

أصول اللغة العربية القرآنية

Essentials of Quranic Arabic

Volume 1



Masood Ranginwala

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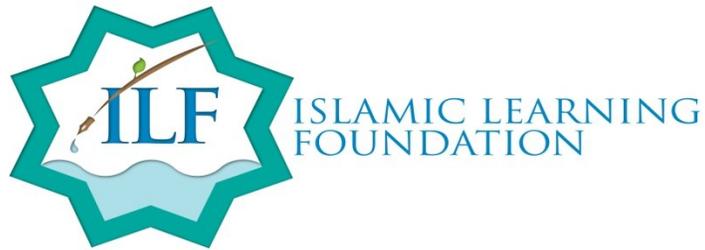
ESSENTIALS OF QURANIC ARABIC

Volume 1

by Masood Ahmed Ranginwala

edited by Abu Zayd

Obaidullah Choudry



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Any mistakes or shortcomings in this book are due to errors of the author, and all that is correct and true solely are due to Allah ﷻ. Please feel free to contact the author at the email listed above to notify him of any errors present.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ وَ الصَّلَاةُ وَ السَّلَامُ عَلٰی نَبِیِّنَا مُحَمَّدٍ
وَ عَلٰی آلِهِ وَ صَحْبِهِ أَجْمَعِیْنَ وَ مَنْ اسْتَنَّ بِسُنَّتِهِ اِلٰی یَوْمِ الدِّیْنِ

الْقُرْآنَ شَافِعَ مَشْفُوعٍ وَ مَا جَلَّ مَصْدَقٌ مِنْ جَعَلَهُ اَمَامَهُ
قَادَهُ اِلٰی الْجَنَّةِ وَ مَنْ جَعَلَهُ خَلْفَهُ ظَهَرَ سَاقِهِ اِلٰی النَّارِ

“The Qur’ān is an intercessor, something given permission to intercede, and it is rightfully believed in. Whoever puts it in front of him, it will lead him to Paradise; whoever puts it behind him, it will steer him to the Hellfire.”

(An authentic Ḥadīth found in [المعجم الكبير] by At-Ṭabarānī, on the authority of ‘Abdullāh ibn Mas’ūd verified as Ṣaḥīḥ in [السلسلة الصحيحة] by Sheikh al-Albānī)



Acknowledgments

All Praise is to Allah ﷻ for this work could never have been accomplished without His Help and Guidance. Furthermore, this book on Qur'ānic Arabic was made possible through my many teachers who have guided me and imparted me knowledge in this sacred language. I am even more indebted to my parents who have raised me on the Deen and its foundation, and who continue to advise and guide me. I am also grateful to my wife and children who have been very patient with this effort, and whose precious time I have sacrificed. I am very grateful to Dr. Abu Zayd, founder of the Qur'ān Literacy Institute who edited this textbook and improved on its format and readability.

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The journey of learning this sacred language has been an arduous for me and has come with its challenges. It is my hope that this book series can facilitate this journey for other students, enabling them to understand the lofty and majestic words of the Qur'ān.



Transliteration Key

ء/ؤ/أ/ء	'	ر	r	ف	f
ا	ā	ز	z	ق	q
ب	b	س	s	ك/ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه/ه	h
خ	kh	ظ	ẓ	و	w, ū, u
د	d	ع	'	ي	y, i, ī
ذ	dh	غ	gh		

This transliteration key is being provided to help bridge the gap between Arabic and English letters. There are several letters that are specific to the Arabic language, and do not have an English equivalent. Please also note that we have chosen to capitalize many of the Arabic terms mentioned in this book, especially those of a grammatical context. Furthermore, Arabic terms written in English have been pluralized in English to facilitate the reader.



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Acknowledgments

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The journey of learning this sacred language has been an arduous one for me and has come with its challenges. It is my hope that this book can facilitate this blessed journey for other students and enable them to understand the lofty and majestic words of the Qur'ān.



Foreword

by Dr. Mohammad Yūnus

Arabic grammar deals with principles by which the states of the endings of the words are known in regard to declension (I'rāb) and construction (Binā'), and the manner of constructing one word with another. It is highly essential for the students of Arabic to learn this science in order to be proficient in the language. Acquiring an understanding of word patterns (Şarf) is also of prime importance in learning the language. "Essentials of Qur'ānic Arabic" is a book compiled for easy understanding of Qur'ānic Arabic with focus on its grammar rules. There are many books on Arabic grammar on the market today. For example, Hidāyatun Naḥw is one classical book that has been used in teaching Arabic grammar for generations.

The goal of this book is to enable the student to read, translate, and understand the Āyāt of the Qur'ān, Aḥādith, and Arabic sentences without difficulty. Emphasis is also placed on learning the vocabulary with the help of standard dictionaries. Chapters in "Essentials of Qur'ānic Arabic" are organized in a simple way that can easily be understood by the students of this Subject. Review questions at the end of this book are very useful to practice and revise the concepts learned during the study. This is a comprehensive book dealing with all the important aspects of the Subject of Qur'ānic Arabic grammar. I am confident that when a student studies this book thoroughly with the guidance of a teacher or engages in self-study, they would develop a very good foundation in this science, and it would absolve them of the need to study similar books on the Subject.

I pray to Allah ﷻ that He may make this book beneficial for the students of Arabic grammar and simplify the path to understanding the Qur'ān, and the Sunnah of the Prophet Muḥammad ﷺ. I also pray that Allah ﷻ bestow rewards for the compiler and everyone who contributed to its completion and publication. آمين

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Preface

I. The Importance of the Arabic Language

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

Indeed, We have sent it, an Arabic Qur'ān so that you all may understand. (12:3)

﴿ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴾

It is a Qur'ān in Arabic, without any crookedness, in order that they may have Taqwah. (39:28)

Imam Shāfi رحمه الله:

“Every Muslim is obligated to learn the Arabic tongue to the utmost of his power in order to profess through it that "There is no God but Allah and Muḥammad is His Messenger" and to utter what is mandated upon him....”¹

Sheikh Ibn Taymīyah رحمه الله:

“The Arabic language is part of the religion, and knowing it is obligatory. This is because the ability to understand the Qur'ān and Sunnah is obligatory on every Muslim, and yet they cannot be understood without knowing Arabic, and (the general Islamic principle is that) every act that is an essential prerequisite to perform an obligatory act is also obligatory”².

- It is through the medium of Arabic that Islam has been preserved; primarily through the Qur'ān and the Sunnah, and secondarily through the numerous classical books on Islam written by the scholars over the past 1400 years or so.
- Translations are important but we need to know Arabic in “real” time. We cannot take out our translations during Ṣalāh, Jumu'ah Khutbah, or Tarawīḥ in Ramaḍān. It is through this language that Allah ﷻ speaks to us, and to His Messenger ﷺ. Translations are often inaccurate and cannot equal the beauty of the actual Arabic language.

¹ Ar-Risāla : الرِّسَالَةُ , Imām Shāfi', pg. 93.

² Iqtidā Ṣirāṭul Mustaḳeem: إقتضاء الصراط المستقيم pg. 469.

II. Text Goals and Objectives

The ultimate goal is to learn the fundamentals of Arabic Grammar so that the Qur'ān and the Ḥadīth can be understood at a basic level. Specifically, we are seeking to understand the Qur'ān in terms of reading comprehension (i.e. understand the Qur'ān that you read). Our goal here is not to develop fluency in speaking the language. Instead, our focus is on understanding the written words. From this, there should be direct progression to listening comprehension. Many think that speaking Arabic is the most important aspect of learning the language. However, we do not hold this sentiment, particularly in the context that the majority of today's Muslims do not understand basic spoken Arabic while having the ability to read it. Since they have some basic ability to read the Qur'ān, a more realistic and relevant goal should be to focus on its reading comprehension. Fluency in the language should be focused upon after gaining a solid foundation in reading and listening comprehension. Thus, our focus here is to gain reading and listening comprehension of the Divine words of Allah ﷻ and the words of His Messenger ﷺ. All other goals relative to learning Arabic should be secondary.

III. Methodology of this Book

This book begins with the study of the three types of Arabic words. This is followed by looking at Arabic Nouns and Particles. Then, we examine the various types of Word Constructions followed by studying Nominal Arabic sentences. The last part of the book focuses on verbs, verbal sentences, and verb derivatives. All throughout this book, a firm emphasis is placed on grammar. The vocabulary that is emphasized is specific to that of the Qur'ān to retain the book's focus. This will Inshā Allah facilitate the student to utilize and apply any learned vocabulary. Much of the technical Arabic terminology is not emphasized to ease the novice student. Each lesson covers fundamental rules of Arabic presented in a simplified and condensed manner, aiming to teach Qur'ānic Arabic in a most efficient way.

This book should be primarily studied alongside with study of vocabulary collection from "80% of Qur'ānic Vocabulary".³ On page 143, vocabulary assignments for each lesson are detailed. It is expected that all vocabulary be learned and memorized. A firm grasp on basic vocabulary is essential for learning grammar.

"Review Questions" are included in the back of this book and are an essential part of this course. It forces the student to review the material each and every week. Without appropriate review and practicing examples from the Qur'ān, Qur'ānic Arabic cannot be properly learned. Furthermore, we are focusing on

³ This excellent compilation of "high-yield" Qur'ānic vocabulary by Abdul-Raḥeem Abdul-Azeez is available online for free download at <<http://emuslim.com/Qur'an/English80.asp>>. Memorizing this booklet is a fundamental component of learning the basic essential vocabulary of Qur'ānic Arabic.

the vocabulary specifically used in the Qur'ān. For each lesson, there is a list of new vocabulary that needs to be memorized.⁴

There are several topics in Arabic Grammar that may be difficult. This will require effort and persistence. Inshā Allah with time these concepts will be understood. As the student embarks forward, concepts should start fusing together like pieces of a puzzle. The goal of this first volume is to develop the ability to translate a typical āyah from the Qur'ān, Ḥadīth, or an Arabic sentence with the aid of an Arabic dictionary. The Second Volume builds on the core Arabic grammar principles found in this First Volume.

IV. Advice for the New Student

It is essential to start learning with a righteous intention, and not to let this go. The Prophet ﷺ said in one Ḥadīth central to Islam:

[إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ أَمْرٍ مَا نَوَى...]

“Indeed actions are by intention, and each person will have what he intends...”⁵

Keep in mind that when you are learning Arabic, you are in fact learning the Qur'ān, and developing the keys to understanding the Lofty Words of Allah ﷻ. Furthermore, you are also learning to understand the comprehensive speech of His Messenger ﷺ. The key to learning Arabic is being constant and consistent. This is not an endeavor of a few months. It takes persistence of several years to truly learn the language.⁶ Most students give up after the first few weeks. However, the purpose of this book is to equip students with the necessary skills and fundamentals by which the Qur'ān, Ḥadīth, and other Arabic literature can be properly understood and utilized. The first step is the hardest: other steps become easier once that first step has been taken successfully.

Realize that the Qur'ān is weighty. Allah ﷻ tells His Messenger ﷺ:

﴿إِنَّا سُنُّقِي عَلَيْكَ قَوْلًا ثَقِيلًا﴾

“Indeed, We will soon send upon you a weighty word” (73:4).

⁴ Refer to Required Vocabulary List for “Essentials of Qur'ānic Arabic” on pg. 143. This also includes “Supplemental Qur'ānic Vocabulary” listed on pgs. 144-147.

⁵ Ṣaḥīḥ al-Bukhārī, Chapter on Beginning of Revelation: كتاب بدء العحي, Ḥadīth #1.

⁶ This does not mean that students cannot learn the basics of Qur'ānic Arabic in less time. In a few months and with some dedication, students should be able to learn basic Qur'ānic Arabic بِإِذْنِ اللَّهِ.

One final caveat is that the student should increase his/her connection with the Qur'ān. The Prophet ﷺ said: “The Book of Allah is the Rope of Allah which is dangling from the Heavens down to the Earth”⁶. It is of no benefit to learn the Arabic Grammar but yet be devoid of a connection with the Qur'ān on a regular basis. We need to continuously ask Allah ﷻ to help us succeed in this important journey. We have to remain steadfast as Shaytān will try to deter us from this great endeavor, and so will many commitments from our everyday lives.

The material presented in this textbook is ideally learned in a classroom setting with a teacher proficient in Qur'ānic Arabic Grammar. Nonetheless, dedicated students who can read the Qur'ān and do not have access to a teacher can Inshā Allah benefit from the material presented here. For students who have taken an Introductory Arabic course, it should be very useful for review and advancement in the language. Writing Arabic is a skill that needs to be learned. Those students who are unfamiliar need to devote the necessary time to enhance their writing skills⁷. The gauge for successfully learning the material is related directly to completing the assigned lessons and memorizing the designated vocabulary. One major reason why students are not able to go forward in Arabic studies is that they simply do not study the material, do not do the designated assignments, nor memorize enough vocabulary. With mastering the material presented here, the student will Inshā Allah be better equipped to perform a rough translation of a typical āyah from the Qur'ān.



⁶ Musnad of Imām Aḥmed. [كتاب الله حبل ممدود من السماء إلى الأرض] Ḥadīth Classified as Ḥasan Ṣaḥīḥ by Sheikh al-Albāni.

⁷ An excellent free resource is the course available at Islāmic Online University titled “Arabic Reading and Writing Made Easy”. You can register for this and other excellent free courses at www.fanarinstitute.com.

History of Arabic Grammar

I. Arabic at the time of the Prophet ﷺ

Arabic had evolved to a very high level as a language when the Qur'an was revealed. The Arabs knew their language so well that illiteracy only made them better in mastering their native tongue. In terms of writing, Arabic words at the time did not even have any dots on its letters besides not having any Ḥarakāt (diacritical vowel marks). The Arabs prided their language to such a degree that they would call non-Arabs [عَجَمِي] or "one who is illiterate in language". It was at this time that the lofty and imitable words of the Qur'an were revealed to them through Prophet Muḥammad ﷺ. In fact, the Qur'an directly challenged the Arabs in their language to produce something like it.

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَأَدْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾

"And if you are in doubt concerning that which We have sent down to Our slave, then produce a chapter of the like thereof and call your witnesses besides Allah, if you are truthful" (2:23).

The people of Makkah were well acquainted with the life of Muḥammad ﷺ, who they recognized as the most exemplary and trustworthy among them. Further, it was also known that he ﷺ had no ability to read or write. Muḥammad ﷺ was commanded to say:

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي
وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾

"Say: "Oh mankind! Verily, I am sent to you all as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth. None has the right to be worshiped but He; It is He Who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believes in Allah and His Words, and follow him so that you may be guided" (7:158).

Despite his lack of ability in reading and writing, which was a sign of his prophethood mentioned in the prior scriptures⁸, the Messenger of Allah ﷺ had been given the gift of eloquence by Allah ﷻ, and was the most eloquent of the Arabs. He ﷺ said:

[بُعِثْتُ بِجَوَامِعِ الْكَلِمِ]

"I have been sent with Comprehensive speech."⁹

II. Evolution of Arabic Grammar

The earliest attempt to write the Arabic grammar began when A'li ﷺ commissioned one of his students Abu al-Aswad ad-Du'ali ر.ح.ه. الله (69 AH¹⁰) to codify Arabic grammar. During the time of the caliphate of A'li ﷺ, it was apparent that Arabic grammar needed to be systemized. This was because many of the non-Arabs who had embraced Islam were making critical errors in the Arabic language. Here is an excerpt from ad-Du'ali:¹¹

"I came to the Leader of the Believers, A'li ibn Abi Tālib ﷺ, and found that he was holding a note in his hand. I asked, "What is this, Oh Leader of the Believers?" He ﷺ said, "I have been thinking of the language of the Arabs, and I came to find out that it has been corrupted through contacts with these foreigners. Therefore, I have decided to put something that they (the Arabs) refer to and rely on." Then, he ﷺ gave me the note and on it, he wrote:

"Speech is made of nouns, verbs, and particles. Nouns are names of things, verbs provide information, and particles complete the meaning." Then he said to me, "Follow this approach and add to it what comes to your mind." Ad-Du'ali continued to say, "I wrote two chapters on conjunctions and attributes then two chapters on exclamation and interrogatives. Then I wrote about [إِنَّ وَ أَحْوَاتِهَا] and I skipped [لَكِنَّ]. When I showed that to him ﷺ, he ordered me to add [لَكِنَّ].

Therefore, every time I finished a chapter I showed it to him, until I covered what I thought to be enough. He said, "How beautiful is the approach you have taken!"

⁸ "Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Torah and the Injil (Gospel), who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him it is those who will be the successful (7:157)."

⁹ Ṣaḥīḥ al-Bukhārī, Chapter on Holding Fast to the Book and Sunnah: الاعتصام بالكتاب و السنة, Ḥadīth # 6845.

¹⁰ AH refers to "After Hijri", is also the reference point for the Muslim calendar. The first year AH corresponds to 622 CE (Gregorian Calendar).

¹¹ Adapted from Ibn al-Anbari in his book [تُرُجُةُ الْإِلْيَاءِ فِي طَبَقَاتِ الْأَدْبَاءِ].

At this point in history, the science of grammar called [التَّحْوِيل] started to evolve and blossom. Following Ad-Du'ali came many other grammarians, who studied and developed the science of the language. *The period between 750 and 1500 AD saw more than 4000 grammarians who have been recorded in history.*¹² Of these, the most famous was Sībaway رحمه الله (180 AH), who compiled the work, “Al-Kitāb”, which became the standard reference for Arabic grammar. The teacher of Sībaway, al-Khalīl رحمه الله (75 AH) is credited with compiling the first complete Arabic dictionary [كِتَابُ الْعَيْنِ] based on Arabic roots. The work of these grammarians and their counterparts set the paradigm for subsequent generations of grammarians. These grammarians studied the Arabic of the Qur’ān, pre-Islamic poetry, and other literature from Bedouin Arabs as the ideal standard of the language. Interestingly, the pure, unadulterated language of the Bedouins became regarded as what we now know as Classical Arabic or Al-Fuṣḥā [الْفُصْحَى]. This pure Arabic was spoken for the first 300 years AH. Until today however, the rules of Classical Arabic have been preserved in the numerous voluminous works from Islamic scholarship. We hope that Inshā Allah our Ummah will once again be able to understand and speak the original language that was spoken by the Prophet ﷺ, his companions ﷺ, and the early successors. آمين!



¹² Jiyad, Mohammed. *A Hundred and One Rules! A Short Reference for Syntactic, Morphological, & Phonological rules for Novice and Intermediate Levels of Proficiency*. Lambert Academic Publishing, 2010.

Lesson 1: Introduction to Arabic Grammar :

The Arabic Word [الكلمة]

A'li ؑ said: "Speech is made of nouns, verbs, and particles. Nouns are names of things, verbs provide information, and particles complete the meaning." Then A'li ؑ said to Abu al-Aswad ad-Du'ali رحمه الله, "Follow this approach and add to it what comes to your mind." We will Inshā Allah start in this same manner as A'li ؑ, beginning with the study of the basic unit of speech, the word.

I. Pre-Grammar Review of Arabic

A. The Arabic Letters

These letters below comprise the complete Arabic alphabet and they are written from right to left.

[ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي]

B. Tajwīd¹³

1. We need to know the correct pronunciation (Tajwīd) of each letter in a word because if we speak it wrong, there can be a drastic change in the meaning. Each letter should be pronounced according to its proper articulation (Makh'raj). This also includes appropriately elongating long vowels like the long Alif as shown below in the second example.

- كَلْبٌ (dog) vs. قَلْبٌ (heart)
- جَعَلْنَا (We made) vs. جَعَلْنَ (the women made)

2. Appropriate Tajwīd also prevents the listener from confusing between similar letters.

- س vs. ص vs. ث
- ز vs. ظ vs. ذ
- ق vs. ك

¹³ There are many resources to learn and review Tajwīd. We recommend the excellent online lectures of Tajwīd on "www.youtube.com" by Sheikh Yāsir Qādhi or Ustādh Wisām Sharieff.

- ا vs. ع
- ح vs. ه

C. Vowels and Diacritical marks in Arabic: A Quick Review

1. There are three vowels (حَرَكَات) in Arabic: Ḍammah, Faṭḥah, and Kasrah.

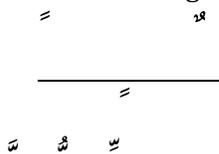
- Ḍammah ()
- Faṭḥah ()
- Kasrah ()

2. The **Sukūn** (°) is a symbol that represents a necessary stop on a letter.

- Arabic cannot have two consecutive Sukūn because this causes no pronunciation between letters. When there is the occurrence of consecutive Sukūn during sentence construction, a Kasrah is usually added between the letters so that there is "flow" between words. Let us look at the example below to get clarity on this concept.

- قَالَتْ أَلْأَعْرَابُ *becomes written as* قَالَتْ أَلْأَعْرَابُ

3. **Tanwīn** refers to doubling of one of the three vowels: It has a Nūn sound at the end.



4. **Shadda**  is a symbol placed above a letter and causes a doubling of the letter.

D. Distinction of the Alif and Hamzah: ا vs. أ

1. Alif [ا] is pronounced only when it starts a sentence, or if Alif is present directly after a pause within a sentence. Hamzah [ء], on the other hand, is always pronounced.

(i) أَدْخُلُوا فِي السَّلَامِ كَافَّةً

(ii)¹⁴ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَدْخُلُوا فِي السَّلَامِ كَافَّةً﴾

¹⁴ "Oh you who believe, Enter into Islām completely" (2: 208).

1. In the above examples the Alif is pronounced where it is silent in (i) where it is silent in (ii). The Hamzah in (ii) is pronounced even though it comes in the middle of the sentence. Please note that in (ii), if there is a spoken pause after [يَا أَيُّهَا الَّذِينَ آمَنُوا], the Alif in [أَدْخُلُوا] will have be pronounced. In this case, there is a Ḍammah on the Alif.
2. If Alif is at the beginning, a Hamzah al-Waṣl [أ] is added so that it can be pronounced. This essentially is an Alif with a vowel, most cases being the Faṭḥah. In the example below, the first Alif takes a Faṭḥah as is the typical case of sentences that begin with [أ]. As for the second Alif, it remains silent since there is already a preceding vowel before it (Kasrah).

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

3. The Hamzah needs to be “seated” on one of three letters. The “seat” of the Hamzah can be Alif, Wāw, or Yā, depending on the preceding vowel. Please note that in the first example below, the seat of the Hamzah is an Alif if its preceding vowel is a Faṭḥah. In the second example, the seat is a Wāw, since its preceding vowel is a Ḍammah.

• سَأَلَ رُؤُوسُ بَرِيءُ

E. Difference between Tā [ت] and Tā Marbūṭah [ة]

Tā Marbūṭah is pronounced as a [ت], however if it is the last word in a sentence, or if there is a pause ending with this letter, it is pronounced as a [ة]. A general rule that occurs in Arabic reading is that when there is a stop at the end of a sentence, or a pause in the middle, the last vowel is **not** spoken. The exception to this principle is that of words ending with double Faṭḥah vowels.

F. Tashkīl

1. Tashkīl: Most written Arabic including Classical Islamic texts does not have Tashkīl (vowels and diacritical markings) with exception of the Qur’ān and Ḥadīth collections. Being able to read Arabic without Tashkīl requires a thorough knowledge of both grammar and vocabulary.
2. For Qur’ān reading, we generally recommend using the Naskhī Muṣḥaf (the mint green Saudi Muṣḥaf) instead of the Farsi Muṣḥaf to learn Arabic since it emphasizes the Hamzah, and it also excludes extra Tashkīl. Please note both are authentic Muṣḥafs. Furthermore, most written Arabic in Islamic texts today follows this Naskhī Muṣḥaf style.

II. The Arabic Word [الكَلِمَة]

A. The Arabic Word [الكَلِمَة]

1. Words in Arabic are usually associated with a "Root Verb" composed of three "root" letters.
2. Its meaning is usually related directly or indirectly to the root word.
3. Vast majority of Arabic nouns are based on one three-letter root verb.

- عِلْمٌ from the verb عَلِمَ
- فِتْنَةٌ from the verb فَتَنَ

The Arabic Word can be one of three types.

- i. Fi'l [فِعْلٌ] (verb)
- ii. Ism [إِسْمٌ] (noun)
- iii. Ḥarf [حَرْفٌ] (particle)

B. Ism - The Arabic Noun [الْإِسْم]

- i. The Arabic noun includes the following categories of words:
 - noun
 - pronoun
 - adjective
 - verbal noun (verb not confined to a specific time period (past, present, or future))
- ii. Only Ism carry Tanwīn [َ / ُ / ِ]
- iii. Only Ism carry Tā Marbūṭah [ة]
- iv. Only Ism has "Al" [ال]
- v. Most words beginning with the letter [م] are Ism.
- vi. When we mention the Name "Allah" linguistically, we avoid saying "the word Allah" or "the name Allah" in order to give proper respect to Allah ﷻ, and to prevent using His name in a casual way. Instead, we say [الْفِطْرُ الْحَلَالَةُ], the Grand Word.

- vii. Ism can have several different plural patterns, and thus are more challenging to learn than English plurals. *It is essential to memorize the plural of a word along with its single form.*

C. F'il - The Arabic Verb [الفعل]

- i. It is a verb, specifically an action confined to a specific time period (past, present, or future).
 - e.g. He killed ≠ he is killing, He went ≠ he is going
- ii. never has a Tā Marbūṭah [ة]
- iii. does not have Tanwīn [َ / ُ / ِ]
- iv. does not carry the particle "Al" [ال]
- v. Numerous nouns and verb-like entities can be derived from verbs
- vi. Verbs are conjugated in the past tense, the future/present tense, or the command tense.

D. Ḥarf - The Arabic Particle [الحرف]

- i. Particles include the following categories of words:
 - Prepositions
 - Words indicating Emphasis
 - Conjunctions
 - Particles of Negation
 - Conditional Particles
 - Particles of Interrogation
 - Connectors
- ii. A particle joins the word directly following it to result in a useful meaning (in speech). Any respective particle can be associated with either a verb or a noun.
- iii. A particle comes before the word that it links to. It can be composed of one, two, or three letters. Some examples are shown below.

إِلَى	to/ toward	مِنْ	From	لِ	for/with	عَلَى	upon/ on
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- iv. Most particles cause a change in inflection or case of the word that it is associated with. These types of particles are focused upon here in this First Volume. Some act on nouns while others act on verbs.
- v. There are several particles in Arabic that have diverse grammatical functions. In this volume, we will focus on particles that cause a change in I'rāb, versus particles that do not [حُرُوفٌ غَيْرُ عَامِلٍ].

III. The Four Characteristics of Arabic Nouns [الأسماء]

1. An Ism can be typically described as an Arabic noun. In this text, the term "noun" will be synonymous with "Ism".
2. It can be a person, place, object, adjective, verbal noun, or action (e.g. murder, anger).
3. **Every Arabic Noun has four characteristics**
 - i. **I'rāb [إِعْرَاب]** - **Case or inflection** (grammatically known as nominative, accusative, or genitive).
 - a) [رَفْع] Raf' (nominative)
 - b) [نَصْب] Naṣb (accusative)
 - c) [جَرّ] Jarr (genitive)
 - ii. [الْعَدَد] **Number/plurality (single, dual, or plural)**
 - iii. [الْجِنْس] **Gender (masculine or feminine)**
 - iv. [الْقِسْم] **Definiteness (indefinite or definite)**
- Only nouns carry these four characteristics: **Verbs and Particles have different rules and are discussed later.**
- Knowing the four characteristics of a noun allows one to determine the "state" or inflection of the word in a āyah of the Qur'ān, or in a typical Arabic sentence. This is known as I'rāb.

IV. I'rāb [إِعْرَاب]

The I'rāb of a noun points to the specific grammatical role that it has in a sentence. For example, in a verbal sentence, the word that takes the I'rāb of Raf' is identified as the Subject, while a word in the Naṣb case is identified as the direct object of the verb. A word with the I'rāb of Jarr is either associated with a preposition or functions in a role of possession. To determine the I'rāb of a noun, we need to examine the inflection on its last letter. In order to do this, we first need to determine the other three qualities of the

respective word, such as its gender, plurality, and definiteness. We then examine the noun's ending vowel, and then subsequently determine its I'rāb. Please note that verbs can also have I'rāb, but this is discussed later on the section on verbs. A better understanding of I'rāb and inflection of Arabic words will be achieved by looking at the following examples and principles presented in this Lesson.

1. The Three Types of I'rāb (for Nouns)

i. رَفْع Raf' (Nominative)

- Subject in a Verbal Sentence.
- Subject and Predicate in a Nominal sentence.
- In Arabic, there are up to eight conditions in which a noun can take the Raf' case. Some of these conditions are examined in this first Volume, while others are discussed in Volume 2.

ii. نَصْب Naṣb (Accusative)

- Object in a Verbal Sentence.
- Objects of certain particles [إِنَّ وَأَخْوَاتِهَا].
- Adverbs denoting detail in a sentence [مَفْعُول].
- In Arabic, please note that there are up to twelve conditions where a noun can take the Naṣb case. Some of these conditions are examined in this first Volume, while others are discussed in Volume 2.

iii. جَرّ Jarr (Genitive)

- Can denote possession, typically the word after "of" [إِضَافَةٌ].
- Objects of preposition [حُرُوفُ الْجَرِّ]
- In Arabic, there are only two conditions in which a noun can take Jarr, which have been listed above.

2. Determining I'rāb of Nouns

Determining the I'rāb of nouns is done by examining the vowel ending on the last letter. The Ḍammah vowel typically denotes the case of Raf'. The Faṭḥah vowel denotes the Naṣb case whereas the Kasrah vowel denotes the Jarr case. Please note that nouns that are indefinite typically carry Tanwīn, whereas nouns that are definite do not carry Tanwīn. Even though identifying the last vowel usually allows one to successfully determine the I'rāb, this is not often the case. There are several exceptions, particularly if the noun is not singular. At this point we are only beginning to analyze the Arabic noun and the concept of I'rāb.

1. **Ḍammah** [◌ُ ◌ٌ] at the end of a noun denotes **Raf**.
2. **Fatḥah** [◌َ ◌ً] at the end on a noun **typically denotes Naṣb**.
 - (Exceptions are the partially flexible nouns like [مَرِيْمٌ] and [إِبْرَاهِيْمٌ]).
3. **Kasrah** [◌ِ ◌ٍ] at the end of a noun denotes **Jarr**.
 - Exceptions are rare such as words like [قَاضٍ] and [مَاضٍ] are both of which Raf here.

3. Identifying Singularity, Plurality and Duality of Nouns

Arabic nouns can come in the singular, dual, or plural tense. The specific number that is reflected by any word depends on its morphology, and/or its ending. Unlike English, Arabic words are also found in the dual form. Furthermore, they have multiple plural patterns.

i. *Dual Nouns and their Structure* [أَنِ / أَيْنِ]

A dual noun can be readily identified by looking at its ending. It typically carries one of two endings, [أَنِ] or [أَيْنِ]. Any noun in the single form can be converted to the dual form by simply adding one of the two ends above to the end of the word. The specific dual ending is based on its I'rāb. The ending [أَنِ] denotes Raf, while the [أَيْنِ] ending denotes Jarr or Naṣb.

- a) [أَنِ] Raf
- b) [أَيْنِ] Naṣb or Jarr

I'rāb of Singular and Dual Nouns				
Singular (Raf)	Singular (Naṣb) ¹⁵	Singular (Jarr)	Dual (Raf)	Dual (Naṣb/Jarr)
كَلِمَةٌ <i>word</i>	كَلِمَةً	كَلِمَةٍ	كَلِمَتَانِ	كَلِمَتَيْنِ
حَبِيبٌ <i>beloved</i>	حَبِيبًا	حَبِيبٍ	حَبِيبَانِ	حَبِيبَيْنِ
مُسْلِمٌ <i>Muslim</i>	مُسْلِمًا	مُسْلِمٍ	مُسْلِمَانِ	مُسْلِمَيْنِ
عَيْنٌ <i>eye</i>	عَيْنًا	عَيْنٍ	عَيْنَانِ	عَيْنَيْنِ

¹⁵ For indefinite nouns which have a double Fatḥah ending (Fatḥah with Tanwīn), an extra Alif is placed at the ending letter. The exception is the Tā Marbūtah. For example, for the word [مُسْلِمٌ] in Naṣb is [مُسْلِمًا] and not [مُسْلِمِ]. This Alif denotes a Fatḥah Tanwīn if Tashkil is not present. It also indicates that the Alif be pronounced if a stop is made at that letter, as opposed to no pronunciation of the last vowel if it is a Ḍammah or Kasrah Tanwīn.

- Last Ḥadīth of Ṣaḥīḥ al-Bukhārī¹⁶ : “Two words beloved words to Ar-Raḥmān, that are light on the tongue, heavy on the scales, [سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ].”

[كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ]

In looking at this Ḥadīth, the highlighted words are all dual, but we also see that some words with the [ان] ending are not plural. For example, the following words [سُبْحَانَ, الرَّحْمَانِ, اللِّسَانِ, الْمِيزَانِ] are all single. This shows that several words in Arabic exist with an [ان] ending that are not dual, but these are exceptions.

ii. Sound Masculine Plural [جَمْعُ الْمَذَكَّرِ السَّلَامِ]

The “Sound Masculine Plural” is the plural pattern found on nouns that act as “Doers” [إِسْمُ الْفَاعِلِ]. Nouns that depict a person or persons doing a particular action take this pattern.

Similar to the dual inflection on nouns, there are two possible endings. The [ون] ending is placed on sound masculine plural that take Raf', while the [ين] ending is placed on plurals taking either Naṣb or Jarr.

I'rāb of Sound Masculine Plural				
Singular (Raf')	Singular (Naṣb)	Singular (Jarr)	Plural (Raf')	Plural (Naṣb/Jarr)
مُسْلِمٌ Muslim	مُسْلِمًا	مُسْلِمٍ	مُسْلِمُونَ	مُسْلِمِينَ
نَاصِرٌ helper	نَاصِرًا	نَاصِرٍ	نَاصِرُونَ	نَاصِرِينَ
مُعَلِّمٌ student	مُعَلِّمًا	مُعَلِّمٍ	مُعَلِّمُونَ	مُعَلِّمِينَ

iii. Sound Feminine Plural [جَمْعُ الْمَوْثُتِ السَّلَامِ]

This plural pattern only applies to words that have the feminine Tā Marbūṭah letter [ة].

Most nouns that end with this letter take this Sound Feminine Plural even if they are nonhuman objects. The [ات] ending replaces the Tā Marbūṭah. The ending in Raf' is [ات], while the ending in Naṣb/Jarr is [ات].

¹⁶ Ṣaḥīḥ al-Bukhārī, Chapter on Tawhīd: كتاب التوحيد, Ḥadīth #7124.

I'rāb of Sound Feminine Plurals				
Singular (Raf')	Singular (Naṣb)	Singular (Jarr)	Plural (Raf')	Plural (Naṣb/Jarr)
مُسْلِمَةٌ Muslimah	مُسْلِمَةً	مُسْلِمَةٍ	مُسْلِمَاتٌ	مُسْلِمَاتٍ
كَلِمَةٌ word	كَلِمَةً	كَلِمَةٍ	كَلِمَاتٌ	كَلِمَاتٍ
آيَةٌ sign	آيَةً	آيَةٍ	آيَاتٌ	آيَاتٍ

iv. **Broken Plurals** [جَمْعُ التَّكْسِيرِ]

Broken Plurals are by far the most common plural pattern type for nouns. There are several different patterns possible. As we go forward in later Lessons, we will discuss these patterns in greater detail. Also for ease and clarity, we will assume that any specific noun takes only one respective broken plural pattern¹⁷. Unlike dual nouns and Sound Plurals, the I'rāb of broken plurals is determined simply by looking at the vowel endings (just as in single nouns).

I'rāb of Broken Plurals					
Singular ¹⁸ (Raf')	Singular (Naṣb)	Singular (Jarr)	Plural (Raf')	Plural (Naṣb)	Plural (Jarr)
قَلَمٌ	قَلَمًا	قَلَمٍ	أَقْلَامٌ	أَقْلَامًا	أَقْلَامٍ
قَلْبٌ	قَلْبًا	قَلْبٍ	قُلُوبٌ	قُلُوبًا	قُلُوبٍ
رَسُولٌ	رَسُولًا	رَسُولٍ	رُسُلٌ	رُسُلًا	رُسُلٍ



¹⁷ Most nouns in Arabic take a broken plural, which consists of one of several different morphological patterns that are discussed later. Some nouns take more than one type of broken plural pattern. For example the word بَحْرٌ can take two plural patterns, بُحُورٌ and بَحَارٌ. In the Qur'ān we only find the pattern بَحَارٌ mentioned. Thus this is the most prominent pattern for this word, and should be memorized and focused upon and not the other for ease and clarity.

¹⁸ The meaning of the following words is the following: [قَلَمٌ] is pen, [قَلْبٌ] is heart, and [رَسُولٌ] is messenger.

Lesson 2: I'rāb and Flexibility

Review of the Arabic Word [الْكَلِمَةُ]

I. The Three Categories of Arabic Words [الْكَلِمَات]

1. Noun [أَسْمَاءُ / اِسْمٌ]

- [اِسْمٌ] can be a noun, pronoun, adjective, adverb, or infinitive verb (verbal noun). In this text, the term noun will be synonymous with Ism.

2. Verb [أَفْعَالٌ / فِعْلٌ]

- It is defined as action connected to a specific time period (past, present, or future); It does not carry Tā Marbūṭah or Tanwīn¹⁹.

3. Particle [حُرُوفٌ / حَرْفٌ]

- A Particle needs to join to a corresponding word to yield a meaning. It always comes before the word that it links to. It often composed of less than three letters.

II. The Noun [الاسْم] and Its Four Characteristics

1. Gender [الْجِنْس]

Every noun has a gender, masculine or feminine. The gender of the noun will require other words referring to it (pronouns, pointing nouns, adjectives, and verbs) to change in terms of morphology. For example, when an adjective describes “a girl”, it needs to be modified to a feminine morphology. The same holds true for a pronoun or a Pointing noun (that, this, etc.) that describes the noun

All Arabic nouns are assumed to be masculine unless proved otherwise. Specifically, if it is a feminine noun, it should contain a sign within its structure that points to its femininity. Please note that words that are inherently feminine (mother, daughter, female name, etc.) do not need such a sign in its word structure.

¹⁹ In rare cases, verbs can have Tanwīn. In the Qur'ān (96:15) ﴿ كَلَّا لَئِن لَّمْ يَنْتَهَ لَنْسِفَعْنَا بِالنَّاصِيَةِ ﴾, the underlined word is a verb with an apparent Tanwīn. This situation however has more to do with morphology than grammar. The suffixed emphatic particle is known as the *Nūn* of emphasis (نون التوكيد), and is indicated by Tanwīn.

Common Feminine Signs on Nouns

- ending with: Tā Marbūṭah [ة] as in [كَلِمَةً]
- ending with [ي] as in [هُدًى]
- ending with Alif Hamzah [ء] as in [سَمَاءً]²⁰
- body parts in pairs: [يَدٌ / رِجْلٌ / عَيْنٌ]²¹
- names of countries or lands: [مِصْرُ / الرُّومُ]²²
- **special feminine nouns** : these feminine nouns below do not possess a feminine sign in their word structure.

Special Feminine Nouns											
سُوقٌ	نَارٌ	خَمْرٌ	نَفْسٌ	رِيحٌ	شَمْسٌ	حَرْبٌ	سَبِيلٌ	عَصَا	كَأْسٌ	بَيْتٌ	دَارٌ
market	fire	wine	self; soul	wind	sun	war	path	stick	cup	well	house

- **Other Exceptions:** Masculine names with a feminine sign, or “masculine” broken plurals. [رِجَالٌ/طَلْحَةٌ/رُسُلٌ]

2. Number/Plurality [الْعَدَد]

i. Singular

ii. Dual - add [انِ] or [ينِ] to its end.

a) [انِ] : Raf'

b) [ينِ]: Naṣb or Jarr

iii. Plural (more than 2)

a. Broken plural [جَمْعُ التَّكْسِيرِ] - most common plural

The most common types of broken plurals are listed here. Please note that Broken plurals in Arabic are considered feminine single. This is the case grammatically even if the respective noun is masculine. If the noun is a “male person”, then there are two possibilities,

²⁰ Translated as “sky” or “heaven”.

²¹ Translated from left to right as “eye, foot, and hand”.

²² Translated from left to right as “Rome and Egypt”.

male or female grammatically. This point is being mentioned here since these two variations are found in the Qur'ān.

Broken Plural Pattern ²³	Single Noun	Plural Noun
أَفْعَالٌ	قَلَمٌ pen	أَقْلَامٌ
فُعُولٌ	دَرْسٌ lesson	دُرُوسٌ
فِعَالٌ	جَبَلٌ mountain	جِبَالٌ
فَعَاعِلٌ	مَسْجِدٌ mosque	مَسَاجِدٌ

b. Sound Feminine Plural [جَمْعُ الْمُؤَنَّثِ السَّلَامِ] ending with Tā Marbūṭah [ة].

- [آتٌ] replaces [ة] in Raf' I'rāb.
- [َاتٍ] replaces [ة] in Jarr or Naṣb I'rāb.

c. Sound Masculine Plural [جَمْعُ الْمَذْكَرِ السَّلَامِ]

- [ُونَ] is added to the end of the single noun in Raf' I'rāb.
- [ِينَ] is added to the end of the single noun in Jarr or Naṣb I'rāb.
- These plurals are found on “Doers” or persons involved in doing a certain action, or task.

3. Definiteness [المَعْرِفَةُ/التَّنْكِيرَةُ]

i. Definiteness [المَعْرِفَةُ]

A definite or proper noun is a noun that is specific, defined, and more than ordinary. It may also encompass any noun that is specified by a relationship (e.g. my pen, his mother, etc.). Any noun that begins with the particle [ال] is definite since this particle denotes “the” on that particular noun. Any noun that is named also by default becomes definite. In this case, an [ال] does not need to be added. Please also note that most definite nouns do not

²³ The letters [فعل] represent a stem in Arabic grammar that denote various patterns of words, whether nouns or verbs. These letters are used to teach morphological derivations and conjugation patterns of several different classes of words in Arabic. We will revisit this [فعل] stem frequently in this Volume and later as well إن شاء الله.

carry Tanwīn since nouns with [ال] cannot carry Tanwīn, and also the fact that many Arabic names are incompletely flexible.

a) Adding [ال] adds the particle “the” to any indefinite noun making it definite.

Words with [ال] do not take Tanwīn and end in a single vowel.

مَسْجِدٌ ⇒ الْمَسْجِدُ
mosque the mosque

b) Any proper name of a person or place is definite: [محمدٌ / مَكَّةُ / مُوسَى]

c) Any possession relationship is definite. Examples are the following:

my house / your town / Messenger of Allah = [رَسولُ اللَّهِ / بَلَدُكَ / بَيْتِي]

ii. Indefiniteness [التَّكْرِيرَةُ]

Nouns that do not have [ال] are indefinite and take Tanwīn by default²⁴.

Please note the following examples [قَلَمٌ / مَسْجِدٌ / رَجُلٌ]²⁵.

4. I'rāb [الْإِعْرَابُ] - Case/Inflection

The term I'rāb reflects a specific case that every noun carries. Specifically, it is a characteristic that imparts the noun to have certain grammatical function(s). Every noun carries one of three cases. The default case of a noun is the Raf' state. For example only nouns in the “Raf'” I'rāb can function as the Subject in a Nominal Sentence or as the “Doer” in a Verbal Sentence. Contrasting this, only a noun in the “Naṣb” I'rāb can function as a “object” of a verb in a Verbal Sentence. The specific I'rāb is typically reflected on nouns by the varying vowels at their ends.

(i) The Three Cases

1. [رَفْعٌ] Raf'- Nominative
2. [نَصْبٌ] Naṣb- Accusative
3. [جَرٌّ] Jarr - Genitive

²⁴ Please note that certain proper names take Tanwīn and include the following [مُحَمَّدٌ / نُوحٌ / مَنصُورٌ].

²⁵ Translations of the words from left to right are the following “a man, a masjid, a pen”.

(ii) How to Distinguish the Three Different I'rābs***a. Ending Vowels on a Noun***

1. **Ḍammah** [◌◌̣◌◌̣] at the end of a noun denotes **Raf**.
2. **Fatḥah** [◌◌◌̄◌◌̄] at the end on a noun **typically denotes Naṣb**.
 - (Exceptions are the partially flexible nouns like [مَرِيْمٌ] and [إِبْرَاهِيْمٌ]).
3. **Kasrah** [◌◌◌◌̣◌◌̣] at the end of a noun denotes **Jarr**.

- Exceptions are rare such as words like [قَاضٍ] and [مَاضٍ], both of which are Raf here.

b. Dual Endings on all Nouns (revisited)

- [ان] for Raf
- [ين] for Naṣb or Jarr

c. Endings on Sound Masculine Plurals (revisited):

- [ون] for Raf
- [ين] for Naṣb or Jarr

d. Endings on Sound Feminine Plurals

- [ات] for Raf
- [ات] for Naṣb or Jarr

Table 1: Inflection of “Noun Endings” by I'rāb

[جرّ] Jarr	[نَصْب] Naṣb	[رَفْع] Raf'	Type of Noun
Kasrah	Faṭḥah	Ḍammah	Singular
Kasrah	Faṭḥah	Ḍammah	Broken Plural
يِنِ	يِنِ	أَنِ	Dual
يِنَ	يِنَ	وُنَ	Sound Masculine Plural
أَتِ	أَتِ	أَتِ	Sound Feminine Plural ²⁶
Faṭḥah	Faṭḥah	Ḍammah	Flexible
Faṭḥah	Faṭḥah	Ḍammah	Partially Flexible
no change	no change	no change	Inflexible

Analyzing Nouns from the Qur'ān

Qur'ānic Āyāt	Selected Noun in <i>single form</i>	Gender, Plurality, and Definiteness	I'rāb of selected noun
<p>﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾ “Lord of the two easts and wests” (55:17)</p>	مَغْرِبٌ [west]	Male, Dual, and Definite	Naṣb or Jarr
<p>﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ﴾ “Unquestionably, it is they who are the corrupters, but they perceive not.”(2:12)</p>	مُفْسِدٌ [corrupter]	Male, Plural (proper), and Definite	Raf'
<p>﴿وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ...﴾ “And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow...”(2:25)</p>	جَنَّةٌ [garden]	Female, plural (proper), indefinite	Naṣb or Jarr
	نَهْرٌ [river]	Female (broken plural), plural, definite	Raf'

²⁶ Please note that non-human nouns with “sound feminine plurals” can behave like broken plurals, and thus can be “feminine singular”. They can also be treated as “feminine plural” as well grammatically.

Qur'ānic Āyāt (Cont.)	Selected Noun in <i>single form</i>	Gender, Plurality, and Definiteness	I'rāb of selected noun
﴿وَإِذْ وَاَعَدْنَا مُوسَىٰ اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَاَنْتُمْ ظَالِمُوْنَ﴾ “And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers.”(2:51)	لَيْلَةٌ [night]	Female, single, indefinite	Naṣb
	عِجْلٍ [calf]	Male, single, indefinite	Naṣb
﴿اَلَمْ نَجْعَلِ الْاَرْضَ مِهَادًا وَالْجِبَالَ اَوْتَادًا﴾ “Have We not made the earth a resting place?, And the mountains as pegs?”(78:6-7)	أَرْضٌ [earth]	Female, single, definite	Naṣb
	جَبَلٍ [mountain]	Female single (broken plural), definite	Naṣb

II. Flexibility and I'rāb

What do we mean by flexibility? One can say flexibility is a fifth characteristic of nouns not mentioned earlier. Flexibility is the ability of a noun to adapt its ending appropriately (inflect) to one of the three I'rāb states. A noun that is fully flexible perfectly adapts its endings to a particular I'rāb as per the rules discussed earlier in this chapter. Please note that most nouns in Arabic are fully flexible. However, there are many nouns in Arabic that are partially flexible, and thus can only partially change their endings. Other nouns in Arabic are completely inflexible, and cannot change their endings at all. Despite this, every noun has an I'rāb, even if its ending does not change appropriately. I'rāb of words that are not fully flexible are determined based on the context of the word in its respective sentence.

The Concept of Flexibility and a Simile:

All Muslims are required to pray the obligatory Ṣalāh daily, even if they have a physical impairment that limits their ability to do Rukū', Sujūd, or to stand. If a Muslim has these impairments they should pray the Ṣalāh to the best of their ability and Inshā Allah they will be complying with the rules of Ṣalāh like the Muslim who stands, does proper Rukū', and Sujūd etc. From this, let us say we have three Muslims. The first Muslim is Muḥammad who is healthy and “fully flexible”. He does Ṣalāh according to full rules and proper motions (of doing Rukū' and Sujūd). Then we have a second Muslim Zaid who has a bad back. He is able to stand, but cannot flex properly and do proper Rukū' and Sujūd. Unlike Muḥammad, Zaid needs to use a chair during Ṣalāh, but his Ṣalāh is accepted and valid since he followed the rules to the utmost of his ability (or in this case flexibility). We then have third brother Mansūr who is unfortunately crippled. Despite being unable to stand or bend, he performs Ṣalāh in bed using hand gestures. Even though neither Mansūr nor Zaid could not perform the appropriate actions of Ṣalāh like Muḥammad, their Ṣalāh is accepted Inshā

Allah. Altogether, the prayer of all three Muslims is accepted as they performed the actions of Ṣalāh as much as they were capable of despite their varying degrees of flexibility.

III. The Three Degrees of Flexibility of Nouns

Similar to the preceding simile, nouns also can have one of three degrees of flexibility. Specifically, this flexibility is in terms of how their endings adapt appropriately to the respective I'rāb that they are in. Flexibility has no effect on I'rāb, and is a specific attribute of the particular noun in question.

1. Flexible; the normal noun [مُعْرَب]
2. Inflexible noun [مَبْنِي]
3. Partially flexible noun [غَيْرُ مُنْصَرَفٍ]

A. Flexible Nouns [مُعْرَب]

The normal noun in terms of flexibility is one whose ending fully conforms to expressing its respective I'rāb.

e.g. [رَبُّ / مُسْلِمٌ / قَلَمٌ / مَسْجِدٌ / بَيْتٌ / الْقُرْآنُ]

B. Inflexible Nouns [مَبْنِي]

1. The noun **does not change at all**, but it is still in one of the three states **depending on its context** in the sentence. For example if the noun is an owner or possessor, then it is Jarr.

Please note that the term [مَبْنِي] is also used for verbs that do not inflect an I'rāb.

2. These Inflexible Nouns include Pronouns [هُوَ/هي/هُم], Pointing nouns [هَذَا/ذَلِكَ], Relative Pronouns [الَّذِي], and names such as [عِيسَى] or [مُوسَى].

Non-Flexible Isms in Various I'rāb

Raf	Naṣb	Jarr
﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ...﴾ And when Mūsa said to his people...(2:54) (Mūsa is the Subject)	﴿وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا﴾ And when Allah talked to Mūsa directly (4:163) (Mūsa is the direct object)	﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ..﴾ And when We revealed to Mūsa...(7:117) (Ḥarf causes Mūsa to be Jarr)
﴿...وَأَنْتُمْ لِبَاسٌ لَهُنَّ﴾ ...and you are a garment to them (2:187).	﴿اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ﴾ ...worship your Lord the One Who created you...(2:21).	﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾ To you is your religion, and to me in my religion (109:6).

C. Partially Flexible Nouns [غَيْرُ مُنْصَرَفٍ]

These nouns follow all the rules of fully flexible nouns except the following:

1. They do not take Kasrah.
2. They do not take Tanwīn (no double vowel).
3. They do not take [ال] nor are they Muḍāf²⁷.

Different Types of Nouns that are Partially Flexible

1. **Non-Arabic Names:** e.g. [فِرْعَوْنُ] and [إِبْرَاهِيمُ]

Raf'	فِرْعَوْنُ	إِبْرَاهِيمُ
Naṣb	فِرْعَوْنَ	إِبْرَاهِيمَ
Jarr	فِرْعَوْنَ	إِبْرَاهِيمَ

2. **Feminine names** in Arabic that have no masculine counterpart.
 - e.g. [طَلْحَةَ] and [عَائِشَةَ]
3. **Names of places** (these are grammatically feminine)
 - e.g. [مَكَّةَ / مِصْرُ / أَمْرِيكَةَ]
4. **Certain three-letter Arab names**
 - e.g. [عُمَرُ]
5. **Comparative and superlative adjectives and colors.**
 - e.g.²⁸ [أَسْوَدُ] and [أَكْبَرُ]
6. **Attributes occurring in the pattern of [فَعْلَان]**
 - e.g.²⁹ [كَسْلَانُ] and [غَضَبَانُ]
7. **Broken Plural Patterns** on patterns [مَفَاعِل] and [فُعَلَاء].

Please note when these two broken plural patterns are only partially flexible when they do not contain [ال]³⁰. When they have [ال], they are flexible. Do not memorize this right now. It is being mentioned here for completeness.

²⁷ See Lesson 5 on the section on Possession Constructions.

²⁸ Translation from left to right is "black" and "greater".

²⁹ Translation from left to right is "lazy" and "angry".

³⁰ An example to illustrate this concept is in the following using the plural of [مَسْجِدٍ] and [عَالِمٍ]:

- [الْخَيْرُ فِي مَسَاجِدَ] versus [الْخَيْرُ فِي الْمَسَاجِدِ] "Good is in mosques." vs. "Good is in the mosques."
- [إِذْهَبُوا إِلَى عُلَمَاءَ] versus [إِذْهَبُوا إِلَى الْعُلَمَاءِ] "Go to scholars." vs. "Go to the scholars."

- Examples of broken plurals on patterns [مَفَاعِلُ] and [فُعَلَاءُ].

Stem	Plural Pattern	Example
[فُعَلَاءُ]	فُعَلَاءُ	عُرَبَاءُ
	أَفْعِلَاءُ	أَغْنِيَاءُ
[مَفَاعِلُ]	فَعَالِلُ	كَوَاكِبُ
	فَعَالِيلُ	سَكَكِينُ
	مَفَاعِلُ	مَسَاجِدُ



In these two examples, both علماء and مساجد take a Fathah instead of Kasrah because they are incompletely flexible. This is in contrast to when they carry the particle [ال].

Lesson 3: The Pronouns [الضمائر] and the Pointing Nouns [أسماء الإشارة]

I. Pronouns [ضمائر / ضمير]

Arabic pronouns are of two types, attached or detached. Please note that pronouns that detached are Raf³¹. Attached pronouns on the other hand, cannot take Raf³¹, but instead take either Jarr or Naṣb. All pronouns are completely Inflexible [مبني]. Please note that sometimes, the attached pronouns can modify one of its vowels for the purpose of better phonation or sound as per Arabic. As we saw in the previous chapter, minor changes in the structure of a word due to phonation [الصرف] does not impact I'rāb. Pronouns are inherently tied to the gender and the plurality of the noun it refers to.

A. The Detached Pronouns [الضمائر المنفصلة]

Table 2: Detached Pronouns [ضمائر منفصلة]			
Plural	Dual	Single	
هُم	هُمَا	هُوَ	3rd person masculine
هِنَّ	هُمَا	هِيَ	3rd person feminine
أَنْتُمْ	أَنْتُمَا	أَنْتَ	2nd person masculine
أَنْتِنَّ	أَنْتُمَا	أَنْتِ	2nd person feminine
نَحْنُ	نَحْنُ	أَنَا	1st person

1. Detached Pronoun Structure

- i. All third person pronouns begin with [ه].
- ii. All second person pronouns begin with [أَنْتَ].
- iii. All dual pronouns end with [مَا].
- iv. All Masculine second/third person plural end with [م].
- v. All Feminine second/third person plural end with [ن].

³¹ Exception to this is the particle [إِنَّا], which is always Naṣb. Please see the following page for a discussion on [إِنَّا].

- vi. It is easiest to remember these phonetically from the far right [هُوَ هُمَا هُمْ].

2. Detached Pronouns in Naṣb: [إِيَّا]

The particle [إِيَّا] allows for a detached pronoun to function as a direct object for verbs. [إِيَّا] is the only detached pronoun in the Naṣb state, functioning as a direct object, and preceding a verb for meaning of exclusivity³². In a normal verbal sentence pattern, the direct object follows the verb.

[إِيَّاْنَا / إِيَّاكُمْ / إِيَّاِي / إِيَّاكَ]

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“To You alone we worship and to You alone we ask for help.” (1:5)

﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُون﴾

“Oh Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant that I will fulfill your covenant [from Me], and be afraid of only Me.” (2:40)

B. The Attached Pronouns [الضَّمَائِرُ الْمُتَّصِلَةُ]

Attached pronouns attach to the ends of nouns, verbs, and certain particles. An attached pronoun joins a noun with no [ال] at its end, and becomes a Possession construction or [إِضَافَةٌ].

The pronoun takes the case of Jarr while being inflexible [مَبْنِي]. The same pronouns that attach to nouns also attach to verbs with the exception of the first person pronoun (see footnote #34). When a pronoun attached to a verb at its end, the pronoun becomes a “direct object” of that verb. In this case the pronoun always takes the Naṣb I'rāb. With respect to particles, they are more specifically found attached to the ends of Ḥarf Jarr and Naṣb particles.

³² This is related to the advanced grammar principle called تَقْدِيمٌ وَتَأْخِيرٌ. In this case by placing the direct object before the verb causes exclusivity and places emphasis on the word that has an abnormal sentence structure in terms of sequence.

Table 3: Attached Pronouns [ضمائر متصلة]			
Plural	Dual	Single	
هُم	هُمَا	هُ	3rd person masculine
هُنَّ	هُمَا	هَا	3rd person feminine
كُم	كُما	كَ	2nd person masculine
كُنَّ	كُما	كِ	2nd person feminine
نا	نا	[ني or ي] ³³	1st person

1. Attached Pronoun Structure

- i. all 3rd person pronouns ending with [ه]
- ii. all dual pronouns ending with [ما]
- iii. all masculine 2nd/ 3rd person plural ending with [م]
- iv. all feminine 2nd and 3rd person pl. end with [ن]
- v. 2nd person masculine and feminine beginning with [ك]
- vi. 1st person single beginning with [ي] or [ني]

³³ نونُ الوقاية [ني] is only attached to verbs, and is called نونُ الوقاية.

Table 4: Conjugation of Attached Nouns in Three I'rābs³⁴ [كِتَاب]

كِتَاب (Jarr)			كِتَابًا (Naṣb)			كِتَابٌ (Raf')		
كِتَابِهِم	كِتَابِهِمَا	كِتَابِهِ	كِتَابَهُمْ	كِتَابَهُمَا	كِتَابَهُ	كِتَابُهُمْ	كِتَابُهُمَا	كِتَابُهُ
كِتَابِهِنَّ	كِتَابِهِمَا	كِتَابِهَا	كِتَابَهُنَّ	كِتَابَهُمَا	كِتَابَهَا	كِتَابُهُنَّ	كِتَابُهُمَا	كِتَابُهَا
كِتَابِكُمْ	كِتَابِكُما	كِتَابِكَ	كِتَابِكُمْ	كِتَابِكُما	كِتَابِكَ	كِتَابِكُمْ	كِتَابِكُما	كِتَابُكَ
كِتَابِكُنَّ	كِتَابِكُما	كِتَابِكِ	كِتَابِكُنَّ	كِتَابِكُما	كِتَابِكِ	كِتَابِكُنَّ	كِتَابِكُما	كِتَابُكِ
كِتَابِنَا	كِتَابِنَا	كِتَابِي	كِتَابِنَا	كِتَابِنَا	كِتَابِي	كِتَابِنَا	كِتَابِنَا	كِتَابِي

C. Examples of Pronouns from the Qur'ān

Qur'ānic Āyah	Translation of Selected Pronoun	Type of Pronoun	I'rāb of pronoun
<p>﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾</p> <p>“Oh mankind, worship your Lord, who created you and those before you, that you may become righteous” (2:21)</p>	رَبُّكُمْ [your Lord]	attached to noun	Jarr
	خَلَقَكُمْ [He created you]	Attached to verb	Naṣb
	لَعَلَّكُمْ [so that you]	Attached to Ḥarf Naṣb	Naṣb
	قَبْلِكُمْ [before you]	Attached to Ḥarf Jarr	Jarr
<p>﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾</p> <p>“And We said, "Oh Ādam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers." (2:35)</p>	أَنْتَ [you]	Detached pronoun	Raf'
	زَوْجُكَ [your wife]	Attached to noun	Jarr
	مِنْهَا [from it]	Attached to Ḥarf Jarr	Jarr

³⁴ Please note that the conjugated structure of [كِتَاب] with an attached pronoun (or for that matter any noun) can be altered due to Phonetics [الصَّرْف]. For example [كِتَابِهِ] is changed to [كِتَابِي] because it is awkward in pronouncing [ʔ] directly after a Kasrah. Similarly, there is only one possible pattern in [كِتَابِي] due to the [ي]. These changes in vowel do not cause any change in the meaning of the word or its I'rāb. It is simply an issue of phonetics and morphology. More variances like this will be seen in later lessons.

II. Pointing Nouns [أَسْمَاءُ الْإِشَارَةِ]

These are nouns, and thus have all their four characteristics that are gender, number, definiteness, and I'rāb. Pointing nouns like the pronouns are always definite and are inflexible. However, they can take all three I'rāb depending on their context in the respective sentence. Masculine Pointing nouns usually have the letter [h] as the first letter while the feminine nouns usually start with the letter Tā. There are two types of Pointing nouns, “near” [الْقَرِيبَ] and “far” [الْبَعِيدَ]. The “far” Pointing noun would be used to refer to something far literally or figuratively while the “near” noun would be used for something closer, or near.

A. Pointing Nouns - [أَسْمَاءُ الْإِشَارَةِ]

- “This/These” - denotes nearness

Table 5: Pointing Nouns - Near [أَسْمَاءُ الْإِشَارَةِ الْقَرِيبَ]			
Plural	Dual	Single	
هَؤُلَاءِ <i>These</i>	هَذَانِ / هَذَيْنِ <i>These (two)</i>	هَذَا <i>this</i>	3 rd person masculine
هَؤُلَاءِ <i>These</i>	هَاتَيْنِ / هَاتَانِ <i>These (two)</i>	هَذِهِ <i>this</i>	3 rd person feminine

﴿ هَذَانِ خَصْمَانِ اٰخْتَصَمُوْا فِي رَّبِّهِمْ ﴾

“These two antagonists dispute with each other about their Lord..”(22:19).

- “That/Those” - denotes being far away

Table 6 : Pointing Nouns: Far [أَسْمَاءُ الْإِشَارَةِ الْبَعِيدَ]			
Plural	Dual	Single	
أُولَٰئِكَ <i>Those (all)</i>	ذَانِكَ / ذَيْنِكَ <i>Those (two)</i>	ذَٰلِكَ <i>That</i>	3 rd person masculine
أُولَٰئِكَ <i>Those (all)</i>	تَانِكَ / تَيْنِكَ <i>Those (two)</i>	تَٰلِكَ <i>That</i>	3 rd person feminine

- Instead of [ذَٰلِكَ], you can also use [ذَٰلِكُمْ] or [ذَٰلِكُمَا] which have similar meaning and, are singular.

i. e.g. ﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ﴾

“That is Allah, your Lord...”(10:3).

ii. ﴿أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى﴾

“Those are the ones who have sold guidance for error”(2:16).

B. Additional Pointing Nouns

كَذَلِكَ	like this
هَكَذَا	in this way
هَهُنَا / هُنَا	here
هُنَاكَ	there
تَمَّ	there/over there

﴿وَإِذَا رَأَيْتَ تَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا﴾

“And when you look there [in Paradise], you will see pleasure and great dominion.” (76:20)



Lesson 4: Particles [الْحُرُوفُ] and Broken Plurals [جَمْعُ التَّكْسِيرِ]

Particles [حُرُوفٌ / حَرْفٌ]

Particles are the third category of words in Arabic. Within this category, there is a large subcategory of particle types that function in a specific way in the Arabic language. In this book, we will focus upon the most common and high-yield particles. In particular we will discuss the particles that cause a change in I'rāb which are respectively [حُرُوفُ النَّصْبِ], [حُرُوفُ الْجَرِّ], and [حُرُوفُ الْجَزْمِ]. Other particles that do not affect I'rāb [حُرُوفٌ غَيْرُ عَامِلَةٍ] will be covered very briefly in this volume.

As a review, particles are words that require an associated to another word to have meaning in speech. They attach to the end of a specific word, whether a noun or verb. Some particles can impart a new meaning to a noun or verb while others do not.

I. Particles of Jarr [حُرُوفُ الْجَرِّ]

These particles are prepositions and cause nouns that immediately follow them to be in the Jarr [جَرٌّ] state. They require another word to have a useful meaning. Please note that the Jarr state is specific only to nouns, therefore Ḥarf Jarr do not act on verbs.³⁵ See Table 7 on the following page for a listing of common Ḥarf Jarr. When a Jarr particle acts on a noun causing the noun to take the Jarr I'rāb, it becomes a unit called "Jarr Construction". This unit has some important grammar functions in sentences, which we will later see.

A. Examples of Jarr Particles

The Ḥarf Jarr (shaded) above causes the word after it to be Jarr. In some cases, the Ḥarf Jarr is attached directly to the noun.

- ﴿وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

“And from the people are some who say, "We believe in Allah and the Last Day," but they are not believers.” (2:8)

- ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً...﴾

“And (remember) when your Lord said to the angels: "Verily, I am going to place a representative on earth.” (2:30)

³⁵ As we will later see, Ḥarf Jarr are associated with intransitive verbs. Furthermore, these Ḥarfs can impact verb meaning. For example, the verb [جاءَ] means “to come”. However [جاءَ بـ] means “to bring”. The verb [تابَ إلى] means “to repent” while [تابَ على] means “to accept the repentance”.

B. Ḥarf Jarr [حُرُوفُ الْجَرِّ]

Table 7: Ḥarf Jarr [حُرُوفُ الْجَرِّ]			
إِلَى	to/towards	فِي	in
بِ	in/with	كَ	like (similarity)
تَ	by (oath)	لِ	for/to
حَتَّى	until	وَ	by (oath)
عَنْ	from/about	مِنْ	from
عَلَى	upon/on		

C. Ḥarf Jarr Attached to Pronouns (Variant Conjugations)

In the examples below, we see that when pronouns attach to Ḥarf Jarr, they often modify one of their vowels. This was similar in certain cases when Nouns attached to pronouns as we saw for the various conjugations of [كِتَاب]. Please refer to footnote #35 for a more detailed discussion.

Pronoun		Jarr Particle		Jarr Construction	
هُ	+	لِ	=	لَهُ	لِهُ
هُ		إِلَى		إِلَيْهِ	إِلَيْهِ
هُمَا		فِي		فِيهِمَا	فِيهِمَا
هُنَّ		عَلَى		عَلَيْهِنَّ	عَلَيْهِنَّ
هُمْ		بِ		بِهِمْ	بِهِمْ
هُ		مِنْ		مِنْهُ	مِنْهُ

D. Harf Jarr-like Nouns and [ظُرُوفٌ]

Sometimes nouns can act as Jarr particles. Please note these nouns are characteristically found attached to another noun in a “Possession Constructions” and not alone. In this way, they act like Harf Jarr and cause the word after it to be in the Jarr state. An evidence for these words being nouns is that their ends get affected by a Harf Jarr. Most of these nouns below belong to a category of words known as [ظُرُوفٌ]. These words are exclusively found in the Naṣb case and point to the relative place [ظَرْفُ الْمَكَانِ] or the relative time [ظَرْفُ الزَّمَانِ] that a certain action occurs in.³⁶ These nouns are being listed here for completion.

1. Examples of Harf Jarr-like Nouns

بَعْضٌ	some (of)
حَوْلَ	Around
قَبْلَ	Before
بَعْدَ	After
دُونَ	besides/other than
مِنْ دُونَ / غَيْرَ	other than
لَدُنْ / لَدَى	from/with

³⁶ These nouns can however take the Jarr case if acted upon by a Harf Jarr. Please see examples (i) and (ii) on the next page.

2. Nouns of Place and Time

Table 8: Nouns of Place [ظَرْفُ الْمَكَانِ] and Nouns of Time [ظَرْفُ الزَّمَانِ]			
Nouns of Place [ظَرْفُ الْمَكَانِ]		Nouns of Time [ظَرْفُ الزَّمَانِ]	
أَمَامَ	in front of/before	قَبْلَ	before
بَيْنَ	between	بَعْدَ	after
فَوْقَ	above	الْيَوْمَ	today
تَحْتَ	under	أَبَدًا	always
وَرَاءَ	behind	حِينًا	for a period of time
خَلْفَ	before	صَبَاحًا	morning
مَعَ or عِنْدَ	with	بُكْرَةً/سَحْرًا	early morning

3. Qur'anic Examples:

i. ﴿ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

“Then We revived you after your death that perhaps you would be grateful.” (2:56)

ii. ﴿تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

“These are the limits of Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens under which rivers flow”. (4:13)

iii. ﴿.. لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا

مِنْ بَعْدِ وَقَاتَلُوا.....﴾

“Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it].”³⁷ (57:10)

³⁷ In the above āyah, we see an occurrence that is found frequently in the Qur'an: the presence of a Ḍammah on [ظَرْفُوفَ], [بَعْدُ] and [قَبْلَ]. This is related to what follows the Noun of Place/Time and if it is connected to it (i.e. Possession construction). If the noun is not connected and does not link with the word after, it carries a single Ḍammah as in [بَعْدُ] above. Here we see that [قَبْلَ] has Kasrah because it forms a Possession construction with [الفتح]. On the other hand [بَعْدُ] does not form a link with [وقاتلوا] thus resulting in a Ḍammah. This phenomenon occurs several times in the Qur'an.

E. Particles for Oaths: [حُرُوفِ الْقَسَمِ]

There are only three particles that can be used in making an oath in Arabic. These include the following: Wāw, Tā, and in some cases Bā. The Wāw is the most common particle for making an oath and is differentiated by other types of Wāw by the sign of Jarr on words it is associated with.

- ﴿ وَالشَّمْسِ وَضُحَاهَا ﴾ “By the sun and its brightness”
 ﴿ وَالْقَمَرِ إِذَا تَلَّهَا ﴾ “And by the moon when it follows it”
 ﴿ وَالنَّهَارِ إِذَا جَلَّهَا ﴾ “And by the day when it displays it” (91:1-3)

II. Particles of Naṣb [حُرُوفِ النَّصْبِ]

A. Particles on Naṣb on Nouns [إِنَّ وَ أَخَوَاتُهَا]

These Ḥarf cause words to go into the Naṣb state and act only. Particles of Naṣb that act on nouns are called [إِنَّ وَ أَخَوَاتُهَا] or “Inna and its Sisters” in grammar terminology. These particles act on nouns causing Naṣb on a Nominal sentence. The most common particle is [إِنَّ], which is seen through the Qur’ān and Ḥadīth and imparts emphasis on the corresponding noun. It is easier to memorize these six particles phonetically from right to left [إِنَّ أَنْ كَأَنَّ لَيْتَ لَكِنَّ لَعَلَّ].

B. Inna and its Sisters

Table 9: Inna and its Sisters [إِنَّ وَ أَخَوَاتُهَا]	
إِنَّ	Surely, Verily (used in the beginning)
أَنَّ	Surely, Verily (used in the middle)
كَأَنَّ	As though (used to draw a parallel)
لَيْتَ	If only, (used to wish for what could have been)
لَكِنَّ	But, on the contrary, actually
لَعَلَّ	Perhaps, maybe, so as to

C. Examples from the Qur'an and Ḥadīth

1. [إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَ لَكِنَّ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ]

“Indeed, Allah does not look at your forms or your wealth, but He looks at your hearts and your actions.³⁸”
2. [.. أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ..]

“... That you worship Him as if you see Him, And if you cannot see Him, then Indeed He sees you..³⁹”.
3. ﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

“...Fasting is prescribed for you as it was prescribed for those before you, that you may gain Taqwah (2:183).”

D. Particles of Naṣb for Verbs [حروف النَّصْب]

These particles only work on present tense [مضارع] verbs⁴⁰. These are discussed in further detail in Lesson 10. They cause the Ḍammah at the end of single present tense verbs to become Faṭḥah (like nouns). They cause the Nūn at the end of a dual or plural verb to be cut off.⁴¹ The most common Particles of Naṣb for verbs are listed below. It is easier to memorize these Particles in the following rhyming order from right to left [أَنْ لَنْ لَأَنَّ كَيْ إِذَا حَتَّى]. The most common Ḥarf Naṣb are [أَنْ] and [لَنْ].

E. Ḥarf Naṣb for Verbs

Table 10: Ḥarf Naṣb for Verbs			
أَنْ	that/to	إِذَا	therefore
لَنْ	will never (future)	حَتَّى	until
لِ	so that	أَلَّا	may not
لِكَيْ / كَيْ	so that	لِأَنَّ	for that

³⁸ Ṣaḥīḥ Muslim, Chapter The Book of Virtue, Good Manners and Joining of the Ties of Relationship: كِتَابُ الْبِرِّ وَالصَّلَاةِ وَالْأَدَابِ: Ḥadīth # 2564.

³⁹ Ṣaḥīḥ al-Bukhārī, Chapter on Imān: كِتَابُ الْإِيمَانِ: Ḥadīth #50.

⁴⁰ The one exception to this is the particle [حَتَّى] which also acts as a Ḥarf Jarr on nouns.

⁴¹ The exception is the Nūn of femininity present in feminine plural present tense verb conjugation(s), which cannot be truncated.

F. Examples from the Qur'ān

1. ﴿لَنْ تُعْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا﴾

“Never will their wealth or their children avail them against Allah at all..” (58:17)

2. ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾

“And remember when Mūsa said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant.” (2:67)

III. Particles of Jazm [حُرُوفُ الْجَزْمِ]

The Jazm case is specific to verbs, and characterized by a Sukūn on the end of Jazm verbs. Present tense verbs can also go in Raf' and Naṣb states but they never go into the Jarr state; instead they go into the Jazm state. There are several particles that cause Jazm and these outnumber the other Jarr and Naṣb Particles. Please note that Ḥarf Jazm are discussed in further detail in Lesson 10, a chapter dedicated to verbs.

A. Common Ḥarf Jazm

لِ	should (encouraging/admonishing)
لَا	negation (forbidding)
لَمْ	did not (past tense)
إِنْ	If (condition)
لَمَّا	not yet/ when

B. Examples from the Qur'ān

1. ﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

“...and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect”. (18:28)

2. ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ۖ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ﴾

“He who has not begotten, nor has been begotten, Nor has there been to Him any equivalent.” (112:2-3).

IV. Broken Plural Patterns [جَمْعُ التَّكْسِيرِ]

We briefly discussed broken plurals in Lesson 1. We are discussing this more detail here since the student needs to be familiar with broken plurals and their intricacies. Please note that the majority of nouns take broken plurals. Typically, there is not set rule for the broken plural pattern that any specific noun takes. Some patterns are more common than others. These plural patterns should be memorized alongside with the noun that is being learned. The actual broken plural pattern for a noun can be determined by using an Arabic dictionary like Hans Wehr⁴², unless you have memorized it already. There are more patterns than the ones listed in this lesson, but these are the most common. Remember the I'rāb for broken plural is feminine singular, even when the singular noun is male. This is essential to remember since Arabic grammar places much emphasis on gender distinction. It is also important to remember the structures of male and female proper plurals as was discussed in the first lesson.

The most common plural patterns for three-letter words are **patterns #1 through #4** shown in the table below. The most common patterns for four-letter words are **plural patterns #7 through #9**, shown on the next page. Please note that Plural patterns #7 through #11 are **partially flexible** and do not take Tanwīn when they are indefinite. Addition plural patterns listed are #12 – 14 which are not very common. Memorizing the most common plural patterns on the [فعل] stem allows the student to readily identify plurals even if one does not know the word itself (in terms of meaning). Identifying and analyzing words from Āyāt of the Qur'ān is the first step in reading comprehension.

Table 11: Broken Plural Patterns			
Broken Plural Pattern #	Broken Plural Pattern [فعل] Stem	Singular Noun Example [مفرد]	Plural [جمع]
1	أَفْعَالٌ	قَلَمٌ [pen]	أَقْلَامٌ
2	فُعُولٌ	قَلْبٌ [heart]	قُلُوبٌ
3	فِعَالٌ	كَبِيرٌ [big]	كِبَارٌ
4	فُعُلٌ	مَدِينَةٌ [city]	مُدُنٌ

⁴² See Lesson #10 on the section on using Arabic Dictionaries.

Table 11 : Broken Plural Patterns (Contd.)

Broken Plural Pattern #	Broken Plural Pattern [فعل] Stem	Singular Noun Example [مُفْرَد]	Plural [جَمْع]
5	فَعْلٌ	غُرْفَةٌ room	غُرَفٌ
6	فَعَّالٌ	كَاتِبٌ writer	كُتَّابٌ
7	مَفَاعِلٌ	إِصْبَعٌ finger	أَصَابِعٌ
8	فُعَلَاءٌ	شَرِيكٌ partner	شُرَكَاءٌ
9	فَوَاعِلٌ	شَارِعٌ road	شَوَارِعٌ
10	فَوَاعِيلٌ	قَامُوسٌ dictionary	قَوَامِيسٌ
11	مَفَاعِيلٌ	مِفْتَاحٌ key	مِفْتَاحٌ
12	أَفْعَلَةٌ	ذَلِيلٌ humble/ low	أَذْلَةٌ
13	أَفْعَلَةٌ	فُرَادٌ heart	أَفْئِدَةٌ
14	فَعَلٌ	عِمَادٌ pillar	عَمَدٌ



Lesson 5: Word Constructions [المركبات]

I. Introduction to Word Constructions

Understanding Word Constructions are required in order to properly analyze and translate sentences. Here, we will analyze the different types of Word Constructions. A construction [مُرَكَّب] is composed of two or more words that join together to form one unit in a particular sentence. These include the following: Describing Constructions, Pointing Constructions, Possession Constructions, and Jarr Constructions. We will also see that adjacent constructions can often be merged together into a single unit. Learning the Word Constructions greatly facilitates the student to analyze any particular sentence. In this lesson, we have also included Relative Pronouns since they act like Possession Constructions in describing a definite noun. They are also found frequently in the Qur'ān.

II. The Describing Construction [المُرَكَّبُ التَّوَصِيفِيُّ]

In Arabic, the word being described [مَوْصُوف] comes first and the adjective follows (opposite in English). The adjective [صِفَةٌ] used retains all four characteristics of the noun described such as gender, definiteness, plurality, and I'rāb. The adjective usually directly follows the described word without any word coming in-between. The word and its adjective(s) that follow form a “Describing Construction” know as [المُرَكَّبُ التَّوَصِيفِيُّ].

In the examples below the adjective is highlighted while the noun described is underlined. Remember that the which is a broken plural will have an adjective that is female singular. This is displayed in examples #1 and in #2 [فُرُشٌ مَّرْفُوعَةٌ]. In example #2, we see that a [مَوْصُوف] can have many adjectives describing it sequentially. However, if you look closely we see that there is a word [مِنْكُنْ] in-between the [مَوْصُوف] and [صِفَةٌ]. This can sometimes happen, but in this case this Jarr Construction acts functionally as a [صِفَةٌ]⁴³. A similar phenomenon occurs in example #4 with the term [لَا مَقْطُوعَةٌ وَلَا مَمْنُوعَةٌ] that functions in describing [فَأَكْهَةٌ]. In example #5, we see that the adjective [الْمُؤْمِنِينَ] describes the possession construction [عِبَادِنَا]. Here the [مَوْصُوف] is one unit, even though it is composed of two words. The [مَوْصُوف] is Jarr and plural because of [عِبَادِ], and it definite because possession constructions are definite.

⁴³ Sometimes Jarr Constructions, Verbs, and other words can act functionally as a [صِفَةٌ]. Obviously, in these cases, the rules that were presented in the above paragraph are excluded. Please note that this topic is more of an advanced grammar discussion at this point.

Examples of Describing Constructions from the Qur'ān and Ḥadīth

1. ﴿...وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾

“...And they will have therein purified spouses, and they will abide therein eternally.” (2:25)

2. ﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُدْلِهٖ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا﴾

“Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling [ones] previously married and virgins.”(66:5)

3. ﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ لِّلْكَافِرِينَ عَذَابٌ مُّهِينٌ﴾

“Indeed, those who oppose Allah and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment.”(58:5)

4. ﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ۖ فِي سِدْرٍ مَّخْضُودٍ ۖ وَطَلْحٍ مَّنضُودٍ ۖ وَظِلٍّ مَّمْدُودٍ ۖ وَمَاءٍ مَّسْكُوبٍ ۖ وَفَاكِهَةٍ كَثِيرَةٍ ۖ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۖ وَفُرُشٍ مَّرْفُوعَةٍ﴾

“The companions of the right what are the companions of the right?, [They will be] among lote trees with thorns removed, And trees layered, And shade extended, And water poured out, And fruit, abundant, Neither limited [to season] nor forbidden, And [upon] thrones raised high.”(56:27-34)

5. ﴿إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ﴾

“Indeed, he was of Our believing servants.” (37:132)

6. [الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ مِنَ الْمُؤْمِنِ الضَّعِيفِ]

“The strong believer is better than the weak believer” (Muslim)⁴⁴

7. [التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ]

“The trustworthy, truthful merchant is with the prophets and the martyrs, and the righteous.” (Tirmidhi)⁴⁵

⁴⁴ Ṣaḥīḥ Muslim, Chapter on Predestination: كتاب القَدَرِ, Ḥadīth #2664.

⁴⁵ Sunan Tirmidhi, Chapter on Transactions: كتاب البيوع Ḥadīth #1209.

III. Pointing Constructions

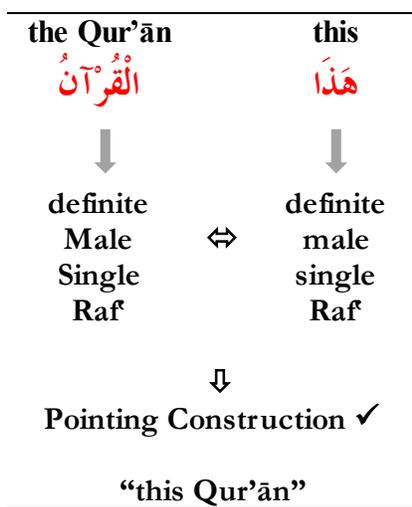
When a Pointing Noun such as [هَذَا] or [ذَلِكَ] is used to refer to a noun, it becomes one unit, which we have termed “Pointing Construction”. Similar to Describing Constructions, both the Pointing Noun and the noun being pointed to have the same four characteristics (gender, plurality, definiteness, and I'rāb). If the noun is indefinite and matches the other remaining three characteristics, then what you now have is a Nominal Sentence [جُمْلَةٌ اِسْمِيَّةٌ]. A Pointing Construction on the other hand like the other constructions are not complete sentences.

1. Examples of Pointing Constructions

Pointing Nouns [القريب] include the following nouns: [هَذَا/هَذِهِ/هَذَا]. Pointing nouns [البعيد] include the following: [أُوْلَئِكَ / تِلْكَ / ذَلِكَ]. The dual pointing nouns are seldom used and do not need to be emphasized. Let us look at the following Pointing Construction from the āyah below.

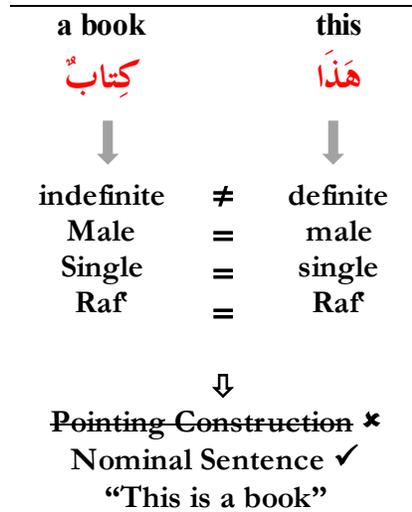
i. ﴿وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَن بَلَغَ﴾

“...And **this Qur'an** was revealed to me that I may warn you thereby and whomever it reaches...”(6:19).



ii. ﴿...وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ..﴾

“...And this is a Book which We have sent down, blessed, and confirming what was before it...” (6:72)



2. Examples from the Qur'an

i. ﴿تِلْكَ الْقُرَىٰ نَقِصُ عَلَيْكَ مِنْ أَمْثِلِهَا...﴾

“Those cities - We relate to you, [Oh Muḥammad], some of their news...” (7:101)

ii. ﴿...وَكُلًّا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾

“... and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers.”(2:35)

iii. ﴿وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“...And these examples We present to the people that perhaps they will give thought.” (59:21)

IV. Idāfah - The Possession Construction [المركب الإضافي]

Possession Constructions, or Idāfahs [المركب الإضافي] occur frequently Arabic, and need to be mastered

before analyzing Arabic sentences. We have briefly touched upon them when we looked at nouns attached to pronouns, which essentially are Idāfah. An Idāfah is composed of two components, a Muḍāf [المضاف], and a Muḍāf I'lai [مُضَافٌ إِلَيْهِ]. The Muḍāf is the thing that **belongs** to the noun that directly

follows it. And conversely, the Muḍāf I'lai is the person or thing that possesses the Muḍāf (preceding it).

As we saw for the Attached Pronouns, the pronoun linked to the preceding noun “possessed” it. Aside from Jarr Particles, an Idāfah is the only other situation that a noun can be Jarr (Muḍāf I'lai).

A. Rules of Idāfah/Possession Construction

1. The Muḍāf [المُضَاف]

- i. The Muḍāf is the object that “**belongs**” to the noun, or is possessed by the noun that directly follows it. In other words, the Muḍāf is possessed.
- ii. The Muḍāf **never** takes “Al”. This does not mean that is not definite though. It is definite when its Muḍāf I'lai is definite.
- iii. The Muḍāf has no Tanwīn, and has no Nūn ending (Nūn is cut off in dual endings and sound plural endings). See the following examples.

his two hands	يَدَانِ / يَدَيْهِ	+	هُ	=	يَدَاهُ / يَدَيْهِ	يَدَانِهِ / يَدَيْهِ
her two eyes	عَيْنَانِ / عَيْنَيْهِ	+	هَا	=	عَيْنَاهَا / عَيْنَيْهَا	عَيْنَانِهَا / عَيْنَيْهَا
Muslims of Makkah	مُسْلِمُونَ	+	مَكَّةَ	=	مُسْلِمُوا مَكَّةَ	مُسْلِمُونَ مَكَّةَ

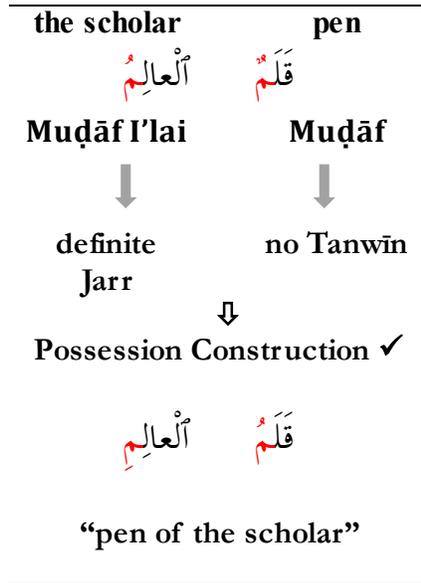
- iv. The Muḍāf can be in **any** of the three states of I'rāb [Raf', Naṣb, or Jarr]. It determines the I'rāb of the Possession Construction. This is the case even if the I'rāb of its Muḍāf I'lai is different. Please note gender and number **do not** need to match (e.g. her brothers, his sisters).
- v. The properties of the Idāfah (Gender/plurality/definiteness/I'rāb) are determined by the **Muḍāf**.

2. The Muḍāf I'lai [مُضَافٌ إِلَيْهِ]

- i. The Muḍāf I'lai is the person or thing that “**possesses**” the Muḍāf (preceding it).
- ii. The Muḍāf I'lai is **always** in the Jarr state.
- iii. **No word** comes in-between the Muḍāf and the Muḍāf I'lai in the Idāfah.
- iv. The Idāfah is typically considered definite (exception is when the Muḍāf I'lai is indefinite. (e.g. man of **a** village **vs.** man of **the** village).
- v. The Muḍāf I'lai usually takes "Al" . Exceptions are if the Muḍāf I'lai is indefinite, or if it is a "Double Muḍāf I'lai" as in the following examples:

- i. [رَجُلٌ قَرْيَةٍ] “a man of a village”
- ii. [مَلِكٌ يَوْمِ الدِّينِ] “Master of the Day of Judgment”

3. Determining an Idāfah



B. Examples from the Qur’ān

1. ﴿...إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾

“...Indeed, I fear Allah, Lord of the worlds.”(59:16)

2. ﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُوذُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا

أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

“And remember when Mūsa said to his people, "Oh my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the rebellious people.” (61:5)

3. ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

“May the hands of Abu Lahab be ruined, and ruined is he”. (111:1)

C. Embedded Constructions with Idāfah/Possession Constructions

An Idāfah can be associated of linked to other constructions such as Jarr Constructions, Describing Constructions, or Pointing Constructions. In these cases the Idāfah is embedded within these constructions (and not the reverse). For example, when an Idāfah is associated with a Jarr

⁴⁶ In the word [قَوْمٌ], the [ي] has been omitted, despite there being no subtraction from its pronunciation. The Kasrah is retained as the sign of the Yā. We see omission of the Yā in several places in the Qur’ān. The phenomenon of [حذف] or omission of words sometimes occurs in the Qur’ān for purposes of eloquence and rhetoric.

construction, the entire unit becomes a Jarr construction.

1. Describing Idāfah Constructions

When an Idāfah is described by an adjective, it has to match the I'rāb, number, and gender of the Muḍāf. Definiteness is determined by looking at the Muḍāf I'lai. The adjective [صِفَة] comes after the Idāfah Construction. Let us take a look at a couple of examples to clarify this rule. In the first example the adjective [الصَّادِقَةُ] describes the Muḍāf [إِمْرَأَةٌ], but is definite because the Muḍāf I'lai is definite. In the second example, the adjective describes a dual noun [رَجُلَانِ] whose Nūn is cut off because it is a Muḍāf. The adjective does not have [ال] because the Muḍāf I'lai is indefinite.

Adjective	+	Idāfah Described	=	Describing construction
truthful صَادِقَةٌ	+	woman of the land إِمْرَأَةُ الْبَلَدِ	=	truthful woman of the land إِمْرَأَةُ الْبَلَدِ الصَّادِقَةُ
generous كَرِيمٍ	+	two men of a mosque رَجُلَا مَسْجِدٍ	=	Two generous men of a mosque رَجُلَا مَسْجِدٍ كَرِيمَانِ

2. Pointing Nouns and Idāfah

We run into a dilemma when pointing to a Idāfah with a pointing noun. This is because a Pointing noun directly followed by a Idāfah is not a Pointing Construction but a Nominal Sentence. This is similar to when a Pointing Noun is followed by an indefinite noun (being pointed to). What allows us to point to a Idāfah in grammar is to place the Pointing Noun directly after it. Let us take a look at the following examples to illustrate this point.

Idāfah being pointed to	+	Pointing Noun	=	Pointing Construction	≠	Nominal Sentence
Messenger of Allah رَسُولُ اللَّهِ	+	this هَذَا	=	this Messenger of Allah رَسُولُ اللَّهِ هَذَا	≠	This is the Messenger of Allah هَذَا رَسُولُ اللَّهِ
your books كُتُبِكَ	+	those تِلْكَ	=	those books of yours كُتُبِكَ تِلْكَ	≠	Those are your books. هَذَا كُتُبِكَ

3. Qur'ānic Examples of Embedded Idāfah Constructions

In the examples below, the entire merged Constructions are highlighted gray, the Jarr Particles are in red, the Pointing Nouns are in yellow, and the adjectives [صِفَةٌ] are in blue.

In example (i), there are two Jarr constructions. Within each there is an Idāfah, namely [إِذْنِ اللَّهِ] and [كُلِّ شَيْءٍ]. In example (ii), we again have two embedded Jarr Constructions as in (i). In example (iii), we have an adjective [الحكيم] that describes the Idāfah [آيَاتُ الْكِتَابِ]. Altogether, it is a Describing Construction with an embedded Idāfah. In example (iv), we have two Idāfahs merged together [رَبِّكَ] and [كِتَابِ رَبِّكَ] within a Jarr Construction. Examples (v) and (vi) show Pointing Constructions with embedded Idāfah.

- i. ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“No disaster strikes except by the permission of Allah. And whoever believes in Allah He will guide his heart. And Allah is of all things Knowledgeable.” (64:11).

- ii. ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ...﴾

“Oh Prophet, when you divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out from their houses, nor should they leave [during that period] unless they are committing a clear immorality...” (65:1)

iii. ﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ﴾

“Alif, Lām, Rā. These are the Āyāt of the Wise Book”. (10:1).

iv. ﴿وَأْتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ...﴾

“And recite, what has been revealed to you of the Book of your Lord...”(18:27)

v. ﴿فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ﴾

“So taste [the punishment] because you forgot the meeting of this Day of yours, indeed, We have forgotten you. And taste the punishment of eternity for what you used to do.” (32:14).

vi. ﴿...فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ﴾

“...So send one of you with this coin/money of yours to the town..”(18:19).

V. Relative Pronouns [أَسْمَاءُ الْمَوْصُولَةِ]

A Relative pronoun connects the definite word **before it** to the sentence **after it**. The statement after the Relative Pronouns [صِلَةُ الْمَوْصُولِ] functions to describe the definite word that precedes it. In English, it includes "who, whom, whose, those". Relative pronouns similar to Pointing nouns retain all four characteristics of nouns, are inflexible, and can take all three cases of I'rāb. They are always definite like the word they describe. Relative pronouns are used frequently in the Qur'an.

A. Relative Pronouns [الَّذِينَ / الَّذِي]

Table 12: Relative Pronouns: [الَّذِينَ / الَّذِي]			
Plural	Dual	Single	
الَّذِينَ Those who	الَّذَانِ / الَّذِينَ These (two) who	الَّذِي The one who	masculine
الَّاتِي / الَّتِي Those who	الَّتَانِ / الَّتَيْنِ These (two) who	الَّتِي The one who	feminine

B. Additional Relative Pronouns: [مَنْ] and [مَا]

1. The relative pronoun [مَنْ] is used only for people. It is not gender or number specific. Do not confuse this relative pronoun with the Ḥarf Jarr [مَنْ], or with the Interrogative Particle [مَنْ] that has the same appearance. Like the Relative Pronouns just listed previously, both [مَنْ] and [مَا] follow the same rules in describing a definite noun.
2. The relative pronoun [مَا] is used for non-humans and is also not gender or number specific. Do not confuse this with the Negation Particle [مَا], or the Interrogative particle [مَا]. When a specific particular is used whose morphology is identical to others, its grammatical function can be identified by context, and appropriate familiarity with grammar.

3. Examples from Qur’ān and Ḥadīth:

- i. ﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ﴾
 “And among men there are those who disputing about Allah without knowledge.” (22:3)
- ii. [مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَ مَا أَمَرْتُكُمْ بِهِ فَاتُوا مِنْهُ مَا اسْتَطَعْتُمْ]
 “What I have forbidden upon you, avoid; what I have ordered you, do as much of it as you can....”⁴⁷ [عائد is blue]

C. Relative Pronouns in sentences

Please note that relative pronouns essentially serve to describe a definite noun. The description comes after the Relative Pronoun and is known in Arabic as the [صِلَة]. The [صِلَة] serves as the [صفة] for the noun before the Relative pronoun. Often in sentences with Relative pronouns we may see a pronoun that appears redundant in meaning. This is the connector [عائد] and connects the Relative pronoun back to the definite noun being described. This is not present in English and can give an awkward meaning if it is not accounted for. Let us look at the following Arabic sentence to clarify this point. In this example, the relative pronoun is underlined. But focus your attention on the pronoun [هُ] attached to the verb [اشتريت] which means “I bought”. This [هُ] is

⁴⁷ Ṣaḥīḥ al-Bukhārī, Chapter on Holding Fast to the Book and Sunnah; وَالسُّنَّةِ وَكِتَابِ الْإِعْتِصَامِ بِالْكِتَابِ وَالسُّنَّةِ, Ḥadīth # 6777. Also in Ṣaḥīḥ Muslim, كِتَابِ الْفَضَائِلِ, Ḥadīth #1337.

the connector, or [عائد] and connects back to the definite noun being described [هذا الكتاب]. If the sentence is literally translated in English, it would read incorrectly as “This book is the one that I bought it”. Here we also see that the words following the Relative Pronoun [الَّذِي] acts as an adjective to describe the definite noun before it [هذا الكتاب]. The noun is a Pointing Construction and acts like a single unit.

- هذا الكتابُ الَّذِي أَشْتَرَيْتَهُ

“This book is the one that I bought.”

Examples of [عائد] from the Qur'ān and Hadīth

In these two examples, the [اسم موصول] is highlighted and the [عائد] is underlined. In example #1, the [و] connects to the verb [يَقُومُ] that translates as “one standing”. In example #2, we see that each unlined [و] connects back to preceding Relative Pronoun [مَا]. Please note that there may not be a visible in every sentence with a Relative Pronoun. In cases where the [عائد] is omitted, it is implied in a grammatical sense.

1. ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ...﴾

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands the one who is beaten by Shaytān into insanity...”(2:275)

2. [مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ] وَ [مَا أَمَرْتُكُمْ بِهِ فَاتُّوا مِنْهُ] مَا اسْتَطَعْتُمْ

“What I have forbidden upon you, avoid; what I have ordered you, do as much of it [what] you can...”(al-Bukhāri)

VI. Jarr Constructions and Sentences as Adjectives

We just studied that Relative Pronouns act essentially as describers for definite nouns. Often the [صلة] is an entire sentence that acts as a [صفة] and describes a definite noun (preceding the Relative Pronoun). But what about an indefinite noun? Is there another way to describe it other than the conventional Describing

Construction methodology? The answer is yes, and in fact it is an easier concept than that of the Relative Pronouns we just studied.

Indefinite words can be described directly by a **sentence** or a **Jarr Construction** following it. The more the student masters sentences and Word Constructions, these alternate Describers will be more easily recognized.

Examples:

In these examples, the indefinite noun being described is highlighted while the [صفة] is underlined. In the first example, the indefinite word [خُبْزًا] is being described by the sentence [تَأْكُلُ الطَّيْرُ مِنْهُ]. Note that the indefinite word is immediately followed by its [صفة]. In the second example, we have two [صفة] of the indefinite word [قِصَّةً]. First, we have the word [عَجِيْبَةً] that matches all of the noun attributes of its described noun. Then, we have the Jarr Construction [فِي الْقُرْآنِ], which also acts as an adjective to describe the indefinite word [قِصَّةً].

1. ﴿ قَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ﴾

“The other said, Verily I see myself carrying on my head **bread**, birds are eating from it.” (12:36)

2. [يُوسُفُ لَهُ قِصَّةٌ عَجِيْبَةٌ فِي الْقُرْآنِ]

“Yūsuf has a wondrous story in the Qur’ān.”

VII. The Five Special Nouns [الأَسْمَاءُ الْخَمْسَةُ]

A discussion on these five special nouns is being included here since conjugating these words requires understanding Iḍāfah. The Five Special Nouns [ذَاتُ / ذُو / فَمَّ / أَخ / أَب] occur frequently in Arabic and have a variant conjugation when they occur as Muḍāf. These words behave like normal words in terms of inflection when not in an Iḍāfah Construction. For example, the word [أَب]

in I’rāb of Raf’, Naṣb, and Jarr is respectively [أَبًا], [أَبٌ], and [أَبٍ].

A. The Five Special Nouns [الأَسْمَاءُ الْخَمْسَةُ]

Table 13: The Five Special Nouns [الأَسْمَاءُ الْخَمْسَةُ]			
Plural	Dual	Single	
آبَاءُ	أَبَوَانِ / أَبَوَيْنِ	أَبٌ	Father
إِخْوَانُ	أَخْوَانِ / أَخْوَيْنِ	أَخٌ	Brother
أَفْوَاهُ	فَمَانِ / فَمَيْنِ	فَمٌ	Mouth
أَوْلُوهُ	ذَوَانِ / ذَوَيْنِ	ذُوٌ	owner of/ possessor (masculine)
أَوْلَاتُهُ	ذَوَاتَانِ / ذَوَاتَيْنِ	ذَاتٌ	owner of/ possessor (feminine)

B. Five Special Nouns as Muḍāf

Table 14: Conjugation of Five Special Nouns as Muḍāf			
Jarr ⁴⁸	Naṣb	Raf	Five Special Nouns in single form
أَبِي	أَبَا	أَبُو	أَبٌ
أَخِي	أَخَا	أَخُو	أَخٌ
فِي	فَا	فُو	فَمٌ
ذِي	ذَا	ذُو	ذُوٌ ⁴⁹
ذَاتِ	ذَاتَا	ذَاتُو	ذَاتٌ
أَوْلِي	أَوْلَى	أَوْلُو	أَوْلُوٌ
أَوْلَاتِ	أَوْلَاتَا	أَوْلَاتُو	أَوْلَاتٌ

⁴⁸ Please note these Five Special Nouns [أخي], [في], and [أبي] in the Jarr state as Muḍāf have the same appearance as when they are attached to the pronoun of first person [ي]. You can differentiate them from their Iḍāfah forms by their context in the sentence.

⁴⁹ Please note that [ذُوٌ] is always found in the form of a Muḍāf, but does not attach to pronouns. See examples #3 and #4.

C. Examples from the Qur'ān

1. ﴿...يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانًا نَكْتَلُ...﴾
 "...Oh our father, measure has been denied to us, so send with us our brother [that] we will be given measure...(12:63)
2. ﴿وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالِ اتُّنُونِي بَأَخٍ لَكُمْ مِنْ أَبِيكُمْ...﴾
 "And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father..."(12:59)
3. ﴿أَنَّ كَانَ ذَا مَالٍ وَبَنِينَ﴾
 "Because he is a possessor of wealth and children,"(68:14)
4. ﴿...وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾
 "...But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty."(2:105)



Lesson 6: The Nominal Sentence [الجملة الاسمية]

I. The Basic Nominal Sentence [الجملة الاسمية]

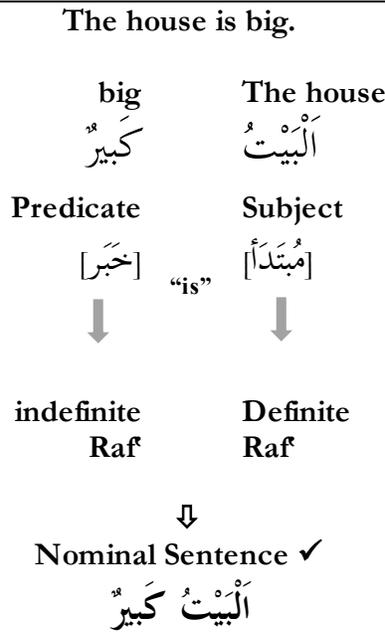
Arabic sentences are of two types, Nominal and Verbal. The type of sentence is identified simply by examining the word at the beginning of the sentence. If the word is a noun, then the sentence is a “Non-Verbal” nominal sentence or a [الجملة الاسمية]. If the sentence begins with a verb, then you have a Verbal Sentence or [الجملة الفعلية]. Each sentence type has its own rules. Since we have thoroughly discussed the grammar of words and word constructions, familiarization with the Nominal sentence should not take too long.

Nominal sentences have two components: a Subject [مبتدأ] and a Predicate [خبر]. The Predicate serves to give information about the Subject. Unlike English, Arabic has no specific word for “is”. In Arabic there is a hidden or implied “is” between the Subject and Predicate. A simple way to differentiate the Subject and Predicate is by looking at the definiteness of the two. Since the Predicate gives information about the Subject, both have to match in gender, number and also the Raf' case. The key difference is that Predicate is typically indefinite. Another concept that is important to keep in mind since we covered Word Constructions in the previous chapter is that both Subject and Predicate can be entire word constructions.

Please note the following rules for Nominal Sentences:

1. Consists of two components, a Subject [مبتدأ] and a Predicate [خبر].
2. There is an implied unwritten “is” between Subject and Predicate.
3. The Subject comes **before** the implied "is" and is generally definite. *If the sentence starts with a noun (Ism), that noun is the Subject.*
4. The Predicate comes after the implied "is" and is generally indefinite.
5. Both the Subject and Predicate are **Raf'**.
6. The Nonverbal sentence can have other details after the Predicate that give additional information.

Let us look at the example below, which shows a basic Nominal sentence:



Other examples:

This is a book. [هَذَا كِتَابٌ]

Those are Muslims. [أُولَئِكَ مُسْلِمُونَ]

II. Subject and Predicate [الْمُبْتَدَأُ] and [الْخَبْرُ]

A. Subject [الْمُبْتَدَأُ]

- i. It is generally **definite** and **Raf**. It can be Naṣb however, when [إِنَّ] begins a sentence⁵⁰.
- ii. It is present at the start of a "sentence". Please note that a typical āyah of the Qur'ān is often composed of many sentences, and thus can have many embedded Nominal and verbal sentences within.
- iii. The Subject can be an entire Word Construction (Possession, Pointing, or Describing Constructions) and thus be composed of two or more nouns.

⁵⁰ Inna and its sisters [إِنَّ وَأُخَوَاتِهَا] are considered grammatically a bit different than a Nominal sentence. These Naṣb particles act on a Nominal sentence and cause it to gain a verb-like meaning depending of on the particle used. That is why, when the particle [إِنَّ] acts on a sentence, the subject becomes Naṣb and is termed [إِسْمٌ إِنَّ], while the Predicate is termed [خَبْرٌ إِنَّ].

B. The Predicate [الْخَبَر]

1. The Predicate generally comes after the Subject.
2. It is Raf'.
3. The Predicate agrees in gender, plurality, and I'rāb since it gives information about its Subject, but not in definiteness.
4. It is typically **indefinite**, but please note that exceptions do exist. Cases where the Predicate is definite are discussed here later.
5. The Predicate can an entire Word Construction (Possession, Pointing, or Describing Constructions) and thus be composed of two or more nouns.
6. There are four types of Predicate. The simplest one is termed [مُفْرَد], which we looked at in the previous examples.

C. Examples from the Qur'ān and Ḥadīth

Subject is red, Predicate is blue.

1. ﴿ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾⁵¹

“...and He is knowing of what is in within the breasts.”(57:6)

2. [وَ الصَّلَاةُ نُورٌ ، وَ الصَّدَقَةُ بُرْهَانٌ ، وَ الصَّبْرُ ضِيَاءٌ ، وَ الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ ...]

“...And the prayer is a light, and charity is a proof, and patience is a shine, and the Qur'ān is an evidence for or against you...”.(Muslim)⁵²

3. ﴿ وَاللَّهُ بِصِيرٍ بِمَا تَعْمَلُونَ ﴾

“...and Allah is seeing of what you do.”(49:18)

4. [الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ]

“The world is a prison for the believer and a paradise for the disbeliever”.(Muslim)⁵³

5. [آيَةُ الْمُنَافِقِ ثَلَاثٌ ...]

“The signs of the hypocrite are three....”(Bukhārī)⁵⁴

⁵¹ Please note that in all these examples, there is a [وَ] present before the Subject [مُبْتَدَأ]. This is because these examples were taken from in between the respective Qur'ānic āyah or Ḥadīth. A [وَ] often serves as a particle, which connects two adjacent sentences. There are many different types of [وَ] in Arabic grammar, but the [وَ] mainly functions as a connector, without any effect on I'rāb.

⁵² Ṣaḥīḥ Muslim: Chapter on Book of Purification, كتاب الطهارة , Ḥadīth # 223.

⁵³ Ṣaḥīḥ Muslim, Chapter on Piety and Softening of the Hearts: كتاب الزهد والرقائق , Ḥadīth # 2956.

6. إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ

اللَّهِ.. ﴿

“The believers are only those who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah...”(49:15)

III. The Four Types of Predicates [أخبار]

A. Predicate as a Single word or Word Construction: [مُفْرَد]

This type is the major type of Predicate that we will be dealing with. Sometimes the Predicate is a single word as in prior examples # 1, 2, 3, and 5. Sometimes it can be a Word Construction such a Idāfah/Possession Construction as shown in example #4. Please note that sometimes even the Subject can be a construction as shown in Example #5. Whatever the case, it is essential to identify Word Constructions when analyzing the sentence. Incorrect identification will inherently lead to erroneous and confused translation. Sometimes the Predicate can be a Relative Pronoun that encompasses within it an entire sentence. In example #7, the Predicate is the Relative Pronoun [الَّذِينَ]. Since all Relative Pronouns are connected with a [صلة], the entire sentence (dotted) after it becomes part of the Predicate. These type of sentences incorporating Relative Pronouns are frequently seen in the Qur'ān and Ḥadīth. Please also note that addition details can follow the Predicate such as a Jarr constructions (example #1 and 3), conjunctions (example #4), etc. At this point, it is a bit premature to discuss these details that will be touched upon in more detail in the Second Volume Inshā Allah .

B. Predicate as a Harf Jarr Construction [جَارٌ وَالْمَجْرُور]

These include nouns like [الظُّرُوف] that act like Jarr particles⁵⁵ (see Table 8, pg. 48). The implied “is” is placed between the Jarr Construction and the Subject. Since the Jarr Construction is the Predicate, functionally it is considered to be Raf' even though its appearance is void of this.

In the examples below, the basic Nominal sentence is underlined which contains the Predicate that is in blue. Additional words after the underlined basic Nominal sentence are in a “extra” components that add additional information to the basic sentence unit.

⁵⁴ Ṣaḥīḥ al-Bukhārī, Chapter on Imān: كتاب الإيمان , Ḥadīth #33.

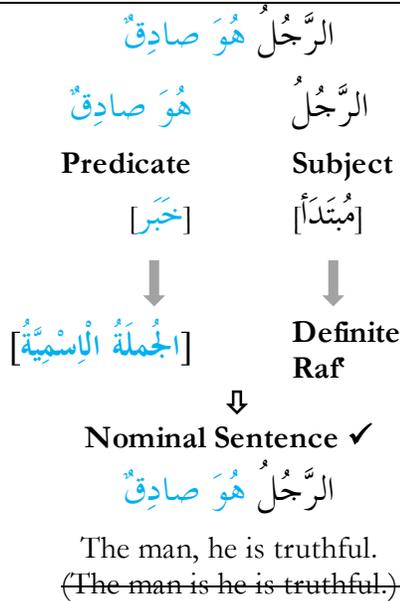
⁵⁵ In Arabic Grammar terminology, this category of [خبر] is termed [شبه جملة], and includes Jarr Constructions and those words associated with [ظروف]

1. ﴿أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ...﴾
 “They are on guidance from their Lord...”(2:5)
2. [يَدُ اللَّهِ عَلَى الْجَمَاعَةِ]
 “The hand of Allah is on the group”.⁵⁶
3. ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا﴾
 “Indeed, the hypocrites will be in the lowest depths of the Fire and never will you find for them a helper”.(4:145)

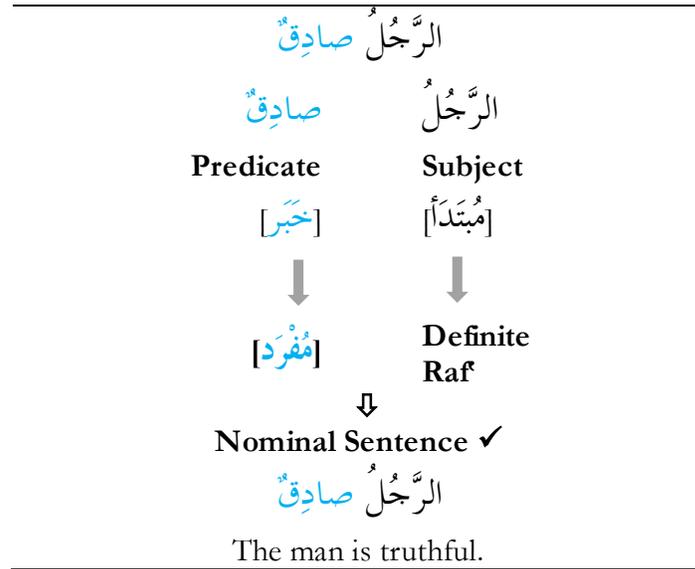
C. Nominal sentence [الجملة الاسمية]

Sometimes the Predicate can come in the form of a sentence, such as Nominal sentence. This embedded sentence directly follows the Subject that initiates a sentence and acts as the Predicate. This is often done for purposes of placing emphasis on the Subject itself. This is because there is often a redundancy in bringing forth an extra Subject. Furthermore, it is not proper to place an implied “is” between the Subject and Predicate. Let us look at the following example.

1. Nominal Sentence as Predicate:



⁵⁶ Sunan Tirmidhi: Chapter on Tribulation from كتاب الفتن Hadith #2166.

2. **Single Word as Predicate [مُفْرَد]:****D. Verbal Sentence [الْجُمْلَةُ الْفِعْلِيَّةُ]**

Similar to the previous discussion, the Predicate can also be a Verbal Sentence. Again, the embedded sentence follows directly after the Subject that initiates a Nominal Sentence and acts as the Predicate. Similar to a Nominal Sentence Predicate, it is inappropriate to place an implied “is” in-between. This also serves to place extra emphasis or attention to the Subject being discussed, as the Subject is referenced again in the Verbal Sentence. Please note that a Verbal Sentence is always initiated by a verb at the beginning. Let us look at the following examples.

1. [الْمُؤْمِنُونَ جَاهِدُوا فِي سَبِيلِ اللَّهِ]
“The Believers, they struggle in the way of Allah.”
2. ﴿..اللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ..﴾
“...Allah (He) knows whatever is in the heavens and whatever is on the earth...”(49:16)

IV. Important Miscellaneous Particles in Sentences

There are numerous particles that occur frequently in Arabic sentences that the student should be familiar with. We already discussed those that affect I'rāb such as those that cause Naṣb, Jarr, and Jazm. In this section we will briefly discuss several of these important particles that have no effect on I'rāb [حُرُوفٌ غَيْرُ عَامِلَةٍ].

A. Categories of Miscellaneous Particles [حُرُوفٌ غَيْرُ عَامِلَةٍ]

1. Particles of Negation [حُرُوفُ النِّفْيِ]

Please note that there are other particles of negation that cause a change in I'rāb that are not included in this category such as [لَنْ], [لَمْ], or the forbidding [لَا]. The Particles of Exception [حُرُوفُ الاستِثْنَاءِ] such as [إِلَّا] are also not included here since they cause a change in I'rāb.

Particles of Negation [حُرُوفُ النِّفْيِ]		
لَا	no	See Next Section: Example #1
مَا	no	Examples #2 and 3
إِنَّ	no ⁵⁷	Example #8
كَلَّا	Never!/by no means! ⁵⁸	Example #9

2. Particles of Interrogation [حُرُوفُ الاستِيفَاحِ]

Please see the next section.

3. Connecting Particles [حُرُوفُ العَطْفِ]

These particles connect two words or phrases together in a sentence. Furthermore, these particles transfer I'rāb of the first word onto the following word that the particle connects to. Similar to English conjunctions, these particles allow for less redundancy in the language. These particles transfer the I'rāb that were caused on the first word by a Ḥarf, Verb, etc. Please see

⁵⁷ There are different grammatical functions of [إِنَّ], the most common being that of a conditional particle. It serves as a negation particle only when followed by the exception particle [إِلَّا] later in the sentence. See Example #8 on pg. 78.

⁵⁸ This particle stands out from the other particles as it is a solitary particle, which used as an exclamation.

Qur'ānic examples #7 in the next section which shows how [عَطْف] works. In these examples, the underlined nouns are connected by a [حَرْفُ الْعَطْف] which retain the same I'rāb.

Connecting Particles [حُرُوفُ الْعَطْف]		
<i>Examples shown on pgs. 77-78</i>		
و	"and"	Examples #5 and 7
ف	"and/then" (immediately following)	See Example #2
ثُمَّ	"then" (after a period of time)	See Examples #6, 7, and 9
أَوْ	"or" (alternation or doubt)	See Example #10
أَمْ	"or"/rather (used in questions)	See Example #1
بَلْ	but/rather	See Example #10
لَكِنَّ	but ⁵⁹	See Example #4

4. Particles of Emphasis [حُرُوفُ التَّوَكِيدِ]

These particles function in causing emphasis. Please note that the particle [لَ] can attach to the beginning of a particle, noun, or a verb

Particles of Emphasis [حُرُوفُ التَّوَكِيدِ]		
<i>Examples shown on pgs. 77-78</i>		
لَ	Indeed	Examples #3, 6 and 8
قَدْ	Indeed/certainly ⁶⁰	-----
إِنَّمَا	only ⁶¹	Example #7

5. Particles of Condition [حُرُوفُ الشَّرْطِ]

Conditional particles function in initiating a condition statement (if/then statement) that consists of two parts: a condition [شَرْط] and a response [جَوَابُ الشَّرْطِ]. These particles can act on

⁵⁹ This particle is very similar in meaning and form to [لَكِنَّ] which is also Naṣb Particle.

⁶⁰ Even though this particle has been grouped under [حُرُوفُ التَّوَكِيدِ], it is more accurately termed [حَرْفُ التَّحْقِيقِ], being a particle of certainty.

⁶¹ This particle unlike the particle [إِنَّ] does not cause Naṣb even though it appears similar.

both nouns and verbs. If they act on a present tense verb, then they cause Jazm. Otherwise, they have no effect on I'rāb. The response particle Fā [ف] is used to indicate a response statement. The Fā is not used when present tense verbs are used in both the condition and the response.

Particles of Condition [حُرُوفُ الشَّرْطِ]		
<i>Examples shown on pgs. 77-78</i>		
لَوْ	If	Example #9
إِنْ	If	Example #5 and 10
مَنْ	who	-----
مَا	what	-----
لَوْلَا	had it not been/were it not for	Example #6
أَمَّا	as for	Example #4
فَ	“then” Response particle ⁶²	Example #4, 5, and 10

B. Examples from the Qur’ān:

Particles are highlighted.

1. ﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾

“Unquestionably, it is they who are the corrupters, but they perceive [it] not.”(2:12)

2. ﴿أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾

“Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.”(2:16)

3. ﴿...وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِنَاسٍ لَّرَعُوفٌ رَحِيمٌ﴾

“...and never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.”(2:143)

⁶² This Fā is actually a “response particle” and frequently precedes the response statement of a conditional statement.

4. ﴿...فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا...﴾

“...and (as for) those who have believed, they know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?...”(2:26)

5. ﴿فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾

“But if you do not and you will never be able to then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.”(2:24)

6. ﴿ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ﴾

“Then you turned away after that. And if not for the favor of Allah upon you and His mercy, you would have been among the losers.”(2:64)

7. ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

“The believers are only the ones who have believed in Allah and His Messenger and then do not doubt but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.”(49:15)

8. ﴿لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾

“...the disbelievers would say, "This is not but obvious magic...”(6:7)

9. ﴿كَلَّا سَوْفَ تَعْلَمُونَ ○ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ○ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ○﴾

“No! You are going to know. Then no! You are going to know. No! If you only knew with knowledge of certainty”(103:2-5)

10. ﴿..قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا﴾

“...Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah , with what you do, Acquainted.”(48:11)

V. Interrogative Sentences [الاستفهام]

Interrogative Particles act to make the sentence into a question when placed at the beginning of a sentence. They do not have any effect on I'rāb, and can act on both a Nominal or Verbal Sentence and turn it into an interrogative sentence. Interrogative particles can act on both Nominal and Verbal Sentences alike. For example, the particle [أ] or [هل] directly converts any question into a question form. Please note that

some Interrogative Particles like [ما] and [مَنْ] can have other grammatical roles even though they may be present at the beginning of a sentence. For example, [ما] can act in negation, or may act as a Relative Pronoun. [مَنْ] can also act as a Relative Pronoun.

Table 15: Interrogative Particles [حُرُوفُ الِاسْتِيفْهَامِ]			
Interrogative Particle	أَ / هَلْ	or / do	أَمْ
When	مَتَى / أَيَّانَ	Who	مَنْ
What	مَا / ماذا	Where	أَيْنَ
Why	لِمَا / لِمَاذَا	Which (this is Muḍāf)	أَيُّ
How	كَيْفَ	How many	كَمْ
from where/how	أَنَّى	About what	عَمَّ

Examples from the Qur'an

- ﴿قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ...﴾
“Say, "Oh People of the Book, why do you disbelieve in the verses of Allah..?" (3:98)
- ﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ...﴾
“And why do you not believe in Allah...”(57:8)
- ﴿هَلْ أَتَاكَ حَدِيثُ مُوسَى﴾
“Has there reached you the story of Mūsa?”(79:15)
- ﴿قَالُوا أَأِنَّكَ لَأَنْتَ يُوسُفُ...﴾
“They said, "Are you indeed Yūsuf?..”(12:90)
- ﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ...﴾

“Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause”...(3:142)

6. ﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ...﴾

“How can you disbelieve in Allah when you were lifeless and He brought you to life..?”(2:28)

7. ﴿...فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾

“...And who is more unjust than one who invents about Allah a lie?”(18:15)

8. ﴿...قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ...﴾

“...a speaker said from among them, "How long have you remained?..."(18:19)

9. ﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا﴾

“She said, "How can I have a boy while no man has touched me and I have not been unchaste?”(19:20)

10. ﴿عَمَّ يَتَسَاءَلُونَ﴾

“Concerning what are they disputing?”(78:1)

11. ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا...﴾

“The One who created death and life to test you which of you is best in deeds.”(67:2)



Lesson 7: Types of Nominal Sentences [أنواع الجمل]

I. Nominal Sentences and its Variances

In Lesson 6, Nominal Sentences were reviewed thoroughly with the rules for the standard sentence detailed. However, Arabic and the Qur'an are filled with variances. Discussing "atypical" cases of Nominal Sentences are important. In most cases in the Nominal Sentence, the Predicate is indefinite. However, there are important exceptions as we shall see here.

Examples of a typical Nominal Sentence where the Predicate is indefinite:

1. ﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ﴾
 "And this is a Book which We have sent down, blessed and confirming what was before it"(6:92)
2. ﴿..إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ..﴾
 "..I am only a man like you.."(41:6)
3. ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾
 "And fight in the cause of Allah and know that Allah is Hearing and Knowing."(2:244)
4. [هُوَ رَجُلٌ عِلْمٍ]
 "He is a man of knowledge".
5. [رَجُلٌ الْبَلَدِ حَسَنٌ]
 "The man of the city is good".

II. Cases when the Predicate is Definite

There are situations where the the Predicate can be definite in Nominal Sentences. The dilemma that occurs is that it can be difficult to differentiate the sentence from a Describing Condition since there are two consecutive nouns that possess that same four inherent characteristics including definiteness. The important factor that differentiates between these two possibilities is context.

A. Situation # 1: A pronoun is placed between the Subject and Predicate

In order to avoid making this a Describing Construction, We need to put another word in between these two words and make it a sentence (with the hidden "is") thus making it a Nominal Sentence. The

word that is placed in-between is **the pronoun** of the Subject. Remember, the pronoun **needs to match** in number and gender of the Subject.

1. ﴿فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَٰسِقُونَ﴾

“And whoever turned away after that - they were the defiantly disobedient.”(3:82)

2. ﴿..إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

“Indeed, You are the All-Hearing.” (2:127)

3. ﴿...لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“..No change is there in the words of Allah. That is what the great attainment is.”(10:64)

B. Situation # 2: Nothing is placed between the Subject and Predicate

In this instance, there is an implied “is” between **two continuous definite nouns**. This is more of an exception to the above stated rules even though these types of sentences are found in the Qur’ān. This meaning is determined by the context of the words. Please note that in case of a pronoun being the Subject and being attributed with a proper name such in the first example, there is no other way that it can be stated but by having a definite Predicate. This is not the case for other examples however, where by having a definite Predicate evokes more attention and emphasis than an indefinite Predicate. Please see the following examples.

1. ﴿..أَنَا يُوسُفُ..﴾

“..I am Yūsuf..” (12:90).

2. ﴿...فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

“...and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.”(2:137)

3. ﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

“This is the Book about which there is no doubt, a guidance for those conscious of Allah”(2:2)

4. ﴿مَنْ يُصِرْفَ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَٰلِكَ الْفَوْزُ الْمُبِينُ﴾

“He from whom it is averted that Day, He has granted him mercy. And that is the clear attainment.”(6:16)

III. Review of Nominal Sentences with Embedded Constructions

A. In the following Nominal Sentences the Predicate is blue. Please note that the Subject precedes the Predicate.

1. [الْكِبْرُ بَطْرُ الْحَقِّ وَ غَمَطُ النَّاسِ] “Arrogance is rejecting the truth and looking down on people”.(Muslim)⁶³
2. [الْإِسْلَامُ دِينُ قَوْمِ مِصْرَ] “Islam is the religion of the people of Egypt”.
3. [وَقْتُ الصَّلَاةِ قَرِيبٌ] “The time for prayer is near”.
4. [بِتُّكِ طِفْلَةٌ جَمِيلَةٌ] “Your daughter is a pretty infant.”
5. [الْمَسَاجِدُ الْقَدِيمَةُ مَحْبُوبَةٌ لَنَا] “These old mosques are beloved to us.”
6. [طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ] “Seeking knowledge is obligatory on every Muslim”(Abu Dawūd).⁶⁴
7. [هَلْ يَيْتُ زَيْدٌ كَبِيرٌ أَوْ صَغِيرٌ] “Is the house of Zaid big or small?”
8. [الْمُؤْمِنُونَ عَلَى الصِّرَاطِ الْمُسْتَقِيمِ] “The believers are on the straight path”.
9. [مَا أَنَا بِقَارِئٍ] “I am not a reciter”.
10. [الْكَافِرُونَ هُمُ الْخَاسِرُونَ] “The disbelievers, they are the losers.”
11. [الْمُعَلِّمُ عَلَّمَ فِي الْجَامِعَةِ الْمَدِينَةِ] “The teacher, he taught in Madīnah University”.

B. Additional Practice with Word Constructions and Sentences

The following exercises are designed to review principles that were covered for Nominal Sentences and Word Constructions.

a) Exercise 1: Translate the following phrases or sentences and identify specific Word Constructions that are present.

1. هَذَا الرَّجُلُ
2. هَذَا رَجُلٌ
3. رَجُلٌ الْبَلَدِ

⁶³ Ṣaḥīḥ Muslim: Book of Imān, كِتَابُ الْإِيمَانِ بَابُ تَحْرِيمِ الْكِبْرِ وَتِيَانِهِ, Ḥadīth #91.

⁶⁴ Sunan Abu Dawūd, [ونقله ايضا عن المزى وقد صححه الشيخ الالباني في صحيح الجامع 3808], Ḥadīth #224.

4. هَذَا رَجُلٌ الْبَلَدِ
5. هَذَا رَجُلٌ بَلَدٍ
6. رَجُلٌ الْبَلَدِ هَذَا
7. رَسُولُ اللَّهِ هَذَا

Answers for Exercise 1:

1. **this man**: Describing construction / pointing construction.
 2. **This is a man.** Nominal Sentence.
 3. **the man of the city.** Possession construction.
 4. **This is the man of the city:** Nominal Sentence with a Possession construction.
 5. This is **a man of a city.** Nominal Sentence with a Possession construction.
 6. **this man of the city:** Possession construction with a Pointing Construction.
 7. **this messenger of Allah.** Possession construction with a Pointing Construction.
- b) **Exercise 2:** *Let us go further with this and take it to the next level.*

8. رَجُلٌ الْبَلَدِ الْحَسَنُ
9. رَجُلٌ الْبَلَدِ حَسَنٌ
10. إِنَّكَ أَنْتَ الْعَفُورُ
11. أَنْتَ فَاطِمَةٌ

Answers for Exercise 2:

8. **the good man of the city.** Describing construction with Possession construction.
9. **The man of the city is good.** Possession construction with a Nominal Sentence.
10. **Indeed, You are All Forgiving.** Nominal Sentence
11. **You are Fāṭimah.** Nominal Sentence (both Subject and Predicate are definite).

IV. Methodology for Analyzing Nominal Sentences⁶⁵

Correctly analyzing and translating a Nominal sentence requires that one be very familiar with I'rāb and Sentence Constructions. A Nominal sentence is identified by looking at the first word of the sentence. If the first word is a particle, then the next word is looked at to see if it is a noun.

1. **The first step** before analyzing the sentence in question, each word should be analyzed thoroughly and be categorized (noun, particle, or verb). If the word is a noun, then its gender, plurality, definiteness, flexibility, and I'rāb should be identified. If the word is a particle, then it should also be identified.
2. **The second step** should be to identify Word Constructions (Possession, Pointing, Describing, and Jarr Constructions) and merge words together. Relative Pronouns also should be looked at carefully since they are associated with embedded sentences are numerous times when you have to merge the rules.
3. **The third step** is to merge any Word Constructions together, and or words joined by connecting particles [حروف العطف].
4. Then **the fourth and final step** is to identify the Subject and the Predicate of the nominal sentence, and then translate the sentence. Please look at the algorithm below detailing the methodology to analyze nominal sentences.

⁶⁵ This methodology is not a novel one, and has been used in some traditional institutions where Arabic is not a first language. For example this methodology was taught to me by my teachers at the online Sunnipath Academy (now Qibla for the Islāmic Sciences). If one uses this methodology well, mistranslations and errors will be decreased.

Methodology of Analyzing a Nominal Sentence:

كُلُّ بَنِي آدَمَ خَطَّاءٌ وَ خَيْرُ الْخَطَّائِينَ التَّوَّابُونَ [Tirmidhi]⁶⁶

	التَّوَّابُونَ	الْخَطَّائِينَ	خَيْرُ	وَ	خَطَّاءٌ	آدَمَ	بَنِي	كُلُّ
Step #1 Word Analysis	Ism male proper-plural definite flexible Raf'	Ism male proper-plural definite flexible Jarr	Ism male single in- definite flexible Raf'	Connect- ing partide	Ism female plurals indefinite flexible Raf'	Ism male single definite Partially flexible Jarr	Ism male plural indefinite flexible Jarr	Ism male plural indefinite flexible Raf'
				↓				
Step #2 Word Construction	التَّوَّابُونَ	Possession Construction [خَيْرِ الْخَطَّائِينَ]			خَطَّاءٌ	Possession Construction [بَنِي آدَمَ]		كُلُّ
				↓				
Step #3 Merging words		Possession Construction [خَيْرِ الْخَطَّائِينَ]				Possession Construction [كُلِّ بَنِي آدَمَ]		
				↓				
Step #4 ID the Subject/ Predicate and Translate	[التَّوَّابُونَ] = Predicate "Those who repent repeatedly"	[خَيْرِ الْخَطَّائِينَ] = Subject "the best of those who commit sin"	وَ Connect both sentences "and"	[خَطَّاءٌ] = Predicate "those who commit mistakes/ sins"	[كُلِّ بَنِي آدَمَ] = Subject "All of the Children of Adam"			
				↓				
	"All the Children of Ādam commit sins, and the best of those who commit sins are those who seek repentance."							



⁶⁶ Sunan Ibn Mājah, كِجَاب الرَّهْدِ, Ḥadīth # 4251.

Lesson 8: Introduction to Verbs [أفعال]

I. Introduction to Verb Classification

We have at this point Alhamdulillah reached the halfway point of this book. We will now start discussion on verbs, which will encompass the entire second half of this book. Since Arabic roots are based on verbs, even discussions of nouns in many ways are linked to verbs and their derivatives.

1. Verbs are divided into two types based on **Root** letters.
 - i. Three-letter roots [الفِعْلُ الثَّلَاثِي]: these constitute the majority from verbs. These three-letter verbs will be our primary focus.
 - ii. Four-letter Root [الفِعْلُ الرَّبَاعِي]: these are not common and are discussed in Volume 2.
2. Verbs have two different types of conjugations.
 - i. Past tense [الفِعْلُ الْمَاضِي]
 - ii. Present/Future tense [الفِعْلُ الْمُضَارِع]
3. Each Verb has an associated Verbal Noun [مَصْدَر].
4. The Verb and its associated three-letter root. Many nouns are derived from this verbal noun related to the verb in meaning in some way.
5. The three-letter root verb [الفِعْلُ الثَّلَاثِي الْمَجْرَد] will be referred to as **Verb Family I** in this book to avoid confusion with technical Arabic terminology. This is the basic origin of most Arabic words. Each Verb Family I (based on a specific three-letter root) can have with it, other families of verbs added to its three-letter root.
 - i. These verbs with extra letters added to its three-letter root is termed [الفِعْلُ الثَّلَاثِي الْمَزِيد فِيهِ].
 - ii. These verb families are termed according to Orientalist classification by Roman Numerals II through X. This classification scheme is very simple and is easier for learning Introductory Arabic, and thus used in this series.
6. Verbs can be regular or irregular. This occurs when any of the root letters of a verb are weak [حُرُوفُ الْعِلَّةِ], and of the following letters: [ا / و / ي / ؤ] or if any of the letter has a Shadda [ّ] (or consecutive doubled letters of a three-letter root). At this early stage we recommend

not studying these Irregular verbs in detail since they can be confusing. Once the rules for regular verbs are mastered, then should the student study the grammar of Irregular verbs.

7. Verbs can be attached to the following pronouns at their ends :

- i. [هُنَّ / ها / هُما / هُم / هُ]
- ii. [كُنَّ / كُما / كِ / كُ]
- iii. [نا / نِ] (Please note that [نِ] instead of [ي] is attached to verbs.)
- iv. All the above act as the direct object [مَفْعُولٌ بِهِ] or the verb when attached.

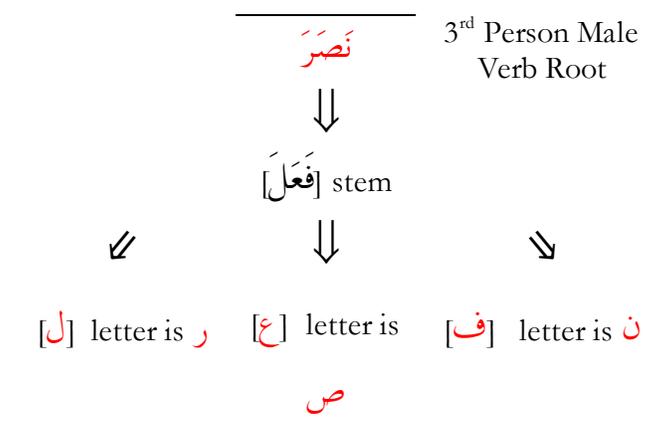
II. The Past Tense Verb [الْفِعْلُ الْمَاضِي]

A. Family I Past tense Verbs

Verb Family I, from which most of words of the Arabic language are derived are composed of three basic root letters. Specifically, it the past tense of Verb Family I that is in its male third person single conjugation. All other conjugations contain more than three letters. Even though other verb conjugations carry more than three letters, each carries all three letters from the Root Verb. This will be clarified when looking at verb conjugations here in this lesson.

1. Using the [فعل] stem⁶⁷ nomenclature.

Let us take an example of a common verb: [نَصَرَ], which means to help.



⁶⁷ In Arabic grammar, the [فعل] stem is routinely utilized to derive various conjugations or patterns of both verbs and nouns. Recall, it was used to characterize the various broken plural patterns that were discussed earlier.

2. The Root Verb [فَعَلَ] and its derivatives.

- i. It typically has Fathah on the beginning and end letter.
- ii. The middle [ع] letter vowel varies and is **key** in verb conjugation to the present tense form. For example, the following verbs are all Verb Family I with the same conjugation.

• [كُرِمَ / سَمِعَ / ضَرَبَ]

- iii. Each verb has its own Verbal Noun [مَصْدَر]. Similar to broken plurals, there are several different patterns. Each verb has its own distinct Verbal Noun.
- iv. A root verb is the source of numerous words and verbs families that are connected in by a similar meaning. For example, from the verb [عَلِمَ] (to learn), the following verbs are derived:

عَلَّمَ	أَعْلَمَ	تَعَلَّمَ	اسْتَعْلَمَ
To teach (knowledge)	To notify	To learn (knowledge)	To ask for information

- [عَلِمَ] also gives rise to other “action” nouns directly and indirectly related to its meaning shown in these following words.

عِلْمٌ	knowledge	عَلَمٌ	mark/token
تَعْلِيمٌ	learning	اسْتِعْمَالَةٌ	information
عَالِمٌ	knowledgeable	عُلُومٌ	sciences
مُعَلِّمٌ	teacher	مُتَعَلِّمٌ	student
اسْتِعْمَالٌ	inquiry	مَعْلُومٌ	known

B. Verb Conjugation of Family I Verbs

We just discussed that the basic Verb unit is in the third person masculine single past tense form. The first and last letter ([ف] and [ل] letters) carries the Fathah vowel. The middle [ع] letter however carries either a Fathah, Dammah, or Kasrah. In the following table, the verb conjugation has been

detailed for Family I Verbs in the past tense based on the [فعل] stem. Please note that each conjugated form reflects a specific pronoun. That pronoun is the doer of the action if the doer is not mentioned explicitly.

Perhaps the easier way to memorize the Verb Conjugation Table is to go from right to left starting from the single masculine third person line and then proceeding downwards. Furthermore, you will notice that in conjugation of past tense, the first three letters remain the root letters; additional letters are added on at the end. This contrasts with present tense verbs where letters are added on both at the beginning and at the end of the 3-root letters.

Table 16: Verb Conjugation of Past Tense Family I Verbs			
Plural	Dual	Singular	
فَعَلُوا [هُم]	فَعَلَا [هُمَا]	فَعَلَ [هُوَ] <i>root verb</i>	3 rd person masculine
فَعَلْنَ [هُنَّ]	فَعَلْتَا [هُمَا]	فَعَلَتْ [هِيَ]	3 rd person feminine
فَعَلْتُمْ [أَنْتُمْ]	فَعَلْتُمَا [أَنْتُمَا]	فَعَلْتَ [أَنْتَ]	2 nd person masculine
فَعَلْتُنَّ [أَنْتُنَّ]	فَعَلْتُمَا [أَنْتُمَا]	فَعَلْتِ [أَنْتِ]	2 nd person feminine
فَعَلْنَا [نَحْنُ]	فَعَلْنَا [نَحْنُ]	فَعَلْتُ [أَنَا]	1st person (masculine/feminine)

C. Example of Past Tense Conjugation: [فَتَحَ] “to open”

Plural	Dual	Singular	
فَتَحُوا They (all) opened	فَتَحَا They (two) opened	فَتَحَ He opened	3 rd person masculine
فَتَحْنَ They (feminine) opened	فَتَحَتَا They (two) opened	فَتَحَتْ She opened	3 rd person feminine
فَتَحْتُمْ You (all) opened	فَتَحْتُمَا You (two) opened	فَتَحْتَ You (masculine) opened	2 nd person masculine
فَتَحْتُنَّ You (all feminine) opened	فَتَحْتُمَا You two opened	فَتَحْتِ You (feminine) opened	2 nd person feminine
فَتَحْنَا we opened	فَتَحْنَا we opened	فَتَحْتُ I opened	1st person (masculine/ feminine)

D. Examples of Past Tense Verbs in the Qur’ān

In the following examples, pay attention to the highlighted verbs. At this point, you should be trying to identify their respective conjugation (specific pronoun). Please note that any pronoun attached to a verb at its end is the direct object of the pronoun. Do not confuse the direct object with the extra letters that cannot be separated from a particular conjugation.

- ﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ...﴾
“All praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light...”(6:1)
- ﴿قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾
“[Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay.”(7:12)
- ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ...﴾
“And those who, when they commit an immorality or wrong themselves remember Allah..”(3:153)
- ﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ...﴾
“And [recall] when We took your covenant, and We raised over you the mount (2:63)”..

5. ﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ...﴾

“That was a nation which has passed on. It will have what it earned, and you will have what you have earned...”(2:134)

III. The Present Tense Verb [الْفِعْلُ الْمُمْضَارِع]

A. Recognizing verbs (present tense)

1. Present tense verbs start with the following letters: [ي / أ / ت / ن]
2. If the word starts with a [ي] assume it is a verb because very few nouns start with [ي]. The following nouns begin with the letter [ي] : [يسير / يسر / يقين / يتيم / يمين / يوم]. Please note that although most Present tense verbs begin with the letter [ي], very few verbs actually have the [ي] letter root as their first [ف] letter.
3. Present tense verbs unlike Past tense verbs take an I'rāb. This typically occurs when there is a Ḥarf acting on the Verb such as a Ḥarf Naṣb or Ḥarf Jazm. Otherwise the default I'rāb for Present tense verbs is Raf'. Please note that Present tense verbs do not take the Jarr case just like how nouns do not take Jazm.
4. Please note that Present tense verbs can sometimes actually refer to the future tense. This differentiation depends on context. There are two particles that specific the future tense without ambiguity, [س] and [سَوْفَ] placed at the beginning of Present tense verbs. These are discussed at the end of Lesson 10.

B. Verb Conjugation of [الْفِعْلُ الْمُمْضَارِع]

Perhaps the easiest method to memorize the following Present Tense Conjugation Table is from top to bottom starting from the right and moving left. It is essential to memorize the past and present verb conjugation Tables completely before moving forward. Learning the two verb conjugation tables in this lesson should allow you to conjugate most Family I Verb fully in all forms in the past or present tense. Knowing this Table furthermore allows the student to conjugate theoretically verbs of all families (I through X). Please note that conjugation of Irregular Verbs also utilizes these two tables with some modification due to vowel letters. The conjugation of these verbs is discussed in depth in “Volume 2”. It is required that you study and memorize the verbs of “80% of Qur'anic Vocabulary”.

C. Verb Conjugation of [الفعل المضارع]

Table 17: Verb Conjugation of [الفعل المضارع]			
Plural	Dual	Single	
يَفْعَلُونَ [هُم]	يَفْعَلَانِ [هُمَا]	يَفْعَلُ [هُوَ] <i>root verb</i>	3 rd person masculine
يَفْعَلْنَ [هُنَّ]	تَفْعَلَانِ [هُمَا]	تَفْعَلُ [هِيَ]	3 rd person feminine
تَفْعَلُونَ [أَنْتُمْ]	تَفْعَلَانِ [أَنْتُمَا]	تَفْعَلُ [أَنْتَ]	2 nd person masculine
يَفْعَلْنَ [أَنْتُنَّ]	تَفْعَلَانِ [أَنْتُمَا]	تَفْعَلِينَ [أَنْتِ]	2 nd person feminine
نَفْعَلُ [نَحْنُ]	نَفْعَلُ [نَحْنُ]	أَفْعَلُ [أَنَا]	1 st person (masculine/ feminine)

D. Example of Present Tense Conjugation: [فَتَحَ] “to open”

Plural	Dual	Single	
يَفْعَلُونَ [هُم]	يَفْعَلَانِ [هُمَا]	يَفْعَلُ [هُوَ] <i>root verb</i>	3 rd person masculine
يَفْعَلْنَ [هُنَّ]	تَفْعَلَانِ [هُمَا]	تَفْعَلُ [هِيَ]	3 rd person feminine
تَفْعَلُونَ [أَنْتُمْ]	تَفْعَلَانِ [أَنْتُمَا]	تَفْعَلُ [أَنْتَ]	2 nd person masculine
يَفْعَلْنَ [أَنْتُنَّ]	تَفْعَلَانِ [أَنْتُمَا]	تَفْعَلِينَ [أَنْتِ]	2 nd person feminine
نَفْعَلُ [نَحْنُ]	نَفْعَلُ [نَحْنُ]	أَفْعَلُ [أَنَا]	1 st person (masculine/ feminine)

E. Relationship between Past and Present Tense verbs

When studying any respective verb, it is essential to memorize the Root form (Past tense 3rd person male) and also that of its counterpart present tense form. If this is achieved, then the student should be able to conjugate all its past tense and present tense forms using the memorized table(s). There is one caveat however. And that is the issue of the middle [ع] vowel, which often changes when switching between past and present tense for any specific verb. Let us look at the following rules to clarify this.

Converting Past Tense Verbs to Present Tense

الْفِعْلُ الْمَاضِي	الْفِعْلُ الْمُضَارِع
	يَفْعَلُ
فَعَلَ	يَفْعَلُ
	يَفْعِلُ
فَعِلَ	يَفْعِلُ
فَعَّلَ	يَفْعِلُ

- For past tense verbs with a Fathah on the middle [ع] letter, the middle letter can take either a Fathah, Kasrah, or Dammah in the present tense. Thus, in these cases the [ع] letter vowel on the present tense verb needs to be memorized since there is no set pattern. See the examples below:

نَصَرَ	ضَرَبَ	فَتَحَ
↙ ↓ ↘	↙ ↓ ↘	↙ ↓ ↘
يَنْصَرُ يَنْصِرُ يَنْصَرُ	يَضْرِبُ يَضْرِبُ يَضْرِبُ	يَفْتَحُ يَفْتَحُ يَفْتَحُ
X ✓ X	X ✓ X	X ✓ X

- One trick to aid in memorizing past tense verbs is knowing the following principle: In past tense verbs where the [ع] letter takes a Fathah and where one of its last two letters is a letter of the throat [خ / ح / غ / ع / ه / ء], then in the present tense, the middle letter takes a Fathah.
 - [قَرَأَ] ⇒ [يَقْرَأُ]
 - [جَعَلَ] ⇒ [يَجْعَلُ]
- 2. For Past tense verbs with a Dammah on the [ع] letter, the [ع] letter always takes a Dammah in the present tense. Please note that this does not work in the opposite direction as most random Present tense verbs with a [ع] Dammah actually have a Fathah [ع].
 - e.g. [يَكْرُمُ] ⇒ [كَرُمَ]
 - [يَيْصُرُ] ⇒ [بَصَرَ]
- 3. For past tense verbs with a Kasrah on the [ع] letter, it takes a Fathah in the present tense with rare exception. Please again note that this often does not work in the opposite direction. For example, if you take any random Present tense verb whose [ع] letter has a Fathah, its past tense [ع] letter is usually a Fathah. See below:
 - e.g. [يَسْمَعُ] ⇒ [سَمِعَ]
 - [يَعْلَمُ] ⇒ [عَلِمَ]

C. Examples of Present Tense Verbs from the Qur'an

1. ﴿لَئِن أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ...﴾
 “If they are expelled, they will not leave with them, and if they are fought, they will not aid them...”(59:12)
2. ﴿وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ...﴾
 “And how many a creature carries not its provision. Allah provides for it and for you ...”(29:60)
3. ﴿قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ﴾
 “Oh people of the book, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?”(3:98)
4. ﴿لَا أَعْبُدُ مَا تَعْبُدُونَ﴾
 “I do not worship what you worship.”(109:2)

5. ﴿قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ...﴾

“They said, "Oh Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please?...” (11:87)⁶⁸

Table 18 - Conjugation of All Family I Forms⁶⁹ [الفعل الثلاثي المُجرّد]

اسْمُ مَفْعُولٍ Passive noun	اسْمُ فَاعِلٍ Doer noun	مَصْدَرٌ Verbal noun	فِعْلٌ أَمْرٌ Command	مُضَارِعٌ Present	ماضٍ Past	[ع] Vowel Variations in Past/Present	
						Past	Present
مَفْعُولٌ مَكْتُوبٌ	فَاعِلٌ كَاتِبٌ	فِعْلٌ كِتَابَةٌ	افْعَلْ اُكْتُبْ	يَفْعَلُ يَكْتُبُ	فَعَلَ كَتَبَ	—	—
مَفْعُولٌ مَجْلُوسٌ	فَاعِلٌ جَالِسٌ	فِعْلٌ جُلُوسٌ	اِفْعَلْ اجْلِسْ	يَفْعَلُ يَجْلِسُ	فَعَلَ جَلَسَ	—	—
مَفْعُولٌ مَذْهُوبٌ	فَاعِلٌ ذَاهِبٌ	فِعْلٌ ذَهَابٌ	اِفْعَلْ اِذْهَبْ	يَفْعَلُ يَذْهَبُ	فَعَلَ ذَهَبَ	—	—
مَفْعُولٌ مَكْبُورٌ	فَاعِلٌ كَابِرٌ	فِعْلٌ كُبْرٌ	اِفْعَلْ اُكْبِرْ	يَفْعَلُ يَكْبِرُ	فَعَلَ كَبَرَ	—	—
مَفْعُولٌ مَشْرُوبٌ	فَاعِلٌ شَارِبٌ	فِعْلٌ شَرْبٌ	اِفْعَلْ اشْرَبْ	يَفْعَلُ يَشْرَبُ	فَعَلَ شَرِبَ	—	—
مَفْعُولٌ مَيْبُوسٌ	فَاعِلٌ يَابِسٌ	فِعْلٌ يَيْسٌ	اِفْعَلْ اَيِّسْ	يَفْعَلُ يَيِّسُ	فَعَلَ يَيْسَ	Past ⁷⁰	Present



⁶⁸ Please note that for the verbs [تَتْرُكُ] and [تَفْعَلُ] have a Faṭḥah at the end instead of the Ḍammah. This is because these two verbs are in the Naṣb state due to the Ḥarf [أَنْ].

⁶⁹ In the above noted table, please focus on the first three columns on the right for now. The other columns to the left are further discussed in later chapters of the book. The columns on the left show the conjugation of the Doer, Passive, and Verbal nouns. These are all intrinsically related to its Type I Verb by meaning. These are discussed later in Lesson 11.

⁷⁰ This [ع] vowel variation is not common and thus not discussed earlier. Vast majority of Past tense verbs with a [ع] Kasrah yield a Present tense verb with a [ع] Faṭḥah.

Lesson 9: The Verbal Sentence [الْجُمْلَةُ الْفِعْلِيَّةُ]

I. Introduction to Verbal Sentences

A Verbal Sentence [جُمْلَةٌ فِعْلِيَّةٌ] is a sentence, which starts with a verb similar to how a Nominal Sentence starts with a noun. In Arabic, there are two forms of verbs as we already covered in the previous lesson, the past tense, and the present/future tense. In a Verbal Sentence, the verb is typically followed directly by the Doer [فَاعِلٌ], and then a Direct Object [مَفْعُولٌ بِهِ] if applicable. In a Verbal Sentence, the Doer is always Raf while the Direct Object is always Naşb.

Please note that neither the Doer nor the Direct Object needs to be mentioned to form a grammatically correct Verbal Sentence. Furthermore, please remember that any pronoun attached to the end of a verb is its Direct Object. In this case, the specified Doer will follow the Direct Object. In general, deviation from the default sequence of the Doer and Direct Object in a Verbal Sentence is possible, and this usually has rhetorical benefits. Let us take a look at the following grammatically correct Verbal Sentences to get some familiarity.

1.	كَتَبَ	He wrote.
2.	كَتَبَ زَيْدٌ	Zaid wrote.
3.	كَتَبَ زَيْدٌ كِتَابًا	Zaid wrote a book.
4.	كَتَبَ زَيْدٌ الْكِتَابَ	Zaid wrote the book.
5.	كَتَبَهُ زَيْدٌ	Zaid wrote it.
6.	كَتَبَهُ	He wrote it.
7.	كَتَبَ كِتَابًا وَرِسَالَةً	He wrote a book and a letter.
8.	مَا كَتَبَهُ	He did not write it
9.	هَلْ كَتَبَ الْكِتَابَ	Did he write the book?
10.	كَتَبَ زَيْدٌ الْكِتَابَ الصَّغِيرَ الْيَوْمَ	Zaid wrote the small book today.
11.	كَتَبَ زَيْدٌ الْكِتَابَ الصَّغِيرَ فِي بَيْتِهِ الْيَوْمَ	Zaid wrote a small book in his home today.
12.	يَكْتُبُهُ	He is writing it.

13.

يَكْتُبُهُ غَدًا إِنْ شَاءَ اللَّهُ He will write it tomorrow Inshā Allah.

All of the previous sentences are correct Verbal Sentences, but differ in the details that they contain. The most important detail that should be identified first in any Verbal Sentence after analyzing the verb is the Doer. After this the Direct Object should be sought. In sentence #1 on the previous page, we see a verbal sentence with no Doer specified, nor a Direct Object. In this case the Doer is [هُوَ] and is implied (not explicitly mentioned like in sentence #2). The Direct Object is not mentioned at all in sentence #1 and #2, but is mentioned in later sentences, either as a pronoun or as a specified noun. In examples #8 and #9, we see that using particles in front of verbs are allowed in Verbal Sentences. In examples #10, #11, and #13, there is extra detail provided regarding the time when an action is occurring. This extra detail comes after mention of respective Doer and Direct Object as indicated.

II. Verbal Sentence with Explicit Subject (Third Person)

In Verbal Sentences using the **third person** conjugation please note the following rule:

1. In a [جملة فعلية], the verb always appears in the singular form when the Subject [فاعل] is explicitly mentioned, whether is single, dual or plural.
2. The verb is masculine if the doer is masculine, and the verb is feminine if the doer is feminine.
3. Look at the examples below which exemplify this rule:

i. ﴿ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ﴾

“Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words.”(2:118)

ii. ﴿ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أُنْعِمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

“Said two men from those who feared upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers." ”(5:23)

iii. ﴿ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴾

“And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?”(2:170)

- iv. إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ
- عَزِيزٌ حَكِيمٌ ﴿٨٤٩﴾

“[Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]." But whoever relies upon Allah then indeed, Allah is Exalted in Might and Wise.”(8:49)

4. **Contrast the above with these following examples of Verbal Sentences which have no explicit [فَاعِل] mentioned. You will note that the conjugated verb necessarily matches the corresponding pronoun.** In example (i), please note that the implied [فَاعِل] for the verb double underlined represents [هُمَا]. Specifically [هُمَا] refers to “wife of Nūḥ and the wife of Lūṭ” from what is underlined. In example (ii), there are verbs with the implied pronoun [هُم], but there are two different implied [فَاعِل]. In this example, the verb [قَالُوا] refers to [هُم], specifically from “And when it is said to them...”. The verbs [لَا يَعْقِلُونَ] and [لَا يَهْتَدُونَ] both refer to [هُم] from “Even though their fathers.....” .

- i. ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَاتِ نُوحٍ وَأَمْرَاتِ لُوطٍ كَاتَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿٦٦﴾

“Allah presents an example of those who disbelieved: the wife of Nūḥ and the wife of Lūṭ. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter.””(66:10)

- ii. وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْكَ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

“And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?”(2:170)

III. Identifying the Doer and Direct Object in Verbal Sentences

In Verbal Sentences, the verb is followed directly by the Doer [فَاعِلٍ] when mentioned explicitly, and then a Direct Object [مَفْعُولٌ بِهِ] if applicable. In a Verbal Sentence, the Doer is always Raf' while the Direct Object is always Naṣb. One needs to be proficient in identifying these words, in order to properly understand the sentence in question. Please examine the following examples from the Qur'ān. The [فَاعِلٍ] is red while the is [مَفْعُولٌ بِهِ] is blue. The verb is underlined with stripes.

Examples from the Qur'ān [جُمْلَةٌ فَعَلِيَّةٌ]

1. ﴿ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ .. ﴾
 “So they defeated them by permission of Allah, and Dawūd killed Jālūt” (2:251).
2. ﴿ ...كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا... ﴾
 “...Every time a nation enters, it will curse its sister..”(7:38)
3. ﴿ قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴾
 “They said: "Are you the one who has done this to our gods, Oh Ibrāhīm?”(21:62)
4. ﴿ قَالَ مَا مَنَّكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴾
 “[Allah] said, "What prevented you from prostrating when I commanded you?" [Shaytān] said, "I am better than him. You created me from fire and created him from clay.”(7:12)
5. ﴿ وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ... ﴾
 “And how many a creature carries not its provision. Allah provides for it and for you...”(29:60)

IV. Transitive and Intransitive Verbs: [الْفِعْلُ الْمُتَعَدِّي] & [الْفِعْلُ الْأَزْم]

1. Transitive Verb [الْفِعْلُ الْمُتَعَدِّي]

- i. All transitive verbs act directly on an object [مَفْعُولٌ بِهِ].
- ii. The action is done directly to another thing. Examples are the following: He hit, He wrote, She is drinking.

2. Intransitive Verb [الفِعْلُ الْأَزِم]

- i. Intransitive verbs do not act directly on an object, and therefore do not take a [مَفْعُولٌ بِهِ]. They can however act indirectly on an object through a Ḥarf Jarr.
- ii. The action cannot be done directly to another thing. Examples are the following: He went, He sat, She is happy.
- iii. Intransitive verbs can be recognized by their association with a specific Ḥarf Jarr.
- iv. Instead of taking a Direct Object [مَفْعُولٌ بِهِ], Intransitive verbs take an Indirect Object, which acts like a [مَفْعُولٌ بِهِ]. The Indirect Object is essentially a Jarr Construction that is associated with a respective Intransitive verb and is termed a [شِبْهُ الْجُمْلَةِ].
- v. Not all verbs that are associated with Ḥarf Jarr are intransitive, as exceptions do exist. For example, the verb [عَفَرَ], which means to forgive is associated with a Ḥarf [لِ] even though the verb is transitive. This verb is not used without the Ḥarf Jarr when a direct object is mentioned. Please also note that Ḥarf Jarr present within a Verbal Sentence need not be connected to the verb, and may be present as detail within the sentence.

3. Ḥarf Jarr can change the meaning of Verbs

Intransitive verbs [الفِعْلُ الْأَزِم] are associated with a specific Ḥarf Jarr to derive a certain

meaning. Some Verbs can be associated with different Ḥarf Jarr particles to derive a different verbal meaning. The exact meaning of the verb can be determined from a classical dictionary such as the Hans Wehr Arabic Dictionary.

Table 19: Examples of Verbs with an Associated Ḥarf Jarr					
ذَهَبَ	to go	ضَرَبَ	to strike	جَاءَ بِ	to bring
ذَهَبَ بِ	to take away	ضَرَبَ فِي	to travel through/in	تَابَ إِلَى	to repent
ذَهَبَ إِلَى	to go toward	ضَرَبَ مَثَلًا	to give an example	تَابَ عَلَى	to accept repentance
ذَهَبَ عَن	to go away	ضَرَبَ عَلَى	to impose upon	قَضَى	to decree/fulfill
أَتَى	to come	ضَرَبَ لِ	to mention/to give an example	قَضَى بَيْنَ	to judge between
أَتَى بِ	to bring	جَاءَ	to come	قَضَى عَلَى	to kill

Examples from the Qur'ān

1. ﴿...وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾
 "...and if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent."(2:20)
2. ﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا...﴾
 "And [mention] the man of the fish, when he went off in anger..."(21:87)
3. ﴿إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَ كُمْ بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ...﴾
 "[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you⁷¹ the evil of Shaytān"(8:11)

V. Indirect Object of an Intransitive Verb [شِبْهُ الْجُمْلَةِ]

In Verbal Sentences, an intransitive verb takes an Indirect Object that acts like a [مَفْعُولٌ بِهِ]. The Indirect Object is a Jarr Construction that is associated with a noun. This Jarr Construction is termed a [شِبْهُ الْجُمْلَةِ]. The literal meaning of the particle is dropped, and the verbal meaning is incorporated.

Examples of Intransitive verbs and their Indirect Objects

1. ﴿وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ...﴾
 "And when they come to you, they say, "We believe." But they have entered with disbelief, and they have certainly left with it."(5:61)
2. ﴿.. رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾
 "...Allah being pleased with them, and they with Him. That is the great attainment."(5:119)
3. ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْ إِبْرَاهِيمَ..﴾
 "Say, "We have believed in Allah and what has been revealed to us and what has been revealed to Ibrāhīm(2:136)"..

⁷¹ Please note that the verb conjugation [يُذْهِبُ] represents the Passive verb form, which has not been studied yet. Passive verbs are discussed in Lesson 11.

VI. Exceptions to Rules of Verb Conjugation: Broken Plurals

In Verbal Sentences, when the Doer is a male, the male conjugation is used, and in cases of a female Doer, the female conjugation. In certain cases, however, the opposite is true, specifically when the Doer is a broken plural. There are a few cases in the Qur'ân when this phenomenon occurs. It is not essential at this point to dwell on this principle of exception too much, as this is being mentioned here for completion.⁷² If the Subject is a broken plural, the preceding verb can come in the form of singular of the opposite gender. Remember broken plurals can take opposite gender. Please remember that they are grammatically feminine singular.

1. ﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا..﴾
 “The bedouins say, "We have believed." Say, You have not [yet] believed; but say, "We have submitted,..."”(49:14)
2. ﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ..﴾
 “And women in the city said, "The wife of al-A'zîz is seeking to seduce her slave boy..."”(12:30)
3. ﴿.. إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ..﴾
 “...when the believing women come to you as emigrants, examine them...””(60:10)
4. ﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ..﴾
 “Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants..."”(14:11)



⁷² This grammatical phenomenon is seen in the Qur'ân and has rhetorical benefits. The masculine verb denotes the Doers as few in number, while the feminine verb denotes many Doers.

Lesson 10: The Verb of Command [الْفِعْلُ الْأَمْرُ], I'rāb of Verbs, Verbal Particles, and Verbs in the Future Tense

I. The Verb of Command [الْفِعْلُ الْأَمْرُ]

Verbs of Command have an important place with respect to Islamic Law since most commands in the Qur'ān and Ḥadīth reflect a religious obligation. This is similar to Verbs involved in “Forbidding” using the Ḥarf Jazm [لا]. Furthermore, the Command Tense is important with respect to supplication, or “du'ā”. Any supplication directed towards Allah ﷻ is in the command form. Verbs of Command have their own unique conjugation, which will be discussed here. But the important prerequisite before learning them is that one should have learning the conjugation of Past and Present Tense verbs.

A. Important points on Verbs of Command

1. Verbs in the command tense do not take an I'rāb, and are [مَبْنِيّ]. These verbs occur only in the second person. The conjugation rules are also unique for these verbs.
2. Verbs can also go into the “command” tense when in the first or third person. But, this occurs due to a Ḥarf where they take the I'rāb of Jazm. Thus, these verbs in first and third person are not [مَبْنِيّ] and differ from the [الْفِعْلُ الْأَمْرُ] of second person.
3. The command tense can be identified on most verbs by the Alif they start with. Few verbs begin with an Alif that are not in the command tense.⁷³
4. Any “command” directed toward Allahy is really a request or a “du'ā”. Any “command” directed to another person of the same hierarchy is a suggestion or recommendation. A “command” to someone of a lower hierarchy is a command.
5. For examples of verbs in command tense in the Qur'ān, please refer to section on verbs in “80% of Qur'ānic Vocabulary” (third middle column).

⁷³ Verb families VII, VIII, IX, and X all begin with an Alif. They do not carry a Sukūn at their end unlike Verbs of Command.

B. Rules for Conjugating Command Tense from Present Tense [الفعل المضارع]

1. Change the verb into [مضارع] form specifically third person single masculine [يفعل].
2. Replace the [ي] with an Alif [أ]. The Alif can only take either a Kasrah or Ḍammah, but not Fathah.
3. The vowel on the middle letter on [الفعل المضارع] is important.
 - i. If verb has Ḍammah on the [ع] letter, the [الفعل الأمر] verb, if begins with a Alif with a Ḍammah on the added Alif and also on the [ع] letter.
 - ii. If the verb has Fathah on the [ع] letter, the beginning Alif takes a Kasrah and the [ع] letter takes a Fathah.
 - iii. If the verb has a Kasrah on the [ع] letter, the beginning Alif takes a Kasrah and the [ع] letter also takes a Kasrah.
4. A Sukūn is placed on the last letter to obtain the singular masculine form.
5. Conjugate as needed to the appropriate verb in terms of gender and plurality.
6. The different conjugation schemes for [الفعل الأمر] are shown below and on the next page.

C. Conjugation of Command Verbs

Table 20: Converting Verbs to the Command Tense [الفعل الأمر]						
الفعل الماضي		الفعل المضارع	Replace [ي] with [أ] / [إ]	Make last letter Sākin (Sukūn)		الفعل الأمر
	↪	يفعل	إ	إفعل	⇒	إفعل
فعل	↪	يفعل	إ	إفعل	⇒	إفعل
	↪	يفعل	أ	أفعل	⇒	أفعل
فعل	↪	يفعل	إ	إفعل	⇒	إفعل
فعل	↪	يفعل	أ	أفعل	⇒	أفعل

Table 21a: Conjugation of Command Verbs [أَفْعَلٌ] and [أَفْعِلْ]				
	plural	Dual	single	Verb examples past / present
masculine	اعْمَلُوا	اعْمَلَا	اعْمَلْ	يَعْمَلُ/اعْمَلْ
feminine	اعْمَلْنَ	اعْمَلَا	اعْمَلِي	
masculine	اضْرِبُوا	اضْرِبَا	اضْرِبْ	يَضْرِبُ/اضْرِبْ
feminine	اضْرِبْنَ	اضْرِبَا	اضْرِبِي	
Table 21b: Conjugation of Command Verbs - [أَفْعُلْ]				
	plural	Dual	single	Verb examples past / present
masculine	انصُرُوا	انصُرَا	انصُرْ	يَنْصُرُ/انصُرْ
feminine	انصُرْنَ	انصُرَا	انصُرِي	

II. I'rāb of Verbs: Some Important Principles

Like nouns, all Present Tense Verbs [الْفِعْلُ الْمُضَارِعُ] go into one of three I'rāb. Past Tense verbs [الْفِعْلُ الْمَاضِي] and the Verbs of Command [الْفِعْلُ الْأَمْرُ] **do not** go into any I'rāb and are [مَبْنِي]. Like nouns, the default case for any [الْفِعْلُ الْمُضَارِعُ] is the Raf' state. One important difference with regards to I'rāb that has been mentioned is that [الْفِعْلُ الْمُضَارِعُ] never go into Jarr state (instead they go into Jazm [جَزْم]). For any Present Tense Verb in the Naṣb or Jazm case, **then know that there is a Ḥarf acting on it**. The Feminine Nūn (third Person Feminine Plural) **never** changes in the Naṣb or Jazm case unlike other plural conjugations.

A. Raf [رَفَع] - This is the default state of [الْفِعْلُ الْمُضَارِعُ] verbs.

B. Naşb [نَصَب]

1. There is a Faḥah in place of the Ḍammah on single verbs.
2. The Nūn of dual, plural, and singular feminine 2nd person are cut off with the exception of the Feminine Nūn, which never changes.
3. Ḥarf Naşb that act on verbs are listed below which we have already covered earlier in the section on Particles: [أَنْ لَنْ لَأَنَّ لِي كَيْ إِذَا حَتَّى]

C. Jazm [جَزَم]

1. In this state, a Sukūn is placed at the end of the Ḍammah on single verbs :
[يَفْعَلُ و تَفْعَلُ و تَفْعَلُ].
2. Similar to the Naşb state, the Nūn of dual, plural, and singular feminine 2nd person are cut off. The exception is the Feminine Nūn of plurality, which as previously stated never is cut off.
3. The Jazm state is found in conditional statements, and in command/forbidding statements with Lām
4. The Particles of Jazm are **many, the most important of which are the following:**

[لَمْ / لَمَّا / أَلَمْ / أَلَمَّا / لَ / لَا / إِنْ / مَا / مَنْ / مَتَى / وَأَيْنَ]

Table 22 – Verb Conjugation in Naşb and Jazm								
Raf [الْفِعْلُ الْمُضَارِعُ]			Naşb			Jazm		
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	يَفْعَلُوا	يَفْعَلَا	يَفْعَلْ	يَفْعَلُوا	يَفْعَلَا	يَفْعَلْ
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	يَفْعَلْنَ	تَفْعَلَا	تَفْعَلْ	يَفْعَلْنَ	تَفْعَلَا	تَفْعَلْ
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	تَفْعَلُوا	تَفْعَلَا	تَفْعَلْ	تَفْعَلُوا	تَفْعَلَا	تَفْعَلْ
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	تَفْعَلْنَ	تَفْعَلَا	تَفْعَلِي	تَفْعَلْنَ	تَفْعَلَا	تَفْعَلِي
نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	نَفْعَلْ	نَفْعَلْ	أَفْعَلْ	نَفْعَلْ	نَفْعَلْ	أَفْعَلْ

III. Verbal Particles – Ḥarf Naṣb and Ḥarf Jazm

A. Verbal Particles – Ḥarf Naṣb

Table 23: Ḥarf Naṣb on Verbs		
حُرُوفُ نَصْبٍ	meaning	Examples from the Qur'ān
أَنَّ	that/to	﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً..﴾ “And when Mūsa said to his people: Surely Allah commands you that you should sacrifice a cow..”(2:67)
لَنْ	will never	﴿لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ يَوْمَ الْقِيَامَةِ..﴾ “Never will your relatives or your children benefit you; the Day of Resurrection..”(60:3)
لِ	so that	﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا..﴾ “[He] who created death and life to test you, which of you is best in deeds”.(67:2)
لِيَكِيَ/كِي	so that	﴿وَأَشْرِكُهُ فِي أَمْرِي ۚ كِي نُسَبِّحَكَ كَثِيرًا﴾ “And let him share my task, That we may exalt You much”. (20:32-33)
حَتَّى	until	﴿.. وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا..﴾ “And they will continue to fight you until they turn you back from your religion if they are able.”(2:217)

B. Ḥarf Jazm and Conditional Particles

In Arabic, there are specific particles that are used in conditional sentences or statements as were previously mentioned. Common conditional particles that signal a conditional statement are particles such as [مَنْ], [مَا], and [أَنَّ]. These particles specifically cause Jazm on Present Tense verb [الْفِعْلُ الْمَضَارِعُ] when it represents the condition and/or the response. Please see the examples on the following page for the Jazm particles of conditional statements. Even though the Jazm particles like [مَنْ], [مَا], and [أَنَّ] act on Present tense verbs to mark a conditional statement, they are also commonly used with Past tense verbs in conditional statements. In cases when the response particle is not a [الْفِعْلُ الْمَضَارِعُ], the particle [فَ] is typically used to mark the response [جَوَابُ الشَّرْطِ]. The [جَوَابُ الشَّرْطِ] can be a past tense verb, noun phrase, Verb of Command, etc.

C. Ḥarf Jazm on Verbs

Table 24: Ḥarf Jazm on Verbs		
حروف الجزم	Meaning	Examples from the Qur'an
لَمْ	past negation	﴿...وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ “...and whoever does not judge by what Allah has revealed, then it is those who are the disbelievers.”(5:44)
لَمَّا	not yet	﴿...وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾ “... for faith has not yet entered your hearts...”(49:14)
أَلَمْ	Interrogative of [لَمْ]	﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ...﴾ “Do you not know that to Allah belongs the dominion of the heavens and the earth?...”(5:40)
لِ	Lām of Command	﴿لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ...﴾ “Let a man of wealth spend from his wealth...” (65:7)
لَا	Lām of Forbidding	﴿...فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي...﴾ “...but when you fear for him, cast him into the river and do not fear and do not grieve...”(28:7)
إِنْ	if (condition)	﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ...﴾ “If Allah should aid you, no one can overcome you...”(3:160)
مَا	What/That (condition)	﴿...وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنْ أَلَّهِ بِمَا تَعْمَلُونَ بَصِيرًا﴾ “...and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.”(2:110)
مَنْ	Who (condition)	[مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ] “Whoever Allah wants for him good, He will give him understanding in the Religion.” ⁷⁴
أَيْنَ	Where (condition)	﴿أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ...﴾ “Wherever you may be, death will overtake you, even if you should be within towers of lofty construction...”(4:78)

⁷⁴ Ṣaḥīḥ al-Bukhārī, Chapter on Knowledge : كِتَابُ الْعِلْمِ , subheading before Ḥadīth #68. In this Ḥadīth, the [مَنْ] affects two verbs, the verb, which is part of the condition [الشَّرْطُ], and the verb that follows the condition [جَوَابُ الشَّرْطِ]. The sign of Jazm is shown on both verbs by the Sukūn at the end.

D. Command Tense for Third/First Person – The Lām of Command/Du'ā

The Lām of Command/D'ūa [ل] ⁷⁵ is a Ḥarf Jazm which acts only on verbs in the first person and third person. It behaves in similar in function to [الْفِعْلُ الْأَمْرُ]. It has the meaning of “should” or “must”. An example is shown in the Table 24 (fourth row) on the preceding page. This is identical to what occurs at the **ending** in a second person verb in the command state except the following:

- i. There is a Lām before the verb.
- ii. Second person command tense does not have I'rāb like past tense verbs, as what was covered before.

In the Qur'ān, the Lām of command is usually preceded by a [و] or a [ف] and this causes the Lām to take a Sukūn. **Let us look at the following example from Sūrah Kahf.**

﴿.. فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“...so whoever hopes for the meeting with His Lord, then let him work righteous deeds and associate none as a partner in the worship of His Lord”. (18:110)

E. Lām of Emphasis [لَامُ التَّوَكِيدِ]

It is important to distinguish this from the **Lām of Emphasis** [لَامُ التَّوَكِيدِ], which **does not** cause a change in I'rāb and is not a Ḥarf Jazm. It functions to cause a more emphatic meaning like “must” or “need to”. This Lām of Emphasis often comes with a Nūn at the end of the verb. This Lām can also act on particles and noun for emphasis. Please look at the following examples using the Lām of Emphasis.

i. ﴿وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ﴾

“And We certainly know that among you are those that are deniers”(69:49)

ii. ﴿..لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ﴾

“...If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment.”(36:18)

iii. ﴿قَالُوا أَأَتٰكَ لَأَنْتَ يُوسُفُ...﴾

“They said, "Are you indeed Yūsuf?...”(12:90)

⁷⁵ Please note that there are different types of Lām in Arabic Grammar; these also include Lām of emphasis (Tawkid), Lām as a Ḥarf Jarr, Lām as a Ḥarf Naṣb on verbs (known as Lām Ta'lil).

F. Lā of Forbidding [لا النَّهْيَةَ]

This Ḥarf Jazm functions similar to [الْفِعْلُ الْأَمْرُ] but in forbidding an action. It typically denotes religious prohibitions in the Qur'ān and Ḥadīth. Unlike [الْفِعْلُ الْأَمْرُ], it can act on the third person and the first person. This however is not that common as it is mainly found acting on the second person. This Lā needs to be distinguished from the Lā of Negation, which does not cause any change in I'rāb, and can act on verbs and nouns.

- i. ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ... ﴾
 “Oh you who have believed, do not consume one another's wealth unjustly...”(4:29)
- ii. ﴿ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ... ﴾
 “Let not believers take disbelievers as allies rather than believers...”(3:28)

G. Lā of Negation [لَا النَّفْيَ]

This Lā is not a Ḥarf Jazm, and functions in general negation for verbs and nouns.

- i. ﴿ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴾
 “And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.”(2:48)
- ii. ﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾
 “Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - there will be no fear concerning them, nor will they grieve.”(46:13)

IV. Future Tense [الاستقبال]

The normal present tense state can also be used for “future” tense based on context. A definitive way to express the future tense is by adding the following particles in front of the present tense verb. There are two particles, which are used to specify the future tense, [س] and [سَوْفَ]. Both are placed in front of a [الْفِعْلُ الْمُضَارِع] having no effect on its I'rāb. The [س] specifies the near future while [سَوْفَ] specifies the distant future.

يَذْهَبُ He goes.	→	سَيَذْهَبُ He will go.
أَعْلَمُ I learn.	→	سَأَعْلَمُ I will learn.
يَحْفَظُ الْقُرْآنَ He is memorizing the Qur'an.	⇒	سَوْفَ يَحْفَظُ الْقُرْآنَ إِنْ شَاءَ اللَّهُ He will memorize the Qur'an Inshā Allah .

Examples from the Qur'an

1. ﴿ كَلَّا سَوْفَ تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴾

“By no means, you all will know, Again by no means, you all will know”. (102:3-4)

2. ﴿ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ﴾

“But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.”(4:57)



Lesson 11: The Passive Verb [الفِعْلُ الْمَجْهُولُ], The Doer Noun [اسْمُ الْفَاعِلِ], The Passive Noun [اسْمُ الْمَفْعُولِ], the Verbal Noun [المَصْدَر], and using an Arabic Dictionary

I. The Passive Verb Tense [الفِعْلُ الْمَجْهُولُ]

So far, we have studied the active tense of Past and Present/Future tense verbs. We will now examine the Passive Tense [فِعْلٌ مَجْهُولٌ]. Please note that the basic conjugation patterns that have been studied for the Past and Present Tenses do not change. All what changes is the vowel on the [ف] and/or [ع] letter. The hallmark of a Verbal Sentence with a Passive Verb is that it lacks a Doer [الفاعل]. Instead of a Doer, the Passive Verb has a Deputy Doer or [نائبُ الفاعِلِ]. This essentially is the thing that the verb is acting upon. The Deputy Doer is always present, whether implied or explicitly mentioned in a Verbal Sentence with a Passive Verb. The Deputy Doer always takes the case of Raf'. The conjugation of the Deputy Doer has to match that of the verb similar to the Doer in terms of gender and plurality. Please note that certain verbs cannot take the Passive Tense. For example for the verb “to sit”, you cannot say “it is being sit”, or “it was sat”.

A. Passive Past Tense [فُعِلَ]

It is easier to remember the phonetic sound “oo ee” that Passive Past Tense verbs start with. The first two vowels are fixed as a Dammah on the [ف] and a Kasrah on the [ع]. The remaining morphology is unchanged.

الفِعْلُ الْمَاضِي الْمَجْهُولِ	
قَتَلَ He killed.	→ قُتِلَ He was killed.
عَلِمَ He knew.	→ عُلِمَ He was known.
نَصَرَ He helped.	→ نُصِرَ He was helped.

Other conjugations:

قَتَلَتْ	→	قَتِلَتْ
She killed.		She was killed.
عَلِمُوا	→	عِلِمَ
They knew.		They were known.
نَصَرْتِ	→	نُصِرْتِ
You helped.		You were helped.

B. Passive Present Tense [يُفْعَلُ]

The Present Passive tense begins with the “oo – aa” sound (with a slight pause due to a Sukūn in the middle). The first letter preceding the [ف] letter carries a Ḍammah (versus a Faṭḥah). The [ع] letter carries a Faṭḥah, which sometimes may occur on the active tense since the [ع] vowel can vary.

الْفِعْلُ الْمُضَارِعُ الْمَجْهُولُ		
يَقْتُلُ	→	يُقْتَلُ
He is killing.		He is being killed.
يَعْرِفُ	→	يُعْرَفُ
He will know.		He will be known.
يَنْصُرُ	→	يُنْصَرُ
He helps.		He is being helped.

Other conjugations:

تَقْتُلُ	→	تُقْتَلُ
She is killing.		She is being killed.
يَعْرِفُونَ	→	يُعْرَفُونَ
They will know.		They will be known.
تَنْصُرِينَ	→	تُنْصَرِينَ
You are helping.		You are being helped.

C. Examples of Passive Verbs in the Qur'an

- ﴿يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

“And Allah wants to lighten for you [your difficulties]; and mankind was created weak.”(4:28)

2. ﴿وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ ۖ بِأَيِّ ذَنْبٍ قُتِلَتْ ۖ وَإِذَا الصُّحُفُ نُشِرَتْ ۖ وَإِذَا السَّمَاءُ ۖ﴾

﴿كُشِطَتْ﴾

“And when the girl buried alive is asked, For what sin she was killed, And when the pages are made public, And when the sky is stripped away..”(81:8-11)

3. ﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾

“And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive not.”(2:15)

II. The Verbal Doer Pattern [إِسْمُ الْفَاعِلِ]

In Arabic, there are several important categories of nouns that are directly derived from verbs [إِسْمُ الْفَاعِلِ]. One of these nouns is termed a Verbal Doer or [إِسْمُ الْفَاعِلِ]. This is different from the Doer [فَاعِلٌ] that we have studied thus far. The difference is that the [إِسْمُ الْفَاعِلِ] has a specific morphology and a specific grammatical function. In terms of morphology, it is on the stem of [فَاعِلٌ]. In terms of meaning, each [إِسْمُ الْفَاعِلِ] is inherently connected to it being a Doer of a specific verb. These category of noun can take the sound plural pattern that was discussed in the early lessons of this book. Depending on the specific [إِسْمُ الْفَاعِلِ], they may also take a broken plural.

Table 25: The Verbal Doer Pattern [إِسْمُ الْفَاعِلِ]	
Verb	Verbal Doer
عَبَدَ to worship	عَابِدٌ a worshiper
نَصَرَ to help	نَاصِرٌ a helper
عَلِمَ to know	عَالِمٌ one with knowledge

Other conjugations:

عَابِدٌ a worshiper	→	عَابِدَةٌ a female worshiper
عَابِدٌ a worshiper	→	عِبَادٌ worshippers
كَافِرٌ a disbeliever	→	كَافِرُونَ / كَافِرِينَ disbelievers

Examples from the Qur'an:

- ﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.”(33:35)⁷⁶

III. The Passive Noun Pattern [اسْمُ الْمَفْعُولِ]

Passive Nouns similar to [اسْمُ الْفَاعِلِ] are also derived from verbs. They specify something that is a recipient of an action. Similar to the Verbal Doer, these nouns also take the sound plural pattern. They have a specific morphology based on the [مَفْعُولٌ] stem and always begin with the letter [م].

⁷⁶ In this āyah, there are [اسْمُ الْفَاعِلِ] that were not highlighted such as [مُؤْمِنِينَ], [مُسْلِمِينَ], and [مُتَصَدِّقِينَ] that are of Verb Families II and higher. These verb families are discussed in the next two chapters and have a different morphology.

Table 26: Passive Noun Pattern [إِسْمُ الْمَفْعُولِ]	
Verb	Passive Noun
عَبَدَ to worship	مَعْبُودٌ one who is worshiped
نَصَرَ to help	مَنْصُورٌ one who is helped
عَلِمَ to know	مَعْلُومٌ one who is known
قَتَلَ to kill	قَتِيلٌ ⁷⁷ مَقْتُولٌ One that is killed
Other conjugations:	
مَنْصُورٌ one who is helped	مَنْصُورَةٌ a female who is helped
مَنْصُورٌ	مَنْصُورُونَ/مَنْصُورِينَ persons who are helped

Examples from the Qur'ān:

- ﴿ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴾
“And He made them like eaten straw.”(105:5)
- ﴿ أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴾
“Those will have a provision determined.”(37:41)

⁷⁷ Please note the [فَعِيلٌ] pattern is less common pattern that some [إِسْمُ الْمَفْعُولِ] take. Please note that a similar pattern on this stem can be found in superlative words such as the following: [عَلِيمٌ]/[سَمِيعٌ]/[تَقِيلٌ], etc.

IV. The Verbal Noun [المَصْدَر]

This noun essentially functions as a verb in the infinitive sense, not confined to a specific time or tense (past, present, or future). Examples of verbal nouns in English include words such as knowledge, murder, disbelief, and help. Unlike [اسم المفعول] and [اسم الفاعل], the verbal noun is not considered a derived noun [اسم مشتق] even though it has a binding relationship with its root verb. It also unlike the previously mentioned nouns has several different patterns on the [فعل] stem. Similar to broken plurals, there is no specific pattern of verbal noun that belongs to a respective verb root (Family I). Please note that the Maṣḍars of high-yield verbs in “80% of Qur'ānic Vocabulary” are listed on the last column on the left (pgs. 15-33). Please note that there are about thirty different Verbal Noun patterns for Verb I roots. Fortunately, there is a few that more common than the rest, which are detailed below in Table 27. Memorizing the Maṣḍars for common verbs will facilitate learning the language. The most common Verbal Noun pattern is of the [فعل] pattern like [قتل] or [صبر]. Other common patterns are on [فعل] and [فعل] as in [كفر] and [علم].

Table 27: Common Verbal Noun Pattern		
[فعل] Stem	المَصْدَر	فِعْل
فَعْلٌ	فَتْحٌ	فَتَحَ
فُعْلٌ	شُكْرٌ	شَكَرَ
فُعُولٌ	قُعُودٌ	قَعَدَ
فِعْلٌ	صِدْقٌ	صَدَقَ
فَعْلٌ	عَمَلٌ	عَمِلَ

Examples from the Qur'ān:

- ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ...﴾

“Those who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth...”(3:191)

2. ﴿...فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾

“..But when he came to them with clear evidences, they said, "This is obvious magic."”(61:6)

V. Using Arabic Dictionaries⁷⁸

Using an Arabic Dictionary is an essential component in Arabic learning since Arabic has a very deep and rich vocabulary. Furthermore, as you already should have noted, most Arabic words are related and/or derived from a certain root verb or Maṣḍar. It helps greatly in acquainting oneself with the root words or a word that is being learned or memorized. Most dictionaries of Classical Arabic are arranged by the Arabic root. Most dictionaries related to conversational Arabic are arranged purely alphabetically. This allows the student to connect one word to many other words of a similar meaning and relationship. Furthermore, the vocabulary that is learned is more effectively applied and organized. The past few years has seen the appearance of numerous resources online for Arabic students, both in English and Arabic, and has included online dictionaries. Despite the ease of the internet and search engines, using a dictionary in the traditional way (by the book) is still the more effective method for memorizing vocabulary.

A. Hans Wehr and other Classical Arabic Dictionaries

It is our opinion that the best dictionary to use for the Arabic student is Hans Wehr⁷⁹. Its organization by root verbs, accurate and easy language, and its size altogether make it more useful than other dictionaries in its class. Please note that the most detailed Arabic dictionary in English is the eight-volume work, Lane's Lexicon. It is more detailed and comprehensive, but it is huge, and thus of less utility to the novice student. For those who do wish to obtain a more in-depth meaning than Hans Wehr, Lane's Lexicon is the dictionary to use. Fortunately, it is now available for free with an index for root verbs for easy navigation.⁸⁰ For in-depth Qur'ānic study, it is best to use a classical "Arabic-Arabic dictionary" such as [لسانُ العَرَبِ]⁸¹, which is available online⁸² and/or a classical Tafsīr. Nonetheless, the Hans Wehr Dictionary does offer meanings that are for the most part in keeping with classical definitions. The Hans Wehr dictionary is available in a pdf version that can be found online. A new

⁷⁸ The dictionaries in this book that are discussed are best for Qur'ānic Arabic versus those that are best for conversational Arabic

⁷⁹ *Arabic-English Dictionary: The Hans Wehr Dictionary*, by Hans Wehr, Edited by J. Milton Cowan, 4th edition, 1994. ISBN 0879500034

⁸⁰ Lane's Lexicon, An Arabic-English Lexicon, Volumes 1-8, by Edward W. Lane published by Librairie du Liban, 1968, available for free online at <http://www.tyndalearchive.com/tabs/lane/> since the older eight volume edition is out of copyright.

⁸¹ The dictionary [لسانُ العَرَبِ] by Ibn Manẓūr (711 A.H.) is among the best-known and most comprehensive dictionaries of the Arabic language encompassing 20 volumes.

⁸² The website [الباحث العربي] at <www.baheth.info/> contains this and other Classical Arabic-Arabic dictionaries.

online search engine, Arabic Almanac⁸³ has now made it very easy to access the knowledge contained within both Hans Wehr and Lane's Lexicon. It was just a few years ago that both these resources were available only textbook form.

B. Word Search using the Hans Wehr Dictionary

1. Search word by the Arabic alphabet of its root word. Remember the Arabic alphabet otherwise, the search will be cumbersome and time consuming.

[أ ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي]

2. **Determining the three-letter root word/root verb.** This will require practice in many cases, especially in cases of long words, or words derived from the higher verb families.
3. **Let us practice by looking up the verb [عَلِمَ].** Page 122 shows a page from Hans Wehr that

defines the verb [علم]. We see the following entry in the dictionary:

- علم (alima) “a” (ilm) to know.

Here the verb is transliterated in its past tense Family I form. The term “ilm” represents it the Maṣḍar of the verb. The “a” represents the Faṭḥah vowel present in its [مصارع]. A Kasrah would be represented by “i”, while a Ḍammah would be a “u”. This is the same format for all other verbs. Any Arabic word using these letters [علم] will be defined afterwards. As you look in the entry for [علم (a'lima)], you will note various Roman numerals. These actually represent the various “higher” Verb Families that are derived from the three-letter root verb. You see the following:

- II to teach.....IV to let know..... V to learn, study..... X to inquire...

These Roman Numerals represent the Verb Families II through X. Each verb root only has certain higher verb families derived that are used in the language. The next entry after the verb [علم] is the noun [علم] 'ilm. We see after it the following:

- (pl. 'ulūm علوم) science

This represents the plural of the noun [علم].

⁸³ The Arabic Almanac (Version 1.7) is available for free download from the website <<http://eitaal.net/m/aa/>> is a search engine which enables the Arabic student to access the knowledge contained within Lane's Lexicon, Hans Wehr, and the Arabic English Dictionary by J.G. Hava. By simply inputting a verb root in either Arabic or English, the student has simultaneous access to these three classical dictionaries.

4. Looking up a Root with a vowel or a “weak letter”

Even though the Irregular Verbs are not discussed much in this volume, and more thoroughly in the Second Volume, it is important for the student to be acquainted with Irregular verbs. For example, the following verbs are all Irregular and have one vowel letter: [يَقُنُّ / دَعَا / قَالَ]. Recall that irregular verbs have in their root word one of the following letters:

[ا / ء / أُ / ي / و]. Let us look up the verb [دَعَا]. The root letters are not [دَعَا], but are [دَعُو]. Often in the Irregular verbs the [ا] or [ي] can represent a different root letter. For example, for the verb [قَالَ], the root verb letters are actually [قَوَل]. On page 123, we see the entry for [دَعُو].

- (دَعُو and دَعَا (دَعِي) *da'ā n̄* (دَعَاء) *du'ā'*) to call;
 ..To summon (ب or ه s.o.).....; to invite, ask to come (إلى...)...
to invoke God against s.o.), call down evil, invoke evil (على upon s.o.)

As you look through this definition for [دَعَا], you will notice that there are several Ḥarf Jarr that are associated with a specific shade of meaning from the original “to call”. Please note the even though this verb is transitive, a specific Ḥarf Jarr can cause a change in its ultimate meaning. For example using the Ḥarf [على] with this verb causes the meaning to change to “invoking God against” versus “calling”.

C. Word Search Using Lane’s Lexicon

Similar to Hans Wehr, the Lane’s Lexicon is used by using the three-letter root. The meanings that this dictionary provides are much more detailed and thorough. It often references its meanings with sentence examples, specifically how the word is used in an Arabic sentence. Please see the entry for [عَلِمَ] on page 124. You will see that compared to Hans Wehr, the information provided on the Verb I form [عَلِمَ] is more in-depth and many more examples are given. Nonetheless, the Hans Wehr Dictionary is more suitable for the beginner and more than adequate for the intermediate student.

Page from the Hans Wehr Dictionary

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علم

تمليقة *ta'liqa* pl. -āt, تمليق *ta'aliq*⁸
marginal note, annotation, note, gloss,
scholium

تملق *ta'alluq* attachment, devotion
(ب to), affection (ب for); linkage, con-
nection, relationship (ب with)

معلق *mu'alliq* commentator (radio, press)

معلق *mu'allaq* suspended, hanging; in
suspense, in abeyance, pending, un-
decided; hinging (ب on); depending,
dependent, conditional (ب or على on),
conditioned (ب or على by) | جسر معلق (*jisr*)
suspension bridge; حساب معلق suspense
account; قطارات معلقة suspension rail-
ways; مسائل معلقة pending questions;
ب رغبته معلقة (*rağbatuhū*) his desire is
directed toward ...

معلقة *mu'allaga* pl. -āt placard, poster,
bill; المملقات the oldest collection of
complete ancient Arabic kasidas

متعلق *muta'alliq* attached, devoted
(ب to); connected (ب with), related,
pertaining (ب to), concerning (ب s.o.
or s.th.) | متعلق بـ (*bi-ḥubbihī*) affection-
ately attached to s.o.; من متعلقاته depending
on s.o. or s.th., pertaining to s.o.'s
authority

علمق *alqam* pl. علاقم *alāqim*⁸ colocynth (*bot.*) |
علمق ذاق to taste bitterness, suffer
annoyance, vexation, chicanery or tor-
ments (من from)

علك *alaka* u i ('alk) to chew, champ (أ s.th.,
esp. الجمام the bit, of a horse)

علك *ilk* mastic

علم *alima* a ('ilm) to know (ب or أ, ء s.o.,
s.th.), have knowledge, be cognizant, be
aware (ب or أ of s.th.), be informed
(ب or أ about or of s.th.), be familiar,
be acquainted (ب or أ with s.th.); to
perceive, discern (ب or أ s.th.), find out
(ب or أ about s.th., من from), learn,
come to know (ب or أ s.th. or about

s.th., من from); to distinguish, differen-
tiate (من أ s.th. from) II to teach (ب ء or
أ ء s.o. s.th.), instruct, brief (ب ء or
أ ء s.o. in s.th.); to train, school, educate
(ء s.o.); to designate, mark, earmark,
provide with a distinctive mark (على
s.th.); to put a mark (على on) IV to let
(ء s.o.) know (ب or أ s.th. or about s.th.),
tell (ب or أ ء s.o. about), notify, advise,
apprise, inform (ب ء or أ ء s.o. of or
about s.th.), acquaint (ب ء or أ ء s.o.
with) V to learn, study (أ s.th.); to
know (أ s.th.) X to inquire (عن ء or
أ ء of s.o. about), ask, query (عن ء or
أ ء s.o. about), inform o.s. (عن ء or أ ء
through s.o. about), gather information
(عن ء or أ ء from s.o. about)

علم *'ilm* knowledge, learning, lore;
cognizance, acquaintance; information;
cognition, intellection, perception, knowl-
edge; (pl. علوم *'ulūm*) science; pl. العلوم
the (natural) sciences | علماً وعملاً *'ilman*
wa-'amalan theoretically and practically;
علمه (*li-yakun*) be it known to
him, may he know, for his information;
كان علم تام ب (*tāmm*) to know s.th.
inside out, be thoroughly familiar with
s.th.; to have full cognizance of s.th.;
علم الجراثيم bacteriology; علم الاجتماع
sociology; علم الحساب arithmetic; علم
الحياة *al-ḥayāh* biology; علم الحيوان do.;
علم الاحياء *al-ḥayawān* zoology; علم الاخلاق
ethics; علم الذرات *al-ḡarrāt* nuclear physics;
علم التربية *at-tarbiya* pedagogy; علم الصحة
علم الاصوات *as-sihḥa* hygiene; علم الفونيات
علم المعادن *al-ma'ādīn* mineralogy; علم
علم النباتات *al-tuḡa* lexicography; علم
علم النفس *an-nafs* botany; علم النفس
psychology; علم وظائف الاعضاء
w. al-a'ḍā physiology; طالب علم *ṭālib*
'ilm student; كلية العلوم *kulliyat al-'u.* the
Faculty of Science of the Egyptian
University

علمي *'ilmī* scientific; erudite (book);
learned (society)

Adapted from page 635 from Third edition of "Hans Wehr: A Dictionary of Modern Written Arabic".

Page from the Hans Wehr Dictionary

(دعا and دعى) *da'ā u* (دعاء) *du'ā'* to call (• s.o.); to summon (ب or • s.o.), call or send for s.o. (ب or •); to call up (• s.o., الى, ل for); to call upon s.o. (•), appeal to s.o. (•) for s.th. or to do s.th. (ل, الى), invite, urge (ل, الى • s.o. to do s.th.); to invite, ask to come (الى • s.o. to; e.g., to a banquet); to move, induce, prompt (ل, الى • s.o. to do s.th.), prevail (ل, الى • on s.o. to do s.th.); to call (ب, ه • s.o. by a name), name (ب, ه • s.o. so and so), pass.: *du'iya* to be called, be named; to invoke (الله God = to pray to); to wish (ل s.o.) well, bless (ل s.o.; properly: to invoke God in favor of s.o.), invoke a blessing (ب) upon s.o. (ل), pray (ب for s.th., ل on behalf of s.o.), implore (ب ل for s.o. s.th.); to curse (على s.o.; properly: to invoke God against s.o.), call down evil, invoke evil (على upon s.o.); to propagate, propagandize (ل s.th.), make propaganda, make publicity (ل for); to demand, require (الى s.th.), call for (الى); to call forth, bring about, cause, provoke, occasion (الى s.th.), give rise (الى to) | *دعى* | *دعى* للاجتماع (*du'iya*) to be summoned, be called into session (parliament); *دعى* الى *du'iya ilā ḥamli s-silāḥ* to be called up for military service, be called to the colors; ... *رجل يدعى* (*yud'ā*) a man called ..., a man by the name of ...; *دعا له بطول العمر* (*fāli l-ʿumr*) he wished him a long life III to challenge (• s.o.); to pick a quarrel (• with); to proceed judicially (• against), prosecute (• s.o.) VI to challenge each other, call each

Adapted from page 282 from Third edition of "Hans Wehr: A Dictionary of Modern Written Arabic".

Page from Lane's Lexicon

علم

1. عَلِمَهُ, aor. ٤, inf. n. عَلِمَ, *He knew it; or he was, or became, acquainted with it; syn. عَرَفَهُ*: (S, K:) or *he knew it (عَرَفَهُ) truly, or certainly*: (B, TA:) by what is said above, and by what is afterwards said in the K, الْعِلْمُ and الْمَعْرِفَةُ and الشُّعُورُ are made to have one meaning; and this is nearly what is said by most of the lexicologists: but most of the critics discriminate every one of these from the others; and الْعِلْمُ, accord. to them, denotes the highest quality, because it is that which they allow to be an attribute of God; whereas they did not say [that He is] عَارَفٌ, in the most correct language, nor شَاعِرٌ: (TA:) [respecting other differences between الْعِلْمُ and الْمَعْرِفَةُ, the former of which is more general in signification than the latter, see the first paragraph of art. عَرَفَ: much might be added to what is there stated on that subject, and in explanation of الْعِلْمُ, from the TA, but not without controversy:] or عَلِمَ signifies تَيَقَّنَ [i. e. *he knew a thing, intuitively, and inferentially, as expl. in the Mṣb in art. يَقِنُ*]; الْعِلْمُ being syn. with الْيَقِينُ; but it occurs with the meaning of الْمَعْرِفَةُ, like as الْمَعْرِفَةُ occurs with the meaning of الْعِلْمُ, each being made to import the meaning of the other because each is preceded by ignorance [when not attributed to God]: Zuheyr says, [in his Mo'allakah,]

• وَأَعْلَمَ عِلْمَ الْيَوْمِ وَالْأَمْسِ قَبْلَهُ

• وَلَكِنِّي عَنْ عِلْمِ مَا فِي عَدِ عَمٍ

عَارِجٌ is a phrase used in the place of عَلِمْتُ [as meaning *I knew, or, emphatically, I know, that such a one was, or is, going forth*]; adding, [however,] when it is said to thee, اَعْلَمْ أَنَّ زَيْدًا خَارِجٌ [Know thou that Zeyd is going forth], thou sayest [Know thou that Zeyd is going forth], thou sayest قَدْ عَلِمْتُ [lit. *I have known, meaning I do know*]; but when it is said, تَعْلَمْ أَنَّ زَيْدًا خَارِجٌ, thou dost not say, قَدْ تَعْلَمْتُ; (S:) accord. to IB, these two verbs are not used as syn. except in the imperative forms: (TA:) [or] عَلِمِ الْأَمْرَ and تَعْلَمَهُ are syn. as signifying اَتَقَنَهُ [app. meaning *he knew, or learned, the case, or affair, soundly, thoroughly, or well*: see art. تَقَنَ: but I think it not improbable, though I do not find it in any copy of the K, that the right reading may be اَتَقَنَهُ, which is syn. with تَيَقَّنَهُ; an explanation of عَلِمَ in the Mṣb, as mentioned above, being تَيَقَّنَ]. (K, TA.) And تَعَالَمَهُ الْجَمِيعُ means عَلِمُوهُ [i. e. *All knew him; &c.*]. (S, K.) — عَلِمْتُ عِلْمَهُ [lit. *I knew his knowledge, or what he knew, app. meaning I tried, proved, or tested, him, and so knew what he knew; and hence I knew his case or state or condition, or his qualities*]; is a phrase mentioned by Fr in explanation of رَبَّاتٌ فِيهِ. (TA voce رَبَّأٌ, q. v. See also the explanation of art. لَاخْبَرَنَّ خَبْرَكَ, in the first paragraph of art. غَبِنَ: and see غَبِنُوا خَبْرَهَا, in art. غَبِنَ.) — عَلِمْتُ is also used in the manner of a verb signifying swearing, or asseveration, so as to have a similar complement; as in the saying,

• وَلَقَدْ عَلِمْتُ لَتَاتَيْنَّ عَشِيَّةً

D. Other Important Qur'ānic Arabic References in English

It is important for the novice student not to overwhelm themselves with the numerous resources and books available on Arabic learning. It is important to adhere to one primary resource or Arabic curriculum, and take to its finale. It is far more effective to learn the grammar and vocabulary well presented here than to go tangentially into other areas prematurely. Nonetheless, when the need arises such as when finishes the text, one can explore the resources for better understanding.

1. Lane's Lexicon: Arabic-English Lexicon- 2 Volumes⁸⁴: This is the most comprehensive Arabic dictionary in English and is the result of more than thirty years of research.
2. Dictionary of the Holy Qur'ān, Abdul Mannan Omar⁸⁵: This is an excellent dictionary, which gives detailed definitions of root words based on several classical works.
3. The Quranic Arabic Corpus at <<http://corpus.quran.com/>>: This is the most comprehensive website on Qur'ānic grammar in English. As one goes forward in Qur'ānic Arabic studies, this website is a great tool in studying Qur'ānic Grammar.
4. Open Burhan, at <<http://www.openburhan.com/>>: This is an excellent search engine for Qur'ānic studies and verb roots. The author, however does not agree with website including Qur'ānic commentary from some very questionable sources.
5. HdO Arabic-English Dictionary of Qur'ān Usage⁸⁶, Elsaid M. Badawai, Muhammad Abel Haleem: This dictionary is the most comprehensive Arabic-English dictionary of the Qur'ān, and based on Classical Arabic Dictionaries and Qur'ānic commentaries.
6. Bayyinah Institute Tafsīr Podcast at <<http://bayyinah.com/podcast>>: This is an excellent initiative by Ustādh Noumān Ali Khān and Sheikh Abdul-Nāsir Jungda to explain the Qur'ānic āyah by āyah in great detail and depth. This Tafsīr series places much focus on the Qur'ān's eloquence and its inimitable grammar. There is much that is expounded upon of the Qur'ān from several classical Tafsīrs of the past and there is also excellent commentary with respect to contemporary issues. Another aspect that is unique to this Tafsīr series is explaining the cohesiveness of the Qur'ān, Sūrah by Sūrah , and āyah by āyah.



⁸⁴ E.W. Lane. Islāmic Texts Society (1992) Cambridge, UK. ISBN 0946621039. at "<http://www.laneslexicon.co.uk>"

⁸⁵ Noor Foundation International. (2010), ISBN 0976697289. Please note that the author was known to be of the Qādiyani sect and اللهُ أعلمُ but the work is good.

⁸⁶ Koninklijke Brill NV (2008), Leiden, The Netherlands. ISBN 9789004149489.

Lesson 12: Verb Families II, III, and IV - **الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ**

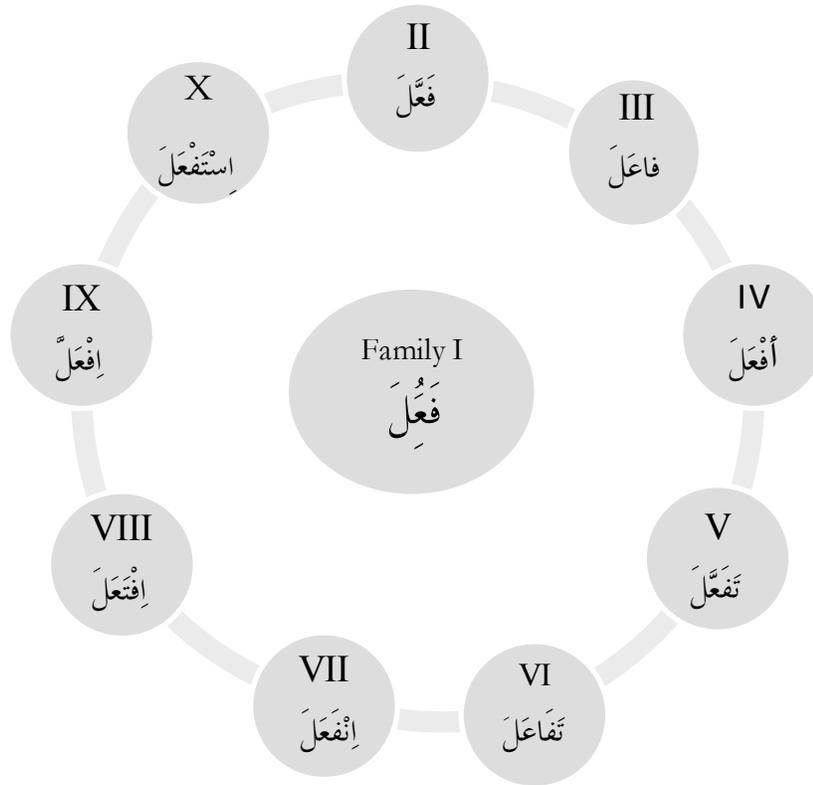
In review of the categorization and division of verbs, keep in mind that we are focusing on the three-letter roots [الْفِعْلُ الثَّلَاثِيُّ], which constitute the vast majority of verbs. From each three-letter verb root, there can be theoretically up to ten or more derived verb families, for which we are using the Roman numeral designation. We have already studied in-depth Verb family I [الْفِعْلُ الثَّلَاثِيُّ الْمَجْرَدُ] in the past three lessons. We have studied their conjugations in the past, present, future, command, and passive tenses. We have also looked at verb-like nouns that stem from all respective verbs such as the verbal noun, verbal doer, and the passive noun. We have also examined particles that affect verbs and the rules that govern Verbal Sentences. All these grammatical points relative to verbs should be learned well before discussing the higher verb families. These higher verb families have more than three letters in its third person male single past tense form (Verb Families II through X). Please note that we will also continue to shy away from discussing the Irregular verbs of the higher families just like those of Verb Family I, and leave that topic to Volume 2.

I. Review of Verb Family I Conjugations

Table 28: [الْفِعْلُ الثَّلَاثِيُّ الْمَجْرَدُ]

الْفِعْلُ الثَّلَاثِيُّ الْمَجْرَدُ				
الْفِعْلُ الْمَاضِي		الْفِعْلُ الْمُضَارِع		الْفِعْلُ الْأَمْرُ
فَعَلَ	→	يَفْعَلُ	→	اِفْعَلْ / اُفْعَلْ
فَعِلَ	→	يَفْعَلُ	→	اِفْعَلْ
فَعَلَّ	→	يَفْعَلُ	→	اِفْعَلْ
مَجْهُول	↓	مَجْهُول	↓	نَصَبُ يَفْعَلُ
فَعِلَ	↓	يَفْعَلُ	↓	حَزْمُ يَفْعَلُ
[المصدر] فَعْلٌ	↓	[اسم الفاعل] فَاعِلٌ	↓	[اسم مفعول] مَفْعُولٌ

A. Diagram of Verb Families I through X



B. Relation of Verb families to its Family I Root Verb [الفعلُ الثلاثي المُجرَّد]

All of the higher verb families (II through X) are related to its Root three-letter Verb (Family I) in some way in terms of meaning. These higher Verb families that are derived from a respective three-letter root give rise to a number of nouns directly or indirectly related in terms of meaning. This is one important reason to pay close attention to nouns and their verb roots, as there are so many words that are connected with one-another.

Please also note that for any root verb, there can be ten forms derived theoretically from Verb Family II through Family X. In reality, however, there are only some specific verb families that exist for any particular Family I Verb in the Arabic language. For example the verb [عَلِمَ] derives verb families II, IV, V, and X, but not the rest. The verb [سَلِمَ] derives all higher families except VII and IX. In fact, some verbs may not even be used in their Family I [مُجَرَّد] form. For example, the word [تَصَوَّيْرٌ] is derived from

the verb root [صَوَّرَ]. But this form [صَوَّرَ] is not used in Arabic, instead the Family II form is used [صَوَّرَ].

The sure way to determine which verb forms exist of the particular verb root is to verify by a standard dictionary like Hans Wehr. The Roman Numerals, which denote these verb families were originally designated by Orientalists. They are very helpful in notation of verb families, perhaps more than the traditional notation of using the Verbal Noun to identify the Verb Families. The author prefers using the Roman numeral classification due to its ease of notation.

II. Verb Family II [يُفَعِّلُ/فَعَّلَ]

Verb Family II along with Family IV are the most frequently found higher verb families in the Qur'ān. In terms of meaning with respect to the Verb I form, the Verb II form is usually **the intensive meaning, or the action done onto others. Thus, this form is generally transitive or** [مُتَعَدِّي]. For example, [قَتَلَ] means “to kill”, but its Verb II Family derivative [قَتَّلَ] means “to massacre”. The verb [نَزَلَ] means “to go down” and is intransitive. Its Verb Family II derivative [نَزَّلَ] means “to send down”. Yet a third example of Family II meaning and its relation to its root verb can be seen with the verb [عَلِمَ], which means to know. The Family II verb [عَلَّمَ] means to “apply knowing on others” or simply “to teach”. The present tense of [عَلَّمَ] would be [يُعَلِّمُ]. Unlike in the Verb I Family, there is no variability of vowels in the past or present tense. In order to conjugate the appropriate gender and number in the past or present tense, we of its conjugations:

عَلَّمُوا	→	They (men) taught.
يُعَلِّمُونَ	→	They (men) teach.
أَعَلَّمْتُ	→	I teach.
عَلِّمْ	→	Teach (command).

A. Conjugation of Family II Verbs [يُفَعِّلُ/فَعَّلَ]

Table 29: Conjugation of Family II Verbs [يُفَعِّلُ/فَعَّلَ]						
الْفِعْلُ الْمُضَارِعُ			الْفِعْلُ الْمَاضِي			[فَسَّرَ] to explain
جَمْع	مُثَنَّى	مُفْرَد	جَمْع	مُثَنَّى	مُفْرَد	
يُفَسِّرُونَ	يُفَسِّرَانِ	يُفَسِّرُ	فَسَّرُوا	فَسَّرَا	فَسَّرَ	غَائِبٌ مُذَكَّرٌ
يُفَسِّرُونَ	تُفَسِّرَانِ	تُفَسِّرُ	فَسَّرْنَ	فَسَّرَتَا	فَسَّرَتْ	غَائِبٌ مُؤَنَّثٌ
تُفَسِّرُونَ	تُفَسِّرَانِ	تُفَسِّرُ	فَسَّرْتُمْ	فَسَّرْتُمَا	فَسَّرْتُمْ	مُخَاطَبٌ مُذَكَّرٌ
تُفَسِّرُونَ	تُفَسِّرَانِ	تُفَسِّرِينَ	فَسَّرْتِنَّ	فَسَّرْتُمَا	فَسَّرْتُمْ	مُخَاطَبٌ مُؤَنَّثٌ
نُفَسِّرُ	نُفَسِّرُ	أَفَسِّرُ	فَسَّرْنَا	فَسَّرْنَا	فَسَّرْتُ	مُتَكَلِّمٌ

- Please note that for Verb Families II, III, and IV, the present tense letter will always have a Dammah on the first letter; all other present tense forms have a Fathah on the first letter (with the exception of passive tense).

B. Family II Conjugations for Advanced Forms [فَعَّلَ]

Table 30 : Family II Conjugations for Advanced Forms [فَعَّلَ]									
Verbal Noun	Verbal Doer	Passive Noun	Present Passive	Past Passive	Forbidding	Command	Present	Past	Verb Family II Stem [فَعَّلَ]
المصدر	اسم فاعل	اسم مفعول	مضارع مجهول	ماضي مجهول	لا التَّهْيِئَةَ	الْفِعْلُ الْأَمْرُ	مضارع	ماضي	
تَعْلِيمٌ	مُعَلِّمٌ	مُعَلَّمٌ	يُعَلِّمُ	عَلَّمَ	لا تُعَلِّمُ	عَلِّمُ	يُعَلِّمُ	عَلَّمَ	عَلَّمَ

- Please note that for Verbal Doer [اسم الفاعل] forms, each of the families with more than three letters will have [م] as its first letter; For example, [مُعَلِّمٌ] is a teacher, while [مُعَلَّمٌ] is a student. It is just one vowel, which makes this big distinction.

2. You will notice in the other Verb families including Family II that the [اسم الفاعل] is denoted by a Kasrah before the last letter whereas the [اسم المفعول] has a Fathah vowel before its last letter. Thus, this sharp difference in meaning stems from a single vowel. Please also note that both [اسم الفاعل] and [اسم المفعول] take the Proper Plural pattern, like those from the Verb I Family,
3. Conjugation of the [الفعلُ الأمر] command form is also more simple than that of Family I verbs. From the bare [مضارع] present tense, the first letter is chopped off and the last letter is made Sākin (with a Sukūn).
4. The conjugation of the Verbal Noun is also simpler than the Verb I Family forms. Higher families have one set pattern unlike the Verb I Family, which has several variable patterns. Family III has two Verbal Noun patterns.
5. The conjugation of the Passive Tense does not change for the Past and Present Tenses respectively.
6. Please also note there can be Irregular forms (just like Form I) in each Verb Family II- X containing one of the vowel letters [أ / ا / ي / و] or a letter with a Shadda.

e.g.: أَقَامَ / اسْتَقَامَ / اسْتَحَقَّ

C. Verb Family II examples from the Qur'an

1. ﴿... قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ...﴾
 “..They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?".....(2:30) [فعل مضارع]
2. ﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾
 “Oh Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds.” (2:47) [فعل ماض]
3. ﴿...وَأذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ﴾
 “...And remember your Lord much and praise [Him] in the evening and the morning.” (3:41)
 [الفعلُ الأمر]
4. ﴿... وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾
 “..And they will have therein purified spouses, and they will abide therein eternally. (2:25)
 [اسم المفعول]

III. Verb Family III [يُفَاعِلُ/فَاعِلًا]

Its meaning is often related to doing an action against others. It often expresses an attempt to do something. It is [مُتَعَدِّي]. An example is [فَاتَلَ], which means “fighting with others”, or can be defined as “an attempt to kill”, while [قَتَلَ] means “to kill”. The verb [سَبَقَ] means to precede or be ahead. Its Verb III Family derivative [سَابَقَ] means to try to precede, or to compete with one another. The conjugation patterns for the past and present tense is identical to the Verb I family and does not need to be restated at this point. Please refer to the prior conjugation tables for the Verb II Family.

A. Verb Family III Conjugations

Table 31 – Verb Family III Conjugations									
Verbal Noun المَصْدَر	Verbal Doer اسم فاعل	Passive Noun اسم مفعول	Present Passive مُضَارِع مَجْهُول	Past Passive ماضي مَجْهُول	Forbidding لا التَّهْيِة	Command الْفِعْلُ الْأَمْرُ	Present مُضَارِع	Past ماضي	Verb Family III Stem فاعِلًا
مُجَاهِدَةٌ جِهَادٌ	مُجَاهِدٌ	مُجَاهِدٌ	يُجَاهِدُ	جُوهِدَ	لا تُجَاهِدْ	جَاهِدْ	يُجَاهِدُ	جَاهَدَ	جَاهَدَ

B. Verb Family III examples from the Qur’ān

- ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا...﴾
“..Allah indeed has heard the plea of her who pleads with thee about her husband and complains to Allah; and Allah hears the contentions of both of you.” (58:1) [الْفِعْلُ الْمُضَارِع]
- ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ...﴾
“When the hypocrites come to you, they say, "We testify that you are the Messenger of Allah."...”
(63:1) [اسم الفاعل]
- ﴿...وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا...﴾
“They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it (with numbers)!”” (18:49) [الْفِعْلُ الْمُضَارِع]

4. ﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ...﴾

“Oh Prophet, fight against the disbelievers and the hypocrites and be harsh upon them...” (9:73)
[الفعلُ الأمر]⁸⁷

IV. Verb Family IV [يُفَعِّلُ/أَفْعَلُ]

The general meaning of Verb Family IV is related **to forcing or doing an action on others**. Thus it is generally [مُتَعَدِّي]. Its meaning is similar to that of the transitive Verb family II and is very commonly used. This is the **only** verb family where a Hamzah [أ] is used at the beginning of its command form. For example, the verb [دَخَلَ] means “to enter”, while [أَدْخَلَ] means to “make others enter”, i.e. the action on others. The verb [نَزَلَ] means “to go down” while [أَنْزَلَ] means “to bring down” similar to [نَزَلَ]. The Verbal Noun pattern for Verb Family IV is on the pattern of [أَفْعَالٌ]. The Verbal Noun for [أَسْلَمَ] which means “to submit”, is [إِسْلَامٌ], which means submission.

A. Verb Family IV Conjugations

Table 32 – Verb Family IV Conjugations

Verbal Noun المصدر	Verbal Doer اسم فاعل	Passive Noun اسم مفعول	Present Passive مضارع مجهول	Past Passive ماضي مجهول	Forbidding لا النَّهْيَةَ	Command الفعلُ الأمر	Present مضارع	Past ماضي	Verb Family IV Stem [أَفْعَلُ]
إِنزَالٌ	مُنزِلٌ	مُنزَلٌ	يُنزِلُ	أَنْزَلَ	لا تُنزِلُ	أَنْزِلْ	يُنزِلُ	أَنْزَلَ	أَنْزَلَ

B. Verb Family IV examples from the Qur'an

1. ﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ...﴾

“...and I know what you reveal and what you have been concealing.”(2:33) [فعل مضارع]

2. ﴿وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ﴾

“And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.” (2:47) [الفعلُ الماضي]

⁸⁷ Please note that the Kasrah on the last letter of [جاهد] is added onto the Sukūn and original word [جاهد]. This Kasrah is necessary because without it there would be two consecutive Sukūn which are grammatically impossible in Arabic.

3. ﴿وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْأَخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾
 “But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for the righteous (women) amongst you an enormous reward” (33:29). [اسمُ الفاعل]
4. ﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ﴾
 “Indeed, We sent Nuḥ to his people, [saying], "Warn your people before there comes to them a painful punishment.” (71:1). [الفعلُ الأمرُ/الفعلُ الماضي]

V. Method for Analyzing Verbal Sentences

After the student becomes familiar with verbs, its conjugations, and the basic structure of Verbal Sentences, it is useful to be systematic when reading and analyzing Verbal Sentences. If a specific methodology is not used, things can be missed, and subsequently the translation being deficient. Using the following methodology should be useful in extracting an appropriate meaning when examining a respective Verbal Sentence from the Qur’ān or Ḥadīth.

1. The First step in analyzing a Verbal Sentence similar to the methodology of analyzing Nominal Sentences is Word Analysis. Specifically, this involves fully identifying and characterize nouns and particles involved in the Verbal Sentence. Leave the analysis of verbs to the next step.
2. The Second step is Verb Analysis. First, identify the verb family that is presented (Family I through X). Without identifying the specific family, it will often not be possible to identify the specific conjugation that is present, or the tense. Then, identify the tense (Past, Present, Command, Passive) and the conjugation (pronoun in terms of gender, plurality, and person).
3. The Third step after appropriately analyzing the verb, is to identify the Doer. Remember the Doer if explicitly mentioned is Raf’, and may not necessary be found immediately after the verb as in the typical case.
4. The Fourth step is to identify the Direct Object if present. This may be attached to the verb itself, or be present sequentially after the Doer or Verb. When present, it is always Naṣb. If not present, check to see if there is an indirect object (Jarr Construction), as the verb may be [لازم].

After screening for the object or direct object, there may be additional details noted in the Verbal Sentence. Also note that not every noun in the Naṣb state is a Direct Object. This discussion on other nouns that are Naṣb in Verbal Sentences is presented in detail in Volume 2.

5. The final step is putting everything together and deriving an appropriate translation/meaning.

Example of Analyzing a Verbal Sentence:

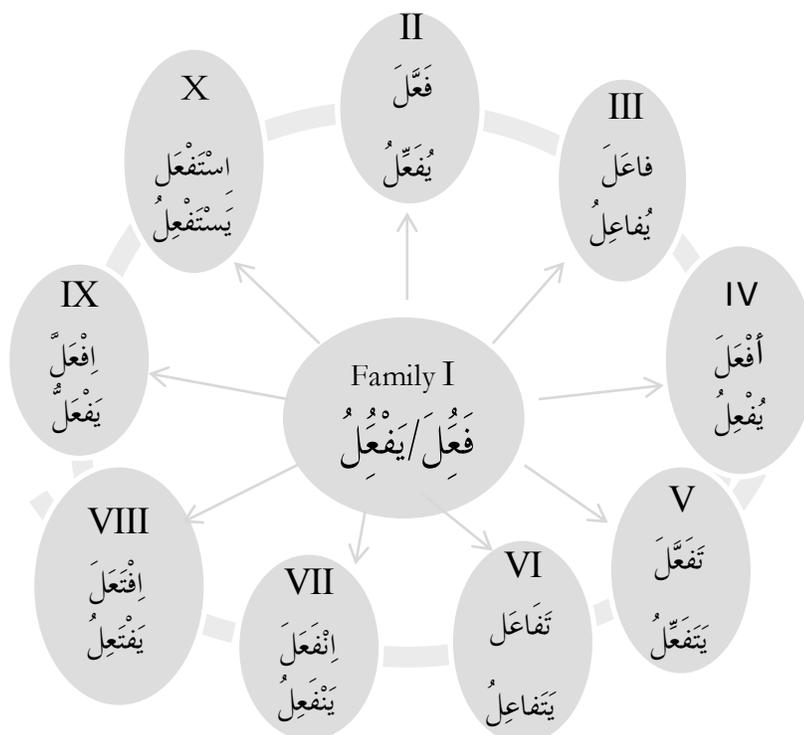
﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ...﴾ (2:127)

	إِسْمَاعِيلُ	وَ	الْبَيْتِ	مِنَ	الْقَوَاعِدَ	إِبْرَاهِيمَ	يَرْفَعُ	وَإِذْ
Step #1 Word Analysis	-noun -male -singular -definite (partially- flexible) -Raf'	Ḥarf [عَطْف] Connect -ing particle	-noun -male -singular -definite -Jarr	Ḥarf Jarr	-noun -feminine -singular (broken plural) -Naṣb	-noun -male -singular -definite (partially- flexible) -Raf'	verb	[وَ] is particle [إِذْ] is an Adverb particle
↓								
Step #2 Verb Analysis	[يَرْفَعُ]= Verb family I				→	Present tense [فعل مضارع] on conjugation [هُوَ].		
↓								
Step #3 ID the Doer	[إِسْمَاعِيلُ] Doer through [وَ]					[إِبْرَاهِيمَ] Doer		
↓								
Step #4 ID object and rest			[مِنَ الْبَيْتِ] Jarr Construction		[الْقَوَاعِدَ] Direct Object			
↓								
Final Step	And remember when Ibrāhīm was raising the foundations of the house and (with him) Ismaīl...							



Lesson 13: Verb Families V through X - الفَعْلُ الثَّلَاثِي الْمَزِيدُ فِيهِ

The same rules that applied to Verb Families II, III, and IV also apply to these families V through X as previously discussed. The most frequently used families used in the Qur’ān are Family VIII and X. Family IX is rarely used. Four of the verb families mentioned here start with an Alif.



I. Verb Family V [تَفَعَّلَ / يَتَفَعَّلُ]

This family is essentially a Tā attached to the Verb family II pattern in the past tense. This Verb family can be [لازم] or [مُتَعَدِّ]. This differs from the present tense however whose first letter takes a Fathah. In terms of meaning, it is also closely tied to Family II, and is its reflexive form (the action done on oneself). For example, the Verb II [عَلَّمَ] means “to teach”, while the Verb V [تَعَلَّمَ] from the same root means “to teach oneself” or “to learn”. Similarly, [فَرَّقَ] means “to separate”, while [تَفَرَّقَ] means to separate oneself.

Please note that in the [مُضَارِع], one of the consecutive Tā’s may be deleted in conjugations, which start with Tā (like the second person conjugations).

- **Omission of the beginning Tā in certain Verb Family V [الفِعْلُ الْمُضَارِع] conjugations:**

1. ﴿وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ﴾

“Nor the word of a soothsayer; little do you remember.” (69:42)

Please note that the full conjugation of the highlighted verb should have been [تَتَذَكَّرُونَ] without the omission of the beginning Tā.

2. ﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

“And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give charity, then it is better for you, if you only knew.” (2:280)

Please note that the full conjugation of the highlighted verb should have been [تَتَصَدَّقُوا] without the omission of the beginning Tā.

A. Verb Family V Conjugations

Table 33 – Verb Family V Conjugations

Verbal Noun المصدر	Verbal Doer اسم فاعل	Passive Noun اسم مفعول	Present Passive مضارع مجهول	Past Passive ماضي مجهول	Forbidding لا التَّهْيِئَة	Command الفِعْلُ الأَمْرُ	Present مضارع	Past ماضي	Verb Family V Stem [تَفَعَّلَ]
تَكْبَرٌ	مُتَكَبِّرٌ	مُتَكَبَّرٌ	يَتَكَبَّرُ	تَكَبَّرَ	لا تَتَكَبَّرْ	تَكَبَّرْ	يَتَكَبَّرُ	تَكَبَّرَ	تَكَبَّرَ

B. Verb Family V examples from the Qur'ān and Ḥadīth

1. ﴿...وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ...﴾

“...And indeed, there are stones out of which rivers gush forth ...”(2:74) [الفِعْلُ الماضي]

2. ﴿...فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ..﴾

“.....And they learned from these two (angels) by what causes separation between man and his wife....”(2:102) [الفِعْلُ الماضي]

3. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ...﴾

“Oh you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you....”(2:102) [الفِعْلُ الأَمْرُ]

4. [خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ]

“The best of you is one who learns the Qur'ān and teaches it”. (Bukhārī)⁸⁸ [الفِعْلُ الماضي]

⁸⁸ Ṣaḥīḥ al-Bukhārī, Chapter on the Bounties of al-Qur'ān: كتاب فضائل القرآن , Ḥadīth #4739.

5. ﴿... كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ﴾

“Thus does Allah seal over every heart [belonging to] an arrogant tyrant.” (40:35)

[اسْمُ الْفَاعِلِ]

II. Verb Family VI [تَفَاعَلَ/يَتَفَاعَلُ]

This family is essentially a Tā added in front of the Family III Verb pattern [فَاعَلَ]. However, as opposed to Family III Verbs, the present tense Tā in VI takes a Faṭḥah. Family VI is the reflexive of Family III, which represents the action done to oneself or the action done within. For example, Verb III [قَاتَلَ] means “to fight” while Verb VI [تَقَاتَلَ] means “to fight with one another”. Likewise, Verb I [سَأَلَ] means “to ask”, while the Verb VI [تَسَاءَلَا] means “to ask each other”.

A. Verb Family VI Conjugations

Table 34 – Verb Family VI Conjugations									
Verbal Noun المُصَدَّر	Verbal Doer اسم فاعل	Passive Noun اسم مفعول	Present Passive مُضَارِع مَجْهُول	Past Passive مَاضِي مَجْهُول	Forbidding لا النَّهْيَةَ	Command الْفِعْلُ الْأَمْرُ	Present مُضَارِع	Past مَاضِي	Verb Family VI Stem [تَفَاعَلَ]
تَكَاثَرُ	مُتَكَاثِرٌ	مُتَكَاثِرٌ	يُتَكَاثِرُ	تُكُوْثِرُ	لا تَتَكَاثَرُ	تَكَاثَرُ	يَتَكَاثِرُ	تَكَاثَرَ	تَكَاثَرَ

B. Verb Family VI examples from the Qur’ān

1. ﴿... وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ...﴾

“...and do not defame one another, nor insult another by nicknames...”(49:11).

[الْفِعْلُ الْمَاضِي الْمَجْزُوم]

2. ﴿... وَإِنْ نَعَاَسَرْتُمْ فَمِثْرُكُمْ لَهُ أُخْرَى...﴾

“...But if you disagree, then some other woman may suckle for him (65:6).

[الْفِعْلُ الْمَاضِي الْمَجْزُوم]

3. ﴿... فَمَنْ لَّمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَابَعَيْنِ تَوْبَةً مِّنَ اللَّهِ...﴾

“...And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allah” (4:92). [اسم الفاعل]

III. Verb Family VII [يَنْفَعِلُ/انْفَعَلَ]

This verb family represents passive or intransitive actions that are done; thus verbs of this family are [لازم]. The first two letters of the verb are [ان]. Please note that this verb begins with Alif (not Hamzah) like Verb families VIII, IX, and X. Therefore, the command tense also begins with an Alif. The verb [كَسَرَ] means “to break”, while its VII derived form is [انكسر] means “to be broken”.

A. Verb Family VII Conjugations

Table 35 - Verb Family VII Conjugations									
Verbal Noun المصدر	Verbal Doer اسم فاعل	Passive Noun اسم مفعول	Present Passive مضارع مجهول	Past Passive ماضي مجهول	Forbidding لا النَّهْيَةَ	Command الْفِعْلُ الْأَمْرُ	Present مضارع	Past ماضي	Verb Family VII Stem [انْفَعَلَ]
انكسار	منكسر	منكسر	ينفطر	انكسر	لا تنكسر	انكسر	ينكسر	انكسر	انكسر

B. Verb Family VII examples from the Qur'an

1. ﴿... فَأَنْفَجَرَتْ مِنْهُ اثْنَا عَشْرَةَ عَيْنًا...﴾

“...then gushed forth therefrom twelve springs...” (2:60). [فعل ماض]

2. ﴿أَنْطَلِقُوا إِلَىٰ مَا كُنتُمْ بِهِ تُكَذِّبُونَ﴾

“[They will be told], "Proceed to that which you used to deny”(77:29)[فعل أمر]

3. ﴿فَأَنْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا...﴾

“So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it...”(18:71)

[فعل ماض]

IV. Verb Family VIII [يَفْتَعِلُ/اِفْتَعَلَ]

In this verb family, there is an Alif at the beginning, and there is a Tā is placed **between the** [ف] **and** [ع] **letters**. In terms of meaning, this family of verbs often is related to actions done something for oneself. For example, the verb [كَسَبَ] means “to earn”, while [اِكْتَسَبَ] means “to gain”.

A. Verb Family VIII Conjugations

Table 36 – Verb Family VIII Conjugations									
Verbal Noun	Verbal Doer	Passive Noun	Present Passive	Past Passive	Forbidding	Command	Present	Past	Verb Family VIII Stem [اِفْتَعَلَ]
المَصْدَر	اسم فاعل	اسم مفعول	مُضَارِع	ماضي مَجْهُول	لا النَّهْيَةَ	اَلْفِعْلُ اَلْأَمْرُ	مُضَارِع	ماضي	
اِحْتِنَابٌ	مُحْتَبٌ	مُحْتَبٌ	يُحْتَبُّ	اُحْتَبَّ	لا تَحْتَبُّ	اِحْتَبُّ	يَحْتَبُّ	اِحْتَبَّ	اِحْتَبَّ

B. Verb Family VIII examples from the Qur’ān

1. ﴿وَإِذِ اعْتَرَفْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ...﴾

And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave... (18:16). [الفعل الماضي]

2. ﴿..قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا...﴾

“...It will be said, "Go back behind you and seek light...” (57:13). [الفعل الأمر]

3. ﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ﴾

“Verily, the righteous will be in the midst of Gardens and Rivers. In a seat of truth, near the Omnipotent Sovereign (54:54-55). [اسم الفاعل]

V. Verb Family IX [يَفْعَلُ/اَفْعَلَ]

This form is used rarely in Arabic. It is often used to express colors and defects.

A. Verb Family IX Conjugations

Table 37 – Verb Family IX Conjugations

Verbal Noun	Verbal Doer	Passive Noun	Present Passive	Past Passive	Forbidding	Command ⁸⁹	Present	Past	Verb Family IX Stem
المصدر	اسم فاعل	اسم مفعول	مضارع مجهول	ماضي مجهول	لا التَّهْيِة	الفعل الأمر	مضارع	ماضي	[أفعل]
إخضرارٌ	مُخْضِرٌ	--	يُخْضِرُ	أخْضَرَ	لا تخْضِرْ	إخْضِرْ	يخْضِرُ	أخْضَرَ	إخْضَرَ

B. Verb Family IX examples from the Qur'an

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

“On the Day faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject.” (3:106) [الفعل المضارع]

VI. Verb Family X [يَسْتَفْعِلُ/اسْتَفْعَلُ]

Family X is frequently found in the Qur'an and has a total of six base letters in its bare past tense third person male form. This family essentially has [است] as the starting letters. It often has the meaning of asking, or “to ask for”. For example, [علم] means to have knowledge, where [استعلم] means to “ask for information (knowledge)”. The verb [غفر] means to forgive, while [استغفر] means to “ask for forgiveness”.

A. Verb Family X Conjugations

Table 38 – Verb Family X Conjugations

المصدر	اسم الفاعل	اسم المفعول	مضارع مجهول	ماضي مجهول	لا التَّهْيِة	الفعل الأمر	مضارع	ماضي	Verb Family X [استفعل]
إستغفارٌ	مُستَغْفِرٌ	مُستَغْفَرٌ	يُستَغْفِرُ	أستَغْفِرُ	لا تستَغْفِرْ	إستَغْفِرْ	يُستَغْفِرُ	أستَغْفِرُ	إستَغْفِرُ

⁸⁹ There are three possible conjugations for the command form due to the doubled last letter (with Shadda). The three possible conjugations are [إخضِرْ], [أخضِرْ], and [إخضِرْ].

B. Verb Family X examples from the Qur'ān

1. ﴿... قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ...﴾
 “...he said, "Would you exchange that which is better for that which is lower?..."
 [الْفِعْلُ الْمُضَارِعُ]. (2:61)
2. ﴿.. وَقَالَ الْمَلِكُ أَتُؤَنِّي بِهِ اسْتَخْلِصَهِ لِنَفْسِي...﴾
 “And the king said: "Bring him to me that I may appoint him for myself..." (12:54).
 [الْمَجْزُومُ الْفِعْلُ الْمُضَارِعُ]
3. ﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ﴾
 “Believe in Allah and His Messenger, and spend of that whereof He has made you trustees..." (57:7)
 [اسم الفاعل]
4. ﴿وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَوْا بِيَابِهِمْ وَأَصْرُوا
 وَأَسْتَكْبَرُوا اسْتِكْبَارًا﴾
 “And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance.”
 [فعل ماضٍ/فعل ماضٍ/المصدر] (71:7)

VII. Future Topics Covered in Volume Two of “Essentials of Qur’ānic Arabic”

All of what has been presented here in this volume represents the core of Qur’ānic Arabic. Before, the student goes further, it is paramount for them to be familiar with the grammar principles of this volume alongside with memorizing the high yield vocabulary from the Qur’ān. The Second Volume of this series builds upon this knowledge, and teaches other principles that are essential to Qur’ānic Arabic studies. These include and are not limited to the following:

The Irregular Verbs, The Incomplete Verbs [كان / كاد / ليس], Important points from Morphology [الصرف], Examples of Qur’ānic Eloquence [البلاغة], Review of Particles, [المنصوبات], Methodology of Grammatically Analyzing Āyāt from the Qur’ān and Ḥadīth, Exceptions [الإستثناء] and Negation, Numbers and Warnings.



Table 39 – Conjugation of the Ten Families

Family	نَوْعُ الْفِعْلِ	الفعلُ الماضِ	الفعلُ المُضارعِ	الْفِعْلُ الْأَمْرُ	لا النَّاهِيَّةُ	ماضي مَجْهُول	مضارع مَجْهُول	المصدرُ	اسْمُ الْفَاعِلِ	اسْمُ الْمَفْعُولِ
I	فَعَلَ	نَصَرَ	يَنْصِرُ	انْصِرْ	لا تَنْصِرْ	نَصِرَ	يَنْصِرُ	نَصْرٌ	نَاصِرٌ	مَنْصُورٌ
II	فَعَّلَ	عَلَّمَ	يُعَلِّمُ	عَلِّمْ	لا تُعَلِّمْ	عَلَّمَ	يُعَلِّمُ	تَعْلِيمٌ	مُعَلِّمٌ	مُعَلَّمٌ
III	فَاعَلَ	جَاهَدَ	يُجَاهِدُ	جَاهِدْ	لا تُجَاهِدْ	جُوهِدَ	يُجَاهِدُ	مُجَاهَدَةٌ جِهَادٌ	مُجَاهِدٌ	مُجَاهَدٌ
IV	أَفْعَلَ	أَنْزَلَ	يُنْزِلُ	أَنْزِلْ	لا تُنْزِلْ	أُنْزِلَ	يُنْزِلُ	إِنْزَالٌ	مُنْزِلٌ	مُنْزَلٌ
V	تَفَعَّلَ	تَكَبَّرَ	يَتَكَبَّرُ	تَكَبَّرْ	لا تَتَكَبَّرْ	تُكَبِّرُ	يَتَكَبَّرُ	تَكْبِيرٌ	مُتَكَبِّرٌ	مُتَكَبَّرٌ
VI	تَفَاعَلَ	تَكَاثَرَ	يَتَكَاثَرُ	تَكَاثِرْ	لا تَتَكَاثِرْ	تُكَاثِرُ	يَتَكَاثِرُ	تَكَاثُرٌ	مُتَكَاثِرٌ	مُتَكَاثَرٌ
VII	انْفَعَلَ	انْكَسَرَ	يَنْكَسِرُ	انْكَسِرْ	لا تَنْكَسِرْ	انْكَسِرَ	يَنْكَسِرُ	انْكَسَارٌ	مُنْكَسِرٌ	--
VIII	انْفَعَلَ	اجْتَنَبَ	يَجْتَنِبُ	اجْتَنِبْ	لا تَجْتَنِبْ	اجْتَنِبَ	يَجْتَنِبُ	اجْتِنَابٌ	مُجْتَنِبٌ	مُجْتَنَبٌ
IX	اِفْعَلَ	أَبْيَضَ	يَبْيِضُ	أَبْيِضْ	لا تَبْيِضْ	أَبْيَضَ	يَبْيِضُ	أَبْيِضَاضٌ	مَبْيِضٌ	--
X	اسْتَفْعَلَ	اسْتَعْفَرَ	يَسْتَعْفِرُ	اسْتَعْفِرْ	لا تَسْتَعْفِرْ	اسْتَعْفَرَ	يَسْتَعْفِرُ	اسْتِعْفَارٌ	مُسْتَعْفِرٌ	مُسْتَعْفَرٌ



Required Vocabulary Assignments for Qur'ānic Arabic

1. **Alongside each lesson, “high-yield” vocabulary from the Qur'ān listed on the vocabulary sheet “80% of Qur'ānic Vocabulary” should be memorized. It is available for free access on the website <<http://emuslim.com/quran/English80.asp>>.**
2. **Another supplementary vocabulary list is detailed on pages 144-147 that need to be learned along with the former mentioned list.**
3. **Memorization of high-yield Qur'ānic vocabulary is essential for understanding the Qur'ān.**

Required Vocabulary	80% of Qur'ānic Vocabulary Handout	Supplemental Qur'ānic Vocabulary (pgs. 144-147)
Lesson 1	pgs. 9-10	----
Lesson 2	pgs. 11-14	pg 144
Lesson 3	pgs. 1-2	pg 145
Lesson 4	pgs. 3-6	----
Lesson 5	pgs. 7-8	pg 146
Lesson 6	review pgs. 1-10	review pg 144
Lesson 7	review pgs. 11-14	review pg 145-146
Lesson 8	pgs. 15 – 16 (focus on the two right columns)	---
Lesson 9	pgs. 17 – 19, 34 (focus on the two right columns)	---
Lesson 10	review pgs. 15-19, 24	pg 147
Lesson 11	pgs. 15 - 24 (focus on the two left columns)	---
Lesson 12	pgs. 25 – 28	---
Lesson 13	pgs. 31- 33	---

Supplementary Qur'ānic Vocabulary

الْكَلِمَة	جَمْع	الْكَلِمَة	جَمْع	الْكَلِمَة	جَمْع	الْكَلِمَة	جَمْع
رَبّ	أَرْبَاب	بَيِّنَة	بَيِّنَات	قَرِين	قُرَنَاء	كَلْب	كِلَاب
Lord		clear evidence		close friend		dog	
كَوْكَب	كَوَاكِب	مِيقَات	مَوَاقِيت	كَسْلَان	كُسَالَى	رَأْس	رُؤُوس
star		place of meeting		lazy		head	
ثَمَر	ثُمُور	رَجَاء	-----	قَلَم	أَقْلَام	قَرْن	قُرُون
fruit		hoping		pen		generation	
حَسَن	-----	قَدَم	أَقْدَام	شَهْر	أَشْهُر	ظِلّ	ظِلَال
excellent; beautiful		step; foot		month		shade	
خَبِز	أَخْبَاز	لَهْو	-----	لَعِب	---	ثَابِت	---
bread		entertainment		play; amusement		fixed; stationary	
مِحْرَاب	مَحَارِب	نِدَاء	---	صَادِق	صَادِقُونَ	كُلّ	---
private chamber		call		truthful person		each; all	
مَدِينَة	مُدُن/مَدَائِن	كَثِير	---	فَرِيضَة	فَرَائِض	نَاصِرَة	---
city		many		requirement		radiant; fresh	
نَخِيل	نَخْل	قَلِيل	-----	عَدُوّ	أَعْدَاء	ضَرَر	أَضْرَار
date-palm		Little (quantity)		enemy		injury	
مِيزَان	مَوَازِين	مَرَّة	مَرَات	يَتِيم	يَتَامَى	شَأْن	شُؤُون
balance; scale				orphan		matter	
فَاسِق	فَاسِقُونَ	كَيْل	أَكْيَال	رَمَان	---	مِرَارًا	-----
open sinner		measure		pomegranate		repeatedly	
مَاء	مِيَاه	جَدِيد	-----	عِبْرَة	عِبَر	سُرُور	-----
water		new		admonition		happiness	
مَوْعِظَة	مَوَائِظ	وَرَاء	-----	نُسْكَ	-----	أُذُن	أَذَان
admonition		in front of		sacrifice		ear	

الْكَلِمَة	جَمْع	الْكَلِمَة	جَمْع	الْكَلِمَة	جَمْع	الْكَلِمَة	جَمْع
رَيْب	---	نَبَة	نَبَات	عَظْم	عِظَام	أَمْنِيَّة	أَمَانِيّ
doubt		vegetation; plant		bone		false hope	
هُدًى	---	أَعْمَى	عُمًى	مَقْبِرَة	مَقَابِر	أَنْف	أَنْوْف
guidance		blind		grave		nose	
جَمَل	جَمَال / إِبِل	عَلَبَ	يَعْلِبُ	بَرِيء	----	أَبْكُمْ	بُكُمْ
camel		to prevail/be victorious		innocent		dumb	
ذَهَب	--	أَثْر	آثَار	بَطْن	بُطُون	أَسْطُورَة	أَسَاطِير
gold		trace		stomach		tale; story	
بُرْهَان	بَرَاهِين	أَرِيكَة	أَرَانِك	طَعَام	أَطْعِمَة	أَسْوَد	سُودٌ
evidence		throne		food		black	
مِسْكِين	مَسَاكِين	مَوْقِع	مَوَاقِع	عُلام	عِلْمَان / عِلْمَة	إِصْبَع	أَصَابِع
poor person		place		servant; boy		finger	
فِصَّة	---	نَدَّ	أَنْدَاد	مَرِيض	مَرَضِي	بَحْر	أَبْحُر / بُحْر
silver		partner		sick person		sea	
نَذْر	نُذُور	نَجْم	نُجُوم	إِثْم	آثَام	بَرّ	أَبْرَار
vow		star		sin		righteous person	
شَعْب	شُعُوب	حِزْب	أَحْزَاب	مَلِك	مُلُوك	عُرْفَة	عُرُوفَات / عُرُوفَات
nation		party		king		room; quarter	
عَقِب	أَعْقَاب	صَوْت	أَصْوَات	جِدَار	جُدُر	لُبّ	أَلْبَاب
end		voice		wall		intellect	
بَصْر	أَبْصَار	خَبْر	أَخْبَار	جِسْم	أَجْسَام	دَابَّة	دَوَاب
sight		news		body		creature (4-legged)	
ثَوْب	ثِيَاب	خَزَانَة	خَزَائِن	حُلْم	أَحْلَام	دُبُر	أَدْبَار
clothes; garment		treasure		dream		Back	

الْكَلِمَةُ	جَمْعُ	الْكَلِمَةُ	جَمْعُ	الْكَلِمَةُ	جَمْعُ	الْكَلِمَةُ	جَمْعُ
جِلْد	جُلُود	خِفَاف	خَفِيف	حِمَار	حَمِير / حُمُر	دَرَجَة	دَرَجَات
skin		light (in weight)		donkey		level	
جَنْب	جُنُوب	خَلِيل	أَخِلَاء	حَمْل	أَحْمَال	ذُرِّيَّة	ذُرِّيَّات
side		close friend		load; burden		offspring; generation	
جُنْد	جُنُود	دَمْع	دُمُوع	حور	حوراء	رَقَبَة	رِقَاب
army		tear		maiden of paradise		neck; slave	
ثِقَل	أَثْقَال	دَم	دِمَاء	حَبْل	حُبَال	رِيح	رِياح
load; burden		blood		rope		wind; smell	
حَدّ	حُدُود	ظَهْر	ظُهُور	سِبْط	أَسْبَاط	عَلِيم	عُلَمَاء
limit		back		tribe		knowledgeable	
لَيْل	لَيَال	شَعْر	أَشْعَار	سَرِير	سُرُر	عَمّ	أَعْمَام
night		hair		bed; couch		paternal uncle	
سِلْسِلَة	سَلْسِل	نَخْلَة	نَخْل / نَخِيل	شَرّ	أَشْرَار	عِمَاد	عَمَد
chain		date-palm		evil		pillar	
سُورَة	سُور	صَحِيفَة	صُحُف	شَرْط	أَشْرَاط	عِنَب	أَعْنَاب
chapter from al-Qur'ān		page		condition; sign		grape	
سُوق	أَسْوَاق	طَرِيقَة	طَرَائِق	صَلَاة	صَلَوَات	عِنَق	أَعْنَاق
market		way; path		prayer		neck	
شَاعِر	شُعْرَاء	عَقْد	عُقُود	شَيْخ	شَيْوُخ	عَيْن	عُيُون / أَعْيُن
poet		covenant; pact		old man		eye	
صَمَم	أَصْنَام	غَمَامَة	غَمَام	قِنطَار	قِنَاطِير	كَنْز	كُنُوز
idol		booty		large amount (of gold)		treasure	

الألوهجُ الماضي	الألوهجُ المضارع	الألوهجُ الماضي	الألوهجُ المضارع	الألوهجُ الماضي	الألوهجُ المضارع	الألوهجُ الماضي	الألوهجُ المضارع
نَبَأَ	يُنَبِّأُ	صَنَعَ	يَصْنَعُ	سَخِرَ	يَسْتَحِرُّ	أَعْلَنَ	يُعلنُ
to inform (←)		to make; to construct (←)		to ridicule; to mock		to announce; to reveal (IV)	
سَكَنَ	يَسْكُنُ	غَلَبَ	يَغْلِبُ	عَرَضَ	يَعْرِضُ	أَنْظَرَ	يُنْظِرُ
to live; to rest; to dwell (←)		to overcome (→)		to display; to turn away		to give respite (IV)	
شَرِبَ	يَشْرَبُ	عَدَلَ	يَعْدِلُ	مَتَّعَ	يُمَتِّعُ	أَقْسَمَ	يُقْسِمُ
to drink		to be just (→)		to grant ; to bestow (II)		to swear (IV)	
فَتَنَ	يَفْتِنُ	كَشَفَ	يُكْشِفُ	حَرَّمَ	يُحَرِّمُ	أَمْسَكَ	يُمْسِكُ
to persecute; to try; to test (←)		to uncover (→)		to forbid (II)		to retain; to withhold (IV)	
كَتَمَ	يَكْتُمُ	زَعَمَ	يَزْعُمُ	أَخَّرَ	يَأَخِّرُ	أَسْمَعَ	يُسْمِعُ
to conceal; hide (←)		to claim (←)		to delay; to give respite (II)		to make listen (IV)	
سَبَقَ	يَسْبِقُ	نَكَحَ	يَنْكِحُ	ذَكَرَ	يُذَكِّرُ	أَطْعَمَ	يُطْعِمُ
to precede (→)		to marry (←)		to remind (II)		to feed (IV)	
أَفَكَ	يَأْفِكُ	صَرَفَ	يَصْرِفُ	كَلَّمَ	يُكَلِّمُ	أَتَّبَعَ	يُتَّبِعُ
to delude; to turn away		to turn; to divert (→)		to speak (II)		to follow (IV)	
بَسَطَ	يَبْسِطُ	حَلَفَ	يَحْلِفُ	كَفَّرَ	يُكْفِرُ	أَخْلَفَ	يُخْلِفُ
To extend; to stretch (←)		to swear (→)		to remove (II)		to break; to fail (IV)	
فَقَّهَ	يَفْقَهُ	حَبَطَ	يَحْبِطُ	قَدَّرَ	يُقَدِّرُ	أَعْتَدَ	يُعْتِدُ
to understand (←)		to become worthless		to determine; to plot (II)		to prepare (IV)	
نَفَخَ	يَنْفِخُ	حَذَرَ	يَحْذِرُ	عَاهَدَ	يُعَاهِدُ	تَرَبَّصَ	يَتَرَبَّصُ
to breathe (←)		to beware; to fear (←)		to make a covenant (III)		to await (V)	
فَرِحَ	يَفْرِحُ	سَلَّكَ	يَسْلُكُ	جَادَلَ	يُجَادِلُ	اسْتَمَعَ	يَسْتَمِعُ
to rejoice		to make enter; to insert (←)		to argue; to dispute (III)		to listen (VIII)	

Glossary of Arabic Grammar Terms [س - ا]

إِسْتِقْبَال	Future	جَمْعُ الْمَذْكَرِ السَّالِمِ	Masculine Sound Plural
إِسْمٌ / أَسْمَاءُ	Noun	الْجِنْسُ	Gender
الْأَسْمَاءُ الْخَمْسَةُ	The Five Special Nouns (أَبُو, أَخ, حَمُو, فُو, ذُو)	جَمْعُ التَّكْسِيرِ	broken plural
إِسْمُ الْإِشَارَةِ	Pointing Noun	جُمْلَةٌ إِسْمِيَّةٌ	nominal sentence
إِسْمُ الصَّلَةِ	Relative Pronoun	جُمْلَةٌ فِعْلِيَّةٌ	verbal sentence
إِسْمُ الْفَاعِلِ	Active Participle; Verbal Doer	جَوَابُ الشَّرْطِ	Response statement after a condition
إِسْمُ الْمَفْعُولِ	Passive Participle; Passive noun	حَرَكَةٌ / حَرَكَاتٌ	Vowel(s) Ḍammah, Kasrah, and Faṭḥah
الْإِضَافَةُ	Possession Construction	حَرْفٌ / حُرُوفٌ	Particle(s); these include those causing a change in I'rāb, or those that do not.
إِعْرَابٌ	Inflected state or Case of a Noun or Verb: either Raf', Naṣb, Jarr, or Jazm	حُرُوفُ الاسْتِفْهَامِ	Particles of Interrogation
إِنَّ وَ أَخْوَاتِهَا	Inna and its Sisters: Ḥarf Naṣb Particles	حُرُوفُ الْجَرِّ	Particles that cause Jarr such as [إِلَى / بِ / مِنْ] etc.
الْبَلَاغَةُ	The study of rhetoric and eloquence	حُرُوفُ الْجَزْمِ	Particles that cause verbs to be in Jazm
تَاءُ الْمَرْبُوتَةِ	The Tā of femininity : ة	حُرُوفُ الْعِلَّةِ	A vowel letter such as [أ / و / ي]
الْجَارُّ وَالْمَجْرُورُ	Jarr Construction	خَبَرٌ	Predicate
الْجَزْمُ / مَجْرُومٌ	Jazm I'rāb (with verbs)	سَاكِنٌ / سَكُونٌ	Mark of stopping on a letter; Sukūn; also known as Jazm
جَمْعُ الْمَوْثِتِ السَّالِمِ	Feminine Sound Plural		

Glossary of Arabic Grammar Terms [ل - ش]

شِبْهُ الْجُمْلَةِ	[حَيْر] which is essentially a Jarr Construction	الْفِعْلُ الْأَمْرُ	Command tense verb
الشَّرْطُ	condition that is denoted by a Condition Particle	فِعْلُ الثَّلَاثِي الْمَجْرَدِ	Family I Verb; the “root verb”
صِفَاتُ/صِفَاتٍ	adjective(s)	فِعْلُ الثَّلَاثِي الْمَزِيدِ فِيهِ	Higher Verb families which are derived from the Verb I Family
صَمَائِرُ / صَمِيرُ	pronoun(s)	الْفِعْلُ الرَّبَاعِي	Four-letter root verb
صَمِيرٌ مُتَّصِلٌ	connected pronoun	فِعْلٌ لَازِمٌ	Intransitive verb: it does not take a direct object
صَمِيرٌ مُنْفَصِلٌ	detached pronoun	فِعْلٌ مَاضٍ	verb in the past tense
ظَرْفُ الزَّمَانِ	Noun in Naṣb that indicates the time when an action occurs	فِعْلٌ مُتَعَدِّي	a transitive verb.
ظَرْفُ الْمَكَانِ	Noun in Naṣb that indicates the place when an action occurs	فِعْلٌ مَجْهُولٌ	passive verb
عَائِدٌ	A pronoun that connects the [صِلَةٌ] to the word it is describing	فِعْلٌ مُضَارِعٌ	present or future tense verb.
غَائِبٌ	Third person	الْقِسْمُ	Definiteness of a word
غَيْرٌ مُنْصَرَفٌ	partially flexible word	لَا النَّافِيَةَ	Lā of Negation negation particle
الْفُصْحَى	The original Classical Arabic language	لَا التَّهْيِئَةَ	Forbidding done by a Lā (negative command)

Glossary of Arabic Grammar Terms [ي - م]

المؤنث	feminine	مصدر / مصادِر	verbal noun(s)
مبتدأ	Subject (Nominal sentence)	مُضَاف	1st Particle of the Idāfah construction
مبني	Completely inflexible; when used for verbs, it means they cannot take I'rāb	المُضَاف إِلَيْهِ	Second Particle of the Idāfah construction; it is always in the Jarr state
مثنى	dual	مُعْرَب	a verb or noun that is fully flexible: its vowel(s) adapt fully according to its I'rāb.
مجرور	Noun that is in the Jarr state	المَعْرِفَةُ	Definite (noun)
مجهول	passive	مُفْرَد	Singular; also used to indicate a type of [خبر]
مُخَاطَب	Second person	مَفْعُول بِهِ	direct object of a verb
المذكر	masculine	مَوْصُوف	word being described
مركب / مركبات	word construction(s)	نَائِبُ الْفَاعِلِ	deputy doer, substitutes the Doer in passive verbal sentences
مركب إضافي	Possession Construction	التَّحْوِ	Science of grammar
مركب توصيفي	Describing Construction	التَّنْكِرَةُ	indefinite (noun)
المصحف	Al-Qur'ān in book form preserved according to Uthmāni script		



Review Questions for Essentials of Qur'ānic Arabic

Instructions: Questions from each lesson should be done after a thorough study of the lesson and without looking at any of the notes. This will benefit the student by allowing them to realize areas of deficiency, etc. Exercises should be checked with the Answers provided on pgs. 167-177.

LESSON 1 REVIEW QUESTIONS

True/False:

1. Tajwīd is not that important in when learning Arabic grammar.
2. Most Arabic words are derived from one single Arabic root verb.
3. Adjectives and Verbal nouns are not considered nouns.
4. Raf' state is denoted by a Dammah at the end of the noun.
5. A noun is considered feminine by default unless there is a reason for it to be masculine.

Short Answer:

6. Briefly Discuss how a Hamzah is different from an Alif when it is at the beginning of a word
7. What are the names of three types of Words in Arabic.
8. What four characteristics do nouns have?
9. What are the two endings that can occur on Dual nouns ?
10. What is the most common sign on a noun to indicate that it is feminine?

Vocabulary Review: translate the underlined words in the following Qur'ānic Āyāt.

11-12. ﴿آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ﴾ [2:285]

13-14. ﴿حِزَاءٍ مِنْ رَبِّكَ عَطَاءً حِسَابًا﴾ [78:36]

15-16. ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّحِلُّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا..﴾ [4:57]

17-20. ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ﴾ [22:18]

LESSON 2 REVIEW QUESTIONS

True/False

1. Some feminine words are شَمْسُ / حَرْبُ / نَفْسُ / خَمْرُ
2. Most plurals of nouns are on a specific Broken Plural pattern.
3. The regular plural pattern ending can only be of two specific endings.
4. All nouns have an I'rāb even if they cannot change their endings.
5. The sign of a partially flexible noun in the Jarr state is Dammah.
6. You can have Tanwīn with words that have "Al" on them.

Short Answer:

7. What are the two possible endings for plural of مُسْلِمَةٌ
8. Briefly describe the difference between nouns that are partially flexible and fully inflexible.
9. Name one noun that is partially flexible and one noun that is fully inflexible.

For each highlighted noun in the following Qur'anic Āyāt, determine its four qualities (plurality, gender, definiteness, and I'rāb) and its flexibility. Include all possible I'rāb that the noun may take if used outside the respective āyah.

10. ﴿...وَأَنَا مِنَ الْمُسْلِمُونَ وَمِنَا الْقَاسِطُونَ...﴾ [72:14]
11. ﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ...﴾ [33:35]
12. ﴿قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا...﴾ [7:128]
13. ﴿قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ [3:95]
14. ﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَعْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ..﴾ [24:40]
15. ﴿...وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا...﴾ [22:40]

Vocabulary Review: translate the underlined words in the following Qur'anic Āyāt.

- 16-18. ﴿..وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُؤُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ﴾ [13:22]
- 19-20. ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ...﴾ [2:198]
- 21-22. ﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ...﴾ [2:27]
- 23-30. Please fill in the blank spaces with the appropriate noun with the appropriate I'rāb.

	Single	Dual (Naṣb)	Plural
23.	مُسْلِمَةٌ	مُسْلِمَتَانِ	
24.		بَيْتَيْنِ	بُيُوتٍ
25.	مُسْلِمًا	مُسْلِمَيْنِ	
26.		كَلِمَتَانِ	كَلِمَاتٌ
27.	مُجَاهِدٍ	مُجَاهِدَيْنِ	
	Raf'	Naṣb	Jarr
28.	مُحَمَّدٌ		مُحَمَّدٍ
29.	عِيسَى	عِيسَى	
30.	مَرْيَمٌ	مَرْيَمٌ	

LESSON 3 REVIEW QUESTIONS

True/False:

1. All pronouns are partially Inflexible.
2. Pronouns are of two types, attached and detached.
3. When Pronouns are attached they can be in the Raf' state.
4. Detached pronouns can be in the Naşb state.
5. In Verbal sentences, the Doer (Subject) is in the Raf' state.
6. Pointing nouns and Relative pronouns are nouns that are always Definite.
7. Pointing nouns are of three types: near, far, and very far.
8. هُنَا / هُنَاكَ / هُنَاكَ are pointing nouns.
9. [مَنْ] and [مَا] are pointing nouns.
10. Words like [الَّذِي] function to describe the definite word that precedes it.

11-15. Without looking at the notes, Complete the table below:

Plural	Dual	Single	
هُمْ		هُوَ	3rd person masculine
	هُمَا	هِيَ	3rd person feminine
	أَنْتُمَا		2nd person masculine
أَنْتُنَّ		أَنْتِ	2nd person feminine
	نَحْنُ	أَنَا	1st person

15-19. Without looking at the notes, complete the table: use [كِتَاب] as the Noun in the Jarr state.

Write the words properly in the blank spaces with the appropriate pronoun.

	Plural	Dual	Single	
15.		كِتَابَهُمَا	كِتَابِهِ	3rd person masculine
16.				3rd person feminine
17.			كِتَابِكَ	2nd person masculine
18.	كِتَابِكُنَّ			2nd person feminine
19.		كِتَابِنَا		1st person

Short answer:

20. How would the meaning of the following āyah change if [إِيَّاكَ] was omitted and replaced with [كَ] after the verb. ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾
21. What is the feminine counterpart to [هَذَا]?
22. What is the masculine counterpart to [تِلْكَ]?
23. What is plural of [هَذَا]?

Vocabulary Review from the Qur'ān: Translate the highlighted word(s). For the Nouns that are underlined, identify whether it is a **pointing noun (near)**, **pointing noun (far)**, or **Relative Pronoun**.

24. ﴿...يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ...﴾ [2:19]
25. ﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [24:45]
26. ﴿إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ﴾ [49:3]
27. ﴿وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا...﴾ [24:31]

LESSON 4 REVIEW QUESTIONS

True/False:

- Typically, any noun followed by a Ḥarf will change its I'rāb to Naṣb or Jarr.
- Ḥarf cannot act on Verbs.
- Sometimes Isms act as Ḥarf Jarr like [حَوْلَ], [بَعْضَ], or [تَحْتَ].
- Ḥarf Jarr can sometimes cause the noun before it to be in Jarr.
- Ḥarf Jarr can never be attached to a noun.
- Verbs cannot be in the Jarr state.
- [إِنَّ/لَعَلَّ/لَكِنَّ] cause the word after it to be in the Jarr state.
- The following act as Ḥarf Jarr: [تَحْتَ/عَلَى/بِ/قَبْلَ].
- [أَفْعَالٌ] and [فُعُولٌ] and [مَسَاجِدٌ] are very common broken plural patterns.
- Nouns can sometimes be in the Jazm state.

11-21. Translate the following highlighted Ḥarf along with its corresponding Noun in the following Qur'anic Āyāt:

11. ﴿...كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ...﴾ [2:25]
12. ﴿...وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا...﴾ [2:229]
13. ﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [2:39]

14. ﴿...يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾ [3:167]
15. ﴿ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ [2:56]
16. ﴿..الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ [2:156]
17. ﴿إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَبَّصُوا بِهِ حَتَّى حِينٍ﴾ [23:25]
18. ﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثقلتُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [7:187]

19-25. In the following Qur'ānic Āyāt, the broken plural stem pattern is given for the highlighted noun. If the highlighted noun is singular, convert it to its plural; if plural change it to its singular form.

19. ﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ...﴾ [12:30; {فُعَل}]
20. ﴿...وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ...﴾ [25:2; {فُعلاء}]
21. ﴿وَإِذَا الْبِحَارُ سُجِّرَتْ﴾ [81:6; {فُعَال}]
22. ﴿قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا...﴾ [27:34; {فُعُول}]
23. ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا..﴾ [81:6; {أَفْعَال}]
24. ﴿...كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ..﴾ [24:35; {فَوَاعِل}]
25. ﴿قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ يُبْدُوهُ يَعْلَمُهُ اللَّهُ...﴾ [3:29; {فُعُول}]

LESSON 5 REVIEW QUESTIONS

True/False:

1. The Muḍāf is the object belonging to the noun that follows it.
2. The Muḍāf can never have [ال] and does not have Tanwīn.
3. The Muḍāf I'lai can be in the Raf', Naṣb, or Jarr state.
4. The Iḍāfah is typically definite except when the Muḍāf I'lai is common without [ال].
5. When describing a word, the descriptive word can come before or after the word.
6. The [صِفَةٌ] (adjective) has all four characteristics of the noun described.
7. Nothing comes between the Mawṣūf and Ṣifah.

8. Broken Plural is considered Feminine Singular.
9. A noun attached to a Pronoun is really an Iḍāfah Construction.
10. In Plural and Dual Nouns with a [ن] ending , this is chopped off when it is a Muḍāf.
11. A Word Construction in many respects acts as a single word or unit in a sentence.
12. Different Constructions can be merged together forming a single larger construction.

Translate the following highlighted Constructions in the following Qur'ānic Āyāt (be exact as possible).

13. ﴿إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾ [26:89]
14. ﴿إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ﴾ [36:3-5]
15. ﴿وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ﴾ [36:13]
16. ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا﴾ [2:58]
17. ﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾ [5:30]

Identify all constructions in the following Qur'ānic Āyāt (Possession, Describing, Pointing, and Jarr Constructions. **Underline Jarr Constructions with one line, Possession constructions with two lines, Describing Constructions with dotted lines, and Pointing Constructions with wavy lines.** Constructions that are merged should be highlighted.

18. ﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾ [68:4]
19. ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [67:1]
20. ﴿وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ﴾ [67:6]
21. ﴿وَوَهَذَا الْبَلَدِ الْأَمِينِ﴾ [95:3]
22. ﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانْتَهُمْ لَا يَعْلَمُونَ﴾ [2:101]
23. ﴿وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ﴾ [78:40]

LESSON 6 REVIEW QUESTIONS

True/False:

1. In a Nominal Sentence, the Subject [مُبْتَدَأٌ] and Predicate [خَبَرٌ] are Raf'.
2. The Predicate or [خَبَرٌ] is generally definite.

3. The [مُبْتَدَأ] and [خَبَر] typically match in all qualities except definiteness.
4. The [خَبَر] can only be a single word.
5. A Nominal Sentence can have within it a Verbal Sentence or another Nominal Sentence.
6. Interrogative particles work by acting at the beginning of a sentence.
7. [أَيُّ] as an interrogative particle acts as a Muḍāf unlike other interrogatives.
8. In a Nominative Sentence, the word "is" is implied.
9. A Ḥarf Jarr Construction cannot be part of a Nominative Sentence.
10. Pointing nouns can act as [مُبْتَدَأ] or [خَبَر].

Write the following in Arabic:

11. I am a Muslim.
12. That is a house.
13. That masjid is big.
14. Your house is big
15. You are in the city.

In the following parts from the Qur'ānic Āyāt, the Nominal Sentence has been extracted.

(1) Identify the Subject [مُبْتَدَأ] by underlining it and (2) translate the highlighted word with its respective plural or singular.

16. ﴿...وَتِلْكَ حُدُودُ اللَّهِ..﴾ [65:1]
17. ﴿...إِنَّ اللَّهَ بَالِغُ أَمْرِهِ..﴾ [65:3]
18. ﴿...ذَلِكَ أَمْرُ اللَّهِ..﴾ [65:4]
19. ﴿ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ﴾ [70:44]
20. ﴿...وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ [64:4]
21. ﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾ [69:21]
22. ﴿...هَذَا سِحْرٌ مُّبِينٌ﴾ [61:5]
23. ﴿...أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾ [61:5]
24. ﴿...مَنْ أَنْصَارِي إِلَى اللَّهِ..﴾ [61:14]

LESSON 7 REVIEW QUESTIONS

True/False:

1. In a Nominative Sentence, the [خَبْر] is always indefinite.
2. Idāfah construction can sometimes be Indefinite.
3. [مُبْتَدَأ] can be a word construction such as an Idāfah or a Describing Construction.
4. When [مُبْتَدَأ] and [خَبْر] are definite, a pronoun is usually used to prevent it from becoming a describing construction.

Translate the following into Arabic:

5. messenger of the king
6. messenger of a king
7. the Muslim king
8. The king is a Muslim.
9. the Muslim teacher of the city.
10. This Muslim teacher is a king.
11. This Muslim is the king.
12. This is the teacher of the king.
13. this teacher of the king

From the following Qur'anic Āyāt, translate the highlighted words with their respective plural/singular if possible.

14-15. ﴿قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ﴾ [50:27]

16-17. ﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعَجَل سَيِّئًا لَّهُمْ غَضَبٌ مِنْ رَبِّهِمْ﴾ [7:152]

18-19. ﴿قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ﴾ [46:30]

20-21. ﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَأَى ظَهْرَهُ ۝ فَسَوْفَ يَدْعُوا ثُبُورًا﴾ [84:10-11]

22-23. ﴿قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ..﴾ [6:71]

LESSON 8 REVIEW QUESTIONS

True/False:

1. The Arabic root verb is 3rd person single present tense.
2. The Present tense verb by default ends in Ḍammah if in its single form.
3. Each verb comes with its own verbal noun.
4. Verbs in Family I can derive other verbs in different families.
5. For a Past tense verb with a Faḥah on the middle letter, any vowel may be present on the same letter in the Present tense form of the verb.
6. For a Past tense verb with a Ḍammah on the middle letter, any vowel may be present on the same letter in the Present tense form of the verb.
7. For a Past tense verb with a Kasrah on the middle letter, a Kasrah is usually present on the same letter in the Present tense form of the verb.

8. Only verbs in the Present tense state take I'rāb.
 9. If the verb has a Fathāh in the middle letter, and if its last two letters is one of the letters of the throat, then the vowel on the middle letter in the Present tense gets a Fathāh.

10-14. Fill in the empty spaces with the appropriately conjugated verb [قَرَأَ] with the attached pronoun [هُ] at its end.

Plural	Dual	Single	
	قَرَأَا	قَرَأَ	3 rd Person Masculine
	قَرَأَتَا		3 rd person Feminine
	قَرَأْتُمَا		2 nd person masculine
		قَرَأْتِ	2 nd person feminine
	قَرَأْنَا		1st person

15-19. Fill in the empty spaces with the appropriately conjugated verb [يَضْرِبُ] with the attached pronoun [هُم] at its end.

Plural	Dual	Single	
		يَضْرِبُ	3 rd Person Masculine
	تَضْرِبَانِ	تَضْرِبُ	3 rd person Feminine
تَضْرِبُونَ			2 nd person masculine
	تَضْرِبَانِ		2 nd person feminine
	نَضْرِبُ		1st person

Qur'ānic Vocabulary: For the following highlighted verbs, (1) convert them into the Root verb form (3rd person past, male singular) (2) Translate them, and (3) identify their conjugation referring to the detached pronoun they represent.

20-21. ﴿وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ﴾ [5:61]

22. ﴿...وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ﴾ [3:117]

23. ﴿فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾ [2:79]

24-25. ﴿..فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ...﴾ [2:234]

Qur'anic Vocabulary: For the following highlighted verbs, (1) convert them into their present tense form in the same exact conjugation (2) Translate them, and (3) identify their conjugation referring to the detached pronoun they represent.

26. ﴿وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ﴾ [5:42]
25. ﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ..﴾ [9:127]
26. ﴿فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ﴾ [38:25]
27. ﴿وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُم النَّارُ..﴾ [32:20]

LESSON 9 REVIEW QUESTIONS

True/False:

1. The Doer and Direct Object in a [الجملة الفعلية] take the Raf' state.
2. A [الجملة الفعلية] starts with a verb.
3. In a the verb can be in the dual or plural state if the Subject is not explicitly mentioned.
4. If the Doer is not mentioned in a Verbal Sentence then there is no Doer.
5. The term for direct object acted on by a verb is called [مفعول به].
6. In a [الجملة الفعلية] with the mentioned doer is [المسلمون], the verb [نصروا] would be conjugated as [انصروا] at the beginning of the sentence.
7. An indirect object is the same as a [مفعول به].
8. A pronoun attached to a verb is always a [مفعول به] and is Naṣb.
9. A transitive verb is typically associated with a Ḥarf Naṣb.
10. In verbs that cannot take a [مفعول به], a Jarr Construction is used and acts similar to a Direct Object.

In the following Qur'anic Āyāt below (1), underline all verbs (Family I). Then (2) identify their Doer [فاعل] by underlining twice. If Doer not explicitly mentioned, then write the implied doer (pronoun).

11. ﴿...فَأَخَذْتُمْ الْأَصَافِقَةَ وَأَنْتُمْ تَنْظُرُونَ﴾ [2:55]
12. ﴿...بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾ [2:88]
13. ﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانْتَهُمُ لَا يَعْلَمُونَ﴾ [2:101]
14. ﴿...وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا..﴾ [2:102]
15. ﴿وَإِذِ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ...﴾ [5:42]

In the following Qur'anic Āyāt below (1), underline all verbs (Family I). Then (2) identify the Direct Object [مَفْعُولٌ بِهِ] Doer by underlining twice. If the respective verb does not have a Direct object, check to see if it has an Indirect object underline it with dots.

16. ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ...﴾ [3:135]
17. ﴿يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ﴾ [2:19]
18. ﴿...تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ...﴾ [2:85]
19. ﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ [57:4]
20. ﴿قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ﴾ [28:16]

Vocabulary (Verbs): Translate into past and present tense verb (3rd Person Masculine single).

21. to remember
22. to provide/sustain
23. to hit/ strike
24. to carry
25. to lie

LESSON 10 REVIEW QUESTIONS

True/False

1. Past tense verbs can go into one of three states.
2. [مضارع] Verbs go into Raf', Naṣb, and Jarr states.
3. If a verb is in Naṣb or Jazm, there is a Ḥarf acting on it.
4. Nouns can only go into the Jarr state due to a Ḥarf.
5. Nouns can go into Naṣb because of a Ḥarf or a Verb.
6. The Feminine Nūn is cut off if the verb is in the Naṣb or Jazm state.
7. [إن] and [لم] are two Ḥarf Jazm
8. [لكن] and [لعل] are two Ḥarf Naṣb for verbs.
9. There is a Sukūn instead of Ḍammah on single verbs if in Jazm state.
10. The most important information that can be used in conjugating the [أمر] of a verb is its vowel on the middle letter in the past tense.

Short Answer.

11. What are the two particles that can be used to put verbs in the future tense?
12. What is the similarities in terms of verb structure between the command state and when the Lām of Forbidding acts on the verb?
13. Name one particle that functions in conditional statements.
14. Name two particles of Jazm and two Particles of Naṣb that act on verbs.
15. Name two particles in Arabic that are structurally identical but have completely different grammatical functions and roles.

In the following Āyāt, state the I'rāb of the highlighted Verb below, and underline the Ḥarf if applicable.

16. ﴿يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾ [72:2]
17. ﴿وَلَا يَزَالُونَ يَقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا﴾ [2:217]
18. ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾ [2:67]
19. ﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾ [2:256]
20. ﴿وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾ [2:151]

In the following Āyāt, convert the highlighted verb in the command tense [الفعلُ الأمر] in the same conjugation.

21. ﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ...﴾ [9:40]
22. ﴿إِذْ قَالَ لِأَيُّهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُعْنِي عَنْكَ شَيْئًا﴾ [19:42]
23. ﴿مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾ [4:147]
24. ﴿... وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّ عَلَىٰ أَدْبَارِهِمْ نُفُورًا﴾ [17:46]
25. ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ [2:149]

LESSON 11 REVIEW QUESTIONS

True/False:

- Every verb in the Passive Tense takes a Deputy Doer or نائبُ الفاعل.
- Every verb can take a Passive Tense.
- The beginning Vowel in either Passive Present or Past Tense verb is a Ḍammah.
- [اسمُ المفعول] and [اسمُ الفاعل] can be derived from most verbs.
- Only a few verbs have associated Maṣḍars that come in a few patterns.
- Verbs can be either [لازم] or [مُتَعَدِّي].
- A verb that is لازم cannot take a مفعول به.
- [المصدر] and [اسمُ الفاعل] are similar to verbs in that they relate to a particular action.
- The I'rāb of the Deputy Doer is Naṣb since there is no Doer present.
- A very common Maṣḍar pattern for Family I verbs are [فعل].

In the following Qur'ānic Āyāt below, convert the highlighted verbs to the passive tense.

11. ﴿...وَاكْرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ﴾ [9:81]
12. ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ...﴾ [3:191]
13. ﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ...﴾ [2:65]
14. ﴿.. مَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ﴾ [3:117]
15. ﴿...فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ﴾ [2:234]

In the following Qur'ānic Āyāt below, convert the highlighted verbs into the Verbal Doer [اسْمُ الْفَاعِلِ], match the gender and plurality.

16. ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ...﴾ [3:135]
17. ﴿وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لآتَوْهَا وَمَا تَلَبَّتْوا بِهَا إِلَّا يَسِيرًا﴾ [33:14]
18. ﴿...فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ﴾ [2:234]
19. ﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ [57:4]
20. ﴿وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾ [2:35]

In the following Qur'ānic Āyāt below, convert the highlighted verbs into the Passive Noun [اسْمُ الْمَفْعُولِ], match the gender and plurality.

21. ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ...﴾ [3:135]
22. ﴿وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لآتَوْهَا وَمَا تَلَبَّتْوا بِهَا إِلَّا يَسِيرًا﴾ [33:14]
23. ﴿...فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ﴾ [2:234]
24. ﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ [57:4]
25. ﴿وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾ [2:35]

LESSON 12 REVIEW QUESTIONS

True/False:

1. The rules for verb conjugation for families II through X do not change.
2. The Maṣḍar patterns to conjugate verb families II through X are based on many different patterns.
3. All verb families from II through X are somehow related to its family I verb in meaning.
4. Verb families II through IV are typically [مُتَعَدِّى].

5. In terms of meaning verb families II through IV typically relate to doing an action on the self.
6. [مصدر], [اسمُ الفاعل], or [اسمُ المفعول] from Verb families II and above begin with the letter [م].
7. [اسمُ الفاعل] have a Kasrah on the [ع] letter.
8. [اسمُ المفعول] have a Fathah on the [ع] letter from verb families II and above.
9. Form IV is the only verb type that actually has a Hamzah in its command form.
10. For command state in forms II and above, it is formed by simply replacing the [ي] of present tense verbs with Alif like in the Verb I families.

For the following highlighted verbs, (1) identify its Verb Family (I, II, III, or IV), and (2) Identify its tense (Past, Present, Command, or Passive). If there is an associated Harf Identify the I'rāb of the Verb.

11. ﴿فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ...﴾ [20:47]
12. ﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ...﴾ [32:15]⁹⁰
13. ﴿...وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ...﴾ [2:22]
14. ﴿قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ [11:32]
15. ﴿... يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا...﴾ [24:55]
16. ﴿...وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ [9:36]
17. ﴿إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ﴾ [38:18]
18. ﴿سِوَاءَ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾ [2:6]
19. ﴿سُنَلِّقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا﴾ [3:151]
20. ﴿وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ﴾ [21: 86]

For the following highlighted nouns, (1) identify the category to which it belongs (Verbal Noun, Verbal Doer, or Passive Doer), (2) Identify its Verb Family (I, II, III, or IV)

21. ﴿قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ [11:32]
22. ﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ﴾ [17:80]

⁹⁰ Please note that the verb [يُؤْمِنُ] comes from [آمَنَ] an Irregular verb in Verb Family IV.

23. [17:44] ﴿...وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَقْفَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

24. [6:48] ﴿وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ...﴾

25. [17:100] ﴿قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ...﴾

Convert the highlighted verbs or derived nouns into its identical counterpart from the Verb I Family. Please retain the respective conjugation, plurality, gender, etc. if applicable.

26. [8:11] ﴿...وَيُنزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ...﴾

27. [21:75] ﴿وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ﴾

28. [2:216] ﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ...﴾

29. [3:193] ﴿رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾

30. [5:115] ﴿قَالَ اللَّهُ إِنِّي مَنَزَلْتُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مَنكُم مِّنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ﴾

LESSON 13 REVIEW QUESTIONS

For the following highlighted verbs, (1) identify its Verb Family (V-X), and (2) Identify its tense (Past, Present, Command, or Passive). If there is an associated Harf Identify the I'rāb of the Verb

1. [16:44] ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

2. ﴿وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنْ لَنَا كُرْهٌ فَنَتَّبِعُ مِنْهُمْ كَمَا تَبَرَّوْا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ﴾ [2:167] وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

3. [22:47] ﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ...﴾

4. [19:47] ﴿قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا﴾

5. [18:74] ﴿فَأَنْطَلَقَا حَتَّى إِذَا لَقِيََا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾

6. [4:172] ﴿...وَمَنْ يَسْتَنْكِفْ عَن عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾

7. [21:41] ﴿وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلِنَا مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

8. [5:48] ﴿...إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾

9. [25:1] ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

10. ﴿يَجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ﴾ [8:6]

For the following highlighted nouns, (1) identify the category to which it belongs (Verbal Noun, Verbal Doer, or Passive Doer), (2) Identify its Verb Family (V - X)

11. ﴿فَاعْرِضْ عَنْهُمْ وَأَنْتَظِرُ إِنَّهُمْ مُنْتَظِرُونَ﴾ [32:30]

12. ﴿يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرُهُ بِعَذَابِ أَلِيمٍ﴾ [45:8]

13. ﴿...وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ...﴾ [6:99]

14. ﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ﴾ [15:47]

15. ﴿يَا صَاحِبِي السِّجْنِ أَرَأَيْتَ إِنْ كُنَّ نَجْمًا كَلَّامًا يَنْزِلُونَ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ [12:39]

16-23. Identify the Verb Family (I to X) and the tense (past, present, or command)

16	17	18	19	20	21	22	23
تَخْتَلِفِينَ	أَسْتَعْفِرُ	أَسْلِمَ	يُنزِلُونَ	يُسَبِّحُونَ	جاهد	يَخْرُجُ	أَنْزَلَ

24. The 10 Family Table: Complete the empty boxes below without referring to the book.

مصدر	اسم فاعل	Present Passive	Past Passive	Forbidding	أمر	مضارع	ماضي	فعل	
		يُضْرَبُ	ضُرِبَ	لا تُضْرَبُ	اضْرَبْ	يَضْرَبُ		فَعَلَ	I
تَكْذِيبٌ	مُكْذِبٌ		كُذِّبَ		كُذِّبْ		كَذَّبَ	فَعَّلَ	II
قِتَالٌ		يُقَاتَلُ	قُوتِلَ	لا تُقَاتِلْ			قَاتَلَ	فَاعَلَ	III
		يُسَلَّمُ		لا تُسَلِّمِ		يُسَلِّمُ		أَفْعَلَ	IV
تَعَلُّمٌ			تُعَلِّمُ		تَعَلَّمْ	يَتَعَلَّمُ	تَعَلَّمَ	تَفَعَّلَ	V
	مُتَفَاخِرٌ		تُفَوِّخِرُ	لا تَتَفَاخَرُ	تَفَاخَرْ	يَتَفَاخَرُ	تَفَاخَرَ		VI
إِنْقِلَابٌ	مُنْقَلَبٌ	--	--	لا تَنْقَلِبْ	انْقَلِبْ	يَنْقَلِبُ	انْقَلَبَ	انْفَعَلَ	VII
		يُكْتَرَبُ	اُكْتُرِبَ	لا تُكْتَرِبْ			اِكْتَرَبَ	اِفْتَعَلَ	VIII
		يُسْتَقْبَلُ	اُسْتُقْبِلَ	لا تَسْتَقْبِلْ	اسْتَقْبِلْ		اسْتَقْبَلَ	اسْتَفْعَلَ	X



Answer Key for Review Questions

LESSON 1 ANSWERS

True/False:

1. F 2. T 3. F 4. T 5. F

Short Answer:

6. Hamzah is always pronounced, while an Alif is only pronounced when at the beginning of a sentence or from a pause.
 7. Fi'l, Noun, Ḥarf.
 8. Number, Gender, Definiteness, and I'rāb.
 9. [أين] and [إن].
 10. ة

Vocabulary Review: (from right to left as in the corresponding āyah)

- 11-12. the Messenger....(his) Lord
 13-14. a reward..... account/reckoning
 15-16. the rivers.....forever
 17-20. the heavens..... the earth..... the sun..... the moon

11	12	13	14	15	16	17
هُوَ	ذَلِكَ	هَذَا	بَيْنَهُ	سَبِيل	تَمَر	رَسُول

LESSON 2 ANSWERS

True/False

1. T 2. T 3. T 4. T 5. F 6. F

Short Answer:

7. [مُسْلِمَاتٍ] or [مُسْلِمَاتٌ].
 8. Fully inflexible Nouns do not change their endings, while partially inflexible Nouns cannot take a Kasrah, nor can they have Tanwīn.
 9. Partially flexible: [مَسَاجِدَ] or [مَكَّةَ] Completely Inflexible: [أَوْلَادِكَ].
 10. Plural, male, definite, Raf, and Flexible.
 11. [الْمُسْلِمِينَ] is Plural, male, definite, Nasb or Jarr, and Flexible; [الْمُسْلِمَاتِ] is Plural, female, definite, Nasb or Jarr, and Flexible.
 12. Single, male, definite, Raf, Nasb, or Jarr, and inflexible.
 13. Single, male, definite, Nasb, or Jarr, and partially flexible.
 14. Single, male, indefinite, Jarr, and flexible.
 15. Single, female (broken plural), indefinite, Raf, and partially flexible
 16-18. the evil ..the good.....the prayer
 19-20. favor...sin

21-22. covenant (his).....treaty/pact

	Single	Dual	Plural
23.			مُسْلِمُونَ
24.	بَيْتٍ		
25.			مُسْلِمِينَ
26.	كَلِمَةً		
27.			مُجَاهِدِينَ
	Raf'	Naṣb	Jarr
28.		مُحَمَّدًا	
29.			عِيسَى
30.			مَرْيَمَ

Lesson 3 Answers

True/False:

1. F 2. T 3. F 4. F 5. T
6. T 7. F 8. F 9. F 10. T

11-15.

Plural	Dual	Single
هُمَّ	هُمَا	هُوَ
هُنَّ	هُمَا	هِيَ
*أَنْتُمْ	أَنْتُمَا	أَنْتَ
أَنْتِنَّ	أَنْتُمَا	أَنْتِ
نَحْنُ*	نَحْنُ	أَنَا

	Plural	Dual	Single
15.	كِتَابِهِمْ	---	---
16.	كِتَابِهِنَّ	كِتَابَهُمَا	كِتَابِهَا
17.	كِتَابِكُمْ	كِتَابِكُما	---
18.	---	كِتَابِكُما	كِتَابِكَ
19.	كِتَابُنَا	---	كِتَابِي

Shortanswer:

20. The meaning would be "we worship You and we ask You for help" but it lacks exclusivity.
 21. هَذِهِ
 22. ذَلِكَ
 23. هؤُلاءِ
 24. their fingers.... their ears
 25. creature... from them.... relative pronoun.... its belly.....two feet.... relative pronoun... relative Pronoun
 26. their sights.... relative pronoun ...their voices....pointing noun (far)...relative pronoun... their hearts
 27. their sights (women)....relative pronoun

LESSON 4 ANSWERS

True/False:

1. T 2. F 3. T 4. F 5. F
 6. T 7. F 8. T 9. T 10. F
 11. from it (feminine).... from fruit..... from before
 12. to you (all)..... from what
 13. with our signs... in it
 14. in their hearts..... with whatwith their mouths
 15. from after your death so that you
 16. Indeed we..... to Allah..... Indeed we... to Him
 17. with him.... until a time
 18. regarding the hour... with my Lord.... with its time... in the heavens and earth.... as if you.... from it.... with Allah.... but most
 19. الْمَدِينِ 20. شُرَكَاءُ 21. الْبَحْرِ 22. الْمَلِكِ 23. أَمْثَالِهَا 24. كَوَاكِبُ 25. صُدُورِكُمْ

LESSON 5 ANSWERS

True/False:

1. T 2. T 3. F 4. T 5. F 6. T
7. T 8. T 9. T 10. T 11. T 12. T

Translate the following highlighted Constructions in the following Qur'anic Āyāt (be exact as possible).

13. a sound heart
14. a straight path...revelation from the Most Powerful, Most Merciful
15. people of the village/town
16. this tree
17. himself...killing of his brother....from the losers

18-23. Jarr Constructions have one line, Possession constructions have two lines, Describing Constructions have dotted lines and Pointing Constructions have wavy lines. Constructions that are merged are highlighted.

18. ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ [68:4]
19. ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [67:1]
20. ﴿وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ﴾ [67:6]
21. ﴿وَهَذَا الْبَلَدِ الْأَمِينِ﴾ [95:3]
22. ﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانْتَهُم لَا يَعْلَمُونَ﴾ [2:101]
23. ﴿وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ﴾ [78:40]

LESSON 6 ANSWERS

True/False:

1. T 2. F 3. T 4. F 5. T
6. T 7. T 8. T 9. F 10. T

Write the following:

11. أَنَا مُسْلِمٌ 12. ذَلِكَ بَيْتٌ 13. ذَلِكَ الْمَسْجِدُ كَبِيرٌ
14. بَيْتِكَ كَبِيرٌ 15. أَنْتَ فِي الْمَدِينَةِ

In the following parts from the Qur'ānic Āyāt, the Nominal Sentence has been extracted.

(1) Identify the Subject [مُبْتَدَأ] by underlining it and (2) translate the highlighted word with its respective plural or singular.

16. ﴿...وَتِلْكَ حُدُودُ اللَّهِ..﴾ [limits/حَدٌّ]
17. ﴿...إِنَّ اللَّهَ بِأَلْبَابِ أَمْرِهِ..﴾ [command/أَمْرِهِ]
18. ﴿...ذَلِكَ أَمْرُ اللَّهِ..﴾ [that/أُولَئِكَ]
19. ﴿...ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ﴾ [the day/الْيَوْمِ]
20. ﴿...وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ [the chests/الصُّدُورِ]
21. ﴿...فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾ [life/--]
22. ﴿...هَذَا سِحْرٌ مُّبِينٌ﴾ [magic/--]
23. ﴿...أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾ [messenger/رَسُولٌ]
24. ﴿...مَنْ أَنْصَارِي إِلَى اللَّهِ..﴾ [{my}helpers/نَاصِرٍ]

LESSON 7 ANSWERS

True/False:

1. F 2. T 3. T 4. T

Translate the following into Arabic:

5. رَسُولُ الْمَلِكِ	6. رَسُولُ مَلِكٍ	7. الْمَلِكُ الْمُسْلِمُ	8. الْمَلِكُ مُسْلِمٌ	9. مُعَلِّمُ الْمَدِينَةِ الْمُسْلِمِ
10. الْمُعَلِّمُ الْمُسْلِمِ مَلِكٌ	11. الْمُسْلِمُ هُوَ الْمَلِكُ	12. هَذَا هُوَ مُعَلِّمُ الْمَلِكِ	13. مُعَلِّمُ الْمَلِكِ هَذَا	

14. close friend [فُرْنَاء]	15. far	16. calf [عُجُول]	17. anger	18. confirming
19. path [طُرُق/طَرَائِق]	20. behind	21. back [ظُهُور]	22. besides/--	23. heels [عَقَب]

LESSON 8 QUESTIONS

True/False:

1. F 2. T 3. T 4. T 5. T
 6. F 7. F 8. T 9. T

10-14. Fill in the Spaces with [قَرَأَ] with the attached pronoun [و] at its end.

Plural	Dual	Single	
قَرَأُوهُ	---	---	3 rd person masculine
قَرَأْنَهُ	---	قَرَأَتْهُ	3 rd person feminine
قَرَأْتُمُهُ	---	قَرَأْتَهُ	2 nd person masculine
قَرَأْتِنَهُ	قَرَأْتُمَاهُ	---	2 nd person feminine
قَرَأَانَاهُ	---	قَرَأْتَهُ	1st person (masculine/feminine)

15-19. Fill in the spaces with [يَضْرِبُ] with the attached pronoun [هُمْ] at its end.

Plural	Dual	Single	
يَضْرِبُونَهُمْ	يَضْرِبَانِهِمْ	---	3 rd person masculine
يَضْرِبْنَهِمْ	---	---	3 rd person feminine
---	تَضْرِبَانِهِمْ	تَضْرِبُهُمْ	2 nd person masculine
تَضْرِبْنَهُمْ	---	تَضْرِبِينَهُمْ	2 nd person feminine
تَضْرِبُهُمْ	---	أَضْرِبُهُمْ	1st person (masculine/feminine)

	Verb root	Translation	Conjugation [pronoun]
20.	دَخَلَ	To enter	هُمْ
21.	خَرَجَ	To exit/leave	هُمْ
22.	ظَلَمَ	To transgress	نَحْنُ
23.	كَتَبَ	To write	هِيَ
24.	بَلَغَ	To reach	هُنَّ
25.	فَعَلَ	To do	هُنَّ

	Present tense form	Translation	Conjugation [pronoun]
26.	تَحْكُمُ	To judge	أَنْتَ
27.	يَنْظُرُ	To see	هُوَ
28.	نَعْفِرُ	To forgive	نَحْنُ
29.	يَفْسُقُونَ	To corrupt	هُمْ

LESSON 9 ANSWERS

True/False:

1. F 2. T 3. T 4. F 5. T
6. F 7. F 8. F 9. F 10. T

11. ﴿...فَأَخَذْنَاكُمْ الصَّاعِقَةَ وَأَنْتُمْ تَنْظُرُونَ﴾
12. ﴿...بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾
13. ﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ بَبَدَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ
[هُم → يَعْلَمُونَ] ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ﴾
14. ﴿وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا﴾ [كَفَرُوا] → [هُم → يَعْلَمُونَ]
15. ﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ...﴾

16. ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ...﴾
17. ﴿يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ﴾
18. ﴿...تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِّنْ دِيَارِهِمْ...﴾
19. ﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾
20. ﴿قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي فَاعْفِرْ لَهُ﴾

Vocabulary (Verbs):

21	22	23	24	25
ذَكَرَ	رَزَقَ	ضَرَبَ	حَمَلَ	كَذَبَ
يَذُكُرُ	يَرْزُقُ	يَضْرِبُ	يَحْمِلُ	يَكْذِبُ

LESSON 10 ANSWERS

True/False:

1. F 2. F 3. T 4. F 5. T
6. F 7. T 8. F 9. T 10. F

Short Answer.

11. [سَوْفَ] and [سَ]
12. The verb structurally gets changed in a similar fashion, either by adding a Sukūn on 1st person or by dropping the Nūn at the end.
13. [مَتَى] / [إِن] / [مَنْ] / [مَا] / [أَيْنَ] /, or [مَتَى]
14. Jazm Particles = [لَمْ / إِنْ / مَنْ / لَ / لَا / لَمَّا / مَا]; Naṣb Particles = [كَيْ / حَتَّى / لَنْ / لَكِنْ / لَ / أَنْ]
15. [وَأَ] / [حَتَّى] / [لَا] / [لِ] / [مَا] / [مَنْ]

In the following Āyāt, state the I'rāb of the highlighted Verb below, and underline the Ḥarf if applicable.

16.	تُشْرِكُ Naṣb			
17.	يَزَالُونَ Raf'	يُقَاتِلُونَ Raf'	يَرُدُّو Naṣb	أَسْتَطَاعُوا Jazm
18.	يَأْمُرُ Raf'	تَذَبُّحُوا Jazm	تَتَّخِذُ Raf'	أَكُونُ Naṣb
19.	يَكْفُرُ Jazm	يُؤْمِنُ Jazm		
20.	تَكُونُوا Jazm	تَعْلَمُونَ Raf'		

In the following Āyāt, convert the highlighted verb in the command tense [الْفِعْلُ الْأَمْرُ] in the same conjugation.

21	22	23	24	25
انصروا	اعبدوا	اشكروا	اذكروا	اخرجوا اعملوا

LESSON 11 ANSWERS

True/False:

1. T 2. F 3. T 4. T 5. F
6. T 7. T 8. T 9. T 10. T

11	12	13	14	15	16	17	18	19	20
كُرِهُوا	يَذْكُرُونَ	عَلِمْتُمْ	ظَلِمَ يُظْلَمُونَ	يُبْعِنَ فُعِنَ	فَاعِلُونَ ظَالِمُونَ ذَاكِرُونَ	دَاخِلَةٌ سَائِلُونَ	بَالِغَاتُ فَاعِلَاتُ	خَالِقٌ	قَارِبَانِ كَائِنَانِ

21	22	23	24	25
مَفْعُولُونَ مَظْلُومُونَ مَذْكُورُونَ	مَدْخُولَةٌ مَسْأُولُونَ	مَبْلُوغَاتُ مَفْعُولَاتُ	مَخْلُوقٌ	مَقْرُوبَانِ ---

LESSON 12 ANSWERS

True/False:

1. T	2. F	3. T	4. T	5. F
6. T	7. T	8. T	9. T	10. F

Question#	11		12		13		14	
Verb	أَرْسِلَ	لَا تُعَذِّبْ	ذُكِّرُوا	سَبَّحُوا	أَنْزَلَ	أَخْرَجَ	جَادَلَتْ	أَكْثَرَتْ
Verb Family	IV	II	II	II	IV	IV	III	IV
Tense	command	present /Jazm	past passive	past	past	past	past	past

Question#	15		16			17	
Verb	يَعْبُدُونَ	يُشْرِكُونَ	قَاتِلُوا	يُقَاتِلُونَ	أَعْلَمُوا	سَخَّرْنَا	يُسَبِّحْنَ
Verb Family	I	IV	III	III	I	II	II
Tense	present	present	command	present	command	past	present
Question#	18		19			20	
Verb	أَنْذَرْتَ	لَمْ تُنذِرْ	كَفَرُوا	أَشْرَكُوا	لَمْ يُنْزِلْ	أَدْخَلْنَا	
Verb Family	IV	IV	I	IV	II	IV	
Tense	past	present /Jazm	past	past	present/ Jazm	past	

Question#	21		22			23	
Noun	جِدَالٍ	الصَّادِقِينَ	مُدْخَلٍ	صِدْقٍ	مُخْرَجٍ	حَمْدٍ	تُسْبِيحٍ
Category	verbal noun	verbal doer	passive noun	verbal noun	passive noun	verbal noun	verbal noun
Family	III	I	IV	I	IV	I	II
Question#	24			25			
Noun	المُرْسَلِينَ	مُبَشِّرِينَ	مُنذِرِينَ	رَحْمَةً	الْإِنْفَاقِ		
Category	verbal doer	verbal doer	verbal doer	verbal noun	verbal noun		
Family	IV	II	IV	I	IV		

26	27	28	29	30
يُنزِلُ	دَخَلْنَا	الْقَتْلُ	أَكْفَرُ	نَازِلٌ

LESSON 13 ANSWERS

Question #	1	2		3		4		
Verb	يَنْفَكِرُونَ	اتَّبِعُوا	تَتَبَّرَاءُ	تَبَرُّؤُوا	يَسْتَعْجِلُونَ	يُخَلِّفَ	أَسْتَغْفِرُ	
Verb Family	V	VIII	V	V	X	IV	X	
Tense	present	command	Present Nasb	past	present	Present Nasb	present	
Question #	5		6			7		
Verb	أَنْطَلَقَا	قَتَلَتْ	يَسْتَنْكِفُ	يَسْتَكْبِرُ	يَحْشُرُ	أَسْتَهْزِئُ	سَجَرُوا	يَسْتَهْزِئُونَ
Verb Family	VII	I	X	X	I	X	I	X
Tense	past	past	Present Jazm	Present Jazm	present	Past passive	past	present
Question #	8		9		10			
Verb	يُنَبِّئُ	تُخْتَلِفُونَ	تَبَارَكَ	نَزَلَ	يُجَادِلُونَ	تَبَيَّنَ		
Verb Family	II	VIII	VI	II	III	V		
Tense	present	present	past	past	present	past		

Question#	11	12	13	14	15
Noun	مُنْتَظِرُونَ	مُسْتَكْبِرًا	مُتَشَابِهٍ	مُتَقَابِلِينَ	مُتَفَرِّقُونَ
Category	Verbal doer	Verbal noun	Verbal Doer	Verbal Doer	Verbal Doer
Family	VII	X	VI	VI	V

16. VII present	17. X present	18. IV command	19. IV present	20. II present	21. III past	22. I present	23. I command
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24. The 10 Family Table: Answers are highlighted.

مصدر	اسم فاعل	Present Passive	Past Passive	Forbidding	أمر	مضارع	ماضي	فعل	
ضرب	ضارب	يُضرب	ضرب	لا تُضرب	اضرب	يضرب	ضرب	فعل	I
تكذيب	مكذب	يُكذب	كذب	لا تُكذب	كذب	يكذب	كذب	فعل	II
قتال	مقاتل	يُقاتل	قوتل	لا تُقاتل	قاتل	يقاتل	قاتل	فاعل	III
إسلام	مسلم	يسلم	أسلم	لا تُسلم	أسلم	يسلم	أسلم	أفعل	IV
تعلم	متعلم	يتعلم	تعلم	لا تتعلم	تعلم	يتعلم	تعلم	تفعل	V
تفاخر	متفاخر	يتفاخر	تفوخر	لا تتفاخر	تفاخر	يتفاخر	تفاخر	تفاعل	VI
انقلاب	منقلب	--	--	لا تنقلب	انقلب	ينقلب	انقلب	انفعل	VII
اكتراب	مكتراب	يُكتراب	أكتراب	لا تكتراب	اكتراب	يكتراب	اكتراب	افتعل	VIII
استقبال	مستقبل	يُستقبل	استقبل	لا تستقبل	استقبل	يستقبل	استقبل	استفعل	X



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About the Author

Masood Ranginwala has studied Arabic with various teachers and institutions. He has been teaching basic Qur'ānic Arabic over the past few years at the Islāmic Learning Foundation, an institution of Islāmic Circle of North America (ICNA) of which he is an active member. He obtained a Diploma in Islāmic Studies from the Islāmic Online University (IOU) where he serves as coordinator for the basic Arabic course. Masood is currently studying in the Sībawayh Arabic degree program at the Qibla Institute. He was also a founding member of Young Muslims, and was active with them for several years. He is a practicing emergency physician and resides with his wife and two children in New Jersey.

وَ الصَّلَاةُ وَ السَّلَامُ عَلَي مُحَمَّدٍ وَ عَلَي آلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ
اللَّهُ سُبْحَانَهُ وَ تَعَالَى حَسْبُنَا وَ نِعْمَ الْوَكِيلُ



