

أصول اللغة العربية القرآنية

Essentials of Quranic Arabic

Volume 2



Masood Ranginwala

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ESSENTIALS OF QURANIC ARABIC

Volume 2

Intermediate Level

by Masood Ahmed Ranginwala

edited by Dr. Abu Zayd



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



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ
كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

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



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



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Transliteration Key

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

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



Foreword

Dr. Moḥammad Yūnus

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

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

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

آمين

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





Preface

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

[إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ]

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

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

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

¹ Saḥīḥ Bukhārī: Ḥadīth #4743 in Chapter on the Bounties of the Qur’ān [كتاب فضائل القرآن].

² Musnad Aḥmed, Ḥadīth #24080 in [باقي مسند الأئصار].

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



Lesson 1: Important Principles of Morphology [الصرف]

I. Introduction to Şarf [الصرف]

Şarf is the study of morphology of Arabic words in their specific and varied forms. This science deals with Arabic words that have irregular, difficult, or awkward pronunciation or phonation. In particular, it deals with changes of certain letter(s) of the word so that its pronunciation and phonetics can be enhanced. Please note that Şarf does not cause a grammatical change or a change in meaning per se. The rules of verb conjugation and derivation of specific types of nouns³ from a root verb do not change. A good grasp of Şarf helps a great deal in learning Qur'ānic Arabic, since there are numerous Irregular verbs and nouns found in the Qur'ān. Please note much of the discussions involving verb conjugation, verb families, and “action” nouns directly involve the study of Şarf. Half of Şarf is really knowing the “default” conjugations of verbs and verb like nouns such as those found in the “10 Forms Table” (see Appendix).

II. Important Principles from Şarf

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

Principle # 1: Deletion of a Letter [تخفيف]

1. Changing of a Hamza to a weak letter [حرف علة] or deleting the Hamza. This occurs in [الفعل المهموز].
2. Deleting the Hamza:
 - Command of [سأل] is [اسأل]. Here the Hamza is deleted to get [اسل]. Since it is impossible to have two consecutive Hamzas, the Faṭḥah that was originally on the Hamza is placed on the [س] since the Hamza al-Waṣl is removed to get [سل].
 - Command of [أكل] is [أوكل]. The Hamza is deleted to obtain [أكل]. Subsequently, the Hamza al-Waṣl is removed to obtain [كل].

Principle # 2: Changing of the Hamza

1. Joining of Hamzas to an Elongated Alif [آ]:

Conjugating the verb [أكل] in the first person present tense, the verb [أأكل]. Here, the two Hamzas are merged to form an Elongated Alif to get [أأكل].

³ Nouns that are conjugated from verbs are termed [اسم مفعول], [مصدر], [اسم فاعل], which are mentioned above, but also include nouns termed [ظرف]. These nouns were covered in Volume 1 in some depth.

2. Changing of the Hamza to عِلَّةٌ [حرف عِلَّة]:

The Maṣḍar of [أَمَنَ], which is the Family IV verb from the stem [أَمَن] is [إِئْمَانٌ]. Here, the second Hamza gets changed to the weak letter [ي] because of the preceding Kasrah. And from this, the Maṣḍar becomes [إِيْمَانٌ].

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

1. Idghām refers to merging of heavy letters or of light letters⁴. This principle occurs primarily in Verb family VIII [أَفْتَعَلَ] and in [الفعل المُضَاعَف], verbs that contain root letter bearing a Shadda.
2. If the letters are doubled or there are two consecutive light letters [ذ / ذ / د], then there is Idghām and merging of letters into a Shadda.

e.g. Verb [عَدَدَ] is converted to [عَدَّدَ].

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

e.g. [ضَرَرَ] stem in present tense is [يَضُرُّ]. It then becomes [يَضُرُّ] then finally [يَضُرُّ].

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

⁴ In Tajwīd, Idghām term classically denotes merging of letters [ن/م/و/ي], or with the letters [ز/ل]. In this Volume however, this term is describing the merging of similar non-vowel letters for enhanced phonetics as per principles of [الصرف]. Specifically, the rules described above are based on Idghām called [إدغام متماثلين] and [إدغام متجانسين], whose discussion is beyond our focus here. Arabic has 28 letters, eight of which are heavy, and the remaining letters being light. The heavy letters are the following: [ق/ك/غ/ظ/ط/ض/ص/ح].

5. Examples of Idghām

Table 1: Examples of Idghām [إدغام]			
فِعْلُ الْمَجْرَدِ	Form "A"	باب	Form "B"
صَبَرَ	اِحْتَبَرَ	VIII	اِصْطَبَرَ
ضَرَبَ	اِحْتَرَبَ	VIII	اِضْطَرَبَ
ذَكَرَ	اِذْتَرَكَ	VIII	اِذَّكَرَ
زَجَرَ	اِزْتَرَجَ	VIII	اِزْدَجَرَ
form "A" or "B" can be used below			
دَبَرَ	يَتَدَبَّرُ	V	يَدَبَّرُ
ذَكَرَ	اِذْكَرَ	V	اِذَّكَرَ
تَدَبَّرَ	مُتَدَبِّرٌ	اسم الفاعل	مُدَبِّرٌ
تَصَدَّقَ	مُتَصَدِّقَةٌ	اسم الفاعل	مُصَدِّقَةٌ

6. Examples of Idghām from the Qur'ān

No Idghām	Idghām
﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى﴾ "The Day when man will remember that for which he strove". (79:35)	﴿سَيَذَكَّرُ مَنْ يَخْشَى﴾ "He who fears [Allah] will be reminded." (87:10)
﴿أَطَّلَعَ الْغَيْبَ أَمْ آتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾	﴿أَطَّلَعَ الْغَيْبَ أَمْ آتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ "Has he looked into the unseen, or has he taken from the Most Merciful a promise?" (19:78)
﴿...وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ﴾ "And whoever purifies himself only purifies himself for his soul. And to Allah is the [final] destination". (35:18)	﴿وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّىٰ﴾ "But what would make you perceive, that perhaps he might be purified" (80:3)

Principle # 4: Changing of weak letters preceded by a vowel [تُعْلِلُ]

- a) If a Faṭḥah is followed by a [ي], [و], or [و], the letter becomes an Alif [أ].
- e.g., [خَوْفَ] becomes [خَافَ].
 - [جَرَى] becomes [جَرَى] (the [ي] is actually an Alif, and specifically called [أَلْفُ الْمَقْصُورَةِ]).
- b) The form [فُول] or [فِيل] is converted to [فِيل].
- e.g. [قُول] becomes [قِيل].
- c) The form [فَعَو] becomes [فَعِيَ].
- e.g. [رَضَو] becomes [رَضِيَ].
- d) The form [فُول] becomes [فِيل].
- e.g. [مِوزَان] becomes [مِيزَان].
- e) The form [يُوعِل] becomes [يُوعِل].
- e.g. The verb [أَيَّنَ] becomes [يُؤْنِن] and not [يُيْنِن].

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

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

- a) تَرْضَى becomes تَرْضَى
- b) مُوسَى becomes مُوسَى

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

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

- a) [ي] preceded by Kasrah cannot take Ḍammah or Kasrah.
- b) [و] preceded by Ḍammah cannot take a Ḍammah.
- c) Cannot have two consecutive silent letters (i.e. two continuous Sukūns).
- i. [يَدْعُو الْقَاضِي] is incorrect because rule (a) and (b) are violated.
 - ii. [يَدْعُو الْقَاضِي] = correct.
 - iii. [يَنْمُو مُنْتَهِي] = incorrect; [يَنْمُو مُنْتَهِي] = correct
 - iv. [مُنْتَهِي] is changed into two Kasrahs because of [النُّقْلُ].
 - Other words that can be changed into a similar pattern are those below.

[قَاضِي] or [قَاضِي] becomes [قَاضٍ]

[ثَمَانِي] or [ثَمَانِي] becomes [ثَمَانٍ]

إعراب	[ي] Yā	[أ] Alif
رَفَع	جَلَسَ الْقَاضِي	جَلَسَ الْفَتَى
نَصَب	رَأَيْتُ الْقَاضِي	رَأَيْتُ الْفَتَى
جَرَّ	أَشْرْتُ إِلَى الْقَاضِي	أَشْرْتُ بِالْعَصَا
رَفَع	جَلَسَ قَاضٍ	جَلَسَ فَتًى
نَصَب	رَأَيْتُ قَاضِيًا	رَأَيْتُ فَتًى
جَرَّ	أَشْرْتُ إِلَى قَاضٍ	أَشْرْتُ إِلَى فَتًى

Principle # 7: Adding or Deleting the Tā letter

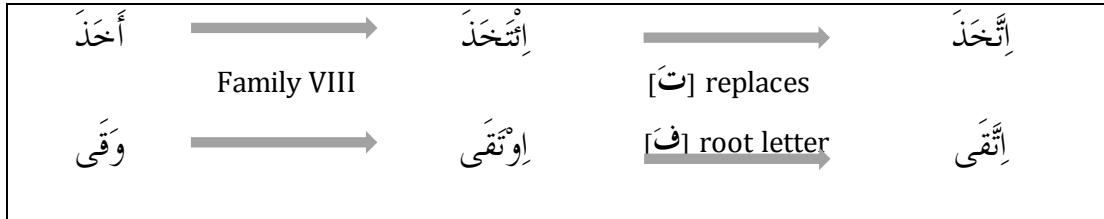
Another principle of Şarf that is frequently found is the addition or deletion of Tā [ت] in the conjugation of certain verbs and their derivatives.

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

Family V [تَفَعَّلَ]			Family VI [تَفَاعَلَ]			
جَمْع	مُثَنَّى	مُفْرَد	جَمْع	مُثَنَّى	مُفْرَد	الفعل المضارع
يَتَفَعَّلُونَ	يَتَفَعَّلَانِ	يَتَفَعَّلُ	يَتَفَاعَلُونَ	يَتَفَاعَلَانِ	يَتَفَاعَلُ	غائب مُذَكَّر
يَتَفَعَّلْنَ	تَتَفَعَّلَانِ	تَتَفَعَّلُ	يَتَفَاعَلْنَ	تَتَفَاعَلَانِ	تَتَفَاعَلُ	غائب مُؤنث
تَتَفَعَّلُونَ	تَتَفَعَّلَانِ	تَتَفَعَّلُ	تَتَفَاعَلُونَ	تَتَفَاعَلَانِ	تَتَفَاعَلُ	مُخاطب مُذَكَّر
تَتَفَعَّلْنَ	تَتَفَعَّلَانِ	تَتَفَعَّلِينَ	تَتَفَاعَلْنَ	تَتَفَاعَلَانِ	تَتَفَاعَلِينَ	مُخاطب مُؤنث
تَتَفَعَّلُ	تَتَفَعَّلُ	أَتَفَعَّلُ	تَتَفَاعَلُ	تَتَفَاعَلُ	أَتَفَاعَلُ	مُتَكَلِّم

2. In Family VIII verbs, if the [ف] letter is a weak letter or a Hamza, then it is replaced by a Tā.

This enhances its phonation. This is specifically the case with the verbs [أَتَّخَذَ] and [أَتَّقَى], both of which are found frequently in the Qur'ān.



Lesson 2: Irregular Verbs - Root Letters with Hamza/Shadda

فِعْلُ الثَّلَاثِي الْمَجْرَدِ إِلَى غَيْرِ سَالِمٍ : الْفِعْلُ الْمَهْمُوزُ وَالْفِعْلُ الْمُضَاعَفُ

I. Introduction to Irregular Verbs

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

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

- Furthermore, for nouns, the student should be able to determine its I'rāb, even if its meaning is not known. Other characteristics such as plurality, gender, flexibility, or belonging to a specific word category (verbal noun, Doer noun, etc.) should also be readily identified.
- If the word is a verb, the student should be able to determine its tense and conjugation. The verbal Doer [فَاعِلٍ] and Direct object [مَفْعُولٍ بِهِ] or Indirect object should also be recognized if applicable.
- If the word is a particle, they should be able to determine which I'rāb it causes and whether it acts on a noun or verb. If there is still a great deal of unfamiliarity in the above, then Volume 1 must be revisited and restudied.

II. Irregular verbs [فِعْلُ الثَّلَاثِي إِلَى غَيْرِ سَالِمٍ]

A. Classification and Division of Family I Verbs

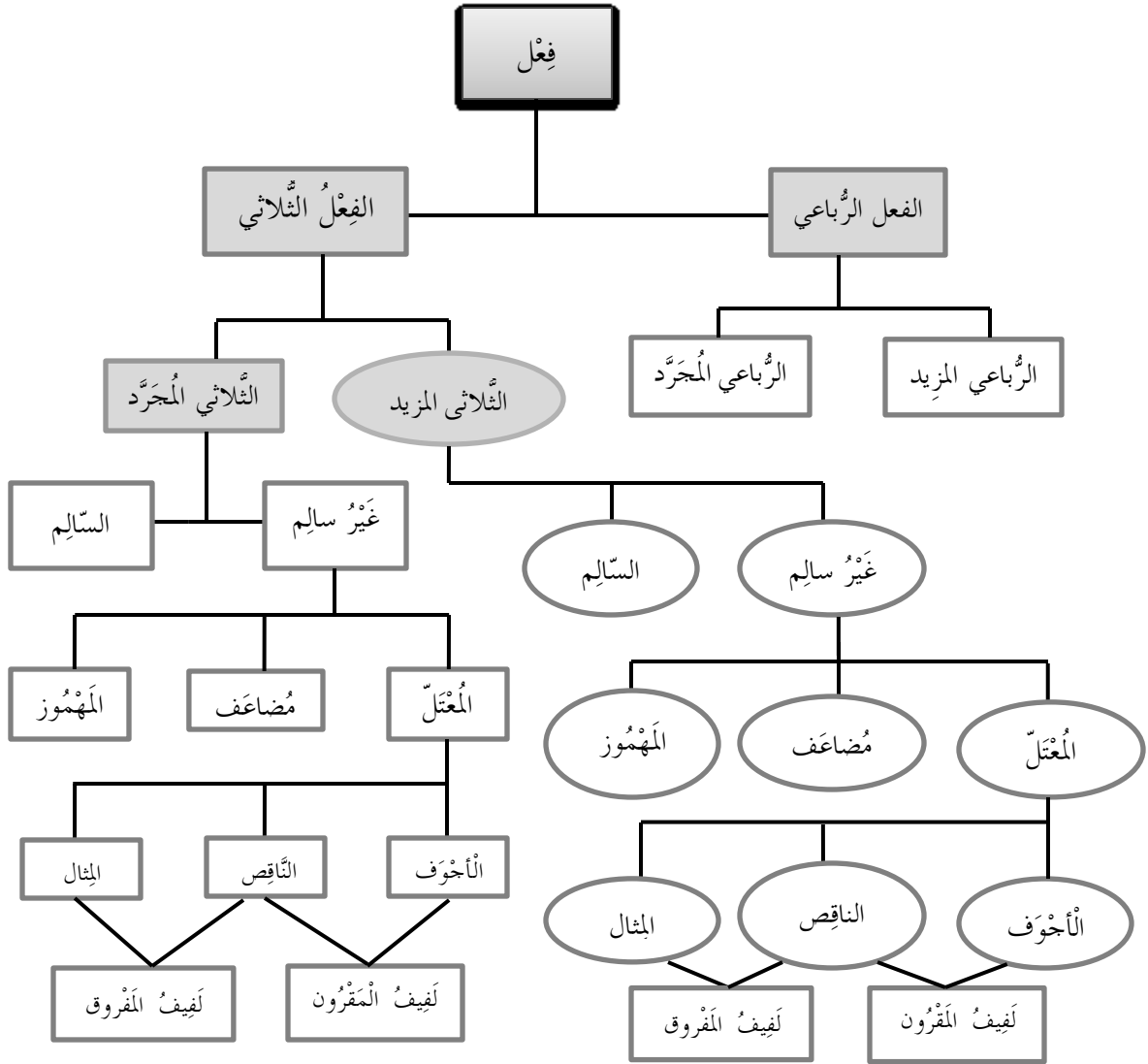
Verb Family I [الفِعْلُ الْمُجَرَّدُ الثَّلَاثِي] is the root verb for the vast majority of Arabic nouns.

- You can divide Type I Verbs into two types: Sound [سَالِمٍ] and Irregular [غَيْرُ سَالِمٍ].
 - Please refer to the Verb Categorization Algorithm below for a complete scheme on verb classification.
1. **Regular or Sound verbs** do not have any of the following letters in its three-letter root:

$$أ / و / ي / ا / ء$$
 2. Irregular Verb I types have one or more of these above letters in the 3-letter root including doubled letters (with a Shadda). These verbs follow the same rules of conjugation, and noun derivation as Sound verbs that were previously mentioned.
 3. Irregular verbs can be broken into 3 categories:

- a. Verbs containing a Hamza (أ) - [الفِعْلُ المَهْمُوزُ].
- b. Verbs containing a Doubled letter with a Shadda [الفِعْلُ المَضَاعَفُ].
- c. Verbs containing a weak letter [حَرْفٌ عِلَّةٌ] like (ا / ي / و). A verb, which contain a weak letter as one of its root letters is called [الفِعْلُ المَعْتَلُّ]. This verb type [الفِعْلُ المَعْتَلُّ] is further broken into five different types depending on where the weak letter is located.
 - (i) If the weak letter is on the [ف] letter, then it is called [مِثَالُ].
 - (ii) If the weak letter is on the [ع] letter, then it is called [أَجْوَفُ].
 - (iii) If the weak letter is on the [ل] letter, then it is called [أَجْوَفُ].
 - (iv) If the weak letter is on the [ف] letter and on the [ل], then it is called [لَفِيفُ المَفْرُوقُ].
 - (v) If the weak letter is on the [ع] letter and on the [ل], then it is called [لَفِيفُ المَقْرُنُ].

B. Algorithm for Classification of Regular and Irregular Verbs



III. Verbs with a Hamza Letter [الفعل المهموز]

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

- i. أَكَلَ → [كَلْ] or [أَكَلْ]
- ii. أَمَرَ → [مَرْ] or [أَمَرَ]

(3) In the present tense conjugation for first person, the two Hamzas join to become an elongated Alif (آ). See the example below.

- Verb [أَخَذَ] conjugated to [أَأْخُذُ] instead becomes [أَأْخُذُ].

Table 4: Verb Conjugation Summary for [الْفِعْلُ الْمَهْمُوزُ]							
مضارع مجهول	ماضي مجهول	الجزم	النَّصْب	الأمر	المضارع	الماضي	فعل
يُؤْخِذُ	أَخَذَ	لَمْ يَأْخُذْ	لَنْ يَأْخُذَ	أَوْخِذْ/خُذْ	يَأْخُذُ	أَخَذَ	المَهْمُوزُ [ف]
يُسْأَلُ	سُئِلَ	لَمْ يَسْأَلْ	لَنْ يَسْأَلَ	إِسْأَلْ/سَلْ	يَسْأَلُ	سَأَلَ	المَهْمُوزُ [ع]
يُقْرَأُ	قُرِيَ	لَمْ يَقْرَأْ	لَنْ يَقْرَأَ	اقْرَأْ	يَقْرَأُ	قَرَأَ	المَهْمُوزُ [ل]

(4) Qur'anic Examples of [الْفِعْلُ الْمَهْمُوزُ]

- ﴿ سَلِّ بْنِ إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ... ﴾
 "Ask the Children of Israel how many clear signs We have sent them..." (2:211)
 [فعل ماضٍ] [فعل أمر]
- ﴿...كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ...﴾
 "...Eat of the good things that We have provided for you.." (2:172) [فعل أمر]

IV. Verbs with a Doubled Letter/Shadda [الْفِعْلُ الْمُضَاعَفُ]

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

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

- [مَدَّ] becomes [مُدُّ] or [مُدِّدٌ].

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

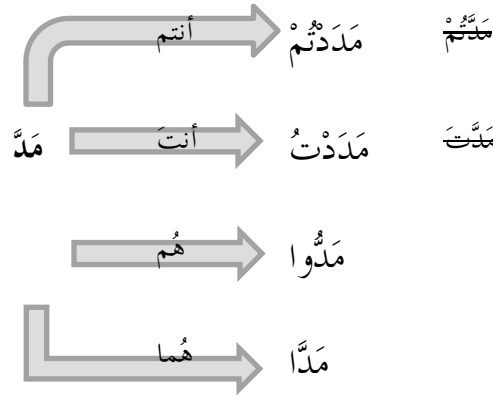


Table 5: Detailed Verb Conjugation for [الفعل المضاعف]

الفعل الماضي			الفعل المضارع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[ظَنَّ]
ظَنُّوا	ظَنَّا	ظَنَّ	يَظُنُّونَ	يَظُنُّانِ	يَظُنُّ	غائب مُدَكَّر
ظَنَّنَ	ظَنَّا	ظَنَّتْ	يَظُنُّنَّ	تَظُنُّانِ	تَظُنُّ	غائب مُؤنَّث
ظَنَنْتُمْ	ظَنَنْتُمَا	ظَنَنْتَ	تَظُنُّونَ	تَظُنُّانِ	تَظُنُّ	مُخاطب مُدَكَّر
ظَنَنْتَنَّ	ظَنَنْتُمَا	ظَنَنْتِ	تَظُنُّنَّ	تَظُنُّانِ	تَظُنُّنِ	مُخاطب مُؤنَّث
ظَنَنْتَا	ظَنَنْتَا	ظَنَنْتُ	نَظُنُّ	نَظُنُّ	أَظُنُّ	مُتَكَلِّم
			ظَنُّوا	ظَنَّا	ظَنَّ / ظَنَّ / ظَنَّ	Command ⁵
			أَظُنُّنَّ	ظَنَّا	أَظُنُّنِ	* female conjugation

⁵ For [الفعل مضاعف] in the Command Tense, there are three different possibilities for the tense of male single person. Specifically for the verb stem [يَفْعُلُ/فَعَّلَ], these are [فَعَّلُ/فَعَّلُ/فَعَّلُ]. There are two possible conjugations in this tense for stems [يَفْعُلُ/فَعَّلَ] and [يَفْعُلُ/فَعَّلَ].

Table 6: Various Conjugations of [الْفِعْلُ الْمُضَاعَفُ]							
مضارع مجهول	ماضي مجهول	الجزم	التَّصْب	الفِعْلُ الْأَمْرُ	الفِعْلُ الْمُضَارِعُ	الفِعْلُ الْمَاضِي	Vowel in مضارع
يَحِجُّ	حَجَّ	لَمْ يَحِجَّ	لَنْ يَحِجَّ	أَحِجَّ حِجَّ/حِجَّ/حِجَّ	يَحِجُّ	حَجَّ	Dammah
يَفِرُّ	فَرَّ	لَمْ يَفِرَّ	لَنْ يَفِرَّ	إِفِرَّ فِرَّ/فِرَّ*	يَفِرُّ	فَرَّ	Kasrah
يَمَسُّ	مَسَّ	لَمْ يَمَسَّ	لَنْ يَمَسَّ	إِمَسَّ مَسَّ/مَسَّ*	يَمَسُّ	مَسَّ	Fatḥah *multiple possible forms
	مَصْدَر	إِسْمُ الْمَفْعُولِ		إِسْمُ الْفَاعِلِ		فِعْل	
	مَدَّة	مَمْدُودٌ		مَادَّة		مَدَّة	

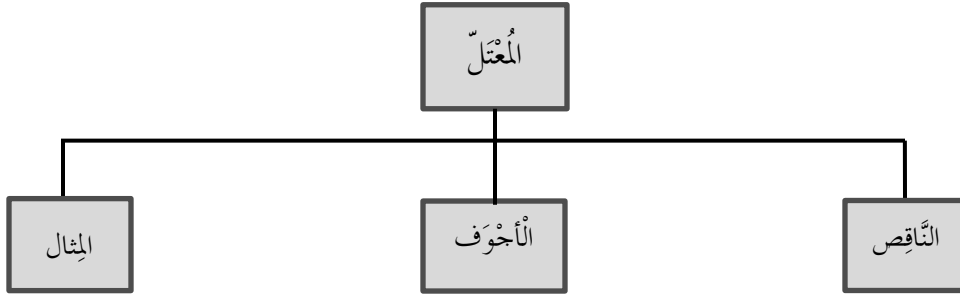
(4) Qur'ānic Examples of [الْفِعْلُ الْمُضَاعَفُ]

- i. ﴿ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴾
[فعل ماضٍ] (19:20). "She said: "How shall I have a son, seeing that no man has touched me".
- ii. ﴿ ... وَظَنَنْتُمْ ظَنًّا سَوِيًّا وَكُنْتُمْ قَوْمًا بُرًّا ﴾
[فعل ماضٍ] (48:12). "...you harbored an evil thought, and you are an immensely evil people".
- iii. ﴿ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴾
[إسم مفعول] (74:12). "and to whom I granted extensive wealth".
- iv. ﴿ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴾
[مصدر][فعل مضارع] (19:79). "No! We will record what he says and extend for him from the punishment extensively".

Lesson 3: Irregular Verbs - Verbs with Vowel Letters

فِعْلُ الثَّلَاثِي الْمَجْرَدِ إِلَى غَيْرِ سَالِمٍ : الْفِعْلُ الْمُعْتَلُّ

I. Introduction to Irregular Verbs with Weak Letters [الفعل المعتل]



A. Irregular Verbs: الفعل المثال

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

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

Table 7: Various Conjugations of the Derivatives of [الفعل المثال]

مضارع مجهول	ماضي مجهول	الجزم	التصب	الفعل الأمر	المضارع	الماضي	الفعل المثال
يُوزَنُ	وُزِنَ	لَمْ يَزِنْ	لَنْ يَزِنَ	زِنْ	يَزِنُ	وَزَنَ	Kasrah in مضارع
يُوضَعُ	وُضِعَ	لَمْ يَضَعْ	لَنْ يَضَعَ	ضَعْ	يَضَعُ	وَضَعَ	Fathah in مضارع
يُورَثُ	وُرِثَ	لَمْ يَرِثْ	لَنْ يَرِثَ	رِثْ	يَرِثُ	وَرِثَ (rare)	Kasrah in ماضي and مضارع

Table 8: Conjugations of Past/Present Tense of [الفعل المثال]

الماضي			المضارع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[وَضَع]
وَضَعُوا	وَضَعَا	وَضَعَ	يَضْعُونَ	يَضْعَانِ	يَضَعُ	الغائبُ المذكرُ
وَضَعْنَ	وَضَعَتَا	وَضَعَتْ	يَضْعُنَّ	تَضْعَانِ	تَضَعُ	الغائبُ المؤنثُ
وَضَعْتُمْ	وَضَعْتُمَا	وَضَعْتَ	تَضْعُونَ	تَضْعَانِ	تَضَعُ	المخاطبُ المذكرُ
وَضَعْتُنَّ	وَضَعْتُمَا	وَضَعْتِ	تَضْعُنَّ	تَضْعَانِ	تَضَعِينَ	المخاطبُ المؤنثُ
وَضَعْنَا	وَضَعْنَا	وَضَعْتُ	نَضَعُ	نَضَعُ	أَضَعُ	المتكلمُ
			ضَعُوا	ضَعَا	ضَعُ	الفعلُ الأمرُ

(3) Qur'ānic Examples of [الفعل المثال]

- i. ﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ...﴾
 “The Evil one threatens you with poverty and orders you to immorality..”. (2:268). [فعل مضارع]
- ii. ﴿...وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافًا كَثِيرًا﴾
 “...He who forsakes his home in the cause of Allah, finds in the earth, a refuge, wide and spacious”.
 (4:100). [فعل مضارع مجزوم]

B. Irregular Verbs [الفعل الأجوف]

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

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

e.g. قَالَ : its Maṣdar is [قَوْلٌ], its present tense is [يَقُولُ].

يَجِيشُ : its Maṣdar is [جَيْشَان], its present tense is [يَجِيشُ].

يَنَامُ : its Maṣdar is [نَوْمٌ], its present tense is [يَنَامُ].

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

(4) Similarly, for the verb [بَاعَ], its middle [ع] letter is a [ي].

(5) A less common case is when the middle Alif is actually an Alif. This happens in the case of verbs like *نامَ*, *خافَ*, or *شاءَ*. In the command tense, there is a Fathah, not a Dammah or Kasrah. An exception is its conjugation in the past tense, when there is a Kasrah before Sakin letters (letters carrying a Sukūn. For example, for *خافَ* in the conjugation of *أنا* is conjugated as *خَفْتُ*, not as *خَفْتُ*.

(6) For the Command state, the weak letter [حَرْفٌ مُعْتَلٌّ] is deleted during conjugation of the single male tense form *أنتَ* and for *أنتنَّ*. For all other conjugations of the Command Tense like *أنتُما*, *أنتُم*, and *أنتِ*, the weak letter is retained.⁶ Even though the weak letter is deleted, the vowel is retained which denotes the specific deleted vowel. For example, for the verb *قامَ*, the middle letter [وَ] is deleted to derive *قُمْ*. Here, the Dammah on the first letter [قُ] indicates that the deleted weak letter was indeed a [وَ]. For the verb *سارَ*, the Command Tense form is *سِرْ*. Here the Kasrah on the [سِ] indicates that the deleted weak letter is a [ي].

(7) For the Jazm state in present tense [المضارع], the conjugation of the *الأجوفَ* form is practically identical. The [حَرْفٌ مُعْتَلٌّ] is again deleted as in the Command Tense of all single person conjugations (except single second person female) and plural female. The other conjugations retain the weak letter. For example, when a [حَرْفٌ جَزْمٌ] acts on the conjugated verb *تقومُ*, it becomes *تقمُ* as the weak letter is omitted. Similarly, for the conjugated verb *تسيرُ*, its Jazm state is *تسرُ*. For the conjugated verb *يسيرُونَ*, however, its conjugation is *يسيرُوا* as the weak letter is retained since it is a plural male form. Please see Footnote #6 below regarding the deletion or retaining of the weak letter during conjugation.

(8) For the Naṣb state in [المضارع], the weak letter is retained in all conjugations except the conjugations with the Feminine Nūn.⁷ Similar to Sound verbs, the last vowel on single person conjugations retain a Fathah while plural or dual conjugations have their last Nūn deleted.

⁶ For the verb *قامَ*, the Command Tense conjugation for *أنتَ* is *قُمْ* not *قُمي* simply because it is not possible grammatically to have two consecutive Sukūn letters. Similarly, for the verb *سارَ*, it would be *سيرِ*, not *سيري*.

⁷ The exception is the [ن] of Femininity [نونُ الإناث], which is [مئني] and cannot change its structure irrespective of I'rāb. This occurs in the tense of *هُرِي* and *أنتنَّ* in verb conjugations. For example, the conjugated verb *تقومُ* in Naṣb is *تقومُ* while *تقومُونَ* is *تقوموا*. The conjugation of *تقمنَّ* containing the feminine Nūn remains *تقمنَّ*.

Table 9: Various Conjugations of Derivatives of [الفعلُ الأَجَوْفُ]

مضارع مجهول	ماضي مجهول	الجزم	النصب	الأمر	المضارع	الماضي	[حَرْفُ عِلَّةٍ] on middle letter	
يُقَامُ	قِيمَ	لَمْ يَقُمْ	لَنْ يَقُومَ	قُمْ	يَقُومُ	قَامَ	و	
يُزَادُ	زِيدَ	لَمْ يَزِدْ	لَنْ يَزِيدَ	زِدْ	يَزِيدُ	زَادَ	ي	
يُخَافُ	خِيفَ	لَمْ يَخَفْ	لَنْ يَخَافَ	خَفْ	يَخَافُ	خَافَ	ا	
				مَصْدَرٌ	إِسْمُ الْمَفْعُولِ	إِسْمُ الْفَاعِلِ	فعل	[حَرْفُ عِلَّةٍ]
				قَوْلٌ	مَقُولٌ	قَائِلٌ	قال	و
				زَيْدٌ	مَزِيدٌ	زَائِدٌ	زَادَ	ي

Table 10: Conjugations of Past/Present Tense Verbs [الفعلُ الأَجَوْفُ {و}]

الماضي			المضارع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[قال]
قَامُوا	قَامَا	قَامَ	يَقُومُونَ	يَقُومَانِ	يَقُومُ	الغائبُ المذكرُ
قَامْنَ	قَامَتَا	قَامَتْ	يَقُومْنَ	تَقُومَانِ	تَقُومُ	الغائبُ المؤنثُ
قُمْتُمْ	قُمْتُمَا	قُمْتَ	تَقُومُونَ	تَقُومَانِ	تَقُومُ	المخاطبُ المذكرُ
قُمْتَنَّ	قُمْتُمَا	قُمْتِ	تَقُومْنَ	تَقُومَانِ	تَقُومِينَ	المخاطبُ المؤنثُ
قُمْنَا	قُمْنَا	قُمْتُ	نَقُومُ	نَقُومُ	أَقُومُ	المتكلمُ
			قُومُوا	قُومَا	قُمْ	فِعْلُ الأَمْرِ

Table 11: Conjugations of [الفعل الأَجُوفُ] in Jazm and Naṣb

Naṣb			Jazm			
جَمْع	مُثَنَّى	مُفْرَد	جَمْع	مُثَنَّى	مُفْرَد	[قال]
يَقُومُوا	يَقُومَا	يَقُومُ	يَقُومُوا	يَقُومَا	يَقُومُ	الغَائِبُ الْمَذْكَرُ
يَقُومْنَ	تَقُومَا	تَقُومُ	يَقُومْنَ	تَقُومَا	تَقُومُ	الغَائِبُ الْمؤنَّثُ
تَقُومُوا	تَقُومَا	تَقُومُ	تَقُومُوا	تَقُومَا	تَقُومُ	المُخَاطَبُ الْمَذْكَرُ
تَقُومْنَ	تَقُومَا	تَقُومِي	تَقُومْنَ	تَقُومَا	تَقُومِي	المُخَاطَبُ الْمؤنَّثُ
نَقُومَ	نَقُومَ	أَقُومَ	نَقُومَ	نَقُومَ	أَقُومَ	الْمُتَكَلِّمُ

(9) Qur'ānic Examples of [الفعل الأَجُوفُ {و}]

- i. ﴿...سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ﴾
 "...We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire". (3:181) [فعل أمر] [فعل مضارع]
- ii. ﴿...فَإِنْ تَابْتُمْ فَهُوَ خَيْرٌ لَكُمْ ۖ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ...﴾
 "...So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah...". (9:3) [فعل ماضٍ]
- iii. ﴿إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْمُفْلِحُونَ﴾
 "Indeed, I have rewarded them this Day for their patient endurance that they are the attainers [of success]". (23:111) [اسم فاعل]

Table 12: Conjugations of Past/Present Tense Verbs [الفعل الأَجَوْفُ {ي}]

الماضي			المضارع			
جمع	مُتَنَّى	مُفْرَد	جمع	مُتَنَّى	مُفْرَد	[سار]
سَارُوا	سَارَا	سَارَ	يَسِيرُونَ	يَسِيرَانِ	يَسِيرُ	الغائبُ المذكَرُ
سِيرَنَ	سَارَتَا	سَارَتْ	يَسِيرِنَ	تَسِيرَانِ	تَسِيرُ	الغائبُ المُؤنَّثُ
سِيرْتُمْ	سِيرْتَمَا	سِيرْتَ	تَسِيرُونَ	تَسِيرَانِ	تَسِيرُ	المُخَاطَبُ المذكَرُ
سِيرْتُنَّ	سِيرْتَمَا	سِيرْتِ	تَسِيرِنَ	تَسِيرَانِ	تَسِيرِينَ	المُخَاطَبُ المُؤنَّثُ
سِيرْنَا	سِيرْنَا	سِيرْتُ	نَسِيرُ	نَسِيرُ	أَسِيرُ	المُتَكَلِّمُ
			سِيرُوا	سِيرَا	سِيرُ	الأمرُ

(10) Qur'ānic Examples: الفعل الأَجَوْفُ {ي}

i. ﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا﴾

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

[مصدر] [فعل مضارع] [مصدر] [فعل مضارع]

ii. ﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۚ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

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

iii. ﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ﴾

"Say, "Travel through the land and see how was the end of the criminals". (27:69) [فعل أمر]

iv. ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾

"On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more,"".

[اسم مفعول] (50:30)

Table 13: Conjugations of Past/Present Tense Verbs {ا} الفعل الأَجَوْفُ

الماضي			المضارع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[نام]
نُومُوا	نَامَا	نَامَ	يَنَامُونَ	يَنَامَانِ	يَنَامُ	الغائبُ المذكرُ
نَمِنَ	نَامَتَا	نَامَتْ	يَنِمْنَ	تَنَامَانِ	تَنَامُ	الغائبُ المؤنثُ
نَمْتُمْ	نَمْتُمَا	نَمِتَ	تَنَامُونَ	تَنَامَانِ	تَنَامُ	المخاطبُ المذكرُ
نَمْتَنَّ	نَمْتُمَا	نَمِتِ	تَنِمْنَ	تَنَامَانِ	تَنَامِينَ	المخاطبُ المؤنثُ
نَمْنَا	نَمْنَا	نَمِتُ	نَنَامُ	نَنَامُ	أَنَامُ	المتكلمُ
			نَامُوا	نَامَا	نَمُ	الأمرُ

(11) Qur'ānic Examples: {ا} الفعل الأَجَوْفُ

- i. ﴿لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۗ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾
 “If you should raise your hand against me to kill me I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds”. (5:28) [فعل مضارع]
- ii. ﴿فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ﴾
 “So there came upon the garden an affliction from your Lord while they were asleep”. (68:19)
 [اسم فاعل]
- iii. ﴿...قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ﴾
 “...They said, "Fear not. We have been sent to the people of Lūt”. (11:70) [فعل مضارع مجزوم]
- iv. ﴿فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ﴾
 “So I fled from you when I feared you. Then my Lord granted me wisdom and Prophethood and appointed me from the messengers”. (26:21) [فعل ماضٍ]

C. Irregular Verbs [الفعل الناقص]

- (1) Similar to [الأَجَوْفُ] verbs, the last vowel Alif can be ا, و, or ي.
- (2) This Alif is known as [ألفُ المَقْصُورَة].
- (3) One important rule to note is when the verb is in the Command State or in Jazm. The last letter is dropped, and remaining vowel at the end is a sign of the omitted letter.

Table 14: Conjugation of Various Derivatives of [الفعل الناقص]

مضارع مجهول	ماضي مجهول	الجزم	النصب	الفعل الأمر	المضارع	الماضي	[دعا] Vowel in المضارع
يُدْعَى	دُعِيَ	لَمْ يَدْعُ	لَنْ يَدْعُوَ	أُدْعُ	يَدْعُو	دَعَا	Ḍammah
يُرْمَى	رُمِيَ	لَمْ يَرْمِ	لَنْ يَرْمِيَ	ارْمِ	يَرْمِي	رَمَى	Kasrah
يُلْقَى	لُقِيَ	لَمْ يَلْقَ	لَنْ يَلْقَى	الِقْ	يَلْقَى	لَقِيَ	Fathah
			مَصْدَر	اسم المفعول	اسم الفاعل	فعل	
			دُعَاءٌ	مَدْعُوٌّ	دَاعٍ	دَعَا	Ḍammah in المضارع
			رِضْوَان	مَرْضِيٌّ	راضٍ	رَضِيَ	Kasrah in المضارع
			هَدْيٌ	مَهْدِيٌّ	هَادٍ	هَدَى	Fathah in المضارع

(4) Complete Verb Conjugation: [الفعل الناقص {و}]

Table 15: Conjugation of [الفعل الناقص {و}]

الماضي			المضارع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[رجا]
رَجَوْا	رَجَوَا	رَجَا	يَرْجُونَ	يَرْجَوَانِ	يَرْجُو	الغائب المذكر
رَجَوْنَ	رَجَتَا	رَجَتُ	يَرْجُونَ	تَرْجَوَانِ	تَرْجُو	الغائب المؤنث
رَجَوْهُمْ	رَجَوْهُمَا	رَجَوْتُ	تَرْجُونَ	تَرْجَوَانِ	تَرْجُو	المخاطب المذكر
رَجَوْنَّ	رَجَوْهُمَا	رَجَوْتِ	تَرْجُونَ	تَرْجَوَانِ	تَرْجِينَ	المخاطب المؤنث
رَجَوْنَا	رَجَوْنَا	رَجَوْتُ	نَرْجُو	نَرْجُو	أَرْجُو	المتكلم
			أَرْجُوا	أَرْجَا	أَرْجُ	الفعل الأمر

Table 16: Conjugation of [الفعل الناقص] in Jazm and Naşb

Naşb			Jazm			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[رجا]
يَرْجُوا	يَرْجُوا	يَرْجُو	يَرْجُوا	يَرْجُوا	يَرْجُ	الغائب المذكر
يَرْجُونَ	تَرْجُوا	تَرْجُو	يَرْجُونَ	تَرْجُوا	تَرْجُ	الغائب المؤنث
تَرْجُوا	تَرْجُوا	تَرْجُو	تَرْجُوا	تَرْجُوا	تَرْجُ	المخاطب المذكر
تَرْجُونَ	تَرْجُوا	تَرْجِي	تَرْجُونَ	تَرْجُوا	تَرْجِي	المخاطب المؤنث
تَرْجُو	تَرْجُو	أَرْجُو	نَرْجُ	نَرْجُ	أَرْجُ	المتكلم

(5) Qur'anic Examples of [الفعل الناقص {و}]

- i. ﴿ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ... ﴾

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

- ii. ﴿ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

“Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good”. (3:134) [اسم فاعل]

- iii. ﴿...رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا... ﴾

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

- iv. ﴿ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا ۗ

لَقَدْ قُلْنَا إِذَا شَطَطًا ﴾

“And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression”. (18:14) [فعل مضارع منصوب]

- v. ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

“And when My servants ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided”.

[فعل ماضٍ][اسم فاعل][مصدر] (2:186)

(6) Complete Verb Conjugation: [الفِعْلُ النَّاقِصُ {ي}]

Table 17: Conjugation of [الفِعْلُ النَّاقِصُ {ي}]						
الماضي			المضارع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[جرى]
جَزَوْا	جَزَيَا	جَزَى	يَجْزُونَ	يَجْزِيَانِ	يَجْزِي	الغائب المذكر
جَزَيْنَ	جَزَتَا	جَزَتْ	يَجْزِينَ	تَجْزِيَانِ	تَجْزِي	الغائب المؤنث
جَزَيْتُمْ	جَزَيْتُمَا	جَزَيْتَ	تَجْزُونَ	تَجْزِيَانِ	تَجْزِي	المخاطب المذكر
جَزَيْتُنَّ	جَزَيْتُمَا	جَزَيْتِ	تَجْزِينَ	تَجْزِيَانِ	تَجْزِينَ	المخاطب المؤنث
جَزَيْنَا	جَزَيْنَا	جَزَيْتُ	نَجْزِي	نَجْزِي	أَجْزِي	المتكلم
			إِجْزُوا	إِجْزِيَا	إِجْزِ	فعل الأمر

(7) Qur'anic Examples of [الفِعْلُ النَّاقِصُ {ي}]

- i. ﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۖ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ﴾

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

- ii. ﴿قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۗ كَذَلِكَ نَجْزِي الظَّالِمِينَ﴾

“They said, "Its recompense is that he in whose bag it is found - he will be its recompense. Thus do we recompense the wrongdoers"". (12:75) [فعل مضارع][مصدر]

- iii. ﴿ فَلَمَّا أَجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ ۖ مَتَاعَ الْحَيَاةِ الدُّنْيَا... ﴾

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

[فعل مضارع]

- iv. ﴿...وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

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

(8) Complete Verb Conjugation of [الفعل النَّاقِصُ]

Table 18: Conjugation of [الفعل النَّاقِصُ]						
الماضي			المضارع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[طَعَى]
طَعَوْا	طَعَيَا	طَعَى	يَطْعُونَ	يَطْعَيَانِ	يَطْعَى	الغائب المذكر
طَعَيْنَ	طَعْنَا	طَعْتُ	يَطْعَيْنَ	تَطْعَيَانِ	تَطْعَى	الغائب المؤنث
طَعَيْتُمْ	طَعَيْتُمَا	طَعَيْتَ	تَطْعُونَ	تَطْعَيَانِ	تَطْعَى	المخاطب المذكر
طَعَيْتَنَّ	طَعَيْتُمَا	طَعَيْتِ	تَطْعَيْنَ	تَطْعَيَانِ	تَطْعَيْنَ	المخاطب المؤنث
طَعَيْنَا	طَعَيْنَا	طَعَيْتُ	نَطْعَى	نَطْعَى	أَطْعَى	المتكلم
			إِطْعُوا	إِطْعِيَا	إِطْعَ	فعل الأمر

(9) Qur'ānic Examples of [الفعل النَّاقِصُ]

- i. ﴿ تِلْكَ حُدُودُ اللَّهِ ۖ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴾

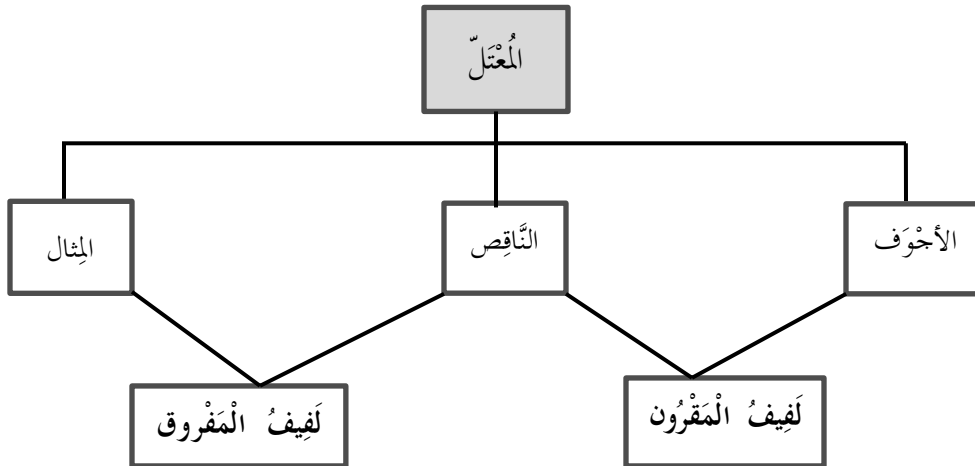
“These are the limits of Allah, and whoever obeys Allah and His Messenger will be admitted by Him to Gardens under which rivers flow, abiding eternally therein; and that is the great attainment”. (4:13) [فعل مضارع مجزوم]

- ii. ﴿ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴾

“They will swear unto you, that you may be pleased with them but if you are pleased with them, Allah is not pleased with those who disobey”. (9:96) [فعل مضارع مجزوم] [فعل مضارع منصوب]

- iii. ﴿وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۗ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾
 "...And Do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters". (28:77) [فعل مضارع مجزوم]
- iv. ﴿أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَّةً﴾
 "Return to your Lord, well-pleased and pleasing [to Him]". (89:28) [اسم مفعول] [اسم فاعل]

II. Verbs with Two Vowelled letters: [لَفِيفُ الْمَقْرُون] & [لَفِيفُ الْمَفْرُوق]



A. Verbs with Two Separate Vowelled letters [لَفِيفُ الْمَفْرُوق]

- (1) This verb group is really a combination of [المِثَالِ] and [النَّاقِصِ].
- (2) In the Command State in single form, there is only one letter. This happens as both vowel letters are chopped off during conjugation. Recall that the vowel letter [حرف علة] is taken off from the verb in the other Irregular Verbs that contain a single vowel letter. For example, the Command from conjugated from verbs [وَفِي] and [وَفِي] is respectively [ق] and [ف].

Table 19: Verb Conjugation of Various Derivatives of {لَفِيْفُ الْمَفْرُوقِ} [وَقَى]						
الماضي	المضارع	الفعلُ الأَمْر	النصب	الجزم	ماضي مجهول	مضارع مجهول
وَقَى	يَقِي	قِ	لَنْ يَقِيَّ	لَمْ يَقِ	وَقِيَ	يُوقَى
			فعل	اسم الفاعل	اسم المفعول	مصدر
			وَقَى	واقٍ	مَوْقِيٌّ	وَقَايَةٌ

(3) Complete Verb Conjugation: [لَفِيْفُ الْمَفْرُوقِ]

Table 20: Verb Conjugation of [لَفِيْفُ الْمَفْرُوقِ]						
الفِعْلُ الْمَاضِي			الفِعْلُ الْمَضَارِع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[وَقَى]
وَقَوْا	وَقِيَا	وَقَى	يَقُونُ	يَقِيَانِ	يَقِي	الغائب المذكر
وَقَيْنَ	وَقَتَا	وَقَتَ	يَقِينَنَ	تَقِيَانِ	تَقِي	الغائب المؤنث
وَقَيْتُمْ	وَقَيْتِمَا	وَقَيْتَ	تَقُونُ	تَقِيَانِ	تَقِي	المخاطب المذكر
وَقَيْنَنَّ	وَقَيْتِمَا	وَقَيْتِ	تَقِينَنَ	تَقِيَانِ	تَقِينَنَ	المخاطب المؤنث
وَقَيْنَا	وَقَيْنَا	وَقَيْتُ	نَقِي	نَقِي	أَقِي	المتكلم
			قَوْا	قِيَا	قِ	فعل الأمر

(4) Qur'anic Examples of [لَفِيْفُ الْمَفْرُوقِ]

- i. ﴿...وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ﴾

"...and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of only Me". (2:40) [فعل أمر] [فعل مضارع مجزوم]

- ii. ﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾

"...And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any protector". (13:11) [اسم فاعل]

iii. ﴿...وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

"...And whoever is protected from the stinginess of his soul - it is those who will be the successful". (59:9)
[فعل مضارع مجهول]

B. Verbs with Two Adjacent Vowelled letters: [لَفَيْفُ الْمَقْرُونِ]

Table 21: Conjugation of Various Derivatives of [لَفَيْفُ الْمَقْرُونِ]						
المضارع مجهول	ماضي مجهول	الجزم	النصب	الفعلُ الأمر	المضارع	الماضي
يُورِي	رُوِيَ	لَمْ يَرِ	لَنْ يَرِيَ	رَ	يَرِي	رَوِيَ
يُكْوِي	كُوِيَ	لَمْ يَكْوِ	لَنْ يَكْوِيَ	اِكْوِ	يَكْوِي	كَوِيَ
مَصْدَر	اسم المفعول	اسم الفاعل	فعل			
كَيْ	مَكْوِيٌّ	كَوٍ	كَوَى			

Qur'anic Examples of [لَفَيْفُ الْمَقْرُونِ]

i. ﴿...وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ﴾

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

ii. ﴿قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ﴾

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

iii. ﴿يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هَذَا مَا كَنْتُمْ لَكُمْ فَرْغًا مَا كُنْتُمْ تَكْنُرُونَ﴾

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

III. Verb Conjugation of Irregular Verb Combination [المهموز و التاقص]

Table 22: Conjugation of Other Irregular Verbs [المهموز و التاقص]						
الفعل الماضي			الفعل الضارع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[أتي]
أتوا	أتيا	أتى	يأتون	يأتيان	يأتي	الغائب المذكر
أتين	أتيتا	أتت	يأتين	تأتیان	تأتي	الغائب المؤنث
أتيتهم	أتيتما	أتيت	تأتون	تأتیان	تأتي	المخاطب المذكر
أتيتن	أتيتما	أتيت	تأتين	تأتیان	تأتين	المخاطب المؤنث
أتينا	أتينا	أتيت	نأتي	نأتى	آتي	المتكلم
			أتوا	أتيا	أتت	الفعل الأمر

Qur'anic Examples of [المهموز و التاقص]

- i. ﴿ وَلَئِن آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ... ﴾
 "And if you brought to those who were given the Scripture every sign, they would not follow your Qibla. Nor will you be a follower of their Qibla..". (2:145) [فعل ماض]
- ii. ﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ... ﴾
 "But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. [Allah is] the Knower of the unseen...". (34:3) [فعل مضارع]
- iii. ﴿...وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ...﴾
 "...Let no scribe refuse to write as Allah has taught him....". (2:282) [فعل مضارع مجزوم]

Table 23 A: Summary of [فِعْلُ الثَّلَاثِي الْمَجْرَدِ الْغَيْرِ سَالِمٍ]

Verb type		الماضي	المضارع	الفعل الأمر
المَهْمُوز Verb with Hamza	Hamza on ف letter	أَكَلَ	يَأْكُلُ	كُلْ / أَوْكُلْ
	Hamza on ع letter	سَأَلَ	يَسْأَلُ	اسْأَلْ / سَلْ
	Hamza on ل letter	قَرَأَ	يَقْرَأُ	اقْرَأْ
المُضَاعَف Verb with Shadda on its last two letters	Ḍammah on ف in present tense	مَدَّ	يَمُدُّ	امْدُدْ or مَدَّ
	Kasrah on ف in present	ذَلَّ	يَذِلُّ	اذْلِلْ or ذَلَّ
	Fatḥah on ف in present	مَسَّ	يَمَسُّ	امسَسْ or مَسَّ
الفِعْلُ الْمُعْتَلُّ: Verb with a vowel letter (weak letter)				
المِثَال Verb with مُعْتَلُّ letter on its ف letter	Kasrah on ع in present	وَزَنَ	يَزِنُ	زِنْ
	Fatḥah on ع in present	وَضَعَ	يَضَعُ	ضَعْ
	Kasrah on ع in present	وَرِثَ	يَرِثُ	رِثْ
الأَجَوَف Verb with مُعْتَلُّ letter on its ع letter	و letter has ع	قَامَ	يَقُومُ	قُمْ
	ي letter has ع	بَاعَ	يَبِيعُ	بِعْ
	ا letter has ع	شَاءَ	يَشَاءُ	شِئْ
النَّاقِص Verbs with مُعْتَلُّ letter on its ف letter	ع letter takes Ḍammah	دَعَا	يَدْعُو	ادْعُ
	ع letter takes Kasrah	رَمَى	يَرْمِي	ارْمِ
	ع letter takes Fatḥah	لَقِيَ	يَلْقَى	الْقِ
لَفِيفُ الْمَفْرُوقِ	Two Vowel letters separated	وَقَى	يَقِي	قِ
لَفِيفُ الْمَقْرُونِ	Two vowel letters adjacent	رَوَى	يَرِي	رِ

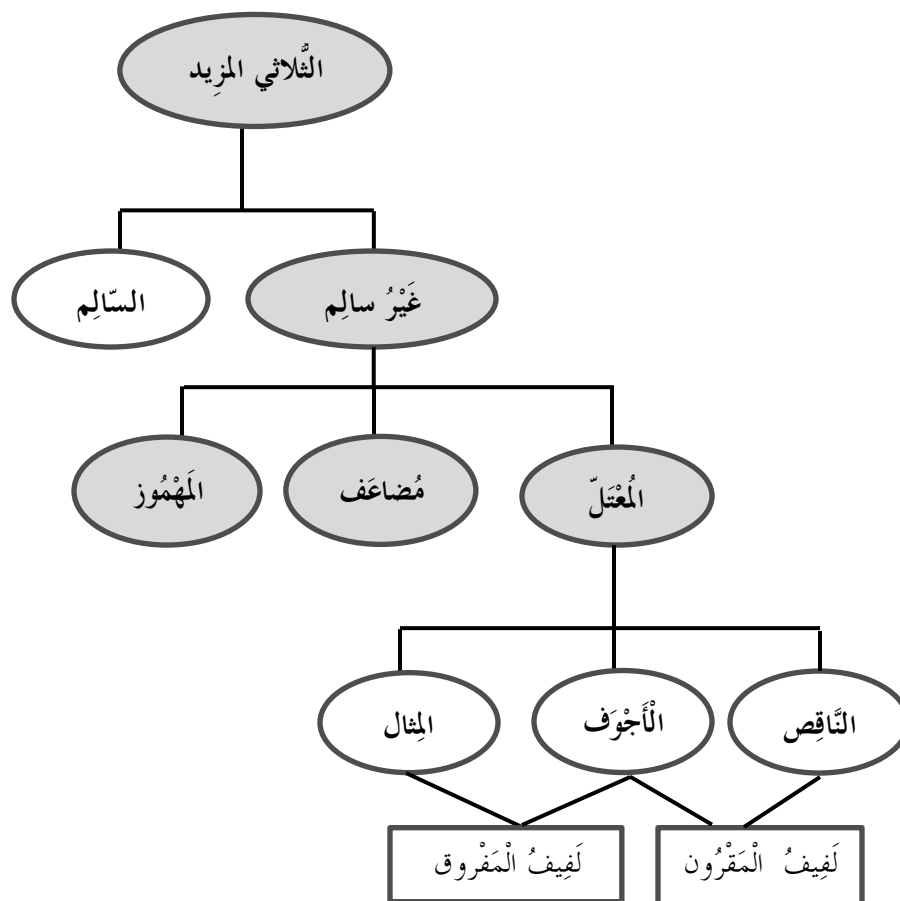
Table 23B: Present Tense Verbs and Their Different Inflections			
الجزم	النصب	الرفع	Last Letter(s) of Verb
Sukūn	Fatḥah	Ḍammah	الصَّحِيحُ الْآخِرُ Single tense Verbs ending with sound last root letter
Omission of the Nūn الْحَذْفُ التُّون	Omission of the Nūn الْحَذْفُ التُّون	Preservation of the Nūn الْتَّبُوتُ التُّون	الأفعالُ الخَمْسَةُ The 5 Conjugated Verbs conjugated on patterns of [أنت], [أنتم], [أنتما], [هما], [هم]
مَبْنِيَّ	مَبْنِيَّ	مَبْنِيَّ	نُونُ الْإِنَاثِ The Feminine Nun on patterns of [هنَّ] and [أنتنَّ]
Omission of Weak Letter	Fatḥah	Ḍammah	المُعْتَلُّ الْآخِرُ Verbs ending with a weak root letter [مُعْتَلُّ]



Lesson 4: Irregular Verbs in Families II to X

فِعْلُ الثَّلَاثِي الْمَزِيدِ فِيهِ إِلَى غَيْرِ سَالِمٍ

I. Irregular Verbs of the Higher Families



A. Introduction

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

B. Examples of Irregular Verbs in Families II to X

Table 24: Examples of Some Irregular Verbs of higher families	الفعل السالم	Verb Family
حَوَّلَ / وَلَّى / نَجَّى / زَيَّنَ	فَعَّلَ	II
حَاوَلَ / نَادَى / وَاتَّقَ	فَاعَلَ	III
أَمَنَ / آتَى / أَغْنَى / أَلْقَى / أَضَلَّ / أَرَادَ / أَتَمَّ	أَفْعَلَ	IV
تَبَيَّنَ / تَوَفَّى / تَوَلَّى / تَوَكَّلَ	تَفَعَّلَ	V
تَسَأَلُ / تَوَاتَّقَ / تَعَاْفَى	تَفَاعَلَ	VI
إِنْقَادَ / إِنْقَاضَ	إِنْفَعَلَ	VII
إِتَّقَى / إِتَّخَذَ / إِتَّهَمَى / إِتَّحَدَ	إِفْتَعَلَ	VIII
إِسْوَدَّ	إِفْعَلَّ	IX
إِسْتَهَزَأَ / إِسْتَحْيَا / إِسْتَطَاعَ / إِسْتَقَامَ	إِسْتَفْعَلَ	X

II. Family II |بَابُ "فَعَّلَ" غَيْرُ سَالِمٍ|

Table 25: Irregular Family II Verbs بَابُ فَعَّلَ								
اسْمُ المَفْعُولِ	اسْمُ الْفَاعِلِ	المَصْدَرُ	الفعل الأمرُ	المُضَارِعُ لِلْمَجْهُولِ	المُضَارِعُ لِلْمَعْلُومِ	المَاضِي لِلْمَجْهُولِ	المَاضِي لِلْمَعْلُومِ	Irregular Verb Family II
مُفَعَّلٌ	مُفَعَّلٌ	تَفْعِيلٌ	فَعَّلَ	يُفَعِّلُ	يُفَعِّلُ	فَعَّلَ	فَعَّلَ	الفعل السالم
مُتَبَيَّنٌ	مُتَبَيَّنٌ	تَبْيِينٌ	تَبَيَّنَ	يَتَبَيَّنُ	يَتَبَيَّنُ	تَبَيَّنَ	تَبَيَّنَ	المَهْمُوزُ الأَم
مُتَلَقًى	مُتَلَقًى	تَلْقِيَةٌ	لَقَّ	يُلَقِّي	يُلَقِّي	لَقَّى	لَقَّا	الفعل الناقص

Qur'anic Examples of Irregular Family II Verbs [فَعَلَ]

- ﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَّا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾
"It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise". (3:6) [الفعل المضارع الأَجَوْفَ]
- ﴿وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ﴾
"But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in the world with appropriate kindness and follow the way of those who turn back to Me. Then to Me will be your return, and I will inform you about what you used to do". (31:15)
[الفعل المضارع المهموز]
- ﴿وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾
"But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]". (41:35) [الفعل المضارع النَّاقِصَ]

III. Verb Family III: [بَابُ "فَاعَلَّ" غَيْرُ سَالِمٍ]

Table 26: Irregular Family III Verbs: [بَابُ فَاعَلَّ]								
Irregular Verb Family III	المَاضِي لِلْمَعْلُومِ	المَاضِي لِلْمَجْهُولِ	المُضَارِعُ لِلْمَعْلُومِ	المُضَارِعُ لِلْمَجْهُولِ	الفعل الأَمْرُ	المَصْدَرُ	إِسْمُ الفَاعِلِ	إِسْمُ المَفْعُولِ
الفعل السالم	فَاعَلَّ	فَوَعَلَ	يُفَاعِلُ	يُفَاعِلُ	فَاعِلْ	مُفَاعَلَةٌ / فِعَالٌ*	مُفَاعِلٌ*	مُفَاعَلٌ*
النَّقِصَ	رَاعِي	رُوْعِي	يُرَاعِي	يُرَاعِي	رَاعِ	رِعَاءٌ	مُرَاعٍ	مُرَاعِي
المضاعف	حَاجَّ	حُوِّجَّ	يُحَاجُّ	يُحَاجُّ	حَاجَّ	حَاجٌّ	مُحَاجٌّ	-----

Qur'anic Examples of Irregular Family III Verbs [فَاعَلَّ]

- ﴿وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۗ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ﴾
"And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?" (6:80) [الفعل الماضي المضاعف]

﴿وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۚ﴾

﴿وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

"And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts". (5:7)

[الفعل الماضي المتال]

3. ﴿...وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْ وَهُوَ عَلَيْهِمْ عَمًى ۖ أُولَٰئِكَ يُنَادُونَ ۖ مِنْ مَّكَانٍ بَعِيدٍ﴾

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

4. ﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ﴾

﴿رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾

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

IV. Verb Family IV: [باب "أَفْعَلَ" غَيْرُ سَالِمٍ]

Table 27: Irregular Family IV Verbs [باب أَفْعَلَ]								
Irregular Verb Family IV	الْمَاضِي لِلْمَعْلُومِ	الْمَاضِي لِلْمَجْهُولِ	المُضَارِعُ لِلْمَعْلُومِ	المُضَارِعُ لِلْمَجْهُولِ	الفعل الأمر	المصدر	اسم الفاعل	اسم المفعول
الفعل السالم	أَفْعَلَ	أَفْعِلَ	يُفْعِلُ	يُفْعَلُ	أَفْعِلْ	إِفْعَالٌ	مُفْعِلٌ	مُفْعَلٌ
الْأَجْوَفُ	أَرَادَ	أُرِيدَ	يُرِيدُ	يُرَادُ	يَرِدْ	إِرَادَةٌ	مُرِيدٌ	مُرَادٌ
النَّاقِصُ	أَنْسَى	أُنْسِيَ	يُنْسِي	يُنْسَى	أَنْسِ	إِنْسَاءٌ	مُنْسٍ	مُنْسَى
المثال "ي"	أَيَقَنَ	أُوقِنَ	يُوقِنُ	يُوقَنُ	أَيَقِنْ	إِيقَانٌ	مُوقِنٌ	مُوقَنٌ
المثال "و"	أَوْقَدَ	أُوقِدَ	يُوقِدُ	يُوقَدُ	أَوْقِدْ	إِيقَادٌ	مُوقِدٌ	مُوقَدٌ
المهموز الفاء	آذَنَ	أُؤذِنَ	يُؤذِنُ	يُؤذَنُ	آذِنْ	إِيدَانٌ	مُؤذِنٌ	مُؤذَنٌ

Qur'ānic Examples of Irregular Family IV Verbs [أَفْعَل]

1. ﴿ فَذُوقُوا ۖ فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا ۖ ﴾

"So taste [the penalty], and never will We increase you except in torment". (78:30) [الفعل الأمر الأُحوف]

2. ﴿ مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ۖ ادْخُلُوهَا بِسَلَامٍ ۚ ذَٰلِكَ يَوْمُ الْخُلُودِ ۖ ﴾

"Who feared the Most Merciful unseen and came with a penitent heart. Enter it in peace. This is the Day of Eternity". (50:33-34) [اسم فاعل على الباب الأُحوف]

3. ﴿...وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ ۗ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ۖ ﴾

"And indeed do the devils inspire their allies to dispute with you. And if you were to obey them, indeed, you would be associators". (6:121) [الفعل المضارع المثال]

4. ﴿ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۖ ﴾

"And the earth - We spread it out and cast therein firmly set mountains and made grow therein of every beautiful kind". (50:7) [الفعل الماضي النَّاقص]

5. ﴿...يُذَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ۖ ﴾

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

6. ﴿ فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ ۗ وَإِنْ أَدْرِي أَقْرِبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ۖ ﴾

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

V. Verb Family V: [بابُ "تَفَعَّلَ" غَيْرُ سَالِمٍ]**Table 28: Irregular Family V Verbs [بابُ تَفَعَّلَ]**

Irregular Verb Family V	المَاضِي لِلْمَعْلُومِ	المَاضِي لِلْمَجْهُولِ	المُضَارِعُ لِلْمَعْلُومِ	المُضَارِعُ لِلْمَجْهُولِ	الفعل الأمرُ	المَصْدَرُ	اسْمُ الفَاعِلِ	اسْمُ المَفْعُولِ
الفعل السالم	تَفَعَّلَ	تُفَعَّلَ	يَتَفَعَّلُ	يُتَفَعَّلُ	تَفَعَّلْ	تَفَعُّلٌ	مُتَفَعِّلٌ	مُتَفَعَّلٌ
الأُحُوفُ	تَخَوَّفَ	تُخَوَّفَ	يَتَخَوَّفُ	يُتَخَوَّفُ	تَخَوَّفْ	تَخَوُّفٌ	مُتَخَوِّفٌ	مُتَخَوَّفٌ
النَّاقِصُ	تَصَدَّى	تُصَدَّى	يَتَصَدَّى	يُتَلَقَّى	تَصَدَّ	تَصَدٌّ	مُتَصَدِّ	تَصَدَّى

Qur'anic Examples of Irregular Family V Verbs [تَفَعَّلَ]

1. ﴿ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴾
"And fruit of what they may choose". (56:20) [الفعل المضارع الأجوْف]
2. ﴿...وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يُتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ۚ﴾
"And those are the limits of Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter". (65:1)
[الفعل الماضي التاقص] [الفعل المضارع المضاعف المحروم]
3. ﴿ إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴾
"Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating ". (9:45) [الفعل المضارع المضاعف]
4. ﴿ أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ ﴾
"Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful". (16:47) [مصدر على الباب الأجوْف]

VI. Verb Family VI: "تَفَاعَلَ" غَيْرُ سَالِمٍ

Table 29: Irregular Family V Verbs [إِبَابُ تَفَاعَلَ]								
Irregular Verb Family VI	الْمَاضِي لِلْمَعْلُومِ	الْمَاضِي لِلْمَجْهُولِ	المُضَارِعُ لِلْمَعْلُومِ	المُضَارِعُ لِلْمَجْهُولِ	الفعل الأمرُ	المَصْدَرُ	إِسْمُ الْفَاعِلِ	إِسْمُ الْمَفْعُولِ
الفعل السالم	تَفَاعَلَ	تُفَاعِلُ	يَتَفَاعَلُ	يُتَفَاعَلُ	تَفَاعَلْ	تَفَاعُلٌ	مُتَفَاعِلٌ	مُتَفَاعَلٌ
التَّقْصِصُ	تَوَاصَى	تُعَوِّصِي	يَتَوَاصَى	يُتَوَاصَى	تَوَاصِ	تَوَاصٍ	مُتَوَاصٍ	مُتَوَاصَى

Qur'anic Examples of Irregular Family VI Verbs [تَفَاعَلَ]

1. ﴿...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ﴾
"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty". (5:2) [الفعل المضارع الأجوْف المحروم] [الفعل الأمر الأجوْف]
2. ﴿ أَتَوَاصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴾
"Have they (people of the past) transmitted it to them? Rather, they are a transgressing people". (51:53)
[الفعل الماضي ليف الفروق]
3. ﴿ أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْحَنَّةِ... ﴾
"Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, {they are} among the companions of Paradise...". (46:16) [الفعل المضارع الأجوْف]

VII. Verb Family VII: [بابُ "انْفَعَلَ" غَيْرُ سَالِمٍ]**Table 30: Irregular Family VII Verbs [بابُ انْفَعَلَ]**

المَاضِي لِلْمَعْلُومِ	المَاضِي لِلْمَجْهُولِ	المُضَارِعُ لِلْمَعْلُومِ	المُضَارِعُ لِلْمَجْهُولِ	الفعل الأَمْرُ	المَصْدَرُ	اسْمُ الْفَاعِلِ	اسْمُ الْمَفْعُولِ	Irregular Verb Family VII
انْفَعَلَ	انْفَعَلْ	يَنْفَعِلُ	يَنْفَعِلُ	انْفَعِلْ	انْفِعَالٌ	مُنْفَعِلٌ	مُنْفَعَلٌ	الفعل السالم
انْهَارَ	انْهَارْ	يَنْهَارُ	يَنْهَارُ	انْهَرْ	انْهِيَارٌ	مُنْهَارٌ	مُنْهَارٌ	الْأَجْوَفُ
انْطَوَى	انْطَوِ	يَنْطَوِي	يَنْطَوِي	انْطَوِ	انْطِوَاءٌ	مُنْطَوٍ	مُنْطَوِي	التَّاقِصُ

Qur'ānic Examples of Irregular Family VII Verbs [انْفَعَلَ]

1. ﴿ تَكَادُ السَّمَاوَاتُ يَنْفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴾

"The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation". (19:90) [الفعل المضارع المضاعف]

VIII. Verb Family VIII [بابُ "انْفَعَلَ" غَيْرُ سَالِمٍ]

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

Qur'ānic Examples of Irregular Family VIII Verbs [انْفَعَلَ]

1. ﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ ﴾

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

﴿ وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴾

"And he certainly saw him in another descent. At the Lote Tree of the Utmost Boundary".

[اسم المفعول على الباب التاقص] (53:13-14)

2. ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ﴾

"Oh you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him, humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic.....". (5:54) [الفعل المضارع المضاعف المجزوم]

Table 31: Irregular Family VIII Verbs [بَابُ اِفْتَعَلَ]

اسْمُ الْمَفْعُولِ	اسْمُ الْفَاعِلِ	الْمَصْدَرُ	الفعل الأمرُ	المُضَارِعُ لِلْمَجْهُولِ	المُضَارِعُ لِلْمَعْلُومِ	الْمَاضِي لِلْمَجْهُولِ	الْمَاضِي لِلْمَعْلُومِ	Irregular Verb Family VIII
مُفْتَعَلٌ	مُفْتَعِلٌ	اِفْتِعَالٌ	اِفْتَعِلْ	يُفْتَعِلُ	يَفْتَعِلُ	اُفْتَعِلَ	اِفْتَعَلَ	الفعل السالم على بناء اِفْتَعَلَ
مُطَّلَعٌ	مُطَّلِعٌ	اِطْلَاعٌ	اِطَّلِعْ	يُطَّلِعُ	يَطَّلِعُ	اُطَّلِعَ	اِطَّلَعَ	الفعل الذي فَاءُهُ طاء
مُذَكَّرٌ	مُذَكِّرٌ	اِذْكَارٌ	اِذْكِرْ	يُذَكِّرُ	يَذَكِّرُ	اُذْكِرْ	اِذْكَرَ	الفعل الذي فَاءُهُ ذالٌ
مُضْطَرَبٌ	مُضْطَرِبٌ	اِضْطِرَابٌ	اِضْطَرِبْ	يُضْطَرِبُ	يَضْطَرِبُ	اُضْطَرِبَ	اِضْطَرَبَ	الفعل الذي فَاءُهُ صادٌ
مُصْطَفَى	مُصْطَفِي	اِصْطِفَاءٌ	يَصْطَفِ	يُصْطَفِي	يَصْطَفِي	اُصْطَفِيَ	اِصْطَفَى	الفعل الذي فَاءُهُ ضاءٌ
مُرْتَابٌ	مُرْتَابٌ	اِرْتِيَابٌ	اِرْتَبْ	يُرْتَابُ	يَرْتَابُ	اُرْتُوبَ	اِرْتَابَ	الْأَجُوفُ
مُتَّفَقٌ	مُتَّفِقٌ	اِتِّفَاقٌ	اِتَّفِقْ	يَتَّفِقُ	يَتَّفِقُ	اُتَّفِقَ	اِتَّفَقَ*	المِثَالُ *See Lesson 1 Principle #7
مُتَّخِذٌ	مُتَّخِذٌ	اِتِّخَاذٌ	اِتَّخِذْ	يَتَّخِذُ	يَتَّخِذُ	اُتَّخِذَ	اِتَّخَذَ*	المَهْمُوزُ الفَاءُ
مُنْتَهَى	مُنْتَهَى	اِنْتِهَاءٌ	اِنْتِهْ	يُنْتَهِي	يُنْتَهِي	اُنْتَهِيَ	اِنْتَهَى	النَّقِصُ

IX. Verb Family X: [بَابُ "اسْتَفْعَلَ" غَيْرُ سَالِمٍ]

Table 32: Irregular Family X Verbs [بَابُ اسْتَفْعَلَ]

اسْمُ المَفْعُولِ	اسْمُ الْفَاعِلِ	المَصْدَرُ	الفعل الأمْرُ	المُضَارِعُ لِلْمَجْهُولِ	المُضَارِعُ لِلْمَعْلُومِ	المَاضِي لِلْمَجْهُولِ	المَاضِي لِلْمَعْلُومِ	Irregular Verb Family X
مُسْتَفْعَلٌ	مُسْتَفْعِلٌ	اسْتِفْعَالٌ	اسْتَفْعَلْ	يُسْتَفْعَلُ	يَسْتَفْعِلُ	أُسْتَفْعِلَ	اسْتَفْعَلَ	الفعل السالم
مُسْتَقَامٌ	مُسْتَقِيمٌ	اسْتِقْوَامٌ	اسْتَقِمْ	يُسْتَقَامُ	يَسْتَقِيمُ	أُسْتَقِيمَ	اسْتَقَامَ	الأحرف
مُسْتَعْنَى	مُسْتَعْنٍ	اسْتِعْنَاءٌ	اسْتَعْنِ	يُسْتَعْنَى	يَسْتَعْنِي	أُسْتَعْنَى	اسْتَعْنَى	التأقص

Qur'ānic Examples of Irregular Family X Verbs [اسْتَفْعَلَ]

- ﴿ وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ... ﴾
"And remember when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your sons and keeping your females alive...". (2:49) [الفعل المضارع لغير السالم]
- ﴿ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾
"He said, "Indeed, with me you will never be able to have patience". (2:282) [الفعل المضارع الأحرف المنصوب]
- ﴿ يَا حَسْرَةً عَلَى الْعِبَادِ ۗ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾
"How regretful for the servants. There did not come to them any messenger except that they used to ridicule him." (36:30) [الفعل المضارع المهموز]
- ﴿ وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۗ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۗ فَصَبْرٌ جَمِيلٌ ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴾
"And they brought upon his shirt false blood. [Ya'qūb] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe". (12:18) [اسم المفعول على الباب الأحرف]

X. Quadrilateral Verbs: Verbs with Four-Letter Roots [الفعل الرباعي المجرد]

A. Introduction to Quadrilateral Verbs [الفعل الرباعي المجرد]

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

Table 33: Conjugation of [الفعل الرباعي المجرد] on pattern [فَعَلَّ]

الماضي			المضارع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	[بَعَثَرًا]
يَبْعَثِرُونَ	يَبْعَثِرَانِ	يَبْعَثِرُ	بَعَثِرُوا	بَعَثِرَا	بَعَثِرَ	الغائب المذكر
يَبْعَثِرْنَ	تَبْعَثِرَانِ	تَبْعَثِرُ	بَعَثِرْنَ	بَعَثِرَتَا	بَعَثِرَتْ	الغائب المؤنث
تَبْعَثِرُونَ	تَبْعَثِرَانِ	تَبْعَثِرُ	بَعَثِرْتُمْ	بَعَثِرْتُمَا	بَعَثِرْتَ	المخاطب المذكر
تَبْعَثِرْنَ	تَبْعَثِرَانِ	تَبْعَثِرِينَ	بَعَثِرْتُنَّ	بَعَثِرْتُمَا	بَعَثِرْتِ	المخاطب المؤنث
نَبْعَثِرُ	نَبْعَثِرُ	أَبْعَثِرُ	بَعَثِرْنَا	بَعَثِرْنَا	بَعَثِرْتُ	التكلم
Examples: دَحْرَجَ / زَجْرَفَ / بَعَثَرَ			بَعَثِرُوا	بَعَثِرَا	بَعَثِرَ	فعل الأمر

Table 34: Conjugation of [الفعل الرباعي المزيد] and its Various Derivatives

بَعَثِرُ	يَبْعَثِرُ	المصدر	لا النهي	فعل الأمر	المضارع للمجهول	الماضي للمجهول
مَبْعَثِرٌ	مَبْعَثِرٌ	بَعَثِرَةٌ	لا تَبْعَثِرْ	بَعَثِرْ	يَبْعَثِرُ	بُعَثِرَ

Qur'anic Example of Quadrilateral Verbs [فعل الرباعي]

﴿وَإِذَا الْقُبُورُ بُعْثِرَتْ﴾

"And when the [contents of] graves are scattered". (82:4) [الفعل الماضي المجهول]

B. Quadrilateral Verbs of Irregular Pattern [الفعل الرباعي غير سالم]

This [المضعف] pattern is the most frequent type of Quadrilateral verbs found in the Qur'ān. The verb is on the pattern [فعلل]. This verb pattern indicates an action that is being repeated, like the repetition of two letters. Examples include the following verbs: **زَلَزَل** / **دَمَدَم** / **حَصَّحَص** / **عَسَّعَس** / **زَحَزَح** / **وَسَّوَس**.

Qur'ānic Examples of [الفعل الرباعي]

- ﴿... وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾
 “And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein”. (50:16) [الفعل المضارع الرباعي المضعف]
- ﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾
 “When the earth is shaken with its earthquake”. (99:1) [مصدر على الباب الفعل الرباعي المضعف]

C. Quadrilateral Verbs of Higher Families [الفعل الرباعي المزيد]

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

1. Pattern [افعلل] such as the verb [اطمأن] and the verb [اقشعر].
2. Pattern [تفعلل] such as the verb [تدحرج] (not found in the Qur'ān). Here, the letter [ت] is added to [دحرج] to yield a higher family on the 4-letter root.

Qur'ānic Example of [الفعل الرباعي المزيد]

- ﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾
 “And Allah made it not except as good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise”. (3:126) [الفعل المضارع الرباعي المزيد المنصوب]



Lesson 5: Incomplete Verbs [أفعال الناقصة] and [التواسخ]

I. The Incomplete Verbs [أفعال الناقصة]

A. Introduction

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

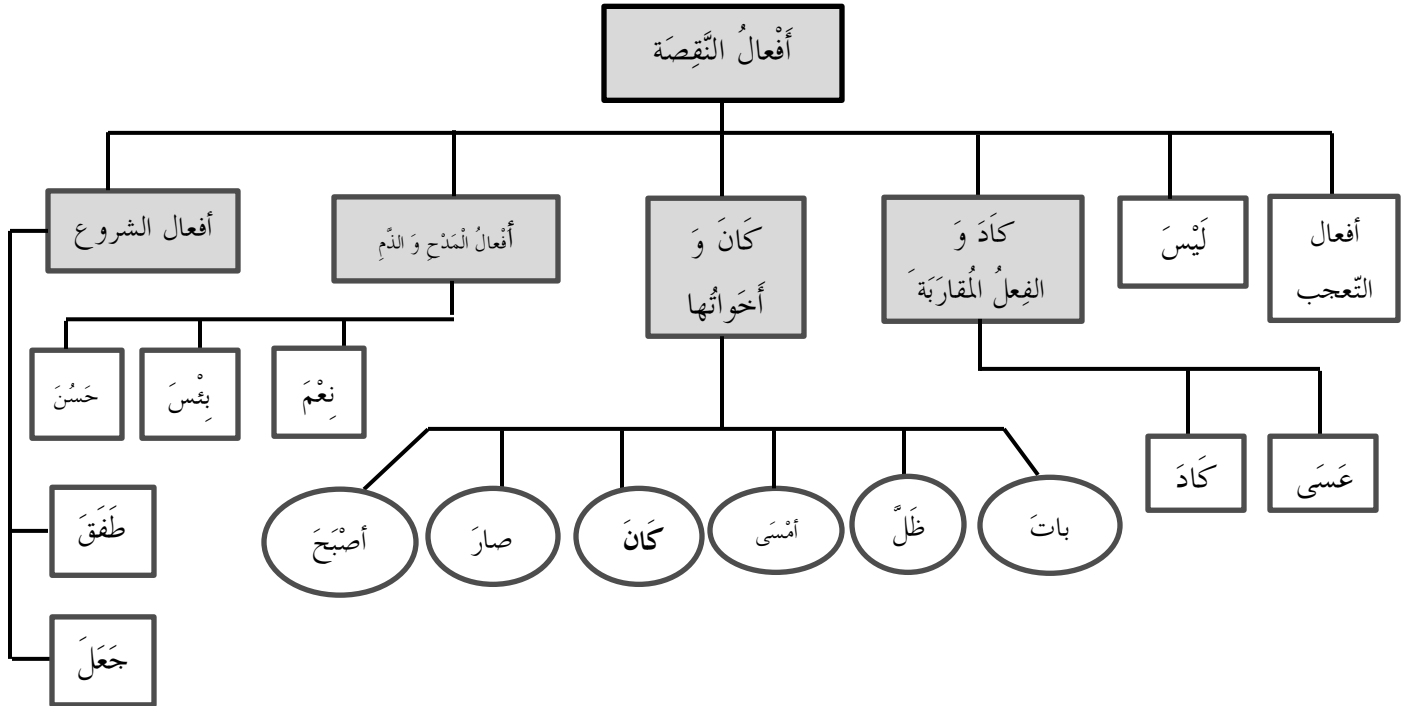
There are different types of [أفعال الناقصة], which differ in their grammar function and in their verb conjugation. For example, [كان] is fully conjugated in past, present, and command tenses, and is acted upon by all verb particles. The incomplete verb [لَيْسَ], however is only conjugated in the past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

B. Division and Classification of Incomplete Verbs [أفعال النَّاقِصَة]

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

1. The Verb [كان] and its Sisters
2. Negative Verbs [لَيْسَ], [ما زال], [ما برح], etc.
3. The Verbs of Proximity [أفعالُ المقارَبة]
4. The Verbs of Praise and Blame [أفعالُ المَدْحِ وَ الذَّمِّ]
5. The Verbs of Initiation [أفعالُ الشُّرُوعِ]
6. Verbs of Surprise [أفعالُ التُّعْجَبِ]

C. Categories of the Incomplete Verbs



II. Kāna and its Sisters [كانَ وَ أَخَوَاتُهَا]

A. The Grammar of Kāna and its Sisters

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

1. ﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً...﴾

"Mankind was a single nation..". (2:213).

In this sentence with Kāna, the [اسم كانَ] is [النَّاسُ] and is Raf'. The [خبر كانَ] is [أُمَّةً] and is in Naṣb. The word [وَاحِدَةً] serves to describe [أُمَّةً] and acts as a [صِفَةً].

2. ﴿... فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

"It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise."⁸ (4:17)

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

3. ﴿إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

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

⁸ When [كانَ] is followed by any of the attributes of Allah ﷻ, the meaning shifts to indicate that the particular attribute has always been there and will always be there.

In this āyah, the [اسم كَانَ] is the implied pronoun [أنتَ] while the [خبر كَانَ] is omitted. This is the command tense form.

B. Past Continuous Tense [الفعل الماضي الإستمراري]

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

Past tense	Past Continuous Tense
أَنْفَقَ الرَّجُلُ مِنْ مَالِهِ The man spends from his wealth.	كَانَ يُنْفِقُ الرَّجُلُ مِنْ مَالِهِ The man had been spending from his wealth.
اسْتَهْزَأْتُمْ الْحَقَّ You mocked the truth.	كُنْتُمْ تَسْتَهْزِئُونَ الْحَقَّ You had been mocking the truth.
قَرَأَتْ فَاطِمَةُ الْقُرْآنَ Fāṭimah read the Qur'ān	كَانَتْ تَقْرَأُ فَاطِمَةُ الْقُرْآنَ Fāṭimah had been reading the Qur'ān.

Examples from the Qur'ān

- ﴿... وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾
“...And you will not be asked about what they used to do”. (2:141)
- ﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾
“In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie”. (2:10)

C. Far Past Tense [الفعل الماضي البعيد] and Near Past Tense [الفعل الماضي القريب]

Kāna can also be used to indicate an action done a long time ago. In this case, the past tense Kāna is used with the past tense verb following it directly. Similar to the Past Continuous Tense, the conjugation of Kāna has to match in its tense with the verb being mentioned. To indicate if an action in the past tense done a short time ago, the particle [قَدْ] is used instead of Kāna. When [قَدْ] is used, only the [فعل ماضٍ] is used. The

particle [قَدْ] can also be used for emphasis and/or certainty. In fact, the function of emphasis predominates when using [قَدْ] in most cases.

Past tense	Near Past Tense
[قَامَتِ الصَّلَاةُ] The standing of the prayer came.	[قَدْ قَامَتِ الصَّلَاةُ] The standing of the prayer has just come.
	﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴾ "Indeed, He has succeeded who purifies it". (91:9)
	Far Past Tense
[عَاهَدُوا اللَّهَ مِنْ قَبْلُ] They promised Allah before.	﴿ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤْتُونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴾ "And they had promised Allah before not to turn their backs and flee. And ever is the promise to Allah questioned". (33:15)

D. Sisters of Kāna [أَخَوَاتُ كَانَ]

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

Table 35: Sisters of Kāna | أَخَوَاتُ كَانَ

الفعل الناقص	معنى	أمثال من القرآن
صارَ	to become, to attain (a state)	﴿...أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ﴾ “...Unquestionably, to Allah do [all] matters evolve”. (42:53)
أصبحَ	became, became in the morning	﴿...وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا...﴾ “...And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”. ⁹ (3:103)
أمسى	happened, happened in the evening	﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ “So exalted is Allah when you reach the evening and when you reach the morning”. (30:17)
أضحى	happened, happened at noon	﴿أَضْحُوا عِبَادَ اللَّهِ صَلَاةَ الضُّحَى﴾ “Perform (do) at the noon-time, the noon prayer, servants of God” ¹⁰ .
ظلَّ	to remain (in the day)	﴿قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ﴾ “They said, "We worship idols and remain to them devoted"”. (26:71)
باتَ	happened, happened in the night	﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا﴾ “And those who spend the night to their Lord prostrating and standing [in prayer]”. (25:64)

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

¹⁰ Saying of U’mar ibn al-Khattāb رَضِيَ اللهُ عَنْهُ from [كُنْزُ الْعَمَالِ: ابن سعد و ابن أبي شيبة و ابن جرير].

III. Laisa [لَيْسَ] and other Negative Incomplete Verbs

A. Laisa [لَيْسَ]

The Incomplete Verb [لَيْسَ] is the most common negative verb in this class. It can be considered a sister of Kāna, but is often placed in a separate category since it functions in negation. Specifically, it actually is an opposite of Kāna in term of function. The difference is that it is only conjugated in the past tense [الماضي], while its meaning is in the present. The essential definition of Laisa is “is not”, not “was not”. For example, in the sentence [لَيْسَ زَيْدٌ عَالِمًا], the meaning is “Zaid is not knowledgeable”. In this sentence, the [اسم لَيْسَ] is [زيد] while the [خبر لَيْسَ] is [عالماً].

In Ḥadīth, we often find the following atypical pattern with Laisa: “.....لَيْسَ مِنَّا مَنْ”. Here, the order of the predicate and subject of Laisa are reversed. In example #4 below, the [خبر لَيْسَ] is the Jarr Construction [مِنَّا] and precedes the Relative Pronoun Construction [مَنْ لَمْ يُوقِّرْ الْكَبِيرَ..], the [اسم لَيْسَ].

Qur’ānic and Ḥadīth Examples of Laisa

1. ﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُتِمُّوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِنَ رَبِّكُمْ... ﴾
 “Say, “Oh People of the Scripture, you are [standing] on nothing until you uphold the Torah, the Gospel, and what has been revealed to you from your Lord¹¹”. (5:68)
2. { لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَىٰ مِنَ الدُّعَاءِ }
 “There is nothing more beloved with Allah than Du’ā”. (Tirmidhi)¹²
3. { لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِلَّا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ }
 “The strong person is not the wrestler, but indeed the strong person is the one who controls himself in anger”. (Bukhāri)¹³
4. { لَيْسَ مِنَّا مَنْ لَمْ يُوقِّرِ الْكَبِيرَ وَيَرْحَمْ الصَّغِيرَ وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَىٰ عَنِ الْمُنْكَرِ }
 “He is not from us who does not honor the elderly and is not merciful to the young, and does not enjoin the good nor forbid the evil”. (Tirmidhi)¹⁴

¹¹ Please note that whenever a Jarr Construction is a predicate [خبر], it actually needs to be joined to an implied noun (termed [كائن] or [مَوْجِد]) to form a predicate. It cannot do that by itself. This is further discussed in Lesson 11.

¹² Sunan At-Tirmidhi: Ḥadīth #3370 from [الدعوات عن رسول الله صلى الله عليه وسلم باب ما جاء في فضل الدعاء]. Classified as Ḥasan by Sheikh Al-Albāni.

¹³ Sāhih al-Bukhāri, Ḥadīth #5763 from [كتاب الأذنب: باب الخذر من الغضب].

¹⁴ Musnad Aḥmed, Ḥadīth #2325 from [وَمِنْ مُسْنَدِ بَنِي هَاشِمٍ - مُسْنَدُ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ]. Classified as Saḥīḥ according to Tirmidhi [قال الترمذي: "حديث محمد بن إسحاق عن عمرو بن شعيب، حديث حسن صحيح].

B. Additional Negative Incomplete Verbs

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

Table 36: Laisa and Negative Incomplete Verbs		
الفعل الناقص	معنى	أمثال من القرآن
ما زالَ	to continue	﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ﴾ “And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.”. (11:118)
ما دامَ	as long as	﴿قَالُوا يَا مُوسَىٰ إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا﴾ “They said, "Oh Mūsa, indeed we will not enter it, ever, as long as they are within it.” (5:24)
ما برحَ	to continue	﴿فَلَن أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ﴾ “...So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges”. (12:80)
ما فتىَّ	to never stop	﴿قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا...﴾ “They said, "By Allah, you will not cease remembering Yūsuḥ until you become fatally ill ¹⁵ ...” (5:24)

IV. Verbs of Proximity [أفعال المقاربة]

The Verbs of Proximity [أفعال المقاربة] carry the meaning of “almost” or “nearly”. They differ from Kāna in that they require a present tense verb.¹⁶ The verb Kāda [كَادَ] is the main verb in this category of the root letters [كود]. Do not confuse this with the verb [كَادَ] of root letters [كيد] that means to “to plot”. When is used in the negative sense, its meaning changes to “barely” or “scarcely” as shown in the first example in Table 37. The other Verb of Proximity used in the Qur’ān is [عَسَىٰ], which sometimes is categorized from the

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

¹⁶ The [فعل مضارع] acts as the predicate for the Verb of Proximity.

Verbs of Hoping [أفعال الرجاء]. Other verbs in this category occur outside the Qur'an are [أَوْشَكَ] and [كَرَبَ], which will not be discussed here.

Table 37: Verbs of Proximity [كاد و أفعال المُقَارَبَة]		
الفعل الناقص	معنى	أمثال من القرآن
كَادَ		﴿... فَذَبَّحُوهَا وَمَا كَادُوا يَفْعَلُونَ﴾ “...So they sacrificed it, though they were close to not doing it”. (2:71)
		﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا﴾ “And they say, "The Most Merciful has taken a son. You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation”. (19:88-90)
عَسَىٰ		﴿... قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ﴾ “...He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do”. (7:129)

V. Verbs of Initiation [أفعال الشروع]

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

[جَعَلَ / أَخَذَ / شَرَعَ / طَفَّقَ / عَلَّقَ / هَبَّ / بَدَأَ].

For example, the sentence “Zaid begins to drink the milk” is written as the following: [بَدَأَ زَيْدٌ تَشْرَبُ الْبَنَ].

Please note that from these, only the [طَفَّقَ] is used in the Qur'an as [الفعل الشروع].

Qur'ānic Example:

﴿فَدَلَاهُمَا يُعْرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ...﴾

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

VI. Verbs of Praise and Blame [أَفْعَالُ الْمَدْحِ وَالذَّمِّ]

These Incomplete Verbs occur only in the past tense, third person singular form. They signify the exclamation of the good or bad of something. Similar to the other Incomplete Verbs, these verbs take a Subject and Predicate.¹⁷ They include a limited number of verbs that include the following:

[نِعْمَ / سَاءَ / حَسُنَ / بئسَ / كَبُرَ / ضَعُفَ / شَرُفَ / حَبِثَ / فَبِحَ]. Please refer to the chart below.

One important point to note is that these verbs possess the function of exclamation of praise or blame contextually. Sometimes, the verb functions like a regular verb, but this is rare in the Qur'ān.¹⁸

[أَفْعَالُ الْمَدْحِ]	Meaning	[أَفْعَالُ الذَّمِّ]	Meaning
نِعْمَ	to be good/excellent	بِئْسَ	to be bad/evil
حَسُنَ	to be good/excellent	سَاءَ	to be bad/evil
شَرُفَ	to be noble	كَبُرَ	to be hated
		ضَعُفَ	to be weak
		فَبِحَ	to be despised/ugly

¹⁷ Please note that some grammarians analyze the grammar of [أَفْعَالُ الْمَدْحِ وَالذَّمِّ] like a regular verb: It comes with a [فاعل] instead of a [اسم فعل]. The predicate is termed [مخصوص بالمدح أو بالذم], relating to the thing being praised or blamed. Overall, this does not affect our studies here, and is an academic point.

¹⁸ Let us look at the following Qur'ānic āyah using the verb [كَبُرَ].

﴿... يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ عُمْهًا...﴾

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

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

Table 38: Verbs of Praise and Blame [أفعال المدح و الذم]	
الفعل الناقص	أمثال من القرآن
بئس	<p>﴿... قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ﴾ ﴿قُلْ بئسما يأمركم به إيمانكم إن كنتم مؤمنين﴾</p> <p>“They said, "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers"". (2:93)</p>
نعم	<p>﴿...وَيَلْبَسُونَ ثِيَابًا خضراء من سُندسٍ وإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ﴾ ﴿نعم الثَّوَابُ وحسنت مُرتفقاً﴾</p> <p>“...and they will wear green garments of fine silk and brocade, reclining therein on adorned couches. How excellent is the reward, and how good is the resting place...”. (18:31)</p>
كبر	<p>﴿كبراً مقتاً عند الله أن تقولوا ما لا تفعلون﴾</p> <p>“It is most hateful in the sight of Allah that you say what you do not do”. (61:3)</p>
حسن	<p>﴿أولئك يُجزون العُرفَةَ بما صبروا ويلقون فيها تحيةً وسلاماً ۝﴾ ﴿خالدين فيها حسنت مستقرًا ومقاماً﴾</p> <p>“Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and peace. Abiding eternally therein. How good is the settlement and residence!”(25:75-76)</p>

VII. Verbs of Wonder [أفعال التعجب]

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

Qur'anic Examples:

1. ﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ﴾

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

2. ﴿أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾

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

VIII. Inna and its Sisters [إِنَّ وَ أَخَوَاتِهَا]

The particles termed Inna and its Sisters cause nouns to go into the Naṣb state. These particles of Naṣb that act on nouns were previously discussed in Volume 1. Specifically, they actually act on a Nominal Sentence. They cause the [مُبْتَدَأٌ] to go into the Naṣb state, which becomes the [اسْمٌ] of the particle, while the [خَبَرٌ] remains in Raf'. These particles are from the category of [نَوَاسِخٌ] and actually function like verbs. For example, the particle [إِنَّ] imparts the meaning of “emphasis”. The particles [لَعَلَّ] and [لَيْتَ] function like [أَفْعَالُ الرَّجَاءِ] and cause a meaning related to hoping.

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

{ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى... }¹⁹

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

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا﴾

“Say, “It has been revealed to me that a group of the Jinn listened and said,

“Indeed, we have heard an amazing Qur'ān””. (72:1)²⁰

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

²⁰ In this example, the term [أَنَّهُ] can also have a double meaning of Emphasis along with being [ضَمِيرُ الشَّانِ] as per Qur'anic grammar analysis in the book [الإعراب للمفضل كتاب الله المرآة].

Table 39: Inna and its Sisters [إِنَّ وَ أَخَوَاتُهَا]	
إِنَّ	Surely, Verily (used in the beginning)
أَنَّ	Surely, Verily (used in the middle)
كَأَنَّ	As though (used to draw a parallel)
لَيْتَ	If only, (used to wish for what could have been)
لَكِنَّ	But, on the contrary, actually
لَعَلَّ	Perhaps, maybe, so as to

Examples from the Qur'an and Ḥadīth

- ﴿ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴾
 “And the Day the wrongdoer will bite on his hands [in regret] he will say, “Oh, I wish I had taken with the Messenger a way”. (25:27)
- ﴿ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴾
 “It is Allah who has sent down the Book in truth and [also] the balance. And what will make you perceive? Perhaps the Hour is near”. (42:17)
- {إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةٌ وَ فِتْنَةُ أُمَّتِي الْمَالُ} ²¹
 “Indeed every nation has a test, and the test of my nation is wealth”. (Tirmidhi) ²²

IX. Other Verb-like Entities: Warnings [الإنذارات]

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

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

²² Musnad Aḥmad in [مُسْنَدُ الشَّامِيِّينَ] Ḥadīth # 17,017 and in Sunan Tirmidhi, where he classified the Ḥadīth as Ṣaḥīḥ.

Table 40: Warnings [الإنذارات]

الإنذار	المعنى	أمثال
إِيَّاكَ وَ	إِحْفَظْ وَ إِحْذَرْ Guard and Beware of!	{ إِيَّاكُمْ وَ الظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ } "Guard and Beware (all you) of Suspicion, for verily suspicion is the most lying speech". (Bukhāri) ²³
عَلَيْكَ بِ	تَمَسَّكَ بِ Hold fast to!	{...عَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ } "Hold fast to My Sunnah and that of the Rightly Guided Successors.. ". (Abu Dawūd) ²⁴
مَكَانَكَ	أَبِيتْ Stay in your place!	أَبِيتْ أَوْ تَلْسَعُ الْحَيَّةُ "Stay in your place or the snake will bite!"



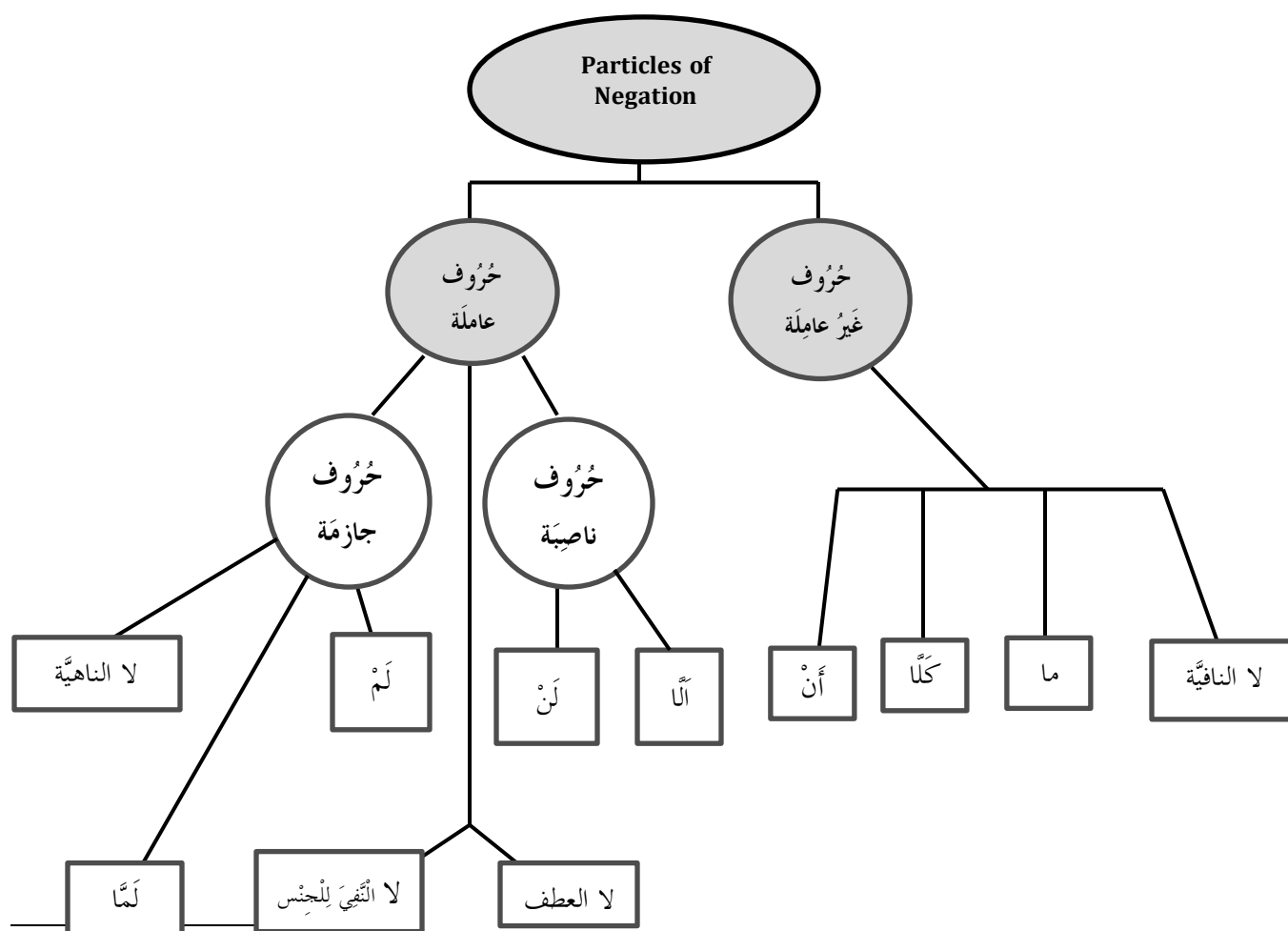
²³ Saḥīḥ Bukhāri Ḥadīth # 4849 in [كتاب النكاح].

²⁴ Sunan Abu Dāwūd Ḥadīth #4607 in [كتاب السنّة]. Also in Ibn Mājah, Musnad Aḥmed, and Tirmidhi.

Lesson 6: Negation and Exceptions [النَّفْيَةُ وَ الاسْتِثْنَاءُ]

I. Negation [النَّفْيَةُ]

We have already looked at negation briefly in the first Volume²⁵ and when discussing certain particles of negation. Particles of negation are divided into those that can cause a change in I'rāb, and thus have [عَمَلٌ]²⁶, and those that do not [حُرُوفٌ غَيْرُ عَامِلَةٌ]. Particles of Exception [حُرُوفُ الاسْتِثْنَاءِ] are discussed in a separate section in this Lesson. The particles of negation that cause Jazm and Naṣb have already been studied in Volume 1, and do not need much discussion. The remaining particles will be elaborated on. This will include the different types of [لا], all of which cause negation but have different grammatical functions. The algorithm below shows how these particles are distinguished.



²⁵ Please refer to “Essentials of Qur’ānic Arabic”, Volume 1 (Lesson 6, IV-A1).

²⁶ The term [عَمَلٌ] refers to the ability of a word to cause a change the I'rāb of another word.

Table 41: Particles of Negation	
لَا	no
مَا	no
إِنَّ	no
كَلَّا	Never!/by no means!
لَنْ	will not
لَمْ	was not
لَيْسَ	is not

A. The Different types of Lā [لا]

1. Lā of Simple Negation [لا التَّنْفِي]

The Lā of Simple negation is the most common type of Lā. It acts on both verbs and nouns but has no [عَمَل] and thus no effect on I'rāb. It even acts on particles [حُرُوفِ الْجَرِّ] as well. Lā of simple negation works with present tense verbs²⁷, while the negative particle [مَا] works with both past and present tenses. When the Lā is acting on a Noun, it is important to differentiate this from the Lā of categorical negation.²⁸

Qur'ānic Examples:

- i. ﴿... فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾
 “We said, “Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve”. (2:38)
- ii. ﴿وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيًّا﴾
 “And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming”. (2:78)
- iii. ﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾
 “Indeed, from Allah nothing is hidden in the earth nor in the heaven”. (3:5)

²⁷ There are rare exceptions. In the Qur'ān, in the āyah (75:31), ﴿فَلَا صَدَقَ وَلَا صَلَّى﴾, the Lā acts on a past tense verb.

²⁸ The Lā of categorical negation is followed by an Ism with a single Fatha at its end. It is described in detail on the following page.

2. Lā of complete/categorical negation [لَا النَّفْيَ لِلْجِنْسِ]

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

Qur'ānic Examples:

- i. ﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾
 “They said, “Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise””. (2:38)
- ii. ﴿... وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ﴾
 “And none can alter the words of Allah. And there has certainly come to you some information about the messengers”. (6:34)
- iii. ﴿وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾
 “Indeed, from Allah nothing is hidden in the earth nor in the heaven”. (2:163)

3. Lā of Joining [لَا الْعَطْفَ]²⁹

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

Example:

[نَصَرْتُ زَيْدًا لَا عُمَرَ] “I helped Zaid not U'mar.”

4. Lā of prohibition [لَا النَّهْيَ]

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

²⁹ This Lā is actually from the Particles of Connection [حُرُوفُ الْعَطْفِ]. These are discussed in detail in Lesson 7.

Qur'ānic Examples:

- i. ﴿ وَلَا تَقْرُبُوا الزَّوْجَ ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴾
 “And do not approach adultery. Indeed, it is ever an immorality and is evil as a way”. (17:32)
- ii. ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرَكُم مِّن قَوْمٍ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ... ﴾
 “Oh you who have believed, let not a people ridicule [another] people; perhaps they may be better than them...”. (49:11)

5. Lā as Particle of Response [حرف الإيجاب]

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

B. The Mā of Negation [ماء النفي]

Mā is a particle³⁰ similar to Lā in that there are several different types, each of which have distinct grammatical functions. A good understanding of grammar is required to identify the specific type of Mā that is found in a respective sentence. The Mā of negation acts on doing negation without any change in I'rāb.³¹ It is different from the Lā of negation in that it can act on Verbs in both the present and past tense. It also acts on nouns as well. When Mā is used for negation, it is stronger in negating something than the Lā of negation. The Mā of Negation is typically found at the beginning of the sentence. When the Mā of negation is used in a Nominal Sentence, it is often accompanied by the Ḥarf Jarr [بِ]. In example #1, please note that the Mā of Negation needs to be differentiated from other types of Mā such as the relative pronoun.

Qur'ānic Examples:

1. ﴿ وَأَتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بَبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴾

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

³¹ This Mā of negation is much more common than the Lā [ما النفي عاملة] that causes a change in I'rāb. It is seldom found in the Qur'ān. It causes the [حَرَ] to be in Naṣb, whereas normally the [حَرَ] is Raf'. In (58:2): ﴿...مَّا هُنَّ أُمَّهَاتِهِمْ...﴾, and in (12:31):

﴿...قُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾ .

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

2. ﴿وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۖ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۖ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۖ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۖ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ﴾

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

3. ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ...﴾

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

II. Exceptions [الاستثناء]

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

A. Exceptions with [إِلَّا]

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

1. Examples of [إِلَّا] with Positive Statements [مُوجِبٌ]

- i. {أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ ، مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ}

“The world is cursed; cursed is what is in it except the remembrance of Allah, and that which resembles it, a scholar or a student.” (Tirmidhi)³²

- ii. ﴿... فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾

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

- iii. ﴿... كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

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

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

2. [غَيْرٌ مُوجِبٌ] with Negative Statements [إِلَّا]

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

Qur’ānic Examples of Negative Statements with an Explicit [مُسْتَثْنَى مِنْهُ]

- i. ﴿... لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا...﴾

“..No person is charged with more than his capacity..” (2:233)³³

³² Tirmidhi [جامع الترمذی], Ḥadith # 2256 found in [كتاب الزهد]. Ḥadith is Saḥīḥ as authenticated by Sheikh al-Albāni.

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

ii. ﴿...بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

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

3. Negative Statements without an Explicit [مُسْتَثْنَى مِنْهُ]

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

In Negative Statements without an explicitly mentioned [مُسْتَثْنَى مِنْهُ], the I’rāb of the exception [مُسْتَثْنَى] will depend upon its position in the sentence as if [إِلَّا] is ignored or omitted. It can be Raf’, Naṣb, or Jarr. To get a better idea of how this works, let us look at the following sentences with and without [إِلَّا]. By removing the [إِلَّا] from the original sentence, we should be able to determine how the exception [مُسْتَثْنَى]³⁴ would fit grammatically in the sentence; either as a Doer, Direct Object, Jarr Construction, Subject, Predicate, etc. These points are rather complicated, but are included here since this third category of Exceptions using [إِلَّا] are mentioned frequently in the Qur’ān.

³⁴ This Exception is actually termed [مُسْتَثْنَى مُفْرَعٌ], similar to the concept of the [نَائِبُ الْفَاعِلِ]. The particle [إِلَّا] grammatically plays no function here in this circumstance. In grammar, the group not mentioned explicitly is termed [نَائِبُ].

4. Negative statements without an Explicit [مُسْتَتْنِي مِنْهُ]

Sentence with Exception	Sentence Analysis without [إِلَّا]	Function of [مُسْتَتْنِي]	Qur'ānic Example of Identical Grammar Structure
ما قامَ إِلَّا زَيْدٌ	ما قامَ زَيْدٌ	فاعل Doer (Raf')	﴿لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ﴾ (69:37)
ما ضَرَبْتُ إِلَّا زَيْدًا	ما ضَرَبْتُ زَيْدًا	مفعول به direct object (Naṣb)	﴿وَمَا يَعْبُدُونَ إِلَّا اللَّهَ﴾ (18:16)
ما ضَرَبْتُ إِلَّا بِزَيْدٍ	ما ضَرَبْتُ زَيْدًا	جار و المجرور Jarr Construction (Jarr)	﴿فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾ (2:193)
ما زَيْدٌ إِلَّا فَاقِيهٌ	ما زَيْدٌ فَاقِيهٌ	خبر Predicate (Raf')	﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ﴾ (3:144)

Qur'ānic Examples of Negative Statements without an Explicit [مُسْتَتْنِي مِنْهُ]

- i. ﴿فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِم أَن يَفْتِنَهُمْ...﴾
“But no one believed Mūsa, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them...”. (10:83) [Exception is Doer]
- ii. ﴿...وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ﴾
“...But they conspire not except against themselves, and they perceive [it] not.” (6:123)
[Exception is Jarr Construction]
- iii. ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ...﴾
“Muhammad is not but a messenger. [Other] messengers have passed on before him...” (3:144)
[Exception is Predicate]

In example (i), the category of people who believed in Mūsa, has not been mentioned, and therefore the [مُسْتَتْنِي] is in the I'rāb of Raf'. This is because the sentence without Illa is the following: [مَا آمَنَ لِمُوسَىٰ ذُرِّيَّةٌ]. Here, the only I'rāb which fits for the excepted noun [ذُرِّيَّةٌ] is Raf'. This is because [ذُرِّيَّةٌ] functions as a Doer in this Verbal Sentence. In example (ii), the people or group who are being plotted against is not mentioned, and thus, the I'rāb is determined analyzing the respective sentence without the particle Illa. In example (iii), the sentence is incomplete or [ناقص] because [مَا مُحَمَّدٌ] is not grammatically complete. Because of this, the [مُسْتَتْنِي مِنْهُ] is considered as incomplete or “not mentioned”. Thus, the I'rāb of [مُحَمَّدٌ] is Raf', because it is functioning as a Predicate in the sentence [مَا مُحَمَّدٌ رَسُولٌ] without Illa.

B. Additional Particle(s) of Exception

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

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

Qur’ānic Examples of [غَيْرَ]

i. ﴿ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴾

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

ii. ﴿ إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ... ﴾

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

iii. ﴿ وَأَضْمُمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴾

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

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

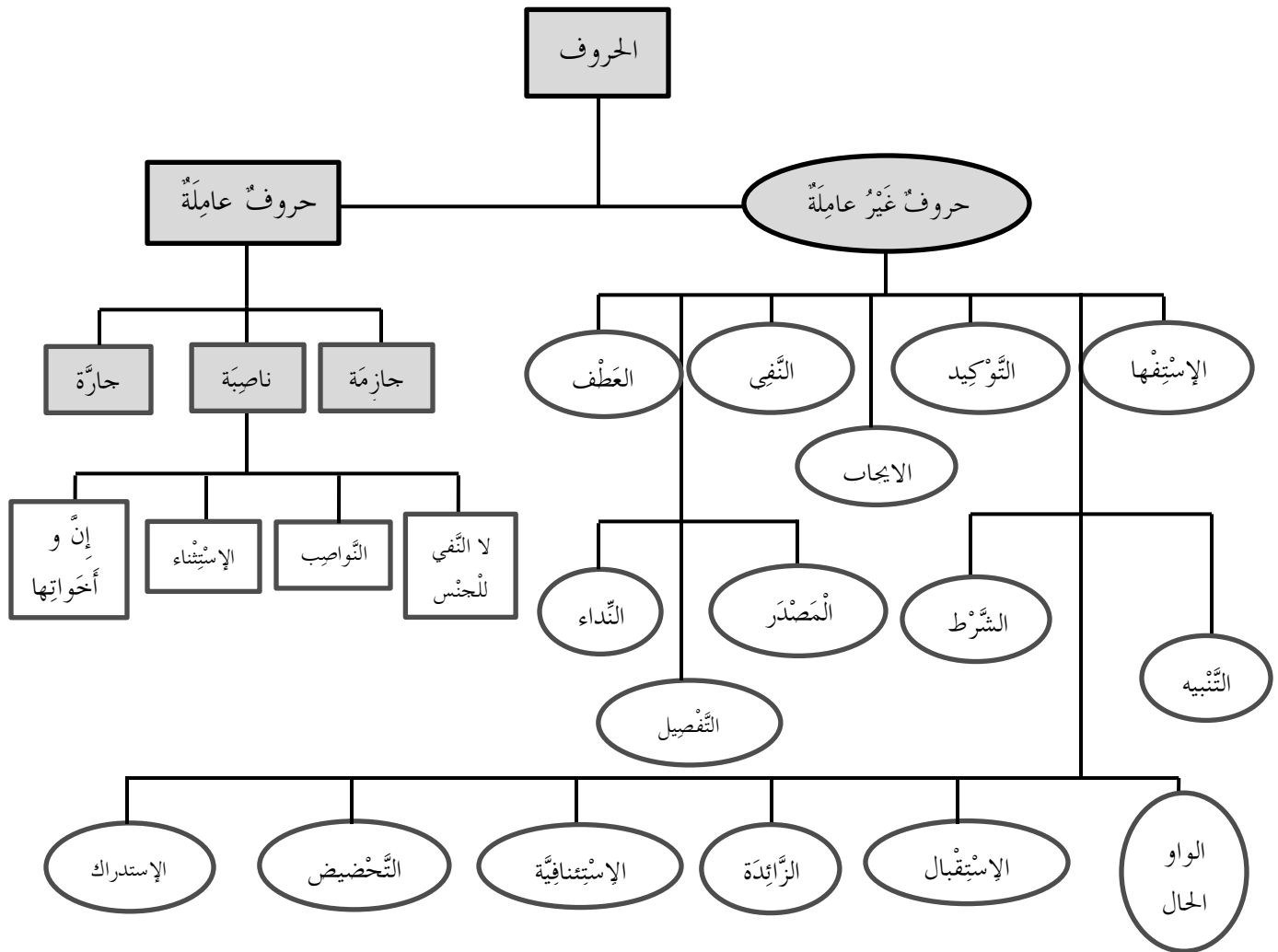


Lesson 7: Particles [الحروف]- A Comprehensive Review

Particles Revisited

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

Division and Classification of Particles



I. Particles the Affect I'rāb | حروف عاملة

A. Harf Jarr | حروف جارة

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

Table 42A: Harf Jarr حروف جارة		
حرف جرّ	meaning	Qur'ānic Example
إِلَى	-to/towards; going towards the end	﴿...وَاللَّهُ يَبْضُ وَيَسْطُ وَإِلَيْهِ تُرْجَعُونَ﴾ “...And it is Allah who withholds and grants abundance, and to Him you will be returned.”(2:245)
بِ	- with (association/ being with) - taking (seeking help) - because of	﴿فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا...﴾ “So, We said, "Strike the slain man with part of it..."(2:61) ﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ “Recite in the name of your Lord who created.”(96:1) [i.e. seeking help] ﴿...ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾ “..that was because they disobeyed and were transgressing.”(2:61)
مِنْ	- from (the beginning of something) - a part of - because of/reason for	﴿قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ...﴾ “Say, "Who rescues you from the darknesses of the land and sea..."(60:63) ﴿...وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾ “...and you have not besides Allah any protector or any helper.”(2:107) ﴿...يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ...﴾ “...An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their sign...(2:273).

Table 42B: Ḥarf Jarr [حروف جارة]

فِي	- in (as a ظرف) - concerning/about	﴿ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ... ﴾ "There has certainly been for you in them an excellent pattern.."(60:6) ﴿ قَالَ أَتُنَاجُونِي فِي اللَّهِ وَقَدْ هَدَانِ... ﴾ "...He said, "Do you argue with me concerning Allah while He has guided me?..."(6:80)
لِ	- for/to (specifically) owning/belonging to	﴿ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً... ﴾ "[He] who made for you the earth a bed and the sky a ceiling..."(2:22)
عَنْ	- about (regarding) - from (i.e. away from)	﴿ يَسْأَلُونَكَ عَنِ الْأَهْلِ... ﴾ "They ask you about the new moons..."(2:189) ﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا.. ﴾ "The foolish among the people will say, "What has turned them away from their Qibla, which they used to face?..."(2:142)
عَلَى	- upon/on - above (aboveness) - against	﴿ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً... ﴾ "Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil..."(2:7) ﴿ ...سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴾ "...Those "gods" will deny their worship of them and will be against them opponents"(19:82)
حَتَّى	- until	﴿ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴾ "And in Thamūd, when it was said to them, "Enjoy yourselves for a time..."(51:43)
كَ	like (similarity)	﴿ مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ﴾ "The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]"(62:5)
تَوَا	by (oath)	﴿ قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ... ﴾ "They said, "By Allah, you have certainly known that we did not come to cause corruption in the land..."(12:73)
مُنْذُ مُدٍّ	since*	[ما رَأَيْتَهُ مُنْذُ الصَّبَاحِ] "I did not see him since the morning."
خِلا/حاشا	except*	[فَرَأَى الْمُعَلِّمُونَ حَاشَا زَيْدٍ] "The students read except Zaid." *These particles are not found in Qur'an.

Miscellaneous Particles that act like Harf Jarr

Please note that nouns that typically function as Muḍāf act like Ḥarf Jarr. These include [ظروف المكان], [ظروف الزّمان], as well as Exceptions other than [إلّا].

B. Ḥarf Naṣb [حُرُوف ناصِبة]

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

1. Ḥarf Naṣb Affecting Nouns [إِنَّ وَ أَخَوَاتِهَا]

See Lesson 5, Section VIII for a full discussion.

2. Other Harf Nasb Affecting Nouns [إلّا] and [إلا التّفي للجنس]

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

3. Ḥarf Naṣb Affecting Verbs [التّواصب]

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

³⁶ This verbal noun is termed [مصدر مأوّل] in grammar. The particles that cause an implied verbal noun with the present tense verb [فعل مضارع] are the following: [أَنْ/لِ/كَيْ/إِذَا/حَتَّى].

Table 43A: Ḥarf Naṣb on Verbs [التواصب]		
حروف نصب	meaning	Qur'ānic Examples
أَنَّ	“to” It forms a verbal noun with the verb.	﴿... أَيَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا...﴾ “... Does one of you like to eat the flesh of his dead brother?...”(49:12)
أَلَّا [أَنَّ لَا]	“that [something] not” ³⁷ “so as not to”	﴿حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ...﴾ “Proper is it (for me) that I say not anything about Allah except the truth” (7:105)
لِأَنَّ [لِأَنَّ]	“so that” ³⁸	﴿وَأُمِرْتُ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ﴾ “And I am commanded that I shall be the first of those who submit...” (39:12)
لَنْ	“never” It negates and puts verbs into the future tense.	﴿... وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾ “...and we will never associate any one with our Lord...”(72: 2)
لِيَكِيَ لِ كِي	“so that” “in order to” “to” These three particles actually have the same meaning. ³⁹	﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾ ﴿...﴾ “It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith...”(48:4) ﴿وَأَشْرِكُهُ فِي أَمْرِي ۚ كَيْ نُسَبِّحَكَ كَثِيرًا﴾ “And let him share my task, That we may exalt You much”(20:32-33)
حَتَّىٰ	“until” ⁴⁰ “so that”	﴿...مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ...﴾ “...They were touched by poverty and hardship and were shaken until [even] the messenger and those who believed with him said, "When is the help of Allah?" ...”(2:214)

³⁷ [أَنَّ] is combined with [لَا] to function in meaning of [لَنْ] similar to the Lā of [لَنْ], which is discussed in footnote #38.

³⁸ Here the Lām of Ta'īl [لِ] combines with [أَنَّ] to form the meaning of “so that” or “the reason for”. See footnote #38.

³⁹ The particles [لِ] and [كِي] are considered to be [لِيَكِيَ] or Lām of Kai. This Lām is also known as [لَامُ التَّعْلِيلِ], which has the meaning of “so that”, or “the reason for”. For these two particles, the Lam of Kai is implied, and forms a [مصدر مآوِل] as discussed in the above footnote.

⁴⁰ This particle functions in an action reaching a limit, or utmost boundary of something. It has the same meaning when it acts on a noun in Ḥarf Jarr. In fact, [حَتَّىٰ] as a [تواصب] is actually considered a Ḥarf Jarr according to grammarians in that it acts on a verb to yield an implied verbal noun, which is in the Jarr state.

Table 43B: Ḥarf Naṣb on Verbs [التواصب]		
ل [لام جُحود] ⁴¹	Strong negation	﴿...وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ...﴾ “...And never would Allah have caused you to lose your faith...” (2:143)
فَ [فاء السَّبَبِيَّةِ] ⁴²	“therefore” (as a result) “so that”	﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ﴾ “Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?” (57:11)
وَ [واو المَعِيَّةِ] ⁴³	[و] of “withness”	لَا تَتَكَلَّمْ وَأَنَا أَتَكَلَّمُ “Do not speak while I am speaking.”
إِذَنْ [إِذَنْ]	meaning of responding in the future tense.	[زَيْدٌ هُوَ أَحْيَى ، إِذَنْ أَكْرَمُهُ] [إِذَنْ] not found in Qur’ān

C. Ḥarf Jazm [حرف جَزْم/الجوازم]

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

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

⁴¹ This Lām of Denial Works with a negated Kāna [كان]. It is a powerful way of negating something, as exemplified in the āyah above. Please note if one would have mistaken this Lām in the āyah (2:143), for the Lām of Ta’līl, it would not really make sense.

⁴² Differentiate this [ف] from other types of [ف]. This Fā causes Naṣb (and also serves to connect) while the other(s) only connect and

⁴³ Please note that this [و] has a similar meaning as [واو الحال], the difference being that this [و] denotes an action being done with or alongside another action, whereas the Ḥāl denotes the condition or state of an action as it is being done; this difference in some cases may not make an overall difference in the meaning of the sentence. This is not found in the Qur’ān.

particles like [حَيْثُمَا], [إِذَا], and [أَيْنَمَا]. In cases when the Response Particle is not a [الْفِعْلُ الْمَضَارِعُ], the particle [ف] is typically used to mark the response statement [جَوَابُ الشَّرْطِ]. The [جَوَابُ الشَّرْطِ] can be a past tense verb, noun phrase, or a command tense verb.

Table 44A: Ḥarf Jazm		
الجوازم	meaning	Examples of Ḥarf Jazm
لَمْ	past tense negation	﴿...وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾ “...and He is teaching you that which you did not know.” (2:151)
أَلَمْ	Interrogative past tense negation	﴿...قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ﴾ “...He said, "Did I not tell you that I know the unseen of the heavens and the earth?..." (2:33)
لَمَّا	"not yet"/"had not" future tense negation	﴿أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي ۚ لَمَّا يَذُوقُوا عَذَابِ﴾ “...Has the message been revealed to him out of us?" Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment. (38:8)
لِ	Command [لام في الأمر و الدعاء]	﴿لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ...﴾ “Let a man of wealth spend from his wealth, and he whose provision is restricted let him spend from what Allah has given him...” (65:7)
لَا	Forbidding [لا النهي و الدعاء]	﴿...وَلَا تَسْتُرُوا بِآيَاتِي تَمَنَّا قَلِيلًا...﴾ “...And do not exchange My signs for a small price...” (2:41)
إِنِ	“if” [إن الشرطيّة]	﴿... وَإِن يَأْتُواكُمُ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ...﴾ “...And if they come to you as captives, you ransom them, although their eviction was forbidden to you...” (2:85)
مَا مَهْمَا أَيِّ	“what” [ما الشرطيّة]	﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا...﴾ “We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it...” (2:106) ﴿وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾ “And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you”. (7:132)

Table 44B: Ḥarf Jazm

مَنْ	"who" [مَنْ الشَّرْطِيَّة]	﴿... وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ...﴾ "...And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter..." (2:217)
مَتَى	"when" [ظَرْفُ الزَّمَانِ الشَّرْطِيَّة]	"When he talks I will listen" [مَتَى يَقُلْ أَسْمَعُ]
أَيَّانَ إِذَا	"whenever" [ظَرْفُ الزَّمَانِ الشَّرْطِيَّة]	{ أَتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ } "Fear Allah wherever you are. Follow up a bad deed with a good deed and it will blot it out. And deal with people in a good manner."
أَيْنَ	"where" [ظَرْفُ الزَّمَانِ الشَّرْطِيَّة]	﴿...فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا...﴾ "...So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgment] altogether...." (2:148)
أَتَى / حَيْثُمَا أَيْنَمَا	Wherever [ظَرْفُ الزَّمَانِ الشَّرْطِيَّة]	{ أَتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ } "Fear Allah wherever you are. Follow up a bad deed with a good deed and it will blot it out. And deal with people in a good manner." ⁴⁴

II. Particles that do not Affect I'rāb [حُرُوفٌ غَيْرٌ عَامِلَةٌ]

These particles that do not directly cause a change in I'rāb encompass several different types of particles in terms of functionality. Please note that sometimes, these particles may have an indirect effect on I'rāb.⁴⁵

⁴⁴ Ḥadīth found in Musnad of Imām Aḥmed; Ḥadīth #20,883 in [مُسْنَدُ الْعَشْرَةِ الْمُبَشِّرِينَ بِالْحَقِّ]. Ḥadīth also related by Imām At-Tirmidhi who classified it as Ḥasan-Saḥīḥ.

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

A. Particles of Negation

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

B. Connecting Particles [حُرُوفُ الْعَطْفِ]

The Connecting Particles were briefly mentioned in Volume 1 (Lesson 6, IV-A3). Here, they are more thoroughly elaborated on. These particles termed [حُرُوفُ الْعَطْفِ] connect two words or phrases together in a sentence. These particles are actually part of a broader category of grammatical unit called [التَّوَابِعِ]⁴⁶ or “words that follow”. Specifically, these particles transfer I'rāb of the first word onto the following word that the particle directly precedes. In another sense, we can say that the Connecting Particle transfers the “grammatical state” of the word(s) before it onto the word after it. Similar to English conjunctions, these particles allow for less redundancy in the language. In the Qur'ānic example in Table 45 (first row), we see that the words [أَلْمَسَاكِينَ], [ذِي الْقُرْبَىٰ], and [أَلْيَتَامَىٰ] are acting grammatically on the state of the word [أَلْوَالِدِينَ] that precedes the first Connector Wāw . Here, the case of all words are Jarr due to the Ḥarf Jarr that acts on [أَلْوَالِدِينَ].

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

⁴⁶ Other types of words in this category are Replacers [بَدَلٍ], Describers [نَعْتٍ/حِصْفَةٍ], and [التَّوَكِيدِ]; these are discussed in Lesson 9.

C. Qur'ānic Examples of Connecting Particles [حُرُوفُ الْعَطْفِ]

Table 45A: Connecting Particles [حُرُوفُ الْعَطْفِ]		
حرف العطف	meaning	Qur'ānic Examples
و	"and"	<p>﴿ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ... ﴾</p> <p>“...And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy....” (2:83)</p> <p>[مَحْرُورٌ بِالْوَالِدَيْنِ وَالْمَسَاكِينِ عَلَى الْوَالِدَيْنِ]</p>
		<p>﴿...أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ... ﴾</p> <p>“Or were you witnesses when death approached Ya’qūb, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Ibrāhīm and Ishmael and Isaac ...” (2:133)</p> <p>[مَنْصُوبٌ بِالْوَالِدَيْنِ وَالْمَسَاكِينِ عَلَى إِلَهِكَ]</p>
		<p>﴿...مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصُرُ اللَّهَ... ﴾</p> <p>“...They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" ...” (2:214)</p> <p>[مَعْرُوفٌ بِالْوَالِدَيْنِ وَالْمَسَاكِينِ عَلَى الْبَأْسَاءِ]</p> <p>[مَعْرُوفٌ بِالْوَالِدَيْنِ وَالْمَسَاكِينِ عَلَى الرَّسُولِ]</p>
ف	"then/so" (immediately)	<p>﴿...ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ... ﴾</p> <p>“That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.” (63:3)⁴⁷</p>
ثُمَّ	"then" (later)	
أَوْ	"or" (alternation/doubt)	<p>﴿ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴾</p> <p>“Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people.” (9:53)</p> <p>[مَنْصُوبٌ بِأَوِ الْعَطْفِ عَلَى طَوْعًا]</p>

⁴⁷ The highlighted Particles are Connecting Particles while the underlined [ف] is actually Ḥarf Naṣb [فاء السببية] (see Table 43).

Table 45B: Connecting Particles [حُرُوفُ الْعَطْفِ]		
أَمْ	<p>“or/rather” It is used as an interrogative and/or giving an option</p>	<p>﴿... أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۖ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۗ بَلْ لَّا يُوقِنُونَ ۖ﴾ ﴿أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ﴾</p> <p>“Or were they created by nothing, or were they the creators? Or did they create the heavens and the earth? Rather, they are not certain. Or have they the depositories [containing the provision] of your Lord? Or are they the controllers?” (52:35-37)</p>
بَلْ	<p>“But/rather” Implies correcting a mistake, or abandoning</p>	<p>﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۗ بَلْ أَحْيَاءٌ وَلَكِنَّ لَّا تَشْعُرُونَ﴾</p> <p>“And do not say about those who are killed in the way of Allah, “They are dead.” Rather, they are alive, but you perceive [it] not.” (2:154)</p> <p>[مرفوع ببل العطف على أموات]</p>
لَا	<p>“no/not” Affirms the first word and negates the word after).</p>	<p>[جاء زيد لا محمدًا]</p> <p>“Zaid came not Muhammad.” [مرفوع بلا العطف على زيد]</p>
لَكِنَّ	<p>“but” Affirms the second and comes only after a negation (opposite of [لا])⁴⁸.</p>	<p>[إِنَّمَا أَكَلْتُ الْخُبْزَ لَكِنَّ اللَّحْمَ]</p> <p>“I did not eat the bread but ate meat.”</p>

D. Resumption Particles [حُرُوفُ الْإِسْتِنَاقِيَّةِ]

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

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

⁴⁸ For the particle [لَكِنَّ], three conditions are necessary for it to act as a Connecting Particle. It is [حرف عطف] if (1) preceded by a negative (2) it is not associated with a [و] and (3) it is not associated with a sentence (but a word). In the Qur’ān, it is not found as a Connecting Particle but acts instead as a Rebuttal Particle instead. The same can be said about the particle [بَلْ].

all the Wāws are Connecting Particles, since there is a “connection” between all parts separated by it. However, the first Wāw acts as a Resumption Particle because there is a transition from the prior section due to the Particle [إِذْ]. The underlined Wāw is a Connector since [أَسْتَكْبِرَ] has the same place as [أَبَى]. Then, the the third Wāw is a Resumption Particle since there is another shift in the āyah, and the last section is not a Hāl.

In example (ii), the first Fā is a Resumption Particle as it marks a transition, with the word “then”. The second Fā however is a Connector as [أَخْرَجَهُمَا], and is similar grammatically to [أَزَلَّهُمَا]. In this āyah, the first shaded Wāw marks another transition from the prior section, and is thus a Resumption Particle. The following Wāw is a Connector, that precedes [أَهْبَطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ], the Direct Object of [فَلَنَّا]. The second Wāw is also a Connector that copies [مُسْتَقَرًّا]; the word [مَتَاعٌ] retains the same grammatical function as [مُبْتَدَأً]⁴⁹. Without the Connection Particle, the meaning of [وَمَتَاعٌ] would be [لَكُمْ فِي الْأَرْضِ مَتَاعٌ]. In this way, the Connecting Particle prevents the statement from become superfluous.

Qur'ānic Examples:

- i. ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾
 “And remember when We said to the angels, "Prostrate before Ādam"; so they prostrated, except for Iblīs. He refused and was arrogant and became of the disbelievers.”(2:34)
- ii. ﴿فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۗ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ﴾
 “But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.”(2:36)

E. Rebuttal Particles [حُرُوفِ الاستِدْرَاكِ]

These particles serve to make a rebuttal or counterpoint, or make a correction after an errant or incorrect statement. These include [لَكِنَّ] and [بَلْ], which also can be from [حُرُوفِ العَطْفِ]. However, in the Qur'ān, these particles are found as rebuttal particles and not as Connecting Particles. The particle [لَكِنَّ] is

⁴⁹ Please see Lesson 12 in the section on [تقديم و تأخير]. Here the [مبتدأ] comes after the Predicate.

similar to the Sister of Inna [لَكِنَّ], which has a similar meaning of rebuttal of “but/however”. It is used to abandon one statement, and shift attention towards the next statement.

Qur’ānic Examples:

- i. ﴿ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ... ﴾
 “They say, " Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth...”(2:116)
- ii. ﴿ ...وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴾
 “...And they wronged Us not - but they were [only] wronging themselves...”(2:57)

F. Particles of Interrogation [حُرُوفِ الاسْتِفْهَامِ]

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

Examples of [أَيُّ] and [كَمْ]

- i. ﴿ ...وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴾
 “And those who have wronged are going to know to what [kind of] return they will be returned.”(26:227)
- ii. ﴿ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴾
 “So which of the favors of your Lord would you deny?”(55:25)
- iii. ﴿ ...فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾
 “...So which of the two parties has more right to security, if you should know?”(6:81)
- iv. [كَمْ كِتَابًا قَرَأْتَ]
 “How many books have you read?”

Table 46: Interrogative Particles [حُرُوفُ الَّاسْتِفْهَامِ]			
أَ / هَلْ	General interrogative	أَمْ	or / do (creates a choice)
مَتَى / أَيَّانَ	When	مَنْ	Who
مَا / ماذا	What	أَيْنَ	Where
لِمَاذَا / لِمَا	Why	أَيُّهُ / أَيُّ	Which (this is Muḍāf)
كَيْفَ	How	كَمْ	How many
أَنَّى	from where/how	عَمَّ	About what

G. Particles of Emphasis [حُرُوفُ التَّوَكِيدِ]

Particles of Emphasis include the following: [لَا مَ وَ نُونُ التَّوَكِيدِ], [إِنَّمَا], and [قَدْ]. These particles cause emphasis on the associated word without any affecting I'rāb.

حُرُوفُ التَّوَكِيدِ	
لَ	Indeed
لَ / نَ	Indeed
قَدْ	Indeed/certainly
إِنَّمَا	only

1. **Lām of Emphasis** [لَا مَ التَّوَكِيدِ]

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

Qur'ānic Examples

- i. ﴿ وَ إِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴾

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

- ii. ﴿لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ﴾
 “...If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment.”(36:18)
- iii. ﴿قَالُوا أَأَتَاكَ لَأَنْتَ يُوسُفُ...﴾
 “They said, "Are you indeed Yūsuf?...”(12:90)
- iv. ﴿إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ﴾
 “Indeed, mankind is in loss.”(103:2)

2. Lām and Nūn of Double Emphasis [لامٌ وَ نُونٌ التَّوَكِيدِ]

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

Table 47: Lām and Nūn of Emphasis on Verbs			
جمع	مُثَنَّى	مُفْرَد	
لَيَكْتُبَنَّ	لَيَكْتُبَانُ	لَيَكْتُبَنَّ	الغائب المذكر
لَيَكْتُبَنَّ	لَتَكْتُبَانُ	لَتَكْتُبَنَّ	الغائب المؤنث
لَتَكْتُبَنَّ	لَتَكْتُبَانُ	لَتَكْتُبَنَّ	المخاطب المذكر
لَتَكْتُبَنَّ	لَتَكْتُبَانُ	لَتَكْتُبَنَّ	المخاطب المؤنث
لَتَكْتُبَنَّ	لَتَكْتُبَنَّ	لَأَكْتُبَنَّ	المتكلم

Qur'ānic Examples:

- i. ﴿فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

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

- ii. ﴿وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَنْتَقَالًا مَعَ أَثْقَالِهِمْ ۖ وَلَيَسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ﴾

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

3. Other Particles of Emphasis: [إِنَّ], [قَدْ], and [إِنَّمَا]

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

H. Particles of Calling [حروف النداء]

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

⁵⁰ Taken from [تقي الدين أبو البقاء الفتوحى] by [شرح الكوكب المنير] from the book [باب المنطوق والمفهوم].

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

I. Conditional Particles [حروف الشرط]

We have examined conditional particles, many of which are from [حروف جازمة] mentioned earlier in this lesson. Some particles like [لولا], [إذا], and [لو] function as conditional particles but do not cause Jazm unlike [من], [أن], and [ما]. These particles can act on both nouns and verbs. In conditional statements, Harf Jazm typically act on present tense verbs, but can act on other verbs and nouns also.

The response particle Fā⁵² is often used in conditional sentences and marks the response [جواب الشرط] to the condition. However, the Fā is not used in front of a response statement that is a [فعل مضارع] in Jazm state since the Jazm verb by itself is a sign of a response statement (in a conditional sentence). Please note that for the particles [لو] and [لولا], the Lām [ل] termed [لام الواقعة] often indicates the Response Statement. This particle does not indicate emphasis in general, but functions like the Response Particle Fā. It should be noted that sometimes, the Lām can function as both a Response Particle and a Particle of emphasis (2:103):

﴿وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ﴾

Table 48: Particles of Condition [حروف الشرط]			
حروف جزم		حروف غير عاملة	
إِن	if	لَوْ	If
مَنْ	who	لَوْلَا	had it not been/were it not for
مَا	what	أَمَّا	as for
إِذَا/مَتَى	when	إِذَا	when
أَيْنَ	where	كُلَّمَا	whenever
حَيْثُمَا/أَيْنَمَا	wherever		
أَيَّانَ/إِذَا	whenever		

⁵² This Fā is known as [الفاء الرابطة لجواب الشرط]. It does not cause any change in I'rāb and marks the response statement [جواب الشرط] which does not consist of present tense verbs [فعل مضارع]. However it can precede response statement which contain [فعل مضارع] in Jazm with [لا النافية]. This is seen in (4:34): ﴿فَإِنْ أَطَعْتُمْ بَلَاغًا تَبِعُوا عَلَيْهِمْ سَبِيلًا﴾. Please note that some conditional statements have no particle or sign to indicate the Response Statement. For example in (2:206) with the particle [إذا], there is no sign, but the response part can be identified contextually: ﴿وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ﴾.

Qur'ānic Examples: [حُرُوفُ الشَّرْطِ غَيْرِ عَامِلَةٍ]

i. ﴿...وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ...﴾

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

ii. ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ...﴾

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

iii. ﴿وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْنِكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ...﴾

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

iv. ﴿وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

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

J. Verbal Noun Particles [حُرُوفُ مَصْدَرِيَّةٍ]

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

K. Particles of the Future [أحرف الإستقبال]

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

L. Particles of Warning [حُرُوفُ التَّنْبِيهِ]

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

Qur'ānic Examples:

i. ﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ﴾

﴿أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ﴾

"And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Beware, it is they who are the foolish, but they know [it] not."(2:13)

ii. ﴿هَآ أَأَنْتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۗ﴾

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَّا تَعْلَمُونَ﴾

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

M. Particles of Encouragement [حُرُوف التَّحْضِيضِ]

These particles termed [حُرُوف التَّحْضِيضِ] play the role of encouraging and inciting a certain action. These include [لَوْلَا], [لَوْمًا], [أَلَّا], [أَلَا], and [هَلَّا]. These particles are always used in conjunction with a verb.

Qur'ānic Examples:

- i. ﴿وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ﴾

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

- ii. ﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا ۗ وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

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

N. Particles of Response [حُرُوف الجواب]

These particles known as [حُرُوف الجواب] are used as an answer in response to a “yes/no” question. The response of “yes” occurs through the particles [نَعَمْ] and [أَي], while the answer of no is [لا]. The particle [كَلَّا] means “never”, and is a very sharp “no”. The particle [بَلَى] means “yes” but also carries the meaning of “certainly” and is used as a response to a rhetorical question denoting an obvious “yes” answer. The particle [إِذَا] is also from the Particles of Response and carries the meaning of “when”. This particle is not to be confused with [إِذْنًا], which sounds similar but is from the Ḥarf Naṣb for verbs.

Qur'ānic Examples:

- i. ﴿...كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۖ قَالُوا بَلَىٰ ۖ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ...﴾

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

- ii. ﴿وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۗ قَالُوا نَعَمْ...﴾

“And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes."..." (7:44)

iii. ﴿ فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفِي ضَلَالٍ وَسُعْرٍ ﴾

“And said, “Is it one human being among us that we should follow? Indeed, we would then be in error and madness.” (54:24)

O. Particles – Time and Place Containers [حروف الزمان و المكان]

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

P. Particles of Redundancy [حُرُوفُ الزَّائِدَةِ]

The Particles of Redundancy from a purely grammatical sense, do serve any function, however play a role in rhetoric particularly in emphasis. The Particles of Redundancy are the following:

[لِ / بِ / مِنْ / لَا / مَا / أَنْ / إِنَّ]. These particles sometimes occur in the Qur’ān and Ḥadīth. When they are used in a sentence, the removal of the respective particle will not change the overall meaning of the sentence. These particles are being mentioned here for completeness, since this is a topic in advanced grammar.

Qur’anic Examples:

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

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

ii. ﴿ مَّنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴾

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

Q. The Definite Article “Al” [لام التَّعْرِيفِ]

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

1. [لام العَهْدِ الخَارِجِي] - Noun that is known to speaker and audience.
2. [لام العَهْدِ الذَّهَبِي] - Noun that is known to speaker and but not to the audience.
3. [لام الجِنْسِ] - Noun that refers to the category of the noun.
4. [لام الإِسْتِعْرَاقِ] - Noun that refers to all/each member of the category of the respective noun.
5. [لام الزَّائِدَةِ] - The “Al” is extra and used with certain names and places.

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

Table 49: The Definite Article “Al” [لام التَّعْرِيفِ]	
لام العَهْدِ الخَارِجِي The “general” Lām	﴿ إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴾ “Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward..”(57:18)
لام العَهْدِ الذَّهَبِيِّ The “general” Lām	[العَالِمُ لِلدَّرْسِ الْيَوْمِ مَرِيضٌ] The Imām announces about the scholar unknown to others: “The scholar for today’s lesson is sick”.
لامُ الجِنْسِ Lām of Category	﴿ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ... ﴾ “Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land...”(3:14)
لَامُ الإِسْتِعْرَاقِ Lām of Inclusivity	﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ “All praise is to Allah, Lord of the worlds.”(1:2)
لامُ الزَّائِدَةِ Lām of Redundancy	﴿ وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ ۖ مَرَدُوا عَلَىٰ النَّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۗ ﴾ “And among those around you of the bedouins are hypocrites, and [also] from the people of Madīnah. They have become accustomed to hypocrisy. You [Oh Muḥammad], do not know them, [but] We know them...”(9:101)

R. Miscellaneous Particles

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

Table 50: Miscellaneous Particles		
ة	التاء الواحدة singularity	﴿ وَهَزَبِي إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴾ “And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates..”(19:25)
إِذَا	حرف فجاءة Particle of Surprise	﴿ فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾ “And when they board a ship, they supplicate Allah , sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.”(29:65)
إِذ	ظرف زمان Time Container	﴿ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا... ﴾ “And remember when Ibrāhīm was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people."....”(2:124)
إِمَّا	حرف إبهام وَ التَّفْصِيل Particle of choice	﴿ وَآخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ... ﴾ “And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them...”(9:106)

S. Particles with Multiple Distinct Grammatical Roles

We have already seen particles that are identical structurally can have several different independently grammatical functions. This can often confuse the novice or intermediate student. Here, we will quickly categorize the multiple grammatical roles that a specific particle may carry. The following table can be used as a reference point for comparing and/or clarifying these multiple functional roles. Please note that context alone is often sufficient enough to identify the actual grammatical function of one of these multi-dimensional particles.

Table 51A: Particles with Multiple Distinct Grammatical Roles [ما/و]

و	Resumptive Particle	حرف الإستئنافية	﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴾ “And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.”(2:8)
	Connection Particle	حرف العطف	﴿...خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ...﴾ “..He created the heavens and the earth..” (64:3).
	Hāl Particle	واو الحال	﴿...وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ...﴾ “...And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter..”(2:217)
	Particle of Oath	واو القسم	﴿ ن ۙ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴾ “...And it is Allah who withholds and grants abundance, and to Him you will be returned.”(68:1)
	Particle of “withness”	الواو المعية	﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكَرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ...﴾ “And recite to them the news of Nūh, when he said to his people, "Oh my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah. So resolve upon your plan with your associates...”(10:71)
مَا	Relative Pronoun	إِسْمٌ مَوْصُولٌ	﴿...وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ...﴾ “...Whether you show what is within yourselves or conceal it, Allah will bring you to account for it...” (2:284).
	Simple Negation	حرف النفي	﴿ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا...﴾ “Ibrāhīm was neither a Jew nor a Christian...” (3:67).
	Interrogative Particle	حَرْفٌ إِسْتِفْهَامٌ	﴿ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴾ “The companions of the right - what are the companions of the right?” (56:27).
	Conditional Particle	حَرْفُ الشَّرْطِ	﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ...﴾ “What comes to you of good is from Allah , but what comes to you of evil, is from yourself...” (4:79).
	Verbal Noun Particle	مَاءَ الْمَصْدَرِيَّةِ	﴿ وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ...﴾ “And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?"...” (2:13).
	Mā - Time Container	مَاءَ الظَّرْفِيَّةِ	[سَأَتَّبِعُكَ مَا اتَّبَعْتَ الْحَقَّ] “I will follow you as long as you follow the truth”

Table 51B: Particles with Multiple Distinct Grammatical Roles ف/لا/ما			
مَا	Particle of Redundancy	حرف الزائدة	﴿ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ... ﴾ “So by mercy from Allah , [Oh Muḥammad], you were lenient with them. And if you had been rude and harsh in heart, they would have disbanded from about you....” (3:159).
	Simple Negation	حرف النفي	﴿...فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ “..whoever follows My guidance - there will be no fear concerning them, nor will they grieve.” (2:38).
لَا	Categorical Negation	لا النفي للجنس	﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ... ﴾ “Allah - there is no deity except Him. He will surely assemble you for the Day of Resurrection, about which there is no doubt...” (4:87).
	Prohibition	حرف جزم	﴿...وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ... ﴾ “...And do not conceal testimony, for whoever conceals it - his heart is indeed sinful...” (2:283).
	Connecting Particle	حرف العطف	[فَامَ زَيْدٌ لَا مُحَمَّدًا] “Zaid stood not Muḥammad.”
فَ	Resumptive Particle	حرف الاستئناف	﴿ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾ “[He] is the one who made for you the earth a bed and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know. ” (2:22).
	Connection Particle	حرف العطف	﴿ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾ [فاء المعطوف على من السماء]
	Particle of Response	فاء رابطة لجواب الشرط	﴿...قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾ “Say: "If you love Allah, then Follow me: Allah will love you and forgive you your sins..." (3:31).
	Ḥarf Naṣb (Causative Fā)	فاء السببية	﴿... مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴾ “Who is he that will lend to Allah a goodly loan, so that He may double it for him and his will be a rich reward?” (57:11)
	Ḥarf Ta'lil	فاء التعليل	[اقْرَأِ الْقُرْآنَ فَإِنَّهُ يَنْفَعُكَ] “Read the Qur’ān because it will benefit you.”

Table 51C: Particles with Multiple Distinct Grammatical Roles [لَوْ/حَتَّى/ب/مَنْ]			
مَنْ	Relative Pronoun	إِسْمٌ مَوْصُولٌ	﴿...وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ...﴾ “And of the people is he who sells himself, seeking the pleasure of Allah...” (2:207).
	Interrogative Particle	حَرْفُ الْإِسْتِفْهَامِ	﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ﴾ “And of the people is he who sells himself, seeking the pleasure of Allah...” (6:144).
	Conditional Particle	حَرْفُ الشَّرْطِ	﴿...فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ “...whoever follows My guidance - there will be no fear concerning them, nor will they grieve.” (2:38).
بِ	Ḥarf Jarr	حَرْفُ جَرٍّ	﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾ “So exalt the name of your Lord, the Most Great.” (69:52)
	Particle of Redundancy	حَرْفُ الزِّيَادَةِ	﴿...أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾ “...Is not Allah most knowing of those who are grateful?...” (6:53)
حَتَّى	Ḥarf Jarr	لِلْإِنْتِهَاءِ وَالْغَايَةِ	﴿ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا آيَاتٍ لِيَسْجُنَّهُ حَتَّىٰ حِينٍ﴾ “Then it appeared to them after they had seen the signs that al-'Azīz should surely imprison him for a time.” (12:35)
	Ḥarf Naṣb (Verbs)	لِلْإِنْتِهَاءِ وَالْغَايَةِ	﴿لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ..﴾ “Never will you attain the good [reward] until you spend from that which you love...” (3:92)
	Connecting Particle ⁵³	حَرْفُ الْعَطْفِ	﴿قَرَأْتُ الْكِتَابَ حَتَّىٰ نَهَايْتَهُ﴾ “I read the book until its end.”
لَوْ	Particle of Wishing	حَرْفُ التَّمَنِّيِّ	﴿وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّعُوا مِنَّا..﴾ “Those who followed will say, “If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us.”...” (2:167)
	Verbal Noun Particle	حَرْفُ مَصْدَرِيَّةٍ	﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ ۚ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ..﴾ “And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. ...” (2:221)
	Conditional Particle	حَرْفُ الشَّرْطِ	﴿... وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلْتُمْ وَلَكِنَّ اللَّهُ يَفْعَلُ مَا يُرِيدُ..﴾ “...If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them...” (2:253)

⁵³ Three different conditions need to be met for [حَتَّى] to be a Connecting Particle. Since this specific type of [حَتَّى] is not found in the Qur’ān, it is out of scope for this book, and is not mentioned here. This is a topic in Advanced Grammar.

Table 51D: Particles with Multiple Distinct Grammatical Roles [ل/بَل/لَكِن/لَوْلَا]			
لَوْلَا	Particle of warning	حرف التنبيه	﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ...﴾ “And why did you, when you entered your garden, not say, 'What Allah willed; there is no power except in Allah'?...” (18:39)
	Particle of Encouragement	التحريض والعرض	﴿... فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ﴾ “... and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.” (63:10)
	Conditional Particle	حرف الشرط	﴿...وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾ “...And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.” (4:83)
لَكِن	Rebuttal Particle	حرف استدراك	﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا...﴾ “Ibrāhīm was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim...” (3:67)
	Connecting Particle	حرف العطف	[إِذَا قَامَ زَيْدٌ لَكِنِ عَلِيٌّ] “Zaid did not stand but Alī stood.”
	Ḥarf Naṣb	حرف نصب من أخوات إنَّ	﴿قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ﴾ “He said, "Oh my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds."” (7:67)
بَل	Rebuttal Particle	حرف إعراض	﴿... قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ “... they say, "You, are but an inventor [of lies]." But most of them do not know.” (16:101)
	Connecting Particle	حرف العطف	﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۗ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ﴾ “And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not.” (2:154)
ل	Particle of Emphasis	لام التوكيد	﴿إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ﴾ “Indeed, mankind is in loss.” (103:2)
	Ḥarf Jarr	إختصاص و تقوية	﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾ “To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned.” (3:109)

Table 51E: Particles with Multiple Distinct Grammatical Roles [إن/ل]		
ل	Ḥarf Naṣb لام التعليل	﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا... ﴾ “[He] who created death and life to test you which of you is best in deeds...” (67:2)
	Ḥarf Jazm لام الأمر	﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ... ﴾ “And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong...” (3:104)
	Particle of Response لام الواقعة في جواب	﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ... ﴾ “You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them....” (3:110)
	Lām of Negation لام الجحود	﴿ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ... ﴾ “But Allah would not punish them while you, [Oh Muḥammad], are among them...” (8:33)
إن	Ḥarf Jazm Conditional Particle حرف الشرط	﴿...فَإِنْ قَاتَلْتُمُوهُمْ فَاتْلُوا لَهُمْ كَذَلِكَ جزاء الكافرين...﴾ “...But if they fight you, then kill them. Such is the recompense of the disbelievers.” (2:191).
	Negation Particle حرف النفي	﴿...وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾ “...and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."” (5:110).
	Particle of Emphasis حرف التحقيق	﴿ قَالُوا إِنْ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّى﴾ “They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way.” (20:63).
	Particle of Diminution إن المخففة	﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴾ “We relate to you, the best of stories in what We have revealed to you of this Qur’ān although you were, before it, among the unaware.” (12: 3). Please note that the Lām following [أن] does not emphasize and is called [لام الفارقة].

Table 51F: Particles with Multiple Distinct Grammatical Roles [أَنَّ/أَنَّ]			
أَنَّ	Harf Naṣb	حرف مصدرية	﴿ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا أَسْمُهُ ﴾ “And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques...” (2:214).
	Particle of Explanation	حرف تفسيري	﴿ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطُّولِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْفَاعِلِينَ ﴾ “And when a sūrah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home].” (9:86).
أَنَّ	Harf Naṣb	حرف التوكيد	﴿ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴾ “That is so al-'Azīz will know that I indeed did not betray him in [his] absence and that Allah surely does not guide the plan of betrayers.” (12:22)
	Particle that indicates a statement, to follow; e.g. to..... that.....	ضَمِيرِ الشَّأْنِ	﴿...إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴾ “...Indeed ⁵⁴ it is he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good.” (2:214)



⁵⁴ Here we see that the word [إِنَّهُ] acts as a [ضَمِيرِ الشَّأْنِ] but also carries the function of emphasis [الإعراب للمفصل كتاب الله المراتل].

Lesson 8: Nouns in the Naṣb Case [المنصوبات]

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

I. Review of Nouns of the Raf' and Jarr Case [مرفوعات] & [مجرورات]

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

Table 52: Noun Categories fixed to Raf' and Jarr		
فَاعِلٍ	Doer of verb	Raf'
نَائِبُ الْفَاعِلِ	Deputy Doer	
مُبْتَدَأٌ	Subject	
خَبَرٌ	Predicate	
خَبَرٌ كَانَ وَأَخْوَاتِهَا	Predicate of Kāna and its sisters	
إِسْمٌ إِنَّ وَأَخْوَاتِهَا	Subject of Inna and its sisters	
التَّابِعُ لِلْمَرْفُوعِ	The Followers: [البَدَل/التَّعْت/التَّوَكِيد/العطف]	
جَارٌ وَالْمَجْرُورُ	Noun of Jarr Construction	Jarr
مُضَافٌ إِلَيْهِ	Muḍāf I'lai	

Table 53: Review of Inflections of Nouns Based on I'rāb			
[جَرَّ] Jarr	[نَصْب] Naṣb	[رَفَع] Raf'	Type of Noun
Kasrah	Faṭḥah	Ḍammah	Singular [مُفْرَد]
Kasrah	Faṭḥah	Ḍammah	Broken Plural [جَمْع التَّكْسِير]
نَيْنِ	نَيْنِ	أَنِ	Dual [مُثَنَّى]
نِينَ	نِينَ	وُنْ	Sound Masculine Plural [جَمْع مُذَكَّر سَالِم]
أَتِ	أَتِ	أَتِ	Sound Feminine Plural [جَمْع مُؤَنَّث سَالِم]
Faṭḥah	Faṭḥah	Ḍammah	Flexible [مُعَرَّب]
Faṭḥah	Faṭḥah	Ḍammah	Partially Flexible [غَيْرُ الْمُنْصَرَفِ]
no change	no change	no change	Inflexible [مَبْنِي]
ي / Yā	ا / Alif	و / Wāw	The 5 Special Nouns [أَسْمَاءُ الْخَمْسَةِ]

II. Nouns of the Naṣb Case [الْمُنْصُوبَات]

The [الْمُنْصُوبَات] encompass fifteen classes of nouns, some that we have already studied in detail in Volume 1 and in this current Volume. Those reviewed already are [الْمُنَادِي], [خَبَرَ كَانَ وَأَخْوَاتِهَا], [مَفْعُولٌ بِهِ], [الْمُنَادِي], [أَسْمَاءُ الْخَمْسَةِ], [اسْمُ لَّا النَّفْيَةُ لِلْجِنْسِ], [اسْمُ إِنَّ وَأَخْوَاتِهَا], [مَفْعُولٌ مَعَهُ]. This category of Naṣb nouns are important to learn well for appropriate understanding of the Qur'ān and Classical Arabic. Most of these nouns are found in Verbal Sentences and have a direct relation to the verb in some way.

Table 54: Nouns of the Naṣb Case [المنصوبات]	
مفعول به	Direct Object of a verb.
خبر كان وأحوالها	The Predicate of Kāna or its Sisters
اسم إن وأحوالها	The Subject of Inna or its Sisters.
المنادي	Someone who is addressed or called to by name with the particle [يَا].
اسم لا النافية للجنس	This is the object of the Lā of categorical negation. It is indefinite and inflects a single Faṭḥah at the end.
ظرف الزمان	Time Containers: Words that specify <u>when</u> an action is done.
ظرف المكان	Place Container: Words that specify <u>where</u> an action is done.
مفعول له	Word specifying the reason an action is done. It can be indefinite or definite. It must be either a verbal noun or a Jarr Construction.
مفعول معه	Noun that accompanies an action or something that is "with" an action. This word specifies [مَعِيَّة] or "with-ness".
الحال	A word that describes the state, condition, or way in which an action is done. It is always found at the end of a sentence and it is always indefinite.
تمييز	A word that clarifies something that is uncertain or ambiguous in a sentence. Similar to a Ḥāl, it is found at the end of a sentence, and is always indefinite.
مفعول مطلق	A verbal noun [مَصْدَر] that ends a sentence, which emphasizes an action. This Maṣḍar should match the action that is being emphasized. It is found at the end of a sentence.
التابع للمنصوب	The Followers are nouns that follow other nouns in terms of I'rāb. These are of four different classes: [البَدَل/التَّعْت/التَّوَكِيد/العطف]

A. Time Containers [ظَرْفُ الزَّمَانِ] and Place Containers [ظَرْفُ الْمَكَانِ]

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

Noun is <u>not</u> a [ظَرْفٌ]	Noun is a [ظَرْفٌ]
<p>﴿ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ﴾</p> <p>“...those who believed in Allah and the Last Day and did righteousness will have their reward with their Lord...” (2:62).</p>	<p>﴿ الْيَوْمَ يَتَسَاءَلُونَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ﴾</p> <p>“...This day those who disbelieve have despaired of your religion; so fear them not, but fear Me...” (5:3).</p>
<p>﴿ ...وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴾</p> <p>“...and you will have upon the earth a place of settlement and provision for a time...” (2:36).</p>	<p>﴿ أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴾</p> <p>“Or it (the soul) say when it sees the punishment, “If only I had another turn so I could be among the doers of good.” (39:58).</p>
<p>﴿ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴾</p> <p>“And warn them, of the Day of Regret, when the matter will be concluded; and [yet], they are in heedlessness, and they do not believe.” (19:39).</p>	<p>﴿ لَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ ﴾</p> <p>“...and Allah will not speak to them or look at them on the Day of Resurrection...” (3:77).</p>

Table 55: Time Containers [ظَرْفُ الزَّمَانِ]		
غُدُوًّا / غَدَوَةً ضُحًى / صَبَاحًا	morning	﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا...﴾ “The Fire, they are exposed to it morning and evening...” (40:46).
بُكْرَةً / سَحْرًا	early morning	﴿لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ “That you may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon.” (48:9).
غَدًا	tomorrow	﴿سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِيرُ﴾ “They will know tomorrow who is the insolent liar.” (54:26).
أَصِيلًا	afternoon	﴿وَأَذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا﴾ “And mention the name of your Lord morning and evening.” (76:25).
لَيْلًا / مَسَاءً / عَشِيًّا	night	﴿وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾ “And to Him is [all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.” (30:18).
أَبَدًا	always/ever	﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا﴾ “And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after....” (24:4).
حِينًا	for a period/ a time	﴿...وَالْمُؤْمِنُونَ بَعْدَهُمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ...﴾ “...and [those who] are patient in poverty and hardship and at the time of battle...” ⁵⁵ (2:177)
يَوْمًا / نَهَارًا	today/tonight	﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا﴾ “And to Him is [all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.” (71:5).

⁵⁵ Here in this section of Āyah al-Birr, the action that is occurring is “patience”. We see that the [ظَرْفُ] is actually a Muḍāf in the Naṣb state. The action of patience is denoted by the [اسم فاعل] which points to the action being done even though there is no explicit [فعل]. The word [الصَّابِرِينَ] is in Naṣb due to [إحْصَاص] or emphasis.

Table 56: Place Containers |ظَرْفُ الْمَكَانِ|

خَلْفَ	behind	﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾ "Allah knows what is before them and what will be after them, but they do not encompass it in knowledge." (20:110).
وَرَاءَ	in front of	﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَهُمْ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ﴾ "And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know." (2:101).
تَحْتَ	under	﴿وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ﴾ "And those who disbelieved will say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest." (41:29).
عِنْدَ/مَعَ	with/by	﴿... وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ...﴾ "...And do not fight them at al-Masjid al-Haram until they fight you there..." (2:191).
تِلْقَاءَ/ تَجَاهَ	facing	﴿وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾ "And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way." (28:22).
ثَمَّ/هُنَاكَ	there	﴿وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا﴾ "And when you look there [in Paradise], you will see pleasure and great dominion.." (76:20).
هُنَا/هَهُنَا	here	﴿فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ﴾ "So there is not for him here this Day any devoted friend." (69:35).
حَوْلَ	around	﴿قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ﴾ "[Pharaoh] said to those around him, "Do you not hear?" (26:25).
بَيْنَ	between	﴿وَلَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾ "And do not consume one another's wealth unjustly or send it to the rulers in order that you consume a portion of the wealth of the people in sin, while you know [it is unlawful]." (2:188).

B. The Reason for an Action [مفعول له]

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

The [مفعول له] can occur in one of two forms:

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

Qur'ānic Examples of [مفعول له]

- i. ﴿ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴾
 “And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Shayṭān is a companion - then evil is he as a companion.” (4:38)
- ii. ﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴾
 “Have you not considered those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin?” (14:28).
- iii. ﴿ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَعُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴾
 “And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques...” (13:22).
- iv. ﴿ دَخَلَتْ امْرَأَةٌ النَّارَ فِي هَرَّةٍ رَبَطَتْهَا ، فَلَمْ تُطْعَمْهَا ، وَلَمْ تَدَعْهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ ﴾
 “ A woman entered the Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth.” (Bukhāri)⁵⁶

⁵⁶ Saḥīḥ Bukhāri, Ḥadīth #3165 from [كتاب بدء الخلق].

C. Noun Accompanying an Action [مَفْعُول مَعَهُ]

Another of the [مَفْعُول] is [مَفْعُول مَعَهُ], which represents a noun that accompanies an action being performed. It is actually the least common of the [مَفْعُول], but needs to be mentioned to complete the topic. This [مَفْعُول مَعَهُ] is typically associated with a [و], since it would be difficult to differentiate it from the other [مَفْعُول]. Let us look at a couple of simple examples that show how this is used.

1. [مَشَى الطَّالِبُ وَ الْكِتَابَ] “The student walked with the book.”
2. [جَاءَ زَيْدٌ وَ خَالِدًا] “Zaid came with Khalid.”

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

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

Qur'ānic Examples of [مَفْعُول مَعَهُ]

- i. ﴿ فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۚ وَكُنَّا فَاعِلِينَ ﴾
 “And We gave understanding of the case to Sulaymān, and to each We gave judgment and knowledge. And We subjected the mountains to glorify, along with Dawūd and with the birds. And We were doing [that]” (21:79).

⁵⁷ Sections on (19:68) and (10:71) from [شرح منظومة اللغة الإعراب للمفصل كتاب الله المراتل].

ii. ﴿ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثَّةً ﴾

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

iii. ﴿ ... فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴾

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

D. Intensifier of the Action [مَفْعُولٌ مُطْلَقٌ]

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

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

Let us look at a couple of examples showing how [مَفْعُولٌ مُطْلَقٌ] is used:

﴿ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا ﴾

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

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

[جَلَسْتُ جُلُوسًا] “I sat with a sitting.”

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

﴿ وَالنَّازِعَاتِ غَرْقًا ۝ وَالنَّاشِطَاتِ نَشْطًا ۝ وَالسَّابِحَاتِ سَبْحًا ۝ فَالسَّابِقَاتِ سَبْقًا ﴾

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

The above āyah ﴿ وَالنَّازِعَاتِ غَرْقًا ﴾ similar to the prior sentence, demonstrates another [مَفْعُولٌ مُطْلَقٌ] functionally similar (but dissimilar root) to the verb. The verbal noun [غَرَقَ] has a similar meaning to the verb [نَزَعَ], which means to “pull out”. You will notice that in each of the above four āyahs, there is no explicit verb. However, the action or verb is implied through the Doer noun [اسم الفاعل]. In all these āyahs, the action is being emphasized.

Qur'ānic Examples of [مَفْعُول مُطْلَق]

- i. ﴿ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴾
 “He will be judged with an easy account.” (84:8).
- ii. ﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾
 “And [We sent] messengers about whom We have related to you before and messengers about whom We have not related to you. And Allah spoke to Mūsa with [direct] speech.” (4:164)
- iii. ﴿ وَقُرْآنَ فِي بُيُوتِكُمْ فَلَا تَبَرَّحْنَ بُرُجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾
 “And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give Zakāt and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], Oh people of the [Prophet's] household, and to purify you with [extensive] purification..” (33:33).
- iv. ﴿ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۗ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلِهِمْ رَأَىٰ الْعَيْنِ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ﴾
 “Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their number by [their] eyesight. But Allah supports with His victory whom He wills...” (3:13).

E. Ḥāl: The State or Condition of an Action [الحال]

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

﴿جاء زيدٌ ضاحكاً﴾ “Zaid came laughing.”

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

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

- i. The Ḥāl [الحال] itself is **(1)** a single noun in Naṣb or **(2)** a Word Construction.
- ii. The definite thing that the Ḥāl describes [صاحبُ الحال].

- iii. The action itself. The action can be as a verb [فعل], but can also be incorporated into an “action word” like a [اسمُ الفاعل], [مصدر], or [اسمُ المفعول].

2. The Ḥāl can occur in one of three different forms at the end of a sentence:

- i. A single word [مُفْرَد]. In this case, the Ḥāl is a word that describes, is indefinite, and in the Naṣb case explicitly. Both sentences use Ḥāl (highlighted) to convey the same basic meaning. This form is that present in the example we just discussed: [جاءَ زَيْدٌ ضاحِكًا].
- ii. Ḥāl can occur as a simple Nominal Sentence [جُمْلَةٌ اِسْمِيَّة] or a Verbal Sentence [جُمْلَةٌ فِعْلِيَّة] occurring at the end of a sentence. This sentence acts as a single unit to describe the definite noun [صاحبُ الحال] doing the action and is implicitly Naṣb. The Ḥāl very frequently occurs as a nominal sentences and is preceded by a [و] called [الواو الحالِيَّة]. Let us look at another example to show this form: [جاءَ زَيْدٌ وَهُوَ ضاحِكٌ] “Zaid came [while he was] laughing.”. Here the Nominal Sentence is [هُوَ ضاحِكٌ] and is preceded by the [و] of Ḥāl. The [صاحبُ الحال] is again Zaid. An example of Ḥāl using a Verbal Sentence is in the following example: [جاءَ زَيْدٌ يَدْحَكُ] “Zaid came laughing.”. The verb has to be in the present tense [فعل مضارع] (not past tense) to act as a Ḥāl. But remember the action is not laughing but “came” as [جاءَ]. Thus, in all the three cases discussed the definite thing described (Zaid) and the action (“came”) are the same. These three Ḥāls all occur in different forms but functionally are the same since all the sentences yield the same basic meaning.
- iii. The third form of a Ḥāl is as a Jarr Construction. Please note that the Jarr Construction is similar to an Arabic sentence and is often termed [شِبْهُ جُمْلَةٍ], or a “Quasi-Sentence”. Here the Jarr Construction functions in describing the definite [صاحبُ الحال] at the end of a sentence. An example of this is shown in the following where the Ḥāl is highlighted:

[رَأَيْتَ الطَّائِرَةَ بَيْنَ السَّحَابِ]

Here, the action is “saw”, and the [صاحبُ الحال] is the implied [أنتَ] embedded within the verb. since the person doing the action is “you” and not the bird.

3. Hāl versus Describers [التَّعْت/الصفة]

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

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

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

4. Qur'ānic Examples of Hāl [الحال]

- i. ﴿وَأَلْقَى السَّحَرَةُ سَاجِدِينَ﴾
“And the magicians fell down in prostration” (7:120).
- ii. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾
“Oh you who have believed, fear Allah as He should be feared and do not die except as Muslims.” (3:102)
- iii. ﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ﴾
“And We did not create the heaven and earth and that between them in play..” (21:16)
- iv. ﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ﴾
“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.” (32:15).
- v. ﴿خُشِعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ﴾
“Their eyes humbled, they will emerge from the graves as if they were locusts spreading.” (54:7).
- vi. ﴿...لَا تَقْرُبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ...﴾
“...Do not approach prayer while you are intoxicated until you know what you are saying...” (4:43).

F. Clarifier [التَّمْيِيز]

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

Let us look at the following examples to see how Clarifiers are utilized in Arabic sentences.

- [هُوَ أَكْثَرُ مِنِّي] “He is more than me.”

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

- [هُوَ أَكْثَرُ مِنِّي قُوَّةً]

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

- [رَأَيْتُ أَحَدَ عَشَرَ] “I saw twelve.”
- [رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا]

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

Qur’ānic Examples of Clarifiers [التَّمْيِيزِ]

- i. ﴿وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ﴾
“And [recall] when We made an appointment with Mūsa for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers.” (2:51).
- ii. ﴿وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا﴾
“And he had fruit, so he said to his companion while he was conversing with him, “I am greater than you in wealth and mightier in [numbers of] men.” (18:34)⁵⁸
- iii. ﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً﴾
“Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power...” (35:44)

⁵⁸ Please note that [أَعَزُّ نَفَرًا] is connected to the preceding sentence by the Connector [و]. Here the second Clarifier [نَفَرًا] clarifies [أَعَزُّ].

- iv. ﴿ فَعَقَرُوهَا فَقَالَ تَمَتُّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعَدُّ غَيْرٍ مَّكَذُوبٍ ۖ ﴾
 “But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied.” (11:65).
- v. ﴿ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ۖ ﴾
 “And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.” (17:37).
- vi. ﴿ إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعِجَةً ۖ وَلِيَ نَعِجَةٌ وَاحِدَةٌ ۖ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ۖ ﴾
 “Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech.” (38:23).⁵⁹

G. The Vocative [المُنَادِي]

The Vocative refers to a person being called or addressed. The Vocative is termed [مُنَادِي], and is used to call and address a specific person or group and draw their attention to something being said. The call or address starts with the particle Yā, which is termed [حُرُوفُ النَّدَاءِ]. This is found frequently in the Qur’ān to address a specific group. The person(s) is addressed using the particle Yā. This particle Yā in reality is equivalent to the verb [أُنَادِي], or “I am calling...”. The person(s) being addressed is termed [مُنَادِي], and is typically Naṣb since it acts as the Direct object [مَفْعُولٌ بِهِ] of the implied verb [أُنَادِي] represented by Yā. However, please note that this Yā does not carry any [عَمَلٌ] as per the grammarians.

Grammatical Rules of the Vocative [المُنَادِي]

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

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

- | | | | |
|------|----------------|---|----------------|
| i) | Male or Female | = | يَا |
| ii) | Male | = | يَا أَيُّهَا |
| iii) | Female | = | يَا أَيَّتُهَا |

﴿ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴾

“[To the righteous it will be said], "Oh reassured soul ”(89:27)

⁵⁹ This is a good example where [التَّسْبِيحُ] are contrasted with [الْحَال]. In this āyah, the word [مَرَحًا] acts as a Ḥāl while [طُولًا] acts as a Clarifier. Superficially, both words appear similar and may be confused with one another.. However, they are differentiated contextually. The Ḥāl is an adjective, and acts in describing an action, while the Clarifier acts in quantifying measurement.

﴿ يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

“Oh mankind, worship your Lord, who created you and those before you, that you may become righteous”(2:21)

2. The inflection of the last letter of the [مُنَادِي] is based on whether it is one of the following:

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

(ii) a Muḍāf.

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

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

(a) If a definite name of a person is used (without any Muḍāf), then its inflection is a single Ḍammah at the end. For example, let us look at the following part of Ḥadīth Jibrīl⁶⁰:

{.....وَقَالَ : يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ}

(b) If the [مُنَادِي] is a Muḍāf, or a name containing a Muḍāf is used, then there is a Faṭḥah inflected on the last letter of the Muḍāf. This is seen in the highlighted in the following Ḥadīth⁶¹.

قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِفَاطِمَةَ : " أَيْنَ بَعْلُكَ ؟ " ، فَقَالَتْ وَقَعَ بَيْنِي وَبَيْنَهُ كَلَامٌ ، ...
فَخَرَجَ مُغَاضِبًا ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ : " أَبْصِرْ لِي عَلِيًّا " ، فَقَالَ : يَا رَسُولَ اللَّهِ ،
هُوَ ذَا فِي الْمَسْجِدِ ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالرِّيحُ يَسْفِي عَلَيْهِ التُّرَابَ ، قَالَ : " قُمْ يَا أَبَا
{تُرَابٍ " ، قَالَ سَهْلٌ : فَوَاللَّهِ إِنْ كَانَ لِأَحَبِّ أَسْمَائِهِ إِلَيْهِ

(c) If the [مُنَادِي] is general and not specified, and is not a definite name, then the [مُنَادِي] carries Faṭḥah with Tanwīn. For example, this can be a teacher speaking to each of his students “Oh student, study hard!” [يَا طَالِبًا أَدْرُسْ كَثِيرًا]. Or this can be a preacher admonishing each of his congregation “Oh believer, do not go near adultery!” [يَا مُؤْمِنًا لَا تَقْرَبُ الزُّنَا]. If the [مُنَادِي] is specified, and is not a definite name, then the [مُنَادِي] is inflected with a single Ḍammah at the end. For example, a student requesting a teacher “Oh teacher, teach me” [يَا مُعَلِّمُ عَلِّمْنِي].

⁶⁰ Saḥīḥ al-Bukhāri, Chapter on Imān: كِتَابُ الْإِيمَانِ Ḥadīth #50.

⁶¹ Taken from [تَارِيخُ الطَّبْرِيِّ], Ḥadīth # 5879, Classified as Ḥasan according to [تَارِيخُ الطَّبْرِيِّ].

H. The Followers [التَّابِعُ لِلْمَنْصُوبِ]

The Followers are nouns that follow other nouns in terms of I'rāb. There are four categories of Followers that exist: [البَدَل/التَّعْت/التَّوَكِيد/العطف]. We have already discussed Describers [الصِّفَّة] from Volume 1, and have studied Connecting Particles [حُرُوف العطف] in this second Volume. Please refer to Lesson 9, the next chapter where [التَّوَابِع] are discussed in detail.



Lesson 9: The Followers [التوابع], the Derived Nouns [الأسماء المشتقة], and the Verb [ظَنَّ] and its Sisters

I. The Followers [التوابع]

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

A. Describers [الصِّفَةُ/النَّعْت]

The most common Describers are those that describe nouns which are identical in gender, plurality, definiteness, and I'rāb. One additional requirement that was not previously mentioned earlier, is that a Descriptor typically needs to be “Derived” or [مُشْتَقَّ]. Words that are [مُشْتَقَّ] are derived from verbs and describe or relate an action in a certain way. Categories of [مُشْتَقَّ] words are discussed in section II in this lesson. Please note however that there can be situations in which a non-derived noun [حَامِد] can act as a Descriptor.⁶² But for our purposes, these represent exceptions to the rule, and do not appear to occur in the Qur'ān.

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

⁶² Dr. Mosād, <<http://dr.mosad.com/>> and Reefnet.gov.sy <<http://www.reefnet.gov.sy/education/kafaf/index.html>>. An example of a Descriptor with a non-derived noun acting as an adjective is in the following. [رَأَيْتُ رَجُلًا أَسَدًا] or “I saw a man lion-like”. Here the non-derived or [حَامِد] noun acts as a Descriptor contextually.

Describers need to be from the following categories of Nouns:

- a) Doer noun [إِسْمُ الْفَاعِلِ]
- b) Passive Noun [إِسْمُ الْمَفْعُولِ]
- c) Time/Place container [إِسْمُ الظَّرْفِ]
- d) Derived Adjective [الصِّفَةُ الْمُسْتَبَهَّةُ]
- e) Comparative Derived Noun [إِسْمُ التَّفْضِيلِ]
- f) Intensive Derived Noun [صِغَةُ الْمُبَالَغَةِ]
- g) Instrument of an action [إِسْمُ الْأَلَّةِ]
- h) Sentence (Verbal/Nominal) [جُمْلَةٌ]
- i) Jarr Construction [جَارٌّ وَ الْمَجْرُورِ]
- j) Non-Derived Noun [جَامِدٌ] (See footnote 62)

B. Connecting Nouns [الْمَعْطُوفِ]

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

C. Replacers [الْبَدَلِ]

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

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

1. [زَيْدٌ أَبُو يُوسُفَ نَصَرْنَا الْيَوْمَ] Zaid, Son of Yūsuf helped us today.
2. [أَنَا مِنْ مَدِينَةٍ مُبَارَكَةٍ الْمَدِينَةِ] I am from a blessed city, Al-Madīnah.

In the first example, [أَبُو يُوسُفَ] refers to Zaid not as an adjective, but as something else that Zaid is. We see that [أَبُو يُوسُفَ] matches [زَيْدٌ] but contextually does not fit as a Describer. In the second sentence, the word [الْمَدِينَةَ]⁶³ replaces [مَدِينَةٍ]. Please note that even though [الْمَدِينَةَ] is definite, it replaces the indefinite [مَدِينَةٍ]. Also without knowing about Replacers, the sentence would not make sense grammatically because of [الْمَدِينَةَ].

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

1. Equal/Total Replacement [بَدَلُ الشَّيْءِ مِنَ الشَّيْءِ]

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ... ﴾

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

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

2. Partial Replacement [بَدَلُ الْبَعْضِ مِنَ الْكُلِّ]

{بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ ، شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ،
وَأَقَامَ الصَّلَاةَ ، وَإِيتَاءَ الزَّكَاةِ ، وَالْحَجَّ ، وَصَوْمَ رَمَضَانَ}

“Islām is built on five (pillars): testifying that there is no god except Allah, and that Muḥammad is the messenger of Allah, and performing the prayer, and giving the Zakāt, and the Ḥajj, and the fasting of Ramaḍān.” (Bukhāri)⁶⁴

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

3. Abstract Replacement [بَدَلُ الْإِشْتِمَالِ]

[يُعْجِبُنِي زَيْدٌ عِلْمُهُ]

“Zaid, amazes me, his knowledge.”

﴿ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ... ﴾

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

⁶³ Here, [الْمَدِينَةَ] Al-Madīnah refers of course to the Blessed City of the Prophet, and is not “the city”. In Arabic, the definite article “Al” when referring to proper names has no “the”. For example the words [الْبَحْرَيْنِ], [الْعَبَّاسِ], [القاهرة], [الشَّامِ], and [البخاري] all refer to proper names or places.

⁶⁴ Saḥīḥ Bukhāri, Ḥadīth #8 from [كتاب الإيمان].

In the first example of the “Abstract” Replacer, the word [عِلْمُهُ] replaces the word [زَيْدٌ]. Here, the word “his knowledge” replaces “Zaid” in an abstract sense, not in terms of matter or substance. Similarly, in the example of the Qur'ānic āyah, the word [فِتَالٍ] or “fighting” is used to replace “the month”. Again the relationship between the words is abstract, as generally “fighting” has no relationship with “month”.

4. **Replacement of an error [بَدَلُ الْغَلَطِ]**

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

[رَأَيْتُ زَيْدًا مُحَمَّدًا] “I saw Zaid, Muḥammad.”

Qur'ānic and Hadīth Examples of Replacers [الْبَدَل]

- i. ﴿ إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝ حَدَائِقَ وَأَعْنَابًا ﴾

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

- ii. ﴿ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَقَّامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

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

- iii. ﴿ اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ ﴾

“Take advantage of five (things) before five (things); your youth before your old age, and your health before your sickness, and your wealth before your poverty, and your free time before your occupation, and your life before your death.” (Baihaqi)⁶⁵

- iv. { (حديث مرفوع) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ ، حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الْأَحْمَرَ ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةٍ ، عَلَى أَنْ يُوحَدَ اللَّهُ ، وَإِقَامِ الصَّلَاةِ ، وَإِيتَاءِ الزَّكَاةِ ، وَصِيَامِ رَمَضَانَ ، وَالْحَجِّ " ، فَقَالَ رَجُلٌ : الْحَجُّ ، وَصِيَامِ رَمَضَانَ ؟ قَالَ : لَا صِيَامِ رَمَضَانَ ، وَالْحَجُّ ، هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

“Narrated to us by Muḥammad son of Abdullah, son of Numair Al-Ḥamdāni, narrated to us by Abu Khālid Ya'ni Sulaymān, son of Hayyān al Aḥmar, from Abi Mālik al-Ashkha'i, from Sa'd son of Ubaidah, Upon Ibn U'mar, from the Prophet, peace and blessings of Allah upon him, He said: Islām is built on five (pillars): that Allah is One, and performing the prayer, and giving the Zakāt, and the fasting of Ramaḍān, and the Ḥajj, then a man said: the Ḥajj, and the Fasting of Ramaḍān, like this I heard it from the Messenger of Allah, peace and blessings of Allah are upon him.” (Muslim)⁶⁶

⁶⁵ Ḥadith # 9575 in [شعب الإيمان للبيهقي]. Ḥadith is Ḥasan [إسناده ضعيف ويحسن إذا توبع]

⁶⁶ Sāhih Muslim, Ḥadith #22; in [كتاب الإيمان].

- v. ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ۗ﴾

“And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated”. (25:68-69)

- vi. ﴿وَأَتَقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ۖ أَمَدَّكُمْ بِأَنْعَامٍ وَبَيْنَ﴾

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

The following examples of Replacers have been extracted from the Qur’ān and Ḥadīth. In example (i) on the preceding page, the word [حَدَاتِقَ] replaces the word [مَفَارًا], and represents the [بَدَلُ الشَّيْءِ مِنَ الشَّيْءِ].⁶⁷ The word [أَعْتَابًا] follows the Replacer functionally, but is more specifically a [مَعْطُوف] because of the [و]. In example (ii), the Replacer [مَنْ] is from the [بَدَلُ الْبَعْضِ مِنَ الْكُلِّ], since it represents a part from the whole. In the Ḥadīth example (iii), the Replacers again represent parts from the whole. You see that each have the same I’rāb as [خَمْسًا], the [مُبَدَّل مِنْهُ].

In example (iv), the entire Ḥadīth has been quoted with Isnād⁶⁸ to show that within any given Isnād, Replacers are usually seen. If you focus on the Isnād in brackets you will find many different Replacers. The key is looking at nouns with the I’rāb. For example in [حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ], the word son of Abdullah, is replacer of the name Muḥammad. The word [بْنِ نُمَيْرٍ] is Replacer for Abdullah, not Muḥammad, since it is Jarr like Abdullah. The word [الْهَمْدَانِيُّ] is replacer for Muḥammad since it is Raf’, not Jarr. In [عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ], the name [الْأَشْجَعِيُّ]⁷⁰ is a replacer for Abi Mālik, both being Jarr.

Examples (v) and (vi) show that Replacers can sometimes occur with verbs and sentences, even though they typically are used for nouns.⁷¹ Please note that in (v), [يَلْقَى] the verb in Jazm and response statement is the [مُبَدَّل مِنْهُ] for the Replacer [يُضَاعَفُ], which follows it in I’rāb and as a [جَوَابُ الشَّرْطِ]. In (vi), the sentence [أَمَدَّكُمْ بِأَنْعَامٍ وَبَيْنَ] is a Replacer for the underlined sentence.

⁶⁷ [الإعراب للمفصل كتاب الله المرتل]

⁶⁸ Ḥadīth is composed of two things: Matn [متن] (text) and Isnād [إسناد]. Isnād (or Sanad) is the chronological transmission of narrators of the respective Ḥadīth of a specific Matn.

⁷⁰ The word [الْأَشْجَعِيُّ] carries the definite article, is a title or Kunya (nickname) given for the narrator Abu Malik, in this case.

⁷¹ Section on [البدل] from website on Arabic grammar <<http://www.reefnet.gov.sy/education/kafaf/Bohoth>>.

D. Nouns of Emphasis | التَّوَكِيدُ لِلتَّوَابِعِ

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

- i. [جَاءَ زَيْدٌ زَيْدٌ !] "Zaid came, Zaid !
- ii. [قَدْ قَامَتِ الصَّلَاةُ ! قَدْ قَامَتِ الصَّلَاةُ !] The prayer has begun! The prayer has begun!

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

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

- iii. [جَاءَ الطَّالِبُونَ إِلَى الْفَصْلِ كُلَّهُمْ] The students came to the class, all of them.
- iv. [فَعَلْتُ ذَلِكَ نَفْسِي] I did that myself.

Other examples of [التَّوَكِيدُ الْمَعْنَوِيُّ] are shown below with exception of (iii).

Qur'ānic Examples of Nouns of Emphasis | التَّوَكِيدُ لِلتَّوَابِعِ

- i. ﴿ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴾
"Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together." (2:161)
- ii. ﴿ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴾
"So the angels prostrated - all of them entirely." (15:30)
- iii. ﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴾
"Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together." (94:5-6)
- iv. ﴿ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ ﴾
"And We said, "Oh Ādam, dwell, you and your wife, in Paradise..." (2:35)

II. Derived Nouns [الأسماء المشتقة]

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

Table 57: Derived Nouns [الأسماء المشتقة]		
اسم مشتق	المعنى	صيغة
إِسْمُ الْفَاعِلِ	Indicates the person or being from which an action emanates from	فَاعِلٌ
إِسْمُ الْمَفْعُولِ	The entity on which an action occurs	مَفْعُولٌ
إِسْمُ الظَّرْفِ	Derived noun that indicates the time or place of an action; this is identical to [ظَرْفُ الْمَكَانِ] and [ظَرْفُ الزَّمَانِ]. It typically has <u>two scales</u> :	مَفْعَلٌ
		مَفْعَلٌ
الصِّفَةُ الْمُسْتَبَهَّةُ	Derived Adjective	فَعْلٌ / فَعْلَانٌ / أَفْعَلٌ / فَعْلٌ / فَعَالٌ / فَعُولٌ / فَعُولٌ / فَعِيلٌ
إِسْمُ التَّفْضِيلِ	Comparative Derived Noun	أَفْعَلٌ فُعْلَى
صِعَةُ الْمِبَالَعَةِ	Intensive Derived Noun	فَعَّالٌ / مِفْعَالٌ / فَعُولٌ / فُعُولٌ / فَعُولٌ / فَعْلٌ / فَعِيلٌ / فَعْلَةٌ
إِسْمُ الآلَةِ	Instrument of an action.	مِفْعَلَةٌ / مِفْعَلٌ / مِفْعَالٌ

A. The Derived Adjective [الصِّفَةُ الْمُشَبَّهَةُ]

This category represents words which essentially pure adjectives in meaning, and are derived from intransitive verbs. The [الصِّفَةُ الْمُشَبَّهَةُ] is different from the Doer noun [إِسْمُ الْفَاعِلِ] in that it is more permanent, and is a fixed attribute.⁷² There are several stem patterns of [الصِّفَةُ الْمُشَبَّهَةُ], the most common is the stem [فَعِيلٌ]. There is a loose relationship between the specific stems and the specific verbs that they are derived from, but this will not be covered.⁷³ Please also note that some of the stem patterns of the Derived Adjectives are the same which many verbal nouns have, but these are not synonymous.⁷⁴

Table 58A: The Derived Adjective [الصِّفَةُ الْمُشَبَّهَةُ]		
Stem	مثال	Qur'ānic Examples ⁷⁵
فَعِيلٌ	عَلِيمٌ	﴿فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾ "Surely for those who have Taqwa is success, Gardens and vineyards." (17:23)
فَعَلٌ	وَسَطٌ	﴿...وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ...﴾ "...and loan Allah a goodly loan, I will surely remove from you your misdeeds..." (5:12)
فَعُولٌ	عَجُوزٌ	﴿...وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾ "...And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink." (76:21)
فُعَالٌ	شُجَاعٌ	﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ...﴾ "And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter...." (35:12)
أَفْعَلٌ	أَسْوَدٌ	﴿الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ﴾ "[It is] He who made for you from the green tree, fire, and then from it you ignite." (36:80)
فَعْلَانٌ	كَسْلَانٌ	﴿فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا...﴾ "So Mūsa returned to his people, angry and grieved. He said, "Oh my people, did your Lord not make you a good promise?..." (20:86)

⁷² Arabic Tutor, Volume 4, pg. 362.

⁷³ Please refer to the comprehensive Grammar website of <www.drmosad.com> on section of [الصِّفَةُ الْمُشَبَّهَةُ] for further details on these patterns and their relationships.

⁷⁴ The Derived Adjectives can be found on the pattern of [فُعِلٌ] or [فُعِلٌ], but verbal nouns often take these two patterns. This does not mean that the classes of words are interchangeable; they are not. In fact, finding a verbal noun with a shared pattern is the more common scenario since every verb technically has a verbal noun that comes with it.

⁷⁵ Many of the examples of the Derived Adjectives were obtained from <www.drmosad.com> on section of [الصِّفَةُ الْمُشَبَّهَةُ].

Table 58B: The Derived Adjective [الصِّفَةُ الْمُشَبَّهَةُ]		
Stem	مثال	Qur'ānic Examples ⁷⁵
فَعْلٌ	أَشْرٌ	﴿ سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشْرُ ﴾ "They will know tomorrow who is the insolent liar." (54:26)
فَعْلٌ	صَعْبٌ	﴿ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴾ "And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little.." (12:20)
فُعْلٌ	نُكْرٌ	﴿ ... قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴾ "...[Mūsa] said, "Have you killed a pure soul for other than a soul? You have certainly done a deplorable thing." (18:74)
فُعْلٌ	فُرْطٌ	﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْحَارِ ذِي الْقُرْبَىٰ وَالْحَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ... ﴾ "Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess..." (4:36)
فِعْلٌ	ضِعْفٌ	﴿ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴾ "They will say, "Our Lord, whoever brought this upon us - increase for him double punishment in the Fire." (38:61)

B. The Comparative Derived Noun [اسْمُ التَّفْضِيلِ]

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

The rules for conjugation of [اسْمُ التَّفْضِيلِ] are as follows:

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

⁷⁵ Many of the examples of the Derived Adjectives were obtained from <www.drmosad.com> on section of [الصِّفَةُ الْمُشَبَّهَةُ].

For example, when making a statement about Zaid having more knowledge than the people, two different types of sentences can be used:

- i. [أَحْمَدُ أَعْلَمُ مِنَ النَّاسِ] “Aḥmed is more knowledgeable than the people.”
- ii. [أَحْمَدُ أَعْلَمُ النَّاسِ] “Aḥmed is the most knowledgeable of the people.”

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

- iii. [أَحْمَدُ الْأَعْلَمُ] “Aḥmed, the most learned”.

Look at the following examples of how the [إِسْمُ التَّفْضِيلِ] can be conjugated.

- iv. [الرُّسُلُ الْكُبْرَى]/[الرُّسُلُ الْأَكْبَرُ]/[الرُّسُلُ الْأَكْبَرُونَ] “The greatest messengers”
- v. [صُلْحِيَا الْقَرْيَةِ] “The two most righteous (women) of the town.”
- vi. [هَؤُلَاءِ النِّسَاءِ عُلَمِيَّاتُ الْمَدِينَةِ] “These women are the most knowledgeable of the city.”

Table 59: Conjugation of [إِسْمُ التَّفْضِيلِ]			
جمع	مثنى	مفرد	
أَفْعَلُونَ / أَفْعَلُونَ	أَفْعَلَانِ	أَفْعَلٌ	المذكر
أَكْبَرُونَ / أَكْبَرُونَ	أَكْبَرَانِ	أَكْبَرٌ	المثل
فُعَلِيَّاتُ / فُعَلِيَّاتُ	فُعَلِيَّانِ	فُعَلِي	المؤنث
كُبْرَى / كُبْرَى	كُبْرِيَانِ	كُبْرِي	المثل

Qur'ānic Examples of [إِسْمُ التَّفْضِيلِ]

- i. ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾

“He certainly saw of the greatest signs of his Lord..” (53:18)

- ii. ﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۗ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ﴾

“And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive not.” (6:123)

- iii. ﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ ۗ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا آلَاءَ اللَّهِ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ﴾

“The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Mūsa [even] greater than that and said, "Show us Allah outright,"..." (4:153)

- iv. ﴿...لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾
 "...Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register." (34:3)
- v. ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾
 "Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient." (2:238)
- vi. ﴿قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ﴾
 "Say, "Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting.." (9:52)

C. The Intensive Derived Noun [صِغَةُ الْمُبَالَغَةِ]

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

Table 60: Intensive Derived Noun [صِغَةُ الْمُبَالَغَةِ]		
Stem	[صِغَةُ الْمُبَالَغَةِ]	Qur'ānic Examples
فَعَالٌ	كَذَابٌ	﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا﴾ "And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver." (71: 10)
مِفْعَالٌ	مِدْرَارٌ	﴿يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا﴾ "He will send [rain from] the sky upon you in [continuing] showers" (71: 11)
فُعُولٌ	غُفُورٌ	﴿قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ "And inspired it [with discernment of] its wickedness and its righteousness." (12:98)
فُعُولٌ	قُدُوسٌ	﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ...﴾ "He is Allah, other than whom there is no deity, the Sovereign, the Pure..." (59:23)
فُعَلَةٌ	هُمَزَةٌ	﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾ "He is Allah, other than whom there is no deity, the Sovereign, the Pure..." (104:1)
فِعِيلٌ	صِدِّيقٌ	﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ...﴾ "[He said], "Yūsuf, Oh man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry..." (12:46)
مِفْعِيلٌ	مِسْكِينٌ	﴿فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۗ...﴾ "So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah ..." (30:38)

D. Instrument of an Action [إِسْمُ الْأَلَّةِ]

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

It has three scales [مِفْعَلٌ], [مِفْعَالٌ], and [مِفْعَلَةٌ], each of which begins with a [م] followed by Sukūn.

Qur'ānic Examples of [إِسْمُ الْأَلَّةِ]

- i. ﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا﴾

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

- ii. ﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۗ﴾
- “And to Madyan [We sent] their brother Shu'ayb. He said, "Oh my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale....” (11:84) [مِفْعَالٌ]

- iii. ﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ﴾

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

III. Verbs taking Two Direct Objects [أَظَنَّ وَأَخَوَاتُهَا]

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

Let us look at a couple of examples to see how two Direct Objects can be used in a Verbal Sentence. The sentence “Zaid saw the man as knowledgeable” can be written as follows: [رَأَى زَيْدٌ الرَّجُلَ عَالِمًا]. However, it cannot be written as [الرَّجُلَ رَأَى زَيْدٌ عَالِمًا], because the meaning would be distorted, and so would its syntax (Zaid thought a knowledgeable person as the man). In the correct sentence, the word [الرَّجُلَ] is the first Direct Object termed [مَفْعُولٌ بِهِ أَوَّلٌ]. The second Direct Object is [عَالِمًا] and is termed [مَفْعُولٌ بِهِ ثَانِي]. These [مَفْعُولٌ بِهِ] are related in that the second direct object is providing some information about the first Direct Object.⁷⁶

⁷⁶ The first Direct object acts as the subject [مُبْتَدَأٌ], while the second Direct object is the predicate [خَبَرٌ]. Thus the order of the two direct objects is integral to preserving this relationship.

Table 61: [ظَنَّ وَ أَخْوَاتُهَا]			
ظَنَّ	to think/suppose, or have suspicion	رَأَى	to see (introspective)
حَسَبَ	to think/consider	عَلِمَ	to know
خَالَ	to imagine	وَجَدَ	to find (to have an opinion of)
زَعَمَ	to claim/think	اتَّخَذَ	to take/adopt
جَعَلَ	to put/transfer		

Qur'ānic Examples of Verbs with Two Direct Objects

- i. ﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً...﴾

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

- ii. ﴿... فَاسْتَأْذَنُوا بِنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا﴾

“So the angels prostrated - all of them entirely.” (17:101)

- iii. ﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾

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

- iv. ﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۗ أَيْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾

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

- v. ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا ۗ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ...﴾

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



Lesson 10: Numbers [الأعداد]

Introduction to Numbers

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

Table 62: Arabic Numbers Table (#1-30)

Female / Male		Female / Male		Female/ Male	
واحدٌ / واحدَةٌ	١	أحدٌ / إحدى	١١	واحدٌ / واحدةٌ	١
إثنان / اثنتان	٢	إثنا عشر / اثنتا عشرة	١٢	إثنان / اثنتان	٢
ثلاثة / ثلاث	٣	ثلاثة عشر / ثلاث عشرة	١٣	ثلاث / ثلاثة	٣
أربعة / أربع	٤	أربعة عشر / أربع عشرة	١٤	أربع / أربعة	٤
خمسة / خمس	٥	خمسة عشر / خمس عشرة	١٥	خمس / خمسة	٥
ستة / ست	٦	ستة عشر / ست عشرة	١٦	ست / ستة	٦
سبعة / سبع	٧	سبعة عشر / سبع عشرة	١٧	سبع / سبعة	٧
ثمان / ثمانية	٨	ثمانية عشر / ثمان عشرة	١٨	ثمان / ثمانية	٨
تسع / تسعة	٩	تسعة عشر / تسع عشرة	١٩	تسع / تسعة	٩
ثلاثون	٣٠	عشرون	٢٠	عشر / عشرة	١٠

⁷⁷ For the above example "63", the “ten’s number” is “sixty”. The “one’s number” is placed directly after the “ten’s number”. In Arabic this convention is reversed.

I. Numbers 1-10 [١ - ١٠]

A. Dual Numbers

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

B. Rules for Numbers 3 to 10

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

1. **The number will be the opposite gender of the [معدود] in single form.** That means that a feminine nouns such as “eye”, “sun”, or “girl” will take a **male** [عدد]. On the other hand, a masculine noun such as “book”, “boy”, or “door” would take the **female** [عدد]. This *does not* occur for numbers 1, 2, 11, 12, 20, 30, 40, etc.
2. **The [معدود] will be plural pattern.**
3. **The [معدود] takes the form of a Muḍāf Ilay in its plural form, while the number is the Muḍāf.**
4. **The Number by default is in the Raf state (unless there is a reason for it not to be).**

Some examples that can be extracted from the above rules are the following. If we, want to translate “six books”, we say [سِتَّةُ كُتُبٍ]. The word “book” is masculine, and takes a feminine number [سِتَّةُ]. Please note that just because the plural for [كِتَاب] is a “feminine” broken plural”, [كِتَاب] still takes a feminine number. Contrast this with “seven female cows” [سَبْعُ بَقَرَاتٍ]. Here the male [عدد] is used which is [سَبْعُ]. Other pertinent examples are “four days” [أَرْبَعَةُ أَيَّامٍ] and “seven boys” [سَبْعَةُ أَوْلَادٍ]. Please consult the following Qur'ānic examples that further illustrate this point. In examples (ii), (iii), (iv), the [معدود] are considered feminine since their respective number [عدد] is masculine. In example (v), the singular for [لَيَالٍ] is [لَيْلَةٌ] which is feminine and therefore takes a masculine [عدد]. In the same example, the singular for [أَيَّامٍ] is [يَوْمٌ] which takes a feminine number.

C. Qur'ānic Examples of Numbers [2-10]

- i. ﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

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

- ii. ﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ﴾

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

- iii. ﴿وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ ۗ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

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

- iv. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ تَأْذِنُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ﴾

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

- v. ﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أُعِجَازٌ نَحْلٍ خَاوِيَةٍ﴾

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

- vi. ﴿أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاَدْعُوا مَنْ اَسْتَطَعْتُمْ مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صَادِقِيْنَ﴾

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

II. Numbers 11-20 [٢٠ - ١١]

A. Rules for numbering 11-12

The rules for numbering differ from numbering “1-10”. The [مَعْدُوْد]، numbered “11” or “12” is singular.

Furthermore the [مَعْدُوْد] is Naṣb because it functions as a Clarifier [تَمْيِيْز] (and not part of Iḍāfa like numbers

3-10). For example, “eleven stars” is written as [أَحَدَ عَشَرَ كَوْكَبًا]، with the noun acting as a Clarifier.

The term “eleven girls” is written as [إِحْدَى عَشْرَةَ بِنْتًا]. The term “twelve women” is written as [اثْنَتَيْ عَشْرَةَ امْرَأَةً], while “twelve men” is written as [اثْنَا عَشَرَ رَجُلًا]. Altogether the rules for numbering 11-12 are the following:

1. The [مَعْدُود] is single⁷⁸ and Naṣb.
2. The number (1st and 2nd) completely agrees with the [مَعْدُود] in gender.
3. The numbers themselves are in Naṣb.

B. Rules for Numbering 13-19

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

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

C. Qur'ānic and Ḥadīth Examples of Numbers [11-20]

- i. ﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا...﴾

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

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

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

⁷⁸ There are exceptions to this however. For example in (7:160), ﴿وَقَطَعْنَا لَهُمُ اثْنَيْ عَشَرَ مِثْقَالًا أَمْمًا...﴾. The highlighted word is a broken plural for [سَيْط].

- iii. { عَنْ أَبِي هُرَيْرَةَ ، قَالَ : بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِذْ جَاءَ رَجُلٌ يَنْتِفِ شَعْرَهُ ، وَيَدْعُو وَيُلِّهُ ! فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا لَكَ " ، قَالَ : وَقَعَ عَلَيَّ امْرَأَتِي فِي رَمَضَانَ ، قَالَ : " أَعْتَقَ رَقَبَةً " ، قَالَ : لَا أَجِدُهَا ، قَالَ : " صُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ " ، قَالَ : لَا أَسْتَطِيعُ ، قَالَ : " أَطْعِمْ سِتِّينَ مِسْكِينًا " ، قَالَ : لَا أَجِدُ ، قَالَ : فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ خَمْسَةَ عَشَرَ صَاعًا مِنْ تَمْرٍ ، قَالَ : " خُذْ هَذَا فَأَطْعِمْهُ عَنْكَ سِتِّينَ مِسْكِينًا " ، قَالَ : يَا رَسُولَ اللَّهِ ، مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتٍ أَفْقَرُ مِنَّا ، قَالَ : " كُلُّهُ أَنْتَ وَعِيَالُكَ " ... }

"While we were sitting in the company of Allah's Messenger ﷺ, a man approached and said: "Oh Messenger of Allah! I'm ruined!" The Prophet said: "What is the matter?" He said: "I had sexual relations with my wife while observing the Ramaḍān fast." Allah's Messenger then asked him: "Can you find a slave whom you can free?" He said no. "Then, are you able to fast for two consecutive months?" He said I am not able. "Then, do you have the wherewithal to feed 60 poor people?" He said no. Then, a large basket with 15 measures of dates was brought to him. He said "Take this and from it feed 60 poor people. "The man then asked: "Oh Messenger of Allah, there is no household in town poorer than my own. He said "Feed you and your family".." (Musnad Imām Aḥmed)⁷⁹

- iv. { كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَقُومُ فِي الظُّهْرِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ ، فِي كُلِّ رَكَعَةٍ قَدْرَ قِرَاءَةِ ثَلَاثِينَ آيَةً ، وَفِي الْأُخْرَيَيْنِ فِي كُلِّ رَكَعَةٍ قَدْرَ قِرَاءَةِ خَمْسِ عَشْرَةِ آيَةٍ ، وَكَانَ يَقُومُ فِي الْعَصْرِ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ ، فِي كُلِّ رَكَعَةٍ قَدْرَ قِرَاءَةِ خَمْسِ عَشْرَةِ آيَةٍ ، وَفِي الْأُخْرَتَيْنِ قَدْرَ نِصْفِ ذَلِكَ }

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

- v. { أَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكَعَتَيْنِ }

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

- vi. { عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً ، وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً ، الْأَذَانَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ ... }

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

⁷⁹ Musnad of Imām Aḥmed, Ḥadīth # 6770, Ḥadīth Ḥasan [السنن الكبرى للبيهقي].

⁸⁰ Musnad of Imām Aḥmed, Ḥadīth # 11590, Ḥadīth Ḥasan [شرح معاني الآثار للطحاوي].

⁸¹ Saḥiḥ Bukhāri, Ḥadīth # 3987 in [كتاب المغازي].

Allah, Come to the prayer, Come to the prayer, Come to success, Come to success, Allah is great, Allah is great..." (Musnad Imām Aḥmed)⁸²

III. Numbering 21-99 [٢١ - ٩٩]

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

1. There is a "و" which separates between the two numbers (one's and ten's place).
2. The [مَعْدُود] is single and is Naṣb (تَمْيِيز).
3. The first number (one's number) has the opposite gender of the [مَعْدُود], and is Raf' by default. The second number (ten's number) is always masculine without a Ta Marbūṭa.

Qur'ānic and Ḥadīth Examples of Numbers [21-99]

- i. ﴿إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً ۖ وَلِيَ نَعَجَةٌ وَاحِدَةٌ ۖ فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ۖ﴾
 "Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." (38:23)
- ii. ﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً ۖ وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۗ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۖ﴾
 And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient." (24:4)

⁸² Musnad of Imām Aḥmed, Ḥadīth # 15079, Ḥadīth Ḥasan.

- iii. } صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا ، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةَ ، لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ ، اللَّهُمَّ صَلِّ عَلَيْهِ اللَّهُمَّ ارْحَمْهُ ، وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ " }

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

- iv. } إِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ إِحْدَى وَسَبْعِينَ فِرْقَةً ، فَهَلَكَتْ سَبْعُونَ فِرْقَةً ، وَخَلَصَتْ فِرْقَةٌ وَاحِدَةٌ ، وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً ، تَهْلِكُ إِحْدَى وَسَبْعُونَ فِرْقَةً ، وَتَخْلُصُ فِرْقَةٌ ، قَالُوا : يَا رَسُولَ اللَّهِ ، مَنْ تِلْكَ الْفِرْقَةُ ؟ ، قَالَ : " الْجَمَاعَةُ ، الْجَمَاعَةُ " }

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

- v. } هَذِهِ مَعَاذِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرَ الْحَدِيثَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُلْقِيهِمْ : " هَلْ وَجَدْتُمْ مَا وَعَدَكُم رُبُّكُمْ حَقًّا " ، قَالَ : مُوسَى ، قَالَ نَافِعٌ : قَالَ عَبْدُ اللَّهِ : قَالَ نَاسٌ مِنْ أَصْحَابِهِ : يَا رَسُولَ اللَّهِ تُنَادِي نَاسًا أَمْوَاتًا ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا أَنْتُمْ بِأَسْمَعِ لِمَا قُلْتُمْ مِنْهُمْ " ، قَالَ أَبُو عَبْدِ اللَّهِ : " فَجَمِيعٌ مَنْ شَهِدَ بَدْرًا مِنْ قُرَيْشٍ مِمَّنْ ضُرِبَ لَهُ بِسَهْمِهِ أَحَدٌ وَثَمَانُونَ رَجُلًا ، وَكَانَ عُرْوَةُ بْنُ الزُّبَيْرِ ، يَقُولُ : قَالَ الزُّبَيْرُ : قُسِمَتْ سُهُمَانُهُمْ فَكَانُوا مِائَةً وَاللَّهُ أَعْلَمُ }

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

⁸³ Saḥīḥ Bukhāri, Ḥadīth # 615 in in [كتاب الأذان].

⁸⁴ Musnad of Imām Aḥmed, Ḥadīth # 12243, Ḥadīth Ḥasan [المعجم الكبير للطبراني].

⁸⁵ Saḥīḥ Bukhāri, Ḥadīth # 3802 in [كتاب المعاذي].

IV. Numbering 100 and greater [≥ ١٠٠]

Numbers “100 – 999” similar to numbering “3-10” are part of a Idāfa Construction. From this, the [مَعْدُود] is the Muḍāf Ilay, Jarr, and is singular. The number for “hundred” is [مِئَةٌ] or [مِائَةٌ] and acts as a Muḍāf when something is numbered “hundred”. For example, “a hundred men” is written as [مِئَةٌ رِجَالٍ] whereas “a hundred women” is [مِئَةٌ امْرَأَاتٍ].

Please note that similar to numbers “21-99”, the second number “100” or [مِئَةٌ] does not change in its gender and remains [مِئَةٌ]. In these cases when plural hundred are used, [مِئَةٌ] acts as a Muḍāf Ilay since the entire number complex is essentially an Idāfa Construction. For example, “three hundred girls” is written as [ثَلَاثُ مِئَةٍ بَنَاتٍ], while “four hundred boys” is [أَرْبَعُ مِئَةٍ وَكَلْدٍ]. You will notice that the number before [مِئَةٌ] is male despite gender. Please also note that the number preceding [مِئَةٌ] often gets joined directly to number preceding it: for example, three hundred becomes [ثَلَاثُمِئَةٌ].

A. Convention(s) for Writing Complex Numbers 100 and greater [≥ ١٠٠]

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

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

1. “365 years” = [ثَلَاثُمِئَةٌ وَخَمْسٌ وَعِشْرِينَ سَنَةً]
2. “354 days” = [ثَلَاثُمِئَةٌ وَأَرْبَعَةٌ وَخَمْسُونَ يَوْمًا]

3. "365 nights" = [ثَلَاثُمِئَةٍ وَخَمْسٌ وَسِتُّونَ لَيْلًا]
4. "932 letters" = [تِسْعُ مِائَةٍ وَاثْنَانِ وَثَلَاثُونَ رِسَالَةً]

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

5. The year is 365 days. [السَّنَةُ ثَلَاثُمِئَةٌ وَخَمْسٌ وَعِشْرِينَ يَوْمًا]
6. I finished the book in 354 days. [خَتَمْتُ الْكِتَابَ فِي ثَلَاثِمِائَةٍ وَأَرْبَعَةٍ وَخَمْسِينَ يَوْمًا]
7. She read 932 letters. [قَرَأَتْ تِسْعَ مِائَةٍ وَاثْنَيْنِ وَثَلَاثِينَ رِسَالَةً]

The less common second convention is to write the entire number backwards until the last (and largest) number is mentioned. For example, "355" is written as [خَمْسٌ وَخَمْسُونَ وَثَلَاثِمِئَةً]. Another example, "753 male students" is written as [ثَلَاثَةٌ وَخَمْسُونَ وَسَبْعُمِئَةَ طَالِبٍ]. Please also note that the [معدود] is Jarr as a Muḍāf Ilay.

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

1. The [معدود] is Muḍāf Ilay, single, and Jarr if the number is a single hundred or a multiple of hundred without any other numbers.
2. When "hundred's" are used, the written number preceding the [مِئَةٍ] is male; the attached preceding number is either attached directly with [مِئَةٍ] or it is not.
3. When the hundred's number has ten's and one's, then the hundred's place is written first, followed by the one's place, and then finally the ten's place. In this case, the [معدود] is Naṣb, since it is a Clarifier.

C. Qur'ānic and Hadīth Examples of Numbers 100 and greater [≥ ١٠٠]

- i. ﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا﴾

"And they remained in their cave for three hundred years and exceeded by nine." (18:25)

- ii. { كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَدْرِ ثَلَاثُ مِائَةٍ وَبِضْعَةَ عَشَرَ ، بَعْدَةَ أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهْرَ ، وَمَا جَاوَزَ مَعَهُ إِلَّا مُؤْمِنٌ }

“We had been informed that the Companions of Badr, were over 310, that of the number of the Companions of Ṭālūt’s who crossed the river with him, and none crossed the river with him but a believer....”(Saḥīḥ Bukhāri)⁸⁶

- iii. { دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ الْفَتْحِ ، وَحَوْلَ الْبَيْتِ سِتُونَ وَثَلَاثُ مِائَةٍ نُصْبٍ ، فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ ، وَيَقُولُ : " جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ، جَاءَ الْحَقُّ وَمَا يُدْعَى الْبَاطِلُ وَمَا يُعِيدُ }

“When the Prophet entered Makkah on the day of the Conquest, there were 360 idols around the Ka’ba. The Prophet started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear.” (Saḥīḥ Bukhāri)⁸⁷

- iv. { يَذَرُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي ، فَالصِّيَامُ لِي ، وَأَنَا أَجْزِي بِهِ ، كُلُّ حَسَنَةٍ بَعَشْرٍ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ ، إِلَّا الصِّيَامَ ، فَهُوَ لِي ، وَأَنَا أَجْزِي بِهِ }

“He leaves his food, his drink and his desires because of Me, then the Fasting is for Me. I will reward for it. All of the good deeds are ten times like it (in reward) up to 700 times, except Fasting. And it is with me. And I will reward for it”. (Musnad Imām Aḥmed)⁸⁸

V. Numbering 1000 and greater [≥ ١٠٠٠]

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

The [معدود] is again singular Jarr because it is a Muḍāf Ilay.

For example “1000 girls” is written as [ألفُ بنتٍ], while “1000 boys” is written as [ألفُ ولدٍ]. “3000 men” is written as [ثلاثة آلافِ رجلٍ] whereas “5000 women” is [خمسة آلافِ امرأةٍ]. Please note that the number directly preceding the [آلاف] is feminine regardless of the gender of the [معدود].

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

⁸⁶ Saḥīḥ Bukhāri, Ḥadīth # 3690 in [كتاب المغازي].

⁸⁷ Saḥīḥ Bukhāri, Ḥadīth # 4036 in [كتاب المغازي].

⁸⁸ Musnad Imām Aḥmed, Ḥadīth # 10467, Ḥadīth Ḥasan.

1. "1,364" is written as [أَلْفٌ وَ ثَلَاثُمِئَةٌ وَ أَرْبَعٌ وَ سِتُّونَ]
2. "3,364" is written as [ثَلَاثَةُ آلَافٍ وَ ثَلَاثُمِئَةٌ وَ أَرْبَعٌ وَ سِتُّونَ]
3. "1,364 years" is written as [أَلْفٌ وَ ثَلَاثُمِئَةٌ وَ أَرْبَعٌ وَ سِتُّونَ سَنَةً].

The second convention as stated previously is less commonly used. Here, the number is written backwards until the last (and largest) number. For example, "1,364" is written as [أَلْفٌ وَ سِتُّونَ وَ ثَلَاثُمِئَةٌ وَ أَلْفٌ]. In another example, "1,364 years" is written as [أَلْفٌ وَ سِتُّونَ وَ ثَلَاثُمِئَةٌ وَ أَلْفٌ سَنَةً], where the [مَعْدُودٌ] is a Muḍāf Ilay. Altogether, when long or complicated numbering is used, Arabic numerals are more commonly utilized than the long written form of course. These rules that are being presented here are so that a thorough review of this complicated topic can be completed.

Rules for Numbering 1000 and greater [≥ ١٠٠٠]

1. The [مَعْدُودٌ] is Muḍāf Ilay, single, and Jarr if the number is a single thousand or a multiple of thousand without any other numbers.
2. When "thousand(s)" are used, the written number preceding the [أَلْفٌ/آلاف] is female. When "thousands" are being written, then [آلاف] is used.
3. When the thousand's number has hundred's, ten's and one's, then the thousand's place is written first, followed by the one's place, then the ten's place, and lastly, the hundred's place. In this situation of a "thousand's" number with other place numbers, the [مَعْدُودٌ] is Naṣb (Clarifier).

Qur'anic and Ḥadīth Examples of Numbers 1000 and greater [≥ ١٠٠٠]

- i. ﴿ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴾

"[Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?" (3:124)

- ii. ﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾

"The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years." (70:4)

- iii. { عَنْ أَبِي ذَرٍّ ، قَالَ ، دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ ، فَذَكَرَ الْحَدِيثَ ، إِلَى أَنْ ، قَالَ : فَقُلْتُ : " يَا رَسُولَ اللَّهِ ! كَمْ النَّبِيِّينَ ؟ قَالَ : مِائَةٌ أَلْفٍ نَبِيٍّ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفَ نَبِيٍّ ، قُلْتُ : كَمْ الْمُرْسَلُونَ مِنْهُمْ ؟ قَالَ : ثَلَاثُ مِائَةٍ ، وَثَلَاثَةٌ عَشَرَ " ... }

"Narrated by Abi Dharr, he said, I entered upon the Messenger of Allah ﷺ in the mosque, and he mentioned the Ḥadīth. To that, he said, I said: Oh Messenger of Allah!, How many Prophets were there?

He said: 100,000 Prophets, and 1,024 Prophets. I said, How many Messengers were from them? He said, 323..."(Musnad Imām Aḥmed)⁸⁹

iv. { صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ ، إِلَّا الْمَسْجِدَ الْحَرَامَ }

"The prayer in this Masjid of mine is greater in bounty by a thousand times than one besides it, except Masjid Al-Ḥaram." (Saḥīḥ Muslim)⁹⁰

Table 63: Summary of Rules for Numbering		
Number	معدود	عَدَد
1-2	<ul style="list-style-type: none"> • Singular • same gender [as #] 	<ul style="list-style-type: none"> • Describer of [معدود]
3 - 10	<ul style="list-style-type: none"> • Plural • opposite gender [as #] • Jarr (Muḍāf Ilay) 	<ul style="list-style-type: none"> • Muḍāf • opposite gender
11 - 19	<ul style="list-style-type: none"> • Singular • opposite gender • Naṣb [تمييز] 	<ul style="list-style-type: none"> • Compound numbers are not separated with Wāw • typically Naṣb
20 - 99	<ul style="list-style-type: none"> • Singular • Naṣb [تمييز] 	<ul style="list-style-type: none"> • Compound numbers separated by Wāw • If Compound number, one's number is opposite gender
100 - 1000	<ul style="list-style-type: none"> • Singular • Muḍāf if (1) no one's/ten's place number(s), or (2) if 2nd convention used for compound #'s • Naṣb if 1st convention used for compound #'s, 	<ul style="list-style-type: none"> • [مائة/مئة] is Muḍāf • One of two conventions used for compound #'s, (1) 1st: numbered in reverse manner with smallest digit 1st (2) 2nd: Hundred's place numbered first, then one's place, then ten's place • Compound #'s separated by Wāw • one's # is opposite gender
>1000	<ul style="list-style-type: none"> • Singular • Muḍāf if (1) no one's/ten's place number (s) (2) if 2nd convention used for compound #'s • Naṣb if 1st convention used for compound #'s, 	<ul style="list-style-type: none"> • [ألف/آلاف] is Muḍāf • One of two conventions used for compound #'s, (1) 1st: numbered in reverse manner with smallest digit 1st. (2) 2nd: thousand's place numbered first, then one's place, then ten's place, and then hundred's place. • Compound #'s separated by Wāw • one's # is opposite gender

⁸⁹ Musnad Imām Aḥmed, Ḥadīth # 16281, Ḥadīth Ḥasan.

⁹⁰ Saḥīḥ Muslim, Ḥadīth # 2477 in [كتاب الحج].

VI. Ordinal Numbers [العَدَدُ الوَصْفِيُّ]

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

Table 64: Ordinal Numbers [العَدَدُ الوَصْفِيُّ]			
أَوَّلٌ	first	حادي عَشَرَ	eleventh
ثَانِي / ثَانِي	second	ثاني عَشَرَ	twelfth
ثَالِثٌ	third	ثالث عَشَرَ	thirteenth
رَابِعٌ	fourth	رابع عَشَرَ	fourteenth
خَامِسٌ	fifth	خامس عَشَرَ	fifteenth
سَادِسٌ	sixth	سادس عَشَرَ	sixteenth
سَابِعٌ	seventh	سابع عَشَرَ	seventeenth
ثَامِنٌ	eighth	ثامن عَشَرَ	eighteenth
تَاسِعٌ	ninth	تاسع عَشَرَ	nineteenth
عَاشِرٌ	tenth	حادي عَشْرُونَ	twentieth

Qur'ānic Examples

- i. ﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ ۚ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

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

- ii. ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۚ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

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

VII. Fractions | العَدَدُ الكَسْرِيُّ

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

Table 65: Fractions	
نصف	half
ثلث	third
رُبع	fourth
خمس	fifth
سدس	sixth
سبع	seventh
ثمان	eighth
تسع	ninth
عشر	tenth

Qur'ānic Examples

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ ۚ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ۚ وَصِيَّةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ﴾

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



Lesson 11: Grammatical Analysis of Qur'ānic Āyahs

I. Arabic Sentences: Revisited

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

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

II. Review of I'rāb of Verbs

Table 66: Verbs Categorized by I'rāb

Raf	Naṣb	Jazm	مبني
الفعل المضارع	الفعل المضارع	الفعل المضارع	الفعل الماضي
كَانَ وَأَخْوَاتِهَا	كَانَ وَأَخْوَاتِهَا	كَانَ وَأَخْوَاتِهَا	الفعل الأمر
			ليسَ
			أَفْعَالُ الْمَدْحِ وَالذَّمِّ
			الفعل التَّعَجُّبِ

III. Review of I'rāb of Nouns

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

Table 67: Nouns Categorized by I'rāb		
Raf	Naṣb	Jarr
مُبْتَدَأٌ	مَفْعُولٌ بِهِ	مُضَافٌ إِلَيْهِ
خَبَرٌ [شبه جملة/جملة فعلية/جملة اسمية/مفرد]	خَبَرَ كَانَ وَ أَخَوَاتِهَا	جَارٌّ وَ الْمَجْرُور
خَبَرَ إِنَّ وَ أَخَوَاتِهَا	اسمٌ إِنَّ وَ أَخَوَاتِهَا	
الفاعل للفعل	ظَرَفُ الزَّمَانِ / ظَرَفُ الْمَكَانِ [مفعول فيه]	
نائبُ الفاعلِ	الحال	
إِسْمٌ كَانَ وَ أَخَوَاتِهَا	تَمْيِيزٌ	
	مَفْعُولٌ مُطْلَقٌ	
	مَفْعُولٌ لَهُ/مفعولٍ لِأَجْلِهِ	
	مَفْعُولٌ مَعَهُ	
	الْمُنَادِي	
	إِسْمٌ لَا التَّفْيِيزَ لِلْجِنْسِ	
	الْمُسْتَشْنَى	
التَّعْتِ/الصِّفَةِ	التَّعْتِ/الصِّفَةِ	التَّعْتِ/الصِّفَةِ
الْبَدَلِ	الْبَدَلِ	الْبَدَلِ
المعطوف	المعطوف	المعطوف
التَّوَكِيدِ	التَّوَكِيدِ	التَّوَكِيدِ

IV. Merging of Word Constructions

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

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

A. Jarr Constructions and Linking

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

{السَّوَالُ مِطْهَرَةٌ لِلْفَمِّ ، مَرَضَاةٌ لِلرَّبِّ} ⁹¹

Here, the predicate [مِطْهَرَةٌ لِلْفَمِّ] contains a Jarr Construction. This Jarr Construction links to [مِطْهَرَةٌ] which is a verbal noun, not an omitted word [كَائِنٌ]. The phrase [مَرَضَاةٌ لِلرَّبِّ] functions as a second predicate. Here, the same situation occurs where the Jarr Construction connects to the Verbal Noun [لِلرَّبِّ]. If the Subject

⁹¹ Musnad Imām Aḥmad, Ḥadīth #23,651 in [مُسْنَدُ الْعَشْرَةِ الْمُبَشَّرِينَ بِالْجَنَّةِ / حَدِيثُ السَّيِّدَةِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا].

were indefinite, then the Jarr Construction would actually function like a describer as discussed in the beginning of Lesson 9.

In Nominal Sentences, the Jarr Construction (prepositional phrase) is often linked [مُتَعَلِّقٌ] to an omitted word termed [كَائِنٌ] or [مَوْجُودٌ]. In Verbal sentences, the Ḥarf Jarr (as part of an Indirect Object) is linked to its corresponding intransitive verb [فِعْلٌ لَازِمٌ]. In most cases in basic grammatical analysis, this will not be necessary in deriving a basic meaning of the āyah in question. However, when consulting advanced grammar textbooks or Grammatical Tafsīrs, this information is often given. Please note the concept of linking of Jarr Constructions can become pretty advanced, and usually is supplementary information.

B. Connecting Particles | حروف العطف

Connecting Particles can also connect words or Word Constructions together to form a single construction. The construction itself can act as a single grammatical unit such as a direct object, part of a Jarr Construction, etc. Please note that Jarr Construction can play additional roles in grammatical analysis.

V. Pauses and Breaks within Qur'ānic Āyahs

Within the Muṣḥaf itself, there are additional diacritical marks to prevent the reciter from reciting improperly, which can cause a change in meaning. An improper pause, or continuation can be enough to distort the meaning. For example, it would be improper to pause at a [و], which is [الواو الحال], because it is inseparable grammatically to that which it is connected with. If during recitation, the reciter pauses at that [و], it should be repeated completely, so as not to cause an incorrect meaning. In this regard, it is helpful for the student to acquaint themselves with recitation of one of the prominent reciters⁹². Specifically, it is useful to pay attention to where the reciter pauses, and where the reciter repeats certain words. Often, the repetition is done to preserve the meaning of the respective āyah, than to repeat for purpose of emphasizing or beautification of the recitation itself. Altogether, these diacritical marks are helpful in analyzing Qur'ānic āyahs where we can ascribe permitted stops as the end of a “sentence” for our purposes.

⁹² Alḥamdulillah, there are many known reciters that the student can pick from, but we recommend listening to the recitation of Sheikh Abdullah Basfar. The recitations of Sheikh Muḥammad Khalil al-Ḥusary, Sheikh Mishāry Alfāsy, and Ṣalāh Bukhatīr are also excellent among others. One nice website to access the recitations is <www.versebyversequran.com>.

Table 68: Diacritical Marks in the Muṣḥaf⁹³

Pause Mark	Pause Type	Description
م	Compulsory	It is compulsory to pause.
لا	Not permissible	It is not permissible to pause.
صل	Continuation preferred	To pause is allowed, although to continue is preferred.
قل	Pause preferred	To continue is allowed, although to pause is preferred.
ح	Permissible	It is equally permissible to pause or to continue.
•• ••	pause required at one only	This symbol is found twice in a respective āyah, when present. The reciter may pause at one of these points, but not on both.
↑	Prostration recommended	At this point, it is recommended to make prostration
✻	Mark of Hizb	A Hizb is equal to half a Juz'. There are 60 Hizb in the Qur'ān. This mark denotes a quarter of a Hizb.
◌	Mark at the end of an āyah	The number of the āyah of the respective Sūrah is inscribed within this symbol.

VI. Embedded Sentences within Qur'ānic Āyahs

We have already looked at many āyahs from the Qur'ān, many of which are long. Within a long āyah (or Arabic sentence), there are often one or more additional sentences embedded within. The diacritical marks which we examined help us to divide a respective āyah into “sentences” for the purpose of grammatical analysis. Sometimes, these embedded sentences can themselves be specific grammatical units such as describers [صِفَة], direct objects [مَفْعُولِ بِهِ], predicates [خَبَر], etc. Thus, an important step in before grammatical analysis after analyzing words and Word Constructions would be to identify embedded sentences.

⁹³ Table adapted from website Qur'ānic Corpus <corpus.quran.com/documentation/>.

VII. Methodology of Grammatical Breakdown of Qur'ānic Āyahs

The methodology of Qur'ānic analysis from Volume 1 is used by some teachers of Classical Arabic today⁹⁴, and is very useful for Arabic students who do not speak the language. Adhering to this stepwise methodology will Inshā Allah allow us to obtain an accurate meaning of the entire sentence, or in our case, the entire āyah. We will examine this methodology, as well apply it with some Qur'ānic examples. One additional caveat to note here is that we strongly discourage the student from using a translation during this analysis, as it will defeat the purpose. The Qur'ānic translation should be used only until the end of the analysis to check for accuracy, etc.

The 4 – Step Method in Analyzing a Qur'ānic Āyah/ Sentence

A. Step 1 – Word Analysis

Each word needs to be identified as either as a Noun, Verb, or Particle. Subsequently, the specific word needs to be fully analyzed grammatically. Please note that the ultimate end is to identify the proper I'rāb

1. If the word is a noun [اسم], then identify its I'rāb [جرّ/نصب/رفع] by first analyzing the following:

- i. Gender [مؤنث/مذكر]
- ii. Number [جمع/مثنى/واحد]
- iii. Definiteness [معرفة/نكرة]
- iv. Flexibility [مبني/غير المنصرف/معرّب]

Remember to identify the meaning of the word, (Hans Wehr dictionary, etc.)

2. If the word is a verb [فعل], identify its I'rāb [جرّ/نصب/رفع] by first analyzing the following:

- i. Determine the Verb Family (I, II, III, etc.)
- ii. Determine its conjugation (gender, number, and person) or the pronoun of its conjugation [هو/أنت/نحن]. *Also, note if the verb is in the passive tense or command tense.*
- iii. If present tense, Determine its I'rāb [جرّ/نصب/رفع]
- iv. Determine its meaning if not know, (Hans Wehr Dictionary, etc.).

⁹⁴ Please note that the Sunnipath Online Academy (now Qibla Institute for the Islāmic Sciences) had formerly used this methodology to teach Arabic. The prolific website Qur'ānic Corpus also uses a somewhat similar scheme in using diagrams to bring various words of āyah subsections together. Please see <<http://corpus.quran.com/documentation/dependencygraph.jsp>>.

3. If the word is a particle [حَرْف], identify the type, whether it affects I'rāb :

i. If it affects I'rāb:

a) Acts on Nouns: Ḥarf Jarr or Ḥarf Naṣb [إِنَّ وَ أَحْوَاثُهَا]

b) Acts on Verbs: Ḥarf Naṣb or Ḥarf Jazm

ii. If it does not affect I'rāb, determine its type

a) حرف عطف

b) حرف نفي

c) حرف استفهام

d) Other miscellaneous types

B. Step 2 – Identifying and Merging Word Constructions

In this two Volume Series, we have discussed Word Constructions thoroughly, perhaps more so than other Grammar textbooks. This is because their complete understanding and utilization often simplifies grammatical analysis of Arabic sentences. Please note that the Particle Inna [إِنَّ وَ أَحْوَاثُهَا] will be considered as part of a Nominal Sentence, and is not included here.

1. Identify and underline any Word Construction [مُرَكَّب]

i. Idāfa/Possession Constructions (مُضَاف/مُضَافٌ إِلَيْهِ)

ii. Describing Constructions (صِفَةٌ/مَوْصُوفٌ)

iii. Pointing constructions (اسم الإشارة و مشهور إليه)

iv. Jarr Constructions (جار و المجرور)

2. Identify Relative Pronouns [اسم الموصول] and its Connected Sentence [صلة الموصول]

Please remember the [صلة الموصول] describes a definite noun preceding the relative pronoun. The [عائد] connects back to the noun described, which may be omitted if it is a direct object.

i. Relative pronouns include [الَّذِي / الَّذِينَ / مَنْ / مَا]. These relative pronouns are important since they point to an embedded sentence afterward.

ii. The [صلة الموصول] typically is a sentence, such as Nominal or Verbal. However, it can sometimes be a Jarr Construction or another construction.

3. Merging of different Constructions [تَرْكِيب]

- i. Each Construction acts as a single grammatical unit [مُبْتَدَأُ/خَبَرٌ/مَفْعَلٌ بِهِ/الْفَاعِلُ].
- ii. Different Adjacent Overlapping Constructions need to be merged into a single Construction.
 - Usually Constructions are merged in a Jarr Construction
 - It is easiest to merge from the left to right direction.
- iii. Join Constructions through Connecting Particles [حُرُوفُ الْعَطْفِ].
 - Those words that are [مَعْطُوفٌ] can be merged with words that are following in terms of I'rāb.

C. Step 3: Identifying Sentences within a Qur'ānic Āyah

1. First Identify Verbal Sentences

Please note that Verbal Sentences can themselves act as the following categories of words [حَالٌ/نَعْتٌ/خَبَرٌ].

i. Identify the Doer.

- a) Is it mentioned explicitly? If not, then the Doer is implied.
- b) If the verb is passive, there is no Doer (but Deputy Doer explicit or implied).

ii. Is the Direct Object or Indirect Object present?

Remember if there is an indirect object, it links directly to the verb.

iii. Examine the nouns in Naşb [مَنْصُوبَاتٌ] at the end of Verbal Sentences.

- a) Often, these nouns in Naşb are the following types of nouns [تَمْيِيزٌ/ظُرُوفٌ/مَفْعُولٌ مُطْلَقٌ/مَفْعُولٌ لُهُ/حَالٌ] among others. However, these words can only be identified as such contextually from the Verbal Sentence in question.
- b) Every noun in the Verbal Sentence needs to be ascribed a Grammatical Function, whether it is a Replacer [بَدَلٌ], Descriptor, etc.

2. Identify Nominal Sentences

- i. Keep in mind that **you need to determine the implied "is"** in most basic nominal sentences.
- ii. The Predicate can take the form of a single word/word construction or it can also be another sentence (verbal/nominal), or a Jarr Construction [شِبْهَ جُمْلَةٍ].

- iii. Every noun in the Nominal Sentence needs to be accounted for, and needs to be ascribed a Grammatical Function, whether it is a Replacer [بَدَل], Describer, Ḥāl, etc.

3. **Merge Embedded Sentences**

- i. Please note that a respective āyah can contain one or more embedded sentences. If Step 3 was followed correctly, then most embedded sentences should already have been merged.
- ii. Please note that Embedded Sentences can be of the following:
- a) Quotation [مَقُول]. Often this sentence would act as a Direct Object.
 - b) [صِلَّةُ الْمَوْصُول]
 - c) Predicate of a Nominal Sentence
 - d) Ḥāl
 - e) Describer (of an indefinite word)

D. Step 4: Translation

- i. Attempt to bring together the different sentence(s) and Word Constructions to obtain an appropriate meaning.
- ii. Practicing this thorough methodology repeated will Inshā Allah allow the student to correctly translate the Qur'ān, Ḥadīths, or other Islāmic literature. Translating the Qur'ān should without question deserve our best and sincere effort.
- iii. Please note that analysis of some āyahs require advanced knowledge of Grammar that we have not yet studied. In this case, it is essential to refer to Classical Tafsīrs available (preferably in Arabic) to gain an accurate meaning. It is for this reason that we have presented a quick synopsis of Balāgha, many additional Qur'ānic Literary gems, and other aspects from the topic of [إِعْجَازُ الْقُرْآنِ] in the later lessons of this textbook. These will perhaps bridge these gaps from the intermediate learning stage.
- iv. Sometimes, a meaning that we determine will not correctly correspond to the appropriate translation. This will often be a deficiency on our part, or may be due to other unfamiliar semantics or nuances in the Arabic language. In other instances, this may actually be a deficiency in the translation itself. We recommend the Saḥīḥ International Translation of the Qur'ān, and the vast majority of the translations of Qur'ānic āyahs present in this series are derived from that source.
- v. By continuing to practice this scheme, future steps in reading analysis will Inshā Allah get easier, and become more automatic. The 4-Step Method in Qur'ānic Analysis will help prevent mistakes and keep a methodical approach. Initially, graphs and notations will be used, but with enough practice, it will Inshā Allah become a mental exercise requiring less effort and time. Simultaneously, the student will be polishing their listening skills, which will ultimately also help in conversational ability. The more we study this Qur'ān Inshā Allah, the more doors will be opened

for us so we can obtain treasures from the Qur'ān.

VIII. Analyzing Qur'ānic Āyahs Using the 4-Step Method

Example # 1: ﴿ وَ لَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَ تَكْتُمُوا الْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ ﴾

Example #1	تَعْلَمُونَ	أَنْتُمْ	وَ	الْحَقَّ	تَكْتُمُوا	وَ	الْبَاطِلِ	بِ	الْحَقَّ	تَلْبِسُوا	لَا	وَ
Step 1 Word Analysis كلمة	Verb I present tense [أَنْتُمْ] Raf'	Ism Plural Male Definite Inflex. Raf'	Ḥarf	Ism Single Male Definite Flexible Naṣb	Verb I present tense [أَنْتُمْ] Jazm due to عطف	Ḥarf عطف	Ism Single Male Definite Flexible Jarr	Ḥarf Jarr	Ism Single Male Definite Flexible Naṣb	Verb I Present Tense [أَنْتُمْ] Jazm	Ḥarf Jazm Neg Command	Connection particle
Step 2 مركب							Jarr Construction <----->					
Step 3 جملة	خبر	مبتدأ	واو الحال	Direct object	Verb Doer = [أَنْتُمْ] = [و]	Ḥarf عطف	Jarr Construction Linked to Verb	Direct object	Verb Doer = [أَنْتُمْ] = [و]			
	Nominal Sentence <----->			Verbal Sentence <----->			Verbal Sentence <----->					
	Ḥāl of prior sentence											
(Merge from left)	Merge into one sentence <----->											
	Merge two sentences by the connecting particle [حرف عطف] <-----> ---											
Step 4 Translate	And do not cover the truth with the falsehood nor hide the truth knowingly (while you know).											(2:42)

Example # 2

﴿ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴾

	كُم	أَحْيَا	فَ	أَمْوَاتًا	كُنْتُمْ	وَ	اللَّهِ	بِ	تَكْفُرُونَ	كَيْفَ
Step 1	Ism Plural Male Definite Inflexible Naşb	Verb (IV) Past tense [هُوَ]	Ḥarf A'tf	Ism Single Female (Broken Plural) Indefinite Flexible Naşb	فعل الناقص Past tense [أَنْتُمْ]	Ḥarf ⁹⁵	Ism Single Male Definite Flexible Jarr	Ḥarf Jarr	Present Tense Verb [أَنْتُمْ] 'Raf	Ḥarf Interrogation.
Step 2							Jarr Const.			
Step 3	Direct Object مفعول به	Verb Doer is implied [هُوَ]	Ḥarf A'tf	خير كان	Verb [أَنْتُمْ] = اسم كان	Ḥarf	Jarr Constr. =Indirect Object [متعلق] to verb	Verb Doer = [و] = [أَنْتُمْ]		Ḥarf Inter.
جملة	جملة فعلية [3]		Ḥarf A'tf	جملة فعلية [2]	Wāw of Ḥāl	جملة فعلية [1]				
تركيب	Merge two sentences by connecting partide ←----->									
تركيب	Merge with Wāw of Ḥāl which forms a "Ḥāl construction" which becomes Ḥāl for [كَيْفَ تَكْفُرُونَ بِاللَّهِ]									
تركيب	Different Sentences are merged to form one sentence ←----->									
Step 4	How can you disbelieve in Allah while you were dead, then He gave you life? (2:28)									
	تُرْجَعُونَ	ه	إِلَيَّ	ثُمَّ	كُم	يُحْيِي	ثُمَّ	كُم	يُمِيتُ	ثُمَّ
Step 1	Present Passive Tense Verb [أَنْتُمْ] 'Raf	Ism Male Def. Inflex. Jarr	Ḥarf Jarr	Ḥarf عطف	Ism Plural Male Def. Inflex. Naşb	Verb IV Present [هُوَ]	Ḥarf عطف	Ism Plural Male Definite Inflexible Naşb	Verb IV Present [هُوَ]	Ḥarf عطف
Step 2		Jarr .Construction								

⁹⁵ The identity of this Wāw is elusive in Step 1, but in Step 3 where sentences are being analyzed, it should be apparent that this Wāw is [واو الحال]. Failure to deduce this will change the overall meaning of the translation.

	تُرْجَعُونَ	ه	إِلَى	تُمْ	كُمْ	يُحْيِي	تُمْ	كُمْ	يُمِيتُ	تُمْ
Step 3	Deputy Doer = [و] = [أنتم]	شبه جملة Indirect Object ⁹⁶ [متعلق] to verb تُرْجَعُونَ		Harf عطف	مفعول به	Doer is implied [هُوَ]	Harf عطف	مفعول به	Doer is implied [هُوَ]	Harf عطف
جملة	جملة فعلية [3]			جملة فعلية [2]			جملة فعلية [1]			
تركيب	Merge from left two sentences by connecting partide <----->									
تركيب	Merge two sentences by connecting partide <----->									
تركيب	Merge two sentences by connecting partide to [كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمُونًا فَاحْيَاكُمْ] <----->									
Step 4 translate	.then He will cause you to die, then give life to you, then to Him you will return									

Example # 3

﴿ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ ... ﴾

	جَمِيعًا	الْأَرْضِ	فِي	مَا	كُمْ	لَ	خَلَقَ	الَّذِي	هُوَ
Step 1	Ism Single Male Indef. Flexible Naṣb	Ism Single Female Definite Flexible Jarr	Harf Jarr	Ism Single Male Definite Inflexible Naṣb ⁹⁷	Ism Plural Male Definite Inflexible Jarr	Harf Jarr	Verb I Past tense [هُوَ]	Ism Single Male Definite Inflex. 'Raf	Ism Single Male Definite Inflex. 'Raf
Step 2	Jarr Construction		Relative Pronoun #2	Jarr Construction		Relative Pronoun #1			
	صلة موصول [2]								
	صلة موصول [1]								

⁹⁶ Here, the Indirect Object actually precedes its connected verb due to the rhetorical phenomenon of [تقديم و تأخير] discussed in Lesson 12.

⁹⁷ Here, the l'rāb can only be determined contextually by looking at the āyah as a whole.

	هُوَ	الَّذِي	خَلَقَ	لَ	كُم	مَا	فِي	الْأَرْضِ	جَمِيعًا
Step 3	مبتدأ	خبر	Doer is implied [هُوَ]		Jarr Const. is [متعلق] to verb [خلق]	اسم موصول و مفعول به	صلة موصول		
						Connected Sentence			
جملة						جملة فعلية			
تركيب						Connected Sentence with Embedded Verbal Sentence and Embedded Connected Sentence #2 and includes Ḥāl at the end. The Connected Sentence essentially describes who [هو] is.			جملة اسمية
Step 4	.He is the one who created for you all that is in the earth (2:29)								
	ثُمَّ	أَسْتَوَىٰ	إِلَىٰ	السَّمَاوَاتِ	فَ	سَوَّاهُنَّ	سَبْعَ	سَمَاوَاتٍ	
Step 1	Ḥarf عطف	Verb VIII Past tense [هُوَ]	Ḥarf Jarr	Ism Single Female Definite Flexible Jarr	Ḥarf عطف	Verb II Past tense [هُوَ]	Ism Plural Female Definite Inflexible Naṣb	Ism Single Male Indef. Flexible Naṣb	Ism Plural Female Definite Inflexible Naṣb
Step 2									Jarr Construction
Step 3	Ḥarf عطف #1	Doer is implied [هُوَ]	Indirect Object	Ḥarf عطف #2	Doer is implied [هُوَ]	Direct Object #1	Direct Object #2	Clarifier تمييز	
جملة						جملة فعلية [1]		جملة فعلية [2]	
تركيب	Merging of Verbal Sentences by Second Connecting Particle								
تركيب	Merge with preceding sentence by First Connecting Particle								
Step 4	...Then rose over (toward) the heaven, and made them seven heavens								

Example # 4

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ...﴾

	خَلِيفَةً	الْأَرْضِ	فِي	جَاعِلٌ	ي	إِنَّ	الْمَلَائِكَةَ	لِ	كَ	رَبُّ	قَالَ	إِذْ	وَ
Step 1	Ism Single Female Indef. Flexible Našb	Ism Single Female Def. Flex. Jarr	Ḥarf Jarr	Ism Single Male Indef. Flex. ʿRaf	Ism Single Male Def. Inflex Našb	Ḥarf Našb	Ism Plural Male Def. Flex. Jarr	Ḥarf Jarr	Ism Single Male Def. Inflex. Jarr	Ism Single Male Def. Flex. Raf	Verb I Past tense [هُوَ]	حرف زمان	حرف استنفهام
Step 2		Jarr Construction		Inna connected to Noun to form [مبتدأ]		Jarr Construction		Iḍāfa					
Step 3	Direct Object ⁹⁸ of action noun [جَاعِلٌ]	Jarr Construction is [متعلق] to Action noun [جَاعِلٌ]	خبر	مبتدأ	Jarr Const. [متعلق] to Verb		Doer	Verb					
	جملة اسمية												
	مقول = مفعول به [قال]												
Step 4	جملة فعلية												
	And remember when Your Lord said to the angels "I am going to place on the earth a ."representative..(2:30)												

	قَالُوا	أَ	تَجْعَلُ	فِي	هَا	مَنْ	يُفْسِدُ	فِي	هَا	وَ	يَسْفِكُ	الدِّمَاءَ
Step 1	Verb I Past tense [هُم]	حرف استفهام	Verb I Present [أنت]	Ḥarf Jarr	Ism Single Female Definite Inflexible Jarr	Ism Single Male Definite Inflexible Našb	Verb IV Present [هُوَ]	Ḥarf Jarr	Ism Single Female Definite Inflexible Jarr	Ḥarf عطف	Verb I Present [هُوَ]	Ism Single Female Definite Flexible Našb
Step 2			Jarr Construction		Jarr Construction			Jarr Construction				
	صلة موصول											

⁹⁸ See Lesson 12, Section VI for a more detailed discussion regarding this.

	قَالُوا	أَ	تَجْعَلُ	فِيهَا	مَنْ	يُفْسِدُ	فِيهَا	وَ	يَسْفِكُ	دِمَاءَ
Step 3	Doer is [و] [هُم]		Doer is implied [أنت]	Jarr Const. [متعلق] to Verb		Doer is implied [هُوَ]	Jarr Const. [متعلق] to Verb		Doer is implied [هُوَ]	Direct object
						جملة فعلية [2]			جملة فعلية [3]	
									Connected Sentence is Direct Object of Verb [تَجْعَلُ] which is composed of 2 embedded Verbal Sentences joined by a Connecting Particle.	
									مقول = مفعول به [قالوا] - جملة فعلية [3]	
									جملة فعلية [4]	
Step 4	"...They said "Are you going to place in it one who will spread corruption and sheds blood."									
	وَ	نَحْنُ	نُسَبِّحُ	ب	حَمْدِ	كَ	وَ	نُقَدِّسُ	لَ	كَ
Step 1	Wāw of Ḥāl	Ism Plural Male Def. Inflex 'Raf	Verb II Present [نَحْنُ]	Ḥarf Jarr	Ism Single Male Definite (Muḍāf) Inflex. Jarr	Ism Single Male Definite Inflex. Jarr	Ḥarf عطف	Verb II Present [نَحْنُ]	Ḥarf Jarr	Ism Single Male Definite Inflex. Jarr
Step 2										Jarr Construction
										Iḍāfa Construction
Step 3										Jarr Const. [متعلق] to Verb
										Doer is implied [نَحْنُ]
										Jarr Const. [متعلق] to Verb
										Merge two Verbal Sentences with Connecting Partide which forms the Predicate
										جملة اسمية
										Nominal Sentence with the Wāw of Ḥāl joins to form a Ḥāl for [أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ]
Step 4	.While we declare Your praise and sanctify You									

IX. Tradition Methodology of I'rāb/Grammatical Analysis

Please note that we have already developed a scheme for grammatically analyzing a typical āyah from the Qur'ān. However, please note that there already exists a traditional methodology for grammatical analysis. This traditional mode of analysis focuses mainly on Ṣarf, even though it does touch upon I'rāb⁹⁹. It also includes with it specific complex grammar terminology as well. It would be good for the student to be familiar with this method if he/she comes across it in various grammar books, etc. However, we still recommend the methodology proposed in this textbook series (volumes 1 and 2) since it allows one to better put different components of the sentence together. The 4-Step Method is not a new methodology and is used by some grammarians. It avoids repetition of technical grammar terminology where the student may lose sight of the goal, to translate the āyah in a cohesive and appropriate manner.

In the traditional method, each word is analyzed separately. If it is a verb or particle then it is identified as such. If the verb takes an I'rāb, then that is noted along with its respective ending that points to its respective I'rāb. If it is a noun, then the specific category of noun is mentioned

[ضَمِيرٌ مُتَّصِلٌ/ضَمِيرٌ مُنْفَصِلٌ/مَفْعُولٌ بِهِ/يَسْمُ فَاعِلٌ], etc. Furthermore, the specific ending that indicates the I'rāb of the noun is mentioned as well. One difference is that words that are inflexible are not termed as [مَجْرُورٌ/مَنْصُوبٌ/مَرْفُوعٌ], but instead given an “implicit” I'rāb in notation [...فِ مَحَلِّ].

Example # 1

﴿ 2:42 ﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ ﴿

حرف عطف مبني على فتحة	وَ
حرف نهي مبني على السكون	لَا
فعل مضارع مجزوم بـ [لا الناهية] و علامة جزمه حذف التّون	تَلْبِسُوا
مفعول به منصوب و علامة نصبه الفتحة الظاهرة على آخره	الْحَقَّ
حرف جر مبني على السكون	بِ

⁹⁹ The convention and notation of traditional method of grammatical breakdown has been extracted from [دروس اللغة العربية - الجزء الثالث]. Please note that may be subtle differences in terminology of I'rāb breakdown from book to book even though the overall convention/methodology does not change.

أَلْبَاطِلِ	جَارٌّ وَ الْمَجْرُورِ بِ [بِ] وَ علامة جَرِّه الكسرة الظاهرة على آخره
وَ	حرف عطف مَبْنِي على فتحة
تَكْتُمُوا	معطوف على [تلبسوا] مجزوم و علامة حذف التَّوْنِ
أَلْحَقَّ	مفعول به منصوب و علامة نصبه الفتحة الظاهرة على آخره
وَ	الواو الحال مبني على فتحة لا محلّ له في الأعراب
أَنْتُمْ	ضمير منفصل مبني على السكون في محلّ رفع مبتدأ
تَعْلَمُونَ	فعل مضارع مرفوع و علامة رفعه الثبوت التَّوْنِ
وَ	الواو الجماعة ضمير متّصل مبني على السّكون فِ محلّ رفع الفاعل

Example # 2

(2:28) ﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

كَيْفَ	حرف استفهام مبني على فتحة
تَكْفُرُونَ	فعل مضارع مرفوع و علامة رفعه الثبوت التَّوْنِ
وَ	الواو الجماعة ضمير متّصل مبني على السّكون فِ محلّ رفع الفاعل
بِ	حرف جرّ مبني على السكون
اللَّهِ	فاعل مرفوع و علامة رفعه الضمّ الظاهرة على آخره
وَ	الواو الحال مبني على فتحة لا محلّ له في الأعراب
كُنْتُمْ	فعل ماضٍ ناقصٍ مبني على الفتحة
ثُمَّ	ضمير متّصل مبني على السكون في محلّ رفع لِأَنَّهُ اسم كان
أَمْوَاتًا	مفعول به منصوب و علامة نصبه الفتحة الظاهرة على آخره
فَ	حرف عطف مَبْنِي على فتحة
أَحْيَا	فعل ماضٍ مبني على فتحة

ضمير متّصل مبني على السكون في محلّ نصب مفعول به	كُم
حرف عطف مَبْنِي على فتحة	ثُمَّ
فعل ماضٍ مبني على فتحة	يُمَيِّتُ
ضمير متّصل مبني على السكون في محلّ نصب مفعول به	كُم
حرف عطف مَبْنِي على فتحة	ثُمَّ
فعل ماضٍ مبني على فتحة	يُحْيِي
ضمير متّصل مبني على السكون في محلّ نصب مفعول به	كُم
حرف عطف مَبْنِي على فتحة	ثُمَّ
حرف جرّ مبني على السكون	إِلَى
ضمير متّصل مبني على السكون في محلّ جرّ جارّ والمجرور	هِ
فعل مضارع مرفوع و علامة رفعه الثبوت التّون	تُرْجَعُونَ
الواو الجماعة ضمير متّصل مبني على السّكون ف محلّ رفع نائب الفاعل	و



Lesson 12: Advanced Grammar Topics from Qur'ānic Study

At this point, we have covered most of the grammar that is found in typical grammar textbooks of Modern Standard Arabic. There are a few important grammatical principles relative to the study of the Qur'ān that are not typically found in these standard grammar textbooks. Here, we will present some important grammar principles and topics that the student will encounter with a deeper study of the Qur'ān. Some of these topics actually are related to Balāgha (Study of Eloquence), which will be further studied in Lesson 13.

I. Shifting Word Order in Sentences [التقديم والتأخير]

A. Normal Nominal and Verbal Sentence Patterns

At this point, the student should be proficient in identifying, analyzing, and constructing typical Verbal and Nominal Sentences. We know that a Verbal Sentence by default starts with a verb, and then is followed by an explicit Doer (if present). Following the Doer, comes the mention of the Direct Object or Indirect object (if present). Please note that if the Direct Object is an attached pronoun, then it comes before the explicit Doer. Other details of the sentence [حال/مفعول فيه/تميّيز] are typically mentioned after these key components of a Verbal Sentence. In Nominal Sentences, the Subject is followed by the Predicate. The Predicate can be one of three types: a word/word construction [مُفْرَد], a Jarr Construction [جَارٌّ وَّالْمَجْرُور], or a sentence [جُمْلَةٌ], verbal or nominal.

The topic of [التقديم والتأخير] is important in Intermediate Qur'ānic Arabic, because it is frequently encountered. It is also important with respect to the imitability of the Qur'ān [إعجاز القرآن] discussed in Lesson 14. It refers to “bringing something forward and delaying the rest” with respect to sentence structure. In other words, there is essentially the formation of an “abnormal” sentence structure for a specific grammatical reason. The reason can be for emphasis, exclusivity, highlighting order, quantity, etc. Often the specific reason for [التقديم والتأخير] has to do with the overall context of the respective passage or section of āyahs. For example, in a conventional Verbal Sentence, the Direct Object is mentioned after the verb. If it is mentioned before the verb intentionally, then something important is going on grammatically with the Direct Object that is being brought forward (i.e. it is **not** a mistake).

An excellent example that highlights [التقديم و التأخير] is in the following āyah of Sūrah Fātiḥah:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

Here in this āyah, the Direct Object is placed **before** its respective verb to function in **exclusivity**. In fact, if we did not have this occurring, there would be a drastic change in the meaning of the āyah. It would instead be [نَعْبُدُكَ وَ نَسْتَعِينُكَ], which would mean, “we worship You and seek help from You”. This would not hold the meaning of “You alone”, and would even contradict the principles of Tawḥīd, since most who practice Shirk also worship and ask God, but not exclusively. Bringing some word forward can also be done for other grammatical purposes as well, not just for exclusivity or emphasis. However, those are commonly used functions.

B. Shifting Direct Object [مفعول به]

Example #1:

﴿بَلِ اللَّهِ فَاَعْبُدْ وَ كُنْ مِنَ الشَّاكِرِينَ﴾¹⁰⁰

In this example, the [مفعول به] which is [لفظ الجلالة] is shifted forward. As we saw in the case of the āyah of Sūrah Fātiḥah, when the [مفعول به] precedes the verb, it usually gains the grammatical functional of exclusivity. Therefore, the meaning of the underlined section becomes “So Worship Allah only”.

C. Shifting Jarr Construction [شبه جملة]

Example #2:

﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۗ وَ لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾¹⁰¹

In this āyah, we see that the normal pattern of a Nominal Sentence is not followed. Instead, the order of the subject and predicate is reversed. If the normal sentence structure were followed, it would be [مَرَضٌ فِي قُلُوبِهِمْ] or “Disease is in their hearts”. By mentioning the predicate first, we are focusing on the predicate, instead of the subject. Thus, in this case, we focus on the heart of the hypocrite, which is their

¹⁰⁰ (39:66) “Rather, worship [only] Allah and be among the grateful”.

¹⁰¹ (2:10) “In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie”.

major problem. Here, [التَّأخِيرِ و التَّقْدِيمِ] functions in emphasizing the predicate.

The second highlighted Jarr Construction in this āyah represents the predicate, similar to that of the previous example. Again, emphasis is being placed on the predicate instead of the subject. The normal sentence structure should be [عَذَابٌ أَلِيمٌ لَهُمْ], “a painful punishment is for them”. The emphasis is on the recipients of the punishment rather than the punishment itself.

Example #3:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾﴾¹⁰²
 ﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾﴾

In this series of āyahs in the beginning of Sūrah Mu'minūn, we have shifting of Jarr Constructions. If we look at second āyah in this example, the normal sentence structure is expected to be [هُمُ خَاشِعُونَ فِي صَلَاتِهِمْ].

The Jarr Construction in this Nominal Sentence connects with [خَاشِعُونَ], which is an action word (i.e. it is a اسم فاعل). The shift of the sentence is not as drastic as in Example #1 where the predicate came first.

However, it is abnormal enough that there is emphasis shifted to the Jarr Construction (instead of the Predicate). The same format that occurs in Āyah #2 also occurs in subsequent āyahs that were mentioned. In each, the Jarr Construction should have followed its connected predicate [a Doer noun] but instead precedes it.

Example #4:

﴿قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسْتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿١٠٣﴾﴾

In this āyah, there is again [التَّأخِيرِ و التَّقْدِيمِ] occurring. You will note this once you look carefully and analyze the entire āyah methodically. The section [عَلَيْهِ تَوَكَّلْنَا] is atypical since the Jarr Construction precedes its connected Verb. It is expected to read [تَوَكَّلْنَا عَلَيْهِ]. By this, we focus first on “Upon Him” rather than “We put our trust”.

¹⁰² (23:1-5) “Certainly will the believers have succeeded. They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of Zakāt. And they who guard their private parts.”

¹⁰³ (67:29) “Say, “He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will know who it is that is in clear error.”

D. Arrangement of Connected Words [معطوف]

Example #5:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾¹⁰⁴

The Connecting Particles act as conjunctions and allow various words to be connected, allowing them to gain a specific grammatical function. The order of the words that are connected can play an important part in the overall meaning. The placement of a certain word that is placed first does not necessarily gain the meaning of emphasis, or importance. The reason of [التَّقدم و التَّأخير] is related to context. In Example #5, we look at the following connected words: [الْجِنَّ وَالْإِنْسَ]. Since we know that everything in the Qur'ān has a purpose, what is the reason for placing Jinn before Mankind? Emphasizing or elevating rank of the Jinn is not occurring here, and this should be realized. The context of placing the Jinn first here is actually related to the context of creating. Jinn are placed first because they were created first not because they were more important, etc. In contrast to this, we see the reverse in the following āyah:

﴿ قُلْ لَئِنِ أَحْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَيَّ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَأَيُّتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾¹⁰⁵

Here in this āyah, "Mankind" precedes "Jinn" because they are more capable in terms of eloquence, beautiful speech, and the like in attempting to meet this impossible challenge¹⁰⁶. Here, the placing of Mankind before Jinn is more appropriate. In another āyah, we see the opposite scenario:

﴿ يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَأَنْتُمْ نَادُونَ إِلَّا بِسُلْطَانٍ ﴾¹⁰⁷

Here, Jinn are placed first because "flying" is their realm.¹⁰⁸ Thus, here in this āyah, it is more suitable for the Jinn to be mentioned first.

Example #6:

﴿ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾¹⁰⁹

¹⁰⁴ (51:56) "And I did not create the Jinn and Mankind except to worship Me."

¹⁰⁵ (17:88) "Say, "If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not produce the like of it, even if they were to each other assistants."

¹⁰⁶ [أسرار البيان في التعبير القرآني] Dr. Fāḍel As-Sāmarāi, pg. 41.

¹⁰⁷ (17:88) "Oh company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah]."

¹⁰⁸ [أسرار البيان في التعبير القرآني] Dr. Fāḍel As-Sāmarāi, pg. 41.

¹⁰⁹ (64:2) "It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing."

In this example in Sūrah Taghābun, we see that [مِنْكُمْ كَافِرٌ] precedes [مِنْكُمْ مُؤْمِنٌ]. The main question to ask is why are the disbelievers preceding the believers? Are they more important? It is incorrect to suppose that this category of people are more important or higher because they are being mentioned first. In general, there are more disbelievers (of those created) than there are believers. This further is in line with the context of the āyah itself. Therefore, the main purpose for [التَّائِبِينَ وَالتَّائِحِينَ] here is to denote total number, rather than giving this group emphasis or respect.

Example #7:

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾¹¹⁰

In this example, we see that [نُوحًا] precedes [هَدَيْنَا]. A question that may be asked is why is Nūḥ not mentioned directly alongside Is'hāq and Ya'qūb عليهم السلام? Would not that be sufficient? Was guidance exclusive for Nūḥ since its is the direct object and precedes the verb? We should realize from the context of this āyah that guidance could not be exclusively for Nūḥ عليه السلام. If we ponder the comparison of Nūḥ to the other prophets mentioned, we should realize that he has a higher status. He was one of the five from the [أولو العزم], and spend 950 years giving Da'wah to his people. Thus, here, Nūḥ is being mentioned separately, and being mentioned in front of the verb out of praise and honor.¹¹¹

Example #8:

﴿...يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَإِلَيْهِ الْمَصِيرُ﴾¹¹²
 ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَعْفِرُ لِمَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾¹¹³

The top āyah exemplifies an established relationship in the Qur'ān with respect to forgiveness and punishment. For the most part, the Qur'ān mentions forgiveness before punishment. This is because one of the foremost qualities of Allah سبحانه is mercy and forgiveness, from the oft-mentioned phrase [الغفور الرحيم]. We

¹¹⁰ (6:84) "And We gave to Ibrāhīm, Is'hāq and Ya'qūb - all [of them] We guided. And Nūḥ, We guided before; and among his descendants, Dawūd and Sulaymān and Ayyūb and Mūsa and Hārūn. Thus do We reward the doers of good."

¹¹¹ [أسرار البيان في التعبير القرآني] Dr. Fāḍel As-Samarāi, pg. 17.

¹¹² (5:18) "...He forgives whom He wills, and He punishes whom He wills And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination..."

¹¹³ (5:40) "Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent.."

know that His forgiveness overshadows His punishment. However, we see that in the bottom ayah in this example, that relationship is reversed. One major purpose for this is related to addressing the psyche of groups of people who are generally very evil. In the preceding āyahs from Sūrah Mā'idah, there is mention of these who are violent, disbelievers, and thieves. So here, the presentation of Allah's punishment preceding His forgiveness is more appropriate. These people would benefit more from negative reinforcement than positive reinforcement because they are involved in so much evil. This is a similar case to certain sections of the Qur'ān where the punishment of the Hellfire overshadows the pleasure of Paradise. This is to catch the attention and highlight the seriousness of punishment to those who are not taking the message of the Qur'ān seriously and are in a state of heedlessness.

Example #9:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ
وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ يُذِنُ اللَّهُ ۗ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾¹¹⁴

We have seen that the principle of [التَّأخِيرُ و التَّقَدِيمُ] has more to do with context than it being a rhetorical scheme for emphasis. In the above āyah, the Qur'ān mentions three groups, the [ظَالِمٍ], then the [مُقْتَصِدٍ], and then finally the [سَابِقٍ]. The context of this āyah is in regards to those who are believers. It is established that those who are first in good deeds have an exemplary status than those who are [مُقْتَصِدٍ], or average in good deeds. Further, this category of people is better than that which is involved in major sins [ظَالِمٍ لِّنَفْسِهِ]. So why mention those who are less worthy first? One reason may be that those who wrong themselves are greater in number than one who is average. And the ones who are first in good deeds are very few. However, the aspect of number is not the main reason for mentioning the people of lower rank first. This āyah is part of a selection of āyahs that discuss the mercy of Allah ﷻ. Following this āyah, there is mention of Paradise, and of a keen emphasis on forgiveness:

﴿جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۗ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۝
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۗ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ﴾¹¹⁵

¹¹⁴ (35:32) "Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah . That [inheritance] is what is the great bounty".

¹¹⁵ (35:33-34) "[For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk. And they will say, "Praise to Allah, who has removed from us sorrow. Indeed, our Lord is Forgiving and Appreciative".

Here, forgiveness is the main clause for those of a lesser rank being mentioned first¹¹⁶. This, furthermore shows us that blessings of Allah ﷻ are even accessible to those who transgress and commit sins. The late scholar Sheikh Muḥammad Shinqīti commented that the Wāw of plurality in the verb [يَدْخُلُونَهَا] is proof that all three types of persons mentioned the āyah above will enter Paradise¹¹⁷. Regarding this āyah is the following saying: “This Wāw has a right to be written with teardrops”.

E. Established Word Arrangements in the Qur'ān

Example #8: [عَفُورٌ رَّحِيمٌ]

﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾¹¹⁸

In the Qur'ān, there are several phrases that are oft repeated. One of these oft-repeated phrases which was previously mentioned is [عَفُورٌ رَّحِيمٌ], which is mentioned more than fifty times. Scholars have mentioned the reason for this order is that the individual needs to first obtain forgiveness from Allah ﷻ. After, being cleansed of sin, man is more suitable to be bestowed with His Mercy (knowledge, guidance, wisdom, provisions, etc.).

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ الرَّحِيمُ الْغَفُورُ﴾¹¹⁹

There is one instance in the Qur'ān where this phrase is reversed to [الرَّحِيمُ الْغَفُورُ], in beginning of Sūrah Saba. Why? This actually has to do with the context of the āyah. Here Allah ﷻ is mentioning key aspects of His Mercy which are related to provisions from the earth and sky, and that is why it is being mentioned first. Then, the end of the āyah, it says “and what ascends therein” or the repentance of the slave to His Lord, perhaps because of the sustenance and bounty that were provided. The point here is the typical pattern of [عَفُورٌ رَّحِيمٌ] would be out of context and would contradict this fine point.

¹¹⁶ [أسرار البيان في التعبير القرآني] Dr. Fāḍel As-Samarāi, pg. 22.

¹¹⁷ [أضواء البيان في إيضاح القرآن بالقرآن], Sheikh Muḥammad al-Shinqīti.

¹¹⁸ (2:199) “Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful...”

¹¹⁹ (34:2) “He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.” Reference: Audio Series [إعجاز القرآن], Ṭāriq Suwaidān.

Example #9: [سميع بصير]

﴿ وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ۗ ﴾¹²⁰

In the Qur'ān, another established word arrangement is that of [سميع بصير]. Here, we see that with few exceptions hearing precedes seeing. This may seem a bit astonishing since most people may consider sight the superior sense over hearing. However, from this precedence set forth in the Qur'ān, scholars have deduced a few important principles. First, the vehicle for the greatest of blessings from Allah ﷻ is hearing not seeing unlike other previous miracles. A person who is deaf would be deprived of this message versus a person who is blind who would be able to directly connect with the Qur'ān. In the history of Islām, there were many notable blind scholars and one blind prophet (Ya'qūb) as opposed to those who were deaf. Furthermore, hearing allows for communication, and is a sense which is always active and cannot be blocked (unlike seeing).

﴿ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۗ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ ۗ ﴾¹²¹

In the beginning of Sūrah Baqarah, the sense that is mentioned along with the heart is hearing, perhaps because it, like the heart is always active and cannot be muted.

In the Qur'ān, there are two exceptions to this rule, two places where seeing is mentioned first:

﴿ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبْتُوا ۗ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۗ أَبْصُرُ بِهِ وَأَسْمَعُ ۗ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ۗ ﴾¹²²

In the context of the above āyah, seeing is being mentioned before hearing, because the people of the cave were concerned about being seen.¹²³ That is why they took shelter in the cave in the first place. Thus, in this case, context emphasizes sight over hearing. Another exemption to this order is in the following āyah from Sūrah Sajdah:

﴿ وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ۗ ﴾¹²⁴

¹²⁰ (40:20) "And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah - He is the Hearing, the Seeing."

¹²¹ (2:7) "Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment."

¹²² (18:26) "Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."

¹²³ [أسرار البيان في التعبير القرآني] Dr. Fāḍel As-Samarāi, pg. 40.

¹²⁴ (32:12) "If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."

In this āyah, seeing is being mentioned before hearing because the disbelievers failed realize the truth of the last day and other aspects of Islām that are beyond sight. They disbelieved the truth that they heard, but realize the truth now on this day through the reality of sight [عِلْمَ الْيَقِينِ]¹²⁵. This is why seeing precedes hearing in this āyah due to these deep contextual implications.

Example #10:

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾¹²⁶

The phrase highlighted is repeated in the Qur'ān and denotes an important principle with this specific order. The word [عزیز] precedes [حكيم] because of the principle of authority preceding rule and wisdom.

II. Omission | الحذف

In Arabic, there are several instances where a word is omitted for grammatical effect. This is a common occurrence in conversation, irrespective of language. For example, this often occurs in responding to a question: What is your name? Fāṭimah (i.e. “My name is Fāṭimah.”). In this case, the omitted words are “My name is” since this is implied and understood. Furthermore, stating, “My name is” would actually be too wordy and less eloquent.¹²⁷ In most cases, omission of the word is understood contextually from the sentence. However, this can be difficult for students of the Arabic language where familiarity of the language is lacking.

There are several examples of omission in the Islāmic phrases that are used by Muslims. For example the phrase [الله أكبر], means “Allah is greater”, or “Allah is great”. Here this phrase is actually incomplete grammatically, and the full phrase should be [الله أكبر من كل شيء], or “Allah is greater than everything”. So here, there is omission, and the omitted part is understood implicitly. Another phrase is the attestation of Faith, [لا إله إلا الله]. Like the previous phrase, this phrase is incomplete in terms of deriving an appropriate meaning, “There is no God but God”? The complete phrase should be [لا إله إلا الله], that “There is no god in actuality but Allah”. Another common used phrase is [ربنا], Our Lord, which is used when Muslims supplicate. In fact, this phrase can only be used in this context, because the original words of this phrase

¹²⁵ [أسرار البيان في التعبير القرآني] Dr. Fāḍel As-Sāmarāi, pg. 41.

¹²⁶ (59:1) “Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.”

¹²⁷ Omission is contextual. For example, in Sūrah Yūsuf, the response to the question, “Are you indeed Yūsuf?” was not “yes” because that would not have been appropriate. It was “I am Yūsuf and this is my brother” to remove any doubt that he was indeed Yūsuf since this question was asked out of amazement and shock.

were [يا رَبَّنَا].

Within the Qur'ān itself, Omission is common. In translations, one may often find certain omitted words in brackets or parenthesis so that the overall meaning is preserved. By having a thorough grasp of grammar, the student should be able to identify most instances of omission.

A. The Passive Tense and Omission of the Doer

The Passive Verbal Sentence is a sentence where the Doer is omitted. The Doer may be known implicitly, but is left out so that the focus is on the object. Please note that the Passive Tense was briefly discussed in Lesson 11 in Volume 1. For example, let us look at the following āyahs:

- i. ﴿إِذَا السَّمَاءُ أَنْشَقَّتْ﴾ ١ ﴿وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ﴾ ٢ ﴿وَإِذَا الْأَرْضُ مُدَّتْ﴾ ٣ ﴿وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ﴾ ٤¹²⁸
﴿وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ﴾ ٥
- ii. ﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا﴾¹²⁹
- iii. ﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾¹³⁰

In Āyah (i), the Doer is omitted while the direct object is mentioned. The Doer or [لفظ الجلالة] is obvious with respect to context of the āyahs being mentioned. One important wisdom in omitting the Doer has to do with the attitude of the listener. In Makkan Qur'ān, the main audience were the pagan disbelievers. During the time of the Makkan revelation, the attitude towards the Qur'ān was hostile. The leaders of Quraish were devising various schemes and propaganda to prevent the message of the Qur'ān to be spread and heard. One benefit of the omission of [لفظ الجلالة] is to shift the focus to the signs of Allah from referring to Allah ﷻ directly. Those who were affected by “Islāmophobia” and wanted to avoid listen would their attention away if Allah ﷻ was mentioned directly. How can you give the message to someone who closes their ears, hearts, and minds to that same message? Mentioning the thought provoking signs of Allah ﷻ would catch their attention, until their hearts and minds open up to the message. Then, their attention would shift to Allah ﷻ and the message that they were trying to avoid. The Qur'ān was sent to soften the hearts and shake the minds with the truth. Often, the Makkah Sūrahs start with oaths, and addressed a

¹²⁸ (84:1-5) “When the sky has split [open], And has responded to its Lord and was obligated [to do so], And when the earth has been extended, And has cast out that within it and relinquished [it], And has responded to its Lord and was obligated [to do so].”

¹²⁹ (70:19) “Indeed, mankind was created anxious.”

¹³⁰ (1:7) “The path of those upon whom You have bestowed favor, not of those who have evoked anger nor of those who are astray.”

people who are in doubt about the message. Compared to Madani Qur'ān, Makkan Qur'ān is more powerful rhetorically, more direct, and has shorter āyahs. The Qur'ān in general uses various modes of speech, rhetorical devices, and reasoning to circumvent this common bias of the listener.

In Āyah (ii), the Doer is again omitted. It is a consistent theme of the Qur'ān that Allah ﷻ is not mentioned next to a deficiency, even though the Doer is implicitly [لفظ الجلالة]. Mankind, here is being mentioned with a negative component. By not mentioning Allah ﷻ alongside a deficiency, we are taught an important etiquette when mentioning Him ﷻ.

In Āyah (iii), the passive noun [المغضوب] is being used in reference to a group of people who are away from Guidance. Often, it is translated as those who have Allah's anger or wrath on them, which is partly accurate. However, one important reason for not having mention of Allah ﷻ with the last two groups of people [المغضوب] is that anger is on them. It is not only the anger of Allah ﷻ, but of the angels, prophets, believers, and mankind altogether.¹³¹ What a woeful scenario that these people are in!

B. Omission of the Verb

Example #1:

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۝¹³²
شَاكِرًا لِّأَنْعَمِهِ ۖ أَحْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

Here, with a careful read of this āyah, you will notice that a word is missing. This will not be noticed unless a careful and systematic reading of the āyah is done. You should notice that the start of the second āyah is [شَاكِرًا], which is not a normal way to start a sentence. Here, the word [شَاكِرًا] is actually is an [خَبَرَ كَانَ] of the verb [كَانَ]. This omitted word is made clear from the context of the āyah.

¹³¹ Lamasāt Bayāniyyah, Dr. Fāḍel As-Sāmarāī.

¹³² (16:120-121) "Indeed, Ibrāhīm was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. [He was] grateful for His favors. Allah chose him and guided him to a straight path....".

Example #2:

﴿ كَذَبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾ إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ ﴾¹³³
 ﴿ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ﴿١٤﴾ ﴾

In this series of āyahs at the end of Sūrah Shams, there are two verbs omitted in the āyah:
 [فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا]. There is a verb omitted before [نَاقَةَ اللَّهِ وَسُقْيَاهَا], which is essentially the quoted statement (of Sāleḥ, the Messenger of Allah ﷺ) termed the [مَقُول]. This statement has two nouns that are Naṣb, which actually function as Direct Objects for the same verb. The omitted verb for [نَاقَةَ اللَّهِ] and [وَسُقْيَاهَا] is “safeguard”¹³⁴, or [أَحْدَرُوا], in the command tense. Please note that the [و] in front of [وَسُقْيَاهَا] is [مَعطوف] upon [نَاقَةَ اللَّهِ]. This meaning fits with the overall context of the section dealing with Thamūd and their transgression against the She-Camel of Allah ﷻ.

Example #3:

﴿ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ ﴿١٣٥﴾ أَلْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾

The beginning of this āyah begins with the word [يَوْمَ], which is Naṣb and Indefinite. It is not typical for a sentence to begin like this. This is because there is an omitted word at the beginning. Here the omitted word is the verb [أَذْكُرُ]¹³⁶, or “remember”.

Example #4:

﴿ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴾¹³⁷

¹³³ (91:11-14) “Thamūd denied [their prophet] by reason of their transgression. When the most wretched of them was sent forth. And the Messenger of Allah [Sālih] said to them, “[Do not harm] the she-camel of Allah or [prevent her from] her drink.” But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].”.

¹³⁴ [الإعراب للمفصل كتاب الله المرتل] from Section on Sūrah Shams (91:13) in [مجلد ثاني عشر], Bahjat Abdul Wahid As-Sālih.

¹³⁵ (57:12) On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], “Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally.” That is what is the great attainment.”

¹³⁶ [الإعراب للمفصل كتاب الله المرتل] from Section on Sūrah Ḥadīd (57:12) in [مجلد حادي عشر], Bahjat Abdul Waḥid As-Sālih.

¹³⁷ (19:20) She said, “How can I have a boy while no man has touched me and I have not been unchaste?”

In the last part of this āyah, we should notice something atypical. In [لَمْ أَكُ بَغِيًّا], we notice that the verb [أَكُنُّ] instead of the expected [أَكُنُّ]. Thus, the [ن] has been omitted. The reason for this omission relates to the contextual meaning of the āyah. Here Maryam عليها السلام is mentioning the following: “I have not been unchaste”. Here, the reason for the omission is to distance or de-emphasize “being unchaste”. Example #5 denotes a similar rhetorical example.

Example #5:

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴾¹³⁸

Here the verb [يَكُ] is used and we see that the [ن] has been omitted. The purpose of this omission is again to distance him from “being from the associators of other gods”. Please note that this further strengthens the statement “he was not of those who make partners with God”. Furthermore, it sends a clear message of Tawhīd to those people who have an affiliation with Ibrāhīm عليه السلام.

C. Omission of a Noun

Example #6:

﴿ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾¹³⁹

Another example of an omitted word is in this āyah, which should be recognized without much struggle. Here, the phrase [رَبَّنَا تَقَبَّلْ مِنَّا...] is understood to be words of Ibrāhīm and Ismā'īl عليهما السلام. So here, the word omitted is [قَائِلِينَ], which is actually a Ḥāl. They both were saying [رَبَّنَا تَقَبَّلْ مِنَّا...] while raising the foundation of the Ka'bah.

Example #7:

﴿ وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۗ فَصَبْرٌ حَمِيلٌ ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴾¹⁴⁰

¹³⁸ (16:120) “Indeed, Ibrāhīm was a nation, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.”

¹³⁹ (2:127) “And [mention] when Ibrāhīm was raising the foundations of the House and [with him] Ishmael, [saying], “Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.”

¹⁴⁰ (12:18) “And they brought upon his shirt false blood. He said, “Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe.”

In this āyah, you should notice that the term [فَصَبْرٌ جَمِيلٌ] or “a beautiful patience” is an incomplete sentence. That is because there is an omitted word. The omitted word is [أَمْرِي]¹⁴¹, where the complete phrase would be “then [for] my matter is a beautiful patience”.

Example #8:

﴿ وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٤٢﴾
 أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿١٤٣﴾

Looking at the second āyah of the selected section above, you should notice that [أَمْوَاتٌ غَيْرُ أَحْيَاءٍ] is an incomplete sentence (“dead without life”). Here, it should be apparent that the [مبتدأ] is omitted and should be [هم]. The implied pronoun of course refers to those who call on others besides Allah ﷻ.

D. Omission of a Particle

Example #9:

﴿ إِن يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾ ﴿١٤٢﴾

In these two āyahs from Sūrah Āle-Imrān, we see omission of the particle [لِ], also known as [التعليل], which causes the verb to be in the Naṣb case. This subtlety will not be realized unless one analyzes the āyahs very carefully, since this is grammatically okay; the Wāw preceding it can be considered a connecting particle to cause Aṭf. In Āyah 140, we have the section [وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ], where we see the Lām particle acting on the verb [يَعْلَمَ], to give the meaning of “so that Allah knows those who are believers”. Then, the next words have the meaning “and that He ﷻ takes from you witnesses (martyrs)” where the same Lām has been omitted. In Āyah 141, we see the presence of the same Lām in the section

¹⁴¹ [الإعراب للمفضل كتاب الله المراتل] from Section on Sūrah Yūsuf (12:18) in [مَجْدٌ خَامِسٌ], Bahjat Abdul Wahid As-Sālih. Same is mentioned in Al-Kashāf, Al-Zamakshari.

¹⁴² (16:20-21) “And those they invoke other than Allah create nothing, and they [themselves] are created. They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.”

¹⁴³ (3:140-141) “If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And so are the days (good and not so good), We give to men by turns so that Allah may make evident those who believe and so that He take from among you martyrs - and Allah does not like the wrongdoers. And that Allah may purify the believers [through trials] and destroy the disbelievers.”

[وَلِيْمَحْصَ اَللّٰهُ اَلَّذِيْنَ اٰمَنُوْا]. This could have been omitted due to A'ṭf but was not. The omission of the Lām is again seen in [وَيَمْحَقُ الْكٰفِرِيْنَ]. Why? This actually has to do with a principle that is evident contextually from the two āyahs. In Āyah 140, Allah ﷻ puts the people through tests to screen out the believers, which includes a large subset of people. Then, He ﷻ takes from you (i.e. believers), martyrs, which is a much smaller subset of people. Because this only applies to a small subset of people, the Lām has been omitted¹⁴⁴. A similar principle is in effect in Āyah 141. The believers that are tested are of a larger subset that the subset of disbelievers who are destroyed. The omission of Lām from the verb [يَمْحَقَ] highlights that.

E. Omission (Miscellaneous)

Example #10:

﴿ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾

In this āyah, from (6:109), the translation is as follows: “And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly”. Here, in this āyah, one may ask “turning away from what?”. Here, the omitted word can be deduced from the context of the āyah, and is the Describer [مِنَ الْحَقِّ/مِنَ الْهُدَى] “from the truth” or “from the guidance”. This type of omission is rather commonplace in the Qur'ān, and often marked in certain Tafsīrs and translations by bracketed words.

Example #11:

﴿ ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ﴾

In this āyah, from (74:11), the translation is as follows: “Leave Me with the one I created alone”. Here the word [وَحِيْدًا] is a Ḥāl, but its meaning is still incomplete. The complete translation regarding “alone” should be “alone without any wealth or children”, which may be apparent from the following few āyahs. So here again the Describer [لَا مَالَهُ وَ لَا وَلَدٌ] is omitted.

Example #12:

﴿ عَلَيْهَا تِسْعَةَ عَشَرَ ﴾

In this āyah from Sūrah Muddathir (74:30), the translation is as follows: “Over it are nineteen”. Here, the Clarifier [مَلَكًا] has been omitted, which is actually eluded to in greater detail in the next āyah (74:31).

¹⁴⁴ [أسرار البيان في التعبير القرآني] Dr. Fāḍel As-Sāmarāī, pg. 3.

III. Narrative Shifting in Sentences [الْتِفَات]

Another beautiful aspect of the Qur'ān is its switching of narrative tenses termed [الْتِفَات]. The term [الْتِفَات] means “turning”, and has to do with the primary audience that is being spoken to. As a whole and generally speaking, the Qur'ān is an address to mankind. Additionally, however, it at various points, is directed to a specific audience (i.e. Muslims, Christians, Jews, Pagans, etc.). Sometimes there can be a sudden shift of the narrative away from a targeted audience for a specific reason (shift in topic, admonition, discussion of their sins and wrongdoings, or mistakes, etc.). This shift in narrative is a rhetorical tool that further enhances and empowers its message. At this point, the student should start to recognize where these narrative shifting occur. This helps in analyzing the overall meaning of a respective āyah, or selection of āyahs.

A. Narrative Shifting: 3rd person to 2nd person

﴿ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴾ ﴿٣٣﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۗ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴾ ﴿٣٥﴾

In this āyah above, we see an abrupt narrative shift from the third person to the second person in the highlighted section. The narrative is initially in the third person discussing those who are ungrateful to Allah ﷻ, in moments of ease. After mentioning this ungratefulness, there is a sudden shift to the second person stating: “Then enjoy yourselves (right now), for you are going to know”. This is [الْتِفَات], and in this case functions to amplifying the warning against this group of people regarding their evil attitude of ungratefulness. The narrative then shifts back to the third person.

Another example of this occurs in the following āyah:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴾ ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾ ﴿٩٠﴾ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾

¹⁴⁵ (30:35) “And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord, So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know. Or have We sent down to them an authority, and it speaks of what they were associating with Him? ”

¹⁴⁶ (19:88-90) “And they say, “The Most Merciful has taken [for Himself] a son.” You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation”.

Here again, there is a sudden shift from the third person to the second person to function in warning or [إنذار]. There is a shift again to the third person discussing the monstrosity of what they have done, in this case, associating a son with Allah ﷻ.

B. Narrative Shifting: 2nd person to 3rd person

﴿وَوَلَّلْنَا عَلَيْكُمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۗ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۗ ﴿١٤٧﴾
 وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٤٨﴾

In this āyah, we see the shift from the second person to the first person. Here, one major reason for doing so is distancing oneself [تَبْعِيد] from the group that was being talked to. Examining the transition to the third person [وَمَا ظَلَمُونَا وَلَكِن..], again functions in increasing the critique and humiliation against the group that was just being spoken to. Please note that the Qur'ān is speaking to different audiences, some audiences are spoken to directly at times, and at other times indirectly. So in this shift from addressing Banī Isrāīl to the third person, the narrative turns away from them to mankind in general, and their transgression is mentioned to everyone (with their presence in the background). In this way through grammatical shifting, a negative example of them is made, to amplify the gravity of their misdeeds. Perhaps this is even more humiliating than being criticized in the second person.

C. Narrative Shifting: 3rd person to 1st person

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ... ﴿١٤٨﴾

Here, there is a shift from the third person to the first person. The statement [إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً] is also termed the [مقول], or a saying in quotes. The grammatical shift here is also obvious contextually.

¹⁴⁷ (2:57) “And We shaded you with clouds and sent down to you manna and quails, [saying], “Eat from the good things with which We have provided you.” And they wronged Us not - but they were [only] wronging themselves.”

¹⁴⁸ (2:57) “And We shaded you with clouds and sent down to you manna and quails, [saying], “Eat from the good things with which We have provided you.” And they wronged Us not - but they were [only] wronging themselves.”

D. Examples from the dynamics of Narrative Shifting

﴿١٤٩﴾ إِذْ يُعَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيَطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا ۖ سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا ۗ الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۗ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَلِكَ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ ﴿١٤٩﴾

In this selection of āyahs, there are multiple grammatical shifts. Āyah #11 is in the second person, which then switches to the third person in Āyah #12. In Āyah #12, there is shift to the first person [أَنِّي مَعَكُمْ], and then the second person [فَثَبَّتُوا الَّذِينَ آمَنُوا...]. Āyah #13 then switches to the third person stating the antagonism of the disbelievers who are then spoken to directly in the second person harshly in Āyah #14. In this selection of āyahs, [الْبَغَاتِ] amplifies the admonition and interaction with the audience(s).

Another example of the power of [الْبَغَاتِ] in the Qur'ān is exemplified in Sūrah Ḥāqqah. In the following section we see narrative shifts occurring continuously, which enhances the rhetorical effect. These āyahs in this Sūrah are among the most emotional and graphic in the entire Qur'ān. The constant and dynamic shift of narrative plays an important in evoking this.

﴿٢٧﴾ وَأَمَّا مَنْ أَوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهٗ ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهٗ ﴿٢٦﴾ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيَهٗ ۗ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَهٗ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾ وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾ ﴿٢٧﴾

149 (8:11-14) "[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet. [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty. "That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire."

150 (69:25-34) But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record And had not known what is my account. I wish my death had been the decisive one. My wealth has not availed me. Gone from me is my authority." [Allah will say], "Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him." Indeed, he did not used to believe in Allah, the Most Great, Nor did he encourage the feeding of the poor.."

This selection starts with the third person narrative. It then shifts to the first person to highlight the intense regret of the disbeliever when he is handed his book of deeds [يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ]. Then the narrative shifts suddenly to the second person [حُذُوهُ فَغُلُّوهُ...], where the disbeliever is shackled, bound, and directed to the Hellfire. Finally, the section ends with the third person detailing the causes for this ignominious ending [إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ]. Please note that in the āyahs directly preceding this one, the first person narrative is given for the believer when he is given his book of deeds. What a stark contrast!

IV. Definite and Indefinite Nouns [التَّعْرِيفُ وَالتَّنْكِيرُ]

A. Definite Words

In Lesson 7, (Section P), we discussed the different types of the definite article [ال]. There are different types of the definite article which can be distinguished contextually. Since we have already seen, subtle differences in meaning can often lead to a significant difference in meaning, it is important to review this topic.

The “default” [ال] can be considered [لام العَهْدِ الخَارِجِي] which is something known to the speaker and the audience. But there are many times where a different type of [ال] is used. For example, when referring to an entire group or community like “man” or “women”, then the “Al” which is used is [لامُ الجِنْسِ]. For example in the Qur’ān, the word [الإنسان] does not mean “the man” but is understood to be mankind, and the same scenario goes for [النساء].

B. Indefinite Words¹⁵¹

Similar to the different types of meanings that can occur with the definite article [ال], there can be different types of meanings when a word is indefinite. Again, context is key in determining these differences. The “default” indefinite word refers to something that is unspecified. However, a word being indefinite can impart more than this general limited meaning rhetorically.

1. Quantity: Small or Large

In some situations, the indefinite word can point to a large or small quantity of something. For example, in the following āyah, the highlighted indefinite word refers to a large quantity.

¹⁵¹ Most of this section is directly referenced from Qur’anic Arabic Program Level 5, pgs. 305-309.

﴿ قَالَ اهْبُطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۗ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴾¹⁵²

2. Comparing two groups: Some vs. Others

Sometimes, indefinite words are used in comparing two groups or types. This occurs when the same indefinite word is used twice in a given passage. Let us look at the word [وُجُوهُ] or “faces” mentioned in both āyah #2 and in #8 from Sūrah Ghāshiyah.

﴿ وَوُجُوهُ يَوْمَئِذٍ خَاشِعَةٌ ﴾ ﴿٢﴾ ﴿ وَوُجُوهُ يَوْمَئِذٍ نَّاعِمَةٌ ﴾ ﴿٨﴾ ﴿

In āyah #2, the meaning of the highlighted word is “some faces”, while that in āyah #8 is “other faces”. This is because the indefinite words are used are comparing each other. To simply translate as “faces” would be incorrect. The same scenario also occurs with [وُجُوهُ] in other āyahs as well (75:22 /24 and 3:106).

Let us look at two more examples from Sūrah Hujurāt (49:11).

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرَكُم مِّن قَوْمٍ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ... ﴾

Here, the highlighted definite words are used again in comparison with each other. The first word [قَوْمٍ] means “some people” while the second [قَوْمٍ] means “other people”. The same principle applies to the highlighted indefinite word [نِسَاءٍ].

3. Respect vs. Humiliation

In some instances, the indefinite noun can indicate a certain level of respect or degradation. For example, in the following āyah, the highlighted noun represents something respectable and valued.

﴿ وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ آوَتُْوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴾¹⁵³

A similar example is given in the following āyah for the word [كِتَابٍ].

﴿ وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ... ﴾¹⁵⁴

¹⁵² (7:24) “Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time.”.

¹⁵³ (2:101) “And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained]...”

¹⁵⁴ (2:89) “And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it...”.

In other instances, the indefinite noun can indicate humiliation or degradation. In the following āyah, the highlighted noun denotes denigration. This can also be deduced from the context of the āyah, where individuals who are opposed to the truth are referring to a messenger as a “man”.

﴿ وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هٰذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤَكُمْ ۗ وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هٰذَا إِلَّا إِفْكٌ مَّفْتَرَىٰ... ﴾¹⁵⁵

Table 49: The Definite Article “Al” [لام التّعريف]	
لام العهد الخارجي The “Default” Lām	﴿ إِنَّ الْمُسْدِقِينَ وَالْمُسْدِقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴾ “Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward..”(57:18)
لام العهد الذهبي Lām of Category	[العالم للدرس اليوم مريض] The Imām announces about the scholar unknown to others: “The scholar for today’s lesson is sick”.
لام الجنس Lām of Inclusivity	﴿ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُمَنْطَرَةِ مِنَ الذَّهَبِ وَالْأَفْئِضَةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ... ﴾ “Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land...”(3:14)
لام الإستهراق Lām of Redundancy	﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ “All praise is to Allah, Lord of the worlds.”(1:2)
لام الزائدة Lām of Redundancy	﴿ وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ ۖ مَرَدُوا عَلَىٰ النِّفَاقِ ۖ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۖ ﴾ “And among those around you of the bedouins are hypocrites, and [also] from the people of Madīnah. They have become accustomed to hypocrisy. You, [Oh Muḥammad], do not know them, [but] We know them...”(9:101)

¹⁵⁵ (34:43) “And when our verses are recited to them as clear evidences, they say, “This is not but a man who wishes to avert you from that which your fathers were worshipping.” And they say, “This is not except a lie invented....”.

V. Changing the Gender of the Verb | تذكير الفعل أو تأنيث

In the Qur'ān, there are occasions where the gender of a verb can be switched for rhetorical effect. This can occur when the Doer is structurally feminine. For example, we have the Verbal Sentence

[حَقَّتْ عَلَيْهِ الضَّلَالَةُ], which means, “Error was decreed upon them”. Here, there is no anomaly or discrepancy

in this Verbal Sentence, which is found in Sūrah Nahl. However, we find the following in Sūrah An'ām:

[حَقَّ عَلَيْهِمُ الضَّلَالَةُ]. Here we expect the verb to be [حَقَّتْ] but it is not.

Example #1:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ﴾¹⁵⁶
 ﴿فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۗ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ﴾
 ﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ﴾¹⁵⁷

In Arabic, it is allowed to change the gender of the verb for rhetorical reasons. For example, changing the gender to male can denote a meaning of harshness or severity, while keeping the female verb can impart softness or gentleness¹⁵⁸. Furthermore, the changing of gender can be also related to the number or quantity of the Doer [فاعل]. In this implication, the male verb denotes a small number while the female verb denotes a large number or quantity. In Example #1, the reason for the verb retaining or changing its gender relates to the harshness of the tone. In the āyah of Sūrah An'ām (bottom), the tone regarding those for whom error was deserved is harsher contextually. Thus, the female verb is appropriate while in the other āyah (top), the tone is softer and is male. Let us look at another similar example.

Example #2:

﴿فَإِن زَلَلْتُمْ مِّن بَعْدِ مَا جَاءَكُمُ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾¹⁵⁹
 ﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَاهَدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾¹⁶⁰

¹⁵⁶ (16:36) “And We certainly sent into every nation a messenger, [saying], “Worship Allah and avoid transgression.” And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers”.

¹⁵⁷ (7:30) “A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided”.

¹⁵⁸ [أسرار البيان في التعبير القرآني] Dr. Fādel As-Sāmarāi, pg. 10.

¹⁵⁹ (2:209) “But if you slip after clear proofs have come to you, then know that Allah is Exalted in Might and Wise...”.

¹⁶⁰ (3:86) “How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people.”.

In comparing these two āyahs with the similar phrase, it is important to identify the tone. You should notice that the tone of the second āyah from Āle-Imrān (bottom) is harsher compared to that from Baqarah (top). The āyah from Baqarah refers to “slipping” after the truth is made is clear. The other āyah of Āle-Imrān refers to rejecting or disbelieving after accepting faith while the truth has been made clear. Thus, it is more fitting that the tone would be harsher in this second āyah, and this is denoted by the male verb [جَاءَ].

Example #3:

﴿ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ ۗ قَد شَعَفَهَا حُبًّا ۗ إِنَّا نَنظُرُهَا فِي ضَلَالٍ مُّبِينٍ ۙ ﴾¹⁶¹
 ﴿ قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُل لَّمْ نُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ... ﴾¹⁶²

Here, in example #3, the use of the specific verb is not related to harshness or severity in tone, but to number. In the first āyah in Sūrah Yūsuf, the male verb [قال] is used which denotes the small number of women being mentioned [نِسْوَةٌ]. In Hujurāt, the feminine broken plural [أعراب] has a feminine verb instead of the male verb. The designation of femininity in this case points to the bedouins being many in number.

VI. Action Nouns Functioning as Verbs

We have studied that certain nouns categories can function like verbs. In Volume 1, we referred to these as “action nouns” like [اسم فاعل], etc. In some instances, these nouns can even take a direct object as in the following āyah.

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

Here, in this āyah (2:30), the word [جَاعِلٌ] acts like a present tense verb and takes a direct object which is [خَلِيفَةً]. Furthermore, the Jarr Construction [فِي الْأَرْضِ] is linked or [مُتَعَلِّقٌ] to the action noun [جَاعِلٌ]. Another example of nouns acting like verbs is in the first few āyahs from Sūrah Nāziāt:

﴿ وَالنَّازِعَاتِ غَرْقًا ۝ وَالنَّاشِطَاتِ نَشْطًا ۝ وَالسَّابِحَاتِ سَبْحًا ۝ فَالسَّابِقَاتِ سَبْقًا ﴾

¹⁶¹ (12:37) “And women in the city said, “The wife of al-'Azīz is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error”.

¹⁶² (49:14) “The bedouins say, “We have believed.” Say, “You have not [yet] believed; but say [instead], ‘We have submitted,’ for faith has not yet entered your hearts....”.

Here, the highlighted nouns act like verbs, and are followed by a Maṣdar which essentially is a [مَفْعُولٌ مُطْلَقٌ]. In order to have an action intensified as [مَفْعُولٌ مُطْلَقٌ], there has to be a verb present. The [اسم فاعل] is this verb-like entity.

VII. The Permanence of Nouns and the Transience of Verbs

A noun indicates continuity and permanence whereas a verb indicates an action which is temporary and/or which can reoccur.¹⁶³ Let us take a couple of Qur'ānic examples:

﴿ وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ۝١٦٤
 وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴾

Here, in the underlined āyah, the verb is used first to denote transience, with respect to the act of punishment. In the second part, the Doer Noun is mentioned regarding the act of punishment. One may ask why the noun is used in one part, and the verb in the next. Is there a difference? In the first part of the āyah, the verb is used with reference to Prophet's ﷺ presence, which is temporary. In the second part, the noun is used which refers to a more permanent situation. Both situations are those in which the punishment will be averted. It is interesting to note that at the end, the Ḥāl used is [وَهُمْ يَسْتَغْفِرُونَ], and not [وَهُمْ مُسْتَغْفِرُونَ]. The placement of this highlighted verb denotes that the disbeliever need only seek forgiveness once (in sincerity) to be averted from punishment, and not continuously. How grand indeed is the mercy of Allah ﷻ!

Another point that should be highlighted is the use of past tense verbs with [لفظ الجلالة]. Please note that since Allah ﷻ is not confined to time, it is important not to mistranslate Verbal Sentences with [لفظ الجلالة]. For example, when we read [إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا], the proper translation is “Indeed Allah is Ever Accepting of repentance and Merciful”, not “Indeed Allah was Ever Accepting of repentance and Merciful”. Thus, in this case, His qualities were from the beginning and will always continue.

Another example highlighting the difference between nouns and verbs in terms of permanence can be seen in the following āyah:

¹⁶³ <http://arabicgems.wordpress.com>, Topic “A Little Act Goes a Long Way”.

¹⁶⁴ (8:33) “And [remember] when they said, “Oh Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment. But Allah would not punish them while you, [Oh Muḥammad], are among them, and Allah would not punish them while they seek forgiveness.”.

﴿ أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴾¹⁶⁵

The word [أَبْرَمَ] means to tie a knot, or to commit to a decision. Here, in this āyah, this word is first used in the verb form, and then subsequently in the noun form. What is the wisdom of this? You may notice that the translation in the footnote does not accurately highlight the specific meaning of [أَبْرَمَ]. Here, the decision with respect to the disbelievers is to conclude in their disbelief of this message, whereas concerning Allah ﷻ, it refers to His punishment regarding the disbelievers. We can understand why the permanent noun is being used for punishment, since for anyone who dies as a disbeliever, his or her fate is sealed. However, why is that noun not being used for the disbeliever in the first part of the āyah? This is because their action is temporary in the sense that they would untie their decision on the last day when they would see their fate.¹⁶⁶ Unfortunately, at this moment, this change of attitude will be too late. Lastly, we should also note the perfect word choice in the sentence both in terms of meaning and in word form.

VIII. Breaking (from the expected I'rāb) | الْقَطْعُ

The phenomenon of [الْقَطْعُ] or [الإختصاص]¹⁶⁷ occurs only at a few places in the Qur'ān. In general, this is a grammatical principle that was present in the Arabic language before the Qur'ānic revelation¹⁶⁸. Often, the occurrences of [الْقَطْعُ] are pointed out as “errors of the Qur'ān” by orientalists. Essentially, it represents breaking away from the normal expected I'rāb for rhetorical purposes. The two reasons are (a) to catch the attention of the listener and (b) to highlight the word whose I'rāb is different from what is expected.

Example #1:

﴿...وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ ۗ فِي الْبُؤْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا...﴾¹⁶⁹

The highlighted word [الصَّابِرِينَ] is expected to be Raf', but it is Naṣb instead. The reason for its discrepancy in I'rāb is due to specifying praise.

¹⁶⁵ (43:79) “Or have they devised [some] affair? But indeed, We are devising [a plan]”.

¹⁶⁶ Notes from Divine Speech Seminar, Ustādh Noumān Ali Khan. Bayyinah Institute.

¹⁶⁷ This is also known as [الإختصاص] in several classical Tafsīrs like al-Kashāf, etc.

¹⁶⁸ [أسرار البيان في التعبير القرآني] Dr. Fāḍel As-Sāmarāi, pg. 42.

¹⁶⁹ (2:177) “...[those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true...”

Example #2:

﴿لَكِنَّ الرَّاٰسِخُوْنَ فِى الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ وَمَا اُنزِلَ مِنْ قَبْلِكَ ۗ وَالْمُقِيْمِيْنَ الصَّلَاةِ ۗ وَالْمُؤْتُوْنَ الزَّكَاةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اُولٰٓئِكَ سَنُوْتِيْهِمْ اَجْرًا عَظِيْمًا﴾¹⁷⁰

In this āyah, [الْمُقِيْمِيْنَ] is Naṣb (not Raf') due to [الاختصاص/القطع], and specifies praise for those who establish the prayer.

Example #3:

﴿وَاَمْرَآئُهُ حَمَّالَةَ الْحَطَبِ﴾¹⁷¹

In this āyah, [حَمَّالَةَ] is expected to be Raf' as a describer for [أَمْرَآئُهُ], but it is not. Here, [حَمَّالَةَ] is Raf' because it highlights censure and blame, not praise as in the other prior examples. It further specifies this evil woman's character of defamation and slander.



¹⁷⁰ (4:162) "But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer [especially] and the givers of Zakāt and the believers in Allah and the Last Day - those We will give a great reward".

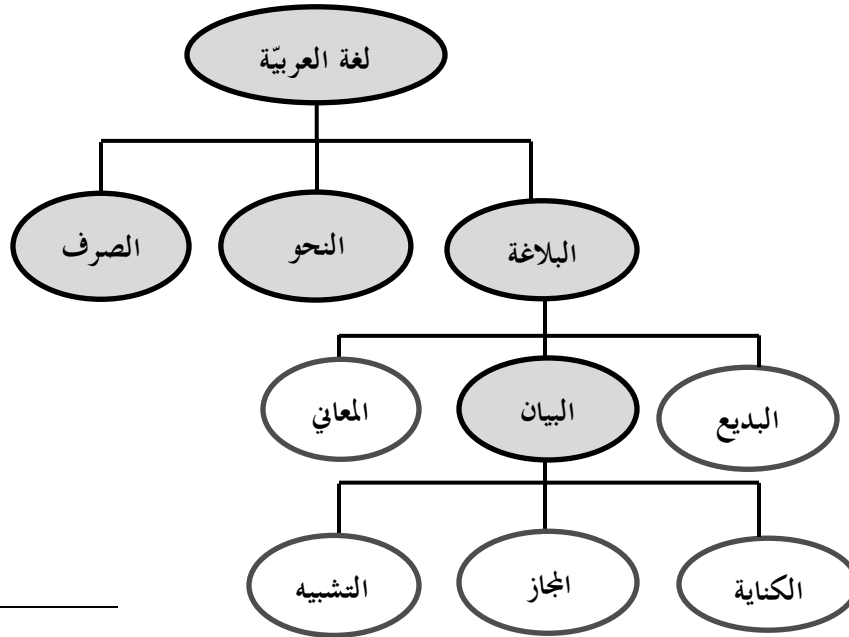
¹⁷¹ (111:4) "And his wife [as well] - the carrier of firewood."

Lesson 13: Important Principles of Eloquence [البلاغة]

Introduction to Balāgha [البلاغة]

The study of the Arabic language has classically been divided into three separate sciences. Specifically, these sciences are Morphology [الصَّرْف], Grammar [النَّحْو], and Eloquence [البلاغة]. Please note that we quickly summarized important points from Şarf in Lesson 1 to ensure ease for the student, and to retain focus on Qur'ānic Arabic. On the other side of Grammar is the study of Eloquence, which requires a firm footing in both Grammar (Naḥw) and Şarf. Since knowledge of Balāgha is helpful for learning Qur'ānic Arabic at a higher level, we will cover some important principles and with it examples. Please note that this lesson is just a brief overview of Balāgha, and would not do justice to the science. We encourage the student to seek out courses that teach Balāgha in a more thorough scope. However, the student needs to be introduced to this important science in order to understand the Qur'ān at a deeper level.

The study of Eloquence [عِلْمُ البلاغة] is itself divided into three sciences: [البَيَان], [المعاني]¹⁷², and [البديع]¹⁷³. Of these, the study of [البَيَان] is the most important, which this Lesson will focus upon exclusively. The study of [البَيَان] itself is divided into three areas: analogy [التَّشْبِيه], metaphors [المجاز], and double meaning [الكناية]. We will Inshā Allah see several examples of how Balāgha is used in the Qur'ān to enhance its meanings and depth in language.



¹⁷² The study of [المعاني] encompasses using certain rules to prevent error(s) in describing some meaning. It is not necessary to learn for Qur'ānic study.

¹⁷³ The study of [البديع] is used to add beauty to language, and encompasses various techniques and methods. Fortunately, this is not a necessary science to learn to understanding the Qur'ān.

The Study of Eloquence | عِلْمُ الْبَيَانِ

The study of Bayān encompasses three areas, analogy [التَّشْبِيهِ], metaphors [المَجَاز], and double meaning [الْكِنَايَة]. We will examine each area and show relevant examples from the Qur'ān. At the time that the Qur'ān was revealed, poets and orators attained the highest status the Arab society. Eloquence in speech was very highly regarded. Despite the society's great command of speech, they could not produce anything like the Qur'ān when it challenged them to bring forth something like it.

There are certain inherent aspects of Balāgha that are important to note. It is defined as an art of speech to communicate a message in a clear, beautify, and elegant way while avoiding any unnecessary or extra words. Furthermore, it is a speech that affects the listening, aesthetical, logical, intellectual, and emotional faculties of the listener.¹⁷⁴ The speech should also be appropriate with respect to context of the topic at hand and the various characteristics and background of the audience. It is important to note that during the peak of Classical Fuṣḥa Arabic, speech that described obvious things or aspects was considered imperfect speech. In fact, this would even be considered an insult to the audience, who would think that the speaker was considering them as unintelligent.¹⁷⁵

One inherent beauty of the Qur'ān is that it is great speech, and can be appreciated by listeners of all backgrounds. It also has many different layers of beauty. Superficially, it is simple for all audiences to derive benefit and understanding quickly. Yet, it can also provoke for others who probe deeper, profound thought, contemplation, and inspiration for long periods of time.

I. Metaphors | المَجَاز

In normal speech, words are used in their literal meaning. Sometimes, however, a figurative or metaphorical meaning [مَجَاز] is ascribed to a particular word or phrase (construction) in a certain context.

Let us look at the following two simple nominal sentences: [زَيْدٌ قَوِيٌّ] and [زَيْدٌ أَسَدٌ]. In the first sentence, the meaning is literal and is understood that "Zaid is strong". In the second sentence the meaning "Zaid is a lion" cannot be literal and has to be metaphorical. Based on the second sentence, the listener would understand that Zaid is being ascribed as a lion not literally, but in terms of strength, or bravery, etc. Furthermore, the second sentence would also be considered more eloquent than the first because of this metaphor.

¹⁷⁴ Qur'ānic Arabic Program Level 5, pg. 9. Moḥammad Mubashir Nazir.

¹⁷⁵ Ibid pg. 35.

When Majāz or metaphors occur in Arabic, there are two characteristic grammatical terms that are used. These are the grammatical terms¹⁷⁶ [اللفظ المجاز] and [المعنى المجازي]. The [اللفظ المجاز] is the word or term that is being used metaphorically. The [المعنى المجازي] on the other hand represents the literal meaning of the word in question, which is being used as a metaphor. In the example of [زَيْدٌ أَسَدٌ], the word that is being used metaphorically is [أَسَدٌ]. While the literal meaning of [أَسَدٌ] is a lion, its metaphorical meaning is strength, or [قُوَّةٌ]. For a word or phrase to take on a metaphorical meaning, there must be a [قَرِيْنَةٌ], or a legitimate reason for the metaphor. In the case of [زَيْدٌ أَسَدٌ], the [قَرِيْنَةٌ] is that Zaid cannot be a lion in reality, but the relationship is that Zaid has strength like a lion. The relationship between the metaphor and the thing being ascribed the metaphor is the [عَلَاَقَةٌ]¹⁷⁷. Here the [عَلَاَقَةٌ] is that Zaid has strength like that of a lion. Altogether, a sentence which uses Majāz requires [المعنى المجازي], [عَلَاَقَةُ اللفظ المجاز], [عَلَاَقَةٌ], and [قَرِيْنَةٌ].

It is important to note that metaphors cannot be automatically ascribed to any word. There must be a [قَرِيْنَةٌ] for the metaphor. To add to this, there should be examples from Arabic literature at the time of the Revelation to support a metaphorical meaning of the respective word or phrase. Majāz has been abused by most of the known deviant sects in the past and present. They have intentionally mistranslated words from the Qur’ān metaphorically to promote their deviant ideas. Some of these sects are the Bāṭiniyyah¹⁷⁸, Mu’tazilah¹⁷⁹, Shīa¹⁸⁰, certain Ṣūfi orders¹⁸¹, Qādiyani¹⁸², and Nation of Islām¹⁸³ among others. In fact, the Qur’ān itself has warned us of its improper interpretation in Sūrah Āle-Imrān:

¹⁷⁶ Qur’ānic Arabic Program Level 5, pg. 105. Please note that the divisions of Majāz vary, and this division may not strictly be the case; this division has been done to simplify our look at Majāz at an introductory level. Please also note that the terms [مسند] and [مسند إليه] are often used when referring to Majāz. The [مسند] is the metaphor that is being ascribed to something [مسند إليه].

¹⁷⁷ Another term that is used is [مَلَابِسَةٌ].

¹⁷⁸ Ibid pg. 105. The word Bāṭin [باطن] means hidden, from which the name of this sect is derived, claimed that the entire Qur’ān was allegorical. This is clearly refuted by the Qur’ān itself in (3:7).

¹⁷⁹ Usool at –Tafseer, Dr. Abu Ameenah Bilal Philips, pg. 43-44.

¹⁸⁰ Ibid. pg. 44.

¹⁸¹ One of the most highly regarded scholars by many Sūfis has been ibn al-Arabi. In his most famous work, Bezels of Wisdom [فصوص الحكم], translated by RWJ Austin, Paulist Press, Chapters III and XXV, there are numerous heretical ideas to support his pantheistic views based on improper Majāz. These include the idea that Pharaoh died a believer, that Pharaoh’s statement “I am your Lord, Most High” was correct, that the worship of idols of the people of Nūh was appropriate, among other ridiculous statements. The example of the Tafsīr of ibn al-Arabi highlights the extreme limits one may go to misinterpret the Quran using faulty ideas and deviant ideologies.

¹⁸² Usool at –Tafseer, Dr. Abu Ameenah Bilal Philips, pg. 45-46.

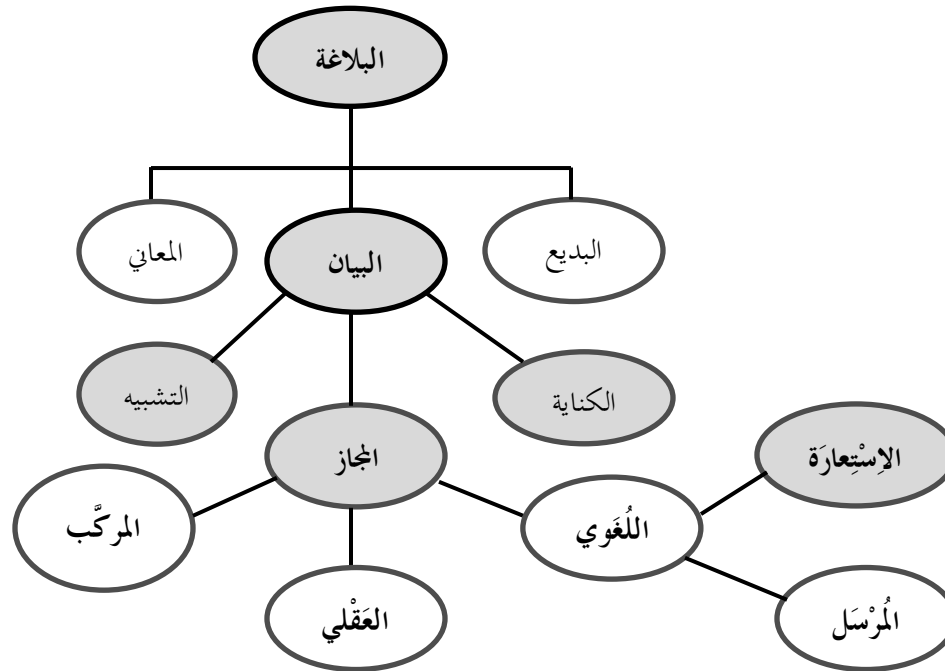
¹⁸³ Ibid. pg. 46-47.

﴿...فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۗ﴾

“...As for those in whose hearts is deviation, they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.”

A detailed discussion regarding this cannot be presented here, but we see that Majāz is a loophole for those with a deviant heart who choose to interpret the Qur’ān as per their whims and desires. May Allah ﷻ protect us from this.

Majāz is actually divided into three types: [المجاز اللغوي]¹⁸⁴, [المجاز المركب], and [المجاز العقلي]. The first type, Majāz Lughawī is broken into two subtypes: [المجاز المرسل] and [المجاز بالاستعارة]. It is important to place more focus on the overall general principle of Majāz rather than focus on its divisions, which can be cumbersome. Please see the diagram below which shows the different types of metaphors.



¹⁸⁴ [المجاز المرسل] is also known as [المجاز اللغوي].

A. Majāz Mursal [المجاز المرسل]

In Majāz Mursal, the term that is used metaphorically is a single word (or construction). Many of the words in the Qur’ān that have metaphor fit into this type of Majāz. The relationship [علاقة] between the metaphorical meaning and the literal meaning can be of the following scenarios¹⁸⁵:

- (a) [سببية] **Reason**: one is a reason for the other.
- (b) [جزئية] **Partition**: the metaphor used is part of the whole entity (of the literal word).
- (c) [كيفية] **Innate Characteristic**: the metaphor is an inherent quality of the literal word.
- (d) [آلية] **Instrument/Tool**: the metaphor is a tool for the literal word.
- (e) [اعتبار الزمان] **Time**: the metaphor is the time (in relation to the literal word).
- (f) [اعتبار المكان] **Place**: the metaphor is the place (in relation to the literal word)
- (g) [اعتبار ما سيكُونُ] **Future relationship**.

The best way to see how Majāz works is by direct examples. *Please note that the word(s) used in Majāz are highlighted in this section.*

Example #1:

﴿ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿ فَأُمُّهُ هَاوِيَةٌ ﴿ وَمَا أَدْرَاكَ مَا هِيَهٗ ﴿ نَارٌ حَامِيَةٌ ﴿ ¹⁸⁶

In this example, the word [أُمُّ] or “mother” has been highlighted, and functions in Majāz. This should be readily seen, as the literal translation does not fit; the [قَرِيْبَةٌ] is that [هَاوِيَةٌ], a name of Hellfire cannot be his mother. Here, the [علاقة] highlights his “place” or “abode”. However, there is a deeper meaning since all human beings have originated from the wombs of their mother. This was a confined place of extreme comfort, security, and rest. Now contrast this with the confined evil place of the Hellfire, which is extremely hostile and painful. This is one of the many examples of the powerful imagery of the Qur’ān. Furthermore, we can compare this Majāz to an example of [أُمَّ] where Majāz does not occur¹⁸⁷:

﴿ قَالَ يَا أَبْنَ أُمَّ لَّا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ ... ﴿

¹⁸⁵ Qur’ānic Arabic Program Level 5, pg. 106.

¹⁸⁶ (101:8-11) “But as for one whose scales are light, His refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.”

¹⁸⁷ (20:94) : “Oh son of my mother, do not seize [me] by my beard or by my head....”

Example #2 :

﴿ كَلَّا لَئِن لَّمْ يَنْتَه لَسَفَعَا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴾¹⁸⁸

In this example, Majāz occurs in the highlighted Describing Construction. The [قَرِينَةٌ] is that the “forelock” cannot be lying and sinful. The [علاقة] is that this is the place [اعتبار المكان] of the person **where** sin and lying are contemplated and thought of. An example of where Majāz does not occur is in (59:11)¹⁸⁹ :

﴿ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ... ﴾

Here in this āyah, the attribute of lying is ascribed to people [هُم], which has no [قَرِينَةٌ], and therefore does not represent Majāz.

Example #3:

﴿ ... وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا... ﴾¹⁹⁰

Here, the highlighted word when used literally does not make sense. Here, “neck” metaphorically refers to “slave”, or a “neck in bondage”. This represents [كَلِيَّةٌ] where a part represents the whole.

Example #4:

﴿ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ... ﴾¹⁹¹

In the above āyah, the word “filth” is used metaphorically, since the idols, being stones, are in themselves not impure literally. However, the idols are used for something which is extremely filthy morally. They are instruments and tools for practices of Shirk. In another āyah, the word [رِجْسٌ] is used literally:

﴿ قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً ۖ أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ... ﴾¹⁹²

Here, the word “filth” is used literally, since the food of dead animals, blood, and pork are literally filthy, and also forbidden to eat.

¹⁸⁸ (96:15-16) “No! If he does not desist, We will surely drag him by the forelock, A lying, sinning forelock.”

¹⁸⁹ (59:11): “...But Allah testifies that they are liars.”

¹⁹⁰ (4:92) “...And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity...”.

¹⁹¹ (22:30) “...And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanness of idols and avoid false statement...”.

¹⁹² (6:145) “Say, “I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure...”.

B. Majāz Bil'istiārah [الجاز بالاستعارة]

In Majāz Bil'istiārah¹⁹³, Majāz is used to **replace** another word. The early example [زَيْدٌ أَسَدٌ] is an example of Majāz Bil'istiārah. Here, the word [أَسَدٌ] is being “borrowed” to replace the word that is being implied, which in this case is [قُوَّةٌ]. In Majāz Bil'istiārah, there has to be a similarity with the literal word the the metaphor is replacing. This is a bit different from Majāz Mursal that we just looked at.

Example #5:

﴿الرَّكَّابُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾¹⁹⁴

Here, in this āyah, the two words that are highlighted are used metaphorically in place of other (two) words. In the case of [الظُّلُمَاتِ], it is “borrowed” and used in place of the word [ضَلَالَةٌ]. The [قَرِيبَةٌ] is that the Book of Revelation does not literally take the people “from darknesses” literally, but from “misguidance”. Here the word “misguidance” is the intended word that is being replaced. The [عِلَاقَةٌ] is that misguidance is like darkness in that it prevents the person from being able to perceive the right direction.

Example #6:

﴿وَضَرَبَ اللَّهُ مَثَلًا قَوِيَّةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾¹⁹⁵

Here in this āyah, the words “to taste” and “clothing” cannot be used literally, since hunger and fear cannot be tasted literally, nor can they be articles of clothing. Here, the metaphor [أَذَاقَ] is used to replace the word “to feel”. This is because tasting and feeling are similar. Hunger and fear are felt and can be bitter and unpleasant like taste. The metaphor [لِبَاسَ] replaces the word “experience”. Altogether, these two metaphors work in synchrony to highlight how fear and hunger feel and envelope the individuals who deny the favors of Allah ﷻ. Please contrast this with the following āyah, where there is no Majāz Bil'istiārah:

﴿يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاتِكُمْ وَرِيشًا.....﴾¹⁹⁶

¹⁹³ Majāz Bil'istiārah is one of the two subcategories, either [الجاز المفرد] or [الجاز اللغوي].

¹⁹⁴ (14:1) “Alif, Lam, Ra. [This is] a Book which We have revealed to you, that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy”.

¹⁹⁵ (16:112) “..And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the clothing of hunger and fear for what they had been doing.”.

¹⁹⁶ (7:26) “Oh Children of Ādam, We have bestowed upon you clothing to conceal your private parts and as adornment...”

In this respective āyah, the word [لباسا] is used literally, as the context is literal.

Example #7:

﴿ ۱۹۷ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

In these two āyahs, the word [صراط] is used as Majāz Bil'istiārah, since it replaces another word. It is used metaphorically in place of “the good destination” or “the good ending”. There is no literal path that is visible or treaded upon physically. The [علاقة] is that we asking Allah ﷻ to guide us to that which will allow us to reach this good destination.

Example #8:

﴿ ۱۹۸ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

The [فريئة] in this āyah is that people do not have wings. This Majāz is replacing the word “humility”, or “hand of humility”¹⁹⁹. Here, wings are being used in place of a hand that is humble to care for those who are believers. In another āyah of the Qur'an²⁰⁰, the same term is used to convey humility to parents. In the Arabic language, the “lowering of a wing” refers to a bird descending, and represents humility, while raising its wing refers to arrogance.²⁰¹

Example #9:

﴿ ۲۰۲ ... وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ﴾

The word being used as a metaphor in this āyah is [الخيطة], since the [فريئة] is that “thread” cannot be used literally. The construction [الخيطة الأبيض] is replaced by the “light of dawn” while [الخيطة الأسود] is replaced by “darkness of night.”

Example # 10:

﴿ ۲۰۳ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴾

197 (1:6-7) “Guide us to the straight path, the path of those whom You have favored.”

198 (26:215) “And lower your wing to those who follow you of the believers.”

199 Qur'ānic Arabic Program Level 5, Answers, pg. 22.

200 (17:24) ﴿ وَأَخْفِضْ لِيْمَا حَنَاحَ الَّذِي مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴾

201 Verbal Idioms of the Qur'an, M. Mir, pg. 111.

202 (2:187) “And eat and drink until the white thread of dawn becomes distinct to you from the black th read [of night]”.

203 (28:79) “So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qārūn. Indeed, he is one of great fortune.””.

In this āyah, the Ḥarf Jarr is being used metaphorically. Here, [عَلَى] is replacing [إِلَى], as this Ḥarf Jarr does not fit with the verb [خَرَجَ] in a true grammatical sense, in terms of original meaning. In terms of [عَلَاقَة], this Ḥarf Jarr is used as a metaphor in the sense that Qārūn came “upon” his people displaying excess luxury and wealth. Because of this, this Ḥarf Jarr [عَلَى] fits in terms of this meaning.

C. Majāz A‘qli [الجاز العقلي]

In this type of Majāz, the relationship [علاقة] is related to one of the ascription of the following:

- (a) [الفاعل] (b) [المفعول] (c) [المصدر] (d) [سبب]

It is related to the action and the thing that is being ascribed the action.

Example #11:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾²⁰⁴

Here, the word [آية] is used in Majāz in a subtle way. If you look closely, the āyah or sign is not truly what elevates the faith of someone. It is actually Allah ﷻ, who increases faith, even though the āyah is the [سبب] or reason for that increase to happen.

Example #12:

﴿ فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ ﴾²⁰⁵

In this āyah, the word “life” is being described by [راضية], which is a Doer. The [قرينة] is that “life” cannot be contented or satisfied, but people can. In this Majāz, the metaphor of extreme pleasure or satisfaction is being highlighted.

Example #13:

﴿ وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا.. ﴾²⁰⁶

The highlighted words in this āyah are literally translated as “plotting of the night and the day”. The [قرينة] is that the night and the day cannot plot, it is people that plot. Therefore, what is being meant here

²⁰⁴ (8:2) “The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His āyahs are recited to them, it increases them in faith; and upon their Lord they rely”. Here [قرينة] is “āyahs do not actually increase Belief. The [علاقة] is that the āyahs act as a tool, through which Allah increases Belief.

²⁰⁵ (101:7) “He will be in a pleasant life.” The [مسند] is [راضية] while the [مسند إليه] is [عيشة].

²⁰⁶ (34:33) “Those who were oppressed will say to those who were arrogant, “Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals....”. [مسند] is [مكر] while the [مسند إليه] is [الليل].

metaphorically is that the day and night were spent in plotting. To denote what the arrogant ones spent their days and nights doing. The Iḍāfa using the same word [مَكْر] in the following āyah contrasts this:

﴿وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْرَأ...﴾²⁰⁷

Here, the term “plotting of those” is not metaphorical but literal. This is obvious from its context.

D. Majāz Murakkab | المجاز المركب

In Majāz Murakkab²⁰⁸, the Metaphor is a “coined phrase” that is being used as a metaphor. For example, there is the Arabic expression [أَرَاكَ تَقَدَّمُ رَجُلًا وَتَوَخَّرَ أُخْرَى]²⁰⁹, which refers to someone who is uncertain about a matter.

Example #14:

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۚ أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ ۚ أَعْمَلُوا مَا شِئْتُمْ ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾²¹⁰

The highlighted section in this āyah acts metaphorically as [تَهْدِيد], or a threat. This is similar to the highlighted phrase in the Ḥadīth: {إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ}

Example #15:

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ ۚ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۚ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾²¹²

In this āyah, the phrase “to enter the houses from the back” refers to looking for a “back door” about a certain ruling or matter; while “to enter the house from the front,” means to adopt a proper etiquette regarding something.²¹³

²⁰⁷ (35:10) “Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish....”.

²⁰⁸ It is also known as [استيعارة تشبيهية].

²⁰⁹ “I see you putting your foot forward and sometimes pulling it back”.

²¹⁰ (41:40) “Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.”

²¹¹ Saḥīḥ Bukhārī, Ḥadīth #3249 in [كتاب أحاديث الأنبياء]. “Indeed, from what was understood by the people of the sayings of the prophets, is “ If you do not have modesty, then do whatever you want”.

²¹² (2:189) “They ask you about the new moons. Say, “They are measurements of time for the people and for Ḥajj.” And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.”

²¹³ Course on study of “Tuḥfatul Ikhwān”. Sunnipath Academy Ustādh Farīd Dingle. Summer 2009 Semester.

Example #16:

{لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ} ²¹⁴

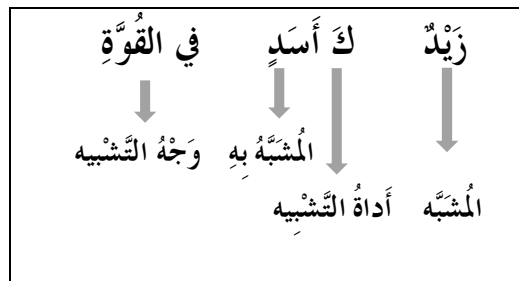
This Ḥadīth represents another example where this is a metaphor for saying “Believers do not make the same mistake twice” ²¹⁵.

II. The Simile [التشبيه]

A Simile is a figure of speech that compares two different things, and typically uses the words “like” or “as”. In [التشبيه], the particles of comparison that can be used are either [ك] or [كَأَنَّ]. Please note that [التشبيه] is contrasted from [استعارة] in that the latter does not contain the particle of comparison. Compare these two sentences: [زَيْدٌ أَسَدٌ] and [زَيْدٌ كَأَسَدٍ فِي الْقُوَّةِ]. The second sentence represents [التشبيه] and includes two additional terms that [استعارة] does not have.

There are four essential components to a statement that is a Simile. These are the following:

- [المُشَبَّه] - The thing or person that is being compared with something else.
- [المُشَبَّهُ بِهِ] - That what the [المُشَبَّه] is being compared with.
- [أداة التشبيه] - The particle used to indicate the comparison such as [ك] or [كَأَنَّ].
- [وَجْهُ التَّشْبِيهِ] - The common attribute between the things being compared.



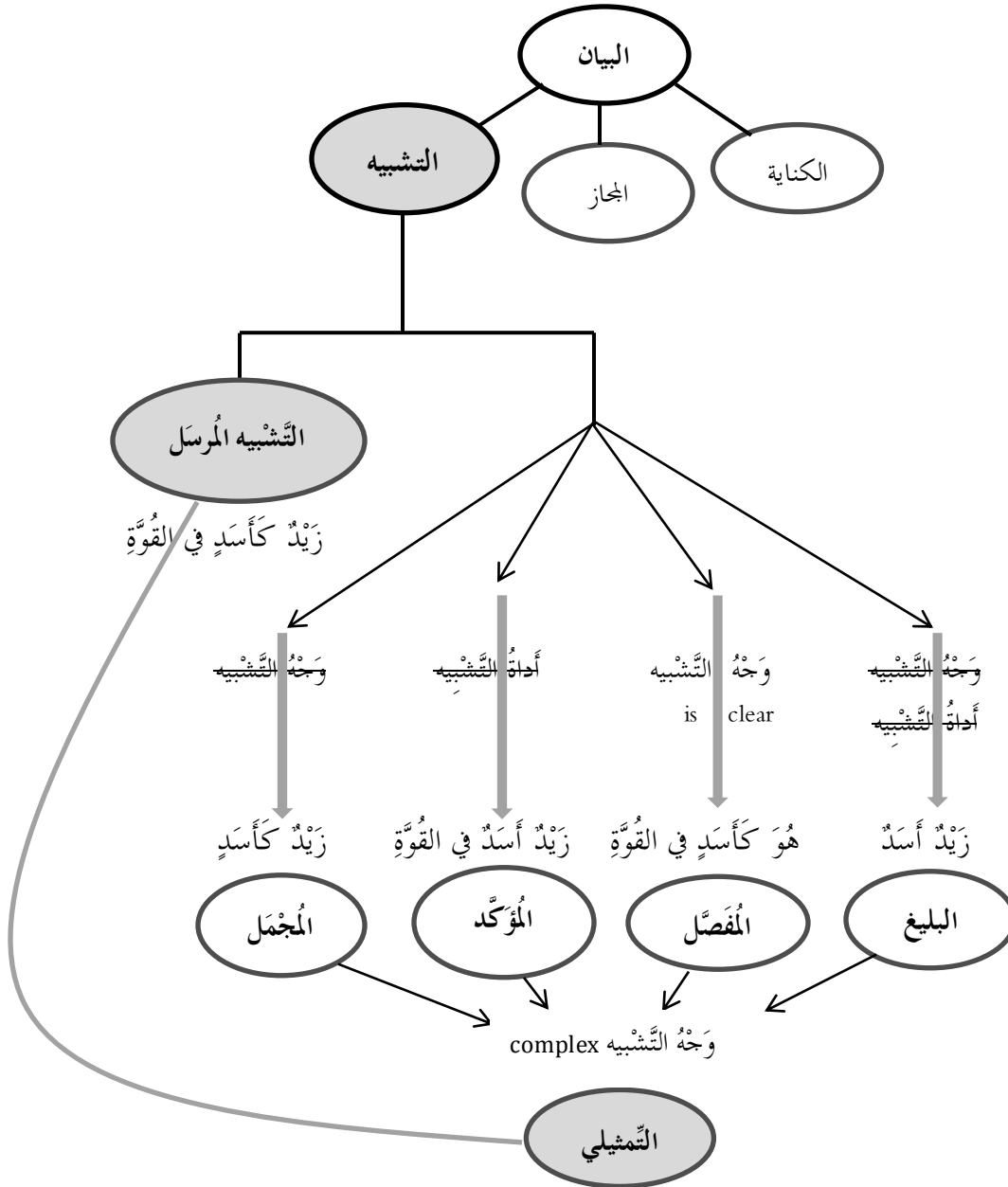
Simile can be of six types with [التشبيه المرسل] being the “default” type. Three of these types are the result of omission of one the four elements that are part of [التشبيه] discussed in the preceding paragraph. Please

²¹⁴ Saḥīḥ Muslim, Ḥadīth #2998 in [كتاب الرُّهْدِ وَالرَّفَاقَةِ]. “A believer is not bit from the same lair twice”.

²¹⁵ Course on study of “Tuḥfatul Ikhwān”. Sunnipath Academy Ustādh Farīd Dingle. Summer 2009 Semester.

refer to the following algorithm regarding its pictorial representation. The last type of [التشبيه] is a bit more distinct and is related to complexity of its [وَجْهُ التَّشْبِيهِ].

Types of Simile [أنواع التشبيه]



Examples of Simile [التشبيه]

Example #1: التشبيه المرسل

﴿ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ ﴾²¹⁶

This āyah gives us a powerful and graphic simile of the hypocrites. Here, the hypocrites which are represented by the pronoun [هُم] are being compared with the [المشبه به], or “someone who lighted a fire”. The particle of simile is [ك] termed the [أداة التشبيه]. The actual essence of the simile is the [وجه التشبيه], which shows how the two things being compared are similar. Here, this comparison is complex. The hypocrite is being compared to someone who lights a fire, and then the light is taken away. The hypocrites pretend to be believers to get the secondary benefits (such as heat from the fire), but are deprived of the major benefit which is the guidance (i.e. light).

فَلَمَّا أَضَاءَتْ ... لَّا يُبْصِرُونَ	كَمَثَلِ	الَّذِي اسْتَوْقَدَ نَارًا	مَثَلُهُمْ
↓	↓	↓	↓
وَجْهُ التَّشْبِيهِ	أَدَاةُ التَّشْبِيهِ	الْمُشَبَّهِ بِهِ	الْمُشَبَّهِ

Example #2: التشبيه المرسل

﴿ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

In this beautiful āyah, a comparison is made of the light of Allah ﷻ, with a lamp [مصباح]. The [وجه التشبيه] is that the light of Allah ﷻ is like a brilliant lamp that guides the traveler. Then later in the same āyah, His light (glass containing the lamp) is compared with a star [كوكب].

²¹⁶ (2:17) “Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.”

²¹⁷ (24:35) “Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.”

الْمَصْبَاحُ فِي رُجَاحِهِ ۞ الرُّجَاحَةُ كَأَنَّهَا... ↓ وَجْهُ التَّشْبِيهِ	ك ↓ أَدَاةُ التَّشْبِيهِ	مَشْكَاةٌ فِيهَا مِصْبَاحٌ ↓ الْمُشَبَّهُ بِهِ	نوره ↓ الْمُشَبَّهُ
يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ... ↓ وَجْهُ التَّشْبِيهِ	كَأَنَّهَا ↓ أَدَاةُ التَّشْبِيهِ	كَوَكَبٌ دُرِّيٌّ ↓ الْمُشَبَّهُ بِهِ	الرُّجَاحَةُ ↓ الْمُشَبَّهُ

Example #3: التشبيه المحمل

﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ ﴾²¹⁸

In this āyah containing simile, the [وَجْهُ التَّشْبِيهِ] is omitted, and in context of the āyah stands for unity and endurance. Thus, this is an example of [التشبيه المحمل].

X	كَانَ	بُنْيَانٌ مَرْصُوصٌ	هُم
↓	↓	↓	↓
وَجْهُ التَّشْبِيهِ	أَدَاةُ التَّشْبِيهِ	الْمُشَبَّهُ بِهِ	الْمُشَبَّهُ

Example #4: التشبيه المحمل

﴿ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا عَرْضُ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ۚ ۞ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾²¹⁹

This āyah brings a beautiful comparison regarding paradise and its size. This is another example of [التشبيه المحمل], where the comparison is not stated explicitly.

²¹⁸ (61:4) "Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly."

²¹⁹ (57:21) Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.

X	ك	عَرَضِ السَّمَاءِ وَالْأَرْضِ	عَرَضُهَا
↓	↓	↓	↓
وَجْهُ التَّشْبِيهِ	أَدَاةُ التَّشْبِيهِ	المُشَبَّهِ بِهِ	المُشَبَّه

Example #5: التَّشْبِيهِ الْمَفْصَّلِ

﴿ 220 ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۖ وَإِنَّ مِنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۗ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۗ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴾

In this example of [التَّشْبِيهِ], the [وَجْهُ التَّشْبِيهِ] is very detailed and clear regarding the hardness of rock. This is contrasted with the hardness of hearts that are unaffected by the glorious signs of Allah ﷻ. Therefore, this is an example of [التَّشْبِيهِ الْمَفْصَّلِ].

وَإِنَّ مِنْ الْحِجَارَةِ...	ك	كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً	هِيَ
↓	↓	↓	↓
وَجْهُ التَّشْبِيهِ	أَدَاةُ التَّشْبِيهِ	المُشَبَّهِ بِهِ	المُشَبَّه

Example #6: التَّشْبِيهِ الْبَلِيغِ

﴿ 221 وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۗ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۗ فَأَوْلَىٰ لَهُمْ ﴾

In this example, both the [أَدَاةُ التَّشْبِيهِ] and the [وَجْهُ التَّشْبِيهِ] are omitted to cause powerful simile. This is termed [التَّشْبِيهِ الْبَلِيغِ] where the two things being compared become very similar to one another.

²²⁰ (2:74) "Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do."

²²¹ (47:20) "Those who believe say, "Why has a Sūrah not been sent down? But when a precise sūrah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been]".

X	X	نَظَرَ الْمَعْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ	يَنْظُرُونَ
↓	↓	↓	↓
وَجْهَ التَّشْبِيهِ	أَدَاةُ التَّشْبِيهِ	المُشَبَّهُ بِهِ	المُشَبَّه

Example #7: التَّشْبِيهِ الْمَجْمَلِ وَالتَّمثِيلِي

﴿ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ ﴿٢٢٢﴾
 بئسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٢٣﴾

This āyah presents a deep and striking parallel of Banī Isrāīl who were given the Torah (failing its responsibility) and a donkey carrying books. The [وَجْهَ التَّشْبِيهِ] is not mentioned, but can be implied contextually.

You should however note that in this case, like many cases of [التَّشْبِيهِ] in the Qur'ān, the [وَجْهَ التَّشْبِيهِ] is complex, deep, and thought provoking. When this occurs, this type of [التَّشْبِيهِ] is termed [التَّشْبِيهِ التَّمثِيلِي]. Thus, in these cases, it can actually be considered a parable. In English, a parable is more complex than a simile, and illustrates one or more principles or lessons.

Here, in the above āyah, the parable illustrates that those who received the Taurāh (and did not fulfill its obligations) are like a donkey that carries books. The donkey cannot benefit from the heap of books that it carries. This is also a powerful illustration of those who have knowledge, but do not act on it. Please note that most, if not all of the examples above can be considered [تَمثِيلِي] since the [وَجْهَ التَّشْبِيهِ] is not superficial but has two or more layers of meaning and lessons.

X	ك	الْحِمَارِ يَحْمِلُ أَسْفَارًا	ثُمَّ لَمْ يَحْمِلُوا التَّوْرَةَ يَحْمِلُوهَا
↓	↓	↓	↓
وَجْهَ التَّشْبِيهِ	أَدَاةُ التَّشْبِيهِ	المُشَبَّهُ بِهِ	المُشَبَّه

²²² (62:5) “The example of those who were entrusted with the Taurāh and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.”

Example #8: التَّشْبِيهِ الْمُرْسَلِ وَالتَّمَثِيلِي

﴿ وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا ۖ وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴾²²³

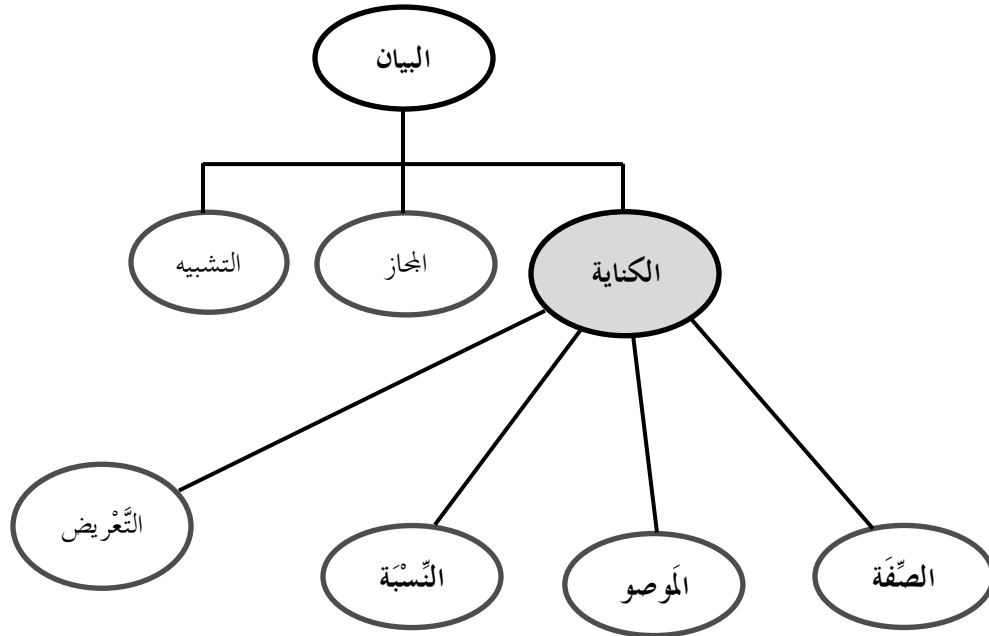
In this āyah, the [المُشَبَّه] are the deeds of the disbeliever and is being compared to a mirage. There is indeed so much similarity in this since the thirsty person believes the mirage that he/she is striving for is water, and a sheer illusion. Just as this will be the good deeds of the disbeliever on the most important day before Allah ﷻ, an utter illusion because of Shirk.

يَحْسَبُهُ الظَّمَانُ مَاءً..	لَكَ	سَرَابٍ بِقِيَعَةٍ	أَعْمَالُهُمْ
↓	↓	↓	↓
وَجْهَ التَّشْبِيهِ	أَدَاةُ التَّشْبِيهِ	الْمُشَبَّهُ بِهِ	الْمُشَبَّه

III. Idioms [الكناية]

An idiom is an expression that has both a literal meaning and a figurative or indirect meaning. This is a contrast to metaphor where the literal meaning cannot be used. Idioms are used in the Qur’ān just like in other languages. In the Arabic language for example, one common idiom is the term [طَوِيلُ الْيَدِ]. This literally means “long hand”, but has with it the figurative meaning of “being charitable”. The hand that is long is more suitable for giving. Another idiom is [طَوِيلُ النَّجَادِ], or a long sword case. This is figurative for one who is tall. The idiom [كَثِيرُ الرَّمَادِ] “plenty of ashes”, figurative represents generosity since a large quantity of ashes result from fire being used to cook for many people (i.e. guests). A similar meaning is attributed to [مَهْزُولُ الْفَصِيلِ], which meanings “thin camel calf”. The calf is suckled with a small amount of milk. The milk from milking is being used for charity.

²²³ (24:39) “But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.”



In the Arabic language, an idiom [كِنَايَة] can be of four categories as depicted in the diagram above:

- (a) [النَّسْبَة] – Indirectly conveys the meaning of a relationship.
- (b) [المَوْصُول] – Indirectly refers to a thing. This is the most common type of idiom found in the Qur'an.
- (c) [الصِّفَة] – Indirectly refers to a quality or attribute.
- (d) [التَّعْرِيض] ²²⁴ Used to express something critical or negative indirectly.

Example #1: الكِنَايَة المَوْصُول

﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴾ ²²⁵

In this āyah, the highlighted section is being used literally and figuratively. In terms of context, this section is speaking to the believers directly, and not to the disbelievers. However, we see that Allah ﷻ makes a reference to the disbelievers for those believers who turn away (from obeying Allah ﷻ and His Messenger ﷺ). This does not mean literally that they are disbelievers but it is **a threat** because those believers who are turning away from obedience are being mentioned alongside the disbelievers in this respect.

²²⁴ This category does not represent a typical category of Idioms, but can be considered a special category of Idioms which are found in the Qur'an.

²²⁵ (3:32) "Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers."

Example #2: الكناية الصفة

﴿ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَعَىٰ عَلَيْهِمْ ۗ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ ۗ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ۗ ﴾²²⁶

In this āyah, the Idiom is about the treasure that Qārūn was bestowed with. It refers specifically to the **amount** of his treasure. Heavy keys are an indirect reference to a large quantity of treasure.

Example #3: الكناية الموصول

﴿ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۗ كَأَنَّا يَا كِلَانِ الْأَطْعَامَ ۗ ۗ أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّىٰ يُؤْفَكُونَ ۗ ﴾²²⁷

The highlighted section in this āyah, acts idiomatically. Here, the context of the āyah points to the fact that neither I'isa nor Maryam were gods. The mention of both of them eating food actually refers indirectly to them also by necessity of “answering the call of nature”. Here, by mentioning that they both ate food, the idiom further shows that they cannot be God.

Example #4: الكناية الموصول

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۗ ﴾²²⁸

Here, this expression is used indirectly for someone who rises from bed (to pray the late night prayer). It comes from the expression of “being uneasy in bed”.²²⁹ It is a beautiful idiom for those who are steadfast in doing the Tahajjud prayer (late-night prayer).

Example #5: الكناية النسبة

﴿ إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلِّالِ السُّيُوفِ ۗ ، فَقَامَ رَجُلٌ رَثٌ أَلْهَيْتَهُ ، فَقَالَ : يَا أَبَا مُوسَىٰ أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هَذَا ؟ ، قَالَ : نَعَمْ ، قَالَ : فَارْجِعْ إِلَىٰ أَصْحَابِهِ ، فَقَالَ : أَقْرَأُ عَلَيْكُمُ السَّلَامَ ، ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ ثُمَّ مَشَىٰ بِسَيْفِهِ إِلَىٰ الْعَدُوِّ فَضْرَبَ بِهِ حَتَّىٰ قُتِلَ ۗ ﴾²³⁰

²²⁶ (28:76) “Indeed, Qārūn was from the people of Mūsa, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, “Do not exult. Indeed, Allah does not like the exultant.”

²²⁷ (5:75) “The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

²²⁸ (32:16) “They forsake their beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.”

²²⁹ Verbal Idioms of the Quran, pg. 81-82. The expression [تجافى جنب النمام عن الفراش] refers to being uneasy in bed, or with one's side apart from the bed.

²³⁰ Saḥīḥ Muslim, Ḥadīth #3528, in [كتاب الإمامة]. “Indeed, the gates of heaven are under the shade of swords. Then a man with a ragged appearance stood, then said, “Oh, Abu Mūsa, you, you heard the Messenger of Allah ﷺ saying this? He said, yes, then he

In this Ḥadīth, the highlighted section represents an idiom, which is both literal and metaphorical. The metaphorical meaning should be obvious from the context. It represents the reward of the martyr, who is fighting in the path of Allah ﷻ.

Example #6: الكِنَايَةُ التَّعْرِيبُ

﴿ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۗ مَأْوَاكُمُ النَّارُ ۗ هِيَ مَوْلَاكُمْ ۗ وَبئسَ الْمَصِيرُ ﴾²³¹

In [الكِنَايَةُ التَّعْرِيبُ] found in the Qur'ān, there is often sarcasm and irony being employed. Here, the word [مَوْلَى] represents a protector and patron. Here, it is being used directly for its literal meaning, but also used to answer the cynical and negative attitude of the disbeliever.

Example #7: الكِنَايَةُ التَّعْرِيبُ

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾²³²

The highlighted section in the above āyah is another example of [الكِنَايَةُ التَّعْرِيبُ] being used with the word [بَشَّرَ] which means to give “good news”. Again, sarcasm is being employed to those opponents who view this message of the Qur'ān, including the afterlife as a joke.

Example #8: التَّوْرِيَّةُ

﴿ فَقَالَ إِنِّي سَقِيمٌ ۝ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴾²³³

The highlighted words represent another category that carry a double meaning, which is termed [التَّوْرِيَّةُ]. Thus, it can be considered synonymous with [الكِنَايَةُ] or [التَّعْرِيبُ], even though it is usually not categorized under it per se. In [التَّوْرِيَّةُ], the speaker intends a different meaning than what the listener perceives. It may

returned to his friends, then he said, I am reciting upon you peace, then he broke the cover of his sword, then he dropped it, then he walked with his sword to the enemy, then he fought until he was killed”.

²³¹ (57:15) “So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is your patron, and wretched is the destination.”

²³² (3:21) “Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment..”

²³³ (37: 89-90) “And said, "Indeed, I am [about to be] ill, So they turned away from him, departing.”

be thought of as a clever way to avoid telling a lie, particularly in a difficult scenario. In the Qur'ānic example above, the statement that Ibrāhīm made "I am sick" was not incorrect, since he meant for himself that "I will get sick (from death)" or "I am sick [of your idols]"²³⁴. To the listener(s), it was perceived as "a medical" sickness, and therefore a valid excuse to avoid going to the pagan celebration. Of course, this also gave Ibrāhīm an opportunity to break the idols of his people show his people

Example #9: التّعريض

﴿ قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا إِبْرَاهِيمُ ﴾ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ ﴿

The highlighted āyah represents [التّعريض] in the sense that it was a crafty hint to them about the faulty logic of idol worship.²³⁶ Thus, what may appear to be "a lie" outwardly is really [التّعريض] in its implied meaning.

²³⁴ Al-Kashāf, Al-Zamakshari, in section on (37: 89-90).

²³⁵ (21: 62-65) "They said, "Have you done this to our gods, Oh Ibrāhīm?", He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak". So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers.", Then they reversed themselves, [saying], "You have already known that these do not speak!"."

²³⁶ Faṭḥ-ul Qadīr, Imām As-Shawkāni, Section on (21: 63).



Lesson 14: Inimitability of the Qur'an | إِعْجَازُ الْقُرْآنِ

Introduction to إِعْجَازُ الْقُرْآنِ

The Qur'an is indeed the miracle that was given to Muḥammad ﷺ, the final messenger, and its message remains as it was at the time of Revelation. By the grace of Allah ﷻ, its meanings have also been preserved just like how the traditions of His Messenger ﷺ. The most important aspect relative to the miracle of the Qur'an is its powerful and inimitable language. Mawdūdi states the following:

“The Qur'an's linguistic style makes it unique and impossible to be imitated. This is called the I'jāz al-Qur'an. From this I'jāz, the Qur'an issues a challenge to all of Mankind to imitate the Qur'an as the rational proof of its divine source. This is because Islām does not accept blind faith and the challenge results in the definite conclusion that the Qur'an is from Allah ﷻ.”²³⁷

The main characteristic of the miracle of the Qur'an is intrinsic, and is directly related to its inimitable language. Understanding Qur'anic Arabic allows one to start to appreciate some of its numerous intricacies. Even the term "āyah" of the Qur'an is itself is a unique sign from Allah ﷻ. Intrinsically, its grammar, linguistics, rhetoric, prose, logic, and other literary characteristics clearly differentiate it from human speech.

Altogether, the Qur'an was the highest form of Arabic that the Arabs at the time of the Revelation had ever experienced. This was evidenced by the testimony of the most bitter of the enemies of Islām, Walīd ibn Mughīrah, testifying that it was unlike any human speech. He, being one of the most eminent personalities and poets at the time, stated the following²³⁸:

“I swear by God, there is none amongst you who knows poetry as well as I do, nor can any compete with me in composition or rhetoric – not even in the poetry of the Jinn! And yet, I swear by God, there is no similarity of what he ﷺ is saying (i.e. the Qur'an), and I swear by God, that indeed, his speech is very sweet, and is adorned with beauty and charm. Its higher part is fruitful, and its lower part is abundant, and not being overshadowed! It shatters what is under it! Abu Jahl said (to him): “Your people will not be pleased with you until you speak against it”. He replied: “Leave me until I think (about it). He then said “It is magic. It bewitches, It incites one against another.”

²³⁷ “Message of the Prophet's Seerah” Abul āla Mawdūdi (died 1979), He authored the famous tafsīr, Tafheemul Qur'an.

²³⁸ Fath-ul Qadīr, Imām Shawkāni, [467/5: الصفحة أو الرقم: 467/5].

Then it was revealed the following āyahs in response to this “plot” against the truth that Walīd had openly pronounced to the Quraish:

﴿ ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۖ وَبَنِينَ شُهُودًا ۖ وَمَهَّدْتُ لَهُ تَمْهِيدًا ۖ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۖ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۖ سَأُرْهِقُهُ صَعُودًا ۖ إِنَّهُ فَكَرَ وَقَدَّرَ ۖ فَقَتِلَ كَيْفَ قَدَّرَ ۖ ثُمَّ قَتِلَ كَيْفَ قَدَّرَ ۖ ثُمَّ نَظَرَ ۖ ثُمَّ عَبَسَ وَبَسَرَ ۖ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۖ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۖ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ سَأُصْلِيهِ سَقَرَ ۖ وَمَا أَدْرَاكَ مَا سَقَرُ ۖ لَا تُبْقِي وَلَا تَذَرُ ۖ لَوَاحَةٌ لِلْبَشَرِ ۖ عَلَيْهَا تِسْعَةَ عَشَرَ ﴾

It was clear to the Makkan society, those who experienced the Qur’ān that it was not the word of a human being. This was despite whether they embraced it, or opposed it.

This chapter cannot do justice covering this expansive topic of I’jāz al-Qur’ān. However, it will cover some of the many ways in which the Qur’ān is miraculous, focusing on its intrinsic language. Imām As-Suyūṭī, in his treatise in this specific area of I’jāz al-Qur’ān, categorized approximately three hundred headings with respect to its related arts and sciences.²⁴⁰ Please note that we have already covered some of these unique aspects in the past two Lessons. Since the student is now familiar with Qur’ānic grammar and its basic intricacies, this subject can be better appreciated and understood. Some of these examples have been extracted directly from the Lecture series “Divine Speech” by Ustādh Nouman Ali Khan²⁴¹.

I. Examples of Qur’ānic Eloquence

A. Precise Word Choice

Example #1: Emphasis and De-emphasis of words.

﴿ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴾ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾
 ﴿ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴾ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

²³⁹ (74:11-30) “Leave Me with the one I created alone, And to whom I granted extensive wealth, And children present, And spread [everything] before him, easing [his life], Then he desires that I should add more, No! Indeed, he has been toward Our verses obstinate, I will cover him with arduous torment, Indeed, he thought and deliberated, So may he be destroyed [for] how he deliberated, Then may he be destroyed [for] how he deliberated, Then he considered [again], Then he frowned and scowled, Then he turned back and was arrogant, And said, “This is not but magic imitated, This is not but the word of a human being.”, I will drive him into Saqar, And what can make you know what is Saqar? It lets nothing remain and leaves nothing, Blackening the skins, Over it are nineteen [angels].”

²⁴⁰ The Sublime Qur’ān and Orientalism, Dr. Moḥammad Khalīfa, pg. 21.

²⁴¹ Divine Speech Seminar, Bayyinah Institute, Lead Instructor and CEO, Ustādh Nouman Ali Khan.

²⁴² (26:77-80) “And He is the one, who created me, and He [it is who] guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me, And who will cause me to die and then bring me to life.” Reference: [إعجاز القرآن] Audio Series, Dr. Ṭāriq Suwaidān.

In this selection of āyahs from Sūrah Shu'arā, the highlighted āyah differs from the rest. You will notice the āyahs not highlighted all carry the pronoun [هُوَ] after the particle Fā. This results in a Nominal Sentence with the verb as the predicate. That results in further emphasizing the pronoun, which in this case is [لَفْظُ الْجَلَالَةِ]. However, the highlighted āyah “And who will cause me to die and then bring me to life” is devoid of the pronoun [هُوَ]. The reason is that the highlighted āyah actually does not need emphasis. It is understood by most that Allah ﷻ is the One who causes death and resurrection. However, for many, they do not realize that it is He ﷻ indeed that also directly guides, nourishes, and cures people. This is why in the context of this selection of āyahs, the highlighted section is de-emphasized to bring out this point.

Example #2: Contrasting Different Meanings of the Same Word

﴿تِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ﴾²⁴³
 ﴿وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾﴾

Here, in each of these two contiguous āyahs, the word [خالِد] is used. In the top āyah, the word is used for the individual entering Paradise, and in the bottom, for the one entering the Hellfire. The only subtle difference is the plurality of the word. This highlighted word represents Ḥāl and should conform to the person being entered, that being singular. The reason for this plurality of [خَالِدِينَ] in the first āyah represents the person who has succeeded in this greatest of endeavors. It highlights that they will enter along with others. They will be enjoying this success of entering Paradise along with their families, spouses, and friends. The opposite will be the case for the denizen of the Hell-fire who will enter it in a state of loneliness although he/she will be accompanied by many others. They will be alone in their own physical and mental anguish in Hellfire, and will have none to support them in their punishment. How eerie is this contrast highlighted just by a subtle difference in the same word!

Example #3: Contrasting two words that carry a similar meaning.

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾﴾ وَجَاهِدُوا فِي

²⁴³ [4:13-14] “These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment”. Reference: Divine Speech Seminar, Section 3.07. Ustādh Nouman Ali Khan.

²⁴⁴ [22:75-79] “Allah chooses from the Angels, Messengers and from the people. Indeed, Allah is Hearing and Seeing. He knows what is [presently] before them and what will be after them. And to Allah will be returned [all] matters. Oh you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed. And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Ibrāhīm. Allah named you “Muslims” before and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give Zakāt and hold fast to Allah. He is your protector; and excellent is the

اللَّهُ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾ ﴿

In this section from Sūrah al-Ḥajj, the words [اصْطَفَى] and [اجْتَبَى] are typically translated as “selected” or “chosen”. However, there is a profound difference between the choice of words in the above āyahs. The word [اصْطَفَى] means to choose based on purity; it also can carry the meaning to choose based on choice and judgment²⁴⁵. The meaning for [اجْتَبَى] is to choose based on a certain set purpose or goal. Therefore, Allah ﷻ chose His Messengers based on their purity and His choice. The choice of Muḥammad ﷺ was disdained by many who preferred one of a certain ethnic group (i.e. Jews) or of a higher economic status (Quraish). By using this word, it clarifies the point that Allah ﷻ chooses whom He wills. On the other hand, He ﷻ chose the Muslims (those who submitted) for a definitive purpose. That purpose is detailed in Āyah 78 with [اجْتَبَى].

Example #4: Contrasting Verbs similar in meaning.

﴿ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴾²⁴⁶

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾²⁴⁷

In comparing these two āyahs, the meanings of the transitive verbs [أَنْزَلَ], and [نَزَّلَ] on the surface appear to be very similar, which mean to “send down”. However, there is an important difference being denoted in the first āyah. Here, with respect to the Qur’ān, the Family IV Verb [نَزَّلَ] is being used in the sense that this Book was sent down gradually and with repetition. This is contrasted with the Family II Verb [أَنْزَلَ] being used for the Taurāh and the Injīl, which were sent down at one time. However, we then see the verb [أَنْزَلَ] is being used for the Qur’ān as well in Sūrah Qadr. How can we reconcile this? This actually has to do with the descent of the Qur’ān from the Preserved Tablet [لَوْحُ الْحُفُوظِ] to the heaven of this word [بَيْتُ الْعِزَّةِ]²⁴⁸.

protector, and excellent is the helper.”

²⁴⁵ Lane’s Lexicon, Selection of [صغرى] Vol. 4, page 427 (of 481) = page 1750 of 3078.

²⁴⁶ (3:3) “He has sent down upon you, [Oh Muḥammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.”

²⁴⁷ (97:1) Indeed, We sent the Qur’ān down during the Night of Decree.

²⁴⁸ Tafsīr Al-Qurtubī, Section on Sūrah Qadr. This is also mentioned in numerous other Tafsīrs as well.

Example #5: Appropriate Word Choice

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ۖ وَمَنْ يَغْفِرِ اللَّهُ وَكَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۖ ﴾²⁴⁹
 ﴿ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۖ ﴾²⁵⁰

Here, in this āyah from Sūrah, Nisā', it is contended that the word [أَوْ] is redundant as [سوءًا] and [يَظْلِمُ نَفْسَهُ] mean the same thing. However, here in the examination of these two āyahs, we do see a subtle but important difference being made. The one who does sinful act [سوءًا/فاحشة] or an immoral act obtains some type of transient benefit from this world, whether it is material, pleasure, or fame, etc. Nevertheless, it is not necessary for a person to obtain a benefit from an evil act in this world, yet will go against themselves on the Day of Judgment. This is what is being referred to as [يَظْلِمُ نَفْسَهُ], where a person wrongs his self. Examples of this are evil acts like Shirk, envy, calumny, or slander where the individual does not derive a benefit in this world from the evil. Here, the burden of the evil is on the soul itself, while in this world, the action may not be considered a flagrant, open immoral sin. So, by using the word [أَوْ], the subtle but important differences of sins are highlighted.

Example #6: Appropriate Word Choice

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ ۖ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ... ﴾²⁵¹

It is contended that the highlighted word should be [الكتب], since the context is about belief in the angels and prophets. But this is not a mistake. It actually highlights that the same message that was present in the previous books of Revelation which confirm each other. In fact, this word fits perfectly with the context of this āyah that is "Piety is not about facing east or west". The reference here is to Banī Isrāīl who were perseverating about retaining their Qibla, yet refused to follow other things that were part of Faith (Messengers, Angels, Books, etc.). Thus, this word [الكتاب] also breaks their faulty reasoning for believing in

²⁴⁹ (3:135) "And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know." Reference: Miracles from the Qur'an, Sheikh Muḥammad Sharāwī, pg. 45-46.

²⁵⁰ (4:110) "And whoever does a sin or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful."

²⁵¹ (2:177) "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the Prophets...." Reference: Audio Series [إعجاز القرآن], Ṭāriq Suwaidān.

part of the book and disbelieving in the rest.²⁵²

B. Deep Meaning of Arabic Words

The Arabic language is filled with many words with rich, deep, and diverse meanings. Translation is often less than adequate to obtain a proper meaning. Appreciation of the appropriate depth of Arabic words is important, particularly in certain contexts. In these cases, it may also be important to refer to a classical Dictionary rather than a modern one. This since several classical words have evolved in meaning and their contemporary meaning differ from their classical meaning. Few such words also occur in the Qur'ān such as [كَوْكَبَ], [سَيَّارَةَ], or [بُعُوضَةً].²⁵³

The vocabulary of the Qur'ān is filled with many deep words that enhance its meaning and encourage contemplation and reflection. However, the vocabulary is oft repeated, thus easier learned, and memorized than conversation vocabulary.

Example #7: The Word [خُشُوعَ]

The word Khushū' [خُشُوعَ] is an example of the multifaceted nature of Arabic words and their deep meaning. It is translated as “submission” or “humility”. It has a meaning very similar to the word [خُضُوعَ], which means to humble one's body. On the other hand, Khushū' refers to humbleness of the eyes and the voice. It also refers to becoming still and lowering oneself. Another meaning of this word is to bend the head and body down, with bowing, which is reflective of the ideal Ṣalāḥ. Yet, another meaning of this word is “for a wall to crack and be leveled to the ground, or a leaf which has dried, or a star to set and disappear”.

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ ﴾²⁵⁴

Example #8: The Word [عَبَسَ]

﴿ عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ ﴾²⁵⁵

²⁵² (2:85) ﴿...أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ...﴾ “So do you believe in part of the Scripture and disbelieve in part?...”.

²⁵³ The original meaning of these words from the Qur'ān is caravan, star, and gnat; now the contemporary meaning is car, planet, and mosquito, which differs from the original Qur'ānic meaning grossly. We recommend Hans Wehr or Lane's Lexicon.

²⁵⁴ (23:1-2) “Certainly will the believers have succeeded, They who are during their prayer humbly submissive.” Reference: Lane's Lexicon Entry [عس] Lane's Lexicon: Vol. 1, page 242, and <<http://arabicgems.wordpress.com>> Post #32.

²⁵⁵ (80:1-2) “The Prophet frowned and turned away, Because there came to him the blind man.” Reference: Lane's Lexicon: [حشع] entry, Vol. 2, page 378 (of 473) = page 782 of 3078..

The word [عَبَسَ] is another example of the depth of Arabic words. It is translated as “to frown”, but literally means “to contract the part between the eyes” or “to look sternly/austerely”. This word is of course named for a Sūrah in the Qur’ān. Let us compare this word with others that express facial expression. The word [بَسَرَ] describes a facial expression out of anger, “to look with dislike or hatred”, or “a frown showing the teeth”. The word [بَسَلَ] means a face which is “foul, hideous”, but also a face which shows extreme anger as in war. The reason for this comparison is to examine the use of [عَبَسَ] in Sūrah A’basa. Here the Messenger of Allah ﷺ was admonished when he “frowned” as the blind companion Abdullah Ibn Umm Makhtūm interrupted him while inviting the leaders of Quraish to the message. Linguistically, the word [عَبَسَ] however should be translated as “a slight frown”. The Sūrah denotes the highest level of character that was expected by the Messenger of Allah ﷺ, even though this action interrupted the duty of delivering the message.

C. Word Order in Sentences | التّقديم و التّأخير

Please see Lesson 13, Section I for a detailed discussion.

D. Contrasting Similar Āyāhs / Qur’ānic Phrases

One unique attribute of the Qur’ān is that there are several āyahs that bear very close resemblance. Superficially, these āyahs appear to have a similar meaning, but when delving deeper, there are subtle yet profound differences. This is another aspect of I’jāz al-Qur’ān.

Example #9: Contrasting Similar Āyāhs [وَلَا تَقْتُلُوا أَوْلَادَكُمْ]

﴿... وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ...﴾²⁵⁶
 ﴿... وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾²⁵⁷

These two āyahs are often quoted as the prototypical example for this subtopic. Furthermore, it is very relevant in today’s era from a social standpoint where abortion has become status quo in the West. Here, Allah ﷻ commands us not to kill of children “because of poverty”. However, when looking at these two

²⁵⁶ (6:151) “...and do not kill your children out of poverty; We will provide for you and them...”.

²⁵⁷ (17:31) “And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.”

āyahs carefully, we see a subtle but important difference. Here, they actual discuss the two main reasons why children are killed. The first āyah, states “Do not kill your children **because of poverty**, We will provide for **you and them**”. Here, the parents that are being admonished are those who are poor and are fearful that their future child is going to make their situation worse. They are worried first about themselves, then the child. Allah ﷻ reassures them that He will provide for them and also their child. In the next āyah, “And do not kill your children for fear of poverty. We provide for them and for you”. Here, the parents being addressed are those who are not poor, but who are afraid of becoming poor. They are fearful that their child will be impoverished. Allah ﷻ reassures this second group not to kill because He will provide for the child and for them. This is the dynamic nature of these āyahs that do not leave any stone unturned in our Guidance. سبحان الله!

Example #10: Contrasting Similar Āyahs [قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ...]

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفْرَقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾²⁵⁸

﴿قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفْرَقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾²⁵⁹

In these two āyahs, we have one particle, which causes a big difference in meaning. In the first āyah in Sūrah Baqarah, the Particle [إِلَى] denotes that the revelation was sent down and given to the believers. Here, the particle denotes something being given like a gift or privilege. This is part of a command to confirm belief in Allah ﷻ, and in the Revelation that was send down (i.e. Qur’ān). This is contrasted by the āyah in Sūrah Āle-Imrān, which has the particle [عَلَى]. Here, there is the added meaning of “obligation” as the particle means “upon”. The Revelation given “upon” the believer points to the conferring of responsibility and something “weighty”. In these two very similar āyahs, we see the contrast between privilege and obligation (with respect to the Revelation) denoted by the different particle being used.

²⁵⁸ (2:136) “Say, [Oh believers], “We have believed in Allah and what has been revealed to us and what has been revealed to Ibrāhīm and Ishmael and Isaac and Jacob and the Descendants and what was given to Mūsa and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.”

Reference : Divine Speech Seminar Notes, Ustādh Nouman Ali Khan.

²⁵⁹ (3:84) “Say, “We have believed in Allah and in what was revealed to us and what was revealed to Ibrāhīm, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Mūsa and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him”

Example #11: Contrasting Similar Phrases [إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ]

﴿ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾²⁶⁰

﴿ لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَمِنَ الَّذِينَ أَشْرَكُوا أَدَىٰ كَثِيرًا ۗ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾²⁶¹

﴿ وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ ۗ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ
وَيَعْبُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۗ وَلَمَنْ صَبَرَ وَغَفَرَ ۗ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴾²⁶²

In the first two āyahs listed above, we see the same phrase [إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ], “matters of firm determination” being mentioned. The first āyah relates to patience during affliction, while the second āyah refers to patience with harm directed from the People of the Book and the Disbelievers. Both refer to being patient during a certain harm. However, in the last āyah there is a greater emphasis placed because of the Lām of Emphasis ﴿ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴾. Here, the extra emphasis is on forgiving when someone has been transgressed. This is indeed harder to do than bearing afflictions or harm alone, and takes a higher level of character.

Example #12: Contrasting Similar Phrases and Word Choice

﴿ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُواكُمْ ۗ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ... ﴾²⁶³

﴿ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۗ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۗ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ... ﴾²⁶⁴

²⁶⁰ (31:17) “Oh my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.”

²⁶¹ (3:186) “You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah – indeed, that is of the matters of determination.”

²⁶² (42:41-43) “And whoever avenges himself after having been wronged - those have not upon them any cause [for blame]. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment. And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.”

²⁶³ (2:191) “And kill them wherever you overtake them and expel them from wherever they have expelled you, and Fitnah is worse than killing....” Reference: Lamasāt Bayāniyyah, Dr. Fāḍel As-Sāmerāī.

²⁶⁴ (2:217) “They ask you about the sacred month - about fighting therein. Say, “Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Ḥaram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And Fitnah is greater than killing...”

In these two āyahs from Sūrah Baqarah, the highlighted words that are used are often translated as “more” or “greater”. However, the words used are very precise based on the context of the particular āyah. In the first āyah, the word used is [أَشَدُّ], which is an [إِسْمُ التَّفْضِيلِ]. Here, the context is related to “being greater in terms of severity and strength”, not just “greater”. That fits precisely with this context of the Sūrah. In the second āyah, the word used is the [إِسْمُ التَّفْضِيلِ] for the verb [كَبَّرَ] which literally means, “to be greater”. One word that is derived from this verb is [كَبِيرٌ/كَبِيرَةٌ], which means “a great sin”, which is used in the second āyah. Here the meaning of “greater” is actually “greater in sin”. This is just another example of the extreme precision of the Qur’ān in terms of word usage and context.

Example #13: Contrasting Similar Phrases and Word Choice ﴿... وَمَنْ قَتَلَ مُؤْمِنًا...﴾

﴿... وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا...﴾²⁶⁵

﴿... وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾²⁶⁶

These two āyahs from Şūrah Nisā’ both refer to the killing of a believer, one intentionally and one accidentally. You should notice a small, but important difference in the two highlighted phrases. The first phrase concerning accidental killing uses the past tense verb, whereas the second āyah regarding intentional killing uses the present tense. Why? As for the accidental killing, the past tense denotes that the killing happened once, and will not occur again. However, regarding murder, the present tense denotes that this action may reoccur or repeat in the future. Please remember that the present tense can carry the meaning of an action in the present tense.

Example #14: Contrasting Similar Phrases ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا...﴾

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...﴾²⁶⁷

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾²⁶⁸

²⁶⁵ (4:92) “And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased’s family unless they give [up their right as] charity.”

²⁶⁶ (4:93) “But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”

²⁶⁷ (2:126) “And [mention] when Ibrāhīm said, “My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day ...”.

²⁶⁸ (14:35) “And mention when Ibrāhīm said, “My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.”

Both these āyahs describe the supplication of Ibrāhīm regarding the city of Makkah. However, as much as these two āyahs appear to be describing the same supplication, they are not. The first supplication ﴿ أَجْعَلْ هَذَا بَلَدًا آمِنًا ﴾ is translated as “make this a peaceful city”. Here the term [بَلَدًا آمِنًا] is the second direct object of the verb [جعل]. The supplication in the second āyah is ﴿ أَجْعَلْ هَذَا الْبَلَدَ آمِنًا ﴾ where the second direct object or [مفعول به] is [آمِنًا]. In the first āyah, the word [هَذَا] is used instead of [هَذَا الْبَلَدَ] because at the time, Makkah was not a city, but a barren desert. In the second āyah, the supplication was done when Makkah had already become a city. This example moreover highlights the subtle and deep nature of I'jāz al-Qur'an. Each and every word placed in an āyah has a deep, and calculated purpose.

E. Coherence of Qur'ānic Sūrahs

Please note that a Sūrah of the Qur'an cannot be simply defined as “chapter”, since this actually reduces its importance. The arrangement of the Qur'an as a book is divine even though it differs from the order of revelation. Furthermore, the Qur'an is not like any book, nor is its organization like any book. A Sūrah linguistically is derived from the verb [سَوَّرَ] which means “to enclose”, and the word [سور] literally means “wall of a city”. An important analogy can be made with the literal meaning of “sūrah”. Just like how there are dynamic things happening within the walls of a city, there are dynamic things occurring within each Sūrah of the Qur'an.²⁶⁹ The late scholar Amīn Aḥsan Islāhī states, “Every Sūrah is an independent entity and unit, with a specific title and theme to which all of its parts are intimately linked”.²⁷⁰ Unfortunately, this will often not be realized by one who is not connected to the Qur'an much, or one who does not contemplate its meanings and messages. Furthermore, it is important to realize that there are often many intricate connections and parallels between different Sūrahs in terms of their themes and messages. It is this coherence and order [نَظْم] of the Qur'an that is one of its important characteristics. This has been stated by great Qur'an scholars, the likes of Zamakhshari and Rāzi.²⁷¹ Other notable scholars of the past like Imām Bāquīlāni and al-Jurjāni had also mentioned that one key aspect of its I'jāz is its Naẓm²⁷².

²⁶⁹ Divine Speech Seminar, Bayyinah Institute, Ustādh Nouman Ali Khan.

²⁷⁰ Pondering Over the Qur'an, Tadabbar-e-Qur'an, Volume One, Amīn Aḥsan Islāhī, translated by MS Kayani. pg. 38.

²⁷¹ Zamakhshari (538 AH) authored the work Al-Kashāf, which is considered among the best Tafsīrs in terms of Balāgha, but he was a scholar of the Mu'tazilite sect. The Muslim Ummah [أهل السنة و الجماعة] accepts this great work but distances itself from his Mu'tazilite thought. Imām Rāzi (died 605 AH) authored the work [تفسير الكبير] also known as [مفاتيح الغيب].

²⁷² Pondering Over the Qur'an, Tadabbar-e-Qur'an, Volume One, Amīn Aḥsan Islāhī, pg. 20. Imām Bāquīlāni (died 402 AH) wrote numerous volumes on the Qur'an including I'jāz al-Qur'an. Al-Jurjāni (died 474 AH) also authored a book on I'jāz al-Qur'an, and was a renowned scholar of the Arabic language.

Perhaps the two clearest examples of the cohesiveness of the Sūrahs of the Qur'ān are in its two most important Sūrahs²⁷³, Fātiḥah and Baqarah. In Fātiḥah, the start of the Sūrah is marked by starting in His name similar to the first āyah of revelation²⁷⁴. Then, the Sūrah praises Allah ﷻ, and defines His Magnificence, highlighting His Rubūbiyyah²⁷⁵ [رُبُوبِيَّةٌ], His Mercy, and His Justice. Then, there is a transition to His U'būdiyyah [عُبُودِيَّةٌ], or the obligation of His Worship, a connection between Allah ﷻ, and His slaves. Then, there is a transition to focusing only on humankind, starting with the Grand Du'ā, “Guide us to the straight path”. This invocation is continued to in asking for guidance like those who Allah ﷻ guided, and to prevent from misguidance and deviation. Altogether, this most important Sūrah of the Qur'ān is our constant reminder to remain on the Guidance [هُدًى], and is a summary of the Qur'ān as a whole.

Sūrah Baqarah, is an answer to the grand Du'ā in the Fātiḥah: ﴿الْم ﴿۱﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۙ هُدًى لِّلْمُتَّقِيْنَ﴾

Again, the theme of guidance is continued, and the Sūrah defines those who are guided and those who are not. The first few āyahs are essentially are a summary of Makkan Qur'ān²⁷⁶. Then, there is the discourse regarding another group of errant people, the Hypocrites, which is then followed by an invitation to mankind to worship their Lord. The Sūrah then discusses the story of Ādam and Iblīs, which precedes the address and invitation to Banī Isrāīl. The address to the Children of Israel encompasses much of the first part of Baqarah. First, Allah ﷻ reminds them of the many favors, and exhorts them not to be the first to disbelieve in the message. Then, the Qur'ān details the many ways in which they transgressed His limits despite being repeatedly blessed with favors and blessings. Altogether, “a charge sheet” is laid out against the former Muslim nation, and then laying bare their attitudes toward the Last messenger and message. The rejection of the Children of Israel has a striking parallel with the behavior of Iblīs. The Jinn who had been favored among the company of Angels became jealous and envious of Ādam. The similar feelings were demonstrated by the Children of Israel, when Muhammad ﷺ had been favored by Prophethood. This discussion then transitions to an address to the new, and now favored Muslim nation, where the change of the Qibla, symbolizes this transfer of rank. The second part of Baqarah addresses the Muslim nation, and

²⁷³ Saḥīḥ Bukhāri, Ḥadīth # 4024 in [كتاب التفسير], {“He ﷺ said to me “I will teach you a Sūrah which is the greatest Sūrah in the Qur'ān...الحمد لله رب العالمين...”}. And in Mustadrak of As-Ṣaḥīḥayn, Abi Hākim, Ḥadīth #2953, in [كتاب التفسير], {Everything has a peak, and the peak of the Qur'ān is Sūrah Baqarah} The Isnād is Saḥīḥ as per Abu Hākim.

²⁷⁴ Sūrah A'laq (96:1) ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾.

²⁷⁵ Position as [رَبٌّ]. In Arabic [رَبٌّ] means Creator, Sustainer, and Master which is not equivalent to the often translated “Lord”.

²⁷⁶ This discussion on the summary of Sūrah Baqarah is mainly derived from points by the late Pakistani scholar, Dr. Isrār Aḥmed in his audio tafsīr Bayān al-Qur'ān.

systematically builds a “blueprint” for the Muslim law of “Shari’ah”. This blueprint is further polished and refined by later Madīnah Sūrahs and finalized with Sūrah Mā'idah.

F. Coherence between Sūrahs

In the Qur'an, we see the phenomenon of Sūrahs that are associated as pairs, and bear a close resemblance to one another. In fact, all the Sūrahs are paired with the exception of the “Opening”, the Fātiḥah. The Qur'an furthermore can be divided into seven groups of Sūrahs²⁷⁷.

The first pair, Sūrah Baqarah and Sūrah Āle-Imrān both have important points of contrast. Both begin with the letters [الر], and end with profound supplications. Baqarah addresses the Children of Israel while Āle-Imrān addresses the Christians. Other Sūrahs that are known to be in pairs are Kahf/Isrā, Fīl/Quraish, Wāqiyah/Raḥmān, and Falaq/Nās.

Example #15: Coherence between Sūrahs: Sūrah Kahf and Isrā (Banī Isrāīl)

<i>Sūrah Kahf</i>	<i>Sūrah Banī Isrāīl</i>
<p>الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ قِيمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾²⁷⁸</p>	<p>سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾²⁷⁹</p> <p>إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾²⁸⁰</p>
<p>Both these Sūrahs begin in a similar fashion, with praising Allah ﷻ, and mentioning the Messenger of Allah ﷺ as a slave of Allah ﷻ. Sūrah Kahf is directed towards the Christians while Sūrah Isrā is directed towards the Children of Israel.</p>	

²⁷⁷ During the time of the Prophet, the Qur'an was divided into seven parts or [مترل] so that it could be recited as whole in 1 week. The seven Manzils are divided at the various Sūrahs broken up into Surāhs Mā'idah, Yūnus, Banī Isrāīl, Shu'arā, Sāffāt, and Qāf respectively. These groups of Sūrahs themselves have similar themes.

²⁷⁸ (18:1-2) “[All] praise is to Allah, who has sent down upon His Servant the Book and has not made therein any deviance. [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward.

²⁷⁹ (17:1) “Exalted is He who took His Servant by night from al-Masjid al-Ḥaram to al-Masjid al-Aqṣa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing”.

²⁸⁰ (17:9) “Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward”.

Sūrah Kahf	Sūrah Banī Isrāīl
<p>وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۗ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾²⁸¹</p>	<p>وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أُخِّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَآتِيَنَّكَ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾²⁸²</p>
<p>Both Sūrahs include a discussion on the story of Iblīs, with the discussion slanted towards the target audience. In Sūrah Kahf, there is mention that Iblīs is a Jinn to dispel the myth of him being a “Fallen Angel”, a misperception believed by Christians. Furthermore, it mentions that he was disobedient regarding His ﷻ command. In Sūrah Isrā, the discussion regarding Iblīs denotes his arrogance, envy, and “racist” attitude. This admonition is of course more suited to the Children of Israel.</p>	
<p>وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ۗ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾²⁸³</p>	<p>وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرَ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾²⁸⁴</p>
<p>These two āyahs reinforce the theme of their respective Sūrahs. In Sūrah Kahf, the Qur’ān is discussed first and then Mankind, whereas the converse is true regarding Isrā where Mankind is discussed first then the Qur’ān.</p>	
<p>قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ ۗ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾²⁸⁵</p>	<p>قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وِليٌّ مِنَ الدَّلِّ ۗ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾²⁸⁶</p>

²⁸¹ (18:50) “And [mention] when We said to the angels, “Prostrate to Ādam,” and they prostrated, except for Iblīs. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.”.

²⁸² (17:61-62) “And [mention] when We said to the angles, “Prostrate to Ādam,” and they prostrated, except for Iblīs. He said, “Should I prostrate to one You created from clay?” [Iblīs] said, “Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few”.

²⁸³ (18:54) “And We have certainly diversified in this Qur’ān for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.”.

²⁸⁴ (17:89) “And We have certainly diversified for the people in this Qur’ān from every [kind] of example, but most of the people refused [anything] except disbelief”.

²⁸⁵ (18:109-110) “Say, “If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.” Say, “I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone”.

²⁸⁶ (17:110-111) “Say, “Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names.” And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. And say,

In the ending of each Sūrah, there is a powerful message and admonition given to the target audience. In Sūrah Isrā, the Jews are admonished regarding the beautiful names and attributes of Allah ﷻ to clear up the negative connotations they had regarding His attributes. Furthermore, they are told to increase His remembrance and praise. In Sūrah Kahf, the last āyah discusses that the words of Allah ﷻ can never be exhausted. Here, a subtle but profound parallel is made with Jesus, who was a [كَلِمَةً], or a word of Allah. This is the main problematic viewpoint of Christians who have elevated Jesus to the level of God. This is discussed further in the next section.

Example # 16 : Coherence between Sūrahs – Nazm of Sūrahs Fīl to Nās²⁸⁷

Fīl	﴿ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ... ﴾ <i>Fulfillment of Ibrāhīm's First Supplication:</i> These last Sūrahs have a connection between Ibrāhīm ﷺ, Muḥammad ﷺ, and the Quraish. The fulfillment of the First Du'ā of Ibrāhīm ﷺ came in the preservation of Makkah from the Army of the Elephant.
Quraish	﴿ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ... ﴾ <i>Fulfillment of Ibrāhīm's Second Supplication:</i> The Quraish, by being custodians of the Ka'bah enjoyed fruits and other blessings from their caravans that enjoyed safety and freedom in the harsh Arab peninsula.
Mā'ūn	Reproach to the Quraish, custodians of al-Ka'bah, the house that Ibrāhīm ﷺ built. The Quraish were admonished for belying the Religion (and that preached by Ibrāhīm ﷺ), and being stingy despite Allah's blessings on them mentioned from Sūrahs Fīl and Quraish.
Kawthar	Exhortation of the Prophet ﷺ to pray and sacrifice (like Ibrāhīm ²⁸⁹).
Kāfirūn	Declaration of War to the open disbelievers; the time for negotiations is over.
Naṣr	Guarantee of Victory (Conquest of Makkah, the city that Ibrāhīm ﷺ founded).
Lahab	Another major sign of Victory (humiliating death of Islām's arch enemy, Abu Lahab).
Ikhlās	Victory depends upon Tawḥīd (Sincerity upon Allah ﷻ)
Falaq	External Protection of Tawḥīd (Key to Victory and Success)
Nās	Internal Protection of Tawḥīd (Key to Victory and Success)

"Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification".

²⁸⁷ Divine Speech Seminar, Bayyinah Institute, Ustādh Nouman Ali Khan.

²⁸⁸ (2:126) "And [mention] when Ibrāhīm said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little.

²⁸⁹ (37:107-108) "And We ransomed him with a great sacrifice, And We left for him [favorable mention] among later generations".

﴿ وَعَدْتَنَاهُ بِذِيحِ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ ﴾

G. Gems of Logic and Admonition in the Qur'ān [الْمَنْطِقُ وَالْعِبْرَةُ]

Another aspect of the Qur'ān, which is unique, is its profound social wisdom and logic. The Qur'ān penetrates false logic and reasoning by the clearest and most concise examples. Thus, it is truly also an intellectual miracle. Not only does it soften the hearts, but it also shakes the minds. And, in this way, by affecting the hearts minds, the Guidance of Allah ﷻ is able to effectively cause a person to change their life in all realms. The ultimate goal for all these I'jāz is for the human being to become guided to the highest truth, and submit fully to it. Those who shun this, then they indeed have done injustice upon themselves and have belied the truth.

An example of the perfect admonition of the Qur'ān is in its “Opening”, the Fātiḥah. After beginning with the praise of Allah ﷻ, then it describes several of His Divine attributes [الأَسْمَاءُ الصَّغَات]. His quality of Mercy is balanced with His Justice through ﴿مَالِكِ يَوْمِ الدِّينِ﴾. Then, this transitions to the ultimate attestation of Tawḥīd, which is to worship Him obediently and supplicate to Him alone. There are two major ways in which man is away from Tawḥīd, worshiping others besides Allah ﷻ and/or supplicating to others. This āyah tackles the problem of Shirk completely from both aspects. This is similar to how the false notion of attributing children to Allah ﷻ is addressed by Sūrah Ikhlās: ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾. The āyah mentions that “He ﷻ was not begotten” to reject the other extreme false notion as well. In this way, the Qur'ān breaks down these false notions from one end of the spectrum to the other.

The Qur'ān encourages people to contemplate and to rid themselves of faulty thinking and reasoning. It exposes several of the main fallacies and modes of false reasoning and arguments that keep people from the truth. These are laid bare. For example, for those who attribute a son to Allah ﷻ, He says in Āle-Imrān:²⁹⁰ ﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾²⁹¹ and then in Sūrah Kahf states:²⁹¹ ﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي...﴾. First, Jesus عليه السلام is being compared to the creation of Ādam عليه السلام and a command of Allah ﷻ. Then in Sūrah Kahf, Allah ﷻ discusses how His words can never be exhausted, and indirectly is the implication that Jesus is a “word of Allah ﷻ”.

²⁹⁰ (3:59) “Indeed, the example of Jesus to Allah is like that of Ādam. He created Him from dust; then He said to him, “Be,” and he was.”

²⁹¹ (18:109) “Say, “If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.”

Another beautiful example of how the Qur'an uses rational thought to break false logic is in the conversations of Ibrāhīm عليه السلام with his people. First, in Sūrah An'ām, he takes a passive role and shows that worship of the created stars and celestial bodies is shortsighted. He pretends to take on the role of a Mushrik to show that all created things are limited, switching from worshiping the stars, then to the moon, and then to the sun. After this, he finally resigns himself to Allah ﷻ saying:

﴿... فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ﴾²⁹²

In Sūrah Anbiyā', he provokes a conversation with his people after he destroyed all the idols in the temple except one saying: ﴿قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ﴾²⁹³ This drastic method was taken by Ibrāhīm after other methods did not have any effect on them. His people had become blinded by false reasoning and traditions. By doing this action, he was able to drive home the point, that the idols could not even utter a single word in defense of themselves. In fact, when his people had to acknowledge this truth, they instead belied it, and took to violence to continue their errant ways²⁹⁴. With respect to the conversations of Ibrāhīm, we see the use of rhetoric or [تعريض] contextually, not lies²⁹⁵. His status is higher than a Şiddīq, or one who is exceptionally truthful. We also see another conversation of Ibrāhīm عليه السلام, when he is involved in a debate with a king who considers himself as a god²⁹⁶. Here Ibrāhīm drives his argument of something the king had power of (by the will of Allah ﷻ) to something that the king has no control of. It was a simple, but profound example of breaking apart false logic and reasoning.

Another example of the Qur'an's supreme ways of admonition is in addressing the attitude of man when provision is given or restricted. One extreme attitude is obedience during times of ease while being disobedient when provision is curtailed:

﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ○ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ﴾²⁹⁷

Then Allah ﷻ elsewhere mentions the opposite extreme:

﴿وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ﴾²⁹⁸

²⁹² (6:78) "...But when it set, he said, "Oh my people, indeed I am free from what you associate with Allah.."

²⁹³ (21:63) "He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak".

²⁹⁴ (21:68) ﴿قَالُوا خَرِّقُوهُ وَانصُرُوا آلِبَتِّكُمْ إِنْ كُنْتُمْ فَاعِلِينَ﴾ "They said, "Burn him and support your gods - if you are to act."

²⁹⁵ (16:121) "Indeed, Ibrāhīm was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah." ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾.

²⁹⁶ (2:258) "Have you not considered the one who argued with Ibrāhīm about his Lord [merely] because Allah had given him kingship? When Ibrāhīm said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Ibrāhīm said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people."

²⁹⁷ (89:14-15) "And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me. But when He tries him and restricts his provision, he says, "My Lord has humiliated me"."

The Qur'ān tackles this faulty logic from both ends, and highlights two extreme attitudes: one who will worship Allah ﷻ, is good times only (lacking patience), and another who will only worship Him in difficult times (being thankless).

In regards to some issues, there is very little is mentioned in the Qur'ān. For example, with regards to parents, one may ask, "Why is there no explicit prohibition on ill-treatment of parents?". The response to this would be simple. It does not need to be mentioned since that will be redundant, as it is mentioned:

﴿...إِنَّمَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾²⁹⁹

That what is mentioned in the above āyah is enough, in and of itself. Furthermore regarding the atheist, why are there no specific āyahs rebutting this "religion". The Qur'ān states the following:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾³⁰⁰ ﴿۳۰﴾ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۗ بَلْ لَّا يُوقِنُونَ ﴿۳۱﴾
 ﴿أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمَصْطَرُونَ﴾^{۳۲۷﴾}

These āyahs are enough to cancel atheism as a rational argument. In fact, no other āyah needs to be used since Atheism is in itself illogical. This is also the case since it is in the "Fitrah" or human nature to believe in God. These examples that have been mentioned are just a few of the numerous timeless examples of the Qur'ān regarding this specific topic. Indeed, this Book is the ultimate guidance, and its guidance is multifaceted, encompassing all angles. It purifies our minds away from false logic and reasoning and directs it towards the clear truth.

The Qur'ān also encourages man to strive towards his own success. This encouragement is done with extreme wisdom and logic. In Sūrah Hajj, Allah ﷻ says:

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ ...﴾³⁰¹

Here, He ﷻ obliges the Muslims to struggle in His path, then mentions to Him the favor of being selected for this great task. He ﷻ then mentions that there is no difficulty placed in the religion. To further encourage the believers, there is mention of Ibrāhīm ؑ, who went through so much sacrifice for his Rabb. This

²⁹⁸ (41:51) "And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication."

²⁹⁹ (17:24) "...Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (23)."

³⁰⁰ (52:35-37) "Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain. Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?"

³⁰¹ (22:77) "And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your Father, Ibrāhīm. Allah named you "Muslims" before and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people..."

further encourages the believer since the struggle of a believer cannot be compared to the sacrifices that were perfected by Ibrāhīm عليه السلام. There is a step wise progression, from commanding then encouraging, because the human being is weak. Man would often try to shun any hard work, and would prefer an easy way out. Lastly, the believers are admonished that the Messenger of Allah ﷺ is a witness over them, which is then tempered with the status of being witnesses over Mankind. Here, the believers are placed in a position of authority and rank which is tempered with responsibility. In this way, the Qur'an makes injunctions and admonishments in a way which tempers the weakness of the human being. Another similar example is in the obligation of Fasting:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾³⁰²

Here, the injunction of Fasting is following by mentioning that this command is not a new one, then followed by exemptions to fasting. Another similar example can be taken with the injunction on Fighting:

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴾³⁰³

Here, Allah ﷻ immediately follows this injunction by stating that it is disliked. Here, with the application of an injunction, we see encouragement, wisdom, and dispelling qualms and worries. Scholars from Al-Azhar University have stated the following: "There is a perfect blend between the two antagonistic powers of reason and emotion, intellect, and feeling. In the narrations, arguments, doctrines, laws and moral principles, the words have both persuasive teaching and emotive force".³⁰⁴ They go on further to state the following: "The conciseness of expression attains such a striking clarity that the least learned Arabic-speaking person can understand the Qur'an without difficulty. At the same time, there is such a profundity, flexibility, inspiration and radiance in the Qur'an that it serves as the basis for the principles and rules of Islāmic sciences and arts for theology and the juridical schools".

³⁰² (2:183) "Oh you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."

³⁰³ (2:216) "Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not."

³⁰⁴ Khalifa, M., The Sublime Qur'an and Orientalism, (New York: Longman, 1981), pg. 25.

H. Rhyming Schemes and Phonation of the Qur'ān [السَّجْعُ وَالتَّسْوِيتُ]

One of the major aspects of the Qur'ān apart from its literary marvel and scope is its beautiful and melodious sound. Indeed, the sound of the Qur'ān sets the stage for softening the heart, so that the Divine Guidance and other admonitions can be fully encompassed and reflected upon. One prominent Orientalist Guillaume, states, "It has a rhythm of peculiar beauty and a cadence that charms the ear."³⁰⁵

Another orientalist Arberry quotes, "Whenever I hear the Koran chanted, it is as though I am listening to music; underneath the flowing melody there is sounding all the time the insistent beat of a drum.... It is like the beating of my heart."³⁰⁶

It is important to note that the sound of the Qur'ān is directly related to the theme and tone of Qur'ānic discourse. This is another important aspect of I'jāz al-Qur'ān. Its sounds embody distinct meanings, feelings, and emotions that are connected to its linguistic meaning. It is important to note that in the Arabic language, there are several words which are phonetically related to their linguistic meaning.

Example #17: Sounds which embody meaning: Words [زَلَزَل]

﴿ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴾³⁰⁷

In this āyah the words [زُلْزِلَتِ] and [زِلْزَالَهَا] phonetically express the action of shaking, which amplifies its linguistic meaning.

Example #18: Sounds which embody meaning: Words [وَسْوَسَ]

﴿ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴾ ﴿ الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴾³⁰⁸

In these two āyahs of Sūrah Nās, the words [الْوَسْوَسِ] and [يُوسْوِسُ] phonetically reflects the sound of whispering, how fitting! In fact the act of whispering [يُوسْوِسُ] contains more syllables during the actual act of "whispering".

Example #19: Sounds which embody meaning: Words [غَلَقَ]

﴿ وَرَأَوْدَتُهُ أَلْتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۗ قَالَ مَعَاذَ اللَّهِ... ﴾³⁰⁹

³⁰⁵ Islām (1990), Alfred Guillaume, Penguin Books.

³⁰⁶ The Koran Interpreted, AJ Arberry, Oxford University Press. 1964.

³⁰⁷ (99:1) "When the earth is shaken with its [final] earthquake".

³⁰⁸ (114:4-5) "From the evil of the retreating whisperer. Who whispers [evil] into the breasts of mankind".

Here, in this āyah, the word [عَلَّقَ], is translated as “closing the doors”, but this is not entirely accurate. It refers to locking the doors, and locking them repeatedly. The sound emanating from the Shadda and the hard Qāf is the sound reflected from the locking of doors. In fact, the phonetics of the word itself embodies locking the doors in haste and with energy by a woman enraged with evil passion.

Example #20: Sounds which embody meaning: Āyahs #30-32 from Sūrah Ḥāqqah

﴿ ٣٠ ﴾ ثُمَّ أَلْحَجِّمِ صَلْوَهُ ﴿ ٣١ ﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿ ٣٢ ﴾ ﴿ ٣١٠﴾ خُذُوهُ فَغُلُّوهُ

These āyahs from Sūrah Ḥāqqah are perhaps some of the most emotionally charged and heart moving of those in the Qur'an. The language and tone is of a very graphic nature, and evokes the feeling of doom that the disbeliever will face on the final day. However, one addition unique thing with this āyah, is its rhythm and its change in pitch and rhyme at certain points. For example you will hear the same rhyme at the following highlighted words in the Sūrah:

﴿ ٣٠ ﴾ ثُمَّ أَلْحَجِّمِ صَلْوَهُ ﴿ ٣١ ﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿ ٣٢ ﴾

These words all have something to do with taking hold or punishing the disbeliever. Another amazing thing here is phonetics of the word [سِلْسِلَةٍ], which resonates the sound of chains that the disbeliever is being shackled with.

Example #21: Sūrahs which change narrative

The Sūrahs in the Qur'an along with their beautiful melody also resonate a background rhythm. Often this rhythm is in synchrony with the narrative. When the narrative changes, or there is a shift of tone or topic, or there is a climax, the rhythm often changes. For example in Sūrah Raḥmān, the background rhythm stays constant and does not change. This is contrasted with Sūrah Maryam (Example #23), where the rhythm stays constant until āyahs that represent its climax, then reverts to its original rhythm. A similar scenario occurs for Sūrah Burūj. Here, in the background rhythm is “Qalqalah”, a sound resonated from “hard” Arabic letters. The end of this sound signals the end of the Sūrah but ends with a grand ending. Please see the following two examples where the transitions in Sūrahs Burūj and Maryam are marked by the āyahs that are highlighted.

³⁰⁹ (12:23) “And she, in whose house he was, sought to seduce him. She closed the doors and said, “Come, you.” He said, “[I seek] the refuge of Allah...”.

³¹⁰ (69:30-32) “[Allah will say], “Seize him and shackle him. Then into Hellfire burn him. Then into a chain whose length is seventy cubits insert him.”.

Example #22: Shifting Rhyme between Narratives and Climax - Sūrah Burūj

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قَتَلَ أَصْحَابُ الْأَخْذُودِ ﴿٤﴾ النَّارِ ذَاتِ الْوُقُودِ ﴿٥﴾
 إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾
 الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ
 عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابٌ الْحَرِيقِ ﴿١٠﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ
 ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْعَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ
 ﴿١٥﴾ فَعَالٌ لَمَّا يُرِيدُ ﴿١٦﴾ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنٌ وَثَمُودَ ﴿١٨﴾ بِلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
 وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

Example #23: Shifting Rhyme between Narratives and Climax - Sūrah Maryam

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِيلُهُ ۗ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ
 بَعِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ ۗ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأَمْتِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾
 وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾
 وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۗ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾
 مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۗ سُبْحَانَهُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ
 هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۗ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّسْئَلِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾ أَسْمِعْ بِهِمْ وَأَبْصِرْ
 يَوْمَ يَأْتُونَنَا ۗ لَكِنَ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ
 ﴿٣٩﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾ وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۗ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾ إِذْ قَالَ
 لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

وَإِذَا تَنَادَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ
 مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِثِيًّا ﴿٧٤﴾ قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ۗ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ
 وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

I. Graphic Imagery in the Qur'an [التصوير الفني]

Among the unique aspects of the Qur'an is the very vivid and picturesque imagery that it presents. It is almost as if a scene is painted before us. Often these scenic images that are projected are accompanied with the synchrony of sound (like a symphony) to amplify the experience. So much of the style and dynamic of the Qur'an are targeted at reviving the dead or hardened heart. We have already mentioned that the Qur'an is unique in its ability to move and soften the heart. So often, the truth does not penetrate a heart that is stubborn and rigid. As Allah ﷻ says:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۗ﴾³¹¹

The Tafsir of Syed Qutb, "Fi Zilal al-Qur'an" emphasizes this dynamic aspect of the Qur'an". It highlights this graphic imagery that the Qur'an presents to capture our attention similar to how cinema affects us. For example, in the Tafsir of Surah Adiyat, he states the following:

"This Surah is presented in rapid and violent strokes. The text moves swiftly from one scene to another. As we come to the last verse, everything — the verbal expressions, connotations, subject matter and rhythm — settle down in a manner similar to that of a courser reaching the finishing line. The Surah starts with a scene of war steeds running, snorting, striking sparks of fire with their hoofs, launching a raid at dawn and blazing a trail of dust, cleaving suddenly into the center of the enemies' camp, taking them by surprise and striking terror and fear in their hearts. Then follows a picture of the human soul: a scene of ingratitude, ignobleness, greed and extreme miserliness. Immediately after that there is a description of graves laid open and their contents scattered, and the secrets of hearts poured out. Finally the trail of dust, ingratitude and miserliness, the contents of graves and dragged out secrets all come to the same terminus. They come to God and settle down: "On that day their Lord [will show that He] is fully aware of them?" The rhythm of the Surah is robust and thunderous, and thus fits well with the dusty and clamorous atmosphere generated by the upturned graves and the secrets violently pulled out of people's breasts. These characteristics of the rhythm are also appropriate to the picture of ingratitude, thanklessness and extreme miserliness. The framework for this picture is provided by a dusty and tumultuous stampede of horses racing and thundering. Thus the frame and the picture are in perfect harmony with each other."³¹²

Indeed, the imagery presented in the Qur'an is profound and dynamic. The imagery varies, yet is in perfect synchrony and harmony with the underlying theme of its respective ayahs. There is so much more

³¹¹ (2:74) "Then your hearts became hardened after that, being like stones or even harder.....".

³¹² In the Shade of the Qur'an – Fi Zilal al-Qur'an, Volume XVIII, pg. 227, Syed Qutb. Translated by Adil Salahi.

that can be stated regarding this unique aspect of the Qur'ān. Again we repeatedly see how the Qur'ān is so multifaceted in its wisdom and admonitions. In Sūrah Isrā, Allah ﷻ says:

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا﴾³¹³

J. Scientific Miracles [الإعجاز العلمي]

As we have already seen that there are several and diverse I'jāz of the Qur'ān. One important aspect apart from its language is its uniqueness from a scientific basis. Yet, it is still the precise language of Arabic that details these miracles and phenomena of science. In Şūrah Fuṣṣilat, Allah ﷻ says:

﴿سُرِّيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾³¹⁴

“We will show them Our āyahs in the horizons and within themselves until it becomes apparent to them that it (Qur'ān) is the truth”. Here the [س] specifies the future tense. It has only been very recent that several scientific phenomena that have been discovered that had already been mentioned in the Qur'ān 1400 years ago when science was in its infancy. There have been many different books written on this topic. In our discussion here, we have to limit ourselves to highlight a few key points. One important thing to note is that these phenomena are described with unique precision and depth. There is no vagueness involved, i.e. it is clear. Thus, the scientific miracles are an off-shoot of the miraculous language of the Qur'ān itself.

Allah ﷻ in Şūrah A'laq, the first revealed āyah mentions that we were created from a clot [عَلَقٍ]. Let us focus on the linguistic meaning of [عَلَقٍ] and compare it with current scientific findings:

﴿أَفْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۖ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾³¹⁵

Its linguistic meaning is the following: (a) something attached, something hanging or suspended; to be stuck; and also a leech. We see that there is not a bit of discrepancy between this description and that of the initial human embryo. In fact, perhaps the most interesting of these definitions comes from the embryo's description as a “leech”³¹⁶. Not only is the embryo physically like a leech, but also functionally.

³¹³ (17:89) “And We have certainly diversified for the people in this Qur'ān from every [kind] of example, but most of the people refused [anything] except disbelief.”.

³¹⁴ (41:53) “We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?”.

³¹⁵ (96:1-2) “Recite in the name of your Lord who created. Created man from a clinging substance?”.

³¹⁶ Human Development as Described in the Qur'ān and Sunnah: Correlation with Modern Embryology, AA Zindani et al, Islāmīc Academy for Scientific Research (1994)

The human embryo literally embeds itself into the uterus and extracts blood like a leech! There are several other scientific miracles within ourselves that the Qur'an also precisely describes. Let us now shift to look at miracles from the horizon.

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۗ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾³¹⁷

This āyah from Şūrah Yūnus describes the light of the Sun with one word, and uses another word for the light of the moon. The word [ضِيَاء] according to Lane's Lexicon is defined as a light that subsists by itself like that of fire³¹⁸. It additionally has the meaning of the following: to glow, radiate, and to illumine. The word [نُور] as per Lane's Lexicon means a light which subsists by something else, or accidental light. It also originates from [ضِيَاء], and is less intense. This subtle difference is implicated by these two words being used for the sun and the moon. We know that whatever light the moon has emanates from the sun.

Another āyah which exemplifies a scientific marvel is in Sūrah Ḥadīd:

﴿...وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾³¹⁹

Here, Allah ﷻ mentions that "We sent down Iron, in it are great power and benefits for people...". The word [أَنْزَلَ] means to send down. Please note that this verb was used and not [خَلَقَ], "to create". We see from this that iron came to us from the sky. Let us look at what Wikipedia states about Iron:

"...Iron and Nickel require a supernova for their formation... Iron is created by extremely large, extremely hot (over 2.5 billion Kelvin) stars through the silicon burning process. It is the heaviest stable element to be produced in this manner.... Iron is the most abundant element in the core of red giants, and is the most abundant metal in iron meteorites..."³²⁰

We see from this that Iron is indeed made by extraordinary energy and heat, and it is the most abundant element in meteors, the celestial bodies that have repeatedly impacted the earth (were sent down). Here again, we see the extreme precision of the Qur'an. It mentions its great power and its being sent down, not

³¹⁷ (10:5) "It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know".

³¹⁸ Lane's Lexicon: Vol. 5, page 94 (of 504) and Vol. 8, page 119 (of 234). Entries of [ضياء] and [نور].

³¹⁹ (57:25) "...And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might".

³²⁰ Wikipedia on topics of "Iron". <http://en.wikipedia.org/wiki/Iron>.

being indigenous to the Earth. The original source of the Earth's Iron is from meteors which carry Iron, since the Earth's formation was not capable of that much energy, and Allah ﷻ knows best.

K. Historical Predictions [التنبؤ التاريخي]

Another aspect of the Qur'ān is its predictions. The most famous of these is perhaps is the predication of the victory of the Romans³²¹. We also have the mention of the preservation of the body of Pharaoh³²², which is preserved in a museum in Cairo.³²³ However, the greatest of these predications is mentioned in the following āyah:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾³²⁴

In 1933, the Institute for Qur'ānic Research (University of Munich) collected 42,000 copies of the Qur'ān through several decades of research, and published a report stating their results. Dr. Ḥameedullah, who states the following regarding this report before the Institute was destroyed in World War II:

“...the results of the examination conducted until then (1933), suggested that while some mistakes of calligraphy has been detected in the manuscripts, not a single discrepancy in the text has been discovered...Should there be a difference in narration (Isnād), it will be found in many manuscripts”.³²⁵

This is just one testament to the preservation of the Qur'ān all across the globe and throughout all periods since its revelation. It is important to note that the meaning of the Qur'ān has also been preserved, that though the Ḥadīth and Sunnah. The science of Ḥadīth verification (through Isnād, etc.) is another important testament to the preservation of the Qur'ān. The ascription of incorrect meanings to the Qur'ān however, has occurred when it was interpreted out of context (i.e. outside the scope of the Sunnah). The original meaning of the Qur'ān of course remains with us and will remain until near the last day. The numerous voluminous works of Tafsīrs from the first few including those who studied under the companions of the Prophet ﷺ and the Salaf are a testament to that.

³²¹ (30:2-4) ﴿عَلَيْتِ الرُّومُ﴾ ﴿٢﴾ فِي آدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ عَلَيْهِمْ سَاعِلُونَ ﴿٣﴾ فِي بَضْعِ سِنِينَ ﴿٤﴾ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يُفْرَخُ الْمُؤْمِنُونَ ﴿٤﴾﴾ “The Byzantines have been defeated. In the nearest land. But they, after their defeat, will overcome. Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice.”

³²² (10:90-92) “And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims." Now? And you had disobeyed before and were of the corrupters? So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless”.

³²³ “The Identification Of Pharaoh During The Time Of Mūsa”, Ṣaifullah et al, Islāmīc Awareness (2008). Name of Pharaoh is Ramses II.

³²⁴ (15:9) “Indeed, it is We who sent down the Qur'ān and indeed, We will be its guardian”.

³²⁵ The Emergence of Islām, Moḥammad Ḥameedullah, pg. 28.

In conclusion, we have covered several aspects of the inimitability of the Qur'an. However, this was only a brief glimpse into this topic of I'jāz al-Qur'ān. Even before looking into its literary marvel, its basic message alone is so powerful and deep. Yet, it can be understood by mankind of all walks of life, backgrounds, languages, and cultures. This is the even the case when the message of the Qur'ān through simple translation. Delving deeper into its meaning from classical and/or contemporary Tafsīrs further adds profundity at many different levels. Altogether, the Qur'ān is unique in so many different ways and is without doubt the lofty words of Allah ﷻ. Realization of this should cause us only to strengthen our relationship with the Qur'ān as much as possible. This, in addition to our hearts and minds being inspired by its Majestic Words, and our limbs acting upon its Guidance and Admonition.



Concluding Remarks

Alḥamdulillah, we have reached our endpoint. From the First Volume until the end of this Second Volume, the essential principles of Qur'ānic Arabic have been thoroughly covered and more. Furthermore, we have reviewed the essentials of Ṣarf along with a brief synopsis of Balāgha. Numerous examples from the Qur'ān have been used to teach these principles. Numerous practice questions, high yield vocabulary words, and a Methodology to Analyze Qur'ānic āyahs should have reinforced this learning. By now the student's knowledge and appreciation of the Qur'ān should have increased greatly.

At this stage, it is essential that the journey into the Qur'ān continue and move forward. The ultimate goal of this Two-Volume series was to provide the student with the tools to stay afloat and steer in the ocean of the Qur'ān. That goal should have already been accomplished halfway through this Second Volume Inshā Allah.

It is highly recommended to seek higher knowledge in the field of Arabic studies and take courses in Tafsīr, Conversational Arabic, Balāgha, Ḥadīth, etc. Listening to the Qur'ān regularly is also very important as it helps the student to develop skills of language that reading alone will not do. Listening is also the vehicle for the Qur'ān to connect with the mind and heart. Advancing skills of conversational Arabic and reading Arabic literature (without Tashkīl) will aid the student in accessing the plethora of knowledge available regarding Islāmic studies. We have given some recommendations below to continue this path to learning. Since, there are so many resources available, it is important to keep a methodical approach while retaining a Qur'ānic focus to enable maximal benefit.

Directions for Future Arabic Study

1. Qur'ānic Study and Tafsīr

- a) Practice Grammatically Analyzing the Qur'ān from Sūrah Baqarah onwards using the 4-Step Method.
 - Use Saḥīḥ International translation as a standard reference check.
 - Use **Qur'ānic corpus** website and/or the textbook [الإعراب المفصل لكتاب الله المرت] for checking I'rāb and Analysis. The textbook is available for download at website: <http://www.waqfeya.com>, and is very much an indispensable tool.
 - Alternatively, you can practice a "rapid translation" of the Qur'ān once you have mastered the methodology
- b) Studying a Classical Tafsīr (Tafsīr Ibn Kathīr, Faṭḥ al-Qadīr – Imām Ash-Shawkāni (Arabic), etc.).
- c) Tafsīr/Podcast Series by Bayyinah Institute from website: www.bayyinah.com. This series of lectures have a focus on grammar and are great source of benefit for the student.

- d) Bayyinah TV also offers excellent video lectures on Qur'ānic Arabic and Tafsīr available at a nominal cost. Website: www.bayyinah.tv.

2. Qur'ānic and Arabic Vocabulary

- a) "Easy Dictionary of the Qur'ān" from website: <http://emuslim.com/Quran/>
 b) Arabic Almanac for access to Hans Wehr, Lane's Lexicon, and other dictionaries. Free access from website: <http://ejtaal.net/>.
 c) "Verbace" dictionary software.
 d) Conversational/Modern Arabic Vocabulary: Arabic Between Your Hands: Volumes 1-3 [العَرَبِيَّةُ بَيْنَ يَدَيْكَ].

3. Conversational/Modern Arabic Study

- a) Reading from Text [قصص النبيين] "Qaṣaṣ An-Nabiyeen" by Sheikh Abul Ḥasan Alī Nadwi.
 b) Textbook [سيرة النبوية] by Sheikh Abul Ḥasan Alī Nadwi.
 c) Arabic Between Your Hands: Volume One-Three [العَرَبِيَّةُ بَيْنَ يَدَيْكَ].
 d) Audio Arabic :
 ○ Audio lectures from contemporary/recent Arabic Scholars such as Ṭāriq Suwaidān [قَصَصُ الْأَنْبِيَاءِ], Muḥammad Uthaymīn, Aḥmed Kobeisy, Moḥammad Ḥassan, etc. from websites: <<http://audio.islamweb.net/audio>> or <<http://www.islamcvoice.com>>.
 ○ Pray Jumu'ah with "Arabic only" Khutbahs, Attend local Arabic lectures.

4. Miscellaneous Arabic/Islāmic Study

- a) Course in Balāgha, Poetry, Conversational Arabic.
 b) Ḥadīth Study: Riyāḍh as-Sāliḥeen, 40 Ḥadīth of Imām Nawawī, etc.
 c) An ocean of knowledge on the Islāmic sciences are available in Arabic both in print and online. Start with the most important (Qur'ān, Ḥadīth) and move peripherally as per your time and ability.

Indeed, this Qur'ān is a miracle in so many different ways. Realization of this should without question increase our effort and desire to learn the language of the Qur'an, memorize its grand words, and implement its Guidance and Wisdom. The Ummah needs to reconnect with the Qur'ān in the most direct and effective manner. Learning its Arabic language is indeed the most important key to access the treasures of the Qur'ān and experience it. This step cannot be replaced or devalued, especially because most who recite it do not understand it, and are oblivious of its meaning and guidance. What a predicament this is since this the condition of most who recite the Qur'ān the most! We hope that this Two-Volume Series be a stepping stone for one to experience these lofty words of Allah ﷻ, and be guided ultimately to the highest of places. اللهم آمين.



Review Questions for Essentials of Qur'ānic Arabic

Instructions: Questions from each lesson should be attempted after a thorough study of the lessons. The questions should be done **without** looking at any of the lessons from the text or any Qur'ānic **translation**. This will benefit the student by recognizing areas of deficiency or weakness. Exercises should be checked with the **Answers** provided (on pg. 275 onwards) only after completion of all Lesson questions. Please note that the student may have to refer to a dictionary (Hans Wehr) or our recommended Qur'ānic vocabulary list in some cases. However, looking at translations is to be avoided.

Lesson 1 Review Questions.....

A. True/False:

1. Şarf focuses on the conjugation and derivation of words that deviate from standard grammar rules due to irregularities in their morphology. It has no impact on Grammar or I'rāb.
2. Hamza is not a weak letter like the vowel letters (و/ي/ا).
3. The root letters for the verb [مَدَّ] is مد.
4. The Verb family VIII form of [ضَرَبَ] is [اضْتَرَبَ].
5. The only vowel that can be present on the letter Alif [ا] is a Ḍammah.

B. Fill in the Blanks:

6. The conjugation of the verb [أَخَذَ] in the 1st person state in [الماضي] is:_____.
7. The Passive form of the verb [ذاقَ] where its present tense is يُذَوِّقُ is _____.
8. The [مصدر] for the verb [آتَى] is _____.
9. The noun [ماضياً] is in the I'rāb of Naşb; its Raf' and Jarr is the same and is _____.
10. The conjugation for the verb [طَلَعَ] in the higher Verb Family VIII form is _____.

Practice from the Qur'ān: Translate the following without looking at the translation

11. ﴿... قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً...﴾ [2:30]
12. ﴿... قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ...﴾ [2:61]
13. ﴿... قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ...﴾ [2:67]

14. ﴿فَوَيْلٌ لِّلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ...﴾ [2:79]
 15. ﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَنُومُنْ بِمَا أَنزَلَ عَلَيْنَا...﴾ [2:91]

Lesson 2 Review Questions.....

A. True/False:

1. A Verb that has an [ع] letter as a [حَرْفُ عِلَّةٍ] is termed [مثال].
2. Of all the Irregular verbs types, the [المهموز] type is most like a [سالم] verb.
3. Conjugation of [المضاعف] verbs in the Command tense conjugation on [أنتَ] takes only a single form.
4. In [المضاعف], the Shadda letter breaks into two letters when a non-vowel letter is added to its in conjugation.
5. For [المضاعف], its Verbal Noun [مصدر] is on the pattern of [فأل].

B. For each the highlighted words in the following āyahs of the Qur'ān, identify the following for

each; (a) **class of word** e.g. [اسم مفعول], [حرف جزم], [اسم مفعول], etc., [فعل أمر], [مبتدأ], [مفعول به], [مبتدأ], [فعل], [شبه جملة], etc. and

(b) **grammatical role** e.g. [شبه جملة], [فعل], [مبتدأ], [مفعول به], [مبتدأ], [فعل], [شبه جملة], etc. and

(c) **I'rāb** e.g. Raf, Jarr, Naṣb, or none [مبني].

6. ﴿..وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلْوٰ كَلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ...﴾ [2:57]
 7. ﴿...فَتَأْكُلُ الطَّيْرُ مِن رَّأْسِهِ فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾ [12:41]
 8. ﴿... فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾ [12:41]
 9. ﴿ذٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ﴾ [65:5]
 10. ﴿...لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ﴾ [12:11]

C. Practice from the Qur'ān: Translate the following without looking at the translation:

11. ﴿..كَلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ...﴾ [2:60]
 12. ﴿وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ...﴾ [5:16]
 13. ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ...﴾ [7:33]

14. ﴿قَالَ إِنِّي أَنَا أَخُوكَ...﴾ [12:69]

15. ﴿فَقُلْنَا أَضْرِبُوهُ بَعْضُهَا...﴾ [2:73]

D. Write the following in Arabic with correct Grammar.

16. She is in the small house.

17. Zaid is studying the language of the Qur'ān.

18. The mother of Fāṭimah has memorized the book.

19. I am going to the Masjid to pray

20. The disbelievers will never enter Paradise.

Lesson 3 Review Questions.....

A. True/False:

1. When verbs of [النَّقْص] are conjugated in the I'rāb of Jazm, the weak letter is deleted but the pronunciation of the vowel and word is unchanged (in first person tenses).
2. The weak letter is always deleted in conjugations of Naṣb and Jazm for [الفعل المعتل].
3. The verb category of [لَفَيْفُ الْمَفْرُوقِ] is really a combination of [النَّقْص] and [الْمِثَال].
4. In conjugations of [الْمِثَال] and [الْأَجْوَف], the identity of the weak letter can often be determined by looking at the vowel on the letter preceding the weak letter.
5. It is possible to have verbs composed of a single letter

B. For each of the highlighted words in the following āyahs, identify the following

: **(a) class of word** e.g. [اسم مفعول], [حرف جزم], [اسم مفعول], etc.

(b) grammatical role (e.g. [شبه جُملة], [فعل], [مُبْتَدَأ], [فعل], [شبه جُملة] and [مُفْعُول بِهِ], [مُبْتَدَأ], [فعل], [شبه جُملة])

(c) I'rāb (Raf, Jarr, Naṣb, or none [مَبْنِي]).

6. ﴿...ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [58:12]

7. ﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا...﴾ [31:145]

8. ﴿وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا﴾ [4:73]

9. ﴿...فَأَقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا﴾ [20:72]

10. ﴿...فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ﴾ [40:21]

C. Practice from the Qur'ān: Translate the following without looking at the translation:

11. ﴿..مَثَلُ الْحَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ تَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ [13:35]
12. ﴿... إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ [5:67]
13. ﴿... فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾ [2:150]
14. ﴿... وَإِذَا تُلِيتَ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا...﴾ [8:2]
15. ﴿... هُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ...﴾ [6:31]

D. Write the following in Arabic with correct Grammar.

16. They should be patient.
17. Oh You who believe, help your brothers and sisters in the way of Allah ﷻ.
18. Do not follow the footsteps of Iblīs!
19. Her brother is standing behind you!
20. The truthful boy of the man is sitting in the masjid today.

Lesson 4 Review Questions.....**A. True/False:**

1. Verbs and derivatives of the four-letter stem are common in Arabic.
2. The rules for conjugation for both Regular and Irregular Verbs do not change unless there is an issue with respect to the verb's morphology.
3. The four-letter verbs are only [مُجَرَّد] and do not have higher families.
4. Idghām refers to the merging of two letters or replacement of one letter, both for desirable phonetics. It usually occurs with Verb Family VIII.
5. The verb [دَكَرَ] on pattern of Family VIII would be derived as [أَذَرَكَرَ] and not [أَدْتَكَرَ].

B. For each the highlighted words in the following āyahs of the Qur'ān, identify the following for each:**(a) Its 3 or 4 letter Root from which it is derived****(b) Verb Family from which it is derived (I, II, III, etc.)****(c) I'rāb (Raf, Jarr, Naṣb, or none [مَبْنِي]).**

6. ﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ...﴾ [2:165]

7. ﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفَوْهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [2:271]
8. ﴿وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ﴾ [7:126]
9. ﴿الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرؤُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾ [3:168]
10. ﴿...وَإِذَا حَاؤُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ...﴾ [58:8]
11. ﴿يُوتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ [2:269]
12. ﴿رِجَالٌ لَّا تُلْهِمُهُمْ تِجَارَةٌ وَلَا بُعْثٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾ [24:37]
13. ﴿إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾ [6:134]
14. ﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَحْبَبْتُمْ أَلْمُرْسَلِينَ﴾ [28:65]
15. ﴿الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ﴾ [104:2]

C. Write the following in Arabic with correct Grammar.

16. She was guided because she was from the sincere (people).
17. The stingy man forgot Allah ﷻ, so then Satan misguided him.
18. When they enter, you leave between this door.
19. The truthful person is the one who spends his wealth for the pleasure of Allah ﷻ.
20. Zaid was not grateful to his Lord, so then he became one of the losers.

Lesson 5 Review Questions.....

A. True/False:

1. Verbs like Kāna are similar to Nominal sentences and have in their sentences a [مُبْتَدَأ] and [خَبَر].
2. The incomplete verbs can be fully conjugated into past tense, as well as present and command tense.
3. Kāna is fully conjugated into all tenses, and is affected by verbal particles as well.
4. Inna [إِنَّ] does not act like a verb since it is part of a Nominal Sentence.
5. The verb [حَرَى] is a [فعل ناقص] and is from the [أفعال الناقصة]/[التواسخ].

B. Fill in the blanks:

6. Name 3 of the Sisters of Kāna _____.

7. Name two of the Verbs of Praise and Blame: _____.
8. Laisa is not conjugated in these tenses _____.
9. The root letters of the most common verb from [الفعلُ المُقَارَبَةُ] is _____.
10. Name two of the sisters of Inna _____.

C. Translate the following using the verbs and words that we have studied in this chapter [e.g. Kāna, Inna, Kāda, and their sisters, Verbs of Praise/Blame]:

11. You had rejected the truth.
12. You have been rejecting the truth.
13. Fast in the month of Ramaḍān so that you will be from the people of Taqwa.
14. The man was about to submit (accept Islām) then the life of this world deceived him.
15. How evil is the place of Hellfire, and how good is the Paradise?
16. He was a worker in the morning but then became at night a worshipper.
17. Oh only if he had been from the believers, but now he has just died.

D. Reading Comprehension

18-20. **Translate this section from Book 1 of "Qaṣaṣ An-Nabiyeen"³²⁶.**

وَكَانَ اسْمُهُ هَذَا الْوَلَدِ إِبْرَاهِيمَ ، وَكَانَ إِبْرَاهِيمُ يَرَى النَّاسَ يَسْجُدُونَ لِلْأَصْنَامِ ، وَكَانَ إِبْرَاهِيمُ يَعْرِفُ أَنَّ الْأَصْنَامَ حِجَارَةٌ ،
وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَتَكَلَّمُ وَلَا تَسْمَعُ ، وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ ، وَكَانَ يَرَى أَنَّ الذُّبَابَ يَجْلِسَ
عَلَى الْأَصْنَامِ فَلَا تَدْفَعُ ، وَكَانَ إِبْرَاهِيمُ يَقُولُ فِي نَفْسِهِ: لِمَاذَا يَسْجُدُ النَّاسُ لِلْأَصْنَامِ ، لِمَاذَا يَسْأَلُ النَّاسُ الْأَصْنَامَ؟

For the each of the following āyahs, Identify and do the following:

- (1) Highlight the incomplete verb or [النَّاسِخُ]
 - (2) the category of the [النَّاسِخُ] ،
 - (3) underline the [اسم] of the [النَّاسِخُ], If it is not explicit, give the implied [اسم], and
 - (4) underline twice the [خَبَر] of the [النَّاسِخُ].
21. ﴿...وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ...﴾ [2:143]
 22. ﴿...يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ...﴾ [2:20]
 23. ﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾ [82:13]
 24. ﴿وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّيٰ﴾ [80:3]
 25. ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ...﴾ [2:198]
 26. ﴿...وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ...﴾ [2:216]

³²⁶Qaṣaṣ an Nabiyeen, by Syed Abul Ḥasan Ali Nadwi.

27. ﴿وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ ۗ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ﴾ [5:53]
28. ﴿[13:43] وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا...﴾

Lesson 6 Review Questions.....

A. True/False:

1. The Lā of categorical negation and the Lā of Forbidding have [عَمَل], while the Lā of simple negation does not.
2. The negation particle [ما] can only act on verbs.
3. The Lā of Forbidding is a Ḥarf Naṣb and typically causes a single Faṭḥah on nouns.
4. The Exception Particle [إِلَّا] does play a role in shifting I'rāb.
5. The Exception particle [غَيْرَ] acts as a Muḍāf.

B. Highlight the Particles of Negation and Classify the type. If it is [لا], then highlight the Lā of simple negation, Underline once the Lā of Categorical Negation, and Underline twice the Lā of prohibition.

6. ﴿وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۗ﴾ [2:145] وَلَيْنَ اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿
7. ﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ﴾ [2:197] يَعْلَمُهُ اللَّهُ... ﴿
8. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِن عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لِهِنَّ ۚ وَأَتَوْهُنَّ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ۚ وَسَأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَأَلُوا مَا أَنْفَقُوا...﴾ [60:10]
9. ﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي حَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تَظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ﴾ [33:4] ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿
10. ﴿[36:29] إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ﴾

C. Translate the following using the particles of Negation that have been studied. Use the specified particle if mentioned.

11. The devil was not of those who prostrated to Adam. [ما]
12. There is surely no injustice in the religion of Allah.
13. Oh women, do not eat the meat of your sisters!

14. No one fasted from us except Zaid today. [إِلَّا]
15. All of us prayed the Fajr prayer except Zaid, he was sick. [إِلَّا]
16. Those people will never help you because they have not helped me.
17. Why do you not want to give charity?

D. Reading Comprehension

18-20. **Translate this section from Book 1 Section [نَارُ يَارِدَةٌ] of “Qasas An-Nabiyeen”**

مَاذَا تَفْعَلُ؟ اجْتَمَعَ النَّاسُ وَقَالُوا! إِنَّ إِبْرَاهِيمَ كَسَرَ الْأَصْنَامَ وَأَهَانَ الْأَلِهَةَ، مَا عِقَابُ إِبْرَاهِيمَ؟، مَا جَزَاءُ إِبْرَاهِيمَ؟
 وَسَأَلَ النَّاسُ، ﴿حَرِّقُوهُ وَأَنْصُرُوا آهَتَكُمْ﴾ كَانَ الْجَوَابُ، أَوْقِدُوا نَارًا وَأَلْقُوا فِيهَا إِبْرَاهِيمَ، وَهَكَذَا كَانَ، وَلَكِنَّ اللَّهَ نَصَرَ
 إِبْرَاهِيمَ وَقَالَ لِلنَّارِ، ﴿يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ﴾، وَهَكَذَا كَانَ، كَانَتِ النَّارُ بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ،
 وَرَأَى النَّاسُ أَنَّ النَّارَ لَا تَضُرُّ إِبْرَاهِيمَ، وَرَأَى النَّاسُ أَنَّ إِبْرَاهِيمَ مَسْرُورٌ، وَأَنَّ إِبْرَاهِيمَ سَالِمٌ، وَدَهَشَ النَّاسُ وَتَحِيرُوا.

E. Answer the Questions relating to Exceptions.

21. Most of the exceptions in the Qur'ān use ____ statements.
22. What is the I'rāb of the highlighted 2 words in the following āyah:

﴿ [2:59] فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ... ﴾

For the following āyah, **(1)** Identify the [مُسْتَنْثَى] **(2)** its I'rāb **(3)** if it is Explicit or not, and **(4)** underline the positive once or the negative statement twice.

23. ﴿ [2:78] ...لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ... ﴾
24. ﴿ [2:83] ...ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴾
25. ﴿ [2:59] وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴾

Lesson 7 Review Questions.....

True/False

1. Particles can either act on nouns or verbs but not both.
2. Particle of Redundancy can be identified when there is no overall change in meaning of the sentence by its removal.
3. The particle [أَنَّ] causes the verb to function like a verbal noun.
4. The particles [و] and [ف] are usually found as either [عَظْف] or as [اسْتِثْنَائِيَّة].
5. Jazm only occurs on verbs.
6. The Lām of Tawkid causes a change in I'rāb and can act on Nouns, Verbs, and Particles.
7. [مَا] at the beginning of a sentence can act as a particle of negation, interrogation, condition, and a relative pronoun.

8. The letters [لا], [و], and [ما] have at least 4 or more functions.

Fill in the Blanks.

9. Name three of the Ḥarf Naṣb that act on verbs _____.
10. Name three Connecting Nouns. _____.
11. Name four Ḥarf Jazm _____.
12. Name two independent functions that particles [وَ] and [فَ] can have. _____.
13. Name three particles that can act as a Conditional Particle _____.
14. Name one particle of Response Particle [حرف إيجاب] and one Rebuttal Particle _____.

15-20. Translate the following sentences using the appropriate particles.

15. Those who do Shirk will never be forgiven until they repent to Allah ﷻ.
16. Zaid came to the market with Alī. [use و].
17. They think that they are doing good deeds, but, they will be from the losers on the day of Judgement.
18. When you fast sincerely, then you will be from the people of Taqwa.
19. Your Lord created the heavens and earth without any defect, then why are you Indeed so ungrateful?
20. People are sleeping, and when they die, they will wake up.

21-27. For each of the highlighted words, Identify (1) the exact type of particle, and (2) its basic meaning, and whether it has [عَمَل].		حرف	المعنى	عَمَل
2 1	﴿ نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴾ [3:3]			
2 2	﴿ نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴾ [2:165]			
2 3	﴿ قَالُوا طَائِرُكُمْ مَعَكُمْ ۗ أَلَنْ ذُكِّرْتُمْ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴾ [36:19]			
2 4	﴿ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴾ [36:29]			
2 5	﴿ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ ﴾ [22:28]			
2 6	﴿ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا... ﴾ [35:36]			
2 7	﴿ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ... ﴾ [2:197]			

28-30. **Reading Practice.** In the following passage from [قِصَصُ النَّبِيِّينَ] titled [رُؤْيَا عَجِيبَةٍ] without Tashkīl, apply the proper Tashkīl/vowels on all the words in the passage.

كان يوسف ولدا صغيرا ، وكان له أحد عشر أخا ، وكان يوسف غلاما ذكيا ، وكان أبوه يعقوب يجهه أكثر من جميع اخوته ، ذات ليلة رأى يوسف رؤيا عجيبة ، رأى أحد عشر كوكبا ، ورأى الشمس والقمر كل يسجد له ، تعجب يوسف الصغير كثيرا ! وما فهم هذه الرؤيا كيف تسجد الكواكب والشمس والقمر لرجل؟ ذهب يوسف الصغير إلى أبيه يعقوب ، وحكى له هذه الرؤيا العجيبة إلى أبيه يعقوب ﴿ يا أبتِ إنِّي رأيت أحد عشر كوكبا والشمس والقمر رأيتهم لي ساجدين ﴾ وكان أبوه يعقوب نبيا

فرح يعقوب بهذه الرؤيا كثيرا ، وقال بارك الله لك يا يوسف ، فسيكون لك شأن . هذه الرؤيا بشارة بعلم ونبوة ، وقد أنعم الله على جدك إسحاق وقد أنعم الله على جدك إبراهيم ، وإنه ينعم عليك وينعم على آل يعقوب وكان يعقوب شيخا كبيرا ، وكان يعرف طبائع الناس ، وكان يعرف كيف يغلب الشيطان ، وكيف يلعب الشيطان بالإنسان ، فقال: يا ولدي لا تخبر بهذه الرؤيا أحدا من اخوتك فإنهم يحسدونك ويكونون لك عدوا.

Lesson 8 Review Questions.....

A. True/False

1. The Followers [التَّوَابِع] can be either Raf', Naṣb, or Jarr.
2. The [اسم لعل] and [خبر ليس] are Naṣb always.
3. The [منصوبات] is some instances are not Naṣb.
4. For a noun to be a Clarifier, it has to be at the end of a complete sentence as an indefinite verbal noun.
5. For a noun to be a Ḥāl or a [مفعول له], it needs to be a verbal noun [مصدر] at the end of a complete sentence.
6. For a noun to be a Ḥāl or a [مفعول مطلق], it needs to be an definite noun at the end of a sentence.
7. A Ḥāl can be present as a Jarr Construction or a Sentence.
8. A Ḥāl can be thought of as a describer which describes something definite doing an action.
9. A Clarifier is not an attribute and is used to add some information about something in sentence that is vague or ambiguous.
10. The [ظروف] are also considered [مفعول].

B. Translate the following āyah, or sections of an āyah. The [منصوبات] of interest is highlighted.

11. ﴿...يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ﴾ [2:19]
12. ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا...﴾ [46:15]
13. ﴿...وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا...﴾ [46:15]
14. ﴿وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾ [46:6]
15. ﴿فَأَصْبِرْ صَبْرًا جَمِيلًا ۚ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا﴾ [70:5-6]

C. Translate the following sentences using the appropriate Naṣb Case Noun [منصوبات].

16. The woman refused the truth and belied it, out of her arrogance.
17. The stingy think they are better than the generous in terms of wealth.
18. The ruler should not judge while he is angry.
19. When Zaid forgot his prayer, then he became extremely sad.
20. The righteous man used to give his charity secretly.

D. Identifying the [مَنْصُوبَات]. In each of the following āyahs, identify the specific [مَنْصُوبَات] highlighted.

21. ﴿ كَتَبَ عَلَيْكُمُ الْقِتَالَ وَهُوَ كُرْهٌ لَّكُمْ... ﴾ [2:116]
22. ﴿ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴾ [2:161]
23. ﴿ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا... ﴾ [84:6]
24. ﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ... ﴾ [59:9]
25. ﴿ ... فَأَنْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا... ﴾ [2:54]
26. ﴿ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ... ﴾ [17:31]
27. ﴿ ... وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾ [65:1]

28-30. **Reading Practice.** In the following passage from [قَصَصُ النَّبِيِّينَ] titled [حسد الشيطان] without Tashkīl, apply the proper Tashkīl/vowels on all the words in the passage and translate.

ولكن كيف يرضى إبليس و ذريته بهذا ؟ ألا يزال الناس يعبدون الله! ألا يزال الناس أمة واحدة لا يختلفون ؟
 إن ذلك لا يكون! إن ذلك لا يكون! هل يدخل ذرية آدم الجنة؟ ويدخل إبليس وذريته النار ؟
 إن ذلك لا يكون! إن ذلك لا يكون! إنه لم يسجد لآدم فطرده الله ولعنه ، ألا ينتقم من بني آدم فيدخلوا معه النار ؟
 لا بد أن يكون ذلك ! لا بد أن يكون ذلك! ورأى الشيطان أن يدعو الناس إلى عبادة الأصنام
 فيدخلوا النار ولا يدخلوا الجنة أبدا ، فأراد الشيطان أن يدعوهم إلى الشرك فلا يدخلوا الجنة أبدا ،
 ولكن كيف الطريق إلى ذلك ، والناس يعبدون الله ؟ إنه لو ذهب إلى الناس وقال لهم : { اعبدوا الأصنام ولا تعبدوا الله }
 لشتمه الناس وضربوه ! قالوا : معاذ الله ، أ نشرك برينا ؟ أ نعبد الأصنام ؟ إنك لشيطان رجيم ! إنك لشيطان خبيث!

Lesson 9 Review Questions.....

A. True/False:

1. The Followers [التَّوَابِع] can take any I'rāb, which is dependent on the word they are following.
2. Replacers can be either definite or indefinite, and differentiated contextually from other types of nouns like Describers, etc.
3. Replacers are of different types, and replace the respect noun in as a whole, in parts, but not metaphorically.
4. Nouns that function in Emphasis do so due to particles.
5. The following are considered [مُشْتَقَّ] or "derived": [إِسْمُ الْمَفْعُولِ/الظَّرُوفِ/المَصَادِرِ].
6. Certain verbs can take two Direct Objects in the proper context: the arrangement of the Direct Objects does not make any difference as long as they follow the verb.

7. The nouns of [صيغة المبالغة] are essentially adjectives in function, and used to describe nouns.
8. The nouns that are [إسم التفضيل] are used to compare two things, one of which is greater.
9. [إسم التفضيل] is conjugated on the pattern of [أفعل], which is partially inflexible.
10. Sentences can act as describers [نعت/صفة] when they describe something indefinite; if definite then the sentences act as Ḥāl.

B. Identify each of the specific Followers [التابع] that are highlighted in the following āyahs (Describer, Replacer, Noun of Tawkīd, Connected Noun {معطوف}). If [معطوف], mention where it is connected upon [على]. If Describer, mention what word is being described. If Replacer, what is being replaced

11. ﴿ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۝ رَبِّ مُوسَىٰ وَهَارُونَ ﴾ [7:121-122]
12. ﴿ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ... ﴾ [57:21]
13. ﴿ ... فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾ [7:158]
14. ﴿ ... فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۗ قَالَ تَبَّأَنِي الْعَلِيمُ الْخَبِيرُ ﴾ [66:3]
15. ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقَوِّدْهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ... ﴾ [66:6]
16. ﴿ ذِكْرٌ رَحِمْتَ رَبِّكَ عَبْدَهُ زَكْرِيًا ۝ إِذْ نَادَىٰ رَبَّهُ نِدَاءً حَقِيًّا ﴾ [19:2-3]
17. ﴿ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴾ [36:34]

C. Identify the [الأسماء المشتقة] in the following āyahs, and identifying the specific type.

18. ﴿ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴾ [44:16]
19. ﴿ ... كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ.. ﴾ [30:9]
20. ﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴾ [12:3]
21. ﴿ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَآغْلُظْ عَلَيْهِمْ ۗ وَمَأْوَاهُم جَهَنَّمُ ۗ وَبِئْسَ الْمَصِيرُ ﴾ [66:9]
22. ﴿ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ أَفَلَا تَذَكَّرُونَ ﴾ [11:24]

D. Translate the following sentences in Arabic using the appropriate Follower.

23. I came with Ahmed, son of Yūsuf, father of Āminah, Imām of our mosque.
24. The army of Pharaoh drowned, all of them.
25. We sat behind a kind, trustworthy driver in a broken, old, yellow car.

26. On that day, the most sorry of the people will be the hypocrites, in the harshest of punishment.
27. Work for the forgiveness of your Lord, lofty gardens, the best of drinks, purest of spouses.

Translate the following using two Direct Objects.

28. They claim the true religion as a mockery, just as they have adopted the false as truth.
29. See your brother as trustworthy at all times, you cannot see what is in his heart.

E. 30. Reading Comprehension. Correctly vowel the words in the following passage and translate. This time, vowel only the endings of nouns, and vowel the verbs to differentiate conjugations.

[الملك يرسل ألى يوسف]

ولما جاء الرسول إلى يوسف وقال له إنَّ الملك يدعوك ، ما رضي يوسف أن يخرج من السجن هكذا ،
ويقول الناس هذا يوسف ! هذا كان أمس في السجن ، إنه خان العزيز ، إنَّ يوسف كان كبير العقل ذكياً ،
ولو كان أحد مكان يوسف في السجن وجاءه رسول الملك ، وقال له رسول الملك ،
إنَّ الملك يدعوك وينتظرك ، أسرَّعَ هذا الرجل إلى باب السجن وخرج ، ولكنَّ يوسف لم يسرع ،
ولكنَّ يوسف لم يستعجل ، بل قال لرسول الملك : أنا أريد التفتيش أنا أريد البحث عن قضيتي
وسأل الملك عن يوسف وعلم الملك وعلم الناس أن يوسف بريء ، وخرج يوسف بريئاً وأكرمه الملك ،

Lesson 10 Review Questions.....

A. True/False:

1. Arabic numerals are numbered from right to left like Arabic words.
2. When describing dual objects or things, the actual number is used commonly.
3. In numbering a thing from 3-10, the [معدود] is in Jarr while the [عَدَد] can be either Raf', Naşb, or Jarr.
4. In numbering a thing from 13-19, there is a [و] between compound numbers.
5. The [معدود] for numbers 13-19, is grammatically a Clarifier [تمييز].
6. The [معدود] for numbers 3-10 are plural; the gender of the [عَدَد] is the opposite of its singular form.
7. The word [ثَمَانِي] in Raf' is [ثَمَان].
8. The thousand's place is the highest number in classical Arabic.
9. When writing compound numbers, the one's place is written last as is the same gender as the [معدود].
10. There are two conventions for writing compound numbers in the hundred's and thousand's.
11. The [معدود] for numbers [21-99] is a [تمييز].
12. The gender of the [معدود] for numbers 11 and 12 are identical.
13. The word for "5 years" is [خَمْسَةُ سِنِينَ].
14. The number directly preceding [مِئَة] is masculine when numbering "hundreds".
15. In the most common convention for numbering complex numbers of 100's and 1000's, the largest number place is written first.

B. Write the following in Arabic.

16. Yūsuf (as) had eleven brothers.
17. Praying in congregation is 27 prayers.
18. I read 14 books in 31 months.
19. 355 Believers fought in that war against 1,232 enemy soldiers.
20. There are 21 Ḥufāz from the 5 mosques in that town.

C. In the following āyahs, fill in the blank space with the missing word(s) appropriately that are translated in brackets.

21. ﴿وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ وَاللَّائِي لَمْ يَحِضْنَ..﴾

(65:4) [three months]

22. ﴿وَوَاعَدْنَا مُوسَىٰ وَأَتَمَمْنَاهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ﴾

(7:142) 1st [30 months] 2nd[40 months]

23. ﴿وَأَرْسَلْنَاهُ إِلَىٰ أَوْ يَزِيدُونَ﴾

(37:147) [Hundred thousand]

24. ﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ...﴾

(9:36) [12 months]

25. ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ وَاللَّهُ

﴿يُضَاعَفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

(2:261) [100 grains]

26. ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا مَا تَرَكَ ۗ وَهُوَ

﴿يَرِثُهَا إِنْ لَمْ يَكُن لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا أُتْنَتَيْنِ فَلَهُمَا مِمَّا تَرَكَ﴾

(4:176) 1st[half], 2nd [Two-thirds]

D. Translate the following passage [على خزائن الأرض] from Qasas an-Nabiyeen, and write with Tashkīl.

[على خزائن الأرض]

وكان يوسف يعلم أنّ الأمانة قليلة في الناس ، وكان يوسف يعلم أنّ الخيانة كثيرة في الناس ،
 وكان يوسف يرى أنّ الناس يخونون في أموال الله ، وكان يرى أنّ في الأرض خزائن كثيرة ولكنها ضائعة ،
 إنها ضائعة لأنّ الأمراء ، لا يخافون الله فيها . فتأكل كلابهم ولا يجد الناس ما يأكلون. وتلبس بيوتهم
 ولا يجد الناس ما يلبسون ، ولا ينفع الناس بخزائن الأرض إلّا من كان حفيظا عليما ،
 ومن كان حفيظا وما كان عليما لا يعلم أين خزائن الأرض وكيف ينتفع بها ، ومن كان عليما وما كان حفيظا
 يأكل منها ويخون فيها ، وكان يوسف حفيظا عليما، وكان يوسف لا يريد أن يترك الأمراء يأكلون أموال الناس
 وكان يوسف لا يقدر أن يرى الناس يجوعون ويموتون ، وكان يوسف لا يستحي من الحق ، فقال للملك :
 ﴿اجعلني على خزائن الأرض إني حفيظ عليم﴾

وهكذا كان يوسف أميناً لخزائن مصر ، واستراح الناس جدّاً وحمدوا الله

Lesson 11 Review Questions.....

A. True/False

1. Replacers cannot be in the Jarr state.
2. Clarifiers are only found in the Naşb state.
3. Sentences can act as Describers when describing definite nouns.
4. Describers typically are Derived [مُشْتَقّ].
5. The predicate of Inna and the [اسم كان] are Raf'.
6. Sentences or Constructions cannot take an implied I'rāb.
7. Past tense Verbs and Command tense Verbs take an I'rāb.
8. When analyzing Nouns grammatically, it is best to look at its I'rāb first, then its other characteristics, such as flexibility, plurality, etc.
9. The second step in Grammatical Analysis is identifying constructions.
10. The third step in Grammatical Analysis involves identifying sentences.

B. Identify all Constructions by highlighting and merge Constructions by underlining.

11. ﴿...ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾
(12:38)
12. ﴿هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ﴾
(57:9)
13. ﴿فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾
(2:279)
14. ﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ...﴾
(9:36)
15. ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾
(2:261)

C. Identify the Connecting Particles by highlighting, and underline the words/constructions that they connect. Lastly Identify the grammatical function that the connecting particle imparts

(i.e. [مفعول به]/[جار و المجرور].)

16. ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ﴾
(2:83)
17. ﴿اعْلَمُوا أَنَّمَا الدُّنْيَا لَعِبٌ وَلَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ...﴾
(57:20)

18. ﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

(2:173)

19. ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا...﴾

(2:177)

20. ﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

(9:41)

D. Identify all Embedded Sentences and their Grammatical Function (e.g. مفعول به / حال etc.)

21. ﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ...﴾

(57:12)

22. ﴿... وَقَالَ الْآخِرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ...﴾

(12:36)

23. ﴿وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ...﴾

(12:43)

24. ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ...﴾

(2:30)

25. ﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ﴾

(2:86)

E. Grammatically Analyze the following using the 4-Step Method.

26. {إِذَا التَّقَى الْمُسْلِمَانِ بَسِيْفِيْهِمَا فَالْقَاتِلُ وَالْمَقْتُوْلُ فِي النَّارِ} (Bukhari and Muslim)

27. ﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

F. Translate the following passage [دعوة نوح] from Qisas an-Nabiyeen, and write with Tashkil.

[دعوة نوح]

ودعا نوح قومه ، واجتهد في النصيحة . قال يقوم: ﴿إني لكم نذير مبين ، أن اعبدوا الله واتقوه و اطيعون ، يغفر لكم من

ذنوبكم ويؤخركم إلى أجل مسمى إن أجل الله إذا جاء لا يؤخر لو كنتم تعلمون﴾

وكان الله حبس عنهم المطر وغضب عليهم وقلّ الحرتّ وقلّ النسل؛ فقال نوح: يا قوم إن آمنتم رضي عنكم الله وزال هذا العذاب: وأرسل عليكم الأمطار وبارك لكم في الرزق والأولاد ، ودعا نوح قومه إلى الله وقال لهم: ألا تعرفون الله؟ هذه آيات الله حولكم ألا تنظرون إليها؟ ألا تنظرون إلى السماء والأرض؟ ألا تنظرون إلى الشمس والقمر؟ من خلق السماوات؟ وجعل القمر فيهن نورا وجعل الشمس سراجا؟ ومن خلقكم. وجعل لكم الأرض بساطا؟ . ولكن قوم نوح لم يعقلوا! ولكن قوم نوح لم يؤمنوا! بل إذا دعاهم نوح إلى الله جعلوا أصابعهم في آذانهم وكيف يفهم من لا يسمع؟ وكيف يسمع من لا يريد أن يسمع؟

Lesson 12 Review Questions.....

A. True/False

1. The shifting of words forward [التَّأخِيرُ و التَّقْدِيمُ] occurs only to emphasize the word(s) that are moved forward.
2. The arrangement of words that are connected by a connecting particle [حرف عطف] has a specified purpose in Qur'ānic āyahs.
3. The omission of words occurs contextually and can typically be identified if the āyah is understood properly.
4. Omission can only occur with verbs and nouns, but not particles.
5. The use of the verb instead of an "action noun" can indicate that the action is temporary and/or repetitive.
6. The shifting of the narrative is termed [التقصيص].
7. The principle of [القطع] occurs when the unexpected or "improper" I'rāb occurs on a specific word.
8. For a Doer that is grammatically female, either the male or female verb can be used for a specific rhetorical function.
9. The definite article [ال] has the one function to specify that a noun is definite and specified.
10. Translating Qur'ānic āyahs word for word often will yield an incorrect meaning.

B. Identify the Shifting of Word Order in the Following Āyahs by highlighting the Word(s) shifted.

Specify the reason for the shift.

11. [82:1-2] ﴿إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ ﴿٢﴾﴾
12. [91:13] ﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا﴾
13. ﴿إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [58:10]

14. ﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ ۚ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ ۚ أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۚ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۚ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ...﴾

(73:20)

15. ﴿مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ...﴾

(2:105)

C. Omission: Identify the place and exact word that was omitted in each of the following Āyahs.:

16. ﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ خَالِدِينَ فِيهَا...﴾

(57:12)

17. ﴿قَالُوا أَضْعَافٌ أُحْلَامٌ ۗ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ﴾ [12:44]

18. ﴿وَمَا أَدْرَاكَ مَا سَجِينٌ﴾ [83:8-9] ﴿كِتَابٌ مَّرْفُومٌ﴾ [9:9]

19. ﴿أَلَمْ يَكُ نُطْفَةً مِّن مَّنِي يَمْنَىٰ﴾ [75:37-38] ﴿تَمَّ كَانَ عَاقِبَةُ فَاخَلَقَ فَسَوَّىٰ﴾ [28:28]

D. Narrative Shifts [النفات]. Identify the Location of the Narrative Shift in the Āyah, and the nature of the shift (1st to 2nd person/3rd to 2nd person, etc.)

20. ﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَذَا مَا أقرَعُوا كِتَابِيهِ﴾ [١٩] ﴿إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ﴾ [٢٠] ﴿فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ﴾ [٢١] ﴿فِي حَنَّةٍ عَلَالِيَةٍ﴾ [٢٢] ﴿قُطُوفُهَا دَانِيَةٌ﴾ [٢٣]

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾ [٢٤]

(12:44)

21. ﴿... وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ [٢٨٥] ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ...﴾

(2:285-286)

22. ﴿عَبَسَ وَتَوَلَّىٰ﴾ [١] ﴿أَن جَاءَهُ الْأَعْمَىٰ﴾ [٢] ﴿وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ﴾ [٣] ﴿﴾ [80:1-3]

23. ﴿فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ﴾ [٣٨] ﴿وَمَا لَا تُبْصِرُونَ﴾ [٣٩] ﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ﴾ [٤٠] ﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۗ قَلِيلًا مَّا تُوْمِنُونَ﴾ [٤١] ﴿وَلَا بِقَوْلِ كَاهِنٍ ۗ قَلِيلًا مَّا تَذَكَّرُونَ﴾ [٤٢] ﴿تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ﴾ [٤٣]

(69:38-43)

F. Translate the following passage [دعاء نوح إلى أعلى] from Qisas an-Nabiyeen, and write with Tashkīl.

واجتهد نوح كثيرا وبقي يدعو قومه زم ، ولم منا طويلا . مكث نوح في قومه ألف سنة إلا خمسين عاما يدعوهم إلى الله . ولكن قوم نوح لم يؤمنوا . ولم يتركوا عبادة الأصنام ، ولم يرجعوا إلى الله . فإلى متى ينتظر نوح؟ إلى متى يرى فساد الأرض؟ إلى متى يرى الحجارة تعبد؟ إلى متى يرى الناس يأكلون رزق الله ويعبدون غيره؟ لماذا لا يغضب نوح؟ إنه صبر صبيرا لم يصبر أحد مثله! ألف سنة إلا خمسين عاما الله أكبر ، الله أكبر . وقد أوحى الله إلى نوح : إنه لن يؤمن من قومك إلا من قد آمن . وقال قوم نوح لما دعاهم نوح مرة أخرى . يا نوح قد جادلنا فأكثرنا جدالنا فأتنا بما تعدنا إن كنت من الصادقين . وغضب نوح لله ويأس من هؤلاء وقال: اللهم لا تترك على الأرض أحدا من الكافرين .

Lesson 13 Review Questions.....**A. True/False**

1. The most important category of Eloquence is [البيان], which encompasses Metaphor, Simile, and Idioms.
2. Most of the deviant sects base their incorrect thought from improper use of metaphors from the Qur'ān.
3. Majāz occurs when a word used literally actually transmits a meaning that is incorrect in a realistic sense. This relates to the legitimate use of the metaphor called a [قَرِيْبَة].
4. Majāz can be applied to any Arabic word, since literature allows for great artistic expression through metaphor.
5. The term [الحجاز العقلي] refers to Metaphor where a word replaces another word in terms of meaning.
6. Simile or [التشبيه] typically uses the Particle [ك].
7. Most of the Similes that occur in the Qur'ān are of a complex and deep nature and thus fall into the category of [التمثيلي].
8. An Idiom [الكناية] is similar to Majāz in that the literal meaning is not applicable while the metaphorical meaning is applicable.
9. A type of Idiom which is used to express something negative to an adversary or an elegant way to show sarcasm is [التعريض].
10. Simile [التشبيه] is characterized by four elements, one of them is the [وَجْهُ التَّشْبِيهِ] which is the similar aspect between the two things being compared.

B. Majāz [الحجاز]: Identify the word that is used metaphorically.

11. [33:12] ﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝﴾

12. ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ [6:153]
13. ﴿... أَجِبْ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾ [49:12]
14. ﴿سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ...﴾ [18:22]

C. Majāz [الجاز]: Is the highlighted word used metaphorically? If so, what is its [قريظة]?

15. ﴿... فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ [7:157]
16. ﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ...﴾ [10:5]
17. ﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ [57:12]
- ﴿خَالِدِينَ فِيهَا...﴾
18. ﴿يَا بَنِي إِدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُؤْا مِنْ رَوْحِ اللَّهِ...﴾ [10:5]
19. ﴿وَالِإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنِ أَنْتُمْ إِلَّا مُفْتَرُونَ﴾ [11:50]
20. ﴿وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾ [21:95]
21. ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فكلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ ۚ وَسَنَزِيدُ الْمُحْسِنِينَ﴾ [2:38]

D. Simile [التشبيه]: In each Āyah, there is [التشبيه] occurring. Identify the [وجه الشبه] for each Simile.

22. ﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ﴾ [14:26]
23. ﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يُرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾ [2:165]

24. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۗ لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

(2:264)

25. ﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۗ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ (3:59)

26. ﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۗ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحِمَلَ عَلَيْهِ يَلْهَثَ أَوْ تَتْرُكُهُ يَلْهَثَ ۗ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۗ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

(7:176)

27. ﴿وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ﴾ (52:24)

E. Idioms [الكتابة]: Identify the Idiom in each of the following Āyahs

28. ﴿فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِن لَّا تُحِبُّونَ النَّاصِحِينَ﴾ (7:79)

29. ﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾ (١٧)

﴿أَوْ مَن يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ﴾ (١٨)

(43:18) Please note that [مُسْوَدًّا] is Majāz not Simile.

30. { مَن يَضْمَنَ لِي مَا بَيْنَ لَحْيَيْهِ ، وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لَهُ الْجَنَّةَ }³²⁷

F. Translate the following passage [السفينة إلى أعلى] from Qisās an-Nabiyeen, and write with Tashkīl.

وأجاب الله دعوة نوح وأراد أن يغرق قومه. ولكن الله يريد كذلك أن ينجو نوح والمؤمنون. فأمر نوحا أن يصنع سفينة كبيرة. وبدأ نوح يصنع سفينة كبيرة. ورآه قومه في هذا الشغل فوجدوا شغلا. وصاروا يسخرون منه. ما هذا يا نوح؟ من متى صرت نجارا؟ أما كنا نقول لك لا تجلس إلى هؤلاء الأراذل! ولكنك ما سمعت كلامنا وجلست إلى النجارين والحدادين فصرت نجارا! وأين تمشي هذه السفينة يا نوح؟ إن أملك كله عجب. أتمشي هذه في الرمل أم تصعد الجبل؟ البحر من هنا بعيد جدا، هل يحملها الجن أم تجرها الثيران؟ وكان نوح يسمع كل ذلك ويصبر، وقد سمع أشد من هذا فصبر ولكن كان يقول لهم أحيانا: { إن تسخروا منا فإنا نسخر منكم كما تسخرون }

Please note there are no questions for Lesson 14.

³²⁷Saḥīḥ Bukhārī, Ḥadīth #6020, in [كُتَابُ الرِّقَاقِ].



Answers for Review Questions

Lesson 1 Answers.....

A. True/False:

1. T 2. T 3. F 4. F 5. F

B. Fill in the Blanks:

6	7	8	9	10
آخَذَ	ذِيْقَ	إِيْتَاءَ	مَاضٍ	إِطَّلَعَ

C. Practice from the Qur'ān: Translate

11. "...Your Lord said to the angels "Indeed I am placing on the earth a representative/vicegerent"."
12. "...you (all) said "we will never be patient on a single food"..."
13. "...he said "I seek refuge with Allah from being of the ignorant"...."
14. "So woe to those who write the "book (scripture)" with their own hands..."
15. And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us."..."

Lesson 2 Answers.....

A. True/False:

1. F 2. T 3. F 4. T 5. F

B. For each the highlighted words identify (a) class of word (b) grammatical role and (c) I'rāb

6. فعل أمر	فعل	مبني
7. اسم	فاعل	رفع
8. اسم	نائب فاعل	رفع
9. اسم	خبر	رفع
10. فعل مضارع	فعل	حزم

C. Practice from the Qur'ān: Translate

11. "...Eat and Drink from the provision of Allah..."
12. "And He brings out from the darkneses into the light by His permission..."
13. "Say, Only my Lord has forbidden the shameless acts..."
14. "He said Indeed I am your brother!..."
15. "Then We said "Strike it with part of ..."

D. Writing in Arabic.

16. هِيَ فِي الْبَيْتِ الصَّعِيرِ
17. يَدْرُسُ زَيْدٌ لُغَةَ الْقُرْآنِ
18. حَفِظَتْ أُمُّ فَاطِمَةَ الْكِتَابِ
19. أَذْهَبُ إِلَى الْمَسْجِدِ أَنْ أُصَلِّيَ
20. لَنْ يَدْخُلُوا الْكَافِرُونَ الْجَنَّةَ

Lesson 3 Answers.....

A. True/False:

1. T 2. F 3. T 4. T 5. T

B. For the highlighted words identify (a) class of word (b) grammatical role (c) I'rāb

6.	فعل مضارع	فعل	حزم	
7.	فعل مضارع	فعل	نصب	
8.	فعل مضارع	فعل	نصب	أَفُوزَ
	مصدر	مفعول به	نصب	فَوْزًا
9.	فعل أمر	فعل	مبني	أَقْضِ
	اسم فاعل	خبر	رفع	قَاضٍ
10.	اسم فاعل	جار و المجرور Jarr Construction	جرّ	

C. Practice from the Qur'ān: Translate the following without looking at the translation:

11. "The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow".
12. "..Indeed Allah does not guide the disbelieving people".
13. "..Then do not fear them but fear Me."
14. "...and when His verses are recited to them, it increases them in faith.."
15. "..They bear their burdens on their backs."

D. Write the following in Arabic with correct Grammar.

16. لِيَصْبِرُوا
17. يَا أَيُّهَا الَّذِينَ آمَنُوا انصُرُوا إِخْوَانَكُمْ وَأَخَوَاتِكُمْ فِي سَبِيلِ اللَّهِ

18. لَا تَتَّبِعُوا [تَتَّبِعُوا] خُطُوَاتِ إِبْلِيسَ
 19. أَخُوها قِيَامٌ خَلْفَكَ
 20. [يَجْلِسُ وَكَدُّ الرَّجُلِ الصَّدِيقُ فِي الْمَسْجِدِ الْيَوْمَ] or وَكَدُّ الرَّجُلِ الصَّدِيقُ جَالِسٌ فِي الْمَسْجِدِ الْيَوْمَ

Lesson 4 Answers.....

A. True/False:

1. F 2. T 3. F 4. T 5. F

B. For each the highlighted, identify (a) Its 3 or 4 letter Root (b) Its Verb Family (c) I'rāb

	Root	Verb Family	I'rāb		Root	Verb Family	I'rāb
6.	أخذ	VIII	Raf'	11.	أتي	IV	Raf'
	حب	IV	Raf'		أتي	IV	Jazm (passive)
					أتي	IV	(ماضٍ passive) مبني
					ذكر	VIII	Raf'
7.	بدو	IV	Jazm	12.	بيع	I	Raf'
	خفي	IV	Jazm		قوم	IV	Jarr
	أتي	IV	Jazm		أتي	IV	Jarr
8.	أمن	IV	مبني	13.	وعد	I	Raf' (passive)
	وفي	V	مبني فعل أمر		أتي	IV	Raf' نائب الفاعل و اسم فاعل
9.	طوع	IV	مبني	14.	ندي	III	Raf'
	درأ	I	مبني فعل أمر		جوب	IV	مبني فعل ماضٍ
10.	حيي	II	مبني فعل ماضٍ	15.	عدد	II	مبني فعل ماضٍ
	حيي	II	Jazm				
	عذب	II	Raf'				

C. Write the following in Arabic with correct Grammar.

16. اِهْتَدَتْ لِأَنَّهَا مِنَ الْمُخْلِصِينَ
 17. نَسِيَ الرَّجُلُ الْبَخِيلُ فَأَضَلَّهُ الشَّيْطَانُ

18. إِذَا [مَتَى] دَخَلُوا تَرَكْتَ بَيْنَ هَذَا الْبَابِ
 19. الصَّادِقُ مَنْ أَنْفَقَ مَالَهُ لِمَرْضَاتِ اللَّهِ [or] الصَّادِقُ الَّذِي أَنْفَقَ مَالَهُ لِرِضْوَانِ اللَّهِ
 20. مَا شَكَرَ زَيْدٌ لِلَّهِ ثُمَّ كَانَ مِنَ الْخَاسِرِينَ

Lesson 5 Answers.....

A. True False: 1. F 2. F 3. T 4. F 5. F

B. Fill-Ins:

6. See Table 35
 7. [نَعْمَ / سَاءَ / حَسُنَ / بَنَسَ / كَبُرَ / ضَعْفَ / شَرُفَ / حَبِثَ / فَبِحَ].
 8. present & command
 9. كود
 10. See Table 39

C. Writing in Arabic

11. [كُنْتَ كَفَرْتَ بِالْحَقِّ] / [كُنْتَ رَفَضْتَ الْحَقَّ]
 12. [كُنْتَ تَكْفُرُ بِالْحَقِّ] / [كُنْتَ تَرْفُضُ الْحَقَّ]
 13. [صُمْ فِي شَهْرِ رَمَضَانَ لَعَلَّكَ [تَكُونُ] مِنَ الْمُتَّقِينَ]
 14. [كَادَ الرَّجُلُ يُسَلِّمُ فَعَرَّتْكَ حَيَاتُ الدُّنْيَا]
 15. [بَنَسَ مَكَانَ جَهَنَّمَ وَ نَعَمَ الْجَنَّةُ]
 16. [أَصْبَحَ عَامِلٌ لَكِنْ فَبَاتَ عَابِدًا]
 17. [يَا لَيْتَهُ مِنَ الْمُؤْمِنِينَ بَلِ الْآنَ قَدْ مَاتَ]

D. 18-20. Reading Comprehension

And the name of this boy was Ibrāhīm. And Ibrāhīm was seeing people worshipping idols. And Ibrāhīm knew that the idols were stones. And he knew (was knowing) that the idols could not speak nor listen. And he knew indeed the idols could not harm, not benefit. And he was seeing that the insects were sitting on the idols, and they did not repel (them). And he was saying to himself: Why are the people prostrating to the idols? Why are the people asking the idols?

21	﴿...وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ...﴾	كَانَ	
22	﴿...يَكَادُ الْبَرْقُ يَخِطِفُ أَبْصَارَهُمْ...﴾	كَادَ	
23	﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾	أَنَّ	
24	﴿وَمَا يَذُرِيكَ لَعَلَّهُ يَزْكِي﴾	أَحْوَاتُ إِنَّ	
25	﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ...﴾	لَيْسَ	
26	﴿...وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ...﴾	فَعَلِ مَقَارِبَةٌ	

27	﴿وَيَقُولُ الَّذِينَ آمَنُوا أَهْلُهَا الَّذِينَ أَسْمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ ۗ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ﴾	أَخَوَاتُ كَانَ	اسم أصبح = هم
28	﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا...﴾	لَيْسَ	اسم ليس = هو

Lesson 6 Answers.....

A. True/False:

1. T 2. F 3. F 4. F 5. T

B. Identifying the Negation Particles

6. ﴿وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنتَ بِتَابِعٍ قِبْلَتِهِمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ﴾
7. ﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ...﴾
8. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِن عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَأَ هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۗ وَآتُوهُم مَّا أَنفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۗ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنفَقْتُمْ وَلَيْسَ أَلَا مَا أَنفَقُوا...﴾
9. ﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۗ وَمَا جَعَلَ أَرْوَاحَكُمُ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۗ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۗ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ﴾
10. ﴿إِن كَانَتْ إِلا صِيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ﴾

C. Writing in Arabic

11. [يَادَمَ مَا كَانَ الشَّيْطَانُ مِنَ السَّاجِدِينَ]
12. [لا ظَلَمَ فِي دِينِ اللَّهِ]
13. [يَا أَيُّهَا النَّسَاءُ لَأَتَأْكُلَنَّ لَحْمَ أَخَوَاتِكُنَّ]
14. [هُوَ مَرِيضٌ مَا صَامَ مِنَّا إِلا زَيْدٌ] [مَا صَامَ مِنَّا إِلا بَرِيدٌ هُوَ سَقِيمٌ]
15. [صَلَّى كُنَّا صَلَاةَ الْفَجْرِ إِلا زَيْدًا]
16. [لَنْ يَنْصُرُوكَ لِأَنَّهُمْ لَمْ يَنْصُرُونِي]
17. [لِمَاذُ لِمَا لَا تُعْطِي الصَّدَقَةَ] // [لِمَاذُ لِمَا لَا تُنْفِقُ الصَّدَقَةَ] // [لِمَا لَا تَأْتِي بِالصَّدَقَةِ]

D. 18-20. Reading Comprehension.

What will we do? The people gathered and said: Indeed Ibrāhīm, he broke the idols, and insulted the gods. What is the punishment of Ibrāhīm? While the people questioned. ﴿Burn him and help your gods!﴾ was the answer. They ignited a fire, in it Ibrāhīm. And so it was. But Allah ﷻ helped Ibrāhīm and said to the fire: ﴿Oh fire, Be cool and safety upon Ibrāhīm﴾ And so it was. The fire was cool and safety upon Ibrāhīm. And the people saw that the fire did not hurt Ibrāhīm and that Ibrāhīm was happy, and that Ibrāhīm was safe. And the people were amazed and confused.

E.

21. Negative

22. غَيْرَ = Naṣb; الَّذِي = Jarr

For the following āyah, (1) highlight the [مُسْتَشْنَى] (2) its I'rāb (3) if it is Explicit or not, and (4) underline the positive once or the negative statement twice).

	مُسْتَشْنَى	I'rāb	Explicit (Y/N)
23	﴿...لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي...﴾	Naṣb	N
24	﴿...ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُعْرِضُونَ﴾	Naṣb	N
25	﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ﴾	Naṣb	N

Lesson 7 Answers.....

A. True/False:

1. F 2. T 3. T 4. T 5. T 6. F 7. T
8. T

B. Fill-Ins:

9. See Table 43 10. See Table 45 11. See Table 44
12. See Table 51 13. See Table 48 14. From [نَعَمْ/لا/كَلَّا/أَيُّ] and [بَلْ/لَكِنَّ]

C. Writing in Arabic

15. [لَنْ يُغْفَرَ الْمَشْرُكُونَ حَتَّىٰ يَتُوبُوا إِلَى اللَّهِ.]
16. [جاء زيدٌ إلى السُّوكِ وَ عَلِيٌّ.]
17. [يُظُنُّونَ/يَحْسَبُونَ أَنْ يَعْمَلُوا عَمَلًا صَالِحًا بَلْ/لَكِنَّ سَيَكُونُونَ مِنَ الْخَاسِرِينَ يَوْمَ الْقِيَامَةِ.]
18. [إِذَا/مَتَى صُمْتَ مُخْلِصًا فَكُنْتَ مِنَ الْمُتَّقِينَ]/[إِذَا/مَتَى صُمْتَ مُخْلِصًا فَأَنْتَ مِنَ الْمُتَّقِينَ.]
19. [خَلَقَ رَبُّكَ السَّمَاوَاتِ وَالْأَرْضَ غَيْرَ عَيْبٍ فَلِمَاذَ أَنْكَرَ لِكَافِرٍ]/[خَلَقَ رَبُّكَ السَّمَاوَاتِ وَالْأَرْضَ عِوَجَ عَيْبٍ فَلِمَاذَ لَأَنْتَ كَنُودٌ.]
20. [النَّاسُ نِيَامٌ فَإِذَا مَاتُوا اسْتَيْقَظُوا]/[النَّاسُ نِيَامٌ فَإِذَا مَاتُوا انْتَبَهُمُوا] ³²⁸

³²⁸ Famous saying of Ali ؑ .

D. Identifying the Harf

عَمَل	المعنى	حرف
N	and	استئنافية
N	and	عطف
N	but	استدراك
N	Not	نافية
Y	So that	التأغليل و النصب
Y	so that	السببية و النصب
Y	what	الشّرط و الجزم

E. 28-30. Reading Practice

كَانَ يُوسُفُ وَلِذَا صَغِيرًا ، وَكَانَ لَهُ أَحَدَ عَشَرَ أَحَا ، وَكَانَ يُوسُفُ غُلَامًا جَمِيلًا ، كَانَ يُوسُفُ وَلِذَا صَغِيرًا
وَكَانَ لَهُ أَحَدَ عَشَرَ أَحَا ، وَكَانَ أَبُوهُ يَعْقُوبُ يُحِبُّهُ أَكْثَرَ مِنْ جَمِيعِ إِخْوَتِهِ ، كَانَ يُوسُفُ غُلَامًا ذَكِيًّا ،

ذَاتَ لَيْلَةٍ رَأَى يُوسُفُ رُؤْيَا عَجِيبَةً ، رَأَى أَحَدَ عَشَرَ كَوْكَبًا وَرَأَى الشَّمْسَ وَالْقَمَرَ كُلُّهُمَا يَسْجُدُ لَهُ

وَمَا فَهَمَ هَذِهِ الرُّؤْيَا كَيْفَ تَسْجُدُ الْكَوَاكِبُ وَالشَّمْسُ وَالْقَمَرُ لِرَجُلٍ؟ ذَهَبَ يُوسُفُ الصَّغِيرُ إِلَى أَبِيهِ يَعْقُوبَ ! تَعَجَّبَ يُوسُفُ الصَّغِيرُ كَثِيرًا
وَحَكَى لَهُ هَذِهِ الرُّؤْيَا الْعَجِيبَةَ

﴿ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴾ وَكَانَ أَبُوهُ يَعْقُوبُ نَبِيًّا

فَرِحَ يَعْقُوبُ بِهَذِهِ الرُّؤْيَا كَثِيرًا ، هَذِهِ الرُّؤْيَا بَشَارَةٌ بَعْلَمَ وَنُبُوَّةٍ ، وَقَالَ بَارَكَ اللَّهُ لَكَ يَا يُوسُفُ ، فَسَيَكُونُ لَكَ شَأْنٌ

وَقَدْ أَنْعَمَ اللَّهُ عَلَى جَدِّكَ إِسْحَاقَ وَقَدْ أَنْعَمَ اللَّهُ عَلَى جَدِّكَ إِبْرَاهِيمَ ، وَإِنَّهُ يُنْعِمُ عَلَيْكَ وَيُنْعِمُ عَلَى آلِ يَعْقُوبَ ،

وَكَانَ يَعْرِفُ كَيْفَ يَغْلِبُ الشَّيْطَانُ ، وَكَيْفَ يَلْعَبُ الشَّيْطَانُ ، بِالْإِنْسَانِ ، فَقَالَ يَا وَكَانَ يَعْقُوبُ شَيْخًا كَبِيرًا ، وَكَانَ يَعْرِفُ طَبَائِعَ النَّاسِ
وَلَدِي ، لَا تُخْبِرْ بِهَذِهِ الرُّؤْيَا أَحَدًا مِنْ إِخْوَتِكَ فَإِنَّهُمْ يَحْسُدُونَكَ وَيَكُونُونَ لَكَ عَدُوًّا

Lesson 8 Answers.....

A. True/False:

1. T 2. T 3. F 4. F 5. T 6. F 7. T
8. T 9. T 10. T

B. Translation

11. "...They put their fingers in their ears from the thunderclaps because of fear of death..."

12. "And We have enjoined upon man, to his parents, excellence. His mother carried him with hardship..."

13. "and his gestation and weaning [period] is thirty months..."
 14. "And when the people are gathered, they will be enemies to them, and they will be of their worship deniers."
 15. "So be patient with a beautiful patience. Indeed, they see it [as] distant."

C. Writing in Arabic

16. [كَفَرَتِ الْإِمْرَأَةُ الْحَقَّ وَ كَذَّبَتْهُ كِبَرَهَا/ اسْتَكْبَارَهَا]
 17. [حَسِبَ/ظَنَّ الْبُخْلَاءُ أَنَّهُمْ خَيْرٌ مِنَ الْكُرَمَاءِ مَالًا]
 18. [لَا يَحْكُمُ الْأَمِيرُ وَ هُوَ غَضِبًا]
 19. [لَمَّا/مَتَى/إِذَا نَسِيَ زَيْدٌ الصَّلَاةَ ثُمَّ حَزِنَ حُزْنًا]
 20. [كَانَ الصَّلِيحُ تَصَدَّقَ صَدَقَاتِهِ سِرًّا] [كَانَ الصَّلِيحُ أَتَى بِصَدَقَاتِهِ سِرًّا]

D. Identifying the [منصوبات]

21. Ḥāl
 22. Ḥāl
 23. [مفعول مطلق]
 24. [مفعول معه]
 25. Clarifier
 26. [مفعول له]
 27. Clarifier

E. 28-30. Reading Passage [حَسَدُ الشَّيْطَانِ]

وَلَكِنْ كَيْفَ يَرْضَى إِبْلِيسُ وَ ذُرِّيَّتُهُ بِهَذَا؟ أَلَا يَرَالُ النَّاسُ يَعْبُدُونَ اللَّهَ! أَلَا يَرَالُ النَّاسُ أُمَّةً وَاحِدَةً لَا يَحْتَلِفُونَ؟
 إِنَّ ذَلِكَ لَا يَكُونُ! إِنَّ ذَلِكَ لَا يَكُونُ! هَلْ يَدْخُلُ ذُرِّيَّةُ آدَمَ الْجَنَّةَ؟ وَ يَدْخُلُ إِبْلِيسُ وَ ذُرِّيَّةُ النَّارِ؟
 إِنَّ ذَلِكَ لَا يَكُونُ! إِنَّ ذَلِكَ لَا يَكُونُ! إِنَّهُ لَمْ يَسْجُدْ لِآدَمَ فَطَرَدَهُ اللَّهُ وَ لَعَنَهُ، أَلَا يَنْتَقِمُ مِنْ بَنِي آدَمَ فَيَدْخُلُوا مَعَهُ النَّارَ؟
 لَا بُدَّ أَنْ يَكُونَ ذَلِكَ! لَا بُدَّ أَنْ يَكُونَ ذَلِكَ! وَ رَأَى الشَّيْطَانُ أَنْ يَدْعُوَ النَّاسَ إِلَى عِبَادَةِ الْأَصْنَامِ
 فَيَدْخُلُوا النَّارَ وَ لَا يَدْخُلُوا الْجَنَّةَ أَبَدًا، فَأَرَادَ الشَّيْطَانُ أَنْ يَدْعُوَهُمْ إِلَى الشَّرِّكَ فَلَا يَدْخُلُوا الْجَنَّةَ أَبَدًا،
 وَلَكِنْ كَيْفَ الطَّرِيقُ إِلَى ذَلِكَ وَ النَّاسُ يَعْبُدُونَ اللَّهَ؟ إِنَّهُ لَوْ ذَهَبَ إِلَى النَّاسِ وَقَالَ لَهُمْ: {اعْبُدُوا الْأَصْنَامَ وَ لَا تَعْبُدُوا اللَّهَ}
 لَشَتَمَهُ النَّاسُ وَ ضَرَبُوهُ! قَالُوا: مَعَاذَ اللَّهِ، أَنْشُرِكَ رَبَّنَا؟ أُنْعَبِدُ الْأَصْنَامَ؟ إِنَّكَ لَشَيْطَانٌ رَحِيمٌ! إِنَّكَ لَشَيْطَانٌ خَبِيثٌ!

But how are Iblīs and his offspring pleased with this? Are people going to continue worshipping Allah ﷻ?

Are people going to continue being one nation, not differing? Indeed, this will not be! Indeed, this will not be! Will the descendants of Ādam enter Paradise? And Iblīs and his descendants enter Hellfire? Indeed, this will not be! Indeed, this will not be! That he had not made prostration to Ādam then Allah ﷻ cast him out and He cursed him. Would he not take revenge from the children of Ādam, then they would enter with him into Hellfire? Certainly this is to be! Certainly this is to be! And Shayṭān saw to call the people to the worship of idols. Then they would enter the fire and would not enter Paradise ever. Then he intended to

call them to Shirk, then they would not enter Paradise ever. But how is the path to this while the people they are worshipping Allah ﷻ? Indeed, would that he go to people and say to them: "Worship the idols and do not worship Allah!" Indeed the people would curse his and beat him! They (would) say: The refuge of Allah ﷻ, Should we make partners with our Lord? Should we worship the idols? Indeed you, Shayṭān are indeed cursed!, Indeed you Shayṭān are indeed harmful!

Lesson 9 Answers.....

A. True/False:

1. T 2. T 3. F 4. F 5. F 6. F 7. F
8. T 9. T 10. T

B. Identify each of the specific Followers [التَّوَابِعِ]

11. [هَارُونَ] = [معطوف على موسى مضاف إليه]; [بِرَبِّ الْعَالَمِينَ] = Replacer of [رَبِّ مُوسَى].
12. [جَنَّةٍ] = [جَنَّةٍ] = [معطوف على مغفرة]; [عَرَضُهَا كَعَرَضِ السَّمَاءِ وَالْأَرْضِ].
[رُسُلِهِ] = [معطوف على لفظ الجلالة مجرور بحرف جر]
13. [النَّبِيِّ] is describer for [رَسُولِهِ]; [الْأُمِّيِّ] is Replacer for [رُسُلِهِ] = [معطوف على لفظ الجلالة مجرور بحرف جر]; [النَّبِيِّ].
[كَلِمَاتِهِ] = [معطوف على لفظ الجلالة مجرور بحرف جر]; [اتَّبِعُوهُ] = [معطوف على فعل أمر آمنوا]
14. [الْخَيْرِ] is Replacer for [الْعَلِيمِ]
15. [مَلَائِكَةٍ]; [شِدَادٍ]; [تَارًا]; [غِلَاطٍ] is Describer for [فَوَدَّهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ].
[مَلَائِكَةٍ].
16. [نِدَاءٌ] is a Describer for [عَبْدَهُ]; [حَفِيًّا] is Replacer for [زَكَرِيَّا].
17. [معطوف على جَنَاتٍ مفعول به] is [جَنَاتٍ]; [أَعْنَابٍ] is Describer for [مِن تَجِيلٍ].

C. Identify the [الْأَسْمَاءُ الْمَشْتَقَّةُ]

18. [الْكُبْرَى] = اسم التفضيل ; [مُنْتَقِمُونَ] = اسم الفاعل
19. [أَشَدُّ] = اسم التفضيل ; [أَكْثَرٌ] = اسم التفضيل
20. [الْعَافِلِينَ] = اسم الفاعل ; [أَحْسَنٌ] = اسم التفضيل
21. [الْمُنَافِقِينَ] = اسم الفاعل ; [الْكَفَّارَ] = صيغة المبالغة
22. [السَّمِيعَ] = صيغة مُشَبَّهَات ; [الْبَصِيرَ] = صيغة مُشَبَّهَات ; [أَصَمٌّ] = صيغة مُشَبَّهَات ; [لَأَعْمَى] = صيغة مُشَبَّهَات

D. Translate the following sentences in Arabic using the appropriate Follower.

23. [جِئْتُ مَعَ أَحْمَدَ ابْنِ يَوْسُفَ أَبَا أَمِنَةَ إِيْمَامَ مَسْجِدِنَا].
24. [غَرَقَ جُنْدٌ فِرْعَوْنَ كُلَّهُمْ].

25. [جَلَسْنَا خَلْفَ سَائِقِ كَرِيمٍ آمِينَ فِي سَيَّارٍ مَكْسُورٍ صَفْرَاءٍ]
26. [يَوْمَئِذٍ يَكُونُ أَحْزَنُ النَّاسِ الْمُنَافِقِينَ فِي أَشَدِّ الْعَذَابِ]
27. [اعْمَلُوا لِمَغْفِرَةٍ رَبِّكُمْ جَنَّاتٍ وَاسِعَةٍ أَحْسَنَ الْأَشْرِبَةِ أَطْهَرَ الْأَزْوَاجِ]
28. [زَعَمُوا الْحَقَّ هُزُؤًا كَمَا اتَّخَذُوا الْبَاطِلَ حَقًّا]
29. [إِحْسَبْ أَحَاكَ آمِينًا كُلَّ وَقْتٍ لَا تَرَى مَا فِي قَلْبِهِ]

E. 30. Reading Comprehension.

الملك يُرْسِلُ إِلَى يَوْسُفَ

وَلَمَّا جَاءَ الرَّسُولُ إِلَى يَوْسُفَ وَقَالَ لَهُ إِنَّ الْمَلِكَ يَدْعُوكَ ، مَا رَضِيَ يَوْسُفُ أَنْ يَخْرُجَ مِنَ السِّجْنِ هَكَذَا ، كَبِيرَ الْعَقْلِ ذَكِيًّا ، وَيَقُولُ النَّاسُ هَذَا يَوْسُفُ ! هَذَا كَانَ أَمْسٍ فِي السِّجْنِ ، إِنَّهُ خَانَ الْعَزِيزَ ، إِنَّ يَوْسُفَ كَانَ وَلَوْ كَانَ أَحَدٌ مَكَانَ يَوْسُفَ فِي السِّجْنِ وَجَاءَهُ رَسُولُ الْمَلِكِ ، وَقَالَ لَهُ رَسُولُ الْمَلِكِ ، إِنَّ الْمَلِكَ يَدْعُوكَ وَيَنْتَظِرُكَ ، أَسْرَعَ هَذَا الرَّجُلُ إِلَى بَابِ السِّجْنِ وَخَرَجَ ، وَلَكِنْ يَوْسُفَ لَمْ يُسْرِعَ ، وَلَكِنْ يَوْسُفَ لَمْ يَسْتَعْجَلْ ، بَلْ قَالَ لِرَسُولِ الْمَلِكِ : أَنَا أُرِيدُ التَّفْتِيشَ أَنَا أُرِيدُ الْبَحْثَ عَنْ قَضِيَّتِي وَسَأَلَ الْمَلِكُ عَنِ يَوْسُفَ وَعَلِمَ الْمَلِكُ وَعَلِمَ النَّاسُ أَنَّ يَوْسُفَ بَرِيءٌ ، وَخَرَجَ يَوْسُفُ بَرِيئًا وَأَكْرَمَهُ الْمَلِكُ ،

The king sends for Yūsuf

And when the messenger came to Yūsuf, and said to him, Indeed the king is calling you, Yūsuf did not want that he exit the prison like this. While the people will say “This is Yūsuf, he was yesterday in the prison. That he would betray the ruler. Indeed Yūsuf was great in intellect, intelligent. And if one was in place of Yūsuf in the prison, and the messenger of the king came to him, and the messenger of the king said to him: “Indeed the king is calling you and waiting for you, this man would rush to the gate of the prison and exit. But Yūsuf did not rush. But Yūsuf did not hasten. But he said to the king: “I want an inquiry, I want an disclosure/uncovering about my case. And the king asked about Yūsuf and he knew and the people knew that Yūsuf was innocent. And Yūsuf left free and the king treated him well.

Lesson 10 Answers.....

A. True/False

1. F 2. F 3. T 4. F 5. T 6. T 7. T 8. T 9. F 10. T 11. T 12. T 13. F 14. T
15. T

B. Write the following in Arabic.

16. [يُوسُفُ لَهُ أَحَدٌ عَشَرَ أَحَاً]
17. [الصَّلَاةُ فِي الْجَمَاعَةِ سَبْعٌ وَعِشْرُونَ صَلَاةً]

18. [قَرَأْتُ عَرَبَةَ عَشَرَ كِتَابًا فِي إِحْدَى ثَلَاثِينَ شَهْرًا]
19. [قَاتَلُوا ثَلَاثُمِئَةً وَخَمْسَةَ وَخَمْسُونَ مُؤْمِنًا فِي ذَلِكَ الْحَرْبِ عَلَى أَلْفٍ وَمِئَتَيْنِ وَاثْنَتَيْنِ وَثَلَاثِينَ جُنْدًا عَدُوًّا] or
[قَاتَلُوا خَمْسَةَ وَخَمْسُونَ وَثَلَاثُمِئَةً مُؤْمِنِينَ فِي ذَلِكَ الْحَرْبِ عَلَى اثْنَتَيْنِ وَثَلَاثِينَ وَ مِئَتَيْنِ وَ أَلْفٍ جُنْدٍ عَدُوًّا]
20. [هُنَاكَ إِحْدَى عِشْرُونَ حَافِظًا مِنْ خَمْسَةِ مَسَاحِدٍ فِي ذَلِكَ الْقَرْيَةِ]

C. Qur'ānic Āyahs

21. [ثَلَاثَةَ أَشْهُرٍ]
22. [ثَلَاثِينَ لَيْلَةً] / [أَرْبَعِينَ لَيْلَةً]
23. [مِائَةَ أَلْفٍ]
24. [اِثْنَا عَشَرَ شَهْرًا]
25. [مِائَةَ حَبَّةٍ]
26. [نِصْفُ] / [الْثَلَاثَانِ]

D. Reading Comprehension: [على خزائن الأرض]

وكان يوسفُ يَعْلَمُ أَنَّ الأمانةَ قليلةٌ في الناسِ ، وكان يوسفُ يَعْلَمُ أَنَّ الخيانةَ كثيرةٌ في الناسِ ، وكان يوسفُ يَرَى أَنَّ النَّاسَ يَخُونُونَ فِي أَمْوَالِ اللَّهِ ، وكان يَرَى أَنَّ فِي الأَرْضِ خَزَائِنَ كثيرةٌ ولكنَّها ضائعةٌ ، إِيَّهَا ضائعةٌ لِأَنَّ الأُمراءَ ، لا يُخافُونَ اللَّهَ فِيهَا . فَتَأْكُلُ كِلَابُهُمْ وَلا يَجِدُ النَّاسُ ما يَأْكُلُونَ . وَتَلْبَسُ بِيوتُهُمْ وَلا يَجِدُ النَّاسُ ما يَلْبَسُونَ ، وَلا يَنْفَعُ النَّاسُ بِخَزَائِنِ الأَرْضِ إِلاَّ مَنْ كان حفيظًا عليمًا ، وَمَنْ كان حفيظًا وما كان عليمًا لا يَعْلَمُ أينَ خَزَائِنُ الأَرْضِ وَكَيْفَ يَنْتَفِعُ بِهَا ، وَمَنْ كان عليمًا وما كان حفيظًا يَأْكُلُ مِنْها وَيَخُونُ فِيها ، وَكان يوسفُ حفيظًا عليمًا ، وَكان يُوسُفُ لا يُريدُ أَنْ يتركَ الأُمراءَ يَأْكُلُونَ أَمْوَالَ النَّاسِ وَكان يُوسُفُ لا يَقْدِرُ أَنْ يَرَى النَّاسَ يَجُوعُونَ وَيَمُوتُونَ ، وَكان يوسفُ لا يَسْتَحْيِي مِنَ الحَقِّ ، فَقَالَ لِلْمَلِكِ :

﴿ اجْعَلْنِي عَلَى خَزَائِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴾

وَهَكَذَا كان يُوسُفُ أَمِينًا لِخَزَائِنِ مِصرَ ، وَاسْتَرَحَّ النَّاسُ جِدًّا وَحَمِدُوا اللَّهَ

Yūsuf had known that indeed honesty was scarce among people, and he had known that indeed deception was much among people. And Yūsuf had seen that people were cheating in the wealth of Allah. And he saw that Indeed in the earth was a great treasure but it was wasted. Indeed, it was wasted because of the leaders. They did not fear Allah ﷻ regarding it. And their dogs ate, while the people could not find that to eat. And their homes were decorated with cloth while the people could find that to be clothed (with). And the people could not benefit from the treasures of the earth except for the one who was a safeguarder, knowledgeable. And one who was a safeguarder while not being knowledgeable did not know where the treasures of the earth were or how to utilize it. And one who was knowledgeable while not being a safeguarder was eating from it and cheating in it. And Yūsuf was a safeguarder and knowledgeable.

And Yūsuf did not want to leave the leaders to eat the wealth of people and Yūsuf was not to allow to see the people starving and dying. And Yūsuf was not shy from the truth. And he said to the king: "Give me the treasures of the earth, Indeed I am a safeguarder, knowledgeable." And like that, Yūsuf was the safeguarder of the treasures of Egypt. And the people became very much at ease, and praised Allah.

Lesson 11 Answers.....

A. True/False

1. F 2. T 3. F 4. T 5. T 6. F 7. F 8. F 9. T 10. T

B. Identify all Constructions by highlighting and merge Constructions by underlining.

26. ﴿...ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

(12:38)

27. ﴿هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ﴾

(57:9)

28. ﴿فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾

(2:279)

29. ﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ...﴾

(9:36)

30. ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

(2:261)

C. Identify the Connecting Particles by highlighting, and underline the words/constructions that they connect. Lastly Identify the grammatical function that the connecting particle imparts

31. ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ

حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ﴾

[معطوف بالحرف جرّ]

32. ﴿أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ...﴾

معطوف بالخبر = 1st Wāw

معطوف بالحرف جرّ = 5th Wāw

33. ﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

معطوف بالمفعول به = 1st Wāw

معطوف با مضاف إليه، مضاف عبر وهو حال = 4th Wāw

34. ﴿لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا...﴾

معطوف بالحرف جرّ = 1st Wāw

معطوف بالمفعول به = 5th Wāw

35. ﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

معطوف بالمفعول به = 1st Wāw

معطوف بالحرف جرّ = 3rd Wāw

D. Identify all Embedded Sentences and their Grammatical Function

36. Sentence [حال] = [يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ]

37. 1st Sentence [مَقُول / مَفْعُول به] = [إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ]

2nd Sentence [صِفَةٌ] = [تَأْكُلُ الطَّيْرُ مِنْهُ]

38. 1st Sentence [مَقُول / مَفْعُول به] = [إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ]

2nd Sentence [صِفَةٌ] = [يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ]

39. 1st Sentence [مَقُول / مَفْعُول به] = [إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً]

2nd Sentence [جُمْلَةٌ فَعْلِيَّةٌ] = [قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ]

3rd Sentence [مَقُول / مَفْعُول به] = [أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ]

4th Sentence [حال] = [وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ]

40. 1st Sentence [صِلَةٌ] = [أَشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ]

2nd Sentence [جُمْلَةٌ فَعْلِيَّةٌ] = [فَلَا يُخَفِّفُ عَنْهُمْ الْعَذَابُ]

3rd Sentence [جُمْلَةٌ اسْمِيَّةٌ] = [وَلَا هُمْ يُنصَرُونَ]

4th Sentence [خَبْر] = [يُنصَرُونَ]

E. Grammatically Analyze the following using the 4-Step Method.

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾ 27.

وَ	إِنْ	كُنْتُمْ	فِي	رَيْبٍ	مِنْ	مَا	نَزَّلْنَا	عَلَىٰ	عَبْدٍ	نَا	فَ	أَتُوا	بِ	سُورَةٍ	مِنْ	مِثْلٍ	هـ
حرف عطف	حرف جزم شرط	فعل ماض ناقص	حرف جر	Male Single Indef. Flex. Jarr	حرف جر	اسم موصول	Past II [نحن]	حرف جر	Male Single Def. Flex. Jarr	Male Pl. Def. Inflex Jarr	Response Particle	I أمر [أنتم]	حرف جر	Fem Sing Indef Flex Jarr	حرف جر	Male Single Def. (Mud.) Flex. Jarr	Male, Sing, Def, Inflexible, Jarr
				Jarr Const.						Idāfa Const.				Jarr Const.			
				Jarr Constr.						Jarr Const.							
								صلة									
										Connected Sentence							
												Jarr Const.					
Step 2																	
وَ	إِنْ	كُنْتُمْ	فِي	رَيْبٍ	مِنْ	مَا	نَزَّلْنَا	عَلَىٰ	عَبْدٍ	نَا	فَ	أَتُوا	بِ	سُورَةٍ	مِنْ	مِثْلٍ	هـ
										Jarr Const. = Indirect object		Verb Command Doer = [و] = [أنتم]		Jarr Const. = Indirect Object		Jarr Const. [متعلق] to Verb = Describer of indefinite [سورة]	
				Jarr Const.= خبر كان						جملة فعلية		Response Particle		جملة فعلية			
				اسم كان = [نم] = [أنتم]						جملة فعلية							
				Jarr Const.=						Connected Sentence							
				جملة فعلية						Jarr Construction serves as Describer for Indefinite Jarr Construction [في ريب]							
										Merge into one Verbal Sentence = جملة فعلية							
										Response Statement							
												Conditional Statement					
Merge into one sentence/جملة																	
“And if you are in doubt about what We have sent down to our servant, then bring a sūrah the like of it...”																	

	و	أَدْعُوا	شُهَدَاءَ	كُم	مِن	دُونِ	اللَّهِ	إِن	كُنْتُمْ	صَادِقِينَ
Step 1	حرف عطف	Verb Command [أنتم]	Female Single (Broken Pl) Definite (Muḍāf) Flexible Naṣb	Male Plural Definite Inflex. Jarr	Ḥarf Jarr	Male Single Indefinite Flexible Jarr	Male Single Definite Flexible Jarr	Particle Jazm Conditional	فعل ماض ناقص	Male Plural Indefinite Flexible Naṣb
Step 2						Idāfa Const.				
						Jarr Const.				
Step 3		Verb Doer = [أنتم]	Direct Object			Jarr Constr. [متعلق] to verb, acts as Describer for [من دون الله]			اسم = كان = [أنتم]	خير كان
						جملة فعلية		Conditional particle	جملة فعلية	
						Conditional statement which connects to preceding sentence				
						Sentences are merged into one; Connecting Particle connects this with [أنو...]				
Step 4	And call your witnesses besides Allah if you are truthful.									

F. Translate the following passage [دعوة نوح] from Qisas an-Nabiyeen, and write with Tashkīl.

[دعوة نوح]

ودعا نوح قومه ، واجتهد في النصيحة . قال يقوم: ﴿إني لكم نذير مبين، أن اعبدوا الله واتقوه واطيعون ، يعفركم من ذنوبكم ويؤخركم إلى أجل مسمى إن أجل الله إذا جاء لا يؤخر لو كنتم تعلمون﴾
 وكان الله حَسَّ عنهم المطرَ وغضبَ عليهم وقلَّ الحرثَ وقلَّ النسلَ؛ فقال نوح: يا قوم إن آمنتم رَضِيَ عنكم الله وزال هذا العذابُ: وأرسلَ عليكم الأمطارَ وباركَ لكم في الرزقِ والأولادِ ، ودعا نوح قومه إلى الله وقال لهم:
 ألا تَعْرِفُونَ الله؟ هذه آياتُ الله حَوْلَكُمْ أَلَا تَنْظُرُونَ إليها؟ أَلَا تَنْظُرُونَ إلى السماءِ والأرضِ؟ أَلَا تَنْظُرُونَ إلى الشمسِ والقمرِ؟ مَنْ خَلَقَ السماواتِ؟ وجَعَلَ القمرَ فِيهِنَّ نورا وجَعَلَ الشمسَ سراجا؟ ومن خلقكم. وجَعَلَ لكم الأرضَ بساطا؟
 . ولكن قوم نوح لم يعقلوا! ولكن قوم نوح لم يؤمنوا! بل إذا دعاهم نوح إلى الله جعلوا أصابعهم في آذانهم
 وكيف يفهم من لا يسمع؟ وكيف يسمع من لا يريد أن يسمع؟

And Nūḥ called his people, and exerted effort in advising. He said standing: "Indeed I am to you a plain warner, that you worship Allah and Fear Him, and obey me, He will forgive you your sins, and delay for you a fixed time (punishment). "Indeed if the time (set) of Allah, when it comes, there will be no postponement only if you knew". And Allah ﷻ had been locking up the birds from them and was angry on them and restricted the agriculture, and offspring. And Nūḥ said "Oh my people, if you believe, Allah will be pleased with you and will stop this punishment, and he will sent upon you rain, and them the birds He will bless you with celebrated with agriculture and offspring. And Nūḥ called to his people to Allah ﷻ, do you not recognize Allah ﷻ. These are the signs of Allah ﷻ around you, do you do not see them?. Do you not see the sky and earth? Do you not see the sun and the moon? Who created the skies? And made the moon, in it, a light and made the sun, as a lamp? And who created you and made for you the wide earth? But the people of Nūḥ, did not understand. But the people of Nūḥ did not believe. But when Nūḥ called them to Allah ﷻ, they placed their fingers in their ears, and how can he understand the one who cannot hear? And how could he hear the one who did not want to hear?

Lesson 12 Answers.....

A. True/False

1. F 2. T 3. T 4. F 5. T 6. F 7. T 8. T 9. F 10. T

B. Identify the Shifting of Word Order in the Following Āyahs by highlighting the Word(s) shifted.

Specify the reason for the shift.

11. ﴿إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انشَرتْ ﴿٢﴾﴾ Here both highlighted words [نائبُ الفاعل] are moved forward for emphasis, since the Surah emphasizes the signs from the Day of Judgement.
12. ﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا﴾ Here, the Jarr Construction is placed forward, and more attention is given to the people being talked versus the speaker (messenger) since it focuses on the people who were ultimately going to harm of the She-Camel of Allah.
13. ﴿إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

Here the Jarr Construction, which is the indirect object containing [لفظ الجلالة] is being emphasized over the verb which should have preceded in the normal state. Thus, [لفظ الجلالة] to which the action [trust] is being directed to is emphasized.

14. ﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَن لَّنْ نُحْصِيهِ فَتَابَ عَلَيْكُمْ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۙ وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۙ وَأَخْرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ...﴾

First, [لفظ الجلالة] is mentioned first for emphasis instead of the verb. In terms the order of the other shaded terms, there is [تَقْدِمَ وَ تَأْخِرَ] occurring. Here in this Sūrah, ease is emphasized along with those who were already excused from the initial obligation of the late-Night prayer. Allah ﷻ in this Surah lifts the command of the Tahajjud prayer, the people. Here we should note that the most worthy of those who had an excuse for the Tahajjud prayer (those doing جهاد) are being mentioned last and the first that is being mentioned is the one who was not able to do it (for no specific reason). After that one who was sick, then one who was working to attain provision (hard work, travel), then one doing battle. Here, the emphasis is on ease, and lifting obligations, so those with the lightest “excuse” are being mentioned and Allah knows best.

15. ﴿مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ...﴾

Here, [لفظ الجلالة] is being mentioned instead of the verb to pay attention to the Doer.

C. Omission: Identify the place and exact word that was omitted in each of the following Āyahs.:

16. ﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا...﴾
[قيل]

17. ﴿[هي]﴾ قَالُوا أَضْعَافٌ أُحْلَامٍ ۗ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ﴾

18. ﴿هُوَ﴾ وَمَا أَدْرَاكَ مَا سَجِّينٌ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾

19. ﴿أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَىٰ ﴿٣٨﴾﴾ [يَكُنْ] [اخْلَقَهَا] [سَوَاهَا].

D. Narrative Shifts [التبفات]. Identify the Location of the Narrative Shift in the Āyah, and the nature of the shift (1st to 2nd person/3rd to 2nd person, etc.)

20. ﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ يَمِينَهُ فَيَقُولُ هَٰؤُلَاءِ أَقْرَعُوا كِتَابِيهِ ﴿١٩﴾﴾

﴿إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ ﴿٢٠﴾﴾

﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾﴾

﴿فِي حَنَّةٍ عَلِيَّةٍ ﴿٢٢﴾﴾

﴿قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾﴾ كُلُوا وَاشْرَبُوا هَنِيئًا

﴿بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

(12:44)

22. ﴿...وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ...﴾

(2:285-286)

23. ﴿(80:1-3) عَبَسَ وَتَوَلَّىٰ ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّىٰ ﴿٣﴾﴾

24. ﴿فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۗ قَلِيلًا مَّا تُوْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾﴾

(69:38-43)

F. Translate the following passage [دعاء نوح] from Qisas an-Nabiyeen, and write with Tashkīl.

The Du'a of Nūh

وَأَجْتَهَدَ نُوحٌ كَثِيرًا وَبَقِيَ يَدْعُو قَوْمَهُ زَمَانًا طَوِيلًا. مَكَثَ نُوحٌ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ إِلَى اللَّهِ. وَلَكِنَّ قَوْمَ نُوحٍ لَمْ يُؤْمِنُوا. وَلَمْ يَتْرُكُوا عِبَادَةَ الْأَصْنَامِ، وَلَمْ يَرْجِعُوا إِلَى اللَّهِ. فَلَمَّا مَتَى يَنْتَظِرُ نُوحٌ؟ إِلَى مَتَى يَرَى فَسَادَ الْأَرْضِ؟ إِلَى مَتَى يَرَى الْحِجَارَةَ تُعْبَدُ؟ إِلَى مَتَى يَرَى النَّاسَ يَأْكُلُونَ رِزْقَ اللَّهِ وَيَعْبُدُونَ غَيْرَهُ؟ لِمَاذَا لَا يَعْضَبُ نُوحٌ؟ إِنَّهُ صَبَرَ صَبْرًا لَمْ يَصْبِرْ أَحَدٌ مِثْلَهُ! أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. وَقَدْ أَوْحَى اللَّهُ إِلَى نُوحٍ: إِنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ. وَقَالَ قَوْمُ نُوحٍ لِمَا دَعَاهُمْ نُوحٌ مَرَّةً أُخْرَى. يَا نُوحُ قَدْ جَادَلْتَنَا فَكُتِرَتْ جِدَالُنَا فَاتَّنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ. وَغَضِبَ نُوحٌ لِلَّهِ وَيَسَّ مِنْ هَؤُلَاءِ وَقَالَ: اللَّهُمَّ لَا تَتْرُكْ عَلَيَّ الْأَرْضَ أَحَدًا مِنَ الْكَافِرِينَ.

Nūh exerted much effort and continued calling his people for a long time. He stayed among his people for 950 years calling them to Allah. But the people of Nūh did not believe. And they did not leave the worship of idols. And they did not return to Allah. Then until when would Nūh keep waiting? To a time when he would see corruption of the earth? To a time when he would see stones being worshiped? To a time when he would see people eating the provision of Allah while worshipping other than Him? Why was Nūh not angry? Indeed he had been extremely patient, no one had ever been patient like him! 950 years, Allahu-akbar, Allahu-akbar!, And then Allah had revealed to Nūh: Indeed, no one will believe from your people except who has already believed. And the people of Nūh to what Nūh called them another time said: Oh Nūh, Indeed you have debated with us and you have exceeded in our argument, then bring us what you have promised if you are from the truthful. And Nūh became angry for Allah and he despaired from these {people}, and he said: Oh Allah do not leave any of the disbelievers on the earth.

Lesson 13 Answers.....

A. True/False

1. T 2. T 3. T 4. F 5. F 6. T 7. T 8. F 9. T 10. T

B. Majāz [المجاز]: Identify the word that is used metaphorically.

11. ﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾ (33:12)

12. ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ (6:153)

13. ﴿... أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ﴾ (49:12)

14. ﴿سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ...﴾ (18:22)

C. Majāz [المجاز]: Is the highlighted word used metaphorically? If so, what is its [قرينة]?

15. ﴿... فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ Here, the [قرينة] is that this is not a literal light that people can follow (like that of the stars etc.). But, this refers to a metaphorical light to be followed from the guidance of Divine Revelation, which acts like light in keeping people astray from the misguided life that leads people to loss.

16. ﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ...﴾ This light is literal and thus no Majāz.

17. ﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ خَالِدِينَ فِيهَا...﴾

Here again the word [نور] is literal. The word [أنهار] is actually metaphorical in that it is not the river which is flowing but the water from the river. The metaphor is subtle but it is there.

18. ﴿يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَأَسُوا مِنْ رَوْحِ اللَّهِ...﴾ Here the word is literal.

19. ﴿وَإِلَىٰ آعَادِ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنِ أَنْتُمْ إِلَّا مُفْتَرُونَ﴾

“their brother” is metaphorical since Hūd was not their literal brother. However, the word is being used since he was a part of their community, and being their well-wisher and Messenger, is referred to brother.

20. ﴿وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾ Here the [قريته] is that the prohibition of laws are not incumbent on the town itself since it is lifeless, but on the people of the town.

21. ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فكلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَّغْفِرْ لَكُمْ خَطَايَاكُمْ ۗ وَسَنَزِيدُ الْمُحْسِنِينَ﴾
Here the word is being used literally.

D. Simile [التشبيه]: In each Āyah, there is [التشبيه] occurring. Identify the [وجه الشبه] for each Simile.

22. ﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ﴾ Here the [وجه الشبه] is that both the bad tree is like the bad word (action) in that it is without weight. It is not firm into the earth like the good tree nor does it last; it is easily uprooted and is lost. Thus, the good deeds are weighty and will be of value in the Afterlife unlike the bad deeds.

23. ﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾

Here, the [وجه الشبه] is that those who attribute partners with Allah love those partners like Allah. Here the term “love” is being used here. It is conflicting type of love since only Allah ﷻ is deserving of their love as being the One and only God. Thus, their love of Allah is much less than those who believe in Him only.

24. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

Here, the [وجه الشبه] is that this type of charity has no lasting benefit like planting a seed on a smooth stone with dirt. It is easily effaced and left bare. This is similar to the type of charity that is given insincerely or for some worldly benefit.

25. ﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۗ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ The [وجه الشبه] is that the birth of Ī'sa is like that of Ādam since both were born without a father. In fact, the creation of Ādam was a more difficult creation than Ī'sa.

26. ﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۗ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ۗ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۗ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

Here the [وجه الشبه] is that the dog is similar to the one attached to world desires. The person who is attached to worldly desires (influenced by the devil) acts like an animal and is not able to restrain

him/herself. Thus, the dog keeps his tongue out because of its nature to fulfill the desire. This becomes the sorry spiritual state of the person immersed in desire for the life of this world.

27. ﴿وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكَونٌ﴾ Here, the [وجه الشبهه] is that both have striking beauty and glow like that of a pearl.

E. Idioms [الكناية]: Identify the Idiom in each of the following Āyahs

28. ﴿فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِن لَّا تُحِبُّونَ النَّاصِحِينَ﴾ The idiom is that

“you do not like the advisors” or those who sincerely want to give beneficial advice, and the second figurative meaning is that “you do not like me who is a Messenger of Allah”.

29. ﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾

﴿أَوْ مَن يُنَشِّئُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ﴾

(43:18) Please note that [مُسْوَدًّا] is Majāz not Simile. Here the person who is being referred to “being brought up in ornaments and being unable to express herself clearly” is a woman.

30. { مَن يَضْمَن لِي مَا بَيْنَ لِحْيَتِي ، وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لَهُ الْحَنَّةَ }³²⁹

Here, both the figurative and literal meaning is correct. The tongue and the private parts are being referred to here, and represent the Idiom.

F. Translate the following passage [السفينة] from Qiṣaṣ an-Nabiyeen, and write with Tashkīl.

وأجاب الله دعوة نوح وأراد أن يعرق قومه. ولكن الله يريد كذلك أن ينجو نوح والمؤمنون. فأمر نوحاً أن يصنع سفينة كبيرة. وبدأ نوح يصنع سفينة كبيرة. ورآه قومه في هذا الشغل فوجدوا شغلاً. وصاروا يسخرون منه. ما هذا يا نوح؟ من متى صيرت نجاراً؟ أمّا كنا نقول لك لا تجلس إلى هؤلاء الأراذل! ولكنك ما سمعت كلامنا وجلست إلى التجارين والحدادين فصيرت نجاراً! وأين تمشي هذه السفينة يا نوح؟ إن أمرك كله عجب. أتمشي هذه في الرمل أم تصعد الجبل؟ ألبخر من هنا بعيداً جداً، هل يحملها الجن أم تجرها الثيران؟ وكان نوح يسمع كل ذلك ويصبر. وقد سمع أشد من هذا فصبر. ولكن كان يقول لهم أحياناً: { إن تسخروا منا فإننا نسخر منكم كما تسخرون }

³²⁹Saḥīḥ Bukhārī, Ḥadīth #6020, in [كتاب الرقاق].

The Ship

And Allah answered the supplication of Nūḥ and wanted to drown his people. But Allah wanted for Nūḥ and the believers to be saved. And He commanded Nūḥ to build a big ship. And Nūḥ began to build a big ship. And his people saw this work and then they found a pastime. And they were mocking him. What is this Oh Nūḥ? From when did you become a carpenter? Have we not been telling you not sit with these vile people? But you did not listen to our words and you sat with the carpenters and blacksmiths then you became a carpenter! And to where are you going to sail with this ship Oh Nūḥ? Indeed your matter, all of it is strange. Are you going to sail this in the sand or ascend to the mountain? The sea is very far from here. Are the Jinn going to carry this or the bull to pull it? And Nūḥ had been listening to all of this and was being patient. He had listened to the most harshest of this, and was patient. But then he said to them at times: If you are mocking us, then Indeed we will mock you just like you are mocking?



Appendix

Table 69: The 10 Forms Table - Conjugation of Verb Families

Family	نَوْعُ الْفِعْلِ	الفعلُ الماضِ	الفعلُ المُضارعُ	الْفِعْلُ الأمرُ	لا النَّاهِيَّةُ	ماضي مَجْهُول	مضارع مَجْهُول	المصدرُ	اسْمُ الفاعلِ	اسْمُ المفعولِ
I	فَعَلَ	نَصَرَ	يَنْصُرُ	أَنْصُرْ	لا تَنْصُرْ	نُصِرَ	يُنْصَرُ	نَصْرٌ	ناصِرٌ	مَنْصُورٌ
II	فَعَّلَ	عَلَّمَ	يُعَلِّمُ	عَلِّمْ	لا تُعَلِّمْ	عُلِّمَ	يُعَلَّمُ	تَعْلِيمٌ	مُعَلِّمٌ	مُعَلَّمٌ
III	فَاعَلَ	جَاهَدَ	يُجَاهِدُ	جَاهِدْ	لا تُجَاهِدْ	جُوهِدَ	يُجَاهَدُ	مُجَاهَدَةٌ جِهَادٌ	مُجَاهِدٌ	مُجَاهَدٌ
IV	أَفْعَلَ	أَنْزَلَ	يُنْزِلُ	أَنْزِلْ	لا تُنْزِلْ	أُنْزِلَ	يُنْزَلُ	إِنْزَالٌ	مُنْزِلٌ	مُنْزَلٌ
V	تَفَعَّلَ	تَكَبَّرَ	يَتَكَبَّرُ	تَكَبَّرْ	لا تَتَكَبَّرْ	تُكَبِّرُ	يَتَكَبَّرُ	تَكْبَرٌ	مُتَكَبِّرٌ	مُتَكَبَّرٌ
VI	تَفَاعَلَ	تَكَاثَرَ	يَتَكَاثَرُ	تَكَاثِرْ	لا تَتَكَاثِرْ	تُكَاثِرُ	يَتَكَاثِرُ	تَكَاثُرٌ	مُتَكَاثِرٌ	مُتَكَاثِرٌ
VII	انْفَعَلَ	انْكَسَرَ	يَنْكَسِرُ	انْكَسِرْ	لا تَنْكَسِرْ	انْكَسِرَ	يَنْكَسِرُ	انْكَسَارٌ	مُنْكَسِرٌ	--
VIII	افْتَعَلَ	اجْتَنَبَ	يَجْتَنِبُ	اجْتَنِبْ	لا تَجْتَنِبْ	اجْتَنِبَ	يَجْتَنِبُ	اجْتِنَابٌ	مُجْتَنِبٌ	مُجْتَنَبٌ
IX	إِفْعَلَ	أَبْيَضَ	يَبْيِضُ	أَبْيِضْ	لا تَبْيِضْ	أَبْيَضَ	يَبْيِضُ	أَبْيَاضٌ	مَبْيِضٌ	--
X	اسْتَفْعَلَ	اسْتَغْفَرَ	يَسْتَغْفِرُ	اسْتَغْفِرْ	لا تَسْتَغْفِرْ	اسْتَغْفِرَ	يَسْتَغْفِرُ	اسْتِغْفَارٌ	مُسْتَغْفِرٌ	مُسْتَغْفَرٌ

Table 70: Conjugation of Irregular Type I Verbs

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع المجزوم	المضارع المنصوب	المضارع للمجهول	المضارع للمعلوم	الماضي للمجهول	الماضي للمعلوم	Irregular Verb type
فَعَلَ	مَفْعُولٌ	فَاعِلٌ	أَفْعَلْ	لَمْ يَفْعَلْ	لَنْ يَفْعَلَ	يَفْعَلُ	يَفْعَلُ	فَعَلَ	فَعَلَ	I
مَدَّ	مَمْدُودٌ	مَادٌ	أَمُدُّ	لَمْ يَمُدِّ	لَنْ يَمُدَّ	يَمُدُّ	يَمُدُّ	مَدَّ	مَدَّ	المُضَعَّفُ
أَكَلَ	مَأْكُولٌ	أَكَلَ	كُلْ	لَمْ يَأْكُلْ	لَنْ يَأْكَلَ	يُؤْكَلُ	يَأْكُلُ	أَكَلَ	أَكَلَ	المَهْمُوزُ
سَأَلَ	مَسْئُولٌ	سَأَلَ	اسْأَلْ	لَمْ يَسْأَلْ	لَنْ يَسْأَلَ	يُسْأَلُ	يَسْأَلُ	سَأَلَ	سَأَلَ	المَهْمُوزُ
قَرَأَ	مَقْرُوءٌ	قَارِئٌ	اقْرَأْ	لَمْ يَقْرَأْ	لَنْ يَقْرَأَ	يُقْرَأُ	يَقْرَأُ	قَرَأَ	قَرَأَ	المَهْمُوزُ
وَذَرَ	مَوْذُورٌ	وَإِذِرٌ	ذِرْ	لَمْ يَذِرْ	لَنْ يَذِرَ	يُوذَرُ	يَذِرُ	وَذَرَ	وَذَرَ	المُعْتَلُّ المِثَالُ "و"
يُسِرُّ	مَيْسُورٌ	يَاسِرٌ	إيسِرْ	لَمْ ييسِرْ	لَنْ ييسِرَ	يُوسِرُ	ييسِرُ	يسِرَ	يسِرَ	المُعْتَلُّ المِثَالُ "ي"
كَوَّنَ	مَكُونٌ	كَائِنٌ	كُنْ	لَمْ يَكُنْ	لَنْ يَكُونَ	يُكَانُ	يَكُونُ	كَانَ	كَانَ	المُعْتَلُّ الأَجْوْفُ "و"
كَيَّدَ	مَكِيدٌ	كَائِدٌ	كِدْ	لَمْ يَكِدْ	لَنْ يَكِيدَ	يُكَادُ	يَكِيدُ	كَادَ	كَادَ	المُعْتَلُّ الأَجْوْفُ "ي"
تَلَاوَةٌ	مَتْلُوءٌ	تَالٍ	اتْلُ	لَمْ يَتْلُ	لَنْ يَتْلُوَ	يُتْلَى	يَتْلُوُ	تَلَّى	تَلَّى	المُعْتَلُّ التَّاقِصُ "و"
قَضَاءٌ	مَقْضِيٌّ	قَاضٍ	اقْضُ	لَمْ يَقْضِ	لَنْ يَقْضِيَ	يُقْضَى	يَقْضِي	قَضَى	قَضَى	المُعْتَلُّ التَّاقِصُ "ي"
رَيٌّ	مَرَوِيٌّ	رَاوٍ	اروِ	لَمْ يَرَوْ	لَنْ يَرَوِيَ	يُرَوَى	يَرَوِي	رَوَى	رَوَى	اللَّفِيفُ المَقْرُونُ
وَفَايَةٌ	مَوْفِيٌّ	وَافٍ	فِ	لَمْ يَفِ	لَنْ يَفِيَ	يُوفَى	يَفِي	وَفِيَ	وَفِيَ	اللَّفِيفُ المَقْرُونُ

Table 71: Conjugation of Irregular Verbs - Families I through VI

اسم المفعول	اسم الفاعل	المصدر	الفعل الأمر	المضارع المجهول	المضارع المعلوم	الماضي المجهول	الماضي المعلوم	Irregular Verb Type	Verb Family
مُفَعَّلٌ مُنْبَأٌ	مُفَعَّلٌ مُنْبِئٌ	تَفْعِيلٌ تَنْبِيئٌ	فَعَّلْ نَبِّئْ	يُفَعِّلُ يُنْبِئُ	يُفَعِّلُ يُنْبِئُ	فَعَّلَ نَبَأَ	فَعَّلَ نَبَأَ	المهموز [ل]	II
مُقَوَّى	مُقَوِّ	تَقْوِيَةٌ	قَوِّ	يُقَوِّى	يُقَوِّى	قَوَّى	قَوَّى	المعتل [ل]	
مُفَاعَلٌ مُرَاعَى	مُفَاعِلٌ مُرَاعٍ	فَعَالٌ/مُفَاعَلَةٌ رِعَاءٌ	فَاعِلٌ رَاعٍ	يُفَاعِلُ يُرَاعَى	يُفَاعِلُ يُرَاعَى	فَوَعَلَ رُوْعِيَّ	فَاعَلَ رَاعَى	المعتل [ل]	III
مُفَعِّلٌ مُرَادٌ	مُفَعِّلٌ مُرِيدٌ	إِفْعَالٌ إِرَادَةٌ	أَفْعِلْ يَرِدْ	يُفَعِّلُ يُرَادُ	يُفَعِّلُ يُرِيدُ	أَفْعَلَ أُرِيدَ	أَفْعَلَ أُرَادَ	المعتل [ع]	IV
مُنْسَى	مُنْسٍ	إِنْسَاءٌ	أَنَسِ	يُنْسَى	يُنْسَى	أُنْسَى	أُنْسَى	المعتل [ل]	
مُوقِنٌ	مُوقِنٌ	إِيْقَانٌ	أَيِّقِنْ	يُوقِنُ	يُوقِنُ	أُوقِنَ	أَيَّقِنَ	المعتل [ف]	ي
مُوقِدٌ	مُوقِدٌ	إِيْقَادٌ	أَوَقِدْ	يُوقِدُ	يُوقِدُ	أُوقِدَ	أَوَقَدَ	المعتل [ف]	و
مُؤَذِّنٌ	مُؤَذِّنٌ	إِيْدَانٌ	أَذِنْ	يُؤَذِّنُ	يُؤَذِّنُ	أُؤَذِّنَ	أَذَنَ	المهموز [ف]	
مُتَفَعِّلٌ مُتَصَدِّى	مُتَفَعِّلٌ مُتَصَدِّى	تَفْعِيلٌ تَصَدِّى	تَفَعَّلْ تَصَدِّى	يَتَفَعَّلُ يَتَلَقَّى	يَتَفَعَّلُ يَتَصَدِّى	تَفَعَّلَ تَصَدِّى	تَفَعَّلَ تَصَدِّى	المعتل [ل]	V
مُتَفَاعَلٌ مُتَوَاصِى	مُتَفَاعِلٌ مُتَوَاصِى	تَفَاعُلٌ تَوَاصِى	تَفَاعَلْ تَوَاصِى	يُتَفَاعَلُ يَتَوَاصِى	يُتَفَاعَلُ يَتَوَاصِى	تَفَاعَلَ تُعَوِّصِى	تَفَاعَلَ تَوَاصِى	المعتل [ل]	VI

Table 72: Conjugation of Irregular Verbs - Families VII - X

اسْمُ المَفْعُولِ	اسْمُ الفَاعِلِ	المَصْدَرُ	الأَمْرُ	المُضَارِعُ لِلْمَجْهُولِ	المُضَارِعُ لِلْمَعْلُومِ	الْمَاضِي لِلْمَجْهُولِ	الْمَاضِي لِلْمَعْلُومِ	Irregular Verb Type	Verb Family
مُنْفَعِلٌ	مُنْفَعِلٌ	إِنْفِعَالٌ	إِنْفَعِلْ	يُنْفَعِلُ	يُنْفَعِلُ	أُنْفَعِلَ	إِنْفَعَلَ	المعتل [ع]	VII
مُنْهَارٌ	مُنْهَارٌ	إِنْهِيَارٌ	إِنْهَرْ	يُنْهَارُ	يُنْهَارُ	أُنْهَارَ	إِنْهَارَ	المعتل [ا]	
مُنْطَوِيٌّ	مُنْطَوِيٌّ	إِنْطَوَاءٌ	إِنْطَوِ	يُنْطَوِي	يُنْطَوِي	أُنْطَوِيَ	إِنْطَوَى	المعتل [ا]	VIII
مُنْفَعِلٌ	مُنْفَعِلٌ	إِنْفِعَالٌ	إِنْفَعِلْ	يُنْفَعِلُ	يُنْفَعِلُ	أُنْفَعِلَ	إِنْفَعَلَ	الفِعْلُ الَّذِي * فَاءُهُ طَاءٌ أَوْ ذَالٌ	
مُطَّلَعٌ	مُطَّلَعٌ	إِطْلَاعٌ	إِطْلِعْ	يُطْلِعُ	يُطْلِعُ	أُطْلِعَ	إِطْلَعَ		
مُذَكَّرٌ	مُذَكَّرٌ	إِذْكَارٌ	إِذْكَرْ	يُذَكِّرُ	يُذَكِّرُ	أُذْكَرَ	إِذْكَرَ		
مُضْطَرَبٌ	مُضْطَرَبٌ	إِضْطِرَابٌ	إِضْطَرِبْ	يُضْطَرِبُ	يُضْطَرِبُ	أُضْطَرِبَ	إِضْطَرَبَ	الفِعْلُ الَّذِي * فَاءُهُ صَاءٌ أَوْ ضَاءٌ	
مُضْطَفِيٌّ	مُضْطَفِيٌّ	إِصْطِفَاءٌ	يَصْطَفِ	يُصْطَفِي	يُصْطَفِي	أُصْطَفِيَ	إِصْطَفَى		
مُرْتَابٌ	مُرْتَابٌ	إِرْتِيَابٌ	إِرْتَبْ	يُرْتَابُ	يُرْتَابُ	أُرْتُوبَ	إِرْتَابَ	المعتل [ع]	
مُتَّفِقٌ	مُتَّفِقٌ	إِتِّفَاقٌ	إِتَّفِقْ	يَتَّفِقُ	يَتَّفِقُ	أَتَّفِقَ	إِتَّفَقَ**	المعتل [ف]	
مُتَّخِذٌ	مُتَّخِذٌ	إِتِّخَاذٌ	إِتَّخِذْ	يَتَّخِذُ	يَتَّخِذُ	أَتَّخِذَ	إِتَّخَذَ**	المهموز [ف]	
مُنْتَهَى	مُنْتَهَى	إِنْتِهَاءٌ	إِنْتِهْ	يُنْتَهِي	يُنْتَهِي	أُنْتَهِيَ	إِنْتَهَى	المعتل [ا]	
مُسْتَفْعِلٌ	مُسْتَفْعِلٌ	إِسْتِفْعَالٌ	إِسْتَفْعِلْ	يُسْتَفْعِلُ	يُسْتَفْعِلُ	أُسْتَفْعِلَ	إِسْتَفْعَلَ	المعتل [ع]	X
مُسْتَقَامٌ	مُسْتَقِيمٌ	إِسْتِقْوَامٌ	إِسْتَقِمْ	يُسْتَقِمُ	يُسْتَقِيمُ	أُسْتَقِيمَ	إِسْتَقَامَ		
مُسْتَعْنَى	مُسْتَعْنَى	إِسْتِعْنَاءٌ	إِسْتَعْنِ	يُسْتَعْنِي	يُسْتَعْنِي	أُسْتَعْنِيَ	إِسْتَعْنَى	المعتل [ا]	

* See Lesson 1 Principle 3

**See Lesson 1 Principle 7

Required Qur'anic Vocabulary Assignments

1. Alongside each lesson, “high-yield” vocabulary from the Qur’ān, specifically from Sūrah Baqarah and Juz’ Amma should be memorized. This is found in “Easy Dictionary of the Holy Quran³³⁰ mentioning 2000 words excluding repetition.
2. Another supplementary vocabulary list is detailed on the following few pages that also should be memorized along with the former mentioned list.

Required Vocabulary	80% of Qur'anic Vocabulary Handout	Supplemental Qur'anic Vocabulary (pgs. 302-304)	Easy Dictionary of the Holy Qur'an
Pre-Lesson	Review pgs. 15-19	---	---
Lesson 1	pgs. 20 & 24 Review pgs. 1-15	----	---
Lesson 2	pgs. 21-23	---	---
Lesson 3	pgs. 26, 29, 30	---	---
Lesson 4	----	Pg. 302	Part 1: Surah Fātiḥah-Baqarah Pg. 48-52
Lesson 5	----	Pg. 303	Part 1: Surah Fātiḥah-Baqarah Pg. 53-57
Lesson 6	----	Pg. 304	Part 1: Surah Fātiḥah-Baqarah: Pg. 58-62
Lesson 7	----	---	Part 1: 63-67
Lesson 8	----	---	Part 1: 68-74
Lesson 9	----	----	Part 2: Surah Baqarah to Nisā': pg. 75-85
Lesson 10	----	----	Part 2: Surah Baqarah to Nisā': pg. 86-95
Lesson 11	----	----	Part 8 Juz' 30: pg. 238-242
Lesson 12	----	----	Part 8 Juz' 30 : pg. 243-247
Lesson 13	----	----	Part 8 Juz' 30: pg. 248-253

³³⁰ Sheikh Abdul Karīm Parikh, the same author of “80% of Qur'anic Vocabulary” has prepared an excellent streamlined list of vocabulary from the entire Qur’ān. The scholar mentions that there are approximately 2000 words in the Qur’ān excluding repeating words. This list should be studied and memorized, ideally in chronological order from the first Sūrah forward since the list avoids repeating words. It is available for free download from the following website:
<http://www.emuslim.com/Quran/Dictionary_English.asp>.

Supplementary Qur'ānic Vocabulary

مُفْرَد	جَمْع	مُفْرَد	جَمْع	مُفْرَد	جَمْع	مُفْرَد	جَمْع
نَصِيب	نُصُب	مُصَدِّق	مُصَدِّقُونَ	حَنِيف	حُنَفَاء	هُزُؤًا	--
portion/ share		accepted as true/confirming		upright/true monotheist		ridicule/mockery	
زِينَةٌ	--	مِلَّةٌ	مِلَلٌ	مَسْكَنٌ	مَسَاكِينٌ	نَفْعٌ	--
adornment		religion		dwelling/home		benefit	
شَجَرَةٌ	أَشْجَارٌ	أَلْفٌ	أُلُوفٌ	مُسْرِيفٌ	مُسْرِفُونَ	أَعْرَابِيٌّ	أَعْرَابٌ
tree		thousand		extravagant/com mitting excesses		bedouin	
طَيْرٌ	طُيُورٌ	حَرَجٌ	--	مُعْجِزٌ	مُعْجِزُونَ	جِنَّةٌ	--
bird		discomfort/blame		escape/able to escape		madness/jinn	
تَأْوِيلٌ	--	حَمِيمٌ	--	مَوْعِدٌ	مَوَاعِدٌ	رَاسٍ	رَوَاسِيٌّ
interpretation/fulfillment		boiling water/ close friend		appointed time/appointment		firm mountain/fixed	
سُنَّةٌ	سُنَنٌ	مَقَامٌ	مَقَامَاتٌ	وِزْرٌ	أَوْزَارٌ	صُورٌ	--
way/practice		station/place/standing		burden		trumpet	
سَعِيرٌ	سُعْرٌ	بَغْتَةً	--	ثَمَنٌ	أَثْمَانٌ	فَقِيرٌ	فُقَرَاءٌ
blazing fire		suddenly		price		poor/needy	
فُؤَادٌ	أَفِيدَةٌ	ثَوَابٌ	--	سِنِينَ	--	فِتْنَةٌ	فِئَاتٌ
heart		reward		years		group/force	
قُرْبَى	--	حَرْثٌ	--	شَيْعَةٌ	شَيْعٌ	كَيْلٌ	أَكْيَالٌ
near relatives		crops/cultivation		sect/party		measure	
مُسَمًّى	مُسَمَّيَاتٌ	صَيْحَةٌ	صَيْحَاتٌ	عِدَّةٌ	عِدَدٌ	لِبَاسٌ	أَلْبِسَةٌ
specified/appointed		shout/blast/cry		number/waiting period		garment/clothing	
بَلَاغٌ	--	مَثْوًى	مَثَاوٍ	نَجْوَى	نَجَاوَى	مُحَضَّرٌ	مُحَضَّرُونَ
message/conveyance		abode/resting place		secret talk/secret counsel		presented/(those) brought	
قِسْطٌ	--	رَحِمٌ	أَرْحَامٌ	سَعْيٌ	--	أَذَى	--
justice/equity		womb/kinship		effort		hurt/harm/trouble	

الفعل المضارع	الفعل الماضي	الفعل المضارع	الفعل الماضي	الفعل المضارع	الفعل الماضي	الفعل المضارع	الفعل الماضي
يَلْبَثُ	لَبِثَ	يَسْتَوِي	اسْتَوَىٰ	يَشْتَرِي	اشْتَرَىٰ	يَبْلُو	بَلَ
to stay/ hesitate/remain		to be equal/to establish (VIII)		to buy/exchange (VIII)		to test	
يَسْعَى	سَعَىٰ	يُعِدُّ	أَعَدَّ	يُحَقِّقُ	حَقَّقَ	يَتَعَالَوُ	تَعَالَىٰ
to strive		to prepare (IV)		to justify/to prove true		to be exalted/to be high (VI)	
يَقْصُ	قَصَّ	يُنشِئُ	أَنْشَأَ	يُخْفِي	أَخْفَىٰ	يُذَكِّرُ	ذَكَرَ
to narrate		to produce/to raise (IV)		to conceal/to hide (IV)		to remind (II)	
يُعِيدُ	أَعَادَ	يُوفِّي	وَفَّىٰ	يُحِيطُ	أَحَاطَ	يُدْرِي	أَدْرَىٰ
to return		to fulfill/to pay in full (II)		to surround/encompass (IV)		to make known (IV)	
يَأْفِكُ	أَفَكَ	يَقْدِرُ	قَدَرَ	يَمُنُّ	مَنَّ	يَنْتَهِي	انْتَهَىٰ
to delude/lie/to turn away		to determine/plot (II)		to favor		to refrain/to cease (VIII)	
يَقِي	وَقَىٰ	يُؤْذِي	آذَىٰ	يُبْدِي	أَبْدَىٰ	يَتَّبِعُ	اتَّبَعَ
to save/protect		to harm/to trouble (IV)		to reveal/to disclose (IV)		to follow (IV)	
يَعْتَدُو	اعْتَدَىٰ	يُعْنِي	أَعْنَىٰ	يُعِظُ	وَعِظَ	يَحِلُّ	حَلَّ
to transgress (VIII)		to avail/to prosper (IV)		to instruct/ advise		to be lawful/to descend	
يَلْقَى	لَقِيَ	يُسَوِّي	سَوَّىٰ	يَصْلَى	صَلَىٰ	يَغْشَى	غَشَىٰ
to receive/meet		to fashion/to proportion (II)		to burn		to cover	
يُمْكِّنُ	مَكَّنَ	يَصِفُ	وَصَفَ	يَسْتَأْذِنُ	اسْتَأْذَنَ	يَجْحَدُ	جَحَدَ
to strengthen/tighten (II)		to attribute/ascribe		to ask permission (X)		to reject/to deny	
يُحَاجُّ	حَاجَّ	يَخْرُ	خَرَّ	يُخْزِي	أَخْزَىٰ	يَدْرِي	دَرَىٰ
to argue (III)		to fall		to disgrace (IV)		to know	
يُزَكِّي	زَكَّىٰ	يَصْطَفِي	اصْطَفَىٰ	يَسْقِي	سَقَىٰ	يُصَلِّ	صَلَّىٰ
to purify (II)		to choose (VIII)		to water/to give to drink		to pray/ to bless (II)	
يَطْفَى	طَفَىٰ	يُعلنُ	أَعْلَنَ	يَقْطَعُ	قَطَعَ	يُقْطَعُ	قُطِعَ
to transgress/to overflow		to declare/reveal (IV)		to cut		to cut/divide (II)	

الفعل الماضي	الفعل المضارع	الفعل الماضي	الفعل المضارع	الفعل الماضي	الفعل المضارع	الفعل الماضي	الفعل المضارع
قَعَدَ	يَقْعُدُ	مَنَعَ	يَمْنَعُ	أَنْظَرَ	يُنْظِرُ	أَوْرَثَ	يُورِثُ
to sit		to prevent		to give respite (IV)		to make one inherit (IV)	
أَوْقَنَ	يُوقِنُ	بَدَأَ	يَبْدُو	بَنَى	يَبْنِي	أَذْهَبَ	يُذْهِبُ
to believe firmly (IV)		to become apparent		to construct/ build		to remove/to take away (IV)	
سَخِرَ	يَسْخِرُ	طَعَّ	يَطْعُ	أَعْجَبَ	يُعْجِبُ	عَرَضَ	يَعْرِضُ
to ridicule/mock		to seal		to please, to impress (IV)		to display/present/to expose	
عَاهَدَ	يُعَاهِدُ	قَرِبَ	يَقْرِبُ	كَذَبَ	يَكْذِبُ	لَبَسَ	يَلْبِسُ
to make a covenant (III)		to approach/to go near		to deny/to lie		to obscure/to confuse/to mix	
تَمَتَّعَ	يَتَمَتَّعُ	أَنَابَ	يُنِيبُ	نَالَ	يَنَالُ	هَادَ	يَهُودُ
to enjoy (V)		to turn (IV)		to reach		to be Jewish	
وَصَّى	يُوصِي	يَسَّرَ	يُسِّرُ	بَخَلَ	يَبْخُلُ	ثَبَّتَ	يُثَبِّتُ
to enjoin (II)		to make easy (II)		to be stingy/ withhold		to make firm (II)	
اجْتَبَى	يَجْتَبِي	أَحْصَى	يُحْصِي	حَاقَ	يَحِيقُ	صَدَّقَ	يُصَدِّقُ
to choose (VIII)		to count/calculate (IV)		to surround/encompass		to accept the truth/to confirm	
صَرَّفَ	يُصَرِّفُ	أَضَاعَ	يُضِيعُ	طَلَّقَ	يُطَلِّقُ	ظَهَرَ	يُظْهِرُ
to explain (II)		to be wasted/to neglect (IV)		to divorce (II)		to appear/become manifest	
عَادَ	يَعُودُ	فَسَقَ	يَفْسُقُ	فَطَرَ	يَفْطُرُ	تَقَبَّلَ	يَتَقَبَّلُ
to seek refuge		to disobey defiantly		to create		to accept (V)	
اسْتَقَامَ	يَسْتَقِيمُ	أَمَدَّ	يُمَدُّ	مَرَّ	يَمُرُّ	تَبَدَّدَ	يَتَبَدَّدُ
to be upright (X)		to reinforce/to extend (IV)		to pass/to continue		to throw/ to cast	
نَزَعَ	يَنْزِعُ	وَصَلَ	يَصِلُ	أَوْلَجَ	يُؤَلِّجُ	آخَذَ	يُؤَاخِذُ
to take away/ to remove		to join, to reach		to cause to enter (IV)		to call to account; punish (III)	
أَوَى	يُؤْوِي	أَيَّدَ	يُؤَيِّدُ	تَبَارَكَ	يَتَبَارَكُ	اجْتَنَبَ	يَجْتَنِبُ
to give shelter (IV)		to support/strengthen (II)		to be blessed (VI)		to avoid (VIII)	

Glossary of Arabic Grammar Terms [التشبيه – الأجراف]			
الأجراف	Verb with a middle root letter that is a vowel.	إلتفات	Narrative Shifting in Sentences relative to the audience.
أداة التشبيه	In Simile, the particle of comparison such as [ك] or [كَأَنَّ].	الأمر	Command tense.
أداة الإستثناء	Exception Particle.	الإنذارات	Warnings represented by words that are implied verbal commands.
أداة شرط	Conditional Particle.	إِنَّ وَأَخَوَاتِهَا	Inna and its Sisters. These Ḥarf Naṣb particles act on nominal sentences.
إدغام	Merging of heavy letters or light letters.	إِنَّ الشَّرْطِيَّةِ	Particle [إِنَّ] that indicates a conditional clause.
الإستئناف	Resumption (by a particle).	الأفعال الخمسة	The conjugations of present tense verbs with Nūn ending that are omitted in the Naṣb or Jazm state.
الإستدراك	Rebuttal (by a particle).	بابُ فَعَلَ	The verb families of 3-Letter verbs II through X.
الإستفهام	Interrogation/Question.	البَدَل	Replacer of a word from [النواع]; functions in rhetorical effect.
الإستقبال	Future (tense).	بَدَلُ الإِشْتِمَالِ	Replacer causing abstract replacement.
إسم/أسماء	Arabic noun.	بَدَلُ البَعْضِ مِنَ الكُلِّ	Replacer causing partial replacement.
الأسماء الخمسة	The Five Special Nouns [أبو، أخ، حم، فو، ذو].	بَدَلُ الشَّيْءِ مِنَ الشَّيْءِ	Replacer causing total/equal replacement.
إسم الآلة	Instrument of an action.	البلاغة	The study of rhetoric and eloquence.
اسم الإشارة	Pointing Noun (Demonstrative Pronoun).	تاء المربوطة	The Tā of femininity: ة.
إسم التفضيل	Comparative Derived Noun.	تأنيث	Making something feminine.
إسم الفاعل	Active Participle, Doer noun.	تذكير	Making something masculine.
إسم المفعول	Passive Participle; Passive noun.	التحريض	Encouragement.
إسم الموصول	The Relative Pronoun.	تخفيف	Deletion of a letter.
الإضافة	Possession Construction.	تركيب	Merging of different Constructions.
إعراب	Inflected Case of a Noun or Verb.	التشبيه	The Simile which compares two different things, using [ك/كَأَنَّ]

Glossary of Arabic Grammar Terms [التشبيه البليغ – الحذف النون]			
التشبيه البليغ	Both the [أداة التشبيه] and the [وجه التشبيه] are omitted to cause powerful simile.	التوكيد للتوابع	Follower which causes emphasis. This is distinct from words that are emphasized due to a particle.
التشبيه التمثيلي	Simile where the [وجه التشبيه] is complex, deep, and thought provoking.	الثبوت النون	Preservation of the Nūn
التشبيه المحمل	Simile where the [وجه التشبيه] is omitted.	الثقل	Difficulty of pronouncing certain vowels on Alif/ Yā.
التشبيه المرسل	Regular similar where all components of Simile are present.	ثلاثي مزيد فيه	Three-letter root Verbs of families II through X.
التشبيه المفصل	Simile where the [وجه التشبيه] is very detailed and clear.	الجار والمجرور	Jarr Construction.
التعجب	Verb indicating amazement or Exclamation	الجزم	I'rāb of present tense verbs.
التعذر	The impossibility of Pronouncing a vowel on an Alif.	جمع التكسير	Broken Plural.
التعريض	An Idiom which is used to express something critically or negative indirectly.	جملة اسمية	Nominal Non-Verbal Sentence.
التعريف	Making a noun definite.	جملة شرطية	Conditional sentence.
تعليل	Changing of weak letters preceded by a vowel.	جملة فعلية	Verbal Sentence.
التفضيل	Comparative & Superlative.	جمع	Plural.
التقديم و التأخير	Shift of word order due to a rhetorical purpose/reason.	جمع المؤنث السالم	Feminine Sound Plural.
التمييز	Clarifier: an indefinite Ism in Naṣb that clarifies something that is vague or unclear in a sentence.	جمع مذکر سالم	Masculine Sound Plural.
التنبيه	Warning.	الجنس	Gender.
التنكير	Making a noun indefinite.	جواب الشرط	Response statement after a condition.
التنوين	"Nūnation" or double vowel of the last letter of a noun usually without the "Al".	حاضر	Second Person.
التوابع	Follower: words that follow another word in its I'rāb.	الحال	Ism in Naṣb which describes an action as it is being done. It can also come in the form of a sentence of Jarr Construction.
التورية	Word used for a double meaning unintended for the listener.	الحذف	Omission.
التوكيد	Emphasis.	الحذف النون	Omission of the Nūn ending.

Glossary of Arabic Grammar Terms [حَرْفٌ - ضَمِيرٌ مُنْفَصِلٌ]			
حروف/حَرْفٌ	Particle; word that has a meaning in conjunction with another word; Particle can be either one which causes a change in I'rāb, or one that does not.	حرف ناصبة	Particle that causes a verb or a noun to be in the Naṣb case.
حرف الاستئناف	Particle of resumption like [ف/و] that does not affect I'rāb.	حرف النداء	Particles of Calling that causes Naṣb.
حرف الاستثناء	Particle of exception.	حرف الإيجاب	Particle of response (to a question).
حرف الاستدراك	Rebuttal Particles.	حركات	Vowels such as Ḍammah, Kasrah, Faṭḥah.
حرف الاستفهام	Particles of Interrogation.	الخبر	Predicate in a Nominal Sentence.
حرف الاستقبال	Verbal Particle indicating the future tense.	سالم	Something that is "sound" without irregularity, like a letter or a verb.
حرف إعراف	Rebuttal Particle like [ل].	سكون/ساكن	Sukūn; also known as Jazm.
حرف التحضيض	Particle of Encouragement.	شبه الجملة	Jarr Construction that can act as a Predicate.
حرف التحقيق	Particle of Emphasis.	الشروط	Condition that is denoted by a Condition Particle.
حرف تفسير	Particle of Explanation.	الصحيح الآخر	Single tense Verbs ending with sound last root letter.
حرف التنبيه	Particle of Warning.	الصرف	The study of Morphology.
حرف التوكيد	Particle of Emphasis.	صفة	Adjective also known as [نعت]
حرف الجر	Particles that cause Jarr such as [إلى / ب / من] etc.	صلة الموصول	Sentence or phrase which follows a relative pronoun that describes a definite word (preceding it).
حرف الجزم/حازم	Particles that cause verbs to be in Jazm.	صفة المبالغة	Intensive Derived Noun.
حرف الزائدة	Particles of Redundancy.	الصفة المشبهة	Derived adjective.
حرف عاملة	Particle which causes change in I'rāb.	ضمير/ضمائر	Pronoun.
حرف العطف	Connecting Particles, a conjunction which connects words or phrases.	ضمير الشأن	Pronoun that takes the meaning of "that". It often comes in the form of [أَنَّ] or [أَنْ].
حرف علة	A vowel or "weak" letter such as [أ / و / ي].	ضمير متصل	Connected Pronoun. Either Naṣb or Jazm case.
حرف غير عاملة	Particle that does not affect I'rāb.	ضمير منفصل	Detached pronoun. Raf' case.

Glossary of Arabic Grammar Terms [ظَرْفٌ - الفعل الماضي الإستمراري]			
ظروف / ظَرْفٌ	Time or Place Container; indicating something in which an action occurs.	فاء السببية	Particle indicating the reason for something to occur.
ظَرْفُ الزَّمان	Noun in Naṣb that indicates the time in which an action occurs.	فاء رابطة لجواب الشرط	Particle of Response in a conditional statement.
ظَرْفُ المَكان	Noun in Naṣb that indicates the place in which an action occurs	الفصحى	The original Classical Arabic language.
ظَرْفُ الزمان الشرطيّة	Noun in Naṣb that indicates the time of an action occurs which also acts as a conditional particle.	الفاعل	Doer of the verb.
عائد	A pronoun that connects the [صِلَة] to the word it is describing.	فِعْلُ الأَمْرِ	Verb of the Command/Imperative tense.
إِعْجَازُ القُرْآنِ	Inimitability of the Qur'ān.	فعل ثلاثي مُجرّد	Three-Letter Verb (Family I Verb)
العَدَدُ	Number, referring the number in a grammatical phrase.	فِعْلُ الثَلَاثِي المُجَرَّدِ العَيرِ سَالم	Three-Letter Verb (Family I Verb) which are irregular. One or more of root letters are vowelised or "weak".
العَدَدُ الوَصْفِيّ	Ordinal Numbers.	فِعْلُ الثَلَاثِي المُزِيدِ فِيهِ	Higher Verb families which are derived from the Verb I Family (II to X)
العَدَدُ الكَسْرِيّ	Fractions.	فِعْلُ الثَلَاثِي المُزِيدِ فِيهِ إلى غَيرِ سَالم	Higher Verb families which are derived from the Verb I Family (II to X) which are irregular. One or more of its root letter are "weak".
عَلَاقَة	Relationship between the metaphorical meaning and the literal meaning.	فِعْلُ الرُّبَاعِي	Verb with a four-letter root.
العَلَمُ	Proper noun.	فعل الشُّروع	The Verbs of Initiation.
غائب	Third Person.	الفِعْلُ اللّازِمِ	Intransitive verb. Works with a Ḥarf Jarr to form an indirect object.
غَيرُ سَالم	Irregular (letter or verb).	فِعْلُ لَفِيفِ المَفْرُوقِ	Verbs with two non-consecutive vowel letters.
غَيرُ مُنْصَرِفِ	Partially flexible word.	فِعْلُ لَفِيفِ المَقْرُونِ	Verbs with 2 consecutive vowel letters.
الأفْعَالُ الخَمْسَة	The 5 Conjugated Verbs conjugated on patterns of [أنتِ], [أنتم], [أنتما], [أنتن], [أنت], [أنتن]	الفِعْلُ المَاضِي	The Past Tense.
أفْعَالُ المَدْحِ وَ المَذَمِّ	The Verbs of Praise and Blame.	الفعل الماضي البعيد	Far Past Tense which uses [كَانَ] and Past Tense Verb.
أفْعَالُ التَّاقِصَة	Incomplete Verbs like [كَانَ], [لَيْسَ], etc.	الفعل الماضي الإستمراري	Past Continuous Tense which uses [كَانَ] with a Present Tense Verb.

Glossary of Arabic Grammar Terms [الفعل الماضي القريب – مُتَكَلِّم]			
الفعل الماضي القريب	Near Past Tense which uses [فَدُ] and a Past Tense Verb.	لام الإستغراق	Noun which refers to all/each member of the category of the respective noun.
الفعل المبني للمجهول	Passive verb without a Doer being mentioned.	لام التعريف	The "Al" which makes a word Definite.
الفعل المبني للمعلوم	Active Verb with Doer.	لام التعليل	Particle which indicates the reason for an action/occurrence.
فعل متعدي	Transitive verb. Takes a direct object.	لام الجحود	Lā of negation which comes after a Negation Particle
الفعل المضارع	The Present/future Tense Verb.	لام الجنس	Noun which refers to the category of the noun.
فعل مضعف	Verb with a Shadda on one of its letters, or consecutive doubled root letters.	لام العهد الخارجي	Noun which is known to speaker and audience. This is the most common type of "Al"
الفعل المعتل	The Weak Verb (Contains Alif, Wāw, or Yā as a letter).	لام العهد الذهبي	Noun which is known to speaker and but not to the audience.
فعل المقاربة	Verbs of Proximity.	لام و نون التوكيد	Lām and Nūn of Double Emphasis.
فعل المهموز	Verb with a Hamza as one of its letters.	لفظ الجلالة	The Grand Word which refers to the name [الله]. This term is used to prevent His name in being used in a causal way in grammar discussions of words.
قريظة	A legitimate reason for a metaphor. It refers to the literal meaning being incorrect in a realistic sense.	اللفظ المجاز	Word or term that is being used metaphorically.
القسم	Definiteness of a word.	ما الشرطية	Particle indicating a condition.
القطع	Breaking (from the expected I'rāb).	ماء الظرفية	Particle indicating [مفعول فيه/ظرف]
كائين	An omitted word in Nominal Sentences, which is linked to a Jarr Construction (prepositional phrase) and which often represents the word [موجود] in meaning.	ماء المصدريّة	Particle that allows a noun to function as a verbal noun particle.
الكناية	A word which is an Idiom, and carries double meaning.	مؤنث	Feminine/Female.
لا العطف	Connecting Particle [لا]	المبتدأ	The subject of a Nominal Sentence.
لا النافية	Lā of complete/categorical negation.	مبني	Inflexible noun; Also used to refer to a verb, that cannot take I'rāb.
لا النفي للجنس	Lā of complete/categorical negation.	متعلق	Connection between two words grammatically.
لا النهية	Forbidding done by a Lā (negative command).	متكلم	First Person.

Glossary of Arabic Grammar Terms [المثال – المفعول فيه]			
المثال	[فعل معتل] which has a “weak” [ف] root letter.	المشبه به	That what the [المشبه] is being compared with.
مثنى	Dual.	مشتق	Derived noun, from a specific root. It includes certain specific categories of nouns (Doer noun, Passive noun, etc.).
المجاز	Metaphor.	مُشَدَّد	Letter with a Shadda.
المجاز بالاستعارة	Majāz which essentially is used to replace another word.	المُصَحَّف	The Qur’ān in book form preserved according to Uthmāni script.
المجاز المركب	A “coined phrase” that is used as a metaphor.	مصادر / مصدر	Verbal Noun (infinitive).
المجاز المرسل	The term that is used metaphorically is a single word (or construction).	المُضَاف	First Particle of the Iḍāfa Construction.
مَجْرُور	Noun in the Jarr State.	المُضَاف إِلَيْهِ	Second Particle of the Iḍāfa Construction which is Jarr.
مَجْزُوم	Verb in the Jazm State.	المُعْتَلُّ الْآخِر	[مُعْتَلِّ] Verb ending with a “weak” root letter.
مَجْهُول	Passive.	مَعْدُود	The noun that is numbered with a number.
مُخَاطَب	Second Person.	المُعْرَب	The verb or noun is fully flexible: vowel of the last letter adapts fully according to its I'rāb.
المذكّر	Masculine/Male.	المَعْرِفَةُ	A Definite Noun.
مُرَكَّب	Word Construction.	مَعْطُوف	Word connected by a Particle of [عَظْف].
مُرَكَّب إِضَافِيّ	Iḍāfa or Possession Construction.	المعنى المجازي	Represents the literal meaning of the word.
مُرَكَّب تَوْصِيفِيّ	Describing Construction.	مُفْرَد	Singular; also used to indicate a type of [خَبَر].
مَرْفُوع	Word (Ism or Verb) in the Raf' State.	المَقْصُور	A noun ending with long Vowel.
مُسْتَثْنَى	Noun that is excepted after a particle of exception.	مَفْعُول بِهِ	Direct Object of a Verb.
مُسْتَثْنَى مِنْهُ	Statement preceding the exception.	مَفْعُول مُطْلَق	The Absolute Object. This is a Maṣḍar of the Action used for emphasis in Naṣb.
مُشَارٌ إِلَيْهِ	Object pointed to by a pointing noun.	المَفْعُول فِيهِ	Adverb/[ظَرْف]; Place or time in which an action is done.
المُشَبَّه	The thing or person that is being compared with something else.	المَفْعُول لَهُ	[مفعول لأجله] The reason for an action

Glossary of Arabic Grammar Terms [المفعول معه - نظم]

المفعول معه	Something being done with an action. It comes after a Wāw [واو المعية].
الممدود	A noun ending with a long vowel Alif.
المنادي	The Vocative; Someone being called.
منصرف	Word that is partially flexible. It cannot take Tanwīn nor take a Kasrah.
منصوب	Word (Ism or Verb) that is in the Naṣb state.
من الشرطية	Relative Pronoun which functions in a clause for a conditional sentence.
موصوف	Word being described.
نائب الفاعل	Deputy Doer (Substitute of the Doer of the Verb). It comes only with Passive Tense Verbs.
الناقص	[معتل] Verb which has vowel on its last letter.
النداء	Calling someone.
التفعية	Simple Negation.
نعت	Adjective.
النحو	Science of grammar.
نظم	Coherence and Order (of the Qur'ān).



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About the Author

Masood Ranginwala has studied Arabic with various teachers and institutions. He has been teaching basic Qur'ānic Arabic over the past few years at the Islāmic Learning Foundation, an institution of Islāmic Circle of North America (ICNA). He earned a Diploma in General Islāmic Studies from the Islāmic Online University (IOU). At IOU, he is currently the Arabic Studies Coordinator for the Diploma Series. He also earned the Sibawayh Degree in Arabic Studies from the Qibla Institute. He is currently an active member of ICNA. He was also a founding member of Young Muslims, a grassroots organization and had been active with them for several years. He is a practicing emergency physician and resides with his wife and two children in New Jersey.

وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ
اللَّهُ سُبْحَانَهُ وَتَعَالَى حَسْبُنَا وَنِعْمَ الْوَكِيلُ



