Access to Qur'anic Arabic

ТЕХТВООК

AbdulW<u>a</u>hid H<u>a</u>mid



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'<u>a</u>nic 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'<u>a</u>n.

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'<u>a</u>nic 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'<u>a</u>nic 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'<u>a</u>n.

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: kit<u>ab</u> = kitaab; kar<u>i</u>m = 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<u>an</u>. 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:



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.⁽¹⁾ Most root words in the list, in addition to the words derived from them, occur **more than 100 times** in the Qur'<u>a</u>n.

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

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

father, ancestor/pl. أَبَّ / ءَابَاءٌ heart/hearts. قَلَبٌ / قُلُوبٌ

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

the earth. ٱلْأَرْضُ

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

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

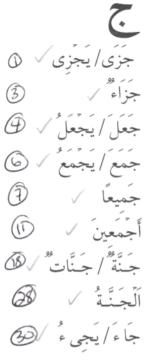
Read this Word List aloud often, and memorize it as quickly as possible.

⁽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.:

Word List 1





to reward, recompense

reward, recompense

to make; appoint

to gather

together

all together

garden/gardens

Paradise, the Garden

to come



until to reckon, think

account, reckoning

to be good

a good deed/pl.

better

IV. to do good

(act. part. of IV.) doer of good

truth; right

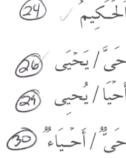
the Truth, Reality (also an attribute of God)

more deserving

to judge

a law, ruling

wisdom





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the Most Wise (attribute of God)

to live

IV. to give life, to bring into life

a living being/living beings

The Ever-Living (attribute of God)

life

حياة

to go out, leave going out, leaving; exit IV. to bring forth, produce producing; expulsion to be behind behind II. to appoint as successor; III. to disagree; to disobey VIII. to disagree disagreement X. to appoint as successor

creation

Creator

the Creator (attribute of God)

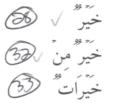
to be afraid

fear

to leave behind

to create

Access to Our'anic Arabic A TEXTBOOK



better

better than

good deeds; charity

٢ O V دَخَلَ / يَدَخُلُ 3 حل / يَدخل Ð دعا/يدعو دُعَاءً / أَدْعِيَاءُ 6 (14) ()) اةُ الدُّنَيا 60 دون (2Z الد ين

to enter

IV. to cause to enter; to admit

to call upon someone, supplicate; to invite

supplication/pl.

the world

the life of this world

without

a debt

religion; the true faith; judgment

60) دين

د ذَكَرَ / يَذَكُرُ ذَكَّرَ / يُذَكِّرُ 5 ذكر تَذَكَّر / يَتَذَكَّر ﴾ ذَكَرٌ / ذُكُورٌ (3) ذُو/ ذَا / ذي ٢

to mention; to remember

II. to remind

mentioning; a reminder, remembrance

V. to remind oneself

male, males

(nom./acc./gen.) possessor

رَأَى / يَرَى (3) to see

ر أى Ð a sighting; opinion ایری 🛞 IV. to show ostentation to return a return to be merciful mercy 69 wombs / يرزق sustenance اَلُرَّزَّاقُ ٧ / يرسل IV. to send يَلَ / مُرْسَلُو نَ (35 ل / رسل (29) رسالة / رسالاًت أراد / يريد IV. to want to ask

Lord, Sustainer

The Most Gracious (attribute of God)

The Most Merciful (attribute of God)

to provide (sustenance)

The Provider, Sustainer (attribute of God)

(pass. part.) messenger

messenger, messengers

message, messages



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a question

(act. part.) a questioner/pl.

(pass. part.) questioned; a responsible person/pl.

VI. to ask one another



way, path (f)/pl.

IV. to submit

submission

Islam

(act. part.) one who submits. Muslim (m)/pl.

(act. part.) one who submits (f) Muslimah/pl.

peace

to hear

hearing

The All Hearing (attribute of God)

VIII. to listen

(act. part. of VIII.) a listener

sky, heaven/pl.

to be evil, bad

to be strong

strong, severe

God)

partner

stronger, more severe

IV. to associate (others with

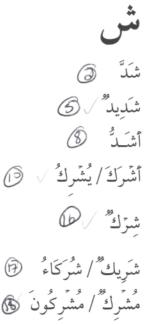
associating (others with

(act. part of IV; m.) one who associates, polytheist/pl.

God); polytheism, idolatry

evil

evil deed/ evil deeds



شهَدَ / يَشْهَدُ أَشْهَدَ / يُشْهِدُ / 23 أُشْهَدُ شَهَدُ / شُهَدَاءُ 23 شَهَيَدَ / شُهَدَاءُ 25 شَهَادة /

شاءً / بَشْبَاءً

شَبَرٍ عَثْرٍ الْشَبِيَاءُ

32)

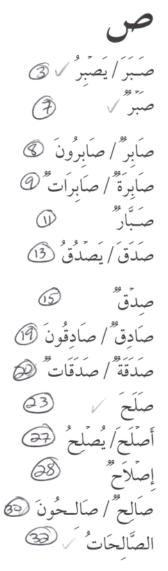
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مُشْرِكَةً / مُشْرِكَاتُ

ຊາ)

(act. part of IV. f.) polytheist, pl.

to witness IV. to call as a witness (passive) to die as a martyr a witness, witnesses witness, martyr/pl. testimony; martyrdom to wish, to will a thing, things

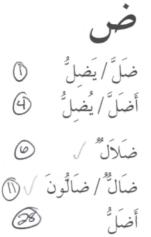


to be patient, steadfast patience, steadfastness, courage a steadfast person (m)/pl. a steadfast person (f) /pl. a very steadfast person to be truthful, to speak the truth truthfulness a truthful person (m)/pl. an act of charity/pl. to be good, righteous IV. to set aright, reform setting aright, reform

a righteous person/pl.

righteous deeds

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IV. to cause (someone) to go astray

going astray; error

one who is astray/pl.

more misguided, more astray

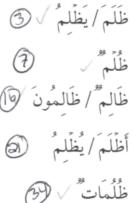


to obey

obedience

IV. to obey

X. to be able



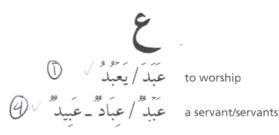
to be unjust, to wrong, to be tyrannical

injustice, tyranny

an unjust person, tyrant, wrongdoer/pl.

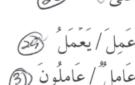
IV. to injure; to become dark

darkness (lit. darknesses)



عبادة اعتدى 3 عداوة عَدُو المُحَدِّعُ أَعْدَاءُ 9 بَ/ يُعَذَّ بُ ⁽€ 3 عذاب ٧ (i 4) (13) 1 عَلِمَ / يَعْلَمُ / (17) علم ا عَالَمُونَ ـ عُلَمَاءُ (١٩) أعلم 69 معلوم 61 عَلَّمَ / يُعَلِّمُ

تَعَـلَّمَ / يَـتَعَـلَّمُ 3





worship

VIII. to overstep; to commit an aggression, to violate

enmity

an enemy

II. to punish

punishment

The Most Powerful (attribute of God)

great, magnificent, awesome

The Most Great (attribute of God)

to know

knowledge

(act. part) one who knows, scholar/pl.

more knowledgeable

(pass. part) known

The All-knowing (attribute of God)

II. to teach

V. to learn

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

to work, do

(act. part.) working, worker/pl

deed, action/pl.

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

ظ

10



فَضَّلَ / يُفَضَّلُ (3 فَضَلٌ ٧ Ð فعل / يفعل فى 31

> / يَقْتُلُ (1) / يَقاتل (3) (14) / يقستتا قدر / يقدر قَدَّرَ / يُقَدَرِ رَ (8) (19) قدر

to forgive

X. to ask forgiveness

The Forgiving (attribute of God)

The Most Forgiving (attribute of God)

not

II. to prefer

grace, bounty

to do, make

in, into, among, on

before

to kill

killing, murder

II. to massacre

a massacre

III. to fight

fighting

VIII. to quarrel

to be able

II. to determine

power, destiny



The All-Powerful (attribute of God)

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

heart, hearts

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

to say

(passive) it was said

a saying, speech

to stand

IV. to establish, set up; to keep up

standing, establishing

X. to stand firm

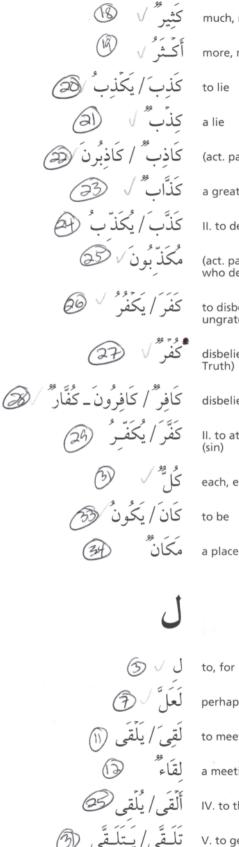
straight

the Resurrection

a people

5 \





much, many

more, most

to lie

a lie

(act. part.) liar, liars

a great liar

II. to deny, reject

(act. part. pl. of II) those who deny

to disbelieve, to be ungrateful, to hide

disbelief, rejection (of Truth)

disbeliever/disbelievers

II. to atone; to wipe away (sin)

(35)

each, every

to be

to, for perhaps

to meet

a meeting

IV. to throw; to receive

V. to get, obtain

VIII. to encounter



يون_

7 9

(3)

(15)

when

what, whatever; not

an example, likeness, comparison, parable

like

with

to own; to control

dominion, sovereignty

The Owner, the Sovereign (attribute of God)

an angel

the angels

from

who, whoever

to die

death

dead, dead person/pl.

dead, dead person/pl.

news/pl.

a prophet/ prophets

the Prophet

prophethood

IV. to warn

a warner

(act. part. of IV.) warner/pl.



to descend

II. to send down, reveal

a revelation

to send down; to reveal; to bestow

to help

help

(act. part.) helper/pl.

helpers

helper

to see, to look

VIII. to wait

self, person, soul/pl,

fire

to guide

guidance

to find

to promise

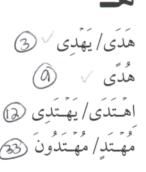
VIII. to be guided

(pass. part. of VIII.) one who is guided/pl.

light

light-giving, radiant

people, human beings, mankind



(4)





to beget; to reproduce she gave birth (act. part. m.) father (act. part. f.) mother (dual) parents child, boy/children to guard, protect VIII. to be careful, wary; to be conscious (of God); to fear (God)

a promise

one who is wary, conscious (of God); a God-conscious person

God-consciousness, piety; fear (of God)

5 12 63 3) (33 يو مہ

hand/hands

II. to make easy, facilitate

right; right hand; an oath

oaths

right hand

day, aeon/days, aeons

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.

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

> ر جل rajulu ر جل rajulu**n**

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

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.

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

Masculine

Nouns

The three nouns below are all masculine.

a man رَجُلٌ

a book كتَابٌ

a command أُمَّ

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 tanwin $\stackrel{\nearrow}{_}$ 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 هو meaning 'he'. In Arabic we can combine the pronoun هُوَ with each of the above nouns to form a complete sentence.

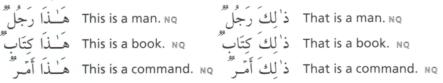
أَبُورَ جُلُ He is a man. NQ
 أُبورَ كِتَابُ
 It is a book. NQ
 أُمر It is a command. NQ

Notice in sentences 2 and 3 above, we use the word 'it' to translate هو . 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 الأنك this or ذريك that with the above words to form complete sentences.



Adjectives

In line 2 opposite, the noun قُرَءَانُ has an adjective . In Arabic, the adjective follows its noun and must agree with it. The noun قُرَءَانُ is singular, masculine and ends with tanwin _; its adjective مَجِيدٌ must also be singular, masculine and end with tanwin _.

(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:

a noble Qur'<u>a</u>n قُرْءَانٌ كَرِيمٌ a blessed reminder ذِكَرٌ مُبَارَكٌ one God إَلَـهُ وَاحِدٌ a straight way

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Unit '

It is a Qur' <u>a</u> n. 85: 21	ه موجوم مو هو قرءان	1		
It is a glorious Qur' <u>a</u> n. 85: 21	هُ وَ قُرْءَانٌ مَجِيدٌ	2		
Indeed, it is a noble Qur' <u>a</u> n. 56: 77	إِنَّهُ لَقُرِءَانٌ كَرِيمٌ	3 🔳		
This is a reminder. 21: 24	هَـٰـذا ذِكُرُ	4		
This is a blessed reminder. 21: 50	هَـٰذا ذِكْرٌ مُبَارَكٌ	5		
This is only a human being. 23: 24	مَا هَـٰذَا إِلاَّ بَشَرُّ	6 🔳	ما	not
He (was) only a servant. 43: 59	إِنْ هُوَ إِلاَّ عَـبَدُ	7 🔳	ان الآ	not except, but
He is a believer. 20: 112	و ۾ وڃ وو هو مؤمن	8	بتشر	human being
He is One God. 6: 19	هُوَ إِلْــٰهُ وَاحِدٌ	9	جميل	beautiful
This is a way. 19: 36	هَـٰذا صِراًطُ	10		
This is a straight way. 19: 36	هَـٰذَا صِراًطٌ مُسْتَقِيمٌ	11		
This is a day. 11: 77	هَـذا يَـوْمُ	12		~
That is a day. 11: 103	ذالِكَ يَوْمُ	13		
That is the Book. 2: 2	ذ' لِكَ الْكِتَابُ	14 🔳		
So, patience is beautiful. 12: 84	فصبر جميل	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 مُ attached to إِنَّ stands for مُ may be translated as 'Indeed he' or 'Indeed it' - or simply as 'He is' or 'It is'.
 Prefixed to (or added before) the word أَوَ عَانَ is the letter أَ This أَ is called 'the lam of emphasis'.
 Lines 6 & 7: Here the word مَ means 'not'. The particle إِنَّ also significes 'not' when followed by إِلاً عام significes 'not' when followed by إلاً عام significes 'not' when followed by "

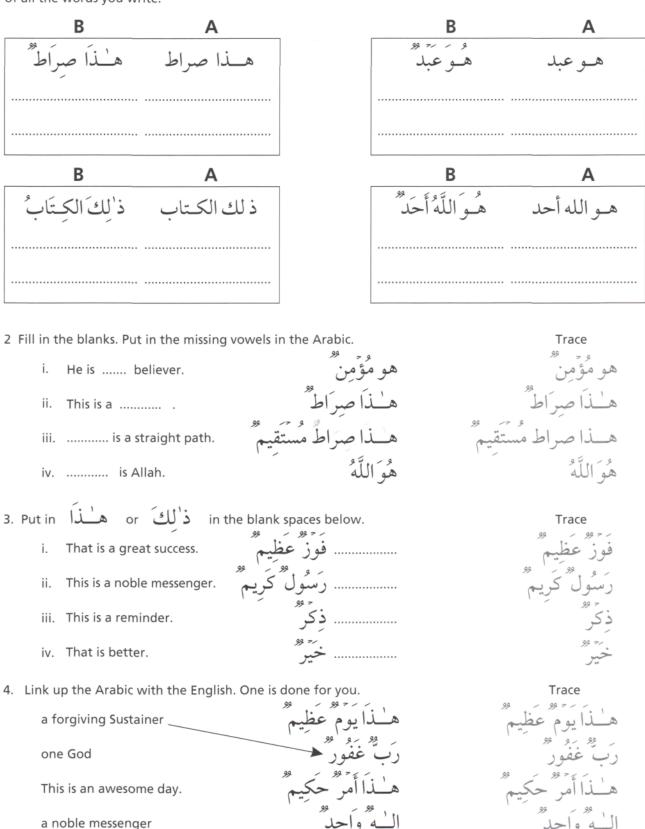
which means 'except' or 'but'. أن or أن followed by has the sense of 'only', 'nothing but', 'no more than'. • The word عَبَدُ refers to the Prophet Jesus, peace be on him.

Line 14: The noun كتّابُ begins with the definite article الله the. It ends with a single dammah. A word with like is joined to مَبَرُ is joined to .

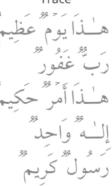
imeans 'and', 'and so' or 'therefore'.

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.



This is a wise command.



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

		99 9 99 -	
i. a forgiving Sustainer		ربّ غفور	
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 bef	ore or after its adjective?		
7. Answer the following:			
a. What is the definite article in	English?		
b. What is the definite article in	-		
c. What is the indefinite article i	n English?		
d. How do you know that a wor			
u. How do you know that a wor	u is indefinite in Arabic:		
C. France Wand Link 4 constraints and a Arabia	for the following:		
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 1

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' marb<u>u</u>tah - \overleftarrow{a} or \overleftarrow{a} :

a woman جَنَّةٌ a woman إَمْرَأَةٌ

3.

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

We can combine the pronoun هي with each of the above nouns to form a complete sentence in Arabic. 1. هي اَ مُـرَأَةٌ She is a woman. אو 2. هي اَ مُـرَأَةٌ الله is a garden. אو

lt is a verse. No هي ءَايَـةً

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

can refer to a person, a thing or an idea. (هی 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 هـنده this, and تلك that, with the above words to form complete sentences.

That is a woman. אو تَلُكَ امْ رَأَةٌ That is a woman. אو تَلُكَ امْ رَأَةٌ That is a woman. אو This is a garden. אو تَلَكَ جَنَّةٌ That is a garden. אو This is a garden. אو تَلُكَ جَنَّةٌ That is a garden. אو This is a verse. אو This is a verse. אو

Feminine words which do not end with 🛛 .

In line 9 opposite, the word i fire, is feminine even though it does not end with a $\ddot{\circ}$.

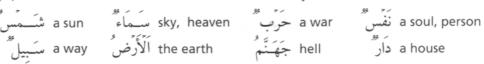
There are a few other words like this which are feminine:

(i) words which refer to females: أُمَّ a mother أُمَّ a sister

(ii) parts of the body which occur in pairs are usually feminine:

a foot قَدَمٌ an ear أَذُنُ an ear عَـيَنٌ a foot

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



Check the context

The word فَتَـنَةٌ in line 1 opposite means 'a test' or 'a trial' in the verse quoted. However, the word فتَـنَةٌ has a wide variety of meanings. In popular usage, it is often used to mean trouble, discord or dissension. In the Qur<u>a</u>n, 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.

Harder than stone In line 15 opposite, the

word هي refers to وو or 'hearts'. God قُلُو ب

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.

10

It is a test. 39: 50	هِيَ فِتْنَةً	1	site and	
It (was) deserted. 2: 258	هِيَ خَاوِيَةٌ	2		
It is a word. 23: 100	إِنَّهَا كَلِمَةٌ	3 🔳		
It is a tree. 37: 64	إِنَّهَا شَجَرَةً	4 🔳		
It is a cow. 2: 67	إِنَّهَا بَقَرَةً	5 🔳	كَلْمَةُ	a word
And indeed Paradise-it is the abode.79: 41	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى	6 🔳	شجرة	a tree
Indeed, this is a reminder. 73: 19	إِنَّ هـٰـذِهِ تَذَكِرَةٌ	7	بقرة	a cow
This is Jahannam. 36: 64	هُـٰذِهِ جَهَنَّمُ	8	میوی نعمة	abode a favour
This is the fire. 52: 14	هَــندِهِ النَّارُ	9		a snake
This is my way. 12: 108	هَـٰذِهِ سَبِيلِي	10	حجاره	stone
That (was) a nation. 2: 134	تِلْكَ أُمَّةُ	11		
That (was) a favour. 26: 22	تِلْكَ نِعْمَةً	12		
That is the Paradise. 19: 63	تِلْكَ الْجَنَّةُ	13		
It is a snake. 20: 20	هِيَ حَيَّةٌ فَهِيَ كَالُـحجَارَةِ	14		
And so, they (are) like stone. 2: 174	فَهِيَ كَالُـحِجَارَةِ	15	I.	

Notes for text above

Lines 3, 4 and 5: إِنَّ and إِنَّهَا and إِنَّهَا . هي stands for إِنَّ may be translated simply as 'she is' or 'it is'.
 Line 6: The word الَّجَنَّةَ ends with a fat-hah because it is controlled by أَنْ . A أَنْ is joined to the . إِنَّ .
 Line 8: The word جَهَنَّمُ ends with a single

dammah; it does not take tanwin. Some nouns

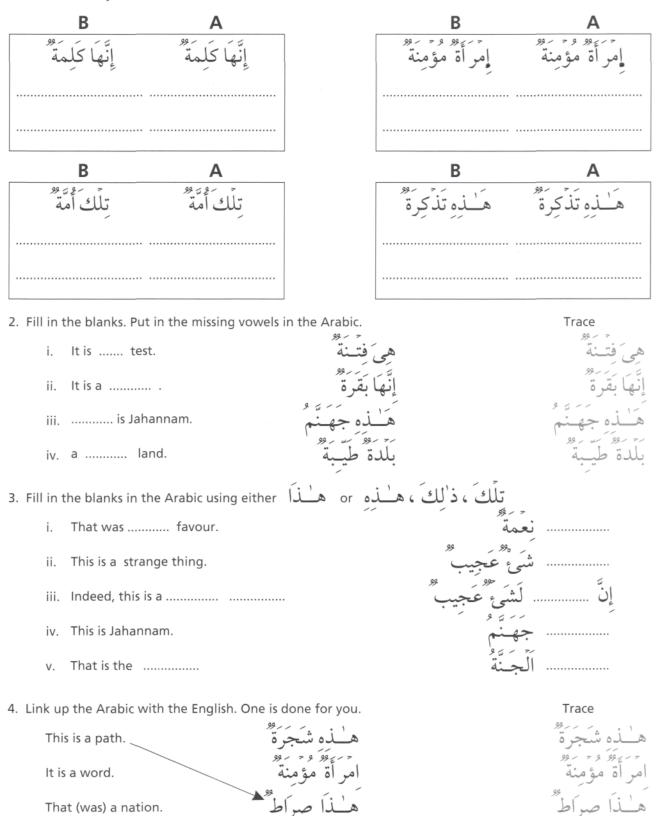
referring to places and the names of people do not take tanwin.

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

• The letter \sum attached to the alif of the definite article \int , means '*like*'. \sum causes the word 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.



This is a tree.

a believing woman

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

	i.	This is a path.			راط	هندا ص	
	ii.						
	iii						
	iv						
	v.						
6. A	Answ	er the following:					
	a.	A word which ends in a 🕉 is	s usually				
	b.	Write three words in Arabic	which are	feminine but o	do not end wi	tha õ.	
		i ii					
	c.	الا مح يع الله المعامة معامة المعامة المعامة معامة م معامة المعامة المعامة المعامة المعامة المعامة المعامة معامة معامة معامة معامة معامة معامة معامة معامة معامة مع	من ذا لَشَه	what is the la	aam called?		
	d.	In the word إِنَّهَا what doe	s the attac	hed pronoun	stand for i ها	in Arabic?	
	e.	What is the masculine form	هنده of	?			
	f.	What is the feminine form o	? ذٰلِكَ f				
7. F	rom	Word List 1, write the Engli	sh for the t	following:			
	i.		ہ 0	اَلْأَخِر			
	ii.		ء س	ٱلأرَّض			
	iii.			ءاية ءاية			
	iv.			إيسنة			
	v.		88 1	حياة			
8. F	rom	Word List 1, write the Arab	c for the f	ollowing - <u>all w</u>	ords are femi	<u>nine</u> :	
	i.	a mercy					
	ii.	a way, a path					
	iii	obedience					
	iv.	worship					

·····

v. enmity

.

Unit 2

Unit 3 Nouns, pronouns and adjectives:

indefinite

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

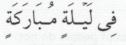
An extra fat-hah denotes an 'n' sound:

مس nafsa مُسَاً nafsan

An alif is added after this tanwin but not after words ending with a t<u>a</u>' marb<u>u</u>tah. Also, an extra kasrah denotes an 'n' sound:

> فس nafsi نَفْسِ nafsin

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'.



On a blessed night

This was the night in the month of Ramad<u>a</u>n when the Qur'<u>a</u>n 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 Surah 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 3. اَيَة بَيّنةً a clear sign a fulfilled promise وَعَدًا مَفْعُولاً .2

* , * *

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

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. عبد in line 11.
- iii. it is a complement in simple sentences, like عذاب in line 2. (A complement gives some information (*khabar*) about the first part of a sentence.)

Accusative

In example 2 above , both the noun and its adjective are masculine and indefinite. The noun e^{2k} ends with tanwin $\frac{1}{2}$. Notice there is an added alif after the tanwin $\frac{1}{2}$.

The adjective $\Delta \hat{v}$ must also agree with its noun and end with tanwin [________ and an alif. Nouns and adjectives with the ending [________ are said to be in the **accusative case** (Arabic: $\Delta \hat{v}$). A noun is in the accusative case :

- i. when it is controlled by particles like لَكَنَّ *indeed*, أَنَّ *that*, and لَكنَ *but*. For example, see the word اللَّهَ 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 نَفْساً زَكِيَّة , an innocent person. (Remember the word نَفْساً زَكِيَّة feminine although it does not end with a ; its adjective زَكِيَّة must be feminine (with the _ ending) to agree with it.
 Note: The _ with tanwin _ is not followed by an alif.)
- iii. when it is used as an adverb. In line 9 opposite, لَــيَلاً is accusative because it ends with tanwin _ and may be translated as 'by night'. نَهَاراً 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 المَوَا وَا اللَّهُ ends with tanwin _____ and so does its adjective. Nouns and adjectives ending with the tanwin ____ are said to be in the **genitive case** (Arabic: مَجَرُور).

A noun is in the genitive case:

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

Unit 3

This is a strange thing. 50: 2

This is a painful punishment. 44: 11

A blazing fire. 101: 11

(It is) a good land and a forgiving Sustainer. 34: 15

A noble messenger has come to you. 44: 17

For him (shall be) a generous reward. 57: 11

And He prepared for them a generous reward. 33: 44

Indeed, God is Forgiving, Merciful. 2:173

By night and by day. 71:5

Have you killed an innocent person? 18: 74

And surely a believing servant (m.) is better than a polytheist. 2: 221

And surely a believing servant (f.) is better than a polytheist. 2: 221

And he is on a straight way. 16: 76

On a blessed night. 44: 3

Indeed it is the speech of a noble messenger. 69: 40

Notes for text above

Line 5: This sentence begins with a verb. جاءکُم means 'he has come to you'.

Line 13: The word ميراط *a path*, is singular and masculine. It also ends with tanwin _____ and so it is genitive and indefinite. It is genitive because it is controlled by the preposition علَى on. The adjective مُستَقَيم straight, is masculine and genitive because it must agree with its noun _____.

هَـٰذا شَـَى ۗ مُحَجِيبٌ	1
هَـٰذَا عَذَابٌ أَلِيمٌ	2
نَارٌ حَامِيَةٌ	3
بَلَدَةٌ طَيَّبِةٌ وَ رَبٌّ غَفُورٌ	4
جاءكم رَسُولٌ كَرِيمٌ	5 🔳
لَهُ أَجُوْ كَرِيــمُ	6
وَأَعَدَّ لَهُمْ أَجْرًا كَرِيـمًا	7
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	8
لَيْلاً وَ نَهَارًا	9
أَقَـتَلْتَ نَفْسًا زَكِيَّةً	10
وَ لَعَبَدٌ مُؤْمِنٌ خَيَرٌ مِنْ مُشَرِكٍ	11
وَ لَأَمَةٌ مُؤْمِنَةٌ خَيرٌ مِنْ مُشْرِكَةٍ	12
وَهُوَ عَلَى صِراطٍ مُسْتَقِيمٍ	13 🔳
فِي لَيْلَةٍ مُبَارَكَةٍ	14 🔳
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ	15 🔳
لَيُلَة Line 14: The word	a night

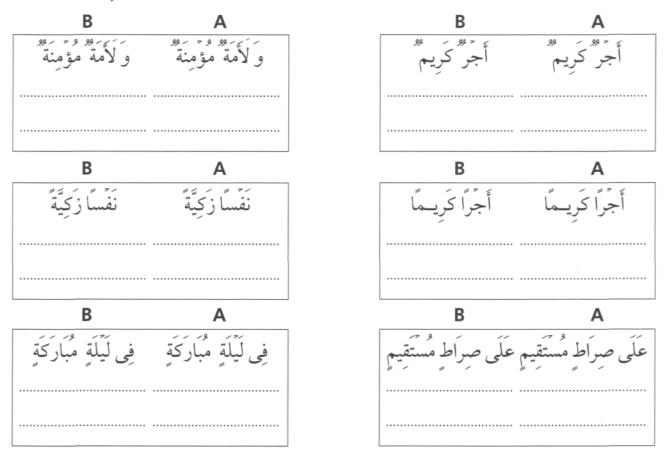
to, for ٩ ٩ ٩ ٩ ٩ ٩ him them he prepared you killed begins a question

Line 14: The word لَيَلَة a night, is feminine. It also ends with tanwin _____ and so is genitive and indefinite.
 It is genitive because it is controlled by the preposition في in. The adjective مُبَاركة blessed, is feminine and genitive because it must agree with its noun في .
 Line 15: رَسُول is genitive because it shows possession - 'of a messenger'. The adjective vibration of a messenger'. The adjective vibration of a messenger'.

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.



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		نَفْسًا زَكِيَّةً		رَسُولٌ كَرِيمٌ
a. it is singular	а.		а.	
b	b.		b.	
c	с.		с.	

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
- f. What is the genitive masculine of مُشْبُرِ كَةُ
- 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	I	
	which norm مِنْ Another preposition is مِنْ which norm حَيَّرُ مِنْ which means خَيَرٌ مِنْ entence 8, the word اَلَلَّهُ is in the accusat	ally means 'from' . It is used in the expression
7. Translate i	nto English. (The phrases and sentences be	elow are from Surah Y <u>a</u> S <u>i</u> n.)
i.	عكى صراط مُسْتَقِيم	
ii.	هـٰذا صِراطٌ مُسْتَقِيمٌ	
iii.	إِنَّ هُوَ إِلاَّ ذِكُرٌ وَ قُرْءَانٌ مُبِينٌ	It is nothing but a
8. The word	s مورد معنور م	our'an. Note the difference in the following.

And Allah is Forgiving, Merciful	وَ اللَّهُ غَفُورٌ رَحِيمٌ	فَإِنَّهُ غَفُورٌ رَحِيمٌ	So indeed He is
	إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	وَإِنَّهُ غَفُورٌ رَحِيمٌ	
	فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ		

Nouns, and adjectives: definite

Unit 4

Nouns which end with tanwin are indefinite.

A word becomes definite when the definite article \vec{J} is attached before it. \vec{J} is always attached to the word which follows:

a table مَائدَةٌ the table اَلْمَائِدَةُ

a book كِتَابٌ the book اَلۡكِتَاب

A word with the definite article cannot have tanwin.

In phrases showing possession like كِتَابُ which means '**the** book **of** Allah', the word book **of** Allah', the word is definite but it must not have the definite article. The word اللَّه 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 Rahman - most Gracious, and Rahim 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 attrribute as Ghafur - Forgiving - is also repeated often in the Qur'an.

9 9-, the Loving - الودود

is another attribute of Allah. It is mentioned once in the Qur'an and refers to God's all-embracing love. When a word is definite, it loses the 'n' of the tanwin.

When the word to which the i is attached begins with a 'sun' letter, the j of the definite article loses its suk<u>un</u> and the sun letter gets a shaddah. This means that the j of the definite article is omitted in pronunciation, and the sun letter is clearly doubled, e.g. الشَّمَسُ , **the** sun.

The sun letters are fourteen:

1.

5.

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:

the great Qur'<u>a</u>n (nominative) - ending with dammah ٱلْـقُرْءَانُ الْـعَظِيمُ

2. اَلصِّرَاطَ الْـمُسْتَقِيمَ the straight path (accusative) - ending with fat-hah

3. اَلَشَّيْطَانِ الرَّجِيمِ the rejected Satan (genitive) - ending with kasrah

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

The adjective الْعَظِيمُ agrees with its noun الْعَظِيمُ 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:

- the satisfied soul (nominative) ending with dammah ۖ اَلَنَّفْسُ الْــمُطْمَئِنَّةُ
 - the next abode (accusative) ending with fat-hah الَدَّارَ الْأَخْرَةَ
- 6. اَلْمُوَعِظَةِ الْحَسَنَةِ 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 ending. الدَّارَ is also singular and definite. It is also in the accusative case because it ends with a fat-hah.

The adjective الْأُخِرَةَ agrees with its noun الْدَّارَ by being feminine with a ق ending, by being singular, and by being definite by having الَّـ . It also ends with a fat-hah.

See how each adjective agrees with its noun in examples 4 and 6 above. **Note:** The word اَلَدُّ نَيَاً (line 9 opposite) does not change. It has the same form for all cases. Indeed God is Forgiving, Merciful. 2: 173

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

That is the great favour. 42: 22

Guide us the straight way. 1:6

They fear the painful punishment. 51: 37

It is tremendous news. 38: 67

Concerning the awesome news. 78: 2

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

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

And the next abode is better. 7: 169

Indeed the next abode - it is truly the life! 29.64

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

Say: O disbelievers! 109: 1

O tranguil soul! 89: 27

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

Notes for text above

■Line 4: اهـدنا means 'Guide us'. Line 5: يخافون means 'They fear'. is a preposition and means 'about' or عن 'concerning'. It has a kasrah on the $\,\dot{\upsilon}$ to link it in pronunciation with the following word. Line 9: إنَّما means 'only'.

- . هيَ + is the لَ of emphasis .
- Line 12: The word أدعُ means 'Call' or 'Invite'.
- Lines 13 and 14: The interjection U O! is the

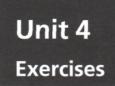
إِنَّ اللَّهُ غَفُورَ رَحِيم 2 هُوَ الْغَفُورُ الْوَدُودُ ٤ ذلك هو الفضل الكبير • ٤ اهُدنًا الصَّراطَ الْمُسْتَقِ ٥ يَخَافُونَ الْعَذَابَ الْأَلْيِمَ ٥ هُوَنَبَأٌ عَظِيمٌ ٦
 عَنِ النَّبَإِ الْعَظِيم 8 وَعَايَةٌ لَهُمُ الأَرْضُ الْمَيْـتَةُ ٩ إنَّمَا الْحَيَاوةُ الدُّنْيَا لَعَبُّ وَلَهُوْ 10 واَلدَّارُ الْأَخرَةُ خَيرٌ 11 إِنَّ الدَّارَ الْأَخْرَةَ لَهِي الْحَيَوَانُ أدع إلى سبيل ربك بالحكمة والموعظة الحس 12

13 قُلْ يَا أَيُّهَا الْكَافرُونَ 14 ياً يَّتُها النَّفُسُ الْمُطْمئَنَةُ

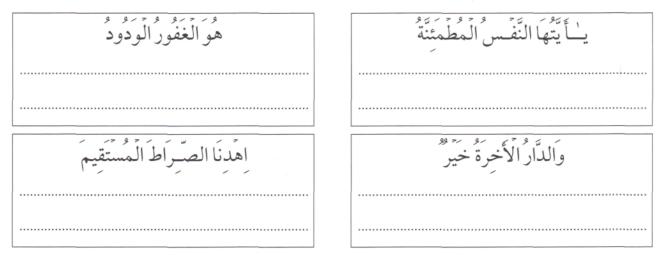
وَالتِّين وَالزَّيْتُون وَطُور سنينَ وَهـٰذَا الْبَـلَد الْأَمِين 15 🔳

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

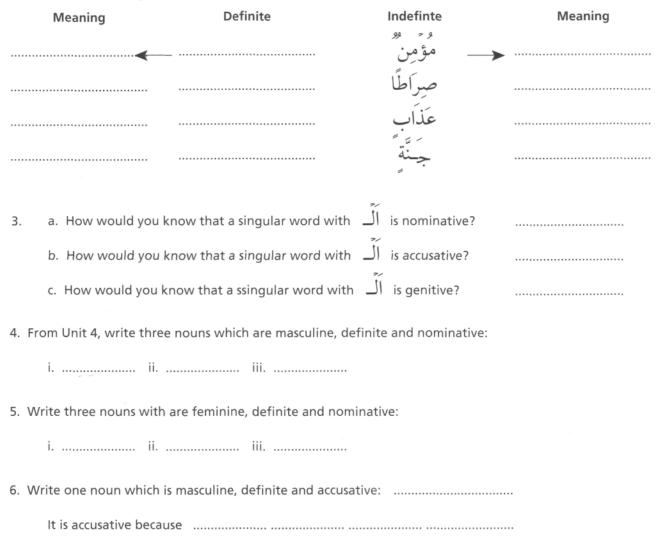
> **Line 15:** The first *j* and the other three separate waws in this line are used for making an oath (qasam). Each of these waws is known as the 'waw al-qasam', and the words controlled by it are in the genitive. Two By Time! وَالْعَصْر ;!by God وَاللَّهِ By Time



1. Copy the Arabic in the spaces provided:



2. Write the following words with the definite article:



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 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

واحد	لَيْلَةٍ	إليه واحد i.	One God
المستقي	م الله الله	ii.	•
جَمِيلٌ	إلى	iii	
مُبَارَكَةٍ	أجرا	iv	
كَريـمًا	الداًرُ	V	
الأخرة	الصِّراطَ	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. iv. v. v.

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

Unit 5 Nouns, and

and adjectives: number

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

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

The word muttagin in line 10 opposite is left un-translated but in line11 is given as those who are 'God-conscious'. Muttagin 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 muttagin 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': هدى

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:*



Dual

The dual of nouns and adjectives is formed from the singular by adding \neg for the nominative and \neg for the accusative and genitive. The \neg at the end of a singular word is changed into a normal \neg 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:

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. Sound plurals are sometimes called 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. رجالُ 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.



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

They are believers. 8: 4

And the disbelievers - they are the wrongdoers. 2: 254

Those - they are the successful ones. 2:5

Those - they are the losers. 2: 27

Indeed these are truly misguided. 83: 32

O my Sustainer! Indeed, these are a people who do not believe. 43: 88

Indeed, God loves the doers of good. 2: 195

And I am not from the polytheists. 6: 79

And know that God is with the muttaqin. 2: 194

This (*lit.* that) is the book - there is no doubt in it ...

...(it is) a guidance for the God-conscious. 2:2

And that is the reward of the doers of good. ${}^{\rm 39:\;34}$

Indeed the hypocrites (shall be) in the lowest depth (of the fire). 4: 145

They both (were) in the cave. 9: 40

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 is accusative because it is controlled by .Some nouns are genitive because they are controlled

those these يمك هم الخاسرون they إِنَّ هُـٰؤُلاًءِ لَض a people they 8 إنَّ اللَّه يُح doubt ٩ وَمَا أَنَا مِنَ الْمُشْ 10 و أعلمُوا أَنَّ الله مع 11 ذ'لك الكتاب لاريب فيه 12 هُدًى لِلْمَتَّ 13 ذ'لك ح: المنافقين في الدرك الأس 15 هُمَا في الْغَار

أو لأئكَ هُ وَلائكَ هُم قُومُ

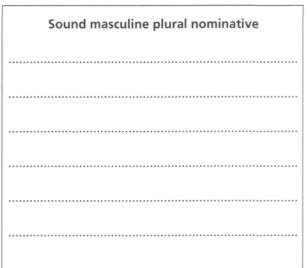
يومبون believe he loves يُحَبُّ doubt

by a preposition such as مِنْ *from*, مِنْ *for*, or مع *for*, or مع A noun may also be genitive because it shows possession - see الْـمُحَسنينَ in line 13. *Lines 6 & 7:* أَوْلاَتُكَ *those*, is the plural both of ذالك and أَوْلاَتُكَ *those*, is the plural both *i Lines 4 & 5:* مَانَ *these*, is the plural of both *a i b these*, is the plural of both *a i i b these*, *i these*, *these*, *th* Unit 5

Exercises

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

Sound masculine plural accusative & genitive



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

Sound masculine plural accusative & genitive	Sound masculine plural nominative	Singular
		صابر م
		صادق ً
		صالح عاما
		على ميل

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		Meaning
	الكافرون	ح الْمُؤمنون	the believers
~~~	الظالَمون	ٱلْـمُحَسنُونَ	
	الكأذبون	الصادقون	the truthful ones
the heedless ones	الغافكون	الْمُتَّقُون	
	الخاُسِرون	الْــمُفْلِحون	

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.

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 ..... .

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

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

7. Read and memorize the following

- a. Indeed God is with the Muttaqin.
- b. Indeed God is with the patient ones.
- c. Indeed God loves the doers of good.
- d. Indeed God loves the repentant ones
- e. And He loves the purified ones.

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

a. The word ٱلْمُتَّقِينُ in 7 (a) above is because
b. The word الصَّابِرِينَ in 7 (b) above is because
c. The word الْمُحْسَنِينَ in 7 (c) above is because
d. The word النَّـوَّ إَبِينَ in 7 (d) above is because

هُ وَ إله واحد والكافرون .....الظَّالِمون ..... في الْغارِ وهو على صراط م

## 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.

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 ayat 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.

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

	Plural	Dual	Singula
nominative	مُسَلِّمَاتٌ	مُسَلِّمَتانِ	مُسَلِّمَةٌ
accusative	مُسَلِّمَاتٍ	مُسْلِمَتَينِ	مُسْلِمَةً
genitive	مُسَلِّمَاتٍ	مُسْلِمَتَينَ	مُسَلِّمَةٍ

You would note that for the sound feminine plural, the ta' marbutah of the singular becomes  $\exists v = 1$  in the nominative and  $\exists v = 1$  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 Plural

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

- i. the adjective of such a broken plural noun will be feminine singular;
- ii. the pronouns used to refer to a broken plural noun will be feminine singular;
- iii. 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 هي he, هي she, هُمَّ they. These are known as 'separate' pronouns.

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

Plu	ural	Dua	I	Sing	ular	
they	هم	they both	هُمَا	he, it	ء ۔ هو	3.m.
they	هن ً	they both	هُمَا	she, it	هي	3.f.
you	أنتم	you both	أنتما	you	أُنْتَ	2.m.
you	أَنْــتُنَ	you both	أنتما	you	أُنْتِ	2.f.
we	نَحَنُ	we	نَحْنُ	I	أنا	1.m.&f.

The pronouns in the first two lines of the chart are referred to as <u>'third person'</u> 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  $\vec{i}$  is there to distinguish it from similarly spelt words, and is not pronounced. So  $\vec{i}$  is pronounced *ana*, not *ana*.

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

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

Indeed, the men who submit and the women who submit and the believing men and the believing women ... 33: 35 Surely in that is a sign for the believers. 15: 77

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

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

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

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

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

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

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

They are not their mothers. 58: 2

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

They are a people. 51: 53

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

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 بَعْضِ lit. some of them are protectors of some.

Line 4: اَيَةً is accusative because it is controlled by اَلَنَ Note the lam of emphasis.
 The preposition ل means 'to' or 'for'. The alif of اَلَ is dropped when preceded by .
 ل + اَلْمُؤْمِنِينَ = للْمُؤْمِنِينَ
 Line 9: The preposition عَنَ normally means 'concerning' but here means 'on'.

Unit 6

Exercises

Meaning in English	Du	99	ngular	Meaning in English
*	بَتَان	: الأ	جنة	
		 ئىتە	فِی جَ	
			عَيْنُ	a spring
			رَسُوا	·····
2. In the spaces below, write the five pro-	onouns mear	ning 'you' in Ara	bic:	
(m. p.)		(f. s.)		
(f. p.)		(m. s.)		
		(m. & f.	dual)	
3. Write the three pronouns in Arabic for	or 'they':			
(m. p.)	(f. p.)	(m. & f	. dual)	
4. Fill in the blanks. Start from the right				
Feminine plural	Mascul	ine plural		Masculine singular
عَابِدَاتٌ	ون	عَابِدُ		عَابِد
	ڹۘ	قانِتُو		
صَابِراتٌ		2		
حَافَظًاتٌ				
				مت الح
5. Fill in the blanks with the correct for		<i>q</i> = <i>q</i>	nplete t	he translation. Put in all vowels.
Meaning in English Plui		Singular		Meaning in English
They are		مؤمن		is a
They are	هن		هى	
You are	أنـتم		أنت	
You are	أنتن		أنت	
We (m.) are	نحن		أنا	I (m.)
We (f.) are			أنا	I (f.)

6. Fill in the blanks with the	e correct form of the wo	و میں میں and com	plete the translation.
Meaning in English	Plural	Singular	Meaning in English
They (m.) are	مسلمون		is a Muslim. هر
They (f.) are	مسلمات [®]	ى مسلمة	هم She هم
You (m.p.) are Muslims.			أن
You (f.p.) are Muslims.			أنْ You (f.s.) are a Muslim.
We (m.) are Muslims.			ا أنا (m.) am a Muslim.
We (f.) are Muslims.			I (f.) am a Muslim.
7. Read verse 35 of S <u>u</u> ratu-l	Ahz <u>a</u> b, s <u>u</u> rah 33. (See S	selection 63 in <i>Selectio</i>	ns from the Qur' <u>a</u> n).
a. Copy the whole ver	se in the space below.		
b. Underline in red all	the words which are m	asculine plural.	
c. Underline in blue a	Ill the nouns which are t	eminine plural.	
(Note that the r	انَ آن اouns controlled by	are in the accusative	Note also that the long vowel 'a'
	as a 'hanging' alif in th		
Suratu-l Ahzab, verse 35:	5 5		1 1

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

Dual Acc. & Gen	Singular	Dual nominative	Singular
	مَشَرِق		ج جنة
	مَغَرِب		زوج 🕅
	بَحْر		م <u>عين</u>
	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:

from مِنۡ from

◄ رَسُولُهُ	_۵	رسُول +
his messenger	his	messenger
رَبْهَا	ها	رَبُّ +
her Sustainer	her	Sustainer

2. attached to a preposition, as in:

	9.7	و	
	منه	4_	+
fr	om him	him	
	منَّهَا	ها	+
fre	om her	her	

إِنَّهَا and إِنَّهُ as in: إِنَّ and إَنَّهُ

4. the object of a verb, as in:

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

Plura	al	Dua	ıl	Sin	gular	
them, their	هم/ هِم	them both, their	هُمَا/ هِمَا	him, his/ it, its	a_ a_ /o_ o	3.m.
them, their	هُنَّ/ هِنَّ	them both, their	هُمَا/ هِمَا	her/ it, its	ها	3.f.
you, your	کم	you both, your	كُمَا	you, your	<u>s</u>	2.m.
you, your	كُنَّ	you both, your	كُما	you, your	5	2.f.
we, our	نَا			me, my	ے اے ًا بنی	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 (ها ) have two different forms, e.g. هـ. and ... The form having a dammah is used if the preceding vowel is a dammah or fathah, eg. رَبُّهُ , and

The form having a kasrah is used if the preceding vowel is a kasrah or there is a preceding a suk<u>u</u>n on a <u>ya</u>', e.g.  $\vec{v}$ , and  $\vec{z}$ .

For the 1.m. & f. attached pronoun من , the word to which the ن is attached must be made to end in a kasrah to which a vowelless ya' is added, e.g. رَبَّى my Lord. The exception to this is words like (عَلَى + ىَ) عَلَى where the view ( عَلَى + مَا عَلَى afat-hah is used. The is used with verbs and after prepositions or particles ending with is , e.g. بَعَلَنَى e.g. مَنَّى + نِي = مِنَّى from me.

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

Indeed you are His messenger. 63: 1

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

He (was) in her house. 12: 23

You alone we worship. 1:5

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

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

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

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

I am the servant of God. 19: 30

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

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

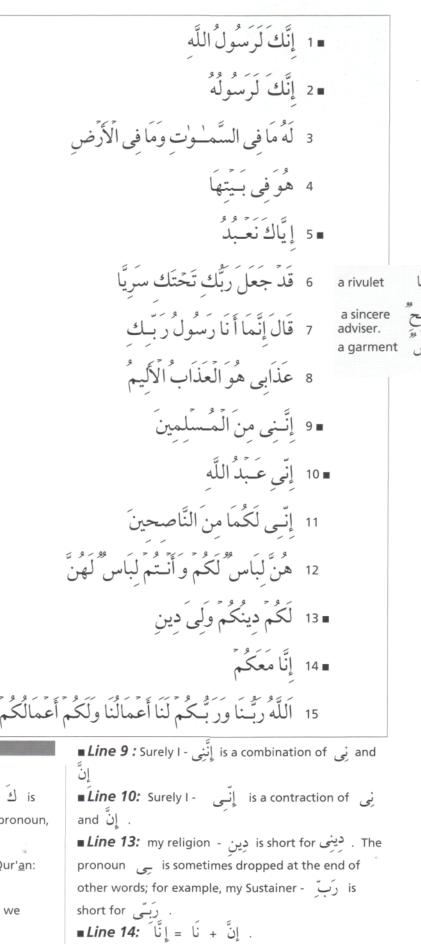
To you your religion and to me, my religion. 109: 6

Surely, we are with you. 2: 14

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

Notes for text above

Lines 1 & 2: Note the 'lam of emphasis'.
 Line 5: The particle إِيَّا : The pronoun َنْ is attached to إِيَّا which gives emphasis to the pronoun, thus conveying the meaning of 'You alone'.
 Other pronouns are attached to إيَّا أَنْ in the Qur'an:
 (in the qur'an: إِيَّا مَ , me alone;
 (jet alone; إَيَّا حُمْ them alone; إَيَّا حُمْ
 (jet alone, إَيَّا حُمْ



Unit 7 Exercises

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

			9.97/		g g 7/
a.	his	heart	قلبه	=	قلب +_ه
b.	His			=	عَايَاتِ +_مِ
с.				=	بيت <u>+</u> ها
d.				=	رَبُ + كَ
e.				=	<u>تَحْتَ + ك</u>
f.				=	أَجَر+.ي
g.				=	جَسَابُ + هُمْ
h.				=	إلـه.+.كُم
i.				=	دِينُ.+.كُمُ
j.		<u> </u>		=	رَبُّ +. نَا

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	رَيْجُكَ	The	<u>اک</u>	refers to	
b.		plot	کیا ہم	The	هم	refers to	
c.	against		عَلَيْهِمْ	The	هم	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.

b	a.	 	مَالُهُ	The	ہ 4	refers to	
c	b.	 wife	امر أته	The	ہ ے	refers to	
	c.	 neck	جيدِها	The	ها	refers to	

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

		/ w/ 7 2/7
a.	Read in the name of	اقُر أَبِاسُم رَبَّكَ
b.	So (is)	فلهم أجر
c.	So pray	فَصَلَّ لِرَبِّكَ
d.		صَلاَتهم

5. Complete each row by adding the attached pronoun to the word at the top of the column. Read each word you have written and say its meaning in English.



7. Link the English with the Arabic.

a. Indeed I am a plain warner to you from Him.

b. Surely we (belong) to God .

c. In their hearts (is) a disease.

d. Our Sustainer! Surely You ...

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: فِي ; on; فِي in; فَتْ about. We have noted that a word controlled by a preposition is genitive.

This Unit lists more prepositions used in the Our'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:

- by, with, in.

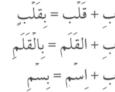
し - to, belonging to, for;

The letter  $\preceq$  as, like - is not a preposition but acts like one.

for whoever to people

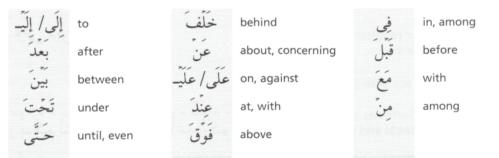
for God





Note: the alif of the definite article  $\hat{J}$  is omitted when it is preceded by , . لِ + الرَّسُولِ = لِلرَّسُولِ and ل + لنَّاس = للنَّاس :for example If a word begins with a ot , the whole of the definite article  $\, J$  is omitted, ل + اَللَّيل = لِلَيل ل becomes ل becomes ل لى exception ; لَكُمُ ، لَكَ ، لَهَا ، لَهُ ; exception

### Separate prepositions



'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 مع , لَ are used to indicate possession as well: . 'can all mean 'he has عنده and معَهُ ، لَهُ

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

فغر له He forgave him (lit: he forgave *to* him).

Seek protection! We believed honour حرام sacred, inviolable الأقصر the further

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

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

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

and they are not believers. 2:8

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

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

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

From before the Prayer of dawn. 24: 58

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

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

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

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

Indeed the religion with God is Islam. 3: 19

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

Peace (be) on you! 39: 73

Notes for text above

Line 1: The preposition مِن has a fat-hah on the مِن instead of a suk<u>u</u>n for linking it to the following word.

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

Line 2: The word الله is genitive because it indicates possession.

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

فَاسْتَعَذُّ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيم 1 بسم الله الرَّحْمن الرَّحيم 2 وَمَنَ النَّاسِ مَنْ يَقُولُ ءَامَـنَّا بِاللَّهِ وَبِالْيَوْمِ الْأَخِرِ 3 ٤٤ ومَا هُمْ بِمُؤْمَـنينَ وَ لَلَّه الْعَزَّةُ وَلَرَسُولِه وَلَلْمُؤَمِنِي 5 مِنَ الْمُسَجِدِ الْحَرَامِ إِلَى الْمُسْجِدِ الْأَقْصَى 6 عانية من فضّة 7 منَّ قَبَّل صَلَاوة الْفَجَر 8 وَمِنْ بَعًد صَلَاوة الْعِشَاء 9 إِنَّمَا أَمُوالَكُمُ وَ أَوْلَادُكُمُ فَتُـنَةً 10 وَاللَّهُ عَنْدَهُ أَجْرُ عَظِيمٌ 11 عند المسجد الحرام 12 إِنَّ الدِّينَ عَنَّدَ اللَّه الْإِسْلاَمُ 13 إِنَّ اللَّهَ مَعَ الصَّابرينَ 14 15 سَلَامٌ عَلَيْكُمُ

beginning with مَا Now notice the بِ attached to مَا In negative sentences beginning with مُوَّمَنِينَ (not̃) or لَسَتَ (he is not), لَسَتُ (l am not), لَيَس vou are not), the following noun is often prefixed by the preposition بِ which is not translated: e.g. He is not a poet.

Am I not your Lord? أَلَسْتُ بِرَبِّكُمْ

Unit 8	
Exercises	

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

أَعُو ذُبالله من الشيطان الرجيم a. i. The word بالله ends with a kasrah because it is controlled by ..... ii. The word الشيطان is genitive because it is controlled by ...... iii. The word الرجيم is genitive because it agrees with ...... بسم الله الرحمن الرحيم b. ..... i. The word ends with a kasrah because it is controlled by ..... ii. The word الله is genitive because it indicates ...... iii.The words الرحيم and الرحيم are genitive to agree with the word ...... Practice writing (a) and (b) until you can do so correctly from memory.

حتّى في مع من

..... لَيْلَةِ الْقَدَرِ سَلاَمٌ هِيَ ..... مَطْلَعِ الْفَجَرِ

مسجد الحرام ..... المسجد الأقصر

_____

..... دِين اللَّه

لله ما..... ال

وَمَاً .....قُرَّض

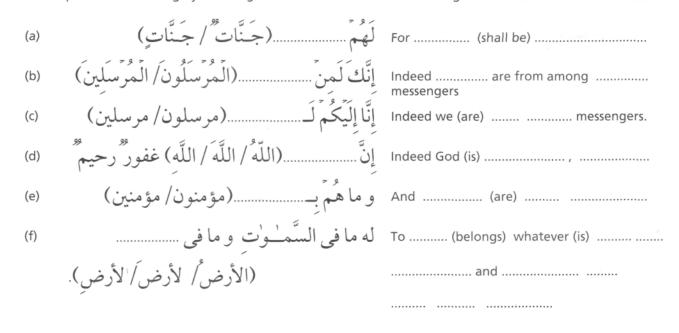
2. For the spaces in the Arabic below, select the correct preposition from the following:

Put in all missing vowels and signs:

- a. In the night of power.
- b. Peace it (is) until the rising of the dawn.
- c. In the religion of Allah.
- d. From the evil of an envious one
- e. They are on guidance from their Lord.
- f. In their hearts is a disease.
- g. Indeed Allah is with the patient ones.
- h. From the Sacred Mosque to the Further Mosque.
- i. To God (belongs) whatever (is) in the heavens and whatever (is) in the earth.

3. Read Selection 2 (Surah al Baqarah, verses 1-5) and identify all the prepositions. There are ten altogether. Notice: from what  $\int a = a = a = a = b$ 

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



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

6. Put in the vowels. Copy the Arabic. She has a great throne. لها عَرَشٌ عظيم (a)

(b)

طيبة/طيبة)

(d)

(c)

And they shall have their reward with their Lord. We shall have our deeds and you shall have your deeds. To you your religion and to me my religion.

# and إنَّ "her sisters"

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

The word العصر has the sense of time through the

**Consider Time** 

ages. It also means afternoon. There are many words in the Qur'an for time. وقَتْ - the time of day; وقَتْ - a day or an aeon in time; دَهَر - a period of time; مَاعَةً

#### moment.

The verses in line 2 are the first of Suratu-l 'Asr. This short surah 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 surah summarizes the Qur'anic view of histor y and human worth and success. It was a habit of some Companions of the Prophet to recite Suratu-I 'Asr at the end of their meetings.

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 أَنَّ .

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

In the above sentence, the word اللَّهَ 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 نَعْفُورٌ is called 'the predicate of 'إِنَّ . It is singular and ends with dammah. The word for predicate in Arabic is خَبَرُ and means 'information'. The predicate gives information about the noun of إِنَّ . The predicate of أَنْ - if it is a noun or adjective - is in the nominative.

### Some more examples - read from right to left:



اِنَّ Noun of اِنَّ ۱r اِنَّ اَللَّهَ ۱r اِنَّ أَرْضَ اللَّهِ ۱r اِنَّ الْمُنَافِقِينَ

إن Indeed God is Knowing, Wise.

Indeed God's earth is spacious. Indeed the hypocrites are liars.

There are other particles, known in Arabic grammar as 'the sisters of  $\frac{1}{2}$ ' which have the same effect as  $\frac{1}{2}$ . The frequently used ones in the Qur'<u>a</u>n are:

 Predicate
 Noun

 Predicate
 Noun

 And that (all) grace is in God's

 فَضَلَ
 الفَضَلَ

 فَضَلَ
 الفَضَلَ

 And that (all) grace is in God's

 hand.

 فَضَلَ

 السَّاعَة

 موريب محمول

 ما perhaps the Hour is near.

 وَلَخَنَ
 أَكْثَرَ النَّاسِ

 But most people do not know.

 وَلَخَنَ
 أَحُثَرَ النَّاسِ

 لاَ يَعْلَمُونَ
 المُنَافِقِينَ

 لاَ يَعْلَمُونَ
 المُنَافِقِينَ

أن and 'her sisters' are often used with attached pronouns. The following combinations occur in the Qur'<u>a</u>n:



22

إِنَّ ٱلْأَرْضَ لِلَّهِ Indeed the earth belongs to God. 7: 128	1
By Time! Surely the human being is in الإِنْسَانَ لَفِي خُسَرٍ	2
إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ Truly, the mercy of God is near. 7: 56	3
Indeed, in that is a sign for the believers.	4
اِنَّ ٱلْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ ٱلْفُجَّارَ لَفِي جَحِيمٍ and the corrupt shall be in hell. 82:13-14	5
إِنَّ ٱلْمُنَافِقِينَ لَكَاذِبُونَ	6
The righteous shall be in gardens and in bliss. 10: 45 and 52: 17	7
وَ اعْلَمُوا أَنَّ فِيكُمُ رَسُولَ اللَّهِ And know that among you (is) the messenger of God. 49: 7	8 🔳
And that (all) bounty is in God's hand. 57: 29	9
وَ لَـٰكِنَّ ٱلْمُنَافِقِينَ لاَ يَفْقَهُونَ _{63: 7}	10 🔳
إِنَّهُ الْحَقَّ مِن رَّبِّكَ وَلَكِنَّ أَكْشَرَ النَّاسِ لاَ يُؤَمِنُونَ It is the truth from your Lord, but most	11 🔳
لَعَلَّ السَّاعَة قَرِيبٌ Perhaps the Hour is near. 42: 17	12
وَٱللَّهُ عَلَى كُلِّ شَتَىء قَدِيرُ And God over everything is Powerful. 2:	13
اِنَّ ٱللَّهُ عَلَى كُلِّ شَى ءٍ قَدِيرُ Powerful. 2: 20	14
وَ لَـٰكِنَّ اللَّهَ ذُو فَضَلٍ عَلَى الْعـٰ لَمِينَ لَعَـٰ مَعِينَ اللَّهَ ذُو فَضَلٍ عَلَى الْعـٰ لَمِينَ ال	15 🔳
Notes for text above	
Line 8: The word اعْلَمُوا - Know! - is a verb and is عُصَر time; mid-	
imperative plural. afternoon	
Line 10: The words لايفقهون mean 'they do not	
understand'. قريب near	
<ul> <li>Line 11: لا يَوْمنُون means 'they do not believe'.</li> <li>Line 15: The word ذُو means 'possessor of'. It is</li> </ul>	
masculine and nominative. The word which comes to understand	

after it is in the genitive.

# 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)	
a. \	iiviv.
	ii
	iii
b. v	write the plural nouns which are accusative because they are controlled by إِنْ
	I
	ii iv
3. Write t nouns wh	hree sentences, each with one of the following words: اَّنَّ ، لَعَلَّ ، لَــُحِنَّ. Underline the ich are controlled by these particles.

6
÷
5

i.       ii.       v.         iv.       v.       vi.         iv.       v.       vi.         5. a. Write five prepositions from the Arabic text of Unit 9.         i.       ii.         ii.       iii.         iv.       v.         b. Write five prepositions from the Arabic text of Unit 9.         i.       iii.         ii.       iii.         iv.       v.         iii.       vi.         iii.       vi.         iii.       vi.         iii.       vii.         iv.       ix.         v.       x.         c.       Fill in the blanks below. Put in all vowels.         Plural - Nom. & Acc.       Plural - Nominative         iii.       and         iii.       and         iii.       and         iii.       and         iii.       A devout person         iii.       and         iii.       and         and       and         and       and         and       and         iii.       and         and       and         b.       and <th></th> <th>Unit 9 which are feminine:</th> <th></th> <th></th>		Unit 9 which are feminine:		
5. a. Write five prepositions from the Arabic text of Unit 9.         i	i	ii	v	
i	iv	V	vi	
<ul> <li>b. Write ten words in the genitive which are controlled by a preposition. Give the meaning in Engli each word.</li> <li>i</li></ul>	5. a. Write five preposit	tions from the Arabic text of	Unit 9.	
each word.         i.       vi.         ii.       vii.         iii.       vii.         iv.       ix.         v.       ix.         v.       x.         6. Fill in the blanks below. Put in all vowels.         Plural - Nom. & Acc.       Plural - Nominative         Singular       Meaning in English         مسلمة       مسلمة         A Muslimah         ماليدة         ماليدة         ماليدة         A devout person	i ii		iv	. v
i.       vi.         ii.       vii.         iii.       viii.         iv.       ix.         v.       ix.         v.       x.         6. Fill in the blanks below. Put in all vowels.         Plural - Nom. & Acc.       Plural - Nominative         Singular       Meaning in English	b. Write ten words in th	e genitive which are controll	ed by a preposition	. Give the meaning in Engl
ii.	each word.			
iii.	i,	vi	_1	
iv ix ix v X X 6. Fill in the blanks below. Put in all vowels. Plural - Nom. & Acc. Plural - Nominative Singular Meaning in English A Muslimah مسلمة A worshipper عابدة A devout person	II	vii		
<ul> <li>v X</li></ul>	III	viii		
6. Fill in the blanks below. Put in all vowels. Plural - Nom. & Acc. Plural - Nominative Singular Meaning in English مسلمة A Muslimah مسلمة معابِدة A worshipper مانية A devout person				
Plural - Nom، & Acc. Plural - Nominative Singular Meaning in English مسلمة A Muslimah عابدة A worshipper قانتة A devout person	iv	ix		
A worshipper عابدة A devout person				
A worshipper عابِدة A devout person	v 6. Fill in the blanks belo	w. Put in all vowels.		Meaning in English
A devout person	<ul> <li>v</li> <li>6. Fill in the blanks belo Plural - Nom. &amp; Acc.</li> </ul>	w. Put in all vowels.		
	<ul> <li>v</li> <li>6. Fill in the blanks belo Plural - Nom. &amp; Acc.</li> </ul>	w. Put in all vowels. Plural - Nominative	Singular مىلمة	A Muslimah
A prostrating perso - صابِرة A patient person	v 6. Fill in the blanks belo Plural - Nom. & Acc.	w. Put in all vowels. Plural - Nominative	Singular مسلمة عابِدة	A Muslimah A worshipper
A patient person	v 6. Fill in the blanks belo Plural - Nom. & Acc.	w. Put in all vowels. Plural - Nominative	Singular مسلمة عابِدة قانِتة	A Muslimah A worshipper
	v 6. Fill in the blanks belo Plural - Nom. & Acc.	w. Put in all vowels. Plural - Nominative	Singular مسلمة عابِدة قانِتة	A Muslimah A worshipper A devout person

### Possession -

the Id<u>a</u>fah 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** All<u>a</u>h.

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

and means مُضَاف is called the كِتَابُ the first noun ، كِتَابُ اللَّهِ and means

'**the** book'. The mud<u>a</u>f (meaning <u>'linked'</u>) is always <u>definite</u> even though it does not have the definite article .

which means 'linked to it'. It مضاف إليهِ is called the اللَّهِ

shows the possessor and in this example means 'of Allah'. The mud<u>a</u>f ilayhi is always in the genitive. Below are some examples of the id<u>a</u>fah construction. Read from right to left.

mudaf ilavhi

mudaf

(من)

- 1 the night of Power
- 2 with the Sustainer of mankind
- 3 (from) the evil of an envious one
- 4 the Lord of the two easts
- 5 the Sustainer of the worlds
- 6 the Sustainer of the heavens
- 7 two messengers of your Lord
- 8 the wrongdoers of themselves

Nouns in the dual and masculine sound plural lose their final  $\dot{\upsilon}$  when they are mudaf.

In example 7 above, the dual رَسُولاَن has lost its . In example 8 above, the plural ظَالمينَ has lost its .

### Awesome vastness

is the sound الْعَالَمِينَ

masculine plural of العالم

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

ليلة القدر

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 هَــذا this, comes between the mud<u>a</u>f and the mud<u>a</u>f ilayhi الَــبَيَّت . Demonstratives like هَــٰذا and 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 mud<u>a</u>f and so is definite. An adjective describing such a word will therefore have the definite

article. e.g. عند بيتك المكرّم - near Your sanctified house.

The word بيت is definite because it is a mud<u>a</u>f. Its adjective مُكَرَّم must also

I seek refuge to whisper whisperer heart, chest/pl. a thousand

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

24

In the name of All<u>a</u>h, most Gracious, most Merciful. 1: 1

All praise is for All<u>a</u>h, the Sustainer of the worlds, the most Gracious, the most Merciful 1: 2-3

Ruler of the day of Judgment. 1: 4

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

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

who whispers into the hearts of people 114: 5

from among the jinn and mankind. 114:6

When God's help comes. 110: 1

For the security of the Quraysh, their security during the journey of winter and of summer ... 106: 1-2 let them therefore worship the Lord of this house. 106: 3

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

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

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

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

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

### Notes for text above

Line 2: The word للله ends with a kasrah and is genitive because it is controlled by the preposition .
 The words منه الرّحيم , الرّحمن are all in the genitive in apposition to or agreeing with .
 Line 4: The word رَبّ is in the genitive because it is controlled by the preposition .
 The following words and النه and النه are in the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because the genitive because they are in apposition to read the genitive because they are in apposition to read the genitive because the genit because the genitive because the genitive

1 بسبِّ اللَّه الرَّحْمَان الرَّحيم ٱلْحَمَدُ للَّه رَبَّ الْعُـ 3 ملك يَوم الدّين 4 قُلُ أَعُوذُ برَبّ النَّاس مَلك النَّاس 5 إله النَّاس منَّ شَرَّ الْوَسُوَاس الْخَنَّاس 6 الَّذِي يُوَسَوسُ فِي صُدُور النَّاس ٥٠ من الجنَّة والنَّاس 8 إذا جاء نصر الله ٩ لإيلاف قريش إيلافهم رحلة الشـتاء والصر 10 فَلَيْعَبُدُوا رَبَّ هُـٰذَا الْهُ 11 لَيْلَةُ الْقَدَر خَيَرٌ من أَلَف 12 رَبُّ الْمَشَرِقَـيِّن وَرَبِ 13 إِنَّا رَسُولاً رَبِّكَ 14 رَبُّ السَّمـٰوٰت وَالأَرْضِ وما بيـــٰ 15 رَبُّكُمُ وَرَبٌ ءَابَاءكُمُ الأَوَّلِينَ

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

Line 7: The word النّاس is genitive because it is controlled by the preposition مِن , from.

Line 9: رحلة is accusative and is used as an adverb: 'during the journey'.

**Line 15:** The adjective الْأُوَّلِينَ is genitive to agree with its noun مَا بَاء which is the mud<u>a</u>f ilayhi of .

# Unit 10 Exercises

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



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

(a)	قُلِّ أعوذ برب النَّاس	
(b)	ملك الناس إلـه الناس	
(c)	من شرّ الوسواس الخناس	3 ~
(d)	الذي يوسوس في صدور الناس	
(e)	من الجنة و الناس	

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).
in (b) above is genitive because it is النَّاسِ
v. The word إلي in (b) above is genitive to agree with in line (a).
vi. The secod النَّاسِ in (b) above is genitive because it is

in (c) above is genitive because it is controlled by
viii. The word الْوَسَوَّاس in (c) above is genitive because it is
x. The adjective لَخَـنَّاسِ َ in (c) above is genitive because it agrees with
، The word النَّاسَ in (d) above is genitive because it is
ki. The word الْجِنَّةِ in (e) above is genitive because it is controlled by
is genitive because it is controlled by

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

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

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:

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

.Those - they are the	وللبيك هُمُ الظَّالِمُونَ
	ولـٰـــبِّكَ هُمُ الْحَاسِرُونَ
	ولــٰـئِكَ هُمُ الْمُفْلحُونَ

