



مركز دراسات القرآن وتفسيره

الرياض - المملكة العربية السعودية

أبواب القرآن

كلمات • آيات • قواعد • تدبر
Your way to learn the language of the Quran

Level One

إعداد
فريدة صالح حقي



Preface

All praise is due to Allah, we worship Him, we seek His help and His forgiveness, and we turn to Him in repentance. We seek refuge in Allah from the evil within ourselves and from our ill deeds. Whoever is guided by Allah cannot be led astray, and whoever goes astray cannot be guided. I testify there is no God, but Allah and no partner has He. And I bear witness that Muhammad, is His slave and messenger ﷺ.

Allah Almighty said:

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾ يوسف ٢

Verily, We have sent it down as an **Arabic Qur'an** in order that you may understand.

Arabic is the soul of the Quran. The Quran was revealed in the Arabic Language and the Prophet, peace be upon him, spoke Arabic. The only way that we can access that knowledge directly is if we know the language.

Learning Arabic is the first step for any Muslim to know about Islam, and it is impossible for one to feel the spirituality of the Quran in a language other than Arabic language.

Imam Shaafie said:

“It is obligatory upon every Muslim to learn from the Arabic language what allows him to make effort in fulfilling his obligations.”

Umar, may Allah be pleased with him, said: “Learn Arabic, for it strengthens the intelligence and increases one’s noble conduct.”

Knowledge of Arabic helps us deepen our understanding of the Quran and the Sunnah, which strengthens our intellect and understanding of the Deen. And a strong intellect recognizes that knowledge requires acting upon that knowledge.

Ibn Shubrumah, the famous hadith collector, said: “Men have never worn a garment more beautiful than Arabic.”

It is a beautiful garment and by relating it to Quran, makes it at the utmost beauty, do not miss the chance to taste the words of Allah without translation, in this amazing journey.



About the course

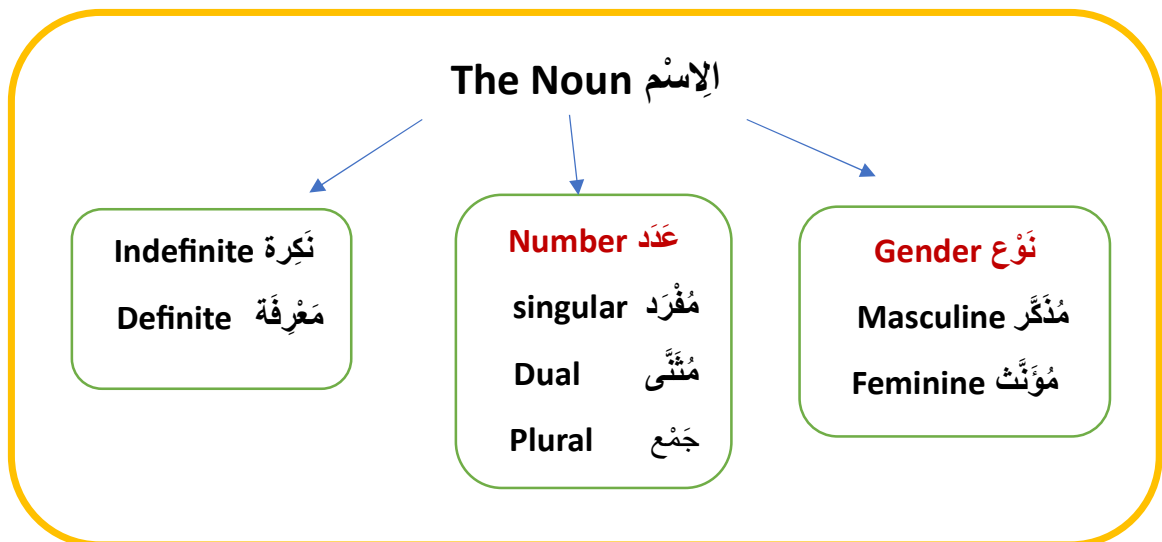
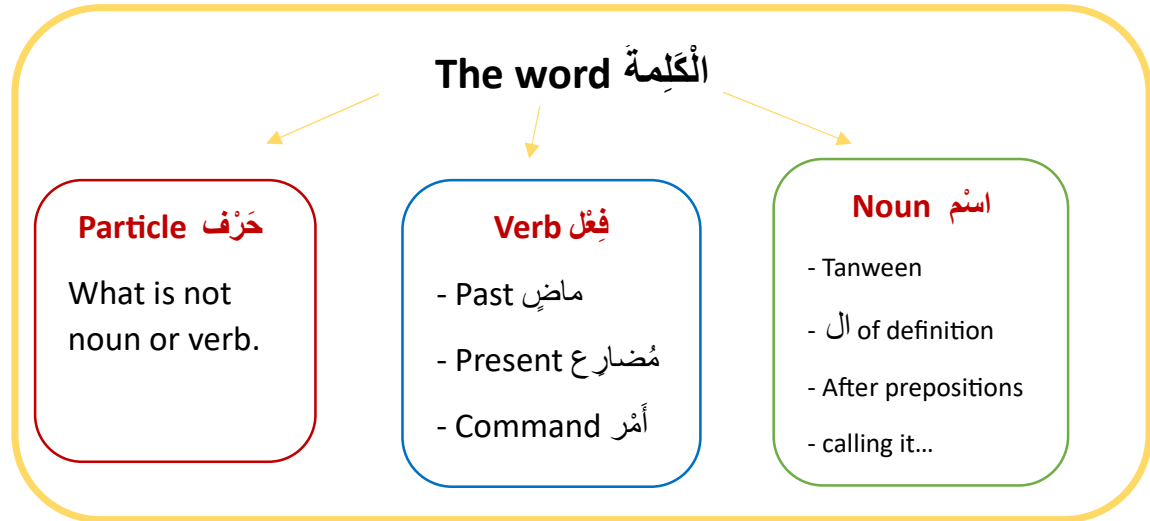


ARABIC QURAN

- This course is assigned to students who can read and write Arabic.
- It is structured in a way to gradually teach the most used words in the Quran along with the rules of Arabic language in Grammar (nouns can have different endings after their role in the sentence: subject, object...also verbs can change) and in Morphology (forming words from few original letters to give wide meanings).
- After each lesson there are important exercises, their answers will be provided at the end of the lessons.
- Arabic is a language that is rich in words and in structures, but the beautiful part is that we learn it from the Quran and taste its beauty in the most beautiful text.
- Vocabulary is the most important side of a language; we will learn a group of words every lesson in addition to the words of short surah of the Quran, a quiz will be after each lesson to test your vocabulary.
- The effort you pay in learning Arabic is a worship to Allah and with a good intention we gain Al Firdaws by Allah's mercy.
- For more useful files visit our site: Quranicarabic.wordpress.com
- Please help us to improve by correcting and advising: Access2arabic@gmail.com



General information about Arabic language



The Arabic Syntax النُّحُو

It studies the formation of the sentences and the structures, i.e., it teaches us the changes which happen to the words because of its position in the structure.

The **noun** in Arabic can come with different vowels at the end after the role of this word in the sentence. i.e.

Subject: Allah is Merciful اللهُ رَحِيمٌ

Object: The Muslim worships Allah المُسْلِمُ يَعْبُدُ اللهُ

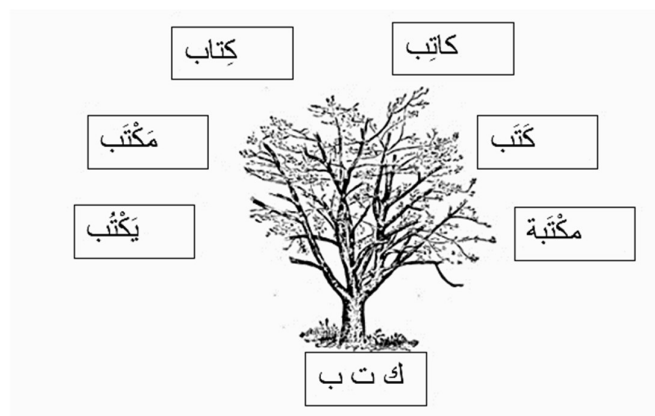
After preposition: I love you in (the cause) اللهُ أَجْبِكَ فِي

The **present verb** can also get different endings after the particles preceding it as:

I will not drink	لَنْ أَشْرَبَ	I drink.	أَشْرَبُ
I did not drink	لَمْ أَشْرَبْ	I don't drink.	لَا أَشْرَبُ

The Arabic Morphology الصَّرْف

Morphology in linguistics deals with the structure of words: how they are formed. The words that can be transformed from a pattern to another of the same root, to express different meanings related to its root.





الدَّرْسُ الْأَوَّلُ



4.	Tanween at the end a noun shows that noun is indefinite except for some proper nouns.		
	One وَاحِدًا / وَاحِدًا / وَاحِدٍ		
5.	ال and تثنوين cannot come together.		
	As we cannot say: The A king الْمَلِكُ x		
6.	The Mark at the end of an Arabic noun, might vary after the role of this noun in the sentence. ⁶		
	بَيْتُ الرَّسُولِ / بَيْتُ رَسُولٍ	أُحِبُّ الرَّسُولَ / أُحِبُّ رَسُولًا	الرَّسُولُ جَاءَ / رَسُولٌ جَاءَ
	The house of the messenger/ House of a messenger	I love the /a messenger	The /a messenger came
7.	When Tanween and Fat-ha come together, we see an extra Alif at the end, and we pronounce it "aa" when pausing.		
	رَبًّا، رَسُولًا، كِتَابًا...		
8.	But Alif will not occur , if the word ends with "Taa' Marbootah" and we pronounce it "h" when pausing		
	جَنَّةً، مُسَلِّمَةً...		

⁶ To be learned in the following lessons.

سُورَةُ الْفَاتِحَةِ

Sūrah Al-Fātihah (The Opening) 1

1. In the Name of Allāh, the Most Gracious, the Most Merciful. 2. All praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

الرَّحِيمِ ١		الرَّحِيمِ		بِسْمِ اللَّهِ			
the Most Merciful		the Most Gracious		In the Name (of) Allah			
الرَّحْمَنِ		رَبِّ الْعَالَمِينَ ٢		الْحَمْدُ لِلَّهِ			
the Most Gracious		(the) Lord (of) the worlds		all praise (be) to Allah			
الَّذِينَ ٣		يَوْمِ		مَلِكِ		الرَّحِيمِ ٤	
(of) [the] Resurrection		(of the) Day		(the) Owner		the Most Merciful	
الصِّرَاطِ		أَهْدِنَا		وَإِيَّاكَ نَسْتَعِينُ ٥		إِيَّاكَ نَعْبُدُ	
(to) the Way		guide us		and You (Alone) we ask for help		You (Alone) we worship	
أَنْعَمْتَ عَلَيْهِمْ		الَّذِينَ		صِرَاطِ		الْمُسْتَقِيمِ ٦	
You have bestowed (your) Grace on them		(of) those		(the) way		the Straight	
وَالضَّالِّينَ ٧		عَلَيْهِمْ		الْمَغْضُوبِ		غَيْرِ	
nor (of those) who went astray		upon them		(of those) your anger is		not	

<https://www.youtube.com/watch?v=LwQK6b2bTHU>

Listen 5 times at least, then learn each word and its meaning:

.....

.....

.....

.....

.....



	ت	ذ	ر	ب	ا	ت
الدَّرْسُ الْأَوَّلُ						

1-Add ال التعريف and short vowels to the nouns and say or					
	مغضوب		عليه	القرآن	قرآن
	ضالين	الرب	رب		كتاب
	رحيم		يوم		قدير
	دين		صراط		جنة

2- Remove ال التَّعْرِيف from words with Fat-ha and note the end of the word.			
جَنَّةٌ	الْجَنَّةُ	قُرْآنًا	الْقُرْآنُ
	الْمُسْلِمَةُ		الْكِتَابُ
	الْفَاتِحَةُ		الْإِلَهَ
	الْقَارِعَةُ		الرَّبَّ
	الْغَاشِيَةُ		الرَّسُولَ
	الصَّالِحَةُ		النَّاسَ



3- Do as in the example				
المَعْنَى ⁷	لام شَمْسِيَّة / قَمَرِيَّة	مَعْرِفَةٌ	نَكْرَةٌ	
Indefinite	شَمْسِيَّة	النَّكْرَةُ	نَكْرَةٌ	١
		المَعْرِفَةُ		٢
		العَظِيم		٣
			يَوْمًا	٤
			رَسُولٍ	٥
		المَالِكُ		٦
			مَغْضُوبٍ	٧
One	قَمَرِيَّة	الْوَاحِدَ	وَاحِدًا	٨
			عَلِيمًا	٩
		الرَّحِيمُ		١٠
		الْحَمْدُ		١١
			حَكِيمٍ	١٢
		الصَّبْرَاطِ		١٣
		الإِلَهِ		١٤
			رَبِّ	١٥

⁷ مَعْنَى means "Meaning"



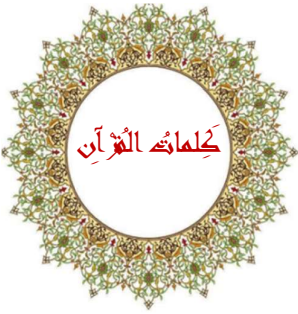
4- What are the basic letters in common between each two words (Root letters)?

الجذر The Root	الكلمة الثانية The second word	الكلمة الأولى The first word	الجذر The Root	الكلمة الثانية The second word	الكلمة الأولى The first word
ض ل ل	ضَلَّال	الضَّالِّين	م ل ك	المَالِك	المَلِك
	مَعْرُوف	مَعْرِفَة		الرَّحِيم	الرَّحْمَان
	مُنْكَر	نُكْرَة		عَالِم	العَلِيم
	حَكِيم	يَحْكُم		يَغْفِر	العَفُور
	حَمْدَه	الحَمْد		كِتَاب	كَتَبَ
	نِعْمَة	أَنْعَمْتَ		المَغْضُوب	غَضِبَ

5- Read the words of Surat Al-Fatiha then Translate them.

	اهدنا		رب		أعوذ
	الصراط		العالمين		الشیطان
	المستقیم		مالك		الرحيم
	الذين		يوم		اسم
	أنعمت		الدين		الله
	المغضوب		إياك		الرحمن
	الضالين		نعبد		الرحيم
	آمين		نستعين		الحمد





To learn











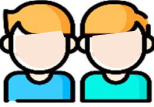
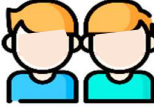
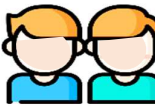






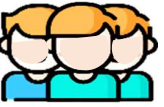








(Definite) الْعَلَمُ Proper Noun								
Non-Arab masculine, all feminine proper nouns, and names of cities don't get Kasrah nor Tanween								
The feminine الْمُؤَنَّثَاتُ				The masculine الْمَذَكَّرَاتُ				
Mary	مَرْيَمٌ	34	٥	Adam	ءَادَمٌ	25	١	
	مَرْيَمٌ	مَرْيَمٌ		آدَمٌ	آدَمٌ ⁸			
Name of Hellfire	جَهَنَّمَ	77	٦	Abraham	إِبْرَاهِيمَ	69	٢	
	جَهَنَّمَ	جَهَنَّمَ		إِبْرَاهِيمَ	إِبْرَاهِيمَ			
Tribe of Saleh	ثَمُودٌ	25	٧	Iblis	إِبْلِيسُ		٣	
	ثَمُودٌ	ثَمُودٌ		إِبْلِيسُ	إِبْلِيسُ			
Mecca	مَكَّةَ / بَكَّةَ	1/1	٨	Pharo	فِرْعَوْنَ	74	٤	
	مَكَّةَ / بَكَّةَ	مَكَّةَ / بَكَّةَ		فِرْعَوْنَ	فِرْعَوْنَ			
except those of 3 letters with Sukoon in the middle like:								
Egypt	مِصْرَ	5	٣	Noah	نُوحًا	43	١	
	مِصْرَ	مِصْرَ		نُوحٍ / نُوحٍ	نُوحٍ / نُوحًا	نُوحٍ / نُوحٍ		
Both ways possible in feminine				٤	Lot	لُوطًا	13	٢
	مِصْرٍ	مِصْرًا	مِصْرَ		لُوطٍ / لُوطٍ	لُوطًا / لُوطًا	لُوطٍ / لُوطٍ	

Proper nouns ending with Alif don't change.							
The feminine الْمُؤَنَّثَاتُ				The masculine الْمَذَكَّرَاتُ			
Name of Hellfire	أَطْيَ	1	٣	Moses	مُوسَى	136	١
	أَطْيَ	ل ط ي		مُوسَى	مُوسَى		
Tree in Paradise	طُوبَى	1	٤	Jesus	عِيسَى	25	٢
	طُوبَى	ط ي ب		عِيسَى	عِيسَى		

⁸ In Quran script "ءآدم" in modern Arabic "آدم" as "ءا" is represented by "آ"



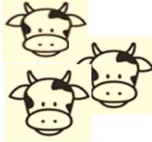

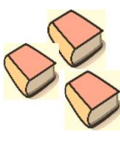
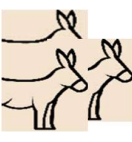
Arabs prophets' proper nouns can have all marks							
Saleh	صَالِحًا	9	3	Muhammad	مُحَمَّدٌ	5	1
		ص ل ح				ح م د	
صَالِحٍ / صَالِح	صَالِحًا / صَالِح	صَالِحٍ / صَالِح		مُحَمَّدٍ / مُحَمَّد	مُحَمَّدًا / مُحَمَّد	مُحَمَّدٍ / مُحَمَّد	
Hud	هُودٌ	7	4	Shuaib	شُعَيْبٌ	11	2
		ه و د				ش ع ب	
هُودٍ / هود	هُودًا / هود	هُودٍ / هود		شُعَيْبٍ / شُعَيْب	شُعَيْبًا / شُعَيْب	شُعَيْبٍ / شُعَيْب	

Detached pronoun الضمير المنفصل						
3 rd Person		2 nd Person		1 st Person		
	هُوَ He/It		أَنْتَ You		1 أَنَا I	
 كِتَاب  حِمَار						
	هِيَ She/It		أَنْتِ You			
 نَخْلَة  بَقَرَة						
	هُمَا They		2 أَنْتُمَا You			2+ نَحْنُ we
						
						
	هُمْ They		3+ أَنْتُمْ You			
						
	هُنَّ They		3+ أَنْتُنَّ You			



Important Rule

The Arabs used to treat non-human plural words as a singular feminine and as plural feminine, e.g. هِيَ / هُنَّ will be used for a group of objects or animals

مؤنث		مذكر	
			
بَقَرٌ	نَخِيلٌ	كُتُبٌ	حَمِيرٌ
They are cows	They are palm trees	They are books	They are donkeys
هِيَ بَقَرٌ	هِيَ نَخِيلٌ	هِيَ كُتُبٌ	هِيَ حَمِيرٌ
or	or	or	or
هُنَّ بَقَرٌ	هُنَّ نَخِيلٌ	هُنَّ كُتُبٌ	هُنَّ حَمِيرٌ

The plural of non-human is called in Arabic **جمع غير العاقل** (plural of unreasoning)

To learn

الضَّمِيرُ الْمُنْفَصِلُ		
(1st person)	The one who speaks	الْمُنَكَّم
I s - m/f	مُفْرَدٌ - مُذَكَّرٌ / مُؤَنَّثٌ	أَنَا
We d/p - m/f	مُنْتَهَى / جَمْعٌ - مُذَكَّرٌ / مُؤَنَّثٌ	نَحْنُ
(2nd person)	The person you talk to	الْمُخَاطَبُ
You m/s	مُفْرَدٌ / مُذَكَّرٌ	أَنْتَ
You f/s	مُفْرَدٌ - مُؤَنَّثٌ	أَنْتِ
You d - m/f	مُنْتَهَى - مُذَكَّرٌ / مُؤَنَّثٌ	أَنْتُمَا
You p - m	جَمْعٌ - مُذَكَّرٌ	أَنْتُمْ
You p - f	جَمْعٌ - مُؤَنَّثٌ	أَنْتُنَّ
(3rd person)	The absent, you talk about	الْعَائِبُ
He s - m	مُفْرَدٌ - مُذَكَّرٌ	هُوَ
She s - f & unreasoning plural	مُفْرَدٌ - مُؤَنَّثٌ - جَمْعٌ غَيْرِ عَاقِلٍ	هِيَ
They d - m/f	مُنْتَهَى - مُذَكَّرٌ / مُؤَنَّثٌ	هُمَا
They p - m	جَمْعٌ - مُذَكَّرٌ	هُمْ
They p - f & unreasoning plural	جَمْعٌ - مُؤَنَّثٌ - جَمْعٌ غَيْرِ عَاقِلٍ	هُنَّ



القواعد

Pronouns in Arabic					
1-	Pronoun الضمير it is of two types				
	<table border="1"> <thead> <tr> <th>Detached مُنْفَصِل</th> <th>Attached مُتَّصِل</th> </tr> </thead> <tbody> <tr> <td>It comes separate as a word</td> <td>Joins the end of Nouns and verb (suffix)</td> </tr> </tbody> </table>	Detached مُنْفَصِل	Attached مُتَّصِل	It comes separate as a word	Joins the end of Nouns and verb (suffix)
Detached مُنْفَصِل	Attached مُتَّصِل				
It comes separate as a word	Joins the end of Nouns and verb (suffix)				
2-	Pronouns are definite مَعْرِفَة nouns.				
3-	<p>Pronouns are inflexible مَبْيُتِي which means they always have the same ending.</p> <p>Ex. نَحْنُ always ends with Dammah.</p> <p>Exception:</p> <p>Sometimes endings of following pronouns أنتُمْ / هُمْ come with Dammah due to phonetical reason: when they precede التعريف like in هُمُ الْمُسْلِمُونَ / أَنْتُمُ الْمُسْلِمُونَ to avoid keeping two Sukoon one after the other. (Sukoon of Meem and of Laam)</p>				

Pronouns with Allah

We talk about Allah	We talk to Allah	Allah talks about Himself
<p>هُوَ</p> <p>﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾</p> <p>Say : "He is Allâh, (the) One."</p>	<p>أَنْتَ</p> <p>﴿ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴾</p> <p>None has the right to be worshipped but You Glorified are You. Truly, I have been of the wrong doers."</p>	<p>أَنَا</p> <p>﴿ يَمْوَسَّىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴾</p> <p>"O Mûsâ! Verily! It is I, Allâh, the All-Mighty, the All-Wise.</p>
		<p>نَحْنُ</p> <p>﴿ ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴾</p> <p>Is it you who create it, or are We the Creator?</p>



3- Learn and translate the following terms			
	عَلَم		ضَمِير
	مُخَاطَب		مُفْرَد
	مُتَكَلِّم		مُنْتَنِي
	غَائِب		جَمْع
	مُفْرَد مُذَكَّر		مُذَكَّر
	مُفْرَد مُؤنَّث		مُؤنَّث
	مُفْرَد غير عاقل		مُنْتَنِي مُذَكَّر
	جَمْع مُذَكَّر		مُنْتَنِي مُؤنَّث
	جَمْع مُؤنَّث		سُورَة
	غير عاقل		مَبْنِي
	جَمْع غير عاقل		مُنْفَصِل

4- Translate the first line and continue the table			
ضمير الجَمْع	ضميرُ المُنْتَنِي	ضَمِيرُ المُفْرَدِ	
			المُتَكَلِّم
		أَنْتَ / أَنْتِ	المُخَاطَب
			الغَائِب

5- Circle the الضَّمِير المُنْفَصِل in the verses	
Declare (O Muhammad (peace be upon him)) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.	﴿ نَبِيَّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴾ الحِجْر ٤٩
We know best what they listen to when they listen to you. And when they take secret counsel, then,	﴿ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى ﴾ الإِسْرَاءِ ٤٧
They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them	﴿ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ﴾ الْمُتَحَنَّةِ ١٠
They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing You are only telling lies."	﴿ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ سَمَاءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴾ يَس ١٥
with Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."	﴿ بِغَايَتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمْ أَلَّغَلِبُونَ ﴾ الْقَصَصِ ٣٥
And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."	﴿ وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴾ الأَنْعَامِ ٢٩
And none can know the hosts of your Lord but Him. And it (Hell) is nothing else than a (warning) reminder to mankind.	﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴾ المُذْتَبِرِ ٣١

6- Chose هُوَ / هي / هُنَّ to the following words

الله	كِتَاب	هُوَ	جَهَنَّمَ
رَسُول	حَمِير		مِصْر
مَكَّة	بَقْرَة		كَلْب
إِسْمَاعِيل	بَقْر		حِمَار



الدَّرْسُ الثَّلَاثُ



To learn

The feminine المُوْتَت				The masculine المَذْكَر			
Usually, feminine has تاء مَرَبُوطَة				Usually, without تاء مَرَبُوطَة			
Life	اَلْحَيَوَةُ ⁹	ح ي ي	١٤	The death	اَلْمَوْتُ	م و ت	١
الحياة	الحياة	الحياة		Reward	اَجْرًا	ع ج ر	٢
The prayer	اَلصَّلَاةُ	ص ل و	١٥	Guidance	هُدًى	ه د ي	٣
الصلاة	الصلاة	الصلاة		هُدًى	هُدًى ¹⁰	هُدًى	
The charity	اَلزَّكَاةُ	ز ك و	١٦	News	نَبَأًا / نَبَأٌ	ن ب ء	٤
الزكاة	الزكاة	الزكاة		نبا / نبا	نبا / نبا	نبا / نبا	
The last/ the hereafter	اَلْاٰخِرَةُ ¹¹	ء خ ر	١٧	Prophet	نَبِيٌّ	ن ب ء	٥
الآخرة	الآخرة	الآخرة		Torment	عَذَابٍ	ع ذ ب	٦
Sign/ verse	ءَايَةٌ	—	١٨	Day	يَوْمٍ	ي و م	٧
Favor	نِعْمَةٌ	ن ع م	١٩	Good/ Better	حَيْرٌ	خ ي ر	٨
Mercy	رَحْمَةٌ	ر ح م	٢٠	Evil	شَرٌّ	ش ر ر	٩
Testimony	شَهَادَةٌ	ش ه د	٢١	Bounty	فَضْلٌ	ف ض ل	١٠
Trial	فِتْنَةٌ	ف ت ن	٢٢	Command	أَمْرًا	م ر	١١
Reward/good	حَسَنَةٌ	ح س ن	٢٣	Thing	شَيْءٌ	ش ي ء	١٢
Hour/ Hereafter	اَلسَّاعَةُ	—	٢٤	Water	مَاءٌ	—	١٣

⁹ In Quran if the letter **Waw** comes **under Alif**, it should not be pronounced, in modern Arabic Alif will be written alone.

¹⁰ This type of words ending with **Tanween and Alif Maqsoora** has the same endings in all cases.

¹¹ In the modern Arabic the words **آية** and **الآخرة** are written as **الأخرة** ، **آية** (remember **ء** becomes **أ**)

القواعد

Gender of Arabic Nouns

<p>Arabic nouns (human, objects, places, morals...) can be masculine or feminine.</p> <p>1- Knowing the gender will require the pronoun, demonstrative, adjective, verb ... used with it.</p>	
<p>مُفْرَدٌ مُؤَنَّثٌ</p>	<p>مُفْرَدٌ مُذَكَّرٌ</p>
<p>﴿ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴾ النازعات ٤١</p> <p>Verily, Paradise, it is the abode.</p> <p>﴿ هِيَ زَجْرَةٌ وَاحِدَةٌ ﴾ النازعات ١٣</p> <p>it is only a single Zajrah (shout)</p> <p>﴿ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴾ غافر ٣٩</p> <p>"And verily, the Hereafter, it is the home that will remain forever."</p>	<p>﴿ وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا ﴾ القصص ٣٤</p> <p>"And my brother Hârûn (Aaron) - he is more eloquent in speech than me."</p> <p>﴿ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى ﴾ البقرة ١٢٠</p> <p>"Verily, the Guidance of Allâh, it is the (only) Guidance.</p> <p>﴿ هُوَ قُرْآنٌ مَجِيدٌ ﴾ البروج ٢١</p> <p>It is a Glorious Qur'ân</p>
<p>2 Taa' Marboota is the most common sign of a feminine noun as in previous examples of page 20, but we can rarely see Taa' Marboota in masculine as in:</p> <p>a- حَمْرَةٌ (Hamza, proper noun of a boy) → مُفْرَدٌ مُذَكَّرٌ</p> <p>b- فَتْيَةٌ (Youths), جِنَّةٌ (Jinns), إِخْوَةٌ (Brothers) → جَمْعٌ مُذَكَّرٌ</p>	
<p>جَمْعٌ مُذَكَّرٌ مَعَ تَاءٍ مَرْبُوطَةٍ</p>	<p>مُفْرَدٌ مُذَكَّرٌ مَعَ تَاءٍ مَرْبُوطَةٍ</p>
<p>هُمُ فَتْيَةٌ الْكَهْفِ.</p> <p>They are the youths of the cave.</p> <p>هُمُ إِخْوَةُ يُوسُفَ.</p> <p>They are the brothers of Yousuf.</p>	<p>أَبُو بَكْرٍ هُوَ خَلِيفَةُ الرَّسُولِ ﷺ</p> <p>Abu Bakr is the successor of the messenger.</p> <p>حَمْرَةٌ هُوَ عَمُّ النَّبِيِّ.</p> <p>Hamza is the paternal uncle of the prophet.</p>



Sūrah Al-Falaq (The Daybreak) 113

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allāh), the Lord of the daybreak, 2. From the evil of what He has created, 3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4. And from the evil of those who practise witchcraft when they blow in the knots, 5. And from the evil of the envier when he envies."

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
مَا خَلَقَ	مِنْ شَرٍّ	أَعُوذُ بِرَبِّ الْفَلَقِ	قُلْ
(of) what He has created	from (the) evil	I seek refuge with (the) Lord (of) the daybreak	say
وَمِنْ شَرِّ	إِذَا وَقَبَ	غَاسِقِ	وَمِنْ شَرِّ
and from (the) evil	when it comes	(of) darkness	and from (the) evil
إِذَا حَسَدَ	حَاسِدٍ	وَمِنْ شَرِّ	فِي الْعُقَدِ
when he envies	(of the) envier	and from (the) evil	in the knots
			الَّتَفَثَتْ
			(of the witches) who blow

<https://www.youtube.com/watch?v=I8VbPhHhyvg>

Listen 5 times at least, then list each word and its meaning:

.....

.....

.....

.....

.....

.....



	ت	ذ	ر	ب	ا	ت
الدَّرْسُ الثَّلَاثُ						

1- Do with all the nouns of سُورَةُ الْفَلَقِ as given in following example				
شَمْسِيَّةٌ / قَمَرِيَّةٌ	مَعْنَى	مَعْرِفَةٌ	نَكْرَةٌ	
شمسية	Lord	الرَّبِّ	رَبِّ	١
				٢
				٣
				٤
				٥
				٦
				٧

2- Put هُوَ or هِيَ		
شَهَادَةٌ	خَلِيفَةٌ	عَذَابٌ
الْآخِرَةُ	أَمْرُ اللَّهِ	صَلَاةٌ
الضَّمِيرُ	الْفَلَقُ	آيَةٌ
مُتَكَلِّمٌ	النَّفَاثَةُ	يَوْمٌ عَظِيمٌ
غَائِبٌ	فَضْلُ اللَّهِ	خَيْرٌ
فَتَاةٌ	نَبِيٌّ	السَّاعَةُ
كَلْبٌ	بَقْرَةٌ	فَتَى



3- Choose suitable pronoun for each of the following nouns and translate			
حَمْرَةٌ	هي - هم - هو	هَارُونَ	هي - هو
حَابِدٌ	أنت - أنتِ - هن	الْجَنَّةُ	هي - هن
الْغَاسِقُ	هي - هو - هما	رَجْرَةٌ وَاحِدَةٌ	هي - نحن
وَسْوَاسُ خَنَاسٍ	أنت - أنتِ - هي	إِخْوَةُ يُوسُفَ	هُنَّ - هُمْ - أنا
صَدُورُ النَّاسِ	نحن - هي - هو	كَهْفٌ	هن - هو - هما
جِنَّةٌ	نحن - هو - هما	فِتْنِيَّةٌ مُؤْمِنُونَ	أنا - هم - هن
نَبِيٌّ رَحِيمٌ	هم - هي - هو	عَمُّ الرَّسُولِ	أنت - هي - نحن

4- Place the nouns in red in the given table after specifying their gender then translate them.

﴿ لٰكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴾ النساء ١٦٢

But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad (peace be upon him)) and what was sent down before you; and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾ الطلاق ١٢

It is Allâh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds (comprehends) all things in (His) Knowledge.

﴿ نَبِيَّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴾ ﴿ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴾ ﴿ وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴾ الحجر ٤٩-٥١

Declare (O Muhammad (peace be upon him)) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My Torment is indeed the most painful torment. And tell them about the guests (the angels) of Ibrâhîm (Abraham).

﴿ فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ الحجرات ٨

(This is) a Grace from Allâh and His Favor. And Allâh is All-Knowing, All-Wise.

﴿ وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ البقرة ٢٠١

And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire!"

﴿ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾

﴿ فصلت ٣٤ ﴾

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.



الدَّرْسُ الرَّابِعُ



To learn

The feminine المُوْنَت				The masculine المُوْدَّر			
Females				Males			
Woman/ wife	أَمْرَأَةٌ / أَمْرَأَتْ	م ر ء	١٢	Man	رَجُلٌ	ر ج ل	١
				Man	أَمْرَأٌ	م ر ء	٢
امْرَأَةٌ / امْرَأَةٌ	امْرَأَةٌ / امْرَأَةٌ	امْرَأَةٌ / امْرَأَةٌ		إِمْرِيٌّ / إِمْرِيٌّ ¹²	إِمْرَأٌ / إِمْرَأٌ	إِمْرُؤٌ / إِمْرُؤٌ	
Female	الْأُنْثَى	ء ن ث	١٣	Male	الذَّكَرُ	ذ ك ر ¹³	٣
Daughter	أَبْنَتٌ	ب ن و	١٤	Son	أَبْنٌ	ب ن و	٤
ابْنَةٌ / ابْنَةٌ	ابْنَةٌ / ابْنَةٌ	ابْنَةٌ / ابْنَةٌ ¹⁴					
Child	وَلَدٌ ¹⁵	و ل د	١٥	Child	وَلَدٌ	و ل د	٥
Mother	أُمٌّ	م م ء	١٦	Father	أَبًا	ء ب و	٦
Mother	وَالِدَةٌ	و ل د	١٧	Father	وَالِدٌ	و ل د	٧
Sister	أُخْتٌ	ء خ و	١٨	Brother	أَخٌ	ء خ و	٨
Spouse	زَوْجٌ ¹⁶	ز و ج	١٩	Spouse	زَوْجٌ	ز و ج	٩
	—	ف ت ي	٢٠	Youth	فَتًى	ف ت ي	١٠
Young girl	فَتَاةٌ ¹⁷			Young boy	غُلَامٌ	غ ل م	١١

¹² Special word where the change of haraka happens to the last two letters together.


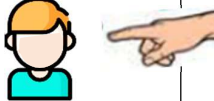
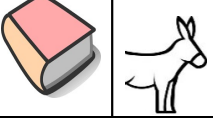

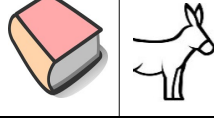





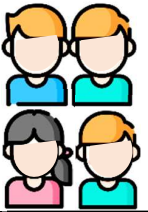
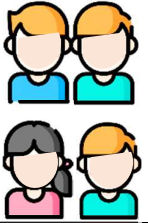











¹³ This same root ذ ك ر also comes in the meaning of remembrance (الذِّكْر).

¹⁴ In modern Arabic, it comes with Taa' Marboota at the end.

¹⁵ Outside the Quran usually وَلَدٌ is for boy and بِنْتٌ is for girl.

¹⁶ Outside the Quran زَوْجٌ will refer to male spouse and زَوْجَةٌ to female.

¹⁷ Didn't occur in Quran.

Demonstrative pronoun		إِسْمُ الإِشَارَةِ	
Far بَعِيد		Close قَرِيب	
	1 That ذَلِكَ		1 This هَذَا
			
	1 That تِلْكَ		1 This هَذِهِ
			
	2 That ذَٰلِكَ / ذَٰئِكَ		2 These هَٰؤُلَاءِ / هَٰذِهِنَّ
	Those تَٰئِكَ / تَٰئِيكَ		These هَٰئَانِ / هَٰئَيْنِ
	3+ Those أُولَٰئِكَ		3+ These هَٰؤُلَاءِ
			
			
	 There هُنَاكَ ثَمَّ		Here هَٰهُنَا

Demonstrative pronoun إسم الإشارة				
بَعِيد			قَرِيب	
In modern Arabic	In Quran		In modern Arabic	Quran
ذَلِكَ	﴿ ذَٰلِكَ ﴾ ذَا + لِي + كَ	مُفْرَد - مُذَكَّر	هَٰذَا	¹⁸ ﴿ هَٰذَا ﴾ ها + ﴿ ذَا ﴾
تِلْكَ	﴿ تِلْكَ ﴾ تِ ¹⁹ + نَ + كَ	مُفْرَد - مُؤنَّث جمع غير عاقل	هَٰذِهِ	﴿ هَٰذِهِ ﴾ ها + ذِه
ذَٰنِكَ / ذَٰئِكَ	﴿ ذَٰنِكَ ﴾ ذَانِ + كَ	مُثَنَّى - مُذَكَّر	هَٰذَانِ / هَٰذَيْنِ	﴿ هَٰذَانِ ﴾ ها + ذَانِ
تَٰئِكَ / تَٰئِيكَ	—	مُثَنَّى - مُؤنَّث	هَٰتَانِ / هَٰتَيْنِ	﴿ هَٰتَيْنِ ﴾ ها + تَيْنِ
أُولَٰئِكَ	﴿ أُولَٰئِكَ ﴾ أُولَاءِ + كَ	جَمْع مُذَكَّر / مؤنث جمع غير عاقل	هَٰؤُلَاءِ / أُولَٰئِ	﴿ هَٰؤُلَاءِ ﴾ ها + ﴿ أُولَٰئِ ﴾
هَٰنَاكَ / نَٰمَ	﴿ هَٰنَاكَ ﴾ / ﴿ نَٰمَ ﴾ هَٰنَا + لِي + كَ	المكان The place	هَٰهُنَا	﴿ هَٰهُنَا ﴾ ها + هَٰنَا
All بَعِيد end with ك		All قَرِيب start with ها		
This مُخَاطَب ك refers to the		It is a prefix attached to اسم الإشارة for alert.		
The Laam in ذَٰلِكَ، تَٰلِكَ is called "Laam of distance"		In modern Arabic, the alif of ها is not written but still pronounced: as هَٰذَا, we say Haadha Except for هَٰتَانِ / هَٰتَيْنِ Alif is written		

¹⁸ Only words in brackets occurred in Quran.

¹⁹ Originally تِي



Remember

The Arabs used to treat non-human plural words as a singular feminine and as plural feminine, e.g. هذه / تلك and هؤلاء / أولئك will be used for a group of objects or animals

مؤنث		مذكر	
بَقَر	نَخِيل	كُتُب	حَمِير
These are cows هذه بَقَر / هؤلاء بَقَر Those are cows تلك بَقَر / أولئك بَقَر	These are trees هذه نَخِيل / هؤلاء نَخِيل Those are trees تلك نَخِيل / أولئك نَخِيل	These are books هذه كُتُب / هؤلاء كُتُب Those are books تلك كُتُب / أولئك كُتُب	These are donkeys هذه حَمِير / هؤلاء حَمِير Those are donkeys تلك حَمِير / أولئك حَمِير

Examples from the Quran			
﴿ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ﴾ البقرة ٢	ذَٰلِكَ	﴿ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴾ آل عمران ٥١	هَٰذَا
This is the Book, whereof there is no doubt,		This is the Straight Path.	
Although ذَٰلِكَ means that, the translation says this , because ذَٰلِكَ is to show the high status of the book, not that is far in distance.			
﴿ تِلْكَ الْجَنَّةُ ﴾ مريم ٦٣	تِلْكَ	﴿ هَٰذِهِ نَاقَةُ اللَّهِ ﴾ الأعراف ٧٣	هَٰذِهِ
Such (that) is the Paradise	مفرد مؤنث	This she-camel of Allâh	مفرد مؤنث
﴿ تِلْكَ آيَاتُ اللَّهِ ﴾ البقرة ٢٥٢	جمع	﴿ مَا هَٰذِهِ التَّمَاثِيلُ ﴾	جمع غير
These are the Verses of Allâh,	غير عاقل	What are these images (statues)	عاقل
آية آيات is the plural of		تَمَثَال is the plural of	



<p>﴿ فِدَائِكَ بُرْهَانٍ مِنْ رَبِّكَ ﴾ القصص ٣٢</p> <p>These are two Burhâns (signs, proofs) from your Lord</p>	ذَانِكَ	﴿ هَذَا خَصْمَانِ ﴾ الحج ١٩	هذان
<p>﴿ تَانِكَ بِنْتَانِ ﴾</p> <p>Those are two girls</p>	تَانِكَ	﴿ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ ﴾ القصص ٢٧	هاتين
<p>﴿ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴾ البلد ١٨</p> <p>They are those on the Right Hand (the dwellers of Paradise),</p>	أُولَئِكَ منكر	﴿ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴾ الزخرف ٨٨	هؤلاء منكر
<p>﴿ أُولَئِكَ بَنَاتٌ ﴾</p> <p>Those are girls</p>	مؤنث	﴿ هَؤُلَاءِ بَنَاتِي ﴾ الحجر ٧١	مؤنث
<p>﴿ أُولَئِكَ كُتُبٌ ﴾</p> <p>Those are books</p>	جمع غير عاقل	﴿ لَوْ كَانَتْ هَؤُلَاءِ آلهَةً مَا وَرَدُوهَا ﴾ الأنبياء ٩٩	جمع غير عاقل
<p>﴿ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ﴾ آل عمران ٣٨</p> <p>At that (place/ time) Zakariyâ invoked his Lord,</p>	هُنَالِكَ	﴿ مَا قُتِلْنَا هُنَا ﴾ آل عمرا ١٥٤	ها هنا
<p>﴿ مُطَاعٍ ثَمَّ أَمِينٍ ﴾ التكويد ٢١</p> <p>Obeyed there (by the angels in the heavens), and trustworthy.</p>	ثَمَّ ²⁰		

²⁰ ثَمَّ with Fat.ha is there, but ثَمَّ with Dammah means "then"



القواعد

1	إِسْمُ الإِشَارَةِ Literally means the noun of pointing, as we use them to point at things around us.
2	إِسْمُ الإِشَارَةِ is inflexible, its ending remain the same except for dual.
1	The change of dual demonstrative هَاتَانِ / هَاتَيْنِ ، هَذَانِ / هَذَيْنِ is due to how dual endings generally change in Arabic, it is like changing marks at the end of singular: If we say for singular رَجُلًا ، رَجُلًا ، رَجُلًا , for dual we say رَجُلَيْنِ ، رَجُلَيْنِ ، رَجُلَيْنِ , it will be studied in coming lessons إن شاء الله
2	The word أُولَاءِ / أُولَآءِ has an extra Waaw written – in both Quran and modern Arabic- but not pronounced.
3	The demonstrative of place هُنَا / هُنَاكَ are more used in modern Arabic than هَاهُنَا / هَاهُنَاكَ
4	The real demonstrative without extras is in red color , it rarely comes by itself as in: <p>﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾ البقرة ٢٥٥</p> <p>Who is he that can intercede with Him except with His Permission?</p> <p>﴿ قَالَ هُمْ أُولَآءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴾ طه ٨٤</p> <p>He said: "They are (those) close on my footsteps: and I hastened to You, O my Lord, that You might be pleased."</p>

سُوْرَةُ الْاِخْلَاصِ
 مَكِّيَّةٌ

Sūrah Al-Ikhlās or At-Tauhīd (The Purity) 112

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "He is Allāh, (the) One. 2. Allāh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allāh - the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 3. He begets not, nor was He begotten. 4. And there is none coequal or comparable to Him."

الرَّحِيمِ	الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious		In the Name (of) Allah	
لَمْ يَكِدْ	الصَّامِدُ	اللَّهُ	أَحَدٌ	قُلْ هُوَ اللَّهُ
He begets not	the Self-Sufficient	Allah	(the) One	say He (is) Allah
أَحَدٌ	كُفُوًا	لَهُ	وَلَمْ يَكُنْ	وَلَمْ يُولَدْ
anyone	coequal or comparable	to Him	and (there) is not	nor was He begotten

<https://www.youtube.com/watch?v=xGU9GJne0oU>

Listen 5 times at least, then list each word and its meaning:

.....

.....

.....

.....

.....



ت	ذ	ر	ب	ا	ت
الدَّرْسُ الرَّابِعُ					

1- Put هذه or هذا then translate full sentence		
شَهَادَةٌ	شَيْطَانٌ	هَذَا عَذَابٌ This is a torment
إِمْرَأَةٌ	أَمْرُ اللَّهِ	صَلَاةٌ
وَالِدٌ	وَسْوَاسٌ	آيَةٌ
أُمٌّ	الْمَلِكُ	يَوْمٌ عَظِيمٌ
مَكَّةُ	يَوْمٌ	خَيْرٌ
فَنَى	نَبِيٌّ	صُدُورٌ
حِمَارٌ	مِصْرٌ	رَبٌّ
هُدًى	نَبَأٌ	حَسَنَةٌ
شَرٌّ	غَاسِقٌ	الْآخِرَةُ
رُوحٌ لُوطٍ	أَنْثَى	إِمْرُؤٌ



2- Choose suitable اسم إشارة for each of the following nouns	
تِلْكَ - ذَانِكَ - هَؤُلَاءِ	أَخْتٌ
هَذِهِ - تَانِكَ - هَؤُلَاءِ	الْجَنَّةُ
أَوْلِيكَ - هَذَانِ - هُنَالِكَ	بَنَاتٌ
هَذِهِ - هَؤُلَاءِ - هَذَانِ	رَجُلَانِ
تِلْكَ - هَؤُلَاءِ - هُنَالِكَ	إِخْوَةُ يُوسُفَ
هَذَا - هَذَانِ - هَؤُلَاءِ	وَسْوَاسُ خَنَاسٍ
هُوَ - أَوْلِيكَ - ذَلِكَ	كِتَابٌ
هَؤُلَاءِ - نَحْنُ - هَذَانِ	فِتْنِيَةُ مُؤْمِنُونَ
هَذِهِ - أَوْلِيكَ - ذَلِكَ	أَصْحَابُ الْجَنَّةِ
تَانِكَ - هَاتَانِ - تِلْكَ	بَقْرَةٌ
هَذِهِ - تَانِكَ - هَاتَانِ	نَاقَةٌ

3- Cross words

↓ ١	↓ ٣					← ٥
أ						
		← ٢				→ ١٢
→ ١١			اِقْرَأْ كِتَابِي			
ي		← ٤				
						← ٨
↓ ١٣			↓ ٩		٧	
				← ١٠		↑ ٦

What does the word in yellow shade mean (from left)?

Female	١
We	٢
Last prophet	٣
Guidance	٤
Opposite of حَيَاة	٥
Father of prophets	٦
Day	٧
Soul	٨
Say	٩
Patient	١٠
There	١١
Pronoun for f.s.	١٢
Uncle	١٣



4- write the feminine of each word			
المؤنث	المذكر	المؤنث	المذكر
	أَخ		هَذَا
	زَوْج		ذَلِكَ
	أَب		هَذَانِ
	وَالِد		ذَانِكَ
	ذَكَر		أَنْتَ
	إِمْرُؤ		أَنْتُمَا
	فَتَى		هُم
	رَجُل		هَؤُلَاءِ

5- Underline اِسْمُ الإِشَارَةِ in the following verses

﴿ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ ﴾ قریش ٣

So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah).

﴿ يَنْقُومِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ ﴾ غافر ٣٩

"O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

﴿ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ ﴾ الفجر ٥

There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs)!

﴿ وَأُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ ﴾ البقرة ٥

They are on (true) guidance from their Lord, and they are the successful.

﴿ مُذَبِّدِينَ بَيْنَ ذَلِكَ لِآ إِلَىٰ هَتُّوْلَاءٍ وَلَا إِلَىٰ هَتُّوْلَاءٍ ۚ وَمَن يُضَلِلِ اللَّهُ فَلَٰنَ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾ ﴾ النساء ١٤٣

(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm).

﴿ قَالُوا إِن هَٰذَانِ لَسَٰحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُتَّعَلِي ۖ ﴿٦٣﴾ ﴾ طه

٦٣

They said: "Verily! These are two magicians. Their object is to drive you out from your land with magic and overcome your chiefs and nobles.

﴿ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ ﴾ الكهف ٤٤

There (on the Day of Resurrection), Al-Walâyah (the protection, power, authority, and kingdom) will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end.

﴿ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ ﴾ الإنسان ٢٠

And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.



الدَّرْسُ الْخَامِسُ



To learn

تاء مَرْبُوطَةٌ Feminine nouns that have no			
Parts of body that occur in pair are feminine			
مُفْرَدٌ	مَعْنَى	مُثَنَّى	جَمْعٌ (غير عاقل)
﴿عَيْنٌ﴾	Eye / spring	﴿عَيْنَيْنِ﴾	﴿أَعْيُنٌ﴾ / ﴿عُيُونٌ﴾
﴿أُذُنٌ﴾	Ear	﴿أُذُنَانِ﴾ / ﴿أُذُنَيْنِ﴾	﴿أُذَانٌ﴾ ²¹
﴿كَفٌّ﴾ ²²	Palm of hand	﴿كَفَّيْنِ﴾	﴿أَكْفٌ﴾
﴿يَدٌ﴾	Hand	﴿يَدَيْنِ﴾	﴿أَيْدِي﴾
﴿ذِرَاعًا﴾	Arm	﴿ذِرَاعَيْنِ﴾	﴿أَذْرُعٌ﴾
﴿السَّاقُ﴾ ²³	Leg	﴿سَاقَيْنِ﴾	﴿بِالسُّوقِ﴾
رِجْلٌ	Leg	﴿رِجْلَيْنِ﴾	﴿أَرْجُلٌ﴾
﴿قَدَمٌ﴾	Foot	﴿قَدَمَيْنِ﴾	﴿الْأَقْدَامُ﴾

These words are considered feminine in Arabic language, and treated as feminine i.e., pronouns and demonstratives of feminine.

مفرد: هَذِهِ عَيْنٌ، هِيَ سَاقٌ

مُثَنَّى: هَاتَانِ قَدَمَانِ، هُمَا ذِرَاعَانِ

جَمْع: هَذِهِ عُيُونٌ، هِيَ أَقْدَامٌ / هَوْلَاءِ سُوقٌ، هُنَّ أَذَانٌ

The plural here is for unreasoning, so can be treated as singular feminine or as plural feminine.

²¹ Don't confuse أذان (ears) with أذان (the call for prayer).

²² Words without brackets didn't occur in the Quran.

²³ رِجْلٌ all leg but سَاقٌ is from knee to foot.

Examples from the Quran

جَمْع	مُتَنَّى	مُفْرَد	
<p>﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴾ ﴿١٥﴾ الذاريات ١٥</p> <p>Verily, the Muttaqûn will be in Gardens and Springs</p> <p>﴿ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ ﴾ ﴿٧٤﴾ الفرقان ٧٤</p> <p>"Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes</p>	<p>﴿ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴾ ﴿٥٠﴾ الرحمن ٥٠</p> <p>In them (both) will be two springs flowing</p> <p>﴿ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴾ ﴿٩﴾ ولساناً</p> <p>﴿ وَشَفَتَيْنِ ﴾ ﴿٢٤﴾ البلد ٨-٩</p> <p>Have We not made for him a pair of eyes, And a tongue and a pair of lips?</p>	<p>﴿ فِيهَا عَيْنٌ جَارِيَةٌ ﴾ ﴿١٢﴾ الغاشية ١٢</p> <p>Therein will be a running spring.</p> <p>﴿ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي لِي وَلَكَ ﴾ ﴿٩﴾ القصص ٩</p> <p>And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you.</p>	﴿ عَيْنٌ ﴾
<p>﴿ أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ ﴾ ﴿١٩٥﴾ الأعراف ١٩٥</p> <p>Or have they ears wherewith they hear?</p>	<p>﴿ كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ﴾ ﴿٧﴾ لقمان ٧</p> <p>As if there were deafness in his (two) ears.</p>	<p>﴿ وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴾ ﴿١٢﴾ الحاقة ١٢</p> <p>and that it might be retained by the retaining ear.</p>	﴿ أُذُنٌ ﴾
	<p>﴿ كَبَسَطَ كَفَيْهِ إِلَى الْمَاءِ ﴾ ﴿١٤﴾ الرعد ١٤</p> <p>Like one who stretches forth his (two) hands for water</p>		﴿ كَفٌّ ﴾ ﴿٢٥﴾

²⁴ شَفَّةٌ is the dual of شَفَّةٌ

²⁵ Words without brackets didn't occur in the Quran.

<p>﴿ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ ﴾ الروم ٤١</p> <p>Evil has appeared on land and sea because of what the hands of men have earned.</p>	<p>﴿ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ ﴾ النبا ٤٠</p> <p>The Day when man will see that (the deeds) which his (two) hands have sent forth</p>	<p>﴿ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ﴾ الفتح ١٠</p> <p>The Hand of Allâh is over their hands.</p>	<p>﴿ يَدٌ ﴾</p>
	<p>﴿ وَكَلْبُهُمْ بَسِطٌ ذِرَاعَيْهِ ﴾ الكهف ١٨</p> <p>And their dog stretching forth his two forelegs</p>	<p>﴿ ثُمَّ فِي سِلْسَلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴾ الحاقة ٣٢</p> <p>"Then fasten him with a chain whereof the length is seventy cubits!"</p>	<p>﴿ ذِرَاعًا ﴾</p>
<p>﴿ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴾ ص ٣٣</p> <p>Then he began to pass his hand over their legs and their necks</p>	<p>﴿ وَكَشَفَتْ عَن سَاقَيْهَا ﴾ النمل ٤٤</p> <p>And she (tucked up her clothes) uncovering her (two) legs.</p>	<p>﴿ وَالَّتَفَّتِ السَّاقُ بِالسَّاقِ ﴾ القيامة ٢٩</p> <p>And one leg will be joined with another leg.</p>	<p>﴿ السَّاقِ ﴾</p>
<p>﴿ وَيُثَبِّتْ بِهِ الْأَقْدَامَ ﴾ الأنفال ١١</p> <p>and make your feet firm thereby.</p>		<p>﴿ فَتَرَلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا ﴾ النحل ٩٤</p> <p>lest a foot may slip after being firmly planted,</p>	<p>﴿ قَدَمٌ ﴾</p>
<p>﴿ أَلْهَمَ أَرْجُلٌ يَمْشُونَ بِهَا ﴾ الأعراف ١٩٥</p> <p>Have they feet (legs) wherewith they walk?</p>	<p>﴿ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ ﴾ النور ٢٤</p> <p>some that walk on two legs,</p>	<p>﴿ أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ ﴾ ص ٣٢</p> <p>(Allâh said to him): "Strike the ground with your foot (leg): This is (a spring of) water to wash in, cool and a (refreshing) drink."</p>	<p>﴿ رِجْلٌ ﴾ ﴿ بِرِجْلِكَ ﴾</p>



Nominal sentence in Arabic

Arabic has two types of sentences; each has 2 components:



Components of الْجُمْلَةُ الْأَسْمِيَّةُ:

a. **مُبْتَدَأٌ** is a noun that we give an information about, it is usually definite.

Root letters of مُبْتَدَأٌ are **ب د ء** it is about "starting"

﴿ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ﴾ العنكبوت ٢٠

See how (Allâh) **started** creation.

b. An information **خَبَرٌ** given about الْمُبْتَدَأُ, it is usually indefinite.

Root letters of خَبَرٌ are **خ ب ر** it is about "informing".

﴿ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ البقرة ٢٣٤

And Allâh is **Well-Acquainted** with what you do.

In English, the information (predicate) follows the verb "To be," but for Arabic it is unused, the Dammah at the end of the خَبَرٌ is enough.

إِعْرَابُ الْمُبْتَدَأِ وَالْخَبَرِ

إِعْرَابٌ : linguistically means to clarify, in Arabic grammar it means to explain the role and the mark at the end of the word.

Marks at the end of **الْمُبْتَدَأِ وَالْخَبَرِ** when singular

Both **خَبَرٌ** & **مُبْتَدَأٌ** get Dammah²⁶ at the end when they are مُفْرَدٌ

Mohammad is a messenger = **مُحَمَّدٌ رَسُولٌ**

محمد: مُبْتَدَأٌ - ضَمَّةٌ رسول: خَبَرٌ - ضَمَّةٌ

²⁶ No difference between Dammah and Tanween Dammah in this case.

القواعد



To learn

Examples from Quran		
<p>﴿وَالصُّلْحُ خَيْرٌ﴾ النساء ١٢٨ and making peace is better.</p>	<p>﴿وَاللَّهُ قَدِيرٌ﴾ الممتحنة ٧ And Allâh is able (to do everything) لَفْظُ الْجَلَالَةِ²⁷ (الله): مُبْتَدَأٌ - ضَمَّةٌ قَدِيرٌ: خبر - ضَمَّةٌ</p>	
<p>﴿وَاللَّهُ الْغَنِيُّ﴾ محمد ٣٨ Allâh is Rich (Free of all needs)</p>	<p>﴿اللَّهُ الصَّمَدُ﴾ الإخلاص ٢ Allah is The Self-Sufficient Master</p>	
*Words starting with ال التعريف don't get Tanween.		
Examples from Hadeeth		
<p>الصَّبْرُ ضِيَاءٌ Patience is illumination.</p>	<p>الصَّدَقَةُ بُرْهَانٌ Charity is proof.</p>	<p>الصَّلَاةُ نُورٌ Prayer is a light.</p>
مُبْتَدَأٌ We can have many خَبَرٍ for one		
<p>﴿وَاللَّهُ شَكُورٌ حَلِيمٌ﴾ التغابن ١٧ And Allâh is Most Ready to appreciate and to reward, Most Forbearing.</p>	<p>﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ النساء ٢٦ And Allâh is All-Knower, All-Wise. لَفْظُ الْجَلَالَةِ: مُبْتَدَأٌ عَلِيمٌ: خبرٌ أَوَّلٌ - ضَمَّةٌ حَكِيمٌ: خبرٌ ثَانٍ - ضَمَّةٌ</p>	

²⁷ لَفْظُ الْجَلَالَةِ means the word of Majesty.

سُورَةُ الْمَسَدِ

Sūrah Al-Masad (The Palm Fiber) 111

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Perish the two hands of Abū Lahab (an uncle of the Prophet ﷺ) and perish he! 2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife too, who carries wood (thorns of *Sa`dān* which she used to put on the way of the Prophet ﷺ, or used to slander him). 5. In her neck is a twisted rope of *Masad* (palm fiber).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
عَنْهُ	مَا أَغْنَىٰ	وَتَبَّ
him	will not benefit	and perish he
ذَاتَ	سَيَصَلَّىٰ نَارًا	وَمَا كَسَبَ
of	he will be burnt (in) a Fire	and what he earned
فِي جِيدِهَا	الْحَطَبِ	وَأَمْرَاتُهُ
in her neck	(of) wood	and his wife
	مِنْ مَسَدٍ	حَبْلٌ
	of palm fiber	(will be) twisted rope

<https://www.youtube.com/watch?v=BUkekXWNeJA>

Listen 5 times at least, then list each word and its meaning:

.....

.....

.....

.....

.....



ت	ذ	ر	ر	ب
ا	ت	الدَّرْسُ الْخَامِسُ		

1- complete the table as in the example				
مَعْنَى	مُفْرَد	مُنْتَى	جَمْع	
Leg	ساق	ساقان / ساقين	سوق	١
			عُيُون	٢
	رِجْل			٣
		أُذنان / أُذنين		٤
			أَعْيُن	٥
		كَفَّان / كَفَّين		٦
			أَذْرَع	٧
	يَد			٨

2- Choose a suitable ضمير غائب for each of the following nouns	
إِبْلِيسُ	صِرَاطٌ مُسْتَقِيمٌ
عَيْنٌ جَارِيَةٌ	مَعْضُوبٌ عَلَيْهِمْ
كُتُبٌ قِيَمَةٌ	يَعْقُوبُ وَيُوسُفُ
اللَّهُ	ابْنَةُ عِمْرَانَ
الْخَافِقُونَ	مِصْرٌ
النَّاسُ	عَذَابُ الْيَمِّ
خَنَاسٌ	السَّاعَةُ
خَلِيفَةٌ	فَتِيَّةٌ مُؤْمِنُونَ
أَمْرَأَتُهُ	أُحْتُ مُوسَى



3- search for the word and translate

هـ	ك	د	ي	ر	ع
ن	د	ف	ج	ي	ا
ا	ح	ل	ن	ن	ل
ل	أ	ا	ذ	د	م
ك	ن	أ	ح	ي	س
ك	ت	ا	ب	ج	د

كتاب	Book
جيد	
المسد	
أحد	
هناك	
عينان	
أذن	
رجل	
يد	
كف	

3- Which is جُمْلَةٌ اِسْمِيَّةٌ?

	اللَّهُ أَحَدٌ	✓	اللَّهُ نُورٌ
	مِنْ شَرِّ النَّفَّاثَاتِ		الرَّسُولُ مُحَمَّدٌ
	الصَّلَاةُ خَيْرٌ		مِنَ اللَّهِ
	أَدَمُ خَلِيفَةٌ		أَهْدِنَا الصِّرَاطَ
	لَمْ يَلِدْ		رَبُّ الْعَالَمِينَ
	أَعُوذُ بِاللَّهِ		بِسْمِ اللَّهِ
	مَا أَغْنَى عَنْهُ		أَبِي لَهَبٍ



الدَّرْسُ السَّادِسُ



To learn

Parts of body that occur single are usually masculine ²⁸				
جَمْع (غير عاقل)	مُتَنَّى	مَعْنَى	مُفْرَد	
﴿رُءُوسُ﴾	رَأْسَانِ / رَأْسَيْنِ	Head	﴿الرَّأْسُ﴾	١
﴿وُجُوهُ﴾	وَجْهَانِ / وَجْهَيْنِ	Face	﴿وَجْهٌ﴾	٢
أَنْوُفٍ	أَنْفَانِ / أَنْفَيْنِ	nose	﴿الْأَنْفُ﴾	٣
أَسْنَانٍ	سِنَانِ / سِنَيْنِ	Tooth	﴿الْسِّنُّ﴾	٤
﴿بِالْسِّنَةِ﴾	لِسَانَانِ / لِسَانَيْنِ	Tongue	﴿لِسَانٌ﴾	٥
﴿الْأَعْنَاقِ﴾	عُنُقَانِ / عُنُقَيْنِ	Neck	﴿عُنُقٌ﴾ عُنُقِكَ	٦
﴿قُلُوبٍ﴾	قُلُوبَانِ / قُلُوبَيْنِ	Heart	﴿قَلْبٌ﴾	٧
﴿صُدُورٍ﴾	صَدْرَانِ / صَدْرَيْنِ	Breast	﴿صَدْرًا﴾	٨
﴿بُطُونٍ﴾	بَطْنَانِ / بَطْنَيْنِ	belly	﴿بِطْنٍ﴾ بَطْنِ	٩
ظُهُورٍ ﴿ظُهُورِكُمْ﴾	ظَهْرَانِ / ظَهْرَيْنِ	back	﴿ظَهْرَهُ﴾	١٠

²⁸ And some can be treated both ways.



Examples from the Quran

جَمْع	مُتَنَّى	مُفْرَد	
﴿ إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴾ المائدة ٦		﴿ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا ﴾ مريم ٤	﴿ الرَّأْسُ ﴾
When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows , rub (by passing wet hands over) your heads , and (wash) your legs (feet) up to ankles .		Saying: "My Lord! Indeed, my bones have grown feeble, and gray hair has spread on the head ,	
﴿ وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴾ الغاشية ٨		﴿ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴾ الرحمن ٢٧	﴿ وَجْهُ ﴾
(Other) faces that Day will be joyful,		And the Face of your Lord full of Majesty and Honor will remain forever.	
		﴿ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ ﴾ المائدة ٤٥	﴿ الْأَنْفَ ﴾
		And We ordained therein for them: "Life for life, eye for eye, nose for nose , ear for ear, tooth for tooth ,	﴿ السِّنَّ ﴾
﴿ سَلْقُوكُمْ بِاللِّسَانِ حَدَادٍ ﴾ الأحزاب ١٩		﴿ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴾ النحل ١٠٣	﴿ لِسَانٌ ﴾
they will smite you with sharp tongues ,		This (the Qur'ân) is a clear Arabic tongue .	
﴿ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴾ الأنفال ١٢		﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ ﴾ الإسراء ٢٩	عُنُق
so, strike them over the necks , and smite over all their fingertips ."		And let not your hand be tied (like a miser) to your neck ,	



<p>﴿ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ ﴾ آل عمران ١٥١</p> <p>We shall cast terror into the hearts of those who disbelieve,</p>	<p>﴿ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ﴾ الأحزاب ٤</p> <p>Allâh has not put for any man two hearts inside his interior.</p>	<p>﴿ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَن كَانَ لَهُ قَلْبٌ ﴾ ق ٥٠</p> <p>Verily, therein is indeed a reminder for him who has a heart</p>	<p>﴿ قَلْبٌ ﴾</p>
<p>﴿ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴾ الحج ٤٦</p> <p>but it is the hearts which are in the breasts that grow blind.</p>		<p>﴿ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴾ الشرح ١</p> <p>Have We not opened your breast for you</p>	<p>﴿ صَدْرًا ﴾</p>
<p>﴿ وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ ﴾ النحل ٧٨</p> <p>And Allâh has brought you out from the bellies (wombs) of your mothers</p>		<p>﴿ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ ﴾ النور ٤٥</p> <p>Of them there are some that creep on his belly,</p>	<p>بَطْن</p>
		<p>﴿ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ ﴾ الفتح ٢٤</p> <p>And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah,</p>	
<p>﴿ فَتَكُونُ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُرُهُمْ ﴾ التوبة ٣٥</p> <p>and with it will be branded their foreheads, their flanks, and their backs,</p>		<p>﴿ وَأَمَّا مَن أُوتِيَ كِتَابَهُ وَّرَاءَ ظَهْرِهِ ﴾ الانشقاق ١٠</p> <p>But whosoever is given his Record behind his back,</p>	<p>ظَهْر ﴿ ظَهْرِهِ ﴾</p>



القواعد

Nominal sentence in Arabic	
1-	<p style="text-align: center;">الْجُمْلَةُ الْإِسْمِيَّةُ</p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p>خَبَرٌ</p> <p>Predicate</p> </div> <div style="text-align: center;"> <p>مُبْتَدَأٌ</p> <p>Subject</p> </div> </div> <p>مُبْتَدَأٌ can come as an unattached pronoun but it will not have a Dammah as usual because pronouns have their special inflexible (مَبْنِيٍّ) nature.</p>
2-	<p style="text-align: center;">He is a messenger = هُوَ رَسُولٌ</p> <p style="text-align: right;">هُوَ: مُبْتَدَأٌ - ضَمِيرٌ مَبْنِيٌّ</p> <p style="text-align: right;">رَسُولٌ: خَبَرٌ - ضَمَّة</p> <p>Even for نَحْنُ, we say مَبْنِيٍّ, as the Dammah at its end is permanent, not related to the role of the word.</p> <p style="text-align: center;">We are brothers = نَحْنُ إِخْوَةٌ</p> <p style="text-align: right;">نَحْنُ: مُبْتَدَأٌ - ضَمِيرٌ مَبْنِيٌّ</p> <p style="text-align: right;">إِخْوَةٌ*: خَبَرٌ - ضَمَّة</p>

إِخْوَةٌ is not singular, but it is from a type of plural called "broken Plural" , it gets Dammah as singular.

All plural of body parts is of same type.

Examples from Quran		
<p>﴿ قَالَ أَنَا يُوسُفُ ﴾ يوسف ٩٠</p> <p>He said: "I am Yûsuf "</p> <p>.....</p> <p>.....</p>	<p>﴿ قَالَ أَنَا خَيْرٌ مِنْهُ ﴾ ص ٧٦</p> <p>Iblîs said: "I am better than him (Adam)."</p> <p>أنا: مُبْتَدَأٌ - ضَمِيرٌ مَبْنِيٌّ</p> <p>خَيْرٌ: خَبَرٌ - ضَمَّةٌ</p>	أَنَا
<p>﴿ وَنَحْنُ عُصْبَةٌ ﴾ يوسف ٨</p> <p>We are a strong group.</p> <p>.....</p> <p>.....</p>	<p>﴿ نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾ البقرة ١٠٢</p> <p>till they had said, "We are (only for) trial, so disbelieve not.</p> <p>.....</p> <p>.....</p>	نَحْنُ
<p>﴿ أَنْتَ مُذَكِّرٌ ﴾ الغاشية ٢١</p> <p>You are one who reminds.</p> <p>.....</p> <p>.....</p>	<p>﴿ أَنْتَ نَذِيرٌ ﴾ هود ١٢</p> <p>You are a warner.</p> <p>.....</p> <p>.....</p>	أَنْتَ
<p>﴿ أَنْتُمْ الْفُقَرَاءُ ﴾ فاطر ١٥</p> <p>you who stand in need of Allâh.</p> <p>.....</p> <p>.....</p>	<p>﴿ وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ ﴾ الأنفال ٢٦</p> <p>And remember when you were few.</p> <p>.....</p> <p>.....</p>	أَنْتُمْ



<p>﴿ هُوَ الْحَقُّ مِنْ رَبِّكَ ﴾ السجدة ٣</p> <p>It is the truth from your Lord.</p> <p>.....</p> <p>.....</p>	<p>﴿ هُوَ إِلَهُهُ وَاحِدٌ ﴾ الأنعام ١٩</p> <p>He (Allâh) is the only God.</p> <p>هُوَ: مُبْتَدَأٌ - ضَمِيرٌ مَبْنِيٌّ.</p> <p>.....</p> <p>.....</p>	<p>هُوَ</p>
<p>﴿ هِيَ حَيَّةٌ ﴾ طه ٢٠</p> <p>It was a snake.</p> <p>.....</p> <p>.....</p>	<p>﴿ هِيَ فِتْنَةٌ ﴾ الزخرف ٤٩</p> <p>It is a trial.</p> <p>.....</p> <p>.....</p>	<p>هِيَ</p>
<p>﴿ وَهُمْ ٢٩ كُفَّارٌ ﴾</p> <p>They are disbelievers.</p> <p>.....</p> <p>.....</p>	<p>﴿ هُمُ الْعَدُوُّ ﴾ المنافقون ٤</p> <p>They are the enemies.</p> <p>.....</p> <p>.....</p>	<p>هُمْ</p>
<p>﴿ هَتُّوْلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ﴾ هود ٧٨</p> <p>Here are my daughters, they are purier for you.</p> <p>.....</p> <p>.....</p>	<p>﴿ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ ﴾ آل عمران ٧</p> <p>In it are Verses that are entirely clear, they are the foundations of the Book.</p> <p>.....</p> <p>.....</p>	<p>هُنَّ</p>



Sūrah An-Nasr (The Help) 110

In the Name of Allāh the Most Gracious, the Most Merciful.

1. When there comes the Help of Allāh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). 2. And you see that the people enter Allāh's religion (Islām) in crowds. 3. So, glorify the Praises of your Lord, and ask His forgiveness. Verily, He the One Who is Ever ready to accept the repentance, and forgives.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
وَرَأَيْتَ النَّاسَ	وَالْفَتْحُ	نَصْرُ اللَّهِ	إِذَا جَاءَ
and you see the people	and the Conquest	(the) Help (of) Allah	when (there) comes
بِحَمْدِ	فَسَبِّحْ	أَفْوَجًا	فِي دِينِ اللَّهِ
with (the) Praises	so glorify	(in) crowds	[in] (the) religion (of) Allah
يَدْخُلُونَ	إِنَّهُ كَانَ تَوَّابًا	وَأَسْتَغْفِرُهُ	رَبِّكَ
entering	verily He is Oft-Forgiving	and ask His forgiveness	(of) your Lord

<https://www.youtube.com/watch?v=bzdTdmY6Sks>

Listen 5 times at least, then list each word and its meaning:

.....

.....

.....

.....

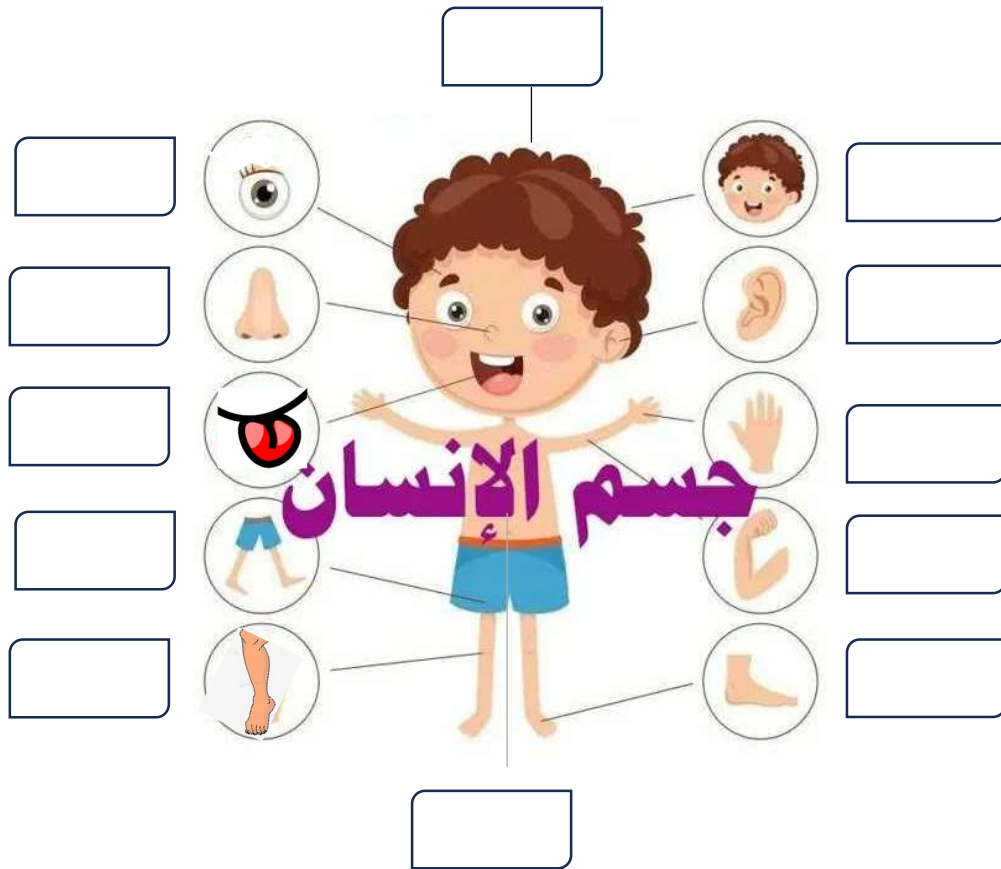
.....



	ت	ذ	ر	ب	ا	ت
الدَّرْسُ السَّادِسُ						

1- Complete the table as in the example				
جَمَع	مُتَّي	مُفْرَد	مَعْنَى	
أُنُوف	أَنْفَانِ / أَنْفَيْنِ	أَنْف	Nose	١
ظُهُور				٢
	قُلُوبَانِ / قُلُوبَيْنِ			٣
		عُنُق		٤
			Breast	٥
		وَجْه		٦
رُءُوس				٧
بُطُون				٨
	سِنَانِ / سِنَيْنِ			٩
			Tongue	١٠
	سَاقَانِ / سَاقَيْنِ			١١
أَقْدَام				١٢
	فَتَيَانِ / فَتَيَيْنِ			١٣
كُتُب				١٤
	بَعْرَتَانِ / بَعْرَتَيْنِ			١٥

2- Write down the names of the body parts





3- Match مُبْتَدَأ and خَبْر then translate الجُمْلَة الاسْمِيَّة		
.....	الإِسْلَامُ	إِبْلِيسُ
.....	الصَّمَدُ	العَيْنُ
.....	شَيْطَانُ	اللهُ
.....	نِعْمَةٌ	الدِّينُ
.....	جَارِيَةٌ	الإِسْلَامُ
.....	مُسْتَقِيمٌ	الصِّرَاطُ
.....	عَمُّ الرَّسُولِ	الشَّيْطَانُ
.....	كِتَابُ اللهِ	مُحَمَّدٌ
.....	نَبِيٌّ	أَبُو لَهَبٍ
.....	حَاسِدٌ	الْقُرْآنُ



جُمْلَةٌ اسْمِيَّةٌ of each إعراب 4- Do	
هِيَ السَّاعَةُ	اللَّهُ نُورٌ
	لفظُ الجلالة: مبتدأ - ضمة
	نُورٌ: خبر - ضمة
هُوَ نَبَأٌ	الرَّسُولُ مُحَمَّدٌ
أَنْتِ مَرْيَمُ	الصَّلَاةُ خَيْرٌ
هُمُ فِتْيَةٌ	هِيَ عُيُونٌ



الدَّرْسُ السَّابِعُ



To learn

تاء مربوطة More feminine body parts with				
جَمْع (غير عاقل)	مُثَنَّى	مَعْنَى	مُفْرَد	
﴿الرِّقَابِ﴾	رَقَبَتَانِ / رَقَبَتَيْنِ	Neck	﴿رَقَبَةٍ﴾ ³⁰	١
﴿بِالنَّوَصِي﴾	نَاصِيَتَانِ / نَاصِيَتَيْنِ	forelock	﴿نَاصِيَةٍ﴾	٢
جِبَاهِ ﴿جِبَاهُهُمْ﴾	جَبْهَتَانِ / جَبْهَتَيْنِ	forehead	جَبْهَةٌ	٣
شِفَاهِ	شَفَتَانِ / شَفَتَيْنِ	Lip	شَفَةٌ	٤
﴿بَنَانِ﴾	بَنَانَتَانِ / بَنَانَتَيْنِ	finger tip	بَنَانَةٌ	٥

³⁰ It means specifically the attachment between the neck and the body.

Examples from the Quran			
جمع	مثنى	مفرد	
<p>﴿وَأَتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ﴾ البقرة ١٧٧</p> <p>and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free,</p>		<p>﴿فَاُكْرِهَتْ رَقَبَةٌ﴾ البلد ١٣</p> <p>(It is) freeing a neck (slave)</p>	﴿رَقَبَةٌ﴾
<p>﴿يُعْرِفُ الْمَجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ﴾ الرحمن ٤١</p> <p>The Mujrimûn (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.</p>		<p>﴿كَلَّا لَئِن لَّمْ يَنْتَه لَسَفَعَا بِالنَّاصِيَةِ﴾ الناصية ١٥-١٦</p> <p>Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock. A lying, sinful forelock!</p>	﴿نَاصِيَةٍ﴾ خَاطِعَةٍ ﴿العلق ١٥-١٦﴾
<p>﴿يَوْمَ نُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ﴾ التوبة ٣٥</p> <p>On the Day when (that gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs,</p>			جِبْهَةٌ
		<p>﴿وَلِسَانًا وَشَفَتَيْنِ﴾ البلد ٥</p> <p>And a tongue and a pair of lips</p>	شَفَةٌ
<p>﴿فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾ الأنفال ١٢</p> <p>so, strike them over the necks, and smite over all their fingertips."</p>			بِنَانَةٌ



كَلِمَاتُ الْقُرْآنِ

To learn

Words that Arabs treat as feminine

<p>Linguistically, means whatever is over the land, but in Quran came also used for sky, heaven, and clouds.</p> <p>﴿ وَفُتِحَتْ 31 السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴾ ﴿ النبا ١٩ ﴾</p> <p>And the heaven shall be opened, and it will become as gates.</p>	﴿ سَمَاءٍ ﴾	١
<p>﴿ تَسْبِيحُ لَهُ السَّمَوَاتِ السَّبْعِ وَالْأَرْضِ وَمَنْ فِيهِنَّ ﴾ ﴿ الإسراء ٤٤ ﴾</p> <p>The seven heavens and the earth and all that is therein, glorify Him.</p>	﴿ سَمَوَاتٍ ﴾ p.	
<p>The earth, the land</p> <p>﴿ يَفْقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ ﴾ ﴿ المائدة ٢١ ﴾</p> <p>"O my people! Enter the holy land.</p>	﴿ أَرْضُ ﴾	٢
<p>﴿ وَالشَّمْسِ وَضُحَاهَا ﴾ ﴿ الضحى ١ ﴾</p> <p>By the sun and its brightness.</p>	﴿ شَمْسًا ﴾	٣
<p>﴿ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنِّةُ ﴾ ﴿ الفجر ٢٧ ﴾</p> <p>"O (you) the one in (complete) rest and satisfaction!</p>	﴿ نَفْسٍ ﴾	٤
<p>Say "This is my way." ﴿ قُلْ هَذِهِ سَبِيلِي ﴾ ﴿ يوسف ١٠٨ ﴾</p>	﴿ سَبِيلٍ ﴾	
<p>﴿ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ﴾ ﴿ الأنعام ١٥٣ ﴾</p> <p>and follow not (other) paths, for they will separate you away from His Path.</p>	﴿ سُبُلٍ ﴾ p.	٥
<p>(It is) a fiercely blazing Fire! ﴿ نَارٌ حَامِيَةٌ ﴾ ﴿ القارعة ١١ ﴾</p>	﴿ نَارٍ ﴾	٦
<p>﴿ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴾ ﴿ الأحقاف ٢٤ ﴾</p> <p>a wind wherein is a painful torment!</p>	﴿ رِيحٍ ﴾	
<p>﴿ اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُثِيرُ سَحَابًا ﴾ ﴿ الروم ٤٨ ﴾</p> <p>Allâh is He Who sends the winds, so they raise clouds,</p>	﴿ الرِّيَّحِ ﴾ p.	٧

³¹ The letters in blue show how these words were treated as feminine i.e., feminine demonstrative, feminine pronoun, Taa' Marboota, letter Taa' in verbs...

<p>The literal meaning of الدُّنْيَا is the lowest or the nearest, it is the feminine of اذْنَى, usually comes paired with الحَيَاة</p> <p>﴿ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا ﴾ آل عمران ١١٧</p> <p>The likeness of what they spend in this worldly life (the near life)</p> <p>- It can come by itself to mean worldly life:</p> <p>﴿ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ﴾</p> <p>And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world</p> <p>- It came with السَّمَاء</p> <p>﴿ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ ﴾</p> <p>And indeed, We have adorned the nearest heaven with lamps</p>	<p>﴿ الدُّنْيَا ﴾</p>	<p>٨</p>
<p>﴿ تِلْكَ الدَّارُ الْآخِرَةُ ﴾ القصص ٨٣</p> <p>That is the last home³² (the Hereafter)</p> <p>الآخِرَةُ literally is the feminine of الآخر and means last, when it comes as adjective for a feminine word it gets تاء مربوطة, and when it comes with a masculine it will not as in:</p> <p>﴿ يُؤْمِسُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾ الطلاق ٢</p> <p>who believes in Allâh and the Last Day.</p> <p>الآخرة can also come by itself meaning the last home:</p> <p>﴿ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴾ الأعلى ١٧</p> <p>Although the Hereafter is better and more lasting.</p>	<p>﴿ دَارٌ ﴾</p>	<p>٩</p>
<p>﴿ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴾ المؤمنون ١١</p> <p>Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.</p>	<p>﴿ الْفِرْدَوْسَ ﴾³³</p>	<p>١٠</p>

³² The -literal translation for الدار الآخرة is the last home.

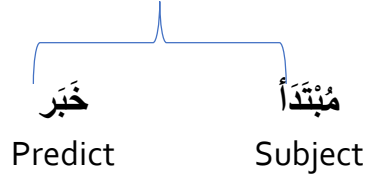
³³ Proper noun for paradise, the prophet ﷺ said: "...so when you make requests of God ask him for Firdaus, for **it is the best and highest part of paradise**, above it is the throne of the Compassionate One, and from it the rivers of paradise issue." Al Bukhari



القواعد

Nominal sentence in Arabic

الجملة الاسمية



مبتدأ can come as a demonstrative but it will not have a Dammah as usual because demonstratives have their special inflexible (مبني) nature, Except dual ones.

This is a messenger = هذا رَسُولٌ

هذا: مبتدأ - اسم إشارة مبني

رَسُولٌ: خبر - ضمة

These are brothers = هؤلاء إِخْوَةٌ

هؤلاء: مبتدأ - اسم إشارة مبني

إِخْوَةٌ: خبر - ضمة

Dual in Arabic

Dual in Arabic is formed by adding **ان** or **ين** to the singular considering:

1- A Fatha at the end of the singular before adding them.

مثنى	مفرد
كِتَابَيْنِ	كِتَابٍ

2- If the last letter of singular is Taa' Marboota, it should be changed to normal Taa'

مثنى	مفرد
امْرَأَتَيْنِ	امْرَأَةٍ

Note that dual- unlike singular- has two endings only, the difference between them is the letter before Noon, **Noon with Kasrah** is the same in both.

Examples from Quran		
<p>﴿ذَلِكَ الْفَوْزُ﴾ البروج ١١</p> <p>That is The success.</p> <p>.....</p> <p>.....</p>	<p>ذَلِكَ</p>	<p>﴿هَذَا غُلَامٌ﴾ يوسف ١٩</p> <p>Here is a boy.</p> <p>هَذَا: مُبْتَدَأٌ - اسم إشارة مَبْنِيٌّ</p> <p>غُلَامٌ: خَبَرٌ - ضمة</p> <p>هذا</p>
<p>﴿تِلْكَ الدَّارُ﴾ القصص ٨٣</p> <p>That is the home</p> <p>.....</p> <p>.....</p>	<p>تِلْكَ</p>	<p>﴿هَذِهِ النَّارُ﴾ الطور ١٤</p> <p>This is the Fire</p> <p>هَذِهِ: مُبْتَدَأٌ - اسم إشارة مَبْنِيٌّ.</p> <p>.....</p> <p>هذه</p>
<p>﴿أُولَئِكَ الْأَحْزَابُ﴾ ص ١٣</p> <p>Such were the confederates.</p> <p>.....</p> <p>.....</p>	<p>أُولَئِكَ</p>	<p>﴿هَؤُلَاءِ قَوْمٌ﴾ الدخان ٢٢</p> <p>"These are the people.</p> <p>.....</p> <p>.....</p> <p>هؤلاء</p>

اسم إشارة (مُبْتَدَأٌ) + ضمير + خبر

This combination is very common in the Quran as in :

That is indeed a great grace.

﴿ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾ فاطر ٣٢

And those are truly the successful

﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ البقرة ٥

In these cases, الإِشَارَةُ اسم is the مُبْتَدَأٌ and the pronoun is coming only to emphasize.

The pronoun in this case is called ضَمِيرُ فَضْلِ (pronoun of separation) and always followed with خبر



Sūrah Al-Kāfirūn (The Disbelievers) 109

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ to these *Mushrikūn* and *Kāfirūn*): "O *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*)! 2. I worship not that which you worship, 3. Nor will you worship that which I worship. 4. And I shall not worship that which you are worshipping. 5. Nor will you worship that which I worship. 6. To you be your religion, and to me my religion (Islāmic Monotheism).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا تَعْبُدُونَ		لَا أَعْبُدُ		يَتَأْتِيهَا	
that which you worship		I worship not		disbelievers	
عَابِدٌ		وَلَا أَنَا		عَابِدُونَ	
worship		and I (shall) not		(will) worship	
مَا أَعْبُدُ		عَابِدُونَ		وَلَا أَنْتُمْ	
that which I worship		(will) worship		nor you	
مَا تَعْبُدُونَ		وَلَا أَنْتُمْ		مَا تَعْبُدُونَ	
that which you are worshipping		nor you		that which you are worshipping	
دِينِ		وَلِي		دِينِكُمْ	
my religion		and to me		(be) your religion	
				لَكُمْ	
				to you	

https://www.youtube.com/watch?v=sOK_AeqLfIE

Listen 5 times at least, then list each word and its meaning:

.....

.....

.....

.....

.....



جُملة اسمية إعراب 2- Do	
هِيَ نَفْسٌ	الدَّارُ كَبِيرَةٌ
هَذِهِ هِيَ النَّارُ	ذَلِكَ هُوَ الْفَضْلُ
	هُوَ: صَمِيرٌ فَضْلٍ
الْغُلَامُ مُؤْمِنٌ	هَذِهِ رِيحٌ
الْفِتْنَةُ عَظِيمَةٌ	الْمَوْتُ قَرِيبٌ

3- Add vowels each word in the following sentences then translate them:

	الحسد شر		هذا قلب
	الموت قريب		هذه أعناق
	النار حامية		أولئك فتية
	العذاب أليم		تلك ابنة



4- Match the words	
الشُّكُورُ	الله
الكَبِيرُ	اليَوْمِ
الرَّجِيمُ	الشَّيْطَانُ
الْآخِرِ	الدَّارُ
المُطْمَئِنَّةُ	الحياة
الْآخِرَةُ	الْفَضْلُ
الدُّنْيَا	النَّفْسُ
حَامِيَةٌ	نَارٌ
عَابِدُونَ ³⁴	أَنْتَ
عَابِدٌ	أَنْتُمْ

5- Change to dual as in the example			
مَالِكَيْنِ	مَالِكَيْنِ	مَالِكِ	Owner
		إِلَهٍ	
		مَلِكِ	
		نَخْلَةٍ	
		بَقْرَةٍ	
		شَيْطَانِ	
أَخَوَيْنِ	أَخَوَيْنِ	أَخٍ ³⁵	
		أَبٍ	

³⁴ عَابِدُونَ This type of plural is called "Sound Masculine Plural" it gets letter "Waaw" before last when it is خَبْرٌ or مُبْتَدَأٌ

³⁵ The two words أخ / أب get an extra واو before the ending of dual.



الدَّرْسُ الثَّامِنُ



Important characteristics

المصدر ³⁶	الجذر	جمع مؤنث سالم	مفرد مؤنث	معنى	جمع مذکر سالم	مفرد مذکر	
﴿الإِسْلَامِ﴾	س ل م	﴿مُسْلِمَاتٍ﴾ ﴿مُسْلِمَاتٍ﴾	﴿مُسْلِمَةً﴾	One who submit, follows Islam.	﴿مُسْلِمُونَ﴾ ﴿مُسْلِمِينَ﴾	﴿مُسْلِمًا﴾	١
﴿الْإِيْمَانِ﴾	م ن ء	﴿مُؤْمِنَاتٍ﴾ ﴿مُؤْمِنَاتٍ﴾	﴿مُؤْمِنَةً﴾	Believer	﴿مُؤْمِنُونَ﴾ ﴿مُؤْمِنِينَ﴾	﴿مُؤْمِنًا﴾	٢
﴿الشِّرْكَ﴾	ش ر ك	﴿مُشْرِكَاتٍ﴾ ﴿الْمُشْرِكَاتِ﴾	﴿مُشْرِكَةً﴾	Who Associates others with Allah.	﴿مُشْرِكُونَ﴾ ﴿مُشْرِكِينَ﴾	﴿مُشْرِكًا﴾	٣
﴿الْيَفَاقِ﴾	ن ف ق	﴿مُنَافِقَاتٍ﴾ ﴿الْمُنَافِقَاتِ﴾	﴿مُنَافِقَةً﴾	Hypocrite	﴿مُنَافِقُونَ﴾ ﴿الْمُنَافِقِينَ﴾	﴿مُنَافِقًا﴾	٤
﴿إِجْرَامِ﴾	ج ر م	﴿مُجْرِمَاتٍ﴾ ﴿مُجْرِمَاتٍ﴾	﴿مُجْرِمَةً﴾	Criminal	﴿مُجْرِمُونَ﴾ ﴿مُجْرِمِينَ﴾	﴿مُجْرِمًا﴾	٥
﴿الْكُفْرِ﴾	ك ف ر	﴿كَافِرَاتٍ﴾ ﴿كَافِرَاتٍ﴾	﴿كَافِرَةً﴾	Disbeliever	﴿كَافِرُونَ﴾ ﴿كَافِرِينَ﴾	﴿كَافِرًا﴾	٦
الصَّلَاحِ	ص ل ح	﴿الصَّالِحَاتِ﴾ ﴿الصَّالِحَاتِ﴾	﴿صَالِحَةً﴾	Righteous	﴿صَالِحُونَ﴾ ﴿صَالِحِينَ﴾	﴿صَالِحًا﴾	٧
﴿ظَلَمَ﴾	ظ ل م	﴿ظَالِمَاتٍ﴾ ﴿ظَالِمَاتٍ﴾	﴿ظَالِمَةً﴾	Wrongdoer, unjust	﴿ظَالِمُونَ﴾ ﴿ظَالِمِينَ﴾	﴿ظَالِمًا﴾	٨
﴿الْكَذِبِ﴾	ك ذ ب	﴿كَاذِبَاتٍ﴾ ﴿كَاذِبَاتٍ﴾	﴿كَاذِبَةً﴾	Liar	﴿كَذِبُونَ﴾ ﴿كَذِبِينَ﴾	﴿كَذِيبًا﴾	٩
﴿الصِّدْقِ﴾	ص د ق	﴿الصَّادِقَاتِ﴾ ﴿الصَّادِقَاتِ﴾	﴿صَادِقَةً﴾	Truthful	﴿صَادِقُونَ﴾ ﴿صَادِقِينَ﴾	﴿صَادِقًا﴾	١٠
﴿الْجَهْلِيَّةِ﴾	ج ه ل	﴿جَاهِلَاتٍ﴾ ﴿جَاهِلَاتٍ﴾	﴿جَاهِلَةً﴾	The ignorant	﴿جَاهِلُونَ﴾ ﴿جَاهِلِينَ﴾	﴿جَاهِلًا﴾	١١
العِبَادَةُ	ع ب د	﴿عَابِدَاتٍ﴾ ﴿عَابِدَاتٍ﴾	﴿عَابِدَةً﴾	Worshipper	﴿عَابِدُونَ﴾ ﴿عَابِدِينَ﴾	﴿عَابِدًا﴾	١٢
﴿الْعِلْمِ﴾	ع ل م	﴿عَالِمَاتٍ﴾ ﴿عَالِمَاتٍ﴾	﴿عَالِمَةً﴾	Knowledgeable	﴿عَالِمُونَ﴾ ﴿عَالِمِينَ﴾	﴿عَالِمًا﴾	١٣

³⁶ A verbal noun is a type of noun that is derived from a verb. It looks like a verb but functions in a sentence like a noun (Eating healthy is important).



القواعد

Arabic nouns can be masculine or feminine, and can be singular, dual, or plural.

Singular nouns **المفرد** usually³⁷ are totally flexible, i.e., can have the three marks:

كسرة	فتحة	ضمة	العلامة
كِتَابٍ	كِتَابًا	كِتَابٌ	مفرد مذکر
ابْنَةٍ	ابْنَةً	ابْنَةٌ	مفرد مؤنث

Dual **المثنى** has only two

ياء	ألف	العلامة
كِتَابَيْنِ	كِتَابَانِ	مثنى مذکر
ابْنَتَيْنِ ³⁸	ابْنَتَانِ	مثنى مؤنث

forms

The plural is of three types

1- Irregular or Broken Plural **جمع تكسير**

It is the type for most Arabic nouns, it does not follow a specific pattern, but to be learned along with the singular, it is usually³⁹ totally flexible like singular.

كسرة	فتحة	ضمة	العلامة
كُتُبٍ	كُتُبًا	كُتُبٌ	جمع تكسير

³⁷ Some nouns are semi flexible, they cannot get kasrah as some proper nouns in lesson two.

³⁸ Note that Yaa' in dual always precedes with Fatha, it has the sound of "i in ice", and Noon at the end has Kasrah.

³⁹ Some broken plurals are semi flexible, they cannot get kasrah (مساجد / مصابيح)



2- Sound masculine plural جمع مذكر سالم

Is formed from singular with **وَنَ** or **يْنَ** at the end, usually it is the plural for masculine human characteristics.

ياء	واو	العلامة
مُسْلِمِينَ ⁴⁰	مُسْلِمُونَ	جمع مذكر سالم

the difference between the two endings is the letter before Noon, **Noon with Fatha** is the same in both.

3- Sound Feminine Plural جمع مؤنث سالم

(Plural ending with Alif Taa')

Is formed from singular with **اتٌ** or **اتٍ** at the end

كسرة	ضمة	العلامة
مُسْلِمَاتٍ ⁴¹	مُسْلِمَاتُ	جمع مؤنث سالم

If the singular ends with **تاء مربوطة** we drop it before adding Alif Taa,'

مُسْلِمَةٌ ← مُسْلِمَاتٍ

⁴⁰ Note that Yaa' in sound Masculine plural is always precede with Kasrah, it has the sound of "ee in meet", and Noon at the end has Fatha.

⁴¹ Feminine plurals do not get Fatha.



Why does the same word have different endings in Arabic ?

The Arabs change the mark or letter at the end of the word after its role in the sentence: Subject, object, following preposition, adverb....

The scholars gathered these roles under **three cases**, each including the same ending. The division was made after the mark of singular words, as for dual, sound plural and sound feminine we have only two endings.

The three cases of Arabic Nouns

They are named after the look of the mouth when pronouncing one of the three marks:



مَجْرُور

Pulled down

Mouse pulled down with Kasrah.

It will include roles that get Kasrah with Singular

Examples

اسم مجرور / مُضَافٌ إِلَيْهِ

After of / After prepositions

مَنْصُوب

Stood up

Mouth going up with Fatha.

It will include roles that get Fatha with Singular

Examples

ظَرْفٌ / مَفْعُولٌ بِهِ

Object / Adverb

مَرْفُوع

Raised up

Mouth raised up with Dammah.

It will include roles that get Dammah with Singular

Examples

مبتدأ / خبر

Information/ Subject

Singular and broken plural can get three endings, each one comes under one the cases, but dual, Sound masculine plural and sound feminine plural get only two endings, so one of them will be repeated in منصوب / مجرور

مَجْرُور	مَنْصُوب	مَرْفُوع	الحالة
كسرة	فتحة	ضمة	علامة المفرد/ جمع التفسير
كَافِرٍ	كَافِرًا	كَافِرٌ	مفرد مذكر
كَافِرَةٍ	كَافِرَةً	كَافِرَةٌ	مفرد مؤنث ⁴²
كُفَّارٍ	كُفَّارًا	كُفَّارٌ ⁴³	جمع تكسير
كسرة	كسرة	ضمة	علامة "جمع مؤنث سالم"
كافِرَاتٍ = كافِرَاتٍ		كافِرَاتٌ	جمع مؤنث سالم
ياء	ياء	ألف	علامة المثنى
كَافِرَيْنِ = كَافِرَيْنِ	كَافِرَيْنِ = كَافِرَيْنِ	كَافِرَانِ	مثنى مذكر
كَافِرَتَيْنِ = كَافِرَتَيْنِ	كَافِرَتَيْنِ = كَافِرَتَيْنِ	كَافِرَتَانِ	مثنى مؤنث
ياء	ياء	واو	علامة "جمع مذكر سالم"
كَافِرِينَ = كَافِرِينَ		كَافِرُونَ	جمع مذكر سالم

⁴² No difference between مفرد / مؤنث in مفرد

⁴³ Some nouns can have two types of plurals.



إعرابُ المبتدأ والخبر
Both are in مرفوع case



مَجْرُور	مَنْصُوب	مَرْفُوع	الحالة
		مبتدأ / خبر	مثال
كسرة	فتحة	ضمة	علامة المفرد/ جمع التفسير
كافرٍ	كافراً	كافرٌ	مفرد مذکر
كفارٍ	كفاراً	كفارٌ	جمع تكسير
كسرة	كسرة	ضمة	علامة "جمع مؤنث سالم"
كافراتٍ = كافرَاتٍ		كافراتٌ	جمع مؤنث سالم
ياء	ياء	ألف	علامة المثنى
كافرينٍ = كافرَيْنِ		كافرانِ	مثنى مذکر
ياء	ياء	واو	علامة "جمع مذكر سالم"
كافرينٍ = كافرِينَ		كافرونَ	جمع مذكر سالم

إعراب المفرد المرفوع⁴⁴

The Hereafter is better.

﴿ وَالْآخِرَةُ خَيْرٌ ﴾ الأعلى ٨٥

الآخرة: مبتدأ مرفوعٌ والعلامة ضمةٌ لأنه مُفْرَدٌ.

It is مبتدأ in case of مرفوع / the mark is ضمة because it is مفرد.

خيرٌ: خبرٌ مرفوعٌ والعلامة ضمةٌ لأنه مُفْرَدٌ.

It is خبر in case of مرفوع / the mark is ضمة because it is مفرد .

Allâh is very Kind

﴿ اللَّهُ لَطِيفٌ ﴾ الشورى ١٩

الله: لفظُ الجلالة، مبتدأ مرفوعٌ والعلامة ضمةٌ لأنه مُفْرَدٌ.

It is مبتدأ in case of مرفوع / the mark is ضمة because it is مفرد.

لطيفٌ: خبرٌ مرفوعٌ والعلامة ضمةٌ لأنه مُفْرَدٌ.

It is خبر in case of مرفوع / the mark is ضمة because it is مفرد

⁴⁴ We will start mentioning the type of noun in the sentence of إعراب



<p>The spring is flowing</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p>
<p>.....</p>	<p>المؤمنَةُ صَادِقَةٌ</p> <p>.....</p> <p>.....</p>
<p>This (the Qur'ân) is a plain statement</p>	<p>﴿ هَذَا بَيَانٌ ﴾ آل عمران ١٣٨</p> <p>هذا: مبتدأ - اسم إشارة مبني</p> <p>بيان:</p>
<p>.....</p>	<p>﴿ هَذَا صِرَاطٌ ﴾ آل عمران ٥٩.</p> <p>هذا:</p> <p>صراط:</p>
<p>.....</p>	<p>﴿ أَنْتَ الْعَلِيمُ ﴾</p> <p>أنت:</p> <p>العليم:</p>
<p>إعراب جمع التفسير المرفوع (مفرد like)</p>	
<p>You (all) are the one in need</p>	<p>﴿ أَنْتُمْ الْفُقَرَاءُ ﴾ فاطر ١٥</p> <p>أنتم:</p> <p>الفقراء: خبر مرفوع والعلامة ضمة لأنه جمعٌ تكسير.</p>
<p>.....</p>	<p>الْفِتْيَةُ إِخْوَةٌ</p> <p>.....</p> <p>.....</p>



(مفرد like)	إعراب جمع المؤنث المرفوع
<p>The righteous (women) are obedient</p>	<p>﴿الصَّالِحَاتُ قَانِتَاتٌ﴾ النساء ٣٤</p> <p>الصالحات: مبتدأ مرفوع والعلامة ضمة لأنه جمع مؤنث.</p> <p>قانتات: خبر مرفوع والعلامة ضمة لأنه جمع مؤنث.</p>
<p>.....</p>	<p>الكافرات ظالمات</p> <p>.....</p> <p>.....</p>



ت	ذ	ر	ب	ا	ت
الدَّرْسُ الثَّامِنُ					

1- Complete the table as in the example

مُفْرَدٌ مَجْرُورٌ		مُفْرَدٌ مَنْصُوبٌ		مُفْرَدٌ مَرْفُوعٌ		معنى	
مؤنث	مذكر	مؤنث	مذكر	مؤنث	مذكر		
ظَالِمَةٌ	ظَالِمٌ	ظَالِمَةٌ	ظَالِمًا	ظَالِمَةٌ	ظَالِمٌ	Unjust	١
						Criminal	٢
			صَالِحًا				٣
	عَالِمٌ						٤
					جَاهِلٌ		٥
			كَاذِبًا				٦
	عَابِدٌ						٧
						Hypocrite	٨
					مُؤْمِنٌ		٩
صَادِقَةٌ							١٠



2 - Complete the table as in the example

مجرور			منصوب			مرفوع			
جمع	مثنى	مفرد	جمع	مثنى	مفرد	جمع	مثنى	مفرد	١
إِخْوَةٌ	أَخَوَيْنِ	أَخٍ	إِخْوَةٌ	أَخَوَيْنِ	أَخًا	إِخْوَةٌ	أَخَوَانِ	أَخٌ	٢
							ظَالِمَانِ		٣
			صَالِحَاتٍ						٤
	كَاذِبَتَيْنِ								٥
					صَادِقًا				٦
مُجْرِمِينَ									٧
أَخَوَاتٍ								أُخْتٌ	٨
آبَاءٍ				أَبَوَيْنِ	أَبًا				٩
				عَالَمِينَ					١٠

3- Change the following جملۃ اسمیة⁸ as requested and mention مرفوع علامة الإعراب of this

مفرد	مثنى	جمع مذکر	جمع مؤنث
أنا مُسَلِّمٌ	نَحْنُ مُسَلِّمَانِ	نَحْنُ مُسَلِّمُونَ	نَحْنُ مُسَلِّمَاتٌ
أنا: ضمير مبني مسلم: ضمة	نحن: ضمير مبني مسلمان: أَلِف	نحن: ضمير مبني مسلمون: واو	نحن: ضمير مبني مُسَلِّمَاتٌ: ضمة
هُوَ مُؤْمِنٌ			
أَنْتَ مُنَافِقٌ			
هَذَا صَالِحٌ			



			ذلك كاذبٌ
			الكافرُ جاهلٌ
			العابدُ صادقٌ



الْقُلُوبُ التَّاسِعُ

Important characteristics

verbal noun المَصْدَر	الجذر	جمع مؤنث سالم	مفرد مؤنث	معنى	جمع مذکر سالم	مفرد مذکر	
﴿ عَمَلٌ ﴾	ع م ل	عَامِلَاتٍ عَامِلَاتٍ	﴿ عَامِلَةٌ ﴾	Doer	﴿ أَلْعَمَلُونَ ﴾ ﴿ أَلْعَمَلِينَ ﴾	﴿ عَامِلٌ ﴾	١
﴿ فَعَلٌ ﴾	ف ع ل	فَاعِلَاتٍ فَاعِلَاتٍ	فَاعِلَةٌ	Doer	﴿ فَعِلُونَ ﴾ ﴿ فَعِيلِينَ ﴾	﴿ فَاعِلٌ ﴾	٢
الرُّكُوعُ	ر ك ع	رَاكِعَاتٍ رَاكِعَاتٍ	رَاكِعَةٌ	Bowing	﴿ الرَّاكِعُونَ ﴾ ﴿ الرَّاكِعِينَ ﴾	﴿ رَاكِعًا ﴾	٣
﴿ السُّجُودِ ﴾	س ج د	سَاجِدَاتٍ سَاجِدَاتٍ	سَاجِدَةٌ	Prostrating	﴿ السَّاجِدُونَ ﴾ ﴿ السَّاجِدِينَ ﴾	﴿ سَاجِدًا ﴾	٤
﴿ الْحَمْدُ ﴾	ح م د	حَامِدَاتٍ حَامِدَاتٍ	حَامِدَةٌ	Praising	﴿ الْحَامِدُونَ ﴾ ﴿ الْحَامِدِينَ ﴾	حَامِدٌ	٦
﴿ خُشُوعًا ﴾	خ ش ع	الْخَاشِعَاتِ ﴿ الْخَاشِعَاتِ ﴾	﴿ خَاشِعَةٌ ﴾	Humbled	﴿ خَشِعُونَ ﴾ ﴿ الْخَاشِعِينَ ﴾	﴿ خَاشِعًا ﴾	٨
﴿ صَبْرًا ﴾	ص ب	الصَّابِرَاتِ ﴿ الصَّابِرَاتِ ﴾	﴿ صَابِرَةٌ ﴾	Patient	﴿ الصَّابِرُونَ ﴾ ﴿ وَالصَّابِرِينَ ﴾	﴿ صَابِرًا ﴾	٩
﴿ شُكْرًا ﴾	ش ك ر	شَاكِرَاتٍ شَاكِرَاتٍ	شَاكِرَةٌ	Grateful	﴿ شَاكِرُونَ ﴾ ﴿ شَاكِرِينَ ﴾	﴿ شَاكِرًا ﴾	١٠
﴿ الذِّكْرُ ﴾	ذ ك ر	الذَّاكِرَاتِ ﴿ الذَّاكِرَاتِ ﴾	ذَّاكِرَةٌ	Remembering	﴿ الذَّاكِرُونَ ﴾ ﴿ الذَّاكِرِينَ ﴾	ذَّاكِرًا	١١
الْفُتُوتُ	ق ن ت	﴿ قَنِبَتٌ ﴾ ﴿ قَنِبَتٌ ﴾	قَانِتَةٌ	Obedient	﴿ قَنِبُونَ ﴾ ﴿ قَنِبِينَ ﴾	﴿ قَانِتًا ﴾	١٢
﴿ التَّوْبَةُ ﴾	ت وب	تَائِبَاتٍ ﴿ تَتَيْبَتِ ﴾	تَائِبَةٌ	Repenting	﴿ التَّائِبُونَ ﴾ ﴿ التَّائِبِينَ ﴾	تَائِبًا	١٣
﴿ الصِّيَامِ ﴾ ﴿ صَوْمًا ﴾	ص و م	الصَّائِمَاتِ ﴿ الصَّائِمَاتِ ﴾	صَائِمَةٌ	Fasting	﴿ الصَّائِمُونَ ﴾ ﴿ الصَّائِمِينَ ﴾	صَائِمًا	١٤

إعرابُ المبتدأ والخبر
Both are in مرفوع case



مَجْرُورٌ	مَنْصُوبٌ	مَرْفُوعٌ	الحالة
		مبتدأ / خبر	مثال
كسرة	فتحة	ضمة	علامة المفرد/ جمع التكسير
كَافِرٍ	كَافِرًا	كَافِرٌ	مفرد مذكر
كُفَّارٍ	كُفَّارًا	كُفَّارٌ	جمع تكسير
كسرة	كسرة	ضمة	علامة "جمع مؤنث سالم"
كافِرَاتٍ = كَافِرَاتٍ	كافِرَاتٍ	كافِرَاتٌ	جمع مؤنث سالم
ياء	ياء	ألف	علامة المثني
كافِرَيْنِ = كَافِرَيْنِ	كافِرَيْنِ	كافِرَانِ	مثنى مذكر
ياء	ياء	واو	علامة "جمع مذكر سالم"
كافِرِينَ = كَافِرِينَ	كافِرِينَ	كافِرُونَ	جمع مذكر سالم

إعراب المثني المرفوع

المُسْلِمَانِ صَابِرَانِ

المسلمان: مبتدأ مرفوع والعلامة ألف لأنه مثنى.

It is مبتدأ in case of مرفوع / the mark is ألف because it is مثنى.

صابران: خبر مرفوع والعلامة ألف لأنه مثنى.

It is خبر in case of مرفوع / the mark is ألف because it is مثنى.

المُؤْمِنَانِ قَانِتَانِ

المؤمنان: قانتان

قانتان: قانتان

These are two opponents

﴿ هَذَا خَصْمَانِ ﴾ الحج ١٩

هذان⁴⁵: مبتدأ مرفوع والعلامة ألف لأنه مثنى.

خصمان: خصمان

⁴⁵ هذان in dual is not مبني , it is treated as any dual.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

.....	هَاتَانِ جَنَّتَانِ
.....	هَاتَانِ:
.....	جَنَّتَانِ:
The divorce is twice	﴿ أَلطَّلِقُ مَرَّتَانِ ﴾ البقرة ٢٢٩
.....	الطَّلَاقُ:
.....	مرتان:
.....	الزَّوْجَانِ صَالِحَانِ
.....	الزَّوْجَانِ:
.....	صَالِحَانِ:
إعراب جمع المذكر المرفوع	
.....	السَّاجِدُونَ خَاشِعُونَ
.....	السَّاجِدُونَ:
.....	خَاشِعُونَ:
We are only reformers	﴿ إِنَّمَا نَحْنُ مُصَلِحُونَ ﴾ البقرة ١١
.....	إنَّما: حرف مبني.
.....	نَحْنُ: ضمير مبني - مُبتدأ
.....	مُصلِحُونَ: خبر مرفوع والعلامة واو لأنه جمع مذكر.
The believers are nothing else than brothers.	﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾ الحجرات ١٠
.....	إنَّما: حرف مبني.
.....
.....
.....	هَؤُلَاءِ الظَّالِمُونَ
.....	هَؤُلَاءِ:
.....	الظَّالِمُونَ:

Those are (truly) the believers.

﴿ أُولَئِكَ هُمُ الْمُؤْمِنُونَ ﴾ الأنفال ٤

.....

.....

.....

إِنَّمَا

This particle before جملة اسمية comes for two reasons:

- 1- To emphasize: **تَوْكِيد**
- 2- For restriction: **حَضْر / قَصْر**

You are only a warner

﴿ إِنَّمَا أَنْتَ مُنذِرٌ ﴾ الرعد ١٣

I am only a human being like you

﴿ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ ﴾ فصلت ٦

قال رسول الله ﷺ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ "

"Actions are but by intentions.



Sūrah Al-Kauthar (A River in Paradise) 108

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar* (a river in Paradise).
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
فَصَلِّ	الْكَوْثَرَ	أَعْطَيْنَاكَ	إِنَّا
therefore turn in prayer	Al-Kauthar (a river in Paradise)	have granted you	verily We
الْأَبْتَرُ	هُوَ	إِنَّ شَانِئَكَ	وَأَنْحَرْ
(will be) cut off	[he]	verily your enemy	and sacrifice
			لِرَبِّكَ
			to your Lord

<https://www.youtube.com/watch?v=75COghatI9Y>

Listen 5 times at least, then list each word and its meaning:

.....

.....

.....

.....

.....



ت	ذ	ر	ي	ب	ا
ت					
الدَّرْسُ التَّاسِعُ					

1- Complete the table as in the example							
مُفْرَدٌ مَجْرُورٌ		مُفْرَدٌ مَنْصُوبٌ		مُفْرَدٌ مَرْفُوعٌ		معنى	
مؤنث	مذكر	مؤنث	مذكر	مؤنث	مذكر		
تَائِبَةٌ	تَائِبٌ	تَائِبَةٌ	تَائِبًا	تَائِبَةٌ	تَائِبٌ	Repenting	١
						fasting	٢
		ذَاكِرَةٌ					٣
	رَاكِعٌ						٤
					فَاعِلٌ		٥
			عَامِلًا				٦
خَاشِعَةٌ							٧
						Patient	٨
					سَاجِدٌ		٩
قَانِنَةٌ							١٠



2- Complete the table as in the example					
جمع مؤنث منصوب ومجرور	جمع مذکر منصوب ومجرور	مثنى منصوب ومجرور	مفرد مَجْرُور	مفرد منصوب	
كافِرَاتٍ	كافِرِينَ	كافِرَيْنِ	كافرٍ	كافرًا	١
	صالحينَ				٢
		جاهِلَيْنِ			٣
مُؤْمِنَاتٍ					٤
	مُشْرِكِينَ				٥
				مُنافِقًا	٦
		مُسْلِمِينَ			٧
			عابِدٍ		٨

3- Do full إعراب for the following جُملة اسمية	
That was a nation	﴿ تِلْكَ أُمَّةٌ ﴾ البقرة ١٣٤
They are the dwellers of the left (Hell).	﴿ هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴾
المشأمة: مضاف إليه مجرور والعلامة كسرة لأنه مفرد	



<p>So, these are two Burhâns (signs, proofs)</p>	<p>﴿فَذَانِكَ بُرْهَانَانِ﴾ القصص ٣٢</p> <p>الفاء : حرف مبني</p> <p>.....</p> <p>.....</p>
<p>The heavens will be rolled up</p>	<p>﴿الْأَسْمَانُ مَطْوِيَّاتٌ﴾ الزمر ٦٧</p> <p>.....</p> <p>.....</p>
<p>The disbelievers who are the wrongdoers.</p>	<p>﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ البقرة ٢٥٤</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>Verily, the Mushrikûn are impure.</p>	<p>﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ﴾ التوبة ٢٨</p> <p>.....</p> <p>.....</p> <p>.....</p>





القواعد

Particles in Arabic

1	Words in Arabic are classified into three parts of speech: a noun اسم , a verb فعل , and a particle حَرْف . Particles have no meaning by themselves, they must be added to another word or be part of a context.
2	Particles are مبني i.e., they always have the same ending.
3	They can precede nouns or verbs.
4	Some particles have an influence on the mark of following word.

Example of particles preceding and affecting following noun

47 حُرُوفُ الْجَرِّ (Prepositions)

Literally, **حُرُوفُ الْجَرِّ** means the particles of pulling, as they pull the mouth down with Kasrah and cause the following word to be in the case of **مجرور**.

Only nouns can follow **حرف الجَرِّ** (it is a sign of noun in Arabic as Tanween and ال)

Examples of the most common حُرُوفُ الْجَرِّ

﴿ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ﴾ إبراهيم ٥	To	إِلَى	١
“Bring out your people from darkness into light, Allâh has power over all things ﴿ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ آل عمران ١٨٩	Over ⁴⁸ On Upon	عَلَى	٢
﴿ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴾ الزخرف ٤٣	From Of	مِنْ	٣
A twisted rope of Masad. ﴿ حَبْلٌ مِّن مَّسَدٍ ﴾ المسد ٥ A Messenger from Allâh ﴿ رَسُولٌ مِّن مِّنَ اللَّهِ ﴾ البينة ٢	In	فِي	٤
﴿ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ﴾ البقرة ٢٥٥			
To Him belongs whatever is in the heavens and whatever is on earth.			

⁴⁷ حُرُوفُ is the plural of حَرْف

⁴⁸ حُرُوفُ الْجَرِّ cannot have literal translation usually.

⁴⁹ The Fatha of مِّن before Hamzat-Wasl is to avoid the meeting of two Sukoon.



And He pardons much.	﴿ وَيَعْفُوا عَنْ كَثِيرٍ ﴾ الشورى ٣٠	About	عَنْ	٥
They ask you concerning alcoholic drinks and gambling.	﴿ يَسْأَلُونَكَ عَنْ 50 أَلْحَمْرِ وَالْمَيْسِرِ ﴾ البقرة ٢١٩			
All the praises and thanks be to Allâh.	﴿ الْحَمْدُ لِلَّهِ ﴾ الفاتحة ٢	For to	لَام	٦
Who has taught (the writing) by the pen.	﴿ الَّذِي عَلَّمَ بِالْقَلَمِ ﴾ العلق ٤	With by	بَاء	٧
We believe in Allâh and the Last Day	﴿ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ ﴾ البقرة ٨			
And the male is not like the female,	﴿ وَلَيْسَ الذَّكَرُ كَالْأُنثَى ﴾ آل عمران ٣٦	Like	كَاف	٨
By the sun and its brightness. By the moon as it follows it (the sun).	﴿ وَالشَّمْسِ وَضُحَاهَا ﴾ وَالْقَمَرِ إِذَا تَلَّهَا ﴿ الشمس ١،٢	Waaw for oath	وَإِ 51 الْقَسَمِ	٩

Attaching one letter preposition to nouns

We usually add it at the beginning of the noun as:

كاف: كَذَلِكَ / كَالْأُنثَى باء: بِخَيْرٍ / بِالرَّسُولِ لام: لِبَشَرٍ / لِنَبِيِّ واو: وَاللَّهِ

But when the particle **لام** is attached to **ال التعريف**, we drop **هَمْزَةُ الْوَصْلِ**

لِللَّهِ، لِلشَّمْسِ، لِلْقَمَرِ

Meeting of two Sukoon

Arabs avoid meeting of two Sukoon between two words by changing first Sukoon to a mark (vowel):

- 1- If the first is the pronoun **هُم** / **أَنْتُمْ** they change to ضمة: **هُمُ** = **هُمُ الْمُفْلِحُونَ**
- 2- If the first is **مِنْ** they change to فتحة: **مِنْ** = **مِنَ اللَّهِ**
- 3- In other cases, they change to Kasrah: **عَنْ** = **عَنِ النَّارِ** / **مَنْ** = **مَنِ الْمُؤْمِنِ**؟

⁵⁰ The Kasrah is used to avoid meeting of two Sukoon except in **مِنْ** and pronouns

⁵¹ The famous type of Waaw is the particle meaning “and”, but it can also come as “by” when we make an oath.



إعرابُ الاسمِ المَجْرُورِ
It is in مَجْرُور



مَجْرُور	مُنْصُوب	مَرْفُوع	الحالة
اسم مجرور			مثال
كسرة	فتحة	ضمة	علامة المفرد/ جمع التكسير
كَافِرٍ	كَافِرًا	كَافِرٌ	مفرد مذكر
كُفَّارٍ	كُفَّارًا	كُفَّارٌ	جمع تكسير
كسرة	كسرة	ضمة	علامة "جمع مؤنث سالم"
كَافِرَاتٍ = كَافِرَاتٍ		كَافِرَاتٌ	جمع مؤنث سالم
ياء	ياء	ألف	علامة المثنى
كَافِرَيْنِ = كَافِرَيْنِ		كَافِرَانِ	مثنى مذكر
ياء	ياء	واو	علامة "جمع مذكر سالم"
كَافِرِينَ = كَافِرِينَ		كَافِرُونَ	جمع مذكر سالم

إعرابُ المفردِ المَجْرُورِ

﴿مِنْ مَسَدٍ﴾

مِنْ: حرف جَرِّ مبنيٌّ

مَسَدٍ: اسم مجرور والعلامة كَسْرَةٌ لأنَّهُ مفرد.

It is اسم مجرور in case of مجرور and the mark is كسرة because it is مفرد.

By the sun

﴿وَالشَّمْسِ﴾

واو القسم: حرف جَرِّ مبني.

الشمس:



﴿ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾ النمل ٧٥

And there is nothing hidden in heaven and the earth, but it is in a Clear Book

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on guidance.

﴿ عَلَى هُدًى ﴾ البقرة ٥

على: حرف جر مبني.

هدى: اسم مجرور والعلامة كسرة مُقَدَّرَةٌ لأنه مفرد.

And We revealed to Mûsa

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ ﴾ الشعراء ٥٢

إلى:

موسى:

إعراب جمع التكسير المجرور

And they ask you about the mountains

﴿ وَسَأَلُونَكَ عَنِ الْجِبَالِ ﴾⁵² طه ١٠٥

عن: حرف جر مبني.

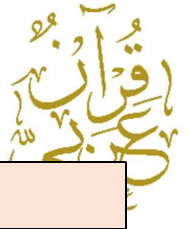
الجبال: اسم مجرور والعلامة كسرة لأنه جمع تكسير.

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﴿ إِلَى الْمَرَافِقِ ﴾ المائدة ٦

إلى:

المرافق:



إعراب جمع المؤنث المجرور	
﴿ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنِ اللَّهِ ﴾ فاطر ٣٢	
and of them are some who are, by Allâh's Leave, foremost in good deeds.	
الباء: حرف جرّ مبني.	
الْخَيْرَاتِ: اسم مجرور والعلامة كسرة لأنّه جمع مؤنث.	
﴿ وَالصَّاتِفَاتِ صَفًّا ﴾	By those (angels) ranged in ranks (or rows).
و:	
الصافات:	
﴿ وَالْعَادِيَاتِ ضَبْحًا ﴾	By the (steeds) that run, with panting,
و:	
العاديات:	
إعراب المثني المجرور	
﴿ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ ﴾ الكهف ٨٢	
لام: حرف جرّ مبني.	
غُلَامَيْنِ: اسم مجرور والعلامة ياء لأنّه مثني.	
يَتِيمَيْنِ: صفة^{٥٣} (Adjective)	
في: حرف جرّ مبني.	
الْمَدِينَةِ: اسم مجرور والعلامة كسرة لأنّه مفرد.	

⁵³ Adjectives follows the noun before in إعراب



﴿ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴾ الزخرف ٣١

And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?"

على:

رجل:

من:

القريتين:

إعراب جمع المذكر

﴿ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ ﴾ الأحزاب ٦

The Prophet is closer to the believers (has priority over their own selves)

النَّبِيُّ: مبتدأ مرفوع والعلامة **ضمة** لأنه **مُفْرَدٌ**.

أَوْلَىٰ: خبر مرفوع والعلامة **ضمة مقدّرة** لأنه **مُفْرَدٌ**.

الباء: حرف جرّ مبني.

الْمُؤْمِنِينَ: اسم مجرور والعلامة **ياء** لأنه **جمع مذكر**.

Allâh knows well the wrong-doers,

﴿ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴾ الجمعة ٧

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Sūrah Al-Mā`ūn (The Small Kindnesses) 107

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of *Al-Miskīn* (the needy), 4. So, woe to those performers of *Salāt* (prayers) (hypocrites), 5. Those who delay their *Salāt* (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold *Al-Mā`ūn* (small kindnesses like salt, sugar, water).

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الَّذِي		فَذَلِكَ		أَرَأَيْتَ الَّذِي	
(is) he who		then that		(have) you seen him who?	
فَوَيْلٌ		الْمَسْكِينِ		يَدْعُ الْيَتِيمَ	
so woe		(of) the poor		and urges not	
سَاهُونَ		عَنْ صَلَاتِهِمْ		الَّذِينَ	
(are) heedless		of their prayers		those who	
وَيَمْنَعُونَ		الْمَاعُونَ		الَّذِينَ	
and they withhold		small kindnesses		those who	

<https://www.youtube.com/watch?v=6QsB-t7L950>

Listen 5 times at least, then list each word and its meaning:

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	ت	ذ	ر	ب	ا	ت
	الدَّرْسُ الْعَاشِرُ					

1- Complete the table as in the example

جمع تكسير	جمع مؤنث	جمع مذكر	مثنى مذكر	مفرد	حرف جر	
مَنْ كُتِبَ	_____	_____	مَنْ كِتَابَيْنِ	مَنْ كِتَابٍ	مِنْ	١
إِلَى قُلُوبٍ					إِلَى	٢
	عَلَى الظَّالِمَاتِ				عَلَى	٣
			كَالْيَدَيْنِ		كَ	٤
				بِالصَّائِرِ	بِ	٥
فِي الصُّدُورِ					فِي	٦
			عَنْ جَبَلَيْنِ		عَنْ	٧
		لِلصَّالِيْنَ			لَام	٨

2- circle حرف الجر and underline اسم مجرور and show the إعراب and meaning of the اسم مجرور	
Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimûn (criminals)?	﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴾ ﴿ القلم ٣٥ ﴾
A guide and a mercy for the Muhsinûn (good doers)	﴿ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴾ ﴿ لقمان ٣ ﴾
O mankind! We have created you from a male and a female,	﴿ يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِّن ذَكَرٍ وَأُنثَى ﴾ ﴿ الحجرات ١٣ ﴾
"Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire!"	﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ ﴿ البقرة ٢٠١ ﴾
Certainly, We have brought them a Book (the Qur'ân) which We have explained in detail with knowledge, - a guidance and a mercy to a people who believe.	﴿ وَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴾ ﴿ الأعراف ٥٢ ﴾
And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful".	﴿ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴾ ﴿ البقرة ٣١ ﴾
And We inspired the mother of Mûsâ (Moses): (saying): "Suckle him	﴿ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ﴾ ﴿ القصص ٧ ﴾
Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair.	﴿ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ﴾ ﴿ فصلت ١٢ ﴾



الإعراب	الكلمة	المعنى	
اسم مجرور والعلامة ياء لأنه جمع مذكر.	المُجْرِمِينَ	The criminals	١
			٢
			٣
			٤
			٥
			٦
			٧
			٨
			٩
			١٠
			١١
			١٢
			١٣

3- Do as example (the role and the mark)	
<p style="text-align: center;">﴿ اللَّهُ رءُوفٌ بِالْعِبَادِ ﴾</p> <p style="text-align: center;"> مبتدأ خبر حرف جر اسم مجرور ضمّة ضمّة مبني كسرة </p>	<p style="text-align: center;">﴿ اللَّهُ رءُوفٌ بِالْعِبَادِ ﴾ البقرة ٢٠٧</p> <p>Allâh is full of Kindness to (His) slaves.</p>
	<p style="text-align: center;">﴿ ذَلِكَ الْفَضْلُ مِنْ رَبِّكَ ﴾ النساء ٧٠</p> <p style="text-align: center;">Such is the Bounty from Allâh</p>
	<p style="text-align: center;">﴿ هَذَا بَيَانٌ لِلنَّاسِ ﴾ آل عمران ١٣٨</p> <p>This (the Qur'ân) is a plain statement for mankind</p>
	<p style="text-align: center;">﴿ هَذَا نَذِيرٌ مِّنَ النَّذِرِ ﴾ النجم ٥١</p> <p>This is a warner of the (series of) warners.</p>
	<p style="text-align: center;">﴿ اللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴾ الأنعام ٥٨</p> <p>Allâh knows best the Zâlimûn (polytheists and wrong doers)."</p>

إِنَّمَا
كَرَّمَنِي
اللَّهُ

إِنَّمَا
كَرَّمَنِي
اللَّهُ

الْحَمْدُ لِلَّهِ الَّذِي بِبِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

"All praise and thanks are only for Allah, the One who, by His blessing and favor, perfected good works are accomplished"