Essentials of Quranic Arabic
Volume 2

Masood Ranginwala
 أساسات اللغة العربية القرآنية

ESSENTIALS OF QURANIC ARABIC

Volume 2

Intermediate Level

by Masood Ahmed Ranginwala

edited by Dr. Abu Zayd

Islamic Learning Foundation
“Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add.” (Sūrah Kahf: 109).
Acknowledgments

All Praise is to Allah for this work could never have been accomplished without His Help and Guidance. Furthermore, this book on Qur’anic 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.

A special note of thanks also goes to one of my early teachers, Ustādh Nouman Ali Khan, founder of the Bayyinah Arabic Institute. He was my initial inspiration to teach what I learned of Qur’ānic Arabic and make it accessible to those who wish to learn from its treasures. I thank my teachers at the Qibla Institute (formerly the Sunnipath Institute) namely Sheikh Hamza Karamali and Sheikh Farid Dingle. I also thank Sheikh Shakiel Humayun from the Foundation of Knowledge and Development. The individuals involved with websites “The Qur’ānic Arabic Corpus”, “Zekr”, and “OpenBurhan” also deserve thanks as their resources were used extensively for this work. May Allah reward all these special people and others not mentioned here who contributed to this book.

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 series can facilitate this journey for other students, enabling them to understand the lofty and majestic words of the Qur’ān.
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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.
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 (Ṣarf) 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, Hidayatun Nahw 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 āyahs of the Qur’ān, Ḥadīths, and Arabic sentences without difficulty. Emphasis is also placed on learning vocabulary with the help of a standard dictionary. Topics in “Essentials of Qur’ānic Arabic” are organized in a simple and coherent fashion such that they can be easily understood and learned. 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 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. I also pray that Allah bestow rewards for the compiler and everyone who contributed to its completion and publication.

Dr. Mohammad Yūnus is currently the director of the Tarbiyah Department of ICNA, and has held the position of Amir of ICNA for 17 years from 1977 - 2000. He is the Imam/Director at Masjid Da’wah in Bonifay, FL. Dr. Yūnus is a cardiologist and a Clinical Assistant Professor of Medicine at Florida State University, College of Medicine.
Preface

The Qur’ān is undoubtedly a vast ocean of Guidance and Wisdom. In order to obtain a deeper meaning of the Qur’ān, it is required that the student have a certain depth and knowledge of the Arabic language while also being familiar with Classical Tafsīrs. Furthermore, it goes without saying that the student must develop a strong connection with the Qur’ān on a daily basis. The Prophet ﷺ said:

[إنما مثل صاحب القرآن كمثل صاحب البقرة الراجل المعلقة إن عاهد عليه أجلسها وإن أطلقها ذهبت]

“The parable of someone who knows the Qur’ān is that of a tethered camel. If he attends to it, it stays with him. If he lets it go, it wanders away”.¹ A daily connection to the Qur’ān is essential whether it be recitation, listening, reading its Tafsīrs, contemplating its meanings, etc. Additionally, memorizing the sacred words of the Qur’ān as much as possible has numerous benefits even if it is done without consciously delving into its meaning. Likewise, listening to its recitation on a regular basis strengthens one’s connection to the Qur’ān. Moreover, it is perhaps best experienced through listening, preferably when standing in prayer, before Allah ﷻ. Keeping this close connection with the Qur’ān prevents it from wandering away, and allows one to attain a unique bond with one’s heart and mind.

The Qur’ān becomes devoid of benefit to those whose faith is not increased, and those who are not propelled by it to do good deeds. The Qur’ān is indeed a vehicle in attaining prophetic character. When Ā’isha ﷺ, the beloved wife of the Prophet ﷺ, was asked about him, she stated: [كان خلقه القرآن], “His character was the Qur’ān”². Thus, righteous deeds and excellent conduct are endpoints attained from deep understanding and implementation of the Qur’ān.

The main reason behind the Two-Volume series “Essentials in Qur’ānic Arabic” is to bridge the barriers to understanding and comprehending the Qur’ān. Specifically, to enable the student to understand its language by learning its grammar. In particular, the focus is kept on Qur’ānic Grammar, and Conversational Arabic is not emphasized. The goal of Volume 1 was to ground the student on the fundamentals of Arabic grammar. There were several important principles in Qur’ānic Arabic Grammar that could not covered in Volume 1 due to their advanced nature and difficulty. Our aim here in Volume Two is to extract a correct basic meaning from the Qur’ān. Furthermore, many of the topics in this Second Volume are found in Arabic grammar texts like Al-Ajrūmiyyah [الأجرميّة], those dealing with the study of Morphology [الصرف], and other

¹ Sahih Bukhāri: Hadith #4743 in Chapter on the Bounties of the Qur’ān.
² Musnad Ahmed, Hadith #24080 in بَاقِي مُسْنَدِ الْأَنْصَارِ.
texts of Intermediate Grammar. Please note that several topics specific to the study of Ṣarf are merged in this volume with topics of Nahw to keep a simplified approach and keep the focus on Qur’ānic study. One chapter has been devoted to learning a specific methodology to analyze āyahs from the Qur’ān. The last three chapters are focused on more advanced discussions relative to Qur’ānic Arabic such as Eloquence (Balāgha), the Inimitability of the Qur’ān (I’jāz al-Qur’ān), and other advanced grammar topics. Similar to the first volume, numerous examples from the Qur’ān have been given so that our focus is maintained. “Review Questions” are included in the back of this book and are an essential part of this text. These questions force the student to review the material each and every week. It is hoped that the content presented here in this second volume will allow for a more thorough understanding of the lofty words of the Qur’ān along with other Classical Islāmic literature Inshā Allah.
Lesson 1: Important Principles of Morphology

I. Introduction to Ṣarf

Ṣarf is the study of morphology of Arabic words in their specific and varied forms. This science deals with Arabic words that have irregular, difficult, or awkward pronunciation or phonation. In particular, it deals with changes of certain letter(s) of the word so that its pronunciation and phonetics can be enhanced. Please note that Ṣarf does not cause a grammatical change or a change in meaning per se. The rules of verb conjugation and derivation of specific types of nouns from a root verb do not change. A good grasp of Ṣarf helps a great deal in learning Qur’ānic Arabic, since there are numerous Irregular verbs and nouns found in the Qur’ān. Please note much of the discussions involving verb conjugation, verb families, and “action” nouns directly involve the study of Ṣarf. Half of Ṣarf is really knowing the “default” conjugations of verbs and verb like nouns such as those found in the “10 Forms Table” (see Appendix).

II. Important Principles from Sarf

There are three important principles that will be commonly used when looking at conjugation of the Irregular verbs in Lesson 2.

Principle # 1: Deletion of a Letter

1. Changing of a Hamza to a weak letter or deleting the Hamza. This occurs in .

2. Deleting the Hamza:
   - Command of is . Here the Hamza is deleted to get . Since it is impossible to have two consecutive Hamzas, the Faṭḥah that was originally on the Hamza is placed on the since the Hamza al-Waṣl is removed to get .
   - Command of is . The Hamza is deleted to obtain . Subsequently, the Hamza al-Waṣl is removed to obtain .

Principle # 2: Changing of the Hamza

1. Joining of Hamzas to an Elongated Alif: Conjugating the verb in the first person present tense, the verb . Here, the two Hamzas are merged to form an Elongated Alif to get .

3 Nouns that are conjugated from verbs are termed , and which are mentioned above, but also include nouns termed . These nouns were covered in Volume 1 in some depth.
2. **Changing of the Hamza to [عِلَّة حرْف]:**

The Maṣdar of [آمَن]، which is the Family IV verb from the stem [أمن]، is [إِئْمَانٌ]. Here, the second Hamza gets changed to the weak letter [ي] because of the preceding Kasrah. And from this, the Maṣdar becomes [إِيْمانٌ].

**Principle # 3: Merging of heavy letters or light letters [إِدْغَام]:**

1. **Idghām** refers to merging of heavy letters or of light letters⁴. This principle occurs primarily in Verb family VIII [افْتَعَلَ] and in [الفع الْمُضاعَف]، verbs that contain root letter bearing a Shadda.

2. If the letters are doubled or there are two consecutive light letters [ذ / د / ر]، then there is Idghām and merging of letters into a Shadda.
   
   e.g. Verb [عَدَدَ] is converted to [َّعَد].

3. If there are two similar letters preceded by a Sukūn، the vowel on the [ع] letter will be transferred to the preceding [ف] letter and there will be joining of the similar letters.

   e.g. [ضَرَرَ] stem in present tense is [يَضْرُرُ]. It then becomes [يَضُرْرُ] then finally [ُّيَضُر].

4. In Verb Family VIII conjugations and its noun derivatives، please note following phenomenon that can sometimes occur with the extra inserted Tā [ت] on the [ف] letter. If the [ف] letter is one of the heavy letters [ض / ص / ط / ظ]، then the Tā [ت] is changed to the [ط]، which phonetically agrees with the heavy [ف] letter. If the [ف] letter is one of the light letters [ذ / د]، then the Tā is changed into a “light” Dāl [د] or is merged into a single letter bearing a Shadda.

---

⁴ In Tajwid، Idghām term classically denotes merging of letters [ن/م/و/ي]، or with the letters [ر/ل]. In this Volume however، this term is describing the merging of similar non-vowel letters for enhanced phonetics as per prindples of [الصرف]. Specifically، the rules described above are based on Idghām called [عِدْغَام متماثل] and [عِدْغَام متجانس]، whose discussion is beyond our focus here. Arabic has 28 letters، eight of which are heavy، and the remaining letters being light. The heavy letters are the following: [ق/غ/ظ/ط/ض/ص/خ].
5. Examples of Idghām

Table 1: Examples of Idghām
[[إِدْغَام]]

<table>
<thead>
<tr>
<th>فعل المجرد</th>
<th>Form “A”</th>
<th>باب</th>
<th>Form “B”</th>
</tr>
</thead>
<tbody>
<tr>
<td>صبر</td>
<td>VIII</td>
<td></td>
<td>اصبر</td>
</tr>
<tr>
<td>ضرب</td>
<td>VIII</td>
<td></td>
<td>اضرب</td>
</tr>
<tr>
<td>ذكر</td>
<td>VIII</td>
<td></td>
<td>اذكر</td>
</tr>
<tr>
<td>زجر</td>
<td>VIII</td>
<td></td>
<td>ازجر</td>
</tr>
</tbody>
</table>

form “A” or “B” can be used below

<table>
<thead>
<tr>
<th></th>
<th>باب</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>دبر</td>
<td>V</td>
<td>بذبر</td>
<td></td>
</tr>
<tr>
<td>ذكر</td>
<td>V</td>
<td>اذكر</td>
<td></td>
</tr>
<tr>
<td>مذخر</td>
<td>اسم الفاعل</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مصدق</td>
<td>اسم الفاعل</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6. Examples of Idghām from the Qur’ān

<table>
<thead>
<tr>
<th>No Idghām</th>
<th>Idghām</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;The Day when man will remember that for which he strove&quot;. (79:35)</td>
<td>&quot;He who fears [Allah] will be reminded.&quot; (87:10)</td>
</tr>
<tr>
<td>&quot;And whoever purifies himself only purifies himself for his soul. And to Allah is the [final] destination&quot;. (35:18)</td>
<td>&quot;But what would make you perceive, that perhaps he might be purified&quot; (80:3)</td>
</tr>
</tbody>
</table>
Principle # 4: Changing of weak letters preceded by a vowel

a) If a Fatḥah is followed by a [ا], [و], or [ي], the letter becomes an Alif [ا].
   - e.g., [خوَف] becomes [خُوَف].
   - [مرى] becomes [مَرَى] (the [ى] is actually an Alif, and specifically called [أَلِفُ الْمَقْصُورَة].

b) The form [فُول] or [فُيل] is converted to [فِيل].
   - e.g. [قُوِل] becomes [قِيْلَ].

c) The form [فَعِوَ] becomes [فَعِيَ].
   - e.g. [رَضِوَ] becomes [رَضِيَ].

d) The form [فِوْل] becomes [فِيل].
   - e.g. [مِوْزان] becomes [مِيزان].

e) The form [يُيْعِلُ] becomes [يُوْعِلُ].
   - e.g. The verb [أيْقَنَ] becomes [يُوْقِنُ] and not [يُيْقِنُ].

Principle # 5: Impossibility of Pronouncing Any Vowel on an Alif

This applies to both verbs and nouns. When this occurs, the vowel is simply omitted and the result is an [أَلِفُ الْمَقْصُورَة], which is really an Alif.

a) [تَرْضَيُ] becomes [تَرْضَ].

b) [مُوسَىُ] becomes [مُوسَى].

Principle # 6: Difficulty of Pronouncing Certain Vowels on Alif/Yā

This principle applies to both Nouns and Verbs, and does not affect I’rāb.

a) [ي] preceded by Kasrah cannot take Ḍammah or Kasrah.

b) [و] preceded by Ḍammah cannot take a Ḍammah.

c) Cannot have two consecutive silent letters (i.e. two continuous Sukūns).
   i. [يَدْعُوُ الْقاضِيُ] is incorrect because rule (a) and (b) are violated.
   ii. [يَدْعُوُ الْقاضِيُ] = correct.
   iii. [يَنْمُوُ مُفْتِيٌ] = incorrect; [يَنْمُوُ مُفْتٍ] = correct
   iv. [يَنْمُوُ مُفْتٍ] is changed into two Kasrahs because of [الثِّقْل].
      ◦ Other words that can be changed into a similar pattern are those below.

[قاضٍ] or [قاضٌ] becomes [قاضِيٌ] or [قاضِي].
[ثَمانٌ] or [ثمانِيٌ] becomes [ثَمانٍ].
Lesson 1: Important Principles of Morphology

Table 2: Examples of [الْفِئَل] - Variation of Endings on Alif and Yā

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>رَفْع</td>
<td>جَلَسَ القاضي</td>
<td>جَلَسَ الفَتَى</td>
</tr>
<tr>
<td>نَصْب</td>
<td>رَأِيَتُ القاضي</td>
<td>رَأِيَتُ الفَتَى</td>
</tr>
<tr>
<td>حَرْر</td>
<td>أَشْرَتْ إلى القاضي</td>
<td>أَشْرَتْ بالْعَصَام</td>
</tr>
</tbody>
</table>

Principle # 7: Adding or Deleting the Tā letter
Another principle of Ṣarf that is frequently found is the addition or deletion of Tā [ت] in the conjugation of certain verbs and their derivatives.

1. Deletion of the Tā is allowed in certain [فعل مضارع] conjugations of Family V and VI verbs. The conjugations where the deletion of Tā is allowed are highlighted in the following table.

Table 3: Deletion of the Tā Letter

<table>
<thead>
<tr>
<th>Family V [تَفَعَّل]</th>
<th>Family VI [تَقَاعُل]</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَمْع مُتَكَلِّم</td>
<td>الفعل المضارع موْنَث مُخاطب</td>
</tr>
<tr>
<td>مُتَكَلِّم</td>
<td>مُخاطب مذْكُور</td>
</tr>
<tr>
<td>مُتَكَلِّم</td>
<td>مُؤْنَث مُخاطب</td>
</tr>
<tr>
<td>مُتَكَلِّم</td>
<td>مُذْكُور مُؤْنَث</td>
</tr>
</tbody>
</table>

23
2. In Family VIII verbs, if the [ف] letter is a weak letter or a Hamza, then it is replaced by a Tā. This enhances its phonation. This is specifically the case with the verbs [اتخذ] and [اتفى], both of which are found frequently in the Qur’ān.
Lesson 2: Irregular Verbs - Root Letters with Hamza/Shadda

I. Introduction to Irregular Verbs

In the Qurʾān, Irregular Verbs and their derivatives are used very frequently. It is necessary that the student be familiar with their anomalous morphology and structure. This cannot be done unless there is a sound understanding of the conjugation of “Sound” or [سَلَام] verbs, inflection changes from particles, and derivation of “action words” from the verb in question. Thus, the conjugation tables presented in Volume 1 need to be learned “cold”, backwards and forwards. The same holds true for the “10 Family Table”, which really incorporates within it, the essential principles of Ṣarf. If any of these are not thoroughly learned, Irregular Verbs can be quite difficult to learn.

The rules of Nominal Sentences and Verbal Sentences and recognition of individual sentences need to be internalized. The acquisition of new Qurʾānic vocabulary is very important with advance in grammatical study. At this stage, the need to stick to Arabic terminology will be of more importance. The student should also be able to readily recognize Qurʾānic words and categorize them into nouns, verbs, and particles. This is irrespective of knowing the meaning of the word.

- Furthermore, for nouns, the student should be able to determine its I’rāb, even if its meaning is not known. Other characteristics such as plurality, gender, flexibility, or belonging to a specific word category (verbal noun, Doer noun, etc.) should also be readily identified.

- If the word is a verb, the student should be able to determine its tense and conjugation. The verbal Doer [فاعل] and Direct object [مَفْعُول بِهِ] or Indirect object should also be recognized if applicable.

- If the word is a particle, they should be able to determine which I’rāb it causes and whether it acts on a noun or verb. If there is still a great deal of unfamiliarity in the above, then Volume 1 must be revisited and restudied.
II. Irregular verbs

A. Classification and Division of Family I Verbs

Verb Family I is the root verb for the vast majority of Arabic nouns.

- You can divide Type I Verbs into two types: Sound [سَالِم] and Irregular [غَيْرُ سَالِم].
- Please refer to the Verb Categorization Algorithm below for a complete scheme on verb classification.

1. Regular or Sound verbs do not have any of the following letters in its three-letter root:

\[\text{ا} \\ \text{و} \\ \text{ي} \]

2. Irregular Verb I types have one or more of these above letters in the 3-letter root including doubled letters (with a Shadda). These verbs follow the same rules of conjugation, and noun derivation as Sound verbs that were previously mentioned.

3. Irregular verbs can be broken into 3 categories:

   a. Verbs containing a Hamza [أ]
   b. Verbs containing a Doubled letter with a Shadda [أَجْوَف]
   c. Verbs containing a weak letter [حَرْفُ عِلَّة] like [ي] [أَجْوَف]

   A verb, which contain a weak letter as one of its root letters is called [حَرْفُ عِلَّة]. This verb type is further broken into five different types depending on where the weak letter is located.

   (i) If the weak letter is on the [ف] letter, then it is called [مَيَال].
   (ii) If the weak letter is on the [ع] letter, then it is called [أَجْوَف].
   (iii) If the weak letter is on the [ل] letter, then it is called [أَجْوَف].
   (iv) If the weak letter is on the [ف] letter and on the [ل], then it is called [لَفِيفُ الْمَفْرُوق].
   (v) If the weak letter is on the [ع] letter and on the [ل], then it is called [لَفِيفُ الْمَقْرَون].
B. Algorithm for Classification of Regular and Irregular Verbs

III. Verbs with a Hamza Letter

1. The verbs are almost like [ vxl s l ] verbs, with very few exceptions.
2. In the command tense for these verbs, the beginning Hamza can be cut off, or it can be conjugated like a typical Family I verb. Please note that the abbreviated, truncated form is preferred. This, however does not happen for the Lām of [ vxl mLmmrz ].

   i. أَكِلَ (i.e., أَكْلَ) or أَكَلَ
   ii. أُمَرَ (i.e., أُمْرَ) or أَمَّرَ
(3) In the present tense conjugation for first person, the two Hamzas join to become an elongated Alif (א). See the example below.

- Verb [אָמַד] conjugated to [אָמַד] instead becomes [אָמַד].

<table>
<thead>
<tr>
<th>Table 4: Verb Conjugation Summary for [الفِعْلُ الْمُهْمُوز]</th>
</tr>
</thead>
<tbody>
<tr>
<td>مضارع مجهول ماضي مجهول الجزم التنساب الأمر المضارع الماضي فعل</td>
</tr>
<tr>
<td>--------------</td>
</tr>
<tr>
<td>يعَلَّدُ</td>
</tr>
<tr>
<td>يعَلَّدُ</td>
</tr>
<tr>
<td>يسَأَلُ</td>
</tr>
<tr>
<td>يعَلَّدُ</td>
</tr>
<tr>
<td>يعَلَّدُ</td>
</tr>
</tbody>
</table>

(4) Qur’ānic Examples of [الفِعْلُ الْمُهْمُوز]

i. ﴿سَأَلَ بَنِي إِسْرَائِيلَ كَمْ سَلَّمْنَاكُمْ﴾ (2:211)

“Ask the Children of Israel how many clear signs We have sent them...” (2:211)

ii. ﴿كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ (2:172)

“...Eat of the good things that We have provided for you...” (2:172)

IV. Verbs with a Doubled Letter/Shadda [الفِعْلُ الْمُضَاعَف]

(1) The [الفِعْلُ الْمُضَاعَف] follow the same conjugation pattern as Sound verbs with the exception that in some occasions, the Shadda letter is preserved, and in other cases the Shadda letter breaks.

(2) For the Command Tense [الفِعْلُ الْأَمْر], the Shadda can be either broken or retained. It also has a multiple number of forms for single person command tense. The Forbidding Command will have a similar number of forms as well. These are due to complex rules of Ṣarf that cannot be elaborated here. An example of Command Tense conjugation is in the following:

- [مَدُّ] becomes [مَدُّ] or [مَدُّ].
Lesson 2: Irregular Verbs

(3) For Verb conjugations where something is added to the end with a Sukūn on the last root letter, the Shadda typically breaks. For example, let us examine the conjugation of the verb [مَدَّ] below. For the [أنتم] and [أنتَ] conjugations, the Shadda breaks, and two letters are used instead of a single Shadda letter. This happens whenever an unvowelled letter follows the Shadda letter.

For the [أنتَ] conjugations, the Shadda breaks, and two letters are used instead of a single Shadda letter. This happens whenever an unvowelled letter follows the Shadda letter.

Table 5: Detailed Verb Conjugation for [الفِعل المُضاعَف]

<table>
<thead>
<tr>
<th>الفعل الماضي</th>
<th>الفعل المضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع</td>
<td>مَثَنَّى مُتَّنَّى</td>
</tr>
<tr>
<td>مَثَنَّى مُتَّنَّى</td>
<td>مَثَنَّى مُتَّنَّى</td>
</tr>
<tr>
<td>طَلَّا طَلَّا</td>
<td>يَظُنُّ أنَا يَظُنُّا</td>
</tr>
<tr>
<td>طَلَّا طَلَّا</td>
<td>يَظُنُّ أنَا يَظُنُّا</td>
</tr>
<tr>
<td>طَلَّتْ طَلَّتْ</td>
<td>يَظُنُّ أنَا يَظُنُّا</td>
</tr>
<tr>
<td>طَلَّتْ طَلَّتْ</td>
<td>يَظُنُّ أنَا يَظُنُّا</td>
</tr>
<tr>
<td>مَدَّة مَدَّة</td>
<td>مَدَّة مَدَّة</td>
</tr>
</tbody>
</table>

Command:

<table>
<thead>
<tr>
<th>الفعل المضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَثَنَّى مُتَّنَّى</td>
</tr>
<tr>
<td>مَثَنَّى مُتَّنَّى</td>
</tr>
<tr>
<td>طَلَّا طَلَّا</td>
</tr>
<tr>
<td>طَلَّا طَلَّا</td>
</tr>
<tr>
<td>طَلَّتْ طَلَّتْ</td>
</tr>
<tr>
<td>طَلَّتْ طَلَّتْ</td>
</tr>
<tr>
<td>مَدَّة مَدَّة</td>
</tr>
<tr>
<td>مَدَّة مَدَّة</td>
</tr>
</tbody>
</table>

* female conjugation

5 For [الفِعل مضاعف] in the Command Tense, there are three different possibilities for the tense of male single person. Specifically for the verb stem [يَظَنُّ] and [يُظَنُّ], there are two possible conjugations in this tense for stems [يَظَنُّ] and [يُظَنُّ].
### Table 6: Various Conjugations of [الفَعْلُ المُضَاعَفُ](الفَعْلُ المُضَاعَفُ)

<table>
<thead>
<tr>
<th>ماضٍ مجهول</th>
<th>مضارع مجهول</th>
<th>الجزم</th>
<th>التصبغ</th>
<th>الفعل المضارع الماضي</th>
<th>الفعل المضارع الماضي</th>
<th>Vowel in مضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَمْ يَحَجْجَ</td>
<td>حَجَّ/حَجَجْ</td>
<td>حَجَّ/حَجَجْ</td>
<td>حَجَّةُ</td>
<td>حَجَّ/حَجَجْ</td>
<td>حَجَّةُ</td>
<td>Dammah</td>
</tr>
<tr>
<td>لَمْ يَفْرِرْ</td>
<td>فَرَّ/فَرِّرْ</td>
<td>فَرَّ/فَرِّرْ</td>
<td>فِرَّةُ</td>
<td>فَرَّ/فَرِّرْ</td>
<td>فِرَّةُ</td>
<td>Kasrah</td>
</tr>
<tr>
<td>لَمْ يَمْسَسْ</td>
<td>مَسَّ/مَسْسُ</td>
<td>مَسَّ/مَسْسُ</td>
<td>مَسْسُ</td>
<td>مَسَّ/مَسْسُ</td>
<td>مَسْسُ</td>
<td>Fathah</td>
</tr>
</tbody>
</table>

#### (4) Qur’ānic Examples of [الفَعْلُ المُضَاعَفُ]

i. **﴾وَلَمْ أَكُ بَغِيًّا بَشَرٌ يَمْسَسْنِي﴾**

"She said: "How shall I have a son, seeing that no man has touched me". (19:20) [فعل ماضٍ]

ii. **﴾اً لِّسَوْءِ وَكُنتُمْ قَوْمًا بُورٍ﴾**

"...you harbored an evil thought, and you are an immensely evil people". (48:12) [فعل ماضٍ]

iii. **﴿مَّمْدُودًا وَجَعَلْتُ لَهُ مَالًا﴾**

"and to whom I granted extensive wealth". (74:12) [اسم مفعول]

iv. **﴿مَداً لِّعَذَابِ ٱلَّذِينَ مِنَ ٱلْمَدَّ﴾**

"No! We will record what he says and extend for him from the punishment extensively". (19:79) [ مصدر][فعل مضارع]
Lesson 3: Irregular Verbs - Verbs with Vowel Letters

I. Introduction to Irregular Verbs with Weak Letters

A. Irregular Verbs: الفعل المُعَتَل

(1) In the present tense, the Wāw is replaced by a Yā. As a result, the present tense verb conjugation is composed of at least three letters instead of four letters with a Sound verb.

(2) In the command tense, the Wāw is omitted and appears like verbs with a beginning Hamza. This is similar to other verbs that we have studied.

<table>
<thead>
<tr>
<th>الفعل المثال</th>
<th>ماضي مجهول</th>
<th>الماضي المجهول</th>
<th>الماضي مجهول</th>
<th>الماضي ماضي</th>
<th>الماضي ضارع</th>
<th>الماضي أمر</th>
<th>الفعل ضارع</th>
<th>الفعل الماضي</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُوْزَنُ</td>
<td>وُزِنَ</td>
<td>لَمْ يُوْزَنُ</td>
<td>لَمْ يُوْزِنَ</td>
<td>يُوْزَنُ</td>
<td>وُزِنَ</td>
<td>يُوْزَنَ</td>
<td>يُوْزَنُ</td>
<td>يُوْزَنَ</td>
</tr>
<tr>
<td>يُرَثُ</td>
<td>وُرَثَ</td>
<td>لَمْ يُرَثُ</td>
<td>لَمْ يُرَثَ</td>
<td>يُرَثُ</td>
<td>وُرَثَ</td>
<td>يُرَثَ</td>
<td>يُرَثُ</td>
<td>يُرَثَ</td>
</tr>
</tbody>
</table>

Kasrah in مضارع and Kasrah in الماضي

Fatḥah in مضارع and Fatḥah in الماضي

Table 7: Various Conjugations of the Derivatives of الفعل المثال
Table 8: Conjugations of Past/Present Tense of [الفعل المثال]

<table>
<thead>
<tr>
<th>Past</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع</td>
<td>مُثَنَّى</td>
</tr>
<tr>
<td>جمع</td>
<td>مُثَنَّى</td>
</tr>
<tr>
<td>وضَعُوا</td>
<td>يَضَعُونَ</td>
</tr>
<tr>
<td>وضَعْنَ</td>
<td>تَضَعانِ</td>
</tr>
<tr>
<td>فِعْل الأَمْر</td>
<td>أَضَعُ</td>
</tr>
</tbody>
</table>

(3) Qur’anic Examples of [الفعل المثال]

i. ﴾لاَّ يُحَتجُّنُ عَلَى الْفَحْشَاءِ لِلْفَقْرَ وَيَأْمُرُكُم بِٱلْفِحْصَ، إِنَّهُ مَهِيجٌ ﻟَهُ ﹾ(2:268).

"The Evil one threatens you with poverty and orders you to immorality." [فعل مضارع]

ii. ﴾وَمَن يُهَاجِرْ فِي سَبِيلِ الْلَّهِ وَمَن يَقْتُلْهُ ﹾ(4:100).

"...He who forsakes his home in the cause of Allah, finds in the earth, a refuge, wide and spacious". [فعل مضارع مجرور]

B. Irregular Verbs [الفعل الْاجْعَف]

(1) In [الفعل الْاجْعَف] verbs, there is an Alif on the [ع] letter.

(2) The letter Alif on the [ع] letter often represents a [ي] or [و] even though it appears to be an Alif. This Alif is known as [أَلِفُ الْمَدْدَةِ].

E.g. 
- قالَ : its Maṣdar is [قُولَ], its present tense is [يَقُولُ].
- يقولُ : its Maṣdar is [يَقُولُ], its present tense is [يَقُولُ].
- يُبِينُ : its Maṣdar is [يَبِينَ], its present tense is [يَبِينُ].
- يُبِينُ : its Maṣdar is [يَبِينَ], its present tense is [يَبِينَ].

(3) Depending on the middle letter, whether it is a [ي] or [ع], the middle letter in the [فعل مضارع] form retains this letter. We see that the [فعل middle letter for [قُولَ] is a [و] because the middle letter is expressed as a [ر] in its [فعل مضارع] form.

(4) Similarly, for the verb [يَبِينُ], its middle [ع] letter is a [ي].
A less common case is when the middle Alif is actually an Alif. This happens in the case of verbs like خَافَّ, نَامَ, or شَاءَ. In the command tense, there is a فَتْحَة, not a دَامَـة or كَـسِرَة. An exception is its conjugation in the past tense, when there is a كَـسِرَة before سَيْكَن letters (letters carrying a سَكِن). For example, for خَافَّ in the conjugation of أَنَا is conjugated as خِفْتُ, not as خَفْتُ.

For the Command state, the weak letter دَارْف مُعْتَل is deleted during conjugation of the single male tense form أَنْتَ and for أَنْتُهُ. For all other conjugations of the Command Tense like أَنْتُهَا, أَنْتُهُم, and أَنْتُهُمَا, the weak letter is retained. Even though the weak letter is deleted, the vowel is retained which denotes the specific deleted vowel. For example, for the verb قَامَ, the middle letter وَ is deleted to derive قُمْ. Here, the دَامَـة on the first letter تَقُومُ indicates that the deleted weak letter was indeed a وَ. For the verb سَارَ, the Command Tense form is سِرْ. Here the كَـسِرَة on the سِ indicates that the deleted weak letter is a يَ.

For the Jazm state in present tense المضارع, the conjugation of the [نَحْوَف مُعْتَل] form is practically identical. The دَارْف مُعْتَل is again deleted as in the Command Tense of all single person conjugations (except single second person female) and plural female. The other conjugations retain the weak letter. For example, when a [نَحْوَف جَرْم] acts on the conjugated verb تَقُومُ, it becomes تَقُومُ as the weak letter is omitted. Similarly, for the conjugated verb نَسِيرُ, its jazm state is سِيرُ. For the conjugated verb يَسِيرُونَ, however, its conjugation is يَسِرُوا as the weak letter is retained since it is a plural male form. Please see Footnote #6 below regarding the deletion or retaining of the weak letter during conjugation.

For the Naṣb state المضارع, the weak letter is retained in all conjugations except the conjugations with the Feminine Nūn. Similar to Sound verbs, the last vowel on single person conjugations retain a فَتْحَة while plural or dual conjugations have their last Nūn deleted.

6 For the verb [قَامَ], the Command Tense conjugation for [أَنْتَ] is [قُمِّيَ] not [قُمِّيَ] simply because it is not possible grammatically to have two consecutive سَكِن letters. Similarly, for the verb [سَارَ], it would be [سِيرِيَ], not [سِرْيَ].
7 The exception is the [نَ] of Femininity نَوْن إِناث, which is [نَ] and cannot change its structure irrespective of I’rāb. This occurs in the tense of [أَنْتِ] and [أَنْتُنَّ] in verb conjugations. For example, the conjugated verb تَقُومُ in Naṣb is تَقُومُ while تَقُومُونَ is تَقُومُو. The conjugation of تَقُومْ نَسِيرُونَ containing the feminine Nūn remains تَقُومْ.
### Table 9: Various Conjugations of Derivatives of \( \text{الفعلُ الأَجْوَف} \)

<table>
<thead>
<tr>
<th>ماضي مجهول</th>
<th>مضارع مجهول</th>
<th>الأمر</th>
<th>المضارع</th>
<th>الماضي مع الضارع</th>
<th>حرف علة</th>
</tr>
</thead>
<tbody>
<tr>
<td>يقامُ</td>
<td>قام</td>
<td>لَمْ يُقَامَ</td>
<td>قِيم</td>
<td>يُقِيم</td>
<td>لَمْ يُقِيمَ</td>
</tr>
<tr>
<td>يزدادُ</td>
<td>زاد</td>
<td>لَمْ يَزِدْ</td>
<td>يِزِد</td>
<td>زِد</td>
<td>لَمْ يَزِدْ</td>
</tr>
<tr>
<td>يخففُ</td>
<td>خَافْ</td>
<td>لَمْ يَخَافَ</td>
<td>يِخَافَ</td>
<td>حَرْف عِلَّة</td>
<td></td>
</tr>
</tbody>
</table>

### Table 10: Conjugations of Past/Present Tense Verbs \([الفعلُ الأَجْوَف]([و])\)

<table>
<thead>
<tr>
<th>الماضي</th>
<th>المضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>قاموا</td>
<td>قام</td>
</tr>
<tr>
<td>قاما</td>
<td>قام</td>
</tr>
<tr>
<td>قامتا</td>
<td>قامَتْ</td>
</tr>
<tr>
<td>قام</td>
<td>يَقُومُ</td>
</tr>
</tbody>
</table>
Table 11: Conjugations of دَعَوَّا in Jazm and Naṣb

<table>
<thead>
<tr>
<th></th>
<th>جَمْع</th>
<th>مُفْرِد</th>
<th></th>
<th>جَمْع</th>
<th>مُفْرِد</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>مُثَنَّى</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Naṣb</td>
<td>يَقُومَ</td>
<td>يَقُوماَ</td>
<td>يَقُومُ</td>
<td>تَقُومَ</td>
<td>تَقُوماَ</td>
</tr>
<tr>
<td></td>
<td>تَقُومَ</td>
<td>تَقُوماَ</td>
<td></td>
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<td>مُؤَنَّث</td>
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</tr>
<tr>
<td></td>
<td>تَقُومُ</td>
<td>تَقُوماَ</td>
<td>تَقُومَ</td>
<td>تَقُوماَ</td>
<td>تَقُومَ</td>
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<td>مُخَاطَب</td>
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</tr>
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<td>مُتَكَلِّم</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(9) Qur'ānic Examples of دَعَوَّا

i. ﴿لْحَرِيقِ ٱعَذَابَ ذُوقُواْ﴾

“We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire". (3:181)

ii. ﴿ۚفَهُوَ خَيْرٌ لَّكُمْ تُبْتُمْ فَإِنَّكُمْ عْلَمُوا﴾

“So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah...”. (9:3)

iii. ﴿مُتَكَلِّم﴾

“Indeed, I have rewarded them this Day for their patient endurance that they are the attainers...” (23:111)
Table 12: Conjugations of Past/Present Tense Verbs

<table>
<thead>
<tr>
<th></th>
<th>الماضي</th>
<th>المضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع</td>
<td>مُتَّقَلَّب</td>
<td>مُتَّقَلَّب</td>
</tr>
<tr>
<td>مُتَّقَلَّب</td>
<td>جمع</td>
<td>مُتَّقَلَّب</td>
</tr>
<tr>
<td>مُتَّقَلَّب</td>
<td>مُتَّقَلَّب</td>
<td>مُتَّقَلَّب</td>
</tr>
<tr>
<td>الغائب المذكور</td>
<td>يَسِيرُونَ</td>
<td>يَسِيرُونَ</td>
</tr>
<tr>
<td>الغائب المذكور</td>
<td>يَسِيرُ</td>
<td>يَسِيرُ</td>
</tr>
<tr>
<td>المخاطب المذكور</td>
<td>يَسِيرُونَ</td>
<td>يَسِيرُونَ</td>
</tr>
<tr>
<td>المخاطب المذكور</td>
<td>يَسِيرُ</td>
<td>يَسِيرُ</td>
</tr>
<tr>
<td>المتَّكَّلِم</td>
<td>يَسِيرُونَ</td>
<td>يَسِيرُونَ</td>
</tr>
<tr>
<td>المتَّكَّلِم</td>
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<td>يَسِيرُ</td>
</tr>
<tr>
<td>الأمَّر</td>
<td>يَسِيرُوا</td>
<td>يَسِيرُوا</td>
</tr>
</tbody>
</table>

(10) Qur'ānic Examples:

الفعلُ الأَجْوَف {ي}:

i. ﴿ۖكَيْدًا أَكِيدُ وَكَيْدًا يَكِيدُونَ إِنَّهُمْ﴾

“As for them, they are but plotting a plot, And I too am planning a plot”. (86:15-16)

ii. ﴿ۚمِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا مِنَ ٱلْحَقِّ تَفِيضُ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰ أَعْيُنَهُمْ﴾

“And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses".” (5:83)

iii. ﴿ۖلْمُجْرِمِينَ نَظُرُوا كَيْفَ كَانَ عَاقِبَةُ ٱلْأَرْضِ فَقُلْ﴾

“Say, "Travel through the land and see how was the end of the criminals"”. (27:69)

iv. ﴿ۖلْمَزِيدٍ مْتَلَأْتِ وَتَقُولُ ﻫَلْ مِنْ يَوْمَ نَقُولُ لِجَهَنَّمَ ﻫَلِ﴾

“On the Day We will say to Hell, "Have you been filled?” and it will say, "Are there some more,“”. (50:30)
Lesson 3: Irregular Verbs

Table 13: Conjugations of Past/Present Tense Verbs

<table>
<thead>
<tr>
<th>الماضى</th>
<th>المضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>الجمع</td>
<td>مُنْتَى</td>
</tr>
<tr>
<td>نُوموا</td>
<td>نامًا</td>
</tr>
<tr>
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<td>نامًة</td>
</tr>
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<td>نامَتْ</td>
</tr>
<tr>
<td>نِمْنَ</td>
<td>نِمْتَ</td>
</tr>
<tr>
<td>مُنْتَى</td>
<td>نَنامُ</td>
</tr>
<tr>
<td>مُفْرَد</td>
<td>نَامُوا</td>
</tr>
<tr>
<td>مُثَنَّى</td>
<td>نُومُوا</td>
</tr>
<tr>
<td>مُثَنَّى</td>
<td>نَامُوا</td>
</tr>
</tbody>
</table>

(Qur’anic Examples)

i.﴾ ﷺ لْعَالَمِينَ ٱرَبَّ ٱلَّهَ ٱأَخَافُ إِنِّي ۚ لَئِن بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَاْ بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ﴿

“If you should raise your hand against me to kill me I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.” (5:28)

ii.﴾ ﷺ فِطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَﻫُمْ ﴿

“So there came upon the garden an affliction from your Lord while they were asleep” (68:19)

iii.﴾ ﷺ قَالُواْ لَا تَخْفَفُ إِنَّ أَرَسِلْتَنَا إِلَى قَوْمٍ لُوطٍ ﴿

“...They said, "Fear not. We have been sent to the people of Lût". (11:70)

iv.﴾ ﷺ فَفَرَرْتُ مِنْكُمْ نَمَا احْفَظْتُمْ فَوْهَبْ لِي رَبِّي حَكْمًا وَجَعَلْتُمْ مِنْ أَلْمَرْسِيلِينَ ﴿

“So I fled from you when I feared you. Then my Lord granted me wisdom and Prophethood and appointed me from the messengers”. (26:21)

C. Irregular Verbs

(1) Similar to [الفِعْل الْنَّاقِص] verbs, the last vowel Alif can be a، ب، or ي.
(2) This Alif is known as [اِلْفُ الْمَقْصُورَة].
(3) One important rule to note is when the verb is in the Command State or in Jazm. The last letter is dropped, and remaining vowel at the end is a sign of the omitted letter.
### Table 14: Conjugation of Various Derivatives of ❮الفعل الناقص❯

<table>
<thead>
<tr>
<th>مضارع مجهول</th>
<th>مضارع مجهول</th>
<th>جزم</th>
<th>النصب</th>
<th>الفعل الأمر</th>
<th>المضارع الماضي</th>
<th>دُعَا</th>
<th>دُعَاء</th>
<th>مَضارِع مُضارِع</th>
</tr>
</thead>
<tbody>
<tr>
<td>[دَعَا]</td>
<td>[دُعَاء]</td>
<td>مَضَارِع</td>
<td>مَضَارِع</td>
<td>مَضَارِع</td>
<td>مَضَارِع</td>
<td>مَضَارِع</td>
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<td>مَضَارِع</td>
<td>مَضَارِع</td>
</tr>
</tbody>
</table>

(4) **Complete Verb Conjugation:** ❮الفعل الناقص❯

### Table 15: Conjugation of ❮الفعل الناقص❯ (وِ) ❮الفعل الناقص❯

<table>
<thead>
<tr>
<th>الماضي</th>
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</tr>
</thead>
<tbody>
<tr>
<td>جَمِع</td>
<td>جَمِع</td>
</tr>
<tr>
<td>مَفْرَد</td>
<td>مَفْرَد</td>
</tr>
<tr>
<td>مُثَنَّى</td>
<td>مُثَنَّى</td>
</tr>
</tbody>
</table>

(4) **Complete Verb Conjugation:** ❮الفعل الناقص❯ (وِ) ❮الفعل الناقص❯

<table>
<thead>
<tr>
<th>المضارع</th>
<th>الماضي</th>
</tr>
</thead>
<tbody>
<tr>
<td>[زَجا]</td>
<td>[زَجا]</td>
</tr>
<tr>
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<td>الْغَابِب الْمُذَكَّر</td>
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<td>الْمُتَكَلِّم</td>
</tr>
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<td>الفعل الأمر</td>
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</tr>
</tbody>
</table>

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*Essentials of Qur’anic Arabic*
Table 16: Conjugation of في جزام and ناسب

<table>
<thead>
<tr>
<th>ناسب</th>
<th>جزام</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع</td>
<td>مُنْتَئِي</td>
</tr>
<tr>
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<td>يُرْجُوُ</td>
</tr>
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<td>يُرْجِوُنَّ</td>
<td>يُرْجِوُنَّ</td>
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<td>يُرْجَوُنَّ</td>
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<td>أَرْجُوُ</td>
</tr>
<tr>
<td>نَرْجُوُ</td>
<td>نَرْجُوُ</td>
</tr>
</tbody>
</table>

(5) Qur'ānic Examples of في التاقص (و):

i. ﴿ما كان على النبي من حرج فيما فرض الله له سنة الله في الذين خلوا من قبل...﴾

“[There is not to be] upon the Prophet any discomfort concerning that which Allah has imposed upon him. [This is] the established way of Allah with those [prophets] who have passed on before...”. [살 33:38]

ii. ﴿الذين يعفون في السراء والضر...﴾


iii. ﴿ربنا وَلَا تَحْمَْبُنَا مَا لَا طَاقَةَ لَنَا بِهِ وَأَعْفِ عَنَا وَأَغْفِيرَ لَنَا وَارْحَمْنَا...﴾

“...Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us....”. [فعل أمر 2:286]

iv. ﴿كُنْتُم مَّنَافِقُونَ فِي السِّرَّاءِ وَالضَّرَّاءِ وَالْكَاذِبِينَ الْغَيْظِ وَالْمُعَفِّينَ عَنِ اللَّهِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

“And We made firm their hearts when they stood up and said, “Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression”.” [فعل مضارع منصوب 18:14]
v. "And when My servants ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided".

(6) **Complete Verb Conjugation:**

<table>
<thead>
<tr>
<th>ماضي</th>
<th>المضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع</td>
<td>مُنْتَى</td>
</tr>
<tr>
<td>جزَيْنَ</td>
<td>جزَيْنَ</td>
</tr>
<tr>
<td>جَزَيْنَ</td>
<td>جَزَيْنَ</td>
</tr>
<tr>
<td>جَزَيْنَ</td>
<td>جَزَيْنَ</td>
</tr>
<tr>
<td>جَزَيْنَ</td>
<td>جَزَيْنَ</td>
</tr>
</tbody>
</table>

(7) **Qur'anic Examples of**

i. "The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire". (13:35)

ii. "They said, "Its recompense is that he in whose bag it is found - he will be its recompense. Thus do we recompense the wrongdoers".". (12:75)
Lesson 3: Irregular Verbs

### iii.

"But when He saves them, at once they commit injustice upon the earth without right. Oh mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life...". (10:23)

### iv.

"...And Do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters". (28:77)

### (8) Complete Verb Conjugation of 

<table>
<thead>
<tr>
<th>Table 18: Conjugation of (الفعل الناقص)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>الطاغية</td>
</tr>
<tr>
<td>الطاغما</td>
</tr>
<tr>
<td>الطاغيت</td>
</tr>
<tr>
<td>الطاغيتما</td>
</tr>
<tr>
<td>الطاغيتنا</td>
</tr>
<tr>
<td>الطاغينا</td>
</tr>
</tbody>
</table>

### (9) Qur'anic Examples of 

#### i.

"These are the limits of Allah, and whoever obeys Allah and His Messenger will be admitted by Him to Gardens under which rivers flow, abiding eternally therein; and that is the great attainment". (4:13)

#### ii.

"They will swear unto you, that you may be pleased with them but if you are pleased with them, Allah is not pleased with those who disobey". (9:96)
iii. 

"...And do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters". (28:77)

iv. 

"Return to your Lord, well-pleased and pleasing [to Him]". (89:28)

---

**II. Verbs with Two Vowelled letters**

<table>
<thead>
<tr>
<th>لَفِيفُ المَفْرُوق</th>
<th>لَفِيفُ الْمَقْرُون</th>
</tr>
</thead>
<tbody>
<tr>
<td>المُعْتَلّ</td>
<td>المثل</td>
</tr>
<tr>
<td>المثال</td>
<td>فَي</td>
</tr>
</tbody>
</table>

A. **Verbs with Two Separate Vowelled letters**

1. This verb group is really a combination of [المثال] and [الناقص].

2. In the Command State in single form, there is only one letter. This happens as both vowel letters are chopped off during conjugation. Recall that the vowel letter [حرف عِلَّة] is taken off from the verb in the other Irregular Verbs that contain a single vowel letter. For example, the Command from conjugated from verbs [قِ] and [ثَقِّفُ] is respectively [قِ] and [ثَقِّفُ].
Lesson 3: Irregular Verbs

Table 19: Verb Conjugation of Various Derivatives of \(لَفِيفُ المَفْرُوق\)

| ماضي | مضارع | جمر | النصب | الفعل الأمام | الماضي | الماضي
|-------|-------|-----|--------|------------|--------|--------
| يوثو | يوثو | يوثو | لمن يوثو | ق | ق | ق
| اسم الفاعل | اسم المفعول | ماضي | ماضي | ماضي | ماضي | ماضي
| ماضي | ماضي | ماضي | ماضي | ماضي | ماضي | ماضي

(3) Complete Verb Conjugation: \(لَفِيفُ المَفْرُوق\)

Table 20: Verb Conjugation of \(لَفِيفُ المَفْرُوق\)

<table>
<thead>
<tr>
<th>الفعل الماضي</th>
<th>الفعل الضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>الجم</td>
<td>الجم</td>
</tr>
<tr>
<td>يوثو</td>
<td>يوثو</td>
</tr>
<tr>
<td>وفأ</td>
<td>وفأ</td>
</tr>
<tr>
<td>وقأ</td>
<td>وقأ</td>
</tr>
</tbody>
</table>

(4) Qur'ānic Examples of \(لَفِيفُ المَفْرُوق\)

i. “...and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of only Me”. (2:40)

ii. “...And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any protector”. (13:11)
iii. "...And whoever is protected from the stinginess of his soul - it is those who will be the successful". (59:9)

B. Verbs with Two Adjacent Vowelled letters:

<table>
<thead>
<tr>
<th>ماضع مجهول</th>
<th>مضارع مجهول</th>
<th>الفعل المضارع</th>
<th>الفعل المضارع المهم</th>
<th>الفعل المضارع الماضي</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِفِيفُ المَقْرُون</td>
<td>لِفِيفُ المَقْرُون</td>
<td>لِفِيفُ المَقْرُون</td>
<td>لِفِيفُ المَقْرُون</td>
<td>لِفِيفُ المَقْرُون</td>
</tr>
</tbody>
</table>

Table 21: Conjugation of Various Derivatives of لِفِيفُ المَقْرُون

**Qur’anic Examples of لِفِيفُ المَقْرُون**

i. "...And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message]." (28:45)

ii. "Those upon whom the word will have come into effect will say, 'Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation from them to You. They did not used to worship us'". (28:63)

iii. "The Day when it will be heated in the fire of Hell and branded therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard"." (9:35)
III. Verb Conjugation of Irregular Verb Combination

<table>
<thead>
<tr>
<th>Table 22: Conjugation of Other Irregular Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>الفعل الماضي</td>
</tr>
<tr>
<td>جمع</td>
</tr>
<tr>
<td>أنَّوا</td>
</tr>
<tr>
<td>أتَيْتَ</td>
</tr>
<tr>
<td>أتَيْتِ</td>
</tr>
<tr>
<td>أتَيْنا</td>
</tr>
<tr>
<td>أتي</td>
</tr>
<tr>
<td>أتيَّنا</td>
</tr>
<tr>
<td>مِهْمُوز وَ النّاقِص</td>
</tr>
<tr>
<td>الغائب المذكَّر</td>
</tr>
<tr>
<td>المخاطِب المذكَّر</td>
</tr>
<tr>
<td>المتكلم</td>
</tr>
<tr>
<td>الفعل الناري</td>
</tr>
</tbody>
</table>

Qur'ānic Examples of [المهموز و الناقص]

i.  "And if you brought to those who were given the Scripture every sign, they would not follow your Qibla. Nor will you be a follower of their Qibla...". (2:145) [فعل مضارع، مفعول به]

ii. "But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. [Allah is] the Knower of the unseen...". (34:3) [فعل مضارع، مفعول به]

iii. "...Let no scribe refuse to write as Allah has taught him....". (2:282) [فعل مضارع مجازوم]
<table>
<thead>
<tr>
<th>Verb type</th>
<th>الماضي</th>
<th>المضارع</th>
<th>المفعول الأمر</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>الْمُهْمَّرُ</strong> / Verb with Hamza</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hamza on في letter</td>
<td>أَكُلَّ</td>
<td>يَأَكُلُ</td>
<td>كُلُّ / يَأَكُلُ</td>
</tr>
<tr>
<td>Hamza on ع letter</td>
<td>مَسْأَلَ</td>
<td>يَسْأَلُ</td>
<td>إِسْتَأَلُ / يَسْأَلُ</td>
</tr>
<tr>
<td>Hamza on ل letter</td>
<td>قَرَا</td>
<td>يَقِرأ</td>
<td>إِقْرأٌ</td>
</tr>
<tr>
<td><strong>الْمُضَاعِفُ</strong> / Verb with Shadda on its last two letters</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>دامم on في in present tense</td>
<td>مَدْهُ</td>
<td>يَمَدُّهُ</td>
<td>أمْدُهُ or مَدْ</td>
</tr>
<tr>
<td>كاسر on في in present</td>
<td>ذَلْلُ</td>
<td>يَذِلْلُ</td>
<td>إِذْللُ or ذَلْ</td>
</tr>
<tr>
<td>فتح on في in present</td>
<td>مَسْسُ</td>
<td>يَمَسُّسُ</td>
<td>إِمْسَسُ or مَسْ</td>
</tr>
<tr>
<td><strong>الفِعْلُ الْمُعْتَلّ</strong> / Verb with a vowel letter (weak letter)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>كاسر on ع in present</td>
<td>زَنْ</td>
<td>يَزِنُ</td>
<td>وَزْن</td>
</tr>
<tr>
<td>فتح on ع in present</td>
<td>ضَعْ</td>
<td>يَضَعُ</td>
<td>وَضَع</td>
</tr>
<tr>
<td>كاسر on ع in present</td>
<td>رَثْ</td>
<td>يَرِثُ</td>
<td>وَرَث</td>
</tr>
<tr>
<td><strong>الأَجْوَفُ</strong> / Verb with ع letter has مَعْتَلّ letter on its first letter</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>كاسر on ع</td>
<td>قَامَ</td>
<td>يَقِامَ</td>
<td>قُمْ</td>
</tr>
<tr>
<td>فتح on ع</td>
<td>بَاعَ</td>
<td>يَبِيعُ</td>
<td>بِعْ</td>
</tr>
<tr>
<td>كاسر on ع</td>
<td>شَيَاءَ</td>
<td>يُشَيِّئَهُ</td>
<td>شَيَءَ</td>
</tr>
<tr>
<td><strong>الأَخْفِصُ</strong> / Verb with ع letter has مَعْتَلّ letter on its second letter</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>كاسر on ع</td>
<td>أَدْعُ</td>
<td>يَدْعُو</td>
<td>دَعا</td>
</tr>
<tr>
<td>فتح on ع</td>
<td>رَأْمُ</td>
<td>يَرَأْمُ</td>
<td>رَأْمُ</td>
</tr>
<tr>
<td>كاسر on ع</td>
<td>لَقِيَّ</td>
<td>يَلْقِيَ</td>
<td>لَقِي</td>
</tr>
<tr>
<td><strong>الْجَفَّيْفِ المَفْرُوقُ</strong> / Two Vowel letters separated</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>فتح on ع</td>
<td>رَوْيَ</td>
<td>يَرْوَي</td>
<td>رَوَي</td>
</tr>
<tr>
<td>كاسر on ع</td>
<td>بَيِّ</td>
<td>يَبِّي</td>
<td>بَيِّ</td>
</tr>
</tbody>
</table>

Table 23 A: Summary of [فعل الْلُّلائمَ الْمُحْرَّمَةَ الْفِسْرَةِ]
### Table 23B: Present Tense Verbs and Their Different Inflections

<table>
<thead>
<tr>
<th>sukūn</th>
<th>Omission of the Nūn</th>
<th>Preservation of the Nūn</th>
<th>Last Letter(s) of Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>الجزم</td>
<td>أَلْحَذْفُ النُّون</td>
<td>التَّوْبُوتُ النُّون</td>
<td>الأَفْعالُ الْخَمْسَة</td>
</tr>
<tr>
<td>النصب</td>
<td>أَلْحَذْفُ النُّون</td>
<td>التَّوْبُوتُ النُّون</td>
<td>الأَفْعالُ الْخَمْسَة</td>
</tr>
<tr>
<td>الرفع</td>
<td>مَبْنِيّ</td>
<td>مَبْنِيّ</td>
<td>مَبْنِيّ</td>
</tr>
</tbody>
</table>

- Omission of the Nūn آَلْحَذْفُ النُّون
- Preservation of the Nūn التَّوْبُوتُ النُّون
- مَبْنِيّ (Māni')
- سَيْبُ النُّون
- مَيْمِيّ (Mi'mīy)

### Notes:
- Single tense Verbs ending with sound last root letter
- The 5 Conjugated Verbs conjugated on patterns of [هم], [هما], [أَنْتَما], [أَنْتُم], [أَنْتِ]
- The Feminine Nun on patterns of [هنًَ], [هنًَ] and [أَنْتُنُ]
- Verbs ending with a weak [مَعْتَلٌ] root letter
Lesson 4: Irregular Verbs in Families II to X

I. Irregular Verbs of the Higher Families

A. Introduction

Irregular verbs are frequently found in higher families (II – X). It is important for the student to gain the ability to recognize all verbs, their specific family, tense, and conjugation. In order to be able to do this for Irregular verbs, the student needs to have thorough familiarity with normal [سالم] verbs of Families I and higher. When this is accomplished, then analyzing Irregular verbs becomes much easier and complexities are avoided. This is because the Irregular Verbs follow all the rules of [سالم] verbs except when there is dilemma in its morphology and/or phonation. For a complete study on the conjugation of Irregular verbs on the pattern of Families II and greater, please refer to texts dedicated specifically to Ṣarf. Here, we are focusing on Irregular verbs found in the Qur'ān.
### B. Examples of Irregular Verbs in Families II to X

**Table 24: Examples of Some Irregular Verbs of higher families**

<table>
<thead>
<tr>
<th>فعل السّالِم</th>
<th>Verb Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>حوَّلَ / وَلَى / نَجَّي / زَيَّنَ</td>
<td>II</td>
</tr>
<tr>
<td>حَوَّلَ / نَادَى / وَلَى</td>
<td>III</td>
</tr>
<tr>
<td>آمَنَ / آتى / أَقْتَى / أَنْفَقَ / أَضَلَّ / أَرَادَ / أَنْمَ</td>
<td>IV</td>
</tr>
<tr>
<td>تَبَيَّنَ / تَوَفَّى / تَوَلَّى / تَوَكَّلَ</td>
<td>V</td>
</tr>
<tr>
<td>تَسَأَلَ / تَوَاثَقَ / تَعاقَى</td>
<td>VI</td>
</tr>
<tr>
<td>إِنْقَذَ / إِنْقاضَ</td>
<td>VII</td>
</tr>
<tr>
<td>إِنْقَذَ / إِنْحَدَ / إِنْصُدَ</td>
<td>VIII</td>
</tr>
<tr>
<td>إِسْوَدَ / إِسْفَعَ</td>
<td>IX</td>
</tr>
<tr>
<td>إِسْتَهْزَأَ / إِسْتَحْيا / إِسْتَطُعَ / إِسْتَقَامَ</td>
<td>X</td>
</tr>
</tbody>
</table>

**II. Family II**

**بابّ "فعلّ" غَيْرُ سالِم**

<table>
<thead>
<tr>
<th>إِسْمُ المَفْعُولِ</th>
<th>إِسْمُ الفَاعِلِ</th>
<th>المَصْدِرُ</th>
<th>الفعل</th>
<th>المُضَارِعُ</th>
<th>المُضَارِعُ لِلْمَجْهُوْلِ</th>
<th>المُضَارِعُ لِلْمَعْلُوْمِ</th>
<th>الماضِي لِلْمَجْهُوْلِ</th>
<th>الماضِي لِلْمَعْلُوْمِ</th>
<th>Irregular Verb Family II</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُفَعَّلٌ</td>
<td>مُفَعَّلٌ</td>
<td>فُعِّلْ</td>
<td>فَعَّلَ</td>
<td>فُعِّلَ</td>
<td>فَعَّلَ</td>
<td>فُعِّلَ</td>
<td>فُعِّلَ</td>
<td>فُعِّلَ</td>
<td>فعل السّالِم</td>
</tr>
<tr>
<td>مَنْبِئٌ</td>
<td>مَنْبِئٌ</td>
<td>بَنِيَ</td>
<td>بَنِيَ</td>
<td>بَنِيَ</td>
<td>بَنِيَ</td>
<td>بَنِيَ</td>
<td>بَنِيَ</td>
<td>بَنِيَ</td>
<td>المّهْمُوْزُ الَّام</td>
</tr>
<tr>
<td>مَلَقُ</td>
<td>مَلَقُ</td>
<td>لَقَّ</td>
<td>لَقَّا</td>
<td>لَقَّا</td>
<td>لَقَّا</td>
<td>لَقَّا</td>
<td>لَقَّا</td>
<td>لَقَّا</td>
<td>الفعل الناقض</td>
</tr>
</tbody>
</table>
Lesson 4: Irregular Verbs

Qur’ānic Examples of Irregular Family II Verbs

1. "It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise". (3:6)

2. "But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in the world with appropriate kindness and follow the way of those who turn back to Me. Then to Me will be your return, and I will inform you about what you used to do". (31:15)

3. "But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]". (41:35)

III. Verb Family III:

إباب "فاعل" غير سالم:

<table>
<thead>
<tr>
<th>إسم المفعول</th>
<th>إسم الفاعل</th>
<th>المضارع</th>
<th>الماضي للجهول</th>
<th>الماضي</th>
<th>الماضي للعلوم</th>
<th>الماضي للجهول</th>
<th>الماضي للعلوم</th>
<th>Irregular Verb Family III</th>
</tr>
</thead>
<tbody>
<tr>
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</tbody>
</table>

Qur’ānic Examples of Irregular Family III Verbs

1. "And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?"" (6:80)
2. "And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts". (5:7)

3. "...And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place". (41:44)

4. "Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous". (3:193)

IV. Verb Family IV: [بابُ "أَفْعَلَ" غَيْرُ سَالِمَ]

<table>
<thead>
<tr>
<th>Irregular Verb Family IV</th>
<th>فعل السالم</th>
<th>فعل المضارع الناقص</th>
<th>فعل المضارع المعلوم</th>
<th>فعل المضارع للمجهول</th>
<th>فعل الماضي المعلوم</th>
<th>فعل الماضي للمجهول</th>
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</tbody>
</table>

Table 27: Irregular Family IV Verbs [بابُ "أَفْعَلَ" غَيْرُ سَالِمَ]
Qu'Rânic Examples of Irregular Family IV Verbs

1. 

“So taste [the penalty], and never will We increase you except in torment”. (78:30)

2. 

“Who feared the Most Merciful unseen and came with a penitent heart. Enter it in peace. This is the Day of Eternity”. (50:33-34)

3. 

“And indeed do the devils inspire their allies to dispute with you. And if you were to obey them, indeed, you would be associators”. (6:121)

4. 

“And the earth - We spread it out and cast therein firmly set mountains and made grow therein of every beautiful kind”. (50:7)

5. 

“...He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain”. (13:2)

6. 

“But if they turn away, then say, "I have announced to you equally. And I know not whether that which you are promised is near or far". (21:109)

V. Verb Family V:

| إِسْمُ الفَاعِلِ | إِسْمُ المَفْعُولِ | المَصْدَرُ | الأمرُ | المُضَارِعُ للْمَجْهُوْلِ | المُضَارِعُ للْمَعْلُوْمِ | المُاضِي للْمَجْهُوْلِ | المُاضِي للْمَعْلُوْمِ | Irregular Verb Family V |
|----------------|----------------|--------|------|-------------------|-------------------|-------------------|-------------------|-------------------|-----------------|
| مُتَفَعَّلٌ | مُتَفَعَّلٌ | مُتَفَعَّلٌ | تَفَعَّلٌ | تَفَعَّلٌ | تَفَعَّلٌ | يُتَفَعَّلُ | يُتَفَعَّلُ | تَفَعَّلٌ | تَفَعَّلٌ |
| مُتَخَوَّفٌ | مُتَخَوَّفٌ | مُتَخَوَّفٌ | تَخَوَّفٌ | تَخَوَّفٌ | تَخَوَّفٌ | يُتَخَوَّفُ | يُتَخَوَّفُ | تَخَوَّفٌ | تَخَوَّفٌ |
| مُتَصَدٍّ | مُتَصَدٍّ | مُتَصَدٍّ | تَصَدٍّ | تَصَدٍّ | تَصَدٍّ | يُتَصَدَّى | يُتَصَدَّى | تَصَدٍّ | تَصَدٍّ |

Table 28: Irregular Family V Verbs
Quṭānic Examples of Irregular Family V Verbs

1. "And fruit of what they may choose". (56:20)

2. "And those are the limits of Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter". (65:1)

3. "Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating". (9:45)

4. "Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful". (16:47)

VI. Verb Family VI:

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<th>Table 29: Irregular Family V Verbs</th>
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<tr>
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<td>مُتَفَاعَلٌ</td>
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<td>جميع</td>
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Quṭānic Examples of Irregular Family VI Verbs

1. "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty". (5:2)

2. "Have they (people of the past) transmitted it to them? Rather, they are a transgressing people". (51:53)

3. "Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, {they are} among the companions of Paradise...". (46:16)
Lesson 4: Irregular Verbs

VII. Verb Family VII: 

<table>
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<tr>
<th>إِنْفَعَلَ</th>
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Table 30: Irregular Family VII Verbs 

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<th>الماضي للمحفوظ</th>
<th>الماضي للمعلم</th>
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</tbody>
</table>

Qur'anic Examples of Irregular Family VII Verbs 

1. "The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation". (19:90)

VIII. Verb Family VIII 

It is important to keep in mind, the rules of Ṣarf here since there can be changes in morphology of the letters, and in some cases drop of letters.

Qur'anic Examples of Irregular Family VIII Verbs 

1. "Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter?" They will say, "Allah" so say, "Then will you not fear Him?". (10:31)

2. "Oh you who have believed, whoever of you should revert from his religion – Allah will bring forth in place of them a people He will love and who will love Him, humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic....". (5:54)
### Table 31: Irregular Family VIII Verbs

| مصدر الفعل | المضارع للملحوظ | الماضي للملحوظ | الماضي للملحوظ لمجهول | المضارع للمجهول | الفعل السالم في بناء مفعول
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*See Lesson 1 Principle #7*
Lesson 4: Irregular Verbs

Table 32: Irregular Family X Verbs

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</table>

Qur’anic Examples of Irregular Family X Verbs

1. "And remember when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your sons and keeping your females alive..." (2:49)

2. "He said, "Indeed, with me you will never be able to have patience". (2:282)

3. "How regretful for the servants. There did not come to them any messenger except that they used to ridicule him." (36:30)

4. "And they brought upon his shirt false blood. [Ya’qūb] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe"." (12:18)
X. Quadrilateral Verbs: Verbs with Four-Letter Roots

A. Introduction to Quadrilateral Verbs

These verbs are sometimes found in Qur'ān, and are based on a four-Letter root. The conjugation patterns and derivation of “action” nouns from these verbs are similar to that of the three-letter verbs. The differences in their conjugation are related to issues of Ṣarf.

<table>
<thead>
<tr>
<th>Table 33: Conjugation of</th>
<th>الفعل الرُّباعي المُجَرَّد on pattern</th>
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<td>دُحُرَجَ / زَجْرَفَ / بَعْثَرَ</td>
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</table>

Qur'ānic Example of Quadrilateral Verbs

﴿وَإِذَا الْقُبُورُ بُعْثِرَتْ﴾

“And when the [contents of] graves are scattered”. (82:4)
B. Quadrilateral Verbs of Irregular Pattern

This [المضارع المضعَف] pattern is the most frequent type of Quadrilateral verbs found in the Qurʾān. The verb is on the pattern [فعلُ]. This verb pattern indicates an action that is being repeated, like the repetition of two letters. Examples include the following verbs: وَسْوَسَ / زَحْزَحَ / عَسْعَسَ / حَصْحَصَ / دَمْدَمَ / زَلْزَلَ.

Qurʾānic Examples of

1.﴾ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ وَنَحْنُ ۚ بِهِ نَفْسُهُ تُوَسْوِسُ وَلَقَدْ خَلَقْنَا ٱلْإِنسَانَ وَنَعْلَمُ مَا ﴿

   "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein". (50:16)

2.﴾ ٱلْأَرْضُ زِلْزَالَهَا زُلْزِلَتِ إِذَا ﴿

   "When the earth is shaken with its earthquake". (99:1)

C. Quadrilateral Verbs of Higher Families

Like three-letter root verbs, Quadrilateral verbs can have extra letters added to their four-letter stem to form higher families. Two of the higher families are shown below:

1. Pattern [إِطْمَأَن] such as the verb [إِطْمَأَن] and the verb [إِقْشَعَر].

2. Pattern [تَفَعْلَلَ] such as the verb [تَدَحْرَجَ](not found in the Qurʾān). Here, the letter [ت] is added to [دَحْرَجَ] to yield a higher family on the 4-letter root.

Qurʾānic Example of

﴿لْحَكِيم ٱلْعَزِيزِ ٱللّهِ لِنَّصْرٍ إِلاَّ مِنْ عِندِ ٱوَمَا ۚ قُلُوبُكُم بِهِ تَطْمَئِنَّ ٱلّهُ إِلاَّ بُشْرَى لَكُمْ وَلِ ٱوَمَا جَعَلَهُ ۚ﴾

   "And Allah made it not except as good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise". (3:126)
Lesson 5: Incomplete Verbs

I. The Incomplete Verbs

A. Introduction

Functionally and grammatically, the Incomplete Verbs are similar to Nominal Sentences. Please also note that the term [الفعل الناقص] is not the same as the [الفعل المعلن] subset found in [الفعل الناقص] [الفعل النافع]. These are distinct entities despite the similar term [الفعل الناقص] used in both. Sentences that involve [فعل الناقص] act like [جملة اسمية] and do not have a [فاعل] or a [مفعول به] grammatically. Instead, the Doer [فاعل] is replaced by the grammatical term [اسم], or Subject of the respective verb. This [اسم] of the Incomplete Verb is by default Raf‘. The Direct Object [مفعول به] is replaced by the grammatical term [خبر], or Predicate of the Incomplete Verb. This characteristically takes the I‘rāb of Naṣb. Structurally, these are verbs ([أفعال]), but functionally they do not act as complete verbs. This is where the grammatical classification comes in versus the Ṣarf classification. Because these Incomplete Verbs take a Subject and Predicate, they are also termed in grammar, [النواخ] or [الفعل الجامد]. Other agents like the particle [إِن] also cause a [اسم] and a [خبر] to occur in their sentences, and are from the [النواخ]. It is interesting to note that [إِن] and its sisters also act like verbs.

There are different types of [أفعال الناقصة], which differ in their grammar function and in their verb conjugation. For example, [كان] is fully conjugated in past, present, and command tenses, and is acted upon by all verb particles. The incomplete verb [نَعْمَ], however, is only conjugated in the past tense, and not in the present tense. The Verb [لَيْسَ] is only conjugated in the past tense third person form. These various Incomplete Verbs are found scattered throughout the Qur‘ān, and it is important to discuss them is some detail.
B. Division and Classification of Incomplete Verbs

The Incomplete Verbs can be divided into several types of verbs based on functionality. These include the following:

1. The Verb [كان] and its Sisters
2. Negative Verbs [نَيْسَ], [مَا زَالَ], etc.
3. The Verbs of Proximity [أفعال الْمَقارَبة]
4. The Verbs of Praise and Blame [أفعالُ الْمَدْحِ وَ الدَّمَّ]
5. The Verbs of Initiation [أفعالُ الشُّروع]
6. Verbs of Surprise [أفعالُ التَّعَجُّب]

C. Categories of the Incomplete Verbs
II. Kāna and its Sisters

A. The Grammar of Kāna and its Sisters

Kāna and its Sisters are the most common of the Incomplete Verbs. In fact, Kāna is the most commonly mentioned verb in the Qur’ān after قالَ. Sentences that involve Kāna act like Nominal Sentences and do not have a [مَفْعولِهِ] grammatically. Instead the Doer [فاعل] is replaced by the grammatical term [اسم] (of Kāna or the respective incomplete verb), which is Raf’. The Direct Object [مَفْعولِهِ] is replaced by the grammatical term [خبر] (of Kāna or respective verb), and takes the I’rāb of Naṣb. Irrespective of these grammatical terminology, Kāna is still a verb and its conjugation reflects that. For our purposes, we can consider Kāna a verb, in spite of its being incomplete, since it is conjugated in present, future tense, and command tense, and it can go into Naṣb and Jazm states by Particles. Specifically, Kāna is conjugated like a [الْأَجْوَفْ] verb in the past, present, future, and command tenses. Please refer to Table 9 for its full conjugation. Kāna and its Sisters carry the meaning of “is” in one way or another. Let us look at the following Qur’ānic examples of Kāna and its grammar:

1. ﴿لَّا قَانُونَ إِلَّا أَحَدَةً﴾ (2:213).

   In this sentence with Kāna, the [اسم] is the [نّاسُ] and is Raf’. The Direct Object [خبر] is the [أُمَّةً] and is in Naṣb. The word [واحِدةً] serves to describe [أُمَّةً] and acts as a [صفة].

2. ﴿وَأَلْيَانَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ﴾ (4:17).

   In this sentence with Kāna, the [اسم] is the [الجَلالَة] while the [خبر] is the [عَلِيمًا]. But what about the word [حَكِيمًا]? We see that [حَكِيمًا] is not a [صفة] as it may appear but it is actually a second [خبر]. This is because [عَلِيمًا] itself is an attribute and cannot be described by a [صفة].

3. ﴿فَيَكُونُ كُنُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ﴾ (19:35).

   “... when He determines a matter, He only says to it, "Be", and it is". (19:35)

When [كانَ] is followed by any of the attributes of Allah, the meaning shifts to indicate that the particular attribute has always been there and will always be there.
In this āyah, the اسم [َأَنْتُ] is the implied pronoun while the خبر [َكَانَ] is omitted. This is the command tense form.

B. Past Continuous Tense

The Verb Kāna has other functions beyond being an Incomplete Verb. It can be used with other words to elaborate on an action done in the past tense. When Kāna is used in the past tense form with a present tense verb following directly afterwards, it causes a subtle change in the meaning of the verb Kāna is associated with. It causes the respective action being stated as more “habitual” or “continuous”. Without Kāna, it would not be possible to describe how much of the action was done in the past, whether minimal or much. In the Past Continuous Tense, the past tense Kāna must match tenses (in terms of person) with the past [الضارع] that is “continuous”. Let us look at the following examples below. In the right-hand column, we see that Kāna causes the action to become a habitual one versus the action done without it.

<table>
<thead>
<tr>
<th>Past tense</th>
<th>Past Continuous Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَنْفَقَ الْرَّجُلُ مِنَ مَالِهُ</td>
<td>كَانَ ِيْنْفَقُ الْرَّجُلُ مِنَ مَالِهُ</td>
</tr>
<tr>
<td>إِسْتَهْزَاتُ مُنْ يَقْرَأُ فاطِمَةُ</td>
<td>كَانَتْ ْيَقْرَأُ فاطِمَةُ الْقُرْآنَ</td>
</tr>
<tr>
<td>قَرَأَتِ فاطِمَةُ</td>
<td>كَانَتْ ْيَقْرَأُ فاطِمَةُ الْقُرْآنَ</td>
</tr>
</tbody>
</table>

Examples from the Qurʾān

1. ﴿وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾ "...And you will not be asked about what they used to do". (2:141)

2. ﴿فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضاً﴾ "In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie". (2:10)

C. Far Past Tense and Near Past Tense

Kāna can also be used to indicate an action done a long time ago. In this case, the past tense Kāna is used with the past tense verb following it directly. Similar to the Past Continuous Tense, the conjugation of Kāna has to match in its tense with the verb being mentioned. To indicate if an action in the past tense done a short time ago, the particle [َقَدْ] is used instead of Kāna. When [َقَدْ] is used, only the فعل ماضِ is used. The
particle [قَدْ] can also be used for emphasis and/or certainty. In fact, the function of emphasis predominates when using [قَدْ] in most cases.

<table>
<thead>
<tr>
<th>Past tense</th>
<th>Near Past Tense</th>
</tr>
</thead>
</table>
| قامَتِ الصَّلَاة  
The standing of the prayer came. | قَدْ قَامَتِ الصَّلَاة  
The standing of the prayer has just come. |
| قَدْ أَفْلَحَ مِن زَكَّاهَا  
"Indeed, He has succeeded who purifies it". (91:9) |

<table>
<thead>
<tr>
<th>Far Past Tense</th>
</tr>
</thead>
</table>
| عَاهَدُوا ٱللَّهَ مِن قَبْلُ  
They promised Allah before. |
| وَلَقَدْ كَانُوا عَاهَدُوا ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَارَ  
"And they had promised Allah before not to turn their backs and flee. And ever is the promise to Allah questioned". (33:15) |

D. Sisters of Kāna[عَائِيكُنْ]  
The Sisters of Kāna behave grammatically and functionally like Kāna. Each Sister of Kāna has a meaning similar to “is” or “to be”. Being from the Incomplete Verbs, each takes a Subject and Predicate. In the following examples shown in Table 3.5 and other tables in this lesson, the [اسم] of the respective Incomplete Verb is underlined in bold while the [خَبَر] of the verb is underlined with dashes. The Incomplete Verbs are highlighted. In the situation that there is no explicit Kāna Subject, then it is embedded within the verb itself as an implied pronoun.
Table 35: Sisters of Kāna

<table>
<thead>
<tr>
<th>الفعل الناقص</th>
<th>معنى</th>
<th>أمثال من القرآن</th>
</tr>
</thead>
<tbody>
<tr>
<td>صارَ</td>
<td>to become, to attain (a state)</td>
<td>...) &quot;Unquestionably, to Allah do [all] matters evolve&quot;.</td>
</tr>
<tr>
<td>أُصْبحَ</td>
<td>became, became in the morning</td>
<td>...) &quot;And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...&quot;. (3:103)</td>
</tr>
<tr>
<td>أمسيَ</td>
<td>happened, happened in the evening</td>
<td>...) &quot;فَسُبْحَانَ Allah when you reach the evening and when you reach the morning&quot;. (30:17)</td>
</tr>
<tr>
<td>أُصْبحَ</td>
<td>happened, happened at noon</td>
<td>...) &quot;Perform (do) at the noon-time, the noon prayer, servants of God&quot;.</td>
</tr>
<tr>
<td>ظَلَّ</td>
<td>to remain (in the day)</td>
<td>...) &quot;They said, 'We worship idols and remain to them devoted'&quot;. (26:71)</td>
</tr>
<tr>
<td>باتَ</td>
<td>happened, happened in the night</td>
<td>...) &quot;And those who spend the night to their Lord prostrating and standing [in prayer]&quot;. (25:64)</td>
</tr>
</tbody>
</table>

9 In this āyah, the verb [اصْبَحَ] is used metaphorically as “being in the morning”. Here, the Qur’ān mentions that “you” were enemies, and because of His favor, you became brothers. It is similar to “becoming” like the morning which is bright, new, and fresh. This one example of the great eloquence of the Qur’ān, specifically in using one word over the other, to carry a much more eloquent and complete meaning.

10 Saying of U’mar ibn al-Khattāb from [كتَبُ أَمْعَال : ابن سعدو ابن أبي يحيى و ابن جرير].
III. Laisa [لَا عَلَى شَيْءٍ] and other Negative Incomplete Verbs

A. Laisa [لَا عَلَى شَيْءٍ]

The Incomplete Verb [لَا عَلَى شَيْءٍ] is the most common negative verb in this class. It can be considered a sister of Kāna, but is often placed in a separate category since it functions in negation. Specifically, it actually is an opposite of Kāna in term of function. The difference is that it is only conjugated in the past tense [لم اضاي], while its meaning is in the present. The essential definition of Laisa is "is not", not "was not". For example, in the sentence [لَا عَلَى شَيْءٍ] while the [بِرَخ] is [عالما], the meaning is "Zaid is not knowledgeable". In this sentence, the [بِرَخ] is [عالما] while the [حُر] is [عالم]

In Ḥadīth, we often find the following atypical pattern with Laisa: "لَا عَلَى شَيْءٍ". Here, the order of the predicate and subject of Laisa are reversed. In example #4 below, the [برِخ] is the Jarr Construction [َّمِنْ] and precedes the Relative Pronoun Construction [..].

Qur'ānic and Ḥadīth Examples of Laisa

1. ﴿لْإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ٱلَّذِي ٱحْتَوَّا ٱلْكَبِيرَ حَتَّى تُقِيمُواْ عَلَى شَيْءٍَ لَسْتُمْ لِلْكِتَابِٱلْعِرْبِيَّةَ إِنْذَرْنِيَةَ الْعَدَّةِ﴾. (5:68)

2. ﴿لَا عَلَى شَيْءٍ﴾

“Say, “Oh People of the Scripture, you are [standing] on nothing until you uphold the Torah, the Gospel, and what has been revealed to you from your Lord"." (Tirmidhi)¹²

3. ﴿لَا عَلَى شَيْءٍ﴾

“The strong person is not the wrestler, but indeed the strong person is the one who controls himself in anger”. (Bukhāri)¹³

4. ﴿لَا عَلَى شَيْءٍ﴾

“He is not from us who does not honor the elderly and is not merciful to the young, and does not enjoin the good nor forbid the evil”. (Tirmidhi)¹⁴

¹¹ Please note that whenever a Jarr Construction is a predicate [خَبَر], it actually needs to be joined to an implied noun (termed [كَائِن] or [مَوْجُود]) to form a predicate. It cannot do that by itself. This is further discussed in Lesson 11.
¹² Sunan At-Tirmidhi: Ḥadīth #3370 from [الدعوات عن رسول الله صلى الله عليه وسلم باب ما جاء في فضل الدعاء]. Classified as Ḥasan by Sheikh Al-Albāni.
¹³ Sāhih al-Bukhārī, Ḥadīth #5763 from [كِتابُ الأَدَب: بِاب الْحَذَرِ مِنَ الغَضَبِ].
¹⁴ Musnad Ahmed, Ḥadīth #2325 from [وَمِنْ مُسْنَدِ بَنِي ﻫَاشِمٍ - مَسْتَمَعْتُ عَلَى ﺑِنَاهُ ﺑِنَاءٍ]. Classified as Saḥīḥ according to Tirmidhi.

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B. Additional Negative Incomplete Verbs

Besides Laisa, there are other negative Incomplete Verbs. All the following verbs shown in Table 36 require a negative particle. These verbs are not so much negative in meaning but negative in the sense that they require a negative particle whether it is [لا] or another negative particle [لَا/لَّام].

<table>
<thead>
<tr>
<th>ﻲﻠﺳا</th>
<th>مَعَيَّنٍ</th>
<th>أَمثالٌ مِنَ الْقُرآن</th>
</tr>
</thead>
<tbody>
<tr>
<td>ما زَالَ</td>
<td>to continue</td>
<td>﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ مُنَّةً أُمَّةً وَاحِدَةً أَمَّا ﻓَطُولُ ﻣَنْ ﻫُوَاءٍ ﻣُختَلِفِينَ﴾. (11:118)</td>
</tr>
<tr>
<td>ما دَامَ</td>
<td>as long as</td>
<td>﴿قَالُوا ﻲَمَعُوسَ ﻓَإِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا ﻓِيهَا﴾. (5:24)</td>
</tr>
<tr>
<td>ما بَرِحَ</td>
<td>to continue</td>
<td>﴿وَﻫُوَ خَيْرُ ﺍٓلدِّاءِ ﺍٓلدِّاءِ﴾. (12:80)</td>
</tr>
<tr>
<td>ما فَتِئَ</td>
<td>to never stop</td>
<td>﴿تَذْكُرُ يُوسُفَ حَتَّىَ تَكُونَ حَرَضًا﴾. (5:24)</td>
</tr>
</tbody>
</table>

IV. Verbs of Proximity [أَفعالٌ ﺍٓلْتَقَارِبِ]

The Verbs of Proximity [أَفعالٌ ﺍٓلْتَقَارِبِ] carry the meaning of “almost” or “nearly”. They differ from Kāna in that they require a present tense verb. The verb Kāda [كَادَ] is the main verb in this category of the root letters [كِدَ]. Do not confuse this with the verb [كَادَ] of root letters [كِدَ] that means to “to plot”. When is used in the negative sense, its meaning changes to “barely” or “scarcely” as shown in the first example in Table 37. The other Verb of Proximity used in the Qur’an is [عَسَىٰ], which sometimes is categorized from the

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15 You will notice that in this case there is no negative particle preceding the verb [تَفْتَأُ]. According to Lane’s Lexicon, “All the Grammarians and Scholars of the Qur’an, for the oath that is not accompanied by affirmation denote negation.” (Book I, pg. 2327).

16 The [فعل مضارع] acts as the predicate for the Verb of Proximity.
Verbs of Hoping. Other verbs in this category occur outside the Qur‘an, which will not be discussed here.

### Table 37: Verbs of Proximity

<table>
<thead>
<tr>
<th>الفعل الناقص</th>
<th>معنى</th>
<th>أمثال من القرآن</th>
</tr>
</thead>
<tbody>
<tr>
<td>كاد</td>
<td></td>
<td>&quot;...So they sacrificed it, though they were close to not doing it&quot;. (2:71)</td>
</tr>
</tbody>
</table>

And they say, "The Most Merciful has taken a son. You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation". (19:88-90)

| عساَى       |      | "...He said,"Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do"". (7:129) |

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V. Verbs of Initiation

These verbs take on the meaning of “initiating” or “beginning” a certain action. You will most likely recognize these verbs, but when these verbs are associated with a Present Tense verb, then their grammar changes. These verbs are grammatically similar to [أفعال المقاربة] in the way they are used. There are only few set verbs that can take this function and are the following:

- جعل / أخذ / شرع / طفح / علق / هب / بدأ

For example, the sentence “Zaid begins to drink the milk” is written as the following: بدأُ زيدُ يشرَبُ البَنَّ.

Please note that from these, only the [الطفح] is used in the Qur‘an as [الفعل الشروع].
Qur’ānic Example:

﴿ۚلْجَنَّةِ ٱعَلَيْهِمَا مِن وَرَقِ يَخْصِفَانِ طَفِقَا لشَّجَرَةَ بَدَتْ لَهُمَا سَوْاتُهُمَا وَذَذَاقَا فَلَمَّا فَدَلاَّﻫُمَا بِغُرُورٍ﴾

“So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise”. (7:22)

VI. Verbs of Praise and Blame

These Incomplete Verbs occur only in the past tense, third person singular form. They signify the exclamation of the good or bad of something. Similar to the other Incomplete Verbs, these verbs take a Subject and Predicate. They include a limited number of verbs that include the following:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>نِعْمَ</td>
<td>to be good/excellent</td>
<td>بِِيْسَ</td>
<td>to be bad/evil</td>
</tr>
<tr>
<td>حَسُنَ</td>
<td>to be good/excellent</td>
<td>سَاءَ</td>
<td>to be bad/evil</td>
</tr>
<tr>
<td>كَبُرَ</td>
<td>to be hated</td>
<td>ضَعُفَ</td>
<td>to be weak</td>
</tr>
<tr>
<td>شَرُفَ</td>
<td>to be noble</td>
<td>قَبُحَ</td>
<td>to be despised/ugly</td>
</tr>
</tbody>
</table>

One important point to note is that these verbs possess the function of exclamation of praise or blame contextually. Sometimes, the verb functions like a regular verb, but this is rare in the Qur’ān.

Let us look at the following Qur’ānic āyah using the verb كَبُرَ.

﴿ۚأَن تَقُولُوا مَا لَا تَفْعَلُونَ للِّهِ مَقْتًا عِندَ كَبُرَ﴾

“It is most hateful in the sight of Allah that you say what you do not do.” (61:3). Here, the verb كَبُرَ is clearly functioning as a Verb of Blaming.

Please note that some grammarians analyze the grammar of [افعَالُ ﺍﻟْمَدْحَ وَ ﺍﻟْذَٰمُ] like a regular verb: It comes with a [فعل] instead of a [اسم]. The predicate is termed [فاعل] relating to the thing being praised or blamed. Overall, this does not affect our studies here, and is an academic point.

Let us look at the following Qur’ānic āyah using the verb كَبُرَ.

﴿ۚتَوَكَّلْتُ فَأَجْمِعُواْ أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لاَ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً للِّهِ فَعَلَى للِّهِ مَّقَامِي وَتَذْكِيرِي بِآيَاتِ كَبُرَ يَا قَوْمِ إِن كَانَ﴾

“Oh my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah. So resolve upon your plan and [call upon] your associates...” (10:71)

Here, it is clear that كَبُرَ functions like a regular verb (in a conditional statement) and does not function in exclamation. This is contrasted with the Qur’ānic āyah ﴿ۚأَن تَقُولُوا مَا لَا تَفْعَلُونَ للِّهِ﴾ “It is most hateful in the sight of Allah that you say what you do not do”. (61:3). Here, the verb كَبُرَ is clearly functioning as a Verb of Blaming.
Lesson 5: Incomplete Verbs

**Table 38: Verbs of Praise and Blame**

<table>
<thead>
<tr>
<th>الفعل الناقص</th>
<th>أمثال من القرآن</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَسَّ</td>
<td>قالوا سبعا و عصبا وأشربوا في قلوبهم آله لله يكفرهم.</td>
</tr>
<tr>
<td></td>
<td>&quot;They said, &quot;We hear and disobey.&quot; And their hearts absorbed [the worship of] the calf because of their disbelief. Say, &quot;How wretched is that which your faith enjoins upon you, if you should be believers&quot;.&quot; (2:93)</td>
</tr>
<tr>
<td>نَعْمَ</td>
<td>وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى أَلَوْبَلِكِ</td>
</tr>
<tr>
<td></td>
<td>&quot;...and they will wear green garments of fine silk and brocade, reclining therein on adorned couches. How excellent is the reward, and how good is the resting place...&quot;. (18:31)</td>
</tr>
<tr>
<td>كِبَرَ</td>
<td>كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ</td>
</tr>
<tr>
<td></td>
<td>&quot;It is most hateful in the sight of Allah that you say what you do not do&quot;. (61:3)</td>
</tr>
<tr>
<td>حَسُنَ</td>
<td>أُوْلَئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا</td>
</tr>
<tr>
<td></td>
<td>&quot;Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and peace. Abiding eternally therein. How good is the settlement and residence&quot;(25:75-76)</td>
</tr>
</tbody>
</table>

**VII. Verbs of Wonder**

Similar to the Verbs of Praise and Blame, the **أفعال التَّعْجَبُ** verbs also act in expressing exclamation, but in surprise and/or wonderment. These verbs are typically derived from the “normal” verbs (without function of exclamation). However, when they are found in a characteristic conjugation, then these verbs take on the meaning of wonder and exclamation. Typically, they are found in one of two patterns, **ما أَفْعَلَهُ** and **أَفْعِلْ بِهِ**. The grammar of these verbs will not be discussed here since it is complex, and requires a lengthy and advanced grammatical discussion.
Qur’ānic Examples:

1. “How clearly they will hear and see on the Day they come to Us, but the wrongdoers today are in clear error”. (19:38)

2. “Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire!” (2:175)

VIII. Inna and its Sisters [إِنَّمَا وَ أَخَواتِهَا]

The particles termed Inna and its Sisters cause nouns to go into the Naṣb state. These particles of Naṣb that act on nouns were previously discussed in Volume 1. Specifically, they actually act on a Nominal Sentence. They cause the [مُبْتَدَأ] to go into the Naṣb state, which becomes the [نَسْمَة] of the particle, while the [حَبَر] remains in Raf’. These particles are from the category of [نَوَاسِخ] and actually function like verbs. For example, the particle [إِنَّ] imparts the meaning of “emphasis”. The particles [َّعُلُّ] and [َّيَتُ] function like [أَفْعَالَ الرَّجَاةِ] and cause a meaning related to hoping.

Please note the particle [إِنَّمَا] is different from [إِنَّ] in that it neither affects I’rāb nor is a Sister of [إِنَّ]. It conveys the meaning of “only”. It is similar to [إِنَّ] however, in that it is found at the start of a sentence. For example, in the famous Ḥadīth:

“Indeed, we have heard an amazing Qur’ān”. (72:1)  

Sometimes the particle [إِنَّ] actually functions as a [ضَمِيرُ الشَّأْن], where it serves to cause a break in the sentence and introduce something. In this case, it takes the meaning of “that” versus emphasis. This is found sometimes in the Qur’ān and is used often in Arabic. Sometimes, pronouns can also take the function of [ضَمِيرُ الشَّأْن]. An example of [ضَمِيرُ الشَّأْن] is seen in the āyah below in the form of [أَنَّهُ], which is perhaps the most common.

“Say, “It has been revealed to me that a group of the Jinn listened and said,  
“Indeed, we have heard an amazing Qur’ān””. (72:1)

19 Narrated in Saḥīḥ Bukhārī and Muslim. “Indeed actions are only with intentions, and indeed every person will only have what he intends…”

20 In this example, the term [أَنَّهُ] can also have a double meaning of Emphasis along with being [ضَمِيرُ الشَّأْن] as per Qur’ānic grammar analysis in the book [الإعراب للمفهوم كتاب الله المرئي].
Table 39: Inna and its Sisters

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>إنَّ</td>
<td>Surely, Verily (used in the beginning)</td>
</tr>
<tr>
<td>أَنَّ</td>
<td>Surely, Verily (used in the middle)</td>
</tr>
<tr>
<td>كَأَنَّ</td>
<td>As though (used to draw a parallel)</td>
</tr>
<tr>
<td>لَيْتَ</td>
<td>If only, (used to wish for what could have been)</td>
</tr>
<tr>
<td>لَكِنَّ</td>
<td>But, on the contrary, actually</td>
</tr>
<tr>
<td>لَعَلَّ</td>
<td>Perhaps, maybe, so as to</td>
</tr>
</tbody>
</table>

Examples from the Qur’ān and Hadith

1. "And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way". (25:27)

2. "It is Allah who has sent down the Book in truth and [also] the balance. And what will make you perceive? Perhaps the Hour is near". (42:17)

3. "Indeed every nation has a test, and the test of my nation is wealth". (Tirmidhi) 21

IX. Other Verb-like Entities: Warnings

In Arabic, warnings are typically conveyed by the use of certain particles to convey the meaning of a “command” verb with brevity, quickness, and emphasis. These particles are being mentioned here since they act like verbs. Furthermore, they are found in some important Ḥadīth.

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21 In this case, you will notice that the particle [إِنَّ] is following directly by a Jarr Construction. This actually causes the [ إِنَّ] to “move” forward in the sentence, which in this case is [لَيْتَ]. The Jarr Construction is a component of the [إِنَّ] which is linked to an implied noun.

22 Musnad Ahmad in [مُسْنَدُ الشَّامِيِّينَ] Hadith # 17,017 and in Sunan Tirmidhi, where he classified the Ḥadīth as Saḥīḥ.
### Table 40: Warnings

<table>
<thead>
<tr>
<th>الإنذار</th>
<th>المغنى</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِيَّاكَ وَ اِحْفَظْ وَ اِحْذَرْ</td>
<td>Guard and Beware of!</td>
</tr>
<tr>
<td>﴿إِيَّاكُمْ وَ الظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَديثِ﴾</td>
<td>&quot;Guard and Beware (all you) of Suspicion, for verily suspicion is the most lying speech&quot;. (Bukhari)²³</td>
</tr>
<tr>
<td>عَلَيْكَ بِتَمَسَّكَ بِ</td>
<td>Hold fast to!</td>
</tr>
<tr>
<td>﴿عَلَيْكُمْ بِسُنَّتي وَ سُنَّةِ الْخُلفاءِ الْمَهْدِيِينَ الرَّاشِدِينَ﴾</td>
<td>&quot;Hold fast to My Sunnah and that of the Rightly Guided Successors... &quot;. (Abu Dawud)²⁴</td>
</tr>
<tr>
<td>مَكَانَكَ</td>
<td>Stay in your place!</td>
</tr>
</tbody>
</table>
| اُثْبُتْ أَوْ تَلْسَعُ الْحَيَّةُ | "Stay in your place or the snake will bite!"

---

²³ Sahih Bukhari Hadith #4849 in [كتاب نكاح].
²⁴ Sunan Abu Dawud Hadith #4607 in [كتاب السنة]. Also in Ibn Majah, Musnad Ahmed, and Tirmidhi.
Lesson 6: Negation and Exceptions

I. Negation

We have already looked at negation briefly in the first Volume and when discussing certain particles of negation. Particles of negation are divided into those that can cause a change in Iًrāb, and thus have [عَمَل], and those that do not [حُروفٌ غَيْرُ عامِلَةٍ]. Particles of Exception [حُرُوفُ الابْتِثْناء] are discussed in a separate section in this Lesson. The particles of negation that cause Jazm and Naṣb have already been studied in Volume 1, and do not need much discussion. The remaining particles will be elaborated on. This will include the different types of [لا], all of which cause negation but have different grammatical functions. The algorithm below shows how these particles are distinguished.

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26 The term [عَمَل] refers to the ability of a word to cause a change the Iًrāb of another word.
Table 41: Particles of Negation

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>لا</td>
<td>no</td>
</tr>
<tr>
<td>ما</td>
<td>no</td>
</tr>
<tr>
<td>إنْ</td>
<td>no</td>
</tr>
<tr>
<td>كُلَّا</td>
<td>Never!/by no means!</td>
</tr>
<tr>
<td>لَنْ</td>
<td>will not</td>
</tr>
<tr>
<td>لَمْ</td>
<td>was not</td>
</tr>
<tr>
<td>لَيْسَ</td>
<td>is not</td>
</tr>
</tbody>
</table>

A. The Different types of لَا لَا

1. لَا of Simple Negation

   The لَا of Simple negation is the most common type of لَا. It acts on both verbs and nouns but has no عمل and thus no effect on I’rāb. It even acts on particles حروف الجر as well. لَا of simple negation works with present tense verbs٢٧, while the negative particle مَا works with both past and present tenses. When the لَا is acting on a Noun, it is important to differentiate this from the لَا of categorical negation٢٨.

**Qur’ānic Examples:**

i. ﴿يَحْزَنُونَ لَا ﻫُمْ عَلَيْهِمْ وَ خَوْفٌ لَا فَ ﻓَمَنْ تَبِعَ ﻫُدَايَ﴾

   “We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve". (2:38)

ii. ﴿ٱلْكِتَابَ إِلَّا أَمَانِيَّ لَا يَعْلَمُونَ وَمِنْهُمْ أُمِّيُّونَ﴾

   “And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming”. (2:78)

iii. ﴿ٱلسَّمَاءِ لَا فِي شَيْءٌ فِي ٱلْأَرْضِ وَ إِنَّ ٱللَّهَ لاَ يَخْفَى عَلَيْهِ﴾

   “Indeed, from Allah nothing is hidden in the earth nor in the heaven”. (3:5)

٢٧ There are rare exceptions. In the Qur’ān, in the āyah (75:31), ﴿فَلَا صَدَّقَ وَلَا صَلَّى﴾, the لَا acts on a past tense verb.

٢٨ The لَا of categorical negation is followed by an Ism with a single Fatha at its end. It is described in detail on the following page.
2. Lā of complete/categorical negation

This Lā functions in categorical, or emphatic negation. Grammatically, it stresses the impossibility of something occurring. For example, in the sentence لَا لِلْجِنْس [لا لِلْجِنْس], the general meaning is “There is no boy in the house”. In the sentence لَا لِلْجِنْس [لا لِلْجِنْس], the meaning is similar with the added emphasis that “There is absolutely no boy in the house”. This Lā causes a change in I'rāb, and causes the following noun to be in Naṣb but also causes it to be indefinite, and thus without a Sukūn. The normal Lā of negation of course has no effect on I'rāb. Please note that the Lā of categorical negation only acts on nouns. The Lā of categorical negation takes both an اسم [اسم] and a خبر [خبر]. Similar to Kāna, its Subject is Raf’, and its Predicate Naṣb.

**Qur’ānic Examples:**

i. قَالُواْ سَبِحَانَكَ لَا عَلَمُ لَّنَا إِلَّا مَا عَلَّمَتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ﴿لْحَكِيمُ ٱلْعَلِيمُ ﴾ ﴿لْحَكِيمُ ٱلْعَلِيمُ ﴿

“They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise"”. (2:38)

ii. وَلَا مُدِّلَّ لِكُلِّمَاتِ اللّهِ وَلَقَدْ جَاءَكَ مِن نَّبَأِ ﺑَلْيَدَيْنِ ﺑِكَالِمَاتِ ﻋَلَىٰ ٱلْمُرْسَلِينَ ﴿لْمُرْسَلِينَ ﺑَلْيَدَيْنِ ﺑِكَالِمَاتِ ﻋَلَىٰ ٱلْمُرْسَلِينَ ﴿

“And none can alter the words of Allah. And there has certainly come to you some information about the messengers”. (6:34)

iii. وَإِلَٰهُ إِلَٰهٌ وَاحِدٌ ﴿لِرَّحِيمِ ٱلْرَّحْمَٰنِ ﴿

“Indeed, from Allah nothing is hidden in the earth nor in the heaven”. (2:163)

3. Lā of Joining

This type of Lā functions in negating along with connecting. Particles of connection function in transferring I'rāb from the word prior to the particle to the word after the particle. This can be either a verb or a noun.

**Example:**

[نَصَرْتُ زَيْداً لَا عُمْرَاً] “I helped Zaid not U’mar.”

4. Lā of prohibition

This Lā is a Ḥarf Jazm that has been studied in Volume 1. Please note that it can act on both second and third person. However, it is mainly used in forbidding the second person.

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29 This Lā is actually from the Particles of Connection [حُرُوفِ العطف]. These are discussed in detail in Lesson 7.
**Qur’ānic Examples:**

i. 

وَلَا تَقْرُوبُوا الذَّنِينَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

“And do not approach adultery. Indeed, it is ever an immorality and is evil as a way”. (17:32)

ii. 

يَا أَيُّهَا ٱلَّذِينَ آمَنُوا إِنَّهُۥ ۚ ﴿ٱلزِّنَى﴾

“Oh you who have believed, let not a people ridicule [another] people; perhaps they may be better than them...”. (49:11)

5. **Lā as Particle of Response [ حرف الإِجَابَّ]**

Lā can be used in response to a question with the meaning of “no”. This is similar functionally to the word [نَعَم] or [أَيْ], which mean “yes”. The same can be said of the negating particle [كَلَّا].

**B. The Mā of Negation [إِمَامُ الْقُلُوْبِ]**

Mā is a particle similar to Lā in that there are several different types, each of which have distinct grammatical functions. A good understanding of grammar is required to identify the specific type of Mā that is found in a respective sentence. The Mā of negation acts on doing negation without any change in I'rāb. It is different from the Lā of negation in that it can act on Verbs in both the present and past tense. It also acts on nouns as well. When Mā is used for negation, it is stronger in negating something than the Lā of negation. The Mā of Negation is typically found at the beginning of the sentence. When the Mā of negation is used in a Nominal Sentence, it is often accompanied by the ِAlif Jarr [بِ]. In example #1, please note that the Mā of Negation needs to be differentiated from other types of Mā such as the relative pronoun.

**Qur’ānic Examples:**

1. 

وَأَنْتُمُوْا مَا تَنْلُوْ أَلْسَنَيْنِ أَنْتُمُوْا مَا كَفَّرَ سُلَيْمَانُ وَلَكِنَّ ٱلشَّيَاتِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ مَا وَۚ سُلَيْمَانَ وَٱتَّبَعُواْ مَا تَتْلُوْ أَلْسَنَيْنِ عَلَى مُلْكِ ٱلسِّحْرَ وَمَا أُنزِلَ عَلَى ٱلْمَلَكِينِ بِبَابِلَ ﻫَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا ۚ هُم بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ ٱللّهِ مَا وَۚ وَزَوْجِهِ لْمَرْءِ ٱبْنَ بَيْنَ بَيْنِهِ يُفَرِّقُونَ مَا مِنْهُمَا فَيَتَعَلَّمُونَ ۚ تَكْفُرُ بِهِ شَرَوْا مَا وَلَبِئْسَ ۚ مِنْ خَلَاقٍ لَهُ فِي ٱلآخِرَةِ مَا وَلَقَدْ عَلِمُوا لَمَنِ ٱشْتَرَاهُ ۚ يَنفَعُهُمْ مَا يَضُرُّوهُمْ وَلَا يَتَعَلَّمُونَ أَنفُسَهُمْ ۚ لَوْ كَانُ يَعْلَمُونَ

**Notes:**

30 Some of the types of Mā are not considered particles but nouns as per grammarians. See Lesson 7 for a more detailed discussion on the types of Mā.

31 This Mā of negation is much more common than the Lā that causes a change in I'rāb. It is seldom found in the Qur’ān. It causes the [ه] to be in Naṣḥ, whereas normally the [ه] is Raf‘. In (58:2): 

ٞۚ ﴿ٞۚ فَأَلْقِ عَلَى ٱلَّذِينَ كَفَرُواْ إِنَّمَا هُمُّ ٱلْمَلِكُ ۚ﴾ ِبِنْجَاحٍ وَسَاءَ سَبِيلًا

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“And they followed what the devils had recited during the reign of Sulaymān. It was not Sulaymān who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But the two angels do not teach anyone unless they say, ‘We are a trial, so do not disbelieve’ And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew”. (2:102)

2. ﴿وَلَيْنَ أَنَّ أَلْدَنِينَ أُوْتُواْ الْكِتَابَ يَكْتُلُّونَ أَيْمَةٍ مَا يَبْعَثُونَ وَلَا أَنْ يَبْتَغُوهُمَّ مِنْ بَعْضِهِمْ وَلَا أَنْ يَبْتَغُوهُمَّ مِنْ بَعْضِهِمْ﴾

“And if you brought to those who were given the Scripture every sign, they would not follow your Qibla. Nor will you be a follower of their Qibla. Nor would they be followers of one another’s Qibla. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers”. (2:145)

3. ﴿إِنَّ الَّذِينَ أُوْتُواْ ٱلْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ ٱلْعِلْمُ بَغْيًا بَيْنَهُمْ مَا وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوْتُواْ ٱلْكِتَابَ بِكُلِّ آيَةٍ إِنَّكَ إِذَا لَمْ تَتَّبِعْ أَهْوَاهُمْ مِّن بَعْدِ مَا جَاءَكَ مِنَ ٱلْعِلْمِ ۚ إِنَّ ٱلدِّينَ عِندَ ٱللّهِ إِنَّ ٱلدِّينَ عِندَ ٱللّهِ﴾

“Indeed, the religion in the sight of Allah is Islām. And those who were given the Scripture did not differ except after knowledge had come to them out of jealous animosity between themselves”.(3:19)

II. Exceptions

There are a few specific particles that cause “exception” in Arabic. The most common of these particles is إِلَّا. The grammar of Exceptions can be a bit complicated but needs to be discussed. A statement that involves an Exception is composed of three components, the particle of exception إِلَّا, the thing excepted مُسْتَثْنَى مِنْه, and the statement preceding the exception مُسْتَثْنَى مِنْه.

A. Exceptions with إِلَّا

The grammar of Exceptions depends mainly on مُسْتَثْنَى مِنْه, the statement that precedes إِلَّا, from which an exception occurs. There are actually two types of مُسْتَثْنَى مِنْه, which we will term here for simplicity as “Positive Statements” and “Negative Statements”. Determining which type of مُسْتَثْنَى مِنْه used can make the grammar of Exceptions easier to understand since that can be rather complicated. A Positive Statement is a complete sentence in which there was some action done from where an exception occurred. On the other hand, a Negative Statement is one in which there was no action done from where an exception occurred. Let us look at some examples of positive and negative statements.
1. Examples of إِلَّا with Positive Statements

i. إِلَّا إنَّ الدُّنْيَا مَلْعُونَةٌ ، مُوجَبَّةً مَّا فِيهَا إِنَّ ذِكْرُ اللَّهِ وَمَا وَالَّاِه َ وُعَالِمَ أوُمَعْلَمٌ

“The world is cursed; cursed is what is in it except the remembrance of Allah, and that which resembles it, a scholar or a student.” (Tirmidhi)  

ii. إِلَّا فَسَجَدُوا إِلاَّ إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

“and they prostrated, except for Iblīs. He was of the jinn and departed from the command of his Lord”. (18:50)  

iii. إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

“...Everything will be destroyed except His Face. His is the judgment, and to Him you will be returned”. (18:50)

In all the above examples, there is an action being done mentioned before the إِلَّا. Please note that there does not need to be a Verb stated for an action to occur. Nouns such as the اسم الفاعل and the اسم المعول also refer to actions being done as in Examples (i) and (iii). These examples can be contrasted with “Negative Statements”, in which there is no “action” being performed (even though an action maybe stated).

2. إِلَّا with Negative Statements

In the Qur’ān, most exceptions involve the particle إِلَّا, and of those, most are part of Negative Statements. The grammar analysis of Negative Statements is dependent upon whether the مُسْتَثْنى مِنْه is mentioned explicitly. In Negative Statements which contain an explicitly mentioned مُسْتَثْنى مِنْه, the exception can be either Naṣb or be the I’rāb of the word preceding the إِلَّا. Examples of Negative Statements with an explicit مُسْتَثْنى مِنْه are shown in (vi) and (vii) respectively. Here, the مُسْتَثْنى مِنْه is underlined.

Qur’ānic Examples of Negative Statements with an Explicit مُسْتَثْنى مِنْه

i. لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعُهَا

“..No person is charged with more than his capacity.” (2:233)  

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32 Tirmidhi [جامع التّرمذي], Ḥadith # 2256 found in كتاب الورد. Ḥadith is Sahīḥ as authenticated by Sheikh al-Albānī.

33 In this example, another correct grammatical possibility is the following sentence لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا. Here the exception نَفْس takes the same I’rāb as the سُعَ as per the rules that were just covered.
ii. 

"...Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few." (4:155)

3. Negative Statements without an Explicit Exception

Negative Statements often will not contain an explicitly mentioned Exception, and these are perhaps the most common types of Exceptions found in the Qur’ān. This specifically means that the group from which the exception is being made is not mentioned explicitly. For example, in the Negative Statement, the group mentioned is [و [هم] mentioned within the verb conjugation. Specifically, the group from which the exception is being done is “those who did not believe”, which is mentioned explicitly. This is contrasted by the following sentence, which does not contain a explicitly mentioned Exception: [ما قامَ إِلَّا زَيْدٌ], or “No one stood except Zaid”. However, if we change this to the following [ما قامَ طالِبونَ إِلَّا زَيْدٌ], then the group being excluded is [طالِبونَ]. You will notice that the I’rāb of the Exception has also changed.

In Negative Statements without an explicitly mentioned Exception, the I’rāb of the exception will depend upon its position in the sentence as if [إِلَّا] is ignored or omitted. It can be Raf’, Naṣb, or Jarr. To get a better idea of how this works, let us look at the following sentences with and without [إِلَّا]. By removing the [إِلَّا] from the original sentence, we should be able to determine how the exception would fit grammatically in the sentence; either as a Doer, Direct Object, Jarr Construction, Subject, Predicate, etc. These points are rather complicated, but are included here since this third category of Exceptions using [إِلَّا] are mentioned frequently in the Qur’ān.

34 This Exception is actually termed [مُسْتَثْنى مَفَرَّغ], similar to the concept of the [نائِب الفاعل]. The particle grammatically plays no function here in this circumstance. In grammar, the group not mentioned explicitly is termed [نقص].
4. Negative statements without an Explicit

<table>
<thead>
<tr>
<th>Sentence with Exception</th>
<th>Sentence Analysis without [إِلَّا]</th>
<th>Function of [مُسْتَثْنى مِنْه]</th>
<th>Qur’ānic Example of Identical Grammar Structure</th>
</tr>
</thead>
<tbody>
<tr>
<td>َّما قَامَ إِلَّا ۗ زَيْدٌ</td>
<td>َّما قَامَ زَيْدٌ</td>
<td>فاعِل</td>
<td>لَّا يَأْكُلُهُ إِلَّا ٱللَّهَ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ (69:37)</td>
</tr>
<tr>
<td>َّما ضَرَبْتُ إِلَّا ۗ زَيْدٌ</td>
<td>َّما ضَرَبْتُ زَيْدٌ</td>
<td>مفعول به</td>
<td>وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ (18:16)</td>
</tr>
<tr>
<td>َّما ضَرَبْتُ إِلَّا ۗ زَيْدٌ</td>
<td>َّما ضَرَبْتُ زَيْدٌ</td>
<td>جَار وِ المِجرور</td>
<td>فَإِنَّ اَنْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى ٱلظَّالِمِينَ (2:193)</td>
</tr>
<tr>
<td>َّما زَيْدًا إِلَّا ۗ فَقِيهٌ</td>
<td>َّما زَيْدًا إِلَّا ۗ فَقِيهٌ</td>
<td>خَبَر</td>
<td>وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ (3:144)</td>
</tr>
</tbody>
</table>

Qur’ānic Examples of Negative Statements without an Explicit

i. فَقَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ... (10:83) [Exception is Doer]

“...But no one believed Mūsa, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them...” (10:83) [Exception is Doer]

ii. وَمَا يَمْكُرُونَ إِلَّا وَمَا يَشْعُرُونَ بِأَنْفُسِهِمْ... (6:123) [Exception is Jarr Construction]

“...But they conspire not except against themselves, and they perceive [it] not.” (6:123) [Exception is Jarr Construction]

iii. وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ وَمَا فِي كَلِمَتِهِ دُرْوَىٰ... (3:144) [Exception is Predicate]

“Muhammad is not but a messenger. [Other] messengers have passed on before him...” (3:144) [Exception is Predicate]

In example (i), the category of people who believed in Mūsa, has not been mentioned, and therefore the [مُسْتَثْنى مِنْه] is in the I’rāb of Raf’. This is because the sentence without Illa is the following: [َّما آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ].

Here, the only I’rāb which fits for the excepted noun [ذُرِّيَّة] is Raf’. This is because [ذُرِّيَّة] functions as a Doer in this Verbal Sentence. In example (ii), the people or group who are being plotted against is not mentioned, and thus, the I’rāb is determined analyzing the respective sentence without the particle Illa. In example (iii), the sentence is incomplete or [نِاقِص] because [َّما مُحَمَّدٌ] is not grammatically complete. Because of this, the [مُسْتَثْنى مِنْه] is considered as incomplete or “not mentioned”. Thus, the I’rāb of [َّما مُحَمَّدٌ] is Raf’, because it is functioning as a Predicate in the sentence [َّما مُحَمَّدٌ] without Illa.
B. Additional Particle(s) of Exception

Other exception particles that function in a similar capacity like [إِلَّا] are [غَيْرَ] along with [سواء / سِوَى / سُوَى]. The difference between these Exception Particles and [إِلَّا] is that they act as Muḍāf and cause the Exception [مُسْتَثْ] to be Jarr. Thus, a discussion on “Positive” and “Negative” statements does not need to be discussed here.

The only particle from these additional particles of Exception that is found in the Qur‘ān is [غَيْرَ]. It carries the meaning of “without”, “besides”, or “other than”. Please note that despite [غَيْرَ] being termed a “particle”, it does get affected by Ḥarf at its ending vowel.35 It usually takes a single Fathah, but takes Kasrah when associated with a Ḥarf Jarr and occasionally is found with a Ḍammah. Since [غَيْرَ] is always a Muḍāf, it never carries Tanwin.

Qur’ānic Examples of [غَيْرَ]

i. ﴿ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَﻫُوَ فَضَّلَكُمْ عَلَى ٱلْعَالَمِينَ ﹼَغَيْرَ قَالَ أَ﴾

“He said, "Is it other than Allah that I should desire for you as a god while He has preferred you over the worlds?"” (7:140)

ii. ﴿إِنّا نَتَغْرِبُونَ عَلَيْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلُ قَوْمًا ﹼَغَيْرَ إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا﴾

“If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all…..”. (9:39)

iii. ﴿وَأَضْمِمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ ﹼَغَيْرِ﴾

“And draw in your hand to your side; it will come out white without disease - another sign”. (20:22)

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35 Since this “particle” [غَيْرَ] is affected by other true particles and other words with [مُسْتَثْ], it is considered by grammarians to be a noun. [غَيْرَ] is typically included in the grammatical discussions on the topic of Exceptions, but it is a noun grammatically and different from [إِلَّا]. Therefore, it can act like a direct object, predicate, etc. Furthermore, instead of the meaning “except”, it carries the meaning of “rather than”, “other than”, or “besides”. Other times, [غَيْرَ] acts like simple negation. Typically, when [غَيْرَ] function in exceptions, it is usually Naṣb and carries a Fathah. For further discussion on [غَيْرَ], please refer to Lane’s Lexicon: Vol. 6, page 99 (of 259).
Lesson 7: Particles [الحروف] - A Comprehensive Review

Particles Revisited

In Volume 1, Lesson 4 discussed particles specifically those that caused a change in l'rāb [حروف عامِلة] in some detail. Since there are several particles that have important grammatical functions in Arabic, and in the Qurʾān, a further discussion is needed at this stage. In this lesson, we will discuss particles in more depth, since we now have a more firm grammatical footing. This lesson will detail those particles that cause a change in l'rāb in addition to those that do not. Here, the several different particles have been categorized into several groups. Finally, the particles that have multiple different distinct grammatical roles are discussed at the end of this lesson.

Division and Classification of Particles

[Diagram of classification of particles]
I. Particles the Affect I'rāb [حروف عاملة]

A. Ḥarf Jarr [حروف جارية]

We have already looked at these particles several times in Volume 1. These particles act on nouns and cause them to go into the Jarr state. The Jarr Construction plays an important in Nominal Sentences where it acts as a predicate. It also forms an Indirect Object in Verbal Sentences, and can change the original meaning of the verb it is associated with. It is important to note that one particle may carry more than one meaning. Being unaware of the different meaning(s) of the particle in question may distort the overall meaning of the sentence.

<table>
<thead>
<tr>
<th>Ḥarf Jarr</th>
<th>meaning</th>
<th>Qur'ānic Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>إلى</td>
<td>-to/towards; going towards the end</td>
<td>“...And it is Allah who withholds and grants abundance, and to Him you will be returned.”(2:245)</td>
</tr>
<tr>
<td>بِ</td>
<td>- with (association/being with) - taking (seeking help) - because of</td>
<td>“So, We said, &quot;Strike the slain man with part of it&quot;...”(2:61)</td>
</tr>
<tr>
<td>ﻟِمِن</td>
<td>- from (the beginning of something) - a part of - because of/reason for</td>
<td>&quot;Recite in the name of your Lord who created.&quot;(96:1) [i.e. seeking help]</td>
</tr>
<tr>
<td>ﻟِلْبَرِّ وَ ﻋَظُمَاتِ ﻣِن ﻋِنْدَ ﺍﻟْمَاءِ ﻟَبَرِيكُمْ وَلَتَحْبُسَ ﻋَلَّمَارَكِ ﻋَلَّمَاءَ</td>
<td>&quot;Say, &quot;Who rescues you from the darkesses of the land and sea...&quot;(60:63)</td>
<td></td>
</tr>
<tr>
<td>ﻟِبَيْنَ ﺍﻟْمَاءِ وَ ﺍﻟْمَرْدَدِ ﻟَبَرِيكُمْ ﻋَلَّمَاءَ</td>
<td>&quot;...and you have not besides Allah any protector or any helper.&quot;(2:107)</td>
<td></td>
</tr>
<tr>
<td>ﻟِبِسِيمَا ﻳُسْمِي ﻟِبَرِيكُمْ ﻋَلَّمَاءَ</td>
<td>&quot;...An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their sign...&quot;(2:273).</td>
<td></td>
</tr>
</tbody>
</table>
### Table 42B: حروف جَارَة [Harf Jarr

| لِّي | - (as a ظرف) in | - concerning/about | “There has certainly been for you in them an excellent pattern.”(60:6) | “...He said, "Do you argue with me concerning Allah while He has guided me?..."(6:80) |
| لِّي | - for/to (specifically) owning/belonging to | - | “[He] who made for you the earth a bed and the sky a ceiling...”(2:22) |
| عَنْ | - about (regarding) | - from (i.e. away from) | “They ask you about the new moons...”(2:189) | “The foolish among the people will say, "What has turned them away from their Qibla, which they used to face?..."”(2:142) |
| عَلَى | - upon/on | - above (aboveness) | - against | “Allah has set a seal upon their hearts and over their vision is a veil...”(2:7) | “...Those "gods" will deny their worship of them and will be against them opponents”(19:82) |
| حَتَّى | - until | - | “And in Thamūd, when it was said to them, "Enjoy yourselves for a time..."”(51:43) |
| كَ | like (similarity) | - | “The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]”(62:5) |
| تَوَ | - by (oath) | - | “They said, "By Allah, you have certainly known that we did not come to cause corruption in the land..."”(12:73) |
| مُنذ/مُذْ | since* | - | “I did not see him since the morning.” |
| خَلا/حاشا | except* | - | “The students read except Zaid.”

*These particles are not found in Qur'an.
Miscellaneous Particles that act like Ḥarf Jarr
Please note that nouns that typically function as Muḍāf act like Ḥarf Jarr. These include [ظروف المكان], [ظروف الزمان], as well as Exceptions other than [إِلَّا].

B. Ḥarf Naṣb
These category of particles are separated into those that cause Naṣb on nouns and those that cause Naṣb on Verbs. We already discussed the Naṣb particles that are from Inna and its sisters.

1. Ḥarf Naṣb Affecting Nouns [إِنْ وَ أُخْوَاتِهَا]
See Lesson 5, Section VIII for a full discussion.

2. Other Ḥarf Naṣb Affecting Nouns [إِلَّا] and [إِلَّا النَّفي للْجِنْس]
In the preceding lesson, we have already examined two agents cause Naṣb. The Exception particle [إِلَّا] causes Naṣb in Positive Statements, and sometimes in Negative statements. The Lā of categorical negation also causes Naṣb, while also causing its associated noun to become indefinite. Please refer to Lesson 6 regarding [إِلَّا] and the Lā of categorical negation.

3. Ḥarf Naṣb Affecting Verbs [المَتَّوِئِبَات]
The particles that specifically act on present tense verbs to cause the Naṣb state were already briefly discussed in Volume 1 (Lesson 10, IIIA). These verbs are the following: [أَنْ لَنْ لِأَنْ كَيْ إِذَا حَتَّى]. Most of these particles like [أَنْ] and [لَ] function by forming an implied verbal noun. 36

36 This verbal noun is termed [مصَّدَر مَأْوَال] in grammar. The particles that cause an implied verbal noun with the present tense verb [فعل مضارع] are the following: [أَنْ / لِ / كَيْ / لِ / كَيْ].
Table 43A: Ḥarf Naṣb on Verbs

<table>
<thead>
<tr>
<th>حروف نصب</th>
<th>meaning</th>
<th>Qur'ānic Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>َنَّ</td>
<td>“to”</td>
<td>It forms a verbal noun with the verb.</td>
</tr>
<tr>
<td>لَأَّنَّ</td>
<td>“that [something] not”27 “so as not to”</td>
<td></td>
</tr>
<tr>
<td>ِلَأَنْ</td>
<td>“so that”28</td>
<td></td>
</tr>
<tr>
<td>َلْنَ</td>
<td>“never”</td>
<td>It negates and puts verbs into the future tense.</td>
</tr>
<tr>
<td>لَكِيْ</td>
<td>“so that” “in order to” “to”</td>
<td>These three particles actually have the same meaning.39</td>
</tr>
<tr>
<td>لَكَيْ</td>
<td>“until”40 “so that”</td>
<td></td>
</tr>
</tbody>
</table>

Qur'ānic Examples:

- "... Does one of you like to eat the flesh of his dead brother?..." (49:12)
- "Proper is it (for me) that I say not anything about Allah except the truth" (7:105)
- "And I am commanded that I shall be the first of those who submit..." (39:12)
- "...and we will never associate any one with our Lord..." (72:2)
- "And let him share my task, That we may exalt You much" (20:32-33)
- "...They were touched by poverty and hardship and were shaken until [even] the messenger and those who believed with him said, "When is the help of Allah?"..." (2:214)

37 [ُلِّ] is combined with [ُلِّ] to function in meaning of [ُلِّ] similar to the Lā of [ُلِّ], which is discussed in footnote #38.
38 Here the Lām of Ta’llīl [ُلِّ لِّ] combines with [ُلِّ] to form the meaning of “so that” or “the reason for”. See footnote #38.
39 The particles [ُلِّ] and [ُلِّ] are considered to be [ُلِّ] or Lām of Kai. This Lām is also known as [ُلِّ], which has the meaning of “so that”, or “the reason for”. For these two particles, the Lām of Kai is implied, and forms a [ُلِّ] as discussed in the above footnote.
40 This particle functions in an action reaching a limit, or utmost boundary of something. It has the same meaning when it acts on a noun in Harf Jarr. It fact, [ُلِّ] as a [ُلِّ] is actually considered a Harf Jarr according to grammarians in that it acts on a verb to yield an implied verbal noun, which is in the Jarr state.
<table>
<thead>
<tr>
<th>Table 43B: Ḥarf Naṣb on Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>чество</strong></td>
</tr>
<tr>
<td><strong>ller</strong></td>
</tr>
<tr>
<td>لَّا [لَام جَعْوُد]</td>
</tr>
<tr>
<td><strong>فَ</strong></td>
</tr>
<tr>
<td>[فَاء السِّبِيعِ]</td>
</tr>
<tr>
<td><strong>وَ</strong></td>
</tr>
<tr>
<td>[وَاو الْمَعِيَّة]</td>
</tr>
<tr>
<td><strong>إِذْنَ</strong></td>
</tr>
<tr>
<td>[إِذْنَ]</td>
</tr>
</tbody>
</table>

### C. Ḥarf Jazm

These particles cause the Jazm state on present tense verbs. Remember that they cause a Sukūn to be placed at the end of single tense verbs. In the plural form, the non-feminine Nūn is deleted. In case of a [مُكَتَّلٌ] letter root, that letter is usually deleted. We have already covered Ḥarf Jazm briefly in Volume 1 (Lesson 10, IIIC).

Altogether, there are eighteen Ḥarf Jazm in the Arabic language. As we have already seen, these particles are commonly seen in conditional statements. Remember that both present tense verbs, the condition [الشَّرْط] and the response statement [جَوابُ الشَّرْط] go into the Jazm state due to the effects of the specific Ḥarf Jazm (preceding the condition). In conditional statements, we often see conditional Ḥarf Jazm particles acting with past tense verbs. When this occurs, the past tense verb actually takes on the meaning of the future tense since it is mentioning the action to be completed in the future. This is usually the case for Jazm

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41 This Lām of Denial Works with a negated Kāna [كَانَ]. It is a powerful way of negating something, as exemplified in the āyah above. Please note if one would have mistaken this Lām in the āyah (2:143), for the Lām of Ta’līl, it would not really make sense.
42 Differentiate this [فَ] from other types of [فَ]. This Fā causes Naṣb (and also serves to connect) while the other(s) only connect and
43 Please note that this [وَ] has a similar meaning as [وَاو بَذْرَىٰ], the difference being that this [وَ] denotes an action being doing with or alongside another action, whereas the Ḥāl denotes the condition or state of an action as it is being done; this difference in some cases may not make an overall difference in the meaning of the sentence. This is not found in the Qur’ān.
particles like [حَيْثُما], [إِذا], and [أَيّما]. In cases when the Response Particle is not a [اَلْفِعْلُ الْمُضارِع], the particle [فَ] is typically used to mark the response statement [جَوابُ الشَّرْط]. The [جَوابُ الشَّرْط] can be a past tense verb, noun phrase, or a command tense verb.

**Table 44A: Ḥarf Jazm**

<table>
<thead>
<tr>
<th>Ḥarf Jazm</th>
<th>meaning</th>
<th>Examples of Ḥarf Jazm</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَمْ</td>
<td>past tense negation</td>
<td>&quot;...and He is teaching you that which you did not know.&quot; (2:151)</td>
</tr>
<tr>
<td>لَا</td>
<td>Interrogative past tense negation</td>
<td>&quot;...He said, &quot;Did I not tell you that I know the unseen of the heavens and the earth?&quot; (2:233)</td>
</tr>
<tr>
<td>لِ</td>
<td>&quot;not yet&quot;/&quot;had not&quot; future tense negation</td>
<td>&quot;...Has the message been revealed to him out of us?&quot; Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment. (38:8)</td>
</tr>
<tr>
<td>لِ</td>
<td>Command</td>
<td>&quot;Let a man of wealth spend from his wealth, and he whose provision is restricted let him spend from what Allah has given him...&quot; (65:7)</td>
</tr>
<tr>
<td>لِ</td>
<td>Forbidding</td>
<td>&quot;...And do not exchange My signs for a small price...&quot; (2:41)</td>
</tr>
<tr>
<td>إِنْ</td>
<td>&quot;if&quot;</td>
<td>&quot;...And if they come to you as captives, you ransom them, although their eviction was forbidden to you...&quot; (2:85)</td>
</tr>
<tr>
<td>مَا</td>
<td>&quot;what&quot;</td>
<td>&quot;We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it...&quot; (2:106)</td>
</tr>
<tr>
<td>مَا</td>
<td>مِهْما</td>
<td>&quot;And they said, &quot;No matter what sign you bring us with which to bewitch us, we will not be believers in you&quot;. (7:132)</td>
</tr>
</tbody>
</table>
Table 44B: Harf Jazm

<table>
<thead>
<tr>
<th></th>
<th>“who”</th>
<th>“when”</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَنْ</td>
<td>من، منْ</td>
<td>مَنْ</td>
</tr>
<tr>
<td>“who”</td>
<td>من، منْ</td>
<td>“When he talks I will listen”</td>
</tr>
<tr>
<td>مَتَى</td>
<td>متى</td>
<td>“When he talks I will listen”</td>
</tr>
<tr>
<td>مَتَى يَقُلْ أَسْمَعْ</td>
<td>متى يَقُلْ أَسْمَعْ</td>
<td>“When he talks I will listen”</td>
</tr>
<tr>
<td>“when”</td>
<td>ظَرْفُ الزَّمان الشَّرْطيَّةُ</td>
<td>“When he talks I will listen”</td>
</tr>
<tr>
<td>“where”</td>
<td>ظَرْفُ الزَّمان الشَّرْطيَّةُ</td>
<td>“...So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgment] altogether...”</td>
</tr>
<tr>
<td>“whenever”</td>
<td>ظَرْفُ الزَّمان الشَّرْطيَّةُ</td>
<td>“Fear Allah wherever you are. Follow up a bad deed with a good deed and it will blot it out. And deal with people in a good manner.”</td>
</tr>
<tr>
<td>أَيْنَ</td>
<td>أَيْنَ</td>
<td>“Fear Allah wherever you are. Follow up a bad deed with a good deed and it will blot it out. And deal with people in a good manner.”</td>
</tr>
<tr>
<td>أَيْنَ</td>
<td>أَيْنَ</td>
<td>“Fear Allah wherever you are. Follow up a bad deed with a good deed and it will blot it out. And deal with people in a good manner.”</td>
</tr>
</tbody>
</table>

II. Particles that do not Affect Iʾrāb

These particles that do not directly cause a change in Iʾrāb encompass several different types of particles in terms of functionality. Please note that sometimes, these particles may have an indirect effect on Iʾrāb.  

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44 Hadith found in Musnad of Imām Ahmed; Hadith #20,883 in [مُسْنَدُ الْعَشَرَةِ الْمُبَشَّرِينَ بِالْجَنَّةِ]. Hadith also related by Imām At-Tirmidhi who classified it as Hasan-Saḥīḥ.

45 Please note that particles from حروف غَيْرُ عامِلَةٍ such as حروف العطف, حروف النداء, and حروف النَـفي indirectly do influence Iʾrāb. Perhaps they could have been included in the category of those particles having عَمَل, but they were not according to grammarians. Also, the particles of Negation such as لا, which we stated as being without عَمَل, and having no effect on Iʾrāb are actually considered by some grammarians to have عَمَل. But this discussion is a complicated one, and it included for the reader in case they come across any discrepancies in the future relative to Arabic grammar. It is important that we keep our approach as simple as possible, particularly in these initial stages.

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A. Particles of Negation

Please refer to Lesson 6, where the Particles of Negation were reviewed. The Particles of Negation that do not affect I’rāb are the following: [لا], [ما], and [إِن].

B. Connecting Particles

The Connecting Particles were briefly mentioned in Volume 1 (Lesson 6, IV-A3). Here, they are more thoroughly elaborated on. These particles termed حُرُوف الْعَطْف connect two words or phrases together in a sentence. These particles are actually part of a broader category of grammatical unit called حُرُوف الْعَطْف or “words that follow”. Specifically, these particles transfer I’rāb of the first word onto the following word that the particle directly precedes. In another sense, we can say that the Connecting Particle transfers the “grammatical state” of the word(s) before it onto the word after it. Similar to English conjunctions, these particles allow for less redundancy in the language. In the Qur’ānic example in Table 45 (first row), we see that the words [ذِي ٱلْقُرْبَىٰ], [ٱلْمَسَاكِينِ], and [ٱلْيَتَامَىٰ] are acting grammatically on the state of the word [ٱلْوَالِدَيْنِ] that precedes the first Connector Wāw. Here, the case of all words are Jarr due to the Ḥarf Jarr that acts on [ٱلْوَالِدَيْنِ].

The word that is associated with a Connecting Particle can be a noun or a verb. Grammatically, the word that causes I’rāb is the agent that causes I’rāb on the word following the Connecting Particle, which may be a verb, particle حَرْف عَطْف عامِل, or subject مُبْتَدَأ, etc. Thus, the Connecting Particle is not considered the عامِل, per se. In the cases of Connecting Particles Fā, Wāw, and Lā, it is important to differentiate them from other respective particles that virtually identical alphabetically, but completely different grammatically (Please see Table 51). The most common Connecting Particles are Wāw and Fā, which need to be distinguished from the identical appearing Resumption Particles Wāw and Fā. Resumption Particles that do not transfer I’rāb are very common and can easy be confused as حَرْف عَطْف. These particles are examined in the next section.

46 Other types of words in this category are Replacers [بَدَل], Describers [نَعْت/صِفَة], and التَّوْكِيد; these are discussed in Lesson 9.
### Table 45A: Connecting Particles

<table>
<thead>
<tr>
<th>حرف العطف</th>
<th>meaning</th>
<th>Qur'ānic Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>و</td>
<td>&quot;and&quot;</td>
<td>&quot;...And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], &quot;Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy....&quot; (2:83)</td>
</tr>
<tr>
<td>ف</td>
<td>&quot;then/so&quot; (immediately)</td>
<td>&quot;...Or were you witnesses when death approached Ya'qūb, when he said to his sons, &quot;What will you worship after me?&quot; They said, &quot;We will worship your God and the God of your fathers, Ibrāhīm and Ishmael and Isaac ...&quot; (2:133)</td>
</tr>
<tr>
<td>ثم</td>
<td>&quot;then&quot; (later)</td>
<td>&quot;...They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, &quot;When is the help of Allah?&quot; ...&quot; (2:214)</td>
</tr>
<tr>
<td>أو</td>
<td>&quot;or&quot; (alternation/doubt)</td>
<td>&quot;That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.&quot; (63:3)</td>
</tr>
</tbody>
</table>

47 The highlighted Particles are Connecting Particles while the underlined [ـ ] is actually Ḥarf Naṣb [ـ الـ] (see Table 43).
### Table 45B: Connecting Particles

<table>
<thead>
<tr>
<th>Particle</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
</table>
| أمَّا | “or/rather” | It is used as an interrogative and/or giving an option. | "خُلِقُوا مِنْ غَيْرِ شَيْءٍَ أَمْ هُمُ ٱلْخَالِقُونَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ؟َ (52:35-37)"
| بلَّا | “But/rather” | Implies correcting a mistake, or abandoning. | "وَلَّا تُفْتَنُوا سَبِيلِ اللهِ أَمْوَاتٌ أَمْوَاتٌ بَلْ أَحْيَاءٌ أَمْوَاتٌ بَلْ مُحَمَّدٌ لا جَاءَ زَيْدٌ (2:154)"
| لَكِنْ | “no/not” | Affirms the first word and negates the word after. | "ما أَكَلْتُ الخُبْزَ لَكِنِ اللَّحْمَ (48)"

### D. Resumption Particles

Resumption particles include Wāw and Fā, and are very commonly found in the Qur’ān. A Resumption Particle functions in separating between sentences, or sentence units. In a way, it provides a way to shift to a different subject or discussion within an āyah or even a new āyah. Often, when the particle Wāw is used where there is a transition in an āyah, it is a Resumption Particle. Furthermore, another sign of the Resumption Particle is when there is no clear transfer of I’rāb. These are subtle points, even though in most cases, not distinguishing a Resumption Particle from a Connecting Particle will not cause a drastic change in meaning.

In example (i) on the Qur’ānic Examples below, the highlighted Wāw represents the Resumption Particle while the underlined Wāw is the connecting particle. Upon initial inspection of the āyah, it may appear that

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48 For the particle [لكنٌ], three conditions are necessary for it to act as a Connecting Particle. It is if (1) preceded by a negative (2) it is not associated with a [و] and (3) it is not associated with a sentence (but a word). In the Qur’ān, it is not found as a Connecting Particle but acts instead as a Rebuttal Particle instead. The same can be said about the particle [لا].
all the Wāws are Connecting Particles, since there is a “connection” between all parts separated by it. However, the first Wāw acts as a Resumption Particle because there is a transition from the prior section due to the Particle [إذ]. The underlined Wāw is a Connector since [أَسْتَكْبَرُ] has the same place as [أَبِى]. Then, the third Wāw is a Resumption Particle since there is another shift in the āyah, and the last section is not a Hāl.

In example (ii), the first Fā is a Resumption Particle as it marks a transition, with the word “then”. The second Fā however is a Connector as [أَخْرَجَهُمَا], and is similar grammatically to [أَزَلَّهُمَا]. In this āyah, the first shaded Wāw marks another transition from the prior section, and is thus a Resumption Particle. The following Wāw is a Connector, that precedes [مُسْتَقَرٌ], the Direct Object of [قُلْنَا]. The second Wāw is also a Connector that copies [مُسْتَقَرٌ]; the word [مَتَاعٌ] retains the same grammatical function as [مَتَاعٌ49]. Without the Connection Particle, the meaning of [مَتَاعٌ] would be [مَتَاعٌ]. In this way, the Connecting Particle prevents the statement from become superfluous.

**Qur’ānic Examples:**

i.﴾كَانَ مِنَ ٱلْكَافِرِينَ وَٱسْتَكْبَرَ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ ٱسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَ﴾

“And remember when We said to the angels, ”Prostrate before Ādam“; so they prostrated, except for Iblīs. He refused and was arrogant and became of the disbelievers.” (2:34)

ii.﴾فَأَزَلَّهُمَا ٱلشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَ﴾

“But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, ”Go down, all of you, as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.” (2:36)

**E. Rebuttal Particles [حُرُوف الاستدراك]**

These particles serve to make a rebuttal or counterpoint, or make a correction after an errant or incorrect statement. These include [لَكِنْ] and [بَلْ], which also can be from [حُرُوف العطْف]. However, in the Qur’ān, these particles are found as rebuttal particles and not as Connecting Particles. The particle [لَكِنْ] is
similar to the Sister of Inna [الکن], which has a similar meaning of rebuttal of “but/however”. It is used to abandon one statement, and shift attention towards the next statement.

**Qur’ānic Examples:**

i. ﴿وَقَالُوا أَنْتُدَّرَكُ الْلَّهُ وَلَدًا مَّسْتَحَاذُهُ بِلْ لَهُ مِنْ اسْتَمَالَتِهِ وَأَنْفَرَاضٍ…﴾

“They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth…”(2:116)

ii. ﴿وَمَا ظَلَمُونَا وَلَكَنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

“...And they wronged Us not - but they were [only] wronging themselves…”(2:57)

**F. Particles of Interrogation[حروف الاستفهام]**

Please see Volume 1 (Lesson 6, V) for a discussion on Particles of Interrogation. Please differentiate the Interrogation Particles [من] and [ما] from those that have a completely different grammatical function. These particles are typically found at the beginning of a sentence, or sentence break, and act on both Nominal and Verbal Sentences without any change in ٰرَب. Please remember that the Interrogative particle [أي] acts as a Muḍāf to the word that it precedes. It causes the next word to be in Jarr. Furthermore, when [أي] is associated with a plural noun, the plural noun is in the indefinite state. When [أي] is associated with a single or dual noun, the single noun is definite. Another minor exception with the Particles of Interrogations is with [كم]. The word that follows [كم] is in the Naṣb state. The word that follows [كم] is Naṣb not because of [كم], but because the word in Naṣb is a [تَمْيِيز], and clarifies the quantity that being asked in terms of “how many/how much”.

**Examples of [أي] and [كم]**

i. ﴿وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوا﴾

“And those who have wronged are going to know to what [kind of] return they will be returned.”(26:227)

ii. ﴿فَبِۡاَيِّ فَلَمْ تُكَذِّبَانِ﴾

“So which of the favors of your Lord would you deny?”(55:25)

iii. ﴿فَأَيُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

“...So which of the two parties has more right to security, if you should know?”(6:81)

iv. ﴿كَمْ كِتَابًا قَرَأْتَ﴾

“How many books have you read?”
<table>
<thead>
<tr>
<th>Table 46: Interrogative Particles</th>
</tr>
</thead>
<tbody>
<tr>
<td>حُروفُ الْاسْتِفْهام</td>
</tr>
<tr>
<td>أَ / هَلْ</td>
</tr>
<tr>
<td>متى / آيَانَ</td>
</tr>
<tr>
<td>ما / مِما</td>
</tr>
<tr>
<td>لماذا / لِمَا</td>
</tr>
<tr>
<td>كَيْفَ</td>
</tr>
<tr>
<td>أَنَى</td>
</tr>
</tbody>
</table>

G. Particles of Emphasis

Particles of Emphasis include the following: [لَامُ التَّوْكِيد], [نَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبينَ], and [قَدْ]. These particles cause emphasis on the associated word without any affecting I’rāb.

<table>
<thead>
<tr>
<th>حُرُوفُ التَّوْكِيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَ</td>
</tr>
<tr>
<td>لَ/نْ</td>
</tr>
<tr>
<td>قَدْ</td>
</tr>
<tr>
<td>إِلَّما</td>
</tr>
</tbody>
</table>

1. Lām of Emphasis

It is important to distinguish this from the Ḥarf Naṣb particle, Lām of Ta’līl. The Lām of Emphasis functions to cause a more emphatic meaning like “must” or “need to”. This Lām can also act on particles and noun for emphasis. On verbs, the Lām of Emphasis is often accompanied with a Nūn at the end of the associated verb. Please look at the following examples showing the Lām of Emphasis.

**Qur’ānic Examples**

i. وَ إِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبينَ
“And We certainly know that among you are those that are denies”(69:49)

ii. «لَيْنَ لَكُمْ تَسْهَوْا لِلرَّجُمِّ هُمْ وَلَيْسَ أَمْنًا مِّنَا 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. «قَالَوْا أَلَئِكَ قَاتِلُ يُوسُفَ﴾
   "They said, "Are you indeed Yūsuf?..."(12:90)

iv. «إِنَّ الْإِنسَانَ لَحَسَرٌ﴾
   “Indeed, mankind is in loss.”(103:2)

2. **Lām and Nūn of Double Emphasis**

We often see a Nūn affixed to the end of verbs when a Lām of Emphasis is present at its beginning. This Nūn functions in even more emphasis being given. Please note that even though the addition of this Nūn causes some structural modification, it does not cause any change in I'rāb. For example, the vowel preceding the Nūn of emphasis is changed to a Fatḥah in all first single person conjugations, except the female second person where it has a Kasrah (without the following Yā). This is purely a Ṣarf issue, and is not related to I'rāb. In the plural female conjugations, the letters [انّ] are added after the feminine Nūn. The Nūn added at the end can have either a Sukūn or a Shadda.

<table>
<thead>
<tr>
<th>جمع</th>
<th>مُثَنَّى</th>
<th>مُفْرَد</th>
<th>الغائب المذَكَّر</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِكَتُبُنَّ</td>
<td>لَكَتُبَانِ</td>
<td>لَكَتُبِنَّ</td>
<td>الغائب المذَكَّر</td>
</tr>
<tr>
<td>لَكَتُبَانِ</td>
<td>لَكَتُبَانِ</td>
<td>لَكَتُبِنَّ</td>
<td>الغائب المذَكَّر</td>
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<tr>
<td>لَكَتُبَانِ</td>
<td>لَكَتُبَانِ</td>
<td>لَكَتُبِنَّ</td>
<td>المُخَاطِب المذَكَّر</td>
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<tr>
<td>لَكَتُبَانِ</td>
<td>لَكَتُبَانِ</td>
<td>لَكَتُبِنَّ</td>
<td>المُخَاطِب المذَكَّر</td>
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<td>لَكَتُبِنَّ</td>
<td>المُخَاطِب المذَكَّر</td>
</tr>
</tbody>
</table>

99
Qur’ānic Examples:

i. ﴿فَٱلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَلَأُدْخِلَنَّهُمْ جَانَاتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ﴾

“...So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow...”(3:195)

ii. ﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۚ وَلَيُسْأَلُنَّ يَوْمَ ٱلْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ﴾

“And most certainly they shall carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged.”(29:13)

3. Other Particles of Emphasis: [إِنْ], [قَدْ], and [إِنَّما]

The particle [قَدْ] serves in attributing certainty to an action, and is termed [حَرْفُ التَّحْقيق]. Overall, it causes emphasis to be placed on something. Furthermore, it can also cause a meaning of a verb to be in the “near past tense” or denoting that an action has just occurred. This was briefly examined earlier in Lesson 5. Also from the [حَرْفُ التَّحْقيق], is the particle [إِنْ] which functions in the role of emphasis like the structurally similar particle [إِنَّ]. The particle [إِنْ] however is found mainly as a Conditional Particle. Another particle that denotes emphasis and frequently occurs in the Qur'ān is [إِنَّما]. Even though this particle contains [إِنْ] in its letters, it is not from Inna or its sisters. Specifically, [إِنَّما] denotes “only”, but it is a particle that denotes emphasis.⁵⁰ There are also other particles that cause emphasis. For example, the particle [كَلَّا]⁵¹ is used in some Sūrahs to place emphasis on something being said by function of its very sharp negation.

H. Particles of Calling [حروف التَّنَّادِ]

These particles are used to call and address a specific person or group and draw their attention to something being said. This is often used in the Qur'ān to address a specific group. The person(s) is addressed using the particle [يَا]. This particle Yā can be thought of as being equivalent to the term “I am calling...”. The person(s) being addressed is termed [مُنادِي], is Naṣb and is discussed in detail in the next Lesson.

⁵⁰ Taken from [باب المنطوق والمفهوم] from the book [شرح الكوكب المن] by تقي الدین أبو البقاء الفتوحی.

⁵¹ In Sūrah Takāthur (104:3-5), [َّكَلَّا] is used three times to draw attention to the reality of the Hellfire. The primary audience, the Pagans of Makkah at the time of its revelation did not believe in the afterlife, or Hellfire. Here emphasis is placed by this particle by its sharp and complete negation.
I. Conditional Particles

We have examined conditional particles, many of which are from حروف جازمـة mentioned earlier in this lesson. Some particles like لام، إذا، and لام لام function as conditional particles but do not cause Jazm unlike من، آن، and ما. These particles can act on both nouns and verbs. In conditional statements, حرف Jazm typically act on present tense verbs, but can act on other verbs and nouns also.

The response particle فāٰ is often used in conditional sentences and marks the response جواب الشَّرْط to the condition. However, the فā is not used in front of a response statement that is a فعل مضارع in Jazm state since the Jazm verb by itself is a sign of a response statement (in a conditional sentence). Please note that for the particles لام، لام لام， وال لام termed لام الواقعة often indicates the Response Statement. This particle does not indicate emphasis in general, but functions like the Response Particle فā. It should be noted that sometimes, the لام can function as both a Response Particle and a Particle of emphasis (2:103):

وَلَوْ أَنْهُمْ آمَنُوا وَاتَّقُوا لَوَأَنَّهُمْ آمَنُوا وَاتَّقُوا مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوَأَنَّهُمْ آمَنُوا وَاتَّقُوا مِّنْ عِندِ اللَّهِ خَيْرٌ

This فā is known as الفاء الرابطة لجواب الشرط. It does not cause any change inורה and marks the response statement لجواب الشَّرْط which does not consist of present tense verbs. However it can precede response statement which contain فعل مضارع in Jazm with لام الواقعة. This is seen in (4:34):

عَلَيْهِنَّ سَبِيلًا﴾

Please note that some conditional statements have no particle or sign to indicate the Response Statement. For example in (2:206) with the particle آن، there is no sign, but the response part can be identified contextually:
Qur'ānic Examples:

[حُرُوف الشَّرْط غير عامِلة]

i. 

"...And if Allah had willed, He could have given them power over you..." (4:90)

ii. 

"And when My servants ask you, concerning Me - Indeed I am near." (2:186)

iii. 

"And if it was not for the favor of Allah upon you, and His mercy, a group of them would have determined to mislead you..." (4:113)

iv. 

"But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers..." (3:57)

I. Verbal Noun Particles

[حُرُوف مَصْدَرِيَّة]

The particles [ما], [لَوْ], [أَنْ], and [كَي] act with verbs to form a construction called a [مصَّدر مَأَوَّل]. This grammatically acts like a verbal noun. Most of these particles are from the Ḥarf Jazm (except لَوْ) and were already reviewed. The most important and common of these particles is [أَنْ], which is detailed in the section on Ḥarf Naṣb for Verbs in this lesson.

K. Particles of the Future

[حُرُوف الإسْتِقْبال]

The particles that denote the future tense are [س] and [سَوْفَ], both of which attach to the beginning of present tense [فِعْل مضارع]. These have been discussed in Volume 1 (Lesson 10).

L. Particles of Warning

[حُرُوف التَّنْبيه]

The particles [لاَ], [هَا], and [أَما] all mark a warning and translate as: "beware" or "behold". Please note that the particle [لَا] can also have the meaning of encouragement as "Alas", "Ah", or "Surely".

Qur'ānic Examples:

i. 

"And if it was not for the favor of Allah upon you, and His mercy, a group of them would have determined to mislead you..." (4:113)

ii. 

"Behold, you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not." (3:66)
M. Particles of Encouragement

These particles termed حروف التحضيض play the role of encouraging and inciting a certain action. These include [لا و ل، [لا، [ل لا، [لّا، [لّم، [لا، and [هّل. These particles are always used in conjunction with a verb.

Qur'anic Examples:

i. ﴿وَأَنفِقُوا مِن مَا رَزَقْنَاكُمْ﴾

“...And spend from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."” (63:10)

ii. ﴿وَأَنفِقُوا مِن مَا رَزَقْنَاكُمْ﴾

“And let not those of virtue among you and wealth swear not to give to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.” (24:22)

N. Particles of Response

These particles known as حروف الجواب are used as an answer in response to a “yes/no” question. The response of “yes” occurs through the particles [نعم] and [أي], while the answer of no is [لا]. The particle كلّا means “never”, and is a very sharp “no”. The particle بلّى means “yes” but also carries the meaning of “certainly” and is used as a response to a rhetorical question denoting an obvious “yes” answer. The particle إذا is also from the Particles of Response and carries the meaning of “when”. This particle is not to be confused with إذن, which sounds similar but is from the ِHarf Naṣb for verbs.

Qur'anic Examples:

i. ﴿وَأَنفِقُوا مِن مَا رَزَقْنَاكُمْ﴾

“...Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner? They will say." Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything'..."” (67:8-9)

ii. ﴿وَأَنفِقُوا مِن مَا رَزَقْنَاكُمْ﴾

“And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes."...” (7:44)
iii. “And said, "Is it one human being among us that we should follow? Indeed, we would then be in error and madness." (54:24)

O. Particles – Time and Place Containers

These particles are actually considered nouns grammatically but are being mentioned here since they act like particles. They are discussed in more detail in Lesson 8. They specify the place or time in which an action occurs. Depending on context, they can act as conditional particles as well.

P. Particles of Redundancy

The Particles of Redundancy from a purely grammatical sense, do serve any function, however play a role in rhetoric particularly in emphasis. The Particles of Redundancy are the following: لِ/ بِ / مِنْ /لا / ما / أَنْ / إِنْ. These particles sometimes occur in the Qur'ān and Ḥadīth. When they are used in a sentence, the removal of the respective particle will not change the overall meaning of the sentence. These particles are being mentioned here for completeness, since this is a topic in advanced grammar.

Qur'ānic Examples:

i. ﴿قَرْيَةٍ أَﻫْلَكْنَاﻫَا فَجَاءَﻫَا بَأْسُنَا بَيَاتًا أَوْ ﻫُمْ قَائِلُونَ﴾

“And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon.”(7:4)

ii. ﴿مِنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمِنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ ﻋَلَّمَ ﻟَعْلِيمًا﴾

“Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.”(41:46)

Q. The Definite Article “Al”

One of the first topics that were discussed in Volume 1 was the concept of [ال] as the definite article. The “Al” which is the definite article is also termed [لام التَّعْريف]. When a noun has the “Al” affixed to its beginning, it can be of one the following categories of words:

1. [لام العَهْد الخارِجي] - Noun that is known to speaker and audience.

2. [لام العَهْد الذَّهَبي] - Noun that is known to speaker and but not to the audience.

3. [لام الجِنْس] - Noun that refers to the category of the noun.

4. [لام الإِسْتِغْراق] - Noun that refers to all/each member of the category of the respective noun.

5. [لام الزَّائِدة] - The “Al” is extra and used with certain names and places.
We see that there are several different categories of nouns that contain the definite article “Al”. Most fall under the category of لام العهد الخارجي, and are definite to the speaker and audience. This can be considered the “default” definite article. The definite article in other cases may refer to the entire category of “something” rather than a definite noun. For example, the word النساء generally refers to “the women”. However, in many cases it contextually means “women” as an entire category, not “the women”. This is seen in the Table 49 in Āyah 3:14. Another type of “Al” is called لام الاستغراق, and differs from the Lām of Category in that it refers to each and every thing/person in that particular category. For example in āyah 1:2, the word الحمد does not refer to “the praise” or “praise”, but it means “all praise” or “every praise”.

<table>
<thead>
<tr>
<th>Table 49: The Definite Article “Al”</th>
<th>لام التَّعْريف</th>
</tr>
</thead>
<tbody>
<tr>
<td>لام العهد الخارجي</td>
<td>لام العهد الدُّهْبِي</td>
</tr>
<tr>
<td>The “general” Lām</td>
<td>The scholar for today’s lesson is sick.</td>
</tr>
<tr>
<td>لام Category</td>
<td>لام الْجِنْس</td>
</tr>
<tr>
<td>لذَّتهِ لْمُقَنطَرَةِ مِنَٱوَلْقَنَاطِرِ وَلْبَنِينَ وَلِلِّنِسَاءِ لشَّهَوَاتِ مِنَزُيِّنَ لِلنَّاسِ حُبُّ</td>
<td></td>
</tr>
<tr>
<td>Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land...</td>
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</tr>
<tr>
<td>لام الاستغراق</td>
<td>لام الزَّائِدة</td>
</tr>
<tr>
<td>لْعَالَمِينَ لِلَّهِ رَبِّ لْحَمْدُ</td>
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<tr>
<td>All praise is to Allah, Lord of the worlds.</td>
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</table>

“Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.” (57:18)

“The scholar for today’s lesson is sick.”

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land...” (3:14)

“All praise is to Allah, Lord of the worlds.” (1:2)

“And among those around you of the bedouins are hypocrites, and [also] from the people of Madīnah. They have become accustomed to hypocrisy. You [Oh Muhammad], do not know them, [but] We know them...” (9:101)
R. Miscellaneous Particles

There are other particles in the Qur’ân that we have not yet discussed. One particle that plays an important role is the Tā Marbūṭa, the most common feminine symbol. In some instances, however, it denotes the singularity of an object or thing. For example, the word [حَجَر] can signify a rock or rocks, while [حَجَرَة] signifies a single rock. The word [نَخْل] refers to dates, while [نَخْلَة] refers to a single date. The particle [إِذْ] that resembles the Time Containers [إِذاً] and [إِذْ] functions as a Particle of Surprise. The time container [إِذْ] is translated as “remember”, while the particle [إِذاً] means “when”.

<table>
<thead>
<tr>
<th>Table 50: Miscellaneous Particles</th>
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S. Particles with Multiple Distinct Grammatical Roles

We have already seen particles that are identical structurally can have several different independently grammatical functions. This can often confuse the novice or intermediate student. Here, we will quickly categorize the multiple grammatical roles that a specific particle may carry. The following table can be used as a reference point for comparing and/or clarifying these multiple functional roles. Please note that context alone is often sufficient enough to identify the actual grammatical function of one of these multi-dimensional particles.
<table>
<thead>
<tr>
<th>Particle Type</th>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Resumptive Particle</strong></td>
<td>حرف الإسْتِمْتَابِيَّةَ</td>
<td>&quot;And of the people are some who say, 'We believe in Allah and the Last Day,' but they are not believers.&quot; (2:8)</td>
</tr>
<tr>
<td><strong>Connection Particle</strong></td>
<td>حرفُ العُطف</td>
<td>&quot;...He created the heavens and the earth.&quot; (64:3).</td>
</tr>
<tr>
<td><strong>Hāl Particle</strong></td>
<td>وَوَالْحَال</td>
<td>&quot;...And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter.&quot; (2:217)</td>
</tr>
<tr>
<td><strong>Particle of Oath</strong></td>
<td>وَوَالْقَسْم</td>
<td>&quot;...And it is Allah who withholds and grants abundance, and to Him you will be returned.&quot; (68:1)</td>
</tr>
<tr>
<td><strong>Particle of “withness”</strong></td>
<td>الواو المَعِيَّة</td>
<td>&quot;And recite to them the news of Nūh, when he said to his people, ‘Oh my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah. So resolve upon your plan with your associates...’” (10:71)</td>
</tr>
<tr>
<td><strong>Relative Pronoun</strong></td>
<td>إِسْم مَوْصُول</td>
<td>&quot;...Whether you show what is within yourselves or conceal it, Allah will bring you to account for it...” (2:284).</td>
</tr>
<tr>
<td><strong>Simple Negation</strong></td>
<td>حرف النَّفي</td>
<td>&quot;Ibrāhīm was neither a Jew nor a Christian...&quot; (3:67).</td>
</tr>
<tr>
<td><strong>Interrogative Particle</strong></td>
<td>حرف الإِسْتِفْهَام</td>
<td>&quot;The companions of the right - what are the companions of the right?” (56:27).</td>
</tr>
<tr>
<td><strong>Conditional Particle</strong></td>
<td>حَرْف الشَرْط</td>
<td>&quot;What comes to you of good is from Allah, but what comes to you of evil, is from yourself...” (4:79).</td>
</tr>
<tr>
<td><strong>Verbal Noun Particle</strong></td>
<td>ماءَ الْمَصْدَرِيَّة</td>
<td>&quot;And when it is said to them, 'Believe as the people have believed,' they say, 'Should we believe as the foolish have believed?'”...” (2:13).</td>
</tr>
<tr>
<td><strong>Mā - Time Container</strong></td>
<td>ماء الظَّرْفِيَّة</td>
<td>&quot;I will follow you as long as you follow the truth&quot;</td>
</tr>
<tr>
<td>Particle of Redundancy</td>
<td>حرف الزَّائدة (Part of Redundancy)</td>
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<td>--------------------------------</td>
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<td></td>
</tr>
<tr>
<td>&quot;So by mercy from Allah, [Oh Muhammad], you were lenient with them. And if you had been rude and harsh in heart, they would have disband ed from about you...&quot; (3:159).</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Simple Negation</th>
<th>حرف النَّفي (Simple Negation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;...whoever follows My guidance - there will be no fear concerning them, nor will they grieve.&quot; (2:38).</td>
<td></td>
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<table>
<thead>
<tr>
<th>Categorical Negation</th>
<th>حلا النَّفيّ (Categorical Negation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Allah - there is no deity except Him. He will surely assemble you for the Day of Resurrection, about which there is no doubt...&quot; (4:87).</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Prohibition</th>
<th>حرف جَزْم (Prohibition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;...And do not conceal testimony, for whoever conceals it - his heart is indeed sinful...&quot; (2:283).</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Connecting Particle</th>
<th>حرف العطْف (Connecting Particle)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Zaid stood not Muḥammad.&quot;</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Resumptive Particle</th>
<th>حرف الإسْتِئنافِيِّ (Resumptive Particle)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;[He] is the one who made for you the earth a bed and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know. &quot; (2:22).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Connection Particle</th>
<th>حرف العطْف (Connection Particle)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Say: 'If you love Allah, then Follow me: Allah will love you and forgive you your sins...&quot; (3:31).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Particle of Response</th>
<th>فاء زابِطة لِجَوابِ الشَّرْط (Particle of Response)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Who is he that will lend to Allah a goodly loan, so that He may double it for him and his will be a rich reward?&quot; (57:11)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ḥarf Naṣb (Causative Fā)</th>
<th>فاء السَّبَبِيَّة (Causative Fā)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;... from that which Allah has made for you a good provision, spend it justly and equitably between you...&quot; (3:190).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ḥarf Taʿlil</th>
<th>فاء التَّعْليِّ (Causative Fā)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Read the Qurʾān because it will benefit you.&quot;</td>
<td></td>
</tr>
<tr>
<td>Relative Pronoun</td>
<td>Interrogative Particle</td>
</tr>
<tr>
<td>------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>من</td>
<td>حرف الاستفهام</td>
</tr>
<tr>
<td>‏And of the people is he who sells himself, seeking the pleasure of Allah…” (2:207).</td>
<td>“And of the people is he who sells himself, seeking the pleasure of Allah…” (6:144).</td>
</tr>
</tbody>
</table>

**Table 51C: Particles with Multiple Distinct Grammatical Roles**

<table>
<thead>
<tr>
<th>Particle of Redundancy</th>
<th>Ḥarf Jarr</th>
<th>Ḥarf Naṣb (Verbs)</th>
<th>Connecting Particle</th>
</tr>
</thead>
<tbody>
<tr>
<td>حرف الزِّيدَة</td>
<td>سَمِ رَبِّكَ حَتَّىٰ لَيْسُنَّهُ ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا</td>
<td>حَيْثَ انْفُقُوا مِمَّا تُحِبُّونَ حَتَّىٰ لْبِرَّ</td>
<td>“…Is not Allah most knowing of those who are grateful?” (6:53)</td>
</tr>
<tr>
<td>حرف النداء</td>
<td>حِينٍ حَتَّىٰ لْآيَاتِ لَيَسْجُنُنَّهُ ٱثْمَامِ ۚ لَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا</td>
<td>“I read the book until its end.”</td>
<td></td>
</tr>
<tr>
<td>حرف النداء</td>
<td>حَتَّىٰ لْآيَاتِ لَيَسْجُنُنَّهُ ٱثْمَامِ ۚ لَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا</td>
<td>“Never will you attain the good [reward] until you spend from that which you love…” (3:92)</td>
<td></td>
</tr>
<tr>
<td>حرف النداء</td>
<td>حَتَّىٰ لْآيَاتِ لَيَسْجُنُنَّهُ ٱثْمَامِ ۚ لَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا</td>
<td>“Then it appeared to them after they had seen the signs that al-'Azīz should surely imprison him for a time.” (12:35)</td>
<td></td>
</tr>
<tr>
<td>حرف النداء</td>
<td>حَتَّىٰ لْآيَاتِ لَيَسْجُنُنَّهُ ٱثْمَامِ ۚ لَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا</td>
<td>“And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you…” (2:221)</td>
<td></td>
</tr>
<tr>
<td>حرف النداء</td>
<td>حَتَّىٰ لْآيَاتِ لَيَسْجُنُنَّهُ ٱثْمَامِ ۚ لَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا</td>
<td>“…Those who followed will say, &quot;If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us.&quot;…” (2:167)</td>
<td></td>
</tr>
</tbody>
</table>

53 Three different conditions need to be met for حَتَّى to be a Connecting Particle. Since this specific type of حَتَّى is not found in the Qur'ān, it is out of scope for this book, and is not mentioned here. This is a topic in Advanced Grammar.
<table>
<thead>
<tr>
<th>لَوْلا</th>
<th>Particle of warning</th>
<th>حَرف التَنْبيه</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا</td>
<td>Particle of Encouragement</td>
<td>التحضيض والعرض</td>
</tr>
<tr>
<td>لَوْلا</td>
<td>Conditional Particle</td>
<td>حَرف الشَّرط</td>
</tr>
<tr>
<td>لَوْلا</td>
<td>Rebuttal Particle</td>
<td>حَرف استِدْراك</td>
</tr>
<tr>
<td>لَكِن</td>
<td>Connecting Particle</td>
<td>حَرف العطف</td>
</tr>
<tr>
<td>بل</td>
<td>Rebuttal Particle</td>
<td>حَرف إعراض</td>
</tr>
<tr>
<td>ل</td>
<td>Connecting Particle</td>
<td>حَرف العطف</td>
</tr>
<tr>
<td>ل</td>
<td>Particle of Emphasis</td>
<td>لَام التَوْكِيد</td>
</tr>
<tr>
<td>لَوْلا</td>
<td>Ḥarf Jarr</td>
<td>إخْتِصاص وَ تَقْوِيَة</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 51D: Particles with Multiple Distinct Grammatical Roles</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Δ: Particles with Multiple Distinct Grammatical Roles</strong></td>
</tr>
</tbody>
</table>

- **La**
  - Particle of warning: حَرف التَنْبيه
  - "And why did you, when you entered your garden, not say, 'What Allah willed; there is no power except in Allah?..." (18:39)
  - "...and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."" (63:10)

- **La**
  - Particle of Encouragement: التحضيض والعرض
  - "...And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few." (4:83)

- **La**
  - Conditional Particle: حَرف الشَّرط
  - "He said, "Oh my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds."." (7:67)

- **La**
  - Rebuttal Particle: حَرف استِدْراك
  - "Ibrāhīm was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim..." (3:67)

- **La**
  - Connecting Particle: حَرف العطف
  - "Zaid did not stand but Ali stood."

- **La**
  - Ḥarf Naṣb: حَرف نصب من أَخْوَاتِ إِنَّ
  - "He said, "Oh my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds."." (7:67)

- **La**
  - Rebuttal Particle: حَرف إعراض
  - "... they say, "You, are but an inventor [of lies]." But most of them do not know." (16:101)

- **La**
  - Connecting Particle: حَرف العطف
  - "And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive it not." (2:154)

- **La**
  - Particle of Emphasis: لَام التَوْكِيد
  - "Indeed, mankind is in loss." (103:2)

- **La**
  - Ḥarf Jarr: إخْتِصاص وَ تَقْوِيَة
  - "To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned." (3:109)
<table>
<thead>
<tr>
<th>Table 51E: Particles with Multiple Distinct Grammatical Roles</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Harf Naṣb</strong></td>
</tr>
<tr>
<td>ـ</td>
</tr>
<tr>
<td>“He [who created death and life to test you which of you is best in deeds...” (67:2)</td>
</tr>
</tbody>
</table>

| **Harf Jazm** | لام الأمر |
| ـ | ـ |
| “And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong...” (3:104) |

| **Particle of Response** | لام الوافقة في جواب |
| ـ | ـ |
| “You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them...” (3:110) |

| **Lām of Negation** | لام الجحود |
| ـ | ـ |
| “But Allah would not punish them while you, [Oh Muḥammad], are among them...” (8:33) |

| **Harf Jazm Conditional Particle** | حرف الشرط |
| ـ | ـ |
| “...But if they fight you, then kill them. Such is the recompense of the disbelievers.” (2:191) |

| **Negation Particle** | حرف النفي |
| ـ | ـ |
| “…and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, “This is not but obvious magic.” (5:110). |

| **Particle ofEmphasis** | حرف التحقيق |
| ـ | ـ |
| “They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way." (20:63). |

| **Particle of Diminution** | إِنْ المَخْفَفَة |
| ـ | ـ |
| “We relate to you, the best of stories in what We have revealed to you of this Qur’ān although you were, before it, among the unaware” (12: 3). |

Please note that the Lām following [إن] does not emphasize and is called [لام الفارقة].
<table>
<thead>
<tr>
<th>Table 51F: Particles with Multiple Distinct Grammatical Roles</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Animate</strong></td>
</tr>
<tr>
<td>Ḥarf Naṣb</td>
</tr>
<tr>
<td>Anْ</td>
</tr>
<tr>
<td>Ḥarf Naṣb</td>
</tr>
<tr>
<td>Anْ</td>
</tr>
</tbody>
</table>

54 Here we see that the word [ْ] acts as a [ضمير الشَّأْن] but also carries the function of emphasis [الإعراب للمفعتل كتاب الله المتركز].
Lesson 8: Nouns in the Naṣb Case

We have already studied classes of nouns that always take the I'rāb of Naṣb in Verbal and Nominal Sentences. In Verbal Sentences, we have the direct object [مَفْعُولٌ بِهِ] while in Nominal Sentences the [اِسْمٌ] of Inna or its sisters. In this lesson, we will review other nouns that are fixed to the Naṣb state that have distinct grammatical functions. Altogether, there are fifteen classes of nouns that are from the [المَنْصُوبات]. The most important of these words along with pertinent Qur’ānic examples are presented here. Some of these Naṣb case nouns are essential to learn for accurate understanding of Qur’ānic Arabic, even at a basic level.

1. Review of Nouns of the Raf’ and Jarr Case

Before the actually discussion of [المَنْصُوبات], the table below has been presented to remind us of words that are fixed to the I'rāb of Raf’ and Jarr. Table 53 on the next page reminds us of the various inflections on the ends of nouns due to the various cases of Raf’, Naṣb, or Jarr. These have been discussed in detail already in Volume 1 with the exception of the Followers [التَّابِع], which are discussed at the end of this lesson.

<table>
<thead>
<tr>
<th>Table 52: Noun Categories fixed to Raf’ and Jarr</th>
</tr>
</thead>
<tbody>
<tr>
<td>فاعل</td>
</tr>
<tr>
<td>نائب الفاعل</td>
</tr>
<tr>
<td>مبتدأ</td>
</tr>
<tr>
<td>خبر</td>
</tr>
<tr>
<td>خبر كان و أخواتها</td>
</tr>
<tr>
<td>اسم إن و أخواتها</td>
</tr>
<tr>
<td>التابع للمنصوب</td>
</tr>
<tr>
<td>جار و المجرور</td>
</tr>
<tr>
<td>مضف إليه</td>
</tr>
</tbody>
</table>
Table 53: Review of Inflections of Nouns Based on l'rāb

<table>
<thead>
<tr>
<th>Type of Noun</th>
<th>Kasrah</th>
<th>Fatḥah</th>
<th>Ḍammah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>جُرّ [Jarr]</td>
<td>نَصْب [Naṣb]</td>
<td>رَفع [Raf‘]</td>
</tr>
<tr>
<td>Broken Plural</td>
<td>جُرّ [Jarr]</td>
<td>نَصْب [Naṣb]</td>
<td>رَفع [Raf‘]</td>
</tr>
<tr>
<td>Dual</td>
<td>أَنْ [An]</td>
<td>يُنْ [Yin]</td>
<td>وُنَّ [Wun]</td>
</tr>
<tr>
<td>Sound Feminine Plural</td>
<td>مَتَّى [Matyy]</td>
<td>أَتْ [At]</td>
<td>أَتْ [At]</td>
</tr>
<tr>
<td>Flexible</td>
<td>فَتْحَة [Fatḥah]</td>
<td>فَتْحَة [Fatḥah]</td>
<td>Ḍammah</td>
</tr>
<tr>
<td>Partially Flexible</td>
<td>فَتْحَة [Fatḥah]</td>
<td>فَتْحَة [Fatḥah]</td>
<td>Ḍammah</td>
</tr>
<tr>
<td>Inflexible</td>
<td>مَبْنِي [Mabni]</td>
<td>مَبْنِي [Mabni]</td>
<td>مَبْنِي [Mabni]</td>
</tr>
</tbody>
</table>

II. Nouns of the Naṣb Case

The Naṣb nouns encompass fifteen classes of nouns, some that we have already studied in detail in Volume 1 and in this current Volume. Those reviewed already are مَفْعُول بِهِ [Mfуuл Bе], مَفْعُول مَعَه [Mfуuл Mух], المُنادي [Mnади], خَبَر [Khаr], and اسم إنَّ وَ أَخَواتِها [Asm Eyn W Ahwаtihа]. This category of Naṣb nouns are important to learn well for appropriate understanding of the Qur’ān and Classical Arabic. Most of these nouns are found in Verbal Sentences and have a direct relation to the verb in some way.
### Table 54: Nouns of the Naṣb Case

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَفعولٍ بِهِ</td>
<td>Direct Object of a verb.</td>
</tr>
<tr>
<td>خَبَرَ كَانَ وَ أَخوَاتِهَا</td>
<td>The Predicate of Kāna or its Sisters.</td>
</tr>
<tr>
<td>اسمٍ إنَّ وَ أَخوَاتِهَا</td>
<td>The Subject of Inna or its Sisters.</td>
</tr>
<tr>
<td>المُنادي</td>
<td>Someone who is addressed or called to by name with the particle [يَا].</td>
</tr>
<tr>
<td>اسمٌ لا النفيّةٍ للجنس</td>
<td>This is the object of the Lā of categorical negation. It is indefinite and inflects a single Fatḥah at the end.</td>
</tr>
<tr>
<td>ظَرْفٌ الزَّمان</td>
<td>Time Containers: Words that specify when an action is done.</td>
</tr>
<tr>
<td>ظَرْفٌ المُكان</td>
<td>Place Container: Words that specify where an action is done.</td>
</tr>
<tr>
<td>مَفعولٌ لِهِ</td>
<td>Word specifying the reason an action is done. It can be indefinite or definite. It must be either a verbal noun or a Jarr Construction.</td>
</tr>
<tr>
<td>مَفعولٌ مَعَهْ</td>
<td>Noun that accompanies an action or something that is “with” an action. This word specifies [معيّة] or “with-ness”.</td>
</tr>
<tr>
<td>الحال</td>
<td>A word that describes the state, condition, or way in which an action is done. It is always found at the end of a sentence and it is always indefinite.</td>
</tr>
<tr>
<td>تمييز</td>
<td>A word that clarifies something that is uncertain or ambiguous in a sentence. Similar to a Ḥāl, it is found at the end of a sentence, and is always indefinite.</td>
</tr>
<tr>
<td>مَفعولٌ مُطَلَّق</td>
<td>A verbal noun [مُصَدَّر] that ends a sentence, which emphasizes an action. This Maṣdar should match the action that is being emphasized. It is found at the end of a sentence.</td>
</tr>
<tr>
<td>التابعٌ للمنصوب</td>
<td>The Followers are nouns that follow other nouns in terms of I’rāb. These are of four different classes: [البَدَل/الجِعْل/التَّوْكيد/العطف].</td>
</tr>
</tbody>
</table>

---

115
A. Time Containers [زَّمان] and Place Containers [ظرف المكان]

These nouns [ظرف الزمان] are also known as [مفعول فيه], or the entity in which an action occurs, whether it is place or time. These were briefly mentioned as particles in the preceding chapter since many like Place Containers act like Ḥarf Jarr. Please note that some [ظرف الزمان] can function as regular nouns in some instances depending on the context. For example in the āyah, the word [اليوم] is a [ظرف الزمان]. Others are found exclusively as [ظرف الزمان], and function only in this capacity. Words like [يوم] can act as [ظرف الزمان] in definite, indefinite, and in Possession Constructions. The criteria of any noun acting as a [ظرف الزمان] is if an action occurs in a specific time or place, and not simply that it is Naṣb. The most common [ظرف الزمان] are listed in Tables 55 and 56 on the following two pages.

<table>
<thead>
<tr>
<th>Noun is not a [ظرف الزمان]</th>
<th>Noun is a [ظرف الزمان]</th>
</tr>
</thead>
<tbody>
<tr>
<td>من أَمَنَ بِاللَّهِ وَاليَوْمِ أُتْحِرُ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ</td>
<td>آَبَيْوَمْ يِسْ آَلَدِينَ كَفَّرُوا مِنْ دِينِهِمْ فَلَا تَخْشَوْهُمْ وَأَحْشِئُونَ</td>
</tr>
<tr>
<td>&quot;...those who believed in Allah and the Last Day and did righteousness will have their reward with their Lord...&quot; (2:62).</td>
<td></td>
</tr>
<tr>
<td>وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينَ أَوْ تَقُولَ</td>
<td>&quot;...This day those who disbelieve have despaired of your religion; so fear them not, but fear Me....&quot; (5:3).</td>
</tr>
<tr>
<td>&quot;...and you will have upon the earth a place of settlement and provision for a time...&quot; (2:36).</td>
<td></td>
</tr>
<tr>
<td>أوْ تَقُولُ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنْ الْمُحْسِنِينَ</td>
<td>&quot;Or it (the soul) say when it sees the punishment, &quot;If only I had another turn so I could be among the doers of good.&quot; (39:58).</td>
</tr>
<tr>
<td>&quot;And warn them, of the Day of Regret, when the matter will be concluded; and [yet], they are in heedlessness, and they do not believe.&quot; (19:39).</td>
<td></td>
</tr>
<tr>
<td>لَا يَكْنِمُهُمْ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةٍ</td>
<td>&quot;...and Allah will not speak to them or look at them on the Day of Resurrection...&quot; (3:77).</td>
</tr>
</tbody>
</table>
### Table 55: Time Containers

<table>
<thead>
<tr>
<th>Time</th>
<th>Example</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>morning</td>
<td>“The Fire, they are exposed to it morning and evening…” (40:46).</td>
<td>﴿وَعَشِيًّا غَدُوًّا ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا﴾</td>
</tr>
<tr>
<td>early morning</td>
<td>“That you may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon.” (48:9).</td>
<td>﴿وَعَشِيًّا غَدُوًّا﴾</td>
</tr>
<tr>
<td>tomorrow</td>
<td>“They will know tomorrow who is the insolent liar.” (54:26).</td>
<td>﴿وَعَشِيًّا غَدُوًّا﴾</td>
</tr>
<tr>
<td>afternoon</td>
<td>“And mention the name of your Lord morning and evening.” (76:25).</td>
<td>﴿وَعَشِيًّا﴾</td>
</tr>
<tr>
<td>night</td>
<td>“And to Him is [all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.” (30:18).</td>
<td>﴿وَعَشِيًّا﴾</td>
</tr>
<tr>
<td>always/ever</td>
<td>“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after…” (24:4).</td>
<td>﴿وَعَشِيًّا﴾</td>
</tr>
<tr>
<td>for a period/ a time</td>
<td>“…and [those who] are patient in poverty and hardship and at the time of battle…” (2:177)</td>
<td>﴿وَعَشِيًّا﴾</td>
</tr>
<tr>
<td>today/tonight</td>
<td>“And to Him is [all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.” (71:5).</td>
<td>﴿وَعَشِيًّا﴾</td>
</tr>
</tbody>
</table>

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55 Here in this section of Āyah al-Birr, the action that is occurring is “patience”. We see that the [ظَفْر] is actually a Muḍāf in the Naṣb state. The action of patience is denoted by the [اسم فاعِل] which points to the action being done even though there is no explicit [فعل]. The word [الصَّابِرين] is in Naṣb due to [إِخْتِصاص] or emphasis.
<table>
<thead>
<tr>
<th>Place Containers</th>
<th>Table 56: Place Containers</th>
</tr>
</thead>
<tbody>
<tr>
<td>خلفَ</td>
<td>behind</td>
</tr>
<tr>
<td>لَمَّا جَاءَهُم مِّنْ عَنْدِ ﷺ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبِذَ فَرِيقٌ مِّنَ ٱلْذِينَ أَضَلَّلَهُمْ ﷺ أَقْدَامِنَا لِيَكُونَا مِنَ تَحْتَ</td>
<td>And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know.&quot; (2:101).</td>
</tr>
<tr>
<td>وَرَاءَ</td>
<td>in front of</td>
</tr>
<tr>
<td>وَلَا تُقَاتِلُوﻫُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ</td>
<td>&quot;And do not fight them at al-Masjid al-Ḥaram until they fight you there....&quot; (2:191).</td>
</tr>
<tr>
<td>تَحْتَ</td>
<td>under</td>
</tr>
<tr>
<td>وَلَمَّا جَاءَﻫُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبِذَ فَرِيقٌ مِّنَ ٱلْذِينَ أَضَلَّلَهُمْ ﷺ أَقْدَامِنَا لِيَكُونَا مِنَ تَحْتَ</td>
<td>And when he directed himself toward Madyan, he said, &quot;Perhaps my Lord will guide me to the sound way.&quot;.&quot; (28:22).</td>
</tr>
<tr>
<td>عندَ/مَعَ</td>
<td>with/by</td>
</tr>
<tr>
<td>ﷺ</td>
<td>There is not for him here this Day any devoted friend.&quot; (69:35).</td>
</tr>
<tr>
<td>ﷺ</td>
<td>facing</td>
</tr>
<tr>
<td>ﷺ</td>
<td>there</td>
</tr>
<tr>
<td>ﷺ</td>
<td>here</td>
</tr>
<tr>
<td>ﷺ</td>
<td>around</td>
</tr>
<tr>
<td>ﷺ</td>
<td>between</td>
</tr>
</tbody>
</table>

"Allah knows what is before them and what will be after them, but they do not encompass it in knowledge." (20:110). 

"And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know." (2:101). 

"And those who disbelieved will say, 'Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest.'" (41:29). 

"...And do not fight them at al-Masjid al-Ḥaram until they fight you there...." (2:191). 

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

"And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."." (28:22). 

"And do not consume one another's wealth unjustly or send it to the rulers in order that you consume a portion of the wealth of the people in sin, while you know [it is unlawful]." (2:188)."
B. The Reason for an Action

Thus far we have already looked at two types of مَفْعُولٍ، namely مَفْعُولٍ بِهِ and مَفْعُولٍ فِيهِ. Here we have yet another, مَفْعُولٍ لَهُ. This Naṣb noun details the reason for an action occurring. It is also called مَفْعُولٍ مِنْ أَجْلِه in grammar. It classically is a Maṣdar occurring at the end of a verbal sentence. It can occur as a Jarr Construction, but this is less common. Context is essential in recognizing مَفْعُولٍ لَهُ, since it can be lost in detail if grammar attention is not maintained.

The مَفْعُولٍ لَهُ can occur in one of two forms:

1. Maṣdar specifying the reason for an action, whether definite or indefinite.
2. Jarr Construction.

Qur’ānic Examples of مَفْعُولٍ لَهُ

i. وَلَذَٰلِكَ قَرِينًا فَسَاءَ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْآخِرِ

“And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Shayṭān is a companion - then evil is he as a companion.” (4:38)

ii. ﴿لْبَوَارِ وَأَحَلُّوا قَوْمَهُمْ دَارَ كُفْرًا﴾

“Have you not considered those who exchanged the favor of Allah for disbelief and settled their people in the home of ruin?” (14:28).

iii. ﴿وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَأَقَامُوا ٱلصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاﻫُمْ سِرًّا﴾

“And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques...” (13:22).

iv. ﴿دَخَلَتْ أُمُّ رَءْسِهِ ٱلْبَئْسَةَ فِي ٓهَٰرَةٍ رَجُلٍ قَالَ ﴿ۚ﴾

“A woman entered the Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth.” (Bukhāri)56

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56 Saḥīḥ Bukhāri, Hadith #3165 from [كتاب بَدْء الْخَلْق].
C. Noun Accompanying an Action

Another of the [مَفْعُول مَعَه] which represents a noun that accompanies an action being performed. It is actually the least common of the [مَفْعُول], but needs to be mentioned to complete the topic.

This [مَفْعُول مَعَه] is typically associated with a [و], since it would be difficult to differentiate it from the other [مَفْعُول]. Let us look at a couple of simple examples that show how this is used.

1. “The student walked with the book.”

2. “Zaid came with Khalid.”

In the first example, the translation is not “The student walked and the book,” since that would not be possible, nor logical. The key to properly understanding and translating the sentence is that the word [الْكِتاب] is Naṣb and is followed by a [و]. It cannot be [مَعْطُوف] following the [و] since it cannot be another Doer. Furthermore, it cannot be a direct object since the verb is intransitive. Even if the verb was transitive, there is no direct object before the [و]. It also cannot be a Ḥāl (discussed later in this lesson) which often is marked by a [و]. Thus, in these two examples, there is no other possible translation. In both these sentences, the [و] acts as [الواو الماعِيَّة].

Sometimes, determining the [مَفْعُول مَعَه] can be more ambiguous. In example (ii) and (iii), the highlighted words [الشَّيَاطِينَ] and [شُرَكَاءَكُمْ] act as direct objects due to the [و] acting as a Connecting Particle [حرف عطف]. However, these two highlighted words also act as [مَفْعُول مَعَه] with the [و] functioning as [الماعِيَّة]57. This is one of the inimitable characteristics of the Qur’ān, that there can be different yet synergistic meanings derived from a single word, āyah, or part of an āyah.

Qur’ānic Examples of [مَفْعُول مَعَه]

i. “And We gave understanding of the case to Sulaymān, and to each We gave judgment and knowledge. And We subjected the mountains to glorify, along with Dawūd and with the birds. And We were doing [that]” (21:79).

57 Sections on (19:68) and (10:71) from [شرح منظومه اللغة الإعراب للمفصّل كتاب الله المرتّل].
Lesson 8: Nouns in the Naṣb Case

ii. “So by your Lord, We will surely gather them with the devils; then We will bring them to be present around Hell upon their knees.” (19:68)

iii. “...So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite.” (10:71).

D. Intensifier of the Action [مَفْعُولُ مُطْلَق

Another [مَفْعُولُ مُطْلَق] that is commonly used in the Qur'ān is [مَفْعُولُ مُطْلَق]. This essentially is a Maṣdar that intensifies or emphasizes an action. A [مَفْعُولُ مُطْلَق] can be used in a sentence if the following conditions are met:

1. [مَفْعُولُ مُطْلَق] must be a verbal noun [Maṣdar], indefinite, Naṣb, and found at the end of a sentence.
2. [مَفْعُولُ مُطْلَق] must match the action, either in meaning, or matching the root of the verb

Let us look at a couple of examples showing how [مَفْعُولُ مُطْلَق] is used:

“And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.” (17:16)

In the above āyah, the verbal noun [تَدْمِير] follows the verb [دَمَّرْنَا], which means to “destroy”. With closer inspection, we should realize that [تَدْمِير] is the exact Maṣdar of [دَمَّرَ]. Furthermore, this verbal noun is indefinite and Naṣb and is at the end of a sentence. Thus, [تَدْمِير] is clearly a [مَفْعُولُ مُطْلَق], and functions in intensify the action of “destroying” in the āyah.

“I sat with a sitting.”

In the above sentence, the word [قُعُودًا] functions as a [مَفْعُولُ مُطْلَق]. This is because it is a Maṣdar, Naṣb, indefinite, at the end of the sentence, and lastly also carries a similar meaning as the action of “sitting”.

“By those who extract with violence, And those who remove with ease, And those who glide [as if] swimming, And those who race each other racing”(79:1-4)

The above āyah similar to the prior sentence, demonstrates another [مَفْعُولُ مُطْلَق] functionally similar (but dissimilar root) to the verb. The verbal noun [تَغَرَقَ] has a similar meaning to the verb [تَرَغَ], which means to “pull out”. You will notice that in each of the above four āyahs, there is no explicit verb. However, the action or verb is implied through the Doer noun [اسم الفاعِل]. In all these āyahs, the action is being emphasized.
Qur'anic Examples of مَفْعُولٍ مُطْلَقٍ

i. 
"He will be judged with an easy account." (84:8).

ii. 
"And [We sent] messengers about whom We have related to you before and messengers about whom We have not related to you. And Allah spoke to Mūsa with [direct] speech." (4:164)

iii. 
“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give Zakāt and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], Oh people of the [Prophet's] household, and to purify you with [extensive] purification.” (33:33).

iv. 
“Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their number by [their] eyesight. But Allah supports with His victory whom He wills...” (3:13).

E. Ḥāl: The State or Condition of an Action [حال]
Understanding Ḥāl is essential in intermediate Arabic, as this principle is used commonly in the Qur’ān and beyond. Ḥāl refers to a word or word construction that describes the state, condition, or way in which an action is done. Specifically, the Ḥāl functions in describing something definite. In a sentence, the Ḥāl is not necessary for a sentence to be complete. Let us look at the following sentence to see how Ḥāl works.

\[جاءَ زَيْدٌ ضاحِكاً\]

“Zaid came laughing.”

In this sentence, we see that [ضاحِكاً] is the Ḥāl, which describes the definite word [زَيْدٌ]. It describes an action (to come) with the occurrence of laughter. We see that the Ḥāl [ضاحِكاً] is of course Naṣb, but also indefinite and occurs at the end of the sentence. Identifying the proper context allows the student to identify Ḥāl in a respective sentence when present.

1. For a Ḥāl to occur, the sentence must have three components:

   i. The Ḥāl [حال] itself is (1) a single noun in Naṣb or (2) a Word Construction.

   ii. The definite thing that the Ḥāl describes [صاحب الحال].
iii. The action itself. The action can be as a verb \( \text{فعل} \), but can also be incorporated into an “action word” like a \( \text{اسم الفاعل} \), \( \text{مصدر} \), or \( \text{اسم المفعول} \).

2. The \( \text{حَالٌ} \) can occur in one of three different forms at the end of a sentence:

i. A single word \( \text{مُفرِّد} \). In this case, the \( \text{حَالٌ} \) is a word that describes, is indefinite, and in the \( \text{ناَسُب} \) case explicitly. Both sentences use \( \text{حَالٌ} \) (highlighted) to convey the same basic meaning. This form is that present in the example we just discussed: \( \text{ جاءَ زَيْدٌ ضاحِكاً} \).

ii. \( \text{حَالٌ} \) can occur as a simple Nominal Sentence \( \text{جملة اسمية} \) or a Verbal Sentence \( \text{جملة فعلية} \) occurring at the end of a sentence. This sentence acts as a single unit to describe the definite noun \( \text{صاحِبُ الحال} \) doing the action and is implicitly \( \text{ناَسُب} \). The \( \text{حَالٌ} \) very frequently occurs as a nominal sentences and is preceded by a \( \text{و} \) called \( \text{الواو الحاليَّة} \). Let us look at another example to show this form: \( \text{ وَ ﻫُوَ ضاحِكٌ جاءَ زَيْدٌ} \) “Zaid came [while he was] laughing”. Here the Nominal Sentence is \( \text{هو ضاحِكٌ} \) and is preceded by the \( \text{و} \) of \( \text{حَالٌ} \). The \( \text{صاحِبُ الحال} \) is again Zaid. An example of \( \text{حَالٌ} \) using a Verbal Sentence is in the following example: \( \text{ يَدْحَكُ} \) “Zaid came laughing.”. The verb has to be in the present tense \( \text{فعل مضارع} \) (not past tense) to act as a \( \text{حَالٌ} \). But remember the action is not laughing but “came” as \( \text{جاءَ} \). Thus, in all the three cases discussed the definite thing described (Zaid) and the action (“came”) are the same. These three \( \text{حَالُ} \)s all occur in different forms but functionally are the same since all the sentences yield the same basic meaning.

iii. The third form of a \( \text{حَالٌ} \) is as a Jarr Construction. Please note that the Jarr Construction is similar to an Arabic sentence and is often termed \( \text{شبه جملة} \), or a “Quasi-Sentence”. Here the Jarr Construction functions in describing the definite \( \text{صاحِبُ الحال} \) at the end of a sentence. An example of this is shown in the following where the \( \text{حَالٌ} \) is highlighted: \( \text{رأيتُ الطَّائرةَ بين السَّحاب} \). Here, the action is “saw”, and the \( \text{صاحِبُ الحال} \) is the implied \( \text{أَنتَ} \) embedded within the verb. since the person doing the action is “you” and not the bird.
3. Ḥāl versus Describers

We have just seen that both Jarr Constructions and Present Tense verbs can act as Ḥāl in the proper context. More specifically, they function in describing a definite word associated with an action. But please note that both Jarr Constructions and Present Tense verbs can also function in describing an indefinite noun. When this occurs, they are not Ḥāls, but are Describers. You should recall that this was briefly discussed in Volume 1 (Lesson 5, VI). Let us revisit āyah 12:36: “..The other said, “Indeed, I have seen myself carrying upon my head bread, from which the birds are eating...”

Here, we see that the highlighted Verbal Sentence is a Describer for the indefinite noun خُبْزا. Describers will be discussed in more detail in Lesson 9.

4. Qur’ānic Examples of Ḥāl

i. وَأَلْقَيَ ﷺ "And the magicians fell down in prostration" (7:120).

ii. إِلَّا وَأَنتُم مُّسْلِمُونَ للَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ ﷺ “Oh you who have believed, fear Allah as He should be feared and do not die except as Muslims.” (3:102)

iii. وَمَا خَلَقْنَا ٱلسَّمَاءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا ﷺ “And We did not create the heaven and earth and that between them in play..” (21:16)

iv. إِنَّما يُؤْمِنُ بِآيَاتِنَا ﷺ “Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.” (32:15).

v. خَشَعًا أَبْصَارُﻫُمْ ﷺ “Their eyes humbled, they will emerge from the graves as if they were locusts spreading.” (54:7).

vi. لا تَقْرَبُوا ٱلسَّلَّةَ وَأَثْنِمْ سَكَارَى ﷺ “...Do not approach prayer while you are intoxicated until you know what you are saying....” (4:43).

F. Clarifier

Clarifiers are nouns that further explain something that is vague or uncertain in a sentence. They specifically clarify the essence of a thing, or relationship. A Clarifier is similar to a Ḥāl in that is found at the end of a proper sentence, and is indefinite Naṣb. However, it differs from Ḥāl in that it is a material substance or thing, while a Ḥāl is an adjective. Clarifiers are also frequently used in sentences when referring to numbers, weights, or measure.
Let us look at the following examples to see how Clarifiers are utilized in Arabic sentences.

- "He is more than me."

In this complete sentence, we notice that a general statement is made, but much information is left out. We do not know how “He is more than me”. Is he more than me in strength, knowledge, righteousness, good, or evil? It is this vagueness, uncertainty, and/or ambiguity that \[\text{الْتَّمْيَزُ} \] clarifies. So if we know that “He is more than me in strength, we state the following:

- "He is more than me in strength."

Another way that Clarifiers are used are in numbering of things. For example, let us look at the following statement(s):

- "I saw twelve."
- "I saw twelve stars."

In the first complete sentence, we notice that it is almost incomplete, because the detail is left out. But this is clarified by the \[\text{الْتَّمْيَزُ} \] in bold. Note that it is Naṣb, indefinite, and is single (not plural). Numbers are further discussed in Lesson 10. In the examples below, the highlighted Clarifier clarifies the underlined sentence. We see that there are often multiple sentences on one given āyah. In grammatically analyzing an āyah of the Qur’ān, it is very helpful to identify embedded sentences.

**Qur’ānic Examples of Clarifiers \[\text{الْتَّمْيَزُ} \]**

i. "And [recall] when We made an appointment with Mūsa for forty nights. Then you took [for worship] the calf after him, while you were wrongdoing.” (2:51)

ii. "And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men." (18:34)

iii. "Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power..." (35:44)

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58 Please note that \[\text{أَعَزُّ} \] is connected to the preceding sentence by the Connector [ـ]. Here the second Clarifier \[\text{نَفَرًا} \] clarifies \[\text{أَعَزُّ} \].
iv. “But they hamstrung her, so he said, “Enjoy yourselves in your homes for three days. That is a promise not to be denied.” (11:65).

v. “And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.” (17:37).

vi. “Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech.” (38:23).

G. The Vocative

The Vocative refers to a person being called or addressed. The Vocative is termed [مُنادي], and is used to call and address a specific person or group and draw their attention to something being said. The call or address starts with the particle يَا، which is termed [حُرُوف النِّداء]. This is found frequently in the Qur'ān to address a specific group. The person(s) is addressed using the particle يَا. This particle يَا in reality is equivalent to the verb [أَنادِي], or “I am calling...”. The person(s) being addressed is termed [مُنادِي], and is typically Naṣb since it acts as the Direct object [مَفْعول بِهِ] of the implied verb [أَنادِي] represented by يَا.

However, please note that this يَا does not carry any [عَمَل] as per the grammarians.

Grammatical Rules of the Vocative

Let us look at the rules of يَا and [أَنادِي] in sentences. The rules depend on the characteristics of the addressee.

1. Based on the gender of the addressee, it is called by one of three particles based on the gender of the addressee(s). The particle [أَيُّها] is used to address a group.

   i) Male or Female = يَا أَيُّها

   ii) Male = يَا أَيُّها

   iii) Female = يَا أَيَّتُها

   “[To the righteous it will be said], "Oh reassured soul “(89:27)
2. The inflection of the last letter of the [منادٍ] is based on whether it is one of the following:

(i) a definite name (Muḥammad, Ḥasan).

(ii) a Muḍāf.

(iii) an unspecified addressee (believer, man, boy).

(iv) a specified addressee (believer, man, boy).

(a) If a definite name of a person is used (without any Muḍāf), then its inflection is a single Ḍammah at the end. For example, let us look at the following part of Ḥadīth Jibrīl:

{... وقال: يا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلام...}

(b) If the [منادٍ] is a Muḍāf, or a name containing a Muḍāf is used, then there is a Fatḥah inflected on the last letter of the Muḍāf. This is seen in the highlighted in the following Ḥadīth:

{قال: قال النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِفَاطِمَةَ: " أَيْنَ بَعْلُكِ ؟ " ، فَقَالَتْ وَقَعَ بَيْنِي وَبَيْنَهُ كَلامٌ ، فَخَرَجَ مُغاضَبًا ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ : " أَبْصِرْ لِي عَلِيًّا " ، فَقَالَ : يَا رَسُولَ اللَّهِ ، هُوَ ذَا فِي الْمَسْجِدِ ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالرِّيحُ يَسْفِي عَلَيْهِ الْتُّرَابَ ، قَالَ : " قُمْ يَا أَبَا تُرَابٍ " ، قَالَ سَهْلٌ : فَوَاللَّهِ إِنْ كَانَ لأَحَبَّ أَسْمَائِهِ إِلَيْهِ...}

(c) If the [منادٍ] is general and not specified, and is not a definite name, then the [منادٍ] carries Fatḥah with Tanwīn. For example, this can be a teacher speaking to each of his students “Oh student, study hard!” [يا طالِباً اُدْرُسْ كَثِيراً]. Or this can be a preacher admonishing each of his congregation “Oh believer, do not go near adultery!” [يا مُوْمِناً لا تَقْرَبُ الزِّنا]. If the [منادٍ] is specified, and is not a definite name, then the [منادٍ] is inflected with a single Ḍammah at the end. For example, a student requesting a teacher “Oh teacher, teach me” [يَا مُعَلِّمُ عَلِّمْنِي].

60 Saḥīḥ al-Bukhārī, Chapter on Imān: كِتَاب الْإِيمَانِ Ḥadīth #50.
61 Taken from [المَعْجَمُ الكَبِيرُ لِلطَّبَرَانِي], Ḥadīth # 5879, Classified as Hasan according to [تارِيخ الطَّبَرِي].
H. The Followers

The Followers are nouns that follow other nouns in terms of I'rab. There are four categories of Followers that exist: البديل/النعت/التوكيد/العطف. We have already discussed Describers الصفة from Volume 1, and have studied Connecting Particles حروف العطف in this second Volume. Please refer to Lesson 9, the next chapter where التوابع are discussed in detail.
Lesson 9: The Followers, the Derived Nouns and the Verb | التوابع، الأسماء المشتقة، وظَنَّ | and its Sisters

I. The Followers

The Followers are nouns that follow other nouns in terms of I'rab. They are from one of four categories of nouns: [البَدَل/النَّعت/التَوْكيد/المَعْطوف]. The Describers [الصِّفَة] and Nouns connected by Connecting Particles [المَعْطوف] have already been discussed in these Two Volumes. In this lesson, the Followers are discussed in more detail, since they are used commonly in Arabic.

A. Describers

The most common Describers are those that describe nouns which are identical in gender, plurality, definiteness, and I'rab. One additional requirement that was not previously mentioned earlier, is that a Describer typically needs to be “Derived” or [مُشتَقّ]. Words that are [مُشتَقّ] are derived from verbs and describe or relate an action in a certain way. Categories of [مُشتَقّ] words are discussed in section II in this lesson. Please note however that there can be situations in which a non-derived noun [جامِد] can act as a Describer. But for our purposes, these represent exceptions to the rule, and do not appear to occur in the Qur’ân.

Even though a Describer is typically a noun, words outside this scope can also function as Describers. We briefly discussed in the prior lesson that Jarr Constructions can act as Describers. We also saw that Ḥāls are similar to Describers since they describe definite nouns. Ḥāls can also come in the form of Sentences and Jarr Constructions to describe definite nouns. In comparison, Describers can also come in the form of Sentences and Jarr Constructions, but can only describe indefinite nouns. If it describes something definite, then it is essentially a Ḥāl. This rule becomes helpful when grammatically analyzing more complex and long sentences (or āyahs).

Describers need to be from the following categories of Nouns:

a) Doer noun [اسم الفاعل]
b) Passive Noun [اسم الفعل]
c) Time/Place container [اسم الظرف]
d) Derived Adjective [الصفة المتشابهة]
e) Comparative Derived Noun [اسم التفضيل]
f) Intensive Derived Noun [صيغة المبالغة]
g) Instrument of an action [اسم آللة]
h) Sentence (Verbal/Nominal) [جملة]
i) Jarr Construction [جارر و المجرور]
j) Non-Derived Noun [جاهيد] (See footnote 62)

B. Connecting Nouns [المعطوف]

In Lesson 7, we covered the Connecting Particles. These particles allow I’rāb to be transferred from other nouns that precede them. The nouns that follow, or “copy” that preceding nouns are termed [معطوف].

C. Replacers [المبدل]

One important Follower that we have not discussed yet is what we call a Replacer [المبدل]. Functionally, these words replace another word [مبدل منه] for rhetorical effect and/or for clarification. Please note these are grammatically different than Describers, which they may be confused with. This is because Replacers sometimes match the word they are replacing in the same four characteristics that Describers match. However, we will see how Replacers are contextually different than Describers, and that they usually not [مُستَقِّب].

A Replacer is essentially a noun that replaces another noun, either in an equal portion, a part, or in a certain quality, or aspect. Let us look at the following sentences which highlight how Replacers work in sentences.

1. [زَيْدٌ ‏ابْنُ ‏يُوسُفَ ‏نَصَرْنَا ‏اليَوْمَ] Zaid, Son of Yūsuf helped us today.
2. [أَنَا ‏مِنْ ‏مَدِينَةِ ‏مُبَارِكَةَ ‏المَدِينَة] I am from a blessed city, Al-Madīnah.
In the first example, [أَبُو يُوسُفَ] refers to Zaid not as an adjective, but as something else that Zaid is. We see that [أَبُو يُوسُفَ] matches [زَيْدٌ] but contextually does not fit as a Describer. In the second sentence, the word [المَدِينَةِ] replaces [مَدِينَةٍ]. Please note that even though [المَدِينَةِ] is definite, it replaces the indefinite [مَدِينَةٍ].

Replacers can be subdivided into four categories based on the comparison between the [ِّبَدَلُ] and the [مُبْدَل مِنْهُ]. In the examples below, the Replacer is highlighted while the [مُبْدَل مِنْهُ] is underlined.

1. **Equal/Total Replacement**

   "Guide us to the straight path - The path of those upon whom You have bestowed favor..." (1:6-7)

   Here [صِرَاطَ ٱلَّذِينَ] replaces [ٱلصِّرَاطَ], both being Naṣb. The total or whole entity is replaced.

2. **Partial Replacement**

   "Islām is built on five (pillars): testifying that there is no god except Allah, and that Muḥammad is the messenger of Allah, and performing the prayer, and giving the Zakāt, and the Ḥajj, and the fasting of Ramaḍān." (Bukhāri)

   In this Ḥadīth, we find five Replacers, each replacing one part of the [مُبْدَل مِنْهُ] which is the word [خَمْسٍ]. Please note that all the Replacers follow the Jarr I’rāb of [خَمْسٍ].

3. **Abstract Replacement**

   "Zaid, amazes me, his knowledge."

   "They ask you about the sacred month, fighting therein. Say, ‘Fighting in it is great [sin]...’" (2:216)

---

63. Here, [المَدِينَةِ] Al-Madīnah refers of course to the Blessed City of the Prophet, and is not “the city”. In Arabic, the definite article “Al” when referring to proper names has no “the”. For example the words [العَبَّاس], [القاﻫِرَة], [الشَّافِع], and [البُخاري] all refer to proper names or places.

64. Sahih Bukhāri, Ḥadīth #8 from [كتاب الإيمان].
In the first example of the “Abstract” Replacer, the word \[عِلْمُهُ\] replaces the word \[زَيْدٌ\]. Here, the word “his knowledge” replaces “Zaid” in an abstract sense, not in terms of matter or substance. Similarly, in the example of the Qur’ānic āyah, the word \[قِتَالٍ\] or “fighting” is used to replace “the month”. Again the relationship between the words is abstract, as generally “fighting” has no relationship with “month”.

4. **Replacement of an error \[بَدَلُ الغَلَط\]**

This is not used in the Qur’ān but is used to correct an errant statement regarding something. This is used instead of mentioning “rather”, and directly stating the correct word after the incorrect word. In the following sentence, the only possible correct meaning comes from the last word [مُحَمَّداً] in being a Replacer.

\[رَأَيْتُ زَيْداً مُحَمَّداً\] “I saw Zaid, Muḥammad.”

**Qur’ānic and Hadith Examples of Replacers \[الْبَدَلِ الفَلَطِّ**]

i. "Surely for those who have Taqwa is success, Gardens and vineyards." (78: 31-32)

ii. "In it are clear signs [such as] the standing place of Ibrahim. And whoever enters it shall be safe. And to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way...." (3:97)

iii. "Take advantage of five (things) before five (things); your youth before your old age, and your health before your sickness, and your wealth before your poverty, and your free time before your occupation, and your life before your death.” (Baihaqī)

iv. "Narrated to us by Muḥammad son of Abdullah, son of Numair Al-Ḥamdānī, narrated to us by Abu Kha’līd Ya’ni Sulaymān, son of Ḥayyān al Ahmar, from Abi Mālik al-Ashḵā’ī, from Sa’d son of Ubaidah, Upon Ibn U’mar, from the Prophet, peace and blessings of Allah upon him, He said: Islām is built on five (pillars): that Allah is One, and performing the prayer, and giving the Zakāt, and the fasting of Ramaḍān, and the Ḥajj, then a man said: the Ḥajj, and the Fasting of Ramaḍān, like this I heard it from the Messenger of Allah, peace and blessings of Allah are upon him.” (Muslim)

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65 Hadith #9575 in [كِتَاب الإِيمَان]. Hadith is Ḥasan [إِنَّلَمْ يُؤَمِّنَ بِهِ، إِنَّلَمْ يُؤَمِّنَ بِهِ إِذَا تُوٍّلِجَ.]

66 Sāhih Muslim, Ḥadith #22; in [كِتَاب الإِيمَان].
v. And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated. (25:68-69)

vi. In it are clear signs [such as] the standing place of Ibrāhīm. And whoever enters it shall be safe. And to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way....” (3:97)

The following examples of Replacers have been extracted from the Qurān and Ḥadīth. In example (i) on the preceding page, the word [حَدَائِقَ] replaces the word [مَفَازًا], and represents the [بَدَلُ الشَّيْءِ مِن الشَّيْء]. The word [أَعْنَابًا] follows the Replacer functionally, but is more specifically a [مَعْطوف] because of the [و]. In example (ii), the Replacer [ِّ] is from the [ِّبَدَلُ الْبَعْضِ مِنَ الْكُل], since it represents a part from the whole. In the Ḥadīth example (iii), the Replacers again represent parts from the whole. You see that each have the same I'rāb as [خَمْساً], the [مُبْدَل مِنْهُ].

In example (iv), the entire Ḥadīth has been quoted with Isnād to show that within any given Isnād, Replacers are usually seen. If you focus on the Isnād in brackets you will find many different Replacers. The key is looking at nouns with the I'rāb. For example in [حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ], the word son of Abdullah, is replacer of the name Muḥammad. The word [بْنِ نُمَيْرٍ] is Replacer for Abdullah, not Muḥammad, since it is Jarr like Abdullah. The word [ُّالْهَمْدَانِي] is replacer for Muḥammad since it is Raf', not Jarr. In [ِّعَنْ أَبِي مَالِكٍ الأَشْجَعِي], the name [ِّالأَشْجَعِي] is a replacer for Abi Mālik, both being Jarr.

Examples (v) and (vi) show that Replacers can sometimes occur with verbs and sentences, even though they typically are used for nouns. Please note that in (v), [ِّيَلْقَ] the verb in Jazm and response statement is the [مُبْدَل مِنْهُ] for the Replacer [ِّيُضَاعَف], which follows it in I'rāb and as a [جَوابُ الشَّرْط]. In (vi), the sentence [أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ] is a Replacer for the underlined sentence.
D. Nouns of Emphasis

These nouns are similar in function to the Particles of Tawkīd, which also cause emphasis. Essentially, these nouns repeat something being stated, either literally, or in meaning. The act of repetition functions in emphasis. For example, in the following sentences, the highlighted nouns function in emphasis by literal repetition:

1. "Zaid came, Zaid!"
2. The prayer has begun! The prayer has begun!

Another example is found in Qur'ānic example (iii) in Sūrah Sharḥ on the end of this page.

There are other nouns that function in repetition, functionally [التَّوْكِيد الَّفْظِي], not literally, and are in the category of Followers and are: [النَّفْس / اَلْعَيْن / كُلُّ / أَجْمَعُ / أَكْتَعُ / أَبْصَعُ]. The nouns that are in bold are used more frequently. An example of emphasis through functional repetition is seen in the following examples:

3. The students came to the class, all of them.
4. I did that myself.

Other examples of [التَّوْكِيد الَّفْظِي] are shown below with exception of (iii).

**Qur’ānic Examples of Nouns of Emphasis**

1. “Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together.” (2:161)
2. “So the angels prostrated - all of them entirely.” (15:30)
3. “Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together.” (94:5-6)
4. “And We said, "Oh Ādām, dwell, you and your wife, in Paradise..." (2:35)
II. Derived Nouns

These nouns termed [مُشْتَقّة] are “Derived” nouns in that they in one way or another relate to an action. They all are thus “action nouns”. The one major category of words that harbor the meaning of a verb that are excluded from [الأسماء المُستَقَبة] are Maṣdars. This is because they are functionally infinitive verbs. The table details the different types of Derived Nouns. Altogether, there are eight classes of nouns, three of which we have already discussed in depth:

<table>
<thead>
<tr>
<th>Class</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِسْمُ الفاعِل</td>
<td>Indicates the person or being from which an action emanates from</td>
<td>فاعِلٌ</td>
</tr>
<tr>
<td>إِسْمُ المَفْعُول</td>
<td>The entity on which an action occurs</td>
<td>مَفْعولٌ</td>
</tr>
<tr>
<td>إِسْمُ الظَّرْف</td>
<td>Derived noun that indicates the time or place of an action; this is identical to ظَرْفُ الْمَكان and ظَرْفُ الزَّمان. It typically has two scales:</td>
<td>مَفْعَلٌ</td>
</tr>
<tr>
<td>الصِّفَة الْمُشَبَّهَة</td>
<td>Derived Adjective</td>
<td>أَفْعَلُ/فَعَّالٌ/فَعَّالٌ/أَفْعَالُ/فَعَّالَةٌ/فَعَّالَةٌ</td>
</tr>
<tr>
<td>إِسْمُ التَّفْضِيل</td>
<td>Comparative Derived Noun</td>
<td>أَفْعَلُ/فَعَّالٌ/أَفْعَالُ/فَعَّالَةٌ/فَعَّالَةٌ</td>
</tr>
<tr>
<td>صِيغَةُ المُبالَغَة</td>
<td>Intensive Derived Noun</td>
<td>فَعَّالَ/فَعَّالٌ/فَعَّالَةٌ/فَعَّالَةٌ</td>
</tr>
<tr>
<td>إِسْمُ الآلَة</td>
<td>Instrument of an action.</td>
<td>مِفْعَالُ/مِفْعَالَةٌ/مُبْعَالُ</td>
</tr>
</tbody>
</table>
A. The Derived Adjective

This category represents words which essentially pure adjectives in meaning, and are derived from intransitive verbs. The [الصِّفَة الْمُشَبَّهَة] is different from the Doer noun [إِسْمُ الفاعل] in that it is more permanent, and is a fixed attribute. There are several stem patterns of [الصِّفَة الْمُشَبَّهَة], the most common is the stem [فعل]. There is a loose relationship between the specific stems and the specific verbs that they are derived from, but this will not be covered. Please also note that some of the stem patterns of the Derived Adjectives are the same which many verbal nouns have, but these are not synonymous.

<table>
<thead>
<tr>
<th>Stem</th>
<th>مثال</th>
<th>Qur'anic Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعل</td>
<td>عَلِيمٌ</td>
<td>&quot;Surely for those who have Taqwa is success, Gardens and vineyards.&quot; (17:23)</td>
</tr>
<tr>
<td>فعل</td>
<td>وَسَطٌ</td>
<td>&quot;...and loan Allah a goodly loan, I will surely remove from you your misdeeds....&quot; (5:12)</td>
</tr>
<tr>
<td>فعل</td>
<td>عَجُوزٌ</td>
<td>&quot;...And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.&quot; (76:21)</td>
</tr>
<tr>
<td>فعل</td>
<td>شُجاعٌ</td>
<td>&quot;And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter.&quot; (35:12)</td>
</tr>
<tr>
<td>فعل</td>
<td>أَسْوَدٌ</td>
<td>&quot;[It is] He who made for you from the green tree, fire, and then from it you ignite.&quot; (36:80)</td>
</tr>
<tr>
<td>فعل</td>
<td>كَسْلنُ</td>
<td>&quot;So Mūsa returned to his people, angry and grieved. He said, &quot;Oh my people, did your Lord not make you a good promise?...&quot; (20:86)</td>
</tr>
</tbody>
</table>

72 Arabic Tutor, Volume 4, pg. 362.
73 Please refer to the comprehensive Grammar website of <www.drmosad.com> on section of [الصِّفَة الْمُشَبَّة] for further details on these patterns and their relationships.
74 The Derived Adjectives can be found on the pattern of [فعل] or [فعل], but verbal nouns often take these two patterns. This does not mean that the classes of words are interchangeable; they are not. In fact, finding a verbal noun with a shared pattern is the more common scenario since every verb technically has a verbal noun that comes with it.
75 Many of the examples of the Derived Adjectives were obtained from <www.drmosad.com> on section of [الصِّفَة الْمُشَبَّهَة].
Table 58B: The Derived Adjective

<table>
<thead>
<tr>
<th>Stem</th>
<th>مثال</th>
<th>Qurʼanic Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعل</td>
<td>أمير</td>
<td>“They will know tomorrow who is the insolent liar.” (54:26)</td>
</tr>
<tr>
<td>فعل</td>
<td>ضعيف</td>
<td>&quot;They will say, &quot;Our Lord, whoever brought this upon us - increase for him double punishment in the Fire.&quot;.&quot; (38:61)</td>
</tr>
</tbody>
</table>

B. The Comparative Derived Noun

This category indicates an excess of a certain quality in one thing comparison to another thing. The scale of [أفعال] is used with these nouns and does not take Tanwīn (it is partially flexible). However, the conjugation of [اسم التفضيل] can vary depending on gender and/or plurality. The Comparative noun is used in two instances when comparing two things, either with the particle [من] or in a Possession Construction [إضافة].

The rules for conjugation of [اسم التفضيل] are as follows:

1. If the particle [من] is used to denote the comparison, then [أفعال] is always used despite gender or plurality.
2. In an [إضافة] with the [اسم التفضيل] is a Muḍāf, then either [أفعال] can be used or its conjugated noun form based on Table 59.
3. If (1) and (2) do not apply, then the [اسم التفضيل] is conjugated based on its gender and plurality.

75 Many of the examples of the Derived Adjectives were obtained from <www.drmosad.com> on section of [اسم التفضيل].
For example, when making a statement about Zaid having more knowledge than the people, two different types of sentences can be used:

i. [أَحْمَدُ أَعْلَمُ مِنَ النَّاسِ] “Ahmed is more knowledgeable than the people.”

ii. [أَحْمَدُ أَعْلَمُ النَّاسِ] “Ahmed is the most knowledgeable of the people.”

If a general statement is to be made about Ahmed and knowledge, then the following can be stated:

iii. [أَحْمَدُ الأَعْلَمُ] “Ahmed, the most learned”.

Look at the following examples of how the [اسم التفضيل] can be conjugated.

iv. [الرُّسُلُ الكُبْرَى] “The greatest messengers”

v. [الرُّسُلُ الْأَكابِرُ] “The two most righteous (women) of the town.”

vi. [هُؤلاءُ النِّساءُ عُلْمَياتُ المُدِينَةِ] “These women are the most knowledgeable of the city.”

<table>
<thead>
<tr>
<th>Table 59: Conjugation of [اسم التفضيل]</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع</td>
</tr>
<tr>
<td>مذكر</td>
</tr>
<tr>
<td>أفعال/أفعالون</td>
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<tr>
<td>أكبر/أكبرون</td>
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<tr>
<td>فعل/فعليات</td>
</tr>
<tr>
<td>كبريات/كبري</td>
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</tbody>
</table>

Qur’ānic Examples of [اسم التفضيل]

i. [لْكُبْرَىٰ ٱلَّذِينَ رَأَىٰ مِنْ آيَاتِ رَبِّهِ] “He certainly saw of the greatest signs of his Lord.” (53:18)

ii. [يَشْعُرُونَ وَمَا بِأَنفُسِهِمْ إِلَّا يَمْكُرُونَ وَمَا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا أَكَابِرَ وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ] “And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive not.” (6:123)

iii. [ٍلاَّ يَسَالُ أَهْلُ الْكِتَابِ أَنْ تَرْعَ ْلَ عَلَيْهِمْ كِتَابًا مِنْ أَسْمَاءِ ۙ فَقَدْ سَأَلُوا مُوسَى أَكْبَرُ مِنْ ذَٰلِكِ فَقَالُوا أَوْرَا أَلَّهُ جَهَّرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ] “The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Mūsa [even] greater than that and said, "Show us Allah outright...” (4:153)
iv.  "...Not absent from Him is an atom’s weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register.” (34:3)

v.  "Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.” (2:238)

vi.  "Say, 'Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting.” (9:52)

C. The Intensive Derived Noun

This derivative called [صِغَةُ المُبالَغَة] indicates excess, or intensive meaning of an action. Here, the excess meaning is limited to itself without taking others into consideration unlike [اسم التضylum] .

<table>
<thead>
<tr>
<th>Stem</th>
<th>Qur’ānic Examples</th>
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</thead>
<tbody>
<tr>
<td>فَعَّالٌ</td>
<td>فَعَّالٌ كَذَّابٌ﴾ غَفَّارًاَّ سْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ ٱفْقَدَرَ.َّ (71:10)</td>
</tr>
<tr>
<td>مِهِلَّعَ</td>
<td>يُرِسِّلُ إِلَى ٱلْمَلَّاِكَةَ عَلَيْكُمْ مِدْرَارًا﴾ ۚلَّلَّهِ ٱلْقَدِّيِّسُ لْمَلِكُ ٱلَّذِي لَا إِلَٰهَ إِلَّا ﻫُوَ ٱللَّهُ ۚ (104:1)</td>
</tr>
<tr>
<td>مِفْعَلٌ</td>
<td>مِفْعَلٌ مِسْكِينٌ﴾ ۚلِلَّهِ ٱلْقَرْبَىٰ حَقَّهُ وَ ۚفَآتِ ذَا ۚلسَّبِيلِ ٱلْحُسْنَيَيْنِ قُلْ ﻫَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى ۚبِأَيْدِينَا ۚفَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ (9:52)</td>
</tr>
<tr>
<td>مِفْعِيلٌ</td>
<td>مِفْعِيلٌ صِدِّيقٌ﴾ يُوسَفَ أَنَّا ٱلصِّدِّيقُ أَنَّا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ ٱلصِّدِّيقُ يُوسُفُ أَيُّهَا ٱلخُضْرٍ وَأُخَرَ يَابِسَاتٍ ۚ (12:46)</td>
</tr>
<tr>
<td>مِفْعِيلٌ</td>
<td>مِفْعِيلٌ مِصفِيقٌ﴾ ۚلَوْلَا يَمْكُرُونَ ۚبِذَٰلِكَ ذِٰلِكَ ۚوَلَا أَصْغَرُ أرْضِ وَلَا ۚلُّسَمَاوَاتِ وَلَا فِي ۚٱلْحُسْنَيَيْنِ قُلْ ﻫَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى ۚبِأَيْدِينَا ۚفَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ (9:52)</td>
</tr>
</tbody>
</table>

Table 60: Intensive Derived Noun

This derivative called [صِغَةُ المُبالَغَة] indicates excess, or intensive meaning of an action. Here, the excess meaning is limited to itself without taking others into consideration unlike [اسم التضylum].
D. Instrument of an Action

This derived noun is the instrument or vehicle that allows for an action to occur. For example, something that allows for the action of “opening” is called [مَفْتَاح], which is a “key”.

It has three scales [مَفْعُول], [مَفْعَلَة], and [مَفْعَل], each of which begins with a [مِ]. This derived noun is the instrument or vehicle that allows for an action to occur. For example, something that allows for the action of “opening” is called [مِفْتَاح], which is a “key”.

Qur’ānic Examples of

i. ﴿وَإِذْ أَخَذْنَا مِنَ الْبِنِيَّةِ مِيثَاقَهُمۚ وَمِنْ أُمْرِهِمۚ وَمِنْ تُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ مَّيَاثِرَ هُمَّ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ مِيثَاقَ لَّنَّبِيِّينَ﴾

“And remember, when We took from the prophets their covenant and from you and from Nūḥ and Ibrāhīm and Mūsa and Īsa, the son of Maryam; and We took from them a solemn covenant.” (33:7)

ii. ﴿وَإِلَىٰ مَدْيَانَ أَخَاهُ شُعَيْبًا﴾

“And to Madyan [We sent] their brother Shu‘ayb. He said, "Oh my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale….” (11:84)

iii. ﴿وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ﴾

“And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth?...” (57:10)

III. Verbs taking Two Direct Objects

These verbs take two direct objects [مَفْعُولا بِهِ]. The sequence of the two direct objects is important in obtaining the right meaning. The meaning of [ظَن] is think something is so and so. Most of these verbs are similar to [ظَن] in meaning in this way. We have already studied some of these verbs, however the context was from the use of a single direct object (e.g. عَلِمَ/وَجَدَ/جَعَلَ). But depending on how these verbs are used, it can take on a function similar to [ظَن]. These verbs that act like [ظَن] are termed its sisters [أَخَواتُهَا].

Let us look at a couple of examples to see how two Direct Objects can be used in a Verbal Sentence. The sentence “Zaid saw the man as knowledgeable” can be written as follows: ﴿رَأَى زَيْدٌ الرَّجُلَ عَالِماً﴾. However, it cannot be written as ﴿الرَّجُلَ رَأَى زَيْدٌ عَالِماً﴾, because the meaning would be distorted, and so would its syntax (Zaid thought a knowledgeable person as the man). In the correct sentence, the word [الرَّجُل] is the first Direct Object termed [مَعْلُوَمْ بِهِ أَوَّل]. The second Direct Object is [عَالِمًا] and is termed [مَعْلُوَمْ بِهِ ثَانِي]. These [مَعْلُوَمْ بِهِ] are related in that the second direct object is providing some information about the first Direct Object.

76 The first Direct object acts as the subject [بَعْدَهُ], while the second Direct object is the predicate [حَيْثُ]. Thus the order of the two direct objects is integral to preserving this relationship.
Lesson 9: The Followers

<table>
<thead>
<tr>
<th>Table 61:</th>
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<tbody>
<tr>
<td>عَنْوَانِهَا</td>
</tr>
<tr>
<td>رَأَى</td>
</tr>
<tr>
<td>حُسْبَ</td>
</tr>
<tr>
<td>عَلِمَ</td>
</tr>
<tr>
<td>خَالَ</td>
</tr>
<tr>
<td>وَجُدَ</td>
</tr>
<tr>
<td>زَعَمَ</td>
</tr>
<tr>
<td>إِتْخَذَ</td>
</tr>
<tr>
<td>جَعَلَ</td>
</tr>
</tbody>
</table>

**Qur’ānic Examples of Verbs with Two Direct Objects**

i. "He who made for you the earth a bed [spread out] and the sky a ceiling…." (2:22)

ii. "So the angels prostrated - all of them entirely." (17:101)

iii. "And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare." (14:42)

iv. "Those who take disbelievers as allies instead of the believers. Do they seek with them honor? But indeed, honor belongs to Allah entirely." (4:139)

v. "And when they saw it as a cloud approaching their valleys, they said,"This is a cloud bringing us rain!" Rather, it is that for which you were impatient." (46:24)
Introduction to Numbers

Numbers often can be very challenging to students learning Arabic, since their rules are rather complex. In fact, the subject is often mentioned last in many grammar textbooks for this very reason. Similar to English, Arabic numerals run from left to right. Unlike English however, compound numbers greater than ten are written with the “tens” number after the “one’s” number in Arabic.\(^{77}\) So, the number “sixty-three” would be written as "ثمانية و ستون" in Arabic. There are other seemingly “unconventional” rules that numbers have in Arabic that are discussed here. In terms of notation, the thing that is numbered in Arabic is termed the [معدد] while the number itself is termed [عدد]. Table 62 should be used as reference for numbers one through thirty. Numbers greater than 30 until 99 follow the same format in numbering as do the numbers 21 through 99. With numbering, keep in mind the grammatical characteristics of the number [عدد] and the thing being numbered [معدد], since they vary.

<table>
<thead>
<tr>
<th>Female / Male</th>
<th>Female / Male</th>
<th>Female / Male</th>
</tr>
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<tbody>
<tr>
<td>واحد و عشرون/ واحد و عشرون</td>
<td>واحد عشر/ واحد عشر</td>
<td>واحد والعشرون/ واحد والعشرون</td>
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<tr>
<td>اثنان و عشرون/ اثنان و عشرون</td>
<td>إثنتان عشر/ إثنتان عشر</td>
<td>إثنان والعشرون/ إثنان والعشرون</td>
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<td>ثلاث و عشرون/ ثلاث و عشرون</td>
<td>ثلاث عشر/ ثلاث عشر</td>
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<td>أربع عشر/ أربع عشر</td>
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<td>خمس عشر/ خمس عشر</td>
<td>خمس والعشرون/ خمس والعشرون</td>
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<tr>
<td>ثمان و عشرون/ ثمان و عشرون</td>
<td>ثمان عشر/ ثمان عشر</td>
<td>ثمان والعشرون/ ثمان والعشرون</td>
</tr>
<tr>
<td>تسع و عشرون/ تسع و عشرون</td>
<td>تسع عشر/ تسع عشر</td>
<td>تسع والعشرون/ تسع والعشرون</td>
</tr>
<tr>
<td>ثلاثون</td>
<td>ثلاث عشرون</td>
<td>ثلث عشر/ ثلث عشر</td>
</tr>
</tbody>
</table>

\(^{77}\) For the above example “63”, the “ten’s number” is “sixty”. The “one’s number” is placed directly after the “ten’s number”. In Arabic this convention is reversed.
I. Numbers 1-10 [١ - ١٠ ]

A. Dual Numbers

Dual numbers or things that are dual [مُثَنَّى] typically take the endings of [ان] or [ین] depending on l‘rāb. Dual words usually are not associated with a number because the dual ending is itself sufficient. However, in some cases, when it is used (emphasis, etc.) the gender of the number and [مَعْدُود] need to match.

B. Rules for Numbers 3 to 10

For numbers 3 through 10, the rules can get a bit tricky. Please note the following rules carefully:

1. The number will be the opposite gender of the [مَعْدُود] in single form. That means that a feminine nouns such as “eye”, “sun”, or “girl” will take a male [عَدَد]. On the other hand, a masculine noun such as “book”, “boy”, or “door” would take the female [عَدَد]. This does not occur for numbers 1, 2, 11, 12, 20, 30, 40, etc.

2. The [مَعْدُود] will be plural pattern.

3. The [مَعْدُود] takes the form of a Muḍāf Ilay in its plural form, while the number is the Muḍāf.

4. The Number by default is in the Raf’ state (unless there is a reason for it not to be).

Some examples that can be extracted from the above rules are the following. If we, want to translate “six books”, we say [سِتَّةُ كُتُب]. The word “book” is masculine, and takes a feminine number [سِتَّةُ]. Please note that just because the plural for [كِتاب] is a “feminine” broken plural”, [كِتاب] still takes a feminine number. Contrast this with “seven female cows” [سَبْعُ بَقَراتٍ]. Here the male [عَدَد] is used which is [سِبْع]. Other pertinent examples are “four days” [أَرْبَعَةُ أَيَامٍ] and “seven boys” [سَبْعَةُ أَوْلَادٍ]. Please consult the following Qur’ānic examples that further illustrate this point. In examples (ii), (iii), (iv), the [مَعْدُود] are considered feminine since their respective number [عَدَد] is masculine. In example (v), the singular for [لَيَال] is [لَيْلَة] which is feminine and therefore takes a masculine [عَدَد]. In the same example, the singular for [يَوْم] which takes a feminine number.
C. Qur’anic Examples of Numbers {2-10}

1. َوَلَوْ أَنْ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٍ وَلْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ﴿ۚ﴾

“And if whatever trees upon the earth were pens and the sea [ink], replenished thereafter by seven more seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.” (31:27)

2. ۚ ﴿ۚ﴾

“[Yūsuf] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.” (12:47)

3. ۚ ﴿ۚ﴾

“And put your hand into the opening of your garment [at the breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient.” (27:12)

4. ۚ ﴿ۚ﴾

“Oh you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times…” (24:58)

5. ۚ ﴿ۚ﴾

“Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.” (69:7)

6. ۚ ﴿ۚ﴾

“Or do they say, “He invented it”? Say, "Then bring ten Sūrah like it that have been invented and call upon [for assistance] whomever you can besides Allah , if you should be truthful.”” (11:13)

II. Numbers 11-20

A. Rules for numbering 11-12

The rules for numbering differ from numbering “1-10”. The مَعْدُودَ word numbered “11” or “12” is singular.

Furthermore the مَعْدُودَ is Naṣb because it functions as a Clarifier تَمْيِيز and not part of Iḍāfa like numbers 3-10). For example, “eleven stars” is written as أَحَدُ عَشَرَ كَوْكَبًا, with the noun acting as a Clarifier.
The term “eleven girls” is written as [إِحْدَى عَشَرَةَ بِنْتاً]. The term “twelve women” is written as [اِثْنَتَيْ عَشَرَةَ إِمْرَأَةَ], while “twelve men” is written as [اِثْنَانَا عَشَرُ رَجُلاً]. Altogether the rules for numbering 11-12 are the following:

1. The [مَعْدُود] is single and Naṣb.
2. The number (1st and 2nd) completely agrees with the [مَعْدُود] in gender.
3. The numbers themselves are in Naṣb.

B. Rules for Numbering 13-19

When numbering “13-19”, the [مَعْدُود] similar to “11” and “12” acts as a Clarifier and is Naṣb and is also singular. However, the number used for the [مَعْدُود] is of the opposite gender (like “3-10”). For example, the term “seventeen men” is written as [سَبْعَةَ عَشَرَ رَجُلاً], while “thirteen girls” is [ثَلاثَ عَشَرَةَ بِنْتاً]. You will notice that the “one’s number” takes the opposite gender similar to numbering that occurs with the “one’s number in “3-10”. The “ten’s number” takes the same gender as the [مَعْدُود]. The rules for “13-19” are the following:

1. The [مَعْدُود] is singular and Naṣb.
2. The first number (one’s number) is of the opposite gender of the [مَعْدُود] (like numbers 3-10) unlike the “ten’s number” which corresponds to the gender.
3. The numbers are in the Naṣb state.

C. Qur’ānic and Ḥadīth Examples of Numbers (11-20)

i. ﴿وَلَقَدْ أَخَذَ أَللَّهُ أُمَمًا أَسْبَاطًا بَعْضَهُمْ مِنْهُمُ أَحَدَ عَشَرَ كَوْكَبًا﴾

“And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders...” (5:12)

ii. ﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ إِلَيْهِ سَاجِدِينَ﴾

“[Mention] when Yūsuf said to his father, "Oh my father, indeed I have seen eleven stars and the sun and the moon; I saw them prostrating to me." (12:4)

78 There are exceptions to this however. For example in (7:160), ﴿وَفَطَعْنَا أَنَا عَشَرَةُ أَمْسَيٍّ﴾. The highlighted word is a broken plural for [شَهِيد].
iii. 

While we were sitting in the company of Allah's Messenger, a man approached and said: "Oh Messenger of Allah! I'm ruined!" The Prophet said: "What is the matter?" He said: "I had sexual relations with my wife while observing the Ramaḍān fast." Allah's Messenger then asked him: "Can you find a slave whom you can free?" He said no. "Then, are you able to fast for two consecutive months?" He said I am not able. "Then, do you have the wherewithal to feed 60 poor people?" He said no. Then, a large basket with 15 measures of dates was brought to him. He said "Take this and from it feed 60 poor people."

The man then asked: "Oh Messenger of Allah, there is no household in town poorer than my own. He said "Feed you and your family"...

(Musnad Imām Ahmed)⁷⁹

iv. 

The Messenger of Allah was standing in the Zuhr prayer in the first two Rakāts, in every Rakāt being the sum of 30 āyahs recited, and in the two later (Rakāts), in each Rakāt being the sum of 15 āyahs recited, and while standing in Aʿsr in the first two Rakāts, each Rakāt being the sum of 15 āyahs recited, and in the last two (Rakāts), the sum of half of that. (Musnad Imām Ahmed)⁸⁰

v. 

The Prophet stayed in Makkah for 19 days during which he prayed two Rakāts in each prayer.". (Saḥīḥ Bukhāri)⁸¹

vi. 

He taught him the Adhān in 19 words and the Iqāmah in 17 words. The Adhān is "Allah is great, Allah is great, I bear witness that there is no god but Allah, I bear witness that there is no god but Allah, I bear witness that Muhammad is the messenger of Allah, I bear witness that Muhammad is the messenger of Allah's Messenger..."

(Musnad Imām Ahmed, Hadith # 7700, Ḥadith Ḥasan [السنن الكبرى للبيهقي].)

(Musnad Imām Ahmed, Hadith # 11590, Ḥadith Ḥasan [شرح معاني الآثار للطحاوي].)

(Saḥīḥ Bukhāri, Hadith # 3987 in [كتاب المغازي].)
Allah, Come to the prayer, Come to the prayer, Come to success, Come to success, Allah is great, Allah is great...” (Musnad Imām Aḥmed)

III. Numbering 21-99

Numbering “21 – 99” is similar to numbering “13-20” with subtle differences. The [مَعْدُود] is Naṣb and singular. The first number (one’s number) again takes the opposite gender as the [مَعْدُود]. However, the number [عَدَد] differs in that it is Raf’ by default and that the “one’s number” and the “ten’s number” are separated by a [و]. Furthermore, the “ten’s number” is always masculine unlike the word “ten” [عَشَرَ/عَشَرَة], that can be either female or male. For example, the term “twenty-five men” is written as [خمْسَةٌ وَ عِشْرونَ رَجُلاً] while “twenty-five female students” is [خَمْسٌ وَ عِشْرونَ طَالِبَةً]. The rules for “21-99” are the following:

1. There is a "و" which separates between the two numbers (one’s and ten’s place).

2. The [مَعْدُود] is single and is Naṣb (تَمْييز).

3. The first number (one’s number) has the opposite gender of the [مَعْدُود], and is Raf’ by default. The second number (ten’s number) is always masculine without a Ta Marbūṭa.

Qur’ānic and Hadith Examples of Numbers [21-99]

i. ﴿إِنِّي هذَا أَحِي لَهُ لَيْسَ عَلَى وَتْسُوَّنْ نَعْجَةً وَلَا نَعْجَةً واحِدَةً فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي تِسْعٌ وَتِسْعُونَ نَعْجَةً إِنَّ ﻫَٰذَا أَخِي لَهُ﴾

“Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, ‘Entrust her to me,’ and he overpowered me in speech.” (38:23)

ii. ﴿وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا جَلْدَةً ثَمَانِينَ جْلِدُوﻫُمْ إِلْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَٱلَّذِينَ يَرْمُونَ وََوَأُولَٰئِكَ ﻫُمُ الفَاسِقُونَ﴾

And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient.” (24:4)

Musnad of Imām Aḥmed, Ḥadīth # 15079, Ḥadith Ḥasan.
iii. صلالة الرجل في الجماعة ضعف على صلاته في بيته وفي سوقه خمساً وعشرين ضعفاً، وذكره الله إذا توضأ فأحسن أوضوؤه، ثم خرج إلى المسجد لا يخرجه إلا الصلاة، لم يحظ حنوفة إلا رفعت له بها درجة وحظه عنه بها حظيماً، فإذا صلى لم تزل الملاكوة تصلى عليه ما دام في مسلاة، الله صلى عليه النعم ارحمه، ولا يزال أحدكم في صلاة ما النظر الصلاة.

“The reward of the prayer offered by a person in congregation is twenty five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of praying, He does not take a step without being raised a degree and having one of his sins erased. When he prays, as long as he does not lose his ablution, the angels keep on praying for him 'Oh Allah, bless him. Oh Allah, have mercy upon him.' And he is considered in prayer as long as he is waiting for the prayer.” (Sāhih Bukhāri)83

iv. إن النبي إسحاق تفرقت إحدى وسبعين فرقة، فهلكوا سبعين فرقة، وخلصت فرقة واحدة، وإن أمني سنتفرق على إناث وسبعين فرقة، تهلك إحدى وسبعين فرقة، وتخليص فرقة، قالوا: يا رسول الله، من تلك الفرق؟ قال: "الجماعة، الجماعة."

"Indeed, the Children of Israel were divided into 71 sects, and 70 sects perished, and one sect was saved, and indeed, my Ummah will divide into 72 sects, 71 sects will perish, and one sect will be saved. They said, Oh Messenger of Allah, who of these is the sect (saved). He said: the mainstream group, the mainstream group." (Musnad Imām Aḥmed)84

v. هذه مغازي رسول الله صلى الله عليه وسلم، فذكر الحديث، فقال رسول الله صلى الله عليه وسلم: "هل وجدتم ما وعدكم ربيكما حقاً"، قال: موسى، قال: نافع، قال: عبيد الله، قال: قال ناس من أصحابه: يا رسول الله من نصراؤنا، قال رسول الله صلى الله عليه وسلم: "ما أنت بسمع لما قلت منهم"، قال أبو عبد الله: "فجميع من شهد بدلاً من قريش سمع بحكمة أخذ وثمانون رجلًا، وكان عروة بن الزبير، يقول: "علَّمْتُهم تحسنهم، فكانوا مائة والله أعلم".

"These were the battles of Allah's Apostle (which he fought), and while mentioning (the Badr battle) he said, 'While the corpses of the pagans were being thrown into the well, Allah's Apostle said (to them), 'Have you found what your Lord promised true?' 'Abdullah said, "Some of the Prophet's companions said, 'Oh Allah's Apostle! You are addressing dead people.' Allah's Apostle replied, 'You do not hear what I am saying, better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 100 men. But Allah knows it better.". (Sāhih Bukhāri)85
IV. Numbering 100 and greater \( \geq 100 \)

Numbers “100 – 999” similar to numbering “3-10” are part of a \( \text{Iḍāfa} \) Construction. From this, the \( \text{مَعْدود} \) is the Muḍāf Ilay, Jarr, and is singular. The number for “hundred” is \( \text{مِئَة} \) or \( \text{مِئَةٌ} \) and acts as a Muḍāf when something is numbered “hundred”. For example, “a hundred men” is written as \( \text{مِئَةُ رَجُلٍ} \) whereas “a hundred women” is \( \text{مِئَةُ امْرَأَةٍ} \).

Please note that similar to numbers “21-99”, the second number “100” or \( \text{مِئَة} \) does not change in its gender and remains \( \text{مِئَة} \). In these cases when plural hundred are used, \( \text{مِئَة} \) acts as a Muḍāf Ilay since the entire number complex is essentially an \( \text{Iḍāfa} \) Construction. For example, “three hundred girls” is written as \( \text{ثَلاثُ مِئَةِ بِنْتٍ} \), while “four hundred boys” is \( \text{أَرْبَعُ مِئَةٍ وَلَدٍ} \). You will notice that the number before \( \text{مِئَة} \) is male despite gender. Please also note that the number preceding \( \text{مِئَة} \) often gets joined directly to number preceding it: for example, three hundred becomes \( \text{ثَلاثُمِئَةٍ} \).

A. Convention(s) for Writing Complex Numbers 100 and greater \( \geq 100 \)

When writing long numbers are written in “hundreds”, then there are two conventions that can be used. The first and more commonly used convention is to write the “hundred’s” first and then state the numbers that follow. For example, “365” is written as \( \text{سِتُّونَ وَ خَمْسٌ وَ ثَلاثُمِئَةٍ} \). After stating the hundred's number, we would then write as per following rules studied: (1) write the one’s place, then (2) the ten’s place. In the above example, the one's number (5) follows “300”. After that, we write the ten’s place (60).

When numbering things with complex numbering, please note that the \( \text{مَعْدود} \) is Naṣb (it is a Clarifier). Please also note that the gender of the “one's number” will be opposite of the \( \text{مَعْدود} \). This is similar to what we have studied thus far. If there is no “one's number”, then gender can be ignored since the ten's place is written without the feminine Tā Marbūta. Let us look at the following examples for complex numbering:

1. “365 years” = \( \text{ثَلاثُمِئَةٍ وَ خَمْسٌ وَ عِشْرِينَ سَنَةً} \)

2. “354 days” = \( \text{ثَلاثُمِئَةٍ وَ أَرْبَعُةَ وَ خَمْسِنَ يَوْمَآ} \)
3. “365 nights” = ثلاثمئة و خمسون ليلاً

4. “932 letters” = تسعمائة و أثنان و ثلاثون رسالة

Regarding I’rāb, please also remember that the number as a whole (except the معدود) acts as one unit. So, if the number is a direct object, then the words that can inflect, are inflected to the appropriate I’rāb. Let us look at the following examples to illustrate this point.

5. The year is 365 days. [السَّنَةُ ثلاثمئة و خمسون و عشرين يوْماً]

6. I finished the book in 354 days. [حَتَّمَتَ الْكِتَابَ ثلاثمئة و أربعة و خمسمائين و ثلاَثِينَ يوْماً]

7. She read 932 letters. [قَرَأَتْ تِسْعَ مِائَةٍ وَ أَثْنانِ وَ ثَلاَثِينَ رِسَالَةً]

The less common second convention is to write the entire number backwards until the last (and largest) number is mentioned. For example, “355” is written as خمسون و ثلاثمئة و ثلث. Another example, “753 male students” is written as ثلاثمئة و خمسمائة و سبعون طالب. Please also note that the معدود is Jarr as a Muḍāf Ilay.

B. Rules for Numbering 100 and greater [≥ ١٠٠]

1. The معدود is Muḍāf Ilay, single, and Jarr if the number is a single hundred or a multiple of hundred without any other numbers.

2. When “hundred’s” are used, the written number preceding the مِئَة is male; the attached preceding number is either attached directly with مِئَة or it is not.

3. When the hundred’s number has ten’s and one’s, then the hundred’s place is written first, followed by the one’s place, and then finally the ten’s place. In this case, the معدود is Naṣb, since it is a Clarifier.

C. Qur’ānic and Ḥadīth Examples of Numbers 100 and greater [≥ ١٠٠]

i. ﴿زَدَادُوا تِسْعًا مَسِينَ وَ ثَلَاثَ مِائَةٍ وَ لَبِثُوا فِي كَهْفِهِمْ﴾

“And they remained in their cave for three hundred years and exceeded by nine.” (18:25)
ii. وَبِضْعَةَ عَشَرَ بِعِدَّةِ أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهَرَ مِائَةٌ ثَلَاثُ كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَدْرٍ {وَمَا جَاوَزَ مَعَهُ إِلَّا مُؤْمِنٌ} (Saḥīḥ Bukhāri) 86

“We had been informed that the Companions of Badr, were over 310, that of the number of the Companions of Ṭālūt's who crossed the river with him, and none crossed the river with him but a believer...” (Saḥīḥ Bukhāri)

iii. فَجَعَلَ يَطْعُنُهَا سِتُّونَ وَثَلَاثُ مِائَةِ نُصُبٍ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ الْفَتْحِ ، وَحوَلَ الْبَيْتِ {بِعُودٍ فِي يَدِهِ ، وَيَقُولُ : " جَاءَ الْحَقُّ وَزَﻫَقَ الْبَاطِلُ ، جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ "} (Saḥīḥ Bukhāri) 87

“When the Prophet entered Makkah on the day of the Conquest, there were 360 idols around the Ka`ba. The Prophet started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear." (Saḥīḥ Bukhāri)

iv. سَبْعِ مِائَةِ مْثَالِهَا إِلَى يَذَرُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي , فَالصِّيَامُ لِي , وَأَنَا أَجْزِي بِهِ , كُلُّ حَسَنَةٍ بِعَشْرِ أَضِعْفُها (Musnad Imām Aḥmed) 88

“He leaves his food, his drink and his desires because of Me, then the Fasting is for Me. I will reward for it. All of the good deeds are ten times like it (in reward) up to 700 times, except Fasting. And it is with me. And I will reward for it”.

V. Numbering 1000 and greater [≥ ١٠٠٠]

In classical Arabic, “thousand” or [أَلْف/آلاف] is the largest number that can be used. Recently, the word [مِلْيُون], or “million” has been added to Modern Arabic. Numbering convention using "thousand" is similar to that of “hundred” with the exception that the number associated directly before the “thousand” is female. Also, the plural of “thousand” [آلاف] is used as a Muḍāf Ilay when “thousands” are being described. The [مَعْدود] is again singular Jarr because it is a Muḍāf Ilay.

For example “1000 girls” is written as [أَلْفُ بَنْتَانَ], while “1000 boys” is written as [أَلْفُ وَلَدَنَ]. “3000 men” is written as [حَمْسُ مَعْدود], whereas “5000 women” is [حَمْسُ آلاف مَعْدود]. Please note that the number directly preceding the [آلاف] is feminine regardless of the gender of the [مَعْدود].

When numbers are alone written, two conventions that can be used like for the “hundreds”. The first convention is to state the “thousand’s” first and then state the “hundred’s” and what follows after that. The [مَعْدود] is a Clarifier in Naṣb. Let us look at the following examples:

86 Sahīḥ Bukhārī, Ḥadith # 3690 in [كِتَاب الْمَغَازِي].
87 Sahīḥ Bukhārī, Ḥadith # 4036 in [كِتَاب الْمَغَازِي].
88 Musnad Imām Aḥmed, Ḥadith # 10467, Ḥadith Hasan.
Lesson 10: Numbers

1. “1,364” is written as "ألف و ثلاثمائة و أربعة و سبعون".

2. “3,364” is written as "ثلاث آلاف و ثلاثمائة و أربعة و سبعون".

3. “1,364 years” is written as "ألف و ثلاثمائة و أربعة و سبعون سنة".

The second convention as stated previously is less commonly used. Here, the number is written backwards until the last (and largest) number. For example, “1,364” is written as "أربعة و سبعون و ثلاثمائة و ألف".

In another example, “1,364 years” is written as "أربعة و سبعون و ثلاثمائة و سنة ألف".

Rules for Numbering 1000 and greater [≥ 1000]

1. The [معدد] is Muḍāf Ilay, single, and Jarr if the number is a single thousand or a multiple of thousand without any other numbers.

2. When “thousand(s)” are used, the written number preceding the [ألف/آلاف] is female. When “thousands” are being written, then [آلاف] is used.

3. When the thousand's number has hundred's, ten's and one's, then the thousand's place is written first, followed by the one's place, then the ten's place, and lastly, the hundred's place. In this situation of a “thousand's” number with other place numbers, the [معدد] is Naṣb (Clarifier).

Qur'anic and Hadith Examples of Numbers 1000 and greater [≥ 1000]

i. ﴿لَمْ تَقُولْ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ﴾ (3:124)

"[Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?"

ii. ﴿تَعْرُجُ الرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ﴾ (70:4)

"The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years."

iii. ﴿عَنْ أَبِي ذَرٍّ ، قَالَ ، دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ، فَذَكَرَ الْحَدِيثَ ، إِلَىَّ قُلْتُ : يَوْمَئِنْ ، وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفَ نَبِيٍّ ، أَنْ ، قَالَ : فَقُلْتُ : "يَا رَسُولُ اللَّهِ ! كَمِ النَّبِيُّونَ ؟ قَالَ : كَمِ الْمُرْسَلُونَ مِنْهُمْ ؟ قَالَ : ثَلاثُ مِائَةٍ ، وَثَلاثَةَ عَشَرَ "﴾

"Narrated by Abi Dhar, he said, I entered upon the Messenger of Allah in the mosque, and he mentioned the Hadith. To that, he said, I said: Oh Messenger of Allah, How many Prophets were there?
He said: 100,000 Prophets, and 1,024 Prophets. I said, How many Messengers were from them? He said, 323..."(Musnad Imam Ahmed)"  

iv.  

"The prayer in this Masjid of mine is greater in bounty by a thousand times than one besides it, except Masjid Al-Ḥaram." (Sahih Muslim)  

<table>
<thead>
<tr>
<th>Number</th>
<th>معدود</th>
<th>عدد</th>
</tr>
</thead>
</table>
| 1-2    | ● Singular  
 ● same gender [as #] | ● Descriptor of معدود |
| 3 - 10 | ● Plural  
 ● opposite gender [as #]  
 ● Jarr (Muḍāf Ilay) | ● Muḍāf  
 ● opposite gender |
| 11 - 19| ● Singular  
 ● opposite gender  
 ● Naṣb [تَمِيز] | ● Compound numbers are not separated with Wāw  
 ● typically Naṣb |
| 20 - 99| ● Singular  
 ● Naṣb [تَمِيز] | ● Compound numbers separated by Wāw  
 ● If Compound number, one’s number is opposite gender |
| 100 - 1000 | ● Singular  
 ● Muḍāf if  
 (1) no one’s/ten’s place number(s), or  
 (2) if 2nd convention used for compound #’s  
 ● Naṣb if  
 1st convention used for compound #’s, | ● [مِائَة/مْئَة] is Muḍāf  
 ● One of two conventions used for compound #’s,  
 (1) 1st: numbered in reverse manner with smallest digit 1st  
 (2) 2nd: Hundred’s place numbered first, then one’s place, then ten’s place  
 ● Compound #’s separated by Wāw  
 ● one’s # is opposite gender |
| >1000  | ● Singular  
 ● Muḍāf if  
 (1) no one’s/ten’s place number(s)  
 (2) if 2nd convention used for compound #’s  
 ● Naṣb if  
 1st convention used for compound #’s, | ● [ألف/آلاف] is Muḍāf  
 ● One of two conventions used for compound #’s,  
 (1) 1st: numbered in reverse manner with smallest digit 1st  
 (2) 2nd: thousand’s place numbered first, then one’s place, then ten’s place, and then hundred’s place.  
 ● Compound #’s separated by Wāw  
 ● one’s # is opposite gender |

89 Musnad Imām Ahmed, Hadith # 16281, Hadith Hasan.  
90 Sahih Muslim, Hadith # 2477 in كتاب الحج.
VI. Ordinal Numbers [العَدَدُ الوَصْفِيُّ]

The Ordinal Numbers are being detailed here. These words are flexible like other nouns and adapt to gender with a Tā Marbūṭa if needed. They are based on the root of their original number on the pattern of [فاعل] with the exception of [أَوَّل] .

<table>
<thead>
<tr>
<th>Table 64: Ordinal Numbers [العَدَدُ الوَصْفِيُّ]</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>أَوَّل</strong></td>
</tr>
<tr>
<td><strong>ثاني</strong></td>
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<tr>
<td><strong>ثالث</strong></td>
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<tr>
<td><strong>رابع</strong></td>
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<td><strong>خامس</strong></td>
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<td><strong>سادس</strong></td>
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<td><strong>سادِس</strong></td>
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<td><strong>ثامِن</strong></td>
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<td><strong>تاسِع</strong></td>
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<tr>
<td><strong>عاشِر</strong></td>
</tr>
</tbody>
</table>

Qur’ānic Examples

i. ﴿ە۷۳﴾

“And We certainly know that among you are those that are denies”(5:73)

ii. ﴿۱۲﴾

“Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing.”(4:12)
VII. Fractions

Fractions are also based on the root number on the pattern of [ُّ[فُعُل] or [ُّ[فُعْل].

<table>
<thead>
<tr>
<th>Table 65: Fractions</th>
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<tbody>
<tr>
<td>نَصْف</td>
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<tr>
<td>ثُلُث</td>
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<tr>
<td>رُبْع</td>
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<tr>
<td>خُمُس</td>
</tr>
<tr>
<td>سَلْسَل</td>
</tr>
<tr>
<td>سِبْع</td>
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<tr>
<td>لَمْ مُن</td>
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<tr>
<td>نَسْئَس</td>
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<td>عَشْرُ</td>
</tr>
</tbody>
</table>

Qu'anic Examples

“And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.” (4:12)
Lesson 11: Grammatical Analysis of Qur’ānic Āyahs

I. Arabic Sentences: Revisited

At this point, the student should be proficient in translating basic Nominal and Verbal Sentences accurately. This should be the case even if there is unfamiliar vocabulary. If there is unfamiliar vocabulary, then a dictionary should be utilized to translate the respective noun or verb, and then an appropriate translation be ascribed. In Volume 1, a methodology of analyzing both Nominal and Verbal Sentences was introduced. That methodology will again be revisited here, and be more polished. In general, it represents a stepwise and methodical analysis of Qur’ānic Āyahs, so that an correct translation be derived.

Qur’ānic āyahs often have several embedded sentences within. In order to derive an accurate meaning, it is important to recognize these embedded sentences. There are many instances in the Qur’ān where there are nuances, idioms, and complex grammatical structures, where an accurate meaning cannot be determined from the Qur’ānic Grammar that has been studied. In these cases, we have to refer to a higher-level reference or resource. In the last three chapters presented in this volume, we will cover more advanced material. From this, the student will be better equipped to study the Qur’ān in more depth than the intermediate level.

II. Review of I’rāb of Verbs

<table>
<thead>
<tr>
<th>Raf</th>
<th>Naṣb</th>
<th>Jazm</th>
</tr>
</thead>
<tbody>
<tr>
<td>الفعل المضارع</td>
<td>الفعل المضارع</td>
<td>الفعل المضارع</td>
</tr>
</tbody>
</table>
| كان و أخواتها | كان و أخواتها | ليسن
| أفعال المذح و الدم | الفعل التعجَب |
III. Review of I’rāb of Nouns

At this stage, it is vital that the student recognize the I’rāb of words, nouns and verbs in a typical āyah. Furthermore, they should be able to determine the word’s respective grammatical function. The table below summarizes the various noun categories whose I’rāb is fixed.

<table>
<thead>
<tr>
<th>Table 67: Nouns Categorized by I’rāb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raf’</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>مُبْتَدَأً</td>
</tr>
<tr>
<td>خَبَر</td>
</tr>
<tr>
<td>[شبه جملة/جملة فعلية/جملة اسمية/مفرد]</td>
</tr>
<tr>
<td>إِنْ وَ أَخْوَائها</td>
</tr>
<tr>
<td>الفاعل للفعل</td>
</tr>
<tr>
<td>نائب الفاعل</td>
</tr>
<tr>
<td>إِنْ وَ أَخْوَائها</td>
</tr>
<tr>
<td>مَفعولٍ مُطلَق</td>
</tr>
<tr>
<td>مَفعولٍ لِهَا / مَفعولٍ لِأَدْخِلِيْهِ</td>
</tr>
<tr>
<td>المَناذِي</td>
</tr>
<tr>
<td>إِسْمٌ لا النَّفيَّة لِلْجِنْس</td>
</tr>
<tr>
<td>التَّوْكيد</td>
</tr>
<tr>
<td>الْبَدَل</td>
</tr>
<tr>
<td>المعطوف</td>
</tr>
<tr>
<td>التَّوْكيد</td>
</tr>
</tbody>
</table>
IV. Merging of Word Constructions

In Volume 1, we discussed various Word Constructions, such as Idāfa Constructions, Jarr Constructions, Possession Constructions, etc. While analyzing a respective Arabic sentence (or āyah), these need to be identified, since these constructions act like a single word or grammatical unit and simplify sentence analysis. This is especially helpful when looking at long and complex sentences. One important thing to note regarding constructions is that they can be merged together to form a single Word Construction. This was mentioned briefly in Lesson 7 in Volume 1, but not further elaborated on due to the topic being introductory. Here, we will give additional examples of merging of Word Constructions.

When Word Constructions are merged, they should be merged from the end (from distant left). Please note that these constructions are often merged into one large Jarr Construction. Again, the main utility in doing this is not to complicate matters, but to simply grammatical analysis.

A. Jarr Constructions and Linking

Please remember that in Verbal Sentences with intransitive Verbs [الفعل اللازِم], a Ḥarf Jarr is used with another noun to function like a Direct Object that we termed an Indirect Object. Here, the Indirect Object is essentially a Jarr Construction that is linked [مُتَعَلِّق] to the respective verb. Similar to verbal sentences, Jarr Constructions are often linked to certain words in Nominal Sentences. This linking of Jarr Constructions occurs when the [خَبَر] is an “action noun” or a word which carries a verbal meaning. This includes nouns like [مَصْدَر/اسم مفعد/اسم مفعول/اسم فاعل/طرف]. This is because these words carry a meaning of a verb within it. In a sentence, this word acts like a verb and thus connects with a Jarr Construction similar to what occurs in a Verbal Sentence. For example, let us look at the following Ḥadīth with a Nominal Sentence:

السِّواكُ مِطْهَرَةٌ لِلْفَمِ، مَرْضاةٌ لِلَّهِ[91]

Here, the predicate [مِطْهَرَةٌ للْفَمِ] contains a Jarr Construction. This Jarr Construction links to [مُتَعَلِّق] which is a verbal noun, not an omitted word [كَائِن]. The phrase [مَرْضاةٌ لِلَّهِ] functions as a second predicate. Here, the same situation occurs where the Jarr Construction connects to the Verbal Noun [لِلَّهِ]. If the Subject

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91 Musnad Imām Ahmad, Ḥadīth #23,651 in [مَسْنُودُ الْعَشَرَةِ الْمُبَشَّرِينَ بِالْجَنَّةِ / حَدِيثُ السَّيِّدَةِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا].
were indefinite, then the Jarr Construction would actually function like a describer as discussed in the beginning of Lesson 9.

In Nominal Sentences, the Jarr Construction (prepositional phrase) is often linked to an omitted word termed or . In Verbal sentences, the Ḥarf Jarr (as part of an Indirect Object) is linked to its corresponding intransitive verb . In most cases in basic grammatical analysis, this will not be necessary in deriving a basic meaning of the āyah in question. However, when consulting advanced grammar textbooks or Grammatical Tafsīrs, this information is often given. Please note the concept of linking of Jarr Constructions can become pretty advanced, and usually is supplementary information.

**B. Connecting Particles**

Connecting Particles can also connect words or Word Constructions together to form a single construction. The construction itself can act as a single grammatical unit such as a direct object, part of a Jarr Construction, etc. Please note that Jarr Construction can play additional roles in grammatical analysis.

**V. Pauses and Breaks within Qur’ānic Āyahs**

Within the Muṣḥaf itself, there are additional diacritical marks to prevent the reciter from reciting improperly, which can cause a change in meaning. An improper pause, or continuation can be enough to distort the meaning. For example, it would be improper to pause at a [و], which is , because it is inseparable grammatically to that which it is connected with. If during recitation, the reciter pauses at that [و], it should be repeated completely, so as not to cause an incorrect meaning. In this regard, it is helpful for the student to acquaint themselves with recitation of one of the prominent reciters. Specifically, it is useful to pay attention to where the reciter pauses, and where the reciter repeats certain words. Often, the repetition is done to preserve the meaning of the respective āyah, than to repeat for purpose of emphasizing of beautification of the recitation itself. Altogether, these diacritical marks are helpful in analyzing Qur’ānic āyahs where we can ascribe permitted stops as the end of a “sentence” for our purposes.

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92 Alhamdulillah, there are many known reciters that the student can pick from, but we recommend listening to the recitation of Sheikh Abdullah Basfar. The recitations of Sheikh Muhammad Khalil al-Ḥusary, Sheikh Mishāry Alfāy, and Ṣalāḥ Bukhatīr are also excellent among others. One nice website to access the recitations is <www.versebyversequran.com>. 
Table 68: Diacritical Marks in the Muṣḥaf

<table>
<thead>
<tr>
<th>Pause Mark</th>
<th>Pause Type</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>هـ</td>
<td>Compulsory</td>
<td>It is compulsory to pause.</td>
</tr>
<tr>
<td>لا</td>
<td>Not permissible</td>
<td>It is not permissible to pause.</td>
</tr>
<tr>
<td>م</td>
<td>Continuation preferred</td>
<td>To pause is allowed, although to continue is preferred.</td>
</tr>
<tr>
<td>ف</td>
<td>Pause preferred</td>
<td>To continue is allowed, although to pause is preferred.</td>
</tr>
<tr>
<td>ج</td>
<td>Permissible</td>
<td>It is equally permissible to pause or to continue.</td>
</tr>
</tbody>
</table>

Pause required at one only

This symbol is found twice in a respective āyah, when present. The reciter may pause at one of these points, but not on both.

Prostration recommended

At this point, it is recommended to make prostration

Mark of Ḥizb

A Ḥizb is equal to half a Juz'. There are 60 Ḥizb in the Qur'ān. This mark denotes a quarter of a Ḥizb.

Mark at the end of an āyah

The number of the āyah of the respective Sūrah is inscribed within this symbol.

VI. Embedded Sentences within Qur’ānic Āyahs

We have already looked at many āyahs from the Qur’ān, many of which are long. Within a long āyah (or Arabic sentence), there are often one or more additional sentences embedded within. The diacritical marks which we examined help us to divide a respective āyah into “sentences” for the purpose of grammatical analysis. Sometimes, these embedded sentences can themselves be specific grammatical units such as describers [صِفَة], direct objects [مَفْعُول بِهِ], predicates [خَبَر], etc. Thus, an important step in before grammatical analysis after analyzing words and Word Constructions would be to identify embedded sentences.

93 Table adapted from website Qur’ānic Corpus <corpus.quran.om/documentation/>. 
VII. Methodology of Grammatical Breakdown of Qur'ānic Āyahs

The methodology of Qur'ānic analysis from Volume 1 is used by some teachers of Classical Arabic today\(^94\), and is very useful for Arabic students who do not speak the language. Adhering to this stepwise methodology will Inshā Allah allow us to obtain an accurate meaning of the entire sentence, or in our case, the entire āyah. We will examine this methodology, as well apply it with some Qur'ānic examples. One additional caveat to note here is that we strongly discourage the student from using a translation during this analysis, as it will defeat the purpose. The Qur'ānic translation should be used only until the end of the analysis to check for accuracy, etc.

The 4 – Step Method in Analyzing a Qur'ānic Āyah/ Sentence

A. Step 1 – Word Analysis

Each word needs to be identified as either as a Noun, Verb, or Particle. Subsequently, the specific word needs to be fully analyzed grammatically. Please note that the ultimate end is to identify the proper I‘rāb

1. **If the word is a noun [اسم], then identify its I‘rāb [جرّ/نصب/رفع] by first analyzing the following:**
   i. **Gender [مُذَكَّر/مُؤنَّث]**
   ii. **Number [مُثَنَّى/واحد/جمع]**
   iii. **Definiteness [مَعرِفة/نَكْرَة]**
   iv. **Flexibility [مَبْني/غيرُ المُنصَرِف/مُعَرَّب]**

   Remember to identify the meaning of the word, (Hans Wehr dictionary, etc.)

2. **If the word is a verb [فعل], identify its I‘rāb [جرّ/نصب/رفع] by first analyzing the following:**
   i. Determine the Verb Family (I, II, III, etc.)
   ii. Determine its conjugation (gender, number, and person) or the pronoun of its conjugation [هو/أنت/نحن]. Also, note if the verb is in the passive tense or command tense.
   iii. If present tense, Determine its I‘rāb [جرّم/نصب/رفع]
   iv. Determine its meaning if not know, (Hans Wehr Dictionary, etc.).

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\(^94\) Please note that the Sunnipath Online Academy (now Qibla Institute for the Islāmic Sciences) had formerly used this methodology to teach Arabic. The prolific website Qur’ānic Corpus also uses a somewhat similar scheme in using diagrams to bring various words of āyah subsections together. Please see <http://corpus.quran.com/documentation/dependencygraph.jsp>.
3. If the word is a particle [حَرْف], identify the type, whether it affects l’rāb:
   i. If it affects l’rāb:
      a) Acts on Nouns: Ḥarf Jarr or Ḥarf Naṣb [إنَّ وَ أخواتُها]
      b) Acts on Verbs: Ḥarf Naṣb or Ḥarf Jazm
   ii. If it does not affect l’rāb, determine its type
      a) حرف عطف
      b) حرف نفي
      c) حرف استفهام
      d) Other miscellaneous types

B. Step 2 – Identifying and Merging Word Constructions

   In this two Volume Series, we have discussed Word Constructions thoroughly, perhaps more so than other Grammar textbooks. This is because their complete understanding and utilization often simplifies grammatical analysis of Arabic sentences. Please note that the Particle Inna [إنَّ وَ أخواتُها] will be considered as part of a Nominal Sentence, and is not included here.

1. Identify and underline any Word Construction [مُرَكَّب]
   i. Iḍāfa/Possession Constructions (مُضاف/مُضاف إليه)
   ii. Describing Constructions (صِفَة/مَوصوف)
   iii. Pointing constructions (اِسم الإشارَة و مَشْهور إليه)
   iv. Jarr Constructions (جار و المجرور)

2. Identify Relative Pronouns [اسم الموصول] and its Connected Sentence [صِلَة الموصول]

   Please remember the [صِلَة الموصول] describes a definite noun preceding the relative pronoun. The [عائِد] connects back to the noun described, which may be omitted if it is a direct object.

   i. Relative pronouns include [الّذي / الّذينَ / مَنْ / ما]. These relative pronouns are important since they point to an embedded sentence afterward.
   ii. The [صِلَة الموصول] typically is a sentence, such as Nominal or Verbal. However, it can sometimes be a Jarr Construction or another construction.
3. **Merging of different Constructions**

   i. Each Construction acts as a single grammatical unit.

   ii. Different Adjacent Overlapping Constructions need to be merged into a single Construction.
      - Usually Constructions are merged in a Jarr Construction
      - It is easiest to merge from the left to right direction.

   iii. Join Constructions through Connecting Particles.
      - Those words that are [مَعْطُوف] can be merged with words that are following in terms of I‘rāb.

C. **Step 3: Identifying Sentences within a Qur’ānic Āyah**

1. **First Identify Verbal Sentences**

   Please note that Verbal Sentences can themselves act as the following categories of words [حال/نَعْت/خَبَر].

   i. **Identify the Doer.**
      - a) Is it mentioned explicitly? If not, then the Doer is implied.
      - b) If the verb is passive, there is no Doer (but Deputy Doer explicit or implied).

   ii. **Is the Direct Object or Indirect Object present?**
      - Remember if there is an indirect object, it links directly to the verb.

   iii. **Examine the nouns in Naṣb** [مَنْصُوبات] at the end of Verbal Sentences.
      - a) Often, these nouns in Naṣb are the following types of nouns [تَمْييز/ظروف/مَفْعول مُطْلَق/مفعول به/الفاعل] among others. However, these words can only be identified as such contextually from the Verbal Sentence in question.
      - b) Every noun in the Verbal Sentence needs to be ascribed a Grammatical Function, whether it is a Replacer [بَدَل], Describer, etc.

2. **Identify Nominal Sentences**

   i. Keep in mind that **you need to determine the implied “is”** in most basic nominal sentences.

   ii. The Predicate can take the form of a single word/word construction or it can also be another sentence (verbal/nominal), or a Jarr Construction [شبه جملة].
iii. Every noun in the Nominal Sentence needs to be accounted for, and needs to be ascribed a Grammatical Function, whether it is a Replacer [بَدَل], Descriptor, Ḥāl, etc.

3. Merge Embedded Sentences

i. Please note that a respective āyah can contain one or more embedded sentences. If Step 3 was followed correctly, then most embedded sentences should already have been merged.

ii. Please note that Embedded Sentences can be of the following:
   a) Quotation [مَقُول]. Often this sentence would act as a Direct Object.
   b) [صِلَةُ المَوْصُول]
   c) Predicate of a Nominal Sentence
   d) Ḥāl
   e) Descriptor (of an indefinite word)

D. Step 4: Translation

i. Attempt to bring together the different sentence(s) and Word Constructions to obtain an appropriate meaning.

ii. Practicing this thorough methodology repeated will Inshā Allah allow the student to correctly translate the Qur'ān, Hadīths, or other Islamic literature. Translating the Qur'ān should without question deserve our best and sincere effort.

iii. Please note that analysis of some āyāhs require advanced knowledge of Grammar that we have not yet studied. In this case, it is essential to refer to Classical Tafsīrs available (preferably in Arabic) to gain an accurate meaning. It is for this reason that we have presented a quick synopsis of Balāgha, many additional Qur'ānic Literary gems, and other aspects from the topic of إِعْجاز القرآن in the later lessons of this textbook. These will perhaps bridge these gaps from the intermediate learning stage.

iv. Sometimes, a meaning that we determine will not correctly correspond to the appropriate translation. This will often be a deficiency on our part, or may be due to other unfamiliar semantics or nuances in the Arabic language. In other instances, this may actually be a deficiency in the translation itself. We recommend the Saḥīḥ International Translation of the Qur'ān, and the vast majority of the translations of Qur'ānic āyāhs present in this series are derived from that source.

v. By continuing to practice this scheme, future steps in reading analysis will Inshā Allah get easier, and become more automatic. The 4-Step Method in Qur'ānic Analysis will help prevent mistakes and keep a methodical approach. Initially, graphs and notations will be used, but with enough practice, it will Inshā Allah become a mental exercise requiring less effort and time. Simultaneously, the student will be polishing their listening skills, which will ultimately also help in conversational ability. The more we study this Qur'ān Inshā Allah, the more doors will be opened.
for us so we can obtain treasures from the Qur’ān.

VIII. Analyzing Qur’ānic Āyahs Using the 4-Step Method

Example # 1:

«وَ لا تَلْبِسوا الحقَّ بِالباطِل وَ تَكْتُموا الحقَّ وَ أَنْتُمْ تَعْلَمُونَ»

<table>
<thead>
<tr>
<th>Step 1</th>
<th>Word Analysis</th>
<th>Step 2</th>
<th>Step 3</th>
<th>Step 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example # 1</td>
<td>Verb I present tense [أنتُم]</td>
<td>Ism Plural Male Definite Inflex. [أنتُم]</td>
<td>Harf</td>
<td>Jarr Construction</td>
</tr>
</tbody>
</table>

Nominal Sentence | Verbal Sentence | Verbal Sentence

Merge into one sentence

And do not cover the truth with the falsehood nor hide the truth knowingly (while you know).

(2:42)
### Example # 2

<table>
<thead>
<tr>
<th>Step 1</th>
<th>Step 2</th>
<th>Step 3</th>
<th>Step 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>❄️ ❄️ ❄️</td>
<td>❄️ ❄️ ❄️</td>
<td>❄️ ❄️ ❄️</td>
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<td>❄️ ❄️ ❄️</td>
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<tr>
<td>❄️ ❄️ ❄️</td>
<td>❄️ ❄️ ❄️</td>
<td>❄️ ❄️ ❄️</td>
<td>❄️ ❄️ ❄️</td>
</tr>
</tbody>
</table>

The identity of this Wāw is elusive in Step 1, but in Step 3 where sentences are being analyzed, it should be apparent that this Wāw is [لَوْ لِلْهِ]. Failure to deduce this will change the overall meaning of the translation.

95 The identity of this Wāw is elusive in Step 1, but in Step 3 where sentences are being analyzed, it should be apparent that this Wāw is [لَوْ لِلْهِ]. Failure to deduce this will change the overall meaning of the translation.
then He will cause you to die, then give life to you, then to Him you will return.

Example # 3

﴿
َّ
ثُمَّ يُمِيتُ كُمْ ثُمَّ يُحْيِي كُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ
﴾

Here, the Indirect Object actually precedes its connected verb due to the rhetorical phenomenon of [يرتقديم و تأخ] discussed in Lesson 12.

97 Here, the I’rāb can only be determined contextually by looking at the āyah as a whole.
| Step 3 | Name of the preceding sentence | Connected Sentence with Embedded Verbal Sentence and Embedded Connected Sentence #2 and includes Ḥāl at the end. The Connected Sentence essentially describes who [ﻫو] is.

| Step 4 | He is the one who created for you all that is in the earth (2:29) |


| Step 2 | Jarr Construction |

| Step 3 | Clarifier تمييز | Direct Object #2 | Direct Object #1 | Doer is implied [ﻫو] | Harf خفاء #2 | Indirect Object | Doer is implied [ﻫو] | Harf خفاء #1 |

| Step 4 | Merge with preceding sentence by First Connecting Particle |

| Step 4 | ...Then rose over (toward) the heaven, and made them seven heavens |
Example # 4

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً
قَالُوا أَتَجْعَلُ فيَّنَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

And remember when Your Lord said to the angels "I am going to place on the earth a representative..." (2:30)

---

98 See Lesson 12, Section VI for a more detailed discussion regarding this.
### Lesson 11: Grammatical Analysis of Qur’anic Ayahs

#### Step 3

<table>
<thead>
<tr>
<th>Direct object</th>
<th>Doer is implied [ﻫُوَ]</th>
<th>Jarr Const. [لمعلق] to Verb</th>
<th>Doer is implied [ﻫُوَ]</th>
<th>Jarr Const. [لمعلق] to Verb</th>
<th>Doer is implied [ائمَ]</th>
<th>Doer is [و] [ﻫُم]</th>
</tr>
</thead>
</table>

Connected Sentence is Direct Object of Verb [لمعلق] which is composed of 2 embedded Verbal Sentences joined by a Connecting Particle.

مقول = مفعول به [قالوا] - جملة فعلية [3]

جملة فعلية [4]

#### Step 4

"...They said "Are you going to place in it one who will spread corruption and sheds blood."

#### Step 1

|--------------------------------------|----------|----------------------|----------|--------------------------------------|----------------------|---------------------------------------------|----------------------|-----------------------------|------------------|

#### Step 2

<table>
<thead>
<tr>
<th>Jarr Construction</th>
<th>Iḍāfa Construction</th>
<th>Merge into Jarr Construction</th>
</tr>
</thead>
</table>

#### Step 3

Merge two Verbal Sentences with Connecting Particle which forms the Predicate

جملة اسمية

Nominal Sentence with the Wāw of Ḥāl joins to form a Ḥāl for [لمعلق] which is composed of 2 embedded Verbal Sentences joined by a Connecting Particle, and thus joins the prior sentence in the āyah.

#### Step 4

While we declare Your praise and sanctify You
IX. Tradition Methodology of ʾIrāb/Grammatical Analysis

Please note that we have already developed a scheme for grammatically analyzing a typical āyah from the Qur’ān. However, please note that there already exists a traditional methodology for grammatical analysis. This traditional mode of analysis focuses mainly on Šarf, even though it does touch upon ʾIrāb. It also includes with it specific complex grammar terminology as well. It would be good for the student to be familiar with this method if he/she comes across it in various grammar books, etc. However, we still recommend the methodology proposed in this textbook series (volumes 1 and 2) since it allows one to better put different components of the sentence together. The 4-Step Method is not a new methodology and is used by some grammarians. It avoids repetition of technical grammar terminology where the student may lose sight of the goal, to translate the āyah in a cohesive and appropriate manner.

In the traditional method, each word is analyzed separately. If it is a verb or particle then it is identified as such. If the verb takes an ʾIrāb, then that is noted along with its respective ending that points to its respective ʾIrāb. If it is a noun, then the specific category of noun is mentioned [ضَمير مُتَّصِل/ضَمير مُنْفَصِل/مفعول به/يسم فاعل], etc. Furthermore, the specific ending that indicates the ʾIrāb of the noun is mentioned as well. One difference is that words that are inflexible are not termed as [ مجرور/منصوب/مرفع], but instead given an “implicit” ʾIrāb in notation [َّفِ مَحَل ...].

Example # 1

(2:42) ﴿وَ لا تَلْبِسوا الحقَّ بِٓالْباطِلِ وَ تَكْتُموا أَلْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ﴾

<table>
<thead>
<tr>
<th>حرف عطف مُبْنيٌ على فتحة</th>
<th>ﯽَوُ</th>
<th>ﯽَلا تَلْبِسوا الحقَّ بِٓالْباطِلِ وَ تَكْتُموا أَلْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>حرف في مُبْنيٌ على السكون</td>
<td>لا</td>
<td>فعل مضارع مجزوم بِإِلا الناهِيةٍ وَ عَلَامَة جَذِبُه حَذَفُ التَّون</td>
</tr>
<tr>
<td>فعل مضارع مجزوم بِإِلا الناهِيةٍ وَ عَلَامَة جَذِبُه حَذَفُ التَّون</td>
<td>تَلْبِسوا</td>
<td>مفعول به منصوب وَ عَلَامَة نَصْب الفَتْحَة الظَاهرَةٌ عَلَى أَخَرُ</td>
</tr>
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<td>مفعول به منصوب وَ عَلَامَة نَصْب الفَتْحَة الظَاهرَةٌ عَلَى أَخَرُ</td>
<td>الحَقَّ</td>
<td>حرف جَرِّ مُبْنيٌ على السكون</td>
</tr>
<tr>
<td>حرف جَرِّ مُبْنيٌ على السكون</td>
<td>بِٓ</td>
<td>ﯽَلا تَلْبِسوا الحقَّ بِٓالْباطِلِ وَ تَكْتُموا أَلْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ</td>
</tr>
</tbody>
</table>

99 The convention and notation of traditional method of grammatical breakdown has been extracted from [دروس اللغة العربية-الجزء الثالث]. Please note that may be subtle differences in terminology of ʾIrāb breakdown from book to book even though the overall convention/methodology does not change.
### Example # 2

في هذه الآية:

1. `کَيْفَ تَكْفُرُونَ بِٱللَّهِ` 
   - حرف استفهام مبني على فتحة
   - فعل ماضٍ مرفوع وعلامة رفعه الضمة
   - الفاعل `بِۗ اللَّهِ`
   - حرف حاء حاصل مبني على فتحة

2. `وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ` 
   - حرف نفي مبني على فتحة
   - فعل ماضٍ مرفوع وعلامة رفعه النون
   - المفعول به `أَمْوَاتًا`
   - و
   - حرف عطف مبني على فتحة

3. `ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ` 
   - حرف أنفاس مبني على فتحة
   - فعل ماضٍ مرفوع وعلامة رفعه الواو
   - المفعول به `عَالَيْهِ`
   - وأمر
   - حرف عطف مبني على فتحة

4. `كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ` 
   - حرف استفهام مبني على فتحة
   - فعل ماضٍ مرفوع وعلامة رفعهضم
   - الفاعل `بِۗ اللَّهِ`
   - حرف حاء حاصل مبني على فتحة

5. `ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ` 
   - حرف نفي مبني على فتحة
   - فعل ماضٍ مرفوع وعلامة رفعه النون
   - المفعول به `عَالَيْهِ`
   - وأمر
   - حرف عطف مبني على فتحة

6. `إِلَيْهِ تُرْجَعُونَ` 
   - حرف أنفاس مبني على فتحة
   - فعل ماضٍ مرفوع وعلامة رفعه الواو
   - المفعول به `عَالَيْهِ`
   - وأمر
   - حرف عطف مبني على فتحة
<table>
<thead>
<tr>
<th>ضمير متصل مبني على السكون في محل نصب مفعول به</th>
</tr>
</thead>
<tbody>
<tr>
<td>حرف عطف مبني على فتحة</td>
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<tr>
<td>فعل ماضٍ مبني على فتحة يُعْبِّسُ</td>
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<tr>
<td>ضمير متصل مبني على السكون في محل نصب مفعول به</td>
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<tr>
<td>حرف عطف مبني على فتحة</td>
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<tr>
<td>فعل ماضٍ مبني على فتحة يُحْيِي</td>
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<td>فعل ماضٍ مبني على فتحة</td>
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<td>حرف عطف مبني على فتحة</td>
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<td>فعل ماضٍ مبني على فتحة</td>
</tr>
<tr>
<td>حرف جر مبني على السكون إِلَى</td>
</tr>
<tr>
<td>ضمير متصل مبني على السكون في محل جر حار لمجرور</td>
</tr>
<tr>
<td>فعل مضارع مرفوع وعلامة رفع النون الثبوت النَّون</td>
</tr>
<tr>
<td>الواو الجماعة ضمير متصل مبني على السكون في محل رفع نائب الفاعل</td>
</tr>
</tbody>
</table>
Lesson 12: Advanced Grammar Topics from Qur’ānic Study

At this point, we have covered most of the grammar that is found in typical grammar textbooks of Modern Standard Arabic. There are a few important grammatical principles relative to the study of the Qur’ān that are not typically found in these standard grammar textbooks. Here, we will present some important grammar principles and topics that the student will encounter with a deeper study of the Qur’ān. Some of these topics actually are related to Balāgha (Study of Eloquence), which will be further studied in Lesson 13.

I. Shifting Word Order in Sentences

A. Normal Nominal and Verbal Sentence Patterns

At this point, the student should be proficient in identifying, analyzing, and constructing typical Verbal and Nominal Sentences. We know that a Verbal Sentence by default starts with a verb, and then is followed by an explicit Doer (if present). Following the Doer, comes the mention of the Direct Object or Indirect object (if present). Please note that if the Direct Object is an attached pronoun, then it comes before the explicit Doer. Other details of the sentence [حال/مفعول فيه/تمييز] are typically mentioned after these key components of a Verbal Sentence. In Nominal Sentences, the Subject is followed by the Predicate. The Predicate can be one of three types: a word/word construction [مفرِّد], a Jarr Construction [جارّ و المجور], or a sentence [جملة], verbal or nominal.

The topic of [التقدّم و التأخير] is important in Intermediate Qur’ānic Arabic, because it is frequently encountered. It is also important with respect to the imitability of the Qur’ān [إعجاز القرآن] discussed in Lesson 14. It refers to “bringing something forward and delaying the rest” with respect to sentence structure. In other words, there is essentially the formation of an “abnormal” sentence structure for a specific grammatical reason. The reason can be for emphasis, exclusivity, highlighting order, quantity, etc. Often the specific reason for [التقدّم و التأخير] has to do with the overall context of the respective passage or section of āyāhs. For example, in a conventional Verbal Sentence, the Direct Object is mentioned after the verb. If it is mentioned before the verb intentionally, then something important is going on grammatically with the Direct Object that is being brought forward (i.e. it is not a mistake).
An excellent example that highlights [التقدم و التأخير] is in the following āyah of Sūrah Fātiḥah:

﴾

Here in this āyah, the Direct Object is placed **before** its respective verb to function in **exclusivity**. In fact, if we did not have this occurring, there would be a drastic change in the meaning of the āyah. It would instead be [نُعْبُدُ و نَسْتَعِينُ], which would mean, “we worship You and seek help from You”. This would not hold the meaning of “You alone”, and would even contradict the principles of Tawḥīd, since most who practice Shirk also worship and ask God, but not exclusively. Bringing some word forward can also be done for other grammatical purposes as well, not just for exclusivity or emphasis. However, those are commonly used functions.

**B. Shifting Direct Object [مَفْعُول بِهِ]**

**Example #1:**

﴾

In this example, the [مفعول به] which is [لفظ الجلالة] is shifted forward. As we saw in the case of the āyah of Sūrah Fātiḥah, when the [مفعول به] precedes the verb, it usually gains the grammatical functional of exclusivity. Therefore, the meaning of the underlined section becomes “So Worship Allah only”.

**C. Shifting Jarr Construction [اشبه جملة]**

**Example #2:**

﴾

In this āyah, we see that the normal pattern of a Nominal Sentence is not followed. Instead, the order of the subject and predicate is reversed. If the normal sentence structure were followed, it would be [مرض في قلوبهم] or “Disease is in their hearts”. By mentioning the predicate first, we are focusing on the predicate, instead of the subject. Thus, in this case, we focus on the heart of the hypocrite, which is their

---

100 (39:66) "Rather, worship [only] Allah and be among the grateful".
101 (2:10) "In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie".
major problem. Here, [الْقَدْمَمُ وَ الْتَأْخِيرُ] functions in emphasizing the predicate.

The second highlighted Jarr Construction in this āyah represents the predicate, similar to that of the previous example. Again, emphasis is being placed on the predicate instead of the subject. The normal sentence structure should be [عَذَابٌ أَلِيمٌ لَهُمْ], “a painful punishment is for them”. The emphasis is on the recipients of the punishment rather than the punishment itself.

**Example #3:**

In this series of āyahs in the beginning of Sūrah Mu’mīnūn, we have shifting of Jarr Constructions. If we look at second āyah in this example, the normal sentence structure is expected to be [هُمْ خَاشِعُونَ فِي صَلَاتِهِمْ].

The Jarr Construction in this Nominal Sentence connects with [خَاشِعُونَ], which is an action word (i.e. it is a اسم فاعِل). The shift of the sentence is not as drastic as in Example #1 where the predicate came first. However, it is abnormal enough that there is emphasis shifted to the Jarr Construction (instead of the Predicate). The same format that occurs in Āyah #2 also occurs in subsequent āyahs that were mentioned. In each, the Jarr Construction should have followed its connected predicate [a Doer noun] but instead precedes it.

**Example #4:**

In this āyah, there is again [الْقَدْمَمُ وَ الْتَأْخِيرُ] occurring. You will note this once you look carefully and analyze the entire āyah methodically. The section [عَلَيْهِ تَوَكَّلْنَا] is atypical since the Jarr Construction precedes its connected Verb. It is expected to read [تَوَكَّلْنَا عَلَيْهِ]. By this, we focus first on “Upon Him” rather than “We put our trust”.

---

102 (23:1-5) “Certainly will the believers have succeeded. They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of Zakāt. And they who guard their private parts.”

103 (67:29) “Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will know who it is that is in clear error.”
D. Arrangement of Connected Words

Example #5:

﴿ إِلَّا لِيَعْبُدُونِ ٱلْجِنَّ وَٱلْإِنسَ وَمَا خَلَقْتُ ۚ﴾

The Connecting Particles act as conjunctions and allow various words to be connected, allowing them to gain a specific grammatical function. The order of the words that are connected can play an important part in the overall meaning. The placement of a certain word that is placed first does not necessarily gain the meaning of emphasis, or importance. The reason of [التقدم و التأخر] is related to context. In Example #5, we look at the following connected words: َ[ٱلْجِنَّ وَٱلْإِنسَ]. Since we know that everything in the Qur’ān has a purpose, what is the reason for placing Jinn before Mankind? Emphasizing or elevating rank of the Jinn is not occurring here, and this should be realized. The context of placing the Jinn first here is actually related to the context of creating. Jinn are placed first because they were created first not because they were more important, etc. In contrast to this, we see the reverse in the following āyah:

﴿ قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ ﻫَٰذَا ٱلْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

Here in this āyah, “Mankind” precedes “Jinn” because they are more capable in terms of eloquence, beautiful speech, and the like in attempting to meet this impossible challenge. Here, the placing of Mankind before Jinn is more appropriate. In another āyah, we see the opposite scenario:

﴿ يَا مَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِّي أَسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ فَانفُذُوا ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ ﴾

Here, Jinn are placed first because “flying” is their realm. Thus, here in this āyah, it is more suitable for the Jinn to be mentioned first.

Example #6:

﴿ ۖ هُوَ ٱلَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

104 (51:56) "And I did not create the Jinn and Mankind except to worship Me."
105 (17:88) "Say, "If mankind and the jinn gathered in order to produce the like of this Qur’ān, they could not produce the like of it, even if they were to each other assistants."
106 [سأ‏ر‏ا‏ر‏ ب‏ي‏ان‏ ف‏ي‏ الن‏ع‏م‏ي‏ا‏ر‏] Dr. Fādel As-Sāmarāī, pg. 41.
107 (17:88) "Oh company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah]."
108 [سأ‏ر‏ا‏ر‏ ب‏ي‏ان‏ ف‏ي‏ الن‏ع‏م‏ي‏ا‏ر‏] Dr. Fādel As-Sāmarāī, pg. 41.
109 (6:2) "It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing."
In this example in Sūrah Taghābun, we see that [منكم مؤمن] precedes [منكم كافر]. The main question to ask is why are the disbelievers preceding the believers? Are they more important? It is incorrect to suppose that this category of people are more important or higher because they are being mentioned first. In general, there are more disbelievers (of those created) than there are believers. This further is in line with the context of the āyah itself. Therefore, the main purpose for [يمالل التّاقدو التأهَّير] here is to denote total number, rather than giving this group emphasis or respect.

Example #7:

In this example, we see that [نُوح] precedes [هدينا]. A question that may be asked is why is Nūḥ not mentioned directly alongside Isḥāq and Yaʿqūb? Would not that be sufficient? Was guidance exclusive for Nūḥ since its is the direct object and precedes the verb? We should realize from the context of this āyah that guidance could not be exclusively for Nūḥ. If we ponder the comparison of Nūḥ to the other prophets mentioned, we should realize that he has a higher status. He was one of the five from the [أولو العَزم], and spend 950 years giving Da’wah to his people. Thus, here, Nūḥ is being mentioned separately, and being mentioned in front of the verb out of praise and honor.

Example #8:

The top āyah exemplifies an established relationship in the Qur’ān with respect to forgiveness and punishment. For the most part, the Qur’ān mentions forgiveness before punishment. This is because one of the foremost qualities of Allah is mercy and forgiveness, from the oft-mentioned phrase [الغفور الرحيم].

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110 (6:84) “And We gave to Ibrāhīm, Is’hāq and Ya’qūb - all [of them] We guided. And Nūḥ, We guided before; and among his descendants, Dawūd and Sulaymān and Ayyūb and Yūsuf and Mūsa and Hārūn. Thus do We reward the doers of good.”

111 [أسرار البيان في التّعبير القرآني] Dr. Fādel As-Samarāī, pg. 17.

112 (5:18) “...He forgives whom He wills, and He punishes whom He wills And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination...”

113 (5:40) “Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent...”
know that His forgiveness overshadows His punishment. However, we see that in the bottom ayah in this example, that relationship is reversed. One major purpose for this is related to addressing the psyche of groups of people who are generally very evil. In the preceding āyahs from Sūrah Mā’idah, there is mention of these who are violent, disbelievers, and thieves. So here, the presentation of Allah’s punishment preceding His forgiveness is more appropriate. These people would benefit more from negative reinforcement than positive reinforcement because they are involved in so much evil. This is a similar case to certain sections of the Qur’ān where the punishment of the Hellfire overshadows the pleasure of Paradise. This is to catch the attention and highlight the seriousness of punishment to those who are not taking the message of the Qur’ān seriously and are in a state of heedlessness.

**Example #9:**

We have seen that the principle of the [تَقْدِيم و التَّأْخِير] has more to do with context than it being a rhetorical scheme for emphasis. In the above āyah, the Qur’ān mentions three groups, the [ظَالِم], then the [مُقْتَصِد], and then finally the [سابِق]. The context of this āyah is in regards to those who are believers. It is established that those who are first in good deeds have an exemplary status than those who are [مُقْتَصِد], or average in good deeds. Further, this category of people is better than that which is involved in major sins [ظَالِم].

So why mention those who are less worthy first? One reason may be that those who wrong themselves are greater in number than one who is average. And the ones who are first in good deeds are very few. However, the aspect of number is not the main reason for mentioning the people of lower rank first. This āyah is part of a selection of āyahs that discuss the mercy of Allah. Following this āyah, there is mention of Paradise, and of a keen emphasis on forgiveness:

114 (35:32) “Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty”.

115 (35:33-34) “[For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk And they will say, "Praise to Allah, who has removed from us sorrow. Indeed, our Lord is Forgiving and Appreciative “.
Here, forgiveness is the main clause for those of a lesser rank being mentioned first\textsuperscript{116}. This, furthermore shows us that blessings of Allah\textsuperscript{16} are even accessible to those who transgress and commit sins. The late scholar Sheikh Muhammed Shinqiti commented that the Wāw of plurality in the verb [بَدْخُلوُنَّهَا] is proof that all three types of persons mentioned the āyah above will enter Paradise\textsuperscript{117}. Regarding this āyah is the following saying: “This Wāw has a right to be written with teardrops”.

E. Established Word Arrangements in the Qur’ān

Example #8: [غَفُورُ رَحِيمٌ]

In the Qur’ān, there are several phrases that are oft repeated. One of these oft-repeated phrases which was previously mentioned is [غَفُورُ رَحِيمٌ], which is mentioned more than fifty times. Scholars have mentioned the reason for this order is that the individual needs to first obtain forgiveness from Allah\textsuperscript{16}. After, being cleansed of sin, man is more suitable to be bestowed with His Mercy (knowledge, guidance, wisdom, provisions, etc.).

There is one instance in the Qur’ān where this phrase is reversed to [ٱلرَّحِيمُ ٱلْغَفُوُرُ], in beginning of Sūrah Saba. Why? This actually has to do with the context of the āyah. Here Allah is mentioning key aspects of His Mercy which are related to provisions from the earth and sky, and that is why it is being mentioned first. Then, the end of the āyah, it says “and what ascends therein” or the repentance of the slave to His Lord, perhaps because of the sustenance and bounty that were provided. The point here is the typical pattern of [غَفورٌ رَحيمٌ] would be out of context and would contradict this fine point.

\textsuperscript{116} [أسرار البيان في التّعبير القرآني] Dr. Fādel As-Sāmarāī, pg. 22.

\textsuperscript{117} [أضواء البيان في إيضاح القرآن بالقرآن], Sheikh Muhammed al-Shinqiti

\textsuperscript{118} (2:199) “Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful…”

\textsuperscript{119} (34:2) “He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving…” Reference: Audio Series [إعجاز القرآن], Ṭāriq Suwaidān.
Example #9: [سمع بصير]}

In the Qur'ān, another established word arrangement is that of [سمع بصير]. Here, we see that with few exceptions hearing precedes seeing. This may seem a bit astonishing since most people may consider sight the superior sense over hearing. However, from this precedence set forth in the Qur'ān, scholars have deduced a few important principles. First, the vehicle for the greatest of blessings from Allah is hearing not seeing unlike other previous miracles. A person who is deaf would be deprived of this message versus a person who is blind who would be able to directly connect with the Qur'ān. In the history of Islām, there were many notable blind scholars and one blind prophet (Ya'qūb) as opposed to those who were deaf. Furthermore, hearing allows for communication, and is a sense which is always active and cannot be blocked (unlike seeing).

In the beginning of Sūrah Baqarah, the sense that is mentioned along with the heart is hearing, perhaps because it, like the heart, is always active and cannot be muted.

In the Qur'ān, there are two exceptions to this rule, two places where seeing is mentioned first:

In the context of the above āyah, seeing is being mentioned before hearing, because the people of the cave were concerned about being seen. That is why they took shelter in the cave in the first place. Thus, in this case, context emphasizes sight over hearing. Another exemption to this order is in the following āyah from Sūrah Sajdah:

120 (40:20) "And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah - He is the Hearing, the Seeing."
121 (2:7) "Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment."
122 (18:26) "Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone.""
123 [ني سراو أبينا في الشعر القرآن] Dr. Fādel As-Sāmarāī, pg. 40.
124 (32:12) "If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."
In this āyah, seeing is being mentioned before hearing because the disbelievers failed realize the truth of the last day and other aspects of Islām that are beyond sight. They disbelieved the truth that they heard, but realize the truth now on this day through the reality of sight [يرَعِيلُوا مَا فِي ٱلسَّمَاوَاتِ وَمَا فِي ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ]. This is why seeing precedes hearing in this āyah due to these deep contextual implications.

**Example #10:**

﴾ٱلْعَزِيزُ ٱلْحَكِيمُ وَهوَ سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَاوَاتِ وَمَا فِي ٱلْأَرْضِ﴾

The phrase highlighted is repeated in the Qur’ān and denotes an important principle with this specific order. The word [عزيز] precedes [حكيم] because of the principle of authority preceding rule and wisdom.

### II. Omission [الحَذْف]

In Arabic, there are several instances where a word is omitted for grammatical effect. This is a common occurrence in conversation, irrespective of language. For example, this often occurs in responding to a question: What is your name? Fāṭimah (i.e. “My name is Fāțimah.”). In this case, the omitted words are “My name is” since this is implied and understood. Furthermore, stating, “My name is” would actually be too wordy and less eloquent.

In most cases, omission of the word is understood contextually from the sentence. However, this can be difficult for students of the Arabic language where familiarity of the language is lacking.

There are several examples of omission in the Islāmic phrases that are used by Muslims. For example, the phrase [اللهُ أكْبَرُ], means “Allah is greater”, or “Allah is great”. Here this phrase is actually incomplete grammatically, and the full phrase should be [اللهُ أكْبَرُ مِن كُلِّ شَيْءٍ], or “Allah is greater than everything”. So here, there is omission, and the omitted part is understood implicitly. Another phrase is the attestation of Faith, [لا إِلَهَ إلَّا اَللَّهَ]. Like the previous phrase, this phrase is incomplete in terms of deriving an appropriate meaning, “There is no God but God”? The complete phrase should be [لا إِلَهَ يَعْلُ مَن كُلِّ شَيْءٍ], that “There is no god in actuality but Allah”. Another common used phrase is [رَبَّنَا], Our Lord, which is used when Muslims supplicate. In fact, this phrase can only be used in this context, because the original words of this phrase

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125 Dr. Fādel Aas-Sāmarā, pg. 41.
126 (59:1) “Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.”
127 Omission is contextual. For example, in Sūrah Yūsuf, the response to the question, “Are you indeed Yūṣuf?” was not “yes” because that would not have been appropriate. It was “I am Yūsuf and this is my brother” to remove any doubt that he was indeed Yūsuf since this question was asked out of amazement and shock.
were [يا رَبَّنا].

Within the Qur’ān itself, Omission is common. In translations, one may often find certain omitted words in brackets or parenthesis so that the overall meaning is preserved. By having a thorough grasp of grammar, the student should be able to identify most instances of omission.

A. The Passive Tense and Omission of the Doer

The Passive Verbal Sentence is a sentence where the Doer is omitted. The Doer may be known implicitly, but is left out so that the focus is on the object. Please note that the Passive Tense was briefly discussed in Lesson 11 in Volume 1. For example, let us look at the following āyahs:

i. ﴿تَخَلَّتْ وَأَلْقَتْ مَا فِيهَا﴾ ٤-٣ ﴿مُدَّتْ لْأَرْضُ﴾ ٢-١ 
ii. ﴿إِنَّ ٱلْإِنسَانَ خُلِقَ ﻭُلَا ٱلضَّالِّينَ﴾ ١-١٢٩ 
iii. ﴿صِرَاطُ ٱلذِّينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلضَّالِّي وَلَا ٱلضَّالِّينَ﴾ ١-١٣٠

In Āyah (i), the Doer is omitted while the direct object is mentioned. The Doer or لَفظ الجلالة is obvious with respect to context of the āyahs being mentioned. One important wisdom in omitting the Doer has to do with the attitude of the listener. In Makkah Qur’ān, the main audience were the pagan disbelievers. During the time of the Makkan revelation, the attitude towards the Qur’ān was hostile. The leaders of Quraish were devising various schemes and propaganda to prevent the message of the Qur’ān to be spread and heard. One benefit of the omission of لَفظ الجلالة is to shift the focus to the signs of Allah from referring to Allah directly. Those who were affected by “Islāmophobia” and wanted to avoid listen would their attention away if Allah was mentioned directly. How can you give the message to someone who closes their ears, hearts, and minds to that same message? Mentioning the thought provoking signs of Allah would catch their attention, until their hearts and minds open up to the message. Then, their attention would shift to Allah, and the message that they were trying to avoid. The Qur’ān was sent to soften the hearts and shake the minds with the truth. Often, the Makkah Sūrahs start with oaths, and addressed a

128 (84:1-5) “When the sky has split [open], And has responded to its Lord and was obligated [to do so]. And when the earth has been extended, And has cast out that within it and relinquished [it], And has responded to its Lord and was obligated [to do so].
129 (70:19) “Indeed, mankind was created anxious.”
130 (1:7) “The path of those upon whom You have bestowed favor, not of those who have evoked anger nor of those who are astray.”
people who are in doubt about the message. Compared to Madani Qur’ān, Makkan Qur’ān is more powerful rhetorically, more direct, and has shorter āyahs. The Qur’ān in general uses various modes of speech, rhetorical devices, and reasoning to circumvent this common bias of the listener.

In Āyah (ii), the Doer is again omitted. It is a consistent theme of the Qur’ān that Allah is not mentioned next to a deficiency, even though the Doer is implicitly [لغظ الجلالة]. Mankind, here is being mentioned with a negative component. By not mentioning Allah alongside a deficiency, we are taught an important etiquette when mentioning Him.

In Āyah (iii), the passive noun [المغضوب] is being used in reference to a group of people who are away from Guidance. Often, it is translated as those who have Allah’s anger or wrath on them, which is partly accurate. However, one important reason for not having mention of Allah with the last two groups of people [المغضوب] is that anger is on them. It is not only the anger of Allah, but of the angels, prophets, believers, and mankind altogether. What a woeful scenario that these people are in!

B. Omission of the Verb

Example #1:

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\text{إنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ} \\
\text{ٱلْمُشْرِكِينَ} \\
\text{شَاكِرًا لِّأَنْعُمِهِ} \\
\text{ٱجْتَبَاهُ وَﻫَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ} \\
\]

Here, with a careful read of this āyah, you will notice that a word is missing. This will not be noticed unless a careful and systematic reading of the āyah is done. You should notice that the start of the second āyah is [شَاكِرًا], which is not a normal way to start a sentence. Here, the word [شَاكِرًا] is actually an [خبر كان] of the verb [كان]. This omitted word is made clear from the context of the āyah.

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131 Lamasāt Bayāniyyah, Dr. Fādel As-Sāmarālī
132 (16:120-121) “Indeed, Ibrāhîm was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. [He was] grateful for His favors. Allah chose him and guided him to a straight path...”.
Example #2:

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١١ فَكَذَّبَتْ ثَمُودُ بِطَغْوَاﻫَا ﴿١١﴾
٢١ إذِ ٱنبَعَثَ أَشْقَاﻫَا ﴿٢١﴾
٣١ ﴿٣١﴾
٤١ فَكَذَّبُوهُ فَعَقَرُوﻫَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاﻫَا ﴿٤١﴾
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In this series of āyahs at the end of Sūrah Shams, there are two verbs omitted in the āyah: [فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَاﻫَا]. There is a verb omitted before [نَاقَةَ ٱللَّهِ وَسُقْيَاﻫَا], which is essentially the quoted statement (of Ṣāliḥ, the Messenger of Allah) termed the [مَقول]. This statement has two nouns that are Naṣb, which actually function as Direct Objects for the same verb. The omitted verb for [نَاقَةَ ٱللَّهِ وَسُقْيَاﻫَا] is “safeguard” 134, or [ٱحْذَرُوا], in the command tense. Please note that the [و] in front of [وَسُقْيَاﻫَا] is [معطوف] upon [نَاقَةَ ٱللَّهِ]. This meaning fits with the overall context of the section dealing with Thamūd and their transgression against the She-Camel of Allah.

Example #3:

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١٣٥ يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ يَسْعَىٰ نُورُﻫُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم بُشْرَاكُمُ ٱلْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ ﻫُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣٥﴾
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The beginning of this āyah begins with the word [يَوْمَ], which is Naṣb and Indefinite. It is not typical for a sentence to begin like this. This is because there is an omitted word at the beginning. Here the omitted word is the verb [ذَكَرْ] 136, or “remember”.

Example #4:

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١٣٧ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿١٣٧﴾
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133 (91:11-14) “Thamūd denied [their prophet] by reason of their transgression. When the most wretched of them was sent forth. And the Messenger of Allah [Ṣāliḥ] said to them, "[Do not harm] the she-camel of Allah or [prevent her from] her drink." But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].”.

134 [الإعراب  للمفصّل كتاب الله المرتّل] from Section on Sūrah Shams (91:13) in [مجلّد ثاني عشر], Bahjat Abdul Wahid As-Sāliḥ.

135 (57:12) On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.”

136 [الإعراب  للمفصّل كتاب الله المرتّل] from Section on Sūrah Ḥadīd (57:12) in [مجلّد حادي عشر], Bahjat Abdul Wahid As-Sāliḥ.

137 (19:20) She said, "How can I have a boy while no man has touched me and I have not been unchaste?”

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In the last part of this āyah, we should notice something atypical. In لَمْ أَكُ بَغِيًّا, we notice that the verb أُكُ instead of the expected أَكُنْ has been omitted. The reason for this omission relates to the contextual meaning of the āyah. Here مَرْيَمُ عَلیه السّلام is mentioning the following: “I have not been unchaste”. Here, the reason for the omission is to distance or de-emphasize “being unchaste”. Example #5 denotes a similar rhetorical example.

Example #5:

١٣٨﴾إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ﴿

Here the verb إِنَّ is used and we see that the إنْ has been omitted. The purpose of this omission is again to distance him from “being from the associators of other gods”. Please note that this further strengthens the statement “he was not of those who make partners with God”. Furthermore, it sends a clear message of Tawḥīd to those people who have an affiliation with إِبْرَاهِيمٌ.ـ.

C. Omission of a Noun

Example #6:

١٣٩﴾وَإِذْ يَرْفَعُ إِبْرَاهِيمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۚ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴿

Another example of an omitted word is in this āyah, which should be recognized without much struggle. Here, the phrase ... رَبَّنَا تَقَبَّلْ مِنَّا is understood to be words of إِبْرَاهِيمٌ and إِسْمَاعِيلٌ. So here, the word omitted is ... قَائِلَيْنِ, which is actually a حَالٌ. They both were saying ... while raising the foundation of the كَباَبَ.

Example #7:

١٤٠﴾وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۚ فَصَبْرٌ جَمِيلٌ ۚ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴿

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١٣٨ (۱۶:۱۲۰) “Indeed, إِبْرَاهِيمٌ was a nation, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.”

١٣٩ (۲:۱۲۷) “And [mention] when إِبْرَاهِيمٌ was raising the foundations of the House and [with him] إِسْمَاعِيلٌ, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.”.

١٤٠ (۱۲:۱۸) “And they brought upon his shirt false blood. He said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe.”
In this āyah, you should notice that the term فَصَبْرٌ جَمِيلٌ or “a beautiful patience” is an incomplete sentence. That is because there is an omitted word. The omitted word is أَمْرِي, where the complete phrase would be “then [for] my matter is a beautiful patience”.

**Example #8:**

وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْئًا وَﻫُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرُ أَحْيَاءٍَ

Looking at the second āyah of the selected section above, you should notice that إِلَّا وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ is an incomplete sentence (“dead without life”). Here, it should be apparent that the مبتدأ is omitted and should be [هم]. The implied pronoun of course refers to those who call on others besides Allah.

**D. Omission of a Particle**

**Example #9:**

إن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ

In these two āyahs from Sūrah Āle-Imrān, we see omission of the particle لِ, also known as لَامُ التَّعْليل, which causes the verb to be in the Naṣb case. This subtlety will not realized unless one analyzes the āyahs very carefully, since this is grammatically okay; the Wāw preceding it can be considered a connecting particle to cause Aṭf. In Āyah 140, we have the section وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ, where we see the Lām particle acting on the verb [يَعْلَمُ], to give the meaning of “so that Allah knows those who are believers”. Then, the next words have the meaning “and that He takes from you witnesses (martyrs)” where the same Lām has been omitted. In Āyah 141, we see the presence of the same Lām in the section

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141 [إعراب المفصل كتاب الله المرتل] from Section on Sūrah Yūsuf (12:18) in [مجلّد خامس]. Bahjat Abdul Wahid As-Sâlih. Same is mentioned in Al-Kashâf, Al-Zamakshari.

142 (16:20-21) “And those they invoke other than Allah create nothing, and they [themselves] are created. They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.”

143 (3:140-141) “If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And so are the days (good and not so good). We give to men by turns so that Allah may make evident those who believe and so that He takes from among you martyrs - and Allah does not like the wrongdoers. And that Allah may purify the believers [through trials] and destroy the disbelievers.
E. Omission (Miscellaneous)

**Example #10:**

وَتَلْقَبُ أَفْيَادَهُمْ وَأَنْصَارَهُمْ كُمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَى مِنْ وَقْوَتِهِمْ يَعْمَهُنَّ

In this āyah, from (6:109), the translation is as follows: “And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly”. Here, in this āyah, one may ask “turning away from what?” Here, the omitted word can be deduced from the context of the āyah, and is the Describer [مِن الحَقّ/مِنَ الهُدَى “from the truth” or “from the guidance”]. This type of omission is rather commonplace in the Qur’ān, and often marked in certain Tafsîrs and translations by bracketed words.

**Example #11:**

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

In this āyah, from (74:11), the translation is as follows: “Leave Me with the one I created alone”. Here the word [وَحِيدًا] is a Ḥāl, but its meaning is still incomplete. The complete translation regarding “alone” should be “alone without any wealth or children”, which may be apparent from the following few āyahs. So here again the Describer [لا مالَهُ وَ لا وَلَد] is omitted.

**Example #12:**

عَلَيْهَا تِسْعَةَ عَشَرَ

In this āyah from Sūrah Muddathir (74:30), the translation is as follows: “Over it are nineteen”. Here, the Clarifier [مَلِكاً] has been omitted, which is actually eluded to in greater detail in the next āyah (74:31).
III. Narrative Shifting in Sentences

Another beautiful aspect of the Qur‘ān is its switching of narrative tenses termed [إِلْتِفات]. The term [إِلْتِفات] means “turning”, and has to do with the primary audience that is being spoken to. As a whole and generally speaking, the Qur‘ān is an address to mankind. Additionally, however, it at various points, is directed to a specific audience (i.e. Muslims, Christians, Jews, Pagans, etc.). Sometimes there can be a sudden shift of the narrative away from a targeted audience for a specific reason (shift in topic, admonition, discussion of their sins and wrongdoings, or mistakes, etc.). This shift in narrative is a rhetorical tool that further enhances and empowers its message. At this point, the student should start to recognize where these narrative shifting occur. This helps in analyzing the overall meaning of a respective āyah, or selection of āyahs.

A. Narrative Shifting: 3rd person to 2nd person

In this āyah above, we see an abrupt narrative shift from the third person to the second person in the highlighted section. The narrative is initially in the third person discussing those who are ungrateful to Allah in moments of ease. After mentioning this ungratefulness, there is a sudden shift to the second person stating: “Then enjoy yourselves (right now), for you are going to know”. This is [إِلْتِفات], and in this case functions to amplifying the warning against this group of people regarding their evil attitude of ungratefulness. The narrative then shifts back to the third person.

Another example of this occurs in the following āyah:

145 (30:35) “And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord, So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know. Or have We sent down to them an authority, and it speaks of what they were associating with Him?”

146 (19:88-90) “And they say, “The Most Merciful has taken [for Himself] a son.” You have done an atrodius thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation.”
Here again, there is a sudden shift from the third person to the second person to function in warning or [إنذار]. There is a shift again to the third person discussing the monstrosity of what they have done, in this case, associating a son with Allah.

B. Narrative Shifting: 2nd person to 3rd person

In this āyah, we see the shift from the second person to the first person. Here, one major reason for doing so is distancing oneself [تَبْعيد] from the group that was being talked to. Examining the transition to the third person [وَمَا ظَلَّمُنا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ], again functions in increasing the critique and humiliation against the group that was just being spoken to. Please note that the Qur’ān is speaking to different audiences, some audiences are spoken to directly at times, and at other times indirectly. So in this shift from addressing Banī Isrāīl to the third person, the narrative turns away from them to mankind in general, and their transgression is mentioned to everyone (with their presence in the background). In this way through grammatical shifting, a negative example of them is made, to amplify the gravity of their misdeeds. Perhaps this is even more humiliating than being criticized in the second person.

C. Narrative Shifting: 3rd person to 1st person

Here, there is a shift from the third person to the first person. The statement [إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً] is also termed the [مَقْول], or a saying in quotes. The grammatical shift here is also obvious contextually.

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147 (2:57) "And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves."

148 (2:57) "And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves."
D. Examples from the dynamics of Narrative Shifting

In this selection of āyahs, there are multiple grammatical shifts. Āyah #11 is in the second person, which then switches to the third person in Āyah #12. In Āyah #12, there is shift to the first person \[\text{أَنِّي مَعَكُمْ}\], and then the second person \[\text{فَثَبِّتُوا...}\]. Āyah #13 then switches to the third person stating the antagonism of the disbelievers who are then spoken to directly in the second person harshly in Āyah #14. In this selection of āyahs, \[\text{اِلْتِفات}\] amplifies the admonition and interaction with the audience(s).

Another example of the power of \[\text{اِلْتِفات}\] in the Qur'ān is exemplified in Sūrah Ḥāqqah. In the following section we see narrative shifts occurring continuously, which enhances the rhetorical effect. These āyahs in this Sūrah are among the most emotional and graphic in the entire Qur'ān. The constant and dynamic shift of narrative plays an important in evoking this.

149 (8:11-14) "[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 you the evil [suggestions] of Satan and to make steadfast your hearts a nd plant firmly thereby your feet. [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip," That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty. "That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire."

150 (69:25-34) But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record And had not known what is my account. I wish my death had been the decisive one. My wealth has not availed me. Gone from me is my authority." [Allah will say], "Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him." Indeed, he did not used to believe in Allah, the Most Great, Nor did he encourage the feeding of the poor.."
This selection starts with the third person narrative. It then shifts to the first person to highlight the intense regret of the disbeliever when he is handed his book of deeds \( \text{يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهُ} \). Then the narrative shifts suddenly to the second person \( \text{خُذُوهُ فَغُلُّوهُ} \), where the disbeliever is shacked, bound, and directed to the Hellfire. Finally, the section ends with the third person detailing the causes for this ignominious ending \( \text{إِنَّهُ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ} \). Please note that in the āyahs directly preceding this one, the first person narrative is given for the believer when he is given his book of deeds. What a stark contrast!

### IV. Definite and Indefinite Nouns

#### A. Definite Words

In Lesson 7, (Section P), we discussed the different types of the definite article \( \text{ال} \). There are different types of the definite article which can be distinguished contextually. Since we have already seen, subtle differences in meaning can often lead to a significant difference in meaning, it is important to review this topic.

The “default” \( \text{ال} \) can be considered \( \text{لام العَهْد الخارِجي} \) which is something known to the speaker and the audience. But there are many times where a different type of \( \text{ال} \) is used. For example, when referring to an entire group or community like “man” or “women”, then the “Al” which is used is \( \text{لامُ الْجِنْس} \). For example in the Qur’ān, the word \( \text{الإنسان} \) does not mean “the man” but is understood to be mankind, and the same scenario goes for \( \text{النساء} \).

#### B. Indefinite Words

Similar to the different types of meanings that can occur with the definite article \( \text{ال} \), there can be different types of meanings when a word is indefinite. Again, context is key in determining these differences. The “default” indefinite word refers to something that is unspecified. However, a word being indefinite can impart more than this general limited meaning rhetorically.

##### 1. Quantity: Small or Large

In some situations, the indefinite word can point to a large or small quantity of something. For example, in the following āyah, the highlighted indefinite word refers to a large quantity.

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151 Most of this section is directly referenced from Qur’ānic Arabic Program Level 5, pgs. 305-309.
2. Comparing two groups: Some vs. Others

Sometimes, indefinite words are used in comparing two groups or types. This occurs when the same indefinite word is used twice in a given passage. Let us look at the word [وُجُوهٍ] or “faces” mentioned in both āyah #2 and in #8 from Sūrah Ghāshiyah.

In āyah #2, the meaning of the highlighted word is “some faces”, while that in āyah #8 is “other faces”. This is because the indefinite words are used are comparing each other. To simply translate as “faces” would be incorrect. The same scenario also occurs with [وُجُوهٍ] in other āyahs as well (75:22 /24 and 3:106).

Let us look at two more examples from Sūrah Ḥujurāt (49:11).

Here, the highlighted definite words are used again in comparison with each other. The first word [قَوْم] means “some people” while the second [قَوْم] means “other people”. The same principle applies to the highlighted indefinite word [نساء].

3. Respect vs. Humiliation

In some instances, the indefinite noun can indicate a certain level of respect or degradation. For example, in the following āyah, the highlighted noun represents something respectable and valued.

A similar example is given in the following āyah for the word [كتاب].

152 (7:24) "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time."
153 (2:101) "And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained]."
154 (2:89) "And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it..."
In other instances, the indefinite noun can indicate humiliation or degradation. In the following āyah, the highlighted noun denotes denigration. This can also be deduced from the context of the āyah, where individuals who are opposed to the truth are referring to a messenger as a “man”.

> “And when our verses are recited to them as clear evidences, they say, "This is not but a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is not except a lie invented...“.

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Table 49: The Definite Article “Al”

<table>
<thead>
<tr>
<th>Category</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>The “Default” Lām</td>
<td>“Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.” (57:18)</td>
</tr>
<tr>
<td>Lām of Category</td>
<td>“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land...” (3:14)</td>
</tr>
<tr>
<td>Lām of Inclusivity</td>
<td>“All praise is to Allah, Lord of the worlds.” (1:2)</td>
</tr>
<tr>
<td>Lām of Redundancy</td>
<td>“And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [Oh Muhammad], do not know them, [but] We know them...” (9:101)</td>
</tr>
</tbody>
</table>
V. Changing the Gender of the Verb

In the Qur‘an, there are occasions where the gender of a verb can be switched for rhetorical effect. This can occur when the Doer is structurally feminine. For example, we have the Verbal Sentence [حَقَّتْ عَلَيْهِ ٱلضَّلَالَةُ], which means, “Error was decreed upon them”. Here, there is no anomaly or discrepancy in this Verbal Sentence, which is found in Sūrah Nahl. However, we find the following in Sūrah An‘ām: [حَقَّ عَلَيْهِمُ ٱلضَّلَالَةُ]. Here we expect the verb to be [حَقَّتْ] but it is not.

Example #1:

[حَقَّ عَلَيْهِمُ ٱلضَّلَالَةُ]

In Arabic, it is allowed to change the gender of the verb for rhetorical reasons. For example, changing the gender to male can denote a meaning of harshness or severity, while keeping the female verb can impart softness or gentleness. Furthermore, the changing of gender can be also related to the number or quantity of the Doer [فاعل]. In this implication, the male verb denotes a small number while the female verb denotes a large number or quantity. In Example #1, the reason for the verb retaining or changing its gender relates to the harshness of the tone. In the āyah of Sūrah An‘ām (bottom), the tone regarding those for whom error was deserved is harsher contextually. Thus, the female verb is appropriate while in the other āyah (top), the tone is softer and is male. Let us look at another similar example.

Example #2:

Example #2:

156 (16:36) “And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid transgression." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers”.

157 (7:30) “A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided”.

158 Dr. Fādel As-Samarā’ī, pg. 10.

159 (2:209) “But if you slip after clear proofs have come to you, then know that Allah is Exalted in Might and Wise...”.

160 (3:86) "How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people."
In comparing these two ayahs with the similar phrase, it is important to identify the tone. You should notice that the tone of the second ayah from Al-Imran (bottom) is harsher compared to that from Baqarah (top). The ayah from Baqarah refers to “slipping” after the truth is made clear. The other ayah of Al-Imran refers to rejecting or disbelieving after accepting faith while the truth has been made clear. Thus, it is more fitting that the tone would be harsher in this second ayah, and this is denoted by the male verb [ جاءَ ].

Example #3:

161 (12:37) "And women in the city said, "The wife of al-'Azīz is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error".

162 (49:14) "The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts...".

Here, in example #3, the use of the specific verb is not related to harshness or severity in tone, but to number. In the first ayah in Sūrah Yusuf, the male verb [ قال ] is used which denotes the small number of women being mentioned [ نسوة ]. In Ḥujurat, the feminine broken plural [ أعراب ] has a feminine verb instead of the male verb. The designation of femininity in this case points to the bedouins being many in number.

VI. Action Nouns Functioning as Verbs

We have studied that certain nouns categories can function like verbs. In Volume 1, we referred to these as “action nouns” like [ اسم فاعل ], etc. In some instances, these nouns can even take a direct object as in the following ayah.

Here, in this ayah (2:30), the word [ جاعل ] acts like a present tense verb and takes a direct object which is [ خليفة ]. Furthermore, the Jarr Construction [ في الأرض خليفة ] is linked or [ متعلق ] to the action noun [ جاعل ]. Another example of nouns acting like verbs is in the first few ayahs from Sūrah Nāziat:
Here, the highlighted nouns act like verbs, and are followed by a Maṣdar which essentially is a [مَفْعول مُطْلَق]. In order to have an action intensified as [مَفْعول مُطْلَق], there has to be a verb present. The [اسم فاعل] is this verb-like entity.

**VII. The Permanence of Nouns and the Transience of Verbs**

A noun indicates continuity and permanence whereas a verb indicates an action which is temporary and/or which can reoccur.⁶³ Let us take a couple of Qur’ānic examples:

<table>
<thead>
<tr>
<th>وَإِذْ قَالُوا ٱللَّهُمَّ إِن كَانَ ﻫَٰذَا ﻫُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَاءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ۝</th>
<th>وَﻫُمْ يَسْتَغْفِرُونَ مُعَذِّبَهُمْ وَمَا كَانَ ٱللَّهُ ۚ</th>
<th>وَأَنتَ فِيهِمْ يُعَذِّبَهُمْ وَمَا كَانَ ٱللَّهُ لِ</th>
<th></th>
</tr>
</thead>
</table>

Here, in the underlined āyah, the verb is used first to denote transience, with respect to the act of punishment. In the second part, the Doer Noun is mentioned regarding the act of punishment. One may ask why the noun is used in one part, and the verb in the next. Is there a difference? In the first part of the āyah, the verb is used with reference to Prophet’s presence, which is temporary. In the second part, the noun is used which refers to a more permanent situation. Both situations are those in which the punishment will be averted. It is interesting to note that at the end, the Ḥāl used is [وَهُمْ ۢيُسَتَغۡفِرُونَ], and not [وَهُمْ ۢمُسۡتَغۡفِرُونَ]. The placement of this highlighted verb denotes that the disbeliever need only seek forgiveness once (in sincerity) to be averted from punishment, and not continuously. How grand indeed is the mercy of Allah!¹

Another point that should be highlighted is the use of past tense verbs with [لفظ الجلالة]. Please note that since Allah is not confined to time, it is important not to mistranslate Verbal Sentences with [لفظ الجلالة]. For example, when we read [إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا], the proper translation is “Indeed Allah is Ever Accepting of repentance and Merciful”, not “Indeed Allah was Ever Accepting of repentance and Merciful”. Thus, in this case, His qualities were from the beginning and will always continue.

Another example highlighting the difference between nouns and verbs in terms of permanence can be seen in the following āyah:


¹⁶⁴ (8:33) “And [remember] when they said, “Oh Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment. But Allah would not punish them while you, [Oh Muḥammad], are among them, and Allah would not punish them while they seek forgiveness.”.
The word 

\[\text{أَبْرَمُوا} \] means to tie a knot, or to commit to a decision. Here, in this āyah, this word is first used in the verb form, and then subsequently in the noun form. What is the wisdom of this? You may notice that the translation in the footnote does not accurately highlight the specific meaning of 

\[\text{أَبْرَمُوا} \]. Here, the decision with respect to the disbelievers is to conclude in their disbelief of this message, whereas concerning Allah it refers to His punishment regarding the disbelievers. We can understand why the permanent noun is being used for punishment, since for anyone who dies as a disbeliever, his or her fate is sealed. However, why is that noun not being used for the disbeliever in the first part of the āyah? This is because their action is temporary in the sense that they would untie their decision on the last day when they would see their fate. Unfortunately, at this moment, this change of attitude will be too late. Lastly, we should also note the perfect word choice in the sentence both in terms of meaning and in word form.

VIII. Breaking (from the expected I’rāb) 

The phenomenon of [الأَخْتِصَاص) or [الْقِطْع] occurs only at a few places in the Qur’ān. In general, this is a grammatical principle that was present in the Arabic language before the Qur’ānic revelation. Often, the occurrences of [الأَخْتِصَاص] are pointed out are “errors of the Qur’ān” by orientalists. Essentially, it represents breaking away from the normal expected I’rāb for rhetorical purposes. The two reasons are (a) to catch the attention of the listener and (b) to highlight the word whose I’rāb is different from what is expected.

Example #1: 

\[\text{وَٱلْمُوفُونَ بِعَهْدِﻫِمْ إِذَا عَاﻫَدُوا} \] ...[those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true...  

The highlighted word [الْقِطْع] is expected to be Raf’, but it is Naṣb instead. The reason for its discrepancy in I’rāb is due to specifying praise.

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165 (43:79) “Or have they devised [some] affair? But indeed, We are devising [a plan].”
166 Notes from Divine Speech Seminar, Ustādh Noumān Ali Khan, Bayyinah Institute.
167 This is also known as [الأَخْتِصَاص] in several classical Tafsirs like al-Kashāf, etc.
168 [سرار البيان في التعبير القرآني] Dr. Fādel As-Sāmarā’ī, pg. 42.
169 (2:177) “...[those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true...”
Example #2:

\[
\begin{align*}
\text{170) } & \text{ لَّٰكِنِ ٱلرَّاسِخُونَ في ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ} \\
& \quad \text{وَٱلْمُقِيمِينَ ٱلصَّلَاةَ وَٱلْمُؤْتُونَ ٱلْزَّكَاةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ} \\
& \quad \text{أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا}
\end{align*}
\]

In this āyah, \[\text{ٱلْمُقِيمِينَ}\] is Naṣb (not Ra'f') due to [الاختصاص/القطع], and specifies praise for those who establish the prayer.

Example #3:

\[
\begin{align*}
\text{171) } & \text{ وَمُرْأَتُهُ حَمَّالَةَ ٱلْحَطَّبِ}
\end{align*}
\]

In this āyah, \[\text{حَمَّالَةَ}\] is expected to be Ra'f as a describer for \[\text{مُرْأَتُهُ}\], but it is not. Here, \[\text{حَمَّالَةَ}\] is Ra'f' because it highlights censure and blame, not praise as in the other prior examples. It further specifies this evil woman's character of defamation and slander.

\[
\footnotesize\text{170 (4:162) } \text{“But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer [especially] and the givers of Zakât and the believers in Allah and the Last Day - those We will give a great reward”.
} \]

\[
\footnotesize\text{171 (111:4) } \text{“And his wife [as well] - the carrier of firewood.”.}
\]
Introduction to Balāgha

The study of the Arabic language has classically been divided into three separate sciences. Specifically, these sciences are Morphology, Grammar, and Eloquence. Please note that we quickly summarized important points from Ṣarf in Lesson 1 to ensure ease for the student, and to retain focus on Qur’ānic Arabic. On the other side of Grammar is the study of Eloquence, which requires a firm footing in both Grammar (Naḥw) and Ṣarf. Since knowledge of Balāgha is helpful for learning Qur’ānic Arabic at a higher level, we will cover some important principles and with it examples. Please note that this lesson is just a brief overview of Balāgha, and would not do justice to the science. We encourage the student to seek out courses that teach Balāgha in a more thorough scope. However, the student needs to be introduced to this important science in order to understand the Qur’ān at a deeper level.

The study of Eloquence is itself divided into three sciences: analogy, metaphors, and double meaning. Of these, the study of analogy is the most important, which this Lesson will focus upon exclusively. The study of analogy itself is divided into three areas: analogy, metaphors, and double meaning. We will Inshā Allah see several examples of how Balāgha is used in the Qur’ān to enhance its meanings and depth in language.

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172 The study of [Naḥw] encompasses using certain rules to prevent error(s) in describing some meaning. It is not necessary to learn for Qur’ānic study.

173 The study of [Ṣarf] is used to add beauty to language, and encompasses various techniques and methods. Fortunately, this is not a necessary science to learn to understanding the Qur’ān.
The Study of Eloquence

The study of Bayān encompasses three areas, analogy [التشبیه], metaphors [المجاز], and double meaning [الكناية]. We will examine each area and show relevant examples from the Qurʾān. At the time that the Qurʾān was revealed, poets and orators attained the highest status the Arab society. Eloquence in speech was very highly regarded. Despite the society's great command of speech, they could not produce anything like the Qurʾān when it challenged them to bring forth something like it.

There are certain inherent aspects of Balāgha that are important to note. It is defined as an art of speech to communicate a message in a clear, beautify, and elegant way while avoiding any unnecessary or extra words. Furthermore, it is a speech that affects the listening, aesthetical, logical, intellectual, and emotional faculties of the listener. The speech should also be appropriate with respect to context of the topic at hand and the various characteristics and background of the audience. It is important to note that during the peak of Classical Fuṣḥa Arabic, speech that described obvious things or aspects was considered imperfect speech. In fact, this would even be considered an insult to the audience, who would think that the speaker was considering them as unintelligent.

One inherent beauty of the Qurʾān is that it is great speech, and can be appreciated by listeners of all backgrounds. It also has many different layers of beauty. Superficially, it is simple for all audiences to derive benefit and understanding quickly. Yet, it can also provoke for others who probe deeper, profound thought, contemplation, and inspiration for long periods of time.

I. Metaphors

In normal speech, words are used in their literal meaning. Sometimes, however, a figurative or metaphorical meaning [المجاز] is ascribed to a particular word or phrase (construction) in a certain context. Let us look at the following two simple nominal sentences: [زید قوی] and [زید أسد]. In the first sentence, the meaning is literal and is understood that “Zaid is strong”. In the second sentence the meaning “Zaid is a lion” cannot be literal and has to be metaphorical. Based on the second sentence, the listener would understand that Zaid is being ascribed as a lion not literally, but in terms of strength, or bravery, etc. Furthermore, the second sentence would also be considered more eloquent than the first because of this metaphor.

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174 Qurʾānic Arabic Program Level 5, pg. 9. Moḥammad Mubashir Nazir.
175 Ibid pg. 35.
When Majāz or metaphors occur in Arabic, there are two characteristic grammatical terms that are used. These are the grammatical terms 176 [اَللَّفْظُ المجاز] and [المَعنى المجازي]. The [اَللَّفْظُ المجاز] is the word or term that is being used metaphorically. The [المَعنى المجازي] on the other hand represents the literal meaning of the word in question, which is being used as a metaphor. In the example of [زَيْدٌ أَسَدٌ], the word that is being used metaphorically is [أَسَدٌ]. While the literal meaning of [أَسَدٌ] is a lion, its metaphorical meaning is strength, or [قُوَّة]. For a word or phrase to take on a metaphorical meaning, there must be a [قَرِينَة], or a legitimate reason for the metaphor. In the case of [زَيْدٌ أَسَدٌ], the [قَرِينَة] is that Zaid cannot be a lion in reality, but the relationship is that Zaid has strength like a lion. The relationship between the metaphor and the thing being ascribed the metaphor is the [عَلَاقَة]. Here the [عَلَاقَة] is that Zaid has strength like that of a lion.

Altogether, a sentence which uses Majāz requires [المَعنى المجازي], [عَلَاقَة اللفظُ المجاز], [عَلَاقَة], and [قَرِينَة].

It is important to note that metaphors cannot be automatically ascribed to any word. There must be a [قَرِينَة] for the metaphor. To add to this, there should be examples from Arabic literature at the time of the Revelation to support a metaphorical meaning of the respective word or phrase. Majāz has been abused by most of the known deviant sects in the past and present. They have intentionally mistranslated words from the Qur’ān metaphorically to promote their deviant ideas. Some of these sects are the Bāṭinīyyah 178, Mu’tazilah 179, Shīa 180, certain Ṣūfi orders 181, Qādiani 182, and Nation of Islām 183 among others. In fact, the Qur’ān itself has warned us of its improper interpretation in Sūrah Āl-e-Imrān:

176 Qur’ānic Arabic Program Level 5, pg. 105. Please note that the divisions of Majāz vary, and this division may not strictly be the case; this division has been done to simplify our look at Majāz at an introductory level. Please also note that the terms [مسند] and [مسند إليه] are often used when referring to Majāz. The [مسند] is the metaphor that is being ascribed to something [مسند إليه].

177 Another term that is used is [ملابسَة].

178 Ibid pg. 105. The word Bāṭin [باطِن] means hidden, from which the name of this sect is derived, claimed that the entire Qur’ān was allegorical. This is clearly refuted by the Qur’ān itself in (3:7).

179 Ibid. pg. 43-44.

180 Ibid. pg. 44.

181 One of the most highly regarded scholars by many Sūfis has been ibn al-Arābī. In his most famous work, Bezels of Wisdom [فصوص الحكم], translated by RWJ Austin, Paulist Press, Chapters III and XXV, there are numerous heretical ideas to support his pantheistic views based on improper Majāz. These include the idea that Pharaoh died a believer, that Pharaoh’s statement “I am your Lord, Most High” was correct, that the worship of idols of the people of Nūh was appropriate, among other ridiculous statements. The example of the Tafsīr of ibn al-Arābī highlights the extreme limits one may go to misinterpret the Quran using faulty ideas and deviant ideologies.

182 Ibid. at -Tafseer, Dr. Abu Ameenah Bilal Philips, pg. 45-46.

183 Ibid. pg. 46-47.
...As for those in whose hearts is deviation, they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding."

A detailed discussion regarding this cannot be presented here, but we see that Majāz is a loophole for those with a deviant heart who choose to interpret the Qur’ān as per their whims and desires. May Allah₃₃ protect us from this.

Majāz is actually divided into three types: Majāz al-maṭrak, Majāz al-lughwi, and Majāz al-asta‘arā. The first type, Majāz Lughwī is broken into two subtypes: Majāz al-maṭrak and Majāz al-asta‘arā. It is important to place more focus on the overall general principle of Majāz rather than focus on its divisions, which can be cumbersome. Please see the diagram below which shows the different types of metaphors.

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[^33]: [Majāz al-maṭrak](Arabic: المجاز المركب) is also known as [Majāz al-ma‘rūf](Arabic: المجاز المعرف).
A. Majāz Mursal

In Majāz Mursal, the term that is used metaphorically is a single word (or construction). Many of the words in the Qur'ān that have metaphor fit into this type of Majāz. The relationship between the metaphorical meaning and the literal meaning can be of the following scenarios:\footnote{Qur'ānic Arabic Program Level 5, pg. 106.}

(a) Reason: one is a reason for the other.

(b) Partition: the metaphor used is part of the whole entity (of the literal word).

(c) Innate Characteristic: the metaphor is an inherent quality of the literal word.

(d) Instrument/Tool: the metaphor is a tool for the literal word.

(e) Time: the metaphor is the time (in relation to the literal word).

(f) Place: the metaphor is the place (in relation to the literal word).

(g) Future relationship.

The best way to see how Majāz works is by direct examples. \textit{Please note that the word(s) used in Majāz are highlighted in this section.}

\textbf{Example #1:}

\begin{quote}
\footnotesize
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝ فَأُمُّ هُ ﻫَاوِيَةٌ ۝ وَمَا أَدْرَاكَ مَا ﻫِيَهُ ۝ نَارٌ حَامِيَةٌ
\end{quote}

In this example, the word \footnotesize{أُمّ} or “mother” has been highlighted, and functions in Majāz. This should be readily seen, as the literal translation does not fit; the \footnotesize{قَرِينَة} is that \footnotesize{ﻫَاوِيَة}, a name of Hellfire cannot be his mother. Here, the \footnotesize{علاقة} highlights his “place” or “abode”. However, there is a deeper meaning since all human beings have originated from the wombs of their mother. This was a confined place of extreme comfort, security, and rest. Now contrast this with the confined evil place of the Hellfire, which is extremely hostile and painful. This is one of the many examples of the powerful imagery of the Qur'ān. Furthermore, we can compare this Majāz to an example of \footnotesize{أُمّ} where Majāz does not occur\footnote{(101:8-11) “But as for one whose scales are light, His refuge will be an abyss. And what can you know what that is? It is a Fire, intensely hot.”}:

\begin{quote}
فَأَلَّا يَا أَبِيَ أَمَّ لا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي
\end{quote}
Example #2:

In this example, Majāz occurs in the highlighted Describing Construction. The [قَرِينَة] is that the “forelock” cannot be lying and sinful. The [علامة] is that this is the place where sin and lying are contemplated and thought of. An example of where Majāz does not occur is in (59:11)³⁹⁹:

﴿}... والله يشهد إنه لم كاذبون...

Here in this āyah, the attribute of lying is ascribed to people [富民], which has no [قَرِينَة], and therefore does not represent Majāz.

Example #3:

Here, the highlighted word when used literally does not make sense. Here, “neck” metaphorically refers to “slave”, or a “neck in bondage”. This represents [كُلِّيَة] where a part represents the whole.

Example #4:

In the above āyah, the word “filth” is used metaphorically, since the idols, being stones, are in themselves not impure literally. However, the idols are used for something which is extremely filthy morally. They are instruments and tools for practices of Shirk. In another āyah, the word [رِجْس] is used literally:

﴿} قُل لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ....

Here, the word “filth” is used literally, since the food of dead animals, blood, and pork are literally filthy, and also forbidden to eat.

---

188 (96:15-16) "No! If he does not desist, We will surely drag him by the forelock. A lying, sinning forelock"
189 (59:11): "...But Allah testifies that they are liars."
190 (4:92) "...And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased’s family [is required] unless they give [up their right as] charity...."
191 (22:30) "...And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanness of idols and avoid false statement...."
192 (6:145) "Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure..."."
B. Majāz Bil’istiārah

In Majāz Bil’istiārah, Majāz is used to replace another word. The early example is an example of Majāz Bil’istiārah. Here, the word is being “borrowed” to replace the word that is being implied, which in this case is [قُوَّة]. In Majāz Bil’istiārah, there has to be a similarity with the literal word the metaphor is replacing. This is a bit different from Majāz Mursal that we just looked at.

Example #5:

﴿ۚکِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَاتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ ٱلْعَزِيزِ ٱلْحَمِيدِ﴾

Here, in this āyah, the two words that are highlighted are used metaphorically in place of other (two) words. In the case of [الظُّلُمَاتِ], it is “borrowed” and used in place of the word [ضَلَالَة]. The [قَرَينَة] is that the Book of Revelation does not literally take the people “from darknesses” literally, but from “misguidance”. Here the word “misguidance” is the intended word that is being replaced. The [عَلاقَة] is that misguidance is like darkness in that it prevents the person from being able to perceive the right direction.

Example #6:

﴿وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتِ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَاقَ ٱللهُ لِبَاسَ ٱلْجُوعِ وَ ٱلْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾

Here in this āyah, the words “to taste” and “clothing” cannot be used literally, since hunger and fear cannot be tasted literally, nor can they be articles of clothing. Here, the metaphor [أَذَاقَ] is used to replace the word “to feel”. This is because tasting and feeling are similar. Hunger and fear are felt and can be bitter and unpleasant like taste. The metaphor [لِبَاسَ] replaces the word “experience”. Altogether, these two metaphors work in synchrony to highlight how fear and hunger feel and envelope the individuals who deny the favors of Allah. Please contrast this with the following āyah, where there is no Majāz Bil’istiārah:

﴿يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ..﴾

193 Majāz Bil’istiārah is one of the two subcategories, either [المجاز المفرَد] or [المجاز اللغوي].
194 (14:1) “Alif, Lam, Ra. [This is] a Book which We have revealed to you, that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy”.
195 (16:112) “And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the clothing of hunger and fear for what they had been doing.”
196 (7:26) “Oh Children of Ādam, We have bestowed upon you clothing to conceal your private parts and as adornment...”
In this respective āyah, the word لباسا is used literally, as the context is literal.

**Example #7:**

\[
\text{۝ صِراطَٱلّذِينَ أَنْعَمْتَ عَلَيْهِمَْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ . . . . .}
\]

In these two āyahs, the word صِراط is used as Majāz Bil’istiārah, since it replaces another word. It is used metaphorically in place of “the good destination” or “the good ending”. There is no literal path that is visible or treaded upon physically. The علاقَة is that we asking Allah to guide us to that which will allow us to reach this good destination.

**Example #8:**

\[
\text{وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ . . . . .}
\]

The علاقَة in this āyah is that people do not have wings. This Majāz is replacing the word “humility”, or “hand of humility”199. Here, wings are being used in place of a hand that is humble to care for those who are believers. In another āyah of the Qur’ān200, the same term is used to convey humility to parents. In the Arabic language, the “lowering of a wing” refers to a bird descending, and represents humility, while raising its wing refers to arrogance.

**Example #9:**

\[
\text{وَكُلُوا وَٱشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ . . . . .}
\]

The word being used as a metaphor in this āyah is [ٱلْخَيْطُ], since the علاقَة is that “thread” cannot be used literally. The construction [ٱلْخَيْطُ ٱلْأَبْيَضُ] is replaced by the “light of dawn” while [ٱلْخَيْطِ ٱلْأَسْوَدِ] is replaced by “darkness of night.

**Example #10:**

\[
\text{فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ ٱلّذِينَ يُرِيدُونَ ٱلْحَيَاةَ ٱلدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ}
\]

197 (1:6-7) “Guide us to the straight path, the path of those whom You have favored.”
198 (26:215) “And lower your wing to those who follow you of the believers.”
199 Qur’ānic Arabic Program Level 5, Answers, pg. 22.
200 (17:24) “فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ ٱلّذِينَ يُرِيدُونَ ٱلْحَيَاةَ ٱلدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ”.
201 Verbal Idioms of the Qur’ān, M. Mir, pg. 111.
202 (2:187) “And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night].”
203 (28:79) “So he came out before his people in his adornment. Those who desired the worldly life said, “Oh, would that we had like what was given to Qārūn. Indeed, he is one of great fortune.”."
In this āyah, the Ḥarf Jarr is being used metaphorically. Here, [على] is replacing [إلى] as this Ḥarf Jarr does not fit with the verb [خرج] in a true grammatical sense, in terms of original meaning. In terms of [علاقة], this Ḥarf Jarr is used as a metaphor in the sense that Qārūn came “upon” his people displaying excess luxury and wealth. Because of this, this Ḥarf Jarr [على] fits in terms of this meaning.

C. Majāz ʻAqli

In this type of Majāz, the relationship [علاقة] is related to one of the ascription of the following:

(a) [الفعل] (b) [المفعول] (c) [المصدى] (d) [سبب]

It is related to the action and the thing that is being ascribed the action.

Example #11:

وَقَالَ ٱلذِّينَ ٱسْتُضْعِفُوا لِلَّذِينَ ٱسْتَكْبَرُوا بَلْ مَكْرُ ٱللَّيْلِ وَ ٱلنَّهَارِ إِذْ تَأْمُرُونَا أَنْ نَّكْفُرَ بِ ٱللَّهِ وَنَجْعَلَ لَهُ أَندَادًا ..

Here, the word [آية] is used in Majāz in a subtle way. If you look closely, the āyah or sign is not truly what elevates the faith of someone. It is actually Allah, who increases faith, even though the āyah is the [سبب] or reason for that increase to happen.

Example #12:

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

In this āyah, the word “life” is being described by [راضية], which is a Doer. The [قرين] is that “life” cannot be contented or satisfied, but people can. In this Majāz, the metaphor of extreme pleasure or satisfaction is being highlighted.

Example #13:

وَقَالَ ٱلذِّينَ ٱسْتُضْعِفُوا لِلَّذِينَ ٱسْتَكْبَرُوا بَلْ مَكْرُ ٱللَّيْلِ وَ ٱلنَّهَارِ إِذْ تَأْمُرُونَا أَنْ نَّكْفُرَ بِ ٱللَّهِ وَنَجْعَلَ لَهُ أَندَادًا ..

The highlighted words in this āyah are literally translated as “plotting of the night and the day”. The [قرين] is that the night and the day cannot plot, it is people that plot. Therefore, what is being meant here

---

204 (8:2) “The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His āyahs are recited to them, it increases them in faith; and upon their Lord they rely”. Here [رُبُوْنَ] is “āyahs do not actually increase Belief. The [علاقة] is that the āyahs act as a tool, through which Allah increases Belief.

205 (101:7) “He will be in a pleasant life.” The [مسند] is [عُشِيَة] while the [مسند إليه] is [عيشة].

206 (3:433) “Those who were oppressed will say to those who were arrogant, “Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals...”. The [مسند] is [مكر] while the [مسند إليه] is [عُشِيَة].

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metaphorically is that the day and night were spent in plotting. To denote what the arrogant ones spent their days and nights doing, the ʿIdāfa using the same word [مَكْرُ] in the following āyah contrasts this:

\[
\text{“...and those who plot evil deeds have a severe punishment, and the plotting of those - it will perish...”}.
\]

Here, the term “plotting of those” is not metaphorical but literal. This is obvious from its context.

D. Majāz Murakkab

In Majāz Murakkab, the Metaphor is a “coined phrase” that is being used as a metaphor. For example, there is the Arabic expression [مَكْرُ] in the following āyah:

\[
\text{“...and those who plot evil deeds have a severe punishment, and the plotting of those - it will perish...”}.
\]

The highlighted section in this āyah acts metaphorically as [مَكْرُ], or a threat. This is similar to the highlighted phrase in the Ḥadīth:

\[
\text{“...and those who plot evil deeds have a severe punishment, and the plotting of those - it will perish...”}.
\]

Example #14:

\[
\text{“...and those who plot evil deeds have a severe punishment, and the plotting of those - it will perish...”}.
\]

The highlighted section in this āyah acts metaphorically as [مَكْرُ], or a threat. This is similar to the highlighted phrase in the Ḥadīth:

Example #15:

\[
\text{“...and those who plot evil deeds have a severe punishment, and the plotting of those - it will perish...”}.
\]

In this āyah, the phrase “to enter the houses from the back” refers to looking for a “back door” about a certain ruling or matter; while “to enter the house from the front,” means to adopt a proper etiquette regarding something.
Example #16:


This Ḥadīth represents another example where this is a metaphor for saying “Believers do not make the same mistake twice”.  

II. The Simile

A Simile is a figure of speech that compares two different things, and typically uses the words “like” or “as”. In [التّشبيه], the particles of comparison that can be used are either [كَ] or [َّكَأَن]. Please note that [التّشبيه] is contrasted from [إِسْتِعَارة] in that the latter does not contain the particle of comparison. Compare these two sentences: [زَيْدٌ كَأَسَدٍ] and [زَيْدٌ كَأَسَدٍ في القُوَّةِ]. The second sentence represents [التّشبيه] and includes two additional terms that [إِسْتِعَارة] does not have.

There are four essential components to a statement that is a Simile. These are the following:

(a) [المُشَبَّه] - The thing or person that is being compared with something else.

(b) [المُشَبَّهُ بِهِ] - That what the [المُشَبَّه] is being compared with.

(c) [أَداةُ التَّشْبِيه] - The particle used to indicate the comparison such as [كَ] or [َّكَأَن].

(d) [وَجْهُ التَّشْبِيه] - The common attribute between the things being compared.

Simile can be of six types with [التّشبيه المُرْسَل] being the “default” type. Three of these types are the result of omission of one the four elements that are part of [التّشبيه] discussed in the preceding paragraph. Please

214 Sahih Muslim, Hadith #2998 in [كتاب الزُّهدِ وَالرَّقَائِق]. “A believer is not bit from the same lair twice”.

refer to the following algorithm regarding its pictorial representation. The last type of [التشبيه] is a bit more distinct and is related to complexity of its [وجه التَّشْبيه].

**Types of Simile** ([أنواع التَّشْبيه])

- **بيان**
  - التَّشْبيه
  - الكناية
- التَّشْبيه المُورَسَل
  - زَيْدٌ كَأَسَدٍ في القُوَّة
  - المُجْمَل
  - المُؤَكَّد
  - المُفَصَّل
  - البليغ
  - التَّمثيلي

- **وجه التَّشْبيه**
  - هو كَأَسَدٍ في القُوَّة
  - المَوْكَد
  - المَفْصَّل
  - البليغ
  - التَّصَنِيفي

- **وجه التَّشْبيه**
  - هو كَأَسَدٍ في القُوَّة
  - المَوْكَد
  - المَفْصَّل
  - البليغ
  - التَّصَنِيفي
Examples of Simile

Example #1: مَثَلُهُمْ كَمَثَلِ الَّذِي أَسْتَوُقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ Allah نُورُوهُمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ

This āyah gives us a powerful and graphic simile of the hypocrites. Here, the hypocrites which are represented by the pronoun [الله بهم], or "someone who lighted a fire". The particle of simile is termed the أداةُ التَّشْبِيه. The actual essence of the simile is the وجهُ التَّشْبيه, which shows how the two things being compared are similar. Here, this comparison is complex. The hypocrite is being compared to someone who lights a fire, and then the light is taken away. The hypocrites pretend to be believers to get the secondary benefits (such as heat from the fire), but are deprived of the major benefit which is the guidance (i.e. light).

Example #2: مِصْبَاحٌ فِيهَا مِصْبَاحٌ فِي زُجَاجَةٍ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتَانَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

In this beautiful āyah, a comparison is made of the light of Allah, with a lamp [المُصَبَّاح]. The وجهُ التَّشْبيه] is that the light of Allah is like a brilliant lamp that guides the traveler. Then later in the same āyah, His light (glass containing the lamp) is compared with a star [كَوْكَبٌ].

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216 (2:17) “Their example is that of one who kindled a fire, but when it illumined what was around him, Allah took away their light and left them in darkness [so] they could not see.”

217 (24:35) “Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.”

213
Example #3: التّشبيه المجمل

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In this āyah containing simile, the [وجْهُ التَّشْبيه] is omitted, and in context of the āyah stands for unity and endurance. Thus, this is an example of [التّشبيه المجمل].
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Example #4: التّشبيه المجمل

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This āyah brings a beautiful comparison regarding paradise and its size. This is another example of [التّشبيه المجمل], where the comparison is not stated explicitly.
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218 (61:4) "Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly."

219 (57:21) Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.
Example #5: التّشبيه المُفصَّل

وَإِنَّ مِنَ الْحِجَارَةِ ... كَكَلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَٰلِكَ فَهِيَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ﴾” (2:74)

In this example of التّشبيه [وجه التّشبيه] is very detailed and clear regarding the hardness of rock. This is contrasted with the hardness of hearts that are unaffected by the glorious signs of Allah. Therefore, this is an example of التّشبيه المُفصَّل.

Example #6: التّشبيه البليغ

وَيَقُولُ ٱلَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ﴿وَيَقُولُ ٱلَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ﴾” (47:20)

In this example, both the أدَّاء التّشبيه [وجه التّشبيه] are omitted to cause powerful simile. This is termed التّشبيه البليغ where the two things being compared become very similar to one another.

220 (2:74) “Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.”

221 (47:20) "Those who believe say, "Why has a Sūrah not been sent down? But when a precise sūrah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been]."
Example #7: 

The example of those who were entrusted with the Taurâh and then did not take it on is like that of a donkey who carries books. The [وُجَّهُ التَّشَبيه] is not mentioned, but can be implied contextually.

You should however note that in this case, like many cases of [التَّشَبيه] in the Qur’ân, the [وُجَّهُ التَّشَبيه] is complex, deep, and thought provoking. When this occurs, this type of [التَّشَبيه التَّمِيَّل] is termed [التَّشَبيه التَّمِيَّل]. Thus, in these cases, it can actually be considered a parable. In English, a parable is more complex than a simile, and illustrates one or more principles or lessons.

Here, in the above āyah, the parable illustrates that those who received the Taurâh (and did not fulfill its obligations) are like a donkey that carries books. The donkey cannot benefit from the heap of books that it carries. This is also a powerful illustration of those who have knowledge, but do not act on it. Please note that most, if not all of the examples above can be considered [تمثيلي] since the [وُجَّهُ التَّشَبيه] is not superficial but has two or more layers of meaning and lessons.

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222 (62:5) “The example of those who were entrusted with the Taurâh and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.”
Example #8: التشبه المرسل و التَّشبيه

٢٢٣{References:}\*{الْظَّمْآنُ}١١٠٥٤٧٩٩حَسَبُهُمْ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئً

In this āyah, the [المُشَبَّه] are the deeds of the disbeliever and is being compared to a mirage. There is indeed so much similarity in this since the thirsty person believes the mirage that he/she is striving for is water, and a sheer illusion. Just as this will be the good deeds of the disbeliever on the most important day before Allah, an utter illusion because of Shirk.

<table>
<thead>
<tr>
<th>المَكْنَاهِيَة</th>
<th>أَداةُ التَّشْبِه</th>
<th>السَّرَابُ بِقِيعَةٍ</th>
<th>يَحْسَبُهُ الْظَّمْآنُ مَاءً</th>
</tr>
</thead>
<tbody>
<tr>
<td>وجه التَّشْبِه</td>
<td>أدّاء التَّشْبِه</td>
<td>السَّرَابُ بِقِيعَةٍ</td>
<td>يَحْسَبُهُ الْظَّمْآنُ مَاءً</td>
</tr>
</tbody>
</table>

III. Idioms [الكِنَائِيَة]

An idiom is an expression that has both a literal meaning and a figurative or indirect meaning. This is a contrast to metaphor where the literal meaning cannot be used. Idioms are used in the Qur'ān just like in other languages. In the Arabic language for example, one common idiom is the term [طَويلُ اليَد]. This literally means “long hand”, but has with it the figurative meaning of “being charitable”. The hand that is long is more suitable for giving. Another idiom is [طَويلُ النَّجاد], or a long sword case. This is figurative for one who is tall. The idiom [كَثِيرُ الرَّماد] “plenty of ashes”, figurative represents generosity since a large quantity of ashes result from fire being used to cook for many people (i.e. guests). A similar meaning is attributed to [مَهِيْسَوْلَ الفُصِيل], which meanings “thin camel calf”. The calf is suckled with a small amount of milk. The milk from milking is being used for charity.

٢٢٣(٢٤:٣٩) “But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.”
In the Arabic language, an idiom \( \text{kīyā} \) can be of four categories as depicted in the diagram above:

(a) [\( \text{nīṣbā} \)] – Indirectly conveys the meaning of a relationship.

(b) [\( \text{mawṣūl} \)] – Indirectly refers to a thing. This is the most common type of idiom found in the Qur’ān.

(c) [\( \text{ṣafā} \)] – Indirectly refers to a quality or attribute.

(d) [\( \text{tāʾrīḍ} \)] \(^{224}\) Used to express something critical or negative indirectly.

Example #1: \( \text{al-kīyā al-mawṣūl} \)

\[ \text{قُلُ أَطِيعُوا ٱللَّهَ وَٱلرَّسُولَ ۚ} \]
\[ 
\text{فَإِن} \]
\[ 
\text{تَوَلَّوْا} \]
\[ 
\text{فَإِنَّ} \]
\[ 
\text{ٱللَّهَ} \]
\[ 
\text{لَا} \]
\[ 
\text{يُحِبُّ} \]
\[ 
\text{ٱلْكَافِرِينَ} \]

In this āyah, the highlighted section is being used literally and figuratively. In terms of context, this section is speaking to the believers directly, and not to the disbelievers. However, we see that Allah makes a reference to the disbelievers for those believers who turn away (from obeying Allah and His Messenger). This does not mean literally that they are disbelievers but it is a threat because those believers who are turning away from obedience are being mentioned alongside the disbelievers in this respect.

\(^{224}\) This category does not represent a typical category of Idioms, but can be considered a special category of Idioms which are found in the Qur’ān.

\(^{225}\) \((3:32)\) “Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers.”
Example #2: 

الكِنايَة الصِّفَة

226 ﴿إِنْ قَارُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَآتَيْنَاهُ مِنَ ٱلْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِٱلْعُصْبَةِ أُولِي ٱلْقُوَّةِ﴾

In this āyah, the Idiom is about the treasure that Qārūn was bestowed with. It refers specifically to the amount of his treasure. Heavy keys are an indirect reference to a large quantity of treasure.

Example #3: 

الكِنايَة الموصول

227 ﴿مَا الْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامَ﴾

The highlighted section in this āyah, acts idiomatically. Here, the context of the āyah points to the fact that neither Ī′sa nor Maryam were gods. The mention of both of them eating food actually refers indirectly to them also by necessity of “answering the call of nature”. Here, by mentioning that they both ate food, the idiom further shows that they cannot be God.

Example #4: 

الكِنايَة الموصول

228 ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاﻫُمْ يُنفِقُونَ﴾

Here, this expression is used indirectly for someone who rises from bed (to pray the late night prayer). It comes from the expression of “being uneasy in bed”. It is a beautiful idiom for those who are steadfast in doing the Taḥajjud prayer (late-night prayer).

Example #5: 

الكِنايَة النِّسْبَة

230 ﴿إِنَّ أَبْوَابَ ٱلْجَنَّةِ تَحْتَ ظِلَالِ ٱلسُّيُوفِ ، فَقَامَ رَجُلٌ رَثُّ ٱلْهَيْئَةِ ، فَقَالَ : يَا أَبَا مُوسَى آنْتَ سَمِعْتَ رَسُولَ ٱللَّهِ صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ﻫَذَا ؟ ، قَالَ : نَعَمْ ، قَالَ : فَرَجَعَ إِلَى أَصْحَابِهِ ، فَقَالَ : أَقْرَأُ عَلَيْكُمُ ٱلسَّلَامَ ، ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ ثُمَّ مَشَى بِسَيْفِهِ إِلَى ٱلْعَدُوِّ فَضَرَبَ بِهِ حَتَّى قُتِلَ﴾

226 (28:76) "Indeed, Qārūn was from the people of Mūsa, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant."

227 (5:75) "The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded."

228 (32:16) "They forsake their beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend."

229 Verbal Idioms of the Quran, pg. 81 -82. The expression [لاق حَبّ النَّامَ عِنْ الْفَرَارِ] refers to being uneasy in bed, or with one’s side apart from the bed.

230 Sahih Muslim, Hadith #3528, in [كتاب أوامر]. "Indeed, the gates of heaven are under the shade of swords. Then a man with a ragged appearance stood, then said,"Oh, Abu Mūsa, you, you heard the Messenger of Allah saying this? He said, yes, then he
In this Hadith, the highlighted section represents an idiom, which is both literal and metaphorical. The metaphorical meaning should be obvious from the context. It represents the reward of the martyr, who is fighting in the path of Allah.

**Example #6:**

In [الكِنَّاء التَّعْريض] found in the Qur’ān, there is often sarcasm and irony being employed. Here, the word [مَوْلى] represents a protector and patron. Here, it is being used directly for its literal meaning, but also used to answer the cynical and negative attitude of the disbeliever.

**Example #7:**

The highlighted section in the above āyah is another example of [الكِنَّاء التَّعْريض] being used with the word [بَشَّر] which means to give “good news”. Again, sarcasm is being employed to those opponents who view this message of the Qur’ān, including the afterlife as a joke.

**Example #8:**

The highlighted words represent another category that carry a double meaning, which is termed [الْبَوْرِيَّة]. Thus, it can be considered synonymous with [الكِنَّاء] or [البَوْرِيَّة], even though it is usually not categorized under it per se. In [الْبَوْرِيَّة], the speaker intends a different meaning than what the listener perceives. It may

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231 (57:15) “So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is your patron, and wretched is the destination.”

232 (3:21) “Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.”

233 (37:89-90) “And said, “Indeed, I am [about to be] ill, So they turned away from him, departing.”
be thought of as a clever way to avoid telling a lie, particularly in a difficult scenario. In the Qur'ānic example above, the statement that Ibrāhīm made “I am sick” was not incorrect, since he meant for himself that "I will get sick (from death)" or “I am sick [of your idols]”\(^{234}\). To the listener(s), it was perceived as “a medical” sickness, and therefore a valid excuse to avoid going to the pagan celebration. Of course, this also gave Ibrāhīm an opportunity to break the idols of his people show his people

**Example #9:**

The highlighted āyah represents [التعليض] in the sense that it was a crafty hint to them about the faulty logic of idol worship.\(^{236}\) Thus, what may appear to be “a lie” outwardly is really [التعليض] in its implied meaning.

\(^{234}\) Al-Kashāf, Al-Zamakshari, in section on (37: 89-90).

\(^{235}\) (21: 62-65) “They said, "Have you done this to our gods, Oh Ibrāhīm?", He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak", So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers.", Then they reversed themselves, [saying], "You have already known that these do not speak".

\(^{236}\) Fath-ul Qadîr, Imâm As-Shawkâni, Section on (21: 63).
Lesson 14: Inimitability of the Qur’ān

Introduction to Inimitability of the Qur’ān

The Qur’ān is indeed the miracle that was given to Muḥammad ﷺ, the final messenger, and its message remains as it was at the time of Revelation. By the grace of Allah, its meanings have also been preserved just like how the traditions of His Messenger. The most important aspect relative to the miracle of the Qur’ān is its powerful and inimitable language. Mawdūdi states the following:

“The Qur’ān’s linguistic style makes it unique and impossible to be imitated. This is called the 'Ijāz al-Qur’ān. From this 'Ijāz, the Qur’ān issues a challenge to all of Mankind to imitate the Qur’ān as the rational proof of its divine source. This is because Islām does not accept blind faith and the challenge results in the definite conclusion that the Qur’ān is from Allah.”

The main characteristic of the miracle of the Qur’ān is intrinsic, and is directly related to its inimitable language. Understanding Qur’ānic Arabic allows one to start to appreciate some of its numerous intricacies. Even the term “āyah” of the Qur’ān is itself is a unique sign from Allah. Intrinsically, its grammar, linguistics, rhetoric, prose, logic, and other literary characteristics clearly differentiate it from human speech.

Altogether, the Qur’ān was the highest form of Arabic that the Arabs at the time of the Revelation had ever experienced. This was evidenced by the testimony of the most bitter of the enemies of Islām, Walīd ibn Mughirah, testifying that it was unlike any human speech. He, being one of the most eminent personalities and poets at the stated the following:

“I swear by God, there is none amongst you who knows poetry as well as I do, nor can any compete with me in composition or rhetoric – not even in the poetry of the Jinn! And yet, I swear by God, there is no similarity of what he is saying (i.e. the Qur’ān), and I swear by God, that indeed, his speech is very sweet, and is adorned with beauty and charm. Its higher part is fruitful, and its lower part is abundant, and not being overshadowed! It shatters what is under it! Abu Jahl said (to him): “Your people will not be pleased with you until you speak against it”. He replied: “Leave me until I think (about it). He then said “It is magic. It bewitches, It incites one against another.”

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237 “Message of the Prophet’s Seerah” Abul āla Mawdūdi (died 1979), He authored the famous tafsīr, Tafheemul Qur’ān.
238 Fath-ul Qadîr, Imâm Shawkānî, [صنفه 5/467].
Then it was revealed the following āyāhs in response to this “plot” against the truth that Walīd had openly pronounced to the Qurаish:

\[
\text{ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا}
\]

It was clear to the Makkan society, those who experienced the Qurаn that it was not the word of a human being. This was despite whether they embraced it, or opposed it.

This chapter cannot do justice covering this expansive topic of I’jāz al-Qurаn. However, it will cover some of the many ways in which the Qurаn is miraculous, focusing on its intrinsic language. Имам Ас-Суъити, in his treatise in this specific area of I’jāz al-Qurаn, categorized approximately three hundred headings with respect to its related arts and sciences. Please note that we have already covered some of these unique aspects in the past two Lessons. Since the student is now familiar with Qurаnic grammar and its basic intricacies, this subject can be better appreciated and understood. Some of these examples have been extracted directly from the Lecture series “Divine Speech” by Ustаd Nouman Ali Khan.

I. Examples of Qurаnic Eloquence

A. Precise Word Choice

Example #1: Emphasis and De-emphasis of words.

\[
\text{إِنَّهُ فَكَّرَ وَقَدَّرَ}
\]

239 (74:11-30) “Leave Me with the one I created alone, And to whom I granted extensive wealth, And children present, And spread [everything] before him, easing [his life], Then he desires that I should add more, No! Indeed, he has been toward Our verses obstinate, I will cover him with arduous torment, Indeed, he thought and deliberated, So may he be destroyed [for] how he deliberated, Then may he be destroyed [for] how he deliberated, Then he considered [again], Then he frowned and scowled, Then he turned back and was arrogant, And said, “This is not but magic imitated, This is not but the word of a human being.” I will drive him into Saqar, And what can make you know what is Saqar? It lets nothing remain and leaves nothing, Blackening the skins, Over it are nineteen [angels].”

240 The Sublime Qurаn and Orientalism, Dr. Mohammad Khalifa, pg. 21.

241 Divine Speech Seminar, Bayyinah Institute, Lead Instructor and CEO, Ustаd Nouman Ali Khan.

242 (26:77-80) “And He is the one, who created me, and He [it is who] guides me. And it is He who feeds me and gives me drink And when I am ill, it is He who cures me, And who will cause me to die and then bring me to life.” Reference: [إعجاز القرآن] Audio Series, Dr. Źarоq Suwaidān.
In this selection of āyāhs from Sūrah Shu'arā, the highlighted āyah differs from the rest. You will notice the āyāhs not highlighted all carry the pronoun [هو] after the particle Fā. This results in a Nominal Sentence with the verb as the predicate. That results in further emphasizing the pronoun, which in this case is [ینفظ الجالئة]. However, the highlighted āyah “And who will cause me to die and then bring me to life” is devoid of the pronoun [هو]. The reason is that the highlighted āyah actually does not need emphasis. It is understood by most that Allah is the One who causes death and resurrection. However, for many, they do not realize that it is He indeed that also directly guides, nourishes, and cures people. This is why in the context of this selection of āyāhs, the highlighted section is de-emphasized to bring out this point.

Example #2: Contrasting Different Meanings of the Same Word

Here, in each of these two contiguous āyāhs, the word [خالد] is used. In the top āyah, the word is used for the individual entering Paradise, and in the bottom, for the one entering the Hellfire. The only subtle difference is the plurality of the word. This highlighted word represents خالد and should conform to the person being entered, that being singular. The reason for this plurality of [خالد] in the first āyah represents the person who has succeeded in this greatest of endeavors. It highlights that they will enter along with others. They will be enjoying this success of entering Paradise along with their families, spouses, and friends. The opposite will be the case for the denizen of the Hellfire who will enter it in a state of loneliness although he/she will be accompanied by many others. They will be alone in their own physical and mental anguish in Hellfire, and will have none to support them in their punishment. How eerie is this contrast highlighted just by a subtle difference in the same word!

Example #3: Contrasting two words that carry a similar meaning.

243 (4:13-14) “These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment”. Reference: Divine Speech Seminar, Section 3.07. Ustādh Nouman Ali Khan.

244 (22:75-79) “Allah chooses from the Angels, Messengers and from the people. Indeed, Allah is Hearing and Seeing. He knows what is [presently] before them and what will be after them. And to Allah will be returned [all] matters. Oh you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed. And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Ibrāhīm. Allah named you "Muslims" before and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give Zakāt and hold fast to Allah. He is your protector; and excellent is the
In this section from Sūrah al-Ḥajj, the words [اصتفى] and [اجتبى] are typically translated as “selected” or “chosen”. However, there is a profound difference between the choice of words in the above āyahs. The word [اصتفى] means to choose based on purity; it also can carry the meaning to choose based on choice and judgment. The meaning for [اجتبى] is to choose based on a certain set purpose or goal. Therefore, Allah chose His Messengers based on their purity and His choice. The choice of Muḥammad was disdained by many who preferred one of a certain ethnic group (i.e. Jews) or of a higher economic status (Quraish). By using this word, it clarifies the point that Allah chooses whom He wills. On the other hand, He chose the Muslims (those who submitted) for a definitive purpose. That purpose is detailed in Āyah 78 with [اجتبى].

**Example #4: Contrasting Verbs similar in meaning.**

In comparing these two āyahs, the meanings of the transitive verbs [نزَّل] and [نَزَّل] on the surface appear to be very similar, which mean to “send down”. However, there is an important difference being denoted in the first āyah. Here, with respect to the Qurʾān, the Family IV Verb [نزَّل] is being used in the sense that this Book was sent down gradually and with repetition. This is contrasted with the Family II Verb [أنزل] being used for the Taurāh and the Injīl, which were sent down at one time. However, we then see the verb [أنزل] is being used for the Qurʾān as well in Sūrah Qadr. How can we reconcile this? This actually has to do with the descent of the Qurʾān from the Preserved Tablet [لَوْحُ الْخَفْوَة] to the heaven of this word [بيتُ العِزَّة].

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246 (3:3) “He has sent down upon you, [Oh Muḥammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.”
247 (97:1) Indeed, We sent the Qurʾān down during the Night of Decree.
248 Tafsīr Al-Qurṭubi, Section on Sūrah Qadr. This is also mentioned in numerous other Tafsīrs as well.
Example #5: Appropriate Word Choice

Here, in this āyah from Sūrah, Nisā', it is contended that the word [أو] is redundant as [سوء] and [ظلم] mean the same thing. However, here in the examination of these two āyahs, we do see a subtle but important difference being made. The one who does sinful act [فسحة] or an immoral act obtains some type of transient benefit from this world, whether it is material, pleasure, or fame, etc. Nevertheless, it is not necessary for a person to obtain a benefit from an evil act in this world, yet will go against themselves on the Day of Judgment. This is what is being referred as [ظلم نفسه], where a person wrongs himself. Examples of this are evil acts like Shirk, envy, calumny, or slander where the individual does not derive a benefit in this world from the evil. Here, the burden of the evil is on the soul itself, while in this world, the action may not be considered a flagrant, open immoral sin. So, by using the word [أو], the subtle but important differences of sins are highlighted.

Example #6: Appropriate Word Choice

It is contended that the highlighted word should be [الكتاب], since the context is about belief in the angels and prophets. But this is not a mistake. It actually highlights that the same message that was present in the previous books of Revelation which confirm each other. In fact, this word fits perfectly with the context of this āyah that is “Piety is not about facing east or west”. The reference here is to Banī Isrā’il who were perseverating about retaining their Qibla, yet refused to follow other things that were part of Faith (Messengers, Angels, Books, etc.). Thus, this word [الكتاب] also breaks their faulty reasoning for believing in

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249 (3:135) “And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know.” Reference: Miracles from the Qur'ān, Sheikh Muhammad Sharāwā, pg. 45-46.

250 (4:110) “And whoever does a sin or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.”

251 (2:177) “Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the Prophets...” Reference: Audio Series إعجاز القرآن, Tāriq Suwaidān.
part of the book and disbelieving in the rest.\textsuperscript{252}

B. Deep Meaning of Arabic Words

The Arabic language is filled with many words with rich, deep, and diverse meanings. Translation is often less than adequate to obtain a proper meaning. Appreciation of the appropriate depth of Arabic words is important, particularly in certain contexts. In these cases, it may also be important to refer to a classical Dictionary rather than a modern one. This since several classical words have evolved in meaning and their contemporary meaning differ from their classical meaning. Few such words also occur in the Qur’ân such as \textsuperscript{253}لَعْوَضَةٌ, \textsuperscript{253}سَيْارَةٍ, \textsuperscript{253}كَوْكَبٍ, or \textsuperscript{253}بَعُوضَةً.

The vocabulary of the Qur’ân is filled with many deep words that enhance its meaning and encourage contemplation and reflection. However, the vocabulary is oft repeated, thus easier learned, and memorized than conversation vocabulary.

Example #7: The Word خُشُوع

The word Khushū’ \textsuperscript{254}خُشُوع is an example of the multifaceted nature of Arabic words and their deep meaning. It is translated as “submission” or “humility”. It has a meaning very similar to the word خُضوع, which means to humble one’s body. On the other hand, Khushū’ refers to humbleness of the eyes and the voice. It also refers to becoming still and lowering oneself. Another meaning of this word is to bend the head and body down, with bowing, which is reflective of the ideal Ṣalāḥ. Yet, another meaning of this word is “for a wall to crack and be leveled to the ground, or a leaf which has dried, or a star to set and disappear”.

Example #8: The Word عَبَسَ

\begin{quote}
(2:85) \textsuperscript{255}﴿}
قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۗ أَن جَاءَهُ ٱلْأَعْمَىٰ
﴿
\end{quote}

(80:1-2) \textsuperscript{255}﴿}
عَبَسَ وَتَوَلَّىٰ
﴿
\end{quote}

So do you believe in part of the Scripture and disbelieve in part?...”. The original meaning of these words from the Qur’ân is caravan, star, and gnat; now the contemporary meaning is car, planet, and mosquito, which differs from the original Qur’ânic meaning grossly. We recommend Hans Wehr or Lane’s Lexicon.

\begin{verse}
(23:1-2) “Certainly will the believers have succeeded, They who are during their prayer humbly submissive.” Reference: Lane’s Lexicon Entry [عَبَسَ] Lane’s Lexicon: Vol. 1, page 242, and <http://arabicgems.wordpress.com> Post #32.

\end{verse}
The word [عَبَسَ] is another example of the depth of Arabic words. It is translated as “to frown”, but literally means “to contract the part between the eyes” or “to look sternly/austerely”. This word is of course named for a Sūrah in the Qur’ān. Let us compare this word with others that express facial expression. The word [بَسَر] describes a facial expression out of anger, “to look with dislike or hatred”, or “a frown showing the teeth”. The word [بَسَل] means a face which is “foul, hideous”, but also a face which shows extreme anger as in war. The reason for this comparison is to examine the use of [عَبَسَ] in Sūrah A’basa. Here the Messenger of Allah was admonished when he “frowned” as the blind companion Abdullah Ibn Umm Makhtūm interrupted him while inviting the leaders of Quraish to the message. Linguistically, the word [عَبَسَ] however should be translated as “a slight frown”. The Sūrah denotes the highest level of character that was expected by the Messenger of Allah, even though this action interrupted the duty of delivering the message.

C. Word Order in Sentences

Please see Lesson 13, Section I for a detailed discussion.

D. Contrasting Similar Āyāhs / Qur’ānic Phrases

One unique attribute of the Qur’ān is that there are several āyahs that bear very close resemblance. Superficially, these āyahs appear to have a similar meaning, but when delving deeper, there are subtle yet profound differences. This is another aspect of I’jāz al-Qur’ān.

Example #9: Contrasting Similar Āyahs

These two āyahs are often quoted as the prototypical example for this subtopic. Furthermore, it is very relevant in today’s era from a social standpoint where abortion has become status quo in the West. Here, Allah commands us not to kill of children “because of poverty”. However, when looking at these two āyahs:

256 (6:151) "...and do not kill your children out of poverty; We will provide for you and them...".

257 (17:31) "And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin."
āyahs carefully, we see a subtle but important difference. Here, they actually discuss the two main reasons why children are killed. The first āyah, states “Do not kill your children because of poverty, We will provide for you and them”. Here, the parents that are being admonished are those who are poor and are fearful that their future child is going to make their situation worse. They are worried first about themselves, then the child. Allah reassures them that He will provide for them and also their child. In the next āyah, “And do not kill your children for fear of poverty. We provide for them and for you”. Here, the parents being addressed are those who are not poor, but who are afraid of becoming poor. They are fearful that their child will be impoverished. Allah reassures this second group not to kill because He will provide for the child and for them. This is the dynamic nature of these āyahs that do not leave any stone unturned in our Guidance.

Example #10: Contrasting Similar Āyahs

In these two āyahs, we have one particle, which causes a big difference in meaning. In the first āyah in Sūrah Baqarah, the Particle [لى] denotes that the revelation was sent down and given to the believers. Here, the particle denotes something being given like a gift or privilege. This is part of a command to confirm belief in Allah and in the Revelation that was send down (i.e. Qur’ān). This is contrasted by the āyah in Sūrah Āle-Imrān, which has the particle [علي]. Here, there is the added meaning of “obligation” as the particle means “upon”. The Revelation given “upon” the believer points to the conferring of responsibility and something “weighty”. In these two very similar āyahs, we see the contrast between privilege and obligation (with respect to the Revelation) denoted by the different particle being used.
Example #11: Contrasting Similar Phrases

In the first two āyahs listed above, we see the same phrase "matter of firm determination" being mentioned. The first āyah relates to patience during affliction, while the second āyah refers to patience with harm directed from the People of the Book and the Disbelievers. Both refer to being patient during a certain harm. However, in the last āyah there is a greater emphasis placed because of the Lām of Emphasis. Here, the extra emphasis is on forgiving when someone has been transgressed. This is indeed harder to do than bearing afflictions or harm alone, and takes a higher level of character.

Example #12: Contrasting Similar Phrases and Word Choice
In these two āyahs from Sūrah Baqarah, the highlighted words that are used are often translated as “more” or “greater”. However, the words used are very precise based on the context of the particular āyah. In the first āyah, the word used is [ُّأَشَدُّ], which is an [إِسْمُ التَّفْضِيل]. Here, the context is related to “being greater in terms of severity and strength”, not just “greater”. That fits precisely with this context of the Sūrah. In the second āyah, the word used is the [اِسْمُ التَّفْضِيل] for the verb [كَبُرَ] which literally means, “to be greater”. One word that is derived from this verb is [كَبيرَة], which means “a great sin”, which is used in the second āyah. Here the meaning of “greater” is actually “greater in sin”. This is just another example of the extreme precision of the Qur’ān in terms of word usage and context.

**Example #13: Contrasting Similar Phrases and Word Choice**

\[\text{(4:92)} \text{“And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased’s family unless they give [up their right as] charity.”} \]
\[\text{(4:93)} \text{“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”} \]
\[\text{(2:126)} \text{“And [mention] when Ibrāhīm said, “My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day...”.} \]
\[\text{(14:35)} \text{“And mention when Ibrāhīm said, “My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.”} \]

These two āyahs from Sūrah Nisā’ both refer to the killing of a believer, one intentionally and one accidentally. You should notice a small, but important difference in the two highlighted phrases. The first phrase concerning accidental killing uses the past tense verb, whereas the second āyah regarding intentional killing uses the present tense. Why? As for the accidental killing, the past tense denotes that the killing happened once, and will not occur again. However, regarding murder, the present tense denotes that this action may reoccur or repeat in the future. Please remember that the present tense can carry the meaning of an action in the present tense.

**Example #14: Contrasting Similar Phrases**

\[\text{(4:92)} \text{“And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased’s family unless they give [up their right as] charity.”} \]
\[\text{(4:93)} \text{“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”} \]
\[\text{(2:126)} \text{“And [mention] when Ibrāhīm said, “My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day...”.} \]
\[\text{(14:35)} \text{“And mention when Ibrāhīm said, “My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.”} \]
Both these āyahs describe the supplication of Ibrāhīm regarding the city of Makkah. However, as much as these two āyahs appear to be describing the same supplication, they are not. The first supplication ﴿ٓٱجْعَلْ ِهَٰذَا بَلَدًا آمِنًا﴾ is translated as “make this a peaceful city”. Here the term ﴿بَلَدًا آمِنًا﴾ is the second direct object of the verb ﴿جعل﴾. The supplication in the second āyah is ﴿ٓٱجْعَلْ ِهَٰذَا ٱلْبَلَدَ آمِنًا﴾ where the second direct object or مفعول به is ﴿آمِنًا﴾. In the first āyah, the word ﴿هَٰذَا﴾ is used instead of ﴿هَٰذَا ٱلْبَلَدَ﴾ because at the time, Makkah was not a city, but a barren desert. In the second āyah, the supplication was done when Makkah had already become a city. This example moreover highlights the subtle and deep nature of Ijāz al-Qurān.

E. Coherence of Qur'ānic Sūrahs

Please note that a Sūrah of the Qur'ān cannot be simply defined as “chapter”, since this actually reduces its importance. The arrangement of the Qur'ān as a book is divine even though it differs from the order of revelation. Furthermore, the Qur'ān is not like any book, nor is its organization like any book. A Sūrah linguistically is derived from the verb ﴿سَوْر﴾ which means “to enclose”, and the word ﴿سورة﴾ literally means “wall of a city”. An important analogy can be made with the literal meaning of “sūrah”. Just like how there are dynamic things happening within the walls of a city, there are dynamic things occurring within each Sūrah of the Qur'ān. The late scholar Amīn Aḥsan Islāḥī states, “Every Sūrah is an independent entity and unit, with a specific title and theme to which all of its parts are intimately linked”. Unfortunately, this will often not be realized by one who is not connected to the Qur'ān much, or one who does not contemplate its meanings and messages. Furthermore, it is important to realize that there are often many intricate connections and parallels between different Sūrahs in terms of their themes and messages. It is this coherence and order نَظْم of the Qur'ān that is one of its important characteristics. This has been stated by great Qur'ān scholars, the likes of Zamakhshari and Rāzi.

Other notable scholars of the past like Imām Bāquilāni and al-Jurjāni had also mentioned that one key aspect of its Ijāz is its Naẓm.

269 Divine Speech Seminar, Bayyinah Institute, Ustādh Nouman Ali Khan.
270 Pondering Over the Qur’ān, Tadabbar-e-Qur’ān, Volume One, Amīn Aḥsan Islāḥī, translated by MS Kayani. pg. 38.
271 Zamakhshari (538 AH) authored the work Al-Kashāf, which is considered among the best Tafsīrs in terms of Balāgha, but he was a scholar of the Mu’tazilite sect. The Muslim Ummah [ملل السنة والجماعة] accepts this great work but distances itself from his Mu’tazilite thought. Imām Rāzi (died 605 AH) authored the work [مَفاتيحُ الغيب] also known as [تَفسِيراتٌ الكِرَاح] (الانفجار- المجهول).[١٠١]
272 Pondering Over the Qur’ān, Tadabbar-e-Qur’ān, Volume One, Amīn Aḥsan Islāḥī, pg 20. Imām Bāquilāni (died 402 AH) wrote numerous volumes on the Qur’ān including Ijāz al-Qur’ān. Al-Jurjāni (died 474 AH) also authored a book on Ijāz al-Qur’ān, and was a renowned scholar of the Arabic language.
Perhaps the two clearest examples of the cohesiveness of the Sūrah of the Qur’ān are in its two most important Sūrah of the Qur’ān 273, Fātihah and Baqarah. In Fātihah, the start of the Sūrah is marked by starting in His name similar to the first āyah of revelation 274. Then, the Sūrah praises Allah, and defines His Magnificence, highlighting His Rubūbiyyah 275, His Mercy, and His Justice. Then, there is a transition to His U’būdiyyah [عَبُودَيَّة], or the obligation of His Worship, a connection between Allah and His slaves. Then, there is a transition to focusing only on humankind, starting with the Grand Du’a, “Guide us to the straight path”. This invocation is continued to in asking for guidance like those who Allah guided, and to prevent from misguidance and deviation. Altogether, this most important Sūrah of the Qur’ān is our constant reminder to remain on the Guidance, and is a summary of the Qur’ān as a whole.

Sūrah Baqarah, is an answer to the grand Du’a in the Fātihah: ﴾اَلَّاَمُ ۡذِلَّٰكَ الْكِتَابُ لَنَا رَبٍّ إِلَّٰهٍ ﭦٰهِدٍ لِّلْمُتَّقِينَ﴿. Again, the theme of guidance is continued, and the Sūrah defines those who are guided and those who are not. The first few āyahs are essentially are a summary of Makkan Qur’ān 276. Then, there is the discourse regarding another group of errant people, the Hypocrites, which is then followed by an invitation to mankind to worship their Lord. The Sūrah then discusses the story of Ādam and Iblīs, which precedes the address and invitation to Banī Isrā‘il. The address to the Children of Israel encompasses much of the first part of Baqarah. First, Allah reminds them of the many favors, and exhorts them not to be the first to disbelieve in the message. Then, the Qur’ān details the many ways in which they transgressed His limits despite being repeatedly blessed with favors and blessings. Altogether, “a charge sheet” is laid out against the former Muslim nation, and then laying bare their attitudes toward the Last messenger and message. The rejection of the Children of Israel has a striking parallel with the behavior of Iblīs. The Jinn who had been favored among the company of Angels became jealous and envious of Ādam. The similar feelings were demonstrated by the Children of Israel, when Muhammad had been favored by Prophethood. This discussion then transitions to an address to the new, and now favored Muslim nation, where the change of the Qibla, symbolizes this transfer of rank. The second part of Baqarah addresses the Muslim nation, and

273 Sahih Bulhāri, Hadith #4024 in [كتاب التفسير], {“He said to me “I will teach you a Sūrah which is the greatest Sūrah in the Qur’ān...”}. And in Mustadrak of As-Sahihayn, Abi Hākim, Hadith #2953, in [كتاب التفسير], {Everything has a peak, and the peak of the Qur’ān is Sūrah Baqarah} The Isnād is Sahih as per Abu Hākim.

274 Sūrah Al-’A’qiq (96:1) ﴾۹۶:۱﴿.

275 Position as [ـ] in Arabic [ـ] means Creator, Sustainer, and Master which is not equivalent to the often translated “Lord”.

276 This discussion on the summary of Sūrah Baqarah is mainly derived from points by the late Pakistani scholar, Dr. Isrār Aḥmed in his audio tafsīr Bayān al-Qur’ān.
systematically builds a "blueprint" for the Muslim law of “Shari’ah”. This blueprint is further polished and refined by later Madinah Sūrahs and finalized with Sūrah Mā’idah.

F. Coherence between Sūrahs

In the Qur’ān, we see the phenomenon of Sūrahs that are associated as pairs, and bear a close resemblance to one another. In fact, all the Sūrahs are paired with the exception of the “Opening”, the Fātiḥah. The Qur’ān furthermore can be divided into seven groups of Sūrahs.

The first pair, Sūrah Baqarah and Sūrah Āle-Imrān both have important points of contrast. Both begin with the letters [ر], and end with profound supplications. Baqarah addresses the Children of Israel while Āle-Imrān addresses the Christians. Other Sūrahs that are known to be in pairs are Kahf/Isrā, Fīl/Quraish, Wāqiyah/Raḥmān, and Falaq/Nās.

Example #15: Coherence between Sūrahs: Sūrah Kahf and Isrā (Banī Isrāʾil)

<table>
<thead>
<tr>
<th>Sūrah Kahf</th>
<th>Sūrah Banī Isrāʾil</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﷴسُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلَةً مِّنَ الْمَسْجِدِ إِلَى الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى</td>
<td>ﷴإِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي ﻫِيَ أَقْوَمُ وَيُبَشِّرُ لِلَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا</td>
</tr>
</tbody>
</table>

Both these Sūrahs begin in a similar fashion, with praising Allah and mentioning the Messenger of Allah as a slave of Allah. Sūrah Kahf is directed towards the Christians while Sūrah Isrā is directed towards the Children of Israel.

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277 During the time of the Prophet, the Qur’ān was divided into seven parts or [مَنْزِل] so that it could be recited as whole in 1 week. The seven Manzils are divided at the various Sūrahs broken up into Surāh Mā’idah, Yūnus, Banī Isra’il, Shu’arā, Sāffāt, and Qāf respectively. These groups of Sūrahs themselves have similar themes.

278 (18:1-2) “[All] praise is to Allah, who has sent down upon His Servant the Book and has not made therein any deviance. [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a great reward.”

279 (17:1) “Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqṣa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”

280 (17:9) “Indeed, this Qur’ān guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.”
Both Sūrahs include a discussion on the story of Iblīs, with the discussion slanted towards the target audience. In Sūrah Kahf, there is mention that Iblīs is a Jinn to dispel the myth of him being a "Fallen Angel", a misperception believed by Christians. Furthermore, it mentions that he was disobedient regarding His command. In Sūrah Isrā, the discussion regarding Iblīs denotes his arrogance, envy, and "racist" attitude. This admonition is of course more suited to the Children of Israel.

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281 (18:50) "And [mention] when We said to the angels, "Prostrate to Ādam," and they prostrated, except for Iblīs. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.”.

282 (17:61-62) "And [mention] when We said to the angels, "Prostrate to Ādam," and they prostrated, except for Iblīs. He said, "Should I prostrate to one You created from clay?" [Iblīs] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few”.

283 (18:54) "And We have certainly diversified in this Qur’ān for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.”.

284 (17:89) "And We have certainly diversified for the people in this Qur’ān from every [kind] of example, but most of the people refused [anything] except disbelief”.

285 (18:109-110) "Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.” Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone”.

286 (17:110-111) "Say, "Call upon Allah or call upon the MostMerciful. Whichever [name] you call - to Him belong the best names.” And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. And say,
In the ending of each Sūrah, there is a powerful message and admonition given to the target audience. In Sūrah Isrā, the Jews are admonished regarding the beautiful names and attributes of Allah to clear up the negative connotations they had regarding His attributes. Furthermore, they are told to increase His remembrance and praise. In Sūrah Kahf, the last āyah discusses that the words of Allah can never be exhausted. Here, a subtle but profound parallel is made with Jesus, who was a [كلمة], or a word of Allah. This is the main problematic viewpoint of Christians who have elevated Jesus to the level of God. This is discussed further in the next section.

Example # 16 : Coherence between Sūrahs – Naẓm of Sūrahs Fīl to Nāṣ

<table>
<thead>
<tr>
<th>Fīl</th>
<th>Fil</th>
<th>Fulfillment of Ibrāhīm’s First Supplication: These last Sūrahs have a connection between Ibrāhīm, Muḥammad, and the Quraish. The fulfillment of the First Du‘ā of Ibrāhīm came in the preservation of Makkah from the Army of the Elephant.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quraish</td>
<td>Quraysh</td>
<td>Fulfillment of Ibrāhīm’s Second Supplication: The Quraish, by being custodians of the Ka‘bah enjoyed fruits and other blessings from their caravans that enjoyed safety and freedom in the harsh Arab peninsula.</td>
</tr>
<tr>
<td>Mā‘ūn</td>
<td>Maarif</td>
<td>Reproach to the Quraish, custodians of al-Ka‘bah, the house that Ibrāhīm built. The Quraish were admonished for belying the Religion (and that preached by Ibrāhīm), and being stingy despite Allah’s blessings on them mentioned from Sūrahs Fīl and Quraish.</td>
</tr>
<tr>
<td>Kawthar</td>
<td>Kāfur</td>
<td>Exhortation of the Prophet to pray and sacrifice (like Ibrāhīm).</td>
</tr>
<tr>
<td>Kāfirūn</td>
<td>Nasr</td>
<td>Declaration of War to the open disbelievers; the time for negotiations is over.</td>
</tr>
<tr>
<td>Naṣr</td>
<td>Ṣafā</td>
<td>Guarantee of Victory (Conquest of Makkah, the city that Ibrāhīm founded).</td>
</tr>
<tr>
<td>Lahab</td>
<td>Lahab</td>
<td>Another major sign of Victory (humiliating death of Islām’s arch enemy, Abu Lahab).</td>
</tr>
<tr>
<td>Ikhlās</td>
<td>Ṣāliḥ</td>
<td>Victory depends upon Tawḥīd (Sincerity upon Allah).</td>
</tr>
<tr>
<td>Falaq</td>
<td>Falaq</td>
<td>External Protection of Tawḥīd (Key to Victory and Success)</td>
</tr>
<tr>
<td>Nāṣ</td>
<td>Nāṣ</td>
<td>Internal Protection of Tawḥīd (Key to Victory and Success)</td>
</tr>
</tbody>
</table>

“Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification”.

 Divine Speech Seminar, Bayyinah Institute, Ustādh Nouman Ali Khan.

(2:126) “And [mention] when Ibrāhīm said, “My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day.” [Allah] said. “And whoever disbelieves - I will grant him enjoyment for a little.”

(37:107-108) “And We ransomed him with a great sacrifice, And We left for him [favorable mention] among later generations.”
G. Gems of Logic and Admonition in the Qur’ān

Another aspect of the Qur’ān, which is unique, is its profound social wisdom and logic. The Qur’ān penetrates false logic and reasoning by the clearest and most concise examples. Thus, it is truly also an intellectual miracle. Not only does it soften the hearts, but it also shakes the minds. And, in this way, by affecting the hearts minds, the Guidance of Allah is able to effective cause a person to change their life in all realms. The ultimate goal for all these Ījāz is for the human being to become guided to the highest truth, and submit fully to it. Those who shun this, then they indeed have did injustice upon themselves and have belied the truth.

An example of the perfect admonition of the Qur’ān is in its “Opening”, the Fātihah. After beginning with the praise of Allah, then it describes several of His Divine attributes [الأسماء الصُّفات]. His quality of Mercy is balanced with His Justice through مَالِكِ يَوْمِ ٱلدِّينِ. Then, this transitions to the ultimate attestation of Tawḥīd, which is to worship Him obediently and supplicate to Him alone. There are two major ways in which man is away from Tawḥīd, worshiping others besides Allah, and/or supplicating to others. This āyah tackles the problem of Shirk completely from both aspects. This is similar to how the false notion of attributing children to Allah is addressed by Sūrah Ikhlās: لَمْ يَلِدْ وَلَمْ يُولَدْ. The āyah mentions that “He was not begotten” to reject the other extreme false notion as well. In this way, the Qur’ān breaks down these false notions from one end of the spectrum to the other.

The Qur’ān encourages people to contemplate and to rid themselves of faulty thinking and reasoning. It exposes several of the main fallacies and modes of false reasoning and arguments that keep people from the truth. These are laid bare. For example, for those who attribute a son to Allah, He says in Āle-Imrān: إنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ آدَمَۚ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ, and then in Sūrah Kahf states: قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفِدَ كَلِمَاتُ رَبِّي... First, Jesus is being compared to the creation of Ādam, and a command of Allah. Then in Sūrah Kahf, Allah discusses how His words can never be exhausted, and indirectly is the implication that Jesus is a “word of Allah.”

290 (3:59) “Indeed, the example of Jesus to Allah is like that of Ādam. He created Him from dust; then He said to him, "Be," and he was.”
291 (18:109) “Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.”
Another beautiful example of how the Qur'ān uses rational thought to break false logic is in the conversations of Ibrāhīm. First, in Sūrah An'ām, he takes a passive role and shows that worship of the created stars and celestial bodies is shortsighted. He pretends to take on the role of a Mushrik to show that all created things are limited, switching from worshiping the stars, then to the moon, and then to the sun. After this, he finally resigns himself to Allah saying:


But when it set, he said, “Oh my people, indeed I am free from what you associate with Allah.”

In Sūrah Anbiyā’, he provokes a conversation with his people after he destroyed all the idols in the temple except one saying:


This drastic method was taken by Ibrāhīm after other methods did not have any effect on them. His people had become blinded by false reasoning and traditions. By doing this action, he was able to drive home the point, that the idols could not even utter a single word in defense of themselves. In fact, when his people had to acknowledge this truth, they instead belied it, and took to violence to continue their errant ways. With respect to the conversations of Ibrāhīm, we see the use of rhetoric or [تعريض] contextually, not lies. His status is higher than a Siddiq, or one who is exceptionally truthful. We also see another conversation of Ibrāhīm, when he is involved in a debate with a king who considers himself as a god. Here Ibrāhīm drives his argument of something the king had power of (by the will of Allah) to something that the king has no control of. It was a simple, but profound example of breaking apart false logic and reasoning.

Another example of the Qur'ān’s supreme ways of admonition is in addressing the attitude of man when provision is given or restricted. One extreme attitude is obedience during times of ease while being disobedient when provision is curtailed:

Then Allah elsewhere mentions the opposite extreme:


(6:78) “...But when it set, he said, "Oh my people, indeed I am free from what you associate with Allah."

(21:63) “He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak."

(21:68) “They said, "Burn him and support your gods - if you are to act."

(16:121) “Indeed, Ibrāhīm was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.

(2:258) “Have you not considered the one who argued with Ibrāhīm about his Lord [merely] because Allah had given him kingship? When Ibrāhīm said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death."

Ibrāhīm said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment] and Allah does not guide the wrongdoing people.

(89:14-15) "And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me. But when He tries him and restricts his provision, he says, "My Lord has humiliated me.""
The Qur’ân tackles this faulty logic from both ends, and highlights two extreme attitudes: one who will worship Allah is good times only (lacking patience), and another who will only worship Him in difficult times (being thankless).

In regards to some issues, there is very little is mentioned in the Qur’ân. For example, with regards to parents, one may ask, “Why is there no explicit prohibition on ill-treatment of parents?” The response to this would be simple. It does not need to be mentioned since that will be redundant, as it is mentioned:

\[
\text{299} \quad \text{...} \quad \text{إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُﻫُمَا أَوْ كِلَاﻫُمَا فَلَا تَقُلُ لَّهُمَا أُفٍّ وَلَا تَنْهَرْﻫُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا...}
\]

That what is mentioned in the above āyah is enough, in and of itself. Furthermore regarding the atheist, why are there no specific āyahs rebutting this "religion". The Qur’ân states the following:

\[
\text{300} \quad \text{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍَ أَمْ ﻫُمُ ﻣُسْلِمُونَ أَمْ ﻫُمُ ﻣُلْكُونَ ﻛَلِٰلٗ ﻛَبِيرٗ...}
\]

These āyahs are enough to cancel atheism as a rational argument. In fact, no other āyah needs to be used since Atheism is in itself illogical. This is also the case since it is in the “Fiṭrah” or human nature to believe in God. These examples that have been mentioned are just a few of the numerous timeless examples of the Qur’ân regarding this specific topic. Indeed, this Book is the ultimate guidance, and its guidance is multifaceted, encompassing all angles. It purifies our minds away from false logic and reasoning and directs it towards the clear truth.

The Qur’ân also encourages man to strive towards his own success. This encouragement is done with extreme wisdom and logic. In Sūrah Ḥajj, Allah says:

\[
\text{301} \quad \text{وَجَاﻫِدُوا فِي ﻋَزْمِ ﻣُسْلِمِنَّ ﻟِهَا وَمَا جَعَلَ عَلَيْكُمْ فِي ﻣُسْلِمِنَّ ﻣِنْ حَرَجٗ...}
\]

Here, He obliges the Muslims to struggle in His path, then mentions to Him the favor of being selected for this great task. He then mentions that there is no difficulty placed in the religion. To further encourage the believers, there is mention of Ibrāhīm, who went through so much sacrifice for his Rabb. This

298 (41:51) "And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication."
299 (17:24) "...Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (23)."
300 (52:35-37) "Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain. Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?"
301 (22:77) "And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your Father, Ibrāhīm. Allah named you "Muslims" before and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people..."
further encourages the believer since the struggle of a believer cannot be compared to the sacrifices that were perfected by Ibrāhīm. There is a step wise progression, from commanding then encouraging, because the human being is weak. Man would often try to shun any hard work, and would prefer an easy way out. Lastly, the believers are admonished that the Messenger of Allah is a witness over them, which is then tempered with the status of being witnesses over Mankind. Here, the believers are placed in a position of authority and rank which is tempered with responsibility. In this way, the Qur‘ān makes injunctions and admonishments in a way which tempers the weakness of the human being. Another similar example is in the obligation of Fasting:

Here, the injunction of Fasting is following by mentioning that this command is not a new one, then followed by exemptions to fasting. Another similar example can be taken with the injunction on Fighting:

Here, Allah immediately follows this injunction by stating that it is disliked. Here, with the application of an injunction, we see encouragement, wisdom, and dispelling qualms and worries. Scholars from Al-Azhar University have stated the following: “There is a perfect blend between the two antagonistic powers of reason and emotion, intellect, and feeling. In the narrations, arguments, doctrines, laws and moral principles, the words have both persuasive teaching and emotive force”. They go on further to state the following: “The conciseness of expression attains such a striking clarity that the least learned Arabic-speaking person can understand the Qur‘ān without difficulty. At the same time, there is such a profundity, flexibility, inspiration and radiance in the Qur‘ān that it serves as the basis for the principles and rules of Islāmic sciences and arts for theology and the juridical schools”.

302 (2:183) “Oh you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”

303 (2:216) “Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.”

H. Rhyming Schemes and Phonation of the Qur’ān

One of the major aspects of the Qur’ān apart from its literary marvel and scope is its beautiful and melodious sound. Indeed, the sound of the Qur’ān sets the stage for softening the heart, so that the Divine Guidance and other admonitions can be fully encompassed and reflected upon. One prominent Orientalist Guillaume, states, “It has a rhythm of peculiar beauty and a cadence that charms the ear.”

Another orientalist Arberry quotes, “Whenever I hear the Koran chanted, it is as though I am listening to music; underneath the flowing melody there is sounding all the time the insistent beat of a drum... It is like the beating of my heart.”

It is important to note that the sound of the Qur’ān is directly related to the theme and tone of Qur’ānic discourse. This is another important aspect of Ijāz al-Qur’ān. Its sounds embody distinct meanings, feelings, and emotions that are connected to its linguistic meaning. It is important to note that in the Arabic language, there are several words which are phonetically related to their linguistic meaning.

Example #17: Sounds which embody meaning: Words

In this āyah the words [زَلْزَلَت] and [زِلْزَال] phonetically express the action of shaking, which amplifies its linguistic meaning.

Example #18: Sounds which embody meaning: Words

In these two āyahs of Sūrah Nās, the words [ٱلْوَسْوَاس] and [يُوَسْوِسُ] phonetically reflects the sound of whispering, how fitting! In fact the act of whispering [يُوَسْوِسُ] contains more syllables during the actual act of “whispering”.

Example #19: Sounds which embody meaning: Words

\[\text{٤} \\
\text{مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ} \\
\text{٥} \\
\text{ٱلَّذِي يُوَسْوِسُ فِي صُدُورِ ٱلنَّاسِ}
\]

307 (99:1) "When the earth is shaken with its [final] earthquake".
308 (114:4-5) "From the evil of the retreating whisperer. Who whispers [evil] into the breasts of mankind".
Here, in this āyah, the word [غَلَّقَ], is translated as “closing the doors”, but this is not entirely accurate. It refers to locking the doors, and locking them repeatedly. The sound emanating from the Shadda and the hard Qāf is the sound reflected from the locking of doors. In fact, the phonetics of the word itself embodies locking the doors in haste and with energy by a woman enraged with evil passion.

**Example #20: Sounds which embody meaning: Āyahs #30-32 from Sūrah Ḥāqqah**

These āyahs from Sūrah Ḥāqqah are perhaps some of the most emotionally charged and heart moving of those in the Qur’ān. The language and tone is of a very graphic nature, and evokes the feeling of doom that the disbeliever will face on the final day. However, one addition unique thing with this āyah, is its rhythm and its change in pitch and rhyme at certain points. For example you will hear the same rhyme at the following highlighted words in the Sūrah:

These words all have something to do with taking hold or punishing the disbeliever. Another amazing thing here is phonetics of the word [سِلْسِلَةٍ], which resonates the sound of chains that the disbeliever is being shackled with.

**Example #21: Sūrahs which change narrative**

The Sūrahs in the Qur’ān along with their beautiful melody also resonate a background rhythm. Often this rhythm is in synchrony with the narrative. When the narrative changes, or there is a shift of tone or topic, or there is a climax, the rhythm often changes. For example in Sūrah Raḥmān, the background rhythm stays constant and does not change. This is contrasted with Sūrah Maryam (Example #23), where the rhythm stays constant until āyahs that represent its climax, then reverts to its original rhythm. A similar scenario occurs for Sūrah Burūj. Here, in the background rhythm is “Qalqalah”, a sound resonated from “hard” Arabic letters. The end of this sound signals the end of the Sūrah but ends with a grand ending. Please see the following two examples where the transitions in Sūrahs Burūj and Maryam are marked by the āyahs that are highlighted.

---

309 (12:23) “And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah...".”

310 (69:30-32) “[Allah will say], 'Seize him and shackle him. Then into Hellfire burn him. Then into a chain whose length is seventy cubits insert him.'.”
والسَّمَاءِ ذَاتِ ٱلْبُرُوجِ وَٱلْيَوْمِ ٱلْمَوْعُودِ وَشَاﻫِدٍ وَمَشْهُودٍ

وَقُتِلَ أَصْحَابُ ٱلْأُخْدُودِ

وَأَنَّ لَهُ مُلْكُ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا نَقَمُوا مِنْهُ إِلَّا أَن يُؤْمِنُوا بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

ذُو ٱلْعَرْشِ ٱلْمَجِيدُ

فَعَّالٌ لِّمَا يُرِيدُ

ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ

إِنَّ ٱَّذِينَ فَتَنُوا ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ

إِنَّ ٱلَّذِينَ آمَنُوا وَعَمِلُوا ٱلصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ

إِذْ ﻫُمْ عَلَيْهَا قُعُودٌ وَﻫُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

ذُو ٱلْعَرْشِ ٱلْمَجِيدُ

فَعَّالٌ لِّمَا يُرِيدُ

هَلْ أَتَاكَ حَدِيثُ ٱلْجُنُودِ

فِرْعَوْنَ وَثَمُودَ

بَلِ ٱلَّذِينَ كَفَرُوا فِي تَكْذِيبٍ وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِيَ ٱلْأَمْرُ وَﻫُمْ فِي غَفْلَةٍ وَﻫُمْ لَا يُؤْمِنُونَ

وَإِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

ذُو ٱلْعَرْشِ ٱلْمَجِيدُ

فَعَّالٌ لِّمَا يُرِيدُ

هَلْ أَتَاكَ حَدِيثُ ٱلْجُنُودِ

فِرْعَوْنَ وَثَمُودَ

بَلِ ٱلَّذِينَ كَفَرُوا فِي تَكْذِيبٍ وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِيَ ٱلْأَمْرُ وَﻫُمْ فِي غَفْلَةٍ وَﻫُمْ لَا يُؤْمِنُونَ
I. Graphic Imagery in the Qur'ān

Among the unique aspects of the Qur'ān is the very vivid and picturesque imagery that is present. It is almost as if a scene is painted before us. Often these scenic images that are projected are accompanied with the synchrony of sound (like a symphony) to amplify the experience. So much of the style and dynamic of the Qur'ān are targeted at reviving the dead or hardened heart. We have already mentioned that the Qur'ān is unique in its ability to move and soften the heart. So often, the truth does not penetrate a heart that is stubborn and rigid. As Allah says:

311 ﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَٰلِكَ فَهِيَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ﴾

The Tafsīr of Syed Qutb, “Fi Zilāl al-Qur’ān” emphasizes this dynamic aspect of the Qur’ān. It highlights this graphic imagery that the Qur’ān presents to capture our attention similar to how cinema affects us. For example, in the Tafsīr of Sūrah Ādiyāt, he states the following:

“This Sūrah is presented in rapid and violent strokes. The text moves swiftly from one scene to another. As we come to the last verse, everything — the verbal expressions, connotations, subject matter and rhythm — settle down in a manner similar to that of a courser reaching the finishing line. The Sūrah starts with a scene of war steeds running, snorting, striking sparks of fire with their hoofs, launching a raid at dawn and blazing a trail of dust, cleaving suddenly into the center of the enemies' camp, taking them by surprise and striking terror and fear in their hearts. Then follows a picture of the human soul: a scene of ingratitude, ignobleness, greed and extreme miserliness. Immediately after that there is a description of graves laid open and their contents scattered, and the secrets of hearts poured out. Finally the trail of dust, ingratitude and miserliness, the contents of graves and dragged out secrets all come to the same terminus. They come to God and settle down:

"On that day their Lord [will show that He] is fully aware of them?" The rhythm of the Sūrah is robust and thunderous, and thus fits well with the dusty and clamorous atmosphere generated by the upturned graves and the secrets violently pulled out of people's breasts. These characteristics of the rhythm are also appropriate to the picture of ingratitude, thanklessness and extreme miserliness. The framework for this picture is provided by a dusty and tumultuous stampede of horses racing and thundering. Thus the frame and the picture are in perfect harmony with each other.312

Indeed, the imagery presented in the Qur’ān is profound and dynamic. The imagery varies, yet is in perfect synchrony and harmony with the underlying theme of its respective āyahs. There is so much more

311 (2:74) “Then your hearts became hardened after that, being like stones or even harder....”
312 In the Shade of the Qur'ān – Fi Zilāl al-Qur'ān, Volume XVIII, pg. 227, Syed Quth. Translated by Ādil Salahi.
that can be stated regarding this unique aspect of the Qur‘ān. Again we repeatedly see how the Qur‘ān is so multifaceted in its wisdom and admonitions. In Sūrah Isrā‘, Allah, says:

\[
\text{وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا.}
\]

I. Scientific Miracles [الإعجاز العلمي]

As we have already seen that there are several and diverse I‘jāz of the Qur‘ān. One important aspect apart from its language is its uniqueness from a scientific basis. Yet, it is still the precise language of Arabic that details these miracles and phenomena of science. In Sūrah Fuṣṣilat, Allah, says:

\[
\text{سَنُرِيهِمْ آيَاتِنَا فِيٱلْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّۚ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍَ شَهِيدٌ.}
\]

“We will show them Our āyahs in the horizons and within themselves until it becomes apparent to them that it (Qur‘ān) is the truth”. Here the [م] specifies the future tense. It has only been very recent that several scientific phenomena that have been discovered that had already been mentioned in the Qur‘ān 1400 years ago when science was in its infancy. There have been many different books written on this topic. In our discussion here, we have to limit ourselves to highlight a few key points. One important thing to note is that these phenomena are described with unique precision and depth. There is no vagueness involved, i.e. it is clear. Thus, the scientific miracles are an off-shoot of the miraculous language of the Qur‘ān itself.

Allah, in Sūrah A‘lāq, the first revealed āyah mentions that we were created from a clot [عَلَق]. Let us focus on the linguistic meaning of [عَلَق] and compare it with current scientific findings:

\[
\text{قْرَأْ بِاسْمِ رَبِّكَ ٱلَّذِي خَلَقَ خَلَقَ ٱلْإِنسَانَ مِنْ عَلَقٍ.}
\]

Its linguistic meaning is the following: (a) something attached, something hanging or suspended; to be stuck; and also a leech. We see that there is not a bit of discrepancy between this description and that of the initial human embryo. In fact, perhaps the most interesting of these definitions comes from the embryo’s description as a “leech”\[316\]. Not only is the embryo physically like a leech, but also functionally.

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313 (17:89) "And We have certainly diversified for the people in this Qur‘ān from every [kind] of example, but most of the people refused [anything] except disbelief.",

314 (41:53) "We will show them Our signs in the horizons and within themselves until it becomes dear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?”,

315 (96:1-2) “Recite in the name of your Lord who created. Created man from a clinging substance?”.

316 Human Development as Described in the Qur‘ān and Sunnah: Correlation with Modern Embryology, AA Zindani et al, Islāmic Academy for Scientific Research (1994)
The human embryo literally embeds itself into the uterus and extracts blood like a leech! There are several other scientific miracles within ourselves that the Qur'ān also precisely describes. Let us now shift to look at miracles from the horizon.

This āyah from Sūrah Yūnus describes the light of the Sun with one word, and uses another word for the light of the moon. The word [ضَيْاء] according to Lane's Lexicon is defined as a light that subsists by itself like that of fire. It additionally has the meaning of the following: to glow, radiate, and to illumine. The word [نُور] as per Lane's Lexicon means a light which subsists by something else, or accidental light. It also originates from [ضَيْاء], and is less intense. This subtle difference is implicated by these two words being used for the sun and the moon. We know that whatever light the moon has emanates from the sun.

Another āyah which exemplifies a scientific marvel is in Sūrah Ḥadīd:

Here, Allah mentions that "We sent down Iron, in it are great power and benefits for people...". The word [أَنْزَلَ] means to send down. Please note that this verb was used and not [خَلَقَ], "to create". We see from this that iron came to us from the sky. Let us look at what Wikipedia states about Iron:

"...Iron and Nickel require a supernova for their formation... Iron is created by extremely large, extremely hot (over 2.5 billion Kelvin) stars through the silicon burning process. It is the heaviest stable element to be produced in this manner.... Iron is the most abundant element in the core of red giants, and is the most abundant metal in iron meteorites...".

We see from this that Iron is indeed made by extraordinary energy and heat, and it is the most abundant element in meteors, the celestial bodies that have repeated impacted the earth (were sent down). Here again, we see the extreme precision of the Qur'ān. It mentions its great power and its being sent down, not
being indigenous to the Earth. The original source of the Earth’s Iron is from meteors which carry Iron, since the Earth’s formation was not capable of that much energy, and Allah knows best.

K. Historical Predictions [التنبؤ التاريخية]

Another aspect of the Qur’ān is its predictions. The most famous of these is perhaps the predication of the victory of the Romans. We also have the mention of the preservation of the body of Pharaoh, which is preserved in a museum in Cairo. However, the greatest of these predications is mentioned in the following āyah:

\[
\text{إِنَّا نَحْنُ نَزَّلْنَا ذَكْرَ إِنَّا لَهُ لَحَافِظُونَ}
\]

In 1933, the Institute for Qur’ānic Research (University of Munich) collected 42,000 copies of the Qur’ān through several decades of research, and published a report stating their results. Dr. Ḥameedullah, who states the following regarding this report before the Institute was destroyed in World War II:

“...the results of the examination conducted until then (1933), suggested that while some mistakes of calligraphy has been detected in the manuscripts, not a single discrepancy in the text has been discovered...Should there be a difference in narration (Isnād), it will be found in many manuscripts.”

This is just one testament to the preservation of the Qur’ān all across the globe and throughout all periods since its revelation. It is important to note that the meaning of the Qur’ān has also been preserved, that though the Ḥadīth and Sunnah. The science of Ḥadīth verification (through Isnād, etc.) is another important testament to the preservation of the Qur’ān. The ascription of incorrect meanings to the Qur’ān however, has occurred when it was interpreted out of context (i.e. outside the scope of the Sunnah). The original meaning of the Qur’ān of course remains with us and will remain until near the last day. The numerous voluminous works of Tafsīrs from the first few including those who studied under the companions of the Prophet and the Salaf are a testament to that.

\[321\] Byzantines have been defeated. In the nearest land. But they, after their defeat, will overcome. Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice.”

\[322\] “And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, “I believe that there is no deity except that in whom the Children of Isra el believe, and I am of the Muslims.” Now! And you had disobeyed before and were of the corrupters? So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless”.

\[323\] “The Identification Of Pharaoh During The Time Of Mūsā”, Ṣaifullah et al., Islāmic Awareness (2008). Name of Pharaoh is Ramses II.

\[324\] “The Emergence of Islām, Moḥammad Ḥameedullah, pg. 28.
In conclusion, we have covered several aspects of the inimitability of the Qur'an. However, this was only a brief glimpse into this topic of I'jāz al-Qur'ān. Even before looking into its literary marvel, its basic message alone is so powerful and deep. Yet, it can be understood by mankind of all walks of life, backgrounds, languages, and cultures. This is the even the case when the message of the Qur'ān through simple translation. Delving deeper into its meaning from classical and/or contemporary Tafsīrs further adds profundity at many different levels. Altogether, the Qur'ān is unique in so many different ways and is without doubt the lofty words of Allah. Realization of this should cause us only to strengthen our relationship with the Qur'ān as much as possible. This, in addition to our hearts and minds being inspired by its Majestic Words, and our limbs acting upon its Guidance and Admonition.
Concluding Remarks

Alḥamdulillah, we have reached our endpoint. From the First Volume until the end of this Second Volume, the essential principles of Qur’ānic Arabic have been thoroughly covered and more. Furthermore, we have reviewed the essentials of Ṣarf along with a brief synopsis of Balāgha. Numerous examples from the Qur’ān have been used to teach these principles. Numerous practice questions, high yield vocabulary words, and a Methodology to Analyze Qur’ānic āyahs should have reinforced this learning. By now the student’s knowledge and appreciation of the Qur’ān should have increased greatly.

At this stage, it is essential that the journey into the Qur’ān continue and move forward. The ultimate goal of this Two-Volume series was to provide the student with the tools to stay afloat and steer in the ocean of the Qur’ān. That goal should have already been accomplished halfway through this Second Volume Inshā Allāh.

It is highly recommended to seek higher knowledge in the field of Arabic studies and take courses in Tafsīr, Conversational Arabic, Balāgha, Ḥadīth, etc. Listening to the Qur’ān regularly is also very important as it helps the student to develop skills of language that reading alone will not do. Listening is also the vehicle for the Qur’ān to connect with the mind and heart. Advancing skills of conversational Arabic and reading Arabic literature (without Tashkīl) will aid the student in accessing the plethora of knowledge available regarding Islāmic studies. We have given some recommendations below to continue this path to learning. Since, there are so many resources available, it is important to keep a methodical approach while retaining a Qur’ānic focus to enable maximal benefit.

Directions for Future Arabic Study

1. Qur’ānic Study and Tafsīr

   a) Practice Grammatically Analyzing the Qur’ān from Sūrah Baqarah onwards using the 4-Step Method.
      o Use Sahīḥ International translation as a standard reference check.
      o Use Qur’ānic corpus website and/or the textbook [الإعراب المفصّل لكتاب اللهّ المرت] for checking I’rāb and Analysis. The textbook is available for download at website: http://www.waqfeya.com, and is very much an indispensable tool.
      o Alternatively, you can practice a “rapid translation” of the Qur’ān once you have mastered the methodology
   b) Studying a Classical Tafsīr (Tafsīr Ibn Kathīr, Faṭḥ al-Qadîr –Imām Ash-Shawkānī (Arabic), etc.).
   c) Tafsīr/Podcast Series by Bayyinah Institute from website: www.bayyinah.com. This series of lectures have a focus on grammar and are great source of benefit for the student.
d) Bayyinah TV also offers excellent video lectures on Qur’anic Arabic and Tafsir available at a nominal cost. Website: www.bayyinah.tv.

2. Qur’anic and Arabic Vocabulary

a) "Easy Dictionary of the Qur’an" from website: http://emuslim.com/Quran/
b) Arabic Almanac for access to Hans Wehr, Lane’s Lexicon, and other dictionaries. Free access from website: http://ejtaal.net/.
c) “Verbace” dictionary software.

3. Conversational/Modern Arabic Study

a) Reading from Text [“Qaṣaṣ An-Nabiyeen” by Sheikh Abul Ḥasan Alī Nadwi.
c) Arabic Between Your Hands: Volume One-Three [العربية بينيديكات].
d) Audio Arabic:
   o Audio lectures from contemporary/recent Arabic Scholars such as Ṭāriq Suwaidān [قصص الأئمة], Muhammad Uthaymīn, Ṭāhir Muḥammad, Ṭāhir Muḥammad Ḥassan, etc. from websites: <http://audio.islamweb.net/audio> or <http://www.islamicvoice.com>.
   o Pray Jumu‘ah with “Arabic only” Khutbahs, Attend local Arabic lectures.

4. Miscellaneous Arabic/Islāmic Study

a) Course in Balāgha, Poetry, Conversational Arabic.
b) Ḥadīth Study: Riyāḍh as-Sāliheen, 40 Ḥadīth of Imām Nawawi, etc.
c) An ocean of knowledge on the Islāmic sciences are available in Arabic both in print and online. Start with the most important (Qur’ān, Ḥadīth) and move peripherally as per your time and ability.

Indeed, this Qur’ān is a miracle in so many different ways. Realization of this should without question increase our effort and desire to learn the language of the Qur’ān, memorize its grand words, and implement its Guidance and Wisdom. The Ummah needs to reconnect with the Qur’ān in the most direct and effective manner. Learning its Arabic language is indeed the most important key to access the treasures of the Qur’ān and experience it. This step cannot be replaced or devalued, especially because most who recite it do not understand it, and are oblivious of its meaning and guidance. What a predicament this is since this the condition of most who recite the Qur’ān the most! We hope that this Two-Volume Series be a stepping stone for one to experience these lofty words of Allah, and be guided ultimately to the highest of places. أَلْحَمْيْمَ آمِينَ
Review Questions for Essentials of Qur’ānic Arabic

Instructions: Questions from each lesson should be attempted after a thorough study of the lessons. The questions should be done without looking at any of the lessons from the text or any Qur’ānic translation. This will benefit the student by recognizing areas of deficiency or weakness. Exercises should be checked with the Answers provided (on pg. 275 onwards) only after completion of all Lesson questions. Please note that the student may have to refer to a dictionary (Hans Wehr) or our recommended Qur’ānic vocabulary list in some cases. However, looking at translations is to be avoided.

Lesson 1 Review Questions

A. True/False:
1. Ṣarf focuses on the conjugation and derivation of words that deviate from standard grammar rules due to irregularities in their morphology. It has no impact on Grammar or I’rāb.
2. Hamza is not a weak letter like the vowel letters (و/ي/ا).
3. The root letters for the verb [مَدَ] is مد.
4. The Verb family VIII form of [ضرب] is [اصْطَرَبَ].
5. The only vowel that can be present on the letter Alif [ا] is a Đammah.

B. Fill in the Blanks:
6. The conjugation of the verb [أخَذَ] in the 1st person state in [الماضي] is:______.
7. The Passive form of the verb [ذَاقَ] where its present tense is يَذُوقُ is ______.
8. The [مصدر] for the verb [آتَى] is ______.
9. The noun [ماضِياً] is in the I’rāb of Naṣb; its Raf’ and Jarr is the same and is ______.
10. The conjugation for the verb [طَلَعَ] in the higher Verb Family VIII form is _____.

Practice from the Qur’ān: Translate the following without looking at the translation:

11. [2:30] قال رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً...
12. [2:61] قُلْنِ يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَّاحِدٍ...
13. [2:67] قال آخَرُونَ بَالَهُ أَنْ أَكُونَ مِنَ ٱلْجَاهِلِينَ...
14. ﴿فَوَيْلٌ لِّـلَّذِينَ يَكْتُبُونَ ٱلْكِتَابَ بِأَيْدِيهِمْ﴾ [2:79]

15. ﴿وَإِذَا قِيلَ لَهُمْ آمِنُواْ بِمَا أُنزَلَ إِلَيْنَا﴾ [2:91]

Lesson 2 Review Questions

A. True/False:
1. A Verb that has an [ع] letter as a [حرف علة] is termed [مثال].
2. Of all the Irregular verbs types, the [المهموز] type is most like a [سَلْم] verb.
3. Conjugation of [المضاعف] verbs in the Command tense conjugation on [أ] takes only a single form.
4. In [المضاعف], the Shadda letter breaks into two letters when a non-vowel letter is added to its in conjugation.
5. For [المضاعف], its Verbal Noun [مصدر] is on the pattern of [قال].

B. For each the highlighted words in the following āyahs of the Qur’ān, identify the following for each:
   (a) class of word e.g. (فعل أمر), [حرف جزم], [اسم مفعول], etc.
   (b) grammatical role e.g. (مَفْعول به), (مُبَتدأ), etc. and
   (c) I’rāb e.g. Raf’, Jarr, Naṣb, or none [مَبْنِي].

C. Practice from the Qur’ān: Translate the following without looking at the translation:

11. ﴿كُلُواْ وَٱشْرَبُوا مِنْ رِزْقِ ٱللَّهِ﴾ [2:60]

12. ﴿وَيُخْرِجُهُمْ مِنَ ٱلظُّلُمَاتِ إِلَى ٱلنُّورِ﴾ [5:16]

13. ﴿فَقُلْ إِنَّمَا حَرَّمَ رَبِّي ٱلْفَوَاحِشَ﴾ [7:33]
14. ﴿قال إني أنا أخوك...﴾ [12:69]
15. ﴿فَقَلْنَا أَسْرِّهُ بِعَضَيْهَا...﴾ [2:73]

D. Write the following in Arabic with correct Grammar.
16. She is in the small house.
17. Zaid is studying the language of the Qur'an.
18. The mother of Fāṭimah has memorized the book.
19. I am going to the Masjid to pray.
20. The disbelievers will never enter Paradise.

Lesson 3 Review Questions

A. True/False:
1. When verbs of [النَّاقِص] are conjugated in the I'rāb of Jazm, the weak letter is deleted but the pronunciation of the vowel and word is unchanged (in first person tenses).
2. The weak letter is always deleted in conjugations of Naṣb and Jazm for [الفعل المتعنٍ].
3. The verb category of [لفيفُ المَفْرُوق] is really a combination of [النَّاقِص] and [المِثال].
4. In conjugations of [المِثال] and [الأجْوَف], the identity of the weak letter can often be determined by looking at the vowel on the letter preceding the weak letter.
5. It is possible to have verbs composed of a single letter.

B. For each of the highlighted words in the following āyāhs, identify the following:

(a) class of word e.g. [فعل أمر], [حرف جزم], [اسم مفعول], etc.

(b) grammatical role e.g. [مَفْعول به], [مُبتَدأ], [مثال], etc.

(c) I'rāb (Raf', Jarr, Naṣb, or none).

6. ﴿ذَٰلِكَ حُبُّ لَكُمْ وَأَظُهُرْهُ فَإِنَّكُمْ لَمْ تُجَدُوا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [58:12]
7. ﴿وَمَا كَانَ لِنَفْسٍ أَنْ يُزَكَّى إِلَّا بِإِذْنِ اللَّهِ كِتَابًا تَمُوتَ وَمَا كَانَ لِنَفْسٍ أَنْ﴾ [31:145]
8. ﴿عَظِيمًا فَوْزًا أَفُوزَ هُمْ فَوَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنَّ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيتَنِي كُنتُ مَعَ﴾ [4:73]
9. ﴿إِناَّمَا تَقْضِي ﻫَذِهِ ٱلْحَيَاةَ ٱلدُّنْيَا قَاضٍ مَا أَنتَ إِلَّا ٱقْضِ﴾ [20:72]
10. ﴿فَأَفْقَدْتُم مَا أَنتَ قَاضٍ إِنَّمَا تُقَضِّي هَذِهِ ٱلْحَيَاةَ ٱلدُّنْيَا﴾ [40:21]
C. Practice from the Qur’ân: Translate the following without looking at the translation:

11. ﴿مَثَلُ ٱلْجَنَّةِ ٱلَّتِي وُعِيدَ ٱلْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا ٱلْأَنْهَارُ﴾ [13:35]

12. ﴿إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلْكَافِرِينَ﴾ [5:67]

13. ﴿فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِي﴾ [2:150]

14. ﴿وَإِذا تَلَطَّسَ عَلَيْهِمْ آيَاتُهُ زَادَهْلَهُمْ إِكَانًا﴾ [8:2]

15. ﴿هُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ﴾ [6:31]

D. Write the following in Arabic with correct Grammar.

16. They should be patient.

17. Oh You who believe, help your brothers and sisters in the way of Allah.

18. Do not follow the footsteps of Iblīs!

19. Her brother is standing behind you!

20. The truthful boy of the man is sitting in the masjid today.

Lesson 4 Review Questions

A. True/False:

1. Verbs and derivatives of the four-letter stem are common in Arabic.

2. The rules for conjugation for both Regular and Irregular Verbs do not change unless there is an issue with respect to the verb’s morphology.

3. The four-letter verbs are only [مُحْرَد] and do not have higher families.

4. Idghām refers to the merging of two letters or replacement of one letter, both for desirable phonetics. It usually occurs with Verb Family VIII.

5. The verb [ذَكَرَ] on pattern of Family VIII would be derived as [اذْتَكَرَ] and not [اذْتَكَرَ] [ذَكَرَ] [ذَكَرَ].

B. For each the highlighted words in the following āyahs of the Qur’ān, identify the following for each:

(a) Its 3 or 4 letter Root from which it is derived

(b) Verb Family from which it is derived (I, II, III, etc.)

(c) 'Irāb (Raf', Jarr, Naṣb, or none).

6. ﴿هُمْ كَحُبِّ ٱللّهِ وَٱلَّذِينَ آمَنُواْ أَشَدُّ حُبًّا لِّلّهِ يُحِبُّونَ مِن دُونِ ٱللّهِ أَندَاداً يَتَّخِذُونَ وَمِنَ ٱلنَّاسِ مَن﴾ [2:165]
Review Questions

Lesson 5 Review Questions

A. True/False:
1. Verbs like Kāna are similar to Nominal sentences and have in their sentences a مبتدأ and خبر.
2. The incomplete verbs can be fully conjugated into past tense, as well as present and command tense.
3. Kāna is fully conjugated into all tenses, and is affected by verbal particles as well.
4. Inna إن does not act like a verb since it is part of a Nominal Sentence.
5. The verb جرى is a فعل ناقص and is from the أفعال الناقصة/التواسيخ.

B. Fill in the blanks:
6. Name 3 of the Sisters of Kāna ______.
7. Name two of the Verbs of Praise and Blame: _______.
8. Laisa is not conjugated in these tenses _______.
9. The root letters of the most common verb from [الفعل المُقارَبة] is _____.
10. Name two of the sisters of Inna _______.

C. Translate the following using the verbs and words that we have studied in this chapter [e.g. Kāna, Inna, Kāda, and their sisters, Verbs of Praise/Blame]:
11. You had rejected the truth.
12. You have been rejecting the truth.
13. Fast in the month of Ramaḍān so that you will be from the people of Taqwa.
14. The man was about to submit (accept Islām) then the life of this world deceived him.
15. How evil is the place of Hellfire, and how good is the Paradise?
16. He was a worker in the morning but then became at night a worshipper.
17. Oh only if he had been from the believers, but now he has just died.

D. Reading Comprehension
18–20. Translate this section from Book 1 of “Qaṣaṣ An-Nabiyeen”326:

وَكَانَ اسمُ هذَا الْوَلَدِ إِبْرَاهِيمَ، وَكَانَ إِبْرَاهِيمُ يَرَى النَّاسِ يَسْجُدُونَ لِلأصنَامَ، وَكَانَ إِبْرَاهِيمُ يَعْرِفُ أَنَّ الأَصْنَامَ حِجَارَةٌ،
وَكَانَ يَعْرِفُ أَنَّ الأَصْنَامَ لا تَتَكَلَّمُ وَلا تَسْمَعُ، وَكَانَ يَعْرِفُ أَنَّ الأَصْنَامَ لا تَضُرُّ وَلا تَنْفَعُ، وَكَانَ يَرَى أَنَّ الذُّبَابَ يَجَلَّسَ عَلَى الأَصْنَامِ فَلَا تَدْفَعُ، وَكَانَ إِبْرَاهِيمُ يَقُولُ فِي نَفْسِهِ:
لِمَا ذَا يَسْجُدُ النَّاسُ لأَلْسِنَةٍ حِجَارِيَّةٍ؟

For the each of the following āyahs, Identify and do the following:

(1) Highlight the incomplete verb or [النَّاسِخ]
(2) the category of the [النَّاسِخ]
(3) underline the [اسم] of the [النَّاسِخ], If it is not explicit, give the implied [اسم], and
(4) underline twice the [خبر] of the [النَّاسِخ].

21. ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾ [2:143]
22. ﴿وَكَادَ أَلْبَارُ يُخْطَفُ أَوْلَادَهُمْ﴾ [2:20]
23. ﴿إِنَّ ٱلْأَبْرَارَ لَفِي نَعِيمٍ﴾ [82:13]
24. ﴿وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ﴾ [80:3]
25. ﴿لَيْسَ عَلَيْكُمْ جِنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾ [2:198]
26. ﴿وَعَسَى أَن تَكُرُّوهَا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ﴾ [2:216]

Lesson 6 Review Questions

A. True/False:
1. The Lā of categorical negation and the Lā of Forbidding have [عَمَل], while the Lā of simple negation does not.
2. The negation particle [ما] can only act on verbs.
3. The Lā of Forbidding is a Ḥarf Naṣb and typically causes a single Fathah on nouns.
4. The Exception Particle [إِلَّا] does play a role in shifting I'rāb.
5. The Exception particle [غَيْر] acts as a Muḍāf.

B. Highlight the Particles of Negation and Classify the type. If it is [لا], then highlight the Lā of simple negation, Underline once the Lā of Categorical Negation, and Underline twice the Lā of prohibition.

C. Translate the following using the particles of Negation that have been studied. Use the specified particle if mentioned.
11. The devil was not of those who prostrated to Ādam. [ما]
12. There is surely no injustice in the religion of Allah. [وَلَا]
13. Oh women, do not eat the meat of your sisters!
14. No one fasted from us except Zaid today.

15. All of us prayed the Fajr prayer except Zaid, he was sick.

16. Those people will never help you because they have not helped me.

17. Why do you not want to give charity?

D. Reading Comprehension
18-20. Translate this section from Book 1 Section [نار بَرَدة] of “Qasas An-Nabiyeen”

E. Answer the Questions relating to Exceptions.
21. Most of the exceptions in the Qur’an use _____ statements.

22. What is the I’rāb of the highlighted 2 words in the following āyah:

For the following āyah, (1) Identify the [مستثنى (2) its I’rāb (3) if it is Explicit or not, and (4) underline the positive once or the negative statement twice.

23. [2:78]

24. [2:83]

25. [2:59]

Lesson 7 Review Questions

True/False

1. Particles can either act on nouns or verbs but not both.

2. Particle of Redundancy can be identified when there is no overall change in meaning of the sentence by its removal.

3. The particle [إن] causes the verb to function like a verbal noun.

4. The particles [و] and [ف] are usually found as either [عطف] or as [استئناف].

5. Jazm only occurs on verbs.

6. The Lām of Tawkīd causes a change in I’rāb and can act on Nouns, Verbs, and Particles.

7. [ما] at the beginning of a sentence can act as a particle of negation, interrogation, condition, and a relative pronoun.
Review Questions

8. The letters [ٰ], [ّ], and [ـ] have at least 4 or more functions.

Fill in the Blanks.
9. Name three of the Harf Nasb that act on verbs ______________________________.
10. Name three Connecting Nouns.______________________________.
11. Name four Ḥarf Jazm __________________________________________________.
12. Name two independent functions that particles [و] and [ف] can have. ________________.
13. Name three particles that can act as a Conditional Particle __________________________.
14. Name one particle of Response Particle [حرف إيجاب] and one Rebuttal Particle______________.

15-20. Translate the following sentences using the appropriate particles.
15. Those who do Shirk will never be forgiven until they repent to Allah.
16. Zaid came to the market with Ali. [use و].
17. They think that they are doing good deeds, but, they will be from the losers on the day of Judgement.
18. When you fast sincerely, then you will be from the people of Taqwa.
19. Your Lord created the heavens and earth without any defect, then why are you indeed so ungrateful?
20. People are sleeping, and when they die, they will wake up.

21-27. For each of the highlighted words, Identify (1) the exact type of particle, and (2) its basic meaning, and whether it has [عَمَل].

Reading Practice. In the following passage from [قصص النبي] titled [رُؤٰيا عجيبة] without Tashkīl, apply the proper Tashkīl/vowels on all the words in the passage.
فرح يعقوب بهذه الرؤيَّا كثيرا، وقال بارك الله لك يا يوسف، وسكون لك شأن هذه الرؤيَّا بشارة بعلم ونبوة، و قد أنعم الله على جدك إبراهيم، وكأنك يعقوم شيخا كبيرا، وكأنك تعرف طبائع الناس، وكأنك تعرف كيف يغلب الشيطان، وكيف يلعب الشيطان، بالأنسان، فقال: يا ولدي لا تحذر هذه الرؤيَّا أحدا من اخوتك فإنهم يحسدونك وكيكون لك عدوّا.

Lesson 8 Review Questions

A. True/False

1. The Followers [التَّوابع] can be either Raf', Naṣb, or Jarr.
2. The [اسم نَّعَم] and [خبر لَيْسَ] are Naṣb always.
3. The [منصوبات] is some instances are not Naṣb.
4. For a noun to be a Clarifier, it has to be at the end of a complete sentence as an indefinite verbal noun.
5. For a noun to be a Hāl or a [مَفْعول لَهُ], it needs to be a verbal noun [مَصْدَر] at the end of a complete sentence.
6. For a noun to be a Hāl or a [مَفْعول مُطْلَق], it needs to be an definite noun at the end of a sentence.
7. A Hāl can be present as a Jarr Construction or a Sentence.
8. A Hāl can be thought of as a describer which describes something definite doing an action.
9. A Clarifier is not an attribute and is used to add some information about something in sentence that is vague or ambiguous.
10. The [ظروف] are also considered [مَفْعول].

B. Translate the following āyah, or sections of an āyah. The [منصوبات] of interest is highlighted.

11. ﴿لْمَوْتِ حَذَرَ لصَّوَاعِقِ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ...﴾ [2:19]
12. ﴿كُرْﻫًا أُمُّهُ حَمَلَتْهُ ﴿ۚ لِإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا وَوَصَّيْنَا﴾ [46:15]
13. ﴿شَهْرًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ...﴾ [46:15]
14. ﴿كَافِرِينَ لَّنَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ...﴾ [46:6]
15. ﴿يَرَوْنَهُ بَعِيدًا إِنَّهُمْ جَمِيلًا صَبْرًا فَٱصْبِرْ﴾ [70:5-6]

C. Translate the following sentences using the appropriate Naṣb Case Noun [منصوبات].

16. The woman refused the truth and belied it, out of her arrogance.
17. The stingy think they are better than the generous in terms of wealth.
18. The ruler should not judge while he is angry.
19. When Zaid forgot his prayer, then he became extremely sad.
20. The righteous man used to give his charity secretly.
D. Identifying the [منصوبات]. In each of the following āyahs, identify the specific [منصوب] highlighted.

21. ﴿كُبِّرْ عَلَيْكُمْ الْقَضَاءُ وَهُوَ كُرَّةً لَكُمْ﴾ [2:116]
22. ﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتَوْا وَهُمْ كُفَّارٌ أَوْ لَكُمْ عَلَىٰ ذَٰلِكَ خَلَفٌ وَلَّا تَقْتُلُوا أَوْلَادَكُمْ﴾ [2:161]
23. ﴿يَا أَيُّهَا الْإِنسَانُ إِنَّ كُلَّ نَفْسٍ تُحْذِرُهُ مَعَ اِلَٰهِ مِنْ عَذَابٍ كَبِيرٍ﴾ [84:6]
24. ﴿أَجْمَعِينَ لِنَّاسِ وَلِلَّهِ وَأُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ وَهُمْ كُفَّارٌ لِّذِينَ كَفَرُوا وَمَاتُوا﴾ [2:161]
25. ﴿يَا أَيُّهَا ٱلْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ﴾ [84:6]
26. ﴿وَمِن قَبْلِهِمْ يُحِبُّونَ مَنْ ﻫَاجَرَ إِلَيْهِمْ وَٱلْإِيمَانَ لِدَارَ ٱنفَجَرَتْ مِنْهُ عَيْنًا ثَنَتَا عَشْرَةَ فَ﴾ [2:54]
27. ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ لِيُجْعَلَنَّكُمْ لَزِيدٌ إِنَّكُمْ بِهِمْ مُسْتَغْفِرُونَ﴾ [17:31]
28. ﴿قَصَصُ النَّبِيِّينَ ٱللَّهُ عَزَّوَاسَمَعَيْنَихُمْ عِلْمًا للَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ﴾ [65:1]

20-30. Reading Practice. In the following passage from [قصص النبيين] titled حسد الشيطان without Tashkil, apply the proper Tashkil/vowels on all the words in the passage and translate.

وَلْكَنَّ كيف يرضى إبليس وذريته بهذا ؟ ألا يزال الناس يَعْبُدُونَ اللَّهَ ! ألا يزال الناس أمَّة واحِدَة لا يَخَلَّفُونَ؟ إنَّ ذلك لا يكون! إنَّ ذلك لا يكون! هل يدخل ذرية آدم الجنة؟ ويدخل إبليس وذريته النار؟ إنَّ ذلك لا يكون! إنَّ ذلك لا يكون! إنه لم يسجد لآدم فطرده الله، وعنه، لا يتنتمي من بِنِي آدم فيدخلوا معه النار؟ لابد أن يكون ذلك! لابد أن يكون ذلك! ورأى الشيطان أن يدعو الناس إلى عبادة الأصنام، فدخلوا النار ولا يدخلوا الجنة أبدا، فأراد الشيطان أن يدعوهم إلى الشرك فلا يدخلوا الجنة أبدا، ولكن كيف الطريق إلى ذلك، والناس يعبدون الله؟ إنَّه لذعب إلى الناس وقال لهم : ّاعبوا الأصنام ولا تعبوا الله! لتشتهي الناس وضروبها! قالوا: معاذ الله، أ نشرك بربنا ؟ أ نعبد الأصنام؟ إنَّ ذلك لا يكون! إنَّ ذلك لا يكون!

Lesson 9 Review Questions

A. True/False:
1. The Followers [التتابع] cantake any I'råb, which is dependent on the word they are following.
2. Replacers can be either definite or indefinite, and differentiated contextually from other types of nouns like Describers, etc.
3. Replacers are of different types, and replace the respect noun in as a whole, in parts, but not metaphorically.
4. Nouns that function in Emphasis do so due to particles.
5. The following are considered [مُشْتَقّ] or “derived”. [اسم المفعول/الظروف/المصدر].
6. Certain verbs can take two Direct Objects in the proper context: the arrangement of the Direct Objects does not make any difference as long as they follow the verb.
7. The nouns of [صِغَة المبالغة] are essentially adjectives in function, and used to describe nouns.
8. The nouns that are [اسم التفضيل] are used to compare two things, one of which is greater.
9. [اسم التفضيل] is conjugated on the pattern of [فعل], which is partially inflexible.
10. Sentences can act as describers [نعت/صفة] when they describe something indefinite; if definite then the sentences act as حَالَ.

B. Identify each of the specific Followers [التابعون] that are highlighted in the following آيةان (Describer, Replacer, Noun of Tawkīd, Connected Noun {معطوف}). If {معطوف}, mention where it is connected upon {معطوف على}. If Describer, mention what word is being described. If Replacer, what is being replaced

11.﴾ ﻷَنَّا بِرَبِّۢ الْعَالَمِينَ ﻷَنَّا بِرَبِّۢ الْعَالَمِينَ﴾ [7:121-122]
12. ﴿وَعَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ جَنَّةٌ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ﴾ [57:21]
13. ﴿ۚ فَأَمِينُوا بِاللَّهِ وَرَسُولِهِ﴾ [7:158]
14. ﴿ۚ فَلَمَّا نَبَّأَﻫَا بِهِ قَالَتْ مَنْ أَنبَأَكَ ﻫَٰذَا﴾ [66:3]
15. ﴿ۚ وَجَعَلْنَا فِيهَا جَنَّاتٍ﴾ [36:34]
16. ﴿ۚ خَفِيًّا إِذْ نَادَىٰ رَبَّهُ نِدَاءً ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ﴾ [19:2-3]
17. ﴿ۚ لْعُيُونِ وَفَجَّرْنَا فِيهَا مِنَ أَعْنَابٍ وَ﴾ [36:34]

C. Identify the [الأسماء المستفادة] in the following آيةان, and identifying the specific type.

18. ﴿ۚ يَوْمَ نَبْطِشُ لِلْبَطْشَةَ لِلْكُبْرَىٰ إِنَّا مُنْتَقِمُونَ﴾ [44:16]
19. ﴿ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَ﴾ [30:9]
20. ﴿ۚ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ لِلْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ﴾ [12:3]
21. ﴿ۚ يَا أَيُّهَا النَّبِيُّ جَاﻫِدِ إِنَّكَ مُبَارَكٌ وَمَا أُنْبِئْتُ هَٰذَا﴾ [66:9]
22. ﴿ۚ مَثَلُ ﺗِلْفَارِيقِينِ كَأَلْعَمَىٰ وَأَلْصَمِّ وَأَلْسَمِّ﴾ [11:24]

D. Translate the following sentences in Arabic using the appropriate Follower.
23. I came with Aḥmed, son of Yūsuf, father of Āminah, Imām of our mosque.
24. The army of Pharaoh drowned, all of them.
25. We sat behind a kind, trustworthy driver in a broken, old, yellow car.
26. On that day, the most sorry of the people will be the hypocrites, in the harshest of punishment.
27. Work for the forgiveness of your Lord, lofty gardens, the best of drinks, purest of spouses.

Translate the following using two Direct Objects.
28. They claim the true religion as a mockery, just as they have adopted the false as truth.
29. See your brother as trustworthy at all times, you cannot see what is in his heart.

E. 30. Reading Comprehension. Correctly vowel the words in the following passage and translate.
This time, vowel only the endings of nouns, and vowel the verbs to differentiate conjugations.

Eللملك يرسل إلى يوسف وقال له إن الملك يدعوك، ما رضي يوسف أن يخرج من السجن هكذا،
ويقول الناس هذا يوسف! هذا كان أمس في السجن، إن خان العزيز، إن يوسف كان كبير العقل ذكيًا،
ولو كان أحد مكان يوسف في السجن واجدته رسول الملك، وقال له رسول الملك،
إن الملك يدعوك وينتظرك، أسمع هذا الرجل إلى باب السجن وخرج، ولكن يوسف لم يسرع،
ولكن يوسف لم يستعجل، بل قال لرسول الملك: أنا أريد التفتيش أنا أريد البحث عن قضيتي،
وسأل الملك عن يوسف وعلم الملك وعلم الناس أن يوسف بريء وأكرمه الملك،

Lesson 10 Review Questions

A. True/False:
1. Arabic numerals are numbered from right to left like Arabic words.
2. When describing dual objects or things, the actual number is used commonly.
3. In numbering a thing from 3-10, the [عَدَد] is in Jarr while the [معدود] can be either Raf', Naṣb, or Jarr.
4. In numbering a thing from 13-19, there is a [و] between compound numbers.
5. The [معدود] for numbers 13-19, is grammatically a Clarifier [تمييز].
6. The [معدود] for numbers 3-10 are plural; the gender of the [عَدَد] is the opposite of its singular form.
7. The word [ثمانٍ] in Raf' is [ثمانٍ].
8. The thousand's place is the highest number in classical Arabic.
9. When writing compound numbers, the one's place is written last as is the same gender as the [معدود].
10. There are two conventions for writing compound numbers in the hundred's and thousand's.
11. The [معدد] for numbers [21-99] is a [تمييز].
12. The gender of the [معدد] for numbers 11 and 12 are identical.
13. The word for “5 years” is [خمْسَةُ سِنِي].
14. The number directly preceding [مئة] is masculine when numbering “hundreds”.
15. In the most common preceding [مئة] for numbering complex numbers of 100’s and 1000's, the largest number place is written first.
B. Write the following in Arabic.

16. Yūsuf (as) had eleven brothers.
17. Praying in congregation is 27 prayers.
18. I read 14 books in 31 months.
19. 355 Believers fought in that war against 1,232 enemy soldiers.
20. There are 21 Ḥufāẓ from the 5 mosques in that town.

C. In the following āyahs, fill in the blank space with the missing word(s) appropriately that are translated in brackets.

21. ﴿وَلَلَّائِي يَئِسْنَ مِنَ الْخَيْبَةِ مِنَ السَّائِلِينَ إِنْ أَرَيْتُمْ عِيدَتَهُنَّ ۚ وَاللَّائِي لَمْ تَحْضُنَّ﴾ (65:4) [three months]

22. ﴿وَوَعَدْنَا مُوسَىٰ وَأَتْمَمْنَاﻫَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ﴾ (7:142) 1st [30 months] 2nd [40 months]

23. ﴿وَأَرْسَلْنَاهُ إِلَىٰ أَوْ يَزِيدُونَ﴾ (37:147) [Hundred thousand]

24. ﴿إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ﴾ (9:36) [12 months]

25. ﴿مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِۢ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِۢ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِۢ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِۢ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِۢ﴾ (2:261) [100 grains]

26. ﴿يَسْتَفْتُونَكَ قُلِ ﻟِلْلَّهِ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِّي ﴿﴾ (4:176) 1st [half], 2nd [Two-thirds]

D. Translate the following passage [على خزائن الأرض] from Qasas an-Nabiyeen, and write with Tashkīl.

وكان يوسف يعلم أن الأمانة قليلة في الناس، وكان يوسف يعلم أن الخيانة كثيرة في الناس، وكان يوسف يرى أن الناس يخونون في أموال الله، وإن كان الناس لا يخافون الله فيها، فإن كان الناس لا يخافون الله فلا يجد الناس ما يأكلون، ولا يجد الناس ما يلبسون، ولا ينفع الناس خزائن الأرض إلّا من كان حفيظا عليما، ومن كان حفيظا وما كان عليما لا يعلم أين خزائن الأرض وكيف ينفعهما، ومن كان عليما وما كان حفيظا يأكل منها ويغرون فيها، وكان يوسف حفيظا عليما، وكان يوسف لا ينفع الناس بالمال إلا من كان حفيظا، وإن كان الناس لا يخافون الله فلا يجد الناس ما يأكلون، ولا يجد الناس ما يلبسون، ولا ينفع الناس خزائن الأرض إلا من كان حفيظا، ومن كان حفيظا وما كان عليما لا يعلم أين خزائن الأرض وكيف ينفعهما، ومن كان عليما وما كان حفيظا يأكل منها ويغرون فيها، كان يوسف حفيظا عليما، وكان يوسف لا ينفع الناس بالمال إلا من كان حفيظا، ومن كان عليه إلا من كان حفيظا، فإن كان عليه إلا من كان حفيظا، فوالله يعلم فلا يجد الناس ما يأكلون، ولا يجد الناس ما يلبسون، فإن كان عليه إلا من كان حفيظا.

وَهَكَذَا كَانَ يُوسُفُ آمِنًا لِخَزَائِنِ الْأَرْضِ، وَإِسْتَرَاحَ النَّاسُ جَدًّا وَحَمَدَ اللَّهَ
Lesson 11 Review Questions

A. True/False
1. Replacers cannot be in the Jarr state.
2. Clarifiers are only found in the Naṣb state.
3. Sentences can act as Describers when describing definite nouns.
4. Describers typically are Derived مُشْتَقّ.
5. The predicate of Inna and the اسم كان are Raf‘.
6. Sentences or Constructions cannot take an implied I‘rāb.
7. Past tense Verbs and Command tense Verbs take an I‘rāb.
8. When analyzing Nouns grammatically, it is best to look at its I‘rāb first, then its other characteristics, such as flexibility, plurality, etc.
9. The second step in Grammatical Analysis is identifying constructions.
10. The third step in Grammatical Analysis involves identifying sentences.

B. Identify all Constructions by highlighting and merge Constructions by underlining.

11. ﴿ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ﴾ (12:38)
12. ﴿ۚ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ﴾ (9:36)
13. ﴿ۚ وَإِنَّ ٱللَّهَ وَاسِعٌ عَلِيمٌ﴾ (2:261)

C. Identify the Connecting Particles by highlighting and underline the words/constructions that they connect. Lastly Identify the grammatical function that the connecting particle imparts.

(i.e. ﴿هَل ۛعَلِیُّ عَلَیْنَا وَعَلَیْنَا﴾ / etc.)

14. ﴿وَمَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍۚ وَۚ وَٱللَّهُ يُضَاعِفُ لِمَن يَشَاءُۚ وَۚ وَٱللَّهُ وَاسِعٌ عَلِيمٌ﴾ (2:261)

15. ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِ ٱلْوَالِدَيْنِ إِحْسَانًا وَذِي ٱلْقُرْبَىٰ وَۚ وَإِنَّ ٱللَّهَ لَغَفِيرٌ رَّحِيمٌ﴾ (2:83)

16. ﴿ۚ وَإِذَا أَخَذُوا مِيثَاقًا فَبِهِ إِسْرَائِيلٌ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَالِدَيْنِ إِحْسَانًا وَذِي ٱلْقُرْبَىٰ وَۚ وَإِنَّ ٱللَّهَ لَغَفِيرٌ رَّحِيمٌ﴾ (2:83)

17. ﴿ۚ وَإِنَّ ٱللَّهَ لَغَفِيرٌ رَّحِيمٌ﴾ (57:20)
18. ﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَ ٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ ٱللَّهِ ۚ فَمَنْ أُضْطَرَّ غَيْرً ٍ بِعَلْوَى ۛ فَأُعْفَ أَنَّهُ عَلَىٰ ٱللَّهِ غَفُورٌ رَّحِيمٌ﴾ (2:173)

19. ﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَالَ ٱلْمَشْرِقِ وَ ٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ آمَنَ بِ ٱللَّهِ وَ ٱلْيَوْمِ ٱلْآخِرِ وَ ٱلْمَلَائِكَةِ وَ ٱلْكِتَابِ وَ ٱلنَّبِيِّينَ وَ ٱلْمَالَ عَلَىٰ حُبِّهِ ذَوِي ٱلْقُرْبَىٰ وَ ٱلْيَتَامَىٰ وَ ٱلسَّمِكَانَ وَبْنَ ٱلسَّبِيلِ وَبْنَ ٱلسَّائِلِينَ وَفِي ٱللِّرِّقَابِ وَأَقَامَ ٱلصَّلَاةَ وَ أَطَّلَعَ عَلَىٰ ٱلْعَذَابِ وَٱلْخَيْرَTERN recognizable

D. Identify all Embedded Sentences and their Grammatical Function (e.g. حال/ مفعول به / خبر/etc.)

21. ﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَ ٱلْمُؤْمِنَاتِ يَسْعَىٰ نُورُﻫُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم ...﴾ (57:12)

22. ﴿...وَقَالَ أَخْرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ...﴾ (12:36)

23. ﴿وَقَالَ ٱلْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ...﴾ (12:43)

24. ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً ۚ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ...﴾ (2:30)

25. ﴿أُولَٰئِكَ ٱلذِّينَ ٱشْتَرَوُا ٱلْحَيَاةَ ٱلدُّنْيَا بِ ٱلْآخِرَةِ ۚ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنصَرُونَ﴾ (2:86)

E. Grammatically Analyze the following using the 4-Step Method.

26. ﴿إِذَا لَنُفْسِقُ ٱلْمُسْلِمُونَ بِسُبْحَانَهُ وَ ٱلْقَوْمُ ٱلْمُؤْمِنُونَ فِي ٱلْأُمُورِ﴾ (Bukhāri and Muslim)

27. ﴿وَإِن كَنَّا ۖ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَ أَجْعَلُوا شَهِيْدَةَ مَنْ دَوَّنَ أَخْبَارَهُ وَلَا يَأْخُذُوا مِنْهُمْ مِّنْ أَمْرٍ ۖ وَاتَّقُوا ٱللَّهَ إِن كَنَّا نَظَرَّينَ﴾ (2:177)

F. Translate the following passage [دعاء نوح] from Qisas an-Nabiyeen, and write with Tashkil.

[دعاء نوح]

وَدَعَا نُوحُ قُوَّمَهُ، وَاجتَهَدَ فِي النُّصِيحَةِ. قَالَ يَقُومُ: ﴿إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ. أُحِبَّلَاكُمْ وَأَطْعِمُونَ، وَيَغْفِرُ لَكُمْ مِنْ ذَنْبِكُمْ وَيَؤْخَرُكُمْ إِلَى أَجْلٍ مَّسِيمٍ إِنَّ أَجْلَ اللَّهِ إِذَا جَاءَ لَا يُؤْخَرُ لَوْ كَانَ كَأَنَّى تَعْلَمُونَ﴾
وكان الله حبس عنهم المطر وغضب عليهم وقلّ الحرث وقلّ النسل؛ فقال نوح: يا قوم إن آمنت ضي عنكم الله وزال هذا العذاب: وأرسل عليكم الأمطار وبارك لكم في الزروع والأولاد، ودعا نوح قومه إلى الله وقال لهم: ألا تعرفون الله؟ هذه آيات الله حولكم ألا تنظرون إليها؟ ألا تنظرون إلى السماء والأرض؟ ألا تنظرون إلى الشمس والقمر؟ من خلق السماوات؟ وجعل القمر فيهن نورا وجعل الشمس سراجا؟ من خلقكم. وجعل لكم الأرض بساطا. ولكن قوم نوح لم يعقلوا! ولكن قوم نوح لم يؤمنوا! بل إذا دعاهم نوح إلى الله جعلوا أصابعهم في آذانهم. وكيف يفهم من لا يسمع؟ وكيف يسمع من لا يريد أن يسمع؟

**Lesson 12 Review Questions**

**A. True/False**

1. The shifting of words forward [التقدم و التأخير] occurs only to emphasize the word(s) that are moved forward.
2. The arrangement of words that are connected by a connecting particle [حرف عطف] has a specified purpose in Qur’anic āyahs.
3. The omission of words occurs contextually and can typically be identified if the āyah is understood properly.
4. Omission can only occur with verbs and nouns, but not particles.
5. The use of the verb instead of an “action noun” can indicate that the action is temporary and/or repetitive.
6. The shifting of the narrative is termed [التقصيص].
7. The principle of [القطع] occurs when the unexpected or “improper” l’rāb occurs on a specific word.
8. For a Doer that is grammatically female, either the male or female verb can be used for a specific rhetorical function.
9. The definite article [ال] has the one function to specify that a noun is definite and specified.
10. Translating Qur’anic āyahs word for word often will yield an incorrect meaning.

**B. Identify the Shifting of Word Order in the Following Āyahs by highlighting the Word(s) shifted. Specify the reason for the shift.**

11. ﴿إِذَا السَّمَاءُ انفَطَرَ تْ﴾ ١﴾ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ﴾ ٢﴾[82:1-2]
12. ﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاﻫَا﴾ [91:13]
13. ﴿إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّﻫِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾[58:10]
14. إِنَّ رَبِّكَ يُعَلِّمُ آللَّهُ آللُّهَ تُقُومُ أَذِنَّينَ مِنْ تَلْقِيَ اللَّيْلِ وَنَصْفَهُ وَتَلْقِيَةُ وَتَلْفِيَةً وَطَائِفَةً مِّنَ الْذِّينَ مَعَكَ ۖ وَاللَّهُ يَقْبَرُ اللَّيْلَ وَالْإِطْهَارَ ۗ آللُّهُ مَعَكَ.  
أَنْ حَيَّ فيْنَفْضُوْنَ قَنَابًا عَلَيْكُمْ ۗ فَأَقْرَءُوا مَا تَيَسَّرَ مِنْ الْقُرآنِ ۗ أَنْ عَلِمَ أَنْ سَيَكُونُ بَيْنَكُمْ مَرَضٌ ۗ وَأَخْرُوْنَ يَصِبَّوْنَ فِي الأَرْضِ يَتَغَلُّبُونَ مِنْ فَضْلِ اللَّهِ ۗ وَأَخْرُوْنَ يَقَالُونَ فِي سَبِيلِ اللَّهِ ۗ فَأَقْرَءُوا مَا تَيَسَّرَ مِنْهُ.» (73:20)

15. ما يَوْدُ اللَّهُ أَنْ يَكُونَ مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أنْ يُقَدِّرُ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكَ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَخْتَصُّ بِرَحْمَتِهِ مَنْ .»...» (2:105)

C. Omission: Identify the place and exact word that was omitted in each of the following Ayahs:

16. يُومٌ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يُسَعَى لَيْلَهُمْ بِنَيْنَاءٍ وَمَأْمُومَةٍ يَكْتَسِبُونَ الْيَوْمِ جَنَّةً عَالِيَةً وَلَهُ مَا نَيْدُونَ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ» (83:8-9)

17. وَلَا بِقَوْلِ كَاﻫِنٍ وَلَا سُجَّيٍّ مِّنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكَ لَهَا نَهَارَ وَلَهَا شَهَابٌ مَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ وَالنَّهَارَ (75:37-38)

D. Narrative Shifts: Identify the Location of the Narrative Shift in the Ayah, and the nature of the shift [1st to 2nd person/3rd to 2nd person, etc.]

20. فَأَمَّا مِنْ آوِيِّي كِتَابَهُ يَمِينَهُ فَيَقْرُونَ هَالَّةَ وَفُهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۚ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ» (12:44)

21. قَالُوا سَمِعْنَا وَأَطَعْنَا لَكَ وَمَا تُؤْمِنُونَ بِمَا تُبْصِرُونَ لَكَ لَا يُكَلِّفُ اللَّهُ نَفْسَكَ إِنَّا وَعَسْهَا لَهَا مَا كُسِبَتَ وَعَلَيْهَا مَا أَكْسِبَتْ.» (2:285-286)

22. عَسِّهَا وَتَوْلِي نَغْفِرُ لَكَ وَأَن جَاهِدَ الْأَعْمَسُ ۚ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ» (63:1-3)

23. قَالُوا أَفْسَمُ يَمْثَلُونَ وَلَا يُبْصِرُونَ وَلَا يَقْرُونَ يَقْرُونَ وَلَا يُبْصِرُونَ وَلَا يُبْصِرُونَ» (69:38-43)
F. Translate the following passage from Qiṣṣā an-Nabiyyeen, and write with Tashkil.

واجتهد نوح كثيرا وبقي يدعو قومه زم ، ولم منا طويلا . مكث نوح في قومه ألف سنة إلا خمسين عاما يدعوه إلإ لله . ولكن قوم نوح لم يؤمنوا . ولم يتركوا عبادة الأصنام ، ولم يرجعوا إلى الله . فلما يبتغون نوح ؟ إلى من يرى فساد الأرض ؟ إلى من يرى الحجارة تعبد ؟ إلى من يرى الناس يأكلون رزق الله ويعبدون غيره ؟ لماذا لا يغضب نوح ؟ إنه صبر صبرا لم يصبر أحد مثله! ألف سنة إلا خمسين عاما الله أكبر ،الله أكبر . وقد أوحى الله إلى نوح : إنه لن يؤمن من قومك إلا من قد آمن. وقال قوم نوح لما دعاه نوح مرة أخرى . يا نوح قد حادتنا فآكرت جدائنا فأنا بما تعبدو إلا من الكافرين .

وغضب نوح الله ويبس من هؤلاء وقال: اللهم لا تترك على الأرض أحدا من الكافرين .

Lesson 13 Review Questions

A. True/False

1. The most important category of Eloquence is [البيان], which encompasses Metaphor, Simile, and Idioms.
2. Most of the deviant sects base their incorrect thought from improper use of metaphors from the Qur’ān.
3. Majāz occurs when a word used literally actually transmits a meaning that is incorrect in a realistic sense. This relates to the legitimate use of the metaphor called a [قرينه].
4. Majāz can be applied to any Arabic word, since literature allows for great artistic expression through metaphor.
5. The term [المجاز العقلي] refers to Metaphor where a word replaces another word in terms of meaning.
6. Simile or [التشبيه] typically uses the Particle [ك ].
7. Most of the Similes that occur in the Qur'ān are of a complex and deep nature and thus fall into the category of [التمثيلي ].
8. An Idiom is similar to Majāz in that the literal meaning is not applicable while the metaphorical meaning is applicable.
9. A type of Idiom which is used to express something negative to an adversary or an elegant way to show sarcasm is [التعريض].
10. Simile [التشبيه] is characterized by four elements, one of them is the [وجه التشبه] which is the similar aspect between the two things being compared.

B. Majāz [المجاز]: Identify the word that is used metaphorically.

[33:12] "وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا"
12. ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ ۶:۱۵۳

13. ﴿أَيَحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾ ۴۹:۱۲

14. ﴿سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ﴾ ۱۸:۲۲

15. C. Majāz [المجاز]: Is the highlighted word used metaphorically? If so, what is its قرينة؟

16. ﴿الْمُفْلِحُونَ هُمُ أُولَٰئِكَ ۚ الَّذِي أُنزِلَ مَعَهُ النُّورَ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا﴾ ۷:۱۵۷

17. ﴿وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ نُورًا ﻫُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ﴾ ۱۰:۵

18. ﴿الْأَنْهَارُ هُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا نُورُ﴾ ۵۷:۱۲

19. ﴿وَلَا تَيْأَسُوا مِن رَّوْحِ اللَّهِ خِيهِ أَ ۚ يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ وَإِلَىٰ عَادٍ﴾ ۱۰:۵

20. ﴿أَﻫْلَكْنَاﻫَا أَنَّهُمْ لَا يَرْجِعُونَ قَرْيَةٍ وَحَرَامٌ عَلَىٰ﴾ ۲۱:۹۵

21. ﴿فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ الْقَرْيَةَ وَإِذْ قُلْنَا ادْخُلُوا ﻫَٰذِهِ ﻣِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِن قَرَارٍ ﻓَسَنَزِيدُ ﺔِلْمُحْسِينِينَ﴾ ۲:۳۸

D. Simile [التشبيه]: In each Āyah, there is كَشَجَرَةٍ اجْتُثَّتْ مِن فَوْقِ الْأَرْضِ مَا لَهَا مِن قَرَارٍ for each Simile.

22. ﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الْأَرْضِ مَا لَهَا مِن قَرَارٍ﴾ ۱۴:۲۶

23. ﴿وَمِنَ النَّاسِ مَن يَتَجَدَّدُ مِن دُونِ اللَّهِ أَنَداسَ يُجِيْبُونَهُمْ كَحِبْبٍ اللَّهِ وَالَّذِينَ اتَّمَنَى عَنْهُ اسْتَحْبَرَ حَبِيَّةَ اللَّهِ وَنَوَى بِرَأْيِ الَّذِينَ ظَلَّمُوا إِذْ يُرَوْنَ الْعَذَابَ أَنَّ القُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾ ۲:۱۶۵
Review Questions

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24. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ (2:264)  
25. ﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ﴾ (3:59)  
26. ﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَٰكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ ﻫَوَاهُ﴾ (7:176)  
27. ﴿وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ﴾ (52:24)  
E. Idioms [الكناية]: Identify the Idiom in each of the following Āyahs  
28. ﴿فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ النَّاصِحِينَ﴾ (7:79)  
29. ﴿وَإِذَا بَشَّرَ أُحَدُّهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُ ﻷَوَأَرْضُ السَّمَاءِ وَسُورُهُ وَسُورُهُ﴾ (43:18) Please note that [مَسْوَدًّا] is Majāz not Simile.  
30.  
F. Translate the following passage [السفينة إلى أعلى] from Qiṣṣa an-Nabiyeen, and write with Tashkīl.  
وأجاب الله دعوة نوح وأراد أن يغرق قومه ولكن الله يريد كذلك أن ينجو نوح والمؤمنون. ف أمر نوحاً أن يصنع سفينة كبيرة. وبدأ نوح يصنع سفينة كبيرة. ورآه قومه في هذا الشغل فوجدوا شغلاً وصاروا يسخرون منه. ما هذا يا نوح? من مين صرت تجارًا? أما كنا نقول لك لا تجلس إلى هؤلاء الأراذل! ولكنك ما سمعت كلامنا وحملت إلى التجارين والحدادين فصرت تجارًا! وأين تمثلي هذه السفينة يا نوح? إن أمرك كله عجب. أمشي هذه في الرمل أم تصعد الجبل؟ البحر من هنا بعيد جداً هل يحملها الخنجر أم تجرها الثيران؟ وكان نوح يسمع كل ذلك ويصبر، وقد سمع أشد من هذا فصبر ولكن كان يقول لهم أحياناً: { إن تكسروا منا فإنا نكسر منكم كما نكسرون}  
Please note there are no questions for Lesson 14.

327Saḥīḥ Bukhāri, Ḥadith #6020, in [كتاب الرِّقاق].
Answers for Review Questions

Lesson 1 Answers

A. True/False:

B. Fill in the Blanks:

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<td>9</td>
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<tr>
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<td>ذيق</td>
<td>إيتاء</td>
<td>ماض</td>
<td>إطلع</td>
</tr>
</tbody>
</table>

C. Practice from the Qur’ān: Translate
11. “...Your Lord said to the angels “Indeed I am placing on the earth a representative/vicegerent.””
12. “...you (all) said “we will never be patient on a single food”...”
13. “...he said “I seek refuge with Allah from being of the ignorant”....”
14. “So woe to those who write the "book (scripture)" with their own hands...”
15. And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us."...

Lesson 2 Answers

A. True/False:

B. For each the highlighted words identify (a) class of word (b) grammatical role and (c) ʻIrāb

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<td>7</td>
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<tr>
<td>10</td>
<td>فعل مضارع</td>
<td>فعل</td>
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C. Practice from the Qur’ān: Translate
11. “...Eat and Drink from the provision of Allah...”
12. “And He brings out from the darknesses into the light by His permission...”
13. “Say, Only my Lord has forbidden the shameless acts...”
14. “He said Indeed I am your brother!..”
15. “Then We said “Strike it with part of...”
D. Writing in Arabic.

16. ﻫِيَ في الْبَيْتِ الصَّعِيرِ
17. يَدْرُسُ زَيْدٌ لُغَةَ الْقُرْآنِ
18. حَفِظَتْ أُمُ فاطِمَةِ الْكِتَابَ
19. أَذْهَبُ إِلَى الْمَسْجِدِ أَنْ أُصَلِّي
20. لَنْ يَدْخُلُوا الْكَافِرُونَ الْجَنَّةَ

Lesson 3 Answers......................................................................................................................

A. True/False:

B. For the highlighted words identify (a) class of word (b) grammatical role (c) I’rāb

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<td>6.</td>
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<td>مفعول به</td>
<td>نصب</td>
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<td>حِرَ</td>
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<td>اسم فاعل</td>
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</table>

C. Practice from the Qur’ān: Translate the following without looking at the translation:

11. “The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow”.
12. “Indeed Allah does not guide the disbelieving people”.
13. “Then do not fear them but fear Me.”
14. “..and when His verses are recited to them, it increases them in faith.”
15. “..They bear their burdens on their backs.”

D. Write the following in Arabic with correct Grammar.

16. لِيَصْبِرُوا
17. يا أَيُّهَا الَّذينَ آمَنُوا اصْطِرُوا إِخْوَانَكُم وَ أَخْوَانَكُم في سَبيلِ اللّهِ.

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Answers for Review Questions

A. True/False:

B. For each the highlighted, identify (a) Its 3 or 4 letter Root (b) Its Verb Family (c) I'rāb

<table>
<thead>
<tr>
<th>Root</th>
<th>Verb Family</th>
<th>I'rāb</th>
<th>Root</th>
<th>Verb Family</th>
<th>I'rāb</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. اخذ</td>
<td>VII</td>
<td>Raf'</td>
<td>11. أني</td>
<td>IV</td>
<td>Raf'</td>
</tr>
<tr>
<td>7. بدو</td>
<td>IV</td>
<td>Jazm</td>
<td>12. بيع</td>
<td>I</td>
<td>Raf'</td>
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<tr>
<td>8. أمن</td>
<td>IV</td>
<td>مبني</td>
<td>13. وعد</td>
<td>I</td>
<td>Raf' (passive)</td>
</tr>
<tr>
<td>9. طوع</td>
<td>IV</td>
<td>مبني</td>
<td>14. ندي</td>
<td>III</td>
<td>Raf'</td>
</tr>
<tr>
<td>10. حسي</td>
<td>II</td>
<td>مبني فعل ضيغ</td>
<td>15. عدد</td>
<td>II</td>
<td>مبني فعل مضي</td>
</tr>
<tr>
<td>11. أني</td>
<td>IV</td>
<td>Jazm</td>
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<tr>
<td>12. أني</td>
<td>IV</td>
<td>مبني (passive)</td>
<td>13. أني</td>
<td>IV</td>
<td>مبني (passive)</td>
</tr>
<tr>
<td>14. أني</td>
<td>IV</td>
<td>مبني فعل ضيغ</td>
<td>15. أني</td>
<td>IV</td>
<td>مبني فعل مضي</td>
</tr>
</tbody>
</table>

C. Write the following in Arabic with correct Grammar.

اِهْتَدِتْ لَأَنَّهَا مِنَ الْمُخْلَصِينَ 16
نَسِيَ الرَّجُلُ البحيل فَأَضَلَّهُ الشَّيْطَانُ 17

Lesson 4 Answers...
18. إذَا [إِذَا] دَخَلُوا تَرَكْتَ بَيْنَ ﻫَذَا الْبابِ

19. الصَّادِقُ مِنْ أَلْقَفَ مَالَهُ لِمَرَاضِيِ اللَّهِ [or [إِذَا] دَخَلُوا تَرَكْتَ بَيْنَ ﻫَذَا الْبابِ

20. ما شَكَرَ زَيْدٌ لِّلَّهِ ثُمَّ كَانَ مِنَ الخَاسِرِينَ

Lesson 5 Answers


B. Fill-Ins:
6. See Table 35
7. إنَّمَ نِعْمَ / ساءَ / حَسُنَ / بِئْسَ / كَبُرَ / ضَعُفَ / شَرُفَ / قَبُحَ

8. present & command
9. كود
10. See Table 39

C. Writing in Arabic
11. كَانَ كُنْتَ كَفَرْتَ بِالْحَقِّ
12. كَانَ كُنْتَ رَفَضْتُ الْحَقَّ
13. يَصُمُ فِي شَهْرِ رَمَضَانِ
14. كَانَ الْرَّجُلُ يُسْلِمُ فَغَرَّتْكَ حَياتُ الدُّنْيَا
15. يَصُمُ فِي شَهْرِ رَمَضَانِ

D. 18-20. Reading Comprehension

And the name of this boy was Ibrāhīm. And Ibrāhīm was seeing people worshipping idols. And Ibrāhīm knew that the idols were stones. And he knew (was knowing) that the idols could not speak nor listen. And he knew indeed the idols could not harm, not benefit. And he was seeing that the insects were sitting on the idols, and they did not repel (them). And he was saying to himself: Why are the people prostrating to the idols? Why are the people asking the idols?

| 21 | وما كان الله يُضيع إثناكم | كانَ |
| 22 | يَكُونَ آثَارُكُمْ بِعَزَّتِهِ | كَانَ |
| 23 | أن آثابَ لَن لَّغِيَعَمِ | أنَّ |
| 24 | وما يُدْرِيكَ أَخوائِكُمْ | أَخوائُ إِنَّ |
| 25 | ليس علىكم جَنَاحٌ أن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ | ليسَ |
| 26 | وَعَسَى أن تَكُروهَا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ | فعل مقارَبة |
Lesson 6 Answers..........................................................

A. True/False:

1. T
2. F
3. F
4. F
5. T

B. Identifying the Negation Particles

6. ﴿تَّبَعْتَ ﷺوَلَئِنِ ﴾
7. ﴿لَا ﴾
8. ﴿لَا ﴾
9. ﴿لَا ﴾
10. ﴿لَا ﴾

C. Writing in Arabic

11. ﴿كَانَتْ إِلَّا صَيْحَةً واحِدَةً فَإِذَا ﻫُمْ خَامِدُونَ ﴾
12. ﴿لا ظُلْمَ فِي دِينِ اللهِ ﴾
13. ﴿يا أيّتَها النِّساءُ لَا تَأَكُّونَ لَجَمَّ وَأَخَواتِكُنَّ ﴾
14. ﴿هُوَ مَريضٌ مَا صامَ مِنَّا إِلَّا زَيْدٌ ﴾
15. ﴿صَلِّ كُلْنا صَلاةً الفَجْرِ إِلَى زِيدًا ﴾
16. ﴿لَنْ يَصِروُكُمْ لَأَنَّكُمْ لَا نَصِرُونَ ﴾
17. ﴿لِمَادَّ/لَمْ لا تُعْطِي الصَّدَقَةَ إِلَى ﴿لِمَادَّ/لَمْ لا تُنْفِقُ الصَّدَقَةَ ﴾

D. 18-20. Reading Comprehension.

What will we do? The people gathered and said: Indeed Ibrāhīm, he broke the idols, and insulted the gods. What is the punishment of Ibrāhīm? While the people questioned. ﴾Burn him and help your gods! ﴾ was the answer. They ignited a fire, in it Ibrāhīm. And so it was. But Allah helped Ibrāhīm and said to the fire:
﴿Oh fire, Be cool and safety upon Ibrāhīm﴾ And so it was. The fire was cool and safety upon Ibrāhīm. And the people saw that the fire did not hurt Ibrāhīm and that Ibrāhīm was happy, and that Ibrāhīm was safe. And the people were amazed and confused.
Lesson 7 Answers

A. True/False:

B. Fill-Ins:
9. See Table 43 10. See Table 45 11. See Table 44 12. See Table 51 13. See Table 48 14. From [نَعَم/لا/كَلَّا/أَيْ] and [بَلْ/لَكِن]

C. Writing in Arabic

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328 Famous saying of Alī رضی الله عنه.
D. Identifying the Harf

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<th>حرف</th>
<th>المعنى</th>
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<td>نافيّة</td>
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<td>التّاعْليل و النصب</td>
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<td>السِبيّة و النصب</td>
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<td>27</td>
<td>المفرط و الجزء</td>
<td>what</td>
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E. 28-30. Reading Practice

كان يوسف و لدًا صغيرًا، وكان له أخًا أخرًا، وكان يوسف غلامًا جميلًا، وكان يوسف غلامًا صغيرًا، وكان له أحد عشرة أخًا، وكان أبوه يحبه أكثر من جميع أخوه، كان يوسف غلامًا جميلًا.

ذات ليلة رأى يوسف رؤياً غريبة، رأى أحد عشر كوكب وأثناء الشمس والقمر كل يسجد له.

وأما فهم هذه الرؤيا كيف تسير الكواكب والشمس والقمر في رحلها ؟ ذهب يوسف الصغير إلى أبيه يعجب ب يوسف الصغير كبيرًا، وحكي له هل هذه الرؤيا غريبة.

"يا ابن إلى أبي رأيت أحد عشر كوكب والشمس والقمر أشتهرهم في ساحدين" وكان أبوه يعجب نبأً قرر يعجب ب هذه الرؤيا كثيرًا، هذه الرؤيا بشارة بعلم ونبوءة، وقال بارك الله يا يوسف، فسبيكون لك شأن.

وقد أعجب الله على حذقه إسحاك، وقد أعجب الله على حذقه إبراهيم، وله يعجب عليه ويعلم على اليعقوب،

وكان يتعجب كيف يطلب الشيطان، وكيف يلبث الشيطان بالإنسان، فقال يا، وكان يعجب بشيء كبير، وكان يتعجب ببعضه النامي،

وذكر، لا تتعجب بهذه الرؤيا أحدًا من إخوتي فإنهم يủngدوتان ويكوونون لك عدوًا.

Lesson 8 Answers

A. True/False:
1. T  
2. T  
3. F  
4. F  
5. T  
6. F  
7. T  
8. T  
9. T  
10. T

B. Translation
11. "...They put their fingers in their ears from the thunderclaps because of fear of death..."
12. "And We have enjoined upon man, to his parents, excellence. His mother carried him with hardship..."
13. “and his gestation and weaning [period] is thirty months...”
14. “And when the people are gathered, they will be enemies to them, and they will be of their worship
deniers.”
15. “So be patient with a beautiful patience. Indeed, they see it [as] distant.”

C. Writing in Arabic
16. [كنَّ的女人* أنَّى وَ رَأَٰبَةٍ. اوُلَٰدُهَا إِسْبَكَِبَأَ] [إِبِيرُ وَ ﻫُوَ غَضِبًا]
17. [حَسَبُ/ظنُّ الْبُخَلاء أَنَّهُمْ خَيْرٌ مِنْ الْكُرَماء مَالاً]
18. [لا يَحْكُمُ النَّامَر وَ هوَ غَضِبًا]
19. [إِلَّا/وَ، إذا نَسيَ زَيْدٌ الصَّلَاةَ لَا يَحْكُمِ الْأَمِيرُ وَ ﻫُوَ غَضِبًا]
20. [كَانَ الصَّلِحُ تَصَدَّقَ صَدَقاتِهِ سِرًّا] [كَانَ الصَّلِحُ أَنْ يَصَدَّقَهُ سِرًّا]

D. Identifying the مَصْوَبَات]
21. Ḥāl
22. Ḥāl
23. [معنى مطلق[{
24. [معنى معه[{
25. Clarifier
26. [معنى له[{
27. Clarifier

E. 28-30. Reading Passage [حَسَبُ الْمَسِيْطَانِ]

ولكن كيف يِبرَطُبُ إِبِيَّسٌ وَ دُرَيْتهُ بهذا؟ أَلا يِبَرَطُبُ النَّاسُ يَعِبُدونَ الَّذِي أَقْرَأَ الْناَسَ مَنْ وَاحِدًا لا يَجِلَفُونَ؟
إن ذَلِكَ لا يَكُونُ إن ذَلِكَ لا يَكُونُ! هل يُدْخِلُ ذُرِّيَّةٍ آمَنَ الحَنْطَة؟ وَ يُدْخِلُ إِبِيَّسٌ وَ ذُرِّيَّةُ النَّار؟
إن ذَلِكَ لا يَكُونُ! إن ذَلِكَ لا يَكُونُ! إِنَّهُ لَمْ يَسْحُجَ إِلَّاَ إِلَّاءَ فَتْرَةً مَّضْعُوفَةً وَ لَعْنَتِهَا. إِنَّهُ لَمْ يَتَقَبَّلَ مِنْ بَينَيْنِ آمَنَ يُدْخِلُوْهُ مَعَهُ النَّار؟
لَا بَدْ أَن يَكُونَ ذَلِكَ! لَا بَدْ أَن يَكُونَ ذَلِكَ! وَ رَأَى الْمَسِيْطَانَ أَنْ يَدْخُلُوْهُ إِلَى عَبَادَةِ الأَصَامِ.
فَيُدْخِلُوْهُ النَّار وَ لَا يُدْخِلُوْهُ الحَنْطَة أَبَا، فَأَرَادَ الْمَسِيْطَانُ أَنْ يَدْخُلُوْهُ إِلَى الشَّرَكْ فَلا يُدْخِلُوْهُ الحَنْطَة أَبَا،
ولكن كيف يِّطَرُبُ الطَّرِيقَ إِلَى ذَلِكَ وَ الحَنْطَة يَعِبُدونَ الَّذِي أَقْرَأَ النَّاسَ وَ قَالُوْهُ فَأَرَادَ الْمَسِيْطَانُ أَنْ يَدْخُلُوْهُ إِلَى الشَّرَكْ فَلا يُدْخِلُوْهُ الحَنْطَة أَبَا.
لَعْنَتِهَا النَّاسُ وَ ضَرْبُوُهُ! قَالُوْهُ: مَعَادُ الَّذِي أَقْرَأَ النَّاسَ إِلَّاَ إِلَّاءَ إِبِيَّسٍ! إِنَّهُ لَمْ يَعِبُدَ الَّذِي أَقْرَأَ النَّاسَ! إِنَّهُ لَمْ يَعِبُدَ الَّذِي أَقْرَأَ النَّاسَ!

But how are Iblis and his offspring pleased with this? Are people going to continue worshiping Allah؟ Are people going to continue being one nation, not differing? Indeed, this will not be! Indeed, this will not be! Will the descendants of Ādam enter Paradise? And Iblis and his descendants enter Hellfire? Indeed, this will not be! Indeed, this will not be! That he had not made prostration to Ādam then Allahٌ cast him out and He cursed him. Would he not take revenge from the children of Ādam, then they would enter with him into Hellfire? Certainly this is to be! Certainly this is to be! And Shayṭān saw to call the people to the worship of idols. Then they would enter the fire and would not enter Paradise ever. Then he intended to
call them to Shirk, then they would not enter Paradise ever. But how is the path to this while the people they are worshiping Allah\textsuperscript{39}\textsuperscript{39}\textsuperscript{39}\textsuperscript{39}? Indeed, would that he go to people and say to them: “Worship the idols and do not worship Allah!” Indeed the people would curse him and beat him! They (would) say: The refuge of Allah, Should we make partners with our Lord? Should we worship the idols? Indeed you, Shayṭān are indeed cursed!, Indeed you Shayṭān are indeed harmful!

Lesson 9 Answers

A. True/False:

B. Identify each of the specific Followers [اَلتَّابِعِين]
11. [رَبِّ مُوسَىٰ] = Replacer of [بِرَبِّ ٱلْعَالَمِينَ]; [ﻫَارُونَ] = Replacer for [مُوسَى مضاف إليه]
12. [جَنَّةٍ] = [مَعطوف على مُغفرةٍ]; [عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ] = Sentence which acts as Describer of [جَنَّةٍ]
13. [رُسُلِهِ] = [معطعف على لفظ الجلالة مجرور بِحرف جرّ]
14. [رُسُوْلِهِ] = [معطعف على لفظ الجلالة مجرور بِحرف جرّ]
15. [قُودُوهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ] is Describer for [نَارً] [غِلَاظٍ] is Describer for [مَلَائِكَةٍ] [شِدَادٍ] is Describer for [مَلَائِكَةٍ]
16. [زَكَرِيَّا] is Replacer for [عَبْدُهُ] [خَفِيًّا] is a Describer for [نِدَاءً]
17. [مِّن نَّخِيلٍ] is Describer for [جَنَّاتٍ] [أَعْنَابٍ] is [معطوف على جَنَّاتٍ مفعول به]

C. Identify the [اَلأَسْماءُ المُشْتَقَّةُ]
18. [الْكُبْرَىٰ] = اسم التفضيل
19. [أَشَد] = اسم التفضيل
20. [أَكْثَرَ] = اسم التفضيل
21. [أَحْسَنَ] = اسم التفضيل
22. [ٱلْكُفَّارَ] = صغيّة المبالغة

D. Translate the following sentences in Arabic using the appropriate Follower.
23. [جِئْتُ مَعَ أَحْمَدَ ابْنَ يوسُفَ أَبا آمِنَةِ إِيمامَ مَسْجِدِنا]
24. [غَرَقَ جُنْدُ فِرْعَوْنَ كُلُّهُم]
25. جَلَسْنا خَلْفَ سائِقٍ كَرِيمٍ آمِينٍ في سَيَّارَةٍ مَكْسُورٍ صَفْراء

26. يَوْمَئِذٍ يَكُونُ أَحْزَنُ النَّاسِ الْمُنافِقِينَ فِي أَشَّدِّ الْعَذابِ

27. اِعْمَلُوا لِمَغْفِرَةِ رَبِّكُم جَنَّاتٍ واسِعَةٍ أَحْسَنِ الْأَشْرِبَةِ أَطْهَرِ الأَزْواجِ

28. زَعَمُوا الْحَقَّ ﻫُزُوًا كَمَا اتَّخَذُوا الباطِلَ حَقًّا

29. اِحْسَبْ أَخاكَ آمِينًا كُلَّ وَقْتٍ لا تَرَى ما فِي قَلْبِهِ

E. 30. Reading Comprehension.

And when the messenger came to Yūsuf, and said to him, Indeed the king is calling you, Yūsuf did not want that he exit the prison like this. While the people will say “This is Yūsuf, he was yesterday in the prison. That he would betray the ruler. Indeed Yūsuf was great in intellect, intelligent. And if one was in place of Yūsuf in the prison, and the messenger of the king came to him, and the messenger of the king said to him: "Indeed the king is calling you and waiting for you, this man would rush to the gate of the prison and exit. But Yūsuf did not rush. But Yūsuf did not hasten. But he said to the king: “I want an inquiry, I want an disclosure/uncovering about my case. And the king asked about Yūsuf and he knew and the people knew that Yūsuf was innocent. And Yūsuf left free and the king treated him well.

Lesson 10 Answers...

A. True/False


B. Write the following in Arabic.

16. [يُوسُفُ لِهُ أَحَدٌ عَشَرَ أَخًا]

17. [الصلاةُ في الجماعة سبَعُ و عشُورٌ صَلَاةً]
18. في قرأت عربة عشراً كتاباً في إحدى ثلثين شهراً، قابلوا ثلاثينين مؤمناً في ذلك الحرب على ألف و مئتين و أثنيان و ثلاثينين جنداً اعتدوا.
19. قابلوا خمسة و خمسون و ثلاثة مئات مؤمناً في ذلك الحرب على ألفين و مئتين و مئتين وألف جنداً اعتدوا.
20. إحدى عشرون حافظاً من خمسة مساخد في ذلك القرية، هنالك إحدى عشرة حافزاً من خمسة مساخد في ذلك القرية.

C. Qur’ānic Ayahs
21. ثلاثة أشهر
22. ثلاثين ليلة
23. أربعين ليلة
24. مائة ألف
25. اثنتي عشرة شهراً
26. مائة حبة

D. Reading Comprehension: 
وكان يوسف يعرف أن الأمانة فليلة في الناس، وكان يوسف يعلم أن الجحيم كثيرة في الناس، وكان يوسف يعرف أن الناس يخونون في أموال الله، وكان يعرف أن في الأرض خزائن كثيرة ولكنها ضعيفة، إنها ضعيفة لأن الأمراء لا يحلفون الله فيها. فتأكل كل الناس ما يأكلون، وتتلمس من يكلمونه ولا يجد الناس ما يكلمون، ولا يتبعض الناس مخزائن الأرض إلا من كان حفيفاً علمياً، ومن كان حفيفاً وما كان علمياً لا يعلم أين خزائن الأرض وكيف يبتغى فيها، ومن كان علمياً وما كان حفيفاً يأكل منها ويأخرون فيها، وكان يوسف حفيفا علمياً، وكان يوسف لا يريد أن يترك الأمراء يأكلون أموال الناس، وكان يوسف لا يقدر أن يرى الناس يجوعون ويموتون، وكان يوسف لا يستحي من الحق، فقال يالملك:

"إجعلني على خزائن الأرض إني حفيف علمي.
وذلك الذي كان يوسف أمينا لخزائن مصر، واستراح الناس جيداً وحصالوا الله"

Yūsuf had known that indeed honesty was scarce among people, and he had known that indeed deception was much among people. And Yūsuf had seen that people were cheating in the wealth of Allah. And he saw that Indeed in the earth was a great treasure but it was wasted. Indeed, it was wasted because of the leaders. They did not fear Allah regarding it. And their dogs ate, while the people could not find that to eat. And their homes were decorated with cloth while the people could find that to be clothed (with). And the people could not benefit from the treasures of the earth except for the one who was a safeguarder, knowledgeable. And one who was a safeguarder while not being knowledgeable did not know where the treasures of the earth were or how to utilize it. And one who was knowledgeable while not being a safeguarder was eating from it and cheating in it. And Yūsuf was a safeguarder and knowledgeable.
And Yūsuf did not want to leave the leaders to eat the wealth of people and Yūsuf was not to allow to see the people starving and dying. And Yūsuf was not shy from the truth. And he said to the king: “Give me the treasures of the earth, Indeed I am a safeguarder, knowledgeable.” And like that, Yūsuf was the safeguarder of the treasures of Egypt. And the people became very much at ease, and praised Allah.

Lesson 11 Answers

A. True/False

B. Identify all Constructions by highlighting and merge Constructions by underlining.

26. ﴿لَا يَشْكُرُونَ أَكْثَرَ ٱلنَّاسِ وَلَٰكِنَّ عَلَى ٱلنَّاسِ وَ عَلَيْنَا فَضْلِ ٱللَّهِ مِن ذَٰلِكَ ...﴾ (12:38)

27. ﴿رَّحِيمٌ لَرَءُوفٌ بِكُمْ للَّهَ وَ إِنَّۚ إِلَى ٱلنُّورِ ٱلظُّلمَاتِ مِّنَ لِّيُخْرِجَكُم آيَاتٍ بَيِّنَاتٍ عَبْدِهِ عَلَىٰ لَّذِي يُنَزِّلُ ٱهُوَ﴾ (57:9)

28. ﴿تُظْلَمُونَ وَلَا تَظْلِمُونَ لَا أَمْوَالِكُمْ رُءُوسُ لَكُمْ فَتُبْتُمْ وَإِن ۚ رَسُولِهِ وَ مِنَ ٱللَّهِ بِحَرْبٍ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا﴾ (2:279)

29. ﴿أَرْبَعَةٌ حُرُمٌ مِّنْهَا لِلْأَرْضَ ٱلسَّمَاوَاتِ وَ يَوْمَ خَلَقَ كِتَابِ ٱللَّهِ فِي اثْنَا عَشَرَ شَهْرًا عِندَ ٱللَّهِ عِدَّةَ ٱلشُّهُورِ إِنَّ﴾ (9:36)

30. ﴿لِمَن يُضَاعِفُ ٱللَّهُ وَ ۚ مِّائَةُ حَبَّةٍ كُلِّ سُنبُلَةٍ فِي سَبْعَ سَنَابِلَ أَنبَتَتْ مَثَلِ حَبَّةٍ كَي سَبِيلِ ٱللَّهِ فِ ٱمْوَالِهُمْ مَثَلُ ٱلَّذِينَ يُنفِقُونَ﴾ (2:261)

C. Identify the Connecting Particles by highlighting, and underline the words/constructions that they connect. Lastly Identify the grammatical function that the connecting particle imparts.

31. ﴿قُولُوا لِلنَّاسِ وَ ٱلْمَسَاكِينِ وَ ٱلْيَتَامَىٰ وَ ذِي ٱلْقُرْبَىٰ وَ وَبِٱلْوَالِدَيْنِ إِحْسَانًا للَّهَ وَٰلَئِنَّٰذَا أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَآتُوا ٱلزَّكَاةَ وَ أَقِيمُوا ٱلصَّلَاةَ وَ حُسْنًا﴾ (2:261)

32. ﴿وَ إِذْ أَخَذْنَا مِيثَاقًا بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَ آتُوا ٱلزَّكَاةَ وَ أَقِيمُوا ٱلصَّلَاةَ وَ حُسْنًا﴾ (2:261)
33. إِنَّا حَرَّمْنَاهُ عَلَى ٱللَّهِ ٱلسَّبِيعَةَ وَٱلدُّمَ وَٱلْخَيْرَاتِ وَمَا أُهِلَّ بِهِ لِلَّهِ فَمَنْ أُضُرِّبَ عِنْهُ بِٱللَّهِ فَلَا عَادٍ فَلَا وَلَدٌ غَيْرَ ٱللَّهِ مَعَهُ يُؤْتَى ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

D. Identify all Embedded Sentences and their Grammatical Function

36. 1st Sentence [يمكن لَوْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ] = [حال] 2nd Sentence [يَسْعَىٰ نُورُﻫُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ] = [حال]

37. 1st Sentence [إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ] = [مَقولٍ/مفعول بِهِ] 2nd Sentence [يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ] = [صفة]

38. 1st Sentence [إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً] = [مَقولٍ/مفعول بِهِ] 2nd Sentence [كَالَّذِينَ يُفْسِدُ فِيهَا وَيُسْفِكُ ٱلدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ] = [قلاء]

39. 1st Sentence [قَالُوا اتَّخِذُوا بِهِمَا مَا يُؤْسِفُ بَيْنَبَيْنَهُ وَيُسْفِكُ ٱلدِّمَاءَ وَۡ] = [مَقولٍ/مفعول بِهِ] 2nd Sentence [يَأْكُلُونَ فِيهَا مَا يُؤْسِفُ بَيْنَبَيْنَهُ وَ يُسْفِكُ ٱلدِّمَاءَ] = [مَقولٍ/مفعول بِهِ] 3rd Sentence [وۡنَخْفَفُ عَنْهُمُ ٱلْعَذَابُ وَلَا ﻫُمْ يُنصَرُونَ] = [جملة اسمية]

40. 1st Sentence [أَكْبَرُوا ٱلْحَيَاةَ ٱلدُّنْيَا بِٱلْآخِرَةِ] = [فَاعِلة] 2nd Sentence [فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا ﻫُمْ يُنصَرُونَ] = [فَاعِلة] 3rd Sentence [وَلَا ﻫُمْ يُنصَرُونَ] = [خبث]

34. 1st Wāw = مفعول بالحرف جرّ 4th Wāw = مفعول بالحرف جرّ
E. Grammatically Analyze the following using the 4-Step Method.

> إِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَأَذْعَ أُمُّا شَهِداً كَمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ.

"And if you are in doubt about what We have sent down to our servant, then bring a sûrah the like of it..."
**Answers for Review Questions**

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<th>Step 1</th>
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<td>Male Plural Indefinite Flexible Naṣb</td>
<td>فعل ماض ناقص</td>
<td>Particle Jazm Conditional</td>
<td>Male Single Definite Flexible Jarr</td>
<td>Harf</td>
<td>Male Plural Definite Inflex Jarr</td>
<td>Female Single (Broken Pl) Definite (Mudāf) Flexible Naṣb</td>
<td>Verb Command</td>
<td>حرف عطف</td>
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<td>اسم</td>
<td>حبر كلام</td>
<td>Jarr Constr. [متعمق]</td>
<td>to verb, acts as Descriptor for [من دون الله]</td>
<td>Direct Object</td>
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<td>Verb Doer = [أنتُم]</td>
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<td>Conditional statement which connects to preceding sentence</td>
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<td>Sentences are merged into one; Connecting Particle connects this with [أْتُوا]</td>
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<td><strong>Step 4</strong></td>
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<td>And call your witnesses besides Allah if you are truthful.</td>
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**F. Translate the following passage** [دعاء نوح] *from Qisas an-Nabiyeen,* and write with Tashkil.

ودعا نوح قومه، واجتهد في النصيحة. قال يَقُومُ: «إِنِّي لكم نذيرٌ مبينٌ، أنَّ اعْبُدو اللهَ واتَّقُوهُ واطيعُونُ، يَعْفِرُ لكم من ذنوبكم ويوخَرِكم إلى أجلٍ مسمىٍ إن أحلل الله إذا جاء لا يُؤْخِرُكُم تعلَّمُون وَكَانَ الله حَبَسٌ عنهم المطر وعَضِبَ عليهم وقَلَّ الحَرث وقَلَّ النَسل، فَقال نوح: يا قومٌ إِنَّ أَمَّتَمَّ رُضِيَ عنكم الله وزَالَ هذا العذابُ: وَأَرَسلَ علىكم الأمطار وبارك لكم في الرزق والأولاد، وودعا نوح قومه إلى الله وقال لهم: أَلا تَتَّفَكَّرُونَ بِالله؟ أَلا تَتَّفَكَّرُونَ بِكلِمِّه؟ أَلا تَتَّفَكَّرُونَ بِالسماواتِ وَالْقَمْرِ؟ أَلا تَتَّفَكَّرُونَ بِلكِلِمِّه؟ أَلا تَتَّفَكَّرُونَ بِالسماواتِ وَالْقَمْرِ؟ أَلا تَتَّفَكَّرُونَ بِكلِمِّه؟ أَلا تَتَّفَكَّرُونَ بِكلِمِّه؟ وَكَيفِ يَفْهِمُونَ مِنْ لا يَسْمَعُونَ وأَكِيفِ يَسْمَعُونَ مِنْ لا يَرِيدُونَ أن يَسْمَعُونَ؟
And Nūḥ called his people, and exerted effort in advising. He said standing: “Indeed I am to you a plain warner, that you worship Allah and Fear Him, and obey me, He will forgive you your sins, and delay for you a fixed time (punishment). “Indeed if the time (set) of Allah, when it comes, there will be no postponement only if you knew”. And Allah had been locking up the birds from them and was angry on them and restricted the agriculture, and offspring. And Nūḥ said “Oh my people, if you believe, Allah will be pleased with you and will stop this punishment, and he will sent upon you rain, and them the birds He will bless you with celebrated with agriculture and offspring. And Nūḥ called to his people to Allah, do you not recognize Allah. These are the signs of Allah around you, do you do not see them?. Do you not see the sky and earth? Do you not see the sun and the moon? Who created the skies? And made the moon, in it, a light and made the sun, as a lamp? And who created you and made for you the wide earth? But the people of Nūḥ, did not understand. But the people of Nūḥ did not believe. But when Nūḥ called them to Allah, they placed their fingers in their ears, and how can he understand the one who cannot hear? And how could he hear the one who did not want to hear?

Lesson 12 Answers..............................................................

A. True/False

B. Identify the Shifting of Word Order in the Following Āyahs by highlighting the Word(s) shifted.

Specify the reason for the shift.

11.﴾إِذَا السَّمَاءُ انفَطَرَتْ﴾١﴿وَإِذَا الْكَوَاكِبُ انثَرَتْ﴾٢﴿ Here both highlighted words [نائِبُ الفاعِل] are moved forward for emphasis, since the Surah emphasizes the signs from the Day of Judgement.

12.﴾فَقَالُ ﷺ ائْتِمَارُ اللَّهِ وَسُقْيَاٰهَا﴾لَهُمْ فَكَأَنَّ رُسُولَ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاٰهَا﴾ Here, the Jarr Construction is placed forward, and more attention is given to the people being talked versus the speaker (messenger) since it focuses on the people who were ultimately going to harm of the She-Camel of Allah.

13.﴾إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّﻫِمْ شَيْئًا إِلَّا بِمَعْنَىٰٓ ﴿ Here the Jarr Construction, which is the indirect object containing [لفظ الجلالة] is being emphasized over the verb which should have preceded in the normal state. Thus, [لفظ الجلالة] to which the action [trust] is being directed to is emphasized.

14.﴾ۚ عَلِمَ ﴿١ۚ وَالنَّهَارَ الْلَّيْلَ يُقَدِّرُ اللَّهُ وَۚ كَإِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنَ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَ ﴿٢ۚ فِي يَضْرِبُونَ وَآخَرُونَۚ مَّرْضَىٰ مِنكُمۚ عَلِمَ ﴿٢ۚ الْقُرْآنِ مِنَ تَيَسَّرَ مَا فَاقْرَءُوا ﴿٢ۚ عَلَيْكُمْ ﴿٢ۚ تُابَ تُحْصُوهُ لَنَأَنَّهُ مِنْهُ تَيَسَّرَ مَا فَاقْرَءُوا ﴿٢ۚ اللَّهِ سَبِيلِ فِي يُقَاتِلُونَ وَآخَرُونَۚ اللَّهِ فَضْلِ مِن يَبْتَغُونَ ﴿٢ۚ أَلْئِفَاتِ الْأَرْضِ وَآخَرُونَۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ...﴾
First, [لفظ الجلالة] is mentioned first for emphasis instead of the verb. In terms the order of the other shaded terms, there is [تقدم و تأخير] occurring. Here in this Sūrah, ease is emphasized along with those who were already excused from the initial obligation of the late-Night prayer. Allah in this Surah lifts the command of the Taḥajjud prayer, the people. Here we should note that the most worthy of those who had an excuse for the Taḥajjud prayer (those doing جِهَاد) are being mentioned last and the first that is being mentioned is the one who was not able to doing it (for no specific reason). After that one who was sick, then one who was working to attain provision (hard work, travel), then one doing battle. Here, the emphasis is on ease, and lifting obligations, so those with the lightest “excuse” are being mentioned and Allah knows best.

15. «ما بُدْوَ الْذِّينَ كُفَّرُوا مِنْ أُهْلِ الْكِتَابِ وَلَا أُمَشِّكَ كِتَابَكُمْ أَنْ يُزَادُ عَلَيْكُمْ مِنَ الْخَيْرِ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ مِنْهُ وَلَلَّهُ أَكْبَرُ﴾

Here, [لفظ الجلالة] is being mentioned instead of the verb to pay attention to the Doer.

C. Omission: Identify the place and exact word that was omitted in each of the following Āyahs:

16. «ثُمَّ كَانَ عَلَقَةً فَخَلَقَ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ يَكُونُ أَلَمْ ﴿۱۸﴾

D. Narrative Shifts [التفاتات]. Identify the Location of the Narrative Shift in the Āyah, and the nature of the shift (1st to 2nd person/3rd to 2nd person, etc.)

20. «فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ ﻫَاؤُمُ اقْرَءُوا كِتَابِيَهْ﴾٨١﴾

[قبال] [قيل] [هي] [قَالُوا أَضْعَفْتُمُ أَحْلَامٌ وَمَا نَحْنُ بِنَافِئٍ إِلَّا أَحْلَامٌ بَعِيلِيَّنَ."}
22. "...and give them what is due and feed them with what we have provided for them. And there is none to believe in Allah except who has already believed. And the people of al-akbar, Allahu bismi, did not return to Allah. Then until when would you keep waiting? To a time when he became angry for Allah and he despaired from these people."

(2:285-286)

23. (3:1-80) "Indeed you have debated with us and you have exceeded in our argument then bring us what you have promised if you are from the truthful. And Nūḥ became angry for Allah and he despaired from these people, and he said: Oh Allah do not leave any of the disbelievers on the earth.

F. Translate the following passage from Qisas an-Nabiyeen, and write with Tashkil.

The Du‘ā of Nūḥ

wa‘ath‘āt iyyā al-thāri wa‘mat yaddura wawma ‘adila. mink Merchant of Nūḥ in a hundred years. And do not you come from Nūḥ. And they did not leave the worship of idols. And they did not return to Allah. Then until when would you keep waiting? To a time when he became angry for Allah and he despaired from these people.

Nūḥ exerted much effort and continued calling his people for a long time. He stayed among his people for 950 years calling them to Allah. But the people of Nūḥ did not believe. And they did not leave the worship of idols. And they did not return to Allah. Then until when would Nūḥ keep waiting? To a time when he would see corruption of the earth? To a time when he would see stones being worshiped? To a time when he would see people eating the provision of Allah while worshiping other than Him? Why was Nūḥ not angry? Indeed he had been extremely patient, no one had ever been patient like him! 950 years, Allahu akbar, Allahu akbar!, And then Allah had revealed to Nūḥ: Indeed, no one will believe from your people except who has already believed. And the people of Nūḥ to what Nūḥ called them another time said: Oh Nūḥ, Indeed you have debated with us and you have exceeded in our argument, then bring us what you have promised if you are from the truthful. And Nūḥ became angry for Allah and he despaired from these people, and he said: Oh Allah do not leave any of the disbelievers on the earth.
Lesson 13 Answers

A. True/False


B. Majāz [المجاز]: Identify the word that is used metaphorically.

11. (33:12) Whenever you say to the hypocrites and the disbelievers, “We have fortified you with religion,” we have only fortified you with our ill-will.

12. (6:153) ...for everyone who has been given his share, the day when he will be reassured of the promise made to him.

13. (49:12) Indeed, Allah is a Rabb and forgiver, a most merciful Rabb.

C. Majāz [المجاز]: Is the highlighted word used metaphorically? If so, what is its [قرية]?

15. (49:12) Here, the [قرية] is that this is not a literal light that people can follow (like that of the stars etc.). But, this refers to a metaphorical light to be followed from the guidance of Divine Revelation, which acts like light in keeping people astray from the misguided life that leads people to loss.

16. (18:22) This light is literal and thus no Majāz.

17. Here again the word [نور] is literal. The word [أفكار] is actually metaphorical in that it is not the river which is flowing but the water from the river. The metaphor is subtle but it is there.

18. Here the word is literal.

19. “their brother” is metaphorical since Hūd was not their literal brother. However, the word is being used since he was a part of their community, and being their well-wisher and Messenger, is referred to brother.
Here the [ времена ] is that the prohibition of laws are not incumbent on the town itself since it is lifeless, but on the people of the town.

21.﴾

١٠١١

﴿ ﴿

Here the [ قرية ] is that the prohibition of laws are not incumbent on the town itself since it is lifeless, but on the people of the town.

22.﴾

١٠١٢

﴿ ﴿

Here the [ قرية ] is that the prohibition of laws are not incumbent on the town itself since it is lifeless, but on the people of the town.

23.﴾

١٠١٣

﴿ ﴿

Here the [ قرية ] is that the prohibition of laws are not incumbent on the town itself since it is lifeless, but on the people of the town.

24.﴾

١٠١٤

﴿ ﴿

Here the [ قرية ] is that the prohibition of laws are not incumbent on the town itself since it is lifeless, but on the people of the town.

25.﴾

١٠١٥

﴿ ﴿

Here the [ قرية ] is that the prohibition of laws are not incumbent on the town itself since it is lifeless, but on the people of the town.

D. Simile: In each Ayah, there is [ التشبيه ] occurring. Identify the [ وجه الشبه ] for each Simile.

22.﴿

١٠١٦

﴿ ﴿

Here the [ وجه الشبه ] is that both the bad tree is like the bad word (action) in that it is without weight. It is not firm into the earth like the good tree nor does it last; it is easily uprooted and is lost. Thus, the good deeds are weighty and will be of value in the Afterlife unlike the bad deeds.

23.﴿

١٠١٧

﴿ ﴿

Here the [ وجه الشبه ] is that those who attribute partners with Allah love those partners like Allah. Here the term “love” is being used here. It is conflicting type of love since only Allah, is deserving of their love as being the One and only God. Thus, their love of Allah is much less than those who believe in Him only.

24.﴿

١٠١٨

﴿ ﴿

Here the [ وجه الشبه ] is that this type of charity has no lasting benefit like planting a seed on a smooth stone with dirt. It is easily effaced and left bare. This is similar to the type of charity that is given insincerely or for some worldly benefit.

25.﴿

١٠١٩

﴿ ﴿

The [ وجه الشبه ] is that the birth of Î’sa is like that of Ādam since both were born without a father. In fact, the creation of Ādam was a more difficult creation than Î’sa.

26.﴿

١٠٢٠

﴿ ﴿

Here the [ وجه الشبه ] is that the dog is similar to the one attached to world desires. The person who is attached to worldly desires (influenced by the devil) acts like an animal and is not able to restrain
him/herself. Thus, the dog keeps his tongue out because of its nature to fulfill the desire. This becomes the sorry spiritual state of the person immersed in desire for the life of this world.

27. Here, the [وجه الشبه] is that both have striking beauty and glow like that of a pearl.

**E. Idioms**

Identify the Idiom in each of the following Āyahs

The idiom is that “you do not like the advisors” or those who sincerely want to give beneficial advice, and the second figurative meaning is that “you do not like me who is a Messenger of Allah”.

(43:18) Please note that [مَسْوَدًا] is Majāz not Simile. Here the person who is being referred to “being brought up in ornaments and being unable to express herself clearly” is a woman.

Here, both the figurative and literal meaning is correct. The tongue and the private parts are being referred to here, and represent the Idiom.

**F. Translate the following passage** from Qisas an-Nabiyeen, and write with Tashkil.

329 Sahih Bukhari, Hadith #6020, in [كتاب زِقَاطٍ].
The Ship

And Allah answered the supplication of Nūḥ and wanted to drown his people. But Allah wanted for Nūḥ and the believers to be saved. And He commanded Nūḥ to build a big ship. And Nūḥ began to build a big ship. And his people saw this work and then they found a pastime. And they were mocking him. What is this Oh Nūḥ? From when did you become a carpenter? Have we not been telling you not sit with these vile people? But you did not listen to our words and you sat with the carpenters and blacksmiths then you became a carpenter! And to where are you going to sail with this ship Oh Nūḥ? Indeed your matter, all of it is strange. Are you going to sail this in the sand or ascend to the mountain? The sea is very far from here. Are the Jinn going to carry this or the bull to pull it? And Nūḥ had been listening to all of this and was being patient. He had listened to the most harshest of this, and was patient. But then he said to them at times: If you are mocking us, then Indeed we will mock you just like you are mocking?
### Table 69: The 10 Forms Table – Conjugation of Verb Families

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<td>مُسْتَغْفَرٌ</td>
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</table>
Table 70: Conjugation of Irregular Type I Verbs

<p>| المُصَدَّرِ | إِسْمَ الفَاعِلَ | إِسْمَ المَفْعُولِ | الفَاعِلُ | مَفْعُولٌ | لَمْ يَفْعَلَ | لَمْ يَفْعَلْ | يُفْعَلُ | يُفْعَلْ | فَعَلَ | فَعَلَ | فَعْلٌ مَّدٌّ | مَمْدُودٌ | مادٌّ | أُمْدُدْ | لَمْ يَمْدُدْ | لَنْ يَمُدَّ | يُمَدُّ | يَمُدُّ | مُدَّ | مَدَّ | المُضَعَّفُ | أَكْلٌ | مَأْكُولٌ | آكِلٌ | كُلْ | لَمْ يَأْ | لَنْ يَأْ | كُلَ | يُؤْكَلُ | يَأْ | كُلَ | أُكِلَ | أَكَلَ | المُهْمُوْزُ | سُؤَالٌ | مَسْؤُوْلٌ | سَائِلٌ | اِسْأَلْ | لَمْ يَسْأَلْ | لَنْ يَسْأَلَ | يُسْأَلُ | يَسْأَلُ | سُئِلَ | سَأَلَ | المُهْمُوْزُ | قِرَآَةٌ | مَقْرُوْءٌ | قَارِئٌ | اِقْرَأْ | لَمْ يَقْرَ | أْ | لَنْ يَقْرَأَ | يُقْرَأُ | يَقْرَأُ | قُرِئَ | قَرَأَ | المُهْمُوْزُ | وِذْرٌ | مَوْذُورٌ | وَاذِرٌ | ذِرْ | لَمْ يَذِرْ | لَنْ يَذِرَ | يُوْذَرُ | يَذِرُ | وُذِرَ | وَذَرَ | المُعْتَلُ | كَوْنٌ | مَكُونٌ | كائِنٌ | كُنْ | لَمْ يَكُنْ | لَنْ يَكُونَ | يُكَانُ | يَكُونُ | كِينَ | كَانَ | المُعْتَلُ | كَيْدٌ | مَكيدٌ | كائِدٌ | كِدْ | لَمْ يَكِدْ | لَنْ يَكِيدَ | يُكَادُ | يَكيِدُ | كِيدَ | كَادَ | المُعْتَلُ | التِلَاوَة | مَتْلُوٌّ | تالٍ | اُتْلُ | لَمْ يَتْلُ | لَنْ يَتْلُوَ | يُتْلَى | يَتْلُوُ | تُلِيَ | تَلَا | المُعْتَلُ | قَضاء | مَغْضِي | قَضَاءٌ | لَمْ يَقْضِي | لَنْ يَقْضَي | يُقْضَي | يَقْضَى | قُضِيَ | قَضَيَ | المُعْتَلُ | الْقِطْع | فُظْيَةٌ | قَطَّعٌ | لَمْ يَقْطَعْ | لَنْ يَقْطَعَ | يُقْطَعَ | يَقْطَعَ | قَطَعَ | قَطَعَ | المُعْتَلُ | الْلِفْيَة | المَفْرَوْنَ | رُيَ | يَرُى | يُرُوَى | لَمْ يُرُوِي | لَنْ يُرُوِيَ | يُرُوَى | يَرُوَى | رُوَى | رَوُى | الْلِفْيَة | المَفْرَوْنَ | وَفِي | يَبْيِى | يُبْيِى | لَمْ يَبْيَى | لَنْ يَبْيَىَ | يُبْيَى | يَبْيَى | يَبْيَى | يَبْيَى | الْلِفْيَة | المَفْرَوْنَ | I |</p>
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### Table 72: Conjugation of Irregular Verbs - Families VII - X

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* See Lesson 1 Principle 3
** See Lesson 1 Principle 7
**Required Qur’ānic Vocabulary Assignments**

1. Alongside each lesson, “high-yield” vocabulary from the Qur’ān, specifically from Sūrah Baqarah and Juz’ Amma should be memorized. This is found in “Easy Dictionary of the Holy Quran”330 mentioning 2000 words excluding repetition.

2. Another supplementary vocabulary list is detailed on the following few pages that also should be memorized along with the former mentioned list.

<table>
<thead>
<tr>
<th>Required Vocabulary</th>
<th>80% of Qur’ānic Vocabulary Handout</th>
<th>Supplemental Qur’ānic Vocabulary (pgs. 302-304)</th>
<th>Easy Dictionary of the Holy Qur’ān</th>
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<tr>
<td>Pre-Lesson</td>
<td>Review pgs. 15-19</td>
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<td>pgs. 20 &amp; 24 Review pgs. 1-15</td>
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330Sheikh Abdul Karīm Parikh, the same author of “80% of Qur’ānic Vocabulary” has prepared an excellent streamlined list of vocabulary from the entire Qur’ān. The scholar mentions that there are approximately 2000 words in the Qur’ān excluding repeating words. This list should be studied and memorized, ideally in chronological order from the first Sūrah forward since the list avoids repeating words. It is available for free download from the following website: <http://www.emuslim.com/Quran/Dictionary_English.asp>.
## Supplementary Qur’ānic Vocabulary

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302
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<td>لَبِثَ</td>
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<td>أَعَدَ</td>
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<td>أَوْرَثَةَ</td>
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<td>عَرَقَةَ</td>
<td>يَعْرِضُ</td>
<td>to display/present/to expose</td>
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<th>Arabic Present</th>
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<td>أَوْرَثَةَ</td>
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<td>يُثَبِّتُ</td>
<td>to make firm (II)</td>
</tr>
<tr>
<td>فَسَقَةَ</td>
<td>يَفْسُقُ</td>
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<td>English Equivalent</td>
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<td>التَّشبيه</td>
<td>Comparative Derived Noun</td>
<td>تَشَبِّه</td>
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<td>الأمر</td>
<td>Command tense</td>
<td>الأمر</td>
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<td>الإشارَة</td>
<td>Pointing Noun (Demonstrative Pronoun)</td>
<td>الإِسْمَ أو الإِسْمَة</td>
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<td>التَّحضيض</td>
<td>Encouragement</td>
<td>التَّحَضِّيض</td>
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<td>التَّشبيه</td>
<td>The Simile which compares two different things, using [َّكَانَانً]</td>
<td>التَّشْبِه</td>
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<tr>
<td>Term</td>
<td>Description</td>
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<tr>
<td>التَّشْبيه البليغ</td>
<td>Both the [وَحَدَّةُ النَّصَبِ] and the [مَعَةُ النَّصَبِ] are omitted to cause powerful simile.</td>
<td></td>
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<tr>
<td>التَّوْكِيد للترابع</td>
<td>Follower which causes emphasis. This is distinct from words that are emphasized due to a particle.</td>
<td></td>
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<tr>
<td>التَّشْبيه التِّمْثيلي</td>
<td>Simile where the [رَحْقَةُ النَّصَبِ] is complex, deep, and thought provoking.</td>
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<tr>
<td>اَلْحَذْفُ للنُّون</td>
<td>Preservation of the Nūn.</td>
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<tr>
<td>التَّشْبيه المجمل</td>
<td>Simile where the [رَحْقَةُ النَّصَبِ] is omitted.</td>
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<td>التَّرْكَبُ المارد</td>
<td>Difficulty of pronouncing certain vowels on Alif/ Ya.</td>
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<tr>
<td>التَّشْبيه المُفَصَّل</td>
<td>Simile where the [رَحْقَةُ النَّصَبِ] is very detailed and clear.</td>
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<tr>
<td>اَلْحَذْفُ النُّون</td>
<td>Three-letter root Verbs of families II through X.</td>
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<td>التَّعَجُّب</td>
<td>Verb indicating amazement or Exclamation.</td>
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<tr>
<td>التجْرَم</td>
<td>I’rāb of present tense verbs.</td>
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<tr>
<td>التَّعْرَض</td>
<td>An Idiom which is used to express something critically or negative indirectly.</td>
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<tr>
<td>انْفَضَال</td>
<td>Nominal Non-Verbal Sentence.</td>
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<tr>
<td>التَّعْريض</td>
<td>Conditional sentence.</td>
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<td>التَّعْلِيل</td>
<td>Changing of weak letters preceded by a vowel.</td>
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<td>التَّعْلِيل</td>
<td>Verbal Sentence.</td>
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<td>التَّفْضِيل</td>
<td>Comparative &amp; Superlative.</td>
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<td>التَّفْضِيل</td>
<td>Plural.</td>
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<td>التَّفْضِيل</td>
<td>Feminine Sound Plural.</td>
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<td>التَّفْضِيل</td>
<td>Masculine Sound Plural.</td>
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<td>التَّفْضِيل</td>
<td>Gender.</td>
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<td>التَّفْضِيل</td>
<td>Response statement after a condition.</td>
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<td>التَّفْضِيل</td>
<td>Second Person.</td>
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<td>التَّفْضِيل</td>
<td>Ism in Naṣb which describes an action as it is being done. It can also come in the form of a sentence of Jarr Construction.</td>
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<tr>
<td>التَّفْضِيل</td>
<td>Omission.</td>
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<td>التَّفْضِيل</td>
<td>Omission of the Nūn ending.</td>
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<tr>
<td>Arabic Term</td>
<td>English Translation</td>
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<tr>
<td>حرف\ حرفٍ عامِلَةٍ</td>
<td>Particle that causes change in I'rab.</td>
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<tr>
<td>حرف الْحَقِيقٍ</td>
<td>Particle of Emphasis.</td>
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<tr>
<td>حرف النِّداء</td>
<td>Pronoun that takes the meaning of “that”. It often comes in the form of “أَنَّى” or “أَنَّى”.</td>
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<tr>
<td>حرف النِّداء</td>
<td>Connective Particles.</td>
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<tr>
<td>حرف الْعَطْف</td>
<td>Connecting Particles, a conjunction which connects words or phrases.</td>
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<tr>
<td>حرف التَّحْضِيض</td>
<td>Particle of Encouragement.</td>
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<td>حرف التَّحْقِيق</td>
<td>Particle of Emphasis.</td>
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<tr>
<td>حرف التَّوْكِيد</td>
<td>Particle of Emphasis.</td>
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<tr>
<td>حرف التَّوْكِيد</td>
<td>Adjective also known as نَعْت.</td>
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<tr>
<td>حرف التَّوْكِيد</td>
<td>Sentence or phrase which follows a relative pronoun that describes a definite word (preceding it).</td>
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<tr>
<td>حرف الْجَزْم/خازِم</td>
<td>Particles that cause verbs to be in Jazm.</td>
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<tr>
<td>حرف إِخْبَار</td>
<td>Particle of Calling that causes Naṣb.</td>
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<tr>
<td>حرف إِخْبَار</td>
<td>Vowels such as ڇ, ڇ, ܦ.</td>
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<td>حرف إِخْبَار</td>
<td>Jarr Construction that can act as a Predicate.</td>
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<td>Intensive Derived Noun.</td>
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<td>حرف إِخْبَار</td>
<td>Derived adjective.</td>
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<td>Pronoun.</td>
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<td>حرف إِعْصَام</td>
<td>Detached pronoun. ڇ.</td>
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</tr>
<tr>
<td>ظرف / ظرف</td>
<td>Time or Place Container; indicating something in which an action occurs.</td>
<td>فاء السبب</td>
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<td>ظرف الزمن</td>
<td>Noun in Naṣb that indicates the time in which an action occurs.</td>
<td>فاء رابطة لباحوب المسرطة</td>
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<tr>
<td>ظرف المكان</td>
<td>Noun in Naṣb that indicates the place in which an action occurs</td>
<td>الفعل المنصحي</td>
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<td>ظرف الزمن الشرطيّة</td>
<td>Noun in Naṣb that indicates the time of an action occurs which also acts as a conditional particle.</td>
<td>الفاعل</td>
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<tr>
<td>عائد</td>
<td>A pronoun that connects the صلة to the word it is describing.</td>
<td>فعل الأمر</td>
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<td>إِعْجازُ القرآن</td>
<td>Inimitability of the Qur'an.</td>
<td>فعل ثلاثي مجزر</td>
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<td>العدد</td>
<td>Number, referring the number in a grammatical phrase.</td>
<td>فعل الثلاثي المجزر المغرور</td>
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<td>العدد الوصفيُ</td>
<td>Ordinal Numbers.</td>
<td>فعل الثلاثي المجزر فيه</td>
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<td>Fractions.</td>
<td>فعل الثلاثي المجزر فيه إلى غير سالم</td>
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<td>عِلَاقَة</td>
<td>Relationship between the metaphorical meaning and the literal meaning.</td>
<td>فعل الرباحي</td>
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<td>العَلَم</td>
<td>Proper noun.</td>
<td>فعل الشروع</td>
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<td>غائب</td>
<td>Third Person.</td>
<td>الفعل اللازم</td>
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<tr>
<td>غير سالم</td>
<td>Irregular (letter or verb).</td>
<td>فعل لفيف المقطع</td>
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<td>غير متشكل</td>
<td>Partially flexible word.</td>
<td>فعل لفيف المقرر</td>
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<td>The 5 Conjugated Verbs conjugated on patterns of [هيم], [هما], [انتما], [انتم], [انته].</td>
<td>الفعل الماضي</td>
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<td>The Verbs of Praise and Blame.</td>
<td>الفعل الماضي البعيد</td>
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<td>الأفعال التَّقَاطِعة</td>
<td>Incomplete Verbs like [كَانَ], [كَانَ], [كَانَ], [كَانَ], etc.</td>
<td>الفعل الماضي الاستمراري</td>
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<td>Arabic Term</td>
<td>Glossary of Arabic Grammar Terms</td>
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<td>الفعل الماضي القريب</td>
<td>Near Past Tense which uses [قد] and a Past Tense Verb.</td>
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<tr>
<td>لام الإستراق</td>
<td>Noun which refers to all/each member of the category of the respective noun.</td>
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<tr>
<td>الفعل المبني للمعلوم</td>
<td>Passive verb without a Doer being mentioned.</td>
<td></td>
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<tr>
<td>لام التَّعْرف</td>
<td>The &quot;Al&quot; which makes a word Definite.</td>
<td></td>
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<tr>
<td>الفعل المبني للمعلوم</td>
<td>Active Verb with Doer.</td>
<td></td>
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<tr>
<td>لام التَّثْنِي</td>
<td>Particle which indicates the reason for an action/occurrence.</td>
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<tr>
<td>فعل متحدث</td>
<td>Transitive verb. Takes a direct object.</td>
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<tr>
<td>لام الجَحْوود</td>
<td>Lā of negation which comes after a Negation Particle.</td>
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<td>الفعل المضارع</td>
<td>The Present/future Tense Verb.</td>
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<td>لام الجَنس</td>
<td>Noun which refers to the category of the noun.</td>
<td></td>
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<tr>
<td>فعل مضَعَّف</td>
<td>Verb with a Shadda on one of its letters, or consecutive doubled root letters.</td>
<td></td>
</tr>
<tr>
<td>لام العَهْد الخارجي</td>
<td>Noun which is known to speaker and audience. This is the most common type of &quot;Al&quot;</td>
<td></td>
</tr>
<tr>
<td>الفعل المُتَعَلّ</td>
<td>The Weak Verb (Contains Alif, Wāw, or Yā as a letter).</td>
<td></td>
</tr>
<tr>
<td>لام العَهْد الداخلي</td>
<td>Noun which is known to speaker and but not to the audience.</td>
<td></td>
</tr>
<tr>
<td>فعل المقاربة</td>
<td>Verbs of Proximity.</td>
<td></td>
</tr>
<tr>
<td>لام و نُون التَّوْكِيد</td>
<td>Lām and Nūn of Double Emphasis.</td>
<td></td>
</tr>
<tr>
<td>فعل المهموز</td>
<td>Verb with a Hamza as one of its letters.</td>
<td></td>
</tr>
<tr>
<td>لغظ الجلالة</td>
<td>The Grand Word which refers to the name [الله]. This term is used to prevent His name in being used in a causal way in grammar discussions of words.</td>
<td></td>
</tr>
<tr>
<td>قرَينَة</td>
<td>A legitimate reason for a metaphor. It refers to the literal meaning being incorrect in a realistic sense.</td>
<td></td>
</tr>
<tr>
<td>الفظ المُتَّرَب</td>
<td>Word or term that is being used metaphorically.</td>
<td></td>
</tr>
<tr>
<td>القِسْم</td>
<td>Definiteness of a word.</td>
<td></td>
</tr>
<tr>
<td>ما الشَّرْطِيََّة</td>
<td>Particle indicating a condition.</td>
<td></td>
</tr>
<tr>
<td>الكِتَاب</td>
<td>Breaking (from the expected ِI’rāb).</td>
<td></td>
</tr>
<tr>
<td>ماء الظَّرْفِيَّة</td>
<td>Particle indicating [مفعول فيه/ظرف]</td>
<td></td>
</tr>
<tr>
<td>كائن</td>
<td>An omitted word in Nominal Sentences, which is linked to a Jarr Construction (prepositional phrase) and which often represents the word [موجود] in meaning.</td>
<td></td>
</tr>
<tr>
<td>ماء المصدَّرِيَّة</td>
<td>Particle that allows a noun to function as a verbal noun particle.</td>
<td></td>
</tr>
<tr>
<td>الكَابِئ</td>
<td>A word which is an Idiom, and carries double meaning.</td>
<td></td>
</tr>
<tr>
<td>مَّوْجُود</td>
<td>Feminine/Female.</td>
<td></td>
</tr>
<tr>
<td>لا الكَابِئ</td>
<td>Connecting Particle [لا]</td>
<td></td>
</tr>
<tr>
<td>الاَتَّبِعِي</td>
<td>The subject of a Nominal Sentence.</td>
<td></td>
</tr>
<tr>
<td>لا التَّأَبِيَّة</td>
<td>Lā of complete/categorical negation.</td>
<td></td>
</tr>
<tr>
<td>مِتَّنِي</td>
<td>Inflexible noun; Also used to refer to a verb, that cannot take ِI’rāb.</td>
<td></td>
</tr>
<tr>
<td>لا التَّأَبِيَّة</td>
<td>Lā of complete/categorical negation.</td>
<td></td>
</tr>
<tr>
<td>مَتَّنِق</td>
<td>Connection between two words grammatically.</td>
<td></td>
</tr>
<tr>
<td>لا التَّأَبِيَّة</td>
<td>Forbidding done by a Lā (negative command).</td>
<td></td>
</tr>
<tr>
<td>مَتَكِلّم</td>
<td>First Person.</td>
<td></td>
</tr>
<tr>
<td>Arabic Term</td>
<td>English Term</td>
<td>Explanation</td>
</tr>
<tr>
<td>-------------</td>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>المثال - المِثال</td>
<td>Example</td>
<td>That which the [فعل متعلق] is being compared with.</td>
</tr>
<tr>
<td>المثال</td>
<td>Example</td>
<td>Derived noun, from a specific root. It includes certain specific categories of nouns (Doer noun, Passive noun, etc.).</td>
</tr>
<tr>
<td>مُعْتَلّ</td>
<td>&quot;weak&quot; root letter</td>
<td></td>
</tr>
<tr>
<td>مُسْتَثْنى</td>
<td>Noun that is excepted after a particle of exception.</td>
<td></td>
</tr>
<tr>
<td>مَثَلَّ</td>
<td>The Qur’an in book form preserved according to Uthmânî script.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>The Qur’an in book form preserved according to Uthmânî script.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>Metaphor.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>Verbal Noun (infinitive).</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>A Definite Noun.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>Word connected by a Particle of [عَطْف].</td>
<td></td>
</tr>
<tr>
<td>المِثال - المِثال</td>
<td>The Qur’an in book form preserved according to Uthmânî script.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>The Qur’an in book form preserved according to Uthmânî script.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>Word Construction.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>Describing Construction.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>Word (Ism or Verb) in the Ra' State.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>A noun ending with long Vowel.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>Direct Object of a Verb.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>The Absolute Object. This is a Maṣdar of the Action used for emphasis in Naṣb.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>Adverb/ ظرف; Place or time in which an action is done.</td>
<td></td>
</tr>
<tr>
<td>المِثال</td>
<td>The reason for an action</td>
<td></td>
</tr>
<tr>
<td>Arabic Term</td>
<td>English Translation</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------</td>
<td></td>
</tr>
<tr>
<td>المَفْعُول مَعَه</td>
<td>Something being done with an action. It comes after a Wāw (وَ).</td>
<td></td>
</tr>
<tr>
<td>المَتَّمُود</td>
<td>A noun ending with a long vowel Alif.</td>
<td></td>
</tr>
<tr>
<td>الْمَنَادِي</td>
<td>The Vocative; Someone being called.</td>
<td></td>
</tr>
<tr>
<td>مَنْصُوب</td>
<td>Word that is partially flexible. It cannot take Tanwīn nor take a Kasrah.</td>
<td></td>
</tr>
<tr>
<td>مَنْصُوب</td>
<td>Word (Ism or Verb) that is in the Naṣb state.</td>
<td></td>
</tr>
<tr>
<td>مَنْ الشَّرْطِيََّة</td>
<td>Relative Pronoun which functions in a clause for a conditional sentence.</td>
<td></td>
</tr>
<tr>
<td>موْصُوف</td>
<td>Word being described.</td>
<td></td>
</tr>
<tr>
<td>نائِبُ الفاعِل</td>
<td>Deputy Doer (Substitute of the Doer of the Verb). It comes only with Passive Tense Verbs.</td>
<td></td>
</tr>
<tr>
<td>النِّناصِ</td>
<td>Verb which has vowel on its last letter.</td>
<td></td>
</tr>
<tr>
<td>النِّداء</td>
<td>Calling someone.</td>
<td></td>
</tr>
<tr>
<td>النَّهْيَة</td>
<td>Simple Negation.</td>
<td></td>
</tr>
<tr>
<td>النَّعْت</td>
<td>Adjective.</td>
<td></td>
</tr>
<tr>
<td>النَّحو</td>
<td>Science of grammar.</td>
<td></td>
</tr>
<tr>
<td>لَظْم</td>
<td>Coherence and Order (of the Qur’ān).</td>
<td></td>
</tr>
</tbody>
</table>
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About the Author
Masood Ranginwala has studied Arabic with various teachers and institutions. He has been teaching basic Qur'anic Arabic over the past few years at the Islāmic Learning Foundation, an institution of Islāmic Circle of North America (ICNA). He earned a Diploma in General Islāmic Studies from the Islāmic Online University (IOU). At IOU, he is currently the Arabic Studies Coordinator for the Diploma Series. He also earned the Sībawayh Degree in Arabic Studies from the Qibla Institute. He is currently an active member of ICNA. He was also a founding member of Young Muslims, a grassroots organization and had been active with them for several years. He is a practicing emergency physician and resides with his wife and two children in New Jersey.

وَ الصَّلاةُ وَ السَّلام عَلى مُحَمَّدٍ وَ عَلى آلِهِ وَ أَصْحَابِهِ أَجْمَعينَ
اللهُ سُبْحانَهُ وَ تَعالى حَسْبُنا وَ نِعْمَ الْوَكِيلِ