

# **Access to Qur'anic Arabic**

TEXTBOOK

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# How to use this book

**1. You should be able to read and write the Arabic script before using this book.** If you can't, use the *MELS Easy Steps in Arabic* course which includes (1) *Easy Steps in Qur'an Reading* with accompanying audiocassette tapes and (2) *Easy Steps in Arabic Handwriting (Workbooks 1 & 2)*. This course can be completed in 2-3 weeks or about 25 hours of study and practice.

The Al-Qari software on CD (PC & Mac formats) for reading the Arabic script, produced by SoundVision in Chicago, is excellent for self study.

For features of the Qur'anic Arabic script, see the Note at the beginning of the **Selections** book.

**2. Read the Basic Word List 1.** This contains words which, including their derivatives, occur more than 100 times in the Qur'an.

Learn these words and their meanings as soon as possible.

Return to the list frequently to revise and test yourself.

Use this Word List as a reference.

You do not have to learn all the words by heart before proceeding, but the quicker you memorize them, the faster you will get through the Units of the book.

**3. Each Unit** is made up of two facing pages and contains:

- on the left page, step by step explanations of the grammar and structure of Arabic. Study this carefully.

- on the facing page, selected Qur'anic text giving examples of the points of grammar and Arabic structure covered on the left page. Each of these pages has 15 lines of Qur'anic text. A small solid square ■ next to a line of text shows there is a relevant note at the bottom of the page.

- Make sure you can read the Arabic fluently.
- Listen to the recording of the text and its meaning on the cassette - one page only at a time.
- Read the text aloud several times.
- Revise the material on the left page.
- Test your understanding of the text by covering the English translation and attempt a translation of the Arabic text.
- Practice copying the Arabic text to gain fluency in writing and as an aid to memorizing.

**4. Do the exercises for the Unit** you are studying in the accompanying Workbook.

**5.** Ideally, go to the next Unit only when you have mastered the material in the preceding Unit(s).

**6.** However, you can press on, while continually revising previous Units and the Word List.

**7.** When you have finished Section Two, you could **start learning Word List 2** which contains words which, with their derivatives, occur between 50 and 100 times in the Qur'an.

**8.** When you have finished Section 3, you could **start learning Word List 3** which contains words which, with their derivatives, occur between 25 and 49 times in the Qur'an.

**9.** Once you have started on the course, you may find it helpful to listen to the **Qur'anic Selections** on the audiocassettes. These Selections contain many of the words in the basic word lists and points of grammar and structure covered.

**10.** Aim to read the Selections fluently and memorize as much as possible. At the end of the course you should be able to **understand much of what you read, in sha Allah.**

## Transliteration of Arabic into English

An underlined vowel a, i and u indicates a long vowel in the Arabic:

kitab = kitaab; karim = kariim;

rasul = rasuul

## Abbreviations used in this Textbook

m. masculine; f. feminine;

s. singular; d. dual; p. plural

## When referring to pronouns and verbs:

1. 1st person - the person speaking - **I, we**
2. 2nd person - the person spoken to - **you**
3. 3rd person - the person spoken about - **he, she, they**

e.g.

3.f.s. = 3rd person feminine singular = **she**

3.m.d. = 3rd person masculine dual = **they two**

2.m.p. = 2nd person masculine plural = **you**

1.m. & f. s. = 1st person masculine and feminine singular = **I**

act. part.	active participle
pass. part.	passive participle
nom.	nominative
acc.	accusative
gen.	genitive
prep.	preposition
lit.	literally



# Word List 1

The following list contains words which occur frequently in the Qur'an. It is arranged in Arabic alphabetical order.

This word list is placed at the beginning of the book for easy reference. You are not expected to memorize all the words at this stage but the sooner you do so the easier it would be to progress quickly. This is because these are the main words used throughout the book.

In the list, many words are first given in their simplest form. This form is a verb which is usually made up of three letters and which has the meaning of **he + the past tense**. For example:

خَلَقَ He created.

This form is called the **root word** or the **root** from which other words are derived or formed. In general, these other derived words are not all included in this list.<sup>(1)</sup> Most root words in the list, in addition to the words derived from them, occur **more than 100 times** in the Qur'an.

In Arabic, it is helpful to learn the past tense of a verb together with its present form, for example:

يَخْلُقُ / خَلَقَ He created/He creates.<sup>(2)</sup>

The plural of some nouns is given after the stroke /, for example:

قَلْبٌ / قُلُوبٌ heart/hearts.      أَبٌ / آبَاءٌ father, ancestor/pl.

The definite article **ال** **the**, is put before some nouns, for example:

الْأَرْضُ the earth.

You will find it helpful to return to this Basic Word List frequently. Read it aloud often, and memorize it as quickly as possible.

(1) In the Word Lists, Roman numerals from II to X are used for verbs derived from the root. For the significance of these Roman numerals see Section 5 of this book.

(2) Instead of writing out in full 'He created/He creates', dictionaries simply use the English infinitive 'to create'. This is only for convenience. In this and the other two Word Lists at the end of this book, the infinitive will be used when giving the meaning of an Arabic verb. e.g.:

يَجْعَلُ / جَعَلَ to make (instead of 'he made/he makes').

- Read this Word List aloud often, and memorize it as quickly as possible.

# Word List 1

		33 ✓	أَهْلٌ	family
		34 ✓	أُولَئِكَ (أولاء + ك)	those
		35 ✓	آيَةٌ / آيَاتٌ	verse, sign, message/pl.
	ا			
1	أَبٌ / آباءٌ	✓		father, ancestor/pl.
3	آتَى / يَأْتِي			to come
4	أَجْرٌ / أَجُورٌ			reward/rewards
6	أَخَذَ / يَأْخُذُ			to take
7	اتَّخَذَ / يَتَّخِذُ			VIII. to adopt; to take
8	الْآخِرَةُ	✓		the Hereafter
9	الْآخِرُ			last
10	آخَرٌ / آخَرُونَ			other/others
12	أُخْرَى			other (f)
13	الْأَرْضُ	✓		the earth
15	أَكَلَ / يَأْكُلُ			to eat
17	أَلِيمٌ	✓		painful
18	إِلَهٌ / آلهَةٌ	✓		god, object of worship
19	اللَّهُ	✓		Allah, God
20	أَمَرَ / يَأْمُرُ	✓		to command
21	أَمْرٌ / أُمُورٌ			matter, thing; order/pl.
22	أَمِنَ / يَأْمَنُ			to be secure
24	أَمِينٌ	✓		trustworthy, secure
25	آمَنَ / يُؤْمِنُ	✓		IV. to believe
26	مُؤْمِنٌ / مُؤْمِنُونَ			believer/believers (m.)
28	مُؤْمِنَةٌ / مُؤْمِنَاتٌ			believer/believers (f.)
29	إِيمَانٌ	✓		faith, belief
30	إِنْسٌ	✓		mankind, man
31	إِنْسَانٌ	✓		human being
32	نَاسٌ	✓		mankind, people
			ب	
		1	بَصَرَ / يَبْصُرُ	to see, to perceive
		4	بَصَرٌ / أَبْصَارٌ	sight
		6	بَصِيرٌ	All-Seeing, Aware (attribute of God)
		6	بَعْدَ	after
		9	بَعِيدٌ	far
		10	بُعْدًا	away with!
		11	بَعْضٌ	some
		13	بَيَّنَّ / يُبَيِّنُ	II. to clarify, announce
		16	بَيِّنَاتٌ	clear teachings; pronouncements
		23	مَبِينٌ	clear, plain, obvious
		26	بَيْنَ	between, among
		28	ابْنٌ / بَنُونَ / أَبْنَاءٌ	son/sons - children
		32	بَنِينَ	children/acc. & gen.
		35	ابْنَةٌ / بَنَاتٌ	daughter/daughters
			ت	
		2	تَبَعَ	to follow
		5	اتَّبَعَ / يَتَّبِعُ	VIII. to follow; adopt

## ج

- ① جَزَى / يَجْزِي ✓ to reward, recompense  
 ③ جَزَاءٌ ✓ reward, recompense  
 ④ جَعَلَ / يَجْعَلُ ✓ to make; appoint  
 ⑥ جَمَعَ / يَجْمَعُ ✓ to gather  
 ⑦ جَمِيعًا ✓ together  
 ⑪ أَجْمَعِينَ ✓ all together  
 ⑮ جَنَّةٌ / جَنَّاتٌ ✓ garden/gardens  
 ⑳ الْجَنَّةُ ✓ Paradise, the Garden  
 ⑳ جَاءَ / يَجِيءُ ✓ to come

## ح

- ② حَتَّى ✓ until  
 ⑤ حَسَبَ / يَحْسَبُ ✓ to reckon, think  
 ⑦ حِسَابٌ ✓ account, reckoning  
 ⑨ حَسَنٌ ✓ to be good  
 ⑩ حَسَنَةٌ / حَسَنَاتٌ ✓ a good deed/pl.  
 ⑪ أَحْسَنُ ✓ better  
 ⑫ أَحْسَنَ / يُحْسِنُ ✓ IV. to do good  
 ⑬ مُحْسِنٌ / مُحْسِنُونَ ✓ (act. part. of IV.) doer of good  
 ⑮ حَقٌّ ✓ truth; right  
 ⑯ الْحَقُّ ✓ the Truth, Reality (also an attribute of God)  
 ⑰ أَحَقُّ ✓ more deserving  
 ⑳ حَكَمَ / يَحْكُمُ ✓ to judge  
 ㉒ حُكْمٌ ✓ a law, ruling  
 ㉓ حِكْمَةٌ ✓ wisdom

- ⑳ الْحَكِيمُ ✓ the Most Wise (attribute of God)  
 ㉒ حَى / يَحْيَى ✓ to live  
 ㉒ أَحْيَا / يُحْيِي ✓ IV. to give life, to bring into life  
 ㉓ حَى / أَحْيَاءٌ ✓ a living being/living beings  
 ㉔ الْحَى ✓ The Ever-Living (attribute of God)  
 ㉔ حَيَاةٌ ✓ life

## خ

- ② خَرَجَ / يَخْرُجُ ✓ to go out, leave  
 ③ خُرُوجٌ ✓ going out, leaving; exit  
 ⑦ أَخْرَجَ / يُخْرِجُ ✓ IV. to bring forth, produce  
 ⑧ إِخْرَاجٌ ✓ producing; expulsion  
 ⑩ خَلْفَ / يَخْلَفُ ✓ to be behind  
 ⑫ خَلْفٌ ✓ behind  
 ⑬ خَلْفَ / يُخَلِّفُ ✓ II. to appoint as successor; to leave behind  
 ⑭ خَالَفَ / يُخَالِفُ ✓ III. to disagree; to disobey  
 ⑮ اِخْتَلَفَ / يَخْتَلِفُ ✓ VIII. to disagree  
 ⑰ اِخْتِلَافٌ ✓ disagreement  
 ⑱ اسْتَخْلَفَ / يَسْتَخْلِفُ ✓ X. to appoint as successor  
 ⑲ خَلَقَ / يَخْلُقُ ✓ to create  
 ㉒ خَلْقٌ ✓ creation  
 ㉒ خَالِقٌ ✓ Creator  
 ㉔ الْخَالِقُ ✓ the Creator (attribute of God)  
 ㉒ خَافَ / يَخَافُ ✓ to be afraid  
 ㉔ خَوْفٌ ✓ fear

- ②٦ خَيْرٌ ✓ better  
 ③٢ خَيْرٌ مِنْ ✓ better than  
 ③٣ خَيْرَاتٌ good deeds; charity

## د

- ① دَخَلَ / يَدْخُلُ ✓ to enter  
 ③ أَدْخَلَ / يُدْخِلُ IV. to cause to enter; to admit  
 ④ دَعَا / يَدْعُو to call upon someone, supplicate; to invite  
 ⑥ دُعَاءٌ / أَدْعِيَاءٌ ✓ supplication/pl.  
 ④ الدُّنْيَا ✓ the world  
 ②٢ حَيَاةُ الدُّنْيَا the life of this world  
 ②٦ دُونَ without  
 ②٧ الدِّينُ ✓ religion; the true faith; judgment  
 ③٥ دَيْنٌ a debt

## ذ

- ② ذَكَرَ / يَذْكُرُ ✓ to mention; to remember  
 ⑤ ذَكَرَ / يَذْكُرُ II. to remind  
 ①١ ذَكَرٌ ✓ mentioning; a reminder, remembrance  
 ①٦ تَذَكَّرَ / يَتَذَكَّرُ V. to remind oneself  
 ②٩ ذَكَرٌ / ذُكُورٌ male, males  
 ③٥ ذُو / ذَا / ذِي (nom./acc./gen.) possessor

## ر

- ③ رَأَى / يَرَى to see

- ⑦ رَأَى a sighting; opinion  
 ⑧ أَرَى / يُرَى IV. to show  
 ⑨ رِيَاءٌ ✓ ostentation  
 ①١ رَبٌّ ✓ Lord, Sustainer

- ①٢ رَجَعَ / يَرْجِعُ to return  
 ①٣ مَرْجِعٌ a return  
 ①٤ رَحِمٌ / يَرْحَمُ to be merciful  
 ①٥ رَحْمَةٌ ✓ mercy  
 ①٧ الرَّحْمَنُ ✓ The Most Gracious (attribute of God)

- ①٨ الرَّحِيمُ ✓ The Most Merciful (attribute of God)

- ②٥ أَرْحَامٌ wombs

- ②١ رَزَقَ / يَرْزُقُ ✓ to provide (sustenance)

- ②٢ رِزْقٌ ✓ sustenance

- ②٣ الرِّزَاقُ ✓ The Provider, Sustainer (attribute of God)

- ②٤ أَرْسَلَ / يُرْسِلُ IV. to send

- ②٥ مَرْسَلٌ / مَرْسَلُونَ (pass. part.) messenger

- ②٩ رَسُولٌ / رُسُلٌ messenger, messengers

- ③٥ رِسَالَةٌ / رِسَالَاتٌ message, messages

- ③٢ أَرَادَ / يُرِيدُ IV. to want

## س

- ① سَأَلَ / يَسْأَلُ ✓ to ask

- ③ سُؤَالٌ a question

- ④ سَائِلٌ / سَائِلُونَ (act. part.) a questioner/pl.

- ⑥ مَسْؤُولٌ / مَسْؤُولُونَ (pass. part.) questioned; a responsible person/pl.

- ⑩ تَسَاءَلَ / يَتَسَاءَلُ VI. to ask one another



12 ✓	سَبِيلٌ / سَبِيلٌ	way, path (f)/pl.
13 ✓	أَسْلَمَ / يُسَلِّمُ	IV. to submit
14 ✓	إِسْلَامٌ	submission
15 ✓	الإِسْلَامُ	Islam
16 ✓	مُسْلِمٌ / مُسْلِمُونَ	(act. part.) one who submits. Muslim (m)/pl.
17 ✓	مُسْلِمَةٌ / مُسْلِمَاتٌ	(act. part.) one who submits (f) Muslimah/pl.
19 ✓	سَلَامٌ	peace
20 ✓	سَمِعَ / يَسْمَعُ	to hear
22 ✓	سَمْعٌ	hearing
24 ✓	السَّمِيعُ	The All Hearing (attribute of God)
25 ✓	اسْتَمَعَ / يَسْتَمِعُ	VIII. to listen
26 ✓	مُسْتَمِعٌ / مُسْتَمِعُونَ	(act. part. of VIII.) a listener
28 ✓	سَمَاءٌ / سَمَاوَاتٌ	sky, heaven/pl.
30 ✓	سَاءٌ / يَسُوءُ	to be evil, bad
32 ✓	سَوْءٌ	evil
33 ✓	سَيِّئَةٌ / سَيِّئَاتٌ	evil deed/ evil deeds

## ش

2 ✓	شَدٌّ	to be strong
5 ✓	شَدِيدٌ	strong, severe
8 ✓	أَشَدُّ	stronger, more severe
10 ✓	أَشْرَكَ / يُشْرِكُ	IV. to associate (others with God)
16 ✓	شِرْكٌ	associating (others with God); polytheism, idolatry
17 ✓	شَرِيكٌ / شُرَكَاءٌ	partner
18 ✓	مُشْرِكٌ / مُشْرِكُونَ	(act. part of IV; m.) one who associates, polytheist/pl.

21 ✓	مُشْرِكَةٌ / مُشْرِكَاتٌ	(act. part of IV. f.) polytheist, pl.
22 ✓	شَهِدَ / يَشْهَدُ	to witness
23 ✓	أَشْهَدُ / يُشْهَدُ	IV. to call as a witness
24 ✓	أُشْهَدُ	(passive) to die as a martyr
25 ✓	شَاهِدٌ / شَاهِدُونَ	a witness, witnesses
27 ✓	شَهِيدٌ / شَهِدَاءٌ	witness, martyr/pl.
30 ✓	شَهَادَةٌ	testimony; martyrdom
32 ✓	شَاءَ / يَشَاءُ	to wish, to will
33 ✓	شَيْءٌ / أَشْيَاءٌ	a thing, things

## ص

3 ✓	صَبَرَ / يَصْبِرُ	to be patient, steadfast
7 ✓	صَبْرٌ	patience, steadfastness, courage
8 ✓	صَابِرٌ / صَابِرُونَ	a steadfast person (m)/pl.
9 ✓	صَابِرَةٌ / صَابِرَاتٌ	a steadfast person (f) /pl.
11 ✓	صَبَّارٌ	a very steadfast person
13 ✓	صَدَقَ / يَصْدُقُ	to be truthful, to speak the truth
15 ✓	صِدْقٌ	truthfulness
19 ✓	صَادِقٌ / صَادِقُونَ	a truthful person (m)/pl.
20 ✓	صَدَقَةٌ / صَدَقَاتٌ	an act of charity/pl.
23 ✓	صَلَحَ	to be good, righteous
27 ✓	أَصْلَحَ / يُصْلِحُ	IV. to set aright, reform
28 ✓	إِصْلَاحٌ	setting aright, reform
30 ✓	صَالِحٌ / صَالِحُونَ	a righteous person/pl.
32 ✓	الصَّالِحَاتُ	righteous deeds

## ض

- ① ضَلَّ / يَضِلُّ to go astray  
 ④ أَضَلَّ / يُضِلُّ IV. to cause (someone) to go astray  
 ⑤ ضَلَّالٌ ✓ going astray; error  
 ⑪ ضَالٌّ / ضَالُونَ ✓ one who is astray/pl.  
 ⑳ أَضَلُّ more misguided, more astray

## ط

- ② طَاعَ / يَطِيعُ to obey  
 ⑤ طَاعَةٌ obedience  
 ⑳ أَطَاعَ / يُطِيعُ IV. to obey  
 ⑳ اسْتَطَاعَ / يَسْتَطِيعُ X. to be able

## ظ

- ③ ظَلَمَ / يَظْلِمُ ✓ to be unjust, to wrong, to be tyrannical  
 ⑦ ظُلْمٌ ✓ injustice, tyranny  
 ⑩ ظَالِمٌ / ظَالِمُونَ an unjust person, tyrant, wrongdoer/pl.  
 ⑳ أَظْلَمَ / يُظْلِمُ IV. to injure; to become dark  
 ⑳ ظُلُمَاتٌ ✓ darkness (lit. darknesses)

## ع

- ① عَبَدَ / يَعْبُدُ to worship  
 ④ عَبِيدٌ / عَبَادٌ - عِبِيدٌ a servant/servants

⑥ عِبَادَةٌ ✓ worship

⑦ اِعْتَدَى / يَعْتَدِي VIII. to overstep; to commit an aggression, to violate

⑧ عَدَاوَةٌ enmity

⑨ عَدُوٌّ / أَعْدَاءٌ an enemy

⑫ عَذَّبَ / يُعَذِّبُ ✓ II. to punish

⑬ عَذَابٌ ✓ punishment

⑭ الْعَزِيزُ ✓ The Most Powerful (attribute of God)

⑮ عَظِيمٌ ✓ great, magnificent, awesome

⑯ الْعَظِيمُ ✓ The Most Great (attribute of God)

⑰ عَلِمَ / يَعْلَمُ ✓ to know

⑱ عِلْمٌ ✓ knowledge

⑲ عَالِمٌ / عَالِمُونَ - عُلَمَاءٌ (act. part) one who knows, scholar/pl.

⑳ أَعْلَمُ more knowledgeable

㉑ مَعْلُومٌ (pass. part) known

㉒ الْعَلِيمُ ✓ The All-knowing (attribute of God)

㉔ عَلَّمَ / يُعَلِّمُ II. to teach

㉕ تَعَلَّمَ / يَتَعَلَّمُ V. to learn

㉖ عَلَى ✓ (prep.) on, above; against; on account of; despite

㉘ عَمِلَ / يَعْمَلُ to work, do

㉚ عَامِلٌ / عَامِلُونَ (act. part.) working, worker/pl

㉛ عَمَلٌ / أَعْمَالٌ deed, action/pl.

㉜ عِنْدَ ✓ (prep.) at, with, beside (also to express possession)

# غ

- ② غَفَرَ / يَغْفِرُ ✓ to forgive  
 ⑤ اسْتَغْفَرَ / يَسْتَغْفِرُ X. to ask forgiveness  
 ⑩ الْغَفُورُ ✓ The Forgiving (attribute of God)  
 ⑮ الْغَفَّارُ ✓ The Most Forgiving (attribute of God)  
 ⑲ غَيْرٌ ✓ not

# ف

- ③ فَضَّلَ / يُفَضِّلُ II. to prefer  
 ⑰ فَضْلٌ ✓ grace, bounty  
 ⑲ فَعَلَ / يَفْعَلُ to do, make  
 ⑳ فِي ✓ in, into, among, on

# ق

- ① قَبْلَ before  
 ④ قَتَلَ / يَقْتُلُ ✓ to kill  
 ⑥ قَتْلٌ ✓ killing, murder  
 ⑨ قَتَلَ / يَقْتُلُ II. to massacre  
 ⑪ تَقْتِيلٌ a massacre  
 ⑬ قَاتَلَ / يَقَاتِلُ III. to fight  
 ⑭ قِتَالٌ ✓ fighting  
 ⑮ اقْتَتَلَ / يَقْتَتِلُ VIII. to quarrel  
 ⑰ قَدَرَ / يَقْدِرُ ✓ to be able  
 ⑱ قَدَرَ / يَقْدِرُ II. to determine  
 ⑲ قَدْرٌ ✓ power, destiny

⑳ الْقَدِيرُ ✓

The All-Powerful (attribute of God)

⑳ قَلَبَ / يُقَلِّبُ

II. to cause to turn; to make succeed in turns

⑳ قَلْبٌ / قُلُوبٌ ✓

heart, hearts

⑳ انْقَلَبَ / يَنْقَلِبُ

VIII to be turned about or away from; to be overthrown

⑳ قَالَ / يَقُولُ ✓

to say

⑳ قِيلَ

(passive) it was said

⑳ قَوْلٌ ✓

a saying, speech

⑳ قَامَ / يَقُومُ

to stand

⑳ أَقَامَ / يُقِيمُ

IV. to establish, set up; to keep up

⑳ قِيَامٌ

standing, establishing

⑳ اسْتَقَامَ / يَسْتَقِيمُ

X. to stand firm

⑳ مُسْتَقِيمٌ ✓

straight

⑳ الْقِيَامَةُ ✓

the Resurrection

⑳ قَوْمٌ ✓

a people

# ك

- ② كَبُرَ to be great, serious  
 ⑤ كَبِيرٌ ✓ big, great; old  
 ⑧ أَكْبَرُ ✓ bigger, greater, older  
 ⑩ اسْتَكْبَرَ / يَسْتَكْبِرُ X. to be proud, arrogant  
 ⑫ اسْتِكْبَارٌ pride, arrogance  
 ⑭ كَتَبَ / يَكْتُبُ to write; prescribe  
 ⑮ كِتَابٌ / كُتُبٌ book, scripture/pl.  
 ⑰ كَثُرَ to be plentiful

18	كثِيرٌ	much, many
19	أَكْثَرُ	more, most
20	كَذَبَ / يَكْذِبُ	to lie
21	كَيْدٌ	a lie
22	كَاذِبٌ / كَاذِبُونَ	(act. part.) liar, liars
23	كَذَّابٌ	a great liar
24	كَذَّبَ / يُكْذِبُ	II. to deny, reject
25	مُكْذِبُونَ	(act. part. pl. of II) those who deny
26	كَفَرَ / يَكْفُرُ	to disbelieve, to be ungrateful, to hide
27	كُفْرٌ	disbelief, rejection (of Truth)
28	كَافِرٌ / كَافِرُونَ - كُفَّارٌ	disbeliever/disbelievers
29	كَفَّرَ / يُكْفِرُ	II. to atone; to wipe away (sin)
30	كُلٌّ	each, every
31	كَانَ / يَكُونُ	to be
32	مَكَانٌ	a place

## ل

3	لَ	to, for
7	لَعَلَّ	perhaps
11	لَقِيَ / يَلْقَى	to meet
12	لِقَاءٌ	a meeting
25	أَلْقَى / يُلْقِي	IV. to throw; to receive
37	تَلَقَّى / يَتَلَقَّى	V. to get, obtain
34	التَّقَى / يَلْتَقِي	VIII. to encounter

## م

1	مَا	what, whatever; not
4	مَتَى	when
6	مِثْلٌ / أَمْثَالٌ	an example, likeness, comparison, parable
8	مِثْلٌ	like
10	مَعَ	with
14	مَلَكَ / يَمْلِكُ	to own; to control
16	مُلْكٌ	dominion, sovereignty
18	الْمَلِكُ	The Owner, the Sovereign (attribute of God)
19	مَلَكٌ	an angel
21	الْمَلَائِكَةُ	the angels
23	مِنْ	from
24	مَنْ	who, whoever
27	مَاتَ / يَمُوتُ	to die
28	مَوْتٌ	death
30	مَيِّتٌ / أَمْوَاتٌ	dead, dead person/pl.
35	مَيِّتٌ / مَيِّتُونَ - مَوْتَى	dead, dead person/pl.

## ن

2	نَبَأٌ / أَنْبَاءٌ	news/pl.
5	نَبِيٌّ / نَبِيُونَ - أَنْبِيَاءٌ	a prophet/ prophets
7	النَّبِيُّ	the Prophet
9	النَّبُوءُ	prophethood
13	أَنْذَرَ / يَنْذِرُ	IV. to warn
14	نَذِيرٌ	a warner
15	مَنْذِرٌ / مَنْذِرُونَ	(act. part. of IV.) warner/pl.



16 ✓	نَزَلَ / يَنْزِلُ	to descend
18	نَزَلَ / يَنْزِلُ	II. to send down, reveal
19 ✓	تَنْزِيلٌ	a revelation
20	أَنْزَلَ / يَنْزِلُ	to send down; to reveal; to bestow
21 ✓	نَصَرَ / يَنْصُرُ	to help
23 ✓	نَصْرٌ	help
24	نَاصِرٌ / نَاصِرُونَ	(act. part.) helper/pl.
25 ✓	أَنْصَارٌ	helpers
26 ✓	نَصِيرٌ	helper
27 ✓	نَظَرَ / يَنْظُرُ	to see, to look
28	اِنْتَظَرَ / يَنْتَظِرُ	VIII. to wait
29	نَفْسٌ / أَنْفُسٌ - نَفُوسٌ	self, person, soul/pl.
31 ✓	نَارٌ	fire
32 ✓	نُورٌ	light
33	مُنِيرٌ	light-giving, radiant
37 ✓	نَاسٌ	people, human beings, mankind

## هـ

3 ✓	هَدَى / يَهْدِي	to guide
9 ✓	هُدًى	guidance
12	اهْتَدَى / يَهْتَدِي	VIII. to be guided
33	مَهْتَدٍ / مَهْتَدُونَ	(pass. part. of VIII.) one who is guided/pl.

## و

1	وَجَدَ / يَجِدُ	to find
4 ✓	وَعَدَ / يَعِدُ	to promise

6 ✓	وَعَدٌ	a promise
8	وَلَدَ / يَلِدُ	to beget; to reproduce
10	وَلَدَتْ	she gave birth
11 ✓	وَالِدٌ	(act. part. m.) father
14 ✓	وَالِدَةٌ	(act. part. f.) mother
19	وَالِدَانٍ / وَالِدَيْنِ	(dual) parents
21	وَلَدٌ / أَوْلَادٌ	child, boy/children
25	وَقَى	to guard, protect
28	أَتَقَى / يَتَّقِي	VIII. to be careful, wary; to be conscious (of God); to fear (God)
31 ✓	مُتَّقٍ / مُتَّقُونَ	one who is wary, conscious (of God); a God-conscious person
33 ✓	تَقْوَى	God-consciousness, piety; fear (of God)

## ي

2 ✓	يَدٌ / أَيَدِي	hand/hands
5 ✓	يَسَّرَ / يَسِّرُ	II. to make easy, facilitate
9 ✓	يَمِينٌ	right; right hand; an oath
12 ✓	أَيْمَانٌ	oaths
23 ✓	مِيْمَنَةٌ	right hand
31 ✓	يَوْمٌ / أَيَّامٌ	day, aeon/days, aeons
33 ✓	يَوْمئِذٍ	on that day



## **Section One**

Sentences without Verbs

## **Section Two**

Root letters, root words

The Verb in the Past

## **Section Three**

The Verb in the Present

## **Section Four**

Derived Forms of the Verb

## **Section Five**

Getting into Details

## **Word List 2**

## **Word List 3**

## **Appendices**

1. Summary Charts
2. Using a Dictionary
3. Further Study



# Unit 1

## Nouns, pronouns and adjectives: masculine

A **noun** is a name of any living being, object or idea.

A **pronoun** is a word used instead of a noun.

An **adjective** is a word which describes a noun.

**Tanwīn** means putting an 'n' sound at the end of words. An extra dammah denotes an 'n' sound:

rajulu رَجُلٌ

rajulun رَجُلٌ

The **NQ** sign shows that a sentence is not from the Qur'an.

In Arabic, there are only two genders - masculine and feminine.

### Masculine

#### Nouns

The three nouns below are all masculine.

رَجُلٌ a man

كِتَابٌ a book

أَمْرٌ a command

In English, **a** or **an** is called the indefinite article; it is written separately from the word to which it refers. You will notice that there is no separate word for **a** or **an** in Arabic. The tanwīn **ـٌ** at the end of the three words above tells us that we are referring to **a man**, **a book**, **a command**.

#### Pronouns

If we speak **about** any of the above nouns, we use the pronoun هُوَ meaning 'he'.

In Arabic we can combine the pronoun هُوَ with each of the above nouns to form a complete sentence.

1. هُوَ رَجُلٌ He is a man. NQ

2. هُوَ كِتَابٌ It is a book. NQ

3. هُوَ أَمْرٌ It is a command. NQ

Notice in sentences 2 and 3 above, we use the word 'it' to translate هُوَ. In English we cannot say 'He is a book' or 'He is a command'. In Arabic we can.

هُوَ can be a person, a thing or an idea.

Also in the above, there is no word for 'is' in Arabic. We often have to add the word 'is' (or 'are', 'am', 'was', 'were' or other parts of the verb 'to be') when we translate from Arabic to English.

We can also use the word هَذَا **this** or ذَلِكَ **that** with the above words to form complete sentences.

هَذَا رَجُلٌ This is a man. NQ

ذَلِكَ رَجُلٌ That is a man. NQ

هَذَا كِتَابٌ This is a book. NQ

ذَلِكَ كِتَابٌ That is a book. NQ

هَذَا أَمْرٌ This is a command. NQ

ذَلِكَ أَمْرٌ That is a command. NQ

#### Adjectives

In line 2 opposite, the noun قُرْآنٌ has an adjective مَجِيدٌ.

In Arabic, the adjective follows its noun and must agree with it.

The noun قُرْآنٌ is singular, masculine and ends with tanwīn **ـٌ**; its adjective مَجِيدٌ must also be singular, masculine and end with tanwīn **ـٌ**.

(You can tell whether a word is masculine or feminine when you study Unit 2.)

In lines 3, 5, 9 and 11 opposite, each noun has an adjective. Notice how each adjective agrees with its noun:

قُرْآنٌ كَرِيمٌ a noble Qur'an

ذِكْرٌ مَبَارَكٌ a blessed reminder

إِلَهٌ وَاحِدٌ one God

صِرَاطٌ مُسْتَقِيمٌ a straight way

فَصَبْرٌ جَمِيلٌ

**Sabr** is beautiful

We translate the word *sabr* as 'patience' in line 15 opposite. However, *sabr* has a much wider meaning. It has the sense of courage, firmness, endurance and perseverance. *Sabr* is mentioned many times in the Qur'an. It is an important quality of a believer in God.



It is a Qur'an. 85: 21	هُوَ قُرْآنٌ 1	
It is a glorious Qur'an. 85: 21	هُوَ قُرْآنٌ مُجِيدٌ 2	
Indeed, it is a noble Qur'an. 56: 77	إِنَّهُ لَقُرْآنٌ كَرِيمٌ 3 ■	
This is a reminder. 21: 24	هَذَا ذِكْرٌ 4	
This is a blessed reminder. 21: 50	هَذَا ذِكْرٌ مُبَارَكٌ 5	
This is only a human being. 23: 24	مَا هَذَا إِلَّا بَشَرٌ 6 ■	مَا not
He (was) only a servant. 43: 59	إِنْ هُوَ إِلَّا عَبْدٌ 7 ■	إِنْ not
He is a believer. 20: 112	هُوَ مُؤْمِنٌ 8	إِلَّا except, but
He is One God. 6: 19	هُوَ إِلَهٌ وَاحِدٌ 9	بَشَرٌ human being
This is a way. 19: 36	هَذَا صِرَاطٌ 10	جَمِيلٌ beautiful
This is a straight way. 19: 36	هَذَا صِرَاطٌ مُسْتَقِيمٌ 11	
This is a day. 11: 77	هَذَا يَوْمٌ 12	
That is a day. 11: 103	ذَلِكَ يَوْمٌ 13	
That is the Book. 2: 2	ذَلِكَ الْكِتَابُ 14 ■	
So, patience is beautiful. 12: 84	فَصَبْرٌ جَمِيلٌ 15 ■	

### Notes for text above

- **Line 3:** Many sentences without a verb in Arabic begin with the particle **إِنَّ** which may be translated as 'surely' or 'indeed'. The **هُ** attached to **إِنَّ** stands for **هُوَ**. **إِنَّهُ** may be translated as 'Indeed he' or 'Indeed it' - or simply as 'He is' or 'It is'.  
• Prefixed to (or added before) the word **قُرْآنٌ** is the letter **ك**. This **ك** is called 'the lam of emphasis'.
- **Lines 6 & 7:** Here the word **مَا** means 'not'. The particle **إِنْ** also signifies 'not' when followed by **إِلَّا**

which means 'except' or 'but'. **مَا** or **إِنْ** followed by **إِلَّا** has the sense of 'only', 'nothing but', 'no more than'.  
• The word **عَبْدٌ** refers to the Prophet Jesus, peace be on him.

■ **Line 14:** The noun **كِتَابٌ** begins with the definite article **الْ** *the*. It ends with a single dammah. A word with **الْ** cannot have tanwin.

■ **Line 15:** The letter **فَ** is joined to **صَبْرٌ**. **فَ** means 'and', 'and so' or 'therefore'.

# Unit 1

## Exercises

1. Copy the Arabic in the spaces provided, starting with each 'A' column. Make sure you know the meaning of all the words you write.

B	A
هَذَا صِرَاطٌ	هذا صراط
.....	.....
.....	.....

B	A
هُوَ عَبْدٌ	هو عبد
.....	.....
.....	.....

B	A
ذَلِكَ الْكِتَابُ	ذلك الكتاب
.....	.....
.....	.....

B	A
هُوَ اللَّهُ أَحَدٌ	هو الله أحد
.....	.....
.....	.....

2. Fill in the blanks. Put in the missing vowels in the Arabic.

- He is ..... believer. هُوَ مُؤْمِنٌ
- This is a ..... هَذَا صِرَاطٌ
- ..... is a straight path. هَذَا صِرَاطٌ مُسْتَقِيمٌ
- ..... is Allah. هُوَ اللَّهُ

Trace

هُوَ مُؤْمِنٌ

هَذَا صِرَاطٌ

هَذَا صِرَاطٌ مُسْتَقِيمٌ

هُوَ اللَّهُ

3. Put in هَذَا or ذَلِكَ in the blank spaces below.

- That is a great success. فَوْزٌ عَظِيمٌ
- This is a noble messenger. رَسُولٌ كَرِيمٌ
- This is a reminder. ذِكْرٌ
- That is better. خَيْرٌ

Trace

فَوْزٌ عَظِيمٌ

رَسُولٌ كَرِيمٌ

ذِكْرٌ

خَيْرٌ

4. Link up the Arabic with the English. One is done for you.

- a forgiving Sustainer → هَذَا يَوْمٌ عَظِيمٌ
- one God → رَبٌّ غَفُورٌ
- This is an awesome day. هَذَا أَمْرٌ حَكِيمٌ
- a noble messenger إِلَهٌ وَاحِدٌ
- This is a wise command. رَسُولٌ كَرِيمٌ

Trace

هَذَا يَوْمٌ عَظِيمٌ

رَبٌّ غَفُورٌ

هَذَا أَمْرٌ حَكِيمٌ

إِلَهٌ وَاحِدٌ

رَسُولٌ كَرِيمٌ

5. Rewrite the Arabic in Exercise 4 with the English meanings. The first one is done for you.

i. a forgiving Sustainer

رَبُّ غَفُورٍ

ii. ....

iii. ....

iv. ....

v. ....

6. Answer the following:

a. A noun is .....

b. A pronoun is .....

Write three pronouns in English: i. .... ii. .... iii. ....

Write one pronoun in Arabic: .....

c. An adjective is .....

In Arabic, does a noun come before or after its adjective? .....

7. Answer the following:

a. What is the definite article in English? .....

b. What is the definite article in Arabic? .....

c. What is the indefinite article in English? .....

d. How do you know that a word is indefinite in Arabic? .....

8. From Word List 1, write the Arabic for the following:

i. a god, object of worship .....

ii. a human being .....

iii a reward, recompense .....

iv. an account, reckoning .....

v. fear .....

# Unit 2

## Nouns, pronouns and adjectives: feminine

A **noun** is a name of any living being, object or idea.

A **pronoun** is a word used instead of a noun.

An **adjective** is a word which describes a noun.

The NQ sign shows that a sentence is not from the Qur'an.

The three nouns below are all feminine. They are feminine because they end with a *ta' marbutah* - ة or ة :

أَمْرَأَةٌ a woman      جَنَّةٌ a garden      آيَةٌ a verse

If we speak **about** any of the above nouns, we use the pronoun هِيَ which means 'she'.

We can combine the pronoun هِيَ with each of the above nouns to form a complete sentence in Arabic.

1. هِيَ أَمْرَأَةٌ She is a woman. NQ
2. هِيَ جَنَّةٌ It is a garden. NQ
3. هِيَ آيَةٌ It is a verse. NQ

Notice that in sentence 2 and 3 above we use the word 'it' to translate هِيَ . In English we cannot say 'She is a garden' or 'She is a verse'. In Arabic we can.

هِيَ can refer to a person, a thing or an idea. (هِيَ can also mean 'they' in Arabic when it refers to the plural of certain nouns. For an example, see line 15 opposite).

Again notice that there is no word for 'is' in the above Arabic sentences. And there is no separate word for 'a' - you know why.

We can also use the feminine words هَذِهِ *this*, and تِلْكَ *that*, with the above words to form complete sentences.

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| هَذِهِ أَمْرَأَةٌ This is a woman. NQ | تِلْكَ أَمْرَأَةٌ That is a woman. NQ |
| هَذِهِ جَنَّةٌ This is a garden. NQ   | تِلْكَ جَنَّةٌ That is a garden. NQ   |
| هَذِهِ آيَةٌ This is a verse. NQ      | تِلْكَ آيَةٌ That is a verse. NQ      |

### Feminine words which do not end with ة .

In line 9 opposite, the word نَارُ *fire*, is feminine even though it does not end with a ة .

There are a few other words like this which are feminine:

- (i) words which refer to females: أُمٌّ a mother      أُخْتٌ a sister
- (ii) parts of the body which occur in pairs are usually feminine:

يَدٌ a hand      عَيْنٌ an eye      أُذُنٌ an ear      قَدَمٌ a foot

- (iii) other words which have to be learnt individually:

شَمْسٌ a sun	سَمَاءٌ sky, heaven	حَرْبٌ a war	نَفْسٌ a soul, person
سَبِيلٌ a way	الْأَرْضُ the earth	جَهَنَّمَ hell	دَارٌ a house

### Harder than stone

In line 15 opposite, the word هِيَ refers to

قُلُوبٌ or 'hearts'. God

says that some peoples' hearts do become like stone or even harder. Water gushes out from rocks but nothing good, like truth or compassion, comes from a hardened human heart.

### Check the context

The word فِتْنَةٌ in line 1 opposite means 'a test' or 'a trial' in the verse quoted. However, the word فِتْنَةٌ has a wide variety of meanings. In popular usage, it is often used to mean trouble, discord or dissension. In the Qur'an, it is used in the sense of oppression and persecution (2: 191) where it is described as 'worse than killing'. It is also used in the sense of 'confusion' (3: 7), 'temptation' (4: 91) and 'harm' (5: 71). Check the context in which a word is used to determine its meaning.



It is a test. 39: 50	1	هِيَ فَتْنَةٌ
It (was) deserted. 2: 258	2	هِيَ خَاوِيَةٌ
It is a word. 23: 100	3 ■	إِنَّهَا كَلِمَةٌ
It is a tree. 37: 64	4 ■	إِنَّهَا شَجَرَةٌ
It is a cow. 2: 67	5 ■	إِنَّهَا بَقْرَةٌ
And indeed Paradise—it is the abode. 79: 41	6 ■	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى
Indeed, this is a reminder. 73: 19	7	إِنَّ هَذِهِ تَذَكُّرَةٌ
This is Jahannam. 36: 64	8	هَذِهِ جَهَنَّمُ
This is the fire. 52: 14	9	هَذِهِ النَّارُ
This is my way. 12: 108	10	هَذِهِ سَبِيلِي
That (was) a nation. 2: 134	11	تِلْكَ أُمَّةٌ
That (was) a favour. 26: 22	12	تِلْكَ نِعْمَةٌ
That is the Paradise. 19: 63	13	تِلْكَ الْجَنَّةُ
It is a snake. 20: 20	14	هِيَ حَيَّةٌ
And so, they (are) like stone. 2: 174	15 ■	فَهِيَ كَالْحِجَارَةِ

كَلِمَةٌ	a word
شَجَرَةٌ	a tree
بَقْرَةٌ	a cow
مَأْوَى	abode
نِعْمَةٌ	a favour
حَيَّةٌ	a snake
حِجَارَةٌ	stone

### Notes for text above

■ **Lines 3, 4 and 5:** إِنَّ and إِنَّهَا — the هَا attached to إِنَّ stands for هِيَ. إِنَّهَا may be translated simply as 'she is' or 'it is'.

■ **Line 6:** The word الْجَنَّةُ ends with a fat-hah because it is controlled by إِنَّ. A فَ is joined to the إِنَّ.

■ **Line 8:** The word جَهَنَّمُ ends with a single dammah; it does not take tanwīn. Some nouns

referring to places and the names of people do not take tanwīn.

■ **Line 15:** Here, the word هِيَ means 'they' and refers to قُلُوبٌ hearts, which is mentioned earlier in the verse.

• The letter كَ attached to the alif of the definite article اَلْ, means 'like'. كَ causes the word حِجَارَةٌ to end in a kasrah.

# Unit 2

## Exercises

1. Copy the Arabic in the spaces provided, starting with each 'A' column. Make sure you know the meaning of all the words you write.

<b>B</b>	<b>A</b>
إِنَّهَا كَلِمَةٌ	إِنَّهَا كَلِمَةٌ
.....	.....
.....	.....

<b>B</b>	<b>A</b>
إِمْرَأَةٌ مُؤْمِنَةٌ	إِمْرَأَةٌ مُؤْمِنَةٌ
.....	.....
.....	.....

<b>B</b>	<b>A</b>
تِلْكَ أُمَّةٌ	تِلْكَ أُمَّةٌ
.....	.....
.....	.....

<b>B</b>	<b>A</b>
هَذِهِ تَذَكُّرَةٌ	هَذِهِ تَذَكُّرَةٌ
.....	.....
.....	.....

2. Fill in the blanks. Put in the missing vowels in the Arabic.

i. It is ..... test.

هِيَ فِتْنَةٌ

ii. It is a ..... .

إِنَّهَا بَقْرَةٌ

iii. .... is Jahannam.

هَذِهِ جَهَنَّمُ

iv. a ..... land.

بَلَدَةٌ طَيِّبَةٌ

Trace

هِيَ فِتْنَةٌ

إِنَّهَا بَقْرَةٌ

هَذِهِ جَهَنَّمُ

بَلَدَةٌ طَيِّبَةٌ

3. Fill in the blanks in the Arabic using either هَذَا or هَذِهِ، ذَلِكَ، تِلْكَ

i. That was ..... favour.

نِعْمَةٌ

ii. This is a strange thing.

شَيْءٌ عَجِيبٌ

iii. Indeed, this is a .....

إِنَّ لَشَيْءٍ عَجِيبٍ

iv. This is Jahannam.

جَهَنَّمُ

v. That is the .....

الْجَنَّةُ

4. Link up the Arabic with the English. One is done for you.

This is a path.

هَذِهِ شَجَرَةٌ

It is a word.

إِمْرَأَةٌ مُؤْمِنَةٌ

That (was) a nation.

هَذَا صِرَاطٌ

This is a tree.

إِنَّهَا كَلِمَةٌ

a believing woman

تِلْكَ أُمَّةٌ

Trace

هَذِهِ شَجَرَةٌ

إِمْرَأَةٌ مُؤْمِنَةٌ

هَذَا صِرَاطٌ

إِنَّهَا كَلِمَةٌ

تِلْكَ أُمَّةٌ

5. Rewrite the Arabic in Exercise 4 above with the English meanings. The first one is done for you.

i. This is a path.

هَذَا صِرَاطٌ

ii. ....

iii. ....

iv. ....

v. ....

6. Answer the following:

a. A word which ends in a ة is usually .....

b. Write three words in Arabic which are feminine but do not end with a ة .

i. .... ii. .... iii. ....

c. In the sentence هَذَا شَيْءٌ عَجِيبٌ what is the laam called?.....

d. In the word إِنَّهَا what does the attached pronoun هَا stand for in Arabic? .....

e. What is the masculine form of هَذِهِ ? .....

f. What is the feminine form of ذَلِكَ ? .....

7. From Word List 1, write the English for the following:

i. ....

الْآخِرَةُ

ii. ....

الْأَرْضُ

iii. ....

آيَةٌ

iv. ....

إِيْنَةٌ

v. ....

حَيَاةٌ

8. From Word List 1, write the Arabic for the following -all words are feminine:

i. a mercy .....

ii. a way, a path .....

iii. obedience .....

iv. worship .....

v. enmity .....

# Unit 3

## Nouns, pronouns and adjectives: indefinite

**Tanwīn** means 'adding an 'n' sound' at the end of words.

An extra fat-hah denotes an 'n' sound:

nafsa نَفْسًا

nafsan نَفْساً

An alif is added after this tanwīn but not after words ending with a ta' marbutah.

Also, an extra kasrah denotes an 'n' sound:

nafsi نَفْسِي

nafsin نَفْسِ

An **adverb** adds information about a verb, an adjective or another adverb.

In the sentence 'Speak gently', 'gently' is an adverb telling us more about the verb 'speak'.

فِي لَيْلَةٍ مُبَارَكَةٍ

On a blessed night

This was the night in the month of Ramadan when the Qur'an was bestowed from on high to the noble Prophet, peace be on him, high on the mountain of light.

On this night, according to the opening verses of Syrah ad-Dukhan, a clear distinction between all things good and evil was made both as a source of grace (*rahmah*) and as a warning to mankind.

In English, an adjective comes before its noun.  
In Arabic, an adjective comes after its noun.

### Singular and indefinite

1. رَسُولٌ كَرِيمٌ a noble messenger
2. وَعَدَاءٌ مَفْعُولًا a fulfilled promise
3. آيَةٌ بَيِّنَةٌ a clear sign

### Nominative:

An adjective must always agree with its noun. In example 1 above, the noun رَسُولٌ is masculine and indefinite so the adjective كَرِيمٌ noble, must also be masculine and indefinite. The noun ends in tanwīn ٌ, so the adjective also ends with tanwīn ٌ. Nouns and adjectives ending with tanwīn ٌ are said to be in the **nominative case** (Arabic: مَرْفُوعٌ).

A noun is in the nominative case when :

- i. it is the subject of a sentence: in line 5 opposite, رَسُولٌ كَرِيمٌ is the subject of the sentence. (For further notes on what is the subject of a sentence, see Unit 12.)
- ii. it is the *mubtada* or first part of a simple sentence, e.g. عَبْدٌ in line 11.
- iii. it is a complement in simple sentences, like عَذَابٌ in line 2. (A complement gives some information (*khobar*) about the first part of a sentence.)

### Accusative

In example 2 above, both the noun and its adjective are masculine and indefinite. The noun وَعَدَاءٌ ends with tanwīn ًا. Notice there is an added alif after the tanwīn ًا.

The adjective مَفْعُولًا must also agree with its noun and end with tanwīn ًا and an alif. Nouns and adjectives with the ending ًا are said to be in the **accusative case** (Arabic: مَنْصُوبٌ). A noun is in the accusative case :

- i. when it is controlled by particles like إِنَّ indeed, أَنَّ that, and لَكِنَّ but. For example, see the word اللَّهُ in line 8. For more examples, see Unit 9.
- ii. when it is the object of a sentence. In line 10 opposite, the object of the sentence is نَفْسًا زَكِيَّةً, an innocent person. (Remember the word نَفْسًا is feminine although it does not end with a ة; its adjective زَكِيَّةً must be feminine (with the ة ending) to agree with it.  
Note: The ة with tanwīn ًا is not followed by an alif.)
- iii. when it is used as an adverb. In line 9 opposite, لَيْلًا is accusative because it ends with tanwīn ًا and may be translated as 'by night'. نَهَارًا is also accusative and may be translated as 'by day'.

### Genitive

In example 3 above, both the noun and its adjective are feminine and indefinite. (How do we know they are feminine?) The noun آيَةٌ ends with tanwīn ِ and so does its adjective. Nouns and adjectives ending with the tanwīn ِ are said to be in the **genitive case** (Arabic: مَجْرُورٌ).

A noun is in the genitive case:

- i. when it is controlled by a preposition such as عَلَى on, فِي in.
- ii. to show possession. In line 15 opposite, the word رَسُولٍ is genitive and means 'of a messenger'. The adjective كَرِيمٌ noble, is genitive to agree with its noun.



This is a strange thing. 50: 2	هَذَا شَيْءٌ عَجِيبٌ 1	
This is a painful punishment. 44: 11	هَذَا عَذَابٌ أَلِيمٌ 2	
A blazing fire. 101: 11	نَارٌ حَامِيَةٌ 3	
(It is) a good land and a forgiving Sustainer. 34: 15	بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ 4	
A noble messenger has come to you. 44: 17	جَاءَكُمْ رَسُولٌ كَرِيمٌ 5 ■	
For him (shall be) a generous reward. 57: 11	لَهُ أَجْرٌ كَرِيمٌ 6	to, for
And He prepared for them a generous reward. 33: 44	وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا 7	him
Indeed, God is Forgiving, Merciful. 2:173	إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 8	them
By night and by day. 71: 5	لَيْلًا وَنَهَارًا 9	he prepared
Have you killed an innocent person? 18: 74	أَقْتَلْتَ نَفْسًا زَكِيَّةً 10	you killed
And surely a believing servant (m.) is better than a polytheist. 2: 221	وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ 11	begins a question
And surely a believing servant (f.) is better than a polytheist. 2: 221	وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ 12	
And he is on a straight way. 16: 76	وَهُوَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ 13 ■	
On a blessed night. 44: 3	فِي لَيْلَةٍ مُّبَارَكَةٍ 14 ■	
Indeed it is the speech of a noble messenger. 69: 40	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ 15 ■	

ل  
ه  
هم  
أعد  
قتلت  
أ

### Notes for text above

■ **Line 5:** This sentence begins with a verb.

جَاءَكُمْ means 'he has come to you'.

■ **Line 13:** The word صِرَاطٍ a path, is singular and masculine. It also ends with tanwīn ِ and so it is genitive and indefinite. It is genitive because it is controlled by the preposition عَلَى on. The adjective مُسْتَقِيمٌ straight, is masculine and genitive because it must agree with its noun صِرَاطٍ .

■ **Line 14:** The word لَيْلَةٍ a night, is feminine. It also ends with tanwīn ِ and so is genitive and indefinite.

It is genitive because it is controlled by the preposition

فِي in. The adjective مُّبَارَكَةٍ blessed, is feminine and genitive because it must agree with its noun لَيْلَةٍ .

■ **Line 15:** رَسُولٍ is genitive because it shows possession - 'of a messenger'. The adjective كَرِيمٌ noble, is genitive to agree with its noun رَسُولٍ .

# Unit 3

## Exercises

1. Copy the Arabic in the spaces provided, starting with each 'A' column. Make sure you know the meaning of all the words you write.

<b>B</b>	<b>A</b>
وَلَاِمَةٌ مُؤْمِنَةٌ	وَلَاِمَةٌ مُؤْمِنَةٌ
.....	.....
.....	.....

<b>B</b>	<b>A</b>
أَجْرًا كَرِيْمًا	أَجْرًا كَرِيْمًا
.....	.....
.....	.....

<b>B</b>	<b>A</b>
نَفْسًا زَكِيَّةً	نَفْسًا زَكِيَّةً
.....	.....
.....	.....

<b>B</b>	<b>A</b>
أَجْرًا كَرِيْمًا	أَجْرًا كَرِيْمًا
.....	.....
.....	.....

<b>B</b>	<b>A</b>
فِي لَيْلَةٍ مُبَارَكَةٍ	فِي لَيْلَةٍ مُبَارَكَةٍ
.....	.....
.....	.....

<b>B</b>	<b>A</b>
عَلَى صِرَاطٍ مُسْتَقِيْمٍ	عَلَى صِرَاطٍ مُسْتَقِيْمٍ
.....	.....
.....	.....

2. a. A word which is singular, nominative and indefinite will normally end with .....
- b. A word which is singular, accusative and indefinite will normally end with .....
- c. A word which is singular, genitive and indefinite will normally end with .....

3. From Unit 3 of the Textbook, write two nouns which come under each category below:

Feminine & Genitive	Feminine & Nominative	Masculine & Genitive	Masculine & Accusative
---------------------	-----------------------	----------------------	------------------------

.....	.....	.....	.....
-------	-------	-------	-------

.....	.....	.....	.....
-------	-------	-------	-------

..

4. In the following phrases, (i) underline the adjectives and (ii) list three ways in which each adjective agrees with its noun.

لَيْلَةٍ مُبَارَكَةٍ

- a. it is singular
- b. ....
- c. ....

نَفْسًا زَكِيَّةً

- a. ....
- b. ....
- c. ....

رَسُولٍ كَرِيْمٍ

- a. ....
- b. ....
- c. ....

5. From Unit 3, write the adjectives in Arabic which come under each category below:

Feminine & Nominative	Feminine & Genitive	Masculine & Genitive	Masculine & Accusative
.....	.....	.....	.....
.....	.....	.....	.....

6. Answer the following:

a. What is the nominative feminine of مؤمن <sup>مؤمن</sup> ? .....

f. What is the genitive masculine of مشرقة <sup>مشرقة</sup> ? .....

c. Write two words from Unit 3 which are prefixed by the laam of emphasis.

i. .... ii. ....

d. From Unit 3, write two prepositions in Arabic:

i. .... ii. ....

(Another preposition is من <sup>من</sup> which normally means 'from'. It is used in the expression

خير من <sup>خير من</sup> which means .....

e. In sentence 8, the word الله <sup>الله</sup> is in the accusative because .....

.....

7. Translate into English. (The phrases and sentences below are from Surah Ya Sjn.)

i. على صراط مستقيم <sup>على صراط مستقيم</sup> .....

ii. هذا صراط مستقيم <sup>هذا صراط مستقيم</sup> .....

iii. إن هو إلا ذكر وقرآن مبين <sup>إن هو إلا ذكر وقرآن مبين</sup> It is nothing but a .....

.....

8. The words غفور رحيم <sup>غفور رحيم</sup> are repeated often in the Qur'an. Note the difference in the following.

And Allah is Forgiving, Merciful <sup>والله غفور رحيم</sup> <sup>فإنه غفور رحيم</sup> So indeed He is .....

..... <sup>إن الله غفور رحيم</sup> <sup>وإنه غفور رحيم</sup> .....

..... <sup>فإن الله غفور رحيم</sup> .....



# Unit 4

## Nouns, and adjectives: definite

A word with the definite article cannot have tanwīn.

In phrases showing possession like كِتَابُ اللَّهِ which means 'the book of Allah', the word كِتَابُ is definite but it must not have the definite article.

The word اللَّهُ with its genitive ending means 'of Allah' (see Unit 10).

### Grace and mercy

God's rahmah or grace and mercy extends over everything. The attributes of God as Raḥmān - most Gracious, and Raḥīm - most Merciful, are repeated over and over again in the Qur'an. God is ever ready to forgive the errant but repentant soul and His attribute as Ghafūr - Forgiving - is also repeated often in the Qur'an.

اللُّوْدُودُ - the Loving,

is another attribute of Allah. It is mentioned once in the Qur'an and refers to God's all-embracing love.

Nouns which end with tanwīn are indefinite.

A word becomes definite when the definite article **الـ** is attached before it. **الـ** is always attached to the word which follows:

مَائِدَةٌ a table                      كِتَابٌ a book  
 الْمَائِدَةُ the table                      الْكِتَابُ the book

When a word is definite, it loses the 'n' of the tanwīn.

When the word to which the **الـ** is attached begins with a 'sun' letter, the **ل** of the definite article loses its sukūn and the sun letter gets a shaddah. This means that the **ل** of the definite article is omitted in pronunciation, and the sun letter is clearly doubled, e.g. الشَّمْسُ, *the sun*.

The sun letters are fourteen:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

### Masculine, singular and definite

If a noun is masculine, singular and definite, its adjective must also be masculine, singular and definite. The adjective must also agree with its noun by having the same case endings. Study the following examples:

1. الْقُرْآنُ الْعَظِيمُ the great Qur'an (nominative) - ending with dammah
2. الصِّرَاطَ الْمُسْتَقِيمَ the straight path (accusative) - ending with fat-hah
3. الشَّيْطَانَ الرَّجِيمَ the rejected Satan (genitive) - ending with kasrah

In example 1 above, the word الْقُرْآنُ is masculine and singular. It is definite because it has the definite article **الـ**. It is also in the nominative case because it ends with a dammah.

The adjective الْعَظِيمُ agrees with its noun الْقُرْآنُ by being masculine and singular. It also has the definite article and ends with a dammah.

In examples 2 and 3, see how each adjective agrees with its noun.

### Feminine, singular and definite

If a noun is feminine, singular and definite, its adjective must also be feminine, singular and definite. The adjective must also agree with its noun by having the same case endings. Study the following examples:

4. النَّفْسَ الْمُطْمَئِنَّةَ the satisfied soul (nominative) - ending with dammah
5. الدَّارَ الْآخِرَةَ the next abode (accusative) - ending with fat-hah
6. الْمَوْعِظَةَ الْحَسَنَةَ good advice (genitive) - ending with kasrah

In example 5 above, the word الدَّارَ is one of those few words which are feminine even though they do not have a **ة** ending. الدَّارَ is also singular and definite. It is also in the accusative case because it ends with a fat-hah.

The adjective الْآخِرَةَ agrees with its noun الدَّارَ by being feminine with a **ة** ending, by being singular, and by being definite by having **الـ**. It also ends with a fat-hah.

See how each adjective agrees with its noun in examples 4 and 6 above.

**Note:** The word الدُّنْيَا (line 9 opposite) does not change. It has the same form for all cases.



Indeed God is Forgiving, Merciful. 2: 173

1 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He is the Forgiving, the Loving (God).  
85: 14

2 هُوَ الْغَفُورُ الْودُودُ

That is the great favour. 42: 22

3 ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Guide us the straight way. 1: 6

4 ■ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

They fear the painful punishment. 51: 37

5 ■ يَخَافُونَ الْعَذَابَ الْأَلِيمَ

It is tremendous news. 38: 67

6 هُوَ نَبَأٌ عَظِيمٌ

Concerning the awesome news. 78: 2

7 ■ عَنِ النَّبَأِ الْعَظِيمِ

And a sign for them is the dead earth.  
36: 33

8 وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ

The worldly life is only a play and a  
pastime. 47: 36

9 ■ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ

And the next abode is better. 7: 169

10 وَالذَّارُ الْآخِرَةُ خَيْرٌ

Indeed the next abode - it is truly the  
life! 29: 64

11 ■ إِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ

Call to the way of your Sustainer with  
wisdom and good exhortation. 16: 125

12 ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Say: O disbelievers! 109: 1

13 ■ قُلْ يَا أَيُّهَا الْكَافِرُونَ

O tranquil soul! 89: 27

14 ■ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

By the fig and the olive and Mount  
Sinai and this secure land. 95: 1-2

15 ■ وَالتِّينِ وَالزَّيْتُونِ وَطُورِ سِينِينَ وَهَذَا الْبَلَدِ الْأَمِينِ

### Notes for text above

- **Line 4:** اِهْدِنَا means 'Guide us'.
- **Line 5:** يَخَافُونَ means 'They fear'.
- **Line 7:** عَنِ is a preposition and means 'about' or 'concerning'. It has a kasrah on the ن to link it in pronunciation with the following word.
- **Line 9:** إِنَّمَا means 'only'.
- **Line 11:** لَهِيَ is the لِ of emphasis + هِيَ .
- **Line 12:** The word ادْعُ means 'Call' or 'Invite'.
- **Lines 13 and 14:** The interjection يَا - O! is the

simple and usual way of addressing someone. Here it is joined to another interjection أَيُّهَا - also meaning O! (masculine, for singular and plural) which is immediately followed by آل. The feminine form، أَيَّتُهَا is also followed directly by the definite article.

■ **Line 15:** The first وَ and the other three separate waws in this line are used for making an oath (qasam). Each of these waws is known as the 'waw al-qasam', and the words controlled by it are in the genitive. Two more examples: وَاللَّهِ by God!; وَالْعَصْرِ By Time!

# Unit 4

## Exercises

1. Copy the Arabic in the spaces provided:

هو الغفور الودود

.....

.....

يا أيها النفس المطمئنة

.....

.....

اهدنا الصراط المستقيم

.....

.....

والدار الآخرة خير

.....

.....

2. Write the following words with the definite article:

Meaning	Definite	Indefinite	Meaning
..... ←	.....	مؤمن	..... →
..... ←	.....	صراطاً	..... →
..... ←	.....	عذاب	..... →
..... ←	.....	جنة	..... →

3. a. How would you know that a singular word with **الَّ** is nominative? .....
- b. How would you know that a singular word with **الَّ** is accusative? .....
- c. How would you know that a singular word with **الَّ** is genitive? .....

4. From Unit 4, write three nouns which are masculine, definite and nominative:

- i. .... ii. .... iii. ....

5. Write three nouns which are feminine, definite and nominative:

- i. .... ii. .... iii. ....

6. Write one noun which is masculine, definite and accusative: .....

It is accusative because .....

7. Write one noun which is feminine, definite and genitive: .....

It is genitive because .....

8. From Unit 4 of the Textbook , write one adjective which come under each category below:

Fem. definite genitive

Fem. definite accusative

Masc. definite genitive

Masc. definite accusative

.....

.....

.....

.....

9. From Unit 4 of the Textbook , write two prepositions: i ..... ii .....

10. Link the nouns on the right  
with the adjectives on the left

Write the linked words  
together and put in all vowels

Meaning in English

وَاحِدٌ

لَيْلَةٌ

i. إِلَهٌ وَاحِدٌ

One God

الْمُسْتَقِيمُ

صَبْرٌ

ii. .... → .....

جَمِيلٌ

إِلَهٌ

iii. ....

مُبَارَكَةٌ

أَجْرًا

iv. ....

كَرِيمًا

الدَّارُ

v. ....

الْآخِرَةُ

الصِّرَاطُ

vi. ....

11. a. Write the 14 'Sun Letters' of the Arabic Alphabet. Start from the right.

.....

b. From the Word List 1, write five nouns that begin with a sun letter:

i. .... ii. .... iii. .... iv. .... v. ....

c. Write five nouns that begin with a 'Moon Letter'.

i. .... ii. .... iii. .... iv. .... v. ....

d. With the help of Word List 1, put in all the vowels and signs in the following words  
which should be in the nominative.

الحساب الدعاء الدين الرحمن الرسول

e. Copy the above in the spaces below:

i. .... ii. .... iii. .... iv. .... v. ....



# Unit 5

## Nouns, and adjectives: number

The noun هُدًى does not change - it has the same form in the indefinite for all case endings. With the definite article it becomes الْهُدَى and does not change its ending.

إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

Truly God's guidance - it is the (only true) guidance.

الْمُتَّقِينَ

The word muttaqin in line 10 opposite is left un-translated but in line 11 is given as those who are 'God-conscious'. Muttaqin is sometimes translated as the pious, the righteous, those who ward off evil, those who fear God or those who are wary of God. The basic meaning of muttaqin is those who are careful - careful about not overstepping the limits which God in His knowledge and wisdom has set for the guidance and success of human beings. The main purpose of the Qur'an - mentioned at its beginning (2: 2) - is 'guidance for the muttaqin':

هُدًى لِّلْمُتَّقِينَ

### Number

In English, a noun or pronoun may be singular or plural. Plural refers to more than one.

In Arabic, a noun or pronoun (as well as an adjective or a verb) may be singular, dual or plural. Dual refers to two of something. Plural refers to more than two.

Read the following from the right to the left:

Plural	Dual	Singular
مُسْلِمُونَ / مِينِ Muslims	مُسْلِمَانِ / يِنِ two Muslims	مُسْلِمٌ a Muslim
ءَايَاتٍ / آيَاتٍ verses	ءَايَتَانِ / يِنِ two verses	ءَايَةٌ a verse
رِجَالٌ men	رِجْلَانِ / يِنِ two men	رِجْلٌ a man
هُمْ they	هُمَا they (both)	هُوَ he
هُنَّ they	هُمَا they (both)	هِيَ she
جَعَلُوا they made	جَعَلَا they both made	جَعَلَ he made

### Dual

The dual of nouns and adjectives is formed from the singular by adding لَانِ for the nominative and يِنِ for the accusative and genitive. The ة at the end of a singular word is changed into a normal ت to which the dual ending is attached. (For dual masculine, see below. For dual feminine, see the next Unit.)

### Plurals

In Arabic, there are three types of plural:

1. Sound masculine plural
2. Sound feminine plural
3. Broken plural

**Sound plurals** are easy to form. They are so called because the singular forms remain intact or sound. To these are added set endings for masculine plurals and other set endings for feminine plurals. Sound plurals are sometimes called *external plurals*. مُسْلِمُونَ with the set ending تُونَ is an example of a sound masculine plural.

**Broken plurals** are formed by breaking up the singular pattern by adding new vowels or letters before, in between or after the root letters. رِجَالٌ is an example of a broken plural.

Some words may have both a sound plural and a broken plural.

There are word patterns which will help us to recognise and learn plurals of words in Arabic. (See Unit 39.) At this stage, it is better to learn the plural of each word with its singular.

### Sound masculine plural and dual

	Plural	Dual	Singular
nominative	مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ
accusative	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا
genitive	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمٍ

Look carefully at the endings of the words above and see what letters and vowels are added to form the dual and plural. Note that the accusative and genitive endings for the dual are the same. For the sound plurals, the accusative and genitive endings are the same.



He is a believer. 4: 24	هُوَ مُؤْمِنٌ 1	
They are believers. 8: 4	هُمُ الْمُؤْمِنُونَ 2	
And the disbelievers - they are the wrongdoers. 2: 254	وَالْكَافِرُونَ هُمُ الظَّالِمُونَ 3	
Those - they are the successful ones. 2: 5	أُولَئِكَ هُمُ الْمُفْلِحُونَ 4 ■	those أُولَئِكَ
Those - they are the losers. 2: 27	أُولَئِكَ هُمُ الْخَاسِرُونَ 5 ■	these هَؤُلَاءِ
Indeed these are truly misguided. 83: 32	إِنَّ هَؤُلَاءِ لَضَالُّونَ 6 ■	they هُمُ
O my Sustainer! Indeed, these are a people who do not believe. 43: 88	يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ 7 ■	a people قَوْمٌ
Indeed, God loves the doers of good. 2: 195	إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ 8	they believe يُؤْمِنُونَ
And I am not from the polytheists. 6: 79	وَمَا أَنَا مِنَ الْمُشْرِكِينَ 9 ■	he loves يُحِبُّ
And know that God is with the muttaqin. 2: 194	وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ 10	doubt رَيْبٌ
This ( <i>lit.</i> that) is the book - there is no doubt in it ...	ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ 11	
...(it is) a guidance for the God-conscious. 2: 2	هُدًى لِلْمُتَّقِينَ 12	
And that is the reward of the doers of good. 39: 34	ذَلِكَ جَزَاءُ الْمُحْسِنِينَ 13	
Indeed the hypocrites (shall be) in the lowest depth (of the fire). 4: 145	إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ 14	
They both (were) in the cave. 9: 40	هُمَا فِي الْغَارِ 15	

### Notes for text above

For each of the plurals in the text above, you should be able to say which is nominative, which is accusative and which is genitive, and why.

Remember that a noun is accusative when it is controlled by particles like **إِنَّ** or when (see Unit 12) it is the object of a verb. For example, in line 14, **إِنَّ الْمُنَافِقِينَ** is accusative because it is controlled by **إِنَّ**. Some nouns are genitive because they are controlled

by a preposition such as **مِنْ** from, **لِ** for, or **مَعَ** with.

A noun may also be genitive because it shows possession - see **الْمُحْسِنِينَ** in line 13.

■ **Lines 6 & 7:** **أُولَئِكَ** those, is the plural both of **ذَلِكَ** and **تِلْكَ**.

■ **Lines 4 & 5:** **هَؤُلَاءِ** these, is the plural of both **هَذَا** and **هَذِهِ** this.

■ **Line 9:** The **مَا** here means 'not'. This sentence is therefore called a negative sentence.

# Unit 5

## Exercises

1. List all words in Unit 5 which fall in the following categories:

Sound masculine plural accusative & genitive

.....

.....

.....

.....

.....

.....

.....

Sound masculine plural nominative

.....

.....

.....

.....

.....

.....

.....

2. Give the sound masculine plurals of the following words:

Sound masculine plural accusative & genitive	Sound masculine plural nominative	Singular
.....	.....	صَابِرٌ
.....	.....	صَادِقٌ
.....	.....	صَالِحٌ
.....	.....	عَامِلٌ

3. God describes people in the Qur'an according to their beliefs, their behaviour and the results of their actions. People described in column 2 are the opposite of those described in column 1. Write the meaning of each word in the space provided. Some are done for you. Put in the vowels in the Arabic.

Meaning	2	1	Meaning
.....	الكافرون	المؤمنون	the believers
.....	الظالمون	المحسنون	.....
.....	الكاذبون	الصادقون	the truthful ones
the heedless ones	الغافلون	المتقون	.....
.....	الخاسرون	المفلحون	.....

4. State four ways of describing the nouns above:

- i. definite ..... ii. .... iii. .... iv. ....

(Remember that masculine plurals are used for males and for mixed groups of males and females.)

5. Fill in the blanks with words from Units 1 - 5. Put in the missing vowels in the Arabic.

a. Those (are) the companions of Paradise.

..... أصحاب الجنة

b. .... those are the companions ..... .

..... النار

c. .... is the Paradise.

..... تلك

d. That is the .....

..... الكتاب

e. It is .....

..... إنها بقرة

f. Indeed it is the .....

..... إنه الحق

g. This is a .....

..... هذا يوم

h. .... a reminder.

..... هذا

6. Fill in the blanks with words from Units 1 -5. Put in the missing vowels in the Arabic.

a. He is a believer.

.....

b. .... is .....

..... هو إله واحد

c. .... the disbelievers - they are the wrongdoers.

..... والكافرون الظالمون

d. They both (were) .....

..... في الغار

e. ....

..... وهو على صراط مستقيم

7. Read and memorize the following

a. Indeed God is with the Muttaqin.

..... إِنَّ اللَّهَ مَعَ الْمُتَّقِينَ

b. Indeed God is with the patient ones.

..... إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

c. Indeed God loves the doers of good.

..... إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

d. Indeed God loves the repentant ones

..... إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

e. And He loves the purified ones.

..... وَيُحِبُّ الْمُتَطَهِّرِينَ

8. Say whether each of the following words is accusative or genitive, and state why.

a. The word الْمُتَّقِينَ in 7 (a) above is ..... because .....

b. The word الصَّابِرِينَ in 7 (b) above is ..... because .....

c. The word الْمُحْسِنِينَ in 7 (c) above is ..... because .....

d. The word التَّوَّابِينَ in 7 (d) above is ..... because .....



# Unit 6

## Nouns, adjectives, pronouns

### Broken plurals

Broken plurals are formed by changes within a word and sometimes by the addition of prefixes and suffixes as well.

While there are word patterns for various broken plurals, it is best at this stage to learn the plural of each word with its singular.

### Mixed groups

If a pronoun refers to a mixed group of people, the masculine is used. This applies to nouns and verbs as well.

**Sound feminine plurals.** The plural of feminine nouns and adjectives are formed according to the following patterns. The dual is also included.

	Plural	Dual	Singular
nominative	مُسَلِّمَاتٌ	مُسَلِّمَتَانِ	مُسَلِّمَةٌ
accusative	مُسَلِّمَاتٍ	مُسَلِّمَتَيْنِ	مُسَلِّمَةً
genitive	مُسَلِّمَاتِ	مُسَلِّمَتَيْنِ	مُسَلِّمَةٍ

You would note that for the sound feminine plural, the *ta'* marbutah of the singular becomes كَات in the nominative and كَات in the accusative and genitive.

**Broken Plurals.** While sound masculine and feminine plurals are formed by changes to the endings of words, broken plurals are formed by changes within a word and sometimes by the addition of prefixes and suffixes as well. Examples:

Singular	أُمٌّ	نَفْسٌ	عَالِمٌ	قَلْبٌ
Plural	أُمَّهَاتٌ	أَنْفُسٌ / نَفُوسٌ	عُلَمَاءٌ	قُلُوبٌ

**Note:** Broken plurals of nouns referring to non-rational beings or things are considered to be grammatically **feminine singular**. This means that:

- the adjective of such a broken plural noun will be feminine singular;
- the pronouns used to refer to a broken plural noun will be feminine singular;
- if the broken plural is the subject of a verb, the verb will be feminine singular.

**Separate Pronouns.** We have already introduced a few pronouns like هُوَ he, هِيَ she, هُمْ they. These are known as 'separate' pronouns.

Because pronouns occur frequently in the Qur'an, we give below a chart of all the 'separate' pronouns in Arabic. (Read from right to left.)

	Plural	Dual	Singular	
they	هُمْ	هُمَا	هُوَ	3.m.
they	هِنَّ	هُمَا	هِيَ	3.f.
you	أَنْتُمْ	أَنْتُمَا	أَنْتَ	2.m.
you	أَنْتُنَّ	أَنْتُمَا	أَنْتِ	2.f.
we	نَحْنُ	نَحْنُ	أَنَا	1.m.&.f.

The pronouns in the first two lines of the chart are referred to as 'third person' pronouns. 'Third persons' in grammar refer to persons **spoken about**. Notice that there are three pronouns for 'they' in Arabic.

The pronouns in the second two lines of the chart are referred to as 'second person' pronouns. Second persons in grammar refer to persons **spoken to**. Notice that there are five pronouns for 'you' in Arabic.

The pronouns in the last line of the chart are referred to as 'first person' pronouns. First persons in grammar refer to **persons speaking**. Note that the final alif of أَنَا is there to distinguish it from similarly spelt words, and is not pronounced. So أَنَا is pronounced *ana*, not *ana*.

In the chart, 3.m. is short for 3rd person masculine; 3.f. is for third person feminine.

### Ayatullah

In line 4 opposite, the word *ayah* is translated as 'a sign'.

The word *ayah* is also used to denote 'a verse' of the Qur'an. There are 6236 *ayah* or verses in the Qur'an. Each *ayah* is a Divine 'message'. The word *ayah*, in its singular and plural forms, occurs almost 400 times in the Qur'an.

The vast natural phenomena of creation are all described as *ayat*, signs or messages - for those who reflect and use their reason - which must lead to an affirmation of faith in the Creator. Each part of creation - however great or minute - including what is within the human being is an *Ayatullah* or sign of God.



And the believing men and the believing women are protectors of one another. 9: 71

1 ■ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

God has promised the believing men and the believing women gardens. 9: 72

2 وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

Indeed, the men who submit and the women who submit and the believing men and the believing women ... 33: 35

3 إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Surely in that is a sign for the believers. 15: 77

4 ■ إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ

Surely in the heavens and the earth are signs for the believers. 45: 3

5 إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ

And We made the night and the day two signs. 17: 12

6 وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ

And surely Paradise - it is the goal. 79: 4

7 فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

The companions of Paradise - they are the triumphant ones. 59: 20

8 أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

Two gardens on (the) right and left. 34: 5

9 ■ جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ

For them (shall be) gardens of bliss. 22: 56

10 لَهُمْ جَنَّاتُ النَّعِيمِ

Indeed the muttaqin (shall be) in gardens and in bliss. 52: 17

11 إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ

They are not their mothers. 58: 2

12 مَا هُنَّ أُمَّهَاتُهُمْ

You are Muslims (those who submit to God). 2: 132

13 أَنْتُمْ مُسْلِمُونَ

They are a people. 51: 53

14 هُمْ قَوْمٌ

We are helpers of (the cause of) God. 3: 52

15 نَحْنُ أَنْصَارُ اللَّهِ

#### Notes for text above

For each of the plurals in the text above, you should be able to say which is nominative, which is accusative and which is genitive, and why. There are two nouns in the dual.

■ **Line 1:** بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ lit. some of them are protectors of some.

■ **Line 4:** آيَةً is accusative because it is controlled by إِنَّ . Note the lam of emphasis.

The preposition ل means 'to' or 'for'. The alif of آل is dropped when preceded by ل .

ل + الْمُؤْمِنِينَ = لِلْمُؤْمِنِينَ

■ **Line 9:** The preposition عَن normally means 'concerning' but here means 'on'.

# Unit 6

## Exercises

1. Fill in the blanks:

Meaning in English	Dual	Singular	Meaning in English
.....	.....	جَنَّةٌ	.....
.....	الْأَيْتَانِ	.....	the ..... verse
.....	.....	فِي جَنَّةٍ	.....
.....	.....	عَيْنٍ	a ..... spring
.....	.....	رَسُولٍ	.....

2. In the spaces below, write the five pronouns meaning 'you' in Arabic:

- (m. p.) ..... (f. s.)  
 (f. p.) ..... (m. s.)  
 ..... (m. & f. dual)

3. Write the three pronouns in Arabic for 'they':

- (m. p.) ..... (f. p.) ..... (m. & f. dual) .....

4. Fill in the blanks. Start from the right.

Feminine plural	Masculine plural	Masculine singular
عَائِدَاتٌ	عَائِدُونَ	عَائِدٌ
.....	قَائِلُونَ	.....
صَابِرَاتٌ	.....	.....
حَافِظَاتٌ	.....	.....
.....	.....	مُشْرِكٌ

5. Fill in the blanks with the correct form of the word **مُؤْمِنٌ**. Complete the translation. Put in all vowels.

Meaning in English	Plural	Singular	Meaning in English
They are .....	هم	هو مؤمن	..... is a .....
They are .....	هن	هي	.....
You are .....	أنتم	أنت	.....
You are .....	أنتن	أنت	.....
We (m.) are .....	نحن	أنا	I (m.) .....
We (f.) are .....	نحنن	أنا	I (f.) .....

6. Fill in the blanks with the correct form of the word **مُسلِمٌ** and complete the translation.

Meaning in English	Plural	Singular	Meaning in English
They (m.) are .....	مُسلِمُون	هو	..... is a Muslim.
They (f.) are .....	مُسلِمَات	هي	She .....
You (m.p.) are Muslims.	.....	أنت	.....
You (f.p.) are Muslims.	.....	أنت	You (f.s.) are a Muslim.
We (m.) are Muslims.	.....	أنا	I (m.) am a Muslim.
We (f.) are Muslims.	.....	.....	I (f.) am a Muslim.

7. Read verse 35 of Suratu-l Ahzab, sūrah 33. (See Selection 63 in *Selections from the Qur'an*).
- Copy the whole verse in the space below.
  - Underline in red all the words which are masculine plural.
  - Underline in blue all the nouns which are feminine plural.
- (Note that the nouns controlled by إِنَّ are in the accusative. Note also that the long vowel 'a' is often written as a 'hanging' alif in the Qur'an, for example: مُسلِمَات = مُسلِمَات.)

Suratu-l Ahzab, verse 35:

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

8. There are several words in Surah ar-Rahman (sūrah 55) which occur in dual form. Read the Surah and fill in the blanks below:

Dual Acc. & Gen	Singular	Dual nominative	Singular
.....	مُشْرِق	.....	جَنَّة
.....	مُغْرِب	.....	زَوْج
.....	بَحْر	.....	عَيْن
.....	جَنَّة	.....	

# Unit 7

## Attached Pronouns

Attached pronouns come at the end of nouns, prepositions, verbs and various particles.

In the last Unit, we introduced 'separate pronouns'. Besides these, there are pronouns which are attached to the ends of words as suffixes. They are called 'attached pronouns' or 'pronoun suffixes'.

An attached pronoun may be:

1. a possessive pronoun, attached to the end of a noun, as in:

رَسُولُهُ	←	هُ	+	رَسُولٌ
his messenger		his		messenger
رَبُّهَا		هَا	+	رَبٌّ
her Sustainer		her		Sustainer

2. attached to a preposition, as in:

مِنْهُ		هُ	+	مِنْ
from him		him		from
مِنْهَا		هَا	+	مِنْ
from her		her		from

3. attached to particles like **إِنَّ** as in: **إِنَّهُ** and **إِنَّهَا**.

4. the object of a verb, as in:

جَعَلَهُ		هُ	+	جَعَلَ
he made it		it		he made

Below is a chart with the attached pronouns or pronoun suffixes. Read from right to left.

Plural	Dual	Singular	
them, their هُمْ/هِمَّ	them both, their هُمَا/هِمَا	him, his/ it, its هُوَ/هُوَ	3.m.
them, their هُنَّ/هِنَّ	them both, their هُمَا/هِمَا	her/ it, its هَا	3.f.
you, your كُمْ	you both, your كُمَا	you, your كَ	2.m.
you, your كُنَّ	you both, your كُمَا	you, your كِ	2.f.
we, our نَا		me, my سِي/سَى/سِنِي	1.m. & f.

### A garment metaphor

The word *libas* (line 12 opposite) is used in the Qur'an as a metaphor for marriage relationships. A garment serves three essential purposes: it protects and insulates a person from the elements and provides warmth and comfort; it is something of beauty and adornment; it safeguards privacy and morality. A garment is also the closest thing to one's body. A husband must be such a garment for his wife and a wife must be such a garment for her husband - protecting, beautifying, supporting, and being close.

Notice that attached pronouns in the third person (except هَا) have two different forms, e.g. هُوَ and هُوَ. The form having a dammah is used if the preceding vowel is a dammah or fathah, eg. رَبُّهُ and رَبُّهُ.

The form having a kasrah is used if the preceding vowel is a kasrah or there is a preceding a sukun on a ya', e.g. رَبِّي and عَلَيْهِ.

For the 1.m. & f. attached pronoun سِي, the word to which the سِي is attached must be made to end in a kasrah to which a vowelless ya' is added, e.g. رَبِّي - my Lord. The exception to this is words like عَلَيَّ (عَلَى + يَ) where the يَ with a fat-hah is used. The نِي form is used with verbs and after prepositions or particles ending with نَ, e.g. جَعَلَنِي - He made me; مِنْ نِي = مَنِي - from me.



Indeed, you are the messenger of God.  
63: 1

1 ■ إِنَّكَ لَرَسُولُ اللَّهِ

Indeed you are His messenger. 63: 1

2 ■ إِنَّكَ لَرَسُولُهُ

To Him (belongs) whatever is in the heavens and whatever is on earth. 42: 4

3 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

He (was) in her house. 12: 23

4 هُوَ فِي بَيْتِهَا

You alone we worship. 1: 5

5 ■ إِيَّاكَ نَعْبُدُ

(O Maryam!) Your Sustainer has made beneath you a rivulet. 19: 24

6 قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا

a rivulet

سَرِيًّا

He said (to her): I am only the messenger of your Sustainer. 19: 19

7 قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ

a sincere adviser.

نَاصِحٌ

a garment

لِبَاسٌ

My punishment - it is the painful punishment. 15: 50

8 عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

Truly, I am from among those who submit. 41: 33

9 ■ إِنِّي مِنَ الْمُسْلِمِينَ

I am the servant of God. 19: 30

10 ■ إِنِّي عَبْدُ اللَّهِ

Truly I am to you both a sincere adviser. (lit. from the sincere advisers). 7: 21

11 إِنِّي لَكُمْ مِنَ النَّاصِحِينَ

They (your wives) are a garment for you and you are a garment for them. 2: 187

12 هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

To you your religion and to me, my religion. 109: 6

13 ■ لَكُمْ دِينِكُمْ وَلِي دِينِ

Surely, we are with you. 2: 14

14 ■ إِنَّا مَعَكُمْ

God is our Sustainer and your Sustainer. To us our deeds and to you your deeds. 42: 15

15 اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

### Notes for text above

■ **Lines 1 & 2:** Note the 'Iam of emphasis'.

■ **Line 5:** The particle **إِيَّا** : The pronoun **كَ** is attached to **إِيَّا** which gives emphasis to the pronoun, thus conveying the meaning of 'You alone'.

Other pronouns are attached to **إِيَّا** in the Qur'an:

**إِيَّاهُ** , him alone; **إِيَّايَ** , me alone;

**إِيَّاهُمْ** them alone; **إِيَّاكُمْ** you too; **إِيَّانَا** we alone.

■ **Line 9 :** Surely I - **إِنِّي** is a combination of **نِي** and **إِنَّ**

■ **Line 10:** Surely I - **إِنِّي** is a contraction of **نِي** and **إِنَّ** .

■ **Line 13:** my religion - **دِينِ** is short for **دِينِي** . The pronoun **ي** is sometimes dropped at the end of other words; for example, my Sustainer - **رَبِّ** is short for **رَبِّي** .

■ **Line 14:** **إِنَّا** = **نَا** + **إِنَّ** .

# Unit 7

## Exercises

1. Write each word with its attached pronoun as one word, and translate.

- |                            |      |   |             |
|----------------------------|------|---|-------------|
| a. ..his..... ..heart..... | قلبه | = | قَلْبُهُ    |
| b. ..His.....              |      | = | عَايَاتِهِ  |
| c. ....                    |      | = | بَيْتِهَا   |
| d. ....                    |      | = | رَبُّكَ     |
| e. ....                    |      | = | تَحْتِكَ    |
| f. ....                    |      | = | أَجْرِي     |
| g. ....                    |      | = | حَسَابُهُمْ |
| h. ....                    |      | = | إِلَهُكُمْ  |
| i. ....                    |      | = | دِينَكُمْ   |
| j. ....                    |      | = | رَبُّنَا    |

2. The following words with attached pronouns are from Surah al-Fil. Fill in the blanks.

With the help of a translation, say to whom each attached pronoun refers.

- |                   |            |                          |
|-------------------|------------|--------------------------|
| a. .... Sustainer | رَبِّكَ    | The كَ refers to .....   |
| b. .... plot      | كَيْدِهِمْ | The هُمْ refers to ..... |
| c. against        | عَلَيْهِمْ | The هُمْ refers to ..... |

3. The following words with attached pronouns are from Surah Lahab. Fill in the blanks.

With the help of a translation, say to whom each attached pronoun refers.

- |              |             |                         |
|--------------|-------------|-------------------------|
| a. ....      | مَالِهِ     | The هُ refers to .....  |
| b. .... wife | امْرَأَتِهِ | The هُ refers to .....  |
| c. .... neck | جِيدِهَا    | The هَا refers to ..... |

4. Translate. (One word for each blank space.)

- |                              |
|------------------------------|
| a. Read in the name of ..... |
| b. So ..... (is) .....       |
| c. So pray .....             |
| d. ....                      |

اقْرَأْ بِاسْمِ رَبِّكَ  
 فَلَهُمْ أَجْرٌ  
 فَصَلِّ لِرَبِّكَ  
 صَلَاتِهِمْ



# Unit 8

## Prepositions

A preposition is placed before a noun or pronoun. It tells you the position or place of something in either space or time. Some prepositions in Arabic are used to show possession.

We have already come across a few prepositions: **عَلَى** on; **فِي** in; **عَنْ** about. We have noted that a word controlled by a preposition is genitive.

This Unit lists more prepositions used in the Qur'an. Some prepositions may be translated in different ways. We need to look at the context in which a preposition is used to determine its exact meaning.

### Attached prepositions

There are two prepositions which are single letters attached to the words they control:

**لِ** - to, belonging to, for; **بِ** - by, with, in.

The letter **كَ** as, like - is not a preposition but acts like one.

for whoever	<b>لِ</b> + <b>مَنْ</b> = <b>لِمَنْ</b>	with a heart	<b>بِ</b> + <b>قَلْبٍ</b> = <b>بِقَلْبٍ</b>
to people	<b>لِ</b> + <b>النَّاسِ</b> = <b>لِلنَّاسِ</b>	with a pen	<b>بِ</b> + <b>القَلَمِ</b> = <b>بِالقَلَمِ</b>
for God	<b>لِ</b> + <b>اللَّهِ</b> = <b>لِلَّهِ</b>	in the name	<b>بِ</b> + <b>اسْمِ</b> = <b>بِاسْمِ</b>

Note: the alif of the definite article **ال** is omitted when it is preceded by **لِ**, for example: **لِ** + **النَّاسِ** = **لِلنَّاسِ** and **لِ** + **الرَّسُولِ** = **لِلرَّسُولِ**.

If a word begins with a **لِ**, the whole of the definite article **ال** is omitted, for example: **لِ** + **الليل** = **لِلَّيْلِ**

When used with an attached pronoun **لِ** becomes **لِي**, for example: **لِي**; **لَكُمْ**, **لَكَ**, **لَهَا**, **لَهُ**

### Separate prepositions

<b>إِلَى / إِلَى</b>	to	<b>خَلْفَ</b>	behind	<b>فِي</b>	in, among
<b>بَعْدَ</b>	after	<b>عَنْ</b>	about, concerning	<b>قَبْلَ</b>	before
<b>بَيْنَ</b>	between	<b>عَلَى / عَلَيَّ</b>	on, against	<b>مَعَ</b>	with
<b>تَحْتَ</b>	under	<b>عِنْدَ</b>	at, with	<b>مِنْ</b>	among
<b>حَتَّى</b>	until, even	<b>فَوْقَ</b>	above		

سَلَامٌ عَلَيْكُمْ

'Peace be upon you! Well have you done. Enter, then, this Paradise, herein to abide.' This will be the greeting of the keepers of Paradise to those who were conscious of their Creator, who were true to their nature and fulfilled their purpose on earth. Their response to the greeting of the keepers of Paradise will be: 'All praise is due to God, Who has made His promise to us come true...'

The prepositions **لِ**, **مَعَ** and **عِنْدَ** are used to indicate possession as well: **عِنْدَهُ** and **مَعَهُ**, **لَهُ**.

Some verbs in Arabic are followed by a particular preposition for which no translation in English is needed:

**غَفَرَ لَهُ** He forgave him (lit: he forgave to him).

<b>اسْتَعِذْ</b>	Seek protection!
<b>ءَامَنَّا</b>	We believed
<b>عِزَّةً</b>	honour
<b>حَرَامًا</b>	sacred, inviolable
<b>الْأَقْصَى</b>	the further



So, seek protection with God from the rejected Satan. 16: 98

1 ■ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

In the name of God, most Gracious, most Merciful. 1: 1

2 ■ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

And among people are those who say, 'We have believed in God and the Last Day...'

3 وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْآخِرِ

and they are not believers. 2: 8

4 ■ وَمَا هُمْ بِمُؤْمِنِينَ

And (all) honour belongs to God and to His messenger and to the believers. 63: 8

5 وَلِلّٰهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

From the Sacred Mosque to the Farther Mosque. 17: 1

6 مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

With a vessel (made) from silver. 76: 15

7 بِعَانِيَةٍ مِّنْ فِضَّةٍ

From before the Prayer of dawn. 24: 58

8 مِنْ قَبْلِ صَلَاةِ الْفَجْرِ

and from after the Prayer of 'Isha'. 24: 58

9 وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ

Your possessions and your children are only a test. 64: 15

10 إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

And God - with Him - is a great reward. 64: 15

11 وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

At the Sacred Mosque (in Makkah). 2: 191

12 عِنْدَ الْمَسْجِدِ الْحَرَامِ

Indeed the religion with God is Islam. 3: 19

13 إِنَّ الدِّينَ عِنْدَ اللّٰهِ الْإِسْلَامُ

Indeed, God is with the steadfast ones. 2: 153

14 إِنَّ اللّٰهَ مَعَ الصّٰبِرِينَ

Peace (be) on you! 39: 73

15 سَلَامٌ عَلَيْكُمْ

#### Notes for text above

■ **Line 1:** The preposition **مِنَ** has a fat-hah on the ن instead of a sukun for linking it to the following word.

The word **اللَّهِ** is genitive because it is controlled by the preposition **بِ**.

■ **Line 2:** The word **اللَّهِ** is genitive because it indicates possession.

■ **Line 4:** The sentence is a negative sentence

beginning with **مَا**. Now notice the **بِ** attached to **مُؤْمِنِينَ**. In negative sentences beginning with **مَا** (not) or **لَيْسَ** (he is not), **لَسْتُ** (I am not), **لَسْتُمْ** (you are not), the following noun is often prefixed by the preposition **بِ** which is not translated: e.g. **مَا هُوَ بِشَاعِرٍ** He is not a poet.

**أَلَسْتُ بِرَبِّكُمْ** Am I not your Lord?

# Unit 8

## Exercises

1. Copy the following and put in all vowels and signs.

a. أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

.....

i. The word **بِاللَّهِ** ends with a kasrah because it is controlled by .....

ii. The word **الشَّيْطَانِ** is genitive because it is controlled by .....

iii. The word **الرجيم** is genitive because it agrees with .....

b. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

.....

i. The word **بِسْمِ** ends with a kasrah because it is controlled by .....

ii. The word **اللَّهِ** is genitive because it indicates .....

iii. The words **الرحمن** and **الرحيم** are genitive to agree with the word .....

Practice writing (a) and (b) until you can do so correctly from memory.

2. For the spaces in the Arabic below, select the correct preposition from the following:

إِلَى حَتَّى فِي مَعَ مِنْ عَلَى

Put in all missing vowels and signs:

a. In the night of power.

..... لَيْلَةِ الْقَدْرِ

b. Peace it (is) until the rising of the dawn.

..... مَطْلَعِ الْفَجْرِ سَلَامٌ هِيَ

c. In the religion of Allah.

..... دِينَ اللَّهِ

d. From the evil of an envious one

..... شَرِّ حَاسِدٍ

e. They are on guidance from their Lord.

..... هُدًى رَّبِّهِمْ أَوْلَئِكَ

f. In their hearts is a disease.

..... قُلُوبِهِمْ مَرَضٌ

g. Indeed Allah is with the patient ones.

..... إِنَّ اللَّهَ الصَّابِرِينَ

h. From the Sacred Mosque to the Further Mosque.

..... الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

i. To God (belongs) whatever (is) in the heavens and whatever (is) in the earth.

..... لِلَّهِ مَا السَّمَوَاتِ

..... وَمَا الْأَرْضِ

3. Read Selection 2 (Surah al Baqarah, verses 1-5) and identify all the prepositions. There are ten

altogether. Notice: *from what* مِمَّا = مَا + مِنْ

4. Complete the following by choosing the nouns with the correct ending from those in brackets.

- (a) لَهُمْ ..... (جَنَاتٍ / جَنَّاتٍ) For ..... (shall be) .....
- (b) إِنَّكَ لَمِنَ ..... (الْمُرْسَلُونَ / الْمُرْسَلِينَ) Indeed ..... are from among ..... messengers
- (c) إِنَّا إِلَيْكُمْ لَ ..... (مرسلون / مرسلين) Indeed we (are) ..... messengers.
- (d) إِنَّ ..... (اللَّهُ / اللَّهُ / اللَّهُ) Indeed God (is) ....., .....
- (e) وَمَا هُمْ بِ ..... (مؤمنون / مؤمنين) And ..... (are) .....
- (f) لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي ..... (الأرض / لأرض / الأرض) To ..... (belongs) whatever (is) .....  
..... and .....  
.....

5. Complete the following by choosing the adjectives with the correct ending from those in brackets.

- (a) يَا سِ. وَالْقُرْآنَ ..... (الحكيم / الحكيم) Ya Sīn. By the wise Qur'an.
- (b) وَلَهُمْ عَذَابٌ ..... (العظيم / عظيمًا) And ..... (shall be) ..... punishment.
- (c) وَأَعَدَّ لَهُمْ عَذَابًا ..... (أليم / أليماً / أليماً) And He has prepared ..... punishment.
- (d) ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ ..... (الأخر / أخر / الأخر) We have believed in .....
- (e) كَلِمَةٌ ..... كَشَجَرَةٍ ..... (طيب / طيبة) A good word is like .....

6. Put in the vowels. Copy the Arabic.

- (a) لَهَا عَرْشٌ عَظِيمٌ She has a great throne.
- (b) فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ And they shall have their reward with their Lord.
- (c) لَنَا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ We shall have our deeds and you shall have your deeds.
- (d) لَكُمْ دِينُكُمْ وَلِيَ دِينِ To you your religion and to me my religion.



# Unit 9

إِنَّ and

"her sisters"

A **predicate** gives information about the first part of a sentence. The word for predicate in Arabic is **khabar** which means **information**.

In previous Units, we have come across the particle **إِنَّ** in some phrases and sentences. We have also learnt that the noun controlled by **إِنَّ** is in the accusative. Here we want to give some more examples of the use of **إِنَّ**.

In Arabic, a simple sentence which does not have a verb and which begins with a noun is called a **nominal sentence**.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

In the above sentence, the word **اللَّهِ** is called the 'noun of **إِنَّ**'. It is singular and ends with a fat-hah. The noun of **إِنَّ** is always in the accusative.

The word **غَفُورٌ** is called 'the predicate of **إِنَّ**'. It is singular and ends with dammah. The word for predicate in Arabic is **خَبَرٌ** and means 'information'.

The predicate gives information about the noun of **إِنَّ**. The predicate of **إِنَّ** - if it is a noun or adjective - is in the nominative.

Some more examples - read from right to left:

Predicate of <b>إِنَّ</b>	Noun of <b>إِنَّ</b>	
عَلِيمٌ حَكِيمٌ	اللَّهِ	Indeed God is Knowing, Wise.
وَاسِعَةٌ	أَرْضَ اللَّهِ	Indeed God's earth is spacious.
لَكَاذِبُونَ	الْمُنَافِقِينَ	Indeed the hypocrites are liars.

## Consider Time

The word **العَصْرُ** has the sense of time through the ages. It also means afternoon. There are many words in the Qur'an for time. **وَقْتٌ** - the time of day; **يَوْمٌ** - a day or an aeon in time; **دَهْرٌ** - time in eternity; **حِينٌ** - a period of time; **سَاعَةٌ** - a moment.

The verses in line 2 are the first of **Sūratu-l 'Asr**. This short **sūrah** deals with the real purpose of the human being on earth - to believe in God and do good deeds. It also stresses the believers' need for mutual support and solidarity. The **sūrah** summarizes the Qur'anic view of history and human worth and success. It was a habit of some Companions of the Prophet to recite **Sūratu-l 'Asr** at the end of their meetings.

There are other particles, known in Arabic grammar as 'the sisters of **إِنَّ**' which have the same effect as **إِنَّ**. The frequently used ones in the Qur'an are:

**أَنَّ** that; **كَأَنَّ** as if; **لَكِنَّ** but; **لَعَلَّ** perhaps

Predicate	Noun	
بِيَدِ اللَّهِ	وَأَنَّ الْفَضْلَ	And that (all) grace is in God's hand.
قَرِيبٌ	وَلَعَلَّ السَّاعَةَ	And perhaps the Hour is near.
لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَ النَّاسِ	But most people do not know.
لَا يَفْقَهُونَ	وَلَكِنَّ الْمُنَافِقِينَ	But the hypocrites do not understand.

**إِنَّ** and 'her sisters' are often used with attached pronouns. The following combinations occur in the Qur'an:

إِنَّ - إِنَّهُ إِنَّهَا إِنَّكَ إِنَّكُمْ  
 أَنَّ - أَنَّهُ أَنَّهَا أَنَّكَ أَنَّكُمْ  
 لَكِنَّ - لَكِنَّهُ لَكِنَّهَا لَكِنَّكَ لَكِنَّكُمْ  
 لَعَلَّ - لَعَلَّهُ لَعَلَّهَا لَعَلَّكَ لَعَلَّكُمْ لَعَلَّانَا



Indeed the earth belongs to God. 7: 128

1 إِنَّ الْأَرْضَ لِلَّهِ

By Time! Surely the human being is in loss. 103: 1-2

2 وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Truly, the mercy of God is near. 7: 56

3 إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ

Indeed, in that is a sign for the believers. 15: 77

4 إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ

Indeed the righteous shall be in bliss and the corrupt shall be in hell. 82:13-14

5 إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

The hypocrites are indeed liars. 63: 1

6 إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

The righteous shall be in gardens and in bliss. 10: 45 and 52: 17

7 إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ

And know that among you (is) the messenger of God. 49: 7

8 ■ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ

And that (all) bounty is in God's hand. 57: 29

9 وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ

But the hypocrites do not understand. 63: 7

10 ■ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

It is the truth from your Lord, but most people do not believe. 11: 17

11 ■ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Perhaps the Hour is near. 42: 17

12 لَعَلَّ السَّاعَةَ قَرِيبٌ

And God over everything is Powerful. 2: 254

13 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Indeed, God over everything is Powerful. 2: 20

14 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

But God is the Possessor of grace for all the worlds. 2: 251

15 ■ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

### Notes for text above

■ **Line 8:** The word **اعْلَمُوا** - *Know!* - is a verb and is imperative plural.

■ **Line 10:** The words **لَا يَفْقَهُونَ** mean 'they do not understand'.

■ **Line 11:** **لَا يُؤْمِنُونَ** means 'they do not believe'.

■ **Line 15:** The word **ذُو** means 'possessor of'. It is masculine and nominative. The word which comes after it is in the genitive.

عَصْرٌ	time; mid-afternoon
خُسْرٌ	loss
قَرِيبٌ	near
فُجَّارٌ / فُجَّارٌ	corrupt/pl.
فَقَّهٌ / يَفْقَهُ	to understand

# Unit 9

## Exercises

1. Copy lines 1 to 9 and 14 of the Qur'anic text in Unit 9 .

- (a) .....
- (b) .....
- (c) .....
- (d) .....
- (e) .....
- (f) .....
- (g) .....
- (h) .....
- (i) .....
- (j) .....

2. From the sentences in (1) above,

a. write the singular nouns which are accusative because they are controlled by **إِنَّ** or **أَنَّ**

- i. ....
- ii. ....
- iii. ....
- iv. ....
- v. ....
- vi. ....

b. write the plural nouns which are accusative because they are controlled by **إِنَّ**.

- i. ....
- ii. ....
- iii. ....
- iv. ....

3. Write three sentences, each with one of the following words: **لَكِنَّ** ، **لَعَلَّ** ، **أَنَّ**. Underline the nouns which are controlled by these particles.

.....

.....

.....

4. Write six words from Unit 9 which are feminine:

i. .... ii. .... v. ....

iv. .... v. .... vi. ....

5. a. Write five prepositions from the Arabic text of Unit 9.

i. .... ii. .... iii. .... iv. .... v. ....

b. Write ten words in the genitive which are controlled by a preposition. Give the meaning in English of each word.

i. .... vi. ....

ii. .... vii. ....

iii. .... viii. ....

iv. .... ix. ....

v. .... x. ....

6. Fill in the blanks below. Put in all vowels.

Plural - Nom. & Acc.

Plural - Nominative

Singular

Meaning in English

.....

مسلمة

A Muslimah

.....

عابدة

A worshipper

.....

قانتة

A devout person

.....

ساجدة

A prostrating person

.....

صابرة

A patient person



# Unit 10

## Possession - the Idafah construction

In English, a **phrase** is a group of words without a verb which does not make complete sense.

A **clause** is a group of words with a verb which may or may not make complete sense.

A **sentence** is a word or group of words with a verb which makes complete sense.

In a previous Unit, we have mentioned briefly phrases like **كِتَابُ اللَّهِ**, the book of Allah.

The phrase is made up of two nouns which are closely linked and cannot usually be separated.

In the phrase **كِتَابُ اللَّهِ**, the first noun **كِتَابٌ** is called the **مُضَافٌ** and means

'the book'. The mudaf (meaning 'linked') is always definite even though it does not have the definite article.

The second noun **اللَّهِ** is called the **مُضَافٌ إِلَيْهِ** which means 'linked to it'. It

shows the possessor and in this example means 'of Allah'. The mudaf ilayhi is always in the genitive. Below are some examples of the idafah construction.

**Read from right to left.**

	mudaf ilayhi	mudaf
1 the night of Power	الْقَدْرُ	لَيْلَةٌ
2 with the Sustainer of mankind	النَّاسِ	بِرَبِّ
3 (from) the evil of an envious one	حَاسِدٍ	شَرٍّ (مِنْ)
4 the Lord of the two easts	الْمَشْرِقَيْنِ	رَبُّ
5 the Sustainer of the worlds	الْعَالَمِينَ	رَبُّ
6 the Sustainer of the heavens	السَّمَوَاتِ	رَبُّ
7 two messengers of your Lord	رَبِّكَ	رَسُولًا
8 the wrongdoers of themselves	أَنْفُسِهِمْ	ظَالِمِي

Nouns in the dual and masculine sound plural lose their final ن when they are mudaf.

In example 7 above, the dual **رَسُولَانِ** has lost its ن .

In example 8 above, the plural **ظَالِمِينَ** has lost its ن .

### Awesome vastness

**العَالَمِينَ** is the sound

masculine plural of **العَالَمِ**

- the world or the universe. Every created species is an 'alam or a world. The Qur'an speaks of worlds or 'universes' in the plural - thus pointing to the unimaginable and awesome vastness of God's creation.

لَيْلَةُ الْقَدْرِ

The Night of Power or Destiny is the night in which the Qur'an was first revealed to the Prophet Muhammad, peace be on him, as 'guidance for mankind'. It is in the blessed month of Ramadan.

**Normally no word must come between the 'Mudaf' and the 'Mudaf ilayhi'.**

However, notice in line 10 opposite, the word **هَذَا** this, comes between the mudaf **رَبِّ** and the mudaf ilayhi **الْبَيْتِ**. Demonstratives like **هَذَا** and **هَذِهِ** are the only words which can come between the two nouns in an idafah construction.

**A word with an attached pronoun is**

considered to be a mudaf and so is definite. An adjective describing such a word will therefore have the definite article. e.g. **عِنْدَ بَيْتِكَ الْمَكْرَمِ** - near Your sanctified house.

The word **بَيْتِ** is definite because it is a mudaf. Its adjective **مَكْرَمِ** must also

be definite and so has **ال**. See line 15 opposite for another example.

أَعُوذُ	I seek refuge
وَسْوَسَ / يُوَسْوِسُ	to whisper
وَسْوَسٍ	whisperer
صَدْرٌ / صُدُورٌ	heart, chest/pl.
أَلْفٌ	a thousand

In the name of Allah, most Gracious,  
most Merciful. 1: 1

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is for Allah, the Sustainer of  
the worlds, the most Gracious, the  
most Merciful 1: 2-3

2 ■ أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ

Ruler of the day of Judgment. 1: 4

3 مَلِكِ يَوْمِ الدِّينِ

Say: I seek protection with the Sustainer  
of mankind, the Sovereign of mankind  
114: 1-2

4 ■ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ

the God of mankind, from the evil of  
the elusive whisperer 114: 3-4

5 إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

who whispers into the hearts of  
people 114: 5

6 الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

from among the jinn and mankind. 114: 6

7 ■ مِنَ الْجِنَّةِ وَالنَّاسِ

When God's help comes. 110: 1

8 إِذَا جَاءَ نَصْرُ اللَّهِ

For the security of the Quraysh, their  
security during the journey of winter  
and of summer ... 106: 1-2

9 ■ لِإِيلَافِ قُرَيْشٍ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

let them therefore worship the Lord  
of this house. 106: 3

10 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

The Night of Power is better than a  
thousand months. 97: 3

11 لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

The Lord of the two easts and the  
Lord of the two wests. 55: 17

12 رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

We are indeed both messengers of  
your Lord. 20: 47

13 إِنَّا رَسُولَا رَبِّكَ

The Lord of the heavens and of the  
earth and of what is between them  
both. 78: 37

14 رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

Your Lord and the Lord of your early  
ancestors. 26: 26

15 ■ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

#### Notes for text above

- **Line 2:** The word **لِلَّهِ** ends with a kasrah and is genitive because it is controlled by the preposition **لِ**. The words **الرَّحْمَنِ الرَّحِيمِ** and **مَلِكِ** are all in the genitive in apposition to or agreeing with **لِلَّهِ**.
- **Line 4:** The word **رَبِّ** is in the genitive because it is controlled by the preposition **بِ**. The following words **مَلِكِ** and **إِلَهِ** are in the genitive because they are in apposition to **رَبِّ**. The word **النَّاسِ** in

lines 4, 5 and 6 are all in the genitive because they are *mudaf ilayhi*.

■ **Line 7:** The word **النَّاسِ** is genitive because it is controlled by the preposition **مِنْ**, *from*.

■ **Line 9:** **رِحْلَةَ** is accusative and is used as an adverb: '*during the journey*'.

■ **Line 15:** The adjective **الْأَوَّلِينَ** is genitive to agree with its noun **آبَاءِ** which is the *mudaf ilayhi* of **رَبِّ**.

# Unit 10

## Exercises

1. Transcribe and put in all the vowels and signs:

- (a) بسم الله الرحمن الرحيم .....
- (b) الحمد لله رب العلمين .....
- (c) الرحمن الرحيم .....
- (d) ملك يوم الدين .....

- i. The word الله in (a) above is genitive because .....
- ii. The words الرحمن الرحيم in (a) above are genitive because they agree with .....
- iii. The word لله in (b) above is genitive because it is controlled by .....
- iv. The word رب in (b) above is genitive because it agrees with the word .....
- v. The word العلمين in (b) above is genitive because it is .....
- vi. The words الرحمن الرحيم in (c) above are genitive to agree with ..... in (b).
- vii. The word ملك in (d) above is genitive to agree with ..... in (b).
- viii. The word الدين in (d) above is genitive because it is .....

2. Put in all the vowels and sign and copy . Attempt to write the Surah from memory.

- (a) قُلْ أَعُوذُ بِرَبِّ النَّاسِ .....
- (b) ملك الناس إله الناس .....
- (c) من شر الوسواس الخناس .....
- (d) الذى يوسوس فى صدور الناس .....
- (e) من الجنة و الناس .....

- i. The word رَبِّ in (a) above is genitive because it is controlled by .....
- ii. The word النَّاسِ in (a) above is genitive because it is .....
- iii. The word مَلِكِ in (b) above is genitive to agree with ..... in line (a).
- iv. The first النَّاسِ in (b) above is genitive because it is .....
- v. The word إِلِهِ in (b) above is genitive to agree with ..... in line (a).
- vi. The second النَّاسِ in (b) above is genitive because it is .....



- vii. The word شَرِّ in (c) above is genitive because it is controlled by .....
- viii. The word الْوَسْوَاسِ in (c) above is genitive because it is.....
- ix. The adjective الْخَنَاسِ in (c) above is genitive because it agrees with.....
- x. The word النَّاسِ in (d) above is genitive because it is .....
- xi. The word الْجَنَّةِ in (e) above is genitive because it is controlled by .....
- xii. The word النَّاسِ is genitive because it is controlled by .....

3. Translate into Arabic, putting in all vowels and signs:

- (a) In the way of God .....
- (b) In the messenger of God .....
- (c) In the book of God .....
- (d) In the mercy of God .....
- (e) In the religion of God .....

4. Write six words from Unit 10 which are masculine singular, and each of which is a mudaf:

- i. .... ii. .... v. ....
- iv. .... v. .... vi. ....

5. Write two words from Unit 10 which are feminine singular, and each of which is a mudaf:

- i. .... ii. ....

6. Write two words from Unit 10 which are dual , and each of which is a mudaf ilayhi:

- i. .... ii. ....

7. The three sentences below are repeated in the Qur'an. Translate and memorize.

..Those - they are the.....  
 .....  
 .....

أُولَئِكَ هُمُ الظَّالِمُونَ  
 أُولَئِكَ هُمُ الخَاسِرُونَ  
 أُولَئِكَ هُمُ الْمُفْلِحُونَ



