



الدَّرْسُ السَّابِعُ

لَيْسَ الْخَيْرُ كَمَا مَعَايِنَهُ

Being told is not like seeing [for yourself].

~ Prophet Muhammad ﷺ

LESSON 7 | GENERAL VOCABULARY

TRANSLATION	SINGULAR
pious	تَقِيٌّ
wicked	فَاجِرٌ
kingdom	مُلْكٌ
plain, surface of ground	صَعِيدٌ
needle	مِخْيَطٌ
secretly	سِرًّا
audibly	جَهْرًا
publicly	عَلَانِيَةً

TRANSLATION	VERB FORM	VERB
to reduce, diminish	I	نَقَّصَ (-) نَقُّصٌ
to think, believe, assume	I	ظَنَّ - يَظُنُّ - ظَنٌّ

LESSON 7 | LISTENING | EXERCISES



CLIP #7 – FATTABI'ŪNĪ: NIGHT PRAYER & QUR'ĀN

Access this recording at the Student Resource Portal.

Step 1: Skim for Familiar Words

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

1. _____

6. _____

2. _____

7. _____

3. _____

8. _____

4. _____

9. _____

5. _____

10. _____



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

Step 2: Gist

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



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

Step 3: Fill in the Blanks & Translate

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

قَامَ ﷻ لَيْلَةً فَافْتَتَحَ بِسُورَةِ _____ 1. لَا يَمُرُّ بِآيَةٍ _____ 2. إِلَّا _____ 3. اللَّهُ

سُبْحَانَهُ. وَلَا يَمُرُّ بِآيَةٍ _____ 4. وَجَلَالٍ وَهَيْبَةٍ إِلَّا وَتَعَوَّذَ بِاللَّهِ. لَا يَمُرُّ بِآيَةٍ _____ 5.

إِلَّا سَبَّحَ اللَّهَ. حَتَّى سَمِعَهُ _____ 6. إِذَا قَرَأَ: "سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى"، اللَّهُ طَلَبَ مِنَّا

التَّسْبِيحَ، _____ 7. "سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى"، فَكَانَ الرَّسُولُ ﷺ يَقُولُ: "سُبْحَانَ رَبِّي

_____ 8. إِذَا قَرَأَ: "أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ" يَقُولُ: "بَلَىٰ وَأَنَا عَلَىٰ ذَلِكَ مِنَ

الشَّاهِدِينَ". هَكَذَا كَانَ تَفَاعُلُهُ ﷻ وَتَثْوِيرُهُ لِمَعَانِي _____ 9. اللَّهُ سُبْحَانَهُ وَتَعَالَى.

أَيُّهُمْ أَفْضَلُ؟ الْجَهْرُ بِالْقُرْآنِ، أَوِ الْمُخَافَتَةُ بِهِ؟ النَّبِيُّ ﷺ كَانَ فِي بَعْضِ الْأَحْيَانِ يَقْرَأُ حَتَّى

يَسْمَعُ أَهْلُ _____ 10. عِنْدَهُ صَوْتُهُ حِينَ يَقْرَأُ، رُبَّمَا أَحْيَانًا خَافَتْ بِهِ. وَسَأَلَ سَيِّدَنَا أَبَا

بَكْرٍ: "كَيْفَ تَقْرَأُ؟" فَقَالَ: "أَقْرَأُ _____ 11. ، فَإِنَّ اللَّهَ _____ 12. مِنِّي". وَسَأَلَ _____ 13.

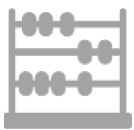
فَقَالَ: "أَمَّا أَنَا فَأُحِبُّ أَنْ أَقْرَأَهُ _____ 14. أَوْ قِطَّ الْوَسْنَانِ - أَيَّ النَّائِمِ - وَأَطْرُدُ _____ 15."

فَالْإِنْسَانَ عَلَى حَسْبِ _____ 16. وَعَلَى حَسْبِ _____ 17. يَقْرَأُ الْقُرْآنَ إِمَّا جَهْرًا وَإِمَّا

مُخَافَتَةً - أَيَّ بِصَوْتٍ مُنْخَفِضٍ جِدًّا

القرآن نُورٌ مِنَ اللَّهِ، فِيهِ شَرْحٌ لِلصَّدرِ؛ فِيهِ _____ 18، فِيهِ _____ 19 لِلكَرْبِ، فِيهِ
 إِصْلَاحٌ لِلحَالِ، فِيهِ _____ 20 لِلشَّيَاطِينِ، فِيهِ _____ 21. إِذَا قَرَأْتَ القُرْآنَ يَحْتَاجُ فِعْلاً
 أَنْ أَوْسَعَ نِيَّتِي حَتَّى أَتَحَصَّلَ عَلَى كُلِّ خَيْرَاتِ هَذَا القُرْآنِ العَظِيمِ. كَانَ النَّبِيُّ ﷺ لَهُ
 _____ 22 مِنَ القُرْآنِ وَوَرَدَ مِنَ القُرْآنِ _____ 23 يَعْني يَجْعَلُ لَهُ حِصَّةً مُعَيَّنَةً مِنَ
 القُرْآنِ.

كَانَ _____ 24 القُرْآنَ فِي كُلِّ ثَلَاثَةِ أَيَّامٍ وَكَانَ الصَّحَابَةُ كَذَلِكَ، وَبَعْضُهُمْ فِي سَبْعَةِ أَيَّامٍ،
 وَهَذَا كَانَ حَالٌ أَكْثَرَ _____ 25 وَصَلَحَاءِ هَذِهِ الأُمَّةِ. فِي كُلِّ _____ 26 يَقْرَءُونَ القُرْآنَ،
 أَقَلُّ شَيْءٍ قَالُوا فِي اليَوْمِ جُزْءٌ، بِحَيْثُ فِي _____ 27 يَخْتِمُ الإِنْسَانُ خِتْمَةً. وَالنَّبِيُّ ﷺ سُئِلَ:
 "مَا أَحَبُّ الأَعْمَالِ؟" فَقَالَ: "الحَالُ المُرْتَحِلُ". أَيُّسُ الحَالِ المُرْتَحِلُ؟ قَالَ: "الَّذِي كَلَّمَا خَتَمَ
 القُرْآنَ _____ 28" يَعْني أَوَّلُ مَا يَخْتِمُ سُورَةَ "قُلْ أَعُوذُ بِرَبِّ النَّاسِ" مُبَاشَرَةً بَعْدَهَا فِي
 نَفْسِ مَكَانِهِ يَبْدَأُ بِالفَاتِحَةِ وَيَدْخُلُ فِي الخِتْمَةِ الَّتِي بَعْدَهَا، وَهَكَذَا يَمْشِي خِتْمَةً بَعْدَ
 خِتْمَةٍ، فَيَكُونُ دَائِمًا يَحِلُّ وَيَرْتَحِلُ مَعَ كَلَامِ اللَّهِ سُبْحَانَهُ وَتَعَالَى.



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

LESSON 7 | LISTENING | ANSWER KEY & TRANSLATION

Fill in the Blank Answers

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

عَذَابٍ - 4	سَأَلَ - 3	رَحْمَةٍ - 2	الْبَقْرَةَ - 1
الْأَعْلَى - 8	أَمْرٍ - 7	الصَّحَابَةَ - 6	تَسْبِيحٍ - 5
قَرِيبٌ - 12	مُخَافَتَةً - 11	الْحُجُرَاتِ - 10	كَلَامٍ - 9
الْحَالِ - 16	الشَّيْطَانَ - 15	جَهْرًا - 14	عُمَرَ - 13
طَرْدٌ - 20	تَفْرِيجٍ - 19	شِفَاءً - 18	الْمَكَانِ - 17
يَخْتِمُ - 24	يَوْمِيًّا - 23	حِزْبٍ - 22	رُقِيَّةً - 21
اِفْتَتَحَهُ - 28	الشَّهْرِ - 27	أُسْبُوعٍ - 26	عُلَمَاءٍ - 25

Translation of Listening Script

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

[When he would] stand ﷺ at night, he began with the chapter of **1**,the cow. He did not come across a verse of **2**mercy, except **3**he asked Allah, Glorious is He. He did not come across a verse of **4**punishment, [Allah's] magnificence, and [Allah's] prestige, except that he sought refuge with Allah. He did not come across a verse of **5**glorification except that he glorified Allah. It was such that **6**the companions could hear him, when he recited: "Glorify the name of your Lord, Most High" – Allah commanded from us glorification, **7**a command: "Glorify the name of your Lord, Most High" – that the Messenger ﷺ would say: "Glorious is my Lord, **8**Most High." When he recited: "Is Allah not the wisest of Judges?" he would say: "Surely, and I am among those who bear witness to that." Such was his ﷺ interaction and his meditation upon the meaning of the **9**speech of Allah, Glorious and Exalted is He.


Which is better? Loud [recitation] of the Qur'ān or lowered [recitation]? The Prophet ﷺ used to, sometimes, read so that the people of ¹⁰**the apartments** around him could hear his voice when he recited, and perhaps sometimes he would lower his voice. He ﷺ asked our master Abu Bakr: "How do you recite?" He said: "I recite ¹¹**in a lowered voice**. Surely Allah is ¹²**near** to me." He ﷺ asked ¹³**'Umar** and he said: "As for me, I love to recite the Qur'ān ¹⁴**out loud**. I wake up the one sleeping and I drive away ¹⁵**Satan**." Thus, people recite the Qur'ān according to [their] ¹⁶**state** and according to [their] ¹⁷**place**, whether out loud or in a lowered voice, meaning in a voice that is very low.

The Qur'ān is a light from Allah. In it is expansion of the heart. In it is ¹⁸**a cure**. In it is ¹⁹**an alleviation** of stress. In it is rectification of [one's] state. In it is ²⁰**a driving away** of the devils. In it is ²¹**a protection**. When you recite the Qur'ān, you must do [it so] that my intention is as comprehensive so that I can reap all of the good of this great Qur'ān. The Prophet ﷺ had a ²²**hizb** of the Qur'ān, a litany of the Qur'ān, ²³**daily**. Meaning, he would have a specific portion of the Qur'ān.

He ﷺ would ²⁴**finish** the Qur'ān every three days and the companions would do so as well, while some of them in seven days. This was the state of most of ²⁵**the scholars** and righteous people of this nation. Every ²⁶**week**, they would recite the Qur'ān. The smallest amount they said was a *juz* in a day...in as much as in ²⁷**one month** a person would finish [the Qur'ān]. The Prophet ﷺ was asked: "What is the most beloved of actions?" He said: "*al-Hāll al-Murtahil*." Was is the "*al-Hāll al-Murtahil*?" He said: "The one who whenever he finishes the Qur'ān, ²⁸**begins** it [again]." Meaning, at the first [moment; i.e. immediately] that he finishes the chapter: "Say 'I seek refuge with the Lord of Mankind'" immediately after, [while] in the same place, he begins with The Opening and enters into the recital that is after it. In this way one 'walks' from recital to recital so that they are always traveling with the speech of Allah, Glorious and Exalted is He.

LESSON 7 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
earthquake	–	زَلْزَالٌ
load; baggage	أَثْقَالٌ	ثِقْلٌ
scattered	أَشْتَاتٌ	شَتٌّ
atom; tiny speck	ذَرَّاتٌ	ذَرَّةٌ

 DID YOU KNOW	<p>The word for earthquake, الزَّلْزَلَةُ, is derived from a quadrilateral (4-letter) root. Quadrilaterals are often onomatopoeic, in that meaning is related to sound:</p> <table style="width: 100%; text-align: center;"> <tr> <td>دَمَدَمَ</td> <td>كَبَّكَبَ</td> <td>وَسْوَسَ</td> </tr> <tr> <td>to destroy</td> <td>to topple</td> <td>to whisper</td> </tr> </table>	دَمَدَمَ	كَبَّكَبَ	وَسْوَسَ	to destroy	to topple	to whisper
دَمَدَمَ	كَبَّكَبَ	وَسْوَسَ					
to destroy	to topple	to whisper					

LESSON 7 | QUR'ĀN ANALYSIS | SŪRAT AL-ZALZALA

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) مَفْعُولٌ بِهِ



سُورَةُ الزَّلْزَلَةِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ الْإِنْسَانُ

مَا لَهَا ③ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ④ بِأَنَّ رَبَّكَ أَوْحَى لَهَا ⑤ يَوْمَئِذٍ يَصْدُرُ

النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ⑥ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑦

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

LESSON 7 | QUR'ĀN ANALYSIS
THEORY REINFORCEMENT: PASSIVE VOICE

PRINCIPLE #16

The object often becomes the 'substitute فاعِل' when the verb is passive.

إِذَا زَلَزَلَ اللَّهُ الْأَرْضَ ← ACTIVE VOICE
مَفْعُولٌ بِهِ

إِذَا زُلِزِلَتِ الْأَرْضُ ← PASSIVE VOICE
نَائِبُ الْفَاعِلِ

The passive verb (الفِعْلُ الْمَبْنِيُّ لِلْمَجْهُولِ) has specific patterns for the past and present tense for form I verbs. For augmented verbs, the construction of the passive verb is similar to form I, e.g.

AGUMENTED VERB FORMS		FORM I	
يُفَعِّلُ	فَعَّلَ	يُفَعِّلُ present tense	فُعِّلَ past tense
يُفَعِّلُ	أَفْعَلَّ		
يُفْتَعِّلُ	أَفْتَعَّلَ		
present tense	past tense		

LESSON 7 | QUR'ĀN ANALYSIS

THEORY REINFORCEMENT: VERB-DOER AGREEMENT

The مُبْتَدَأُ and خَبَرٌ of a nominal sentence match in gender and number, while the فاعِلٌ and فِعْلٌ of a verbal sentence only match in gender.

	NOMINAL	VERBAL
GENDER	agrees	agrees
NUMBER	agrees	remains singular

قَالَ الَّذِينَ اسْتَكْبَرُوا

“Those who were arrogant said..” [40:48]

يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ

“The hypocrites and those who have sickness in their hearts say...” [8:49]

قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ

“The angels said: ‘O Maryam, indeed Allah has chosen you.’” [3:42]

If the فاعِلٌ is a non-human plural, it is treated as feminine, e.g.

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

“The seven heavens and the earth and what is between them glorify Him.” [17:44]

LESSON 7 | QUR'ĀN ANALYSIS

HURŪF: MEANING OF ...مَا لِ؟

The expression مَا لِ... followed by a noun is typically used to convey the meaning of, “What is the matter with...?” or sometimes, “What right does...have?” or “Why should...do...?” The rhetorical question is used to convey astonishment and/or rebuke.

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۖ وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ

“And the earth discharges its burden. Man will say: ‘What is the matter with it?’”

TRANSLATION	EXAMPLE
<p>“And why should we not rely upon Allah while He has guided us to our [good] ways” [14:12]</p>	<p>وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا</p>
<p>“And they say, “What is the matter with this messenger that he eats food and walks in the markets?” [25:7]</p>	<p>وَقَالُوا مَا لِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ</p>

This can be confused with the مَا of negation, e.g.

TRANSLATION	EXAMPLE
<p>“They have no knowledge of it.” [18:5]</p>	<p>مَا لَهُمْ بِهِ مِنْ عِلْمٍ</p>

LESSON 7 | QUR'ĀN ANALYSIS | EXERCISES

7A. Passive Voice Exercises

Read each of the *āyāt* below and check whether the active or passive voice is used.

PASSIVE	ACTIVE	EXAMPLE
		1 - وَإِذَا أَنْزَلَتْ سُورَةٌ 9:86
		2 - فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ 40:40
		3 - يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ 40:40
		4 - كُتِبَ عَلَيْكُمُ الصِّيَامُ 2:183
		5 - كَلَّا سَوْفَ تَعْلَمُونَ 102:4
		6 - فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ 105:1
		7 - وَحُصِّلَ مَا فِي الصُّدُورِ 100:10
		8 - لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ 95:4
		9 - وَخُلِقَ الْإِنْسَانُ ضَعِيفًا 4:28
		10 - إِذَا ذُكِرَ اللَّهُ 8:2

7B. Verb-Doer Agreement Exercises

Circle the verb that correctly fills in the blank.

	VERB CHOICES
1 - لَ _____ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ 23:71	فَسَدَ فَسَدَتْ
2 - وَ _____ الْقَمَرُ 75:8	خَسَفَ خَسَفَتْ
3 - مِمَّا _____ الْأَرْضِ 2:61	يُنْبِتُ تُنْبِتُ
4 - وَ _____ الْجِبَالِ فَكَانَتْ سَرَابًا 78:20	سِيرَ سِيرَتْ
5 - _____ بِهَا عِبَادُ اللَّهِ 76:6	يَشْرَبُ يَشْرَبْنَ
6 - وَ _____ السَّمَاءِ فَكَانَتْ أَبْوَابًا 78:19	فُتِحَ فُتِحَتْ
7 - الَّذِينَ _____ الْكِتَابَ 10:94	يَقْرَأُ يَقْرَأُونَ
8 - _____ عَلَيْكُمْ الْقِتَالَ 2:216	كُتِبَ كُتِبَتْ
9 - إِذْ _____ طَافَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا 3:122	هَمَّتْ هَمَّتَا
10 - وَهَذِهِ الْأَنْهَارُ _____ مِنْ تَحْتِ 5:23	يَجْرِي تَجْرِي

7C. Qur'ānic Application - Harf ... ما ل

Read each of the *āyāt* below and check the appropriate box if the ما ل used is for negation or “what’s the matter?”

“WHATS THE MATTER”	NEGATION	
		1 - مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ 43:20
		2 - يَتَابِلِيسُ مَا لَكَ إِلَّا تَكُونُ مَعَ السَّاجِدِينَ 15:32
		3 - مَا لَكُمْ لَا تَنَاصَرُونَ 37:25
		4 - وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا 38:62
		5 - أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ 7:59
		6 - مَا لَكُمْ لَا تَنْطِقُونَ 37:92
		7 - فَقَالَ مَا لِيَ لَا أَرَىٰ الْهُدُودَ 27:20
		8 - مَا لَكُمْ كَيْفَ تَحْكُمُونَ 68:36
		9 - مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِرٍ 40:33
		10 - مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا 71:13

LESSON 7 | QUR'ĀN ANALYSIS | ANSWER KEYS

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

سُورَةُ الزَّلْزَالِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ

مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَى لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ

IV










النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَلَهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

IV

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

SYMBOL	CONCEPT	SYMBOL	CONCEPT
of the	إِضَافَةٌ	PAST → ↓ ! ← FUTURE	Type of Verb
↪	مَفْعُولٌ بِهِ	↵	Prepositional Phrase

7A. Passive Voice Exercises

PASSIVE	ACTIVE	EXAMPLE
		1 - وَإِذَا أَنْزَلَتْ سُورَةٌ 9:86 “When a <i>sūra</i> was revealed.”
		2 - فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ 40:40 “Those [people] will enter the Garden.”
		3 - يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ 40:40 “They will be provided therein without any account.”
		4 - كُتِبَ عَلَيْكُمُ الصِّيَامُ 2:183 “Fasting was prescribed for you.”
		5 - كَلَّا سَوْفَ تَعْلَمُونَ 102:4 “Nay! You will know.”
		6 - كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ 105:1 “How your Lord dealt with the companions of the elephant.”
		7 - وَحُصِّلَ مَا فِي الصُّدُورِ 100:10 “And what is in the chests are obtained.”
		8 - لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ 95:4 “Surely we created man in the best of forms.”
		9 - وَخُلِقَ الْإِنْسَانُ ضَعِيفًا 4:28 “Man was created weak.”
		10 - إِذَا ذُكِرَ اللَّهُ 8:2 “When Allah is mentioned.”

7B. Verb-Doer Agreement Exercises

	VERB CHOICES
<p>1 - لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ 23:71</p> <p>“The heavens and the earth and what is in them would have been ruined.”</p>	<p>فَسَدَ (فَسَدَتْ)</p>
<p>2 - وَخَسَفَ الْقَمَرُ 75:8</p> <p>“And the moon darkens.”</p>	<p>خَسَفَ (خَسَفَتْ)</p>
<p>3 - مِمَّا تُنْبِتُ الْأَرْضُ 2:61</p> <p>“From what the earth produces.”</p>	<p>يُنْبِتُ (تُنْبِتُ)</p>
<p>4 - وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا 78:20</p> <p>“And the mountains are removed and will be [but] a mirage.”</p>	<p>سَيَّرَ (سَيَّرَتْ)</p>
<p>5 - يَشْرَبُ بِهَا عِبَادُ اللَّهِ 76:6</p> <p>“The servants of Allah will drink of it.”</p>	<p>يَشْرَبُ (يَشْرَبْنَ)</p>
<p>6 - وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا 78:19</p> <p>“And the sky is opened and will become gateways.”</p>	<p>فُتِحَ (فُتِحَتْ)</p>
<p>7 - الَّذِينَ يَقْرَأُونَ الْكِتَابَ 10:94</p> <p>“Those who recite the Book.”</p>	<p>يَقْرَأُ (يَقْرَأُونَ)</p>
<p>8 - كُتِبَ عَلَيْكُمُ الْقِتَالُ 2:216</p> <p>“Fighting has been prescribed for you.”</p>	<p>كُتِبَ (كُتِبَتْ)</p>
<p>9 - إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا 3:122</p> <p>“[Remember] when two parties among you were about to lose courage.”</p>	<p>هَمَّتْ (هَمَّتَا)</p>
<p>10 - وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِ 5:23</p> <p>“And these rivers flow beneath me.”</p>	<p>يَجْرِي (تَجْرِي)</p>

7C. Qur'anic Application - Harf ... مال

"WHATS THE MATTER"	NEGATION	
	✔	<p>1 - مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ 43:20</p> <p>"They have of that no knowledge."</p>
✔		<p>2 - يَا بَلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ 15:32</p> <p>"O Iblis, what is the matter with you that you are not with those who prostrate?"</p>
✔		<p>3 - مَا لَكُمْ لَا تَنَاصَرُونَ 37:25</p> <p>"What is the matter with you that you do not help one another?"</p>
✔		<p>4 - وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا 38:62</p> <p>"They said: 'What is the matter with us that we do not see men?'"</p>
✔	✔	<p>5 - أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ 7:59</p> <p>"Worship Allah. You have no deity other than Him."</p>
✔		<p>6 - مَا لَكُمْ لَا تَنْطِقُونَ 37:92</p> <p>"What is the matter with you that you do not speak?"</p>
✔		<p>7 - فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ 27:20</p> <p>"He said: 'What is the matter with me that I do not see the Hoopoe bird?'"</p>
✔		<p>8 - مَا لَكُمْ كَيْفَ تَحْكُمُونَ 68:36</p> <p>"What is the matter with you? How do you judge?"</p>
✔	✔	<p>9 - مَا لَكُمْ مِنْ اللَّهِ مِنْ عَاصِرٍ 40:33</p> <p>"There is not for you, from Allah, any protector."</p>
✔		<p>10 - مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا 71:13</p> <p>"What is the matter with you that you do not attribute to Allah [due] grandeur?"</p>

LESSON 7 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
proud, defiant, disdainful; abstaining (in a praiseworthy manner)	(-ون / -ات)	أَبِيٌّ
search, inquiry, research	بُحُوثٌ	بَحْثٌ
case, issue	قَضَايَا	قَضِيَّةٌ
lost, misplaced	(ضُيِّعٌ)	ضَائِعٌ
ruler, commander	أُمَرَاءُ	أَمِيرٌ
dog	كِلَابٌ	كَلْبٌ

TRANSLATION	VERB FORM	VERB
to be able	I	قَدَرَ (-) قُدْرَةٌ
to hurry, hasten	I	اسْتَعْجَلَ
to be shy, embarrassed; shy (away from)	X	اسْتَحْيَى - يَسْتَحْيِي - اسْتِحْيَاءٌ

§ *Subtleties of Arabic Vocabulary*

The roots ع - ج - ل indicate "haste," e.g.

مُسْتَعْجِلٌ
one in a hurry

عِجْلٌ
calf
[51:27]

عَاجِلَةٌ
this life
[76:28]

عَجَلٌ
haste; clay
[21:38]

15 – يُوسُفُ يَسْأَلُ التَّفْتِيْشَ

¹وَلَمَّا جَاءَ الرَّسُولُ إِلَى يُوسُفَ قَالَ لَهُ: إِنَّ الْمَلِكَ يَدْعُوكَ! مَا رَضِيَ يُوسُفُ أَنْ يَخْرُجَ مِنْ

²السَّجْنِ هَكَذَا. وَيَقُولُ النَّاسُ: هَذَا يُوسُفُ! هَذَا كَانَ أَمْسٍ فِي السَّجْنِ، إِنَّهُ خَانَ الْعَزِيزَ.

³إِنَّ يُوسُفَ كَانَ كَبِيرَ النَّفْسِ أَبِيًّا. إِنَّ يُوسُفَ كَانَ كَبِيرَ الْعَقْلِ ذَكِيًّا.

⁴لَوْ كَانَ أَحَدٌ مَكَانَ يُوسُفَ فِي السَّجْنِ وَجَاءَهُ رَسُولُ الْمَلِكِ، وَقَالَ لَهُ رَسُولُ الْمَلِكِ إِنَّ

⁵الْمَلِكَ يَدْعُوكَ وَيَنْتَظِرُكَ، لِأَسْرَعِ هَذَا الرَّجُلُ إِلَى بَابِ السَّجْنِ وَخَرَجَ. وَلَكِنَّ يُوسُفَ

⁶لَمْ يَسْرَعْ، وَيُوسُفَ لَمْ يَسْتَعْجَلْ. بَلْ قَالَ لِرَسُولِ الْمَلِكِ: أَنَا أُرِيدُ التَّفْتِيْشَ، أَنَا أُرِيدُ

⁷الْبَحْثَ عَنِ قَضِيَّتِي. وَسَأَلَ الْمَلِكُ عَنْ يُوسُفَ، وَعَلِمَ الْمَلِكُ وَعَلِمَ النَّاسُ أَنَّ يُوسُفَ

⁸بَرِيءٌ. وَخَرَجَ يُوسُفُ بَرِيئًا وَأَكْرَمَهُ الْمَلِكُ.

16 – عَلَى خَزَائِنِ الْأَرْضِ

⁹وَكَانَ يُوسُفُ يَعْلَمُ أَنَّ الْأَمَانَةَ قَلِيلَةٌ فِي النَّاسِ. وَكَانَ يُوسُفُ يَعْلَمُ أَنَّ الْخِيَانَةَ كَثِيرَةٌ فِي

¹⁰النَّاسِ. وَكَانَ يُوسُفُ يَرَى أَنَّ النَّاسَ يَخُونُونَ فِي أَمْوَالِ اللَّهِ. وَكَانَ يَرَى أَنَّ فِي الْأَرْضِ

11 خَزَائِنَ كَثِيرَةً وَلَكِنَّهَا ضَائِعَةٌ. إِنَّهَا ضَائِعَةٌ لِأَنَّ الْأَمْرَاءَ لَا يَخَافُونَ اللَّهَ فِيهَا، فَتَأْكُلُ

12 كِلَابُهُمْ وَلَا يَجِدُ النَّاسُ مَا يَأْكُلُونَ. وَتَلْبَسُ بِيُوتَهُمْ وَلَا يَجِدُ النَّاسُ مَا يَلْبَسُونَ .

13 وَلَا يَنْفَعُ النَّاسَ بِخَزَائِنِ الْأَرْضِ إِلَّا مَنْ كَانَ حَفِيظًا عَلِيمًا. وَمَنْ كَانَ حَفِيظًا وَمَا كَانَ

14 عَلِيمًا لَا يَعْلَمُ أَيْنَ خَزَائِنُ الْأَرْضِ وَكَيْفَ يَنْتَفِعُ بِهَا. وَمَنْ كَانَ عَلِيمًا وَمَا كَانَ حَفِيظًا

15 يَأْكُلُ مِنْهَا وَيَجُوعُونَ فِيهَا. وَكَانَ يُوسُفُ حَفِيظًا عَلِيمًا.

16 وَكَانَ يُوسُفُ لَا يُرِيدُ أَنْ يَتْرِكَ الْأَمْرَاءَ يَأْكُلُونَ أَمْوَالَ النَّاسِ. وَكَانَ يُوسُفُ لَا يَقْدِرُ أَنْ

17 يَرَى النَّاسَ يَجُوعُونَ وَيَمُوتُونَ. وَكَانَ يُوسُفُ لَا يَسْتَحْيِي مِنَ الْحَقِّ. فَقَالَ لِلْمَلِكِ: اجْعَلْنِي

18 عَلَى خَزَائِنِ الْأَرْضِ [?] إِنِّي حَفِيظٌ عَلِيمٌ 12:55

19 وَهَكَذَا كَانَ يُوسُفُ أَمِينًا لِحَزَائِنِ مِصْرَ. وَاسْتَرَاخَ النَّاسُ جِدًّا وَحَمِدُوا اللَّهَ.



**DID YOU
KNOW**

Originally, the word “magazine” meant a storehouse for military goods. This is said to come from the Arabic مَخَارِن meaning “storehouses.” Magazines are now ‘storehouses’ of information.

LESSON 7 | TEXT ANALYSIS | TRANSLATION

15 – Joseph asks for an Investigation

¹When the messenger came to Joseph, he said to him, “The king invites you [to his presence]!” Joseph was not comfortable with leaving the ²prison in this manner so that people would say, “This is Joseph, this (man) yesterday was in prison; surely he has deceived the king.” ³Joseph had great self-restraint and an incredible intellect. ⁴Were anyone in the place of Joseph in prison and the messenger of the king were to come to him telling him, “⁵The king calls for you and awaits you,” this person would have hastened to the door of the prison to come out. ⁶But Joseph did not hurry, nor did Joseph rush. Instead, he said to the king’s messenger, “I want to ⁷investigate and inquire about my case.” [So] The king asked about Joseph; the king knew the people and learned that Joseph was ⁸innocent, So Joseph left as an innocent person, and the king treated him generously.

16 – Over the Treasures of the Land

⁹Joseph knew that there was little trust in the people, and that there was much treachery among the ¹⁰people. Joseph would see the people treacherously deal with the wealth of God and saw that there were many ¹¹treasures in the land, but they were wasted. Indeed, they were wasted because those in charge had no fear of God with respect to them, so ¹²their dogs would eat while the people would not, and their houses would be “clothed” [adorned] while the people would have nothing to wear. ¹³No one benefits the people with the treasures of the land except one who is [both] a good keeper and is knowledgeable. One who is a good keeper but ¹⁴not knowledgeable would not know where the treasures of the land were, nor how to

make good use of them. While one who is knowledgeable, but is not a good keeper, would ⁹consume from it and deal with it dishonestly. Joseph [however] was a good keeper and knowledgeable.

¹⁶Joseph did not desire to leave those in charge to consume the people's wealth, and he could not stand to ¹⁷watch the people go hungry and die. Joseph did not shy away from the truth. So, he said to the king, "*Place me ¹⁸over the treasures of the land, indeed I am a good and knowledgeable keeper (12:55).*" ¹⁹Thus did Joseph become charged with the treasures of Egypt. The people became very glad and praised God.



SCAN TO ACCESS LESSON 7 QUIZ



الدَّرْسُ الثَّامِنُ

إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

The strong one is he who controls himself at the time of anger.

~ Prophet Muhammad ﷺ

LESSON 8 | GENERAL VOCABULARY

TRANSLATION	SINGULAR
year	سَنَةٌ
generation	قَرْنٌ
summer	صَيْفٌ
winter	شِتَاءٌ
cold (adj.)	بَارِدٌ
hot (adj.)	حَارٌّ

TRANSLATION	VERB FORM	VERB
to extend	I	مَدَّ - يَمُدُّ - مَدَّ
to address	III	خَاطَبَ

LESSON 8 | LISTENING | EXERCISES



CLIP #8 – FATTABI'ŪNĪ: RECITING QUR'ĀN

Access this recording at the Student Resource Portal.

Step 1: Skim for Familiar Words

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

1. _____

6. _____

2. _____

7. _____

3. _____

8. _____

4. _____

9. _____

5. _____

10. _____



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

Step 2: Gist

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



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

Step 3: Fill in the Blanks & Translate

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

إِذَا قَرَأْتَ الْقُرْآنَ اسْتَشِعِرْ أَنَّهُ _____¹ اللَّهُ لَكَ _____². كُلُّ وَاحِدٍ - سُبْحَانَ اللَّهِ -

لَهُ فِي الْقُرْآنِ _____³ ، يَفْهَمُ مِنَ الْقُرْآنِ ، يَتَذَوَّقُ مِنَ الْقُرْآنِ أَشْيَاءَ _____⁴ مَا

يَجِدُهَا أَيُّ إِنْسَانٍ ثَانٍ، لِأَنَّ هَذَا _____⁵ مِنَ اللَّهِ لِكُلِّ _____⁶. فَكُلُّ وَاحِدٍ يَجِدُ

خُصُوصِيَّةً، رَبَّمَا غَيْرِ الْآخِرِ فِي _____⁷ كَلَامِ اللَّهِ سُبْحَانَهُ وَتَعَالَى.

تَقُولُ أُمُّ سَلَمَةَ: "كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ قِرَاءَةً _____⁸ حَرْفًا حَرْفًا، يُعْطِي كُلَّ حَرْفٍ

حَقَّهُ" بِحَيْثُ أَنَّ الْإِنْسَانَ لَوْ قَرَأَ الْقُرْآنَ بِاسْتِعْجَالٍ، أَحْيَانًا _____⁹ الْحُرُوفِ. لَكِنْ

قِرَائَتُهُ يُمَكِّنُ الْوَاحِدُ أَنْ يَعِدَّ حُرُوفَهُ. كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ مَدًّا. قَالَ الصَّحَابَةُ يَقْرَأُ

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"، _____¹⁰ "اللَّهُ" وَ"الرَّحْمَنُ" وَ"الرَّحِيمُ"، يُعْطِي هَذِهِ _____¹¹

حَقَّهَا. فَكَانَ ﷺ كَمَا أَمَرَهُ اللَّهُ تَعَالَى "وَرَتَّلِ الْقُرْآنَ" _____¹²، كَانَ يُرَتِّلُ السُّورَةَ حَتَّى

رُبَّمَا كَانَتْ أَطْوَلَ مِنْ _____¹³، إِذَا رَتَّلَهَا وَإِذَا جَوَّدَهَا.

الصَّحَابِيُّ عَبْدُ اللَّهِ بْنِ الْمُعَقَّلِ قَالَ: "رَأَيْتُ النَّبِيَّ ﷺ فِي _____ جَمِيلٍ جِدًّا، وَهُوَ عَلَى

14

جَمَلِهِ أَوْ عَلَى نَاقَتِهِ، قَالَ وَهُوَ يَقْرَأُ سُورَةَ _____ قِرَاءَةً لَيِّنَةً وَهُوَ يُرْجِعُ أَيَّ أَنَّهُ ﷺ كَانَ

15

يُرْتِّلُ وَيُرْجِعُ التَّرْجِيعَ الَّذِي فِيهِ التَّقْطِيعُ، هَذَا يُسَمَّى التَّرْجِيعَ، أَيَّ أَنَّهُ ﷺ كَانَ يَقْرَأُ قِرَاءَةً

يُطْرَبُ بِهَا" وَهَذَا فِي _____ سَفَرِهِ وَهُوَ عَلَى _____.

17

16

نَحْنُ الْيَوْمَ مُمَكِّنَ أَنْ نَقْرَأَ الْقُرْآنَ وَنَحْنُ فِي _____، وَنَحْنُ نَمْشِي، وَنَحْنُ بِأَيِّ حَالٍ

18

مِنَ الْأَحْوَالِ. لَكِنَّ الْأَفْضَلَ أَنْ يَكُونَ دَائِمًا الْإِنْسَانُ عَلَى _____ وَأَنْ يَسْتَحْدِمَ

19

السَّوَاكَ قَبْلَ أَنْ يَبْدَأَ بِالْقِرَاءَةِ لِتَطْهِيرِ فَمِهِ وَأَنْ يَسْتَقْبِلَ _____ وَأَنْ يَكُونَ بِثِيَابٍ

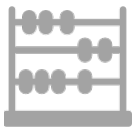
20

_____ وَبِرَائِحَةٍ طَيِّبَةٍ وَفِي _____ نَظِيفٍ وَأَنْ يَخْشَعَ وَأَنْ يَتَدَبَّرَ وَأَنْ _____.

23

22

21



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

LESSON 8 | LISTENING | ANSWER KEY & TRANSLATION

Fill in the Blank Answers

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

أَحْيَانًا - 4	شَيْءٌ - 3	أَنْتَ - 2	كَلَامٌ - 1
مُفَسَّرَةً - 8	تِلَاوَةً - 7	الْخَلْقِ - 6	خِطَابٌ - 5
تَرْتِيلًا - 12	الْمُدُودَ - 11	يَمْدُ - 10	تَتَدَاخَلُ - 9
حَالٍ - 16	الْفَتْحِ - 15	مَشْهَدٍ - 14	أُخْتِهَا - 13
الْقِبْلَةَ - 20	طَهَارَةً - 19	سَيَّارَاتِنَا - 18	دَابَّتِيهِ - 17
	يَتَأَمَّلَ - 23	مَكَانٍ - 22	نُظَيْفَةً - 21

Translation of Listening Script

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

When you recite the Qur'ān, perceive that it is the **1speech** of Allah to you, **2you!** Everyone, Glorious is Allah, has in the Qur'ān **3something** they understand from the Qur'ān, they taste from the Qur'ān things **4sometimes** that a second person would not find. This is because this is **5an address** from Allah to all of **6creation**. So everyone finds something special, perhaps not another [would], in the **7recitation** of the speech of Allah, Glorious and Exalted is He.

Umm Salamah said: “The recitation of the Messenger of Allah was a **8clear** recitation, letter by letter.” He ﷺ gave each letter its right, whereas that a person, if he read the Qur'ān in a hurry he sometimes **9jumbles** the letters; however his recitation [was such that] it was possible for a person to count his letters. The recitation of the Messenger of Allah was elongated. The Companions said when he

ﷺ recited “*Bismillahi al-Rahmān al-Rahīm*” he would ¹⁰elongate “*Allāh*” and “*Rahmān*” and “*Rahīm*.” He ﷺ gave these ¹¹elongations their right. He ﷺ was, as Allah, Exalted is He, commanded “and recite the Qur’ān in a measured ¹²tone.” He ﷺ would measure his recitation of a chapter so that it was longer than ¹³its sister [chapter] when he recited in a measured tone and when he applied the rules of recitation.

The companion, Abdullah ibn al-Mughaffal, said: “I saw the Prophet ﷺ in a very beautiful ¹⁴scene. He ﷺ was [riding] upon a camel or a she-camel. He said, he was reciting the chapter “¹⁵*al-Fath*” [with] a beautiful recitation while he ﷺ was making a measured recitation. Meaning, that he ﷺ used to recite in a measured way that in it were pauses...this is known as “*al-Tarjī*” Meaning, that he ﷺ would recite a recitation that would move him. This [he would do] in a ¹⁶state of travel or while [riding] upon ¹⁷his animal ﷺ.

We, today, it is possible that we recite the Qur’ān while we are in ¹⁸our cars, while we are walking, while we are in any state possible. However, the best is that a person is always in a state of ¹⁹purity, that he uses the tooth-stick so that he begins the recitation with a clean mouth, faces the ²⁰*qibla*, is with ²¹clean clothes, has a good scent, is in a clean ²¹place, is humble, and ponder and ²³meditate [on the Qur’ān].

LESSON 8 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
page	صُحُفٌ	صَحِيفَةٌ
one who professes the true religion	حُنَفَاءُ	حَنِيفٌ
right; correct; true	—	قِيَمٌ §

TRANSLATION	VERB FORM	VERB
to recite	I	تَلَا - يَتْلُو - تِلَاوَةٌ
to be separated	VII	انْفَكَ

§ *Subtleties of Arabic Vocabulary*

The roots ق - و - م indicate “standing” and “rising,” e.g.

قِيَامٌ
standing; existence

قَوَامٌ
upright

قَوْمٌ
people, crowd

إِسْتِقَامَةٌ
uprightness

LESSON 8 | QUR'ĀN ANALYSIS | SŪRAT AL-BAYYINAH 1-5

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) مَفْعُولٌ بِهِ



سُورَةُ الْبَيِّنَةِ ١-٥

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ

تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ قِيمَةٌ

﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٤﴾ وَمَا

أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا

الزَّكَاةَ ﴿٥﴾ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾

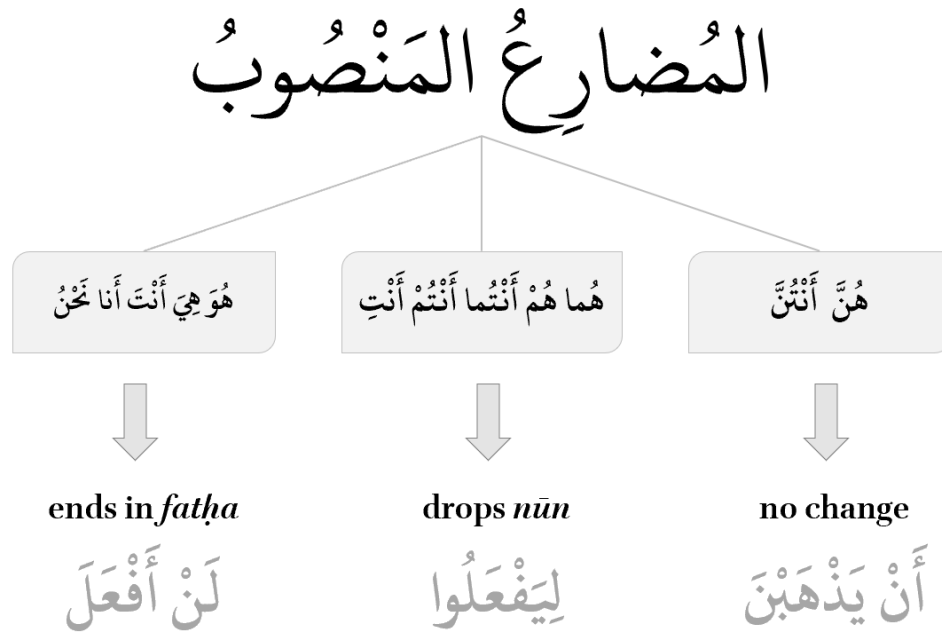
LESSON 8 | QUR'ĀN ANALYSIS

THEORY REINFORCEMENT: SUBJUNCTIVE MOOD

The subjunctive (نَصْب) mood is unique to present tense verbs. 3 common حُرُوفُ النَّصْب are:

(لِ) كَيْ	لَنْ	أَنْ
“so that,” “in order that”	“will not/never”	“that,” “to”

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



وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ

“They are not commanded except to worship Allah.” [98:5]

LESSON 8 | QUR'ĀN ANALYSIS
THEORY REINFORCEMENT: VERB FORM VII

انْفَعَلَ

COMMON MEANING: "PASSIVITY"

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ

“Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence”

[98:1]

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB
انْفَعَلَ	انْفِعَالٌ	يَنْفَعِلُ	انْفَعَلَ

إِذَا السَّمَاءُ انْفَطَرَتْ

“When the sky is cleft asunder.” [83:1]

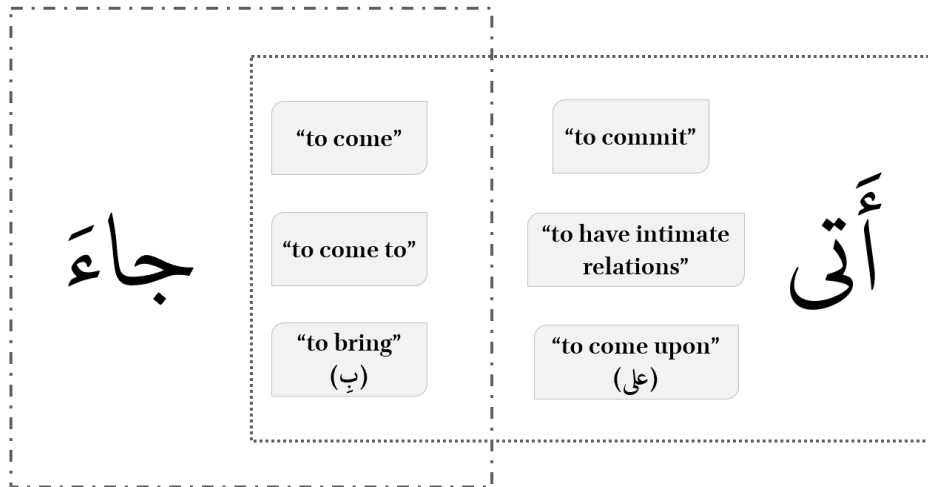
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

“Indeed, to our Lord we will return” [43:14]

LESSON 8 | QUR'ĀN ANALYSIS

ḤURŪF: MEANINGS OF جَاءَ AND أَتَى

These verbs have different meanings if used with or without a preposition.



1. Without a preposition

a. “to come”

Both verbs mean “to come” and are originally *intransitive* in meaning, e.g.

TRANSLATION	EXAMPLE
“And the caravan came , then they sent their water-drawer” [12:19]	وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ
“The command of Allah has come ; so do not be impatient for it” [16:1]	أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ

b. “to come to”

Both verbs can also be used *transitively*, with the meaning “to come to someone or something,” e.g.

TRANSLATION	EXAMPLE
“And they came to their father in the evening, weeping.” [12:16]	وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ
“Before the punishment comes to you” [39:55]	مِّن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ

c. “to commit,” e.g.

TRANSLATION	EXAMPLE
“Those who commit unlawful relations with your women, bring against them four [witnesses] from among you” [4:15]	وَالَّتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نَسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ

d. “to have intimate relations with” e.g.

TRANSLATION	EXAMPLE
“When they have purified themselves, then come to* them from where Allah has ordained for you” [2:222]	فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

2. With a preposition

a. “to bring” (very common)

When either verb is used with the preposition بَ, the meaning is “to bring”, e.g.

TRANSLATION	EXAMPLE
“Then she brought him to her people, carrying him” [19:27]	فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ
“And when they had thrown, Mūsa said, “What you have brought is [only] magic” [10:81]	فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحْرُ

b. “to come upon,” “to pass by” (less commonly used)

When used with the preposition على, the verb أتى, means “to come upon,” e.g.

TRANSLATION	EXAMPLE
“And We took the Children of Israel across the sea; then they came upon a people” [7:138]	وَجَلَّوْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ

LESSON 8 | QUR'ĀN ANALYSIS | EXERCISES

8A. Subjunctive Mood Exercises

Translate the following Qur'ānic excerpts.

1- كَىٰ نُسَبِّحَكَ كَثِيرًا

2- لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

3- أَأَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

4- وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

5- أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ

6- أَنْ تَدْخُلُوا بُيُوتًا

7- لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

8- إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

9- وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

10- يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ

8B. Verb Form VII 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	
			انْكَسَرَ	1
		يَنْقَلِبُ		2
	انْطِلَاقٌ			3
انْفَجَرُ				4
	انْفِطَارٌ			5
		يَنْكَدِرُ		6
			انْهَمَرَ	7
		يَنْقَطِعُ		8
	انْبِجَاسٌ			9
		يَنْصَرِفُ		10

8C. Qur'anic Application – جاءَ وَأَتَى

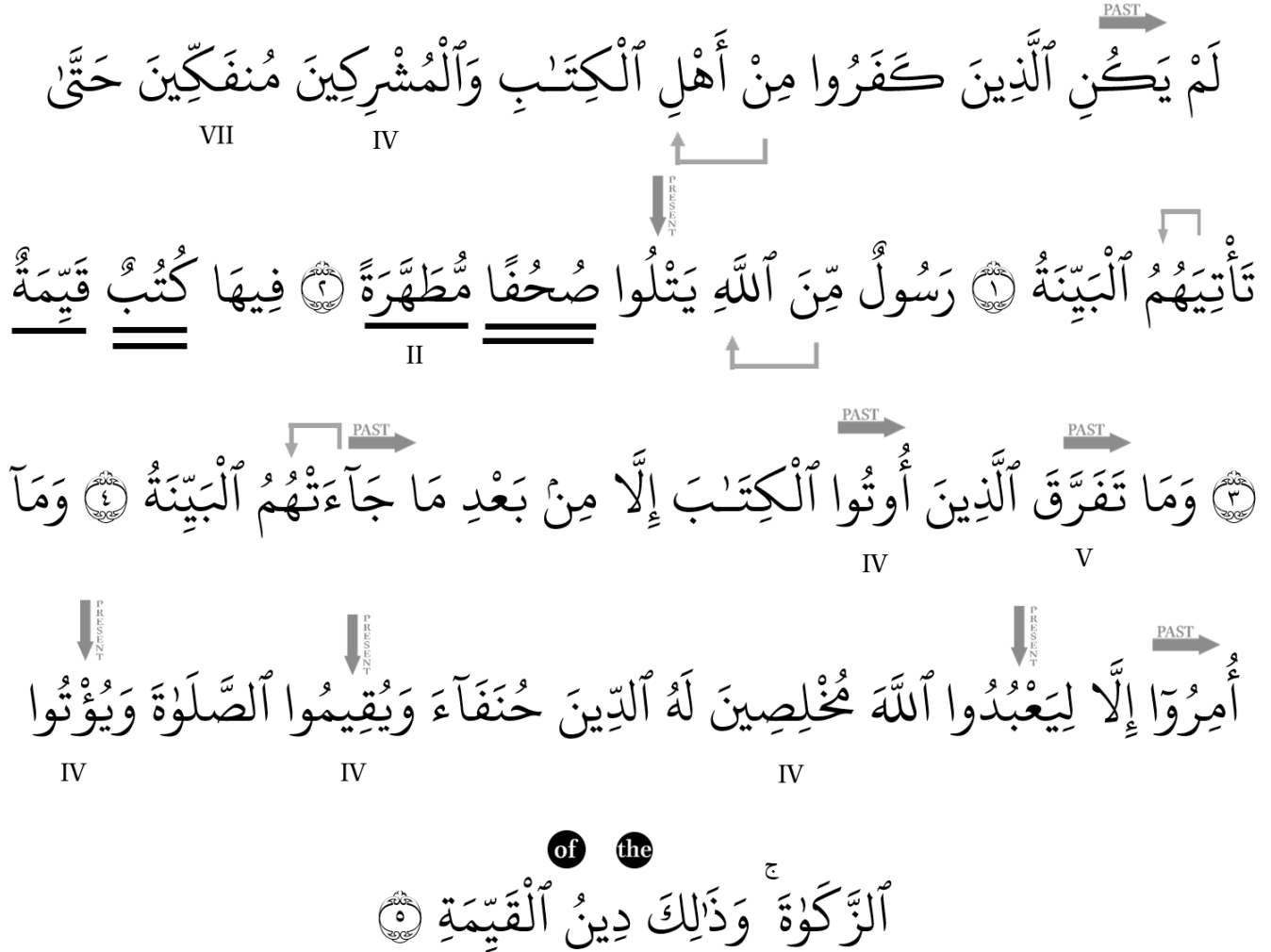
Read each of the *āyāt* below and check the column for the appropriate meaning of جاءَ or أَتَى.

TO BRING	TO COMMIT	TO COME (TO)	
			1 - وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ 2:89
			2 - جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ 3:184
			3 - وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ 7:80
			4 - إِنِّي آتِيكُمْ بِسُلْطَانٍ مُّبِينٍ 44:19
			5 - الْآنَ جِئْتُ بِالْحَقِّ 2:71
			6 - هَلْ أَتَاكَ حَدِيثُ مُوسَى 79:15
			7 - حَتَّى يَأْتِينَا بِقُرْبَانٍ 3:183
			8 - أَبْنَيْكُمْ لَتَأْتُونَ الرَّجَالَ شَهْوَةً 27:55
			9 - فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ 37:157
			10 - يَأْتِينَ بِفَاحِشَةٍ مُّبَيَّنَةٍ 4:19

LESSON 8 | QUR'ĀN ANALYSIS | ANSWER KEYS

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

سُورَةُ الْبَيِّنَةِ ١-٥



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

8A. Subjunctive Exercises

1- كَيْ نُسَبِّحَكَ كَثِيرًا

“So that we glorify You plenty.” [20:33]

2- لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

“So that he/it is, to the worlds, a warner.” [25:1]

3- أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

“I seek refuge in Allah that I be among the ignorant.” [2:67]

4- وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

“And that we clarify it for a people who know.” [6:105]

5- أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ

“That he enters a garden of bliss.” [70:38]

6- أَنْ تَدْخُلُوا بُيُوتًا

“That you enter your houses.” [24:29]

7- لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

“So that you can take man out of the darkness into the light.” [14:1]

8- إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

“Indeed Allah does not forgive that [one] associates partners with Him.” [4:116]

9- وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I did not create man and *jinn* except so that they worship me.” [51:56]

10- يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ

“Allah wants to lighten for you [your difficulties].” [4:28]

8B. Verb Form VII Practice

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
اِنْكَسِرْ	اِنْكَسَارٌ	يَنْكَسِرُ	اِنْكَسَرَ to break	1
اِنْقَلَبْ	اِنْقِلَابٌ	يَنْقَلِبُ	اِنْقَلَبَ to turn	2
اِنْطَلِقْ	اِنْطِلَاقٌ	يَنْطَلِقُ	اِنْطَلَقَ to be loose	3
اِنْفَجِرْ	اِنْفِجَارٌ	يَنْفَجِرُ	اِنْفَجَرَ to burst forth	4
اِنْفِطِرْ	اِنْفِطَارٌ	يَنْفِطِرُ	اِنْفِطَرَ to cleave	5
اِنْكَدِرْ	اِنْكِدَارٌ	يَنْكَدِرُ	اِنْكَدَرَ to be scattered	6
اِنْهَمِرْ	اِنْهِمَارٌ	يَنْهَمِرُ	اِنْهَمَرَ to pour down	7
اِنْقَطِعْ	اِنْقِطَاعٌ	يَنْقَطِعُ	اِنْقَطَعَ to be cut	8
اِنْبَجِسْ	اِنْبِجَاسٌ	يَنْبَجِسُ	اِنْبَجَسَ to burst forth	9
اِنْصَرِفْ	اِنْصِرَافٌ	يَنْصَرِفُ	اِنْصَرَفَ to turn away	10

8C. Qur'anic Application – جاءَ وَأَتَى

TO BRING	TO COMMIT	TO COME (TO)	
			1 - وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ 2:89 “And when there came to them a Book from Allah”
			2 - جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ 3:184 “They brought clear proofs and written ordinances and the enlightening scripture”
			3 - وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ 7:80 “And Lot, when he said to his people: ‘Do you commit immoral actions?’
			4 - إِنِّي آتِيكُمْ بِسُلْطَانٍ مُّبِينٍ 44:19 “Indeed I have come to you with clear authority.”
			5 - الْآنَ جِئْتُ بِالْحَقِّ 2:71 “Now, you have brought the truth.”
			6 - هَلْ أَتَاكَ حَدِيثُ مُوسَى 79:15 “Has the story of Moses come to you?”
			7 - حَتَّى يَأْتِيََنَا بِقُرْبَانٍ 3:183 “Until he brings us an offering.”
			8 - أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً 27:55 “Do you come to men [with] desire?”
			9 - فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ 37:157 “So bring your scripture, if you are truthful.”
			10 - يَأْتِينَ بِفَاحِشَةٍ مُّبَيَّنَةٍ 4:19 “They commit a clear immorality.”

LESSON 8 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
The Levant (Greater Syria)	–	الشَّامُ الشَّامُ
Canaan	–	كَنْعَانُ
famine	مَجَاعَاتٌ	مَجَاعَةٌ
drought	قُحُوطٌ	قَحْطٌ
forest	غَابَاتٌ	غَابَةٌ
second	ثَوَانٍ الثَّوَانِي	ثَانٍ الثَّانِي

TRANSLATION	VERB FORM	VERB
to expose, shame	I	فَضَحَ (-) فَضْحٌ
to deny, not recognize	IV	أَنْكَرَ
to turn, head (toward)	V	تَوَجَّهَ (إِلَى)
to compete, race with one another	VIII	اسْتَبَقَ (إِلَى)
to long for, desire	VIII	إِشْتَقَ - يَشْتَقُ - إِشْتِيَاقٌ
to test, examine	VIII	إِمْتَحَنَ

17 – جَاءَ إِخْوَةُ يُوسُفَ

¹وَكَانَ فِي مِصْرَ وَالشَّامِ مَجَاعَةٌ كَمَا أَخْبَرَ يُوسُفَ. وَسَمِعَ أَهْلُ الشَّامِ وَسَمِعَ يَعْقُوبُ أَنَّ فِي

²مِصْرَ رَجُلًا رَحِيمًا، وَأَنَّ فِي مِصْرَ جَوَادًا كَرِيمًا، وَهُوَ عَلَى خَزَائِنِ الْأَرْضِ. وَكَانَ النَّاسُ

³يَذْهَبُونَ إِلَيْهِ وَيَأْخُذُونَ الطَّعَامَ. فَأَرْسَلَ يَعْقُوبُ أَبْنَاءَهُ إِلَى مِصْرَ لِيَأْتُوا بِالطَّعَامِ.

⁴وَبَقِيَ بَنِيَامِينَ عِنْدَ وَالِدِهِ لِأَنَّ يَعْقُوبَ كَانَ يُحِبُّهُ جِدًّا. وَمَا كَانَ يُرِيدُ أَنْ يَبْعَدَ عَنْهُ. وَكَانَ

⁵يَعْقُوبُ يَخَافُ عَلَيْهِ كَمَا كَانَ يَخَافُ عَلَى يُوسُفَ.

⁶وَتَوَجَّهَ إِخْوَةُ يُوسُفَ إِلَى يُوسُفَ وَهُمْ لَا يَعْرِفُونَ أَنَّهُ أَخُوهُمْ يُوسُفَ. وَهُمْ لَا يَعْرِفُونَ أَنَّهُ

⁷يُوسُفَ الَّذِي كَانَ فِي الْبَيْتِ. وَهُمْ يَظُنُّونَ أَنَّهُ قَدْ مَاتَ. وَكَيْفَ لَا يَمُوتُ وَقَدْ كَانَ فِي الْبَيْتِ.

⁸وَكَانَ فِي الْبَيْتِ، وَكَانَتِ الْبَيْتُ عَمِيقَةً. وَكَانَتِ الْبَيْتُ فِي الْغَابَةِ. وَكَانَتِ الْغَابَةُ مُوحِشَةً. وَكَانَ

⁹ذَلِكَ فِي اللَّيْلِ وَكَانَ اللَّيْلُ مُظْلِمًا. وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ

¹⁰مُنْكَرُونَ ^{12:58}كَانُوا مُنْكَرِينَ لِيُوسُفَ لَا يَعْرِفُونَهُ. وَلَكِنْ مَا أَنْكَرَهُمْ يُوسُفَ بَلْ

¹¹عَرَفَهُمْ. عَرَفَ يُوسُفَ أَنَّ هَؤُلَاءِ هُمُ الَّذِينَ أَلْقَوْهُ فِي الْبَيْتِ. وَأَنَّ هَؤُلَاءِ هُمُ الَّذِينَ كَانُوا

¹²يُرِيدُونَ قَتْلَهُ وَلَكِنَّ اللَّهَ حَفِظَهُ. وَلَكِنْ يُوسُفَ لَمْ يَقُلْ شَيْئًا وَلَمْ يَفْضَحْهُمْ.

18 - بَيْنَ يُوسُفَ وَإِخْوَتِهِ

¹³ وَكَلَّمَهُمْ يُوسُفُ وَقَالَ لَهُمْ: مِنْ أَيِّنَ أَنْتُمْ؟ قَالُوا: مِنْ كَنْعَانَ!

¹⁴ قَالَ: مَنْ أَبُوكُمْ؟ قَالُوا: يَعْقُوبُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ).

¹⁵ قَالَ: هَلْ لَكُمْ أَخٌ آخَرُ؟ قَالُوا: نَعَمْ لَنَا أَخٌ آخَرُ اسْمُهُ بَنِيَامِينُ!

¹⁶ قَالَ: لِمَاذَا مَا جَاءَ مَعَكُمْ؟ قَالُوا: لِأَنَّ وَالِدَهُ لَا يَتْرُكُهُ وَلَا يُحِبُّ أَنْ يَبْعَدَ عَنْهُ.

¹⁷ قَالَ: لِأَيِّ شَيْءٍ لَا يَتْرُكُهُ؟ هَلْ هُوَ وَوَلَدٌ صَغِيرٌ جَدًّا؟ قَالُوا: لَا، وَلَكِنْ كَانَ لَهُ أَخٌ اسْمُهُ

¹⁸ يُوسُفُ. ذَهَبَ مَعَنَا مَرَّةً، وَذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ.

¹⁹ وَضَحِكَ يُوسُفُ فِي نَفْسِهِ، وَلَكِنْ لَمْ يَقُلْ شَيْئًا. وَاشْتَقَّ يُوسُفُ إِلَى أَخِيهِ بَنِيَامِينَ.

²⁰ وَأَرَادَ اللَّهُ أَنْ يَمْتَحِنَ يَعْقُوبَ مَرَّةً ثَانِيَةً. فَأَمَرَ لَهُمْ يُوسُفُ بِالطَّعَامِ. وَقَالَ لَهُمْ: أَتُونِي

²¹ بِأَخْلَافِكُمْ مِنْ أَبِيكُمْ ^{12:59} وَلَا تَجِدُونَ طَعَامًا إِذَا لَمْ تَأْتُوا بِهِ. وَأَمَرَ يُوسُفُ بِمَالِهِمْ فَوَضِعَ

²² فِي مَتَاعِهِمْ.

LESSON 8 | TEXT ANALYSIS | TRANSLATION

17 – Joseph’s Brothers Came

¹There was a famine in Egypt and Syria just as Yusuf had informed. The people of Syria and Jacob had heard that there was a ²merciful man in Egypt, and that in Egypt was a kind and generous person in charge of the treasures of the land, and that the people ³would go to him to collect food. So, Jacob sent his sons to Egypt to bring food.

⁴Benjamin stayed with his father because Jacob loved him very much and did not want to him to be far way. ⁵Jacob used to fear for him just as he feared for Joseph. ⁶Joseph’s brothers headed toward Joseph and they did not notice that he was their brother, Joseph; they did not know that this was ⁷Joseph who was in the well, and they thought that he had surely died; how could he not have died, given that ⁸he was in a well, a deep well (no less), and the well was in the forest, and the forest was eerie. Moreover, ⁹that was at night, and it was a dark night.

“The Joseph’s brothers came, then they entered upon him; He knew them [at once] but ¹⁰they did not recognize him” (12:58). They did not recognize Joseph, nor did they know him, but Joseph was not unfamiliar with them, rather ¹¹he knew them. Joseph knew that these were those who had thrown him in the well, and that these were those who ¹²had wanted to kill him, but God had protected him. Joseph did not say a thing, nor did he expose them.

18 – Between Joseph and His Brothers

¹³Joseph spoke to them and said: “Where are you from?” They said: “from Canaan.”

¹⁴He said: “Who is your father?” They said: “Joseph, son of Isaac, son of Abraham”
[peace and blessings be upon them]

¹⁵He said: “Do you have another brother?” They said: “Yes, we have a brother whose name is Benjamin!

¹⁶He said: “Why has he not come with you?” They said: “Because our father will not leave him and does not want to be far from him.

¹⁷He said: “For what reason does he not leave him [be]? Is he a very small boy?” They said: “No, but he had a brother named ¹⁸Joseph who once went out with us; we went racing and we left him with our belongings, and then a wolf ate him.”

¹⁹Joseph laughed to himself, but he did not say a thing. Joseph longed for his brother Benjamin. ²⁰God wanted to test Jacob a second time. Joseph ordered food (be brought) for them, and he said to them: *bring me a ²¹brother of yours from the same father* (12:59), and you will not receive (“find”) any food unless you bring him.” Joseph then ordered for their wealth and placed it ²²in their belongings.

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SCAN TO ACCESS LESSON 8 QUIZ



الدَّرْسُ التَّاسِعُ

رَجُلٌ يَدْرِي وَيَدْرِي أَنَّهُ يَدْرِي...

عَالِمٌ فَاسْأَلُوهُ

*A man who knows, and knows that he knows,
is a scholar, so ask him.*

~ Khalīl ibn Aḥmad رحمته الله

LESSON 9 | GENERAL VOCABULARY

TRANSLATION	PLURAL	SINGULAR
distress	كُرَبٌ	كُرْبَةٌ
assistance	أَعْوَانٌ	عَوْنٌ
tranquility	-	سَكِينَةٌ
fast	-	سَرِيعٌ
week	أَسَابِيعٌ	أُسْبُوعٌ
perfume	طُيُوبٌ	طِيبٌ
nature; original constitution; innate disposition	-	فِطْرَةٌ

TRANSLATION	VERB FORM	VERB
to cover, conceal	I	سَتَرَ (-) سَتْرٌ
to ride	I	رَكَبَ (-) رُكُوبٌ
to make (something) easier	II	يَسَّرَ

LESSON 9 | LISTENING | EXERCISES



CLIP #9 – FATTABI'ŪNĪ: FRIDAY

Access this recording at the Student Resource Portal.

Step 1: Skim for Familiar Words

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

1. _____

6. _____

2. _____

7. _____

3. _____

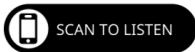
8. _____

4. _____

9. _____

5. _____

10. _____



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

Step 2: Gist

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



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

Step 3: Fill in the Blanks & Translate

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

خَمْسُ آدَابٍ لِلِاسْتِعْدَادِ _____ وَقَدْ ذَكَرَ بَعْضُهُمْ أَنَّهٗ _____ لِأَنَّ النَّبِيَّ ﷺ قَالَ

غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ أَيَّ عَلَى كُلِّ بَالِغٍ وَلَبِيسٍ أَحْسَنٍ _____ مِنَ الْمَفْرُوضِ

أَنَّ الْإِنْسَانَ يُحَلِّي أَحْسَنَ ثَوْبٍ عِنْدَهُ لِيَوْمِ الْجُمُعَةِ وَأَفْضَلَ طَبَعًا لَوْ كَانَ _____ لِأَنَّهُ سُنَّةٌ

وَلِأَنَّ النَّبِيَّ ﷺ كَانَ يُحِبُّ الْبِيَاضَ الثَّالِثُ _____ أَنْ يَكُونَ لَهُ شَيْءٌ مِنَ الْعِطْرِ أَوْ الطَّيِّبِ

أَوْ _____ الرَّابِعُ أَنْ يُقَلَّمَ أَظْفَارَهُ وَيَعْمَلَ بِخِصَالِ الْفِطْرَةِ الْمَشْهُورَةِ مِنْ تَقْلِيمِ الْأَظْفَارِ

وَالْقَصِّ وَهَكَذَا الْخَامِسُ أَنْ يَدَّهِنَ فِي _____ الْجُمُعَةِ أَوْ فِي يَوْمِ الْجُمُعَةِ أَنْ يَمَسَّ شَيْئًا

مِنْ _____ فَإِذَا عَمِلَ بِهَذِهِ الْخَمْسَةِ فَقَدْ عَمِلَ بِسُنَنِ _____ لِيَوْمِ الْجُمُعَةِ.

ثُمَّ يُخْرَجُ إِلَى _____ فَلِلْخُرُوجِ مِنَ الْمَسْجِدِ خَمْسُ آدَابٍ أَوْهَا أَنْ _____ إِنْ

اسْتَطَاعَ وَكَانَ الْمَسْجِدُ قَرِيبٌ يَمْشِي إِلَى الْمَسْجِدِ أَوْ _____ ثُمَّ مَشِيهِ مِنْ مَكَانِ

لِلْمَسْجِدِ إِنْ شَاءَ اللَّهُ أَنَّ اللَّهَ يَحْسِبُهُ لَهُ مِنَ الْمَشْيِ الَّذِي يُؤَجِّرُ بِهِ الْأَجْرَ الْعَظِيمَ

ثَانِيًا أَنْ _____ أَنْ يَدْخُلَ مِنْ بَابِ الْمَسْجِدِ قَبْلَ أَنْ يَصْعَدَ _____ إِلَى الْخُطْبِ

وَهُنَا مَعْنَى جَمِيلٌ يُؤَثَّرُ فِي دَائِمًا الْحَدِيثُ الَّذِي ذَكَرَهُ النَّبِيُّ ﷺ أَنَّ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ

الْمَسْجِدِ _____ يَكْتُبُونَ إِسْمَ مَنْ يَدْخُلُ الْأَوَّلَ فَالْأَوَّلَ فَإِذَا صَعَدَ الْخُطْبُ الْمُنْبَرِ طَوُّوا

_____ وَجَلَسُوا يَسْتَمِعُونَ الْخُطْبِ.

الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ لَهَا آدَابٌ تَتَعَلَّقُ لَهَا غَيْرَ صَلَاةِ الْجُمُعَةِ أَوَّلُهَا قِرَاءَةُ سُورَةِ _____
18

الَّتِي أَشَارَ إِلَيْهَا النَّبِيُّ ﷺ أَنَّ مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ كَانَ لَهُ _____ إِلَى
19

الْجُمُعَةِ الَّتِي _____ وَحِرْزٌ لَنَا وَحِصْنٌ لَنَا مِنْ فِتْنَةٍ _____ وَمِنْ فِتْنَةِ الْمَسِيحِ
20 21

الدَّجَالِ أَجَارَنَا اللَّهُ تَعَالَى مِنْ فِتْنَتِهِ وَمِنْ _____ فِتْنَتِهِ السُّنَّةُ الثَّانِيَةُ مِنْ سُنَنِ يَوْمِ
22

الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ شَيْءٌ طَلَبَهُ مِنَّا الْحَبِيبُ ﷺ شَخْصِيًّا قَالَ لَنَا ﷺ _____ مِنْ
23

الصَّلَاةِ عَلَيَّ فِي اللَّيْلِ الْغَرَاءِ وَالْيَوْمِ _____ إِذَا صَلَّيْنَا عَلَى النَّبِيِّ ﷺ صَلَاةً وَاحِدَةً
24

صَلَّى اللَّهُ عَلَيْنَا عَشْرَ صَلَوَاتٍ وَالصَّلَاةُ مِنَ اللَّهِ سُبْحَانَهُ وَتَعَالَى رَحْمَتُهُ



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

LESSON 9 | LISTENING | ANSWER KEY & TRANSLATION

Fill in the Blank Answers

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

4 - البَيَاضُ	3 - الثِّيَابِ	2 - وَاجِبٌ	1 - الإِغْتِسَالُ
8 - الدُّهْنِ	7 - لَيْلَةَ	6 - البَحُورِ	5 - التَّطْيِبُ
12 - يَرْكَبُ	11 - يَمْشِي	10 - المَسْجِدِ	9 - الإِسْتِعْدَادِ
16 - مَلَائِكَةٌ	15 - الإِمَامِ	14 - يُبَكِّرُ	13 - سَيَّارَتِهِ
20 - تَلِيهَا	19 - نُورٌ	18 - الكَهْفِ	17 - الصُّحُفِ
24 - الأَزْهَرِ	23 - أَكْثَرُوا	22 - مُقَدَّمَاتِ	21 - الدَّجَالِ

Translation of Listening Script

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

Five etiquettes for preparation [for Jumu'ah are: First,] **1**, **taking a [ritual] bath**. Indeed, some of them [scholars] mentioned that it is **2**, **mandatory** because the Prophet ﷺ said: "The [ritual] bath of Friday is mandatory upon every mature person – meaning: all pubescents." [Second,] wearing of the best of **3**, **clothes**. Among that which is obligatory is that a person leaves the best clothing that he has for the day of Friday. The best is, of course, **4**, **white** [clothing] because it is the practice and because the Prophet ﷺ use to love white. Third, **5**, **application of perfume**. [It is] that one has something of oil or perfume or **6**, **incense**. Fourth is that one clips his fingernails. This action is from the elements of the well-known primordial disposition; from clipping of the nails and cutting them and [other] related [actions]. Fifth is that one applies body oil in the **7**, **night** of Friday or in the day of Friday; that he applies some **8**, **oil** [on the skin]. When one does these five actions, he has surely done the recommended **9**, **preparation** for the day of Friday.

Then one leaves to ¹⁰**the mosque**. For leaving [for] the mosque there are five etiquettes. The first of them is to ¹¹**walk** if one is able and if the mosque is near. Walking to the mosque or ¹²**riding** [a car] and then walking from the place of ¹³**their car** to the mosque. God willing that Allah will count for them [their steps] for walking for which he rewards a great reward. The second is that ¹⁴**one arrives early** and enters through the door of the mosque before ¹⁵**the imām** ascends to the speaker. Here is a beautiful meaning which always has an effect upon me: the *ḥadīth* that the Prophet ﷺ mentioned that “at every door of the doors of the mosque are ¹⁶**angels** which write the name of those who enter first, then the next [and so on.] Then when the speaker ascends the pulpit, they close ¹⁷**the pages** and sit, listening to the speaker.

Friday and the night of Friday have etiquettes attached to them that are not for the prayer of Friday. The first of them is the recitation of the chapter of ¹⁸**the Cave** that the Prophet indicated to us that whoever recites the chapter of the Cave on the day of Friday will have ¹⁹**a light** to the Friday that ²⁰**follows it**, and that it is a safeguarding for us, a fortification, from the tribulation of ²¹**the Dajjāl** and from the tribulations of the Anti-Christ. May Allah, Exalted is He, protect us from his tribulations and from the ²²**preludes** to his tribulations. The third recommended action from the recommended actions of Friday and the night of Friday is something the Beloved commanded from us personally. He said to us: “²³**Increase** in your sending blessings upon me in the Magnanimous Night, and the ²⁴**Radiant Day**.” When we send one blessing upon the Prophet ﷺ, Allah sends ten blessings upon us and the blessings from Allah, Glorious and Exalted is He, are mercy.

LESSON 9 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
the creation (i.e. beings)	الْبَرَايَا	الْبَرِيَّةُ
requital, repayment, recompense	–	جَزَاءٌ

TRANSLATION	VERB FORM	VERB
to fear	I	خَشِيَ - يَخْشَى - خَشِيَّةٌ



DID YOU KNOW

According to some scholars of the Arabic language, **جَهَنَّمَ** is originally derived from **الجَهْم** meaning “gloom” and “repugnance.” Others say it is from the Hebrew word *Gehinnom*, referring to a site near ancient Jerusalem where child sacrifices were offered.

LESSON 9 | QUR'ĀN ANALYSIS | SŪRAT AL-BAYYINAH 6-8

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

a) مَفْعُولٌ بِهِ



b) *Idāfa*



c) Prepositional Phrase



سُورَةُ الْبَيِّنَةِ ٦-٨

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ

?

فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ

تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ

لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

LESSON 9 | QUR'ĀN ANALYSIS

THEORY REINFORCEMENT: NOUN OF COMPARISON

The pattern for the noun of comparison, *ism al-tafdīl*, is أَفْعَلُ. When used alone, it is translated with the sense of “more” or “better” e.g.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

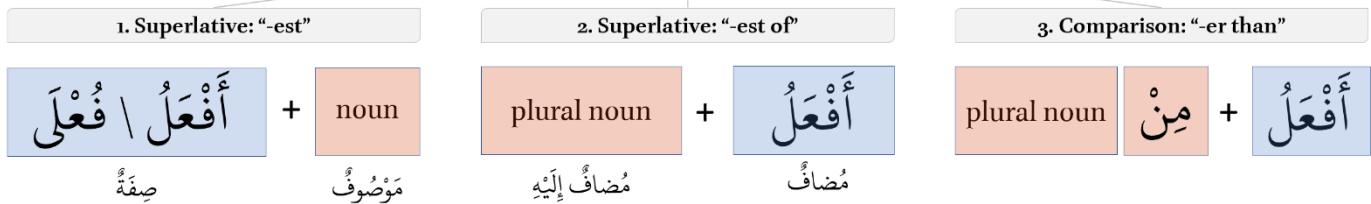
“Indeed, this Qur'an guides to that which is **more upright**” [98:7]

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ

“And tell My servants to say that which is **better**” [17:53]

The translation of the *ism al-tafdīl* will be different if it is connected with another noun:

إِسْمُ التَّفْضِيلِ



فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

“Allah will punish him the **greatest punishment**.” [88:24]

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

“Indeed, the **most disagreeable** of sounds is the voice of donkeys” [31:19]

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

“Trial is **greater than** killing” [2:217]

Though خَيْرٌ and شَرٌّ do not fit this pattern, they are used to express the “best” and “worst:”

أَوْلَيْكَ هُمْ خَيْرُ الْبَرِيَّةِ

“They are the best of creation.” [98:7]

أَوْلَيْكَ هُمْ شَرُّ الْبَرِيَّةِ

“They are the worst of creation.” [98:6]

A feminine pattern فُعْلَى exists but is used primarily when the *ism al-tafdil* is an adjective, e.g.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ

“The Day We will strike with the greatest assault. Indeed, We will take retribution.” [44:16]

Note: Partially Declinable Nouns

Since the noun of comparison resembles a verb, it is considered غَيْرُ مُنْصَرِفٍ. Like other “partially-declinable” nouns, when it is indefinite it will never take a *tanwīn* or a *kasra*, e.g.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

“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]

Other common categories of partially-declinable nouns are:

CATEGORIES		EXAMPLES		
1	NAMES OF FOREIGN ORIGIN	فِرْعَوْن	يَعْقُوب	جَهَنَّمَ
2	FEMININE-LOOKING NAMES	طَلْحَةَ	مَرِيَمَ	رَيْنَبَ
3	ENDING WITH ان	فَرْحَانَ	رَمْضَانَ	سَلْمَانَ
4	ENDING WITH اء	حَسَنَاءَ	صَحْرَاءَ	أَنْبِيَاءَ
5	SOME BROKEN PLURALS	مَشَارِقَ	مَقَالِيدَ	تَرَاوِيحَ
6	RESEMBLES A VERB	أَظْهَرَ	أَكْبَرَ	يُثْرِبَ

LESSON 9 | QUR'ĀN ANALYSIS
THEORY REINFORCEMENT: VERB FORM III

فَاعِلٌ

COMMON MEANING: "MUTUALITY"

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

"And [recall] when We made an appointment with Moses for forty nights." [7:142]

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB
فَاعِلٌ	مُفَاعَلَةٌ فِعَالٌ	يُفَاعِلُ	فَاعَلَ

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ

"Do not argue on behalf of those who deceive themselves" [4:107]

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

"Race to forgiveness from your Lord." [57:21]

LESSON 9 | QUR'ĀN ANALYSIS HONORIFICS

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

“Allah being pleased with them and they with Him.” [98:8]

While ماضي verbs are typically indicate past tense (as shown in the verse above), they can be used to convey the meaning of supplication (دُعَاء). The expression above is commonly used as a supplication after the name of a Companion of the Prophet. Other similar expressions include:

TRANSLATION	HONORIFIC
Muhammad, may Allah send blessings and peace upon him.	مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Ibrāhaim, may peace be upon him.	إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ
Abū Bakr, may Allah be pleased with him.	أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ
‘Ā’isha, may Allah be pleased with her.	عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا

Honorific expressions used for Allah are descriptive. The description is in the past tense, but the implication “was, is and always will be.”

TRANSLATION	HONORIFIC
Allah, blessed and exalted is He.	اللَّهُ تَبَارَكَ وَتَعَالَى
Allah, mighty and majestic is He.	اللَّهُ عَزَّ وَجَلَّ

LESSON 9 | QUR'ĀN ANALYSIS | EXERCISES

9A. Noun of Comparison Exercises

Translate the following Qur'ānic excerpts.

1- لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

2- أَحْسَنَ الْخَالِقِينَ

3- وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

4- إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ

5- وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

6- بَلْ هُوَ شَرٌّ لَّهُمْ

7- يَوْمَ الْحَجِّ الْأَكْبَرِ

8- وَلِعَذَابِ الْآخِرَةِ أَكْبَرُ

9- وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

10- لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ

9B. Verb Form III 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	
	مُصَارَعَةٌ			1
جَالِسٌ				2
			كَاتَبَ	3
		يُشَارِكُ		4
	مُضَارَبَةٌ			5
قَاتِلٌ				6
		يُجَاهِدُ		7
			رَابَطَ	8
		يُجَادِلُ		9
حَافِظٌ				10

LESSON 9 | QUR'ĀN ANALYSIS | ANSWER KEYS

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

سُورَةُ الْبَيِّنَةِ ٦-٨

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
 فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَأُوهُمْ عِنْدَ رَبِّهِمْ جَزَاءً تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ
 لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

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

9A. Noun of Comparison Exercises

1 - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

“The Night of Decree is better than 1000 months.” [97:3]

2 - أَحْسَنَ الْخَالِقِينَ

“The best of Creators ” [37:125]

3 - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

“The Hereafter is better and more enduring.” [87:17]

4 - إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ

“Indeed the worst of living creatures in the sight of Allah” [8:22]

5 - وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

“Tribulation is greater than killing” [2:217]

6 - بَلْ هُوَ شَرٌّ لَهُمْ

“Rather it is worse for them.” [3:180]

7 - يَوْمَ الْحَجِّ الْأَكْبَرِ

“On the day of the greater pilgrimage” [9:3]

8 - وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ

“Surely the punishment of the hereafter is greater.” [68:33]

9 - وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

“We are closer to him than the jugular vein” [50:16]

10 - لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ

“Surely the creation of the Heavens and the Earth is greater than the creation of man.”

[40:57]

9B. Verb Form III Practice

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
صَارِعٌ	مُصَارَعَةٌ	يُصَارِعُ	صَارَعَ to wrestle	1
جَالِسٌ	مُجَالَسَةٌ	يُجَالِسُ	جَالَسَ to sit with	2
كَاتِبٌ	مُكَاتَبَةٌ	يُكَاتِبُ	كَاتَبَ to correspond with	3
شَارِكٌ	مُشَارَكَةٌ	يُشَارِكُ	شَارَكَ to share with	4
ضَارِبٌ	مُضَارَبَةٌ	يُضَارِبُ	ضَارَبَ to fight with	5
قَاتِلٌ	قِتَالٌ مُقَاتَلَةٌ	يُقَاتِلُ	قَاتَلَ to fight	6
جَاهِدٌ	جِهَادٌ مُجَاهَدَةٌ	يُجَاهِدُ	جَاهَدَ to struggle	7
رَابِطٌ	مُرَابِطَةٌ	يُرَابِطُ	رَابَطَ to be stationed	8
جَادِلٌ	جِدَالٌ مُجَادَلَةٌ	يُجَادِلُ	جَادَلَ to argue	9
حَافِظٌ	مُحَافَظَةٌ	يُحَافِظُ	حَافَظَ to guard over	10

LESSON 9 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	SINGULAR
price; value	ثَمَنٌ
vessel	إِنَاءٌ
expensive; precious, valuable	ثَمِينٌ
camel(s)	بَعِيرٌ

TRANSLATION	VERB FORM	VERB
to return; reject	I	رَدَّ - يَرُدُّ - رَدًّا
to detain; keep (with oneself)	I	حَبَسَ (-) حَبْسًا
to lose; be missing (something)	I	فَقَدَ (-) فَقْدًا
to steal	I	سَرَقَ (-) سَرِقَةً
to call, cry out	II	أَذَّنَ - يُؤَذِّنُ - تَأْذِينٌ
to corrupt	IV	أَفْسَدَ
to be possible	IV	أَمْكَنَ
to turn (toward\ away)	VIII	إِلْتَفَتَ (إِلَى عَنِ)

19 – بَيْنَ يَعْقُوبَ وَأَبْنَائِهِ

¹ وَرَجَعُوا إِلَىٰ أَبِيهِمْ وَأَخْبَرُوهُ بِالخَبْرِ، وَقَالُوا لَهُ: أَرْسِلْ مَعَنَا أَخَانًا، وَإِلَّا لَا نَجِدُ خَيْرًا عِنْدَ

² الْعَزِيزِ. وَطَلَبُوا مِنْ يَعْقُوبَ بَنِيَامِينَ وَقَالُوا: وَإِنَّا لَهُ لِحَافِظُونَ 12:63

³ قَالَ يَعْقُوبُ: هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ 12:64 هَلْ نَسِيتُمْ

⁴ قِصَّةَ يُونُسَ؟ أَتَحْفَظُونَ بَنِيَامِينَ كَمَا حَفِظْتُمْ يُونُسَ؟ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ

⁵ الرَّحِيمِينَ 12:64

⁶ وَوَجَدُوا مَالَهُمْ فِي مَتَاعِهِمْ، فَقَالُوا لِأَبِيهِمْ: إِنَّ الْعَزِيزَ رَجُلٌ كَرِيمٌ، قَدْ رَدَّ مَالَنَا وَلَمْ يَأْخُذْ

⁷ مِنَّا ثَمَنًا. أَرْسِلْ مَعَنَا بَنِيَامِينَ نَأْخُذْ حَقَّهُ أَيُّضًا.

⁸ قَالَ لَهُمْ يَعْقُوبُ: لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُعَاهِدُوا اللَّهَ أَنَّهُكُمْ تَرْجِعُونَ بِهِ إِلَّا أَنْ تُغْلَبُوا

⁹ عَلَىٰ أَمْرِكُمْ. وَعَاهِدُوا اللَّهَ، وَقَالَ يَعْقُوبُ: اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ 12:66

¹⁰ وَقَالَ يَعْقُوبُ لِبَنِيهِ: يَبَنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ 12:67

20 - بِنِيَامِينَ عِنْدَ يُوسُفَ

¹¹ وَدَخَلَ الْإِخْوَةُ مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ كَمَا أَمَرَهُمْ أَبُوهُمْ وَوَصَلُوا إِلَى يُوسُفَ. وَلَمَّا رَأَى يُوسُفُ

¹² بِنِيَامِينَ فَرِحَ جِدًّا وَأَنْزَلَهُ فِي بَيْتِهِ. وَقَالَ يُوسُفُ لِبِنِيَامِينَ: إِنِّي أَنَا أَخُوكَ 12:69 فَاطْمَأَنَّ

¹³ بِنِيَامِينَ. وَلَقِيَ يُوسُفُ بِنِيَامِينَ بَعْدَ زَمَنٍ طَوِيلٍ. فَذَكَرَ أُمَّهُ وَأَبَاهُ وَذَكَرَ بَيْتَهُ.

¹⁴ وَأَرَادَ يُوسُفُ أَنْ يَبْقَى عِنْدَهُ بِنِيَامِينَ يَرَاهُ كُلَّ يَوْمٍ وَيُكَلِّمُهُ وَيَسْأَلُهُ عَنْ بَيْتِهِ. وَلَكِنْ

¹⁵ كَيْفَ السَّبِيلُ إِلَى ذَلِكَ وَبِنِيَامِينَ رَاجِعٌ غَدًا إِلَى كُنْعَانَ؟ وَكَيْفَ السَّبِيلُ إِلَى ذَلِكَ وَالْإِخْوَةُ

¹⁶ عَاهَدُوا اللَّهَ عَلَى أَنْ يَرْجِعُوا بِهِ مَعَهُمْ؟ وَكَيْفَ يُمَكِّنُ لِيُوسُفَ أَنْ يَحْبَسَ بِنِيَامِينَ عِنْدَهُ

¹⁷ كُنْعَانِيًّا بَعْدَ سَبَبٍ؟ وَيَقُولُ النَّاسُ: قَدْ حَبَسَ الْعَزِيزُ عِنْدَهُ كُنْعَانِيًّا بَعْدَ سَبَبٍ.

¹⁸ وَلَكِنَّ يُوسُفَ كَانَ ذَكِيًّا عَاقِلًا. كَانَ عِنْدَ يُوسُفَ إِنَاءٌ ثَمِينٌ، وَكَانَ يَشْرَبُ فِيهِ. وَضَعَ

¹⁹ هَذَا الْإِنَاءَ فِي مَتَاعِ بِنِيَامِينَ، وَأَذَّنَ مُؤَذِّنٌ: إِنَّكُمْ لَسَارِقُونَ! وَالتَفَتَ الْإِخْوَةُ وَقَالُوا: مَاذَا

²⁰ تَفْقَدُونَ؟ قَالُوا نَفَقِدُ إِنَاءَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ. قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا

²¹ لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ 12:73 قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ 12:74

²² قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ 12:75

LESSON 9 | TEXT ANALYSIS | TRANSLATION

19 – Between Jacob and His Sons

¹They returned to their father and informed him of the news. They said to him, “Send our brother with us, otherwise we will not receive any favor from the ²king.” They asked Jacob for Benjamin and said, *“We will surely protect him”* (12:63).

³Jacob said, *“Shall I entrust him to you just as I entrusted his brother to you in the past?”* (12:64), have you forgotten ⁴Joseph’s affair? Will you protect Benjamin as you protected Joseph? *“God is best as a protector, and He is the Most Merciful of the ⁵merciful”* (12:64).

⁶They found their wealth in their belongings, and they said to their father, “Indeed the king is a generous man, he has returned our wealth to us and did not take ⁷a price from us. Send Benjamin with us so we can take his due as well.”

⁸Jacob said to them, “I will not send him with you until you make a pledge with God that you will return him, unless you are overcome ⁹in your affair.” And so, they made a pledge with God. Jacob said, *“God is a witness to what you say”* (12:66). ¹⁰Jacob said to his sons, *“Oh my sons, do not [all] enter from one gate, [instead] enter from different gates”* (12:67).

20 – Benjamin with Joseph

¹¹The brothers entered from different gates as their father had ordered them, and they reached Joseph. When Joseph saw ¹²Benjamin, he became very happy and put him up in his home. Joseph said to Benjamin, “Verily, I am your brother” (12:69), and so ¹³Benjamin felt at ease. Joseph [finally] met Benjamin after a long time, and he remembered his mother and his father, and he remembered his home.

¹⁴Joseph wanted to stay with Benjamin, to see him every day, to speak with him and ask him about his household. But, ¹⁵how could this happen [“what is the way to that”], given that Benjamin is to return to Canaan tomorrow? How could this happen, when his brothers had made a ¹⁶pledge with God that they would return with him? How was it possible for Joseph to keep Benjamin, ¹⁷a Canaanite, to himself without [due] reason? The people would say, “The king has detained a Canaanite with him without cause.”

¹⁸But Joseph was wise and brilliant. Joseph had a precious vessel and he used to drink from it. He placed ¹⁹this vessel in the belongings of Benjamin. An announcer [then] cried, “You are no doubt thieves!” The brothers turned and said, “What have ²⁰you lost?” They said, “We have lost the king’s vessel, and whoever brings it will receive the weight of a camel’s load.” *“They said, by God, you know well that we have not come to ²¹cause corruption in the land, and we are not wont to steal” (12:73). “They said, “so what should be its requital, should you be lying?” (12:74). ²²They said, ‘its requital is that in whosoever’s belongings it is found,’ then he himself is its requital. That is how we requite wrongdoers” (12:75).*

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