

# Unit 1

## Nouns, pronouns and adjectives: masculine

A **noun** is a name of any living being, object or idea.

A **pronoun** is a word used instead of a noun.

An **adjective** is a word which describes a noun.

**Tanwīn** means putting an 'n' sound at the end of words. An extra dammah denotes an 'n' sound:

rajulu رَجُلٌ

rajulun رَجُلٌ

The ِ sign shows that a sentence is not from the Qur'an.

In Arabic, there are only two genders - masculine and feminine.

### Masculine

#### Nouns

The three nouns below are all masculine.

رَجُلٌ a man      كِتَابٌ a book      أَمْرٌ a command

In English, a or an is called the indefinite article; it is written separately from the word to which it refers. You will notice that there is no separate word for a or an in Arabic. The tanwīn ِ at the end of the three words above tells us that we are referring to a man, a book, a command.

#### Pronouns

If we speak about any of the above nouns, we use the pronoun هُوَ meaning 'he'.

In Arabic we can combine the pronoun هُوَ with each of the above nouns to form a complete sentence.

1. هُوَ رَجُلٌ He is a man. ِ

2. هُوَ كِتَابٌ It is a book. ِ

3. هُوَ أَمْرٌ It is a command. ِ

Notice in sentences 2 and 3 above, we use the word 'it' to translate هُوَ. In English we cannot say 'He is a book' or 'He is a command'. In Arabic we can. هُوَ can be a person, a thing or an idea.

Also in the above, there is no word for 'is' in Arabic. We often have to add the word 'is' (or 'are', 'am', 'was', 'were' or other parts of the verb 'to be') when we translate from Arabic to English.

We can also use the word هَذَا this or ذَلِكَ that with the above words to form complete sentences.

هَذَا رَجُلٌ This is a man. ِ      ذَلِكَ رَجُلٌ That is a man. ِ

هَذَا كِتَابٌ This is a book. ِ      ذَلِكَ كِتَابٌ That is a book. ِ

هَذَا أَمْرٌ This is a command. ِ      ذَلِكَ أَمْرٌ That is a command. ِ

#### Adjectives

In line 2 opposite, the noun قُرْءَانٌ has an adjective مَجِيدٌ.

In Arabic, the adjective follows its noun and must agree with it.

The noun قُرْءَانٌ is singular, masculine and ends with tanwīn ِ; its adjective مَجِيدٌ must also be singular, masculine and end with tanwīn ِ.

(You can tell whether a word is masculine or feminine when you study Unit 2.)

In lines 3, 5, 9 and 11 opposite, each noun has an adjective. Notice how each adjective agrees with its noun:

قُرْءَانٌ كَرِيمٌ a noble Qur'an

ذِكْرٌ مَبَارَكٌ a blessed reminder

إِلَهُ وَاحِدٌ one God

صِرَاطٌ مُسْتَقِيمٌ a straight way

فَصِيرٌ جَمِيلٌ

**Sabr** is beautiful. We translate the word *sabr* as 'patience' in line 15 opposite. However, *sabr* has a much wider meaning. It has the sense of courage, firmness, endurance and perseverance. *Sabr* is mentioned many times in the Qur'an. It is an important quality of a believer in God.

It is a Qur'an. 85: 21	هُوَ قُرْآنٌ	1	
It is a glorious Qur'an. 85: 21	هُوَ قُرْآنٌ مُجِيدٌ	2	
Indeed, it is a noble Qur'an. 56: 77	إِنَّهُ لَقُرْآنٌ كَرِيمٌ	3 ■	
This is a reminder. 21: 24	هَذَا ذِكْرٌ	4	
This is a blessed reminder. 21: 50	هَذَا ذِكْرٌ مُبَارَكٌ	5	
This is only a human being. 23: 24	مَا هَذَا إِلَّا بَشَرٌ	6 ■	مَا not
He (was) only a servant. 43: 59	إِنْ هُوَ إِلَّا عَبْدٌ	7 ■	إِنْ not
He is a believer. 20: 112	هُوَ مُؤْمِنٌ	8	إِلَّا except, but
He is One God. 6: 19	هُوَ إِلَهٌ وَاحِدٌ	9	بَشَرٌ human being
This is a way. 19: 36	هَذَا صِرَاطٌ	10	جَمِيلٌ beautiful
This is a straight way. 19: 36	هَذَا صِرَاطٌ مُسْتَقِيمٌ	11	
This is a day. 11: 77	هَذَا يَوْمٌ	12	
That is a day. 11: 103	ذَلِكَ يَوْمٌ	13	
That is the Book. 2: 2	ذَلِكَ الْكِتَابُ	14 ■	
So, patience is beautiful. 12: 83	فَصَبْرٌ جَمِيلٌ	15 ■	

#### Notes for text above

- **Line 3:** Many sentences without a verb in Arabic begin with the particle **إِنَّ** which may be translated as 'surely' or 'indeed'. The **هُ** attached to **إِنَّ** stands for **هُوَ**. **إِنَّهُ** may be translated as 'Indeed he' or 'Indeed it' - or simply as 'He is' or 'It is'. • Prefixed to (or added before) the word **قُرْآنٌ** is the letter **ك**. This **ك** is called 'the lam of emphasis'.
- **Lines 6 & 7:** Here the word **مَا** means 'not'. The particle **إِنْ** also signifies 'not' when followed by **إِلَّا**

which means 'except' or 'but'. **مَا** or **إِنْ** followed by **إِلَّا** has the sense of 'only', 'nothing but', 'no more than'. • The word **عَبْدٌ** refers to the Prophet Jesus, peace be on him.

■ **Line 14:** The noun **كِتَابٌ** begins with the definite article **الـ** *the*. It ends with a single dammah. A word with **الـ** cannot have tanwīn.

■ **Line 15:** The letter **فـ** is joined to **صَبْرٌ**. **فـ** means 'and', 'and so' or 'therefore'.

# Unit 2

## Nouns, pronouns and adjectives: feminine

A noun is a name of any living being, object or idea.

A pronoun is a word used instead of a noun.

An adjective is a word which describes a noun.

The *no* sign shows that a sentence is not from the Qur'an.

The three nouns below are all feminine. They are feminine because they end with a *ta' marbutah* - ة or ة :

امْرَأَةٌ a woman      جَنَّةٌ a garden      آيَةٌ a verse

If we speak about any of the above nouns, we use the pronoun هِيَ which means 'she'.

We can combine the pronoun هِيَ with each of the above nouns to form a complete sentence in Arabic.

1. هِيَ امْرَأَةٌ She is a woman. *no*
2. هِيَ جَنَّةٌ It is a garden. *no*
3. هِيَ آيَةٌ It is a verse. *no*

Notice that in sentence 2 and 3 above, we use the word 'it' to translate هِيَ. In English we cannot say 'She is a garden' or 'She is a verse'. In Arabic we can.

هِيَ can refer to a person, a thing or an idea. (هِيَ can also mean 'they' in Arabic when it refers to the plural of certain nouns. For an example, see line 15 opposite.)

Again, notice that there is no word for 'is' in the above Arabic sentences. And there is no separate word for 'a' - you know why.

We can also use the feminine words هَذِهِ *this*, and تِلْكَ *that*, with the above words to form complete sentences.

- |   |   |
|---|---|
| هَذِهِ امْرَأَةٌ This is a woman. <i>no</i> | تِلْكَ امْرَأَةٌ That is a woman. <i>no</i> |
| هَذِهِ جَنَّةٌ This is a garden. <i>no</i>  | تِلْكَ جَنَّةٌ That is a garden. <i>no</i>  |
| هَذِهِ آيَةٌ This is a verse. <i>no</i>     | تِلْكَ آيَةٌ That is a verse. <i>no</i>     |

### Feminine words which do not end with ة .

In line 9 opposite, the word نَار *fire*, is feminine even though it does not end with a ة .

There are a few other words like this which are feminine:

- (i) words which refer to females: أُمُّ a mother      أُخْتٌ a sister
- (ii) parts of the body which occur in pairs are usually feminine:

يَدٌ a hand      عَيْنٌ an eye      أُذُنٌ an ear      قَدَمٌ a foot

- (iii) other words which have to be learnt individually:

شَمْسٌ a sun      سَمَاءٌ sky, heaven      حَرْبٌ a war      نَفْسٌ a soul, person  
سَبِيلٌ a way      الْأَرْضُ the earth      جَهَنَّمَ hell      دَارٌ a house

**Harder than stone**  
In line 15 opposite, the word هِيَ refers to

قُلُوبٌ or 'hearts'. God

says that some peoples' hearts do become like stone or even harder. Water gushes out from rocks but nothing good, like truth or compassion, comes from a hardened human heart.

### Check the context

The word فِتْنَةٌ in line 1 opposite means 'a test' or 'a trial' in the verse quoted. However, the word فِتْنَةٌ has a wide variety of meanings. In popular usage, it is often used to mean trouble, discord or dissension. In the Qur'an, it is used in the sense of oppression and persecution (2: 191) where it is described as 'worse than killing'. It is also used in the sense of 'confusion' (3: 7), 'temptation' (4: 91) and 'harm' (5: 71). Check the context in which a word is used to determine its meaning.

It is a test. 39: 50	1	هِيَ فَتْنَةٌ	
It (was) deserted. 2: 258	2	هِيَ خَاوِيَةٌ	
It is a word. 23: 100	3 ■	إِنَّهَا كَلِمَةٌ	كَلِمَةٌ a word
It is a tree. 37: 64	4 ■	إِنَّهَا شَجَرَةٌ	شَجَرَةٌ a tree
It is a cow. 2: 67	5 ■	إِنَّهَا بَقْرَةٌ	بَقْرَةٌ a cow
And indeed Paradise—it is the abode. 79: 41	6 ■	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى	مَأْوَى abode
Indeed, this is a reminder. 73: 19	7	إِنَّ هَذِهِ تَذَكُّرَةٌ	نِعْمَةٌ a favour
This is Jahannam. 36: 63	8	هَذِهِ جَهَنَّمُ	حَيَّةٌ a snake
This is the fire. 52: 14	9	هَذِهِ النَّارُ	حِجَارَةٌ stone
This is my way. 12: 108	10	هَذِهِ سَبِيلِي	
That (was) a nation. 2: 134	11	تِلْكَ أُمَّةٌ	
That (was) a favour. 26: 22	12	تِلْكَ نِعْمَةٌ	
That is the Paradise. 19: 63	13	تِلْكَ الْجَنَّةُ	
It is a snake. 20: 20	14	هِيَ حَيَّةٌ	
And so, they (are) like stone. 2: 74	15 ■	فَهِيَ كَالْحِجَارَةِ	

## Notes for text above

- **Lines 3, 4 and 5:** إِنَّ and إِنَّهَا — the هَا attached to إِنَّ stands for هِيَ. إِنَّهَا may be translated simply as 'she is' or 'it is'.
- **Line 6:** The word الْجَنَّةُ ends with a fat-hah because it is controlled by إِنَّ. A فَ is joined to the إِنَّ.
- **Line 8:** The word جَهَنَّمُ ends with a single dammah; it does not take tanwīn. Some nouns

referring to places and the names of people do not take tanwīn.

■ **Line 15:** Here, the word هِيَ means 'they' and refers to قُلُوبٌ hearts, which is mentioned earlier in the verse.

• The letter كَ attached to the alif of the definite article الْ , means 'like'. كَ causes the word حِجَارَةٌ to end in a kasrah.

# Unit 3

## Nouns, pronouns and adjectives: indefinite

Tanwīn means 'adding an 'n' sound' at the end of words.

An extra fat-hah denotes an 'n' sound:

nafsa نَفْسًا

nafsan نَفْساً

An alif is added after this tanwīn but not after words ending with a ta' marbutah.

Also, an extra kasrah denotes an 'n' sound:

nafsi نَفْسِي

nafsin نَفْسِينَ

An adverb adds information about a verb, an adjective or another adverb.

In the sentence 'Speak gently', 'gently' is an adverb telling us more about the verb 'speak'.

### فِي لَيْلَةٍ مُبَارَكَةٍ

On a blessed night

This was the night in the month of Ramadan when the Qur'an was bestowed from on high to the noble Prophet, peace be on him, high on the mountain of light.

On this night, according to the opening verses of Surah ad-Dukhan, a clear distinction between all things good and evil was made both as a source of grace (rahmah) and as a warning to mankind.

In English, an adjective comes before its noun.  
In Arabic, an adjective comes after its noun.

#### Singular and indefinite

1. رَسُولٌ كَرِيمٌ a noble messenger
2. وَعَدًّا مَفْعُولًا a fulfilled promise
3. آيَةً بَيِّنَةً a clear sign

#### Nominative:

An adjective must always agree with its noun. In example 1 above, the noun رَسُولٌ is masculine and indefinite so the adjective كَرِيمٌ noble, must also be masculine and indefinite. The noun ends in tanwīn ٌ, so the adjective also ends with tanwīn ٌ. Nouns and adjectives ending with tanwīn ٌ are said to be in the **nominative case** (Arabic: مَرْفُوع).

A noun is in the nominative case when :

- i. it is the subject of a sentence: in line 5 opposite, رَسُولٌ كَرِيمٌ is the subject of the sentence. (For further notes on what is the subject of a sentence, see Unit 12.)
- ii. it is the *mubtada* or first part of a simple sentence, e.g. عَبْدٌ in line 11.
- iii. it is a complement in simple sentences, like عَذَابٌ in line 2. (A complement gives some information (*khabar*) about the first part of a sentence.)

#### Accusative

In example 2 above, both the noun and its adjective are masculine and indefinite. The noun وَعَدًّا ends with tanwīn ًا. Notice there is an added alif after the tanwīn ًا.

The adjective مَفْعُولًا must also agree with its noun and end with tanwīn ًا and an alif. Nouns and adjectives with the ending ًا are said to be in the **accusative case** (Arabic: مَنْصُوب). A noun is in the accusative case when:

- i. it is controlled by particles like إِنَّ indeed, أَنَّ that, and لَكِنَّ but. For example, see the word اللَّهُ in line 8. For more examples, see Unit 9.
- ii. it is the object of a sentence. In line 10 opposite, the object of the sentence is نَفْسًا زَكِيَّةً, an innocent person. (Remember the word نَفْسًا is feminine although it does not end with a ة; its adjective زَكِيَّةً must be feminine (with the ة ending) to agree with it.  
Note: The ة with tanwīn ًا is not followed by an alif.)
- iii. it is used as an adverb. In line 9 opposite, لَيْلًا is accusative because it ends with tanwīn ًا and may be translated as 'by night'. نَهَارًا is also accusative and may be translated as 'by day'.

#### Genitive

In example 3 above, both the noun and its adjective are feminine and indefinite. (How do we know they are feminine?) The noun آيَةً ends with tanwīn ً and so does its adjective. Nouns and adjectives ending with the tanwīn ً are said to be in the **genitive case** (Arabic: مَجْرُور).

A noun is in the genitive case:

- i. when it is controlled by a preposition such as عَلَى on, فِي in.
- ii. to show possession. In line 15 opposite, the word رَسُولٍ is genitive and means 'of a messenger'. The adjective كَرِيمٌ noble, is genitive to agree with its noun.

This is a strange thing. 50: 2	هَذَا شَيْءٌ عَجِيبٌ 1	
This is a painful punishment. 44: 11	هَذَا عَذَابٌ أَلِيمٌ 2	
A blazing fire. 101: 11	نَارٌ حَامِيَةٌ 3	
(It is) a good land and a forgiving Sustainer. 34: 15	بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ 4	
A noble messenger has come to you. 44: 17	جَاءَكُمْ رَسُولٌ كَرِيمٌ 5 ■	
For him (shall be) a generous reward. 57: 11	لَهُ أَجْرٌ كَرِيمٌ 6	to, for
And He prepared for them a generous reward. 33: 44	وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا 7	him
Indeed, God is Forgiving, Merciful. 2:173	إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 8	them
By night and by day. 71: 5	لَيْلًا وَنَهَارًا 9	he prepared
Have you killed an innocent person? 18: 74	أَقْتَلْتَ نَفْسًا زَكِيَّةً 10	you killed
And surely a believing servant (m.) is better than a polytheist. 2: 221	وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ 11	begins a question
And surely a believing servant (f.) is better than a polytheist. 2: 221	وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ 12	أ
And he is on a straight way. 16: 76	وَهُوَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ 13 ■	
On a blessed night. 44: 3	فِي لَيْلَةٍ مُّبَارَكَةٍ 14 ■	
Indeed it is the speech of a noble messenger. 69: 40	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ 15 ■	

## Notes for text above

■ **Line 5:** This sentence begins with a verb.

جَاءَكُمْ means 'he has come to you'.

■ **Line 13:** The word صِرَاطٍ a path, is singular and masculine. It also ends with tanwīn ِ and so it is genitive and indefinite. It is genitive because it is controlled by the preposition عَلَى on. The adjective مُسْتَقِيمٌ straight, is masculine and genitive because it must agree with its noun صِرَاطٍ .

■ **Line 14:** The word لَيْلَةٍ a night, is feminine. It also ends with tanwīn ِ and so is genitive and indefinite.

It is genitive because it is controlled by the preposition

فِي in. The adjective مُّبَارَكَةٍ blessed, is feminine and genitive because it must agree with its noun لَيْلَةٍ .

■ **Line 15:** رَسُولٍ is genitive because it shows possession - 'of a messenger'. The adjective كَرِيمٌ noble, is genitive to agree with its noun رَسُولٍ .

# Unit 4

## Nouns, and adjectives: definite

A word with the definite article cannot have tanwīn.

In phrases showing possession like **كِتَابُ اللَّهِ** which means 'the book of Allah', the word **كِتَابُ** is definite but it must not have the definite article.

The word **اللَّهِ** with its genitive ending means 'of Allah' (see Unit 10).

### Grace and mercy

God's rahmah or grace and mercy extends over everything. The attributes of God as Rahman - most Gracious, and Rahīm - most Merciful, are repeated over and over again in the Qur'an. God is ever ready to forgive the errant but repentant soul and His attribute as Ghafūr - Forgiving - is also repeated often in the Qur'an.

**الْوَدُودُ** - the Loving,

is another attribute of Allah. It is mentioned once in the Qur'an and refers to God's all-embracing love.

Nouns which end with tanwīn are indefinite.

A word becomes definite when the definite article **الـ** is attached before it. **الـ** is always attached to the word which follows:

<b>مَائِدَةٌ</b> a table	<b>كِتَابٌ</b> a book
<b>الْمَائِدَةُ</b> the table	<b>الْكِتَابُ</b> the book

When a word is definite, it loses the 'n' of the tanwīn.

When the word to which the **الـ** is attached begins with a 'sun' letter, the **ل** of the definite article loses its sukūn and the sun letter gets a shaddah. This means that the **ل** of the definite article is omitted in pronunciation, and the sun letter is clearly doubled, e.g. **الشمسُ**, *the sun*.

The sun letters are fourteen:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

### Masculine, singular and definite

If a noun is masculine, singular and definite, its adjective must also be masculine, singular and definite. The adjective must also agree with its noun by having the same case endings. Study the following examples:

- الْقُرْآنُ الْعَظِيمُ** the great Qur'an (nominative) - ending with dammah
- الصِّرَاطَ الْمُسْتَقِيمَ** the straight path (accusative) - ending with fat-hah
- الشَّيْطَانَ الرَّجِيمَ** the rejected Satan (genitive) - ending with kasrah

In example 1 above, the word **الْقُرْآنُ** is masculine and singular. It is definite because it has the definite article **الـ**. It is also in the nominative case because it ends with a dammah.

The adjective **الْعَظِيمُ** agrees with its noun **الْقُرْآنُ** by being masculine and singular. It also has the definite article and ends with a dammah.

In examples 2 and 3, see how each adjective agrees with its noun.

### Feminine, singular and definite

If a noun is feminine, singular and definite, its adjective must also be feminine, singular and definite. The adjective must also agree with its noun by having the same case endings. Study the following examples:

- النَّفْسَ الْمُطْمَئِنَّةَ** the satisfied soul (nominative) - ending with dammah
- الدَّارَ الْآخِرَةَ** the next abode (accusative) - ending with fat-hah
- الْمَوْعِظَةَ الْحَسَنَةَ** good advice (genitive) - ending with kasrah

In example 5 above, the word **الدَّارَ** is one of those few words which are feminine even though they do not have a **ة** ending. **الدَّارَ** is also singular and definite. It is also in the accusative case because it ends with a fat-hah.

The adjective **الْآخِرَةَ** agrees with its noun **الدَّارَ** by being feminine with a **ة** ending, by being singular, and by being definite by having **الـ**. It also ends with a fat-hah.

See how each adjective agrees with its noun in examples 4 and 6 above.

**Note:** The word **الدُّنْيَا** (line 9 opposite) does not change. It has the same form for all cases.

Indeed God is Forgiving, Merciful. 2: 173

1 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He is the Forgiving, the Loving (God).  
85: 14

2 هُوَ الْغَفُورُ الْودُودُ

That is the great favour. 42: 22

3 ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Guide us the straight way. 1: 6

4 ■ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

They fear the painful punishment. 51: 37

5 ■ يَخَافُونَ الْعَذَابَ الْأَلِيمَ

It is tremendous news. 38: 67

6 هُوَ نَبَأٌ عَظِيمٌ

Concerning the awesome news. 78: 2

7 ■ عَنِ النَّبَأِ الْعَظِيمِ

And a sign for them is the dead earth.  
36: 33

8 وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ

The worldly life is only a play and a  
pastime. 47: 36

9 ■ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ

And the next abode is better. 7: 169

10 وَالذَّارُ الْآخِرَةُ خَيْرٌ

Indeed the next abode - it is truly the  
life! 29: 64

11 ■ إِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْيَوَانُ

Call to the way of your Sustainer with  
wisdom and good exhortation. 16: 125

12 ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Say: O disbelievers! 109: 1

13 ■ قُلْ يَا أَيُّهَا الْكَافِرُونَ

O tranquil soul! 89: 27

14 ■ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

By the fig and the olive and Mount  
Sinai and this secure land. 95: 1-2

15 ■ وَالتِّينِ وَالزَّيْتُونِ وَطُورِ سِينِينَ وَهَذَا الْبَلَدِ

#### Notes for text above

- **Line 4:** أَهْدِنَا means 'Guide us'.
- **Line 5:** يَخَافُونَ means 'They fear'.
- **Line 7:** عَنِ is a preposition and means 'about' or 'concerning'. It has a kasrah on the نِ to link it in pronunciation with the following word.
- **Line 9:** إِنَّمَا means 'only'.
- **Line 11:** لَهِيَ is the لِ of emphasis + هِيَ .
- **Line 12:** The word ادْعُ means 'Call' or 'Invite'.
- **Lines 13 and 14:** The interjection يَا - O! is the

simple and usual way of addressing someone. Here it is joined to another interjection أَيُّهَا - also meaning O! (masculine, for singular and plural) which is immediately followed by آل. The feminine form, أَيَّتُهَا is also followed directly by the definite article.

■ **Line 15:** The first وَ and the other three separate waws in this line are used for making an oath (qasam). Each of these waws is known as the 'waw al-qasam', and the words controlled by it are in the genitive. Two more examples: وَاللَّهِ by God!; وَالْعَصْرِ By Time!



# Unit 5

## Nouns, and adjectives: number

The noun هُدًى does not change - it has the same form in the indefinite for all case endings. With the definite article it becomes الْهُدَى and does not change its ending.

إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

Truly God's guidance - it is the (only true) guidance.

### الْمُتَّقِينَ

The word muttaqin in line 10 opposite is left un-translated but in line 11 is given as those who are 'God-conscious'. Muttaqin is sometimes translated as the pious, the righteous, those who ward off evil, those who fear God or those who are wary of God. The basic meaning of muttaqin is those who are careful - careful about not overstepping the limits which God in His knowledge and wisdom has set for the guidance and success of human beings. The main purpose of the Qur'an - mentioned at its beginning (2: 2) - is 'guidance for the muttaqin':

هُدًى لِّلْمُتَّقِينَ

### Number

In English, a noun or pronoun may be singular or plural. Plural refers to more than one.

In Arabic, a noun or pronoun (as well as an adjective or a verb) may be singular, dual or plural. Dual refers to two of something. Plural refers to more than two.

Read the following from the right to the left: (The nouns are nominative.)

Plural	Dual	Singular
مُسْلِمُونَ Muslims	مُسْلِمَانِ two Muslims	مُسْلِمٌ a Muslim
آيَاتٌ verses	آيَاتَانِ two verses	آيَةٌ a verse
رِجَالٌ men	رِجَالَانِ two men	رَجُلٌ a man
هُمْ they	هُمَا they (both)	هُوَ he
هُنَّ they	هُمَا they (both)	هِيَ she
جَعَلُوا they made	جَعَلَا they both made	جَعَلَ he made

### Dual

The dual of nouns and adjectives is formed from the singular by adding **سَانِ** for the nominative and **سَيْنِ** for the accusative and genitive. The **ة** at the end of a singular word is changed into a normal **ت** to which the dual ending is attached. (For dual masculine, see below. For dual feminine, see the next Unit.)

### Plurals

In Arabic, there are three types of plural:

1. Sound masculine plural
2. Sound feminine plural
3. Broken plural

**Sound plurals** are easy to form. They are so called because the singular forms remain intact or sound. To these are added set endings for masculine plurals and other set endings for feminine plurals. Sound plurals are sometimes called *external plurals*. مُسْلِمُونَ with the set ending **سُونَ** is an example of a sound masculine plural.

**Broken plurals** are formed by breaking up the singular pattern by adding new vowels or letters before, in between or after the root letters. رِجَالٌ is an example of a broken plural.

Some words may have both a sound plural and a broken plural.

There are word patterns which will help us to recognise and learn plurals of words in Arabic. (See Unit 39.) At this stage, it is better to learn the plural of each word with its singular.

### Sound masculine plural and dual

	Plural	Dual	Singular
nominative	مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ
accusative	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا
genitive	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمٍ

Look carefully at the endings of the words above and see what letters and vowels are added to form the dual and plural. Note that the accusative and genitive endings for the dual are the same. For the sound plurals, the accusative and genitive endings are the same.

He is a believer. 4: 24

هُوَ مُؤْمِنٌ 1

They are believers. 8: 4

هُمُ الْمُؤْمِنُونَ 2

And the disbelievers - they are the wrongdoers. 2: 254

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ 3

Those - they are the successful ones. 2: 5

4 ■ أُولَئِكَ هُمُ الْمُفْلِحُونَ

Those - they are the losers. 2: 27

5 ■ أُولَئِكَ هُمُ الْخَاسِرُونَ

Indeed these are truly misguided. 83: 32

6 ■ إِنَّ هَؤُلَاءِ لَضَالُّونَ

O my Sustainer! Indeed, these are a people who do not believe. 43: 88

7 ■ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

Indeed, God loves the doers of good. 2: 195

8 ■ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And I am not from the polytheists. 6: 79

9 ■ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

And know that God is with the muttaqin. 2: 194

10 ■ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

This (*lit.* that) is the book - there is no doubt in it ...

11 ■ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

...(it is) a guidance for the God-conscious. 2: 2

12 ■ هُدًى لِّلْمُتَّقِينَ

And that is the reward of the doers of good. 39: 34

13 ■ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ

Indeed the hypocrites (shall be) in the lowest depth (of the fire). 4: 145

14 ■ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ

They both (were) in the cave. 9: 40

15 ■ هُمَا فِي الْغَارِ

those	أُولَئِكَ
these	هَؤُلَاءِ
they	هُمُ
a people	قَوْمٌ
they believe	يُؤْمِنُونَ
he loves	يُحِبُّ
doubt	رَيْبٌ

#### Notes for text above

For each of the plurals in the text above, you should be able to say which is nominative, which is accusative and which is genitive, and why.

Remember that a noun is accusative when it is controlled by particles like **إِنَّ** or when (see Unit 12) it is the object of a verb. For example, in line 14,

**الْمُنَافِقِينَ** is accusative because it is controlled by **إِنَّ**. Some nouns are genitive because they are controlled

by a preposition such as **مِنْ** from, **لِـ** for, or **مَعَ** with.

A noun may also be genitive because it shows possession - see **الْمُحْسِنِينَ** in line 13.

■ **Lines 4 & 5:** **أُولَئِكَ** those, is the plural both of **ذَلِكَ** and **تِلْكَ**.

■ **Lines 6 & 7:** **هَؤُلَاءِ** these, is the plural of both **هَذَا** and **هَٰذِهِ** this.

■ **Line 9:** The **مَا** here means 'not'. This sentence is therefore called a negative sentence.

# Unit 6

## Nouns, adjectives, pronouns

### Broken plurals

Broken plurals are formed by changes within a word and sometimes by the addition of prefixes and suffixes as well. While there are word patterns for various broken plurals, it is best at this stage to learn the plural of each word with its singular.

### Mixed groups

If a pronoun refers to a mixed group of people, the masculine is used. This applies to nouns and verbs as well.

**Sound feminine plurals.** The plural of feminine nouns and adjectives are formed according to the following patterns. The dual is also included.

	Plural	Dual	Singular
nominative	مُسَلِّمَاتٌ	مُسَلِّمَتَانِ	مُسَلِّمَةٌ
accusative	مُسَلِّمَاتٍ	مُسَلِّمَتَيْنِ	مُسَلِّمَةً
genitive	مُسَلِّمَاتِ	مُسَلِّمَتَيْنِ	مُسَلِّمَةٍ

You would note that for the sound feminine plural, the *ta'* marbutah of the singular becomes *kaat* in the nominative and *kat* in the accusative and genitive.

**Broken Plurals.** While sound masculine and feminine plurals are formed by changes to the endings of words, broken plurals are formed by changes within a word and sometimes by the addition of prefixes and suffixes as well. Examples:

Singular	أُمٌّ	نَفْسٌ	عَالِمٌ	قَلْبٌ
Plural	أُمَّهَاتٌ	أَنْفُسٌ / نَفُوسٌ	عُلَمَاءٌ	قُلُوبٌ

**Note:** Broken plurals of nouns referring to non-rational beings or things are considered to be grammatically feminine singular. This means that:

- the adjective of such a broken plural noun will be feminine singular;
- the pronouns used to refer to a broken plural noun will be feminine singular;
- if the broken plural is the subject of a verb, the verb will be feminine singular.

**Separate Pronouns.** We have already introduced a few pronouns like *hu* he, *hi* she, *hum* they. These are known as 'separate' pronouns.

Because pronouns occur frequently in the Qur'an, we give below a chart of all the 'separate' pronouns in Arabic. (Read from right to left.)

	Plural	Dual	Singular	
they	هُمٌ	هُمَا	هُوَ	3.m.
they	هُنَّ	هُمَا	هِيَ	3.f.
you	أَنْتُمْ	أَنْتُمَا	أَنْتَ	2.m.
you	أَنْتُنَّ	أَنْتُمَا	أَنْتِ	2.f.
we	نَحْنُ	نَحْنُ	أَنَا	1.m.&.f.

The pronouns in the first two lines of the chart are referred to as 'third person' pronouns. 'Third persons' in grammar refer to persons **spoken about**. Notice that there are three pronouns for 'they' in Arabic.

The pronouns in the second two lines of the chart are referred to as 'second person' pronouns. Second persons in grammar refer to persons **spoken to**. Notice that there are five pronouns for 'you' in Arabic.

The pronouns in the last line of the chart are referred to as 'first person' pronouns. First persons in grammar refer to persons **speaking**. Note that the final alif of *ana* is there to distinguish it from similarly spelt words, and is not pronounced. So *ana* is pronounced *ana*, not *ana*.

In the chart, 3.m. is short for 3rd person masculine; 3.f. is for third person feminine.

### Ayatullah

In line 4 opposite, the word *ayah* is translated as 'a sign'. The word *ayah* is also used to denote 'a verse' of the Qur'an. There are 6236 *ayah* or verses in the Qur'an. Each *ayah* is a Divine 'message'. The word *ayah*, in its singular and plural forms, occurs almost 400 times in the Qur'an. The vast natural phenomena of creation are all described as *ayah*, signs or messages - for those who reflect and use their reason - which must lead to an affirmation of faith in the Creator. Each part of creation - however great or minute - including what is within the human being is an *Ayatullah* or sign of God.

And the believing men and the believing women are protectors of one another. 9: 71

1 ■ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

God has promised the believing men and the believing women gardens. 9: 72

2 وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

Indeed, the men who submit and the women who submit and the believing men and the believing women ... 33: 35

3 إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Surely in that is a sign for the believers. 15: 77

4 ■ إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ

Surely in the heavens and the earth are signs for the believers. 45: 3

5 إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ

And We made the night and the day two signs. 17: 12

6 وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ

And surely Paradise - it is the goal. 79: 4

7 فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

The companions of Paradise - they are the triumphant ones. 59: 20

8 أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

Two gardens on (the) right and left. 34: 5

9 ■ جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ

For them (shall be) gardens of bliss. 22: 56

10 لَهُمْ جَنَّاتُ النَّعِيمِ

Indeed the muttaqin (shall be) in gardens and in bliss. 52: 17

11 إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ

They are not their mothers. 58: 2

12 مَا هُنَّ أُمَّهَاتُهُمْ

You are Muslims (those who submit to God). 2: 132

13 أَنْتُمْ مُسْلِمُونَ

They are a people. 51: 53

14 هُمْ قَوْمٌ

We are helpers of (the cause of) God. 3: 52

15 نَحْنُ أَنْصَارُ اللَّهِ

#### Notes for text above

For each of the plurals in the text above, you should be able to say which is nominative, which is accusative and which is genitive, and why. There are two nouns in the dual.

■ **Line 1:** بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ lit. some of them are protectors of some.

■ **Line 4:** آيَةً is accusative because it is controlled by إِنَّ . Note the lam of emphasis.

The preposition لِ in the word لِلْمُؤْمِنِينَ means 'to' or 'for'. The alif of لِ is dropped when preceded by إِنَّ .

لِ + الْمُؤْمِنِينَ = لِلْمُؤْمِنِينَ

■ **Line 9:** The preposition عَنْ normally means 'about' or 'concerning' but here is translated as 'on'.

# Unit 7

## Attached Pronouns

Attached pronouns come at the end of nouns, prepositions, verbs and various particles.

After particles like **إِنَّ** the attached pronouns have a 'nominative' meaning, e.g.

**إِنَّهُ** Indeed he;

**إِنَّا** Indeed we.

In the last Unit, we introduced 'separate pronouns'. Besides these, there are pronouns which are attached to the ends of words as suffixes. They are called 'attached pronouns' or 'pronoun suffixes'.

An attached pronoun may be:

1. a possessive pronoun, attached to the end of a noun, as in:

رَسُولُهُ ← هُ + رَسُولُ  
his messenger his messenger

رَبُّهَا هَا + رَبُّ  
her Sustainer her Sustainer

2. attached to a preposition, as in:

مِنْهُ هُ + مِنْ  
from him him from

مِنْهَا هَا + مِنْ  
from her her from

3. attached to particles like **إِنَّ** as in: **إِنَّهُ** and **إِنَّهَا**.

4. the object of a verb, as in:

جَعَلَهُ هُ + جَعَلَ  
he made it it he made

Below is a chart with the attached pronouns or pronoun suffixes. Read from right to left.

Plural	Dual	Singular	
them, their هُمْ / هِمَّ	them both, their هُمَا / هِمَا	him, his/ it, its هُ / هِ / هَا	3.m.
them, their هُنَّ / هِنَّ	them both, their هُمَا / هِمَا	her/ it, its هَا	3.f.
you, your كُمْ	you both, your كُمَا	you, your كَ	2.m.
you, your كُنَّ	you both, your كُمَا	you, your كِ	2.f.
us, our نَا	us, our نَا	me, my سِي / سِي / سِي	1.m. & f.

### A garment metaphor

The word *libas* (line 12 opposite) is used in the Qur'an as a metaphor for marriage relationships. A garment serves three essential purposes: it protects and insulates a person from the elements and provides warmth and comfort; it is something of beauty and adornment; it safeguards privacy and morality. A garment is also the closest thing to one's body. A husband must be such a garment for his wife and a wife must be such a garment for her husband - protecting, beautifying, supporting, and being close.

Notice that attached pronouns in the third person (except **هَا**) have two different forms, e.g. **هُ** and **هِ**. The form having a dammah is used if the preceding vowel is a dammah or fathah, eg. **رَبُّهُ**, and **رَبِّهِ**.

The form having a kasrah is used if the preceding vowel is a kasrah or there is a preceding sukun on a ya', e.g. **رَبِّهِ**, and **عَلَيْهِ**.

For the 1.m. & f. attached pronoun **سِي**, the word to which the **سِي** is attached must be made to end in a kasrah to which a vowelless **يَا** is added, e.g. **رَبِّي** - my Lord. The exception to this is words like **عَلَيَّ** (عَلَى + يَ) where the **يَ** with a fat-hah is used. The **نِي** form is used with verbs and after prepositions or particles ending with **نَ**, e.g. **جَعَلَنِي** - He made me; **مِنْ نِي** = **مِنِّي** - from me.

Indeed, you are the messenger of God.  
63: 1

1 ■ إِنَّكَ لَرَسُولُ اللَّهِ

Indeed you are His messenger. 63: 1

2 ■ إِنَّكَ لَرَسُولُهُ

To Him (belongs) whatever is in the  
heavens and whatever is on earth. 42: 4

3 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

He (was) in her house. 12: 23

4 هُوَ فِي بَيْتِهَا

You alone we worship. 1: 5

5 ■ إِيَّاكَ نَعْبُدُ

(O Maryam!) Your Sustainer has made  
beneath you a rivulet. 19: 24

6 قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا

a rivulet

سَرِيًّا

He said (to her): I am only the  
messenger of your Sustainer. 19: 19

7 قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ

a sincere  
adviser

نَاصِحٌ

My punishment - it is the painful  
punishment. 15: 50

8 عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

a garment

لِبَاسٌ

Truly, I am from among those who  
submit. 41: 33

9 ■ إِنِّي مِنَ الْمُسْلِمِينَ

I am the servant of God. 19: 30

10 ■ إِنِّي عَبْدُ اللَّهِ

Truly I am to you both a sincere adviser.  
(lit. from the sincere advisers). 7: 21

11 إِنِّي لَكُمْ مِنَ النَّاصِحِينَ

They (your wives) are a garment for you  
and you are a garment for them. 2: 187

12 هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

To you your religion and to me, my  
religion. 109: 6

13 ■ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Surely, we are with you. 2: 14

14 ■ إِنَّا مَعَكُمْ

God is our Sustainer and your Sustainer.  
To us our deeds and to you your deeds.  
42: 15

15 اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

#### Notes for text above

■ **Lines 1 & 2:** Note the 'lam of emphasis'.

■ **Line 5:** The particle **إِيَّا** : The pronoun **كَ** is attached to **إِيَّا** which gives emphasis to the pronoun, thus conveying the meaning of 'You alone'.

Other pronouns are attached to **إِيَّا** in the Qur'an:

**إِيَّاهُ** , him alone; **إِيَّايَ** , me alone;  
**إِيَّاهُمْ** them alone; **إِيَّاكُمْ** you too; **إِيَّانَا** we alone.

■ **Line 9 :** Surely I - **إِنِّي** is a combination of **إِنَّ** and **نِي** .

■ **Line 10:** Surely I - **إِنِّي** is a contraction of **إِنَّ** and **نِي** .

■ **Line 13:** my religion - **دِينِ** is short for **دِينِي** . The pronoun **ي** is sometimes dropped at the end of other words; for example, my Sustainer - **رَبِّ** is short for **رَبِّي** .

■ **Line 14:** **إِنَّا** = **نَا** + **إِنَّ** .

# Unit 8

## Prepositions

A preposition is placed before a noun or pronoun. It tells you the position or place of something in either space or time. Some prepositions in Arabic are used to show possession.

We have already come across a few prepositions: **عَلَى** on; **فِي** in; **عَنْ** about. We have noted that a word controlled by a preposition is genitive.

This Unit lists more prepositions used in the Qur'an. Some prepositions may be translated in different ways. We need to look at the context in which a preposition is used to determine its exact meaning.

### Attached prepositions

There are two prepositions which are single letters attached to the words they control:

**لِ** - to, belonging to, for; **بِ** - by, with, in.

The letter **كَ** as, like - is not a preposition but acts like one.

for whoever	<b>لِ</b> + <b>مَنْ</b> = <b>لِمَنْ</b>	with a heart	<b>بِ</b> + <b>قَلْبٍ</b> = <b>بِقَلْبٍ</b>
to people	<b>لِ</b> + <b>النَّاسِ</b> = <b>لِلنَّاسِ</b>	with the pen	<b>بِ</b> + <b>القَلَمِ</b> = <b>بِالقَلَمِ</b>
for God	<b>لِ</b> + <b>اللَّهِ</b> = <b>لِللَّهِ</b>	in the name	<b>بِ</b> + <b>اسْمِ</b> = <b>بِاسْمِ</b>

Note: the alif of the definite article **الْ** is omitted when it is preceded by **لِ**,

for example: **لِ** + **النَّاسِ** = **لِلنَّاسِ** and **لِ** + **الرَّسُولِ** = **لِلرَّسُولِ**.

If a word begins with a **لِ**, the whole of the definite article **الْ** is omitted,

for example: **لِ** + **الَّيْلِ** = **لِلَّيْلِ**

When used with an attached pronoun **لِ** becomes **لِ**,

for example: **لِ** **لَكُمْ**, **لِ** **لَهَا**, **لِ** **لَهُ**; exception **لِي**

### Separate prepositions

<b>إِلَى / إِلَى</b>	to	<b>خَلْفَ</b>	behind	<b>فِي</b>	in, among
<b>بَعْدَ</b>	after	<b>عَنْ</b>	about, concerning	<b>قَبْلَ</b>	before
<b>بَيْنَ</b>	between	<b>عَلَى / عَلَيْهِ</b>	on, against	<b>مَعَ</b>	with
<b>تَحْتَ</b>	under	<b>عِنْدَ</b>	at, with	<b>مِنْ</b>	from
<b>حَتَّى</b>	until, even	<b>فَوْقَ</b>	above		

سَلَامٌ عَلَيْكُمْ

'Peace be on you! Well have you done. Enter, then, this Paradise, herein to abide.' This will be the greeting of the keepers of Paradise to those who were conscious of their Creator, who were true to their nature and fulfilled their purpose on earth. Their response to the greeting of the keepers of Paradise will be: 'All praise is due to God, Who has made His promise to us come true...'

The prepositions **لِ**, **مَعَ** and **عِنْدَ** are used to indicate possession as well:

**لِ**, **مَعَ** and **عِنْدَ** can all mean 'he has'.

Some verbs in Arabic are followed by a particular preposition for which no translation in English is needed:

**غَفَرَ لَهُ** He forgave him (lit: he forgave to him).

<b>اسْتَعَاذَ</b>	Seek protection!
<b>ءَامَنَّا</b>	We believed
<b>عِزَّةٌ</b>	honour
<b>حَرَامٌ</b>	sacred, inviolable
<b>الْأَقْصَى</b>	the further

So, seek protection with God from the rejected Satan. 16: 98

1 ■ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

In the name of God, the most Gracious, the most Merciful. 1: 1

2 ■ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

And among people are those who say, 'We have believed in God and the Last Day...'

3 وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَوْمَ الْآخِرِ

and they are not believers. 2: 8

4 ■ وَمَا هُمْ بِمُؤْمِنِينَ

And (all) honour belongs to God and to His messenger and to the believers. 63: 8

5 وَلِلّٰهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

From the Sacred Mosque to the Farther Mosque. 17: 1

6 مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

With vessels (made) from silver. 76: 15

7 بِثَانِيَةٍ مِّنْ فِضَّةٍ

From before the Prayer of dawn. 24: 58

8 مِنْ قَبْلِ صَلَاةِ الْفَجْرِ

and from after the Prayer of 'Isha'. 24: 58

9 وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ

Your possessions and your children are only a test. 64: 15

10 إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

And God - with Him - is a great reward. 64: 15

11 وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

At the Sacred Mosque (in Makkah). 2: 191

12 عِنْدَ الْمَسْجِدِ الْحَرَامِ

Indeed the religion with God is Islam. 3: 19

13 إِنَّ الدِّينَ عِنْدَ اللّٰهِ الْإِسْلَامُ

Indeed, God is with the steadfast ones. 2: 153

14 إِنَّ اللّٰهَ مَعَ الصّٰبِرِينَ

Peace (be) on you! 39: 73

15 سَلَامٌ عَلَيْكُمْ

#### Notes for text above

■ **Line 1:** The preposition **مِنَ** has a fat-hah on the ن instead of a sukun for linking it to the following word.

The word **اللَّهِ** is genitive because it is controlled by the preposition **بِ**.

■ **Line 2:** The word **اللَّهِ** is genitive because it indicates possession.

■ **Line 4:** The sentence is a negative sentence

beginning with **مَا**. Now notice the **بِ** attached to **مُؤْمِنِينَ**. In negative sentences beginning with **مَا** (not) or **لَيْسَ** (he is not), **لَسْتُ** (I am not), **لَسْتُمْ** (you are not), the following noun is often prefixed by the preposition **بِ** which is not translated: e.g. **مَا هُوَ بِشَاعِرٍ** He is not a poet.

**أَلَسْتُ بِرَبِّكُمْ** Am I not your Lord?



## Unit 9

### إِنَّ and "her sisters"

A predicate gives information about the first part of a sentence. The word for predicate in Arabic is *khabar* which means information.

In previous Units, we have come across the particle **إِنَّ** in some phrases and sentences. We have also learnt that the noun controlled by **إِنَّ** is in the accusative. Here we want to give some more examples of the use of **إِنَّ**.

In Arabic, a simple sentence which does not have a verb and which begins with a noun is called a **nominal sentence**.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

In the above sentence, the word **اللَّهِ** is called the 'noun of **إِنَّ**'. It is singular and ends with a fat-hah. The noun of **إِنَّ** is always in the accusative.

The word **غَفُورٌ** is called 'the predicate of **إِنَّ**'. It is singular and ends with dammah. The word for predicate in Arabic is **خَبِيرٌ** and means 'information'. The predicate gives information about the noun of **إِنَّ**. The predicate of **إِنَّ** - if it is a noun or adjective - is in the nominative.

Some more examples - read from right to left:

Predicate of <b>إِنَّ</b>	Noun of <b>إِنَّ</b>	
عَلِيمٌ حَكِيمٌ	اللَّهِ	إِنَّ Indeed God is Knowing, Wise.
وَاسِعَةٌ	أَرْضَ اللَّهِ	إِنَّ Indeed God's earth is spacious.
لَكَاذِبُونَ	الْمُنَافِقِينَ	إِنَّ Indeed the hypocrites are liars.

#### Consider Time

The word **العَصْرِ** has the sense of time through the ages. It also means afternoon. There are many words in the Qur'an for time. **وَقْتٌ** - the time of day; **يَوْمٌ** - a day or an aeon in time; **دَهْرٌ** - time in eternity; **حِينٌ** - a period of time; **سَاعَةٌ** - a moment.

The verses in line 2 are the first of *Syratu-l-'Asr*. This short *syrah* deals with the real purpose of the human being on earth - to believe in God and do good deeds. It also stresses the believers' need for mutual support and solidarity. The *syrah* summarizes the Qur'anic view of history and human worth and success. It was a habit of some Companions of the Prophet to recite *Syratu-l-'Asr* at the end of their meetings.

There are other particles, known in Arabic grammar as 'the sisters of **إِنَّ**' which have the same effect as **إِنَّ**. The frequently used ones in the Qur'an are:

**أَنَّ** that; **كَأَنَّ** as if; **لَكِنَّ** but; **لَعَلَّ** perhaps

Predicate	Noun	
بِيَدِ اللَّهِ	الْفَضْلَ	وَأَنَّ And that (all) grace is in God's hand.
قَرِيبٌ	السَّاعَةَ	وَلَعَلَّ And perhaps the Hour is near.
لَا يَعْلَمُونَ	أَكْثَرَ النَّاسِ	وَلَكِنَّ But most people do not know.
لَا يَفْقَهُونَ	الْمُنَافِقِينَ	وَلَكِنَّ But the hypocrites do not understand.

**إِنَّ** and 'her sisters' are often used with attached pronouns. The following combinations occur in the Qur'an:

إِنَّ - إِنَّهُ إِنَّهَا إِنَّكَ إِنَّكُمْ  
 أَنْ - أَنَّهُ أَنَّهَا أَنَّكَ أَنَّكُمْ  
 لَكِنَّ - لَكِنَّهُ لَكِنَّهَا لَكِنَّكَ لَكِنَّكُمْ  
 لَعَلَّ - لَعَلَّهُ لَعَلَّهَا لَعَلَّكُمْ لَعَلَّانَا

Indeed the earth belongs to God. 7: 128	1 إِنَّ الْأَرْضَ لِلَّهِ
By Time! Surely the human being is in loss. 103: 1-2	2 وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
Truly, the mercy of God is near. 7: 56	3 إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ
Indeed, in that is a sign for the believers. 15: 77	4 إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ
Indeed the righteous shall be in bliss and the corrupt shall be in hell. 82:13-14	5 إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ
The hypocrites are indeed liars. 63: 1	6 إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ
The righteous shall be in gardens and in bliss. 10: 45 and 52: 17	7 إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ
And know that among you (is) the messenger of God. 49: 7	8 ■ وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ
And that (all) bounty is in God's hand. 57: 29	9 وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ
But the hypocrites do not understand. 63: 7	10 ■ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ
It is the truth from your Lord, but most people do not believe. 11: 17	11 ■ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ
Perhaps the Hour is near. 42: 17	12 لَعَلَّ السَّاعَةَ قَرِيبٌ
And God over everything is Powerful. 2: 254	13 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
Indeed, God over everything is Powerful. 2: 20	14 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
But God is the Possessor of grace for all the worlds. 2: 251	15 ■ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

#### Notes for text above

- **Line 8:** The word **أَعْلَمُوا** - *Know!* - is a verb and is imperative plural.
- **Line 10:** The words **لَا يَفْقَهُونَ** mean 'they do not understand'.
- **Line 11:** **لَا يُؤْمِنُونَ** means 'they do not believe'.
- **Line 15:** The word **ذُو** means 'possessor of'. It is masculine and nominative. The word which comes after it is in the genitive.

عَصْرٌ	time; mid-afternoon
خُسْرٌ	loss
قَرِيبٌ	near
فُجَّارٌ / فَاجِرٌ	corrupt/pl.
فَقَهُ / يَفْقَهُ	to understand

# Unit 10

## Possession - the Idafah construction

In English, a phrase is a group of words without a verb which does not make complete sense.

A clause is a group of words with a verb which may or may not make complete sense.

A sentence is a word or group of words with a verb which makes complete sense.

In a previous Unit, we have mentioned briefly phrases like كِتَابُ اللَّهِ , the book of Allah.

The phrase is made up of two nouns which are closely linked and cannot usually be separated.

In the phrase كِتَابُ اللَّهِ , the first noun كِتَابُ is called the مُضَافٌ and means

'the book'. The mudaf (meaning 'linked') is always definite even though it does not have the definite article .

The second noun اللَّهِ is called the مُضَافٌ إِلَيْهِ which means 'linked to it'. It

shows the possessor and in this example means 'of Allah'. The mudaf ilayhi is always in the genitive. Below are some examples of the idafah construction. Read from right to left.

	mudaf ilayhi	mudaf
1 the night of Power	الْقَدْرِ	لَيْلَةَ
2 with the Sustainer of mankind	النَّاسِ	بِرَبِّ
3 (from) the evil of an envious one	حَاسِدٍ	شَرِّ (مِنْ)
4 the Lord of the two easts	الْمَشْرِقَيْنِ	رَبِّ
5 the Sustainer of the worlds	الْعَالَمِينَ	رَبِّ
6 the Sustainer of the heavens	السَّمَوَاتِ	رَبِّ
7 two messengers of your Lord	رَبِّكَ	رَسُولًا
8 the wrongdoers of themselves	أَنْفُسِهِمْ	ظَالِمِي

Nouns in the dual and masculine sound plural lose their final ن when they are mudaf.

In example 7 above, the dual رَسُولَانِ has lost its ن .

In example 8 above, the plural ظَالِمِينَ has lost its ن .

Normally no word must come between the 'Mudaf' and the 'Mudaf ilayhi'.

However, notice in line 10 opposite, the word هَذَا this, comes between the mudaf رَبِّ and the mudaf ilayhi الْبَيْتِ . Demonstratives like هَذَا and هَذِهِ are the only words which can come between the two nouns in an idafah construction.

A word with an attached pronoun is

considered to be a mudaf and so is definite. An adjective describing such a word will therefore have the definite article. e.g. عِنْدَ بَيْتِكَ الْمَكْرَمِ - near Your sanctified house.

The word بَيْتِ is definite because it is a mudaf. Its adjective مَكْرَمِ must also

be definite and so has آل . See line 15 opposite for another example.

أَعُوذُ	I seek refuge
وَسْوَسَ / يُوسْوِسُ	to whisper
وَسْوَاسٌ	whisperer
صَدْرٌ / صُدُورٌ	heart, chest/pl.
أَلْفٌ	a thousand

### Awesome vastness

الْعَالَمِينَ is the sound

masculine plural of الْعَالَمِ

- the world or the universe. Every created species is an 'alam or a world. The Qur'an speaks of worlds or 'universes' in the plural - thus pointing to the unimaginable and awesome vastness of God's creation.

لَيْلَةَ الْقَدْرِ

The Night of Power or Destiny is the night in which the Qur'an was first revealed to the Prophet Muhammad, peace be on him, as 'guidance for mankind'. It is in the blessed month of Ramadan.

In the name of Allah, the most Gracious, the most Merciful. 1: 1

1 ■ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

All praise is for Allah, the Sustainer of the worlds, the most Gracious, the most Merciful 1: 2-3

2 اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ الرَّحْمٰنِ الرَّحِیْمِ

Ruler of the day of Judgment. 1: 4

3 مَلِکِ یَوْمِ الدِّیْنِ

Say: I seek protection with the Sustainer of mankind, the Sovereign of mankind 114: 1-2

4 ■ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ مَلِکِ النَّاسِ

the God of mankind, from the evil of the elusive whisperer 114: 3-4

5 اِلَیْهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

who whispers into the hearts of people 114: 5

6 الَّذِیْ یُوسْوِسُ فِیْ صُدُوْرِ النَّاسِ

from among the jinn and mankind. 114: 6

7 ■ مِنْ الْجِنَّةِ وَالنَّاسِ

When God's help comes. 110: 1

8 اِذَا جَاءَ نَصْرُ اللّٰهِ

For the security of the Quraysh, their security during the journey of winter and of summer ... 106: 1-2

9 ■ لِیَلٰیفِ قُرَیْشٍ اِیْلَافِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّیْفِ

let them therefore worship the Lord of this house. 106: 3

10 فَلِیَعْبُدُوْا رَبَّ هٰذَا الْبَیْتِ

The Night of Power is better than a thousand months. 97: 3

11 لَیْلَةُ الْقَدْرِ خَیْرٌ مِنْ اَلْفِ شَهْرٍ

The Lord of the two easts and the Lord of the two wests. 55: 17

12 رَبُّ الْمَشْرِقِیْنَ وَرَبُّ الْمَغْرِبِیْنَ

We are indeed both messengers of your Lord. 20: 47

13 اِنَّا رَسُوْلَا رَبِّكَ

The Lord of the heavens and of the earth and of what is between them both. 78: 37

14 رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَیْنَهُمَا

Your Lord and the Lord of your early ancestors. 26: 26

15 ■ رَبُّكُمْ وَرَبُّ اٰبَآءِكُمْ الْاَوَّلِیْنَ

#### Notes for text above

- **Line 2:** The word **لِلّٰهِ** ends with a kasrah and is genitive because it is controlled by the preposition **لِ**. The words **الرَّحْمٰنِ الرَّحِیْمِ** and **مَلِکِ** are all in the genitive in apposition to or agreeing with **لِلّٰهِ**.
- **Line 4:** The word **رَبِّ** is in the genitive because it is controlled by the preposition **بِ**. The following words **مَلِکِ** and **اِلَیْهِ** are in the genitive because they are in apposition to **رَبِّ**. The word **النَّاسِ** in

lines 4, 5 and 6 are all in the genitive because they are mudaf ilayhi.

- **Line 7:** The word **النَّاسِ** is genitive because it is controlled by the preposition **مِنْ**, from.

- **Line 9:** **رِحْلَةَ** is accusative and is used as an adverb: 'during the journey'.

- **Line 15:** The adjective **الْاَوَّلِیْنَ** is genitive to agree with its noun **اٰبَآءِ** which is the mudaf ilayhi of **رَبِّ**.