To
James Craig

لا مَسْتَغَرِبَ أَعْلَمَ أو أَفْصَحَ مِنْهَا
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I should also like to thank Fatima Azzam and Juan Acevedo of the Islamic Texts Society for all their efforts and skill in turning a difficult manuscript into a published book.

Finally, my thanks go, as ever, to my wife Margaret, who copes with my presence at home ‘in retirement’ with care and equanimity.

AJ
Introductory Note

Over the years it has often been suggested to me that there is a need for an Arabic grammar that will enable readers of English to learn enough Arabic to be able to read the Qur’ān in its original language. This book attempts to fill that gap.

In its 40 lessons the book covers all the important points of the grammar of Quranic Arabic—though not every point, as there are some problems of Qur’ānic grammar that the grammarians, Arab and non-Arab alike, have never solved. Like grammarians in the past, I have occasionally taken a sentence somewhat out of context or changed a case-ending so that a phrase can stand alone. Without these minor and traditional pedagogic liberties, examples of some grammatical points would be very scarce. This is hardly surprising, given the relatively small size of the text of the Qur’ān. Nevertheless, Quranic examples are used in most places in the explanatory material, and all the exercises consist of Quranic quotations. The three topics in which I had to use most non-Quranic examples were the numerals, relative sentences and exceptive sentences. Here I have used a number of non-Quranic examples to help me to provide a full explanation. Elsewhere such examples are rare.

I have tried, wherever possible, to show the grammar of the Qur’ān within the broader framework of Arabic as defined by the classical grammarians and also that of later Arabic. For most of the book this is a relatively straightforward task, even though the language of the Qur’ān predates that of classical Arabic and though it contains a range of expressions and constructions that are not normally found in later texts (unless, of course, they crop up in a Qur’ānic quotation). For the greater part of the book the reader may be assured that there is relatively little difference between Qur’ānic and later Arabic, except in vocabulary. However, the topics covered in the last five lessons
Introductory Note

show greater or lesser variation from later developments. In particular, conditional sentences became, for a time at least, more uniform than those we find in the Qur‘ān—and more recently they have become less so.

Though some of those who use this book will be familiar with Arabic script, many others will not be. For the latter the exercises of the first five lessons have transliterations to help them to master Arabic script thoroughly. A certain amount of transliteration is used throughout the rest of the book, particularly when it helps the grammatical explanations to run smoothly.

The text of the Qur‘ān referred to throughout this book is that of the Egyptian standard edition, first issued in 1342/1923 and revised in 1381/1960 and subsequently. There are, however, certain problems. First, the style of writing used in the standard edition is somewhat ornate, and it also looks decidedly archaic in comparison with the printing norms of the period when it first appeared. Secondly, in more recent times the move to computer type-setting of Arabic has somewhat reduced the options that used to be available with hot metal type-setting. The result is that the Arabic printed in this book lacks the ornate and calligraphic touches of the standard edition, though there is the consolation that it is slightly easier to read. However, two attempts have been made to provide something of the feel of the standard edition. The first is the intermittent use of short alif (see p. 3), and the second is the use of the archaic spellings of a handful of common words (see p. 4).

Grammatical terms, largely English but sometimes Arabic, are used throughout the book. For those not familiar with grammatical terminology there is a glossary of technical terms (pp.290–295), which may be of some help, even though explanations of grammatical terms are always turgid.

It is assumed that most readers will be studying alone, and it is to them that the following remarks are addressed. (Those fortunate enough to have teachers will find that the teachers will have plenty of their own guidance to offer.) Each lesson consists of three parts: (a) exposition of a number of grammatical topics. Each piece
of grammar should be mastered before moving on to the next. Particular attention should be paid to understanding the examples given in a section. The grammatical sections are followed by (b) the Vocabulary for that lesson. The vocabularies are intended to be read from right to left. In the first 7 lessons the first column contains the singular form of nouns, together with pronouns, adverbs, prepositions, etc.; the second column contains such plurals as are needed; and the third column has the English translation. From Lesson 8 onwards there is a further column of Arabic to allow the Perfect, Imperfect and Verbal Noun (masdar) forms to be printed together. In Vocabularies 15—40 the Perfects of derived forms are preceded by a number (e.g. 2) to show which derived form is involved. There is also a General Vocabulary, which puts together all the words in Vocabularies 1—40 in Arabic alphabetical order. This is to enable a reader who has forgotten a word to look it up without having to remember which lesson it was first used in.

Every attempt should be made to become familiar with the words in a lesson's vocabulary before the reader moves on to (c) the exercise for that lesson. One can then test one's absorption of the lesson by tackling the exercise. Some of the sentences will turn out to be less straightforward than they might at first appear. This is often because they are without a wider context. Each exercise should be attempted in the first place without reference to the Key. If readers find that they still have problems, they should turn to the Key, and look at the sentence and its translation together. Once the sentences in an exercise are understood, the vocabulary should be revised and fully mastered.

At various points there are exhortations to the reader to learn the vocabulary and to learn it in a certain way. These are based on experience with students over a nearly half a century and are a reminder of how readers might help themselves. The same applies to exhortations to learn declensions and conjugations. Effort put in at an early stage has real rewards.

Let me stress again that this book's basic aim is to help the reader to learn to read the Qur'ān. To go beyond the texts referred
In this work, the reader will need a text, a translation, such as my own, and a dictionary. Dictionaries are a problem. Hava's Arabic Dictionary is quite helpful, but it has long been out of print and it is difficult to find. Penrice's Dictionary and Glossary of the Qur'an was hardly at the cutting edge of scholarship when it was first printed in 1873. However, it was reprinted by the Curzon Press in 1971 and is sometimes available. It should be noted that Wehr's Arabic Dictionary, whether in the original German or in Milton Cowan's English translation, is a dictionary of modern Arabic. For the Qur'an it is largely useless. However, it is an excellent work, and those readers of this book who go on to modern Arabic (and I hope that most of them will do) will find it indispensable. The great reference grammar for early and classical Arabic is Wright's Arabic Grammar, still being issued by the Cambridge University Press. However, the first edition was published in 1859/1862, and thus it does not cover modern Arabic.

This book is largely concerned with reading the Qur'an. However, it is essential to remember that *al-Qur'an* means 'the Recitation', that the Prophet delivered the Qur'an orally, and that its oral dimension is crucial. With the knowledge that the reader has acquired, I hope that he or she will learn to understand the text both in written and recited form.
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The Arabic Alphabet

INTRODUCTION TO THE ARABIC ALPHABET

Arabic is written from right to left in a script that has an alphabet of 29 letters. (Perhaps 28 would be more accurate—see the notes on hamza below). Various forms of the script developed over the centuries, one of them, Kūfic, being particularly associated with the writing of the Qurʾān in the early centuries of Islam. The user of this book will need to be familiar with only one form. This is known as naskh, the primary printed form. The standard Egyptian text of the Qurʾān is written in a more elegant way than one finds in ordinary printing and has certain modifications that are explained below. (It should be noted that copies of the Qurʾān from North Africa are written in a different script, Maghribī, with different forms for the letters fāʾ and qāf.)

The alphabet set out on the opposite page has developed in a number of ways since the time of the Prophet Muhammad. At that period dots were used relatively rarely to differentiate the letters, and for a time, as the early Kūfic script evolved, they appear not to have been used in the writing of the Qurʾān. However, by the end of the first Islamic century, determined efforts were being made to differentiate the letters fully by the use of dots, though it was some considerable time before all scribes used them. During the same period, the writing of hamza was introduced, and signs to indicate the short vowels were also added. A hybrid letter, tāʾ marbūṭa, was introduced to indicate the final letter of words that take the main feminine grammatical ending. This is a ḥāʾ to which the dots of the letter tāʾ have been added. From time to time the standard text uses an ordinary tāʾ where a tāʾ marbūṭa might have been expected. Printed naskh, and handwriting akin to it, have fewer combinations of letters, usually known as ligatures, than other styles of writing. The letters concerned are normally clear enough. One ligature has
almost attained the status of a letter. This is the combination of lām and alif (א).

Hamza (ٍ)

With the passage of time Arabic developed various spellings to indicate the presence of a glottal stop, hamza (full name hamzat al-qaf'). The rules for these spellings are complicated, and are something of a nuisance for beginners. They owe their existence to historical circumstances. In seventh-century Arabic, the hamza had more or less dropped out of use in some dialects, including that of Quraysh, Muḥammad’s tribe; but in other dialects it survived, as it did in the higher registers of language, including most poetry. Classical Arabic owed more to those dialects that preserved the hamza than to those that did not. The resulting orthography of hamza, where a ‘seat’, or kursiyy, indicated an absent hamza, was a compromise, allowing for texts to be comprehensible whether the hamza was actually written in or not. As time went on, forms with hamza prevailed over those without, and the need for complex spellings disappeared. However, by that time the writing system was largely fixed, and it preserved what is in effect various forms of double spelling, with the majority of forms having both a hamza and a ‘seat’ (kursiyy). The latter gives an indication of the pronunciation without hamza. There is a further complication. The writing system also developed a way of indicating a vowel placed before a word or a cluster that would otherwise begin with a vowelless consonant. This secondary form of hamza (full name hamzat al-waṣl) was born from theories about pronunciation held by the Arab grammarians, who took the view that such words and clusters could not begin without a vowel. To avoid the problem, an alif and a vowel without the hamza sign are placed at the beginning of the word or cluster. If that were all, the process would be relatively simple; but if the word preceding the word or cluster that begins without a vowel ends with (or can be given) a final vowel to which the vowelless letter can be linked (and thus pronounced without an extra vowel being added to the vowelless word or cluster), an alif and a joining sign, waṣla, are written instead. If
you cannot immediately understand the last sentence, do not be
surprised. It takes time to absorb the complicated logic of these
rules, but they are not such a problem for those whose initial aim
is to read texts. Those wanting to write vocalised Arabic need a lot
of practice to enable them to co-ordinate their use of these rules.

Vowels

The Qur'ān has long been written with full vocalisation. This
is a feature found in few texts. Most Arabic, from the earliest
times to the present day, carries no indication of short vowels.
The signs for the short vowels were developed in Umayyad times.
This is in contrast to the long vowels, which often occur in the
earliest surviving documents from the Islamic period. The system
of vocalisation that evolved is able to indicate three short vowels,
three long vowels and two diphthongs. The short vowels are:

- **a** (Arabic name *fatha*), written ُ, e.g. َ
- **i** (Arabic name *kasra*), written ـ, e.g. ِ
- **u** (Arabic name *damma*), written ُ, e.g. ِ

The basic ways of writing the long vowels are:
- **ā** (indicated by writing an *alif* after a *fatha*),
- **ī** (indicated by writing a *yā* after a *kasra*),
- **ū** (indicated by writing a *wāw* after a *damma*),

However, there are alternative ways of writing the long vowels,
and some of these are to be found in the standard text of the
Qur'ān. Those for **ī** and **ū** are simple. A small independent form
of **ī** and **ū**, now obsolete, is used to indicate **ī**; and a small independent
form of **wāw** is used to indicate **ū**. The writing of the alternative
forms of **ā** is more complex. There are two principal forms:

1. **Short alif.** In this form a *fatha* is written perpendicularly, so
that it resembles a short *alif* written independently. Thus one finds
both كِتَابٌ and كِتَابَ for *kitāb*. With many words, and *kitāb* is one
of these, the short *alif* predominates. It should be noted that this
use of short *alif* has become less frequent as time has passed. It is
relatively uncommon in modern Arabic for the *alif* indicating long *ā* not to be written as a full letter, except in the demonstratives, where the written forms have become fossilised. (See Lesson 6.)

2. **Alif in the form of a *ya*’ [alif maqṣūra]**. Under rules that need not be set out in this book, the letter that indicates *ā* at the end of a word may be written as a *ya*’ instead of an *alif*. This is known, perhaps not surprisingly, as *alif* in the form of a *ya*’. In the Qur’ān it frequently has a short *alif* written above it. The Arab grammarians had various theories about its origin, and the argument that it indicated some variation in pronunciation appears to have some validity. It must be noted that *alif* in the form of a *ya*’ can occur only at the end of a word. If a word is extended by the addition of a suffix, *ya*’ reverts to *alif*. Thus *ramā* ‘he threw’ is written with *alif* in the form of a *ya*’: َرَمَى. When the suffix for ‘it’ is added, this becomes *ramā-hu*, written َرَمَاهُ. It should also be noted that in a small number of words *ā* is indicated by a *wāw* and a short *alif*. The most common of these words are ُزُكَّة ‘alms-giving’, ِصَلَوْة ‘ritual prayer’, ُحَيَّة ‘life’, and ُعْلَمْ ‘usury’. This special spelling may originally have indicated an *o* sound.

The diphthongs are *aw* and *ay* represented by *fatḥa* + *wāw* (أُو) and *fatḥa* + *ya*’ (أَيَّ) respectively.

**Madda**

It has become standard for a *hamza* followed by a long *ā* to be written as two *alifs*, one vertical and one horizontal (أ). This piece of orthography is not used in the standard text of the Qur’ān, a convention that is not always easy to follow. In this book َأ is used for purposes of clarity.

**Sukūn**

This is the sign to indicate the absence of a vowel. The usual form is a little circle placed above the consonant concerned (َّ), but the standard Egyptian text more frequently uses the sign ََّ.
Tanwīn

The final vowel of a noun or adjective may have an َ sound to indicate that it is indefinite. This is shown by writing the vowel twice, to give ُّun, َّan or ِّin.

Tashdīd

The sign ُّ (shadda) indicates the doubling (tashdīd) of a letter. Kasra with a shadda is printed immediately under the shadda in this book.

PRONUNCIATION

It is impossible to give a proper explanation of pronunciation by written description alone, and the notes that follow give only brief indications. Much can be learned from listening to recorded recitations of the Qur’ān, particularly if these are not too highly stylised.

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<td>nil</td>
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<td>bearer for hamza or sign of long ā.</td>
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<tr>
<td>bā’</td>
<td>b</td>
<td></td>
<td>as in ‘think’.</td>
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<tr>
<td>tā’</td>
<td>t</td>
<td></td>
<td>as in ‘jam’.</td>
</tr>
<tr>
<td>thā’</td>
<td>th</td>
<td></td>
<td>a hoarse, much stronger aspiration than hā’.</td>
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<tr>
<td>jīm</td>
<td>j</td>
<td></td>
<td>like the ch in the Scottish ‘loch’ or the German ‘ach’.</td>
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<tr>
<td>hā’</td>
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<td>a rolled r, always fully sounded.</td>
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<td>dhāl</td>
<td>d</td>
<td></td>
<td>transcribed as dh, but sounds like the th in ‘the’.</td>
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<td>r</td>
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<td>an emphatic form of t.</td>
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<td>as in ‘shingle’.</td>
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<td>-----</td>
<td>-------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ẓā'</td>
<td>an emphatic form of dh (not of z).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'ayn</td>
<td>a guttural produced by compression of the throat, found in very few languages and best learned from a native speaker.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghayn</td>
<td>a gargling sound, much like the gr in the French 'grand'.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fā'</td>
<td>a k sound produced from the back of the throat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāf</td>
<td>always pronounced.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kāf</td>
<td>also part of ū and aw.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lām</td>
<td>also part of i and ay.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Lesson One
Nouns and Adjectives

Grammatically Arabic nouns and adjectives may be either definite or indefinite.

**INDEFINITE**

There is no indefinite article equivalent to the English ‘a’, ‘an’. However, the large majority of nouns and adjectives have *tanwîn* (the addition of the sound *n* to the final vowel of a word) to indicate that the word is indefinite:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ajrun</td>
<td>a reward</td>
</tr>
<tr>
<td>'adhâbun</td>
<td>a punishment</td>
</tr>
<tr>
<td>kitâbun</td>
<td>a scripture, document</td>
</tr>
<tr>
<td>'ayatun</td>
<td>a sign, verse</td>
</tr>
<tr>
<td>raḥmatun</td>
<td>a mercy</td>
</tr>
<tr>
<td>qur'ânun</td>
<td>a recitation</td>
</tr>
</tbody>
</table>

However, you will come across a considerable number of words that do **not** take *tanwîn* when they are indefinite. At this stage you can only learn what these words are by experience. Two examples are:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ākharu</td>
<td>other</td>
</tr>
<tr>
<td>awwalu</td>
<td>first</td>
</tr>
</tbody>
</table>

You must remember that it is impossible to add *tanwîn* to words that are shown as not taking it (either in the text or in the vocabularies), and **any attempt to do so is incorrect.**
Definite

A noun may be made definite in one of two ways:

1. by being preceded by the definite article, equivalent to the English 'the'.
2. by being followed by the genitive of possession.

We shall deal here only with the definite article; on (2) see Lesson 7.

The Definite Article

Traditional wisdom tells us that the definite article is 
 prefixed inseparably to a word, and that is the way that it has always been written:

البلد al-baladu the town
الإädادب al-adhabu the punishment

In fact, the definite article is in essence simply a lām (l) but as Arabic phonetic theory holds that words cannot begin with an unvowelled consonant, the vowel a (fatha) is added to the lām to give al. Theory also holds that this a vowel is not an integral part of the definite article and is required only when no other vowel precedes the l. In effect this means that the added vowel is used only at the beginning of a sentence. In other places the vowel a (fatha) is replaced by a ‘joining sign’ - (wasla), which tells you to link the l of the definite article to the final vowel of the preceding word.

In short, you will find ћ at the beginning, and ћ elsewhere in the sentence/verse. The use of the two can be seen in:

الكتاب l-mubinu

This is the first of two pieces of manipulation required by the definite article. The second initially appears more complicated, but you will soon get used to it. The sooner you do so the better, because until you have mastered it, you will not be able to read or pronounce correctly.
1. When it precedes half of the letters of the alphabet, the l of the definite article is pronounced as l. These letters are: 

In Arabic terminology this group of letters is known as 'the moon letters' (because the word for 'moon' begins with one of them). With such letters a sukūn is written over the l of the definite article:

- \( \text{الَّيْوَمُ} \) \( \text{al-yawmu} \) the day
- \( \text{الْكِتَابُ} \) \( \text{al-kitābu} \) the document

2. For words beginning with all the other letters of the alphabet the pronunciation of the l is assimilated to the sound of the following consonant. These letters are:

They are known as ‘the sun letters’ (the word for ‘sun’ beginning with one of them). With such letters a shadda is written over the letter after the \( \text{ل} \) (i.e. the letter to which the \( \text{ل} \) is assimilated). This is a clear indication of the doubling of the sound of the following letter.

- \( \text{الْرَّحْمَةُ} \) \( \text{al-rahmatu} \) (ar-rahmatu) the mercy
- \( \text{الْرَّسُولُ} \) \( \text{al-rasūlu} \) (ar-rasūlu) the messenger

The correct form of pronunciation is the one given in brackets. However, most systems of transliteration retain the spelling of the article with l and expect the reader to make the correct assimilation. Thus one normally sees \( \text{al-Rahīmu} \) 'the Compassionate', which has to be read and pronounced as \( \text{ar-Rahīmu} \). This convention is followed in this book.

Note that in the Qur’ān when the definite article is prefixed to a word beginning with \( \text{ل} \), only one \( \text{ل} \) is written. Thus \( \text{al-laylu} \)
‘the night’ is written الليل. This is not normally the case in modern Arabic.

With reading practice you should soon become accustomed to these rules for reading and pronouncing the definite article.

Whatever you do, you must not forget that if a word has the definite article, it cannot also have tanwîn. (Words cannot be definite and indefinite at the same time.)

**THE WORDُ الله ALLĀHU**

*Allāhu* ‘God’ is a combination of the definite article and the word *ilāhun* ‘a god’, with the dropping of the initial hamzâ of the noun. Literally, it means ‘the God’, though that is not a natural English expression and will not be used in this book. Note that in some versions of the Qur’ân *Allāhu* is written without any indication of the long vowel.

**GENDER**

There are two genders in Arabic: masculine and feminine.

The simplest working rule is to treat words as masculine unless you have a reason for treating them as feminine. As you proceed, you will find that words may be feminine because of form, meaning, category or convention.

From the outset you will encounter a small number of words that are feminine through meaning, such as *umm(un)* ‘mother’, or through convention, such as *ard(un)* ‘earth’.

However, the first important group of feminine words that you have to deal with are those that take the ending -اتِn when indefinite [also occasionally *atu*]. A couple of these have already been mentioned. Here are examples of the definite and indefinite feminine forms together:

```
الْآيَتَانَٰ al-āyatu    آیَتَانَٰ āyatun
الْرَحْمَتَانَٰ al-rahmatu    رَحْمَتَانَٰ rahmatun
```
Lesson One

There are a few masculine words with this ending, but the only common one is خليفة khalifatun. In the Qur’ān this word has the strict sense of ‘successor’ or ‘viceroy’. In later times this was generalized to ‘caliph’.

This ending in -atun is the one most commonly used to form a feminine adjective from a masculine one:

- m. kabīrun / al-kabīru
- f. kabīratun / al-kabīratu
- m. shādīdun / al-shādīdu
- f. shādīdatun / al-shādīdatu

USE OF ADJECTIVES

An adjective used attributively follows the noun and must agree with the noun in four things:

1. Definiteness
2. Gender
3. Number
4. Case

You should now be able to deal with the first two:

- al-fawzu l-‘azīmu the great victory
- al-yawmu l-‘akhīru the last day
- qur’ānun mubīnun a clear recitation
- rahmatun wāsī‘atun a widespread mercy

Number and case will be dealt with shortly.

SIMPLE NON-VERBAL SENTENCES

The rule about agreement in definiteness is crucial, because a definite noun followed by an indefinite adjective is a complete sentence—a subject and a predicate—not requiring a verb. Arabic is thus able to manage without a verb for ‘to be’ in the present
tense. Hence many sentences are complete though they have no verb.

\[\text{Allāhu 'azīzun}\] God is mighty

\[\text{Allāhu qawīyyn}\] God is strong

\[\text{Allāhu qawīyyn 'azīzun}\] God is powerful and mighty

Note that in this last example it is necessary to link the adjectives in English by using ‘and’. This is not necessary in Arabic, though the particle \(\text{wa-}\) ‘and’ could be used. Single letter words in Arabic cannot be written separately, so \text{wa-}\ is linked to the following word, as will be seen in later lessons.

**LEARNING VOCABULARY**

The vocabulary that accompanies each lesson is intended to include all the words you need to understand the examples in the text of the lesson and to do the translation exercise that follows it. To make progress you will have to learn the vocabulary of each lesson as you come to it, and you should learn all the forms that are given: with nouns (and adjectives) you should learn the singular and the plural together; with verbs you should learn three forms—the perfect, imperfect and \text{masdar}\—together (see Lesson 8).

Because of the limits of Qur’ānic vocabulary, one often finds only a singular form or a plural form of a word in the Qur'ān, though the corresponding plural and singular may be common elsewhere. Two good examples of this are the plural \text{manāfi'$u}, ‘benefits’, commonly used in the Qur'ān, whilst the singular \text{manfa'atun} is not found; and \text{ardun}, ‘earth’, even more common, though its plurals \text{arādīn} and \text{araḏūna} do not occur. There are similar gaps in the incidence of verb forms. These missing forms are listed in the General Vocabulary and occasionally used as examples.
### Lesson One

#### Vocabulary One

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allāhu</td>
<td>God</td>
</tr>
<tr>
<td>ilāhun</td>
<td>ālihatun</td>
</tr>
<tr>
<td>ājrun</td>
<td>ujūrun</td>
</tr>
<tr>
<td>āyatan</td>
<td>āyatun</td>
</tr>
<tr>
<td>biladun</td>
<td>biladun</td>
</tr>
<tr>
<td>rasūlun</td>
<td>rusulun</td>
</tr>
<tr>
<td>rahmatun</td>
<td>mercy</td>
</tr>
<tr>
<td>′adhābun</td>
<td>punishment</td>
</tr>
<tr>
<td>fawzun</td>
<td>victory</td>
</tr>
<tr>
<td>qur’ānun</td>
<td>Qur’ān, recitation</td>
</tr>
<tr>
<td>kitābun</td>
<td>kutubun</td>
</tr>
<tr>
<td>khārijatun</td>
<td>khulafā’u</td>
</tr>
<tr>
<td>ardun (f.)</td>
<td>earth</td>
</tr>
<tr>
<td>ummūn</td>
<td>ummahātun</td>
</tr>
<tr>
<td>yawmūn</td>
<td>ayyāmun</td>
</tr>
<tr>
<td>amīnūn</td>
<td>ayyāmun</td>
</tr>
<tr>
<td>ākhirūn</td>
<td>last, [next]</td>
</tr>
<tr>
<td>shadīdūn</td>
<td>shidādun</td>
</tr>
<tr>
<td>`azīzūn</td>
<td>mighty</td>
</tr>
</tbody>
</table>

God

A god

Reward

Sign, verse

Town

Messenger

Mercy

Punishment

Victory

Qur'an, recitation

Scripture, document, book

Successor, viceroy, caliph

Earth

Mother

Day

Faithful, secure

Last, [next]

Strong, severe

Mighty
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>azīmun</td>
<td>great, mighty</td>
</tr>
<tr>
<td>qawīyyun</td>
<td>strong</td>
</tr>
<tr>
<td>kabīrun</td>
<td>big, great</td>
</tr>
<tr>
<td>karīmun</td>
<td>kirāmun</td>
</tr>
<tr>
<td>majīdun</td>
<td>noble, generous</td>
</tr>
<tr>
<td>wāsī‘un</td>
<td>glorious</td>
</tr>
<tr>
<td>mubīnun</td>
<td>wide, ample</td>
</tr>
<tr>
<td>auwalu</td>
<td>clear</td>
</tr>
<tr>
<td>ʿulā (f.)</td>
<td></td>
</tr>
<tr>
<td>ākharu</td>
<td>other</td>
</tr>
<tr>
<td>ʿakhirā (f.)</td>
<td></td>
</tr>
</tbody>
</table>

**Exercise One**

1. al-kitābu l-mubīnu [12:1]
2. kitābun mubīnun [5:15]
3. kitābun karīmun [27:29]
4. qur’ānun mubīnun [15:1]
5. al-qur’ānu l-majīdun [50:1]
6. qur’ānun karīmun [56:77]
7. qur’ānun majīdun [85:21]
8. al-qur’ānu l-ʿazīmu [15:87]
Exercise One

9. rahmatun wäsátun [6:147]
10. āyatun ukhrā [20:22]
11. al-yawmu l-ākhiru [2:126]
12. yawmun kabîrun [11:3]
13. al-adhābu l-shādīdu [10:70]
14. yawmun ʿazîmûn [6:15]
15. ʿadhabun shādīdu [3:4]
16. ajrun ʿazîmûn [3:172]
17. ajrun karîmun [57:11]
18. ʿadhabun ʿazîmûn [2:7]
20. rasûlun aminûn [26:107]
21. rasûlun karîmun [44:17]
22. al-baladu l-āminû [95:3]
23. ilähun ākharu [15:96]
24. rasûlun mubînûn [43:29]
25. al-awwalu wa-l-ākhiru [57:3]
26. al-ūlā wa-l-ākhiratu [28:70]
27. Allâhu ʿazîzûn [2:209]
28. Allâhu qawîyyun [8:52]
29. Allâhu qawîyyun ʿazîzûn [58:21]
30. al-qawîyyûn l-āminû [28:26]
Lesson Two
Plurals

Arabic has two types of plural, known as sound plurals and broken plurals. In general, broken plurals are much more common than sound plurals. However, in the Qurʾān, the proportion of sound plurals is considerably higher than it is in later Arabic.

Sound plurals

There are masculine and feminine sound plurals. These are indicated by word endings. Words with sound plurals are analogous to house/houses and ox/oxen in English.

Masculine sound plural

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ئَلَامُمَ</td>
<td>ئَالَامْنَٰنَ</td>
</tr>
<tr>
<td>ئَوْجاً</td>
<td>ئَوْجَاٰنَ</td>
</tr>
<tr>
<td>أَعْجَمِيٍّ</td>
<td>أَعْجَمَيْنَ</td>
</tr>
</tbody>
</table>

The masculine sound plural is very restricted in use. The only three common categories of words that take it are: participles, or nouns that were originally participles, like ئَلَامُمَ ئَالَامْنَٰنَ ‘wrongdoer’; words of the same form as ئَوْجاً ئَوْجَاٰنَ ‘relenting’, most of which now refer to professions and occupations, though in the Qurʾān they normally have an intensive meaning; and relative adjectives like أَعْجَمِيٍّ أَعْجَمَيْنَ.

There are a few words in the Qurʾān that are feminine singulars, ending in -atun but nevertheless have a sound masculine
Lesson Two

plural. The only common word is سنت sanatun ‘a year’, with the plural سنون sinūna—though in modern Arabic سنون has been superseded by the sound feminine plural سنوات sanawātun.

Feminine sound plural

This is particularly, though not entirely, associated with the feminine singular ending in -atun.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>möminta</td>
<td>mömīntān</td>
</tr>
<tr>
<td>āytan</td>
<td>āyātun</td>
</tr>
</tbody>
</table>

However, you cannot assume that all words ending in ِنَتَةَ take a sound feminine plural. Many do not. Conversely, there are some words that have a sound feminine plural form though the singular gives no indication that this might be so, e.g. سماء samā’un, plural سماءات samāwātun.

Broken Plurals

Broken plurals are formed by a change of vowel pattern from the singular to plural. Words with broken plurals are analogous to mouse/mice and foot/feet in English. The vast majority of Arabic nouns and a fair number of adjectives have broken plurals; and there are many forms of broken plural. Eventually you will find that, within certain limits, experience allows you to predict from the singular of the noun what the broken plural form is likely to be. At the outset it is impossible to make such predictions.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿabdu</td>
<td>ʿibādu</td>
</tr>
<tr>
<td>qurūn</td>
<td>qurūnūn</td>
</tr>
<tr>
<td>fawākihu</td>
<td></td>
</tr>
<tr>
<td>kitābun</td>
<td>kutubun</td>
</tr>
</tbody>
</table>
There is a crucial grammatical rule that you must remember:

**Broken plurals** are treated grammatically as feminine singualrs, unless they refer to male persons, when they are treated as masculine plurals (or to female persons, when they are treated as feminine plurals).

Thus  كتب قرآن,  فواكه فوكيه, قرآن and كتب كتب are all feminine singulars; and adjectives agreeing with them and similar nouns must, in all normal circumstances, be in the feminine singular.

کتب قيمة, منفع كثيرة, قرآنات and the first generations

However, because رجلا and عباد refer to male persons, they take either a broken plural adjective form or a sound masculine plural form:

 nghiệpن, مكرمون, ديناد مكرمون. believing men

There are some nouns in the Qur'an that are singular in form but plural in meaning. These normally take plural adjectives. Prominent amongst them is قوم, 'people':

قومตกيرون, the unbelieving people

A On this form see Lesson 3
Lesson Two

Some broken plural nouns not referring to persons also take broken plural adjectives, e.g. أَيَامُ أُحَرُّ ayyāmun ukharu ‘other days’.

Occasionally such nouns are also found in the Qur’ān with feminine plural adjectives, but with the passing of time this has become increasingly rare, and it is surprising when one sees this usage in modern Arabic. A common mistake for beginners is to expect that a broken plural form of an adjective may have a feminine ending added to it. This is totally impossible.

Vocabulary Two

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>رُجُلٌ</td>
<td>رَجَالٍ</td>
<td>man</td>
</tr>
<tr>
<td>سَمَاةٌ</td>
<td>سَمَاوَاتٌ</td>
<td>heaven, sky</td>
</tr>
<tr>
<td>عَبْدٌ</td>
<td>عِبَادٌ</td>
<td>servant, slave</td>
</tr>
<tr>
<td>قَرُنٌ</td>
<td>قُروَنٌ</td>
<td>generation [horn]</td>
</tr>
<tr>
<td>قَرَىٰ</td>
<td>قُرَانٍ</td>
<td>settlement, village</td>
</tr>
<tr>
<td>قَوْمٍ</td>
<td>أَقْوَامٍ</td>
<td>people</td>
</tr>
<tr>
<td>مَنْفَعٌ</td>
<td>مَنْفَعٌ</td>
<td>benefit</td>
</tr>
<tr>
<td>كَافِرٌ</td>
<td>كَافِرُانٍ</td>
<td>unbeliever, ungrateful</td>
</tr>
<tr>
<td>مُؤْمِنٌ</td>
<td>مُؤْمِنُونَ</td>
<td>believer</td>
</tr>
<tr>
<td>ظَالِمٌ</td>
<td>ظَالِمُونَ</td>
<td>wrongdoer</td>
</tr>
<tr>
<td>أَجَمِيِّٰنَ</td>
<td>أَجَمِيِّٰنَ</td>
<td>foreign</td>
</tr>
<tr>
<td>عَرَبٌ</td>
<td>عَرَبُنَ</td>
<td>Arab, Arabic</td>
</tr>
<tr>
<td>مُسْلِمٌ</td>
<td>مُسْلِمُونَ</td>
<td>Muslim</td>
</tr>
<tr>
<td>نَاسِرَانٍ</td>
<td>نَاسَرَانَ</td>
<td>Christian</td>
</tr>
<tr>
<td>يَهُودٍ</td>
<td>يَهُودُنَ</td>
<td>Jew, Jewish</td>
</tr>
</tbody>
</table>

19
ARABIC THROUGH THE QUR’ĀN

Singular  | Plural
---|---
Sanatun  | Sinūna  | year
Fākihatun  | Fawākihu  | fruit
Kathirun  | Kathirūna  | many
Tawwabun  | Tawwābūna  | relenting (s.)
Mukramun  | Mukramūna  | honoured

EXERCISE TWO

1. Ālihatun ukhraa  
2. Manāfi‘u kathīratun  
3. Fawākihu kathīratun  
4. Al-qurūnu l-ūlā  
5. Al-qurā žālimatun  
6. Qaryatun žālimatun  
7. Al-yahūdu wa-l-nāsārā  
8. Al-samawātu wa-l-ardi  
9. A‘jamiyyun wa-‘arabiyyun  
10. Al-qawmu l-žālimūna  
11. Al-qawmu l-kāfirūna  
12. Kāfirun wa-mu‘minun  
13. Rijālun mu‘minūna  

20
Exercise Two

14. al-mu’minūna wa-l-mu’mināt [24:12]
15. mu’minūna wa-mu’minātun [48:25]
16. al-awwalūna wa-l-akhirūna [56:49]
17. Allāhu tawwābun [49:12]
18. ‘ibādun mukramūna [21:26]
19. rajulun mu’minun [40:28]
20. ayyāmun ukharu [2:184]
21. al-samā’u wa-l-arḍu [44:29]
22. al-muslimūna wa-l-muslimāt [33:35]
Lesson Three
The Declension of Nouns

Arabic has three cases: nominative, accusative and genitive. A slightly simplistic explanation of their functions covers all main points:

1. The nominative is used for the subject (in most places) and for some predicates in non-verbal sentences.
2. The genitive is used after prepositions and to denote possession.
3. The accusative is used if you cannot use the nominative or genitive.

In Lessons 1 and 2 the nominative has been used. In Lesson 4 the use of the genitive will be introduced; and in Lesson 8 the use of the accusative will be introduced.

FORMS OF DECLENSION

There are five basic types of declension, the first three of which have sub-divisions. There are also special declension forms for the sound feminine plural and the sound masculine plural. The types are set out below in tables, and it is useful to learn them as they are set out. Learning the types in this way is not the theoretical exercise it might seem to be. It helps to give structure to one’s knowledge, and, as with the verb tables that come later, it is akin to learning multiplication tables for arithmetic.

Type One

Type One consists of words that have the feminine ending 
\( \frac{i}{k} \). These are the simplest forms to decline. There are two sub-divisions: a) those words which are fully inflected and have three case endings; and b) those that are not and have only two case endings. In Type One this latter sub-division is confined to proper
names. Therefore although the words in the sub-division may appear indefinite in form, they are definite in meaning. This means that any adjective attached to them has to have the definite article.

**Fully inflected (3 case endings)**

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>qaryatun</td>
<td>al-qaryatu</td>
</tr>
<tr>
<td>qaryatan</td>
<td>al-qaryata</td>
</tr>
<tr>
<td>qaryatin</td>
<td>al-qaryati</td>
</tr>
</tbody>
</table>

**Partially inflected**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>makkatu</td>
</tr>
<tr>
<td>acc.</td>
<td>makkata</td>
</tr>
<tr>
<td>gen.</td>
<td>makkata</td>
</tr>
</tbody>
</table>

The crucial difference between the fully and partially inflected form here (and in Type Two) is in the genitive. This can be clearly seen when an adjective is added, *al-mukarramatu*, commonly used to describe Mecca in later times. The adjective has to have the definite article because *makkatu*, as a proper noun, is definite.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>makkatu l-mukarramatu</td>
</tr>
<tr>
<td>acc.</td>
<td>makkata l-mukarramata</td>
</tr>
<tr>
<td>gen.</td>
<td>makkata l-mukarramati</td>
</tr>
</tbody>
</table>

**Type Two**

Type Two embraces most nouns and adjectives. There are two points of special note with this type:
1. An *alif* is added to the indefinite accusative form of fully inflected words:

\[
\text{رَجُلَ} \quad \text{rajulan} \quad \text{a man}
\]

2. Partially inflected words have the same form for the accusative and genitive when they are indefinite; but when they are definite, they act like fully inflected words and have all three case endings. You can see this by looking at the declension of:

<table>
<thead>
<tr>
<th>Fully inflected</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite</td>
<td></td>
</tr>
<tr>
<td>nom. مَيْوَمُ yawmun</td>
<td>مَيْوُمٌ al-yawmu</td>
</tr>
<tr>
<td>acc. مَيْوَمَا yawman</td>
<td>مَيْوُمَا al-yawma</td>
</tr>
<tr>
<td>gen. مَيْوَمِ yawmin</td>
<td>مَيْوُمِ al-yawmi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Partially inflected</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite</td>
<td></td>
</tr>
<tr>
<td>nom. مَأْسُودُ aswadu</td>
<td>مَأْسُودٌ al-aswadu</td>
</tr>
<tr>
<td>acc. مَأْسُودَ aswada</td>
<td>مَأْسُودَ al-aswada</td>
</tr>
<tr>
<td>gen. مَأْسُودٍ aswad</td>
<td>مَأْسُودٍ al-aswadi</td>
</tr>
</tbody>
</table>

**Type Three**

Type Three consists of words whose indefinite nominative ends with *-in*. Most, though not all, come from roots with *wāw* or *yāʾ* as the last radical. Beginners usually find this type the most difficult to learn. Pay special attention to the endings and in particular to the sole difference between the singular and plural forms, which is in the indefinite accusative:
Lesson Three

**Singualrs**

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>أَوَادِي</td>
</tr>
<tr>
<td>acc.</td>
<td>أَوَادِيَا</td>
</tr>
<tr>
<td>gen.</td>
<td>أَوَادِي</td>
</tr>
</tbody>
</table>

**Plurals**

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>جَوَارِي</td>
</tr>
<tr>
<td>acc.</td>
<td>جَوَاريَة</td>
</tr>
<tr>
<td>gen.</td>
<td>جَوَارِي</td>
</tr>
</tbody>
</table>

**Type Four**

This consists of words ending in "ا" or "ى". Such words do not change for case, but they lose *tanwīn* when they are definite.

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَصْا</td>
<td>أَعْصا</td>
</tr>
<tr>
<td>قُرَى</td>
<td>أَقْرَى</td>
</tr>
</tbody>
</table>

**Type Five**

This consists of words ending in "ا" or "ى". Words of this type are the same whether they are definite or indefinite, and they do not change for case.

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَشْرَى</td>
<td>بَشْري</td>
</tr>
<tr>
<td>دُنْيَا</td>
<td>دُنْيا</td>
</tr>
</tbody>
</table>

25
SOUND FEMININE PLURALS

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>समावतः</td>
<td>अल-समावतः</td>
</tr>
<tr>
<td>नम.</td>
<td>अल-समावती</td>
</tr>
<tr>
<td>समावती</td>
<td>अल-समावती</td>
</tr>
<tr>
<td>जर.</td>
<td>अल-समावती</td>
</tr>
</tbody>
</table>

SOUND MASCULINE PLURALS

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>ज़लिमून</td>
<td>अल-ज़लिमून</td>
</tr>
<tr>
<td>नम.</td>
<td>अल-ज़लिमीन</td>
</tr>
<tr>
<td>ज़लिमीन</td>
<td>अल-ज़लिमीन</td>
</tr>
<tr>
<td>जर.</td>
<td>अल-ज़लिमीन</td>
</tr>
</tbody>
</table>

PRONOUNS: NOMINATIVE FORMS

The nominative forms of the pronouns are:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>अना</td>
<td>नाहनु</td>
</tr>
<tr>
<td>anta</td>
<td>antum</td>
</tr>
<tr>
<td>anti</td>
<td>antunna</td>
</tr>
<tr>
<td>हुवा</td>
<td>हम</td>
</tr>
<tr>
<td>हिया</td>
<td>हुनना</td>
</tr>
</tbody>
</table>

Notes on pronouns:

a) In all normal circumstances the plural forms can refer only to persons.

b) In general terms अना is either masculine or feminine and नाहनु is either masculine or feminine or both. अना and नाहनु are much more commonly used of males than of females but अना refers to a woman in 11:72 and 12:51.
c) The third feminine singular form *hiya* will commonly mean ‘they’, as it is the pronoun that refers to broken plurals of nouns that do not denote male persons.

d) Despite the spelling, the second vowel of *ana* is short. The *alif* is a spelling convention only.

### Vocabulary Three

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَنَّةٌ</td>
<td>جَنَّاتٌ</td>
</tr>
<tr>
<td>جَارِيَةٌ</td>
<td>جَوْارٍ</td>
</tr>
<tr>
<td>حَقَّٰقٌ</td>
<td>حُقُّقٌ</td>
</tr>
<tr>
<td>فِتَنٌ</td>
<td>ﬁtanun</td>
</tr>
<tr>
<td>بُشْرَى</td>
<td>ﬁtunun</td>
</tr>
<tr>
<td>ﺁﻟُّدِينَيا</td>
<td>ﺁﻟِدِينٍ</td>
</tr>
<tr>
<td>ﻮَادِ</td>
<td>ﻮَادٍ</td>
</tr>
<tr>
<td>ﺯِصَاء</td>
<td>ﺖِصَاء</td>
</tr>
<tr>
<td>نَذِيرٌ</td>
<td>نُذِرٌ</td>
</tr>
<tr>
<td>ﻩُدَاي</td>
<td>ﻩُدَاي</td>
</tr>
<tr>
<td>ﻣَكِكَاتِ</td>
<td>ﻣَكِكَاتِ</td>
</tr>
<tr>
<td>ﻓَقِيرٌ</td>
<td>ﻓُﻗَارَاءٍ</td>
</tr>
<tr>
<td>ﺍسْوَدٍ</td>
<td>ﺍسْوَدٍ</td>
</tr>
<tr>
<td>ﺍسْوَدَاءٌ</td>
<td>ﺍسْوَدَاءٌ</td>
</tr>
<tr>
<td>ﺍبْيَضُ</td>
<td>ﺍبْيَضٍ</td>
</tr>
<tr>
<td>ﺍبْيَضَاءٌ</td>
<td>ﺍبْيَضَاءٌ</td>
</tr>
<tr>
<td>ﺍعَلَّٰلٌ</td>
<td>ﺍعَلَّٰلٌ</td>
</tr>
</tbody>
</table>
**ARABIC THROUGH THE QUR’ÄN**

**Exercise Three**

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><code>‘āliyatun</code> (f.)</td>
<td>gentle</td>
</tr>
<tr>
<td><code>latifun</code></td>
<td><code>jahilun</code> <code>jahilūna</code> ignorant</td>
</tr>
</tbody>
</table>

A. 1. `antum muslimūna` [2:132]
2. `hum muslimūna` [27:81]
3. `nahnu fitnatun` [2:102]
4. `ana nadhīrun` [29:50]
5. `jannatun `āliyatun` [69:22]
6. `anta l-tauwābu` [2:128]
7. `antum zālimūna` [2:92]
8. `antumu l-fuqarā’u` [35:15]
10. `huwa mu’minun` [16:97]
11. `huwa l-latīf` [67:14]
12. `antum mu’minūna` [60:11]
13. `ana llāhu l-`azīzu` [27:9]
14. `hiya baydā’u` [7:108]
15. `huwa shādidun` [13:13]
16. `anta l-`azīzu` [5:118]
**Exercise Three**

17.  

18.  

19.  

20.  

**B. Write out in Arabic the nominative, accusative and genitive of the following:**

fitnatun, rijālun, jannātun, zālimūna, wādin, al-arḍu, jāhilun, manāfi‘u, al-mu‘minūna, aswadu.
Lesson Four
Prepositions

All prepositions in Arabic take the genitive case:

\[
\begin{align*}
\text{في السماء} & \quad \text{fi l-samā'ī} & \text{in the sky/heaven} \\
\text{إلى النار} & \quad \text{ilā l-nārī} & \text{to the fire} \\
\text{على سفر} & \quad \text{ʿalā safarīn} & \text{on a journey} \\
\text{من القرآن} & \quad \text{min qurʿānīn} & \text{from a recitation}
\end{align*}
\]

Note that when \text{min} is followed by the article or a word beginning with \text{hamzat al-wasl} it becomes \text{mina}:

\[
\begin{align*}
\text{من الجنة} & \quad \text{mina l-jannatī} & \text{from the garden}
\end{align*}
\]

The majority of prepositions are written separately from the word they govern, as in the above example. However, those that consist of a single letter are prefixed to the word they govern, the most important being \text{li-} and \text{bi-}:

\[
\begin{align*}
\text{لي الأهل} & \quad \text{li-ahlin} & \text{to/for a people} \\
\text{بِرَحْمَاتِ} & \quad \text{bi-raḥmatin} & \text{by a mercy}
\end{align*}
\]

If \text{li-} is prefixed to a word that also has the definite article, the preposition and the article are written together as \text{lī:}

\[
\begin{align*}
\text{لي الأِبَاد} & \quad \text{lī-l-ʿibādi} & \text{to/for the servants}
\end{align*}
\]

Note also \text{lī-l-ḥārī, ‘to/for God’}. The article after \text{bi-} is written in full:

\[
\begin{align*}
\text{بِالوادي} & \quad \text{bi-l-wādī} & \text{in the valley}
\end{align*}
\]
Lesson Four

Note the use of *wa-* with the genitive to start an oath (see also Lesson 38):

\[ \text{wa l-lāhi} \quad \text{by God!} \]
\[ \text{wa l-shamsi} \quad \text{by the sun!} \]

On the spelling of the *basmala* see Lesson 7.

**A PREPOSITIONAL PHRASE AS THE PREDICATE OF A NON-VERBAL SENTENCE**

a) If the subject is definite, the subject comes first, followed by the prepositional phrase as predicate:

\[ \text{Allāhu maʿa al-ṣābirīna} \quad \text{God is with the patient ones} \]
\[ \text{al-ẓālimūn fī ẓālīlī mūbiṇ} \quad \text{the wrongdoers are in manifest error} \]
\[ \text{al-ṣadāqātū lī-l-fuqārāʾ} \quad \text{alms are for the poor} \]

b) If the subject is indefinite, the prepositional phrase must come first, followed by the subject:

\[ \text{fī l-ardī fassādun kābirūn} \quad \text{there is much corruption on earth} \]
\[ \text{ʿalā l-ʿārāfī rījalūn} \quad \text{there are men on the heights} \]

‘TO HAVE’

One of the most common uses of *li-* is to express the verb ‘to have’ or its equivalent in non-verbal sentences:
لِلفُرِينِ عَذَابٌ
li-l-kāfirīn ādhābun
(to the unbelievers a punishment)
the unbelievers have a punishment

الْحَمْدُ لِلَّهِ
al-hamdu li-llāhi
(the praise to God)
praise belongs to God

Vocabulary Four

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَارٍ</td>
<td>نَارَانِ</td>
</tr>
<tr>
<td>ـ صَدَقَة</td>
<td>صَدَقَاتِ</td>
</tr>
<tr>
<td>ـ عَرْفٌ</td>
<td>أَشْرَافٍ</td>
</tr>
<tr>
<td>ـ سَبِيلٍ</td>
<td>أَشْبَالَ</td>
</tr>
<tr>
<td>ـ سَفَارٍ</td>
<td>أَشْفَارَ</td>
</tr>
<tr>
<td>ـ ذَلِالٍ</td>
<td>ذَلِالاً</td>
</tr>
<tr>
<td>ـ فَسَادٍ</td>
<td>فَسَادٍ</td>
</tr>
<tr>
<td>ـ هَمْدٍ</td>
<td>أَهْمَدٍ</td>
</tr>
<tr>
<td>ـ عَلَوٍ</td>
<td>عَلَوٌَ</td>
</tr>
<tr>
<td>شَمْسٍ</td>
<td>شَمْسٍ</td>
</tr>
<tr>
<td>رَحِيمٍ</td>
<td>رَحِيمٍ</td>
</tr>
<tr>
<td>صَبِيرٍ</td>
<td>صَبِيرٍ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَارَانِ</td>
</tr>
<tr>
<td>صَدَقَاتِ</td>
</tr>
<tr>
<td>أَشْرَافٍ</td>
</tr>
<tr>
<td>أَشْبَالَ</td>
</tr>
<tr>
<td>أَشْفَارَ</td>
</tr>
<tr>
<td>ذَلِالاً</td>
</tr>
<tr>
<td>فَسَادٍ</td>
</tr>
<tr>
<td>أَهْمَدٍ</td>
</tr>
<tr>
<td>عَلَوٌَ</td>
</tr>
<tr>
<td>شَمْسٍ</td>
</tr>
<tr>
<td>رَحِيمٍ</td>
</tr>
<tr>
<td>صَبِيرٍ</td>
</tr>
</tbody>
</table>

fire, Hell  
alms  
crest, ridge, height  
way, road, path  
journey  
error  
corruption  
praise  
people, family, folk  
sun  
compassionate  
patient, steadfast
Exercise Four

1. fi l-ṣadaqāti [9:58]
2. fi ḍalālin mubīnin [6:74]
3. ʿalā l-nāri [51:13]
4. bayna l-samā‘i wa-lardi [2:164]
5. bayna l-mu‘minin [9:107]
6. bayna l-qawmi [5:25]
7. ma‘a l-qawmi l-zālimīn [6:68]
8. ma‘a l-mu‘minin [4:146]
9. ma‘a l-rasūli [25:27]
10. ʿalā hudan [22:67]
11. ʿalā l-rasūli [29:18]
12. ʿalā l-kāfirīn [16:27]
13. min sabīlin [42:46]
14. ilā baladin [35:9]

min from, of
fi in, concerning
li- to, for
bi- in, at, by
ʿalā on, against
ilā to (motion)
ma‘a with
bayna between, among
15. إِلَى عَذَابٍ عَظِيمٍ ـ ilā 'adhābin ʿazīmin ـ [9:101]
16. مِنَ الْرَّسُولِ ـ min l-rusuli ـ [5:19]
17. مِنْ أُيُّونَ أُخْرَى ـ min ayyāmin ukhara ـ [2:185]
18. مِنِّي إِلَّا ـ min ilāhin ـ [28:72]
19. بِاللَّهِ ـ bi-llāhi ـ [2:67]
20. بِالآخِرَةِ ـ bi-l-ākhirati ـ [2:4]
21. بِوَاوِدَ ـ bi-wādin ـ [14:37]
22. بِشُرَاءٍ لِّلمُشْلِمِينَ ـ bushrā li-l-muslimīna ـ [16:89]
23. لِلْقَوْمِ ٱلْزَّلِيمِينَ ـ li-l-qawmi l-żālimīna ـ [11:44]
24. لِلْمُؤْمِنِينَ ـ li-l-muʾminīn ـ [24:31]
25. لِلَّهِ ٱلْآخِرَةَ وَٱلأَوْلَى ـ li-llāhi l-ākhiratu wa-l-ūlā ـ [53:25]
Lesson Five
The First Person Singular Genitive Suffix
and the Pronoun of Separation

FIRST PERSON SINGULAR GENITIVE SUFFIX
To express 'of me', or, as it will normally be translated, 'my', the
suffix -ī is added to the noun. Any short final vowel (and of
course tanwīn, if applicable) that the noun may originally have had
is suppressed:

\[
\begin{align*}
\text{زَبِي} & \quad \text{rabb-ī} \quad \text{my Lord} \\
\text{عِبَادِي} & \quad \text{‘ibād-ī} \quad \text{my servants}
\end{align*}
\]

Once the -ī suffix has been added, there can be no variation for
case. With wording ending with ta' marbūta, this is replaced by ta'
maftūha:

\[
\begin{align*}
\text{حَيَاتِي} & \quad \text{hayāt-ī} \quad \text{my life} \\
\text{نَيَمُتِي} & \quad \text{ni'amat-ī} \quad \text{my blessing, bounty}
\end{align*}
\]

If the dropping of tanwīn before the addition of a suffix produces
a long vowel or a diphthong at the end of the word, the suffix
becomes -ya:

\[
\begin{align*}
\text{هُدَّاِي} & \quad \text{hudā-ya} \quad \text{my guidance}
\end{align*}
\]

The genitive suffix makes the noun definite, and so any adjective
attached to this noun must have the definite article:

\[
\begin{align*}
\text{عِبَادِيَ آلِ السَّلِحُونَ} & \quad \text{‘ibād-ī l-ṣāliḥūna} \quad \text{my righteous servants}
\end{align*}
\]

If the adjective is without the definite article, it is a predicate:

\[
\begin{align*}
\text{عِبَادِيَ صَلِحُونَ} & \quad \text{‘ibād-ī sāliḥūna} \quad \text{my servants are righteous}
\end{align*}
\]
One will of course find similar sentences where the predicate is a prepositional phrase:

اَبْنِي مِنْ أَهْلِي

According to the use of li- set out in Lesson 4, li ‘to me’, will mean ‘I have …’ or ‘… is mine’ or ‘… to my credit’:

لِي عُمْلي

لِي آيَةً

I [shall] have a sign

THE PRONOUN OF SEPARATION

You have now seen how an indefinite predicate and a prepositional phrase predicate are expressed. However, one can also have definite predicates in sentences such as ‘my book is the new one’ or ‘God is the truth’.

To separate a definite predicate from a definite subject, a third person pronoun (known as damir al-fasl, the pronoun of separation) is inserted between subject and predicate:

الْكَفِيرُونَ هُمْ آئِلَمُونَ

اللَّهُ هُوَ الْأَلِيمُ

الْمَاذِبِي هُوَ الْعَذَابُ الْأَلِيمُ
## Exercise Five

### Vocabulary Five

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>ibnun</code></td>
<td><code>banūna/abnā‘un</code></td>
</tr>
<tr>
<td><code>waliyyun</code></td>
<td><code>awliyā‘u</code></td>
</tr>
<tr>
<td><code>khālidun</code></td>
<td><code>khālidūna</code></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><code>sāliḥun</code></td>
<td></td>
</tr>
<tr>
<td><code>ni‘matun</code></td>
<td></td>
</tr>
<tr>
<td><code>akhun</code></td>
<td><code>ikhwānun</code></td>
</tr>
<tr>
<td><code>arbabun</code></td>
<td><code>ikhwatun</code></td>
</tr>
<tr>
<td><code>‘amalun</code></td>
<td><code>a‘mālun</code></td>
</tr>
<tr>
<td><code>ḥasbun</code></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><code>qaribun</code></td>
<td></td>
</tr>
<tr>
<td><code>samī‘un</code></td>
<td></td>
</tr>
<tr>
<td><code>hayātun</code></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Exercise Five

1. `‘adhāb-ī shadīdun` [14:7]
2. `rabb-ī raḥīmūn` [11:90]
3. `rabb-ī qaribūn` [11:61]
4. `waliyy-ī Allāhu` [7:196]
5. 
Allāhu Rabbī

6.  
ibnī min ahlī

7. 
‘adḥābī huwa l-‘adḥābu l-
alīmī

8. 
ma‘ī Rabbī

9.  
baynī wa-bayna ikhwatī

10.  
ḥashī llāhu

11.  
Allāhu huwa l-hudā

12.  
Allāhu huwa l-ḥaqqu

13.  
Rabbī latīfīn

14.  
huwa llāhu Rabbī

15.  
hiya ‘āsā-ya

16.  
Allāhu huwa l-samī‘u

17.  
Allāhu huwa Rabbī

18.  
ana wa-rusulī

19.  
huwa min l-kitābi

20.  
huwa fi ḏalālin mubīnin

21.  
‘adḥābī shādīdūn

22.  
huwa khālidun fi l-nārī

23.  
huwa l-a‘ruwalu wa-l-ākhīru

24.  
ana min l-muslimīn

25.  
ajrī ʿalā llāhi

[3:51]
[11:45]
[15:50]
[26:62]
[12:100]
[39:38]
[2:120]
[22:6]
[12:100]
[18:38]
[20:18]
[40:20]
[43:64]
[58:21]
[3:78]
[67:29]
[14:7]
[47:15]
[57:3]
[10:90]
[11:29]
Lesson Six

Demonstratives

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>هَذَا</td>
<td>This</td>
</tr>
<tr>
<td>ذَلِكَ</td>
<td>That</td>
</tr>
<tr>
<td>هَذِهِ</td>
<td>This, these</td>
</tr>
<tr>
<td>تَلَكَ</td>
<td>That, those</td>
</tr>
<tr>
<td>هُؤُلَآءِ</td>
<td>These</td>
</tr>
<tr>
<td>أُوْلَٰئِكَ</td>
<td>Those</td>
</tr>
</tbody>
</table>

Demonstratives are used **either** as pronouns **or** adjectivally.

In the Qur'ān the only forms that are used at all frequently as adjectives are َهَدْهَا and َهَدْهِي. َدْهَلِيْكَة, َتِلْكَا, َهَّالَعْلَٰٓي and َوْلَدْيَكَا are usually used as pronouns, and only occasionally are they used adjectivally.

Some alternative forms of َدْهَلِيْكَة are found: َذْلِكُمْ َدْهَلِيْكَمْ etc. The apparent change of the 'final pronoun' is due to the context.

Occasionally instead of َهَّالَعْلَٰٓي the simple َأُوْلَٰئِكَ is found. Despite the spelling, the first vowel is short, as it is in َوْلَدْيَكَا.

**ADJECTIVAL USE**

The demonstrative **precedes the noun and is linked to it by the definite article**:

- هَذَا أَلْقَرْآنَ this recitation
- هَذِهِ أَلْبَارَ this fire
- هُؤُلَآءِ أَلْبَنَاتُ these rivers
- هُؤُلَآءِ أَلْقُومٌ these people
- ذَلِكَ أَلْكَتَابٍ that book

*From here onwards, Arabic text will normally be given without transliteration.*
ARABIC THROUGH THE QUR'ĀN

The three elements of demonstrative, definite article and noun form an indivisible unit. The article is the essential link between the demonstrative and the noun. If the article cannot be used, for example when the noun carries a pronoun suffix (as in 'this shirt of mine'), the demonstrative cannot precede the noun. Instead, it must follow the phrase, in apposition to it.

The other usages of the demonstrative are pronominal:

- هذه ناقة this is a she-camel
- هذا أخي this is my brother
- هذا هو حق this is the truth
- قبل هذا before this
- هؤلاء بناتي these are my daughters
- أولاء على أثرني these men are on my track
- تلك أمي that is a community
- ذلك هو الضلآل that is the error
- أولئك هم الآثالون those are the wrongdoers
- بعد ذلك after that
### Vocabulary Six

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>أمّة</td>
<td>community</td>
</tr>
<tr>
<td>بنت</td>
<td>daughter</td>
</tr>
<tr>
<td>أشياء</td>
<td>thing</td>
</tr>
<tr>
<td>دُور</td>
<td>abode</td>
</tr>
<tr>
<td>جزء</td>
<td>party</td>
</tr>
<tr>
<td>أثر</td>
<td>track; effect</td>
</tr>
<tr>
<td>لسان</td>
<td>tongue</td>
</tr>
<tr>
<td>ناقة</td>
<td>she-camel</td>
</tr>
<tr>
<td>نهر</td>
<td>river</td>
</tr>
<tr>
<td>فضل</td>
<td>bounty</td>
</tr>
<tr>
<td>سحرة</td>
<td>magic</td>
</tr>
<tr>
<td>صبر</td>
<td>way, path</td>
</tr>
<tr>
<td>قُصْص</td>
<td>shirt</td>
</tr>
<tr>
<td>نحيم</td>
<td>sinner</td>
</tr>
<tr>
<td>قليل</td>
<td>few</td>
</tr>
<tr>
<td>مُستقيم</td>
<td>straight</td>
</tr>
<tr>
<td>عجيب</td>
<td>amazing, strange, wonderful</td>
</tr>
<tr>
<td>خلايل</td>
<td>permissible</td>
</tr>
<tr>
<td>خرام</td>
<td>forbidden, sacred</td>
</tr>
<tr>
<td>بعيد</td>
<td>far reaching, distant</td>
</tr>
</tbody>
</table>
ARABIC THROUGH THE QUR’ĀN

Singular

easy

difficult

before

after

The prepositions *ba’d* and *qabla* are commonly used after *min*, becoming *min ba’di* and *min qabli*. There is no change in meaning.

EXERCISE SIX

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9. 

10. 

11. 

12. 

13. 

14. 

[42:22]
[16:116]
[53:56]
[16:103]
[18:98]
[4:70]
[3:51]
[29:64]
[28:83]
[50:2]
[2:5]
[14:18]
[12:108]
[74:9]
Exercise Six

15. أولائيك هم من أنت ومؤمنون [8:74]
16. هذا زبي [6:76]
17. هذا سبي هم من بين السبيين [61:6]
18. ذلك على الله بسير [22:70]
19. أولائيك من الصلحين [3:114]
20. هؤلاء قوم مجرمون [44:22]
21. أولائيك في جنات مكرمون [70:35]
22. هؤلاء قليلون [26:54]
23. ذلك في كتاب [22:70]
24. هذ صراطي [6:153]
25. تلك آيات الله [3:108]
26. زبي على صراط مستقيم [11:56]
27. للكافرين عذاب مزمن [2:90]
Lesson Seven

Idāfa

Idāfa, 'annexation', commonly called in European grammars 'the Construct', is used primarily to represent the association of one noun with another. It very frequently shows the possession of one thing by another, hence the looser, though more easily comprehensible, description of it as the 'genitive of possession'. However, the 'genitive' need not be a noun. You have already been introduced to the use of the suffix for 'my'. This pronominal suffix is fully equivalent to a noun in the genitive case. It is also possible for the 'genitive' to be a clause. This is a common feature in the Qur’ān and will be dealt with in Lesson 34.

The crucial points to remember are:

1. A noun that is followed by this genitive cannot take either the definite article or tanwīn. In other words, a noun can either take tanwīn or have the definite article or have a following genitive, but only one of these three.

2. In normal circumstances, a noun followed by a genitive is definite in meaning. If an indefinite meaning is required another construction must be used. (There are some exceptions to this rule, but these are rare and need not be dealt with here).

3. The following genitive itself may be definite or indefinite in meaning.

4. Nothing must intervene between the noun and the following genitive. The only apparent exception is when the genitive also has a demonstrative, but this is not a real exception because the demonstrative + article + genitive noun is an indivisible unit.

5. The strict rule about the order of adjectives, that adjectives describing the genitive come before adjectives describing any preceding noun, is not really relevant to Qur’ānic
phraseology, in which complex phrases are broken up, normally by the use of min or li- or fi.

Here are some examples to show how the idāfa works:

- شَفَا حُفرَةً: the edge of a pit
- أَهْلُ الْكِتَابِ: the people of the book
- رَبُّ الْعَالَمِينَ: the Lord of [all] created beings
- رَحْمَةٌ الَّهِ: God's mercy
- أَهْلُ هذِهِ الْقَرْيَةِ: the people of this settlement
- عَذَابٌ يَومٌ عَظِيمٌ: the punishment of a mighty day

These are all the examples you need in the first instance. There is no point in spending time at this stage on the tightly knit idāfa phrases that one finds in later Arabic.

To express possession of a noun with an indefinite meaning, prepositional constructions with min and li- are used:

- حُفرَةٌ مِنَ النَّارِ: a pit of the Fire
- طائِفَةٌ مِنَ الْمُؤْمِنِينَ: a group of the faithful
- نِسْوَةٌ مِنَ الْمَدِينَةِ: some women of the city
- عَدُوٌ لِّي: an enemy of mine
- وَلِيٌّ لِلنَّسَيْطَانِ: a friend of the devil

**IDIOMATIC USES OF idāfa**

Idiomatic uses of idāfa are common in the Qur‘ān, as indeed they are in all Arabic. Among the uses that you will come across frequently are:

1. The use of two nouns in idāfa to represent an idea that has to be translated as a noun and a qualifying adjective:

   قَوْمُ سَوَءٍ: people of evil = an evil people
2. The use of certain words, such as *umm, ab, ibn, ahl, šāhib* and *dhū* (accusative *dhā*, genitive *dhī* found only with a following genitive, see also Lesson 34) to represent a single idea:

- ابن الطريق = traveller
- أهل البيت = household
- ذو الفضل = bountiful

All these words, apart from *dhū*, can have their full meaning:

- أضْعَابَ أَلْلَهْ = the inhabitants of Hell

[This is not a full list of such words, but it is enough to introduce the idiomatic phrases in which they are used.]

**Idāfa AND THE SOUND MASCULINE PLURAL**

Sound masculine plurals with a following genitive lose the final *nūn + fatha* of the sound masculine plural. This is best shown with the word *ulū*, which is a plural equivalent of *dhū* and is found only with a following genitive:

- أُوْلُو الْأَلْتَابِ = men of understanding
  (lit. possessors of hearts)
- أُوْلِي الْأَنْصَارِ = men of insight
  (lit. possessors of sight)

Note also *banū isrā‘īla* (nom.), *banī isrā‘īla* (acc., gen.), the ‘Children of Israel’. Other examples, apart from some with pronominal suffixes, are rare and need not be mentioned here.

**THE basmala**

All the *sūras* in the Qur’ān, apart from Sūra 9, are prefaced by the formula ‘In the name of the Merciful and Compassionate God’. 

46
Lesson Seven

In this formula alone the *alif* of the word ‘name’ إِسْمُ is dropped giving:

\[بِنْعَمِ اللَّهِ أَلْرَحْمَنِ أَلْرَحْيَمِ \]

Vocabulary Seven

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْرَحْمَنِ</td>
<td>the Merciful</td>
</tr>
<tr>
<td>أَلْعَلَّاِينِ</td>
<td>created beings</td>
</tr>
<tr>
<td>(gen. pl. only)</td>
<td></td>
</tr>
<tr>
<td>شَفَأَ</td>
<td>lip, rim, edge</td>
</tr>
<tr>
<td>حُفرَة</td>
<td>pit</td>
</tr>
<tr>
<td>أَبَ</td>
<td>father</td>
</tr>
<tr>
<td>أَضْحَاثِ</td>
<td>companion, inhabitant</td>
</tr>
<tr>
<td>طَائِفَةٍ</td>
<td>group, number, party</td>
</tr>
<tr>
<td>إِمْرَأَةٍ/نِسْوَةٌ</td>
<td>woman</td>
</tr>
<tr>
<td>أُمُورَ</td>
<td>affair, matter, command</td>
</tr>
<tr>
<td>إِنْسَانُ</td>
<td>man; people (pl.)</td>
</tr>
<tr>
<td>دُو</td>
<td>possessor of</td>
</tr>
<tr>
<td>إِسْمُ</td>
<td>name</td>
</tr>
<tr>
<td>أَلْبَابٌ</td>
<td>hearts, intellects</td>
</tr>
<tr>
<td>أَبْصَارُ</td>
<td>sight; eye</td>
</tr>
<tr>
<td>يَدُ</td>
<td>hand</td>
</tr>
</tbody>
</table>

(f.)
**Singular**

- عّدّوُ
- شَيَّاطِينُ
- سَوُءٌ
- غَاتِبَةٌ
- مَدِينَةٌ
- بَيْتٌ

**Plural**

- أَعَداةٌ
- شَيَاطِينٌ
- سَوَاءٌ
- غَاتِبَاتٌ
- مَدِينَاتٌ
- بَيُوتٌ

**Exercise Seven**

1. في سبيل الله [2:154]
2. بنات آله [4:23]
3. قليل من الآخرين [56:14]
4. سبيل السجرين [6:55]
5. القفصل يبيد الله [3:73]
6. أَيْدِي آتِيَانِ [30:41]
7. آيات آتِحمِنَ [19:58]
8. أَورُضُ الله واسعة [4:97]
9. هذه ناقة الله [7:73]
10. قَبِلُ يؤُونَ الْحِيَابِ [38:16]
11. أولياءك جرب الشيطان [58:19]
12. الله ذو الفضل العظيم [57:29]
13. كَبِيرٌ من الآنس [22:18]
Exercise Seven

14. أولاً، أُضَعِّبَ آثْرُرَ [2:81]
15. اللَّهُ غَدِّرَ لِلْكَافِرِينَ [2:98]
16. آثَرَ رَحمَةٌ اللَّهُ [30:50]
17. أُنَا أَوَّلِ الْمُؤْمِنِينَ [7:143]
18. رَبُّ السَّمَوَاتِ وَالْأَرْضِ [44:7]
19. طَائِفَةٌ مِنْ أُهْلِ الْكِتَابِ [3:69]
20. طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ [61:14]
21. اللَّهُ وَلِيُّ الْمُؤْمِنِينَ [3:68]
22. إِلَيْ اللَّهِ عَادِيَةُ الْأَمْوَرِ [31:22]
23. فَعَنُّهُ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ [8:73]
24. عَلَى شَفَا حَفْرَةٍ مِنْ آثَرٍ [3:103]
25. أَخْمَدَ اللَّهُ رَبَّ الْعَالَمِينَ [1:2]
Lesson Eight
The Perfect Tense

Now that you are aware of the basic uses of the nominative and genitive, it is time to turn to the accusative. The best way to introduce the accusative is through the verb, since most verbs have their direct object in the accusative.

The vast majority of verbs in Arabic are triliteral verbs, which means that they have a root made of three radicals. Some verbs have four radicals, and are called quadriliteral verbs. These are not common in the Qur'ān and are dealt with very briefly in Lesson 15.

The verb has two main tenses, the madī and the mudāri‘. The madī is usually known in English as the ‘perfect’ tense. It normally indicates a completed action or state, and is translated into English as a past tense.

The first class of verbs to be dealt with is that of ‘the sound verbs’. These are verbs that do not have a wāw, or a yā‘ or a hamza as one of their radicals, and do not have the same letter as both second and third radical. Although sound verbs need to be understood first, you should be aware that a fair number of verbs have different forms and conjugations because they have one or more weak radicals or doubled radicals. In fact, the two most common verbs in the Qur’ān, قَالَ qāla, ‘to say’ and كَانَ kāna ‘to be’, are verbs that have a wāw as their middle radical. These two verbs will be introduced gradually in Lessons 12, 15, 18 and 20.

SOUND VERBS

Let us take the example of the verb ‘to write’, whose three radical consonants are k-t-b. In a dictionary, the verb is listed under its radical in its simplest form, kataba, meaning ‘he wrote’. The madī of kataba conjugates as follows:
Lesson Eight

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>كتَبَوا</td>
</tr>
<tr>
<td>3 f.</td>
<td>كتَبْتَن</td>
</tr>
<tr>
<td>2 m.</td>
<td>كَتَبَتْم</td>
</tr>
<tr>
<td>2 f.</td>
<td>كَتَبْتِن</td>
</tr>
<tr>
<td>1</td>
<td>كَتَبْتِ</td>
</tr>
</tbody>
</table>

Learn these forms by heart, and learn them well. Only four forms of the mādī of kataba occur in the Qur’ān, but the verb is a standard example in grammars. Knowing the singular and plural of kataba will enable you to handle countless verb forms.

NOTES

a) Note that before the definite article or any other word beginning with hamzat al-wasl the 3 f.s. form كَتَبْتَ katabat becomes كَتَبَتْ katabati.

b) Note also the otiose alif added to the end of the 3 m.p. كَاَبِث katabū. The alif acts as a word separator and is not pronounced. There are a number of places in the Qur’ān where this alif is not written.

c) The vowel of the middle radical of the mādī is a variable. Most verbs have a fatha, as kataba does. However, there are a fair number of verbs that have kasra, including some of the most common ones in the Qur’ān, such as ʼalima, samīʿa, ʿamilī, shahīda and sharība. Verbs with dama on the second radical, such as kahura, are rare.

d) As explained in Lesson 1, the vocabularies will give the 3 m.s. of the perfect, the 3 m.s. of the imperfect and the verbal noun (masdar) of every verb. The best practice is to learn the three forms together, even at this stage, when the imperfect and the masdar have yet to be explained. Wherever possible, all three
forms are given in this book, whether the imperfect or the 
maṣdar occurs in the Qurʾān or not.

USE OF THE VERB

At this stage the verb may be divided into three kinds: those that are linked to an object by the accusative (transitive verbs); those that are linked to an object by a preposition (e.g. the verb naẓara ‘to look’—naẓara ilā ‘to look at’ and naẓara fi ‘to look into’); and those that do not have an object (intransitive verbs). As in English some verbs that are basically transitive (e.g. ‘to enter’, as in ‘he entered the house’) may also be used intransitively (‘he entered’, with no object specified). A transitive verb may take more than one accusative in Arabic.

1. The direct object is placed in the accusative:

\[
\text{بَلَغَ مَغْرِبَ الْشَّمْسِ} \quad \text{he reached the place where the sun set}
\]
\[
\text{سَمَعَّ نِعَّمَتَيْنَ اللَّهِ} \quad \text{you heard God's signs}
\]
\[
\text{كَتَبْنَاهَا} \quad \text{they did righteous deeds}
\]
\[
\text{كَتَبْنَاهَا} \quad \text{we wrote it (f.)}
\]

2. The most common word order in a sentence with a verb is:


However, the Qurʾān contains so many sentences in which this order is varied that you should note it only as a general point. The basic rule for the Qurʾān is that the verb will come first unless there is a reason for it not to do so. (What these reasons are will be set out later.)

3. a. If the verb precedes the subject, the verb normally agrees with the subject in gender, but the verb must be in the singular no matter what the number of the subject is.

\[
\text{كَرَةَ الْمُجْرِمِّيْنَ} \quad \text{the sinners were reluctant}
\]
\[
\text{قَالَ الْمُجْرِمِّيْنَ} \quad \text{the wrongdoers said}
\]
b. There are some examples where a feminine subject is preceded by a masculine verb. This is a standard feature of early Arabic, which has never entirely disappeared:

\[8:35\]  
their prayer was...

\[12:30\]  
some women said...

\[11:10\]  
the ills have gone

4. If the verb follows the subject, it agrees both in number and gender.

\[29:23\]^A  
these have despaired of my mercy

\[7:28\]  
and God has ordered us [to do it]

5. The verb has an active participle and a passive participle. The active participle of \textit{kataba} is \textit{kātīban} and the passive participle is \textit{maktūb} \textit{maktūbun}. Up to and including Lesson 12 any participles used are treated as separate items of vocabulary. Uses of the perfect which are not to be translated by a past tense will be dealt with later.

\textbf{Vocabulary Eight}

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>بعثَ</td>
<td>بَعثَ</td>
<td>to send, raise</td>
</tr>
<tr>
<td>بلغَ</td>
<td>بَلَغَ</td>
<td>to reach</td>
</tr>
<tr>
<td>جعلَ</td>
<td>بَعِيلَ</td>
<td>to make, assign, ap-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>point</td>
</tr>
</tbody>
</table>

^A For verbs with \textit{hamza} as a radical see Lesson 22.
<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>حمل</td>
<td>يحمل</td>
<td>to carry</td>
</tr>
<tr>
<td>خلق</td>
<td>يخلق</td>
<td>to create</td>
</tr>
<tr>
<td>دخل</td>
<td>يدخل</td>
<td>to enter</td>
</tr>
<tr>
<td>ذكر</td>
<td>يذكر</td>
<td>to mention</td>
</tr>
<tr>
<td>ذهب</td>
<td>يذهب</td>
<td>to go away</td>
</tr>
<tr>
<td>سمع</td>
<td>يسمع</td>
<td>to hear</td>
</tr>
<tr>
<td>شرب</td>
<td>يشرب</td>
<td>to drink</td>
</tr>
<tr>
<td>تلميذ</td>
<td>يلميذ</td>
<td>to witness</td>
</tr>
<tr>
<td>ضرب</td>
<td>يضرب</td>
<td>to strike, coin, journey</td>
</tr>
<tr>
<td>عمل</td>
<td>يعمل</td>
<td>to do, work</td>
</tr>
<tr>
<td>كتب</td>
<td>يكتب</td>
<td>to write</td>
</tr>
<tr>
<td>وجد</td>
<td>يجد</td>
<td>to find</td>
</tr>
<tr>
<td>وعد</td>
<td>يعهد</td>
<td>to promise</td>
</tr>
<tr>
<td>رجع</td>
<td>يرجع</td>
<td>to return</td>
</tr>
<tr>
<td>ظهر</td>
<td>يظهر</td>
<td>to appear</td>
</tr>
<tr>
<td>كرة</td>
<td>يكررة</td>
<td>to be reluctant, hate</td>
</tr>
<tr>
<td>لبث</td>
<td>يلبث</td>
<td>to tarry, linger</td>
</tr>
</tbody>
</table>

**Singular**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>evil, ill</th>
</tr>
</thead>
<tbody>
<tr>
<td>شنة</td>
<td>شنت</td>
<td>moon</td>
</tr>
<tr>
<td>ضياء</td>
<td>ضياء</td>
<td>light, illumination</td>
</tr>
</tbody>
</table>

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### Exercise Eight

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>نور</td>
<td>light</td>
</tr>
<tr>
<td>مثال</td>
<td>likeness, parallel</td>
</tr>
<tr>
<td>مثال</td>
<td>rising-place</td>
</tr>
<tr>
<td>مغرب</td>
<td>setting-place</td>
</tr>
<tr>
<td>جهاز</td>
<td>land</td>
</tr>
<tr>
<td>شارِع</td>
<td>sea</td>
</tr>
<tr>
<td>حمل</td>
<td>load</td>
</tr>
<tr>
<td>يووم البغث</td>
<td>Day of Resurrection</td>
</tr>
<tr>
<td>الربيع</td>
<td>the Psalms</td>
</tr>
<tr>
<td>خفيف</td>
<td>light (adj.)</td>
</tr>
</tbody>
</table>

### Exercise Eight

1. دُخَلَ الْبَيْتُ [28:15]
2. دَخَلُوا قَرِينَةٍ [27:34]
3. جَعَلَ السَّمَّاءَ ضِياً وَالْقَمْرُ نُورًا [10:5]
4. بِفَتَّ الْأَرْضِ [25:41]
5. حَمْلَتُ حُمَّالًا خَفِيفًا [7:189]
6. خَلَقَ الشَّمَوْصَ وَالأَرْضَ [7:54]
7. خَلَقَ الْأَرْضَ ذَلِكَ [10:5]
8. خَلَقْنَا الأَنْسَانَ [90:4]
9. ذَكَرُوا الَّذِيْنَ [3:135]
10. رَجَعُنَا إِلَى الْبَيْتِ [63:8]
11. رَجُعُتْ[9:94]
12. ضَرَّبَ اللَّهُ مَثَلًا[39:29]
13. ضَرَّبَهُمْ فِي سَبِيلِ اللَّهِ[4:94]
14. لِبُشْرُوا فِي عَذَابِ الَّذِينَ لَمْ يَعْفُوهُ[34:14]
15. لِبُشْرُوا فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبُغْثِ[30:56]
16. كَتَبَنَا فِي الْزِّيَّرِ مِنْ بَعْضِ الْذَّكَرِ[21:105]
17. وَجَدُوا قُوَّمًا[18:93]
18. وَجَدْتُ اِمْرَأَةً[27:23]
19. وَجَدْنَاهُمْ آمِنَاءً[4:64]
20. وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَاتٍ[9:72]
21. بَلَّغَ مَطَالِعَ الْشَّمْسِ[18:90]
22. ظَهَرَ أمَّرُ اللَّهِ[9:48]
23. ظَهَرَ الْفَسَادُ فِي الْبَحْرِ وَالْبَيْنِ[30:41]
24. بَعُشْتِنَا فِي كُلِّ أُمَّةٍ رَسُولًا[16:36]
Lesson Nine
Pronominal suffixes

FIRST PERSON SINGULAR

In the first person singular, the accusative and genitive suffixes are distinct and are not interchangeable. We have already dealt with the first person singular genitive suffix -i in Lesson 5. The accusative suffix is -mi.

بلَغْنِي it reached me
أَمْرَتْنِي you ordered me

With other persons, the suffix is the same for both accusative and genitive.

SECOND PERSON SINGULAR

m + noun كتابك your book
m + verb وجدك he found you
f + noun ذنبك your sin
f + verb ظهرك he has purified you

THIRD PERSON SINGULAR

m + noun يده his hand
m + verb رفعتها We raised it
f + noun ولدها her child
f + verb وعدها he promised it (f.)
Note that if the 3 m.s. suffix is preceded immediately by i, i, or ay, the form changes to -hi:

- in it
- to its folk
- through His mercy

If any letter comes between these vowels and the suffix, the rule does not apply, e.g. منه min-hu.

PLURAL FORMS

- First person + noun: نصرا our help
- First person + verb: بثنا he sent us
- Second person m + noun: ورئكم your village
- Second person m + verb: نصركم he helped you
- Second person f + noun: بيوتكم your houses
- Second person f + verb: طلقكن he divorced you
- Third person m + noun: ربهم their Lord
- Third person m + verb: أخذهم he seized them
- Third person f + noun: أولادهم their children
- Third person f + verb: خلقهم he created them

Note that the vowel change from u to i that occurs with the 3 m.s. suffix also applies to the two plural suffixes:

- إلى قومهم to their people
- بين أيديهم وأرجلهم between their hands and feet

A For these verbs see Lesson 15. There are few examples of this suffix with verbs.
Lesson Nine

Before hamzat al-wasl, hum and kum become humu and kumu.

ALTERATIONS TO VERB FORMS WHEN SUFFIXES ARE ATTACHED

1. The otiose alif of the 3 m.p. is dropped:
   نَصَرُوُهُ they helped him

2. The end of the 2 m.p. becomes -tumu:
   سَمَّحَوْهُ you heard it
   عَلِمْتُوهُنَّ you recognised them (f.)

ALTERATIONS TO PREPOSITIONS WHEN SUFFIXES ARE ATTACHED

1. ilā and ʿalā become ilay- and ʿalay-:

   ilay-ya  ilay-nā
   ilay-ka  ʿalay-kum
   ʿalay-ki  ilay-kunna
   ilay-hi  ʿalay-him
   ʿalay-hā  ilay-hinna

2. li- with the suffix -i becomes ʿli. Before all other suffixes li- becomes la-: ʿlā lahu, ʾlā lahum, ʿlā lanā, etc.

3. With the first person singular suffix the prepositions ʿmin and ʿan become minni and ʿanni, respectively.
**Vocabulary Nine**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخذ</td>
<td>يأخذ</td>
<td>to take, seize</td>
</tr>
<tr>
<td>أمر</td>
<td>يأمر</td>
<td>to order</td>
</tr>
<tr>
<td>تبع</td>
<td>يتبع</td>
<td>to follow</td>
</tr>
<tr>
<td>خرج</td>
<td>يخرج</td>
<td>to go out</td>
</tr>
<tr>
<td>رفع</td>
<td>يرفع</td>
<td>to raise</td>
</tr>
<tr>
<td>سأل</td>
<td>يسأل</td>
<td>to ask</td>
</tr>
<tr>
<td>فعل</td>
<td>يفعل</td>
<td>to do</td>
</tr>
<tr>
<td>كذب</td>
<td>يكذب</td>
<td>to tell lies</td>
</tr>
<tr>
<td>نصر</td>
<td>ينصر</td>
<td>to help</td>
</tr>
<tr>
<td>علم</td>
<td>يعلم</td>
<td>to know</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>إذن</td>
<td>إذن</td>
</tr>
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<td>أنهار</td>
<td>أنهار</td>
</tr>
<tr>
<td>ذنب</td>
<td>ذنب</td>
</tr>
<tr>
<td>عشنة</td>
<td>عشنة</td>
</tr>
<tr>
<td>سلام</td>
<td>سلام</td>
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<tr>
<td>أرجل</td>
<td>أرجل</td>
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<tr>
<td>نفس</td>
<td>نفس</td>
</tr>
<tr>
<td>ولد</td>
<td>ولد</td>
</tr>
</tbody>
</table>

permission
river
sin
curse
peace
foot
soul, self
child
Exercise Nine

through
away from;
concerning

EXERCISE NINE

1. من الله ورسوله
   [2:279]
2. هنَّ أميَّاهُم
   [58:2]
3. فعلت فعَلتِك
   [26:19]
4. جعل خلاليه أنهاز
   [27:61]
5. خرجوا من ديارهم
   [2:243]
6. خرجنا معكم
   [9:42]
7. الأمر بيني وبنكم
   [6:58]
8. عليك لغنتي
   [38:78]
9. جعلنا ابن مزيم وأمة آية
   [23:50]
10. نصركم الله ببدر
    [3:123]
11. رجعوا إليهم
    [9:122]
12. الأمر إليك
    [27:33]
13. كذبوا على أنفسهم
    [6:24]
14. تبع هدى
    [2:38]
15. سألتموهن
    [33:53]
16. باذن ربه
    [7:58]
17. نغتمي عليكم
    [2:150]
18.  دَحْلُوْتُوْهُ    [5:23]
19.  يَذَّنِ أَهْلِهِنَّ    [4:25]
20.  سَأَلَّهَا قَوْمٌ مِنْ فَتِيَّكُمْ    [5:102]
21.  سَأَلَّهُ عَبَّادِي عَنِّي    [2:186]
22.  تَبَّعَكَ    [7:18]
23.  تَبَعْنِي    [14:36]
24.  رَفَعَهُ اللَّهُ إِلَيْهِ    [4:158]
25.  سَلَّمَ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى    [6:54]
26.  دَخَلَ جَنَّتُهُ    [18:35]
27.  أَخْذُهُمُ اللَّهُ يُدْنُوُهُمْ    [3:11]
Lesson Ten
The particle *mā*

There is very little of the Qurʾān that you can read without coming across *mā*, as it occurs over 2,000 times in the text. It is traditional to talk about the particle *mā* as a particle having various uses. In reality it is a series of words that have evolved into the same form. Most of these occur in the Qurʾān. Here are notes on the two most frequent, and most important, ones.

**NEGATION WITH *mā***

1. *mā* is put in front of the perfect verb to negate the *māḏī*. This is the standard usage throughout the ages:

   - *mā lā>y*  
     he did not tarry
   - *mā ẓalَlَmُونَا*  
     they did not wrong us
   - *mā mānta*nَا*  
     he did not prevent us

2. *mā* is also used to negate nominal sentences. This occurs much more frequently in the Qurʾān than it does in later Arabic. In the negation of nominal sentences *mā* is frequently followed by the subject in the nominative, as one would expect, but the predicate is then introduced by *bi*- with the genitive. This is an archaic usage, known to the Arab grammarians as the ‘Ḥijāzī *mā*’, as it was a feature of the Arabic of western Arabia. Here are two examples:

   - *mā hū ymā>y*sī>y*  
     he is not dead
   - *mā sāhā*b*xمُ bimā*g*ū*nُون*  
     your companion is not possessed

   Much less frequently the Ḥijāzī *mā* has its predicate in the accusative:
If *mā* is followed at a relatively short distance by *illā* ‘except’, it will be negative, the combined sense of the *mā* and the *illā* being ‘only’.

*Ma ṣāda ilā bīna* you are only men

*Ma ṣāda illa maqām mawloud* everyone of us [will] have a known station

*Ma qilā illa Allāh* there is no god but God

From time to time the negative *mā* is followed by a phrase that begins with *min*, the *min* being partitive and giving the sense ‘any’.

*Mā illatuḥlībi min nasir* wrongdoers have no helper

*Mā lāk min Allāh min wa(li)* you have no protector against God

The phrase introduced by *min* is usually the real subject, but sometimes it is the object:

*Mā ʿallya ʿallye min sūr* we know no wrong against/of him

However, if you see *mā* followed shortly by *min*, do not assume that it is the negative *mā*. It *may* be, but, as you will shortly see, it could be the relative *mā*. Only the context will make this clear.

**THE PRONOMINAL USE OF *mā***

*Mā* is also a relative pronoun meaning ‘that which’, ‘what’, ‘whatsoever’. This is easily spotted when *mā* follows a verb or a noun.

*Allīmā mā fīlam* you knew what you did

*Nasf mā tārik* half of what he left

If *mā* is immediately followed by a prepositional phrase, it is likely to be the relative:
what is in the heavens and the earth

If \( \textit{mā} \) follows a demonstrative, it is likely to be the relative at the start of the predicate:

\[ \textit{hādā mā wādā al-rahmān} \]

this is what the Merciful promised

If \( \textit{mā} \) introduces a clause after a preposition it will be the relative:

\[ \textit{yimmati 'ilmīm} \]

because of what you did

If a verb has its construction completed by a preposition as is the case of \( \textit{amara} \) [\( \textit{amara l-rajula bi-shay'in} \) 'he ordered the man (accusative) to do (\( bi- \)) something'], that preposition will take the 3 m.s. pronominal suffix to complete the construction and refer back to the \( \textit{mā} \):

\[ \textit{ma ṣārītī bi} \]

that which you have ordered me to do

Usually with the accusative there is no pronoun referring back to the \( \textit{mā} \), but occasionally the pronoun \( -\textit{hu} \) will be found with this function.

It is quite common for the relative \( \textit{mā} \) to be followed, with or without an intervening phrase, by \( \textit{min} \) and a noun in the genitive. The meaning imparted by \( \textit{min} \) is quite different from that given by \( \textit{min} \) after the negative \( \textit{mā} \):

\[ \textit{ma ... min ḥa'īr} \]

whatever good, such good as...

\[ \textit{ma ... min su'ūd} \]

whatever evil, such evil as...

\[ \textit{ma ... min 'umāl} \]

whatever deed, such deeds as ... (all) the deeds

Two sentences will show how the construction works in context:

\[ \text{فرَحُوا يَمِنَا عِنْدَهُم مِّنَ الْعِلْمِ \quad [40:83]} \]

they rejoiced in the knowledge they had
we have advanced on whatever work they have done

The notes given above should enable the reader to differentiate between the negative *mā* and the relative *mā* in most cases. In cases of doubt, context is crucial. Without it, for example, *mā* 'alima could mean either 'he did not know' or 'what he knew'. On the other hand, when the phrase *mā* khalaqa llāhu occurs in two consecutive verses [10:5 and 6], the context makes it clear that in verse 5 it is negative—it is followed by *illa*—and that in verse 6 it is relative—shown both by the preceding and following phrases.

### Vocabulary Ten

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَرَكَ</td>
<td>يَتَّرَكُ</td>
<td>to leave</td>
</tr>
<tr>
<td>ظَلَمَ</td>
<td>يَظَلَمُ</td>
<td>to do wrong</td>
</tr>
<tr>
<td>كَتَبَ</td>
<td>يَكِتِّبُ</td>
<td>to acquire, earn, gain</td>
</tr>
<tr>
<td>عَمَلَ</td>
<td>يَعْمَلُ</td>
<td>to do, work</td>
</tr>
<tr>
<td>فَرَحَ</td>
<td>يَفْرَحُ</td>
<td>to rejoice in</td>
</tr>
<tr>
<td>فَرَضَ</td>
<td>يَفْرَضُ</td>
<td>to assign, prescribe</td>
</tr>
<tr>
<td>قَدَمَ</td>
<td>يَقْدِمُ</td>
<td>to come, advance on</td>
</tr>
<tr>
<td>كَتَرَ</td>
<td>يَكِتَرُ</td>
<td>to store</td>
</tr>
<tr>
<td>مَنَعَ</td>
<td>يَمْنَعُ</td>
<td>to prevent</td>
</tr>
<tr>
<td>وَقَعَ</td>
<td>يَقَعُ</td>
<td>to fall, come to pass</td>
</tr>
</tbody>
</table>

66
<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻣﺸْرِرْ</td>
<td>human being (s.);</td>
</tr>
<tr>
<td>ﻣَوْعِدُ</td>
<td>men, human beings (pl.)</td>
</tr>
<tr>
<td>ﺗَمْهَدُ</td>
<td>evil, wrong</td>
</tr>
<tr>
<td>ﺩَهْدَاءُ</td>
<td>witness</td>
</tr>
<tr>
<td>ﺍُﻗُوَالُ</td>
<td>saying, words</td>
</tr>
<tr>
<td>ﺍُﻗَوَالُ</td>
<td>station</td>
</tr>
<tr>
<td>ﻣَقَامٌ</td>
<td>sovereignty, kingdom</td>
</tr>
<tr>
<td>ﻣَلْكُ</td>
<td>knowledge</td>
</tr>
<tr>
<td>ﻋَلَاءٌ</td>
<td>helper</td>
</tr>
<tr>
<td>ﻤَ helf</td>
<td>half</td>
</tr>
<tr>
<td>خَيْرٌ</td>
<td>good</td>
</tr>
<tr>
<td>ﻡَحْجُونٌ</td>
<td>possessed (by Jinn)</td>
</tr>
<tr>
<td>ﻣَغْرَفُ</td>
<td>kindness; proper</td>
</tr>
<tr>
<td>ﻡَعْلُومٌ</td>
<td>known</td>
</tr>
<tr>
<td>ﻡَيتٌ</td>
<td>dead</td>
</tr>
<tr>
<td>خَلفُ</td>
<td>behind</td>
</tr>
<tr>
<td>ﻋَنْدِ</td>
<td>with, in the possession of</td>
</tr>
<tr>
<td>ﺑَعْدَ</td>
<td>except</td>
</tr>
<tr>
<td>ﻋَلَى</td>
<td></td>
</tr>
</tbody>
</table>
ARABIC THROUGH THE QUR’AN

EXERCISE TEN

1. ما ظلِّمْهُمْ آللَّهُ [3:117]
2. ما جَعَلَ آللَّهُ لَكُمْ عَلَيْهِمْ سَيِّئًا [4:90]
3. ما ذَلِكَ عَلَى آللَّهِ بَعْرَى [14:20]
4. ما بَيْنَا مِن شَهِيدٍ [41:47]
5. وَمَا لُكِمْ مِن نَاجِيِّينَ [3:56]
6. مَا فَعَلَوْنَ [4:66]
7. مَا لَبِثُوا فِي العِذَابِ آلِهَتِهِنَّ [34:14]
8. مَا سَأَلَتُكُمْ مِن أَجْرٍ [34:47]
9. مَا عَلِيَّهُمْ مِن سَيِّئٍ [42:41]
10. مَا أَنَا إِلَّا نَدْيِرٌ مُّبِينٍ [46:9]
11. مَا لُكِمْ يِهُ مِن عِلْمٍ [53:28]
12. مَا كَتَبَاهَا عَلَيْهِمْ [57:27]
13. مَا تَمَلَّكَ إِلَّا سُنيَّتَنِّي [37:58]
14. وَجِنِّيْنَ مَا وَعَدْنَا [7:44]
15. مَا فَعَلُونَ فِي أَنفُسِهِنَّ مِن مَّغْرُوفٍ [2:240]
16. فِي مَا أُحْدِثُونَ [8:68]
17. هَذَا مَا كَتَبْنَهُ لَأَنفُسِكُمْ [9:35]
18. مَا أُمِرَ آللَّهُ بِهِ [13:21]
19. مَا بَيْنَ أَيْدِيَنَا وَمَا خَلْفَانَا [19:64]
20. عَلِيمُنَا مَا فَرَضَنَا عَلَيْهِمْ [33:50]
Exercise Ten

21. ما عَفِّلَتْهُ أَيْدِيهِمْ [36:35]

22. لَتَمَلْكُ الْشَّمَوْتِ وَالْأَرْضِ وَمَا فِيهِنَّ [5:120]

23. وَقَعَ الْقُوْلُ عَلَيْهِمْ يَمَنَ ظَلَّلُوا [27:85]

24. وَجِدُوا مَا عَمِلُوا [18:49]

25. مَا فِي الْبَرَّ وَالْبَحْرِ [6:59]

26. نَضِفُّ مَا فَرَضْتُمْ [2:237]

27. ظَهَرَ الْفَسَادُ فِي الْبَرَّ وَالْبَحْرِ يَمَنَ كَسَبْتُ أَيْدِي الْمَلَأِ [30:41]
Lesson Eleven

*Kull; ba’ḍ; the accusative of time*

**Kull**

The masculine noun *kullun*, meaning ‘each’ or ‘every’, most commonly takes the indefinite genitive singular, but is also followed by an indefinite genitive plural when the plural is being used as a collective or is divisible into parts:

- كل شئی كل شئی each, every thing
- كل نفس كل نفس each, every soul
- كل انس كل انس each, every people

With the meaning ‘all’, it takes the definite genitive plural or is followed by the genitive of a singular noun that is being used as a collective or is divisible into parts.

- كل التمرات كل التمرات all the fruits
- كل الطعام كل الطعام all the food

Note also *kullu dhālīka* ‘all that’.

**Baḍ**

The basic construction of the masculine noun *baḍ*, meaning ‘some’, is that it takes the definite genitive plural or is followed by the genitive of a noun that is being used as a collective or is divisible into parts:

- بعض الكتب بعض الكتب some of the book
Lesson Eleven

بعض السَّنين some of the prophets
بعض الأقاويل some of the stories

Sometimes بغض means ‘one of’:
بعض السُّربة one of the caravans

No other construction is normally allowed. However, the Qur’an does have one phrase in which ba’d is followed by an indefinite genitive:
بعض يوم part of a day

Very rarely ba’d is used without any following genitive (see 4:150), but this tends to be confined to phrases in which it occurs twice, first with a following genitive/pronominal suffix, then as an indefinite:
فضلنا بعض السَّنين علي بعض

We have preferred some prophets over others

Often the construction is best translated as ‘one another’:
بعضهم أولياء بعض they are friends of one another

The rule of agreement with phrases containing وَكُل and بغض is that verbs or adjectives can agree either with وَكُل بغض themselves or with the logical subject (the following genitive). In the Qur’an there is a strong tendency for the verb or adjective to agree with the logical subject.
كل نفس رهينة every soul is pledged

A On this form of the verb see Lesson 15.
In this example [74:38] the adjective رَهِينة agrees with the logical subject, the genitive نَفْس, rather than the formal grammatical subject كُلّ.

ACCUSATIVE OF TIME

Arabic can express an adverbial phrase by putting a noun (or a phrase equivalent to a noun) into the accusative:

- في يوم أو بضعة أيام for a day or part of a day
- ليلاً ونهارًا by night and day
- على مرة on / for the first time

This use of the accusative is common in the Qur'ān.

VOCABULARY ELEVEN

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَفْظُ</td>
<td>حَفَظَ</td>
<td>to guard, preserve, keep</td>
</tr>
<tr>
<td>فَتْحُ</td>
<td>فَتَحَ</td>
<td>to open</td>
</tr>
<tr>
<td>نَظْرِ</td>
<td>نَظَرَ</td>
<td>to look at (إِلَى), into (فِي)</td>
</tr>
</tbody>
</table>

Singular      Plural

- أَمْ     sin
- أَجَل term
- حَفْظَاتُ fruit
- حُفْظَةُ guardian
- رَهَينَاتُ hostage, pledged
- سَيَازَاتُ caravan
Exercise Eleven

Singular | Plural
---|---
عَلَى | عَلَوْنَ
مَعْفَرَة | عَفُوْن
مَكَان | أَمْكِينَة
لِلُّيُل | أَيَال
مَرَاتُ | مَزَار
مَؤْتُ | نَهَار
طَعَامُ | أَيْبَاء
بَابُ | أَبْوَابُ
رَجُمٌ | مُسْتَفْرَتُ
ضَيْفُ | قَدِيرُ
فَوْقُ | بَعْضً

thought, supposition, suspicion, conjecture
forgiveness
place, side
night, night time
time, occasion
death
day, daytime
food
prophet
gate, door
accursed
inscribed
small
having power over
above, over
(sometimes used as a synonym for alā, 'on'.)

Exercise Eleven

1. جَعَلْنَا بِغُصُّكمُ لِيَغْضِبُ نَفْسَتَنَا  [25:20]
2. بِغُصُّكمُ لِيَغْضِبَ عَدُوُّ  [20:123]
3. رَفَعَنَا بِغُصُّهُمُّ فَوْقَ بَعْضٍ  [43:32]
4. يَبْغَضُ الْأَلْلَهُ إِنَّمَا أُوْلَٰئِكَ بَغْضُهُمْ بِغْضٍ إِلَّا بَغْضًا تَرْكُنا بَغْضَهُمْ [49:12]

5. أُوْلَٰئِكَ بَغْضُهُمْ أُوْلَٰئِكَ بَغْضٌ [8:72]

6. نَظَرَ بَغْضُهُمْ إِلَّا بَغْضٍ [9:127]

7. فَقَمْهَا عَلَّمِيٓهُمْ أُبْوَاتٍ كُلَّ شَيْءٍ [6:44]

8. جَعَلْنَا لِكُلِّ نَبِيٍّ عَدْوًا مِّنَ الْجُرُمِينَ [25:31]

9. جِلَّ أَمَّةٍ أُجِّلَ [7:34]

10. أُمَوتُ مِّنَ كُلِّ مَكَانٍ [14:17]

11. ذَهَبَ كُلُّ إِلَٰهٍ يَمِيتا حَلَقَ [23:91]

12. بُعْثَنَا فِي كُلِّ أُمَّةٍ رُسُولًا [16:36]

13. رَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيضٌ [34:21]

14. كُلُّ نَفْسٍ يُتَمَّ بِكُلِّ بَيْنَ يَدَيْهِ [74:38]

15. وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسَتَّبِرٌ [54:53]

16. أَهْلُ فِيهَا مِنَ كُلِّ الشَّمَراءِ وَمَغْفِرَةٌ [47:15]

17. كُلُّ مَا سَانَتْهُ [14:34]

18. لِيَعْمَى أُوْلُ الْيَوْمِ [18:19]

19. دَخُولُهُ أُوْلُ الْمَرَّةِ [17:7]
The two most common verbs in the Qur'an are *kāna* and *qāla*. They belong to a type of verb known as the 'hollow verb' because it has a weak letter, in the case of these two verbs a *wāw*, as the middle of three radicals (with *kāna* the radicals are *kāf*, *wāw*, *nūn*; with *qāla* they are *qāf*, *wāw*, *lām*). The weak letters *wāw* and *yāʾ* are in general liable to suppression or modification in such verbs and thus they have different patterns of conjugation from sound verbs like *kataba*. There are rules to govern such modifications, but it is easier and more effective to learn the verb forms thoroughly, without bothering about such rules.

*knā*  

The verb *kāna* is used for those parts of the English verb 'to be' that can be expressed verbally in Arabic.

Learn the singular and plural of the māḏī of *kāna* from the table below and learn them well.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>كَانَ</td>
</tr>
<tr>
<td>3 f.</td>
<td>كَانَتَ</td>
</tr>
<tr>
<td>2 m.</td>
<td>كَانَتْ</td>
</tr>
<tr>
<td>2 f.</td>
<td>كَانَتْ</td>
</tr>
<tr>
<td>1</td>
<td>كَانَ</td>
</tr>
</tbody>
</table>

*Kāna* has one other feature that must be mastered from the outset. Its predicate goes into the **accusative, as though kāna were a transitive verb.**
he was ill
we were believers
Abraham was not a Jew
they were wrongdoers

Note:
a) كَانَ is not used impersonally in the way that the verb ‘to be’
is used in English.
b) When كَانَ/كَانَت begins a sentence that is otherwise composed
of a prepositional phrase followed by its indefinite subject, the
verb simply signifies the past:

كَانَ لَهُ إِخْوَةٌ he had brothers
كَانَ فِي قَصْصِهِمْ عَبْرَةٌ لأُولِي الْأَلْبَابِ in their story there was 
warning for men of under 
standing
كَانَ لَكُمْ أَسْوَى حَسَنَةٌ فِي إِبْرَاهِيمَ you have had a fine examp
in Abraham

The accusative' will be found, but the meaning is then quite
different:

كَانَ لِلنَّاسِ عَجْبًا it has been a wonder for mankind
كَانَ فَاجِحًا it was an abomination

The Pluperfect

كَانَا is also used with another perfect verb to represent the
pluperfect. Over time, it has become ever more common for this
second verb to be preceded by the particle qad. The construction
of كَانَ with the Perfect of the second verb is to be found in the
Qur’ān, but it is rare, in contrast to the common use of كَانَ with
the Imperfect of the second verb (see Lesson 16). It should also
be noted that, unlike the situation in later Arabic, none of the
examples of kāna with the Perfect has the particle qad, though the particle occurs over 220 times in the Qurʾān.

Although the basic meaning of kāna is ‘he was’, it is very frequently used in the Qurʾān with the sense of the present: ‘he is’. This is shown most clearly by phrases referring to God: ُعُفَوْارِزِيما means ‘God is Forgiving and Compassionate’.

The use of the Perfect with a present meaning was a standard feature of early Arabic, but became less common as time went on. Kāna is only one of numerous verbs that exemplify this usage, but it stands out because the Imperfect of kāna cannot be used to express ‘is’.

The Qurʾān also contains one or two idiomatic uses of kāna, which will be dealt with later.

قَالَ qāla

The verb qāla means ‘to say’ or ‘to speak’. It is the main way of introducing direct speech. Its Perfect is formed in the same way as that of kāna:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>قالوا</td>
</tr>
<tr>
<td>3 f.</td>
<td>قالن</td>
</tr>
<tr>
<td>2 m.</td>
<td>قَالَهُ</td>
</tr>
<tr>
<td>2 f.</td>
<td>قَالَتِ</td>
</tr>
<tr>
<td>1</td>
<td>قَالَـتِ</td>
</tr>
</tbody>
</table>

لمما lammā

The conjunction lammā means ‘when’, ‘after’. It is used with the mādi only, and indicates that the verb of the subordinate clause is prior in time to that of the main verb.

when Moses returned to his people, he said...
when they went in to see him, they said...

Note that when the verb *dakhala* is followed by the preposition *‘alā*, it means ‘to go in to see’.

**WORD ORDER**

The word order at the end of a sentence is often inverted if it coincides with the end of the verse, with the inversion producing the end-of-verse assonance. It is particularly common for a prepositional phrase that depends on a verb or a participle to precede the verb or participle. For example, *غافِل* ‘heedless’ takes the preposition *‘an* to indicate ‘of’. The simplest way of saying ‘you are heedless of it’ is *‘an-hu*. However, what one expects to find in the Qurʾān is *‘an-hu* *غافِلُونَ عَنْهُ*. Similarly, *muʾmin* ‘believer’ takes *bi*- to indicate ‘in’. ‘You are believers in it’ in its simplest form is *‘an-hu* *غافِلُونَ عَنْ ‘وَ bi-hi*. In the Qurʾān this is likely to be *‘an-hu* *غافِلُونَ عَنْ ‘وَ bi-hi* *muʾminūna*.

### Vocabulary Twelve

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERFECT</th>
<th>VERBAL NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>كانَ</td>
<td>يكونَ</td>
<td>كُونَ</td>
</tr>
<tr>
<td>قالَ</td>
<td>يقولُ</td>
<td>قُولُ</td>
</tr>
<tr>
<td>يَشكوُ</td>
<td>سكتَ</td>
<td>سَكَتَ</td>
</tr>
</tbody>
</table>

**to be**

**to say**

**to abate; (+‘an) to leave**

**SINGULAR**

| مَلَكَ |

**PlURAL**

<p>| مَلَکْ |</p>
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>خرجُ</td>
<td>trouble, difficulty</td>
</tr>
<tr>
<td>أشْوٌة</td>
<td>example</td>
</tr>
<tr>
<td>بِصَائِع</td>
<td>merchandise</td>
</tr>
<tr>
<td>رَقِيبٍ</td>
<td>watcher</td>
</tr>
<tr>
<td>صَارِقٌ</td>
<td>thief</td>
</tr>
<tr>
<td>عَبِئة</td>
<td>lesson, warning</td>
</tr>
<tr>
<td>عَمَّصٍ</td>
<td>wonder</td>
</tr>
<tr>
<td>عَضْبَة</td>
<td>anger</td>
</tr>
<tr>
<td>عَفْلَة</td>
<td>heedlessness</td>
</tr>
<tr>
<td>قَصْصُ</td>
<td>story</td>
</tr>
<tr>
<td>لَوْحٍ</td>
<td>tablet</td>
</tr>
<tr>
<td>أمْتَاعُ</td>
<td>goods, baggage</td>
</tr>
<tr>
<td>فَواجْشُ</td>
<td>abomination</td>
</tr>
<tr>
<td>هَشِيمٌ</td>
<td>dry twigs, stubble</td>
</tr>
<tr>
<td>بَصْرٍ</td>
<td>observant, seeing</td>
</tr>
<tr>
<td>خَمسٌ</td>
<td>fine, good</td>
</tr>
<tr>
<td>غَالِل</td>
<td>heedless</td>
</tr>
<tr>
<td>حِيَّرٍ</td>
<td>aware</td>
</tr>
<tr>
<td>عُفُورٌ</td>
<td>forgiving</td>
</tr>
<tr>
<td>مَفْعُولٌ</td>
<td>done</td>
</tr>
<tr>
<td>مَرْضَى</td>
<td>ill, sick</td>
</tr>
<tr>
<td>مُوسى</td>
<td>Moses</td>
</tr>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>----------</td>
<td>--------</td>
</tr>
<tr>
<td>إِبْرَاهِيمُ</td>
<td>Abraham</td>
</tr>
</tbody>
</table>

**Exercise Twelve**

1. كَانَ لَهُ وَلَدٌ [4:12]
2. كَانُوا قُومًا مُخَرَّجِينَ [7:133]
3. كَانُوا كَهْشِيْمَ [54:32]
4. كُنْتُ مُشْلِيْمَ [27:42]
5. كُنْتُ فِي غَفْلَةٍ مِنْ هَذَا [50:22]
6. كَانَ أَمَرَ اللَّهُ مَفْعُولًا [4:47]
7. كَانَ عَدُوُّ اللَّهِ وَمَلَائِكَتِهِ وَرَسُولِهِ [2:98]
8. كَانَ مَعَهُ [23:91]
9. كَانَ بِعِبَادِهِ خَيْرًا بَصِيرًا [17:96]
10. كَانَ رَبَّهُ بَصِيرًا [25:20]
11. كَانُوا عَلَيْهِ مُهَدَّاءٌ [5:44]
12. كَانَ الَّذِينَ أَمَّهُ [2:213]
13. كُنْتُ أَنْتَ أَزْوَاجُ عَلَىٰ هُمْ [5:117]
14. مَا كُنْتُ سَارِقِينَ [12:73]
15. كُنْتُمْ مُخَرَّجِينَ [34:32]
16. كُنْتُمْ عَلَى شَفَافٍ حُفْرَةٍ مِنْ آلِلَّهِ [3:103]
17. كَانُوا مِنَ الفَرُوجِ مِنْ قَبْلَكُمْ [11:116]
18. كَانُوا قُوَّمًا ضَعُوٍّ [21:74]
19. كَانَ ذَلِكَ عَلَى اللَّهِ بَيِّنَاتًا [4:169]
Exercise Twelve

20. ¿أُنتُ مِن قَوْمٍ كَافِرٍ؟ [27:43]
21. مَا كَانَ عَلَى الَّذِي مِن خَرَجٍ؟ [33:38]
22. كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُنْسُوَةٌ خَسِئَةٌ. [33:21]
23. كَانَ فِي ضَلَالٍ مُّبِينٍ. [43:40]
24. أَنَا سَكَتْ عَن مُوَسِى الْفَضْلِ بِأَحَدِ الْأَلْوَاحِ [7:154]
25. أَنَا فَتَحْوَا مَنْاعَهُمْ وَجَدْوَا بِضَاعَتَهُمْ. [12:65]
26. كَنَا عَن هَذَا غَافِلِينَ. [7:172]
Lesson Thirteen
The Dual

In addition to the singular and plural, Arabic has a dual.

NOUNS

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>indef.</td>
<td>indef.</td>
</tr>
<tr>
<td>def.</td>
<td>def.</td>
</tr>
</tbody>
</table>

| nom. | أَفْلِسَانِينَ | أَفْلِسَانِينَ |
|      | الوَالِدَانِ   | الوَالِدَانِ   |
|      | رَجُلَانِ     | رَجُلَانِ     |
| acc., gen. | أَفْلِسَانِينَ | أَفْلِسَانِينَ |
|      | الوَالِدَانِ   | الوَالِدَانِ   |
|      | رَجُلَانِ     | رَجُلَانِ     |

Notice that in the feminine dual the tā’ marbūta of the singular changes to tā’ maṣṭūḥa.

The above examples show that the dual is the same whether it is indefinite or has the definite article. However, if the dual has a following genitive, the final nun of the dual ending is dropped:

nom.  يَدَاهُ  his hands
acc., gen.  يَدَكَهُ

If the accusative/genitive ending is followed by hamzat al-wasl, the sukūn of the dual ending becomes a kasra:

ئَيْنَ يَذُّيِ اللهُ  [49:1]

All the occurrences of the dual of يَدُ yad ‘hand’ in the Qur’ān are as the first element of an idāfa. So too are all the examples of the singular and the plural, apart from ʿuṭ l-aṣdi [38:45].

Note that bayn yaday-, originally ‘between the hands of’ means ‘before’, not only of space but also of time.

With the dual, the first person suffix becomes -ya, according to the rule given in Lesson 5.
Pronouns

There is a third person pronoun هو humā and a second person pronoun كَمَا kumā. In the nominative these are independent forms, in the accusative and genitive they are suffixes. The suffix -humā may become -himā according to the rule already given about third person pronouns in Lesson 10.

Demonstratives

Unlike the singular and plural these decline:

<table>
<thead>
<tr>
<th></th>
<th>These two</th>
<th>Those two</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. f. nom.</td>
<td>تَانِكَ، ذَانِكَ هَذَا، هَذِئَا</td>
<td>تَينِكَ، ذَينِكَ هَذَا، هَذِئَا</td>
</tr>
<tr>
<td>acc., gen.</td>
<td>بَانِكَ، ذَانِكَ هَذَا، هَذِئَا</td>
<td>بَينِكَ، ذَينِكَ هَذَا، هَذِئَا</td>
</tr>
</tbody>
</table>

Verbs

There are three perfect forms. Again, the example is kataba:

<table>
<thead>
<tr>
<th></th>
<th>3 m.d.</th>
<th>3 f.d.</th>
<th>2 d.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>كَتَبَا</td>
<td>كَتَبَتا</td>
<td>كَتَبَتْما</td>
</tr>
</tbody>
</table>

None of these perfect dual forms is common in the Qur‘ān, but they do occur from time to time:

اَكَلَا مِنْهَا the two of them ate some of it

Remember that if a dual subject is preceded by a verb, that verb will be in the singular.

فَالَ رَجُلانَ two men said

قَدَمَتْهُ يَدَاهُ his hands have sent forward

On this form of the verb see Lesson 15.
Dūna and Its Derivatives

The preposition دُونَ الدُّنَّا, originally ‘on this side of’, frequently means ‘without’, and this is almost always the case with the compound bi-dūnī. However, the compound min dūnī is not so easily translated. It most frequently means ‘to the exclusion of’ or ‘apart from’, but it can simply mean ‘without’.

Vocabulary Thirteen

Perfect Imperfect Verbal noun
أَكْلُ يُأكلُ أَكْلَ to eat

Singular Plural

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>prison</td>
</tr>
<tr>
<td>والدُ</td>
<td>والدُ</td>
<td>father; (dual) parents</td>
</tr>
<tr>
<td>فتىُ</td>
<td>فتىُ</td>
<td>youth</td>
</tr>
<tr>
<td>ساحرُ</td>
<td>ساحرُ</td>
<td>magician, sorcerer</td>
</tr>
<tr>
<td>برهانُ</td>
<td>برهانُ</td>
<td>proof</td>
</tr>
<tr>
<td>مَجْعَلُ</td>
<td>مَجْعَلُ</td>
<td>meeting, meeting-place, confluence</td>
</tr>
<tr>
<td>عَيْنُ (f.)</td>
<td>عَيْنُ (f.)</td>
<td>spring</td>
</tr>
<tr>
<td>حَبَابٌ</td>
<td>حَبَابٌ</td>
<td>obstacle, partition, veil</td>
</tr>
<tr>
<td>شَرَكَةُ</td>
<td>شَرَكَةُ</td>
<td>partner, associate</td>
</tr>
<tr>
<td>زَرَعُ</td>
<td>زَرَعُ</td>
<td>cultivation; green crops</td>
</tr>
<tr>
<td>غَمْلُ</td>
<td>غَمْلُ</td>
<td>date-palms</td>
</tr>
<tr>
<td>مُسْمَوٌطٌ</td>
<td>مُسْمَوٌطٌ</td>
<td>spread, extended</td>
</tr>
<tr>
<td>فِئةٌ</td>
<td>فِئةٌ</td>
<td>party, group</td>
</tr>
</tbody>
</table>

^ When عَيْنُ has the sense of ‘eye’, its Qur’anic plural is عَيْنٌ.
EXERCISE THIRTEEN

1. إِنَّا تَرَكْنَا أَوْلِيَاءَنَا قَالَ رَجُلٌ [4:33]
2. بِذِبَّةٍ مَّبْسُوطَانِ [5:23]
3. أَخْرَانِ [5:64]
4. دَخَلَ مَعَهُ الْسَجْنَ فَتَيّانٌ [5:106]
5. هَذَا سَاجِرانِ [12:36]
6. وَجَدَ فِي هَا رَجُلٍ [20:63]
7. ذَائِكَ يَهَنَّانِ مِنْ رَبِّكَ [28:15]
8. طَائِفَانِ مِنْ الْمُؤْمِنِينَ [28:32]
9. فِيهِمَا غَيْبَانِ [49:9]
10. إِبْنِي هَتِينِ (genitive) [55:50]
11. وَجَدَ مِنْ دُونِهِمْ آمَرَاهُنَّ [28:23]
12. بَلْ مَجَمَعُ بَيْنَهُمَا [18:61]
13. فِيهِمَا إِنْ كَيْرٌ [2:219]
14. بَيْنَهُمَا حَجَّاتٌ [7:46]
15. جَعَلَ لَهُمْ مُرَكَّاَتٍ [7:190]
16. وَمَا تَعْلَى لَكُمُ بِمُؤْمِنِينَ [10:78]
17. خَلَقْنَا الْشَّمَوْسَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا [15:85]
18. جَعَلْنَا بَيْنَهُمَا زَرَعًا [18:32]
19. مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ [44:39]
20. فِيهِمَا فَاكِيَةٌ وَرَحْلٌ وَزَرْمَانٌ [55:68]
21. جَعَلْنَا الْقُرُوبِ وَالْمُهَارَ آيَتًينَ [17:12]
Lesson Fourteen
Cardinal Numbers

It takes a good deal of practice and no little mental agility to learn to handle the Arabic cardinal numbers correctly. However, if you learn each rule and how to apply it correctly and then learn how to apply the rules in combination, you will find the numbers much less difficult than they might appear at the outset.

Here are the basic forms:

*with masculine noun*  *with feminine noun*

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>إحدى</td>
</tr>
<tr>
<td>two</td>
<td>إثنان</td>
</tr>
<tr>
<td>three</td>
<td>ثلاثة</td>
</tr>
<tr>
<td>four</td>
<td>أربعة</td>
</tr>
<tr>
<td>five</td>
<td>خمسة</td>
</tr>
<tr>
<td>six</td>
<td>سبعة</td>
</tr>
<tr>
<td>seven</td>
<td>سبعه</td>
</tr>
<tr>
<td>eight</td>
<td>ثمانية</td>
</tr>
<tr>
<td>nine</td>
<td>تسعه</td>
</tr>
<tr>
<td>ten</td>
<td>عشرة</td>
</tr>
<tr>
<td>eleven</td>
<td>إحدى عشرة</td>
</tr>
<tr>
<td>twelve</td>
<td>إثنتين عشرة</td>
</tr>
<tr>
<td>thirteen</td>
<td>ثلاثة عشرة</td>
</tr>
</tbody>
</table>
Lesson Fourteen

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine Noun</th>
<th>Feminine Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>fourteen</td>
<td>أربعة عشرة</td>
<td></td>
</tr>
<tr>
<td>fifteen</td>
<td>خمسة عشرة</td>
<td></td>
</tr>
<tr>
<td>sixteen</td>
<td>سبعة عشرة</td>
<td></td>
</tr>
<tr>
<td>seventeen</td>
<td>تسع عشرة</td>
<td></td>
</tr>
<tr>
<td>eighteen</td>
<td>عشرون</td>
<td></td>
</tr>
<tr>
<td>nineteen</td>
<td>تسعة عشرة</td>
<td></td>
</tr>
<tr>
<td>twenty</td>
<td>عشرون</td>
<td></td>
</tr>
<tr>
<td>thirty</td>
<td>ثلاثون</td>
<td></td>
</tr>
<tr>
<td>forty</td>
<td>أربعون</td>
<td></td>
</tr>
<tr>
<td>fifty</td>
<td>خمسمت</td>
<td></td>
</tr>
<tr>
<td>sixty</td>
<td>ستون</td>
<td></td>
</tr>
<tr>
<td>seventy</td>
<td>سبعون</td>
<td></td>
</tr>
<tr>
<td>eighty</td>
<td>سبعون</td>
<td></td>
</tr>
<tr>
<td>ninety</td>
<td>تسعةون</td>
<td></td>
</tr>
<tr>
<td>one hundred</td>
<td>مئة</td>
<td></td>
</tr>
<tr>
<td>one thousand</td>
<td>ألف</td>
<td></td>
</tr>
</tbody>
</table>

The Qur'an has a reasonably full range of numerals, but it would be surprising if in a work of its size all the numerals were to be covered. Basically we can find all the cardinal numbers up to twelve, though not necessarily with both masculine and feminine nouns. Above that, the only figures involving units are nineteen.
and ninety-nine (though 309 is dealt with by periphrasis). The tens (twenty, thirty, etc.) are all there, as are some larger numbers (100, 200, 300, 1,000, 5,000, 50,000 and 100,000 etc.). The outline given below uses Qur’ānic examples where possible, but it would be wrong not to try to explain the whole system fully. The Qur’ān contains two or three apparently anomalous examples, of some interest to specialists in grammar. At this stage they can be ignored.

**BASIC RULE**

The gender of a numeral is decided by the singular of the noun associated with it, even if the construction of the numeral requires the plural of that noun.

**DETAILED RULES**

The cardinal numbers fall into three basic groupings: a) 3—10; b) 11—99; c) 100 etc.

**A.** Apart from compound numerals, 1 and 2 can be left out of major consideration.

However remember:

1. a) *ahadun* is a noun, used (i) in compound numbers, and (ii) in some idiomatic phrases. Of the latter only one deserves attention at this stage: *ahadun* frequently means ‘any one’ or ‘some one’ or, after a negative, ‘no one’. There are examples of the partitive phrase *min ahadin* ‘any one’ in the Qur’ān, sometimes as subject, sometimes as object.

   b) In addition to *ahadun/iḥdā*, basically a noun, there is a form *wāhidun/wāḥidatun*, which is basically an adjective. Note, however, *kullu wāḥidin* ‘each one’.

2. **Requires the use of the dual.** No other construction is possible.

**B.** 3—10 take the *genitive plural*, but it is essential here to remember that the number goes into the opposite gender to that of the singular of the noun:

\[٣٠٨ \text{ أيام} \quad \text{three days}\]
Lesson Fourteen

أربعةُ مُسَهَّداتِ
سبعُ سمَوَاتِ
سبعُ أبَاتِ
four witnesses
seven heavens
nine verses

Note
a) The form of eight used with feminine nouns declines like the definite forms of wādin:

ثمانِيٍّ مُهَجٍّ
eight years

b) The form of ten used with feminine nouns is vocalised with a sukūn on the shin: عَشْرُ سُوْرٍ ‘ashru suwarin. However, the form used with masculine nouns has a fatha on the shin: عَشْرُ مَسَاكِينَ ‘ashratu masākīna ‘ten poor people’. This is the opposite to the forms often used in the numerals eleven to nineteen.

C. 11–99 take the accusative singular.

11. Both numerals agree in gender with the noun and are undecinable:

١٠٨٩

أَحَدُ عَشْرَةِ مَدِينَةٍ
eleven cities

أَحَدُ عَشْرَ كُوْكَابٍ
eleven stars

12. Both numerals agree in gender with the noun. The ten does not decline, but the unit declines:

m. nom. إِبْنَانِ عَشْرَ 
f. nom. إِبْنَانِ عَشْرَ 
m. acc., gen. إِبْنَانِ عَشْرَ 
f. acc., gen. إِبْنَانِ عَشْرَ
twelve months
twelve springs
twelve chiefs
twelve cities

13–19. The unit goes into the gender opposite to that of the noun, the ten is in the same gender as the noun. Both ten and the unit are undecinable.
The only form found in the Qur’ān [tis‘ata ‘ashara] is not followed by a noun. If it were, it would be a masculine one, as the context implies.

20–90. These are sound masculine plurals and are declined as such. Questions of gender do not arise:

- نَٰلُوْنَاءِرَا thirty months
- أَرْبَعِينَ سَنَاتٌ forty years
- يَسَينَ عَشْكِينَا sixty poor people
- مَائِيْنَ جَلُّدَةٌ eighty lashes

With 21, 22, 23 etc. the patterns of agreement and disagreement recur. Note that if the unit can normally have tanwīn, it cannot be dropped.

- إِحْدَى وَعَشْرَنَ مَدِينَةٌ twenty-one cities
- إِيَنِّانَ وَتَلَاثٍ رَسُولاً thirty-two messenger
- ثَلَاثَةَ وَأَرْبَعُونَ كِتَابًا forty-three books
- أَرْبَعَ وَمَعْشَمْوَنَ قَرْيَةً fifty-four villages

D. 100, 200/1,000, 2,000 etc. take the genitive singular. Again questions of gender do not arise.

- مِائَةُ عَامٍ one hundred years
- مِائَةُ رَجُلٍ two hundred men
  (note the dual mi‘atā without nūn)
- ثَلَاثُ مِائَةٌ يَوْمٍ three hundred days
  [In 300–900 mi‘a irregularly stays in the singular]
- ألْفَ سَنَةٌ one thousand years
- ألْفَ رَجُلٍ two thousand men (again no nūn)
three thousand angels

(The Qur’an deals with this example by periphrasis: ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

The genitive singular construction applies only on the hundred or thousand. For an additional one or two the noun is repeated—in the singular or dual, as is appropriate—in the same case as the hundred or thousand, e.g. ١٠٠٠ ١٠٠٠ ليلة وليلة, ‘a thousand and one nights’. Once there is an additional three etc. (right up to ninety-nine), the rules for the additional numeral apply:

208 مائتان وثمانية مئافع 208 benefits

456 أربع مائتان وستون وخمسون آية 456 verses

Ordinal numbers and fractions are dealt with in Lesson 31.

Note that the numerals sab’un ‘ijafun ‘seven lean ones’ [12:46], sab’un shidadun ‘seven hard ones’ [12:48] and ‘ishrūna ᵇᵇⁱʳũn ‘twenty men of patience’ [8:65] are examples of the relatively rare construction where the numeral is qualified by an adjective.

At this point you should try and learn the numerals as set out in the tables above and as many of the examples as possible.
SINGULAR  |  PLURAL
---|---
مَسْكِينٌ  |  مَسْكِيْنٌ  |  poor, destitute
جلَّدَة  |  جَلَّدَة  |  lash, stripe
عَجِيفٌ  |  عَجِيفٍ  |  thin

EXERCISE FOURTEEN
Revise the numerals given in the lesson.
Lesson Fifteen
Derived Forms of the Verb

Virtually all languages have some way of modifying verbs to produce other verbs. In some cases there will be a close link in meaning, in others virtually none. One common way with Indo-European languages is to put prepositions and other prefixes before verbs, e.g. 'stand' → 'withstand' 'understand'; 'see' → 'oversee'. The Latin verb 'mitto' has not come into English; but from its forms modified by a prepositional prefix we get 'admit', 'demit', 'emit', 'omit', 'permit, 'remit', 'submit', 'transmit'. The role played by the root structure in Arabic precludes such developments. Instead, modifications to vowel patterns, including the use of prefixes and infixes, take place. These modified forms of the verb are known as the derived forms of the verb, the form we have dealt with so far being the first, or base, form. There are fourteen derived forms, of which eight (2–8 and 10) are important. Grammars tend to discuss at length the various shades of sense imparted by each form. This is unhelpful initially, as the so-called norms are often misleading or inapplicable. The crucial step at this stage is to learn and recognise the base within each derived form and how the bases are manipulated. As all the patterns are predetermined, this is not difficult.

Remember to learn the derived form of the verb in its correct derived form. You should learn *arsala* not *rasala* 4 or anything like that.

The basic forms of the triliteral verb are to be found in the following tables. At this stage you should try to commit the 3 m.s. perfect forms to memory. For the verb *qabila* these are:
NOTES ON THE FIFTH AND SIXTH FORMS

1. In the Qur'ān and some other early texts the initial prefix ta- is dropped from the imperfect tenses:

   Indicative: takallamu (for tatakallamu); tanazzalu (for tatanazzalu); tadhkakaru (for tatadhakkaru); tasaluna (for tatasa'lu); tanasaru (for tatana'saru).

   Other tenses: tasaddaqu (for tatasaddaqu); tasa'wanu (for tasa'wanu); tafarraqu (for tafaraqu).

2. For the 5th and 6th forms the Qur'ān contains a range of examples of Ḥijāzī dialect forms which, instead of the ta-prefix use the prefix it-. The tā' of this prefix then assimilates to a following thā', dāl, dhāl, zāy, sād, or tā'. Most instances are 5th forms, and most are in the imperfect tenses, but there are some perfect forms and a few participles. Here are some of the verbs involved (the finite verbs are given in
Lesson Fifteen

the perfect, regardless of their Qur'ānic tense—and the list is not complete):

\[
\text{إِذَاَّ بِكَ إِذَّنَ إِذَّنَ إِذَّنَ إِذَّنَ إِذَّنَ إِذَّنَ}
\]

\[
\text{إِذَاَّ بِكَ إِذَّنَ إِذَّنَ إِذَّنَ إِذَّنَ إِذَّنَ إِذَاَّ بِكَ إِذَّنَ إِذِّلَ}
\]

NOTE ON THE EIGHTH FORM

The infixed \( t \) of this form may change to \( d \) or to \( t \) under the influence of the preceding first radical:

- \( 
\text{idda'ā} \) (see Lesson 30);
- \( 
\text{id'ārār} \) (from \( dhakhara \));
- \( 
\text{izda'ara}; \)
- \( 
\text{izdāda} \) (Lesson 28);
- \( 
\text{idtabara}; \)
- \( 
\text{idtabara} \) (Lesson 28);
- \( 
\text{idtarra} \) (Lesson 26);
- \( 
\text{idtarra} \) (Lesson 26);
- \( 
\text{idtarra}; \)
- \( 
\text{idtarra} \) (Lesson 26);
- \( 
\text{ittala'a}, \) etc.

[For the full extent of the rule see Wright 1, 66–67.]

NOTES ON OTHER FORMS

The 9\textsuperscript{th} form of the verb, which works in the same way as the doubled verb (see Lesson 26), is in general very rare and does not merit special attention. In the Qur'ān it is found only a dozen times, always connected with colours. There are two 3 f.s. perfect: \( 
\text{ibyaddat} \) ‘to be white’ and \( 
\text{iswaddat} \) ‘to be black’; the same verbs in the 3 f.s. imperfect: \( 
\text{tabyaddu}, \)
- \( 
\text{taswaddu}; \)
- \( 
\text{muswaddun}, \)
- and also \( 
\text{mukhdarrun} \) ‘green’ and \( 
\text{musjarrun} \) ‘yellow’. There is also one 11\textsuperscript{th} form participle: \( 
\text{mudhāmmun} \) ‘dark green’.

QUADRILITERAL VERBS

Quadriliteral verbs have four radicals instead of three. They are quite rare in the Qur'ān, and most of those that do occur are onomatopoeic, like \( 
\text{damdama} \) and \( 
\text{waswasa}. \) Genuine
quadrilaterals are ُبُنَّاَرَ ba‘thara and the two derived forms ُإِشْمَآزَةَ ishma‘azza and ُإِقُسْمَرَ iqsha‘arra. In all cases the radicals are obvious, and no special attention needs to be paid to these verbs in the Qur‘ān. Their role in other Arabic is more important.

**Vocabulary Fifteen**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَخْرُ</td>
<td>تأخَيرُ</td>
<td>to defer</td>
</tr>
<tr>
<td>عَلَمُ</td>
<td>تعلمُ</td>
<td>to teach</td>
</tr>
<tr>
<td>قَدْمُ</td>
<td>تقدمُ</td>
<td>to send forward, to bring forward</td>
</tr>
<tr>
<td>كَذَبُ</td>
<td>تكذيبُ</td>
<td>to deny, give the lie to</td>
</tr>
<tr>
<td>جَادُلَ</td>
<td>جَادَلْ</td>
<td>to dispute, contend with</td>
</tr>
<tr>
<td>قَتَالَ</td>
<td>قتالَ</td>
<td>to strive</td>
</tr>
<tr>
<td>أَرْسِلَ</td>
<td>إرسالَ</td>
<td>to fight, confound</td>
</tr>
<tr>
<td>أَنْزَلَ</td>
<td>إنزالَ</td>
<td>to send down</td>
</tr>
<tr>
<td>أَهْلَكَ</td>
<td>إهلاكَ</td>
<td>to destroy</td>
</tr>
<tr>
<td>تَذَكَّرَ</td>
<td>تذكَّرَ</td>
<td>to remember, bear in mind</td>
</tr>
<tr>
<td>تَوَكَّلَ</td>
<td>تَوَكَّلَ</td>
<td>to put one’s trust in (‘alā)</td>
</tr>
<tr>
<td>تَعاونَ</td>
<td>تعاونَ</td>
<td>to co-operate, help one another</td>
</tr>
<tr>
<td>إنْقَلَبَ</td>
<td>إنقلَبَ</td>
<td>return, be overturned</td>
</tr>
</tbody>
</table>
Exercise Fifteen

Perfect  | Imperfect  | Verbal Noun
---|---|---
8  | 8  | to follow
10 | 10 | to vary, differ
10 | 10 | to seek forgiveness
     | 10 | to be haughty, insolent, proud

Singular  | Plural
---|---
دين  | الدين
ساعة | ساعة
ماء  | ماء

Religion
Hour
Water

EXERCISE FIFTEEN

1. علم القرآن
[55:2]

2. علمتكم الكتاب
[5:110]

3. ذلك بما قدتم أنديكم
[3:182]

4. ما قدتم وأخر
[75:13]

5. كتبوا بآياتنا
[3:11]

6. كتب بالساعة
[25:11]

7. جاهدوا في سبيل الله
[2:218]

8. جاهدنا
[29:8]

9. قد جادلتنا
[11:32]

10. قاتلهم الله
[9:30]
11. قالوكم في الدين
12. وأنزلنا قرآناً عربياً
13. وأنزل من السماء ماء
14. ما أنزل الله على نصارى من شيء
15. أهلكناهم بذُنوبهم
16. ما أهلكنا من قريتهم إلا ولمها كتاب مفصل
17. أرسل رسولنا بالهدى
18. أرسلنا نوحًا إلى قومه
19. أرسلت إلينا رسولًا
tوَكَّلَتْ عَلَىٰ اللّهِ رَبَّي وَرَبِّكَ
21. إنقلب على وجهه
22. إنقلبوا إلى أهلهم
23. نصروه وأتبعوا النور
24. أتبعوا الحق من ربكهم
25. اختلفوا في الكتاب
26. اختلف الأخزاب من بنيهم
27. واستغفروا لهم الرسول
28. فاستغفروا ليذُنوبهم
29. واستكبرت وكتبت من الكفار
30. فاستكبروا و كانوا قومًا محجرون

Lesson Sixteen
The Imperfect

The *muḍāriʿ* is usually known in English as the Imperfect, or, if one wishes to contrast it with the allied Subjunctive and Jussive moods, the Imperfect Indicative. The Imperfect stresses the incompleteness of an action or state. Standing on its own, it most frequently translates into an English present or future, though sometimes a verb in the imperfect may have a potential meaning. The Imperfect of *kataba* is as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>يَكُونُ</td>
<td>يَكُتْبُ</td>
</tr>
<tr>
<td>3 f.</td>
<td>يَكُونُ</td>
<td>يَكُتْبُ</td>
</tr>
<tr>
<td>2 m.</td>
<td>تَكُونُ</td>
<td>تَكُتْبُ</td>
</tr>
<tr>
<td>2 f.</td>
<td>تَكُونُ</td>
<td>تَكُتْبُ</td>
</tr>
<tr>
<td>1</td>
<td>أَكَتِبَ</td>
<td>أَكَتَبَ</td>
</tr>
</tbody>
</table>

Examples of the use of the Imperfect:

- أَعْلَمُ  ما  لَا  تَعْلَمُونَ  I know what you do not know
- يَظَلَّلُونَ  أَلَّاَتَس   they wrong the people
- ْتَحْيَدُ كُلُّ نَفْسٍ مَا عُمِلَتُ every soul will find what it has done

The *muḍāriʿ* is used following the *mādī* of another verb to show an action or state closely related to, or virtually simultaneous with, the first verb:
he sat on the throne directing
the matter
one of the two of them came
to him

IMPERFECT FORM NOTES

1. The Imperfect of *kataba* should be learned by heart from the
table above. Once you have mastered the Imperfect of *kataba*,
do the same with the Imperfect of the derived forms listed in
Lesson 15. The prefixes, endings and suffixes of the derived
forms work exactly like those of the first form, subject only
to a variation of the vowel of the prefix, depending on which
derived form is being used.
The forms of the Imperfect are not as straightforward as the
Perfect, for they involve a combination of prefixes, endings
and suffixes, and two pairs of the forms (3 f.s. / 2 m.s. and
3 f.d. / 2 d.) are identical. One has to get used to this.

2. In verbs with the pattern *kataba*, i.e. with a *fatḥa* on the
second radical in the *mādī*, the vowel of the second radical
of the *muḍāri* is a variable.
In the majority of verbs of this pattern, the vowel is a *ḍamma*
as in *yaktubu*. However, most verbs with one of the letters
*hamza, ḥā’, khā’, ‘ayn, ghayn* or *ḥā* as second or third radical
take *fatḥa* as the vowel of the second radical in the Imperfect;
but such common examples as *dakhala / yadkhulu* and *raja‘a /
*yarji‘u* are indications of the fallibility of this rule of thumb.
As mentioned in Lesson 9, the best procedure is to learn the
3 m.s. Imperfect when you learn the 3 m.s. Perfect.

3. Verbs of the pattern of *shariba* take *fatḥa* in the Imperfect:
yashrabu. This rule does not apply to verbs with an initial
*wa‘.

4. Verbs of the pattern of *kabura* take *ḍamma* in the Imperfect.

A For these verbs see Lesson 30.
B For the verb *ja‘a* ‘to come’ see Lesson 28.
5. This variability of the second radical vowel applies to the first form only. It does not apply to any of the derived forms. Note that when a suffix is added to the 3 m.p. and 2 m.p. the nun remains:

\[
\begin{align*}
\text{يَشَمَعُونَكُمّ} & \quad \text{they hear you} \\
\text{تَأْمُّرُونَنا} & \quad \text{you order us}
\end{align*}
\]

Beginners are tempted to assume that with a suffix this nun will drop out. This is through a false analogy with what happens to sound masculine plural nouns. Dropping the nun changes the mood (as you will see when the Subjunctive is dealt with in Lesson 17), and is thus impossible when the verb is an Imperfect Indicative.

THE IMPERFECT OF KĀNA

Also learn the mudārió̲ of kāna, but remember that this is not used to express the present tense of the verb ‘to be’. That must be done by means of a nominal sentence or using the Perfect of kāna as explained in Lesson 12. However, the imperfect of kāna is used for the future. See the section on ‘sa- and sawfa below.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>يكونون</td>
<td>يكونان</td>
</tr>
<tr>
<td>3 f.</td>
<td>يكون</td>
<td>تكونان</td>
</tr>
<tr>
<td>2 m.</td>
<td>تكونون</td>
<td>تكونان</td>
</tr>
<tr>
<td>2 f.</td>
<td>تكونن</td>
<td>تكونين</td>
</tr>
<tr>
<td>1</td>
<td>- يكون</td>
<td>- يكون</td>
</tr>
</tbody>
</table>

NEGATIVE OF THE mudārió̲

The basic negative of the Imperfect is là. However, mà is also found. The primary difference between them is that là is a general negative, while mà negates a fact.
The particles *sa-* (prefixed to the *muḏāri*') and *sawfa* (an independent word preceding the *muḏāri*') are used to indicate the future. They are not common, as the context usually gives enough indication of time. Note that *sa-* cannot be used with a negative and *sawfa lā* (the only correct combination) is very rare and not found in the Qur'ān.

*siyukūn min-kum mūḍi* there will be sick people among you

*sauf fī dhulmūn* you will know

**Kāna WITH THE muḏāri’**

The *mādī* of *kāna* is used with the *muḏāri*’ of a second verb to indicate a continuous past tense:

[2:75]  
*a party of them was listening to the word of God*

[23:105]  
*you were denying it*

**VOCABULARY SIXTEEN**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَبْصَرُ</td>
<td>يَبْصِرُ</td>
<td>إِبْصَارُ (+bi-) to see, observe</td>
</tr>
<tr>
<td>دَبَرُ</td>
<td>يَدْبِرُ</td>
<td>تَدْبِيرُ to manage, arrange</td>
</tr>
<tr>
<td>كَلَمَ</td>
<td>يَكْلِمُ</td>
<td>تَكْلِيمُ to speak to, address</td>
</tr>
</tbody>
</table>

**Singular** | **Plural** |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>حِكْمَة</td>
<td>wisdom</td>
</tr>
<tr>
<td>رَكَّةٌ / رَكْوَةٌ</td>
<td>alms</td>
</tr>
</tbody>
</table>
Exercise Sixteen

Singular  Plural

صلوات  صلاة / صلوات
غُرُوش
قرَيق
أقدام (f.) قدُم
كلام
تحت

Exercise Sixteen

1. نبعت من كل أمة شهيدة
   [16:89]
2. أبلغ مجمع البحرين
   [18:60]
3. تخفَّلَها تحت أقدامينا
   [41:29]
4. يأكل منا تأكلون منه ... وينشر بنا نشرون
   [23:33]
5. تخمله (f.s.)
   [19:27]
6. هم لا يرجعون
   [2:18]
7. يدخلون عليهم من كل باب
   [13:23]
8. مستذكرون
   [2:235]
9. يضرب الله الأموات للناس
   [14:25]
10. يكتبون الكتاب بأيديهم
    [2:79]
11. يأخذكم عذاب قريب
    [11:64]
12. كان يأمر أهلة بالإلسون والكَوَة
    [19:55]
13. لا يخرجون معيهم
    [59:12]

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14. شِئْلُونَكَ عَنِ الْقُرْآنِ: [2:217]
15. يَشْمَعُ كَلَامَ اللَّهِ: [9:6]
16. يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ: [13:42]
17. لَا يَكْفُمُهُمْ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ: [3:77]
18. يُضْرِّبُونَكَ: [26:93]
19. اللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ: [3:98]
20. عَلَى زَمِينِ يَتَوَكَّلُونَ: [8:2]
21. يَشَفِئُونَهُ وَاللَّهُ غَفُورٌ رَحبٌ: [5:74]
22. يَعْلَمُكُمْ الْكِتَابَ وَالْبَيِّنَةَ: [2:151]
23. لَا يَشَفِئُونَ: [5:82]
24. لَا تَكَذِّبُ بِآيَاتِ رَبِّكَ: [6:27]
25. تَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بَأَمَوَاتِكُمْ وَأَنْفُسِكُمْ: [61:11]
26. يَتَذَكَّرُ أُولُو الْأَلْبَابِ: [39:9]
27. سَأَرْزُلُ مِثْلًا مَا أُنزَلَ اللَّهُ: [6:93]
28. يَبْلُوُونَ أَنْفُسَهُمْ: [6:26]
29. لَا يَقَابِلُونَكُمْ: [59:14]
30. سُوفِ يُصِرُّوكَ: [37:175]
Lesson Seventeen
Interrogatives

There are two interrogative particles that simply introduce a question. They are هل hal and أ a-. One peculiarity of a- is that if it is used with wa- or fa- it precedes that particle, giving a-fa- or a-wa- (not fa-a- or wa-a-).

هل أُرَجَِلَ؟
do they have feet?

إنَّ قُلُوْيَهُمْ مَرَضُۢ
is there sickness in their hearts?

هل أَنْتُمْ شَاكِرُونَ?
are you grateful?

هل أَتَبْعَثُ؟
shall I follow you?

أَفَلا تَشْمَعُونَ?
will you not hear?

أَوَلَا يَعْلَمُونَ?
do they not know?

Note that أَ-لَا may be a negative and interrogative combined:

أَلَا تَأْكُلُونَ?
will you not eat?

or it may have the extended meaning ‘indeed’:

أَلَا لَهُ الْآدِمُ آخَالِصُ
God indeed has the pure religion

The meaning will depend on the context, though when أَ-لَا is followed by إِنَّ inna (see Lesson 19) it will always mean ‘indeed’.

أَمُّ ‘or’ introduces an alternative in an interrogative question.
It can be used only in interrogative sentences, and in the Qur’ān it is used only after a-. The general word for ‘or’ أَوَّ is used after hal.
Specific interrogative words that do not require a special construction are:

أينَ، 'where?'

أينَ نَتَهْبُونَ where is the place of escape?

In the Qur'an *ayna* is not preceded by *min* or *ilā* to produce 'whence' and 'whither', as we find elsewhere.

أينَ تَذهَبُونَ where are you going?

أنيَ، 'whence?' and then 'how?'

أنيَ لِكِ هَذَا whence does this [come] to you?

أنيَ يَبْصَرُونَ how [can] they see?

أيَانَ، 'when?'

أيَانَ يَومُ الْدُّنْيَا when is the Day of Judgement?

مَتَى، 'when?'

مَتَى نَضْرُ آلِلِهِ when is God's help?

كَيْفَ، 'how?'

كَيْفَ تَعْلَمُونَ how do you know?

كَيْفَ تَضْيِرُ how [can] you endure?

مَا، 'what?'

مَا أَضْحَابُ آلِ السَّمَالَ what are the companions of the left?
Lesson Seventeen

ما ً الْقَارِعَةُ what is the calamity?

The most striking examples of the interrogative mā are in the phrase ما أَذْرَالَ mā adrā-ka ‘what has given you knowledge of...?’ which occurs thirteen times in early Meccan sūras (on the verb أَذْرَى adrā see Lesson 30).

If dhā is added to mā to give mā-dhā the meaning can only be interrogative:

ماَدَا ْيُنْفِقُونَ what do they spend?
ماَدَا ْتَأْمُرُونَ what do you order?

لَمِ li-ma, ‘why?’

لَمْ تُضْلِسُونَ أَلْحَقَ بِالْبَاطِلِ why do you confound the truth with falsehood?
لَمْ تَكْفَرُونَ بِآيَاتِ اللَّهِ why do you not believe in God’s signs?

The shortened interrogative -ma with other prepositions, common elsewhere in Arabic, occurs only occasionally in the Qur’ān: يُبِّرَ bi-ma and يَفِيّمٌ fi-ma. Note that the fuller form لِنَادَا li-mā-dhā does not occur in the Qur’ān.

مَنْ man, ‘who?’

مَنْ رَبِّكُمَا [20:49] who is the lord of the two of you?
مَنْ يُنصُرِي [11:63] who will help me?

If dhā is added to man to give man-dhā the meaning can only be interrogative (as we have seen with mā-dhā). Man-dhā is, however, found in the Qur’ān only in a set phrase مَنْذَ أَلْذِي man-dhā lladhī ‘who is there who...?’, which occurs a handful of times.
**kam, ‘how many?’**

The usual construction when kam is an interrogative is for it to take the accusative, like the number group 11 to 99. However, on the few occasions that it occurs as an interrogative in the Qur’ān the accusative is suppressed:

\[ \text{kam} \quad \text{लिखत} \quad \text{how long did you linger?} \]

The context indicates that a reply with an accusative word such as yawman or sanatan is implied. In other places, kam is used in an exclamatory way and is followed by min and the genitive. \[ \text{kā’ayn} \quad \text{ka’ayyin}, \text{a rare synonym of kam}, \text{is only used in this exclamatory fashion.} \]

**ayyun ‘which?’**

In the Qur’ān ayy is always followed by a genitive or a suffix. It remains in the masculine regardless of the gender of the following noun:

\[ \text{أي} \quad \text{ذي} \quad \text{؟} \quad \text{what thing?} \]
\[ \text{أي} \quad \text{آلاً} \quad \text{الآلاً} \quad \text{أي} \quad \text{ألاً} \quad \text{؟} \quad \text{which of the two parties?} \]
\[ \text{في} \quad \text{أي} \quad \text{صورة} \quad \text{؟} \quad \text{in what form?} \]
\[ \text{أي} \quad \text{آيات} \quad \text{الله} \quad \text{؟} \quad \text{which of God’s signs?} \]

**INDIRECT QUESTIONS**

All the above interrogatives are also used to introduce indirect questions. So too is the conditional particle \( \\
\text{إِن} \quad \text{‘if’} \quad \text{(on which see Lesson 36).} \)
Lesson Seventeen

Vocabulary Seventeen

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>شكرُ</td>
<td>يشكرُ</td>
<td>to thank, be thankful</td>
</tr>
<tr>
<td>صبرُ</td>
<td>يصبرُ</td>
<td>to be patient, endure</td>
</tr>
<tr>
<td>صَدِقُ</td>
<td>يصدقُ</td>
<td>to tell the truth</td>
</tr>
<tr>
<td>قَنُسُ</td>
<td>يقنسُ</td>
<td>to divide</td>
</tr>
<tr>
<td>عقلُ</td>
<td>يعقلُ</td>
<td>to understand</td>
</tr>
<tr>
<td>عجلُ</td>
<td>يستغِجلُ</td>
<td>to hasten to</td>
</tr>
<tr>
<td>استغِجلَ</td>
<td>ينفعُ</td>
<td>to hasten, seek to hasten</td>
</tr>
<tr>
<td>كفرُ</td>
<td>يكافرُ</td>
<td>to deny, not to believe in, to be an unbeliever</td>
</tr>
<tr>
<td>لبسُ</td>
<td>يلبشُ</td>
<td>to confound</td>
</tr>
<tr>
<td>أَنَبَعُ</td>
<td>ينبعُ</td>
<td>to make hear</td>
</tr>
<tr>
<td>بَشَرُ</td>
<td>يبشرُ</td>
<td>to bring good news/tidings</td>
</tr>
<tr>
<td>بثِينُ</td>
<td>يثبتُ</td>
<td>to become clear, be made clear</td>
</tr>
<tr>
<td>إنفَاقُ</td>
<td>ينفَقُ</td>
<td>to spend</td>
</tr>
</tbody>
</table>

Singular    Plural

خسْرانُ    loss, ruin
[from khasira 'to lose']
حكمُ      judgement
ذكرى     remembrance, reminder
### Singular  |  Plural
---|---
مَقْرَ | refuge
قَارِعَة | calamity
مَرْضٌ | illness
ثَمَالٌ | left, left hand
أَنْتَانِ  | right, right hand; oath
نَفْوِ | heart
صُوْرَةٌ | form
صَمِّمٌ | deaf
خَالِصٌ | pure
بَاطِلٌ | false

**Exercise Seventeen**

1. أَفَلَا تَنْذَكُرُونَ  
   [6:80]
2. سَنَظْرُ أَصِدَّقُتُمْ أَمْ كُنْتُمْ مِنَ الأَكَاذِبِينَ  
   [27:27]
3. أَقْتَجَعْ الْخَيْرَةَ كَانُوا جَرَمِينَ  
   [68:35]
4. مَنِ هَذَا الْوَعْدُ  
   [10:48]
5. أَنِّي لِهُمْ الدُّكْرُ  
   [44:13]
6. مَا أَضْعَفَ الْيَتَّبِعِينَ  
   [56:27]
7. مَا أُذْرَكَ مَا يُؤْمِنُ الْذَّانِ  
   [82:17]
8. فَهَلْ وَجَدْتُمْ مَا وَعَدْ رَبُّكُمْ  
   [7:44]
9. مَلِّ عِنْدَكُمْ مِنْ عِلْمٍ  
   [6:148]
Exercise Seventeen

10. أولاً يعلمون [2:77]

11. أبعث الله برسولٍ [17:94]

12. ألا لله الحكيم [6:62]

13. تنتظر كيف تعلمون [10:14]

14. ألا تفعلون [3:65]

15. أبشر ممن [15:54]

16. أكثراً من بائتي [27:84]

17. أهتم يقبلون رحمة ربك [43:32]

18. هل علمتم ما فعلتم [12:89]

19. أعجلتم أمير ربكم [7:150]

20. أفيذائنا تستغفلون [26:204]

21. هل يسمعونكم [26:72]

22. وتبين لكم كيف فعلنا بهم [14:45]

23. أموناً حسن يمتنين [37:58]

24. فهل أنت مسلمون [11:14]

25. إلا ذلك هو الحسنران أشدقي [39:15]

26. وما أدرك ما القارة [101:3]

27. أئنت تسمع العلم [10:42]

28. كيف تأخذونه [4:21]

29. أكان للناس عجباً [10:2]

30. ألا ينظرون إلى أيل [88:17]
Lesson Eighteen
The Subjunctive

The Subjunctive is closely related in form to the Imperfect Indicative, with the change of the final short vowel from \( u \) to \( a \), and the dropping of the final \( na \) if it is preceded by a long vowel. These changes affect all numbers and persons except the 3 f.p. and the 2 f.p.

Learn the basic form of the Subjunctive from the table below.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>يَتَّبِعُونَا</td>
<td>يَتَّبِعُ</td>
</tr>
<tr>
<td>3 f.</td>
<td>يَتَّبِعُونَا</td>
<td>يَتَّبِعُ</td>
</tr>
<tr>
<td>2 m.</td>
<td>يَتَّبِعُونَا</td>
<td>يَتَّبِعُ</td>
</tr>
<tr>
<td>2 f.</td>
<td>يَتَّبِعُونَا</td>
<td>يَتَّبِعُ</td>
</tr>
<tr>
<td>1</td>
<td>أَتَّبِعُ</td>
<td>أَتَّبِعُ</td>
</tr>
</tbody>
</table>

The Subjunctive in Arabic is used only after specific particles that require a subjunctive. With the exception of \( 
\) \( lun \), all these particles introduce subordinate clauses. In subordinate clauses the Subjunctive indicates an act or a state that is dependent on, and subsequent to, what precedes the subjunctive particle.

The most important of particles that take the Subjunctive are:

- \( an \) ‘that’ (very frequently translated in other words, such as ‘to’)
- \( li- \) and \( hattā \) ‘so that’, ‘until’;
- \( li-an, kī \) \( likay \), which all mean ‘so that’, feature rarely in the Qur'ān.
Lesson Eighteen

َانَّ lan ‘not’—a strong denial of the future (formed originally from َلا لا- an).
The negative used with the Subjunctive after these subordinating particles is normally َلا لا-, but see note 3 on َان ان on p. 115.

َان ان la normally becomes ًلا لا or ًلا لا. ِلإ li- cannot be used with a negative.

EXAMPLES OF THE USE OF THE SUBJUNCTIVE:

you command us not to believe in God َتَأَمُّرُونَا َان ان نَكْفَرُ بِاللَّهِ [34:33]
do you think that you will enter Paradise؟ َأَمْ حَسِبْتَ أَنْ تَدْخُلُوا الْجَحِيمَةَ [2:214]
they thought that there would be no mischief َعَلَّلْ لَكُمْ اللَّهُ يَتَشْكَّنُوا فِيهِ [10:67]
he made the night for you to rest in َلَنْ نَدْخُلَهَا حَتَّى يَخْرُجَوا بِهَا [5:22]
we won’t enter it till they leave it

It is important to note that the subjunctive particle requires the Subjunctive only in the verb that it governs or a verb that is made parallel to the first subjunctive by wa-, fa-, aw or thumma.

Take the first example above. Taking the text further, it runs:

َتَأَمُّرُونَا َان ان نَكْفَرُ بِاللَّهِ وَتَجْعَلُونَ لَهُ أَنْدَاا [34:33]
you command us not to believe in God and establish rivals to him

Any verb that occurs in another clause within the subjunctive clause will be in the indicative unless it too is governed by a subjunctive particle, e.g.
does your prayer tell you that we should abandon what our forefathers have served?

7:129 has *an* and three subjunctives but then reverts to the indicative after *kayfa*:

\[\text{فَيُنظِرُ كَيْفَ تَعْمَلُونَ}
\]

it may be that your Lord will destroy your enemy and make you successors in the land to see how you act

The Subjunctive is used in these examples because the act or state mentioned in the subordinate clause is dependent on the main verb and subsequent to it in time. However, *an* may be followed by another tense, normally the perfect, if the verb governing it does not indicate any expectation or effect. This is normally the Perfect.

\[\text{فَكَانَةُ أنَّكُمْ تَذْكَرُونَ}
\]

soon he came with a roast calf

\[\text{نَعْلَمُ أنَّ قَدْ ضَلَّتُنَا}
\]

we know that you have told us the truth

The same applies to *hattā* when it has the meaning ‘until’:

\[\text{مَا أَخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ}
\]

they did not disagree until knowledge came to them

The Subjunctive of *kāna* conjugates as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>يَكُونُوا</td>
<td>يَكُونُانُوا</td>
</tr>
<tr>
<td>3 f.</td>
<td>يَكُنُّ</td>
<td>تَكُونُانُ</td>
</tr>
</tbody>
</table>

\[\text{A For the verb َعَتَى  asā see Lesson 37.}\]
NOTES ON َأن

1. It is common in Arabic for َأن clauses to be preceded by prepositions. Thus we find َأمرني أن أذهَبُ amara-nī َأن adhhaba and َأمرني بأن أذهَبَ amara-nī bi-َأن adhhaba. The Arab grammarians point out that َأن clauses are the equivalent of maṣdars, and so َأمرني بأن أذهَبَ amara-nī bi-َأن adhhaba is the equivalent of *أَمَرْنِي بِالْذِّهَابِ amara-nī bi-l-dhahabi. All three mean 'he told me to go'. In the Qur’ān this use of prepositions with َأن clauses is rare: it is confined to ‘اللَّ (acting both in its own right and as the preposition taken by the participle قَادِر qādir ‘able to’).

2. َأن is found in combination with both ُقَبْلَ qabla / ُمِنْ قَبْلِ min qabli and ُبَعْدَ baʿda / ُمِنْ بَعْدِ min baʿdi to form conjunctions meaning ‘before’ and ‘after’ respectively. Some examples have the Subjunctive and some the Perfect, e.g.:

the sea would be exhausted before the words of my Lord would be exhausted

after Satan caused dissension between me and my brothers

3. In some verses the negative used after َأن is lan and not lā.
they thought that God would not raise anyone

There are further uses of *an*, dealt with in Lesson 37.

ُأنَّ *anna*

The use of *an* with the perfect is relatively rare because there is a related particle which is normally used in factual statements. This is ُأنَّ *anna*. It is essential to remember that while the two particles have some linkage in meaning they differ totally in the construction they require.

*Anna* takes an accusative, which must follow it immediately except in the one special case set out below. The accusative after *anna* may be a noun (or a pronoun like *hādhā*) or a pronominal suffix.

Examples:

\[
\text{يَمْهَدُونَ أَنَّ آلِ وَهَمْ هَذَا} \quad [6:150]
\]

they bear witness that God forbade this

\[
\text{عَلِمُوا أَنَّ أَخْلَقَ لَهُ} \quad [28:75]
\]

they will know that the truth belongs to God

\[
\text{يَعْلَمُونَ أَنَّهُ أَخْلَقَ مَنْ زَبِيَّمَ} \quad [2:26]
\]

they know that it is the truth from their Lord

\[
\text{كَانَ عَافيَتَهُمَا أَتَبَّعُوهَا فِي الْأَنْبَارِ} \quad [59:17]
\]

the consequence for both of them is that they will be in the fire

NOTES ON ُأنَّ *anna*

1. Note that the rest of the sentence follows normal rules, as though the accusative after *anna* were a nominative. Under no circumstances can *anna* take a double accusative.

2. The only case in which a phrase can be placed between *anna* and its accusative is when the subordinate clause consists of an indefinite subject with a prepositional phrase as predicate.
Lesson Eighteen

In such a case the rules for prepositional predicate sentences have priority:

[69:49]

we know that some of you will deny the truth

It should be clear from the above sentences that the only requirement after anna is the following accusative. This accusative is essential, but, as set out in Note 1, the rest of the sentence follows the normal grammatical rules, as though the word in the accusative were a nominative.

3. Anna and the first person singular pronominal suffix produce two forms: anni and anna-ni. Likewise anna and the first person plural pronominal suffix produce anna and anna-na.

4. The Qur'an has bi-anna with the meaning 'because', dhālika bi-anna... ‘that is because’ being a common phrase:

[9:80]

that is because they disbelieve in God

[9:6]

that is because they are a people who do not know

FURTHER NOTES ON an AND anna

It is impossible to have the Subjunctive after anna, just as it is impossible to have an anna type accusative after an.

Though an and anna normally introduce indirect statements, it is sometimes the case that the clause introduced by an or anna turns out to be the subject of the sentence:

[2:280]

for you to remit [the debt] as alms is better for you

As a simple working rule remember:

an + subjunctive; anna + accusative.

\[A\] This is a shortened form of tatāṣaddaqū—see Lesson 15.
This is of course a simplification, but if you stick to it you will get an important area of grammar correct.

**Vocabulary Eighteen**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>حسب</td>
<td>يحسب</td>
<td>to think, reckon</td>
</tr>
<tr>
<td>حكم</td>
<td>يحكم</td>
<td>to judge, decide</td>
</tr>
<tr>
<td>سكن</td>
<td>يسكن</td>
<td>to dwell, be at rest</td>
</tr>
<tr>
<td>علم</td>
<td>يتعلم</td>
<td>to desire</td>
</tr>
<tr>
<td>عجز</td>
<td>يعجز</td>
<td>to be unable</td>
</tr>
<tr>
<td>تزعج</td>
<td>يزعج</td>
<td>to cause strife, dissension</td>
</tr>
<tr>
<td>نفد</td>
<td>ينفد</td>
<td>to be exhausted</td>
</tr>
<tr>
<td>2 حرم</td>
<td>يحرم</td>
<td>to forbid, prohibit</td>
</tr>
<tr>
<td>2 نزل</td>
<td>ينزل</td>
<td>to send down</td>
</tr>
<tr>
<td>4 أنداد</td>
<td>ينداد</td>
<td>to warn</td>
</tr>
<tr>
<td>3 باتح</td>
<td>يباح</td>
<td>to do allegiance to</td>
</tr>
<tr>
<td>4 أدخل</td>
<td>يدخل</td>
<td>to cause to enter</td>
</tr>
<tr>
<td>4 ذبح</td>
<td>يذبح</td>
<td>to sacrifice</td>
</tr>
<tr>
<td>5 استؤط</td>
<td>يستؤط</td>
<td>to vex</td>
</tr>
<tr>
<td>4 إشرك</td>
<td>يشرك</td>
<td>to ascribe partners to</td>
</tr>
<tr>
<td>5 تصدق</td>
<td>يتصدق</td>
<td>to give alms</td>
</tr>
</tbody>
</table>

**Singular**

| بقرة |

**Plural**

<p>| cow |</p>
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَزَاءُ</td>
<td>recompense</td>
</tr>
<tr>
<td>خطأ / خطأ</td>
<td>sin</td>
</tr>
<tr>
<td>عِجلُ</td>
<td>calf</td>
</tr>
<tr>
<td>غاِيَةُ</td>
<td>end, consequence</td>
</tr>
<tr>
<td>نَحْمُ</td>
<td>flesh</td>
</tr>
<tr>
<td>مالِ</td>
<td>property</td>
</tr>
<tr>
<td>خَيْدُ</td>
<td>roast</td>
</tr>
<tr>
<td>وَسْطُ</td>
<td>middle</td>
</tr>
<tr>
<td>غَرَابُ</td>
<td>crow</td>
</tr>
</tbody>
</table>

**EXERCISE EIGHTEEN**

1. يَا أُمَّةَ مَٰلِيْكَ أَلْتُمْ أَن يُزِّلُّوا عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ [4:153]  
2. جَعَّلْنَاكُمُ أُمَّةً وَسَطًا لِنُكُونَ مُثَيِّبِينَ عَلَى الْآخِرَةِ [2:143]  
3. كَرِهُوا أَن يُصَادِقُوا بِأَمْوَالِهِمْ وَأَنْفِسِهِمْ فِي سَبِيلِ اللَّهِ [9:81]  
4. جَزَّأُوهُمْ أَنْ عَلَيْهِمْ غَيْبَةٌ اللَّهِ [3:87]  
5. بِيَانِيَّتِكَ عَلَى أَنْ لَا يُشْرِكُنَّ بِاللَّهِ شَيْئًا [60:12]  
6. أَعْجَزْتُ أَن أَكُونَ مِثْلُ هَذَا الْفَرَّابِ [5:31]  
7. ذَلِكَ بِأَنْبِئُهُمْ أَنّا أَخْطَطْنَا لَهُمْ آيَاتٍ [47:28]  
8. أَيَّدُ أَلَّا نَكُمُ اللَّيْلَةُ ظَلَّتْ لَيْلًا [19:10]  
9. نَزَّلَ يَوْمَ عَلَيْهِمْ قُلُوبُ لِتَكُونُ مِنَ السَّفَرِينَ [26:193-4]  
10. نَظَّمْنَ أَنْ يُدْخِلُنَا رَبَّنَا مَعَ القُوْمِ الصَّالِحِينَ [5:84]
11. 

الْيَوْمِ يَوْحِّرُ أَنَّ اللَّهَ تَبَرَّعَ 

12. 

إِنَّ اللَّهَ يَأْمُرُكُمُ أَنْ تَذْهَبُوا بِقُرْرَا 

13. 

هُوَ الْحَقُّ مِنَ الْمَلَائِكَةِ الَّذِينَ يَنْذِرُونَ قَوْمَ 

14. 

يَبَيِّنُ الرَّجُلُ الْكُفَّارَ أَنْ لَهُمْ أَجَرًا كَبِيرًا 

15. 

جَعَلَنَا الْلَّهِلَا لِيُسَبَّحُوهُ فيهُ 

16. 

هُوَ الْقَادِرُ عَلَيْ أَنْ يَنفَعَ عَلَيْكُمْ عَذَابًا 

17. 

أُنْبِئُنَّهُمْ أَنْ نَعْمَاءَ الْحَجَرِ 

18. 

أُنْبِئُنَّ لَهُ أَنْ عَذَّرَ الْلَّهُ 

19. 

وَكَفَّرْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسِ بِالْنَّفْسِ وَالْعِظَامِ بِالْعِظَامِ 

20. 

عَمَّرَ الْبَرْقِ لَتَأْكُلُوا مِنْهُ حَمًا 

21. 

ذَلِكَ جَزَاؤُهُمْ بِأَنْ هُمْ كَفَرُوا بِآيَاتِنَا 

22. 

إِنَّا نَظَمُّ أَنْ يَغْفِرْ لَنَا رَبَّنَا حَذَايَانَا 

23. 

أَوْلَى بِذَكْرِ الْإِنسَانِ أَنَا حَلَقُناُ 

24. 

وَأَنْزَلْ مِنْهُمُ الْكِتَابَ بِالْحَقِّ لِيُخَذِّبَمُ بَيْنَ آلِ الْنَّاسِ 

25. 

هَلْ أَتَعْفِيكَ عَلَيْ أَنْ تُعْفِمَنِ؟

^ Al-Jaḥīmu and Jahannam (p. 125) are two of the names for Hell.
Lesson Nineteen

*Inna*

*Anna* is only one of a number of particles that take an accusative, with the rest of the sentence or clause acting as though that accusative were a nominative. Of these the most important is ِنَٰنا—in fact, this is the word with which the construction originated. *Inna* is really a fossilized verb, which makes it easier to understand why the accusative is required.

*Inna* is commonly translated as ‘indeed’ or even ‘verily’, but neither rendering is adequate to give the effect of the word. In most cases it is best left untranslated.

Like *anna*, *inna* and the first person singular pronominal suffix produce two forms: *innī* and *inna-ru*; *inna* and the first person plural pronominal suffix produce *innā* and *inna-nā*.

*Inna* has three main functions:

a) to give emphasis (hence its translation as ‘indeed’)

b) to allow a change in word order, with the subject preceding the verb

c) to act as a slightly disjunctive ‘marker’

The catch is that it may have one, two or all of these functions at once. Experience alone will tell you which.

Simple examples of the use of *inna*:

\[\begin{align*}
\text{إنَّ اللهَ مَعَ الصَّابِرِينَ} & \quad \text{God is with the patient} \\
\text{إِنَّهُمْ عِبَادُكَ} & \quad \text{they are Your servants} \\
\text{إنَّ خَلَقْنَاهُمْ مِنْ تَرابٍ} & \quad \text{We created them from dust} \\
\text{إِنَّ أَرْضِي وَاسِعَةٌ} & \quad \text{My land is wide} \\
\text{إِنَّ مَعَ الَّذِينَ يَتَرَكُونَ} & \quad \text{there is some ease with [all] the difficulty}
\end{align*}\]
Notes on the use of *inna*

1. It is common for the second half of a sentence introduced by *inna* to be prefixed by *la*- In such cases it is immaterial whether the second half of the sentence is a predicate or a deferred subject.

   
   إِنَّ رَبِّكَ لَذُو مُغْفِرَةٍ
   
   إنّ في ذلك لاية لكم

   your Lord is forgiving

   in that there is a sign for you

2. When *inna* has been followed by a pronominal suffix, one may still find that cluster followed by a nominative pronoun.

   
   إِنَّكمْ أَنتمُ أَطْلَابُو۹ُنَّ
   
   إِنَّكُمْ أَنْتُ أَوْهَابُ

   you are the wrong-doers

   you are the Forgiving

3. It is not uncommon for *inna* to have the pronominal suffix *-hu* attached to it and then for the rest of the sentence to move off in a completely different direction. In effect, the only role of the suffix in such circumstances is to meet the grammatical requirements of *inna*. This is also true of *anna*.

   
   إِنَّهُ أَنَا أَلِيۡلِهَ الْعَزِيزُ الْحَكِيمُ
   
   إِنَّهُ لَا يُفْلِحُ أَطْلَابُو۹ُنَّ

   I am God, the Mighty and Decisive

   the wrong-doers will not prosper

THE USE OF *qāla*

The most striking use of the ‘marker’ function is after the verb *qāla* ‘to say’, the perfect of which was given in Lesson 12. The imperfect and subjunctive conjugate in the same way as those of *kāna*. 
Whereas other verbs in Arabic readily have indirect statements introduced by *an* or *anna*, this is not the case with *qāla*. In all normal circumstances it is followed by:

a) direct speech, not introduced by *inna*;
b) direct speech, introduced by *inna*;
c) indirect speech, also introduced by *inna*.

The third instance is rare in the Qur’ān.

Examples of *qāla* followed by *inna* and direct speech:

- قال إني سقيم he said, 'I am ill.'
- قال إن هَؤلاء ضيفي he said, 'These are my guests.'
they said, 'We are Christians.'

Examples of *qala* followed immediately by direct speech without *inna*:

- the unbelievers said, 'This is a sorcerer.'
- she said, 'How can I have a son?'

Very occasionally other verbs are followed by *inna* and direct speech, e.g.:

- our Lord knows we are sent to you
- we bear witness that you are God's messenger

### Vocabulary Nineteen

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَمِعُ</td>
<td>يَجَمَعُ</td>
<td>جَمِعَ to gather, collect</td>
</tr>
<tr>
<td>غَفَلُ</td>
<td>يُغَفِّلُ</td>
<td>غَفَّلَ to be heedless, forget</td>
</tr>
<tr>
<td>خَادِعُ</td>
<td>يَخَادِعُ</td>
<td>خَادَعَ to try to deceive</td>
</tr>
<tr>
<td>أَحْسَنَ</td>
<td>يَأْخُسُ</td>
<td>إِحْسَانَ to do good</td>
</tr>
<tr>
<td>أَفْلَحَ</td>
<td>يُفَلِّحُ</td>
<td>إِفْلَاحَ to prosper</td>
</tr>
<tr>
<td>أَخْلَصَ</td>
<td>يَخْلَصُ</td>
<td>إِخْلَاصَ to be sincere</td>
</tr>
</tbody>
</table>

**Singular** | **Plural**
---|---
زَرَّةٌ | earth, dust
فُلَحٌ | earthquake
مَعْلُومٌ | old man
**Exercise Nineteen**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضيـف</td>
<td>guest; guests</td>
</tr>
<tr>
<td>عدـل</td>
<td>justice</td>
</tr>
<tr>
<td>عُمـر</td>
<td>difficulty</td>
</tr>
<tr>
<td>عُلـام</td>
<td>boy, son</td>
</tr>
<tr>
<td>آتـعـام</td>
<td>animal, beast</td>
</tr>
<tr>
<td>زـيـت</td>
<td>ease</td>
</tr>
<tr>
<td>تـسـيـقٍ</td>
<td>sick, ill</td>
</tr>
<tr>
<td>صـفـر / صـفراءـة</td>
<td>yellow</td>
</tr>
<tr>
<td>نـيافـقٍ</td>
<td>hypocrite</td>
</tr>
<tr>
<td>وـهـابٍ</td>
<td>forgiving</td>
</tr>
<tr>
<td>نـيـشـيرٍ</td>
<td>bearer of good news/tidings</td>
</tr>
</tbody>
</table>

**Exercise Nineteen**

1. 
   إِنَّا إِلَيْهِ رَاجِعُونَ [2:156]

2. 
   إِنَّكَ جَامِعُ الْأَلَّس [3:9]

3. 
   إِنَّ كَذَٰلِكَ نَفَعَ ۖ بِالْمَجْرِمِينَ [37:34]

4. 
   قَالُوا إِنَّا إِلَى رَبِّنَا نَفْقِيِّنَ [7:125]

5. 
   إِنَّ اللَّهُ يَأْمُرُ ۖ بِالْفَظِّلِ وَالْإِخْتِسانِ [16:90]

6. 
   إِنَّ جَعَلَنَاهُ خَلِيفَةً فِي الْأَرْضِ [38:26]

7. 
   إِنَّ جَهَّمَ جَزَاؤُكُمْ [17:63]

8. 
   إِنَّ اللَّهُ لَمْ يَجْعَلْنَ [15:6]

9. 
   إِنَّ اللَّهُ غَفِرَ رَحِيمٌ [2:173]
10. قال الله ﷺ إن هذًا لساحر مبين
[10:2]
11. إن لن تدخلوا
[5:22]
12. إن الله عذو للكافرين
[2:98]
13. إنا أرسلنا إليك الكتاب بالحق
[4:105]
14. إن له أبا شيخا كبيرا
[12:78]
15. إنه من عبادنا المخلصين
[12:24]
16. إن هذا لشيء عجيب
[11:72]
17. إن الشيطان للإنسان عذو مبين
[12:5]
18. إنه من الصالحين
[21:75]
19. إنه يمات عملون نصير
[11:112]
20. إن زوال الشاعة عيني عظيم
[22:1]
21. إنها بقرة صفراء
[2:69]
22. إن الله على كل شيء قادر
[2:148]
23. إن تولك على الله
[11:56]
24. إن كثيرًا من الناس عن آياتنا لكافرون
[10:92]
25. إن لكم في الانتقام لبيرة
[23:21]
26. إلا إن الله ما في السماوات والأرض
[24:64]
27. إن المنافقين يحادعون الله
[4:142]
28. إذا أرسلناه بالحق بشيرا وناذرين
[35:24]
29. قالوا شهدنا على أنفسنا
[6:130]
30. قالوا وجدنا آباءنا لها عاديين
[21:53]
Lesson Twenty
The Jussive

Like the Subjunctive, the Jussive is closely related in form to the Imperfect Indicative. With the Jussive the final short vowel changes from the u of the Indicative and the a of the Subjunctive to a sukūn. However, when the following word begins with a prosthetic vowel the sukūn changes to a kasra. In other persons there is no difference between the forms of the Subjunctive and the Jussive. Learn the basic form of the Jussive from the table below.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>يَكُتَبْ</td>
<td>يُكْتَبُوا</td>
</tr>
<tr>
<td>3 f.</td>
<td>يَكُتَبْ</td>
<td>يُكْتَبُوا</td>
</tr>
<tr>
<td>2 m.</td>
<td>يَكُتَبْ</td>
<td>يُكْتَبُوا</td>
</tr>
<tr>
<td>2 f.</td>
<td>يَكُتَبْ</td>
<td>يُكْتَبُوا</td>
</tr>
<tr>
<td>1</td>
<td>أَكُتَبْ</td>
<td>-</td>
</tr>
</tbody>
</table>

The Jussive of kāna is:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>يَكُونَ</td>
<td>يُكَونُوا</td>
</tr>
<tr>
<td>3 f.</td>
<td>يَكُونَ</td>
<td>يُكَونُوا</td>
</tr>
<tr>
<td>2 m.</td>
<td>يَكُونَ</td>
<td>يُكَونُوا</td>
</tr>
<tr>
<td>2 f.</td>
<td>يَكُونَ</td>
<td>يُكَونُوا</td>
</tr>
<tr>
<td>1</td>
<td>أَكُونَ</td>
<td>-</td>
</tr>
</tbody>
</table>
In the Qur’an there are occasions on which the forms of yakun, takun, akun and nakun become yaku, taku, aku and naku. These forms are common in poetry but rare elsewhere. The important thing is to be able to recognise them for the forms they are. There are no such problems with the jussive of qāla, which is:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>يُقُولُوا</td>
<td>يُقُولُ</td>
</tr>
<tr>
<td>3 f.</td>
<td>يُقُولُنَّ</td>
<td>يُقُولُنَّ</td>
</tr>
<tr>
<td>2 m.</td>
<td>يُقُولُوا</td>
<td>يُقُولُ</td>
</tr>
<tr>
<td>2 f.</td>
<td>يُقُولُنَّ</td>
<td>يُقُولُنَّ</td>
</tr>
<tr>
<td>1</td>
<td>-</td>
<td>أَقُلْ</td>
</tr>
</tbody>
</table>

The Jussive has four uses:
1. It is used after the negative particle ﷺ lam ‘not’ (and the rare ﷺ lamma ‘not yet’).

In dealing with lam + the Jussive, grammarians normally say something akin to Wright’s view that it ‘invariably has the meaning of mā + the perfect’ (Grammar, 2, 24). However, this is not true either of the Qur’an or of early Arabic in general, where lam + the Jussive usually has a past meaning but sometimes a present meaning:

أَلَمْ تَوْمَنَّ [2:260]
do you not believe?

أَلَمْ تَعْلَمْ أَنَّ اللهَ لَهُ مُلُكُ السَّمَوَاتِ وَالأَرْضِ [5:40]
do you not know that God has sovereignty over the heavens and the earth?

أَلَمْ يَعْلَمُوا أَنَّ اللهَ يَعْلَمُ سِرَّكُمْ [9:78]
do they not know that God knows their secret?

لَمْ يَكْنَ لَهُ وَلِيًّ [17:111]
he has no protector
2. After the negative َلاَ، the Jussive is used to express prohibitions:

لاَ حَزَنَ do not be sad
لاَ تَفِسَدُوا فِي َالأَرْض to not cause mischief in the earth
لاَ تَكُونُوا أَوْلِي َاءٍ َكَافِرٍ do not be the first infidel

3. After ِلَيْلَ، َفَلَ or َوُلَ، the Jussive is used to express indirect commands:

لِتَنْفِقُ َذُو َسَمْعٍ مِنْ َسَعْبِهَ let the man of substance spend some of his substance
لَنُتَخَلَى َخَطَايَاكُمْ let us bear your sins
عَلَى َاللَّهِ َفَلَيْسَوَّلُ َكُلْ َالْمُؤْمِنُونَ let the believers trust in God

4. In conditional sentences (see Lesson 36).

**Vocabulary Twenty**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>حُزُنَ</td>
<td>حُزَنَ</td>
<td>to be sad</td>
</tr>
<tr>
<td>عَرَفَ</td>
<td>مَغْرِفَةَ</td>
<td>to know, recognize</td>
</tr>
<tr>
<td>قُرِبَ</td>
<td>قُرْبَ</td>
<td>to come near, approach</td>
</tr>
<tr>
<td>يَنْفَصُ</td>
<td>نَفْصَ</td>
<td>to break one’s oath</td>
</tr>
<tr>
<td>أَفَسَدَ</td>
<td>فَسَادَ</td>
<td>to cause mischief</td>
</tr>
</tbody>
</table>

**Singular** **Plural**

حَلَمٌ puberty
وِسْرُ أَشْرَاز secret
Singular          Plural

شَجَرَة  tree

كَفْوٌ equal

شَفَة  wealth

**Exercise Twenty**

1. لَمْ يَتَذَرَّهُمُ يَعْلَمَكُمْ ما لَمْ تَكُونُوا تَعْلَمُونَ [2:6]

2. لَمْ يَتَذَرَّهُمُ يَعْلَمَكُمْ ما لَمْ تَكُونُوا تَعْلَمُونَ [2:151]

3. لَمْ يُشْرَكَ بِزَيْنِهِ أَحَدًا [18:42]

4. لَمْ يَكُنْ لَهُ وَلِيٌّ [17:111]

5. أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي الصُّمَّاءِ وَالأَرْضِ [22:70]

6. لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْأَلْلَهِ [25:2]

7. لَمْ يُبِلْغُوا أَلْلَهَ [24:58]

8. لَمْ يَحْجُّ اللَّهُ لَهُ نُورًا [24:40]

9. أَلَّا أَقُلْ لَكُمْ لَا تُشْفَحِلُ [68:28]

10. أَلَّا أَقُلْ لَكُمْ لَا تُشْفَحِلُ [46:35]

11. فَعَلَمَ مَا لَمْ يَتَعْلَمُوا [48:27]

12. أَلَّا يَنظُرُوا إِلَى الصُّمَّاءِ فَوَقَّهُمْ [50:6]

13. عَلِمَ الْإِنسَانُ مَا لَمْ يَعْلَمَ [96:5]

14. فَلَمْ يَجِدُوا لَهُمْ مِن دُونِ اللَّهِ أَنْصَارًا [71:25]

15. أَلَّا يَحْجُّ اللَّهُ عَلَيْهِمْ [90:8]
Exercise Twenty

16. لَمْ يَهْلِكَ الْأَوَّلَىْ
[77:16]
17. لَمْ تَكُونُوا مُؤْمِنِينَ
[37:29]
18. لَمْ يَشَفَّهَا
[31:7]
19. لَمْ يُعْلَمَ رَبُّكُمْ وَغَدًا حَسْنًا
[20:86]
20. لَا تَقْرَبُوا هَذِهِ النَّجْرَةَ
[2:35]
21. لَمْ يَكُنْ لَهُ كُفُوًا أُحْدٌ
[112:4]
22. لَا تَخْرُبِي
[28:7]
23. لَا تَفَعَّلِي النَّجْرَةَ
[19:44]
24. لَا تَسْأَلُني عَنْ شَيْءٍ
[18:70]
25. لَا تَكُنْ مَعَ الْكَافِرِينَ
[11:42]
26. لَا نَفْتَرْنَا أُولَادَكُمْ
[17:31]
27. لَا نَنْفَضُّوا الْحَمْرَاءَ
[16:91]
28. لَا تَدْخُلُوا مِنْ بَابِ وَاحِدِ
Lesson Twenty-One

*Laysa; idh; idhā; man*

َليْسَ laysa

You already know that *kāna* is not used in the Imperfect to give the sense of 'is'. However, there is a verb that is used to mean 'is not'. This is *laysa*. It has a present meaning (and only a present meaning), but its forms in the only tense that exists resemble those of a Perfect (of sorts):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>َليْسُ</td>
<td>َليْسَتَ</td>
</tr>
<tr>
<td>3 f.</td>
<td>َليْسَ</td>
<td>َليْسَتَ</td>
</tr>
<tr>
<td>2 m.</td>
<td>َليْسُ</td>
<td>َليْسَتُ</td>
</tr>
<tr>
<td>2 f.</td>
<td>َليْسَتُ</td>
<td>َليْسَتَ</td>
</tr>
<tr>
<td>1</td>
<td>َليْسَ</td>
<td>َليْسَتَ</td>
</tr>
</tbody>
</table>

The predicate of *laysa* is introduced either by *bi-* and the genitive or, less frequently, by the accusative. You have already seen this with the *Hījāzī mā* in Lesson 10. What appears to have happened is that in the *Hījāz* the usage of *mā* was assimilated to the usage of *laysa*.

َليْسَ آللَّهُ يَعْرِزُ is not God mighty?

لَنْشُ عَلَيْكُمْ يَوْكَابُ I am not a guardian over you

لَنْشُ مُرْسَالًا you are not someone sent as a messenger
Idh and idhā are two closely related particles that developed from an obsolete noun idh(un) ‘time’.

In general idh as a conjunction means ‘when’ or ‘since’. The only exception to this is when it is used with qabla or ba‘da to form compound conjunctions; qabla idh ‘before’ and ba‘da idh ‘after’.

Idh is most commonly followed by the perfect but imperfect and nominal sentences also occur. In the Qurʾān the ratio is 15:3:1, and idh almost always means ‘when’. There are a couple of possible exceptions as well as a handful of examples in which idh is followed by lam, but these are unlikely to cause difficulties. Typical Qurʾānic examples are:

- إِذَّ دَخَلُوا عَلَيْهُ [15:52]
  when they went in to see him
- إِذَّ تَضِعَدُونَ [3:153]
  when you were climbing (the hill)
- إِذْ أَلَّا تَقْتُلُونَ في غَمَرَةِ أَلْسَنِ [6:93]
  when the sinners are in death’s pangs

In the Qurʾān the combination wa-idh at the beginning of a verse has a specific and highly idiomatic use to introduce a piece of narrative. The only convincing way that this can be rendered into English is to translate it as ‘and [remember] when …’, unless it occurs in a series (e.g. in verses 2:49, 50, 51, 53, 54, 55) when the ‘remember’ is required only on the first occasion. This translation of wa-idh is confirmed by a handful of examples in which the Imperative ‘remember’ actually occurs. Here are a couple of examples:

- وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [15:28]
  remember when your Lord said to the angels...
- وَإِذْ أَخَذْنَا مِنَ الْبَيِّنَاتِ مِيثَاقَهُمْ [33:7]
  remember when we took from the prophets their covenant…
Idhā has two functions:

1. As a conjunction meaning 'when', 'as often as', idhā is normally followed by the Perfect, though the Imperfect is sometimes found. Usually it implies a condition, and then its construction is normally that of a conditional sentence [see Lesson 36].

A fuller form idhā-mā is also found from time to time, also with the construction of conditional sentences.

One striking and somewhat unusual use of the conjunction idhā occurs in early Meccan sūras, where idhā is used in an exclamatory, almost oath-like way. Sūra 81, for example, starts with twelve examples of this, and Sūra 82 with four. In such cases the subject may precede the verb:

إِذًا أَلْسَمَهُ أَنْفَظَرَتِ [82:1]

when the heavens are split asunder

2. If idhā is followed by a noun or pronoun, it acts as an interjection with the meaning 'lo', 'behold'. This is much less common than the conjunction idhā. In most examples of this usage, idhā is followed by a third person pronoun:

فَأَذَا هُمْ يَنَظُّرُونَ

behold, they look on

فَأَذَا هُمْ يُشْخَطُونَ

behold, they are vexed

he withdrew his hand and, behold, it was white

However, sometimes nouns follow idhā in this construction:

إِذَا فَرَّقَ مِنْهُمْ مُغَرَّضُونَ [24:48]

behold, a group of them turning away

man

You have already read of the use of mā as a relative pronoun meaning 'that which' in Lesson 10 and of the use of mā and man as interrogative pronouns meaning 'what?' and 'who?' in Lesson 17. It will therefore come as no surprise to learn that man also operates
as a relative pronoun 'he who', 'she who' or 'those who'. Under all normal circumstances, man is treated grammatically as a masculine singular, even when it refers to the feminine or the plural.

Examples of man as singular:

- مَنْ وَجَدْتَا مَنَاعًا عَنْدَهُ the one in whose possession we found our goods
- أَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا will you place in it someone who will cause mischief in it?
- أَلِيْرَ مَنْ آتَقَى the pious man is the one who fears God

Examples of man as singular/plural:

- مَنْ كَفَّرَ فَعَلِّيهِ كَفْرَةُ whoever disbelieves bears the consequence of his unbelief
- مَنْ عَمِلَ صَالِحًا فِيْنَفْسِهِ whoever acts righteously it is to his own advantage

Examples of man as plural:

- ذُرُّىٰ مَنْ حَمِلْنَا مَعَ نُوحَ the descendants of those whom we carried with Noah
- لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالَّأَرْضِ الْمَغْنِبُ those who are in the heavens and earth do not know the unseen
- نُنَذِّرُ مَنْ آتَبَعَ الْذَّكْرُ you warn those who follow the reminder
- أَقُلْتُ تُقَدِّمَ مَنْ فِي الْآذَارِ can you rescue those who are in the fire?

A On the use of fa- in the following examples see Lesson 36.
## Vocabulary Twenty-One

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ركضُ</td>
<td>يركضُ</td>
<td>ركضُ</td>
</tr>
<tr>
<td>ضمَعُ</td>
<td>يضمَعُ</td>
<td>ضمَعُ</td>
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<td>زَيَنُ</td>
<td>يزَيَنُ</td>
<td>تَزَيَنُ</td>
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<tr>
<td>وَاعَدُ</td>
<td>يَواعِدُ</td>
<td>مَوَاعِدَة</td>
</tr>
<tr>
<td>عاهَدُ</td>
<td>يعاهِدُ</td>
<td>مَعاهِدَة</td>
</tr>
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<td>أَسَلَمُ</td>
<td>يَسلمُ</td>
<td>إِسَلامٌ</td>
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<td>أَفْتَخَ</td>
<td>يَفْتَخُ</td>
<td>إِفْتَخَاء</td>
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<td>أَغْرَقُ</td>
<td>يَغْرَقُ</td>
<td>إِغْراقٌ</td>
</tr>
<tr>
<td>أَغْرَضُ</td>
<td>يَغْرَضُ</td>
<td>إِغْراضٌ</td>
</tr>
<tr>
<td>إِنْفَظَرُ</td>
<td>يَنفظُرُ</td>
<td>إِنْفظَارُ</td>
</tr>
<tr>
<td>أَنْفَدُ</td>
<td>يَنفِدُ</td>
<td>إِنْفَاذٌ</td>
</tr>
</tbody>
</table>

### Singular  Plural

- مَتوى  
- جَن  
- أَحزاب  جَزْب  
- ذرَى  
- عُمرات  عَمْرَة  
- فِبوس  فَبوس  

lodging

*Jinn*

party

seed, offspring, descendants

pang

grave

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Exercise Twenty-One

**Singular**       **Plural**

أَلْعَنْبٍ   the unseen
بِنَاحٍ   sin
بِتَنَاقٍ   covenant, pledge
قُوَّدٍ   seated
بِصْرٍ   Egypt
بِنَنِّي   without

**Exercise Twenty-One**

1. أَلْيَسُ هَذَا بَلْ حَق١ [46:34]
2. أَلْيَسُ كَمِثْلِكَ عَيْنٍ [42:11]
3. يَقُولُونَ بَلْ يُبِينُهُمْ مَا أَلْيَسَ فِي قَوْلِهِمْ [48:11]
4. أَلْيَسُ لَهُمْ طَعَامٌ [88:6]
5. إِنَّهُ أَلْيَسُ مِنْ أَهْلِكَ [11:46]
6. أَلْيَسُ فِي جَمِيعِ مَتَوِى لِلُّكَافِرِينَ [29:68]
7. لَيْسَ عَلَيْكُمْ جَنَاحٌ فِي مَا أَخْطَأْتُمُ [33:5]
8. لَيْسَ عَلَيْكُمْ عَارِجٌ مِنْهَا [6:122]
9. أَلْيَسُ لِي مُلْكُ مِṣْرٍ [43:51]
10. إِذْ هُمُ عَلَيْهِمَا قُوَّدٍ [85:6]
11. مِنْ أَسْلَمِ وَجَمِيعَهُ لَهُ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ [2:112]
12. وَمِنْهُمْ مِنْ أَعْرَقَانَا [29:40]
13. حَلَّ مِنْ تَرْكَانِكُمْ مِنْ يَفْعَلُ مِنْ ذِلْكَ مِنْ شَيْئٍ [30:40]
14. وَمِنْ أَلْحَنِينَ مَنْ يَغْفِلُ بَنيَّةً يَدِينَهُ بِإِذِينِ رَبِّهِ
15. مَا أَنتَ يَتَصَمَّمُ مِنْ فِي الْقُبُورِ
16. مِنْهُمْ مَنْ عَافِدَ آلٍلله
17. مِنَ الْخَازِبِ مِنْ يَتَكُرُّ بَعْضُهُ
18. مِنَ النَّاسِ مَنْ يَبَادِلُ فِي اللَّهِ بَيْنِ الْعَلَمِ
19. إِذَا هُمْ مِنْهَا يَرْكَضُونَ
20. فَإِذَا هُمْ فَرِيقُانِ
21. إِذَا أَنْتَ تَقَرُّ
22. إِذَا فَرِيقٌ مِنْهُمْ يَتَكُرُّ يَشْكُرُونَ
23. وَإِذَا رَيَّنَ لَهُمْ السَّيَتَانُ أَعْمَالَهُمْ
24. وَإِذْ وَاعِدْنَا مَوَٰتی أَرْبَعِينَ لَيْلَةً
Lesson Twenty-Two
Verbs with a hamza as one of their Radicals

The basic rules for the spelling of hamza were set out in the Introduction to the Arabic alphabet (p. 1). To recapitulate:
1. At the beginning of a word the bearer of hamza is alif.
2. When hamza follows a short vowel or sukūn the bearer is determined by the vowel immediately before and the vowel immediately after the hamza in the following order of precedence: kasra, damma, fatha (sukūn can have no precedence\(^A\)), i.e.:
   a) if there is a kasra in either place, the bearer is yā' without dots;
   b) if there is no kasra in either place, but there is a damma in either place, the bearer is wāw;
   c) if neither kasra nor damma occur, the bearer will be an alif.
3. After a long vowel hamza does not have a bearer:
   a) if it is the final letter;
   b) if the vowel following the hamza is fatha.
4. In other cases the bearer of the hamza that follows a long vowel is determined by the vowel coming after the hamza. Rules 3 and 4 are illustrated clearly by the following examples:

| friends | أصدقاء |
| His friends | أصدقاءً |
| nom. | أصدقاءَه |
| acc. | أصدقاءٍ |
| gen. | أصدقاءٍ |

\(^A\) Unless the sukūn is followed by hamza as final radical, in which case there is no bearer.
5. *hamza* followed by َاء is written *alif madda* ْأ.

Rules with which you will not yet be familiar are:

6. At the beginning of a word *fatha*, when followed by *hamza* plus *sukun*, becomes a *madda*.

7. In theory prosthetic *kasra* when followed by *hamza* plus *sukun* becomes ۳ِ and prosthetic *damma* + *hamza* + *sukun* becomes ۹. However, after another vowel reversion takes place. This happens most often with verb forms, including verbal nouns, particularly in the 8th form. However, it is not a feature that appears in the Qur'ān. The only regular 8th forms that occur are those of ۳ُ أَمَّرُ *amara* [Imperfect 28:20, Imperative 65:6] and of ۳ُ أَمَّنَ *amina* [Perfect passive 2:283].

That of ۳ُ أَخَذَ أَخَذَ *akhadha*, which occurs over 120 times, acts as though it were an assimilated verb (see Lesson 24), producing ۳ُ أَخَذَ *ittakhadha*, as would have been normal in the Hijāz.

8. In the Imperfect of third radical *hamza* verbs, final *hamza* preceded by *fatha* and followed by *damma* retains *alif* as its bearer, e.g.: ۳ُ يَقَرَأَ.

9. The *masdar* of the 2nd form of third-radical *hamza* verbs is based on the pattern *taf'ilatun*, e.g. ۳ُ تَبْرِئَتْ *tabri'atun* from ۳ُ تَقْرَأَ *barra'a*.

You have already been introduced to some of the most important verbs with *hamza* as one of their radicals: *akhadha*, *akala*, *amara* and *sa'ala*. The vocabulary that follows includes all the remaining verbs that have *hamza* as one of their radicals and sound letters as the other two and that occur in the Qur'ān with reasonable frequency. By far the most important of them is the 4th form ۳ُ أَمَنَ *amana*, ‘to believe’, the active participle of which is *mu'minun*, ‘a believer’.

It will not be possible to introduce you to verbs that have *hamza* as one radical and a *wāw* or a *ya‘* as one of the other two until hollow and defective verbs are dealt with (see Lessons 28 and 30). They include some of the most common verbs in the Qur'ān:
ADVERBS IN ‘$u$

Arabic has one genuine adverbial ending: final *damma*. Most of the words in which it occurs are nouns that have developed a prepositional form. Thus from *qabla*, *ba’da*, *tahta* and *fawqa* there is an adverbial form *qablu*, *ba’du*, *tahtu* and *fawqu*. These adverbial forms are invariable. ‘Beforehand’ may be *qablu* or *min qablu* and so on. The adverbial form *qattu*, ‘ever’, common elsewhere in Arabic, does not occur in the Qur’an.

### Vocabulary Twenty-Two

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أثرَٰٓ</td>
<td>يُؤْثَرُ</td>
<td>to prefer</td>
</tr>
<tr>
<td>ذنَٰٓ</td>
<td>يُذَنُ</td>
<td>to permit, allow</td>
</tr>
<tr>
<td>إستَذَنَٰٓ</td>
<td>يُبْسَتَذَنُ</td>
<td>to seek permission</td>
</tr>
<tr>
<td>أَمَنْ</td>
<td>يَأْمُنُ</td>
<td>to be secure; to trust in</td>
</tr>
<tr>
<td>أَمَنَٰٓ</td>
<td>يُؤْمَنُ</td>
<td>to believe</td>
</tr>
<tr>
<td>أَنَسَٰٓ</td>
<td>يُؤْنِسُ</td>
<td>to see, perceive</td>
</tr>
<tr>
<td>تَسَاؤَلُ</td>
<td>يَتَسَاءَلُ</td>
<td>to ask one another</td>
</tr>
<tr>
<td>قِرَاً</td>
<td>يَقِرَاً</td>
<td>to recite</td>
</tr>
<tr>
<td>بِنَتَّاً</td>
<td>يَبْنِيَتُ</td>
<td>to inform, tell</td>
</tr>
<tr>
<td>أَنَبَاً</td>
<td>يَبْنِيَتُ</td>
<td>to inform, tell</td>
</tr>
<tr>
<td>أَنَشَاً</td>
<td>يَبْنِيَتُ</td>
<td>to raise, create, produce, grow</td>
</tr>
</tbody>
</table>
PERFECT | IMPERFECT | VERBAL NOUN
--- | --- | ---
ترح | يترح | برخ
to leave
أقبل | يقبل | إقبال
to advance
كما | مثل |

EXERCISE TWENTY-TWO

1. أقبل بغضهم على بعض يتساءلون [37:27]
2. أولاهك يقرؤون كتابهم [17:71]
3. قرأه عليهم [26:199]
4. أذن له الرحمن [20:109]
5. ل أن أُبرخ الأرض حتى يأتذن لي أبي سأله عبادي عبني [12:80]
6. يشاؤون أيان يوم الدين [51:12]
7. يشاؤوه آنئش عني آئشة [33:63]
8. أنشأكم من نفس واحدة [6:98]
9. أنتم أنتنأم تعبرها أم تحن المنشيرون [56:72]
10. أنشانا من بعيدهم قرونا آخرين [23:42]
11. كان يأمر أهله بالصلاة والزكوة [19:55]
12. آمن بالله وملائكته وكتب ورسله [2:285]
13. أنومن لبقرين مثلنا [23:47]
Exercise Twenty-Two

15. أنبئوا الباطل يومئذ وبنفسي الله هم يكفرون
[16:72]

16. تؤثرون الحياة الدنيا قد آتراك الله على
[87:16]

17. أنبئهم بأعمالهم
[12:91]

18. فنكتتهم بما كانوا يعملون
[2:33]

19. أنبئون الله بما لا يعلم
[6:108]

20. من أنباؤه هذا
[10:18]

21. فاستأذنون للخروج
[66:3]

22. إليها آنست تازا
[9:83]

23. أنبئكم بما تأكلون
[20:10]

24. 
[3:49]
Lesson Twenty-Three
Relative Sentences

You have already seen how the two main relative pronouns, \textit{mā} and \textit{man}, are used. It is now time to look at the way the relative \textit{alldhi} is used. \textit{Alladhi} can be used as a pronoun, in which case it acts like \textit{mā} or \textit{man}. However, it is basically an adjective, and its adjectival use needs careful attention.

\textit{Alladhi} declines in a way that is similar to that of the demonstratives. The singular and plural do not decline, but the dual does:

\begin{align*}
\text{m.s.} & \quad \text{f.s.} \\
\text{الَّذي} & \quad \text{الَّذي} \\
\text{m.d.} & \quad \text{f.d.} \\
\text{الَّذانَ} & \quad \text{الَّذانَ} \\
\text{acc., gen.} & \quad \text{الَّذينَ} \quad \text{الَّذينَ} \\
\text{m.p.} & \quad \text{f.p.} \\
\text{الَّذانِي} & \quad \text{الَّذانِي} \
\end{align*}

The masculine dual forms occur only once each in the Qur'ān, whilst the feminine dual forms do not occur at all. Note that in the dual and in the feminine plural forms the \textit{lām} is written twice, as opposed to once elsewhere.

The first element of \textit{الَّذي} \textit{alladhi} is the definite article. This means that \textit{alladhi} can be used only with a definite antecedent. The form of \textit{alladhi} that is used is determined by the antecedent in number, gender and case. In the Qur'ān you cannot actually see that this is so for case, as the two dual examples, the only ones
in which case is clearly shown, are both examples of pronominal usage and thus are their own antecedent. Two non-Qur'anic examples that have the same meaning but different word order will show how *alladhi* works:

a) 

لا يَزِجَعَ آنَازَلَلَّذِنُّ نَمْرَانَ 

the two men who helped me will not return

In this example a negative verb (*lā yarji‘u*) is followed by a definite subject/antecedent in the nominative together with its relative adjective, which agrees with it in number, gender and case (*l-rajulāni lladhānī*), then the relative sentence (*naṣarā-nī*). It is important to note that *lladhānī* is not part of the relative sentence.

b) 

إِنَّ آنَازَلَلَّذِنُّ نَمْرَانَ لا يَزِجَعَانَ 

The second sentence has the same meaning, but it starts with the particle *inna* followed by the definite subject/antecedent in the accusative together with its relative adjective, which agrees with it in number, gender and case (*l-rajulaynī lladhaynī*), then the same relative sentence (*naṣarā-nī*), and finally the verb of the main sentence with its negative (*lā yarji‘ānī*). Once again it should be noted that the relative adjective is not part of the relative sentence.

If the relative sentence is changed from ‘who helped me’ to ‘whom I helped’, the sentences become:

c) 

لا يَزِجَعَ آنَازَلَلَّذِنُّ نَمْرَانَ 

d) 

إِنَّ آنَازَلَلَّذِنُّ نَمْرَانَ لا يَزِجَعَانَ 

The analysis given above again applies, but this time the relative sentence *naṣartu-humā* has an explicit pronoun referring back to the antecedent. With *naṣarā-nī* in (a) and (b) the pronoun is implicit in the verb. This referring pronoun is an essential part of the relative sentence. In fact, there are two things to be remembered about the relative sentence: (i) it must normally be a complete sentence in itself; (ii) it must normally contain a referring pronoun, whether this is explicit or implicit.
Now look at the sentences with an indefinite subject substituted for the definite one:

(a) لا يرجع رجلان نصراني
(b) إن رجلان نصراني لا يرجعان

two men who helped me will not return

(c) لا يرجع رجلان نصراني
(d) إن رجلان نصراني لا يرجعان

two men whom I helped will not return

The following rules govern the above sentences:

1. The relative adjective is used only with a definite antecedent, with which it agrees in number, gender and case; it has no role in the relative sentence.
2. The relative sentence is normally a complete sentence in itself.
3. The relative sentence must contain a pronoun that refers to the antecedent.

Exceptions of which you must be aware are:

a) Sentences in which the antecedent is definite but the relative adjective is not used.

The commonly accepted rule that this should occur only when a noun is used in a generalized way (see Wright, 2, 318) is not true of early Arabic, where the relative adjective is quite often omitted:

62:5 ‘like the donkey that carries books’ fits the rule.

2:2 ‘this is the book in which there is no doubt’ and

2:248 ‘the ark in which there is an assurance’ do not.
b) Sentences in which the relative sentence is not a complete sentence:
Where a subject can be implied from a relative pronoun or adjective and where the predicate is a prepositional phrase, or, more rarely, an adverb:

\[
\text{ٱلْذِّينَ مَعَكَ} \quad [73:20]
\]
those who are with you

\[
	ext{ٱلْقُلُوبُ الَّتِي فِي الصُّدُورِ} \quad [22:46]
\]
their hearts which are in their breasts

c) Sentences in which the referring pronoun is omitted from the relative sentence. This is common with \textit{mā}, much less so with \textit{alladhi}, but cf.:

\[
\text{الْكِتَابِ الَّذِي أَنزَلَ الْلَّهُ} \; [4:136]
\]
the scripture which God has sent down

\[
\text{جَنَّاتُ عُذْنِ الَّتِي وَعَدَ الْرَّحْمَنُ عَبْدَهَا} \; [19:61]
\]
gardens of Eden which the Merciful has promised His servants

\[
\text{بَعْضُ أَلْلَهَيْنِ تَعْمَّدُكُمْ} \; [40:28]
\]
some of what he promises you

\[
\text{نَعْمَانُ} \; [10:104]
\]
those whom you worship

\[
\text{أَلْلَهِيْنِ هُمُ} \; [4:81]
\]
what you say

**Vocabulary Twenty-Three**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَبْطَةٌ</td>
<td>يَحْبَطُ</td>
<td>to be useless</td>
</tr>
<tr>
<td>سَحْرٌ</td>
<td>يَسْحَرُ</td>
<td>to subject</td>
</tr>
<tr>
<td>مَتَعَّ</td>
<td>يَمَتَعُ</td>
<td>to let enjoy; make provision for</td>
</tr>
</tbody>
</table>
### Perfect

<table>
<thead>
<tr>
<th>وَثََّلَتْ</th>
<th>4</th>
<th>أَتَرَّضَنَّ</th>
<th>قَرَضُ</th>
<th>to lend, make a loan</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَعْمَمُ</td>
<td>4</td>
<td>أَنْعَمَ</td>
<td>إِنْعَامُ</td>
<td>to bless, be gracious</td>
</tr>
<tr>
<td>يَتَفَرَقُ</td>
<td>5</td>
<td>نَفَرَقُ</td>
<td>يَتَفَرَقُ</td>
<td>to be divided</td>
</tr>
<tr>
<td>يَبَارَكُ</td>
<td>6</td>
<td>سَبَارُكُ</td>
<td>يَبَارَكُ</td>
<td>to be blessed</td>
</tr>
</tbody>
</table>

### Singular Plural

| أَوْلُ  | أُوْلُ  | root |
| أَشْ  | أُشْ  | might |
| تَبُوَّ  | تَبْوَّ  | ark |
| خَبْ  | خَبْ  | grain |
| حَِّبْ  | حَِّبْ  | stone |
| حَيْرَ  | حَيْرَ  | iron |
| حَيْزَرْ  | حَيْزَرْ  | donkey |
| رُجْسَ  | رُجْسَ  | green crop |
| رَِّبْ  | رَِّبْ  | abomination |
| أَشْفَأَرَ  | أَشْفَأَرَ  | doubt |
| سَكِينَةَ  | سَكِينَةَ  | books |
| سِيْمَا  | سِيْمَا  | tranquillity, reassurance |
| فَتَى  | فَتَى  | sign |
| فُوْدُ  | فُوْدُ  | youth |
| سِيْمَ  | سِيْمَ  | fuel |
| حَمَّانَ  | حَمَّانَ  | fat |
EXERCISE TWENTY-THREE

1. يَغْمَتِي الَّذِي أَعْمَتُ عَلَيْكُمْ [2:40]
2. هَذِهِ الْنَّارِ الَّذِي كَتَبْنَ يَا تَكُذِّبُونَ [52:14]
3. الْنَّارِ الَّذِي وَقُودُهَا النَّارُ وَالْحِيَارَةُ [2:24]
4. لَا تَنْتَفِقَا الْنَّفْسُ الَّتِي خَرَجَتْ مِنَ اللَّهِ [6:151]
5. إِنَّ وَلَّيَّيِّ اللَّهِ الَّذِي نُزِّلَ الْكِتَابُ [7:196]
6. هُوَ الَّذِي خَمَرَ الْبَخْرَ لِتَأْكُلُوا مِنْهُ [16:14]
7. أَهَذَا الَّذِي نُبَتَ اللَّهُ رَسُولًا [25:41]
8. الَّذِي أَطْلَعَ أَنْ يَغْفِرُ لِي حَسَنَتِي يُؤْمِنَ الَّذِينِ [26:82]
9. مِنْذَا الَّذِي يَفْرَجُ اللَّهُ قَرْضًا حَسَنًا [2:245]
10. تَبَارَكَ الَّذِي يِبْتَغُهُ الرَّحْمَٰنُ [67:1]
11. هُوَ الَّذِي أَخْرِجَ الَّذِينَ كَفَرُوا [59:2]
12. أَهَمَّ كُلُّ شَيْءٍ خَلْقُهُ [32:7]
13. أُوْلَٰئِكَ الَّذِينَ حَبَطَ أَعْمَالَهُمْ فِي الْدُّنْيَا وَالْآخِرَةَ [3:22]
14. لَا تَكُونُوا كَالَّذِينَ تَفْرَجُوا وَأُخْفَقُوا [3:105]
15. يَبْشَرُ الْمُؤْمِنِينَ الَّذِينَ يَغْفِلُونَ أَصْلَحَاتٍ أَنْ لَهُمْ أَجْرًا كَبِيرًا [17:9]
16. يَجْعَلُ الْرَّجُسَ عَلَى الَّذِينَ لَا يَغْفِلُونَ [10:100]
17. وَيَقُولُ الَّذِينَ كَفَرُوا لَنَصْنَ مُرَاسَلًا [13:43]
18. إِنَّبْهَا فَحْرًا تَخْرُجُ فِي أَصْبَلِ الْحَجَّاجِ [37:64]
19. إلا نبتَرَكْ بِغَلَامٍ آمنُهُ يَجْمَعُ

20. سُبْحَانَ بَقَرَاتِ بِقَمٍ يَا كَلِفْنَ سُبْحَ عَبَاطٌ

21. إِنَّ فِي ذَلِكَ لَآيَاتٌ لِّقَوْمٍ يَغْفِلُونَ

22. إِنْ هُمْ فَتْيَةٌ أُمَّنُوا بِرَبِّهِمْ

23. سُورَةُ أَنْزُلُهَا

24. فَأَخْرَجْنَا مِنْهَا حَضْرًا مَّنْهَا حَبَّا

25. عَلَى الْأَعْرَافِ رِجَالٌ يَغْفِرُونَ كُلًا بِسُبْهَانَهُمْ

26. كَانَ مِن قُوَّمٍ بِنَتِكْمَ وَبِنَتِكْمُ مِيثَاقٌ

27. أَنْزُلَنَا الْحَدِيدَ فِيهِ بَاسِ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ

28. أَمِّمُ سُحْطُهُمْ
Lesson Twenty-Four
Assimilated Verbs

A. VERBS WITH \( \text{waw} \) AS FIRST RADICAL

Verbs with \( \text{waw} \) as their first radical are common, and many of them are important. Three of these, \( \text{wajada, waq'a} \) and \( \text{wa'ada} \), have already been included in earlier lessons. As \( \text{waw} \) is a weak radical, it is subject to some change. There are three points to be remembered:

1. The most characteristic feature of verbs beginning with \( \text{waw} \) is that almost all of them lose the \( \text{waw} \) in the Imperfect active (but not the passive, see Lesson 33):

\[
\text{wajada} \rightarrow \text{jad} \quad \text{waq'a} \rightarrow \text{qa} \quad \text{wa'ada} \rightarrow \text{da}
\]

2. The \( \text{waw} \) changes to a \( \text{ya} \) in the \( \text{masdar}s \) of the 4\(^{th}\) and 10\(^{th}\) forms and in some \( \text{masdar mim} \) forms. It is only these latter that occur in the Qur'\( \text{an} \):

\[
\text{wad} \rightarrow \text{yad} \\
\text{wath} \rightarrow \text{yad} \\
\text{wazn} \rightarrow \text{yad}
\]

3. The \( \text{waw} \) is changed into a \( \text{ta} \) in the 8\(^{th}\) form. There are only a couple of verbs in the Qur'\( \text{an} \) that show this change: \( \text{ittaka'a} \) ‘to recline on’, which is rare, and \( \text{ittaq} \) ‘to protect oneself, guard against, be god-fearing’, which is common. As \( \text{ittaq} \) is also a defective verb, it will not be dealt with until Lesson 30.

There are two verbs with \( \text{waw} \) as their first radical that in general do not occur in the Perfect but only in the imperfect tenses and the Imperative. These are \( \text{yada'u} \)
and يَدَّرَ yadharu. Yada‘u occurs only once in the Imperative, once in the 2nd form, and twice in the 10th form passive participle/noun of place. Yadharu, on the other hand, occurs twenty-odd times in the imperfect tenses and twenty-odd in the Imperative. In the rest of Arabic yada‘u is much the more common. Both mean ‘to let’, ‘to allow’, ‘leave alone’.

**B. VERBS WITH yā‘ AS FIRST RADICAL**

Verbs with yā‘ as their first radical have fewer changes (and are less common) than those with wāw. There are two basic changes:

1. In the Imperfect passive of the first form and in the Imperfect and the participles of the 4th form the yā‘ changes to wāw.

2. The yā‘ is changed into a tā‘ in the 8th form (as with assimilated verbs beginning with wāw).

There are only a handful of verbs in the Qur‘ān from roots beginning with yā‘. The only one to show any mutation is اَيْقَنُنِ ayqana ‘to be certain’, in all the Qur‘ānic forms of which (3/2 m.pl. Imperfect and active participle) the yā‘ is transformed to wāw.

**VOCABULARY TWENTY-FOUR**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَدَّرُ</td>
<td></td>
<td>to let, allow</td>
</tr>
<tr>
<td>وَرَتَ</td>
<td>إِرَتَ</td>
<td>to inherit</td>
</tr>
<tr>
<td>وَزَرَ</td>
<td>وزِرُ</td>
<td>to carry a burden</td>
</tr>
<tr>
<td>وَسَعَ</td>
<td>يَسَعُ</td>
<td>to be wide; encompass</td>
</tr>
<tr>
<td>وَضَعَ</td>
<td>يَضَعُ</td>
<td>to describe</td>
</tr>
<tr>
<td>وَصَلَ</td>
<td>بِصَلُ</td>
<td>to arrive</td>
</tr>
<tr>
<td>وَضَعَ</td>
<td>يَضَعُ</td>
<td>to put down</td>
</tr>
</tbody>
</table>
Exercise Twenty-Four

PERFECT | IMPERFECT | VERBAL NOUN
---|---|---
وعظ | يعظ | to exhort, admonish
وهمب | يهمب | to give
8 إخذ | يخذ | to take, adopt
يئش | يئش | to despair
4 يوغي | يوغى | to be certain
بطل | يبطل | to be worthless

SINGULAR | PLURAL
---|---
أضمام | ضمام | idol
أفراد | أفراد | individual, alone
وارزة | وارزة | soul bearing a burden
موارين | موارين | balance

EXERCISE TWENTY-FOUR

1. إنا نحن نري الأزَّز وَمَن عَلَّي بِهَا
   [19:40]
2. أَنَذَر مُوسى وَقَوْمَهُ يَفْسَدُوا فِي الأَزُّز
   [7:127]
3. لا تَنفَّذ فَرْدًا
   [21:89]
4. لا تَرْزَ وَارزة وَرَزَ أُخَر
   [6:164]
5. وَسِعَ رَبِّي كَل ظَنٍّ عَلَمًا
   [6:80]
6. وَنَصَف أَلْسِنَتِي الْكِذَّب
   [16:62]
8. "ما تتضمنون" [21:18]
9. "فلا يصلون إليكم" [28:35]
13. "إن الله وعدكم وعد الحق" [14:22]
15. "أعطكم مواجهة" [34:46]
17. "وقع الحق وتطال ما كانوا يعملون" [7:118]
18. "وهبنا لهكم من رحمتكم" [19:50]
19. "وهب لي ربي حكما" [26:21]
20. "ولأركن ينشوا من رحمتي" [29:23]
21. "ينسوا من الآخرة" [60:13]
22. "هم بالآخرة هم يوفتون" [27:3]
23. "كانوا بأتيتنا يوفتون" [27:82]
24. "أنت تجد أضناها آية" [6:74]
25. "ينتخب منكم شهداء" [3:140]
26. "ينتخبون الكافرين أولياء" [4:139]
Lesson Twenty-Five
The Elative

The Elative is the form used in Arabic to express the comparative and superlative.

THE FORM

The basic form is َأَفَعُّلٌ, e.g.:

- كَرِيمٌ from كَرِيمٌ
- حَسَنٌ from حَسَنٌ
- أَشْفَلٌ from أَشْفَلٌ

If the two last radicals are the same, contraction takes place:

- َأَشْدَدٌ from َأَشْدَدٌ
- َأَعْرِزٌ from َأَعْرِزٌ
- َأَقْلِلٌ from َأَقْلِلٌ

If the last radical is َوُل or َيِلٌّ, that radical becomes alif maqṣūra in the elative form:

- َأَزْوَكٌ from َأَزْوَكٌ
- َأَقْبَى from َأَقْبَى

In general, an elative cannot be formed from:

a) a passive participle;

b) a derived form participle;

c) a word that has the same form of the elative;

d) a noun.
To express the elative of such a word, a compound phrase must be used. This consists of an elative meaning ‘more’, such as ḥabbā, ashaddu, ‘aṣamu, together with an appropriate noun in the indefinite accusative singular. If a derived form participle is concerned, it is the appropriate masdar that is used. In the Qur’ān we find examples of only (b) and (d).

more loving  [2:165]
more rewarding  [73:20]

This compound construction must also be used if one needs to express the idea of ‘less’ or ‘least’. There is only one clear example in the Qur’ān:

less numerous  [72:24]

‘Better/best’ is expressed by the noun khayr ‘good’, and ‘worse/worst’ by the noun sharr, ‘bad, evil’. Both words can have their ordinary meaning or an elative meaning, depending on the construction and, sometimes, on the context.

It should be noted that elative forms sometimes convey only an intensive meaning ‘very…’, etc. Thus al-ḥajju al-akbaru [9:3] means ‘the great pilgrimage’. This is particularly common with a’lamu, which normally means ‘well-aware’.

THE CONSTRUCTIONS

a) Comparative

The form does not change for number or gender, but it does for case.

‘Than’ is expressed by min.

their sin is greater than their benefit
smaller than that
it is better
we are more deserving of sovereignty than him

God is better and more enduring

it is worse for them

If comparison is made to a word that has already occurred in the sentence, there are two possible ways of referring to it, either by the appropriate pronominal suffix after min or by a clause after mimma (‘than that which’). There is very little trace of this in the Qur’an. The nearest to the first way has anfusi-him in the place of a simple suffix:

the Prophet is closer to the believers than they are themselves

An example of the second way is:

they built it up more than they had already built it up

b) Superlative

The two main constructions are:

1. the elative plus an indefinite genitive singular (this is much less common in the Qur’an than elsewhere):

in the finest form

the most contentious thing

2. the elative plus a definite genitive plural, collective, suffix, etc.:

most of the people

the frailest house
In these two constructions, the elative form again does not change for number or gender. (It acts like a noun rather than an adjective.)

- (acc.) 
  - the first time
  - the first of the believers
  - or the first believers

The elative can also be used adjectivally to express the superlative:

- the greatest punishment
- the highest horizon

This construction, which gives no problems when translating from Arabic, gives rise to problems when one is translating into Arabic, as it can properly be used only with masculine words [though present-day usage will eventually destroy this rule]. There is a special form for the feminine superlative adjective: ُفُتْلَيّا; and this feminine form is found with only a very limited number of adjectives. The Qur’ān has a greater proportion of these feminine elative forms than one would expect from their incidence elsewhere in Arabic. Even so there are only nine of them, and one, ُالْدُنْيَا, has a specialised usage (ُلْدَارُ ُالْدُنْيَا ‘the lowest world’, i.e. ‘this world’) in the majority of its occurrences.

- the firmest handle
- the middle prayer
- the greatest signs of his Lord
Lesson Twenty-Five

Vocabulary Twenty-Five

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>عمر</td>
<td>يتمتع</td>
<td>to build, build up</td>
</tr>
<tr>
<td>إستمع</td>
<td>إستماع</td>
<td>to listen to</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>أفق</td>
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<tr>
<td>أبيى</td>
<td>أبيى</td>
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</tbody>
</table>

horizon
pious, god-fearing
might
contention
eternity
provider of sustenance
dissension
number
enmity
side of a valley
handle
abode
hardness
form
noon resting-place
more lasting
**Singular**

- من أَحْقَىً (from حَقِيقَةٍ) more deserving
- أَذْنِيُّ / أَذْنِيَّةٌ (f. from ذَنَانِ) lowest, nearest
- أَرْذُلُ (from أَرْذَلَن) worst
- أَزْكَيْ (from أَزْكَبْنَ) purer
- أَشْفَلُ (from أَشْفَبْنَ) lower
- أَقَصُّيُّ (f. from قَصُوْيَةٍ) further, furthest
- أَكْرَمُمُّ (from كِرَمٌم) nobler
- أَلْوَنْقَيٌّ (from أَلْوَنْقِي) firmest
- أَتْقَىُّ (from تَقِيٍّ) more pious
- أَوْلَىُّ (from أَوْلِي) nearer
- أَوْهُنُ (from أَوْهِنَ) frailest
- أَخْيَرُ (from أَخْيَرْنَ) good, better, best
- شَرٍّ (from شَرِّنَ) bad, worse, worst

**Exercise Twenty-Five**

1. سَأَلُوا مُؤْنِسًا أَكْبَرُ مِنْ ذَلِكَ  [4:153]
2. يٌخَن أَكْثَرُ أَمْوَالًا وأَوْلَادًا  [34:35]
3. أَلْقِمُ أَعْلَمُ أَنَّ الْأَلْلَهَ  [2:140]
4. أَخْرُ أَلْقِمُ أَكْبَرُ  [16:41]
5. هي كَهَلْجِرَة أَوْ أَشْدُدُ قَشْوَةً  [2:74]
Exercise Twenty-Five

6. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

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23. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

24. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

25. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ
26. خلق آب السماء والأرض، أكبر من خلق الناس
ولكن أكثر الناس لا يعلمون

27. يسمعون كلام ويتبعون أحسن

28. فنحن أقرب إليه منكم

[40:57] [39:18] [56:85]
Lesson Twenty-Six
Doubled Verbs

Doubled verbs are those in which the second and third radicals are the same. The presence of the same two letters leads to some variations from the sound verbs. Two rules cover these changes:

1. When both the first and the third radicals have vowels, the short vowel on the second radical drops out and the second and third radicals combine, e.g. رُدَّ radda, مَسَّ massa, دَالَّa dalla, etc.
2. When the third radical has a vowel and the first does not, the vowel of the second radical moves back to the first, e.g. يَمُرُّ yamuru, يَمِدُّ numiddu, يَعُدُّ yasuuddu, etc.

The crucial point is that for contraction to take place the third radical must have a vowel. If the third radical has sukūn no contraction can take place. Thus the vowel of the second radical will reappear if the vowel of the third radical disappears through conjugation: رَدَّذَّتَ radadtu, مَسِّيَتَ masistu, دَالَّتَ dalaltu, etc.

Nor can there be contraction if the second radical has a long vowel, e.g. mardūdun.

Jussive Forms of Double Verbs

In the seventh century there were two forms of Jussive for those persons of the doubled verb that take sukūn on the final consonant, i.e. forms analogous to yaktub, etc. The first is the same form that one finds with a sound verb, يَمُسَّ yamsas (from massa), يُسَاقِيقَ yushāqiq (from the 3rd form šāqqa), يُحْبِبُ yuḥbib (from aḥabba), يُضَيِّلُ yudlil (from aḍalla), يَرْتَدَّ yartadid (from irtadda), etc. Alternatively, contraction of the kind mentioned above can take place, with the doubled letter taking a final kasra (e.g. يَرْتَدَّ).
yaraddi, also from irtadda). The forms without contraction are more common in the Qurān, as seems to have been the case in the Ḥijāz in general.

**Vocabulary Twenty-Six**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أحبّ</td>
<td>يحبّ</td>
<td>to love</td>
</tr>
<tr>
<td>حاح</td>
<td>يحاح</td>
<td>to argue about (fī)</td>
</tr>
<tr>
<td>أخلّ</td>
<td>يخلّ</td>
<td>to make lawful, permit</td>
</tr>
<tr>
<td>رذّ</td>
<td>يرذّ</td>
<td>to return, restore</td>
</tr>
<tr>
<td>ضّ</td>
<td>يضّ</td>
<td>to block</td>
</tr>
<tr>
<td>ضّرّ</td>
<td>يضرّ</td>
<td>to harm</td>
</tr>
<tr>
<td>ضّرّ</td>
<td>يضرّ</td>
<td>to force, compel</td>
</tr>
<tr>
<td>ضلّ</td>
<td>يضلّ</td>
<td>to stray, err</td>
</tr>
<tr>
<td>يضلّ</td>
<td>إضلاً</td>
<td>to cause to stray</td>
</tr>
<tr>
<td>ظنّ</td>
<td>يظنّ</td>
<td>to think</td>
</tr>
<tr>
<td>عَدّ</td>
<td>يعّدّ</td>
<td>to count</td>
</tr>
<tr>
<td>إعادّ</td>
<td>إعادّ</td>
<td>to prepare, make ready</td>
</tr>
<tr>
<td>فّضّ</td>
<td>يفّضّ</td>
<td>to tell</td>
</tr>
<tr>
<td>مّرّ</td>
<td>يمرّ</td>
<td>to pass</td>
</tr>
<tr>
<td>مّسّ</td>
<td>يمسّ</td>
<td>to touch</td>
</tr>
<tr>
<td>ينفعّ</td>
<td>ينفعّ</td>
<td>to benefit</td>
</tr>
</tbody>
</table>
Exercise Twenty-Six

Singular  Plural

بائع  trading

(.with article) بائع (أُرُّبُوا)

أُسرار  usury

NEWS  evil men (pl.)

أَبْناء  news

أَلِيم  painful

Exercise Twenty-Six

1. أَحْلَ الله أَنْبِيَّ وَخَرَّمَ أَرْبَوَا [2:275]

2. يُجْلُونَ عَامًا وَيُجْلُونَ عَامًا [9:37]

3. يَقَابِلُونَكُمْ حَتَّى يَرْدُوَكُمْ عَنِ دِينَكُمْ [2:217]

4. فَرَّدَ دَنَاهُ إِلَى أَمْيَهُ [28:13]

5. مَسَّهُ الْمَّرْيَمُ [17:83]

6. مَسَّ الْإِنسَانَ الْسُّرَّ [10:12]

7. هَذَيْنِ نَفْصُ عَلَيْكَ نَبَأْنَ بِالْقُحُ [18:13]

8. قَدْ قَضَّضَاهُمْ عَلَيْكَ مِنْ قَبْلِ [4:164]

9. كَانَ فَوْمًا ضَالِّينَ [23:106]

10. يُضِلُّونَ عَنْ سَبِيلِ الله [38:26]

11. وَيُضِلُّ الله الْأَطَالِينَ [14:27]

12. يُضِلُّونَكُمْ بِغَيْرِ عِلْمٍ [16:25]

13. فَقَالَ نَّهُ فَرَعُونَ أَنْيَ لَأَعْلَنِكَ يَا مُوتَى مَشْحُورًا [17:101]
14.  
لَمْ نَمُعَلِّمَ كُحَّارًا يَعْمَلُونَ
[41:22]  
15.  
مَا لَا يُفْعَنَا وَلَا يُصْرَنَا
[6:71]  
16.  
لا تَصْرُونَ شِيْئًا
[11:57]  
17.  
كُنْمَا أُضْرَجْتُ إِلَى عَذَابِ الْآثَرَ
[2:126]  
18.  
أَعْدَلْ لِلَّكَافِرِينَ عَذَابًا أَلِيمًا
[33:8]  
19.  
أَعْدَلْ آللَّهُ لُكَمْ جَنَّاتٍ
[9:89]  
20.  
كُنْما تَمْدُونِهِمْ مِنَ الأَشْرَارَ
[38:62]  
21.  
إِنَّ يَوْمَ عِنْدَ رَبِّكَ كَأَلِفِ سَنَةٍ مَّنَا تَمْدُونَ
[22:47]  
22.  
إِنَّ آللَّهُ لَا يَحِبُّ الْخَفْسَيْنِ
[28:77]  
23.  
فَلَمْ يُحَاجِجُونَ فِي مَا لَيْسَ لَكُمْ يَهُوَ عَلَمُ
[3:66]  
24.  
أَتَحَاجُونَ تِنَى إِلَّا إِلَى اللَّهِ
[2:139]  
25.  
إِنَّمَا لَيْدَعُوْهُمْ عَنِ الْإِدْنَاءِ
[43:37]  
26.  
كَأَيْنَمَ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَبْرُونَ عَلَيْهَا
[12:105]
Lesson Twenty-Seven
Exceptional Sentences with *illa*

The main exceptional particle *illa* was mentioned briefly in Lesson 10, and occasional examples have been given since then. However, *illa* is a pervasive word (it occurs over 600 times in the Qur'an), and the rules for its use need to be understood.

When *illa* follows a positive sentence, the exception is put in the accusative case:

- they drank from it—except a few of them
- they prostrated themselves, except Iblis
- everything will perish except His face

However, exceptions to positive sentences are a small proportion of the total. More often, *illa* is used to introduce exceptions to negative sentences, particularly where the negative and the exceptive combine to give the meaning 'only'.

In all normal circumstances the exception to a negative goes into the logical case. The same applies to interrogative sentences that imply negation. Before turning to Qur'anic examples, let us look at six non-Qur'anic examples, three of which show what or who it is to which the exception is made, and three of which do not:

- no one left, except Zayd
- I didn't hear anyone, except Zayd
- I didn't pass by anyone, except Zayd
With *ahad* omitted the sentences run:

ما ذهب إلا زيد  
only Zayd left

ما سمعت إلا زيدا  
I heard only Zayd

ما مررت إلا يزيد  
I passed only Zayd

When the exception is of a totally different kind from the term to which the exception is made, only the accusative can be used for the exception:

ما شرب آل القوم إلا حمارا  
none of the people drank, but a donkey did

It is also possible for the exception to take the form of a clause (with or without *wa-* or *qad* or *an* to introduce it) or a prepositional phrase.

Before giving some Qur'ānic examples, it is necessary to introduce the archaic negative particle *إِن* *in*, 'not'. The negative *in* is relatively common in the Qur'ān: there are well over 100 examples. All but a handful of these are in exceptive sentences with *illa* introducing the exception:

إِن هذا إلا Sexo ميِّن  
this is simply manifest magic

إِن يهلكون إلا أنفسهم  
they destroy only themselves

إِن الحكم إلا لِلله  
judgement belongs to God alone

OTHER EXAMPLES

ما أنْبِيِحُ أَبُو مَرْيَمَ إِلَّا رَسُولٌ  
the Anointed One, the son of Mary, was only a prophet

ما نشفط من ورقا إلا يعلمه الله  
no leaf falls without God knowing it
Lesson Twenty-Seven

لا سُقِّيَ نفْسٌ إِلَّا بِإِذْنِهِ [11:105]
no soul shall speak except with His permission

وما أَهْلَكْنَا بِقَرْبِهِ إِلَّا لِيَمُدْرُونَ [26:208]
We have not destroyed any settlement without it having had warners

ما كَانَ تُحَبَّسُهُمْ إِلَّا أَنْ قَالُوا [45:25]
their only argument is to say, ...

لَنْ تَسْتَحْمَسْنَ آخَرَ إِلَّا أَيَامًا مَّعْدُودَةً [2:80]
The fire will touch us only for a few days

Vocabulary Twenty-Seven

Perfect Imperfect Verbal noun
to prostrate oneself
سَجَدَ سَجُودُ
to bewitch
سَجَرَ سَجُرَتْ
to fall
سَقَطَ سَقُطَتْ
to serve, worship
عَبَدَ عَبَادَةُ
to forgive
عَفَرَ عَفْرَةُ
to descend
تَنْزَلُ تَنزَّلٌ
to perish
هَلَّكَ هَلَكَتُ
to give birth to
بَضَعُ بَيْضُ

Singular Plural

إِفَکَ إِفَاکِنَاتِ
lie

(ф.) أنثىُ
female

A For the dropping of the prefix see Lesson 16.
Singular  Plural

**bringer of good tidings**

**proof**

**beast**

**sustainance**

**measure**

**tongue**

**the Anointed One**

**leaf**

**sinner**

**Exercise Twenty-Seven**

1. من يَفْرِدُ الْذُّنُوبَ إِلَّا أَلَّهُ [3:135]
2. لا يْدْكُرونَ اللَّهَ إِلَّا قَلِيلًا [4:142]
3. إن هُوَ إِلَّا تَدْيِرُ مُهِينٌ [7:184]
4. ما يَبْيَعُ أَكْثِرَهُمْ إِلَّا طَنًا [10:36]
5. لَن يَوْمَينَ مِنْ قَوْمِكَ إِلَّا مِنْ قَدْ آمَنَ [11:36]
6. مَا نَوْحَرَهُ إِلَّا لَأَجْلٍ مَّعْدُودٍ [11:104]
7. مَا نَعْهِدَنَا إِلَّا إِمَامًا عَلِيمًا [12:81]
8. مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُبِينَ قَوْمِهِ [14:4]
9. مَا خَلَفْنَا آٓلَ الشَّعَّائِبَ وَالْأَرْضَ وَمَا بَيِّنْنَا إِلَّا بِالْحَقِّ [15:85]
10. إِنَّ مَثْلُكَ إِلَّا بَنِي مُسْلِمٍ [14:11]
Exercise Twenty-Seven

11. فَأَتَبَعُوهُ إِلاَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ [34:20]
12. مَا يَوْمُن أُمَّاهُم بِاللَّهِ إِلاَّ وَهُمْ مُشْرِكُونَ [12:106]
14. مَا نُرِئُهُم إِلاَّ يَقُدُّرُ مَعْلُومٌ [15:21]
15. مَا أُرِسِلْتُوا مِن قَبْلِهِ إِلاَّ رُجُلًا [16:43]
16. يَقُولُ الْقَالِبُونَ إِنَّ تَبَيِّنَونَ إِلاَّ رُجُلًا مَنْ شَهِرَ [17:47]
17. مَا تَسَرَّلُ إِلاَّ يَأْمُرِ رَبُّكَ [19:64]
18. إِنَّ هُمْ إِلاَّ كَالأَنَامِ [25:44]
19. لَبِتُ فِيهِمْ أَلفِ سَنَةٍ إِلاَّ خَمِيسِينَ عَامًا [29:14]
20. مَا يَغْفِلُهُمْ إِلاَّ الْقَالِبُونَ [29:43]
21. مَا تَحْمِلُ مِن أَنْثى وَلَا نَضَعُ إِلاَّ بَعْلُهُ [41:47]
22. إِنْ مِنْ قَرْبِي إِلاَّ وَحُشُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ [17:58]
23. لَا يَأْكُلُهُ إِلاَّ الْخَايَطُونَ [69:37]
24. مَا هَذَا إِلاَّ إِفْكٌ [34:43]
25. مَا مَحْمَدُ إِلاَّ رَسُولٌ [3:144]
Lesson Twenty-Eight
Hollow Verbs

Hollow verbs are those with \( wāw \) or \( yā' \) as their middle radical. There are three distinct types:

1. those whose middle radical is \( wāw \) and whose original vowel pattern was that of \( kataba \);
2. those whose middle radical is \( yā' \) and whose original vowel pattern was that of \( kataba \);
3. those whose original vowel pattern was that of \( shāriba \). (It is immaterial what the middle radical is. The only place where it may show up is the \( màṣdar \).)

FIRST FORM

Because of the importance of \( qāla \) and \( kāna \), the two most common verbs in Arabic, you have already been introduced to the first form of type 1.

For type 2 a \( kāsra \) takes the place of the \( ḏamma \) that comes between the first and third radicals in contracted forms; and an \( ɪ \) replaces the \( ū \) in the long vowel that comes between the first and third radicals in the imperfect tenses.

Learning a table is, however, more effective than applying substitution rules:

Perfect

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>سَارَا</td>
<td>سَارَوا</td>
</tr>
<tr>
<td>3 f.</td>
<td>يَسَارُت</td>
<td>يَسَارَتَا</td>
</tr>
<tr>
<td>2 m.</td>
<td>يَبِرَّتُمَا</td>
<td>يَبِرَّتُمَا</td>
</tr>
<tr>
<td>2 f.</td>
<td>يَبِرَّتُمَا</td>
<td>يَبِرَّتُمَا</td>
</tr>
<tr>
<td>1</td>
<td>-</td>
<td>يَبِرَّتُ</td>
</tr>
</tbody>
</table>
Lesson Twenty-Eight

### Imperfect

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>َبِيْسٍ</td>
<td>َبِيْسَٰرِ</td>
</tr>
<tr>
<td>3 f.</td>
<td>َبِيْسٍ</td>
<td>َبِيْسَٰرِ</td>
</tr>
<tr>
<td>2 m.</td>
<td>َبِيْسٍ</td>
<td>َبِيْسَٰرِ</td>
</tr>
<tr>
<td>2 f.</td>
<td>َبِيْسٍ</td>
<td>َبِيْسَٰرِ</td>
</tr>
<tr>
<td>1</td>
<td>َبِيْسٍ</td>
<td>َبِيْسَٰرِ</td>
</tr>
</tbody>
</table>

### Subjunctive

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>َبِيْسِيَّإ</td>
<td>َبِيْسِيَرِ</td>
</tr>
<tr>
<td>3 f.</td>
<td>َبِيْسِيَّإ</td>
<td>َبِيْسِيَرِ</td>
</tr>
<tr>
<td>2 m.</td>
<td>َبِيْسِيَّإ</td>
<td>َبِيْسِيَرِ</td>
</tr>
<tr>
<td>2 f.</td>
<td>َبِيْسِيَّإ</td>
<td>َبِيْسِيَرِ</td>
</tr>
<tr>
<td>1</td>
<td>َبِيْسِرٍ</td>
<td>َبِيْسَرِ</td>
</tr>
</tbody>
</table>

### Jussive

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>َبِتِسْرٍ</td>
<td>َبِتِسْرِ</td>
</tr>
<tr>
<td>3 f.</td>
<td>َبِتِسْرٍ</td>
<td>َبِتِسْرِ</td>
</tr>
<tr>
<td>2 m.</td>
<td>َبِتِسْرٍ</td>
<td>َبِتِسْرِ</td>
</tr>
<tr>
<td>2 f.</td>
<td>َبِتِسْرٍ</td>
<td>َبِتِسْرِ</td>
</tr>
<tr>
<td>1</td>
<td>َبِتِسَرٍ</td>
<td>َبِتِسَرِ</td>
</tr>
</tbody>
</table>

173
Type 3 is identical with type 2 in the Perfect: 

\[\text{\textit{khiftu}}, \text{\textit{khifna}, etc. from } \text{\textit{khaf}} \text{\textit{a}} \text{\textit{khafa}} \text{\textit{(for an original khawifa).}}\]

However, in the Imperfect type 3 has \(\text{\textit{a}}\) instead of the \(\text{\textit{u}}\) of type 1 and the \(\text{\textit{f}}\) of type 2: 

\[\text{\textit{yakhafu}, etc.; and when this long vowel is shortened, one gets a } \text{\textit{fatha}}: \text{\textit{yakhafna}, } \text{\textit{takhafna}}.\]

Once again tables are a clearer guide:

### Perfect

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>\textit{khaf}</td>
<td>\textit{khafa}</td>
<td>\textit{khaf}</td>
</tr>
<tr>
<td>3 f.</td>
<td>\textit{khif}</td>
<td>\textit{khifna}</td>
<td>\textit{khif}</td>
</tr>
<tr>
<td>2 m.</td>
<td>\textit{khif}</td>
<td>\textit{khifna}</td>
<td>\textit{khif}</td>
</tr>
<tr>
<td>2 f.</td>
<td>\textit{khif}</td>
<td>\textit{khifna}</td>
<td>\textit{khif}</td>
</tr>
<tr>
<td>1</td>
<td>\textit{khif}</td>
<td>\textit{khif}</td>
<td>\textit{khif}</td>
</tr>
</tbody>
</table>

### Imperfect

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>\textit{yakhaf}</td>
<td>\textit{yakhafan}</td>
<td>\textit{yakhaf}</td>
</tr>
<tr>
<td>3 f.</td>
<td>\textit{yakhif}</td>
<td>\textit{yakhifan}</td>
<td>\textit{yakhif}</td>
</tr>
<tr>
<td>2 m.</td>
<td>\textit{yakhif}</td>
<td>\textit{yakhifan}</td>
<td>\textit{yakhif}</td>
</tr>
<tr>
<td>2 f.</td>
<td>\textit{yakhif}</td>
<td>\textit{yakhifan}</td>
<td>\textit{yakhifan}</td>
</tr>
<tr>
<td>1</td>
<td>\textit{yakhaf}</td>
<td>\textit{yakhaf}</td>
<td>\textit{yakhaf}</td>
</tr>
</tbody>
</table>
Lesson Twenty-Eight

Subjunctive

<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>يَحَافُوا</td>
<td>يَحَافَ</td>
</tr>
<tr>
<td>3 f.</td>
<td>يَحُفَّنَ</td>
<td>يَحَافَ</td>
</tr>
<tr>
<td>2 m.</td>
<td>يَحَافُوا</td>
<td>يَحَافَ</td>
</tr>
<tr>
<td>2 f.</td>
<td>يَحُفَّنَ</td>
<td>يَحَافَ</td>
</tr>
<tr>
<td>1</td>
<td>يَحَافُ</td>
<td>يَحَافَ</td>
</tr>
</tbody>
</table>

Jussive

<table>
<thead>
<tr>
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<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>يَحَافُوا</td>
<td>يَحَافَ</td>
</tr>
<tr>
<td>3 f.</td>
<td>يَحُفَّنَ</td>
<td>يَحَافَ</td>
</tr>
<tr>
<td>2 m.</td>
<td>يَحَافُوا</td>
<td>يَحَافَ</td>
</tr>
<tr>
<td>2 f.</td>
<td>يَحُفَّنَ</td>
<td>يَحَافَ</td>
</tr>
<tr>
<td>1</td>
<td>يَحَافُ</td>
<td>يَحَافَ</td>
</tr>
</tbody>
</table>

DERIVED FORMS

Four of the derived forms (2nd, 3rd, 5th and 6th forms) act like sound verbs with the wāw or ɣā' appearing as an ordinary radical (zawwaja, bāya'a, rāwada, tabayyana, tafwata, etc.). The other four derived forms that we deal with (4th, 7th, 8th and 10th forms) have hollow forms which are the same for all three types of hollow verbs.
Perfect

In the Perfect the same shortening is found for all four forms, 4th, 7th, 8th and 10th: the vowel before the third radical is a fatḥa: أَرَدتُم aradtum from أَرَدَ arāda, إِسْتَطَعَنا إِسْتَطَعَ from إِسْتَطَعَ. etc.

Imperfect etc.

In the imperfect tenses, in the mašdars and in the participles, the forms fall into pairs. The 4th and 10th forms undergo one set of changes, and the 7th and 8th forms another:

4th and 10th forms The Imperfects are similar to that of سَارَ sāra, يُبِينُ yasirū: يُرِيدُ yurīdu from أَرَدَ arāda; يَعْتَبِيحُ yastaṣīru from إِسْتَطَعَ.

The mašdars show no real sign of the weak radical and have a compensatory tāʾ marbūta instead: إِرَادَةٌ irādatun and إِسْتَطَعَةٌ istīṭāʿatun. The Qurʾān also has the form إِقَامٌ iqāmun instead of the normal إِقَامَةٌ iqāmatun as the mašdar of أَقَامَ aqāma.

The participles are clearly differentiated:

active: مُحَبِّبٍ mujibun, مُسْتَقِيمٌ mustaqīmūn;
passive: مَطَاعٍ mutāʿun, مُسْتَنَارٍ mustanārūn.

7th and 8th forms These forms are very rare in the Qurʾān. (The 7th form is rare in general).

The Imperfects are similar to that of خَافْ khāf, يَخَافُ yakhāfū: يَنْهَرُ yanhāru from إِنْهَارَ inhāra; يَكْتَالِ إِكْتَال يَكْتَالٌ iktāla (1p. Jussive إِكْتَالِ naktal).

The mašdars show the weak radical as یَأَتُ yāʾ, regardless of what the middle radical is: إِنْهَارَ إِكْتَالَ إِكْتَالٌ inhīyarun, iktiyālun.

There is only one form for both the active and passive participles: مُنْهَارٍ mūnhrun, مُكْتَالٍ muktālun.
Lesson Twenty-Eight

There are a number of important hollow verbs in addition to kāna and qāla. They include some doubly defective verbs, which have hamza as the final radical. The three you will come across most frequently are jā'a, ša'a and sā'a. These are given in the vocabulary. You should note that istajāba is used more frequently than ajāba for 'to answer'. In later Arabic ajāba is the more common.

**Vocabulary Twenty-Eight**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَارُ</td>
<td>یَسَرُ</td>
<td>to journey</td>
</tr>
<tr>
<td>خَافُ</td>
<td>یَخَافُ</td>
<td>to fear</td>
</tr>
<tr>
<td>یَجَاءْ</td>
<td>جَيْءْ</td>
<td>to come</td>
</tr>
<tr>
<td>یَزِيدُ</td>
<td>زِيْدَةَ</td>
<td>to increase</td>
</tr>
<tr>
<td>یَشَاءْ</td>
<td>شَاءَةَ</td>
<td>to wish</td>
</tr>
<tr>
<td>یَسَوُهُ</td>
<td>سَوَةَ</td>
<td>to be bad</td>
</tr>
<tr>
<td>أَرَادَ</td>
<td>یَأْرَدَ</td>
<td>to want</td>
</tr>
<tr>
<td>أَطَاعٌ</td>
<td>یَأَطَعَ</td>
<td>to obey</td>
</tr>
<tr>
<td>إِسْتَطَاعَ</td>
<td>یَإِسْتَطَاعَ</td>
<td>to be able</td>
</tr>
<tr>
<td>قَامَ</td>
<td>قَيّمَ</td>
<td>to stand, rise</td>
</tr>
<tr>
<td>أَقَامَ</td>
<td>یَأَقَامَ</td>
<td>to perform, uphold</td>
</tr>
<tr>
<td>مَاتَ</td>
<td>مَوتَ</td>
<td>to die</td>
</tr>
<tr>
<td>ذَاقَ</td>
<td>ذَوقَ</td>
<td>to taste</td>
</tr>
</tbody>
</table>

This verb—exceptionally—sometimes drops the tā' of the 10th form prefix, producing istā'ū, yasti', and tasī'.

Though māta has a waw as its middle radical, the contracted forms of the Perfect normally have a kasra: mittu etc.
### ARABIC THROUGH THE QUR’ĀN

<table>
<thead>
<tr>
<th><strong>Perfect</strong></th>
<th><strong>Imperfect</strong></th>
<th><strong>Verbal noun</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحَاطٌ</td>
<td>يَحيِطُ</td>
<td>to surround, comprehend</td>
</tr>
<tr>
<td>أَضَابٌ</td>
<td>يَصيبُ</td>
<td>to smite, befall</td>
</tr>
<tr>
<td>إِسْتَجَابٌ</td>
<td>يَجيبُ</td>
<td>to answer</td>
</tr>
<tr>
<td>أَجَابَ</td>
<td>يَجيبُ</td>
<td>to answer</td>
</tr>
<tr>
<td>ضَرَفٌ</td>
<td>يَصرَفُ</td>
<td>to turn, turn away (trans.)</td>
</tr>
<tr>
<td>أَبَدَّلٌ</td>
<td>يَبدلُ</td>
<td>to give in exchange</td>
</tr>
</tbody>
</table>

- **cold (noun)**
- **clear proof**
- **plotting, wiles**
- **mischief**
- **weight**
- **yesterday**

### EXERCISE TWENTY-EIGHT

1. لاَ تَحَافِي وَلَا تَحَزْنِي [28:7]
2. أنْقُلُمُ بَيْسُوا فِي الْأَرْضَ [40:82]
3. سَأَلْتُ مُسْتَفْرَأً [25:66]
4. سَاءَ مَا كَانُوا يُفْعَلُونَ [58:15]
5. مَا تَشْأَؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ [76:30]
Exercise Twenty-Eight

6. نصيب برحمتاك من نشاء
   [12:56]

7. سبب الذين كفروا منهم عذاب أليم
   [9:90]

8. جاووهكم بالبينات
   [10:74]

9. أ*jئتنا َأَتَعَبَ الله وحده
   [7:70]

10. أريد أن ن(rtني كما قلت نفنا بالأمس
    [28:19]

11. لم تر إلا الآخرة الدنيا
    [53:29]

12. أردننا أن ننبذلهم زيدنا خيرا منه
    [18:81]

13. ما كانوا ينفعون آسمع
    [11:20]

14. قالوا سبغنا وأطغنا
    [2:285]

15. تنفظكم في بعض الأمر
    [47:26]

16. ومن آياته أن تقوم السماء
    [30:25]

17. فلتتم طائفة منهم ممكن
    [4:102]

18. لا تقيم لهم يوم القيامة وزنا
    [18:105]

19. لا يذوقون فيها بردا ولا شرابا
    [78:24]

20. ذاق وطال أمرها
    [65:9]

21. يشتهب الذين أمونا وعملوا الصالحات
    [42:26]

22. فاستجاب له ربهم فصرف عنهم كيدهن
    [12:34]

23. يقول ماذا أجبتم الترسلين
    [28:65]

24. أحظوا بما لم تخط به
    [27:22]
Lesson Twenty-Nine
The Vocative

In the Qur'ān the vocative is normally introduced by the simple particle ʿā or the compound one ʿā ʾayyuhā. The constructions taken by the two particles are somewhat different.

ʿā

ʿā must be followed by a noun that does not have the article. The noun may have a pronominal suffix or a following genitive.

If ʿā is followed by a simple noun, the noun is in the nominative, without tanwīn:

اَمَّرُ  O earth
اَمَّرَّهُ  O heaven
اَمَشُّ  O Šalih

Forms such as ʿā ʿīsā, ʿā mūsā, ʿā bushrā are regarded as falling within this rule, though there is of course no visible change.

If ʿā is followed by a noun with a pronominal suffix or with a following genitive, the noun is in the accusative. The use of tanwīn is of course impossible.

اَمَّيُ  ʿālīkūb  O people of the book
اَمَّيُّ  اوْلِي  ʿālībūb  O men of understanding
اَمَّيُّ  ʿaṣī  O my sons

When the ʿā is followed by a noun with the first person singular pronominal suffix, it is usual for the long vowel of the suffix to be shortened, although this does not always occur.

اَمَّ  رَبِّ My Lord!
Lesson Twenty-Nine

My people!
My servants!

\( \text{يَا أَيُّهَا} \quad \text{yā ayyuha} \)

\( \text{yā ayyuha} \) is followed either by a noun or an adjective with the article:

\begin{align*}
\text{يَا أَيُّهَا} & \quad \text{O people} \\
\text{يَا أَيُّهَا} & \quad \text{O ants} \\
\text{يَا أَيُّهَا} & \quad \text{O Mighty One} \\
\text{يَا أَيُّهَا} & \quad \text{O prophet}
\end{align*}

or by a definite clause:

\begin{align*}
\text{الَّذِينَ آمَنُوا} & \quad \text{those who believe}
\end{align*}

which becomes:

\begin{align*}
\text{يَا أَيُّهَا} & \quad \text{O you who believe}
\end{align*}

There are a handful of other phrases such as \textit{alladhīna hādū} ‘those who are Jews’ and \textit{alladhīna kafārū} ‘those who disbelieve’, but they are rarely found. The only singular phrase is in 15:6:

\begin{align*}
\text{فَإِذَا} & \quad \text{they said, ‘You to whom the reminder has been sent down, you are possessed by the \textit{jinn}’}
\end{align*}

OMISSION OF THE VOCATIVE PARTICLE

It is quite common for there to be no particle before \textit{rabi} and \textit{rabba-nā}:

\begin{align*}
\text{رَبَّنَا} & \quad \text{Our Lord!}
\end{align*}
Otherwise omission is relatively rare. There are, however, some good examples in Sūra 12. The first two are with the name Yūsuf. Verse 29 simply has the name in the nominative and then the rest of the sentence:

\[
\text{يَوْصُدُ أَعْرِضُ عَنْ هَذَا} \quad [12:29]
\]

O Joseph, turn away from this

In verse 46 the name is followed by an adjective preceded by *ay-yuhā*:

\[
\text{يُوْصُدُ أَبْيَاهَا الْمَلِكِ} \quad [12:46]
\]

O Joseph, you man of truth!

Verse 101 has a compound phrase, with an accusative vocative:

\[
\text{فَاطِرُ الْشَّمَوْسَاتِ وَالْأَرْضِ} \quad \text{O Creator of the heavens and the earth}
\]

\[
\text{اللَّهُمَّ} \quad \text{Allāhumma}
\]

Allāhumma as the vocative of *allāh* occurs five times: 3:26; 5:114; 8:32; 10:10; and 39:46.

An anomalous vocative *yā abati*, from *ab*, is found eight times: 12:4; 12:100; 19:42; 19:43; 19:44; 19:45; 28:26 and 37:102. [The corresponding form from *umm* does not occur.]

**Vocabulary Twenty-Nine**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>يُسَارِعُ</td>
<td>to vie in; race</td>
</tr>
<tr>
<td>4</td>
<td>يُتْلِعُ</td>
<td>to convey</td>
</tr>
<tr>
<td>4</td>
<td>يَكْتَبُ</td>
<td>to multiply, make much of</td>
</tr>
<tr>
<td>8</td>
<td>يَعْتَدَّرُ</td>
<td>to make excuses</td>
</tr>
<tr>
<td></td>
<td>يَفْطَرُ</td>
<td>to create</td>
</tr>
</tbody>
</table>
Exercise Twenty-Nine

Singular

زَهْطٍ  kin; person
صَدِيقٌ  truthful
كِلَمَةٌ  word
لَبَاسٌ  clothing; garment
نَملٌ  ants (collective)
رَسَالَة  message, letter
مَائِدة  table
أَبُدُّ  ever

Exercise Twenty-Nine

1. قالَ مُوسى لِقُومِهِ: يا قُومِ إِنَّكُمْ ظَلَمْنَآٓ[2:54]
2. يا مَزَمَرَ إِنَّ آلِهَةَكُمْ يَتَشَرَكِيدِكَّيِّ منَّهِ[3:45]
3. يا مُوسى إِنَّا لَنَتَّخِلُّهَا أَبَدًا[5:24]
4. يا بَنِي آدَمَ فَذَلِكَ عِليَّكُمْ لَيَانِا[7:26]
5. قالَ يَا نُوحُ إِنَّهُ ليسَ مِن أَهلِكَ[11:46]
6. يَا أَهْلَ الْكِتَابِ لَمْ تَكْفُرُونَ بِآيَاتِ إِلهٍ[3:70]
7. يَا دَاوُودُ إِنا جَعَلْنَا خَلِيفةً فِي الْأَرْضِ[38:26]
8. يَا عِبادِي الَّذِينَ آمَنُوا إِنَّ أَرْضَيْنِ وَاسِعَةُ[29:56]
9. يَا أَهْلَ الْكِتَابِ لَتَسْمِقُ عَلَيْنَ مَائِداً[5:68]
10. يا عِبَارُ مَزَمَرَ هَلْ يَشْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَائِداً[5:112]
ARABIC THROUGH THE QUR'ÁN

11. ما قُوم لَيْسَ بِضَلَّةٍ [7:61]
12. قَالَ يَا قُومْ لَنَفَذَ أَطْلُفُكُمْ رَسَالَةَ رَبِّيُّ، يَا أَهْلَ الْكِتَابِ لَمْ تُضْدَوَّنَّ عَنْ سَبِيلِ اللَّهِ مَنْ أَمَنَّهُ [3:99]
13. يَا قُومَ لَا أُشْكَلُكُمْ عَلَيْهِ أَجْرًا [11:51]
14. يَا أَبِيُّ لَمْ تَفْتَنَّنَا لَا يَسْمَعُنَّ [19:42]
15. يَا قُومَ أَرْهَطِي أَغْرُ عَلَيْكُمْ مِنَ اللَّهِ [11:92]
16. يَا قُومُ هُؤُلَاءُ بَنَانِي [11:78]
17. قَالَ مُوسَى يَا فَرَّعُونَ إِنِّي رَسُولٌ مِنْ رَبِّ الْأَلْبَارِ [7:104]
18. قَالُوا يَا نُوحُ قَدْ جَاهَدْتُنَا فَأَكْفَرْتَ بِجَاهِدَنَا [11:32]
19. يَا أَيُّهَا الَّذِينَ مُؤْمِنُونَ قَدْ جَاءَكُمْ بَرَاءٌ مِنْ رَبِّكُمْ [4:174]
20. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحْزَنُكُمْ أَلْدَنَّ يُسَارِعُونَ فِي الْكُفُرِ [5:41]
21. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْثَمْ الْفُقَرَاءَ إِلَى اللَّهِ [35:15]
22. يَا أَيُّهَا الَّذِينَ آمَنُوا لَمْ تَفْعَلُونَ مَا لَا تُفْعَلُونَ [61:2]
23. يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَفْتَرِذُوا الْيَوْمَ [66:7]
Lesson Thirty
Defective Verbs

There are three types of defective verbs:

1. verbs of the kataba pattern with wāw as their final radical, e.g. raja;
2. verbs of the kataba pattern with yā' as their final radical, e.g. ramā;
3. verbs of the shariba pattern with either wāw or yā' as their final radical, e.g. radiya, baqiya and nasiya.

As there are no defective verbs that are as common as kāna or qāla, it is not possible to introduce them gradually. However, they are easier to deal with than hollow verbs. Many of the forms of the Perfect, Imperfect and Subjunctive do not differ from those of the sound verb, but care is needed with the Jussive, where the final radical often appears only as a short vowel.

VERBS OF THE kataba PATTERN WITH wāw AS FINAL RADICAL

Perfect

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185
## Imperfect

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## Subjunctive

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## Jussive

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Lesson Thirty

**Verbs of the kataba pattern with yā' as final radical**

### Perfect

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### Imperfect

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### Subjunctive

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### Jussive

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#### Verbs of the shariba pattern

### Perfect

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### Imperfect

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Lesson Thirty

Subjunctive

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<td>2 m.</td>
<td>ِيبقَوا</td>
<td>ِيبقَيْنَ</td>
<td>ِيبقَوا</td>
</tr>
<tr>
<td>2 f.</td>
<td>ِيبقَيْنَ</td>
<td>ِيبقَيْنَ</td>
<td>ِيبقَيْنَ</td>
</tr>
<tr>
<td>1</td>
<td>ِيبقَى</td>
<td>—</td>
<td>ِيبقَى</td>
</tr>
</tbody>
</table>

Jussive

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>ِيَبِقُوا</td>
<td>ِيَبِقُى</td>
<td>ِيَبِقُوا</td>
</tr>
<tr>
<td>3 f.</td>
<td>ِيَبِقُينَ</td>
<td>ِيَبِقُيْنَ</td>
<td>ِيَبِقُينَ</td>
</tr>
<tr>
<td>2 m.</td>
<td>ِيَبِقُوا</td>
<td>ِيَبِقُيْنَ</td>
<td>ِيَبِقُوا</td>
</tr>
<tr>
<td>2 f.</td>
<td>ِيَبِقُيْنَ</td>
<td>ِيَبِقُيْنَ</td>
<td>ِيَبِقُيْنَ</td>
</tr>
<tr>
<td>1</td>
<td>ِيَبِقُى</td>
<td>—</td>
<td>ِيَبِقُى</td>
</tr>
</tbody>
</table>

DERIVED FORMS

In the Perfect all the derived forms conjugate like *ramā*, regardless of which type the verb is in the first form. In the imperfect tenses they also conjugate like *ramā*, apart from the 5th and 6th forms, which conjugate like the imperfect tenses of *baqiya*.

The basic forms are:
Note that the masdar of the 2nd form of defective verbs, like that of the 2nd form of third radical hamza verbs, is based on the form taf'ilatun. Thus the masdar of šamā is tashmīya tasmiyatun.

As with hollow verbs, some of the most important defective verbs have two weak radicals. They include ʿatī atā and its 4th form ātā, waʃa and its 4th form awʃa, waliya and its 2nd and 5th forms walla and tawalla, and ittaqa, the 8th form of waqa.

Verbs with two final weak radicals are treated as though the middle radical is sound. They conjugate like ramā or baqiya. On this basis the triply weak awā is no different from atā.

Special attention should be paid to the very common verb raʿa, 'to see'. The Perfect is regular and conjugates like rama. However, in the Imperfect the hamza disappears: yarā, yarauna, narā, etc. The same loss of hamza occurs in both the Perfect and the Imperfect of the 4th form.
### Lesson Thirty

#### Vocabulary Thirty

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنَّى</td>
<td>يَئُرُ</td>
<td>إِتِّيَانُ</td>
</tr>
<tr>
<td>أَنَى</td>
<td>يَؤَفُّ</td>
<td>إِتِّيَانَةٌ</td>
</tr>
<tr>
<td>رَأَى</td>
<td>يَلِعُرُ</td>
<td>رُؤُيَةٌ</td>
</tr>
<tr>
<td>خَزَى</td>
<td>يَحِيرُ</td>
<td>حِيْرَةٌ</td>
</tr>
<tr>
<td>دَعَا</td>
<td>يَذْعَوُ</td>
<td>دِعَآءٌ</td>
</tr>
<tr>
<td>رَجَا</td>
<td>يَرِجُوُ</td>
<td>رُجُآءٌ</td>
</tr>
<tr>
<td>قَصَّي</td>
<td>يُضِيَ</td>
<td>قَصَآءٌ</td>
</tr>
<tr>
<td>مَتَى</td>
<td>يُهْدُي</td>
<td>مُهْدِيَةٌ</td>
</tr>
<tr>
<td>بَقَى</td>
<td>يَبِقُّ</td>
<td>بَقِآءٌ</td>
</tr>
<tr>
<td>خَشِي</td>
<td>يُثَقُّ</td>
<td>خَشِيَةٌ</td>
</tr>
<tr>
<td>لَقَى</td>
<td>يَبَقُّ</td>
<td>لِقَآءٌ</td>
</tr>
<tr>
<td>تَسِى</td>
<td>يَبَقُّ</td>
<td>تَسِيَةٌ</td>
</tr>
<tr>
<td>صَلِى</td>
<td>يُصَلِّي</td>
<td>صَلَآةٌ</td>
</tr>
<tr>
<td>نَذَى</td>
<td>يَبَنِيَدَي</td>
<td>نِدَآءٌ</td>
</tr>
<tr>
<td>أَلْقَى</td>
<td>يَبْلُقُ</td>
<td>أَلْقَآءٌ</td>
</tr>
<tr>
<td>أَغْظَى</td>
<td>يُغَظِّي</td>
<td>إِغْظَآءٌ</td>
</tr>
<tr>
<td>أَوْقَى</td>
<td>يُؤْفِي</td>
<td>إِفَآءٌ</td>
</tr>
<tr>
<td>تَوَلَى</td>
<td>يَتْوَلَى</td>
<td>تُولَيْنَآءٌ</td>
</tr>
</tbody>
</table>

- to come
- to give
- to see
- to requite
- to call, pray
- to hope
- to determine
- to walk
- to guide
- to remain
- to fear
- to meet
- to forget
- to name
- to pray
- to call out to
- to throw
- to give
- to fulfil, give in full
- to turn away; to take on oneself
<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِنْقَى 8</td>
<td>إِنْقَي 7</td>
<td>إِنْقَيَّةٌ</td>
</tr>
<tr>
<td>سَعَوز 4</td>
<td>يَنْجِي 4</td>
<td>إِنْجِيَّةٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>طَيِّنُ</td>
<td>clay</td>
</tr>
<tr>
<td>رَعُبُ</td>
<td>terror</td>
</tr>
<tr>
<td>سُوقُ (f.)</td>
<td>market</td>
</tr>
<tr>
<td>*مَمْ</td>
<td>then</td>
</tr>
<tr>
<td>بَغْنَةٌ</td>
<td>suddenly</td>
</tr>
</tbody>
</table>

**Exercise Thirty**

1. أَنْتُ بِهِ قَوْمِهَا [19:27]
2. تَأْتِيهمُ آَلِشَاعَة بُعْنَةَ وَهُمْ لَا يَشْعُرونَ [12:107]
3. كَمْ آتَيْهِمْ مِنْ آيَةٍ بَيِّنَةٍ | [2:211]
4. يُقِيمُونَ الْصُّلُوةَ وَيُؤْتُونَ الْزَّكُوْةَ | [5:55]
5. إِنِّي أَرَاكَ وَقَوْمِكَ فِي ضَلَالِ مُسِينِ | [6:74]
6. أَفْرَأِيْمُ آَلِهَةِ الَّذِي تَشْرُبُونَ أَوْلَاهُكَ يُزْجِوْنَ رَحْمَةَ الْلَّهِ | [56:68]
7. إِنِّي دَعَوْتُ قَوْمِي لِيَلَا وَهَارًا | [2:218]
8. وَسِجِّيرُي آلَهَةِ الأَشَارِيْكِينَ | [7:65]
9. | | [3:144]
10. خلقكم من طين ثم قضى أجلا
[6:2]
11. ومنشون على الأرض
[25:63]
12. يأكل الظلمات وينسي في الأشواق
[25:7]
13. آل يوم نساههم كما نسوا لقاء يومهم هذا
[7:51]
14. لا يشعرون أحدا إلا الله
[33:39]
15. هؤلاء الذين يشتمون
[22:78]
16. فنادوا الآلهة وهم قائم يضلى
[3:39]
17. هدئاهم إلى صراط مستقيم
[6:87]
18. إن الله لا يهدى من هو كاذب كفار
[39:3]
19. ألفى عشاء
[7:107]
20. سلقي في قلوب الذين كفروا الزعاب
[3:151]
21. أنجينا الذين أمتنا وكانوا يتقون
[27:53]
22. أوقى بعهده وأتقى
[3:76]
23. أفرايت الذي تولى وأوعظا قليلا
[53:34]
24. تولى عليهم وقال يا قوم لقد ألَّفتم رسلات ربي
[7:93]
25. ثم يتولى فريق منهم وهم معرضون
[3:23]
Lesson Thirty-One
Ordinal and Other Numbers

In addition to the cardinal numbers set out in Lesson 14, the Qur'ān has examples of three other kinds of numerals: ordinals, fractions and distributives. The use of distributives is very limited, but there is a fair scattering of the ordinals [first to sixth, and eighth] and fractions [a half, a third, a quarter, a fifth, a sixth, an eighth, a tenth]. General tables for the ordinals up to ‘tenth’, the fractions up to ‘one tenth’ and the distributives up to ‘four each’ are set out below.¹

**Ordinals**

You have already been fully introduced to the only ordinal that needs care: *auwalu, īlā f.*, ‘first’, normally with the definite article. This operates effectively as an elative. The other ordinals from ‘second’ to ‘tenth’ are adjectives of the pattern *fā'īlun*. In the case of ‘second’ the final weak radical produces *thānin*, which declines like *wālin*; with ‘sixth’ the basic radicals *s-d-s*, not apparent in the cardinal forms, appear in full; and with ‘eighth’ there is no sign of the -in ending of the cardinal. Ordinal numbers between ‘two’ and ‘ten’ agree in number, gender and case with the noun to which they are attached:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>first</td>
<td>أَوَلُ</td>
</tr>
<tr>
<td>second</td>
<td>ثانٍ</td>
</tr>
<tr>
<td>third</td>
<td>ثالِثُ</td>
</tr>
</tbody>
</table>

¹ For ordinals above ‘tenth’ and for other rare numerical forms see Wright, *Arabic Grammar*, 1, pp. 262–264.
Lesson Thirty-One

fourth
fifth
sixth
seventh
eighth
ninth
tenth

FRACTIONS

Apart from نصف, 'half', which is not linked to any other part of the numerical system, the basic form for fractions is فَعْلَان / فَعْلَان. In addition, there is a form مَيْلَان, which is found with a quarter and a tenth only, the form مِشْرَان ‘1/10’ occurring in 34:45. All the other fractions that occur in the Qur’ān are of the فَعْلَان form. (In later Arabic فَعْلَان is much the more common form.)

1/2 نصف
1/3 ثلث
1/4 ربع
1/5 خامس
1/6 سادس
1/7 سِبْع
1/8 ثامن
1/9 عاشر
1/10 عشرون
Distributives

The two distributive forms are *fu'alu* and *mafalu*. Both are to be found in the phrase ^مثنى وثلاث وربع* *mathnā wa-thulātha wa-rubā'a* a 'two, three or four each' that occurs in 4:3 and 35:1. *mathnā* also occurs with *furāda*, 'singly', in 34:46.

Vocabulary Thirty-One

In addition to the numerals in the lesson you will need the following words:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَزْيَاءٍ</td>
<td>رضواناً / مرضاءٌ</td>
<td>to show</td>
</tr>
<tr>
<td>رضي</td>
<td>يرضي</td>
<td>to be pleased with (+ 'an)</td>
</tr>
<tr>
<td>إِبْتَفَاءَةٍ</td>
<td>كفايةٍ</td>
<td>to seek</td>
</tr>
<tr>
<td>كفَى</td>
<td>يكفي</td>
<td>to be sufficient</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَزْوَاجٍ</td>
<td>زوجٌ</td>
</tr>
<tr>
<td>صُحْفٌ</td>
<td>مستشفٌ</td>
</tr>
<tr>
<td>كِلَابٌ</td>
<td>كلبٌ</td>
</tr>
<tr>
<td>حَدْيَةٍ</td>
<td>خطوةٌ</td>
</tr>
</tbody>
</table>

Idioms  Note the construction كافٍ بِالله حسبياُ *kafā bi-llāhi hasīban* 'there is sufficiency in God as a reckoner' i.e. 'God is sufficient as a reckoner'. There are further examples in sentences 22 and 23 below.
EXERCISE THIRTY-ONE

1. يَكُلُّ وَاحِدٍ مِّنْهُمَا الْشَّدَّةُ [4:11]
2. مَا يَكُونُ مِنْ أَحْجُوٍ ثَلَاثِيَّةٍ إِلَّا هُوَ رَابِعُهُمْ [58:7]
3. رَابِعُهُمْ كُلُّهُمْ [18:22]
4. لَكُمْ أَرَبَاعُ يُنَبِّئُكُمْ إِنَّ أَلْهَمُ الْثَّلَاثُ [4:12]
5. لَهُمْ ثَلَاثَةٌ مَا تُؤَدِّ [4:11]
6. أَلْهَمُ الْثَّلَاثُ [4:11]
7. لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ [5:73]
8. أَنَا أَوْلَى الْعَادِينَ [43:81]
9. لَا تَكُونُوا أَوْلَى كَافِرِيْهِ [2:41]
10. إِنْ هَذَا لَفِي الْصُّحَّفِ الْأُولِيَّ [87:18]
11. أَلْهَمُ الْشَّيْطَانِ الْأَوَّلِينَ [77:16]
12. جَاءَ وَغَدَ أَوْلاَهُمَا [17:5]
13. وَيُقُولُونَ سَبْعَةً وَتَجْزُاهُمْ كُلَّهُمْ [18:22]
14. لَهُمْ أَرَبَاعُ يُنَبِّئُكُمْ مَا تَرَكَتُمْ [4:12]
15. مَا بَلَغْتَ مَعْشَارًا مَا أَتَىْهُمَا [34:45]
16. إِنَّ رَبِّكَ يَعْلَمُ أَنَّكُ تَقُومُ أُنْفَقَ أَنَّى مِنْ ثَلَاثِ الْيَلِيَّ [73:20]
17. وَيَضْفَعُهُمْ وَثَلَاثَةٌ [4:12]
18. رَضِيَ اللَّهُ عَنْهُمْ وَرَضِوْ عَنْهُ [58:22]
19. فَأَيَّةَ آلَيْةَ الْكَبْرِىَّ [79:20]
20. كُذِّبُوهُمُ آلِهَتُهُمْ أَعْمَالَهُمْ [2:167]

21. أَوَلَىٰ ٍ يَكْفُهُمْ أَنَا أَنْزِلْتُ عَلَيْكَ الْكِتَابَ \[29:51\]

22. كَفَّىٰ بِاللَّهِ وَلَيْتَا \[4:45\]

23. كَفَّىٰ بِاللَّهِ مُهَدِّدًا بِنَا بِنَا وَبِيَتُكُمْ \[10:29\]

24. لَيْسَ عَلَيْكُمْ جَنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ \[2:198\]
Lesson Thirty-Two
The Imperative

The Imperative occurs in the second person only. It is used for commands, and only for commands—it cannot be used with a negative. As you have already been shown in Lesson 20, prohibitions (negative commands) are expressed by *lā* and the Jussive.

The Imperative is formed directly from the second person of the Jussive, by dropping the prefix *ta-* or *tu-.*

a) If the letter that follows that prefix has its own vowel, that is all there is to process:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>2 Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>قِلْ</td>
<td>تَقَلْ</td>
</tr>
<tr>
<td>كُونِي</td>
<td>تَكُونِي</td>
</tr>
<tr>
<td>فُوْلُوا</td>
<td>تَفْوَلُوا</td>
</tr>
<tr>
<td>ذَرُوا</td>
<td>تَذَرُوا</td>
</tr>
<tr>
<td>تَقِ</td>
<td>نَقِ</td>
</tr>
<tr>
<td>قَدْرُ</td>
<td>نَقَدْرُ</td>
</tr>
<tr>
<td>قَدَمُوا</td>
<td>نَقَدَمُوا</td>
</tr>
<tr>
<td>جَاهِدُوا</td>
<td>نَتَجَاهِدُوا</td>
</tr>
<tr>
<td>تَوَكِّلُ</td>
<td>نَتَوَكِّلُ</td>
</tr>
<tr>
<td>تَوَفِّ</td>
<td>نَتَوَفِّ</td>
</tr>
</tbody>
</table>

The only exception to this rule is with the 4th form doubled and hollow verbs. This is dealt with in the section on the 4th form below.
b) If the letter that follows the prefix does not have its own vowel, a vowel must be added. In most cases this will be a temporary hamzat al-wasl (in the 1st, 7th, 8th and 10th forms), but the 4th form takes the permanent hamzat al-qaf.

1st Form

If the vowel of the second radical is ʿamma, the added vowel is ʿamma; if it is fatḥa or kasra, the added vowel is kasra:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>2 Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَكْتَبْ</td>
<td>تَكِبْ</td>
</tr>
<tr>
<td>إِزْجَعْوا</td>
<td>تَزْجِعْوا</td>
</tr>
<tr>
<td>إِذْهَبْا</td>
<td>تَذْهِبْا</td>
</tr>
<tr>
<td>اِشْرِي</td>
<td>تَشْرِي</td>
</tr>
</tbody>
</table>

4th Form

The prefix tu- is replaced by a- (hamzat al-qaf and fatḥa), regardless of the presence or absence of a vowel on the first radical:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>2 Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَذْخِلْ</td>
<td>تَدْخِلْ</td>
</tr>
<tr>
<td>أَنْذَرْوا</td>
<td>تَنْذِرْوا</td>
</tr>
<tr>
<td>أَلْقَ</td>
<td>تَلْقِ</td>
</tr>
<tr>
<td>أَقُمْ</td>
<td>تُقْمِ</td>
</tr>
<tr>
<td>أُفْيِمْوا</td>
<td>تُفْيِمْوا</td>
</tr>
<tr>
<td>أُعِدْوا</td>
<td>تُعِدْوا</td>
</tr>
</tbody>
</table>
Lesson Thirty-Two

8th and 10th Forms

With these forms ta- is replaced by a temporary kasra:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>2 Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِنْتَصِرُ</td>
<td>إِنْتَصِرْ</td>
</tr>
<tr>
<td>إِنْتَجْدِدُا</td>
<td>إِنْتَجْدِدُا</td>
</tr>
<tr>
<td>إِنْتَفَعُا</td>
<td>إِنْتَفَعُا</td>
</tr>
<tr>
<td>إِنْتَسْتَفْتَ</td>
<td>إِنْتَسْتَفْتَ</td>
</tr>
<tr>
<td>إِنْتَسْتَفْتُونَا</td>
<td>إِنْتَسْتَفْتُونَا</td>
</tr>
</tbody>
</table>

SPECIAL FORMS

Three verbs that have hamza as their initial radical—akhadha, akala, amara—lose the hamza in the imperative:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>2 Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَأْحَذُ</td>
<td>تَأْحَذُ</td>
</tr>
<tr>
<td>تَأْحَذُوا</td>
<td>تَأْحَذُوا</td>
</tr>
<tr>
<td>تَأْكُلُكُي</td>
<td>تَأْكُلُكُي</td>
</tr>
<tr>
<td>تَأْكُلْلا</td>
<td>تَأْكُلْلا</td>
</tr>
<tr>
<td>تَأْمُرُ</td>
<td>تَأْمُرُ</td>
</tr>
</tbody>
</table>

By a quirk of Qur’anic orthography, mur, which occurs with wa- in wa-mur is written with a redundant alif, hamza, sukūn before the mīm: وَأَمُرُ. Tradition is the only justification for this. The verb sa’ala has both forms that retain the hamza إِشَالُوا and is’alū and
fa-s'al etc.) and one that drops the hamza (صل sal). The latter is what one would expect in the Hijāz.

The 4th form verb ātā has some imperative forms that have an initial hā' instead of hamza. In the Qur'ān only the masculine plural form ḥātū is to be found.

Vocabulary Thirty-Two

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>بدأ</td>
<td>يبدأ</td>
<td>بدَت</td>
</tr>
<tr>
<td>رزق</td>
<td>يرزق</td>
<td>رَزَقَ</td>
</tr>
<tr>
<td>مرق</td>
<td>ينيرق</td>
<td>مِرتَقَ</td>
</tr>
<tr>
<td>هجر</td>
<td>يهجر</td>
<td>هَجرَ</td>
</tr>
<tr>
<td>يتنمع</td>
<td>يتنمتع</td>
<td>تَنمَتعْ</td>
</tr>
</tbody>
</table>

Singular          Plural

| سورة      | سُورَةٌ         | sura        |
|قِبْلَةٌ      | قُبْلَةٌ         | direction, qibla |
|قُوَّةٌ     | قوَّةٌ         | power, force |
|كِتَابٌ     | كِتَابٌ         | measure |
|آل         | آلٍ           | family      |

Exercise Thirty-Two

1. أُعَرِضْ عَنْهُمْ وَتَوَلَّى عَلَى الْلَّهِ [4:81]
2. حُدُّوا مَا أُتِينَاكُم بِقُوَّةٍ وَأَذَكَّرُوا مَا فِيهٍ [2:63]
3. أَسْكُنْ أَنَتْ وَزُوَّجْكَ أَجْحَدْةٌ وَكُلَا مِنْهَا [2:35]
4. وَمَرَّ أَهْلِكَ بِالْقَمَةِ وَأَضَطْهَرَ عَلَيْهَا
5. أَمَّنَّا بِاللَّهِ وَرَسُولِهِ
6. بَيْنِ الْمَعَاجِمَيْنِ بَلْ لَهُمْ عَذَابٌ أَلِيمًا
7. إِبْتَغْيُرِي لِذَنَبِكَ
8. إِعْلَوْا بِيُوتَكُمْ قِبْلَةً وَأِقِيمُوا الصَّلَاةَ
9. إِنَّ الشَّيَاتُ تَلَكُّم عَدْوَتُ عَدْوًا
10. أَنْذَرُ قُوَّمِي مِنْ قَبْلٍ أَنْ يَأْتِيمُوْ عَذَابٌ أَلِيمٌ
11. إِنَّبَوْا آلَهَةً وَكُونُوا مِنَ الصَّادِقِينَ
12. رَبُّ أَجْعَلْ هَذَا بُلْدَةً آمِنًا وَأَزْرًا أَهْلِهِ مِنَ التَّمَرَاتِ
13. رَدْوَةً إِلَى اللَّهِ وَالرَّسُولِ
14. أَزْوَى مَا ذَا خَلَقْوَهُ مِنَ الْأَرْضِ
15. قُمْ فَأَنْذِرْ
16. قُلْ مَمَتْنَكُمْ يُكَفِّرِي قَلِيلًا إِنَّهُ مِنْ أَضْحَابِ النَّارِ
17. قَالَ رَبُّ أَنْصَرْنِي عَلَى الْقَوْمِ الْمُتَفُسِّيدِينَ
18. أَوَفَ لَنَا الْكِيَّالَ وَتَصَدَّقُ عَلَيْنَا
19. إِعْلَمُوا مَا سَمَّتُمُ إِنَّهُ يَمْنَعُونَ بَصِيرَ
20. أَخْرِجُوا آلَ لُوطَ مِنْ قُرُونَكُمْ
21. فَأَطْعَوْا بِسُوءِهِ مِنْ مَثَلِهِ وَأَذْهَبُوا مَهْدَاءَكُمْ
22. يَقُولُونَ سَلَامُ عَلَيْكُمْ آدَخْهُوا آبَيْنَهُ بِما كُنْتُمْ تَعْمَلُونَ
23. قُلْ أَطْعِمْوَ آلَهَةِ اللَّهِ وَالرَّسُولَ
24. إِسْتَرِيْ عَلَى مَا يَقُولُونَ وَأَهْجُرُوهُمْ هَجْرًا حَمِيْلًا
25. قُلْ سِيرُوا في الأرضِ فَانظِرُوا كَيْفُ بَدَا الْحَلْقٌ
Lesson Thirty-Three
The Passive

The Passive is much less common than the Active. Early Arabic, in particular, does not allow the Passive to be used with the agent. Thus one will always find the equivalent of ‘the thunderbolt took them’ rather than ‘they were taken by the thunderbolt’. On the other hand, the use of impersonal passive verbs produces a series of third person masculine singular passive forms from intransitive verbs or those, like *ahāta bi-* or *ghadiba ‘alā*, whose object is governed by a preposition. The Passive is formed by using a different set of vowels from those used in the Active. Conjugation is precisely the same as that of the Active. The basic forms for the Passive of *qabila* are:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>قَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
<tr>
<td>2</td>
<td>قَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
<tr>
<td>3</td>
<td>فَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
<tr>
<td>4</td>
<td>أَقِبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
<tr>
<td>5</td>
<td>أَقِبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
<tr>
<td>6</td>
<td>أَقِبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
<tr>
<td>7</td>
<td>أَقِبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
<tr>
<td>8</td>
<td>أَقِبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
<tr>
<td>9</td>
<td>أَقِبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
<tr>
<td>10</td>
<td>أَقِبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
<td>يَقَبِلَ</td>
</tr>
</tbody>
</table>

Note that there is no variation in the vowel of the second radical of the first form in the Passive.
DOUBLED VERBS

There are no special problems. Contraction takes place as in the Active. Thus from the verb رَدَّا radda there are such passive forms as رَدَّتُ ruđat, رَدَّدَتُ ruđidtu, رُدُّ رَدَّتُ ruddu, تُرَدَّدُ turaddu, يُرَدَّدُ yuradḏu, دُنَا nuraddu, etc.

There are a handful of examples of the 8th form Passive أُضْطَرْرَ uḍṭurṟa, which, as elsewhere in Arabic, is more common in the Passive than the Active.

ASSIMILATED VERBS

Note that first radical waw is retained in the imperfect passive of the first form, unlike the active where the waw normally disappears in the imperfect tenses.

wajada
imperfect active: يَجِدُ yajidu    imperfect passive: يُوجِدُ yūjadu

HOLLOW VERBS

Hollow verb passives are generally rare in Arabic, and the only examples in the Qur'ān are the 1st and 4th form passives. (7th, 8th and 10th form examples are to be found in other texts.)

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>يُقَلُ</td>
<td>بِقِيلٍ</td>
<td>نِحَاطُ</td>
<td>أُحِيطُ</td>
</tr>
<tr>
<td>4</td>
<td>بِحَاطُ</td>
<td>مِحَاطُ</td>
<td>إِحِيطُ</td>
<td>مِحِيطُ</td>
</tr>
</tbody>
</table>

As mentioned above, the forms ُهُيَّتا and ُهُبُّتا are impersonal, as are جِيَِّة (from جَيِّداً jā’ā) and, probably, مِسْيَة sī’ā (from مِسْسَأَ sā’ ā).

In the Perfect of these forms, the long vowel i remains in those persons in which a is found in the active. When contraction takes place, i becomes i. Thus the 2 m.s. of qīla is قَلَّلَ qīlta. The imperfect tenses conjugate like the imperfect tenses of khāfa.
DEFECTIVE VERBS

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>يُجِرُّ</td>
<td>يَجِرُّ</td>
<td>نَجِرَّ</td>
<td>تَجِرُّ</td>
</tr>
<tr>
<td>3</td>
<td>يُنَادِي</td>
<td>يَنَادَّ</td>
<td>نُوَادَيَ</td>
<td>تَنَادَّ</td>
</tr>
<tr>
<td>4</td>
<td>يُؤْتِي</td>
<td>يَؤْتَيَ</td>
<td>أُوْتَيَ</td>
<td>تَؤْتَيَ</td>
</tr>
<tr>
<td>5</td>
<td>يُنْتَفِي</td>
<td>يَنْتَفَّي</td>
<td>نُنْتَفِي</td>
<td>تَنْتَفَّي</td>
</tr>
</tbody>
</table>

All these forms conjugate like nasiya.

The Qur’ān has a greater incidence of passives of defective verbs than of hollow verbs, but only three are relatively common: the 4th form ātā; the 4th form awhā; and the 1st form jazā. Otherwise there is a scattering of 1st, 3rd, 4th and 5th form passives, and the occasional 8th form passive participle (e.g. the plural of مُضطَفَى). Other derived form passives, though found elsewhere in Arabic, need not detain us here. It is worth noting that there are a couple of examples of yurā, the imperfect passive of ra’a, and one of yuraw, which is the 3 m.p. subjunctive of arā.

THE IMPERSONAL PASSIVE

The impersonal passive is expressed by the 3 m.s. It is usually easy to spot:

- فُضِيَ يَنِيظُهُمَّ there was judgement between them
- أُشْهِرَّ بِهِ there was mockery of him
- يُكَشَّفُ عَنْ نَسَاقِ there is uncovering of a leg

(metaphorical for fighting taking place)

It should be noted that the impersonal use extends to the passive participle. First, two non-Qur’ānic examples:

- أَلْتَفْصُوْبُ عَلَيْهِ the man against whom there is anger
Exercise Thirty-Three

the woman against whom there is anger

Hence we get in the Fāṭiḥa the genitive phrase:

أَنَفَضُوبَ عَلَيْهَا those against whom there is anger

Vocabulary Thirty-Three

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>غُضِبَ</td>
<td>غُضِبِي</td>
<td>to be angry with (+ ʿalā)</td>
</tr>
<tr>
<td>ءوْقِي</td>
<td>نَوْقِيَةُ</td>
<td>to pay, repay</td>
</tr>
<tr>
<td>تَوْقِي</td>
<td>تَوْقِيَةُ</td>
<td>to take</td>
</tr>
<tr>
<td>يُوْحِي</td>
<td>إِحَاءَةُ</td>
<td>to inspire</td>
</tr>
<tr>
<td>نَفْحُ</td>
<td>نَفْحُ</td>
<td>to blow</td>
</tr>
<tr>
<td>بَلْغُ</td>
<td>بَلْغُ</td>
<td>to convey</td>
</tr>
<tr>
<td>إِسْمِهَا رُ</td>
<td>إِسْمِهَا رُ</td>
<td>to mock (+ bi-)</td>
</tr>
</tbody>
</table>

Singular

 بلاعٌ message, conveyance
ضرور trumpet

Exercise Thirty-Three

1. أُخْرِجْوا مِنْ دِيَارِهِمْ [3:195]
2. أَخْذُوا مِنْ مَكَانٍ قَرِيبٍ [34:51]
3. مَا أُوتِيْمُ مِنْ الْعِلْمِ إِلَّا قَيِّمَلاً [17:85]
4. لَنْ تَؤْمِنَنَّ حَتِّى يَوْمَ يَقُولُنَّ مِثَالًا مَا أُوْتِيَ رَسُولُ اللَّهِ

[6:124]

5. حَيَّةً بِالْخَيْبَةِ وَالْمَهَادَاءِ وَقَضْيِ بِتَنِّهِمْ

[39:69]

6. سُدُّعُونَ إِلَى قُوَّمٍ أُولِيٍّ بَأْسٍ شَدِيدٍ

[48:16]

7. أُعْلِينِ أَحْيَاهُمْ قَطْعًا مِّن أَلَّلِيْلٍ

[10:27]

8. وَهُمْ لَدَى رَبِّهِمْ بَلْ لاَ تَظْلِمُونَ

[2:281]

9. لَقَدْ وَعَدْنَا هُذَا وَأَبَأَوْنا هَذَا مِن قَبْلٍ

[23:83]

10. يَرُونَ مَا يُوعَدُونَ

[46:35]

11. أُوْحِي إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى

[20:48]

12. لَقَدْ أَشْتَهَرَ رَسُولُ مِن قَبْلِكَ

[21:41]

13. هَلْ يُنَاصِرُونَنَّ إِلَّا الْقُوَّمَ الْأَثِيمَ

[6:47]

14. فُوَلُوا أمَّا بِالَّذِي أَنْزَلَ إِلَيْنَا

[29:46]

15. هُمْ لَا يُنصِرُونَ

[41:16]

16. لَا تَظْلِمُونَ وَلَا تَظْلِمُونَ

[2:279]

17. يُزَرَقُونَ فِيهَا بِفِيْرَ جَنَابٍ

[40:40]

18. هَذِهِ بِضَاعَتُنَا رَذُّتْ إِلَيْنَا

[12:65]

19. لَا تَأْكُلُوا بِمَا لَمْ يَذَّكَّرَ أَمْيَلُ اللَّهِ عَلَيْهِ

[6:121]

20. هَلْ مُهَيْرُونَ إِلَّا يَكُونُ كُفُوْنَ تمَّ كُفُوْنَ

[10:52]

21. هَذَا بِلَّاغٌ لِّلذِّينَ وَلِيَنْذِرُوا بِهِ

[14:52]

22. أُوْلَاهُمْ يَنادُونَ مِن مَّكَانٍ بَعْدٍ

[41:44]

23. فَذَذُ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءَوا بَالْبَيْنَاتِ

[3:184]

24. أُبَلَّغُكُمْ مَا أُرِسَلْتُ بِهِ

[46:23]
Exercise Thirty-Three

25. يَنْفِعُ فِي الْصُّورِ [6:73]

26. إِنَّمَا الْأَنْثَارُ الَّتِي أُعْدَتْ لِلْكَافِرِينَ [3:131]

27. ظَنُّنَّاهُمْ أَنْ هُمْ أُحِيطُ بِهِمْ [10:22]

28. إِنَّ هَذَا لَتَمْيِيزٌ يَزِيدُ [38:6]
Lesson Thirty-Four
More about Nouns

**Idāfa CLAUSES**

In Lesson 7 attention was drawn in passing to the fact that the second element of an *idāfa* may sometimes be a clause rather than the normal noun or pronoun. Now that the full range of verbs has been introduced, it is appropriate to look at these *idāfa* clauses, the most common usages of which are temporal. The majority of Qur’ānic examples in which a verb provides the second element of an *idāfa* involve *yaum* or *hin*:

- **[5:119]**
  
  هَذَا يَوْمُ يَنْفَعُ آلَ الصَّادِقِينَ صَدَقَتُهُمْ
  
  this is the day when the truthful will benefit from their truthfulness

- **[15:36]**
  
  إِلَى يَوْمِ يُعْصَنُونَ
  
  till the day when they are raised

- **[19:15]**
  
  يَوْمٌ وُلِدَ
  
  the day he was born

- **[68:42]**
  
  يَوْمٌ يُكْشَفَ عَنْ سَاقِ
  
  on the day when [the] leg shall be bared

- **[25:42]**
  
  جِنَّ يُرَوَّنَ الْعَذَابٍ
  
  when they see the torment

- **[5:101]**
  
  جِنَّ يُئْنِئُ الْقَرَانُ
  
  when the Recitation is being sent down
The noun *dhū* (accusative *dhā*, genitive *dhī* - found only with a following genitive) was mentioned briefly in Lesson 7.

A few other nouns have long final vowels when they are the first element in an *idāfa* construction. The most important of these words are common in the Qur’ān, and have already been partially introduced: *ab* and *akh*. Both originally had a *wāw* as the third radical. When these words are the first element in an *idāfa* they have the following forms:

<table>
<thead>
<tr>
<th>nom.</th>
<th>acc.</th>
<th>gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ābī al-ʿolīd</em></td>
<td><em>ābī al-ʿolīd</em></td>
<td><em>ābī al-ʿolīd</em></td>
</tr>
<tr>
<td><em>ābī ʿabū</em></td>
<td><em>ābī ʿabū</em></td>
<td><em>ābī ʿabū</em></td>
</tr>
<tr>
<td><em>āxī al-ʿīnī</em></td>
<td><em>āxī al-ʿīnī</em></td>
<td><em>āxī al-ʿīnī</em></td>
</tr>
<tr>
<td><em>āxī al-ʿuḥā</em></td>
<td><em>āxī al-ʿuḥā</em></td>
<td><em>āxī al-ʿuḥā</em></td>
</tr>
<tr>
<td><em>āxī al-ʿuḥū</em></td>
<td><em>āxī al-ʿuḥū</em></td>
<td><em>āxī al-ʿuḥū</em></td>
</tr>
</tbody>
</table>

In the Qur’ān *ab* and *akh* normally occur only with suffixes:

*abū-humā, abā-nā, abī-kum; akhū-ka, akhā-hum, akhī-hi*

There are three exceptions: *abā ahadin* [33:40], *abī lahabin* [111:1] and *akhā ʿādin* [46:21]. The rarity of such examples does not reflect usage outside the Qur’ān, where the use of *abū* in proper names, for example, is widespread.

The dual of *ab* is *abawānī / abawaynī* (with the sense of ‘parents’); and that of *akh* is *akhawānī / akhawaynī*.

The most awkward noun in this little group is *fam*, ‘mouth’, which has the following forms as the first element of an *idāfa* (here with the suffix *-hu* as the second element):
The only one of these forms found in the Qur‘ān is ǧa-hu [13:14], though the plural, which is ʾafwāhu, occurs a dozen times.

**THE IMPROPER GENITIVE**

The improper genitive occurs in two types of phrases:

1. Where an adjective is followed by a genitive that restricts its meaning:

   - [53:32] wide in forgiveness
   - [3:19] swift to the reckoning
   - [2:165] severe in punishment
   - [13:13] mighty in wrath
   - [3:159] hard-hearted

2. Where the genitive comes after the participle of a transitive verb and takes the place of an object in the accusative:

   - [3:185] every soul will taste death
   - [5:95] an offering getting to the Ka‘ba
   - [14:40] performing prayer
   - [5:5] taking ‘companions’

Such genitives are termed ‘improper’ because they have no grammatical influence on the governing word, other than causing it to drop ʾanwān, even though they modify its meaning. The governing word many therefore take the
definite article. This is rare in early Arabic but has gradually become more common. In the Qur’ān we find:

(acc.) \(\text{الْكِهْفَاءَةُ}\) [22:35] those performing prayer
(in contrast to \(\text{الْكِهْفَاءَةَ}\) [4:162], with the same meaning)

**Ghayr and its derivatives**

*Ghayrun* is in the first instance a noun, used with a following genitive, to mean ‘something different from’ or ‘other than...’ or ‘another...’:

\[\text{غيرَ الإسلامَ}\] [3:85] other than Islam
\[\text{غيرَ الحَقِّ}\] [5:77] anything but the truth
\[\text{غيرَ سبيلَ المُؤْمِنِينَ}\] [4:115] [a way] other than that of the believers

If the second element of the *idāfa* is indefinite, the *idāfa* phrase will have the sense of an indefinite adjectival phrase, and be treated as such grammatically:

\[\text{أَجْرٌ غيرَ مَسْتَوْنِيَّٰنَ}\] [41:8] an unbroken reward
\[\text{عملٌ غيرَ صالحٍ}\] [11:46] an unrighteous deed

In such cases it is the second term in the *idāfa* that will link back in gender and number either to the noun to which the phrase as appended or to the subject:

\[\text{غيرَ مُشْرِكِينَ يَهُ}\] [22:31] not associating anything with him
[links back to the imperative *ijtanibu* in the previous verse]
\[\text{غيرَ مُعْجِرِيَ الَّذِي}\] [9:2] not frustrating God
[refers back to *anna-kum* that immediately precedes it]
In the Qurʾān it is extremely rare for the second term to be definite, though there is a well-known example from the Fātiḥa:

[1:7] غُرِبَ الْخَفْضُوبٍ عَلَّمِم

[the suffix -him refers back to alladhina; see also Lesson 33]

If repetition of the negative idea occurs, ghayr is not repeated but wa-lā is used instead:

[2:173] غَيْرِ بَاغٍ وَلَا عَاٰلٌ

not outraging nor transgressing

The accusative ghayra is also used as a preposition, meaning ‘without’. The compound forms bi-ghayri (see Lesson 21) and min ghayri are also common. With these prepositions, too, repetition is by use of wa-lā:

[22:8] بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ

without knowledge or guidance or an illuminating scripture

VOCABULARY THIRTY-FOUR

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَنْشَط</td>
<td>بَنْشَط</td>
<td>to spread, extend</td>
</tr>
<tr>
<td>خُمَتْ</td>
<td>خُمَتْ</td>
<td>to seal</td>
</tr>
<tr>
<td>طَسُق</td>
<td>طَسُق</td>
<td>to precede</td>
</tr>
<tr>
<td>قَفِّ</td>
<td>قَفِّ</td>
<td>to tempt, afflict, stir up</td>
</tr>
<tr>
<td>فَزَر</td>
<td>فَزَر</td>
<td>to flee</td>
</tr>
<tr>
<td>كَفَّ</td>
<td>كَفَّ</td>
<td>to uncover, remove, relieve</td>
</tr>
</tbody>
</table>
Lesson Thirty-Four

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>وُلَدُ</td>
<td>يُولَدُ</td>
<td>[passive] to be born</td>
</tr>
<tr>
<td>تَبَ</td>
<td>بَغِي</td>
<td>to wither, perish</td>
</tr>
<tr>
<td>بَغَي</td>
<td>يُغَدُو</td>
<td>to outrage; to seek</td>
</tr>
<tr>
<td>عُدَ</td>
<td>يُغَدُو</td>
<td>to transgress, turn away, run</td>
</tr>
<tr>
<td>أَضَلَح</td>
<td>يُضَلِح</td>
<td>to put right</td>
</tr>
<tr>
<td>أَغَجَرْ</td>
<td>يُغَجِرْ</td>
<td>to frustrate</td>
</tr>
</tbody>
</table>

**Singular**  | **Plural** |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>إمروٍ</td>
<td>man</td>
</tr>
<tr>
<td>حكمٍ</td>
<td>arbiter</td>
</tr>
<tr>
<td>ساقٍ (f.)</td>
<td>leg</td>
</tr>
<tr>
<td>عقابٍ</td>
<td>punishment, requital</td>
</tr>
<tr>
<td>عمدٍ</td>
<td>columns, supports</td>
</tr>
<tr>
<td>ماءٌ</td>
<td>mouth</td>
</tr>
<tr>
<td>حالٍ</td>
<td>wrath, anger</td>
</tr>
<tr>
<td>هذيٍ</td>
<td>offering</td>
</tr>
<tr>
<td>أخدانٍ</td>
<td>companions</td>
</tr>
<tr>
<td>سريعٍ</td>
<td>quick, swift</td>
</tr>
<tr>
<td>غليظٍ</td>
<td>thick, rough, hard</td>
</tr>
<tr>
<td>مغروسوٍ</td>
<td>in trellises</td>
</tr>
<tr>
<td>مَلَوم؟ لَام؟</td>
<td>blamed, blameworthy</td>
</tr>
<tr>
<td>مثبتونٍ</td>
<td>broken, cut</td>
</tr>
</tbody>
</table>

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EXERCISE THIRTY-FOUR

1. يَوْمٌ تَشُهَّدُ عَلَيْهِمْ أَلْسَنَهُمْ
   [24:24]
2. يَوْمٌ أَخَذْتُهُمْ جَمِيعًا
   [10:28]
3. يَوْمٌ خَلَقَ الْشَّمَاءَاتِ وَالأَرْضَ
   [9:36]
4. يَوْمٌ يُضَمِّعُونَ الْصَّبِيحَةَ
   [50:42]
5. يَوْمٌ هُمُّ عَلَى الْكَافِرِينَ يُقْتَشُونَ
   [51:13]
6. يَوْمٌ يَتَفَقَّحُ فِي الْصُّورِ
   [6:73]
7. يَوْمٌ يَذْهَبُ الْمُرْزَقُ مِنَ الْحَيَّ
   [80:34]
8. أَبُوَانَا عَذَّبْهُ كَبِيرٌ
   [28:23]
9. تَبَتْ يَدًا أَبِي لِهُمْ
   [111:1]
10. أَرَّجَعُوا إِلَى أَيُّهُمْ فَقُولُوا يَا أَبَأَا إِنَّ أَبْنَكَ سَرَقَ
    [12:81]
11. قَالَ لَأَبِيهِ وَقُومَهُ مَا ذَا تَعْبِدُونَ
    [37:85]
12. مَا كَانَ أَبُوَّكَ أَمْرًا سُوءٌ
    [19:28]
13. كَانَ أَبْوَاهُ مُؤْمِنِينَ
    [18:80]
14. أَخْرِجْ أَبْوِيْكُمْ مِنَ الْحَبَّةِ
    [7:27]
15. قَالَ لَهُمْ أَخْوَاهُمْ نُوحُ أَلا تَتَسَفَّقُونَ
    [26:106]
16. أَرْسَلْنَا مُوسىٌ وَأَخَاهُ هازِرٌ بِيَأْيَاتِنَا
    [23:45]
17. فَأَنْتُمْ عَلَيْهِ إِلَّا كَمَا أَنْتُمْ عَلَيْ أَخِيَّكُمْ
    [12:64]
Exercise Thirty-Four

18. فاصليوا بين أخوينكم

19. إن ربك واسع ال компани

20. إن الله قوي شديد العقاب

21. وَلَا اللَّهِ الْلَّيْلَ سَابِقُ الْهَيَارِ

22. النَّارُ لَآ أَيُّهَا الْيَتِيمُ أَنْ تَذْهَبْ بِهَا

23. النَّعَمُ تَحْتِيهَا عَلَى أَفْواهِهِمْ

24. يا أيها الذين آمنوا لا تدخلوا بيوتًا غيروا بيوتكم

25. أفقي أَلَّهُ أَطْلِبِي خَيْرًا

26. إن لك لأجزا عُثْرًا مُنْتُونِ

27. السلام علي يوم ولدت ويوم أموت

[49:10] [53:32] [8:52] [36:40] [6:93] [36:65] [24:27] [6:114] [68:3] [19:33]
Lesson Thirty-Five
More on the Accusative

The Particle iyyā-

iyyā- is a particle which is normally found only with a pronominal suffix attached to it. The particle and suffix indicate the accusative (though the particle and the 1 s. suffix produce iyyā-ya).

It tends to be used in the Qurʾān to enable the object to be placed in front of the verb for emphasis. The best known example of this is in the Fāṭiḥa:

[1:5]

You we worship, You we turn to for help

In that verse the accusative is not repeated. It is more common for the suffix to be repeated with the verb for further emphasis:

[16:51]

Me, be in awe of Me

Otherwise it is used for a second pronominal object:

[17:31]

We provide sustenance for them and for you

[60:1]

they drive out the messenger and you

[9:114]

he promised it to him

When it follows inna it indicates the subject, as in:
It is also used after illā:

\[\text{لا تَعْبَدُونَ إِلَّا إِلَيْهِ} \quad [12:40] \quad \text{serve Him only}
\]

There is no Qur'ānic example of the usage found elsewhere in Arabic, in which \text{iyyā-... wa-iyyā} has the sense of ‘beware’.

THE ACCUSATIVE OF ABSOLUTE NEGATION

In this usage, known in Arabic as \text{lā li-nafṣī ʾl-jinsi}, the negative \text{lā} is followed immediately by a noun in the accusative without \text{tanwīn}. The most famous example occurs at the beginning of the \text{shahāda}:

\[\text{لا إِلَّا ۖ إِلَّا ٱللَّهُ} \quad \text{there is no god but God}
\]

There are examples throughout the Qur'ān, e.g.:

\[\begin{align*}
\text{لا رَبُّ فِيهِ} \quad [2:2] & \quad \text{there is no doubt about it} \\
\text{لا مَرَدُّ لَهَ} \quad [13:11] & \quad \text{there is no turning it back} \\
\text{لا كَشَفَ لَهُ} \quad [6:17] & \quad \text{there is no one to remove it}
\end{align*}
\]

THE COGNATE ACCUSATIVE

In this usage, known in Arabic as the \text{mashhūl muṭlaq}, a verb may take its own \text{masdar} (or sometimes the \text{masdar} of a verb with the same or a similar meaning) to add greater force to the verb or to extend its meaning. In its simplest form we find:

\[\text{عَدَّهُمْ عَدًا} \quad [19:94] \quad \text{he has numbered them [exactly]}
\]

\[\text{إِذَا رَجَبَ ٱلْأَوْرََٰضُ رَجَّا} \quad [56:4] \quad \text{when the earth shall be shaken}
\]

Sometimes the \text{masdar} is repeated for greater emphasis:
when the earth shall be pounded to bits

More commonly the verb is followed by an adjective, with the masdar and adjective usually translating most easily into English as an adverb:

> يُرِيدُ أَلَّذِينَ يَتَّبِعُونَ الْقِبْلَةَ أَنْ يَتَّبِعُوا مِيلًا عَظِيمًا
> [4:27] those who follow their own desires wish you to deviate greatly

But such translations are not always possible:

> ضَلَّ ضَالًا بَعِيدًا
> [4:116] he wandered far astray

> إِيَّاكُمْ لَتَقْوَلُونَ قُوَّةٌ عَظِيمًا
> [17:40] you are saying something truly shocking

THE ACCUSATIVE OF SPECIFICATION

The main uses of the accusative of specification (Arabic التَّمْيِيز tamyīz) have already been dealt with: the accusative used with the cardinal numbers from eleven to ninety-nine (and with kam); and in the compound elative. It always takes the form of an indefinite noun placed immediately after the phrase it limits or defines. Typical of other, wide uses are:

> إِشْتَعَلَ أَلْرَاسَ شَيْبًا
> [19:4] my head is aflame with hoariness

> قَرَى غَيْبًا
> [19:26] be consoled

> إِنَّ طَبِينَ نَفْسًا
> [4:4] if they are pleased

THE ACCUSATIVE OF CAUSE

The accusative is also used to indicate cause or motive, in Arabic
Lesson Thirty-Five

al-maf'ūl lahu:

[2:109] through envy on their part
[2:19] for fear of death
[2:207] in seeking God's approval

THE ACCUSATIVE OF CIRCUMSTANCE

This usage, known in Arabic as the أَحْلُ hāl, is common and used in a highly idiomatic way. The general rules devised by the Arab grammarians are complex and frequently broken. The framework that follows is slightly loose, but it should enable you to understand what is taking place.

1. The hāl must be additional to a complete sentence and must answer the question كَيْفَ kayfa, 'how?'
2. The hāl must refer back to something definite, a noun or a pronoun. It cannot normally refer to an indefinite word such as rajulun.
3. The hāl accusative must itself be indefinite, and normally either a participle or a noun/adjective equivalent to a participle.

Examples

[28:18] in the morning he was in the city, fearing
[10:12] he called to us... sitting or standing

This hāl also occurs in the plural, with broken plural forms:

[3:191] they remember God, standing or sitting

Other participial equivalents are:
ARABIC THROUGH THE QUR'ĀN

[45:25] our signs are recited as clear proof

[4:79] we sent you as a messenger for the people

It appears in exceptions, sometimes as a variation on a simple sentence:

[6:48] we only send the messengers as bearers of good tidings and warners

as a variation of

[2:213] God sent the prophets as bringers of good tidings and as warners

It will normally be linked to its object through li- and the genitive:

[3:3] he has sent down to you the Scripture in truth, confirming what came before it

With a phrase attached it may be a compressed relative:

[4:14] he will cause him to enter a fire in which he will remain for ever

Note also such uses of the ḥāl as:

[3:95] follow the religion of Abraham, a man of pure faith

[5:48] you will all return to God

Occasionally a ḥāl accusative is found with no previous phrase to which it can obviously be attached:
reclining on them, facing one another

In addition to ُحَل accusatives, there are ُحَل clauses. The simplest example is the continuation of 28:18, the first example above. In full the sentence runs:

أَضَبْحَ في مَدِينَة حَائِفًا يَتَرَفَّب

in the morning he was in the city, fearing, watching

VOCABULARY THIRTY-FIVE

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَلَا</td>
<td>يَتَلُو</td>
<td>تَلَوَّة</td>
</tr>
<tr>
<td>خَرَز</td>
<td>يَخْرَز</td>
<td>خَرَّة</td>
</tr>
<tr>
<td>يَزِهِب</td>
<td>يَزَهِب</td>
<td>رَهِبَة</td>
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<tr>
<td>كَذَب</td>
<td>يَكْذِب</td>
<td>كِذَّب</td>
</tr>
<tr>
<td>مَلَل</td>
<td>يَمْلِئ</td>
<td>مِلَّة</td>
</tr>
<tr>
<td>أَضَبْحُ</td>
<td>يَضْحَكْ</td>
<td>إِضْبَاح</td>
</tr>
<tr>
<td>أَنَابُ</td>
<td>يَنِيبُ</td>
<td>إِنَابَة</td>
</tr>
<tr>
<td>يَتَرَاضَى</td>
<td>يَتَرَاضَى</td>
<td>تَرَاضَى</td>
</tr>
<tr>
<td>إِزْدَادُ</td>
<td>يَزِدَّدَ</td>
<td>إِزْدَادَة</td>
</tr>
<tr>
<td>يَشْتَعَلُ</td>
<td>يَشْتَعاَلَ</td>
<td>إِشْتَعاَلَة</td>
</tr>
</tbody>
</table>

to recite

to fall

to fear, be in awe of

to strive, plot, outwit

to incline, lean,deviate

to become; be in the morning

to come back to; repent

to agree with one another

to increase, grow

to ask for help (+ acc.)
ARABIC THROUGH THE QUR’ĀN

**Singular** | **Plural**
---|---
حَنْفَاءُ | حَنْفَاءٌ
ضَيْحَةُ | ضَيْحَةٌ
عَرَّةُ | عَرَّةٌ
مُلِجَّةُ | مُلِجَّةٌ
مُكْرَرٌ | مُكْرَرٌ
بَلْ | بَلْ
إِمْلَاقٌ | إِمْلَاقٌ
جَيْح | جَيْحٌ
دَاخِرٌ | دَاخِرٌ
سَاجِدٌ | سَاجِدٌ
مُقَاضِبٌ | مُقَاضِبٌ
لَا جَرْمٌ | لَا جَرْمٌ

**Idioms**

طَابِ نُفْسًا | to be consoled
فَرَّ عَيْنَا | to be pleased
Exercise Thirty-Five

1. أَفْمَنْ يَلْقَفْ فِي الْقُرْآنِ حَيْرًا أَمْ مَنْ يَأْتِي أَمْنًا يَنْفُقُ الْقِيَامَةَ

2. أَنْعَدُمُ الْمُضْجِجُينَ مَعْصِبَةٌ

3. أَئِنْذَا ضَارِبُوا لَمْ يُلْصِحُوا

4. فَإِنَّ الَّذِينَ يَخْلِفُونَ الْحَكِيمَةَ لَا يُؤْشِرُونَ

5. لَا غَلِيلَ لَكُمْ الْيَوْمَ

6. لَا مُنَبِّئٌ مِنْ اللَّهِ إِلاَّ إِنَّهُ

7. لَا عَلَمَ لَنَا إِلَّا مَا عَلِمْتُنَا

8. لَا جَناحٌ عَلَيْكُمْ فِي مَا تَرَاهُمْ فِي الْحَيَاةِ الدُّنْيَا

9. لَا جَدَالٌ فِي الْحَيَاةِ الدُّنْيَا مَثْلُهُ

10. قُلِ اللَّهُ أَشْرَعْ مَكْرًا

11. وَاللَّهُ أَشَدُّ بَشَرٌ

12. إِنَّهُمْ أَحْسَنُ عَمَلًا

13. إِنَّهُمْ يَكِيدُونَ كِيَادًا

14. يَغْفُلُونَ عَمَالًا دُونَ ذلِكَ

15. يَحْيَوْنَ الْمَيْتَانَ حَيًا جَمِيلًا

16. مَا كُنْتُمْ إِلَّا تَعْبُدُونَ

17. تُزِرُّونَهُمْ وَإِيَاكُمْ

18. لَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمَلاَقٍ

[41:40] [15:83] [27:87] [39:2] [12:100] [8:48] [9:118] [2:32] [4:24] [2:197] [3:90] [10:21] [4:84] [18:7] [86:15] [21:82] [89:20] [10:28] [17:31] [17:31]
21. ما تتيفتون إلا آتيتاهما وجه الله [2:272]
22. إن آلمرة لله جميوعا [4:139]
23. دعاء ربنا مبتئا إله [39:8]
24. ذهب مقاضيبا [21:87]
25. ارجعي إلى ربك راضية مرضية [89:28]
26. فحنناهم جمعنا [18:99]
27. لا حرم أن لهم النار [16:62]
28. يخرج جكم إخراجا [71:18]
Lesson Thirty-Six
Conditional Sentences

Conditional sentences consist of two halves: a clause containing a condition (Arabic التَّرْطُب al-shart), and a main clause, which is a response (Arabic الجِواب al-jawāb) to the condition. In many grammars terminology going back to ancient Greek is used: the shart is called the protasis and the jawāb the apodosis.

The general rules for conditionals worked out by the Arab grammarians apply by and large to the Qur’ān; but they do focus on a somewhat later period when the pattern of tense usage was slightly different. Also the words meaning ‘if’ are used in a slightly more distinctive way in the Qur’ān.

The explanations that follow are aimed at helping the reader to understand the numerous conditionals that occur in the Qur’ān. As should be expected from what has been said above, they do not cover some conditional expressions that occur in later Arabic, and thus these explanations do not provide the reader with the complete framework needed to cover medieval and modern Arabic.

As Arabic has a simple tense system, it cannot operate as many languages do and express shades of conditional meeting by using a wide range of tenses. However, this is not a problem, as many of the shades of meaning are expressed by the use of three words for ‘if’: law, in and idhā:

1. law indicates that the conditional proposition (whether positive or negative) has not happened or will not happen: an unreal or hypothetical condition. It can be translated into English as ‘if [he] had [done]’, ‘if [he] were to [do]’, or, ‘had [he done]’, ‘were [he] to [do]’.

2. in indicates that the conditional proposition is expected to happen or has happened: a future or past real condition.
3. *idhā*, which has been partly dealt with in Lesson 21, indicates that the proposition has happened or is felt certain to happen. In the Qur'ān the original sense of 'when' applies, but conditional force is indicated both by the tense usage and by the use of *fa-* to introduce the *jawāb* [see B below].

The differentiation between *in* and *idhā* is a feature of early Arabic that has been steadily eroded with the passing of time. In modern Arabic it scarcely exists. However, the clear differentiation of all three particles is crucial to conditional expressions in the Qur'ān, as the Qur'ān does not make full use of the full range of tenses allowable under the general rules for conditional sentences.

These rules are that the Arabic perfect or jussive are the equivalent of the English present or future and the Arabic pluperfect represents the English past. This is not so in the Qur'ān, as the pluperfect occurs only a handful of times. It is also the case that tense usage varies somewhat with each of the three particles, and a separate explanation for each is required.

There are two other rules that should be known before the Qur'ānic conditionals are examined in detail:

1. If the *shart* is a negative proposition, the negative is normally expressed by *lam* with the jussive [but see C 1b]. This is in contrast to the *jawāb*, in which a range of negatives appropriate to the accompanying tense is used.

2. With *in* and *idhā* the particle *fa-* is used to introduce the *jawāb* if a perfect or a jussive verb is not the first element in the *jawāb* [see B below]. This rule does not apply fully in the Qur'ān.

A. THE USE OF ٌِlaw

1. a) The *shart* is most frequently expressed by *law* with the perfect, though *law anna* (with an accusative) and *law* with the imperfect are also found. There is no example of *law* followed by the jussive.
b) Unlike its use in other Arabic, *law* is not used with a negative proposition, i.e. there is no example of *law lam*. Negative propositions are expressed by *law-lā an/anna.*

2. If the *jawāb* to *law* begins with a verb, it will be a perfect, most frequently introduced by *la-*. However, *la-* is not used if the perfect is preceded by the negative *mā.*

3. It is uncommon for the *shart* to follow the *jawāb*, unless the *shart* is used to round off a verse with assonance in *-ūn*, as in:

   إِنَّ أُوهِنَّ الْبَيْوُبَ أَبْنُتِ الْمَكْرُوبَ لَوْ كَانُوا يَعْلَمُونَ

   the most fragile house is that of the spider, did they know [it]

4. The use of *wu-law* as the final clause of a sentence (normally coinciding with the end of a verse) needs special notice. It means ‘if only’ or ‘even if’ or ‘although’. Note that *wu-law* is the only way in which ‘although’ is expressed in the *Qur’ān—*wu-in* is not used in this way—and in this sense the clause may well not be hypothetical:

   وَمَا أُنتُمُ يَكْفُومُونَ لَنَا وَلَوْ كَنَّا صَادِقِينَ

   you will not believe us although we are telling the truth

**Examples of the use of *law***

لَوْ شَاءَ رَبُّكَ لَجَعَلَ الْأُنثَاءَ أَمْثَالَ وَاحِدَةَ

had your Lord wished, He would have made men one community

لَوْ أَطَأْمَونَا مَا قَتَلُوا

had they obeyed us, they would not have been killed

لَوْ نَشَاءَ لَأَرْيَنَاكُمْ

if we wished, we would show them to you

---

^ For *law-lā* meaning either ‘why not’ or ‘but for’ see Lesson 37.
if only God had guided me, I should have been one of those who protected themselves

had he not been one of those who glorify God, he would have lingered in its belly

what harm would it do them if they were to believe in God?

evil and good are not equal, though the abundance of the evil may amaze you

their account rests only with my Lord, if you did but know it

B. THE USE OF fa- IN REAL CONDITIONS

Before dealing with in and idhā in detail, it is necessary to look more fully at the way fa- is used in conditionals introduced by either of these words. As already mentioned, fa- is normally used to introduce the jawāb if a conditional verb (i.e. a perfect or a jussive) is not used to start the jawāb. Most grammars do not state this rule explicitly. They simply list the non-standard jawābs [NSJs]: those beginning with an imperfect, an imperative, an indirect command, an interrogative, a negative or any other particle (qad, inna, etc.).

There are sentences in the Qur‘ān that do not obey this rule and lack the fa-:

if they see a sign, they do not believe in it

when Our signs are recited to them as clear proof their only argument is to say . . .
However, such sentences are rare and they do not follow any pattern. More rarely fa- appears at the beginning of the jawāb when one would not expect it:

إذا نزل بساحتهم فساء صباح أكنذرين [37:177]

when it descends into their courtyard, how terrible will be the morning of those who have been warned

There are a few examples where fa- is found, though the jawāb begins with a with a normal conditional perfect verb, to indicate that the perfect tense has a past meaning, despite the conditional structure. The clearest examples of this are in sūra 12:26 and 27.

C. THE USE OF ِتَـ in

1. a) In the shart the verb may be either a perfect or a jussive. There is also a handful of occurrences of the pluperfect.
   b) A negative condition is expressed by in lam or, very rarely, by illā. Both are followed by the jussive.
2. In the jawāb the jussive is much more commonly used than the perfect. In fact, the four most common types of NSJ (imperatives, nominal sentences, negatives and inna) are all more common than the perfect.
3. The only common negative in the jawāb is lā. Otherwise there are three occurrences of mā and two of lan. Note that with conditionals introduced by in there is no example of lam being used in the jawāb.
4. Reversed sentences, i.e. where the shart forms the second half of the sentence, are relatively frequent with in.
5. Even more frequent are the reversed conditionals in which the shart introduced by in rounds off a verse in assonance with -in, ān:

مَثٌى هُذَا أَلْوَعُ ِتَـ إنْ كُنْتُمْ صادِقٌينَ [36:48]

when is this promise, if you are telling the truth?
Examples of the use of *in*

If it is the weight of a grain of mustard-seed, We will bring it.

\[21:47\]

If you are told, ‘return’, return

\[24:28\]

If they turn away, We have not sent you to be a guardian over them

\[42:48\]

If you turn your backs, I fear for you the punishment of a great day

\[11:3\]

If We wish, We can send down a sign from the sky to them

\[26:4\]

If you find no one inside, still do not enter it

\[24:28\]

If they deny the truth of your message, so too did the people of Nūh before them

\[3:160\]

If God helps you, none can overcome you

\[22:73\]

If a fly robs them of anything, they will not rescue it from it

\[12:33\]

If you do not turn their wiles from me, I shall incline to them in youthful folly
D. THE USE OF 

1. (a) In the *shart* the perfect predominates, though there are a dozen or so occurrences of the imperfect.
   (b) There is a single occurrence of *idhā lam* and the jussive.
2. If the *jawāb* begins with a verb, the perfect predominates, though there are some examples of the imperfect.
3. Most of the examples of a negative *jawāb* involve *lā*, but two examples begin with the negative *in* (with no *fa*-) and one with *fa-laysa*. Unlike conditionals introduced by *in*, there is a handful of examples of *lam* (without *fa*) in the *jawāb* of a sentence introduced by *idhā*.
4. Reversed sentences, i.e. where the *shart* forms the second half of the sentence, are relatively frequent with *idhā*. However, *idhā* is not used in reversed conditionals to provide assonance at the end of a verse, in marked contrast to *in*. It should be noted that in the majority of occurrences *idhā* is almost always best translated as ‘when’. However, the information given above and the fact that it conforms to conditional tense usage indicate that *idhā* is a genuine conditional particle.

Examples of the use of *idhā*

*إِذَا ذَكَرَ الْحَرَّمَ وَجَلَّتَ قُلُوبُهُمْ* [22:35]
their hearts are filled with awe when God is mentioned

*إِذَا جَاءَ الْخَوْفُ رَأَيْتُهُمْ يَنْظُرُونَ إِلَيْكَ* [33:19]
when fear comes, you see them looking at you

*إِذَا قَرَأْتُهُ فَأَتَبَعْتُ قُرْآنَهُ* [75:18]
when we recite it, follow its recitation

*إِذَا أَرَادَ الَّاَهِ يَقُومُ سَوَءًا فَلاَ مُرْدَةً لَّهُ* [13:11]
when God wills ill on a people, there is no turning it back
when he gets to it he finds it to be nothing

they forgive when they are angry

E. لَئِنُّ la-in

There are close on sixty examples in the Qur’an where in is preceded by the particle la-, indicating that the jawâb will be an oath or a strong statement. Most of these have a jawâb beginning with la-, usually with the Energetic, but occasionally without it. In a few cases the jawâb begins with inna... la-, or with idhan, or with a negative. For examples see Lesson 39, which deals with the Energetic.

F. إِمَّا immâ

Immâ (but not immâ... wa-immâ, which means ‘whether... or’) appears always to mean ‘if’, though some of the commentators dispute this. It is always followed by the Energetic, and the jawâb then being introduced by fa-(without a conditional verb). For examples see Lesson 39.

G. IMPERATIVE shart, JUSSIVE jawâb

A further form of conditional, in which the shart is introduced by an imperative and the jawâb by a jussive, is reasonably prominent in the Qur’an:

أَفَوْقُوا بِعَهْدِي أُفَوَّبِعَهْدِكُمْ [2:40]
fulfil [your] covenant with me and I will fulfil [my]
covenant with you

أَلْفُوهُ عَلَى وَجَهِ أَبِي يَأْتِ بَصِيرًا [12:93]
throw it over my father’s face, and he will see again

لَذَّرُونَا تُبِعَكُمْ [48:15]
let us follow you

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Lesson Thirty-Six

This is normally the construction used with the imperative of 
*yadharu*.

**H. QUASI-CONDITIONALS**

There are a number of words that have the force of a conditional particle when they have a general sense, in which case they are followed by conditional sentence structures. You have already become familiar with the two most important words: *man* (Lesson 17) and *mā* (Lesson 10). When *man* and *mā* mean 'whoever' and 'whatever' respectively, and they appear at the beginning of a sentence, conditional tenses come into play.

Other words used in the Qur’ān in this way are *annā*, ‘wherever’, *aynamā*, ‘wherever’, *haythu* and *haythu-mā*, ‘wherever’, *mahmā*, ‘whatever’, *kullamā*, ‘whenever’, and *ayyumā* (which declines), ‘whichever’. All are rare.

**Examples of quasi-conditionals**

*من يشَّأ الله يضليله* [6:39]

God sends astray those whom He wishes

*كلَّمَا أُوْقِدَوا نَارًا لِلْحَرْبِ أُطْفِأَهَا الله* [5:64]

whenever they light a fire for war, God will extinguish it

*أَيْنَا اللَّهُ أَجِدْنَاهُ فَلا عَذَّرَانَ عَلَىَِّ أَيْنَا* [28:28]

whichever of the two terms I fulfil, it will be no injustice to me

*مَهَمَا هَـَـَٰنِيَ يَوْمَ مِنْ آيَةٍ ... فَمَا حَنَّ لِلَّهِ يِسْتَرِيعِينَ* [7:132]

whatever sign you bring us... we will not put our faith in you

*كَلَّا مَنْ بِهَا خَيْثْ يَشْتَمُّ* [7:161]

eat of it wherever you will

*خَيْثْمَا كُنُّتمْ فُؤَلِّوُا وَجَوَّهَكُمْ شَطْرَهُ* [2:144]

wherever you may be, turn your faces towards it

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go to your tillage however you wish

wherever you are, death will overtake you

I. THE USE OF رأَيُ ra’ā in CONDITIONAL SENTENCES

The verb ra’ā is used in two completely different, highly idiomatic ways in conditional sentences. The first is its use in the imperfect after law to mean ‘if only’:

 لو ترى إذ وفقو على زبهم [6:30]

if you could see [them] when they are set before their Lord

The second is when the second person of the perfect follows the interrogative a- and precedes in:

أرأيت إن أحد الله ثممكم وأضاركم [6:46]

have you considered [what will happen] if God takes away your hearing and your sight?

In such sentences a-ra’aytum in/a-ra’ayta in translates most convincingly as ‘have you considered the position if’, or ‘what will happen if’.

VOCABULARY THIRTY-SIX

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَنَعُ</td>
<td>يَرْنَعُ</td>
<td>رَنَعُ</td>
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<tr>
<td>سُعْي</td>
<td>يَسُعْي</td>
<td>سَغْي</td>
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<td>يَهْرُ</td>
<td>هَرْ</td>
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</table>
Lesson Thirty-Six

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to be in awe of</td>
</tr>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to forgive, redeem</td>
</tr>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to cause to fall, bring down</td>
</tr>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to multiply</td>
</tr>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to deny, disapprove; not to know</td>
</tr>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to overtake</td>
</tr>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to repeat, return (trans.)</td>
</tr>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to do wrong</td>
</tr>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to be purified</td>
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<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to pick up</td>
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<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to postpone</td>
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<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to bring forward</td>
</tr>
<tr>
<td>ﯾﻮٔﺜﻞ</td>
<td>ﯾﻮٔﺜﻞ</td>
<td>to rescue</td>
</tr>
</tbody>
</table>

**Singular** **Plural**

- ﯾﺐٔﺜْﻞ pit, well
- ﯾﺬٔﺜْﻞ trunk of a palm-tree
- ﯾﺪٔﺜْﻞ place to enter
- ﯾﺪٔﺜْﻞ fly
- ﯾﺪٔﺜْﻞ chins
ARABIC THROUGH THE QUR’ân

Singular  Plural

مردَ  turning back
رطبَ  fresh, ripe dates
ضرِيحَ  help
مغارة  cave
غيبة  bottom; recess
كبائر  enormity
شطر  towards

EXERCISE THIRTY-SIX

1. إن كنتم في ريب ميتن نزلنا على عبدين قلتوا يسورة
من مثلك
[2:23]

2. وإن تأمنه بدينار لا يؤده إليك
[3:75]

3. إن كذبوك فقد كذب رسل من قبلك
[3:184]

4. وإن كنتوا كبار ما تبهون عنه نكفَر عنكم سيّأتكم
[4:31]

5. وإن تغرض عليهم فلن يضروك شينا
[5:42]

6. إن جادلوك فقلل الله أعلم بما تعملون
[22:68]

7. إن عدننا قاتًا طالنو
[23:107]

8. إن نشأ تغرهم
[36:43]

9. ألقوه في غيابات آلهب يلتقؤه بغض السيرا
[12:10]

10. هرئي إليك بحجة النحلة تساقط عليك زلبًا
[19:25]

11. أرسلم معاً عدًا يرتع ويلعب
[12:12]
Exercise Thirty-Six

12. ذُروها تَأكَل في أرض الله

13. ذُكِمَ خَيرُكُم مِنْ لَهَذَا إِنْ كُنْتمْ تَعْلَمُونَ

14. هَانِئًا يَزِهِانَكُمُ إنْ كُنْتمَ ضَادِقِينَ

15. إِذَا تَوَلَّى سَمِى في الأَرْضِ لَيْفِيسد فيها

16. إِذَا قَضِيَتْ الْصَّلَاةُ فَذَكَرُوا الله قِيَامًا وَقَعْوَدًا

17. إِذَا جاء أَجْلُهُمْ لَا يَشْتَأْجرونَ ساعَةً وَلَا يَشْتَقِيُّونَ

18. وَلَوْ شَأَّ أَللَّهُ لَدَهَبُ بِسَمِعِهِمْ

19. لَوْ يَجِدُونَ مَلِجاً أَوْ مَفَازاتٌ أَوْ مَدْخِلًا لَوْلَأْ إِلَيْهِ

20. إِنْ لَيْسُنُّ إِلَّا قَلِيلًا لَوْ أَنْكَمْ كُنْتمْ تَعْلَمُونَ

21. لَوْ كَانُوا عَنْدَا مَا مَاتُوا وَمَا قَتَلُوا

22. أَيُّ أَيَّاتِ الله تَنَبِرُونَ

23. هَوَّ مَعْمُومٌ أَيْنَما كَانُوا

24. كَلَّمَا أَزَادُوا أَنْ يَكْرِهُوا مِنْهَا أُعْيِدُوا فِيهَا

25. مَنْ عَيْبَهُ صَالَحًا فَلَعِينَهُ وَمَنْ أَيَاهُ فَعَلُّهَا

26. لَوْ تَرَى إِذَا الطَّالِبُونَ يَعْمَرُونَ

27. أَرَأَيْتَ إِنْ كَانَ مِنْ عَنْدِ الله وَكَفَرْتُمْ يَهَٰدِئُ

28. فَذَ أَفْلَحَ مِنْ تَرْكَ

29. إِنَّ تَلَكَ حَسَنَةٌ فَيَضَاعَفَهَا

30. [7:73]

31. [61:11]

32. [2:111]

33. [2:205]

34. [4:103]

35. [16:61]

36. [17:107]

37. [2:20]

38. [9:57]

39. [23:114]

40. [3:156]

41. [40:81]

42. [58:7]

43. [32:20]

44. [41:46]

45. [6:93]

46. [46:10]

47. [87:14]

48. [4:40]
Lesson Thirty-Seven
More about an; ʿasa and laʿalla

ان

The most important use of an, as a conjunction meaning 'that', was dealt with in Lesson 18. However, there are half a dozen other uses of an in the Qurʾān that did not survive as important features in later Arabic, although occasional examples are to be found. It is usually possible to see how they developed from the central use of an. Three of these further uses are important enough to need explanation here.

1. The most common of these uses is known by the Arab grammarians as an il-mufassira, the an that introduces direct speech. There are over fifty examples of it in the Qurʾān. The function of an il-mufassira is to introduce direct speech after a verb other than qala (though in 5:117 it is used after qāla itself). A dozen verbs, all with the general sense of 'conveying a message' are involved, the most common being اوْحِي اوْحاحٍ 'to inspire' and نادِي نادَّة 'to call out.' The an is normally followed by an imperative or the equivalent of an imperative (a prohibition, wish, salutation or a vocative). Other constructions are unusual.

We called out to him, 'O Ibrāhīm'

We inspired Mūsā, saying, 'Throw your staff.'

We sent Nūḥ to his people, saying 'Warn your people.'
Lesson Thirty-Seven

2. Secondly, *an* may mean ‘because’. This is the least common of the three usages explained here. It would appear that it is used where *bi-an* (or *bi-anna* and the accusative) might normally have been expected; though in at least one verse [49:17] the difference between ‘that’ and ‘because’ is small and might indicate another way in which the usage developed. Clear examples are the second *an* in 26:51:

> نَظَمْنَّهُ أَنْ يُغَفِّرَ لَنَا رَبَّنَا حُطَابًا أَنَّ كَيْناَ أُولَى الْأَنْتَوْمِينَ

we earnestly hope that our Lord will forgive us our sins because we were the first of the believers

and the second *an* in 29:2:

> أَحْسَبُ آ łلَّاَّسَ أَنْ يُكْرَٰكُوا أَنْ يُقْوَلُوا آمًَّا

do the people think that they will be left alone because they say, ‘We believe’?

See also 40:28:

> أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّي الْلَّهَ

would you kill a man because he says, ‘My Lord is God’?

3. Thirdly, there are over thirty examples when *an* is best understood as *اللَّا* or *إِلَّا* *li-allā* ‘that not’. There is some uncertainty about the basis of this usage, and some grammarians look to the ellipse of *makhāfata*, with *an* standing for *makhāfata an* ‘for fear that’ i.e. ‘lest’. This is quite clearly so in 4:6, where there cannot be any other meaning:

> لَا تَأَكُّلُوهَا إِشْرَاقًا وَيَبِيَّنُوا أَنْ يَكْبِرُوا

do not devour it in squandering and in haste lest they grow up (for fear that they will grow up)

With a number of other examples, e.g. after the verb *amina*, one can understand the verse by assuming that a preposition
(in this case \textit{min}) has been omitted. However there is a basic core of examples that can only be understood by taking \textit{an} in the sense of \textit{allā} or \textit{li-allā}:

\begin{equation}
\text{جُعَلَنا عَلَى قُلُوبِهِم مَكَّةً أَن يَفْقَهُوُهُ}
\end{equation}

[6:25] we have placed veils on their hearts so that they do not understand it

\begin{equation}
\text{لَا يَأْتِيُ أَوْلُو الْفَضْلٍ بِنَكْمٍ وَالْبَشْرَةَ أَن يُؤْتُوهُ أُوْلِي الْقَرَبَى}
\end{equation}

[24:22] let not those of you who possess bounty and abundance swear that they will not give to relations

My own explanation is that from time to time negatives that one would expect to appear in the text simply do not do so, possibly due to some Ḥijāzī influence. There are also examples of this construction in seventh century poetry, but it soon dropped out of use.

\textit{asā}

The most common way of expressing ‘perhaps’, ‘it may be that’ in the Qur‘ān is by use of \textit{asā}, a verb that occurs only in the perfect, with a following \textit{an} clause. \textit{Asā} can be used either personally or impersonally. Eventually Arabic came to prefer the impersonal verb, but in the Qur‘ān, as elsewhere in early Arabic, the personal form is more common. In only two examples does it conjugate (\textit{asaytum, 2:246 and 47:22}), but in most cases the verb is followed by a subject:

\begin{equation}
\text{عَسَى الٌّلٌهَ أَن يَغْفِرُ عِنْهُمْ}
\end{equation}

[4:99] it may be that God will pardon them

\begin{equation}
\text{عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدْوَكُمْ}
\end{equation}

[7:129] perhaps your Lord will destroy your enemy

\begin{equation}
\text{عَسَى رَبُّنَا أَن يَبْدِلَنَا خَيْرًا مِنْهَا}
\end{equation}

[68:32] perhaps our Lord will give us better than this in its place

\begin{equation}
\text{عَسَى أَنْ نَكُرُوهُ فَيْنَا}
\end{equation}

[4:19] perhaps you dislike a thing
La'alla

In later Arabic la'alla, which is a fossilized verb with the construction of inna, means ‘perhaps’. However, in early Arabic la'alla had two meanings: ‘perhaps’ and ‘so that’. If it occurs near the end of the verse you can expect it to mean ‘so that’. This covers over ninety percent of the instances where it appears. If it occurs elsewhere in the sentence, particularly at the beginning, it is likely to mean ‘perhaps’.

The translation ‘that haply’, often used in translations of the Qur'an, goes back to ingenious efforts by some Arab grammarians and commentators to combine the meaning ‘perhaps’, with which they were perfectly familiar, with ‘so that’, which was obsolete by the time they wrote. From time to time they would grasp the nettle and acknowledge that la'alla means ‘so that’, but more often they were reluctant to abandon the meaning they knew best.

The frequent usage of la'alla in the sense of ‘so that’ is because la'alla + a 3 m.p. or 2 m.p. suffix allows a verb ending in -ün(a) to complete the verse and thus maintain the appropriate assonance. This is most clearly shown in verses where li- plus the subjunctive is followed by wa-la'alla + a suffix + an imperfect verb.

Examples of ‘so that’

- [5:90] فَاجْتَبَيْنَكُمْ لَعَلَّكُمْ تَفْلِحُونَ
  avoid it, so that you may prosper

- [43:10] جَعَلَ لَكُنَّ فِي هَٰذَا سَبِيلًا لَعَلَّكُمْ تَهْتَدُونَ
  He has put roads in it for you, that you may find the right way

- [7:63] يَنْذِرُكُمْ وَيَتَحَقَّقُوا وَلَعَلَّكُمْ تَرَحَمُونَ
  that he may warn you and that you may protect yourselves and that you may be given mercy
Examples of ‘perhaps’

perhaps it is a trial for you, with enjoyment for a time

perhaps the hour is something near

When the 1 s. pronominal suffix is attached to la‘alla, the resulting form is la‘all-i:

so that I may return to the people

### Vocabulary Thirty-Seven

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَبَس</td>
<td>يَعْبَسُ</td>
<td>to frown</td>
</tr>
<tr>
<td>عَفَا</td>
<td>يَعْفَوُ</td>
<td>to pardon (+‘an)</td>
</tr>
<tr>
<td>عَادَ</td>
<td>يَعْوَدُ</td>
<td>to return; do again</td>
</tr>
<tr>
<td>عَادَ</td>
<td>يَعْوَدُ</td>
<td>to seek refuge with</td>
</tr>
<tr>
<td>غَدَّ</td>
<td>يَغْدُو</td>
<td>to be/do in the morning</td>
</tr>
<tr>
<td>كَبَرَ</td>
<td>يَكْبَرُ</td>
<td>to grow up</td>
</tr>
<tr>
<td>كَرَة</td>
<td>يَكْرَتْ</td>
<td>to be reluctant, hate</td>
</tr>
<tr>
<td>مَدْأَ</td>
<td>يَمْدُدُ</td>
<td>to shake</td>
</tr>
<tr>
<td>يَبْنَ</td>
<td>يَبْتَنَّ</td>
<td>to make clear</td>
</tr>
<tr>
<td>أَشْرَفَ</td>
<td>يَشْرَفُ</td>
<td>to be prodigal</td>
</tr>
<tr>
<td>إِمْسَاكَ</td>
<td>يَمْسَكُ</td>
<td>to hold fast, withhold</td>
</tr>
<tr>
<td>تَفْكَرُ</td>
<td>يَتَفَكَّرُ</td>
<td>to think, reflect</td>
</tr>
</tbody>
</table>
Lesson Thirty-Seven

**Perfect** | **Imperfect** | **Verbal Noun**
---|---|---
يننادي | يننادي | تَنَادُ
إيجتَّبَت | إيجتَّبَت | إيِتَّلَاء
إيجتَّبَت | إيجتَّبَت | إيِتَّلَاء
to call to one another

to swear
to avoid

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
خلائف | accustomed to swear
يدار | haste, anticipation
خزة | tillage
dريءا | dream
زواقين | firm mountains
كبان | coverings
حمل | bees
هد | crash, destruction
عمى | blind
عجينة | unfortunate, wretched
نشقية | contemptible
مَهْيِن |

**Idioms**

أولو الفزْرِ | relations
ضرْبُ الْذِّكْر صَفْحًا | to neglect
Exercise Thirty-Seven

1. وأخذهم أن يُفْسِدُوكَ عن بعض ما أنزل الله إليكََّ [5:49]
2. ي槲لكم الله أن تعودوا ليبله أبداً [24:17]
3. أعوذ بالله أن أكون من الجاهليين [2:67]
4. ألقى في الأرض رؤسي أن تقع على الأرض [16:15]
5. بعسوك السماء أن تقع على الأرض [22:65]
6. أَفْقَمْ أَهْلِ الْقُرْءَانِ أَن يَأْتِيهِمْ بِأُشِنَا [7:97]
7. إننا أرسلنا نوحًا إلى قومه أن أندى قومك من قبلكََّ أن يأتهم عذاب أليم [71:1]
8. أوحينا إلى موسى أن أضرب بغضب الله البحر [26:63]
9. أوحى ربك إلى النحل أن تجمعين منجبين بيوتًا [16:68]
10. ناديناه أن يا إبراهيم قد صدقت الرؤيا [37:104-5]
11. تناذوا مضلين أن أعدوا على خزيكم [68:21-2]
12. أُرِزَى سورة أن أمنوا بالله وجاهدوا مع رسوله [9:86]
13. أخبر ذغواهم أن الهيود لله ربّ عالىين [10:10]
14. عبض وتولى أن جاءه الأمم [80:1-2]
15. أقتصر علكم الدكر صفحًا أن كنتم قومًا مشرفين [43:5]
16. لا تبلغ كل خلاف مهين... أن كان ذا مال وتبين [68:10, 14]
17. صبر أهلب هَذَا أن دعوا للتحمّان ولداً [19:90-1]
18. ذلك أن لَّم يَكِ بَعْضٌ مَّلِكَ مَلَكُ الْقُرْءَانِ يطلَّب ٢٤٦
Exercise Thirty-Seven

19. فَلْتَعَلَّمُوا تَأْكُلَّكَ بِغَفْرَانِّي مَا يُوحَى إِلَيْكَ ... أَنْ يُقُولُوا

20. يُرِيُّكُمُ آياتِهِ لَعَلَّكُمْ تُفَهَّمُونَ

21. جَاهَدُوا فِي سَبِيلِ اللَّهِ لَعَلَّكُمْ تُفَهَّمُونَ

22. آَنُرِئُوا إِلَيْكَ الَّذِي كَرَّ لِلنَّاسِ مَا نَزَلَ إِلَيْهِمْ

وَلَعَلَّهُمْ يُفَكْرُونَ

23. إِنَّا جَعَلْنَا فَرَآئِنا عَرِيْبًا لَّعَلَّكُمْ تُفَهَّمُونَ

24. غَسِيلَ أَنْ يُحْيَوْا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

25. غَسِيلَ رَبِّيّكَ أَنْ يُبِلَّكَ عَدْرُوْكَ

26. غَسِيلَ اللَّهُ أَنْ يَأْتِينَيْنِي يِمْمَ جَمِيعًا

27. غَسِيلَ أَلَا أَكُونَ بِدَعَاءٍ رَّبِّي شَقيًا
Lesson Thirty-Eight
Special verbs; law-lā

Special Verbs

THE ‘SISTERS OF kāna’

Arabic has over twenty verbs that behave similarly to kāna. They are known as ‘the sisters of kāna’. Over half of them occur in the Qur’ān, but only five: laysa, mā zāla, zalla, mā dāma, and asbaha are important.

The verb that is closest to kāna in meaning is laysa; but, as was set out in Lesson 21, the two verbs are not particularly close in construction, because of the common use of bi- to introduce the predicate after laysa.

The characteristic of the other four verbs is that they take the same construction as kāna, i.e. an accusative predicate or an imperfect verb, though they differ markedly in meaning.

mā zāla

mā zāla, imperfect lā yazālu or mā yazālu, means ‘not to cease’, i.e. ‘to continue’:

[40:34]

you continued to be in doubt

[2:217]

they will continue to fight you

[11:118]

they continue to differ
Lesson Thirty-Eight

٣٨٠٨

زَالَلَّ

Uniquely, زَالَلَّ ‘to continue’, contracted from زَالِلَا, is found from time to time with only one لَم. Two of these shorter forms occur in the Qur’ān: زَالَتْ [20:97] and زَالْتُمْ [56:65].

[26:71] we remain devoted to them

[56:65] you would continue to jest

مَا دَامَ

With مَا دَامَ the مَا is not the negative that we find in مَا زَالَ but a special use of مَا that has not yet been introduced. It requires a perfect verb and means ‘as long as’. مَا دَامَ basically means ‘as long as x remains’ or ‘as long as x is’, and these are the meanings you will find in the Qur’ān. Elsewhere, مَا دَامَ may mean nothing more than ‘as long as’.

[19:31] as long as I remain alive

[3:75] as long as you stand over him

أَصْبَحَ

Aَصْبَحَ means ‘to do in the morning’ or ‘to be in the morning’, as mentioned in Lesson 34. To translate the verb and the following phrase into English, one normally has to say ‘In the morning he...’ etc. The verb may also mean, simply, ‘to become’.

[7:91] in the morning they were crouching in their dwellings

[5:53] they became losers

^On this form of the verb with ta- for tata- see Lesson 15.
Remember too the example quoted in the section on the *halt* accusative:

[28:18]

أَصِبِّ بِفِي الْمَدِينَةِ خَائِفًا بِتَرَكَبِّبٍ

In the morning he was in the city, afraid and vigilant

**kāda**

The verb *kāda*, imperfect *yakādu*, is closely allied to ‘the sisters of *kāna*’. In the positive it means ‘almost’, with the tense of *kāda* determining the tense of the following verb in English:

[k:150] they almost killed me

[42:5] the heavens are almost torn asunder

With a negative preceding it *kāda* means ‘scarcely’:

[18:93] they scarcely understand any speech

[24:40] he scarcely saw it

‘**VERBS OF BEGINNING**’

A further set of verbs connected with those mentioned above is that known as ‘the verbs of beginning’. These verbs are used in the perfect, followed by another verb in the imperfect. With this construction the verbs mean ‘he began to...’. They fall into two groups:

a) those, such as *badā’a*, *sharā’a* and طَفَيقُ tafīqa, whose basic meaning is ‘to begin’. Only one of these verbs occurs in the Qur’ān. It is *tafīqa*, which in general is not very common:

[7:22] the two of them began to cover themselves with the leaves of paradise

b) verbs, such as أَخَذَ akhaddha and جَعَلَ ja’ala, whose basic meaning is not ‘to begin’ but something quite different. Again,
there is only one of these verbs that occurs in the Qur’ān. It is ʾaṣbaḥa, which has just been treated above:

أَضْبَحَ يُقَلِّبُ كَفِيهِ [18:42]

in the morning he began wringing his hands

law-lā
law-lā, mentioned briefly in Lesson 36, functions in two ways:
1. it means ‘why not?’. This is the more common usage in the Qur’ān, with law-lā being followed by a verb, sometimes with an intervening subordinate clause:

لَوْلَأَ أُنزِلَ عَلَيْهِ آيَةً مِّن رَبِّي [13:7]
why has not a sign from his Lord been sent down to him?

لَوْلَأَ جَآؤَوْا عَلَيْهِ بِأَرْبَعَةٍ مُّهَدِّدَةٍ [24:13]
why did they not produce four witnesses against it?

لَوْلَأَ تَذَكَّرُونَ [56:62]
why are you not reminded?

2. law-lā also means ‘but for’. In the Qur’ān this usage requires a nominative [whereas in later Arabic nouns are put in the nominative, but the suffixed forms of pronouns are used]:

لَوْلَا نَغْمَةً رَبِّي [37:57]
but for the blessing of my Lord

لَوْلَا رَجَالٌ مُّؤْمِنُونَ [48:25]
but for believing men

^On this form of the verb with ta- for tata- see Lesson 15.
but for you

but for a word that had gone before from your Lord, there would have been judgement between them

**Vocabulary Thirty-Eight**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَخَّتْ</td>
<td>فَخَّتْ</td>
<td>to understand</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حَفَظُ</td>
<td>حَفَظُ</td>
<td>to jest</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>عَرْجُ</td>
<td>عَرْجُ</td>
<td>to cover oneself</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>أَبَانِ</td>
<td>أَبَانِ</td>
<td>to snatch</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>أَضْاءِ</td>
<td>أَضْاءِ</td>
<td>to mount</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>تَرَفْثُ</td>
<td>تَرَفْثُ</td>
<td>to turn over, wring</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>إِطْلَاعُ</td>
<td>إِطْلَاعُ</td>
<td>to make clear</td>
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<tr>
<td>إِضَاءَةُ</td>
<td>إِضَاءَةُ</td>
<td>to give light</td>
</tr>
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<td></td>
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<td></td>
</tr>
<tr>
<td>شَكْوُكُ</td>
<td>شَكْوُكُ</td>
<td>to be vigilant</td>
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<td></td>
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<tr>
<td>كَفْ</td>
<td>كَفْ</td>
<td>to study</td>
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<td>برَقَ</td>
<td>برَقَ</td>
<td>lightning</td>
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<td>زَيْتُ</td>
<td>oil</td>
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<td>شَكْ</td>
<td>شَكْ</td>
<td>doubt</td>
</tr>
<tr>
<td>كَفْ (f.</td>
<td>كَفْ (f.</td>
<td>palm of the hand, hand</td>
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### Exercise Thirty-Eight

<table>
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<td><code>مِرْيَة</code></td>
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<td><code>أَحْيَاء</code></td>
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<tr>
<td><code>خَاجَم</code></td>
<td>crouching</td>
</tr>
<tr>
<td><code>عَكْفَة</code></td>
<td>devoted</td>
</tr>
<tr>
<td><code>نَادَم</code></td>
<td>repentant</td>
</tr>
<tr>
<td><code>مُحْصَرَة</code></td>
<td>brought forward</td>
</tr>
<tr>
<td><code>مُسْوَدَة</code></td>
<td>black</td>
</tr>
</tbody>
</table>

---

**Exercise Thirty-Eight**

1. لا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ [22:55]
2. ما زَالَتْ بِلَكَ دَغْوًا هُمْ [21:15]
3. لا يَزَالُ نَظَلَعُ [5:13]
4. ظَلَّ وَجْهَةٌ مُسْوَدَةٌ [16:58]
5. فَظَلَّلُوهُو نَفَكَّهُوْنَ [56:65]
6. ظَلَّوا فِيهِ يُعْرَجُونَ [15:14]
7. مَا دَامُوا فِيهَا [5:24]
8. مَا دُمَّمَ خَزَمَا [5:96]
9. وَكَتَبْ عَلَيْهِمْ شَهِيدًا مَا دُمَتْ فِيهِمْ [5:117]
10. أَصَبْحُوا نَادِمِينَ [26:157]
11. أَصَبْحُمْ بِنَفْعَتِهِ إِخْوَانًا [3:103]
12. أَصَبْحُمْ مِنْ آخَارِيِّينَ [41:23]
13. يَكُونَ الْأَبْرَقُ يَخْطُفُ أَبْصَارَهُم
[2:20]
14. يَكُونَ زَوْجَتُهَا يَضِيِّ، وَلَوْ لَمْ يَهْبِسَهُ نَار
[24:33]
15. لَا يَكُونُ يَيِّينٌ
[43:52]
16. لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا
[4:78]
17. لَوْلَا يُكْلَمْنَا اللَّهُ
[2:118]
18. لَوْلَا أَنْزِلَ عَلَيْهِ مَلْكٌ
[6:8]
19. رَبّنَا لَوْلَا أَوْسَلْتِ إِلَيْنَا رَسُوْلًا
[20:134]
20. لَوْلَا تُشْكُرُونَ
[56:70]
21. لَوْلَا تَشْفِيرُونَ اللَّهَ
[27:46]
22. لَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ النَّافِئِينَ
[2:64]
23. لَوْلَا كَيْبَاتٌ مِنَ اللَّهِ سَبَقَ لَشَكِكْنِيَّاثُكُمْ فِي مَا أُخْذَتْ
[8:68]
24. عَذَابٌ عَظِيمٌ
25. لَوْلَا أَجِلٌ مُسَمَّى لِبَعْضِهِمْ الْعَذَابُ
[29:53]
26. لَوْلَا يَغْمَظُ نِبْطِ لَكُنَّت مِنَ الطَّخْسِرِينَ
[37:57]
Lesson Thirty-Nine
The Energetic; Oaths and Exclamations

THE ENERGETIC

The Energetic is used in special circumstances to signify the future. Energetic forms are not common, but they occur often enough for it to be necessary to recognise them at sight. They are formed by adding the ending -anna or -an to the Jussive.\(^a\) In addition, a final -ū/i before the suffix will be shortened to u/i with the suffix losing the initial a. Thus the jussive 3 m.p. يُقُولُوا ياقَلَّ has an energetic form of يُقُولُن ياقَلَّان (as opposed to the 3 m.s. يُقُولُن ياقَلَّان). Similarly, -ay + the energetic ending becomes -ayinna: hence تَرَأَيَّ تَرَأَيَّان, 2 f.s. energetic of رأَى ra’ā. A third point is that final u/i followed by the energetic ending becomes uw/iy hence يَنَسَىَّ يَنَسَىَّان, 3 m.s. Energetic of أَنْسَى ansā; تَرَوَّنَ تَرَوَّنَان, 2 m.p. of ra’ā [102:7].

Forms of the Energetic in -an are rare, and somewhat confusingly they are normally written with the -an accusative ending.

The use of the Energetic is normally triggered in four ways. These are, in descending order of frequency:

1. after َلا-:

\[23:40\]

لَنَضْحَيْنَا نَادَمِينَ

you will be repentant

\[12:15\]

لَسَبَّناهُمْ بَأَمَرْهُمُ هَدَا

you will tell them about this affair of theirs

\(^a\) There are also Energetic forms of the Imperative, but these are very rare, and not found in the Qur’an. For a fuller treatment of the Energetic see Wright, *Arabic Grammar*, I, p. 61 and the tables in I, pp. 298–316.
ARABIC THROUGH THE QUR’ĀN

[22:40]

God will help him

2. in the jawāb to a sharṭ introduced by لَنَّ (la-in):

لَنَّ جَاءَ نَضْرَ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كَانَ مَعَكُمَ

if a victory comes to you from your Lord, they will say, ‘We were with you.’

[29:10]

لَنْ إِنْ لَيْتُهُ لَنَشْفِعَ بِالْنَّاصِبَةِ

if he does not desist, We shall seize [him] by the forelock

[96:15]

لَنْ إِنْ لَيْفَعْلَ مَا أَمَرَهُ لَيْسَجِنَّ وَلَا يَكُونَا مِنَ الصَّاغِرِينَ

if he does not do what I tell him to do, he will be imprisoned and be one of those brought low

3. in the sharṭ after إِمَّا (immā):

إِمَّا تَرِينَ مِنْ أَنْبَثَرَ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لَلرَّحْمَنِ صَوْمًا

if you see any man, say, ‘I have vowed a fast to the Merciful.’

[19:26]

إِمَّا نَذَهَبْنَ يَكَّ فَإِنَّا مُهْمَ مُنتَقِمُونَ

if We take you away, We shall take vengeance on them

4. after the negative لَّا (lā):

لَّا تَمْوَنُنَّ إِلَّا وَأَنْثِمْ مُشْلِمُونَ

die only as Muslims

[2:132]

لَّا تَكُونُنَّ مِنَ آَلِشَمْرِيْنَ

do not be among the polytheists

[6:14]

Other categories may also trigger the use of the Energetic, but of these the only one found in the Qur’ān is the interrogative:

هلْ يَدْهِبَ كَيْدَةٌ مَا يَغْيَظُ

[22:15]

will his trick remove what is enraging [him]?
Oaths

In general, oaths are most commonly introduced by the prepositions *wa-* or the rare *ta-* all with the sense of ‘by’ and all taking the genitive. Thus *wa-llāhi*, *bi-llāhi* and *ta-llāhi* all mean ‘by God’. However, in the Qur’ān *bi-llāhi* never stands on its own in an oath. Also, though the *wāw al-qasam* (*wa-* plus the genitive ‘by’) is quite common, particularly in early Meccan material, *wa-llāhi* occurs only once [6:23].

The general rules for the introduction of the complement to a prepositional oath apply in the Qur’ān, though the range of examples in it does not cover all possibilities that Arabic provides.

1. In a nominal sentence using *la-* or *inna... la-*:

   by the decisive recitation, you are one of those who have been sent!

   2. In a positive verbal sentence using *la-* and the energetic (present and future) or *laqad* (sometimes just *qad*) and the perfect (past), or by *inna*:

   by God you will be asked about what you concocted!

   by this secure territory, We have created man!

   by a soul... the one who keeps it pure will prosper!

   3. In a negative sentence:

   a) with *mā* + the perfect or *lā* + the imperfect or *mā* with a nominal sentence:

   The negative *in* is found in 86:4.
b) With the absence of any particle, either positive or negative, as in:

\[12:85\]

by God, you do not cease remembering Yūsuf!

As oaths are prominent in rhetorical pieces, sometimes the rhetoric causes an interruption in the flow of the sentence, with words like bal and hal starting the main sentence, e.g.:

\[50:1-2\]

by the glorious Qur‘ān, no, they wondered!

Other rhetorical modifications occasionally appear:

\[85:3-4\]

by that which witnesses and that which is witnessed, slain were the men of the pit

The commentators are agreed that this is not an example of (b), but of the oath being followed by a strongly positive statement.

As indicated above, oaths may also be introduced by verbs such as ḥalafa and aqsama ‘to swear’. Even shahida, ‘to witness’ can operate in the same way:

\[9:56\]

they swear by God that they are of you
let the two of them swear by God, ‘Our testimony is truer than theirs.’

we bear witness that you are God’s messenger

There is one very problematical usage: the phrase لا أَقْبِيم لاِ عَقْسَمُū that occurs in 56:75; 69:38; 70:40; 75:1; 75:2; 81:15; 84:16; and 90:1. The commentators are split on whether the phrase means ‘No! I swear’ or simply ‘I swear’, the second possibility being the converse of oaths where no particle is involved. On the basis of the other examples of халыфа and агзама, I am inclined to think that the phrase means ‘No! I swear’.

لَيْتَ layta

Layta, ‘would that’, acts like inna, anна, лa‘alla: it takes a noun in the accusative or a pronominal suffix. In the case of the 1st person singular this is -nī. In the Qur’an all the examples of layta but one are preceded by yā. The exception is 25:28, where وَيْلَتَا waylatā (see below) is interposed.

would that my people knew!

would that we had obeyed God!

would that I had died before this!

وَيْلُ waylun, وَيْلَتَ waylatun

Waylun, ‘woe’, is most commonly found in the Qur’an in the indefinite nominative, with li- to indicate those on whom the woe falls and min to indicate the cause of the woe:
woe to the polytheists!  [41:6]
woe to those who do not believe, because of a severe torment!  [14:2]

There is a rare example of the definite:

[21:18]

woe to you for what you describe!

The accusative and a suffix is also found:  

wayla-ka, wayla-kum, wayla-nā.

There are also four examples of the feminine waylatun. Three have the pausal form waylatā after the ya of lamentation (see below) [5:31; 11:72; 25:28], and one is in the accusative followed by a suffix, waylata-nā [18:49].

REGRET

The particle most used to express regret, wā, does not occur in the Qurʾān. However, its alternative, yā, does. At first sight it looks indistinguishable from the vocative yā, and in some cases, as in the examples with layta and wayl above, one might perhaps view the yā either way. However, only the yā of regret is followed by the pausal form -ā mentioned under waylatun above. It is also found in such phrases as:

[12:84] Oh, how I grieve for Joseph
[39:56] Oh, woe is me!

It is also found with the accusative in such phrases as yā hasratan [36:30] and yā hasrata-nā [6:31].
Lesson Thirty-Nine

Vocabulary Thirty-Nine

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَلِفَ</td>
<td>حَلِيفَ</td>
<td>to swear</td>
</tr>
<tr>
<td>رَجَمَ</td>
<td>رَجَعَ</td>
<td>to stone</td>
</tr>
<tr>
<td>سَجَنَ</td>
<td>سَجَعَ</td>
<td>to imprison</td>
</tr>
<tr>
<td>سُفَعَ</td>
<td>سُفِعَ</td>
<td>to drag</td>
</tr>
<tr>
<td>شَهِدَ</td>
<td>شَهَرَ</td>
<td>to witness</td>
</tr>
<tr>
<td>عَجَبَ</td>
<td>عَجْبُ</td>
<td>to wonder</td>
</tr>
<tr>
<td>غَلَبَ</td>
<td>غَلِبَ</td>
<td>to overcome</td>
</tr>
<tr>
<td>قُفْوَ</td>
<td>قُفَعَ</td>
<td>to sit, lurk</td>
</tr>
<tr>
<td>نَذَرَ</td>
<td>نَذَرُ</td>
<td>to vow</td>
</tr>
<tr>
<td>غَيْطَ</td>
<td>غَيِطَ</td>
<td>to enrage</td>
</tr>
<tr>
<td>زَكَّى</td>
<td>زَكِيَ</td>
<td>to purify, keep pure</td>
</tr>
<tr>
<td>وَدَعَ</td>
<td>وَدْعُ</td>
<td>to bid farewell to</td>
</tr>
<tr>
<td>وَقَامَ</td>
<td>وَقَامَ</td>
<td>to swear</td>
</tr>
<tr>
<td>يَقِيمُ</td>
<td>يَقِيمُ</td>
<td>to save</td>
</tr>
<tr>
<td>يَسِىَ</td>
<td>يَسِىَ</td>
<td>to cause to forget</td>
</tr>
<tr>
<td>يَنْتَمَى</td>
<td>يَنْتَمَى</td>
<td>to take revenge on (+ min)</td>
</tr>
<tr>
<td>يَتَهَيَّى</td>
<td>يَتَهَيَّى</td>
<td>to cease, desist</td>
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<tr>
<td>يُسَبَّحُ</td>
<td>يُسَبَّحُ</td>
<td>to make unstable</td>
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### Singular | Plural

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<tr>
<th>Arabe</th>
<th>English</th>
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<tr>
<td>أَنسُفْ</td>
<td>grief</td>
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<tr>
<td>حَسُرَةَ</td>
<td>sorrow, anguish</td>
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<td>ضَوْمَ</td>
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<td>ضُلْعي</td>
<td>forenoon</td>
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<td>نَواصِ</td>
<td>forelock</td>
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<tr>
<td>أَخْمَعْ</td>
<td>all</td>
</tr>
<tr>
<td>صَاغْرٌ</td>
<td>humbled</td>
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<tr>
<td>قَديمٌ</td>
<td>old, ancient</td>
</tr>
<tr>
<td>يَومُمِيدٍ</td>
<td>on that day</td>
</tr>
</tbody>
</table>

### Exercise Thirty-Nine

1.  وَيْلًا لِّلذين كَفَرُوا مِنَ النّارِ [38:27]  
2.  وَيْلًا يَومُمِيدٍ لِّلْمُكَذِّبينَ [52:11]  
3.  وَيْلًا لِّلذين يَكْتُبونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ [2:79]  
4.  وَيْلًا لِّلْمُشَرِّكِينَ [41:6]  
5.  يَا وَيْلًا قَدْ كُنَّا فِي غَفَّةٍ مِنْ هَذَا [21:97]  
6.  يَا لَيْتَنِي أَشْرَكَ بِيِّنَأَ أَحَدًا [18:42]  
7.  يَا لَيْتَنِي أُطْفَنَا اللَّهَ [33:66]  
8.  يَا لَيْتَ قُوْمِي يَظْلَمُونَ [36:26]  
9.  يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تَرَابًا [78:40]
Exercise Thirty-Nine

10. لا أقيمُ بِهِذَا الْبَيْتِ [90:1]

11. وَاللَّهُ يَمَّثِّلُ إِيَّهُمُّ لِكُلٍّ يُؤْتِيُّونَ [9:107]

12. قَالُوا تَآذَّيْنَ اللَّهُ إِنِّي ضَلَّالُ الْقَدِيمِ [12:95]

13. وَاللَّهُ رَسِيْنَا مَا كُنَّا مُشْرِكِينَ [6:23]

14. فَوَرَّبُكَ لِنَشَأْتَهُمُّ أَحْمَمِينَ [15:92]

15. فَوَرَّبُكَ لَنْخَفُرْهُمْ [19:68]

16. وَرَبِّي لَأَتَيْنِيَكُمْ [34:3]

17. لَيْنَ سَأَلَّهُمْ مِنْ خَلْقِهِمْ لِيَقُولُنَّ اللَّهَ [43:87]

18. كَتَبَ اللَّهُ لَأَغْيَبَنِي أَنَا وَرَسُوْلِي [58:21]

19. لَنْخَجِرَنَّكُمْ مِنْ أَرْضِنَا [14:13]

20. لِيَجْعَلَنَّكُمْ إِلَىْ يَوْمِ الْقِيَامَةِ [4:87]

21. لَا يَصَدِّقُنَّكُمْ الشَّيْطَانُ [43:62]

22. لَا تَحْسَبُنَّ اللَّهَ غَافِلًا عَمَّا يَعْمِلُ الْقَالِبُونَ [14:42]

23. لَيْنِ لَنْنَهِيْ أَرْهَبَتِكُمْ [19:46]

24. لَيْنِ أَحْيَا مِنْ هَذِهِ لَنْتَكُونَ مِنَ السَّاهِرِينَ [6:63]

25. إِيَّا يَنْبِيِّنُكَ الْشَّيْطَانُ فَلَا تَذْمَعُ بَعْدَ الْذَّكْرَى مَعَ الْقُوَّةِ الْقَالِبِينَ [6:68]

26. يَا تَيِّنِ أَمْثَلُ لَا يَفْتَنَّكُمْ الشَّيْطَانُ [7:27]

27. لَيْنِ لَمْ يَبْنِي رَبِّنَا لَأَكُونَ مِنَ الْقُوَّةِ الْقَالِبِينَ [6:77]

28. لَا يَسْتَخْفِيَنَّ اللَّهُ أَنَّهُمْ لَا يُوقَنُونَ [30:60]
Lesson Forty
Special Uses of mā kāna;
Verbs of Wonder, Praise and Blame

Special uses of mā kāna

There are two idiomatic uses of mā kāna that are common enough to need explanation.

1. Mā kāna followed by a subject and then by li-. In this construction the subordinate clause introduced by li- is the equivalent of the predicate of kāna. The literal meaning is ‘x [the nominative] is/was not one to’, but it is often more satisfactory to translate the phrase as ‘x would not’, ‘x should not’ or even as ‘x cannot’ or ‘x could not’.

God is not one to see your faith wasted

your Lord was not one to destroy the settlements unjustly

the believers should not go out to fight all in one body

The only example without an explicit subject is:

‘He was not one to take his brother’

Here the subject Yūsuf is implicit from the previous verses.

2. Mā kāna li- [+ genitive] an: This is the more common construction. In meaning it is similar to 1, and again it is satisfactory to translate the phrase as ‘x should not’, etc.
it was not for us to associate anything with God

it is not for any prophet to deceive [the people]

God is not one to take to Himself any son

**VERBS OF WONDER, PRAISE AND BLAME**

The verbs classified by the Arab grammarians as ‘verbs of wonder’ are rare in the Qur’ān and barely deserve a mention. There are two forms.

1. The 3 m.s. of the perfect of the 4th form immediately after *mā*:

   [80:17] _how ungrateful he is_

2. The 2 m.s. imperative of the 4th form, with the object attached by *bi-*:

   [18:26] _how well He sees and hears_

*bi’sa* and *nī’ma* are termed by the Arab grammarians ‘the verbs of praise and blame’, but they are fossilized verbs that do not conjugate. Both are relatively common in the Qur’ān, with ‘the verb of blame’ [*bi’sa* ‘how bad’] being more than twice as frequent as ‘the verb of praise’ [*nī’ma* ‘how good’]. *bi’sa* and *nī’ma* are normally followed by a clause beginning with *mā* or a single noun in the nominative:

[2:93] _evil is what they have sold themselves/ their souls for_

[2:126] _evil is the journeying [to Hell]_
[37:75] لَيْغَمُ آَلُهَتَيْنَ

how excellent are those who answer

[16:30] نَفَسُ دَارَ آلِ صَيْقِينَ

how excellent is the dwelling of the God-fearing

Two verses, however, show different constructions.

[18:50] بَنُسْ لِلْطَّالِيِّنَ بَدَّاً

that is an evil exchange for the wrongdoers

Here an accusative takes the place of the nominative.

[49:11] بَنُسْ آَلِ السَّمَّ إِمَامًا بَغْدَ آلِ إِعْبَانِ

evil is the term ‘dissoluteness’, after belief

Here we have the full construction with two nominatives, analogous to the example quoted in Wright (2, 290):

بَنُسْ آلُ رَأَا زَيْنَبَ

how excellent a woman Zaynab is

The perfect of the verb سَأّا, ‘to be bad’ has more or less the same force and constructions as بِسَا, with a similar predominance of the nominative over the accusative. However, سَأّا does conjugate:

[4:97] مَأْوَاهُمُ جَهَّامُ وَسَاءَتُ مَصِيرًا

their abode in Jahannam, and it is an evil journey’s end

[37:177] سَاءَ صِبَاحُ آلِ صَيْقِينَ

terrible will be the morning of those who have been warned
Lesson Forty

Vocabulary Forty

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>صنع</td>
<td>ضَّعَف</td>
<td>صنع to make, work</td>
</tr>
<tr>
<td>نفر</td>
<td>يَبَلَغ</td>
<td>نفر to go forth</td>
</tr>
<tr>
<td>غل</td>
<td>يَغْمَر</td>
<td>غل to deceive</td>
</tr>
<tr>
<td>عمر</td>
<td></td>
<td>عمر to visit</td>
</tr>
<tr>
<td>أطلع</td>
<td>يَضَعُّغ</td>
<td>أطلع to acquaint</td>
</tr>
<tr>
<td>أضاع</td>
<td></td>
<td>أضاع to cause to be wasted</td>
</tr>
<tr>
<td>آذى</td>
<td>يَبَلَع</td>
<td>آذى to hurt, vex</td>
</tr>
<tr>
<td>أشترى</td>
<td></td>
<td>أشترى to buy</td>
</tr>
</tbody>
</table>

Singular - Plural

| ماوى     | بدل       | مأوى shelter      |
| أشمان     | خيره      | أشمان exchange    |
| مستم     | مسجد      | مستم price, gain  |
| مرتوق    | مسجد      | مرتوق choice      |
| مساجد    | مسجد      | مساجد resting-place |
| سلطان    |           | سلطان mosque, place of prayer |
| شراب     |           | شراب authority, power |
| مصير    |           | مصير drink        |
| فسوق    |           | فسوق course, journey’s end |
| وحى      |           | وحى dissoluteness  |

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Exercise Forty

1. مَا كَانَ اللَّهُ يُظْلِمُهُمْ [29:40]
2. مَا كَانَ اللَّهُ يُذْرِي الْآمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ [3:179]
3. مَا كَانَ اللَّهُ لَيْضِلُّ قُوَّمًا بَعْدَ إِذْ هَدَاهُمْ [9:115]
4. مَا كَانَ اللَّهُ لَيْظَلِمَهُمْ عَلَى الْعَزِيزِ [3:179]
5. مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا [2:114]
6. مَا كَانَ الْبَرْدُمُ أن تَمْتَوَّت إِلَّا بِذِينِ اللَّهِ [3:145]
7. مَا كَانَ الْرَّسُولُ أَنْ يَأْتِي بَيْتًا إِلَّا بِذِينِ اللَّهِ [13:38]
8. مَا كَانَ الْمُؤْمِنِينَ أَنْ يَقْتُلُ مُؤْمِنًا [4:92]
9. مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَغْمُرُوا مِسَاجِدَ اللَّهِ [9:17]
10. مَا كَانَ لَنَا أَنْ نَأْتِيْكُمْ بِشَلَاطٍ [14:11]
11. مَا كَانَ لِنَا أَنْ يَكُنَّهُ الَّذِينَ أَنْبَذَتْهُ الْآتِيَةُ إِلَّا وَهَا [42:51]
12. مَا كَانَ الْمُؤْمِنِينَ وَلَا مُؤْمِنَةٌ أَنْ يَكُونُ لَهُمْ الْخِيَرَةُ [33:36]
13. مَا كَانَ لَكُمْ أَنْ تَؤُذُوا رَسُولَ اللَّهِ [33:53]
14. يْنَغَمْ لِلنَّصِيرِ [8:40]
15. يْنَغَمْ أَخْرَ الْعَامِلِينَ [29:58]
16. يْنَغَمْ مَا يَعْطُكُمْ بِهِ [4:58]
17. سَأَلَّهُ مَا كَانَوا يَغْمُلُونَ [58:15]
18. سَأَلَّهُ سَبِيلًا [4:22]
19. يُبِسَ الْأَشْرَابُ وَسَأَلَّهُ مَرْتَفِقًا [18:29]
20. إِشْتَرُواْ بِهِ ثَمَّ يُقِيلُوْنَ عِلَيْهِمْ مَا يَشَّرُونَ [3:187]
Exercise Forty

21. مَكَّنَّا مَا كَانُوا يَصْنَعُونَ [5:63]

22. يَوْمَ كَذَّبُوا بِآيَاتِ اللَّهِ مَأْوَاهُمُ النَّارُ وَيَوْمَ نُصِيَّرُ [3:162]

23. مَأْوَاهُمُ النَّارُ وَيَوْمَ نُصِيَّرُ [3:151]

24. يَوْمَ نُصِيَّرُ [38:30]

25. يَوْمَ نُصِيَّرُ [38:30]
Key to the Exercises

Exercise One


Exercise Two


Exercise Three A

1. You are Muslims. 2. They are Muslims. 3. We are a temptation. 4. I am a warner. 5. A lofty garden. 6. You are the Relenting One. 7. You are wrongdoers. 8. You are the poor. 9. She is a wrongdoer. 10. He is a believer. 11. He is the gentle one. 12. You are believers. 13. I am God, the Mighty (the mighty God). 14. It is white. 15. He/it is strong. 16. You are the Mighty One. 17. It is a trial. 18. You are a warner. 19. You are ignorant ones. 20. I am the Relenting One.
Key to the Exercises

Exercise Four

1. In the alms. 2. In manifest error. 3. Over the fire. 4. Between heaven and earth. 5. Among the believers. 6. Among the people. 7. With the people who do wrong. 8. With the believers. 9. With the messenger. 10. On a guidance. 11. On the messenger. 12. Against the unbelievers. 13. From a way. 14. To a town. 15. To a great punishment. 16. From the messengers. 17. From other days. 18. From a god. 19. By God. 20. In the next world. 21. In a valley. 22. Good news for the believers. 23. For the people who do wrong. 24. For the believing women. 25. To God belongs this world (the first world) and the next.

Exercise Five

1. My punishment is severe. 2. My Lord is merciful. 3. My Lord is near. 4. My protector is God. 5. God is my Lord. 6. My son is [one] of my family. 7. My punishment is the severe one. 8. My Lord is with me. 9. Between me and my brothers. 10. God is my reckoning. 11. God is guidance. 12. God is truth. 13. My Lord is gentle. 14. He is God, my Lord. 15. It is my stick. 16. God is the one who hears. 17. God is my Lord. 18. My messengers and I. 19. It is from the Book. 20. He is in manifest error. 21. My punishment is severe. 22. He remains for ever in the Fire. 23. He is the First and the Last. 24. I am [one] of the Muslims. 25. My reward is with God.

Exercise Six

1. That is the great bounty. 2. This is permissible and this is forbidden. 3. This (man) is a warner from the warners of old (first). 4. This is an Arabic tongue. 5. This is a mercy from my Lord. 6. That bounty is from God. 7. This is a straight path. 8. This life. 9. That is the next abode (world). 10. This is a strange thing. 11. Those have a guidance. 12. That is far-reaching error. 13. This is my way. 14. That is a difficult day. 15. Those men are the believers. 16. This is my Lord. 17. This is manifest magic. 18. That is easy for God. 19. Those men are of the righteous. 20. These are a sinful people. 21. Those men are honoured in gardens. 22. These are few. 23. That is in a book. 24. That is my path. 25. Those are God’s signs. 26. My Lord is on a straight path. 27. The unbelievers will have a humiliating punishment.
Exercise Seven

1. In God's way. 2. The nieces (the daughters of the brother). 3. A few from the rest. 4. The way of the sinners. 5. Bounty is in God's hand. 6. The hands of the people. 7. The signs of the Merciful. 8. God's land is wide. 9. This is God's she-camel. 10. Before the day of reckoning. 11. Those are the party of the Devil. 12. God is possessed of great bounty. 13. Many of the people. 14. Those are the inhabitants (companions) of the Fire. 15. God is an enemy for the unbelievers. 16. The effect of God's mercy. 17. I am the first of the believers. 18. Lord of the heavens and the earth. 19. A party of the People of the Book. 20. A party of the Children of Israel. 21. God is the protector of the faithful. 22. The outcome of affairs is with God. 23. Mischief and great corruption on earth. 24. On the edge of a pit of the Fire. 25. Praise belongs to God, the Lord of all created beings.

Exercise Eight

1. He entered the city. 2. They entered a settlement. 3. He made the sun an illumination and the moon a light. 4. God has sent a messenger. 5. She carried a light load. 6. He created the heavens and the earth. 7. God created that. 8. We created man. 9. They remembered/mentioned God. 10. We returned to the city. 11. You returned. 12. God has coined a likeness. 13. You have journeyed in the way of God. 14. They lingered in humiliating punishment. 15. You have lingered in God's book until the Day of Resurrection. 16. We have written in the Psalms after the Reminder. 17. He found a people. 18. I found a woman. 19. They found God relenting. 20. God promised the believing men and women gardens. 21. He reached the place where the sun rises. 22. God's command was made manifest (appeared). 23. Corruption has appeared on land and sea. 24. We have sent a messenger to (into) each community.

Exercise Nine

1. From God and His Prophet. 2. They are their mothers. 3. You did your deed. 4. He put rivers between them. 5. They left their homes. 6. We went out with you. 7. The matter is between me and you. 8. My curse is on you. 9. We made the son of Mary and his mother a sign. 10. God helped you at Badr. 11. They returned to them. 12. The matter rests with you. 13. They lied against themselves. 14. He followed my guidance. 15. You asked them (f.p.). 16. By the permission of their Lord.

Exercise Ten

1. God did not wrong them. 2. God has not made any way for you against them. 3. That is not a great matter for God. 4. There is not a witness among us. 5. They have no helpers. 6. They did not do it. 7. They did not linger in the humiliating punishment. 8. Whatever reward I have asked you for. 9. There is no way against them. 10. I am merely a clear Warner. 11. They have no knowledge of it. 12. We did not prescribe it for them. 13. We are not dead. 14. We found what he promised us. 15. Whatever proper thing (what of that which is recognised/regarded as proper) they did (f.p.) concerning themselves. 16. Concerning what you have taken. 17. This is what you hoarded for yourselves. 18. What God has ordered. 19. What is in front of us and what is behind us. 20. We know what we have ordained for them. 21. What their right hands have laboured [on]. 22. To God belongs the sovereignty of the heavens and the earth and what is in them. 23. The Saying has fallen on them for the wrong that they have done. 24. They found all that they had done. 25. Whatever is on land and in the sea. 26. Half of what you have settled on. 27. Corruption has appeared on land and sea because of what the hands of the people have gained.

Exercise Eleven

1. We have made some of you a test for others. 2. Each of you is an enemy of the other. 3. We have raised some of them above others. 4. Some suspicion is a sin. 5. Those are friends of one another. 6. We have left some of them. 7. They looked at one another. 8. The believers, male and female, are friends to one another. 9. God has power over everything. 10. You are witness over everything. 11. We opened for them the gates of everything. 12. We have appointed an enemy from among the sinners for every prophet. 13. Every community has [its] term. 14. Death [comes on] him from every side. 15. Each god took what it had created. 16. We have raised a messenger in every community. 17. Your Lord is guardian over everything. 18. Every soul is a hostage for what it has earned. 19. Everything little and great is recorded. 20. In it they will have some
of every kind of fruit and forgiveness from their Lord. 21. All you asked for. 22. We have tarried a day or part of a day. 23. They entered it the first time.

Exercise Twelve

1. They (f.p.) have children. 2. They were a sinful people. 3. They were like stubble. 4. We were Muslims. 5. You were in neglect of this. 6. God's command is done. 7. He was an enemy to God and His angels and His messengers. 8. It was with him. 9. He was aware of and saw His servants. 10. Your Lord was observant. 11. They were witnesses against him. 12. The people were a community. 13. You were the watcher over them. 14. We were not thieves. 15. You were sinners. 16. You were on the lip of a pit of the Fire. 17. He was from the generations before you. 18. They were an evil people. 19. That was easy for God. 20. She was from an unbelieving people. 21. There was no difficulty for the Prophet. 22. In the Messenger of God you have a good example. 23. He was in manifest error. 24. When the anger abated in Moses, he took the tablets. 25. When they opened their belongings they discovered their goods. 26. We were unaware of this.

Exercise Thirteen

1. From that which parents have left. 2. Two men said. 3. His hands are spread out. 4. Two other people. 5. Two young men entered the prison with him. 6. These two men are sorcerers. 7. He found two men in it. 8. These are two proofs from your Lord. 9. Two parties of the believers. 10. In the two of them are two springs. 11. These two daughters of mine (gen.). 12. He found, apart from them, two women. 13. They reached their confluence. 14. There is much sin in the two of them. 15. Between the two groups is a veil. 16. They assigned associates to Him. 17. We do not believe the two of you. 18. He created the heavens and the earth and what is between them. 19. He set cultivated land between them. 20. We only created them in truth. 21. In the two of them are fruits and palms and pomegranates. 22. We have appointed the night and the day as two signs.

Exercise Fifteen

1. He taught the recitation. 2. I taught you the book. 3. That is because of what your hands have forwarded. 4. What he has sent forward and left behind. 5. They denied the truth of Our signs. 6. He denied the
truth of the Hour. 7. They have striven in God's way. 8. The two have striven with you. 9. You have disputed with us. 10. God confound them! 11. They have fought you over religion. 12. We have sent it down as a recitation in Arabic. 13. God has sent down water from the sky. 14. God has not sent down anything to any mortal. 15. We destroyed them for their sins. 16. We have not destroyed any settlement without it having a known decree. 17. He has sent His Messenger with the guidance. 18. We sent Noah to his people. 19. You sent a messenger to us. 20. I have put my trust in God, my Lord and your Lord. 21. He has turned on his face. 22. They went back to their own people. 23. They have helped him and followed the light. 24. They have followed the truth from their Lord. 25. They have differed about the scripture. 26. The parties among them differed. 27. The Messenger sought forgiveness for them. 28. They have sought forgiveness for their sins. 29. You were haughty and were one of the unbelievers. 30. They were haughty and were a sinful people.

**Exercise Sixteen**

1. We shall raise up in every community a witness. 2. I will reach the confluence of the two seas. 3. We will place the two beneath our feet. 4. He eats what you eat and drinks what you drink. 5. She carries him. 6. They will not return. 7. They will go in through every gate to see them. 8. They will remember them. 9. God coins comparisons for men. 10. They write the document with their hands. 11. A punishment that is near will seize you. 12. He used to tell his people to pray and give alms. 13. They are not going out with them. 14. They ask you about the sacred month. 15. He hears the words of God. 16. He knows what each soul earns. 17. God will not speak to them nor look at them. 18. They will help you. 19. God witnesses what you do. 20. They put their trust in their Lord. 21. They will seek His forgiveness. God is forgiving and merciful. 22. He will teach you the Scripture and the Wisdom. 23. They are not proud. 24. We do not deny the truth of the signs of our Lord. 25. You strive in God's way with your possessions and your persons. 26. Those possessed of understanding are reminded. 27. I will send down the like of what God has sent down. 28. They destroy themselves. 29. They will not fight you. 30. They will see/observe.

**Exercise Seventeen**

1. Will you not be reminded? 2. We shall see whether you have spoken the truth or are one of the liars. 3. Shall We treat those who submit like
ARABIC THROUGH THE QUR'ĀN


Exercise Eighteen

1. The People of the Scripture ask you to bring down a scripture for them from heaven. 2. We have made you a moderate community that you may be witnesses to the people. 3. They were averse to striving with their possessions and their persons in God's way. 4. Their recompense is that the curse of God will be upon them. 5. They offer allegiance to you on the basis that they will not associate anything with God. 6. Am I unable to be like this crow? 7. That will be because they have followed that which angers God. 8. Your sign will be that you cannot speak to people for three nights. 9. He has brought it down upon your heart, that you may be one of the warners. 10. We desire our Lord to cause us to enter with the people who are righteous. 11. God will not grant deferment to any soul. 12. God commands you to sacrifice a cow. 13. It is the truth from your Lord, that you may warn a people. 14. It gives good tidings to the believers that they shall have a great reward. 15. We made the night for them to rest in. 16. He is able to send a punishment against you. 17. It has become clear to them that they are companions of the Fire. 18. It has become clear to him that he was an enemy of God. 19. We prescribed in it: a soul for a soul, and an eye for an eye. 20. He has subjected the sea, so that you may eat [fresh fish] flesh from it. 21. That is their recompense because they did not believe in our signs. 22. We are eager for our Lord to forgive us our sins. 23. Does man not remember that We created him? 24. He sent down with them the Scripture with
the truth, that He might decide between the people. 25. May I follow you on condition that you teach me?

**Exercise Nineteen**

1. We shall return to him. 2. You are the gatherer of the people. 3. Thus we deal with the sinners. 4. They said, 'We are moving to our Lord.' 5. God enjoins justice and doing good. 6. We have made you a viceroy in the earth. 7. Hell will be your recompense. 8. You are possessed. 9. God is forgiving and merciful. 10. The unbelievers say, 'This man is a clear sorcerer.' 11. We will not enter it. 12. God is an enemy to the unbelievers. 13. We have sent down to you the Scripture with the truth. 14. He has a father who is a very old man indeed. 15. He was one of Our devoted servants. 16. This is a very strange thing. 17. Satan is a very clear enemy to man. 18. He is one of the righteous. 19. He sees what you do. 20. The earthquake of the Hour is a tremendous thing. 21. She is a yellow cow. 22. God has power over everything. 23. I have put my trust in God. 24. Many of the people are heedless of Our signs. 25. In the livestock there is a lesson for you. 26. Truly, to God belongs whatever is in the heavens and the earth. 27. The hypocrites try to deceive God. 28. We have sent you with the truth, as a bearer of good tidings and a warner. 29. They said, 'We bear witness against ourselves.' 30. They said, 'We found our fathers serving them.'

**Exercise Twenty**

1. You did not warn them. 2. He will teach you what you did not know. 3. I did not associate anyone with my Lord. 4. He has no protector. 5. Did you not know that God knows all that is in heaven and earth? 6. He has no partner in sovereignty. 7. They have not reached puberty. 8. God has not made a light for him. 9. Did I not say to you...? 10. Do not seek to hasten. 11. He knew what you did not know. 12. Have they not looked at the heaven above them? 13. He has taught man that which he did not know. 14. They found no helpers apart from God. 15. Did We not assign to him two eyes? 16. Did We not destroy the ancients? 17. You were not believers. 18. He did not hear it. 19. Did your Lord not make you a fair promise? 20. Do not approach (dual) this tree. 21. There is no equal to Him. 22. Do not be sad. 23. Do not serve Satan. 24. Do not ask me about anything. 25. Do not be with the unbelievers. 26. Do not kill your children. 27. Do not break your oaths. 28. Do not enter by one gate.
Exercise Twenty-One

1. Is not this the truth? 2. There is nothing like Him. 3. They say with their tongues what is not in their hearts. 4. They shall not have any food. 5. He is not one of your family. 6. Is there not a lodging for the unbelievers in Hell? 7. There is no sin for you in any mistakes you have made. 8. He cannot emerge from it. 9. Do I not possess the kingdom of Egypt? 10. Lo, they sit on it. 11. Those who surrender their faces to God will have their reward with their Lord. 12. Amongst them were those whom We drowned. 13. Is there any of those you associate [with God] who can do any of that? 14. From the jinn there were those who worked before him by permission of his Lord. 15. You cannot make those in the graves hear. 16. Among them there are those who made a covenant with God. 17. Among the parties there are those who deny some of it. 18. Among the people are those who dispute about God without knowledge. 19. See them running from it! 20. Lo, they are two parties. 21. Behold, you are mortals. 22. Lo, a party of them associate others with their Lord. 23. [Recall] when Satan made their actions seem fair to them. 24. [Recall] when We appointed for Moses forty nights.

Exercise Twenty-Two

1. They drew near to one another, asking each other questions. 2. Those recite their Scripture. 3. He recited it to them. 4. The Merciful has given permission to him. 5. I shall not leave the land until my father gives me permission. 6. My servants asked you about Me. 7. They ask, 'When is the Day of Resurrection?' 8. The people ask you about the Hour. 9. He has produced you from a single soul. 10. Are you the ones who made its tree grow, or are We the One who causes [it] to grow? 11. After them We produced other generations. 12. He used to tell his people to pray and give alms. 13. He has believed in God and His angels and His scriptures and His messengers. 14. Shall we believe in two mortals like us? 15. Do they then believe in vanity and disbelieve in the blessing of God? 16. They prefer the life of this world. 17. God has preferred you over us. 18. He told them their names. 19. He will tell them what they have been doing. 20. Will you tell God what He does not know. 21. Who told you this? 22. They sought your permission to go out. 23. I have perceived a fire. 24. I will tell you what you should eat.
**Key to the Exercises**

**Exercise Twenty-Three**

1. My blessing which I bestowed on you. 2. This is the fire which you used to deny. 3. The Fire, whose fuel is men and stones. 4. Do not kill the soul that God has made sacred [forbidden]. 5. My protector is God who has sent down the Scripture. 6. [It is] He who has subjected the sea, so that you may eat from it. 7. Is this the one whom God has sent as a messenger? 8. And whom I desire to forgive me my sins on the Day of Judgement. 9. Who is it that will lend God a fair loan? 10. Blessed is He in whose hand is sovereignty. 11. [It is] He who has driven out those who disbelieved. 12. He has made well everything that He has created. 13. Those whose works have failed in this world and the next. 14. Do not be like those who have split up and disagreed. 15. It gives good tidings to the believers who do righteous deeds that they will have a great reward. 16. He puts abomination on those who do not understand. 17. Those who do not believe say, 'You have not been sent as a messenger.' 18. It is a tree that comes out of the root of Hell. 19. We give you very good tidings of a son whose name shall be John. 20. Seven fat cows which were devoured by seven thin ones. 21. In that are signs for a people who understand. 22. They [were] youths who believed in their Lord. 23. A sūra which We have sent down. 24. We have brought forth green shoots from which We bring forth grain. 25. On the heights are men who recognize each by their marks. 26. He is from a people with whom you have a covenant. 27. We sent down iron, in which there is great strength and [many] benefits for the people. 28. Communities to whom We shall give enjoyment.

**Exercise Twenty-Four**

1. We shall inherit the earth and all who are on it. 2. It shall be inherited by My righteous servants. 3. Will you leave Moses and his people to make mischief in the land? 4. Do not leave me alone. 5. No laden soul bears the burden of another. 6. My Lord embraces everything in His knowledge. 7. Their tongues describe the lie. 8. From that which you describe. 9. They will not reach the two of you. 10. They will not reach you. 11. He has set the balance. 12. We shall set up the balances for the Day of Resurrection. 13. God has promised you a promise of truth. 14. Did your Lord not make you a fair promise? 15. I exhort you to one thing. 16. God admonishes you. 17. The truth came to pass, and what they were doing was in vain. 18. We gave them some of Our mercy.
19. My Lord gave me judgement. 20. Those despaired of My mercy.
21. They have despaired of the World to Come. 22. They are sure about the World to Come. 23. They were convinced by Our signs. 24. Do you take idols as gods? 25. He takes witnesses from among you. 26. They choose the unbelievers as their friends.

**Exercise Twenty-Five**

1. They asked Moses for something greater than that. 2. We have more wealth and children [than you]. 3. Do you know better, or God? 4. The wage of the world to come is greater. 5. They are like stones or harder. 6. The word of those who disbelieve is the lowest and the word of God is the highest. 7. The noblest of you in the sight of God are the most god-fearing. 8. The vilest men have followed you. 9. Which of you is fairer in conduct? 10. Is that better or the Garden of Eternity? 11. God is better and more enduring. 12. Who is further astray than the one who is in distant schism? 13. God is closer to the two of them. 14. Most of them do not understand. 15. The most hostile people. 16. You were on the nearest bank, and they were in the furthest part of the bank. 17. Who does greater wrong than those who deny the truth of God's signs? 18. Shall I tell you of [someone] worse than that? 19. He has the fairest names. 20. God knows best what is in their hearts. 21. On that day the companions of the Garden will be better in the place they stay and the place they rest at midday. 22. What is with God is better for the pious. 23. He is the best of providers. 24. Your Lord knows best how long you have tarried. 25. That is purer for them. 26. The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know [that]. 27. They listen to the declaration and follow the best of it. 28. We are nearer to him than you.

**Exercise Twenty-Six**

1. God has made trading lawful, and He has forbidden usury. 2. They allow it one year and forbid it another year. 3. They will fight you until they turn you away from your religion. 4. We returned him to his mother. 5. Evil has touched him. 6. Adversity has touched man. 7. We will tell you their tidings in truth. 8. We have told you about them before. 9. We were a people who strayed. 10. They stray from the way of God. 11. God leads astray the wrongdoers. 12. They lead you astray without any knowledge. 13. Pharaoh said to him, 'I think that you are bewitched, O Moses.' 14. You thought that God would not know much of what you were
Key to the Exercises

doing. 15. That which neither profits us nor harms us. 16. You cannot injure Him in any way. 17. Then I shall compel him to the torment of the Fire. 18. He has prepared a painful torment for the unbelievers. 19. God has prepared for them gardens. 20. We counted them amongst the wicked. 21. A day with your Lord is like a thousand years of your counting. 22. God does not love those who work mischief. 23. Why do you argue with us about that of which you have no knowledge? 24. Do you argue with us about God? 25. They will indeed turn them aside from the way. 26. How many a sign is there in the heavens and the earth that they pass by!

Exercise Twenty-Seven

1. Who but God can forgive sins? 2. They remember God only a little. 3. He is simply a clear warner. 4. Most of them follow only conjecture. 5. None of your people will believe unless they are already believers. 6. We shall postpone it only to a term that will be counted. 7. We testify only to that which we know. 8. We never sent any messenger except with the tongue of his people. 9. We did not create the heavens and the earth and all that is between them save with the truth. 10. We are only mortals like you. 11. They have followed him, save for a group of believers. 12. Most of them do not believe in God unless they associate others with Him. 13. They serve only [what they serve] as did their fathers before. 14. We send it down only in a known measure. 15. We have sent before you as messengers only men. 16. The unbelievers say, 'You are only following a man who is bewitched.' 17. We come down only by command of your Lord. 18. They are only like animals. 19. He tarried amongst them for a thousand years all but fifty years. 20. Only those with knowledge will understand them. 21. No female becomes pregnant or gives birth except with His knowledge. 22. There is no settlement but We shall destroy it before the Day of Resurrection. 23. None but the sinners eat it. 24. This is simply a lie. 25. Muhammad is only a messenger. 26. There is no beast on the earth but that its sustenance depends on God.

Exercise Twenty-Eight

1. Do not fear nor grieve. 2. Have they not travelled in the land? 3. It is evil as a resting place. 4. What they have been doing is evil. 5. You will wish [so] only if God wishes. 6. We make Our mercy reach those whom We wish. 7. A painful torment will befall those of them who disbelieve. 8. They came to them with the clear proofs. 9. Have you come to us that
we should serve God alone? 10. Do you want to kill me as you killed a soul yesterday? 11. He has desired only the present life. 12. He wanted their Lord to give the two of them [one] better than him in exchange. 13. They could not hear a sound. 14. They said, 'We hear and obey.' 15. We will obey you in some of the affair. 16. [One] of His signs is that heaven stands. 17. Let a party of them stand with you. 18. We shall not assign any weight to them on the Day of Resurrection. 19. They shall taste neither cool nor drink in it. 20. It tasted the mischief of its affair. 21. He answers those who believe and do righteous deeds. 22. So his Lord answered him and turned their wiles from him. 23. He will say, 'What answer did you give to the messengers?' 24. I have comprehended what you have not comprehended.

Exercise Twenty-Nine

1. Moses said to his people, 'O my people, you have done wrong.' 2. 'O Mary, God gives you good news of a word from Him. 3. O Moses, we will never enter it. 4. Children of Adam! We have sent down to you clothing. 5. 'O Noah, he is not one of your family.' 6. O people of the Scripture, why do you not believe in God's signs? 7. 'O David, We have made you a viceroy in the earth. 8. O My servants who believe, My land is wide. 9. 'O people of the book, you have no base.' 10. O Jesus, son of Mary, is your Lord able to send a table down to us? 11. O my people, there is no error in me. 12. He said, 'O my people, I conveyed to you a message of my Lord.' 13. O people of the Scripture, why do you turn those who believe from God's way? 14. My people, I am not asking you for any payment for this. 15. O my father, why do you worship something that cannot hear. 16. O my people, is my clan stronger against you than God? 17. O my people, these are my daughters. 18. Moses said, 'O Pharaoh, I am a messenger from the Lord of created beings.' 19. They said, 'O Noah, you have disputed with us, and disputed much with us.' 20. O people, a proof has come to you from your Lord. 21. O Messenger, let not those who vie with one another in unbelief grieve you. 22. O men, you are the ones who are in need of God. 23. O you who believe why do you say what you do not do? 24. O you who have disbelieved, make no excuses for yourselves today.

Exercise Thirty

1. She brought him to her own folk. 2. The hour will come upon them suddenly when they are unaware. 3. How many clear signs we gave them!
4. They perform prayer and pay the zakāṭ. 5. I see you and your people in manifest error. 6. Have you considered the water that you drink? 7. Those [can] hope for God’s mercy. 8. I have summoned my people night and day. 9. God will reward the thankful. 10. He created you from clay and then fixed a term. 11. They walk on the earth. 12. He eats food and walks round the markets. 13. Today We forget them as they forgot that they would meet this day of theirs. 14. They fear no one else apart from God. 15. He has named you ‘those who surrender’. 16. The angels called out to him whilst he was standing praying. 17. We guided them to a straight path. 18. God does not guide those who are lying and ungrateful. 19. He flung down his staff. 20. We will cast terror into the hearts of those who disbelieve. 21. We saved those who believed and were god-fearing. 22. He has fulfilled his covenant and feared God. 23. Have you considered the person who turns his back and gives little? 24. He turned from them and said, ‘O my people, I conveyed to you the messages of my Lord.’ 25. Then a group of them turns away and moves aside.

Exercise Thirty-One

1. To each one of them a sixth. 2. There is no private meeting of three men but He is the fourth of them. 3. The fourth of them [was] their dog. 4. You [receive] a quarter of what they leave. 5. A third [goes] to his mother. 6. Theirs is two-thirds of what he leaves. 7. Unbelievers are those who say, ‘God is the third of three.’ 8. I am first among the servants. 9. Do not be the first to disbelieve it. 10. This is in the ancient (first) scrolls. 11. Did not We destroy the first generations? 12. The promise of the first of the two came to pass. 13. They will say, ‘Seven, and their dog the eighth of them.’ 14. They receive one eighth of what you leave. 15. They have not attained a tenth of what we bestowed on them. 16. Your Lord knows that you stay up close to two-thirds of the night or a half or a third of it. 17. To you is half of what your wives leave. 18. God is pleased with them, and they with Him. 19. He showed him the greatest sign. 20. Thus God will show them their works. 21. Is it not sufficient for them that We have sent down to you the Book? 22. God is sufficient as a friend/protector. 23. God is a sufficient witness between you and us. 24. It is no sin for you to seek a bounty from your Lord.

Exercise Thirty-Two

1. Turn away from them and put your trust in God. 2. Take firm hold of what We have given you, and remember what is in it. 3. Dwell in
the Garden with your wife, and the two of you eat from it. 4. Order your people to pray and be steadfast in it. 5. Believe in God and His messenger. 6. Give the hypocrites the good tidings that they will have a painful doom. 7. Seek (f.s.) forgiveness for your sin. 8. Make your houses places to turn to, and perform prayer. 9. Satan is an enemy for you, so treat him as an enemy. 10. Warn your people before a painful punishment comes upon them. 11. Fear (pi.) God and be with the truthful. 12. O my Lord, make this a secure land and provide some of its fruits as sustenance for its people. 13. Refer it to God and the messenger. 14. Show me what part of the earth they have created. 15. Arise and warn. 16. Say, 'Enjoy your ingratitude for a little. You are one of the companions of the Fire.' 17. He said, 'My Lord, help me against the people who wreak mischief.' 18. Give us full measure and be charitable to us. 19. Do what you will. He is the Observer of what you do. 20. Expel the family of Lot from your settlement. 21. Bring a sûra like it, and call your witnesses. 22. They say, 'Peace be upon you. Enter the garden as a recompense for what you used to do.' 23. Say, 'Obey God and the Messenger.' 24. Endure patiently what they say, and withdraw from them politely. 25. Say, 'Journey in the land and see how He originated creation.'

**Exercise Thirty-Three**

1. They have been expelled from their homes. 2. They were seized from a nearby place. 3. You have been given only little knowledge. 4. We will not believe till we are given the same as God's messengers are given. 5. The prophets and witnesses are brought, and judgement will be decided between them. 6. You will be summoned against a people of great might. 7. Their faces were covered with pieces of night. 8. Then every soul will be paid in full what it has earned, and they will not be wronged. 9. We and our forefathers were promised this previously. 10. They see what they are promised. 11. It has been revealed to us that torment will be for those who deny the truth and turn their backs. 12. There was mockery of messengers before you. 13. Will any be destroyed apart from the people who do wrong? 14. Say, 'We believe in that which has been revealed to us.' 15. They will not be helped. 16. You do not do wrong, and you are not wronged. 17. They will be given sustenance without reckoning in it. 18. These are our goods returned to us. 19. Do not eat of that over which God's name has not been mentioned. 20. Are you being recompensed except for what you used to earn? 21. This is a message for men, that they may be warned by
Key to the Exercises

22. Those are called to from afar. 23. Messengers before you were said to lie, who came with the clear signs. 24. I convey to you that with which I have been sent. 25. There will be a blast on the trumpet. 26. Protect yourselves from the Fire that has been prepared for the unbelievers. 27. They thought that they are engulfed. 28. That is a thing to be desired.

Exercise Thirty-Four

1. On the day when their tongues testify against them. 2. On the day when We round them all up. 3. On the day that He created the heavens and the earth. 4. The day when they hear the Shout. 5. On a day when they are tormented over the fire. 6. On the day when there is a blast on the trumpet. 7. On the day when a man shall flee from his brother. 8. Our father is a very old man. 9. The hands of Abū Lahab will perish. 10. Return to your father and say, ‘O our father, your son stole.’ 11. He said to his father and his people, ‘What are you worshipping?’ 12. Your father was not a wicked man. 13. His parents were believers. 14. He caused your parents to leave the Garden. 15. Their brother Noah said to them, ‘Will you not protect yourselves?’ 16. We sent Moses and his brother Aaron with Our signs. 17. Shall I entrust him to you in any other way than I entrusted his brother to you? 18. Set things right between your two brothers. 19. Your Lord is wide in His forgiveness. 20. God is strong and severe in punishment. 21. The night does not outstrip the day. 22. The angels are stretching out their hands. 23. Today We seal their mouths. 24. O you who believe, do not enter houses other than your own. 25. Shall I seek any judge other than God? 26. You shall have an unbroken reward. 27. Peace be upon me the day I was born and the day that I die.

Exercise Thirty-Five

1. Are those who are hurled into the Fire better or those who come in security on the Day of Resurrection? 2. The Shout took them in the morning. 3. They came to Him abject. 4. So serve God, devoting [your] religion solely to him. 5. They fell down before him, prostrating themselves. 6. No one will overcome you today. 7. The only refuge from God is to turn to him. 8. The only knowledge we have is what You have taught us. 9. It is not a sin for you in what you may agree to with one another. 10. Let there be no wrangling during the Pilgrimage. 11. They have increased in their unbelief. 12. Say, ‘God is swifter in plotting.’ 13. God is stronger in might. 14. Which of them is best (better)
in deed. 15. They devise trickery. 16. They did other work. 17. You love wealth greatly. 18. It was not us you served. 19. We shall make provision for you and them. 20. Do not slay your children through fear of poverty. 21. You spend only to seek God's face. 22. [All] glory belongs to God. 23. He called on his Lord, turning to Him in penitence. 24. He departed in anger. 25. Return to your Lord, pleased and pleasing. 26. We gathered them together. 27. There is no doubt that theirs will be the Fire. 28. He will bring you forth [again].

Exercise Thirty-Six

1. If you are in doubt about what We have sent down to Our servant, then bring a sura like it. 2. If you entrust him with a dinar, he will not pay it back to you. 3. If they say that you lie, messengers before you were said to lie. 4. If you avoid the serious things that you are forbidden, We will remit your evil deeds from you. 5. If you turn from them, they will do you no harm. 6. If they argue with you, say, 'God is well aware of what you are doing.' 7. If we revert, we shall be wrongdoers. 8. If We wish, We drown them. 9. Throw him into the recesses of the pit, and some caravan will pick him out. 10. Shake the trunk of the palm-tree towards you, and it will cause ripe dates to fall down to you. 11. Send him with us tomorrow, and he can enjoy himself and play. 12. Let her eat in God's land. 13. That is better for you, did you but know it. 14. Bring your proof, if you tell the truth. 15. When he turns away, he strives to make mischief in the land. 16. When you have performed prayer, remember God, standing or sitting. 17. When their term comes, they shall not delay it an hour or advance it an hour. 18. They fall down on their chins in prostration when it is recited to them. 19. Had God wished, He could have taken their hearing. 20. If they could find a place to flee to, or caves or a hiding place, they would turn straight for it. 21. You remained but a little, if you only knew. 22. Had they been with us, they would not have died [or] been slain. 23. Which of God's signs will you deny? 24. He is with them, wherever they may be. 25. Whenever they desire to leave it, they will be returned into it. 26. He who does a righteous deed does so for himself and he who does wrong does so against himself. 27. If you could see when the wrongdoers are in the floods of death. 28. Have you considered if it is from God and you do not believe in it? 29. He who purifies himself will prosper. 30. If there is a good deed He will double it.
Key to the Exercises

Exercise Thirty-Seven

1. Beware of them lest they tempt you away from some of what God has sent down to you. 2. God admonishes you never to repeat the like of that. 3. I take refuge with God from being among the ignorant. 4. He has cast on to the earth firm mountains, lest it sway with you. 5. He holds back the heaven from falling on to the earth. 6. Do the people of the settlements feel secure that Our might will not come upon them? 7. We sent Noah to his people, saying 'Warn your people before a painful punishment comes upon them.' 8. We suggested to Moses, 'Strike the sea with your staff.' 9. Your Lord gave a message to the bees, 'Take for yourselves houses in the mountains.' 10. We called out to him, 'O Abraham, you have made [your] vision come true.' 11. They cried out to one another in the morning, 'Go early to your field.' 12. A sūra has been sent down, saying, 'Believe in God and strive with His Messenger.' 13. The conclusion of their call will be, 'Praise belongs to God, Lord of created beings.' 14. He frowned and turned away, because the blind man came to him. 15. Shall We ignore you because you have been a profligate people? 16. Do not obey every contemptible swearer... because he has wealth and sons. 17. The mountains fall in ruins, because they have ascribed a son to the Merciful. 18. This is because your Lord would not destroy the settlements wrongfully. 19. Perhaps you are forsaking part of what is revealed to you... because they say. 20. He shows you His signs, so that you may understand. 21. Strive in His way so that you may prosper. 22. We have sent down to you the reminder that you may make clear to men what has been sent down to them and that they may reflect. 23. We have made it an Arabic recitation, so that you may understand. 24. It may be that you love a thing which is bad for you. 25. Perhaps your Lord will destroy your enemy. 26. It may be that God will bring them all to me. 27. Perhaps I shall not be unfortunate in my prayer to my Lord.

Exercise Thirty-Eight

1. Those who do not believe will continue to be in doubt. 2. Their calls continued. 3. You will continue to observe. 4. His face stayed black. 5. You will still jest. 6. They kept on mounting into it. 7. As long as they remained in them. 8. As long as you are in the sacred state. 9. I was a witness over them as long as I was among them. 10. They became repentant. 11. By His blessing you became brothers. 12. You are now among the losers. 13. The lightning almost snatches away their sight.
14. Its oil almost glows, even though no fire has touched it. 15. He scarcely makes [things] clear. 16. They scarcely understand any tiding. 17. Why does God not speak to us? 18. Why has an angel been not sent down to him? 19. O our Lord, why did You not send us a messenger? 20. Why do you not give thanks? 21. Why do you not seek forgiveness from God? 22. But for the bounty of your Lord to you and His mercy, you would have been among the losers. 23. Had it not been for an ordinance from God that has gone before, a mighty torment would have touched you on account of what you took. 24. But for a stated term the torment would have come to them. 25. But for the blessing of my Lord I would have been one of those haled [into Hell].

**Exercise Thirty-Nine**

1. Woe to the ungrateful because of the fire. 2. Woe on that day to those who deny the truth. 3. Woe to those who write the book with their own hands and then say, 'This is from God'. 4. Woe to those who associate partners with God. 5. Woe on us. We have been heedless of this. 6. Would that I had not associated anyone with my Lord. 7. Would that we had obeyed God! 8. Would that my people knew! 9. The unbeliever will say, 'Would that I were dust.' 10. No! I swear by this settlement. 11. God bears witness that they are liars. 12. They said, 'By God, you are in your ancient error.' 13. By God, our Lord, we did not associate others with God.' 14. By your Lord, We shall question them all. 15. By your Lord, We shall round them up. 16. By my Lord, it will certainly come to you. 17. If you ask them who created them, they will say, 'God'. 18. God has written, 'I shall conquer, along with My messengers.' 19. We will expel you from our land. 20. He will indeed gather you to the Day of Resurrection. 21. Let not Satan turn you aside. 22. Do not reckon that God is heedless of what the wrongdoers do. 23. If you do not desist, I shall surely stone you. 24. If He delivers us from this, we shall indeed be among the thankful. 25. If Satan causes you to forget, do not sit, after the reminder, with the people who do wrong. 26. Children of Adam! Let not Satan tempt you. 27. If my Lord does not guide me, I shall be one of the people who go astray. 28. Let not those who have no certainty make you unsteady.

**Exercise Forty**

1. God would not wrong them. 2. God is not one to leave the believers in the state in which you are. 3. God would never lead a people astray after
He had guided them. 4. God is not one to inform you of the unseen. 5. They should not enter them. 6. No soul may die except by God's permission. 7. It is not for a messenger to bring a sign save with God's leave. 8. A believer should not kill a believer. 9. It is not for the polytheists to visit God's places of worship. 10. It is not for us to bring you any authority. 11. It [has not been granted] to any mortal to be spoken to by God except by revelation. 12. It is not for any believing man or woman to have any choice in the affair. 13. It is not for you to annoy God's Messenger. 14. How excellent a helper! 15. Excellent is the reward of those who labour. 16. Excellent is the admonition which He gives you. 17. What they have been doing is truly evil. 18. It is an evil way. 19. How evil a drink; how evil a resting-place. 20. They bought a small gain with it. Evil is what they purchase. 21. What they have been doing is truly evil. 22. Evil is the likeness of the people who deny the truth of God's signs. 23. Their lodging will be the Fire. How evil is the lodging of the wrongdoers. 24. His abode is Hell—evil is [his] journey's end. 25. How excellent a servant!
Technical Terms

It is assumed that the reader will know the names of the letters of the Arabic alphabet.

ENGLISH

ACCUSATIVE: the Arabic case that indicates the direct object (and has many other uses).

ACTIVE: voice of the verb in which the subject performs the action of or is in the state of the verb.

ADJECTIVE: a word that gives information about a noun.

ADVERB: a word that gives information about a verb or adjective.

ANTECEDENT: the noun to which a pronoun refers back—an important feature in RELATIVE SENTENCES.

ASSONANCE: similarity of vowel and/or consonant at the end of a phrase.

CASE: the ending which indicates the role of a noun or its equivalent.

CLAUSE: a significant section of a sentence.

COLLECTIVE: a noun that is singular in form but refers to a group.

CONDITIONAL SENTENCES: sentences containing a clause introduced by ‘if’ or its equivalent.

CONJUGATION: the way in which verb forms change to show person, number and tense.

CONJUNCTION: a particle that joins sentences or clauses.

CO-ORDINATING CONJUNCTION: a particle, such as ‘and’, that joins two sentences.

SUBORDINATING CONJUNCTION: a particle, such as ‘because’ or ‘when’, that introduces a clause that would not normally be able to stand on its own.

CONTRACTION: in a DOUBLED VERB the dropping of a short vowel to enable the final two radicals to be pronounced together.
DECLENSION: the way in which nouns change to show number and case.
DEFINITE: an Arabic word is made definite by the prefixing of the definite article or by the attachment of a following genitive.
DEMONSTRATIVE: pronoun or adjective such as 'this' and 'that'.
DERIVED FORMS: forms of the verb other than the basic first form.
DUAL: see NUMBER.
ELATIVE: the form used in Arabic to express the English comparative and superlative.
ELLIPSE: the omission of a word or phrase.
ENERGETIC: special emphatic form of the verb, formed from the JUSSIVE.
EXCEPTIVE: a sentence in which a phrase or clause is introduced by 'except'.
FEMININE: one of the two GENDERS in Arabic.
GENDER: in this book GENDER refers to grammatical gender, which may or may not correspond to natural gender.
GENITIVE: the case used in Arabic to denote possession or to follow a preposition.
IDIOM: expression that is peculiar to a language and cannot be translated literally.
IMPERATIVE: the form of the verb used to give commands.
IMPERFECT: the Arabic tense that has the role of the English present or future.
IMPERFECT INDICATIVE: the imperfect mood indicating fact.
INDECLINABLE: a noun or pronoun that does not change for case.
INDEFINITE: a noun or adjective that is not definite.
INDIRECT QUESTION: a question that occurs after a verb, e.g. 'he asked where the book was'.
INFLECTED: having case endings, as opposed to INDECLINABLE.
INFIX: a syllable that is inserted into a root, in particular the $tā'$ of the 8th form.
INTERROGATIVE: a particle or sentence of enquiry.
INTRANSITIVE: a verb that cannot take a DIRECT OBJECT.
JUSSIVE: the imperfect mood indicating indirect commands etc.
MASCULINE: one of the two GENDERS in Arabic.
NEGATION: making a word, phrase or clause negative.

NOMINAL SENTENCE: an Arabic sentence that does not have a verb.

NOMINATIVE: the Arabic case that indicates the subject/predicate of a sentence.

NOUN: words that name persons and things etc.

NUMBER: indication of whether a noun etc. represents 'one' (singular), 'two' (dual), or 'more than two' (plural).

NUMERALS, NUMBERS: the counting system of a language.

   CARDINAL NUMBERS: numbers used for quantity.

   ORDINAL NUMBERS: numbers used for order.

OBJECT: the noun or pronoun affected by the operation of the verb.

   DIRECT OBJECT: an object put in the Arabic ACCUSATIVE.

OTIOSE: redundant, not having any obvious function.

PARTICLE: an uninflected function word.

PARTICIPLE: a verbal adjective.

PASSIVE: voice of the verb in which the subject is the recipient of the action of the verb.

PERFECT: verb tense that refers to a completed action or state in the past. The Arabic perfect covers various English tenses, e.g. 'she wrote', 'she did write', 'she has written'.

PLUPERFECT: the past of the past tense, e.g. 'she had written'.

PLURAL: see NUMBER.

PREDICATE: in Arabic the second half of a non-verbal sentence.

PREFIX: a syllable or syllables placed at the beginning of a word.

PREPOSITION: particle placed before a noun or pronoun to indicate position, time, direction etc.

PRONOUN: word that stands in place of a noun, such as 'me', 'this', 'who'.

PROSTHETIC: term used to describe a temporary vowel placed at the beginning of a word.

RADICALS: the root letters of Arabic words, other than particles, normally three or four in number.

RELATIVE SENTENCE: sentence or clause giving information about the ANTECEDENT.

SINGULAR: see NUMBER.
Technical Terms

SUBJECT: the noun or pronoun that performs the action of the verb or is described by its state, or is followed by a non-verbal predicate.

SUBJUNCTIVE: the imperfect mood suggesting possibility.

SUFFIX: a syllable or syllables placed at the end of a word.

TENSE: the time of action represented in a verb form.

TRANSITIVE: a verb that takes a DIRECT OBJECT.

VERB: word expressing the action performed or state experienced by the subject of a sentence.

TRILITERAL VERB: a verb with three radicals.

QUADRILITERAL VERB: a verb with four radicals.

ASSIMILATED VERB: a verb with wāw or ya‘ as its first radical.

DOUBLED VERB: a verb with the same letter as second and third radicals.

HOLLOW VERB: a verb with wāw or ya‘ as its second radical.

DEFECTIVE VERB: a verb with wāw or ya‘ as its second radical.

AUXILIARY VERB: in Arabic an auxiliary verb combines with another verb to help form its TENSE or state. The basic auxiliary in Arabic is kāna.

VOCATIVE: the form used to introduce direct address.
أختوات كان [akhawāt kāna]: ‘the sisters of kāna’, verbs related to kāna.

ألف مفصولة [alif maqṣūra]: alif written in the form of a yā’ at the end of a word.

آن النفيرة [an il-mufassira]: the particle an when it introduces direct speech.

بسم الله [basmala]: the formula bi-smi l-lāhi l-rahmāni l-rahīmi.

تاء مربوطة [tā’ marbūta]: the form of tā’ used at the end of a noun or adjective to show the feminine ending, written as a hā’ with two dots.

تاء مفتولة [tā’ maftūha]: tā’ written normally.

الضد [tamīz]: the ACCUSATIVE of specification.

الونين [tanwīn]: the adding of an n sound to indicate that a noun or adjective is indefinite.

الحروف أسمية [al-ḥurūf al-shamsiyya]: ‘the sun letters’, letters of the alphabet to which the definite article is assimilated.

الحروف القمرية [al-ḥurūf al-qamariyya]: ‘the moon letters’, letters of the alphabet to which the definite article is not assimilated.

الحال [al-ḥāl]: the ACCUSATIVE of circumstance.

سكون [sukūn]: the sign indicating that a consonant does not have a vowel.

شدة [shadda]: the sign for a doubled consonant.

الشرط [al-sharṭ]: the conditional clause in a conditional sentence.

ضمير الفضل [damīr al-faṣl]: the pronoun used to separate phrases.

ضمة [damma]: the vowel sign for u.

إضافة [idāfa]: annexation, the construct state, the attachment of a GENITIVE of possession.

فتحة [fatha]: the vowel sign for a.
Technical Terms

[kastra]: the vowel sign for i.

[la li-nafyi l-jinsi]: the use of lā to negate a category.

[mā l-ḥijāziyya]: Hijāzi mā, the negative mā that is followed by bi- and the genitive or by the accusative.

[al-ḍāsa]: the basic Arabic past tense.

[maṣdar]: the Arabic equivalent of the verbal noun.

[maṣdar mīm]: a maṣdar that begins with a prefixed mīm.

[al-muḍāri]: the imperfect tense.

[al-muḍāri al-marwū]: the imperative mood of the imperfect tense.

[mafūl muṭlaq]: the cognate or absolute accusative.

[mafūl lahu]: the accusative of cause.

[ḥamza]: the glottal stop sound.

[ḥamzat al-wasl]: the temporary vowel prefixed to words beginning with a consonant without a vowel, always displaced by the final consonant of a previous word.

[ḥamzat al-qaf]: the true glottal stop.

[waw al-qasam]: the particle wa- followed by the genitive to introduce an oath.

[waṣla]: the sign showing that a hamzat al-wasl vowel has been removed.
General Vocabulary

אֵндекс

ever

אֵילָל

she-camels

בֵּנוֹן / אָבִינוֹת

son
daughter

אָבָא

father

to come

to give
to prefer

.track; effect

אַגְדָּר

sin

אַגְוֹר

reward

אַגְּאָל

term

to take, seize
to take, adopt
to defer
to postpone

אַגְזְוָן

last, [next]
other
General Vocabulary

* أَخْرَى
* أَخُ
* أَذَن
* إِخْوَانٌ / إِخْوَة
* إِذُن
* إِسْتَذَاذُن
* إِذْن
* إِذْوى
* أَرْض
* أَسْف
* أُشْوَة
* أَضْل
* أَقْف
* إِفْكُ
* إِلَى
* إِلَّا
* اللّه
* [ذَوّ]
* إِبْتَلَى
* إِلَى
* إِمْام
* إِمْمَاء
* أَمْر
* أَمْوَة
* بِنْت

other
brother
to permit, allow
to seek permission
permission
to hurt, vex
earth
grief
example
root
horizon
lie
painful
a god
God
possessors of
to swear
to (motion)
mother
community
to order
affair, command
to be secure; to trust in
faithful, secure
s.p. believer
female
to see
man; (p.) people
people, family
first, the ancient
family
possessors of
shelter, refuge
sign, verse

in, at, by
might
sea
to begin
haste, anticipation
to give in exchange
exchange
land
pious, god-fearing
General Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تُرَخُ</td>
<td>to leave</td>
</tr>
<tr>
<td>بِرْخَ</td>
<td>cold (noun)</td>
</tr>
<tr>
<td>تُبَارَكُ</td>
<td>to be blessed</td>
</tr>
<tr>
<td>تَرَاهُنُ</td>
<td>proof</td>
</tr>
<tr>
<td>بِشَتُ</td>
<td>to spread, extend</td>
</tr>
<tr>
<td>بِشِيْرُ</td>
<td>to bring good news</td>
</tr>
<tr>
<td>بِصُرُ</td>
<td>(s.) human being; (pl.) men, human beings</td>
</tr>
<tr>
<td>بِصَارُ</td>
<td>bringer of good news</td>
</tr>
<tr>
<td>بِصَارَةُ</td>
<td>( + bi-) to see, observe</td>
</tr>
<tr>
<td>بَصَار</td>
<td>sight; eye</td>
</tr>
<tr>
<td>بِصَارَ</td>
<td>observant, seeing</td>
</tr>
<tr>
<td>بِصَاعَةَ</td>
<td>merchandise</td>
</tr>
<tr>
<td>بَطُلُ</td>
<td>might</td>
</tr>
<tr>
<td>بَطِلَ</td>
<td>to be worthless</td>
</tr>
<tr>
<td>بَطِلٌ</td>
<td>false, worthless</td>
</tr>
<tr>
<td>بِعُتُ</td>
<td>to send, raise</td>
</tr>
<tr>
<td>بِعِيدُ</td>
<td>distant</td>
</tr>
<tr>
<td>بَعَدَ</td>
<td>after (preposition)</td>
</tr>
<tr>
<td>بَعَدٌ</td>
<td>after (conjunction)</td>
</tr>
<tr>
<td>بَعَدٌ</td>
<td>suddenly</td>
</tr>
<tr>
<td>بَعِيْنَ</td>
<td>to outrage; to seek</td>
</tr>
<tr>
<td>بَعِيْنَ</td>
<td>to seek</td>
</tr>
<tr>
<td>بُقَرَةُ</td>
<td>s.p. cow</td>
</tr>
</tbody>
</table>

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more lasting
town, settlement
to reach
to convey
to convey
message, conveyance
son
doors
doors
house
white
to sell
to do allegiance to
to make clear
to make clear
to become clear
clear proof
between, among

clear

to wither, perish
ark, casket
to follow
to follow
beneath
General Vocabulary

earth, dust
to leave
to recite
s.p. s. relenting, p. repenting

then
s.p. fruit
price, gain
lodging

pit
s.p. crouching
to dispute, contend with
contention
trunk of a palm-tree
undoubtedly, certainly
s.p. sinner
ship (young woman)
to requite
recompense, reward
to make, assign, appoint
lash, stripe
much

to gather, collect

all

s.p. all

meeting, meeting-place

Jinn

s.p. garden

s.p. possessed (by Jinn)

to avoid

sin

to strive

s.p. ignorant

to answer

to answer

to come

to love

grain

to be useless

to argue about (fī)

s.p. proof

year

obstacle, partition

stone

iron
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَزْتُ</td>
<td>tillage</td>
</tr>
<tr>
<td>حَزَّةً</td>
<td>trouble, difficulty</td>
</tr>
<tr>
<td>حَزَّتْ</td>
<td>to forbid, prohibit</td>
</tr>
<tr>
<td>حَزَّاً</td>
<td>forbidden, sacred, in the sacred state</td>
</tr>
<tr>
<td>حَزَّاً</td>
<td>party</td>
</tr>
<tr>
<td>حَزَّتْ</td>
<td>to be sad</td>
</tr>
<tr>
<td>حَزَبَتْ</td>
<td>to think, reckon</td>
</tr>
<tr>
<td>حَزَبَتْ</td>
<td>reckoning</td>
</tr>
<tr>
<td>حَزَبَتْ</td>
<td>reckoning</td>
</tr>
<tr>
<td>حَزَبَتْ</td>
<td>sorrow, anguish</td>
</tr>
<tr>
<td>إِخْصَانٌ</td>
<td>to do good</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>fine, good</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>to round up</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>s.p. brought forward</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>pit</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>to guard, preserve, keep</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>guardian</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>truth; true</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>to judge</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>arbiter</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>wisdom</td>
</tr>
<tr>
<td>حَمْسَ</td>
<td>judgement</td>
</tr>
<tr>
<td>أَخْلَالٌ</td>
<td>to make lawful, permit</td>
</tr>
<tr>
<td>حَلَفَ</td>
<td>to swear</td>
</tr>
</tbody>
</table>
wont to swear
puberty
praise
donkey
to carry
roast
of pure faith
to surround (+ bi)
life
alive

bad
aware
to seal
to try to deceive
companions
to fall
to go out
loss, ruin
to fear
to cover oneself
green crop

/s.p./
sin
s.p. sinner
General Vocabulary

to make a mistake

to snatch

to make unstable

light (adj.)

through

eternity

remaining in, everlasting

to be sincere

pure

to vary, differ

successor

behind

to create

to fear

good, better, best

choice

beast

to manage, arrange

humble, lowly

to enter

to cause to enter

place to enter

to overtake
ARABIC THROUGH THE QUR’ÄN

dū‘a‘a
f. dā‘
ma ā‘ām
dā‘in

to call, pray
abode
as long as
religion

ذ

d‘abab
d‘a‘ab
d‘arrā‘
d‘ā‘if

to sacrifice
seed, offspring, descendants
chin

to mention
remembrance, reminder
to remember, bear in mind
sin
to go away
possessor of
to taste

ر

rā‘a‘a
f. rū‘aya
wā‘a‘a
f. wū‘iba

fool

to see
to show
dream
lord
General Vocabulary

usury
to enjoy oneself
to return
abomination
man
foot
to stone
accursed
to hope
mercy
the Merciful
compassionate
to return, restore
turning back
to give sustenance to
sustenance
provider of sustenance
to send
messenger
message
firm mountains
to be pleased with ('an)
fresh, ripe dates
terror
to raise
resting-place

to be vigilant

watcher

to run

pomegranates

to fear

kin; person

hostage

to want

doubt

—allah

the psalms

cultivation; green

crops

to purify, keep pure

to be purified

purer

alms

earthquake

spouse

oil

to increase

to increase, grow

to continue

to cause to seem good
General Vocabulary

س

سَأَلَ to ask
سَأَلَ يَسَأَلَ to ask one another
سَلَيْلَ to precede
سَلَيْلَ يَسَالَ to subject
سَلَائِلَ to precede
سَلَائِلَ يَسَالَ to subject
سَجَدَ to prostrate oneself
سَجَدَ يَسَجَدُ prostrating oneself
سَجَادَةُ mosque, place of prayer
سَجَادَةُ يَسَجَدُ to imprison
سَجَدَسُ to bewitch
سَجَدَسُ يَسَجَدُ magic
سَجَدَسُ يَسَجَدُ magician
سَحْرَ to subject
سَحْرَ يَاشْهَرُ to vex
سَحْرَ يَاشْهَرُ secret
سَحْرِ السَّحْرَ to vie in; race
سَحْرِ السَّحْرَ quick, swift
سَقَرَ to be prodigal
سَقَرَ يَاشَقَرُ to steal
سَقَرَ يَاشَقَرُ s.p. thief
سَقَرَ يَاشَقَرُ inscribed
سَقَرَ يَاشَقَرُ to strive, move, run
سَقَرَ يَاشَقَرُ journey
سَقَرَ يَاشَقَرُ books
سَقَعَ to drag
سَقَعَ يَاشَقَعُ
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>أسفل</td>
<td>lower, lowest</td>
</tr>
<tr>
<td>سقط</td>
<td>to fall</td>
</tr>
<tr>
<td>سقطت</td>
<td>to cause to fall, bring down</td>
</tr>
<tr>
<td>سقاط</td>
<td>sick, ill</td>
</tr>
<tr>
<td>نصب</td>
<td>to abate; (+ 'an) to leave</td>
</tr>
<tr>
<td>نصبنا</td>
<td>to dwell, be at rest</td>
</tr>
<tr>
<td>نصبه</td>
<td>tranquility, reassurance</td>
</tr>
<tr>
<td>نصبهن</td>
<td>poor, destitute</td>
</tr>
<tr>
<td>نصبنا</td>
<td>to rob</td>
</tr>
<tr>
<td>نصبنا</td>
<td>authority, power</td>
</tr>
<tr>
<td>أجل</td>
<td>to submit</td>
</tr>
<tr>
<td>السلام</td>
<td>peace</td>
</tr>
<tr>
<td>وسلم</td>
<td>s.p. Muslim</td>
</tr>
<tr>
<td>تستمتع</td>
<td>to hear</td>
</tr>
<tr>
<td>يتمتع</td>
<td>to make hear</td>
</tr>
<tr>
<td>ينتمى</td>
<td>to listen to</td>
</tr>
<tr>
<td>تنتمى</td>
<td>hearing (adj.)</td>
</tr>
<tr>
<td>جماح</td>
<td>fat</td>
</tr>
<tr>
<td>يستحي</td>
<td>to name</td>
</tr>
<tr>
<td>يسمى</td>
<td>heaven, sky</td>
</tr>
<tr>
<td>اسماء</td>
<td>name</td>
</tr>
<tr>
<td>سوء</td>
<td>to be bad, wrong</td>
</tr>
<tr>
<td>سوء</td>
<td>to do wrong</td>
</tr>
<tr>
<td>إساءة</td>
<td>evil, wrong</td>
</tr>
<tr>
<td>إساءة</td>
<td>evil, corpse</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>شجرة</td>
<td>tree</td>
</tr>
<tr>
<td>شديد</td>
<td>strong, severe</td>
</tr>
<tr>
<td>ضرر</td>
<td>bad, worse, worst</td>
</tr>
<tr>
<td>شرب</td>
<td>to drink</td>
</tr>
<tr>
<td>شربت</td>
<td>drink</td>
</tr>
<tr>
<td>شرّبان</td>
<td>to ascribe partners to</td>
</tr>
<tr>
<td>شريك</td>
<td>partner</td>
</tr>
<tr>
<td>شرّاء</td>
<td>to buy</td>
</tr>
<tr>
<td>شرّاءه</td>
<td>towards</td>
</tr>
<tr>
<td>شيطان</td>
<td>devil</td>
</tr>
<tr>
<td>شعر</td>
<td>to feel, perceive</td>
</tr>
<tr>
<td>شُفْعَة</td>
<td>lip, rim, edge</td>
</tr>
<tr>
<td>شفا</td>
<td>dissension</td>
</tr>
<tr>
<td>شقيق</td>
<td>unfortunate, wretched</td>
</tr>
<tr>
<td>Arabic Word</td>
<td>English Translation</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>شكل</td>
<td>doubt</td>
</tr>
<tr>
<td>شكر</td>
<td>to thank, be thankful</td>
</tr>
<tr>
<td>تمام</td>
<td>sun</td>
</tr>
<tr>
<td>يشده</td>
<td>left, left hand</td>
</tr>
<tr>
<td>شهادة</td>
<td>to witness</td>
</tr>
<tr>
<td>أشياء</td>
<td>witness</td>
</tr>
<tr>
<td>أشهر</td>
<td>month</td>
</tr>
<tr>
<td>تشاء</td>
<td>to wish</td>
</tr>
<tr>
<td>شينق</td>
<td>thing</td>
</tr>
<tr>
<td>شيخ</td>
<td>old man</td>
</tr>
<tr>
<td>ص</td>
<td>to become; to be in the morning</td>
</tr>
<tr>
<td>يصبح</td>
<td>to be patient</td>
</tr>
<tr>
<td>يضر</td>
<td>s.p. steadfast</td>
</tr>
<tr>
<td>ضابر</td>
<td>companion</td>
</tr>
<tr>
<td>ضاحب</td>
<td>sheets</td>
</tr>
<tr>
<td>ضد</td>
<td>to block, divert</td>
</tr>
<tr>
<td>صدق</td>
<td>to tell the truth</td>
</tr>
<tr>
<td>صدق</td>
<td>to give alms</td>
</tr>
<tr>
<td>صدقة</td>
<td>alms</td>
</tr>
<tr>
<td>صدوق</td>
<td>truthful</td>
</tr>
<tr>
<td>صبر</td>
<td>help</td>
</tr>
<tr>
<td>صراط</td>
<td>way, path</td>
</tr>
</tbody>
</table>
### General Vocabulary

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَرَرُ</td>
<td>to turn, turn away (trans.)</td>
</tr>
<tr>
<td>صَفَرُ</td>
<td>to ascend</td>
</tr>
<tr>
<td>صَغَرُ</td>
<td>small</td>
</tr>
<tr>
<td>صَفُرُ</td>
<td>humbled</td>
</tr>
<tr>
<td>صَفَرُ</td>
<td>yellow</td>
</tr>
<tr>
<td>صَيْلِ</td>
<td>to put right</td>
</tr>
<tr>
<td>صَيْلُ</td>
<td>righteous</td>
</tr>
<tr>
<td>صَلَّوَةَ</td>
<td>to pray</td>
</tr>
<tr>
<td>صَلَوَاتُ</td>
<td>prayer</td>
</tr>
<tr>
<td>صَعْنَ</td>
<td>deaf</td>
</tr>
<tr>
<td>صَنْعُ</td>
<td>to make, work</td>
</tr>
<tr>
<td>صَنُّمُ</td>
<td>idol</td>
</tr>
<tr>
<td>أَصَابُ</td>
<td>to smite, befall</td>
</tr>
<tr>
<td>صَوْرُ</td>
<td>trumpet</td>
</tr>
<tr>
<td>صَوْرَةُ</td>
<td>form, picture</td>
</tr>
<tr>
<td>صَوْمُ</td>
<td>fast</td>
</tr>
<tr>
<td>صَيْبُ</td>
<td>cry</td>
</tr>
<tr>
<td>قُصَيْفَةً</td>
<td>course, journeying</td>
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<tr>
<td>ضَرُرُ</td>
<td>to harm</td>
</tr>
<tr>
<td>ضَرَّ</td>
<td>to force, compel</td>
</tr>
<tr>
<td>ضَرَّرُ</td>
<td>to strike, coin</td>
</tr>
<tr>
<td>ضَرَبُ</td>
<td>to neglect</td>
</tr>
</tbody>
</table>

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313
to multiply

to stray, err

to cause to stray

error

to give light

light

to cause to be wasted

guest; guests

to acquaint

to study

rising-place

to desire

to obey

to be able

group, number

clay

to continue

to do wrong

s.p.

wrong-doer

to think
thought, supposition

to appear

to serve, worship

servant, slave

to frown

lesson

to wonder

wonder

amazing, wonderful

to be unable

to frustrate

thin

to hasten to

to hasten

calf

s.p.

foreign

to count

to prepare, make ready

number

justice

to transgress, turn away, run

enemy

enmity
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tr>
<td>عذّاب</td>
<td>punishment</td>
</tr>
<tr>
<td>أغْضَب</td>
<td>to make excuses</td>
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<tr>
<td>مُغَرِّف</td>
<td>to mount</td>
</tr>
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<td>مُغَرِّف</td>
<td>throne</td>
</tr>
<tr>
<td>مُغَرِّف</td>
<td>in trellises</td>
</tr>
<tr>
<td>إِغْضِبُ</td>
<td>to turn away</td>
</tr>
<tr>
<td>مَعْرِفَة</td>
<td>to know, recognize</td>
</tr>
<tr>
<td>مَعْرِفَة</td>
<td>crest, ridge, height</td>
</tr>
<tr>
<td>إِغْضِبَ</td>
<td>kindness</td>
</tr>
<tr>
<td>مَعْرِفَة</td>
<td>handle</td>
</tr>
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<td>مَعْرِفَة</td>
<td>might, power</td>
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<td>مَعْرِفَة</td>
<td>mighty</td>
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<td>difficulty</td>
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<td>difficult</td>
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<td>عَصَيٍّ</td>
<td>stick</td>
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<td>يُعْطِي</td>
<td>to give</td>
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<tr>
<td>عَظِيمٌ</td>
<td>great</td>
</tr>
<tr>
<td>يُغَفُو</td>
<td>to pardon (+ 'an)</td>
</tr>
<tr>
<td>عَفُوٌّ</td>
<td>punishment, requital</td>
</tr>
<tr>
<td>عَفُوٌّ</td>
<td>end, consequence</td>
</tr>
<tr>
<td>يُعْفِقُ</td>
<td>to understand</td>
</tr>
<tr>
<td>عَفَّاقٌ</td>
<td>s.p. devoted</td>
</tr>
<tr>
<td>عَفَّاقٌ</td>
<td>(gen. only) created beings</td>
</tr>
<tr>
<td>عَلِيمٌ</td>
<td>to know</td>
</tr>
<tr>
<td>مَعْلُومٌ</td>
<td>known</td>
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<tr>
<td>Arabic</td>
<td>English</td>
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<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>تَعْلِمُهُمْ</td>
<td>to teach</td>
</tr>
<tr>
<td>عَلَى</td>
<td>on, against</td>
</tr>
<tr>
<td>عَالَةَ</td>
<td>high, lofty</td>
</tr>
<tr>
<td>أَعمَدُ</td>
<td>columns, supports</td>
</tr>
<tr>
<td>يَعْمَرُ</td>
<td>to build, build up, visit</td>
</tr>
<tr>
<td>يَعْمَرُ</td>
<td>to build</td>
</tr>
<tr>
<td>يَعْمَلُ</td>
<td>to do, work</td>
</tr>
<tr>
<td>عَطِينَ</td>
<td>blind</td>
</tr>
<tr>
<td>عَن</td>
<td>away from; concerning</td>
</tr>
<tr>
<td>عَنْدَ</td>
<td>with, in the possession of</td>
</tr>
<tr>
<td>مُعَااهِدَةً</td>
<td>to make a covenant with</td>
</tr>
<tr>
<td>يَعْوُدُ</td>
<td>to return; do again</td>
</tr>
<tr>
<td>يُعِبْرُ</td>
<td>to repeat, return (trans.)</td>
</tr>
<tr>
<td>يَعْوُدُ</td>
<td>to seek refuge with</td>
</tr>
<tr>
<td>يَعَوُّامُ</td>
<td>year</td>
</tr>
<tr>
<td>يَتَعاونُ</td>
<td>to co-operate, help one another</td>
</tr>
<tr>
<td>إِسْتَعْفَانُ</td>
<td>to ask for help</td>
</tr>
<tr>
<td>عَيْونَ / أَعيْنَ</td>
<td>spring; eye</td>
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<tr>
<td>عَدَّا</td>
<td>to be/do in the morning</td>
</tr>
<tr>
<td>مَغْرِبٌ</td>
<td>settling-place</td>
</tr>
<tr>
<td>أَعْرِقُ</td>
<td>to drown</td>
</tr>
</tbody>
</table>

317
to be angry with
(+ ʿalā)
anger
angry
to forgive
to seek forgiveness
forgiving
forgiveness
to be heedless, forget
heedlessness
to deceive
to overcome
thick, rough, hard
boy
inghtat
pang
s.p. cave
the unseen, the invisible
s.p. bottom; recess
other than
without
to open
to tempt, afflict, stir up
affliction
youth
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فرَّرْ</td>
<td>to flee</td>
</tr>
<tr>
<td>فرَّرْنَ</td>
<td>refuge</td>
</tr>
<tr>
<td>فَرَحَ</td>
<td>to rejoice in</td>
</tr>
<tr>
<td>أفراد</td>
<td>individual</td>
</tr>
<tr>
<td>فرد</td>
<td>singly</td>
</tr>
<tr>
<td>فرَّد</td>
<td>to assign, prescribe</td>
</tr>
<tr>
<td>فرض</td>
<td>to be divided</td>
</tr>
<tr>
<td>فرض</td>
<td>party, company</td>
</tr>
<tr>
<td>فَزَادَ</td>
<td>to cause mischief</td>
</tr>
<tr>
<td>فساد</td>
<td>corruption</td>
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<td>فساد</td>
<td>dissoluteness</td>
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<tr>
<td>فضوق</td>
<td>bounty</td>
</tr>
<tr>
<td>فَضَلْتُ</td>
<td>to create</td>
</tr>
<tr>
<td>فضَلْتِ</td>
<td>to be split</td>
</tr>
<tr>
<td>فضل</td>
<td>to do</td>
</tr>
<tr>
<td>فعل</td>
<td>done</td>
</tr>
<tr>
<td>مفعول</td>
<td>poor</td>
</tr>
<tr>
<td>مفعول</td>
<td>to understand</td>
</tr>
<tr>
<td>تفكر</td>
<td>to think, reflect</td>
</tr>
<tr>
<td>تفكر</td>
<td>to jest</td>
</tr>
<tr>
<td>تفكر</td>
<td>to jest</td>
</tr>
<tr>
<td>أفلاح</td>
<td>to prosper</td>
</tr>
<tr>
<td>أفواه</td>
<td>mouth</td>
</tr>
<tr>
<td>في</td>
<td>above, over</td>
</tr>
<tr>
<td>في</td>
<td>in, concerning</td>
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</tbody>
</table>
ق

قُبْرُ

to advance
direction, qibla
before
to fight
to measure carefully
having power over
to come, advance on
to send forward, to bring forward
to bring forward
foot
old, ancient
abode
to recite
Qur’ān, recitation
to come near, approach
near
calamity
to lend, make a loan
generation [horn]
village
to divide
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>إفْتَمَمُ</td>
<td>to swear</td>
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<td>قُصَهُ</td>
<td>hardness</td>
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<td>قَصُّ</td>
<td>to tell</td>
</tr>
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<td>قْصَى</td>
<td>story</td>
</tr>
<tr>
<td>قَصُّ</td>
<td>to determine</td>
</tr>
<tr>
<td>قْعُدُ</td>
<td>to sit, lurk</td>
</tr>
<tr>
<td>قْعُدُ</td>
<td>seated</td>
</tr>
<tr>
<td>قَلِيلُ</td>
<td>s.p. few</td>
</tr>
<tr>
<td>قَلِبُ</td>
<td>to turn over, wring</td>
</tr>
<tr>
<td>قَلِبُ</td>
<td>to turn back, return, be overturned</td>
</tr>
<tr>
<td>قُلُوبُ</td>
<td>heart</td>
</tr>
<tr>
<td>قَفْرُ</td>
<td>moon</td>
</tr>
<tr>
<td>قَمِيضُ</td>
<td>shirt</td>
</tr>
<tr>
<td>أَقْوَالُ</td>
<td>p.p. saying, words</td>
</tr>
<tr>
<td>قُمُومُ</td>
<td>to stand, rise</td>
</tr>
<tr>
<td>أَقَامُ</td>
<td>to perform, uphold</td>
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<td>مُسَتَقِيمُ</td>
<td>people</td>
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<td>مُسَتَقِيمُ</td>
<td>station</td>
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<td>straight</td>
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<td>مُسَتَقِيمُ</td>
<td>form</td>
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<td>قُوَى</td>
<td>power, force</td>
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<tr>
<td>نَوْنَ</td>
<td>noon resting-place</td>
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</tbody>
</table>
like (preposition)
like (conjunction)
to grow up
to be haughty, insolent
big
enormity
to write
scripture, document
to multiply, make much of
many
to tell lies
to deny, give the lie to
nobler
honoured
to be reluctant, hate
to acquire, earn
to uncover, remove, relieve
palm of the hand, hand
to deny, not to believe in
to forgive, redeem
equal
to be sufficient
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
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<tbody>
<tr>
<td>كافير</td>
<td>unbeliever, ungrateful</td>
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<tr>
<td>كلب</td>
<td>dog</td>
</tr>
<tr>
<td>لكِمْ</td>
<td>to speak to, address</td>
</tr>
<tr>
<td>كلمة</td>
<td>speech, words</td>
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<tr>
<td>أمة</td>
<td>word</td>
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<td>كفر</td>
<td>coverings</td>
</tr>
<tr>
<td>كفر</td>
<td>to store</td>
</tr>
<tr>
<td>كفر</td>
<td>‘almost’; with negative</td>
</tr>
<tr>
<td>كفر</td>
<td>‘scarcely’</td>
</tr>
<tr>
<td>كفر</td>
<td>to envelop</td>
</tr>
<tr>
<td>كفر</td>
<td>to strive, plot, outwit</td>
</tr>
<tr>
<td>كفر</td>
<td>plotting, wiles</td>
</tr>
<tr>
<td>كفر</td>
<td>measure</td>
</tr>
<tr>
<td>ل</td>
<td>to, for</td>
</tr>
<tr>
<td>لثبُت</td>
<td>heart, intellect</td>
</tr>
<tr>
<td>لتبثُتُ</td>
<td>to tarry, linger</td>
</tr>
<tr>
<td>لتبثُتُ</td>
<td>to confound</td>
</tr>
<tr>
<td>لبشَن</td>
<td>clothing; garment</td>
</tr>
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<td>ليشمُي</td>
<td>refuge</td>
</tr>
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<td>لمحي</td>
<td>flesh</td>
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<tr>
<td>لحومُ</td>
<td>tongue</td>
</tr>
<tr>
<td>ليسنُ</td>
<td>gentle, subtle</td>
</tr>
<tr>
<td>لطيبُ</td>
<td>to play</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
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<tr>
<td>--------</td>
<td>---------</td>
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<tr>
<td>لَعْنَة</td>
<td>curse</td>
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<td>أَثْقَاطُ</td>
<td>to pick up</td>
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<td>لَقَّاتُ</td>
<td>to meet</td>
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<td>أَلْقَى</td>
<td>to throw</td>
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<tr>
<td>أَلوَاحُ</td>
<td>blamed, blameworthy</td>
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<td>لَيْلَة</td>
<td>night, night time</td>
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<tr>
<td>مَنْتُعُ</td>
<td>to let enjoy; make provision for</td>
</tr>
<tr>
<td>مَنْتُعُ</td>
<td>to enjoy, enjoy oneself</td>
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<tr>
<td>مَتَاعُ</td>
<td>goods, baggage</td>
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<tr>
<td>مَثَل</td>
<td>likeness, parallel</td>
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<tr>
<td>مَثَل</td>
<td>like (preposition)</td>
</tr>
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<td>مَجْرِيَّة</td>
<td>glorious</td>
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<td>مَيْتَة</td>
<td>might</td>
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<td>مُدَنَّ</td>
<td>city</td>
</tr>
<tr>
<td>مُرَّ</td>
<td>to pass</td>
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<tr>
<td>مَرَّة</td>
<td>time, occasion</td>
</tr>
<tr>
<td>مَلَكَّ</td>
<td>man</td>
</tr>
<tr>
<td>إِمْرَأَةٌ / نَسِوةٌ</td>
<td>woman</td>
</tr>
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<td>أَمْراضُ</td>
<td>illness, sickness</td>
</tr>
<tr>
<td>مَرضُ</td>
<td>ill, sick</td>
</tr>
<tr>
<td>مَرَضِيَّةٌ</td>
<td>doubt</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>مَسَّ</td>
<td>to touch</td>
</tr>
<tr>
<td>أَلْسِيْخُ</td>
<td>the Anointed One</td>
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<td>مَكْرِرُ</td>
<td>Egypt</td>
</tr>
<tr>
<td>أَمِسْكَ</td>
<td>to hold fast; withhold</td>
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<td>بَاللَّمْسٍ</td>
<td>yesterday</td>
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<td>مَتْشِيَ</td>
<td>to walk</td>
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<td>مَثِيَ</td>
<td>with</td>
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<td>مَكْتَبْ</td>
<td>Mecca</td>
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<td>plot</td>
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<td>مَكْنَّة</td>
<td>place</td>
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<td>مَلِّلَة</td>
<td>community, religion</td>
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<td>مَلِٰكْة</td>
<td>poverty</td>
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<td>مَلِٰكْة</td>
<td>angel</td>
</tr>
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<td>مِنْ</td>
<td>possession, dominion</td>
</tr>
<tr>
<td>مِنْ</td>
<td>from, of</td>
</tr>
<tr>
<td>مِنْ</td>
<td>broken, cut</td>
</tr>
<tr>
<td>مَنْْنُوْن</td>
<td>to prevent</td>
</tr>
<tr>
<td>مَنْْنُوْن</td>
<td>water</td>
</tr>
<tr>
<td>مَمْثَوْتُ</td>
<td>to die</td>
</tr>
<tr>
<td>مَمْثَوْتُ</td>
<td>death</td>
</tr>
<tr>
<td>مَمْتَيْتُ</td>
<td>dead</td>
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<tr>
<td>مَمْلَوْنَ / s.p.</td>
<td>property</td>
</tr>
<tr>
<td>مَمْلَوْنَ</td>
<td>to shake</td>
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<tr>
<td>مَمْلَوْنَ</td>
<td>table</td>
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</table>
ARABIC THROUGH THE QUR'ĀN

ن


to inform

news

prophet

to save

secret conference

bees

date-palms

s.p. repentant

to call out to

to call out to one another

to vow

to warn

warner

to cause strife

to send down

to send down

to descend

woman

to forget

to cause to forget
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>أناشأ</td>
<td>to raise, create</td>
</tr>
<tr>
<td>نصَر</td>
<td>to help</td>
</tr>
<tr>
<td>نصارى</td>
<td>Christian</td>
</tr>
<tr>
<td>نصير</td>
<td>helper</td>
</tr>
<tr>
<td>نصير / نصير</td>
<td>half</td>
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<tr>
<td>نوارس</td>
<td>forelock</td>
</tr>
<tr>
<td>نظر</td>
<td>to look at (ilà), into (fi)</td>
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<td>إعامة</td>
<td>to bless, be gracious to blessing, bounty</td>
</tr>
<tr>
<td>نَفَخَ</td>
<td>animal, livestock</td>
</tr>
<tr>
<td>نَفَخَ</td>
<td>to blow</td>
</tr>
<tr>
<td>نَفَخَ</td>
<td>to be exhausted</td>
</tr>
<tr>
<td>نَفَخَ</td>
<td>to go forth</td>
</tr>
<tr>
<td>الفَنَحُ</td>
<td>soul, self</td>
</tr>
<tr>
<td>الفَنَحُ</td>
<td>to benefit</td>
</tr>
<tr>
<td>منافع</td>
<td>benefit</td>
</tr>
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<td>إفَنَق</td>
<td>to spend</td>
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<tr>
<td>إفَنَق</td>
<td>s.p. hypocrite</td>
</tr>
<tr>
<td>نَقَبَ</td>
<td>chief</td>
</tr>
<tr>
<td>نَقَبَ</td>
<td>to save, rescue</td>
</tr>
<tr>
<td>نَقَبَ</td>
<td>to save, rescue</td>
</tr>
<tr>
<td>نَقَبَ</td>
<td>to break one's oath</td>
</tr>
<tr>
<td>نَقَبَ</td>
<td>to take revenge on (+ min)</td>
</tr>
<tr>
<td>Arabic Word</td>
<td>English Meaning</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------</td>
</tr>
<tr>
<td>أنكرُ</td>
<td>to deny, disapprove; not to know</td>
</tr>
<tr>
<td>ينكرُ</td>
<td>ants</td>
</tr>
<tr>
<td>نمّل</td>
<td>river</td>
</tr>
<tr>
<td>نهارُ</td>
<td>day, daytime</td>
</tr>
<tr>
<td>نهى</td>
<td>to forbid</td>
</tr>
<tr>
<td>إنهاء</td>
<td>to cease, desist</td>
</tr>
<tr>
<td>إنابهَتْ</td>
<td>to come back to; repent</td>
</tr>
<tr>
<td>نورُ</td>
<td>light</td>
</tr>
<tr>
<td>نارَ</td>
<td>fire</td>
</tr>
<tr>
<td>ناقة</td>
<td>she-camel</td>
</tr>
<tr>
<td>هجرُ</td>
<td>to forsake, leave</td>
</tr>
<tr>
<td>هدهد</td>
<td>crash, destruction</td>
</tr>
<tr>
<td>هدى</td>
<td>to guide</td>
</tr>
<tr>
<td>هدى</td>
<td>offering</td>
</tr>
<tr>
<td>هدى</td>
<td>guidance</td>
</tr>
<tr>
<td>هَرْ</td>
<td>to shake</td>
</tr>
<tr>
<td>إشهمْهَرْهَرا</td>
<td>to mock (+ bi-)</td>
</tr>
<tr>
<td>هلالاً</td>
<td>dry twigs</td>
</tr>
<tr>
<td>إهلاكُ</td>
<td>to perish</td>
</tr>
<tr>
<td>إهلاكُ</td>
<td>to destroy</td>
</tr>
<tr>
<td>مُهينٌ</td>
<td>humiliating, contemptible</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>وَجَدَ</td>
<td>mischief</td>
</tr>
<tr>
<td>أَوْحَى</td>
<td>firmest</td>
</tr>
<tr>
<td>يُوحِي</td>
<td>covenant, pledge</td>
</tr>
<tr>
<td>يُوحِي</td>
<td>to find</td>
</tr>
<tr>
<td>يَجِدُ</td>
<td>to be in awe of</td>
</tr>
<tr>
<td>يَجْدَ</td>
<td>to inspire, reveal</td>
</tr>
<tr>
<td>يَجَدُ</td>
<td>inspiration</td>
</tr>
<tr>
<td>يُدِينُ</td>
<td>to bid farewell to</td>
</tr>
<tr>
<td>يَدِينُ</td>
<td>to let, allow</td>
</tr>
<tr>
<td>يَرْتُ</td>
<td>to inherit</td>
</tr>
<tr>
<td>وَرَقَةٌ</td>
<td>leaf</td>
</tr>
<tr>
<td>زَرْرُ</td>
<td>to carry a burden</td>
</tr>
<tr>
<td>وَازِرَةٌ</td>
<td>soul bearing a burden</td>
</tr>
<tr>
<td>وَقْزُ</td>
<td>weight</td>
</tr>
<tr>
<td>مَوَازِرُنَ</td>
<td>balance</td>
</tr>
<tr>
<td>وَقْزَ</td>
<td>middle</td>
</tr>
<tr>
<td>وَسَعَ</td>
<td>to be wide; encompass</td>
</tr>
<tr>
<td>وَسَعَ</td>
<td>wide, ample</td>
</tr>
<tr>
<td>سَعَةٌ</td>
<td>wealth</td>
</tr>
<tr>
<td>وَضُفُّ</td>
<td>to describe</td>
</tr>
<tr>
<td>وَضَفَ</td>
<td>to arrive</td>
</tr>
<tr>
<td>وَضَفَّ</td>
<td>to put down; give birth</td>
</tr>
<tr>
<td>وَضَفَّ</td>
<td>to exhort, admonish</td>
</tr>
<tr>
<td>وَضَفَّ</td>
<td>to promise</td>
</tr>
</tbody>
</table>
to make an agreement
with

to pay, repay

to fulfil, give in full

to take

fuel

to fall, come to pass

to protect oneself; to be god-fearing

more pious

to put one’s trust in

‘alā)

[passive] to be born

child

father; (dual) parents

to turn

to turn away; to take on oneself

friend, protector

nearer

to give

forgiving

frailest
### General Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُؤْرَج</td>
<td>to despair</td>
</tr>
<tr>
<td>يَدٌ</td>
<td>hand</td>
</tr>
<tr>
<td>يَسَرُّ</td>
<td>ease</td>
</tr>
<tr>
<td>يَسِيرُ</td>
<td>easy</td>
</tr>
<tr>
<td>يَقِنُ</td>
<td>to be certain</td>
</tr>
<tr>
<td>يَعْتَنَنَ</td>
<td>right, right hand; oath</td>
</tr>
<tr>
<td>يَهْوَدُ</td>
<td>Jew</td>
</tr>
<tr>
<td>يَآيَامُ</td>
<td>day</td>
</tr>
<tr>
<td>يَوْمُ</td>
<td>on that day</td>
</tr>
</tbody>
</table>