

*In the name of Allah, Most Beneficent, Most Merciful*

# **UNDERSTAND QUR'AN - The Easy Way**

## **TEXTBOOK**

A simple yet effective course to teach you around 300 words which occur approx. 55000 times (out of a total of approx. 78000 or 70% of total words) in the Qur'an using Daily Recitations and other selections.

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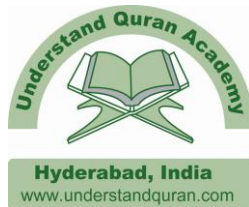
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## **FOREWORD (Translation)**

by Dr. Syed Shah Taqiuddin Ahmad Al-Firdawsi An-Nadwi (Ph.D. Jamia Salafia, Banaras, India)

In the name of Allah, Most Beneficent, Most Merciful. Praise be to Allah, the Cherisher and Sustainer of the worlds. The (best) outcome is for the righteous. Peace and blessings be on His Slave and Messenger, Muhammad, and on his family, followers and his companions.

The translation of the meanings of the Noble Qur'an into various languages started in the early days of Islam. It is reported that the Prophet (peace and blessings of Allah be upon him, pbuh) sent Salman Al-Farsi (may Allah be pleased with him, Abpwh) to his tribe so that he may teach Islam in Persian. He used to translate Surah Al-Fatihah into Persian.

The *Aslaaf* (pious predecessors) have permitted the translation of the meanings of the Noble Qur'an in order to help in the understanding of the Qur'an for those who do not have command of Arabic. They also clearly stated that one cannot rely on the translation alone to deduce Shariah commandments. The translation, however accurate and faithful, can not transfer the spirit of the text and the context.

The task of translation of a text to any other language involves numerous difficulties. The one who translates from Arabic language, especially the Noble Qur'an, finds himself facing obstacles that cannot be overcome without a thorough knowledge of Arabic as well as the language he is translating into. Sometimes, a single word of the Noble Qur'an has numerous implications that cannot be conveyed except through the context in which the word occurs. Further, the Noble Qur'an contains words and terminologies that do not have equivalent in any other language. In such a case the translator has to follow the commentator of the Noble Qur'an Abdullah ibn 'Abbas (Abpwh) who said, "If you find difficulty in understanding the text of the Qur'an, then refer to the Arabic poetry (of the Prophet's time)." Even the Arabic poetry may not be of help in certain cases. For example, certain words occurring in the Qur'an were not clear to the companions (Allah be pleased with them, Abpwt) even though they lived in the golden era of the Arabic language. Umar (Abpwh) was once questioned about the meaning of "*Fakihatan wa abba*." He said, "I don't know what *abba* is."

Yet another aspect of the Arabic language is its beauty and sweetness. To translate this and other similar aspects, a translator has to be an expert of different sciences of the Arabic language such as its prose and poetry with respect to *Balaghah* and *'ijaz*. He should have command of the Arabic Grammar and be familiar with different schools of *Nahw* and *Sarf* (The schools of Koofa, Basra, and Hijaz). He should also have expertise in the sciences of the Noble Qur'an, such as the knowledge of *Naasikh* and *Mansookh*, and the structure and the arrangement of Qur'anic chapters and verses. One can refer to AbdulQahir Al-Jurjani, the best of the scholars who understood the structure and the arrangement of the Noble Qur'an. The translator should follow the pure Sunnah and should not violate the limits set up by the commentators and specialists among our pious predecessors.

After fulfilling the above-mentioned conditions, a translator can undertake the task of explaining the meanings of the Noble Qur'an and presenting it to the non-Arabic speakers.

After this introduction, I would like to present the efforts of Dr. Abdulazeez Abdulraheem who is honored to develop an easy approach towards understanding the Book of Allah for the beginners. He has employed modern language teaching methods as well as electronic media to spread the message. I pray to Allah that the non-Arabic students benefit from this course. I also pray that He makes the author spend all his efforts purely for His pleasure and a means to get the success in the Hereafter. He alone is sufficient for us and the best Disposer of affairs. There is no strength and no power except with the help of Allah, the High, and the Great.

Dr. Syed Shah Taqiuddin Ahmad Al-Firdawsi An-Nadwi Al-Maneri  
Department of Islamic and Arabic Language Studies  
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## **FOREWORD (Original Text)**

بسم الله الرحمن الرحيم. الحمد لله رب العالمين والعاقبة للمتقين والصلاة والسلام على عبده ورسوله محمد وعلى آله وصحبه أجمعين. أما بعد:

فبدأت مهمة ترجمة معاني القرآن الكريم إلى اللغات العديدة منذ فجر الإسلام وقد ثبت أن النبي صلى الله عليه وسلم أرسل سلمان الفارسي رضي الله عنه إلى بني جلدته ليُعَلِّمَ الإسلام بالفارسية وكان يترجم الفاتحة باللغة الفارسية.

وقد أجاز الأسلاف ترجمة معاني القرآن الكريم بهدف تيسير الفهم وتمكين الذين لا يحسنون لغة القرآن من فهم معانيه الأساسية مع بيان بأنه لا يمكن بأي حال من الأحوال الإعتماد على الترجمات لإستنباط الأحكام الشرعية لأن الترجمة مهما كانت دقيقة وأمينة لا تستطيع أن تنقل روح النص وسياقاته.

وترجمة نص ما إلى لغة أخرى تثير مشكلات عديدة. فالذي يترجم عن اللغة العربية مثلاً وبالأخص القرآن الكريم يجد نفسه أمام عقبات متنوعة لا يستطيع أن يتجاوزها إلا إذا كان عالمًا باللغة العربية وعلومها وكذلك اللغة الأجنبية التي يترجم إليها. فاللفظة الواحدة في القرآن الكريم لها دلالات متعددة لا يمكن ترجمتها إلا من خلال السياق الذي وردت فيه الكلمة. وأيضاً القرآن الكريم يشمل على كلمات لا نجد لها مقابلاً في اللغات الأجنبية ففي هذه الحالة على المترجم أن يقتدي بمفسر القرآن الكريم عبد الله بن عباس رضي الله عنه حيث قال: "إذا استغلق عليكم في القرآن شيء فارجعوا إلى الشعر لأن الشعر ديوان العرب" وحتى الشعر العربي قد لا يسعف المترجم حيث قد استغلق على الصحابة رضوان الله عليهم مفردات عديدة وردت في القرآن الكريم وهم لا زالوا على عهد باللغة العربية في أصولها الأولى. فعمربن الخطاب رضي الله عنه عندما سئل عن معنى "فاكهة وأباً" قال: لا أدري ما الأب.

وهناك أيضاً قضايا متعلقة بجمال اللغة وعذوبتها وتجاوز هذه القضايا يتطلب من المترجم أن يكون متقناً إتقاناً كاملاً للغة العربية ولعلومها وآدابها نثرًا وشعرًا من حيث البلاغة والإعجاز مع تمكنه في علوم القواعد اللغة العربية ومعرفة مدارسها النحوية والصرفية (مدارس الكوفة والبصرة والحجاز) مع إتقانه في علوم القرآن الكريم ومعرفته الناسخ والمنسوخ والتركيب والنظم القرآني ولا شك أن عبد القاهر الجرجاني هو أفضل من فهم التركيب والنظم في القرآن الكريم فعلى المترجم مراجعة كتبه وأيضاً ينبغي للمترجم لدى الترجمة اتباع السنة المطهرة وعدم التجاوز الخط الذي حدده أسلافنا المفسرون والمتخصصون في علوم القرآن الكريم سواء كان التفسير بالمأثورات أو الآراء. ولدى توافر الشروط المذكورة يمكن للمترجم أن يبدأ بترجمة مفاهيم الآيات القرآنية وتدريسها لغير الناطقين باللغة العربية.

وبعد هذه المقدمة أقدم إليكم مجهودات الدكتور / عبدالعزيز عبدالرحيم حفظه الله حيث قد تشرف بتقديم كتابه إلى المبتدئين وذلك لتسهيل فهم القرآن الكريم لهم مستخدمًا بعض الوسائل الحديثة لتعليم اللغات وأيضاً الوسائل الإلكترونية الحديثة فاعترافاً بمجهوداته أسأل الله أن يعمّ النفع بها وأن يجعل السعي فيها خالصاً لوجهه الكريم وسبباً للفوز لديه في جنات النعيم فإنه حسبنا ونعم الوكيل ولا حول ولا قوة إلا بالله العلي العظيم.

الدكتور/ سيد شاه تقي الدين أحمد الفردوسي الندوي المنبري  
قسم الدراسات الإسلامية واللغة العربية. المدرسة العالمية الهندية. الدمام  
المملكة العربية السعودية.

## **PREFACE**

All praise be to Allah, the Creator and Sustainer of this universe, and may peace and blessings of Allah be upon his Prophet, Muhammad.

Allah says very explicitly in His Book, "(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember [38:29]." If we don't understand the Book, how can we ponder on its verses! Ahadeeth also emphasize the learning of the Qur'an. The Prophet of Allah, Muhammad, pbuh, said, "The best among you are those who have learnt the Qur'an and teach it (to others)" [Bukhari]. This course is prepared to provide some help in fulfilling the above-mentioned objectives.

Alhamdulillah, there is a strong interest among non-Arab Muslims to understand the Qur'an. In the past, "Qur'anic Arabic" classes used to go deep into Arabic Grammar, before even starting any Surah of Qur'an. Consequently, the dropouts from such classes used to be huge. Recently, a new trend of teaching the Qur'an from word-to-word translations of the Qur'an has emerged. This approach has proved to be very easy as well as interesting, especially for those who had no exposure to the Arabic language. The challenge is to prepare the student for this word-for-word study of Qur'an in a smooth way. This course is an attempt to meet this challenge. Important features of this course are mentioned in detail in the following pages.

**Sessions 1-29** of this course includes almost all Daily Recitations. **Sessions 30-43** are on Frequent Recitations. By this we mean those recitations which we use from time to time. In fact, Ahadeeth strongly encourage us to recite some of these daily (Verses from Surah Al-Baqarah 1-5, 255-257, 287-288 and Surah Al-Hashr 22-24). **Sessions 44-50** includes some extra verses (or a part of these verses) and two Ahadeeth, the total length of which is just two pages of a normal Mushaf. **Each session** consists of a sentence or two from Spoken Arabic. It is extremely important to develop a positive attitude towards learning a new language with enthusiasm. These sentences will give a good start for a beginner. A majority of the words used in these sentences occur in Al-Qur'an.

The whole course revolves around these four chapters only. In addition to other words, you will insha-Allah **learn those 300 important words which occur approximately 55000 times (out of a total of approximately 78000 Qur'anic words or 70% of total words)** using the material covered in these sessions. Some of the words may have other meanings too, but such words are not that many in number.

This course can be implemented in any English medium school. It can be used at any level from sixth grade onwards. A separate book which covers daily recitations along with basic grammar is also prepared (along with transliteration for each word) for primary school students (3<sup>rd</sup> – 5<sup>th</sup> grades). The course can also be used by non-Muslims who want to learn Arabic. They will not only learn Arabic but also get an exposure to what Muslims (a significant population of the world) believe and practice.

Please note that the Qur'an can be understood with this approach in around 120 clock hours using any word-for-word translation of the Qur'an. Level-II of this course will address some issues in that direction sometime in future, insha-Allah.

Many people have contributed in the compilation and review of this course. My family as well as my friends have been providing continuous help during its preparation stages. May Allah reward them all abundantly. May He also protect us from errors and forgive us if they have occurred in this book. If you find any error, please notify us so that it can be rectified in future editions. We will really appreciate and pray for you for your suggestions and comments.

Abdulazeez Abdulraheem  
Wednesday, April 13, 2005

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In the name of Allah, Most Beneficent, Most Merciful

## **UNIQUE FEATURES OF THIS COURSE!!!**

1. A course of approximately 25 hours – to help you learn around 300 words which occur approx. 55,000 times (out of a total of approx. 78000 Qur'anic words; representing 70% of Qur'anic vocabulary in this sense) in the Qur'an.
2. Spare just 25 minutes everyday, and insha-Allah you are on your way to realizing the dream.
3. Start the understanding of Qur'an using what you recite everyday!!! No need to look for any other text.
4. Immediately start realizing the benefits in your prayers and supplications, and thereby improve the relationship with Allah. Practice what you learnt right from day one. Start practicing what you learn by talking to Allah in Arabic with understanding!
5. Each session has 3 different activities, which keeps the participants alive throughout the session.
6. Learn at least one spoken Arabic sentence in each session.
7. More than that, each session is interactive, if conducted in a group!!! Every participant has full and continuous chance to be involved in all the activities (Spoken Arabic, Grammar, and Word-for-word translation) throughout the session.
8. Learn basic Arabic Grammar as well as almost all important verb patterns by devoting just 8 to 10 minutes in each session.
9. *Learning Arabic Grammar perhaps has never been so easy and simple.* A new approach to the practice of grammar, i.e., TPI, Total Physical Interaction. Think it, see it, say it, and show it. One of the most effective and easiest techniques to overcome the most difficult part of learning the 'fa'ala' table (conjugation of a verb). This is the lesson where generally people give up learning Arabic. With TPI, it becomes just the opposite, i.e., most exciting and interesting part.
10. Every time you practice a grammar session (5 to 7 minutes), you are shown how closer you are to the understanding of Qur'an. Therefore, it becomes a session of love and excitement rather than that of boring drills.
11. Learn interesting examples/false links to remember some of the 'odd' rules of grammar.
12. Revise the whole learning in SPECIAL 10 sessions (at the end) where all frequently occurring words in the Qur'an are listed separately.
13. To remember important words, each word/verb that you have learnt is listed with an example for you to practice, remember, and retain. Every time you forget an important new word, you are given a context for it to recall.
14. Learn all important verb patterns thoroughly along with examples from the material covered in the first 50 sessions.
15. 16 quizzes and 2 exams (in the WORKBOOK) to help you evaluate your progress and encourage you to revise and continue.
16. With the CD (produced by the Academy), participate along with the audience throughout these sessions. You don't have to wait for another sitting for practice. Practice right there! A CD containing mp3 files of the complete course (60 sessions) is also available. Recently, a brief recorded version of the course (4 hours) is also produced.
17. Actually this is a basic training course for every Muslim. It contains those parts which are practiced everyday by a Muslim. Therefore this course is will have direct impact on his life. It will make his regular worship more efficient and effective. Simultaneously he will get the confidence that he can learn the Qur'an very easily. In view of this, this course can be an excellent basic resource for every Muslim family, school, or organization.



## **MOST IMPORTANT: HOW TO USE THIS BOOK EFFECTIVELY**

The course consists of 60 sessions. These sessions are divided into the following:

Group-1	Daily Recitations: Al-Fatihah & last ten Surahs; Parts of Salah/Namaz; Miscellaneous supplications	Sessions 1-29
Group-2	Frequent Recitations	Sessions 30-42
Group-3	Some Extra Verses/Ahadeeth	Sessions 43-50
Group-4	Revision	Sessions 51-60

Each consist of FOUR parts (except sessions 51-60). They can be covered in 22 minutes as follows:

Hadith reading (translation only): 2 minute;  
Spoken Arabic: 2 minutes;  
Grammar: 7 minutes; and  
Qur'an / Hadith: 11 minutes.

The text or translation of the ahadeeth is not provided here. You can select any book of authentic ahadeeth, such as Riyadus-Saliheen (the famous collection for the past several hundred years, compiled by Imam Nuwawi).

It is strongly recommended that you form a team of your friends or family members and start this course in a group. Studying in a group will help you maintain consistency and regularity in addition to making the learning process easy and enjoyable. This course can be covered in 60 sessions of 22 minutes each. IT IS STRONGLY HOPED THAT A MUSLIM CAN SPARE AT LEAST 22 MINUTES EVERYDAY TO STUDY THE MOST IMPORTANT BOOK OF HIS LIFE.

Since you are learning a new language involving new words, you have to study them repeatedly so that they sink into your permanent memory. With that purpose in mind and in order to make the learning easy, we have designed the following homeworks.

**HOMEWORKS:** There are SEVEN simple homeworks for this course. But don't be afraid!!! All of them are extremely easy and practical. These homeworks are designed to develop an attitude of learning which is the most important factor in any learning process. The students should always have the feeling that they are learning Qur'an. It is like those cricket fans who continue their work at office during the day but after every one or two hours ask their friends what the score is!!! So, in the back of their minds they are following the match. We want our students to develop the attitude that they should always be aware and feel blessed by Allah that they are learning His Book. This attitude should help them to do these homeworks whenever they have some spare time. These seven homeworks are:

1. At least FIVE minutes study of the Word-for-Word translation.
2. At least FIVE minutes recitation of the Qur'an from the Mushaf that has no translation. We should have a target of reading one Juz / para everyday.
3. At least FIVE minutes recitation of the Qur'an from memory during activities such as walking, driving, and cooking.
4. Study using pocketbook and posters: The pocketbook which is published along with this book consists of the vocabulary for this course. Each page of the pocketbook contains new words that occur in that lesson. **Please make a pledge to Allah that you will keep this pocketbook always with you till you complete the course.** Try to revise / learn the

new words of the relevant lesson at least for 30 seconds (half a minute) from this booklet, preferably before or after every Salah and any other suitable intervals.

Three posters containing the first 29 lessons on daily recitations are also published along with this book. If you can afford, buy 3 sets of posters. Paste one set near your exit door of the house, the second one near the dining table, and the third set in your office or shop. Every time you sit on the dining table to eat, discuss at least a verse of the relevant lesson with your family. Every time you get out of the house, stop for at least 5 seconds (!) and just look at some words from your lesson. And when you enter the office in the morning study at least a couple of words of the relevant lesson.

5. Recitation of the last 14 Surahs in rotation in the Sunan and Nawafil of daily Salah.
6. Talking to your colleague for 1 minute every day regarding the lesson (if you are studying it in a class).
7. Listening to a tape which contains these recitations with word-by-word meanings (in your car while driving and at your home while doing household chores). You can record the contents of this course yourselves into a tape, in case a recorded tape is not available.

The spirit behind these homeworks, especially the pocket book and the posters is to create an environment where you are continuously reminded and are also given support to continue your process of engraving those words and meanings in your permanent memory. I can say with full confidence that InshaAllah your learning will be extremely easy and interesting if you perform these two absolutely simple tasks.

For housewives, I would recommend that they keep the pocket book (or the textbook itself) just next to their prayer rug. Every time they start or finish the prayers, refer to it for at least 30 seconds.

Some people who had started this course told me that they could not continue for long because they were forgetting the meanings of earlier lessons. When I asked them I found out that they were not carrying the pocketbook. If someone does not try to carry this 50 grams booklet in this pocket to learn the magnificent book of Allah, then he is not ready to give this small sacrifice! After all, what is the problem in keeping this booklet always with you? Of course, Satan will always try to make you forget about this pocket book and that you have to refer to it again and again. Still, don't give up. Every time you realize that you have to carry it, start over again. It will take some time before this habit will become part of your daily life. Remember, once you have started this course, then there is no going back. A Muslim has to learn these things anyway. Even if you fall 100 times, don't give up. Just pray to Allah that you will never see a day in which you don't learn any thing of His Book.

Please note that if learning requires 100 jobs to be done, then attending the class constitutes only 40%. Don't be satisfied that you have fulfilled the requirements of learning. Keeping pocket book and posters and referring to them constitutes 30% and the rest of the jobs are performed by the remaining 6 home works. This is a general guideline. Different people different modes of learning. Some people are visual (prefer to see books, posters, actions, etc.), some prefer audio mode (cassettes, good reciters, etc.), and some are motivated by emotions. The bottom line is that each type of person should have his choice to continue this noble learning.

Last and the most important homework (for which no weightage can be given) is that you pray to Allah for yourself and for your brothers / sisters to make you steadfast in this course. According to an authentic Hadith, if you ask for your brother /sister in his/her absence, Allah appoints an angel

who says Ameen to each one of your prayer and then says that you will be given the same. Try to ask Allah in every Salah for this blessing. Remember, revelation of the Qur'an in a night made that night better than thousand months. Understanding that revelation is among the first steps to realize the benefits from it.

### **SUGGESTIONS FOR THOSE WHO ARE TEACHING, CONDUCTING OR FACILITATING THE COURSE:**

Alhamdulillah, after the first edition of the books, many people have started learning to understand the Qur'an using this book. Based on their experiences and feedback, here are some suggestions for those who are teaching this book or studying this book with friends:

- If you are not familiar with the style of teaching this book, you can watch a video lesson using the CD and then teach it to others. If you have not understood it properly, then watch it two or three times till you absorb it.
- NEVER EVER embarrass anyone by asking him to read the translation or do the grammar drill if he / she is not ready for it. Always encourage everyone to attend. Say, "Who can recite the verse with translation?" instead of asking a specific person. It is best for everyone to take turns in reading but don't force anyone if he/she is not willing to do it. And even if somebody volunteered to read, help him / her the moment he/she is stuck at a word. Don't make the wait too long.
- Try to develop personal relationships with colleagues or participants of the course. Hold simple get together or a tea party every time you cross a big unit (such as after 29 lessons and after 50 lessons). Note that people come to the class through social bonds too. Utilize all possible means to hold them together. You will have inshaAllah huge reward for each one of such efforts. It will inshaAllah be a means of getting the thawab-e-jariyah (the one which continues after one's death).
- At the end of each session:
  - Remind them about the 7 homeworks, especially the one of CARRYING POCKET BOOK and referring to it again and again. Tell them this constitutes almost 30% of their learning task. Also remind them about using POSTERS in their homes and offices/shops.
  - Remind them to pray for each of the participants (the 8th HW) and for the teacher/organizer; It is a powerful tool to get the blessing and help of Allah in continuing this course.
  - Remind them that on the average, they are learning 10 new words in each class which occur 1000 times in the Qur'an. If it is 15th Class, tell them they have covered those important words which have occurred 15,000 times, or 15,000 words in a sense! So each and every class is extremely precious and is taking us very fast towards our goal of understanding Qur'an. Saying this to the participants is very important from psychological point of view.
  - Tell them that they will finish the course by 'this' date of 'this' month. Add to it another 120 hours (see the last page of the book) and tell them that they will complete the Qur'an by 'this' month and that they will be able to understand the complete Qur'an from 'that' month onwards. Every one of us likes to see that he will complete the task by such and such date. Neglecting this psychological aspect may lead to some people dropping out in during the course.

## LIST OF ABBREVIATIONS AND SYMBOLS

<i>sr.</i>	:	singular	وَاحِد
<i>dl.</i>	:	dual	تَشْنِيَه
<i>pl.</i>	:	plural	جَمْع
<i>vb.</i>	:	verb	فَعْل
<i>im.</i>	:	imperative	أَمْر
<i>ni.</i>	:	negative imperative	نَهْي
<i>vn.</i>	:	verbal noun	مَصْدَر
<i>mg.</i>	:	masculine gender	مُذَكَّر
<i>fg.</i>	:	feminine gender	مُؤَنَّث
<i>prep.</i>	:	preposition	حَرْفُ الْجَر
<i>ap.</i>	:	active participle	إِسْمُ فَاعِل (Examples of <i>ap.</i> are: helper: نَاصِرُ ; hearer, listener: سَامِع ; opener فَاتِح )
<i>pp.</i>	:	passive participle	إِسْمُ مَفْعُول (Examples of <i>pp.</i> are: one who is helped: مَنْصُورُ ; one who is heard: مَسْمُوعٌ ; one which is opened: مَفْتُوحٌ )
<i>xg.</i>	:	exaggeration form	مُبَالَغَة Ex: سَتَّار , غَفَّار , الرَّحْمَانُ
<i>pv.</i>	:	passive voice	مَجْهُول Ex: فُتِحَ , قِيلَ , رُزِقُوا , تُرْجَعُونَ
—	:	sign of sukoon	سُكُون or jazm جزم
◌◌◌	:	Tashdeed ( ◌◌◌ )	with Fathah or Zair
◌◌◌◌	:	Tashdeed ( ◌◌◌◌ )	with Kasrah or Zair
◌◌◌◌◌	:	Tashdeed ( ◌◌◌◌◌ )	with Double Fathah / Tanween or Double Zabar
◌◌◌◌◌◌	:	Tashdeed ( ◌◌◌◌◌◌ )	with Double Kasrah / Tanween or Double Zair