

# QUR'ANIC LANGUAGE MADE EASY

Basic Grammar Required  
to Understand the Qur'an  
*Hafiza Iffath Hasan*



**IQRA' International Educational Foundation**

# Part of a Comprehensive and Systematic Program of Islamic Studies

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Qur'anic Language Made Easy

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*Dedication*

*To My Parents  
And  
to All Those Who Are Engaged  
In Learning And Teaching  
The Qur'an.*

## *IQRA's Note*

Mrs. Iffath Hasan's textbook, *Qur'anic Language Made Easy* is a welcome addition to *IQRA's* growing list of books teaching the Arabic language. During the last few years Iffath Hasan has emerged as a popular teacher of Arabic in Greater Chicago area, whose classes overflow with enthusiastic students. Her students are non-Arabic speaking ladies of all ages who make special effort to attend to her classes to enhance their knowledge of Arabic in order to better understand the Qur'an in its original language.

*Qur'anic Language Made Easy* is a response to the demands of her students to transform her notes and methodologies in a properly produced textbook. Our initial reluctance to publish another book on Arabic Language was overcome as we began to receive positive opinions from some of our reviewers who appreciated the texts simple and direct approach. We hope the novice will find this book a helpful guide to the language as they aspire to open the door to the Message of the Qur'an. The Qur'an is a miracle in both perfection of language and purity of message. Allah ﷻ Himself promised:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Indeed We have revealed this Dhikr (The Qur'an) and We shall safeguard it.*  
(Al-Hijr 15:9)

The Qur'an was revealed to an unlettered ('*Ummi*) Prophet, through an unlettered community, for the entire humankind to guide it to the straight path of Submission to the Divine Will (*Islam*). It was revealed over a period of 23 years. Initially it was written on stones, parchment, cloth and bark; but it was also preserved in the hearts of the Companions of the Prophet ﷺ. It was compiled into book form during the reigns of the first two "Rightly Guided" Caliphs Abu Bakr ؓ and `Umar ؓ then finally standardized by the third Caliph Uthman ibn `Affan ؓ. Allah ﷻ has promised to safeguard the Qur'an in every respect and the Book itself is a living testimony to this Divine promise:

- Its language has been preserved without one iota of change from the time of its revelation.
- It has been memorized by millions of Muslims who can recite it from memory.
- It is recited by *Muqris/Qaris* (articulate reciters), as the Prophet ﷺ and his Sahabah ؓ recited it.
- Its meaning and message has been preserved through the direct line of theologians ('*Ulama*') who spend their lifetimes in learning its message and disseminating it to others.
- Thousands of seminaries (*Madaris*) across the world continue to preserve the message and teach it to others.

Although preservation of the Qur'an and its message is guaranteed by Allah ﷻ Himself, it has been accomplished through His chosen servants who have maintained its study through their sincere and tireless efforts. The author of *Qur'anic Language Made Easy* Iffath Hasan is a *Hafiza* (one who has memorized the entire Qur'an) as well as Arabic teacher who is now opening the door of Qur'anic understanding to eager believers, *al-HamdulilAllah*.

We pray that Mrs. Iffath Hasan and *IQRA' International Educational Foundation* as an institution will be counted among those chosen of Allah's servants who carried out His Will in this life and will meet at the Heavenly Pond (*al-Hawd*) with the Messenger of Allah ﷺ. For indeed the Prophet Muhammad ﷺ assured us:

*"The best among you are those who learn the Qur'an and teach it to others."*

(Sahih al-Bukhari)

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## *Preface*

Why learn Arabic at all? It should be reason enough that the timeless speech of Allah, the Glorious Qur'an, was revealed to humanity in Arabic. However, if we truly believed that, we would not be so ignorant of even the simplest grammatical concepts, which would otherwise help us to make sense of the Word of the Creator, Most High.

Of course there are those of us who will argue that learning Arabic is, at best, a redundant exercise, especially in an age when Qur'anic translations are so readily available. We would reply to this by saying that the true Qur'anic experience cannot be divorced from its Arabic origins. This is something which the rightly guided Ulema' of the Ummah have attested to down through the ages. How is this so?

The simplest example that comes to mind is the Islamic prayer itself. We stand five times a day in intimate conversation with our Lord, yet we do not even know what the nature of the discourse is. How would one benefit from the blessings of the King, if the King knows that His words fall unintelligibly on uncomprehending ears?

The fact is that one of the greatest miracles of the Qur'an is its eloquence, and its ability to turn the hearts of those who hear it recited. It uses the choicest words in what is being said. Ultimately what is being said is being said in Arabic, and what is being said in Arabic is the actual speech of Allah, Most High, in its exact words. And what a difference there is in hearing something from the King himself and hearing it from one of his interpreters! Anyone who has any knowledge of the Arabic language will readily admit that we cannot fully appreciate the depth of as simple a statement as the Muslim testimony of faith: La Ilaha Illa Allah.

Like anything in life, learning Arabic takes time and effort. For those who are willing to make the effort and take a plunge into the endless depths of the beauty of the Qur'an, we pray that this small and imperfect attempt at outlining the basics of Qur'anic grammar and vocabulary will be a worthwhile starting point.

In making the following work accessible to those with little familiarity with the Arabic language, we've attempted to use the simplest terminology in explaining grammatical concepts and functions. Each lesson is also accompanied by a vocabulary list of words found in the Qur'an.

These vocabulary lists have also been put in alphabetical order for ease of reference. All examples found in each lesson are also taken from the Qur'an. In simplifying the material herein, we've deliberately kept out vocabulary words and phrases that do not appear in the Qur'an.

The book is divided into three units. The first unit deals with concepts such as nouns, pronouns, prepositions, and their characteristics. In the second unit, we delve into the verbs and their trilateral roots, as well as basic sentence structure. In the third unit we further explore the vast world of Arabic verbs by examining derived verb forms, and more sentence structures.

Our hope is that this attempt will be sufficient in giving the student of Arabic a very intimate familiarity with the discourse of the Qur'an. If one is interested in continuing studies in Arabic in order to be able to comprehend Ahadith and the many classical Islamic works in Arabic, then we hope that this book will provide a springboard for further study, Insha'Allah. In the meantime, we hope that this work will provide a sufficient guide for the teachers of the language as well as an easy reference for the students.

Whatever good you will find herein is from Allah, and whatever fault you may find herein is mine alone.

Wa ma taw-fiqi illa billah

Iffath Hasan

September 07, 2001

Jumad Al-Thani 20, 1422

## Acknowledgements

I would like to thank the people without whose help this work never would have reached fruition. I would like to thank Anis Daud Matthews who was the first to push me into the ocean of the Arabic language and teach me how to swim; Wasifa Abdul Azeem whose method of instruction I have endeavored to follow in this work; Sara, Sumerah and Nimrah Bakhsh who spent long hours formatting and typesetting the effort you now hold in your hands; all my Arabic students who encouraged me to publish my notes; Brother Shamshad Husain, Sister Siddiqa Qazi, and the entire staff of IQRA' International for helping seeing this project through to completion; my parents who instilled in me a love of the Qur'an from a tender young age; and last but not least, my husband and my sons who supported and encouraged my endeavors since I first started learning the language of the Qur'an. We ask that you please remember them all in your prayers, Insha'Allah.

Acknowledgments for the revised edition:

I would like to give my heartfelt thanks to Sister Raiesa Abdus Samad, who spent countless hours editing and revising this text with me, and Brother Aliuddin Khaja from IQRA' International, who exhibited extraordinary patience with my many questions and final touch ups. I would also like to express my gratitude to Mustafa Saifuddin, who designed the cover for this new edition. May Allah make this book a source of benefit for one and all in this world and the next, ameen.

## **In the name of Allah Most gracious, Most merciful**

This book has been prepared with the intention of helping one understand the Holy Qur'an in an easy and efficient manner. Insha'Allah, if complete instructions are followed, this task will be achieved without much difficulty, Insha'Allah.

1. In order to achieve success, first ask for the help and blessings of Allah ﷻ.
2. Do your best since Allah ﷻ helps those who help themselves.
3. Since the course is cumulative (every lesson builds upon the previous) understanding and knowing every lesson thoroughly before progressing is crucial for success.
4. Since these lessons are prepared especially for the understanding of the Qur'an, fluent reading of the Qur'an is one of the prerequisites of the understanding of the language.
5. Regular reading of a portion of the Qur'an in Arabic, along with the translation, is highly recommended.
6. The memorizing of as many short surahs and ayahs as possible is also highly recommended.

## CONTENTS

Dedication .....	1
Iqra's Note.....	2
Preface.....	3
Acknowledgements.....	4
Contents.....	5
Unit 1 الفصل ١	
Lesson 1 Words .....	11
Lesson 2 Basic Points .....	13
Lesson 3 Pronouns الضمائر .....	14
Lesson 4 Attached Pronouns الضمائر المتصلة .....	17
Lesson 5 Attached Pronouns with Nouns.....	18
Lesson 6 Attached Pronouns with Verbs.....	20
Lesson 7 Prepositions I الحروف الجرّ .....	23
Lesson 8 Prepositions II الحروف الجرّ .....	26
Lesson 9 Nouns I الإسم .....	30
Lesson 10 Nouns II الإسم .....	32
Lesson 11 Descriptive Phrase الصفة الموصوف .....	35
Lesson 12 Possessive Phrase المضاف ، المضاف إليه .....	39
Lesson 13 Nominal Sentence الجملة الاسمية .....	41
Lesson 14 Plural Nouns I الإسم الجمع .....	44
Lesson 15 Plural Nouns II الإسم الجمع .....	47
Lesson 16 Vocabulary of Body Parts .....	50
Lesson 17 Masculine and Feminine Nouns الأسماء المذكر والمؤنث .....	52
Lesson 18 Demonstrative Pronouns I - Near الأسماء الإشارة .....	55
Lesson 19 Demonstrative Pronouns II - Far الأسماء الإشارة (للبعيد) .....	57
Lesson 20 Relative Pronouns الأسماء الموصولة .....	59
Lesson 21 Interrogative Nouns الأسماء الاستفهام .....	61
Lesson 22 I'raab of Nouns in the Form of _ or _ إعراب الإسم - المنصوبات .....	64
Lesson 23 I'raab for Nouns إعراب الإسم .....	70
Lesson 24 Unchangeable and Changeable Nouns الأسماء المبنى و العرب .....	76
Lesson 25 Magnified Nouns الأسماء المكبرة .....	79
Lesson 26 Verbal Nouns المصدر .....	84

## Unit 2 الفصل ٢

Lesson 1	Verbs الفعل	86
Lesson 2	Present/Future Tense الفعل المضارع	94
Lesson 3	Imperative Verbs I الفعل الأمر	100
Lesson 4	Imperative Verbs II الفعل الأمر	104
Lesson 5	Prohibition النفي الفعل	106
Lesson 6	Jussive Particles الحروف الجازمة	109
Lesson 7	Accusative Particles الحروف الناصبة	113
Lesson 8	Negative Particles كَيْسَ	117
Lesson 9	Conditional Words الحروف الشرط	120
Lesson 10	Subject and Object الأسماء الفاعل و المفعول	124
Lesson 11	Verbal Sentences الجملة الفعلية	129
Lesson 12	When إذ / إذا	132
Lesson 13	Past Passive الماضي المجهول	135
Lesson 14	Present/Future Passive المضارع المجهول	139
Lesson 15	Double Emphasis لام ونون التوكيد	141
Lesson 16	Comparative/Superlative Nouns الإسم التفضيل	144
Lesson 17	Double Lettered Verbs الفعل المضعف	147
Lesson 18	Verbs with a Hamza (ء) الفعل المهموز	155
Lesson 19	Verbs with Middle Letter Alif (و) الفعل الأجوف الواوى	161
Lesson 20	Verbs with Middle Letter Alif (ى) الفعل الأجوف اليائي	169
Lesson 21	Verbs with Middle Letter Alif: The Exceptions	176
Lesson 22	Past Continuous Verbs ماضى استمراري	180
Lesson 23	First Letter و Verbs الفعل المثال الواوى	182
Lesson 24	Last Letter و Verbs الفعل الناقص الواوى	188
Lesson 25	Last Letter ى Verbs I الفعل الناقص اليائي	194
Lesson 26	Last Letter ى Verbs II الفعل الناقص اليائي	198
Lesson 27	Last Letter ى Verbs III الفعل الناقص اليائي	201
Lesson 28	Verbal Nouns المصدر	204

## Unit 3 الفصل ٣

Derived Forms of Verbs (Form II) الثلاثي المزيد	209
Lesson 1 Form II فَعَّلَ	210
Lesson 2 Form III فَاعَلَ	220
Lesson 3 Form IV أَفَعَلَ	226
Lesson 4 Form V تَفَعَّلَ	240
Lesson 5 Form VI تَفَاعَلَ	246

Lesson 6	Form VII اِنْفَعَلَ .....	250
Lesson 7	Form VIII اِفْتَعَلَ .....	253
Lesson 8	Form IX اَفْعَلَ .....	261
Lesson 9	Form X اسْتَفْعَلَ .....	263
Lesson 10	Four Letter Root Verbs الرباعي المجرد .....	269
Lesson 11	Derived Form of the Four Letter Root الرباعي المزيد .....	271
Lesson 12	Miscellaneous Verbs الأفعال المدح والذم .....	272
Lesson 13	Interjections الحروف النداء and more .....	280
Lesson 14	Conjunctions .....	287
Lesson 15	Other Words of Negation .....	292
Lesson 16	Numbers الأعداد .....	294

### Appendices

Appendix A	Vocabulary for Broken Plural Nouns .....	311
Appendix B	List of Tri-consonant Verbs from the Qur'an .....	327

<b>Bibliography</b>	.....	347
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# Unit 1

## الفصل 1



## WORDS

### الكلمات *Al-Kalimāt*

*Kalimāt* are of three types:

1. **إِسْم** (*Ism*) means a noun
2. **فِعْل** (*Fi'l*) means a verb
3. **حَرْف** (*Harf*) is a word other than a verb or noun, such as a preposition, etc.

1. **إِسْم** noun: It is the name of an object, place, person, or of an action, e.g.:

He	هُوَ
Muhammad	مُحَمَّدٌ

A Book	كِتَابٌ
Standing	قِيَامٌ

2. **فِعْل** verb: It tells about an act with reference to past, present, or future tense, eg.:

He did	فَعَلَ
He does / He will do	يَفْعَلُ

3. حرف particle: It is a word that can be used with a noun or a verb, e.g.:

In	فِي
Who	مَنْ

If	إِنْ
When	إِذَا



## BASIC POINTS

*Some basic points to be noted:*

- All nouns in Arabic are either masculine or feminine in gender.
- In English, we only have singular or plural, but in Arabic, we have singular, dual, and plural.
- Singular is just for one person or thing; dual refers to two; and plural refers to more than two.
- In English, we have first, second and third persons. We have the same in Arabic.
- The third person is the one spoken about, e.g. *they, them, he, and she*.
- The second person is the one spoken to, e.g. *you*.
- The first person is the one speaking, e.g. *I, we, and us*.

With all of the above points in mind, the following table format is prepared which will be used throughout the course. The format progresses from the right to left, starting with singular to dual to plural.

<i>Plural</i>	<i>Dual</i>	<i>Singular</i>	
Them, their	Them, their	Him, his, it	<i>Third person Masculine</i>
Them, their	Them, their	Her, it	<i>Third person Feminine</i>
You, your	You, your	You, your	<i>Second person Masculine</i>
You, your	You, your	You, your	<i>Second person Feminine</i>
Us, our	Us, our	My, me	<i>First person (Masculine &amp; feminine)</i>



## PRONOUNS

## Al-Dama'ir الضمائر

Pronouns are divided into two forms:

1. Detached ضمائر منفصلة (Dama'ir Munfasilah)
2. Attached ضمائر متصلة (Dama'ir Muttasilah)

## DETACHED PRONOUNS

Plural جمع	Dual مثنى	Singular مفرد	
هُم They (all)	هُمَا They (two)	هُوَ He, it	الفاعب المذكر Third person Masculine
هُنَّ They (all)	هُمَا They (two)	هِيَ She, it	الفاعب المؤنث Third person Feminine
أَنْتُمْ You (all)	أَنْتُمَا You (two)	أَنْتَ You	الحاضر المذكر Second person Masculine
أَنْتِنَّ You (all)	أَنْتُمَا You (two)	أَنْتِ You	الحاضر المؤنث Second person Feminine
نَحْنُ We	نَحْنُ We (two)	أَنَا I, me	المتكلم المذكر/المؤنث First person (Masculine & feminine)

This table should be memorized thoroughly. Certain points to be specifically noted while memorizing are:

- All the **third person masculine and feminine** pronouns begin with the letter هـ.
- All the **second person masculine and feminine** pronouns begin with the letters أَنْتَ.

- All the **dual masculine and feminine** pronouns end with **مَا**.
- All the **masculine second and third person plural** pronouns end with **هُم**.
- All the **feminine second and third person plural** pronouns end with **نَّ**.

The following are examples of detached pronouns found in the Qur'an:

هُوَ اللَّهُ أَحَدٌ

He is Allah, the one. (112:1)

هُوَ خَيْرٌ لَّكُمْ

It is good for you. (24:11)

إِذْ هُمَا فِي الْكَافِرِ

When **they** (two men) were in the cave (9:40)

وَمَا هُمْ بِخَارِجِينَ مِنْهَا

And **they** (all) are not coming out from it. (5:37)

إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

It is not but our worldly life. (6:29)

هُنَّ لِبَاسٌ لَّكُمْ

**They** (wives) are apparel for you. (2:183)

أَأَنْتَ قُلْتَ لِلنَّاسِ

Did **you** say to the mankind? (5:116)

أَنْتُمْ وَمَنْ اتَّبَعَكُمْ الْغَالِبُونَ

**You** (two) and those who follow you shall triumph. (28:35)

وَأَنْتُمْ لَا تَعْلَمُونَ

And you do not know. (2:216)

أَنَا رَبُّكُمْ الْأَعْلَى

I am your most exalted Lord. (79:24)

نَحْنُ نَرْزُقُكُمْ

We provide for you. (6:151)

•••  

---

**Exercise**

Recite the Qur'an and try to find more examples of detached pronouns.

## ATTACHED PRONOUNS

## Al-Dama'ir Al-Muttasilah الضمائر المتصلة

As the name indicates, these pronouns will only appear attached to another word, which can be a noun, verb, or a *particle (Harf)*.

Plural جمع	Dual ثنائي	Singular مفرد	
هُم Their / them	هُمَا Their / them	هُ He, him / his	الغائب المذكر Third person Masculine
هُنَّ Their / them	هُمَا Their / them	هَا She, Her / it	الغائب المؤنث Third person Feminine
كُمْ You (all) / your	كُما You (two) / your	كَ You / your	الحاضر المذكر Second person Masculine
كُنَّ You (all) / your	كُما You (two) / your	كِ You / your	الحاضر المؤنث Second person Feminine
نَا Our / us	نَا Our / us	يَ / اِنِّي Me / my	المتكلم المذكر/المؤنث First person (Masculine & feminine)

The above table should be memorized thoroughly. In the table, certain similarities to the detached pronouns can be seen:

- All the **third person masculine and feminine** pronouns begin with the letter هـ.
- All the **dual** pronouns end with مَا.
- All the **plural second and third person masculine** pronouns end with مْ.
- All the **plural second and third person feminine** pronouns end with نَّ.
- The difference is in the **second person masculine and feminine** pronouns, which begin with the letter لِكْ.



## ATTACHED PRONOUNS WITH NOUNS

Plural جمع	Dual ثنائي	Singular مفرد	
كُتَابُهُمْ Their book	كُتَابُهُمَا Their book	كِتَابُهُ His book	الغائب المذكر Third person Masculine
كُتَابُهُنَّ Their book	كُتَابُهُمَا Their book	كِتَابُهَا Her book	الغائب المؤنث Third person Feminine
كُتَابُكُمْ Your book	كُتَابُكُمَا Your book	كِتَابُكَ Your book	الحاضر المذكر Second person Masculine
كُتَابُكُنَّ Your book	كُتَابُكُمَا Your book	كِتَابُكِ Your book	الحاضر المؤنث Second person Feminine
كُتَابُنَا Our book	كُتَابُنَا Our book	كِتَابِي My book	المتكلم المذكر/المؤنث First person (Masculine & feminine)

Above is the attached pronoun table with a noun. Note the following points:

- The noun precedes the pronoun; the pronoun is translated first and then the noun.
- For the first person, the pronoun **ي** is used with the noun with a    or   ; e.g.

كِتَابِي    كِتَابِي

The last letter of the noun when attached with the pronoun **ي** will be with a    instead of a   ; e.g.

كِتَابِي

## Exercise

Write the pronoun table for each of the following nouns with the translation:

a.	قَلَمٌ	Pen		d.	رَسُولٌ	Prophet
b.	بَيْتٌ	House		e.	عَبْدٌ	Slave
c.	رَبٌّ	God		f.	اسْمٌ	Name

Remember when attached to a pronoun, the    on the last letter of the noun will change to   ; e.g.

بَيْتُهُ	عَبْدُكَ
----------	----------



## ATTACHED PRONOUNS WITH VERBS

Plural جمع	Dual مثنى	Singular مفرد	
خَلَقَهُمْ He created them	خَلَقَهُمَا He created them	خَلَقَهُ He created him	الغائب المذكر Third person Masculine
خَلَقَهُنَّ He created them	خَلَقَهُمَا He created them	خَلَقَهَا He created her	الغائب المؤنث Third person Feminine
خَلَقَكُمْ He created you	خَلَقَكُمَا He created you	خَلَقَكَ He created you	الحاضر المذكر Second person Masculine
خَلَقَكُنَّ He created you	خَلَقَكُمَا He created you	خَلَقَكَ He created you	الحاضر المؤنث Second person Feminine
خَلَقَنَا He created us	خَلَقَنَا He created us	خَلَقَنِي He created me	المتكلم المذكر/المؤنث First person (Masculine & feminine)

Above is the attached pronoun table with a verb. **Note the following points:**

- The verb precedes the pronoun.
- The verb is translated first and then the pronoun.
- For the first person singular, the pronoun **نِي** is used with the verb, e.g. **خَلَقَنِي**

## Exercise

Write the pronoun table for each of the following verbs with the translation:

a.	مَرَقَ	He gave	d.	نَصَرَ	He helped
b.	جَعَلَ	He made	e.	ضَرَبَ	He hit
c.	قَتَلَ	He killed	f.	تَرَكَ	He left

The following are examples of attached pronouns:

إِذْ قَالَ لَهُ رَبُّهُ

When **his** Lord said to **him** (2:131)

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ

Whoever submits **his** whole self to Allah (31:22)

فَأَزَلَّهُمَا الشَّيْطَانُ

Then did Satan make **both of them** slip. (2:36)

فَلَهُمْ أَجْرُهُمْ

So for **them** is **their** reward. (2:62)

وَتَرَكَهُمْ فِي ظُلُمَاتٍ

And he left **them** in darkness (2:17)

إِذْ قَالَ رَبُّكَ

And when **your** Lord said (2:30)

أَنْ تَسْأَلُوا رَسُولَكُمْ

That you ask **your** Prophet (2:108)

الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

The one who created **you** and those who were before **you** (2:21)

أَذْكُرُوا نِعْمَتِي

Remember **My** favor. (2:47)

إِنِّي فَاتَّقُونِ

And fear **Me** alone. (2:41)

وَقَالُوا أَقُلُوبُنَا غُلْفٌ

And they said **our** hearts are in the wrappings (2:88)

### **Exercise**

Recite the Qur'an and try to find more examples of attached pronouns.

*Following are some exceptions:*

يَقُومُوا لِي سَأَلَكُمْ عَلَيْهِ أَجْرًا

O my people, I ask of you no reward. (11:51)

عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

On Him is my trust, and to Him do I return. (13:30)

*Note: In the above examples, the — of the last letter of the noun suffices for the pronoun **ي** (“my”).*

وَأَتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

So fear me, Oh you that are wise. (2:197)

إِنِّي فَارْهَبُونَ

And fear none but Me... (2:40)

*Note: In the above examples, the **ن** that follows the verb suffices for the pronoun **نِي** (“me”).*

## PREPOSITIONS I

### المحروف الجرّ *Al-Huruf al-Jarr*

Following are some prepositions found in the Qur'an:

On / Upon	عَلَى	To / Towards	إِلَى
In	فِي	In/With	بِ

1. The above words are always followed by a noun or a pronoun.
2. They have their own meaning, and have an effect on the following noun or pronoun.
3. Their effect on the **noun** is that they will convert the    on the **last** letter into a   .

<i>Examples:</i>	<u>Phrase</u>	←	<u>Noun</u>	+	<u>Preposition</u>
In Allah	فِي اللَّهِ		اللَّهُ		فِي
With / in a book	بِكِتَابٍ		كِتَابٌ		بِ
On / upon the earth	عَلَى الْأَرْضِ		الْأَرْضُ		عَلَى
Towards a Prophet	إِلَى رَسُولٍ		رَسُولٌ		إِلَى

4. Their effect on the **pronoun** is that they convert the    on the **first** letter into a   .

<i>Examples:</i>	<u>Phrase</u>	←	<u>Pronoun</u>	+	<u>Preposition</u>
With it	بِهِ		هُ		بِ
With / In them	فِيهِمَا		هُمَا		فِي
On / Upon them	عَلَيْهِنَّ		هُنَّ		عَلَى
Towards them	إِلَيْهِمْ		هُمْ		إِلَى

*Note: Only these prepositions have this effect on only these third person pronouns.*

5. Note that a    is placed on the **ى** of **إلى** and **على** when these are attached to the pronouns; e.g.:

عَلَيْهِ	إِلَيْكَ
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*The following are examples of prepositions with nouns and pronouns:*

- A) Examples of prepositions with nouns:

ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ

We believe in Allah and the last day. (2:8)

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ

And fight in the way of Allah. (2:190)

عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ

Upon their hearts and upon their hearing. (2:7)

إِلَىٰ شَيْطَانِهِمْ

To their satans (2:14)

*Note the effect of prepositions on nouns.*

B) Examples of prepositions with pronouns:

فَلَا إِثْمَ عَلَيْهِ

So no sin upon him (2:173)

يَهْدِي بِهِ كَثِيرًا

He guides with it many (2:26)

فَلَا خَوْفٌ عَلَيْهِمْ

So no fear upon them (2:38)

إِذْ بَعَثَ فِيهِمْ رَسُولًا

When He raised in them a Prophet (3:164)

ثُمَّ إِلَيْهِ يَرْجِعُونَ

Then towards Him they will be returned. (6:36)

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ

There is no blame on them in (the matter of) their fathers... (33:55)

*Note the effect of prepositions on pronouns.*

### **Exercise**

Recite the Qur'an and try to find more examples of these prepositions.



## PREPOSITIONS II

المحروف الجرّ  
Al-Huruf al-Jarr

The following is the list of other prepositions used in the Qur'an.

(Used for swearing)	وَ / تَ	Like	كَ
From / than	مِنْ	For / to	لِ
From / about	عَنْ	Until	حَتَّى

The prepositions mentioned above will have the **same effect on the nouns** as the prepositions from the previous lesson, but they will have **no effect on the pronouns**, e.g.

$$\text{مِنْ} \text{ اللّٰهُ} = \text{مِنْ} + \text{اللّٰهُ}$$

$$\text{مِنْ} \text{ هُ} = \text{مِنْ} + \text{هُ}$$

The preposition لِ changes to a لِ when it is followed by all the pronouns **except** first person singular **بِي**:

لَهَا	لَهُمَا	لَهُ	لَهُنَّ	لَكُنَّ	لَكُمْ	لَكَ	لَكَ	لَنَا	لِي / لِي
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There are some other words that have the same effect on the nouns as the prepositions, although not endorsed by Arab grammarians as prepositions. The following words are listed because they are useful for learners and are in accordance with the Qur'an.

With / from	لَدُنْ / لَدَى	Some	بَعْضٌ
With	مَعَ	All / every	كُلُّ
Near	عِنْدَ	Around	حَوْلَ
Before	أَمَامَ	Before	قَبْلَ
Between	بَيْنَ	After	بَعْدَ
Above / over	فَوْقَ	Behind	وَمَاءَ
Under / beneath	تَحْتَ	Other than	دُونَ
		Other than	غَيْرَ / مِنْ دُونِ

The following are examples of prepositions with nouns and pronouns:

A) Prepositions with nouns.

تَأَلَّهَ لَقَدْ عَلِمْتُمْ

By Allah you know (12:73)

وَالْعَصْرِ

By the [token of time] (103:1)

مِنَ الْجِنَّةِ وَالنَّاسِ

From the Jinns and the people (114:6)

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ

For Allah and His Prophet belongs the honor. (63:8)

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ

From the right and from the left (70:37)

حَتَّىٰ مَطْلَعِ الْفَجْرِ

Until the rise of the morn (97:5)

أُولَئِكَ كَالْأَنْعَامِ

They are like cattle. (7:179)

B) Examples of ل, which becomes ل with all the pronouns, except ي.

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

He is to you an open enemy. (2:208)

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

For you is your Deen and for me is my Deen. (109:6)

وَإِنَّ لَكَ لَأَجْرًا

And verily for you is a reward. (68:3)

لَهُ الْمُلْكُ

For Him is the Kingdom. (64:1)

C) Examples of other words which have the same effect as a preposition.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

He is irresistible, from above His slaves... (6:61)

نَجْعَلُهُمَاتَحْتَ أَقْدَامِنَا

We shall crush them beneath Our feet... (41:29)

وَجَاهِدُوا مَعَ رَسُولِهِ

And to strive and fight along with His Messenger... (9:86)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ

Whoever desires a religion other than Islam...(3:85)

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

But they are alive near their Lord...(3:169)

مِن لَّدُنْ حَكِيمٍ عَلِيمٍ

From the presence of the Wise and Knowing...(27:6)

وَمَا كُنْتَ لَدَيْهِمْ

And you were not [present] with them...(3:44)

### *Exercise*

Recite the Qur'an and try to find more examples of these prepositions.



## NOUNS I

الإسم Al'ism

Nouns are divided into two forms.

1) Proper/Definite معرفة (Ma'rifah)

2) Common/Indefinite نكرة (Nakirah)

1. Proper nouns are proper names given to a certain person, place, or an object, e.g.:

مَكَّة	أَحْمَدُ	مُحَمَّدٌ	مَرْيَمُ	إِبْرَاهِيمُ	مُوسَى
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2. Common nouns are also names, but are given in general to a living or non-living thing, e.g.

A / any pen	قَلَمٌ	A / any prophet	رَسُولٌ
A / any town	بَلَدٌ	A / any tree	شَجَرٌ
A / any book	كِتَابٌ	A / any house	بَيْتٌ

Note that all indefinite nouns end with   , but in the case of the definite noun, this does not apply.

**There is no standard rule for a proper noun.**

إعراب (i'raab) are vowels, i.e.   ,   ,   , etc. placed on the last letter of a noun and a verb, and the

first letter of the pronoun. The original *i'raab* of a noun, pronoun and a verb is \_\_\_.

حركات (Harakaat) is the term for the vowels ( , , ) of the other letters.

A) Examples of proper/definite nouns

وَإِذْ قَالَ إِبْرَاهِيمُ

When **Ibrahim** said... (2:260)

وَقَتَلَ دَاوُدَ جَالُوتَ

And **Dawood** killed **Jaloot**. (2:251)

وَلَقَدْ أَرْسَلْنَا نُوحًا

Indeed we sent **Noah** (11:25)

وَوَرِثَ سُلَيْمَانُ دَاوُدَ

And **Sulaiman** inherited **Dawood** (27:16)

B) Examples of common/indefinite nouns

فِي قُلُوبِهِمْ مَرَضٌ

In their hearts is a **disease**. (2:10)

وَعَلَىٰ أَبْصَارِهِمْ غِشَاةٌ

And upon their sight is a **veil**. (2:7)

فِيهِ ظُلُمَاتٌ وَّرَعْدٌ وَبَرْقٌ

In it is **darkness** and **thunder** and **lightening** (2:19)

أَنْ تَكْرَهُوا شَيْئًا

That you dislike a **thing** (2:216)



## NOUNS II

Al'Ism **الإسم**

In Arabic, indefinite nouns can be converted to definite nouns by:

1. Placing the article **أَلْ**, which means “the” as a prefix, which will result in the    changing to a   .

*Examples:*

The house	الْبَيْتُ	=	بَيْتٌ	+	أَلْ
The book	الْكِتَابُ	=	كِتَابٌ	+	أَلْ
The Prophet	الرَّسُولُ	=	رَسُولٌ	+	أَلْ

2. Attaching a pronoun to the indefinite noun will also result in the    changing to a   .

*Examples:*

His house	بَيْتُهُ	=	هُ	+	بَيْتٌ
Your book	كِتَابُكُمْ	=	كُمْ	+	كِتَابٌ
Our Prophet	رَسُولُنَا	=	نَا	+	رَسُولٌ

3. Attaching a proper noun to the indefinite noun will also result in the \_\_\_ changing to a \_\_\_.

Examples:

Prophet of Allah	رَسُولُ اللَّهِ	=	اللَّهُ	+	رَسُولٌ
House of Allah	بَيْتُ اللَّهِ	=	اللَّهُ	+	بَيْتٌ
Punishment of the fire	عَذَابُ النَّارِ	=	النَّارُ	+	عَذَابٌ

In these examples, the second noun ending with a \_\_\_ will be explained in later lessons.

A) Examples for Nouns with **أَلْ**:

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

For Him is the kingdom of **the heavens and the earth.** (2:107)

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

These are the signs of **the wise book.** (31:2)

حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

Until they see **the painful punishment** (10:88)

B) Examples for Nouns with Pronouns:

إِذْ قَالَ لَهُ رَبُّهُ

When **his Lord** said to him (2:131)

وَإِذَا تَلَّى عَلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ

And when **Our clear signs** are rehearsed unto them. (19:73)

أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ

Did there not come to you **your messengers**? (40:50)

C) Examples for Nouns with Nouns

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

Allah's **curse** is on the rejecters. (2:89)

ذَلِكَ فَضْلُ اللَّهِ

That is the **grace** of Allah. (5:54)

رَبُّ السَّمَوَاتِ

Lord of the **heavens** (26:24)

• • •  

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**Exercise**

Recite the Qur'an and try to find more examples.



## DESCRIPTIVE PHRASE

### *As-Sifah wal-Mausuf* الصفة والموصوف

1. A descriptive phrase consists of a noun followed by an adjective.
2. This noun in Arabic is called **موصوف** (*Mausuf*), which means, “that which is being described.”
3. The adjective in Arabic is called **صفة** (*Sifah*), which means, “that which is describing the noun.”
4. In a descriptive phrase, the basic point to be noted is that the adjective will be identical to the noun in:

A) Gender: If the noun is masculine or feminine, the adjective will be identical; *examples*:

A great reward (masculine)	أَجْرٌ عَظِيمٌ
The good advice (feminine)	المَوْعِظَةُ الحَسَنَةُ

B) Number: If the noun is singular, dual, or plural, the adjective will be identical; *examples*:

An Arabic Qur'an (singular)	قُرْآنٌ عَرَبِيٌّ
Two righteous men (dual)	رَجُلَانِ صَالِحَيْنِ
Clear signs (plural)	آيَاتٌ بَيِّنَاتٌ

C) Type of noun: If the noun is definite or indefinite, the adjective will be identical; *examples:*

The sacred Mosque (definite)	المَسْجِدُ الْحَرَامُ
An open book (indefinite)	كِتَابٌ مُبِينٌ

D) *I'raab*: If the noun ends with   ,   ,   , or   ,   ,   , the adjective will be identical.

*Examples:*

From the cursed Satan (—)	مِنَ الشَّيْطَانِ الرَّجِيمِ
A painful punishment (—)	عَذَابًا أَلِيمًا
The righteous deed (—)	الْعَمَلُ الصَّالِحُ

The following are some examples:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And you stand by an exalted character. (68:4)

قَالَتْ عَجُوزٌ عَقِيمٌ

She said, "a barren old woman." (51:29)

بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

A territory fair and happy and a Lord oft Forgiving. (34:15)

إِنِّي أُلْقِيَ إِلَيْكَ كِتَابًا كَرِيمًا

Here is delivered to me a letter worthy of respect. (27:29)

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

To whom I granted resources in abundance. (74:12)

مِنَ الْمَعْصِرَاتِ مَاءً ثَجَّاجًا

From the clouds water in abundance (78:14)

لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا

That you may eat thereof flesh that is fresh and tender. (16:14)

وَزِلِّ مَمْدُودٍ

In a shade long extended. (56:30)

فِي كِتَابٍ مَّكْنُونٍ

In a book well guarded. (56:78)

إِلَىٰ مِيقَاتٍ يَوْمٍ مَّعْلُومٍ

Appointed for a day well known (56:50)

فِي تَوْحِيحٍ مَّحْفُوظٍ

In a tablet preserved. (85:22)

ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

That is the great salvation. (5:119)

وَالْيَوْمِ الْمَوْعُودِ

By the promised day (85:2)

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ

Then he showed him the great sign. (79:20)

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

Oh you soul in complete rest and satisfaction! (89:27)

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ

Therefore, when there comes the great, overwhelming event. (79:34)

مِّنَ الشَّجَرِ الْأَخْضَرِ

Out of the green tree (36:80)

النَّجْمِ الثَّاقِبِ

The star of piercing brightness (86:3)



## POSSESSIVE PHRASE

*Al-Mudaf, al-Mudaf Ilaih* المضاف، المضاف إليه

1. This type of phrase is formed with the combination of two nouns.
2. The *first noun* is called مضاف (*Mudaf*). It will always be an indefinite noun and in no case will it take the article **أل**.
3. The last letter of the first noun will have   ,   , or   , but will **never** have   ,    or   .
4. The *second noun* is called مضاف إليه (*Mudaf Ilaih*). It is **generally** a definite noun by itself or particularized by **أل**. (There are exceptions to this rule.)
5. The last letter of the second noun (*Mudaf Ilaih*) will **always** have    (no exceptions).
6. This combination is called the *possessive phrase* because the first noun is owned by, or belongs to, the second noun.
7. Translate the first noun, then place "of" after it, and then translate the second noun.

Messenger of Allah	رَسُولُ اللَّهِ	House of Peace	دَارُ السَّلَامِ
Book of Allah	كِتَابُ اللَّهِ	Creation of Allah	خَلْقُ اللَّهِ
From the punishment of the fire	مِنْ عَذَابِ النَّارِ	Day of Judgment	يَوْمُ الْقِيَامَةِ

8. Some examples in which the second noun is an indefinite noun:

The weight of a particle	مِثْقَالُ ذَرَّةٍ	Word of a Messenger	قَوْلُ رَسُولٍ
Blame of the blamer	لَوْمَةٌ لِأَعْمٍ	Punishment of a sin	جَزَاءُ سَيِّئَةٍ

- Make a note that the combination of nouns with pronouns is also the possessive phrase. For example, when it is said **كِتَابُهُ** (His book), it means the book is owned by or belongs to him. Note that only when the **مُضَافٌ إِلَيْهِ** (*Mudaf ilaih*) is a noun it ends with —. In this case, since the *Mudaf ilaih* is a pronoun, this rule does not apply.

Following are examples of possessive phrases:

فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ

In the path of Allah with your wealth (61:11)

أُولَئِكَ أَصْحَابُ الْجَحِيمِ

They are companions of the hell. (5:10)

وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

Remember the bounties of Allah upon you. (3:103)

مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ

And whatever is revealed to you from your Lord (5:64)

وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ

And that is the reward of the righteous. (5:85)

وَيُصَدِّكُمْ عَنِ الذِّكْرِ وَاللَّهِ وَعَنِ الصَّلَاةِ

And he stops you from the remembrance of Allah and from the *salaat*. (5:91)



## NOMINAL SENTENCE

### *Al-Jumlat ul-Ismiyyah* الجملة الاسمية

1. A nominal sentence generally consists of two nouns.
2. The first noun is **always** a definite noun (no exceptions).
3. The second noun is **generally** an indefinite noun.
4. The *I'raab* of both nouns is generally — or —.
5. The first noun is the subject and is called مبتدأ (*Mubtada*)
6. The second noun is the predicate and is called خبر (*Khabar*)
7. The predicate generally agrees with the subject in the **number** (i.e., singular, dual or plural) and the **gender** (masculine or feminine);

*Examples:*

وَاللَّهُ غَفُورٌ رَحِيمٌ

And Allah is Oft Forgiving, most merciful. (2:218)

وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

And for them in the world to come is an exceeding torment. (2:114)

وَأَنْتُمْ مُسْلِمُونَ

And you are Muslims. (2:132)

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ

This is part of the tidings of the things unseen. (3:44)

8. The predicate can be a definite noun when it is not an adjective;

Examples:

أَنَا يُوسُفُ وَهَذَا أَخِي

I am Yusuf and this is my brother. (12:90)

قُلْ هُوَ اللَّهُ أَحَدٌ

Say He is Allah, the One and Only (112:1)

9. Since the nominal sentence consists of a definite noun followed by an indefinite noun, it has to be determined which nouns and pronouns are the definite nouns. The list of the definite nouns is as follows:

- a) Proper names (إسم علم): e.g. مُحَمَّدٌ، مُوسَى
- b) Pronouns (ضمائر): e.g. أَنَا، أَنْتَ، هُوَ
- c) Demonstrative pronouns (إسم إشارة): e.g. ذَلِكَ، هَذَا
- d) Relative pronouns (إسم موصول): e.g. الَّذِي، الَّتِي
- e) Nouns preceded by the article أَلْ: e.g. الْكِتَابُ
- f) Nouns which are مضاف in the possessive case: e.g.

كِتَابُ اللَّهِ  
مَرَسُولُهُ

- g) Nouns preceded by *harf nida'* (يَا): e.g. يَا رَجُلٌ، يَا وَكْدٌ

Other than these, all nouns are indefinite nouns.

10. In a sentence that has a predicate as a definite noun, a detached pronoun (which is in accordance to the gender and number of the subject) is placed between the subject and the predicate; *examples:*

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ

Allah is He who gives (all) sustenance. (51:58)

فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Those will prosper. (7:8)

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

For You are the All-Hearing and All-Knowing. (2:127)

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

That is the supreme felicity. (9:72)

*Note that without the detached pronoun, the above sentences become descriptive phrases.*

11. In some cases, the detached pronoun is hidden or suppressed; *examples:*

ذَلِكَ الْفَوْزُ الْعَظِيمُ

That is the supreme felicity. (9:89)

ذَلِكَ الْخِزْيُ الْعَظِيمُ

That is the supreme disgrace. (9:63)



## PLURAL NOUNS I

الإسم الجمع *Al-Ism ul-Jama'a*

1. Plural nouns in Arabic are of two types:

A) Unbroken / Sound Plural جمع سالم (*Jama'a Saalim*)

B) Broken جمع مكسر (*Jama'a Mukassar*) or جمع تكسير (*Jama'a Takseer*)

2. The table for the Unbroken / Sound Plural جمع سالم (*Jama'a Saalim*) is as follows:

Plural جمع	Dual ثنائي	Singular مفرد	
مُسْلِمُونَ مُسْلِمِينَ All (male) Muslims	مُسْلِمَانِ مُسْلِمَيْنِ Two (male) Muslims	مُسْلِمٌ One (male) Muslim	مذكر Masculine
مُسْلِمَاتُ مُسْلِمَاتِ All (female) Muslims	مُسْلِمَتَانِ مُسْلِمَتَيْنِ Two (female) Muslims	مُسْلِمَةٌ One (female) Muslim	مؤنث Feminine

3. The above form of plurals are called *unbroken / sound plurals* because the original word remains unchanged and just **ان** or **ين** are added to the last letter of the singular noun, for the dual form, and **ون** or **ين** for the plural form.

**Note:** In the dual and plural forms for both masculine and feminine, two types of nouns are made. These will be explained in the later lessons.

### Exercise

Write the above table for each of the following nouns:

a.	مُسْلِمٌ	A believer	d.	كَافِرٌ	A rejecter
b.	صَالِحٌ	A righteous	e.	كَاذِبٌ	A liar
c.	كَاتِبٌ	A writer	f.	مُؤْمِنٌ	A believer

Following are examples of singular, dual, and plural nouns.

وَمَنْ يَقْتُلْ مُؤْمِنًا

And whoever kills a believer... (4:93)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Verily successful are the believers ... (23:1)

وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ

A slave woman who believes is better...(2:221)

جَنَّاتٍ ذَوَاتِ أَكْثَامٍ

Two gardens producing bitter fruit...(34:16)

فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

The freeing of a believing slave...(4:92)

وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ

From our progeny a people Muslim to you...(2:128)

جَنَّاتٍ عَن يَمِينٍ

Two gardens to the right...(34:15)

فَالصَّالِحَاتُ قَانِتَاتٌ

The righteous women are devoutly obedient.. (4:34)

## PLURAL NOUNS II

الإسم الجمع *Al-Ism ul-Jama'a*

The table format for the **Broken Plurals** جمع مكسر (*Jama Mukassar*) is as follows:

Plural جمع	Dual ثنى	Singular مفرد
كُتُبٌ Books	كِتَابَانِ كِتَابَيْنِ Two books	كِتَابٌ A book

- In this type of plural form, the dual is made by adding **انِ / اَيْنِ** to the last letter of the singular noun. The same method as the unbroken / sound plural.
- For the plural form there is no standard rule that can be followed.

The following is a list of some broken plural nouns:

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
أَعْيُنٌ	عَيْنٌ	Eye	رُسُلٌ	رَسُولٌ	Messenger
عَيْونٌ	عَيْنٌ	Fountain	أَدْيَانٌ	دِينٌ	Religion

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
أَذَانٌ	أُذُنٌ	Ear	أَرْبَابٌ	رَبٌّ	Lord
رِجَالٌ	رَجُلٌ	Man	بُيُوتٌ	بَيْتٌ	House
نِسَاءٌ	إِمْرَأَةٌ	Woman	مَسَاجِدٌ	مَسْجِدٌ	Mosque
أَوْلَادٌ	وَلَدٌ	Boy	مَسَاكِينٌ	مِسْكِينٌ	Needy
أَنْبِيَاءٌ	نَبِيٌّ	Prophet	أَنْفُسٌ	نَفْسٌ	Self
أَيَّامٌ	يَوْمٌ	Day	أَمْوَاحٌ	مَرْوَحٌ	Soul
أَقْلَامٌ	قَلَمٌ	Pen	قُلُوبٌ	قَلْبٌ	Heart

Examples of broken plurals:

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

They have hearts wherewith they understand not. (7:179)

أَمْ لَهُمْ أَعْيُنٌ يَبْصُرُونَ بِهَا

Have they eyes to see with? (7:195)

أَلَمْ لَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا

Have they feet to walk with? (7:195)

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ

You were not with them when they cast lots...(3:44)

أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

That your possessions and progeny are but a trial...(8:28)

أَرَبَابٌ مُتَّفَرِّقُونَ خَيْرٌ

Are many lords different from themselves better? (12:39)

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ

They ask you concerning the mountains...(20:105)

وَأَزْوَاجَهُمْ أُمَّهَاتُهُمْ

And his wives are their mothers...(33:6)

وَالْجُرُوحَ قِصَاصٌ

And wounds equal for equal...(5:45)

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

We made you into nations and tribes...(49:13)

وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

When you were hidden in your mothers' wombs...(53:32)



## Vocabulary of Body Parts

Memorize the following vocabulary (for a complete vocabulary of nouns see Appendix A).

Plural جمع	Singular مفرد	Meaning معنى
أَشْعَامُ	شَعْرٌ	Hair
شَفَوَاتُ	شَفَاةٌ	Lips
صُدُورٌ	صَدْرٌ	Chest
أَصْلَابٌ	صُلْبٌ	Backbone
أَصْوَاتٌ	صَوْتٌ	Voice
ظُهُورٌ	ظَهْرٌ	Back
عِظَامٌ	عَظْمٌ	Bones
أَعْقَابٌ	عَقِبٌ	Heel
أَعْنَاقٌ	عُنُقٌ	Neck
أَعْيُنٌ	عَيْنٌ	Eyes
أَفئِدَةٌ	فؤَادٌ	Heart

Plural جمع	Singular مفرد	Meaning معنى
أَذَانٌ	أُذُنٌ	Ears
أَصَابِعُ	أَصْبَعٌ	Fingers
أَنَامِلٌ	أَنْمَلَةٌ	Fingertips
أَنُوفٌ	أَنْفٌ	Nose
بُدُونٌ	بَدَنٌ	Body
بُطُونٌ	بَطْنٌ	Stomach
بَنَانٌ	بَنْيٌ	Fingertips
جَبَاهُ	جَبْهَةٌ	Forehead
أَجْسَامٌ	جِسْمٌ	Body
جُلُودٌ	جِلْدٌ	Skin
أَجِنَّةٌ	جِنِينٌ	Fetus

Plural جمع	Singular مفرد	Meaning معنى
أَفْوَاهٌ	فَمٌّ / فَمُوهٌ	Heart
قُلُوبٌ	قَلْبٌ	Mouth
أَقْدَامٌ	قَدَمٌ	Foot
أَلْسِنَةٌ	لِسَانٌ	Tongue
أَمْعَاءٌ	مَعِيٌّ	Intestines
نَوَاصِي	نَاصِيَةٌ	Forelock
وُجُوهُ	وَجْهٌ	Face
أَيْدِي	يَدٌ	Hand
أَيْمَانٌ	يَمِينٌ	Right hand
أَوْتِنَةٌ	وَيْتِنٌ	Artery
مِرْقَابٌ	مِرْقَبَةٌ	Neck
سُوقٌ	سَاقٌ	Leg
أَسْنَانٌ	سِنٌّ	Teeth

Plural جمع	Singular مفرد	Meaning معنى
جُنُوبٌ	جَنْبٌ	Side
أَجْنِحَةٌ	جَنَاحٌ	Armpit / wing
حَلَاقِيمٌ	حَلْقُومٌ	Throat
أَحْمَالٌ	حَمْلٌ	Fetus
خُدُودٌ	خَدٌّ	Cheek
حَنَاجِرٌ	حَنْجَرَةٌ	Throat
أَذْبَانٌ	ذَبْرٌ	Back
دِمَاءٌ	دَمٌ	Blood
دُمُوعٌ	دَمْعٌ	Tears
أَذْقَانٌ	ذَقْنٌ	Chin
رُءُوسٌ	رَأْسٌ	Head
أَرْجُلٌ	رِجْلٌ	Feet
أَرْحَامٌ	رَحْمٌ	Womb



## MASCULINE AND FEMININE NOUNS

Al-Asma' al Muthakkir wa al Mu'annath **الاسماء المذكر والمؤنث**

Every noun is considered masculine unless indicated feminine by any of the following:

1. Nouns ending with ة, ي or آ e.g.

	ة		ي		آ
Garden	جَنَّةٌ	Small	صُغْرَى	White	بَيْضَاءُ
Honor	عِزَّةٌ	Big	كُبْرَى	Black	سُودَاءُ
Help	نُصْرَةٌ	Good news	بُشْرَى	Red	حُمْرَاءُ
Charity	الزَّكَاةُ				
Salaat	الصَّلَاةُ				

2. Parts of the body that are in pairs, e.g.:

Hand	يَدٌ	Ear	أُذُنٌ
Foot	رِجْلٌ	Lip	شَفَاةٌ

3. Names given to the wind, e.g.: سَمُومٌ، مَرِيحٌ

4. Names given to fire, e.g.: نَارٌ، جَهَنَّمُ

5. Miscellaneous, e.g.:

Earth	أَرْضٌ	Sky	سَمَاءٌ
War	حَرْبٌ	Self	نَفْسٌ
Sun	شَمْسٌ	Wine	خَمْرٌ

Certain nouns ending with ة and آء are not necessarily feminine, e.g. أُمَّةٌ، عُلَمَاءٌ، فَقَرَاءٌ.

*Note: Be sure to memorize the above vocabulary.*

*The following are examples of Feminine Nouns:*

وَالسَّمَاءَ بَيْنَهُمَا

And the sky, We made it (51:47)

وَالْأَرْضَ فَرَشْنَاهَا

And the earth, We have spread it (51:48)

وَنَفْسٍ وَمَا سَوَّاهَا

By the soul and the proportion given to it (91:7)

بَيَّضَاءٌ لِلنَّظِيرِينَ

[It was] white to all beholders. (26:33)

إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Verily, all honor is with Allah (10:65)

بَشْرًا لَكُمْ الْيَوْمَ

Good news for you this day (57:12)

الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ

The eternal garden promised to the righteous (13:35)

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**Exercise**

Recite the Qur'an and try to find more examples.

## DEMONSTRATIVE PRONOUNS I

*Al- Asma' al Isharah* الأسماء الإشارية

As the name indicates, these are nouns used to point to something that is either:

A) Near **قريب**

B) Far **بعيد**

These are considered to be proper/definite nouns.

The following is the table for:

<i>Plural</i> جمع	<i>Dual</i> مثنى	<i>Singular</i> مفرد	
هَؤُلَاءِ These (all)	هَٰذَانِ / هَٰذَيْنِ These (two)	هَٰذَا This	مذكر <i>Masculine</i>
هَؤُلَاءِ These (all)	هَٰتَانِ / هَٰتَيْنِ These (two)	هَٰذِهِ This	مؤنث <i>Feminine</i>

### DEMONSTRATIVE PRONOUNS (NEAR **قريب**)

Be sure to memorize the above table. Note that all of the above nouns begin with the letter ه.

*The following are some examples:*

هَذَا كِتَابٌ أَنْزَلْنَاهُ

This is a Book We have revealed (6:155)

قَالُوا إِنَّ هَٰذَانِ لَسَٰحِرَانِ

They said **these** are two magicians (20:63)

هَٰؤُلَاءِ أَهْدَىٰ

They are more guided (4:51)

قُلْ هَٰذِهِ سَبِيلِي

Say **this** is my path (12:108)

إِحْدَىٰ ابْنَتَيَّ هَٰتَيْنِ

One of **these** two daughters of mine (28:27)

هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ فَذُرُوهَا

This she-camel of Allah is a symbol for you...(11:64)

  
**Exercise**

Recite the Qur'an and try to find more examples.

## DEMONSTRATIVE PRONOUNS II

### الأسماء الإشارية *Al-Asma' al-Isharah*

#### DEMONSTRATIVE PRONOUNS (FAR بعيد)

Plural جمع	Dual مثنى	Singular مفرد	
أُولَئِكَ Those (all)	ذَانِكَ/ذَيْنِكَ Those (two)	ذَلِكَ That	مذكر Masculine
أُولَئِكَ Those (all)	تَانِكَ/تَيْنِكَ Those (two)	تِلْكَ That	مؤنث Feminine

Be sure to memorize the above table. Note that all of the above nouns end with the letter **ك**.

The following are some examples:

ذَلِكَ مَا كُنَّا نَبْغِ

That is what we wanted (18:64)

ذَلِكَ مَا مَعَّ عَلَّمَنِي رَبِّي

That is part of the (duty) my Lord has taught me. (12:37)

ذَلِكَمُ اللَّهُ رَبُّكُمْ

That is Allah, your Lord (10:3)

Note that in the last two examples, **ذَالِكُمَا** and **ذَالِكُمُ** are used. Although they seem like

dual and plural, they are singular because we know from the table that dual and plural for ذَاكَ are

أُولَئِكَ and ذَانِكَ

فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ

These are two open signs from your Lord. (28:32)

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ

They are on guidance from their Lord. (2:5)

Note that ذَاكَ and تِلْكَ are also used for things of near distance in order to emphasize the greatness or importance of the object pointed at; e.g.:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

This is the book no doubt in it. (2:1)

تِلْكَ آيَاتُ اللَّهِ

These are signs of Allah. (2:252)

تِلْكَ الرُّسُلُ فَضَّلْنَا

Those Prophets We endowed with gifts. (2:253)

With some plural nouns, whether masculine or feminine, the demonstrative noun تِلْكَ in the feminine singular is used. Note the last two examples.

### Exercise

Recite the Qur'an and try to find more examples.

## RELATIVE PRONOUNS

### Al- Asma' al-Mausulah الأسماء الموصولة

The following nouns are called relative pronouns because they relate to the word before and after it.

#### RELATIVE PRONOUNS

Plural جمع	Dual مثنى	Singular مفرد	
الَّذِينَ Those all who	الَّذَانِ/الَّذَيْنِ Those two who	الَّذِي The one who / that which	مذكر Masculine
اللَّاتِي/اللَّائِي Those all who	التَّانِ/التَّائِي Those two who	التِّي The one who / that which	مؤنث Feminine

Be sure to memorize the above table. Note that:

- All the masculine relative pronouns have the letter ذ in them.
- All the feminine relative pronouns (except اللَّائِي) have the letter ت in them.

The following are some examples:

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ

He is the one who created you from dust. (6:2)

وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَتَادُوهُمَا

And those two who are guilty from you, punish them. (4:16)

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Those who believe and do righteous deeds (13:29)

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ

So fear the fire **that which** its fuel is people. (2:24)

وَأُمَّهَاتِكُمُ الَّتِي أَرْضَعْنَكُمْ

And your mothers **who** have nursed you (4:23)

وَالَّتِي لَمْ يَحْضَنْ

And **those who** have not [yet] reached puberty (65:4)

*In the following three examples, مَنْ (who / whoever) and مَا (what / whatever) are used. These are also considered to be relative nouns.*

وَمِنَ النَّاسِ مَنُ يُجَادِلُ فِي اللَّهِ

And among men there are such as dispute about Allah. (22:3)

يَدْعُوا لِمَنُ ضُرَّةٌ أَقْرَبُ مِنْ نَفْعِهِ

They call the one **whose** hurt is nearer than his profit. (22:13)

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

**Whatever** is with you will vanish and what is with Allah will stay. (16:96)

### *Exercise*

Recite the Qur'an and try to find more examples.



## INTERROGATIVE NOUNS

*Al-Asma' al-Istifham* الأسماء الاستفهام

The following nouns are called interrogative nouns because they are words that ask questions:

## INTERROGATIVE NOUNS

Where	أَيْنَ	Is / are / do / did	أَهْلٌ
When	أَيَّانَ / مَتَى	Do	أَمْ
Which	أَيُّ	Who	مَنْ
What	مَا / مَاذَا	For who	لِمَنْ (لِ+مَنْ)
About what	عَمَّا (عَنْ+مَا)	Why	لِمَا
From what	مِمَّا (مِنْ+مَا)	How	كَيْفَ
In what	فِيْمَا (فِي+مَا)	How many / how much	كَمْ
		From where / how	أَنَّى

Memorize these words with their meanings. Note that:

- These words are interrogative nouns **only when** they are placed in the beginning of the sentence (which is not necessarily the beginning of the *Ayah*).

b) **مَتَى** is used to question about anything big or small.

c) **أَيَّانَ** is used to question about only special and important matters.

*The following are some examples:*

أَءَنْتَ يَا يُوسُفُ

Are you really Yusuf? (12:90)

هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ

Do you have any knowledge? (6:148)

أَمْ حَسِبْتُمْ

Do you think? (2:214)

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ

Who is the one who will intercede? (2:255)

وَمَا تِلْكَ بِيَمِينِكَ

What is in your right hand? (20:17)

مَاذَا يُنْفِقُونَ

What they should spend (2:215)

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Why do you say what you do not do? (61:2)

أَنَّى لَكَ هَذَا

From where did you get this? (3:37)

أَنَّى يَكُونُ لِي وَلَدٌ

How am I going to have a child? (3:47)

كَمْ لَبِثْتُمْ

How much [long] did you live? (2:259)

لِمَنِ الْمُلْكُ

For who is the kingdom? (40:16)

أَيْنَ شُرَكَاءُكُمْ

Where are your partners? (6:22)

كَيْفَ تَكْفُرُونَ

How can you reject? (3:101)

أَيُّ شَيْءٍ أَكْبَرُ

Which thing is bigger? (6:19)

فِي أَيِّ آيَاتِ رَبِّكَ تَكْذِبَانِ

Then which of the favors of your Lord will you deny (55:13)

عَمَّ يَتَسَاءَلُونَ

About what are they asking? (78:1)

مِمَّ خُلِقَ

From what he was created (86:5)

مَتَى نَصْرُ اللَّهِ

When Allah's help [will come] (2:214)

أَيَّانَ يَوْمِ الدِّينِ

When is the Day of Judgment (51:12)

### ••• Exercise

Recite the Qur'an and try to find more examples.



## Lesson 22

### I'RAAB OF NOUNS IN THE FORM OF \_OR\_

*I'raab al Ism - Al - Mansubaat* إعراب الإسم المنصوبات

It has been discussed earlier that the normal *I'raab* for a noun is    or    and that out of the two

reasons that will change them to    or the   , first one is when it is preceded by a preposition, e.g.

فِي كِتَابٍ	=	كِتَابٌ	+	فِي
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The second reason is when it is the second element (مضاف إليه) in the possessive phrase, e.g.:

مِرْسُوقُ اللَّهِ	كِتَابُ اللَّهِ
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In this lesson, the different reasons that will result in the *I'raab* in the form of a    or    will be discussed.

- 1) لَ for total negation is called لا لنفي الجنس (La li Nafi al Jinse). This precedes the indefinite noun, and changes the    into a   . In this case, the negation is absolute (no exception).

*Examples:*

لَا إِلَهَ إِلَّا اللَّهُ

[There is] No God except Allah. (37:35)

لَا جُنَاحَ عَلَيْكُمْ

No sin upon you (2:236)

لَا عِلْمَ لَنَا

We have no knowledge (2:32)

لَا إِكْرَاهَ فِي الدِّينِ

[There is] no compulsion in religion. (2:256)

- 2) *Al-Istithna'* (إلا استثناء): The noun which follows *إلا* (*Illa*), “except.” This indicates an exception to a positive action.

*Examples:*

فَسَجَدُوا إِلَّا إِبْلِيسَ

They all bowed except **Iblis**. (2:34)

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything will perish except **His Countenance**. (28:88)

فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا نَأْكُلُونَ

You shall leave it, except a **little** of which you shall eat. (12:47)

- 3) *Harf un-Nida* (حرف النداء). When *يا* (Ya), “O,” is followed by a possessive phrase, the first noun (*مضاف*) will be affected.

*Examples:*

O' Abdullah!	يَا عَبْدَ اللَّهِ	=	عَبْدُ اللَّهِ	+	يَا
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O' Our Lord!	يَا رَبَّنَا	=	رَبَّنَا	+	يَا
O' People of the Book!	يَا أَهْلَ الْكِتَابِ	=	أَهْلَ الْكِتَابِ	+	يَا

Note that when the **يَا** is followed by a simple noun, it has no effect on that noun, e.g.

يَا اللَّهِ	يَا مَرْيَمُ	يَا إِبْرَاهِيمُ
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- 4) When the nouns are preceded by **إِنَّ** (indeed), **أَنَّ** (that/verily), **لَكِنَّ** (but), or **لَعَلَّ** (maybe).

Examples:

إِنَّ رَبَّكَ حَكِيمٌ

Indeed your **Lord** is Wise. (6:83)

أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Verily **Allah** has the power over all things. (2:106)

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا

But the **Satans** rejected [the faith]. (2:102)

لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

**Allah** may after that, bring an **event**. (65:1)

- 5) The **ـَ** is used for the objects of a verb. There are five kinds of objects:

a) Direct Object مفعول به

Examples:

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ

Allah created the **Heaven** and the **Earth**. (29:44)

وَقَتَلَ دَاوُدَ جَالُوتَ

...and Dawood killed **Jaloot**. (2:251)

- b) Absolute Object مفعول مطلق The verbal noun is placed with a    after its own verb to emphasize the verb;

Examples:

فَصَلَّيْنَاهُ تَفْصِيلاً

We have explained it **completely**. (17:12)

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

His account will be taken by an **easy reckoning**. (84:8)

- c) Object for Time and Place مفعول فيه

Examples:

سَيَعْلَمُونَ غَدًا

They will know **tomorrow**. (54:26)

وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا

And we will cause you to enter an **honorable place**. (4:31)

Note: nouns of time can be:

مَسَاءً	يَوْمًا	نَهَارًا	لَيْلًا
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Note: nouns of place can be:

فَوْقَ	تَحْتَ	عِنْدَ	لَدَى	أَمَامَ	وَمَرَاءَ
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- d) Object for Expressing Aim and Purpose مفعول له This is expressed by a verbal noun with a — ;

Examples:

بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا

They exchanged Allah's favor for **disbelief**. (14:28)

يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ

They spend their wealth to be **seen by people**. (4:38)

- e) Object for Denoting Meaning of "with" مفعول معه؛

Examples:

فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ

So, decide upon your course of action, you and **your partners** (10:71)

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Save yourselves and **your families** from a fire. (66:6)

- 6) *Haal* (حال) is an Arabic grammatical term that answers the questions "how" or "in what way" regarding the subject and the object.

Examples:

وَتَرَكُوكَ قَائِمًا

They left you **standing**. (62:11)

فَخَرَجَ مِنْهَا خَائِفًا

He went forth there from **fearing** (28:21)

- 7) The specification التمييز resembles the *Haal*, but it is used to clarify or explain the verb. It answers the verb to such questions as “in what way,” “in what,” and “in what regard?”

Examples:

وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

\*Nor can you reach the mountains in regards to height. (17:37)

يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

They will enter the religion of Allah in companies. (110:2)

- 8) The predicate of كَانَ

Examples:

إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

And Allah is ever Forgiving, Merciful. (4:23)

وَمَا كَانَتْ أُمُّكَ بَغِيًّا

And your mother was not an unchaste woman. (19:28)



هَذَانِ لَسَّحِرَانِ

These are two magicians. (20:63)

جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ

Two gardens to the right and to the left (34:15)

The ن for the dual and plural noun is called the ن of *i'raab*, when the dual or plural noun is a مضاف

this ن is dropped .

Examples:

وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ

Recite to them the story of the two sons of Adam. (5:27)

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ

Establish regular prayer at the two ends of the day (11:114)

الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ

Those whose lives the angels take in a state of wrong doing (4:97)

يَبْنَئِ إِسْرَائِيلَ

O children of Israel (2:47)

2. Masculine and Feminine: Nouns in the dual form ending with نِ indicate a — or —؛

Examples:

رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّآ

Our Lord, show us those two who led us astray. (41:29)

وَبِالْوَالِدَيْنِ إِحْسَانًا

And with the parents, [show] kindness. (4:36)

3. Masculine: Nouns in the plural form ending with **وُنْ** indicate a    .

*Examples:*

أُولَئِكَ هُمُ الْمُؤْمِنُونَ

Those are the believers. (8:4)

4. Masculine: Nouns in the plural form ending with **يُنْ** indicate a     or    .

*Examples:*

إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

Indeed He does not love the wrongdoers. (42:40)

وَذَلِكَ جَزَاءُ الْكَافِرِينَ

And that is the reward of the rejecters. (9:26)

5. Feminine: Nouns in the plural form ending with **َاتٌ** indicate a    .

*Examples:*

ءَايَاتٍ بَيِّنَاتٍ

Open [clear] signs (3:97)

6. Feminine: Nouns in the plural form ending with **َات** indicate a     or    .

*Examples:*

وَيُدْخِلُكُمْ جَنَّاتٍ

And He will admit you to the gardens. (66:8)

كُلُوا مِنَ الطَّيِّبَاتِ

Eat from the pure and good things. (23:51)

Note that for dual and plural (masculine and feminine), the *i'raab* are the same for \_\_\_ and — it has to

be determined through the context whether that *i'raab* is for \_\_\_ or —.

### Exercise

Indicate the *i'raab* by letters in the proper context.

<i>I'raab</i>		
	إِنَّكَ لَمِنَ الْمُرْسَلِينَ	1
	وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ	2
	قَوْمُ الْكَافِرِينَ	3
	النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ	4
	رَأَيْتَ الْمُنَافِقِينَ	5
	خَلَقَ السَّمَاوَاتِ	6
	فِي يَوْمَيْنِ	7

<i>I'raab</i>		
	سَجْزِي الشَّاكِرِينَ	8
	الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ	9
	فِي خَلْقِ السَّمَاوَاتِ	10
	وَلِيَعْلَمَ الْمُؤْمِنِينَ	11
	خَيْرُ النَّاصِرِينَ	12
	رَبُّ الْعَالَمِينَ	13
	تَحْتَ عَبْدَيْنِ	14
	وَأُتِلُّ عَلَيْهِمْ نَبَأُ بَنِي آدَمَ	15
	إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ	16
	فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ	17
	وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ	18
	يَا بَنِي إِسْرَائِيلَ	19
	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ	20

<i>I'raab</i>		
	فَأَكُونُ مِنَ الْمُحْسِنِينَ	21
	إِنَّ الْمُبْدِيَّ مَرِيئًا	22

## UNCHANGABLE AND CHANGEABLE NOUNS

*Al- Asma' al Mabni wal Mu'arrab* الأسماء المبنى والمعرب

Nouns are generally divided into two groups:

### A) مبني (Mabni) Unchangeable Nouns

These nouns are not influenced by any word or situation. They stay in the original form whether they are subject, object or are preceded by a preposition.

*Examples:*

هُوَ	هُمْ	ذَلِكَ	أَوْلَادُكَ	الَّذِي	الَّتِي	مُوسَى	عِيسَى
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وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ

And in Musa when we sent him (51:38)

إِنَّ هَؤُلَاءِ لَيَقُولُونَ

Indeed they will say (44:34)

إِنَّ فِي هَذَا بَلَدًا

Indeed in this is a message (21:106)

Many more words in the Qur'an that do not reflect any change in any situation indicate that they belong to the **Mabni** group.

## B) معرب (Mu'arrab) Changeable Nouns

Changeable nouns are of two types:

### 1. منصرف (Munsarif) Fully Changeable

These nouns are influenced in all situations. These nouns are seen in the Qur'an ending with

— — — or — — — .

Examples:

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ

When Noah said to them (26:106)

وَلَقَدْ أَرْسَلْنَا نُوحًا

Verily we send Noah (29:14)

قَوْمِ نُوحٍ

(And) the people of Noah (26:105)

Many more words in the Qur'an that reflect a change in all situations indicate that they belong to the *Munsarif* group of *Mu'arrab*.

### 2. غير منصرف (Ghair Munsarif) Partly Changeable

These nouns differ from the fully changeable noun in two respects.

a. These do not end with a *tanween* i.e. — — — .

b. These only end with a — or — (never with a —).

They end with    even when the situation calls for a   .

Examples:

قَالَ فِرْعَوْنُ	كَذَّبُوا فِرْعَوْنَ	أَصْحَابِ فِرْعَوْنَ
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سُلَيْمَانُ	دَاوُدُ	يُوسُفُ	إِبْرَاهِيمُ	مَرْيَمُ	عُلَمَاءُ
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These and many more words in the Qur'an that do not end with a *tanween* or a (—), indicate that they belong to the *Ghair Munsarif* group of *Mu'arrab*.

NOTE: The *i'raab* of a noun is never a   .

## MAGNIFIED NOUNS

Al-Asma' al Mukabbarah الأسماء المكبّرة

Father	أَبٌ
Brother	أَخٌ
Mouth	فَمٌ

When these are in the form of مضاف, their *i'raab* will be as follows:

—	—	—	—
أَبُوهُ	أَبَا	أَبِي	أَبٌ
أَخُوهُ	أَخَا	أَخِي	أَخٌ
فَمُوه	فَا	فِي	فَمٌ

Examples:

وَأَبُونَا شَيْخٌ كَبِيرٌ

Our father is a very old man. (28:23)

وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ

And they came to their father in the early part of the night weeping. (12:16)

إِذْ قَالَ يُوسُفُ لِأَبِيهِ

When Joseph said to his father (12:4)

وَأَذْكُرَ أَخَا عَادٍ

Mention one of Aad's (own) brethren. (46:21)

كَيْفَ يُورِي سَوْءَةَ أَخِيهِ

How to hide the shame (corpse) of his brother? (5:31)

إِذْ قَالَ لَهُمُ أَخُوهُمْ

When their brother said to them (26:106)

إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ

For water to reach his mouth (13:14)

Masculine				
	ـُ	ـِ	ـِ	
Singular	ذُو	ذَا	ذِي	ذُو
Dual	ذَوَا	ذَوَى	ذَوَى	ذَوَيْنِ / ذَوَانِ
Plural	أُولُو	أُولَى	أُولَى	أُولُو

Feminine				
	ـُ	ـِ	ـِ	
Singular	ذَاتُ	ذَاتَ	ذَاتِ	ذَاتُ
Dual	ذَوَاتَا	ذَوَاتَى	ذَوَاتَى	ذَوَاتَيْنِ / ذَوَاتَانِ
Plural	أُولَاتُ	أُولَاتِ	أُولَاتِ	أُولَاتُ

NOTE: The word ذُو is only used to compliment, therefore it is always in the form of مضاف (without the i'raab of ن for the dual and plural).

The general meaning can be owner of/ endowed with. In some cases, they may be phrased in different words, for example:

We turn them on their right	وَتَقَلِّبُهُمْ ذَاتَ الْيَمِينِ
In difficulty	ذُو عُسْرَةٍ

The plural for ذُو and ذَات is in the form of أُؤُلُو and أُؤُلَات (in the Qur'an).

Examples:

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Allah is Lord of grace abounding (2:105)

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

As judged by two just men among you (5:95)

ذَوَاتَا أَفْنَانٍ

Containing all kinds (of trees and delights); OR, with spreading branches; (55:48)

جَنَّتَيْنِ ذَوَاتَىٰ أَكْطَامٍ

Two gardens producing bitter fruit (34:16)

وَلَوْ كَانَ ذَا قُرْبَىٰ

Even if a near relative is concerned (5:106)

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ

Treat with kindness your parents and kindred (2:83)

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْسِجِ وَدُسْرٍ

We bore him on an (ark) made of broad planks and palm fiber (54:13)

وَأُولَئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ

Blood relations among each other have closer personal ties. (33:6)

أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَىٰ وَالْمَسْكِينِ

Against helping their kinsmen and needy (24:22)

وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ

And if they carry (life in their wombs) (65:6)

وَأُولَاتٍ الْأَحْمَالِ أَجَلُهُنَّ

Those who carry (life in their wombs) their period is (65:4)

وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ

And take for witness two persons from among you (65:2)

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Will abide forever the face of your Lord full of majesty, bounty and honor (55:27)

بِذِكْرِ اسْمِ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Blessed be the name of your Lord full of majesty, bounty, and honor (55:78)

NOTE: When **أَبُ**, **أَخُ**, **فَمُ** are مضاف with first person singular pronoun (ي), these are **أَبِي**,

**أَخِي**، **فَمِي** in all situations .

إِنِّي أَدْعُوكَ

My father invites you...(28:25)

وَأَغْفِرْ لِي

Forgive my father. (26:86)

فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي

And cast it over the face of my father. (12:93)

إِنَّ هَذَا أَخِي

This (man) is my brother. (38:23)

إِنِّي لَأَمْلِكُ إِلَّا نَفْسِي وَأَخِي

Oh my Lord, I have power only over myself and my brother. (5:25)

فَأُورِي سَوْءَةَ أَخِي

So I could hide the shame (corpse) of my brother. (5:31)

فَمِي has not been used in the Qur'an. (There are two other magnified nouns, which are not discussed

here, since they are not used in the Qur'an.)



## VERBAL NOUNS

Al- Masdar **المصدر**

Nouns are divided into two forms:

A) Primitive or simple, e.g.:

Horse	فَرَسٌ
Dog	كَلْبٌ

B) Derived from verbs: The most usual nouns derived from verbs are verbal nouns, مصدر which, properly express the verbal idea in the form of a noun, e.g.:

Opening	فَتْحٌ	←	فَتَحَ	He opened
Hearing	سَمْعٌ	←	سَمِعَ	He heard

*Examples of Verbal Nouns:*

هَذَا خَلْقُ اللَّهِ

This is Allah's creation. (31:11)

إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

Verily, their killing is a great sin. (17:31)

تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

Turn to Allah with sincere repentance. (66:8)

إِنَّ سَعْيَكُمْ لَشَتَّىٰ

Verily, (the ends) you strive for are diverse. (92:4)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

We have granted you a manifest victory. (48:1)

وَصَدُّ عَنِ سَبِيلِ اللَّهِ وَكُفْرًا بِهِ

Preventing access to the path of Allah and denying Him (2:217)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا

Those who remember Allah standing and sitting. (3:191)

وَذَلِكَ ظَنُّكُمْ الَّذِي ظَنَنْتُمْ

This is your thought which you entertained. (41:22)