

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد وآله

والسلام على من اتبع الهدى

والسلام على من اتبع الهدى

والسلام على من اتبع الهدى

The best one among you is one who
Learn Holy Quran and teach Holy Quran

LESSON - NO. 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Lesson - No. 1

سورة الفجر

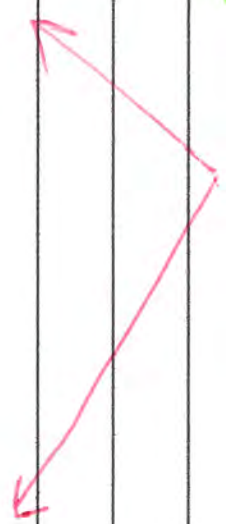
بسم الله الرحمن الرحيم

والفجر
والضحى
والليل إذا نسوا في الغمر

إلا الذي ينزلنا
والليل إذا نسوا
والضحى

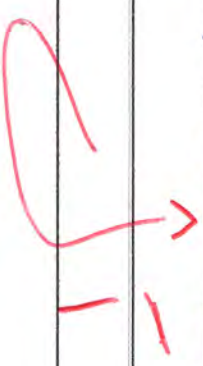
وتوأمهما بالسم
والضحى
والليل إذا نسوا
والضحى

سَبَّحٌ



سَبَّحٌ
سَبَّحٌ

There are two words سَبَّحٌ and سَبَّحٌ made سَبَّحٌ It is very important to Analyse the origin of word So that the theory behind the letters, and when letters are ordered in a special way, So that a new word is formed, every thing must be cleared in the mind of student of Holy Quran



In Arabic when we need to make a Proper noun from a Common Noun (سَبَّحٌ) (سَبَّحٌ)

Then we impose a word سَبَّحٌ before Common Noun, So it is changed in to Proper Noun

Common Noun (شئ عام) :- The name of (any) Place Person or thing is called Common Noun. Like :- city, Boy, Road

Proper Noun (شئ خاص) :- The Name of a special Place, Person or thing like Leeds, JESUS, Queens Road.

شئ :- It is called (شئ عام) :- There are many types of Proper Noun. But the Proper Noun which is made by imposing شئ is called شئ. It means a Proper Noun which is made by Laam (لا) :-

NOTE :- First word was 'و' and we have all ready described that this 'و' was 'واو' (واو as under an oath) So it is another rule that when 'واو' is used, The next word must be (شئ) like 'شئ'.

Please note that when word شئ is used there are many rules but two important rules are -

NO, 1 There will be no 'واو' (Tanween) on شئ (for example, from شئ to شئ) شئ to شئ

2nd Rule is that use of ج is quite different for different words like as under:

(1st) \rightarrow جسٹیشن (Here Alif and Lam both are ignored)

(2nd) \rightarrow جسٹس (Here only Alif is ignored)

As both examples are used in جسٹیشن and جسٹس

Please note that in 1st example Lam is silent and ج connects directly with س , and in 2nd example ج connects with Lam of سٹیشن (Lam is not ignored)

NOTE -! In Arabic the letters like س as it is used in سٹیشن where at the time of using ج , Lam is ignored are called جیوڈ (Sweas)

And the letters like ق as it is used in سٹیشن where at the time of using ج Lam is not ignored are called جیوڈ (Sweas)

Remaining Rules of ج are for the Exempt of جیوڈ (Syntax and Elymology)

It is very hard to describe all the details of سِّي and other details of its use. Rules and regulations, because the main aim of this work is just to describe the meaning and its analysis very briefly for those students who have not sufficient time to learn Arabic language and literature including (سِّي, سِّي) Science of Syntan and ETYMOLOGY),

So if a student is still interested for more details of سِّي and its rules and Regulation, he need to specialise in Syntan and etymology Arabic language and literature.

So main aim is to understand the words, meaning and to analyse the word and how this word is used in Ayat, and how the meaning came from the word and how the meaning of Ayat is effected by the word. And how the Ayat ~~is~~ played role in the Soorah Mubarakah.

حرف جيم Letter (Letters make words)

كلمة Word (words make Ayats)

آية آيات Ayat (Ayats make Soorah)

سورة سوراه Soorah (Soorahs make Holy Quran)

القرآن Holy Quran

Please note that discussion of اَلِيف is not finished, and I think it is very important to discuss the details of HAMZAH, of اَلِيف

Students often confused with the use of first Alphabet of Arabic. Please note that at the time of discussion

اَلِيفِ اَلِيفِ اَلِيفِ اَلِيفِ اَلِيفِ

There is a ALIF written after Ya "o" but it is silent, There is no اَلِيفِ (فِيهِ اَلِيفِ فِيهِ اَلِيفِ) on it (Conjunctive Hamzah)

It is called اَلِيفِ اَلِيفِ اَلِيفِ اَلِيفِ اَلِيفِ

Please note that this اَلِيفِ اَلِيفِ اَلِيفِ is also in اَلِيفِ اَلِيفِ اَلِيفِ

Now There is a new discussion which relates the difference between اَلِيفِ and اَلِيفِ, let we have to clarify the confusion of اَلِيفِ and اَلِيفِ

اَلِيفِ اَلِيفِ اَلِيفِ اَلِيفِ اَلِيفِ

(ALIF) (HAMZAH)

It is first letter of Arabic Alphabet. It is twenty eighth letter of Arabic Alphabet.

عسلي

عسلي

② It's Makhraraj is
عسلي عسلي
Buckle cavity

It's Makhraraj is
عسلي عسلي
[The Part of Throat
nearest to chest]

③ (عسلي) عسلي عسلي (عسلي) عسلي عسلي
The means of عسلي is

that It is a quality which
is found in the letter
itself
Please note that the

Quality of عسلي is
and عسلي is
relating with the
Science of ~~Tajweed~~
How to recite Holy Quran,

④ In Arabic عسلي IF There is a عسلي

is always silent on عسلي, Then this
عسلي There is no ALIF is called
عسلي on عسلي. That's why
why a single word is ~~am~~ ALIF which has
not started with Some عسلي, and
ALIF عسلي a large majority of
words are started

⑤ with must عسلي عسلي عسلي
with عسلي or عسلي

جاء

جاء

The writing of
جاء is like جاء
and some times it
is written as جاء
The Head of جاء

جاء

6) A letter before جاء
is always جاء
(with a جاء) and at the time of reading
this جاء is extended
like جاء, جاء etc

if a letter ~~came~~
with جاء 'A' or Jim
'u' came after
جاء, then this جاء
is ignored in reading
and there will be
direct contact came
in to being between
the letters which are
before and after
this 'جاء', the ^{letter} ~~word~~
جاء is after جاء
is may be in جاء
or with Jim

Examples are
جاء and جاء
and same is

جاء

جاء بجاء

This جاء is called جاء (Conjunctive جاء)

⑦ Alif is pronounced جاء is always without any jerk so pronounced with a at the time of pronouncing Jerk like already جاء, Sound is not جاء totally stopped and is described not hard

⑧ جاء Always depends جاء is independent upon other letters need not any other for its pronunciation letter, because it has its own جاء جاء جاء جاء

⑨ جاء (Disjunctive) جاء it is a جاء which is not omitted at the time of reading جاء

And other types of جاء are described as

كلاهما في الجملتين - كلاهما في الجملتين

في الجملتين - في الجملتين

في الجملتين - في الجملتين

في الجملتين - في الجملتين

في الجملتين - في الجملتين

There are more details and discussion
~~are~~ which are available for the
rules of writing the شعر and
How the shapes and forms of
شعر and شعر are changed
at the time of starting a word
and middle of word and at the
end of word. But again this
relates to elements of Syntan
and specialise people, out of
course for this level.

بَعْدَ

Before we have to discuss the details of word ^{فِيهِ} it is very important to understand that what is the real criteria to understand Holy Quran because only the knowledge of language and literature, Grammar, Syntax or ~~Exact~~ Etymology of Arabic, is not enough. Knowledge of above branches of Arabic are important to and helpful to understand Holy Quran. But we can't depend on those for real understanding of Holy Quran. I think it is important to describe the Actual Standard and levels of understanding of Holy Quran.

LEVELS OF UNDERSTANDING

① HOLY QURAN

First Source of Meaning, detail, commentary

Explanation of Holy Quran is Holy Quran itself. As described in (1:3) وَرَوَاهُ (26-5) وَلِلَّهِ

وَالْحَقُّ فِيهِ كَلِمَاتٌ عَزِيزَةٌ لِّتُذَكَّرَ بِهَا
وَالْحَقُّ فِيهِ كَلِمَاتٌ عَزِيزَةٌ لِّتُذَكَّرَ بِهَا
وَالْحَقُّ فِيهِ كَلِمَاتٌ عَزِيزَةٌ لِّتُذَكَّرَ بِهَا

وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ حَائِذُونَ
وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ حَائِذُونَ

Alif Laam Ra, This is a Scripture
the revelations where of are Perfected
and then enfolded. It cometh, from
one wise, Informed.

Its mean detail is also Informed by
"Pind", "Shis" ALLAH be Praised.

First Preference is that if you need
to understand some issue, Problem
relating to Ayaat Mubarka of Holy
Qur'an, Search Holy Qur'an Normally
we can find the detail of this Problem
in any other place in Holy Qur'an
for example: in Surah Al-Baqara

وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ حَائِذُونَ
وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ حَائِذُونَ

The Path of those whom, you
favoured,

(Please note that detail is not given here)

The detail of the Persons who
are favoured by ALLAH is described in 64-
is described in 64-
is described in 64-

وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ حَائِذُونَ
وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَنَسَبِهِمْ حَائِذُونَ

عَلَيْهِمْ السَّلَامُ وَالْحَمْدُ لِلَّهِ الَّذِي
وَاللَّهُ سَمِيحٌ رَحِيمٌ (64)

They are with those unto whom ALLAH (سُبْحَانَهُ وَتَعَالَى) Shown favour, of the Prophets, and the Saints, and the martyrs and righteous.

So in lesson 89 A Point was introduced But detail was not given there, and more Search we find in lesson 89-94 all detail relating to this Point.

So a true and Sincere Scholar for Student of Holy Quran must Search for understanding First of all Holy Quran itself, This is the Summary of our beloved Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

2. در تفسیر رسول الله ﷺ

On the Secondary level for understanding of Holy Quran. The tradition of our beloved Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

1. من ركبني فركبني

② وَمَا أَسْرَأُكَ وَالشَّرَّاءُ فَخَيْرٌ وَ
وَمَا نَهَلَهُمْ عِزَّهُ فَا نَسَهُوْ

③ وَمَا يُنْفِقُ عَنِ الْغَوَايِ أَنْ هُوَ
إِلَّا وَهِيَ لَوْ هِيَ ه

④ لَا تَخْرُجُ بِهِ سِائِلًا لَتَهْلِكَ
بَلْ أَلَىٰ غَدَائِنَا جَهَنَّمُ وَ قِيَامَتُهُ ه
فَأَلَىٰ مَعَادِنَهُ مَا تَبِعَ قِيَامَتُهُ ه
تَمَّ الْغَدَائِنَا بِمَا تَبِعَ ه

LESSON- NO- 1.:

16-05-08

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫ ⑬ ⑭ ⑮ ⑯ ⑰ ⑱ ⑲ ⑳ ㉑ ㉒ ㉓ ㉔ ㉕ ㉖ ㉗ ㉘ ㉙ ㉚ ㉛ ㉜ ㉝ ㉞ ㉟ ㊱ ㊲ ㊳ ㊴ ㊵ ㊶ ㊷ ㊸ ㊹ ㊺ ㊻ ㊼ ㊽ ㊾ ㊿

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫ ⑬ ⑭ ⑮ ⑯ ⑰ ⑱ ⑲ ⑳ ㉑ ㉒ ㉓ ㉔ ㉕ ㉖ ㉗ ㉘ ㉙ ㉚ ㉛ ㉜ ㉝ ㉞ ㉟ ㊱ ㊲ ㊳ ㊴ ㊵ ㊶ ㊷ ㊸ ㊹ ㊺ ㊻ ㊼ ㊽ ㊾ ㊿

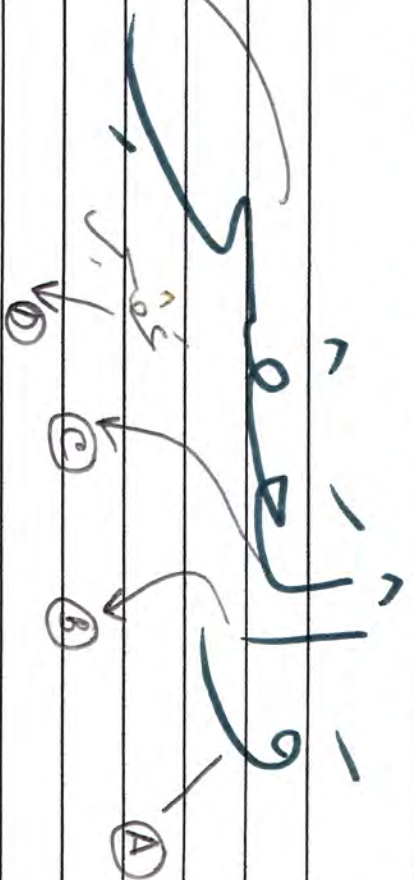
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫ ⑬ ⑭ ⑮ ⑯ ⑰ ⑱ ⑲ ⑳ ㉑ ㉒ ㉓ ㉔ ㉕ ㉖ ㉗ ㉘ ㉙ ㉚ ㉛ ㉜ ㉝ ㉞ ㉟ ㊱ ㊲ ㊳ ㊴ ㊵ ㊶ ㊷ ㊸ ㊹ ㊺ ㊻ ㊼ ㊽ ㊾ ㊿

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫ ⑬ ⑭ ⑮ ⑯ ⑰ ⑱ ⑲ ⑳ ㉑ ㉒ ㉓ ㉔ ㉕ ㉖ ㉗ ㉘ ㉙ ㉚ ㉛ ㉜ ㉝ ㉞ ㉟ ㊱ ㊲ ㊳ ㊴ ㊵ ㊶ ㊷ ㊸ ㊹ ㊺ ㊻ ㊼ ㊽ ㊾ ㊿

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫ ⑬ ⑭ ⑮ ⑯ ⑰ ⑱ ⑲ ⑳ ㉑ ㉒ ㉓ ㉔ ㉕ ㉖ ㉗ ㉘ ㉙ ㉚ ㉛ ㉜ ㉝ ㉞ ㉟ ㊱ ㊲ ㊳ ㊴ ㊵ ㊶ ㊷ ㊸ ㊹ ㊺ ㊻ ㊼ ㊽ ㊾ ㊿

② WORDS AND MEANINGS :-



[By the time]

Meaning of word بِالْوَقْتِ

Now please note that the word بِالْوَقْتِ consists on more divisions as ' , ' denoted by A, B, C, D And details are described as under respectively.

A :-



Vaawo is alphabet of Arabic and its makhraya is incomplete Contact of both lips. Its quantities are ق ق ق

This letter is used in different places

4:- Similar meaning as سأول

5:- Similar meaning as سأول

6:- سأول

7:- سأول

8:- سأول

9:- سأول

10:- سأول

Example

9 سأول

سأول

Both circles (aww) are Extra, if they are written or not written. There will be change in meaning of Sentence.

11:- سأول

12:- سأول

used for confirming and insisting a quality (صير)

20-: Vowels imposed on Uygur & Chir

B

|

It is known as ب بۇلۇپ

Please note that بۇلۇپ is also written in different shape like بۇ difference between بۇلۇپ and بۇ is that if بۇلۇپ has some vowel sound like بۇلۇپ, بۇلۇپ means فاتما, كاسرا, or دھارما or سكۇن, then we understand that it is بۇلۇپ, as understand that it is بۇلۇپ

بۇلۇپ, بۇلۇپ, بۇلۇپ

بۇلۇپ, بۇلۇپ

بۇلۇپ (بۇلۇپ)

There are many types of بۇلۇپ in Arabic, again all those

details and explanation are relating
 to the subject of Arabic grammar
 and matter of Experts of Arabic
 in this topic the main subject is
 to understand and explain the
 message of ALLAH ﷻ in
 Soorah - E - AL-ASR. But it is
 very good for students, that they
 should try to understand the
 word meaning and a brief analy-
 sis of word structure and how
 the meaning and sense came out,
 or produced from the words.
 But because main aim is to unde-
 rstand the brief message given in the
 Soorah - Al-Asr, that's why I am
 trying to show the analysis of
 words, because if somebody need
 more explanation then he need to
 attend the class of Arabic
 grammar specially
 And will be Expert **في العربية**
 in Arabic language **فوق مستوى**
 and literature **فوق مستوى**
 that's why analysis of words and
 meaning is not involved too much
 Arabic grammar, discussions
 Now let we discuss again the
 detail of **في**

بِسْ is also written on

بِسْ or بِسْ

Like

بِسْ بِسْ بِسْ بِسْ

Types of اِسْ

اِسْ ← There is madd
اِسْ ← اِسْ

اِسْ اِسْ اِسْ اِسْ

There is not madd in it

more examples of اِسْ are

اِسْ اِسْ اِسْ اِسْ

اِسْ اِسْ اِسْ اِسْ

There are mainly two types of اِسْ

اِسْ اِسْ اِسْ اِسْ

اِسْ اِسْ اِسْ اِسْ

همزة الوجل

This is such type of هـ if a silent letter came after this هـ and a letter with vowel is presented before this هـ , then this letter with vowel is read (Pronounced) with the letter which is silent and next to هـ .

And in this result the هـ will be silent and not pronounced.

Some times it is present in the written form as in this example هـِو

And some time this هـِو is also omitted (not present in written form as well)

Actually this word was هـِو

In this case هـِو is omitted in written هـِو

هـِو

ج

Basically there are 3 types of ج



لا تتركها
لا تتركها
لا تتركها

لا تتركها
[No effect on] meaning لا تتركها

لا تتركها
Laam-E-TAKR came on or attached with Pronoun and also on

لا تتركها
The لا تتركها attached with Pronoun is always Rajzin.

لا تتركها
for example لا تتركها لا تتركها لا تتركها

لا تتركها
Laam is only with لا تتركها لا تتركها لا تتركها
And please note that the Laam-e-TAKR attached with لا تتركها لا تتركها لا تتركها is

لـ for example

لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ

لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ

Please note that There are 22 uses of لـ means it is used in different circumstances to produce different meanings. (This is a special matter only for Arabic experts), beyond the limits of this special subject. (explanation of Sarah-e-Asar)

لا (with no vowel)

It is used for to want some thing for example

لا تَجْعَلْ لِي صَدِيقًا
لا تَجْعَلْ لِي صَدِيقًا

There are more 8 uses of this type of لا

لا يعلو كرام، with no effect

It is used on meaning more 10 places in different circumstances, specially with Proper noun

Let we discuss a special case

لا يعلو كرام

We know that There are two type of Noun in respect of circo's (rudiness, Spaciousness) which are as under.

الاسم العرفي / اسم نكرة

PROPER NOUN / Common Noun

HALIFAX / city

A noun which is used for common Place Person or thing like city (Any city)

↓ A noun which is used for a special Place Person or thing, when

we say HALIFAX its means a city in west Yorkshire or in Nova Scotia (Canada)

In Arabic we need to make a Proper noun from Common noun then we add a word

الوقت

Then nature of word change from Common to Proper

البلد → البلديات
city → special city

القلعة → القلاع
Palace → Special Palace

المملكة → الممالك
Kingdom → Special Kingdom

الدولة → الدول
Country → Special Country

الوقت → الأوقات
Time → Special Time

Please note that 'ق' is included in **الق** and it is silent most important example is **الوقت**

حروف تسمى

(nouns)

The letters when we made them as a proper noun we add.

ا before them but this like

أَلْفَاةٌ، أَلْفَاةٌ

and The letters حروف تسمى

as proper noun and add them

ا then this is not pronounced

ا in الله

olive والزرينون

Impediment in speech ←

witless → women

wicked → women

So the loan of الله is الله and

is within حروف تسمى