

## Arabic Lesson 1: Nouns &amp; Adjectives

**Notes on Lesson & Translating Exercise**

Take note of following definitions & grammatical rules:

1. *Tanwin* indicate that a word is indefinite. However, a considerable number of words **do not** take tanwin, such as *أُولُ* and *آخِرُ* i.e. other, first
2. The definite article *أل* is prefixed inseparably to a word
3. Function of vowel *a* (fatha) in the article *al* – only used at the beginning of a sentence as words cannot begin with an unvowelled consonant. In other places a *wasl* (~) sign is replaced in lieu of fatha, indicating to link the *l* of article to the last vowel of the preceding word.
4. Why do you think *الرَّحِيمُ* is written as al-Raheemu (p. 9) instead of ar-Raheemu in transliteration?
5. Discuss use of long vowel over the word Allah in text & transliteration (p. 10).
6. What do you understand by the phrase, ‘And adjective used attributively’ on p.11?
7. A definite noun followed by indefinite adjective is a complete sentence. The two words are known as ‘a subject and predicate’ (p. 11). Such a sentence does not require a verb. On the other hand a definite noun followed by a definite adjective will be a phrase.
8. The sentence *الْكِتَابُ الْمُبِينُ* (12:1) is translated as “the manifest/clear book.” Why don’t we translate it as, “the manifest, the book?” what is the function of *al* in the word *mubeen*?  
A: it does not sound correct in English, it is a literal translation; *al* on *mubeen* is there because the adjective follows the noun in definiteness.
9. The sentence *كِتَابٌ كَرِيمٌ* (27:29) has been translated as ‘a noble letter’ (AQQ), ‘an honorable letter,’ (MHS) and ‘a letter worthy of respect’ (AYA). Why letter and not book for *kitaab* and why not generous for the word *kareem*?
10. Note sentence 5 in Ex 1 (p. 14) in the text has been slightly changed. The original verse is *وَالْقُرْآنُ الْمَجِيدُ* (50:1) but the in the exercise it is *الْقُرْآنُ الْمَجِيدُ*. Function of *waw al-Qasam*.
11. The sentence *الْقُرْآنُ الْعَظِيمُ* (No. 8, p.14) has been slightly changed from what appears in verse 15:87. Also, it has been translated as ‘the great Qur’an,’ (AQQ) and ‘the grand Qur’an’ (MHS & AYA). Observe these minor differences as students of language.
12. Note difference between *رَحْمَةً وَاسِعَةً* (No. 9, p. 14) & v. 6:147 and differences in translations: ‘all-embracing mercy,’ (AQQ) and ‘All-encompassing mercy’ (MHS).
13. Verse 20:22 (line 10, p. 15) has been rendered as ‘another sign’ (AQQ), and ‘another token’ (MMP).
14. Note sentence 29 (p. 15) has been slightly changed from v.58:21. It has been translated as: Allah is all-strong, all-mighty (AQQ), Allah is Strong, Mighty (MHS), Allah is Strong, Almighty (MMP), and Allah is One full of strength, able to enforce His Will. (AYA).

**Holy Qur’an translators:** AQQ = Ali Quli Qarai, AYA = Abdullah Yusuf Ali, MAA = Mir Ahmed Ali, MHS = Mohamedali Habib Shakir & MMP = Muhammad Marmaduke Pickthall