

## **Introduction**

- The Arabic language is the vehicle chosen by Allah to communicate his final message to humanity. It is a language that is highly systematic and easy to learn, exceedingly poetic, musical and aesthetic and thus highly pleasing to the ear, and vastly comprehensive in its subtleties and implications and thus ideal for divine revelation.
- Language in general is formed from certain basic units, in order of increasing complexity: letters followed by words and then phrases then sentences and paragraphs, and in its highest forms, poetry, prose and literature.
- There are 24 letters of the Arabic alphabet, and they are termed **حُرُوفُ الْهَجَاءِ** . In this manual, knowledge of these letters and their script is assumed, and our study shall begin with words.
- Every word ( **كَلِمَةٌ** ) in the Arabic language is either a noun ( **إِسْمٌ** ), verb ( **فِعْلٌ** ) or particle ( **حَرْفٌ** ). This manual will be divided on the basis of these three basic categories, and each shall be discussed thoroughly in a separate unit.
- This effort is directed solely towards understanding the Noble Qur'an rather than modern spoken Arabic. Therefore, most examples are based on Qur'anic verses and vocabulary. At the same time, since Allah's Book preserves the Arabic language in its purest and most refined state, studying it will reinforce the highest linguistic standards of Arabic. Therefore, this will prove useful in other endeavors as well, including comprehending Arabic and Islamic literature, and even, to an extent, spoken Arabic.
- The manual is composed of three units which subsequently consist of basic lessons. Most lessons begin with a boxed illustration of its principles. I have endeavored to use those verses and phrases as models that are familiar to most Muslims. The best way to remember any lessons and rules is through remembering their applied examples. Therefore, effort should be made to review and memorize the illustration of each lesson before and after studying that lesson. In that way the rules will be solidified in your memory, and in the future, you merely have to recall these models in order to remember the rules.

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UNIT 1: THE NOUN

الإِسْمُ

The Noun and its 4 Attributes

- A noun is simply a person, place or thing. Nouns can serve as subjects or objects of verbs.
- All nouns have three basic attributes: definiteness, gender and number. Of these, the attribute of gender is generally fixed (that is, all nouns are either masculine or feminine in all cases) while the others are variable depending on the situation and context. A fourth attribute is the case, which is governed by the context and position of the word in each sentence.

Attribute 1: Definiteness المَعْرِفَةُ

﴿ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ﴾

This is *the book*, no doubt in it. [al-Baqarah 2]

﴿ كِتَابٌ مَّرْقُومٌ ﴾

- This is an extremely important distinction in Arabic grammar, and serves as a suitable starting point and base upon which the understanding of nouns are built. Basically, all nouns are either definite (مَعْرُوفٌ) or indefinite (مُنْكَرٌ). Definite nouns refer to specific things or objects (e.g. “the book”), while indefinite nouns refer to generic things rather than specific ones (e.g. “a book”).
- Most definite nouns are either proper nouns (which are names of people or places) or common nouns (which are nouns other than names). Note that all names, or proper nouns, are always definite since a specific person or place is being referred to. Common nouns, on the other hand, can be made definite or indefinite.
- It is critical to be able to recognize this attribute of nouns. Indefinite nouns are recognized by the fact that they end in tanween (a double vowel, appearing either as ة, ً or ِ). This can be considered the default state for all nouns. To convert indefinite nouns into definite ones, you must add the prefix *al-* (ال) and drop one vowel from the ending tanween:

Indefinite		Definite	
كِتَابٌ <i>Kitaabun</i>	“a book”	الْكِتَابُ <i>Alkitaabu</i>	“the book”
خَوْفٌ <i>Khawfun</i>	“fear”	الْخَوْفُ <i>Alkhawfu</i>	“the fear”

- As for names or proper nouns, most of them end in tanween for masculine names:
  - مُحَمَّدٌ Muhammad
  - زَيْدٌ Zayd
  - نُوحٌ Nuh

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- Female names, however, do not end in tanween as a general rule, but usually end in *ta marbutah* (ة) with a single vowel.
  - خَدِيجَةٌ
  - فَاطِمَةٌ
  - مَرِيْمٌ (The only female name mentioned in the Qur'an)
- *Practice*: List all of the nouns that appear in the following verse [al-Baqarah 255]:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

- |                |                  |
|----------------|------------------|
| ○ الله         | “Allah”          |
| ○ الْحَيُّ     | “the Living One” |
| ○ الْقَيُّومُ  | “the”            |
| ○ سِنَّةٌ      | “sleep”          |
| ○ نَوْمٌ       | “slumber”        |
| ○ السَّمَوَاتِ | “the heavens”    |
| ○ الْأَرْضِ    | “the earth”      |
- Of these, the first is a proper noun, the name of Allah.
  - The second noun الْحَيُّ is a definite noun that is an attribute describing Allah. Because this attribute is referring to a definite noun (Allah), it must also be definite. To convert this noun to the indefinite form, you must drop the definite article from the beginning and end it with tanween: حَيٌّ .
  - الْقَيُّومُ is another definite noun that is also an attribute of Allah. Its indefinite form is قَيُّومٌ .
  - سِنَّةٌ is an indefinite noun that describes and abstract thing. Its definite form is السَّنَةُ . Similarly, the definite form of نَوْمٌ would be النَّوْمُ .
  - السَّمَوَاتِ is the plural form of the noun سَمَاءٌ (we will learn plurals shortly). Its indefinite form would be سَمَوَاتٍ .
  - The indefinite of الْأَرْضِ is أَرْضٌ .

### Attribute 2: Gender الجِنْسُ

- Unlike some languages such as English, in Arabic all nouns possess a fixed gender. In other words, all Arabic nouns are either masculine or feminine. In some cases, their gender can be recognized by certain features, but in other cases, you just have to know the gender (or look it up).
- A common sign of a feminine noun is the *ta marbutah* (ة) ending:
  - عَاقِلَةٌ “a wise woman”
  - عَالِمَةٌ “a woman of knowledge”

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- وَصِيَّةٌ “a will”
- Although most nouns have a fixed gender, some can be converted between masculine and feminine by the use of the *ta marbutah* ( ة ) ending. These nouns are usually those pertaining to professions or characteristics. Some examples include:

Masculine	Feminine	
مُسْلِمٌ	مُسْلِمَةٌ	“Muslims”
مُؤْمِنٌ	مُؤْمِنَةٌ	“Believers”

- In general, nouns that are considered feminine are the following:
  - All nouns ending in *taa marbutah* ( ة ), which includes not only most female names but many objects as well
  - Some female names that don't happen to end in *taa marbutah*, like مَرْيَمُ
  - Body parts that exist in pairs, like يَدٌ “hand”
  - Letters of the Arabic alphabet
  - Names of places, like cities, towns and countries
  - Other nouns considered feminine traditionally, like شَمْسٌ “sun” and أَرْضٌ “earth”

### Attribute 3: Number

- Most languages have two forms for most nouns: a singular form for single objects and a plural form for two or more objects. In Arabic there are three numbers for most nouns: singular, dual (for two) and plural (three or more).
- Most common nouns follow the following pattern in forming their plurals:

		Masculine	Feminine
Singular	مُفْرَدٌ	مُسْلِمٌ	مُسْلِمَةٌ
Dual	مُتَنَّى	مُسْلِمَانِ	مُسْلِمَتَانِ
Plural	جَمْعٌ	مُسْلِمُونَ	مُسْلِمَاتٌ

- These are called sound plurals [ الجَمْعُ السَّالِمُ ], and they generally involve only nouns and adjectives applying to human beings. However, sound feminine plurals can sometimes be used for non-human objects as well.
  - E.g. Companies شَرَكَاتٌ
- Adjectives following the fa'eel pattern also generally have sound masculine plurals.
  - E.g. قَصِيرٌ جَمِيلٌ
- Most female adjectives ending in *ta marbutah* also take the sound feminine plurals.
- In summary, there are two types of plurals: sound and broken (irregular). Sound plurals are formed in the above manner, and they are the default.

- Other nouns are made plural in irregular ways (called broken plurals) that don't follow one particular pattern. They are best memorized, although there are a number of basic patterns.<sup>1</sup>

### Attribute 4: Cases of Nouns

### تَصْرِيفُ الْأَسْمَاءِ

- All nouns in Arabic must exist in one of these three cases, depending on their context within the sentence. These three cases are differentiated by their ending vowels. This is referred to as the declension of nouns (تَصْرِيفُ الْأَسْمَاءِ):

Cases:		Used for:	Ends in:
1. Nominative	مَرْفُوعٌ	Considered the default case, this is used for the subject of a sentence, or the predicate of a nominal sentence	Dhamma [ ُ ] or [ ؤ ]
2. Accusative	مَنْصُوبٌ	Used for the object of a verb, predicate of certain particles, and objects for expressing aim or purpose	Fatha [ َ ] or [ ً ]
3. Genitive	مَجْرُورٌ	Used for possession and for objects of prepositions	Kasrah [ ِ ] or [ ٍ ]

- It must be noted that some nouns are exceptional in that they do not accept certain endings.
  - For instance, names of females and feminine proper names (e.g. names of countries which don't begin with *al-*) not only do not accept tanween in their ending, but also never take kasrah as an ending. Their genitive case, therefore, is governed by a fatha rather than kasra. These nouns end in fatha for both the accusative and genitive cases. Because the two forms are identical, the only way to distinguish the case is from the context of the sentence.
  - The following series of verses illustrates the use of the name Maryam (مَرْيَمُ) in all three cases:
    1. In the following verse, Allah recalls the blessed moment that the angels came to Maryam to proclaim her exalted status. Here the word *Maryam* is being used as the subject and therefore ends in dhamma.

﴿ وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ ۗ اِنَّ اللّٰهَ اصْطَفٰكِ وَطَهَّرَكِ وَاَصْطَفٰكِ عَلٰٓى نِسَاءِ الْعٰلَمِيْنَ ﴾

And recall when the angels said, “O Maryam! Behold, Allah has chosen you, and has made you pure, and has exalted you above all the women in the world. [Aal Imran: 42]

2. The mother of Maryam revealed her intent to name her daughter Maryam by saying, “I have named her Maryam.” Here, Maryam is used as the object of the sentence and would thus end in fatha. [Aal Imran 36]

﴿ وَاِنِّىۡ سَمَّيْتُهَا مَرْيَمَ ﴾

3. Allah emphatically refutes the Christian claims regarding Jesus, and describes him as His command sent to Maryam. Here Maryam is the object of the preposition “to,” and thus takes the genitive case, which normally ends in kasrah. However, Maryam is a female name that does not take tanween, and would therefore end in fatha.

﴿ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ﴾

The Messiah, Jesus son of Mary, was no more than a Messenger of Allah and His command sent to Mary and a spirit from Him. [Nisaa 171]

- To summarize, the declension of the name *Maryam* and all similar female names in the three cases would be as follows:

Nominative	مَرْفُوعٌ	مَرْيَمٌ
Accusative	مَنْصُوبٌ	مَرْيَمَ
Genitive	مَجْرُورٌ	مَرْيَمَ

- Some plural forms of nouns also do not accept tanween but only carry a single vowel on their ending. Like female names, they use the fatha to indicate both the accusative and genitive case.

## The Adjective الصِّفَةُ

- In Arabic, the adjectives are considered nouns, since they can stand by themselves as independent nouns or can be attached to other nouns to modify them.
- As a general rule, adjectives are always placed after the nouns they modify.
  - For example, “one god” would be *إِلَهُ وَاحِدٌ*
- Remember that adjectives must always agree with their nouns in all of their attributes, including number, gender, definiteness and case.

## The Nominative Sentence الْجُمْلَةُ الْإِسْمِيَّةُ

- From nouns, you can begin to build basic sentences. These are called nominal sentences and do not require any other addition elements.
- A nominative sentence is one that begins with a noun, and is built upon a subject and predicate. The simple nominative sentence consists of only two nouns, the first being the subject ( المَبْتَدَأُ ) and the second the predicate ( الخَبَرُ ). This is a basic descriptive sentence in which the predicate essentially provides some information about the subject. In these sentences, the subject is always definite and the predicate always indefinite.
- Consider the following examples:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾  
Say He Allah is one. [al-  
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اللَّهُ أَحَدٌ	“Allah is one”
مُحَمَّدٌ رَسُولٌ	“Muhammad is a messenger”
الْمُؤْمِنُونَ إِخْوَةٌ	“The believers are brothers”
الرِّجَالُ قَوَّامُونَ	“The men are maintainers”

- Note that the verb “to be” in the present tense (“is,” “are”) is understood and never written in Arabic.
- The subject must always agree with the predicate in gender and number. For instance:
  - Singular: الرَّجُلُ قَوَّامٌ “The man is a maintainer”
  - Plural of the same sentence: الرِّجَالُ قَوَّامُونَ “The men are maintainers”
- In summary, you must remember three basic rules for the simple nominative sentence:
  1. The subject is always definite while the predicate is usually indefinite (in other types of nominative sentences the predicate may be definite as well).
  2. The subject and predicate must always agree in gender and number.
  3. Both the subject and predicate are always in the nominative case (unless there exists an element that necessitates a change of case of one of the nouns).
- In other types of nominative sentences, the predicates can be, in addition to nouns, pronouns, adjectives, adverbs, prepositional phrases and even verbal sentences.
- Note that in general, the nominative sentences cannot begin with indefinite nouns (since the subject must always be definite as a rule). To make simple sentences with indefinite nouns as subjects, you must place the predicate before the subject.
  - For instance, consider the sentence “*The book is in the house,*” which involves a prepositional phrase (more on that later) as a predicate:

الْكِتَابُ فِي الْبَيْتِ

To say “*A book is in the house*” or “*There is a book in the house,*” you would have to rearrange the sentence as follows: “*In the house is a book.*”

فِي الْبَيْتِ كِتَابٌ

- However, indefinite nouns can begin nominative sentences if they are preceded by an interrogative particle or a negative particle, or if it’s the first term of an idafa construction or if it is modified by an adjective. These elements are covered in later chapters, but some illustrations from the Qur’an should suffice:

﴿أَأَلَهُ مَعَ اللَّهِ﴾

Is there a god alongside Allah? [Naml 64]

﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ﴾

And surely a believing slave is better than an idolatrous [free man] though he may please you.  
[al-Baqarah 221]

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## The Possessive Construct الإضافة

﴿ مُحَمَّدٌ رَّسُولُ اللَّهِ ﴾

Muhammad is the Messenger of Allah. [al-Fath 29]

- The possessive construct always involves an object ( المضاف ) and its owner or possessor ( المضافُ إليه ). To indicate possession in Arabic, three rules must always be followed:
  - The object is always placed before the possessor (for instance, “Allah’s messenger” is converted to “messenger of Allah”).
  - The *al-* prefix of the object is dropped.
  - The possessor takes the genitive ( مَجْرُور ) case, which means that it will usually end with *kasrah* ( . ).
- Examples:
 

Allah’s messenger → messenger of Allah:	رَسُولُ اللَّهِ
Allah’s she-camel → she-camel of Allah:	نَاقَةُ اللَّهِ
Day of Judgment:	يَوْمُ الْقِيَامَةِ
Night of power:	لَيْلَةُ الْقَدْرِ
- Remember that since a specific person or thing is being referred to, the possessive construct as a whole is considered definite. However, if the second term ( المضافُ إليه ) is indefinite, the entire construct is considered indefinite.
  - “A man’s book” كِتَابُ رَجُلٍ
- When sound masculine plurals and duals are the first term in an idhafa construct or have attached pronouns, the final nun is always dropped.
  -
- The possessive construct is considered as one unit, whose base is the first term (the object). Therefore, if this construct is placed in positions in sentences that require changes of case (for instance as objects of verbs or prepositions), those ending changes are made on the object only. The possessor is considered as attached to the object and is always in the genitive case.
  - For instance, Allah declares in a well-known verse that our model in all matters is the Messenger of Allah. The original term is رَسُولُ اللَّهِ , and because it is the object of the preposition (“in”) it must take the genitive case, which must end in *kasrah*. Therefore it becomes رَسُولُ اللَّهِ :

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

Verily you have in the Messenger of Allah an excellent example, for all who yearn for Allah and the Last Day and remember Allah abundantly. [Al-Ahzab 21]

## The Five Nouns الأسماء الخمسة

- These are a group of special nouns which indicate their case by long vowels when they have possessive pronouns or are part of possessive constructs.

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- These five nouns are traditionally identified in a modified form, with the attached second person pronoun (covered in a forthcoming lesson), since not all of them can exist in a solitary, unattached, unmodified form. They are: ذُو مَالٍ ، فُوكٌ ، حَمُوكٌ ، أُخُوكٌ ، أُبُوكٌ . The last one ( ذُو ) is a noun that means “owner” or “possessor” and exists only in combination with another noun. Traditionally, in examples it is given as ذُو مَالٍ , which means “possessor of wealth” or “wealthy one.”
- Their case variations are as follows:

	Nominative	Accusative	Genitive	Meaning
أَبٌ	أَبُو	أَبَا	أَبِي	“Father”
أَخٌ	أَخُو	أَخَا	أَخِي	“Brother”
حَمٌّ	حَمُو	حَمَا	حَمِي	“In-laws”
	فُو	فَا	فِي	“Mouth”
	ذُو	ذَا	ذِي	“Owner”

- When the attached pronoun *ي* is used with these nouns, then they remain fixed in all cases.

## The Pronouns الضَّمَايِرُ

- Pronouns are one of the pillars of the Arabic language, and serve as the basis for the study of verbs. Their mastery is essential to effectively learning the Arabic language.
- Grammatically, pronouns are words that are used in place of nouns, such as *he, she, it, they, them, you, I, and we*.
- They involve three persons: the first person (*I, we*), the second person (*you*), and the third person (*he, she*).
- There is no equivalent of the neuter pronoun (“it”), which refers to objects in English, and the appropriate masculine or feminine pronoun is used (هُوَ or هِيَ for singular objects, and هِيَ for plural objects). Note a general rule that *the feminine singular is always used to refer to non-human objects in plural, whether they are masculine or feminine*.
- Remember that since pronouns refer to specific persons or things, they are always considered definite.
- Pronouns in Arabic are of two types: detached and attached.

### 1. Detached Pronouns الضَّمَايِرُ الْمُنْفَصِلَةُ

هُوَ اللهُ

He is Allah. [al-Hashr]

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- The detached pronouns are independent words that stand by themselves in place of specific nouns.
- They exist in the following forms, grouped according to number, gender and person:

		First Person		Second Person		Third Person	
Singular	Masculine	I	أَنَا	You	أَنْتَ	He, it	هُوَ
	Feminine			You	أَنْتِ	She, it	هِيَ
Dual	Masculine	We	نَحْنُ	You	أَنْتُمَا	They	هُمَا
	Feminine			You	أَنْتُمَا	They	هُمَا
Plural	Masculine			You	أَنْتُمْ	They	هُمْ
	Feminine			You	أَنْتُنَّ	They	هُنَّ

- From these pronouns, you can begin to form basic sentences. Remember that the verb “to be” in the present tense is understood and not written in the Arabic language. Also remember that the pronoun must always agree in gender and number with whatever it refers to. Here are some examples:

أَنَا اللهُ	I am Allah.
هُوَ مُحَمَّدٌ	He is Muhammad.
أَنْتَ زَيْدٌ	You are Zayd.
هِيَ عَائِشَةُ	She is Aisha.
نَحْنُ مُسْلِمُونَ	We are Muslims.
نَحْنُ الْمُسْلِمُونَ	We are the Muslims.

- Note that these are nominal sentences since they begin with nouns (in this case, pronouns), although they are slightly different from the basic descriptive nominal sentences we have seen. Those previous sentences consisted of a subject that was a definite noun and a predicate which was an indefinite noun that served as a description of the subject. In this case, the subject is a pronoun (which is always definite) while the predicate can be either a definite or indefinite noun that the pronoun is referring to. In other words, when pronouns are the subjects, they can take either definite or indefinite nouns as predicates.

## 2. Attached Pronouns

## الضَّمَائِرُ الْمُتَّصِلَةُ

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- These are pronouns that are attached to nouns to indicate possession (such as “his book,” “your pen,” “our lord,” etc.) or to verbs to indicate their objects (such as “Allah created them,” or “Muhammad wrote it”).
- They are also classified according to number, gender and person as follows:

		First Person				Second Person		Third Person	
Singular	Masculine	Attached to noun: <b>سِي</b>		Attached to verb: <b>نِي</b>	<i>Your, You</i>	<b>أَنْتَ</b>	<i>His, Him</i>	<b>هُ</b>	
	Feminine				<i>Your, You</i>	<b>أَنْتِ</b>	<i>Her</i>	<b>هَا</b>	
Dual	Masculine	<i>Our, Us</i>		<b>نَا</b>	<i>Your, You</i>	<b>كُمَا</b>	<i>Their, Them</i>	<b>هُمَا</b>	
	Feminine				<i>Your, You</i>	<b>كُمَا</b>	<i>Their, Them</i>	<b>هُمَا</b>	
Plural	Masculine				<i>Your, You</i>	<b>كُم</b>	<i>Their, Them</i>	<b>هُم</b>	
	Feminine				<i>Your, You</i>	<b>كُنَّ</b>	<i>Their, Them</i>	<b>هُنَّ</b>	

- To illustrate this, here is the word رَبُّ with all the pronouns:

		First Person		Second Person		Third Person	
Singular	Masculine	<i>My lord</i>	<b>رَبِّي</b>	<i>Your lord</i>	<b>رَبُّكَ</b>	<i>His lord</i>	<b>رَبُّهُ</b>
	Feminine			<i>Your lord</i>	<b>رَبُّكِ</b>	<i>Her lord</i>	<b>رَبُّهَا</b>
Dual	Masculine	<i>Our lord</i>	<b>رَبُّنَا</b>	<i>Your lord</i>	<b>رَبُّكُمَا</b>	<i>Their lord</i>	<b>رَبُّهُمَا</b>
	Feminine			<i>Your lord</i>	<b>رَبُّكُمَا</b>	<i>Their lord</i>	<b>رَبُّهُمَا</b>
Plural	Masculine			<i>Your lord</i>	<b>رَبُّكُمْ</b>	<i>Their lord</i>	<b>رَبُّهُمْ</b>
	Feminine			<i>Your lord</i>	<b>رَبُّكُنَّ</b>	<i>Their lord</i>	<b>رَبُّهُنَّ</b>

- When the first person pronoun is attached to any word, its final vowel is always changed to kasrah, according to Arabic reading rules.
- When these possessive pronouns are attached to any noun, the definite article (*al-*) must always be deleted. In that case, the noun is always considered definite.
- Note that all the third person attached pronouns apart from the singular feminine will change their *dhamma* to a *kasrah* with nouns in the genitive case. For example:
  - كِتَابُهُ becomes كِتَابِهِ
  - كِتَابُهَا retains the same pronoun in the genitive, becoming كِتَابِهَا
  - كِتَابُهُمَا becomes كِتَابِهِمَا
  - كِتَابُهُمْ becomes كِتَابِهِمْ
  - كِتَابُهُنَّ becomes كِتَابِهِنَّ
- All other pronouns remain as they are in all cases, though their nouns may be in any case with any vowel.
- Also remember the golden rule: *The singular feminine third person pronoun ( هِيَ ، هَا ) is always used to refer to plural objects.*

# GRAMMAR BY THE BOOK

## ✦ Fundamentals of Qur'anic Arabic ✦

### Adverbs إِسْمُ الظَّرْفِ

- Adverbs in Arabic are basic nouns that modify other nouns by expressing some relation of space or time. They are technically classified as nouns in Arabic, although they function very much like prepositions (covered in the next chapter). Adverbs are generally regarded as being in the accusative case (that is, they end in fatha).
- In general, adverbs cause their nouns or pronouns to take the genitive case.
- They are as follows, classified according to time and place:

ظَرْفُ مَكَانٍ Adverbs of Time		ظَرْفُ زَمَانٍ Adverbs of Place	
قَبْلَ	before	فَوْقَ	above, on
بَعْدَ	after	تَحْتَ	below
الْيَوْمَ	Today	عِنْدَ	near, beside, with
أَمْسَ	yesterday	مَعَ	with
غَدًا	tomorrow	أَمَامَ	in front of
الآنَ	now	خَلْفَ	behind
		بَيْنَ	between

- Inda for those things in your possession but not necessarily with you at the moment, while maa is for those things with you at the moment.
- Inda also used to indicate an action near an object, or to indicate being with a person at his place or home.
- Min indi = to indicate “from” as an element of eloquence Aal Imran 3:78

### Lesson: Special Pronouns

### The Demonstrative Pronoun إِسْمُ الإِشَارَةِ

- There are two types of demonstrative pronouns, one for close objects or things (“this”) and another for distant objects (“that”).
- The demonstrative pronoun for close things is هذا , and is generally translated as “this” or “these.” It exists in the following forms:

إِسْمُ الإِشَارَةِ لِلْقَرِيبِ Demonstrative Pronouns for Closeness		
	Masculine	Feminine
Singular	هَذَا [all cases]	هَذِهِ [all cases]

# GRAMMAR BY THE BOOK

## ✦ Fundamentals of Qur'anic Arabic ✦

Dual	هَذَا [Nominative case]	هَذَيْنِ [Genitive, accusative cases]	هَاتَانِ [Nominative case]	هَاتَيْنِ [Genitive, accusative cases]
Plural	هَؤُلَاءِ [all cases and genders]			

- The demonstrative pronoun for distant things is ذَلِكَ, and is generally translated as “that” or “those.” It exists in the following forms:

إِسْمُ الْإِشَارَةِ لِلْبَعِيدِ Demonstrative Pronouns for Distance				
	Masculine		Feminine	
Singular	ذَلِكَ [all cases]		تِلْكَ [all cases]	
Dual	ذَانِكَ [Nominative case]	ذَيْنِكَ [Genitive, accusative cases]	تَانِكَ [Nominative case]	تَيْنِكَ [Genitive, accusative cases]
Plural	أُولَئِكَ [all cases and genders]			

- The dual form above is an extremely rare form and does not appear in the Qur'an nor in modern usage. You can therefore effectively ignore it.

### Demonstrative Phrases

- These demonstrative pronouns are considered definite, and when used before other definite nouns, they form simple phrases called Demonstrative Phrases:

هَذَا الرَّجُلُ	“This man”
هَذَا النَّبِيُّ	“This prophet”
ذَلِكَ الْكِتَابُ	“That book”
هَؤُلَاءِ الْقَوْمُ	“These people”

- When these demonstrative pronouns are used with definite nouns that have attached pronouns or are part of possessive constructs, the demonstrative pronoun is placed after the noun:

رَجُلُنَا هَذَا	“This man of ours”
نَبِيُّكَ هَذَا	“This prophet of yours”
كِتَابِي ذَلِكَ	“That book of mine”
قَوْمُنَا هَؤُلَاءِ	“These people of ours”

رَجُلٌ مُسْلِمِينَ هَذَا	“This man from the Muslims”
نَبِيُّ اللَّهِ هَذَا	“This prophet of Allah”
كِتَابُ الرَّبِّ ذَلِكَ	“That book of the Lord”
قَوْمٌ الْحِجَازِ هَؤُلَاءِ	“These people of Hijaz”

### Demonstrative Sentences

- When these demonstrative pronouns are used with indefinite nouns, they form nominative sentences:

هَذَا رَجُلٌ	“This is a man.”
هَذَا نَبِيٌّ	“This is a prophet.”
ذَلِكَ كِتَابٌ	“That is a book.”
هَؤُلَاءِ قَوْمٌ	“These are a people.”

- To use these demonstrative pronouns as subjects with simple definite nouns as predicates, you must insert the appropriate personal pronouns before the nouns to avoid confusion with the demonstrative phrases.

هَذَا هُوَ الرَّجُلُ	“This is the man.”
هَذَا هُوَ النَّبِيُّ	“This is the prophet.”
ذَلِكَ هُوَ الْكِتَابُ	“That is the book.”
هَؤُلَاءِ هُمْ الْقَوْمُ	“These are the people.”

**﴿ هَذَا هُوَ الْحَقُّ ﴾**

“This is the truth.” [al-Anfal 32]

- And finally, these demonstrative pronouns can be used as subjects with definite nouns with attached pronouns or those that are part of possessive constructs as predicates:

هَذَا رَجُلٌ مُسْلِمِينَ	“This is a man from the Muslims.”
هَذَا نَبِيُّ اللَّهِ	“This is the prophet of Allah.”
ذَلِكَ كِتَابُ الرَّبِّ	“That is the book of the Lord.”
هَؤُلَاءِ قَوْمٌ الْحِجَازِ	“These are the people of Hijaz.”

### The Relative Pronoun

إِسْمُ الْمَوْصُولِ

- The relative pronoun introduces a relative clause, and is generally translated as “who,” “that,” or “which,” as in the sentence: “I am *the one who* created you.”
- It always reflects the gender and number of the noun or pronoun which precedes it.
- It exists in the following forms:

# GRAMMAR BY THE BOOK

## ✦ Fundamentals of Qur'anic Arabic ✦

إِسْمُ الْمَوْصُولِ Relative Pronouns			
Masculine		Feminine	
Singular	الَّذِي [all cases]		الَّتِي [all cases]
Dual	الَّذَانِ [nominative case]	الَّذَيْنِ [genitive, accusative cases]	الَّتَيْنِ [genitive, accusative cases]
Plural	الَّذِينَ [all cases]		الَّتِي or الَّتِي [nominative case]      [genitive, accusative cases]

### Definite Relative Clauses

- Note that the relative pronoun, like all pronouns, is definite, but unlike the others, it can only be used with a definite noun.

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا ﴾

“He is the one *who* created you from a single soul and created from it its mate.”  
[al-A‘raf 189]

- In this verse the relative pronoun *الَّذِي* is qualifying the definite pronoun *هُوَ*.

﴿ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴾

“This is the Day of Reckoning *which* you used to deny.” [al-Saaffaat 21]

- In this verse *الَّذِي* is qualifying the definite *Idafah* construct *يَوْمُ الْفَصْلِ*.

### Indefinite Relative Clauses

- Indefinite relative clauses (e.g. “This is a book that I read.”) in Arabic are written without the relative pronouns.
- From the latter verse above, if we wanted to use the indefinite form of the word “Day,” the sentence would be as follows:

“This is *a day* which you used to deny.”

هَذَا يَوْمٌ كُنْتُمْ بِهِ تَكْذِبُونَ

Note that there is no relative pronoun [ الَّذِي ] used in this Arabic sentence, since the word it qualifies is indefinite.

### **Interrogative Nouns**      اِسْمُ اَلْاِسْتِفْهَامِ

- There are two interrogative nouns which convert sentences into simple questions, where the response would be yes or no: هَلْ and اُ .
- These are often used interchangeably, but هَلْ is preferred before the hamzat-ul-wasl of the definite article and اُ is preferred before negatives beginning with laysa.

## UNIT 2: THE PARTICLE

### الْحَرْفُ

Particles are articles of speech other than nouns and verbs.

### Conjunctions العَطْفُ

- Conjunctions are basic particles that connect together words, phrases, clauses or sentences. They simply connect and join words, and do not alter them in their cases or in any other way. The words they connect may be nouns, verbs or other particles such as prepositions.
- The basic conjunctions in Arabic are as follows:

وَ	And	Simply “and,” without any chronological order or sequence
فَ	And then	Implies sequence (the second thing comes after the first) but without any long interval
ثُمَّ	And then	Implies sequence with a longer interval
أَوْ	Or	Without any sense of choice or doubt
أَمْ	Or	After an interrogative, or question
بَلْ	But	“But”
لَكِنْ	But	“But”
لَا	Not	Simple negative particle
حَتَّى	Even, Including	

- Conjunctions join nouns or verbs that are equivalent, and thus are always in the same case.

### Prepositions حُرُوفُ جَرَ

- Prepositions are simple words that are used in conjunction with nouns to indicate certain specific meanings.
- Grammatically, they always cause their objects to take the genitive case.

- There are two types of prepositions: independent (which stand by themselves as separate words) and inseparable (which are attached to the nouns).

### A. Independent Prepositions

- Independent or separate prepositions are distinct words that stand independently in front of their nouns.
- There are seven basic independent prepositions:

	Meaning	Qur'anic Examples
في	“in, within”	﴿ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ﴾ This is the book, no doubt <i>in</i> it. [al-Baqarah 2]
من	“from, of”	﴿ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴾ He created the human being from a clot. [al-Alaq 2]
على	“on, above, on top of”	﴿ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ﴾ Men are the protectors and maintainers <i>over</i> women because Allah has made the one excel <i>over</i> the other, and because they spend out of their possessions. [al-Nisa 34]
إلى	“to”	﴿ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴾ Surely to your Lord is the return. [al-Alaq 8]
عن	“about, concerning, away from”	﴿ فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴾ Woe, then, to those who pray, but are heedless about their prayers. [al-Maun 4-5]
حتى	“until”	﴿ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴾ It [the Night of Power] is peace until the rising of dawn. [al-Qadr 5]
منذ	“ever since”	

- The first of these prepositions ( في ) is in fact the most common word in the Arabic language, followed by the second ( من ).

- When the preposition [ مِنْ ] is followed by a definite noun, which begins with the prefix *al-* ( الـ ), the *nun* of the preposition carries the vowel *fatha* as a linking vowel in order to avoid the joining of two sukoon.
  - مِنْ + الْجَنَّةِ = مِنَ الْجَنَّةِ
- The preposition مِنْ can be combined with the word مَنْ (“who”) to form a single word مِمَّنْ, indicating the general meaning “from whom.”
  - مِمَّنَ الْكِتَابُ ؟ → “From whom is the book?” or “Who is the book from?”
  - [Fussilat 33]
- The preposition مِنْ can also be combined with the interrogative particle أَيْنَ (“where”) to indicate the general meaning “from where.”
  - مِنْ أَيْنَ أَنْتَ ؟ → “From where are you?” or more properly, “Where are you from?”
- The ending *ya* of the prepositions عَلَى and إِلَى is called *alif maksoorah* and is pronounced as an alif when the preposition stands by itself, but when the prepositions are combined with the attached pronouns, the *alif maqsoorah* is converted to a full *ya*. For example:
  - عَلَى + هُ → عَلَيْهِ
  - عَلَى + كَ → عَلَيْكَ
  - إِلَى + هُ → إِلَيْهِ
- The prepositions مِنْ and عَنْ are used in conjunction with the adjectives قَرِيبٌ “close” and بَعِيدٌ “far” respectively in the following way, and not interchangeably:

المَسْجِدُ قَرِيبٌ مِنَ الْمَدْرَسَةِ      “The masjid is close to the school.”

الْمَدْرَسَةُ بَعِيدٌ عَنِ الْحَدِيقَةِ      “The school is far from the park.”

### **B. Inseparable Prepositions**

- Inseparable prepositions consist of single letters and are always attached to their nouns in writing.
- The first three of these are called the Oath Prepositions ( حُرُوفُ الْقَسَمِ ), and are used to swear by persons or things:
  1. وَ      Example: وَاللَّهِ
  2. بِ      Example: بِاللَّهِ
  3. تَ      Example: تَاللَّهِ
- In some cultures it is common to swear by Allah using all three prepositions:
 

بِاللَّهِ وَاللَّهِ تَاللَّهِ !
- The other three are as follows:
  4. لِ      “to, for”
  5. بِ      “with”
  6. كَ      “like”

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## Fundamentals of Qur'anic Arabic

- The prepositions لَ is used with the verb قَالَ (“to say”) to indicate to whom the speech is directed. And whenever it is used with an attached pronoun, it becomes لَ with a fatha. For example:

﴿ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسَلَّمْتُ لِلرَّبِّ الْعَلَمِينَ ﴾

When his Lord said *to* him, “Submit!” He said, “I have submitted *to* the Lord of the Worlds. [al-Baqarah 131]

- This preposition is also used with the meanings “in order to” or “for the purpose of,” as in the following important verse:

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِأَهْدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴾

He is the one who has sent His Messenger with the guidance and the religion of truth *in order to* make it dominant over all other religions, however the idolaters dislike that. [al-Saff 9]

- It is also used for the sense of “belonging to,” as in the oft repeated verse:

﴿ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ﴾

*To* Allah belongs whatever is in the heavens and the earth. [al-Baqarah 284]

UNIT 3: THE VERB

الفِعْلُ

- Verbs are words that denote action or states. They form the substance of any language, and must be understood and mastered in order to understand and work with that language in any meaningful way.
- In Arabic, all verbs are based on root forms, and most verbs are based on a root of three letters. They are termed tri-literal (ثَلَاثِي) verbs. Others are based on a four letter root (رُبَاعِي).
- The trilateral root form of verbs is based on the verb فَعَلَ, which literally is the verb “to do.” This is the basic model verb used in nearly all Arabic texts, both traditional and contemporary.
- All verbs are conjugated according to the corresponding pronouns representing their subjects.

Perfect (Past) Tense

الفِعْلُ الْمَاضِي

- The conjugation of the verb “to do” (فَعَلَ) is as follows in the past tense:

		First Person		Second Person		Third Person	
Singular	Masculine	فَعَلْتُ	أَنَا	فَعَلْتَ	أَنْتَ	فَعَلَ	هُوَ
	Feminine			فَعَلْتِ	أَنْتِ	فَعَلَتْ	هِيَ
Dual	Masculine	فَعَلْنَا	نَحْنُ	فَعَلْتُمَا	أَنْتُمَا	فَعَلَا	هُمَا
	Feminine			فَعَلْتُمَا	أَنْتُمَا	فَعَلْتَا	هُمَا
Plural	Masculine	فَعَلْتُمْ	أَنْتُمْ	فَعَلْتُمْ	أَنْتُمْ	فَعَلُوا	هُمْ
	Feminine			فَعَلْتُنَّ	أَنْتُنَّ	فَعَلْنَ	هُنَّ

- The past tense is negated with the particle مَا by placing it before the verb.

## Imperfect (Present) Tense

## الفِعْلُ الْمُضَارِعُ

- The conjugation of the same verb in the present tense is as follows:

		First Person		Second Person		Third Person	
Singular	Masculine	أَفْعَلُ	أَنَا	تَفْعَلُ	أَنْتَ	يَفْعَلُ	هُوَ
	Feminine			تَفْعَلِينَ	أَنْتِ	تَفْعَلُ	هِيَ
Dual	Masculine	نَفْعَلُ	نَحْنُ	تَفْعَلَانِ	أَنْتُمَا	يَفْعَلَانِ	هُمَا
	Feminine			تَفْعَلَانِ	أَنْتُمَا	تَفْعَلَانِ	هُمَا
Plural	Masculine			تَفْعَلُونَ	أَنْتُمْ	يَفْعَلُونَ	هُمْ
	Feminine			تَفْعَلْنَ	أَنْتُنَّ	يَفْعَلْنَ	هُنَّ

- This is the basic pattern that applies to all verbs in Arabic. For other verbs, just substitute the three letters of the verb in place of [ ف ع ل ] and follow this same pattern of conjugation.
- Note that the vowel on the third letter in the present tense is not always fatha (as in our example: يَفْعَلُ ، فَعَلَ ) , but could be kasrah (for example, in the verb يَغْسِلُ ، غَسَلَ ) or dhamma (as in the verb يَنْصُرُ ، نَصَرَ ) , depending on the word. You must consult a dictionary to determine that particular vowel. In the Hans-Wehr dictionary, for instance, the vowel is indicated by a single letter following the verb and before the text of the meaning.
- This tense is used primarily for the present tense but can also be used for the future.

→ *Homework:* Conjugate the following 10 verbs in the past and present tenses:

عَبَدَ دَرَسَ خَلَقَ نَصَرَ كَفَرَ عَلِمَ قَرَأَ قَتَلَ فَتَحَ كَتَبَ

## Future Tense

- The future tense can be indicated by using the imperfect, or present tense, form of the verb without any modifications. In this case, only the context of the verb will indicate whether the present or future tense is intended.
- More commonly, however, the future tense is made by simply adding the prefix ( سَدَ ) or the independent word سَوْفَ to the present tense form of the verb.
  - “He does” يَفْعَلُ → “He will do” سَيَفْعَلُ or سَوْفَ يَفْعَلُ
  - “She does” تَفْعَلُ → “He will do” سَتَفْعَلُ or سَوْفَ تَفْعَلُ

## The Verbal Sentence الجُمْلَةُ الْفِعْلِيَّةُ

- From verbs, you can begin to make simple sentences. In Arabic, verbs typically begin sentences and precede their subjects. These are called verbal sentences.
- By definition, a verbal sentence is one which begins with a verb and is built upon a verb ( فَعْلٌ ) and its subject or doer ( فَعْلٌ ).
- For example, consider this basic sentence which contains only the verb and its subject:
  - “Allah created.” → خَلَقَ اللهُ
- Obviously, the above sentence, though grammatically correct, is incomplete because the natural object of the verb is missing. The complete sentence would include the verb, its subject and its object (for those verbs that have objects). Note that the typical word order in an Arabic verbal sentence is verb-subject-object, but this can sometimes vary for reasons of emphasis. Also remember that the subjects of verbs are always in the nominative case (indicated by *dhamma*) while their objects are in the accusative case (indicated by *fatha*).

﴿ وَقَتَلَ دَاوُدُ جَالُوتَ ﴾

And David killed Goliath. [al-Baqarah 251]

- In this verse, you have the following order: verb-subject-object. This order is not fixed but can be variable for reasons of emphasis. Therefore, the only way to distinguish the subject from the object is by its case ending. Thus a simple change of vowels at the ends of the last two words can potentially alter the meaning of the sentence in a significant way (for instance, by making the sentence to mean “And Goliath killed David.”). In some cases in the Qur’an, the consequences would be blasphemous meanings. It is therefore imperative to learn Arabic grammar in order to be able to recite the Qur’an correctly and recognize these types of gross mistakes, which unfortunately are sometimes common among non-Arab reciters of the Qur’an.

﴿ خَلَقَ اللهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ﴾

Allah created the heavens and the earth with truth. [Ankabut 44]

- In the above verse, there are two objects (the heavens and the earth) which are joined by the conjunction وَ . Note also that the sentence ends with a simple prepositional phrase involving the preposition بِ followed by the definite noun الْحَقُّ , which is in the genitive case due to its being the object of a preposition.
- When the verb begins a sentence, it is always in the singular form, even if the subject is plural. However, the verbs must agree with their subjects in gender.

- For instance, Allah states in al-Hujurat 14: “The Bedouin *Arabs* say ‘We believe.’”

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا ﴾

- Sometimes the subject is placed before the verb to emphasize it. In that case, the verb must agree with the subject in both number and gender. That is, if the subject is plural, the verb must also be in the plural form.
- If the subject is not mentioned (i.e. it is contained within the verb) or it is a pronoun, then the verb must be used with the appropriate number, whether singular, dual or plural.

### The Verbal Noun

المَصْدَرُ

- Each verb has a corresponding noun that is derived from it and denotes “the process” or “act” of doing or performing the action of the verb. For instance, the verbal noun of the verb “to read” would be “reading” or the “act of reading,” and for the verb “to open,” it would be “opening.”
- In Arabic, the verbal noun is closely related to its verb, and its exact form can be determined by consulting a dictionary. Remember that the verbal noun is a noun and not a verb.
  - For instance, the verbal noun of our standard verb فَعَلَ (“to do”) is فَعْلٌ (“the act of doing”).
  - Other examples follow:
    - قَتَلَ “to kill” → قَتْلٌ “murder”
    - عَلِمَ “to know” → عِلْمٌ “knowledge”
    - كَفَرَ “to disbelieve” → كُفْرٌ “disbelief”

### The Command فِعْلُ الْأَمْرِ

- The imperative, or command, form of the verb is derived from the present tense form of the verb in the following way:
  - Replace the first letter (always يـ) with *hamzah al-wasl* ( هَمْزَةُ الْوَصْلِ ), which is the same alif that is in the *al-* prefix of definite nouns.
  - Replace the final vowel with sukoon.

فَعَلَ → يَفْعَلُ → افْعَلْ

- Remember that the *hamzah al-wasl* is not articulated in continuation but only when it begins a sentence. In that case, it is articulated in two ways, depending on the vowel on the middle letter:
  1. If the middle letter (in this case ع) carries a fatha ( َ ) or kasrah ( ِ ), then the beginning hamzah is articulated with a kasrah.

In our example, it is pronounced with kasrah: افْعَلْ (*if'al*)

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2. If the middle letter has a dhamma ( ء ) then the hamzah is pronounced with a dhamma.

For example: كَتَبَ → يَكْتُبُ → اُكْتُبُ “Write!” (pronounced as *uktub*)

- The command form is declined according to the second person (since commands are always addressed to a person):

Second Person	
إِفْعَلْ	أَنْتَ
إِفْعَلِيْ	أَنْتِ
إِفْعَلَا	أَنْتُمَا
إِفْعَلَا	أَنْتُمَا
إِفْعَلُوْا	أَنْتُمْ
إِفْعَلْنَ	أَنْتُنَّ

- In summary, when you learn any new verb, make it a habit of memorizing immediately the following four forms, in order: the past tense, present tense, command, and verbal noun. You can conjugate the forms according to the patterns you have learned when you need to, but always have these four forms on the tip of your tongue. For example, consider the following verbs:

فَعَلَ - يَفْعَلُ - افْعَلْ - فِعْلٌ

كَتَبَ - يَكْتُبُ - اُكْتُبُ - كِتَابٌ

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→ *Homework*: Learn the following 10 verbs by looking up their meanings, listing their four basic forms and conjugating their imperative forms (command) in the charts below:

Meaning	Verbal Noun	Command	Present	Past
				جَعَلَ

Meaning	Verbal Noun	Command	Present	Past
				مَلَكَ

Meaning	Verbal Noun	Command	Present	Past
				شَهِدَ

Meaning	Verbal Noun	Command	Present	Past
				صَبَرَ

Meaning	Verbal Noun	Command	Present	Past
				حَمِدَ

Meaning	Verbal Noun	Command	Present	Past
				غَسَلَ

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Meaning	Verbal Noun	Command	Present	Past
				غَفَرَ

Meaning	Verbal Noun	Command	Present	Past
				نَزَلَ

Meaning	Verbal Noun	Command	Present	Past
				حَفِظَ

Meaning	Verbal Noun	Command	Present	Past
				جَلَسَ

## The Passive Voice

- The passive voice of a verb is distinguished from the active by the fact that its subject is unknown (مَجْهُولٌ). In other words, the active voice is the normal form of the verb which inherently involves a specific subject, as in “*He opened the door.*” In this example, the pronoun “he” is the subject of the verb “opened.” The passive voice, on the other hand, involves a verb being used with an unknown, or unspecified, subject, as in the sentence: “*The door was opened.*” Note that in passive sentences, the grammatical subject of the sentence itself is actually the real object of the verb, while the real subject of the verb (also known as the “doer”) is unknown. So in the above example (“the door was opened”), the “door” is the grammatical subject of the passive sentence, but in relation to the verb, it is the object of the verb. The real subject of the verb (who is doing the opening) is not specified.
- The passive voice is formed by simply changing the vowels of the normal, active verbs in the following two ways:
  1. For the past tense forms, change the vowel of the first letter to a dhamma ( ُ ) and the vowel of the second to a kasrah ( ِ ).
    - For example, the word فَتَحَ (“he opened”) would become فُتِحَ (“it was opened.”).
  2. For the present tense forms, change the vowel of the first letter to a dhamma ( ُ ) and the vowel of the third letter to a fatha ( َ ).
    - For example, the word يَفْتَحُ (“it opens”) would become يُفْتَحُ (“it is opened.”).
- Here are some more illustrations of this:

<u>Past Tense</u>	<u>Passive</u>	<u>Present</u>	<u>Passive</u>
كَفَرَ	→ كُفِرَ	يَكْفُرُ	→ يُكْفَرُ
رَفَعَ	→ رُفِعَ	يَرْفَعُ	→ يُرْفَعُ
قَتَلَ	→ قُتِلَ	يَقْتُلُ	→ يُقْتَلُ
صَعَدَ	→ صُعِدَ	يَصْعَدُ	→ يُصْعَدُ
حَسَرَ	→ حُسِرَ	يَحْسِرُ	→ يُحْسَرُ

- These changes are consistent in all the conjugated forms of the verb. So the conjugation would look like this:

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PAST TENSE		First Person		Second Person		Third Person	
		Passive	Active	Passive	Active	Passive	Active
Singular	Masculine	فُعِلْتُ	فَعَلْتُ	فُعِلْتَ	فَعَلْتَ	فُعِلَ	فَعَلَ
	Feminine			فُعِلْتِ	فَعَلْتِ	فُعِلَتْ	فَعَلَتْ
Dual	Masculine	فُعِلْنَا	فَعَلْنَا	فُعِلْتُمَا	فَعَلْتُمَا	فُعِلَا	فَعَلَا
	Feminine			فُعِلْتُمَا	فَعَلْتُمَا	فُعِلْتَا	فَعَلْتَا
Plural	Masculine	فُعِلْتُمْ	فَعَلْتُمْ	فُعِلْتُمْ	فَعَلْتُمْ	فُعِلُوا	فَعَلُوا
	Feminine			فُعِلْتُنَّ	فَعَلْتُنَّ	فُعِلْنَ	فَعَلْنَ

PRESENT TENSE		First Person		Second Person		Third Person	
		Passive	Active	Passive	Active	Passive	Active
Singular	Masculine	أُفْعِلُ	أَفْعَلُ	تُفْعِلُ	تَفْعَلُ	يُفْعِلُ	يَفْعَلُ
	Feminine			تُفْعِلِينَ	تَفْعَلِينَ	يُفْعِلُ	يَفْعَلُ
Dual	Masculine	نُفْعِلُ	نَفْعَلُ	تُفْعِلَانِ	تَفْعَلَانِ	يُفْعِلَانِ	يَفْعَلَانِ
	Feminine			تُفْعِلَانِ	تَفْعَلَانِ	يُفْعِلَانِ	يَفْعَلَانِ
Plural	Masculine	تُفْعِلُونَ	تَفْعَلُونَ	تُفْعِلُونَ	تَفْعَلُونَ	يُفْعِلُونَ	يَفْعَلُونَ
	Feminine			تُفْعِلْنَ	تَفْعَلْنَ	يُفْعِلْنَ	يَفْعَلْنَ

- Active sentences are converted to passive ones in the following way:

Active

قَرَأَ الْوَلَدُ الْقُرْآنَ  
“The boy recited the Qur’an”

→

Passive

قُرِئَ الْقُرْآنُ  
“The Qur’an was recited.”

- Note that in passive sentences, the doer, or original subject of the verb is dropped, while the original object of the verb becomes the new grammatical subject of the passive sentence. Note that الْقُرْآنَ in the first sentence is the object of the verb and is thus in the accusative case (ends with fatha), while in the second sentence it becomes the

grammatical subject of the sentence and is converted to the nominative case (ending with dhamma) and is written as الْقُرْآنُ .

- Also be aware that the passive verb must agree with its new subject in number and gender, as in the following example:

Original sentence: الْمُسْلِمُونَ يَسْمَعُونَ الْقُرْآنَ “The Muslims hear the Qur’an.”

Passive sentence: يُسْمَعُ الْقُرْآنُ “The Qur’an is being heard.”

- The subject in the active sentence is “the Muslims” and thus the verb is in the plural form. In the passive sentence, the new grammatical subject is the Qur’an and therefore the verb becomes singular to agree with the new subject.

### The Active Participle

#### إِسْمُ الْفَاعِلِ

- The active participle is a simple noun that denotes the natural subject of any verb. In other words, it is the “doer” of the verb. It is formed from the root form of a verb by adding an alif after the first letter and placing a kasrah on the second letter.
  - ✓ The verb “to write” كَتَبَ becomes كَاتِبٌ “writer.”
  - ✓ The verb “to open” فَتَحَ becomes فَاتِحٌ “opener.”
  - ✓ The verb “to praise” حَمَدَ becomes حَامِدٌ “praiser,” or “one who praises.”
- Remember that these are nouns and should be treated as such.

### The Passive Participle

#### إِسْمُ الْمَفْعُولِ

- The passive participle is a type of noun derived from a verb which indicates the natural object of that verb. It is formed by adding letter meem with alif as a prefix ( مَ ) to the three letter root, and the letter و between the second and third letter, in the following way:
  - ✓ The verb “to write” كَتَبَ becomes مَكْتُوبٌ “written” or “that which is written.”
  - ✓ The verb “to open” فَتَحَ becomes مَفْتُوحٌ “opened” or “that which is opened.”
  - ✓ The verb “to praise” حَمَدَ becomes مَحْمُودٌ “praised” or “one who is praised.”
- Remember again that these are nouns (or adjectives) and should be treated as such.

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→ *Exercises:* Complete the following tables with the complete conjugations in the active and passive voices, and then provide the active and passive participle forms, and finally, the meaning of the root verb.

PAST TENSE		First Person		Second Person		Third Person		
		Passive	Active	Passive	Active	Passive	Active	
Singular	Masculine						رَزِقَ	
	Feminine							
Dual	Masculine							
	Feminine							
Plural	Masculine							
	Feminine							
PRESENT TENSE		First Person		Second Person		Third Person		
		Passive	Active	Passive	Active	Passive	Active	
Singular	Masculine						يُرَزَقُ	
	Feminine							
Dual	Masculine							
	Feminine							
Plural	Masculine							
	Feminine							
Passive Participle:				Active Participle:				
Meaning:								

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PAST TENSE		First Person		Second Person		Third Person	
		Passive	Active	Passive	Active	Passive	Active
Singular	Masculine						عَفَرَ
	Feminine						
Dual	Masculine						
	Feminine						
Plural	Masculine						
	Feminine						
PRESENT TENSE		First Person		Second Person		Third Person	
		Passive	Active	Passive	Active	Passive	Active
Singular	Masculine						يَعْفِرُ
	Feminine						
Dual	Masculine						
	Feminine						
Plural	Masculine						
	Feminine						
Passive Participle:				Active Participle:			
Meaning:							

Answer the following questions, based on these Qur'anic texts:

1. Surah al-Rum: verse 2

﴿ غَلَبَتِ الرُّومَ ﴾

What is the three-letter root of the above verb: \_\_\_\_\_ What does it mean? \_\_\_\_\_

Translate the above verse into English: \_\_\_\_\_

This is a:  الجُمْلَةُ الفِعْلِيَّةُ  الجُمْلَةُ الإِسْمِيَّةُ

What is the active voice of the verb in this verse: \_\_\_\_\_

2. Surah Al-Baqarah: verse 48

﴿ وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴾

Look up the meanings of the three verbs in the above verse:

1. قَبِلَ : \_\_\_\_\_

2. أَخَذَ : \_\_\_\_\_

3. نَصَرَ : \_\_\_\_\_

Vocabulary:

Intercession شَفَاعَةٌ

Compensation عَدْلٌ

Translate the above verse completely:

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**Passive Voice Exercises** pg 4 of 4

Translate the following active sentences and convert them into passive ones:

	Meaning (English):	Passive Form (Arabic):
فَتَحَ الرَّجُلُ الْبَابَ	_____	_____
فَتَحَ الشَّيْخُ بَابَ الْمَسْجِدِ	_____	_____
يَعْبُدُونَ اللَّهَ الْمُسْلِمُونَ	_____	_____
الْبَيْتُ تَحْفَظُ الْقُرْآنَ	_____	_____
جَمَعَ اللَّهُ الشَّمْسَ وَالْقَمَرَ	_____	_____

## Other Defective Verbs

- *Laysa* is a type of defective verb that exists only in the past tense. It serves to negate nominative sentences. It is conjugated as follows:

		First Person		Second Person		Third Person	
Singular	Masculine	لَسْتُ	أَنَا	لَسْتَ	أَنْتَ	لَيْسَ	هُوَ
	Feminine			لَسْتِ	أَنْتِ	لَيْسَتْ	هِيَ
Dual	Masculine	لَسْنَا	نَحْنُ	لَسْتُمَا	أَنْتُمَا	لَيْسَا	هُمَا
	Feminine				أَنْتُمَا	لَيْسَتَا	هُمَا
Plural	Masculine			لَسْتُمْ	أَنْتُمْ	لَيْسُوا	هُمْ
	Feminine			لَسْتُنَّ	أَنْتُنَّ	لَيْسْنَ	هُنَّ

- The verb *لَيْسَ* is used with nominative sentences in order to negate them. Like the verb *كَانَ*, the subject of the verb *لَيْسَ* takes the nominative case while the predicate is in the accusative case.

الرَّجُلُ طَوِيلٌ      →      لَيْسَ الرَّجُلُ طَوِيلًا  
 “The man is tall.”      “The man is not tall.”

- Sometimes the predicate of *لَيْسَ* is used with the preposition *بِ*, in which case the predicate would be in the genitive case. This is merely another way of writing this same sentence, and there are no differences in the meanings.

لَيْسَ الرَّجُلُ بِطَوِيلٍ      “The man is not tall.”

- Here are some Qur'anic examples:

﴿ وَلَيْسَ الذَّكَرُ كَالْأُنْثَى ﴾

And the man is not like the woman. [Aal Imran 3:36]

﴿ أَلَسْتُ بِرَبِّكُمْ ﴾

Am I not your Lord? [al-Araf 7:172]

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ  
لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ  
مِّن قَبْلُ فَمَنْ بَدَّلَ اللَّهُ عَلَيْكُمُ فِتْيَانًا جَدِيدًا فَلَا تُقُولُوا هَٰؤُلَاءِ جَدِيدًا بَدَّلَهُ اللَّهُ لَهُمْ لَعَلَّكُمْ  
تَتَّقُونَ﴾

O you who believe! When you go in the Cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours, therefore, be cautious in discrimination. Allah is Ever Well Aware of what you do.

[al-Nisa 4:94]

## UNIT 4: ADVANCED TOPICS

### MEANS OF EMPHASIS

التَّوَكِيدُ

The richness of the Arabic language demands that there be numerous ways of emphasizing and asserting things. Indeed there are usually multiple approaches to making a single statement or conveying a meaning. Consequently, there are a number of common ways to make emphatic statements.

#### 1. The Particle *Inna*

إِنَّ

- This particle is by far the most common form of emphasis, and is indeed among the most commonly used words in Arabic. It literally means, “verily,” “indeed,” “certainly,” etc. It is used by placing it before a nominative sentence, and it causes the subject of the sentence to take the accusative case.
- For instance:

اللهُ عَزِيزٌ حَكِيمٌ  
Allah is Mighty, Wise.

becomes

إِنَّ اللهَ عَزِيزٌ حَكِيمٌ  
“Verily Allah is Might, Wise.”

- Note that the word “Allah” in the first sentence is the subject of the nominative sentence and is in the nominative case (indicated by its ending vowel, dhamma). In the second sentence, it takes the accusative case since it is the object of the particle إِنَّ , and this is indicated by the ending vowel of fatha.
- Note that the ending [ وَنَ ] of sound masculine plurals is changed to [ يْنَ ] in both the genitive and accusative cases, while the ending [ تِ or تُ ] of sound feminine plurals is changed to [ تٍ or تِ ] in both the genitive and accusative cases.
- Verse 35 of Surah al-Ahzab illustrates this well, where Allah describes whom He has prepared forgiveness and a grand reward. In this verse, a long series of adjectives follows a single particle, and they are all objects of that particle:

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ

وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا

وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿

For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance,- for them has Allah prepared forgiveness and great reward.

- When **إِنَّ** is used with pronouns, you must use the attached forms.
  - For example: **إِنَّ** + **أَنْتَ** = **إِنَّكَ** “Verily you . . .”

﴿ **إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ** ﴾

Verily you will die and they will die. [al-Zumar 30]

- Note that the first person pronoun has two possible forms:
  - **إِنَّ** + **أَنَا** = **إِنِّي** or **إِنِّي**
  - **إِنَّ** + **نَحْنُ** = **إِنْنَا** or **إِنْنَا**

## 2. The Lam of Emphasis

لَامُ التَّسْكَيدِ

- For further emphasis, the letter *lam* ( ل ) with fatha can be added to the predicate of a sentence.

﴿ **إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ** ﴾

Verily all of humanity is surely in a state of loss. [Asr 2]

## 3. Repetition of Pronouns

- Sometimes pronouns are repeated in sentences for emphasizing the subject, as in many verses where Allah is the subject.

﴿ **إِنَّا نَحْنُ** نَزَّلْنَا عَلَيْكَ الْقُرْآنَ **ان** تَنْزِيلًا ﴾

Indeed it is We who have revealed the Qur'an to you in stages. [Insan 23]

## Sisters of Inna

- There are two other particles which share the same characteristics of *inna*, and they are traditionally referred to as its sisters. All of them are placed before nominative sentences. In other words, they can only precede nouns and not verbs.
- Like *inna*, the objects of these particles (which are the subjects of their nominative sentences) take the accusative case, while the predicates of those sentences are in the nominative case, according to the normal rules of the nominative sentences.

لَكِنَّ or وَلَكِنَّ “but”

لِأَنَّ “because”

﴿يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى

النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

On the day when you witness it, every nursing mother will forget her nursling[, and every pregnant one will drop her load, and you shall see mankind in a drunken state, yet they will not be drunken, *but severe will be the torment of Allah.* [al-Hajj 22:2]

- The particle لَكِنَّ also exists without the accented noon as لَكِنْ, and in that form, its noun remains in the nominative case. It does not accept attached pronouns, and it may precede verbs.

﴿لَٰكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ

وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا

عَظِيمًا﴾

*But* those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and pay Zakat (regular charity) and believe in Allah and in the Last Day: To them shall We soon give a great reward. [an-Nisa 4:162]

## The Conjunction Inna

- The particle *inna* is commonly used after the verb *qaala* (“to say”) to indicate the reported speech. In English, it is expressed most commonly by the conjunction “that.” When used with the verb *qaala*, its meaning would be expressed as “He said *that* he is coming,” or sometimes just by quoting the speech directly without using a conjunction, as in: “He said, ‘I am coming.’” Although it appears similar to the *inna* of emphasis, it is a different word and not being used for emphasis.

﴿ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ ﴾

﴿ النَّظِيرِينَ ﴾

They said, “Invoke your Lord to inform us what is the color of the calf [that we are being commanded to sacrifice]. He [Musa] said *that* He [Allah] says *that* it is a calf that is yellow, bright in color, pleasing to the beholder. [al-Baqarah 2:247]

- With other verbs it is written as أَنْ (*anna*).

﴿ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴾

And know *that* Allah is with the God-fearing [al-Tawbah 9:36]

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾

And know *that* there is no god but Alah. [Muhammad 47:19]

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→ Exercise

﴿ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾

Translate the above verse: \_\_\_\_\_

Rewrite the sentence without the particle إِنَّ :

\_\_\_\_\_

Rewrite the sentence by replacing the last word as a singular noun:

\_\_\_\_\_

Rewriting the sentence by replacing the last word as a plural feminine noun (“patient women”):

\_\_\_\_\_

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### For Further Study . . .

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<sup>1</sup> For instance, see Pg. 133, Bilal Phillips.