

# Qur'anic Language Made Easy

**Basic Grammar Required  
to Understand the Qur'an**

*Hafiza Iffath Hasan*



**IQRA' International Educational Foundation**

## **About *Qur'anic Language Made Easy*.**

*Qur'anic Language Made Easy* is a response to the demands made by students of Arabic language to transform teaching notes and methodologies into a textbook. The author, Mrs. Iffat Hasan, is a Hafiza (one who has memorized the entire Qur'an) as well as an Arabic teacher who is now opening the door of Qur'anic understanding to eager believers everywhere. We hope the novice will find this book a helpful guide as he or she aspires to open the door to the Message of the Qur'an. The Qur'an is a miracle in both perfection of language and purity of message. Allah ﷻ Himself promised:

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

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# **Qur'anic Language Made Easy**

**Basic Grammar Required  
to Understand the Qur'an**

*Hafiza Iffath Hasan*

 **IQRA' International Educational Foundation**

# Part of a Comprehensive and Systematic Program of Islamic Studies

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**DEDICATION**

To My Parents

And

To All Those Who Are Engaged  
In Learning And Teaching The Qur'an.

## IQRA's Note

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

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

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

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

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

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

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

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

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

(Sahih al-Bukhari)

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## Preface of the Author

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

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

The simplest example that comes to mind is the Islamic prayer itself. We stand five times a day in intimate conversation with our Lord, yet we do not even know what the nature of the discourse is? The fact is that one of the greatest miracles of the Qur'an is its eloquence, and its ability to turn the hearts of those who hear its recitation. It uses the choicest words in what is being said. Ultimately what is being said is being said in Arabic, and what is being said in Arabic is the actual speech of Allah, Most High, in its exact words. And what a difference there is in hearing something from the Allah ﷻ Himself and understanding it! Anyone who has any knowledge of the Arabic language will readily admit that we cannot fully appreciate the depth of even simple a statement much less grasping the beauty, power and rhythm of the Qur'anic language and understanding its life-giving message.

Like anything in life, learning Arabic takes time and effort. For those who are willing to make the effort and take a plunge into the endless depths of the beauty of the Qur'an, we pray that this small attempt at outlining the basics of Qur'anic grammar and vocabulary will be a worthwhile starting point. In making the following work accessible to those with little familiarity with the Arabic language, we've attempted to use the simplest terminology in explaining grammatical concepts and functions.

Each lesson is accompanied by vocabulary words found in the Qur'an. The vocabulary is put in alphabetical order for the ease of reference. All examples found in each lesson are taken from the Qur'an, keeping out vocabulary words and phrases which do not appear in the Qur'an.

The book is separated into three units:

- i) The first unit deals with concepts such as nouns, pronouns, prepositions, and their characteristics.
- ii) The second unit, we present the verbs and their trilateral roots, as well as introduce basic sentence structure.
- iii) In the third unit we further explore the vast world of Arabic verbs by examining derived verb forms, and more sentence structures.

We hope that this attempt will be sufficient in giving the student an intimate familiarity with the discourse of the Qur'an. For those interested in continuing studies in Arabic in order to be able to comprehend classical Islamic works in Arabic, this book provides a springboard for further study, *Insha'Allah*. In the meantime, we hope that this work will provide a sufficient guide for the teachers of the language, as well as easy reference for the students.

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

*Wa ma taw-fiqi illa billah*

Iffath Hasan

Shawwal 1422/January 2002

# IN THE NAME OF ALLAH MOST GRACIOUS, MOST MERCIFUL

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

1. In order to achieve success, first ask for the help and blessings of Allah.
2. Do your best since Allah helps only those who help themselves (*Al-Anfal 8:53*).
3. Since the course is cumulative (every lesson builds upon the previous) understanding and knowing every lesson thoroughly before progressing is crucial for success.
4. Since these lessons are prepared especially for the understanding of the Qur'an, fluent reading of the Qur'an is one of the prerequisites of the understanding of the language.
5. Regular reading of a portion of the Qur'an in Arabic, along with the translation, is highly recommended.
6. The memorizing of as many short *Surahs* and *Ayats* as possible is also highly recommended.

## *Acknowledgements*

I would like to thank the people without whose help this work never would have reached fruition. I would like to thank Anis Daud Matthews of U.K., who was the first to push me into the ocean of the Arabic language and teach me how to swim; sister Wasifa Abdul Azeem, whose method of instruction I have endeavored to follow in this work; sisters Sumaira Baksh, Siddiqa Qazi and Raiesa Abdus Samad who spent long hours formatting and typesetting the effort you now hold in your hands; all my dedicated students of the qur'anic language who supported and encouraged me to publish my notes; brother Shamshad Husain and the entire staff of IQRA' International Educational Foundation, Chicago, for helping seeing this project through to completion; my parents who instilled in me a love of the Qur'an from a tender young age, and last but not the least, my husband and my sons who supported and encouraged my endeavors since I first started learning the language of the Qur'an. May Allah reward them and bless them all.

I ask that you please remember them all in your prayers, *Insha' Allah.*



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**Unit 1**

**الفصل 1**



# WORDS كَلِمَات

*Kalimaat* are of three types:

1. اسم (*ism*) means a noun
2. فعل (*fi'l*) means a verb
3. حرف (*harf*) is a word other than a verb or noun, such as a preposition, etc.

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

He	هُوَ
Muhammad	مُحَمَّدٌ

A Book	كِتَابٌ
Standing	قِيَامٌ

2. فعل verb: It tells about an act with reference to past, present, or future tense, e.g.:

He did	فَعَلَ
He does / He will do	يَفْعَلُ

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

In	فِي
Who	مَنْ

If	إِنْ
When	إِذَا



## Lesson 2

---

### BASIC POINTS

*Some basic points to be noted:*

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

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

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



## PRONOUNS

ضمائر *Dama'ir*

Pronouns are divided into two forms:

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

## DETACHED PRONOUNS

Plural	جمع	Dual	مثنى	Singular	مفرد	
هُم	هم	هُمَا	هما	هُوَ	هو	الغائب المذكر Third person Masculine
هنَّ	هن	هُمَا	هما	هِيَ	هي	الغائب المؤنث Third person Feminine
أَنْتُمْ	انتم	أَنْتُمَا	انتما	أَنْتَ	انت	الحاضر المذكر Second person Masculine
أَنْتِنَّ	انتن	أَنْتُمَا	انتما	أَنْتِ	انت	الحاضر المؤنث Second person Feminine
نَحْنُ	نحن	نَحْنُ	نحن	أَنَا	انا	المتكلم المذكر/المؤنث First person (Masculine & feminine)

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

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

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

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

هُوَ اللَّهُ أَحَدٌ

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

هُوَ خَيْرٌ لَّكُمْ

It is good for you. (24:11)

إِذْ هُمَا فِي الْغَارِ

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

وَمَا هُمْ بِخَارِجِينَ مِنْهَا

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

إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

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

هُنَّ لِيَاسٍ لَّكُمْ

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

أَأَنْتَ قُلْتَ لِلنَّاسِ

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

أَنْتُمْ وَأُوَلُوا مِنْكُمْ أَتَبِعُكُمْ الْغَالِبُونَ

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

وَأَنْتُمْ لَا تَعْلَمُونَ

And you do not know. (2:216)

أَنَا رَبُّكُمْ الْأَعْلَى

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

نَحْنُ نَرْزُقُكُمْ

We provide for you. (6:151)

•••  
**Exercise**

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



## ATTACHED PRONOUNS

ضمائر متصلة *Dama'ir Muttasilah*

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

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

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

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



## ATTACHED PRONOUNS WITH NOUNS

Plural جمع	Dual مثنى	Singular مفرد	
كُتَابُهُمْ Their book	كُتَابُهُمَا Their book	كُتَابُهُ His book	الغائب المذكر Third person Masculine
كُتَابُهُنَّ Their book	كُتَابُهُمَا Their book	كُتَابُهَا Her book	الغائب المؤنث Third person Feminine
كُتَابُكُمْ Your book	كُتَابُكُمَا Your book	كُتَابُكَ Your book	الحاضر المذكر Second person Masculine
كُتَابُكُنَّ Your book	كُتَابُكُمَا Your book	كُتَابُكِ Your book	الحاضر المؤنث Second person Feminine
كُتَابُنَا Our book	كُتَابُنَا Our book	كُتَابِي My book	المتكلم المذكر/المؤنث First person (Masculine & feminine)

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

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

كُتَابِي      كُتَابِي

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

كُتَابِي

  
Exercise

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

a. قَلَمٌ Pen

d. رَسُوْلٌ Prophet

b. بَيْتٌ House

e. عَبْدٌ Slave

c. رَبٌّ God

f. اسْمٌ Name

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

بَيْتُهُ      عَبْدُكَ

## ATTACHED PRONOUNS WITH VERBS

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

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

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

**Exercise**

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

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

The following are examples of attached pronouns:

إِذْ قَالَ لَهُ رَبُّهُ

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

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ

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

فَأَزَلَّهُمَا الشَّيْطَانُ

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

فَلَهُمْ أَجْرُهُمْ

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

وَتَرَكَّهُمْ فِي ظُلْمَةٍ

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

إِذْ قَالَ رَبُّكَ

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

أَنْ تَسْأَلُوا رَسُولَكُمْ

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

الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

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

اذْكُرُوا نِعْمَتِي

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

إِنِّي فَاتَّقُونِ

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

وَقَالُوا قُلُوبُنَا غُلْفٌ

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

## Exercise

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

Following are some exceptions:

يَنْقُورٍ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

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

عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

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

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

وَأَتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

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

إِنِّي فَأَرْهَبُونَ

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

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





## PREPOSITIONS I

### حروف الجرّ *Huruf al-Jarr*

Following are some prepositions found in the Qur'an:

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

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

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

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

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

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

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

عَلَيْهِ      إِلَيْكَ

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

A) Examples of prepositions with nouns:

ءَامَنَّا بِاللَّهِ وَيَوْمَ الْآخِرِ

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

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ

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

عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ

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

إِلَىٰ شَيْطَانِهِمْ

To their satans (2:14)

*Note the effect of prepositions on nouns.*

B) Examples of prepositions with pronouns:

فَلَا إِثْمَ عَلَيْهِ

So no sin upon him (2:173)

يَهْدِي بِهِ كَثِيرًا

He guides with it many (2:26)

فَلَا خَوْفٌ عَلَيْهِمْ

So no fear upon them (2:38)

إِذْ بَعَثَ فِيهِمْ رَسُولًا

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

ثُمَّ إِلَيْهِ يُرْجَعُونَ

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

لَّا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ

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

*Note the effect of prepositions on pronouns.*

## **Exercise**

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



## PREPOSITIONS II

حروف الجرّ  
Huruf al-Jarr

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

(Used for swearing)	وَ / تَ
From / than	مِنْ
From / about	عَنْ

Like	كَ
For / to	لِ
Until	حَتَّى

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

$$\text{مِنْ} + \text{اللَّهُ} = \text{مِنَ اللَّهِ}$$

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

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

لَهَا لَهُمَا لَهُ لَهِنَّ لَكُنَّ لَكُمْ لَكُمْ لَنَا لِي لِي

There are some other words that have the same effect on the nouns as the prepositions, although not endorsed by Arab grammarians as prepositions. The following words are listed because they are useful for learners and are in accordance with the Qur'an.

With / from	لَدُنْ / لَدَى
With	مَعَ
Near	عِنْدَ
Before	أَمَامَ
Between	بَيْنَ
Above / over	فَوْقَ
Under / beneath	تَحْتَ

Some	بَعْضُ
All / every	كُلُّ
Around	حَوْلَ
Before	قَبْلَ
After	بَعْدَ
Behind	وَرَاءَ
Other than	دُونِ
Other than	غَيْرَ / مِنْ دُونِ

The following are examples of prepositions with nouns and pronouns:

A) Prepositions with nouns.

تَأَلَّهَ لَقَدْ عَلِمْتُمْ

By Allah you know (12:73)

وَالْعَصْرِ

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

مِنَ الْجِنَّةِ وَالنَّاسِ

From the Jinns and the people (114:6)

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ

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

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ

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

حَتَّىٰ مَطْلَعِ الْفَجْرِ

Until the rise of the morn (97:5)

أُولَئِكَ كَالْأَنْعَامِ

They are like cattle (7:179)

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

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

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

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

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

وَإِنَّ لَكَ لَأَجْرًا

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

لَهُ الْمُلْكُ

For Him is the Kingdom. (64:1)

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

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

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

نَجْعَاهُمْ أَتَحْتِ أقدامنا

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

وَجَاهِدُوا مَعَ رَسُولِهِ

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

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ

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

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

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

مِن لَّدُنْ حَكِيمٍ عَلِيمٍ

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

وَمَا كُنْتَ لَدَيْهِمْ

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

## *Exercise*

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

## NOUNS I

## الإسم Al'Ism

Nouns are divided into two forms.

1) Definite معرفة (Marifah)

2) Indefinite نكرة (Nakirah)

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

مُوسَى إِبْرَاهِيمُ مَرْيَمُ مُحَمَّدٌ أَحْمَدُ مَكَّةُ

2. Common nouns are also names, but are given in general to a living or non-living thing, e.g.

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

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

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

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

The original *i'raab* of a noun, pronoun and a verb is \_\_\_ or \_\_\_

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

A) Examples of proper nouns

وَإِذْ قَالَ إِبْرَاهِيمُ

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

وَقَتَلَ دَاوُدَ جَالُوتَ

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

وَلَقَدْ أَرْسَلْنَا نُوحًا

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

وَوَرِثَ سُلَيْمَانُ دَاوُدَ

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

B) Examples of common nouns

فِي قُلُوبِهِمْ مَرَضٌ

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

وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ

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

فِيهِ ظُلُمَاتٌ وَّرَعْدٌ وَبَرْقٌ

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

أَنْ تَكْرَهُوا شَيْئًا

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



## NOUNS II

### الإسم Al'Isim

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

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

*Examples:*

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

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

*Examples:*

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

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

*Examples:*

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

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

A) Examples for Nouns with   :

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

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

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

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

حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

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

B) Examples for Nouns with Pronouns:

إِذْ قَالَ لَهُ رَبُّهُ

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

وَإِذَا نُتِلَّ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ

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

أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ

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

### C) Examples for Nouns with Nouns

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

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

ذَلِكَ فَضْلُ اللَّهِ

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

رَبُّ السَّمَوَاتِ

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

### *Exercise*

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



## DESCRIPTIVE PHRASE

### As-Sifah wal-Mawsuf الصفة والموصوف

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

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

A great reward (masculine)

أَجْرٌ عَظِيمٌ

The good advice (feminine)

المَوْعِظَةُ الحَسَنَةُ

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

An Arabic Qur'an (singular)

قُرْآنٌ عَرَبِيٌّ

Two righteous men (dual)

رَجُلَانِ صَالِحَانِ

Clear signs (plural)

آيَاتٌ بَيِّنَاتٌ

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

The sacred Mosque (proper)

المَسْجِدُ الحَرَامُ

An open book (common)

كِتَابٌ مُبِينٌ

D) *I'raab*: If the noun ends with  $\bar{\text{ـ}}$ ,  $\text{ـ}$ ,  $\text{ـ}^{\text{ـ}}$  or  $\text{ـ}^{\text{ـ}}$ ,  $\text{ـ}$ ,  $\text{ـ}^{\text{ـ}}$ , the adjective will be identical; *examples:*

From the cursed Satan (—)

مِنَ الشَّيْطَانِ الرَّجِيمِ

A painful punishment (—)

عَذَابًا أَلِيمًا

The righteous deed (—)

الْعَمَلُ الصَّالِحُ

Examples of the descriptive phrase:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

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

قَالَتْ عَجُوزٌ عَقِيمٌ

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

بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

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

إِنِّي أُلْقِيَ إِلَيْكَ كِتَابًا كَرِيمًا

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

وَجَعَلْتُ لَهُ مَا لَمْ مَمْدُودًا

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

مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

From the clouds water in abundance. (78:14)

لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا

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

وَوَيْلٌ لِّلَّذِينَ يَمُودُونَ

In a shade long extended. (56:30)

فِي كِتَابٍ مَّكْنُونٍ

In a book well guarded. (56:78)

إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ

Appointed for a day well known. (56:50)

فِي لَوْحٍ مَّحْفُوظٍ

In a tablet preserved. (85:22)

ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

That is the great salvation. (5:119)

وَالْيَوْمِ الْمَوْعُودِ

By the promised day (85:2)

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ

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

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ

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

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ

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

مِنَ الشَّجَرِ الْأَخْضَرِ

Out of the green tree. (36:80)

النَّجْمِ الثَّاقِبِ

The star of piercing brightness. (86:3)



## Lesson 12

### POSSESSIVE PHRASE

### المضاف والمضاف إليه *Al-Mudaf, al-Mudaf Ilaih*

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

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

8. Some examples in which the second noun is a common noun:

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

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

Following are examples of possessive phrases:

فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ

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

أُولَئِكَ أَصْحَابُ الْجَحِيمِ

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

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

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

مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ

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

وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ

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

وَيُصَدِّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

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



## NOMINAL SENTENCE

### Al-Jumlat ul-Ismiyyah الجملة الاسمية

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

*Examples:*

وَاللَّهُ غَفُورٌ رَّحِيمٌ

And Allah is oft forgiving, most merciful. (2:218)

وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

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

وَأَنْتُمْ مُسْلِمُونَ

And you are Muslims. (2:132)

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ

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

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

Examples:

أَنَا يُوسُفُ وَهَذَا أَخِي

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

قُلْ هُوَ اللَّهُ أَحَدٌ

Say He is Allah, the one and only (112:1)

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

a) Proper names (إسم علم): e.g. مُحَمَّدٌ، مُوسَى

b) Pronouns (ضمائر): e.g. أَنَا، أَنْتَ، هُوَ

c) Demonstrative pronouns (إسم إشارة): e.g. ذَلِكَ، هَذَا

d) Relative pronouns (إسم موصول): e.g. الَّذِي، الَّتِي

e) Nouns preceded by the article أَلْ: e.g. الْكِتَابُ

f) Nouns which are مضاف in the possessive case: e.g.

كِتَابُ اللَّهِ مَرَسُولُهُ

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

Other than these, all nouns are common nouns.

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

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ

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

فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those will prosper. (7:8)

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

For You are the all-hearing and all-knowing. (2:127)

ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

That is the supreme felicity. (9:72)

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

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

ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

That is the supreme felicity. (9:89)

ذَٰلِكَ الْخِزْيُ الْعَظِيمُ

That is the supreme disgrace. (9:63)



## PLURAL NOUNS I

Ism Jama'a **إِسْمُ جَمْعٍ**

1. Plural nouns in Arabic are of two types:

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

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

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

Plural <b>جمع</b>	Dual <b>مثنى</b>	Singular <b>مفرد</b>	
<p>مُسْلِمُونَ</p> <p>مُسْلِمِينَ</p> <p>All (male) Muslims</p>	<p>مُسْلِمَانِ</p> <p>مُسْلِمَيْنِ</p> <p>Two (male) Muslims</p>	<p>مُسْلِمٌ</p> <p>One (male) Muslim</p>	<p>مذكر</p> <p>Masculine</p>
<p>مُسْلِمَاتٌ</p> <p>مُسْلِمَاتٍ</p> <p>All (female) Muslims</p>	<p>مُسْلِمَتَانِ</p> <p>مُسْلِمَتَيْنِ</p> <p>Two (female) Muslims</p>	<p>مُسْلِمَةٌ</p> <p>One (female) Muslim</p>	<p>مؤنث</p> <p>Feminine</p>

3. The above form of plurals are called *unbroken / sound plurals* because the original word remains unchanged and just **انِ** or **ينِ** are added to the last letter for the dual form, and **ونَ** or **ينَ** for the plural form.

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

## **Exercise**

Write the above table for each of the following nouns:

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

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

وَمَنْ يَقْتُلْ مُؤْمِنًا

If a man kills a believer... (4:93)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

In a believer they respect not the ties of kinship... (23:1)

وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ

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

جَنَّتَيْنِ ذَوَاتِي أَكْطِ خَمَطٍ

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

فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

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

وَمِن ذُرِّيَّتِنَا أُمَّةٌ مُّسْلِمَةٌ لَّكَ

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

جَنَّاتٍ عَن يَمِينٍ

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

فَالصَّالِحَاتُ قَانِتَاتٌ

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





## PLURAL NOUNS II

*Ism Jama'a* اسم جمع

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

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

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

The following is a list of some broken plural nouns:

Plural	جمع	Singular	مفرد	Meaning	معنى	Plural	جمع	Singular	مفرد	Meaning	معنى
أَعْيُنٌ	أَعْيُنٌ	عَيْنٌ	عَيْنٌ	Eye	عَيْنٌ	رُسُلٌ	رُسُلٌ	رَسُولٌ	رَسُولٌ	Messenger	رَسُولٌ
عَيْوُنٌ	عَيْوُنٌ	عَيْنٌ	عَيْنٌ	Fountain	عَيْنٌ	أَدْيَانٌ	أَدْيَانٌ	دِينٌ	دِينٌ	Religion	دِينٌ
أَذَانٌ	أَذَانٌ	أُذُنٌ	أُذُنٌ	Ear	أُذُنٌ	أَرْبَابٌ	أَرْبَابٌ	رَبٌّ	رَبٌّ	Lord	رَبٌّ

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
رِجَالٌ	رَجُلٌ	Man	بُيُوتٌ	بَيْتٌ	House
نِسَاءٌ	إِمْرَأَةٌ	Woman	مَسَاجِدُ	مَسْجِدٌ	Mosque
أَوْلَادٌ	وَلَدٌ	Boy	مَسَاكِينٌ	مَسْكِينٌ	Needy
أَنْبِيَاءٌ	نَبِيٌّ	Prophet	أَنْفُسٌ	نَفْسٌ	Self
أَيَّامٌ	يَوْمٌ	Day	أَمْزَاجٌ	رُوحٌ	Soul
أَقْلَامٌ	قَلَمٌ	Pen	قُلُوبٌ	قَلْبٌ	Heart

Examples of broken plurals:

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

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

أَمْ لَهُمْ أَعْيُنٌ يَبْصُرُونَ بِهَا

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

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا

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

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَامَهُمْ

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

أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

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

ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ

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

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ

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

وَأَزْوَاجَهُمْ أُمَّهَاتُهُمْ

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

وَالْجُرُوحَ قِصَاصٌ

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

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

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

وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

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





## Lesson 16

### Vocabulary of Body Parts

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

Plural جمع	Singular مفرد	Meaning
أَشْعَامٌ	شَعْرٌ	Hair
شَفَوَاتٌ	شَفَاةٌ	Lips
صُدُورٌ	صَدْرٌ	Chest
أَصْلَابٌ	صُلْبٌ	Backbone
أَصْوَاتٌ	صَوْتٌ	Voice
ظُهُورٌ	ظَهْرٌ	Back
عِظَامٌ	عَظْمٌ	Bones
أَعْقَابٌ	عَقَبٌ	Heel
أَعْنَاقٌ	عُنُقٌ	Neck
أَعْيُنٌ	عَيْنٌ	Eyes
أَفْئِدَةٌ/قُلُوبٌ	فُؤَادٌ/قَلْبٌ	Heart

Plural جمع	Singular مفرد	Meaning
أَذَانٌ	أُذُنٌ	Ears
أَصَابِعٌ	أَصْبَعٌ	Fingers
أَنَامِلٌ	أَنْمَلَةٌ	Fingertips
أَنْوْفٌ	أَنْفٌ	Nose
بُدُونٌ	بَدَنٌ	Body
بُطُونٌ	بَطْنٌ	Stomach
بَنَانٌ	بَنْبٌ	Fingertips
جَبَاهٌ	جَبْهَةٌ	Forehead
أَجْسَامٌ	جِسْمٌ	Body
جُلُودٌ	جِلْدٌ	Skin
أَجِنَّةٌ	جَنِينٌ	Fetus

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

Plural جمع	Singular مفرد	Meaning
جُنُوبٌ	جَنْبٌ	Side
أَجْنَحَةٌ	جَنَاحٌ	Armpit / wing
حَلَاqِيمٌ	حَلْقَوْمٌ	Throat
أَحْمَالٌ	حَمْلٌ	Fetus
خُدُودٌ	خَدٌ	Cheek
حَنَاجِرٌ	حَنْجَرَةٌ	Throat
أَدْبَارٌ	دَبْرٌ	Back
دِمَاءٌ	دَمٌ	Blood
دُمُوعٌ	دَمْعٌ	Tears
أَذْقَانٌ	ذَقْنٌ	Chin
رُءُوسٌ	رَأْسٌ	Head
أَرْجُلٌ	رِجْلٌ	Feet
أَرْحَامٌ	رَحْمٌ	Womb



## Lesson 17

### MASCULINE AND FEMININE NOUNS

Asma' ul Muthakkirah wa al mu'annathah **أَسْمَاءُ الْمَذْكَرِ وَالْمَوْث**

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

1. Nouns ending with **آءِ يَ ة** e.g.

	ة		ي		آءِ
Garden	جَنَّةٌ	Small	صُغْرَى	white	بَيْضَاءُ
Honor	عِزَّةٌ	Big	كُبْرَى	Black	سَوْدَاءُ
Help	نُصْرَةٌ	Good news	بُشْرَى	Red	حُمْرَاءُ
Charity	الزَّكَاةُ				
Salaat	الصَّلَاةُ				

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

Hand	يَدٌ	Ear	أُذُنٌ
Foot	رِجْلٌ	Lip	شَفَاةٌ

3. Names given to the wind, e.g.: سَمُومٌ و مِرِيحٌ

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

5. Miscellaneous, e.g.:

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

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

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

*The following are examples of Feminine Nouns:*

وَالسَّمَاءَ بَيْنَٰهَا

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

وَالْأَرْضَ فَرَشْنَا لَهَا

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

وَنَفْسٍ وَّمَا سَوَّٰنَهَا

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

بَيَّضَاءَ لِلنَّظِيرِينَ

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

إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

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

بُشْرًا لَكُمْ الْيَوْمَ

Good news for you this day (57:12)

الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقِينَ

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

### *Exercise*

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





## Lesson 18

### DEMONSTRATIVE PRONOUNS I

#### Asma' ul Isharah أسماء الإِشارة

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

A) Near قَرِيب

B) Far بَعِيد

These are considered to be proper nouns/definite.

The following is the table for:

#### DEMONSTRATIVE PRONOUNS (NEAR)

Plural	جمع	Dual	مثنى	Singular	مفرد	
هَؤُلَاءِ	هَؤُلَاءِ	هَذَانِ / هَذَيْنِ	هَذَانِ / هَذَيْنِ	هَذَا	هَذَا	مذكر Masculine
هَؤُلَاءِ	هَؤُلَاءِ	هَاتَانِ / هَاتَيْنِ	هَاتَانِ / هَاتَيْنِ	هَذِهِ	هَذِهِ	مؤنث Feminine
These (all)	These (all)	These (two)	These (two)	This	This	

Be sure to memorize the above table. Note that all of the above nouns begin with the same letter. ٥

The following are some examples:

هَذَا كِتَابٌ أَنْزَلْنَاهُ

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

قَالُوا إِنَّ هَٰذَيْنِ لَسَٰجِرِينَ

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

هَٰتُوَلَاءِ أَهْدَىٰ

**They** are more guided (4:51)

قُلْ هَٰذِهِ سَبِيلِي

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

إِحْدَىٰ ابْنَتَيَّ هَٰتَيْنِ

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

هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ فَذُرُّوهَا

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

### *Exercise*

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

## DEMONSTRATIVE PRONOUNS II

*Asma' ul-Isharah* أسماء الإِشارة

### DEMONSTRATIVE PRONOUNS (FAR)

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

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

The following are some examples:

ذَلِكَ مَا كُنَّا نَبْغُ

That is what we wanted (18:64)

ذَلِكَ مَا عَلَّمَنِي رَبِّي

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

ذَلِكَمُ اللَّهُ رَبُّكُمْ

That is Allah, your Lord (10:3)

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

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

أُولَئِكَ is ذَانِكَ and ذَالِكَ

فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ

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

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ

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

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

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

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

تِلْكَ آيَاتُ اللَّهِ

Those are signs of Allah. (2:252)

تِلْكَ الرُّسُلُ

Those are the Prophets. (2:253)

With some plural nouns, whether male or female, the demonstrative noun تَلْكَ in the female singular is used. Note the last two examples for this.

### Exercise

Recite some *ayat* from the Qur'an and try to find more examples.

## RELATIVE PRONOUNS

## Asma' Mausulah اسماء موصولة

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

## RELATIVE PRONOUNS

Plural جمع	Dual مثنى	Singular مفرد	
الَّذِينَ Those all who	الَّذَانِ / الَّذِينَ those two who	الَّذِي that one who/which	مذكر Masculine
الَّتِي / الَّتِي those all who	الَّتَانِ / الَّتَيْنِ those two who	الَّتِي that one who/which	مؤنث feminine

Be sure to memorize the above table. Note that:

- All the male relative nouns have the letter ذ in them.
- All the female relative nouns (except الَّتِي) have the letter ت in them.

The following are examples of relative nouns.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ

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

وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَتَادُوهُمَا

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

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

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

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ

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

وَأُمَّهَاتِكُمُ الَّتِي أَرْضَعْنَكُمْ

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

وَالَّذِينَ لَمْ يَمِضُوا

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

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

وَمِنَ النَّاسِ مَن يَجَادِلُ فِي آلِهَةٍ

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

يَدْعُوا لِمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ

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

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

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

## *Exercise*

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

## INTERROGATIVE NOUNS

*Asma' ul-Istifham* أسماء الاستفهام

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

### INTERROGATIVE NOUNS

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

Memorize these words with their meanings. Note that:

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

- b) **مَتَى** is used to question about anything big or small.
- c) **أَيَّامًا** is used to question about only special and important matters.

*The following are some examples:*

أَءِنَّكَ لَأَنْتَ يُوسُفُ

Are you really Yusuf? (12:90)

هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ

Do you have any knowledge? (6:148)

أَمْ حَسِبْتُمْ

Do you think? (2:214)

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ

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

وَمَا تِلْكَ بِيَمِينِكَ

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

مَاذَا يُنْفِقُونَ

What they should spend (2:215)

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

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

أَنَّى لَكَ هَذَا

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

أَنَّى يَكُونُ لِي وَلَدٌ

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

كَمْ لَبِثْتُمْ

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

لِمَنِ الْمُلْكُ

**For who** is the kingdom? (40:16)

أَيْنَ شُرَكَاءُكُمْ

**Where** are your partners? (6:22)

كَيْفَ تَكْفُرُونَ

**How** can you reject? (3:101)

أَيُّ شَيْءٍ أَكْبَرُ

**Which** thing is bigger? (6:19)

فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبَانِ

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

عَمَّ يَتَسَاءَلُونَ

**About what** are they asking? (78:1)

مِمَّ خُلِقَ

**From what** he was created (86:5)

مَتَى نَصْرُ اللَّهِ

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

أَيَّانَ يَوْمُ الدِّينِ

**When** is the Day of Judgment (51:12)

  
**Exercise**

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



## I'RAAB OF NOUNS IN THE FORM OF    OR

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

It has been discussed earlier that the normal *i'raab* for a noun is    or    and that out of the two reasons that will change them to    or the    first one is when it is preceded by a preposition, e.g.

فِي كِتَابٍ = كِتَابٌ + فِي

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

كِتَابُ اللَّهِ مَرَسُورُ اللَّهِ

In this lesson, the different reasons that will result in the *i'raab* of a    or    will be discussed.

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

*Examples:*

لَا إِلَهَ إِلَّا اللَّهُ

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

لَا جُنَاحَ عَلَيْكُمْ

No sin upon you (2:236)

لَا عِلْمَ لَنَا

We have no knowledge (2:32)

لَا إِكْرَاهَ فِي الدِّينِ

[There is] **no compulsion** in religion. (2:255)

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

*Examples:*

فَسَجَدُوا إِلَّا إِبْلِيسَ

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

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

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

فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا نَأْكُلُونَ

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

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

*Examples:*

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

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

يَا اِبْرَاهِيمُ      يَا مَرْيَمُ      يَا اَللهُ

4) When nouns are preceded by **اِنَّ** (indeed), **اَنَّ** (that/verily), **لَكِنَّ** (but), or **لَعَلَّ** (maybe).

*Examples:*

اِنَّ رَبَّكَ حَكِيمٌ

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

اَنَّ اَللهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

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

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا

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

لَعَلَّ اَللهَ يَحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا

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

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

a) Direct Object مفعول به

*Examples:*

خَلَقَ اَللهُ السَّمٰوٰتِ وَالْاَرْضَ

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

وَقَتَلَ دَاوُدُ جَالُوتَ

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

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

*Examples:*

فَصَّلْنَاهُ تَفْصِيلًا

We have explained it completely. (17:12)

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

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

- c) Object for Time and Place مفعول فيه

*Examples:*

سَيَعْلَمُونَ غَدًا

They will know tomorrow. (54:26)

وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا

And we will cause you to enter an honorable place of eternity (4:31)

Note: nouns of time can be:

لَيْلًا      نَهَارًا      يَوْمًا      مَسَاءً

Note: nouns of place can be:

فَوْقَ      تَحْتَ      عِنْدَ      لَدَى      أَمَامَ      وَرَاءَ

d) Object for Expressing Aim and Purpose **مفعول له**. This is expressed by a verbal noun with

a — ;

*Examples:*

بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا

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

يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ

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

e) Object for Denoting Meaning of "with" **مفعول معه**;

*Examples:*

فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ

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

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

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

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

*Examples:*

وَتَرَكُوكَ قَائِمًا

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

فَجَرَّ مِنْهَا خَائِفًا

He went forth therefrom **fearing** (28:21)

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

*Examples:*

وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

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

يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

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

- 8) The predicate of كَانَ

*Examples:*

إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

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

وَمَا كَانَتْ أُمُّكَ بَغِيًّا

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

## I'RAAB FOR NOUNS

## I'raab ul-Ism إعراب الاسم

In the Arabic language there are two types of *i'raab*:

A) Evident *i'raab* الإعراب الظاهر (Al I'raab ul Zaahir)

These *i'raab*, as the name indicates, are evident in the form of  $\text{ـَ}$ ,  $\text{ـِ}$ ,  $\text{ـُ}$  or  $\text{ـً}$ ,  $\text{ـٍ}$ ,  $\text{ـٌ}$ .

These are the simplest form of *i'raab*, but can only be applied to the **singular** form of nouns, for both **masculine and feminine** gender.

Examples:

المُسْلِمُ	المُسْلِمَ	المُسْلِمِ	مُسْلِمٌ	مُسْلِمًا	مُسْلِمٍ
المُسْلِمَةُ	المُسْلِمَةَ	المُسْلِمِ	مُسْلِمَةٌ	مُسْلِمَةً	مُسْلِمَةٍ

B) *I'raab* by Letters الإعراب بالحروف (Al i'raab bil Huroof)

The last two letters of the nouns in the dual and plural forms are the *i'raab*, which can be one of the

following:  $\text{ـَيْنِ}$ ,  $\text{ـَيْنِ}$ ,  $\text{ـَانِ}$

Explanation and examples of the *i'raab* by letters:

1. Masculine and feminine: Nouns in the dual form ending with  $\text{ـَانِ}$  indicate a  $\text{ـُ}$ .

Examples:

هَذَانِ لَسَجْرَانِ

These are **two magicians**. (20:63)

جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ

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

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

this ن is dropped .

*Examples:*

وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ

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

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ

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

الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنفُسِهِمْ

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

يَبْنَئِ إِسْرَائِيلَ

O children of Israel (2:47)

2. Masculine and Feminine: Nouns in the dual form ending with نِ indicate a \_ or =;

*Examples:*

رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّآ

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

وَبِالْوَالِدَيْنِ إِحْسَانًا

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

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

*Examples:*

أُولَئِكَ هُمُ الْمُؤْمِنُونَ

Those are the believers. (8:4)

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

*Examples:*

إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

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

وَذَلِكَ جَزَاءُ الْكَافِرِينَ

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

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

*Examples:*

ءَايَاتٍ يُبَيِّنُ

Open [clear] signs (3:97)

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

*Examples:*

يُدْخِلُكُمْ جَنَّاتٍ

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

كُلُوا مِنَ الطَّيِّبَاتِ

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

Note that for dual and plural (masculine and feminine), the *i'raab* are the same for     and — it has to be determined through the context whether that *i'raab* is for     or —.

## Exercise

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

<i>I'raab</i>	
	إِنَّكَ لَمِنَ الْمُرْسَلِينَ 1
	وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ 2
	قَوْمُ الْكَافِرِينَ 3
	أَنْبِيَاءُ أُولَىٰ بِالْمُؤْمِنِينَ 4
	رَأَيْتَ الْمُنَافِقِينَ 5
	خَلَقَ السَّمَاوَاتِ 6
	فِي يَوْمَيْنِ 7
	سَنَجْزِي الشَّاكِرِينَ 8
	الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ 9

	فِي خَلْقِ السَّمَاوَاتِ	10
	وَلِيَعْلَمَ الْمُؤْمِنِينَ	11
	خَيْرُ النَّاصِرِينَ	12
	رَبُّ الْعَالَمِينَ	13
	تَحْتَ عَبْدِينَ	14
	وَأْتَلُ عَلَيْهِمْ بَنِي آدَمَ	15
	إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ	16
	فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ	17
	وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ	18
	يَا بَنِي إِسْرَائِيلَ	19
	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ	20
	فَأَكُونِ مِنَ الْمُحْسِنِينَ	21
	إِنَّ الْمُبَذِّرِينَ	22



## UNCHANGABLE AND CHANGEABLE NOUNS

الأسماء المبنية والمعرب *Al- Asma' al Mabni wa al Mu'arab*

Nouns are generally divided into two groups:

### A) مبنى (Mabni) Unchangeable Nouns

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

Examples:

هُوَ هُمْ ذَلِكَ أَوْلَادِكَ الَّذِي الَّتِي مُوسَى عِيسَى

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ

And in Musa when we sent him.

إِنَّ هَؤُلَاءِ لَيَقُولُونَ

Indeed they will say

إِنَّ فِي هَذَا بَلَاغًا

Indeed in this is a message

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

## B) معرب (Mu'arab) Changeable Nouns

Changeable nouns are of two types:

### 1. منصرف (Munsarif) Fully Changeable

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

ـُ or ـٌ .

*Examples:*

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ

When Noah said to them (26:106)

وَلَقَدْ أَرْسَلْنَا نُوحًا

Verily we send Noah (29:14)

قَوْمِ نُوحٍ

(And) the people of Noah

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

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

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

a. These do not end with a *tanween* i.e. ـٌ or ـٍ .

b. These only end with a ـَ or ـِ (never with a ـُ).

They end with ـَ even when the situation calls for a ـُ.

Examples:

أَصْحَابُ فِرْعَوْنَ      كَذَّبُوا فِرْعَوْنَ      قَالَ فِرْعَوْنُ  
عُلَمَاءُ مَرْيَمَ      إِبْرَاهِيمَ      يُوسُفُ      دَاوُدُ      سُلَيْمَانُ

These and many more words in the Qur'an that do not end with a *tanween* or a —, indicate that they belong to the *Ghair Munsarif* group of *Mu'arab*.

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



## MAGNIFIED NOUNS

## Al- Asma' ul Mukabbarah الأسماء المكبرة

Father	أَبٌ
Brother	أَخٌ
Mouth	فَمٌ

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

ـُ	ـِ	ـَ	
أَبُوهُ	أَبَا.	أَبِي	أَبٌ
أَخُوهُ	أَخَا.	أَخِي	أَخٌ
فُوهُ	فَا.	فِي	فَمٌ

Examples:

وَأَبُونَا شَيْخٌ كَبِيرٌ

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

وَوَرَّثَهُۥٓ أَبَوَاهُ

And the parents are his heirs (4:11)

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ

And he raised his parents high . . . (12:100)

وَجَاءُوا بِأَبَاهُمْ عِشَاءً يَبْكُونَ

Then they came to their father, weeping (12:16)

إِذْ قَالَ يُوسُفُ لِأَبِيهِ

When Joseph said to his father (12:4)

وَأَذَكَرُ أَخَاعَادٍ

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

كَيْفَ يُؤَارِي سَوْءَةَ أَخِيهِ

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

إِذْ قَالَ لَهُمُّ أَخُوهُمْ

When their brother said to them (26:106)

إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ

For water to reach his mouth (13:14)

*Masculine*

	ذُو	ذَا	ذِي	ذُو
Singular	ذُو	ذَا	ذِي	ذُو
Dual	ذَوَا	ذَوَيْ	ذَوَيْ	ذَوَيْنِ/ذَوَانِ
Plural	أَوْلُو	أَوْلَى	أَوْلَى	أَوْلُو

*Feminine*

	ـُ	ـَ	ـِ	
Singular	ذَاتُ	ذَاتَ	ذَاتِ	ذَاتٌ
Dual	ذَوَاتَا	ذَوَاتِي	ذَوَاتِي	ذَوَاتَيْنِ/ذَوَاتَانِ
Plural	أُولَاتُ	أُولَاتِ	أُولَاتِ	أُولَاتٌ

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

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

We turn them on their right

وَتَقَلَّبُهُمْ ذَاتَ الْيَمِينِ

In difficulty

ذُو عُسْرَةٍ

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

Examples:

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Allah is lord of grace abounding (2:105)

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

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

ذَوَاتَا أَفْنَانٍ

Containing all kinds (of trees and delights) (55:48)

جَنَّتَيْنِ ذَوَاتَىٰ أَكْثَلٍ خَمَطٍ

Two gardens producing bitter fruit (34:16)

وَلَوْ كَانَ ذَا قُرْبَىٰ

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

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذَى الْقُرْبَىٰ

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

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْوَجِّ وَدُسْرٍ

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

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ

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

أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَىٰ وَالْمَسْكِينِ

Against helping their kinsmen and needy (24:22)

وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ

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

وَأُولَاتٍ الْأَحْمَالِ أَجَلُهُنَّ

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

وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ

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

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

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

نُبِّذَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

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

NOTE: When **أَبِي** and **أَخِي** are **مضاف** with first person singular pronoun (ي), these are, **أَبِي**

أَخِي and in all situations .

إِنِّي أَدْعُوكَ

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

وَأَعْفِرْ لِي

Forgive my father. (26:86)

فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي

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

إِنَّ هَذَا أَخِي

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

إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي

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

فَأُورِي سَوْءَةَ أَخِي

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

فَمِي

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

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



## VERBAL NOUNS

*Al-Masdar* المصدر

Nouns are divided into two forms:

A) Primitive or simple, e.g.:

Horse	فَرَسٌ
Dog	كَلْبٌ

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

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

*Examples of Verbal Nouns:*

هَذَا خَلْقُ اللَّهِ

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

إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

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

تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

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

إِنَّ سَعْيَكُمْ لَشَتَّىٰ

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

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

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

وَصَدُّوا عَنِ سَبِيلِ اللَّهِ وَكُفِّرُوا بِهِ

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

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا

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

وَذَلِكَ ظَنُّكُمْ الَّذِي ظَنَنْتُمْ

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

**Unit 2**

**الفصل 2**





# Lesson 1

## VERBS

### الفعل *Al- Fi'l*

A verb is a word indicating any action by one or more persons in the past, present or future tense.

In Arabic, the verbs are mainly divided into **past tense** ماضى (*Maadi*) and **Present / Future**

مضارع (*Mudaari*).

Arabic verbs are mostly tri-lettered, that is they are based on the roots of three consonants, e.g.:

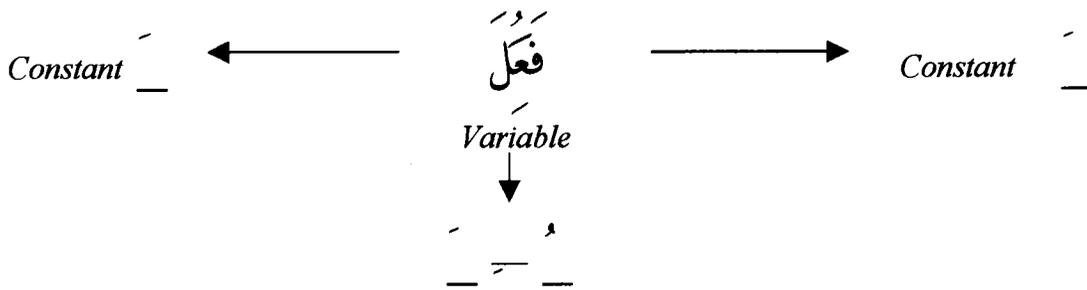
كَفَرَ شَكَرَ فَعَلَ. These verbs are called **الفعل السالم** (*Al-Fi'l al Salim*).

### فعل ماضى **PAST TENSE**

To indicate patterns of the verbs, grammarians use the letters of the verb **فعل** (*fa'ala*). The

ف (*fa*) represents the first consonant, the ع (*'ain*) represents the second consonant, and the ل (*lam*) represents the third consonant.

In a simple tri-lettered verb, the    is placed on the first and last letters, but    = or    is placed on the middle letter.



e.g.:

Middle Letter	Verb		
ـ	نَصَرَ	فَتَحَ	كَتَبَ
ـ	سَمِعَ	عَلِمَ	فَرِحَ
ـ	عَظَّمَ	كَرَّمَ	شَرَّفَ

The format for three letter past tense verbs is as follows:

Plural جمع	Dual مثنى	Singular مفرد	
فَعَلُوا They (all) did	فَعَلَا They (two) did	فَعَلَ He, it did	الغائب المنكر Third person masculine
فَعَلْنَ They (all) did	فَعَلَتَا They (two) did	فَعَلَتْ She, it did	الغائب المؤنث Third person feminine
فَعَلْتُمْ You (all) did	فَعَلْتُمَا You (two) did	فَعَلْتَ You did	الحاضر المنكر Second person masculine
فَعَلْتُنَّ You (all) did	فَعَلْتُمَا You (two) did	فَعَلْتِ You did	الحاضر المؤنث Second person feminine
فَعَلْنَا We (all) did		فَعَلْتُ I did	المتكلم المنكر/المؤنث First person (masculine & feminine)

There are some important points about the above chart:

1. Starting with third person, masculine, dual, suffixes are added to the three letter verbs (there are no prefixes).

2. Starting with the third person, feminine, plural **فَعَلْنَ**, a ° is placed over the third letter of all verbs.

3. Starting with third person, feminine, singular, ° — ° ° are placed over the last letter (ت) of singular, third, second and first person verbs, respectively.

4. Second person, masculine and feminine verbs end with **تَ**, **تُمْ**, **تُتَا**, **تُنَّ** same as in the detached pronouns **أَنْتَ**, **أَنْتِ**, **أَنْتُمَا**, **أَنْتُمْ**, **أَنْتُمْ**, **أَنْتُمْ**.

5. First person, plural ends with **نَا**. In the attached pronouns table, first person, plural is also **نَا**.

6. Make a note of the slight difference between feminine, third person, plural **فَعَلْنَ** (short vowel, *fatha*) and first person, plural **فَعَلْنَا** (long vowel, *alif*).

7. It is important to know that there is no verb without a pronoun hidden within it.

8. If the subject is a noun mentioned after the verb, the verb will always be in the singular form, but it will match the gender of the noun; e.g.:

فَعَلَ الْمُسْلِمُونَ

فَعَلَ الْمُسْلِمَانِ

فَعَلَ الْمُسْلِمِ

*Note: The subject is masculine, in the form of singular, dual and plural, but the verb is masculine singular for every one of them.*

فَعَلَتِ الْمُسْلِمَاتُ

فَعَلَتِ الْمُسْلِمَاتَانِ

فَعَلَتِ الْمُسْلِمَةُ

*Note: The subject is feminine, in the form of singular, dual and plural, but the verb is feminine singular for every one of them.*

### Exercise

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

Memorize the following vocabulary and make the past tense tables with all the words with translations.

He went out	خَرَجَ	He wrote	كَتَبَ
He cursed	لَعَنَ	He killed	قَتَلَ
He heard	سَمِعَ	He reached	بَلَغَ
He knew	عَلِمَ	He earned	كَسَبَ
He left	تَرَكَ	He boarded (the ship)	رَكِبَ
He entered	دَخَلَ	He wronged	ظَلَمَ

*For a complete vocabulary of verbs see Appendix B.*

1. The following are examples of Past Tense verbs:

كَيْفَ فَعَلَ رَبُّكَ

How your Lord **did** (105:1)

وَقَتَلَ دَاوُدُ دُجَالُوتَ

And David **killed** Goliath (2:251)

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا

But when they (two) **reached** the junction (18:61)

حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ

Until when they (two) **were** in the boat (18:71)

خَرَجُوا مِنْ دِيَارِهِمْ

They (all) **came** out of their land (2:243)

قَالَ الَّذِينَ كَفَرُوا

Those who **rejected** (the faith) said (19:73)

كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا

Every time a new people **enters** (the hell) it curses its (sister) people (7:38)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ

When she **heard** of their malicious talk (12:31)

فَإِذَا بَلَغْنَ أَجَلَهُنَّ

When they (women) **have completed** their term (2:234)

فَلَکُمْ الرُّبُعُ مِمَّا تَرَكْنَ

For you is a fourth from what they (wives) **leave** (4:12)

أَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا

Did you **do** this to our gods? (21:62)

خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ

You **created** me from fire and you **created** him from clay (7:12)

هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ

Did you **know** how you **dealt** with Yusuf? (12:89)

وَإِذْ قَتَلْتُمْ نَفْسًا

And when you **killed** a man (2:73)

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي

O my Lord! Indeed I **have wronged** my soul (28:16)

مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ

What prevents you from bowing to the one whom I **have created**? (38:75)

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا

They (both) said, "Our Lord we **have wronged** our souls." (7:23)

كَيْفَ فَعَلْنَا بِهِمْ

How we **did** with them (14:45)

مَا عَلِمْنَا عَلَيْهِ مِنْ سُوْعٍ

We **knew** of no evil on his part. (12:51)

2. In the following examples, an extra *و* (which has no effect on the meaning) is attached to the pronoun *لَهُمْ*, since it is followed by another pronoun.

أَدْعُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ

Whether you call them or you hold your peace... (7:193)

وَإِذَا عَزَلْتُمْوَهُمْ

When you turn away from them... (18:16)

إِذَاءَاَلَيْتَمُوهُنَ أَجُورَهُنَّ

When you make the payment of the dower to them... (60:10)

3. The words **قَدْ** (*qad*) and **لَقَدْ** (*laqad*), meaning ‘indeed’ or ‘certainly’, often precede a past tense verb to emphasize the meaning of the verb.

Examples:

قَدْ جَاءَكُمْ بِصَآءِرٍ مِّن رَّبِّكُمْ

**Indeed** there came to you a clear proof from your Lord (6:104)

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ

**Indeed** we knew what the earth diminished them to (50:4)

لَقَدْ أَخَذْنَا مِيثَاقَ

**Certainly** we make a covenant (5:70)

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ

**Certainly** we made man in the best form (95:4)

لَقَدْ ءَاثَرَكُمُ اللَّهُ عَلَيْنَا

**Certainly** Allah has preferred you above us (12:91)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ

**Certainly** we sent Noah to his people (29:14)

4. The word **مَا** (*ma*) meaning ‘not’ or ‘have not’ precedes the past tense to give the negative meaning.

Examples:

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

We have **not** revealed upon you the Qur'an that you may be in hardship. (20:2)

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۗ

Allah has **not** made for anyone two hearts within him. (33:4)

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ

They have **not** estimated Allah with His due estimation. (6:91)

## PRESENT/FUTURE TENSE

Fi'l Mudari فعل مضارع

The present / future tense format for three-lettered verbs is as follows:

Plural جمع	Dual مثنى	Singular مفرد	
يَفْعَلُونَ They do/will do	يَفْعَلَانِ They do/will do	يَفْعَلُ He, it does/will do	الغائب المذكر Third person masculine
يَفْعَلْنَ They (all) do/will do	تَفْعَلَانِ They (two) do/will do	تَفْعَلُ She, it does/will do	الغائب المؤنث Third person feminine
تَفْعَلُونَ You (all) do/will do	تَفْعَلَانِ You (two) do /will do	تَفْعَلُ You do/will do	الحاضر المذكر Second person masculine
تَفْعَلْنَ You (all) do/will do	تَفْعَلَانِ You (two) do/will do	تَفْعَلِينَ You do/will do	الحاضر المؤنث Second person feminine
نَفْعَلُ We (all) do / will do		أَفْعَلُ I do / will do	المتكلم المذكر/المؤنث First person (masculine & feminine)

Important points about the above chart:

1. The past tense, tri-lettered verbs did not display prefixes, but the present/future tense chart shows both prefixes and suffixes.
2. The prefixes are called signs of مضارع (mudari). These are four letters, namely:

ألف، ت، ي، ون.

- **ي** is placed for masculine third person singular, dual and plural and feminine third person plural.
  - **ت** is placed for feminine third person singular and dual, and masculine and feminine second person singular, dual and plural.
  - **ألف** is placed for masculine and feminine first person singular.
  - **ن** is placed for masculine and feminine first person plural.
3. Signs of **مضارع (Mudari) ي، ألف، ت، ن** are always placed by a    for tri-lettered verbs.
4. The suffixes are placed to indicate dual or plural for the second and third persons:

**ان** is for dual, masculine and feminine

**ون** is for plural, masculine

**ن** is for plural, feminine

There are no suffixes for the first person.

5. The evident *i'raab*    is seen over the last letter of the verbs without suffixes. For verbs with suffixes,    is in the form of **ن** (for dual) and **ن** (for plural).
6. Recall that the middle letter of the verb of the past tense was    or   . For the present / future tense, it is also variable (   or   ).
7. The *i'raab* of the middle letter of the present/future tense does not have to match the *i'raab* of the past tense.

8. There are six combinations of the past and present/future tense. *I' raab* for the middle letter is as follows:

Present / future tense	Past tense	Combination
ـُ	ـَ	نَصَرَ / يَنْصُرُ
ـِ	ـَ	ضَرَبَ / يَضْرِبُ
ـَ	ـِ	سَمِعَ / يَسْمَعُ
ـَ	ـَ	فَتَحَ / يَفْتَحُ
ـُ	ـُ	كَرِهَ / يَكْرَهُ
ـِ	ـِ	حَسِبَ / يَحْسِبُ

9. For the مضارع, the present/future tense has to be chosen in the proper context.

Examples:

وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

And Allah does what He **pleases** (present tense).

يَدْخُلُونَ الْجَنَّةَ

They **will enter** the Paradise (future tense).

10. The مضارع is limited to the future tense when it is preceded by *سَوْفَ* or *سَ* (meaning 'very soon').

Examples:

سَيَقُولُ السُّفَهَاءُ

The fools (among the people) will say...

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

His account will be taken by an easy reckoning.

### Exercise

Conjugate the following verbs in مضارع (present/future tense).

to go out	يُخْرِجُ	to write	يَكْتُبُ
to curse	يَلْعَنُ	to kill	يَقْتُلُ
to hear	يَسْمَعُ	to reach	يَبْلُغُ
to know	يَعْلَمُ	to earn	يَكْسِبُ
to leave	يَتْرُكُ	to ride	يَرْكَبُ
To enter	يَدْخُلُ	to wrong	يَظْلَمُ

Note: In Arabic, the long vowels are **و** and **ألف** and **ي**. These formats (past and present / future) are for tri-lettered verbs without the long vowels.

The following are examples of the مضارع (present and future tense).

وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

Allah **does** whatever He wishes. (14:27)

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Indeed Allah **knows** whatever you all do. (16:91)

هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

It is better than what they (all) **collect**. (10:55)

يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ

He **knows** what every soul **earns**. (13:42)

أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ

Do you **wonder** at Allah's decree? (11:73)

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Indeed I **know** what you do not know. (2:30)

وَنَطْبَعُ عَلَى قُلُوبِهِمْ

And we **seal/will seal** their hearts. (7:100)

لَا أَعْبُدُ مَا تَعْبُدُونَ

I do not worship what you (all) **worship**. (109:2)

أَفَلَا تَعْقِلُونَ

So, **will** you not **understand**? (2:44)

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ

And they **assign** daughters for Allah. (16:57)

سَوْفَ تَعْلَمُونَ

Soon, you (all) **will know**). (74:3)

سَيَصْلُونَ سَعِيرًا

Soon, they (all) **will enter** the fire. (4:10)

لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ

Why **do you reject** the signs of Allah? (3:98)



## Lesson 3

### IMPERATIVE VERBS I

#### فعل الأمر *Fi'l ul-'Amr*

The verb which is used to command or order is known as **فعل الأمر** (*fi'l ul-'Amr*). This form of the verb can only be used for second person (masculine or feminine)

It is made from the **مضارع** (*mudari'*) form of verb in the following manner:

Plural <b>جمع</b>	Dual <b>مثنى</b>	Singular <b>مفرد</b>	
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	مذكر
فَعَلُوا	فَعَلَا	فَعَلَ	Step one
افْعَلُوا	افْعَلَا	افْعَلْ	Step two
You (all) do (it)	You (two) do (it)	You do (it)	Final step
			<i>Masculine</i>
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	مؤنث
فَعَلْنَ	فَعَلَا	فَعَلِيْ	Step one
افْعَلْنَ	افْعَلَا	افْعَلِيْ	Step two
You (all) do (it)	You (two) do (it)	You do (it)	Final step
			<i>Feminine</i>

1. The format shows that the مضارع (present / future tense) sign ت is dropped.
2. A ˆ is placed on the last letter of masculine singular.
3. The last letter ن is dropped for the masculine dual and plural verbs, indicating a ˆ.
4. ن is also dropped for the feminine singular and dual verbs, indicating a ˆ.
5. The ن for feminine plural remains as it is.
6. The four nun's which are dropped are the nun's for the i'raab. In this case, their absence indicates a ˆ.
7. It is seen in the chart that after the مضارع (present/future tense) sign is dropped the following letter is left with a ˆ (which cannot be pronounced without a preceding letter with a harakah)
8. A hamza is placed before the letter with a ˆ.
9. This hamza is placed with a ˆ if the middle letter of the verb has a ˆ or a ˆ. e.g.:

Middle letter ˆ		
اَضْرَبُ	يَضْرِبُ	ضَرَبَ

Middle letter ˆ		
اَسْمَعُ	يَسْمَعُ	سَمِعَ

10. The hamza is placed with a ˆ if the middle letter of the verb has a ˆ.

Middle letter ˆ		
اُقْعِدُ	يُقْعِدُ	قَعَدَ

Middle letter ˆ		
اُخْرِجُ	يُخْرِجُ	خَرَجَ

11. This *hamza* is called *همزة الوصل* (*hamzat ul-wasal*). When it is preceded by any word, it is

not pronounced; e.g.: *وَأَفْعَلُوا, فَاجْعَلُ, وَأَنْصُرُ*

12. Any *hamza* which is not pronounced because of the preceding word is called *همزة الوصل*

(*hamzat ul-wasal*). It can be from the nouns as well; e.g. *إِنَّ الْإِنْسَانَ, وَالْقَمَرَ, وَاللَّهُ*

13. The *همزة الوصل* (*hamzat ul-wasal*) for the three letter verbs (imperative) will **never** carry a

َ  
ـِ

*The following are some examples:*

*يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ*

Oh my father **do** what you are commanded. (37:102)

*فَأَفْعَلُوا مَا تُؤْمَرُونَ*

So **do** (you all) what you (all) are commanded. (2:68)

*وَأذْكُرُوا اللَّهَ كَثِيرًا*

And **remember** Allah often. (8:45)

*فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ*

And **know** (you all) it that (there is) no God except Allah. (47:19)

*وَأذْكُرْ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ*

And **recite** what is rehearsed to you in your homes. (33:34)

*ارْجِعْ إِلَىٰ رَبِّكَ*

**Come back** to your Lord. (89:28)

فَادْخُلِي فِي عِبَادِي

Enter you then among my devotees. (89:29)

وَادْخُلِي جَنَّتِي

And you enter my heaven. (89:30)

أَذْهَبَا إِلَىٰ فِرْعَوْنَ

Go both of you to Pharaoh. (20:43)

يَمْرِيءُ أَقْنِي لِرَبِّكِ

Oh Mary, worship your Lord devoutly. (3:43)

وَأَسْمَعُوا وَأَطِيعُوا

And listen and obey. (64:16)

وَأَشْكُرُوا لِلَّهِ

And be grateful to Allah. (2:172)

## IMPERATIVE VERBS II

### فعل الأمر *Fi'l ul-'Amr*

The following is the imperative verbs chart for the 3<sup>rd</sup> and 1<sup>st</sup> persons:

Plural جمع	Dual مثنى	Singular مفرد	
لِيَفْعَلُوا لِيَفْعَلُوا They should do	لِيَفْعَلَانِ لِيَفْعَلَا They should do	لِيَفْعَلْ لِيَفْعَلْ He should do	مذكر 3 <sup>rd</sup> person Masculine
لِيَفْعَلْنَ لِيَفْعَلْنَ They should do	لِيَفْعَلَانِ لِيَفْعَلَا They should do	لِيَفْعَلْ لِيَفْعَلْ She should do	مؤنث 3 <sup>rd</sup> person Feminine
لِنَفْعَلْ لِنَفْعَلْ We should do		لِنَفْعَلْ لِنَفْعَلْ I should do	مذكر و مؤنث 1 <sup>st</sup> person Masculine & feminine

1. The format shows that a **ل** is prefixed to the **مضارع** of the third and first persons.
2. The last letter of the **مضارع** of the third person singular, and first person singular and plural,

is placed with a   .

3. For the dual and plural (except for feminine plural), the absence of the    indicates a   .

*Following are some examples:*

وَلْيَتَّقِ اللَّهَ رَبَّهُ

And he **should fear** Allah, his Lord. (2:286)

وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبًا بِالْعَدْلِ

A scribe **should write down** justly. (2:282)

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ

So he **should fight** in the path of Allah. (4:74)

فَلْيَعْمَلْ عَمَلًا صَالِحًا

So he **should do** righteous deeds. (18:110)

وَلْيَأْخُذُوا حِذْرَهُمْ

And they **should take** their precaution. (4:102)

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ

And every soul **should look** to what he has sent forth. (59:18)

لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ

Those whom your right hands possess **should ask** your permission... (24:58)

*Note: Generally when the    ('should') is mentioned in the Qur'an, it is preceded by a    or a*

*and the    of the    is changed to a   .*

## PROHIBITION

نفي الفعل  
Nafi al-Fi'l

Following is a chart for making prohibition forms of verbs:

Plural جمع	Dual مثنى	Singular مفرد	
لا يَفْعَلُوا They should not do	لا يَفْعَلَا They should not do	لا يَفْعَلُ He should not do	الغائب المذكر Third person masculine
لا يَفْعَلْنَ They should not do	لا تَفْعَلَا They should not do	لا تَفْعَلُ She should not do	الغائب المؤنث Third person feminine
لا تَفْعَلُوا You should not do	لا تَفْعَلَا You should not do	لا تَفْعَلُ You should not do	الحاضر المذكر Second person masculine
لا تَفْعَلْنَ You should not do	لا تَفْعَلَا you should not do	لا تَفْعَلِي You should not do	الحاضر المؤنث Second person feminine
لا نَفْعَلُ We should not do		لا أَفْعَلُ I should not do	المتكلم المذكر/المؤنث First person (masculine & feminine)

The effect of لا for prohibition on the مضارع (present/future tense) is the same as

the effect of لا for imperative; i.e., changing the    into a   .

Following are some examples of prohibition:

فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا

Do not say to them a word of contempt nor repel them. (17:23)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ

And do not kill your children. (17:31)

وَلَا تَقْرَبُوا الزِّنَىٰ

Do not go near adultery. (17:32)

فَلَا تَخْضَعْنَ بِالْقَوْلِ

Be not too complaisant of speech. (33:32)

وَلَا تَبْرَجْنَ

And make not a dazzling display. (33:33)

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ

And do not make with Allah other gods. (17:39)

لَا يَسْخَرُونَ مِنْ قَوْمٍ

Some men should not laugh at others. (49:11)

لَا تَرْفَعُوا أَصْوَاتَكُمْ

Do not raise your voices. (49:2)

أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

That they should not ascribe to Allah except the truth. (7:169)

Note: The difference between the لا for simple negation and the لا for prohibition should be understood. The لا for negation has no effect on the verb.

Examples for negation are:

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا

They **do not** respect in the believers the ties of kinship. (9:10)

لَا يَسْأَلُونَ النَّاسَ إِحْكَافًا

They **do not** beg importunately. (2:273)

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ

Will you **not** fight the people who violated their oaths... (9:13)

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ

No person **knows** what (delights) are kept hidden. (32:17)

For simple negation, **مَا** is also used both with past, present and future tense; it has no effect on the verb.

Examples:

وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ

And you **do not** spend except seeking the pleasure of Allah. (2:272)

وَمَا كَفَرَ سُلَيْمَانُ

And Solomon **did not** reject... (2:102)





## Lesson 6

### JUSSIVE PARTICLES

#### حروف جازمة *Huruf Jazimah*

Should	لَ	Not yet / when	لَمَّا
Do not / should not	لَا	If	إِنِ
Did not / was not	لَمْ		

When any of these above words precede the **مضارع** (present / future tense), the verb will end with a **◌◌◌** (instead of **◌◌◌**).

1. **لَ** meaning 'should' is used for imperative 3<sup>rd</sup> and 1<sup>st</sup> persons. This has been discussed in detail in Lesson 4.
2. **لَا** meaning 'don't / shouldn't' is used for prohibition. This has also been discussed in detail in Lesson 5.
3. **لَمْ** meaning 'did not / was not' is used for forceful negation of an act which never happened or was never done. Besides changing the *i'raab* the **لَمْ** also changes the present / future tense into past tense.

Examples:

لَمْ يَكِدْ وَلَمْ يُوَلِّدْ

He begets **not** nor is He begotten.. (112:3)

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

Have We **not** made for him a pair of eyes... (90:8)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ

Did you **not** know that Allah knows? (22:70)

Note: The table format for **لَمْ**, **لَمَّا** and **إِن** is the same as for **ل** ('should') and **لَا** ('do not / should not') in Lessons 4 and 5.

Remember that the evident **ـ** is seen in the singular, third person masculine and feminine, also with singular and plural first persons. The absence of the **ن** for all other forms (except feminine plurals) indicates a **ـ**.

4. **لَمَّا** has two meanings:

a. When **لَمَّا** is followed by the present/future tense it means 'not yet'.

Examples:

وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

Others of them who have **not yet** joined them. (62:3)

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

The belief has **not yet** entered their hearts. (49:14)

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ

Allah has **not yet** seen those who strive amongst you. (3:142)

In the last two examples, the verbs end with a  $\text{ـَ}$  instead of a  $\text{ـُ}$ , because the last letter of the verb must be connected with the following letter with a  $\text{ـُ}$ . The general rule in such cases is that the  $\text{ـُ}$  is changed to a  $\text{ـَ}$  (there are exceptions).

- b. When  $\text{لَمَّا}$  is followed by the past tense it means 'when', and it has no effect on the *i'raab* of the past tense verb.

Examples:

فَلَمَّا وَضَعَتْهَا

So **when** she delivered her... (3:36)

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ

**When** Talut set forth with the armies.. (2:249)

فَلَمَّا رَأَى الشَّمْسَ

**When** he saw the sun... (6:78)

5.  $\text{إِنْ}$  meaning 'if', is placed in the beginning of a conditional sentence, generally followed by two

$\text{مضارع}$  verbs, both ending with a  $\text{ـُ}$ .

Examples:

وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

If you are grateful He is pleased with you... (39:7)

إِنْ تَعُودُوا نَعُدْ

If you return (to the attack), so shall we. (8:19)

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكُمْ

If you follow the majority on earth, they will lead you astray. (6:116)

وَإِنْ تَعَدَّلَ كُلُّ عَدَلٍ لَا يُؤْخَذُ مِنْهَا

If (any soul) offers every ransom, none will be accepted. (6:70)

In the following examples, the imperative verb is preceded by a suppressed / hidden conditional word

إِنْ 'if', therefore the *i'raab* of the following مضارع is a    (*sukun*).

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سَوْءٍ

Now put your hand into your chest and it will come forth white without harm. (27:12)

تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

Come, the messenger of Allah will pray for you. (63:5)

فَتَعَالَيْنِ أُمْتِعَنَّ وَأَسْرِحَنَّ

Then come, I will provide for you your enjoyment and set you free. (33:28)

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ

Say: Come, I will rehearse what Allah has (really) prohibited you from. (6:151)

يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Oh you who believe! Fear Allah and say a word direct to the right. (33:70)

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

That He may make your conduct whole and sound and forgive you your sins. (33:71)



## Lesson 7

### ACCUSATIVE PARTICLES

#### حروف ناصبة Huruf Nasiba

لِ	لَكِنَّا لَكِي كِي	أَلَا دِلَانْ دَانْ	حَتَّى	لَنْ
So that	So that / so that not	That / for that / may not	Until	Will never

The table format for the above words is as follows:

Plural جمع	Dual مثنى	Singular مفرد	
لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلْ	الغائب المذكر Third person masculine
So that they do	So that they do	So that he does	
لِيَفْعَلْنَ	لَتَفْعَلَا	لَتَفْعَلْ	الغائب المؤنث Third person feminine
So that they do	So that they do	So that she does	
لَتَفْعَلُوا	لَتَفْعَلَا	لَتَفْعَلْ	الحاضر المذكر Second person masculine
So that you do	So that you do	So that you do	
لَتَفْعَلْنَ	لَتَفْعَلَا	لَتَفْعَلِي	الحاضر المؤنث Second person feminine
So that you do	So that you do	So that you do	
لِنَفْعَلْ		لَأَفْعَلْ	المتكلم المذكر/المؤنث First person (masculine & feminine)
So that we do		So that I do	

Important points about the above chart:

1. Evident *i'raab*    are seen only on singular third person masculine and feminine, and on first person singular and plural.
2. For all other forms (except for feminine plurals) the absence of    indicates a   .
3. The presence of    indicates a   , but the absence of    indicates either a    or a    (it has to be placed in the proper context).

1. *Examples of ل meaning 'so that':*

لِيَغْفِرَ لَكَ اللَّهُ

That Allah may forgive you. (48:2)

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ

So that Allah may punish the hypocrites. (33:73)

لِنَعْلَمَ أَعَدَدَ السِّنِينَ

That you might know the number of years. (10:5)

*Note:*

ل meaning 'should' (which gives a    to the verb), when it is preceded by    or   , the    of the ل changes to a   ;

e.g.: And he should do righteous deeds...    وَيَعْمَلُ صَالِحًا

But the ل meaning 'so that' (which gives a    to the verb), is not affected by any word preceding it;

e.g.: And so that he does righteous deeds...    وَيَعْمَلُ صَالِحًا

2. Examples of **لِكَيْلَا كَيْ لِكَيْ** meaning ‘so that’:

كَيْ نُسَبِّحَكَ كَثِيرًا

That we may celebrate Your praise. (20:33)

كَيْ لَا يَكُونَ دُولَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

So that it be not taken by turns by the rich among you. (59:7)

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ

So that you may not despair over matters that pass by. (57:23)

لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا

So that they know nothing after having known much. (16:70)

3. Examples of **أَلَّا، لَأَنَّ، وَأَنَّ** meaning ‘that, for that, may not’:

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ

Say, “It is not for me to change it...” (10:15)

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

And I am commanded to be of those who submit (to Allah’s will). (10:72)

أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

So you may not fear nor grieve... (41:30)

أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

That I do not say about Allah except the truth... (7:105)

4. Examples of **حَتَّى** meaning 'until':

حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Until He separates the evil from the good. (3:179)

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Until the camel passes through the eye of a needle. (7:40)

وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا

They did not teach anyone until they said... (2:102)

حَتَّى تَسْتَأْذِنُوا

Until you have asked permission... (24:27)

5. Examples of **لَنْ** meaning 'will never':

قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا

You said Allah will never raise after him a messenger... (40:34)

فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

So Allah will never forgive them... (9:80)

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبَبْتُمْ

You will never attain to righteousness unless you spend out of what you love... (3:92)

فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا

Say, "You shall never come out with me..." (9:83)

*Note: Besides changing the I'raab of the verb, **لَنْ** also limits the meaning of the verb from present or*

*future to only future tense. It also indicates firmness in negation.*

## NEGATIVE PARTICLES

Laisa لَيْسَ

لَيْسَ is a weak or an incomplete verb used for negation. The table format is only in the past tense,

but it is used for the present tense. The table format is as follows:

Plural	جمع	Dual	مثنى	Singular	مفرد
لَيْسُوا	لَيْسُوا	لَيْسَا	لَيْسَا	لَيْسَ	الغائب المذكر Third person masculine
لَيْسْنَ	لَيْسْنَ	لَيْسَتَا	لَيْسَتَا	لَيْسَتْ	الغائب المؤنث Third person feminine
لَيْسْتُمْ	لَيْسْتُمْ	لَيْسْتُمَا	لَيْسْتُمَا	لَيْسْتَ	الحاضر المذكر Second person masculine
لَيْسْتُنَّ	لَيْسْتُنَّ	لَيْسْتُمَا	لَيْسْتُمَا	لَيْسْتِ	الحاضر المؤنث Second person feminine
لَيْسْنَا	لَيْسْنَا			لَيْسْتُ	المتكلم المذكر/المؤنث First person (Masculine & feminine)

Note: the second letter of the verb ( ل ) is dropped starting with the feminine third person plural to the end of the table.

Examples:

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

Is not Allah the wisest of judges? (95:8)

لَيْسُوا سَوَاءً

They (all) are not the same. (3:113)

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

You are not a guard upon them. (88:22)

يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ

O people of the Book! You have no ground unless you are steadfast by the gospel. (5:68)

قُلْ لَسْتُ بِكَافٍ لَكُمْ بِرَأْيِي

Say, "I am not responsible for your affairs." (6:66)

لَنْ، لَمْ، لَا، مَا

are also words of negation. These have been discussed in detail in the previous lessons.

إِنْ also becomes a negation word when it is followed by إِلا in the sentence;

Examples:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

This is no less than a message for the nations. (12:104)

إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

I am sent only to warn openly. (26:115)

إِن تَتَّبِعُونَ إِلَّا الظَّنَّ

You follow nothing but conjecture. (6:148)

إِن أَنْتُمْ إِلَّا تَخْرُصُونَ

You do nothing but lie. (6:147)

Sometimes إِن gives the same negative sense, even without إِلَّا; e.g.:

وَإِن أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ

And I do not know if this may be a trial for you. (21:111)

وَإِن أَدْرِي أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ

And I do not know whether what you are promised is near or far. (21:109)

إِن عِنْدَكُمْ مِّن سُلْطَانٍ بِهَذَا

You have no warrant for this. (10:68)

Sometimes إِن is actually إِنَّ. It can be determined by the predicate, which is always preceded by a لَ.

Examples:

وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ

Indeed the companions of the woods were wrongdoers. (15:78)

وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ

Indeed it was momentous except for those whom Allah guided. (2:143)

وَإِن كُنَّا لَخاطِئِينَ

And we certainly have been guilty of sin. (12:91)

وَإِن كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

Before this you were indeed among those who knew not. (12:3)



## CONDITIONAL WORDS

## Huruf ash-Shart حروف الشرط

Who, whoever	مَنْ	Whatever	مَا/مَهْمَا
Those who	أَمَّا (أَنْ + مَا)	Wherever	أَيْنَمَا
If, the one	إِمَّا (إِنْ + مَا)	When	إِذَا
If	إِنْ/إِنِّ	Whichsoever	أَيُّ/أَيُّمَا
If	لَوْ		

The above words are used in conditional sentences, which consist of two parts:

1. شرط (*Shart*) is the condition/if clause
2. جواب الشرط (*Jawaab ush-Shart*) is the answer of the condition/main clause

In Arabic, conditions and their answers are used in verbal sentences. Any مضارع which follows the conditional words ends with a    .

Examples:

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ

Whether you show what is in your minds or conceal it, Allah will account you for it. (2:284)

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا

They said whatever signs you bring to bewitch us with. (7:132)

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

Wheresoever you are, Allah will bring you together. (2:148)

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ

Whatever good you give shall be rendered back to you. (2:272)

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ

Wherever you are, death will find you out. (4:78)

When the conditional words **إِذَا**, **مَنْ**, **لَنْ**, **وَإِنْ** are followed by a past tense verb, the message is actually in the present tense.

Examples:

إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ، كُنْ فَيَكُونُ

When He intends a thing, His command is “Be” and it is. (36:82)

فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ

Those who are righteous and mend (their lives), on them shall be no fear. (7:35)

وَلَنْ لَمْ يَفْعَلْ مَا أَمَرَهُ لَيْسَ جَنَرًا

If he does not what I command him, he certainly will be cast into prison. (12:32)

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا

And if you are in doubt as to what we have revealed... (2:23)

Sometimes a **ف** is prefixed to the verb of the answer to the condition.

Examples:

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا

When you have eaten, then disperse. (33:53)

فَإِذَا فَرَغْتَ فَانصَبْ

When you are relieved, still labor hard. (94:8)

فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ

Those who believe know that it is the truth. (2:26)

فَأَمَّا يَا أَيُّهَا الَّذِينَ آمَنُوا فَمَنِ هَدَىٰ لِي

And if (when) there comes to you guidance from Me, whosoever follows My guidance... (2:38)

The answer of the **لَوْ** may be introduced by the attached **لَ** on the verb to stress the nature of the sentence.

Examples:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

If your Lord had wished, He would have made men one people. (11:118)

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ

Had Allah willed, He could have over-burdened you. (2:220)

**إِلَّا** which has been discussed earlier, generally means 'except'. In some cases it is the combination of **إِنْ** and **لَا**, meaning 'unless' or 'if not'. This different meaning is determined by the

*I'raab* of the verb or verbs that follow the **إِلَّا** The *I'raab* is always a   .

Examples:

إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ

Unless you do this there would be oppression on Earth. (8:73)

إِلَّا نَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ

If you do not help him, for Allah did indeed help him. (9:40)

وَاللَّا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنُ مِنَ الْخَسِرِينَ

And unless you forgive me and have mercy on me, I should indeed be lost. (11:47)

وَاللَّا تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنُ مِنَ الْجَاهِلِينَ

Unless you turn away their snare from me I should feel inclined towards them and join the ranks of the ignorant. (12:33)

## ACTIVE AND PASSIVE PARTICIPLES (SUBJECT AND OBJECT)

*Asma' Al-Fa'il wal-Maf'ul* أسماء الفاعل والمفعول

In Arabic, the word used for the subject (the 'doer' of an action) is **فَاعِلٌ**. It is made from the verb **فَعَلَ** by placing an **ألف** (*alif*) after the first letter. The middle letter is with a **—** and the last letter is with a **°**

Any three consonant verb can be transformed into the subject form in the same manner; e.g.:

فَاتِحٌ	←	فَتَحَ	←	قَاتِلٌ	←	قَتَلَ
قَاعِدٌ	←	قَعَدَ	←	خَامِرِحٌ	←	خَرَجَ

The table format for the subject is as follows:

<i>Plural</i> جمع	<i>Dual</i> مثنى	<i>Singular</i> مفرد	
فَاعِلُونَ	فَاعِلَانِ	فَاعِلٌ	مذكر Masculine
فَاعِلَاتُ	فَاعِلَتَانِ	فَاعِلَةٌ	مؤنث Feminine

Following are examples of subjects:

قُلْ يٰٓأَيُّهَا الّٰكْفِرُونَ

Say, "O you who reject faith!" (109:1)

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Nor will you worship that which I worship. (109:3)

وَنِعْمَ أَجْرُ الْعَامِلِينَ

How excellent a reward for those who do work. (3:136)

كُلُّ لَهُ قَانِتُونَ

All are devoutly obedient to Him. (30:26)

أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ

Never will I suffer to be lost the work of any of you. (3:195)

Note: Also see Ayah 112 of Surah 9 (at-Tawbah) and Ayah 35 of Surah 33 (al-Ahzab) for a long list of subjects.

The word used for object (which is affected by the action of the subject) is مَفْعُولٌ (maf'ul). It

is made from the verb فَعَلَ by placing a مَ before the first letter and a وُ after the second letter.

e.g.:

فَعَلَ ← مَفْعُولٌ      فَتَحَ ← مَفْتُوحٌ  
قَتَلَ ← مَقْتُولٌ      خَلَقَ ← مَخْلُوقٌ

Plural	جمع	Dual	مثنى	Singular	مفرد	
مَفْعُولُونَ		مَفْعُولَانِ		مَفْعُولٌ		مذكر Masculine
مَفْعُولَاتُ		مَفْعُولَتَانِ		مَفْعُولَةٌ		مؤنث Feminine

Following are some examples of objects.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ

And those in whose wealth is a recognized right. (70:24)

لِلسَّائِلِ وَالْمَحْرُومِ

For the (needy) who asks and him who is prevented. (70:25)

وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ

And on the Day of Judgment they will be among the loathed (despised). (28:42)

وَمَا نَحْنُ بِمَسْبُوقِينَ

And we are not to be frustrated. (56:60)

ذَلِكَ يَوْمٌ يَجْمُوعُ لَهُ النَّاسُ

That is a day for which mankind will be gathered. (11:103)

وَذَلِكَ يَوْمٌ مَّشْهُودٌ

That will be a day of testimony. (11:103)

لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ

All will certainly be gathered for the meeting appointed for a day well-known. (56:50)

Verbs are of two types:

1. لا زمر (lazim), i.e. intransitive, meaning the action is limited to the subject. It has no effect on anyone or anything. Thus, it does not require an object; e.g.:

He sat	قَعَدَ	He lied	كَذَبَ
He got out	خَرَجَ	He was truthful	صَدَقَ

2. متعدى (Muta'adi), i.e. transitive, meaning the action by the subject is passed on to the

object (which can be a person or thing); e.g.:

He wrote	كَتَبَ	He killed	قَتَلَ
He hit	ضَرَبَ	He opened	فَتَحَ

### Exercise

Following is a list of verbs. Make the subject table for each verb and the object table for each verb requiring an object.

He left	تَرَكَ	He heard	سَمِعَ
He knew	عَلِمَ	He helped	نَصَرَ
He was silent	سَكَتَ	He was safe	سَلِمَ
He concealed	كَتَمَ	He drank	شَرِبَ
He hit	ضَرَبَ	He wrote	كَتَبَ
He cursed	لَعَنَ	He sat	جَلَسَ

*Note: A simple way to determine whether or not a verb is transitive is to question it with a simple 'what' or 'who'. If an answer follows, the verb is transitive; e.g.:*

*He ate.*            The answer to 'what' will follow.

*He sat.*            There is no answer to 'what' or 'who'.



## VERBAL SENTENCES

### *Al-Jumlat ul-Fi'liyah* الجملة الفعلية

A verbal sentence begins with a verb, followed by the subject. In some cases, the subject is followed by an object. The *I'raab* of the subject is   ; the *I'raab* of the object is   ;

Examples:

وَإِذْ قَالَ إِبْرَاهِيمُ

And when Ibrahim said... (43:26)

وَقَتَلَ دَاوُدُ جَالُوتَ

Dawood killed Jaloot. (2:251)

In verbal sentences, the verb always appears in the singular form, even in cases where the subject following the verb is dual or plural;

Examples:

وَقَالَ الَّذِي آمَنَ

The one who believed said.. (40:30)

قَالَ رَجُلَانِ

The two men who believed said.. (5:23)

وَقَالَ الَّذِينَ آمَنُوا

Those who believed said... (42:45)

In verbal sentences, verbs appear to be dual or plural only when the subject is hidden in the

verb;

Examples:

قَالَ رَبِّنا ظَلَمنا أَنْفُسنا

They (both) said, "Our Lord! We wronged ourselves." (7:24)

قَالُوا ءَامَنَّا بِاللّهِ

They (all) said, "We believe in Allah." (40:84)

For the subject which is in the broken plural form, the preceding verb is singular of the opposite gender;

Examples:

قَالَ نِسْوَةٌ

The ladies said... (12:30)

قَالَتِ الْأَعْرَابُ

The Bedouins said... (49:14)

قَالَتْ لَهُمْ رُسُلُهُمْ

Their Prophets said to them... (14:11)

The nouns which appear to be feminine (ending with ة) are preceded by a singular verb which is either masculine or feminine, since there are no opposites for those nouns in masculine form;

Examples:

إِذْ قَالَتِ الْمَلٰٓئِكَةُ

When the angels said... (3:45)

فَسَجَدَ الْمَلٰٓئِكَةُ

The angels bowed... (15:30)

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ

The (mighty) blast did seize the wrongdoers... (11:68)

وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ

The (mighty) blast did seize the wrongdoers... (11:94)

*Note: In the last two examples, the verb is followed by the object, and then the subject.*

*Following are some examples of verbal sentences.*

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

They ask you what they should spend (in charity). (2:215)

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Say, "Obey Allah and His messenger." (24:54)

وَقَالُوا قُلُوبُنَا غُلْفٌ

They said, "Our hearts are wrappings." (2:88)

وَلَمَّا جَاءَهُمْ كِتَابٌ

And when there came to them a book... (2:89)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

And remember we took your covenant... (2:84)

وَأَقِيمُوا الصَّلَاةَ

And be steadfast in prayer... (24:56)

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

They said, "Allah has begotten a son." (2:116)

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ

Never will the Jews be satisfied with you. (2:120)

وَأَتَّقُوا يَوْمًا

Then guard yourselves against a day... (2:48)

## WHEN

IDHA / IDH

إِذَا / إِذْ

إِذَا is a conditional word. It generally indicates the present tense, even when it is followed by

a past tense verb: إِذَا + ماضِي = مضارع ;

Examples:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When comes Allah's help and victory. (110:1)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي

When my servants ask you about me..(2:186)

وَإِذَا قُلْتُمْ فَاعْدِلُوا

Whenever you speak, speak justly..(6:152)

إِذَا أَرَادَ شَيْئًا

When He intends a thing...(36:82)

وَإِذَا قِيلَ لَهُمْ

When it is said to them...(36:45)

Examples for exceptions to the above rule:

حَتَّىٰ إِذَا رَكِبُوا فِي السَّفِينَةِ

Until, when they were in the boat. (18:71)

حَتَّىٰ إِذَا لَقِيَا غُلَامًا

Until, when they met a young man. (18:74)

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ

Until, when he reached the setting of the sun. (18:86)

إِذْ is used to remind one of something in the past, even when it is followed by a present tense

verb. The word اذْكُرُوا (remember) is hidden in the sentence starting with إِذْ.

إِذْ + مضارع = ماضي

Examples:

إِذْ يَقُولُ الْمُنَافِقُونَ

When the hypocrites said. (8:49)

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ

When Allah promised you one of the two (enemy) parties... (8:7)

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ

Remember you implored the help of your Lord... (8:9)

إِذْ يُغَشِّيكُمُ النُّعَاسَ

Remember He covered you with a drowsiness... (8:11)

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ

When you said to the one who had received Allah's grace... (33:37)

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ

Remember in your dream Allah showed them to you... (8:43)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ

And remember Ibrahim raised the foundations... (2:127)

إِذْ قَالَ لَهُ رَبُّهُ

“Behold!” his Lord said to him. (2:131)



## PAST PASSIVE

Maadi Majhul ماضى مجهول

Verbs which have been discussed in the previous lessons were in the active form. In Arabic, active verbs are called فعل المعروف (*Fi'l al-Ma'aruf*), meaning the subject is known. Passive verbs in Arabic are called فعل المجهول (*Fi'l al-Majhul*), meaning the subject is unknown. The difference between active and passive verbs is as follows:

Active Past Tense			Passive Past Tense		
Constant	فَعَلَ	Constant	Constant	فُعِلَ	Constant
	Variable			Constant	

The following is the table format for past passive verbs:

Plural	جمع	Dual	مثنى	Singular	مفرد	
نُصِرُوا	They were helped	نُصِرَا	They were helped	نُصِرَ	He was helped	الغائب المذكر Third person masculine
نُصِرْنَ	They were helped	نُصِرَتَا	They were helped	نُصِرَتْ	She was helped	الغائب المؤنث Third person feminine
نُصِرْتُمْ	You were helped	نُصِرْتُمَا	You were helped	نُصِرْتَ	You were helped	الحاضر المذكر Second person masculine
نُصِرْتُنَّ	You were helped	نُصِرْتُمَا	You were helped	نُصِرْتِ	You were helped	الحاضر المؤنث Second person feminine
نُصِرْنَا	We were helped			نُصِرْتُ	I was helped	المتكلم المذكر/المؤنث First person (masculine & feminine)

It has been discussed in Lesson 10 that verbs are either *لازم* (*lazim*) (i.e. intransitive), in which the action is limited to the subject, or *متعدى* (*muta'adi*) (i.e. transitive), in which the action is passed on to someone or something. Only active *متعدى* (*muta'adi*) verbs can be transformed into passive verbs; e.g.:

Active		Passive	
He killed	قَتَلَ	He was killed	قُتِلَ
He opened	فَتَحَ	It was opened	فُتِحَ
He lied	كَذَبَ	X	X
He died	مَاتَ	X	X

Following are examples of Past Tense Passive Verbs.

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ

O you who believe! Fasting is prescribed for you... (2:183)

وَحُشِرَ لِسُلَيْمَانَ جُنُودَهُ

And there were gathered together unto Sulaiman, his armies... (27:17)

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

And the sun and moon are brought together... (75:9)

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ

Or were they created of nothing? (52:35)

وَإِذَا الصُّحُفُ نُشِرَتْ

And when the books are spread... (81:10)

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ

And what though you be slain in Allah's way... (3:157)

وَلَيْنَ رُجِعْتُ إِلَىٰ رَبِّي

And if I am sent back to my Lord... (41:50)

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

The man is created weak... (4:28)

كُنِبَ عَلَيْكُمُ الْقِصَاصُ

The law of equality is prescribed to you... (2:178)

*Note: Since the subject is not mentioned in a passive verb, the i'raab of the object is a ُ, as it*

*becomes the deputy of the subject, or vice subject (نائب الفاعل).*

أَفَلَا يَنْظُرُونَ إِلَىٰ الْإِبِلِ كَيْفَ خُلِقَتْ

Do they not look at the camels, how they are made? (88:17)

وَإِلَىٰ السَّمَاءِ كَيْفَ رُفِعَتْ

And at the sky, how it is raised... (88:18)

وَإِلَىٰ الْجِبَالِ كَيْفَ نُصِبَتْ

And at the mountains, how they are fixed firm... (88:19)

وَإِلَىٰ الْأَرْضِ كَيْفَ سُطِحَتْ

And at the Earth how it is spread... (88:20)

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

Now let man think from what he is created...(86:5)

## PRESENT/FUTURE PASSIVE

*Mudari Majhul*

مضارع مجهول

*Active Present/Future Tense**Passive Present/Future Tense*

constant       $\text{يُفَعَّلُ}$       constant      constant       $\text{يُفَعَّلُ}$       constant

variable      constant

Following is the table format for مضارع passive verbs.

Plural      جمع	Dual      مثنى	Singular      مفرد	
$\text{يُنصَرُونَ}$ They are/will be helped	$\text{يُنصَرَانِ}$ They are/will be helped	$\text{يُنصَرُ}$ He is/will be helped	الغائب المذكر Third person masculine
$\text{يُنصَرْنَ}$ They are/will be helped	$\text{تُنصَرَانِ}$ They are/will be helped	$\text{تُنصَرُ}$ She is/will be helped	الغائب المؤنث Third person feminine
$\text{تُنصَرُونَ}$ You are/will be helped	$\text{تُنصَرَانِ}$ You are/will be helped	$\text{تُنصَرُ}$ You are/will be helped	الحاضر المذكر Second person masculine
$\text{تُنصَرْنَ}$ You are/will be helped	$\text{تُنصَرَانِ}$ You are/will be helped	$\text{تُنصَرِينَ}$ You are/will be helped	الحاضر المؤنث Second person feminine
$\text{نُنصَرُ}$ We are/will be helped		$\text{أُنصَرُ}$ I am/will be helped	المتكلم المذكر/المؤنث First person (masculine & feminine)

Make a note that the Passive Present tense sign is always with a  $\text{ُ}$ , followed by a  $\text{َ}$  on the middle letter.

*Following are some examples:*

إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

To Him every affair is returned.. (11:123)

لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

You deal not unjustly and you shall not be dealt with unjustly... (2:279)

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا

Say, "You shall not be questioned as to our sins." (34:25)

وَلَا تُسْأَلُ عَمَّا تَعْمَلُونَ

Nor shall we be questioned as to what you do. (34:25)

وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ

And on the Day of Judgment, they will not be helped. (28:41)

ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفَ

This is most convenient that they should be known. (33:59)

## DOUBLE EMPHASIS

Lam ut-Tawkid لام التوكيد

Double emphasis is placed on a مضارع by prefixing it with a ل and suffixing it with a ن.

The table format for verbs with double emphasis is as follows:

Plural جمع	Dual مثنى	Singular مفرد	
لَيَنْصُرُنَّ they will indeed help	لَيَنْصُرَانِ they will indeed help	لَيَنْصُرَنَّ he will indeed help	الغائب المذكر Third person masculine
لَيَنْصُرْنَ they will indeed help	لَتَنْصُرَانِ they will indeed help	لَتَنْصُرَنَّ she will indeed help	الغائب المؤنث Third person feminine
لَتَنْصُرَنَّ you will indeed help	لَتَنْصُرَانِ you will indeed help	لَتَنْصُرَنَّ you will indeed help	الحاضر المذكر Second person masculine
لَتَنْصُرْنَ you will indeed help	لَتَنْصُرَانِ you will indeed help	لَتَنْصُرَنَّ you will indeed help	الحاضر المؤنث Second person feminine
لَتَنْصُرَنَّ we will indeed help		لَأَنْصُرَنَّ I will indeed help	المتكلم المذكر/المؤنث First person (masculine & feminine)

Important points to note about the above table:

1. The letter preceding the ن carries a \_\_\_ for the singular of masculine and feminine third person, masculine second person, and singular and plural first person.
2. The letter preceding the ن carries a \_\_\_ for second and third person masculine plural.
3. All the forms of dual end with آن.
4. Third and second person feminine plurals end with نآن.
5. The letter preceding ن carries a \_\_\_ for second person feminine singular.

Examples:

لَأُكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

I shall blot out from them all evils. (3:196)

وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ

I shall certainly admit them to the gardens. (3:196)

فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا

Allah will certainly know those who are true. (29:3)

وَلِيَحْمِلْنَ أَثْقَالَهُمْ

They will certainly bear their own burdens. (29:13)

وَلْيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ

They will be called to account on the Day of Judgment. (29:13)

وَلنصبرن على ما آذيتنونا

We shall certainly bear with patience all the hurt you may cause us. (14:12)

ليقولن الذين كفروا

The unbelievers would surely say...(11:7)

لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ

They are sure to say we have (always) been with you. (29:10)

The ن is only attached to a مضارع, but the ل is also attached to a noun, pronoun or

preposition. In this case, the sentence is in the nominal form, which generally begins with إِنَّ,

thus giving double emphasis to the word preceded by the ل e.g.:

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

Verily, man is in loss. (103:2)

إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

Allah is free of all needs from all creation (29:6)

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Verily, in that are signs for those who believe. (30:37)



## COMPARATIVE/SUPERLATIVE NOUNS

### اسم التفضيل *Ism at-Tafdil*

The comparative/superlative nouns follow the pattern of:

أَحَبُّ أَشَدُّ أَغْلَمُ أَصْفَرُ أَكْبَرُ ⇒ أَفْعَلُ

The *i'raab* of these nouns is    ,    or    .

The table format is as follows:

Plural جمع	Dual مثنى	Singular مفرد	
أَكْبَرُونَ / أَكْبَرُ	أَكْبَرَانِ	أَكْبَرُ	مذكر masculine
كُبْرَاتُ / كُبْرٌ	كُبْرَانِ	كُبْرَى	مؤنث feminine

The most used noun from the above table is the masculine singular. These are comparative nouns

only when followed by    مِنْ. Without the    مِنْ these are superlative nouns.

*Examples of Comparative Nouns.*

وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

And their sin is greater than their advantage. (2:219)

إِلَٰهِي أَكْبَرُ مِنْ أُخْتِهَا

But she/it is greater than her sister. (43:48)

أَنَا أَكْثَرُ مِنْكَ مَالًا

I have greater wealth than you. (18:34)

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

Persecution is worse than slaughter. (2:217)

وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ

And the dwelling you love is dearer for you than Allah. (9:24)

*Examples of Superlative Nouns:*

اللَّهُ أَكْبَرُ

Allah is great.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

And those who believe are stronger in their love for Allah. (2:165)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْقَرَكُم

The most honored in the sight of Allah is the most righteous. (49:13)

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the wisest of judges? (95:8)

إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ

The flimsiest of houses is the spider's house. (29:41)

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى

One day we shall seize you with a mighty grip. (44:16)

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا

We placed leaders in every town, its wicked men. (6:123)

There are exceptions to the previous rules; أَشْرَمُ and أَحْسَنُ change to خَيْرٌ and شَرٌّ.

*Examples of the Exceptions:*

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ

A man slave who believes is better than an unbeliever. (2:221)

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

*Salaat* is better than sleep.

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

It is possible that you dislike a thing which is good for you. (2:216)

وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

And that you loved a thing which is bad for you.. (2:216)

أَوْلِيَّكَ هُمُ خَيْرٌ الْبَرِيَّةِ

They are the best of creatures. (98:6)

أَوْلِيَّكَ هُمُ شَرُّ الْبَرِيَّةِ

They are the worst of creatures. (98:7)



## DOUBLE LETTERED VERBS

فعل مضاعف *Fi'l Muda'af*

In this form the second and third consonants are the same;

Following is the ماضي table format:

Plural جمع	Dual مثنى	Singular مفرد	
مَدُّوا They extended	مَدَّا They extended	مَدَّ he extended	الغائب المذكر Third person masculine
مَدَدْنَ They extended	مَدَّتَا They extended	مَدَّتْ She extended	الغائب المؤنث Third person feminine
مَدَدْتُمْ You extended	مَدَدْتُمَا You extended	مَدَدْتَ You extended	الحاضر المذكر Second person masculine
مَدَدْتُنَّ You extended	مَدَدْتُمَا You extended	مَدَدْتِ You extended	الحاضر المؤنث Second person feminine
مَدَدْنَا We extended		مَدَدْتُ I extended	المتكلم المذكر/المؤنث First person (masculine & feminine)

Following are some examples:

وَهُوَ الَّذِي مَدَّ الْأَرْضَ

And it is He who has spread out the earth. (13:3)

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهٗ

I believed that my account will reach me. (69:20)

أَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ

And they thought just like you thought. (72:7)

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ

Like that the word of your Lord is proved true. (10:33)

وَخَرَّ مُوسَىٰ صَعِقًا

And Moosa fell down unconscious..(7:143)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ

Indeed Allah did a great favor for the believers. (3:164)

The following is the مضارع table format ending with a ـُ, ـِ or ـِ.

ـُ	ـِ	ـِ
لَمْ تَمُدُّ	لَنْ تَمُدَّ	يَمُدُّ
لَمْ تَمُدُّ	لَنْ تَمُدَّ	تَمُدُّ
لَمْ تَمُدُّ	لَنْ تَمُدَّ	تَمُدُّنَّ
لَمْ أَمُدُّ	لَنْ أَمُدَّ	أَمُدُّ

1. Examples of Verbs Ending with ـُ

يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ

Each of them wishes he is given a life of one thousand years. (2:96)

وَيَخْرُونَ لِلْأَذْقَانِ

And they fall down on their faces. (17:109)

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ

And he does not encourage on the feeding of the poor. (107:03)

أَمْ يَدُسُّهُ فِي التُّرَابِ

Or bury it in the dust. (16:59)

## 2. Examples of Verbs Ending with َ

عَسَى اللَّهُ أَنْ يَكْفَّ بِأَسْ أَلَّذِينَ كَفَرُوا

It may be that Allah will restrain the fury of the unbelievers. (4:84)

## 3. Examples of Verbs Ending with ُ

لَمْ يَمَسَّهُمْ سُوءٌ

No harm ever touched them. (3:174)

فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ

Let him stretch out a rope to the ceiling. (22:15)

إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ

If you follow the unbelievers, they drive you back on your heels. (3:149)

Prohibition	Imperative	
لَا تُمَدُّ	أَمْدُدْ / مُدُّ	Masculine
لَا تُمُدِّي	أَمْدُدِي / مُدِّي	Feminine

4. *Examples of Imperative Verbs:*

وَأَشَدُّ عَلَىٰ قُلُوبِهِمْ

And harden their hearts... (10:88)

وَأَغْضُضْ مِنْ صَوْتِكَ

And lower your voice... (31:19)

وَأَضْمِ إِلَيْكَ جَنَاحَكَ

Draw your hand close to your side... (28:32)

5. *Examples of Prohibition Verbs:*

وَلَا تَمُدَّنَّ عَيْنَيْكَ

Strain not your eyes. (20:131)

فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا

Let not this present life deceive you. (31:33)

وَلَا تَمَنَّؤَنَّ تَسْتَكْبِرُ

Do not expect in giving any increase (for yourself). (74:6)

6. *Examples of Past and Present Passive Verbs:*

وَلَيْنَ رُودتُ إِلَىٰ رَبِّي

Even if I am brought back to my Lord.. (18:36)

كُلَّ مَارَدُّوْا إِلَىٰ الْفِتْنَةِ

Every time they are sent aback to temptation. (4:91)

ثُمَّ يَرُدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

Then they shall be sent to a grievous penalty. (9:101)

7. Examples of Subjects and Objects:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

There is not a moving creature but its sustenance is upon Allah. (11:6)

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Those whose (portion) is not wrath, and who go not astray. (1:7)

إِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

There comes a penalty that cannot be turned back. (11:96)

ظِلٍّ مَّمْدُودٍ

In shade long extended. (56:30)

**VOCABULARY FOR DOUBLE-LETTERED VERBS**

			to disperse	بَثَّ	بَثَّ
to be complete/perfect	تَمَّ	تَمَّ	to perish	بَثَّ	بَثَّ
			to lay prostrate	سَجَدَ	سَجَدَ
			to flow	سَجَدَ	سَجَدَ
to be covered	جَنَّ	جَنَّ	to be of great dignity	جَدَّ	جَدَّ
to be just or right	حَقَّ	حَقَّ	to love	حَبَّ	حَبَّ
to untie a knot	حَلَّ	حَلَّ	to put down	حَطَّ	حَطَّ

to heat	يَحْمُ	حَمَّ	to limit/define	يَحُدُّ	حَدَّ
			to utterly destroy	يَحْسُ	حَسَّ
to write	يَخُطُّ	خَطَّ	to make an impression	يَخْدُ	خَدَّ
			to fall down	يَخِرُّ	خَرَّ
to hide/bury	يَدُسُّ	دَسَّ	to crawl	يَدِبُّ	دَبَّ
			to shine	يَدِرُّ	دَرَّ
to denounce harshly	يَذُمُّ	ذَمَّ	to scatter	يَذُرُّ	ذَرَّ
			to be humbled	يَذِلُّ	ذَلَّ
to be thin	يَرِقُّ	رَقَّ	to be master/lord	يَرِبُّ	رَبَّ
to repair	يَرُمُّ	رَمَّ	to drive back/avert	يَرُدُّ	رَدَّ
to slip	يَزِلُّ	زَلَّ	to hasten	يَزِفُّ	زَفَّ
to penetrate	يَسُمُّ	سَمَّ	to obstruct/stop up	يَسُدُّ	سَدَّ
to form (a path)	يَسُنُّ	سَنَّ	to rejoice	يَسُرُّ	سَرَّ
to be far off	يَشُطُّ	شَطَّ	to separate	يَشْتُّ	شَتَّ

to split	يَشُقُّ	شَقَّ	to be greedy	يَشْحُ	شَحَّ
to doubt	يَشْكُ	شَكَ	to strengthen/bind firmly	يَشُدُّ	شَدَّ
			to do evil	يَشْرُ	شَرَّ
to arrange rows	يَصِفُّ	صَفَّ	to pour	يَصُبُّ	صَبَّ
to become deaf	يَصُمُّ	صَمَّ	to strike/create loud noise	يَصْحُ	صَحَّ
			to turn away/divert/hinder	يَصُدُّ	صَدَّ
to hold back	يَضُرُّ	ضَرَّ	to hurt/harm	يَضُرُّ	ضَرَّ
			to draw close	يَضُمُّ	ضَمَّ
			to be much/calamity	يَطُمُّ	طَمَّ
to be certain	ظَنَّ أَنْ/أَنَّ		to become	يَظَلُّ	ظَلَّ
			to think	يَظُنُّ	ظَنَّ
to bite	يَعَضُّ	عَضَّ	to count	يَعُدُّ	عَدَّ
to be common	يَعُمُّ	عَمَّ	to be precious	يَعْرِئُ	عَرَّئُ
to bind	يَغْلُ	غَلَّ	to deceive (with vain hopes)	يَغْرِئُ	غَرَّئُ

to cover/affliction	يَغْمُ	غَمَّ	to have something stuck (in the throat)	يَغْضُ	غَضَّ
			to lower (gaze/voice)	يَغْضُ	غَضَّ
to break free	يَفُكُّ	فَكَ	to flee	يَفِرُّ	فَرَّ
to stand fast/remain quiet	يَقْرُ	قَرَّ	to split/tear	يَقْدُ	قَدَّ
to cover	يَكْنُ	كَنَّ	to retain	يَكْرُ	كَرَّ
			to cover	يَكُمُ	كَمَّ
to take pleasure in	يَلْذُ	لَذَّ	to be stubborn	يَلْجُ	لَجَّ
			to be quarrelsome	يَلْدُ	لَدَّ
			to be gracious	يَمُنُّ	مَنَّ
			to spread slander	يَنْمُ	نَمَّ
			to desire/love	يُودُّ	وَدَّ
to think about	يَهْمُ	هَمَّ	to break/demolish	يَهْدُ	هَدَّ
			to move/shake	يَهْزُ	هَزَّ

## VERBS WITH HAMZA (٤)

### Al- Fi'l al- Mahmuz **الفعل المهموز**

In Arabic an *Alif* is actually an *Alif* (a vowel) when it comes without any *harakah*.

With any form of *harakah* the *Alif* is in reality a *Hamza* (ء), which is counted as a consonant, not a vowel. A *hamza* in a verb can be in the beginning, middle or end of the word; e.g.:

Beginning	أَمِنَ	أَكَلَ	أَخَذَ
Middle	جَامَرَ	بَسَسَ	سَالَ
End	بَرَآ	خَطَّآ	قَرَآ

The brief table format for each of these verbs is as follows:

#### First Letter Hamza

Present Passive	Past Passive	Object	Subject	Prohibition	Imperative	Present/Future Tense	Past Tense
يُؤْخَذُ	أُخِذَ	مَاخُودٌ	أَخِذُ	لَا تَأْخُذْ	خُذْ	يَأْخُذُ	أَخَذَ

#### Second Letter Hamza

Present Passive	Past Passive	Object	Subject	Prohibition	Imperative	Present / Future Tense	Past Tense
يُسْأَلُ	سُئِلَ	مَسْئُولٌ	سَأَلْ	لَا تَسْأَلْ	سَلْ / اسْئَلْ	يَسْأَلُ	سَالَ

### Last Letter Hamza

Present Passive	Past Passive	Object	Subject	Prohibition	Imperative	Present/Future Tense	Past Tense
يُقْرَأُ	قُرِيَ	مَقْرُوءٌ	قَارِئٌ	لَا تَقْرَأُ	اقْرَأْ	يَقْرَأُ	قَرَأَ

### Exercise

Make the same charts with the vocabulary list given, and find different forms of these verbs in the Qur'an.

#### 1. Examples of First Letter Hamza:

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا

But when there came our command... (11:40)

الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ

Those who teach just dealing... (3:21)

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

And, "I am commanded to be of the believers." (10:104)

فَأَفْعَلُوا مَا تُؤْمَرُونَ

(Now) do what you are commanded. (2:68)

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ

And command your people to pray. (20:132)

2. *Examples of Second Letter Hamza:*

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

A questioner asked about a penalty to befall. (70:1)

يَسْأَلُونَكَ عَنِ الْأَهْلِ

They ask you of the new moons. (2:189)

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ

Or do you wish to interrogate your messenger? (2:108)

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

And when the one buried alive is asked... (81:8)

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

And you will not be asked about what they did. (2:134)

آيَاتٌ لِلسَّائِلِينَ

Signs for the inquirers... (12:7)

وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ

And stop them, for they will be questioned. (37:24)

3. *Examples of Last Letter Hamza:*

كَيْفَ بَدَأَ الْخَلْقَ

How He makes the first creation. (29:20)

فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ

So when we recite it, follow its recitation. (75:18)

اللَّهُ يَبْدؤُا الْخَلْقَ

Allah starts creation. (30:11)

يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ

Those who have been reading the book before you. (10:94)

لِنَقْرَاهُ عَلَى النَّاسِ

So that you may read it to the people. (17:106)

اقْرَأْ بِاسْمِ رَبِّكَ

Read in the name of your Lord... (96:1)

فَاقْرَأْهُ وَمَا تيسَّرَ مِنَ الْقُرْآنِ

So read of the Qur'an as much as may be easy for you. (73:20)

### VOCABULARY FOR VERBS WITH A HAMZA

FIRST LETTER HAMZA VERBS					
to be stinking (water)	يَأْسُنُ	أَسِنَ	to remain in one place	يَأْبُدُ	أَبَدَ
to bind	يَأْصِرُ	أَصَرَ	to relate	يَأْثُرُ	أَثَرَ
to set (for stars and planets)	يَأْفُلُ	أَفَلَ	to sin	يَأْتِمُ	أَتَمَ
to eat/consume	يَأْكُلُ	أَكَلَ	to pay wages / reward	يَأْجُرُ	أَجَرَ
to diminish / defraud	يَأْتِ	أَتَتْ	to fix a term	يَأْجَلُ	أَجَلَ
to join together; to get to familiar with	يَأْفُ	أَفَّ	to take / receive	يَأْخُذُ	أَخَذَ
to command	يَأْمُرُ	أَمَرَ	to be tawny / light brown	يَأْدَمُ	أَدَمَ

to hope	يَأْمَلُ	أَمَلَ	to permit	يَأْذِنُ	أَذِنَ
to be secure / put in trust	يَأْمَنُ	أَمِنَ	to draw near	يَأْذِفُ	أَذَفَ
to be familiar	يَأْنَسُ	أَنْسَ	to bind / make prisoner	يَأْسِرُ	أَسَرَ
to go before	يَأْفُ	أَفَ	to be grieved	يَأْسَفُ	أَسَفَ
<b>SECOND LETTER HAMZA VERBS</b>					
to ask	يَسْأَلُ	سَأَلَ	to be miserable	يَبْسُ	بَسَّ
to disdain / reject	يَسَامُ	سَمَّ	to supplicate God (with groaning)	يَجَامُرُ	جَامَرَ
to be unlucky / sinister	يَشَامُ	شَامَ	to be diligent / persevering	يَدَابُ	دَابَّ
to bury alive	يَدُدُ	وَادَّ	to despise	يَذَامُ	ذَامَ
to despair	يَيْأَسُ	يَيْسَ	to be the head of	يِرْأَسُ	رَأَسَ
			to see / look	يَرَى	رَأَى
<b>LAST LETTER HAMZA VERBS</b>					
to be concerned / worried	يَعْبَأُ	عَبَأَ	to begin / create	يَبْدَأُ	بَدَأَ
to cease / desist	يَفْتَأُ	فَتَأَ	to create	يَبْرَأُ	بَرَأَ

to read / rehearse	يَقْرَأُ	قَرَأَ	to be slow	يَبْطُؤُ	بَطَأُ
to keep safe	يَكْلَأُ	كَلَأَ	to take a part	يَجْزَأُ	جَزَأَ
to be exalted / to announce	يَنْبَأُ	نَبَأَ	to hide	يَخْبَأُ	خَبَأَ
to grow / increase / be raised up	يَنْشَأُ	نَشَأَ	to drive away	يَخْسَأُ	خَسَأَ
to mock / ridicule	يَهْزَأُ	هَزَأَ	to do wrong	يَخْطَأُ	خَطَأَ
			to be thirsty	يَظْمَأُ	ظَمَأَ

## VERBS WITH MIDDLE LETTER ALIF (و)

*Al- Fi'l al- Ajwaf al- Wawi* الفعل الأجوف الواوي

Any *Alif* (without *I'raab*) in a verb is actually a **و** or **ي**. An *Alif* has been placed instead of

a **و** or **ي** for easy pronunciation. Therefore, the actual word for **بَاعَ** is **بِيعَ**, and the actual word for

**قَالَ** is **قَوَّلَ**. The table format for the middle letter **و** is as follows:

PAST TENSE						
Plural	جمع	Dual	ثنى	Singular	مفرد	
قَالُوا	They said	قَالَا	They said	قَالَ	He said	الغائب المذكر Third person masculine
قُلْنَ	They said	قَالَتَا	They said	قَالَتْ	She said	الغائب المؤنث Third person feminine
قُلْتُمْ	You said	قُلْتُمَا	You said	قُلْتَ	You said	الحاضر المذكر Second person masculine
قُلْنَ	You said	قُلْتُمَا	You said	قُلْتِ	You said	الحاضر المؤنث Second person feminine
قُلْنَا	We said			قُلْتُ	I said	المتكلم المذكر/المؤنث First person (masculine & feminine)

## PRESENT/FUTURE TENSE

Plural <b>جمع</b>	Dual <b>مثنى</b>	Singular <b>مفرد</b>	
يَقُولُونَ they are saying/will say	يَقُولَانِ they are saying/will say	يَقُولُ he is saying/will say	الغائب المذكر Third person masculine
يَقُلْنَ they are saying/will say	تَقُولَانِ they are saying/will say	تَقُولُ she is saying/will say	الغائب المؤنث Third person feminine
تَقُولُونَ you are saying/will say	تَقُولَانِ you are saying/will say	تَقُولُ you are saying/will say	الحاضر المذكر Second person masculine
تَقُلْنَ you are saying/will say	تَقُولَانِ you are saying/will say	تَقُولِينَ you are saying/will say	الحاضر المؤنث Second person feminine
نَقُولُ we are saying/will say		أَقُولُ I am saying/will say	المتكلم المذكر/المؤنث First person (masculine & feminine)

## IMPERATIVE

Plural <b>جمع</b>	Dual <b>مثنى</b>	Singular <b>مفرد</b>	
قُولُوا قُولُوا	قُولَا	قُلْ	مذكر masculine
قُلْنَ	قُولَا	قُولِي	مؤنث feminine

Important points about the above formats:

1. In the past tense starting with the third person feminine plural to the end of the table, the *Alif* has been dropped and the    of the first letter is changed to a
2. In the *مضارع* the *Alif* is replaced by the *و*, except for feminine plurals (the *و* is also dropped).
3. In the imperative, *و* is dropped only in masculine singular and feminine plural.

*Following are some examples:*

إِذْ قَالَ اللَّهُ يُعِيسَىٰ

And when Allah said, “O Isa...” (3:55)

قَالُوا رَبَّنَا اللَّهُ

They said, “Our Lord is Allah.” (41:30)

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ

She said, “My Lord! How can I have a son?” (3:47)

قُلْنَا حَسْبُ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوٓءٍ

They said, “By Allah, we knew no evil on his part.” (12:51)

أَأَنْتَ قُلْتَ لِلنَّاسِ

Did you say to the people? (5:116)

وَإِذْ قُلْتُمْ يَا مُوسَىٰ

And when you said, “O Musa...” (2:61)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

And when We said to the angels, “Bow down to Adam...” (2:34)

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

Then he will neither die nor live. (87:13)

فَاٰخِرَانِ يُقُوْمَانِ مَقَامَهُمَا

Two others stand forth in their places.. (5:107)

وَيَقُوْلُوْنَ مَتَىٰ هٰذَا الْوَعْدُ

They say, "When will this promise come true?" (36:48)

اِنْ تَعُوْدُوْا نَعُوْدْ

If you return (to the attack) so shall we. (8:19)

وَتَبَّ عَلَيْنَا

And turn unto us (in mercy).. (2:128)

فَقُوْلَا لَهُ قَوْلًا لِّيْنَا

Speak to him mildly. (20:44)

وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ

And stand before Allah in a devout (frame of mind)...(2:238)

اَنْ يَقُوْلَ لَهُ كُنْ فَيَكُوْنُ

That He says to it, "Be" and it is. (36:82)

وَلَمْ اَكُنْ بِدُعَاۤئِكَ رَبِّ شَقِيًّا

Never am I unblessed, O my Lord, in a prayer to you. (19:4)

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

So whoever is present from you in the month should fast. (2:185)

لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا

Do not be like the unbelievers. (3:156)

فَلَا تَلُومُونِي وَلَا تَلُومُوا أَنْفُسَكُمْ

Do not blame me, blame yourselves. (14:22)

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا

And when it is said to them “believe...” (2:13)

مَا يُقَالُ لَكَ إِلَّا مَا قَدِّقِلَ لِلرُّسُلِ

Nothing is said to you that was not said to the messengers. (41:43)

قَالَ قَائِلٌ مِنْهُمْ

Said one of them... (37:51)

فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ

Be not in doubt thereon... (11:17)

Note: For **يَكُونُ** sometimes even the last letter is dropped along with the vowel. See the last example.)

### VOCABULARY FOR MIDDLE LETTER ALIF (و) VERBS

to perish/be in vain	يَوْمٌ	بَا مَرَّ	to bring upon oneself	يَبُوءُ	بَاءَ
to forgive	يَتُوبُ	تَابَ عَلَى	to repent	يَتُوبُ	تَابَ إِلَى
			to return/reward	يُتُوبُ	تَابَ
to search/explore	يَجُوسُ	جَاسَ	to split	يَجُوبُ	جَابَ

to be hungry	يَجُوعُ	جَاعَ	to be good	يَجُودُ	جَادَ
to penetrate/be hollow	يَجُوفُ	جَافَ	to go	يَجُوزُ	جَانَرَ
to return	يَحُورُ	حَامَرَ	to sin	يَحُوبُ	حَابَ
to guard	يَحُوطُ	حَاطَ	to fly around	يَحُوتُ	حَاتَ
to go between	يَحُولُ	حَالَ	to be in want of	يَحُوجُ	حَاجَ
			to drive quickly	يَحُودُ	حَاذَ
to deceive	يَخُونُ	خَانَ	to engage in vain talk	يَخُوضُ	خَاضَ
to remain	يَدُومُ	دَامَ	to go around, circle	يَدُورُ	دَامَرَ
to taste/experience	يَذُوقُ	ذَاقَ	to drive away	يَذُورُ	ذَامَرَ
			to fear	يَرُوعُ	رَاعَ
			to take provisions (for travel)	يَرُودُ	رَادَ
to pass pleasantly down the throat	يَسُوعُ	سَاعَ	to be a leader	يَسُودُ	سَادَ
to punish	يَسُومُ	سَامَ	to mount a wall	يَسُومِرُ	سَامَرَ

			to whip	سَاطَ	يَسُوطُ
to consult	شَامَرَ	يَشُومِرُ	to mix	شَابَ	يَشُوبُ
to bear wool	صَافَ	يَصُوفُ	to emit a sound	صَاتَ	يَصُوتُ
to fast	صَامَ	يَصُومُ	to measure	صَاعَ	يَصُوعُ
to be able to	طَاقَ	يَطُوقُ	to be firm / immovable	طَادَ	يَطُودُ
to be long	طَالَ	يَطُولُ	to go around	طَافَ	يَطُوفُ
to seize	غَالَ	يَغُولُ	to think / enter into a hollow place	غَامَرَ	يُغُورُ
			to dive	غَاضَ	يَغُوضُ
to stand	قَامَ	يَقُومُ	to nourish	قَاتَ	يَقُوتُ
			to say	قَالَ	يَقُولُ
to be/become/happen	كَانَ	يَكُونُ	to drink out of	كَابَ	يَكُوبُ
			to blame	لَامَ	يَلُومُ
to be moved to and fro	مَامَرَ	يَمُورُ	to die	مَاتَ	يَمُوتُ

to receive / take	يُنَوِّشُ	نَاشَ	to be agitated with waves	يَمُوجُ	مَاجَ
to retreat	يُنُوصُ	نَاصَ	to mourn/express sorrow	يَنُوحُ	نَاحَ
to sleep	يَنَامُ	نَامَ	to shine	يَنُورُ	نَامَرَ

## VERBS WITH MIDDLE LETTER ALIF (ى)

### الفعل الأجوف اليائي *Al- Fi'l al- Ajwaf al- Ya'ee*

The table format for the middle letter **ى** is as follows:

#### PAST TENSE

Plural جمع Dual مثنى Singular مفرد

بَاعُوا they sold	بَاعَا they sold	بَاعَ he sold	الغائب المذكر Third person masculine
بَعْنَ they sold	بَاعَتَا they sold	بَاعَتْ she sold	الغائب المؤنث Third person feminine
بَعْتُمْ you sold	بَعْتُمَا you sold	بَعْتَ you sold	الحاضر المذكر Second person masculine
بَعْتُنَّ you sold	بَعْتُمَا you sold	بَعْتِ you sold	الحاضر المؤنث Second person feminine
بَعْنَا we sold		بَعْتُ I sold	المتكلم المذكر/المؤنث First person (masculine & feminine)

## PRESENT/FUTURE TENSE

Plural جمع      Dual مثنى      Singular مفرد

يَبِيعُونَ they are selling/will sell	يَبِيعَانِ they are selling/will sell	يَبِيعُ he is selling/will sell	الغائب المذكر Third person masculine
يَبِيعْنَ they are selling/will sell	تَبِيعَانِ they are selling/will sell	تَبِيعُ she is selling/will sell	الغائب المؤنث Third person feminine
تَبِيعُونَ you are selling/will sell	تَبِيعَانِ you are selling/will sell	تَبِيعُ you are selling/will sell	الحاضر المذكر Second person masculine
تَبِيعْنَ you are selling/will sell	تَبِيعَانِ you are selling/will sell	تَبِيعِينَ you are selling/will sell	الحاضر المؤنث Second person feminine
نَبِيعُ we are selling/will sell		أبيعُ I am selling/will sell	المتكلم المذكر/المؤنث First person (masculine & feminine)

## IMPERATIVE

Plural جمع      Dual مثنى      Singular مفرد

بَاعُوا 	بَاعَا 	بَاعْ 	مذكر Masculine
بَاعِي 	بَاعَا 	بَاعِي 	مؤنث Feminine

Important points about the above formats:

1. In the past tense starting with the third person feminine plural to the end of the table, the *Alif* has been dropped and the    of the first letter is changed to a   .
2. In the *مضارع* the *Alif* is replaced by the *ي* except for feminine plurals (the *ي* is also dropped).
3. In the imperative, *ي* is dropped only in the masculine singular and feminine plural.

Following are some examples of Middle Letter *ي* verbs:

وَزَادَهُ بَسْطَةً فِي الْعِلْمِ

And He increased him in knowledge... (2:247)

أَيُّكُمْ زَادَتْهُ هَذِهِ بِإِيمَانًا

Which of you has had his faith increased by it? (9:124)

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

When they went wrong, Allah let their hearts go wrong. (61:5)

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

Give full measure, when you measure. (17:35)

وَزَدْنَاهُمْ هُدًى

And we increased them in guidance. (18:13)

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى

Allah increases guidance for those who seek guidance. (19:76)

لَهُمْ يَكِيدُونَ كَيْدًا

As for them, they are plotting a scheme. (86:15)

فَلَا تَمِيلُوا كُلَّ الْمِيلِ

“Do not turn away altogether..” (4:129)

قُلْ سِيرُوا فِي الْأَرْضِ

Say, “Travel in the Earth.” (6:11)

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ

Those who love (to see) scandal published... (24:19)

قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

He said, “I deem not that this will ever perish.” (18:35)

أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ

Or do they fear that Allah and His messenger will deal unjustly with them? (24:50)

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ

We indeed know how your heart is distressed. (15:97)

حَتَّىٰ تَقِيَّ إِلَىٰ أَمْرِ اللَّهِ

Until it complies with the command of Allah. (49:9)

### VOCABULARY FOR MIDDLE LETTER ALIF (ا) VERBS

			to be unmarried	يَأْمُ	أَمَّ
to sell/trade	يَبِيعُ	بَاعَ	to pass the night	يَبِيتُ	بَاتَ
to be distinct and clear	يَبِينُ	بَانَ	to perish	يَبِيدُ	بَادَ
			to excel in white	يَبِيضُ	بَاضَ

to cut out a garment at the neck	يَجِيبُ	جَابَ	to come	يَجِيئُ	جَاءَ
to surround	يَحِيقُ	حَاقَ	to avert	يَحِيرُ	حَامَرَ
to arrive (the time)	يَحِينُ	حَانَ	to turn aside/escape	يَحِيصُ	حَاصَ
			to be unjust	يَحِيفُ	حَافَ
to sew	يَخِيطُ	خَاطَ	to be in a hopeless state	يَخِيبُ	خَابَ
			to be in good circumstances	يَخِيرُ	خَامَرَ
			to be indebted	يَدِينُ	دَانَ
			to become known	يَذِغُ	ذَاعَ
			to doubt	يَرِيبُ	رَابَ
to make a separation	يَنْزِلُ	نَزَالَ	to be increased	يَنْزِدُ	نَزَادَ
to adorn	يَنْزِينُ	نَزَانَ	to deviate	يَنْزِغُ	نَزَاغَ
to flow	يَسِيلُ	سَالَ	to turn backwards and forwards	يَسِيحُ	سَاحَ
			to travel	يَسِيرُ	سَامَرَ

to publish abroad	يَشِيعُ	شَاعَ	to be old	يَشِيخُ	شَاخَ
			to plaster a wall	يَشِيدُ	شَادَ
to pass the summer	يَصِيفُ	صَافَ	to shout	يَصِيحُ	صَاحَ
			to hunt	يَصِيدُ	صَادَ
to become a guest	يَضِيفُ	ضَافَ	to injure/harm	يَضِيرُ	ضَارَ
to be narrow	يَضِيقُ	ضَاقَ	to defraud	يَضِينُ	ضَانَرَ
			to perish	يَضِيعُ	ضَاعَ
to appear (a specter)	يَطِيفُ	طَافَ	to be good	يَطِيبُ	طَابَ
			to fly	يَطِيرُ	طَامَرَ
to flow	يَعِينُ	عَانَ	to live	يَعِيشُ	عَاشَ
to diminish	يَغِيضُ	غَاضَ	to be absent	يَغِيبُ	غَابَ
to imitate	يَغِيظُ	غَاظَ	to water (by rain)	يَغِيثُ	غَاثَ
			to return/go back	يَقِيئُ	فَاءَ

to measure	يَكِيلُ	كَالَ	to plot against	يَكِيدُ	كَادَ
			to be/become soft	يَلِينُ	لَانَ
to separate/distinguish	يَمِينُ	مَانَ			
to incline	يَمِيلُ	مَالَ	to be moved	يَمِيدُ	مَادَ
			to attain/reach	يَنَالُ	نَالَ



## VERBS WITH MIDDLE LETTER ALIF THE EXCEPTIONS

Recall that in lessons 19 and 20, the *Alif* in the past tense was changed to a و or a ي

in the مضارع form. The following verbs are exceptions to the above rule, i.e., the *Alif* stays

an *Alif* even in the مضارع form.

### PAST TENSE

Plural جمع	Dual مثنى	Singular مفرد	
خَافُوا they feared	خَافَا they feared	خَافَ he feared	الغائب المذكر Third person masculine
خَفِنَ they feared	خَافَتَا they feared	خَافَتْ she feared	الغائب المؤنث Third person feminine
خَفْتُمْ you feared	خَفْتُمَا you feared	خَفْتَ you feared	الحاضر المذكر Second person masculine
خَفْتِنَّ you feared	خَفْتُمَا you feared	خَفْتِ you feared	الحاضر المؤنث Second person feminine
خَفْنَا we feared		خَفْتُ I feared	التكلم المذكر/المؤنث First person (masculine & feminine)

## PRESENT/FUTURE TENSE

Plural <b>جمع</b>	Dual <b>مثنى</b>	Singular <b>مفرد</b>	
يَخَافُونَ they fear/will fear	يَخَافَانِ they fear/will fear	يَخَافُ he fears/will fear	الغائب المذكر Third person masculine
يَخَافُنَّ they fear/will fear	تَخَافَانِ they fear/will fear	تَخَافُ she fears/will fear	الغائب المؤنث Third person feminine
تَخَافُونَ you fear/will fear	تَخَافَانِ you fear/will fear	تَخَافُ you fear/will fear	الحاضر المذكر Second person masculine
تَخَافُنَّ you fear/will fear	تَخَافَانِ you fear/will fear	تَخَافِينَ you fear/will fear	الحاضر المؤنث Second person feminine
نَخَافُ we fear/will fear		أَخَافُ I fear/will fear	المتكلم المذكر/المؤنث First person (masculine & feminine)

## IMPERATIVE

Plural <b>جمع</b>	Dual <b>مثنى</b>	Singular <b>مفرد</b>	
خَافُوا خَافُوا	خَافَا خَافَا	خَفْ خَفْ	مذكر masculine
خَفْنَ خَفْنَ	خَافَا خَافَا	خَافِي خَافِي	مؤنث feminine

VOCABULARY FOR MIDDLE LETTER ALIF VERBS, EXCEPTIONS

to be about to	يَكَادُ	كَادَ	to die	يَمُوتُ	مَاتَ
to reach	يَنَالُ	نَالَ	to go away	يَنْرَالُ	نَرَالَ
to sleep	يَنَامُ	نَامَ	to wish	يَشَاءُ	شَاءَ

Following are some examples:

وَلَمَنْ خَافَ مَقَامَ رَبِّهِ

For the one who fears when they will stand before their Lord. (55:46)

فَإِذَا خِفتَ عَلَيْهِ فَالْقِيهِ فِي الْيَمِّ

When you fear about him, cast him into the river. (28:7)

فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ

Eat from it, from wherever you wish. (2:58)

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَمِّ

I fear for you the penalty of a grievous day. (11:26)

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَةٍ مِنْهُ

Those who reject will always be in doubt about it. (22:55)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

You will not will, except what Allah wills. (76:30)

وَلَا تَخَافِي وَلَا تَحْزَنِي

Do not fear nor grieve. (28:7)

فَلَا تَخَافُوهُمْ وَخَافُونِي

Do not fear them, fear Me. (3:175)

**PRESENT/FUTURE TENSE**

<i>Plural</i> جمع	<i>Dual</i> مثنى	<i>Singular</i> مفرد	
يَعِدُونَ they promise/will promise	يَعِدَانِ they promise/will promise	يَعِدُ he promises/will promise	الغائب المذكر Third person masculine
يَعِدْنَ they promise/will promise	تَعِدَانِ they promise/will promise	تَعِدُ she promises/will promise	الغائب المؤنث Third person feminine
تَعِدُونَ you promise/will promise	تَعِدَانِ you promise/will promise	تَعِدُ you promise/will promise	الحاضر المذكر Second person masculine
تَعِدْنَ you promise/will promise	تَعِدَانِ you promise/will promise	تَعِدِينَ you promise/will promise	الحاضر المؤنث Second person feminine
نَعِدُ we promise/will promise		أَعِدُ I promise/will promise	المتكلم المذكر/المؤنث First person (masculine & feminine)

**IMPERATIVE**

<i>Plural</i> جمع	<i>Dual</i> مثنى	<i>Singular</i> مفرد	
عِدُوا عِدْنَ	عِدَا عِدَا	عِدْ عِدِي	مذكر masculine  مؤنث feminine

Following are some examples of first letter **و** verbs:

وَوَضَعَ الْمِيزَانَ

And He has set up the balance... (55:7)

إِذَا وَقَعَتِ الْوَاقِعَةُ

When the event will happen... (56:1)

رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ

My Lord! I have delivered a girl. (3:36)

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ

And we gave him Ishaaq and Ya'qub. (21:72)

يَهَبُ لِمَن يَشَاءُ إِن شَاءَ

He gives daughters to whomever He wishes. (42:49)

وَلَا يَجِدُونَ عَنْهَا مَحِيصًا

They will not find any escape from it. (4:121)

وَذُرُوا ظَاهِرًا لِأَلْتُمِ بِهَا

Avoid all sin, open and secret. (6:120)

وَزِنُوا بِالْقِسْطِ أَسْوَاقِ الْمُسْتَقِيمِ

And weigh with a straight balance. (17:35)

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ

And slacken not in following up the enemy. (4:104)

لَمْ يَكِلْهُ وَلَمْ يُولَدْ

He neither begets nor is He begotten. (112:3)

مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ

The parable of the garden, which the righteous are promised... (13:35)

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

This is the hell of which you were warned. (36:63)

VOCABULARY FOR FIRST LETTER ( و ) VERBS

to fly for refuge	يَبْئُلُ	وَأَلَّ	to bury alive	يَبْدُ	وَأَدَّ
			to perish	يَبِقُ	وَبَقَّ
			to confide/trust in someone	يَبْتَقُ	وَبَتَّقَ
to strike in the face	يَبْجَهُ	وَجَّهَ	to be necessary	يَجِبُ	وَجَبَّ
			to fear, to throb (for hearts)	يُوجَلُّ	وَجَلَّ
			to be one	يَحْدُ	وَحَدَّ
to drop rain	يَدُقُّ	وَدَقَّ	to place/leave	يَدَعُ	وَدَعَ
			to leave	يَذِرُ	وَذَرَ
to put forth leaves	يَرِقُّ	وَرَقَّ	to arrive at	يَرِدُ	وَرَدَّ
to weigh	يَنْزِنُ	وَنَزَنَ	to bear/carry a burden	يَنْزِرُ	وَنَزَرَ

			to keep back	وَرَعَ	يَرِغُ
to gather together	وَسَقَ	يَسِقُ	to be in the midst	وَسَطَ	يَسِطُ
			to be ample/large	وَسَعَ	يَسَعُ
to attain/join	وَصَلَ	يَصِلُ	to be everlasting	وَصَبَ	يَصِبُ
			to weave	وَصَدَّ	يَصِدُّ
			to lay down/give birth to	وَضَعَ	يَضَعُ
			to remain in place	وَطَنَ	يَطِنُ
to warn/admonish	وَعَظَ	يَعِظُ	to promise	وَعَدَ	يَعِدُ
to run	وَقَضَ	يَقِضُ	to be a delegate	وَقَدَّ	يَقْدُ
to find a thing to be fitting	وَقَفَ	يَقِفُ	to be plentiful	وَفَرَ	يَفِرُ
to sit quietly	وَقَرَ	يَقِرُّ	to overspread (darkness)	وَقَبَ	يَقِبُ
to befall	وَقَعَ	يَقَعُ	to burn	وَقَدَّ	يَقْدُ
to stand	وَقَفَ	يَقِفُ	to strike violently	وَقَدَّ	يَقْدُ

to strike with a fist	يَكْرُ	وَكْرَ	to stand still	يَكْدُ	وَكَدَ
to beget / bring forth	يَكْدُ	وَكَدَ	to enter	يَلْبِجُ	وَلَبَجَ
to be weak	يَهِنُ	وَهَنَ	to burn	يَهْجُ	وَهَجَ

## LAST LETTER وَ VERBS

الفعل الناقص الواوى *Al- Fi'l al- Naqis al- Wawi*

The **ماضي** and **مضارع** and **أمر** table formats for the last letter **و** are as follows:

## PAST TENSE

Plural **جمع** Dual **مثنى** Singular **مفرد**

دَعَوْا they called	دَعَوَا they called	دَعَا he called	الغائب المذكر Third person masculine
دَعَوْنَ they called	دَعَوْنَا they called	دَعَتْ she called	الغائب المؤنث Third person feminine
دَعَوْتُمْ you called	دَعَوْتُمَا you called	دَعَوْتُ you called	الحاضر المذكر Second person masculine
دَعَوْتُنَّ you called	دَعَوْتُمَا you called	دَعَوْتُ you called	الحاضر المؤنث Second person feminine
دَعَوْنَا we called		دَعَوْتُ I called	المتكلم المذكر/المؤنث First person (masculine & feminine)

## PRESENT/FUTURE TENSE

Plural <b>جمع</b>	Dual <b>مثنى</b>	Singular <b>مفرد</b>	
يَدْعُونَ they call/will call	يَدْعُوَانِ They call/will call	يَدْعُوُ he calls/will call	الغائب المذكر Third person masculine
يَدْعُونَّ they call/will call	تَدْعُوَانِ They call/will call	تَدْعُوُ she calls/will call	الغائب المؤنث Third person feminine
تَدْعُونَ you call/will call	تَدْعُوَانِ you call/will call	تَدْعُوُ you call/will call	الحاضر المذكر Second person masculine
تَدْعُونَّ You call/will call	تَدْعُوَانِ you call/will call	تَدْعَيْنِ you call/will call	الحاضر المؤنث Second person feminine
نَدْعُوهُ we call/will call		أَدْعُوُ I call/will call	المتكلم المذكر/المؤنث First person (masculine & feminine)

## IMPERATIVE

Plural <b>جمع</b>	Dual <b>مثنى</b>	Singular <b>مفرد</b>	
أَدْعُوا أَدْعُونَّ	أَدْعُوَا أَدْعُوَا	أَدْعُ أَدْعِي	مذكر masculine  مؤنث feminine

Important points about the above table formats:

1. In the past tense, the *Alif* is changed into the original letter **و**, starting with the third person masculine, dual.

2. In the مضارع table, the third person masculine and feminine plurals are identical, as well as second person masculine and feminine plurals.
3. In the imperative, for masculine singular the و has been dropped as a sign of °. For all other forms except for feminine plural, the ن's have been dropped, as a sign of °.

Following are some examples of last letter و verbs:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ

Who is better in speech than the one who calls (people) to Allah? (41:33)

دَعُوا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا

They both pray to Allah, "If you grant us a righteous child?" (7:189)

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ

When trouble touches people, they cry to their Lord. (30:33)

وَكَايِن مِّن قَرْيَةٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا

And many nations disobeyed the command of their Lord. (65:8)

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي

He said, "My Lord, I called my people." (71:5)

وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ

We tested them with prosperity and adversity. (7:168)

وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ

Allah calls towards the heaven and forgiveness. (2:221)

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ

They call towards the fire. (2:221)

وَهُمْ يَتْلُونَ الْكِتَابَ

And they recite the book. (2:113)

وَإِذَا تَلَّيْنَا عَلَيْهِمْ آيَاتِنَا

When Our signs are recited to them. (22:72)

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ

When they are called to Allah and His messenger... (24:48)

إِذَا دُعِيتُمْ فَادْخُلُوا

When you are invited, enter. (33:52)

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ

Invite (call) to the way of your Lord with wisdom. (16:125)

ادْعُوهُمْ لِآبَائِهِمْ

Call them (by the names of) their fathers. (33:5)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

And pursue not that of which you have no knowledge. (17:36)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ

Be sure we shall test you with something of fear. (2:155)

VOCABULARY FOR LAST LETTER ( و ) VERBS

to do evil	يَعْتُو	عَتَا	to try / prove	يَبْلُو	بَلَا
to bring one back	يَعْزُو	عَزَا	to follow/rehearse	يَتَلُو	تَلَا
to strike with a stick	يَعْصُو	عَصَا	to knead down	يَجْثُو	جَثَا
to grant / give	يَعْطُو	عَطَا	to be clear / manifest	يَجْلُو	جَلَا
to be high/elevated	يَعْلُو	عَلَا	to call	يَدْعُو	دَعَا
to be humble/distressed	يَعْنُو	عَنَا	to let down a bucket into water	يَدْلُو	دَلَا
to be covered with foam or dead leaves	يَغْثُو	غَثَا	to draw near	يَدْنُو	دَنَا
to exceed what is just and proper	يَغْلُو	غَلَا	to scatter	يَذْمُرُو	ذَمَّرَا
to open (a door)	يَفْجُو	فَجَا	to increase	يَرْبُو	رَبَا
to be hard	يَقْسُو	قَسَا	to Hope	يَرْجُو	رَجَا
to follow	يَقْفُو	قَفَا	to stand firm	يَرْسُو	رَسَا
to clothe	يَكْسُو	كَسَا	to be quiet	يَسْجُو	سَجَا
to play	يَلْهُو	لَهَا	to be elevated	يَسْمُو	سَمَا
to whistle	يَمْكُو	مَكَا	to shine	يَسْنُو	سَنَا
to run violently	يَمْلُو	مَلَا	to forget/neglect	يَسْهُو	سَهَا
to escape	يَنْجُو	نَجَا	to desire	يَشْهُو	شَهَا
to call	يَنْدُو	نَدَا	to clap hands	يَصْدُو	صَدَا

to seize by the forelock	يَنْصُبُ	نَصَبًا	to be clear	يَصْفُو	صَفَاءً
to remove/expel	يَتَفَوُّ	تَفَاءً	to appear openly	يَضْحُو	ضَحَاءً

## LAST LETTER ي VERBS I

الفعل الناقص اليائي  
Al- Fi'l al- Naqis al- Ya'ee

The مضارع, ماضى and أمر table formats are as follows:

## PAST TENSE

Plural جمع Dual مثلى Singular مفرد

هَدَوْا they led	هَدَيَا they led	هَدَى he led	الغائب المذكر Third person masculine
هَدَيْنَ they led	هَدَيْنَا they led	هَدَتْ she led	الغائب المؤنث Third person feminine
هَدَيْتُمْ you led	هَدَيْتُمَا you led	هَدَيْتَ you led	الحاضر المذكر Second person masculine
هَدَيْتُنَّ you led	هَدَيْتُمَا you led	هَدَيْتِ you led	الحاضر المؤنث Second person feminine
هَدَيْنَا we led		هَدَيْتُ I led	المتكلم المذكر/المؤنث First person (masculine & feminine)

## PRESENT/FUTURE TENSE

Plural جمع	Dual مثنى	Singular مفرد	
يَهْدُونَ they lead/will lead	يَهْدِيَانِ they lead/will lead	يَهْدِي he leads/will lead	الغائب المذكر Third person masculine
يَهْدِينَ they lead/will lead	تَهْدِيَانِ they lead/will lead	تَهْدِي she leads/will lead	الغائب المؤنث Third person feminine
تَهْدُونَ you lead/will lead	تَهْدِيَانِ you lead/will lead	تَهْدِي you lead/will lead	الحاضر المذكر Second person masculine
تَهْدِينَ you lead/will lead	تَهْدِيَانِ you lead/will lead	تَهْدِينَ you lead/will lead	الحاضر المؤنث Second person feminine
نَهْدِي we lead/will lead		أَهْدِي I lead/will lead	المتكلم المذكر/المؤنث First person (masculine & feminine)

## IMPERATIVE

Plural جمع	Dual مثنى	Singular مفرد	
اهْدُوا 	اهْدِيَا 	اهد 	مذكر masculine
اهْدِينَ 	اهْدِيَا 	اهدي 	مؤنث feminine

Following are some examples of last letter *ي* verbs I:

فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ

When Musa completed the term... (28:29)

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ

Did you see the one who denies the judgment (to come)? (107:1)

كُلَّمَا أَضَاءَ لَهُمْ مَشْوَافِهِ

Every time the light (helps) they walk in it. (2:20)

إِنِّي جَزَيْتَهُمُ الْيَوْمَ بِمَا صَبَرُوا

My reward to them this day because of their patience. (23:111)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We are sufficient for you against those who make fun. (15:95)

فَسَيَكْفِيكَهُمُ اللَّهُ

Allah will suffice you against them. (2:137)

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

Allah guides whom He will to His light. (24:35)

وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ

They came to their father at night crying. (12:16)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Did you see how your Lord dealt with the people of Aad? (89:6)

لِيَجْزِيَ الَّذِينَ آمَنُوا

So that He may reward those who believe. (10:4)

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

Do not walk in arrogance through the earth. (17:37)

VOCABULARY FOR LAST LETTER **ى** VERBS I

To boil	يَغْلِي	غَلَى	To come	يَأْتِي	أَتَى
To ransom	يَفْدِي	فَدَى	To take shelter	يَأْوِي	أَوَى
To ordain/complete	يَقْضِي	قَضَى	To cry	يَبْكِي	بَكَى
To suffice	يَكْفِي	كَفَى	To transgress/desire	يَبْغِي	بَغَى
To burn/cauterize	يَكْوِي	كَوَى	To construct/build	يَبْنِي	بَنَى
To pervert/twist	يَلْوِي	لَوَى	To reward	يَجْزِي	جَزَى
To walk	يَمْشِي	مَشَى	To throw	يَرْمِي	رَمَى
To pass by	يَمْضِي	مَضَى	To be guilty of fornication	يَنْزِي	نَزَى
To keep one safe	يَقِي	وَقَى	To travel by night	يَسْرِي	سَرَى
To be torn	يَهِي	وَهَى	To serve a drink/ to water	يَسْقِي	سَقَى
To guide	يَهْدِي	هَدَى	To burn something until black	يَشْوِي	شَوَى
To fall	يَهْوِي	هَوَى	To disobey/rebel	يَعْصِي	عَصَى

LAST LETTER **ي** VERBS IIAl- Fi'l al- Naqis al- Ya'ee **الفعل الناقص اليائي**

The **ماضي** format for the following last letter **ي** verbs is the same as for **هدى**, as follows:

## PAST TENSE

Plural **جمع** Dual **مثنى** Singular **مفرد**

سَعَوْا they strove after	سَعَيْنَا they strove after	سَعَى he strove after	الغائب المذكر Third person masculine
سَعَيْنَ they strove after	سَعَيْنَا they strove after	سَعَتْ she strove after	الغائب المؤنث Third person feminine
سَعَيْتُمْ you strove after	سَعَيْتُمَا you strove after	سَعَيْتَ you strove after	الحاضر المذكر Second person masculine
سَعَيْتُنَّ you strove after	سَعَيْتُمَا you strove after	سَعَيْتِ you strove after	الحاضر المؤنث Second person feminine
سَعَيْنَا we strove after		سَعَيْتُ I strove after	المتكلم المذكر/المؤنث First person (masculine & feminine)



الَّذِينَ طَغَوْا فِي الْبِلَادِ

Those who transgressed in the lands (cities)... (89:11)

وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

He had restrained his soul for lower desires. (79:40)

وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا

The witnesses should not refuse when they are called. (2:282)

وَهُمْ يَنْهَوْنَ عَنْهُ

They stop (keep away) others from doing it. (6:26)

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ

Don't they see they are tried every year? (9:126)

وَسَيَصْلُونَ سَعِيرًا

They will soon enter the fire. (4:10)

## VOCABULARY FOR LAST LETTER **ي** VERBS II

to transgress	يَطْغَى	طَغَى	to refuse	يَأْبَى	أَبَى
to go far away	يُنَآئِي	نَآئَى	to see	يَرَى	رَأَى
to forbid/hinder	يَنْهَى	نَهَى	to strive after	يَسْعَى	سَعَى



## LAST LETTER ي VERBS III

الفعل الناقص اليائي  
Al- Fi'l al- Naqis al- Ya'ee

The مضارع and أمر formats for the following form of verb is the same as for يَسْعَى.

The ماضي is as follows:

## PAST TENSE

Plural جمع	Dual مثنى	Singular مفرد	
لَقُوا they met with	لَقِيَا they met with	لَقِيَ he met with	الغائب المذكر Third person masculine
لَقَيْنَ they met with	لَقِيْنَا they met with	لَقِيَتْ she met with	الغائب المؤنث Third person feminine
لَقَيْتُمْ you met with	لَقَيْتُمَا you met with	لَقَيْتَ you met with	الحاضر المذكر Second person masculine
لَقَيْتُنَّ you met with	لَقَيْتُمَا you met with	لَقَيْتِ you met with	الحاضر المؤنث Second person feminine
لَقِينَا we met with		لَقَيْتُ I met with	المتكلم المذكر/المؤنث First person (masculine & feminine)

Following are some examples of last letter *ع* verbs III:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is pleased with them and they are pleased with Him. (98:8)

نَسِيَا حُوتَهُمَا

They (both) forgot (about) the fish. (18:61)

إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا

When you meet the unbelievers in a hostile array (war). (8:15)

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا

When they meet those who believe they say, "We believe." (2:14)

وَيَبْقَىٰ وَجْهُ رَبِّكَ

And will abide (forever) the face of your Lord. (55:27)

تَحِيَّتِهِمْ يَوْمَ يَلْقَوْنَهُ سَلَامًا

Their greetings on the day they meet Him will be *salaam*. (33:44)

وَلَا يَحْزَنُونَ وَيَرْضَوْنَ

They may not grieve and they may be pleased. (33:51)

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

And do not forget your portion from this world. (28:77)

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

Do not fear them, fear Me. (2:150)

VOCABULARY FOR LAST LETTER **ي** VERBS III

to suffer from the heat of the sun	يَضْحَى	ضَحَى	to fear	يَخْشَى	خَشِيَ
to be naked	يُعْرَى	عَرَى	to be hidden	يَخْفَى	خَفِيَ
to be blind	يَعْمَى	عَمَى	to be soft/gentle	يَرُخَى	رَخِيَ
to cover over	يَغْشَى	غَشَى	to be pleased/content	يَرْضَى	رَضِيَ
to be rich	يَغْنَى	غَنَى	to mount a ladder	يَرْقَى	رَقِيَ
to meet with/see	يَلْقَى	لَقِيَ	to be miserable/wretched	يَشْقَى	شَقِيَ
			to undergo roasting in the fire; to enter	يَصْلَى	صَلَى



## VERBAL NOUNS

*Al-Masdar* المصدم

The Arabic root form is called the verbal noun (المصدم), “source”, that can be observed in the third person masculine of the past tense; e.g. دَخَلَ from دَخَلَ

Verbal nouns are not governed by a certain rule; there are thirty *different* forms of verbal roots.

*The following is a list of verbal nouns, alongside their examples.*

فَعْلٌ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ

His mind made it easy for him killing his brother. (5:30)

فَعْلٌ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Surely ascribing partners (to Him) is a grievous inequity. (31:13)

فَعْلٌ وَقَالُوا قُلُوبُنَا غُلْفٌ

They said, “Our hearts are safe.” (2:88)

فَعْلٌ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

We have certainly created man to face difficulties. (90:4)

فَعَلَ

إِنَّهُ لَفَرِحَ فَخُورًا

He is exultantly boastful. (11:10)

فَعَلَ

إِنَّهَا لَإِحْدَى الْكُبَرِ

Surely it is the gravest (misfortune). (74:35)

فَعَلَ

إِنْ كَانَتْ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ

If it is that his shirt is ripped from the front... (12:26)

فَعَلَتْ

ذَكَرَ رَحْمَتِ رَبِّكَ

A mention of the mercy of your Lord... (19:2)

فَعَلَتْ

تِلْكَ إِذْ أَقْسَمْتُمْ ضَيْرَىٰ

This indeed is an unjust division. (53:22)

فَعَلَتْ

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا

When you were in the nearer side (of the valley)... (8:42)

فَعَلَتْ

فَفَدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ

So a compensation by fasting or charity... (2:196)

فَعَلَةٌ

وَتَمَّتْ كَلِمَتُ رَبِّكَ

The word of your Lord does find its fulfillment. (6:115)

فَعَلَى

إِنَّ هُوَ إِلَّا ذِكْرٌ

It is not but a reminder. (6:90)

فَعَلَى

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ

And that cry of theirs ceased not. (21:15)

فَعَلَى

يَبَشِّرِي هَذَا عِلْمٌ

Oh good news, this is a youth. (12:19)

فَعَلَانِ

غَضَبِنَ أَسِفًا

Wrathfully grieved... (7:150)

فَعَلَانِ

عُفْرَانَكَ رَبَّنَا

your forgiveness, O Lord! (2:285)

فَعَلَانِ

وَالْفُسُوقَ وَالْعِصْيَانَ

And transgression and disobedience... (49:7)

فَعَالٌ

وَأِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ

And we are indeed able to carry it away... (23:18)

فَعَالٌ

وَهُوَ أَلَدُّ الْخِصَامِ

And he is the most violent of adversaries... (2:204)

فَعَالٌ

لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجِكَ

Surely he has wronged you in demanding your sheep. (38:24)

فَعَالَةٌ

بِرَاءَةٍ مِّنَ اللَّهِ

A declaration of immunity of Allah (9:1)

فَعَالَةٌ

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ

Do you hold the giving of water to the pilgrims (9:19)

فِعُولٌ

وَقَبْلَ الْغُرُوبِ

And before setting (50:39)

فِعُولٌ

فَنَقَبَلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ

And so her Lord accepted her with a goodly acceptance... (3:37)

فَعِيلٌ

لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

You have indeed brought a strange thing... (19:27)

حَمُولَةٌ وَفَرَشَاتٌ  
فَعُولَةٌ

... some for burden, some for slaughter. (6:142)

In some cases, a م is prefixed; this is called (المصدر الميمي). It can be of the pattern

مَفْعَلٌ      مَفْعَلٌ      مَفْعَلٌ

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ

My Lord! Make me enter a truthful entering. (17:80)

وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ

And make me go a truthful going. (17:80)

حَسَنَاتٍ مُسْتَقَرًّا وَمُقَامًا

Goodly is the abode and the rest. (25:76)



# Unit 3

## الفصل 3



## DERIVED FORMS OF VERBS

### ثلاثى مزيد فيه *Thulathi Mazid Fihi*

The simplest verb (which has been discussed so far) is called *فعل ثلاثى مجرد* (*Fi'l Sulasi Mujarrad*), i.e. the three lettered root verb

Formed from this are derived verbs *فعل ثلاثى مزيد فيه* (*Fi'l Thulathi Mazid Fihi*), i.e. the verb in which there is an increase.

There are fourteen forms of these verbs, each consisting of the simple form with the addition of one or more letters, and having a meaning which is a modification of the simple form. These (including the simple form) are designated by the numbers one to fifteen. Of these, the first ten are in common use.

*Note: forms increase by one or more letters.*

The following numbers are helpful for dictionary references:

Form I: *فَعَلَ*, *فَعِلَ*, *فَعُلَ* (This has been discussed in detail in unit II)





## Lesson 1

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### FORM II فَعَّلَ

فَعَّلَ is formed with the doubling of the second letter.

This form indicates:

a) A strengthening of the meaning; e.g.:

كَسَرَ to break      كَسَّرَ to break into pieces / to smash

b) It usually has a causative meaning, e.g.:

عَلِمَ to learn      عَلَّمَ to make to learn / to teach

c) Sometimes it has the meaning of esteeming / thinking; e.g.:

كَذَبَ to lie      كَذَّبَ to esteem (someone) a liar  
صَدَقَ to be sincere      صَدَّقَ to think (someone) sincere / believe

d) In this form, if a verb is intransitive (لا نمر) in the simple form, it becomes transitive

(متعدى); e.g.:

كثُرَ to be numerous      كَثَّرَ to make numerous / increase

While if it is transitive (متعدى) in the simple form, it becomes doubly transitive; e.g.:

بَلَغَ to reach

بَلَغَ to make (something reach)

The brief table format for Form II verbs is as follows:

Present Passive	Past Passive	Object	Subject	Verbal noun	Imperative	Present/Future	Past Tense
يُفَعَّلُ	فُعِّلَ	مُفَعَّلٌ	مُفَعَّلٌ	تَفْعِيلٌ	فَعِّلْ	يُفَعَّلُ	فَعَّلَ
يُصَدِّقُ	صُدِّقَ	مُصَدِّقٌ	مُصَدِّقٌ	تَصْدِيقٌ	صَدِّقْ	يُصَدِّقُ	صَدَّقَ

Points to be noted about the above table format:

- 1) The present tense sign carries a    (unlike the simple form of the verb, which carries a   ).
- 2) The middle letter of the verb carries a    for active مضارع and a    for the passive

مضارع ; e.g. يُصَدِّقُ يُصَدِّقُ

- 3) The subject and object begin with   . The middle letter carries a    for the subject and a    for the object; e.g. مُصَدِّقٌ مُصَدِّقٌ

- 4) *Hamzatul Wasl* (أ) is not required for the imperative form.

## Exercise

Make at least five detailed and ten brief table formats from the vocabulary given and memorize the vocabulary. Try to find more examples from the Qur'an.

Following are some examples:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

He taught man what he knew not. (96:5)

وَلَا تُحْمَلْنَ مَا لَا قُوَّةَ لَنَا بِهِ

Impose not on us that which we have not the strength to bear. (2:286)

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

And recite the Qur'an in measured rhythmic tones. (73:4)

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ

Indeed spend thrifts are brothers of Satan. (17:27)

كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ

Thus, to every people we have made their deeds alluring. (6:108)

وَيَقَلِّلُكُمْ فِي أَعْيُنِهِمْ

He decreased you in their sight. (8:44)

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا

He said, "But yourselves (minds) have made up a tale. (12:18)

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of your Guardian Lord, Most High. (87:1)

وَقُتِلُوا تَفْتِيلًا

They were massacred. (33:61)

يُذَبِّحُونَ أَبْنَاءَكُمْ

They slaughtered your sons. (2:49)

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

And give the good news to those who believe and do righteous deeds. (2:25)

لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ

They will not believe until they make you the judge. (4:65)

وَيْلٌ لِّلْمُطَفِّفِينَ

Woe to those that deal in fraud! (83:1)

وَكَبِّرُوا تَكْبِيرًا

And proclaim His greatness, magnifying (Him). (17:111)

### VOCABULARY FOR FORM II VERBS

to sing God's praises	يُؤَبِّئُ	أَوْبَ	to leave undone/put off	يُؤَخِّرُ	أَخَّرَ
to strengthen	يُؤَيِّدُ	أَيَّدَ	to cry aloud / proclaim	يُؤَذِّنُ	أَذَّنَ
			to unite/reconcile	يُؤَلِّفُ	أَلَّفَ
to bring/make arrive	يُبَلِّغُ	بَلَّغَ	to cut off (w/ repetition)	يُبَسِّئُ	بَسَّئَ
to prepare a dwelling for	يُبَوِّئُ	بَوَّأَ	to acquit	يُبْرِئُ	بَرَّأَ
to meditate by night/attack by night	يُبَيِّنُ	بَيَّنَّ	to make manifest	يُبَيِّنُ	بَيَّنَّ
to show/make known	يُبَيِّنُ	بَيَّنَّ	to announce good news	يُبَشِّرُ	بَشَّرَ
			to show / make manifest	يُبَصِّرُ	بَصَّرَ
to repay	يُثَوِّبُ	ثَوَّبَ	to confirm/establish	يُثَبِّتُ	ثَبَّتَ

to fit out with provisions	يُجَهِّزُ	جَهَّزَ	to make manifest / reveal	يُجَلِّي	جَلَّى
			to remove away from	يُجَنِّبُ	جَنَّبَ
to move	يُحَرِّكُ	حَرَّكَ	to love	يُحِبُّ	حَبَّبَ
to forbid	يُحَرِّمُ	حَرَّمَ	to declare/narrate	يُحَدِّثُ	حَدَّثَ
to make manifest	يُحَصِّلُ	حَصَّلَ	to caution against	يُحَذِّرُ	حَذَّرَ
to take as a judge	يُحْكَمُ	حُكِّمَ	to free from slavery	يُحَرِّرُ	حَرَّرَ
to adorn with ornaments	يُحَلِّي	حَلَّى	to instigate / excite	يُحَرِّضُ	حَرَّضَ
to impose a burden on	يُحْمَلُ	حَمَّلَ	To pervert	يُحَرِّفُ	حَرَّفَ
			to burn	يُحْرِقُ	حَرَّقَ
to cause to fear / frighten	يُخَوِّفُ	خَوَّفَ	to dispute	يُخَصِّمُ	خَصَّمَ
to bestow favors upon	يُخَوِّلُ	خَوَّلَ	to make things easier	يُخَفِّفُ	خَفَّفَ
to make appear	يُخَيِّلُ	خَيَّلَ	to leave behind	يُخَلِّفُ	خَلَّفَ
			to empty /make clear	يُخَلِّي	خَلَّى

to destroy	يُدْمِرُ	دَمَّرَ	to dispose/manage	يُدَبِّرُ	دَبَّرَ
			to occasion a fall	يُدْكِي	دَكَّى
to cause to burn/slay	يُذَكِّي	ذَكَّى	to slay in large numbers	يُذَبِّحُ	ذَبَّحَ
to humble / make submissive	يُذِلُّ	ذَلَّلَ	to remind/warn	يُذَكِّرُ	ذَكَرَ
to put together	يُرَكِّبُ	رَكَّبَ	to nourish/educate	يُرَبِّي	رَبَّى
			to read in a distinct tone	يُرَتِّلُ	رَتَّلَ
to make a separation	يُنزِلُ	نَزَّلَ	to purify	يُنزِّكِي	نَزَّكَّى
to adorn / prepare	يُنزِّنُ	نَزَّنَ	to give in marriage	يُنزِّجُ	نَزَّجَ
to give power / victory	يُسَلِّطُ	سَلَّطَ	to sing praises	يُسَبِّحُ	سَبَّحَ
to give salvation / hand over	يُسَلِّمُ	سَلَّمَ	to swell and become turgid (the ocean)	يُسَجِّرُ	سَجَّرَ
to name / call by name	يُسَمِّي	سَمَّى	to subject	يُسَخِّرُ	سَخَّرَ
to contrive/suggest	يُسَوِّلُ	سَوَّلَ	to dismiss freely	يُسْرِحُ	سَرَّحَ
to proportion/fashion	يُسَوِّي	سَوَّى	to cause to burn fiercely	يُسَعِّرُ	سَعَّرَ

to cause to pass away	يُسَيِّرُ	سَيَّرَ	to make drunken	يُسَكِّرُ	سَكَّرَ
to disperse	يُشَرِّدُ	شَرَّدَ	to liken	يُشَبِّهُ	شَبَّهَ
to cause to be crucified	يُصَلِّبُ	صَلَّبَ	to come to in the morning	يُصَبِّحُ	صَبَّحَ
to cause to be burned	يُصَلِّيُ	صَلَّى	to oppress/suffer from headache	يُصَدِّعُ	صَدَّعَ
to form/fashion	يُصَوِّرُ	صَوَّرَ	to verify/confirm	يُصَدِّقُ	صَدَّقَ
			to explain	يُصَرِّفُ	صَرَّفَ
			to make difficult	يُضَيِّقُ	ضَيَّقَ
to purify	يُطَهِّرُ	طَهَّرَ	to give short measure	يُطَفِّفُ	طَفَّفَ
			to overshadow with clouds	يُظَلِّلُ	ظَلَّلَ
to assist/honor	يُعَزِّرُ	عَزَّرَ	to enslave	يُعَبِّدُ	عَبَّدَ
to leave without care	يُعْطِلُ	عَطَّلَ	to cause to hasten	يُعَجِّلُ	عَجَّلَ
to make great/honor	يُعْظِمُ	عَظَّمَ	to prepare/count	يُعَدِّدُ	عَدَّدَ
to retrace one's steps	يُعَقِّبُ	عَقَّبَ	to punish	يُعَذِّبُ	عَذَّبَ

to teach	يُعَلِّمُ	عَلَّمَ	to make an offer	يُعْرِضُ	عَرَضَ
to grant a long life	يُعَمِّرُ	عَمَّرَ	to acquaint/make known	يُعْرِفُ	عَرَفَ
to blind/hide/conceal	يُعَمِّي	عَمَّى	to give additional power	يُعَزِّزُ	عَزَّزَ
to alter / change	يُغَيِّرُ	غَيَّرَ	to cause to cover / cover	يُغَشِّي	غَشَّى
			to shut (a door)	يُغَلِّقُ	غَلَقَ
to explain/interpret	يُفَسِّرُ	فَسَّرَ	to open	يُفَتِّحُ	فَتَحَ
to explain distinctly	يُفَصِّلُ	فَصَّلَ	to weaken/diminish (a punishment)	يُفَتِّرُ	فَتَّرَ
to meditate	يُفَكِّرُ	فَكَّرَ	to cause to flow	يُفَجِّرُ	فَجَّرَ
to make a dotard	يُقَدِّدُ	قَدَّدَ	to be negligent/omit	يُفَرِّطُ	فَرَّطَ
to cause to understand	يُفَهِّمُ	فَهَّمَ	to make a division or distinction	يُفَرِّقُ	فَرَّقَ
			to free from fear	يُفْرِجُ	فَرَّجَ
to cut off/cut into pieces	يُقَطِّعُ	قَطَّعَ	to slay/cause to be slain	يُقَتِّلُ	قَتَلَ
to cause to flow or succeed	يُقَدِّمُ	قَدَّمَ	to plan/determine	يُقَدِّرُ	قَدَّرَ

to make few/cause to appear few	يُقَلِّلُ	قَلَّلَ	to sanctify/bless	يُقَدِّسُ	قَدَّسَ
to turn upside down	يُقَلِّبُ	قَلَّبَ	to do a thing before	يُقَدِّمُ	قَدَّمَ
			to cause to draw near	يُقَرِّبُ	قَرَّبَ
to take care of	يُكْفِلُ	كَفَّلَ	to magnify (God)	يُكَبِّرُ	كَبَّرَ
to train dogs	يُكَلِّبُ	كَلَّبَ	to multiply	يُكَثِّرُ	كَثَّرَ
to compel to do	يُكَلِّفُ	كَلَّفَ	to falsely deny	يُكَذِّبُ	كَذَّبَ
to speak to	يُكَلِّمُ	كَلَّمَ	to honor	يُكْرِّمُ	كَرَّمَ
to make one thing lap over another	يُكْوِمُ	كَوَّمَ	to render hateful	يُكْرَهُ	كَرَهُ
			to cover over	يُكْفِرُ	كَفَرَ
			to cast upon/shed over	يُلْقِي	لَقِيَ
to establish firmly	يُمَكِّنُ	مَكَّنَ	to bestow freely	يُمَنِّعُ	مَنَّنَ
to create desires	يُمَنِّي	مَنَّى	to prove/try	يُمَحِّصُ	مَحَّصَ
to make things agreeable	يُمَهِّدُ	مَهَّدَ	to render smooth	يُمَرِّدُ	مَرَّدَ

to grant a delay	يَمَهِّلُ	مَهَّلَ	to scatter/disperse	يَمَزِقُ	مَزَقَ
			to hold fast	يُمَسِّكُ	مَسَكَ
to provide good things	يُنْعِمُ	نَعِمَ	to announce/declare	يُنْبَأُ	نَبَأَ
to wander/pass/search out	يُنْتَبِئُ	نَتَّبَ	to set free	يُنَجِّي	نَجَّى
to transform	يُنَكِّرُ	نَكَرَ	to send down	يُنزِلُ	نَزَلَ
to cause to bend or blow down	يُنَكِّسُ	نَكَّسَ	to bring up/educate	يُنشَأُ	نشَأَ
to pay or repay (in full)	يُوفِّي	وَفَّى	to turn/direct	يُوجِّهُ	وَجَّهَ
to revere	يُوقِّرُ	وَقَّرَ	to leave	يُودِّعُ	وَدَّعَ
to entrust one	يُوكِّلُ	وَكَّلَ	to enjoin/command	يُوصِّي	وَصَّى
			to cause an agreement	يُوفِّقُ	وَفَّقَ
to dispose aright	يُهَيِّئُ	هَيَّأَ	to demolish	يُهْدِمُ	هَدَمَ
			to make easy/facilitate	يُيسِّرُ	يَسَّرَ

## FORM III فَاعِلٌ

1) The فَاعِلٌ form is always transitive (متعدى); e.g.:

كَاتَبَهُ he corresponded with him      قَاتَلَهُ he fought with him

2) The form فَاعِلٌ is used to express the relation of the action to a person; e.g.

كَتَبَ to write      كَاتَبَ to write to (someone), correspond with

3) It also very often expresses an attempt to do something; e.g.:

قَتَلَ to kill      قَاتَلَ to attempt to kill, to fight  
سَبَقَ to precede      سَابَقَ to try to precede, to compete with

4) This form is formed by placing an *Alif* between the first and second letters of the root form,

The brief table format for Form III verbs is as follows:

Present Passive	Past Passive	Object	Subject	Verbal noun	Imperative	Present/Future	Past Tense
يُفَاعَلُ	فُوِعِلَ	مُفَاعِلٌ	مُفَاعِلٌ	مُفَاعَلَةٌ / فَعَالٌ	فَاعِلُ	يُفَاعَلُ	فَاعَلَ
يُقَاتَلُ	قُوِتِلَ	مُقَاتِلٌ	مُقَاتِلٌ	مُقَاتَلَةٌ / قِتَالٌ	قَاتِلُ	يُقَاتَلُ	قَاتَلَ

Points to note about the above table format are the same as the **فَعَلَ** form, except for the Past

Passive; the *Alif* changes into a **و**. **فَاعِلٌ فُوعِلَ**

### **Exercise**

Make at least five detailed and ten brief table formats from the vocabulary given and memorize the vocabulary. Try to find more examples from the Qur'an.

*Following are some example:*

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

And whoever strives hard, strives for himself (29:6)

فَحَاسِبْنَهَا حِسَابًا شَدِيدًا

We called it to severe account (65:8)

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ

The only punishment of those who wage war against Allah (5:33)

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ

They fight in Allah's way so they slay and are slain. (9:111)

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ

Have you not seen the one who disputed with Ibrahim? (2:258)

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا

They try to deceive Allah and those who believe (2:9)

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ

Be you foremost (in seeking) forgiveness from your Lord. (57:21)

وَشَاوِرْهُمْ فِي الْأَمْرِ

And consult them in the affairs. (3:159)

يُضْعَفُ لَهُمُ الْعَذَابُ

The penalty on the Day of Judgment will be doubled. (11:20)

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ

And dispute you not with the people of the book. (29:46)

يُنَادُونَكَ يَا مَعْ كُنْ مَعَكُمْ

They will call out "Were we not with you?" (57:14)

إِذَا جَاءَكَ الْمُنَافِقُونَ

When the hypocrites come (63:1)

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ

At length when he had filled up the space between the two mountains. (18:96)

وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

Strive against them with the utmost strenuousness. (25:52)

إِذَا نَجَّيْتُمُ الرَّسُولَ

When you consult the messenger in private (58:12)

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ

Our Lord! We have heard the call of one calling (us) to faith. (3:192)

إِذَا نُودِيَ لِلصَّلَاةِ

When the call is proclaimed for prayer (62:9)

VOCABULARY FOR FORM III VERBS

			to take / punish	يُؤَاخِذُ	أَخَذَ
to cause a distance	يُبَاعِدُ	بَاعَدَ	to bless	يُبَارِكُ	بَارَكَ
to be a neighbor	يُجَاوِرُ	جَاوَرَ	to reward	يُجَانِزِي	جَانَزَى
to pass on / over	يُجَاوِزُ	جَاوَزَ	to strive	يُجَاهِدُ	جَاهَدَ
to fight against	يُحَارِبُ	حَارَبَ	to dispute about	يُحَاجُّ	حَاجَّ
to reply to in an argument	يُجَاوِرُ	حَاوَرَ	to hinder / oppose	يُحَادُّ	حَادَّ
to be friendly	يُخَالِ	خَالَ	to try to deceive	يُخَادِعُ	خَادَعَ
to mix oneself in other's affairs	يُخَالِطُ	خَالَطَ	to speak to	يُخَاطِبُ	خَاطَبَ
to oppose	يُخَافُ	خَافَ	to speak in a low voice	يُخَافِتُ	خَافَتَ
to cause to interchange good and bad fortunes	يُدَاوِلُ	دَاوَلَ	to defend	يُدَافِعُ	دَافَعَ
to long after/desire	يُرَاوِدُ	رَاوَدَ	to be firm and constant	يُرَابِطُ	رَابَطَ
			to observe/look at	يُرَاعِي	رَاعَى

to cast lots	يُسَاهِمُ	سَاهَمَ	to compete to excel	يُسَابِقُ	سَابَقَ
to make level	يُسَاوِي	سَاوَى	to hasten	يُسَارِعُ	سَارَعَ
			to let fall	يُسَاقِطُ	سَاقَطَ
to oppose/resist	يُشَاقُّ	شَاقَّ	to share with	يُشَارِكُ	شَارَكَ
to bear company with	يُصَاحِبُ	صَاحَبَ	to excel in patience	يُصَابِرُ	صَابَرَ
to double/give double	يُضَاعِفُ	ضَاعَفَ	to hurt/annoy	يُضَارِرُ	ضَارَرَ
			to assist/divorce a wife (with words)	يُظَاهِرُ	ظَاهَرَ
to punish/succeed in turn	يُعَاقِبُ	عَاقَبَ	to baffle/frustrate	يُعَاجِزُ	عَاجَزَ
to make a covenant with	يُعَاهِدُ	عَاهَدَ	to be at enmity	يُعَادِي	عَادَى
			to live with	يُعَاشِرُ	عَاشَرَ
to be angry	يُغَاضِبُ	غَاضَبَ	to leave out	يُغَادِرُ	غَادَرَ
to quit/part from	يُفَارِقُ	فَارَقَ	to ransom/redeem	يُفَادِي	فَادَى

			to fight against	يُقَاتِلُ	قَاتَلَ
			to give a slave a contract of freedom	يُكَاتِبُ	كَاتَبَ
to touch	يَلَامِسُ	لَامَسَ	to meet with	يَلَاقِي	لَاقَى
to dispute	يُنَازِعُ	نَازَعَ	to hold a discourse with anyone in private	يُنَاجِي	نَاجَى
to be a hypocrite	يُنَافِقُ	نَافَقَ	to call/invoke/proclaim	يُنَادِي	نَادَى
to render equal (in number)	يُؤَاطِ	وَأَطَا	to enter into a treaty	يُؤَاتِقُ	وَاتَقَ
to appoint a time or place	يُؤَاعِدُ	وَأَعَدَ	to love	يُؤَادُّ	وَادَّ
to fall/happen	يُؤَاقِعُ	وَأَقَعَ	to hide	يُؤَامِرِي	وَامَرَى
			to migrate	يُهَاجِرُ	هَاجَرَ

## FORM IV أَفْعَلَ

1) Form IV أَفْعَلَ is generally transitive (متعدى)

اقْبَلَ to approach

2) The meaning of Form IV is causative, the same as Form II. It makes intransitive verbs transitive, and transitive doubly transitive, the same as Form II; e.g.:

حَضَرَ To be present

أَحْضَرَ To make to be present / to bring, present

جَلَسَ To sit

أَجْلَسَ To make to sit, to seat

3) Many verbs have both Form II and Form IV as the causative verbs, sometimes with different meanings; e.g.

خَبَّرَ and أَخْبَرَ are both used to mean “to inform,” while عَلَّمَ means “to teach” and

أَعْلَمَ “to inform”

4) The أَفْعَلَ form is often used to form verbs from nouns; e.g.:

صَبْحٌ Morning

أَصْبَحَ To do in the morning

مَسَاءٌ Evening

أَمْسَى To do in the evening

إِسْلَامٌ Islam

أَسْلَمَ To become a Muslim

5) This form is formed by prefixing a *hamza* with a    (أ) to the root form (فَعَلَ). This *hamza*

is *همزة القطع* (*Hamzat al-Qat'*), meaning it is always pronounced (unlike *همزة الوصل* *Hamzat al-Wasl*).

A brief table format for Form IV is as follows:

<i>Present Passive</i>	<i>Past Passive</i>	<i>Object</i>	<i>Subject</i>	<i>Verbal noun</i>	<i>Imperative</i>	<i>Present/Future</i>	<i>Past Tense</i>
يُفَعَّلُ	أَفْعَلُ	مُفَعَّلٌ	مُفَعَّلٌ	إِفْعَالٌ	أَفْعَلْ	يُفَعَّلُ	أَفْعَلُ
يُخْرِجُ	أَخْرَجَ	مُخْرِجٌ	مُخْرِجٌ	إِخْرَاجٌ	أَخْرِجْ	يُخْرِجُ	أَخْرَجَ

*A point to be noted about the above format:*

The *همزة القطع* is the special feature of this form, which is always placed with a   . This is

the only form which has the *Hamza* for the imperative with a   . (Every other form has the

*Hamza* with either a    or a   ) e.g.: أَخْرِجْ، وَأَمْرِسِلْ

### ••• **Exercise**

Make at least five detailed and ten brief formats from the vocabulary given, and memorize the vocabulary. Also, try to find more examples from the Qur'an.

*Note: Forms II, III and IV are the only verbs which will carry a    on the present tense sign (all*

*other forms will carry a   ); e.g.: يُرْسَلُ، وَيَعْلَمُ*

Following are some examples:

قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

He said, "I surrender to the Lord of the Worlds." (2:131)

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ

They came forward and said... (12:71)

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ

And nothing you spend in the least... (34:39)

وَمَا تَنْفِقُوا مِنْ خَيْرٍ يُؤْفَ إِلَيْكُمْ

Whatever good you give will be rendered back to you. (2:272)

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

He who obeys Allah and His Messenger... (33:71)

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And admonish your nearest kinsmen. (26:214)

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ

So we destroyed them for their crimes... (2:54)

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

Allah directs you as regards your children. (4:11)

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ

When we rescued you from Pharaoh's people... (7:141)

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ

Marry those among you who are single. (24:32)

وَأَحَلَّ اللَّهُ الْبَيْعَ

Allah has permitted trade... (2:275)

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

Eat and drink, but waste not by excess. (7:31)

قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَلَةِ

Say, "Allah directs about those who leave not ascendants or descendants." (4:176)

### VOCABULARY FOR FORM IV VERBS

to make strong	يُؤْمِرُ	النَّمَرَ	to bring / cause / give	يُؤْتِي	آتَى
to make sure / secure	يُؤْمِنُ	ءَامَنَ	to choose/prefer	يُؤْتِرُ	ءَأْتَرَ
to perceive	يُؤْنَسُ	ءَأَنَسَ	to proclaim	يُؤْذِنُ	ءَأْذَنَ
to provide a refuge	يُؤْوِي	ءَأْوَى	to afflict / annoy	يُؤْذِي	ءَأْذَى
to receive good news	يُبَشِّرُ	أَبَشَرَ	to be childless	يُتِرُ	أَبْتَرَ
to see / consider	يُبْصِرُ	أَبْصَرَ	to show/manifest	يُبْدِي	أَبْدَى
to remain	يُبْقِي	أَبْقَى	to cure	يُبْرِءُ	أَبْرَأَ
to follow / follow up	يُتَبِعُ	أَتَبَعَ	to deliver over to perdition	يُسَلِّ	أَسَلَّ
to complete	يَتِمُّ	أَتَمَّ	to establish firmly	يُثَبِّنُ	أَثَبَّنَ

to bear fruit	يُثْمِرُ	أَثْمَرَ	to confirm / keep in bounds	يُثَبِّتُ	أَثَبَتَ
to reward with	يُؤْتِبُ	أَثَابَ	to slay in great numbers	يُثَخِّنُ	أَثَخَنَ
to return an answer	يُجِيبُ	أَجَابَ	to be guilty of sin	يُجْرِمُ	أَجْرَمَ
to protect (from punishment)	يُجِيرُ	أَجَارَ	to attack/assault	يُجَلِبُ	أَجْلَبَ
to make/come	يُجِيءُ	أَجَاءَ	to agree together (plan)	يُجْمَعُ	أَجْمَعَ
to present / put forward	يُحْضِرُ	أَحْضَرَ	to love / desire	يُحِبُّ	أَحَبَّ
to be persistent in pressing demands	يُحْفِي	أَحْفَى	to render vain	يُحْبِطُ	أَحْبَطَ
to justify / verify	يُحِقُّ	أَحَقَّ	to bring about / produce	يُحْدِثُ	أَحْدَثَ
to confirm	يُحْكِمُ	أَحْكَمَ	to perceive/find/feel	يُحْسِئُ	أَحْسَأَ
to allow to be lawful	يُحِلُّ	أَحَلَّ	to act uprightly / make beautiful	يُحْسِنُ	أَحْسَنَ
to make hot	يُحْمِي	أَحْمَى	to keep back from a journey/prevent	يُحْصِرُ	أَحْصَرَ
to surround	يُحِيطُ	أَحَاطَ	to keep safe	يُحْصِنُ	أَحْصَنَ
to give life	يُحْيِي	أَحْيَى	to take an account of/know	يُحْصِي	أَحْصَى

to be in error/sin	يُخْطِئُ	أَخْطَأَ	to humble oneself	يُخْتَبِئُ	أَخْتَبَتَ
to hide/conceal	يُخْفِي	أَخْفَى	to lay waste	يُخْرِبُ	أَخْرَبَ
to be immortal/incline towards	يُخَلِدُ	أَخْلَدَ	to bring out/drive out	يُخْرِجُ	أَخْرَجَ
to purify	يُخْلِصُ	أَخْلَصَ	to cover with shame	يُخْزِي	أَخْزَى
to break a promise	يُخْلِفُ	أَخْلَفَ	to diminish/give short measure	يُخْسِرُ	أَخْسَرَ
to let down / offer a bribe	يُدْلِي	أَدْلَى	to turn the back/retreat	يُدْبِرُ	أَدْبَرَ
to bring near	يُدْنِي	أَدْنَى	to weaken/condemn	يُدْحِضُ	أَدْحَضَ
to appear deceptively attractive	يُدْهِنُ	أَدْهَنَ	to cause to enter/lead into	يُدْخِلُ	أَدْخَلَ
to transact (business)	يُدِيرُ	أَدَارَ	to overtake/attain	يُدْرِكُ	أَدْرَكَ
			to make to know/teach	يُدْرِي	أَدْرَى
to cause to taste	يُدْزِقُ	أَذَاقَ	to humiliate/abuse	يُدْزِلُ	أَذَلَّ
to divulge/reveal	يُدْزِعُ	أَذَاعَ	to take away/remove	يُدْهَبُ	أَذْهَبَ
to please	يُرْضِي	أَرْضَى	to grant an increase	يُرْبِي	أَرْبَى

to overturn/upset	أَمْرُكَسَ	يُرْكَسُ	to put off/postpone	أَمْرُجَى	يُرْجَى
to frighten / cause terror	أَمْرُهَبَ	يُرْهَبُ	to bring to destruction	أَمْرُدَى	يُرْدَى
to afflict with difficulties	أَمْرُهَقَ	يُرْهَقُ	to send	أَمْرَسَلَ	يُرْسَلُ
to drive home (flocks) in the evening	أَمْرَاحَ	يُرْهِجُ	to fix firmly	أَمْرَسَى	يُرْسِي
to wish/desire/intend	أَمْرَادَ	يُرِيدُ	to give suck to/nurse	أَمْرَضَعَ	يُرْضَعُ
to cause to deviate	أَمْرَاعَ	يُنْرِغُ	to bring near	أَمْرَافَ	يُنْرِفُ
			to cause to slip or fall	أَمْرَاقَ	يُنْرِقُ
to make to dwell	أَسْكَنَ	يُسْكِنُ	to cause to supply plentifully	أَسْبَغَ	يُسْبِغُ
to send forward (deeds)	أَسْلَفَ	يُسْلِفُ	to destroy utterly	أَسْحَتَ	يُسْحِتُ
to submit	أَسْلَمَ	يُسْلِمُ	to make angry/infuriate	أَسْخَطَ	يُسْخِطُ
to make to hear	أَسْمَعَ	يُسْمَعُ	to conceal	أَسْرَى	يُسْرِئُ
to do evil	أَسَاءَ	يُسِيءُ	to be extravagant/transgress	أَسْرَفَ	يُسْرِفُ
to cause to pass easily down the throat	أَسَاغَ	يُسَاغُ	to travel by night	أَسْرَى	يُسْرِي

to turn out to graze	يُسِيمُ	أَسَامَ	to shine/brighten	يُسْفِرُ	أَسْفَرَ
to cause to flow	يُسِيلُ	أَسَالَ	to cause to fall	يُسِقْطُ	أَسَقَطَ
			to give drink to/water	يُسْقِي	أَسْقَى
to be afraid	يُشْفِقُ	أَشْفَقَ	to shine/rise	يُشْرِقُ	أَشْرَقَ
to cause to rejoice over another's misfortunes	يُشْمِتُ	أَشْمَتَ	to make an associate	يُشْرِكُ	أَشْرَكَ
to make signs	يُشِيرُ	أَشَارَ	to act unjustly	يُشِطُّ	أَشَطَّ
			to make anyone understand	يُشْعِرُ	أَشْعَرَ
to cause to faint	يُصَعِقُ	أَصْعَقَ	to be/become/happen/do anything in the morning	يُصْبِحُ	أَصْبَحَ
to choose in preference to	يُصْفِي	أَصْفَى	to suffer misfortune	يُصْبِرُ	أَصْبَرَ
to amend/reconcile	يُصْلِحُ	أَصْلَحَ	to preserve/hinder	يُصْحِبُ	أَصْحَبَ
to thrust into the fire	يُصْلِي	أَصْلَى	to bring back	يُصَدِّدُ	أَصَدَّدَ
to make deaf	يُصِمُّ	أَصَمَّ	to persist obstinately	يُصِرُّ	أَصَرَ
			to mount up	يُصْعَدُ	أَصْعَدَ

to enlighten	يُضِيءُ	أَضَاءَ	to make double	يُضَعِّفُ	أَضْعَفَ
to cause to perish	يُضِيعُ	أَضَاعَ	to cause to go astray	يُضِلُّ	أَضَلَّ
to obey	يُطِيعُ	أَطَاعَ	to feed/give food to	يُطْعِمُ	أَطْعَمَ
to be able to	يُطِيقُ	أَطَاقَ	to extinguish	يُطْفِئُ	أَطْفَاءَ
			to make manifest	يُطْلِعُ	أَطْلَعَ
to cause to appear	يُظْهِرُ	أَظْهَرَ	to give victory to	يُظْفِرُ	أَظْفَرَ
			to injure/be dark	يُظْلِمُ	أَظْلَمَ
to cause to succeed/ follow	يُعِيبُ	أَعْقَبَ	to prepare	يُعِدُّ	أَعْتَدَ
to make known	يُعَلِّمُ	أَعْلَمَ	to make one acquainted with	يُعِشِّرُ	أَعَشَّرَ
to make manifest/publish	يُعْلِنُ	أَعْلَنَ	to delight/please	يُعْجِبُ	أَعْجَبَ
to make blind	يُعِمِّي	أَعْمَى	to be unable to/frustrate	يُعْجِرُ	أَعْجَرَ
to destroy	يُعِينُ	أَعْنَتَ	to cause to hasten	يُعْجِلُ	أَعْجَلَ
to cause to return/restore	يُعِيدُ	أَعَادَ	to prepare	يُعِدُّ	أَعَدَّ

to recommend to the protection (of God)	يُعِيذُ	أَعَاذَ	to turn aside/decline to do	يُعْرِضُ	أَعْرَضَ
to assist	يُعِينُ	أَعَانَ	to render powerful	يُعِزُّ	أَعَزَّ
			to increase	يُعْظِمُ	أَعْظَمَ
to pay less than full value	يُغْمِضُ	أَغْمَضَ	to drown (someone)	يُغْرِقُ	أَغْرَقَ
to enrich	يُغْنِي	أَغْنَى	to be in debt	يُغْرِمُ	أَغْرَمَ
to lead astray	يُغْوِي	أَغْوَى	to cover/cause to cover	يُغْشِي	أَغْشَى
			to cause to be negligent	يُغْفِلُ	أَغْفَلَ
to go in unto (as husband and wife)	يُفْضِي	أَفْضَى	to advise/give an opinion	يُفْتِي	أَفْتَى
to prosper/attain one's desires	يُفْلِحُ	أَفْلَحَ	to be extravagant	يُفْرِطُ	أَفْرَطَ
to recover	يُفِيقُ	أَفَاقَ	to pour out	يُفْرِغُ	أَفْرَغَ
to pour water over anyone	يُفِيضُ	أَفَاضَ	to act corruptly	يُفْسِدُ	أَفْسَدَ
to desist/stop	يُقْصِرُ	أَقْصَرَ	to cause to be buried	يُقْبِرُ	أَقْبَرَ
to bear/carry	يُقَلِّ	أَقْلَّ	to come/draw near	يُقْبِلُ	أَقْبَلَ

to desist/stop	يُقْلِعُ	أَقْلَعُ	to be in reduced circumstances	يُقْتَرُ	أَقْتَرُ
to lift the head up	يُقْنِعُ	أَقْنَعُ	to cause to rest/remain	يُقِرُّ	أَقِرُّ
to make content	يُقْنِي	أَقْنِي	to cause to read/rehearse	يُقْرَأُ	أَقْرَأُ
to be watchful/guardian	يُقِيْتُ	أَقَاتُ	to be just	يُقْسَطُ	أَقْسَطُ
to cause to stand upright	يُقِيمُ	أَقَامُ	to swear	يُقْسَمُ	أَقْسَمُ
to make one an unbeliever	يُكْفِرُ	أَكْفِرُ	to praise highly	يُكْبِرُ	أَكْبِرُ
to make one answerable	يُكْفِلُ	أَكْفِلُ	to multiply	يُكْثِرُ	أَكْثِرُ
to perfect	يُكْمِلُ	أَكْمِلُ	to be miserly	يُكْدِي	أَكْدِي
to hide	يُكْنِي	أَكْنِي	to make honorable	يُكْرِمُ	أَكْرِمُ
			to compel one to do a thing against his will	يُكْرِهُ	أَكْرِهُ
to throw/cast/send down	يُلْقِي	أَلْقِي	to deviate from what is right	يُلْحِدُ	أَلْحِدُ
to inspire one with	يُلْهِمُ	أَلْهِمُ	to unite/join	يُلْحِقُ	أَلْحِقُ
to occupy/amuse	يُلْهِمِي	أَلْهِمِي	to affix firmly/compel to do a thing	يُلْزِمُ	أَلْزِمُ

to be poor	يُمَلِّقُ	أَمَلَقَ	to bestow/assist	يُمَدُّ	أَمَدَّ
to grant respite	يُمَلِّيهِ	أَمَلَى	to catch hold of/hold fast	يُمَسِكُ	أَمْسَكَ
to emit (seed)	يُمْنِيهِ	أَمْنَى	to be or do anything in the evening	يُمْسِيهِ	أَمْسَى
to act gently towards	يُمَهِّلُ	أَمَهَّلَ	to cause to rain	يُمَطِّرُ	أَمَطَّرَ
to cause to die	يُمِيتُ	أَمَاتَ	to give power	يُمَكِّنُ	أَمَكَّنَ
			to dictate	يُمَلِّ	أَمَلَّ
to give respite/put off	يُنْظِرُ	أَنْظَرَ	to inform	يُنْبَأُ	أَنْبَأَ
to confer benefits upon	يُنْعِمُ	أَنْعَمَ	to cause to grow/produce	يُنْبِتُ	أَنْبَتَ
to wag the head at anyone	يُنْغَضُ	أَنْغَضَ	to deliver/save	يُنْجِي	أَنْجَى
to spend	يُنْفِقُ	أَنْفَقَ	to warn	يُنْذِرُ	أَنْذَرَ
to set free	يُنْقِذُ	أَنْقَذَ	to send down	يُنْزِلُ	أَنْزَلَ
to affect with pain	يُنْقِضُ	أَنْقَضَ	to cause to forget	يُنْسِيهِ	أَنْسَى
to give in marriage	يُنْكَحُ	أَنْكَحَ	to produce/raise/create	يُنْشَأُ	أَنْشَأَ

to be ignorant of/deny	يُنْكِرُ	أَنْكَرَ	to raise the dead	يُنشِرُ	أَنْشَرَ
to repent and turn (to God)	يُنِيبُ	أَنَابَ	to raise	يُنشِرُ	أَنْشَرَ
			to cause to utter	يُنطِقُ	أَنْطَقَ
to drive quickly	يُوضِعُ	أَوْضَعَ	to destroy	يُوقِبُ	أَوْبِقَ
to be miserly	يُوعِي	أَوْعَى	to bind/draw tight	يُوثِقُ	أَوْثَقَ
to hasten	يُوفِضُ	أَوْفِضَ	to conceive in the mind	يُوجِسُ	أَوْجَسَ
to fulfill a covenant	يُوفِي	أَوْفَى	to reveal	يُوحِي	أَوْحَى
to set fire/kindle	يُوقِدُ	أَوْقَدَ	to give an inheritance	يُورِثُ	أَوْرَثَ
to bring about	يُوقِعُ	أَوْقَعَ	to lead one into	يُورِدُ	أَوْرَدَ
to cause to enter	يُوجِبُ	أَوْجَبَ	to strike fire	يُورِي	أَوْرَى
to cause to draw near	يُؤَلِّي	أَوْلَى	to put in mind/inspire	يُوزِعُ	أَوْزَعَ
to make weak	يُوهِنُ	أَوْهَنَ	to enlarge	يُوسِعُ	أَوْسَعَ
			to command	يُوصِي	أَوْصَى

to despise	يُهِنُّ	أَهَانَ	to make go hastily	يُسْرِعُ	أَسْرَعَ
to overthrow	يُهَوِّئُهُ	أَهْوَى	to invoke the name of God (for slaughter)	يُهْلِكُ	أَهْلَكَ
			to destroy/waste	يُهْلِكُ	أَهْلَكَ
			to firmly believe	يُوقِنُ	أُتِقِنَ

## FORM V تَفَعَّلَ

- 1) Form V تَفَعَّلَ is reflexive of the Form II table; e.g.:

فَرَّقَ	to separate	تَفَرَّقَ	to separate oneself, to scatter
عَلَّمَ	to teach	تَعَلَّمَ	to teach oneself (i.e. to learn)

- 2) It is also used to form verbs from nouns, especially nouns of quality or status. For e.g.:

the noun نَصْرَانِيٌّ, “a Christian,” is changed to تَنَصَّرَ “to become a Christian,”

and the noun يَهُودِيٌّ “a Jew” becomes تَهَوَّدَ “to become a Jew.”

- 3) It often has the meaning “to think oneself, to represent oneself as”; e.g.: تَكَبَّرَ “to

think oneself great”; (from نَبِيٌّ a prophet) تَنَبَّأَ “to represent oneself as a prophet”.

- 4) The تَفَعَّلَ form is the same as فَعَّلَ with a prefixed تَ .

A brief table format for Form V is as follows:

Present Passive	Past Passive	Object	Subject	Verbal noun	Imperative	Present/Future	Past Tense
يُتَفَعَّلُ	تُفَعَّلُ	مُتَفَعَّلٌ	مُتَفَعِّلٌ	تَفَعُّلٌ	تَفَعَّلْ	يَتَفَعَّلُ	تَفَعَّلَ
<del>          </del>	<del>          </del>	<del>          </del>	مُتَكَبِّرٌ	تَكَبُّرٌ	تَكَبَّرْ	يَتَكَبَّرُ	تَكَبَّرَ
يُتَقَبَّلُ	تُقَبَّلُ	مُتَقَبَّلٌ	مُتَقَبِّلٌ	تَقَبُّلٌ	تَقَبَّلْ	يَتَقَبَّلُ	تَقَبَّلَ

*A point to note about the Form V table format:*

The **تَفَعَّلَ** form has both intransitive (لا نمره), as well as transitive (متعدى) verbs. *See the above format.*

## **Exercise**

Make at least five detailed and ten brief formats from the vocabulary given, and memorize the vocabulary. Also, try to find more examples from the Qur'an.

*Following are some examples:*

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ

So whoever hastens (to leave) in two days . . . (2:203)

وَيَنْتَعِمُونَ مَا يَضُرُّهُمْ

And they learn what harms them . . . (2:102)

وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ

Only those remember who turn (to Allah) (40:13)

رَبَّنَا اقْبَلْ مِنَّا

Our Lord! Accept from us (2:127)

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

And all relations between them will be cut off. (2:166)

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ

Indeed we see the turning of your face. (2:144)

إِذْ تَسَوَّرُوا الْمِحْرَابَ

When they climbed the wall of the chamber (38:21)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

Do they not then seek to understand the Qur'an? (47:24)

أَمْ لِلإِنْسَانِ مَا تَمَنَّى

Shall man have (just) anything he wishes for? (53:24)

فَتَمَنُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

So you desire for death if you are truthful. (2:94)

وَلَا تَجَسَّسُوا

And do not spy on each other. (49:12)

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

Anyone who puts his trust in Allah, He is sufficient for him. (65:3)

#### VOCABULARY FOR FORM V VERBS

to cause to be declared	يَتَأَذَّنُ	تَأَذَّنَ	to remain behind	يَتَأَخَّرُ	تَأَخَّرَ
to smile	يَتَبَسَّمُ	تَبَسَّمَ	to devote oneself wholly to God's service	يَتَبَتَّلُ	تَبَتَّلَ
to prepare a dwelling for	يَتَبَوَّأُ	تَبَوَّأَ	to change	يَتَبَدَّلُ	تَبَدَّلَ
to be clear on	يَتَبَيَّنُ	تَبَيَّنَ	to clear oneself	يَتَبَرَّأُ	تَبَرَّأَ
			to deck / adorn oneself	يَتَبَرَّجُ	تَبَرَّجَ
to turn away / withdraw oneself	يَتَجَنَّبُ	تَجَنَّبَ	to inquire curiously into	يَتَجَسَّسُ	تَجَسَّسَ
to make inquiry after	يَتَحَسَّسُ	تَحَسَّسَ	to seek	يَتَحَرَّى	تَحَرَّى

to be clear and empty	يَتَخَلَّى	تَخَلَّى	to drive one mad	يَتَخَبَّطُ	تَخَبَّطَ
to be frightened	يَتَخَوَّفُ	تَخَوَّفَ	to snatch away	يَتَخَطَّفُ	تَخَطَّفَ
to choose	يَتَخَيَّرُ	تَخَيَّرَ	to remain behind	يَتَخَلَّفُ	تَخَلَّفَ
			to approach	يَتَدَكَّى	تَدَكَّى
to fall headlong	يَتَرَدَّى	تَرَدَّى	to wait	يَتَرَهَّصُ	تَرَهَّصَ
to look about	يَتَرَقَّبُ	تَرَقَّبَ	to hesitate	يَتَرَدَّدُ	تَرَدَّدَ
to be separated from one another	يَتَرَبَّلُ	تَرَبَّلَ	to provide oneself for a journey	يَتَزَوَّدُ	تَزَوَّدَ
to be moldy through age	يَتَسَبَّهُ	تَسَبَّهُ	to withdraw oneself privately	يَتَسَكَّلُ	تَسَكَّلَ
to climb over a wall	يَتَسَوَّرُ	تَسَوَّرَ	to listen to	يَتَسَمَعُ	تَسَمَعُ
to receive with honor	يَتَصَدَّى	تَصَدَّى	to be divided into two	يَتَصَدَّعُ	تَصَدَّعَ
to climb up	يَتَصَعَّدُ	تَصَعَّدَ	to give charity	يَتَصَدَّقُ	تَصَدَّقَ
			to be humble	يَتَضَرَّعُ	تَضَرَّعَ
to draw an evil augury	يَتَطَيَّرُ	تَطَيَّرَ	to purify oneself	يَتَطَهَّرُ	تَطَهَّرَ
to be purposeful	يَتَعَمَّدُ	تَعَمَّدَ	to transgress	يَتَعَدَّى	تَعَدَّى

			to learn	تَعَلَّمَ	تَعَلَّمَ
to rage furiously	يَتَغَيَّبُ	تَغَيَّبَ	to be changed	يَتَغَيَّرُ	تَغَيَّرَ
to learn deeply	يَتَفَقَّهُ	تَفَقَّهَ	to flow, spurt	يَتَفَجَّرُ	تَفَجَّرَ
to meditate/consider	يَتَفَكَّرُ	تَفَكَّرَ	to be divided among themselves	يَتَفَرَّقُ	تَفَرَّقَ
to wonder	يَتَفَكَّهُ	تَفَكَّهُ	to make room	يَتَفَسِّحُ	تَفَسَّحَ
to turn oneself about	يَتَفَيَّأُ	تَفَيَّأَ	to make oneself superior	يَتَفَضَّلُ	تَفَضَّلَ
			to be rent asunder/split	يَتَفَطَّرُ	تَفَطَّرَ
to be turned about	يَتَقَلَّبُ	تَقَلَّبَ	to accept	يَتَقَبَّلُ	تَقَبَّلَ
to fabricate falsely	يَتَقَوَّلُ	تَقَوَّلَ	to go forward	يَتَقَدَّمُ	تَقَدَّمَ
			to be divided	يَتَقَطَّعُ	تَقَطَّعَ
to speak	يَتَكَلَّمُ	تَكَلَّمَ	to act arrogantly	يَتَكَبَّرُ	تَكَبَّرَ
to meet/receive/learn	يَتَلَقَّى	تَلَقَّى	to remain in a place	يَتَلَبَّثُ	تَلَبَّثَ
to be unmindful / careless	يَتَلَهَّى	تَلَهَّى	to act with gentleness	يَتَلَطَّفُ	تَلَطَّفَ
			to blaze fiercely	يَتَلَطَّى	تَلَطَّى

to desire/read	يَمْنَى	تَمْنَى	to enjoy	يَتَمَعُّ	تَتَمَعُّ
to burst	يَتَمَيَّرُ	تَتَمَيَّرُ	to walk in an arrogant manner	يَتَمَطَّى	تَتَمَطَّى
to shine (down)	يَتَنَسُّ	تَتَنَسُّ	to descend gradually	يَتَنَزِّلُ	تَتَنَزِّلُ
to put trust in anyone	يَتَوَكَّلُ	تَوَكَّلُ	to take aim, direction	يَتَوَجَّهُ	تَوَجَّهُ
to turn back/turn away	يَتَوَلَّى	تَوَلَّى	to receive / take oneself	يَتَوَفَّى	تَوَفَّى
			to lean on	يَتَوَكَّأُ	تَوَكَّأُ
to aim for oneself	يَتَيَمَّمُ	تَيَمَّمُ	to be easy	يَتَيَسَّرُ	تَيَسَّرُ

## FORM VI تَفَاعَلَ

Form VI is the same as Form III, except with a prefixed تَ.

The تَفَاعَلَ form is the reflexive of Form III (فَاعَلَ); e.g.:

قَاتَلَ to fight

تَقَاتَلَ to fight with one another

The brief table format for Form VI verbs is as follows:

Present Passive	Past Passive	Object	Subject	Verbal noun	Imperative	Present/Future	Past Tense
يُتَفَاعَلُ	تُفَاعَلُ	مُتَفَاعَلٌ	مُتَفَاعِلٌ	تَفَاعُلٌ	تَفَاعَلْ	يَتَفَاعَلُ	تَفَاعَلَ
يُتَسَاءَلُ	تُسَاءَلُ	مُتَسَاءَلٌ	مُتَسَاءِلٌ	تَسَاءُلٌ	تَسَاءَلْ	يَتَسَاءَلُ	تَسَاءَلَ

### Exercise

Make at least five detailed and ten brief formats from the vocabulary given, and memorize the vocabulary. Also, try to find more examples from the Qur'an.

Following are some examples:

وَلَا تَنَابَزُوا بِالْأَلْقَابِ

... nor call each other by (offensive) nicknames. (49:11)

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالنَّقْوَىٰ

Help each other in righteousness and piety. (5:2)

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

But help not each other in sin and rancor (5:2)

وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ

Even if you had promised each other (to meet), you would certainly have failed in the appointment. (8:42)

مَا لَكُمْ لَا تَنَاصَرُونَ

What is the matter with you that you help not each other? (8:48)

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

They join together in the mutual teaching of truth and of practice and constancy. (103:3)

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

... and for this let those aspire, who have aspirations. (83:26)

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ

And whenever they passed by them, they used to wink at each other (in mockery). (83:30)

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ

Then, they turned one against another in reproach. (68:30)

#### VOCABULARY FOR FORM VI VERBS

to sell to one another	يَتَبَاعِعُ	تَبَاعَعُ	to be blessed	يَتَبَارَكُ	تَبَارَكَ
			to be borne down heavily	يَتَثَقَلُ	تَثَقَلَ
to pass by/over	يَتَجَاوَرُ	تَجَاوَرَ	to be removed from	يَتَجَافَى	تَجَافَى
to urge one another	يَتَحَاضُّ	تَحَاضَّ	to dispute with one another	يَتَحَاجُّ	تَحَاجَّ

			to converse in a low voice	تَخَافَتْ	تَخَافَتْ
			to be in one another's debt	يَتَدَايِنُ	تَدَايِنَ
to be pleased with one another	يَتَرَاضِي	تَرَاضِي	to see one another	يَتَرَاءَى	تَرَاءَى
			to return to one another	يَتَرَاجَعُ	تَرَاجَعُ
			to decline	يَتَرَاوَمُ	تَرَاوَمَ
			to ask one another	يَتَسَاءَلُ	تَسَاءَلُ
			to consult one another	يَتَشَاوَرُ	تَشَاوَرَ
			to assist one another against	يَتَظَاهَرُ	تَظَاهَرَ
to undertake	يَتَعَاطَى	تَعَاطَى	to know one another	يَتَعَارَفُ	تَعَارَفَ
to help one another	يَتَعَاوَنُ	تَعَاوَنَ	to be in a difficulty	يَتَعَاَسِرُ	تَعَاَسَرَ
to wink at one another	يَتَغَامَرُ	تَغَامَرَ	to deceive each other	يَتَغَابِنُ	تَغَابَنَ
			to boast over each other	يَتَفَاخِرُ	تَفَاخَرَ
			to swear at each other	يَتَقَاَسَمُ	تَقَاَسَمَ

			to blame each other	يَتَلَاوَمُ	تَلَاوَمَ
			to doubt	يَتَمَارَى	تَمَارَى
to help each other	يَتَنَاصِرُ	تَنَاصَرَ	to call each other names	يَتَنَابِرُ	تَنَابَرَ
to long for/aspire after	يَتَنَافِسُ	تَنَافَسَ	to hold a private discourse	يَتَنَاجَى	تَنَاجَى
to forbid one another	يَتَنَاهَى	تَنَاهَى	to call one another	يَتَنَادَى	تَنَادَى
to receive	يَتَنَاضَرُ	تَنَاضَرَ	to dispute with each other	يَتَنَازِعُ	تَنَازَعَ
to make a mutual appointment	يَتَوَاعَدُ	تَوَاعَدَ	to be hidden / hide oneself	يَتَوَامَرُ	تَوَامَرَ
			to command each other	يَتَوَاصَى	تَوَاصَى

## FORM VII انْفَعَلَ

Form VII is formed from the first form فَعَلَ by the prefixed اِنْ. Thus, كَسَرَ becomes

انْكَسَرَ This form is originally the reflexive of the first form, but generally it contains the idea of allowing some action to be done to one, i.e. it has a passive sense; e.g.:

كَشَفَ to uncover      انْكَشَفَ to be uncovered

A brief table format for Form VII is as follows:

Present Passive	Past Passive	Object	Subject	Verbal noun	Imperative	Present/Future	Past Tense
يُنْفَعَلُ	انْفَعَلَ	مُنْفَعَلٌ	مُنْفَعِلٌ	انْفَعَالٌ	انْفَعَلْ	يُنْفَعَلُ	انْفَعَلَ
يُنْكَسَرُ	انْكَسَرَ	مُنْكَسَرٌ	مُنْكَسِرٌ	انْكَسَارٌ	انْكَسِرْ	يُنْكَسَرُ	انْكَسَرَ

### Exercise

Make at least five detailed and ten brief formats from the vocabulary given, and memorize the vocabulary. Also, try to find more examples from the Qur'an.

Following are some examples:

وَأَنْطَلِقَ الْمَلَأُ مِنْهُمْ

The chiefs among them go about exhorting (38:6)

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ

They (both) set out, till when they were in the ship. (18:72)

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ

And when they returned to their own folks (83:31)

فَأَنْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا

And there gushed forth therefrom twelve springs. (7:160)

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ

Then look again and yet again, your sight will return into you weakened and dim. (67:4)

انْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ

Depart unto that which you used to reject. (77:29)

وَالْمُشْرِكِينَ مُنْفَكِينَ

And the polytheists were not going to depart (98:1)

بِهِ وَالْمَنْخَنِقَةَ

That which has been killed by strangling (5:3)

#### VOCABULARY FOR FORM VII VERBS

to show indecision (in faith)	يَنْفَكُ	انْفَكَ	to be scattered	يَنْبَثُ	أَنْبَثَ
to be split open / divided	يَنْفَلِقُ	انْفَلَقَ	to burst forth (water)	يَنْبَجِسُ	أَنْبَجَسَ
to threaten to fall down	يَنْقَضُ	انْقَضَ	to be sent	يَنْبَعَثُ	أَنْبَعَثَ
to be torn up by the roads	يَنْقَعِرُ	انْقَعَرَ	to be suitable / proper	يَنْبَغِي	أَنْبَغَى
to be turned about	يَنْقَلِبُ	انْقَلَبَ	to pass away/pass by	يَنْسَلِخُ	أَنْسَلَخَ

to shoot downwards (stars)	يُنكدرُ أُنكدرُ	to be split	يُنشقُ أُنشقُ
To avenge oneself	يُنصِرُ أُنصِرُ	to turn aside	يُنصرفُ أُنصرفُ
to pour forth	يُنهمرُ أُنهمرُ	to depart / go one's way	يُنطلقُ أُنطلقُ
to fall in ruin	يُنهارُ أُنهارُ	to flow / burst forth	يُنفجرُ أُنفجرُ
		to be split	يُنفطرُ أُنفطرُ



## FORM VIII **اَفْتَعَلَ**

- 1) This form is formed from the first form **فَعَلَ** by prefixing an (ا) and infixing a (ت) after the first letter (ف). Thus, **فَعَلَ** will be shaped in the form as **اَفْتَعَلَ**; e.g.

**جَمَعَ**

To gather

**اجْتَمَعَ**

To be gathered together

**نَصَرَ**

To help

**اَنْصَرَ**

To get revenge

- 2) If the first letter (i.e. **ف** in **فَعَلَ**, **ج** in **جَمَعَ** etc.) is one of the emphatic letters (i.e.

**ض, ص, ظ, ط**), the infixing letter will be (**ط**) instead of **ت**, to agree with the first

emphatic letter; e.g.:

<b>صَبَرَ</b>	<b>اَصْبَرَ</b>	<b>اَضْطَبَرَ</b>
<b>ضَرَبَ</b>	<b>اَضْرَبَ</b>	<b>اَضْطَرَبَ</b>

- 3) If the first letter is **د**, **ذ**, or **نر**, the infixing letter **ت** is softened to **د**, this is also

assimilated to a ذ; e.g.:

دَمَرَكَ	أَذْتَرَكَ	أَدْمَرَكَ
ذَكَرَكَ	أَذَكَّرَكَ	أَذَكَّرَكَ
نَزَجَرَكَ	أَنْزَجَّرَكَ	أَنْزَجَّرَكَ

4) It has the sense of doing something, for oneself, as in the root form; e.g.:

كَسَبَ	to acquire	اِكْتَسَبَ	to gain
كَشَفَ	to uncover	اِكْتَشَفَ	to discover
بَدَعَ	to initiate	اِبْتَدَعَ	to invent

5) Sometimes it seems to be reserved for odd ways of meaning; e.g.:

ضَرَبَ	to strike	اِضْطَرَبَ	to be disturbed
حَمَلَ	to carry	اِحْتَمَلَ	to bear / endure
حَرَمَ	to forbid	اِحْتَرَمَ	to respect

6) It often has the same meaning as the root form; e.g.:

أَتَسَمَّ and تَسَمَّ to smile

The brief table format for Form VIII is as follows:

Present Passive	Past Passive	Object	Subject	Verbal noun	Imperative	Present/Future	Past Tense
يُفْتَعَلُ	اُفْتَعِلَ	مُفْتَعَلٌ	مُفْتَعِلٌ	اِفْتِعَالٌ	اَفْتَعِلْ	يَفْتَعِلُ	اَفْتَعَلَ
يُجْتَمَعُ	اُجْتَمِعَ	مُجْتَمَعٌ	مُجْتَمِعٌ	اِجْتِمَاعٌ	اَجْتَمِعْ	يَجْتَمِعُ	اَجْتَمَعَ

### Exercise

Make at least five detailed and ten brief formats from the vocabulary given, and memorize the vocabulary. Also, try to find more examples from the Qur'an.

Following are some examples:

أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

A company of jinns listened (72:1)

وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ

Those who dispute in the book (2:176)

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ

(There are) those who acknowledged their wrong doings (9:102)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

Hold fast altogether by the rope of Allah. (3:103)

وَأَصْطَبِرْ لِعِبَادَتِهِ

And be steadfast in His service. (19:65)

وَأَصْطَنَعْتُكَ لِنَفْسِي

And I have attached you to Myself. (20:41)

إِلَّا مَا أَضْطَرَّرْتُمُ إِلَيْهِ

Except under compulsion of necessity (6:119)

فَلَا أَقْنَمِ الْعَقِبَةَ

But he had made no haste on the steep path (90:11)

### VOCABULARY FOR FORM VIII VERBS

to be entrusted with	يَأْتَمُنُ	اتَّمَنَ	to take	يَتَّخِذُ	اتَّخَذَ
			to take counsel together; to convene	يَأْتَمِرُ	اتَّمَرَ
to invoke (the wrath of God)	يَتَّهَلُّ	اتَّهَلَّ	to desire/seek	يَتَّبَغِي	اتَّبَغَى
			to try by adversity or prosperity	يَتَّبَلِي	اتَّبَلَى
to be gathered together	يَجْتَمِعُ	اجْتَمَعَ	to choose	يَجْتَبِي	اجْتَبَى
to turn aside from / avoid	يَجْتَنِبُ	اجْتَنَبَ	to tear up/root up	يَجْتَثُّ	اجْتَثَّ
			to endeavor to acquire	يَجْتَرِحُ	اجْتَرَحَ
to be brought forward	يَحْتَضِرُ	احْتَضَرَ	to be burnt	يَحْتَرِقُ	احْتَرَقَ

to bear a burden	يَحْتَمِلُ	اِحْتَمَلَ	to calculate upon / expect	يَحْتَسِبُ	اِحْتَسَبَ
to disagree/differ	يَخْتَلِفُ	اِخْتَلَفَ	to bestow upon	يَخْتَصُّ	اِخْتَصَّ
to deceive/defraud	يَخْتَانُ	اِخْتَانَ	to dispute with each other	يَخْتَصِمُ	اِخْتَصَمَ
to choose	يَخْتَارُ	اِخْتَارَ	to be mixed with	يَخْتَلِطُ	اِخْتَلَطَ
to remember / remind oneself	يَذْكُرُ	اَذْكُرَ	to claim / desire	يَدَّعِي	اَدَّعَى
			to remember/remind oneself	يَذْكُرُ	اَذْكُرَ
to ascend	يَرْتَقِي	ارْتَقَى	to return	يَرْتَدُّ	ارْتَدَّ
to be in doubt	يَرْتَابُ	ارْتَابَ	to be pleased with	يَرْتَضِي	ارْتَضَى
			to observe/watch	يَرْتَقِبُ	ارْتَقَبَ
to increase	يَزْدَادُ	ازْدَادَ	to drive away with cries/reject	يَزْدَجِرُ	ازْدَجَرَ
to be written	يَسْتَطِرُّ	اسْتَطَرَ	to compete/reach a goal	يَسْتَبِقُ	اسْتَبَقَ
to listen closely	يَسْتَمِعُ	اسْتَمَعَ	to hide oneself	يَسْتَتِرُ	اسْتَتَرَ
to be equal/set oneself to do a thing/attain maturity	يَسْتَوِي	اسْتَوَى	to take away secretly	يَسْتَرِقُ	اسْتَرَقَ
to become shiny	يَسْتَعْلُ	اسْتَعَلَّ	to be similar	يَسْتَبِهُ	اسْتَبَهَ

to complain	يَشْتَكِي	اشْتَكَى	to act with violence; to become stronger	يَشْتَدُّ	اشْتَدَّ
to contain / conceive	يَشْتَمِلُ	اشْتَمَلَ	to share	يَشْتَرِكُ	اشْتَرَكَ
to desire/long for	يَشْتَهِي	اشْتَهَى	to buy and sell	يَشْتَرِي	اشْتَرَى
to be warned of the fire	يَضْطَلِي	اضْطَلَى	to be patient or constant	يَضْطَبِرُ	اضْطَبَرَ
to appoint as agent	يَضْطَعُ	اضْطَعَّ	to cry aloud	يَضْطَرِّخُ	اضْطَرَّخَ
to hunt; fish	يَضْطَادُ	اضْطَادَ	to choose/select	يَضْطَفِي	اضْطَفَى
To get revenge	يَنْتَصِرُ	اتَّصَرَ			
			to compel	يَضْطُرُّ	اضْطَرَّ
			to penetrate / mount up	يَطْلَعُ	اطْلَعَّ
to afflict	يَعْتَرِي	اعْتَرَى	to take warning	يَعْتَبِرُ	اعْتَبَرَ
to remove oneself from	يَعْتَزِلُ	اعْتَزَلَ	to reckon or fulfill a term	يَعْتَدُّ	اعْتَدَّ
to preserve oneself from sin	يَعْتَصِمُ	اعْتَصَمَ	to transgress	يَعْتَدِي	اعْتَدَى
to visit	يَعْتَمِرُ	اعْتَمَرَ	to excuse oneself	يَعْتَذِرُ	اعْتَذَرَ
			to confess; admit	يَعْتَرِفُ	اعْتَرَفَ

To backbite	يَغْتَابُ	اِغْتَابَ	to drink out of hand	يَعْتَرِفُ	اِعْتَرَفَ
			to wash oneself	يَغْتَسِلُ	اِغْتَسَلَ
to invent a lie	يَفْتَرِي	اِفْتَرَى	to ransom / redeem	يَفْتَدِي	اِفْتَدَى
to draw near	يَقْتَرِبُ	اِقْتَرَبَ	to take a light from another	يَقْتَبِسُ	اِقْتَبَسَ
to acquire/gain	يَقْتَرِفُ	اِقْتَرَفَ	to fight	يَقْتَتِلُ	اِقْتَتَلَ
to be associated with	يَقْتَرِنُ	اِقْتَرَنَ	to undertake an enterprise	يَقْتَحِمُ	اِقْتَحَمَ
to divide	يَقْتَسِمُ	اِقْتَسَمَ	to be powerful	يَقْتَدِرُ	اِقْتَدَرَ
to keep to the right path	يَقْتَصِدُ	اِقْتَصَدَ	to imitate	يَقْتَدِي	اِقْتَدَى
to receive by measure	يَكْتَالُ	اِكْتَالَ	to cause to be written	يَكْتُبُ	اِكْتَبَ
			to seek after / seek to gain	يَكْتَسِبُ	اِكْتَسَبَ
to swallow a mouthful	يَلْتَقِمُ	اَلْتَقَمَ	to be joined	يَلْتَفُ	اَلْتَفَّ
to meet one another	يَلْتَقِي	اَلْتَقَى	to turn/look back	يَلْتَفِتُ	اَلْتَفَّتْ
to seek for	يَلْتَمِسُ	اَلْتَمَسَ	to pick up / happen upon	يَلْتَقِطُ	اَلْتَقَطَ
to be full	يَمْتَلِي	اِمْتَلَا	to try/dispose	يَمْتَحِنُ	اِمْتَحَنَ

to be separated; marked	يُمْتَرِي	اُمْتَارِي	to doubt	يُمْتَرِي	اُمْتَرِي
to take revenge	يَنْتَقِمُ	اَنْتَقِمُ	to go aside	يَتَّبِدُ	اَتَّبِدُ
to abstain / desist / stop	يَنْتَهِي	اَنْتَهِي	to be spread abroad/disperse	يَنْتَشِرُ	اَنْتَشِرُ
			to expect/wait	يَنْتَظِرُ	اَنْتَظِرُ
to recline	يَتَّكِي	اَتَّكِي	to be complete (a moon)	يَتَّسِقُ	اَتَّسِقُ
			to fear/be devout	يَتَّقِي	اَتَّقِي
to be stirred or set in motion	يَهْتَدِي	اَهْتَدِي	to be directed aright	يَهْتَدِي	اَهْتَدِي

## FORM IX

## افْعَلٌ

1) This is formed from the first form فَعَلَ by prefixing an (ا) and doubling the third letter. Thus,

فَعَلَ will be shaped in this form as اَفْعَلٌ.

2) This form is used only to express colors and defects; e.g.

اخْضَرَ To be or become green

اسْوَدَّ To be or become black

*Note: There is no passive in this form.*

The brief table format for Form IX is as follows:

Subject	Verbal noun	Imperative	Present/ Future	Past Tense
مُحْمَرٌ	اِحْمَرًا	اِحْمَرِي	يَحْمَرُ	اِحْمَرَ
مُسْوَدٌّ	اسْوَدَادٌ	اسْوَدِّدِي	يَسْوَدُّ	اسْوَدَّ

**Exercise**

Make five detailed and ten brief formats from the vocabulary given, and memorize the vocabulary. Also, try to find more examples from the Qur'an.

Following are some examples:

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَسَوْدٌ وُجُوهٌُ

On the day when some faces will be white, and some faces will be black (3:106)

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ

And his eyes became white with sorrow (12:84)

فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً

The earth becomes covered with green (22:63)

ظَلَّ وَجْهَهُ مَسْوَدًا

His face becomes darkened. (16:58)

**VOCABULARY FOR FORM IX VERBS**

to be or become green	يَخْضُرُ	اِخْضَرَ	to be or become black	يَسْوَدُ	اسْوَدَّ
to be or become crooked	يَعْوَجُ	اعْوَجَّ	to be or become yellow / pale	يَصْفُرُ	اصْفَرَّ
to be or become red	يَحْمَرُ	احْمَرَّ	to be or become white	يَبْيَضُ	ابْيَضَّ



## Lesson 9

### FORM X اسْتَفْعَلَ

1) This form is formed from the first form فَعَلَ by prefixing the syllable of three letters

(اسْت). Thus, فَعَلَ will be shaped in this form as اسْتَفْعَلَ.

نَصَرَ

To help

اسْتَنْصَرَ

To ask for help

قَبَلَ

To accept / admit

اسْتَقْبَلَ

To proceed towards

2) The meaning of this form is the reflexive of Form IV (افْعَلَ), therefore the following will result:

اسْلَمَ

To give up / submit

اسْتَسْلَمَ

To give oneself up

3) This form also indicates that a person thinks that a certain thing possesses the quality expressed by the first form; e.g.:

عَظَمَ

To be great

اسْتَعْظَمَ

To regard something as great

ثَقُلَ

To be heavy

اسْتَثَقَلَ

To find something heavy

4) This form often expresses the seeking, asking, or demanding what is expressed by the first form; e.g.:

غَفَرَ	To forgive	اسْتَعْفَرَ	To ask for forgiveness
أَذِنَ	To permit	اسْتَأْذَنَ	To ask permission

5) Sometimes this form gives a causative meaning; e.g.:

حَلَفَ	To swear	اسْتَحْلَفَ	To make to swear
خَلَفَ	To succeed	اسْتَخْلَفَ	To appoint one as successor
أَخْبَرَ	To inform	اسْتَجَبَرَ	To be made known

The brief table format for Form X verbs is as follows:

Present Passive	Past Passive	Object	Subject	Verbal noun	Imperative	Present/Future	Past Tense
يُسْتَفْعَلُ	اُسْتُفْعِلُ	مُسْتَفْعَلٌ	مُسْتَفْعِلٌ	اسْتِفْعَالٌ	اسْتَفْعَلْ	يَسْتَفْعَلُ	اُسْتُفْعِلُ
يُسْتَقْبَلُ	اُسْتُقْبِلُ	مُسْتَقْبَلٌ	مُسْتَقْبِلٌ	اسْتِقْبَالٌ	اسْتَقْبِلْ	يَسْتَقْبِلُ	اُسْتُقْبِلُ

### **Exercise**

Make at least five detailed and ten brief formats from the vocabulary given, and memorize the vocabulary. Also, try to find more examples from the Qur'an.

Following are some examples:

قَالَ أَتَسْتَبَدُّونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

Would you exchange that which is higher for that which is lower? (2:61)

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

When you sought help of your Lord, and He answered you. (8:9)

وَيَسْتَخْرِجُ مَا كَانُوا يَكْتُمُونَ

And they should bring forth their treasure. (18:82)

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ

They rejoice because of favor from Allah (3:171)

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ

Those who heard the call of Allah and the Messenger (3:172)

وَأَسْتَشْهِدُوا شَهِيدَيْنِ

And call two witnesses (2:282)

وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا بِالْوَالِدَيْنِ

And if you wish to give your children out to nurse (2:233)

وَكَانُوا مُسْتَبْصِرِينَ

And they were keen observers. (29:38)

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ

Except those who are weak and oppressed from the men (4:98)

VOCABULARY FOR FORM X VERBS

to ask permission	يَسْتَأْذِنُ	اسْتَأْذَنَ	to delay/wish to delay	يَسْتَأْخِرُ	اسْتَأْخَرَ
to be manifest	يَسْتَبِينُ	اسْتَبَانَ	to wish to exchange/exchange	يَسْتَبْدِلُ	اسْتَبَدَلَ
			to rejoice	يَسْتَبْشِرُ	اسْتَبْشَرَ
			to make an exception	يَسْتَنْيِ	اسْتَنْيَى
to ask for protection	يَسْتَجِيرُ	اسْتَجَامَرَ	to respond / answer	يَسْتَجِيبُ	اسْتَجَابَ
to be worthy	يَسْتَحِقُّ	اسْتَحَقَّ	to love / prefer	يَسْتَحِبُّ	اسْتَحَبَّ
to get the better of	يَسْتَحُودُ	اسْتَحُودَ	to be worn out with fatigue	يَسْتَحْسِرُ	اسْتَحْسَرَ
to save alive / be ashamed	يَسْتَحْيِي	اسْتَحْيَى	to commit to one's memory	يَسْتَحْفِظُ	اسْتَحْفَظَ
to take entirely for oneself	يَسْتَخْلِصُ	اسْتَخْلَصَ	to take out / take forth	يَسْتَخْرِجُ	اسْتَخْرَجَ
to make a successor	يَسْتَخْلَفُ	اسْتَخْلَفَ	to find easy and light	يَسْتَخِفُّ	اسْتَخَفَّ
			to lie hidden	يَسْتَخْفِي	اسْتَخْفَى
			to move gradually	يَسْتَدْمِجُ	اسْتَدْمَجَ
			to terrify	يَسْتَرْهَبُ	اسْتَرْهَبَ

to ask for a drink	يَسْتَسْقِي	اسْتَسْقَى	to ridicule	يَسْتَسْخِرُ	اسْتَسْخَرَ
			to call as witness	يَسْتَشْهَدُ	اسْتَشْهَدَ
			to ask for help	يَسْتَضِخُ	اسْتَضَخَ
			to esteem weak	يَسْتَضَعِفُ	اسْتَضَعَفَ
to be able to	يَسْتَطِيعُ	اسْتَطَاعَ	to ask for food	يَسْتَطْعِمُ	اسْتَطْعَمَ
			to be able / have power	يَسْتَطِيعُ	اسْتَطَاعَ
to get the upper hand	يَسْتَعْلِي	اسْتَعْلَى	to beg for favor	يَسْتَعْتَبُ	اسْتَعْتَبَ
to settle as an inhabitant	يَسْتَعْمُرُ	اسْتَعْمَرَ	to desire to hasten	يَسْتَعْجِلُ	اسْتَعْجَلَ
to take refuge	يَسْتَعِيذُ	اسْتَعَاذَ	to preserve from sin	يَسْتَعْصِمُ	اسْتَعْصَمَ
to ask for help	يَسْتَعِينُ	اسْتَعَانَ	to abstain from the unlawful	يَسْتَعْفُ	اسْتَعَفَّ
to be self sufficient/rich	يَسْتَعْنِي	اسْتَعْنَى	to cover oneself	يَسْتَعْشِي	اسْتَعْشَى
to ask for help	يَسْتَعِيْثُ	اسْتَعَاثَ	to ask for forgiveness	يَسْتَعْفِرُ	اسْتَعْفَرَ
			to be thick / strong	يَسْتَغْظُ	اسْتَغْظَ
to remove / expel	يَسْتَفْرِ	اسْتَفْرَأَ	to ask for help	يَسْتَفْتِحُ	اسْتَفْتَحَ

			to consult	يَسْتَفْتِي	اسْتَفْتَى
to remain firm	يَسْتَقِرُّ	اسْتَقَرَّ	To proceed towards	يَسْتَقْبِلُ	اسْتَقْبَلَ
to act uprightly	يَسْتَقِيمُ	اسْتَقَامَ	to desire to advance	يَسْتَقْدِمُ	اسْتَقْدَمَ
to humiliate oneself	يَسْتَكِينُ	اسْتَكَانَ	to be arrogant	يَسْتَكْبِرُ	اسْتَكْبَرَ
			to wish for more	يَسْتَكْثِرُ	اسْتَكْثَرَ
to hold fast	يَسْتَمْسِكُ	اسْتَمْسَكَ	to enjoy / desire advantage from	يَسْتَمْتَعُ	اسْتَمْتَعَ
to try to run away	يَسْتَنْفِرُ	اسْتَنْفَرَ	To seek information	يَسْتَنْبَأُ	اسْتَنْبَأَ
to seek to set free	يَسْتَنْقِذُ	اسْتَنْقَذَ	to discover (the truth)	يَسْتَنْبِطُ	اسْتَنْبِطَ
to wish to marry	يَسْتَنْكِحُ	اسْتَنْكَحَ	to transcribe or copy out	يَسْتَنْسِخُ	اسْتَنْسَخَ
to disdain/regard as worthless	يَسْتَنْكِفُ	اسْتَنْكَفَ	to ask for help	يَسْتَنْصِرُ	اسْتَنْصَرَ
to light a fire	يَسْتَوْقِدُ	اسْتَوْقَدَ	to take full measure	يَسْتَوْفِي	اسْتَوْفَى
to infatuate	يَسْتَهْوِي	اسْتَهْوَى	to mock / ridicule	يَسْتَهْزِءُ	اسْتَهْزَأَ
to believe firmly	يَسْتَيْقِنُ	اسْتَيْقَنَ	to be easy	يَسْتَيْسِرُ	اسْتَيْسَرَ

## FOUR LETTER ROOT VERBS

*Al- Ruba'ee al mujarrad* الرباعي المجرد

فَعَّلَ

The four letter verbs which are derived from the first form فَعَّلَ have been discussed

earlier. These four letter verbs are from the four letter root form فَعَّلَ.

A brief table format is as follows:

Present Passive	Past Passive	Verbal noun	Imperative	Present/ Future	Past Tense
يُفَعَّلُ	فُعِّلَ	فَعْلَلَةٌ	فَعِّلْ	يُفَعِّلُ	فَعَّلَ
يُبَعِّثُ	بُعِّثَ	بُعْثَةٌ	بَعِّثْ	يُبَعِّثُ	بَعَّثَ

### VOCABULARY FOR FOUR LETTER ROOT VERBS

To shake	يُنزِلُ	نَزَلَ	To tear forth / turn upside down	يُبَعِّثُ	بَعَّثَ
To remove far from a place	يُنزِلُ	نَزَلَ	To whisper evil	يُوسِسُ	وَسَّسَ

Following are some examples:

إِذَا بَعِثَ مَا فِي الْقُبُورِ

When that which is in the graves is scattered abroad... (100:9)

الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ

The one who whispers in the ear of mankind... (114:5)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

When the Earth is shaken to its (utmost) convulsion... (99:1)

## DERIVED FORM OF THE FOUR LETTER ROOT

رَبَاعِيٌّ مُزِيدٌ فِيهِ *Ruba'ee mazeed fihi*

إِفْعَلَّ

The brief table format for **إِفْعَلَّ** is as follows:

Subject	Verbal noun	Imperative	Present/ Future	Past Tense
مُطْمِنٌ	اطْمَئِنَّ	اطْمَئِنِّ / اطْمَئِنُّ	يَطْمِنُ	اطْمَنَّ
مُتَشَعِّرٌ	اقتشعرا	اقتشعري	يقتشعري	اقتشعري

### VOCABULARY FOR DERIVED FORM FOUR LETTER ROOT VERBS

To tremble; to feel eerie	يقتشعري	اقتشعري	To be content	يطمئن	اطمئن
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*Following are some examples:*

وَلَكِنْ لِيَطْمِئِنَّ قَلْبِي

But to satisfy my own understanding... (2:260)

وَقَلْبُهُ مُطْمِئِنٌّ بِالْإِيمَانِ

His heart remaining firm in faith... (16:106)

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

O you soul in (complete) rest and satisfaction... (89:27)

نَقَشَعْرَمَنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ

The skins of those who fear their Lord tremble. (39:23)



## MISCELLANEOUS VERBS

### 1. The Verbs of Praise and Blame أفعال المدح والذم (Af'al ul madh waz zam)

These occur in the past tense, but give the meaning of present tense. The only form that exists for these verbs is the third person singular, masculine and feminine.

<i>Masculine</i>	<i>Feminine</i>	<i>Meaning</i>
نَعِمَ	نَعِمَتْ	To be good
بُسُ	بُسَتْ	To be bad
حَسُنَ	حَسُنَتْ	To be good
سَاءَ	سَاءَتْ	To be bad

Following are some examples:

نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

(He is) the best guardian and the best helper. (8:40)

وَلَيْسَ الْمِهَادُ

An evil bed indeed. (2:206)

وَحَسُنَ أَوْلِيَٰكَ رَفِيقًا

What a beautiful fellowship! (4:69)

نِعْمَ الثَّوَابُ وَحَسُنَتْ مَرْتَفَعًا

How good the recompense! How beautiful a couch to recline on! (18:31)

سَاءَ مَا يَحْكُمُونَ

Evil (unjust) is their assignment. (6:136)

بِسْمَايَا أَمْرِكُمْ بِهِ إِيمَانِكُمْ

Say, "Bad, indeed, are the commands of your faith." (2:93)

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعْمًا هِيَ

If you disclose (acts of charity), even so it is good. (2:271)

NOTE: In the last two examples, even though ما is suffixed to نُسِرَ and نِعِمَ, the meaning stays the same.

## 2. The verb عَسَى (Asa)

This verb is followed by an أَنْ or أَنَّ, meaning 'it is possible that,' 'it is to be hoped that,' 'perhaps.'

Following are some examples.

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

It may be your Lord will raise you to a position of great glory. (17:79)

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

It is possible that you dislike a thing which is great for you. (2:216)

عَسَىٰ إِلَّا أكونَ بِدُعَاءِ رَبِّي شَقِيًّا

Perhaps, by my prayer to my Lord, I shall not be unblest. (19:48)

## 3. The Verbs of Wonder أفعال التعجب (Af'al ul ta'jub)

This is formed on the measure of the derived form IV أَفْعَلَ preceded by a ما (in the masculine past tense); e.g.:

فَقُلْ لِلْإِنْسَانِ مَا أَكْفَرَهُ

Man is (self) destroyed; how ungrateful! (80:17)

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

What boldness (they show) for the fire! (2:175)

This is formed also on the measure of the derived form IV أَفْعَلَ with a prefixed ب to the object (in the masculine imperative); e.g.:

أَبْصُرْ بِهِ، وَأَسْمِعْ

How clearly He sees, how finely He hears! (18:26)

أَسْمِعْ بِهِمْ وَأَبْصُرْ يَوْمَ يَأْتُونَنَا

How clearly will they hear and see the Day when they come to Us! (19:38)

#### 4. Negative Verbs

These verbs mean that the action is still continuing, even though they might be in the past tense form.

To cease, fail	مَا نَزَالَ	لَا يَنْزَالُ	نَزَالَ
To cease, quit	مَا بَرِحَ	لَا يَبْرِحُ	بَرِحَ
To break, cease	مَا قَتَأَ	لَا يَفْتَأُ	قَتَأَ

The above mentioned verbs give the meaning 'to be always, or to continue doing' when these are preceded by a مَا in the past tense and a لَا or لَنْ in the present tense.

Following are some examples:

فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ

And this cry of theirs will not cease (i.e., it will always continue). (21:15)

وَلَا يَزَالُونَ مُخْتَلِفِينَ

And they will not cease to dispute. (11:118)

فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي

I will not leave this land until my father permits me. (12:80)

لَنْ نَّبْرَحَ عَلَيْهِ عَاكِفِينَ

We will not abandon this cult. (20:91)

تَأَلَّهَ تَفْتَوًا تَذَكَّرُ يُونُسَ

By Allah (never) will you cease to remember Yusuf. (12:85)

*Note: In the last example, the **لَا** is omitted because of the swearing by Allah.*

#### 5. The Verb **كَادَ** (Kaada)

It means ‘to be on the point of,’ but it is used to mean ‘nearly,’ or ‘almost’. When used in a negative sense, it means ‘scarcely.’

*Following are some examples of the verb **كَادَ**.*

وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ

Surely they were about to scare you off the land. (17:76)

لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

You would nearly have inclined to them a little. (17:74)

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ

Almost burning with fury. (67:8)

وَلَا يَكَادُ يُسِيغُهُ

But never will he be near swallowing it. (14:17)

6. Optative (to express a wish)

These are expressed by the past tense in the beginning of a sentence; e.g.:

مَرَحِمَ اللّٰهُ عَلَيْهِ

May Allah have mercy upon him.

مَرْضَى اللّٰهُ عَنْهُ

May Allah be pleased with him.

7. Verbs كَانَ (Kaana), دَامَ (Daama), أَصْبَحَ (Asbaha), ظَلَّ (Zalla), اِمْتَدَّ (Irtadda)

These verbs are considered weak, or incomplete, since they do not convey the complete meaning; e.g.

ضَرَبَ he hit (complete)

كَانَ is / was / to be (incomplete)

*Following are some examples of weak verbs.*

إِنِّ اللّٰهُ كَانَ غَفُورًا رَّحِيمًا

Verily Allah is Forgiving and Merciful. (4:106)

وَكَانَ الْإِنْسَانُ عَجُولًا

For man is given to hasty (deeds). (17:11)

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

For all the time that the heavens and the earth endure. (11:108)

فَأَصْبَحَ مِنَ الْخَاسِرِينَ

And became (himself) one of the lost ones. (5:30)

فَظَلُّوا فِيهِ يَعْرُجُونَ

And they were to continue ascending therein. (15:14)

أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا

He cast (the shirt) over his face, and he forthwith regained clear sight. (12:96)

NOTE: When كَانَ is followed by any attributes of Allah, it indicates it has always been

there and it will always be there (see the first example). When كَانَ is followed by any attribute of the creation, it indicates that attribute is a part of it with very few exceptions (see the second example).

For the verb كَانَ in the singular مضارع form (يَكُونُ), the last letter ن is dropped

along with the vowel و when it is preceded by a negative word لَمْ or لَا; e.g.:

وَلَمْ أَكُ بَغِيًّا

And I am not unchaste. (19:20)

فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ

Be not then in doubt thereon... (11:17)

وَلَمْ يَكُ شَيْئًا

And he was nothing... (19:67)

When the verb يَكُونُ connects to the following word, the ن stays even though the و is dropped; e.g.:

لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ

Allah will not forgive them. (4:137)

وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

So do not be an advocate of those who betray their trust. (4:105)

8. Verbs **جَاءَ** (Jaa'a) and **آتَى** (Ataa)

These are **لَا نَزْرَ** (intransitive) verbs meaning 'to come,' but when these are followed by a

**بِ** they become **مَتَعَدِي** (transitive) meaning 'to bring'; e.g.:

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ

Say: 'Then who sent down the book which Moses brought?' (6:91)

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

But only he (will prosper) that brings to Allah a sound heart. (26:89)

9. The verb **هَلُمَّ** (Halumma) is the imperative form, and is both transitive and intransitive, meaning 'to come' or 'to bring' (the only form in the Qur'an); e.g.:

هَلُمَّ إِلَيْنَا

Come along with us. (33:18)

قُلْ هَلُمَّ شُهَدَاءَكُمْ

Say, 'Bring forward your witnesses.' (6:150)

10. The verbs **هَاتُوا** (Haatu) 'to bring' and **هَأْوُمُ** (Haa'um) 'to take' are also imperatives (the only forms used in the Qur'an); e.g.:

هَاتُوا بُرْهَانَكُمْ

Say, 'produce your proof..' (2:111)

فَيَقُولُ هَٰؤُلَاءِ أَمْ أَنزَلْتُهَا كَذِبًا

He will say, "Ah! Here! Read my record." (69:19)

11. The verbs تَعَالَوْا (Ta'alau) and هَيِّتْ لَكَ (Haita Laka) 'to come' are also imperatives (the only form used in the Qur'an); e.g.:

قُلْ تَعَالَوْا أَنزَلْ مَا حَرَّمَ رَبِّي عَلَيْكُمْ

Say, 'Come, I will rehearse what Allah has prohibited you from.' (6:151)

وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ

She fastened the doors and said, "Now come." (12:23)

12. The imperative for the verb رَاعَى (Ra'aa) is not in use, instead the imperative أَنْظُرْ (Unzur)

(Unzur) is used; e.g.

وَأَنْظُرْ إِلَى حِمَارِكَ

And look at your donkey (2:259)

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ

Behold! How they invert a lie against Allah. (4:50)

## INTERJECTIONS

*Words Used to Express Emotions*

- 1) حروف النداء (Huroof un nida) Words used to address someone are:

(Masculine & feminine) "O"	يَا
(Masculine) "O"	يَا أَيُّهَا
(Feminine) "O"	يَا أَيَّتُهَا

When the يَا precedes simple nouns (without أَل and without ة) it has no effect on the

*I'raab* of the noun; e.g.: يَا أَدَمُ يَا مَرْيَمُ

When the يَا precedes a noun with ة it changes to يَا; e.g.

يَا	+	نوح	←	يَانُوحُ
يَا	+	لوط	←	يَالُوطُ

NOTE: The commonly used word اللَّهُمَّ has the same meaning as يَا اللَّهُ ('O Allah').

When **يا** precedes the possessive phrases **مضاف إليه**, **مضاف** it changes the *I'raab* of the

**مضاف** to a **ـ**; e.g.:

$$\begin{aligned} \text{يَا أَهْلَ الْكِتَابِ} &= \text{يَا} + \text{أَهْلَ الْكِتَابِ} \\ \text{يَا رَبَّنَا} &= \text{يَا} + \text{رَبَّنَا} \end{aligned}$$

**يَا أَيُّهَا** and **يَا أَيَّتُهَا** always precede a noun with the article **أَلْ**, but has no effect on the

*I'raab* of the noun; e.g.:

**يَا أَيُّهَا الَّذِينَ آمَنُوا**

O you who believe... (2:183)

**يَا أَيُّهَا الرَّسُولُ**

O you prophet... (5:67)

**يَا أَيُّهَا النَّفْسُ**

O you soul... (89:27)

Sometimes, the pronoun following the nouns is omitted and replaced by a **ـ** or **ت** (to denote emotional feelings) for the pronoun of first person; e.g.:

$$\text{يَا رَبِّ} = \text{يَا} + \text{رَبِّي}$$

$$\text{يَا أَبَتِ} = \text{يَا} + \text{أَبِي}$$

**يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ**

O my father! Do as you are commanded. (37:102)

يَا is also used to express love and concern for children; e.g.:

يَبْنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ

O my sons! Enter not by one gate. (12:67)

يَبْنِيَّ لَا تَقْصُصْ رَأْيَكَ

My (dear) little son! Relate not your vision. (12:5)

- 2) To express feelings or affections, يَا is followed by a verbal noun or a nominal sentence;

e.g.:

يَبْشُرِي هَذَا عَلِمَ

Good luck! Here is a youth. (12:19)

يَا سَفَى عَلَى يُوسُفَ

Alas! My grief for Yusuf... (12:84)

- 3) To express grief:

وَيْلٌ (Wailun) to express grief or anguished feelings, the word is always followed by a ل

and is used in indirect speech; e.g.:

وَيْلٌ لِلْكَافِرِينَ

Woe unto unbelievers. (14:2)

وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ

Woe unto every slanderer and backbiter. (104:1)

In direct speech, the pronouns take place of ل as **وَيْلَكَ** 'woe to you', **وَيْلَنَا** 'woe to us',

and **وَيْلِكَ / أَوْلَىٰ لَكَ** are also used to convey the emotions of grief and anguish; e.g.:

**وَيْلَكَ ءَامِنٌ**

Woe to you! Have faith... (46:17)

**وَيَكَاةٍ ٱللَّهُ يَبْسُطُ الرِّزْقَ**

Ah! It is indeed Allah who enlarges the provisions... (28:82)

**وَيَكَاةٌ لَا يَفْلِحُ الكَافِرُونَ**

Ah! Those who reject will assuredly never prosper. (28:82)

**أَوْلَىٰ لَكَ فَأَوْلَىٰ**

Woe to you (O man)! Yea, woe to you... (75:34)

Besides the above ones, **يَا وَيْلَتِي** is used for the first person; e.g.:

**يَا وَيْلَتِي ءَأَلِدُ وَأَنَا عَجُوزٌ**

She said "O, woe to me! Shall I bear a child when I am an old woman?" (11:72)

**يَا لَيْتَ** is used to express desire or wish; e.g.:

**يَا لَيْتَنِي كُنْتُ تُرَابًا**

Woe to me! Would that I were (mere) dust. (78:40)

**يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا**

Ah! Would that I had died before this. (19:23)

**يَا لَيْتَ قَوْمِي يَعْلَمُونَ**

Ah! Would that my people know (what I know). (36:26)

- 4) Some other words to express grief and sorrow are:

يَا حَسْرَتَا حَسْرَتْنَا حَسْرَاتِ يَا حَسْرَةَ

These come from the same three-lettered root حَسَرَ , but in different forms; e.g.:

يَحْسُرَةُ عَلَى الْعِبَادِ

Ah! Alas for (My) servants... (36:30)

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ

Thus Allah will show them their deeds as (nothing) but regret. (2:167)

يَحْسُرُنَا عَلَى مَا فَرَطْنَا فِيهَا

Ah! Woe unto us that we took no thought of it. (6:31)

بِحَسْرَتِي عَلَى مَا فَرَطْتُ

Ah! Woe to me! In that I neglected... (39:56)

- 5) هَاهُنَا (Hahuna) 'here' and هُنَالِكَ (Hunalika) 'there and then' are demonstrative pronouns for place and time; e.g.:

إِنَّا هُنَا قَاعِدُونَ

Indeed we will sit here. (5:24)

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ

There did Zakariya pray to his Lord. (3:38)

- 6) هَيْهَاتَ (Haihata) is used as بَعْدَ (Ba'uda) to express the distant or rare possibility of something to bear to happen; e.g.:

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ

Far, very far is that which you are promised. (23:36)

- 7) **إِي** (Ee) gives the same meaning as **نَعْم** (Na'am) 'yes' but is always followed by a swearing word; e.g.:

قُلْ إِي وَرَبِّي إِنَّهُ لَحَقُّ

Say, "Yes! By my Lord! It is the very truth." (10:53)

- 8) **بَلَى** (Balaa) 'yes', 'indeed' answers with a certainty any questions of doubt which contain a negative word; e.g.:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the wisest of judges? (95:8)

أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ

"Am I not your Lord?" They said, "Yes, indeed." (7:172)

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي

The unbelievers think they will not be raised up. Say, "Yes, by my Lord." (64:7)

- 9) **إِنَّمَا** (Innamaa) and **أِنَّمَا** (Annamaa) 'only' are words of restriction **حروف الحصر** (Huroof ul hasr); e.g.:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ

Say, "I am but a man like yourselves... (but) the inspiration has come to me that your god is one God." (18:110)

**إِيَّاكَ** (Iyyaa) also gives the same meaning; e.g.:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone we worship and You alone we ask for help. (1:4)

وَإِنِّي فَاتَّقُونِ

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

- 10) إِنَّهُ (Innahu) and إِنَّهَا (Innaaha); when the sentence begins with one of these words, it does not mean 'indeed he, she or it' (which is the actual meaning when it is preceded by a noun).

In this case it simply means 'indeed' or 'as a matter of fact'; e.g.:

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Verily, the wrongdoers shall never prosper... (6:21)

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ

Truly, it is not their eyes that are blind, but their hearts are blind. (22:46)

- 11) هَا (Haa) 'Ah, be aware' is a word of warning; e.g.:

هَاتَانِمْ هَتَوْلَاءِ حَجَجْتُمْ

Ah! You are those who fall to disputing... (3:66)

هَاتَانِمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ

Ah! You are those who love them, but they love you not.. (3:119)



## CONJUNCTIONS

*Words connecting other words in a sentence*

- 1) **وَ** 'and' links a noun to another noun or a sentence to another one; e.g.:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

And when Ibrahim and Ishmael raised the foundations of the house... (2:127)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

When the earth is shaken with her shaking and the earth brings forth its burdens (99:1-2)

- وَ** 'while' joins two sentences of which the second is a nominal sentence; e.g.:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ

And he went into his garden while he was unjust to himself. (18:35)

أَلِدُّ وَأَنَا عَجُوزٌ

Shall I bear a child while I am an old woman? (11:72)

- 2) **فَ** 'then' expresses sequence as well as joins the sentences; e.g.:

فَلَقِيَ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then learned Adam from his Lord words of inspiration, then his Lord turned towards him. (2:37)

الَّذِي خَلَقَ فَسَوَّى

Who has created and further given order proportion. (87:2)

وَالَّذِي قَدَّرَ فَهَدَى

Who has ordained laws, then granted guidance. (87:3)

فَ ‘so, so that, for’ when it is followed by a مضارع ending with a َ ; e.g.:

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

Do not follow your desires for they will mislead you from Allah’s path. (38:26)

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ

Who is he who will loan to Allah a beautiful loan? For He will increase it to his credit. (57:11)

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا

Do they not travel through the land so that their hearts may thus learn wisdom? (22:46)

3) أَوْ ‘or’ (when it occurs twice in a sentence); e.g.:

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

They said, “We have stayed a day or part of a day.” (18:19)

فَأَمَّا مَنَّا بَعْدُ وَإِنَّا فِدَاءٌ

And afterwards, either grace or ransom... (47:4)

4) أَمْ ‘whether’ for determination of one among few objects, when the first object is preceded by an ا ; e.g.:

أَمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

Whether you warn them or you do not warn them... (2:6)

- 5) ثُمَّ 'and then, after that'; e.g.:

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ

It is we who created you and gave you shape. (7:11)

ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

Then we told the angels to bow down to Adam... (7:11)

- 6) أَمَّا and كِنٌ 'but'; كِنٌ is followed by a verb or a noun, كِنٌ is only followed by a noun; e.g.:

وَلَكِن رَّسُولَ اللَّهِ

But (he is) the messenger of Allah... (33:40)

وَلَكِن لَا يَشْعُرُونَ

But they realize it not. (2:12)

فَلَمْ تَقْتُلُوهُمْ وَلَكِن آتَاكُمْ اللَّهُ قَتْلَهُمْ

It is not you who slew them, but it was Allah. (8:17)

- 7) أَنْ becomes أَنْ 'that' when it follows عِلْمٌ or ظَنٌّ and their derived forms; therefore it

has no effect on the following مضارع (i.e., it does not change the I'raab); e.g.:

عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى

He knows that there may be (some) among you in ill health. (73:20)

- 8) مِنْ 'from' and بِ 'with' are sometimes extra words in a sentence; e.g.:

فَمَا لَنَا مِنْ شَافِعِينَ

Now then, we have none to intercede (for us) (26:100)

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the best of judges? (95:8)

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And your Lord is not unmindful of what you do. (11:123)

- 9) قَبْلُ 'before' and بَعْدُ 'after' are not affected by the preposition مِنْ when these are not

followed by a مضاف إليه (possessive case); e.g.:

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ

With Allah is the decision in the past and in the future. (30:4)

وَمَا أَنْزَلْنَا مِنْ قَبْلِكَ

And revelations sent before your time... (2:4)

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ

But you turned back thereafter... (2:64)

10. مَا and لَا 'no, not'; very rarely the I'raab of the predicate can be a     ; e.g.:

مَا هَذَا بَشَرًا

This is no mortal (12:31)

11. بِ and بِمَا 'because of' are often used to explain a reason; e.g.:

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ

Yet for their sins We destroyed them. (6:6)

جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ

A recompense for an evil that they do. (9:82)

12. لَوْ 'if, that' and وَلَوْ 'even though'; e.g.:

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ

Had we but listened or used our intelligence... (67:10)

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْنَا

If it were not for Allah's grace... (24:10)

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ

Each one of them wishes he could be given a life of a thousand years... (2:96)

وَلَوْ كَرِهَ الْمُشْرِكُونَ

Even though the pagans may detest (it)... (61:9)



## OTHER WORDS OF NEGATION

- 1) ما 'not' precedes a noun or pronoun and has no effect on them; e.g.:

وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ

And your Lord is not in the least unjust to the servants... (41:46)

وَمَا هُمْ عَنْهَا بِغَائِبِينَ

And they will never be absent from it. (82:16)

- 2) The ما of negation, relative pronoun and interrogative noun can be determined through the context; e.g.:

مَا هَذَا بَشَرًا

He is not a human being. (12:31) (negation)

مَا عِنْدَكُمْ يَنْفَدُ

What is with you must vanish (16:96) (relation)

وَمَا تِلْكَ بِيَمِينِكَ

And what is in your right hand... (20:17) (interrogative)

- 3) The لا of prohibition is only followed by a مضارع; it changes the I'raab of the verb into a فاعل; e.g.:

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ

Take not with Allah another object of worship... (17:22)

فَلَا تَقُلْ لَهُمَا أُفٍّ

Say not to them a word of contempt. (17:23)

- 4) The **لَا** of simple negation is followed by a noun or a **ماضي** or **مضارع** verb (with no effect on them); e.g.:

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ

Free from headiness, nor will they suffer intoxication there from... (37:47)

فَلَا صَدَقَ وَلَا صَلَّى

So he gave nothing in charity, nor did he pray. (75:31)

فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

As to those who do not believe in the hereafter... (16:22)

- 5) **لَا تَ** 'not' is a word of negation which precedes a noun, changing its *i'raab* into a **تَ**; e.g.:

فَنَادَوْا **وَأُولَاتِ حِينَ مَنَاصٍ**

In the end they cried (for mercy), there was no longer time for being saved. (38:3)

## NUMBERS

الأعداد Al-'A'daad

One-Two

<i>Feminine</i>	<i>Masculine</i>	<i>Number</i>
وَاحِدَةٌ	وَاحِدٌ	One
اِثْنَانِ (ـ)	اِثْنَانِ (ـ)	Two
اِثْنَيْنِ (ـ)	اِثْنَيْنِ (ـ)	Two

*Following are some examples.*

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ

Indeed Allah is one God. (4:171)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا

They were commanded to worship but one God. (9:31)

لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ

We cannot endure one kind of food (always). (2:61)

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ

Then it will be a single (compelling) cry... (37:19)

اِثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ

Two just men from your own (brotherhood)... (5:106)

مِنَ الْمَعْزِ اثْنَيْنِ

Of sheep a pair... (6:143)

NOTE: The numbers one and two are adjectives *إِلَهُ وَاحِدٌ* 'one God'. *اِثْنَانٌ* 'two' is seldom used with a noun because the dual of the noun itself is used, e.g.: *كِتَابَانِ وَكِتَابَيْنِ*.

### Three-Ten

<i>Feminine</i>	<i>Masculine</i>	<i>Number</i>
ثَلَاثٌ	ثَلَاثَةٌ	Three
أَرْبَعٌ	أَرْبَعَةٌ	Four
خَمْسٌ	خَمْسَةٌ	Five
سِتٌّ	سِتَّةٌ	Six
سَبْعٌ	سَبْعَةٌ	Seven
ثَمَانٌ	ثَمَانِيَةٌ	Eight
تِسْعٌ	تِسْعَةٌ	Nine
عَشْرٌ	عَشْرَةٌ	Ten

NOTE: The numbers from three to ten are of the opposite gender, i.e. feminine for masculine and masculine for feminine and also these numbers are in the form of *مُضَافٌ* (see the following examples).

Following are some examples.

ءَايَاتِكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ

Your sign is that you shall not speak to anyone for three days. (3:41)

ءَايَاتِكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ

Your sign is that you shall not speak to anyone for three nights. (19:10)

ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ

And produce not four witnesses... (24:4)

أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ

If she bears witness four times by Allah... (24:8)

وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ

Nor between five and he makes the sixth... (58:7)

وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

... and the earth in six days... (7:54)

إِنِّي أَرَى سَبْعَ بَقَرَاتٍ

I do see (in a vision) seven cows... (12:43)

لَهَا سَبْعَةُ أَبْوَابٍ

To it are seven gates... (15:44)

وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَاتٍ بَيِّنَاتٍ

We gave seven clear signs to Moses.. (17:101)

فَلَهُ عَشْرُ أَمْثَالِهَا

For him is ten times as much... (6:160)

أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

Four months and ten days... (2:234)

تِلْكَ عَشْرَةٌ كَامِلَةٌ

These are ten days in all... (2:196)

### Eleven – Twelve

Feminine	Masculine	Number
إِحْدَى عَشْرَةَ	أَحَدَ عَشَرَ	Eleven
اِثْنَا عَشْرَةَ (ـُ)	اِثْنَا عَشَرَ (ـُ)	Twelve
اِثْنِي عَشْرَةَ (ـِ)	اِثْنِي عَشْرًا (ـِ)	Twelve

Note: The ن of اِثْنَانِ, etc. has been dropped.

Following are some examples.

إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا

...I did... see eleven stars... (12:4)

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا

The number of months in the sight of Allah is twelve. (9:36)

فَأَنْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ عَيْنًا

Then gushed forth there from twelve springs. (2:60)

وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

And we appointed twelve captains among them... (5:12)

وَقَطَعْنَاهُمْ اثْنَيْ عَشَرَ أَسْبَاطًا

We divided them into twelve tribes. (7:160)

### Thirteen – Nineteen

<i>Feminine</i>	<i>Masculine</i>	<i>Number</i>
ثَلَاثَ عَشْرَةَ	ثَلَاثَةٌ عَشْرٌ	Thirteen
أَرْبَعَةَ عَشْرَةَ	أَرْبَعَةٌ عَشْرٌ	Fourteen
خَمْسَ عَشْرَةَ	خَمْسَةٌ عَشْرٌ	Fifteen
سِتَّ عَشْرَةَ	سِتَّةٌ عَشْرٌ	Sixteen
سَبْعَ عَشْرَةَ	سَبْعَةٌ عَشْرٌ	Seventeen
ثَمَانِيَةَ عَشْرَةَ	ثَمَانِيَةٌ عَشْرٌ	Eighteen
تِسْعَ عَشْرَةَ	تِسْعَةٌ عَشْرٌ	Nineteen

### Twenty – Ninety

The tens from twenty to ninety are common to masculine and feminine.

		<i>Number</i>
عِشْرِينَ	عِشْرُونَ	Twenty
ثَلَاثِينَ	ثَلَاثُونَ	Thirty
أَرْبَعِينَ	أَرْبَعُونَ	Forty

—	ُ	Number
خَمْسِينَ	خَمْسُونَ	Fifty
سِتِينَ	سِتُونَ	Sixty
سَبْعِينَ	سَبْعُونَ	Seventy
ثَمَانِينَ	ثَمَانُونَ	Eighty
تِسْعِينَ	تِسْعُونَ	Ninety

NOTE: All the numbers from eleven to ninety-nine are followed by a singular noun with a ُ .

Following are some examples.

وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

And his weaning was thirty months. (46:15)

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً

And We appointed with Musa a time of thirty nights. (7:142)

وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً

And We appointed with Musa a time of forty nights. (2:51)

إِلَّا خَمْسِينَ عَامًا

Excluding fifty years... (29:14)

فَأَطْعَمُ سِتِّينَ مِسْكِينًا

So feeding of sixty poor... (58:4)

ذُرْعَاهَا سَبْعُونَ ذِرَاعًا

The length of which is seventy cubits... (69:32)

وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا

And Musa chose out of his people seventy men. (7:155)

فَأَجْلَدُوهُمْ ثَمَانِينَ جَلْدَةً

Flog them with eighty stripes. (24:4)

### Twenty-One – Ninety-Nine

These numbers are formed by placing a **و** between the units and tens.

<i>Feminine</i>	<i>Masculine</i>	<i>Number</i>
إِحْدَى وَعِشْرُونَ	أَحَدٌ وَعِشْرُونَ	Twenty-one
اِثْنَانِ وَعِشْرُونَ	اِثْنَانِ وَعِشْرُونَ	Twenty-two

### *Example*

لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً

He has ninety-nine sheep... (38:23)

### One Hundred and Above

	<i>Number</i>		<i>Number</i>
ثَمَانِي مِئَةٍ	Eight hundred	مِئَةٌ	One hundred
تِسْعُ مِئَةٍ	Nine hundred	مِئَتَانِ / مِئَتَيْنِ	Two hundred
أَلْفٌ	One thousand	ثَلَاثُ مِئَةٍ	Three hundred
أَلْفَانِ / أَلْفَيْنِ	Two thousand	أَرْبَعُ مِئَةٍ	Four hundred

	Number		Number
ثَلَاثَةُ أَلْفٍ	Three thousand	خَمْسُ مِئَةٍ	Five hundred
أَرْبَعَةُ أَلْفٍ	Four thousand	سِتُّ مِئَةٍ	Six hundred
مِئَةُ أَلْفٍ	One hundred thousand	سَبْعُ مِئَةٍ	Seven hundred

Following are some examples.

إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ

If there are twenty among you, patient and persevering... (8:65)

يَغْلِبُوا مِائَتِينَ

They will overcome two hundred... (8:65)

وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا

If a hundred among you, they will overcome a thousand. (8:65)

وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ

If a thousand and they will overcome two thousand. (8:66)

أَنْ يُعِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ

That your Lord should help you with three thousand angels. (3:125)

يُعِدُّكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ

Your Lord would help you with five thousand angels... (3:125)

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ

And we sent him to a hundred thousand. (37:147)

فَلَيْتَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

He lived among them a thousand years less fifty. (29:14)

## Ordinal Numbers

The ordinal numbers from one to ten are formed in the pattern of **فَاعِلٌ**.

<i>Feminine</i>	<i>Masculine</i>	<i>Number</i>
الأُولَى	الأَوَّلُ	First
الثَّانِيَةُ	الثَّانِي	Second
الثَّالِثَةُ	الثَّالِثُ	Third
الرَّابِعَةُ	الرَّابِعُ	Fourth
الخَامِسَةُ	الخَامِسُ	Fifth
السَّادِسَةُ	السَّادِسُ	Sixth
السَّابِعَةُ	السَّابِعُ	Seventh
الثَّامِنَةُ	الثَّامِنُ	Eighth
التَّاسِعَةُ	التَّاسِعُ	Ninth
العَاشِرَةُ	العَاشِرُ	Tenth

*NOTE: The I'raab of the above numbers will change according to need.*

*Following are some examples.*

هُوَ الْأَوَّلُ وَالْآخِرُ

He is the first and the last. (57:3)

ثَانِيَانِ إِذْ هُمَا فِي الْغَارِ

Second of the two when they were in the cave... (9:40)

فَعَزَّزْنَا بِثَالِثٍ

Then We strengthened them with a third. (36:14)

ثَلَاثَةً رَّابِعَهُمْ كَلْبُهُمْ

(They are) three, the fourth of them is their dog. (18:22)

وَالْخَمْسَةَ أَنْ لَعْنَتَ اللَّهِ

And the fifth (time) that the curse of Allah be... (24:7)

سَادِسَهُمْ كَلْبُهُمْ

The dog being the sixth. (18:22)

وَأَثَامَهُمْ كَلْبُهُمْ

And the dog being the eighth. (18:22)

### Fractions

The fractions (with the exception of a half) are of the pattern **فُعُلٌ**.

	<i>Fraction</i>		<i>Fraction</i>
سُدُسٌ	one sixth	نِصْفٌ	One half
سَبْعٌ	one seventh	ثُلُثٌ	One third
ثَمَنٌ	one eighth	ثُلُثَانٍ / ثَلَاثَيْنِ	Two thirds
تِسْعٌ	one ninth	مِزْبَعٌ	One fourth
عِشْرٌ	one tenth	خَمْسٌ	One fifth

Following are some examples.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ

In what your wives leave your share is half. (4:12)

فَلَكُمْ الرُّبْعُ مِمَّا تَرَكْنَ

In what you leave their share is a fourth. (4:12)

فَلَهُنَّ ثُلُثَا مَا تَرَكَ

Their share is two thirds of the inheritance. (4:11)

لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

A sixth share of the inheritance to each (parent). (4:11)

فَلِأُمِّهِ الثُّلُثُ

The mother has a third. (4:11)

فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكَ كُفْرًا

In what you leave their share is an eighth. (4:12)

#### Miscellaneous Numbers

Two, Two      (اثنین، اثنین) مثنیٰ

Three, Three      (ثلاثة، ثلاثة) ثلاث

Four, Four      (أربعة، أربعة) رباع

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعًا

Marry women of your choice, two, three or four. (4:3)

مَرَّةً	One time
مَرَّتَانِ / مَرَّتَيْنِ	Two times
ثَلَاثَ مَرَّاتٍ	Three times
كُلَّ مَرَّةٍ	Every time
أَوَّلَ مَرَّةٍ	First time
ثَانِيَةً أُخْرَى / مَرَّةً أُخْرَى	Second time

Following are some examples.

كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

As we created you the first time. (18:48)

أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ

That they are tried every year once or twice. (9:126)

وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ

And those among you who have not come of age (ask permission on three occasions). (24:58)

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

And from it we shall bring you out once again. (20:55)

كَلَّا، two, used to emphasize the dual form

كُلِّ all, used to emphasize the plural form

Following are some examples.

أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ

Whether one or both (parents) say not to them a word of contempt. (17:23)

كَلَّمَا الْجَنَّتَيْنِ ءَأَنْتَ أَكْلَهُمَا

Both the gardens brought forth their produce. (18:33)

فَسَجَدَ الْمَلَائِكَةَ كُلَّهُمْ أَجْمَعُونَ

So the angels prostrated themselves, all of them together. (15:30)

Meaning	Plural	Singular	
Other/next	آخِرُونَ / آخِرِينَ	آخِرٌ	Masculine
Other/next	أُخْرَى	أُخْرَى	Feminine
Last	آخِرُونَ / آخِرِينَ	آخِرٌ	Masculine
Last	أُخْرَى	آخِرَةٌ / أُخْرَى	Feminine

Following are some examples.

وَقَالَ الْآخِرُ إِنِّي أَرَانِي

Said the other, "I see myself..." (12:36)

وَأُخْرَى تُحِبُّونَهَا

And another which you do love... (61:13)

أَوْءَاخِرَانِ مِنْ غَيْرِكُمْ

Or two others from outside. (5:106)

وَأَخْرُونَ مُرَجُونَ

And the others, held in suspense... (9:106)

سَتَجِدُونَءَاخِرِينَ

Others you will find. (4:91)

سَمَّعُونَ لِقَوْمٍ ءَاخِرِينَ

They listen to other people. (5:41)

وَبِالْيَوْمِ الْآخِرِ

And in the last day... (2:8)

وَلِلدَّارِ الْآخِرَةِ خَيْرٌ

And the best is the home of the hereafter. (6:32)

لِسَانَ صِدْقٍ فِي الْآخِرِينَ

The tongue of truth among the latest (generations)... (26:84)

إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ

Indeed the first and the last... (56:49)

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

The prescribed number (should be made up) from days later. (2:184)

كَمْ and كَائِنٌ when these are followed by مِنْ , the meaning will be 'many, many'.

*Following are some examples.*

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ

How many towns have We destroyed (for their sins)? (28:58)

كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ

How many clear signs we have sent them. (2:211)

وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ

How many prophets fought, and with them large bands of goodly men. (3:146)

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَنَتَّ عَنْ أَمْرِ رَبِّهَا

How many populations that insolently opposed the command of their Lord. (65:8)

بِضْعٌ or بَضْعَةٌ is the indefinite number 'few, some', which is used for a number between three

and ten. It is in the form of مضاف ; e.g.:

فِي بَضْعِ سِنِينَ

Within a few years. (30:4)



# Appendices





## Appendix A

### Vocabulary for broken plural nouns

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
أَعْلَوْنَ	أَعْلَى	Highest	آبَاءٌ	أَبٌ	Fathers
عَمِي	أَعْمَى	Blind	أَبَاسِرِيقٌ	إِبْرِيقٌ	Goblets
عَيْنٌ	أَعْيُنٌ	Having large eyes	إِبِلٌ	إِبِلٌ	Camels
غَلَبٌ	أَغْلَبٌ	Thick / lofty	أَبْنَاءٌ	إِبْنٌ	Sons
أَكْبَرٌ	أَكْبَرٌ	Greatest	أَثَامٌ	أَثَرٌ	Footsteps
لُدٌّ	أَلْدٌ	Fond of quarrelling	أَثَامٌ	إِثْمٌ	Sin
آلِهَةٌ	إِلَهٌ	God	أَجُورٌ	أَجْرٌ	Wages / reward
أُمّهَاتٌ	أُمٌّ	Mothers	أَحْمَرٌ	أَحْمَرٌ	Red
إِمَاءٌ	أَمَةٌ	Maid servant	أَذَانٌ	أُذُنٌ	Ears
أُمُورٌ	أَمْرٌ	Commands	أَمْرَانِزِلٌ	أَمْرِنِزِلٌ	Miserable / disgusting
نِسَاءٌ	إِمْرَأَةٌ	Women	أَمْرَانِزِلٌ	أَمْرِيكَةٌ	Throne / couch

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
أَنَامِلُ	أَنْمَلَةٌ	Fingertips	أَسَاطِيرُ	أُسْطُورَةٌ	Fables / idle tales
أَمَانِيٌّ	أَمْنِيَّةٌ	Wishes	أَسْمَاءُ	إِسْمٌ	Names
نَاسٌ / أَنَاسِيٌّ	إِنْسَانٌ / إِنْسِيٌّ	People / humans	سُودٌ	أَسْوَدٌ	Black
أَنْوْفٌ	أَنْفٌ	Nose	أَصَابِعُ	إِصْبَعٌ	Fingers
			صُمٌّ	أَصَمٌ	Deaf
بَعُولَةٌ	بَعْلٌ	Husband	أَبْحَرٌ / أَبْحَرٌ	بَحْرٌ	Sea
بَقَرٌ	بَقْرَةٌ	Cow	بُدُونٌ / أَبْدَانٌ	بَدَنٌ	Body
أَبْكَامٌ	بَكْرٌ	Virgin	أَبْرَامٌ	بَرٌ	Righteous
بُكْمٌ	أَبْكَمٌ	Dumb	بُرُوجٌ	بُرْجٌ	Sign of zodiac
بَنَانٌ	بِنٌّ	Fingertips	أَبْصَامٌ	بَصْرٌ	Sight
بَنِينٌ / بَنُونٌ	بَنٌ	Sons	بَصَائِرٌ	بَصِيرَةٌ	Evidence
			بَطُونٌ	بَطْنٌ	Stomach

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
			تَمَاثِيلُ	تَمَاثِلٌ	Image / statue
ثِيَابٌ	ثَوْبٌ	Clothing	أَثْقَالٌ	ثَقْلٌ	Burden
			ثَقَالٌ	ثَقِيلٌ	Heavy
جَلَابِيبٌ	جَلَبَابٌ	Large outer covering	جِبَالٌ	جَبَلٌ	Mountain
جُلُودٌ	جِلْدٌ	Skin	جِبَاهٌ	جَبْهَةٌ	Forehead
جَمَالَةٌ	جَمَلٌ	Camel	جُدَدٌ	جَدَةٌ	Track / Way on a hill
أَجِنَّةٌ	جَنِينٌ	Anything covered / fetus	أَجْدَاثٌ	جَدَثٌ	Grave
جَنُوبٌ	جَنْبٌ	Side	جُدُرٌ	جِدَارٌ	Wall
أَجْنَحَةٌ	جَنَاحٌ	Hand / armpit / wing arm	جُذُوعٌ	جِذْعٌ	Trunk of palm tree
جُنُودٌ	جُنْدٌ	Troops/army	جُرُوحٌ	جِرْحٌ	Wound
جِيَادٌ	جَوَادٌ	Swift horses	أَجْسَامٌ	جِسْمٌ	Body
جِيُوبٌ	جَيْبٌ	Front of shirt/vest	جَفَانٌ	جَفْنَةٌ	Large dish

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
حَلَاقِيمُ	حُلُقُومٌ	Throat	حَبْكٌ	حَبَاكٌ	Way / track
أَخْلَامٌ	حُلْمٌ	Dream	حَبَالٌ	حَبْلٌ	Rope
أَخْلَامٌ	حِلْمٌ	Under-standing	حَبَجٌ	حَبَّةٌ	Year
أَخْلَامٌ	حُلْمٌ	Puberty	حُبْرَاتٌ	حُبْرَةٌ	Private chamber
حَلِيَّةٌ	حَلِيٌّ / حَلِيٌّ	Ornament	حُدُودٌ	حَدٌّ	Prescribed limit
حَمَرٌ / حَمِيرٌ	حَمَارٌ	Donkey	أَحَادِيثٌ	حَدِيثٌ	Tale
أَحْمَالٌ	حَمْلٌ	Burden / fetus	حَدَائِقٌ	حَدِيقَةٌ	Garden
حَنَاجِيرٌ	حَنَجْرَةٌ	Throat	حَرَمٌ	حَرَامٌ	Unlawful / sacred
حَنَفَاءٌ	حَنِيفٌ	Religion / incline to right	أَحْزَابٌ	حِزْبٌ	Company troop, party
حَيْتَانٌ	حَوْتٌ	Fish	حَسْرَاتٌ	حَسْرَةٌ	Cause of sighing
حُورٌ	حُورَاءٌ	Maids of paradise	أَحْقَابٌ	حَقْبَةٌ	Long space of time

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
حَوَايَا / حَوَايَا	حَوِيَّةٌ	Intestines	أَحْقَافٌ	حُقْفٌ	Windy sands
	خُلْدٌ / خُلُودٌ	Eternal	خَبَائِثٌ	خَبِيثَةٌ	Impurities filthy
خُلَطَاءٌ	خَلِيطٌ	Those who are mixed up (in business)	أَخْبَارٌ	خَبْرٌ	News/tidings
لَاثِفٌ / خُلَفَاءٌ	خَلِيفَةٌ	Successor	أَخْدَانٌ	خَدْنٌ	Equals friends / lovers
	خَمْرٌ	Wine	خَرَاطِيمٌ	خُرْطُومٌ	Nose, trunk
خَمْرٌ	خِمَارٌ	Head veil/ covering	خَزَائِنٌ	خَزَانَةٌ	Treasure
خَنَازِيرٌ	خَنَزِيرٌ	Swine/pig	خَصْمٌ	خَصْمٌ	Adversary / opponent
أَخْوَالٌ	خَالَ	Maternal uncle	خَطَايَا	خَطَاٌ / خَطِيئَةٌ	Error / fault / sin
خِيُوطٌ	خَيْطٌ	Thread	خُطُوتٌ	خُطْوَةٌ	Step
	خِيَاطٌ	Needle	خَفَافٌ	خَفِيفٌ	Lighter
			أَخْلَاءٌ	خَلِيلٌ	Friend

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
دموع / دموع	دمع	Tear	دواب	دابة	Whatever moves on earth
دماء	دم	blood	أدبار	دبر	Back / the last
ديار	دار	House/abode	أدخنة	دخان	Smoke
دوائر	دائرة	Turn of luck (bad)	درجات	درجة	Step/rank
ديون	دين	Debt	درهم	درهم	Money / silver coin
أديان	دين	Custom/religion	دسر	دسار	Palm tree fibers/nails
			دلائل	دليل	Proof
أذقان	ذقن	Chin	ذئاب	ذئب	Wolf
أذلة	ذليل	Humble/weak-hearted	ذباب	ذبابة	Fly
ذنوب	ذنب	Crime/fault / sin	ذرات	ذرة	Single atom
			ذريات	ذرية	Progeny
مرسل	مرسول	Messenger	مرءوس	مرأس	Head / capital sum

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
مِرَاسِي	مِرَاسِيَّة	Mountain		مِرَافَةٌ	Compassion
مِرْعَاة	مِرَاعِي	Shepherd		مِرْوُفٌ	Compassionate
مِرْقَابٌ	مِرْقَبَةٌ	Neck / slave	أَمْرِبَابٌ	مِرْبٌ	Lord
مِرْمَاحٌ	مِرْمَحٌ	Lance	مِرْجُومٌ	مِرْجَمٌ	Things which are thrown
مِرْهَبَانٌ	مِرْهَبٌ	Monk		مِرْحَلَةٌ	Journey
مِرْهَانٌ	مِرْهَنٌ	Pledge	أَمْرِحَامٌ	مِرْحَمٌ	Womb
مِرْبَاحٌ	مِرْبِيعٌ	Wind / smell	مِرْحَمَاءٌ	مِرْحِيمٌ	Merciful
			أَمْرِجُلٌ	مِرْجَلٌ	Leg / Foot
مِرْمُومٌ	مِرْمُومَةٌ	Crowd of men	مِرْمُومٌ	مِرْمُومٌ	Book
أَمْرُوَاكٌ	مِرْوُجٌ	Companion/ spouse	أَمْرُوَاكٌ	مِرْوَمٌ	Arrows

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
سُكَّامِي	سَكْرَانٌ	Drunk	أَسْبَابٌ	سَبَبٌ	Rope/cord/ way
سَلَّاسِلٌ	سَلْسَلَةٌ	Chain	أَسْبَاطٌ	سَبْطٌ	Tribe
سَمَانٌ	سَمِينٌ	Fat	سَبُلٌ	سَبِيلٌ	Way/road/ cause
سَنَابِلٌ	سَنَبْلٌ	Ear of corn	سَجُودٌ	سَجْدَةٌ	Prostrate
سَهُولٌ	سَهْلٌ	Plain (land)	أَسْحَامٌ	سَحَرٌ	Early dawn
سُورٌ	سُورَةٌ	Chapter of the Qur'an	سَحَّامٌ	سَاحِرٌ	Magician
أَسْوَرَةٌ	سَوَارٌ	Bracelet	سُرٌّ	سَرِيرٌ	Couch / throne
أَسْوَقٌ	سَاقٌ	Leg	سَرَائِرٌ	سَرِيرَةٌ	Secret
أَسْوَاقٌ	سُوقٌ	Marketplace	سَرَائِيلٌ	سَرَّ بَالٌ	Garment
شَعْرَاءٌ	شَاعِرٌ	Poet	شُحُومٌ	شَحْمٌ	Fat
شَفَوَاتٌ	شَفَةٌ	Lip	أَشْرَامٌ	شَرٌّ	Evil / bad / wicked
شُهَبٌ	شِهَابٌ	Flaming fire	أَشْرَاطٌ	شَرَطٌ	Sign

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
شُهَدَاءُ	شَهِيدٌ	Witness	شَيْطَانِينَ	شَيْطَانٌ	Satan / devil
أَشْهُرٌ	شَهْرٌ	Month	شُعُوبٌ	شَعْبٌ	Large tribe / nation
شُيُوخٌ	شَيْخٌ	Old man	أَشْعَامٌ	شَعْرٌ	Hair
صَوَامِعُ	صَوْمَعٌ	Monastery	أَصْحَابٌ	صَاحِبٌ	Companion
أَصْنَامٌ	صَنَمٌ	Idol	صُحُوفٌ	صَحِيفَةٌ	Page of a book
أَصْوَاتٌ	صَوْتٌ	Sound/voice	صُدُودٌ	صَدٌّ	Chest
أَصْوَافٌ	صَوْفٌ	Wool / fleece	أَصْلَابٌ	صَلْبٌ	Backbone / loins
أَضْغَانٌ	ضَغْنٌ	Ill will / hatred	أَضْعَافٌ	ضَعْفٌ	Double
ضَفَادِعُ	ضَفْدَعٌ	Frog	أَضْغَاثٌ	ضَغْثٌ	Confused things
أَطْفَالٌ	طِفْلٌ	Young children	أَطْرَافٌ	طَرَفٌ	Border
			طَرَائِقُ	طَرِيقَةٌ	Path/behavior
ظُهُورٌ	ظَهْرٌ	Back	ظُلُلٌ	ظِلَّةٌ	Covering / roof

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
عُقُودٌ	عَقْدٌ	Contract	عِبَادٌ	عَبْدٌ	Slave
أَعْلَامٌ	عَلَمٌ	Signs/long mountains	عَجُولٌ	عَجَلٌ	Cow / calf
عُلَمَاءٌ	عَلِيمٌ	Learned / knowing	أَعْدَاءٌ	عَدُوٌّ	Enemy
أَعْمَامٌ	عَمٌّ	Paternal uncle	مَعَادِيرٌ	عُذْرٌ	Excuses
عَمَدٌ	عِمَادٌ	Tent pole / lofty structure	عُرُبٌ	عُرُوبٌ	Beloved wives
أَعْمَالٌ	عَمَلٌ	Act / work/ deed	عُرُوشٌ	عَرَشٌ	Throne
أَعْنَابٌ	عَنْبٌ	Grape	عُشَامٌ	عُشْرَاءٌ	Pregnant camel
أَعْنَاقٌ	عِنَقٌ	Neck	عِضِينَ	عِضَةٌ	Separate part
عُيُونٌ	عَيْنٌ	Fountain	عِظَامٌ	عِظْمٌ	Bone
أَعْيُنٌ	عَيْنٌ	Eye	أَعْقَابٌ	عَقْبٌ	Heel
غَمَامٌ	غَمَامَةٌ	Cloud	غُرَفَاتٌ	غُرْفَةٌ	Lofty apartments
غَمَرَاتٌ	غَمْرَةٌ	Confused mass of anything	غَوَاشٌ	غَاشِيَةٌ	Covering

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
			أَغْلَالٌ	غَلٌّ	Collar / yoke
أَغْنِيَاءُ	غَنِيٌّ	Rich	غَلَاظٌ	غَلِيظٌ	Rough / severe
غُيُوبٌ	غَيْبٌ	Unseen / hidden	غُلَمَانٌ	غُلَامٌ	Boy / youth / son
فُسُوقٌ	فَسَقٌ	Transgression	أَفْدَةٌ	فُؤَادٌ	Heart
فُقَرَاءٌ	فَقِيرٌ	Poor / needy	فُتَيَانٌ / فُتَيَانٌ	فَتَى	Young man / servant
فَوَاكِهُ	فَاكِهَةٌ	Fruit	فَتَيَاتٌ	فَتَاةٌ	Young woman / servant
أَفْئَانٌ	فَنْنٌ	Branch	فَوَاحِشٌ	فَاحِشَةٌ	Detestable crime
أَفْوَاجٌ	فَوْجٌ	Army / troops	فُرُوجٌ	فَرَجٌ	Flaw/break/opening
أَفْوَاهٌ	فَمٌّ / فَمَةٌ	Mouth	فُرَادَى	فَرْدٌ	Alone
			فُرُشٌ	فَرَّاشٌ	Bed / carpet
قُرَى	قَرْيَةٌ	City / town / village	قُبُورٌ	قَبْرٌ	Grave
قُصُورٌ	قَصْرٌ	Palace	قَبَائِلٌ	قَبِيلَةٌ	Tribe

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
أَقْطَامٌ	قَطْرٌ	Aside / tract of earth or heaven	قَدَدٌ	قَدَّةٌ	Party of men following different ways
قُطُوفٌ	قَطَفٌ	Bunch of grapes	قُدُورٌ	قَدْرٌ	Large vessel
قُعُودٌ	قَاعِدٌ	Who remains at home	أَقْدَامٌ	قَدَمٌ	Foot / merit
أَقْفَالٌ	قَفْلٌ	Lock	قُلُوبٌ	قَلْبٌ	Heart
قَلَادِدٌ	قَلَادَةٌ	Neck ornament / garland	قُرَبَاتٌ	قُرْبَةٌ	Pious works
قَنَاطِيرٌ	قَنْطَارٌ	1200 ounces of gold	قَرَدَةٌ	قَرْدٌ	Ape
أَقْوَاتٌ	قُوْتٌ	Nourishment	قَرَاطِيسٌ	قَرَطَاسٌ	Paper
قُوَى	قُوَّةٌ	Power / strength	قُرُونٌ	قَرْنٌ	Generation
			قُرَبَاءٌ	قَرِيبٌ	Intimate companion
كُنُسٌ	كَانِسٌ	That which hides	كُبْرَاءٌ	كَبِيرٌ	Grievous sin / big
أَكْوَابٌ	كُوبٌ	Goblet / cup	كُتُبٌ	كِتَابٌ	Book / writing
كُفُوفٌ	كَفٌّ	Palm	كُسَفٌ	كُسْفَةٌ	Piece / segment

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
كَوَاكِبٌ	كَوْكَبٌ	Star	كُسَالَى	كَسْلَانٌ	Lazy / sluggish
			كُنُوزٌ	كَنْزٌ	Treasure
لَوَاقِحُ	لَوَاقِحٌ	Clouds full of rain	أَلْبَابٌ	لُبٌّ	Intellect
أَلْوَانٌ	لَوْنٌ	Color	لُحُومٌ	لَحْمٌ	Flesh / meat
			السَّنَةُ	لِسَانٌ	Tongue / speech / language
مَغَانِمٌ	مَغْنَمٌ	Plunder / spoils of war	مَوَاحِرٌ	مَآخِرَةٌ	That which ploughs the waves
مَغَارَاتٌ	مَغِيرَةٌ	Cave	أَمْثَالٌ	مَثَلٌ	Likeness / parable
مَقَابِرٌ	مَقْبَرَةٌ	Grave	مَحَارِيبٌ	مِخْرَابٌ	Private chamber
مَقَامِعٌ	مَقْمَعَةٌ	Mace / heavy club	مَدَائِنٌ	مَدِينَةٌ	City / town
مُلُوكٌ	مَلِكٌ	King / possessor	مَرَجَالٌ	مَرءٌ	Man
مَلَائِكَةٌ	مَلَكٌ	Angel	مَرَضِيٌّ	مَرِيضٌ	Sick / ill
مَوَاضِعٌ	مَوْضِعٌ	Place	مَسَاجِدٌ	مَسْجِدٌ	Mosque

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
مَوَاطِنٌ	مَوْطِنٌ	Battlefield	مَسَاكِنُ	مَسْكَنٌ	Dwelling
مَوَاقِعُ	مَوْعٍ	Time / place of falling	مَسَاكِينُ	مَسْكِينٌ	Needy
مَوَازِينُ	مِيزَانٌ	Balance	مَشَارِبُ	مَشْرَبٌ	Drinking place
مَوَاقِيتُ	مِيقَاتُ	Time / place of appointment	أَمْعَاءُ	مَعِي	Intestines
أَمْوَاتٌ	مَيْتٌ	Dead	مَعَايِشُ	مَعِيشَةٌ	Existence / sustenance
			مَغَارِبُ	مَغْرِبٌ	West
أَنْصَابٌ	نَصَبٌ	Idols	أَنْبِيَاءُ / نَبِيُونَ	نَبِيٌّ	Prophet
أَنْصَارٌ	نَصِيرٌ / نَاصِرٌ	Helper	نُجُومٌ	نَجْمٌ	Star
نَوَاصِي	نَاصِيَةٌ	Forelock	نَخْلٌ	نَخْلَةٌ	Bees
نَعَاجٌ	نَعْجَةٌ	Female sheep	نَخِيلٌ	نَخْلٌ	Date palm / palm tree
أَنْكَالٌ	نَكْلٌ	Chain / fetter	أَنْدَادٌ	نَدِيٌّ	Like / partners
نَمَلٌ	نَمَلَةٌ	Ant	نُذُورٌ	نَذْرٌ	Vow

Plural جمع	Singular مفرد	Meaning معنى	Plural جمع	Singular مفرد	Meaning معنى
أنهار	نهر	River	نذير	نذير	Warner / preacher
أوزار	وزر	Load / heavy weight	أودية	وادي	Valley
ورق	ورقة	Leaves	وارث	وارث	Heir
أولاد / ولدان	ولد / وليد	Child	أوثان	وثن	Idols
أولياء	ولي	Friend / helper / protector	وجوه	وجه	Face
أوعية	وعاء	Bag / vessel	وحوش	وحش	Wild beast
أهواء	هوى	Desire	أهلة	هالك	New moon
أيمن	يمين	Right hand / power / an oath	يتامى	يتيم	Orphan
ينابيع	ينبوع	Fountain	أيدي / أيد	يد	Hand
أيام	يوم	Day	أيقاظ	يقظ	Watchful / awake



LIST OF TRI-CONSONANT VERBS  
from the Qur'an

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to be insolent	يَبْطِرُ	بَطَرَ	to dig the ground	يَبْحَثُ	بَحَثَ
to take, seize by force	يَبْطِشُ	بَطَشَ	to diminish; under appreciated	يَبْخَسُ	بَخَسَ
to be in vain	يَبْطُلُ	بَطَلَ	to kill oneself	يَبْخَعُ	بَخَعَ
to raise from sleep / death	يَبْعَثُ	بَعَثَ	to produce something new	يَبْدَعُ	بَدَعَ
to be far off	يَبْعَدُ	بَعَدَ	to change	يَبْدُلُ	بَدَلَ
to be in a married state	يَبْعَلُ	بَعَلَ	to cease / quit	يَبْرَحُ	بَرَحَ
to come upon suddenly	يَبْغَتُ	بَغَتَ	to be dazzled	يَبْرُقُ	بَرِقَ
to hate	يَبْغُضُ	بَغَضَ	to expand / enlarge	يَبْسُطُ	بَسَطَ
to swallow up	يَبْلَعُ	بَلَغَ	to be tall	يَبْسُقُ	بَسَقَ
to reach / arrive at	يَبْلُغُ	بَلَغَ	to smile	يَبْسِمُ	بَسَمَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to confuse; to become pale	يَبْهَتُ	بَهَتَ	to see	يَبْصُرُ	بَصَرَ
to make joyful	يَبْهَجُ	بَهَجَ			
to leave / abandon	يَتْرِكُ	تَرَكَ	to destroy	يُتَبِّرُ	تَبَّرَ
to perish; become miserable	يَتَعَسَّرُ	تَعَسَّرَ	to follow	يَتَّبِعُ	تَبَعَ
to cleanse	يَتَفَتَّهْ	تَفَتَّهَ	to enjoy the good things	يَتَرَفُّ	تَرَفَّ
to find / catch	يَتَقَفُّ	تَقَفَّ	to be firm / steadfast	يُثَبِّتُ	ثَبَّتَ
to be heavy	يَتَقَلُّ	تَقَلَّ	to lose / perish	يُتَبِّرُ	تَبَّرَ
to bear fruit	يُثْمِرُ	ثَمَرَ	to blame	يُتْرِبُ	تْرَبَّ
			to shine	يُتَّقِبُّ	تَّقَبَّ
to lash	يَجْدُّ	جَدَّ	to bind	يَجْبِرُ	جَبَرَ
to sit	يَجْلِسُ	جَلَسَ	to strike on the forehead	يَجِبُّهُ	جَبَّهُ
to collect / gather	يَجْمَعُ	جَمَعَ	to lie on the stomach	يَجْتَمُّ	جَتَمَّ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to turn aside	يَجْنِبُ	جَنَّبَ	to deny / reject	يَجْحَدُ	جَحَدَ
to incline	يَجْنَحُ	جَنَّحَ	to light a fire	يَجْحِمُ	جَحَّمَ
to decline	يَجْفَفُ	جَفَفَ	to dispute	يَجْدُلُ	جَدَلَ
to strive	يَجْهَدُ	جَهَدَ	to wound	يَجْرِحُ	جَرَّحَ
to speak aloud	يَجْهَرُ	جَهَرَ	to be impatient	يَجْزِعُ	جَزِعَ
to be ignorant	يَجْهَلُ	جَهَلَ	to make	يَجْعَلُ	جَعَلَ
to gather	يَحْشُرُ	حَشَرَ	to restrain	يَحْسِبُ	حَبَسَ
to reap	يَحْصِدُ	حَصَدَ	to be vain	يَحْبِطُ	حَبِطَ
to be present to	يَحْضُرُ	حَضَرَ	to hinder	يَحْجِرُ	حَجَرَ
to break into small pieces	يَحْطِمُ	حَطَمَ	to be new	يَحْدُثُ	حَدَّثَ
to guard	يَحْفَظُ	حَفِظَ	to intend	يَحْرَدُ	حَرَدَ
to judge	يَحْكُمُ	حَكَمَ	to guard	يَحْرَسُ	حَرَسَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to swear	يَحْلِفُ	حَلَفَ	to desire	يَحْرَصُ	حَرَصَ
to shave	يَحْلِقُ	حَلَقَ	to change	يَحْرِفُ	حَرَفَ
to dream	يَحْلُمُ	حَلَمَ	to burn	يَحْرِقُ	حَرَقَ
to praise	يَحْمَدُ	حَمَدَ	to prohibit	يَحْرِمُ	حَرَمَ
to carry	يَحْمِلُ	حَمَلَ	to grieve	يَحْزِنُ	حَزَنَ
to break an oath	يَحْتَفُ	حَتَفَ	to reckon	يَحْسِبُ	حَسَبَ
to roast	يَحْنَدُ	حَنَدَ	to think	يَحْسِبُ	حَسَبَ
to incline	يَحْتَفُ	حَتَفَ	to envy	يَحْسُدُ	حَسَدَ
			to be good	يَحْسِنُ	حَسَنَ
to snatch	يَخْطِفُ	خَطَفَ	to know	يَخْبِرُ	خَبَرَ
to be humble	يَخْفِضُ	خَفَضَ	to deceive	يَخْتَرُ	خَتَرَ
to be eternal	يَخْلُدُ	خَلَدَ	to seal	يَخْتَمُ	خَتَمَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to mix	يَخْلُطُ	خَلَطَ	to deceive	يَخْدَعُ	خَدَعَ
to put off	يَخْلَعُ	خَلَعَ	to leave without help	يَخْذُلُ	خَذَلَ
to succeed	يَخْلَفُ	خَلَفَ	to go out	يَخْرُجُ	خَرَجَ
to create	يَخْلُقُ	خَلَقَ	to lie	يَخْرُصُ	خَرَصَ
to get low (fire); extinguish	يَخْمَدُ	خَمَدَ	to make a hole	يَخْرِقُ	خَرَقَ
to cover	يَخْمُرُ	خَمَرَ	to suffer a loss	يَخْسِرُ	خَسِرَ
to be empty (hunger)	يَخْمَصُ	خَمَصَ	to be buried	يَخْسِفُ	خَسَفَ
to hide	يَخْسِي	خَسَى	to humble oneself	يَخْشَعُ	خَشَعَ
			to be green	يَخْضَرُ	خَضَرَ
to drive away / repel	يُدْفَعُ	دَفَعَ	to be of no value	يُدْخَرُ	دَخَرَ
to shed tears	يُدْمَعُ	دَمَعَ	to enter	يَدْخُلُ	دَخَلَ
to cut into pieces	يُدْهَقُ	دَهَقَ	to study	يُدْرَسُ	دَرَسَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to go	يَذْهَبُ	ذَهَبَ	to slaughter	يَذْبَحُ	ذَبَحَ
to forget	يَذْهَلُ	ذَهَلَ	to measure	يَذْرَعُ	ذَرَعَ
			to remember	يَذْكُرُ	ذَكَرَ
to be indecent	يَرْفَثُ	رَفَثَ	to be profitable	يَرْجَحُ	رَجَحَ
to give	يَرْفُدُ	رَفَدَ	to strengthen	يَرْبِطُ	رَبَطَ
to raise up	يَرْفَعُ	رَفَعَ	to return	يَرْجِعُ	رَجَعَ
to help	يَرْفِقُ	رَفِقَ	to shake violently	يَرْجِفُ	رَجَفَ
to observe	يَرْقُبُ	رَقِبَ	to stone	يَرْجِمُ	رَجَمَ
to sleep	يَرْقُدُ	رَقَدَ	to be spacious	يَرْحَبُ	رَحَبَ
to ride	يَرْكَبُ	رَكَبَ	to be merciful	يَرْحَمُ	رَحِمَ
to overturn	يَرْكَسُ	رَكَسَ	to come behind	يَرْدِفُ	رَدَفَ
to stamp on the ground	يَرْكُضُ	رَكَضَ	to provide	يَرْزُقُ	رَزَقَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to bow down	يَرْكَعُ	رَكَعَ	to be firm	يَرْسُخُ	رَسَخَ
to incline oneself	يَرْكُنُ	رَكَنَ	to be on the right way	يَرْشُدُ	رَشَدَ
to wink	يَرْمِزُ	رَمَزَ	to observe	يَرْصُدُ	رَصَدَ
to fear	يَرْهَبُ	رَهَبَ	to suck the mother's milk	يَرْضَعُ	رَضَعَ
to cover	يَرْهَقُ	رَهَقَ	to fear / awe	يَرْعَبُ	رَعَبَ
to give in pledge	يَرْهَنُ	رَهَنَ	to desire	يَرْغَبُ	رَغَبَ
to slip	يَزْلِقُ	زَلَقَ	to drive away	يَزْجُرُ	زَجَرَ
to abstain	يَزْهَدُ	زَهَدَ	to sow a seed	يَزْرَعُ	زَرَعَ
to disappear	يَزْهَقُ	زَهَقَ	to have blue eyes	يَزْهَرِقُ	زَهَرِقَ
			to draw near	يَزْهَلِفُ	زَهَلَفَ
to fall	يَسْقُطُ	سَقَطَ	to swim	يَسْبِغُ	سَبَغَ
to be silent	يَسْكُتُ	سَكَتَ	to cover	يَسْتُرُ	سَتَرَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to be intoxicated	يَسْكُرُ	سَكَرَ	to bow down	يَسْجُدُ	سَجَدَ
to dwell / be quiet	يَسْكُنُ	سَكَنَ	to imprison	يَسْجِنُ	سَجَنَ
to snatch away	يَسْلُبُ	سَلَبَ	to ridicule / laugh at	يَسْخَرُ	سَخَرَ
to be past	يَسْلُفُ	سَلَفَ	to be angry	يَسْخَطُ	سَخَطَ
to walk	يَسْلُكُ	سَلَكَ	to be quick	يَسْرِعُ	سَرَعَ
to be safe	يَسْلَمُ	سَلِمَ	to steal	يَسْرِقُ	سَرَقَ
to pass time in vanities	يَسْمُدُ	سَمَدَ	to spread out	يَسْطَحُ	سَطَحَ
to pass time in talking	يَسْمُرُ	سَمَرَ	to write	يَسْطُرُ	سَطَرَ
to hear	يَسْمَعُ	سَمِعَ	to light a fire	يَسْعَرُ	سَعَرَ
to be fat	يَسْمَنُ	سَمِنَ	to shed (blood)	يَسْفِكُ	سَفَكَ
			to make a fool	يَسْفِهُ	سَفِهَ
to be perverse	يَشْطَنُ	شَطَنَ	to be controversial	يَشْجُرُ	شَجَرَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to know / perceive; feel	يَشْعُرُ	شَعَرَ	to fill	يَشْحَنُ	شَحَنَ
to inspire with love	يَشْغَفُ	شَغَفَ	to be raised up	يَشْخَصُ	شَخَصَ
to intercede	يَشْفَعُ	شَفَعَ	to drink	يَشْرَبُ	شَرَبَ
to be grateful	يَشْكُرُ	شَكَرَ	to open; explain	يَشْرَحُ	شَرَحَ
to be lofty / high	يَشْمَخُ	شَمَخَ	to lay down a law	يَشْرَعُ	شَرَعَ
to bear witness	يَشْهَدُ	شَهِدَ	to split / rise	يَشْرُقُ	شَرَقَ
			to be a companion	يَشْرِكُ	شَرِكَ
to faint	يَصْعَقُ	صَعَقَ	to be patient / constant	يَصْبِرُ	صَبَرَ
to be small	يَصْغُرُ	صَغَرَ	to dye	يَصْبَعُ	صَبَعَ
to turn oneself away; forgive	يَصْفَحُ	صَفَحَ	to turn aside	يَصْدِفُ	صَدَفَ
to bind	يَصْدُقُ	صَدَّقَ	to be truthful	يَصْدُقُ	صَدَّقَ
to whistle	يَصْفِرُ	صَفَرَ	to manifest	يَصْرِحُ	صَرَحَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to crucify	يَصْلِبُ	صَلَبَ	to cry out loud	يَصْرِخُ	صَرَخَ
to be righteous	يَصْلِحُ	صَلَحَ	to prostrate	يَضَعُّ	صَرَعَ
to be hard; adamant	يَصْدُدُ	صَدَدَ	to turn away	يَصْرِفُ	صَرَفَ
to be silent	يَضْمِتُ	صَمَتَ	to cut off / harvest dates	يَضْرَمُ	صَرَمَ
to make	يَصْنَعُ	صَنَّ	to ascend	يَصْعَدُ	صَعَدَ
to be weak	يَضْعَفُ	ضَعِفَ	to laugh	يَضْحَكُ	ضَحِكَ
to be slender / slim	يَضْمُرُ	ضَمَرَ	to strike; beat	يَضْرِبُ	ضَرَبَ
to begin	يَطْفِقُ	طَفِقَ	to cast forth / throw	يَطْرَحُ	طَرَحَ
to ascend / rise	يَطْلَعُ	طَلَعَ	to drive away	يَطْرُدُ	طَرَدَ
to be divorced	يَطْلُقُ	طَلَّقَ	to turn away	يَطْرِفُ	طَرَفَ
to put out (the eyes)	يَطْمُسُ	طَمَسَ	to come by right	يَطْرُقُ	طَرَقَ
to desire	يَطْمَعُ	طَمَعَ	to eat	يَطْعَمُ	طَعَمَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to be pure	يَطْهَرُ	طَهَرَ	to speak ill of	يَطْعَنُ	طَعَنَ
to appear / manifest	يَظْهَرُ	ظَهَرَ	to wrong / be unjust	يَظْلِمُ	ظَلَّمَ
to hinder a woman from marrying	يُعْضِلُ	عَضَلَ	to worship / be a slave	يُعْبَدُ	عَبَدَ
to incline towards	يُعْطِفُ	عَطَفَ	to frown	يُعْبِسُ	عَبَسَ
to be great	يُعْظَمُ	عَظُمَ	to be old	يَعْتَقُ	عَتَقَ
to strike on the heel / succeed; follow	يَعْتَبُ	عَتَبَ	to wonder	يُعْجَبُ	عَجَبَ
to make a contract	يَعْتَدُ	عَتَدَ	to be weak	يُعْجِرُ	عَجَرَ
to understand	يَعْقِلُ	عَقَلَ	to hasten	يُعْجِلُ	عَجَلَ
to be barren (a woman)	يَعْقَمُ	عَقَمَ	to deal justly	يَعْدِلُ	عَدَلَ
to detain	يُعْكَفُ	عَكَفَ	to abide constantly	يُعْدِنُ	عَدَنَ
to know	يَعْلَمُ	عَلِمَ	to construct	يُعْرِشُ	عَرَشَ
to afflict	يُعَمِّدُ	عَمَدَ	to come against / happen	يُعْرِضُ	عَرَضَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to cultivate / make habitable	يَعْمُرُ	عَمَرَ	to know / recognize	يَعْرِفُ	عَرَفَ
to be deep	يَعْمُقُ	عَمَّقَ	to be hidden	يُعْزِبُ	عَزَبَ
to do	يَعْمَلُ	عَمَلَ	to remove / set aside	يُعْزِلُ	عَزَلَ
to wander	يَعْمَهُ	عَمَّهُ	to be difficult	يُعْسِرُ	عَسَرَ
to be blind	يَعْمَى	عَمَى	to press grapes	يُعْصِرُ	عَصَرَ
to fall into misfortune	يَعْنَتُ	عَنَتَ	to be violent	يُعْصِفُ	عَصَفَ
to make a covenant	يَعْهَدُ	عَاهَدَ	to preserve / save	يُعْصِمُ	عَصَمَ
to wash	يَغْسِلُ	غَسَلَ	to delay	يَغْبِرُ	غَبَرَ
to be negligent	يَغْفَلُ	غَفَلَ	to deceive	يَغْبِنُ	غَبَنَ
to cover / forgive	يَغْفِرُ	غَفَرَ	to remain behind	يَغْدِرُ	غَدَرَ
to overcome / conquer	يَغْلِبُ	غَلَبَ	to be full of water	يَغْدِقُ	غَدَقَ
to be thick / rough / severe	يَغْلِظُ	غَلِظَ	to go away / set (sun)	يَغْرِبُ	غَرَبَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to shut (a door)	يَغْلِقُ	غَلَقَ	to drown	يَغْرِقُ	غَرِقَ
to be lustful	يَغْلَمُ	غَلِمَ	to be in debt	يَغْرَمُ	غَرِمَ
to point / wink at anyone	يَغْمِزُ	غَمَزَ	to spin	يَغْزِلُ	غَزَلَ
to gain without trouble	يَغْنَمُ	غَنِمَ	to be very dark	يَغْسِقُ	غَسِقَ
to disobey (Allah)	يَفْسُقُ	فَسَقَ	to open	يَفْتَحُ	فَتَحَ
to be weak	يَفْشَلُ	فَشَلَ	to split	يَفْتِقُ	فَتَّقَ
to judge between	يَفْصِلُ	فَصَلَ	to try / afflict	يَفْتِنُ	فَتَنَ
to break	يَفْصَمُ	فَصَمَ	to be shameful	يَفْحَشُ	فَحَشَ
to expose to shame	يَفْضَحُ	فَضَحَ	to boast	يَفْخَرُ	فَخَرَ
to remain over and above	يَفْضُلُ	فَضَلَ	to rejoice	يَفْرَحُ	فَرِحَ
to split / create	يَفْطُرُ	فَطَرَ	to be alone	يَفْرُدُ	فَرَدَ
to do	يَفْعَلُ	فَعَلَ	to spread (as a carpet)	يَفْرِشُ	فَرَشَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to be poor	يَفْقِرُ	فَقَرَ	to appoint / fix	يَفْرِضُ	فَرَضَ
to think	يَفْكُرُ	فَكَرَ	to go beyond all bounds	يَفْرِطُ	فَرَطَ
to be happy	يَفُكِّهَ	فَكَهَ	to be empty / to finish	يَفْرِغُ	فَرِغَ
to split	يَفْلَحُ	فَلَحَ	to split	يَفْرِقُ	فَرَقَ
to split	يَفْلِقُ	فَلَقَ	to fear	يَفْرِعُ	فَرِعَ
to understand	يَفْهَمُ	فَهَمَ	to be corrupt	يَفْسُدُ / يَفْسِدُ	فَسَدَ
to wound	يَفْرَحُ	فَرَحَ	to be ugly	يَفْبَحُ	فَبَحَ
to strike	يَفْرَعُ	فَرَعَ	to bury	يَقْبِرُ	قَبَرَ
to be just	يَقْضِي	قَضَى	to get a light from others	يَقْبَسُ	قَبَسَ
to divide into parts	يَقْسِمُ	قَسَمَ	to accept	يَقْبَلُ	قَبَلَ
to intend / be moderate	يَقْضِدُ	قَضَدَ	to strike a fire	يَقْدَحُ	قَدَحَ
to cut short	يَقْصِرُ	قَصَرَ	to be able to / measure	يَقْدِرُ	قَدَرَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to cut	يَقْطَعُ	قَطَعَ	to be pure	يُقَدِّسُ	قَدَّسَ
to sit	يَتَقَدُّ	قَعَدَ	to precede / come to	يَقْدُمُ	قَدَّمَ
to turn	يَقْلِبُ	قَلَّبَ	to cast	يَقْذِفُ	قَذَفَ
to overcome / oppress	يَقْهَرُ	قَهَرَ	to draw near	يَقْرِبُ	قَرَّبَ
to move (a cover)	يَكْشِطُ	كَشَطَ	to be great	يَكْبُرُ	كَبَّرَ
to uncover	يَكْشِفُ	كَشَفَ	to write	يَكْتُبُ	كَتَبَ
to grieve inwardly	يَكْظُمُ	كَظَمَ	to hide / conceal	يَكْتُمُ	كَتَمَ
to take care of	يَكْفُلُ	كَفَّلَ	to be many, numerous, multiply	يَكْثُرُ	كَثُرَ
to cover / deny, reject	يَكْفُرُ	كَفَرَ	to labor (after anything)	يَكْدَحُ	كَدَحَ
to be perfect	يَكْمُلُ	كَمَلَ	to lie	يَكْذِبُ	كَذَبَ
to be ungrateful	يَكْفُرُ	كَفَرَ	to grieve	يَكْرَبُ	كَرَبَ
to treasure up	يَكْتُمُ	كَتَمَ	to be generous	يَكْرُمُ	كَرَّمَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to be of mature age	يَكْهَلُ	كَهَلَ	to dislike	يَكْرَهُ	كَرَهُ
to prophesy	يَكْهِنُ	كَهَنَ	to acquire / earn	يَكْسِبُ	كَسَبَ
			to be lazy	يَكْسِلُ	كَسَلَ
to utter (a word); pronounce	يَلْفِظُ	لَفِظَ	to remain in a place	يَلْبِثُ	لَبِثَ
to pick up	يَلْقَطُ	لَقَطَ	to wear	يَلْبَسُ	لَبَسَ
to give a glance	يَلْمَحُ	لَمَحَ	to cover with a cloak	يَلْحَفُ	لَحَفَ
to wink / defame	يَلْمِزُ	لَمَزَ	to stick close to	يَلْزَمُ	لَزَمَ
to touch	يَلْمَسُ	لَمَسَ	to play	يَلْعَبُ	لَعَبَ
to blaze	يَلْهَبُ	لَهَبَ	to curse	يَلْعَنُ	لَعَنَ
to hang out the tongue	يَلْهَثُ	لَهَثَ	to be weary / tired	يَلْغَبُ	لَغَبَ
to abide / remain	يَمْكُثُ	مَكَثَ	to deprive of blessing	يَمْحَقُ	مَحَقَ
to plot	يَمْكُرُ	مَكَرَ	to be joyful	يَمْرَحُ	مَرَحَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to hold high rank	يُمْكِنُ	مَكَنَ	to be stubborn	يَمْرُدُ	مَرَدَ
to salt	يَمْلِحُ	مَلَحَ	to be sick	يَمْرِضُ	مَرَضَ
to wipe out	يَمْلِقُ	مَلَقَ	to tear	يَمْرُقُ	مَرَقَ
to refuse / forbid / prevent	يَمْنَعُ	مَنَّعَ	to twist a rope strongly	يَمْسِدُ	مَسَدَ
to spread open	يْمَهْدُ	مَهَدَ	to wipe	يْمَسِحُ	مَسَحَ
			to transform; deform	يْمَسِخُ	مَسَخَ
to call aloud	يَنْعِقُ	نَعَقَ	to throw / reject	يَنْبِذُ	نَبَذَ
to enjoy the comforts	يَنْعَمُ	نَعِمَ	to defame	يَنْبِرُ	نَبَرَ
to shake the head	يَنْغَضُ	نَغَضَ	to gush out	يَنْبَعُ	نَبَعَ
to blow	يَنْفُثُ	نَفَثَ	to shake	يَنْتَقُ	نَتَقَ
to be exhausted / vanish	يَنْفَدُ	نَفَدَ	to disperse	يَنْشُرُ	نَشَرَ
to run away	يَنْفِرُ	نَفَرَ	to be dirty / impure	يَنْجَسُ	نَجَسَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to search for food by night	يَنْفِشُ	نَفَشَ	to vow	يَنْذِرُ	نَذَرَ
to benefit	يَنْفَعُ	نَفَعَ	to snatch away / strip off	يَنْزِعُ	نَزَعَ
to strike	يَنْقُرُ	نَقَرَ	to incite the evil	يَنْزِغُ	نَزِغَ
to decrease	يَنْقُصُ	نَقَصَ	to be exhausted (from drinking)	يَنْزِفُ	نَزَفَ
to dislike / disapprove	يَنْقُبُ	نَقَمَ	to descend	يَنْزِلُ	نَزَلَ
to break a covenant	يَنْكُثُ	نَكَثَ	to nullify	يَنْسِخُ	نَسَخَ
to marry	يَنْكِحُ	نَكَحَ	to destroy / uproot	يَنْسِفُ	نَسَفَ
to be miserable	يَنْكُدُ	نَكَدَ	to unfold / spread	يَنْشُرُ	نَشَرَ
to be ignorant of	يَنْكُرُ	نَكَرَ	to behave ill	يَنْشُرُ	نَشَرَ
to be well done (cooking); ripe	يَنْضِجُ	نَضِجَ	to afflict	يَنْصِبُ	نَصَبَ
to speak clearly	يَنْطِقُ	نَطَقَ	to give good advice	يَنْصَحُ	نَصَحَ
to turn down	يَنْكُسُ	نَكَسَ	to help	يَنْصُرُ	نَصَرَ

معنى Meaning	مضارع Present /Future	ماضي Past	معنى Meaning	مضارع Present/Future	ماضي Past
to fall back / retreat	يَنْكُصُ	نَكَصَ	to reach the middle; to be just to someone	يَنْصِفُ	نَصَفَ
to go hastily	يَهْرَعُ	هَرَعَ	to fall down	يَهْبِطُ	هَبَطَ
to joke	يَهْزِلُ	هَزَلَ	to separate oneself from	يَهْجُرُ	هَجَرَ
to be impatient	يَهْلَعُ	هَلَعَ	to sleep	يَهْجَعُ	هَجَعَ
to break anything dry	يَهْشِمُ	هَشَمَ	to run away	يَهْرِبُ	هَرَبَ



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### *About the author*

By crafting this book, Ms. Iffath has done a great service, especially for the Muslims here in America. For the past twenty years or so, inspired by the lectures of Dr. Israr Ahmed, Iffath Hasan has dedicated her life in learning the Qur'an in depth. In Saudi Arabia, between 1987 and 1992, she was teaching the meaning of the Holy Qur'an. While teaching others she did not stop acquiring knowledge herself. During the years 1990 and 1991 she was memorizing the Holy Qur'an. In September 1991 with the Blessing of Allah ﷻ, she completed the Hifz of the Qur'an. In the United States, since 1993 she has been teaching Arabic Grammar to ladies of all ages at the Muslim Society Incorporated, Glendale Heights, Illinois. Until now she has taught hundreds of children to read the Qur'an. Currently she teaches Hifz and Arabic Language at the Institute of Islamic Education, Elgin, Illinois.



**It is usually the case that a book like this produces the students who will go on to use it. However, this book began with the vision of successful students of Arabic who desired to make their method of learning accessible to a large readership.**

**This work is an ideal starting point for beginners seeking to learn just enough Arabic to learn the Qur'an. What sets it apart from other Arabic books is its simplified, yet cumulative lesson plans and an extensive dictionary of Qur'anic vocabulary for easy reference.**

