

In the name of Allah, Most Beneficent, Most Merciful

## List of Topics

| Lesson | From Quran and Hadith                                 | Grammar  | Page No |
|--------|---|--|---------|
|        | IMPORTANT GUIDELINES                                  |  | 2       |
|        | Preface   |  | 3       |
| 20.    | Surah Al-Feel   | دَعَا، هَدَى، خَشِيَ، رَضِيَ   | 5       |
| 21.    | Surah Al-Quraish & Kousar                             | Verbs with Hamza: أَمَرَ، رَأَى، أَتَى، جَاءَ  | 14      |
| 22.    | Surah Al-Ma'un  | Verbs having same letters in Root : ضَلَّ، ظَنَّ   | 25      |
| 23.    | Surah Al-Lahab  | Introduction to derivative forms   | 31      |
| 24.    | Ayat-ul-Kursi   | Shadd on 2 <sup>nd</sup> letter of Root: سَبَّحَ، نَزَّلَ، كَذَّبَ                               | 38      |
| 25.    | Ayat-ul-Kursi   | Alif After first letter : نَادَى، قَاتَلَ  | 45      |
| 26.    | Al-Baqarah (2: 284 -285)                              | Hamza in the Beginning : أَشْرَكَ، أَخْرَجَ  | 52      |
| 27.    | Al-Baqarah (2: 286)                                   | Hamza in the Beginning : أُنزِلَ، أُرْسِلَ   | 62      |
| 28.    | Al-Hashr (59: 22-24)                                  | Hamza in the Beginning : أَمِنَ، أَمِنَ، أَرَادَ، أَرَادَ  | 71      |
| 29.    | Sermon of Jumah                                       | Addition of ت and shadd: تَوَلَّى، تَذَكَّرَ، تَوَلَّى   | 83      |
| 30.    | Witr Supplication-1                                   | Addition of ت and ا (تَسَاءَلُ، تَدَارَسُ) and another form with an addition of ان اِنْقَلَبَ ان | 92      |
| 31.    | Witr Supplication-2                                   | Addition of ا and ت (اتَّبَعَ، اتَّفَقَ، اِخْتَلَفَ)   | 101     |
| 32.    | Al-Ahzab (35)   | Addition of است (اسْتَظَاعَ، اسْتَكْبَرَ، اسْتَظَاعَ) است  | 109     |
| 33.    | The top prayer for asking forgiveness (سيد الاستغفار) | Feminine verbs : فَتَحَتْ، نَصَرَتْ، قَالَتْ، كَانَتْ  | 118     |
| 34.    | Other invocations – Going out of house and entering   | Passive voice : فُعِلَ يُفْعَلُ، فُتِحَ يُفْتَحُ، نُصِرَ يُنْصَرُ                                | 130     |
| 35.    | Few More Verses                                       | Name of place : اِسْمُ ظَرْفِ مَكَانٍ  | 142     |
| 36.    | Few More Invocations                                  | Adjectives like : رَحِيمٌ، كَرِيمٌ، غَفُورٌ  | 149     |
| 37.    | Invocations for different occasions                   | موصوف، صفت، مضاف، مضاف اليه مرفوع، منصوب، مجرور  | 156     |
| 38.    | Miscellaneous   | Verbal sentence, Nominal sentence :<br>جمله اسميه، جمله فعليه                                    | 165     |
| 39.    | How to start Quran                                    | الْحُرُوفُ الْمُسْتَبْتَةُ بِالْفِعْلِ   | 172     |

Address: Plot NO. 13-6--434/B/41,2nd Floor, Omnagar, Langarhouse, HYD-500 008

Office No: 040- 2351 1371 - Email: uqaheadoffice@gmail.com

## IMPORTANT GUIDELINES

### Some guidelines for using this course effectively:

- You should be able to read Arabic text of the Qur'an to be able to use this course.
- This is a thoroughly interactive course therefore practice what you hear/study.
- There is no problem even if you commit mistakes. Nobody learns without first committing mistakes.
- The one who practices more will learn more even if he/she commits mistakes.
- **Remember the golden rule:**

**I listen, I forget. I see, I remember. I practice, I learn. I teach, I master.**
- Remember the 3 levels of learning:
  - Listening without paying attention. You hear only noises.
  - Listening carelessly or with doubt. Shaitan may create doubts about your ability to learn!
  - Listening interactively; listening with HEART; responding immediately to the points.
- Each lesson is followed by Grammar. Grammar contents are not directly related to the main lesson because the course will become complicated and may require separate Grammar teaching before we start studying Surahs. Grammar sections build up your Arabic Grammar in parallel to the vocabulary that you learn in the main lesson. After a few lessons, you will be able to see the benefit of learning Grammar while studying the Surahs or Azkar.

### **DON'T FORGET TO DO THE FOLLOWING 7 HOMEWORKS. They are**

#### **Two for Tilawat:**

1. At least FIVE minutes recitation of the Qur'an from the Mushaf.
2. At least FIVE minutes recitation of the Qur'an from memory during walking, cooking, etc.

#### **Two for Study:**

3. At least TEN minutes study this book, for the beginners.
4. 30 seconds study of the vocabulary booklet or sheet, preferably before or after every Salah or at any other suitable interval. Give a pledge to Allah that you will always carry the vocabulary booklet with you until you complete the course.

#### **Two for Listening and talking to others:**

5. Listening to an mp3 file or tape which contains these recitations with word-for-word meanings. You can listen to it in your car while driving and at your home while performing household chores. You can also record the contents of this course yourself and listen to it again and again.
6. Talking to your family members, friends, or colleagues for at least one minute every day about the lesson that you have learnt.

#### **The last one for using it:**

7. Recitation of the last 10 Surahs in rotation in the Sunan and Nawafil of daily Salah. This is to stop the habit of reciting the same Surahs again and again in your daily Salah.

Two additional homeworks are also recommended. These involve supplications only:

- (i) For yourself رَبِّ زِدْنِي عِلْمًا ; and
- (ii) For your friends, "May Allah help us and them in learning the Qur'an."

The best way to learn is to teach, and the best way to teach someone is to turn him into a teacher.

## PREFACE

All Praise be to Allah, and peace and blessings be on His Messenger, Muhammad who said: “The best of you is the one who learns the Qur’an and teaches it (to others).”

I hope that you have already completed Course-1 with the help of Allah. Let us now start Course-2. In this course, in addition to useful recitations, you will learn additional 140 words that occur in the Qur’an almost 15,000 times. This way, after completing the two courses, you will learn almost **250** words that occur in the Qur’an almost **55,000** times (**70%** of Qur’anic words). After this, it will be inshaAllah extremely easy to understand the Qur’an.

One of the most distinguishing features of this course is that it is based on common recitations instead of selections that are rarely used in everyday life. It is but natural to start the teaching of Arabic using them. There are several advantages to this approach:

1. A Muslim repeats almost **150 to 200** Arabic words or around **50** sentences everyday in Salah. By understanding these sentences, he/she will be able to familiarize himself/herself with the structure of the Arabic language without any special effort.
2. He/she will have a golden chance to practice it daily by talking to Allah!
3. He/she will start realizing the benefits from the first lesson itself.
4. He/she can immediately feel the improvement in his/her Salah in terms of attention, concentration, and attachment with Allah.

In course-2, the following selections are included:

- Surahs: Al-Feel, Qur’aish, Al-Ma’oon, Lahab, i.e., those Surahs from the last tens Surahs of the Qur’an which were not covered in course-1.
- Other important verses whose importance is mentioned in the Ahadeeth, such as the last verses of Surah Al-Baqarah, AyatulKursi, Last verses of Surah Al-Hashr, the 3 verses recited in Khutbahs, etc.
- Two special verses which incorporate the rules of Arabic grammar. Al-Ahzab, verse 35 (for masculine and feminine plurals) and Al-Hajj, verse 46 (for Broken plurals).
- Some of the common supplications are also included in this course. These include the supplications for Qunoot recited in Witr Salah, the supplications for getting out of the house and entering it, going out for Masjid, entering Masjid and getting out of it, entering a market, at the end of a discussion, riding a vehicle, etc. Our desire was to teach all the supplications but that would have made the course lengthier. InshaAllah, we plan to have a separate course for supplications.
- At the end, a selection of miscellaneous verses is given. These verses include those frequently occurring words that do not occur in Course-1 and Course-2 materials.

The above-mentioned selections are taught in the first part of every lesson. The second part consists of grammar. Some people think that this is a course that teaches you word-for-word meanings only. We would like to state here that almost **40%** of the course

consists of grammar. In course-1, we have learnt many aspects of grammar without using excessive grammar terminologies. This way, people are not scared of Arabic and focus on learning the essential things. For those who are familiar with grammar, we can say that we have learnt detached pronouns, attached pronouns, prepositions, types of words, perfect tense, imperfect tense, imperative, negative, active participle, passive participle, verbal noun, different patterns of verb such as **سمع، ضرب، نصر، فتح**, verbs with weak letters such as **أجوف** and **مثال**. In course-2, we will continue from where we left.

An important feature of this course is the way the Arabic Grammar is taught. Since the purpose of this course is to help them understand the Qur'an through translation, more attention is given in this course on "Tasreef" (word construction from a root). A new simple yet powerful technique of TPI (Total Physical Interaction) is introduced to teach different forms of verbs, nouns, and pronouns. Please note that this is an introductory course and you can surely read advanced books on Arabic Grammar at a later stage.

Just like Course-1, InshaAllah you will find Course-2 also interesting, easy, and effective. May Allah accept our humble efforts. We request you to introduce and promote this course in schools, madrassahs, mosques, families, gatherings, or wherever possible so that Muslims start praying Salah and reciting the Qur'an with understanding.

Numerous people have helped us in preparation, translation, editing, and recording of the course. May Allah reward them all, especially Umm Ayman, Mr. QurramQureshi, Mr. Tariq Aziz, Mr. MohsinSiddiqui, the team at Al-FalahManzil, Mr. Aamir Faizi, Mr. Daleeluddin Khan, and Mr. Zubair. May Allah reward my wife and children too for their patience and bearing with me in terms of my focusing on these works and sometimes not able to join them or help them in household functions and activities.

This is our first English edition of Course-2. There may be mistakes in translation. Please write to us if you find any mistakes so that we may correct them for our future editions.

Abdulazeez Abdulraheem

May 21, 2012

[abdulazeez@understandquran.com](mailto:abdulazeez@understandquran.com)

[www.understandquran.com](http://www.understandquran.com)

## Lesson-20: Surah Al-Feel

**Introduction:** This is a Makki Surah, in which the famous story of the companions of the elephants is narrated. Abraha was a Christian ruler of Yemen. Seeing that all Arabs come to Makkah for the Hajj of Ka'bah, he grew jealous. He constructed a big church at Sana'a, the capital of Yemen, so that all Arabs would come to Yemen. As a result, the business in the region would also prosper. He wanted to destroy Ka'bah and therefore set out with an army of 60 thousand people and several elephants. In those old times, having an elephant was a sign of great power; like there are tanks today. Therefore, his army was called as the People of the Elephant. Allah destroyed this army in the valley of Mina near Makkah. In that same year, Muhammad (ﷺ) was born.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

| بِأَصْحَابِ الْفِيلِ (ط)   |                              |           | رَبُّكَ   | فَعَلَ | كَيْفَ                    | لَمْ تَرَ    | أ            |
|--|------------------------------|-----------|-----------|--------|---------------------------|--------------|--------------|
| with the companions (of) the elephant?   |                              |           | your Lord | dealt  | how                       | not you seen | Have         |
| الْفِيلِ   | أَصْحَابِ                    | بِ        |           |        | كَيْفَ                    |              | هَلْ :       |
| elephant   | companions<br>صَاحِبٍ (واحد) | with / in |           | dealt  | حَالُكَ :<br>How are you? |              | Have?<br>Do? |
| <b>Translation:</b> Have you not seen how your Lord dealt with the companions of the elephant? |                              |           |           |        |                           |              |              |

- لَمْ تَرَ = you see or you will see. تَرَى + لَمْ = لَمْ تَرَ : you did not see.
- Here the Lord of the entire world is inviting our attention to think. If we think of anything else, how disrespectful and unmannerly it will be?: أَسْتَغْفِرُ اللَّهَ
- Feel the hidden warning here and do not be influenced by the awe of any other power.
- O Allah! Guide us to study history with the intention of drawing lessons from it.

| فِي تَضَلُّيلٍ (ظ)                                       |     | كَيْدَهُمْ |        | لَمْ يَجْعَلْ                   | أ    |
|--|-----|------------|--------|---------------------------------|------|
| [in] (go) astray?  |     | their plot |        | didn't He make                  | Did? |
| تَضَلُّيلٍ   | فِي | هُمْ       | كَيْدٍ | لَمْ + يَجْعَلْ = لَمْ يَجْعَلْ |      |
| astray   | in  | their      | plot   | He did not make                 |      |
| <b>Translation:</b> Didn't He make their plot go astray? |     |            |        |                                 |      |

يَكِيدُ، يَكِيدُونَ، تَكِيدُ، تَكِيدُونَ، أَكِيدُ، نَكِيدُ  
كَادُ، كَادُوا، كَدْتُ، كَدْتُمْ، كَدْنَا  
كَدٌ، كَيْدٌ، لَا تَكِيدُ، لَا تَكِيدُوا  
كَابِدٌ، مَكِيدٌ، كَيْدٌ (كَادَتْ، تَكِيدُ)

- Will anyone's plan succeed against Allah? Those who are unmindful of Allah, foolishly think that their plan will succeed or they will escape from Allah's grip.
- Only Allah can make the best strategy. Allah says in Surah At-Tariq:  
\* إِنَّهُمْ يَكِيدُونَ كَيْدًا \* وَأَكِيدُ كَيْدًا \*

|  |            |                                    |                     |
|--|------------|------------------------------------|---------------------|
| وَأَرْسَلَ   | عَلَيْهِمْ | طَيْرًا                            | أَبَابِيلَ (٣)      |
| <b>And [He] sent</b>                                       |            | <b>birds</b>                       | <b>(in) flocks,</b> |
| The one who is sent: رسول and: وَ                          |            | طَيَّارَةٌ: which flies, airplane: |                     |
| <b>Translation:</b> And sent against them birds in flocks, |            |                                    |                     |

- Allah has numerous armies. He can use any of them, even the invisible viruses. A few years ago, air traffic was affected all around the world because of 'swine flu' and 'bird flu' viruses.
- To destroy أَصْحَابَ الْفِيلِ, Allah used small birds. Had Allah willed, He could have destroyed them in one way or the other. Because they were boasting about by bringing an army of **60,000** men and several elephants, Allah defeated them with birds in order to humiliate them.

|  |   |                      |
|--|---|----------------------|
| تَرْمِيهِمْ  | بِحِجَارَةٍ   | مِّنْ سِجِّيلٍ (٤)   |
| <b>Striking them</b>   | <b>with stones</b>  | <b>of baked clay</b> |
| رَمَى ، يَرْمِي ، إْرَم<br>Rami (رمى) is pelting of Shaitaan during Hajj | حَجْر : حِجَارَةٌ = stone<br>الْحَجَرُ الْأَسْوَدُ: The black stone | سِجِّيلٍ baked clay  |
| <b>Translation:</b> Striking them with stones of baked clay.             |   |                      |

- These birds brought three pebbles each, **2** in their claws and one in their beaks, and started to rain them on the army. When the pebbles hit anyone, his flesh got burnt and rotten.
- Practical exercise: Close your eyes for **5 to 10** seconds and imagine the screams and cries of an army of **60,000** men, and then pray to Allah to save you from His disobedience.
- Even today, those who neglect Allah's commands should fear that Allah can seize them in anyway, such as food poisoning, vehicle accidents, tripping, falling, etc. We are totally under the grip of Allah. We survive only because of His mercy.

|  |          |                             |
|--|----------|-----------------------------|
| فَجَعَلَهُمْ   | كَعَصْفٍ | مَاكُولٍ (٥)                |
| <b>Then He made them</b>   |          | <b>eaten up (by cattle)</b> |
| فَ   | جَعَلَ   | هُمْ                        |
| كَمَا  | عَصْفٍ   | لَهُمْ                      |
| thus   | straw    | like                        |
| <b>Translation:</b> Then He made them like straw eaten up (by cattle). |          |                             |

أَكَلْ، أَكَلُوا، أَكَلْتُمْ، أَكَلْنَا  
يَأْكُلْ، يَأْكُلُونَ، نَأْكُلْ، نَأْكُلُونَ، نَأْكُلُ، نَأْكُلُونَ  
كُلْ، كُلُوا، لَا تَأْكُلْ، لَا تَأْكُلُوا، آكِلْ، مَأْكُولٌ، أَكَلْتُ، تَأْكُلُ

- Chewed straw is that which falls from the mouth of an animal while eating, or that which we see in the stomach of an animal after it is slaughtered.
- Think about how they were taking pride in their strength a little while before, and then Allah made them like abject chewed-up straw, the sight of which is disgusting. Imagine thousands of these decaying and stinking bodies and the dreadful silence of the corpses. Feel the gravity of Allah's punishment.
- O Allah! Give us the ability to draw various lessons from this Surah. For example:

1. If this event was untrue, the Arabs of that time would have accused Muhammad (ﷺ) of falsehood. The event is a sign of Tawheed, i.e., Allah being one and only, and the call of Muhammad (ﷺ) was the call to Tawheed.
2. This event is a sign of the greatness of the Ka'bah. Allah protected it by the miracle mentioned above.
3. Allah is not unmindful of those who are doing wrong today, whether inside or outside their houses, singly or in groups. He can destroy them in minutes, if He wills. But He gives them chances to come to senses and mend themselves.
4. Imagine a glimpse of Allah's immense power while reading this Surah, and bear in mind the feelings of humility and weakness in front of Allah.

### **Grammar:**

Learn grammar using TPI (see, think, say, show,...)

From lesson 17 of the last course, we have been learning the special cases of verb patterns: (سَمِعَ) (فَتَحَ) (نَصَرَ) (ضَرَبَ) (سَمِعَ) (س). In this lesson, we will learn verbs in which the last of the root letters is a weak letter. For example, رَضِيَ، خَشِيَ، هَدَى، دَعَا. You can remember these four words through this phrase: Ask (دَعَا) for the guidance (هَدَى) with hope and fear (خَشِيَ) so that Allah may be pleased (رَضِيَ) with you.

On the pattern of دَعَا      He called out      (د ع و)      دَعَا      205

| The important forms of this verb:<br>دَعَا، يَدْعُو، أَدْعُ، دَعْوَةٌ |                                  | فعل مضارع                  | فعل ماضى                       |
|---|----------------------------------|----------------------------|--------------------------------|
|   |                                  | He calls/<br>will call     | دَعَا      He called           |
|   |                                  | They call/<br>will call    | دَعَوْا      They called       |
| فعل نهى   | فعل أمر                          | You call/<br>will call     | دَعَوْتِ      You called       |
| Don't call!      لَا تَدْعُ   | Call!      اُدْعُ                | You all call/<br>will call | دَعَوْتُمْ      You all called |
| Don't (you<br>all) call!      لَا تَدْعُوا                            | Call (you<br>all)!      اُدْعُوا | I call/<br>will call       | دَعَوْتُ      I called         |
| Caller: دَاعِي  |                                  | We call/<br>will call      | دَعَوْنَا      We called       |
| One who is called: مَدْعُوٌّ  |                                  | She calls/<br>will call    | دَعَتْ      She called         |
| To call, to pray: دُعَاءٌ   |                                  |                            |                                |

On the pattern of دَعَا

He guided

(ه د ي)

هَدَى

238

| The important forms of this verb<br>هَدَى، يَهْدِي، اِهْدِ هِدَايَةَ |                                 | فعل مضارع                    | فعل ماضي                  |
|--|---------------------------------|------------------------------|---------------------------|
|  |                                 | He guides/<br>will guide     | هَدَى He guided           |
| فعل نهى  | فعل أمر                         | They guide/<br>will guide    | هَدَوْا They guided       |
| Don't guide!<br>لَا تَهْدِ   | Guide!<br>اِهْدِ                | You guide/<br>will guide     | هَدَيْتَ You guided       |
| Don't (you<br>all) guide!<br>لَا تَهْدُوا                            | Guide (you<br>all)!<br>اِهْدُوا | You all guide/<br>will guide | هَدَيْتُمْ You all guided |
| One who guides: هَادٍ  |                                 | I guide/<br>will guide       | هَدَيْتُ I guided         |
| One who is guided: مَهْدِيّ  |                                 | We guide/<br>will guide      | هَدَيْنَا We guided       |
| To direct, to guide: هُدَى، هِدَايَةَ                                |                                 | She guides/<br>will guide    | هَدَتْ She guided         |

On the pattern of دَعَا

He was pleased

(ر ض و)

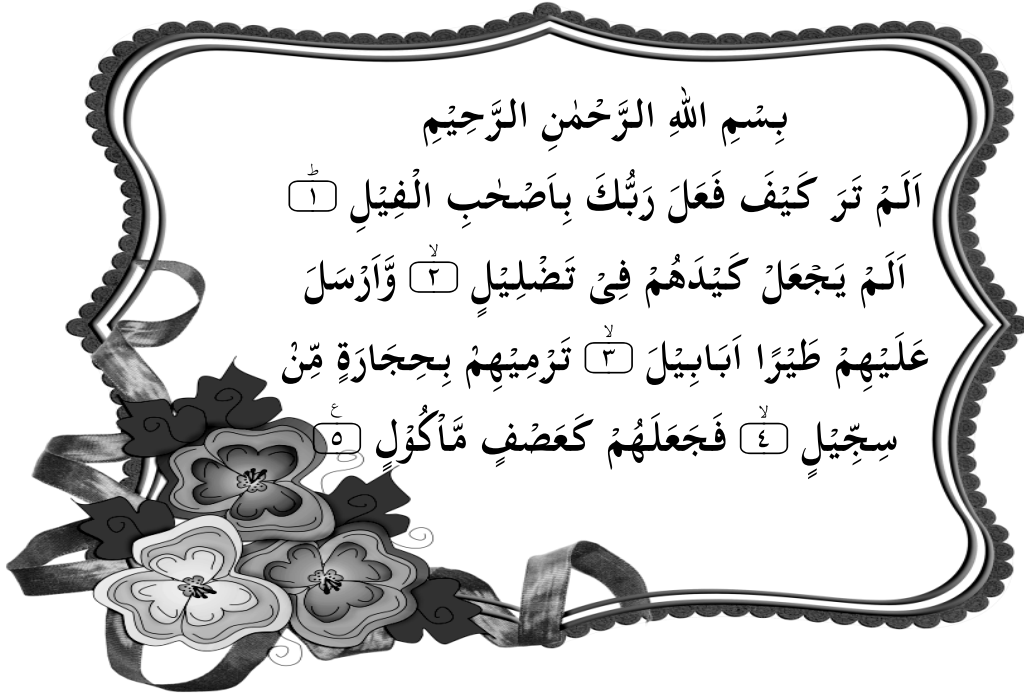
رَضِيَ

57

| The important forms of this verb:<br>رَضِيَ، يَرْضَى، اِرْضَ ، رِضْوَان |                                      | فعل مضارع                                | فعل ماضي                           |
|---|--------------------------------------|--|------------------------------------|
|   |                                      | He is pleased / will be<br>pleased       | رَضِيَ He was pleased              |
| فعل نهى   | فعل أمر                              | They are pleased / will<br>be pleased    | رَضُوا They were<br>pleased        |
| Don't be<br>pleased!<br>لَا تَرْضَ                                      | Be pleased!<br>اِرْضَ                | You are pleased / will<br>be pleased     | رَضَيْتَ You were<br>pleased       |
| Don't (you<br>all) be<br>pleased!<br>لَا تَرْضُوا                       | Be pleased<br>(you all)!<br>اِرْضُوا | You all are pleased /<br>will be pleased | رَضَيْتُمْ You all were<br>pleased |
| One who is pleased: رَاضٍ   |                                      | I am pleased / will be<br>pleased        | رَضَيْتُ I was pleased             |
| One pleased upon: مَرْضَاة  |                                      | We are pleased / will<br>be pleased      | رَضِينَا We were<br>pleased        |
| Pleasure: رِضْوَان  |                                      | She is pleased / will be<br>pleased      | رَضِيَتْ She was<br>pleased        |



| The important forms of this verb:<br>خَشِيَ، يَخْشَى، اِخْشَى، خَشِيَّةٌ |               | فعل مضارع                      | فعل ماضي                     |
|--|---------------|--------------------------------|------------------------------|
|  |               | He fears/<br>will fear         | يَخْشَى<br>He feared         |
| فعل نَهْي  | فعل أَمْر     | They fear/<br>will fear        | يَخْشَوْنَ<br>They feared.   |
| Don't fear   | لَا تَخْشَ    | You fear/<br>will fear         | تَخْشَى<br>You feared        |
| Don't<br>(you all)<br>fear!  | لَا تَخْشَوْا | You all fear/<br>all will fear | تَخْشَوْنَ<br>You all feared |
| One who fears: خَاشٍ   |               | I fear/<br>will fear           | أَخْشَى<br>I feared          |
| One who is feared upon: مَخْشِيٌّ  |               | We fear/<br>will fear          | نَخْشَى<br>We feared         |
| Fear: خَشِيَّةٌ  |               | She fears/<br>will fear        | تَخْشَى<br>She feared        |



## Lesson-20: Surah Al-Feel

1. Translate the following and then answer the questions given below.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

أَ لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝١

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

أَ لَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝٢ وَأَرْسَلَ

|  |  |  |  |  |
|--|--|--|--|--|
|  |  |  |  |  |
|--|--|--|--|--|

عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِمْ بِحِجَارَةٍ

|  |  |  |  |  |
|--|--|--|--|--|
|  |  |  |  |  |
|--|--|--|--|--|

مِّنْ سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّاكُولٍ ۝٥

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

2a: Why did Abraha try to invade Makkah?

2b: Why was his army called as “the people of elephant”?

2c: How did Allah SWT destroy the people of Elephant?

2d: How can we bring the lessons of this surah into our lives?

3 Translate the verb into English and fill in the table in Arabic for each verb::

On the pattern of \_\_\_\_\_ (د ع و) دَعَا 205

| The important forms of this verb:<br>دَعَا، يَدْعُو، أَدْعُ، دَعْوَةٌ |         | فعل مضارع | فعل ماضى |
|---|---------|-----------|----------|
| فعل نهى   | فعل امر |           |          |
|   |         |           |          |
|   |         |           |          |
|   | :       |           |          |
|   | :       |           |          |
|   | :       |           |          |

On the pattern of \_\_\_\_\_ (ه د ي) هَدَى 238

| The important forms of this verb<br>هَدَايَةٌ هَدَى، يَهْدِي، اِهْدِ |         | فعل مضارع | فعل ماضى |
|--|---------|-----------|----------|
| فعل نهى  | فعل امر |           |          |
|  |         |           |          |
|  |         |           |          |
|  | :       |           |          |
|  | :       |           |          |
|  | :       |           |          |

On the pattern of \_\_\_\_\_

خ ش ي حَشِيَ

48

| The important forms of this verb:<br>حَشِيَ، يَحْشِي، اِحْشَ، حَشِيَّة |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل امر |           |          |
|  |         |           |          |
|  |         |           |          |
|  | :       |           |          |
|  | :       |           |          |
|  | :       |           |          |

On the pattern of \_\_\_\_\_

ر ض ي رَضِيَ

57

| The important forms of this verb:<br>رَضِيَ، يَرْضَى، اِرْضَ ، رِضْوَان |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل امر |           |          |
|   |         |           |          |
|   |         |           |          |
|   | :       |           |          |
|   | :       |           |          |
|   | :       |           |          |

4. Translate the following into English

|     |                        |  |
|-----|------------------------|--|
| 4a. | وَادْعُوهُ             |  |
| 4b. | يُدْعُونَنِي إِلَيْهِ  |  |
| 4c. | وَيَهْدِيهِمْ إِلَيْهِ |  |
| 4d. | أَتَخْشَوْنَهُمْ       |  |
| 4e. | لِيَرْضَوْكُمْ         |  |

5. Translate the following into Arabic

|                                   |  |
|-----------------------------------|--|
| 5a. And I am pleased with you all |  |
| 5b. you are pleased with them     |  |
| 5c. And (you all) fear me         |  |
| 5d. And you (all) call them       |  |
| 5e. They call you towards fire    |  |

## Lesson-21: Surah Al-Quraish & Surah Al-Kousar

After completing this lesson, you will learn **140 new** words, which occur **42,498** times in the Qur'an.

Imagine  
Feel  
Ask

**Introduction:** This is a Makki Surah. In it Allah (ﷻ) reminded Quraish that they should worship Him alone because He gave them everything.

In Makkah, Ibrahim (ﷺ) built the Ka'bah along with his son Ismail (ﷺ), and settled Ismail (ﷺ) there. The tribe of Quraish was from Ismail's (AS) descendants. Quraish were the custodians of Ka'bah. Banu Hashim were a clan from this tribe, among whom Muhammad (ﷺ) was born.

The land of Makkah was rocky and barren and was not fit for cultivation or agriculture. The Quraish had to go on trade journeys to earn their livelihood. In winter, they used to travel towards the South to Yemen, and in summer towards North to Syria and Palestine. In those days, plundering and insecurity was common during journeys. However, Quraish were safe from all that. Why? Because they were the custodians of Ka'bah. People respected them. That was how they could safely conduct the trade and earn their livelihood. Allah, therefore, reminded them of this favor.

Listen to this surah imagining yourself to be a member of the Quraish.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|   |             |                                       |                     |
|---|-------------|---------------------------------------|---------------------|
| قُرَيْشٍ (١)  |             | لَايِلَفٍ                             |                     |
| (of) the Quraish  |             | For the safety                        |                     |
|   |             | protection / taming : إِيْلَفٍ        | For: لِ             |
| <b>Translation:</b> For the safety of the Quraish –                     |             |                                       |                     |
| وَالصَّيْفِ (٢)   | الشِّتَاءِ  | رِحْلَةَ                              | الفِهِمِ            |
| and summer  | (of) winter | (the) journeys                        | Their safety in     |
|   |             | رِحْلَةَ سَعِيدَةٍ :<br>Happy Journey | هَمْ                |
|   |             |                                       | إِيْلَفٍ            |
|   |             | them                                  | protection / taming |
| <b>Translation:</b> Their safety in the journeys of winter and summer – |             |                                       |                     |

- As mentioned in the introduction, Quraish used to make their trade journeys to the south during winter because it has a warmer climate and the north during summer because it has a colder climate.
- These journeys were possible only because people respected Ka'bah and those who served it. Without this favor by Allah, they would have been attacked and looted and they could do nothing.
- Their trade, their wealth, and their well-being were all because they were related to the house of Allah, Ka'bah.

|   |           |            |                     |                |    |
|---|-----------|------------|---------------------|----------------|----|
| 65  |           | رَبِّ      |                     | فَلْيَعْبُدُوا |    |
| الْبَيْتِ (٣)   | هَذَا     | (the) Lord | So let them worship |                |    |
| House,  | (of) this |            | يَعْبُدُوا          | لِ             | فَ |
| هَذَا الْبَيْتِ : Allah's house                                 |           |            | they worship        | let            | so |
| <b>Translation:</b> So let them worship the Lord of this House, |           |            |                     |                |    |

- Ibrahim عليه السلام had built the Ka'bah as commanded by Allah, so that Allah alone is worshipped there. The Quraish had placed almost **360** idols in the Ka'bah and started worshipping them. Therefore they are asked to sincerely worship Allah and not to associate anyone with Him.
- The command is not to worship the House but to worship the Lord of the House, i.e., Allah. We Muslims do not worship the Ka'bah. We make it the Qiblah (direction) and bow down before Allah only.
- One way to draw lessons from the verses of the Quran is to deeply think over them to see how we can apply them in our lives. Let us think over the above verses. We too travel by buses, trains, cars, and planes. Our travels are usually safe and trouble-free. Allah has granted peace to us also. Therefore, let us pray: O Allah! Give us the Tawfeeq to thank You and pray to You alone.

| 112   |  |            |               |                |              |  |     |
|---|--|------------|---------------|----------------|--------------|--|-----|
| ع<br>مِنْ خَوْفٍ  | وَأَمَّنَهُمْ  |            |               | مِنْ جُوعٍ     | أَطْعَمَهُمْ | الَّذِي  |     |
| from fear   | and gave them security   |            |               | against hunger |              | has fed them   | Who |
|   | أَمِنَ : He was in peace<br>أَمَّنَ : He gave peace/ He believed |            |               | جُوعٍ          | مِنْ         | طَعَامٍ : Food<br>طَعَمَ : He ate<br>أَطْعَمَ : He fed |     |
|   | هُمْ   | أَمَّنَ    | وَأَمَّنَهُمْ | hunger         | from         |  |     |
|   | them   | gave peace | and           |                |              |  |     |
| <b>Translation:</b> Who has fed them against hunger and gave them security from fear. |  |            |               |                |              |  |     |

خَافَ، خَافُوا، خِفْتُ، خِفْتُمْ، خِفْنَا، خِفْنَا  
يَخَافُ، يَخَافُونَ، تَخَافُ، تَخَافُونَ، أَخَافُ، نَخَافُ  
خَافَ، خَافُوا، لَا تَخَفْ، لَا تَخَافُوا  
خَافِ، خَافُوا، مَخُوفٌ، خَوْفٌ (خَافَتْ، تَخَافُ)

- Allah provided food to the Quraish in a desert where nothing grew. Trade was the only means of their support and survival.
- Allah is providing us with a variety of foods and drinks, much more than what was available to the Quraish. Allah has not only given us food but also the capacity to eat it, digest it, and get energy from it to enjoy life.
- Even today, there are tens of thousands of people in the world who do not have food. According to a report by United Nations, there are about 1 billion people who are hungry. Almost every second, a person dies of hunger (30 million a year).
- Allah has also given us security in the form of our homes and families. Therefore let us pray: O Allah! Help us worship You with love. Help us pray on time. Help us recite the Quran and act on it. Help us treat others well. O Allah! Give us the strength to convey this message to others as a sign of thanking You.

## Surah Al-Kousar

**Introduction:** This Surah was revealed in the early Makki period, when the polytheists had become staunch enemies of the Prophet (ﷺ), and were giving him every kind of trouble to stop the spread of Islam. During this period, the Prophet (ﷺ) lost his young son. The unbelievers rejoiced at this occasion, thinking that after the Prophet (ﷺ), there would be no one to work for Islam. Allah replied them in this surah.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|   |                            |                      |
|---|----------------------------|----------------------|
| الْكَوْثَرُ ط ١   | أَعْطَيْنَاكَ              | إِنَّا               |
| <b>Al-Kausar.</b>   | <b>We have granted you</b> | <b>Indeed, We</b>    |
| blessings in abundance : الْكَوْثَرُ                              | كَ                         | إِنَّ: indeed        |
|   | to you                     | أَعْطَيْنَا: we gave |
| <b>Translation:</b> Indeed, <b>We</b> have granted you Al-Kausar. |                            |                      |

- Allah blessed the Prophet (ﷺ) with many good things in this world as well as in the Hereafter. In this world, Allah made him His Messenger and revealed the Quran to him, which is a miracle until the Last Day. He was also blessed with the best companions ؓ. In the Hereafter, the Prophet (ﷺ) will be blessed with numerous good things. For example, the Kausar Stream and the Kausar Pond. The Kausar Pond is a pond of water in the huge ground of Hashr where all the humanity will be gathered after Resurrection. The Prophet (ﷺ) will offer its drink to the believers. However, only those who follow his sunnah in this worldly life will get the chance to receive the drink.
- Allah has provided us a chance to benefit from the Prophet (ﷺ) in many ways. For example, He has made us his followers and gave us the Quran through him.
- O Allah! Give us the chance to drink at the hands of Your beloved Messenger from the Kausar Fountain and to have his intercession.

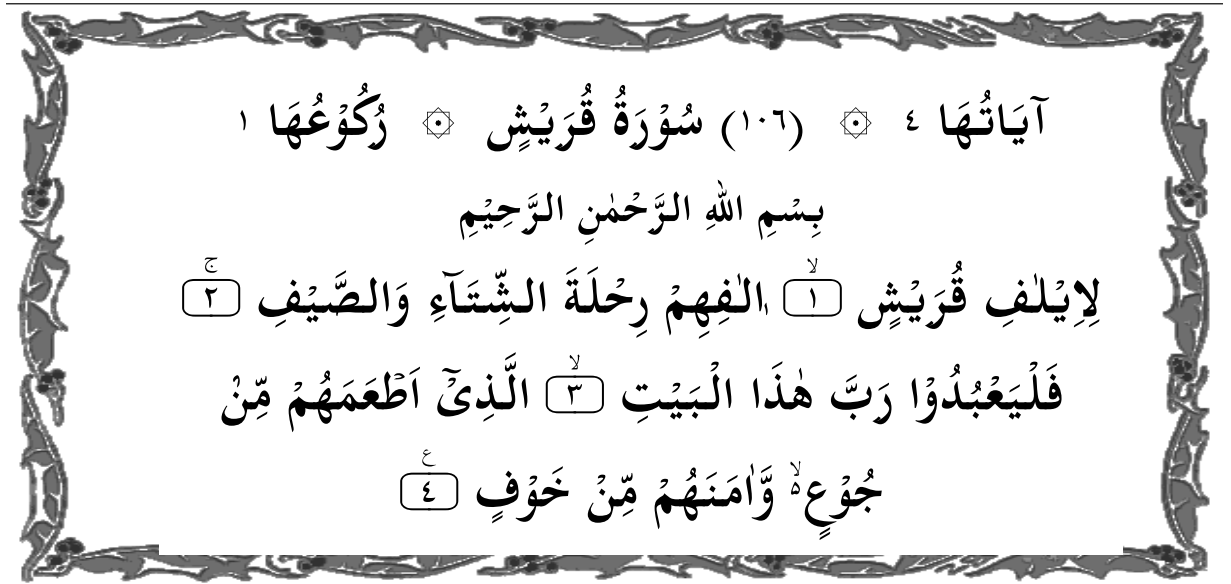
|   |                     |                       |
|---|---------------------|-----------------------|
| وَأَنْحَرُ ط ٢  | لِرَبِّكَ           | فَصَلِّ               |
| <b>and sacrifice (to Him alone).</b>  | <b>to your Lord</b> | <b>Therefore pray</b> |
| أَنْحَرُ  | وَ                  | كَ                    |
| Sacrifice   | and                 | Your                  |
|   |                     | رَبِّ                 |
|   |                     | لِ                    |
|   |                     | صَلِّ                 |
|   |                     | فَ                    |
|   |                     | Pray                  |
|   |                     | Thus                  |
| <b>Translation:</b> Therefore pray to your Lord and sacrifice (to Him alone). |                     |                       |

- O Allah! Give us the will to thank you with words and with actions. Thanking by words means remembering Him and conveying His message to others. Thanking by actions includes spending our wealth, time, energy, ability etc. in His path to please Him.
- O Allah! Give us the strength to pray to You and to glorify You. Give us the strength to sacrifice everything in your cause to obtain your pleasure. Give us the will to leave every activity such as work, sleep, or sport at the time of the Prayer.



|  |      |             |          |
|--|------|-------------|----------|
| الْأَبْتَرُ <sup>ط</sup> ٣                         | هُوَ | شَانِكَ     | إِنَّ    |
| is cut-off.  | he   | your enemy, | Indeed   |
|  |      | كَ          | شَانِيَّ |
|  |      | your        | enemy    |
| <b>Translation:</b> Indeed, your enemy is cut-off. |      |             |          |

- الْأَبْتَرُ is the one who is cut-off, or without roots; one without children to remember him after his death.
- What Allah said was proved true. At that time, no one could even think that the Mushrik leaders of Quraish would be totally destroyed. Today, no one praises them while there are millions of people who love Muhammad (ﷺ). They send blessings and salutations on him and through Azaan declare publicly from the mosques, five times a day, that he is the Messenger of Allah.
- Even today, if any one ridicules him by making cartoons or writing false stories, or troubles those who believe in him, then he too will surely be destroyed by Allah. Such an evil-doer will face an evil death and will burn in Hell forever.
- Only those people will be successful who love the prophet (ﷺ) and obey him.
- O Allah! Give us the strength to love the prophet (ﷺ) and obey him, so that we are successful in this world and in the Hereafter. O Allah! Bless us with his company in Jannah forever.



### Grammar:

Learn grammar using TPI (see, think, say, show,....).

From lesson 17 of the last course, we have been learning the special cases of verb patterns: (فَتَحَّ (ف)، نَصَرَ (ن)، ضَرَبَ (ض)، سَمِعَ (س)). In this lesson, we will learn verbs in which one of the root letters is Hamzah. For example, أَمَرَ، رَأَى، أَتَى، جَاءَ. Sometimes, Hamzah also behaves like a weak letter.

| The important forms of this verb<br>أَمَرَ، يَأْمُرُ، مُرٌّ، أَمْرٌ |                     | فعل مضارع                    | فعل ماضي                   |
|---|---------------------|------------------------------|----------------------------|
|   |                     | He orders/<br>will order     | أَمَرَ He ordered          |
| فعل نهى   | فعل أمر             | They order/<br>will order    | أَمَرُوا They ordered      |
| Don't order!  | Order!              | You order/<br>will order     | أَمَرْتَ You ordered       |
| Don't<br>(you all)<br>order!  | Order (you<br>all)! | You all order/<br>will order | أَمَرْتُمْ You all ordered |
| One who orders: أَمِيرٌ   |                     | I order/<br>will order       | أَمَرْتُ I ordered         |
| One who is ordered : مَأْمُورٌ                                      |                     | We order/<br>will order      | أَمَرْنَا We ordered       |
| To command / order: أَمْرٌ  |                     | She orders/<br>will order    | أَمَرَتْ She ordered       |

On the pattern of أَمَرَ

He saw

(ر أ ي)

رَأَى

271

| The important forms of this verb<br>رَأَى، يَرَى، رَ، رَأْيٌ |                   | فعل مضارع                | فعل ماضي               |
|--|-------------------|--------------------------|------------------------|
|  |                   | He sees/<br>will see     | رَأَى He saw           |
| فعل نهى  | فعل أمر           | They see/<br>will see    | رَأَوْا They saw       |
| Don't see!   | See!              | You see/<br>will see     | رَأَيْتَ You saw       |
| Don't<br>(you all) see!                                      | See<br>(you all)! | You all see/<br>will see | رَأَيْتُمْ You all saw |
| One who sees: رَائٍ  |                   | I see/<br>will see       | رَأَيْتُ I saw         |
| One who is seen: مَرِيءٌ                                     |                   | We see/<br>will see      | رَأَيْنَا We saw       |
| To see: رَأْيٌ   |                   | She sees/<br>will see    | رَأَتْ She saw         |

On the pattern of **أَمَرَ**  
It has a weak letter also.

**He came** (أ ت ي) **أَتَى**

274

| The important forms of this verb<br>أَتَى ، يَأْتِي ، آتَتْ ، آتَيْنَا |                    | فعل مضارع                  | فعل ماضي                      |
|--|--------------------|----------------------------|-------------------------------|
|  |                    | He comes/<br>will come     | He came <b>أَتَى</b>          |
| فعل نهى  | فعل أمر            | They come/<br>will come    | They came <b>آتَوْا</b>       |
| Don't come!  | Come!              | You come/<br>will come     | You came <b>آتَيْتَ</b>       |
| Don't<br>(you all) come!   | Come<br>(you all)! | You all come/<br>will come | You all came <b>آتَيْتُمْ</b> |
| One who comes: <b>آتٍ</b>  |                    | I come/<br>will come       | I came <b>آتَيْتُ</b>         |
| One who is to come: <b>مَأْتِيٌّ</b>                                   |                    | We come/<br>will come      | We came <b>آتَيْنَا</b>       |
| To come: <b>إِتْيَانٌ</b>  |                    | She comes/<br>will come    | She came <b>آتَتْ</b>         |

On the pattern of **أَمَرَ**  
It has a weak letter also.

**He came** (ج ي أ) **جَاءَ**

278

| The important forms of this verb:<br>جَاءَ ، يَجِيءُ ، جِيءُ ، جِيءُ |                    | فعل مضارع                  | فعل ماضي                     |
|--|--------------------|----------------------------|------------------------------|
|  |                    | He comes/<br>will come     | He came <b>جَاءَ</b>         |
| فعل نهى  | فعل أمر            | They come/<br>will come    | They came <b>جَاءُوا</b>     |
| Don't<br>come!   | Come!              | You come/<br>will come     | You came <b>جِئْتَ</b>       |
| Don't come<br>(you all)!   | Come<br>(you all)! | You all come/<br>will come | You all came <b>جِئْتُمْ</b> |
| One who comes: <b>جاءٍ</b>   |                    | I come/<br>will come       | I came <b>جِئْتُ</b>         |
| This verb has no object  |                    | We come/<br>will come      | We came <b>جِئْنَا</b>       |
| To come: <b>جِيءُ ، مَجِيءُ</b>                                      |                    | She comes/<br>will come    | She came <b>جَاءَتْ</b>      |

## Lesson-21: Surah Al-Quraish & Surah Al-Kousar

1. Translate the following and then answer the questions given below.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

لَا يَلْفٍ قُرَيْشٍ ١

|  |  |
|--|--|
|  |  |
|--|--|

إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ٢

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ٣

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ٤

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ١

|  |  |  |
|--|--|--|
|  |  |  |
|--|--|--|

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ٢

|  |  |  |
|--|--|--|
|  |  |  |
|--|--|--|

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٣

|  |  |  |
|--|--|--|
|  |  |  |
|--|--|--|

2a. Who is Quraish? How is it related to Prophet Muhammad pbuh?

2b. Where did Quraish used to travel for trade in different seasons?

2c. How did Quraish benefit from the house (Ka'ba)?

2d. What lessons can we take from Surah Al-Quraish?

2e. What is the meaning of Kausar and Abtar?

2f. What lessons can we take from Surah Al-Kausar

3 Translate the verb into English and fill in the table in Arabic for each verb::

231

أَخَذَ أَمْر

| The important forms of this verb<br>أَمْر، يَأْمُرُ، مُرٌّ، أَمْرٌ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  | :       |           |          |
|  | :       |           |          |
|  | :       |           |          |

On the pattern of \_\_\_\_\_

رَأَى رَأَى

271

| The important forms of this verb<br>رَأَى، يَرَى، رَ، رَأْيٌ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  | :       |           |          |
|  | :       |           |          |
|  | :       |           |          |

On the pattern of \_\_\_\_\_

أَتَى (أ ت ي)

274

| The important forms of this verb<br>أَتَى ، يَأْتِي ، إِتَى ، إِتَيَان |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
| :  |         |           |          |
| :  |         |           |          |

On the pattern of \_\_\_\_\_

جَاءَ (ج ي أ)

278

| The important forms of this verb:<br>جَاءَ ، يَجِيءُ ، جِيءُ ، جِيءُ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
| :  |         |           |          |
| :  |         |           |          |

4. Translate the following into English

|     |                 |  |
|-----|-----------------|--|
| 4a. | إِذْ أَمَرْتُكَ |  |
| 4b. | وَأَتَرُونَهُمْ |  |
| 4c. | وَإِنَّا        |  |
| 4d. | وَجِئْتِكُمْ    |  |
| 4e. | أَتَأْمُرُونَ   |  |

5. Translate the following into Arabic

|                                  |  |
|----------------------------------|--|
| 5a. he commands you all          |  |
| 5b. Did all of you see?          |  |
| 5c. he came to you all           |  |
| 5d. When the help of Allah comes |  |
| 5e. That which Allah commanded   |  |



## Lesson-22: Surah Al-Ma'un

**Introduction:** This surah was revealed during Makki period. In this surah, the condition of those who deny the Hereafter is described. The character of the leaders of Quraish at that time was very bad, although they used to consider themselves very pious, especially because they were the custodians of the Ka'bah. The reason for their evil character was because they did not believe in the Hereafter.

While reciting such surahs and verses, we should check if we have any such quality or even a shade of it. We should try our best to have the opposite of those evil qualities.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|  |                         |               |                         |
|--|-------------------------|---------------|-------------------------|
| أَرَأَيْتَ   | الَّذِي                 | يُكَذِّبُ     | بِالدِّينِ (١)          |
| <b>Have you seen</b>   | <b>the one who</b>      | <b>denies</b> | <b>the Judgment?</b>    |
| أُ + رَأَيْتَ  | الَّذِي، الَّذِينَ (pl) |               | Judgment System of life |
| <b>Translation:</b> Have you seen the one who denies the Judgment? |                         |               |                         |

- The one who does not believe in the Hereafter and denies it will be the one with the worst character and conduct. By denying the Hereafter, he did not understand the purpose of his creation. Therefore, we can't expect any good from him.
- O Allah! Make our belief and conviction in the Hereafter firm. O Allah! Save us from evil thoughts, Satanic whispers, and actions.

|   |                         |                    |                   |
|---|-------------------------|--------------------|-------------------|
| فَذَلِكَ  | الَّذِي                 | يَدْعُ             | الْيَتِيمَ (٢)    |
| <b>Then such</b>  | <b>(is) the one who</b> | <b>drives away</b> | <b>the orphan</b> |
| <b>Translation:</b> Then such is the one who drives away the orphan |                         |                    |                   |

- Yateem (Orphan) is the weakest member of a society. Imagine for a while, how life would be as an orphan. Feel his helplessness and deprivation.
- O Allah! Make us as one of those who respect and honor the orphans and who support them.
- Sahl bin Saad (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: I and the one who supports an orphan (i.e., looks after his affairs and manages them) will be like this in the Garden (and he showed his first finger and middle finger together) [Bukhari, 5659].

|  |                      |                        |
|--|----------------------|------------------------|
| وَلَا يَحْضُرُ   | عَلَى طَعَامِ        | الْمَسْكِينِ (٣)       |
| <b>And does not encourage</b>  | <b>(the) feeding</b> | <b>(of) the needy.</b> |
| وَلَا  | عَلَى                | طَعَامِ                |
| و  | on                   | food                   |
| and  | for feeding          | مسكين مساكين (pl)      |
| <b>Translation:</b> And does not encourage the feeding of the needy. |                      |                        |

- Even today there are a billion people in the world who are in the grip of hunger.
- وَلَا يَحْضُرُ : Does not urge, i.e., does not tell others to feed the poor; because if he urges others, then he will also have to feed himself! Even after knowing the problems of the poor, he keeps quiet or remains busy in his worldly enjoyment. He does not remember the favors of Allah, nor takes any initiative to share these favors with the needy.

- Abdullah bin Salam رضي الله عنه reports that he heard the Messenger of Allah (ﷺ) saying: O People! Popularize Salam (the salutation), feed the (hungry) people, fulfill the obligations of kinship, and wake up to offer Salah when all others are asleep (i.e., night prayer), then you will enter the paradise peacefully – (Tirmidhi).
- O Allah! Give us tawfeeq to feed the poor in order to obtain Your pleasure.

|   |                  |        |     |                    |        |
|---|------------------|--------|-----|--------------------|--------|
| فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾        |                  |        |     |                    |        |
| (are) heedless,   | of their prayers | [they] | who | to those who pray, | So woe |
| سَاهٍ، سَاهُونَ (pl)  |                  |        |     |                    |        |
| <b>Translation:</b> So woe to those who pray but are heedless of their prayers, |                  |        |     |                    |        |

- سجدة سهو is the prostration which is offered when we make a mistake by forgetting something in the Salah. ساهٍ is one who is unmindful and سَاهُونَ is its plural.
- The polytheists of Makkah used to clap or whistle while praying in the Ka'bah. Allah said that they are unaware of the true prayer. Therefore, they will perish because of it.
- It is a pity that even today some Muslims treat the Salah badly. They are not regular; offering it sometimes and neglecting it at other times. They rise up lazily to offer it, after the time is over or at even the last moment. They do not care to pray with congregation. Even while offering the Salah, their thoughts wander elsewhere. They play with their dress or turn their eyes this way and that.
- Compared to the way we offer our Salah, we can offer **10** times better or even much better, provided we continuously try for improvement.
- O Allah! Help us offer the Salah with full attention and understanding.

|   |  |   |        |     |
|---|--|---|--------|-----|
| الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾                           |  |   |        |     |
| (even) simple assistance.   | and withhold                           | do (good deeds) to be seen,   | [they] | Who |
| very simple thing   | مَنْعَ، يَمْنَعُ،<br>مَانِعَ مَمْنُوعَ | رَأَى ، يَرَى to see<br>أَرَى ، يُرَى to show<br>رِئَاءَ ، يُرَاءَى Show off (رياء) |        |     |
| <b>Translation:</b> Who do good deeds to be seen and withhold even simple assistance. |  |   |        |     |

- When a person does not believe in meeting Allah in the Hereafter, he does not hope for any reward nor fears any punishment. If he performs any good deeds, he does it for show-off. He has little compassion for others and does not help people even with the smallest of actions. He refuses to give simple assistance or give small items which neighbors, whether rich or poor, ask of each other, such as tools, utensils, and spices.
- O Allah! Give us the will to help people for Your sake and protect us from the evil intention of doing good for show off.
- Pray: طَهِّرْ قَلْبِي مِنَ الرِّيَاءِ وَعَمَلِي مِنَ الرِّيَاءِ (O Allah, purify my heart from hypocrisy and my actions from ostentation.)

### Grammar:

Learn grammar using TPI (Think, see, say, show....)

From lesson 17 of the last course, we have been learning the special cases of verb patterns: (فَتَحَّ (ف) ، نَصَرَ (ن) ، صَرَبَ (ض) ، سَمِعَ (س)). In this lesson, we will learn verbs in which two of the three root letters are same. For example, ضَلَّ، ظَنَّ. In some of the forms, the tashdeed is removed and the letters are separated. See the examples below.

On the pattern of ضَلَّ It has a weak letter also. **He went astray** ض ل ل ضَلَّ 113

| The important forms of this verb:   |                      | فعل مضارع                            |  | فعل ماضي                       |  |
|-------------------------------------|----------------------|--------------------------------------|--|--------------------------------|--|
| ضَلَّ ، يَضِلُّ ، ضَلَّ ، ضَلَالَةٌ |                      | He goes astray/<br>will go astray    |  | ضَلَّ He went astray           |  |
| فعل نهى                             | فعل أمر              | They go astray/<br>will go astray    |  | ضَلُّوا They went astray       |  |
| Don't go astray!                    | Go astray!           | You go astray/<br>will go astray     |  | ضَلَلْتَ You went astray       |  |
| Don't (you all) go astray!          | Go astray (you all)! | You all go astray/<br>will go astray |  | ضَلَلْتُمْ You all went astray |  |
| One who goes astray: ضَالٌّ         |                      | I go astray/<br>will go astray       |  | ضَلَلْتُ I went astray         |  |
| No object for this verb             |                      | We go astray/<br>will go astray      |  | ضَلَلْنَا We went astray       |  |
| To go astray: ضَلَالَةٌ             |                      | She goes astray/<br>will go astray   |  | ضَلَّتْ She went astray        |  |

**He thought / He believed** ظ ن ن ظَنَّ 68

(Two meanings: to think and to believe) إِنَّ<sup>١٥٧</sup> بَعْضَ الظَّنِّ<sup>٣٥</sup> إِثْمٌ

| The important forms of this verb:    |                  | فعل مضارع                    |  | فعل ماضي                   |  |
|--------------------------------------|------------------|------------------------------|--|----------------------------|--|
| ظَنَّ ، يَظُنُّ ، ظَنَّ              |                  | He thinks/<br>will think     |  | ظَنَّ He thought           |  |
| فعل نهى                              | فعل أمر          | They think/<br>will think    |  | ظَنُّوا They thought       |  |
| Don't think!                         | Think!           | You think/<br>will think     |  | ظَنَنْتَ You thought       |  |
| Don't (you all) think!               | Think (you all)! | You all think/<br>will think |  | ظَنَنْتُمْ You all thought |  |
| One who thinks / believes: ظَانٌّ    |                  | I think/<br>will think       |  | ظَنَنْتُ I thought         |  |
| what is thought/believed : مَظْنُونٌ |                  | We think/<br>will think      |  | ظَنَنْتَا We thought       |  |
| To think: ظَنَّ                      |                  | She thinks/<br>will think    |  | ظَنَنْتْ She thought       |  |

## Lesson-22: Surah Al-Ma'un

1. Translate the following and then answer the questions given below.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|              |                 |                |                  |     |
|--------------|-----------------|----------------|------------------|-----|
| أَرَأَيْتَ   | الَّذِي         | يُكَذِّبُ      | بِالَّذِينَ      | ط ١ |
| فَذَلِكَ     | الَّذِي         | يَدْعُ         | الْيَتِيمَ       | ل ٢ |
| وَلَا يَحْضُ | عَلَى طَعَامِ   | الْمَسْكِينِ   | ط ٣              |     |
| فَوَيْلٌ     | لِّلْمُصَلِّينَ | الَّذِينَ هُمْ | عَنْ صَلَاتِهِمْ | ل ٤ |
| الَّذِينَ    | هُمْ            | يُرَاءُونَ     | وَيَمْنَعُونَ    | ل ٥ |
| الَّذِينَ    | هُمْ            | يُرَاءُونَ     | وَيَمْنَعُونَ    | ع ٦ |
| الَّذِينَ    | هُمْ            | يُرَاءُونَ     | وَيَمْنَعُونَ    | ع ٧ |

- 2a. What is the reward of the one who takes care of orphan?
- 2b. Write three things mentioned in this surah which may take us to Jannah?
- 2c. What should we do to improve our Salah?
- 2d. What lessons can we learn from Surah Al-Ma'oon?

3 Translate the verb into English and fill in the table in Arabic for each verb::

On the pattern of \_\_\_\_\_ ض ل ل 113

| The important forms of this verb:<br>ضَلَّ ، يَضِلُّ ، ضَلَّ ، ضَلَّ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
| :  |         |           |          |
| :  |         |           |          |

On the pattern of \_\_\_\_\_ ظ ن ن 68

| The important forms of this verb:<br>ظَنَّ ، يَظُنُّ ، ظَنَّ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

4. Translate the following into English

|     |                     |  |
|-----|---------------------|--|
| 4a. | فَقَدَّ ضَلَّ       |  |
| 4b. | وَمَنْ ضَلَّ        |  |
| 4c. | لَأُظِنَّهُ         |  |
| 4d. | نَظُنُّكُمْ         |  |
| 4e. | فَظَنُّوا أَنَّهُمْ |  |

5. Translate the following into Arabic

|     |                             |  |
|-----|-----------------------------|--|
| 5a. | we think you (are)          |  |
| 5b. | he thinks you (are)         |  |
| 5c. | He lost the way             |  |
| 5d. | Don't get lost from the way |  |
| 5e. | He thinks me (as...)        |  |

After completing this lesson,  
you will learn **147 new** words, which  
occur **42,961** times in the Qur'an.

Imagine  
Feel  
Ask

## Lesson-23: Surah Al-Lahab

**Introduction:** Abu Lahab was one of the uncles of the Prophet (ﷺ). Even though he was such a close relative, he not only denied Islam but also opposed Muhammad (ﷺ) strongly. He was among the custodians of the Ka'bah. 360 idols were kept in this House of Allah. Abu Lahab insisted that Ka'bah should remain the house of idols. When the Prophet (ﷺ) presented his message to different tribes, Abu Lahab tried to mislead them. A companion of the Prophet (ﷺ), Rabia bin Ubad ؓ narrated that he saw the Prophet (ﷺ) in the market place of Dhul Majaz saying to people: O people! Say لَا إِلَهَ إِلَّا اللَّهُ, you will succeed. And a person behind him kept saying: He is a liar, do not believe him. Then, I asked people who he was? They said that he is his (ﷺ) uncle Abu Lahab.

Abu Lahab spent his whole life opposing Islam by all means. That is why, Allah condemned Abu Lahab in this Surah and promised severe punishment and failure for him.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

| 110   | 120  |
|---|--|
| وَتَبَّ ط   | يَدَا  |
| and he perished   | (are the) two hands                                  |
| هُوتَبَّ : هِي تَبَّتْ  | Flame: لَهَبٍ<br>Abu Lahab was very red like a flame |
| تَبَّتْ   | يَدَا: (fg) two hands                                |
| تَبَّتْ: فَعَلْتُ   |  |
| Translation: Perished are the two hands of Abu-Lahab and he perished. |  |

- 'Lahab' means flame of fire. He was called Abu Lahab because his face was red like a flame of fire.
- In the early Makki days, Muhammad (ﷺ), after being given prophethood, went up the mount of Safa and called out, saying: "O people! Beware of the danger!" People gathered there hearing his call. He told them: "If I tell you that there is an army behind the mountain, which is going to attack you, will you believe my word?" People said: "Yes, we never saw you telling a lie." Then he said: "Look! I warn you of a great impending doom." On hearing this Abu-Lahab said: "May you be destroyed! Did you gather us here only for this?!" He wished for the destruction of Allah's beloved Prophet (ﷺ), but Allah destroyed him instead, in this world and in the Hereafter. He opposed the religion of Allah all his life but failed miserably. His companions were killed in the battle of Badr and he lost his prestige. Within a week of the battle, he was afflicted with a skin disease and died of it. His corpse kept rotting for three days, since nobody was prepared to touch it. They feared it would infect them also. At last, his sons dug a pit, pushed his corpse into it with sticks and filled the grave with stones and earth. This is how his end came in this world. In the Hereafter, he will enter the hellfire and will face eternal destruction.
- O Allah! Save us from destruction. We know that You get very angry with the opponents of Your Deen, so keep us away from them and grant us the will to serve Your Deen and be pleased with us.

|  |                |                 |
|--|----------------|-----------------|
| 62   | 86             | 41              |
| كَسَبٌ ٢   | وَمَا          | مَالُهُ         |
| he gained  | and that which | his wealth      |
|  | ما: not; what  | مال: أموال (pl) |
|  |                | عَنْهُ          |
|  |                | أَغْنَى         |
|  |                | مَا             |
|  |                | Not             |
|  |                | ما: not; what   |
| <b>Translation:</b> His wealth and that which he gained did not avail him. |                |                 |

- Did not avail him, i.e., did not benefit him. Why? Because he used these things against the Deen of Allah. No wealth, no clan, no status, no friends, no supporter can be helpful against Allah.
- O Allah! Give us the strength to spend our wealth, our time, our capabilities, and our position in the service of Islam.

|   |           |                                |
|---|-----------|--------------------------------|
| 30  |           |                                |
| ذَاتَ لَهَبٍ ٣  | نَارًا    | سَيَصِلُ                       |
| of blazing flame;   | in a fire | Soon will he burn              |
| ذَا، ذُو، ذِي : The one who (mg)<br>ذَات : The one who (fg)       |           | يَصِلُ<br>he will burn         |
|   |           | سَوْفَ : soon<br>س : very soon |
| <b>Translation:</b> Soon he will burn in a fire of blazing flame; |           |                                |

- He will enter the Hell 'very soon'. We consider the worldly life to be long; but when we see our past life, how short it appears! In the same way, the rest of the life will also pass away quickly.
- O Allah! Protect us from such deeds which take us to the Hell-fire and give us the will to do the deeds that will lead us to Your pleasure and Paradise.
- The Prophet (ﷺ) said that when a Muslim asks Allah for Jannah 3 times, the Jannah says: O Allah! Enter him into Jannah. And the one who seeks protection from hellfire 3 times, the hellfire says: O Allah! Give him protection from the hellfire. [Meaning of a Hadith from Tirmidhi, Nasai, and Ibn Majah].

|   |  |                              |
|---|--|------------------------------|
| 83  |  |                              |
| الْحَطَبِ ٤   | حَمَّالَةَ   | وَأَمْرَأَتَهُ               |
| (of) [the] firewood   | (the) carrier                                      | And his wife (as well) –     |
| حَطَب : firewood  | حَمَّال : carrier (mg)<br>حَمَّالَة : carrier (fg) | هُ<br>his                    |
|   |  | وَأَمْرَأَتُهُ<br>lady, wife |
|   |  | وَ<br>and                    |
| <b>Translation:</b> And his wife (as well) – the carrier of firewood. |  |                              |

- Why is his wife mentioned? Because she was also associated with Abu-Lahab in opposing the religion of Islam. She was a very nasty neighbor and even though she was the Prophet's (ﷺ) aunt, she used to treat the Prophet (ﷺ) very badly.
- O Allah! Help us and our family members to support each other in serving You and in serving Your Deen.



|   |      |                  |          |     |
|---|------|------------------|----------|-----|
| مَسَدٍ ٥  | مِنْ | حَبْلِ           | جِيدِهَا | فِي |
| palm-fiber  | of   | (will be) a rope | her neck | in  |
|   |      | حبل الله         | جيد      |     |
| <b>Translation:</b> In her neck (will be) a rope of palm-fiber. |      |                  |          |     |

- According to some commentators, the most valuable thing that she possessed was a necklace of jewels. She used to say that if needed, she would sell the necklace and spend the money against Muhammad (ﷺ). She intended to spend the gift of Allah against His Messenger (ﷺ)! Allah therefore would give her a befitting punishment.
- O Allah! Give us and our people the will to spend our most valuable possessions in Your cause when needed.

### **Grammar – Introduction to Mazeed Fihi**

The verbs we've learned so far are called trilateral (ثلاثي مجزئ) – i.e., the verbs which are made from three root letters. While taking different forms, they have no addition to the root words; all additions are the part of the conjugations, i.e., those relating to person, gender, or number, as is apparent in the following example:

|                |            | فعل مضارع   | فعل ماضي   |
|----------------|------------|-------------|------------|
|                |            | يَفْعَلُ    | فَعَلَ     |
| نهي            | أمر        | يَفْعَلُونَ | فَعَلُوا   |
| لَا تَفْعَلْ   | إِفْعَلْ   | تَفْعَلْ    | فَعَلْتَ   |
| لَا تَفْعَلُوا | إِفْعَلُوا | تَفْعَلُونَ | فَعَلْتُمْ |
| فَاعِلٌ        |            | أَفْعَلُ    | فَعَلْتُ   |
| مَفْعُولٌ      |            | نَفْعَلُ    | فَعَلْنَا  |
| فِعْلٌ         |            | تَفْعَلْ    | فَعَلْتُ   |

### **Derivative Forms :** (ثلاثي مزيد فيه)

Verbs of derivative forms are those where one or two or three letters are added to the three root letters. Once they are added to the root letters, they stay in almost all the forms during conjugation. These letters are sometimes added before the first letter and sometimes between the first and the second letter. In this course we will study eight such important derivative forms. A simple method is presented here to memorize these forms.

إِسْلَامٌ (glorifying Allah) and مُجَاهِدَةٌ (striving in the cause of Allah) are the fundamentals of إِسْلَامٌ (Islam), i.e.,

سَبَّحَ ، جَاهَدَ ، أَسْلَمَ

To move forward, we should do تَدَبَّرْ (ponder) and تَدَارَسْ (study together) of the Qur'an, i.e.,

تَدَبَّرَ ، تَدَارَسَ .

We will then have اِنْقِلَابٌ (returning... to our Creator) and اِخْتِلَافٌ (the differences amongst us) will reduce. In the end of every good thing, we do اِسْتِغْفَارٌ (to seek forgiveness of Allah ﷻ), i.e.,

اِنْقَلَبَ ، اِخْتَلَفَ ، اِسْتِغْفَرَ

Try to memorize the following table by writing it couple of times.

|                        |                        |                               |
|------------------------|------------------------|-------------------------------|
| س                      | ت                      | ق                             |
| سَبَّحَ<br>تَسْبِيحٌ   | تَدَبَّرَ<br>تَدَبُّرٌ | اِنْقَلَبَ<br>اِنْقِلَابٌ     |
| ج                      | د                      | خ                             |
| جَاهَدَ<br>مُجَاهَدَةٌ | تَدَارَسَ<br>تَدَارُسٌ | اِخْتَلَفَ<br>اِخْتِلَافٌ     |
| أ                      |                        | غ                             |
| أَسْلَمَ<br>إِسْلَامٌ  |                        | اِسْتَغْفَرَ<br>اِسْتِغْفَارٌ |

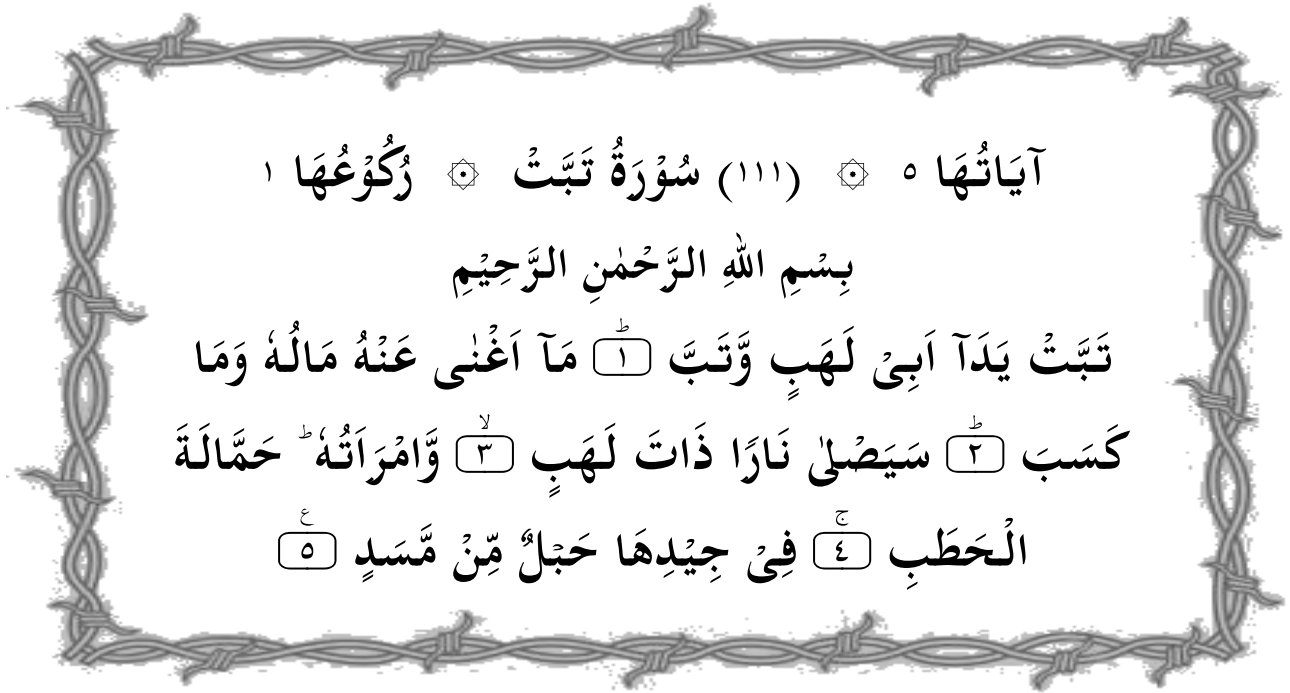
**The numbers for derivative forms:** In Arabic dictionary the derivative verbs are given numbers starting from 2. Number 1 is assigned to فَعَلَ (trilateral form). Following are the numbers given to respective forms, which are between 2 and 10. We have not mentioned number 9 (أَفْعَلَ) because not many forms have occurred in the Quran on this pattern.

|              |               |                   |
|--------------|---------------|-------------------|
| سَبَّحَ - ٢  | تَدَبَّرَ - ٥ | اِنْقَلَبَ - ٧    |
| جَاهَدَ - ٣  | تَدَارَسَ - ٦ | اِخْتَلَفَ - ٨    |
| أَسْلَمَ - ٤ |               | اِسْتَغْفَرَ - ١٠ |

اسم فاعل (the doer) and اسم مفعول (the one who is affected): The best and the easiest aspect of derivative forms is to make Arabic words for the doer and the one who is affected. It is very simple to make them; just add مُ in the beginning of the past tense form! Rest is the difference of fathah and kasrah, like مُسَبِّحٌ and مُسَبِّحٌ

- For verbs which have hamzah or alif in the beginning, the hamzah or alif will be dropped, as in like مُسَلِّمٌ from أَسْلَمَ or مُخْتَلِفٌ from اِخْتَلَفَ.
- The vowel (fathah, kasrah, dammah, or tannween) on the last letter depends on the position of that word in the sentence – that is why it not mentioned here.
- Some patterns will not have اسم مفعول ; that is why we have shown such words with strikethrough, in order to make it easy for the readers to remember.

|                            |                          |                      |
|----------------------------|--------------------------|----------------------|
| مُنْقَلَبٌ، مُنْقَلَبٌ     | مُتَدَبِّرٌ، مُتَدَبِّرٌ | مُسَبِّحٌ، مُسَبِّحٌ |
| مُخْتَلَفٌ، مُخْتَلَفٌ     | مُتَدَارِسٌ، مُتَدَارِسٌ | مُجَاهِدٌ، مُجَاهِدٌ |
| مُسْتَغْفِرٌ، مُسْتَغْفِرٌ |                          | مُسَلِّمٌ، مُسَلِّمٌ |



## Lesson-23: Surah Al-Lahab

1. Translate the following and then answer the questions given below.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|               |           |              |           |         |
|---------------|-----------|--------------|-----------|---------|
| تَبَّتْ       | يَدَا     | أَبِي لَهَبٍ | وَتَبَّتْ | ١       |
| مَا           | أَغْنَى   | عَنْهُ       | وَمَا     | كَسَبَ  |
| سَيَصِلُ      | نَارًا    | ذَاتَ لَهَبٍ | ٣         |         |
| وَأَمْرَاتُهُ | حَمَالَةَ | الْحَطَبِ    | ٤         |         |
| فِي           | جِيدِهَا  | حَبْلٍ       | مِّنْ     | مَّسَدٍ |
|               |           |              |           |         |

2a. What is the meaning of لهب and why Abu Lahab was called as Abu Lahab?

2b. Who was Abu Lahab and how he was his end?

2c. Why is the wife of Abu Lahab mentioned in this surah

2d. What lessons can we take from this Surah?

3: Write the root letters for following words:

|     |            |       |
|-----|------------|-------|
| 3a. | كَسَبْتُ   | ك س ب |
| 3b. | نَعَبْتُ   |       |
| 3c. | أَكْفَرُ   |       |
| 3d. | ظَنَنْتُ   |       |
| 3e. | ضَلَلْتُمْ |       |

4: Write the feminine forms of the words given below?

|     |          |          |
|-----|----------|----------|
| 4a. | عَبَدَ   | عَبَدَتْ |
| 4b. | يَدْخُلُ |          |
| 4c. | ظَنَّ    |          |
| 4d. | وَلَدَ   |          |
| 4e. | أَتَى    |          |

## Lesson-24: Ayat-ul-Kursi

After completing this lesson, you will learn **154 new** words, which occur **43,493** times in the Qur'an.

*Imagine  
Feel  
Ask*

**Introduction:** The Prophet (ﷺ) has taught us several important things about Ayat-ul-Kursi. For example:

1. This is the most magnificent ayah of Quran.
2. The one who recites Ayat-ul-Kursi after every obligatory prayer will have no obstacle to enter Paradise except death.
3. If one recites it before going to bed, Allah appoints an angel for his protection.

This way, we are encouraged to recite it atleast six times a day. There are **10** sentences in this ayah. In each sentence one or two attributes of Allah are mentioned. Whenever we recite it or hear it, let us ponder over these sentences so that our minds are filled with Allah's greatness and our relationship with Allah is strengthened. As a result, our manners and character will improve and we will be happier in our lives.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|   |           |            |            |            |                        |   |
|---|-----------|------------|------------|------------|------------------------|---|
| اللَّهُ   | لَا       | إِلَهَ     | إِلَّا     | هُوَ       | الْحَيُّ               | الْقَيُّومُ   |
| <b>Allah!</b>   | <b>No</b> | <b>god</b> | <b>but</b> | <b>He,</b> | <b>the Ever-Living</b> | <b>the Sustainer and Protector<br/>(of all that exists)</b> |
| <b>Translation:</b> Allah! There is no god but <b>He</b> , The Ever-Living, the Sustainer and Protector (of all that exists). |           |            |            |            |                        |   |

- There is no Ilah, i.e., the who should be worshipped, obeyed, or the one who fulfills all our needs, except Allah.
- الْحَيُّ – the one who was, is, and will always be alive. To understand the greatness of this attribute, use your imagination and go back in time for 100 years, **1000** years, a million years or a billion years. Allah was alive then and even before that. If you put only six zeroes, it becomes one million. If the water of all the oceans were ink, and you used it to put zeros after 1, how large a number it would be! Even these number of years ago Allah was alive. Glory be to Allah! In the same way, think about future. Allah will always be alive.
- الْقَيُّومُ – the one who is supporting all. Think only of earth. This sphere, with a radius of 6000 kms, is hanging in space with its surface containing **70** % water. Not only that, it is rotating on its own axis with a surface speed of **1500** km/hr, rotating around the sun at **30** Km/sec, and moving along with the sun and the galaxy at a speed of **225** km/sec towards an unknown destination! In spite of all these movements, Allah affectionately holds us together on it so that when we sleep during the night, everything seems stationary and peaceful. We can not walk a few steps with a glass full of water without spilling it, but despite the high speed of earth's movements, the water from the oceans does not flow on to the land.
- Allah is holding not only the earth but also the sun, the moon, the stars, and the galaxies together. Otherwise, we would have been crushed to powder or burnt to ash.

|  |       |         |                       |
|--|-------|---------|-----------------------|
| نَوْمٌ   | وَلَا | سِنَةٌ  | لَا تَأْخُذُهُ        |
| sleep  | nor   | slumber | Does not overtake Him |
| <b>Translation:</b> Slumber does not overtake Him nor sleep. |       |         |                       |

أَخَذَ، أَخَذُوا، أَخَذَتْ، أَخَذْتُمْ، أَخَذْتُ، أَخَذْنَا يَاأَخِذُونَ، تَأْخُذُ، تَأْخُذُونَ، أَخَذُ، تَأْخُذُ  
 حُذُ، حُذُوا، لَا تَأْخُذُ، لَا تَأْخُذُوا، آخِذْ، مَاخُذْ، أَخِذْ (أَخَذْتُ، تَأْخُذُ)

- We work in the day and get tired. Sometimes we doze and sometimes fall asleep. Allah has no such shortcomings. He neither gets tired, nor becomes drowsy, nor falls asleep.
- When we recite this ayah after the Fajr prayer, we can think that while we slept in the night, Allah was 'awake' the whole night. When we recite it in the night we should reflect upon the fact that we would sleep during the night, but neither night nor day affects Allah. He is ever-living and ever-watchful. He is not unmindful of His creation even for a moment.
- O Allah! Give us tawfeeq to study and understand Your attributes.

|   |              |                  |             |                |
|---|--------------|------------------|-------------|----------------|
| فِي الْأَرْضِ   | وَمَا        | فِي السَّمَوَاتِ | مَا         | لَهُ           |
| (is) on the earth   | and whatever | in the heavens   | whatever is | To Him belongs |
| <b>Translation:</b> To Him belongs whatever is in the heavens and whatever is on the earth. |              |                  |             |                |

- 'سماوات' is sky; the plural is 'سماوات'. We have the sky over us and the earth underneath, but we hardly think of them. These two are mentioned nearly 800 times in the Quran, and twice in this important ayah. So, think over them again and again in new ways. Focus your mind to think over the sky, the earth, the clouds, the moon, the sun, the solar system, the galaxy and millions of such galaxies. Then turn to the earth and think of all the living things on it; humans, animals, birds, insects, marine life, minerals in the earth such as silver and gold, oil and gas, hot lava and what not. All these things belong to Allah.
- O Allah! Give us the will to study the new scientific discoveries about heavens and the earth, through which we can better comprehend Your greatness.
- Few more points:
  - When everything belongs to Him, then why shouldn't we also submit to Him, believe in Him, worship Him, and obey Him?
  - My house, my office, my money, or whatever I have is given to me by Allah. In fact, everything belongs to Him alone. This firm belief will remove hatred, greed and envy from us. We will not have any fear or depression.
  - We will not harm anyone. When we go to our friend's house, do we damage anything in his home? When the whole universe belongs to Allah, nobody should cause any damage to anyone, even if he has a different faith, because he or she is Allah's property. We should not hurt even an insect as it belongs to Allah also.

|   |        |          |                 |             |      |
|---|--------|----------|-----------------|-------------|------|
| بِإِذْنِهِ  | إِلَّا | عِنْدَهُ | يَشْفَعُ        | ذَا الَّذِي | مَنْ |
| With His permission?  | except | with Him | (can) intercede | is he that  | Who  |
| <b>Translation:</b> Who is he that can intercede with Him except with His permission? |        |          |                 |             |      |

- In the Hereafter, there will be no chance to deceive, flatter or make a false recommendation at all. Only those will be able to intercede with Allah whom Allah permits. So, we should aim to please Allah and obey His Messenger (ﷺ).
- O Allah! Bless us with the obedience of Muhammad (ﷺ) in this world and with his intercession in the next. Give us the will that:
- 1) We pray for the Prophet ﷺ to send Your blessings on him.
  - 2) We remember to recite the prayer after the Adhaan. [In it, we pray to Allah to grant Muhammad (ﷺ) the position of praise and nearness and preference].

**Grammar:** The first among derivative verbs is on the pattern of سَبَّحَ. It has shadda on the second letter. This shadda should be carried along in all the forms. Note that in the cases of active participle and passive participle (i.e., one who does and one who is affected), there occurs مُسَبِّحٌ, and both of them differ only in kasrah and fathah, such as مُسَبِّحٌ and مُسَبِّحٌ. In this lesson we will practice نَزَّلَ سَبَّحَ and كَذَّبَ, which occur 350 times in the Quran.

(He said that Allah is free from every defect, shortfall) He glorified سَبَّحَ س ب ح 48

| The important forms of this verb:<br>سَبَّحَ، يُسَبِّحُ، سَبَّحَ، تَسْبِيحٌ |                                    | فعل مضارع  | فعل ماضي                         |
|---|------------------------------------|--|----------------------------------|
|   |                                    | He glorifies/<br>will glorify<br>يُسَبِّحُ       | He glorified<br>سَبَّحَ          |
| فعل نهى   | فعل أمر                            | They glorify/<br>will glorify<br>يُسَبِّحُونَ    | They glorified<br>سَبَّحُوا      |
| Don't glorify!<br>أَلَا تُسَبِّحُ   | Glorify!<br>سَبِّحْ                | You glorify/<br>will glorify<br>تُسَبِّحُ        | You glorified<br>سَبَّحْتَ       |
| Don't (you<br>all) glorify!<br>أَلَا تُسَبِّحُوا                            | Glorify<br>(you all)!<br>سَبِّحُوا | You all glorify/<br>will glorify<br>تُسَبِّحُونَ | You all glorified<br>سَبَّحْتُمْ |
| One who glorifies: مُسَبِّحٌ  |                                    | I glorify/<br>will glorify<br>أُسَبِّحُ          | I glorified<br>سَبَّحْتُ         |
| One who is glorified: مُسَبَّبٌ   |                                    | We glorify/<br>will glorify<br>نُسَبِّحُ         | We glorified<br>سَبَّحْنَا       |
| To glorify: تَسْبِيحٌ   |                                    | She glorifies/<br>will glorify<br>تُسَبِّحُ      | She glorified<br>سَبَّحَتْ       |



on the pattern of (سَبَّحَ)

He sent down

نَزَلَ

79

| The important forms of this verb:<br>نَزَلَ، يُنَزِّلُ، نَزَّلَ، تَنْزِيلٌ |                                      | فعل مضارع                            | فعل ماضي                      |
|--|--------------------------------------|--------------------------------------|-------------------------------|
|  |                                      | He sends down/<br>will send down     | نَزَّلَ He sent down          |
| فعل نهى  | فعل أمر                              | They send down/<br>will send down    | نَزَّلُوا They sent down      |
| Don't send down!<br>لَا تُنَزِّلْ  | Send down!<br>نَزِّلْ                | You send down/<br>will send down     | نَزَّلْتَ You sent down       |
| Don't<br>(you all) send down!<br>لَا تُنَزِّلُوا                           | Send down<br>(you all)!<br>نَزِّلُوا | You all send down/<br>will send down | نَزَّلْتُمْ You all sent down |
| One who sends down: مُنَزِّلٌ  |                                      | I send down/<br>will send down       | نَزَّلْتُ I sent down         |
| That which is sent down: مُنَزَّلٌ   |                                      | We send down/<br>will send down      | نَزَّلْنَا We sent down       |
| To send down: تَنْزِيلٌ  |                                      | She sends down/<br>will send down    | نَزَّلَتْ She sent down       |

(on the pattern of (سَبَّحَ)) 201 كَذَّبَ كَذَّبَ كَذَّبَ He accused (him, it) of falsehood

| The important forms of this verb:<br>كَذَّبَ، يُكَذِّبُ، كَذَّبَ، تَكْذِيبٌ |   | فعل مضارع  | فعل ماضي   |
|---|---|--|--|
|   |   | He accuses /<br>will accuse sb of<br>falsehood     | كَذَّبَ He accused<br>(him, it) of<br>falsehood    |
| فعل نهى   | فعل أمر   | They accuse /<br>will accuse sb of<br>falsehood    | كَذَّبُوا They accused<br>sb of<br>falsehood       |
| Don't<br>accuse sb<br>of<br>falsehood!<br>لَا تُكَذِّبْ                     | Accuse sb<br>of<br>falsehood!<br>كَذِّبْ                | You accuse /<br>will accuse sb of<br>falsehood     | كَذَّبْتَ You accused sb<br>of<br>falsehood        |
| Don't<br>(you all)<br>accuse sb<br>of<br>falsehood<br>لَا تُكَذِّبُوا       | Accuse sb<br>of<br>falsehood<br>(you all)!<br>كَذِّبُوا | You all accuse /<br>will accuse sb of<br>falsehood | كَذَّبْتُمْ You all accused<br>sb of<br>falsehood  |
| One who accuses sb of : مُكَذِّبٌ<br>falsehood                              |   | I accuse /<br>will accuse sb of<br>falsehood       | كَذَّبْتُ I accused sb of<br>falsehood             |
| One who is accused of : مُكَذَّبٌ<br>falsehood                              |   | We accuse /<br>will accuse sb of<br>falsehood      | كَذَّبْنَا We accused sb<br>of<br>falsehood        |
| Act of accusing somebody (sb) : تَكْذِيبٌ<br>of falsehood                   |   | She accuses /<br>will accuse sb of<br>falsehood    | كَذَّبَتْ She accused<br>(him, it) of<br>falsehood |

## Lesson-24: Ayat-ul-Kursi

1. Translate the following and then answer the questions given below.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|                |             |                  |          |               |            |             |  |
|----------------|-------------|------------------|----------|---------------|------------|-------------|--|
|                |             |                  |          |               |            |             |  |
| اللَّهُ        | لَا         | إِلَهَ           | إِلَّا   | هُوَ          | الْحَيُّ   | الْقَيُّومُ |  |
|                |             |                  |          |               |            |             |  |
| لَا تَأْخُذُهُ | سِنَةٌ      | وَلَا            | نَوْمٌ   |               |            |             |  |
|                |             |                  |          |               |            |             |  |
| لَهُ           | مَا         | فِي السَّمَوَاتِ | وَمَا    | فِي الْأَرْضِ |            |             |  |
|                |             |                  |          |               |            |             |  |
| مَنْ           | ذَا الَّذِي | يَشْفَعُ         | عِنْدَهُ | إِلَّا        | بِإِذْنِهِ |             |  |
|                |             |                  |          |               |            |             |  |

2a. Write any three virtues of Ayat-ul-kursi?

2b. What is the meaning of الْحَيُّ and الْقَيُّومُ ?

2c. Can you list some of the creations of Allah in the heavens and the earth?

2d. What should we do to be eligible to receive the intercession of the Prophet pbuh?

3 Translate the verb into English and fill in the table in Arabic for each verb::

س ب ح سَبَّحَ 48

| The important forms of this verb:<br>سَبَّحَ، يُسَبِّحُ، سَبَّحَ، تَسْبِيح |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

On the pattern of \_\_\_\_\_ ن ز ل نَزَّلَ 79

| The important forms of this verb:<br>نَزَّلَ، يُنَزِّلُ، نَزَّلَ، تَنْزِيل |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

On the pattern of \_\_\_\_\_

ك ذ ب **كَذَّبَ** 201

| The important forms of this verb:<br>كَذَّبَ ، يُكذِّبُ ، كَذَّبَ ، تَكْذِيبُ |         | فعل مضارع | فعل ماضى |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| 4.Translate the following into English |  |
|--|--|
| 4a. Thus glorify him                   |  |
| 4b. We have sent it down to you        |  |
| 4c. He denied you                      |  |
| 4d. Allah has revealed                 |  |
| 4e. Don't deny it                      |  |

| 5.Translate the following into Arabic |  |
|---------------------------------------|--|
| 5a. وَيُسَبِّحُونَهُ                  |  |
| 5b. وَنَزَّلْنَاهُ                    |  |
| 5c. فَكَذَّبَتْ                       |  |
| 5d. فَكَذَّبُوهُ                      |  |
| 5e. أَكْذَبْتُمْ                      |  |

After completing this lesson,  
you will learn **166 new** words, which  
occur **45,215** times in the Qur'an.

Imagine  
Feel  
Ask

## Lesson-25: Ayat-ul-Kursi

|  |                        |                               |                       |                       |
|--|------------------------|-------------------------------|-----------------------|-----------------------|
| يَعْلَمُ   | مَا                    | بَيْنَ أَيْدِيهِمْ            | وَمَا                 | خَلْفَهُمْ            |
| <b>He knows</b>  | <b>that which (is)</b> | <b>within their own hands</b> | <b>and that which</b> | <b>is behind them</b> |
| <b>Translation: He knows that which is within their own hands and that which is behind them;</b> |                        |                               |                       |                       |

- 'بَيْنَ': between; اَيْدِي: plural of يَد (hand).
- Allah knows our past as well as our present and the future. He remembers who, among the billions of people of the world, has done what on a particular day, hour, minute and second. Glory be to Allah! Therefore, He alone knows who is capable of interceding and for whom.
- We make several plans and start our work but He alone knows what will happen in the future. Therefore, we should start every task with bismillah.
- We think that we can see many things with our eyes, but in fact, there are many things in the universe which are not visible to us. For example, angels, jinns, viruses, many types of waves, etc. Allah alone knows all these things.
- Our knowledge, in comparison to Allah's knowledge is not even as much as a drop in the ocean. Think of this, and feel the greatness of Allah.

|   |                 |                         |               |                            |
|---|-----------------|-------------------------|---------------|----------------------------|
| وَلَا يُحِيطُونَ  | بِشَيْءٍ        | مِّنْ عِلْمِهِ          | إِلَّا        | بِمَا شَاءَ                |
| <b>and they will never encompass</b>  | <b>anything</b> | <b>of His knowledge</b> | <b>Except</b> | <b>that which He wills</b> |
| <b>Translation: and they will never encompass anything of His knowledge except that which He wills.</b> |                 |                         |               |                            |

شَاءَ، شَأْوًا، شَيْءٌ، شَيْئًا، شَيْئًا، يَشَأُونُ، تَشَأُونَ، أَشَاءَ، نَشَاءُ

- The present era is the era of knowledge, communication, internet and computers. All this knowledge is given by Allah only. Without His will, nobody can know anything.
- We need good ideas in examinations, office works, buying, selling, dealings, and in different day to day tasks. Whatever good idea one gets is nothing but the gift of Allah. Therefore, we should pray to Him to give us knowledge and wisdom. Do not forget to thank Him whenever you get a good idea, and say: Allah gave me this idea.
- The most important knowledge is the knowledge of Allah's attributes, of the Hereafter and of the life-history of the Messengers. The Quran is the most important book of knowledge.
- Since a mention of the favor of knowledge is made in Ayat-ul-kursi; it is advised that after reciting it after salah, one should recite the prayer for knowledge that is: "Rabbi zidni ilma". Apart from praying, one should also try to spare sometime for learning and study.

|  |                  |                    |                      |
|--|------------------|--------------------|----------------------|
| وَسِعَ   | كُرْسِيُّهُ      | السَّمَوَاتِ       | وَالْأَرْضِ          |
| <b>encompasses</b>   | <b>His chair</b> | <b>the heavens</b> | <b>and the earth</b> |
| <b>Translation: His chair encompasses the heavens and the earth,</b> |                  |                    |                      |

- According to the present day knowledge, the width of the heaven is  $35 \times 10^{23}$  kilometers or 15 billion light years. This is the heaven of the world. There are seven heavens above this and the 'Arsh' is above them, above which is Allah's throne. Reflect on all these, and bear in mind the greatness of Allah.

- Whether you are a student or an employee, take interest in obtaining scientific knowledge with an intention to ponder over the universe. This can help us realize the true greatness of Allah and increase our love for Him. It will also show how Allah created so many things for us.
- O Allah! Grant us a place in the Paradise just like You have given us a place in this grand universe. Give us the will to do good deeds.

|  |                     |        |                                      |                            |     |         |
|--|---------------------|--------|--------------------------------------|----------------------------|-----|---------|
| الْعَظِيمُ ٣٥٥   | الْعَلِيُّ          | وَهُوَ | حَفْظُهُمَا                          | وَلَا يَئُودُهُ            |     |         |
| the Supreme  | (is) the Most High, | And He | guarding and preserving both of them | and He feels no fatigue in |     |         |
|  |                     |        | هُمَا                                | حَفْظُ                     | هُ  | يَئُودُ |
|  |                     |        | of both                              | guarding                   | him | burdens |
| <b>Translation:</b> And He feels no fatigue in guarding and preserving both of them. And He is the Most High, the Supreme. |                     |        |                                      |                            |     |         |

- Managing a small number of people, for example of a shop, office or home, tires us. Imagine how difficult it is to manage this grand universe with billions of stars and planets, millions of people, animals and insects – but all this is not at all difficult for Allah.
- Allah has not entrusted any of the workings of this world to others. He Himself takes care of them alone. He knows everything about the condition, the needs, and the wishes of everyone of His creatures. The angels carry out different affairs as per His command.
- الْعَلِيُّ: Allah is high above all such falsehood, which many attribute wrongly or willfully to Him.
- عَظْمٌ means bone which is stiff and hard, and cannot be bent. الْعَظِيمُ is one who can not be bent or pressurized to do something by anyone. Allah is Al-Azeem, i.e., true greatness belongs to Him only.
- Recite the whole ayah now, bearing in mind the attributes of Allah. You will insha'Allah feel a new freshness in your belief.

**Grammar:** We are learning the derivative verbs. In short, we are learning the eight forms of مزید فیہ. To remember them, make sure to revise the three sentences given in the grammar section of the last lesson.

The second derivative verb is on the pattern of جَاهَدَ. It has an alif after the second letter. This alif should be carried in all the forms of verbs. Note that in the cases of active participle and passive participle (i.e., one who does and one who is affected), there occurs مٌ, and both of them differ only in kasrah and fathah, such as مُجَاهِدٌ and مُجَاهِدٌ. In this lesson, we will practice قَاتَلَ جَاهَدَ and نَادَى which occur 150 times in the Quran.

31 جَاهَدَ ج ه د He strived

| The important forms of this verb:<br>جَاهَدَ، يُجَاهِدُ، جَاهِدْ، مُجَاهِدَةٌ |                              | فعل مضارع                                 | فعل ماضي                    |
|---|------------------------------|---|-----------------------------|
|   |                              | He strives/will strive يُجَاهِدُ          | He strived جَاهَدَ          |
| فعل نهى   | فعل أمر                      | They strive / will strive يُجَاهِدُونَ    | They strived جَاهَدُوا      |
| Don't strive!<br>لَا تُجَاهِدْ  | Strive!<br>جَاهِدْ           | You strive / will strive تُجَاهِدُ        | You strived جَاهَدْتَ       |
| Don't strive you all!<br>لَا تُجَاهِدُوا                                      | Strive you all!<br>جَاهِدُوا | You all strive / will strive تُجَاهِدُونَ | You all strived جَاهَدْتُمْ |
| One who strives: مُجَاهِدٌ  |                              | I strive / will strive أُجَاهِدُ          | I strived جَاهَدْتُ         |
| One which is strived for: مُجَاهَدٌ   |                              | We strive / will strive نَجَاهِدُ         | We strived جَاهَدْنَا       |
| To strive: مُجَاهِدَةٌ  |                              | She strives / will strive تُجَاهِدُ       | She strived جَاهَدَتْ       |

(on the pattern of جَاهَدَ)

54 قَاتَلَ ق ت ل He fought

| The important forms of this verb:<br>قَاتَلَ، يُقَاتِلُ، قَاتِلٌ، مُقَاتِلَةٌ |                               | فعل مضارع                               | فعل ماضي                   |
|---|-------------------------------|---|----------------------------|
|   |                               | He fights / will fight يُقَاتِلُ        | He fought قَاتَلَ          |
| فعل نهى   | فعل أمر                       | They fight / will fight يُقَاتِلُونَ    | They fought قَاتَلُوا      |
| Don't fight!<br>لَا تُقَاتِلْ   | Fight!<br>قَاتِلْ             | You fight / will fight تُقَاتِلُ        | You fought قَاتَلْتَ       |
| Don't fight (you all)!<br>لَا تُقَاتِلُوا                                     | Fight (you all)!<br>قَاتِلُوا | You all fight / will fight تُقَاتِلُونَ | You all fought قَاتَلْتُمْ |
| One who fights: مُقَاتِلٌ   |                               | I fight / will fight أُقَاتِلُ          | I fought قَاتَلْتُ         |
| One who is fought against: مُقَاتِلٌ  |                               | We fight / will fight نُقَاتِلُ         | We fought قَاتَلْنَا       |
| To fight: مُقَاتِلَةٌ   |                               | She fights / will fight تُقَاتِلُ       | She fought قَاتَلَتْ       |

(on the pattern of **جَاهَدَ**)

He called

54 نَادَى ن د و

The root of this word has a weak letter and is dropped in the order form

| The important forms of this verb:   |               | فعل مضارع             |            | فعل ماضي                 |            |                |             |
|-------------------------------------|---------------|-----------------------|------------|--------------------------|------------|----------------|-------------|
| نَادَى، يُنَادِي، نَادٍ ، مُنَادَاة |               | He calls / will call  | يُنَادِي   | He called                | نَادَى     |                |             |
| فعل نهى                             | فعل أمر       | They call / will call | يُنَادُونَ | They called              | نَادَوْا   |                |             |
| Don't call!                         | لَا تُنَادِ   | Call!                 | نَادِ      | You call / will call     | تُنَادِي   | You called     | نَادَيْتَ   |
| Don't (you all) call!               | لَا تُنَادُوا | Call (you all)!       | نَادُوا    | You all call / will call | تُنَادُونَ | You all called | نَادَيْتُمْ |
| Caller: مُنَادٍ                     |               | I call / will call    | أُنَادِي   | I called                 | نَادَيْتُ  |                |             |
| One who is called: مُنَادَى         |               | We call / will call   | نُنَادِي   | We called                | نَادَيْنَا |                |             |
| Call / to call: مُنَادَاة           |               | She calls / will call | تُنَادِي   | She called               | نَادَتْ    |                |             |



## Lesson-25: Ayat-ul-Kursi

1. Translate the following and then answer the questions given below.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|                  |             |                    |             |                  |
|------------------|-------------|--------------------|-------------|------------------|
| يَعْلَمُ         | مَا         | بَيْنَ أَيْدِيهِمْ | وَمَا       | خَلَفَهُمْ       |
|                  |             |                    |             |                  |
| وَلَا يُحِيطُونَ | بِشَيْءٍ    | مِّنْ عِلْمِهِ     | إِلَّا      | بِمَا شَاءَ      |
|                  |             |                    |             |                  |
| وَسِعَ           | كُرْسِيُّهُ | السَّمَوَاتِ       | وَالْأَرْضِ |                  |
|                  |             |                    |             |                  |
| وَلَا يَئُودُهُ  | حِفْظُهُمَا | وَهُوَ             | الْعَلِيُّ  | الْعَظِيمُ (٢٥٥) |
|                  |             |                    |             |                  |

2a. What is the meaning of: مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلَفَهُمْ ?

2b. What intension should we have while studying science?

2c. What Du'aa can we recite for the increase in our knowledge?

2d. what is the meaning of الْعَلِيُّ and الْعَظِيمُ?

3. Translate the verb into English and fill in the table in Arabic for each verb::

On the pattern of \_\_\_\_\_ ج ه د 31 جَاهِدَ

| The important forms of this verb:<br>جَاهِدَ، يُجَاهِدُ، جَاهِدْ، مُجَاهِدَةٌ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

On the pattern of \_\_\_\_\_ ق ت ل 54 قَاتَلَ

| The important forms of this verb:<br>قَاتَلَ، يُقَاتِلُ، قَاتِلٌ، مُقَاتِلَةٌ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| The important forms of this verb:<br>نَادَى، يُنَادِي، نَادٍ، مُنَادَاة |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل أمر   | فعل نهى |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

**4. Translate the following into English:**

|                                     |  |
|-------------------------------------|--|
| 4a. And (you all) don't fight them  |  |
| 4b. And strive in the path of Allah |  |
| 4c. when he called his Rabb         |  |
| 4d. He will call them               |  |
| 4e. And Noah (upbp) called his son  |  |

**5. Translate the following into Arabic:**

|   |  |
|---|--|
| 5a. فَإِنْ قَاتَلْتُمْ فَأَقْتُلُوهُمْ    |  |
| 5b. يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ      |  |
| 5c. سَمِعْنَا مُنَادِيًا يُنَادِي         |  |
| 5d. نَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمَ    |  |
| 5e. وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا |  |

## Lesson-26: Commonly recited verses Al-Baqarah (2 :284 -285)

After completing this lesson, you will learn **174 new** words, which occur **46,162** times in the Qur'an.

Imagine  
Feel  
Ask

The surahs/chapters of the Quran usually contain important messages at their end. Following are the ending verses of Surah Al Baqarah, which teach us many important lessons.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

|   |                 |                            |                     |                          |
|---|-----------------|----------------------------|---------------------|--------------------------|
| لِلَّهِ   | مَا             | فِي السَّمَوَاتِ           | وَمَا               | فِي الْأَرْضِ            |
| <b>To Allah (belongs)</b>   | <b>whatever</b> | <b>(is) in the heavens</b> | <b>and whatever</b> | <b>(is) in the earth</b> |
| <b>Translation:</b> To Allah belongs whatever is in the heavens and whatever is in the earth. |                 |                            |                     |                          |

- If you are presenting your experiences and showing your degrees in an interview and the interviewer starts looking at his watch in the middle, turns the pages of a phone directory or shows disinterest, how will you feel about it? This is a simple example to show that we should pay full attention when Allah is talking about His creation or attributes.
- O Allah! Help us to be attentive to what You call our attention to and make us consider it very carefully.
- When everything belongs to Him, then why shouldn't we also submit to Him? That is, worship Him and obey Him wholeheartedly.

|  |                     |              |                           |           |                         |
|--|---------------------|--------------|---------------------------|-----------|-------------------------|
| وَأَنْ   | تُبَدُّوا           | مَا          | فِي أَنْفُسِكُمْ          | أَوْ      | تُخْفَوُهُ              |
| <b>And if / whether</b>  | <b>you disclose</b> | <b>what</b>  | <b>(is) in yourselves</b> | <b>or</b> | <b>[you] conceal it</b> |
|  |                     |              | نَفْسٌ، أَنْفُسٌ (pl)     |           |                         |
| <b>Translation:</b> Whether you disclose what is in your own selves or you conceal it, |                     |              |                           |           |                         |
| يُحَاسِبُكُمْ  | بِهِ                | اللَّهُ      |                           |           |                         |
| <b>will call you to account</b>  | <b>for it</b>       | <b>Allah</b> |                           |           |                         |
| <b>Translation:</b> Allah will call you to account for it.                             |                     |              |                           |           |                         |

- Because of the use of "أَنْ" (condition) before "تُبَدُّونَ" and "تُخْفُونَ," the "ن" at the end is dropped and made "تُبَدُّوْا" and "تُخْفُوْا" You will learn this rule later.
- The worship is of two kinds: (1) physical worship such as salah, fasting, giving alms, performing Hajj, calling to Islam, helping the poor, etc; and (2) worship by heart such as believing in Allah, loving Him, trusting Him, showing patience for His sake, contentment in what He gave, etc. In fact, the physical worship also involves worship by the heart.
- Belief and intention are extremely important and their place is the heart. Some of the sins are committed by the heart only; such as disbelief, hypocrisy, haughtiness, jealousy, and love for the world. Allah has made it clear in this ayah that one will be questioned for the worship of heart and mind in the same way as one is questioned for the physical worship like salah, fasting, etc.
- We should always keep our thoughts clean. We will not be questioned for unintentional evil suggestions and evil thoughts. When such thoughts come, we should say "A'oodhu billah..." immediately and keep saying it until they vanish.
- Pray اللَّهُمَّ حَاسِبِي حَسَاباً يَسِيراً (O Allah! Call me to an easy account).

|   |        |           |                      |      |          |
|---|--------|-----------|----------------------|------|----------|
| فَيَغْفِرُ  | لِمَنْ | يَشَاءُ   | وَيُعَذِّبُ          | مَنْ | يَشَاءُ  |
| Then He will forgive  | whom   | He wills, | and [He will] punish | whom | He wills |
| Translation: Then He will forgive whom He wills and punish whom He wills. |        |           |                      |      |          |

عَذَّبَ (to punish); it is on سَجَّح pattern.

عَذَّبَ، عَذَّبُوا، عَذَّبْتُ، عَذَّبْتُمْ، عَذَّبْتُ، عَذَّبْنَا  
 يُعَذِّبُ، يُعَذِّبُونَ، تُعَذِّبُ، تُعَذِّبُونَ، أُعَذِّبُ، نُعَذِّبُ  
 عَذَّبْتُ، عَذَّبُوا، لَا تُعَذِّبُ، لَا تُعَذِّبُوا،  
 مُعَذِّبٌ، مُعَذِّبٌ، تَعَذِّبُ، تَعَذِّبُ، (عَذَّبْتُ، تُعَذِّبُ)

- It does not mean that Allah will forgive or punish people without any rule. It actually means that in the matter of forgiveness and punishment, no one can stop Allah. For example, the criminal whom Allah wants to punish can neither escape nor can anyone save him. Similarly, if Allah wants to forgive anyone on true repentance, then no one can prevent Him to do so.
- O Allah! Forgive us and save us from the punishment of Hell.

|  |                       |           |
|--|-----------------------|-----------|
| قَدِيرٌ (٢٨٤)  | عَلَىٰ كُلِّ شَيْءٍ   | وَاللَّهُ |
| (is) All-Powerful  | on / over every thing | And Allah |
| Translation: And Allah is All-Powerful over every thing. |                       |           |

- If we use our power and energy to do something wrong, we should not think that we are free to do so. Allah has given us time. When He would seize, then no one will be able to save us.
- O Allah! Make us among those who remember You and fear Your punishment.

### The last two verses of Surah Al-Baqarah:

The last two verses of Surah Baqarah have a great significance. It is mentioned in authentic Ahadith that the Messenger of Allah (ﷺ) said: “These Ayaahs are given to me from the treasures below the Throne”. He also said: “Whoever recites these two ayaahs in the night, they will then suffice him”. It means that he will be richly rewarded (Allah knows best).

|  |               |          |              |         |                        |
|--|---------------|----------|--------------|---------|------------------------|
| وَالْمُؤْمِنُونَ   | مِنْ رَبِّهِ  | إِلَيْهِ | أُنزِلَ      | بِمَا   | آمَنَ الرَّسُولُ       |
| and (so do) the believers.   | from His Lord | to him   | was revealed | in what | The Messenger believed |
| Translation: The Messenger believed in what was revealed to him from His Lord and so do the believers. |               |          |              |         |                        |

- Firstly, mention of the belief of the Messenger ﷺ is made, then of the believers. It is because the belief of Muhammad ﷺ is the strongest among humans. He in fact, saw Jibra'eel عليه السلام, the Paradise, the Hell, and talked to Allah during the ascension (معراج).
- After the belief of the Messenger (ﷺ), the belief of companions is mentioned in the same ayah. This is a proof of the firm and unshakable belief of the companions (RAA), and it is a great honor and favor from Allah for them.
- The companions (RAA) had to face many challenges and hardships because of their belief, but they did not give up their belief. Rather, they acted according to it for their whole lives and called others to it.

- O Allah! Give us the strength to study the Quran, the Hadith, and the biography of the Prophet (ﷺ) and his companions to strengthen our belief. Help us to be in the company of righteous people.

|   |                      |                       |                 |                 |                 |
|---|----------------------|-----------------------|-----------------|-----------------|-----------------|
| وَرُسُلِهِ  | وَكُتُبِهِ           | وَمَلَائِكَتِهِ       | بِاللَّهِ       | أَمَنَ          | كُلُّ           |
| <b>and His Messengers</b>   | <b>and His Books</b> | <b>and His Angels</b> | <b>in Allah</b> | <b>believed</b> | <b>Each one</b> |
| (pl) رُسُولٌ، رُسُلٌ  | (pl) كِتَابٌ، كُتُبٌ | (pl) مَلَائِكَةٌ      |                 |                 |                 |
| <b>Translation:</b> Each one believed in Allah, and <b>His</b> Angels, and <b>His</b> Books, and <b>His</b> Messengers. |                      |                       |                 |                 |                 |

- Belief in Allah: It means that there should be no association in His entity, attributes, rights and powers. We should love Him the most and obey Him alone.
- Belief in the angels: The angels convey Allah's messages to His Messengers. They pray for the believers and surround the gatherings where Allah is mentioned and where the Quran is recited and studied. The heaven is full of them. Different angels are busy doing different things.
- There are two angels with every one of us. The feeling of their presence and our conviction in their presence gives us special comfort. It helps us in doing good and in avoiding evil.
- Belief in the Books: Allah has sent down Books for the guidance of people from time to time. Torah was revealed to Musa ؑ, Zabur to Dawood ؑ, Injeel to Eisa ؑ, the scriptures to Ibrahim ؑ, and lastly the Quran to Muhammad (ﷺ).
- Belief in the Messengers: Adam ؑ was the first man and the first prophet. As people started to spread out, Allah sent His Messengers for the guidance of people in every region from time to time, starting from Adam ؑ to Muhammad (ﷺ). See! How Allah takes care of us.
- O Allah! Give us the strength to gain knowledge about You, angels, books and Messengers.

|  |                |                |                                |
|--|----------------|----------------|--------------------------------|
| مِّنْ رُّسُلِهِ  | أَحَدٍ         | بَيْنَ         | لَا نُفَرِّقُ                  |
| <b>of His Messengers."</b>   | <b>any one</b> | <b>between</b> | <b>"We make no distinction</b> |
| <b>Translation:</b> "We make no distinction between any one of <b>His</b> Messengers." |                |                |                                |

- When Allah Himself has sent all the messengers, then it is necessary for us to believe in all of them. Every prophet and messenger has tried his best to convey Allah's Message to His servants. We should not be like Jews who believe in Musa ؑ but do not believe in Eisa ؑ and Muhammad (ﷺ), nor like the Christians, who believe in Eisa ؑ but do not believe in Muhammad (ﷺ).
- We should not have any hesitation in adopting the name of any messenger, such as the names of Israeel, Musa, Eisa, Lut ؑ etc, irrespective of how Jews or Christians treat us.

|  |                   |                       |           |
|--|-------------------|-----------------------|-----------|
| 74   | وَأَطَعْنَا       | سَمِعْنَا             | وَقَالُوا |
| <b>and we obey[ed]</b>                                   | <b>We hear[d]</b> | <b>And they said,</b> |           |
| <b>Translation:</b> And they say, "We hear and we obey." |                   |                       |           |

أَطَاعَ، أَطَاعُوا، أَطَعْتُ، أَطَعْتُمْ، أَطَعْنَا يُطِيعُ، يُطِيعُونَ، تُطِيعُ، تُطِيعُونَ، أَطِيعُ، نَطِيعُ  
أَطِعْ، أَطِيعُوا، لَا تُطِيعُوا لَا تُطِيعُوا مُطِيعٌ، مُطَاعٌ، إِطَاعَةٌ (أَطَاعْتُ، تُطِيعُ)

- Listening means hearing with interest and pleasure, and acting on it.

|   |                   |                  |                                    |             |
|---|-------------------|------------------|------------------------------------|-------------|
| 28  | الْمَصِيرُ (٢٨٥)  | وَالْيَكِ        | رَبَّنَا                           | غُفْرَانَكَ |
| <b>(is) the return</b>  | <b>And to You</b> | <b>our Lord,</b> | <b>(We seek) Your forgiveness,</b> |             |
| <b>Translation:</b> (We seek) <b>Your</b> forgiveness, our Lord, and to <b>You</b> is the return (of all)." |                   |                  |                                    |             |

- After listening and obeying, they do not become haughty. Instead, they pray for Allah's forgiveness.
- Muhammad (ﷺ) used to ask for forgiveness seventy times a day. If we are very busy, even then we can recite the shortest prayer for seeking forgiveness "Astaghfirullah" with sincere heart. This short prayer can be recited seventy times a minute!
- Firstly, the request for forgiveness is made, and then of meeting with Allah. We wish to wash off our sins before meeting Him.
- In this ayah, a mention of five articles of faith is made: viz, Allah, Angels, Books, Messengers and then the Hereafter, "وَالْيَكِ الْمَصِيرُ".
- It is stated in a Hadith that whoever has a desire of meeting with Allah, then Allah will also like to meet him. So let us recite the last bit of this ayah with the passion to meet Allah and with the fear of our sins, i.e., with mixed feelings of hope and fear.
- While reciting these ayaahs, i.e., "we heard and we obeyed", we can also join in their saying and pray for ourselves.

**Grammar:** The 4<sup>th</sup> derivative pattern is أَسْلَمَ in which hamzah is added as a first letter. Note that in the cases of اسم فاعل, and اسم مفعول, hamzah is dropped and مُ is added. The two of them differ only in fathah and kasrah; For example, مُسْلِم and مُسَلِّم. Hamzah is dropped in مضارع فعل نهى and فعل نهى forms too.

Almost **9000** words of the Qur'an are on derivative verb patterns. This pattern (أَسْلَمَ) is the most frequently occurring derivative pattern in the Qur'an. Almost 4500 words of the Qur'an follow this pattern, i.e., you will find one word in almost every 2<sup>nd</sup> line of the Qur'an along this pattern.

In a **majority of** these types of verbs, the relationship between the basic trilateral and this derivative forms is like doing and getting it done.

For example

نَزَلَ: he came down and أَنْزَلَ: he brought down.

خَرَجَ: he came out and أَخْرَجَ: he brought out.

However, this is not true in every case, for example, أَرَادَ، أَسْلَمَ، أَشْرَكَ، أَخْرَجَ.

We will practice different forms of أَسْلَمَ (310 times in the Quran).

He submitted

22 أَسْلَمَ س ل م

| Important forms of this verb:<br>أَسْلَمَ ، يُسَلِّمُ ، أَسْلَمَ ، إِسْلَام |                                 | فعل مضارع                                    | فعل ماضي                          |
|---|---------------------------------|--|-----------------------------------|
|   |                                 | He submits / will submit<br>يُسَلِّمُ        | He submitted<br>أَسْلَمَ          |
| فعل نهى   | فعل أمر                         | They submit / will submit<br>يُسَلِّمُونَ    | They submitted<br>أَسْلَمُوا      |
| Don't submit!<br>لَا تُسَلِّمُ  | Submit!<br>أَسْلِمُ             | You submit / will submit<br>تُسَلِّمُ        | You submitted<br>أَسْلَمْتَ       |
| Don't submit (you all)!<br>لَا تُسَلِّمُوا                                  | Submit (you all)!<br>أَسْلِمُوا | You all submit / will submit<br>تُسَلِّمُونَ | You all submitted<br>أَسْلَمْتُمْ |
| One who submits: مُسَلِّمٌ  |                                 | I submit / will submit<br>أُسَلِّمُ          | I submitted<br>أَسْلَمْتُ         |
| To whom one submits: مُسَلَّمٌ  |                                 | We submit / will submit<br>نُسَلِّمُ         | We submitted<br>أَسْلَمْنَا       |
| Submission: إِسْلَامٌ   |                                 | She submits / will submit<br>تُسَلِّمُ       | She submitted<br>أَسْلَمَتْ       |



(on the pattern of أَسْلَمَ)

He associated partner

120 أَسْلَمَ شَرِك

| Important forms of this verb:<br>أَشْرَكَ، يُشْرِكُ، أَشْرِكُ، إِشْرَاك |  | فعل مضارع   | فعل ماضي                                   |
|---|--|---|--|
|   |  | He associates / will associate partner<br>يُشْرِكُ        | He associated partner<br>أَشْرَكَ          |
| فعل نهى   | فعل أمر                                    | They associate / will associate partner<br>يُشْرِكُونُ    | They associated partner<br>أَشْرَكُوا      |
| Don't associate partner!<br>لا تُشْرِكُ                                 | Associate partner!<br>أَشْرِكُ             | You associate / will associate partner<br>تُشْرِكُ        | You associated partner<br>أَشْرَكْتَ       |
| Don't associate partner (you all)!<br>لا تُشْرِكُوا                     | Associate partner (you all)!<br>أَشْرِكُوا | You all associate / will associate partner<br>تُشْرِكُونَ | You all associated partner<br>أَشْرَكْتُمْ |
| One who associates partner: مُشْرِكٌ                                    |  | I associate / will associate partner<br>أَشْرِكُ          | I associated partner<br>أَشْرَكْتُ         |
| To whom partner is associated: مُشْرِكٌ                                 |  | We associate / will associate partner<br>نُشْرِكُ         | We associated partner<br>أَشْرَكْنَا       |
| To associate partner: إِشْرَاكٌ   |  | She associates / will associate partner<br>تُشْرِكُ       | She associated partner<br>أَشْرَكْتَ       |

(on the pattern of أَسْلَمَ)

He brought out

108 أَخْرَجَ خَرَجَ

| Important forms of this verb:<br>أَخْرَجَ، يُخْرِجُ، أَخْرَجَ، إِخْرَاج |                                    | فعل مضارع   | فعل ماضي                            |
|---|------------------------------------|---|-------------------------------------|
|   |                                    | He brings out / will bring out<br>يُخْرِجُ        | He brought out/took out<br>أَخْرَجَ |
| فعل نهى   | فعل أمر                            | They bring out / will bring out<br>يُخْرِجُونَ    | They brought out<br>أَخْرَجُوا      |
| Don't bring out!<br>لا تُخْرِجُ   | Bring out!<br>أَخْرَجُ             | You bring out / will bring out<br>تُخْرِجُ        | You brought out<br>أَخْرَجْتَ       |
| Don't (you all) bring out!<br>لا تُخْرِجُوا                             | Bring out (you all)!<br>أَخْرَجُوا | You all bring out / will bring out<br>تُخْرِجُونَ | You all brought out<br>أَخْرَجْتُمْ |
| One who brings out: مُخْرِجٌ  |                                    | I bring out / will bring out<br>أَخْرَجُ          | I brought out<br>أَخْرَجْتُ         |
| One who is brought out: مُخْرِجٌ  |                                    | We bring out / will bring out<br>نُخْرِجُ         | We brought out<br>أَخْرَجْنَا       |
| To bring out: إِخْرَاجٌ   |                                    | She brings out / will bring out<br>تُخْرِجُ       | She brought out<br>أَخْرَجْتَ       |

**Please note :** أَخْرَجَ، يُخْرِجُ، إِخْرَاج (To bring out) خَرَجَ، يَخْرُجُ، خُرُوج (To come out)



2a. How many types of worship are there?

2b. What is the meaning of the words : **فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ**? Does it mean that Allah will punish people just randomly?

2c. Mention any three books revealed by Allah SWT? Write the names of the messengers on whom these books were revealed?

2d. What are the five beliefs mentioned in the last verses of Surah Al-Baqarah?

3. Translate the verb into English and fill in the table in Arabic for each verb::

On the pattern of \_\_\_\_\_ 22 أَسَلَّمَ س ل م

| Important forms of this verb:<br>أَسَلَّمَ ، يُسَلِّمُ ، أَسَلِّمُ ، إِسْلَام |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

On the pattern of \_\_\_\_\_ 120 أَشْرَكَ ش ر ك

| Important forms of this verb:<br>أَشْرَكَ ، يُشْرِكُ ، أَشْرِكُ ، إِشْرَاك |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

| Important forms of this verb:<br>أَخْرَجَ، يُخْرِجُ، أَخْرَجَ، إِخْرَاجٌ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

| 4. Translate the following into English:  |  |
|---|--|
| 4a. Thus we brought them out              |  |
| 4b. Thus submit you all                   |  |
| 4c. And take me out                       |  |
| 4d. Thus don't associate partner to Allah |  |
| 4e. You took it out                       |  |

| 5. Translate the following into Arabic:        |  |
|--|--|
| 5a. أَسْلَمْتُمْ                               |  |
| 5b. وَلَا تُشْرِكْ بِهِ أَحَدًا                |  |
| 5c. نَقُولُ لِلَّذِينَ أَشْرَكُوا              |  |
| 5d. سُبْحَانَہٗ عَمَّا يُشْرِكُونَ             |  |
| 5e. وَأَخْرَجُوهُمْ مِنْ حَيْثُ أَخْرَجُواكُمْ |  |

## Lesson-27: Commonly recited verses Al-Baqarah (2 :286 )

After completing this lesson, you will learn **181 new** words, which occur **47,298** times in the Qur'an.

Imagine  
Feel  
Ask

This is the last ayah of Surah Al-Baqarah. There is a great significance of the last two ayahs of Al-Baqarah and they teach us several important things.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|   |        |          |         |                 |
|---|--------|----------|---------|-----------------|
| وُسْعَهَا <sup>ط</sup>  | إِلَّا | نَفْسًا  | اللَّهُ | لَا يُكَلِّفُ   |
| to its capacity   | but    | any soul | Allah   | does not burden |
| <b>Translation:</b> Allah does not burden any soul but to its capacity. |        |          |         |                 |

- All that which Allah has made obligatory is possible to undertake, whether it is the Fajr prayer in cold season or the command to spend money and time in His cause, etc. Similarly, we can avoid all that which is prohibited, such as usury and immodesty, no matter how common these evils become.
- Allah has also given us many concessions in case of our helplessness, such as shortening of prayers during journeys, offering prayers while sitting or lying down when not possible to stand, resorting to tayammum when we cannot perform wudhu, etc.
- O Allah! Give us the strength to carry out all Your commands, and let there be no displeasure in our hearts while fulfilling them.

|  |      |                |                  |      |        |
|--|------|----------------|------------------|------|--------|
| اِكْتَسَبَتْ <sup>ط</sup>  | مَا  | وَعَلَيْهَا    | كَسَبَتْ         | مَا  | لَهَا  |
| it earned (evil)   | what | and against it | it earned (good) | what | for it |
| <b>Translation:</b> For it (will be the reward of) what (good) it earned, and against it (will be the consequence of) what (evil) it earned. |      |                |                  |      |        |

- That is, nobody will carry the burden of another. Relatives, leaders, and money would be of no use in the Hereafter. Only good deeds will benefit us.
- We should not give up doing good deeds because of anyone's fear, hesitation or shame, as they are not going to avail us in anyway. Some people put off the prayer in market-place, railway station or airport because of hesitation, which is merely foolishness.

|  |      |                         |      |                          |           |
|--|------|-------------------------|------|--------------------------|-----------|
| اٰخَطَاْنَا <sup>ع</sup>   | اَوْ | نَسِيْنَا <sup>36</sup> | اِنْ | لَا تُؤَاخِذْنَا         | رَبَّنَا  |
| we erred   | or   | we have forgotten       | if   | (do) not take us to task | Our Lord! |
| <b>Translation:</b> "Our Lord! Do not take us to task if we have forgotten or erred. |      |                         |      |                          |           |

- While making this prayer, think about the various tasks we perform, such as making sincere intentions, understanding the Quran, offering prayers and other forms of worship, dealing with others, receiving education, earning, enjoining good, calling to Islam, doing social work, etc. In all these matters we may have certain shortcomings. We cannot be perfect in our acts. Therefore, we should make this prayer with full humility.
- Our friends, companions and relatives may commit mistakes against us. All of them are also humans. We should make it a habit to overlook and forgive them, so that Allah may forgive us.

|   |                |                              |                 |
|---|----------------|------------------------------|-----------------|
| اِصْرًا   | عَلَيْنَا      | وَلَا تَحْمِلْ <sup>52</sup> | رَبَّنَا        |
| a burden  | upon us        | and not lay                  | Our Lord!       |
| مِنْ قَبْلِنَا <sup>242</sup>   | عَلَى الدِّينِ | حَمَلْتَهُ                   | كَمَا           |
| before us   | Upon those who | You laid [it]                | like that which |
| <b>Translation:</b> Our Lord! And lay not upon us a burden like that which You laid upon those before us. |                |                              |                 |

- The Children of Israel were prohibited to practice trade and hunting on Saturdays because of their transgressions. May Allah not burden us with such harsh commands.
- Look at this prayer and see how much Allah cares for us! He Himself has taught us how to make the prayer! If still, we do not pray, how foolish will it be on our part?
- Pray it with the strong belief that it will be accepted.

|  |         |             |            |                   |                   |           |
|--|---------|-------------|------------|-------------------|-------------------|-----------|
| بِهِ   | لَنَا   | لَا طَاقَةَ | مَا        | تُحْمَلُنَا       | وَلَا             | رَبَّنَا  |
| of it<br>(to bear)   | we have | no strength | that which | burden us<br>with | [and] (do)<br>not | Our Lord! |
| <b>Translation:</b> Our Lord! And burden us not with that which we have no strength to bear. |         |             |            |                   |                   |           |

- That is, do not burden us with what we cannot bear such as shortage of money, helplessness, subjugation, illness, hardship caused by people etc. Similarly, do not subject us to trials in which we may fail. Do not give us so much money, power or friends that we may deviate from the right path.
- If anyone is put to trial through personal wealth, power, hardship or bad company and is not acting according to Islam or not calling people to Islam, then instead of laughing at him and considering him inferior, we should recite the above prayer. We may also become a part of a similar trial in which we may also slip off. While admonishing such people or making a mention of them in meetings, we should not lose sight of our own shortcomings and should say only things which are appropriate.
- The repetition of "rabbana" shows how we should pray. We should remember and praise Him that He is our Lord, our provider, our sustainer.
- O Allah! You are the one who is taking care of all our needs, so please do also for us.

|  |                  |                 |
|--|------------------|-----------------|
| وَأَرْحَمْنَا  | وَأَغْفِرْ لَنَا | وَأَعْفُ عَنَّا |
| and have mercy on us   | And forgive us   | And pardon us   |
| وَأَرْحَمْنَا + نَا  | وَأَغْفِرْ + نَا | وَأَعْفُ + نَا  |
| <b>Translation:</b> And pardon us; and forgive us; and have mercy on us; |                  |                 |

- We need all the three things mentioned in this part:
  - If Allah asked us to do many things and we have not done even few of them, then, O Allah, please forgive our shortcomings.
  - If Allah forbade us from several things, but still we have committed the sins, then, O Allah, please forgive our transgressions and cover them up.
  - Even if the above two invocations are granted, we cannot enter paradise with little good deeds or just because of our good deeds. So, O Allah, have mercy on us.
- It must be remembered that the Paradise is not earned because of our good deeds but because of Allah's mercy alone. Good deeds make a person eligible to receive the mercy of Allah and the mercy of Allah takes one to the paradise.
- In short, we say "wa'afu anna" for what we have missed doing, "waghfir lana" for the wrongs we did, and "warhamna" for what we have done right but which is not enough at all.

|  |                 |                     |               |         |
|--|-----------------|---------------------|---------------|---------|
| الْكَافِرِينَ  | عَلَى الْقَوْمِ | فَانصُرْنَا         | مَوْلَانَا    | أَنْتَ  |
| [the] disbelievers   | over the people | so give us victory  | our Protector | You are |
|  |                 | فَ + أَنْصُرْ + نَا | مَوْلَى + نَا |         |
| <b>Translation:</b> You are our Protector, so give us victory over the disbelieving people." |                 |                     |               |         |

- **مولى** means protector, master, one who rights the wrong, and helper. Remaining on the path of guidance and facing the storms of opposition is not possible without Allah's help and support.
- The above verses were revealed to Muhammad (ﷺ) during the last period of his stay in Makkah when Muslims were badly persecuted and given severe punishments. In this prayer, there is admission of one's weaknesses & mistakes, anxiety for making amends for one's sins, and at the end a prayer for help against the disbelievers. It thus becomes clear that if we are under the oppression of others and are helpless, then we should first try to remove our weaknesses and fulfill our obligations, then try to wipe out evils from our society, calling the people to Islam and following the commands at individual as well as collective levels. At the same time we should make this prayer and should try in a constructive manner to end their oppression which prevents us from acting on the commands of Islam.

**Grammar:** We are continuing to practice the third derivative pattern is **أَسْلَمَ** in which hamzah is added as a first letter. Note that in the cases of اسم فاعل, and اسم مفعول, hamzah is dropped and **مُ** is added. The two of them differ only in fathah and kasrah; For example, **مُنَزَّل** and **مُنَزَّل**. Hamzah is dropped in **مضارع فعل مضارع** and **نهي** forms too.

We will study **أَنْزَلَ**, **أَنْزَلْنَا**, and **أَنْزَلْتُمْ** in this lesson. Please note the following:

(on the pattern of **أَسْلَمَ**)

He sent down

190 أَنْزَلَ نَزَلَ

| Important forms of this verb:<br><b>أَنْزَلَ، يُنَزِّلُ، أَنْزَلْنَا، أَنْزَلْتُمْ، أَنْزَلْتُ</b> |   | فعل مضارع   | فعل ماضي                                 |
|--|---|---|--|
|  |   | He sends down / will send down<br><b>يُنَزِّلُ</b>        | He sent down<br><b>أَنْزَلَ</b>          |
| فعل نهي  | فعل أمر                                   | They send down / will send down<br><b>يُنَزِّلُونَ</b>    | They sent down<br><b>أَنْزَلُوا</b>      |
| Don't send down!<br><b>لَا تُنَزِّلْ</b>   | Send down!<br><b>أَنْزِلْ</b>             | You send down / will send down<br><b>تُنَزِّلُ</b>        | You sent down<br><b>أَنْزَلْتَ</b>       |
| Don't send down (you all)!<br><b>لَا تُنَزِّلُوا</b>   | Send down (you all)!<br><b>أَنْزِلُوا</b> | You all send down / will send down<br><b>تُنَزِّلُونَ</b> | You all sent down<br><b>أَنْزَلْتُمْ</b> |
| One who sends down: <b>مُنَزِّلٌ</b>   |   | I send down / will send down<br><b>أَنْزِلُ</b>           | I sent down<br><b>أَنْزَلْتُ</b>         |
| One which is sent down: <b>مُنَزَّلٌ</b>   |   | We send down / will send down<br><b>نُنَزِّلُ</b>         | We sent down<br><b>أَنْزَلْنَا</b>       |
| To send down: <b>أَنْزَلَ</b>  |   | She sends down / will send down<br><b>تُنَزِّلُ</b>       | She sent down<br><b>أَنْزَلَتْ</b>       |

**Please note :** أَنْزَلَ، يُنَزِّلُ، أَنْزَلْنَا، أَنْزَلْتُمْ (To send down)      نَزَلَ، يَنْزِلُ، نَزَلْنَا، نَزَلْتُمْ (To come down)



(on the pattern of أَضَلَّ)

He misled

64 أَضَلَّ ض ل ل

This verb has two identical letters in its root. At some places, the two letters are written separately for example أَضَلَّ or أَضِلُّ .

| Important forms of this verb:<br>أَضَلَّ، يُضِلُّ، أَضِلُّ، إِضْلَالٌ |                                 | فعل مضارع                                    | فعل ماضي                      |
|---|---------------------------------|--|-------------------------------|
|   |                                 | He misleads / will mislead<br>يُضِلُّ        | He misled<br>أَضَلَّ          |
| فعل نهى   | فعل أمر                         | They mislead / will mislead<br>يُضِلُّونَ    | They misled<br>أَضَلُّوا      |
| Don't mislead!<br>لَا تُضِلَّ   | Mislead!<br>أَضِلِّ             | You mislead / will mislead<br>تُضِلُّ        | You misled<br>أَضَلَّتَ       |
| Don't (you all) mislead!<br>لَا تُضِلُّوا                             | Mislead (you all)!<br>أَضِلُّوا | You all mislead / will mislead<br>تُضِلُّونَ | You all misled<br>أَضَلَّتُمْ |
| One who misleads: مُضِلٌّ   |                                 | I mislead / will mislead<br>أُضِلُّ          | I misled<br>أَضَلَّتُ         |
| One who is misled: مُضَلٌّ  |                                 | We mislead / will mislead<br>نُضِلُّ         | We misled<br>أَضَلَّلْنَا     |
| To mislead: إِضْلَالٌ   |                                 | She misleads / will mislead<br>تُضِلُّ       | She misled<br>أَضَلَّتْ       |

**Please note :** أَضَلَّ، يُضِلُّ، إِضْلَالٌ (To make someone go astray / to mislead someone) ، ضَلَّ، يَضِلُّ، ضَلَالَةٌ (To go astray)

(on the pattern of أَرْسَلَ)

He sent

169 أَرْسَلَ ر س ل

| Important forms of this verb:<br>أَرْسَلَ، يُرْسِلُ، إِرْسَالٌ، أَرْسَلْتُ |                               | فعل مضارع                               | فعل ماضي                     |
|--|-------------------------------|---|------------------------------|
|  |                               | He sends / will send<br>يُرْسِلُ        | He sent<br>أَرْسَلَ          |
| فعل نهى  | فعل أمر                       | They send / will send<br>يُرْسِلُونَ    | They sent<br>أَرْسَلُوا      |
| Don't send!<br>لَا تُرْسِلْ  | Send!<br>أَرْسِلْ             | You send / will send<br>تُرْسِلُ        | You sent<br>أَرْسَلْتَ       |
| Don't send (you all)!<br>لَا تُرْسِلُوا                                    | Send (you all)!<br>أَرْسِلُوا | You all send / will send<br>تُرْسِلُونَ | You all sent<br>أَرْسَلْتُمْ |
| Sender: مُرْسِلٌ   |                               | I send / will send<br>أُرْسِلُ          | I sent<br>أَرْسَلْتُ         |
| One who is sent: مُرْسَلٌ  |                               | We send / will send<br>نُرْسِلُ         | We sent<br>أَرْسَلْنَا       |
| To send: إِرْسَالٌ   |                               | She sends / will send<br>تُرْسِلُ       | She sent<br>أَرْسَلَتْ       |

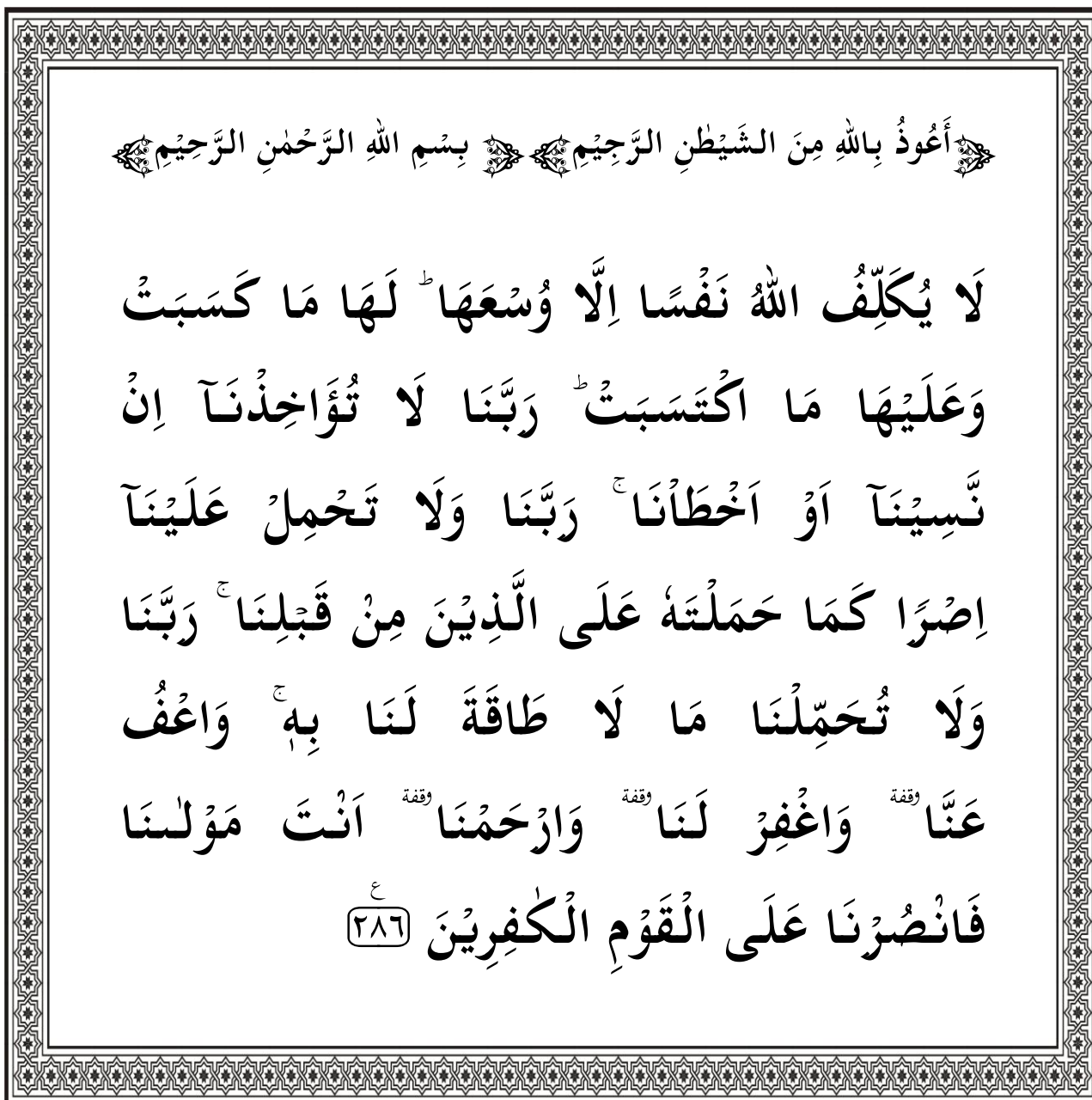
As mentioned earlier, this kind of verb which is on the pattern of أَسْلَمَ , has a relationship between the basic trilateral and derivative form; which is like doing and getting it done. For example:

نَزَلَ : came down , أَنْزَلَ : sent down;

ضَلَّ : went astray, أَضَلَّ made some one go astray.

This relationship is not clear in the case of *أُرْسِلَ*. Therefore, the above relationship is not always true.

Note that the 4<sup>th</sup> pattern (أسلم) is the most frequently occurring derivative pattern in the Qur'an. Almost 4500 words of the Qur'an are on this pattern; i.e., once in every two line, you will find a word of this pattern.



## Lesson-27: Commonly recited verses Al-Baqarah ( 2 :286 )

1. Translate the following and then answer the questions given below.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

|  |  |  |  |  |
|--|--|--|--|--|
|  |  |  |  |  |
|--|--|--|--|--|

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

|  |  |  |  |  |
|--|--|--|--|--|
|  |  |  |  |  |
|--|--|--|--|--|

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

|  |  |  |  |  |
|--|--|--|--|--|
|  |  |  |  |  |
|--|--|--|--|--|

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

كَمَا حَمَلْتَهُ عَلَى الدِّينِ مِنْ قَبْلِنَا

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

|  |  |  |  |  |
|--|--|--|--|--|
|  |  |  |  |  |
|--|--|--|--|--|

وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا

|  |  |  |
|--|--|--|
|  |  |  |
|--|--|--|

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

2a. In case of sickness or difficulties, what concessions are given to us by Allah SWT?

2b. Why is Rabbana repeated in this prayer? What does it teach us?

2c. What is the difference between **وَاعْفُ عَنَّا** and **وَاعْفِرْ لَنَا**?

2d. What is the meaning of **مَوْلَى**?

3. Translate the verb into English and fill in the table in Arabic for each verb::

On the pattern of \_\_\_\_\_ نزل أنزل 190

| Important forms of this verb:<br>أَنْزَلَ، يُنْزِلُ، أَنْزَلَ، إِنْزَالٌ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

On the pattern of \_\_\_\_\_ رسل أرسل 169

| Important forms of this verb:<br>أَرْسَلَ، يُرْسِلُ، إِرْسَالٌ، إِرْسَالٌ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| Important forms of this verb:<br>أَضَلَّ، يُضِلُّ، أَضِلُّ، إِضْلَالٌ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| 4. Translate the following into English |                        |
|---|------------------------|
| 4a.                                     | They will misguide you |
| 4b.                                     | Allah has sent down    |
| 4c.                                     | Don't misguide me!     |
| 4d.                                     | I send you             |
| 4e.                                     | Send them with me!     |

| 5. Translate the following into Arabic |  |
|--|--|
| 5a.                                    | إِنَّا أَنْزَلْنَاهُ قُرْآنًا<br>عَرَبِيًّا            |
| 5b.                                    | هُوَ الَّذِي أَنْزَلَ<br>عَلَيْكَ الْكِتَابَ           |
| 5c.                                    | نُرْسِلُ الْمُرْسَلِينَ                                |
| 5d.                                    | وَمَا أَرْسَلْنَاكَ إِلَّا<br>رَحْمَةً لِّلْعَالَمِينَ |
| 5e.                                    | يُضِلُّ بِهِ كَثِيرًا<br>وَيَهْدِي بِهِ كَثِيرًا       |

## Lesson-28: Commonly recited Verses - Al-Hashr (59: 22-24)

After completing this lesson, you will learn **191 new** words, which occur **48,939** times in the Qur'an.

Imagine  
Feel  
Ask

### Introduction:

- Allah's excellent names (الأَسْمَاءُ الْحُسْنَى) have been mentioned in the last 3 verses of Surah al-Hashr. حُسْنَى means good or excellent and أَسْمَاءُ means names. The correct and authentic attributes and names of Allah are those which are mentioned in the Quran and in the Hadith.
- These names describe the attributes of Allah. Remembering all these names brings many benefits and rewards. They help us to strengthen our Iman in Allah, increase His love, His fear, and His greatness in our hearts. Thus, it becomes easy for us to act on His commands.
- All three of these verses start with هُوَ اللهُ. These verses carry so much effect that their recitation instills the fear of Allah in our hearts.
- The most important knowledge of all is the knowledge about Allah and His attributes. The Quran is the most important source of this knowledge. We cannot know about the entity of Allah because there is nothing which is similar to Him. So, we can only recognize Allah through His attributes, such as Ar-Rahman, Ar-Raheem, etc. Every attribute of Allah connects us with Him. For example, He is Ar-Raheem (Most Merciful), so we hope that Allah will be merciful to us too.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|  |         |         |               |        |        |         |
|--|---------|---------|---------------|--------|--------|---------|
| هُوَ   | اللَّهُ | الَّذِي | لَا           | إِلَهَ | إِلَّا | هُوَ    |
| He   | Allah   | whom    | (there is) no | God    | but    | He (is) |
| Translation: He is Allah; other than whom there is no god, |         |         |               |        |        |         |

- Allah's name occurs almost **2700** times in the Quran. His attributes are mentioned in addition to that number. Therefore, to know about Allah, the Qur'an is the best book.
- There is no god except Allah, i.e., there is none worthy of worship; or the one whom we can obey; and who can fulfill our needs.

|   |                 |                          |      |                      |                    |
|---|-----------------|--------------------------|------|----------------------|--------------------|
| عَلِمُ  | الْغَيْبِ       | وَالشَّهَادَةِ           | هُوَ | الرَّحْمَنُ          | الرَّحِيمُ         |
| the All-Knower  | (of) the unseen | and the seen / witnessed | He   | is the Most Gracious | the Most Merciful. |
| Translation: the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. |                 |                          |      |                      |                    |

- What we do not see or do not know is unseen and what we see or know is the 'shahada' or manifest. For Allah, nothing is unseen. Everything is manifest to Him. The unseen and the manifest is mentioned here for our own understanding.
- For us, several affairs of the world remain unseen. What is going to happen today and tomorrow is a secret for us. Even what is happening inside our bodies, whether we will remain healthy or fall ill is known to Allah alone.
- There are several things around us which we can neither see nor hear; such as the waves of telephone, radio and TV, waves outside the range of visible and audible spectrum, etc. In the same way, the angels and the Jinn are also invisible to us.
- With reference to such attributes, we can say: O Allah! You alone know the harm and benefit of everything, and what is going to happen and when. So protect us and give us the Tawfeeq to do those deeds which are beneficial to us.
- الرَّحْمَنُ : Intensely merciful; الرَّحِيمُ : Continuously merciful. Allah is الرَّحْمَنُ الرَّحِيمُ i.e., His mercy is intense and continuous.

- The Messenger of Allah (ﷺ) said: “The one who does not show mercy will not be shown mercy!” So we should try to show mercy to our friends, companions, family members, general public, and even to animals, so that Allah continues to show His mercy to us. O Allah! Have mercy on us!
- If we have to commit a sin, can we find a place where He can not see us?

|   |            |            |                      |             |              |                |
|---|------------|------------|----------------------|-------------|--------------|----------------|
| هُوَ  | إِلَّا     | إِلَهَ     | لَا                  | الَّذِي     | اللَّهُ      | هُوَ           |
| <b>He</b>   | <b>but</b> | <b>God</b> | <b>(there is) no</b> | <b>whom</b> | <b>Allah</b> | <b>He (is)</b> |
| <b>Translation: He is Allah, other than whom there is no god;</b> |            |            |                      |             |              |                |

- This passage is repeated, because Allah never forgives associating something with Him.
- He alone is God i.e., who is worshipped, who is obeyed and who fulfills the needs. Attributes that are mentioned here, highlight that none was ever like Him nor will ever be.
- The Prophet (ﷺ) said: (رَوَاهُ مُسْلِمٌ) مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ (Whoever dies with the true knowledge of *la ilaha illAllah* (that there is no god but Allah) will enter the Paradise.

|  |                                   |                 |                 |
|--|-----------------------------------|-----------------|-----------------|
| الْمُؤْمِنُ  | السَّلَامُ                        | الْقُدُّوسُ     | الْمَلِكُ       |
| <b>the Giver of security</b>   | <b>the Perfect/Giver of peace</b> | <b>the Holy</b> | <b>the King</b> |
| <b>Translation: The King, the Holy, The Perfect / Giver of peace, the Giver of security,</b> |                                   |                 |                 |

- **الْمَلِكُ**: The Ruler – who is the owner of this earth and who keeps everyone under His command. Allah has created everything and is the true ruler. No one can challenge His wisdom. He fears none and none can disobey His commands. It must be remembered that He has given us limited freedom in this worldly life, in order to test if we obey Him on our own or not.
- **الْقُدُّوسُ**: He is so pure that there is no defect, deficiency or weakness in Him at all. It cannot be imagined to associate any evil with Him. If there are evils in a worldly ruler or in an office manager, he becomes the cause of many difficulties. It should be a matter of great joy for us that our God, our Lord has no defects at all. We should mention His attributes with great happiness and admiration.
- **السَّلَامُ**: Peace. Instead of saying that something is beautiful, if it is said that it is beauty, then it means it is beauty personified. Similarly, instead of calling Allah as the one giving peace, if He is called ‘Peace’ then it means that He is peace personified. He cannot have any trouble, weakness, defect or decline.
- **الْمُؤْمِنُ**: **أَمِنَ** means one who is secure or is free from fear. **أَمَّنَ** means he gave peace (another meaning is: ‘he believed’). Here, the meaning of ‘Al-Mumin’ is the one who provides peace and security, i.e., the one who gives security from fear, unrest, hardship, trouble, misery, pain and injustice in the world. Only Allah provides security to the heart as well as to the body. Not only one’s self, but one’s family, city, country, land and every single possession is under His security.

|  |                      |                           |                     |
|--|----------------------|---------------------------|---------------------|
| الْمُتَكَبِّرُ   | الْجَبَّارُ          | الْعَزِيزُ <sup>101</sup> | الْمُهَيِّمُ        |
| <b>the Superior</b>  | <b>the Compeller</b> | <b>All-Mighty</b>         | <b>the Overseer</b> |
| <b>Translation: the Overseer, the All-mighty, the Compeller, the Superior,</b> |                      |                           |                     |

- **الْمُهَيِّمُ** has 3 meanings: 1) He is guarding, preserving and protecting everything; 2) He is watching everyone’s deeds; and 3) He is caring, tending and fulfilling all needs.



- **الْعَزِيزُ**: He is prevailing. He is such an entity that no one can rise against Him or oppose His decision. Everyone is powerless and helpless before Him.
- **الْجَبَّارُ** : The one who sets affairs right by using force. Allah is Al-Jabbar; He keeps the universe orderly by His might and enforces His will by force. His will is full of wisdom.
- **الْمُتَكَبِّرُ**: The one who is really great in the entire universe. Allah only is truly great; He always was, is, and will always continue to be great.
- The other meaning of ‘mutakabbir’ is one who is not great, but tries to be so, or thinks that he is great and claims it. The first one to behave in this manner was Iblees, when he refused Allah’s command to prostrate before Adam. Those who show arrogance are the followers of Shaitan.

|   |                       |                          |
|---|-----------------------|--------------------------|
| يُشْرِكُونَ (٢٣)  | عَمَّا                | سُبْحَانَ اللَّهِ        |
| <b>they associate with Him</b>  | <b>above all that</b> | <b>Glory be to Allah</b> |
| <b>Translation: Glory be to Allah above all that they associate (as partners) with Him.</b> |                       |                          |

- Glorification means to declare that Allah is free of every weakness, defect or blemish. There is no defect or deficiency in His knowledge, His mercy, His authority, His priority, His security, His protection, His supervision, and His greatness. He does not need anybody's help. He is free of all associates.

|  |                     |                    |              |              |
|--|---------------------|--------------------|--------------|--------------|
| الْمُصَوِّرُ   | الْبَارِئُ          | الْخَالِقُ         | اللَّهُ      | هُوَ         |
| <b>the Fashioner</b>   | <b>the Inventor</b> | <b>the Creator</b> | <b>Allah</b> | <b>He is</b> |
| <b>Translation: He is Allah, the Creator, the Inventor, the Fashioner;</b> |                     |                    |              |              |

- The universe Allah has created is stated to comprise three stages: 1) planning and designing; 2) bringing into existence and ordering; 3) giving it a final shape.
- **الْخَالِقُ** : The one who plans and designs. This is like an engineer who, before constructing a building, aims at planning the structure to suit the purpose of the building. Allah is such a great creator that He has created billions of people, with their faces, voices and even their fingerprints being different.
- **الْبَارِئُ** : براء means to tear off for separation. Allah is Al-Bari – the one who brings everything from nonexistence to existence, making it according to His plan and design. For example, an engineer marks out a building on the ground according to his plan and design, then excavates the foundations, raises the walls, constructs the roof and so on.
- **الْمُصَوِّرُ** : The one who gives the shape. It is Allah who gives everything its final shape.
- In all the three stages, human actions and Allah’s actions are entirely different. Man makes new things with the knowledge given by Allah, with the energy given by Him, looking at the models made by Allah, and using Allah’s land. The true creator, manufacturer and designer is none but Allah; there is none like Him.

|   |                  |                      |
|---|------------------|----------------------|
| الْحُسْنَىٰ ط                                     | الْأَسْمَاءُ     | لَهُ                 |
| <b>the best (ones)</b>                            | <b>the names</b> | <b>to Him belong</b> |
| <b>Translation: to Him belong the best names.</b> |                  |                      |

- Please note the feminine gender forms below:  
 Masculine: حَسَن (good); أَحْسَن (better) ; الْأَحْسَن (the best)  
 Feminine: حَسَنَةٌ (good); حُسْنَى (better); الْحُسْنَى (the best);

- Allah says in Surah al-A'raf: وَاللَّهُ الْأَسْمَاءَ الْحُسْنَىٰ فَادْعُوهُ بِهَا
- All good names are for Allah alone. We should call Him by those names only; for example, Ya Ghafoor! Forgive me, Ya Raheem! Have mercy on me, pardon me, heal me.
- There is a Hadith: إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِّنْ حَفْظِهَا دَخَلَ الْجَنَّةَ (رواه مسلم) : No doubt Allah has 99 names; whoever remembers them will enter Paradise.
- O Allah! Grant me the will that I can remember Your attributes, recite them sincerely for Your glorification, and try to mend myself with reference to these attributes.
- If we recite Allah's names over and over again to remember them, our relation with Allah will become closer and stronger.
- Begin the process of learning Allah's names from these verses of Surah al-Hashr. Start learning these verses with their meaning.

|  |                            |                 |            |                  |
|--|----------------------------|-----------------|------------|------------------|
| وَالْأَرْضِ ۚ  | فِي السَّمَوَاتِ           | مَا             | لَهُ       | يُسَبِّحُ        |
| <b>and the earth</b>   | <b>(is) in the heavens</b> | <b>whatever</b> | <b>Him</b> | <b>Glorifies</b> |
| <b>Translation: Whatever is in the heavens and the earth, glorifies Him.</b> |                            |                 |            |                  |

- We need to deeply think over this statement again and again. Whatever is in the heavens and the earth is praising Allah; the sun, the moon, stars, clouds, rain, wind and likewise all trees, animals, birds and even walls, books, pens. Everything is glorifying Him.
- Imagine listening to the echo of this glorification. Remember this echo particularly when Shaitan whispers and incites you to do something wrong while you are alone.
- They glorify by their position, i.e., sun, moon, stars, clouds and everything else show by their functions that they are made by the best Creator, who has no deficiency nor any flaw.
- They glorify by their declaration, i.e., everything is glorifying Allah but we do not understand it.

|   |                            |               |
|---|----------------------------|---------------|
| 97<br>الْحَكِيمِ ۚ  | الْعَزِيزُ                 | وَهُوَ        |
| <b>the All-Wise.</b>  | <b>(is) the All-Mighty</b> | <b>And He</b> |
| <b>Translation: And He is the All-Mighty, the All-Wise.</b> |                            |               |

- Al-Azeez has been explained earlier.
- الْحَكِيمِ: the one who is ever, all-wise. His wisdom reflects in every matter of the universe; in its timing and in its way of execution. Allah is Al-Azeez and Al-Hakeem – He has control over everything and He does not use it incorrectly at all. He does not wrong anyone in any way.
- O Allah! Give us the good sense to remain pleased with whatever decision You make and whatever command You pass; because every decision and every command of Yours is full of wisdom.

**Grammar:** We are continuing to practice the third derivative pattern is أُسَلِّمَ in which hamzah is added as a first letter. Note that in the cases of اسم فاعل, and اسم مفعول, hamzah is dropped and مُ is added. The two of them differ only in fathah and kasrah; For example, مُنَزَّل and مُنْزِل. Hamzah is dropped in فعل مضارع and نهي forms too.

In this lesson, we will learn verbs أَرَى، اتَى، أَمَنَ، أَقَامَ، أَرَادَ which occur in the Quran almost 1300 times.

- The second root letter of أَقَامَ أَرَادَ and أَرَى is a weak letter, that is why they form their verbal nouns إِقَامَةٌ، إِرَادَةٌ and إِرَاءَةٌ
- اتَى has a Hamzah in the beginning so its verbal noun is إِيمَانٌ and اتَى has the first root letter as أ and the last root letter as ي, which makes its verbal noun as إِيْتَاءٌ .
- Last verb أَرَى has hamzah in the beginning and ي at the end.

Let us take this piece from a verse of Surah al-Baqarah. Two verbs أَقَامَ and اتَى occur in it. Memorize this passage to remember their meanings.

|   |                 |              |                      |
|---|-----------------|--------------|----------------------|
| الزَّكَاةَ  | وَاتُوا         | الصَّلَاةَ   | وَأَقِيمُوا          |
| <b>Zakah</b>  | <b>and give</b> | <b>Salah</b> | <b>And establish</b> |
| <b>Translation:</b> And establish prayer and give zakah |                 |              |                      |

(on the pattern of أُسَلِّمَ)

He intended

139 أَرَادَ ر و د

| Important forms of this verb:<br>أَرَادَ، يُرِيدُ، أَرِدُ، إِرَادَةٌ |                                | فعل مضارع                                  | فعل ماضي                       |
|--|--------------------------------|--|--------------------------------|
|  |                                | He intends / will intend<br>يُرِيدُ        | He intended<br>أَرَادَ         |
| فعل نهى  | فعل أمر                        | They intend / will intend<br>يُرِيدُونَ    | They intended<br>أَرَادُوا     |
| Don't intend!<br>لَا تُرِدْ  | Intend!<br>أَرِدْ              | You intend / will intend<br>تُرِيدُ        | You intended<br>أَرَدْتَ       |
| Don't intend (you all)!<br>لَا تُرِيدُوا                             | Intend (you all)!<br>أَرِيدُوا | You all intend / will intend<br>تُرِيدُونَ | You all intended<br>أَرَدْتُمْ |
| One who wants / intends: مُرِيدٌ                                     |                                | I intend / will intend<br>أُرِيدُ          | I intended<br>أَرَدْتُ         |
| That which is wanted / intended: مُرَادٌ                             |                                | We intend / will intend<br>نُرِيدُ         | We intended<br>أَرَدْنَا       |
| To want / to intend: إِرَادَةٌ                                       |                                | She intends / will intend<br>تُرِيدُ       | She intended<br>أَرَادَتْ      |

(on the pattern of أَسَلَمَ)

He established

87 أَقَامَ ق و م

| Important forms of this verb:      |                      | فعل مضارع                                     |  | فعل ماضي                       |  |
|------------------------------------|----------------------|---|--|--------------------------------|--|
| أَقَامَ، يُقِيمُ، أَمَّ، إِقَامَةٌ |                      | He establishes / will establish يُقِيمُ       |  | He established أَقَامَ         |  |
| فعل نهى                            | فعل أمر              | They establish / will establish يُقِيمُونَ    |  | They established أَقَامُوا     |  |
| Don't establish!                   | Establish!           | You establish / will establish تُقِيمُ        |  | You established أَقَمْتَ       |  |
| Don't establish (you all)!         | Establish (you all)! | You all establish / will establish تُقِيمُونَ |  | You all established أَقَمْتُمْ |  |
| One who establishes: مُقِيمٌ       |                      | I establish / will establish أَقِيمُ          |  | I established أَقَمْتُ         |  |
| That which is established: مَقَامٌ |                      | We establish / will establish نَقِيمُ         |  | We established أَقَمْنَا       |  |
| To establish: إِقَامَةٌ            |                      | She establishes / will establish تُقِيمُ      |  | She established أَقَامَتْ      |  |

**Please note :** أَقَامَ، يُقِيمُ، إِقَامَةٌ (To establish) قَامَ، يَقُومُ، قِيَامٌ (To stand)

(on the pattern of أَسَلَمَ)

He believed / He gave peace

812 اٰمَنَ ا م ن

| Important forms of this verb:       |                    | فعل مضارع                                  |  | فعل ماضي                    |  |
|-------------------------------------|--------------------|--|--|-----------------------------|--|
| اٰمَنَ، يُؤْمِنُ، اٰمِنٌ، اِيْمَانٌ |                    | He believes / will believe يُؤْمِنُ        |  | He believed اٰمَنَ          |  |
| فعل نهى                             | فعل أمر            | They believe / will believe يُؤْمِنُونَ    |  | They believed اٰمَنُوا      |  |
| Don't believe!                      | Believe!           | You believe / will believe تُؤْمِنُ        |  | You believed اٰمَنْتَ       |  |
| Don't (you all) believe!            | Believe (you all)! | You all believe / will believe تُؤْمِنُونَ |  | You all believed اٰمَنْتُمْ |  |
| One who believes: مُؤْمِنٌ          |                    | I believe / will believe اٰؤْمِنُ          |  | I believed اٰمَنْتُ         |  |
| One who is believed: مُؤْمِنٌ       |                    | We believe / will believe نُوْمِنُ         |  | We believed اٰمَنَّا        |  |
| To believe: اِيْمَانٌ               |                    | She believes / will believe تُؤْمِنُ       |  | She believed اٰمَنْتَ       |  |

**Please note:** اٰمَنَ، يُؤْمِنُ، اِيْمَانٌ (To give someone peace) اٰمِنٌ، يٰاْمِنُ، اٰمِنٌ (To be in peace)

(on the pattern of أَسْلَمَ)

He gave

أَتَى أَتَى

274

| Important forms of this verb:               |                           | فعل مضارع                             |  | فعل ماضي                   |  |
|---|---------------------------|---------------------------------------|--|----------------------------|--|
| أَتَى، يُؤْتِي، أَتِ، إِيتَاءُ              |                           | He gives / will give<br>يُؤْتِي       |  | He gave<br>أَتَى           |  |
| فعل نهى                                     | فعل أمر                   | They give / will give<br>يُؤْتُونَ    |  | They gave<br>أَتَوْا       |  |
| Don't give!<br>لَا تُؤْتِ                   | Give!<br>أَتِ             | You give / will give<br>تُؤْتِي       |  | You gave<br>أَتَيْتَ       |  |
| Don't (you all) give!<br>لَا تُؤْتُوا       | Give (you all)!<br>أَتُوا | You all give / will give<br>تُؤْتُونَ |  | You all gave<br>أَتَيْتُمْ |  |
| Giver: مُؤْتِي<br>One who is given: مُؤْتَى |                           | I give / will give<br>أُؤْتِي         |  | I gave<br>أَتَيْتُ         |  |
|   |                           | We give / will give<br>نُؤْتِي        |  | We gave<br>أَتَيْنَا       |  |
| To give: إِيتَاءُ                           |                           | She gives / will give<br>تُؤْتِي      |  | She gave<br>أَتَتْ         |  |

**Please note :** (To give) أَتَى، يُؤْتِي، إِيتَاءُ (To come) أَتَى، يَأْتِي، إِتْيَانُ

(on the pattern of أَسْلَمَ)

He has shown

أَرَى رَأَى

44

| Important forms of this verb:                     |                           | فعل مضارع                           |  | فعل ماضي                     |  |
|---|---------------------------|-------------------------------------|--|------------------------------|--|
| أَرَى، يُرِي، أَرِ، إِرَاءَةٌ                     |                           | He shows / will show<br>يُرِي       |  | He showed<br>أَرَى           |  |
| فعل نهى   | فعل أمر                   | They show / will show<br>يُرُونَ    |  | They showed<br>أَرَوْا       |  |
| Don't show!<br>لَا تُرِ                           | Show!<br>أَرِ             | You show / will show<br>تُرِي       |  | You showed<br>أَرَيْتَ       |  |
| Don't (you all) show!<br>لَا تُرُوا               | Show (you all)!<br>أَرُوا | You all show / will show<br>تُرُونَ |  | You all showed<br>أَرَيْتُمْ |  |
| One who shows: مُرٍ<br>That which is shown: مُرٌّ |                           | I show / will show<br>أُرِي         |  | I showed<br>أَرَيْتُ         |  |
|   |                           | We show / will show<br>نُرِي        |  | We showed<br>أَرَيْنَا       |  |
| To show: إِرَاءَةٌ                                |                           | She shows / will show<br>تُرِي      |  | She showed<br>أَرَتْ         |  |

**Please note :** (To show) أَرَى، يُرِي، إِرَاءَةٌ (To see) رَأَى، يَرَى، رَأَى

## Lesson-28: Commonly recited Verses - Al-Hashr (59: 22-24)

1. Translate the following and then answer the questions given below.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|      |         |         |     |        |        |      |
|------|---------|---------|-----|--------|--------|------|
| هُوَ | اللَّهُ | الَّذِي | لَا | إِلَهَ | إِلَّا | هُوَ |
|      |         |         |     |        |        |      |

|        |           |                |      |             |            |      |
|--------|-----------|----------------|------|-------------|------------|------|
| عِلْمُ | الْغَيْبِ | وَالشَّهَادَةِ | هُوَ | الرَّحْمَنُ | الرَّحِيمُ | (٢٢) |
|        |           |                |      |             |            |      |

|      |         |         |     |        |        |      |
|------|---------|---------|-----|--------|--------|------|
| هُوَ | اللَّهُ | الَّذِي | لَا | إِلَهَ | إِلَّا | هُوَ |
|      |         |         |     |        |        |      |

|           |             |            |             |
|-----------|-------------|------------|-------------|
| الْمَلِكُ | الْقُدُّوسُ | السَّلَامُ | الْمُؤْمِنُ |
|           |             |            |             |

|                |            |             |                |
|----------------|------------|-------------|----------------|
| الْمُهَيَّمِنُ | الْعَزِيزُ | الْجَبَّارُ | الْمُتَكَبِّرُ |
|                |            |             |                |

|                   |        |             |      |
|-------------------|--------|-------------|------|
| سُبْحَانَ اللَّهِ | عَمَّا | يُشْرِكُونَ | (٢٣) |
|                   |        |             |      |

|      |         |            |            |              |
|------|---------|------------|------------|--------------|
| هُوَ | اللَّهُ | الْخَالِقُ | الْبَارِئُ | الْمُصَوِّرُ |
|      |         |            |            |              |

|      |              |            |
|------|--------------|------------|
| لَهُ | الْأَسْمَاءُ | الْحُسْنَى |
|      |              |            |

|           |      |     |                  |             |
|-----------|------|-----|------------------|-------------|
| يُسَبِّحُ | لَهُ | مَا | فِي السَّمَوَاتِ | وَالْأَرْضِ |
|           |      |     |                  |             |

|        |            |            |      |
|--------|------------|------------|------|
| وَهُوَ | الْعَزِيزُ | الْحَكِيمُ | (٢٤) |
|        |            |            |      |

|             |            |         |            |
|-------------|------------|---------|------------|
| وَأَقِيمُوا | الصَّلَاةَ | وَاتُوا | الزَّكَاةَ |
|             |            |         |            |

2a. What is the meaning of الأَسْمَاءُ الْحُسْنَى . Write any ten of them.

2b. Why is هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ repeated?

2c. What branch of knowledge is the most important?

2d. What is the benefit of memorizing the names of Allah?

3. Translate the verb into English and fill in the table in Arabic for each verb::

On the pattern of \_\_\_\_\_ ر و د أَرَادَ 139

| Important forms of this verb:<br>أَرَادَ، يُرِيدُ، أَرَدَ، إِزَادَةَ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

On the pattern of \_\_\_\_\_ ق و م أَقَامَ 67

| Important forms of this verb:<br>أَقَامَ، يُقِيمُ، أَقِمُ، إِقَامَةَ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |



On the pattern of \_\_\_\_\_

أ م ن 812

| Important forms of this verb:<br>أَمِنَ ، يُؤْمِنُ ، آمِنٌ ، إِيمَانٌ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

On the pattern of \_\_\_\_\_

أ ت ي 274

| Important forms of this verb:<br>أَتَى ، يُؤْتِي ، آتٍ ، إِيتَاءٌ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| Important forms of this verb:<br>أَرَى ، يُرِي ، أَر ، إِزَاءَة |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| 4. Translate the following into English               |  |
|---|--|
| 4a. Thus we wished                                    |  |
| 4b. Establish prayer and give Zakah                   |  |
| 4c. So believe (you all) in Allah and in the last day |  |
| 4d. I believed in Allah                               |  |
| 4e. I believed on Rasool                              |  |

| 5. Translate the following into Arabic |  |
|--|--|
| 5a. فَأَقَامَهُ                        |  |
| 5b. لِيُقِيمُوا                        |  |
| 5c. أَتُرِيدُونَ                       |  |
| 5d. وَأَقِيمُوا الصَّلَاةَ             |  |
| 5e. أَفَتُؤْمِنُونَ                    |  |

## Lesson-29: Commonly recited Verses - Friday Sermon

After completing this lesson, you will learn **199 new** words, which occur **49,325** times in the Qur'an.

Imagine  
Feel  
Ask

- The Prophet (ﷺ), while addressing people on important occasions, used to recite the following verses. Each of these verses calls the Muslims to lead a life of restraint. 'Taqwa' means guarding one's self from the displeasure of Allah. This is an effect generated by the fear as well as the love of Allah. It is 'taqwa' only, which prevents us from Allah's disobedience and gives us the strength to obey Him.
- Let us keep checking regularly if our 'taqwa' is increasing or decreasing.

### Surah Aal-e-Imran Verse: 102

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

|   |           |               |          |         |
|---|-----------|---------------|----------|---------|
| يَا أَيُّهَا                                      | الَّذِينَ | آمَنُوا       | اتَّقُوا | اللَّهِ |
| O you   | who       | have believed | fear     | Allah   |
| Translation: O you, who have believed! Fear Allah |           |               |          |         |

- In the Quran, يَا أَيُّهَا الَّذِينَ آمَنُوا has been repeated nearly 90 times. Allah has addressed us with love, and has addressed us with reference to the belief which is very dear to us. He has addressed us as: 'O you who have believed' (Plural) and not in singular. It means that Allah wants us to be a group of united people and respond to him and work for him as a group.
- Allah calls us in this manner to train us for our own benefit and to save us from loss. So, whenever there occurs يَا أَيُّهَا الَّذِينَ آمَنُوا, then let us hear it with an intention to act on it. It should not be the case that the prayer-leader recites it, and we stand uninfluenced by it, without even bothering to think what Allah says to us!

|  |                  |        |            |                   |
|--|------------------|--------|------------|-------------------|
| حَقَّ تَقَاتِهِ  | وَلَا تَمُوتُنَّ | إِلَّا | وَأَنْتُمْ | مُسْلِمُونَ ﴿١٠٣﴾ |
| as He should be feared   | and not you die  | except | when you   | (are) Muslims     |
| Translation: as He should be feared and do not die except as Muslims (in submission to Him). |                  |        |            |                   |

- Fear Allah as much as is due. This is explained by another verse, in which Allah has said: "Fear Allah as much as you can" [64:16], i.e., as much as you are capable of, or as much as is possible for you.
- We do not know the time of our death; it can come any moment. So, we should spend every moment of our life in His obedience, and should apply our heart, mind, and body in His remembrance. Whenever the thought of evil occurs or we face an evil atmosphere, we should think what will happen if we die in that state of sin.
- O Allah! Grant us the will to act on all of Your commandments, give us the strength to refrain from evil, and make us utilize our intellect in the right direction.
- In whatever state you spend your life, in the same state will come the death. The Prophet (ﷺ) said: "Every one will be raised in the condition in which he dies" [Muslim]. O Allah! Help us live a life of taqwa so that we live and die as a true Muslim.



- During tough dealings, we ask things from each other in Allah's name. For example, when dealing with someone who does not listen to anyone and to soften him, we say: Please do this for Allah's sake; may Allah give you good reward, please solve my problem.
- When we use Allah's name for getting our work done, then we should also fear Allah. In obedience to Him, we should care for others, particularly the relatives. If we are able to help our relatives, we should feel privileged and should thank Allah that He got this good work done through us. Otherwise, Allah is taking care of millions of people and He does not need our support in this task.
- O Allah! Give us the strength to think of others' needs, particularly those of relatives, and to be helpful to them.
- The last sentence is to remind that Allah is not only our Lord, but He also watches all our intentions and actions. It is easy to remember Allah during salah and fasting; but this remembrance becomes a big challenge in day-to-day dealings with people and with relatives specially when there is a misunderstanding.

### Surah Al-Ahzab Verses 70-71

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|   |              |                  |                   |                                 |
|---|--------------|------------------|-------------------|---------------------------------|
| سَدِيدًا <sup>٧٠</sup>  | قَوْلًا      | وَقُولُوا        | اتَّقُوا اللَّهَ  | يَا أَيُّهَا الَّذِينَ آمَنُوا  |
| <b>of appropriate justice</b>   | <b>words</b> | <b>and speak</b> | <b>Fear Allah</b> | <b>O you who have believed!</b> |
| <b>Translation:</b> O you who have believed! Fear Allah and speak words of appropriate justice. |              |                  |                   |                                 |

- 'Sadeed' means true and straight forward. When you speak, speak truthfully and in a straight forward manner. The Prophet (ﷺ) held his tongue and said: People will be cast into Hell on their faces because of the evil of their tongues — [Tirmidhi].
- All of us like only those people who speak truthfully and correctly. However, if you say the truth in a rough way, it may lose its impact. So think what to say, when to say, and to whom!

|   |            |                    |                   |                |                             |
|---|------------|--------------------|-------------------|----------------|-----------------------------|
| ذُنُوبِكُمْ <sup>٤٠</sup>   | لَكُمْ     | وَيَغْفِرَ         | أَعْمَالَكُمْ     | لَكُمْ         | يُصْلِحُ                    |
| <b>your sins</b>  | <b>you</b> | <b>and forgive</b> | <b>your deeds</b> | <b>for you</b> | <b>He will (then) amend</b> |
| <b>Translation:</b> He will then amend for you your deeds and forgive you yours sins. |            |                    |                   |                |                             |

أَصْلَحَ، أَصْلَحُوا، أَصْلَحَتْ، أَصْلَحْتُمْ، أَصْلَحْتُ، أَصْلَحْنَا، يُصْلِحُ، يُصْلِحُونَ، تُصْلِحُ، تُصْلِحُونَ، أَصْلَحَ، تُصْلِحُ  
أَصْلَحَ، أَصْلَحُوا، لَا تُصْلِحُ، لَا تُصْلِحُوا، صَالِح، مُصْلِح، مُصْلِحَ، إِصْلَاحَ (أَصْلَحْتُ، تُصْلِحُ)

- Shaitan instigates that if we speak truthfully and in a correct manner, our work will get spoiled; while Allah ensures that doing so will set our affairs right!
- Allah gives one more reward to those who speak truthfully and in a correct manner, i.e., He will forgive their sins.
- Sometimes we forget these commands and taunt others while speaking. During such temptations of the Shaitan, we should remember our sins and Allah's promise of forgiveness, and should speak truthfully and correctly.

|  |                        |                         |                          |                    |                    |
|--|------------------------|-------------------------|--------------------------|--------------------|--------------------|
| فَوْزًا عَظِيمًا <sup>٧٢</sup>   | فَازَ <sup>٢٢</sup>    | فَقَدَّ                 | وَرَسُولَهُ              | يُطِيعُ اللَّهَ    | وَمَنْ             |
| <b>a great attainment</b>  | <b>he has attained</b> | <b>[then] certainly</b> | <b>and His Messenger</b> | <b>obeys Allah</b> | <b>And whoever</b> |
| <b>Translation:</b> And whoever obeys Allah and His Messenger has certainly attained a great attainment. |                        |                         |                          |                    |                    |

- If one obeys Allah, he will live a life of peace and satisfaction in this world and will attain the paradise and the pleasure of Allah in the hereafter. It is indeed a great achievement.

**Grammar:** In the previous lessons, we learnt three patterns سَبَّحَ، جَاهَدَ، أَسْلَمَ of the derivative forms. In this lesson we will learn the 5<sup>th</sup> pattern تَدَبَّرَ, in which ت and tashdeed are extra. These extras are carried along in all forms of the verb.

**A Special Feature:** The verbal noun (name of the action) of تَدَبَّرَ is تَدَبُّرٌ. Similarly, the imperative and prohibitive forms are: تَدَبَّرْ، تَدَبَّرُوا، لَا تَدَبَّرْ، لَا تَدَبَّرُوا. There is no Kasrah in these forms. To remember this aspect, link it to the fact that in the Quran, pondering (تَدَبُّرٌ) should never stop or go down. (so there is no kasrah)!

We will learn three verbs تَدَبَّرَ، تَذَكَّرَ and تَوَلَّى which occur in the Quran nearly 150 times.

#### 4 تَدَبَّرَ د ب ر He pondered

| Important forms of this verb:<br>تَدَبَّرَ، يَتَدَبَّرُ، تَدَبَّرْ، تَدَبَّرُوا                |                                  | فعل مضارع                                     | فعل ماضي                          |
|--|----------------------------------|---|-----------------------------------|
|  |                                  | He ponders/ will ponder<br>يَتَدَبَّرُ        | He pondered<br>تَدَبَّرَ          |
| فعل نهى  | فعل أمر                          | They ponder/ will ponder<br>يَتَدَبَّرُونَ    | They pondered<br>تَدَبَّرُوا      |
| Don't ponder!<br>لَا تَدَبَّرْ   | Ponder!<br>تَدَبَّرْ             | You ponder/ will ponder<br>تَدَبَّرْ          | You pondered<br>تَدَبَّرْتَ       |
| Don't ponder (you all)!<br>لَا تَدَبَّرُوا   | Ponder (you all)!<br>تَدَبَّرُوا | You all ponder/ will ponder<br>تَتَدَبَّرُونَ | You all pondered<br>تَدَبَّرْتُمْ |
| One who ponders: مُتَدَبِّرٌ<br>That which is pondered on: مُتَدَبَّرٌ<br>To ponder: تَدَبَّرَ |                                  | I ponder/ will ponder<br>أَتَدَبَّرُ          | I pondered<br>تَدَبَّرْتُ         |
|  |                                  | We ponder/ will ponder<br>نَتَدَبَّرُ         | We pondered<br>تَدَبَّرْنَا       |
|  |                                  | She ponders/ will ponder<br>تَتَدَبَّرُ       | She pondered<br>تَدَبَّرَتْ       |

#### 51 تَذَكَّرَ ذ ك ر (on the pattern of تَدَبَّرَ) He received admonition

| Important forms of this verb:<br>تَذَكَّرَ، يَتَذَكَّرُ، تَذَكَّرْ، تَذَكَّرُوا   |                                    | فعل مضارع   | فعل ماضي                                     |
|---|------------------------------------|---|--|
|   |                                    | He receives / will receive admonition<br>يَتَذَكَّرُ        | He received admonition<br>تَذَكَّرَ          |
| فعل نهى   | فعل أمر                            | They receive / will receive admonition<br>يَتَذَكَّرُونَ    | They received admonition<br>تَذَكَّرُوا      |
| Don't receive admonition!<br>لَا تَذَكَّرْ  | Receive admonition!<br>تَذَكَّرْ   | You receive / will receive admonition<br>تَذَكَّرْ          | You received admonition<br>تَذَكَّرْتَ       |
| Don't receive admonition!<br>لَا تَذَكَّرُوا  | Receive admonition!<br>تَذَكَّرُوا | You all receive / will receive admonition<br>تَتَذَكَّرُونَ | You all received admonition<br>تَذَكَّرْتُمْ |
| One who receives admonition: مُتَذَكِّرٌ<br>By which one receives admonition: مُتَذَكَّرٌ<br>To receive admonition: تَذَكَّرَ |                                    | I receive / will receive admonition<br>أَتَذَكَّرُ          | I received admonition<br>تَذَكَّرْتُ         |
|   |                                    | We receive / will receive admonition<br>نَتَذَكَّرُ         | We received admonition<br>تَذَكَّرْنَا       |
|   |                                    | She receives / will receive admonition<br>تَتَذَكَّرُ       | She received admonition<br>تَذَكَّرَتْ       |

(on the pattern of تَدَبَّرَ)

He turned away

تَوَلَّى 79 و ل ي

| Important forms of this verb:<br>تَوَلَّى ، يَتَوَلَّى ، تَوَلَّى ، تَوَلَّى |                                    | فعل مضارع  | فعل ماضي                             |
|--|------------------------------------|--|--------------------------------------|
|  |                                    | He turns away/<br>will turn away يَتَوَلَّى        | He turned away تَوَلَّى              |
| فعل نهى  | فعل أمر                            | They turn away/<br>will turn away يَتَوَلَّوْنَ    | They turned away تَوَلَّوْا          |
| Don't turn away لَا تَتَوَلَّ  | Turn away! تَوَلَّ                 | You turn away/<br>will turn away تَتَوَلَّى        | You turned away تَوَلَّيْتَ          |
| Don't turn away<br>(you all)! لَا تَتَوَلَّوْا                               | Turn away<br>(you all)! تَوَلَّوْا | You all turn away/<br>will turn away تَتَوَلَّوْنَ | You all turned<br>away تَوَلَّيْتُمْ |
| One who turns away: مُتَوَلِّ  |                                    | I turn away/<br>will turn away أَتَوَلَّى          | I turned away تَوَلَّيْتُ            |
| : -  |                                    | We turn away/<br>will turn away نَتَوَلَّى         | We turned away تَوَلَّيْنَا          |
| To turn away: تَوَلَّى   |                                    | She turns away/<br>will turn away تَتَوَلَّى       | She turned away تَوَلَّتْ            |

## Lesson-29: Commonly recited Verses - Friday Sermon

1. Translate the following and then answer the questions given below.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|                                |                            |                   |                       |  |
|--------------------------------|----------------------------|-------------------|-----------------------|--|
| يَا أَيُّهَا                   | الَّذِينَ                  | آمَنُوا           | اتَّقُوا              | اللَّهَ                                    |
| حَقَّ تَقَاتِهِ                | وَلَا تَمُوتُنَّ           | إِلَّا            | وَأَنْتُمْ            | مُسْلِمُونَ ﴿١٠٢﴾ (الِ عَمْرَانِ)          |
| يَا أَيُّهَا النَّاسُ          | اتَّقُوا رَبَّكُمُ الَّذِي | خَلَقَكُمْ        | مِنْ نَفْسٍ وَاحِدَةٍ |  |
| وَخَلَقَ مِنْهَا               | زَوْجَهَا                  | وَبَتًّا          | مِنْهُمَا رِجَالًا    | كَثِيرًا وَنِسَاءً                         |
| وَاتَّقُوا اللَّهَ             | الَّذِي                    | تَسَاءَلُونَ بِهِ | وَالْأَرْحَامَ        |  |
| إِنَّ                          | اللَّهَ                    | كَانَ             | عَلَيْكُمْ            | رَقِيبًا ﴿١﴾ (النِّسَاءِ)                  |
| يَا أَيُّهَا الَّذِينَ آمَنُوا | اتَّقُوا اللَّهَ           | وَقُولُوا         | قَوْلًا               | سَدِيدًا ﴿٧٠﴾                              |
| يُصْلِحْ لَكُمْ                | أَعْمَالَكُمْ              | وَيَغْفِرْ        | لَكُمْ                | ذُنُوبَكُمْ                                |
| وَمَنْ                         | يُطِعِ اللَّهَ             | وَرَسُولَهُ       | فَقَدْ                | فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ (الْأَحْزَابِ) |



2a. What is the meaning of Taqwa?

2b. What should we do to have barakah (blessings) in rizq (provision) and age?

2c. With down one of the sayings of Prophet Muhammad pbuh about tongue.

2d. What are the rewards for saying truth in a straightforward and proper way?

3. Translate the verb into English and fill in the table in Arabic for each verb::

On the pattern of \_\_\_\_\_ د ب ر 4 تَدَبَّرَ

| Important forms of this verb:<br>تَدَبَّرَ، يَتَدَبَّرُ، تَدَبَّرَ، تَدَبَّرُ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل أمر   | فعل نهى |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

On the pattern of \_\_\_\_\_ ذ ك ر 51 تَذَكَّرَ

| Important forms of this verb:<br>تَذَكَّرَ، يَتَذَكَّرُ، تَذَكَّرَ، تَذَكَّرُ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل أمر   | فعل نهى |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| Important forms of this verb:<br>تَوَلَّى ، يَتَوَلَّى ، تَوَلَّى ، تَوَلَّى |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل أمر  | فعل نهى |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

**4. Translate the following into English**

|                                   |  |
|-----------------------------------|--|
| 4a. Man receives admonition       |  |
| 4b. Get admonition from Quran     |  |
| 4c. If you turn away              |  |
| 4d. The one who denied and turned |  |
| 4e. And whoever turns way         |  |

**5. Translate the following into Arabic**

|  |  |
|--|--|
| 5a. أَفَلَا يَتَذَكَّرُونَ<br>الْقُرْآنَ |  |
| 5b. لِيَذَكَّرُوا إِلَيْهِ               |  |
| 5c. لِيَتَذَكَّرَ أُولُو<br>الْأَلْبَابِ |  |
| 5d. يَوْمَ يَتَذَكَّرُ<br>الْإِنْسَانُ   |  |
| 5e. سَيَذَكَّرُ                          |  |

## Lesson-30: Witr Supplication-1

### Introduction:

- Qunoot invocation is recited in Witr prayer. Qunoot means obedience. It is a supplication to show, to re-commit, and to re-state our obedience to Him. Think over every sentence of this invocation and decide to implement it in the next day.
- We have more than one such invocation from the Prophetic sayings (peace be upon him).
- In this invocation, the verbs are in imperfect tense. For example نَسْتَغْفِرُ، نَسْتَغْفِرُ، نُؤْمِنُ، which are translated as 'we do or we will do'. If Shaitan tries to distract you from this invocation whispering that 'you don't do what you say', then make up your mind and say that 'I will do', for example إِلَيْنِكَ نَسْعَى وَنَحْفِدُ i.e., (from today) we will hasten to You (O Allah) and we will be present to serve You.

|   |            |                              |                 |                 |
|---|------------|------------------------------|-----------------|-----------------|
| نَسْتَغْفِرُكَ  | وَ         | نَسْتَعِينُكَ                | إِنَّا          | اللَّهُمَّ      |
| <b>we seek Your forgiveness</b>   | <b>and</b> | <b>[we] ask You for help</b> | <b>We truly</b> | <b>O Allah!</b> |
| <b>Translation:</b> O Allah! We truly ask <b>You</b> for help and we seek <b>Your</b> forgiveness |            |                              |                 |                 |

- The invocation begins with: O' Allah! We ask You for help; i.e., even for the invocation, we need Your help. Apart from this, we need Your help in this Salah and in every matter of our life.
- Before we continue, we are conscious of our sins, we are ashamed of them; so O Allah! Forgive our sins. There are scars on our deeds. O Allah! Clean them so that we may request You for more things.

|   |                          |                                      |                |                       |
|---|--------------------------|--------------------------------------|----------------|-----------------------|
| الْخَيْرِ   | وَنُثْنِي عَلَيْكَ       | وَنَتَوَكَّلُ عَلَيْكَ <sup>44</sup> | بِكَ           | وَنُؤْمِنُ            |
| <b>(in) the best (ways).</b>  | <b>and we praise You</b> | <b>and we have trust in You,</b>     | <b>in You,</b> | <b>and we believe</b> |
| <b>Translation:</b> and we believe in <b>You</b> , and we have trust in <b>You</b> , and we praise <b>You</b> in the best ways. |                          |                                      |                |                       |

تَوَكَّلْ، تَوَكَّلُوا تَوَكَّلْتَ، تَوَكَّلْتُمْ، تَوَكَّلْنَا، تَوَكَّلْنَا، يَتَوَكَّلُونَ، تَتَوَكَّلُونَ، أَتَوَكَّلُ، نَتَوَكَّلُ  
تَوَكَّلْ، تَوَكَّلُوا، لَا تَتَوَكَّلْ، لَا تَتَوَكَّلُوا، مُتَوَكَّلْ، مُتَوَكَّلْ، تَوَكَّلْ، تَوَكَّلْتَ، تَتَوَكَّلْ

- We believe in You: in that You only are our creator, sustainer and deity. O Allah! Make our belief strong, so that we live as a true Muslim, and we say لَا إِلَهَ إِلَّا اللَّهُ when we die.
- We put in hard work and make efforts and trust in You for the results. We believe that no task will be completed without Your help.
- We praise You well. If someone does a favor to us and helps us in a difficult situation, we do not get tired of praising him. So, O Allah! Give us the strength to remember You for Your innumerable favors, and to praise You well.

|   |                         |
|---|-------------------------|
| وَلَا نَكْفُرُكَ  | وَنَشْكُرُكَ            |
| <b>and we are not ungrateful to You</b>   | <b>and we thank You</b> |
| <b>Translation:</b> and we thank <b>You</b> and we are not ungrateful to <b>You</b> . |                         |

- O Allah! We thank you with a sincere heart, using both our words and deeds. We will spend whatever favors You have bestowed to us (like time, strength, ability, money) in deeds which please You.

- We try our best not to be thankful to You. Let not evil thoughts come to our mind; let not our lips utter evil; and let not our deeds, our abilities, our time and our money be spent on things which displease You.

|  |         |              |                |
|--|---------|--------------|----------------|
| 40   |         |              |                |
| يَفْجُرْكَ   | مَنْ    | وَنَتْرُكَ   | وَنَخْلَعُ     |
| disobeys You   | one who | and we leave | And we forsake |
| <b>Translation:</b> And we forsake and leave the one who disobeys You. |         |              |                |

تَرْكَ، تَرْكُوا، تَرَكْتُ، تَرَكْتُمْ، تَرَكْتُ، تَرَكْنَا، يَتْرُكُ، يَتْرُكُونَ، تَتْرُكُ، تَتْرُكُونَ، أَتْرُكُ، نَتْرُكُ  
أَتْرُكُ، أَتْرُكُوا، لَا تَتْرُكُ، لَا تَتْرُكُوا، تَارِكُ، مُتْرُوكُ، تَرِكُ، (تَرَكْتُ، تَتْرُكُ)

- If someone from our friends disobeys You, we separate ourselves from them. We admonish him to correct his ways.
- If he does not change and continues to disobey You, we give him up.
- O Allah! We try our best to stay away from such programmes which are carried in disobedience to You.

|   |          |            |            |          |            |
|---|----------|------------|------------|----------|------------|
| وَنَسْجُدُ  | نُصَلِّي | وَلَكَ     | نَعْبُدُ   | إِيَّاكَ | اللَّهُمَّ |
| and we prostrate  | we pray  | and to You | we worship | You only | O Allah!   |
| <b>Translation:</b> O Allah we worship You only and we pray and prostrate to You. |          |            |            |          |            |

- You alone we worship, i.e., our salah, fasting, charity, remembrance, recitation of the Quran, lawful earnings, dawah work – are all for Your sake. In fact, all our life is only for Your worship.
- We offer the special act of worship i.e., Salah only for You.
- The position in Salah which makes us closest to You, i.e., the prostration is also for You alone.
- In prostration, the humility and modesty of a person becomes evident. Therefore, O Allah, help us to love Salah and the Sajdah in Salah.
- Some people perform Salah, Fasting, etc. only to get something of this world only. O Allah! Help us worship You to please You only and give us good of both this world and the Hereafter.

|  |         |                 |
|--|---------|-----------------|
| وَنَحْفِدُ   | نَسْعِي | وَإِلَيْكَ      |
| and we serve   | we run  | And towards You |
| <b>Translation:</b> And towards You we run and we serve, |         |                 |

سَعَى، سَعَوْا، سَعَيْتُ، سَعَيْتُمْ، سَعَيْتُمْ، سَعَيْنَا، يَسْعَى، يَسْعُونَ، تَسْعَى، تَسْعُونَ، أَسْعَى، نَسْعَى،  
إِسْعَ، إِسْعُوا، لَا تَسْعَ، لَا تَسْعُوا، سَاعَ، مَسْعِي، سَعَى، (سَعَتْ، تَسْعَى)

- We run towards You, i.e., we strive to do whatever deeds You have commanded, and whatever deeds that please you, wishing to secure Your good pleasure as a result.
- We present ourselves for Your service, i.e., We will serve Islam and the people. Serving Islam involves teaching them the Quran and the Hadith; telling them about salah, fasting and good manners; exhorting them to avoid sins, etc. Another service for Islam is to call the non-Muslims towards Islam in the best way by meeting people to convey the message, providing them with the books on Islam, writing articles online or in newspapers and magazines, replying to their objections, etc.

- About serving people, this Hadith is very clear. The Prophet (ﷺ) said: "Verily, Allah, the Exalted and Glorious, will say on the Day of Resurrection: 'O son of Adam, I was ill but you did not visit Me.' He would say: 'O my Rubb, how could I visit You and You are the Rubb of the worlds?' Thereupon He would say: 'Did you not know that such and such slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me.' He would submit: 'My Rubb, how could I feed You and You are the Rubb of the worlds?' He would say: 'Did you not know that such and such slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would certainly have found (its reward) with Me? O son of Adam, I asked water from you but you did not give it to Me.' He would say: 'My Rubb, how could I give You (water) and You are the Rubb of the worlds?' Thereupon He would say: 'Such and such slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him to drink, you would have found (its reward) with Me?' — [Muslim].

|  |                    |                                |                    |
|--|--------------------|--------------------------------|--------------------|
| عَذَابِكَ  | وَنَخْشِي          | رَحْمَتِكَ                     | وَنَرْجُو          |
| <b>Your punishment</b>   | <b>and we fear</b> | <b>(to receive) Your mercy</b> | <b>and we hope</b> |
| <b>Translation:</b> And we hope to receive <b>Your</b> mercy and we fear <b>Your</b> punishment. |                    |                                |                    |

- A believer should always hope for Allah's mercy, because whatever good he performs, it may not be perfect, nor can he pay back to Allah for His favors. Likewise, one should also fear for his sins.
- Shaitan misleads man even by excessively reminding him of Allah's mercy. For example, some ignorant people do not offer Salah, commit sins, and then say that Allah will forgive them out of His mercy.
- We should all be afraid of Allah's punishment. The Qur'an and the Hadith give details of different punishments.
- O Allah! Make us hopeful for Your mercy and fearful of Your punishment, so that we remain in the middle and follow Your path.

|   |                         |                        |               |
|---|-------------------------|------------------------|---------------|
| مُلْحِقٌ  | بِالْكَفَّارِ           | عَذَابِكَ              | إِنَّ         |
| <b>will strike</b>  | <b>the disbelievers</b> | <b>Your punishment</b> | <b>Surely</b> |
| <b>Translation:</b> Surely <b>Your</b> punishment will strike the disbelievers. |                         |                        |               |

- In reality, the punishment is for non-believers only. But if we disobey, then we will also have to face it. Non-believers are those who received the message of Islam, understood it, and then rejected it.
- O Allah! Save us from every kind of punishment. Remove every quality and habit from us which may earn Your punishment. O Allah! Let us not neglect Your commands due to our ego or desires, as the disbelievers do.

**Grammar:** In this lesson, we will learn 6<sup>th</sup> and 7<sup>th</sup> patterns of the derivative forms of verbs: **تَدَارَسَ** and **انْقَلَبَ**. The word **تَدَارَسَ** has not occurred in the Quran but it has occurred in a very important Hadith that talks about the study circles of the Qur'an.

The Prophet (ﷺ) said: He who treads the path in search of knowledge, Allah makes that path easy, leading to Jannah for him. People who assemble in one of the houses of Allah, reciting the Book of Allah, learning it and teaching (**يَتَدَارَسُونَهُ**), there descends upon them the tranquillity, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead." [Muslim].

**يَتَدَارَسُونَ**, i.e., they learn and teach Quran to each other. We have to try our best to act on this Hadith so that we receive so many blessings. Note that the individual recitation and study is also rewarding but it does not include the four extra rewards mentioned in the above Hadith.

**A Special Feature:** The verbal noun (name of the action) of **تَدَارَسَ** is **تَدَارُسٌ** (just as that of **تَدَبَّرَ** is **تَدَبُّرٌ**). Similarly, the imperative and prohibitive forms are: **تَدَارَسْ، تَدَارَسُوا،**

**لَا تَتَدَارَسُوا**. There is no Kasrah in these forms. To remember this aspect, link it to the fact that in the Quran, pondering (**تَدَبَّرَ**) studying together (**تَدَارَسَ**) should never stop or go down. (so there is no kasrah in their imperatives or verbal nouns)!

In **تَدَارَسَ**, there are additional **ت** and **ا** to **دَرَسَ**. These extra letters have to be carried along in all the forms as shown below.

### تَدَارَسَ د ر س He studied carefully together

| Important forms of this verb:<br><b>تَدَارَسَ، يَتَدَارَسُ، تَدَارَسُ، تَدَارَسُوا</b> |                                       | فعل مضارع  | فعل ماضي   |
|--|---------------------------------------|--|--|
|  |                                       | He studies / will study together<br><b>يَتَدَارَسُ</b>       | He studied together<br><b>تَدَارَسَ</b>          |
| فعل نهى  | فعل أمر                               | They study / will study together<br><b>يَتَدَارَسُونَ</b>    | They studied together<br><b>تَدَارَسُوا</b>      |
| Don't study together!<br><b>لَا تَتَدَارَسْ</b>  | Study together!<br><b>تَدَارَسْ</b>   | You study / will study together<br><b>تَتَدَارَسْ</b>        | You studied together<br><b>تَدَارَسْتَ</b>       |
| Don't study together!<br><b>لَا تَتَدَارَسُوا</b>                                      | Study together!<br><b>تَدَارَسُوا</b> | You all study / will study together<br><b>تَتَدَارَسُونَ</b> | You all studied together<br><b>تَدَارَسْتُمْ</b> |
| One who studies (s.t) together: <b>مُتَدَارِسٌ</b>                                     |                                       | I study / will study together<br><b>أَتَدَارَسُ</b>          | I studied together<br><b>تَدَارَسْتُ</b>         |
| That which is studied together: <b>مُتَدَارَسٌ</b>                                     |                                       | We study / will study together<br><b>نَتَدَارَسُ</b>         | We studied together<br><b>تَدَارَسْنَا</b>       |
| To study together: <b>تَدَارَسَ</b>  |                                       | She studies / will study together<br><b>تَتَدَارَسُ</b>      | She studied together<br><b>تَدَارَسَتْ</b>       |

He asked (among one another or aoa)

9 تَسَاءَلَ س ء ل

| Important forms of this verb:<br>تَسَاءَلَ، يَتَسَاءَلُ، تَسَاءَلُ، تَسَاءَلُ |                                       | فعل مضارع  | فعل ماضي                                 |
|---|---------------------------------------|--|--|
|   |                                       | He asks / will ask (aoa) <b>يَتَسَاءَلُ</b>      | He asked (aoa) <b>تَسَاءَلَ</b>          |
| فعل نهى   | فعل أمر                               | They ask / will ask (aoa) <b>يَتَسَاءَلُونَ</b>  | They asked (aoa) <b>تَسَاءَلُوا</b>      |
| Don't ask (aoa) <b>لَا تَسَاءَلُ</b>  | Ask (aoa) <b>تَسَاءَلُ</b>            | You ask / will ask (aoa) <b>تَسَاءَلُ</b>        | You asked (aoa) <b>تَسَاءَلْتَ</b>       |
| Don't ask (you all, aoa) <b>لَا تَسَاءَلُوا</b>                               | Ask (you all, aoa) <b>تَسَاءَلُوا</b> | You all ask / will ask (aoa) <b>تَسَاءَلُونَ</b> | You all asked (aoa) <b>تَسَاءَلْتُمْ</b> |
| One who asks one another: <b>مُتَسَاءِلٌ</b>                                  |                                       | I ask / will ask (aoa) <b>أَتَسَاءَلُ</b>        | I asked (aoa) <b>تَسَاءَلْتُ</b>         |
| One who asked: <b>مُتَسَاءِلٌ</b>   |                                       | We ask / will ask (aoa) <b>نَتَسَاءَلُ</b>       | We asked (aoa) <b>تَسَاءَلْنَا</b>       |
| To ask one another: <b>تَسَاءَلُ</b>  |                                       | She asks / will ask (aoa) <b>تَسَاءَلُ</b>       | She asked (aoa) <b>تَسَاءَلَتْ</b>       |

The seventh type of derivative verbs is on the pattern of **اِنْقَلَبَ**, there is an additional **اِنْ** at the beginning, which have to be carried in almost all the forms (alif gets dropped in مضارع, اسم, نهى, فاعل, and in اسم مفعول). Very few words of this pattern have occurred in the Quran.

He turned around

20 اِنْقَلَبَ ق ل ب

| Important forms of this verb:<br>اِنْقَلَبَ، يَنْقَلِبُ، اِنْقَلَبَ، اِنْقَلَابٌ |                                  | فعل مضارع  | فعل ماضي                                    |
|--|----------------------------------|--|---|
|  |                                  | He turns / will turn around <b>يَنْقَلِبُ</b>        | He turned around <b>اِنْقَلَبَ</b>          |
| فعل نهى  | فعل أمر                          | They turn / will turn around <b>يَنْقَلِبُونَ</b>    | They turned around <b>اِنْقَلَبُوا</b>      |
| Don't turn around! <b>لَا تَنْقَلِبُ</b>   | Turn around! <b>اِنْقَلِبُ</b>   | You turn / will turn around <b>تَنْقَلِبُ</b>        | You turned around <b>اِنْقَلَبْتَ</b>       |
| Don't turn around! <b>لَا تَنْقَلِبُوا</b>                                       | Turn around! <b>اِنْقَلِبُوا</b> | You all turn / will turn around <b>تَنْقَلِبُونَ</b> | You all turned around <b>اِنْقَلَبْتُمْ</b> |
| one who turns around: <b>مُنْقَلِبٌ</b>  |                                  | I turn / will turn around <b>أَنْقَلِبُ</b>          | I turned around <b>اِنْقَلَبْتُ</b>         |
| -----  |                                  | We turn / will turn around <b>نَنْقَلِبُ</b>         | We turned around <b>اِنْقَلَبْنَا</b>       |
| to turn over: <b>اِنْقَلَابٌ</b>   |                                  | She turns / will turn around <b>تَنْقَلِبُ</b>       | she turned around <b>اِنْقَلَبَتْ</b>       |



## Lesson-30: Witr Supplication-1

1. Translate the following and then answer the questions given below.

|              |                  |                        |                     |                |
|--------------|------------------|------------------------|---------------------|----------------|
| اَللّٰهُمَّ  | اِنَّا           | نَسْتَعِيْنُكَ         | وَ                  | نَسْتَغْفِرُكَ |
| وَنُوْمِنُ   | بِكَ             | وَنَتَوَكَّلُ عَلَيْكَ | وَنُثْنِيْ عَلَيْكَ | اَلْخَيْرَ     |
| وَنَشْكُرُكَ | وَلَا نَكْفُرُكَ |                        |                     |                |
| وَنَخْلَعُ   | وَنَتْرِكُ       | مَنْ                   | يَّفْجُرُكَ         |                |
| اَللّٰهُمَّ  | اِيَّاكَ         | نَعْبُدُ               | وَلَكَ              | نُصَلِّيْ      |
| وَنَسْجُدُ   |                  |                        |                     |                |
| وَإِلَيْكَ   | نَسْعِيْ         | وَنَحْفِدُ             |                     |                |
| وَنَرْجُوْ   | رَحْمَتَكَ       | وَنَحْشِيْ             | عَذَابَكَ           |                |
| اِنَّ        | عَذَابَكَ        | بِالْكُفَّارِ          | مُلْحِقٌ            |                |

2a. What is the meaning of Qunoot? What lessons do we get from this prayer.

2a. This prayer starts with asking for help and forgiveness. Give possible reasons.

2b. Why did Allah us to perform Salah, fast in Ramadan, and give Zakah?

2c. What is the message of “وَالْيَاكَ نَسْعَى”?

3. Translate the verb into English and fill in the table in Arabic for each verb::

On the pattern of \_\_\_\_\_ درس تَدَارَسَ

| Important forms of this verb:<br>تَدَارَسَ، يَتَدَارَسُ، تَدَارَسُ، تَدَارَسُ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

On the pattern of \_\_\_\_\_ س ء ل 9 تَسَاءَلَ

| Important forms of this verb:<br>تَسَاءَلَ، يَتَسَاءَلُ، تَسَاءَلُ، تَسَاءَلُ |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

On the pattern of \_\_\_\_\_

20 اِنْقَلَبَ ق ل ب

| Important forms of this verb:<br>اِنْقَلَبَ، يَنْقَلِبُ، اِنْقَلَبَ، اِنْقَلَاب |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| 4. Translate the following into English |  |
|---|--|
| 4a. They all will return                |  |
| 4b. Who will return                     |  |
| 4c. Do not ask me                       |  |

| 5. Translate the following into Arabic              |  |
|---|--|
| 5a. فَانْقَلِبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضَّل |  |
| 5b. يَتَسَاءَلُونَ عَنِ الْقُرْآنِ                  |  |
| 5c. تَدَارَسُوا الْقُرْآنَ                          |  |

## Lesson-31: Witr Supplication-2

### Introduction

- This is another invocation (Du'aa) for the witr prayer. In this Du'aa, we ask Allah for five things: guidance, safety, guardianship, blessings and protection from evil. In the end, Allah's attributes are mentioned in the form of small sentences: You are the decision-maker; he is not humiliated whom You have befriended; he with whom You have enmity, cannot have honor; You are the one Who brings good fortune; and You are the Most Exalted.
- This is a very comprehensive invocation, i.e., we ask for many things in a few words.

|   |                        |                 |                 |
|---|------------------------|-----------------|-----------------|
| هَدَيْتَ  | فِيْمَنْ               | اهْدِنِي        | اَللّٰهُمَّ     |
| <b>You (have) guided</b>  | <b>with those whom</b> | <b>Guide me</b> | <b>O Allah!</b> |
| <b>Translation:</b> O Allah! Guide me with those whom <b>You</b> have guided, |                        |                 |                 |

- O Allah! By Your mercy and grace, You have guided many people before me. So, please include me among the group of those who received guidance, such as the prophets, the truthful, the martyrs, and the righteous. Help me to follow them.
- This has **two** meanings: **(i)** Guide me to the knowledge so that I know how to perform each action in a way that pleases You; **(ii)** Give me the will to do the righteous deeds; merely knowing is not enough.  
For example, after providing the knowledge about the importance of Fajr prayer, give me the will to wake up and go to the prayer. If I don't practice what I know, I may be punished for it.

|   |                        |                       |
|---|------------------------|-----------------------|
| عَافَيْتَ   | فِيْمَنْ               | وَعَافِنِي            |
| <b>You have protected,</b>  | <b>with those whom</b> | <b>and protect me</b> |
| <b>Translation:</b> And protect me with those whom <b>You</b> have protected, |                        |                       |

- O Allah! By Your mercy and grace, You have protected many people before me. So, please protect me too.
- Protection is of **two** types: **(i)** Protect me from diseases of the heart such as doubts and evil desires. I should not have any doubt about faith and obedience. Give me the strength to understand the Quran and the Hadith so that I get answers to all my questions. Strengthen my faith. Keep my mind safe from laziness, timidity, miserliness and show-off.  
**(ii)** Protect me from bodily diseases so that I do not become dependent on others; so that I may not have any difficulty in worshipping You nor in carrying out my daily routine.

|  |                        |                            |
|--|------------------------|----------------------------|
| تَوَلَّيْتُ  | فِيْمَنْ               | وَتَوَلَّنِي               |
| <b>You have taken care of</b>  | <b>with those whom</b> | <b>and take care of me</b> |
| <b>Translation:</b> And take care of me with those whom <b>You</b> have taken care of, |                        |                            |

- O Allah! By Your mercy and grace, You have been the guardian of many before me and have kept them well protected. So, O Allah, be my guardian too.
- Who can be more fortunate than the one whose guardian is Allah Himself – the King of all kings?

|   |                |                     |
|---|----------------|---------------------|
| أَعْطَيْتَ  | فِيْمَا        | وَبَارِكْ لِي       |
| <b>You have given</b>   | <b>in what</b> | <b>and bless me</b> |
| <b>Translation:</b> And bless me in what <b>You</b> have given, |                |                     |



- Firaun, Namrood, Abu Lahab, Abu Jahal and similar people showed arrogance against Allah's commands. But when Allah punished them, they died a death of humiliation. In the Hereafter they will be humiliated forever.

|  |                  |                        |
|--|------------------|------------------------|
| وَتَعَالَيْتَ  | رَبَّنَا         | تَبَارَكْتَ            |
| <b>and You are exalted / sublime</b>   | <b>our Lord,</b> | <b>You are blessed</b> |
| <b>Translation: You are blessed our Lord, and You are exalted / sublime.</b> |                  |                        |

- Every good and every blessings is with You. You are full of grace.  
 ➤ You are exalted above all, above seven heavens, above the Throne. You are perfect in all Your attributes. You are the best in hearing, seeing, forgiving and nourishing. There is no defect in any of Your attributes. You are above all defects.

**Grammar:** The eighth type of derivative verbs is on the pattern of اِخْتَلَفَ. It has extra ت, ا, which have to be carried in almost all the forms (alif gets dropped in مضارع, ماضي, and اسم فاعل, نهي, مضارع, and اسم مفعول).

Note an important thing that in the derivative forms, the active participle (doer) and the passive participle (on whom is its effect) have م in the beginning and both will have a difference of fathah and kasrah only, such as مُخْتَلِفٌ and مُخْتَلَفٌ

اِخْتَلَفَ is formed from خَلَفَ and has an additional ا and ت.

اِخْتَلَفَ is formed from تَبِعَ and has an additional ا and ت.

اِخْتَلَفَ is formed from, اِتَّقَى and has an additional ا and ت., but it is اِتَّقَى, instead of اُتَّقَى to make it easy to pronounce. The last letter in this word's root (وقى) is ي.

He differed

52 اِخْتَلَفَ خ ل ف

| Important forms of this verb:<br>اِخْتَلَفَ، يَخْتَلِفُ، اِخْتَلَفَ، اِخْتِلَافٌ |                                | فعل مضارع                    | فعل ماضي                        |
|--|--------------------------------|------------------------------|---------------------------------|
|  |                                | He differs يَخْتَلِفُ        | He differed اِخْتَلَفَ          |
| فعل نهي  | فعل أمر                        | They differ يَخْتَلِفُونَ    | They differed اِخْتَلَفُوا      |
| Don't differ! لَا تَخْتَلِفْ   | Differ! اِخْتَلِفْ             | You differ تَخْتَلِفُ        | You differed اِخْتَلَفْتَ       |
| Don't differ (you all)! لَا تَخْتَلِفُوا   | Differ (you all)! اِخْتَلِفُوا | You all differ تَخْتَلِفُونَ | You all differed اِخْتَلَفْتُمْ |
| One who differs: مُخْتَلِفٌ  |                                | He differs اِخْتَلَفَ        | I differed اِخْتَلَفْتُ         |
| That which is differed from: مُخْتَلَفٌ  |                                | They differ نَخْتَلِفُ       | We differed اِخْتَلَفْنَا       |
| Difference, to differ: اِخْتِلَافٌ   |                                | She differs تَخْتَلِفُ       | She differed اِخْتَلَفَتْ       |

(on the pattern of اِخْتَلَفَ)

He followed

140 اِتَّبَعَ ت ب ع

| Important forms of this verb:  |                                  | فعل مضارع                                    | فعل ماضي                          |
|--|----------------------------------|--|-----------------------------------|
| اِتَّبَعَ، يَتَّبِعُ، اِتَّبِعْ، اِتَّبِعْ   |                                  | He follows / will follow<br>يَتَّبِعُ        | He followed<br>اِتَّبَعَ          |
| فعل نهى  | فعل أمر                          | They follow / will follow<br>يَتَّبِعُونَ    | They followed<br>اِتَّبَعُوا      |
| Don't follow!<br>لا تَتَّبِعْ  | Follow!<br>اِتَّبِعْ             | You follow / will follow<br>تَتَّبِعُ        | You followed<br>اِتَّبَعْتَ       |
| Don't (you all) follow!<br>لا تَتَّبِعُوا  | Follow (you all)!<br>اِتَّبِعُوا | You all follow / will follow<br>تَتَّبِعُونَ | You all followed<br>اِتَّبَعْتُمْ |
| مُتَّبِعٌ : One who follows<br>مُتَّبَعٌ : The one who is followed<br>اِتِّبَاعٌ : To follow |                                  | I follow / will follow<br>أَتَّبِعُ          | I followed<br>اِتَّبَعْتُ         |
|  |                                  | We follow / will follow<br>نَتَّبِعُ         | We followed<br>اِتَّبَعْنَا       |
|  |                                  | She follows / will follow<br>تَتَّبِعُ       | He followed<br>اِتَّبَعْتُ        |

(on the pattern of اِخْتَلَفَ)

He feared

215 اِتَّقَى و ق ي

| Important forms of this verb:  |                                | فعل مضارع                              | فعل ماضي                        |
|--|--------------------------------|--|---------------------------------|
| اِتَّقَى، يَتَّقِي، اِتَّقِ، اِتَّقَاءٌ  |                                | He fears / will fear<br>يَتَّقِي       | He feared<br>اِتَّقَى           |
| فعل نهى  | فعل أمر                        | They fear / will fear<br>يَتَّقُونَ    | They feared<br>اِتَّقَوْا       |
| Don't follow!<br>لا تَتَّقِ  | Follow!<br>اِتَّقِ             | You fear / will fear<br>تَتَّقِي       | You feared<br>اِتَّقَيْتَ       |
| Don't (you all) follow!<br>لا تَتَّقُوا  | Follow (you all)!<br>اِتَّقُوا | You all fear / will fear<br>تَتَّقُونَ | You all feared<br>اِتَّقَيْتُمْ |
| مُتَّقٍ : One who fears<br>مُتَّقَى : That which is feared<br>اِتِّقَاءٌ : To fear |                                | I fear / will fear<br>أَتَّقِي         | He feared<br>اِتَّقَيْتَ        |
|  |                                | We fear / will fear<br>نَتَّقِي        | They feared<br>اِتَّقَيْنَا     |
|  |                                | She fears / will fear<br>تَتَّقِي      | You feared<br>اِتَّقَيْتَ       |



## Lesson-31: Witr Supplication-2

1. Translate the following and then answer the questions given below.

|                |               |                 |             |         |
|----------------|---------------|-----------------|-------------|---------|
| هَدَيْتَ       | فِيْمَنْ      | اِهْدِنِيْ      | اَللّٰهُمَّ |         |
|                |               |                 |             |         |
| عَافَيْتَ      | فِيْمَنْ      | وَعَافَيْتَ     |             |         |
|                |               |                 |             |         |
| تَوَلَّيْتِ    | فِيْمَنْ      | وَتَوَلَّيْتِ   |             |         |
|                |               |                 |             |         |
| اَعْطَيْتَ     | فِيْمَا       | وَبَارِكْ لِيْ  |             |         |
|                |               |                 |             |         |
| مَا فَضَيْتَ   | شَرَّ         | وَقِنِيْ        |             |         |
|                |               |                 |             |         |
| عَلَيْكَ       | وَلَا يُقْضَى | تَقْضِيْ        | اِنَّكَ     |         |
|                |               |                 |             |         |
| مَنْ عَادَيْتَ | وَلَا يَعِزُّ | مَنْ وَّالَيْتَ | لَا يَدِلُّ | اِنَّهُ |
|                |               |                 |             |         |
| وَتَعَالَيْتَ  | رَبَّنَا      | تَبَارَكْتَ     |             |         |
|                |               |                 |             |         |

2a. Mention the five things that we ask Allah SWT in this prayer.

2b. How many types of عافية are there?

2c. What is the meaning of “barakah” in time?

2d. What is the meaning of “barakah” in wealth?

3. Translate the verb into English and fill in the table in Arabic for each verb::

On the pattern of \_\_\_\_\_ (خ ل ف) اِخْتَلَفَ 52

| Important forms of this verb:<br>اِخْتَلَفَ، يَخْتَلِفُ، اِخْتَلَفَ، اِخْتِلَافٌ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

on the pattern of \_\_\_\_\_ (ت ب ع) اِتَّبَعَ 140

| Important forms of this verb:<br>اِتَّبَعَ، يَتَّبِعُ، اِتَّبَعَ، اِتِّبَاعٌ |         | فعل مضارع | فعل ماضي |
|--|---------|-----------|----------|
| فعل نهى  | فعل أمر |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |
|  |         |           |          |

on the pattern of \_\_\_\_\_

(وق ي)

اتَّقَى

215

| Important forms of this verb:<br>اتَّقَى، يَتَّقِي، اتَّقِ، اتَّقَاءً |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| 4. Translate the following into English     |  |
|---|--|
| 4a. Follow the messenger SAS                |  |
| 4b. You all worship Allah and fear him only |  |
| 4c. He is a follower                        |  |
| 4d. Do not follow shaitan                   |  |
| 4e. Do not differ in Deen                   |  |

| 5. Translate the following into Arabic |  |
|--|--|
| 5a. وَالَّذِينَ اخْتَلَفُوا            |  |
| 5b. فَاتَّبَع                          |  |
| 5c. فَاتَّبَعُوهُ                      |  |
| 5d. اتَّبَعَكَ                         |  |
| 5e. فَاتَّقُوا اللَّهَ                 |  |

## Lesson-32: More Verses (33:35) سُورَةُ الْأَحْزَابِ

After completing this lesson,  
you will learn **212 new** words, which  
occur **50,158** times in the Qur'an.

Imagine  
Feel  
Ask

### Introduction:

- In this ayah of Surah al-Ahzab, Allah has mentioned **10** characteristics of His chosen slaves and has promised for such men and women forgiveness and a great reward. These ten characteristics are: Islam, faith, obedience, truthfulness (integrity), patience, humility, giving charity, fasting, chastity, and remembrance of Allah.
- Of these, some relate to Allah's rights, some to oneself, and some to Allah's servants.
- It is clear from this verse that the ranks for worship and obedience, and the ranks in the Hereafter are the same for men and women. Allah has given them equal opportunities to do good deeds and both are equally eligible to strive for them.
- O Allah! Give us the strength to develop these attributes among ourselves, so that our sins are forgiven and we earn a great reward, as promised in the end of this verse.
- This verse contains ten solid plurals for both masculine and feminine nouns. Such plurals are formed by adding **ون** or **ين** for masculine gender and **ات** for feminine gender. For example, the plural of **مُسْلِم** is **مُسْلِمُونَ** or **مُسْلِمِينَ** and the plural of **مُسْلِمَةٌ** is **مُسْلِمَاتٌ**. The plurals not formed in this way are called 'broken plural'.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|  |                              |                               |                       |               |
|--|------------------------------|-------------------------------|-----------------------|---------------|
| وَالْمُؤْمِنَاتِ   | وَالْمُؤْمِنِينَ             | وَالْمُسْلِمَاتِ              | الْمُسْلِمِينَ        | إِنَّ         |
| <b>&amp; the believing women</b>   | <b>and the believing men</b> | <b>&amp; the Muslim women</b> | <b>the Muslim men</b> | <b>Indeed</b> |
| <b>Translation:</b> Indeed, the Muslim men & the Muslim women,<br>and the believing men & the believing women, |                              |                               |                       |               |

- **مُسْلِمَاتٍ وَمُسْلِمِينَ**: Those who embraced Islam and have decided that they will abide by Islam in every walk of life till they die.
- **مُؤْمِنَاتٍ وَمُؤْمِنِينَ**: Those who believe in Islam with a sincere heart and have firm conviction in it. They neither doubt any command of Islam, nor hesitate to act according to it. Allah's Messenger (ﷺ) said: The one who has accepted that Allah be his Lord, Islam be his Deen and Muhammad (ﷺ) be his Messenger has tasted the faith.

|  |                             |                                      |                             |
|--|-----------------------------|--------------------------------------|-----------------------------|
| وَالصَّادِقَاتِ  | وَالصَّادِقِينَ             | وَالْقَانِتَاتِ                      | وَالْقَانِتِينَ             |
| <b>&amp; the truthful women,</b>   | <b>and the truthful men</b> | <b>&amp; and the obedient women,</b> | <b>and the obedient men</b> |
| <b>Translation:</b> And the obedient men & the obedient women,<br>and the truthful men & the truthful women, |                             |                                      |                             |

- **فَاتَّبَعُوا**: Those who obey. They are not those who accept orally but act against it, or pronounce something as evil but keep committing it.
- **صَادِقِينَ وَصَادِقَاتٍ**: Those who are truthful in their words and promises.
- Truthfulness of words also implies that there should be an affirmation of faith with all sincerity. The truthfulness of deeds means that there is neither showing off nor timidity or laziness in one's acts.

- Allah's Messenger (ﷺ) has said: "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar' [Bukhari and Muslim].

|   |                           |                                |                            |
|---|---------------------------|--------------------------------|----------------------------|
| وَالْحُشَعَاتِ  | وَالْحُشَعِينَ            | وَالصَّابِرَاتِ                | وَالصَّابِرِينَ            |
| <b>&amp; the humble women</b>   | <b>and the humble men</b> | <b>&amp; the patient women</b> | <b>and the patient men</b> |
| <b>Translation:</b> And the patient men & the patient women, and the humble men & the humble women, |                           |                                |                            |

- صَابِرِينَ وَصَابِرَاتٍ: Those who remain patient through all the difficulties of life, while constantly striving to act on the religious commands and advising and helping others to act similarly. They remain firm while fighting against fear, greed, and worldly desires and staunchly adhere to truth.
- صَابِرٍ is only he who (i) is firm in performing good deeds; (ii) prevents himself from evils; (iii) remains patient in difficulties.
- The Messenger of Allah (ﷺ) has said: How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him [Muslim].
- خُشَعِينَ وَخُشَعَاتٍ: Those who remain humble. They have Allah's fear dominant in their hearts. They are not arrogant. They bow down before Allah with body and spirit.

|   |                            |                                   |                               |
|---|----------------------------|-----------------------------------|-------------------------------|
| وَالصَّامِتَاتِ   | وَالصَّامِتِينَ            | وَالْمُتَصَدِّقَاتِ               | وَالْمُتَصَدِّقِينَ           |
| <b>&amp; the fasting women</b>  | <b>and the fasting men</b> | <b>&amp; the charitable women</b> | <b>and the charitable men</b> |
| وَالْحَافِظَاتِ   |                            | فُرُوجَهُمْ                       | وَالْحَافِظِينَ               |
| <b>and the women who protect (the same)</b>   |                            | <b>their private parts</b>        | <b>and the men who guard</b>  |
| <b>Translation:</b> And the charitable men & the charitable women, and the fasting men & the fasting women, and the men who guard their private parts and the women who protect (the same), |                            |                                   |                               |

- الْمُتَصَدِّقَاتِ وَالْمُتَصَدِّقِينَ : They not only give the Zakah (poor-due) but also charity. They help the orphans, the ill, the poor, the weak and the indigents. They also spend in the cause of Allah, promoting the efforts to support and spread His Deen.
- صَامِتَاتٍ وَصَامِتِينَ: They observe the obligatory fasts as well as the optional ones.
- One who gives up lawful needs while observing fasts, can also easily abstain unlawful things in his life. Man's character is built on patience, and fasting is the best means to train oneself to be patient.
- حَافِظَاتٍ وَحَافِظِينَ: This has **two** meanings: (i) they abstain from adultery; (ii) they shun indecency and shamelessness. They cover themselves in order not to expose private parts. Their garments do not reveal their bodies. They don't wear tight-fitting garments that expose the shape of body.
- Indecency is one of the biggest weapons of Shaitan. Through this, he corrupts the society.

|   |              |   |
|---|--------------|---|
| وَالذَّكِرَاتِ  | كَثِيرًا     | وَالذَّكِرِينَ اللَّهَ                    |
| <b>and the women who remember<br/>(Allah often) –</b>   | <b>often</b> | <b>and the men who<br/>remember Allah</b> |
| <b>Translation:</b> And the men who remember Allah often and the women who remember (Allah often) |              |   |

- There is no mention of the word ‘often’ in any of the nine characteristics mentioned above. But for Zikr, the word ‘often’ is used. Little remembrance is a sign of hypocrites. The Messenger of Allah (ﷺ) said: " لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ " Your tongue should always be wet with the remembrance of Allah [Tirmidhi].
- When our hearts are filled with the thoughts of Allah, when we love Him and remember His favors, then whatever we do or say, we will surely mention Allah’s name. We will remember Allah while eating, drinking, sleeping, waking up, reading, leaving home, etc. At every occasion in life, words like بِسْمِ اللَّهِ، الْحَمْدُ لِلَّهِ، أَسْتَغْفِرُ اللَّهَ، مَا شَاءَ اللَّهُ، بَارَكَ اللَّهُ will be always on our lips. We will thank Allah for every favor and seek His help in every difficulty.
- Remembrance of Allah is the spirit of Islamic life. When we remember Allah then salah, fasting, charity, and doing Dawah work, all become easy for us.
- Wherever Allah is mentioned, Shaitan flees from that place.

|   |                     |                    |                 |                           |
|---|---------------------|--------------------|-----------------|---------------------------|
| عَظِيمًا ٣٥   | وَأَجْرًا           | مَغْفِرَةً         | لَهُمْ          | أَعَدَّ اللَّهُ           |
| <b>great</b>  | <b>and a reward</b> | <b>forgiveness</b> | <b>for them</b> | <b>Allah has prepared</b> |
| <b>Translation:</b> Allah has prepared for them forgiveness and a great reward. |                     |                    |                 |                           |

- مَغْفِرَةً means to cover up the sins. If man’s record of deeds has black spots of sins, it will be a matter of shame for him. Therefore, Allah has mentioned مَغْفِرَةً first, i.e., his sins will be covered up and then he will receive great rewards.

**Grammar:** The tenth type of derivative verbs is on the pattern of اِسْتَعْفَرَ. It has extra ت ا س in the beginning, which have to be carried in almost all the forms (alif gets dropped in مضارع , ماضي , اسم فاعل , and اسم مفعول). Note that in all types of derivative verbs, the active participle and the passive participle (the doer and the one who is affected), carries مُ in its beginning; the two of them differ in only fathah and kasrah, such as مُسْتَعْفِرٌ and مُسْتَعْفَرٌ.

## 42 اِسْتَعْفَرَ غ ف ر He asked for forgiveness

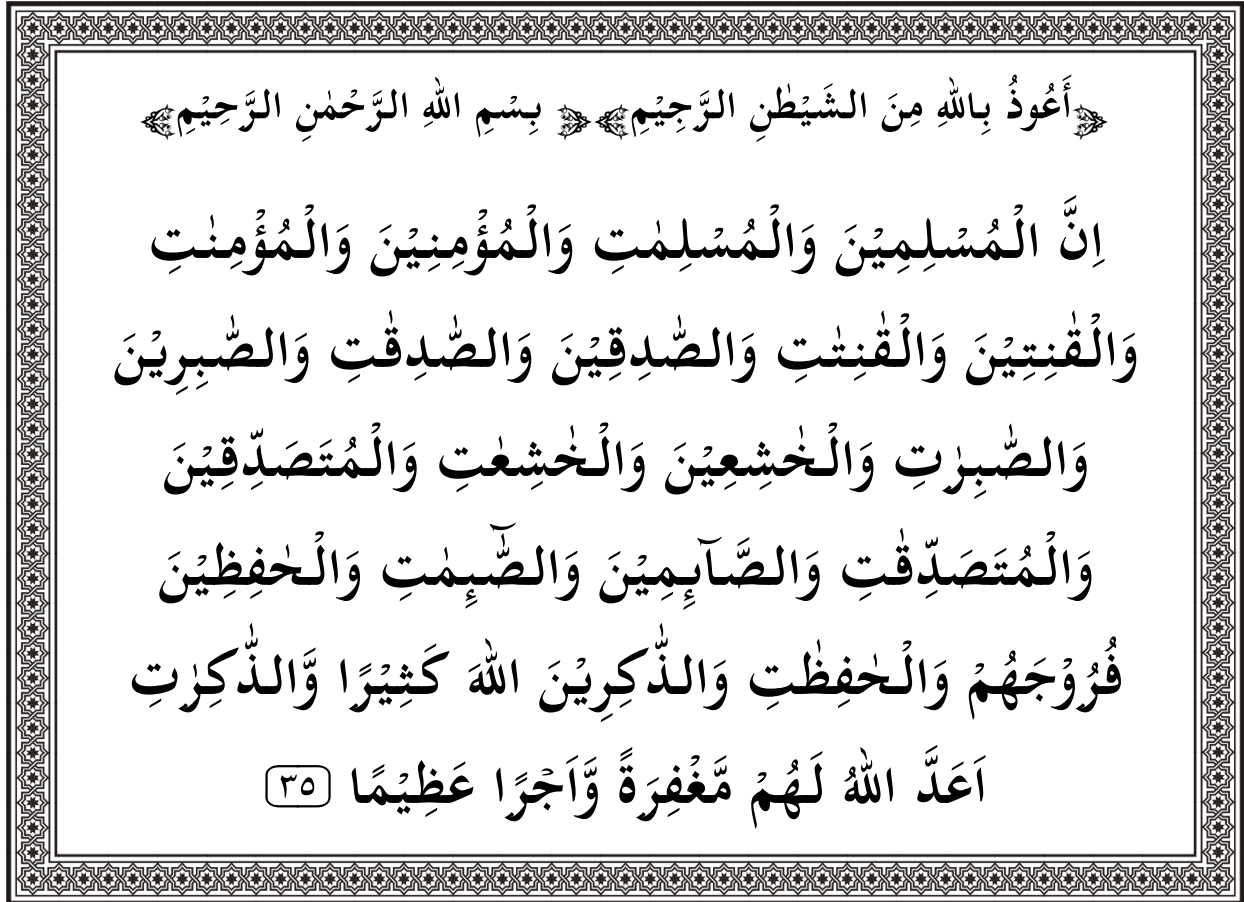
| Important forms of this verb:<br>اِسْتَعْفَرَ، يَسْتَعْفِرُ، اِسْتَعْفَرُ، اِسْتَعْفَارُ |  | فعل مضارع   | فعل ماضي  |
|--|--|---|---|
|  |  | He asks / will ask for forgiveness<br>يَسْتَعْفِرُ        | He asked for forgiveness<br>اِسْتَعْفَرَ          |
| فعل نهى  | فعل أمر                                | They ask / will ask for forgiveness<br>يَسْتَعْفِرُونَ    | They asked for forgiveness<br>اِسْتَعْفَرُوا      |
| Don't ask for forgiveness!<br>لَا تَسْتَعْفِرْ   | Ask for forgiveness!<br>اِسْتَعْفِرْ   | You ask / will ask for forgiveness<br>تَسْتَعْفِرُ        | You asked for forgiveness<br>اِسْتَعْفَرْتَ       |
| Don't ask for forgiveness!<br>لَا تَسْتَعْفِرُوا   | Ask for forgiveness!<br>اِسْتَعْفِرُوا | You all ask / will ask for forgiveness<br>تَسْتَعْفِرُونَ | You all asked for forgiveness<br>اِسْتَعْفَرْتُمْ |
| one who asks for forgiveness: مُسْتَعْفِرٌ   |  | I ask / will ask for forgiveness<br>أَسْتَعْفِرُ          | I asked for forgiveness<br>اِسْتَعْفَرْتُ         |
| one who is asked for forgiveness: مُسْتَعْفَرٌ   |  | We ask / will ask for forgiveness<br>نَسْتَعْفِرُ         | We asked for forgiveness<br>اِسْتَعْفَرْنَا       |
| to ask for forgiveness: اِسْتَعْفَارُ  |  | She asks / will ask for forgiveness<br>تَسْتَعْفِرُ       | She asked for forgiveness<br>اِسْتَعْفَرْتَ       |

## 48 اِسْتَكْبَرَ ك ب ر (on the pattern of اِسْتَعْفَرَ) He was arrogant

| Important forms of this verb:<br>اِسْتَكْبَرَ، يَسْتَكْبِرُ، اِسْتَكْبَرُ، اِسْتِكْبَارُ |  | فعل مضارع   | فعل ماضي                              |
|--|--|---|---------------------------------------|
|  |  | He is / will be arrogant<br>يَسْتَكْبِرُ          | He was arrogant<br>اِسْتَكْبَرَ       |
| فعل نهى  | فعل أمر                                  | They are / will be arrogant<br>يَسْتَكْبِرُونَ    | They were arrogant<br>اِسْتَكْبَرُوا  |
| Don't be arrogant!<br>لَا تَسْتَكْبِرْ   | Be arrogant!<br>اِسْتَكْبِرْ             | You are / will be arrogant<br>تَسْتَكْبِرُ        | You were arrogant<br>اِسْتَكْبَرْتَ   |
| Don't be arrogant<br>لَا تَسْتَكْبِرُوا  | Be arrogant (you all)!<br>اِسْتَكْبِرُوا | You all are / will be arrogant<br>تَسْتَكْبِرُونَ | You were arrogant<br>اِسْتَكْبَرْتُمْ |
| one who is arrogant: مُسْتَكْبِرٌ  |  | I am / will be arrogant<br>أَسْتَكْبِرُ           | I was arrogant<br>اِسْتَكْبَرْتُ      |
| ---  |  | We are / will be arrogant<br>نَسْتَكْبِرُ         | We were arrogant<br>اِسْتَكْبَرْنَا   |
| to be arrogant, arrogance: اِسْتِكْبَارُ   |  | She is / will be arrogant<br>تَسْتَكْبِرُ         | She was arrogant<br>اِسْتَكْبَرْتَ    |



| Important forms of this verb:                     |                                    | فعل مضارع                                       | فعل ماضي                                |
|---|------------------------------------|---|---|
| اسْتَطَاعَ، يَسْتَطِيعُ، اسْتَطَاعَ، اسْتَطَاعَةَ |                                    | He is / will be able to<br>يَسْتَطِيعُ          | He was able (to)<br>اسْتَطَاعَ          |
| فعل نَهْي   | فعلِ أَمْر                         | They are / will be able to<br>يَسْتَطِيعُونَ    | They were able (to)<br>اسْتَطَاعُوا     |
| Don't be able!<br>لَا تَسْتَطِيعُ                 | Be able!<br>اسْتَطِيعْ             | You are / will be able to<br>تَسْتَطِيعُ        | You were able (to)<br>اسْتَطَعْتَ       |
| Don't be able<br>لَا تَسْتَطِيعُوا                | Be able (you all)!<br>اسْتَطِيعُوا | You all are / will be able to<br>تَسْتَطِيعُونَ | You all were able (to)<br>اسْتَطَعْتُمْ |
| One who is able: مُسْتَطِيعٌ                      |                                    | I am / will be able to<br>أَسْتَطِيعُ           | I was able (to)<br>اسْتَطَعْتُ          |
| ---   |                                    | We are / will be able to<br>نَسْتَطِيعُ         | We were able (to)<br>اسْتَطَعْنَا       |
| to be able (to), ability: اسْتَطَاعَةَ            |                                    | She is / will be able to<br>تَسْتَطِيعُ         | She was able (to)<br>اسْتَطَاعَتْ       |



## Lesson-32: More Verses(33:35) سُورَةُ الْأَحْزَابِ

2. Translate the following and then answer the questions given below.

|                     |                     |                     |                     |                     |
|---------------------|---------------------|---------------------|---------------------|---------------------|
| إِنَّ               | الْمُسْلِمِينَ      | وَالْمُسْلِمَاتِ    | وَالْمُؤْمِنِينَ    | وَالْمُؤْمِنَاتِ    |
| وَالْقَنَاتِ        | وَالْقَنَاتِ        | وَالْقَنَاتِ        | وَالْقَنَاتِ        | وَالْقَنَاتِ        |
| وَالصَّابِرِينَ     | وَالصَّابِرِينَ     | وَالصَّابِرِينَ     | وَالصَّابِرِينَ     | وَالصَّابِرِينَ     |
| وَالْمُتَصَدِّقِينَ | وَالْمُتَصَدِّقِينَ | وَالْمُتَصَدِّقِينَ | وَالْمُتَصَدِّقِينَ | وَالْمُتَصَدِّقِينَ |
| وَالْحَفِظِينَ      | وَالْحَفِظِينَ      | وَالْحَفِظِينَ      | وَالْحَفِظِينَ      | وَالْحَفِظِينَ      |
| وَالذُّكْرَيْنِ     | وَالذُّكْرَيْنِ     | وَالذُّكْرَيْنِ     | وَالذُّكْرَيْنِ     | وَالذُّكْرَيْنِ     |
| أَعَدَّ اللَّهُ     | لَهُمْ              | مَغْفِرَةً          | وَأَجْرًا           | عَظِيمًا ٣٥         |

2a. Mention the ten characteristics of believers mentioned in this ayah of Surah Al-Ahzab.

2b. Who can be called a صَابِرٌ?

2c. How can we become حَاشِعُونَ?

2d. Why is “كَثِيرٌ” mentioned along with ذِكْرٌ ?

3. Translate the verb into English and fill in the table in Arabic for each verb::

on the pattern of \_\_\_\_\_ غ ف ر **إِسْتَعْفَرَ** 215

| Important forms of this verb:<br>إِسْتَعْفَرَ، يَسْتَعْفِرُ، اسْتَعْفِرُ، اسْتِعْفَار |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

on the pattern of \_\_\_\_\_ ك ب ر **إِسْتَكْبَرَ** 48

| Important forms of this verb:<br>إِسْتَكْبَرَ، يَسْتَكْبِرُ، اسْتَكْبِرُ، اسْتِكْبَار |         | فعل مضارع | فعل ماضي |
|---|---------|-----------|----------|
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

on the pattern of \_\_\_\_\_ ط و ع **إِسْتَطَاعَ** 42

|   |         |           |          |
|---|---------|-----------|----------|
| Important forms of this verb:<br>اِسْتَطَاعَ، يَسْتَطِيعُ، اِسْتَطَاعَ، اِسْتَطَاعَ |         | فعل مضارع | فعل ماضي |
|   |         |           |          |
| فعل نهى   | فعل أمر |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |
|   |         |           |          |

| 4. Translate the following into English                |  |
|--|--|
| 4a. Thus seek forgiveness for us                       |  |
| 4b. He was arrogant and he was amongst the disbelieves |  |
| 4c. Shaitan was arrogant                               |  |
| 4d. Is your lord able to?                              |  |
| 4e. So you all be able                                 |  |

| 5. Translate the following into Arabic             |  |
|--|--|
| 5a. فَاسْتَغْفَرَ رَبَّهُ                          |  |
| 5b. وَاسْتَغْفِرُوهُ                               |  |
| 5c. وَالَّذِينَ يَسْتَكْبِرُونَ<br>عَنْ عِبَادَتِي |  |
| 5d. فَاسْتَكْبَرُوا فِي الْأَرْضِ                  |  |
| 5e. مَنْ اسْتَطَاعَ إِلَيْهِ                       |  |

## Lesson-33: The top prayer for asking forgiveness (سيد الاستغفار)

After completing this lesson, you will learn 214 new words, which occur 50,222 times in the Qur'an.

Imagine  
Feel  
Ask

### Introduction:

Shaddad bin Aus (May Allah be pleased with him) said: The Prophet (ﷺ) said, "The best supplication for seeking forgiveness (Syed-ul-Istighfar) is to say:

اللَّهُمَّ أَنْتَ رَبِّي ، لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأُبُوءُ بِذَنْبِي فَاغْفِرْ لِي ، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah." [Al-Bukhari].

The supplication of this lesson is called Sayyidul-Istighfaar, i.e., the chief or most important of all the prayers for forgiveness. This prayer has 10 sentences and each of them show how our relationship should be with our Creator, Allah.

Istighfaar means to seek forgiveness. If we recite this prayer with sincerity then we will avoid bad deeds and adopt good deeds. We commit different mistakes during day and night, knowingly or unknowingly. Therefore, we need to ask Allah's forgiveness again and again. Only then Allah will forgive us, keep us away from evil things, and give us tawfeeq to do good things.

The Prophet ﷺ used to ask forgiveness of Allah more than 70 times everyday even though he was the best and the most pious person. We should follow his model and ask Allah's forgiveness repeatedly.

One day, we will die! Why not make it a habit to recite this prayer in the start of every day and every night to receive Allah's forgiveness in case we die in that day or night.

|   |            |                       |                          |                    |
|---|------------|-----------------------|--------------------------|--------------------|
| اللَّهُمَّ  | أَنْتَ     | رَبِّي                | لَا إِلَهَ               | إِلَّا أَنْتَ      |
| <b>O Allah!</b>   | <b>You</b> | <b>(are) my Lord.</b> | <b>(There) is no god</b> | <b>except You;</b> |
| <b>Translation: O Allah You are my Lord (there) is no God except You?</b> |            |                       |                          |                    |

- **O Allah!** You are my Rabb! Say it with love and remember His favors. Imagine how He is taking care of my brain, heart, blood, and bones in my body and how He has arranged rains and grains, relatives and friends, and everything else for me.
- There is no god except You. I worship you, obey you, and believe in You alone as the Provider.
- The statement, "No god except You" is the most virtuous and most important statement. If we recite it with understanding and practice it, we will be safe from Shirk and all other sins.

|   |                 |                    |
|---|-----------------|--------------------|
| خَلَقْتَنِي   | وَأَنَا         | عَبْدُكَ           |
| <b>You created me</b>                                       | <b>and I am</b> | <b>Your slave;</b> |
| <b>Translation: You have created me and I am your slave</b> |                 |                    |

- You created me. You gave me eyes, ears, nose, mouth, face, head, heart, hands, and legs. You gave me parents. You arranged for me to grow my childhood to this stage. Allah asks us in the Qur'an to think over how we were created and how He has taken care of everything for us.

- If we keep thinking like this, we will become humble in front of Allah. Our heart will become soft. We will then say it from the depth of our heart that O Allah! When You did everything for me, then I am Your slave. You are my Master. My body, my soul, and everything that I have belong to You.
- True slave is the one who obeys his Master. We will become true slave if we remember Allah's countless favors and then our weaknesses.
- O Allah! Help me become Your true slave.

|  |   |  |  |
|--|---|--|--|
| ٣٥   |   |  |  |
| وَأَنَا  | عَلَىٰ عَهْدِكَ                                 | وَوَعْدِكَ                                     | مَا اسْتَطَعْتُ                          |
| <b>and I (am)</b>  | <b>faithful to the pledge<br/>(of devotion)</b> | <b>and the promise I have<br/>given to You</b> | <b>to the best of my<br/>capability.</b> |
| <b>Translation:</b> , and I am faithful to the pledge (of devotion) and the promise I have given to you to the best of my capabilities |   |  |  |

عَهْدٌ عَهْدُوا، عَهْدَتَّ عَهْدْتُمْ، عَهْدْتُ عَهْدَنَا      يَعْهَدُ يَعْهَدُونَ، تَعْهَدُ تَعْهَدُونَ، أَعْهَدُ نَعْهَدُ  
إِعْهَدٌ إِعْهَدُوا، لَا تَعْهَدُ لَا تَعْهَدُوا،      عَاهِدٌ مَعْهُودٌ، عَهْدًا (عَهْدَتَّ تَعْهَدُ)

- Every day in every prayer we make covenant with Allah " إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ " We worship you alone and to you alone we ask for help.
- I abide by your covenant, means That I will have firm faith in you, and I will obey you only.
- I abide by your covenant means that I believe in all your promises which you have promised for those who believe and do good.
- I abide by your covenant and your promise, i.e., I will not forget them.
- To my ability.. I could not fulfill the right of your Ibada and obedience, I am weak, my faith is weak, I have shortcomings and defects in my Salah, in my tilawa and in my remembrances. O Allah accept my deeds with all defects and shortcomings.
- Allah told us in his book "فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ" Fear Allah to your ability

|   |               |   |             |                    |
|---|---------------|---|-------------|--------------------|
| ٣٩  |               |   |             |                    |
| أَعُوذُ   | بِكَ          | مِنْ شَرِّ                                    | مَا         | صَنَعْتُ           |
| <b>I seek refuge</b>  | <b>in you</b> | <b>against the evil<br/>(consequences) of</b> | <b>what</b> | <b>I have done</b> |
| <b>Translation:</b> I seek refuge in you against the evil (consequences) of what I have done. |               |   |             |                    |

صَنَعُ، صَنَعُوا، صَنَعْتَ، صَنَعْتُمْ، صَنَعْتُ، صَنَعْنَا      يَصْنَعُ، يَصْنَعُونَ، تَصْنَعُ، تَصْنَعُونَ، أَصْنَعُ، نَصْنَعُ  
إِصْنَعُ، إِصْنَعُوا، لَا تَصْنَعُ، لَا تَصْنَعُوا،      صَانِعٌ، مَصْنُوعٌ، صُنِعَ (صَنَعْتَ، تَصْنَعُ)

- Sins push a person away from the mercy of Allah. A person may have to face Hardships and punishments of Allah, if Allah does not forgive. Therefore, we should immediately ask for Allah's forgiveness and protection.
- O Allah! If You don't forgive me, then I will face the punishments. I don't have any other way to escape from the bad effects of sins except Your forgiveness and protection. Therefore, I ask for Your protection.
- O Allah! It is possible that the bad effects of some of my sins may still be spreading. If I had hurt someone, perhaps he is still angry against me; if I had behaved badly with a non-Muslim or a weak Muslim then perhaps he is still thinking bad about Islam and Muslims; if I had delayed in prayers then perhaps younger ones are still looking at me and thinking

that Salah can be delayed or skipped. O Allah! I can't stop all those evil effects. I seek Your protection from those effects and the punishments.

|  |         |                   |         |               |           |
|--|---------|-------------------|---------|---------------|-----------|
| أَبُوهُ  | لَكَ    | بِنِعْمَتِكَ      | عَلَيَّ | وَأَبُوهُ     | بِذَنْبِي |
| I acknowledge  | For You | all Your bounties | On Me   | and I confess | my sins   |
| <b>Translation:</b> , I acknowledge to you of all your bounties on me and I confess of my sins |         |                   |         |               |           |

- O Allah! You gave me numerous bounties; that of my body, of food, of parents, relatives, friends, air, water, earth, and sky, house, clothes, and so on. Most important of these bounties is the Deen of Islam and the chance to be in the Ummah of Prophet Muhammad (ﷺ). So many bounties on me!
- When we remember these bounties and blessings, we will thank Allah and we will develop His love.
- Allah says in the Qur'an : Remember the favors of Allah that you might succeed [7:69].
- In spite of so many blessings and bounties, I committed sins. I could not thank You enough. I did not pray properly. I did not fulfill other duties properly. I did not properly use the tongue, the power, and money that You gave me in the service of Your Deen. I used them by mistake in bad things.
- Nobody is responsible for my mistakes and sins. I accept that I myself is responsible for it.

|  |           |                    |            |               |
|--|-----------|--------------------|------------|---------------|
| فَاعْفِرْ لِي  | فَإِنَّهُ | لَا يَغْفِرُ       | الذُّنُوبَ | إِلَّا أَنْتَ |
| Hence, (O Allah!) forgive me (my sins),  | Indeed    | none (can) forgive | the sins   | Except you    |
| <b>Translation:</b> Hence (O Allah!) forgive me (my sins) indeed none (can) forgive the sins except You; |           |                    |            |               |

- I can not erase those sins nor can I bring back the old days and change my actions. I feel very sorry about that. Nobody can help me now to erase my sins. Only you can forgive me.
- Nobody can forgive the sins except You. Nobody can force You to erase my sins and nobody can stop You if you want to erase my sins.
- After committing a sin by mistake, if a person fears Allah, feels bad and sad, submits to Allah, begs him for forgiveness, and makes a firm decision to stay away from sins, then Allah forgives such a person.

If a person commits a sin by mistake and feels sorry and humble then such a person is better than the one who does good deeds but brags about it or thinks that he is a great man or better than others. It does not mean that we should commit sins! No. It means that if we commit sin, then we ask Allah's forgiveness and if we do good deeds, then we thank Allah.



**Grammar:** So far we have learnt only two forms of feminine gender in all the verbal patterns, i.e., those corresponding to **فَعَلْتَ** and **تَفَعَّلَ**. We will learn the rest of the forms in this lesson.

### فَعَلَ: He did

| Important forms of this verb:<br>فَعَلْتَ، تَفَعَّلَ، اِفْعَلِي، فِعْلٌ         |                  | فعل مضارع              | فعل ماضي                |
|---|------------------|------------------------|-------------------------|
|   |                  | She does/<br>will do   | فَعَلْتَ She did        |
| نهي   | أمر              | They do/<br>will do    | فَعَلْنَ They did       |
| Don't do!   | Do!              | You do/<br>will do     | فَعَلْتِ You did        |
| Don't<br>(you all) do!  | Do<br>(you all)! | You all do/<br>will do | فَعَلْتُنَّ You all did |
| فَاعِلَةٌ: doer<br>مَفْعُولَةٌ: the one who is affected<br>فِعْلٌ: to do, doing |                  | I do/<br>will do       | فَعَلْتُ I did          |
|   |                  | We do/<br>will do      | فَعَلْنَا We did        |
|   |                  | He dos/<br>will do     | فَعَلَ He did           |

### فَتَحَ: He opened

| Important forms of this verb:<br>فَتَحْتَ، تَفَتَّحَ، اِفْتَحِي، فَتْحٌ        |                    | فعل مضارع                  | فعل ماضي                   |
|--|--------------------|----------------------------|----------------------------|
|  |                    | She opens/<br>will open    | فَتَحْتَ She opened        |
| نهي  | أمر                | They open/<br>will open    | فَتَحْنَ They opened       |
| Don't open!  | Open!              | You open/<br>will open     | فَتَحْتِ You opened        |
| Don't<br>(you all) open!   | Open<br>(you all)! | You all open/<br>will open | فَتَحْتُنَّ You all opened |
| فَاتِحَةٌ: Opener<br>مَفْتُوحَةٌ: Which is opened<br>فَتْحٌ: Opening / Victory |                    | I open/<br>will open       | فَتَحْتُ I opened          |
|  |                    | We open/<br>will open      | فَتَحْنَا We opened        |
|  |                    | He opens/<br>will open     | فَتَحَ He opened           |

## He helped: نَصَرَ

| Important forms of this verb:<br>نَصَرْتُ، تَنْصُرُ، أَنْصُرِي، نَصْرٌ |                 | فعل مضارع                  | فعل ماضي    |                |            |
|--|-----------------|----------------------------|-------------|----------------|------------|
|  |                 | She helps/<br>will help    | تَنْصُرُ    | She helped     | نَصَرْتُ   |
| نهي  | أمر             | They help/<br>will help    | يَنْصُرُونَ | They helped    | نَصَرُوا   |
| Don't help!  | لَا تَنْصُرِي   | You help/<br>will help     | تَنْصُرِينَ | You helped     | نَصَرْتِ   |
| Help!  | أَنْصُرِي       | You all help/<br>will help | تَنْصُرُونَ | You all helped | نَصَرْتُمْ |
| Don't<br>(you all) help!   | لَا تَنْصُرُونَ | I help/<br>will help       | أَنْصُرُ    | I helped       | نَصَرْتُ   |
| Helper: نَاصِرَةٌ  |                 | We help/<br>will help      | نَنْصُرُ    | We helped      | نَصَرْنَا  |
| One who is helped: مَنْصُورَةٌ   |                 | He helps/<br>will help     | يَنْصُرُ    | He helped      | نَصَرَ     |
| Help: نَصْرٌ   |                 |                            |             |                |            |

## He said: قَالَ

| Important forms of this verb:<br>قَالَتْ، تَقُولُ، قَوْلِي، قَوْلٌ |                | فعل مضارع                | فعل ماضي   |              |           |
|--|----------------|--------------------------|------------|--------------|-----------|
|  |                | She says/<br>will say    | تَقُولُ    | She said     | قَالَتْ   |
| نهي  | أمر            | They say/<br>will say    | يَقُولُونَ | They said    | قَالُوا   |
| Don't say!   | لَا تَقُولِي   | You say/<br>will say     | تَقُولِينَ | You said     | قَالْتِ   |
| Say!   | قُولِي         | You all say/<br>will say | تَقُولُونَ | You all said | قَالْتُمْ |
| Don't (you all)<br>say!  | لَا تَقُولُونَ | I say/<br>will say       | أَقُولُ    | I said       | قُلْتُ    |
| One who says: قَائِلَةٌ  |                | We say/<br>will say      | نَقُولُ    | We said      | قُلْنَا   |
| That which is said: مَقُولَةٌ                                      |                | He says/<br>will say     | يَقُولُ    | He said      | قَالَ     |
| Saying, to say: قَوْلٌ   |                |                          |            |              |           |

## He was: كَانَ

| Important forms of this verb:<br>كَانَتْ، تَكُونُ، كُونِي، كُونَ |             | فعل مضارع            |            | فعل ماضي     |          |
|--|-------------|----------------------|------------|--------------|----------|
|  |             | She is/<br>will be   | تَكُونُ    | She was      | كَانَتْ  |
| نهي  | أمر         | They are/<br>will be | يَكُونَنَّ | They were    | كَانُوا  |
| Don't<br>become!   | لا تَكُونِي | Become!              | كُونِي     | You were     | كُنْتَ   |
| Don't (you all)<br>become!                                       | لا تَكُنَّ  | Become<br>(you all)! | كُنَّ      | You all were | كُنْتُمْ |
| One who becomes: كَائِنَةٌ                                       |             | I am/<br>will be     | أَكُونُ    | I was        | كُنْتُ   |
| —  |             | We are/<br>will be   | نَكُونُ    | We were      | كُنَّا   |
| To be: كُونَ   |             | He is/<br>will be    | يَكُونُ    | He was       | كَانَ    |

The derived verbs also follow similar changes. Let us take two of them.

## He glorified: سَبَّحَ

| Important forms of this verb:<br>سَبَّحَتْ، تُسَبِّحُ، سَبِّحِي، تَسْبِيح |                 | فعل مضارع                       |              | فعل ماضي             |             |
|---|-----------------|---------------------------------|--------------|----------------------|-------------|
|   |                 | She glorifies/<br>will glorify. | تُسَبِّحُ    | She<br>glorified     | سَبَّحَتْ   |
| نهي   | أمر             | They glorify/<br>will glorify.  | يُسَبِّحَنَّ | They<br>glorified    | سَبَّحُوا   |
| Don't<br>glorify!   | لا تُسَبِّحِي   | Glorify!                        | سَبِّحِي     | You<br>glorified     | سَبَّحْتَ   |
| Don't (you all)<br>glorify!   | لا تُسَبِّحَنَّ | Glorify<br>(you all)!           | سَبِّحَنَّ   | You all<br>glorified | سَبَّحْتُمْ |
| the one who glorifies: مُسَبِّحَةٌ  |                 | I glorify/<br>will glorify.     | أُسَبِّحُ    | I glorified          | سَبَّحْتُ   |
| the one who is glofied: مُسَبَّحَةٌ                                       |                 | We glorify/<br>will glorify.    | نُسَبِّحُ    | We<br>glorified      | سَبَّحْنَا  |
| to glorify: تَسْبِيح  |                 | He glorify/<br>will glorify.    | يُسَبِّحُ    | He<br>glorified      | سَبَّحَ     |

## He submitted: أَسْلَمَ

| Important forms of this verb:<br>أَسْلَمْتُ، تُسَلِّمُ، أَسْلَمِي، إِسْلَامٌ |                      | فعل مضارع                       |              | فعل ماضي             |               |
|--|----------------------|---------------------------------|--------------|----------------------|---------------|
|  |                      | She submits/<br>will submit.    | تُسَلِّمُ    | She<br>submitted     | أَسْلَمْتُ    |
| نهي  | أمر                  | They submit/<br>will submit.    | يُسَلِّمْنَ  | They<br>submitted    | أَسْلَمْنَ    |
| Don't<br>submit!   | Submit!              | You submit/<br>will submit.     | تُسَلِّمِينَ | You<br>submitted     | أَسْلَمْتِ    |
| Don't (you all)<br>submit!   | Submit<br>(you all)! | You all submit/<br>will submit. | تُسَلِّمْنَ  | You all<br>submitted | أَسْلَمْتُنَّ |
| One who submits: مُسَلِّمَةٌ   |                      | I submit/<br>will submit.       | أُسَلِّمُ    | I submitted          | أَسْلَمْتُ    |
| to whom one submits: مُسَلَّمَةٌ   |                      | We submit/<br>will submit.      | نُسَلِّمُ    | We<br>submitted      | أَسْلَمْنَا   |
| To submit: إِسْلَامٌ   |                      | He submit/<br>will submit.      | يُسَلِّمُ    | He<br>submitted      | أَسْلَمَ      |

### سيد الاستغفار

عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :  
 « سَيِّدُ الْإِسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ : اَللّٰهُمَّ اَنْتَ رَبِّي ، لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِي  
 وَاَنَا عَبْدُكَ ، وَاَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، اَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ  
 ، اَبُوؤُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَاَبُوؤُ بِذَنْبِي فَاغْفِرْ لِي ، فَاِنَّهُ لَا يَغْفِرُ الذُّنُوبَ اِلَّا  
 اَنْتَ . مَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا ، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ اَنْ يُمِيسِيَ ، فَهُوَ  
 مِنْ اَهْلِ الْجَنَّةِ ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ اَنْ يُصْبِحَ ،  
 فَهُوَ مِنْ اَهْلِ الْجَنَّةِ » رَوَاهُ الْبُخَارِيُّ .

### Lesson-33: The top prayer for asking forgiveness (سيد الاستغفار)

1. Translate the following and then answer the questions given below.

|               |                |              |                 |               |
|---------------|----------------|--------------|-----------------|---------------|
| اللَّهُمَّ    | أَنْتَ         | رَبِّي       | لَا إِلَهَ      | إِلَّا أَنْتَ |
| خَلَقْتَنِي   | وَأَنَا        | عَبْدُكَ     |                 |               |
| وَأَنَا       | عَلَى عَهْدِكَ | وَوَعْدِكَ   | مَا اسْتَطَعْتُ |               |
| أَعُوذُ       | بِكَ           | مِنْ شَرِّ   | مَا             | صَنَعْتُ      |
| أَبُوءُ       | لَكَ           | بِنِعْمَتِكَ | عَلَيَّ         | وَأَبُوءُ     |
| فَاغْفِرْ لِي | فَإِنَّهُ      | لَا يَغْفِرُ | الدُّنُوبَ      | إِلَّا أَنْتَ |

2a. What is the reward of reciting Sayyidul-Istighfaar in the morning and in the evening?

2b. How many statements are given in this Du'aa.

2c. We say: **أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ**. What are the evil effects of our sins.

2d. Is someone else responsible for my sins? Explain.

3. Fill in the table in Arabic with FEMININE FORMS for each verb:

He did: **فَعَلَ**

| Important forms of this verb:<br>فَعَلْتُ، تَفَعَّلْتُ، اِفْعَلَيْ، فِعْلٌ |     | فعل مضارع | فعل ماضي         |
|--|-----|-----------|------------------|
|  |     |           | فَعَلْتُ She did |
| نهي  | أمر |           |                  |
|  |     |           |                  |
|  |     |           |                  |
|  |     |           |                  |
|  |     |           |                  |

He opened: **فَتَحَ**

| Important forms of this verb:<br>فَتَحْتُ، تَفَتَّحْتُ، اِفْتَحِي، فَتْحٌ |     | فعل مضارع | فعل ماضي            |
|---|-----|-----------|---------------------|
|   |     |           | فَتَحْتُ She opened |
| نهي   | أمر |           |                     |
|   |     |           |                     |
|   |     |           |                     |
|   |     |           |                     |
|   |     |           |                     |

He helped: نَصَرَ

| Important forms of this verb:<br>نَصَرْتُ، تَنْصُرُ، أَنْصُرِي ، نَصِرْ |     | فعل مضارع | فعل ماضي            |
|---|-----|-----------|---------------------|
|   |     |           | نَصَرْتُ She helped |
| نهي   | أمر |           |                     |
|   |     |           |                     |
|   |     |           |                     |
|   |     |           |                     |
|   |     |           |                     |
|   |     |           |                     |

He said: قَالَ

| Important forms of this verb:<br>قَالَتْ، تَقُولُ، قُولِي ، قَوْل |     | فعل مضارع | فعل ماضي         |
|---|-----|-----------|------------------|
|   |     |           | قَالَتْ She said |
| نهي   | أمر |           |                  |
|   |     |           |                  |
|   |     |           |                  |
|   |     |           |                  |
|   |     |           |                  |
|   |     |           |                  |

He was: كَانَ

| Important forms of this verb:<br>كَانَتْ، تَكُونُ، كُونِي، كُونَ |     | فعل مضارع | فعل ماضي        |
|--|-----|-----------|-----------------|
|  |     |           | كَانَتْ She was |
| نهي  | أمر |           |                 |
|  |     |           |                 |
|  |     |           |                 |
|  |     |           |                 |
|  |     |           |                 |

He glorified: سَبَّحَ

| Important forms of this verb:<br>سَبَّحَتْ، تُسَبِّحُ، سَبِّحِي، تَسْبِيح |     | فعل مضارع | فعل ماضي                |
|---|-----|-----------|-------------------------|
|   |     |           | سَبَّحَتْ She glorified |
| نهي   | أمر |           |                         |
|   |     |           |                         |
|   |     |           |                         |
|   |     |           |                         |
|   |     |           |                         |



He submitted: أَسْلَمَ

| Important forms of this verb:<br>أَسْلَمْتُ، تَسَلَّمْتُ، أَسْلَمِي، إِسْلَامٌ |     | فعل مضارع | فعل ماضي                 |
|--|-----|-----------|--------------------------|
|  |     |           | أَسْلَمْتُ She submitted |
| نهي  | أمر |           |                          |
|  |     |           |                          |
|  |     |           |                          |
|  |     |           |                          |
|  |     |           |                          |
|  |     |           |                          |

| 4. Translate the following into English |  |
|---|--|
| 4a. Allah helped her                    |  |
| 4b. Who will help me                    |  |
| 4c. They (ladies) said                  |  |
| 4d. Thus we said:<br>Hit!               |  |
| 4e. If we were truthful                 |  |

| 5. Translate the following into Arabic      |  |
|---|--|
| 5a. لَفَتَحْنَا عَلَيْهِمُ                  |  |
| 5b. وَأَنْصُرْنَا                           |  |
| 5c. قَدْ نَصَرَكُمُ اللَّهُ                 |  |
| 5d. وَمِنَ النَّاسِ مَنْ<br>يَقُولُ آمَنَّا |  |
| 5e. وَإِذْ قُلْنَا ادْخُلُوا                |  |

## Lesson-34: Other invocations – Going out of house and entering

After completing this lesson,  
you will learn **216 new** words, which  
occur **50,313** times in the Qur'an.

Imagine  
Feel  
Ask

### Du'a while leaving the house: (Good example of active and passive voice):

Anas رضي الله عنه narrated that the Prophet ﷺ said: Whoever says (upon leaving his house):

"بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ" , it will be said to him: 'You are guided, defended and protected.' Shaitaan will go far away from him. One devil will say to another: 'How can you deal with a man who has been guided, defended and protected?' (Sunan Abu Dawood).

➤ Umm-e-Salama رضي الله عنها says: Whenever the Messenger of Allah ﷺ used to leave my home, he used to look at the sky and say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ، أَوْ أَزِلَّ أَوْ أُزَلَ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

(Sunan Abu Dawood)

Let us study the above two prayers:

|  |                    |                      |
|--|--------------------|----------------------|
| عَلَى اللَّهِ  | تَوَكَّلْتُ        | بِسْمِ اللَّهِ       |
| upon Allah   | I trusted / relied | In the name of Allah |
| <b>Translation:</b> In the name of Allah, I trusted Allah. |                    |                      |

- When a man sets out from his home for worldly or religious affairs, he usually has a plan to get his work done. But the work cannot be done with the help of people, money, ideasm or other resources; they are only the means. The work is completed with the help of Allah alone. A firm belief in this is called 'tawakkul' meaning complete trust in Allah.
- In the Quran, Allah asks us to have patience for His sake and trust in Him. Allah loves those who trust Him.
- Trust in Allah saves us from the temptations of Shaitan. A person who trusts Allah will never accept illegal money because he knows that Allah has promised him the provision.
- We need Allah's help continuously in every task and every matter. No task, however small, can be accomplished without Allah's help.

|  |                             |                        |
|--|-----------------------------|------------------------|
| إِلَّا بِاللَّهِ   | وَلَا قُوَّةَ <sup>30</sup> | لَا حَوْلَ             |
| except with Allah  | and no power                | [There is] no strength |
| <b>Translation:</b> There is no strength and no power except with Allah. |                             |                        |

- The strength to keep away from evil, the strength to give up evil and the will to repent – none is possible without Allah's help.
- The power to do the right and the strength to stick to it, for e.g., the will to offer the five prayers regularly, cannot be acquired without Allah's help.
- Cure from illness, liberation from poverty, deliverance from troubles, success in any task – in fact, every move and power comes only with His help.
- According to Prophet Muhammad ﷺ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ is a treasure from among the treasures of Paradise. When we recite it with attention, we show our humility in front of Allah. At the same time, it is a prayer for getting Allah's help.

|   |                  |                        |                   |
|---|------------------|------------------------|-------------------|
| أَوْ أُضِلَّ  | أَنْ أَضِلَّ     | أَعُوذُ بِكَ           | اللَّهُمَّ إِنِّي |
| or be strayed (by others)   | lest I go astray | [I] seek refuge in You | O Allah! I truly  |
| <b>Translation:</b> O Allah! I truly seek refuge in You lest I go astray or be strayed by others, |                  |                        |                   |

- أَوْ أُضِلَّ أَوْ أُضِلَّ : O Allah! Let me not be misguided to do any wrong or evil deed. Let no one mislead me to such a deed.

|   |                                  |               |                 |
|---|----------------------------------|---------------|-----------------|
| أَوْ أُزِلَّ  | أَوْ أُزِلَّ                     | أَوْ أُزِلَّ  | أَوْ أُزِلَّ    |
| or I slip   | or I am made to slip (by others) | or I do wrong | or I be wronged |
| Translation: Or I slip or I am made to slip by others, or I do wrong or am wronged by others, |                                  |               |                 |

- أَوْ أُزِلَّ: O Allah! Let me not slip into committing an evil or a deed which displeases You. Let no one cause me to slip.
- أَوْ أُزِلَّ: O Allah! Let me not do any wrong to anyone concerning his or her honor, money or rights. Let no one do such a thing to me. Committing a sin is also a wrong against one's own self.

|   |                    |
|---|--------------------|
| أَوْ يُجْهَلَ عَلَيَّ   | أَوْ أُجْهَلُ      |
| or (anyone) should act foolishly with me                                | or I act foolishly |
| Translation: Or I act foolishly or anyone should act foolishly with me. |                    |

- أَوْ يُجْهَلَ عَلَيَّ : O Allah! Let me not commit excesses against people, like abusing, taunting, ridiculing, etc, nor let anyone treat me in this manner.

#### **Du'a when entering house:**

- Abu Malik Ash'ari says that the Prophet (ﷺ) said: When a person enters his house, he should say , "اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا" and then salute the family members [Sunan Abu Dawood].
- Jabir (May Allah be pleased with him) reported: I heard Messenger of Allah (ﷺ) saying, "If a person mentions the Name of Allah upon entering his house or eating, Shaitan says, addressing his followers: `You will find no where to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Shaitan says (to his followers); `You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Shaitan says: `You have found (a place) to spend the night in as well as food.'" [Muslim].
- The best way to remember Allah is to recite the prayer recited by Prophet Muhammad (ﷺ). By doing this, we will get the reward for remembering Allah and the reward for acting on the Sunnah as well.
- It is also clear from this Hadith that many kinds of Jinns and Shayateen chase us. If we do not remember Allah, then their influence and temptations increase resulting in quarrels, backbiting, evil deeds, laziness, and negligence of prayers or wrong deeds in the house. How foolish and unlucky will we be, if we miss these prayers and as a consequence face all kinds of troubles!

|   |           |            |          |                   |              |                    |
|---|-----------|------------|----------|-------------------|--------------|--------------------|
| اللَّهُمَّ  | إِنِّي    | أَسْأَلُكَ | خَيْرِ   | الْمَوْلِجِ       | وَخَيْرِ     | الْمَخْرَجِ        |
| O Allah   | Indeed, I | beg of You | the good | of (my) entrance, | and the good | of (my) going out. |
| Translation: O Allah! Indeed, I beg of You the good of my entrance, and the good of my going out. |           |            |          |                   |              |                    |

- خَيْرِ الْمَخْرَجِ i.e., O Allah! Whenever I go out, let me go out in the best manner. Some day, when I die and leave the house forever, may it also be in the best state.
- If we want to achieve success in our life, we should always remember Allah.

|   |            |                          |             |
|---|------------|--------------------------|-------------|
| وَبِسْمِ اللَّهِ  | وَلَجْنَا  | وَبِسْمِ اللَّهِ         | وَلَجْنَا   |
| In the name of Allah  | we entered | and in the name of Allah | we came out |
| وَعَلَى اللَّهِ   | رَبِّنَا   | تَوَكَّلْنَا             |             |
| and on Allah  | our Lord   | we rely and trust        |             |
| <b>Translation:</b> In the name of Allah we entered; and in the name of Allah we came out; and on Allah, our Lord we did rely and trust . |            |                          |             |

خَرَجَ، خَرَجُوا، خَرَجَتْ، خَرَجْتُمْ، خَرَجْتُ، خَرَجْنَا، يَخْرُجُ، يَخْرُجُونَ، تَخْرُجُ، تَخْرُجُونَ، أَخْرَجَ، أَخْرَجُوا، أَخْرَجْتَ، أَخْرَجْتُمْ، أَخْرَجْتُ، أَخْرَجْنَا

- Every task of a Mo'min starts with Allah's name and ends with Allah's name.
- After coming home, we sometimes feel proud of the success we achieved or the good deeds we did while we were out. Sometimes we brag about it before others. If we encountered failure or difficulty, we get disappointed. In either case, we should remember to put our trust in Allah alone.
- No task gets completed because of money, efforts, relatives, or friends. It gets done only by Allah's help. We should say that with Allah's help, such and such task was performed well. We should not forget to thank those who became a means to help us.
- In case of difficulties, we should say that it was Allah's wisdom that this work was not completed.
- If we trust Allah, we will never be disappointed. We will always remain patient, contented and happy. Simultaneously, we will do our best to complete the work.

### Grammar: Passive Voice

In this lesson, we will learn passive tense. All the cases of the verb are given below. It is not necessary that every verb has a passive voice.

فَعَلَّ : He did

| فعل مضارع مجهول | فعل ماضي مجهول |
|-----------------|----------------|
| يُفَعَّلُ       | فُعِّلَ        |
| يُفَعَّلُونَ    | فُعِّلُوا      |
| تُفَعَّلُ       | فُعِّلَتْ      |
| تُفَعَّلُونَ    | فُعِّلْتُمْ    |
| أُفَعَّلُ       | فُعِّلْتُ      |
| نُفَعَّلُ       | فُعِّلْنَا     |
| هِيَ تُفَعَّلُ  | هِيَ فُعِّلَتْ |

## فَتَحَ : He Opened

| فعل مضارع مجهول            |             | فعل ماضي مجهول        |
|----------------------------|-------------|-----------------------|
| (it, he) is being opened   | يُفْتَحُ    | (it, he) was opened   |
| (they) are being opened    | يُفْتَحُونَ | (they) were opened    |
| (you) are being opened     | تُفْتَحُ    | (you) were opened     |
| (you all) are being opened | تُفْتَحُونَ | (you all) were opened |
| (I) am being opened        | أُفْتَحُ    | (I) was opened        |
| (we) are being opened      | نُفْتَحُ    | (we) were opened      |
| (it, she) is being opened  | تُفْتَحُ    | (she) was opened      |

## نَصَرَ : He helped

| فعل مضارع مجهول            |              | فعل ماضي مجهول        |
|----------------------------|--------------|-----------------------|
| (it, he) was helped        | يُنَصَّرُ    | (it, he) was helped   |
| (they) are being helped    | يُنَصَّرُونَ | (they) were helped    |
| (you) are being helped     | تُنَصَّرُ    | (you) were helped     |
| (you all) are being helped | تُنَصَّرُونَ | (you all) were helped |
| (I) am being helped        | أُنَصَّرُ    | (I) was helped        |
| (we) are being helped      | نُنَصَّرُ    | (we) were helped      |
| (it, she) was being helped | تُنَصَّرُ    | (it, she) was helped  |

## ضَرَبَ : He hit

| فعل مضارع مجهول         | فعل ماضي مجهول                 |
|-------------------------|--------------------------------|
| (it, he) is being hit   | يُضْرَبُ (it, he) was hit      |
| (they) are being hit    | يُضْرَبُونَ (they) were hit    |
| (you) are being hit     | تُضْرَبُ (you) were hit        |
| (you all) are being hit | تُضْرَبُونَ (you all) were hit |
| (I) am being hit        | أُضْرَبُ (I) was hit           |
| (we) are being hit      | نُضْرَبُ (we) were hit         |
| (it, she) is being hit  | تُضْرَبُ (it, she) was hit     |

## سَمِعَ : He listened

| فعل مضارع مجهول           | فعل ماضي مجهول                   |
|---------------------------|----------------------------------|
| (it, he) is being heard   | يُسْمَعُ (he, it) was heard      |
| (they) are being heard    | يُسْمَعُونَ (they) were heard    |
| (you) are being heard     | تُسْمَعُ (you) were heard        |
| (you all) are being heard | تُسْمَعُونَ (you all) were heard |
| (I) am being heard        | أُسْمَعُ (I) was heard           |
| (we) are being heard      | نُسْمَعُ (we) were heard         |
| (it, she) is being heard  | تُسْمَعُ (it, she) was heard     |

The derived forms of the verb also follow similar changes in passive forms.  
Two important types are given below:

### He sent down : نَزَّلَ

| فعل مضارع مجهول                                 | فعل ماضي مجهول                             |
|---|--|
| (it, he) was brought down<br>يُنزَّلُ           | (it, he) was brought down<br>نُزِّلَ       |
| (they) are being brought down<br>يُنزَّلُونَ    | (they) were brought down<br>نُزِّلُوا      |
| (you) are being brought down<br>تُنزَّلُ        | (you) were brought down<br>نُزِّلْتَ       |
| (you all) are being brought down<br>تُنزَّلُونَ | (you all) were brought down<br>نُزِّلْتُمْ |
| (I) am being brought down<br>أُنزَّلُ           | (I) was brought down<br>نُزِّلْتُ          |
| (we) are being brought down<br>نُنزَّلُ         | (we) were brought down<br>نُزِّلْنَا       |
| (it, she) was being brought down<br>تُنزَّلُ    | (it, she) was brought down<br>نُزِّلَتْ    |

### He brought out/ took out : أَخْرَجَ

| فعل مضارع مجهول                                | فعل ماضي مجهول                             |
|--|--|
| (it, he) is being brought out<br>يُخْرَجُ      | (it, he) was brought out<br>أُخْرِجَ       |
| (they) are being brought out<br>يُخْرَجُونَ    | (they) were brought out<br>أُخْرِجُوا      |
| (you) are being brought out<br>تُخْرَجُ        | (you) were brought out<br>أُخْرِجْتَ       |
| (you all) are being brought out<br>تُخْرَجُونَ | (you all) were brought out<br>أُخْرِجْتُمْ |
| (I) am being brought out<br>أُخْرَجُ           | (I) was brought out<br>أُخْرِجْتُ          |
| (we) are being brought out<br>نُخْرَجُ         | (we) were brought out<br>أُخْرِجْنَا       |
| (it, she) is being brought out<br>تُخْرَجُ     | (it, she) was brought out<br>أُخْرِجَتْ    |

## Lesson-34: Other invocations, going out of house ...

1. Translate the following and then answer the questions given below.

**Du'a while leaving the house:**

|                       |               |                |                   |
|-----------------------|---------------|----------------|-------------------|
| عَلَى اللَّهِ         | تَوَكَّلْتُ   | بِسْمِ اللَّهِ |                   |
|                       |               |                |                   |
| إِلَّا بِاللَّهِ      | وَلَا قُوَّةَ | لَا حَوْلَ     |                   |
|                       |               |                |                   |
| أَوْ أُضِلَّ          | أَنْ أُضِلَّ  | أَعُوذُ بِكَ   | اللَّهُمَّ إِنِّي |
|                       |               |                |                   |
| أَوْ أَظْلَمَ         | أَوْ أَظْلَمَ | أَوْ أزلَّ     | أَوْ أزلَّ        |
|                       |               |                |                   |
| أَوْ يُجْهَلَ عَلَيَّ |               | أَوْ أَجْهَلَ  |                   |
|                       |               |                |                   |

**While Entering the house**

|                 |           |                  |           |             |            |             |
|-----------------|-----------|------------------|-----------|-------------|------------|-------------|
| اللَّهُمَّ      | إِنِّي    | أَسْأَلُكَ       | خَيْرَ    | الْمَوْلِجِ | وَأَخَيْرَ | الْمَخْرَجِ |
|                 |           |                  |           |             |            |             |
| بِسْمِ اللَّهِ  | وَلَجْنَا | وَبِسْمِ اللَّهِ | خَرَجْنَا |             |            |             |
|                 |           |                  |           |             |            |             |
| وَعَلَى اللَّهِ | رَبِّنَا  | تَوَكَّلْنَا     |           |             |            |             |
|                 |           |                  |           |             |            |             |



2a. What does Shaitan say when you recite the supplication for going out of the house?

2b. What does Shaitan say when you recite the supplication for entering the house?

2c. Write down the lesson learnt from the hadith of Jaber RA?

2d. How many types of protection do we ask Allah in this Du'aa?

3. Fill in the following passive voice tables

| فعل مضارع | فعل ماضي |
|-----------|----------|
| يُفْعَلُ  | فُعِلَ   |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |

He opened: فَتَحَ

| فعل مضارع                       | فعل ماضي                  |
|---------------------------------|---------------------------|
| He will be opened      يُفْتَحُ | He was opened      فُتِحَ |
|                                 |                           |
|                                 |                           |
|                                 |                           |
|                                 |                           |
|                                 |                           |
|                                 |                           |
|                                 |                           |

He helped: نَصَرَ

| فعل مضارع | فعل ماضي |
|-----------|----------|
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |

He gave example: ضَرَبَ مَثَلًا    He Hit: ضَرَبَ

| فعل مضارع | فعل ماضي |
|-----------|----------|
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |

He listened: سَمِعَ

| فعل مضارع | فعل ماضي |
|-----------|----------|
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |

He sent down: نَزَّلَ

| فعل مضارع | فعل ماضي                 |
|-----------|--------------------------|
|           | He was sent down نَزَّلَ |
|           |                          |
|           |                          |
|           |                          |
|           |                          |
|           |                          |
|           |                          |
|           |                          |

He removed: أَخْرَجَ

| فعل مضارع | فعل ماضي |
|-----------|----------|
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |
|           |          |

**4. Translate the following into English**

|                                |  |
|--------------------------------|--|
| 4a. And they will be helped    |  |
| 4b. And you were helped        |  |
| 4c. And you will not be helped |  |
| 4d. And I will be listened     |  |
| 4e. And I will be listened     |  |

**5. Translate the following into Arabic**

|                             |  |
|-----------------------------|--|
| 5a. وَفُتِحَتِ السَّمَاءُ   |  |
| 5b. وَفُتِحَتْ أَبْوَابُهَا |  |
| 5c. ثُمَّ لَا يُنصَرُونَ    |  |
| 5d. وَضُرِبَتْ عَلَيْهِمُ   |  |
| 5e. وَضُرِبَتْ عَلَيْهِمُ   |  |

## Lesson-35: Few More Verses

The verse in this lesson is chosen not only because of the importance of its message, but also because it has **12** broken plurals. In Arabic there are two types of plurals:

- **جمع سالم** (Proper plural): For example, the plural of مُسْلِمٍ is مُسْلِمُونَ, مُسْلِمِينَ. This plural is formed by adding "ون" or "ين". For feminine gender, we have مُسْلِمَاتٍ to مُسْلِمَةٍ, i.e., replace "ة" by "ات".
- **جمع مكسر** (Broken Plural): The plural which is not formed on the pattern of جمع سالم. It breaks the law of جمع سالم. For example بُيُوتٌ from بَيْتٍ (not بَيْتُونَ or بَيْتِينَ).
- Additional examples of broken plurals: أَبْصَارٌ from أُذُنٌ, أَذَانٌ, قُلُوبٌ from قَلْبٌ, جِبَالٌ from جَبَلٌ, صُدُورٌ from صَدْرٌ, بَصَرٌ from بَصَرٌ.
- For remembering the rule of broken plural, remember well the following verse. The broken plurals صُدُورٌ, أَبْصَارٌ, أَذَانٌ, قُلُوبٌ have appeared in it, and the feminine singular verbs (تَعْمَى, تَعْمَى, تَكُونُ) are used three times for these nouns. But these verbs are used neither for the second person-masculine nor for third person-feminine; they are used here for the broken plural only.
- Likewise, the pronouns هَا and أَلَيْتِي are used four times in this verse. They also refer to the broken plurals used in this verse.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|   |                      |               |                 |                            |                            |                               |               |                    |
|---|----------------------|---------------|-----------------|----------------------------|----------------------------|-------------------------------|---------------|--------------------|
| 49  | 132                  | بِهَآ         | يَعْقِلُونَ     | قُلُوبٌ                    | لَهُمْ                     | فَتَكُونُ                     | فِي الْأَرْضِ | أَفَلَمْ يَسِيرُوا |
| <b>with them</b>  | <b>to understand</b> | <b>hearts</b> | <b>for them</b> | <b>so that should have</b> | <b>in the land (earth)</b> | <b>Haven't they travelled</b> |               |                    |
| <b>Translation:</b> Have they not travelled in the land so that they should have hearts with which to understand, |                      |               |                 |                            |                            |                               |               |                    |

- People travel to see the remnants of towns which were destroyed, but they do not learn lessons from the destruction. In museums and historic forts, you find the samples of the art, the clothes, and the kitchen items of past nations. But it is never considered whether they had obeyed Allah's commands, whether they had done righteous deeds, or what was the cause of their destruction? Our intention should be to find these answers when we travel or study history.
- If we reflect upon the ruins of the past, especially of those people that are mentioned in the Quran, such as Fir'aun, Aad, and Thamud, then Allah's signs will become very clear to us. Our belief in the messages of the Messengers and in the Quran will become firm. Our faith in the hereafter and the fact that we have to face Allah will increase.
- During travels, we see different signs of Allah, such as forests, mountains, rivers, oceans and different kinds of animals, plants, flowers, etc. If we reflect upon them, our belief in Allah and our love for Him will increase. This should be the main reason to study geography, history, or any other science subject. We should see Allah's signs through these subjects.

|  |                          |                   |                  |                |                |              |
|--|--------------------------|-------------------|------------------|----------------|----------------|--------------|
| 48   | الْأَبْصَارُ             | لَا تَعْمَى       | فَإِنَّهَا       | بِهَآ          | يَسْمَعُونَ    | أَوْ أَذَانٌ |
| <b>the eyes</b>  | <b>do not grow blind</b> | <b>For indeed</b> | <b>with them</b> | <b>to hear</b> | <b>or ears</b> |              |
| <b>Translation:</b> Or ears with which to hear? For indeed it is not the eyes that grow blind, |                          |                   |                  |                |                |              |

- Using our mind and heart (mentioned earlier) to reflect, we can see that there is a Creator of this universe; and that He will call all of us to account. If we do not reflect, but at least listen (mentioned here) to the Qur'an or Hadith carefully, then it is possible for us to take lessons and correct ourselves.
- Lastly, the eyes are mentioned. We see the ruins, the dead, and so many other signs of the earth and the heavens. If we still do not correct ourselves then it means that our heart is dead.

|   |  |
|---|--|
| 67  | 130  |
| فِي الصُّدُورِ ٤٦   | تَعْمَى الْقُلُوبُ<br>الَّتِي              |
| <b>within the bosoms</b>  | <b>which are<br/>the hearts grow blind</b> |
| <b>but</b>  |  |
| <b>Translation:</b> but it is the hearts, which are within the bosoms, that grow blind. |  |

- It is for this reason that the Messenger of Allah (ﷺ) has said: "Verily, there is a piece of flesh in the body; if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart." [Al-Bukhari and Muslim].
- Don't say that the heart can not reflect! In everyday conversation, in literature and poetry, we say things like: my heart likes it, I say it with the depth of my heart, this is preserved in my heart, etc. The heart starts beating fast on receiving a good or bad news. Love, friendship, enmity, sincerity, evil intentions, sympathy, etc, are all related to the heart.
- If we feel that nothing is influencing us, then we should check our heart if it has rusted. It is a danger signal. Such condition of heart can be treated by making efforts to offer prayers regularly, by begging Allah for its life, by visiting sick people and graveyards, and by trying to do righteous deeds.

## Grammar:

### اسم ظَرْفِ مَكَانٍ (NP) Name of a Place

In Arabic language, there are several ways of forming a word for the name of a place or a position. Three methods are given here. To remember these methods, memorize one example from each method مَسْجِدٌ and مَخْرَجٌ and مَدْرَسَةٌ and join them by a simple sentence, e.g: I come out of house's مَخْرَجٌ , go to مَسْجِدٌ ; and then to مَدْرَسَةٌ .

The plural of NP is a broken plural. For example, the plural of مَخْرَجٌ is not مَخْرَجُونَ or مَخْرَجِينَ but it is مَخَارِجٌ.

The plural form of all the three types of NPs (مَخْرَجٌ، مَسْجِدٌ اور مَدْرَسَةٌ) has the same pattern, i.e:

مَخَارِجٌ، مَسَاجِدٌ، مَدَارِسٌ

| The second type of اسم مكان (مَجْلِسٌ) |              |                        |        |
|--|--------------|------------------------|--------|
|  | pl مَفَاعِلِ | sg مَفْعِلِ            | فَعْلٌ |
| place for prostration, mosque          | مَسَاجِدٌ    | مَسْجِدٌ <sup>TA</sup> | سَجَدٌ |
| seat, council                          | مَجَالِسٌ    | مَجْلِسٌ               | جَلَسَ |
| resort, reference                      | مَرَاجِعٌ    | مَرَجِعٌ               | رَجَعَ |
| stopping place, house                  | مَنَازِلٌ    | مَنْزِلٌ               | نَزَلَ |
| East (the place of sunrise)            | مَشَارِقٌ    | مَشْرِقٌ               | شَرِقَ |
| West (the place of sunset)             | مَغَارِبٌ    | مَغْرِبٌ               | غَرِبَ |
| entrance                               | مَوَالِجٌ    | مَوْلِجٌ               | وَلَجَ |

| The third type of اسم مكان (مَدْرَسَةٌ) |              |               |        |
|---|--------------|---------------|--------|
|   | pl مَفَاعِلِ | sg مَفْعَلَةٌ | فَعْلٌ |
| school                                  | مَدَارِسٌ    | مَدْرَسَةٌ    | دَرَسَ |
| folder, bag                             | مَحَافِظٌ    | مَحْفَظَةٌ    | حَفِظَ |
| burying place                           | مَقَابِرٌ    | مَقْبَرَةٌ    | قَبَرَ |
| library                                 | مَكَاتِبٌ    | مَكْتَبَةٌ    | كَتَبَ |
| kingdom                                 | مَمَالِكٌ    | مَمْلَكَةٌ    | مَلَكَ |

| The first type of اسم مكان (مَخْرَجٌ) |              |             |        |
|---------------------------------------|--------------|-------------|--------|
|                                       | pl مَفَاعِلِ | sg مَفْعَلِ | فَعْلٌ |
| exit                                  | مَخَارِجٌ    | مَخْرَجٌ    | خَرَجَ |
| place of meeting                      | مَجَامِعٌ    | مَجْمَعٌ    | جَمَعَ |
| road entered upon / ideology          | مَذَاهِبٌ    | مَذْهَبٌ    | ذَهَبَ |
| factory                               | مَصَانِعٌ    | مَصْنَعٌ    | صَنَعَ |
| entry                                 | مَدَاخِلٌ    | مَدْخَلٌ    | دَخَلَ |
| place of worship                      | مَعَابِدٌ    | مَعْبَدٌ    | عَبَدَ |
| view (place to look upon), appearance | مَنَاظِرٌ    | مَنْظَرٌ    | نَظَرَ |
| office                                | مَكَاتِبٌ    | مَكْتَبٌ    | كَتَبَ |
| landmark, road sign                   | مَعَالِمٌ    | مَعْلَمٌ    | عَلِمَ |
| factory, place of work, laboratory    | مَعَامِلٌ    | مَعْمَلٌ    | عَمِلَ |
| eating place, hotel                   | مَطَاعِمٌ    | مَطْعَمٌ    | طَعِمَ |
| drinking place                        | مَشَارِبٌ    | مَشْرَبٌ    | شَرِبَ |
| place of sa'ee                        | مَسَاعٍ      | مَسْعَى     | سَعَى  |
| source, place for taking something    | مَأْخِذٌ     | مَأْخِذٌ    | أَخَذَ |



**More Grammar:** You have already learnt فاعِل (the doer). For example ناصِر is the one who helps. It is not necessary that he should always be helping. However, if he always does so then it becomes his attribute. In such a case, the word نصير on the pattern of فعيل will be used, indicating that helping is his attribute. If he has this quality more than others then the word will take the pattern of أفعل (more than فعيل).

| الصِّفَةُ الْمَشَبَّهَةُ (فَعِيل) | إِسْمُ التَّفْضِيلِ (أَفْعَل) |                   |              |
|-----------------------------------|-------------------------------|-------------------|--------------|
| كَبِير (كَبِيرَةٌ fg) 47          | أَكْبَر 23                    | bigger, biggest   | big          |
| كَثِير (كَثِيرَةٌ fg) 74          | أَكْثَر 80                    | most              | more         |
| رَحِيم 93                         | أَرْحَم                       | more merciful     | merciful     |
| عَظِيم 107                        | أَعْظَم                       | greater           | great        |
| شَدِيد ٥٦                         | أَشَدَّ 31                    | more severe       | severe       |
| عَلِي 11                          | أَعْلَى 9                     | higher            | high         |
| عَلِيم 163                        | أَعْلَم 49                    | more learned      | learned      |
| قَرِيب 26                         | أَقْرَب 19                    | nearer            | near         |
| قَلِيل (قَلِيلَةٌ fg) 71          | أَقَلَّ                       | fewer             | few          |
| كَرِيم 27                         | أَكْرَم                       | nobler            | noble        |
| حَمِيد                            | أَحْمَد                       | more praiseworthy | praiseworthy |
| مَجِيد                            | أَمْجَد                       | more majestic     | majestic     |

| الصِّفَةُ الْمَشَبَّهَةُ Other patterns of |  |
|--|--|
| فَعُول                                     | غَفُور، رَسُول                                   |
| فَعِيل                                     | قَتِيل، ذَبِيح، أَسِير                           |
| فَعْلَان                                   | كَسْلَان، غَضْبَان، فَرَحَان، جَوْعَان، تَعْبَان |

Sometimes, special words are used to express the intensity of actions. They are called صِيغُ الْمُبَالَغَةِ.

| صِيغَةُ الْمُبَالَغَةِ Patterns of |                                |
|------------------------------------|--------------------------------|
| فَعَّال                            | غَفَّار، تَوَّاب، عَلَّام      |
| فَعُول                             | شَكُور، كَفُور، وَدُود، صَبُور |
| فَعُول، فَعُول                     | قَيُّوم، سُبُوح، قُدُّوس       |
| فَعِيل                             | صَدِّيق                        |

## Lesson-35 Few More Ayaath

1. Translate the following and then answer the questions given below.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا

|  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|
|  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|

أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

2a. What should we observe while visiting cities and Museum?

2b. What should we do if an advice does not affect our hearts?

2c. How should we study the subjects of Geography and History?

2d. What is a broken plural and how is it used in Arabic language?

3a. Fill in the blanks

| فَعْلٌ | اسم مكان | جمع | معني |
|--------|----------|-----|------|
| عَادَ  |          |     |      |
| طَافَ  |          |     |      |
| سَجَدَ |          |     |      |
| جَلَسَ |          |     |      |
| رَجَعَ |          |     |      |
| نَزَلَ |          |     |      |
| شَرَقَ |          |     |      |
| عَرَبَ |          |     |      |
| وَلَجَ |          |     |      |
| دَرَسَ |          |     |      |
| حَفِظَ |          |     |      |
| قَبِرَ |          |     |      |
| كَتَبَ |          |     |      |
| مَلَكَ |          |     |      |

| فَعْلٌ | اسم مكان | جمع | معني |
|--------|----------|-----|------|
| خَرَجَ |          |     |      |
| جَمَعَ |          |     |      |
| ذَهَبَ |          |     |      |
| صَنَعَ |          |     |      |
| دَخَلَ |          |     |      |
| عَبَدَ |          |     |      |
| نَظَرَ |          |     |      |
| كَتَبَ |          |     |      |
| عَلِمَ |          |     |      |
| عَمِلَ |          |     |      |
| طَعِمَ |          |     |      |
| شَرِبَ |          |     |      |
| سَعَى  |          |     |      |
| أَخَذَ |          |     |      |
| بَدَأَ |          |     |      |

3b. Write the meanings of ism-e-sifat and also write the Ism-e-Tafzeel with meaning

| Translation | (اسم تفضيل) | Translation | اسم صفت (فَعِيل)     |
|-------------|-------------|-------------|----------------------|
|             |             |             | كَبِير (كَبِيرَة fg) |
|             |             |             | كَثِير (كَثِيرَة fg) |
|             |             |             | رَحِيم               |
|             |             |             | عَظِيم               |
|             |             |             | شَدِيد               |
|             |             |             | عَلِي                |
|             |             |             | عَلِيم               |
|             |             |             | قَرِيب               |
|             |             |             | قَلِيل (قَلِيلَة fg) |
|             |             |             | كَرِيم               |
|             |             |             | حَمِيد               |
|             |             |             | مَجِيد               |

| 4. Translate the following into English |                              |
|---|------------------------------|
| 4a.                                     | and we are more near         |
| 4b.                                     | Who is more near amongst you |
| 4c.                                     | I know more that you         |
| 4d.                                     | He is higher than you        |
| 4e.                                     | He is higher than you        |

| 5. Translate the following into Arabic |  |
|--|--|
| 5a.                                    | هُوَ أَقْرَبُ                          |
| 5b.                                    | وَاللَّهُ الْمَشْرِقُ<br>وَالْمَغْرِبُ |
| 5c.                                    | لَهُمْ عَذَابٌ شَدِيدٌ                 |
| 5d.                                    | أَنَا أَقَلُّ مِنْكَ                   |
| 5e.                                    | أَنَا أَقَلُّ مِنْكَ                   |

After completing this lesson,  
you will learn **244 new** words, which  
occur **51,909** times in the Qur'an.

*Imagine  
Feel  
Ask*

## Lesson-36: Few More Invocations

**Important Note:** Practice the Du'aa given below using TPI. InshaAllah you will easily remember a few parts of the body and the six directions. For pointing, use your first finger of the right hand. When you say قَلْبِي, point towards the heart. Remember that the heart, tongue, ears and eyes are one above the other, so keep pointing them while going from the bottom to top. When you say مِنْ فَوْقِي, point upwards, and when you say مِنْ تَحْتِي, point downwards. When you say عَنْ يَمِينِي point to the right, and when you say عَنْ شِمَالِي, point to the left. When you say مِنْ أَمَامِي point to the front, and when you say مِنْ خَلْفِي point backwards from top of your right shoulder. Finally, when you say نَفْسِي, point towards yourself. Note that 'from above', and 'from below' are translated as مِنْ فَوْقِي, مِنْ تَحْتِي but 'from right' and 'from left' are translated as عَنْ يَمِينِي and عَنْ شِمَالِي; i.e., عَنْ is used instead of مِنْ for the last two directions.

\*\*\*\*\* **Du'a while going out for Mosque** \*\*\*\*\*

|   |                           |              |                 |
|---|---------------------------|--------------|-----------------|
| 25  | 43                        |              |                 |
| وَفِي لِسَانِي نُورًا   | فِي قَلْبِي نُورًا        | اجْعَلْ      | اللَّهُمَّ      |
| <b>and light in my tongue,</b>  | <b>light in my heart,</b> | <b>place</b> | <b>O Allah!</b> |
| <b>Translation:</b> O Allah! Place light in my heart, and light in my tongue, |                           |              |                 |

- O Allah! Grant me the light of guidance in my heart, so that my heart may desire only that which pleases You. Let my heart always remains in a state of Your remembrance. Wrongdoings and evil deeds are dark spots in the heart.
- Grant me light in my tongue so that I use it for reciting the Quran, for prayers, for remembering You, and for calling people towards You. Let there be no darkness of sins like lying, taunting, backbiting etc. on my tongue.

|   |                                    |                                      |
|---|------------------------------------|--------------------------------------|
| 41  | ٥١                                 | ٤٧                                   |
| وَمِنْ فَوْقِي نُورًا   | وَفِي بَصْرِي نُورًا               | وَفِي سَمْعِي نُورًا                 |
| <b>and light above me,</b>  | <b>and light in my eyes/sight,</b> | <b>and light in my ears/hearing,</b> |
| <b>Translation:</b> and light in my hearing, and light in my sight, and light above me, |                                    |                                      |

- وَمِنْ فَوْقِي نُورًا : Place light in my hearing, so that my ears hear only those things that please You, such as Qur'an, zikr, good lectures, and advice. Let my ears not hear anything that displeases You.
- وَفِي بَصْرِي نُورًا : Put light into my eyes so that I love reading the Quran. Let me see the signs spread over in the universe with my eyes and take lessons out of these. When I see a man in need, or find a chance to call people towards You, O Allah!, then I should feel my responsibility. Let me not use my eyes in watching evil.

|  |                               |
|--|-------------------------------|
| 24   | 51                            |
| وَعَنْ شِمَالِي نُورًا   | وَعَنْ يَمِينِي نُورًا        |
| <b>and light on my left,</b>   | <b>and light on my right,</b> |
| <b>Translation:</b> and light below me, and light on my right, and light on my left, |                               |

- Produce the light above me, below me, to my right, to my left, and everywhere, so that I can receive guidance from every side and find the signs which strengthen my faith. Let the Shaitan be far away from me. Let him not attack me from any side.
- Let it be my habit to reflect upon the sky above and the earth below. Let the paths of guidance be opened up for me. Let me avoid the directions from which the evil appears when I walk or stay at any place.

|   |                       |           |                    |
|---|-----------------------|-----------|--------------------|
| وَمِنْ أَمَامِي نُورًا  | وَمِنْ خَلْفِي نُورًا | وَاجْعَلْ | فِي نَفْسِي نُورًا |
| and in front of me light,   | and behind me light,  | and place | light in my soul   |
| <b>Translation:</b> and light in front of me, and light behind me, and place light in my soul |                       |           |                    |

- Let there be light in my soul. Let my soul not be an evil-addicted soul (النَّفْسُ الْأَمَّارَةُ). Let it not be eager in the pursuit of bad wishes. Let it become (النَّفْسُ اللَّوَّامَةُ), the soul which reprimands me for doing evil doings. Let it improve further and become (النَّفْسُ الْمُظْمِئَةُ), the contented soul. It should bow down to the commands of Allah and should not slip at the chances of evil or in evil situations. It should be happy with what Allah gave and what He commanded.

|   |               |              |                                  |
|---|---------------|--------------|----------------------------------|
| ***** <b>Du'a while entering the mosque</b> *****   |               |              |                                  |
| بِسْمِ اللَّهِ  | وَالصَّلَاةُ  | وَالسَّلَامُ | عَلَى رَسُولِ اللَّهِ            |
| In the name of Allah  | and blessings | and peace    | (be) upon the Messenger of Allah |
| <b>Translation:</b> In the name of Allah; and blessings and peace be upon the Messenger of Allah. |               |              |                                  |

|  |          |        |           |                 |
|--|----------|--------|-----------|-----------------|
| 27   |          |        |           |                 |
| اللَّهُمَّ   | اَفْتَحْ | لِي    | أَبْوَابَ | رَحْمَتِكَ      |
| O Allah!   | Open     | for me | the gates | (of) Your mercy |
| <b>Translation:.</b> O Allah! Open for me the gates of Your mercy. |          |        |           |                 |

- It will be a huge loss if I enter the mosque fully prepared but the gates of mercy remain closed on me!
- The gates of mercy are: supplication of angels in our favor, our remembrance of Allah, our pondering the attributes of Allah and His creation, getting the guidance from the Quran, meeting with good people, receiving reminders to be good, etc. All of these 'gates' lead to rewards from Allah ﷻ.
- O Allah! Let me make the best use of my visit to the masjid by remembering You with full concentration, by understanding the Quran that Imam recites or I recite, receiving lessons from it, and avoiding any useless activity. Let me not enter the masjid with the thoughts of this world and perform my Salah with the same thoughts and come out of the masjid empty-handed.

|   |         |             |                  |
|---|---------|-------------|------------------|
| ***** <b>Du'a when coming forth from the mosque</b> *****     |         |             |                  |
| 84  |         |             |                  |
| اللَّهُمَّ  | إِنِّي  | أَسْأَلُكَ  | مِنْ فَضْلِكَ    |
| O Allah!  | I truly | [I] ask You | from Your bounty |
| <b>Translation:</b> O Allah I truly ask You from Your bounty. |         |             |                  |

- While entering, we ask for mercy and while coming out, we ask for bounty, why? Because the word mercy is more relevant to spiritual aspects and benefits in the Hereafter. These include Allah's nearness and pleasure, Jannah, and its delights. Masjid is a special place for men where they pray for all of these.
- For worldly benefits, Allah used the the word فضل in the Quran; that is why while coming out, we ask for فضل. It is used in the Qur'an for other meanings also.
- While reciting this prayer, try to remember the tasks that you plan to do after getting out of the Masjid and seek Allah's help in performing them with ease.

**\*Invocation of Yunus عليه السلام when he was swallowed by a big fish \*\*\*\* \***

|  |                     |                      |                    |               |
|--|---------------------|----------------------|--------------------|---------------|
| فَنَادَى   | فِي الظُّلْمِ       | أَنَّ لَا            | إِلَهَ             | إِلَّا أَنْتَ |
| Then he called   | in the darkness(es) | that, "(There is) no | god                | except You    |
| سُبْحَانَكَ  | إِنِّي              | كُنْتُ               | مِنَ الظَّالِمِينَ | (٨٧)          |
| Glory be to You!   | Indeed, [I]         | I am                 | of the wrongdoers" |               |
| <b>Translation:</b> Then he called out within the darknesses (saying), "There is no god except You, Glory be to You! Indeed, I have been of the wrongdoers." |                     |                      |                    |               |

- Yunus عليه السلام supplicated in the darkness of the stomach of the fish which was surrounded by the darkness of the deep ocean.
- He did not complain of his difficult situation. Instead, he glorified Allah and admitted his weakness and mistakes. We should imitate his style when we are faced with a tough tests in life.
- We should recite it with the feelings of humility and submission. O Allah! There is no defect in Your commands (SubHaanak). I have no complaint against You or any of Your command. I was not obeying Your commands to the best of my ability. It is my fault. I am the wrongdoer.

**Grammar:**

Look at these three sentences: اللهُ الصَّمَدُ , اتَّقُوا اللهَ , بِسْمِ اللهِ

The word اللهُ has dammah in the first sentence, fathah in the second, and kasrah in the third. Why? Grammar gives us the answer! In fact the grammar rules of Arabic language are derived from the Quran, the book of Allah!

The first sentence is a nominal sentence. In a nominal sentence, each word has a dammah on it. In the second sentence, the word اللهُ comes as an object, so it has a fathah on it; and in the third sentence, the word اللهُ comes after the preposition بِ that is why it has a kasrah on it. The last letter of any noun may sometimes have "dammah," sometimes "fathah," and sometime "kasrah". This explains the **case or status** of the noun in a sentence. There are three types of cases: مرفوع, منصوب and مجرور.

Look at the following tables. Through the case, we can immediately tell if the noun is a subject, an object, with a preposition, or something different.

**Masculine Gender**

| I'raab forms - showing cases of the noun              | Plural                     | Singular              |
|---|----------------------------|-----------------------|
| When it comes as doer / subject مَرْفُوع              | مُسْلِمُونَ الْمُسْلِمُونَ | مُسْلِمٌ الْمُسْلِمُ  |
| When it comes as object and related مَنْصُوب          | مُسْلِمِينَ الْمُسْلِمِينَ | مُسْلِمًا الْمُسْلِمَ |
| When it comes with preposition or after "of" مَجْرُور | مُسْلِمِينَ الْمُسْلِمِينَ | مُسْلِمٍ الْمُسْلِمِ  |

## Feminine Gender

| I'raab forms - showing cases of the noun              | Plural                     | Singular                 |
|---|----------------------------|--------------------------|
| When it comes as doer / subject مَرْفُوع              | مُسْلِمَاتٍ الْمُسْلِمَاتُ | مُسْلِمَةٌ الْمُسْلِمَةُ |
| When it comes as object and related مَنْصُوب          | مُسْلِمَاتٍ الْمُسْلِمَاتِ | مُسْلِمَةً الْمُسْلِمَةَ |
| When it comes with preposition or after "of" مَجْرُور | مُسْلِمَاتٍ الْمُسْلِمَاتِ | مُسْلِمَةً الْمُسْلِمَةَ |

## Examples for Case:

| Case of the noun | Plural جمع   | Singular واحد  |
|------------------|--|--|
| مَرْفُوع         | They are Muslims. هُمْ مُسْلِمُونَ                                   | He is a Muslim. هُوَ مُسْلِمٌ                                  |
| مَنْصُوب         | I saw Muslims. رَأَيْتُ مُسْلِمِينَ                                  | I saw a Muslim. رَأَيْتُ مُسْلِمًا                             |
| مَجْرُور         | from Muslims مِنْ مُسْلِمِينَ<br>house of Muslims بَيْتُ مُسْلِمِينَ | from Muslim مِنْ مُسْلِمٍ<br>house of a Muslim بَيْتُ مُسْلِمٍ |

Find examples from the surahs and supplications you have learnt so far. The following table presents the examples from Surah Al-Fatiha, Surah Al-Asr and the last ten surahs of the Quran.

| مجرور<br>(The following examples include the word of Jar)         | منصوب                          | مرفوع                              |               |
|---|--------------------------------|------------------------------------|---------------|
| مِنْ الشَّيْطَانِ، بِسْمِ اللَّهِ                                 | الصِّرَاطِ، الْمُسْتَقِيمِ     | الْحَمْدُ                          | سورة الفاتحة  |
| فِي خُسْرٍ، بِالْحَقِّ، بِالصَّبْرِ                               | الْإِنْسَانِ، الصَّالِحِ       |                                    | سورة العصر    |
| بِأَصْحَابِ، فِي تَضَلِيلٍ، بِحِجَارَةٍ<br>مِنْ سَجِيلٍ، كَعَصْفٍ | كَيْدِ، طَيْرًا، أَبَابِيلِ    | رَبِّكَ                            | سورة الفيل    |
| لِإِيْلَافٍ، مِّنْ جُوعٍ، مِّنْ خَوْفٍ                            | رِحْلَةَ، رَبِّ                |                                    | سورة قريش     |
| بِالَّذِينَ، عَلَى طَعَامٍ، لِّلْمُصَلِّينَ<br>عَنْ صَلَاتِهِمْ   | الْيَتِيمِ                     | سَاهُونَ                           | سورة الماعون  |
| لِرَبِّكَ   | الْكَاثِرِ                     | الْأَبْتَرِ                        | سورة الكوثر   |
| فِي دِينِ اللَّهِ، بِحَمْدِ                                       | النَّاسِ، أَفْوَاجًا، تَوَابًا | نَصْرُ، الْفَتْحِ                  | سورة النصر    |
|   |                                | الْكٰفِرُونَ، عَابِدُ<br>عِبْدُونَ | سورة الكافرون |
| فِي حَبِيدِهَا، مِّنْ مَّسَدٍ                                     | نَارًا                         | مَالِهِ، أَمْرَاتِهِ، حَبْلٌ       | سورة اللهب    |
|   | كُفُورًا                       | اللَّهُ، أَحَدٌ، الصَّمَدُ         | سورة الاخلاص  |
| بِرَبِّ، مِنْ شَرِّ، فِي الْعُقَدِ                                |                                |                                    | سورة الفلق    |
| بِرَبِّ، فِي صُدُورٍ، مِنَ الْجَنَّةِ وَالنَّاسِ                  |                                |                                    | سورة الناس    |



## Lesson-36: Few More Invocations

1. Translate the following and then answer the questions given below.

### While going to Masjid

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَمِنْ فَوْقِي نُورًا

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

وَمِنْ تَحْتِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

وَمِنْ أَمَامِي نُورًا وَمِنْ خَلْفِي نُورًا وَاجْعَلْ فِي نَفْسِي نُورًا

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

### While entering Masjid

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

### While coming out of Masjid

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

### Prayer of Younus (uwbp)

فَنَادَى فِي الظُّلْمِ أَن لَّا إِلَهَ إِلَّا أَنْتَ

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

2a. what is meant by the light in eyes?

2b. What is meant by the light in soul?

2c. What is the meaning of light in ears?

2d. After reciting the prayer for entering Masjid, what should we do to receive the mercy of Allah?

3. For the following sentences and words, Mark ✓ for right and ✗ for wrong.

|                       |             |
|-----------------------|-------------|
| هُوَ مُسْلِمًا        | الْمُسْلِمِ |
| رَأَيْتُ مُسْلِمًا    | الْمُسْلِمِ |
| مِنْ مُسْلِمِينَ      | مُسْلِمَةٍ  |
| بَيْتُ الْمُسْلِمِينَ | مُسْلِمَةً  |

4. Please write the types of اعراب

5. Write the 'Iraab status of the last word in each of the following:

|  |                      |
|--|----------------------|
|  | هُوَ مُسْلِمٌ        |
|  | رَأَيْتُ مُسْلِمًا   |
|  | رَأَيْتُ مُسْلِمِينَ |
|  | بَيْتُ الْمُسْلِمِ   |

6. For Surah Al-Fatiha given below, write the status below each of the noun.

|                |              |             |              |              |
|----------------|--------------|-------------|--------------|--------------|
| بِسْمِ         | اللَّهِ      | الرَّحْمَنِ | الرَّحِيمِ   | ١            |
| مَجْرُورٌ      |              |             |              |              |
| أَلْحَمْدُ     | لِلَّهِ      | رَبِّ       | الْعَلَمِينَ | ٢            |
|                |              |             |              |              |
| الرَّحِيمِ     | ٣            | مَلِكِ      | يَوْمِ       | الدِّينِ     |
|                |              |             |              |              |
| وَإِيَّاكَ     | نَسْتَعِينُ  | ٥           | إِهْدِنَا    | الصِّرَاطَ   |
|                |              |             |              |              |
| الْمُسْتَقِيمَ | ٦            | صِرَاطَ     | الَّذِينَ    | أَنْعَمْتَ   |
|                |              |             |              |              |
| غَيْرِ         | الْمَغْضُوبِ | عَلَيْهِمْ  | وَلَا        | الضَّالِّينَ |
|                |              |             |              |              |
|                |              |             |              | ٧            |

## Lesson-37: Invocations for different occasions

After completing this lesson, you will learn **249 new** words, which occur **52,755** times in the Qur'an.

Imagine  
Feel  
Ask

### \*\*\*\*\* Du'aa while entering the market \*\*\*\*\*

|   |                       |              |                |                   |
|---|-----------------------|--------------|----------------|-------------------|
| لَهُ  | لَا شَرِيكَ           | وَحْدَهُ     | إِلَّا اللَّهُ | لَا إِلَهَ        |
| unto Him  | (there is) no partner | He is alone; | but Allah;     | (There is) no god |
| <b>Translation:</b> There is no God but Allah; He is alone; there is no partner unto Him. |                       |              |                |                   |

- Abu Huraira رضي الله عنه states that the Prophet (ﷺ) said, "The dearest parts on the face of the earth near Allah are its mosques, and the most hated parts near Allah are its markets." [Muslim].
- In the market place, the world is presented with all its glory and glitter. We very much prone to forget Allah there. That is why this Du'aa starts with the mention of Allah's oneness.
- الله has **three** meanings: (1) the one whose is worshipped; (2) the one who is obeyed; and (3) the one who fulfills all our needs. Everything in the market appears to satisfy all our needs. But, as per the third meaning of الله, it should be remembered that it is Allah who fulfills all our needs. Everythings else is just a means. Only Allah can make it useful for us.

|   |         |                     |
|---|---------|---------------------|
| الْحَمْدُ   | وَلَهُ  | لَهُ الْمُلْكُ      |
| (is) the praise   | and His | His is the dominion |
| <b>Translation:</b> His is the dominion and all the praises belong to Him |         |                     |

- The high-rise buildings of the market or the rich people in there, should not make us forget that everything belongs to Allah.
- Seeing new cars, phones, and other things, one should not start praising them, but should praise Allah that He has endowed man with all resources. Most importantly, Allah alone gave the mind, the materials, and the ideas to people so that they could invent new things.

|   |              |        |                  |                |
|---|--------------|--------|------------------|----------------|
| لَا يَمُوتُ   | حَيٌّ        | وَهُوَ | وَيُمِيتُ        | يُحْيِي        |
| He does not die.  | (is) living, | and He | and causes death | He brings life |
| <b>Translation:</b> He is the one who brings life and causes death, and He is ever-living and does not die. |              |        |                  |                |

- The market life is full of worldly attractions. It should be remembered that this market life is given by Allah only. One day all this glitter will end. Those who visit it happily and those who sell and buy – all are going to die. Only Allah's presence will remain forever.

|  |                     |        |                |             |
|--|---------------------|--------|----------------|-------------|
| قَدِيرٌ  | عَلَىٰ كُلِّ شَيْءٍ | وَهُوَ | الْخَيْرُ      | بِيَدِهِ    |
| (is) All-Powerful  | over everything     | and He | (is) all good, | In His Hand |
| <b>Translation:</b> All the good is in His hands and He is All-powerful over everything. |                     |        |                |             |

- When going to the market to buy something, one should not think that the food he is bringing will give him benefit and enjoyment. If Allah wills, these same things can become poison. Likewise, clothes and other things also can not have any good in them on their own. You can enjoy these only if Allah places good in them.
- The power is not in the money, in the material goods or with those who produce them. The real power over everything is only in Allah's hands. He alone can give things. And after giving them, He alone can help us benefit from these things.

**\*Du'a when getting up from a group discussion / company \*\*\*\*\***

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

|                           |                     |                       |          |                 |
|---------------------------|---------------------|-----------------------|----------|-----------------|
| (there) is no god but You | I bear witness that | and with Your praise; | O Allah! | Glory be to You |
|---------------------------|---------------------|-----------------------|----------|-----------------|

**Translation:** Glory be to You O Allah, and with Your praise; I bear witness that there is no god but You.

- شَيْحَانِكَ: O Allah! You alone are free of every deficiency, weakness and defect. There might be many weaknesses and errors in what I have said or my intentions during the discussions may not have been pure. Only You are perfect and pure.
- O Allah! If I said something good, it is only because of Your help. Therefore, I thank You. In fact, all praise belongs to You only. This is what is meant by بِحَمْدِكَ .
- I stand witness that there is none besides You to be worshipped or obeyed and none who can fulfill the needs.

|          |                          |                         |
|----------|--------------------------|-------------------------|
| إِلَيْكَ | وَأَتُوبُ                | أَسْتَغْفِرُكَ          |
| to You   | and I turn in repentance | I seek Your forgiveness |

**Translation:** I seek Your forgiveness and I turn in repentance to You.

- I seek Your forgiveness for whatever weaknesses I have: For whatever mistakes I commit; for not using the chances of telling the truth knowingly or unknowingly; for the sins of the tongue; and for the defects in intentions. I turn to You only, so that in future, I can speak according to what pleases You.

**\*\*\*\* Du'aa of travel / riding a transport\*\*\*\***

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

|                    |                   |                   |                  |                       |
|--------------------|-------------------|-------------------|------------------|-----------------------|
| able to control it | while we were not | to us this (ride) | made subservient | Glory be to (Him) Who |
|--------------------|-------------------|-------------------|------------------|-----------------------|

**Translation:** Glory be to Him Who made this (ride) subservient to us while we were not able to control it;

- Allah is free from all deficiencies and weaknesses. After creating us, he did not forget about our needs of transport. In fact, it is He who has given us the animals to ride on. The modern means of transport such as cycle, motorcycle, car, bus, train, and airplane are made with the help of materials and ideas provided by Him alone.
- He made the animals subservient to us, i.e., they serve us. He created materials like metals, petrol, rubber etc, so that we can cycles, cars, and buses.
- We could not have subdued them. The horses and the elephants are more powerful than us. How could they surrender themselves to us for riding without Allah's command? Likewise, the metals could not have been jointed together. They would have broken down and come apart, unless they are bound by material properties that Allah designed.

وَأِنَّا لَمُنْقَلِبُونَ ﴿١٤﴾ إِلَىٰ رَبِّنَا

|                      |             |               |
|----------------------|-------------|---------------|
| surely are to return | to our Lord | and indeed we |
|----------------------|-------------|---------------|

**Translation:** and indeed, we are to return surely to our Lord.

- Today we are going out from our house to go to some place. One day we will die and make the last journey to our Lord. O Allah! Make our last journey such that You are pleased with us.

## Grammar :

### مُضَافٌ وَمُضَافٌ إِلَيْهِ Genitive Possession:

You know that Ka'bah is **بَيْتُ اللَّهِ** (the house of Allah).

|   |                   |
|---|-------------------|
| لَّهُ                                     | بَيْتُ            |
| Al in the beginning and kasrah in the end | dammah in the end |
| مُضَافٌ إِلَيْهِ                          | مُضَافٌ           |

If “house of Allah” is to be translated, then put “dammah” on the first word and a “kasrah” on the second word, and add ال to the second word to make it a proper noun. This is a simple method to make a genitive possession.

The combination **مُضَافٌ وَمُضَافٌ إِلَيْهِ** conveys the meaning of the word “of”. Most of the Muslim names are examples of this: **عَبْدُ اللَّهِ، عَبْدُ الرَّحْمَنِ، عَبْدُ الْعَزِيزِ، نَصِيرُ الدِّينِ**

➤ Few more examples are given in the following table.

|                                      |                   |                       |                     |
|--------------------------------------|-------------------|-----------------------|---------------------|
| Lord of People                       | رَبُّ النَّاسِ    | House of Allah        | بَيْتُ اللَّهِ      |
| People of Hud <small>عَلِيٍّ</small> | قَوْمُ هُودٍ      | Call of the Messenger | دَعْوَةُ الرَّسُولِ |
| The commandment of Quran             | حُكْمُ الْقُرْآنِ | Creation of Allah     | خَلْقُ اللَّهِ      |

- You have learnt in the beginning رَبُّهُ : his Rabb, رَبُّهُمْ : their Rabb, etc. In these words, (هُ، هُمْ، لَكَ، كُمْ، يَ، نَا) are مضاف إليه or possessors. Few more example are **عَبْدُهُ، رَسُولُهُ، بَرَكَاتُهُ**
- When a preposition حرف جر comes before the combination of مضاف ومضاف إليه then the مضاف also gets ‘kasrah’. For example

$$\begin{aligned} \text{بِ} + (\text{إِسْمُ اللَّهِ}) &= \text{بِسْمِ اللَّهِ} \\ \text{فِي} + (\text{دِينُ اللَّهِ}) &= \text{فِي دِينِ اللَّهِ} \\ \text{بِ} + (\text{أَصْحَابُ الْفِيلِ}) &= \text{بِأَصْحَابِ الْفِيلِ} \end{aligned}$$

- Sometimes when one or more مضاف occur before the combination of مضاف إليه then the second مضاف gets ‘kasrah’. For example:

$$\begin{aligned} \text{مِلْكُ يَوْمِ} &: \text{Owner of the day} \\ \text{يَوْمُ الدِّينِ} &: \text{The Day of Judgment} \\ \text{مِلْكُ (يَوْمِ الدِّينِ)} &= \text{مِلْكُ يَوْمِ الدِّينِ} \text{ (Owner of the Day of Judgment)} \end{aligned}$$

| <p>Examples of مُضَافٍ إِلَيْهِ ، مُضَافٍ in our lessons.<br/>The actual words are given in the brackets, and the words outside the brackets are the reason for the word to get Fathah or Kasrah</p> |                     |
|--|---------------------|
| <p>بِ (اسْمِ اللَّهِ) ، لِ (رَبِّ الْعَلَمِينَ) ، مَلِكِ (يَوْمِ الدِّينِ)</p>   | <p>سورة الفاتحه</p> |
| <p>رَبُّكَ ، بِ (أَصْحَابِ الْفِيلِ) ، يَجْعَلُ (كَيْدَهُمْ)</p>   | <p>سورة الفيل</p>   |
| <p>لِ (إِيْلَافِ قُرَيْشٍ) ، لِ (إِيْلَافُهُمْ)<br/>(رِحْلَةَ الشِّتَاءِ وَ الصَّيْفِ)</p>   | <p>سورة القريش</p>  |
| <p>إِنَّ (شَانِيكَ)</p>  | <p>سورة الكوثر</p>  |
| <p>عَلَى (طَعَامِ الْمَسْكِينِ) ، عَنْ (صَلَاتِهِمْ)</p>   | <p>سورة الماعون</p> |
| <p>نَصْرُ اللَّهِ</p>  | <p>سورة النصر</p>   |
| <p>مَالُهُ ، إِمْرَأَتُهُ ، (حَمَالَةُ الْحَطَبِ) ، فِي (جِيدِهَا)</p>   | <p>سورة اللهب</p>   |
| <p>بِ (رَبِّ الْفَلَقِ) ، مِنْ (شَرِّ غَاسِقٍ) ، مِنْ (شَرِّ النَّفَّاثِ) ، مِنْ (شَرِّ حَاسِدٍ)</p>   | <p>سورة الفلق</p>   |
| <p>بِ (رَبِّ النَّاسِ) ، بِ (مَلِكِ النَّاسِ) ، بِ (إِلَهِ النَّاسِ)<br/>مِنْ (شَرِّ الْوَسْوَاسِ) ، فِي (صُدُورِ النَّاسِ)</p>  | <p>سورة الناس</p>   |
| <p>بِ (إِذْنِهِ) ، مِنْ (عِلْمِهِ) ، كُرْسِيِّهِ ، حِفْظُهُمَا</p>   | <p>آيت الكرسي</p>   |
| <p>عَالِمِ الْغَيْبِ</p>   | <p>سورة الحشر</p>   |
| <p>رَسُولُ اللَّهِ ، عَبْدُهُ ، رَسُولُهُ</p>  | <p>اذان</p>         |
| <p>رَحْمَتُ اللَّهِ ، بَرَكَاتُهُ ، عَلَى (عِبَادِ اللَّهِ)</p>  | <p>تشهد</p>         |

## مَوْصُوفٌ وَ صِفَةٌ Noun and Adjective

Look at the following sentence:

|                |               |
|----------------|---------------|
| بَيْتٌ كَبِيرٌ | (A) big house |
|----------------|---------------|

- In Arabic, to express anything with its adjective quality (like: big house), you need to reverse the order and put ‘tanween’ on the words (if they are singular and common nouns).
- In this combination بيت is مَوْصُوفٌ (whose attribute is described) and كبير is صِفَةٌ (adjective or attribute).
- To make it simple, you may remember that in Arabic the noun comes first (like بيت here) and the adjective follows (like كبير big here). *Talk about the thing first, then mention its attribute(s). Don't say: A big, fat, black, bright... First tell me, what are you talking about!*
- The adjective صفة matches with the noun موصوف in four aspects, as follows:

|   |  |
|---|--|
| <p>مُسْلِمٌ صَادِقٌ، بَيْتٌ كَبِيرٌ<br/>a true Muslim, a big house.<br/>الْمُسْلِمُ الصَّادِقُ، الْبَيْتُ الْكَبِيرُ<br/>the true Muslim, the big house</p>                       | <p><b>GENERAL OR SPECIFIC:</b> If the noun موصوف is common (means without ال) then the adjective صفة will also be without ال. Similarly, if the noun موصوف has ال then the adjective صفة too will have ال.</p> |
| <p>الْمُسْلِمُ الصَّادِقُ،<br/>الْمُسْلِمَةُ الصَّادِقَةُ</p>   | <p><b>GENDER:</b> If the noun is in masculine form then the adjective will also be in masculine, and if the noun is feminine then the adjective too will be in feminine form.</p>                              |
| <p>مُسْلِمُونَ صَادِقُونَ، الْمُسْلِمُونَ الصَّادِقُونَ،<br/>مُسْلِمَاتٌ صَادِقَاتٌ، الْمُسْلِمَاتُ الصَّادِقَاتُ</p>   | <p><b>NUMBER:</b> If the noun is in plural form then adjective too will be in plural form.</p>   |
| <p>مُسْلِمٌ صَادِقٌ، مُسْلِمًا صَادِقًا، مُسْلِمِ صَادِقِ،<br/>الْمُسْلِمُ الصَّادِقُ، الْمُسْلِمِ الصَّادِقِ،<br/>الْمُسْلِمِينَ الصَّادِقِينَ، الْمُسْلِمَاتِ الصَّادِقَاتِ</p> | <p><b>CASE:</b> The adjective will also follow the noun in its case, like منصوب or مجرور (i.e., the endings will match)</p>  |

- **Examples of Case:** The change of vowels at the end (fathah and kasrah) is due to the case of the noun in each sentence. Remember the 3 sentences below. In the 2<sup>nd</sup> sentence, بيت is object. In the 3<sup>rd</sup>, بيت is preceded by a preposition.

|                       |                                 |                     |                             |
|-----------------------|---------------------------------|---------------------|-----------------------------|
| the big house         | الْبَيْتُ الْكَبِيرُ            | a big house         | بَيْتٌ كَبِيرٌ              |
| (I saw) the big house | رَأَيْتُ (الْبَيْتَ الْكَبِيرَ) | (I saw) a big house | رَأَيْتُ (بَيْتًا كَبِيرًا) |
| (in) the big house    | فِي الْبَيْتِ الْكَبِيرِ        | (in) a big house    | فِي بَيْتٍ كَبِيرٍ          |



The following table lists some examples from the surahs and supplications that you have learnt. In the same way, if you try to observe these rules in the surahs or supplication that you know, then InshaAllah you will understand them very well.

| Examples of موصوف وصفة  |                        |
|---|------------------------|
| الشَّيْطَانِ الرَّجِيمِ   | تعوذ                   |
| اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الصِّرَاطِ الْمُسْتَقِيمِ               | سورة الفاتحه           |
| عَصْفٍ مَّاكُولٍ، طَيْرًا أَبَابِيلَ                                    | سورة الفيل             |
| الْوَسْوَاسِ الْخَنَّاسِ  | سورة الناس             |
| الْحَيِّ الْقَيُّومِ، الْعَلِيِّ الْعَظِيمِ                             | آيت الكرسي             |
| الرَّحْمَنِ الرَّحِيمِ الْمَلِكِ الْقُدُّوسِ السَّلَامِ الْمُؤْمِنِ --- | آيات من سورة الحشر     |
| حَمِيدٌ مَّجِيدٌ، طَلَمَّا كَثِيرًا ، الْعَفُورُ الرَّحِيمُ             | Durud and dua after it |

Remember the following three sentences:

|                   |  |
|-------------------|--|
| بَيْتُ اللَّهِ    | مُضَافٌ مُضَافٌ وَ إِلَيْهِ<br>(genitive possession) |
| بَيْتٌ كَبِيرٌ    | مَوْصُوفٌ وَصِفَةٌ<br>(noun and adjective)           |
| الْبَيْتُ كَبِيرٌ | جُمْلَةٌ إِسْمِيَّةٌ<br>(Nominal sentence)           |

## Lesson-37: Invocations for different occasions

1. Translate the following and then answer the questions given below.

### While entering the market

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ

|  |  |  |  |  |
|--|--|--|--|--|
|  |  |  |  |  |
|--|--|--|--|--|

لَهُ الْمُلْكُ وَلَهُ

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

### After a talk or a Islamic session

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

|  |  |  |  |  |
|--|--|--|--|--|
|  |  |  |  |  |
|--|--|--|--|--|

أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

### While riding a ride

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

وَأَنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

|  |  |  |
|--|--|--|
|  |  |  |
|--|--|--|

2a. How many statements are there in the Du'aa for entering a market?

2b. What lessons do you get from the Du'aa for entering a market.

2c. What are the lessons in the Du'aa that is recited after a talk.

2d. What lessons do you get from the Du'aa while riding a ride.

3. Write MS next to مضاف وصفة pair and MM next to مضاف إليه pairs.

|                       |  |                           |  |                          |
|-----------------------|--|---------------------------|--|--------------------------|
| رَبُّ الْفَلَقِ       |  | شَرُّ الْوَسْوَاسِ        |  | إِسْمُ اللَّهِ           |
| إِلَهُ النَّاسِ       |  | صَلَاتُهُمْ               |  | رَبُّكَ                  |
| طَيْرًا أَبَابِيلَ    |  | الصِّرَاطَ الْمُسْتَقِيمَ |  | يَوْمَ الدِّينِ          |
| رَبُّ النَّاسِ        |  | طَعَامَ الْمَسْكِينِ      |  | الشَّيْطَانَ الرَّجِيمَ  |
| شَرُّ حَاسِدٍ         |  | الْحَيِّ الْقَيُّومِ      |  | اللَّهِ الرَّحْمَنِ      |
| بَرَكَاتِهِ           |  | رَسُولُهُ                 |  | عَبْدُ الرَّحْمَنِ       |
| الْعَلِيِّ الْعَظِيمِ |  | رَبُّ الْعَالَمِينَ       |  | عَصْفٍ مَّاكُولٍ         |
| رَسُولُ اللَّهِ       |  | ظُلْمًا كَثِيرًا          |  | شَانِيكَ                 |
| حَمِيدٌ مَّجِيدٌ      |  | نَصْرُ اللَّهِ            |  | مَلِكُ النَّاسِ          |
| صُدُورُ النَّاسِ      |  | مَالُهُ                   |  | الْوَسْوَاسِ الْخَنَّاسِ |
| رَحْمَتُ اللَّهِ      |  | الْعَفْوَ الرَّحِيمِ      |  | عَبْدُ اللَّهِ           |

After completing this lesson,  
you will learn **262 new** words, which  
occur **54,351** times in the Qur'an.

Imagine  
Feel  
Ask

## Lesson-38: Miscellaneous

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

|  |              |             |      |          |                          |
|--|--------------|-------------|------|----------|--------------------------|
| أَنْبِئُونِي   | بِأَسْمَاءِ  | هَؤُلَاءِ   | إِنْ | كُنْتُمْ | صَادِقِينَ ﴿٣١﴾ (البقرة) |
| Inform Me  | of the names | (of) these, | if   | you are  | truthful.                |
| Translation: Inform Me of the names of these, if you are truthful. |              |             |      |          |                          |

|  |                      |            |               |               |           |
|--|----------------------|------------|---------------|---------------|-----------|
| وَكَذَلِكَ   | جَعَلْنَاكُمْ        | أُمَّةً    | وَسَطًا       | لِتَكُونُوا   | شُهَدَاءَ |
| And thus   | We have made you     | a nation   | just / medium | that you be   | witnesses |
| عَلَى النَّاسِ   | وَيَكُونُ الرَّسُولُ | عَلَيْكُمْ | شَهِيدًا ط    | (البقرة: 143) |           |
| over mankind   | and the Messenger be | over you   | a witness.    |               |           |
| Translation: And thus We have made you a just nation that you be witnesses over mankind and the Messenger be a witness over you. |                      |            |               |               |           |

|  |                |                |               |                 |
|--|----------------|----------------|---------------|-----------------|
| وَلَا تَكُونُوا  | كَالَّذِينَ    | تَفَرَّقُوا    | وَاحْتَلَفُوا | (ال عمران: 143) |
| And do not be  | like those who | became divided | and differed. |                 |
| Translation: And do not be like those who got divided and differed among themselves. |                |                |               |                 |

|   |            |         |                        |                            |      |       |                           |
|---|------------|---------|------------------------|----------------------------|------|-------|---------------------------|
| تِلْكَ  | الْجَنَّةُ | الَّتِي | نُورِتُ                | مِنْ عِبَادِنَا            | مَنْ | كَانَ | تَقِيًّا ﴿٦٣﴾ (سورة مريم) |
| That is   | Paradise   | which   | We give as inheritance | (to those) of Our servants | who  | were  | fearing of Allah.         |
| Translation: That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah. |            |         |                        |                            |      |       |                           |

|   |             |                          |                               |                                 |             |
|---|-------------|--------------------------|-------------------------------|---------------------------------|-------------|
| اللَّهُ الَّذِي   | خَلَقَكُمْ  | ثُمَّ رَزَقَكُمْ         | ثُمَّ يُمِيتُكُمْ             | ثُمَّ يُحْيِيكُمْ ط             | (الزوم: 40) |
| Allah is the One who  | created you | then gave you provisions | then He will cause you to die | then He will bring you to life. |             |
| Translation: Allah is the one who created you, then gave you provisions, and then He will cause you to die, and then He will bring you to life. |             |                          |                               |                                 |             |

|  |                  |        |            |                              |
|--|------------------|--------|------------|------------------------------|
| وَمَا  | عَلَى الرَّسُولِ | إِلَّا | الْبَلَاغُ | الْمُبِينُ ﴿٥٤﴾ (سورة النور) |
| And not  | on the Messenger | except | to convey  | clear.                       |
| Translation: And nothing is upon the Messenger except to convey (the message) in a clear way |                  |        |            |                              |

|   |               |              |             |               |                |
|---|---------------|--------------|-------------|---------------|----------------|
| وَمِنْ آيَاتِهِ   | الَّيْلُ      | وَالنَّهَارُ | وَالشَّمْسُ | وَالْقَمَرُ ط | (حم السجدة 37) |
| And of His signs  | are the night | and the day  | and the sun | and the moon. |                |
| Translation: And of His signs are the night and the day and the sun and the moon. |               |              |             |               |                |

The following is a portion of a Hadith, which tells us not to say 'if'. For example, don't say, 'If I had known Arabic language before, I would have understood the Qur'an.' Talk of the present. What is your plan to learn Arabic now?

|  |   |                    |
|--|---|--------------------|
| عَمَلِ الشَّيْطَانِ (مُسْلِمِ)                       | تَفْتَحُ  | لَوْ               |
| the act of Shaitaan.                                 | opens<br>(The word is feminine; therefore we<br>have تفتح here) | (The word)<br>'if' |
| Translation: The word 'if' opens the act of Shaitaan |   |                    |

Following are a few names of the Prophets of Allah. I am sure, you know them all. Together, these names occur in the Quran 376 times.

آدم، نُوح، لُوط، يَعْقُوب (إِسْرَائِيل)، يُوسُف، مُوسَى، عِيسَى ابْنُ مَرْيَمَ عَلَيْهِمُ السَّلَامُ.

### Grammar:

In Arabic, there are two types of sentences:

1. **Nominal Sentence** – a sentence which starts with a noun: أَلْبَيْتُ كَبِيرٌ
2. **Verbal Sentence** – a sentence which starts with a verb: خَلَقَ اللهُ الأَرْضَ

Let us understand the **Nominal Sentence** first.

|                        |                    |
|------------------------|--------------------|
| Allah is the Creator   | اللهُ خَالِقٌ      |
| The Muslim is truthful | المُسلِمُ صَادِقٌ  |
| The house is big       | أَلْبَيْتُ كَبِيرٌ |

- These types of sentences are made with two words. They are called in Arabic as مُبْتَدَأ (subject) and خَبَر (predicate).
- Just like in Mawsoof-waSifah, the predicate matches with the subject in gender and number. For example:

| خَبَرٌ<br>Predicate | + | مُبْتَدَأٌ<br>Subject | = | جُمْلَةٌ إِسْمِيَّةٌ<br>Nominal Sentence |
|---------------------|---|-----------------------|---|--|
| صَادِقٌ             |   | المُسلِمُ             |   | Both are masculine                       |
| صَادِقَةٌ           |   | المُسلِمَةُ           |   | Both are feminine                        |
| صَادِقُونَ          |   | المُسلِمُونَ          |   | Both are masculine plural.               |
| صَادِقَاتٌ          |   | المُسلِمَاتُ          |   | Both are feminine plural.                |

➤ Remember the 3 sentences below and note the difference among them:

|                   |  |
|-------------------|--|
| بَيْتُ اللَّهِ    | مُضَافٌ مُضَافٌ وَ إِلَيْهِ<br>(genitive possession) |
| بَيْتٌ كَبِيرٌ    | مَوْصُوفٌ وَصِفَةٌ<br>(noun and adjective)           |
| الْبَيْتُ كَبِيرٌ | جُمْلَةٌ اِسْمِيَّةٌ<br>(Nominal sentence)           |

Now let us learn the **Verbal Sentence جُمْلَةٌ فِعْلِيَّةٌ** :

Look at the following example:

|   |  |   |
|---|--|---|
| الأَرْضَ  | اللَّهُ  | خَلَقَ  |
| Object: مَفْعُولٌ بِهِ  | Subject: فَاعِلٌ   | فِعْلٌ :  |
| 3 <sup>rd</sup> word is <b>the Object</b> and has a fathah on it. | 2 <sup>nd</sup> word is <b>the Subject</b> and has a dammah on it. | <b>Verb</b> is the first word in a verbal sentence. |

➤ The Arabic language is very comprehensive and sensitive. The signs of i'raab (fathah, dammah, kasrah, etc.) show which word is the subject and which one is the object.

**Following are three more examples. Note the difference among them.**

|                           |                         |  |
|---------------------------|-------------------------|--|
| قَرَأَ حَمِيدٌ الْقُرْآنَ | Hameed read the Quran.  | Subject is <i>حَمِيدٌ</i> ; object is <i>الْقُرْآنَ</i>  |
| أَنْزَلْنَا الْقُرْآنَ    | We sent down the Quran. | Subject is 'We'; inside the verb <i>أَنْزَلْنَا</i>      |
| أَنْزَلْنَاهُ             | We sent it down.        | Both the subject and the object (هُ) are inside the verb |

Try to find nominal and verbal sentences in the surahs and supplications you've learnt. We have listed a few examples in the following table. You may notice some additional grammar aspects which you will learn at a later stage. For now, just keep in mind that any sentence which starts with a verb is a verbal sentence or else it is a nominal sentence. In the following examples of verbal sentences, a few verbs are preceded by لا (no) and لم (did not).

| Examples of جملة اسميه  | Examples of جملة فعليه   |               |
|---|--|---------------|
|   | أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ   | تعوذ          |
| الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ                               | إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  | سورة الفاتحة  |
| إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ                                     | امْنُوا وَعْمَلُوا الصَّالِحَاتِ<br>تَوَاصَوْا بِالْحَقِّ<br>تَوَاصَوْا بِالصَّبْرِ  | سورة العصر    |
|   | فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ<br>أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ<br>تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ<br>فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ | سورة الفيل    |
| لِيَأْلَفَ قُرَيْشٍ<br>إِيَّالَهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ | فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ<br>أَطْعَمَهُمْ مِّنْ جُوعٍ<br>آمَنَهُمْ مِّنْ خَوْفٍ   | سورة قريش     |
| إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ                                    | فَصَلِّ لِرَبِّكَ  | سورة الكوثر   |
| فَذَلِكِ الَّذِي يَدْعُ الْيَتِيمَ                                  | يُكَذِّبُ بِالذِّينِ<br>لَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ<br>يَمْنَعُونَ الْمَاعُونَ  | سورة الماعون  |
| أَنْتُمْ عِبَادُونَ<br>أَنَا عَابِدٌ                                | قُلْ يَا أَيُّهَا الْكَافِرُونَ<br>لَا أَعْبُدُ مَا تَعْبُدُونَ  | سورة الكافرون |
|   | جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ<br>رَأَيْتَ النَّاسَ<br>يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا<br>فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ            | سورة النصر    |
|   | تَبَّتْ يَدَا أَبِي لَهَبٍ<br>سَيِّضَىٰ نَارًا   | سورة اللهب    |



| جمله اسميه Examples of  | جمله فعليه Examples of  |              |
|---|---|--------------|
| اللَّهُ أَحَدٌ<br>اللَّهُ الصَّمَدُ   | قُلْ هُوَ اللَّهُ أَحَدٌ<br>لَمْ يَلِدْ وَلَمْ يُولَدْ  | سورة الاخلاص |
|   | قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ  | سورة الفلق   |
| الَّذِي يُرْسِوْسُ فِي صُدُورِ النَّاسِ   | قُلْ أَعُوذُ بِرَبِّ النَّاسِ<br>يُورْسِوْسُ فِي صُدُورِ النَّاسِ   | سورة الناس   |
| اللَّهُ أَكْبَرُ  | أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ<br>أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  | اذان         |
| رَبَّنَا وَلَكَ الْحَمْدُ   | سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ  | ركوع         |
| إِنَّكَ حَمِيدٌ مَجِيدٌ   | صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ<br>بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ  | درود         |
| إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ  | لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ<br>فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ  | After درود   |
| اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ<br>هُوَ الْعَلِيُّ الْعَظِيمُ | لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ<br>يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ<br>لَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ<br>وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ<br>لَا يَئُودُهُ حِفْظُهُمَا | آية الكرسي   |

## Lesson-38: Miscellaneous

1. Translate the following and then answer the questions given below.

أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (البقرة: 31)

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (البقرة: 143)

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا (ال عمران: 143)

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا (سورة مزيم: 63)

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ (الزوم: 40)

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (سورة التور: 54)

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ (حم السجدة: 37)

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

لَوْ تَفْتَحْ عَمَلَ الشَّيْطَانِ (مسلم)

|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  |  |  |  |
|--|--|--|--|--|--|

2. Write NS next to the nominal sentence and VS next to the verbal sentence.

|   |  |
|---|--|
| يُوسُوسُ فِي صُدُورِ النَّاسِ           | أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ        |
| الَّذِي يُوسُوسُ فِي صُدُورِ            | هُدِنَا الصِّرَاطَ الْمُسْتَقِيمَ          |
| اللَّهِ أَكْبَرُ                        | الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ      |
| أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ | قُلْ يَا أَيُّهَا الْكَافِرُونَ            |
| سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ          | لَا أَعْبُدُ مَا تَعْبُدُونَ               |
| رَبَّنَا وَلَكَ الْحَمْدُ               | أَنْتُمْ عِبَادُونَ                        |
| صَلَّيْتَ عَلَى إِبْرَاهِيمَ            | أَنَا عَابِدٌ                              |
| بَارَكْتَ عَلَى إِبْرَاهِيمَ            | جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ           |
| إِنَّكَ حَمِيدٌ مَجِيدٌ                 | رَأَيْتَ النَّاسَ                          |
| لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ      | يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا   |
| يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ         | فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ |
| لَا يُحِيطُونَ بِشَيْءٍ                 | قُلْ هُوَ اللَّهُ أَحَدٌ                   |
| وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ        | لَمْ يَلِدْ وَلَمْ يُولَدْ                 |
| لَا يَئُودُهُ حِفْظُهُمَا               | اللَّهُ أَحَدٌ                             |
| اللَّهُ لَا إِلَهَ إِلَّا هُوَ          | قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ             |
| هُوَ الْعَلِيُّ الْعَظِيمُ              | قُلْ أَعُوذُ بِرَبِّ النَّاسِ              |

## Lesson-39: How to Start Qur'an

So far you have learnt almost **55,000** words which occur repeatedly in the Quran. InshaAllah, now you can easily understand the Quran while reading it if you follow the tips given below:

- Use the copy of Al-Quran without translation. It is better that you use the **600** pages Mushaf because you will find it in almost all Masajid.
- First, Read the translation of a page you intend to learn.
- Write the indicators in the **outer margin**. We are using the word 'indicators' instead of topics because there can be many topics for a single verse. For example, on the second page of Surah al-Baqarah the indicators are: no guidance for disbelievers; no guidance for hypocrites, since they are transgressors, they are fools, and they have two faces.
- For the first indicator on the mentioned page, i.e., no guidance for the disbelievers, read in detail the word to word translation of all the verses.
- For any new word you find, write down its meaning with a pencil in the **inner margin**. You will find hardly one or two new words in each line.
- If possible, write the new meanings in a pocket diary so that you may review those words during the day. As an example, here is the second page of Surah al-Baqarah, containing 21 new words which are underlined.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ  
 لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى  
 أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ  
 مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾  
 يُخَدِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَدِعُونَ إِلَّا أَنْفُسَهُمْ  
 وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا  
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ  
 لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾  
 إِلَّا أَنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا  
 قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ  
 السُّفَهَاءُ ﴿١٣﴾ إِلَّا أَنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾  
 وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى  
 شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾  
 اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

## Grammar: اِنَّ وَأَخَوَاتُهَا (Inna & its sisters) or الحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ Verb-like Letters

Look at the following example:

| عَفُورٌ رَّحِيمٌ  | اللَّهِ  | إِنَّ          |
|---|--|----------------|
| The second noun(s) after اِنَّ has a dammah (or 2 dammahs). It is called as: خَيْرِ اِنَّ (predicate of 'inna') | The noun after اِنَّ has a fathah (or 2 fathahs). It is called as: اِسْمِ اِنَّ (noun of 'inna') | The word اِنَّ |

Memorize the above example. InshaAllah, you can remember this rule very easily. Additional examples are given below.

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Sometimes in the place of the predicate, a whole new sentence comes.

إِنَّ اللَّهَ (يُحِبُّ الْمُحْسِنِينَ)

إِنَّ اللَّهَ (يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ)

إِنَّ اللَّهَ (يَزُرُّ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

Besides اِنَّ there are a few more كلمات (words) which act in the same way. كلمة is a feminine word and hence its plural is كلمات . That is why these are called (أَخَوَات) sisters of اِنَّ. The following are اِنَّ وَأَخَوَاتُهَا:

إِنَّ، أَنْ، كَأَنَّ، لَكِنَّ، لَيْتَ، لَعَلَّ

These words are also called as الحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ (verb-like letters) – because they act like a verb. A verbal sentence starts with a verb; the subjects has a dammah (Raf') and the object has a fathah (Nasb) on it. A reverse effect can be seen on the words after **verb-like letters**. For example, in إِنَّ اللَّهَ عَفُورٌ , the word Allah الله has a fathah and عَفُورٌ has two dammahs.

## اِنَّ وَأَخَوَاتُهَا (Kaana & its sisters) الْأَفْعَالُ النَّاقِصَةُ (Incomplete Verbs)

Let us take the following example:

| عَفُورًا رَّحِيمًا   | اللَّهِ  | كَانَ          |
|--|--|----------------|
| The second noun(s) after كَانَ has a fathah (or 2 fathahs) | The noun after كَانَ has a dammah (or 2 dammahs) | The verb كَانَ |

Memorize the above example. InshaAllah, you can remember this rule too very easily.

Some more examples are given below.

- وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
- مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا

Besides **كَانَ** there are a few more **كَلِمَات** (words) which act in the same way. These are called (أَخَوَات) sisters of **كَانَ**. The following words are **كَانَ وَأَخَوَاتُهَا** ('kaana' and its sisters)

**كَانَ، أَصْبَحَ، أَمْسَى، بَاتَ، زَالَ**

These are also called **الْأَفْعَالُ السَّاقِطَةُ (incomplete verbs)** – meaning they are not sufficient by themselves; they have some deficiency. By having just **كَانَ** in a sentence, the expression remains incomplete.

If you say **جَاءَ خَالِدٌ** (Khaled came), the expression here is complete.

If you say **كَانَ خَالِدٌ** (Khaled was), then it is not a complete expression. It needs extra words to make it meaningful. Khaled was *what*?

**كَانَ خَالِدٌ رَحِيمًا** (Khalid was kind). Now the expression is complete.

Sometimes, a sentence of **كَانَ** comes as the predicate of **إِنَّ**, for example:

- **إِنَّ اللَّهَ (كَانَ عَلِيمًا حَكِيمًا)**
- **إِنَّ اللَّهَ (كَانَ تَوَّابًا رَحِيمًا)**
- **إِنَّ اللَّهَ (كَانَ غَفُورًا رَحِيمًا)**

An important point: Do not get afraid of these rules! The closer you get to the Quran, the easier your learning becomes. For now, just remember the following three sentences and remember their differences.

- **خَلَقَ اللَّهُ الْأَرْضَ (Verbal Sentence)**
- **إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (إِنَّ)**
- **كَانَ اللَّهُ غَفُورًا رَحِيمًا (كَانَ)**

In the end we say **جَزَاكُمُ اللَّهُ**. While ending the lessons, why not learn the conjugation of **جَزَى**

(on the pattern of **دَعَا**)

He gave reward:

جَزَى جَزَى 116

| :Important forms of this verb                  |  | فعل مضارع   | فعل ماضي                                 |
|--|--|---|--|
| <b>جَزَى، يَجْزِي، اجْزِ، جَزَاء</b>           |  | He gives / will give reward<br><b>يَجْزِي</b>       | He gave reward<br><b>جَزَى</b>           |
| <b>فِعْلٌ نَهَى</b>                            | <b>فِعْلٌ أَمْرٌ</b>                     | They give / will give reward<br><b>يَجْزُونَ</b>    | They gave reward<br><b>جَزَوْا</b>       |
| Don't reward!<br><b>لَا تَجْزِ</b>             | Give reward!<br><b>اجْزِ</b>             | You give / will give reward<br><b>تَجْزِي</b>       | You gave reward<br><b>جَزَيْتَ</b>       |
| Don't reward (you all)!<br><b>لَا تَجْزُوا</b> | Give reward (you all)!<br><b>اجْزُوا</b> | You all give / will give reward<br><b>تَجْزُونَ</b> | You all gave reward<br><b>جَزَيْتُمْ</b> |
| One who rewards: <b>جَازٍ</b>                  |  | I give / will give reward<br><b>أَجْزِي</b>         | I gave reward<br><b>جَزَيْتُ</b>         |
| One who is rewarded: <b>مَجْزِيٌّ</b>          |  | We give / will give reward<br><b>نَجْزِي</b>        | We gave reward<br><b>جَزَيْنَا</b>       |
| Reward, to give reward: <b>جَزَاءٌ</b>         |  | She gives / will give reward<br><b>تَجْزِي</b>      | She gave reward<br><b>جَزَتْ</b>         |

## Lesson-39 How to start Quran

1. In the following passage of Quran, underline the new words that are not covered in the past 38 lessons.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَدِّعُونَ اللَّهَ وَالدِّينَ آمِنُونَ وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾ بِمَا كَانُوا يَكْذِبُونَ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ إِلَّا أَنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ﴿١٣﴾ إِلَّا أَنَّهُمْ هُمُ السُّفَهَاءُ وَلَا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ ﴿١٤﴾ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

2a. How many اخوات does إِنَّ has? Give an example for each of them.

2b. How many اخوات does كَانَ has? Give an example for each of them.

2c. Why the حروف المشبه بالفعل are called مشبه بالفعل (similar to a verb). Give two examples.



## Three States of Noun: مرفوع، منصوب، مجرور

| جر:<br>With preposition or as a possessor.<br>Forex:<br>مِنْ مُسْلِمٍ، كِتَابُ مُسْلِمٍ |              | نصب:<br>When it occurs as an object or related to it.<br>Forex:<br>رَأَيْتُ مُسْلِمًا |              | رفع:<br>When it occurs as a subject. Forex:<br>هُوَ مُسْلِمٌ، قَالَ مُسْلِمٌ |             |       |
|---|--------------|---|--------------|--|-------------|-------|
| مُسْلِمَةٌ  | مُسْلِمٍ     | مُسْلِمَةٌ  | مُسْلِمًا    | مُسْلِمَةٌ   | مُسْلِمٌ    | واحد  |
| مُسْلِمَتَيْنِ  | مُسْلِمَيْنِ | مُسْلِمَتَيْنِ  | مُسْلِمَيْنِ | مُسْلِمَتَانِ  | مُسْلِمَانِ | تشبيه |
| مُسْلِمَاتٍ   | مُسْلِمِينَ  | مُسْلِمَاتٍ   | مُسْلِمِينَ  | مُسْلِمَاتٍ  | مُسْلِمُونَ | جمع   |

## Three States of فعل مضارع: مرفوع، منصوب، مجزوم

(Note that فعل ماضي، أمر، نهى do not change)

| مَجْزُوم:<br>If preceded by لَمْ، لَمَّا، شرط | مَنْصُوب:<br>If preceded by لَنْ، أَنْ | مرفوع:<br>By default |
|---|--|----------------------|
| لَمْ يَفْعَلْ                                 | لَنْ يَفْعَلَ                          | يَفْعَلُ             |
| لَمْ يَفْعَلُوا                               | لَنْ يَفْعَلُوا                        | يَفْعَلُونَ          |
| لَمْ تَفْعَلْ                                 | لَنْ تَفْعَلَ                          | تَفْعَلُ             |
| لَمْ تَفْعَلُوا                               | لَنْ تَفْعَلُوا                        | تَفْعَلُونَ          |
| لَمْ أَفْعَلْ                                 | لَنْ أَفْعَلَ                          | أَفْعَلُ             |
| لَمْ نَفْعَلْ                                 | لَنْ نَفْعَلَ                          | نَفْعَلُ             |

|                |  |
|----------------|--|
| مضاف مضاف اليه | بَيْتُ اللَّهِ، بَيْتُهُ، عَبْدُ اللَّهِ، عَبْدُهُ   |
| صفه وموصوف     | بَيْتٌ كَبِيرٌ<br>(رَأَيْتُ) بَيْتًا كَبِيرًا، (فِي) بَيْتِ كَبِيرٍ<br>الْبَيْتُ الْكَبِيرُ، رَأَيْتُ الْبَيْتَ الْكَبِيرَ، فِي الْبَيْتِ الْكَبِيرِ |

|                                    |   |   |                          |
|------------------------------------|---|---|--------------------------|
| Name of a place                    | مَخْرَجُ مَسْجِدِ مَدْرَسَةِ              | Attributes                                      | رَحِيمُ غُفُورٍ عَالِمٍ  |
| Foran action that is done one time | رُكْعَةٌ (رُكْعَاتُ) سَجْدَةٌ (سَجَدَاتُ) | صِغَةُ الْمَبَالِغَةِ (Attributes in abundance) | غَقَّارٌ قِيُومٌ وَدُودٌ |
|                                    | مَفْعَلٌ مَفْعَلٌ مَفْعَلَةٌ              |   | فَاعِلٌ فَعُولٌ فَعِيلٌ  |
|                                    | فَعْلَةٌ (فَعَلَاتُ)                      |   | فَعُولٌ فَعِيلٌ فَعُولٌ  |

|                      |                                 |  |
|----------------------|---------------------------------|--|
| إِنَّ وَأَخْوَانَهَا | إِنَّ اللَّهَ غُفُورٌ رَحِيمٌ   | إِنَّ، أَنْ، كَأَنَّ، لَكِنَّ، لَيْتَ، لَعَلَّ |
| كَانَ وَأَخْوَانَهَا | كَانَ اللَّهُ غُفُورًا رَحِيمًا | كَانَ، بَاتَ، زَالَ، أَصْبَحَ، أَهْسَى         |

|            |   |
|------------|---|
| جملة اسميه | الْبَيْتُ كَبِيرٌ، اللَّهُ خَالِقٌ                          |
| جملة فعليه | خَلَقَ اللَّهُ الْأَرْضَ، خَلَقْنَا الْأَرْضَ، خَلَقْنَاهَا |

| (Passive Voice (Derived Verbs)<br>مجهول (افعال ثلاثي مزيد فيه) |             |                |
|--|-------------|----------------|
| سُبِّحَ  | تُدَبِّرَ   | أُنْقَلِبَ     |
| سُبِّحَتْ  | تُدَبِّرَتْ | أُنْقَلِبَتْ   |
| جُوهِدَ  | تُدَوِّرَ   | أُحْتَلِفَ     |
| جُوهِدَتْ  | تُدَوِّرَتْ | أُحْتَلِفَتْ   |
| أُسْلِمَ   |             | أُسْتُغْفَرَ   |
| أُسْلِمَتْ   |             | أُسْتُغْفِرَتْ |

| (Passive Voice (3-Letter Verbs) |              |                 |            |
|---------------------------------|--------------|-----------------|------------|
| مَضَارِعُ مَجْهُول              |              | مَاضِي مَجْهُول |            |
| تُفَعَّلُ                       | يُفَعَّلُ    | فُعِلَتْ        | فُعِلَ     |
| يُفَعَّلُونَ                    | يُفَعَّلُونَ | فُعِلْنَ        | فُعِلُوا   |
| تُفَعَّلِينَ                    | تُفَعَّلُ    | فُعِلْتِ        | فُعِلْتَ   |
| تُفَعَّلْنَ                     | تُفَعَّلُونَ | فُعِلْتِ        | فُعِلْتُمْ |
| أُفَعَّلُ                       | أُفَعَّلُ    | فُعِلْتُ        | فُعِلْتُ   |
| نُفَعَّلُ                       | نُفَعَّلُ    | فُعِلْنَا       | فُعِلْنَا  |

| Master Table –2: Derived Verbs (أفعال ثلاثي مزيد فيه)  |   |   |
|--|---|---|
| <p>We will then have an انقلاب in a way that اختلاف will decrease. At the end, we do استغفار</p> <p>انقلاب، اختلف، استغفر-</p>   | <p>To move forward, we have to do تدبر in the Qur'an individually and تدارس in groups.</p> <p>تدبر، تدارس-</p>  | <p>سبح and مجاهدة are from the foundations of Islam</p> <p>سبح، جاهد، أسلم-</p>   |
| <p>انقلب      انقلب<br/>مُنْقَلَب      يُنْقَلَب<br/>مُنْقَلَب      انقلب<br/>انقلاب      انقلاب</p> <p>انقلب</p> <p>The effect is on self/itself.<br/>كسرت: نزل، انكسر: ثوب كسرت.</p> | <p>تدبر      تدبر<br/>يُتَدَبَّر      يُتَدَبَّر<br/>تَدَبَّر      تَدَبَّر<br/>تَدَبَّر      تَدَبَّر</p> <p>تدبر</p> <p>A cause and effect relation between...<br/>نزل ← تنزل، علم ← تعلم، ذكر ← تذكر</p> | <p>سبح      سبح<br/>يُسَبِّح      يُسَبِّح<br/>سبح      سبح</p> <p>سبح</p> <p>نزل ← نزل، علم ← علم<br/>كذب ← كذب</p>  |
| <p>مُخْتَلَف      اختلف<br/>مُخْتَلَف      يَخْتَلِفُ<br/>مُخْتَلَف      اختلف<br/>اختلاف      اختلاف</p> <p>اختلف</p> <p>هدى ← اهتدى، وثى ← اتقى</p>                                  | <p>تدارس      تدارس<br/>يَتَدَارَسُ      يَتَدَارَسُ<br/>تَدَارَسُ      تَدَارَسُ</p> <p>تدارس</p> <p>This involves 2 parties (in general)<br/>تساءل، تدارس، تواصى</p>                                      | <p>جاهد      جاهد<br/>يُجَاهِدُ      يُجَاهِدُ<br/>جاهد      جاهد</p> <p>جاهد</p> <p>This involves 2 parties (in general)<br/>جادل، نادى، حاسب، آخذ، خادع</p> |
| <p>مُسْتَغْفِر      استغفر<br/>مُسْتَغْفِر      يَسْتَغْفِرُ<br/>استغفار      استغفر</p> <p>استغفر</p> <p>This involves asking (in general)<br/>عفر ← استغفر</p>                       | <p>تدارس</p> <p>These patterns of Derived Verbs occur in the Qur'an almost 9000 times.<br/>(almost once in every line of the Mushaf)</p>  | <p>أسلم      أسلم<br/>يُسَلِّمُ      يُسَلِّمُ<br/>أسلم      أسلم</p> <p>أسلم</p> <p>نزل ← أنزل، خرج ← أخرج<br/>رأى ← أرى</p>                                 |