

### Selection 1: New Words

عَالَمٌ / عَالَمُونَ - عَالَمِينَ	world/worlds
أَسْتَعَانَ / يَسْتَعِينُ	X. to ask for help
عَوْنٌ	help
ضَلَّ / يَضِلُّ	to go astray
ضَالٌّ / ضَالُّونَ - ضَالِّينَ	(act. part.) going astray

### Selection 2: New Words

رَيْبٌ	doubt
الْغَيْبُ	the unseen, hidden from human perception
أَنْفَقَ / يَنْفِقُ	IV. to spend
أَيَّقَنَ / يُوَقِّنُ	IV. to be certain
يَقِينٌ	certainty, clarity

### Selection 1 Al-Fatihah, 1: 1-7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	1 ■
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	2 ■
الرَّحِيمِ	3
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	4 ■
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	5
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ	6
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ	7 ■

### Selection 2 Al-Baqarah, 2: 1-5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	8
الَّذِينَ يَكْتُمُونَ	9 ■
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ	10
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ	11 ■
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ	12 ■
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ	13 ■
مَنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ	14

#### Notes for Selection 1

■ **Line 1:** Only in Sūrah al-Fāṭihah is بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ considered to be the first āyah or verse.

■ **Line 2:** The definite article **ال** in الْحَمْدُ has the sense of 'all'.

In the Qur'ān, the long vowel 'ā' is often written as a 'suspended alif' instead of a full alif. For example, the word الْعَالَمِينَ for الْعَالَمِينَ .

Also, the word صِرَاطَ for صِرَاطَ (lines 5 & 6), كِتَابَ for كِتَابَ (line 9); رَزَقْنَاهُمْ for رَزَقْنَاهُمْ (line 11).

■ **Line 4:** نَسْتَعِينُ is a Form X verb meaning 'we ask for help'. Many Form X verbs have the sense of 'to ask for' or 'to seek' something.

## Selection 1 Al-Fatihah, 1: 1-7

- v.1. *In the name of God, the Most Gracious, the Ever Merciful.*
2. All praise and gratitude is for God, the Sustainer of all the worlds;
3. The most Gracious, the ever Merciful;
4. The Sovereign of the day of Judgement.
5. You alone we worship and from You alone we seek help.
6. Guide us the straight way -
7. The way of those whom You have favoured, not of those who deserve Your anger, nor of those who are astray.

## User's Notes

## Selection 2 Al-Baqarah, 2: 1-5

*In the name of God, the Most Gracious, the Ever Merciful.*

- v.1. Alif, Lam, Mim
2. This is the Book - there is no doubt in its being (the Book of God). (It is) a guidance for those who are conscious (of God) --
3. those who believe in the Unseen, establish Prayer, and from what We have provided them - they spend (on others);
4. and those who believe in what has been revealed to you (O Muhammad) and what was revealed before you, and of the Hereafter they - they are certain.
5. These are on guidance from their Sustainer, and these - they are the successful ones.

■ **Line 7:** The word **مَغْضُوبٍ** is the passive participle of **غَضِبَ**. ● The word **ضَالِّينَ** - 'those who go astray' - is the active participle plural of **ضَلَّ**. It is genitive because it is also controlled by **غَيْرِ** - 'not'.

### Notes for Selection 2

■ **Line 9:** **ذَلِكَ** means 'that' but is here translated as 'this'. The use of the far for the near shows greatness. The word **رَيْبَ** is accusative and indefinite but the tanwīn is dropped because it is controlled by **لَا**. The **لَا** here absolutely denies the existence of any doubt. The whole weight of the sentence is on the negative **لَا**.

**هُدًى** is indefinite and nominative. It has the same ending - with tanwīn and **ى** - for all cases: nominative, accusative and genitive. See line 13 where **هُدًى** is genitive but the form remains the same.

■ **Line 11:** **الصَّلَاةِ** is written with a **و** which is not pronounced. Other words like this are: **الرَّبُّوَّةِ**، **الزَّكَاةِ** and **حَيَاةِ**.

■ **Line 12:** The word **أُنزِلَ** is passive of the Form IV verb.

■ **Line 13:** The word **أُولَئِكَ** literally means 'those' but in this and the following line it is translated as 'these' - cf. line 9.