'The **7**rulings of Islam are **6**much upon me, so advise me with something that if I do it I will **8**enter paradise.' He ﷺ said to him: 'Keep **9**your tongue **10**moist with the remembrance of Allah.'

The Prophet ﷺ had *dhikr* that were unconditional (not connected to time), which he would make at all **11**times, and he ﷺ would make [particular] *dhikr* for **12**different states/conditions. Since the time he ﷺ entered the until the time he entered the evening, every action among his actions was connected to remembrance: with the **13***Basmalah*, with *Hamd*, with **14***Du'ā'* to Allah, Glorious and Exalted is He. He ﷺ

likewise had various <sup>15</sup>*adhkār* connected to various times. He ﷺ had *adhkār* <sup>16</sup>for the morning and he had *adhkār* <sup>17</sup>for the evening [such as]: ‘We enter the morning and the dominion enters the morning for Allah.’ ‘O Allah I have entered the morning from you in a state of blessing, well-being, and protection’ until the end of these many *adhkār*, that you all can find, God willing, to be transmitted from the Messenger of Allah ﷺ.

The Prophet ﷺ was always <sup>18</sup>present with Allah. He would urge the <sup>19</sup>Companions to [make] remembrance. Rather, whenever he ﷺ found <sup>20</sup>an opportunity to inform the Companions of the reward of remembrance and his nation the reward of remembrance, he would take advantage of that ﷺ. Once during <sup>21</sup>his travel, when they arrived at the place of the mountain of <sup>22</sup>*Jumudān*. The Prophet said: ‘This is *Jumudān*. The *Mufarridūn* have gone ahead. It was as though he informed them of the meaning of contest. They said: ‘O Messenger of Allah, who are the <sup>23</sup>*Mufarridūn*?’ He ﷺ said: ‘<sup>24</sup>Those who make a lot of remembrance of Allah, Glorious and Exalted is He, or those who are absorbed with remembrance, meaning those who make a lot of remembrance of Allah, Glorious and Exalted is He.’”

## LESSON 3 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
obligation involving responsibility for safety	-	إِيْلَافٌ
journey	رِحَالَاتٌ	رِحْلَةٌ
winter	أَشْتِيَّةٌ   شِتِيٌّ	الشَّتَاءُ
summer	أَصْيَافٌ	الصَّيْفُ

TRANSLATION	VERB FORM	VERB
to injure	I	جَرَحَ (-) جَرْحًا
to cry, weep	I	بَكَى - يَبْكِي - بُكَاءٌ

### § *Subtleties of Arabic Vocabulary*

A number of words are used to indicate travel, e.g.

إِسْرَاءٌ	هِجْرَةٌ	سَفَرٌ ?	رِحْلَةٌ
night journey	migration	travel	journey



**DID YOU KNOW**

The English word “safari” is derived from Swahili, taking the word from the Arabic سَفَرٌ. Interestingly, the name Swahili is also taken from Arabic, derived from سَوَاحِلُ meaning “coasts,” as Swahili is spoken on the eastern coast of Africa.



## LESSON 3 | QUR'ĀN ANALYSIS | SŪRAT QURAYSH

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 قُرَيْشٍ ١

لَا يَلْفِ قُرَيْشٍ ١ إِئْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ٢ فَلْيَعْبُدُوا رَبَّ هَذَا

الْبَيْتِ ٣ الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَعَامَنَهُمْ مِّنْ خَوْفٍ ٤



DID YOU  
KNOW

Some scholars opine the name *Quraysh* is the diminutive form of *qirsh* (قِرْش) meaning shark. Others said it came from the word *taqarrush* (تَقَرُّشٌ) meaning “to come together.”

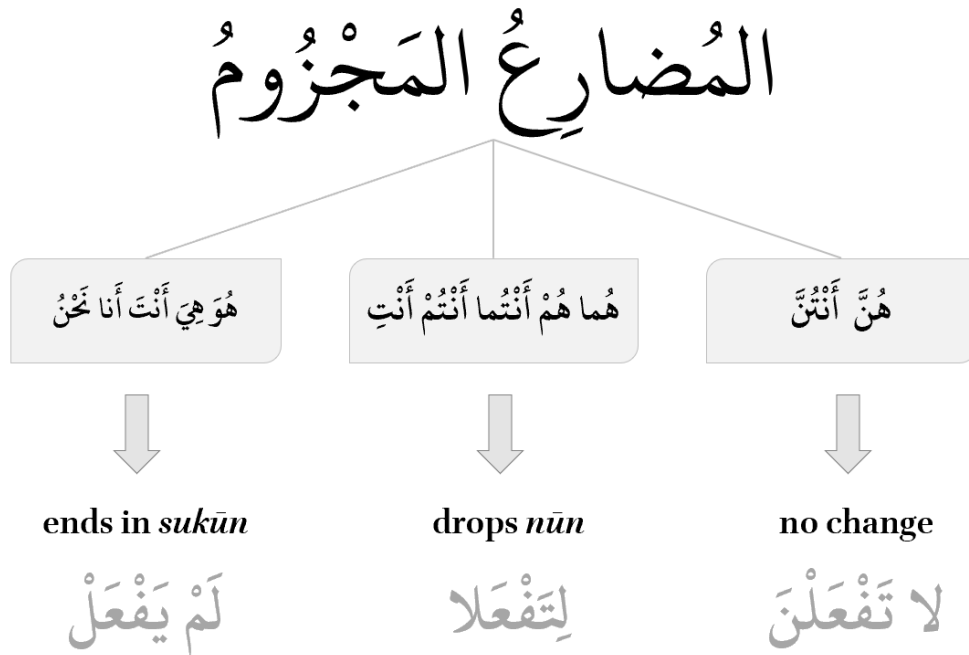
## LESSON 3 | QUR'ĀN ANALYSIS

### THEORY REINFORCEMENT: JUSSIVE MOOD

The jussive (جَزْم) mood is unique to present tense verbs. 4 common حُرُوفُ الْجَزْم are:

MEANING	PARTICLE	MEANING	PARTICLE
do not (prohibition)	لَا	did not	لَمْ
let! / should (indirect command)	لِ	if (conditional)	إِن

When any of these particles enter upon a present tense verb, the following occur:



For the indirect command, لام الأمر, it can appear with a *sukūn* instead of a *kasra*, e.g.

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

“So let them worship the Lord of this house.”

LESSON 3 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: VERB FORM IV

أَفْعَلَ

COMMON MEANING: "TO CAUSE"

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ

"The one who fed them, [saving them] from hunger, and made them safe, [saving them] from fear." [106:4]

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB
أَفْعَلُ	إِفْعَالٌ	يُفْعَلُ	أَفْعَلَ

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ

"And We have certainly revealed to you verses [which are] clear proofs" [2:99]

سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

"We will admit them to gardens beneath which rivers flow" [4:122]

## LESSON 3 | QUR'ĀN ANALYSIS

### ḤURŪF: MEANINGS OF مِّنْ

The particle مِّنْ is a preposition (حَرْفُ الْجَرِّ) that has the following 4 usages:

# مِّنْ

1. start point

2. portion

3. to specify

4. superfluous

#### 1. “from” (start-point)

TRANSLATION	EXAMPLE
“And We have sent down water <b>from</b> the sky and given you drink from it” [15:22]	فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ
“Exalted is He who took His Servant by night <b>from</b> al-Masjid al-Haram to al-Masjid al- Aqsa” [17:1]	سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

#### 2. “among” (portion)

The word before مِّنْ will be a smaller portion of the word that comes after, e.g. “what you give” is a portion of what you love, and “the number of losers” are a larger group.

TRANSLATION	EXAMPLE
“So call upon your Lord to bring forth for us <b>from</b> the earth.” [2:61]	فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ
“If You do not forgive us and have mercy upon us, we will surely be <b>among</b> the losers” [7:23]	وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

### 3. to specify

The word before مِنْ will be a larger part of the word that comes after, e.g. “idols are a type of uncleanness.”

TRANSLATION	EXAMPLE
“So avoid uncleanness, <b>namely</b> idols” [22:30]	فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
“Circulated among them will be plates and vessels <b>of</b> gold” [43:71]	يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ

### 4. Superfluous

Sometimes, مِنْ is added, but there is no added grammatical meaning. When this occurs, rhetorical meaning is added, usually emphasis.

TRANSLATION	EXAMPLE
“And be conscious of God, and obey me, and he will forgive of your sins.” [71:3-4]	وَاتَّقُواهُ وَأَطِيعُوا يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ

## LESSON 3 | QUR'ĀN ANALYSIS | EXERCISES

### 3A. Jussive Mood Exercises

Translate the following Qur'ānic excerpts.

1 - إِنْ تَتَّبِعِ الْهُدَىٰ

2 - لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

3 - فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ

4 - وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ

5 - أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

6 - لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ

7 - وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

## Verb Form IV Practice

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

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
	إِدْخَالٌ			1
		يُحْسِنُ		2
			أَلْبَسَ	3
أَنْزَلَ				4
	إِطْعَامٌ			5
		يُسَلِّمُ		6
			أَعْرَضَ	7
	إِنْفَاقٌ			8
			أَخْرَجَ	9
أَعْجَزُ				10

### 3C. Qur'ānic Application – Harf مِّنْ

Read each of the *āyāt* below and check the column for the appropriate translation of مِّنْ.

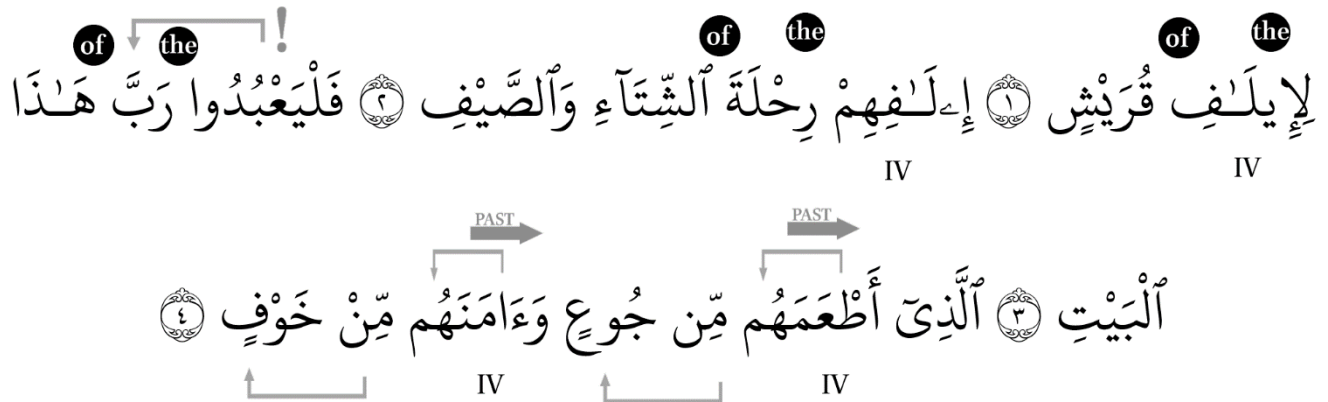
SPECIFY	PORTION	START	
			1 - رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الشَّمَرَاتِ 14:45
			2 - قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ 34:24
			3 - وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ 15:87
			4 - أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ 2:5
			5 - مِّنْهُمْ مَّن كَلَّمَ اللَّهُ 2:253
			6 - فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ 2:185
			7 - وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ 35:31
			8 - رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً 98:2
			9 - فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ 46:35



## LESSON 3 | QUR'ĀN ANALYSIS | ANSWER KEYS

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

### سُورَةُ قُرَيْشٍ



SYMBOL	CONCEPT
	Type of Verb
	Prepositional Phrase
	إِضَافَةٌ
	مَفْعُولٌ بِهِ

### 3A. Jussive Mood Exercises

1- إِنْ تَتَّبِعِ الْهُدَى

“If we follow the guidance.” [28:57]

2- لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

“Do not grieve. Indeed Allah is with us.” [9:40]

3- فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

“So let man look at his food.” [80:24]

4- وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ

“And let a scribe write between both of you.” [2:282]

5- أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

“Did you not know that Allah belongs the dominion of the heavens and the earth?” [2:107]

6- لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ

“Do not make with Allah another god.” [17:22]

7- وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“And if you do not forgive us and have mercy on us, we will surely be among the losers.”

[7:123]

### 3B. Verb Form IV Practice

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
أَدْخَلَ	إِدْخَالٌ	يُدْخِلُ	أَدْخَلَ to make enter	1
أَحْسَنَ	إِحْسَانٌ	يُحْسِنُ	أَحْسَنَ to make good	2
أَلْبَسَ	إِلْبَاسٌ	يُلْبِسُ	أَلْبَسَ to make wear	3
أَنْزَلَ	إِنْزَالٌ	يُنْزِلُ	أَنْزَلَ to send down	4
أَطْعَمَ	إِطْعَامٌ	يُطْعِمُ	أَطْعَمَ to make eat	5
أَسْلَمَ	إِسْلَامٌ	يُسَلِّمُ	أَسْلَمَ to submit	6
أَعْرَضَ	إِعْرَاضٌ	يُعْرِضُ	أَعْرَضَ to be averse	7
أَنْفَقَ	إِنْفَاقٌ	يُنْفِقُ	أَنْفَقَ to spend	8
أَخْرَجَ	إِخْرَاجٌ	يُخْرِجُ	أَخْرَجَ to take out	9
أَعْجَزَ	إِعْجَازٌ	يُعْجِزُ	أَعْجَزَ to incapacitate	10

3C: Qur'anic Application - - Harf مِنْ

SPECIFY	PORTION	START	
			1 - رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ 14:45 "My Lord, make this a secure city and provide its people with fruits..."
			2 - قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ 34:24 "Say, 'Who provides for you from the heaven and the earth'"
			3 - وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ 15:87 "And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an."
			4 - أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ 2:5 "Those [people] are upon guidance from their Lord."
			5 - مِّنْهُمْ مَّن كَلَّمَ اللَّهُ 2:253 "Among them are those who Allah spoke to."
			6 - فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ 2:185 "So whoever sights [the new moon of] the month, let him fast it"
			7 - وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ 35:31 "That which we have revealed to you, of the Book, is the truth."
			8 - رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً 98:2 "A messenger from Allah, reciting purified scriptures."
			9 - فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ 46:35 "So be patient just as the 'Ulu al-'Azm of the messengers were patient."

## LESSON 3 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	SINGULAR
view, opinion	رَأْيٌ
tomorrow	غَدًا
heedless, unaware	غَافِلٌ
forever; never (neg.)	أَبَدًا
wolf	ذِئْبٌ
deep	عَمِيقٌ
dark	مُظْلِمٌ
alone	وَحِيدٌ
blood	دَمٌ
shirt	قَمِيصٌ

TRANSLATION	VERB FORM	VERB
to come; be present	I	حَضَرَ (-) حُضُورٌ
to believe	II	صَدَّقَ
to agree	VIII	اتَّفَقَ

### 3 - وَفَدَّ إِلَى يَعْقُوبَ

<sup>1</sup>وَلَمَّا اتَّفَقُوا عَلَى هَذَا الرَّأْيِ جَاءُوا إِلَى يَعْقُوبَ. وَكَانَ يَعْقُوبُ يَخَافُ عَلَى يُوسُفَ كَثِيرًا. وَكَانَ

<sup>2</sup>يَعْرِفُ أَنَّ الْإِخْوَةَ يَحْسُدُونَهُ وَلَا يُحِبُّونَهُ. وَكَانَ يَعْقُوبُ لَا يُرْسِلُ يُوسُفَ مَعَ الْإِخْوَةِ. وَكَانَ

<sup>3</sup>يُوسُفُ يَلْعَبُ مَعَ أَخِيهِ وَلَا يَذْهَبُ بَعِيدًا.

<sup>4</sup>وَكَانَ الْإِخْوَةُ يَعْرِفُونَ ذَلِكَ وَلَكِنَّهُمْ عَزَمُوا عَلَى الشَّرِّ. قَالُوا يَا أَبَانَا لِمَاذَا لَا تُرْسِلُ مَعَنَا

<sup>5</sup>يُوسُفَ؟ مَاذَا تَخَافُ؟ هُوَ أَخُونَا الْعَزِيزُ وَأَخُونَا الصَّغِيرُ وَنَحْنُ أَبْنَاءُ أَبِي. وَالْإِخْوَةُ دَائِمًا

<sup>6</sup>يَلْعَبُونَ جَمِيعًا. فَلِمَاذَا لَا نَذْهَبُ نَحْنُ وَنَلْعَبُ جَمِيعًا؟

<sup>7</sup>أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ 12:12

<sup>8</sup>وَكَانَ يَعْقُوبُ شَيْخًا كَبِيرًا. وَكَانَ يَعْقُوبُ عَاقِلًا حَلِيمًا. وَكَانَ يَعْقُوبُ لَا يُحِبُّ أَنْ يَبْعُدَ مِنْهُ

<sup>9</sup>يُوسُفَ. وَكَانَ يَخَافُ عَلَى يُوسُفَ كَثِيرًا. فَقَالَ لِأَبْنَائِهِ:

<sup>10</sup>وَأَخَافُ أَنْ يَأْكُلَهُ الدَّبُّ وَأَنْتُمْ عَنْهُ غَافِلُونَ 12:13

<sup>11</sup>قَالُوا: أَبَدًا! كَيْفَ يَأْكُلَهُ الدَّبُّ وَنَحْنُ حَاضِرُونَ؟ وَكَيْفَ يَأْكُلُهُ وَنَحْنُ شُبَّانٌ أَقْوِيَاءُ؟ وَأَذِنَ

<sup>12</sup>يَعْقُوبُ لِيُوسُفَ.

#### 4 - إلى الغابة

<sup>13</sup> وَفَرِحَ الْإِخْوَةُ كَثِيرًا لَمَّا أذِنَ يَعْقُوبُ لِيُوسُفَ . وَذَهَبُوا إِلَى غَابَةِ وَأَلْقُوا يُوسُفَ فِي بئرٍ فِي

<sup>14</sup> الْغَابَةِ . وَلَمْ يَرَحْمُوا يُوسُفَ الصَّغِيرَ ، وَلَمْ يَرَحْمُوا يَعْقُوبَ الشَّيخَ الْكَبِيرَ . وَكَانَ يُوسُفَ وَلَدًا

<sup>15</sup> صَغِيرًا ، وَكَانَ قَلْبُهُ صَغِيرًا . وَكَانَتِ الْبئرُ عَمِيقَةً . وَكَانَتِ الْبئرُ مُظْلِمَةً . وَكَانَ يُوسُفَ وَحِيدًا .

<sup>16</sup> وَلَكِنَّ اللَّهَ بَشَّرَ يُوسُفَ وَقَالَ لَهُ : لَا تَحْزَنُ وَلَا تَحْزَنُ . إِنَّ اللَّهَ مَعَكَ وَسَيَكُونُ لَكَ شَأْنٌ .

<sup>17</sup> سَيَحْضُرُ إِلَيْكَ الْإِخْوَةُ وَتُخْبِرُهُمْ بِمَا فَعَلُوهُ .

<sup>18</sup> وَلَمَّا فَرَعُوا مِنْ شَأْنِهِمْ ، وَأَلْقُوا يُوسُفَ فِي الْبئرِ اجْتَمَعُوا وَقَالُوا : مَاذَا نَقُولُ لِأَبِينَا؟ قَالَ

<sup>19</sup> بَعْضُهُمْ : كَانَ أَبُونَا يَقُولُ أَخَافُ أَنْ يَأْكُلَهُ الدَّبُّ فَنَقُولُ لَهُ صَدَقْتَ يَا أَبَانَا قَدْ أَكَلَهُ

<sup>20</sup> الدَّبُّ . وَافَقَ الْإِخْوَةُ عَلَى ذَلِكَ وَقَالُوا : نَعَمْ ، نَقُولُ لَهُ يَا أَبَانَا قَدْ أَكَلَهُ الدَّبُّ . قَالَ بَعْضُ

<sup>21</sup> الْإِخْوَانِ : وَلَكِنْ مَا آيَةُ ذَلِكَ؟ قَالُوا : آيَةُ ذَلِكَ الدَّمُ . وَأَخَذَ الْإِخْوَةُ كَبِشًا فَذَبْحُوهُ . وَأَخَذُوا

<sup>22</sup> قَمِيصَ يُوسُفَ وَصَبَعُوهُ . وَفَرِحَ الْإِخْوَةُ جِدًّا ، وَقَالُوا : الْآنَ يُصَدِّقُ أَبُونَا .

#### 5 - أمام يعقوب

<sup>23</sup> وَجَاءَ وَآبَاهُمْ عِشَاءً يَبْكُونَ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَلَعِنَا

<sup>24</sup> فَأَكَلَهُ الدَّبُّ وَجَاءَ وَعَلَى قَمِيصِهِ بَدَمٌ كَذِبٌ 12:16-18 وَقَالُوا هَذَا دَمُ يُوسُفَ !

## LESSON 3 | TEXT ANALYSIS | TRANSLATION

### 3 – A Delegation to Jacob

<sup>1</sup>When they agreed to this idea, they went to Jacob. Jacob used to be very fearful for Joseph, and he was <sup>2</sup>cognizant that the brothers envied him and did not love him. Jacob would not send Joseph along with the brothers. <sup>3</sup>Joseph would play with his brother and would not go far.

<sup>4</sup>The brothers recognized that. However, they were determined on [pursuing] evil. They said, “O our father, why do you not send <sup>5</sup>Joseph with us? What do you fear? He is our dear brother, and our small brother, and we are sons of a [single] father. And brothers always <sup>6</sup>play together. So why don’t we go and play together? <sup>7</sup>“*Send him with us tomorrow that he may enjoy himself and play. Indeed, we will be his guardians*” (12:12).

<sup>8</sup>Jacob was a great elder, and Jacob was intelligent and forbearing, and Jacob did not like Joseph to be far from him. He feared very much for Joseph, so, he said to his sons, <sup>10</sup>“*I fear that a wolf would eat him while you are, of him, unaware*” (12:13).

<sup>11</sup>They said, “Never! How will a wolf eat him while we are present? And how would it eat him while we are strong youth?” [So] Jacob gave <sup>12</sup>permission for Joseph.

### 4 – To The Forest

<sup>13</sup>The brothers were very happy when Jacob gave permission for Joseph [to accompany them]. They went to a forest and threw Joseph into a well in the <sup>14</sup>forest and they did not have mercy on little Joseph, nor did they have mercy on Jacob, the great elder. Joseph was a <sup>15</sup>little boy and his heart was little, and the well was deep, and the well was dark, and Joseph was alone. <sup>16</sup>But God gave glad tidings to Joseph



and He said to him, “Do not grieve and do not be sad. Indeed, God is with you, and soon there will be for you a high stature. <sup>17</sup>Soon the brothers will present themselves to you and you will inform them of what they did.”

<sup>18</sup>When they were finished with their affair and threw Joseph into the well, they gathered and said, “What do we say to our father?” <sup>19</sup>One of them said, “Our father used to say, ‘I fear him being eaten by a wolf’ so we will say to him, ‘You proved to be true, O our father! <sup>20</sup>The wolf did eat him.’” The brothers agreed on this, and they said, “Yes, we will say, ‘O our father! The wolf did eat him.’” <sup>21</sup>One of the brothers said, “But what will be the sign of that?” The brothers said, “The sign of that is blood!” So, the brothers took a ram and slaughtered it. They took <sup>22</sup>Joseph’s shirt and they stained it, and the brothers were very happy and said, “Now our father will believe.”

### 5 – In Front of Jacob

<sup>23</sup>*“And they came to their father at night, weeping. They said, ‘O our father! We went racing and we left Joseph by our things, <sup>24</sup>then the wolf ate him. [Then] they brought upon [, as proof,] his shirt false blood” (12:16-18).* They said, “This is the blood of Joseph!”

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