



الدَّرْسُ العَاشِرُ

رَجُلٌ يَدْرِي وَلَا يَدْرِي أَنَّهُ يَدْرِي...

نَاسٍ فَذَكِّرُوهُ

*A man who knows, but does not know that he knows  
is forgetful, so remind him.*

~ Khalil ibn Ahmad رحمته الله

## LESSON 10 | GENERAL VOCABULARY

TRANSLATION	PLURAL	SINGULAR
war	حُرُوبٌ	حَرْبٌ
extra	نَوَافِلٌ	نَافِلَةٌ
foot	أَرْجُلٌ	رِجْلٌ
hundred	مِائَاتٌ	مِائَةٌ
thousand	آلَافٌ	أَلْفٌ
shade	ظِلَالٌ	ظِلٌّ

TRANSLATION	VERB FORM	VERB
to strike, attack	I	بَطَشَ (بِ) بَطَشٌ
to beautify	II	زَيَّنَ
to be concerned with	VIII	إِهْتَمَّ بِ
to await	VIII	إِنْتَظَرَ

## LESSON 10 | LISTENING | EXERCISES



### CLIP #10 – FATTABI'ŪNĪ: THE MASJID

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. \_\_\_\_\_

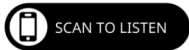
8. \_\_\_\_\_

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.

مِنْ \_\_\_\_\_ 1 مَا أَهْتَمَّ بِهِ رَسُولُ اللَّهِ ﷺ فِي حَيَاتِهِ؛ بِنَاءُ \_\_\_\_\_ 2 وَ \_\_\_\_\_ 3

بِالْمَسْجِدِ. حَتَّى أَنَّهُ ﷺ أَوَّلُ مَا \_\_\_\_\_ 4 إِلَى الْمَدِينَةِ، وَاسْتَقَرَّتْ بِهِ \_\_\_\_\_ 5؛ اِعْتَنَى بِنِيبَاءِ

الْمَسْجِدِ. وَمِنْ ذَلِكَ أَنَّهُ ﷺ قَالَ: "أَلَا أَدُلُّكُمْ عَلَى مَا يَحْتَطُّ اللَّهُ بِهِ \_\_\_\_\_ 6 وَيَرْفَعُ بِهِ

\_\_\_\_\_ 7؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: \_\_\_\_\_ 8 الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةَ الْخُطَى

إِلَى الْمَسَاجِدِ، وَ \_\_\_\_\_ 9 الصَّلَاةِ إِلَى الصَّلَاةِ، فَذَلِكُمْ \_\_\_\_\_ 10 فَذَلِكُمْ الرَّبَاطُ

فَذَلِكُمْ الرَّبَاطُ "هَذَا الْمَشْيُ إِلَى الْمَسْجِدِ. كَذَلِكَ النَّبِيُّ ﷺ ذَكَرْنَا حَالَ \_\_\_\_\_ 11 الَّذِي

قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ. وَذَكَرَ مِنَ السَّبْعَةِ الَّذِينَ يَظْلُهُمُ اللَّهُ فِي \_\_\_\_\_ 12. قَالَ: "وَرَجُلٌ

قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ" صَارَ يُحِبُّ الْمَسْجِدَ وَمَوْلَعٌ بِالْمَسْجِدِ.

الْحَبِيبُ ﷺ ذَكَرْنَا كَثِيرًا مِنْ \_\_\_\_\_ 13 الَّتِي تَتَعَلَّقُ بِهَذَا الْمَسْجِدِ. أَوَّلًا \_\_\_\_\_ 14 عَلَى بِنَاءِ

الْمَسْجِدِ. وَقَالَ: "مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ \_\_\_\_\_ 15 فِي الْجَنَّةِ." وَفِي رِوَايَةٍ: "مَنْ بَنَى

مَسْجِدًا وَلَوْ مِثْلَ مَفْحَصِ قَطَاةٍ - يَعْنِي مِثْلَ الْمَكَانِ الَّذِي يَجْلِسُ فِيهِ \_\_\_\_\_ 16 - بَنَى

اللَّهُ لَهُ \_\_\_\_\_ 17 فِي الْجَنَّةِ.

اللَّهُ سُبْحَانَهُ وَتَعَالَى قَالَ لَنَا: "يَا أَيُّهَا النَّاسُ \_\_\_\_\_ 18 زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ". إِذَا

جِئْتُمْ إِلَى الصَّلَاةِ فِي أَيِّ مَكَانٍ عُمُومًا أَوْ فِي الْمَسَاجِدِ خُصُوصًا فِي \_\_\_\_\_ 19 اللَّهُ، يَسْتَعِدُّ

الْإِنْسَانُ بِالثَّوْبِ الْحَسَنِ، بِالْهَيْئَةِ \_\_\_\_\_ 20 ، بِالطَّيْبِ وَ \_\_\_\_\_ 21 . الْمُهْمُّ أَنْ يَتَحَسَّنَ

وَيَتَجَمَّلَ. هَذَا طَلَبُ اللَّهِ سُبْحَانَهُ وَتَعَالَى \_\_\_\_\_ 22 مِنَّا "خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ"

كَانَ الْحَبِيبُ ﷺ يَحْتُمُّ عَلَى كَثْرَةِ \_\_\_\_\_ 23 إِلَى الْمَسَاجِدِ. الَّذِينَ يَخْرُجُونَ لِصَلَاةِ الْفَجْرِ

مِنَ \_\_\_\_\_ 24 الْمُتَأَخِّرِ وَلَا تَزَالُ الظُّلْمَةُ وَالذُّلُجَةُ. تَجِدُ الْإِنْسَانَ يَخْرُجُ يَمْشِي إِلَى صَلَاةِ

فِي \_\_\_\_\_ 25 فِي تِلْكَ الظُّلْمَةِ. قَالَ لَهُ ﷺ: "بَشِّرِ الْمَشَائِينَ فِي \_\_\_\_\_ 26 إِلَى الْمَسَاجِدِ بِالنُّورِ

التَّامِ يَوْمَ الْقِيَامَةِ". يُتِمُّ اللَّهُ لَهُمْ \_\_\_\_\_ 27 ، "نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا" كَمَا وَصَفَهُمُ اللَّهُ تَعَالَى فِي الْقُرْآنِ. الْحَبِيبُ ﷺ كَانَ إِذَا مَشَى إِلَى

الْمَسْجِدِ يَدْعُو بِهَذَا الدُّعَاءِ: "اللَّهُمَّ اجْعَلْ فِي \_\_\_\_\_ 28 نُورًا، وَفِي \_\_\_\_\_ 29 نُورًا، وَفِي

\_\_\_\_\_ 30 نُورًا، وَفِي \_\_\_\_\_ 31 نُورًا، وَعَنْ \_\_\_\_\_ 32 نُورًا، وَعَنْ \_\_\_\_\_ 33 نُورًا، وَمِنْ

\_\_\_\_\_ 34 نُورًا، وَمِنْ \_\_\_\_\_ 35 نُورًا، اللَّهُمَّ \_\_\_\_\_ 36 نُورًا."



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

## LESSON 10 | LISTENING | ANSWER KEY & TRANSLATION

### Fill in the Blank Answers

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

وَصَلَ - 4	العِنَايَةُ - 3	المَسَاجِدِ - 2	أَعْظَمَ - 1
إِسْبَاحُ - 8	الدَّرَجَاتِ - 7	الْحَطَايَا - 6	الْحَيَاةُ - 5
ظِلِّهِ - 12	المُؤْمِنِ - 11	الرِّبَاطِ - 10	انْتِظَارُ - 9
العَصْفُورُ - 16	مِثْلَهُ - 15	حَثَّ - 14	الآدَابِ - 13
الحَسَنَةِ - 20	بُيُوتِ - 19	خُذُوا - 18	بَيْتًا - 17
الوَقْتِ - 24	الْحُطَى - 23	طَلَبَهُ - 22	العِطْرِ - 21
قَلْبِي - 28	نُورَهُمْ - 27	الظُّلُمَاتِ - 26	الفجر - 25
يَمِينِي - 32	بَصْرِي - 31	سَمِعِي - 30	لِسَانِي - 29
اجْعَلْنِي - 36	تَحْتِي - 35	فَوْقِي - 34	شِمَالِي - 33

### Translation of Listening Script

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

Among the **1greatest** of what the Messenger of Allah ﷺ was concerned about in his life was the building of **2mosques** and **3concern** for the mosque; so much so that the first of what [he did], when **4he arrived** in Madinah and **5life** settled down, he was concerned about the building of the mosque. From that, he ﷺ said: “Should I not direct you to that by which Allah will reduce your **6sins** and raise **7ranks**?” They said: “Of course, O Messenger of Allah.” He said: “**8Performing complete** ablution in difficulty, taking many steps to the mosque, and **9waiting** for the prayer after a prayer. That is **10al-Ribāt**. That is *al-Ribāt*. That is *al-Ribāt*.” This is walking to the mosque. Likewise, the Prophet reminded us of the state of **11the believer** whose heart is attached to the mosque. He reminded [us] of [those] among the seven [groups] whom Allah shades

with <sup>12</sup>his shade. He said: “[among them] is a man whose heart is attached to the mosque.” He comes to love the mosque and is very devoted to the mosque.”

The Beloved ﷺ mentioned to us many of <sup>13</sup>the etiquettes that are attached to this mosque. Firstly, <sup>14</sup>he encouraged the building of mosques. He said: “Whoever builds for Allah a mosque, Allah will build him [something] <sup>15</sup>similar to it in the garden,” and in [another] narration: “whoever builds a mosque, even if similar to a sparrow’s nest – meaning similar to the place in which <sup>16</sup>birds sit – Allah will build for him <sup>17</sup>a house in the garden.”

Allah, Glorious and Exalted is He, said to us: “O Mankind, <sup>18</sup>take your beauty to every mosque.” When you go to the prayer, in any general place, or specifically in the mosques, in the <sup>19</sup>houses of Allah, a person prepares by [wearing] good clothes, having a <sup>20</sup>good appearance with incense and <sup>21</sup>perfume. The important [matter] is that one beautifies (يَتَحَسَّنُ وَيَتَجَمَّلُ). This is a command of Allah, Glorious and Exalted is He, a <sup>22</sup>command of his for us: “Take your beauty to every mosque.”

The Beloved used to encourage [taking] many <sup>23</sup>steps to the mosques. Those who leave for the dawn prayer from the later <sup>24</sup>time while the darkness continues – you find people leaving, walking, to the <sup>25</sup>dawn prayer in that darkness. He said for him: “Give glad tidings to the walkers in <sup>26</sup>the darkness(es) to the mosques of complete light on the day of Rising.” Allah will complete <sup>27</sup>their light for them: “They light runs between their right and their left. They will say: ‘O our Lord, complete for us our light.’” Just as Allah, Exalted is He, describes them in the Qur’ān. The Beloved used to, when walking to the mosque, make this invocation: “O Allah, place light in <sup>28</sup>my heart, light in <sup>29</sup>my tongue, light in <sup>30</sup>my hearing, light in <sup>31</sup>my sight, light on <sup>32</sup>my right, light on <sup>33</sup>my left, light <sup>34</sup>above me, and light <sup>35</sup>below me. O Allah, <sup>36</sup>make me light.”

## LESSON 10 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
decree; value	أَقْدَارُهُ	قَدْرُهُ
one thousand	أَلْفٌ   آلَافٌ	أَلْفٌ
angel	مَلَائِكَةٌ	مَلَكٌ
Time or place of rising (of celestial bodies)	مَطَالِعُ	مَطْلَعٌ

TRANSLATION	VERB FORM	VERB
to inform	IV	أَدْرَى - يُدْرِى - إِدْرَاءٌ
to come down	V	تَنَزَّلَ

### § *Subtleties of Arabic Vocabulary*

The roots ك - ل - م indicate “possession.” Based on meanings of other related roots, this family of words would indicate a sense of “strength,” e.g.

م - ل - ك

to possess

مُلْكٌ  
dominion

مَلِكٌ  
king

ك - ل - م

to injure

كَلِمَةٌ  
word

كَلَامٌ  
speech

ل - ك - م

to punch

لَكْمَةٌ  
punch

ك - م - ل

to be perfect

كَمَالٌ  
perfection

كَامِلٌ  
complete



## LESSON 10 | QUR'ĀN ANALYSIS | SŪRAT AL-QADR

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

a) Nominal Sentence

is

b) *Idāfa*

of the

c) Prepositional Phrase



### سُورَةُ الْقَدْرِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ

خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ

أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

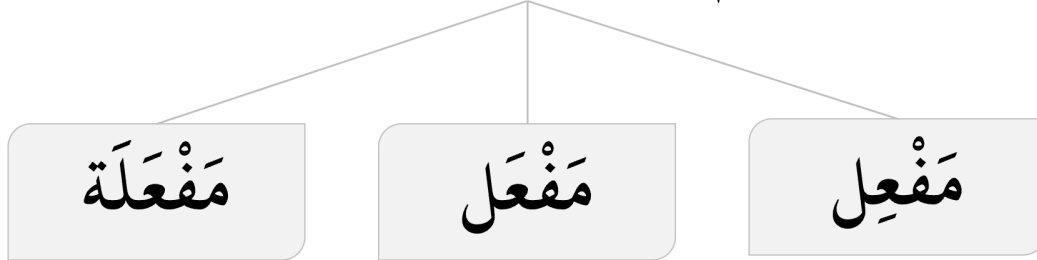


DID YOU  
KNOW

The term رُوحُ الْقُدُسِ refers to the angel Gabriel in the Qur'ān, and is the same term used by Christian Arabs to refer to the Holy Spirit.

LESSON 10 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: NOUNS OF TIME & PLACE

# إِسْمُ الزَّمَانِ وَالْمَكَانِ



سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

“Peace it is until the rising of dawn.” [97:5]

Many words on either مَفْعِلٌ or مَفْعَلٌ pattern take the plural pattern مَفَاعِلٌ, e.g.

تَفَسَّحُوا فِي الْمَجَالِسِ

“Make space in the gatherings.” [58:11]

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ

“I swear by the Lord of all risings and settings that We are able.” [70:40]

The pattern مَفْعَلَةٌ is used when deriving an إِسْمُ الْمَكَانِ from an existing noun, e.g.

كِتَابٌ - مَكْتَبَةٌ

library - book

LESSON 10 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: VERB FORM V

تَفَعَّلَ

COMMON MEANING: "REFLEXIVE"

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ<sup>3</sup>

"The angels and the Spirit descend therein by permission of their Lord" [97:4]

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB
تَفَعَّلْ	تَفَعُّلٌ	يَتَفَعَّلُ	تَفَعَّلَ

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"He makes clear His verses to the people that perhaps they may remember" [2:221]

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

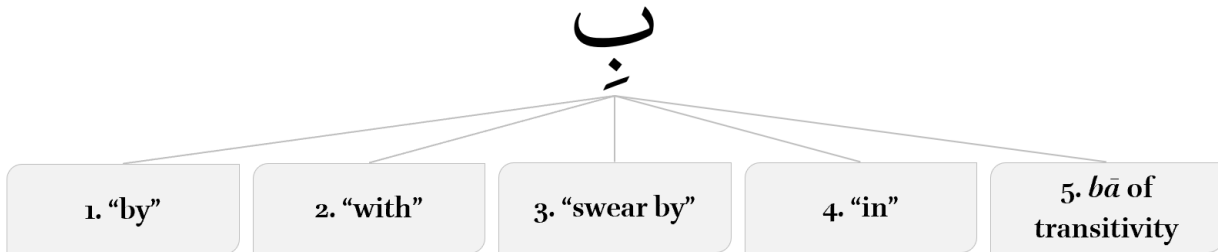
"To establish the religion and not be divided therein." [42:13]

<sup>3</sup> This verb would regularly be تَنْزَلُ. In the Qur'an, form V verbs can optionally drop the present tense ت prefix.

## LESSON 10 | QUR'ĀN ANALYSIS

### ḤURŪF: MEANINGS OF ب

The particle ب is a preposition (حَرْفُ الْجَرِّ) that has the following 4 meanings:



#### 1. “by”

TRANSLATION	EXAMPLE
“And when they pass <b>by</b> ill speech, they pass with dignity.” [25:72]	وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا
“You have wronged yourselves <b>by</b> your taking of the calf [for worship]” [2:54]	ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلِ

#### 2. “with”

TRANSLATION	EXAMPLE
“And worship Allah, and do not associate anything <b>with</b> him.” [4:36]	وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
“And do not mix the truth <b>with</b> falsehood...” [2:42]	وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ

#### 3. “swear by”

TRANSLATION	EXAMPLE
“Then they came to you <b>swearing</b> , ‘[We swear] <b>by</b> Allah, we intended nothing but good conduct and accommodation.’ [2:42]	ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

This ب can be understood to be preceded by أَقْسَمَ (to swear ...).

4. “in”

This can refer to either a time or place.

TRANSLATION	EXAMPLE
“Those who seek forgiveness in the hours of dawn” [3:17]	وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ
“Indeed the first house established for man was in <i>Bakka</i> ” [3:96]	إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

5. بَاءُ التَّعْدِيَةِ، the *bā'* of transitivity

This usage of ب is so named because it allows a verb to take an indirect object, e.g.

WHEN ب USED WITH VERB	ORIGINAL MEANING OF VERB
<p>ذَهَبَ اللَّهُ بِنُورِهِمْ</p> <p>“...Allah took away their light...” [2:17]</p> <p>By adding the ب the verb now means, in a rough sense, “to go with,” which is understood as “to take away.”</p>	<p>ذَهَبَ</p> <p>“to go”</p>
<p>وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ</p> <p>“And [recall] when We parted the sea for you.” [2:50]</p> <p>The sea is being parted for someone (an indirect object), as opposed to the sea simply being parted.</p>	<p>فَرَقَ</p> <p>“to part, split”</p>

**PRINCIPLE #17**

*Verbs act upon objects, and prepositions refer back to verbs.*

## LESSON 10 | QUR'ĀN ANALYSIS | EXERCISES

### 10A. Nouns of Time & Place Exercises

Determine the expected nouns of time/place and meaning based on the root and pattern given.

1	ش ر ب "to drink"	+	مَفْعَل	=
2	ص د ر "to originate"	+	مَفْعَل	=
3	و ل د "to be born"	+	مَفْعِل	=
4	غ ر ب "to set"	+	مَفْعِل	=
5	ش ر ق "to rise"	+	مَفْعِل	=
6	ر ج ع "to return"	+	مَفْعِل	=
7	ج ل س "to sit"	+	مَفْعِل	=
8	د خ ل "to enter"	+	مَفْعَل	=
9	ط ل ع "to rise"	+	مَفْعَل	=
10	ق ب ر "to bury"	+	مَفْعَلَة	=

### 10B. Verb Form V 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	
	تَنْزُلٌ			1
			تَعَجَّلَ	2
		يَتَذَكَّرُ		3
تَبَيَّنَ				4
	تَفَقُّهُ			5
			تَدَبَّرَ	6
		يَتَغَيَّرُ		7
	تَيَسَّرَ			8
تَوَكَّلَ				9
			تَنَفَّسَ	10

### 10C. Qur'ānic Application - Ḥarf ب

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

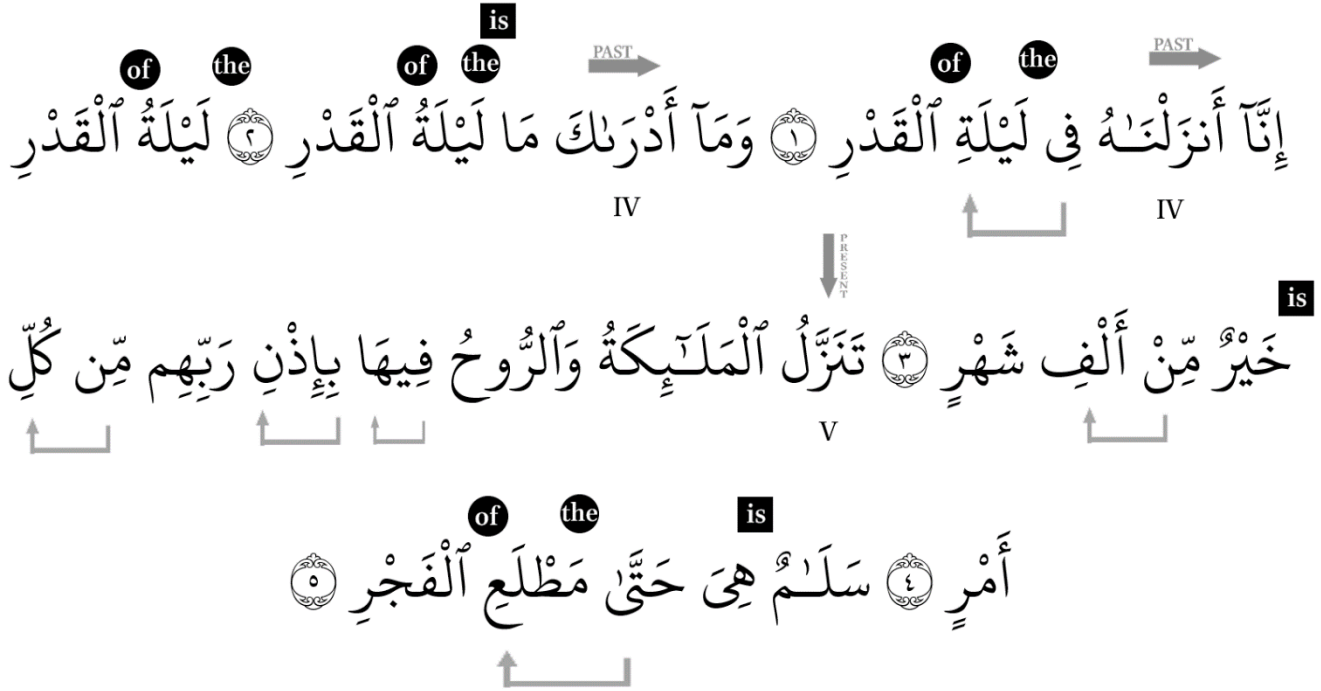
TRANS-ITIVITY	IN	OATH	WITH	BY	
					1 - فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ المَشْرِقِ 2:258
					2 - وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ 16:38
					3 - فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ 2:249
					4 - وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ 2:20
					5 - وَتَوَاصَوْا بِالصَّبْرِ 103:3
					6 - تَبَوَّءَ لِقَوْمِكُمْ بِمِصْرَ 10:87
					7 - وَإِذَا مَرَرْتُمْ بَرِيَاضِ الجَنَّةِ فَارْتَعَوْا (رواه البخارى)
					8 - وَقَالُوا بِعِزَّةِ فرعونَ إِنَّا لَنَحْنُ الغَالِبُونَ 26:44
					9 - قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا 2:136
					10 - فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ 38:82
					11 - يَنُوحُ أَهْبِطْ بِسَلَامٍ مِنَّا 11:48
					12 - وَمِنْ ءَايَاتِهِ مَنَامُكُمْ بِاللَّيْلِ 30:23



## LESSON 10 | QUR'ĀN ANALYSIS | ANSWER KEYS

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

### سُورَةُ الْقَدْرِ



SYMBOL	CONCEPT
	Type of Verb
	Prepositional Phrase
	إِضَافَةٌ
	جُمْلَةٌ إِسْمِيَّةٌ

10A. Nouns of Time & Place Exercises

1	شرب "to drink"	+	مَفْعَل	=	مَشْرَب drinking place
2	صدر "to originate"	+	مَفْعَل	=	مَصْدَر source
3	ولد "to be born"	+	مَفْعِل	=	مَوْلِد birthdate
4	غرب "to set"	+	مَفْعِل	=	مَغْرِب west
5	شرق "to rise"	+	مَفْعِل	=	مَشْرِق east
6	رجع "to return"	+	مَفْعِل	=	مَرْجِع place of return
7	جالس "to sit"	+	مَفْعِل	=	مَجْلِس gathering
8	دخل "to enter"	+	مَفْعَل	=	مَدْخَل entrance
9	طلع "to rise"	+	مَفْعَل	=	مَطْلَع time of rising
10	قبر "to bury"	+	مَفْعَلَة	=	مَقْبَرَة cemetery

10B. Verb Form V Practice

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
تَنْزَلُ	تَنْزُلٌ	يَتَنْزَلُ	تَنْزَلٌ to descend	1
تَعَجَّلُ	تَعَجُّلٌ	يَتَعَجَّلُ	تَعَجَّلَ to rush	2
تَذَكَّرُ	تَذَكُّرٌ	يَتَذَكَّرُ	تَذَكَّرَ to call to mind	3
تَبَيَّنَ	تَبَيُّنٌ	يَتَبَيَّنُ	تَبَيَّنَ to become clear	4
تَفَقَّهَ	تَفَقُّهُ	يَتَفَقَّهُ	تَفَقَّهَ to understand	5
تَدَبَّرَ	تَدَبُّرٌ	يَتَدَبَّرُ	تَدَبَّرَ to ponder	6
تَغَيَّرَ	تَغَيُّرٌ	يَتَغَيَّرُ	تَغَيَّرَ to change	7
تَيْسَّرَ	تَيْسُّرٌ	يَتَيْسَّرُ	تَيْسَّرَ to be easy	8
تَوَكَّلَ	تَوَكُّلٌ	يَتَوَكَّلُ	تَوَكَّلَ to trust (in God)	9
تَنَفَّسَ	تَنَفُّسٌ	يَتَنَفَّسُ	تَنَفَّسَ to breathe	10

10C. Qur'ānic Application - Ḥarf ب

TRANS-ITIVITY	IN	OATH	WITH	BY	
✓					1 - فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ المَشْرِقِ 2:258 “Indeed, Allah brings the sun from the east...”
		✓			2 - وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ 16:38 “And they swear by Allah their strongest oaths.”
			✓		3 - فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ 2:249 “So when Saul went forth with the soldiers.”
✓					4 - وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ 2:20 “If Allah willed, He would have taken their hearing”
✓			✓		5 - وَتَوَاصَوْا بِالصَّبْرِ 103:3 “And call one another to patience.”
	✓				6 - تَبَوَّءَا لِقَوْمِكَمَا بِمِصْرَ 10:87 “Settle your people in Egypt”
				✓	7 - وَإِذَا مَرَرْتُمْ بَرِيَاضِ الْجَنَّةِ فَارْتَعَوْا (رواه البخارى) “When you pass by the gardens of heaven, graze freely!”
		✓			8 - وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَٰلِبُونَ 26:44 “They said: ‘By the might of Pharoah we will be victorious.’”
✓					9 - قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا 2:136 “Say: ‘We believe in Allah and what was revealed to us.’”
		✓			10 - فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ 38:82 “By your might, I will surely mislead them all.”
			✓		11 - يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا 11:48 “O Noah, descend with peace from us.”
	✓				12 - وَمِنْ ءَايَاتِهِ ۚ مَنَامُكُمْ بِاللَّيْلِ 30:23 “From His signs is your sleep in the night”

## LESSON 10 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	SINGULAR
slander	بُهْتَانٌ
I seek refuge in God!	مَعَاذَ اللَّهِ
yesterday	أَمْسٍ
affliction	مُصِيبَةٌ
hidden	خَفِيٌّ

TRANSLATION	VERB FORM	VERB
perhaps	I	عَسَى
to be ashamed /embarrassed	I	خَجِلَ (-) خَجَلٌ
to strike (with loss, affliction)	I	فَجَعَ (-) فَجَعٌ
to continue to (do/be something)	I	مَا زَالَ - لَا يَزَالُ
to please, make happy	I	سَرَّ - يَسُرُّ - سُرُورٌ
to be confused, bewildered	V	تَحَيَّرَ

## 21 – نَجَاحُ كَيْدِ يُوسُفَ

<sup>1</sup> وَخَرَجَ الْإِنَاءُ مِنْ مَتَاعِ بَنِيَامِينَ فَخَجَلَ الْإِخْوَةُ، وَلَكِنْ قَالُوا مِنْ غَيْرِ خَجَلٍ: إِنْ يَسْرِقُ

<sup>2</sup> (بَنِيَامِينَ) فَقَدْ سَرَقَ أَخٌ لَهُ (يُوسُفُ) مِنْ قَبْلُ. وَسَمِعَ يُوسُفُ هَذَا الْبُهْتَانَ فَسَكَتَ وَلَمْ

<sup>3</sup> يَغْضَبُ. وَكَانَ يُوسُفُ كَرِيمًا حَلِيمًا.

<sup>4</sup> قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرُوكَ مِنَ الْمُحْسِنِينَ <sup>12:78</sup>

<sup>5</sup> قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عِنْدَهُ إِنَّا إِذَا لَطَمُونَ <sup>12:79</sup>

<sup>6</sup> وَهَكَذَا بَقِيَ بَنِيَامِينَ عِنْدَ يُوسُفَ. وَفَرِحَ الْأَخْوَانُ جَمِيعًا. إِنَّ يُوسُفَ كَانَ وَحِيدًا مُنْذُ زَمَنٍ

<sup>7</sup> طَوِيلٍ لَا يَرَى أَحَدًا مِنْ أَهْلِهِ. وَقَدْ سَأَلَ اللَّهُ إِلَيْهِ بَنِيَامِينَ. أَفَلَا يَحْبِسُهُ عِنْدَهُ يَرَاهُ

<sup>8</sup> وَيُكَلِّمُهُ؟ وَهَلْ مِنَ الظُّلْمِ أَنْ يُقِيمَ أَخٌ عِنْدَ أَخِيهِ؟ أَبَدًا، أَبَدًا!

## 22 – إِلَى يَعْقُوبَ

<sup>9</sup> وَتَحَيَّرَ الْإِخْوَةُ كَيْفَ يَرْجِعُونَ إِلَى أَبِيهِمْ؟! وَفَكَرَ الْإِخْوَةُ مَاذَا يَقُولُونَ لِأَبِيهِمْ؟! إِنَّهُمْ فَجَعُوا

<sup>10</sup> أَمْسٍ فِي يُوسُفَ، أَفَيَفْجَعُونَهُ الْيَوْمَ فِي بَنِيَامِينَ؟!

<sup>11</sup>أَمَّا كَبِيرُهُمْ فَأَبَى أَنْ يَرْجَعَ إِلَى يَعْقُوبَ وَقَالَ لِأَخَوْتِهِ: ارْجِعُوا إِلَيَّ أَبِيكُمْ فَقُولُوا يَا أَبَانَا

<sup>12</sup>إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ 12:81

<sup>13</sup>وَلَمَّا سَمِعَ يَعْقُوبُ الْقِصَّةَ عَلِمَ أَنَّ لِلَّهِ يَدًا فِي ذَلِكَ، وَأَنَّ اللَّهَ مُتَحِنُّهُ. أَمْسِ فُجِعَ فِي

<sup>14</sup>يُوسُفَ وَالْيَوْمَ يُفْجَعُ فِي بَنِيَامِينَ. إِنَّ اللَّهَ لَا يَجْمَعُ عَلَيْهِ مُصِيبَتَيْنِ، إِنَّ اللَّهَ لَا يَفْجَعُهُ فِي

<sup>15</sup>أَبْنَيْنِ. إِنَّ اللَّهَ لَا يَفْجَعُهُ فِي ابْنَيْنِ كَيُوسُفَ وَبَنِيَامِينَ. إِنَّ اللَّهَ فِي ذَلِكَ يَدًا خَفِيَّةً. إِنَّ لِلَّهِ

<sup>16</sup>فِي ذَلِكَ حِكْمَةً مَخْفِيَّةً. إِنَّ اللَّهَ لَمْ يَزَلْ يَمْتَحِنُ عِبَادَهُ ثُمَّ يَسُرُّهُمْ وَيَنْعِمُ عَلَيْهِمْ.

<sup>17</sup>ثُمَّ إِنَّ الْإِبْنَ الْكَبِيرَ بَقِيَ فِي مِصْرَ أَيْضًا وَأَبَى أَنْ يَرْجَعَ إِلَى كَنْعَانَ. أَفِيْفْجَعُ فِي الثَّالِثِ

<sup>18</sup>أَيْضًا، وَقَدْ فُجِعَ مِنْ قَبْلُ فِي اثْنَيْنِ؟ إِنَّ هَذَا لَا يَكُونُ. وَهَنَا اِظْمَأَنَّ يَعْقُوبُ وَقَالَ:

<sup>19</sup>عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ 12:83

<sup>20</sup>وَلَكِنْ يَعْقُوبَ كَانَ بَشَرًا، فِي صَدْرِهِ قَلْبُ بَشَرٍ لَا قِطْعَةَ حَجَرٍ. فَذَكَرَ يُوسُفَ وَتَجَدَّدَ

<sup>21</sup>حَزْنُهُ وَقَالَ: يَا سَفَى عَلَى يُوسُفَ 12:84 وَلَا مَهْ أَبْنَاءُهُ وَقَالُوا: إِنَّكَ لَا تَزَالُ تَذُكُرُ يُوسُفَ

<sup>22</sup>حَتَّى تَهْلِكَ. قَالَ يَعْقُوبُ: إِنَّمَا أَشْكُوا بَنِيَّ وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

12:86

## LESSON 10 | TEXT ANALYSIS | TRANSLATION

### 21 – The Success of Joseph’s Plan

<sup>1</sup>The vessel came from Benjamin’s belongings and the brothers were embarrassed. But they said without shame, “If he <sup>2</sup>(Benjamin) stole, then a brother of his has stolen in the past as well.” Joseph heard this slander, but he remained silent and did not become <sup>3</sup>angry, for Joseph was kind and forbearing.

<sup>4</sup>*“They said, ‘O king, he has a father that is very elderly, so take one of us in his place; indeed, we find you to be among the doers of good’” (12:78).* <sup>5</sup>*“He said, ‘God forbid we detain other than the one in whose belongings we found it [the vessel]. [If we did this,] we would certainly be evildoers!’” (12:79).*

<sup>6</sup>Thus did Benjamin remain with Joseph, and the two brothers rejoiced together. Indeed, Joseph had been alone for a <sup>7</sup>long while, not seeing any one of his family members, and (now) God had driven Benjamin to him. Should he not keep him for himself in order to see him and <sup>8</sup>speak with him? Was it wrong for a brother to stay with his brother? Never, never!

### 20 – Benjamin with Joseph

<sup>9</sup>The brothers were bewildered about how they could return to their father. The brothers thought about what they would say to their father. They were afflicted with the loss of Joseph just <sup>10</sup>yesterday; should they be afflicted with the loss of Benjamin today?

<sup>11</sup>As for the eldest of them, he refused to return to Jacob and said to his brothers, *“Return to your father and say, ‘O father, <sup>12</sup>indeed your son has stolen, and we do not*



*give testimony except to that which we know, and we were unable to guard against that which we could not have known”* (12:81).

<sup>13</sup>When Jacob heard the story, he knew that God had a hand in this, and that God was testing him. Just yesterday he was struck with the loss of <sup>14</sup>Joseph and today he is afflicted with the loss of Benjamin. Indeed, God would not combine two afflictions, and would not afflict him with [the loss of] <sup>15</sup>two sons. Surely, God would not afflict him [with the loss of] two sons like Joseph and Benjamin. Most certainly, God has a subtle hand, and has a <sup>16</sup>hidden wisdom in all this. Indeed, God continues to test his servants, and [then in time], delights them and blesses them.

<sup>17</sup>Moreover, the oldest son had remained in Egypt, and refused to return to Canaan. Would he [Jacob] be afflicted [with losing] the third <sup>18</sup>also? He had already been afflicted with the loss of two before, so surely this would not be. At that, Jacob felt at ease and said, <sup>19</sup>*“Perhaps God will bring all of them to me, indeed He is the most knowledgeable and most wise”* (12:83).

<sup>20</sup>But Jacob was human, and in his heart was the heart of a human, not a piece of stone. So, he remembered Joseph and his <sup>21</sup>grief returned anew, and he said, *“O woe is me for Joseph”* (12:84). His sons reproached him and said, “[Will] you continue to remember Joseph <sup>22</sup>until you perish. Jacob said, *“It is only to God that I complain of my grief and sorrow, and I know, from God, what you do not”* (12:86).

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SCAN TO ACCESS LESSON 10 QUIZ



## الدَّرْسُ الحَادِي عَشَرَ

رَجُلٌ لَا يَدْرِي وَيَدْرِي أَنَّهُ لَا يَدْرِي...

جَاهِلٌ فَعَلِّمُوهُ

*A man who does not know, but knows that he does not know,  
is unlearned, so teach him.*

~ Khalīl ibn Aḥmad ﷺ

## LESSON 11 | GENERAL VOCABULARY

TRANSLATION	SINGULAR
poverty	بَأْسَاءُ
hardship	ضَرَاءُ
all	جَمِيعٌ
meeting	لِقَاءٌ
girl	جَارِيَةٌ
congratulation, felicitation	تَهْنِئَةٌ

TRANSLATION	VERB FORM	VERB
to help; to give victory	I	نَصَرَ (-) نَصْرٌ
to appear	I	ظَهَرَ (-) ظُهُورٌ
to free (a slave)	IV	أَعْتَقَ
to resemble; to imitate	V	تَشَبَّهَ بِـ

## LESSON 11 | LISTENING | EXERCISES



### CLIP #11 – FATTABI'ŪNĪ: DAY OF 'ĪD

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. \_\_\_\_\_

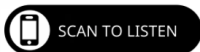
8. \_\_\_\_\_

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.

دَخَلَ سَيِّدُنَا أَبُو بَكْرٍ عَلَى بِنْتِهِ سَيِّدَتِنَا \_\_\_\_\_ 1 . وَجَدَ عِنْدَهَا \_\_\_\_\_ 2 تُغْنِيَانِ .

فَقَالَ: " \_\_\_\_\_ 3 مِنْ مَزَامِيرِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ . " \_\_\_\_\_ 4 النَّبِيِّ ﷺ فَقَالَ:

" \_\_\_\_\_ 5 . فَإِنَّ لِكُلِّ قَوْمٍ \_\_\_\_\_ 6 وَإِنَّ هَذَا هُوَ عِيدُنَا . " النَّبِيِّ ﷺ أَحَبَّ أَنْ يُظْهِرَ

لِلنَّاسِ \_\_\_\_\_ 7 بِهَذَا \_\_\_\_\_ 8 لِأَنَّ هَذَا الْفَرَحَ فَرَحَ بِفَضْلِ اللَّهِ . هُوَ الْفَرَحُ نَفْسُهُ

هَذَا هُوَ \_\_\_\_\_ 9 مِنَ الْعِبَادَاتِ يُقَرِّبُنَا إِلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى .

لَيْلَةُ الْعِيدِ مِنَ اللَّيَالِي الَّتِي \_\_\_\_\_ 10 الْإِنْسَانُ أَنْ يَهْتَمَّ فِيهَا وَيَقْتَنِصَ فِيهَا الْفَضْلَ

وَيَتَشَبَّهُ فِيهَا بِالْحَبِيبِ ﷺ . مِنْ \_\_\_\_\_ 11 الْأَشْيَاءِ ، أَنَّنَا نَتَشَبَّهُ بِالنَّبِيِّ ﷺ فِي صَلَاتِنَا ،

وَقِيَامِنَا ، وَأَعْمَالِنَا . وَنَتَشَبَّهُ بِهِ فِي \_\_\_\_\_ 12 الْعِيدِ ، وَفِي \_\_\_\_\_ 13 كَانِ الْحَبِيبُ ﷺ يَقْضِي

أَيَّامَ الْعِيدِ . \_\_\_\_\_ 14 الْعِيدِ ، قِيَامُهَا مِنْ أَفْضَلِ الْأَيَّامِ لِأَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يَعْتِقُ فِيهَا

مِثْلَ مَا \_\_\_\_\_ 15 فِي رَمَضَانَ كُلِّهِ . لَيْلَةُ الْعِيدِ يَحْتَاجُ الْإِنْسَانُ أَنْ يَتَهَيَّأَ قَبْلَ أَنْ يَخْرُجَ

لِصَلَاةِ الْعِيدِ ؛ \_\_\_\_\_ 16 ، وَيَلْبَسَ أَحْسَنَ الثِّيَابِ ، \_\_\_\_\_ 17 ، يُقَلِّمُ أَظْفَارَهُ كُلَّ أَنْوَاعِ

النَّظَافَةِ وَالظَّهَارَةَ وَ \_\_\_\_\_ 18 الطِّيبِ يَحْتَاجُ أَنْ يُجْعَلَهَا فِي الْعِيدِ إِظْهَارًا لِلْفَرَحِ .

كَانَ الْحَبِيبُ ﷺ يَأْمُرُ أَنْ يُخْرَجَ النِّسَاءُ وَالْأَطْفَالُ، حَتَّى \_\_\_\_\_ 19. يُرِيدُ أَنْ يُخْرَجَ النَّاسُ

كُلُّهُمْ فِي سَاحَةِ الْأَرْضِ. \_\_\_\_\_ 20 نِعْمَةَ اللَّهِ وَفَرَحَهُمْ بِفَضْلِ اللَّهِ سُبْحَانَهُ وَتَعَالَى. مِنْ

سُنَنِ الْعِيدِ الَّتِي كَانَ يَعْمَلُهَا ﷺ، أَنَّهُ كَانَ \_\_\_\_\_ 21 قَبْلَ أَنْ يُخْرَجَ لِصَلَاةِ الْفَجْرِ، وَقَبْلَ

أَنْ يُخْرَجَ لِلْعِيدِ، كَانَ يَأْكُلُ ﷺ شَيْئًا مِنْ \_\_\_\_\_ 22 أَوْ شَيْئًا مِنَ الْمَأْكُولَاتِ، هَذَا بِالنِّسْبَةِ

لِعِيدِ الْفِطْرِ. وَعِيدِ \_\_\_\_\_ 23، كَانَ النَّبِيُّ ﷺ يَأْكُلُ \_\_\_\_\_ 24 صَلَاةَ الْعِيدِ، يَعُودُ فَيَأْكُلُ

شَيْئًا مِنَ الْهَدْيِ الَّذِي نَحَرَهُ، أَوْ مِنَ الْأُضْحِيَّةِ الَّتِي قَدَّمَهَا لِلَّهِ سُبْحَانَهُ وَتَعَالَى فِي يَوْمِ الْعِيدِ.



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



## LESSON 11 | LISTENING | ANSWER KEY & TRANSLATION

### Fill in the Blank Answers

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

فَدَخَلَ - 4	مِزْمَارٌ - 3	جَارِيَتَانِ - 2	عَائِشَةَ - 1
الْمَوْسِمِ - 8	الْفَرْحِ - 7	عِيدٍ - 6	دَعَاهَا - 5
أَيَّامٍ - 12	أَجْمَلٍ - 11	يَحْتَاجُ - 10	عِبَادَةً - 9
يَغْتَسِلَ - 16	أَعْتَقَ - 15	لَيْلَةً - 14	كَيْفَ - 13
مُظْهِرِينَ - 20	الْحَيْضُ - 19	اسْتِخْدَامَ - 18	يَتَطَيَّبَ - 17
بَعْدَ - 24	الْأَضْحَى - 23	الثَّمَرِ - 22	يَأْكُلُ - 21

### Translation of Listening Script

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

Our Master Abu Bakr entered upon his daughter, our Lady <sup>1</sup>'Ā'isha, [and] he found with her <sup>2</sup>two slave girls singing. So he said: "<sup>3</sup>A wind instrument among the wind instruments of the devil in the house of the Messenger of Allah ﷺ!" Then the Prophet ﷺ <sup>4</sup>entered and said: "<sup>5</sup>Leave her. Indeed for every people is <sup>6</sup>a festival, and indeed this is our festival." The Prophet ﷺ loved to make apparent to the people <sup>7</sup>happiness of this <sup>8</sup>season, because this happiness is happiness by the grace of Allah. It, the happiness, is the same as this, <sup>9</sup>an act of worship among the acts of worship that brings us closer to Allah, Glorious and Exalted is He!

The night of *Īd* is among the nights that a person <sup>10</sup>must attach importance to, and one must take advantage of the blessing/grace in it. [One should] imitate in it the Beloved ﷺ. Among the <sup>11</sup>most beautiful of things is that we imitate the Prophet in

our prayer, our standing [at night] and our actions. We imitate him on <sup>12</sup>the day of *Īd*, and <sup>13</sup>how he was, the Beloved ﷺ, in carrying out the day of *Īd*. [For] the <sup>14</sup>night of *Īd*, standing in it [for prayer] is among the best of days because Allah, Glorious and Exalted is He, frees [people from the fire] in it what [is equivalent] to what he <sup>15</sup>frees in all of *Ramaḍān*. [For] the night of *Īd*, person must take care of their appearance before leaving for the prayer of *Īd*. <sup>16</sup>Take a shower, wear the best clothes, <sup>17</sup>apply perfume, clip the fingernails; every type of action of cleanliness and purity... and <sup>18</sup>using incense is a must that one use it during *Īd*, as a means of displaying happiness.

The Beloved ﷺ use to command that women and children come out [for *Īd*], even <sup>19</sup>women who are menstruating. He wanted that all people come out to an open field of land, <sup>20</sup>displaying the blessing of Allah and their happiness by the grace of Allah, Glorious and Exalted is He. Among the recommended actions of *Īd* that he ﷺ used to do, is that he would <sup>21</sup>eat before he left for the dawn prayer and before leaving for *Īd*. He ﷺ would eat something of <sup>22</sup>dates or [other common] foods. This is appropriate for *Īd al-Fitr*. [As for] *Īd* <sup>23</sup>*al-Adhā*, the Prophet ﷺ would eat <sup>24</sup>after the *Īd* prayer, returning, so he would eat something of the sacrificial meat that he slaughtered or from the sacrificial animal that he gave for Allah, Glorious and Exalted is He, during the day of *Īd*.

## LESSON 11 | QUR'ĀN VOCABULARY LIST

TRANSLATION	PLURAL	SINGULAR
male	ذُكُورٌ	ذَكَرٌ
female	إِنَاثٌ	أُنْثَى
walking; effort	–	سَعْيٌ

TRANSLATION	VERB FORM	VERB
to cover, wrap up	I	غَشِيَ - يَغْشَى - غَشَاوَةٌ
to deem credible; to consider true	II	صَدَّقَ
to manifest	IV	تَجَلَّى - يَتَجَلَّى - تَجَلَّى

### § *Subtleties of Arabic Vocabulary*

The root ق – د – ص indicates “strength,” e.g.

تَصَدِيقٌ  
affirmation

صَدِيقٌ  
friend

صِدْقٌ  
truth

صَدَقَةٌ  
charity

## LESSON 11 | QUR'ĀN ANALYSIS | SŪRAT AL-LAYL 1-10

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) مَفْعُولٌ بِهِ

↓

c) Prepositional Phrase

↑

### سُورَةُ اللَّيْلِ ١-١٠

وَاللَّيْلِ إِذَا يَغْشَىٰ ① وَالنَّهَارِ إِذَا تَجَلَّىٰ ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ③

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ④ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ⑤ وَصَدَّقَ بِالْحُسْنَىٰ ⑥

فَسُنِّيَرُهُۥ لِلْيُسْرَىٰ ⑦ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ⑧ وَكَذَّبَ بِالْحُسْنَىٰ ⑨

فَسُنِّيَرُهُۥ لِلْعُسْرَىٰ ⑩

## LESSON 11 | QUR'ĀN ANALYSIS

### THEORY REINFORCEMENT: COMPOUND PAST TENSES

كان imparts a different meaning when its حَبَرَ is a past or present tense verb, e.g.

EXAMPLE	HOW TO FORM IT	TYPE OF PAST TENSE
قَدْ ذَهَبَ = he did go	قَدْ + (فِعْلٌ مَاضٍ)	الماضي المُحَقَّق Emphatic Past
قَدْ ذَهَبُوا = they did go		الماضي القَرِيب Near Past
كَانَ ذَهَبَ = he had gone	كَانَ + (فِعْلٌ مَاضٍ)	الماضي البَعِيد Distant Past
كَانَتْ تَدْرُسُ = she was studying OR she used to study	كَانَ + (فِعْلٌ مُضَارِعٌ)	الماضي الاسْتِمْراري Past Continuous

كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

“They used to wrong themselves.” [16:118]

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ

“They had already promised Allah previously” [33:15]

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

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

LESSON 11 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: VERB FORM II

فَعَّلَ

COMMON MEANING: "TO CAUSE"

وَصَدَّقَ بِالْحُسْنَىٰ

"And believes in the best [reward]." [92:6]

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB
فَعَّلْ	تَفْعِيلٌ	يُفَعِّلُ	فَعَّلَ

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

"But the devils disbelieved, teaching people magic " [2:102]

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ

"Beautified for people is the love of that which they desire" [3:14]

## LESSON 11 | QUR'ĀN ANALYSIS

### ḤURŪF: MIXED REVIEW

The table below summarizes various *ḥurūf* and Qur'ānic expressions presented throughout Level 2B. While other meanings for some of these exist, the majority of Qur'ānic verses that utilize these particles should be accessible with the meanings provided. See Appendix A for Arabic Terminology related to these meanings.

EXAMPLES	MEANINGS	
<p>فَيُضِلُّكَ عَنْ سَبِيلِ اللَّهِ</p> <p>“So it will lead you astray <b>from</b> the way of Allah.” [38:26]</p>	“from”	عَنْ
<p>يَسْأَلُونَكَ عَنِ الْخَمْرِ</p> <p>“They ask you <b>about</b> wine.” [2:219]</p>	“about”	
<p>وَمَا فَعَلْتُهُ عَنْ أَمْرِي</p> <p>“I did not do it <b>of</b> my own accord.” [18:82]</p>	“because of”	
<p>لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ</p> <p>“No soul shall be compensated <b>on behalf of</b> another” [2:48]</p>	“on behalf of”	
<p>لَكُمْ دِينُكُمْ</p> <p>“<b>For</b> you is your religion.” [109:6]</p>	“for”	لِ
<p>إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ</p> <p>“Indeed Allah, to him <b>belongs</b> the dominion of the Heavens and the earth.” [9:116]</p>	“belongs to”	
<p>لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ</p> <p>“<b>So that</b> He brings you out of the darkness into the light.” [33:43]</p>	“in order to” “so that”	
<p>فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ</p> <p>“<b>So let</b> them worship the Lord of this house.” [106:3]</p>	“let”	
<p>قَالُوا يَا أَبَانَا مَا لَكَ</p> <p>“They said: ‘O our father, <b>what’s the matter with</b> you?’” [12:11]</p>	“what is the matter with..?”	... مَا لِي

EXAMPLES	MEANINGS	
مَا الْحَاقَّةُ "What is <i>al-Haqqa</i> ?" [69:2]	"who? / what? (interrogative)"	ما مَنْ
كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ "Eat from the good <b>which</b> We provided you." [2:172]	"that which / who (relative pronouns)"	
بَلَى مَنْ كَسَبَ سَيِّئَةً "Yes, <b>whoever</b> earns a sin..." [2:81]	"whoever / whatever (conditional)"	
كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ "Thus Allah clarifies His signs for people." [2:187]	"thus"	كَذَلِكَ
وَمِنَ اللَّائِسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ، كَذَلِكَ "And among people, moving creatures, and livestock are various colors <b>also</b> ." [35:28]	"also"	
إِذَا جَاءَكَ الْمُؤْمِنَاتُ "When the believing women <b>came to</b> you" [60:12]	"to come (to)"	جاءَ أَتَى
أَتَاتُونَ الْفَاحِشَةَ "Do you <b>commit</b> immoral actions?" [7:80]	"to commit"	
وَلَئِنْ جِئْتَهُمْ بِآيَةٍ "And if you <b>bring</b> them a sign." [30:58]	"to bring"	
فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ "They <b>passed by</b> a people devoted to idols." [7:138]	"to pass by"	
أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى "Go <b>to</b> Pharaoh. Indeed he has transgressed." [79:16]	"to (end-point)"	إِلَى
وَلَقَدْ عَهِدْنَا إِلَى آدَمَ "We had made a pact <b>with</b> Adam" [20:115]	"with"	



EXAMPLES	MEANINGS	
وَإِذَا مَرُّوا بِهِمْ “And when they passed <b>by</b> them” [83:30]	“by”	بِ
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ “Indeed we sent you <b>with</b> the truth” [2:119]	“with”	
فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ “By Your might, I will surely mislead them all” [38:82]	“swear by”	
وَسَبِّحْ بِالْعِشِيِّ وَالْإِبْكَرِ “Glorify [Him] <b>in</b> the evening and the morning” [3:41]	“in”	
يَذْهَبُ بِالْأَبْصَارِ “[It almost] <b>takes away</b> the eyesight” [24:43]	transitivity	
رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ “A messenger <b>from</b> the Lord of the Worlds.” [7:67]	“from (start-point)”	مِّنْ
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ “Indeed many <b>of</b> the people are disobedient.” [5:49]	“among”	
قَوَارِيرًا مِّن فِضَّةٍ “Clear glasses <b>made of</b> silver.” [76:16]	specify	
يَغْفِرُ لَكُمْ مِّن ذُنُوبِكُمْ “He will forgive you [of] your sins.” [71:4]	superfluous	

## LESSON 11 | QUR'ĀN ANALYSIS | EXERCISES

### 11A. Type of Compound Past Tense

Check the appropriate column for the type of compound past tense used.

PAST CONTINUOUS	DISTANT	NEAR	EMPHATIC	
				1 - كَانُوا يَكْفُرُونَ بِبَيَاتِ اللَّهِ 6:12
				2 - إِنْ كُنْتَ قُلْتُهُ 5:116
				3 - مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ 29:5
				4 - مَا كَانُوا يَكْسِبُونَ 83:14
				5 - قَدْ أَفْلَحَ مَنْ زَكَّاهَا 91:9
				6 - قَدْ قَامَتِ الصَّلَاةُ
				7 - وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ 33:15
				8 - قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا 65:3

## 11B. Verb Form II 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	
نَزَّلُ				1
	تَدْرِيسٌ			2
		يُفْرِحُ		3
			فَهَّمْ	4
		يُعَذِّبُ		5
			بَشَّرَ	6
جَوَّدُ				7
	تَبَيَّنَ			8
			نَوَّرَ	9
		يُفَصِّلُ		10

## 11C. Mixed Review

Translate the following Qur'ānic excerpts.

1 - لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

2 - وَقَالَ الْإِنْسَانُ مَا لَهَا

3 - رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ

4 - وَأْمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

5 - وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ

6 - فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ

7 - وَأْمُرْهُ إِلَى اللَّهِ

8 - وَأُخِي الْمَوْتَى بِإِذْنِ اللَّهِ

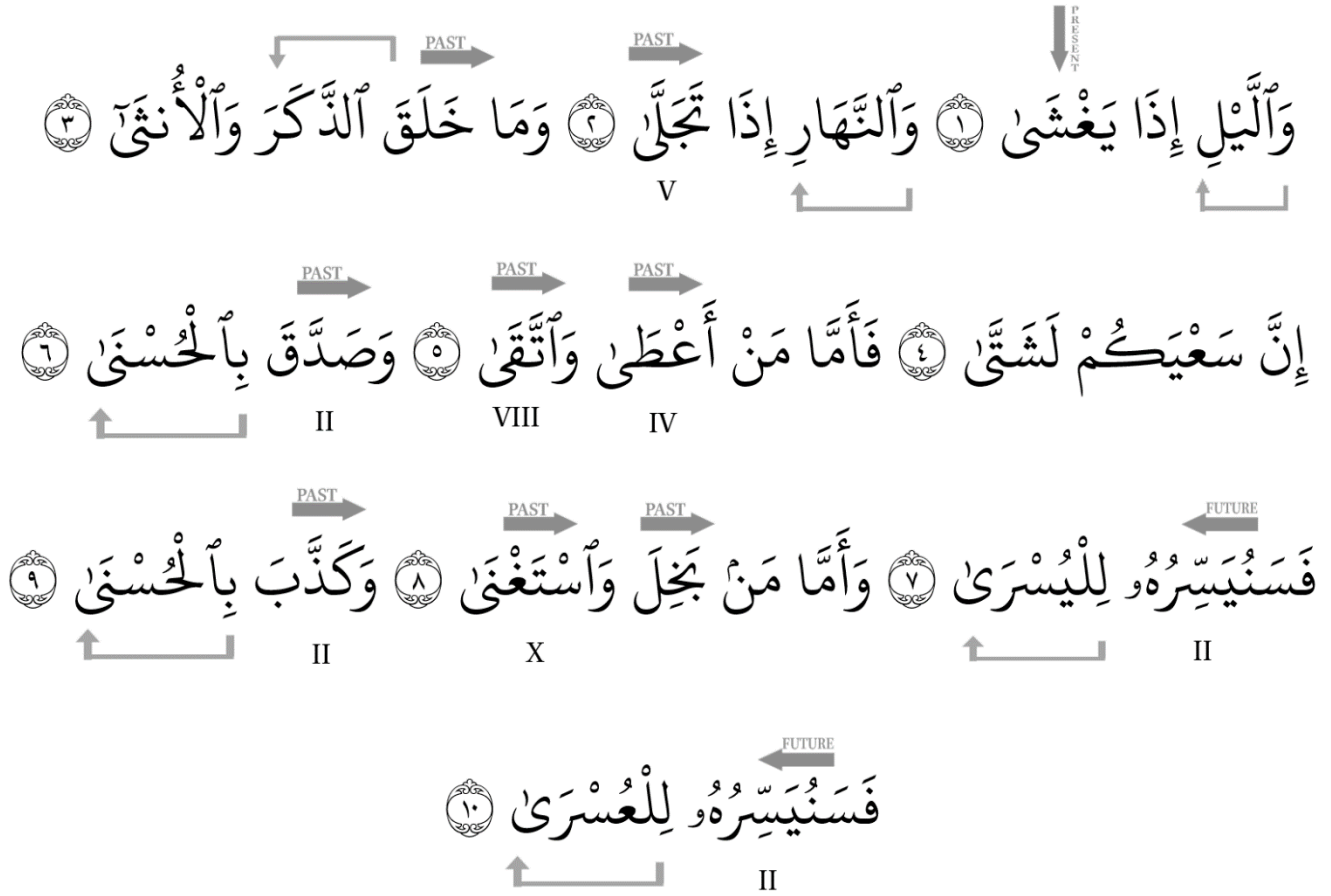
9 - يَا تُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ

10 - فَلَمَّا جَاءَهُمْ نَذِيرٌ

## LESSON 11 | QUR'ĀN ANALYSIS | ANSWER KEYS

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

### سُورَةُ اللَّيْلِ ١-١٠



SYMBOL	CONCEPT
	Type of Verb
	Prepositional Phrase

## 11A. Type of Compound Past Tense

PAST CONTINUOUS	DISTANT	NEAR	EMPHATIC	
✔				1 - كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ 6:12 "They used to disbelieve in the signs of Allah."
	✔			2 - إِنْ كُنْتُ قُلْتُهُ 5:116 "If I had said it."
✔				3 - مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ 29:5 "Whoever used to hope for the meeting [with] Allah."
✔				4 - مَا كَانُوا يَكْسِبُونَ 83:14 "That which they used to earn."
			✔	5 - قَدْ أَفْلَحَ مَنْ زَكَّاهَا 91:9 "Surely, the one who purifies it has succeeded."
		✔		6 - قَدْ قَامَتِ الصَّلَاةُ "The prayer has just begun."
	✔			7 - وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ 33:15 "They had already promised Allah previously"
			✔	8 - قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا 65:3 "Allah has already set for everything a measure."

11B. Verb Form II Practice

أَمْرٌ COMMAND VERB	مَصْدَرٌ VERBAL NOUN	مُضَارِعٌ PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
نَزَّلَ	تَنْزِيلٌ	يُنَزِّلُ	نَزَّلَ to send down	1
دَرَّسَ	تَدْرِيسٌ	يُدْرِسُ	دَرَّسَ to teach	2
فَرَّحَ	تَفْرِيحٌ	يُفْرِحُ	فَرَّحَ to make happy	3
فَهَّمَ	تَفْهِيمٌ	يُفَهِّمُ	فَهَّمَ to make understand	4
عَذَّبَ	تَعْذِيبٌ	يُعَذِّبُ	عَذَّبَ to punish	5
بَشَّرَ	تَبْشِيرٌ	يُبَشِّرُ	بَشَّرَ to give good news	6
جَوَّدَ	تَجْوِيدٌ	يُجَوِّدُ	جَوَّدَ to make good	7
بَيَّنَّ	تَبْيِينٌ	يُبَيِّنُ	بَيَّنَّ to make clear	8
نَوَّرَ	تَنْوِيرٌ	يُنَوِّرُ	نَوَّرَ to illuminate	9
فَصَّلَ	تَفْصِيلٌ	يُفَصِّلُ	فَصَّلَ to categorize	10

## 11C. Mixed Review

- 1 لِّلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

“To Allah belongs what is in the Heavens and what is in the earth.” [2:284]

- 2 وَقَالَ الْاِنْسَانُ مَا لَهَا

“And man says: ‘What is the matter with her/it?’ [99:3]

- 3 رَبَّنَا اِنِّيْ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِي زَرْعٍ

“Our Lord, Indeed I have settled some of my descendants in a valley without crop.” [14:37]

- 4 وَاْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعٰلَمِيْنَ

“And we have been commanded so that we submit to the Lord of the Worlds.” [6:71]

- 5 وَيَسْأَلُوْنَكَ عَنِ الْيَتٰمٰى قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ

“They ask you about orphans. Say: ‘To improve [their condition] for them is better.’ [2:220]

- 6 فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ

“So what is your thought about the Lord of the Worlds?” [37:87]

- 7 وَاْمْرُهُ اِلَى اللّٰهِ

“And his affair is with Allah.” [2:275]

- 8 وَاْحْيِي الْمَوْتٰى بِاِذْنِ اللّٰهِ

“And I give life to the dead, by permission of Allah.” [3:49]

- 9 يَأْتُوْكَ بِكُلِّ سَاحِرٍ عَلِيْمٍ

“They will bring every knowledgeable magician.” [7:112]

- 10 فَلَمَّا جَآءَهُمْ نَذِيْرٌ

“So when a warner came to them.” [35:42]



## LESSON 11 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	SINGULAR
piece	قِطْعَةٌ
sorrow	أَسْفٌ
grief	بَيْتٌ
despair	يَأْسٌ
separation	فِرَاقٌ

TRANSLATION	VERB FORM	VERB
to blame; reproach	I	لَامَ - يَلُومُ - لَوْمٌ
to get stirred up	I	هَاجَ - يَهِيجُ - هَيَاجٌ
to favor	I	مَنَّ - يَمُنُّ - مَنٌّ
to prefer	IV	آثَرَ - يُؤَثِّرُ - إِثَارٌ
to be renewed	V	تَجَدَّدَ <sup>?</sup>



**DID YOU  
KNOW**

The name Jeddah (جِدَّة) means “grandmother,” said to refer to the place where Eve (حَوَاء) landed when she descended from the Garden.

23 – يَظْهَرُ السِّرُّ

<sup>1</sup>وَكَانَ يَعْقُوبَ يَعْلَمُ أَنَّ الْيَأْسَ كُفْرٌ، وَكَانَ يَعْقُوبُ لَهُ رَجَاءٌ كَبِيرٌ فِي اللَّهِ. وَأَرْسَلَ يَعْقُوبُ

<sup>2</sup>أَبْنَاءَهُ إِلَى مِصْرَ لِيَبْحَثُوا عَنْ يُوْسُفَ وَبَنِيَامِينَ وَيَجْتَهِدُوا فِي ذَلِكَ. وَمَنَعَهُمْ يَعْقُوبُ مِنْ أَنْ

<sup>3</sup>يَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ .

<sup>4</sup>فَذَهَبَ إِلَى مِصْرَ مَرَّةً ثَالِثَةً. وَدَخَلُوا عَلَى يُوْسُفَ وَشَكَوْا إِلَيْهِ فَقَرَّهُمْ وَمُصِيبَتَهُمْ وَسَأَلُوهُ

<sup>5</sup>الْفَضْلَ. وَهُنَا هَاجَ الْحُزْنَ وَالْحُبُّ فِي يُوْسُفَ وَلَمْ يَمْلِكْ نَفْسَهُ. أَبْنَاءُ أَبِي وَأَبْنَاءُ الْأَنْبِيَاءِ

<sup>6</sup>يَشْكُونَ فَقَرَّهُمْ وَمُصِيبَتَهُمْ إِلَى مَلِكٍ مِنَ الْمُلُوكِ؟ إِلَى مَتَى أَخْفِي الْأَمْرَ عَنْهُمْ؟ وَإِلَى مَتَى

<sup>7</sup>أَرَى حَالَهُمْ؟ وَإِلَى مَتَى لَا أَرَى أَبِي؟

<sup>8</sup>لَمْ يَمْلِكْ يُوْسُفَ نَفْسَهُ وَقَالَ لَهُمْ: هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوْسُفَ وَأَخِيهِ إِذْ أَنْتُمْ

<sup>9</sup>جَاهِلُونَ 12:89 وَكَانَ الْإِخْوَةُ يَعْلَمُونَ أَنَّ هَذَا السِّرَّ لَا يَعْلَمُهُ إِلَّا يُوْسُفَ وَنَحْنُ فَعَلِمُوا أَنَّهُ

<sup>10</sup>يُوْسُفَ. سُبْحَانَ اللَّهِ هَلْ يُوْسُفَ حَيٌّ؟ أَمَا مَاتَ فِي الْبَيْتِ؟ يَا سَلَامٌ! هَلْ يُوْسُفَ هُوَ عَزِيزٌ

<sup>11</sup>مِصْرَ؟ هُوَ الَّذِي عَلَى خَزَائِنِ الْأَرْضِ؟ هُوَ الَّذِي كَانَ يَأْمُرُ لَنَا بِالطَّعَامِ؟ وَمَا بَقِيَ عِنْدَهُمْ

<sup>12</sup>شَكٌّ أَنَّ الَّذِي يُكَلِّمُهُمْ هُوَ يُوْسُفَ بِنِ يَعْقُوبَ!

<sup>13</sup> قَالُوا أَيْنَ نَكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ

<sup>14</sup> وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ 12:90 قَالُوا تَاللَّهِ لَقَدْ عَآثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ

<sup>15</sup> كُنَّا لَخَاطِئِينَ 12:91 قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ 12:92

## 24 - يُوسُفُ يُرْسَلُ إِلَى يَعْقُوبَ

<sup>16</sup> وَأَشْتَاقَ يُوسُفُ إِلَى لِقَاءِ يَعْقُوبَ. وَكَيْفَ لَا يَشْتَاقُ إِلَيْهِ وَقَدْ طَالَ الْفِرَاقُ؟! وَلِمَاذَا يَصْبِرُ

<sup>17</sup> الْآنَ وَقَدْ ظَهَرَ السَّرُّ؟! وَكَيْفَ يَطِيبُ لَهُ الشَّرَابُ وَالطَّعَامُ وَأَبُوهُ لَا يَطِيبُ لَهُ شَرَابٌ وَلَا

<sup>18</sup> طَعَامٌ وَلَا مَنَامٌ؟! وَقَدْ انْكَشَفَ السَّرُّ، وَقَدْ ظَهَرَ السَّرُّ. وَقَدْ أَرَادَ اللَّهُ أَنْ تَقَرَّ عَيْنَ

<sup>19</sup> يَعْقُوبَ. وَكَانَ يَعْقُوبُ قَدْ عَمِيَ مِنْ كَثْرَةِ الْبُكَاءِ وَالْحُزْنِ. فَقَالَ يُوسُفُ: اذْهَبُوا بِقَمِيصِي

<sup>20</sup> هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ 12:93

## LESSON 11 | TEXT ANALYSIS | TRANSLATION

### 23 – The Secret Comes Out

<sup>1</sup>Jacob knew that despair is tantamount to disbelief, and he had great hope in God. Jacob sent <sup>2</sup>his sons to Egypt to look for Joseph and Benjamin and to take pains in doing so, and prevented them from <sup>3</sup>losing hope in the mercy of God.

<sup>4</sup>So, they went to Egypt a third time. They entered upon him and complained to him of their poverty and their affliction and asked him for <sup>5</sup>grace. At that, grief and love stirred up in Joseph and he could not contain himself. “The sons of my father, and the sons of prophets are <sup>6</sup>complaining of their poverty and their afflictions to a king? How long will I hide the matter from them? How long will I [continue to] <sup>7</sup>watch them in their condition? How long will I go on not seeing my father?”

<sup>8</sup>Joseph could not control himself, and so said to them, “*Do you know what you did with Joseph and his brother while you were <sup>9</sup>unaware?*” (12:89). The brothers knew that, “No one else knew of this secret except Joseph and us,” and so they knew that this was <sup>10</sup>Joseph. Glory be to God! Is Joseph alive? Did he not die in the well? Oh my! Is Yusuf the king of <sup>11</sup>Egypt? Is it he that is charged with the treasures of the land? Is it he that had ordered food for them? There remained no <sup>12</sup>doubt in them that the one who was speaking with them was Joseph, son of Jacob.

<sup>13</sup>*“They said, ‘Is it you, Joseph?’ He said, ‘I am Joseph, and this is my brother. Verily God has been gracious unto us! Indeed, whosoever is conscious of God and <sup>14</sup>is patient, then God does not fail to reward the doers of good (12:90).”* “They said, ‘By God, God has preferred you over us, and we have indeed been <sup>15</sup>errant” (12:91). “He said, ‘No harm is upon you today. May God forgive you. He is the most Merciful of the merciful” (12:92).

## 24 – Joseph sends for Jacob

<sup>16</sup>Joseph longed to meet Jacob, and how could he not long for him when they had been separated for so long? Why should the son <sup>17</sup>continue to be patient when the secret had been revealed? How could he enjoy good drink and food while his father enjoys neither drink, nor <sup>18</sup>food, nor sleep? Moreover, the secret had been revealed and was out in the open, and God wanted to delight the eyes of <sup>19</sup>Jacob. Jacob had become blind by way of much crying and grief. So, Joseph said, “*Go with <sup>20</sup>this shirt of mine and cast it upon the face of my father, and he will regain his sight. And [then], bring me your family altogether*” (12:93).



SCAN TO ACCESS LESSON 11 QUIZ



## الدَّرْسُ الثَّانِي عَشَرَ

رَجُلٌ لَا يَدْرِي وَلَا يَدْرِي أَنَّهُ لَا يَدْرِي...  
أَحْمَقٌ فَاحْذَرُوهُ

*A man who does not know, and does not know that  
he does not know, is an idiot, so beware of him.*

~ Khalīl ibn Aḥmad رحمته الله

## LESSON 12 | GENERAL VOCABULARY

TRANSLATION	SINGULAR
Sunday	الأَحَدُ
Monday	الاثْنَيْنِ
Tuesday	الثُّلَاثاءُ
Wednesday	الأَرْبَعاءُ
Thursday	الْخَمِيْسُ
Friday	الْجُمُعَةُ
Saturday	السَّبْتُ
named	مُسَمَّى
sin	إِثْمٌ
blame	جُنَاحٌ



## LESSON 12 | LISTENING | EXERCISES



### CLIP #12 – FATTABI'ŪNĪ: SUNNA OF NAMING

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. \_\_\_\_\_

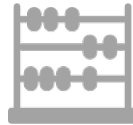
8. \_\_\_\_\_

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.

مِنْ سُنَّةِ رَسُولِ اللَّهِ \_\_\_\_\_ الْعَجِيبَةِ أَنَّهُ كَانَ ﷺ يُحِبُّ تَسْمِيَةَ \_\_\_\_\_ وَكُلَّ شَيْءٍ

اتَّصَلَ بِهِ. فَكَانَ مَا مِنْ شَيْءٍ عِنْدَهُ إِلَّا وَلَهُ مُسَمًّى؛ \_\_\_\_\_، \_\_\_\_\_، سِلَاحُهُ،

\_\_\_\_\_ . فَكَانَتْ عِمَامَتُهُ مَثَلًا يُسَمِّيهَا سَحَابٌ. وَقَدَحَهُ يُسَمِّيهِ الرَّيَّانَ - مِنَ الرَّيِّ -

وَكَانَ يَخْتَارُ الْأَسْمَاءَ الَّتِي \_\_\_\_\_ مَعَ وَظِيفَةٍ هَذِهِ الْأَدَوَاتِ. وَكَانَ مِنْ سِلَاحِهِ مَثَلًا ذُو

الْفَقَارِ - \_\_\_\_\_ الَّذِي كَانَ لَهُ فَقَارٌ. وَكَانَ عِنْدَهُ الدَّرْعُ الَّتِي تُسَمَّى ذَاتِ الْوِشَاحِ، وَذَاتِ

الْفُضُولِ لِأَنَّ فِيهَا زِيَادَةً. الدَّرْعُ الَّذِي كَانَ يَلْبِسُهُ فِي الْحَرِّ. وَكَذَلِكَ عِنْدَهُ نَاقَتُهُ \_\_\_\_\_،

وَخَيْولُهُ \_\_\_\_\_ وَاللِّزَازُ، وَفَرَسُهُ سَبْحَةٌ، وَحِمَارُهُ \_\_\_\_\_، وَبَعْلَتُهُ دُلْدُلٌ، وَأَغْنَامُهُ،

وغيرَ هذا من أدواته، وكلِّ ما كان يفتنيه ﷺ كان يطلق عليه مُسَمًّى.

كَانَ ﷺ ، هَذِهِ التَّسْمِيَّاتِ يَجْعَلُهَا مُتَوَافِقَةً مَعَ \_\_\_\_\_ ، مُتَوَافِقَةً مَعَ \_\_\_\_\_ . فَمَا

كَانَ يَحْتَاجُ إِلَى تَسْمِيَةِ شَيْءٍ يَدُلُّ عَلَى الشَّدَّةِ وَالْقُوَّةِ فَيُسَمِّيهِ \_\_\_\_\_ ؛ مِثْلَ السُّيُوفِ

الَّتِي سَمَّاها، مِثْلَ الدُّرُوعِ. الْأَشْيَاءِ الَّتِي كَانَتْ لَطِيفَةً أَوْ \_\_\_\_\_ ، يُحِبُّ التَّبْيُّ ﷺ أَنْ

يُطْلَقَ عَلَيْهَا ذَلِكَ؛ مِثْلَ الْقِدْحِ الرَّيَّانِ، يَعْنِي مِنَ الرَّيِّ وَمِنَ السُّقْيَا. فَهَذِهِ سُنَّةٌ كَانَتْ فِي

عَهْدِهِ ﷺ ، وَفِي عَمَلِهِ ﷺ .

مِنْ سُنَّتِهِ ﷺ أَنَّهُ كَانَ يُحِبُّ الْأَسْمَاءَ \_\_\_\_\_ ، هَذِهِ فِي طَبِيعَتِهِ ﷺ ، حَتَّى أَنَّهُ حَوَّلَ أَسْمَاءَ

15

كَثِيرٍ مِنَ الصَّحَابَةِ. إِذَا جَاءَهُ أَحَدٌ مِنَ الصَّحَابَةِ لَهُ اسْمٌ لَا يَلِيقُ بِالْمُعَامَلَةِ مَعَ اللَّهِ، مَثَلُ

عَبْدُ الدَّارِ وَعَبْدُ الْعُزَّى، أَوْ مِثْلُ هَذِهِ الْأَسْمَاءِ، فَيُحَوِّلُهَا إِلَى عَبْدِ اللَّهِ أَوْ \_\_\_\_\_ .

16

وَكَذَلِكَ جَاءَهُ رَجُلٌ اسْمُهُ \_\_\_\_\_ ، الْحَزْنُ مِنَ الْغُلْظَةِ وَالشَّدَّةِ، فَسَمَّاهُ النَّبِيُّ ﷺ سَهْلًا،

17

وَقَالَ: "بَلْ أَنْتَ \_\_\_\_\_" 18

وَكَذَلِكَ \_\_\_\_\_ اسْمَ زَيْدِ الْخَيْلِ، لَمَّا جَاءَهُ مِنْ نَجْدٍ إِلَى الْمَدِينَةِ وَكَانَ قَدْ ضَرَبَ أَكْبَادَ

19

الْإِبِلِ، وَمَشَى عَلَى دَابَّتِهِ مِنْ نَجْدٍ إِلَى الْمَدِينَةِ، وَقَالَ: "أَضْمَأْتُ نَهَارِي، وَأَسْهَرْتُ لَيْلِي،

وَأَتَعَبْتُ دَابَّتِي يَا رَسُولَ اللَّهِ. أُرِيدُ أَنْ \_\_\_\_\_ عَنِ عِلْمَةِ اللَّهِ فِيمَنْ يُرِيدُ"، قَالَ لَهُ

20

النَّبِيُّ ﷺ: "بَلْ أَنْتَ زَيْدٌ \_\_\_\_\_ . النَّبِيُّ ﷺ غَيَّرَ أَسْمَاءَ بَعْضِ \_\_\_\_\_ ، وَأَهَمُّ مَكَانٍ

21

22

غَيْرُهُ ﷺ هُوَ \_\_\_\_\_ ، بَعْدَ أَنْ كَانَتْ يَثْرِبُ مِنَ الثَّرِيبِ، سَمَّاهَا الْمَدِينَةَ، وَسَمَّاهَا

23

\_\_\_\_\_ . كَانَ إِذَا دَخَلَ مِنْ خَارِجِهَا وَقَدَّمَ عَلَيْهَا يَقُولُ: "هَذِهِ طَابَةٌ، هَذِهِ طَابَةٌ" وَيُشِيرُ

24

بِيَدِهِ إِلَيْهَا ﷺ .



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

## LESSON 12 | LISTENING | ANSWER KEY & TRANSLATION

### Fill in the Blank Answers

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

مَلَابِسُهُ - 4	أَدْوَاتُهُ - 3	مَتَاعِهِ - 2	اللَّطِيفَةَ - 1
العَضْبَاءُ - 8	السَّيْفُ - 7	تَتَنَاسَبُ - 6	دَوَابُّهُ - 5
الكَيْفِيَّاتِ - 12	الوَطَائِفِ - 11	يَعْفُورُ - 10	السَّكْبُ - 9
عَبْدِ الرَّحْمَنِ - 16	الحَسَنَةَ - 15	جَمِيلَةً - 14	كَذَلِكَ - 13
أَسْأَلُكَ - 20	غَيْرَ - 19	سَهْلٌ - 18	حَزْنٌ - 17
طَابَةَ - 24	يَثْرِبُ - 23	الْأَمَاكِينِ - 22	الْخَيْرِ - 21

### Translation of Listening Script

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

Among the wondrous, **1subtle** recommended actions of the Messenger of Allah is that he ﷺ used to love naming **2his belongings**, and everything connected to them. There was nothing he owned except that it had a name: **3his tools**, **4his articles of clothing**, his weapons, **5his animals**. His turban, for example, he called it “*Sahāb* (cloud).” His drinking bowl, he named it “*al-Rayyān* (the one sated with drink)” – from “to drink one’s fill” – he used to choose names that **6match** with the function of these tools. From his weapons was, for example, “*dhū al-Faqār*,” **7the sword** that had a spine. He had an armor plate that was called “*dhāt al-Wishāh* (possessor of military sash),” and “*dhāt al-Fudhūl* (possessor of that which is extra),” because in it was extra [protection], the armor that he would wear in the heat. Likewise he had a she-camel **8al-‘Aḍbā’** (slit-eared), and his horses **9al-Sakab** (the downpour) and *al-Lizāz* (the bolt), and his riding horse *Sabḥa* (swimming), and his donkey **10Ya’fūr** (gazelle), and his mule *Duldul* (porcupine) and his sheep and other than this among his tools. Everything he ﷺ got he would give it a name.

He ﷺ, these names, he made them agree with <sup>11</sup>the functions, agree with [their] <sup>12</sup>modality. Whatever required a name of a thing that pointed to severity and strength, then he named it <sup>13</sup>as such: like the swords he named, and like the armor. Things that were subtle or <sup>14</sup>beautiful, the Prophet ﷺ loved to apply to them [names like] that: just as with the drinking bowl *al-Rayyān*, meaning from [the word for] satiating one's thirst, and from [the word for] providing water. So, this recommended action was in his ﷺ nature and in his ﷺ actions.

From his recommended actions, ﷺ, is that he used to love <sup>15</sup>beautiful names. This was in his nature ﷺ, so much so that he changed the names of many of the companions. When one of the companions came to him, he had a name that did not befit a mutual relationship with Allah, for example "*abd al-Dār*" and "*abd al-'Uzzā*" or names such as these. So he would change them to "*abdAllah*" or "<sup>16</sup>*abd al-Rahmān*." Likewise, a man named "<sup>17</sup>*Huzn* (sadness)" came to him. *Huzn* is from crudeness and severity, so the Prophet ﷺ named him and said: "Rather, you are <sup>18</sup>*Sahl* (ease)."

Likewise, <sup>19</sup>he changed the name *Zaid al-Khayl*. When he came to him from *Najd* to *al-Madīnah* and he 'hit the sides of the camels' (i.e. exerted himself greatly in traveling) and he walked on his animals from *Najd* to *al-Madīnah* and he said: "I was thirsty during the day and I stayed up at night, and I tired out my animals O Messenger of Allah. I want to <sup>20</sup>ask you for a sign of Allah in whom he desires." The Prophet ﷺ said to him: "Rather, you are *Zaid* <sup>21</sup>*al-Khayr*." The Prophet ﷺ changed the names of some <sup>22</sup>places, and the most important place that he ﷺ changed is *Yathrib*. *Yathrib* was from [the word for] hitting, and he named it *al-Madīnah*, and he named it <sup>24</sup>*Tāba*. When he entered from its exterior and he reached it he said: "This is *Tāba*, this is *Tāba*," and he pointed with his hand to it

ﷺ.

## LESSON 12 | QUR'ĀN VOCABULARY LIST

TRANSLATION	SINGULAR
more god-fearing	أَتَقَى

TRANSLATION	VERB FORM	VERB
to burn	I	صَلَى - يَصَلِي - صَلَّى
to keep away, avert	II	جَنَّبَ
to warn	IV	أَنْذَرَ
to seek, desire	VIII	إِبْتَغَى - يَبْتَغِي - إِبْتِغَاءً

### § *Subtleties of Arabic Vocabulary*

The root ب - ن - ج indicates “side” or “keeping away.” Some of these may seem more related than others.

جَنُوبٌ

south

جَنَابَةٌ

major ritual  
impurity

أَجْنَبِيٌّ

foreigner

جَنْبٌ

side

Interestingly, the word جَنَابٌ is used as a title meaning “respectable,” “honorable.”

## LESSON 12 | QUR'ĀN ANALYSIS | SŪRAT AL-LAYL 11-21

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

a) Nominal Sentence

**is**

b) *Idāfa*

**of the**

c) Prepositional Phrase



### سُورَةُ اللَّيْلِ ١١-٢١

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾ إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ

وَالْأُولَىٰ ﴿١٣﴾ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ ﴿١٥﴾ الَّذِي كَذَّبَ

وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا الْأَتْقَىٰ ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ

مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

LESSON 12 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: LEVEL 2 GRAMMAR REVIEW

Identify the various grammar concepts for the underlined text within the following page of the Qur'ān (no. 562 of the Madinan Muṣḥaf).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ

الْمَوْتَ ١ وَالْحَيَاةَ ٢ لِيَبْلُوَكُمْ ٣ أَيُّكُمْ ٤ أَحْسَنُ ٥ عَمَلًا ٦ وَهُوَ الْعَزِيزُ ٧ الْغَفُورُ ٨

﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ط مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن

تَفْوُتٍ ط فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾ ٥ وَلَقَدْ زَيَّنَّا ٦ السَّمَاءَ

الْأُولَىٰ بِمِصْبَاحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ ط وَأَعْتَدْنَا لَهُمْ عَذَابَ

السَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ط وَبِئْسَ ٧ الْمَصِيرُ



٦ إِذَا أُتُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيِّزُ  
8

مِنَ الْغَيْظِ ط كَلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

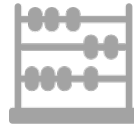
قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ  
9

إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ

السَّعِيرِ ﴿١٠﴾ فَأَعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنْ

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

10



I understood approximately  
\_\_\_\_\_ % of this page.

LESSON 12 | QUR'ĀN ANALYSIS  
THEORY REINFORCEMENT: VERB FORM VIII

اِفْتَعَلَ

COMMON MEANING: "REFLEXIVE" OR "MUTUALITY"

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

"But only **seeking** the countenance of his Lord, Most High." [92:20]

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB
اِفْتَعِلْ	اِفْتِعَالٌ	يَفْتَعِلُ	اِفْتَعَلَ

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ

"These are two adversaries who **disputed** over their Lord" [22:19]

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ

"Say: 'If mankind and *jinn* gathered together.'" [17:88]

## LESSON 12 | QUR'ĀN ANALYSIS

### THEORY REINFORCEMENT: VERB FORMS II-X REVIEW

The following charts pull together all the different components of verbs (and related nouns) for the 10 verb forms. These serve as a master reference.

After the template chart (filled out for **ف ع ل**) is a chart with example words for each form.

Knowledge of these charts will serve well as a framework for morphology. This may be the first time you have seen it in its entirety, but familiarity will grow throughout the intermediate levels. The contextual usage should not contradict what has been presented previously, though other nuance has been added for assistance.

After studying the chart, there are a series of exercises to begin reproducing key parts from memory. Feel free to refer back to the master reference as necessary.

## VERB FORMS II-X MASTER REFERENCE

الأسماء			الأفعال						FORM	CONTEXTUAL USAGE
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المبني للمجهول		الأمر	المبني للمعلوم				
			المضارع	الماضي		المضارع	الماضي			
مَفْعُولٌ - اسم المفعول مَفْعِلٌ(ة) - اسم الزمان مَفْعِلٌ(ة) - اسم المكان	فاعِلَةٌ	فاعِلٌ	No pattern					I	الأبواب الستة نصَرَ ينصُرُ ضربَ يضربُ فتحَ يفتحُ كرمَ يكرمُ فرحَ يفرحُ حسبَ يحسبُ	
			فَعْلٌ	فُعِلَ	أُفْعِلُ	يُفْعَلُ	فَعَلَ			
			فَعْلٌ	فُعِلَ	إِفْعِلُ	يُفْعَلُ	فَعَلَ			
			فُعُولٌ	يُفْعَلُ	إِفْعَلُ	يُفْعَلُ	فَعَلَ			
			فُعَلَانٌ	يُفْعَلُ	أُفْعَلُ	يُفْعَلُ	فَعَلَ			
			فِعَالَةٌ + others	يُفْعَلُ	إِفْعَلُ	يُفْعَلُ	فَعَلَ			
مُفَعَّلٌ	مُفَعِّلَةٌ	مُفَعِّلٌ	تَفْعِيلٌ (تَفْعِيلَةٌ)	يُفَعَّلُ	فُعِّلَ	فَعَّلَ	يُفَعَّلُ	فَعَّلَ	II	causative of I, intensive of I
مُفَاعَلٌ	مُفَاعِلَةٌ	مُفَاعِلٌ	مُفَاعِلَةٌ (فِعَالٌ)	يُفَاعَلُ	فَوَعِلَ	فَاعِلٌ	يُفَاعِلُ	فَاعَلَ	III	x initiates with y, does to y
مُفَعَّلٌ	مُفَعِّلَةٌ	مُفَعِّلٌ	إِفْعَالٌ	يُفَعَّلُ	أُفْعِلُ	أَفْعِلُ	يُفَعَّلُ	أَفْعَلَ	IV	causative of I, transitive of I
مُتَفَعَّلٌ	مُتَفَعِّلَةٌ	مُتَفَعِّلٌ	تَفَعَّلٌ	يُتَفَعَّلُ	تُفَعَّلُ	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلَ	V	reflexive of II, multiplicity
مُتَفَاعَلٌ	مُتَفَاعِلَةٌ	مُتَفَاعِلٌ	تَفَاعَلٌ	يُتَفَاعَلُ	تُفَوَعِلُ	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلَ	VI	reciprocal mutuality, reflexive of III
مُتَفَعَّلٌ	مُتَفَعِّلَةٌ	مُتَفَعِّلٌ	إِنْفِعَالٌ	—	—	إِنْفَعِلُ	يُنْفَعِلُ	إِنْفَعَلَ	VII	passive w/o agent, conformity
مُتَفَعَّلٌ	مُتَفَعِّلَةٌ	مُتَفَعِّلٌ	إِفْتِعَالٌ	يُفْتَعَلُ	أُفْتَعِلُ	إِفْتَعِلُ	يُفْتَعِلُ	إِفْتَعَلَ	VIII	reflexive of I, mutual
—	مُفَعِّلَةٌ	مُفَعِّلٌ	إِفْعَالٌ	—	—	إِفْعَلٌ	يُفْعَلُ	إِفْعَلَ	IX	change in color, defect
مُسْتَفَعِّلٌ	مُسْتَفَعِّلَةٌ	مُسْتَفَعِّلٌ	إِسْتِفْعَالٌ	يُسْتَفَعَّلُ	أُسْتَفَعِلُ	إِسْتَفَعِلُ	يُسْتَفَعِّلُ	إِسْتَفَعَلَ	X	seeks I

## VERB FORMS II-X SAMPLE WORDS REFERENCE

الأسماء			الأفعال					FORM	CONTEXTUAL USAGE	
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المصدر	المبني للمجهول		الأمر	المبني للمعلوم			
				المضارع	الماضي		المضارع	الماضي		
			No pattern						I	الأبواب الستة نَصَرَ يَنْصُرُ ضَرَبَ يَضْرِبُ فَتَحَ يَفْتَحُ كَرَّمَ يَكْرُمُ فَرِحَ يَفْرَحُ حَسِبَ يَحْسِبُ
مَدْرُسٌ، مَدْرَسٌ، مَدْرَسَةٌ	دَارِسَةٌ	دَارِسٌ	دِرَاسَةٌ	يُدْرَسُ	دُرِسَ	أُدْرَسُ	يُدْرَسُ	دَرَسَ	II	x taught
مَعْرُوفٌ، مَعْرُوفٌ، مَعْرُوفٌ	عَارِفَةٌ	عَارِفٌ	مَعْرِفَةٌ/عِرْفَانٌ	يُعْرَفُ	عُرِفَ	إِعْرَفُ	يَعْرِفُ	عَرَفَ	III	x sent a letter to y
مَقْرُوءٌ، مَقْرَأٌ، مَقْرَأَةٌ	قَارِئَةٌ	قَارِئٌ	قِرَاءَةٌ	يُقْرَأُ	قُرِئَ	إِقْرَأُ	يَقْرَأُ	قَرَأَ	IV	x submitted
—، مَحْسَنٌ، مَحْسَنٌ	حَاسِنَةٌ	حَاسِنٌ	حُسْنٌ	يُحْسَنُ	حُسِنَ	أَحْسِنُ	يَحْسِنُ	حَسَنَ	V	x learned
مَعْلُومٌ، مَعْلَمٌ، مَعْلَمٌ	عَالِمَةٌ	عَالِمٌ	عِلْمٌ	يُعَلِّمُ	عُلِّمَ	إِعْلَمُ	يَعْلَمُ	عَلِمَ	VI	x and y corresponded
مَنْعُومٌ، مَنْعَمٌ، مَنْعَمٌ	نَاعِمَةٌ	نَاعِمٌ	نِعْمَةٌ	يُنْعَمُ	نُعِمَ	إِنْعِمُ	يُنْعِمُ	نَعِمَ	VII	x was cut off
مُعَلِّمٌ	مُعَلِّمَةٌ	مُعَلِّمٌ	تَعْلِيمٌ	يُعَلِّمُ	عُلِّمَ	عَلِّمُ	يُعَلِّمُ	عَلَّمَ	VIII	x listened
مُرَاسِلٌ	مُرَاسِلَةٌ	مُرَاسِلٌ	مُرَاسِلَةٌ	يُرَاسَلُ	رُوسِلَ	رَاسِلٌ	يُرَاسِلُ	رَاسَلَ	IX	x turned red
مُسَلِّمٌ	مُسَلِّمَةٌ	مُسَلِّمٌ	إِسْلَامٌ	يُسَلِّمُ	أُسْلِمَ	أَسْلِمُ	يُسَلِّمُ	أَسْلَمَ	X	x enjoyed
مُتَعَلِّمٌ	مُتَعَلِّمَةٌ	مُتَعَلِّمٌ	تَعَلُّمٌ	يَتَعَلَّمُ	تُعَلِّمُ	تَعَلَّمُ	يَتَعَلَّمُ	تَعَلَّمَ		
مُتَرَاوِلٌ	مُتَرَاوِلَةٌ	مُتَرَاوِلٌ	تَرَاوِلٌ	يُتَرَاوِلُ	تُرَوِّسِلُ	تَرَاوِلٌ	يُتَرَاوِلُ	تَرَاوَلَ		
مُنْقَطِعٌ	مُنْقَطِعَةٌ	مُنْقَطِعٌ	إِنْقِطَاعٌ	—	—	إِنْقِطَعُ	يُنْقَطِعُ	إِنْقَطَعَ		
مُسْتَمِعٌ	مُسْتَمِعَةٌ	مُسْتَمِعٌ	إِسْتِمَاعٌ	يُسْتَمِعُ	أُسْتَمِعَ	أَسْتَمِعُ	يُسْتَمِعُ	أَسْتَمَعَ		
مُحْمَرٌ	مُحْمَرَةٌ	مُحْمَرٌ	إِحْمِرَاءٌ	—	—	إِحْمَرُ	يُحْمَرُ	أِحْمَرَ		
مُسْتَمْتِعٌ	مُسْتَمْتِعَةٌ	مُسْتَمْتِعٌ	إِسْتِمْتَاعٌ	يُسْتَمْتِعُ	أُسْتَمْتِعَ	أَسْتَمْتِعُ	يُسْتَمْتِعُ	أَسْتَمْتَعَ		

## LESSON 12 | QUR'ĀN ANALYSIS | EXERCISES

### 12A. Verb Form VIII 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	
			اِقْتَتَلَ	1
	اِخْتِلَافٌ			2
		يَسْتَبِقُ		3
اجْتَهَدُ				4
	اِنْتِصَارٌ			5
			اِعْتَمَرَ	6
		يَحْتَرِقُ		7
اِكْتَسَبَ				8
	اِعْتِصَامٌ			9
		يَحْتَلِطُ		10

### 12B. Template Verb Form (فَعَلَ)

On the following pages, fill in the 3 blank charts completely for practice. Refer back to the master template chart to check answers. It is important to be able to conjugate a verb in all its various patterns, which requires rote practice. Feel free to create additional practice as needed in a separate verb form notebook.

## MASTER REFERENCE CHART - PRACTICE I

الأسماء			الأفعال					FORM	CONTEXTUAL USAGE	
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المصدر	المبني للمجهول		الأمر	المبني للمعلوم			
				المضارع	الماضي		المضارع	الماضي		
مَفْعُولٌ - اسم المفعول مَفْعِلَةٌ (ة) - اسم الزمان مَفْعِلَةٌ (ة) - اسم المكان	فاعِلَةٌ	فاعِلٌ	No pattern						I	الأبواب الستة نصَرَ ينصُرُ ضربَ يضربُ فتحَ يفتحُ كُرْمٌ يكرُمُ فرحَ يفرحُ حَسِبَ يحسِبُ
			فَعَلٌ	فُعِلَ	أَفْعَلُ	يَفْعَلُ	فَعَلٌ			
			فَعَلٌ	فُعِلَ	إِفْعَلُ	يَفْعَلُ	فَعَلٌ			
			فُعُولٌ	يُفْعَلُ	إِفْعَلُ	يَفْعَلُ	فَعَلٌ			
			فُعُلَانٌ	فُعِلَ	أَفْعَلُ	يَفْعَلُ	فَعَلٌ			
			فِعَالَةٌ + others	فُعِلَ	إِفْعَلُ	يَفْعَلُ	فَعَلٌ			
مُفَعَّلٌ	مُفَعِّلَةٌ	مُفَعِّلٌ		فُعِلَ	يُفَعَّلُ			II		
مُفَاعَلٌ	مُفَاعِلَةٌ	مُفَاعِلٌ		فُوِعِلَ	يُفَاعَلُ			III		
مُفَعَّلٌ	مُفَعِّلَةٌ	مُفَعِّلٌ		أُفْعِلَ	يُفَعَّلُ			IV		
مُتَفَعَّلٌ	مُتَفَعِّلَةٌ	مُتَفَعِّلٌ		تُفَعِّلَ	يُتَفَعَّلُ			V		
مُتَفَاعَلٌ	مُتَفَاعِلَةٌ	مُتَفَاعِلٌ		تُفَوِعِلَ	يُتَفَاعَلُ			VI		
مُنْفَعَلٌ	مُنْفَعِلَةٌ	مُنْفَعِلٌ		—	—			VII		
مُفْتَعَلٌ	مُفْتَعِلَةٌ	مُفْتَعِلٌ		—	يُفْتَعَلُ			VIII		
—	مُفَعِّلَةٌ	مُفَعِّلٌ		—	—			IX		
مُسْتَفْعَلٌ	مُسْتَفْعِلَةٌ	مُسْتَفْعِلٌ		أُسْتَفْعِلَ	يُسْتَفْعَلُ			X		

## MASTER REFERENCE CHART - PRACTICE II

الأسماء			الأفعال					FORM	CONTEXTUAL USAGE			
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المصدر	المبني للمجهول		الأمر	المبني للمعلوم					
				المضارع	الماضي		المضارع	الماضي				
مَفْعُولٌ - اسم المفعول مَفْعِلٌ (ة) - اسم الزمان مَفْعِلٌ (ة) - اسم المكان	فاعِلَةٌ	فاعِلٌ	No pattern	يُفَعِّلُ	فُعِلَ	أَفْعَلْ	يَفْعُلُ	فَعَلَ	I	الأبواب الستة		
			فَعَلَ							فَعَلَ	فَعَلَ	نَصَرَ يَنْصُرُ
			فُعِلَ							فُعِلَ	فُعِلَ	ضَرَبَ يَضْرِبُ
			فُعِلَ							فُعِلَ	فُعِلَ	فَتَحَ يَفْتَحُ
			فُعِلَ							فُعِلَ	فُعِلَ	كَرَّمَ يَكْرُمُ
			فُعِلَ							فُعِلَ	فُعِلَ	فَرِحَ يَفْرَحُ
مُفَعَّلٌ	مُفَعِّلَةٌ	مُفَعِّلٌ		يُفَعِّلُ	فُعِلَ				II			
مُفَاعَلٌ	مُفَاعِلَةٌ	مُفَاعِلٌ		يُفَاعِلُ	فُوِعِلَ				III			
مُفَعَّلٌ	مُفَعِّلَةٌ	مُفَعِّلٌ		يُفَعِّلُ	أُفْعِلَ				IV			
مُتَفَعَّلٌ	مُتَفَعِّلَةٌ	مُتَفَعِّلٌ		يُتَفَعِّلُ	تُفَعِّلُ				V			
مُتَفَاعَلٌ	مُتَفَاعِلَةٌ	مُتَفَاعِلٌ		يُتَفَاعِلُ	تُفَوِعِلُ				VI			
مُنْفَعَّلٌ	مُنْفَعِّلَةٌ	مُنْفَعِّلٌ		—	—				VII			
مُفْتَعَّلٌ	مُفْتَعِّلَةٌ	مُفْتَعِّلٌ		يُفْتَعِّلُ	أُفْتَعِّلُ				VIII			
—	مُفَعِّلَةٌ	مُفَعِّلٌ		—	—				IX			
مُسْتَفَعَّلٌ	مُسْتَفَعِّلَةٌ	مُسْتَفَعِّلٌ		يُسْتَفَعِّلُ	أُسْتَفَعِّلُ				X			



## MASTER REFERENCE CHART - PRACTICE III

الأسماء			الأفعال					FORM	CONTEXTUAL USAGE				
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المصدر	المبني للمجهول		الأمر	المبني للمعلوم						
				المضارع	الماضي		المضارع	الماضي					
مَفْعُولٌ - اسم المفعول مَفْعَلِدَةٌ (ة) - اسم الزمان مَفْعَلِدَةٌ (ة) - اسم المكان	فاعِلَةٌ	فاعِلٌ	No pattern	يُفْعَلُ	فُعِلَ	أَفْعَلْ	يَفْعَلُ	فَعَلَ	I	الأبواب الستة			
			فَعَلٌ							أَفْعَلْ	يَفْعَلُ	فَعَلَ	نَصَرَ يَنْصُرُ
			فَعَلٌ							إِفْعَلْ	يَفْعَلُ	فَعَلَ	ضَرَبَ يَضْرِبُ
			فُعُولٌ							إِفْعَلْ	يَفْعَلُ	فَعَلَ	فَتَحَ يَفْتَحُ
			فُعَلَانٌ							أَفْعَلْ	يَفْعَلُ	فَعَلَ	كَرَّمَ يَكْرُمُ
			فِعَالَةٌ + others							إِفْعَلْ	يَفْعَلُ	فَعَلَ	فَرِحَ يَفْرَحُ حَسِبَ يَحْسِبُ
مُفْعَلٌ	مُفْعَلَةٌ	مُفْعَلٌ	يُفْعَلُ	فُعِلَ				II					
مُفَاعِلٌ	مُفَاعِلَةٌ	مُفَاعِلٌ	يُفَاعِلُ	فُوِعِلَ					III				
مُفْعَلٌ	مُفْعَلَةٌ	مُفْعَلٌ	يُفْعَلُ	أَفْعِلَ					IV				
مُتَفَعَّلٌ	مُتَفَعَّلَةٌ	مُتَفَعَّلٌ	يُتَفَعَّلُ	تُفْعِلَ					V				
مُتَفَاعِلٌ	مُتَفَاعِلَةٌ	مُتَفَاعِلٌ	يُتَفَاعِلُ	تُفُوِعِلَ					VI				
مُنْفَعَلٌ	مُنْفَعَلَةٌ	مُنْفَعَلٌ	—	—					VII				
مُفْتَعَلٌ	مُفْتَعَلَةٌ	مُفْتَعَلٌ	يُفْتَعَلُ	أَفْتَعِلَ					VIII				
—	مُفْعَلَةٌ	مُفْعَلٌ	—	—					IX				
مُسْتَفْعَلٌ	مُسْتَفْعَلَةٌ	مُسْتَفْعَلٌ	يُسْتَفْعَلُ	أُسْتَفْعِلَ					X				

## 12C. Sample Verbs II-X

Now that the template exercise is complete, the 45 high-frequency Qur'ān verbs below (as seen in Level 2A) provide practice conjugating meaningful verbs.

Fill in the 5 blank charts according to the verb groupings. The white chart sections should be done from memory, while the grayed chart sections may require reference back to the master chart (page 312) as at this level the goal is familiarity.

### Chart 1

2. طَهَّرَ
3. شَارَكَ
4. أَنْذَرَ
5. تَعَلَّمَ
6. تَنَاصَرَ
7. اِنْكَسَرَ
8. اِخْتَلَفَ
9. اِنْبَيَّضَ
10. اِسْتَعْفَرَ

### Chart 2

2. عَلَّمَ
3. نَافَقَ
4. أَخْرَجَ
5. تَبَيَّنَ
6. تَقَاتَلَ
7. اِنْقَلَبَ
8. اِسْتَمَعَ
9. اِسْوَدَّ
10. اِسْتَعْجَلَ

### Chart 3

2. سَلَّمَ
3. عَاهَدَ
4. أَحْسَنَ
5. تَذَكَّرَ
6. تَعَارَفَ
7. اِنْطَلَقَ
8. اِتَّبَعَ
9. اِضْفَرَّ
10. اِسْتَنْصَرَ

### Chart 4

2. عَذَّبَ
3. جَاهَدَ
4. أَرْسَلَ
5. تَنَزَّلَ
6. تَكَاثَرَ
7. اِنْفَطَرَ
8. اِجْتَمَعَ
9. اِخْضَرَ
10. اِسْتَشْهَدَ

### Chart 5

2. سَيَّرَ
3. هَاجَرَ
4. أَشْرَكَ
5. تَفَرَّقَ
6. تَسَاءَلَ
7. اِنْفَجَرَ
8. اِرْتَفَعَ
9. اِعْوَجَّ
10. اِسْتَكْبَرَ

## SAMPLE VERBS - CHART 1

الأسماء			الأفعال						FORM	CONTEXTUAL USAGE
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المصدر	المبني للمجهول		الأمر	المبني للمعلوم			
				المضارع	الماضي		المضارع	الماضي		
			No pattern						I	الأبواب الستة نصر ينصر ضرب يضرب فتح يفتح كرم يكرم فرح يفرح حسب يحسب
مُدْرَسٌ، مَدْرَسٌ، مَدْرَسَةٌ	دَارِسَةٌ	دَارِسٌ	دِرَاسَةٌ	يُدْرَسُ	دُرِسَ	أُدْرَسْ	يُدْرَسُ	دَرَسَ		
مَعْرُوفٌ، مَعْرَفٌ، مَعْرَفٌ	عَارِفَةٌ	عَارِفٌ	مَعْرِفَةٌ/عِرْفَانٌ	يُعْرَفُ	عُرِفَ	إِعْرِفْ	يَعْرِفُ	عَرَفَ		
مَقْرُوءٌ، مَقْرَأٌ، مَقْرَأَةٌ	قَارِئَةٌ	قَارِئٌ	قِرَاءَةٌ	يُقْرَأُ	قُرِئَ	اقْرَأْ	يُقْرَأُ	قَرَأَ		
—، مُحَسَّنٌ، مُحَسَّنٌ	حَاسِنَةٌ	حَاسِنٌ	حُسْنٌ	يُحَسَّنُ	حُسِنَ	أَحْسِنْ	يَحْسِنُ	حَسَنَ		
مَعْلُومٌ، مَعْلَمٌ، مَعْلَمٌ	عَالِمَةٌ	عَالِمٌ	عِلْمٌ	يُعَلِّمُ	عَلِّمَ	إِعْلَمْ	يَعْلَمُ	عَلِمَ		
مَنْعُومٌ، مَنْعَمٌ، مَنْعَمٌ	نَاعِمَةٌ	نَاعِمٌ	نِعْمَةٌ	يُنْعَمُ	نُعِمَ	إِنْعَمْ	يَنْعَمُ	نَعِمَ		
									II	
									III	
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									VIII	
									IX	
									X	

## SAMPLE VERBS - CHART 2

الأسماء			الأفعال						FORM	CONTEXTUAL USAGE
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المصدر	المبني للمجهول		الأمر	المبني للمعلوم			
				المضارع	الماضي		المضارع	الماضي		
			No pattern						I	الأبواب الستة نصر ينصر ضرب يضرب فتح يفتح كرم يكرم فرح يفرح حسب يحسب
مُدْرِسٌ، مَدْرَسٌ، مَدْرَسَةٌ	دارِسةٌ	دارِسٌ	دِرَاسَةٌ	يُدْرِسُ	دَرَسَ	أَدْرُسْ	يُدْرِسُ	دَرَسَ		
مَعْرُوفٌ، مَعْرَفٌ، مَعْرَفٌ	عارِفةٌ	عارِفٌ	مَعْرِفَةٌ/عَرَفَانٌ	يُعْرِفُ	عَرَفَ	إِعْرِفْ	يُعْرِفُ	عَرَفَ		
مَقْرُوءٌ، مَقْرَأٌ، مَقْرَأَةٌ	قارِئةٌ	قارِئٌ	قِرَاءَةٌ	يُقْرَأُ	قُرِئَ	اقْرَأْ	يُقْرَأُ	قُرِئَ		
—، مُحَسِّنٌ، مُحَسَّنٌ	حاسِنةٌ	حاسِنٌ	حُسْنٌ	يُحَسِّنُ	حَسَّنَ	أَحْسِنْ	يُحَسِّنُ	حَسَّنَ		
مَعْلُومٌ، مَعْلَمٌ، مَعْلَمٌ	عالِمةٌ	عالِمٌ	عِلْمٌ	يُعَلِّمُ	عَلَّمَ	إِعْلَمْ	يُعَلِّمُ	عَلَّمَ		
مَنْعُومٌ، مَنْعَمٌ، مَنْعَمٌ	ناعِمةٌ	ناعِمٌ	نِعْمَةٌ	يُنْعَمُ	نِعِمَ	انْعَمْ	يُنْعَمُ	نِعِمَ		
									II	
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									VI	
									VII	
									VIII	
									IX	
									X	

## SAMPLE VERBS - CHART 3

الأسماء			الأفعال						FORM	CONTEXTUAL USAGE
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المصدر	المبني للمجهول		الأمر	المبني للمعلوم			
				المضارع	الماضي		المضارع	الماضي		
			No pattern						I	الأبواب الستة نصر ينصر ضرب يضرب فتح يفتح كرم يكرم فرح يفرح حسب يحسب
مُدْرَسٌ، مَدْرَسٌ، مَدْرَسَةٌ	دَارِسَةٌ	دَارِسٌ	دِرَاسَةٌ	يُدْرَسُ	دُرِسَ	أَدْرَسْ	يُدْرِسُ	دَرَسَ		
مَعْرُوفٌ، مَعْرَفٌ، مَعْرَفٌ	عَارِفَةٌ	عَارِفٌ	مَعْرِفَةٌ/عِرْفَانٌ	يُعْرَفُ	عُرِفَ	اعْرِفْ	يَعْرِفُ	عَرَفَ		
مَقْرُوءٌ، مَقْرَأٌ، مَقْرَأَةٌ	قَارِئَةٌ	قَارِئٌ	قِرَاءَةٌ	يُقْرَأُ	قُرِئَ	اقْرَأْ	يَقْرَأُ	قَرَأَ		
—، مَحْسِنٌ، مَحْسِنٌ	حَاسِنَةٌ	حَاسِنٌ	حُسْنٌ	يُحْسَنُ	حُسِنَ	أَحْسِنْ	يَحْسِنُ	حَسَنَ		
مَعْلُومٌ، مَعْلَمٌ، مَعْلَمٌ	عَالِمَةٌ	عَالِمٌ	عِلْمٌ	يُعَلَّمُ	عُلِمَ	اعْلَمْ	يَعْلَمُ	عَلِمَ		
مَنْعُومٌ، مَنْعَمٌ، مَنْعَمٌ	نَاعِمَةٌ	نَاعِمٌ	نِعْمَةٌ	يُنْعَمُ	نُعِمَ	انْعِمْ	يَنْعِمُ	نَعِمَ		
									II	
									III	
									IV	
									V	
									VI	
									VII	
									VIII	
									IX	
									X	

## SAMPLE VERBS - CHART 4

الأسماء			الأفعال						FORM	CONTEXTUAL USAGE
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المصدر	المبني للمجهول		الأمر	المبني للمعلوم			
				المضارع	الماضي		المضارع	الماضي		
			No pattern						I	الأبواب الستة نصر ينصر ضرب يضرب فتح يفتح كرم يكرم فرح يفرح حسب يحسب
مُدْرَسٌ، مَدْرَسٌ، مَدْرَسَةٌ	دارِسَةٌ	دارِسٌ	دِرَاسَةٌ	يُدْرَسُ	دُرِسَ	أُدْرَسْ	يُدْرَسُ	دَرَسَ		
مَعْرُوفٌ، مَعْرَفٌ، مَعْرَفٌ	عَارِفَةٌ	عَارِفٌ	مَعْرِفَةٌ/عِرْفَانٌ	يُعْرَفُ	عُرِفَ	إِعْرِفْ	يَعْرِفُ	عَرَفَ		
مَقْرُوءٌ، مَقْرَأٌ، مَقْرَأَةٌ	قَارِئَةٌ	قَارِئٌ	قِرَاءَةٌ	يُقْرَأُ	قُرِئَ	اقْرَأْ	يُقْرَأُ	قَرَأَ		
—، مُحَسَّنٌ، مُحَسَّنٌ	حَاسِنَةٌ	حَاسِنٌ	حُسْنٌ	يُحَسَّنُ	حُسِنَ	أَحْسِنْ	يَحْسِنُ	حَسَنَ		
مَعْلُومٌ، مَعْلَمٌ، مَعْلَمٌ	عَالِمَةٌ	عَالِمٌ	عِلْمٌ	يُعَلِّمُ	عُلِّمَ	إِعْلَمْ	يَعْلَمُ	عَلِمَ		
مَنْعُومٌ، مَنْعَمٌ، مَنْعَمٌ	نَاعِمَةٌ	نَاعِمٌ	نِعْمَةٌ	يُنْعَمُ	نُعِمَ	إِنْعَمْ	يَنْعَمُ	نَعِمَ		
									II	
									III	
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									VI	
									VII	
									VIII	
									IX	
									X	

## SAMPLE VERBS - CHART 5

الأسماء			الأفعال						FORM	CONTEXTUAL USAGE
اسم المفعول للمذكر اسم الزمان والمكان	اسم الفاعل للمؤنث	اسم الفاعل للمذكر	المصدر	المبني للمجهول		الأمر	المبني للمعلوم			
				المضارع	الماضي		المضارع	الماضي		
			No pattern						I	الأبواب الستة نَصَرَ يَنْصُرُ ضَرَبَ يَضْرِبُ فَتَحَ يَفْتَحُ كُرِّمَ يَكْرُمُ فَرِحَ يَفْرِحُ حَسِبَ يَحْسِبُ
مَدْرُسٌ، مَدْرَسٌ، مَدْرَسَةٌ	دَارِسَةٌ	دَارِسٌ	دِرَاسَةٌ	يُدْرَسُ	دُرِسَ	أُدْرَسْ	يُدْرَسُ	دَرَسَ		
مَعْرُوفٌ، مَعْرَفٌ، مَعْرَفٌ	عَارِفَةٌ	عَارِفٌ	مَعْرِفَةٌ/عِرْفَانٌ	يُعْرَفُ	عُرِفَ	إِعْرِفْ	يُعْرَفُ	عَرَفَ		
مَقْرُوءٌ، مَقْرَأٌ، مَقْرَأَةٌ	قَارِئَةٌ	قَارِئٌ	قِرَاءَةٌ	يُقْرَأُ	قُرِئَ	اقْرَأْ	يُقْرَأُ	قَرَأَ		
—، مُحَسَّنٌ، مُحَسَّنٌ	حَاسِنَةٌ	حَاسِنٌ	حُسْنٌ	يُحَسَّنُ	حُسِنَ	أَحْسِنْ	يَحْسِنُ	حَسَنَ		
مَعْلُومٌ، مَعْلَمٌ، مَعْلَمٌ	عَالِمَةٌ	عَالِمٌ	عِلْمٌ	يُعَلِّمُ	عَلِّمَ	إِعْلَمْ	يُعَلِّمُ	عَلَّمَ		
مَنْعُومٌ، مَنْعَمٌ، مَنْعَمٌ	نَاعِمَةٌ	نَاعِمٌ	نِعْمَةٌ	يُنْعَمُ	نُعِمَ	إِنْعَمْ	يُنْعَمُ	نَعِمَ		
									II	
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									VIII	
									IX	
									X	





12B. Verb Form VIII Practice

أَمْر COMMAND VERB	مَصْدَر VERBAL NOUN	مُضَارِع PRESENT TENSE VERB	مَاضٍ PAST TENSE VERB	
اِقْتَتِلْ	اِقْتِتَالٌ	يَقْتَتِلُ	اِقْتَتَلَ to fight with	1
اِخْتَلَفْ	اِخْتِلَافٌ	يُخْتَلِفُ	اِخْتَلَفَ to disagree with	2
اِسْتَبِقْ	اِسْتِبَاقٌ	يَسْتَبِقُ	اِسْتَبَقَ to compete with	3
اِجْتَهِدْ	اِجْتِهَادٌ	يَجْتَهِدُ	اِجْتَهَدَ to strive	4
اِنْتَصِرْ	اِنْتِصَارٌ	يَنْتَصِرُ	اِنْتَصَرَ to help oneself	5
اِعْتَمِرْ	اِعْتِمَارٌ	يَعْتَمِرُ	اِعْتَمَرَ to perform 'Umra	6
اِحْتَرِقْ	اِحْتِرَاقٌ	يَحْتَرِقُ	اِحْتَرَقَ to be burnt	7
اِكْتَسِبْ	اِكْتِسَابٌ	يَكْتَسِبُ	اِكْتَسَبَ to acquire	8
اِعْتَصِمْ	اِعْتِصَامٌ	يَعْتَصِمُ	اِعْتَصَمَ to cling to	9
اِخْتَلِطِي	اِخْتِلَاطٌ	يَخْتَلِطُ	اِخْتَلَطَ to be mixed	10

## LESSON 12 | TEXT ANALYSIS | VOCABULARY

TRANSLATION	PLURAL	SINGULAR
crying, weeping	–	بُكَاءٌ
scent	رَوَائِحُ	رَائِحَةٌ

TRANSLATION	VERB FORM	VERB
to be good; palatable	I	طَابَ - يَطِيبُ - طِيبٌ
to occupy	I	شَغَلَ (-) شُغْلٌ
to feel	IV	أَحَسَّ - يُحِسُّ - إِحْسَاسٌ
to take the life/soul of	V	تَوَفَّى - يَتَوَفَّى - تَوَفِيٌّ
to revert	VIII	إِرْتَدَّ - يَرْتَدُّ - إِرْتِدَادٌ
to receive	X	اسْتَقْبَلَ

25 – يُوْسُفُ عِنْدَ يَعْقُوبَ

<sup>1</sup> وَلَمَّا سَارَ الرَّجَالُ بِقَمِيصِ يُوْسُفَ إِلَى كَنْعَانَ أَحَسَّ يَعْقُوبُ رَائِحَةَ يُوْسُفَ. وَقَالَ: إِنِّي لِأَجِدُ

<sup>2</sup> رِيحَ يُوْسُفَ 12:94 قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ 12:95 وَلَكِنْ كَانَ يَعْقُوبُ صَادِقًا:

<sup>3</sup> فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ

<sup>4</sup> مَا لَا تَعْلَمُونَ 12:96 قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ 12:97 قَالَ سَوْفَ

<sup>5</sup> اسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ 12:98

<sup>6</sup> وَلَمَّا وَصَلَ يَعْقُوبُ إِلَى مِصْرَ اسْتَقْبَلَهُ يُوْسُفُ، وَلَا تَسْأَلُ عَنْ سُورِهِمَا وَفَرِحِهِمَا. وَكَانَ

<sup>7</sup> يَوْمًا مَشْهُودًا فِي مِصْرَ، وَكَانَ يَوْمًا مُبَارَكًا. وَرَفَعَ يُوْسُفُ أَبُوَيْهِ عَلَى الْعَرْشِ، وَوَقَعُوا كُلُّهُمْ

<sup>8</sup> سُجَّدًا لِيُوْسُفَ. وَقَالَ يُوْسُفُ: هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا 12:100

<sup>9</sup> إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ 12:4

<sup>10</sup> وَحَمِدَ يُوْسُفُ اللَّهَ حَمْدًا طَيِّبًا كَثِيرًا. وَشَكَرَ يُوْسُفُ عَلَى ذَلِكَ شُكْرًا عَظِيمًا. وَبَقِيَ يَعْقُوبُ

<sup>11</sup> وَأَلَّ يَعْقُوبُ فِي مِصْرَ زَمَنًا طَوِيلًا، وَمَاتَ يَعْقُوبُ وَزَوْجُهُ فِي مِصْرَ.

## 26 - حُسْنُ الْعَاقِبَةِ

<sup>12</sup>وَلَمْ يَشْغَلْ يُوسُفَ هَذَا الْمُلْكُ الْعَظِيمُ عَنِ اللَّهِ وَلَمْ يُغَيِّرْهُ. وَكَانَ يُوسُفُ يَذْكُرُ اللَّهَ وَيَعْبُدُهُ

<sup>13</sup>وَيَخَافُهُ. وَكَانَ يُوسُفُ يَحْكُمُ بِحُكْمِ اللَّهِ وَيُنْفِذُ أَوَامِرَ اللَّهِ. وَكَانَ يُوسُفُ لَا يَحْسَبُ الْمُلْكَ

<sup>14</sup>كَثِيرًا، وَلَا يَعُدُّهُ شَيْئًا كَبِيرًا. وَكَانَ يُوسُفُ لَا يُحِبُّ أَنْ يَمُوتَ مَوْتَ مَلِكٍ وَيُحْشَرَ مَعَ

<sup>15</sup>الْمُلُوكِ. بَلْ كَانَ يُحِبُّ أَنْ يَمُوتَ مَوْتَ عَبْدٍ وَيُحْشَرَ مَعَ الصَّالِحِينَ. وَكَانَ دُعَاءُ يُوسُفَ: رَبِّ

<sup>16</sup>قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ

<sup>17</sup>وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ 12:101

<sup>18</sup>وَتَوَفَّاهُ اللَّهُ مُسْلِمًا وَأَلْحَقَهُ بِآبَائِهِ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

<sup>19</sup>صَلَّى اللَّهُ عَلَيْهِمْ وَعَلَى نَبِيِّنَا وَسَلَّم

## LESSON 12 | TEXT ANALYSIS | TRANSLATION

### 25 – Joseph and Jacob

<sup>1</sup>When the men traveled with Joseph's shirt to Canaan, Jacob perceived the scent of Joseph and said, *"Indeed, I find the <sup>2</sup>scent of Joseph"* (12:94). *They said, "You surely are in your old error"* (12:95). But Jacob was speaking the truth.

<sup>3</sup>*"So, when the bearer of good news came [with the shirt], he cast it over his face, then he regained his sight. He said, 'Did I not tell you that I know, from God, <sup>4</sup>what you know not?'"* (12:96). *"They said, 'O our father, ask forgiveness for us for our sins, indeed we were of the errant'"* (12:97). *"He said, <sup>5</sup>I will ask my lord forgiveness for you. Indeed, He is Oft-Forgiving, and Merciful"* (12:98)

<sup>6</sup>And when Jacob arrived in Egypt, Joseph received him. Don't even ask how delighted and elated they were! This was <sup>6</sup>a day witnessed in Egypt, it was a blessed day. Joseph raised his parents on the throne, and all of them fell <sup>8</sup>in prostration to Joseph. Joseph said, *"This is the meaning of my dream from long ago, God has made it a reality"* (12:100). *"<sup>9</sup>Indeed, I saw eleven stars, the sun, and the moon, I saw them all prostrating to me"* (12:4).

<sup>10</sup>Joseph praised God well and much. Joseph was very grateful for this. Jacob and the <sup>11</sup>House of Jacob remained in Egypt for a long time, and Jacob and his wife died in Egypt.

### 26 – A Goodly End

<sup>12</sup>This great kingdom did not distract Joseph from God, and it did not change him. Joseph used to remember, worship, and <sup>13</sup>fear God. Joseph ruled in accordance with the rule of God and would carry out the commandments of God. Joseph did not

regard the kingdom <sup>14</sup>much; he did not consider it a great thing. Joseph did not want to die the death of a king and be raised with the rest of the <sup>15</sup>kings. Rather, he wanted to die a servant's death and be raised among the righteous. Joseph's prayer was, <sup>16</sup>*"My lord, you have given me from the dominion, and have taught me the inner meanings of events. O Originator of the heavens and the earth, You are <sup>17</sup>my Caretaker in this world and the next. Cause me to die in submission [to you] and join me with the righteous"* (12:101).

<sup>18</sup>And so, God caused him to die a submitter [to Him] and joined him with his ancestors Abraham, Isaac, and Jacob.

<sup>19</sup>May the peace and blessings of God be upon them and our prophet!



SCAN TO ACCESS LESSON 12 QUIZ

# EXAM PREPARATION



## PREPARE FOR YOUR FINAL EXAMINATIONS

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

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



## APPENDIX A – SELECTED ARABIC TERMINOLOGY

ARABIC TERM	MEANING	
المُجَاوِزَةُ	“from”	عَنْ
التَّعْلِيلُ	“because of”	
بِالْخُصُوصِ	“regarding”	
الْبَدَلُ	“on behalf of”	
الإِخْتِصَاصُ	“for”	لِ
المِلْكُ	“belongs to”	
التَّعْلِيلُ	“in order to” “so that”	
الأَمْرُ	“let”	
الإِسْتِفْهَامِيَّةُ	“who? / what? (interrogative)”	مَا مَنْ
المَوْصُولِيَّةُ	“that which / who (relative pronouns)”	
الشَّرْطِيَّةُ	“whoever / whatever (conditional)”	
الإِنْتِهَاءُ	“to (end-point)”	إِلَى
المُصَاحَبَةُ	“with”	
المُجَاوِزَةُ	“by”	بِ
المُصَاحَبَةُ	“with”	
القَسَمُ	“swear by”	
الظَّرْفِيَّةُ	“in”	
التَّعْدِيَّةُ	transitivity	
الإِبْتِدَاءُ	“from (start-point)”	مِنْ
التَّبْعِيضُ	“among”	
التَّبْيِينُ	specify	
الزَّائِدَةُ	superfluous	

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



**SCAN TO ACCESS FINAL EXAM**