

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Quranic Grammar Root Words

Arabic
English



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, Most Gracious, Most Merciful

Alphabet

أ ب ت ث ج ح خ
د ذ ر ز س ش ص
ض ط ظ ع غ ف ق
ك ل م ن ه و ي

Alif, ا, at the beginning of a word represents a short vowel sound (a, i, or u), a long i, or an ay sound.

ا اب ابرة ارض

Alif madda, آ, is used when a sustained 'a' sound occurs at the beginning of a word.

آب آسف

The next character has two forms. The joined form, بـ, is used when the character is followed by another character. The full form, ب, is used when that character appears by itself or at the end of a word. Remember that Arabic is read from right to left. Arabic characters should be written from right to left as well.

ب بيت مبنى درب

Most Arabic characters both joined and full forms. Here are some more characters with both forms.

ت تاج متظاهر تحيات
ث ثقليل آثار ثلاث

Alif in the middle of a word represents a more sustained 'a' sound. Short vowels aren't represented by a letter when they appear inside a word. Alif is one of the few letters that joins with letters that precede it. It never joins with a letter that follows it.

باب

Some of the following characters have both full and joined forms. Others just have one form. The first letter, ج, is pronounced as a *j* everywhere except in Egypt where it is pronounced with a hard *g*.

ج ج	جديد	مجلة	درج
ح ح	حيوان	محيط	فرح
خ خ	خير	مخفر	خوخ
د	دكان	مدرسة	مجد
ذ	ذرة	حذاء	لذيق
ر	ربيع	هرة	دير
ز	زعر	رز	رمز
س س	سلام	رسام	رئيس
ش ش	شمس	عشاء	ريش
ص ص	صعب	رصاص	قفص
ض ض	ضدع	فيضان	فرض
ط	طاولة	بطاطا	بط
ظ	ظريف	نظيف	حظ

ع and ع have four forms. One form is used when the letter starts a word, one when joined with both the preceding and following character, another when at the end of a word and joined to the preceding character, and finally a form used when it isn't joined with another character.

ع ع ع ع ع	عين	ملعقة	شارع
غ غ غ غ غ	غالي	أغنية	بليغ
ف ف ف ف ف	فارس	عصفور	خفيف
ق ق ق ق ق	قمر	فقر	شرق
ك ك ك ك ك	كرسي	سمكة	كعك
ل ل ل ل ل	لعبة	علبة	جبل
م م م م م	مكتب	كلمة	ألم
ن ن ن ن ن	نمر	سنة	حصان

ه, like ع and غ, has four forms.

ه ه ه ه ه هو ا م ه ا ل ه

In middle of a word, *wow* can represent the long vowel *u* or the vowel combination *ou*, *ow*, or *w* and at the end of a word, the long vowel *u* and sometimes *ow*.

وکیل طویل دلو

The joined form of ya, **يا**, is another example of a tooth. Ya is pronounced as the consonant *y* at the beginning of a sentence, long *i*, in the middle, and long *i* at the end.

يـ ي ينبوع نيسان زي

Arabic nouns are either masculine or feminine. Usually when referring to a male, a masculine noun is usually used and when referring to a female, a feminine noun is used. In most cases the feminine noun is formed by adding a special character, the ta marbuta **ة**, to the end of the masculine noun.

	<i>Feminine Singular</i>	<i>Masculine Singular</i>
<i>teacher</i>	مُعَلِّمَة	مُعَلِّم
<i>professor/teacher</i>	أُسْتَاذَة	أُسْتَاذ
<i>student</i>	طَالِبَة	طَالِب
<i>friend</i>	صَدِيقَة	صَدِيق
<i>colleague</i>	زَمِيلَة	زَمِيل
<i>muslim</i>	مُسْلِمَة	مُسْلِم

<i>thinker</i>	مفكرة	مفكر
<i>translator</i>	مترجمة	مترجم
<i>beginner</i>	مبتدئة	مبتدىء
<i>expert</i>	خبيرة	خبير
<i>envoy, reporter (someone sent on a mission)</i>	مراسلة	مراسل
<i>writer, author</i>	مؤلفة	مؤلف

Sometimes the noun used to refer to a male and the noun used for a female are completely different.

<i>woman</i>	امراة	<i>man</i>	رجل
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It's not just nouns referring to people that have gender. Inanimate objects (doors, houses, cars, etc.) is either masculine or feminine. Whether an inanimate noun is masculine or feminine is mostly arbitrary. A lot of inanimate nouns ends in ta marbuta. When this is the case you know it is feminine.

<i>table</i>	طاولة	<i>city</i>	مدينة
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Unfortunately, not all feminine nouns end in ta marbuta. Whenever you learn a new word, and that word is a noun, it's best if you learn it's gender too. Here are some masculine nouns..

<i>book</i>	كتاب	<i>nose</i>	أنف
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and here are some feminine nouns..

<i>wind</i>	ريح	<i>desert</i>	صحراء
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<i>mg.</i> small	صَغِيرٌ	uncle (mother's brother)	خَالَ	<i>mg.</i> beautiful	جَمِيلٌ
<i>fg.</i> small	صَغِيرَةٌ	aunt (mother's sister)	خَالَهٗ	<i>fg.</i> beautiful	جَمِيلَةٌ
<i>mg.</i> big	كَبِيرٌ	<i>mg.</i> truthful	صَادِقٌ	son	ابْنٌ
<i>fg.</i> big	كَبِيرَةٌ	brother	أَخٌ	daughter	بِنْتُ
<i>mg.</i> intelligent	ذَكِيٌّ	<i>mg.</i> worshipper	عَابِدٌ	father	أَبٌ
uncle (father's brother)	عَمٌّ	<i>fg.</i> worshipper	عَابِدَةٌ	mother	أُمٌّ
aunt (father's sister)	عَمَّةٌ			sister	أَخْتٌ

The son is beautiful. اَلْأَبْنُ جَمِيلٌ

The daughter is beautiful. اَلْبِنْتُ جَمِيلَةٌ

The father is pious. اَلْأَبُ صَالِحٌ

The mother is pious. اَلْأُمُّ صَالِحَةٌ

The uncle is big. اَلْعَمُّ كَبِيرٌ

The aunt is big. اَلْعَمَّةُ كَبِيرَةٌ

The brother is intelligent. اَلْأَخُ ذَكِيٌّ

The sister is intelligent. اَلْأَخْتُ ذَكِيَّةٌ

The uncle is truthful. اَلْخَالَ صَادِقٌ

The aunt is truthful. اَلْخَالَهٗ صَادِقَةٌ

The son is small. اَلْأَبْنُ صَغِيرٌ

The daughter is small. اَلْبِنْتُ صَغِيرَةٌ

Pronouns

Pronouns

الضمائر

I أنا

you (singular m.) أَنْتَ

you (singular f.) أَنْتِ

he هُوَ

she هِيَ

There is an Arabic 'to be' verb however it is rarely used. If you wanted to say "He is a teacher" for example, you simply would state the subject pronoun and the noun- literally "He teacher".

He ~~is~~ a teacher. هُوَ أَسْتَاذٌ.

I ~~am~~ a Muslim (feminine). أَنَا مُسْلِمَةٌ.

هَذَا is the masculine form of 'this/that' and هَذِهِ is the feminine form.

This (masculine) is a friend. هَذَا صَدِيقٌ.

This (feminine) is a (female) colleague. هَذِهِ زَمِيلَةٌ.

This (feminine) is a table. هَذِهِ طَاوِلَةٌ.

He is a Muslim.	هُوَ مُسْلِمٌ	You are a scholar.	أَنْتَ عَالِمٌ
I am a believer.	أَنَا مُؤْمِنٌ	She is righteous.	هِيَ صَالِحَةٌ
your tongue	لِسَانُكُمْ	for him	لَهُ
my son	ابْنِي	towards me	إِلَيَّ
I helped him	نَصَرْتُهُ	towards them (females)	إِلَيْهِنَّ
from you	مِنْكَ	for us	لَنَا
towards us	إِلَيْنَا	verily you (males)	إِنَّكُمْ
towards them (males)	إِلَيْهِمْ	your hearing	سَمْعُكُمْ
from you	مِنْكَ	verily we	إِنَّا
our Lord	رَبُّنَا	my house	بَيْتِي
your Lord	رَبُّكُمْ	for them	لَهُمَا
our messenger	رَسُولُنَا	my relatives	أَهْلِي

Relative Pronoun اِسْمُ الْمَوْصُولِ		Demonstrative Pronoun اِسْمُ الْإِشَارَةِ		Num- ber	Gen- der		
(The one) who	الَّذِي	That	ذَلِكَ	This	هَذَا	sr.	mg.
(The two) who	الَّذَانِ	Those (two)	ذَانِكَ	These (two)	هَذَانِ	dl.	
(Those) who	الَّذِينَ	Those (more than two)	أُولَئِكَ	These (more than two)	هَؤُلَاءِ	pl.	
(The one) who	الَّتِي	That	تِلْكَ	This	هَذِهِ	sr.	fg.
(The two) who	الَّتَانِ	Those (two)	تَانِكَ	These (two)	هَاتَانِ	dl.	
(Those) who	الَّتِي	Those (more than two)	أُولَئِكَ	These (more than two)	هَؤُلَاءِ	pl.	

Examples on pronouns	Possessive Pronouns	Personal Pronouns	No.	Gen- der	Per- son
his book كِتَابُهُ	his هُ	he هُوَ	sr.	mg.	3rd person
their house بَيْتُهُمَا	their (of two) هُمَا	they two هُمَا	dl.		
their belief اِيْمَانُهُمْ	their هُمْ	they هُمْ	pl.		
her mother اُمُّهَا	her هَا	she هِيَ	sr.	fg.	
their house بَيْتُهُمَا	their (of two) هُمَا	they two هُمَا	dl.		
their house بَيْتُهُنَّ	their هُنَّ	they هُنَّ	pl.		
your book كِتَابُكَ	your كَ	you اَنْتَ	sr.	mg.	2nd person
your house بَيْتُكُمَا	your (of two) كُمَا	you two اَنْتُمَا	dl.		
your me-ssenger رَسُوْلُكُمْ	you كُمْ	you all اَنْتُمْ	pl.		
your house بَيْتُكَ	your كَ	you اَنْتَ	sr.	fg.	
your book كِتَابُكُمَا	your (of two) كُمَا	you two اَنْتُمَا	dl.		
your house بَيْتُكُنَّ	your كُنَّ	you all اَنْتُنَّ	pl.		
my book كِتَابِي	my ي	I اَنَا	sr.	mg. fg.	1st person
gave me rizq رَزَقْنِي	me نِي				
our book كِتَابُنَا	our نَا	we نَحْنُ	dl., pl.	mg., fg.	person

The Definite Article

The Definite Article

أداة التعريف

In English we have definite nouns which are usually preceded by 'the' (i.e. the student, the tables) as well as indefinite nouns (i.e. a student, tables). Arabic also has definite and indefinite nouns. The arabic definite article joins with the word that it precedes.

the الـ

the book الكتاب

Nouns preceded by the definite article are definite as well as the names of cities, countries, regions, and people. Nouns without an article are usually indefinite.

a book كتاب

How to pronounce the definite article depends on the letter that comes after it. In the case of the word below, it is pronounced as it is written- 'al'.

the moon القمر moon قمر

The letters that follow this pattern are known as moon letters (الحروف القمرية).

When ال is attached to words that begin with certain letters, the l isn't pronounced at all. Instead the first letter of the word is either pronounced twice or stressed. This is the case in the example below.

the sun الشمس sun شمس

Notice the symbol that resembles a slanted w that appears immediately after the first letter. This is called a shadda.

Whenever two identical consonants appear right next to each other, only one consonant is written, and the shadda is written after it, indicating that it is doubled. Remember that short vowels that come within a sentence are never written.

The letters that follow this pattern are known as sun letters (الحروف الشمسية).

<i>the sun</i>	الشَّمْس	<i>sun</i>	شَّمْس	ش
<i>the man</i>	الرَّجُل	<i>man</i>	رَجُل	ر
<i>the fire</i>	النَّار	<i>fire</i>	نَّار	ن
<i>the magic</i>	السَّحَر	<i>magic</i>	سَّحَر	س
<i>the weather</i>	الطَّقْس	<i>weather</i>	طَّقْس	ل
<i>the night</i>	الليْل	<i>night</i>	لَيْل	لَ
<i>the date (fruit)</i>	التَّمْر	<i>date (fruit)</i>	تَّمْر	ت
<i>the snow</i>	الثَّلْج	<i>snow</i>	ثَلْج	ث
<i>the hens</i>	الدَّجَاج	<i>hen</i>	دَّجَاج	د
<i>the gold</i>	الدَّهَب	<i>gold</i>	دَّهَب	ذ
<i>the giraffe</i>	الزَّرَافَة	<i>giraffe</i>	زَّرَافَة	ز
<i>the picture</i>	الصُّورَة	<i>picture</i>	صُّورَة	ص
<i>the frog</i>	الضَّفَدَع	<i>frog</i>	ضَفَدَع	ض

<i>the picture</i>	الصَّوْرَة	<i>picture</i>	صَوْرَة	ص
<i>the frog</i>	الضَّفَدَع	<i>frog</i>	ضَفَدَع	ض
<i>the mud</i>	الطِّين	<i>mud</i>	طِّين	ط
<i>the back</i>	الظَّهْر	<i>back</i>	ظَهْر	ظ

Of the 28 consonants in the Arabic alphabet, one half are sun-letters and one half are moon-letters. The remaining consonants are all moon letters.

On the previous page we saw **هذا** and **هذه** being used as a pronoun. Whenever a definite article appears between it and a noun, **هذا** and **هذه** act as adjectives as opposed to pronouns.

This friend. هذا الصَّدِيق.

This (female) colleague. هذه الزَّمِيلَة.

If that is the case, is there anyway to say something like "this is the friend"? Yes there is. You have to place **هي**, known as a pronoun of separation, between the subject and noun?

This - is the girl. هذه هي الفتاة.

Adjectives have both masculine and feminine forms. The singular feminine adjective is just like the masculine adjective but with the ta marbuta to the end.

<i>rich</i>	غنية	غني
<i>poor</i>	فقيرة	فقير
<i>good</i>	جيدة	جيد
<i>bad</i>	سيئة	سيئ

	age	عُمْر / سِن
<i>young</i>	شابة	شاب
<i>old</i>		عجوز *

**this same adjective is used both both for men and women.*

Arabic adjectives always follow the noun they modify.

<i>a rich man</i>	رَجُلٌ غَنِي
<i>a good student</i>	طالِبَةٌ جَيِّدَةٌ

جِدًّا is the Arabic word equivalent to 'very' and comes after adjectives.

(a) very rich man رجلٌ غنيٌّ جدًّا

When an adjective modifies a definite noun, the definite article is placed in front of the adjective.

the girl the pretty الفتاة الجميلة

nationalities جنسيات

America	أمريكة	American	أمريكيّة	أمريكيّ
Syria	سورية	Syrian	سوريّة	سوريّ
Britain	بريطانية	British	بريطانية	بريطانيّ
		Arab	عربيّة	عربيّ

health سلامة / صحّة healthy سليمة سليم

sickness مرض sick مريضة مريض

happiness سعادة happy سعيدة سعيد

sadness حزن sad حزينة حزين

hunger جوع hungry جائعة / جوعانة جائع / جوعان

thirst عطش thirsty عطشانة / ظمآن / عطشان / ظمآن

Adjectives

Adjectives that modify masculine nouns end in **ون**, and adjectives that modify feminine nouns end in **ات**.

<i>beautiful</i>	جميلون	جميلات
<i>poor</i>	فقيرون	فقيرات
<i>tired</i>	متعبون	متعبات
<i>bad</i>	سيئون	سيئات
<i>sad</i>	حزينون	حزينات

Irregular Plurals

Lots of irregular adjectives.

<i>big</i>	كبار	كبيرات
<i>hungry</i>	جوع	جائعات

Irregular Plurals

Arabic has lots of irregular plurals- known as broken plurals. The plural form is expressed by changing the stem of the singular form.

<i>men</i>	رجال	<i>man</i>	رَجُلٌ
<i>women</i>	نِسوة	<i>woman</i>	امرأة

For people nouns that have both masculine and feminine forms, often the feminine plural is regular and the masculine plural irregular.

<i>students (f.)</i>	طالبات	<i>students (m.)</i>	طلاب
<i>professors / teachers (f.)</i>	أستاذات	<i>professors / teachers (m.)</i>	أساتذة
<i>experts (f.)</i>	خبيرات	<i>experts (m.)</i>	خبراء
<i>friends (f.)</i>	صديقات	<i>friends (m.)</i>	أصدقاء
<i>colleagues (f.)</i>	زميلات	<i>colleagues (m.)</i>	زملاء

Following are the plural subject pronouns.

<i>we</i>	نَحْنُ
<i>you (plural m.)</i>	أَنْتُمْ
<i>you (plural f.)</i>	أَنْتُنَّ
<i>they (plural m.)</i>	هُمْ
<i>they (plural f.)</i>	هُنَّ

<i>They are teachers (f.).</i>	هن معلمات.
<i>They are teachers (m.).</i>	هم معلمون.

هُنَّ is also used for dual 'we'. هُوَ لَا هُوَ is the both the masculine and the feminine form of *these*.

<i>These are friends(feminine).</i>	هُوَ لَا صَدِيقَات
<i>These are friends(masculine).</i>	هُوَ لَا أَصْدِقَاء

'Aaraab forms ↓	Plural	Dual	Singular	Gender
مَرْفُوع with Dhamma (ُ -); when used as subject	مُسْلِمُونَ مُسْلِمَاتٍ	مُسْلِمَانِ مُسْلِمَتَانِ	مُسْلِمٌ مُسْلِمَةٌ	<i>mg.</i> <i>fg.</i>
مَنْصُوب with Fatha (َ -); when used as object	مُسْلِمِينَ مُسْلِمَاتٍ	مُسْلِمَيْنِ مُسْلِمَتَيْنِ	مُسْلِمٌ مُسْلِمَةٌ	<i>mg.</i> <i>fg.</i>
مَجْرُور with Kasra (ِ -); when the noun is used with preposition	مُسْلِمِينَ مُسْلِمَاتٍ	مُسْلِمَيْنِ مُسْلِمَتَيْنِ	مُسْلِمٌ مُسْلِمَةٌ	<i>mg.</i> <i>fg.</i>

hypocrite	مُنَافِقٌ	believer	مُؤْمِنٌ	disbeliever	كَافِرٌ
patient	صَابِرٌ	helper	نَاصِرٌ	worshipper	عَابِدٌ
scholar	عَالِمٌ	one who struggles	مُجَاهِدٌ	one who remembers	ذَاكِرٌ
pious	صَالِحٌ	killer	قَاتِلٌ	truthful	صَادِقٌ
protector	حَافِظٌ	one who prostrates	سَاجِدٌ	prophet	نَبِيٌّ

Preposition

The Preposition حرف جرّ

Prepositions	Examples of Prepositions / usage
in فِي	in a house فِي بَيْتٍ
from مِنْ	We read from the Qur'an. قَرَأْنَا مِنَ الْقُرْآنِ
on عَلَى	on a mountain عَلَى جَبَلٍ
like كَ	like a man كَرَجُلٍ
about عَنْ	I heard سَمِعْتُ عَنِ الصَّلَاةِ فِي الْمَسْجِدِ about Prayer in the Masjid
with بِ	I entered with security دَخَلْتُ بِسَلَامٍ
for لَ	for people لِلنَّاسِ
towards إِلَى	towards a city إِلَى بَلَدٍ
until حَتَّى	until the day-break حَتَّى مَطْلَعِ الْفَجْرِ
by (of oath) وَ	By Allah وَاللَّهِ

Yes/no questions are formed by placing **هل** at the beginning of a statement.

Are you a student?

هل أنت
طالب؟

Yes

نعم

No

لا

Is he a teacher? هل هو أستاذ؟

*Are you (feminine) a writer/author
(feminine)?*

هل أنت
مؤلفة؟

When	متى	Who	من
Where	أين	What	ماذا ، ما
Why	لماذا	Which (masculine)	أي
How much, How many	كم	Which (feminine)	أيّة
Is? Am? Are? Do?	هل ، أ	How	كيف
Have?			

In Arabic, possession is indicated by appending a suffix to a noun. This suffix reflects the gender and plurality of the possessor or possessors.

<i>our</i>	نا	<i>my</i>	سي، ي
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my book

كتابي

a book

كتاب

my books

كتبي

books

كتب

my money

نقودي

*money**

نقود

our school

مدرستنا

a school

مدرست

our schools

مدارسنا

schools

مدارس

*money is always plural

Your (*masculine*) and your (*feminine*) are spelled the same but pronounced differently.

<i>Your (plural masculine)</i>	كم	<i>Your (masculine)</i>	كَ
<i>Your (plural feminine)</i>	كن	<i>Your (feminine)</i>	كِ

<i>Your (masculine) desk</i>	مكتبك	<i>desk</i>	مكتب
<i>Your (masculine) desks</i>	مكاتبك	<i>desks</i>	مكاتب
<i>Your (feminine) flower</i>	وردتك	<i>flower</i>	وردت
<i>Your (feminine) flowers</i>	ورودك	<i>flowers</i>	ورودك
<i>Your (masculine plural) paper</i>	ورقتكم	<i>paper</i>	ورقت
<i>Your (masculine plural) papers</i>	أوراقكم	<i>papers</i>	أوراق
<i>Your (feminine plural) child</i>	طفلكن	<i>child</i>	طفل
<i>Your (feminine plural) children</i>	أطفالكن	<i>children</i>	أطفال

The possessive pronoun (its) does not exist in Arabic, it is referred to as (his) or (her) depending whether the noun is masculine or feminine. The their forms are never used with inanimates.

<i>Their (masculine & feminine)</i>	هما، هما	<i>Their (masculine)</i>	هم، هم	<i>His</i>	ه، هـ
		<i>Their (feminine)</i>	هن، هن	<i>Her</i>	ها، ها

<i>His office</i>	مكتبه	<i>office</i>	مكتب
<i>His offices</i>	مكاتبه	<i>offices</i>	مكاتب
<i>Her skirt</i>	تنورتها	<i>skirt</i>	تنورت
<i>Her skirts</i>	تنانيرها	<i>skirts</i>	تنانير
<i>Their (masculine) ship</i>	سفينتهم	<i>ship</i>	سفينة
<i>Their (masculine) ships</i>	سفنهم	<i>ships</i>	سفن
<i>Their (feminine) gift</i>	هديتهن	<i>gift</i>	هدية
<i>Their (feminine) gifts</i>	هداياهن	<i>gifts</i>	هدايا
<i>Their (masculine & feminine) bed</i>	سريرهما	<i>bed</i>	سرير
<i>Their (masculine & feminine) beds</i>	أسرّتهما	<i>beds</i>	أسرّات

Sometimes the suffix changes when the possessor is a dual noun. These dual forms though are mostly avoided in Arabic. Whenever a possessive suffix is added the noun becomes definite.

The Possessive Case or Genitive مُضَافٌ و مُضَافٌ إِلَيْهِ

Look at the following phrases and their translations:

the creation of Allah	خَلَقُ اللهُ	the house of Allah	بَيْتُ اللهِ
the nation of Hud	قَوْمُ هُودٍ	the call of the prophet	دَعْوَةُ الرَّسُولِ
the command of the Qur'an	حُكْمُ الْقُرْآنِ	the creation of Allah	خَلَقُ اللهُ

Notes:

1. To convey the meanings of "of," we place Dhammah or pesh (ُ -) on the first word and double kasra (ِ -) on the second word.
2. As usual, if the second word has اَل attached with it, then instead of double kasra (ِ -), we will have single kasra (ِ -) on the second word.
3. The first noun خَلَقُ in the sentence خَلَقُ اللهُ is called مضاف. The second noun اللهُ is called مضافٌ إِلَيْهِ, which should always be a proper noun.
4. In Arabic the construction of مضاف and مضافٌ إِلَيْهِ automatically takes care of the " 's " or "of" (Allah's creation OR the creation of Allah) as shown in the above examples.
5. The construction of مضاف and مضافٌ إِلَيْهِ automatically implies specific person or thing. Therefore, 'the' is always added in English translation of this phrase.

grace	فَضْلٌ	day	يَوْمٌ	words	كَلَامٌ
rebellion	طُغْيَانٌ	judgement	دِينٌ	way, system	سُنَّةٌ
the people	النَّاسُ	to establish	إِقَامَةٌ	messenger	رَسُولٌ
house	دَارٌ	the prayer	الصَّلَاةُ	doubt	رَيْبٌ
hereafter	آخِرَةٌ	to obey	إِطَاعَةٌ	human being	إِنْسَانٌ
food	طَعَامٌ	parents	وَالِدَيْنِ	remembrance	ذِكْرٌ
sinner	آثِمٌ	earth	أَرْضٌ	the most	رَحْمَنٌ
				beneficent	

the establishment of prayer	إِقَامَةُ الصَّلَاةِ	the words of Allah	كَلَامُ اللَّهِ
the obedience to parents	إِطَاعَةُ الْوَالِدَيْنِ	the book of Allah	كِتَابُ اللَّهِ
the earth of Allah	أَرْضُ اللَّهِ	the way of the messenger	سُنَّةُ الرَّسُولِ
the rebellion of the people	طُغْيَانُ النَّاسِ	the doubt of the human being	رَيْبُ الْإِنْسَانِ
the house of the hereafter	دَارُ الْآخِرَةِ	the remembrance of the most Beneficent.	ذِكْرُ الرَّحْمَنِ
the food of the sinner	طَعَامُ الْآثِمِ	the grace of Allah	فَضْلُ اللَّهِ
the house of Hamid	بَيْتُ حَامِدٍ	the day of judgement	يَوْمُ الدِّينِ

Past Tense

The Past Tense فعل ماضِي

Past Tense	مَاضِي	Possessive Pronouns	Personal Pronouns	No.	Gen-der	Per-son
he did	فَعَلَ	هُ	هُوَ	sr.	mg.	3rd person
they two did	فَعَلَا	هُمَا	هُمَا	dl.		
they all did	فَعَلُوا	هُمْ	هُمْ	pl.		
she did	فَعَلَتْ	هَا	هِيَ	sr.	fg.	
they two did	فَعَلَتَا	هُمَا	هُمَا	dl.		
they all did	فَعَلْنَ	هُنَّ	هُنَّ	pl.		
you did	فَعَلْتَ	كَ	أَنْتَ	sr.	mg.	2nd person
you two did	فَعَلْتُمَا	كُمَا	أَنْتُمَا	dl.		
you all did	فَعَلْتُمْ	كُم	أَنْتُمْ	pl.		
you did	فَعَلْتِ	كِ	أَنْتِ	sr.	fg.	
you two did	فَعَلْتُمَا	كُمَا	أَنْتُمَا	dl.		
you all did	فَعَلْتُنَّ	كُنَّ	أَنْتُنَّ	pl.		
I did	فَعَلْتُ	ي	أَنَا	sr.	mg. fg.	1st person
We did	فَعَلْنَا	نَا	نَحْنُ	dl., pl.	mg., fg.	

Gender: *mg.*: Masculine gender;
Number: *sr.*: Singular; *dl.*: Dual;

fg.: Feminine gender
pl.: Plural (n)

he did	فَعَلَ	he went	ذَهَبَ	he found	وَجَدَ
he wrote	كَتَبَ	he killed	قَتَلَ	he refused	كَفَرَ
he read	قَرَأَ	he made	جَعَلَ	he joined	وَصَلَ
he helped	نَصَرَ	he opened	فَتَحَ	he created	خَلَقَ
he hit,	ضَرَبَ	he entered	دَخَلَ	he sent	بَعَثَ
gave example		he drank	شَرِبَ	he provided rizq	رَزَقَ
he demanded	طَلَبَ				
<i>mg. dl.</i> they opened	فَتَحَا		<i>mg. pl.</i> they wrote		كَتَبُوا
<i>mg. pl.</i> you did	فَعَلْتُمْ		<i>mg.</i> you helped		نَصَرْتَ
<i>mg. pl.</i> they did	فَعَلُوا		<i>mg./fg. dl.</i> you two opened		فَتَحْتُمَا
<i>mg./fg. dl.</i> you two did	فَعَلْتُمَا		<i>mg. pl.</i> you demanded		طَلَبْتُمْ
<i>mg. dl.</i> they two did	فَعَلَا		<i>mg. dl.</i> they two wrote		كَتَبَا
<i>mg.</i> you did	فَعَلْتَ		<i>mg. pl.</i> they demanded		طَلَبُوا
<i>fg.</i> she did	فَعَلَتْ		<i>mg.</i> you went		ذَهَبْتَ
<i>fg. pl.</i> they did	فَعَلْنَ		<i>mg./fg. dl.</i> they two		طَلَبْتُمَا
<i>mg. pl.</i> you went	ذَهَبْتُمْ		demanded		
<i>mg./fg. dl.</i> you two helped	نَصَرْتُمَا		<i>mg. pl.</i> you wrote		كَتَبْتُمْ

<i>mg.</i> you demanded	طَلَبْتَ
<i>fg. dl.</i> they two helped	نَصَرَتَا
<i>mg./fg. dl.</i> you two went	ذَهَبْتُمَا
<i>mg. pl.</i> you helped	نَصَرْتُمْ
<i>fg.</i> you wrote	كَتَبْتَ
<i>mg.</i> he wrote	كَتَبَ
<i>mg. pl.</i> you opened	فَتَحْتُمْ

<i>fg. dl.</i> they two hit	ضَرَبَتَا
<i>mg. pl.</i> they went	ذَهَبُوا
<i>mg.</i> you opened	فَتَحْتَ
<i>mg./fg. dl.</i> you two wrote	كَتَبْتُمَا
<i>mg. pl.</i> they opened	فَتَحُوا
<i>mg.</i> you demanded	طَلَبْتَ
<i>mg. dl.</i> they two went	ذَهَبَا
<i>mg. pl.</i> they hit	ضَرَبُوا

Active and Passive Voices مَعْرُوف و مَجْهُول

You already know that **فَعَلَ** means *(he) did*. To make passive voice of this, you have to write it as **فُعِلَ** which means *(it) is done*. Further examples are given below.

mg. pl. you created	خَلَقْتُمْ	mg. pl. you were created	خُلِقْتُمْ
mg. he killed	قَتَلَ	mg. he was killed	قُتِلَ
Mg. pl. they demanded	طَلَبُوا	mg. pl. they were demanded	طُلِبُوا
mg. he sent	بَعَثَ	mg. he was sent	بُعِثَ
I sent	بَعَثْتُ	I was sent	بُعِثْتُ
we provided	رَزَقْنَا	we were provided	رُزِقْنَا
mg. pl. they provided	رَزَقُوا	mg. pl. they were provided	رُزِقُوا

Present Tense and Future Tense

The Present (and Future) Tense فعل مضارع

Present Tense	مُضارع	Possessive Pronouns	Personal Pronouns	No.	Gen-der	Per-son
he does	يَفْعَلُ	هُ	هُوَ	sr.	mg.	3rd person
they do.	يَفْعَلَانِ	هُمَا	هُمَا	dl.		
they do	يَفْعَلُونَ	هُمْ	هُمْ	pl.		
she does.	تَفْعَلُ	هَا	هِيَ	sr.	fg.	
they do.	تَفْعَلَانِ	هُمَا	هُمَا	dl.		
they do.	يَفْعَلْنَ	هُنَّ	هُنَّ	pl.		
you do	تَفْعَلُ	كَ	أَنْتَ	sr.	mg.	2nd person
you do	تَفْعَلَانِ	كُما	أَنْتُمَا	dl.		
you do	تَفْعَلُونَ	كُمْ	أَنْتُمْ	pl.		
you do	تَفْعَلِينَ	كِ	أَنْتِ	sr.	fg.	
you do	تَفْعَلَانِ	كُما	أَنْتُمَا	dl.		
you do	تَفْعَلْنَ	كُنَّ	أَنْتُنَّ	pl.		
I do	أَفْعَلُ	ي	أَنَا	sr.	mg. fg.	1st person
We do	نَفْعَلُ	نَا	نَحْنُ	dl., pl.	mg., fg.	

IMPORTANT NOTE: مضارع actually is the Imperfect Tense and refers to an action which is incomplete at the time to which reference is being made. It refers to the present tense in general. It becomes Future tense by addition of the prefix سَ or the particle سَوْفَ before the مضارع forms.

mg. dl. they two drink	يَشْرَبَانِ	fg. pl. you make	تَجْعَلَنَّ
mg. he collects	يَجْمَعُ	mg. dl. you two drink	تَشْرَبَانِ
I know	أَعْلَمُ	fg. dl. they two drink	تَشْرَبَانِ
I open	أَفْتَحُ	mg. dl. you two make	تَجْعَلَانِ
fg. sr. you collect	تَجْمَعُ	fg. dl. they two make	تَجْعَلَانِ
mg. pl. they thank	يَشْكُرُونَ	pl. we worship	نَعْبُدُ
mg. pl. they disbelieve	يَكْفُرُونَ	mg. pl. they recite	يَتْلُونَ
I worship	أَعْبُدُ	mg. pl. you recite	تَتْلُونَ
mg. you know	تَعْلَمُ	mg. they don't know	لَا يَعْلَمُونَ
we don't hear	لَا نَسْمَعُ	I don't disbelieve	لَا أَكْفُرُ
And they will not grieve.		وَلَا هُمْ يَحْزَنُونَ	
They hear the words of Allah.		يَسْمَعُونَ كَلَامَ اللَّهِ	
I do not worhsip what you worship.		لَا أَعْبُدُ مَا تَعْبُدُونَ	
We do not worship except Allah.		لَا نَعْبُدُ إِلَّا اللَّهَ	
They believe in Allah and His messenger.		يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ	

Active and Passive Voices مَعْرُوف و مَجْهُول

As you have seen earlier, **فَعَلَ** is made passive by writing **فُعِلَ** for verbs in past tense. However, in case of present tense, **يَفْعَلُ** is made passive by writing it as **يُفْعَلُ**, i.e., first letter will have dhammah / pesh (ُ -) and the third letter will have fathah (َ -). The remaining letters will have

he drinks	يَشْرَبُ	he is made / given to drink	يُشْرَبُ
they (all, mg) help	يَنْصُرُونَ	they (all, mg) are helped	يُنْصَرُونَ
you (mg) ask	تَسْأَلُ	you (mg) are asked	تُسْأَلُ
they understand	يَفْقَهُونَ	they cut	يَقْطَعُونَ
they (women) are asked	يُسْتَلْنَ	they will not asked	لَا تُسْأَلُونَ
they do not fear	لَا يَخَافُونَ	they	يَجْهَلُونَ
(it) is opened.	يُفْتَحُ	they are killed	يُقْتَلُونَ
they do not cut	لَا يَقْطَعُونَ	you understand	تَفْهَمُ
you are provided.	تُرْزَقُونَ	you are helped	تُنْصَرُونَ
you are provided.	تُرْزَقُونَ	you are helped	تُنْصَرُونَ
mg. pl. you created	خَلَقْتُمْ	mg. pl. you were created	خُلِقْتُمْ
mg. he killed	قَتَلَ	mg. he was killed	قُتِلَ
Mg. pl. they demanded	طَلَبُوا	mg. pl. they were demanded	طُلِبُوا
mg. he sent	بَعَثَ	mg. he was sent	بُعِثَ
I sent	بَعَثْتُ	I was sent	بُعِثْتُ
we provided	رَزَقْنَا	we were provided	رُزِقْنَا
mg. pl. they provided	رَزَقُوا	mg. pl. they were provided	رُزِقُوا

Imperative and negative Imperative

أمر و نهي Imperative and Negative Imperative

You can order only to the person in front of you (2nd person). Therefore, the imperative and negative forms for only the 2nd person are provided below.

Negative Imperative	نَهْي	Imperative	أَمْر	Poss. Prns.	Pers. Prns.	No.	Gen-der	Per-son
Don't do (it).	لَا تَفْعَلْ	Do (it).	افْعَلْ	كَ	أَنْتَ	sr.	mg.	2 nd person
Don't do (it).	لَا تَفْعَلَا	(you two) Do (it).	افْعَلَا	كُما	أَنْتُمَا	dl.		
Don't do (it).	لَا تَفْعَلُوا	(you all) Do (it).	افْعَلُوا	كُم	أَنْتُمْ	pl.		
Don't do (it).	لَا تَفْعَلِي	Do (it).	افْعَلِي	كَ	أَنْتِ	sr.	fg.	
Don't do (it).	لَا تَفْعَلَا	(you two) Do (it).	افْعَلَا	كُما	أَنْتُمَا	dl.		
Don't do (it).	لَا تَفْعَلْنَ	(you all) Do (it).	افْعَلْنَ	كُنَّ	أَنْتُنَّ	pl.		

Table of Verbs

Conjugation table for the verb **فَعَلَ**

نَهْي	أَمْر	مُضَارِع	مَاضِي	Poss. Prns.	Pers. Prns.	No.	Gen- der	Per- son
		يَفْعَلُ	فَعَلَ	هُ	هُوَ	sr.	mg.	3rd person
		يَفْعَلَانِ	فَعَلَا	هُمَا	هُمَا	dl.		
		يَفْعَلُونَ	فَعَلُوا	هُمْ	هُمْ	pl.		
		تَفْعَلُ	فَعَلْتَ	هَا	هِيَ	sr.	fg.	
		تَفْعَلَانِ	فَعَلْتَا	هُمَا	هُمَا	dl.		
		يَفْعَلْنَ	فَعَلْنَ	هُنَّ	هُنَّ	pl.		
لَا تَفْعَلُ	افْعَلْ	تَفْعَلُ	فَعَلْتَ	كَ	أَنْتَ	sr.	mg.	2nd person
لَا تَفْعَلَا	افْعَلَا	تَفْعَلَانِ	فَعَلْتُمَا	كُمَا	أَنْتُمَا	dl.		
لَا تَفْعَلُوا	افْعَلُوا	تَفْعَلُونَ	فَعَلْتُمْ	كُم	أَنْتُمْ	pl.		
لَا تَفْعَلِي	افْعَلِي	تَفْعَلِينَ	فَعَلْتِ	كِ	أَنْتِ	sr.	fg.	
لَا تَفْعَلَا	افْعَلَا	تَفْعَلَانِ	فَعَلْتُمَا	كُمَا	أَنْتُمَا	dl.		
لَا تَفْعَلْنَ	افْعَلْنَ	تَفْعَلْنَ	فَعَلْتُنَّ	كُنَّ	أَنْتُنَّ	pl.		
		أَفْعَلُ	فَعَلْتُ	ي	أَنَا	sr.	mg. fg.	1st person
		نَفْعَلُ	فَعَلْنَا	نَا	نَحْنُ	dl. pl.	mg. fg.	

Conjugation table for the verb **كَانَ**

نَهْي	أَمْر	مُضَارِع	مَاضِي	Poss. Prns.	Pers. Prns.	No.	Gen- der	Per- son
		يَكُونُ	كَانَ	هُ	هُوَ	sr.	mg.	3rd person
		يَكُونَان	كَانَا	هُمَا	هُمَا	dl.		
		يَكُونُونَ	كَانُوا	هُمْ	هُمْ	pl.		
		تَكُونُ	كَانَتْ	هَا	هِيَ	sr.	fg.	
		تَكُونَان	كَانَتَا	هُمَا	هُمَا	dl.		
		يَكُنَّ	كُنَّ	هُنَّ	هُنَّ	pl.		
لَا تَكُنْ	كُنْ	تَكُونُ	كُنْتَ	كَ	أَنْتَ	sr.	mg.	2nd person
لَا تَكُونَا	كُونَا	تَكُونَانِ	كُنْتُمَا	كُمَا	أَنْتُمَا	dl.		
لَا تَكُونُوا	كُونُوا	تَكُونُونَ	كُنْتُمْ	كُم	أَنْتُمْ	pl.		
لَا تَكُونِي	كُونِي	تَكُونِينَ	كُنْتِ	كِ	أَنْتِ	sr.	fg.	
لَا تَكُونَا	كُونَا	تَكُونَانِ	كُنْتُمَا	كُمَا	أَنْتُمَا	dl.		
لَا تَكُنَّ	كُنَّ	تَكُنَّ	كُنْتُنَّ	كُنَّ	أَنْتُنَّ	pl.		
		أَكُونُ	كُنْتُ	ي	أَنَا	sr.	mg. fg.	1st person
		نَكُونُ	كُنَّا	نَا	نَحْنُ	dl. pl.	mg. fg.	

Conjugation table for the verb قَالَ

نَهْي	أَمْر	مُضَارِع	مَاضِي	Poss. Prns.	Pers. Prns.	No.	Gen- der	Per- son
		يَقُولُ	قَالَ	هُ	هُوَ	sr.	mg.	3rd person
		يَقُولَانِ	قَالَا	هُمَا	هُمَا	dl.		
		يَقُولُونَ	قَالُوا	هُمْ	هُمْ	pl.		
		تَقُولُ	قَالَتْ	هَا	هِيَ	sr.	fg.	
		تَقُولَانِ	قَالَتَا	هُمَا	هُمَا	dl.		
		يَقُلْنَ	قُلْنَ	هُنَّ	هُنَّ	pl.		
لَا تَقُلْ	قُلْ	تَقُولُ	قُلْتَ	كَ	أَنْتَ	sr.	mg.	2nd person
لَا تَقُولَا	قُولَا	تَقُولَانِ	قُلْتُمَا	كُمَا	أَنْتُمَا	dl.		
لَا تَقُولُوا	قُولُوا	تَقُولُونَ	قُلْتُمْ	كُم	أَنْتُمْ	pl.		
لَا تَقُولِي	قُولِي	تَقُولِينَ	قُلْتِ	كِ	أَنْتِ	sr.	fg.	
لَا تَقُولَا	قُولَا	تَقُولَانِ	قُلْتُمَا	كُمَا	أَنْتُمَا	dl.		
لَا تَقُلْنَ	قُلْنَ	تَقُلْنَ	قُلْتُنَّ	كُنَّ	أَنْتُنَّ	pl.		
		أَقُولُ	قُلْتُ	ي	أَنَا	sr.	mg. fg.	1st person
		نَقُولُ	قُلْنَا	نَا	نَحْنُ	dl. pl.	mg. fg.	

Derived Forms of the Verb فَعَلَ

Verbal Noun مَصْدَر	Passive participle اسْمُ الْمَفْعُولِ	Active participle اسْمُ الْفَاعِلِ	Present (& future) Tense مُضَارِعٌ	Past Tense مَاضِي	S. No.
فِعْلٌ	مَفْعُولٌ	فَاعِلٌ	يَفْعَلُ	فَعَلَ	.1
تَفْعِيلٌ	مُفَعَّلٌ	مُفَعِّلٌ	يُفَعِّلُ	فَعَّلَ	.2
مُفَاعَلَةٌ	مُفَاعَلٌ	مُفَاعِلٌ	يُفَاعِلُ	فَاعَلَ	.3
اِفْعَالٌ	مُفَعَّلٌ	مُفَعِّلٌ	يُفَعِّلُ	اَفْعَلَ	.4
تَفَعُّلٌ	مُتَفَعِّلٌ	مُتَفَعِّلٌ	يَتَفَعَّلُ	تَفَعَّلَ	.5
مُتَفَاعَلَةٌ	مُتَفَاعَلٌ	مُتَفَاعِلٌ	يَتَفَاعِلُ	تَفَاعَلَ	.6
اِنْفِعَالٌ	مُنْفَعَّلٌ	مُنْفَعِّلٌ	يَنْفَعِلُ	اِنْفَعَلَ	.7
اِفْتِعَالٌ	مُفْتَعِّلٌ	مُفْتَعِّلٌ	يُفْتَعِّلُ	اِفْتَعَلَ	.8
اِفْعَالَالٌ	مُفَعَّلَلٌ	مُفَعَّلَلٌ	يَفْعَلُّ	اَفْعَلَّ	.9
اِسْتِفْعَالٌ	مُسْتَفْعَلٌ	مُسْتَفْعِلٌ	يَسْتَفْعِلُ	اِسْتَفْعَلَ	.10

Conjugation table for the verb أَفْعَلَ

مُضَارِع	مَاضِي	Poss.	Prns.	Pers.	Prns.	No.	Gen-der	Per-son
يُفْعِلُ	أَفْعَلَ	هُ		هُوَ		sr.	mg.	3rd person
يُفْعِلَانِ	أَفْعَلَا	هُمَا		هُمَا		dl.		
يُفْعِلُونَ	أَفْعَلُوا	هُمْ		هُمْ		pl.		
تُفْعِلُ	أَفْعَلَتْ	هَا		هِيَ		sr.	fg.	
تُفْعِلَانِ	أَفْعَلَتَا	هُمَا		هُمَا		dl.		
يُفْعِلْنَ	أَفْعَلْنَ	هُنَّ		هُنَّ		pl.		
تُفْعِلُ	أَفْعَلْتَ	كَ		أَنْتَ		sr.	mg.	2nd person
تُفْعِلَانِ	أَفْعَلْتُمَا	كُمَا		أَنْتُمَا		dl.		
تُفْعِلُونَ	أَفْعَلْتُمْ	كُم		أَنْتُمْ		pl.		
تُفْعِلِينَ	أَفْعَلْتِ	كِ		أَنْتِ		sr.	fg.	
تُفْعِلَانِ	أَفْعَلْتُمَا	كُمَا		أَنْتُمَا		dl.		
تُفْعِلْنَ	أَفْعَلْتُنَّ	كُنَّ		أَنْتُنَّ		pl.		
أَفْعِلُ	أَفْعَلْتُ	ي		أَنَا		sr.	mg. fg.	1st person
نُفْعِلُ	أَفْعَلْنَا	نَا		نَحْنُ		dl. pl.	mg. fg.	

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Essentials of Arabic Grammar for Learning Quranic Language

Brig.(R) Zahoor Ahmed
(M.A, M.Sc)

This material may be freely used by any one for learning the Holy Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of Allah, the Most Gracious,
the Most Merciful)

Islam is the divine system of guidance for all human being on the earth, and the Prophet, Muhammad (SAW) is the universal messenger of Allah (SWT), as revealed in chapter 34, verse 28 of the Holy Quran.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“And We (Allah) have not sent you (O Muhammad (SAW)) except as a giver of glad tidings and a warner (against sin) to all mankind. But most of people know not”

Likewise, the book of guidance, al-Quran is a divine treasure of knowledge and a universal code of conduct in Arabic for salvation of the entire humanity, as revealed in the following two verses of the Holy Quran:

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

“Verily, We (Allah) have sent it down as an Arabic Quran in order that you may learn wisdom”. [12/1]

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ﴾

“Ramadan is the month in which was sent down the Quran, a guidance for mankind and clear proofs

for the guidance and the criterion (between right and wrong)". [2/185]

We can derive benefits from this divine source of knowledge and guidance only if we learn the Quranic language. It must be clearly understood that reading of translation of the Book is, at best, a poor substitute to learning the Quranic language. One cannot understand the exact meaning and the spirit of the divine revelation without understanding the text of the Book. Infact, Allah (SWT) has repeatedly stressed on the ponderability of His message, which is not possible without having an insight knowledge of the language. The following two verses necessitate the understanding of the divine message directly from the Arabic text.

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾

"(This is) a Book (the Quran) which we have sent down to you, full of blessings that they may ponder over its message, and that men of understanding may receive admonition." [38/29]

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

"Do they not then think deeply in the Quran, or are their hearts locked up (from understanding it)." [47/24]

In truth, it is the '*Haq*' (right) of the divine message to be recited in the best possible manner, and be understood in the right perspective, as has been highlighted in the following verse:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ
أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

“Those to whom we have sent the Book recite it (obey its orders and follow its teachings) as it should be recited they are the ones who believe therein. And those who disbelieve in it (the Quran) those are they who are the losers.” [2/121]

In this verse the Arabic verb ‘yatlu’, in fact, cannot be translated in one word in any other language, which implies ‘recitation, understanding and obeying’. This verse has emphasized the understanding of the text of the Book by the believers, and further added that **أُولَئِكَ يُؤْمِنُونَ بِهِ** ‘they are the ones who (really) believe therein’, implying thereby that, those who do not recite it as it deserves to be recited, they do not have sincere faith in the Holy Quran. Unfortunately, most of the non-Arab believers, particularly the Pakistanis, do not understand the Arabic text of the Book.

It is important for the learner to know that the Arabic is very easy to learn as it is a highly sophisticated language based on very refined and systematic set of rules and patterns. This fact is confirmed by Allah (SWT) in the following verse:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

“And we have indeed made the Quran easy to understand and remember, then is there any that will remember (and receive admonition)”. [54/17]

It is an open challenge for all those who are in search of truth. Nevertheless, it does require consistent effort, with a sense of purpose and commitment, to attain this most important treasure of knowledge for the mankind, and the following tradition of the prophet (SAW) rightly accords a very high status to the learner of the Holy Quran.

((عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ:
قَالَ رَسُولُ اللَّهِ : "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"))

Uthman ibn 'Affan (RA) relates that the messenger (SAW) of
Allah said: "The best among you
are those who have learnt the Quran and teach it
(to others)". [Al-Bukhari]

The aim of this book is to enable the learner to acquire an insight knowledge of the Quranic language with a view to understanding the text of the Holy Quran.

In all, this book has 28 lessons. I have tried to make it as simple as I could. During the course of study the learner should acquire the vocabulary right from the start of the book. All the words and phrases used in the lessons should be understood and remembered so that he or she can muster sufficient vocabulary to enable him or her to construct simple phrases and sentences from an early stage of the study. Besides, the learner should recite a page or two from the Holy Quran regularly, and try to apply the grammatical aspects of the language to the verses of the Quran as an exercise.

The verbal forms and pronouns of Arabic grammar are generally considered difficult to understand or remember. The learners are advised to concentrate in the beginning only on the third person masculine singular and plural forms, the second person masculine singular and plural forms and both the first person forms in the given tables, and skip over the verbal forms and pronouns of the feminine gender (except the singular forms) and the dual forms (تثنية), as these forms are not frequently used in the Holy Quran. In the given tables of conjugation I have included all the forms of the verbs and the pronouns, essentially as ready reckoners for the learners.

And finally the most important advice to the learner is that he or she should seek the guidance and help of Almighty Allah through supplications such as:

﴿رَبِّ اشْرَحْ لِي صَدْرِي. وَيَسِّرْ لِي أَمْرِي﴾

“O my Lord! Expand for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me”. [20/25-26]

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www.sautulquran.org

Important Abbreviations:

SWT = Subhaanahu Wa Ta'aala

SAW = SallAllaahu `alaihi wa sallam

RA = RadiyAllaahu `anhu

Note:

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Spread this book as much as possible!

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أَقْسَامُ الْكَلِمَةِ

PARTS OF SPEECH

We start the Arabic lessons from the very beginning. A meaningful word in Arabic is called *Kalimah* (كَلِمَةٌ). It has only three parts. In other words there are only three parts of speech in Arabic. These are;

① إِسْمٌ (Noun, literally 'name'):

It is that word which does not need the help of another word to explain its meaning. It is the name of a person, a place or a thing, and the term *Isim* includes the adjective nouns *الصِّفَةُ* as well, e.g. مُحَمَّدٌ 'Muhammad', أَحْمَدُ 'Ahmad', وَلِيْمٌ 'William', جُرْجٌ 'George', زَيْنَبُ 'Zenab', عَائِشَةُ 'Aishah', مَرْيَمُ 'Maryam', طَاهِرَةٌ 'Tahirah', أَلْبَيْتُ 'Pakistan', لَنْدُنُ 'London', فَرَنْسَا 'France', أَلْبَيْتُ 'the house', الْمَسْجِدُ 'the Mosque', قَلَمٌ 'a pen', الْكِتَابُ 'the book', الْجَنَّةُ 'the garden', كَعْبَةٌ 'Kaba', الْوَرَقُ 'the paper/leaf', طَعَامٌ 'food', ظِلٌّ 'a shade', الْجِسْمُ 'the body', يَدٌ 'a hand', الْكُرْسِيُّ 'the chair', الْغَارُ 'the cave', قَمِيصٌ 'a shirt', قَدَمٌ 'a foot', الْبِنْتُ 'the girl', وَلَدٌ 'a boy', طَالِبٌ 'a student', رَجُلٌ 'a man', فَرَسٌ 'a horse', الْعَيْنُ 'the eye', أُذُنٌ 'an ear', الْمُسْلِمُ 'the Muslim', الْكَافِرُ 'the non-believer of Islam', نَصْرَانِيٌّ 'a Christian', يَهُودِيٌّ 'a Jew'.

الصَّالِحُ 'the pious/ righteous person', فَاسِقٌ 'a disobedient', نَاصِرٌ 'a helper', شَاعِرٌ 'a poet', الْعَالِمُ 'the Knowledgeable', الْجَاهِلُ 'the Ignorant', الْجَدِيدُ 'the new', الْقَدِيمُ 'the old', السَّمِيعُ 'The All Hearing', الْعَلِيمُ 'The All Knowing', etc.

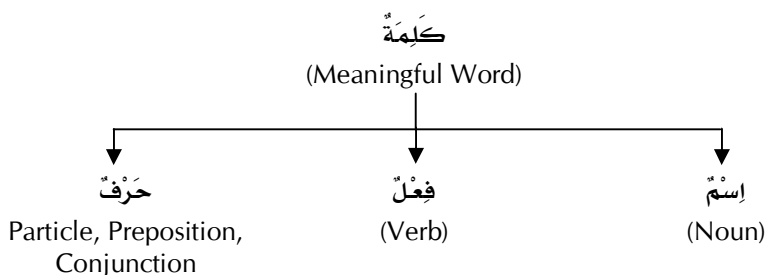
② فِعْلٌ (Verb):

It is that word by which we understand some work or action being done. It is of three kinds/ tenses:

- ① The perfect tense, the *Madi* (الْمَاضِي) is used for an action which is completed, e.g. فَعَلَ 'he did', كَتَبَ 'he wrote', دَخَلَ 'he entered'.
- ② The imperfect tenses the *Madari* (الْمُضَارِعُ) used when an action is not completed, e.g. يَفْعَلُ 'he does or he is doing or he will do', يَكْتُبُ 'he writes/is writing/ will write', يَدْخُلُ 'he enters/is entering/ will enter'.
- ③ The imperative tense or the *Amr* (الْأَمْرُ) which signifies command, request or supplication, e.g. افْعَلْ 'do', اْكْتُبْ 'write', ادْخُلْ 'enter'.

③ حَرْفٌ (Harf):

The particle, preposition and conjunction are called *harf*. It is that word which is used with noun or verb to complete the meaning of the sentence; its meaning will depend on the word with which it is used, e.g. عَلَى 'on', فِي 'in', عَنْ 'regarding', نَعَمْ 'yes', لَا 'no', مَا 'that/ what', etc.



Further explanation and information about *the Ism*, *the Fail* and *the Harf* will follow in the subsequent lessons.

④ Vowels (حَرَكَاتٌ–Harkaat):

The vowels used in Arabic are called الحَرَكَاتُ which are explained below:

- ① فَتْحَةٌ (Fathah): Signed as َ on top of a letter and pronounced as 'a' in 'above'.
- ② كَسْرَةٌ (Kasrah): Signed as ِ under a letter and pronounced as 'i' in 'if'.
- ③ ضَمَّةٌ (Dammah): Signed as ُ on top of a letter and pronounced as 'u' in "put".
- ④ سُكُونٌ (Sukun): Signed as ْ on top of a letter as 'stop' or 'stress'; it indicates that the consonant is vowelless, e.g. كُنْ (kun), أَبْ (abb), مَنْ (mun).
- ⑤ تَنْوِينٌ ('N' sound): Signed as double vowel ً, ٍ, ٌ as indicated is called *tanwin*, e.g. كِتَابًا (kitaban), كِتَابِ (kitabun), كِتَابٌ (kitabun). Remember that a word with *tanwin* is always a noun (إِسْمٌ), also a word having (أَلْ) ا in the beginning is an indication of its being a noun, however, it does not necessarily

mean that a word without 'al' or *tanwin* will not be a noun **اسم**. This is evident from the examples of nouns mentioned above where certain words have neither *tanwin* nor 'al', yet they are nouns. It should be noted that the *tanwin* and 'al' never come together on a noun. If 'al' comes in the beginning of a noun then its case-ending will be single vowel, not *tanwin*, e.g.. it may be **كِتَابٌ** (a book) or **الْكِتَابُ** (the book). It is incorrect to say **الْكِتَابُ**.

⑤ The Verbal Noun (المَصْدَرُ):

The verbal noun or noun of action may also be used as **اسم**, e.g. **نَصَرَ** 'help' (literally helping), **ضَرْبٌ** 'a blow' (literally striking), **عِبَادَةٌ** 'prayer' (literally praying), **أَمْرٌ** 'order' (literally ordering).

The Arabic definite article 'ال' (*al*) corresponds to the English definite article 'the'. The Arabic indefinite article *tanwin* is dropped when the definite article 'al' is prefixed to a noun, e.g. **بَيْتٌ** (*baitun*) 'a house' becomes **الْبَيْتُ** (*al-baitu*) 'the house', **جَمَلٌ** (*jamalun*) 'a camel' to **الْجَمَلُ** (*al-jamalu*) 'the 'camel'.

Arabic has 28 alphabets or letters; of these, 14 are called the Sun Letters (**الْحُرُوفُ الشَّمْسِيَّةُ**) and the other 14 are called the Moon Letters (**الْحُرُوفُ الْقَمَرِيَّةُ**). In the moon letters the *lam* (ل) of *al* is pronounced, e.g. **الْقَمَرُ** (*al-qamaru*). While in the sun letters the *lam* of *al* is assimilated to the first letter of the noun, e.g. **الشَّمْسُ** (*ash-shamsu*). The assimilation is indicated by **شدّ** (*shadda*, ّ) on the first letter

of the noun. A table showing the moon letters and the sun letters is given below.

الْحُرُوفُ الْقَمَرِيَّةُ - Lunar Letters

The mother	الْأُمُّ - <i>al-ummu</i>	أ	- 1
The door	الْبَابُ - <i>al-baabu</i>	ب	- 2
The garden	الْجَنَّةُ - <i>al-Jannatu</i>	ج	- 3
The donkey	الْحِمَارُ - <i>al-himaru</i>	ح	- 4
The bread	الْخُبْزُ - <i>al-khubzu</i>	خ	- 5
The eye	الْعَيْنُ - <i>al-ainu</i>	ع	- 6
The lunch	الْغَدَاءُ - <i>al-ghadau</i>	غ	- 7
The mouth	الْفَمُ - <i>al-famu</i>	ف	- 8
The moon	الْقَمَرُ - <i>al-qamaru</i>	ق	- 9
The dog	الْكَلْبُ - <i>al-kalbu</i>	ك	- 10
The water	الْمَاءُ - <i>al-maau</i>	م	- 11
The boy	الْوَلَدُ - <i>al-waladu</i>	و	- 12
The air	الْهَوَاءُ - <i>al-hawau</i>	ه	- 13
The hand	الْيَدُ - <i>al-yadu</i>	ي	- 14

الْحُرُوفُ الشَّمْسِيَّةُ - Solar Letters

The trader	التَّاجِرُ - <i>at-taajiru</i>	ت	- 1
The clothing	الثَّوْبُ - <i>ath-thoubu</i>	ث	- 2
The house	الدَّارُ - <i>ad-daaru</i>	د	- 3
The gold	الذَّهَبُ - <i>ad-dahbu</i>	ذ	- 4
The man	الرَّجُلُ - <i>ar-rajulu</i>	ر	- 5
The flower	الزَّهْرَةُ - <i>az-zahratu</i>	ز	- 6
The fish	السَّمَكُ - <i>as-samaku</i>	س	- 7

The sun	<i>ash-shamsu</i> – الشَّمْسُ	ش	– 8
The chest	<i>as-sadru</i> – الصَّدْرُ	ص	– 9
The guest	<i>ad-daifu</i> – الضَيْفُ	ض	– 10
The student	<i>at-talibu</i> – الطَّالِبُ	ط	– 11
The injustice	<i>az-zulmu</i> – الظُّلْمُ	ظ	– 12
The meat	<i>al-lahmu</i> – اللَّحْمُ	ل	– 13
The star	<i>an-najmu</i> – النَّجْمُ	ن	– 14

—

الْجِنْسُ

THE GENDER OF NOUNS

This lesson explains the different categories of gender used for Arabic nouns. According to the Arabic grammar the gender is classified into the following four categories:

① الْجِنْسُ الْحَقِيقِيُّ (Real Gender):

The words related to the male sex are مُذَكَّرٌ (♂) masculine, and those related to the female sex are مُؤَنَّثٌ (female ♀), e.g. رَجُلٌ 'man' is a real masculine and اِمْرَأَةٌ 'woman' is a real feminine, دِيكٌ 'cock', دَجَاجَةٌ 'hen', وَلَدٌ 'boy', بِنْتُ 'girl', أَبٌ 'father', أُمٌّ 'mother', أَخٌ 'brother', أُخْتُ 'sister', etc.

② الْجِنْسُ الْمَجَازِيُّ (Formal Gender):

The nouns which do not have the 'concept of pair' are termed as feminine or masculine by form (الْجِنْسُ الْمَجَازِيُّ). The identification of gender for such noun is that the words ending with 'round-ta' (ة مَرْبُوطَةٌ) are generally feminine, and those ending with some other letter are assumed as masculine gender, e.g. سَاعَةٌ 'watch', مَرْوَحَةٌ 'fan', شَجَرَةٌ 'tree', سَيَّارَةٌ 'car', جَنَّةٌ 'garden', آيَةٌ 'sign', حَيَاةٌ 'life', نَافِذَةٌ 'window' are

feminine gender by form, and جِدَارٌ 'wall', كِتَابٌ 'book', قَلَمٌ 'pen', صِرَاطٌ 'path', مَسْجِدٌ 'mosque', بَيْتٌ 'house', كُرْسِيٌّ 'chair', نَهْرٌ 'canal', بَابٌ 'door', etc. are considered masculine gender by form.

It may also be understood that feminine gender is often formed from the masculine by suffixing 'ة', e.g. مُسْلِمٌ 'Muslim' (♂), مُسْلِمَةٌ 'Muslim' (♀), كَافِرٌ 'disbeliever' (♂), كَافِرَةٌ 'disbeliever' (♀), صَادِقٌ 'truthful' (♂), صَادِقَةٌ 'truthful' (♀), صَالِحٌ 'pious' (♂), صَالِحَةٌ 'pious' (♀), ابْنٌ 'son' (♂), ابْنَةٌ 'daughter' (♀), طَالِبٌ 'student' (♂), طَالِبَةٌ 'student' (♀), جَدِيدٌ 'new' (♂), جَدِيدَةٌ 'new' (♀), قَدِيمٌ 'old' (♂), قَدِيمَةٌ 'old' (♀), طَوِيلٌ 'long' (♂), طَوِيلَةٌ 'long' (♀), كَثِيرٌ 'many' (♂), كَثِيرَةٌ 'many' (♀), etc.

③ اَلْجِنْسُ اَلْلَفْظِيُّ (Exceptional Cases):

The nouns which do not fall under the above-mentioned two categories are termed as exceptional cases. The following nouns are feminine by usage even though they have no 'ة' (*ta*) ending nor have they 'pair-concept'.

① سَمَاءٌ 'sky', حَرْبٌ 'war, battle', شَمْسٌ 'sun', نَارٌ 'fire', جَهَنَّمَ 'hell', رِيحٌ 'wind', خَمْرٌ 'wine', نَفْسٌ 'soul, person, self', دَارٌ 'house', بئرٌ 'well', كَأْسٌ 'cup', عَصَاٌ 'staff', طَاغُوتٌ 'an idol, a tyrant, devil', رُؤْيَاٌ 'dream', اَرْضٌ 'earth', سَبِيلٌ 'path', دَلْوٌ 'bucket'.

② Proper names of countries and towns are feminine by signification, e.g. مِصْرُ 'Egypt', بَاكِسْتَانُ

- ‘Pakistan’, لَاهُورُ ‘Lahore city’, أَمْرِيكَا ‘America’,
وَاشِنْطُنْ ‘Washington’, الْعِرَاقُ ‘Iraq’, etc.
- ③ Many parts of the body, especially those that are in pair, are termed as feminine, e.g. يَدٌ ‘hand’, عَيْنٌ ‘eye’, قَدَمٌ ‘foot’, رِجْلٌ ‘leg’, سَاقٌ ‘shin’, أُذُنٌ ‘ear’, خَدٌ ‘cheek’.
- ④ The nouns ending in ‘ى’, ‘ي’ called أَلِفٌ مَقْصُورَةٌ (short *alif*) or اِءْ called أَلِفٌ مَمْدُودَةٌ (lengthened *alif*) are also feminine, e.g. حُسْنَى ‘good, beautiful’, كُبْرَى ‘great’, صُغْرَى ‘small’, بُشْرَى ‘good news’, صَحْرَاءُ ‘desert’, ضَرَاءُ ‘harm’, زَهْرَاءُ ‘blooming’, بَيْضَاءُ ‘white’, خَضْرَاءُ ‘green’, زَرْقَاءُ ‘blue’, etc.
- ⑤ All Arabic letters of alphabet are considered as feminine.
- ⑥ Some broken plurals, e.g. الْيَهُودُ ‘the Jews’, الرُّسُلُ ‘the messengers’, النَّصَارَى ‘the Christians’ are treated as feminine.
- ⑦ Some collective nouns, e.g. قَوْمٌ ‘people’, رَهْطٌ ‘tribe’ are used as feminine. However, أَهْلٌ ‘family’, آلٌ ‘progeny’ are masculine.
- ⑧ Exceptional Masculine: Some nouns have تاء ‘ة’ ending but they are used as masculine, e.g. خَلِيفَةٌ ‘caliph’, عَلَامَةٌ ‘learned’, أُسَامَةٌ ‘a male name’, سَلَمَةٌ ‘a male name’. Some parts of body (single), e.g. رَأْسٌ ‘head’, سِنٌّ ‘tooth’, بَطْنٌ ‘belly’, صَدْرٌ ‘chest’, etc. are also considered exceptional masculine.

④ إِسْمُ الْجِنْسِ (Common Gender):

Some nouns are used as masculine as well as feminine.

These are termed as إِسْمُ الْجِنْسِ, e.g. سَحَابٌ 'clouds', بَقَرٌ 'cattle', جَرَادٌ 'locust', ذَهَبٌ 'gold', نَحْلٌ 'bees', شَجَرٌ 'trees'.

These are masculine by form, feminine by signification.

An Explanation Regarding Exceptional Cases:

Here, I would like to clarify an important point regarding the exceptional cases in the grammatical rules. The learner should be mindful of the fact that the languages have not come into being through an academic process based on some predetermined sets of grammatical rules and forms but, on the contrary, the languages are spoken by the natives of the region long before the grammarians form the grammatical rules applicable to them. And the object of framing grammatical rules is essentially to facilitate the learning and better understanding of the languages by the non-natives or the foreigners. But, where they fail to apply uniform sets of grammatical rules, they categorize that as exceptional case. Hence, the exception-rule is a common feature to all the languages. Having said that, I must hasten to emphasis that the grammarians of Arabic language have contributed tremendously in facilitating the learning process of the language. In fact, they have developed an easy and effective method of learning the classic Arabic of the Holy Quran. Hence, their efforts cannot be undermined in any way.

عَدَدُ الْأَسْمَاءِ

THE NUMBER OF NOUNS

Unlike English, Arabic has three numbers: singular is termed *wahid* (وَاحِدٌ) or *Mufrad* (مُفْرَدٌ), the dual or two of anything is termed *tathniyah* (تَثْنِيَّةٌ), and more than two is plural called *Jam* (جَمْعٌ).

① Wahid (وَاحِدٌ) or Mufrad (مُفْرَدٌ):

Examples of *Wahid* (وَاحِدٌ) or *Mufrad* (مُفْرَدٌ) are: الْكِتَابُ, الْقَلَمُ, الطَّائِبَةُ, السَّيَّارَةُ, امْرَأَةٌ, رَجُلٌ, يَدٌ, بَيْتٌ, طَائِبٌ, السَّاعَةُ, الْقَلَمُ, الْكَافِرُ, الْمُسْلِمُ, فَاسِقٌ, الصَّالِحُ, صَادِقٌ, وَلَدٌ, etc.

② Tathniyah (تَثْنِيَّةٌ):

The dual form ends in *aani* (أَنِ), e.g. الْقَلَمَانِ, الْكِتَابَانِ, السَّاعَتَانِ, السَّيَّارَتَانِ, امْرَأَتَانِ, رَجُلَانِ, يَدَانِ, بَيْتَانِ, طَائِبَانِ, الطَّائِبَتَانِ, الْمُسْلِمَانِ, فَاسِقَانِ, الصَّالِحَانِ, صَادِقَانِ, وَلَدَانِ, الْكَافِرَانِ, etc.

③ The Plurals of Nouns and Adjectives:

In English, adjectives have no plural form. We say "good man" and "good men". But in Arabic even adjectives have dual and plural form. In English we have two kinds of plural form:

- ① Sound Plural: In sound plural the word retains its original form, e.g. book → books, pen → pens.
- ② Broken Plural: The original form of the word is changed to a great extent, e.g. Man → men, woman → women.

In Arabic too, we have these two kinds of plural forms; Sound and Broken.

④ The Sound Plural in Arabic (الجمع السالم):

- ① The masculine plural of nouns are formed by adding ونَ to the singular form e.g. مُسْلِمٌ → مُسْلِمُونَ → المؤمن, مُسْلِمُونَ → المؤمنون → سارقٌ 'thief' → سارقون → جاهلٌ 'ignorant' → جاهلون → صالحٌ → صالحون → عاقِلٌ 'wise' → عاقِلون → صَابِرٌ 'patient' → صَابِرُونَ → صَادِقٌ 'truthful' → صَادِقُونَ, etc.
- ② The feminine plural of nouns which end in ة are formed by changing 'ة' (*ta*) into 'آت' (*aat*) as, سارقة '♀ thief' → سارقات (plural), مُسْلِمَةٌ → مُسْلِمَات → كافرة → كافرات, ساعة 'watch' → ساعات, مُدْرَسَةٌ → مُدْرَسَات, حَافِظَةٌ 'protector' → حَافِظَات, كَلِمَةٌ 'word' → كَلِمَات, نَافِذَةٌ 'window' → نَافِذَات, طَالِبَةٌ → طَالِبَات, مِرْوَحَةٌ 'fan' → مِرْوَحَات, سَيِّئَةٌ 'evil' → سَيِّئَات, دَرَجَةٌ 'step/status' → دَرَجَات.

The ♀ plural of nouns which do not end in ة are also formed by adding 'آت' to the singular as in مَرِيْمٌ (name) → مَرِيْمَات, سَمَاءٌ 'sky' → سَمَآوَات.

⑤ The Broken Plural (جَمْعُ التَّكْسِيرِ):

Unlike English, the broken plural is very widely used in Arabic. It is formed from the singular by the addition or elision of consonants, e.g. from رَسُولٌ → رُسُلٌ, from رَجُلٌ → رِجَالٌ, or by the change of vowels, e.g. أَسَدٌ → أَسَدٌ. There are many patterns of the broken plural. The following are commonly used patterns:

No رقم	Bab باب		Singular مفرد	Broken Plural جمع التفسير
1	فُعُولٌ	as from	نَجْمٌ 'star'	نُجُومٌ
2	فُعُلٌ	as from	كِتَابٌ 'book'	كُتُبٌ
3	فُعَالٌ	as from	رَجُلٌ 'man'	رِجَالٌ
4	أَفْعَالٌ	as from	قَلَمٌ 'pen'	أَقْلَامٌ
5	أَفْعُلٌ	as from	عَيْنٌ 'eye'	أَعْيُنٌ
6	فُعَلَاءُ	as from	فَقِيرٌ 'poor'	فُقَرَاءُ
7	أَفْعَلَاءُ	as from	غَنِيٌّ 'rich'	أَغْنِيَاءُ
8	فَعَالِيلٌ	as from	شَيْطَانٌ 'Satan'	شَيَْاطِينٌ
9	فَعَالِلٌ	as from	مَنْزِلَةٌ 'building'	مَنْازِلٌ
10	فُعَلَانٌ	as from	بَلَدٌ 'country'	بُلْدَانٌ
11	فُعْلَةٌ	as from	أَخٌ 'brother'	أَخَوَةٌ
12	فُعَالٌ	as from	تَاجِرٌ 'trader'	تُجَّارٌ

Note:

It is quite common for a noun in Arabic to have more than one broken plurals, e.g. the plural of أَخٌ 'brother' are أَخَوَانٌ, إِخْوَةٌ, أَخَوَانٌ, أَخَاءٌ, or in some cases to have

both the sound plural and broken plural e.g. in the case of نَبِيٌّ (prophet), its sound plural is نَبِيُّونَ and broken plural is أَنْبِيَاءُ.

الضَّمَائِرُ

THE PRONOUNS

The pronoun is a word used in place of a noun, e.g. هُوَ 'he', هُمْ 'they', هِيَ 'she', أَنْتَ 'you', نَحْنُ 'we', هُ 'his', هَا 'her', كَ 'your', ي 'my', etc. They are of two kinds; the Detached Pronouns, called ضَمَائِرٌ مُنْفَصِلَةٌ, e.g. هُوَ 'he' → هُوَ طَالِبٌ 'he is a student' and the Attached Pronouns, called ضَمَائِرٌ مُتَّصِلَةٌ, e.g. هُ 'his' → كِتَابُهُ 'his book', etc.

For detailed conjugation of the detached pronouns see Table-1. The attached pronouns are either attached to a noun or a verb, as shown in tables 2 & 3.

Table – 1

Detached Personal Pronouns

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	هُوَ طَالِبٌ he is a student	هُمَا طَالِبَانِ they are students	هُمْ طُلَّابٌ they are students
3 rd Person (♀)	هِيَ طَالِبَةٌ she is a student	هُمَا طَالِبَتَانِ they are students	هُنَّ طَالِبَاتٌ they are students

2 nd Person (♂)	<u>أَنْتَ طَالِبٌ</u> you are a student	<u>أَنْتُمَا طَالِبَانِ</u> you are students	<u>أَنْتُمْ طُلَّابٌ</u> you are students
2 nd Person (♀)	<u>أَنْتِ طَالِبَةٌ</u> you are a student	<u>أَنْتُمَا طَالِبَتَانِ</u> you are students	<u>أَنْتُنَّ طَالِبَاتٌ</u> you are students
1 st Person (♂ & ♀)	<u>أَنَا طَالِبٌ</u> <u>طَالِبَةٌ</u> I am a student	<u>نَحْنُ طَالِبَانِ</u> <u>طَالِبَتَانِ</u> we are students	<u>نَحْنُ طُلَّابٌ</u> <u>طَالِبَاتٌ</u> we are students

Note:

Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

Table – 2
**Pronouns attached to a noun with
(الإضافة) Possessive Relations**

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	هُ - كِتَابُهُ his book	هُمَا - كِتَابُهُمَا their book	هُمْ - كِتَابُهُمْ their book
3 rd Person (♀)	هَا - كِتَابُهَا her book	هُمَا - كِتَابُهُمَا their book	هُنَّ - كِتَابُهُنَّ their book
2 nd Person (♂)	كَ - كِتَابُكَ your book	كُمَا - كِتَابُكُمَا your book	كُم - كِتَابُكُم your book
2 nd Person (♀)	كَ - كِتَابُكَ your book	كُمَا - كِتَابُكُمَا your book	كُنَّ - كِتَابُكُنَّ your book
1 st Person (♂ & ♀)	ي - كِتَابِي my book	نَا - كِتَابُنَا our book	نَا - كِتَابُنَا our book

Note:

Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

① Pronouns Attached to a Verb:

Pronouns attached to a verb become its Direct Object, e.g. ضَرَبَ means 'he struck', 'he' is a subject and 'struck' is a verb; with the addition of an attached pronoun هُ 'him' would become the object of the verb ضَرَبَ. For usage of Attached Pronouns to a verb see Table 3.

*Table – 3***Pronouns Attached to a Verb as its Direct Object.**

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	<u>هُ</u> - ضَرَبَهُ He struck him/it.	هُمَا - ضَرَبَهُمَا He struck them.	هُمْ - ضَرَبَهُمْ He struck them.
3 rd Person (♀)	هَا - ضَرَبَهَا He struck her/it.	هُمَا - ضَرَبَهُمَا He struck them.	هُنَّ - ضَرَبَهُنَّ He struck them.
2 nd Person (♂)	كَ - ضَرَبَكَ He struck you..	كُمَا - ضَرَبَكُمَا He struck you.	كُم - ضَرَبَكُم He struck you.
2 nd Person (♀)	كِ - ضَرَبَكِ He struck you.	كُمَا - ضَرَبَكُمَا He struck you.	كُنَّ - ضَرَبَكُنَّ He struck you.
1 st Person (♂&♀)	ي - ضَرَبَنِي He struck me	نَا - ضَرَبَنَا He struck us.	نَا - ضَرَبَنَا He struck us.

Note:

Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

Some other examples of frequently used Attached pronouns are given below:

- يَدَيَّ 'my hand', e.g. الْكِتَابُ فِي يَدَيَّ 'the book is in my hand'.
- يَدَايَ 'my two hands', e.g. يَدَايَ عَلَى الْمَكْتَبِ 'my two hands are on the table'.
- بَيْنَ يَدَيَّ literally 'between my hands' i.e. 'in front of me', e.g. الشَّجَرُ بَيْنَ يَدَيَّ 'the tree is in front of me'.
- عَلَيَّ 'on me or my responsibility', e.g. حِسَابُهُ عَلَيَّ 'his account is on me'.
- لَدَيْهِمْ 'with them/by them', e.g. الْكُتُبُ لَدَيْهِمْ 'the books are with them'.
- لِي 'to me or for me', e.g. لِي عَمَلِي 'my action is for me' i.e. I am responsible for my action.
- لَكَ 'to you or for your', e.g. وَلَكَ عَمَلُكَ 'and your action is for you' i.e. you are responsible for your action.
- لَهُ 'to him, for him', e.g. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ 'to Him (Allah) belongs the universe and for Him is all the Praise', لَهُ الْحَقُّ 'he is right or he has the right'.
- عِنْدِي 'with', e.g. عِنْدَنَا كُتُبٌ 'we have books', عِنْدِي سَيَّارَةٌ 'I have a car'.

Note that in Tables 1, 2 & 3 the second persons ♂&♀ dual and the third persons ♂&♀ dual are identical.

Important Note:

Concentrate in the beginning only on the 3rd Person masculine singular & plural forms, the 2nd Person masculine singular & plural forms, and both the 1st person forms, and skip over the verbal forms and pronouns of the feminine gender (except the singular forms) and the dual forms as these are not frequently used in the Holy Quran.

② Possessive Pronouns:

The word **إِيَّا** is prefixed to the Attached Pronouns. The word **إِيَّا** confines the meaning to 'only/alone', e.g. **إِيَّاكَ** ﴿نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ "You (Alone) we worship, and You (Alone) we ask for help"[1/4]. For usage of Possessive Pronouns with **إِيَّا** see Table 4.

Table – 4
Possessive Pronouns

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	هُ - إِيَّاهُ He alone	هُمَا - إِيَّاهُمَا Both of them	هُمْ - إِيَّاهُمْ They alone
3 rd Person (♀)	هَا - إِيَّاهَا She alone	هُمَا - إِيَّاهُمَا Both of them	هُنَّ - إِيَّاهُنَّ They only
2 nd Person (♂)	كَ - إِيَّاكَ You alone	كُمَا - إِيَّاكُمَا Both of you	كُم - إِيَّاكُم All of you
2 nd Person (♀)	كَ - إِيَّاكَ You alone	كُمَا - إِيَّاكُمَا Both of you	كُنَّ - إِيَّاكُنَّ All of you
1 st Person (♂ & ♀)	ي - إِيَّايَ I alone	نَا - إِيَّانَا We alone	نَا - إِيَّانَا We alone

Note:

Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

③ **Demonstrative Pronouns اِسْمُ الْإِشَارَةِ:**

The demonstrative pronouns are listed below:

اسم الإشارة	Singular	Dual	Plural
Near لِلْقَرِيبِ	هَذَا ♂ <u>this</u> هَذِهِ ♀ <u>this</u>	هَذَانِ ♂ these two هَاتَانِ ♀ these two	هَؤُلَاءِ (♂ & ♀) these
Distant لِلْبُعِيدِ	ذَلِكَ ♂ <u>that</u> تِلْكَ ♀ <u>that</u>	ذَانِكَ ♂ those two تَانِكَ ♀ those two	أُولَئِكَ (♂ & ♀) these

Note:

Concentrate on the underlined forms.

④ **The Relative Pronouns اِلِسْمُ الْمَوْصُولِ:**

The relative pronouns الَّذِيْنَ, الَّذِي, etc. are used as conjunction, meaning 'that, which, who, whom'. They serve the purpose of joining nouns/pronouns or verbs to other nouns or verbs. They have a definite form as given below:

	SINGULAR	DUAL	PLURAL
For Male	الَّذِيْ	اللَّذَانِ	الَّذِيْنَ
For Female	الَّتِيْ	اللَّتَانِ	الَّلَاتِيْ / اللَّاتِيْ

Note:

Concentrate on the underlined forms.

Examples:

- الْوَلَدُ الَّذِي خَرَجَ مِنَ الْمَسْجِدِ طَالِبٌ 'The boy who went out of the Mosque is a student'.
- الرِّجَالُ الَّذِينَ خَرَجُوا مِنَ الْمَكْتَبِ مُدَرِّسُونَ 'The men who left the office are teachers'.
- ابْنَتُ الَّتِي خَرَجَتْ مِنَ الْبَيْتِ طَالِبَةٌ 'The girl who left the house is a student'.
- ﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ﴾ "He is Allah, beside Whom /a *Ilaha illa Howa* (none has the right to be worshipped but He)". [59/293]
- ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ "Successful indeed are the believers, those who offer their *Salah* (prayers) with all solemnity and full of submission". [23/182]

⑤ Interrogative Pronouns **أَسْمَاءُ الْإِسْتِفْهَامِ**

These are given below:

مَتَى 'when' كَيْفَ 'how' أَيْنَ 'where' مَا 'what' مَنْ 'who' لِمَ 'how much, how many', أَيُّ 'which, from where' كَمْ 'why', مَاذَا 'for what' لِمَاذَا 'what'

إِعْرَابُ الْإِسْمِ THE IRAB OF NOUN

The *Irab* of words is a peculiar characteristic of Arabic language, which does not have an equivalent in English. Therefore, it requires particular attention to grasp the subject. The Arabic noun changes its original form or the case ending under different grammatical conditions, e.g.

حَالَةُ اللَّهِ being the original form in nominative case, called حَالَةُ الرَّفْعِ, may change to اللَّهُ, the accusative case, called حَالَةُ النُّصْبِ or اللَّهُ, the genitive case, called حَالَةُ الْجَرِّ. Likewise, مُحَمَّدٌ, being the original form, may change to مُحَمَّدًا or مُحَمَّدٍ, e.g.

in the *Shahadah* (الشَّهَادَةُ) 'declaration of faith' the first part is لَا إِلَهَ إِلَّا اللَّهُ where اللَّهُ is the original form in nominative case and the second part is مُحَمَّدٌ رَسُولُ اللَّهِ where اللَّهُ is in the genitive case, while in the verse ﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾, the noun اللَّهُ is in the accusative. Similarly, in the first part of the *Shahadah* the noun مُحَمَّدٌ is in the original form, but in اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ the noun مُحَمَّدٍ is in genitive form and in أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ it is in the accusative.

Similarly, we use الْكِتَابُ, الْكِتَابَ, الْكِتَابِ as also we read in the Holy Quran: الْمُسْلِمِينَ, الْكَافِرُونَ, الْكَافِرِينَ, الْمُؤْمِنَاتُ, الْمُؤْمِنَاتِ, الْمُسْلِمُونَ. These changes in the case-endings of the noun are called *إِعْرَابُ الْأِسْمِ* (*Irab of noun*).

It is important to remember that the literal meaning of the words/nouns remain the same in all the different conditions; however, their function in a sentence changes according to the different grammatical considerations, which are explained later in the book.

This change/declension in *Irab* is effected in two ways as explained below:

① الإِعْرَابُ بِالْحَرَكَةِ:

Case-ending with vowel marks, e.g. رَجُلٌ 'a man' is the original form in nominative (حَالَةُ الرَّفْعِ) and with the change of vowels it may become رَجُلًا in accusative (حَالَةُ النَّصْبِ) or رَجُلٍ in genitive case (حَالَةُ الْجَرِّ) or الرَّجُلُ, الرَّجُلِ; and from كُتُبٌ 'books', which is in the original nominative form (حَالَةُ الرَّفْعِ), it may become كُتُبًا, كُتُبٍ or الْكُتُبُ, الْكُتُبِ, and from النِّسَاءُ 'the women' → مُسْلِمَاتٍ → مُسْلِمَاتٍ (only one change is used in this case which represents both the accusative as well as genitive form). In all these cases the vowel of the last consonant is changed.

Note that the original form of a noun in all such cases is always indicated with *dammah* (ضَمَّةٌ) or *tanwin*

(تَنْوِينٌ), and is called *حالة الرفع* (*halatur-rafha*), i.e. nominative case. And the declined form of *إِعْرَابٌ* بِالْحَرْكَةِ (*Irab bil harkah*) is *fatthha* (فَتْحَةٌ), i.e. single short vowel or *tanwin* (تَنْوِين) above the last consonant, which is called *حالة النصب* (*halatul nasb*) i.e. accusative case, and *kasrah* (كَسْرَةٌ) or *tanwin* (تَنْوِين) below the last consonant, which is called *حالة الجر* (*halatul-Jarr*).

The declension by *Irab bil hakah* is effected in the following three categories of noun.

- ① All singular nouns, both masculine and feminine, e.g.

مُسْلِمٌ، مُسْلِمًا، مُسْلِمٍ or الْمُسْلِمُ، الْمُسْلِمِ، الْمُسْلِمِ
مُسْلِمَةٌ، مُسْلِمَةٌ، مُسْلِمَةٍ or الْمُسْلِمَةُ، الْمُسْلِمَةِ، الْمُسْلِمَةِ

- ② All broken plural nouns, both masculine and feminine, e.g.

الرِّجَالُ، الرِّجَالِ، الرِّجَالِ or رِجَالٌ 'men' رِجَالًا، رِجَالٍ
النِّسَاءُ، النِّسَاءِ، النِّسَاءِ or نِسَاءٌ 'women' نِسَاءً، نِسَاءٍ

- ③ All feminine sound plural nouns, e.g.

مُسْلِمَاتٌ، مُسْلِمَاتٍ or 'Muslim women' مُسْلِمَاتٍ، مُسْلِمَاتٍ (There is only one change in this category which represents both the accusative and the genitive case.)

② الإعراب بالحروف:

Change of *Irab* with letter. The change of *Irab* with letter is effected in the following two categories of nouns:

- ① All dual (تثنية), both masculine and feminine are changed with letter, e.g. مُسْلِمَانِ 'two Muslim men', which is the original/nominative case, is changed to مُسْلِمَيْنِ, representing both the accusative and the genitive forms. In this case أَنْ (aani) is changed to اَيْنِ (aini).

In case of feminine gender, the dual of مُسْلِمَةٌ 'a Muslim woman' is مُسْلِمَتَانِ 'two Muslim women', which is the original/nominative case, can be changed to مُسْلِمَتَيْنِ, representing both the accusative and genitive forms. Here تَانِ is changed to تَيْنِ.

- ② All sound masculine plural nouns (جَمْع مذكر سالم) are also changed with letter, e.g. مُسْلِمُونَ (Muslim men) is the nominative/original form, and it is changed to مُسْلِمِينَ, representing both the conditions of accusative and genitive forms. Here وَنْ (u'-na) is changed to يْنَ (i'-na).

Note that نِ (ni) (nu'n at the end with *kasra*) is indicative of a dual noun while نَ (na) (nun with *fatha*) is indicative of a sound plural noun.

The different conditions of *Irab* are summed up in Table 5.

Table – 5

Different Conditions of *I'rab* (إِعْرَابُ الْإِسْمِ)

حَالَةُ الْجَرِّ (Genitive case) Changed Form II	حَالَةُ التَّنْصِبِ (Accusative Case) Changed Form I	حَالَةُ الرَّفْعِ (Nominative case) Original Form	No. رقم	عدد Number	جنس Gender
مُسْلِمٍ/المُسْلِمِ *	مُسْلِمًا/المُسْلِمِ *	مُسْلِمٌ/المُسْلِمِ	1	وَاحِدٌ Singular	مذكر Masc.
مُسْلِمَيْنِ/المُسْلِمَيْنِ ♦	مُسْلِمَيْنِ/المُسْلِمَيْنِ ♦ <i>Muslemaine</i>	مُسْلِمَانِ/ المُسْلِمَانِ	2	ثَنِيَّةٌ Dual	
مُسْلِمِينَ/المُسْلِمِينَ ♦	مُسْلِمِينَ/المُسْلِمِينَ ♦ <i>Muslemeena</i>	مُسْلِمُونَ/ المُسْلِمُونَ	3	جَمْعٌ سالم Plural	
مُسْلِمَةٍ/المُسْلِمَةِ *	مُسْلِمَةً/المُسْلِمَةِ *	مُسْلِمَةٌ/المُسْلِمَةِ	4	وَاحِدٌ Singular	مؤنث Fem.
مُسْلِمَتَيْنِ/المُسْلِمَتَيْنِ ♦	مُسْلِمَتَيْنِ/المُسْلِمَتَيْنِ ♦ <i>Muslemataine</i>	مُسْلِمَتَانِ/ المُسْلِمَتَانِ	5	ثَنِيَّةٌ Dual	
مُسْلِمَاتٍ/ المُسْلِمَاتِ *	مُسْلِمَاتٍ/ المُسْلِمَاتِ *	مُسْلِمَاتُ/ المُسْلِمَاتُ	6	جَمْعٌ سالم Plural	
كُتُبٍ/ الْكُتُبِ *	كُتُبًا/ الْكُتُبِ *	كُتُبٌ/ الْكُتُبِ	7	♂ Masc.	جمع تكسير Broken Plural
نِسَاءٍ/ النِّسَاءِ	نِسَاءً/ النِّسَاءِ	نِسَاءٌ/ النِّسَاءِ		♀ Fem.	

Notes:

- (1) * — In serial (1, 4, 6, 7) the declension of *I'rab* is effected by the vowel marks بِالْحَرَكَاتِ.
- (2) ♦ — In serial (2, 3, 5) the declension of *I'rab* is effected by the letters بِالْحُرُوفِ.

- (3) — In serial (2, 3, 5, 6) the Changed Form I & II are the same.
- (4) — The accusative ending with *tanwin* (e.g. مُسْلِمًا، كِتَابًا) contains an *alif*. Exception to this rule being the ة and ي, i.e. *alif maqsurah* (أَلِفٌ مَقْصُورَةٌ).

According to *Irab* the noun is of two kinds; Declinable (معرب) and Indclinable (مبني) Nouns.

① Declinable (مُعْرَبٌ):

It is further divided into two kinds;

- ① مُنْصَرَفٌ - First declension or triptote: The *Irab* at its ends change under all the different conditions as shown in Table 5 above.
- ② غَيْرُ مُنْصَرَفٍ - Second declension or diptote: In this category the noun does not accept *tanwin* (تَنْوِينٌ) and, in the genitive case-ending, it does not accept -جر i.e. it has only two case-endings namely, nominative/ original form (represented with ضَمَّةٌ) and accusative (represented with فَتْحَةٌ), which is also representative of genitive case. Diptotes (غَيْرُ مُنْصَرَفٍ) include the following categories:
- Names of women, e.g. مَرْيَمُ، خَدِيجَةُ، حَفْصَةُ، عَائِشَةُ، etc.
 - Names of Prophets and Angels (peace be upon them), e.g. مَارُوتُ، هَارُوتُ، مِيكَائِيلُ، جِبْرَائِيلُ، هَارُونُ، يُونُسُ، etc.

- Nouns on أَفْعُلْ pattern, e.g. أَكْبَرُ, أَمَجْدُ, أَفْضَلُ, أَحْمَدُ, أَحْسَنُ, أَسْوَدُ 'black', أَحْمَرُ 'red', أَزْرَقُ 'blue', أَيْبَضُ 'white', etc.
- The broken plurals nouns on مَفَاعِلُ & فَعَالِيلُ patterns, e.g. مَضَاجِعُ 'bed', مَقَابِرُ, مَسَاجِدُ 'graves', دَرَاهِمُ 'Dirhams', قَوَارِيرُ 'glass'
- Names of men on the pattern of فَعْلَانُ, e.g. رَحْمَانُ, عَدْنَانُ, سَلْمَانُ, عُثْمَانُ, etc.
- Names of men ending with "ة" مَرْبُوطَةٌ (closed ta), e.g. أُسَامَةُ, مُعَاوِيَةُ, سَلَمَةُ, طَلْحَةُ, etc.
- Names of most of the countries and cities, e.g. بَابِلُ, مَكَّةُ, مِصْرُ, لَنْدُنُ, بَاكِسْتَانُ, لَاهُورُ, etc.
- Nouns ending with الف or أَلْفٌ مَقْصُورَةٌ (short ألف), e.g. مُوسَى, أَقْصَى 'distant', أَدْنَى 'near', دُنْيَا 'world', عَيْسَى, etc.
- Nouns ending with اءٌ (أَلْفٌ مَمْدُودَةٌ) 'prolonged vowel', e.g. رُحَمَاءُ 'merciful', شُرَفَاءُ 'nobles', فَقَرَاءُ 'poor', سَوْدَاءُ 'black ♀', بَيْضَاءُ 'white ♀', حَمَرَاءُ 'red ♀', زُرْقَاءُ 'blue ♀', خَضْرَاءُ 'green ♀'.
- Some additional nouns, e.g. جَهَنَّمُ 'hell', إِبْلِيسُ 'Satan', يَأْجُوجُ مَأْجُوجُ 'Pharaoh', فِرْعَوْنُ 'Gog Magog', etc.

Note 1:

With the definite article 'ال' or with annexed noun (مُضَافٌ) the diptote (غَيْرُ مُنْصَرِفٍ) accepts جرّ in genitive case-ending, e.g. بِسْمِ اللَّهِ الرَّحْمَنِ 'In the

name of Allah, the Most Gracious', **عَنِ الْمَضَاجِعِ**, 'from the beds', **مِنْ شَعَائِرِ اللَّهِ**, 'among the Signs of Allah', **فِي أَحْسَنِ تَقْوِيمٍ**, 'in the best stature/mould'.

Note 2:

The occasions as to when and why a noun changes its form from nominative to accusative or genitive case will be studied later.

② Indeclinable (مَبْنِيٌّ):

Most of the Arabic nouns (about 90%) are declinable (مُعْرَبٌ). However, some nouns/ pronouns called indeclinable (مَبْنِيٌّ), remain static or stationary on their original form under all the varied conditions. These include the following:

- Personal pronouns, e.g. **أَنْتُمْ**, **أَنْتَ**, **هُمْ**, **هُمَا**, **هُوَ**, etc.
- Demonstrative pronouns, e.g. **أُولَئِكَ**, **هَؤُلَاءِ**, **تِلْكَ**, **تِلْكَ**, **تِلْكَ**, etc. except the dual **تَئْتَيْنِ**, e.g. **تَانِكَ**, **هَذَانِ**, **هَذَانِ**.
- Relative pronouns (إِسْمُ الْمُوصُولِ), e.g. **الَّذِي**, **الَّتِي**, etc. except the dual (تَثْنِيَّةٌ), e.g. **الَّذَانِ**, **الَّذَيْنِ**, (الَّذَيْنِ/الَّتَيْنِ).
- Interrogative pronouns (أَسْمَاءُ الْإِسْتِفْهَامِ), e.g. **مَنْ**, **مَا**, **أَيْنَ**, **كَيْفَ**, **لِمَاذَا**, **لِمَ**, **كَمْ**, etc.
- Possessive pronouns, e.g. **إِيَّاهُ**, **إِيَّاكُمْ**, **إِيَّايَ**, etc.
- Nouns with *alif* (ألف) or *alif* (short *alif*) ending, e.g. **أَقْصَى** 'distant', **أَدْنَى** 'near', **مُوسَى**, **دُنْيَا**.

- Nouns with personal pronouns, e.g. قَلَمِيْ, سَيَّارَتِيْ, كِتَابِيْ, etc.
- Cardinal numbers from eleven to nineteen, e.g. أَحَدٌ, تِسْعَةُ عَشَرَ, ثَلَاثَةُ عَشَرَ, اِثْنَا عَشَرَ, عَشَرَ.

Important Note:

The learners should not get discouraged if he or she does not understand this lesson fully at this stage. He or she should continue with the subsequent lessons, which would definitely help in better understanding of the subject of *Irab*, Insha Allah.

المَرْكَبُ التَّوْصِيفِيُّ THE ADJECTIVE PHRASE

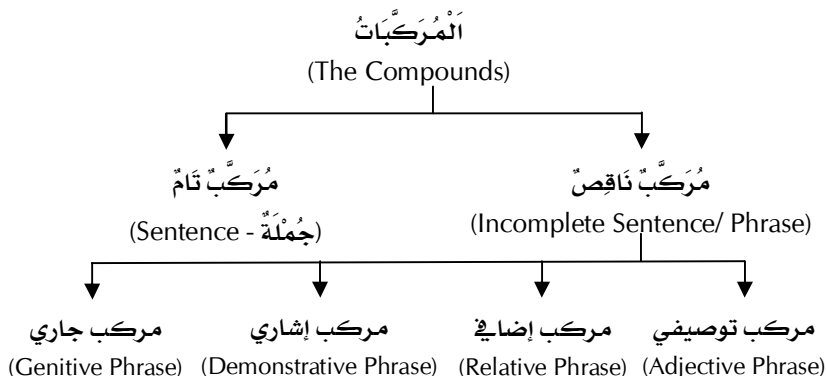
So far we have learnt the characteristics of a single word/noun, called مُفْرَدٌ. We now come to the compounds (المُرَكَّبَاتُ) i.e. the phrases/ sentences. If two or more words are joined together, it constitutes a phrase or a sentence (جُمْلَةٌ), e.g. الطَّالِبُ and الْمُجْتَهِدُ are two *mufrad* (مُفْرَدٌ) words. But if they are joined as الطَّالِبُ الْمُجْتَهِدُ 'the hard working student' or الطَّالِبُ مُجْتَهِدٌ 'the student is hardworking', then they became a phrase/sentence. The *murakkabat* are of two kinds;

- ① مَرْكَبٌ نَاقِصٌ – Phrase or incomplete sentence.
- ② مَرْكَبٌ تَامٌ – Sentence (جُمْلَةٌ) which conveys complete sense.

The *murakkabun naqis* (مَرْكَبٌ نَاقِصٌ) is further divided into the following four types:

- ① المَرْكَبُ التَّوْصِيفِيُّ – the adjective phrase.
- ② المَرْكَبُ الإِضَافِيُّ – the relative phrase.
- ③ المَرْكَبُ الإِشَارِيُّ – the demonstrative phrase.
- ④ المَرْكَبُ الْجَارِيُّ – the genitive phrase.

It is very important to clearly grasp the above mentioned four phrases, which would go a long way in the construction and understanding of sentences (الْجُمْلَةُ). In this lesson we shall learn about the Adjective Phrase, while the remaining three Phrases and the subject of sentences will be studied in the subsequent four lessons.



The Adjective Phrase (المركب التوصيفي) has two nouns in it where one noun describes the quality of another noun. The noun that describes the quality is called the adjective (الْصِفَةُ) and the noun qualified is called الْمَوْصُوفُ (*al-mausuf*), e.g. ﴿الْكِتَابُ الْمُنِيرُ﴾ "the illuminating Book" [13/184]. Here الْكِتَابُ 'the Book' is the noun qualified (الموصوف), and الْمُنِيرُ 'the illuminating' is its adjective (الصفة), ﴿مَلَكٌ كَرِيمٌ﴾ "a noble Angel" [12/31], here مَلَكٌ 'Angel' is الْمَوْصُوفُ and كَرِيمٌ 'noble' is its adjective (الصفة). Unlike English الْمَوْصُوفُ comes before الصفة (the adjective).

The important point to remember about مركب توصيفي (adjective phrase) is that the adjective (الصفة) is to

correspond to the noun being qualified (الموصوف) in all the four aspects of a noun, i.e. العَدَدُ 'number', الجِنْسُ 'the gender', التَّوَسُّعَةُ 'the capacity – definite/indefinite' and الإِعْرَابُ 'the case-ending'. These are explained below:

- ① The number (العَدَدُ) of the adjective (الصِّفَةُ) is to be in coordination with المَوْصُوفُ, i.e. if الموصوف is singular (وَاحِدٌ) then الصفة is to be singular (وَاحِدٌ), if الموصوف is dual (تَثْنِيَّةٌ) then الصفة is to be dual, and if الموصوف is plural (جَمْعٌ) then الصفة is to be plural (جَمْعٌ), e.g. وَلَدٌ صَالِحٌ (a pious boy), وَلَدَانِ صَالِحَانِ (two pious boys), أَوْلَادٌ صَالِحُونَ (three or more pious boys).
- ② The gender (الجِنْسُ) of الصفة is also to correspond to الموصوف i.e., if الموصوف is مُذَكَّرٌ then الصفة is to be مذكر; if الموصوف is مُؤَنَّثٌ then الصفة is to be مؤنث too, e.g. بِنْتُ صَالِحَةٍ (pious girl), بَنَاتَانِ صَالِحَتَانِ (two pious girls), بَنَاتٌ صَالِحَاتٌ (pious girls, more than two).
- ③ The Capacity (التَّوَسُّعَةُ) of الصِّفَةُ is also to correspond to that of الموصوف i.e., if الموصوف is مَعْرِفَةٌ (definite), الصفة will be مَعْرِفَةٌ (definite), and if الموصوف is اِمْمَوْصُوفٌ (indefinite), الصِّفَةُ will be اِمْمَوْصُوفَةٌ (indefinite), e.g.
 - اَلْوَلَدُ الصَّالِحُ → وَلَدٌ صَالِحٌ
 - اَلْوَلَدَانِ الصَّالِحَانِ → وَلَدَانِ صَالِحَانِ
 - اَلْأَوْلَادُ الصَّالِحُونَ → أَوْلَادٌ صَالِحُونَ
- ④ The *Irab* / case-ending (الإِعْرَابُ): The *Irab* of الصِّفَةُ are to be in coordination with that of المَوْصُوفُ i.e. if المَوْصُوفُ

is in nominative case (حَالَةُ الرَّفْعِ), the adjective is to be in nominative case (حَالَةُ الرَّفْعِ), if الموصوف is in the accusative case (حَالَةُ النَّصْبِ) then الصِّفَةُ too is in accusative case (حَالَةُ النَّصْبِ), if الموصوف is in the genitive case (حَالَةُ الْجَرِّ) then الصِّفَةُ is to be in genitive (حَالَةُ الْجَرِّ) e.g.

جمع (Plural)	ثنائية (Dual)	واحد (Single)	
أَوْلَادٌ صَالِحُونَ	وَلَدَانِ صَالِحَانِ	وَلَدٌ صَالِحٌ	حَالَةُ الرَّفْعِ Nominative Case
أَوْلَادًا صَالِحِينَ	وَلَدَيْنِ صَالِحَيْنِ	وَلَدًا صَالِحًا	حَالَةُ النَّصْبِ Accusative Case
أَوْلَادِ صَالِحِينَ	وَلَدَيْنِ صَالِحَيْنِ	وَلَدِ صَالِحٍ	حَالَةُ الْجَرِّ Genitive Case

An exception to this rule is that the adjective to the broken plural (جَمْعُ تَكْسِيرٍ) of inanimate objects is almost always feminine singular, e.g. ﴿فِيهَا سُرُرٌ مَرْفُوعَةٌ. وَأَكْوَابٌ مَوْضُوعَةٌ﴾ “in it there will be couches raised on high, and goblets placed ready” [88/13-14]. Here مَرْفُوعَةٌ ‘raised on high’ is الصِّفَةُ of سُرُر ‘couches’ which is a broken plural (جَمْعُ تَكْسِيرٍ) of سَرِير ‘couch’ and an inanimate object (غَيْرُ عَاقِلٍ).

Similarly, مَوْضُوعَةٌ ‘placed ready’ is الصِّفَةُ of أَكْوَابٌ ‘goblets’ which is a broken plural (جَمْعُ تَكْسِيرٍ) of كُوبٌ ‘goblet’, which is an inanimate object (غَيْرُ عَاقِلٍ); therefore, both the adjectives are in the feminine singular form.

Some more examples of the adjective phrases from the Holy Quran:

مَتَاعٌ قَلِيلٌ [3/197], شَجَرَةٌ مُبَارَكَةٌ [24/35], اَلْعَمَلُ الصَّالِحُ [35/10],
 اُسْوَةٌ حَسَنَةٌ [33/21], الدِّينُ الْخَالِصُ [39/3], اَجْرٌ عَظِيمٌ [3/172],
 عِبَادٌ مُكْرَمُونَ [21/26], كَلِمَةٌ طَيِّبَةٌ [14/24], الدَّارُ الْآخِرَةُ [28/83],
 بَلَدَةٌ [34/15], رَبٌّ غَفُورٌ [86/3], النَّجْمُ الثَّاقِبُ [48/25], نِسَاءٌ مُؤْمِنَاتٌ
 عَيْنَانِ نَضَاجَتَانِ [55/66], غُلَامَيْنِ يَتِيمَيْنِ [18/82], طَيِّبَةٌ [34/15],
 صُحُفٌ مُكْرَمَةٌ [80/13], فِي جَنَّةٍ عَالِيَةٍ [88/10], آيَاتٌ بَيِّنَاتٌ [2/99]

مُرْكَبٌ إِضَافِيٌّ THE RELATIVE PHRASE

The Relative Phrase (مُرْكَبٌ إِضَافِيٌّ) is a co-relation between two nouns. In a relative phrase the idea of one noun is very often more closely determined or defined by that of another. In this phrase, the determined noun is called **الْمُضَافُ** 'the annexed' and the determining noun is called **مُضَافٌ إِلَيْهِ** 'that to which the annexation is made or to which another noun is annexed'. The relation subsisting between them is known as **الإِضَافَةُ** 'the annexation', e.g. **كِتَابُ اللَّهِ** 'Allah's Book'. In this phrase, **كِتَابُ** is **مُضَافٌ** and **اللَّهُ** is **مُضَافٌ إِلَيْهِ**. Similarly, in the phrase **رَسُولُ اللَّهِ** 'Allah's Prophet', **رَسُولُ** is **مُضَافٌ** and **اللَّهُ** is **مُضَافٌ إِلَيْهِ**. The following rules apply to **إِضَافَةُ** 'annexation':

- ① 'ال' is never placed on **مُضَافٌ** nor has it *tanwin* (تَنْوِينٌ). In the above mentioned examples, it will be incorrect to say **كِتَابُ اللَّهِ** or **الرَّسُولُ اللَّهِ** and **الْكِتَابُ اللَّهِ** and **الرَّسُولُ اللَّهِ**.
- ② **الْمُضَافُ إِلَيْهِ** is always **مَجْرُورٌ** i.e., in a genitive case-ending, e.g. **رَبُّ الْعَالَمِينَ** and **رَبُّ الْمَشْرِقَيْنِ**, **يَوْمُ الْقِيَامَةِ**. In these examples the nouns, **الْعَالَمِينَ** and **الْمَشْرِقَيْنِ**, **الْقِيَامَةِ** are the *mudaf ilai*, which are in genitive case.

- ③ If الْمُضَافُ is a dual (تَثْنِيَّةٌ) or sound plural masculine (بَابُ) then its نُونٌ إِعْرَابِيَّةٌ is dropped, e.g. بَابَا (جمع سالم مذكر) then its نُونٌ إِعْرَابِيَّةٌ is dropped, e.g. بَابَا (بابانِ الْمَسْجِدِ) 'two doors of the Mosque' (for الْمَسْجِدِ), and مُسْلِمُونَ الْعَرَبِ 'Muslims of the Arab' (for مُسْلِمُونَ الْعَرَبِ). Similarly, يَدَا أَبِي لَهَبٍ 'the two hands of Abu Lahab' [111/1] (for يَدَانِ أَبِي لَهَبٍ)
- ④ الْمُضَافُ may be مَرْفُوعٌ (nominative) original form of a noun, مَنصُوبٌ (accusative) 'changed form I' or مَجْرُورٌ (genitive) 'changed form II', e.g. إِنَّ كِتَابَ اللَّهِ، كِتَابُ اللَّهِ، فِي كِتَابِ اللَّهِ.
- ⑤ الْمُضَافُ always comes before مُضَافٌ إِلَيْهِ, e.g. زِينَةُ الْحَيَاةِ، here زِينَةُ is الْمُضَافُ and الْحَيَاةُ is الْمَضَافُ إِلَيْهِ.
- ⑥ There may be more than one الْمُضَافُ إِلَيْهِ in one إِضَافَةٌ, e.g. ﴿مَالِكِ يَوْمِ الدِّينِ﴾ "owner of the Day of Judgment" [1/3], بِنْتُ رَسُولِ اللَّهِ 'daughter of the Prophet of Allah'.
- ⑦ If حَرْفُ النَّدَاءِ (Interjection) comes before الْمُضَافُ then it is read as مَنصُوبٌ, e.g. عَبْدُ اللَّهِ 'Allah's slave', with حَرْفُ النَّدَاءِ (interjection) it becomes يَا عَبْدَ اللَّهِ 'O Allah's slave!'. اللَّهُمَّ مَالِكُ الْمُلْكِ 'O Allah! Owner of the kingdom'. But if that noun is not الْمُضَافُ then it is called مُنَادَى and is مَرْفُوعٌ, but has no tanwin (تنوين), e.g. يَا مُنَادَى 'O man!', يَا زَيْدُ 'O Zaid!'. If الْمُنَادَى is with 'ال' then أَيُّهَا for masculine and أَيَّتُهَا for feminine is placed after, e.g. يَا أَيُّهَا النَّاسُ 'O people!, O mankind! ٠', يَا أَيَّتُهَا النَّفْسُ 'O self!, O soul! ٠'.

- ⑧ The *mudaf* (المُضَافُ) is often attached with a personal pronoun, i.e. هُ، هُمَا، هُمْ، هُنَّ، etc, as مُضَافٌ إِلَيْهِ، e.g. أَعْمَالُهُمْ ‘their deeds’, in that أَعْمَالُ is المُضَافُ and هُمْ is المُضَافُ إِلَيْهِ.

﴿يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ﴾ “the Day when men will see what his two hands have sent forth” [78/40], here يَدَا (for يَدَانِ) is المُضَافُ and هُ the pronoun is المُضَافُ إِلَيْهِ. When a noun is annexed to a Personal Pronoun, it will be in the following pattern. (Table 6)

Table – 6
Pronouns Attached to *Mudaf* as *Mudaf ilai*

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	كِتَابُهُ his book	كِتَابُهُمَا* their book	كِتَابُهُمْ their book
3 rd Person (♀)	كِتَابُهَا her book	كِتَابُهُمَا* their book	كِتَابُهُنَّ their book
2 nd Person (♂)	كِتَابُكَ your book	كِتَابُكُمَا# your book	كِتَابُكُمْ your book
2 nd Person (♀)	كِتَابُكِ your book	كِتَابُكُمَا# your book	كِتَابُكُنَّ your book
1 st Person (♂&♀)	كِتَابِي my book	كِتَابُنَا our book	كِتَابُنَا our book

Note:

— the 2nd Person ♂ and ♀ dual are identical.

* — the 3rd Person ♂ and ♀ dual are identical.

Since the pronouns are indeclinable (مَبْنِيٌّ), they remain in their original form even as المضاف إليه; however, they are considered in genitive place (مَحَلًّا مَجْرُورًا).

The suffix of the first person singular is 'ي' (*ya*) and not ني (*ni*), e.g. كِتَابِي, not كِتَابُنِي (as attached to verbs). If the final letter of the word is a همزة (ء) then it can be absorbed, e.g. هَوَايَ for خَطَايَايَ 'my wrong action'; هَوَايَ (for هَوَايَ) 'my love/wish'.

The nominal suffix 'ي' is sometimes shortened into ـِ (*i*) particularly when the noun to which it is attached is in vocative, e.g. رَبِّ (for يَا رَبِّي) which has the meaning 'O my Lord!' as opposed to رَبِّي 'my Lord', similarly, يَا قَوْمِ 'O my people!' as opposed to قَوْمِي 'my people'.

The *dammah* in هُ, هُمَا, هُمْ, هُنَّ is changed into *kasra* after ـِ, ـِ or ـِ, e.g. فِي كِتَابِهِ 'in his book', فِي كُتُبِهِمْ 'in their books', فِي كِتَابِهِمَا 'in the two books of the two of them'. However, if no ambiguity of meaning can arise, the dual before a dual suffix is replaced by a singular *mudaf*, i.e. كِتَابُهُمَا 'the book of them both' or the plural كُتُبُهُمَا 'the books of them both'.

مُرَكَّبُ إِشَارِيّ

THE DEMONSTRATIVE PHRASE

The Demonstrative Phrase has two parts: (i) اِسْمُ الْإِشَارَةِ (the demonstrating pronoun) and (ii) مُشَارٌ إِلَيْهِ (the demonstrated noun), e.g. هَذَا الْقَلَمُ 'this pen', تِلْكَ السَّاعَةُ 'that watch', هَؤُلَاءِ الرِّجَالُ 'these men'. In these examples هَذَا, تِلْكَ, هَؤُلَاءِ are the demonstrating pronouns (أَسْمَاءُ الْإِشَارَةِ) and الْقَلَمُ, السَّاعَةُ, الرِّجَالُ are the demonstrated nouns (مُشَارٌ إِلَيْهِ). In a demonstrative phrase there is always a coordination between اِسْمُ الْإِشَارَةِ and مُشَارٌ إِلَيْهِ in the Number (الْعَدَدُ), the Gender (الْجِنْسُ), the Capacity (الْوُسْعَةُ) and the case-ending (إِعْرَابٌ).

The demonstrative pronoun (اِسْمُ الْإِشَارَةِ) has two forms, one for near distance (اِسْمُ الْإِشَارَةِ لِلْقَرِيبِ) and another for far distance (اِسْمُ الْإِشَارَةِ لِلْبَعِيدِ). These forms are given in the following tables.

Demonstrative Pronouns for Near Distance

(أَسْمَاءُ الْإِشَارَةِ لِلْقَرِيبِ)

	Masculine ♂	Feminine ♀	
Singular - All Cases	هَذَا	هَذِهِ	this
Dual Nominative	هَذَانِ	هَاتَانِ	these (2)
Dual - Accusative/Genitive	هَذَيْنِ	هَاتَيْنِ	these (2)
Plural - All Cases	هَؤُلَاءِ	هَؤُلَاءِ	these all

Note:

- هَذَا/ هَذِهِ are not written with full *alif* after هـ, instead it is written with a short vowel فَتْحَةٌ as هَذَا/ هَذِهِ or with أَلِفٌ مَقْصُورَةٌ (short *alif*) as هَذَا/ هَذِهِ; and in both the cases it is pronounced as هَذَا/ هَذَا.
- The plural form is common to both the genders i.e. هَؤُلَاءِ, but it is used only for rational being (عَاقِلٌ) otherwise هَذِهِ, singular form of the feminine is used to refer to the collective or plural inanimate nouns (غَيْرُ عَاقِلٍ).

Demonstrative Pronouns for Far Distance

(أَسْمَاءُ الْإِشَارَةِ لِلْبُعِيدِ)

	Masculine ♂	Feminine ♀	
Singular - All Cases	ذَلِكَ / ذَاكَ	تِلْكَ	that/this
Dual Nominative	ذَانِكَ	تَانِكَ *	those (2)
Dual - Accusative/Genitive	ذَيْنِكَ *	تَيْنِكَ *	those (2)
Plural - All Cases	أُولَئِكَ	أُولَئِكَ	those all

Note:

- *– These forms have neither occurred in the Holy Quran nor are these in the modern use.

Some examples of the demonstrative compounds:

- هَذَا الْوَلَدُ 'this boy or this is the boy'
- هَذِهِ السَّيَّارَةُ 'this car'
- هَذَانِ الطَّالِبَانِ 'these two students (male)'

- هَاتَانِ الطَّالِبَتَانِ 'these two students (female)'
 - هَؤُلَاءِ الرِّجَالُ 'these men (more than two)'
 - هَؤُلَاءِ النِّسَاءُ 'these women (more than two)'
 - تِلْكَ الْبِنْتُ 'that girl'
 - ذَاكَ / ذَلِكَ الرَّجُلُ 'that man'
 - ذَانِكَ الرَّجُلَانِ 'those two men'
 - تَانِكَ الْبِنَتَانِ 'those two girls'
 - أُولَئِكَ الْمُسْلِمُونَ 'those Muslim men (more than two)'
 - أُولَئِكَ الْمُسْلِمَاتُ 'those Muslim women (more than two)'
 - هَذِهِ الْكُتُبُ 'these books (inanimate noun)'
 - هَذِهِ الْأَشْجَارُ 'these trees (inanimate noun)'
-

مُرْكَبٌ جَارِيٌّ THE GENITIVE PHRASE

We have learnt earlier in the lessons that an Arabic noun is, in its original form, in the nominative case (حَالَةُ الرَّفْعِ). We have also learnt that in the relative compound the noun is in the genitive case (حَالَةُ النِّجْرِ) when it is الْمُضَافُ إِلَيْهِ. We will now study some more frequently used prepositions which, when present before a noun, make its ending *Jarr* or the genitive case. These prepositions can be divided into two groups, Inseparable and Separable Prepositions.

① Inseparable Prepositions:

Consisting of one letter, these are always attached to the following word. The Inseparable Prepositions are:

- ① ‘ب’ (*bi*): – ‘in, with, by, etc.’, e.g. بِالْقَلَمِ → الْقَلَمُ ‘with the pen’. When attached to pronouns, it is بِهِ ‘with it or with him’, بِكَ ‘with you’, بِهِمْ ‘with them’, etc. The verbs denoting “to begin, adhere, seize, attach” are also constructed with ‘ب’, e.g. اِتَّصَلَ بِهِ ‘he got in contact with him’, بَدَأَ بِهِ ‘he began with him/it’, أَبْدَأُ أَبْدَاءُ ‘I start with the name of Allah’; often the verb is omitted as in بِسْمِ اللَّهِ ‘with the name of Allah’.

To believe in, is آمَنَ بَ, e.g. آمَنَ بِاللَّهِ 'he believed in Allah'.

To swear by, is أَقْسِمُ بَ, e.g. أَقْسِمُ بِيَوْمِ الدِّينِ 'I swear by the Day of Judgment'.

- ② 'ت' (ta): – for oath only; by the name of the Almighty Allah, e.g. تَاللَّهِ → اللَّهُ 'by Allah'.
- ③ 'و' (waw): – for oath, e.g. ﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾ "by the Heaven full of the stars" [the Quran], وَالْعَصْرِ "by the Time", وَالشَّمْسِ "by the Sun", وَاللَّيْلِ "by the Night".
- ④ 'ل' (lam): – 'for, to, belongs to, because of', e.g. هَذَا 'لِي' (lam): – 'for, to, belongs to, because of', e.g. هَذَا 'لِي' 'this pen is mine', هَذَا الْكِتَابُ لَزَيْدٍ 'this book belongs to Zaid', قَامَ لِنَصْرِهِ 'he rose for his help'; لَأَجَلٍ هَذَا / لَأَجَلٍ ذَلِكَ / لِذَلِكَ / لِهَذَا these expressions denote 'for this reason'.

لِلَّهِ 'for Allah, belongs to Allah' لِلَّهِ is for (لِ اللَّهِ), *alif* is dropped when 'ل' comes before اَلْ, e.g. اَلْمُسْلِمُونَ → اَلْمُسْلِمِينَ 'for Muslims', اَلْكَاذِبُونَ → اَلْكَاذِبِينَ 'for liars', اَلْمُؤْمِنَاتُ → اَلْمُؤْمِنَاتِ 'for the believing women', etc.

Note that 'ل' (li) is changed to 'ل' (la) before pronominal suffixes, except with the first person لِي, e.g. لَهُ 'for him', لَهَا 'for her', لَكُمْ 'for all of you/ you all have', لَهُمَا 'for both of them/ they both have', لَنَا 'for us/ we have', etc.

- ⑤ 'ك' (ka): – 'as, like', e.g. اَلْقَمَرُ → اَلْقَمَرُ 'as the moon', اَلسَّرَابُ → اَلسَّرَابُ 'like a mirage', اَلْجَنَّةُ → اَلْجَنَّةُ 'like the garden'.

② Separable Prepositions:

The following prepositions are in common use:

- ① **فِي (fi):** – ‘in’, e.g. **الْأَرْضُ** → **فِي الْأَرْضِ** ‘in the earth’, **السَّمَاءُ** → **فِي السَّمَاءِ** ‘in the sky’; and with suffixes: **فِيهِ** ‘in him/in it’, **فِيَّ** ‘in me’, **فِيكُمْ** ‘in you or among you’, ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ “Surely, you have in the Messenger of Allah excellent exemplar” [the Quran].
- ② **عَنْ (un):** – ‘away from, about, concerning, with’, e.g. **عَنْ عَلِيٍّ** → **عَنْ عَلِيٍّ** ‘from Ali’. Some examples from the Holy Quran: **وَيَسْأَلُونَكَ عَنِ الرُّوحِ** “and they ask thee about the soul”, **الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ** “those who hinder (people) from the path of Allah”, **رَضِيَ اللَّهُ عَنْهُمْ** “Allah is well pleased with them and they are well pleased with Him”, and with suffixes it is **عَنْيَّ** ‘from me’, **عَنْهُ** ‘from him’, **عَنْهُمْ** ‘from them’.
- ③ **مِنْ (min):** – ‘from’, e.g. **الْمَسْجِدُ** → **مِنَ الْمَسْجِدِ** ‘from the Mosque’, **السَّمَاءُ** → **مِنَ السَّمَاءِ** ‘from the sky’. It is often interchangeable with **عَنْ** and used with suffixes such as **مِنْهُ** ‘from him’, **مِنْيَّ** ‘from me’, **مِنْنَا** ‘from us’, etc. An example from the Quran: **يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ** “He brings them out of the darkness into the light”.

قَبْلُ is sometime used to complete the sense of **قَبْلُ** ‘before’ and **بَعْدُ** ‘after’. In that case the words **قَبْلُ** and **بَعْدُ** become indeclinable **مَبْنِي عَلَى الضَّمَّةِ** i.e. **قَبْلُ** → **مِنْ بَعْدُ** → **بَعْدُ**, **مِنْ قَبْلُ** → **بَعْدُ**.

grammarians this kind of مِنْ is called an 'additional' مِنْ, e.g. from the Quran لِّلّٰهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ "with Allah is the decision in the Past and in the Future". However, if قَبْلُ and بَعْدُ come in a sentence as مُضَافٌ (annexed) then they are مَجْرُورٌ (in genitive case), e.g. وَالَّذِينَ مِنْ قَبْلِكُمْ "and those who come before you", مِنْ بَعْدِ إِيْمَانِكُمْ "after ye have believed".

- ④ عَلَى (ala): – 'on, at, over, upon, against', e.g. الْعَرْشُ عَلَى الطَّرِيقِ → عَلَى الطَّرِيقِ 'on the throne', 'on the way', from the Quran سَلَامٌ عَلَيْكُمْ "peace be on you", إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "Surely, Allah is Possessor over all things". Sometimes it is used in a hostile sense, e.g. خَرَجَ عَلَيْهِ 'he went out against him'. عَلَى is used with suffixes as shown in table 7.

Table – 7

The Preposition عَلَى and Attached Pronouns

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	عَلَيْهِ on him	[#] عَلَيْهِمَا On them	عَلَيْهِمْ on them
3 rd Person (♀)	عَلَيْهَا on her	[#] عَلَيْهِمَا On them	عَلَيْهِنَّ on them
2 nd Person (♂)	عَلَيْكَ on you	*عَلَيْكُمَا On you	عَلَيْكُمْ on you
2 nd Person (♀)	عَلَيْكِ on you	*عَلَيْكُمَا On you	عَلَيْكُنَّ on you
1 st Person (♂&♀)	عَلَيَّ on me	عَلَيْنَا on us	عَلَيْنَا on us

Note:

- (1) * — the 2nd Person ♂ and ♀ dual are identical.
 # — the 3rd Person ♂ and ♀ dual are identical.
- (2) Prepositions like مِنْ 'from', عَنْ 'away from'), بِ 'by', فِي 'in', لِ 'for', إِلَى 'to' are similarly attached to the personal pronouns on the same pattern as shown above for عَلَى.
- ⑤ إِلَى (ila): – 'to, unto, towards', e.g. إِلَى الْمَسْجِدِ → 'towards the Mosque', ﴿مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى﴾ "from the sacred Mosque unto the Distant (Al-Aqsa) Mosque" [the Quran]. With the suffixes, it is إِلَيْهِ 'to him, towards him', إِلَيَّ 'to me', إِلَيْنَا 'unto us', etc.
- ⑥ There are some nouns which, though not prepositions, change the following nouns in the genitive case:
- ذُو (possessor), e.g. ذُو فَضْلٍ 'Gracious or Possessor of bounty'.
 - أُلُو (possessor), e.g. أُلُو الْأَرْحَامِ 'relations'.
 - صَاحِبٌ (companion), e.g. صَاحِبُ عِلْمٍ 'companion of knowledge/man of learning'.
 - مَعَ (with), e.g. ﴿إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ "Allah is with the patients" [the Quran].
 - عِنْدَ (with, at, beside): Adverbُ الظَّرْفُ used for place/time, e.g. جَلَسْتُ عِنْدَهُ 'I sat with/beside him', ﴿وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ﴾ "and fight not with them at the sacred Mosque" [the

Quran], جَاءَ عِنْدَ طُلُوعِ الشَّمْسِ ‘he came at sun rise’. It is often used to denote the meaning of ‘for, to, near, presence, etc.’, e.g. اذْكُرْنِي عِنْدَ ﴿﴾ رَيْكَ “remember me in presence of thy lord master” [the Quran], مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ ﴿﴾ بَاقٍ “what-ever you possess will pass away and what Allah has, will remain” [the Quran].

- ⑦ There are some nouns used in Quran as prepositions, e.g. لَدَيَّ/لَدُنْ/لَدَى ‘with’. These are used with suffixes as لَدَيْهِمْ ‘with them’, لَدَيَّ ‘with me’, لَدَيْهِ ‘with him’, لَدَيِّي ‘with me, to me’.

Examples from the Holy Quran: لَا يَخَافُ لَدَيَّ ﴿﴾ الْمُرْسَلُونَ “the Messengers fear not in My presence”, ﴿﴾ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا ﴿﴾ “and it is in the original of the Book with us”, ﴿﴾ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ ﴿﴾ “and you were not with them when they cast (their pens) lots with arrows”.

الْجُمْلَةُ

THE SENTENCE

In Arabic there are two types of sentences:

① The Nominal Sentence (الْجُمْلَةُ الاسْمِيَّةُ):

The nominal sentence (الجملة الاسمية) wherein the first word is a noun, e.g. الْكِتَابُ جَدِيدٌ 'the book is new'.

② The Verbal Sentence (الْجُمْلَةُ الْفِعْلِيَّةُ):

The verbal sentence (الجملة الفعلية) where in the first word is a verb, e.g. خَرَجَ حَامِدٌ 'Hamid went out'.

In this lesson we shall learn about the nominal sentences. The nominal sentence consists of the *mubtada* (الْمُبْتَدَأُ) 'the subject' and the *khavar* (الْخَبَرُ) 'the predicate'. The *mubtada*/subject is the noun about which you want to say something, and the *khavar*/predicate is what you have to say about the subject, e.g. حَامِدٌ مَرِيضٌ 'Hamid is sick'. In this sentence you want to speak about Hamid (حَامِدٌ), so it is the *mubtada*/subject and the information you give about him is that he is sick (مَرِيضٌ) so that is the *khavar*/predicate. Some more examples of simple nominal sentences (الْجُمْلَةُ الْاسْمِيَّةُ) are given below:

المبتدأ - الخبر

- خَالِدٌ حَكِيمٌ 'Khalid is a wise man'.
- بَشِيرٌ كَرِيمٌ 'Bashir is a kind man'.
- وَليَمُ شَاعِرٌ 'William is a poet'.
- مَحْمُودٌ عَالِمٌ 'Mahmud is a learned man'.
- زَيْنَبُ عَالِمَةٌ 'Zainab is a learned woman'.
- مُحَمَّدٌ رَسُولٌ 'Mohammad (SAW) is a messenger'.
- الطَّالِبُ مُجْتَهِدٌ 'The student is hardworking'.
- الرَّجُلُ ضَعِيفٌ 'The man is weak/old'.
- الْقُرْآنُ كِتَابٌ 'The Quran is a Book'.
- الْإِسْلَامُ دِينٌ 'Islam is a region/way of life'.
- عَلِيٌّ كَاتِبٌ 'Ali is a writer'.

There should be an agreement in the number and the gender between the subject and the predicate, i.e. if a subject is masculine/feminine singular, dual or plural the predicate should be likewise.

Examples:

المبتدأ - الخبر

سَعِيدٌ عَالِمٌ	Singular ♂	'Saeed is a learned man'.
الطَّالِبُ مُجْتَهِدٌ	Singular ♂	'The student is a hardworking'.
سَعِيدَةٌ عَالِمَةٌ	Singular ♀	'Saeeda is a learned woman'.
الطَّالِبَةُ مُجْتَهِدَةٌ	Singular ♀	'The student is a hardworking'.
الطَّالِبَانِ مُؤْمِنَانِ	Dual ♂	'Both the students are believers
الطَّالِبَتَانِ مُؤْمِنَتَانِ	Dual ♀	'Both the students are believers
الطُّلَابُ مُؤْمِنُونَ	Plural ♂	'The students are believers'.
الطَّالِبَاتُ مُجْتَهِدَاتُ	Plural ♀	'The students are hardworking'

In a nominal sentence if the subject (المُبْتَدَأُ) is a noun alone then both the subject and the predicate (الخَبَرُ) are in the nominative case.

③ Types of the Mubtada (المُبْتَدَأُ):

The beginning of a nominal sentence is one of the following:

- ① A noun or a pronoun, e.g. اللَّهُ غَفُورٌ 'Allah is forgiver', أَنَا مُجْتَهِدٌ 'I am a hardworking', هَذِهِ مَدْرَسَةٌ 'this is a school'.
- ② A *masdar muawwal* (المَصْدَرُ الْمُؤَوَّلُ) i.e. a clause functioning as a *masdar*, e.g. ﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ﴾ "and that you fast is better for you" [2/184]. Here the clause أَنْ تَصُومُوا functions as a *masdar* (infinitive) which means صَوْمُكُمْ 'your fasting'. Another example ﴿وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾ "and that you should forgive is nearer to piety" [2/237]. Here أَنْ تَعْفُوا is (المَصْدَرُ الْمُؤَوَّلُ) which means عَفْوُكُمْ 'your forgiving'.
- ③ A particle resembling the verb, e.g. ﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ "indeed Allah is forgiving, merciful" [the Quran]. The particles resembling the verb (الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ) are إِنَّ and its sisters, like أَنَّ, كَأَنَّ, لَيْتَ, لَعَلَّ, and لَكِنَّ.

The *Mubtada* (المُبْتَدَأُ) is normally a definite (معرفة) as indicated in the following examples:

- مُحَمَّدٌ رَسُولُ اللَّهِ 'Muhammad (SAW) is the messenger of Allah'. Here مُحَمَّدٌ is 'definite' (معرفة) because it is a

proper noun (الْعَلَمُ), and the predicate رَسُولُ اللَّهِ is an annexation (الإِضَافَةُ).

- هُوَ 'he is a teacher'. هُوَ is definite because it is a pronoun (الضَّمِيرُ) and the predicate مُدَرِّسٌ is an indefinite noun (نَكْرَةٌ).
- هَذَا 'this is a Mosque'. هَذَا is definite because it is a demonstrative pronoun (اسْمُ الإِشَارَةِ) and the predicate مَسْجِدٌ is an indefinite noun (نَكْرَةٌ).
- الَّذِي يَعْبُدُ غَيْرَ اللَّهِ مُشْرِكٌ 'he who worships other than Allah is *mushrik* (one who rejects faith)'. الَّذِي is definite because it is a relative pronoun (الاسْمُ الْمَوْصُولُ), and the predicate is a sentence (الْجُمْلَةُ).
- الْقُرْآنُ 'the Quran is the book of Allah'. الْقُرْآنُ is definite as it has the definite article اَلْ, and the predicate is an annexation (الإِضَافَةُ).
- مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ 'the key to Paradise is *Salah*'. مِفْتَاحُ is definite as it's *mudaf ilaihi* (مُضَافٌ إِلَيْهِ) is definite, and the predicate in this case is a definite noun (مَعْرِفَةٌ).

However, the subject (الْمُبْتَدَأُ) may be indefinite (نَكْرَةٌ) in the following circumstances.

- If the *khavar* (الْخَبَرُ) is a *shibhu jumlah* (شِبْهُ جُمْلَةٍ) (literally, that which resembles a sentence), which is one of the following two terms:

- ① A prepositional phrase, like عَلَى الْمَكْتَبِ 'on the table', كَالْمَاءِ 'like the water', فِي الْبَيْتِ 'in the

house'. The phrase is also called جَارٌ وَمَجْرُورٌ (genitive phrase).

- ② A *zarf* (الظَرْفُ) 'adverb', like عِنْدَ 'with, by, beside', أَلْيَوْمَ 'above', تَحْتَ 'under', غَدًا 'tomorrow', الْيَوْمَ 'today'. الظَرْفُ is related to time or place.

In these cases the *khavar* should precede the *mubtada*, e.g. فِي الْغُرْفَةِ رَجُلٌ 'there is a man in the room'. (Remember that رَجُلٌ فِي الْغُرْفَةِ is not a sentence). Here the indefinite noun رَجُلٌ is the *mubtada* and the phrase فِي الْغُرْفَةِ is the *khavar*. Here is another example لِي أُخْتٌ 'I have a sister' literally 'there is sister for me'. Here the indefinite noun أُخْتٌ is the *mubtada* and the phrase لِي is the *khavar*, تَحْتَ الْمَكْتَبِ قَلَمٌ 'there is a pen under the table' (قَلَمٌ تَحْتَ الْمَكْتَبِ is not a sentence). Here قَلَمٌ is the *mubtada* and the *zarf* تَحْتَ is the *khavar*. Another example is, عِنْدَنَا سَيَّارَةٌ 'we have a car' literally 'there is a car with us'.

Note, words like تَحْتَ, فَوْقَ, عِنْدَ are ظَرْفٌ not prepositions in Arabic. The prepositions, like فِي, عَلَى, are particles, but words like تَحْتَ, فَوْقَ, عِنْدَ are nouns which are declinable, e.g. مَنْ تَحْتِهِ, مِنْ فَوْقِهِمْ, إِلَى, مِنْ, هَذَا مِنْ عِنْدَ اللَّهِ, and a *majrur* (مَجْرُورٌ) noun following one of these words is a *mudaf ilaihi* (مُضَافٌ إِلَيْهِ), e.g. تَحْتَ السَّرِيرِ 'under the bed'.

- The *mubtada* may also be indefinite if it is an interrogative noun, like مَنْ 'who', مَا 'what', كَمْ 'how many'. These nouns are indefinite, e.g. مَا بَكَ؟ 'what is

wrong with you?'; here مَا is the *mubtada* and the prepositional phrase بِكَ is the *khavar*.

مَنْ مَرِيضٌ 'who is sick?', here مَنْ is the *mubtada* and مَرِيضٌ is the *khavar*. كَمْ طَالِباً فِي الْفَصْلِ 'how many students are there in the classroom?', here كَمْ is the *mubtada* and the prepositional phrase فِي الْفَصْلِ is the *khavar*.

There are some more situations where the *mubtada* can be indefinite, e.g. ﴿وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ﴾ "and surely a believing slave is better than a man who associates (partners with Allah)" [2/21].

Note, the personal pronouns هُ، هُمَا، هُمْ become هِ، هِمَا، هِم when preceded with كَسْرَةٌ or يَ، e.g. مِنْ تَحْتِهِمَا، مَنْ تَحْتِهِ. Also note that the *dammah* of هُ is pronounced long if it is preceded by a short vowels, e.g. رَأَيْتُهُ (la-hu'), رَأَيْتُهُ (ra'aitu-hu'). And it is short when preceded by a consonant or a long vowels, e.g. قَرَأُوهُ، مِنْهُ. This rule also applies to هِ (hi), e.g. بِهِ (bi-hi), but فِيهِ (fi-hi); this change is for vocalic harmony.

Also note that in case of the verb with the pronoun of the 2nd person masculine plural, like رَأَيْتُمْ 'you saw', a *waw* (وَ) has to be added between the verb and the pronoun, e.g. رَأَيْتُمُوهُ 'you saw him', رَأَيْتُمُوهُمْ 'you saw them', رَأَيْتُمُوهَا 'you saw her', سَأَلْتُمْ+هُمْ becomes سَأَلْتُمُوهُمْ 'you asked them', قَتَلْتُمْ+هُمْ becomes قَتَلْتُمُوهُمْ 'you killed them'.

④ The Omission of the Muftada/the Khabar:

The *muftada* or the *khabar* may be omitting, e.g. in reply to the question مَا اسْمُكَ؟ one may say أَحْمَدُ. This is the *khabar* and the *muftada* has been omitted. The full sentence is اِسْمِي أَحْمَدُ. Similarly, in answer to the question مَنْ يَعْرِفُ؟ 'who knows?' one may say أَنَا, which is the *muftada*; and the *khabar* has been omitted. The complete sentence is أَنَا أَعْرِفُ 'I know'.

⑤ Types of the Khabar (النَّخْبَرُ):

There are three types of the predicate/*khabar* (النَّخْبَرُ): *muftad* (مُفْرَدٌ), *jumla* (جُمْلَةٌ) and *shibhu jumla* (شِبْهُ جُمْلَةٍ):

- ① The *muftad khabar* is a word, not a sentence, e.g. (الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ) 'Allah is one', (اللَّهُ وَاحِدٌ) "the believer is the mirror of the believer" [the Hadith].
- ② The *jumla* (جُمْلَةٌ) is a sentence. It may be a nominal or a verbal sentence, e.g. هَاشِمٌ أَبُوهُ تَاجِرٌ 'Hashim's father is a trader' literally, Hashim, his father is a trader. Here هَاشِمٌ is the *muftada* and nominal sentence أَبُوهُ تَاجِرٌ is the *khabar*, and this sentence in turn, is made up of the *muftada* (أَبُوهُ) and the *khabar* (تَاجِرٌ). Here is another example; الطَّبِيبُ مَا اسْمُهُ؟ 'what is the name of the doctor?' literally it means, the doctor, what is his name? Here الطَّبِيبُ is the *muftada*, and the nominal sentence مَا اسْمُهُ is the *khabar*. Another example, الطُّلَابُ دَخَلُوا 'the students entered'. Here الطُّلَابُ is the *muftada* and the verbal sentence دَخَلُوا 'they entered' is the

khavar. Another example, **وَاللَّهُ خَلَقَكُمْ** 'and Allah created you'. Here **اللَّهُ** is the *mubtada*, and the verbal sentence **خَلَقَكُمْ** 'He created you' is the *khavar*.

- ③ The *shibhu jumlah* (شِبْهُ جُمْلَةٍ), as we have already learnt, is either a prepositional phrase or *zarf*, e.g. **الْحَمْدُ لِلَّهِ** 'the praise belongs to Allah'. Here **الْحَمْدُ** is the *mubtada* and the prepositional phrase **لِلَّهِ** (لِـاللَّهِ) is the *khavar*, and it is in the place of *raf* (فِي مَحَلِّ رَفْعٍ). Another example, **الْبَيْتُ خَلْفَ الْمَسْجِدِ** 'the house is behind the mosque'. Here **الْبَيْتُ** is the *mubtada*, and the *zarf* **خَلْفَ** is the *khavar*. As a *zarf*, it is *mansub*, and as a *khavar* it is in the place of *raf* (فِي مَحَلِّ رَفْعٍ).

As stated earlier, in a nominal sentence, the subject is usually a definite noun (مَعْرِفَةٌ) and the predicate is usually an indefinite (نَكْرَةٌ), but if the subject is a pronoun, e.g. **أَنَا** 'I am Yousaf', **ذَلِكَ الْكِتَابُ** 'that is the book', then the predicate maybe a definite noun like **يُوسُفُ** and **الْكِتَابُ**. In these cases if the predicate is indefinite the meaning is different, e.g. **ذَلِكَ كِتَابٌ** 'that is a book'.

When both the subject (الْمُبْتَدَأُ) and the predicate (الْخَبَرُ) are definite then an appropriate pronoun is frequently inserted between them. This insertion gives the benefit of emphasis on the *mubtada* and it brings the *mubtada* into focus, e.g. **اللَّهُ غَفُورٌ** 'Allah is forgiving' being a simple nominal sentence is changed to **إِنَّ اللَّهَ هُوَ الْغَفُورُ** 'Allah is indeed

forgiving" [42/5], الْكَافِرُونَ ظَالِمُونَ 'those who reject faith-they are the wrong doers' to ﴿الْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ "those who reject faith-they are the wrong doers" [2/254]. أَصْحَابُ الْجَنَّةِ فَائِزُونَ 'the dwellers of paradise will be successful' to ﴿أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾ "It is the dwellers of paradise that will be successful". [59/20]. هَذَا حَقٌّ 'this is a truth' to ﴿هَذَا هُوَ الْحَقُّ﴾ "this is indeed the truth" [8/32]. اللَّهُ غَنِيٌّ 'Allah is Ghani/Rich, free of all needs' to ﴿اللَّهُ هُوَ الْغَنِيُّ﴾ "Allah, He is al-Ghani/the Rich, free of all needs". [the Quran] إِنَّكَ سَمِيعٌ 'Indeed You, You alone, is the All Hear All Knowing'. [the Quran]

The 3rd person pronoun is inserted when the predicate is comparative, e.g. ﴿وَإِخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا﴾ "and my brother Haroon, he is far better in speech than I am" [the Quran]. This added pronoun is called the Pronoun of Separation (ضَمِيرُ الْفَصْلِ).

لَيْسَ: It means 'is not'. It is used in a nominal sentence to negate a statement, e.g. لَيْسَ الْبَيْتُ جَدِيدًا → الْبَيْتُ جَدِيدٌ or لَيْسَ الْبَيْتُ جَدِيدٌ 'the house is not new'. Note that ب is often prefixed to *khavar* and it is therefore *majrur* (مَجْرُورٌ).

After the introduction of لَيْسَ the *mubtada* is called "*ismu laisa*" (اسْمُ لَيْسَ), and the *khavar* is called "*khavaru laisa*" (خَبَرُ لَيْسَ). The predicate of لَيْسَ is in accusative case. The feminine of لَيْسَ is لَيْسَتْ, e.g. لَيْسَتْ أَمِينَةُ مَرِيضَةً → أَمِينَةُ مَرِيضَةٌ 'Amina is not sick', لَيْسَتْ السَّيَّارَةُ قَدِيمَةً → السَّيَّارَةُ قَدِيمَةٌ 'the car is not old'. Note that in this example the *sukun* of لَيْسَتْ has changed to *kasrah* because of the

following اَلْ (al) (*laisat al sayaratu* → *laisa tissayaratu*). Another example, لَسْتُ بِمُهَنْدِسٍ 'I am not an engineer'. Here, the pronoun تَ (tu) is the *ismu laisa* (اِسْمُ لَيْسَ) and بِمُهَنْدِسٍ is the *khabru laisa* (خَبْرُ لَيْسَ).

Examples from the Holy Quran:

- ﴿إِنَّمَا أَنْتَ مُذَكِّرٌ. لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾ "O Muhammad (SAW) you are only one who reminds. You are not a dictator over them" [88/21-22]
- ﴿لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾ "It is not *al-Birr* (piety, righteousness and every act of obedience to Allah) that you turn your faces towards east and (or) west (in prayers)" [the Quran].

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SOME PARTICLES OF VARIOUS ORIGIN

① لَامُ الْإِبْتِدَاءِ - ل

It is a *lam* (ل) with *fathah* prefixed to the *mubtada* (الْمُبْتَدَأُ) for the sake of emphasis, e.g. ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ “and indeed the remembrance of Allah is the greatest (thing in life)”. [29/43] This *lam* is not to be confused with the preposition ل which has a *kasra*, but takes a *fathah* when prefixed to a pronoun, e.g. لَهَا, لَكَ, لَهُ.

The لَامُ الْإِبْتِدَاءِ does not change the ending of the *mubtada*, e.g. لَبَيْتُكَ أَجْمَلُ ‘indeed your house is more beautiful’. Now if we want to use إِنَّ also in this sentence then the *lam* (ل) has to be shifted to the *khbar*, as two particles of emphasis cannot come together in one place. So the sentence becomes إِنَّ لَبَيْتُكَ أَجْمَلُ (indeed your house is more beautiful). After its removal from its original position the *lam* is no longer called *lam al-ibtida* (لَامُ الْإِبْتِدَاءِ). It is now called اللَّامُ الْمُزْحَلَّةُ (the displaced *lam*). A sentence with both إِنَّ and ل (the *lam*) is more emphatic than with إِنَّ or ل alone. Here are some examples: ﴿إِنَّ إِلَهُكُمْ لَوَاحِدٌ﴾ “verily your *Ilah* (God) is indeed one (i.e. Allah)”. [37/4]

﴿وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ﴾ “Indeed the frailest (weakest) of the houses is the Spider’s house”. [29/41].

﴿إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ “Verily/surely/indeed, the harshest of all voices is the braying of the asses”. [31/19]

② لَكِنْ (But):

It is one of the sisters of إِنَّ and it acts like إِنَّ, e.g. هَاشِمٌ وَلَكِنَّ زَيْدًا كَسَلَانٌ ‘Hashim is hardworking but Zaid is lazy’. لَكِنْ is also used without the *shaddah* i.e. لَكِنْ (*lakin*) and, in this case it loses two of its characteristics:

① It does not render the noun following it *mansub*, e.g. ﴿لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ﴾ “But the wrong doers are today in manifest error”. [19/38]

② It may also be used in verbal sentence, e.g. ﴿وَلَكِنَّ لَا يَشْعُرُونَ﴾ “But they do not perceive”. [2/12] Both لَكِنَّ and لَكِنْ are said to be used to rectify or amend the previous statement.

③ كَأَنَّ:

It is one of the sisters of إِنَّ, and so the noun following it is *mansub*. كَأَنَّ means, ‘it looks as if’, e.g. كَأَنَّ الطَّالِبَ كَأَنَّكَ مِنْ مَرِيضٌ ‘it looks as if the student is sick’ and كَأَنَّكَ مِنَ الْهِنْدِ (you seem to be from India).

④ إِنَّ:

The particle إِنَّ is used at the beginning of a nominal sentence, e.g. إِنَّ الْكِتَابَ سَهْلٌ → إِنَّ اللَّهَ غَفُورٌ → اللَّهُ غَفُورٌ. الْكِتَابُ سَهْلٌ.

Note that the noun after **إِنَّ** is *mansub* i.e. in the accusation case. After the introduction of **إِنَّ** the *mubtada* is no longer called *mubtada*, but is, instead, called *ismu-inna* (إِسْمُ إِنَّ) and the *khabr* is called *khbaru-inna* (خَبَرُ إِنَّ). **إِنَّ** signifies emphasis. It can be translated as certainly 'indeed', 'surely', 'no doubt', 'truly' and 'verily'.

Remember the following:

- ① If the *mubtada* has one *dammah*, it changes to one *fathah* after **إِنَّ**, e.g. **إِنَّ** الْمُدْرَسَ جَدِيدٌ → الْمُدْرَسُ جَدِيدٌ and **إِنَّ** عَائِشَةَ طَالِبَةٌ → عَائِشَةُ طَالِبَةٌ.
- ② If the *mubtada* has two *dammah* (تَنْوِينٌ) they change to two *fathah*, e.g. **إِنَّ** حَامِداً مَرِيضاً → حَامِدٌ مَرِيضٌ.
- ③ If the *mubtada* is a pronoun, it changes to its corresponding *mansub* form, e.g. **إِنَّكَ** → أَنْتَ غَنِيٌّ and **إِنَّا** → نَحْنُ طُلَّابٌ and **إِنِّي** → إِنِّي طَالِبٌ and **إِنَّا** → إِنَّا طُلَّابٌ.

إِنَّ is frequently used with the attached pronouns, e.g. **إِنَّهُمْ** / **إِنَّ هُمْ**, **إِنَّهُمْ** / **إِنَّهَا**, **إِنَّكَ** / **إِنَّهُ**, etc. The above mentioned rules of **إِنَّ** are equally applicable to **أَخَوَاتُ إِنَّ** – its sisters, which are **أَنْ**, **كَأَنَّ**, **لَيْتَ**, **لَكِنَّ**, **لَعَلَّ**.

⑥ لَعَلَّ:

This is also a particle like **إِنَّ**. It is called one of the sisters of **إِنَّ**. Grammatically it acts like **إِنَّ**. It signifies hope or fear, e.g. **لَعَلَّ** الْجَوُّ جَمِيلٌ 'the weather is fine' → **لَعَلَّ** الْجَوُّ جَمِيلٌ 'I hope the weather is fine/the weather maybe

fine' and لَعَلَّ الْمُدْرَسَ 'the teacher is sick' → مَرِيضٌ 'I am afraid the teacher is sick'.

6 إِنَّمَا:

It is the most important particle of restriction, e.g. ﴿إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ﴾ "we are only mocking". [2/14] and ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ﴾ "the obligatory alms are only for the poor". [9/60].

إِنَّمَا أَنَا مُدْرَسٌ means, 'I am only a teacher' i.e. I am a teacher and nothing else. إِنَّمَا is مَّا + إِنَّ. This مَّا is called مَا الْكَافَةِ, i.e. the preventive *ma*, as it prevents إِنَّ from rendering the following noun *mansub*, e.g.

((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ)) "actions are judged only by the intentions". Unlike إِنَّ the word إِنَّمَا is used in verbal sentences as well, e.g. إِنَّمَا يَكْذِبُ 'he is only telling a lie'.

7 أَنَّ (That):

It is used always in the middle of the sentence preceding a noun in accusative case (مَنْصُوبٌ), e.g.

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ "Did you not know that Allah has power over all things". [2/106] أَنَّ is also attached to pronouns, e.g. ﴿وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾ "and that they are to return to Him". [2/46] إِنَّ and أَنَّ in a nominal sentence give it the meaning of the infinitive or the verbal noun (الْمَصْدَرُ).

8 أَنَّى (From Where, How, When):

أَنَّى means 'where? how? when?', e.g. ﴿قَالَ يَا مَرْيَمُ أَنَّى﴾

﴿كَ هَذَا﴾ "He said, O Maryam! Whence comes this to you". [3/37]

9 نَيْلٌ:

It denotes: 'nay, nay rather, not so, on the contrary, but', e.g. ﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا﴾ "Nay (behold) you prefer the life of this world" [87/16]. بَلْ is opposed to either a preceding affirmative or negative proposition, a command or a prohibition, e.g. ﴿قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ﴾ "They say, our hearts are impermeably wrapped; not so! Allah has cursed them for their unbelief". [the Quran]

10 لَيْتَ:

It means 'hypothetical or optative', e.g. ﴿يَا لَيْتَنِي كُنْتُ﴾ "O would that I were mere dust". [78/40]

الْفِعْلُ الْمَاضِي

THE VERB – PERFECT TENSE

The Arabic verb has only three forms:

- ① The perfect called *madi* (الْمَاضِي). It denotes an action which was completed and finished at the indicated time, and is often referred to the past.
- ② The imperfect called *mudare* (الْمُضَارِعُ). It refers to both the present and the future time for an incomplete action that is either in progress or to be completed in the future.
- ③ The imperative called *amr* (الْفِعْلُ الْأَمْرُ). It implies to an order/desire/wish/supplication.

The Arabic verb is mostly trilateral (الْتَّلَاثِي الْمَجْرَدُ), i.e. it is based on roots of three consonants, called radicals. Thus the root meaning of a simple trilateral verb (الْفِعْلُ التَّلَاثِي الْمَجْرَدُ) كَتَبَ (kataba) is 'to write/writing', and the literal meaning of كَتَبَ is 'he wrote'. This meaning is given by the three consonants i.e. ك+ت+ب – *ktb*, and it is a past perfect tense, third person masculine singular (abbreviate as III M¹) مَاضِي وَاحِدٌ مُذَكَّرٌ غَائِبٌ. Similarly, نَصَرَ=ن+ص+ر – *nsr*, its root meaning is 'to help/helping' and literally 'he helped', فَتَحَ=ف+ت+ح – *fth* is 'opening' and literally 'he opened'.

To indicate the pattern of a verb, the grammarians use three consonants of the verb **فعل** (*fa'ala*) 'to do or doing' literally 'he did'. In this the letter 'ف' represents the first radical, the 'ع' represents the second radical and 'ل' the third radical. Thus in the verb **كَتَبَ**, كَ is in place of فَ radical, called **فَاءُ** **عَيْنُ الْكَلِمَةِ** تَ is in place of the middle radical عَ called **عَيْنُ الْكَلِمَةِ** and بَ is in place of لَ called **لَامُ الْكَلِمَةِ**. Follow the examples below:

	ف - ع - ل		
	فَاءُ الْكَلِمَةِ	عَيْنُ الْكَلِمَةِ	لَامُ الْكَلِمَةِ
كَتَبَ 'he wrote'	كَ	تَ	بَ
ضَرَبَ 'he struck'	ضَ	رَ	بَ
نَصَرَ 'he helped'	نَ	صَ	رَ
فَتَحَ 'he opened'	فَ	تَ	حَ
سَمِعَ 'he heard'	سَ	مَ	عَ
كَرَّمَ 'he was noble'	كَ	رَ	مَ
حَسِبَ 'he thought'	حَ	سَ	بَ
ضَعَفَ 'he was/became weak'	ضَ	عَ	فَ

In a simple trilateral verb (الْفِعْلُ الثَّلَاثِيُّ الْمُجَرَّدُ) the first and the third (last) radicals are always مَفْتُوحٌ i.e. vowelled with فَتْحَةٌ, but the second or the middle radical is not constant. It may be مَفْتُوحٌ (vowelled with *fathah* فَتْحَةٌ) or مَكْسُورٌ (vowelled with *kasra* كَسْرَةٌ) or مَضْمُومٌ (vowelled with *dammah* ضَمَّةٌ). Thus a simple trilateral verb (الثلاثي المجرد) may be symbolized as follows:

- ① فَعَلَ - *fa'ala* (i.e. a-a-a) as نَصَرَ (he helped), كَتَبَ 'he

wrote', فَتَحَ 'he opened', جَلَسَ 'he sat', خَرَجَ 'he went out', دَخَلَ 'he came in or entered'.

② فَعَلَ – *fa'ila* (i.e. a-i-a) as سَمِعَ 'he heard', عَلِمَ 'he knew', فَرِحَ 'he became happy/was glad', شَرِبَ 'he drank', وَرِثَ 'he inherited', رَضِيَ 'he was pleased', خَشِيَ 'he was afraid'.

③ فَعَّلَ – *fa'ula* (i.e. a-u-a) as شَرَّفَ 'he was/has been honored', قَبَّحَ 'he was ugly', حَسَّنَ 'he was/became good or beautiful', بَعَّدَ 'he was/became far away', عَظَّمَ 'he was/became great', نَبَّلَ 'he became/was noble', ضَعَّفَ 'he became/was weak', كَرَّمَ 'he was noble'.

Note that in all the three patterns of trilateral verbs (الثلاثي) mentioned above, the first and the last radicals remained unchanged. They are always مَفْتُوحٌ.

Apart from the trilateral (الثلاثي المجرد), four radical verbs called رُبَاعِي (quadrilateral) are also in use. However, quadrilateral verbs are less common. The pattern for a four radical verbs is فَعَّلَلَ – *fa'lala*, e.g. تَرَجَّمَ 'he translated', زَلْزَلَ 'he/it shook', دَحْرَجَ 'he rolled', زَحْرَجَ 'he/it was removed'.

It is a well known fact that a verb (الفعل) without a subject (الفاعل) conveys no sense, e.g. 'wrote' in English, conveys no sense unless a personal pronoun/noun is added to it, e.g. 'he wrote', 'I wrote', 'you wrote', 'she wrote', 'we wrote', 'they wrote', 'William wrote', 'Bilal wrote', etc. In Arabic the relevant pronoun is a part of the verb, i.e. it has a built-in pronoun which becomes the subject of the verb,

e.g. in ذَهَبَ 'he went' and ذَهَبَتْ 'she went'; the subject is said to be 'damir mustatir' ضَمِيرٌ مُسْتَتِرٌ (hidden pronoun). In this way, to the basic form of *madi* (مَاضِي), suffixes are added to indicate different pronouns.

All simple verbs have three persons, i.e., the first person called مُتَكَلِّمٌ (*mutakallim*), e.g. كَتَبْتُ 'I wrote', the second person called حَاضِرٌ (*hadir*), e.g. كَتَبْتَ 'you wrote', and the third person called غَائِبٌ (*ghaib*), e.g. كَتَبَ 'he wrote', each of which may be masculine gender (مُذَكَّرٌ) or feminine (مُؤَنَّثٌ). Each gender, in turn may be either singular (وَاحِدٌ), dual (تَنْنِيَّةٌ) or plural (جَمْعٌ). When a simple verb is conjugated into three persons, two genders and three numbers in the form of a table it is called conjugation (صَرْفٌ); this process is also called *Isnad* (إِسْنَادٌ). In all, there are fourteen categories in a table, and each category is called *sighah* صِيغَةٌ (form) as explained below;

1. ذَهَبَ – he went: The subject 'he' is a hidden pronoun (ضَمِيرٌ مُسْتَتِرٌ). This tense (III M¹) forms the basis, and contains the root letters, called radicals.
2. ذَهَبَا – two (♂) went: It is a masculine dual. The subject is *alif* (ألف)
3. ذَهَبُوا – they went (♂): The subject is *waw* 'و'. The *alif* after the *waw* is not pronounced (*dahab-u*).
4. ذَهَبَتْ – She went: The subject is *dhamir mustatir* ضَمِيرٌ مُسْتَتِرٌ. The *ta* 'ت' is the sign of its being feminine.

5. ذَهَبَتَا – two (♀) went: The subject is *alif* denoting dual.
6. ذَهَبْنَ – they went (♀): The subject is the *nun* ‘ن’ (*dahab-na*).
7. ذَهَبْتَ – you went (singular ♂): The subject is the *ta* ‘ت’ (*dahab-ta*).
8. ذَهَبْتُمَا –you (dual ♂) went: The subject is *tuma* ‘تُما’ (*dahab-tuma*).
9. ذَهَبْتُمْ – you went (plural ♂): The subject is *tum* ‘تُمْ’ (*daheb-tum*).
10. ذَهَبْتِ – you went (singular ♀): The subject is *ti* ‘تِ’ (*daheb-ti*).
11. ذَهَبْتُمَا – you (dual ♀) went: It is the same as for masculine dual.
12. ذَهَبْتُنَّ – you went (plural ♀): The subject is *tunna* ‘تُنَّ’ (*daheb-tunna*).
13. ذَهَبْتُ – I went (singular ♂or♀): The subject is *tu* ‘تُ’ (*daheb-tu*).
14. ذَهَبْنَا – we went (plural/dual ♂or♀): The subject is *na* ‘نَا’ (*daheb-na*) and is applicable to both the genders.

For the method of conjugating a trilateral perfect simple verb *Madi Maruf* (الْمَاضِي الْمَعْرُوفُ), see Table 8 below:

Table – 8

Conjugation of *Madi Maruf* – الْمَاضِي الْمَعْرُوفُ
(Triliteral Verb)

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	فَعَلَ he did	فَعَلَا they did	فَعَلُوا they did
3 rd Person (♀)	فَعَلَتْ she did	فَعَلَتَا they did	فَعَلْنَ they did
2 nd Person (♂)	فَعَلْتَ you did	فَعَلْتُمَا* you did	فَعَلْتُمْ you did
2 nd Person (♀)	فَعَلْتِ you did	فَعَلْتُمَا* you did	فَعَلْتُنَّ you did
1 st Person (♂&♀)	فَعَلْتُ I did	فَعَلْنَا# we did	فَعَلْنَا# we did

Note:

- (1) *— 2nd Person masc. dual and fem. dual are identical.
#— 1st Person dual ♂♀ and plural ♂♀ are identical.
- (2) The second and third person masculine plural of any verb cover any group of men and women even though in a group of 100 women there is only one man, whereas the second and third person feminine plural only cover groups of women exclusively.

A quadrilateral perfect simple verb (الماضي) is conjugated on the same pattern, as shown in Table 9.

Table – 9

المَاضِي الْمَعْرُوفُ – Madi Maruf
(Quadriliteral Verb)

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	تَرَجَّمَ he translated	تَرَجَّمَا they translated	تَرَجَّمُوا they translated
3 rd Person (♀)	تَرَجَّمَتْ she translated	تَرَجَّمَتَا they translated	تَرَجَّمْنَ they translated
2 nd Person (♂)	تَرَجَّمْتَ you translated	تَرَجَّمْتُمَا* you translated	تَرَجَّمْتُمْ you translated
2 nd Person (♀)	تَرَجَّمْتِ you translated	تَرَجَّمْتُمَا* you translated	تَرَجَّمْتُنَّ you translated
1 st Person (♂ & ♀)	تَرَجَّمْتُ# I translated	تَرَجَّمْنَا# we translated	تَرَجَّمْنَا# we translated

Note:

*— the 2nd Person ♂ and ♀ are identical.

#— applicable to both the genders.



THE ACTIVE AND PASSIVE FORMS OF MADI

The Active Form is called *Maruf* (مَعْرُوفٌ - literally 'known') in which the subject (فَاعِلٌ) is known, e.g. خَلَقَ 'He created' or خَلَقَ اللهُ 'Allah created', زَارَ 'he visited', زَارَ زَيْدٌ مَرِيضًا 'Zaid visited the patient'. In these examples, 'He', 'Allah' and 'Zaid' are subjects of the verbs. The subject may be in the form of ضَمِيرٌ مُسْتَتِرٌ (hidden pronoun) as 'he' in خَلَقَ and زَارَ, or it may be mentioned as an apparent noun as 'Allah' in خَلَقَ اللهُ and 'Zaid' in زَارَ زَيْدٌ.

The Passive Form is called *Majhul* (مَجْهُولٌ literally 'unknown') in which the subject (فَاعِلٌ) is not known. It is formed on the pattern of فُعِلَ 'it was done' by placing a *Dammeh* (ضَمَّةٌ) on the first letter and *kasrah* (كَسْرَةٌ) on the middle letter or on the second last letter in a verb having more than three letters, as exemplified below:

Active Verb (فَعَلَ)

كَتَبَ 'he wrote'

شَرِبَ 'he drank'

تَرَجَّمَ 'he translated'

قَتَلَ 'he killed'

دَخَلَ 'he entered'

نَزَلَ 'he descended'

زَلَزَلَ 'it/he shook'

Passive Verb (فُعِلَ)

كُتِبَ 'It was written/prescribed'

شُرِبَ 'It was drunk'

تُرْجِمَ 'It was translated'

قُتِلَ 'he was killed'

دُخِلَ 'he was entered'

نُزِلَ 'he/it was descended'

زُلْزِلَ 'he/it was shaken'

قَرَأَ 'he read'

قُرِئَ 'it was read'

زَخَرَ 'he removed'

زُخِرَ 'he/it was removed'

أَنَبَأَ 'he informed'

أُنْبِئَ 'he was informed'

The passive of the perfect i.e. *Madi Majhul* is formed according to the pattern **فُعِلَ** and **فُعِلِلَ** and conjugated in exactly the same manners as the Active of the perfect *Madi Maruf* described in the tables 8 and 9, e.g. قُتِلُوا, قُتِلَا, قُتِلَ, قُتِلَتْ, قُتِلْتُمْ, قُتِلْتِ, قُتِلْنَا, قُتِلْتِ, etc.

Negative of Perfect: To render a verb in the *madi* negative the particle **مَا** (*ma*) is used, e.g. ذَهَبْتُ إِلَى الْجَامِعَةِ 'I went to the University' → مَا ذَهَبْتُ إِلَى الْجَامِعَةِ 'I did not go to the University', مَا خَرَجَ الطُّلَابُ مِنَ الْفَصْلِ 'the students did not leave the class', دَخَلَ حَامِدٌ وَلَكِنَّهُ مَا خَرَجَ 'Hamid entered but he did not come out', مَا كُتِبَ الدَّرْسُ 'the lesson was not written'.

All forms (صِيغَةً) of the perfect can be converted into the negative form by prefixing **مَا**. However, a question is to be negated with **لَا** (*la*), e.g. أَكَتَبْتَ الدَّرْسَ يَا بِلَالُ؟ 'O Bilal! did you write the lesson?' the answer in negative is; لَا، مَا كَتَبْتُ 'No, I did not write the lesson'. أَفَهَمْتَ الدَّرْسَ يَا حَامِدُ؟ 'O Hamid! did you understand the lesson?' 'No, I did not understand it?'. لَا، مَا فَهِمْتُهُ 'No, I did not understand it?'

The Difference between نَعَمْ بَلَى and نَعَمْ بَلَى: is used in reply to a positive question, and **بَلَى** is used in reply to a negative question, e.g. أَأَنْتَ طَالِبٌ يَا بِلَالُ؟ 'O Bilal! are you a student?'

the answer is أَلَسْتَ بِمُسْلِمٍ. 'yes, I am a student'. 'are you not a Muslim?' the answer is بَلَى أَنَا مُسْلِمٌ 'Yes/of course, I am a Muslim'.

The Near Perfect (الْمَاضِي الْقَرِيبُ): The particle قد (*qad*) is prefixed to any *sigħa* of the perfect tense to give it the meaning of near perfect (الْمَاضِي الْقَرِيبُ), e.g. قَدْ فَعَلَ (he has done), قَدْ فَعَلَا (these two ♂ have done), قَدْ فَعَلُوا (they ♂ have done), etc.

The particle قد or لَقَدْ when prefixed to a *sigħa* of the perfect tense it also gives an emphasis and denotes certainty (التَّأَكُّدُ) to the meaning of the verb, e.g. قَدْ دَخَلَ 'the teacher has already entered the class', قَدْ لَقَدْ خَلَقْنَا 'the prayer has started/established' ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ "Indeed, we (Allah) created man in the best state/mould". [94/4], قَدْ ذَهَبَ الرَّجُلُ 'certainly the man has gone', ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ "successful indeed are the believers". [23/1]

The Distant Perfect (الْمَاضِي الْبَعِيدُ): The word كَانَ is prefixed to the perfect tense in order to change it into the distant perfect, e.g. ذَهَبَ 'he went' → كَانَ ذَهَبَ 'he had gone', أَنَا مَرِيضٌ 'I am sick' → كُنْتُ مَرِيضًا أَمْسَ 'I was sick yesterday'.

The word كَانَ is also conjugated to correspond with the *sigħa* (form) concerned. The conjugation of كَانَ called فِعْلٌ نَاقِصٌ (incomplete verb) is shown in Table 10 below:

Table – 10

The Distant Perfect – الْمَاضِي الْبَعِيدُ
(كَانَ 'he was or had' كَانَ نَظَرَ 'he had observed')

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	كَانَ نَظَرَ he had observed	كَانَا نَظَرَا they had observed	كَانُوا نَظَرُوا they had observed
3 rd Person (♀)	كَانَتْ نَظَرَتْ she had observed	كَانَتَا نَظَرَتَا they had observed	كَانَ نَظَرْنَ they had observed
2 nd Person (♂)	كُنْتَ نَظَرْتَ you had observed	كُنْتُمَا نَظَرْتُمَا you had observed	كُنْتُمْ نَظَرْتُمْ you had observed
2 nd Person (♀)	كُنْتِ نَظَرْتِ you had observed	كُنْتُمَا نَظَرْتُمَا you had observed	كُنْتُنَّ نَظَرْتُنَّ you had observed
1 st Person (♂&♀)	كُنْتُ نَظَرْتُ I had observed	كُنَّا نَظَرْنَا we had observed	كُنَّا نَظَرْنَا we had observed

الْجُمْلَةُ الْفَعْلِيَّةُ

THE VERBAL SENTENCE

We have already learnt that according to the construction, a sentence is of two kinds;

① The Nominal Sentence (الْجُمْلَةُ الْإِسْمِيَّةُ):

The nominal sentence consists of two parts, a subject and a predicate. The subject is either a noun or a pronoun, and the predicate is a noun, a verb or a sentence. The subject of a nominal sentence is called **المُبْتَدَأُ** and its predicate is called **الخَبَرُ**.

② The Verbal Sentence (الْجُمْلَةُ الْفَعْلِيَّةُ):

The verbal sentence commences with a verb. The subject of a verbal sentence is called **fa'il (الْفَاعِلُ)**, e.g. **دَخَلَ زَيْدٌ** (Zaid entered). It is a simple verbal sentence wherein **دَخَلَ** is a verb and **زَيْدٌ** is the subject (**الْفَاعِلُ**) of the verb. The **fa'il** is always in the nominative case (**marfu – مَرْفُوعٌ**). The **fa'il** can be a pronoun also, e.g. **دَخَلُوا** 'they entered'. The **fa'il**, in this case, is **waw**, **دَخَلْتَ** 'you entered', the **fa'il** is **ta** and in **دَخَلْنَا** 'we entered', the **fa'il** is **na** and so on.

Note that in **دَخَلَ الطُّلَّابُ** 'the students entered', the verb

دَخَلَ has no *waw* at the end because دَخَلُوا means 'they entered'; and if we say دَخَلُوا الطُّلَّابُ it means 'they the students entered'. This is not correct because there cannot be two *fa'ls* for a verb. But we can say الطُّلَّابُ دَخَلُوا which becomes a nominal sentence. Here الطُّلَّابُ is the *muftada* and the sentence دَخَلُوا is the *khavar*.

The same rule applies to the third person feminine, e.g. دَخَلَتِ الْبَنَاتُ 'the girls entered' or الْبَنَاتُ دَخَلْنَ. So remember this rule.

	مبتدأ	خبر	مبتدأ	خبر
The nominal sentence:	الطالباتُ	دَخَلْنَ	الطلابُ	دَخَلُوا

	فعل	فاعل	فعل	فاعل
The verbal sentence:	دَخَلَتِ	الطالباتُ	دَخَلَ	الطلابُ

The Object (المفعول به):

A verbal sentence may be complete only with a verb and a subject (الفعل + الفاعل) when the verb is intransitive (لازم) which does not require a direct object, e.g. دَهَبَ بِلَالٌ 'Bilal went', دَهَبَتِ النِّسَاءُ 'the women went', ضَحِكَ الطِّفْلُ 'the child laughed', جَلَسَ الطُّلَّابُ 'the students sat down'. But if the verb pertains to the category of transitive form then the verb requires an object to convey complete sense of the verbal sentence. So in this case, the normal sequence of a verbal sentence is, verb + subject + object + (فعل + فاعل) مفعول.

Examples:

	مفعول (object)	فاعل (subject)	فعل (verb)
Allah created the human being.	الْإِنْسَانَ	اللَّهُ	خَلَقَ
"Allah sets forth the parable".	مَثَلًا	اللَّهُ	ضَرَبَ
"And David slew Goliath".	جَالُوتَ	دَاوُودَ	وَقَتَلَ
"They (both) found there a wall"	فِيهَا جِدَارًا	(هُمَا)	وَجَدَا
"They (both) met a young man".	غُلَامًا	(هُمَا)	لَقِيَا
"They bewitched the eyes of the people".	أَعْيَنَ النَّاسِ	(هُمْ)	سَحَرُوا
"He (Allah) created man".	الْإِنْسَانَ	(هُوَ)	خَلَقَ
"Indeed lost are those who have killed their children".	أَوْلَادَهُمْ	الَّذِينَ قَتَلُوا	قَدْ خَسِرَ
"And Soleman inherited David".	دَاوُودَ	سُلَيْمَانَ	وَوَرِثَ
The child broke the pen.	الْقَلَمَ	الطِّفْلَ	كَسَرَ
The boy asked his mother.	أُمَّهُ	الْوَلَدَ	سَأَلَ

Note that the *fa'il* (subject) is in nominative case (مَرْفُوعٌ) and the *maful* (object) is in accusative case (مَنْصُوبٌ). Also note that in the last example the *maful bihi* (مَفْعُولٌ بِهِ) is *umm* (أُمُّ), and so it takes the a-ending, and the pronoun *hu* 'هُ' is not part of it (*umma-hu*). Here are some more examples of this kind:

- رَأَيْتُ (فَرَسَ+كَ) 'I saw your horse'. Here رَأَيْتُ is verb + subject 'I saw' and فَرَسَ is the object (مفعول) and كَ is a possessive pronoun (ضمير) 'your horse' which is a relative phrase (مُضَافٌ / مُضَافٌ إِلَيْهِ).

- (كِتَابُهُ) 'the student read his book' قَرَأَ الطَّالِبُ كِتَابَهُ. Also remember that the *maful bihi* (مَفْعُولٌ بِهِ) can be a pronoun, e.g. لَقِيتُ حَامِداً وَسَأَلْتُهُ 'I met Hamid and asked him', here لَقِيتُ is verb+ subject and حَامِداً is the object, and in the second sentence سَأَلْتُ is verb+ subject and the pronoun 'هُ' is the object.

The *nun* (نُونٌ) of *tanwin* is followed by a *kasra* (كَسْرَةٌ) if the next word commences with *hamzat al-wasl* (هَمْزَةُ الْوَصْلِ), e.g. شَرِبَ حَامِدٌ الْمَاءَ is read as شَرِبَ حَامِدُنِ الْمَاءَ (*shariba Hamid-u-nil-maa*). Here if *kasra* is not added it becomes difficult to pronounce the letter combination. This is called اِتِّتْقَاءُ السَّاكِنَيْنِ (combination of two vowelless letters). Whenever such a combination occurs, it is removed by inserting *kasrah* between them. Here are some more examples;

- سَأَلَ بِلَالٌ is read as, *sa'ala Bilal-u-n-i-bna-hu* سَأَلَ بِلَالُنِ. اِبْنُهُ.
- سَمِعَ زَيْدٌ الْأَذَانَ is read as, *sami-a Zaid-u-n-i-ladhan* سَمِعَ زَيْدُنِ الْأَذَانَ.

The سَاكِنٌ (vowelless) word is also changed by a *kasra* if the next word commences with *al* (ال), e.g. ذَهَبَتِ الْبَنَاتُ 'the girls went' becomes ذَهَبَتِ الْبَنَاتُ.

As stated earlier, the usual sequence of a verbal sentence is فعل (verb) + فاعل (subject) + مفعول (object), e.g. نَصَرَ اللَّهُ الْعَبْدَ 'Allah has helped the slave'. Similarly رَأَيْتُهُ 'I saw him'.

The subject (فَاعِلٌ) in its original form is always in the nominative case (رَفْعٌ) and the object (مَفْعُولٌ) is in the accusative case (نَصْبٌ). However, this sequence is altered when the subject or the object needs emphasis or it is to be focused. Such changes can be as follows:

- Sometimes the object follows the verb in the form of a pronoun and the subject comes after the object, e.g. ﴿قَالُوا لَئِنْ أَكَلَهُ الذَّنْبُ﴾ “they said: if a wolf devours him (Yaqub v)” [12/14]. In this verse, أَكَلَ is a verb (الْفِعْلُ), ‘هُ’ is the object (الْمَفْعُولُ) which followed the verb in the form of an attached pronoun and الذَّنْبُ is the subject (الْفَاعِلُ) which has followed the object (مَفْعُولٌ بِهِ). So, here the sequence is: verb+object+subject and the stress is on the object ‘هُ’ (referring to Yaqub v).
- Another example: ﴿إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ﴾ “When death approached Yaqub (v)” [2/133]. The sequence in this verse is: verb (فَعَلَ) + object (مَفْعُول) + subject (فَاعِل). In this verse the object followed the verb in the form of a proper noun الْعَلَمُ, and the subject came afterwards. Here again the stress is on the object i.e. Yaqub (v).
- Sometimes the object precedes both the verb and the subject, e.g. إِيَّاكَ نَعْبُدُ “You (alone) we worship” [the Quran] (إِيَّاكَ is the object and نَعْبُدُ is verb + subject). In this verse also the stress and focus is on the ‘object’ that we worship no other but Thee (Allah) and Thee alone. Similarly, وَإِيَّاكَ نَسْتَعِينُ “and You (Allah alone) we ask for help (for each and everything)”. [the Quran].

Ordinarily, the usual sentence would be نَعْبُدُكَ 'we worship Thee (Allah)' and وَنَسْتَغِيثُكَ 'and we ask for Thy (Allah's) help'.

The difference between the verbal and the nominal sentences is that the verbal sentence relates to an act or event whereas the nominal sentence gives a description of a person or a thing, and it brings the subject (المبتدأ) into focus, and often lays emphasis on the subject. A verbal sentence can be changed into a nominal one, e.g.

خَلَقَ اللَّهُ الْكَوْنَ 'Allah created the universe'. This is a verbal sentence narrating a simple fact. However, if the emphasis is to be laid on the subject that no one else but Allah alone has created the universe, then a nominal sentence is used, e.g.

اللَّهُ خَلَقَ الْكَوْنَ 'literally, 'Allah, He created the Universe'. More examples of the verbal sentence and nominal sentence are given below for comparison.

- جَلَسَ الْوَلَدَانِ أَمَامَ الْمُعَلِّمِ 'the two boys sat before the teacher'
الْوَلَدَانِ جَلَسَا أَمَامَ الْمُعَلِّمِ
- نَصَرَ الْمُسْلِمُونَ إِخْوَانَهُمْ 'the Muslims helped their brothers'
الْمُسْلِمُونَ نَصَرُوا إِخْوَانَهُمْ
- شَرَبَ الْأَوْلَادُ اللَّبْنَ 'the boys drank the milk'
الْأَوْلَادُ شَرَبُوا اللَّبْنَ
- أَكَلَ الْمُسَافِرُونَ الطَّعَامَ 'the travelers ate the food'
الْمُسَافِرُونَ أَكَلُوا الطَّعَامَ

- رَجَعَتِ الْبِنْتَانِ مِنَ الْمَدْرَسَةِ 'the two girls returned from the school'
الْبِنْتَانِ رَجَعَتَا مِنَ الْمَدْرَسَةِ
- طَلَبَ الْمُدِيرُ الطُّلَابَ
الْمُدِيرُ طَلَبَ الطُّلَابَ 'the Principal called the students'
- كَتَبْتُ رِسَالَةً إِلَى أَخِي
أَنَا كَتَبْتُ رِسَالَةً إِلَى أَخِي 'I wrote a letter to my brother'
- هَلْ ضَرَبْتَ حَامِدًا
هَلْ أَنْتَ ضَرَبْتَ حَامِدًا 'Did you beat Hamid'
- رَجَعَ الطُّلَابُ إِلَى الْمَدْرَسَةِ بَعْدَ الْعُطَلَاتِ
الطُّلَابُ رَجَعُوا إِلَى الْمَدْرَسَةِ بَعْدَ الْعُطَلَاتِ 'the students returned to the school after the vacation'
- سَمِعَ النَّاسُ كَلَامَ الْخَطِيبِ
النَّاسُ سَمِعُوا كَلَامَ الْخَطِيبِ 'the people listened to the speaker's address'

الْفِعْلُ الْمُضَارِعُ THE IMPERFECT TENSE

The Arabic verb has only three forms. These are:

- ❶ The Past Tense which is called the *madi* (الْمَاضِي).
- ❷ The Present-Future Tense, which is called the *mudare* (الْمُضَارِع).
- ❸ The Imperative, which is called the *amr* (الْأَمْر).

We have already learnt about the *madi*. In this lesson we shall learn the *mudare* (الْمُضَارِع), and the *amr* (الْأَمْر) will be learnt later.

The *mudare* is an imperfect verb which denotes an action which is still incomplete or was incomplete at the stated or implied time. It includes both the present and the future tenses, e.g. يَكْتُبُ may mean any of the following; 'he writes, he is writing or he will write'. The *mudare* also has Active (الْمُضَارِعُ الْمَعْرُوفُ) and Passive forms (الْمُضَارِعُ الْمَجْهُولُ).

المضارع المعروف is derived from the triliteral verb الْمَاضِي (المضارع المجرد) by the following methods:

- ❶ For the *mudare* one of the four indicative letters, called عَلَامَاتُ الْمُضَارِعِ, is prefixed with *fathah* to the simple verb الْمَاضِي. These indicators are ي. ت. ا. ن. (يتان).

- ② The first letter (radical *fa*) of all the forms (صِيغَةً) is made *sakin*, e.g. the *madi* كَتَبَ means 'he wrote' and the radical *fa* in this verb is ك which is to become كُ (*sakin*).
- ③ The last radical i.e. radical *lam* is to be given a *dammah*. In this example, the radical *lam* is ب, which is to become بُ.
- ④ As for the middle radical (عَيْنُ الْكَلِمَةِ) the vowel can be *fath* (فَتْحٌ), *kasrah* (كَسْرَةٌ) or *dammah* (ضَمَّةٌ). As a general rule if the middle radical of the *madi* has *kasrah*, its corresponding middle letter عَيْنُ الْكَلِمَةِ of *mudare* is with *fath* (فَتْحٌ), e.g.

- The *mudare* of شَرِبَ 'he drank' is يَشْرِبُ 'he drinks, he is drinking or he will drink', عَلِمَ → يَعْلَمُ, and سَمِعَ → يَسْمَعُ, and فَرِحَ → يَفْرَحُ. However, حَسِبَ is an exception; its *mudare* is يَحْسِبُ. This exceptional pattern is rarely used.

If the middle letter in the *madi* has *dammah* on it, the corresponding middle radical in the *mudare* is also with *dammah*, e.g. ضَعُفَ → يَضْعُفُ 'he becomes weak/old or he will become weak/old', كَرُمَ → يَكْرُمُ and بَعُدَ → يَبْعُدُ and حَسُنَ → يَحْسُنُ. But if the second radical in the *madi* has *fath* then the corresponding عَيْنُ الْكَلِمَةِ in the *mudare* may be *fatha*, *kasrah* or *dammah*. There is no definite pattern to determine this vowel. It comes through practice or with consultation of dictionary, e.g. فَتَحَ → يَنْصُرُ → نَصَرَ and يَضْرِبُ → ضَرَبَ and يَفْتَحَ.

To sum up; if the middle letter of the perfect has *dammah* the middle letter of the imperfect is likewise. If the middle letter of the perfect has a *kasrah* then the middle radical of the imperfect is *fathah*. However, **حَسِبَ** is an exception; its imperfect is **يَحْسِبُ**. But if the middle letter of the perfect has a *fathah* then vowel of the middle radical of the imperfect can only be determined through practice or by consulting dictionary.

As for the indicatives of imperfect (عَلَامَاتُ الْمُضَارِعِ) – ي.ت.ا.ن – these are prefixed as follows:

- ① ‘ي’ is prefixed to the third person form of imperfect tense (مُضَارِعَ غَائِبٍ), e.g. **يَكْتُبُ** ‘he writes, he is writing or he will write’.
- ② ‘ت’ precedes the second person form of imperfect tense (مُضَارِعَ حَاضِرٍ), e.g. **تَكْتُبُ** ‘you write, you are writing or you will write’.
- ③ ‘أ’ precedes the first person singular form of the imperfect tense (مُضَارِعَ وَاحِدٍ مُتَكَلِّمٍ), e.g. **أَكْتُبُ** ‘I write, I am writing or I shall write’.
- ④ ‘ن’ precedes the first person plural form of the imperfect tense (مُضَارِعَ جَمْعٍ مُتَكَلِّمٍ), e.g. **نَكْتُبُ** ‘we write, we are writing or we shall write’.

The pattern of dual and plural form of imperfect is as follows:

- ❶ For the dual اِنَّ is added to the imperfect singular مُضَارِع (واحد, e.g. the dual of يَكْتُبُ is يَكْتُبَانِ 'the two ♂ write/are writing/will write'). The 'ن' at the end is called نُونٍ اِعْرَابِي.
- ❷ For the plural, وُنْ is added to imperfect singular ♂, e.g. the plural of يَكْتُبُ is يَكْتُبُونَ 'they ♂ write/are writing/will write'. The 'ن' at the end is called نُونٍ اِعْرَابِي.
- ❸ For the second person feminine singular يِنَّ is added to the second person imperfect masculine singular, e.g. تَكْتُبُ 'you ♂ write/are writing/will write' to تَكْتُبِيْنَ 'you ♀ singular write/are writing/will write'. The 'ن' at the end is called نون اِعْرَابِي.
- ❹ For the second and third person feminine plural 'ن' is added at the end, e.g. يَكْتُبْنَ 'they ♀ write/are writing/will write', and تَكْتُبْنَ 'you ♀ plural write/are writing/will write'. The 'ن' in both the cases is called نُونٌ نِسْوَةٌ (feminine noon) or نُونٌ ضَمِيرٌ (pronoun noon).

For the method of conjugating *mudare maruf*, see Tables 11 and 12 below:

Table – 11

Basic form of Conjugating *Mudare Maruf* (مضارع معروف)

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	ي.ف.ع. ل.	ي.ف.ع. ل. اِنَّ	ي.ف.ع. ل. وُنْ
3 rd Person (♀)	ت.ف.ع. ل.*	ت.ف.ع. ل. اِنَّ	ي.ف.ع. ل. نِ

2 nd Person (♂)	تَفْعُ.جُ.لْ*	تَفْعُ.جُ.لِإِنْ	تَفْعُ.جُ.لْوُنَ
2 nd Person (♀)	تَفْعُ.جُ.لِإِنْ	تَفْعُ.جُ.لِإِنْ	تَفْعُ.جُ.لِإِنْ
1 st Person (♂&♀)	أَفْعُ.جُ.لْ	نَفْعُ.جُ.لْ#	نَفْعُ.جُ.لْ#

Note:

* — they are identical.

— they are identical.

ن — the seven underlined *noon* are نُونٌ إِعْرَابِي.

ن — the two double underlined *noon* are نُونٌ نِسْوَةٍ or نُونٌ ضَمِيرٍ. (In certain conditions نون إعرابي is dropped while نون نسوة always stays. This you will learn later).

Table – 12

**Conjugation of *Mudare Maruf* – مضارع معروف
(to help – نَصَرَ يَنْصُرُ)**

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	يَنْصُرُ He helps	يَنْصُرَانِ they help	يَنْصُرُونَ they help
3 rd Person (♀)	تَنْصُرُ She helps	تَنْصُرَانِ they help	يَنْصُرْنَ they help
2 nd Person (♂)	تَنْصُرُ you help	تَنْصُرَانِ you help	تَنْصُرُونَ you help
2 nd Person (♀)	تَنْصُرِينَ you help	تَنْصُرَانِ you help	تَنْصُرْنَ you help
1 st Person (♂&♀)	أَنْصُرُ I help	نَنْصُرُ we help	نَنْصُرُ We help

Note:

Remember that the middle radical **عين الكلمة** maintains its vowel mark in all the forms, e.g. in **يَنْصُرُ** the 'صُ' (**عين الكلمة**) has *dammah* and it stays as such in all the form (*sighas*). In **سَمِعَ** → **يَسْمَعُ** the middle radical 'مَ' is with **فَتْحَ** which holds its mark in all the forms. And in **ضَرَبَ** → **يَضْرِبُ** the middle radical is 'رِ' which maintains its *jarr* mark in all the forms of conjugation.

Exercise:

Conjugate the following verbs:

كَتَبَ → **يَكْتُبُ** root meaning: 'to write'

دَهَبَ → **يَذْهَبُ** 'to go'

ضَرَبَ → **يَضْرِبُ** 'to strike'

فَتَحَ → **يَفْتَحُ** 'to open'



أبواب الفعل الثلاثي المجرد

SIX GROUPS OF TRILITERAL VERBS

According to the vowel of the second radical, verbs are classified in six groups. Each of these groups is called *bab* (gateway) in Arabic, and its plural is *abwab* – الأبواب (gateways). These groups are as follows:

- ① a-a group: فَتَحَ → يَفْتَحُ referred to in Arabic dictionary as ‘ف’ or ‘َ’ *fathah* (فَتْحَة). Any verb indicating ‘ف’ or ‘َ’ in front of it indicates that the verb belongs to the category of فَتَحَ → يَفْتَحُ or its second radical is with fath ‘َ’, e.g. (ف) (ذَهَبَ) means that its *mudare* is يَذْهَبُ, i.e. the second radical is مَفْتُوحٌ.
- ② a-i group: ضَرَبَ → يَضْرِبُ, referred to as ‘ض’ or ‘ِ’, e.g. ‘ض’ or ‘ِ’ جَلَسَ means يجلسُ → جَلَسَ.
- ③ i-a group: سَمِعَ → يَسْمَعُ, referred to as ‘س’ or ‘ُ’, e.g. ‘س’ or ‘ُ’ فَهَمَ means the *mudare* of فَهَمَ is from *bab* (باب) سَمِعَ → يَسْمَعُ, i.e. فَهَمَ → يَفْهَمُ.
- ④ a-u group: نَصَرَ → يَنْصُرُ, referred to as ‘ن’ or ‘ُ’, e.g. سَجَدَ with ‘ن’ or ‘ُ’ in front of it in a dictionary means that the *mudare* of سَجَدَ is يَسْجُدُ.
- ⑤ u-u group: كَرَّمَ → يَكْرُمُ, referred to as ‘ك’ or ‘ُ’, e.g. قَرَّبَ ‘to approach, come near’ with ‘ك’ or ‘ُ’ indicates that the *mudare* of قَرَّبَ is يَقْرُبُ.

- ⑥ i-i group: حَسِبَ → يَحْسِبُ is referred to as 'ح' or 'ـ', e.g. وَرِثَ with 'ح' or 'ـ' indicates that the *mudare* of وَرِثَ is يَرِثُ 'to inherit'.

Note: That the verbs related to the first four groups are commonly used, the fifth group كَرَّمَ → يَكْرُمُ is less common, and the sixth group حَسِبَ → يَحْسِبُ is rarely used.

Imperfect Passive (مُضَارِع مَجْهُول): It is made on the pattern of يُفْعَلُ – 'yufalu', e.g.

Active Verb

يَسْمَعُ 'he hears'

يَقْتُلُ 'he kills'

يَفْتَحُ 'he/it opens'

يَقْرَأُ 'he reads'

يَقْبَلُ 'he accepts'

يَزُورُ 'he visits'

Passive Verb

يُسْمَعُ 'he is heard'

يُقْتَلُ 'he is killed'

يُفْتَحُ 'it is opened'

يُقْرَأُ 'it is read'

يُقْبَلُ 'he/it is accepted'

يُزَارُ 'it is visited'

Negative of the Imperfect: The negative particle used with the *mudare* is 'لا', e.g.

– لَا أَفْهَمُ الدَّرْسَ 'I don't understand the lesson'.

– لَا يَشْرَبُ الْقَهْوَةَ 'he doesn't drink coffee'.

– لَا يَذْهَبُونَ إِلَى السُّوقِ 'they don't go to the market'.

Mudare–the Present/Future Tense: As explained earlier that the imperfect المِضَارِع denotes both the present and the future tenses, e.g. يَذْهَبُ can mean 'he goes' or 'he will go'. However, if the meaning is required to be confined to the

present or the future tense only then the following change is effected:

- For confining the meaning of *mudare* to the present tense only ‘نَ’ is prefixed to it, e.g. لَيَذْهَبُ means ‘he goes’, لَيَفْعَلُ means ‘he does’, لَيَشْرَبُ مَاءً means ‘he drinks water’.
- For confining the meaning of *mudare* to the future tense only ‘سَ’ or ‘سَوْفَ’ is prefixed to *mudare*. ‘سَ’ is prefixed for near future and سَوْفَ is prefixed for distant future. However, the term ‘near’ or ‘distant’ future is not added in translation for both the terms pertain to the future tense, e.g. يَعْلَمُ ‘he knows or will know’ سَيَعْلَمُ or سَوْفَ يَعْلَمُ means ‘he will know’, يَكْتُبُ ‘he writes or will write’ → سَيَكْتُبُ or سَوْفَ يَكْتُبُ means ‘he will write’, سَيَقُولُ means ‘he will say’ and سَوْفَ تَعْلَمُونَ means “you (plural) will know.



حَالَةُ الْفِعْلِ

MOODS OF VERB

It has been mentioned earlier that Arabic verbs have three forms i.e. the *madi*, the *mudare* and the *amr*. The *madi* and the *amr* are *mabni* (مَبْنِي), hence they do not undergo any change. But the *mudare* is *murab* (مُعْرَب), and it undergoes changes to indicate its functions in the sentences. Just as the noun has three cases i.e. *marfu* (nominative), *mansub* (accusative) and *majrur* (genitive), the *mudare* also has three case endings, which are called 'moods' in English. These are *marfu*, *mansub* and *majzum* 'jussive' (vowelless or *sakun*). However, the *mudare* is *mabni* to the pronoun of second and third person feminine plural. Remember that the noun never has جَزْمٌ 'جَزْمٌ' and the verb never has جَرٌّ 'جَرٌّ' as its case-ending.

The following particles are some of the important نَاصِبَةٌ (nasibatul mudare), which change the mood and application of a *mudare*:

- ① Mudare with لَنْ (lan): When *lan* (لَنْ) is prefixed to a *mudare* it brings about the following four changes in the meaning and structure of the مُضَارِعٌ:

- ① It changes its meaning into the negative form with emphasis, i.e. instead of no/not, it becomes 'never'.

- ② The meaning of the مضارع changes into futuristic tense, e.g. لَنْ يَضْرِبَ 'he will never strike', لَنْ أَشْرَبَ 'I shall never drink wine', لَنْ تُؤْمِنَ 'you will never believe', ﴿لَنْ تَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ﴾ "we shall never endure one kind of food". [2/61]
- ③ It brings *fathah* 'ـَ' on the last consonant of مضارع, i.e. makes it *mansub* (مَنْصُوبٌ), e.g. يَضْرِبُ → لَنْ يَضْرِبَ and أَشْرَبُ → لَنْ أَشْرَبَ. *Lan* is called نَاصِبَةُ الْمُضَارِعِ. All particles of نَاصِبَةُ الْمُضَارِعِ change the imperfect into accusative case.
- ④ The *nun* of *Irabi* is removed/elided in all the cases of نَاصِبَةُ الْمُضَارِعِ, e.g. يُؤْمِنُونَ → لَنْ يُؤْمِنُوا and يَذْهَبُونَ → لَنْ يَذْهَبُوا and تَصْبِرُونَ → لَنْ تَصْبِرُوا.

For the *noon irabi* (نُونٌ إِرَابِيٌّ) refer back to the note at the end of Table 11.

For conjugation of مضارع with لَنْ see Table 13 below. The *mudare* with other particles of نَاصِبَةُ also follow the same pattern.

Table – 13
Conjugation of *Mudare* with لَنْ

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	لَنْ يَنْصُرَ	لَنْ يَنْصُرَا *	لَنْ يَنْصُرُوا *
3 rd Person (♀)	لَنْ تَنْصُرَ	لَنْ تَنْصُرَا *	لَنْ يَنْصُرَنَّ

2 nd Person (♂)	لَنْ تَنْصُرَ	لَنْ تَنْصُرَا *	لَنْ تَنْصُرُوا *
2 nd Person (♀)	لَنْ تَنْصُرِي *	لَنْ تَنْصُرَا	لَنْ تَنْصُرْنَ
1 st Person (♂ & ♀)	لَنْ أَنْصُرَ	لَنْ نَنْصُرَ	لَنْ نَنْصُرَ

Note:

*— In these forms the sign of the verb being *marfu* is the presence of the *nun* and that of being *mansub* is the omission of this *nun*.

② Mudare with ان (an): It means ‘that’, e.g. ﴿أُمِرْتُ أَنْ أَعْبُدَ﴾ “I have been ordered that I worship Allah”. [13/36], مَاذَا تُرِيدُ أَنْ تَشْرَبَ ‘what do you want to drink?’, تُرِيدُ أَنْ نَجْلِسَ هُنَا ‘we want to sit here’ literally, ‘we want that we sit here’.

③ Mudare with أَلَّا (alla): أَلَّا, (made up of لَا+أَنْ). It means ‘may not/shall not/lest/etc.’, e.g. ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنَىٰ وَثَلَاثَ وَرُبْعَ، فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا﴾ “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other). Women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That will be more suitable to prevent you from doing injustice”. [4/3], ﴿حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ﴾

“proper it is for me that I say nothing concerning Allah but the truth”. [7/105].

- ④ Mudare with لَا مُّ التَّعْلِيلُ: 'لَا' means 'so that, in order to/ that', e.g. أَفْهَمُ → لَا أَفْهَمُ - لَا أَفْهَمُ الْقُرْآنَ - 'I study Arabic in order to understand Quran', خَلَقْنَا اللَّهَ تَعَالَى لِنَعْبُدَهُ 'Allah has created us so that we may worship Him'.
- ⑤ Mudare with كَيْ: It has the same meaning as 'لَا' i.e. 'so that, in order to', e.g. دَهَبْتُ إِلَى الْمَسْجِدِ كَيْ أَعْبُدَ اللَّهَ 'I went to the mosque in order to worship Allah'.
- ⑥ Mudare with إِذَا: It means 'then', e.g. اجْتَهِدْ إِذَا تَنْجَحَ 'work hard then you will succeed'.
- ⑦ Mudare with حَتَّى: It means 'until', e.g. اجْلِسْ هُنَا حَتَّى أَرْجِعَ 'you sit here till I return', another example; ﴿حَتَّى يَمَيِّزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾ "until He distinguishes the wicked from the good" [3/179], another example from the Quran ﴿حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾ "until the camel goes through the eye of the needle (which is impossible)" [7/40].

The Jussive Mood of the Mudare (الْمُضَارِعُ الْمَجْزُومُ): There are certain particles, called جَازِمَةٌ الْمُضَارِعُ which when prefixed to a *mudare* they change the final radical of *mudare* from *dammah* to *Sukun*, i.e. make the *mudare* vowelless; otherwise, the pattern of conjugation remains the same as for نَاصِبَةُ الْمُضَارِعِ. Some of the important جَازِمَةٌ الْمُضَارِعُ are:

❶ **لَمْ (lam):** When *lam* is prefixed to a *mudare* it brings the following changes:

- ① The meaning of *mudare* is changed into a negative past tense form with emphasis. **لَمْ** and **لَا** are the most common particles of the negative command.
- ② The *mudare marfu* (مُضَارِع مَرْفُوعٌ) becomes *mudare majzum* (مُضَارِع مَجْزُومٌ), i.e. the *dammah* at the end of *mudare* is replaced by a *jazm* (جَزْمٌ) which makes it *sakin*.
- ③ The *nun Irabi* (نُونِ إِرَابِيٍّ) is removed or elided from the مضارع, examples:
 - لَا يَذْهَبُ 'he does not go' → لَمْ يَذْهَبْ 'he did not go or he never went'.
 - هَلْ كَتَبْتَ عَلَى السَّبُّورَةِ يَا زَيْدٌ؟ 'Did you write on the board, O Zaid?' لَمْ أَكْتُبْ 'I did not write'. A simple answer to this question may be مَا كَتَبْتُ 'I did not write' but لَمْ أَكْتُبْ is an emphatic answer.
 - لَا يُؤْمِنُونَ 'they do not believe' → لَمْ يُؤْمِنُوا 'they did not believe'.
 - لَا يَشْرَبُونَ الْقَهْوَةَ 'they do not/will not drink coffee' → لَمْ يَشْرَبُوا الْقَهْوَةَ 'they did not drink coffee'.
 - ﴿لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا﴾ "We have given that name to none before (him)". [19/7]

For conjugation of مُضَارِع with لَمْ see Table 14.

Table – 14
Mudare with لَمْ

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	لَمْ يَضْرِبْ	لَمْ يَضْرِبَا	لَمْ يَضْرِبُوا
3 rd Person (♀)	لَمْ تَضْرِبْ*	لَمْ تَضْرِبَا ^o	لَمْ يَضْرِبْنَ [#]
2 nd Person (♂)	لَمْ تَضْرِبْ*	لَمْ تَضْرِبَا ^o	لَمْ تَضْرِبُوا
2 nd Person (♀)	لَمْ تَضْرِبِي	لَمْ تَضْرِبَا ^o	لَمْ تَضْرِبْنَ [#]
1 st Person (♂ & ♀)	لَمْ أَضْرِبْ	لَمْ تَضْرِبْ	لَمْ تَضْرِبْ

Note:

* — They are always the same.

^o — These are always the same.

[#] — نُونُ النِسْوَۃِ or نُونُ ضَمِيرٍ stays without change in all the conditions and all the seven *nun Irabi* are elided.

- ② لَمَّا 'Not yet':, e.g. لَمَّا يَذْهَبُ إِلَى الْجَامِعَةِ 'he has not yet gone to the university', ﴿وَلَمَّا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ﴾ "and faith has not yet entered your hearts". [49/14], لَمَّا يَصِلُ الْقِطَارُ 'the train has not yet arrived'.

Note: A *sakin* (vowelless) letter is changed to *kasra* when followed by a definite article 'ال', as in لَمَّا يَدْخُلُ and لَمَّا يَصِلُ الْقِطَارُ.

- ③ لَا 'do not': لَا means 'do not' i.e. with prohibition, e.g. لَا تَجْلِسْ هُنَا 'do not sit here', لَا تَكْذِبْ أَبَدًا 'do not ever tell lie', لَا تَدْخُلُوا مِنْ بَابٍ 'do not drink wine', لَا تَدْخُلُوا مِنْ بَابٍ 'do not enter by one gate'. [the Quran]
- ④ لَامُ الْأَمْرِ - ل: Lam of command means 'should/ought to', e.g. لَيَجْلِسُ كُلُّ طَالِبٍ فِي الْفَصْلِ سَاكِتًا 'every student should sit in the class quietly), وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ "and let every person look to what he has sent forth for the morrow". [59/18]

Note: لام الأمر becomes *sakin* when joined with an other consonant as in the case وَلْتَنْظُرْ نَفْسٌ → لَتَنْظُرْ نَفْسٌ another examples: لِيَخْرُجْ → لِيَخْرُجْ كُلُّ وَاحِدٍ مِنَ الْغُرْفَةِ 'so let everyone leave the room, or everyone should leave the room'.

- ⑤ In addition there are a number of 'conditional particles' (حُرُوفُ الشَّرْطِ) which make the *mudare majzum*. In a conditional sentence, both the حَرْفُ الشَّرْطِ and جَزَاءُ حَرْفِ الشَّرْطِ or جَوَابُ الشَّرْطِ (answer of the condition) are *majzum*. Some of the conditional particles are mentioned below:
- ① إِنْ (if), e.g. إِنْ تَذْهَبْ أَذْهَبْ 'if you go I will go', إِنْ تَشْرَبْ عَصِيرٍ أَشْرَبْ 'if you drink juice I will drink'. For emphasis, ل is also prefixed to إِنْ, e.g. لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ "If you give thanks (by accepting Faith and worshiping none but Allah) I will give you more (of my blessing)". [14/7]

- ② مَنْ يَجْتَهِدْ يَنْجَحْ (who, whom, whoever), e.g. مَنْ يَجْتَهِدْ يَنْجَحْ 'whoever works hard/struggles succeeds', ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ "whosoever works evil, will have the recompense thereof". [4/123], مَنْ يَكْسَلْ يَنْدَمْ 'he who turns lazy will regret'.
- ③ مَا (whatever), e.g. مَا تَفْعَلْ أَفْعَلْ 'whatever you do I will do'.
- ④ أَيْنَ or أَيْنَمَا (where, wherever), e.g. أَيْنَ تَذْهَبْ أَذْهَبْ 'where you go I go', ﴿أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ﴾ "wherever you maybe, death will overtake you". [4/78]

The Energetic Mood of المضارع with 'نْ' and 'نُ' at the End:

The energetic *nun*, called نُونُ التَّوَكِيدِ (the *nun* of emphasis) is of two kinds:

- ① One with a single *nun*, e.g. أَكْتُبُنُ 'I will write'. This is called نُونُ التَّوَكِيدِ الْخَفِيفَةُ (light *nun* of emphasis). This is less frequently used than *nun thaqilah* (نْ).
- ② One with a double *nun*, e.g. أَكْتُبُنُنُ 'I will definitely write'. This is called نُونُ التَّوَكِيدِ الثَّقِيلَةُ (weighty *nun* of emphasis). This *nun* signifies emphasis and convert the *mudare* into the future tense only. It is used only with the *mudare* and the *amr*, not with the *madi*. This *nun* is suffixed to the *mudare marfu* as follows:
 - ① In the four forms يَكْتُبُ, تَكْتُبُ, أَكْتُبُ, يَكْتُبُ the final *dammah* is replaced with a *fathah*. So يَكْتُبُ becomes يَكْتُبُنُنُ (*yaktub-a-nna*). The same pattern is formed with the other three forms.

- ② In the following three forms, **يَكْتُبُونَ**, **تَكْتُبُونَ**, **تَكْتُبِينَ** the final *nun* along with the *waw* (و) or *ya* (ي) are dropped. After omitting **نَ** from **يَكْتُبُونَ** and adding **نَ**, we get **يَكْتُبَنَّ**. In the same way **تَكْتُبُونَ** becomes **تَكْتُبَنَّ**.

As a rule, long vowel is not followed by a vowelless letter in Arabic, the long u' is therefore shortened. So **يَكْتُبُونَ** and **تَكْتُبُونَ** become **يَكْتُبَنَّ** and **تَكْتُبَنَّ**. Note that the difference between the singular **يَكْتُبَنَّ** and plural **يَكْتُبَنَّ** is the -a- in the first case and the -u- in the second. The second person feminine singular **تَكْتُبِينَ** becomes **تَكْتُبَنَّ**. Here also the long vowel **يَنَّ** is followed by a vowelless letter, which is shortened. The result is **تَكْتُبَنَّ**.

- ③ The two dual forms **يَكْتُبَانِ**, **تَكْتُبَانِ** become **يَكْتُبَانُ**, **تَكْتُبَانُ**. Note that the *nun* in dual form takes *kasra* instead of *fatha*.
- ④ The two feminine plural forms **يَكْتُبْنَ**, **تَكْتُبْنَ** become **يَكْتُبْنَ**, **تَكْتُبْنَ**. Note that an *alif* is added between the *nun* of the pronoun and the *nun* of emphasis.

For *mudare majzum* and the *amr*, the process is the same as in *mudare marfu* except that the *nun* in the five forms is already omitted in these forms, e.g.

- | | |
|---------------------------------|------------------------------------|
| 1. لا تَجْلِسُ → لا تَجْلِسَنَّ | 2. لا تَجْلِسُوا → لا تَجْلِسُونَّ |
| 3. اُكْتُبْ → اُكْتُبَنَّ | 4. اُكْتُبَا → اُكْتُبَانُ |
| 5. اُكْتُبُوا → اُكْتُبُونُ | 6. اُكْتُبِي → اُكْتُبِينَ |
| 7. اُكْتُبَانِ → اُكْتُبَانُ | |

When **لَ** (lam of emphasis) is prefixed and **نُونُ** is suffixed to a *mudare*, it strengthens the emphasis in the meaning of the *mudare* and confines the meaning to future tense only, e.g. **لَيَذْهَبَنَّ** 'indeed he will definitely go'. The use of *lam* is compulsory in the *mudare* if it is a *Jawab al Qasam* (جَوَابُ الْقَسَمِ), e.g. **وَاللّٰهِ لَا أَحْفَظَنَّ الدَّرْسَ** 'By Allah! I will memorize the lesson'. Here the *mudare* **أَحْفَظُ** is *jawab al-qasam* as it is preceded by the *qasam* (وَاللّٰهِ). There are, however, three conditions for its use in the *jawab al-qasam*, these are:

- ❶ The verb should be affirmative as in the above example. Neither the **لَ** (*lam*) nor the **نَ** (*nun*) is used with a negative verb, e.g. **وَاللّٰهِ لَا أَذْهَبُ** 'By Allah! I will not go'.
- ❷ The verb should be in future tense. If it is a present tense then only *lam* is used, not the *nun*, e.g. **وَاللّٰهِ نَأْظُنُّكَ صَادِقًا** 'By Allah! I consider you truthful'.
Note that **وَاللّٰهِ لَأُسَاعِدَنَّكَ** means 'By Allah! I will help you' and **وَاللّٰهِ لَأُسَاعِدُكَ** means 'I am helping you'.
- ❸ The *lam* should be attached to the verb. If it is attached to a word other than the verb, the *nun* cannot be used, e.g. **وَاللّٰهِ لِإِلَى الْمَسْجِدِ أَذْهَبُ** 'By Allah! to the mosque I will go'. Here the *lam* is attached to **إِلَى**. But if it is attached to the verb, then the *nun* has to be used, e.g. **وَاللّٰهِ لَأَذْهَبَنَّ إِلَى الْمَسْجِدِ**. Here is another example, **وَاللّٰهِ لَسَوْفَ أَزُورُكَ** 'By Allah! I will visit you'.

For conjugation of the *mudare* with **نَ** suffixed and **لَ** prefixed, see Table 15.

Table – 15
Mudare with لَبَنَ

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	لَيَفْعَلَنَّ	لَيَفْعَلَانَّ	لَيَفْعَلُنَّ
3 rd Person (♀)	لَتَفْعَلَنَّ*	لَتَفْعَلَانَّ#	لَيَفْعَلُنَّ
2 nd Person (♂)	لَتَفْعَلَنَّ*	لَتَفْعَلَانَّ#	لَتَفْعَلُنَّ
2 nd Person (♀)	لَتَفْعَلَنَّ	لَتَفْعَلَانَّ	لَتَفْعَلُنَّ
1 st Person (♂&♀)	لَأَفْعَلَنَّ	لَنَفْعَلَنَّ	لَنَفْعَلَنَّ

Note:

The verbs marked * are identical and the verbs marked # are identical.

***Mudare* with كَانَ:** When كَانَ is prefixed to a *mudare* it converts its meaning into the past continuous, e.g. كَانَ يَكْتُبُ 'he used to write', كَانَا يَكْتُبَانِ 'two ♂ used to write', كَانُوا يَكْتُبُونَ 'they ♂ used to write', كَانَتْ تَكْتُبُ 'she used to write', كَانَتَا تَكْتُبَانِ 'two ♀ used to write', كُنَّ يَكْتُبْنَ 'they ♀ used to write', كُنْتَ تَكْتُبُ 'you ♂ used to write', كُنْتِ تَكْتُبِينَ 'you ♀ used to write', كُنْتُ أَكْتُبُ 'I used to write', كُنَّا نَكْتُبُ 'we used to write'.

فَعْلُ الْأَمْرِ

THE IMPERATIVE TENSE

The imperative (الْأَمْرُ) is the third form of the verb which signifies a command, request or supplication like 'do, sit, write, go, get up, get out, etc.'. The *amr* is formed from the *mudare* as explained below:

- ① In some cases the *amr* is formed simply by omitting the pronominal prefix (عَلَامَةُ الْمُضَارِعِ) and the final '-u', e.g. the *mudare* يُجَاهِدُ is changed to the *amr* by dropping the *ya* (ي) which is the pronominal prefix (علامة المضارع), and changing the final *dammah* on *dal* to *sukun* i.e. making it vowelless. So from يُجَاهِدُ the *amr* is جَاهِدْ 'ja'hid' means 'struggle hard'. Similarly, the *amr* from يُبَلِّغُ is بَلِّغْ 'convey', يُقَاتِلُ → قَاتِلْ 'fight', يَعِدُ 'he promises' → عِدْ 'promise', and the imperative from يَبِيعُ 'he sells' is بَعْ 'sell' (the weak *ya* as the middle radical is dropped in this case).
- ② In some cases, after dropping the علامة المضارع, the verb commences with a *sakin* letter i.e. vowelless, which cannot be pronounced in Arabic. To overcome this limitation, a هَمْزَةُ الْوَصْلِ is prefixed to the verb. This *hamzah* takes *dammah* if the second radical of the

mudare has a *dammah*, otherwise it takes a *kasrah*, e.g. in يَكْتُبُ the first radical 'ك' becomes *sakin* after dropping *ya*. Therefore, in this case *hamzat ul wasl* is prefixed to *amr* with *dammah* as the middle radical *ta* of the imperfect has a *dammah*. So the *amr* from يَكْتُبُ is اُكْتُبْ 'write', يَنْصُرُ → اُنْصُرْ 'help', يَسْجُدُ → اُسْجُدْ 'prostrate in prayer', يَخْرُجُ → اُخْرِجْ 'get out', يَدْخُلُ → ادْخُلْ 'enter/get in', يَقْتُلُ → اقْتُلْ 'kill', يَأْكُلُ → كُلْ 'eat', يَأْخُذُ → خُذْ 'hold/ take'. In the last two examples, the *hamzah sakina*, which is the first radical of the imperfect verb, is also dropped.

The *amr* from the imperfect verb يَضْرِبُ is اضْرِبْ 'beat', يَجْلِسُ → اجْلِسْ 'sit', يَغْسِلُ → اغْسِلْ 'wash', يَفْعَلُ → افْعَلْ 'do', يَسْمَعُ → اسْمَعْ 'listen', يَفْتَحُ → افْتَحْ 'open', يَشْرَبُ → اشْرَبْ 'drink', يَفْهَمُ → افْهَمْ 'understand', يَعْمَلُ → اعْمَلْ 'work/ perform', يَرْكَبُ → ارْكَبْ 'ride', يَحْفَظُ → احْفَظْ 're-member/retain'.

In case of the weak verb (مَعْتَلٌّ) no *alif* is prefixed to the imperative, e.g. the imperfect from قَالَ (for قَوْلٌ) 'he said', is يَقُولُ and the imperative is قُلْ (say). The weak letter *waw* is dropped because of the last two letters being *sakin* (الْتِقَاءُ السَّاكِنَيْنِ). Similarly, the imperfect from بَاعَ (for بَيْعٌ) 'he sold' is يَبِيعُ 'he sells', and its imperative is بَعْ 'sell'. Here again the two *sakin* letters have come together; so the weak letter *ya* is dropped. تُصَلِّيْ is a *mudare* which means 'you ♂ offer your *salah*' صَلِّ is the *amr* 'offer your *salah*' or صَلِّ 'you ♀ offer you *salah*'.

As for the conjugation of imperative verb, it has only six forms as shown in Table 16 below:

Table 16
The Imperative – أَمَرٌ حَاضِرٌ مَعْرُوفٌ

2nd Person ♀	2 nd Person ♂	
اجْلِسِيْ Sit (to one ♀)	اجْلِسْ Sit (to one ♂)	وَاحِدٌ Singular
اجْلِسَا Sit (two of you ♀)	اجْلِسَا Sit (two of you ♂)	تَثْنِيَّةٌ Dual
اجْلِسْنَ Sit (all of you ♀)	اجْلِسُوا Sit (all of you ♂)	جَمْعٌ Plural
اُكْتُبِيْ Write (to one ♀)	اُكْتُبْ Write (to one ♂)	وَاحِدٌ Singular
اُكْتُبَا Write (2 of you ♀)	اُكْتُبَا Write (2 of you ♂)	تَثْنِيَّةٌ Dual
اُكْتُبْنَ Write (all of you ♀)	اُكْتُبُوا Write (all of you ♂)	جَمْعٌ Plural
قُولِيْ Say (to one ♀)	قُلْ Say (to one ♂)	وَاحِدٌ Singular
قُولَا Say (two of you ♀)	قُولَا Say (two of you ♂)	تَثْنِيَّةٌ Dual
قُلْنَ Say (all of you ♀)	قُولُوا Say (all of you ♂)	جَمْعٌ Plural

Although in a classic sense of the term a command or an order is given to the second person, however, an order or a command for the third person and first person is also

termed as **أَمْرٌ غَائِبٌ وَمُتَكَلِّمٌ** (Imperative 3rd and 1st person). For this, **لِ** (*li*) is prefixed to the active or passive form of *mudare*, e.g.

- **يَذْهَبُ** ‘he goes/will go’ → **يَذْهَبُ** ‘he should go’
- **يَكْتُبُ** ‘he writes/will write’ → **يَكْتُبُ** ‘he should write’
- **أَكْتُبُ** ‘I write/will write’ → **لَاكْتُبُ فَوْرًا** ‘I should write immediately’
- **يُنْصَرُ** ‘he is helped’ → **يُنْصَرُ** ‘he should be helped’

This *lam* (**لِ**) is called **لَامُ الْأَمْرِ** (*lam ul amr*), which becomes *sakin* when prefixed to a letter, e.g. **يَكْتُبُ** ‘he should write’ → **وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ** ‘and let every person look to what he has sent forth for the morrow’. [59/18]

The negative imperative (**فِعْلُ النِّهْيِ**) is formed by the second person, preceded by **لَا**, e.g. **إِذْهَبْ** ‘go’ → **لَا تَذْهَبْ** ‘don’t go’, **اجْلِسْ** ‘sit’ → **لَا تَجْلِسْ هُنَا** ‘don’t sit here’, **أُخْرِجْ** ‘get out’ → **لَا تَخْرُجْ مِنَ الْفَصْلِ** ‘don’t go out of the class’. This *la* (**لَا**) is called **لَا النَّاهِيَّةُ** (the prohibitive **لَا**), which should not be confused with **لَا النَّافِيَّةُ** (the negative **لَا**). Note the differences mentioned below:

- **تَكْتُبُ** ‘you write, you are writing, you will write’
 - **لَا تَكْتُبُ** ‘you are not writing, you will not be writing’.
- This **لَا** is **النَّافِيَّةُ** (negative).
- **لَا تَكْتُبْ عَلَى السَّبُّورَةِ** ‘don’t write on the board’. This **لَا** is **النَّاهِيَّةُ** (prohibitive).
 - **لَا تَجْلِسُوا عَلَى الطَّرِيقِ** ‘don’t sit on the way’ (prohibitive).

- لَا تَعْبُدِ الشَّيْطَانَ 'don't worship the Satan' (prohibitive).
Note that in this example the 3rd radical has *kasrah* due to التقاء الساكنين.

The conjugation of **لَا النَّاهِيَة** to the other pronouns of the second person are given below:

- لَا تَجْلِسْ هُنَا يَا حَامِدُ 'O Hamid! Don't sit here'.
- لَا تَجْلِسَا هُنَا يَا أَحْمَدُ وَعَائِشَةُ 'O Ahmad and Aisha! Don't sit here'.
- لَا تَجْلِسُوا هُنَا يَا طُلَّابُ 'O students! Don't sit here'.
- لَا تَجْلِسِي هُنَا يَا آمِنَةُ 'O Amina! Don't sit here'.
- لَا تَجْلِسْنَ هُنَا يَا بَنَاتُ 'O girls! Don't sit here'.

Examples from the Quran:

- ﴿فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ﴾ "so, We said: strike the stone with your stick". [2/60]
- ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ "O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful". [22/77]
- ﴿يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ﴾ "O Mary! Submit yourself with obedience to your Lord (Allah, by worshiping none but Him Alone) and prostrate yourself, and bow down along with *Ar-Rakiun* (those who bow down)". [3/43]
- ﴿يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ﴾ "O my father! Worship not Satan". [19/44]

- ﴿فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ﴾ “So invoke not with Allah another *ilah* (god) lest you should be among those who receive punishment”. [26/213]
- ﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ﴾ “And say not of those who are killed in the way of Allah, they are dead”. [2/154]
- ﴿لَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ “And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave”. [9/84]

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فِعْلٌ مَزِيدٌ فِيهِ

THE DERIVED VERBAL FORM-I

We have learnt in lesson 12 that most of the Arabic verbs are made up of three letters which are called radicals, e.g. (الفِعْلُ) سَمِعَ، ضَرَبَ، نَصَرَ. These are termed as *thulathi* verbs (الثَّلَاثِي) and form the roots of most of the other verbs. However, there are certain verbs of four radicals, called *rubai* verbs (الرُّبَاعِي) e.g. زَلَزَلَ 'he shook (it) violently' تَرَجَّمَ 'he translated' بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ 'he said: بِسْمَلْ which are less common. As for the *mujarrad* verbs (*thalathi* and *rubai*) no extra letters can be added to them to modify the meanings of these verbs. So the *thalathi mujarrad*, found on ف.ع.ل.ل and *rubai mujarrad* based on ف.ع.ل.ل, are the original forms of verb. Apart from the original form, there is a Derived Verbal Form which is called فِعْلٌ مَزِيدٌ فِيهِ (*mazid fihi*). In this lesson we will learn about the Derived Forms of the Verbs.

The derived verbs are made up from the triliteral and quadrilateral verbal form by the addition of prefixes, suffixes and infixes. Through these modifications the variation in the shade of meaning is determined. Each of these modified forms is called a *bab* (البَابُ) the plural of *bab* is

abwab). In all, there are about fifteen *abwab* of *mazid* verbs, of which we will learn here some of the important ones used in the Quran. And the first *bab* of the *mazid* verb that we are going to learn in some detail is, *fa''la* (بَابُ فَعَّلَ), which is referred to as Form I of the *mazid* verbs.

Derived Verbal Form I بَابُ فَعَّلَ (*bab fa''la*): In this *bab* the second radical of the *thalathi mujarrad* verb فَعَّلَ is doubled, e.g. from دَرَسَ 'he studied' to دَرَّسَ 'he taught', ضَرَبَ 'he beat' → ضَرَّبَ 'he beat violently'. It is conjugated the same way as a simple four-letter verb i.e. دَرَّسَ, دَرَّسَا, دَرَّسُوا, دَرَّسَتْ, دَرَّسَتَا, دَرَّسْتُمْ....

As for the meaning and application of the Form-I فَعَّلَ, it often indicates the act being intensive or extensive, e.g. the simple form قَتَلَ means 'he killed', but قَتَّلَ means 'he massacred', and the simple verbal sentence كَسَرَ كُوبًا means 'he broke a glass', but كَسَّرَ كُوبًا means 'he smashed a glass', and طَافَ means 'he went round', but طَوَّفَ means 'he went round often or many times'.

Another meaning and application of the Form I is doing something to another, i.e. the intransitive verb (فِعْلٌ لَّا زِمٌّ) is changed to the transitive (فِعْلٌ مُتَعَدٍّ), e.g. بَلَغَ means 'he reached' it is an intransitive verb; بَلَغَ مِنِّي كَلَامُكَ 'your talk reached me' i.e. I am impressed by your talk. But بَلَّغَ means 'he delivered/conveyed', e.g. هَلْ بَلَّغْتَ رِسَالَتِي 'did you deliver my message'.

This particular form of verb is also often used in an action requiring/involving special arrangements, emphasis and graduality, e.g. from a simple triliteral verb عَلِمَ 'he knew' to عَلَّمَ 'he taught' i.e. teaching is a gradual process over a period of time, involving a teacher and class management. Similarly, نَزَلَ 'he descended (himself)' is an intransitive verb involving ones own self, i.e., it does not have a direct object. But نَزَّلَ 'he made it/him to descend', has a direct object, نَزَّلَ اللَّهُ مَطَرًا مِنَ السَّمَاءِ 'Allah descended rain (water) from the sky'. Since descending of rain entails an elaborate process, hence the verb used for it is فَعَّلَ which encompasses all the process involved in falling of rain. Similarly نَزَّلَ اللَّهُ الْقُرْآنَ 'Allah descended the Quran'.

It may be born in mind that it is just not possible to translate many such forms of Arabic words in one word in any other language. This is the reason that understanding of Arabic language is inevitable for understanding the Quran and the *Hadith*, for such like fine variations in the meanings and application of Arabic words do not exist in any of the other living languages. Hence, reading of translation of the Quran in any other language can never convey the true spirit, meaning and connotations of the Quranic verses.

① The Mudare (المُضَارِعُ):

Unlike the *thalathi* verbs where the pattern of the *mudare* varies in six different groups i.e. فَتَحَ يَفْتَحُ - وَرِثَ يَرِثُ - كَرَّمَ يَكْرُمُ - فَهَمَ يَفْهَمُ - ضَرَبَ يَضْرِبُ - سَجَدَ يَسْجُدُ

the pattern of *mudare* in *mazid* verbs is specific to each *bab*, e.g. the *mudare* of دَرَسَ is يُدَرِّسُ and ضَرَبَ → يُضَرِّبُ – يَسْجَلُ → يُسَجِّلُ – سَجَلَ → يُعَلِّمُ – عَلَّمَ → يُفَهِّمُ – فَهَّمَ ‘recording’, اللَّهُ أَكْبَرُ ‘to say أَكْبَرُ’ “Allah (SWT) is the Greatest”.

As a rule the حَرْفُ الْمُضَارِعِ takes *dammah* if the verb is composed of four letters, and if it has three, five or six letters, the حَرْفُ الْمُضَارِعِ has *fathah*. As the verb in this particular case is made up of four letters, the حَرْفُ الْمُضَارِعِ takes *dammah*. The first radical takes *fathah*, the second takes *sukun*, the third takes *kasrah* and the fourth takes the case-ending, i.e. *u*. So from كَبَرُ → يُكَبِّرُ, تُكَبِّرُ, أَكْبَرُ. Remember that the *mudare* of this *bab* is fixed on the pattern of يُفَعِّلُ (*yufa''ilu*).

② The Amr (الْأَمْرُ):

The *amr* (imperative) from this *bab* is formed by dropping the حَرْفُ الْمُضَارِعِ and the case-ending, e.g. from ضَرَبَ → تُضَرِّبُ – عَلَّمَ → تُعَلِّمُ – سَجَلَ → تُسَجِّلُ – كَبَرُ → تُكَبِّرُ – ذَكَرَ → تُذَكِّرُ. لا (لا) is prefixed for abstention, e.g. لَا تُكَذِّبُ ‘don’t lie’, لَا تُضَرِّبْ ‘don’t beat violently’.

③ The Verbal Noun (الْمَصْدَرُ):

We have learnt earlier that the ثَلَاثِي مُجَرَّدٌ (*thalathi mujarrad*) verbs do not have any one particular pattern for the *masdar*. It comes on different patterns, e.g. ضَرَبَ كَتَبَ خَرُوجُ → خَرَجَ يَخْرُجُ ‘beating’, ضَرَبَ → يُضَرِّبُ ‘exit’, كَتَبَ → يَكْتُبُ ‘writing’, غَابَ يَغِيبُ → غَيْابٌ ‘to be absent’, شَرَبَ → يَشْرِبُ ‘drinking’, ذَهَبَ يَذْهَبُ → ذَهَابٌ ‘going’.

etc. But in case of *mazid* verbs, each *bab* has its own specific pattern for *masdar*. The *masdar* pattern of *bab* فَعَّلَ is تَفْعِيلٌ (*taf-il-un*), e.g.

الْمَاضِي	الْمُضَارِعُ	الْمَصْدَرُ	Meaning
ضَرَبَ	يُضَرِّبُ	تَضْرِيبٌ	'to beat violently'
كَرَّمَ	يُكْرِّمُ	تَكْرِيمٌ	'to extend respect'
قَبَّلَ	يُقَبِّلُ	تَقْبِيلٌ	'kissing'
قَرَّبَ	يُقَرِّبُ	تَقْرِيبٌ	'to be near'
سَلَّمَ	يُسَلِّمُ	تَسْلِيمٌ	'acceptance'
ذَكَرَ	يُذَكِّرُ	تَذْكِيرٌ	'reminding'
سَجَّلَ	يُسَجِّلُ	تَسْجِيلٌ	'recording'

The *masdar* of a *naqis* verb, and that of a verb wherein the third radical is *hamza* (هَمْزَةٌ), is on the pattern of تَفْعُلَةٌ (*taf ila-tun*), e.g.

الْمَاضِي	الْمُضَارِعُ	الْمَصْدَرُ	Meaning
سَمَّى	يُسَمِّي	تَسْمِيَةٌ	'to name'
رَبَّى	يُرَبِّي	تَرْبِيَةٌ	'to bring up, to educate'
هَنَّا	يُهَنِّأُ	تَهْنِئَةٌ	'to congratulate'
صَلَّى	يُصَلِّي	صَلَاةٌ	'to offer prayer'

④ The *Ismul-fail* (إِسْمُ الْفَاعِلِ):

We have learnt the formation of إِسْمُ الْفَاعِلِ from the تَلَاثِي مُجَرَّدٌ which is on the pattern of فَاعِلٌ, e.g.

الْمَاضِي	الْمُضَارِعُ	إِسْمُ الْفَاعِلِ	Meaning
ظَلَمَ	يَظْلِمُ	ظَالِمٌ	'wrong doer'
قَتَلَ	يَقْتُلُ	قَاتِلٌ	'murderer'
ذَهَبَ	يَذْهَبُ	ذَاهِبٌ	'one who goes'

كَتَبَ	يَكْتُبُ	كَاتِبٌ	'writer'
قَرَأَ	يَقْرَأُ	قَارِئٌ	'one who recites'
نَصَرَ	يَنْصُرُ	نَاصِرٌ	'helper'

The formation of *ismul-fail* (اسْمُ الْفَاعِلِ) from *bab* فَعَّلَ is on the pattern of مُفَعَّلٌ (*mu fail-un*). It is formed by replacing the حَرْفُ الْمُضَارِعِ with 'مُ' (*mu*). As the اسم الفاعل is a noun, it takes the *tanwin*, e.g.

الْمَاضِي	الْمُضَارِعُ	اسْمُ الْفَاعِلِ	Meaning
دَرَسَ	يُدْرِسُ	مُدْرِسٌ	'teacher'
سَجَلَ	يُسَجِّلُ	مُسَجِّلٌ	'a tape recorder'
ذَكَرَ	يَذْكُرُ	مَذْكُرٌ	'an admonisher'
دَثَرَ	يُدَثِّرُ	مُدَثِّرٌ	'one who is wraps up'
زَمَلَ	يُزِمِّلُ	مُزِمِّلٌ	one who folds in garments
عَلَّمَ	يُعَلِّمُ	مُعَلِّمٌ	'a teacher'
قَبَّلَ	يُقَبِّلُ	مُقَبِّلٌ	'one who kisses'

5 The *Ismul-mafu'l* (اسْمُ الْمَفْعُولِ):

In all the *abwab* of the *mazid* verbs the *ism-al-maful* is just like the *ismal-fail* except that the second radical takes *fathah* instead of *kasrah*, e.g.

الْمَاضِي	الْمُضَارِعُ	اسْمُ الْفَاعِلِ	اسْمُ الْمَفْعُولِ	Meaning
عَلَّمَ	يُعَلِّمُ	مُعَلِّمٌ	مُعَلَّمٌ	'on who is taught'
قَبَّلَ	يُقَبِّلُ	مُقَبِّلٌ	مُقَبَّلٌ	'one who is kissed'
جَلَدَ	يَجْلِدُ	مَجْلِدٌ	مَجْلُودٌ	'bound'
حَمَدَ	يُحَمِّدُ	مُحَمِّدٌ	مُحَمَّدٌ	'one who has been-praised much'

⑥ The Noun of Place and Time (اسْمُ الْمَكَانِ وَالزَّمَانِ):

In all the *abwab* of the *mazid* verbs, where applicable, the noun of place and time is the same as the *ism-ul-maful*, e.g. يُصَلِّي 'he prays' → مُصَلًّى 'place of prayer', يُذَبِّح 'he slaughters' → مُذَبَّح 'place of slaughter'.

Some examples of *bab fa''ala* (فَعَّلَ) from the Holy Quran:

- ﴿الرَّحْمَنُ عَلَّمَ الْقُرْآنَ﴾ "The Most Gracious (Allah), He has taught (you mankind) the Quran (by His mercy)". [55/1-2]
- ﴿نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾ "it is He Who sent down the Book (the Quran) to you (Muhammad ﷺ) with truth, confirming what came before it". [3/3]
- ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ "And we have indeed made the Quran easy to understand and remember; then is there anyone that will receive admonition/ remember". [54/17]
- ﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ﴾ "And Allah has bestowed His gifts of sustenance more freely on some of you than on others". [16/71]
- ﴿سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ "whatever is in the heavens and whatever is on the earth glorifies Allah". [59/1]

بَابُ أَفْعَلَ

THE DERIVED VERBAL FORM-II

This is another form of the *mazid* verbs. In this *bab hamza* ‘i’ with *fathah* is prefixed to the first radical فَعَلَ which loses its vowel, e.g. from خَرَجَ ‘he went out’ to أَخْرَجَ ‘he brought out’, from نَزَلَ ‘he came down’ to أَنْزَلَ ‘he brought down’, from ذَهَبَ ‘he went’ → أَذْهَبَ ‘he took it/him’. The meaning of *thalathai* verb in this *bab* changes from intransitive (لَا زَمَ) to transitive verb (مُتَعَدِّي). If the *thalathi* verb is already transitive in form then this *bab* adds emphasis to the meaning, e.g. ضَرَبَ ‘he beat’ is a transitive *thalathai* verb, but when changed to أَضْرَبَ it would mean ‘he beat extensively’.

① The Mudare (الْمُضَارِعُ):

The *mudare* is on the pattern of يُفْعِلُ. In this case, the (i) همزة along with its vowel is omitted, e.g. from أَنْزَلَ → يُنْزِلُ. أَذْهَبَ → يُخْرِجُ - أَخْرَجَ - يُنْزِلُ.

② The Amr/Nahi (الْأَمْرُ وَالنَّهْيُ):

The *amr* is on the pattern of أَفْعِلْ, e.g. from تُنْزِلُ → أَنْزِلْ ‘bring down’ and *nahi* is لَا تُنْزِلْ ‘do not bring down’,

from تُخْرِجُ → أَخْرَجَ 'bring out' and *nahi* is لَا تُخْرِجُ 'do not bring out'.

③ The Masdar (المصدر):

The *masdar* of this *bab* is on the pattern of إِفْعَالٌ (*if al-lun*), e.g. يُسْلِمُ, أَسْلَمَ - إِخْرَاجٌ → يُخْرِجُ, أَخْرَجَ 'religion, faith, belief', يُنْزِلُ, أَنْزَلَ → إِنْزَالٌ.

④ The Ismul-fail (اسمُ الفاعل):

It is on the pattern of مُفْعَلٌ, e.g. يُمَكِّنُ, أَمَكَّنَ → مُمَكِّنٌ 'it is possible', يُسْلِمُ, أَسْلَمَ → مُسْلِمٌ 'Muslim'.

⑤ The Ismul-maful (اسمُ المفعول):

It is on the pattern of مُفْعَلٌ, e.g. from أَرْسَلَ, يُرْسِلُ 'to send' → مُرْسَلٌ 'one who has been sent'. It is just like *ism al-fail* except that the second radical has *fathah* i.e. مُرْسَلٌ → مُرْسِلٌ.

⑥ The Noun of Place & Time (اسمُ المكانِ والزَّمانِ):

It is based on the same pattern as *ism al-maful*, i.e. مُفْعَلٌ, e.g. يُجْلِسُ, أَجْلَسَ → مُجَلِّسٌ 'place of sitting/session', يُتَحَفُّ, أَتَحَفُّ → مُتَحَفٌّ 'museum'.

⑥ The Weak Verbs:

The conjugation of some of the weak verbs transferred to this *bab* is in Table 17 below:

Table – 17

إِسْمُ الْمَفْعُولِ	إِسْمُ الْفَاعِلِ	الْأَمْرُ	الْمَصْدَرُ	الْمُضَارِعُ	الْمَاضِي
مُقَامٌ	مُقِيمٌ	أَقِمْ	إِقَامَةٌ	يُقِيمُ	أَقَامَ (for أَقَامَ)
مُؤْمِنٌ	مُؤْمِنٌ	آمِنْ	إِيمَانٌ (for إِيمَانٌ)	يُؤْمِنُ	آمَنَ (for أَامَنَ)
مُوجِبٌ	مُوجِبٌ	أَجِبْ	إِجَابٌ (for إِوْجَابٌ)	يُوجِبُ	أَوْجَبَ
مُتِّمٌ	مُتِّمٌ	اتِّمِّمْ	إِتِمَامٌ	يَتِمُّ	أَتَمَّ (for أَتَمَّ)
مُلْقًى (for اَلْمُلْقَى)	مُلِقٌ (for اَلْمُلْقَى)	أَلِقْ	إِلْقَاءٌ (for اِلْقَايُ)	يُلْقِي (for يُلْقَى)	أَلَقَى (for اَلْقَى)
مُعْطًى	مُعْطٍ	أَعْطِ	إِعْطَاءٌ	يُعْطِي	أَعْطَى 'to give'

Examples from the Holy Quran:

- ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾ “It is He who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions”. [9/33]
- ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ “This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion”. [5/3]
- ﴿وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ﴾ “And when We bestow Our Grace on man (the disbeliever), he turns

away and becomes arrogant (far away from the right Path)". [17/83]

- ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ "Verily, We have sent it (this Quran) down in the Night of *Al-Qadr* (Decree)". [97/1]
- ﴿وَلَقَدْ أَيْلَعْتُكُمْ رَسُولَاتِ رَبِّي﴾ "I (Shoaib ؑ said) have indeed conveyed my Lord's Message unto you". [7/93]
- ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ "Successful indeed are the believers". [23/1]

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بَابُ فَاعِلٍ

THE DERIVED VERBAL FORM-III

In this *bab* an *alif* is added after the first radical of فَعَلَ, e.g. from قَتَلَ → قَاتَلَ 'he fought', جَاهَدَ → جَاهَدَ 'he struggled', رَسَلَ → رَاسَلَ 'he corresponded', سَعَدَ → سَاعَدَ 'he helped'. This *bab* denotes reciprocity or interaction with some one else (المُشَارَكَةُ), e.g. قَتَلَ 'he killed' → قَاتَلَ 'he fought (with someone)', كَتَبَ 'he wrote' → كَاتَبَ 'he wrote to/ corresponded with', حَسَنَ 'he was good' → حَاسَنَ 'he treated kindly'.

① The Mudare (المُضَارِعُ):

The حَرْفُ الْمُضَارِعِ takes *dammah* as the verb is made up of four letters, e.g. قَاتَلَ → يُقَاتِلُ – سَاعَدَ → يُسَاعِدُ – كَاتَبَ → يُكَاتِبُ – رَاسَلَ → يُرَاسِلُ – لَاقَى 'he met' → يُلَاقِي 'he meets/he will meet'. It is on the pattern of يُفَاعِلُ. The active/ passive participles from قَتَلَ are:

- Perfect Active قَاتَلَ 'he fought'—on the pattern of فَاعَلَ
- Perfect Passive قُوَّتِلَ – on the pattern of فُوعِلَ
- Imperfect Active يُقَاتِلُ – on the pattern of يُفَاعِلُ
- Imperfect Passive يُقَاتَلُ – on the pattern of يُفَاعَلُ

② The Amr (الأمر):

The *amr* is formed simply by omitting the حَرْفُ الْمُضَارِعِ and the case-ending, e.g. جَاهِدْ → يُجَاهِدُ - قَاتِلْ → يُقَاتِلُ - جَاهِدْ → يُجَاهِدُ - قَاتِلْ → يُقَاتِلُ (the 'ى' at the end is omitted from the *naqis* verbs).

③ The Masdar (المصدر):

This *bab* has two patterns of *masdar*:

- ① حَاوِلٌ - مُسَاعِدَةٌ → يُسَاعِدُ, سَاعَدَ 'to help', مُفَاعَلَةٌ 'to try', حَاوِلٌ → يُحَاوِلُ - مُحَاوَلَةٌ 'to meet', قَابَلَ → يُقَابِلُ - مُقَابَلَةٌ 'to meet', قَابَلَ → يُقَابِلُ - مُحَاوَلَةٌ → يُحَاوِلُ, لَاقَى (in *naqis* verbs 'ى' at the end is changed to *aliḥ*).
- ② يُنَافِقُ, نَافَقَ - مُقَاتَلَةٌ/قَاتَلَ → يُقَاتِلُ, قَاتَلَ, فِعَالٌ 'hypocrisy', مُجَاهِدَةٌ/جَاهَدَ → يُجَاهِدُ, جَاهَدَ 'striving', نَدَاءٌ → يُنَادِي, نَادَى 'calling'.

④ The *Ism al-fail* & *Ism al-maful*:

إِسْمُ الْمَفْعُولِ	إِسْمُ الْفَاعِلِ	الْمُضَارِعُ	الْمَاضِي
مُرَاسَلٌ 'corresponded to/with'	مُرَاسِلٌ 'correspondent'	يُرَاسِلُ	رَاسَلَ 'to correspond'
مُشَاهَدٌ 'viewed'	مُشَاهِدٌ 'viewer'	يُشَاهِدُ	شَاهَدَ 'to watch/view'
مُلَاقٍ 'one who is met'	مُلَاقٍ 'one who meets'	يُلَاقِي	لَاقَى 'to meet'

خَاطَبَ 'to address'	يُخَاطَبُ	مُخَاطَبٌ 'one who addresses'	مُخَاطَبٌ 'one who is addressed'
نَادَى 'to call'	يُنَادِي	مُنَادٍ 'caller'	مُنَادٍ 'one who is called'
رَاقَبَ 'to observe'	يُرَاقَبُ	مُرَاقِبٌ 'observer'	مُرَاقِبٌ 'one who is observed'
بَارَكَ 'to bless'	يُبَارِكُ	مُبَارِكٌ 'one who offers blessing'	مُبَارَكٌ 'blessed'

⑥ The Noun of Place & Time (اسْمُ الْمَكَانِ وَالزَّمَانِ):

Its pattern is the same as for *ism al-maful*, where applicable, e.g. هَاجَرَ 'to migrate', يُهَاجِرُ → مُهَاجِرٌ 'place of migration'.

Examples of *bab* فَاعِلٌ from the Holy Quran:

- ﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ﴾ "And whosoever strives, he strives only for himself". [29/6]
- ﴿فَحَاسِبْنَاهَا حَسَابًا شَدِيدًا﴾ "and we called it (the population) to a severe account". [65/8]
- ﴿وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ﴾ "And Allah gives manifold increase to whom He will". [2/261]

- ﴿يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ﴾ “They fight in Allah’s cause, so they kill (others) and are killed”.
[9/111]
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بَابُ تَفَعَّلَ

THE DERIVED VERBAL FORM-IV

بَابُ تَفَعَّلَ is formed by prefixing 'تَ' (*ta*) to *bab* فَعَّلَ. It expresses, apart from specific measures, the passive state of *bab* فَعَّلَ, i.e. intransitive, e.g. from عَلَّمَ 'he taught' → تَعَلَّمَ 'he learned/taught himself'. Other examples from this *bab* are; تَكَلَّمَ 'he spoke', تَخَوَّفَ 'he became afraid', تَشَرَّفَ 'he has the honour', تَرَدَّدَ 'he hesitated', تَلَقَّى 'he received', تَعَدَّى 'he had lunch'.

The *mudare* of *bab* تَفَعَّلَ is on the pattern of يَتَفَعَّلُ. The حَرْفُ الْمَضَارِعِ, in this case, takes *fatha* as the verb is made up of five letters, e.g. يَتَكَلَّمُ, يَتَلَقَّى, يَتَعَلَّمُ, يَتَخَوَّفُ, يَتَشَرَّفُ, يَتَعَدَّى. It is important to note that when حرف المضارع is 'تَ' (*ta*), e.g. تَتَكَلَّمُ then in literally writings one of the *ta*'s may be omitted to simplify pronunciation of the verb, e.g. تَنْزَلُ ﴿تَنْزَلُ﴾ [97/4]. Here تَنْزَلُ is for تَنْزَلُ. Similarly ﴿وَلَا تَجَسَّسُوا﴾ [49/12], here تَجَسَّسُوا is for تَجَسَّسُوا.

The *amr* from this *bab* is formed by omitting the حَرْفُ الْمَضَارِعِ and the case-ending, e.g. from تَتَعَلَّمُ → تَعَلَّمْ, تَتَخَوَّفُ → تَخَوَّفْ 'be afraid', and the negative/ denial is لَا تَخَوَّفْ 'don't be afraid'.

The *naqis* verb drops the final *alif* (which is written ‘ى’), e.g. تَتَعَدَّى → تَعَدَّ ‘have lunch’, لَا تَعَدَّ (don’t have lunch).

The *masdar* from this *bab* is on the pattern of تَفْعُلٌ, e.g.

المَاضِي	المُضَارِعُ	المَصْدَرُ	Meaning
تَكَلَّمَ	يَتَكَلَّمُ	تَكَلُّمٌ	‘talking’
تَنَزَّلَ	يَتَنَزَّلُ	تَنَزُّلٌ	‘descending’
تَذَكَّرَ	يَتَذَكَّرُ	تَذَكُّرٌ	‘remembering’
تَحَدَّثَ	يَتَحَدَّثُ	تَحَدُّثٌ	‘speaking’
تَلَقَّى	يَتَلَقَّى	تَلَقُّ (for تَلَقِّي)	‘receiving’
تَرَزَّلَ	يَتَرَزَّلُ	تَرَزُّلٌ	‘shaking’

The *Ism al-fail* from this *bab* is formed by replacing the حَرَفُ الْمُضَارِعَةِ with ‘مُ’ (*mu*). The second radical has *kasra* in the *ism al-fail* and *fathah* in *Ism al-maful*, e.g. from يَتَكَلَّمُ the *ism al-fail* is مُتَكَلِّمٌ ‘one who speaks’ and the *ism al-maful* is مُتَكَلَّمٌ ‘one who is spoken to’.

The noun of place and time (اسْمُ الظَّرْفِ) is the same as *Ism al-maful*, e.g. تَنَفَّسَ ‘to breath’ → مُتَنَفِّسٌ ‘breathing place’, تَوَضَّأَ ‘to do wadu/ablution’ → مُتَوَضِّئٌ ‘place of wadu’.

Some examples of *bab* تَفْعُلٌ from the Holy Quran:

- ﴿وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ﴾ “And none remembers but those who turn (to Allah in obedience and) in repentance (by begging His pardon and by worshipping and obeying Him Alone)”. [40/13]

- ﴿إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾ “When both (Habil and Qabil) offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: ‘I will surely kill you’. The former said: ‘Verily, Allah accepts only from those who are *Al-Muttaqin* (the pious believers of Islamic Monotheism who fear Allah much, i.e. abstain from all kinds of sins and evil deeds which He has forbidden, and love Allah much, i.e. perform all kinds of good deeds which He has ordained)”. [5/27]
- ﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ “Do they not then think deeply in the Quran, or are their hearts locked up (from understanding it)”. [47/24]
- ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ “Our Lord! Accept (this service) from us, verily you are the All-Hearer, the All-knower”. [2/127]
- ﴿وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾ “Then all their relations will be cut off from them”. [2/166]
- ((خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ)) “The best amongst you is he who learns Quran and teaches it”. [Al-Hadith]

بَابُ تَفَاعَلَ

THE DERIVED VERBAL FORM-V

This *bab* is formed by prefixing ‘تَ’ (*ta*) to *bab* فَاعَلَ. *Bab* تَفَاعَلَ mainly denotes the following three aspects:

- ① Reciprocal action (الْمُشَارَكَةُ), e.g. تَعَاوَنَ ‘to help one another’, تَعَارَفَ ‘to introduce/know one another’, تَقَاتَلَ ‘to fight each other’, تَوَافَقَ ‘to agree together’, تَسَاءَلَ ‘to ask one another’, تَقَابَلَ ‘to confront each other’, تَلَاَقَى ‘to meet each other’.
- ② Pretended action (إِظْهَارُ مَا لَيْسَ فِي الْبَاطِنِ), e.g. تَمَارَضَ ‘he pretended to be sick’, تَعَامَى ‘he pretended to be blind’, تَنَاوَمَ ‘he pretended to be asleep’, تَبَاكَى ‘he pretended to cry’.
- ③ Reflexive signification, i.e. indicating that the action turns back upon the subject, e.g. تَبَارَكَ ‘He (Allah) made Himself Blessed above all’, تَعَالَى ‘He (Allah) made Himself Exalted above all’.

In the *mudare* حَرْفُ الْمُضَارَعَةِ takes *fathah* as the verb is made up of five letters, e.g. تَعَاوَنُ → يَتَعَاوَنُ – يَتَعَاوَلُ → تَعَاوَلُ – تَبَارَكَ → يَتَبَارَكَ – يَتَنَاوَمُ → تَنَاوَمَ – يَتَعَامَى → تَعَامَى – يَتَمَارِضُ → تَمَارِضَ – يَتَعَالَى → تَعَالَى – يَتَبَارَكُ → تَبَارَكَ.

The *amr* from this *bab* is formed by omitting the حَرْفُ الْمُضَارَعِ and the case-ending, e.g. تَقَابِلُ → يَتَقَابَلُ – تَعَاوُنُ → يَتَعَاوَنُ. In the *naqis* verb the final *alif* (written ى – *ya*) is omitted, e.g. تَبَاكَى → تَبَاكَ ‘pretend to cry’.

The *masdar* of this *bab* is on the pattern of تَفَاعُلٌ, e.g. تَسَائِلُ → تَعَارُفٌ ‘asking’, تَعَاوُنُ → تَعَارَفَ ‘cooperation’, تَعَارُفُ → تَعَارَفَ ‘introduction’, تَنَاوُلُ → تَنَاوَلَ ‘taking’, تَمَارُضُ → تَمَارَضَ ‘pretending sick’, تَبَارُكُ → تَبَارَكَ ‘blessing’, تَشَاءَمُ → يَتَشَاءَمُ ‘to be pessimistic’. In the *naqis* verb the *dammah* of the second radical changes to *kasrah* and final *alif* (written *ya*) is omitted, e.g. تَبَاكَى → تَبَاكَ (for تَبَاكِي).

The pattern of *Ism al-fail* is the same as for other *mazid* verbs i.e. from تَنَاوُلُ *ism al-fail* is مُتَنَاوِلٌ ‘one who takes’, and *Ism al-maful* is مُتَنَاوَلٌ ‘that which is taken’, and the noun of place and time (الظَّرْفُ) is also مُتَنَاوَلٌ ‘place of taking or place within reach’, e.g. لَا تَتْرِكِ الْأَدْوِيَةَ فِي مُتَنَاوَلٍ ‘do not leave the medicines within the reach of children’s hands’.

Some examples of *bab* تفاعل from the Holy Quran:

- ﴿عَمَّ يَتَسَاءَلُونَ﴾ “What are they asking (one another) about?”. [78/1]
- ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ “And help you one another in Al-Birr and At-taqwa (virtue, righteousness and piety); but do not help one

another in sin and transgression". [5/2]. Here, in this verse, لَا تَتَّعَاوُنُوا is for لَا تَعَاوُنُوا; one *ta* has been omitted.

- ﴿وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾ "And We have made you into nations and tribes, that you may know one another". [49/13]. Here لِتَعَارَفُوا is for لِيَتَّعَارَفُوا; one *ta* is omitted.
- ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ "Blessed be He in whose Hand is the dominion, and He is Able to do all things". [67/1]
- ﴿وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ "And (join together) in the mutual teaching of Truth, and of patience and constancy". [103/3]

بَابُ اِنْفَعَلَ

THE DERIVED VERBAL FORM-VI

This *bab* is formed by prefixing 'اِنْ' (*in*) to فَعَلَ, e.g. كَسَرَ 'he broke it' → اِنْكَسَرَ 'it broke', قَلَبَ 'he turned over' → اِنْقَلَبَ 'he/ it became overturned', اِنْشَقَّ 'it was split', اِنْقَطَعَ 'it was cut off, it ended'. The *hamza* (هَمْزَة) of اِنْ is *hamzat al-wasl* (هَمْزَة الْوَصْل) i.e. it becomes vowelless when prefixed to 'و' or 'ف', e.g. اِنْكَسَرَ becomes اِنْكَسَرَ or اِنْكَسَرَ.

The verbs of this *bab* are mostly intransitive. Besides, this *bab* denotes اِنْمَاطَاةٌ (*mutawah*) which means that the object of a verb becomes the subject, e.g. كَسَرْتُ اَلْفِنْجَانَ 'I broke the teacup', اِنْكَسَرَ اَلْفِنْجَانُ 'the tea cup broke'. Note that اَلْفِنْجَانُ in the first sentence is the object of the verb (مفعول به) and in the second it is the subject (فاعل).

Here are some more examples: فَتَحْتُ اَلْبَابَ 'I opened the door', اِنْفَتَحَ اَلْبَابُ 'the door opened', هَزَمَ اَلْمُسْلِمُونَ اَلْكُفَّارَ 'the Muslims defeated the unbelievers', اِنْهَزَمَ اَلْكُفَّارُ 'the unbelievers got defeated'.

Remember that اِنْفَعَلَ is the مَاطَاةٌ of فَعَلَ, and تَفَعَّلَ is the مَاطَاةٌ of فَعَلَ, e.g. اِنْكَسَرَ 'I broke the tumbler', كَسَرْتُ اَلْكُؤْبَ 'I broke the tumbler', اِنْكَسَرَ 'I broke the tumbler'.

الْكُوبُ 'the tumbler broke'. And كَسَرْتُ الْكُوبَ 'I smashed the tumbler', تَكَسَّرَ الْكُوبُ 'the glass broke to pieces'.

The حَرْفُ الْمُضَارِعِ in this *bab* takes *fathah*, e.g. يَنْفَعِلُ → إِنْفَعَلَ - يَنْشَقُّ → إِنْشَقَّ - يَنْقَلِبُ → إِنْقَلَبَ - يَنْهَزُمُ → إِنْهَزَمَ - يَنْكَسِرُ → إِنْكَسَرَ - يَنْفَتِحُ → إِنْفَتَحَ - يَنْقَطِعُ → إِنْقَطَعَ - يَنْشَقُّ.

The *amr* from this *bab* is formed by replacing the حَرْفُ الْمُضَارِعِ with *hamzat al-wasl* (هَمْزَةُ الْوَصْلِ) because, after omitted the حرف المضارع the verb commences with a *sakin* letter which cannot be pronounced, e.g. تَنْكَسِرُ → إِنْكَسِرْ 'break', تَنْقَلِبُ → إِنْقَلِبْ 'turn over', تَنْقَطِعُ → إِنْقَطِعْ 'cut it', إِنْتَظِرْ 'wait'. To negate 'لا' is prefixed to the second person form of verb, e.g. لَا تَنْتَظِرْ 'do not wait', لَا تَنْكَسِرْ 'don't break', لَا تَنْقَطِعْ 'do not cut/break'.

The *masdar* from this *bab* is on the pattern of إِنْفِعَالٌ, e.g. إِنْكَسَرَ: إِنْفَجَارَ → يَنْفَجِرُ: إِنْفَجَرَ - إِنْقَلَبَ → يَنْقَلِبُ: إِنْقَلَبَ: إِنْشَقَّ: إِنْخِلَافٌ → يَخْتَلِفُ: إِنْخِلَافٌ - إِنْكَسَارٌ → يَنْكَسِرُ: إِنْشَقَّ: إِنْشِقَاقٌ 'splitting' (the assimilated letters get separated in the *masdar*.)

In the *naqis* verb the final *ya* changes to *hamza*, e.g. إِنْجَلَى 'to be exposed', يَنْجَلِيْ for إِنْجِلَاءٌ 'exposure'.

The *Isim al-fail* is formed as in other cases of the derived verbs, e.g. يُنْقَلِبُ → مُنْقَلِبٌ - يُنْكَسِرُ → مُنْكَسِرٌ. The *Isim al-maful* is not formed from this *bab* as it is an intransitive verb.

Some examples of *bab* اِنْفَعَلَ from the Holy Quran:

- ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ “When the heaven is left asunder”. [82/1]
- ﴿وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ﴾ “And when the stars have fallen and scattered”. [82/2]
- ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ “When the heaven is split asunder”. [84/1]
- ﴿انْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ﴾ “depart you to that which you used to deny”. [77/29]
- ﴿وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ﴾ “And when they return to their own people, they would return jesting”. [83/31]
- ﴿فَانْبَحَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا﴾ “and then gushed forth out of it twelve springs”. [7/160]
- ﴿ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾ “Then look again and yet again, your sight will return to you in a state of humiliation and worn out”. [67/4]

بَابُ إِفْتَعَلَ

THE DERIVED VERBAL FORM-VII

This *bab* is formed by adding *alif* with *kasra* 'ا' before the first radical of فَعَلَ, and 'تْ' (*ta*) after it, e.g. جَمَعَ 'he collected (something)' → اجْتَمَعَ 'it collected or gathered together, assembled', كَسَبَ 'to acquire' → اكْتَسَبَ 'to gain', سَمِعَ 'to hear' → اسْتَمَعَ 'to listen', شَغَلَ 'to occupy or keep busy' → اشْتَغَلَ 'to be busy or to work'.

The *bab* اِفْتَعَلَ is reflexive of فَعَلَ but has a reciprocal signification like تَفَاعَلَ. As in اِنْفَعَلَ the هَمْزَةُ الْوَصْلِ is omitted in this *bab* also when هَمْزَةُ الْاِسْتِفْهَامِ (*hamzat al-istifham*) is prefixed to the verb, e.g. اِنْتَظَرْتَنِي 'you wait for me', and to say 'did you wait for me?' it is اِنْتَظَرْتَنِي؟. In the Holy Quran ﴿اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ﴾ "Has He (then) chosen daughters, rather than sons?". [37/153]. Here اَصْطَفَى is for اِصْطَفَى.

The extra 'ت' (*ta*) in this *bab* undergoes certain changes as mentioned below:

- 1 If the first radical is د/ذ/ز the extra 'ت' changes to 'د' (*dal*), e.g. دَعَا 'to call' → ادَّعَى 'he claimed/alleged' for ادَّعَى, from ذَكَرَ 'to mention' → اِدَّكَرَ 'he remem-

bered' for إِذْكَرَ. With the assimilation of 'ذ' to 'د' the form إِذْكَرَ becomes إِذْكَرَ, and from زَادَ 'to add' → إِزْدَادَ 'to increase' for إِزْدَادَ.

- ② If the first radical is ص/ض/ط/ظ the extra 'ت' changes to 'ط', e.g. صَبَرَ → اصْطَبَرَ 'to have patience', for اصْطَبَرَ, and from صَفَى → اصْطَفَى for اصْطَفَى 'to chose'. ضَرَّ 'to harm/hurt' → اضْطَرَّ for اضْطَرَّ. طَلَعَ 'to know/come into view' → اِطْلَعَ for اِطْلَعَ and ظَلَمَ 'to oppress' → اِظْطَلَمَ for اِظْطَلَمَ.
- ③ If the first radical is 'و' (waw), it gets assimilated to the extra 'ت', e.g. وَصَلَ 'to arrive' → اتَّصَلَ 'to contact' for اتَّصَلَ and وَقَى 'to fear' → اتَّقَى 'he feared, he protected himself' for اتَّقَى.

The *mudare* from this *bab* is on the pattern of يَفْعُلُ, e.g. اسْتَمَعَ → يَسْتَمَعُ 'he listens/will listen', اِحْتَمَلَ → يَحْتَمِلُ 'to bear', اِخْتَارَ → يَبْتَسِمُ - يَبْتَسِمُ - يَطْلُعُ → اِطْلُعَ - يَجْتَمِعُ → اِجْتَمَعَ 'to select'.

The *amr* from *bab* اِفْتَعَلَ is formed by prefixing همزة with كسرة 'ا' because after omitting the حرف المضارع the first radical of the verb cannot be read, being *sakin*. This case-ending becomes vowelless with جزم 'ْ', e.g. اِنْتَظِرْ → يَنْتَظِرُ 'wait' → لَا تَنْتَظِرْ 'don't wait', اِسْتَمِعْ → يَسْتَمِعُ 'listen' → لَا تَسْتَمِعْ 'don't listen', اِجْتَمِعْ → تَجْتَمِعُ 'assemble' → لَا تَجْتَمِعْ 'don't assemble', اِبْتَسِمْ → تَبْتَسِمُ 'to smile' → لَا تَبْتَسِمْ 'don't smile'.

The *masdar* from this *bab* is on the patter of *إِفْتِعَالٌ*, e.g. *اِمْتَحَنَ* - *اِكْتَسَبَ* → *يَكْتَسِبُ*, *اِكْتَسَبَ* - *اِنْتَظَرَ* → *يَنْتَظِرُ*, *اِمْتَحَنَ* → *يَمْتَحِنُ*, *اِجْتَمَعَ* → *يَجْتَمِعُ*, *اِجْتَمَعَ* → *يَمْتَحِنُ* 'examination', *اِجْتَمَعَ* → *يَمْتَحِنُ* 'assembly', *اِلْتَزَمَ* → *يَلْتَزِمُ*, *اِلْتَزَمَ* → *يَلْتَزِمُ* 'embracing'.

The *Ism al-fail* from this *bab* is on the pattern of *مُفْتَعِلٌ* and *Ism al-maful* *مُفْتَعِلٌ*, e.g. *اِمْتَحَنَ* → *مُمْتَحِنٌ* 'examiner' and *مُمْتَحَنٌ* 'examinee'.

The noun of place and time is the same as *Ism al-maful*, e.g. *مُجْتَمَعٌ* 'place of gathering/society', *اَلْمُلْتَزِمُ* 'the place of embracing' (It is the name given to the part of *kaba* that lies between *حَجَرٌ أَسْوَدٌ* 'Black Stone' and its door. It is *Sunnah* to embrace this part of *kaba*).

Some examples of *bab* *اِفْتَعَلَ* from the Holy Quran:

- ﴿وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾ "And verily, those who dispute as regards the Book are far away in opposition". [2/176]
- ﴿وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ﴾ "And (there are) others who have acknowledged their sins". [9/102]
- ﴿فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا﴾ "but the flood bears away the foam that mounts up to the surface". [13/17]
- ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ "And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided among yourselves". [3/103]

- ﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا﴾
“Say (O Mohammad ؑ) it has been revealed to me that a group of Jinn listen (to this Quran). They said: verily, we have heard a wonderful recitation (this Quran)”. [72/1]
 - ﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ﴾ “So worship Him (Alone) and be constant and patient in His worship”. [19/65]
 - ﴿إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾ “except under compulsion of necessity”. [6/119]
 - ﴿اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ “The Hour has drawn near, and the moon has been cleft asunder (regarding the splitting of the moon as a miracle)”. [54/1]
 - ﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ “He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned”. [2/286]
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بَابُ إِفْعَلٍ

THE DERIVED VERBAL FORM-VIII

This *bab* is formed by prefixing ‘إ’ to the first radical of فعل and by doubling the third radical, e.g. اِحْمَرَّ ‘it was or became red/he blushed’, اِعْوَجَّ ‘it became crooked/bent’.

The *mudare* from this *bab* is on the pattern of يَفْعَلُ, e.g. يِعْوِجُ → اِعْوَجَّ – يَحْمَرُّ → اِحْمَرَّ.

The *masdar* is on the pattern of اِفْعَالٌ, e.g. اِحْمِرَارٌ → يَحْمَرُّ, اِعْوِجَاجٌ → يِعْوِجُ. The double letter at the end is split in *masdar*.

The *Isma al-fail* from this *bab* is on the pattern of مُفْعَلٌ, e.g. مُحْمَرٌ. This *bab* has no *Isma al-maful*.

This *bab* is used only for colors and defects; examples:

- اَصْفَرَّ ‘yellow’ → اِسْفَرَّ ‘it was or became yellow/ pale’.
- اَبْيَضَ ‘white’ → اِبْيَضَ ‘it was or became white’.
- اَسْوَدَ ‘black’ → اِسْوَدَ ‘it was or became black’.
- اَحْمَرُ ‘red’ → اِحْمَرَّ ‘he blushed/ it became red’.
- اَخْضَرُ ‘green’ → اِخْضَرَ ‘it was or became green’.
- اَعْوَجَ ‘bent/crooked’ → اِعْوَجَّ ‘it became bent/ crooked’.

Some examples of this *bab* from the Holy Quran:

- ﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا﴾ “And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark”. [16/58]
- ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ “on the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those faces will become black (to them will be said): Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith”. [3/106]
- ﴿وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾ “And for those whose faces will become white, they will be in Allah’s Mercy (paradise), there in they shall dwell forever”. [3/107]
- ﴿وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾ “And he lost his sight because of the sorrow that he was suppressing” [12/84]
- ﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَخْضِبُ الْأَرْضُ مُخْضَرَّةً﴾ “see you not that Allah sends down water (rain) from the sky and the earth becomes green”. [22/63]

بَابُ اسْتَفْعَلَ

THE DERIVED VERBAL FORM-IX

Bab اسْتَفْعَلَ is formed by prefixing اسْتَ (Ista) to the first radical of فعل, e.g. اسْتَنْصَرَ 'he sought help', اسْتَرْزَقَ 'he asked for rizq (gifts of sustenance)', اسْتَطْعَمَ 'he asked for food', اسْتَغْفَرَ 'he asked forgiveness', اسْتَعَدَّ 'he got ready', اسْتَيْقَظَ 'he woke up'.

The *mudare* from this *bab* is on the pattern of يَسْتَفْعِلُ, e.g. يَسْتَغْفِرُ → اسْتَغْفَرَ - يَسْتَرْزُقُ → اسْتَرْزَقَ - يَسْتَنْصِرُ → اسْتَنْصَرَ.

The *amr* is on the pattern of اسْتَغْفِرْ, e.g. اسْتَغْفِرْ and the negation (نهي) is لَا تَسْتَغْفِرْ - لَا تَسْتَنْصِرُ → اسْتَنْصِرْ - لَا تَسْتَرْزُقْ → اسْتَرْزُقْ.

The *masdar* is on the pattern of اسْتِفْعَالٌ, e.g. اسْتِغْفَارٌ, اسْتِرْزَاقٌ and اسْتِنْصَارٌ.

The *ism al-fail* and *ism al-maful* are formed on the standard given pattern, e.g. مُسْتَغْفِرٌ 'one who seeks forgiveness' and مُسْتَغْفَرٌ 'one whose forgiveness is sought'.

The noun of place and time is the same as for the *ism al-maful*, e.g. يَسْتَقْبِلُ 'to receive' → مُسْتَقْبَلٌ 'future', يَسْتَشْفِي 'to seek treatment' → مُسْتَشْفَى 'hospital'.

This *bab* essentially signifies the meaning of seeking, as is also evident from the above examples, e.g. طَعِمَ 'he ate' → اسْتَطْعَمَ 'he asked for food', نَصَرَ 'he helped' → اسْتَنْصَرَ 'he asked for help', غَفَرَ 'he forgave' → اسْتَغْفَرَ 'he sought forgiveness', قَبَلَ 'he came' → اسْتَقْبَلَ 'he sought reception', هَدَى 'he guided' → اسْتَهْدَى 'he sought guidance', أَخْبَرَ 'to inform' → اسْتَخْبَرَ 'made known', أَسْلَمَ 'to give up or to deliver' → اسْتَسْلَمَ 'to give oneself up/to surrender', أَذِنَ 'to permit' → اسْتَأْذَنَ 'to ask permission', خَلَفَ 'to succeed' → اسْتَخْلَفَ 'to appoint one as successor or Caliph (خَلِيفَةً)'.

Some examples of the *bab* اسْتَفْعَلَ from the Holy Quran:

- ﴿فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا﴾ "then they both proceeded, till, when they came to the people of a town, they asked them for food". [18/77]
- ﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ﴾ "And (remember) when Musa (Moses) asked for water for his people". [2/60]
- ﴿قَالَ اتَّسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ﴾ "He (Moses) said: would you exchange that which is better for that which is lower?". [2/61]
- ﴿وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ﴾ "And get two witnesses out of your own men". [2/282]
- ﴿وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ﴾ "And if you decide on a foster sucking-mother for your children, there is no sin on you". [2/233]

- ﴿فَاسْتَبْشِرُوا بِّبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ﴾ “Then rejoice (imperative) in the bargain which you have concluded”. [9/111]
 - ﴿فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ﴾ “And he (Satan) turned them away from the (Right) path, though they were intelligent/keen observers (*ism al-fail*)”. [29/38]
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الْمُعْتَلِّ

THE UNSOUND VERBS

In the study of verbs we have learnt that most of the Arabic verbs have only three letters which are called radicals. The first radical is called 'ف' (*fa*), the second is called 'ع' (*ain*), and the third letter is called 'ل' (*lam*). These names are taken from the verb *فَعَلَ* which is used as a reference-pattern for all the verbs. We should now understand that from the classification point of view, the Arabic verb is divided into the following four categories:

① The Sound Verbs (السَّالِمُ):

A verb which does not have 'إ' (*hamza*), 'و' (*waw*) or 'ي' (*ya*) as one of the radicals, and its second and the third radicals are not identical i.e. of the same kind, is called a sound verb (السَّالِمُ) or (الْأَفْعَالُ الصَّحِيحَةُ). Most of the Arabic verbs belong to this category, e.g. ذَهَبَ، كَتَبَ، دَخَلَ.

② The Weak Verbs (الْمُعْتَلِّ):

If any of the three radicals is 'و' (*waw*) or 'ي' (*ya*) the verb is called the *mutall* (الْمُعْتَلِّ), i.e. weak or unsound verb, e.g. وَصَلَ 'to arrive', رَضِيَ 'to be pleased/ satisfied',

يَسَرَ 'easy', دَعَا 'to call/ invite', كَوَى 'to iron', وَقَى 'to save'.

③ The Mahmuz (المَهْمُوز):

A verb, which has *hamza* as one of the radicals, is called *mahmuz*, e.g. أَكَلَ 'to eat', سَأَلَ 'to ask', قَرَأَ 'to read'.

④ The Muda'af (المُضَعَّف):

A verb in which the second and the third radicals are identical is called *mudaaf* (المضعف), e.g. شَمَّ 'to smell', مَسَّ 'to touch', ظَنَّ 'to think', مَرَّ 'to pass'.

We now take these categories one by one for some further elaboration.

① The Sound Verbs (السَّالِم):

The verbs that we have learnt so far mainly belong to this category. Hence it does not require further elaboration.

② Weak Verbs (المُعْتَل):

A verb having 'و' or 'ي' as one of the three radicals is *Mutall*, i.e. weak or sick verb, and the consonant 'و' and 'ي' are called weak letters (حُرُوفُ النِّعْلَةِ). The weak verbs are further divided into the following categories:

- ① معتل الفاء (the *mutal fa*): If the first radical is 'و' or 'ي', the verb is called *mutall al-fa* (معتل الفاء), i.e. weak of *fa*. It is also referred to as *mithal* (المِثَال), e.g. وَصَلَ 'he arrived', وَعَدَ 'he promised', وَضَعَ 'he

placed', وَزَنَ 'he weighed', وَقَفَ 'he stopped/stood', وَهَبَ 'he granted', يَسِّرَ 'he facilitated/made easy'.

Unlike the sound verbs, there is an abnormality in the *mudare* of the *mithal* verbs. In this case the first radical *waw* in the *mithal* perfect verb is lost in the *mudare*, e.g. the *mudare* of وَصَلَ is يَصِلُ, which is originally يُوصِلُ like ضَرَبَ → يَضْرِبُ, and after omission of the *waw* it becomes يَصِلُ. The *amr* from يَصِلُ is صِلْ which is based on two letters only. No *hamzat al-wasl* is needed at the beginning as the verb already commences with a consonant with vowel. By making the last radical *sakin*, the *amr* from يَصِلُ is formed as صِلْ 'arrive'.

Some more examples of the *mudare* and the *amr* are:

<u>Perfect</u>	<u>Imperfect</u>	<u>Imperative</u>
وَعَدَ 'to promise'	يَعِدُ	عِدْ 'promise'
وَضَعَ 'to place'	يَضَعُ	ضَعْ 'place it'
وَزَنَ 'to weigh'	يَزِنُ	زِنْ 'weigh'
وَقَفَ 'to stop/stand'	يَقِفُ	قِفْ stop/stand up
وَهَبَ 'to grant'	يَهَبُ	هَبْ 'grant'

- ② معتل العين (the mutal ain): If the second radical is *waw* or *ya* the verb is called معتل العين, i.e. weak of *ain*. It is also referred to as *ajwaf* verbs (الْأَجْوَفُ). Examples of perfect and imperfect are:

Group (a-u):

كَانَ → يَكُونُ 'to be' قَالَ → يَقُولُ 'to say, to tell'

صَامَ → يَصُومُ 'to fast'	زَارَ → يَزُورُ 'to visit'
قَامَ → يَقُومُ 'to get up'	ذَاقَ → يَذُوقُ 'to taste'
طَافَ → يَطُوفُ 'to go round'	

Group (a-i):

سَارَ → يَسِيرُ 'to walk'	بَاعَ → يَبِيعُ 'to sell'
جَاءَ → يَجِيءُ 'to come'	عَاشَ → يَعِيشُ 'to live'
كَالَ → يَكِيلُ 'to measure'	

Group (i-a):

نَامَ → يَنَامُ 'to sleep'	زَالَ → يَزَالُ 'to cease to do'
كَادَ → يَكَادُ 'to be about to do'	
خَافَ → يَخَافُ 'to fear, to be afraid'	

These verbs have undergone certain changes in relation to the second radicals, e.g.

(i) قَالَ → يَقُولُ (a-u): قَالَ is originally قَوْل in which *waw* has been replaced with *alif*, thus making it قَالَ 'he said', and يَقُولُ the origin of يَقُولُ is يَقُول in which the vowel 'u' on *waw* has been shifted to the preceding consonant, thus making it يَقُول. All the other changes in the (a-u) group will be on the same pattern.

(ii) سَارَ → يَسِيرُ (a-i): سَارَ is originally سَيْر in which *ya* has been replaced with *alif*, thus making it سَارَ 'he walked or went for a walk', and the origin of يَسِيرُ is يَسِير in which the vowel 'i' on *ya* has been shifted to the preceding consonant, rendering the *ya* vowel-

less, thus making it **يَسِيرُ**. All the other changes in this group, i.e. (a-i) will be on the same pattern.

(iii) **نَامَ → يَنَامُ** (i-a): **نَامَ** is originally **نَوِمَ** in which *waw* has been replaced with *alif*, thus making it **نَامَ** 'he slept', and the origin of **يَنَامُ** is **يَنَوِمُ** in which the vowel 'a' is shifted to the preceding consonant and *waw* is replaced with *alif*, thus making it **يَنَامُ**. All other *ajwaf* verbs in (i-a) group follow the same pattern.

The method of conjugation as shown, at Tables 18 and 19.

Table – 18

Method of Conjugation (إِسْنَادٌ) - *al-Muhtal ain* (معتل العين)

(*Madi* (a-u) — قَالَ يَقُولُ 'to say')

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	قَالَ	قَالَا	قَالُوا
3 rd Person (♀)	قَالَتْ	قَالَتَا	قَالْنَ
2 nd Person (♂)	قُلْتَ	قُلْتُمَا	قُلْتُمْ
2 nd Person (♀)	قُلْتِ	قُلْتُمَا	قُلْتُنَّ
1 st Person (♂ & ♀)	قُلْتُ	قُلْنَا	قُلْنَا

Table – 19

Conjugation (معتل العين) - *al-Muhtal ain* (تصريف الأفعال)*(Madi (a-i & i-a) — سَارَ يَسِيرُ 'to walk')*

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	سَارَ	سَارَا	سَارُوا
3 rd Person (♀)	سَارَتْ	سَارَتَا	سِيرْنَ
2 nd Person (♂)	سِرْتُ	سِرْتُمَا	سِرْتُمْ
2 nd Person (♀)	سِرْتِ	سِرْتُمَا	سِرْتُنَّ
1 st Person (♂&♀)	سِرْتُ	سِرْنَا	سِرْنَا

Notes:

1. In the *ajwaf* verb of a-u group, the first radical takes *dammah* at the time of its *isnad* (إِسْنَادٌ) to *mutaharrek* (مُتَحَرِّكٌ) pronoun, and if it is of a-i or i-a group it takes *kasrah*. (A *mutaharrek* pronoun is a pronoun which is followed by a vowel نَ, تِ and a *sakin* pronoun is vowelless like the و in دَخَلُوا.)
2. All the pronouns in the *madi* are *mutaharrek* (متحرك) except those in دَخَلْتُ, دَخَلُوا, دَخَلْ. Also note that in these cases the second radical is omitted. In the *mudare* only the نِ is مُتَحَرِّكٌ, and it is in يَدْخُلْنَ, يَدْخُلْنَ.

In the *mudare marfu* the second radical is omitted while conjugating the *mutaharrek* pronouns, e.g.

يَقُلْنَ 'they ♀ sleep', يَسِرْنَ 'they ♀ walk', يَقُلْنَ 'they ♀ say/will say'

تَقُلْنَ 'you ♀ sleep', تَسِرْنَ 'you ♀ walk', تَقُلْنَ 'you ♀ say/will say'

In the *mudare majzum* the second radical is also omitted in the following four forms in addition to the two mentioned under the *mudare marfu*:

لَمْ يَقُلْ 'he didn't say', لَمْ يَسِرْ 'he didn't walk', لَمْ يَنْمِ 'he didn't sleep'

لَمْ تَقُلْ 'you didn't say', لَمْ تَسِرْ 'you didn't walk', لَمْ تَنْمِ 'you didn't sleep'

لَمْ أَقُلْ 'I did not say', لَمْ أَسِرْ 'I did not walk', لَمْ أَنْمِ 'I didn't sleep'

لَمْ نَقُلْ 'we didn't say', لَمْ نَسِرْ 'we didn't walk', لَمْ نَنْمِ 'we didn't sleep'

This omission is due to *iltika-assakenain* (اِلْتِقَاءُ السَّاكِنَيْنِ) as explained below:

لَمْ يَقُلْ is originally لَمْ يَقُولْ in which both the *waw* and the *lam* are *sakin* (vowelless), hence cannot be vocalized, resulting into the omission of *waw*, being a weak letter.

Similarly لَمْ يَسِرْ is originally لَمْ يَسِيرْ, the *ya sakin* is omitted, and in لَمْ يَنْمِ originally being لَمْ يَنَامْ the *alif* is omitted, being the weak letter as it is in place of *waw*.

For conjugation of the *mudare majzum*, see Table 20 below:

Table – 20

Conjugation (تصريف الأفعال) of *Mudare Majzum – ajwaf*
(لَمْ يَقُلْ – ‘he did not say/tell’)

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	لَمْ يَقُلْ	لَمْ يَقُولَا	لَمْ يَقُولُوا
3 rd Person (♀)	لَمْ تَقُلْ	لَمْ تَقُولَا	لَمْ يَقُلْنَ
2 nd Person (♂)	لَمْ تَقُلْ	لَمْ تَقُولَا	لَمْ تَقُولُوا
2 nd Person (♀)	لَمْ تَقُولِي	لَمْ تَقُولَا	لَمْ تَقُلْنَ
1 st Person (♂ & ♀)	لَمْ أَقُلْ	لَمْ نَقُلْ	لَمْ نَقُلْ

The *amr* from يَقُولُ is قُلْ, and from يَسِيرُ is سِرْ and يَنَامُ is نَمْ. After dropping the حَرْفُ الْمُضَارِعِ and the *dammah* on the last radical the verb becomes قُولْ, سِيرْ and نَامْ respectively, rendering the second and the third radical *sakin*, i.e. التقاء الساكنين occurs. Consequently, the weak letter, i.e. *waw*, *ya* and *alif* respectively are omitted resulting in قُلْ ‘say or tell’, سِرْ ‘walk’ and نَمْ ‘sleep’ as *amr* (imperatives) from the *ajwaf* verbs. The method of conjugation of the *amr* from the *ajwaf* verbs is given at Table 21 below:

Table – 21

The *Amr* from *Ajwaf* verb (معتل العين)

Feminine			Masculine		
Plural	Dual	Singular	Plural	Dual	Singular
قُلْنَ	قُولَا	قُولِي	قُولُوا	قُولَا	قُلْ
سِرْنَ	سِيرَا	سِيرِي	سِيرُوا	سِيرَا	سِرْ
نَمْنَ	نَامَا	نَامِي	نَامُوا	نَامَا	نَمْ

- ③ معتل اللام (the mutal lam): If the third radical is *waw* or *ya* the verb is called مُعْتَلُ اللّام, i.e. weak of *lam*, which is also referred to as *naqis* (نَاقِصٌ), e.g.

Group (a-u):

دَعَا → يَدْعُو 'to call/invite'

تَلَا → يَتْلُو 'to follow, to recite'

عَفَا → يَعْفُو 'to forgive' شَكََا → يَشْكُو 'to complain'

Group (a-i):

مَشَى → يَمْشِي 'to walk'

يَأْتَى → يَأْتِي 'to come'

جَرَى → يَجْرِي 'to run/flow'

رَمَى → يَرْمِي 'to throw'

بَكَى → يَبْكِي 'to cry/weep'

هَدَى → يَهْدِي 'to guide'

Group (i-a):

نَسِيَ → يَنْسَى 'to forget'

خَشِيَ → يَخْشَى 'to fear'

بَقِيَ → يَبْقَى 'to remain'

In *madi* the *naqis* verbs undergo the following changes:

- Both the *waw* and the *ya* become *alif* in pronunciation. In writing 'و' (*waw*) is written 'ا'

(*alif*) while ‘ي’ (*ya*) is written ‘ى’ (*ya* without dots), e.g. دَعَا is originally دَعَوَ and بَكَى is originally بَكَيَ

- The ‘ي’ remains unchanged if the second radical has *kasrah*, e.g. خَشِيَ, بَقِيَ, نَسِيَ.
- While conjugating, the third radical is omitted in the third person masculine plural form, e.g. دَعَوْا ‘they invited’ is originally دَعَوُْوا and بَكَُوا ‘they wept’ is originally بَكَيُوا, and نَسُوا ‘they forgot’ is originally, نَسِيُوا (Here, note that in نسوا the second radical has *dammah* which has been changed from *kasrah*, because in Arabic a *kasrah* cannot be followed by *waw*).
- The third radical is also omitted in the third person feminine singular due to التقاء الساكنين, e.g. دَعَتْ ‘she invited’ for دَعَاتْ and بَكَتْ ‘she wept’ is for بَكَاتْ.
- The third radical, *waw* and *ya*, is restored to its original form with the *mutaharrek* pronouns, e.g. restoration of *waw* in: دَعَوْنَ ‘they ♀ invited’, دَعَوْتُ ‘you invited’, دَعَوْتُ ‘I invited’, دَعَوْنَا ‘we invited’. And restoration of *ya* in: بَكَيْنَ, بَكَيْتَ, بَكَيْتُمْ, بَكَيْتُنَّ, بَكَيْنَا.

For the conjugation of the *naqis* verbs see tables 22 and 23.

Table – 22

Conjugation (تصريف الأفعال) of *Naqis* Verb
(دَعَا – ‘he called/invited’ for دَعَوَ)

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	دَعَا	دَعَوَا	دَعَوْا
3 rd Person (♀)	دَعَتْ	دَعَتَا	دَعَوْنَ
2 nd Person (♂)	دَعَوْتَ	دَعَوْتُمَا	دَعَوْتُمْ
2 nd Person (♀)	دَعَوْتِ	دَعَوْتُمَا	دَعَوْتُنَّ
1 st Person (♂&♀)	دَعَوْتُ	دَعَوْنَا	دَعَوْنَا

Table – 23

Conjugation of *Naqis* Verb
(رَضِيَ – ‘he was pleased’ for رَضِيَ)

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	رَضِيَ	رَضِيَا	رَضُوا
3 rd Person (♀)	رَضِيَتْ	رَضِيَتَا	رَضِيْنَ
2 nd Person (♂)	رَضَيْتَ	رَضَيْتُمَا	رَضَيْتُمْ
2 nd Person (♀)	رَضَيْتِ	رَضَيْتُمَا	رَضَيْتُنَّ
1 st Person (♂&♀)	رَضَيْتُ	رَضَيْنَا	رَضَيْنَا

For conjugation of *mudare marfu* from *naqis* verb, see tables 24 and 25.

Table – 24

Conjugation Method of *Mudare Marfu* in *Naqis* Verbs
(يَدْعُو – ‘he calls/invites, he will call/invite’ for يَدْعُو)

	SINGULAR	DUAL	PLURAL
3 rd Person (♂)	يَدْعُو for يَدْعُو	يَدْعُوَانِ	يَدْعُوْنَ for يَدْعُوُونَ
3 rd Person (♀)	تَدْعُو	تَدْعُوَانِ	يَدْعُوْنَ
2 nd Person (♂)	تَدْعُو	تَدْعُوَانِ	تَدْعُوْنَ for تَدْعُوُونَ
2 nd Person (♀)	تَدْعِيْنَ for تَدْعُوِيْنَ	تَدْعُوَانِ	تَدْعُوْنَ
1 st Person (♂&♀)	أَدْعُو	نَدْعُو	نَدْعُو

Table – 25

Conjugation of *Mudare Marfu* in *Naqis* Verb
(بَكَى يَبْكِي – ‘to weep’)

	SINGULAR	DUAL	PLURAL
3 rd Person(♂)	يَبْكِي for يَبْكِي	يَبْكِيَانِ	يَبْكُوْنَ for يَبْكُوْنَ
3 rd Person (♀)	تَبْكِي for تَبْكِي	تَبْكِيَانِ	يَبْكُوْنَ
2 nd Person (♂)	تَبْكِي for تَبْكِي	تَبْكِيَانِ	تَبْكُوْنَ for تَبْكُوْنَ
2 nd Person (♀)	تَبْكِيْنَ for تَبْكِيْنَ	تَبْكِيَانِ	تَبْكِيْنَ
1 st Person (♂&♀)	أَبْكِي	نَبْكِي	نَبْكِي

Notes Table 24 & 25:

1. In the *mudare marfu* the *dammah* of the 3rd radical is omitted, e.g. يَدْعُو is originally يَدْعُو as يَكْتُبُ or يَنْصُرُ and يَبْكِي is originally يَبْكِي as يَنْزِلُ or يَجْلِسُ .
2. The 3rd radical is dropped in the 3rd person ♂ plural form, e.g. يَدْعُونَ 'they ♂ invite/call' is originally يَدْعُوُونَ like يَنْصُرُونَ or يَكْتُبُونَ , thus both the masculine and feminine plural in the 3rd person form becomes the same, i.e. $\text{الرِّجَالُ يَدْعُونَ}$ and $\text{النِّسَاءُ يَدْعُونَ}$. However, in the first case the verb يَدْعُونَ is changed from يَدْعُوُونَ but in the second case the verb يَدْعُونَ is in the original form on the pattern of يَفْعَلْنَ like يَكْتُبْنَ .
3. يَبْكُونَ 'they weep' is originally يَبْكِيُونَ , the third radical *ya* has been dropped, and the kasrah of the second radical is changed to *dammah*, as a *kasrah* is never followed by *waw* in Arabic.
4. The third radical is also dropped in the 2nd person feminine singular, e.g. تَدْعِينَ 'you ♀ invite/call' which is originally تَدْعُوِينَ . After the omission of *waw* along with its vowel, the verb becomes تَدْعِينَ . The *dammah* of 'ع' (*ain*) is changed to *kasrah* as the *dammah* is not followed by *ya* in Arabic.
5. أَنْتِ تَبْكِينَ 'you ♀ weep' has the same form as $\text{أَنْتُنَّ تَبْكِينَ}$ 'you (♀ plural) weep' because the verb in the singular was originally تَبْكِيْنَ like تَضْرِبِينَ or تَجْلِسِينَ . After the omission of the third radical *ya* the verb becomes تَبْكِينَ , while the plural form of the verb is in its original form as تَجْلِسْنَ and the *ya* is the third radical in تَبْكِينَ .

Some more examples of the *naqis* verb in useable form: سَقَى يَسْقِي 'to give water', بَنَى يَبْنِي 'to build', طَوَى يَطْوِي 'to fold', مَحَا يَمْحُو 'to erase'.

As for the *mudare mansub* in *naqis* verb the *fathah* of the third radical is pronounced in verbs ending in *waw* and *ya* but not in verbs ending in *alif*, e.g.

لَنْ يَدْعُو 'he will not invite', لَنْ يَبْكِي 'he will not weep' but in لَنْ يَنْسَى 'he will not forget' the *fathah* is not pronounced.

As for the *mudare majzum* (Jussive) the third radical is omitted in the *naqis* verbs, e.g. لَمْ يَدْعُ 'he did not invite' (here the third radical *waw* has been omitted), لَمْ يَبْكُ 'he did not weep' (here the third radical *ya* has been omitted).

As in the *amr* in *naqis* verbs, here also the 3rd radical is omitted, e.g.

تَدْعُو → أُدْعُ 'invite/call', تَبْكِي → ابْكُ 'weep', تَنْسَى → انْسَ 'forget'.

- ④ **اللفيف (Attachment):** If there are two weak letters in a verb it is called *lafif*. The *lafif* verbs are of two kinds, as explained below:

- **اللفيف المَقْرُون** (*Lafif Maqrun*): If a verb has its second and third radicals as weak letters, it is called *lafif maqrun*, i.e. attached weak letters, e.g. كَوَى يَكْوِي 'to iron'.

- **الْفَيْفُ الْمَفْرُوقُ** (*Lafif Mafruq*): If a verb has its first and third radicals as weak letters, it is called *lafif mafruq*, i.e. detached weak letters, e.g. وَقَى → يَعِي 'to save', وَعَى → يَعِي 'to understand, to remember by heart'.

In *lafif mafruq* only the middle radical remains in the *amr* as the first radical is omitted in the *mudare*, and the third is omitted in the *amr*. Thus the *amr* from وَقَى يَقِي is 'save' as ﴿وَقِنَا عَذَابَ النَّارِ﴾ "and save us from the punishment of the Fire". [3/16] and from وَعَى يَعِي is 'understand'.

Some examples of unsound verbs from the Holy Quran:

- ﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ﴾
"And say not concerning that which your tongues put forth falsely: This is lawful and this is forbidden". [16/116]
- ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾ "Invite (mankind O! Muhammad ﷺ) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Quran) and fair preaching". [16/125]
- ﴿وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ "And (join together) in the mutual teaching of Truth, and of patience and constancy". [103/3]
- ﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾ "Have you (O! Muhammad ﷺ) not seen how your Lord dealt with the

owners of the elephant (the Elephant Army which came from Yemen under the command of *Abraham Al-Ashram* intending to destroy the *Kabah* at *Makkah*)". [105/1]

- ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ "Say (O! Muhammad ﷺ) He is Allah The One and Only". [112/1]
- ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ "He begetteth not, Nor is He begotten". [112/2]
- ﴿فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ﴾ "Then they (both) found therein a wall about to collapse, so he (Khidr) set it up straight". [18/77]
- ﴿قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ "he (Khidr) said: Did I not tell you that you can have no patience with me". [18/75]
- ﴿قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا﴾ "He (Moses) said: If Allah Wills you will find me patient". [18/69]
- ﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾ "And give full measure when you measure, and weigh with a balance that is straight". [17/35]
- ﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا﴾ "and walk not on the earth with conceit and arrogance". [17/377]
- ﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا﴾ "Glorified (and Exalted) be He (Allah) Who took His slave (Muhammad ﷺ) for journey by night". [17/1]

- ﴿وَدَعُ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ، وَكَفَى بِاللَّهِ وَكِيلًا﴾ “And heed not their annoyances, but put thy trust in Allah, and enough is Allah as a Disposer of Affairs”. [33/48]
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الْمَهْمُوزُ وَالْمُضَعَّفُ

THE HAMZATED AND DUPLICATED RADICAL VERBS

The Mahmuz (الْمَهْمُوزُ):

If a verb has *hamza* (هَمْزٌ) as one of its radicals it is called *Mahmuz*. According to the فَعَلَ pattern, the *mahmuz* verb is sub-divided into the following three categories:

① مَهْمُوزُ الْفَاءِ:

A verb which has *hamza* as its first radical is called *Mahmuzal fa*, e.g. أَكَلَ 'he ate', أَمَرَ 'he ordered', أَخَذَ 'he took'.

② مَهْمُوزُ الْعَيْنِ:

A verb which has *hamza* as its second radical is called *Mahmuzal ain*, e.g. سَأَلَ 'he asked', سَيِّمَ 'to be disgusted at'.

③ مَهْمُوزُ اللَّامِ:

A verb which has *hamza* as its third radical is called *Mahmuzal lam*, e.g. قَرَأَ 'he read', خَطَأَ 'to err'.

The *mudare* from the *mahmuz* verbs is formed the same way as has been explained in the case of sound verbs, e.g.

يَقْرَأُ → قَرَأَ - يَسْأَلُ → سَأَلَ - يَأْمُرُ → أَمَرَ - يَأْكُلُ → أَكَلَ.
However, in the *amr* (imperative) the *mehmuz* verb in some cases is reduced to only two radicals as indicated below:

Perfect	Imperfect	Imperative	Active Part (AP)	Passive Part (PP)
أَكَلَ	يَأْكُلُ	كُلْ	أَكِلْ	مَأْكُولٌ
أَمَرَ	يَأْمُرُ	مُرْ	آمِرٌ	مَأْمُورٌ
أَخَذَ	يَأْخُذُ	خُذْ	أَخِذْ	مَأْخُوذٌ
سَأَلَ	يَسْأَلُ	إِسْأَلْ/سَلْ	سَائِلٌ	مَسْتَسْئِلٌ
قَرَأَ	يَقْرَأُ	اقْرَأْ	قَارِيٌّ/قَارِي	مَقْرُوءٌ
خَطَأَ	يَخْطَأُ	إِخْطَأْ	خَاطِئٌ	مُخْطِئٌ

The format of conjugation for perfect and imperfect *mahmuz* is the same as for the sound verbs, e.g.

- أَمَرْنَا، أَمَرْتُ، أَمَرْنَا، أَمَرُوا، أَمَرَ
- نَأْمُرُ، أَمُرُ، تَأْمُرِينَ، يَأْمُرْنَ، تَأْمُرُ، يَأْمُرُ

Table – 26

Conjugation – Imperative of *Mahmuz* Verb

Root Form	Singular ♂	Dual ♂ & ♀	Plural ♂	Singular ♀	Plural ♀
أَمَرَ	مُرْ	مُرَا	مُرُوا	مُرِيْ	مُرْنَ
أَخَذَ	خُذْ	خُذَا	خُذُوا	خُذِيْ	خُذْنَ
أَكَلَ	كُلْ	كُلَا	كُلُوا	كُلِيْ	كُلْنَ
سَأَلَ	إِسْأَلْ/سَلْ	سَلَا/إِسْأَلَا	سَلُوا/إِسْأَلُوا	سَلِيْ/إِسْأَلِيْ	سَلْنَ/إِسْأَلْنَ
قَرَأَ	اقْرَأْ	اقْرَعَا	اقْرَعُوا	اقْرَئِيْ	اقْرَأْنَ

In *muda'af* verbs, the second radical loses its vowel when the verb is *isnaded* (conjugated) to the *sakin* pronouns, such as حَجَّ، حَجُّوا، حَجَّتْ. But it retains its vowel when the verb is conjugated to the *mutaharrik* pronouns as; حَجَجْنِ، حَجَجْنَا، حَجَجْتِ، حَجَجْتُمْ، حَجَجْتُ.

In the *mudare* the **حرف المضارع** takes *fathah* as is the case in all the *thalathi* verbs, e.g. **حَجَّ** → **يَحُجُّ** - **مَدَّ** → **يَمُدُّ** - **ظَنَّ** → **يَظُنُّ** 'to think', **مَرَّ** → **يَمُرُّ** 'to pass', **رَدَّ** → **يَرُدُّ** 'to reply', **جَرَّ** → **يَجْرِي** 'to drag, to pull', **سَبَّ** → **يَسُبُّ** 'to abuse', **مَسَّ** → **يَمَسُّ** 'to touch', **شَمَّ** → **يَشُمُّ** 'to smell'.

In the *mudare maruf*, the second radical loses its vowel when the verb is conjugated to the *sakin* pronouns, e.g. يَمُدُّ (for يَمُدُّ), يَحُجُّ (for يَحُجُّ), تَحُجُّ (for تَحُجُّ), يَمَسُّ (for يَمَسُّ), يَشُمُّ (for يَشُمُّ). But it retains its vowel in case of

conjugation to the *mutaharrik* pronouns, e.g. يَحْجُجْنَ, تَحْجُجْنَ.

In *mudare majzum* the *muda'af* verb undergoes a change in the vowel of the last radical in respect of the following four forms: لَمْ نَحْجْ, لَمْ أَحْجْ, لَمْ تَحْجْ, لَمْ يَحْجْ. In these forms *التقاء الساكنين* occurs in the last two radicals making it unreadable because both the second and the third radical have no vowel (*lam ya-hujj*), and none of the two can be omitted being strong letters. Therefore, the third radical takes a *fathah* to remove *التقاء الساكنين*. Thus the *mudare majzum* in these four forms is read as follows:

لَمْ يَحْجْ 'he didn't perform Hajj', لَمْ تَحْجْ 'you didn't perform Hajj', لَمْ أَحْجْ 'I didn't perform Hajj', لَمْ نَحْجْ 'we didn't perform Hajj'.

There is no *التقاء الساكنين* involved in other form of the *muda'af*, hence the remaining forms are read on the standard pattern of *mudare majzum*, e.g. لَمْ تَحْجُّوا 'you (♂ all) did not perform Hajj', لَمْ يَحْجُّوا 'they did not perform Hajj', لَمْ تَحْجِّيْ 'you (♀ sing.) did not perform Hajj'

However, *التقاء الساكنين* also occurs in the formation of the *amr* (imperative). After removing the *حرف المضارع* and the final *dammah* from تَحْجُّ what remains is حَجَّ (hajj), therefore, the third radical takes *fathah* to remove *التقاء الساكنين*. So the *amr* becomes حُجَّ (*hujja*) without *hamzat al-wasl*.

If the verb is of i-a group like شَمَّ (for شَمِمَ) and مَسَّ (for مَسِسَ) the *kasrah* of the second radical appears and the assimilation is removed when the verb is conjugated to the *mutaharrik* pronouns, e.g. شَمَّ يَشُمُّ because شَمَمْنَا ‘we smelled’, شَمَمْتَ ‘you smelled’, شَمَمْتُ ‘I smelled’.

The important point to note is that the *amr* of *muda’af* verb is identical with the *madi mudaf*. A consolidated chart showing different kinds of the verbs (أقسام الفعل) is given at table 27.

Table – 27

Categories of Verbs (Consolidated) – أقسام الفعل

الأمْر Imperative	المضارع المجزوم Imperfect (Juss)	المضارع المنصوب Imperfect (Acc)	المضارع المرفوع Imperfect (Nom)	الماضي Perfect	الفعل Verb
اُكْتُبْ	لَمْ يَكْتُبْ	لَنْ يَكْتُبَ	يَكْتُبُ	كَتَبَ	السالم
كُلْ إِسْأَلْ/سَلْ اقْرَأْ	لَمْ يَأْكُلْ لَمْ يَسْأَلْ لَمْ يَقْرَأْ	لَنْ يَأْكُلَ لَنْ يَسْأَلَ لَنْ يَقْرَأَ	يَأْكُلُ يَسْأَلُ يَقْرَأُ	أَكَلَ سَأَلَ قَرَأَ	المهموز (hamzated)
عُدَّ شَمَّ جَدَّ	لَمْ يَعُدَّ لَمْ يَشُمَّ لَمْ يَجِدَّ	لَنْ يَعُدَّ لَنْ يَشُمَّ لَنْ يَجِدَّ	يَعُدُّ يَشُمُّ يَجِدُّ	عَدَّ شَمَّ جَدَّ	المضعف (duplicated)
قِفْ	لَمْ يَقِفْ	لَنْ يَقِفَ	يَقِفُ	وَقَفَ	المعتل الفاء (المثال) (weak of fa)

قُلْ	لَمْ يَقُلْ	لَنْ يَقُولَ	يَقُولُ	قَالَ	المعتل العين (الأجوف) (Weak of <i>ain</i>)
بَعْ	لَمْ يَبْعْ	لَنْ يَبِيعَ	يَبِيعُ	بَاعَ	
نَمْ	لَمْ يَنْمَ	لَنْ يَنَامَ	يَنَامُ	نَامَ	
إِمْشِ	لَمْ يَمْشِ	لَنْ يَمْشِيَ	يَمْشِي	مَشَى	المعتل اللام (الناقص) (Weak of <i>lam</i>)
إِنْسِ	لَمْ يَنْسَ	لَنْ يَنْسَى	يَنْسَى	نَسِيَ	
إِنَّهْ	لَمْ يَنْهَ	لَنْ يَنْهَى	يَنْهَى	نَهَى	
أُدْعُ	لَمْ يَدْعُ	لَنْ يَدْعُوَ	يَدْعُو	دَعَا	
اِكْوِ	لَمْ يَكْوِ	لَنْ يَكْوِيَ	يَكْوِي	كَوَى	اللفيف المقرون
قِ	لَمْ يَقِ	لَنْ يَقِيَ	يَقِي	وَقَى	اللفيف المفروق

Important Explanation:

The different categories of verbs used in Arabic language are consolidated in table 26. it may be noted by the learner that the forms of verbs that are mentioned in this table are in actual usable forms. The changes that these verbs have undergone may not be of importance to every learner. As far as a common learner of Arabic is concerned, it may be sufficient for him/her to know the usable forms of these verbs, i.e.:

قَالَ 'he said' is perfect, يَقُولُ 'he says' is imperfect in nominative case, قُلْ 'say, tell' is imperative, لَنْ يَقُولَ 'he will never say' is imperfect in accusative case, لَمْ يَقُلْ 'he did not say' is imperfect in jussive form. Similarly, مَشَى 'he walked', يَمْشِي 'he will walk', اِمْشِ 'walk' (command), لَنْ يَمْشِيَ 'he will never walk', لَمْ يَمْشِ 'he did not walk', and so on and so forth.

In fact, the process of changes mentioned in chapters 25 and 26 are essentially of academic interest, hence the learner should not be discouraged if he/she finds the process rather complicated or incomprehensible. In reality, Arabic is highly sophisticated language encompassing almost unlimited scope and tremendous precision. By and large, it follows a very scientific and systematic patterns which makes it easy to learn and understand. Most of the verbs belong to the category of sound verbs, i.e. **افعال صحيحة**, and it is only about 10 percent verbs which are termed unsound, i.e. **المعتل**.

Examples of *mahmuz* and *madaf* from the Holy Quran:

- ﴿أَمَرَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ﴾ "He (Allah) has commanded that you worship none but Him (i.e. His Monotheism)". [12/40]
- ﴿مَا قُلْتُ لَهُمْ إِلاَّ مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾ "(Said Jesus to Allah) Never did I say to them aught except what You (Allah) did command me to say; worship Allah, my Lord and your Lord". [5/117]
- ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾ "Verily, Allah enjoins *Al-Adl* (Justice) and *Al-Ihsan* (to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the *Sunnah*)". [16/90]
- ﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ﴾ "A questioner asked concerning a torment about to fall". [70/1]

- ﴿أُولَئِكَ يَسُوءُوا مِنْ رَحْمَتِي﴾ “it is they who have no hope of My Mercy”. [29/23]
- ﴿لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ﴾ “Man (the disbeliever) does not get tired of asking good (things from Allah) but if an evil touches him, then he gives up all hope and is lost in despair”. [41/49]
- ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ “So when you want to recite the Quran, seek refuge with Allah from Satan, the out cast, the cursed one”. [16/98]
- ﴿اقْرَأْ بِسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ “Read! In the Name of your Lord Who has created (all that exists)”. [95/1]
- ﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ﴾ “Truly, your Lord knows best who has gone astray from His path”. [16/125]
- ﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ، أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ “And (remember) Ayub when he cried to his Lord, verily, disease has seized me, and You are the Most Merciful of all those show mercy”. [21/83]
- ﴿وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾ “and whom Allah sends astray, for him there is no guide”. [13/33]
- ﴿كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ﴾ “on each these as well as those We bestow from the Bounties of your Lord”. [17/20]

الْعَدَدُ

THE NUMERALS

The cardinal numbers, in Arabic, are governed by a set of rules. In general terms they are treated as the declinable nouns, as their ending vowels are changed according to their case-endings. The cardinal numbers from one to ten are listed below both for masculine (♂) and feminine (♀).

Masculine (♂)	Figure	Feminine (♀)
أَحَدٌ and وَاحِدٌ	1	وَاحِدَةٌ
إِثْنَانِ	2	إِثْنَانِ
ثَلَاثٌ	3	ثَلَاثَةٌ
أَرْبَعٌ	4	أَرْبَعَةٌ
خَمْسٌ	5	خَمْسَةٌ
سِتٌّ	6	سِتَّةٌ
سَبْعٌ	7	سَبْعَةٌ
ثَمَانٌ	8	ثَمَانِيَةٌ
تِسْعٌ	9	تِسْعَةٌ
عَشْرٌ	10	عَشْرَةٌ

The Rules for One (وَاحِدَةٌ/وَاحِدٌ) and Two (إِثْنَانِ/إِثْنَانِ):

The numbers (الْعَدَدُ) agree with the *madud* (الْمَعْدُودُ) i.e. the noun counted, and follow the *madud* as adjectives, e.g. for

masculine singular noun is قَلَمٌ وَاحِدٌ 'one pen', and for feminine singular noun is سَاعَةٌ وَاحِدَةٌ 'one watch'. Similarly, قَلَمَانِ إِثْنَانِ 'two pens' and سَاعَتَانِ إِثْنَتَانِ 'two watches'.

It may be noted that the *madud* قَلَمٌ/سَاعَةٌ in itself means 'one pen/one watch', and قَلَمَانِ/سَاعَتَانِ means 'two pens/two watches' even if the *adad* وَاحِدٌ/وَاحِدَةٌ and إِثْنَانِ/إِثْنَتَانِ is not mentioned. However, for emphasis these numbers can be added.

The Rules for 3-10:

These numbers do not agree with the *madud*, i.e. if the *madud* is masculine the *adad* (number) is feminine, and vice versa. Secondly, the *madud* of 3-10 is genitive plural as listed below:

Masculine (♂) Madud	Figure	Feminine (♀) Madud
ثَلَاثَةُ رِجَالٍ '3 men'	3	ثَلَاثُ نِسَاءٍ '3 women'
أَرْبَعَةُ رِجَالٍ '4 men'	4	أَرْبَعُ نِسَاءٍ '4 women'
خَمْسَةُ رِجَالٍ '5 men'	5	خَمْسُ نِسَاءٍ '5 women'
سِتَّةُ رِجَالٍ '6 men'	6	سِتُّ نِسَاءٍ '6 women'
سَبْعَةُ رِجَالٍ '7 men'	7	سَبْعُ نِسَاءٍ '7 women'
ثَمَانِيَةُ رِجَالٍ '8 men'	8	ثَمَانِيُ نِسَاءٍ '8 women'
تِسْعَةُ رِجَالٍ '9 men'	9	تِسْعُ نِسَاءٍ '9 women'
عَشْرَةُ رِجَالٍ '10 men'	10	عَشْرُ نِسَاءٍ '10 women'

The Rule for 11 and 12:

Both parts of the *adad* agree with the *madud* and the *madud* is accusative singular, e.g.

- أَحَدَ عَشَرَ طَالِباً '11 students (♂)' and
إِحْدَى عَشْرَةَ طَالِبَةً '11 students (♀)'
- اثْنَا عَشَرَ طَالِباً '12 students (♂)' and
إِثْنَتَا عَشْرَةَ طَالِبَةً '12 students (♀)'

Note: All the numbers from 11-99 are followed by a singular noun in the accusative.

The Rule for 13-19:

In these cases the second part of the *adad* agrees with the *madud*, and the first part is opposite gender. Secondly, the *madud* of 13-19 is accusative singular as mentioned below:

Male Students	Figure	Female Students
ثَلَاثَةَ عَشَرَ طَالِباً	13	ثَلَاثَ عَشْرَةَ طَالِبَةً
أَرْبَعَةَ عَشَرَ طَالِباً	14	أَرْبَعَ عَشْرَةَ طَالِبَةً
خَمْسَةَ عَشَرَ طَالِباً	15	خَمْسَ عَشْرَةَ طَالِبَةً
سِتَّةَ عَشَرَ طَالِباً	16	سِتَّ عَشْرَةَ طَالِبَةً
سَبْعَةَ عَشَرَ طَالِباً	17	سَبْعَ عَشْرَةَ طَالِبَةً
ثَمَانِيَةَ عَشَرَ طَالِباً	18	ثَمَانِيَ عَشْرَةَ طَالِبَةً
تِسْعَةَ عَشَرَ طَالِباً	19	تِسْعَ عَشْرَةَ طَالِبَةً

The Rule for the *Uqud* (العُقُود):

The multiples of ten from 20-90 (عِشْرُونَ... تِسْعُونَ) are called the *uqud*. They have the form and the *Irab* of the sound masculine plural, e.g.

- عَلَى الْمَكْتَبِ عِشْرُونَ كِتَاباً 'there are 20 books on the table'. It is in nominative case (مرفوع).

- قَرَأْتُ عِشْرِينَ كِتَابًا 'I read 20 books'. It is in accusative case (منصوب).
- اشْتَرَيْتُ الْكِتَابَ بِعِشْرِينَ دُولَارًا 'I bought the book for 20 dollars'. It is in genitive case (مجرور).

The Numbers of 21-22:

For 21, the first part of the number with the masculine *madud* is وَاحِدٌ and with the feminine إِحْدَى, e.g.

- وَاحِدٌ وَعِشْرُونَ طَالِبًا '21 students (♂)' and
إِحْدَى وَعِشْرُونَ طَالِبَةً '21 students (♀)'

For 22 the first part of the number with masculine is اِثْنَانِ and with feminine is اِثْنَتَانِ, e.g.

- اِثْنَانِ وَعِشْرُونَ طَالِبًا '22 students (♂)' and
اِثْنَتَانِ وَعِشْرُونَ طَالِبَةً '22 students (♀)'

For Numbers 23-29:

For 23-29, the first part of the numbers with the masculine *madud* is feminine, and with the feminine it is masculine, as mentioned below:

Male Students	Figure	Female Students
ثَلَاثَةٌ وَعِشْرُونَ طَالِبًا	23	ثَلَاثٌ وَعِشْرُونَ طَالِبَةً
أَرْبَعَةٌ وَعِشْرُونَ طَالِبًا	24	أَرْبَعٌ وَعِشْرُونَ طَالِبَةً
خَمْسَةٌ وَعِشْرُونَ طَالِبًا	25	خَمْسٌ وَعِشْرُونَ طَالِبَةً
سِتَّةٌ وَعِشْرُونَ طَالِبًا	26	سِتٌّ وَعِشْرُونَ طَالِبَةً
سَبْعَةٌ وَعِشْرُونَ طَالِبًا	27	سَبْعٌ وَعِشْرُونَ طَالِبَةً
ثَمَانِيَةٌ وَعِشْرُونَ طَالِبًا	28	ثَمَانٍ وَعِشْرُونَ طَالِبَةً
تِسْعَةٌ وَعِشْرُونَ طَالِبًا	29	تِسْعٌ وَعِشْرُونَ طَالِبَةً

The Uqud from 20-90:

The *uqud* have the same form with the masculine as well as the feminine *madud* as given below:

Male Students	Figure	Female Students
عِشْرُونَ طَالِباً	20	عِشْرُونَ طَالِبَةً
ثَلَاثُونَ طَالِباً	30	ثَلَاثُونَ طَالِبَةً
أَرْبَعُونَ طَالِباً	40	أَرْبَعُونَ طَالِبَةً
خَمْسُونَ طَالِباً	50	خَمْسُونَ طَالِبَةً
سِتُّونَ طَالِباً	60	سِتُّونَ طَالِبَةً
سَبْعُونَ طَالِباً	70	سَبْعُونَ طَالِبَةً
ثَمَانُونَ طَالِباً	80	ثَمَانُونَ طَالِبَةً
تِسْعُونَ طَالِباً	90	تِسْعُونَ طَالِبَةً
مِئَةُ طَالِبٍ	100	مِئَةُ طَالِبَةٍ
أَلْفُ طَالِبٍ	1000	أَلْفُ طَالِبَةٍ

From 100 upward counts are listed below:

100 – مِئَةُ (alif is not pronounced) also written مِائَةً		
200 – مِئَتَانِ	1,000 – أَلْفٌ	100,000 – مِئَةُ أَلْفٍ
300 – ثَلَاثُ مِئَةٍ	2,000 – أَلْفَانِ	10,00,000 – مِليُونٌ
400 – أَرْبَعُ مِئَةٍ	3,000 – ثَلَاثَةُ أَلْفٍ	
500 – خَمْسُ مِئَةٍ	4,000 – أَرْبَعَةُ أَلْفٍ	
600 – سِتُّ مِئَةٍ	5,000 – خَمْسَةُ أَلْفٍ	
700 – سَبْعُ مِئَةٍ		
800 – ثَمَانِي مِئَةٍ		
900 – تِسْعُ مِئَةٍ		

For reading the number it is better to start with the units, then go to tens, to hundreds, and then to thousands, e.g.

- If the *madud* is masculine:

7,654 Dollars: أَرْبَعَةٌ وَخَمْسُونَ وَسِتُّمِائَةً وَسَبْعَةَ أَلْفٍ دُولَارٍ

- If the *madud* is feminine:

7,654 Rupees: أَرْبَعٌ وَخَمْسُونَ وَسِتُّمِائَةً وَسَبْعَةَ أَلْفٍ رُوبِيَّةٍ

The Ordinal Numeral:

The ordinal numbers from first to tenth are derived from the cardinals on the pattern of the active participle, فَاعِلٌ, except “the first” which is الْأَوَّلُ for masculine, and الْأُولَى for feminine.

Cardinal Number	Masculine	Feminine
the first	الأَوَّلُ	الأُولَى
the second (الِ without ثَانِ)	الثَّانِي	الثَّانِيَّةُ
the third	الثَّالِثُ	الثَّالِثَةُ
the fourth	الرَّابِعُ	الرَّابِعَةُ
the fifth	الخَامِسُ	الخَامِسَةُ
the sixth	السَّادِسُ	السَّادِسَةُ
the seventh	السَّابِعُ	السَّابِعَةُ
the eighth	الثَّامِنُ	الثَّامِنَةُ
the ninth	التَّاسِعُ	التَّاسِعَةُ
the tenth	العَاشِرُ	العَاشِرَةُ

After tenth the cardinal numbers are used along with the ordinals as follow:

Cardinal Number	Masculine	Feminine
the eleventh	الحَادِي عَشَرَ	الحَادِيَّةُ عَشْرَةٌ
the twelveth	الثَّانِي عَشَرَ	الثَّانِيَّةُ عَشْرَةٌ

the thirteenth	الثَّالِثَ عَشَرَ	الثَّالِثَةَ عَشْرَةَ
the 20 th	العِشْرُونَ	العِشْرُونَ
the 21 st	الحَادِي وَالْعِشْرُونَ	الحَادِيَةَ وَالْعِشْرُونَ
the 22 nd	الثَّانِي وَالْعِشْرُونَ	الثَّانِيَةَ وَالْعِشْرُونَ
the 23 rd	الثَّالِثُ وَالْعِشْرُونَ	الثَّالِثَةَ وَالْعِشْرُونَ
the 24 th	الرَّابِعُ وَالْعِشْرُونَ	الرَّابِعَةَ وَالْعِشْرُونَ
the 29 th	التَّاسِعُ وَالْعِشْرُونَ	التَّاسِعَةَ وَالْعِشْرُونَ
the 30 th	الثَّلَاثُونَ	الثَّلَاثُونَ

Examples from the Holy Quran:

- ﴿وَالِهَكُمْ إِلَهَ وَاحِدٌ﴾ “And your Ilah (God) is one Illah (God i.e. Allah)” [2/163]
- ﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ﴾ “Then it will be a single (compelling) cry” [37/19]
- ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ “Say: He is Allah, the one and only” [112/1]
- ﴿إِشْهَانِ دَوَا عَدْلٍ مِنْكُمْ﴾ “(then take) the testimony of two just men of your own folk” [5/106]
- ﴿وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ﴾ “And indeed We gave Moses nine clear signs” [17/10]
- ﴿تِلْكَ عَشْرَةٌ كَامِلَةٌ﴾ “This makes ten days in all” [2/196]
- ﴿يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾ “O my father! Verily, I saw eleven stars” [12/4]
- ﴿وَفَصَالُهُ ثَلَاثُونَ شَهْرًا﴾ “and the weaning of him is thirty months” [46/15]

- ﴿ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ﴾ “then fasten him with a chain whereof the length is seventy cubits” [69/32]
- ﴿يَتَرَبَّصْنَ بَأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ “(the widows) they shall wait concerning themselves four months and ten days” [2/234]
- ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِئَةُ حَبَّةٍ﴾ “The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains” [2/261]
- ﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ﴾ “Did you not turn your vision to those who abandoned their homes, and they were thousands (in number)” [2/243]
- ﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾ “He (Allah) is the First (nothing is before Him) and the Last (nothing is after Him)” [57/3]
- ﴿ثَانِيِ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ﴾ “The second of the two; when they were in the cave” [9/40]
- ﴿سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ﴾ “(some) say they were three, the dog being the fourth among them and (others) say they were five, the dog being the sixth” [18/22]

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الْمَنْصُوبَات

THE NOUNS IN ACCUSATIVE

There are some nouns which are used in accusative case in order to convey certain specific meanings and expressions. These are briefly explained under the following paragraphs.

① The Hal (الحال):

It is a grammatical term used for a noun in accusative to express the state of another noun which is called *sahib al-hal* (صَاحِبُ الْحَالِ), e.g. دَخَلَ الطَّالِبُ الْفَصْلَ ضَاحِكًا 'the student entered the classroom while he was laughing or in a state of laughing'. Here الطَّالِبُ is *sahib al-hal*, and ضَاحِكًا is *hal* in accusative, which explains the state of the student when he entered the class, i.e. he was laughing.

بَاتَ الطِّفْلُ بَاكِيًا 'the child spent the night crying'. Here بَاكِيًا is the *hal* in accusative and الطِّفْلُ is *sahib al-hal*.

دَخَلَتِ الْبِنْتُ الْفَصْلَ سَاكِتَةً 'the girl entered the class silently' i.e. in a state of quietness. Here سَاكِتَةً is *mansub* which is *الحال* expressing the state of *sahib al-hal* in the given action and البنت is the *sahib al-hal*.

Some other examples: اقْرَأْ جَالِسًا أَوْ وَقِفًا 'read while sitting or standing', أَحَبُّ اللَّحْمِ مَشْوِيًّا وَالسَّمَكُ مَقْلِيًّا وَالْبَيْضُ

مَسْلُوقًا 'I like the meat grilled, the fish fried and the egg boiled'.

The *hal* is usually an answer to the question كَيْفَ؟ (how?), and it may be a word الْحَالُ الْمَفْرَدُ or a sentence الْحَالُ الْجُمْلَةُ. And the *hal* agrees with the *sahib al-hal* in number and gender, e.g.

- جَاءَ الْوَلَدُ بِاسِمًا 'the boy came smiling'
- جَاءَ الْوَلَدَانِ بِاسِمَيْنِ 'the two boys came smiling'
- جَاءَ الْأَوْلَادُ بِاسِمَيْنِ 'the boys came smiling'
- جَاءَتِ الْبِنْتُ بِاسِمَةً 'the girl came smiling'
- جَاءَتِ الْبَنَاتَانِ بِاسِمَتَيْنِ 'the two girls came smiling'
- جَاءَتِ الْبَنَاتُ بِاسِمَاتٍ 'the girls came smiling'

The *sahib al-hal* is mostly definite and it may be the الْخَبَرُ or الْمُبْتَدَأُ، الْمَفْعُولُ بِهِ، نَائِبُ الْفَاعِلِ، فَاعِلٌ.

Examples from the Holy Quran:

- ﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ﴾ "So he (Moses) escaped from there, looking about in a state of fear". [28/21]
- ﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ﴾
﴿وَمُقَصِّرِينَ لَا تَخَافُونَ﴾ "Certainly, you shall enter *Al-Masjid Al-Haram*, if Allah Wills secure (in a state of security), (some) having your heads shaved, and (some) having your head hair cut short, having no fear". [48/27]
- ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾ "those who remember Allah standing, sitting and lying down on their sides". [3/191]

② The Tamiz (التمييز) Distinction:

It is a noun in accusative which is used to define and distinguish an undetermined idea contained in the previous word or in the entire sentence, e.g. شَرِبْتُ لِيْتْرًا 'I drank a liter of juice'. In this sentence عَصِيْرًا the noun in accusative, is the *tamiz*, which specifies the action of the subject and completes the meaning without any ambiguity, i.e. I drank a liter of 'juice', not water or milk, etc. Sometimes the *tamiz* may be translated as "with regard to", e.g. أَنَا أَكْبَرُ مِنْكَ عُمْرًا 'I am elder to you with regard to age, but you are superior to me with regard to knowledge'. حَسُنَ هَذَا الْوَلَدُ خُلُقًا 'this boy is good with regard to manners'.

The numerals from 11 to 99 also take the following noun as *at-tamiz* in singular accusative, e.g. أَرْبَعَةٌ عَشَرَ '14 pens', خَمْسُونَ طَالِبًا '50 (♂) students', سِتُّونَ طَالِبَةً '60 (♀) students'.

Examples from the Holy Quran:

- ﴿لَنْ تَبْلُغَ الْجِبَالَ طُولًا﴾ "and you can never reach the mountain in height". [17/37]
- ﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ "And who is better in speech than one who calls (mankind) to Allah, and works righteousness, and says: I am of those who bow in Islam". [41/33]

③ The Absolute Object (المفعول المطلق):

It is a verbal noun (المَصْدَر) in accusative occurring in the sentence, used along with the verb of the same kind. The absolute object is used to express emphasis or intensity of the action, e.g. ضَرَبَهُ بِلَالٌ ضَرْبًا 'Bilal beat him violently or Bilal gave him thrashing'. Here ضَرْبًا is the absolute object in accusative, which follows the verb of its own kind, i.e. ضَرَبَ to express the intensity of beating.

يُحِبُّ اللَّوْنَ الْأَحْمَرَ حُبًّا جَمًّا 'He likes red color intensely or he loves red color'. Here the emphasis or the intensity is doubled. Some more examples:

- فَرِحَ حَامِدٌ فَرَحًا 'Hamid became very happy'
- أَغْلَقَ الْبَابَ إِغْلَاقًا 'close the door completely'
- إِصْبِرْ صَبْرًا 'have sound patience'
- أَشْكُرُكَ شُكْرًا 'I thank you very much'
- أَعْفُ عَنكَ عَفْوًا 'I beg your pardon'

The *maful mutlaq* is also used as a substitute for the verb. In case of the preceding three examples one can simply say صَبْرًا, شُكْرًا, عَفْوًا which conveys the same meanings.

Examples from the Holy Quran:

- ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ "And to Moses Allah spoke directly". [4/164]

- ﴿إِنَّا صَبَبْنَا الْمَاءَ صَبًّا، ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا﴾ “We (Allah) pour forth water in abundance. And we split the earth in cleft”. [80/25-26]
- ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ “O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth”. [33/70]

④ المفعول لأجله or المفعول له:

It is the object in the form of the *masdar* (المصدر) which expresses the reason for doing an action, e.g. ضَرَبَ اَلْمُدَرِّسُ الطَّالِبَ تَأْدِيبًا ‘the teacher beat the student to teach him manners’. Here the *masdar* تَأْدِيبًا tells us the reason for beating. This *masdar* mostly denotes a mental action like fear, love, desire, respect, etc. It is *mansub*.

The *masdar* in *maful lahu* is mostly with the *tanwin*. However, it may also be *fathah* when mentioned as *mudaf*, e.g. the Quran says ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً﴾ إِمْلَاقٍ “And kill not your children for fear of poverty”. [17/31]

⑤ Exception (الاستثناء):

The particle ‘إِلَّا’ is used as one of the tools for exception, and the noun following ‘إِلَّا’ is mostly accusative, e.g. وَصَلَ الطُّلَابُ كُلُّهُمْ إِلَّا حَامِدًا ‘all the students have arrived except Hamid’.

The exception (الاستثناء) has three elements:

- ① **الْمُسْتَثْنَى**: It is the thing that is excepted. In the above example it is **حامد**.
- ② **الْمُسْتَثْنَى مِنْهُ**: It is the thing from which exception is made. In the above example it is **الطلاب**.
- ③ **أداة الاستثناء**: It is the tool of exception which is **إلا** in the given example, **إلا** is a particle (حَرْفٌ). (there are some other tools of exception like **سِوَى**, **غَيْرَ** which are nouns and **مَاعَدَا**, **مَآخِلَا** which are verbs. These words of exception take the *Irab* they deserve in the sentence).

Examples:

- **مَا رَأَيْتُ إِلَّا بِلَالًا** 'I saw none but Bilal'
- **لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ** 'Every sickness has a medicine except death'
- **يَغْفِرُ اللَّهُ الذُّنُوبَ كُلَّهَا إِلَّا الشِّرْكَ** 'Allah forgives all the sins except Shirk'

If the *mastathna minhu* (مُسْتَثْنَى مِنْهُ) is not mentioned in a sentence, then it takes the *Irab* it deserves in the sentence, e.g. **مَا وَصَلَ إِلَّا حَامِدٌ** 'No one has arrived except Hamid'. Here Hamid, the *mustathna*, is a *fail* (فَاعِلٌ), hence in nominative. **مَا رَأَيْتُ إِلَّا حَامِدًا** 'I saw no one except Hamid'. Here the *mustathna* **حامدا** is *maful bihi*, hence in accusative.

In the above examples, if you omit 'إلا' it becomes clear, i.e. in the first case **مَا وَصَلَ حَامِدٌ**, and in the

second مَا رَأَيْتُ حَامِداً. This situation of *Irab* occurs in the negative, prohibitive or interrogative sentences.

Examples from the Holy Quran:

- ﴿وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾ “and they do not remember Allah but little”. [4/142]
- ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ “Everyone will perish save His Face”. [28/88]
- ﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾ “Is there any reward for good other than good”. [55/60]

⑥ The Maful Fihi (المفعول فيه)- The Adverb:

It is also called the *zarf* (الظرف). The *zarf* is a noun which denotes the time or place of an action, e.g. رَجَعْتُ لَيْلًا ‘I returned at night’, إِنْتَظَرْتُكَ سَاعَةً ‘I waited for you one hour’, أَصُومُ غَدًا إِنْ شَاءَ اللَّهُ ‘I shall fast tomorrow’. This is called ظَرْفُ الزَّمَانِ (*zarf al-zaman*), i.e. adverb of time.

The *zarf al-makan* (ظَرْفُ الْمَكَانِ) relates to the place of action, i.e. adverb of place, e.g. جَلَسْتُ تَحْتَ شَجَرَةٍ ‘I sat under a tree’, الْمُدْرِسُ عِنْدَ الْمُدِيرِ ‘the teacher is with the principal’, أَتَيْنَ مَكْنَتًا فِي مَشِيئَةِ مَيْلًا ‘I walked a mile’, أَيْنَ الْعُطْلَةِ ‘where did you stay in the holidays’.

The *zarf* is *mansub* (in accusative). However, a few *zuruf* (الظُرُوفُ plural of الظَرْفُ) are *mabni*. Some of them include:

- ① أَيْنَ (where): It is *zarf al-makan*, ending in *fathah*, and is considered in place of *nasab*, e.g. أَيْنَ تَعَلَّمْتَ اللُّغَةَ الْعَرَبِيَّةَ? 'where did you learn the Arabic language?'
- ② أَمْسَ (yesterday): It is *zarf al-zaman* which is *mabni* ending in *kasrah*, and is considered as in place of *nasab*, e.g. ذَهَبْتُ إِلَى السُّوقِ أَمْسَ 'I went to the market yesterday'.
- ③ حَيْثُ (where) & قَطُّ (never): Both are *mabni*, ending in *dammah*, and considered in place of *nasab* (فِي) (مَحَلِّ نَصَبٍ), e.g. لَا تَكْذِبْ قَطُّ 'never tell lie or don't tell lie ever', اجْلِسُوا حَيْثُ شِئْتُمْ 'sit where ever you like'.
- ④ هُنَا (here) & مَتَى (when): Both end in *sukun*, and are considered فِي مَحَلِّ نَصَبٍ. Both these words end in *alif* which is *sakin*, مَتَى is originally مَتَى and هُنَا is هُنَا, e.g. مَتَى رَجَعْتَ مِنَ الْجَامِعَةِ 'when did you return from the university', اجْلِسْ هُنَا حَتَّى أَرْجِعَ 'sit here till I return'.

Apart from the *zuruf*, there are certain words which are like the *zarf* and may take *nasab* ending even though they are not originally words denoting time or place. These are words like كُلُّ, بَعْضُ, رُبُّعُ, نِصْفُ. This happens when any of these words is *mudaf* and its *mudaf ilaihi* is a *zarf* denoting place or time, e.g.

- أَذْهَبُ إِلَى الْجَامِعَةِ كُلَّ يَوْمٍ 'I go to the university every day'.
- سَافَرْتُ بَعْضَ يَوْمٍ 'I traveled for part of a day'.

- قَرَأْتُ الْقُرْآنَ رُبْعَ سَاعَةٍ 'I recited the Quran for quarter of an hour'.
- مَشَيْتُ نِصْفَ مَيْلٍ 'I walked for half a mile'.
- ﴿قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾ "He said: I remained (dead) a day or part of a day". [2/259]
- ﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا﴾ "He said: O my Lord! Verily, I have called to my people night and day". [71/5]
- ﴿وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ﴾ "and we left Yusuf by our belongings and a wolf devoured him". [12/17]
- ﴿وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ﴾ "and they both found her lord (husband) at the door". [12/25]
- ﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾ "And over all those endowed with knowledge is the All-Knowing". [12/76]
- ﴿وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ﴾ "And they came to their father in the early part of the night weeping". [12/16]

⑦ Absolute Negative (لا النافية للجنس):

The *la nafiya liljins* negates absolutely the entire kind or genus, e.g. لَا قَلَمَ عِنْدِي 'I don't have any kind of pen'. In this example the *la* negates anything which can be called a pen or any kind of writing material. In the given example, قَلَم is *ism* (subject) of *la* and عِنْدِي is its *khabar* (predicate). Both the *ism* and the *khabar* of *la*

should be indefinite, and its *ism* is *mabni* with ‘a’ ending. Some more examples are given below:

- لَا إِلَهَ إِلَّا اللَّهُ ‘there is no god but Allah’. Here *la* negates absolutely any kind or sort of *ilaha* (god), worthy of worship, may he be a kind of human being, an angel, a *jinn* or any kind of material or unnatural object, except the *Lord*, Allah.
- ﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾ “This is the Book (the Quran), whereof there is no doubt”. [2/2]. Here *ريب* has been negated absolutely that there cannot be any doubt what so ever that the Book, al-Quran is an absolute truth and that it is from Allah Almighty.
- ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾ “There is no compulsion (whatsoever) in religion, verily the right path has become distinct from the wrong path”. [2/256]
- ((لَا صَلَاةَ بَعْدَ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ)) “There is no *Salah* after the *Fajr (Salah)* till the sun rise, and there is no *Salah* after the *Asr (Salah)* till the sun set”.

—

CONCLUSION

In conclusion, this book covers the essential aspects of the Quranic grammar, which should enable the learner to follow the Arabic text of the Holy Quran. However, he would require assistance of an authentic Quranic dictionary to learn the meanings and application of unfamiliar words and phrases. The book should also form a sound base for those who desire to pursue higher studies in Arabic.

This book is an extension of my lectures on the subject in Urdu language (www.sautulquran.org/CD). It is written essentially on the request of some persons who desired to learn the Quranic language, but they did not find the study material in English language. I was fully conscious of my own limitations to undertake such a sensitive and complex task, but I ventured to do so primarily in the background of the saying of our beloved Prophet (SAW) ((بَلِّغُوا عَنِّي وَلَوْ آيَةً)). I have tried to convey to others whatever little knowledge of the subject that I had with a view to contributing, in a humble way, towards the promotion of the Quranic learning. Any views, comments or suggestions for improvement of the next addition would be welcomed and highly appreciated.

May Allah Almighty forgive me for the shortcomings in the book, and May He help and guide the learners in understanding and practicing the Quranic teachings (Amin).

My sincere thanks to all those who assisted me in the accomplishment of this work. May Allah (SWT) bless them and May He reward them for their contribution (Amin).

الحمد لله الذي بنعمته تتم الصالحات. بارك الله لي ولكم في القرآن العظيم ونفعني وإياكم بالآيات والذكر الحكيم، إنه تعالى جواد كريم ملك برءوف رحيم.

وآخر دعوانا أن الحمد لله رب العالمين، والصلاة والسلام على جميع الأنبياء والمرسلين.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FUNDAMENTALS OF CLASSICAL ARABIC

VOLUME I:
CONJUGATING REGULAR VERBS
AND DERIVED NOUNS

To the ‘Ulamā’ of Deoband and the Mashā’ikh of Naqshband

FUNDAMENTALS OF CLASSICAL ARABIC

VOLUME I:
CONJUGATING REGULAR VERBS
AND DERIVED NOUNS

HUSAIN ABDUL SATTAR

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Prologue

All praise is due to Allah (ﷻ), Creator of the universe. Peace and blessings be upon His final and noble messenger, Muhammad (ﷺ).

Traditionally students of sacred knowledge began by learning the tenets of Arabic verb conjugation. Each independent lesson was mastered before a teacher allowed students to advance. Once proficient, students then focused on the principles of Arabic grammar.

I was blessed to attend a school of religious learning in Pakistan that still employs traditional methods. My instructors studied under sincere teachers and carried themselves with similar devotion. Furthermore, they led their students, step by step, along a trail softened by fourteen hundred years of scholarship. Although I was able to spend only a few years in the company of such guides, my progress was rapid. Such is the fortune of the debris that manages to land itself on a rapidly flowing, pristine river.

Few Arabic textbooks in English are modeled after traditional Islamic educational methodologies. In this book, I have combined the notes and resources used by my teachers to present an overview of Arabic verb and noun conjugation. *Insha'llah* (God willing), future volumes will address other principles of classical Arabic grammar.

My fear in compiling this work is that I have soiled a pure chain. My teachers sacrificed their lives, wealth, and families to achieve perfection in their respective fields. I was permitted to sit in, and eat from, their vast gardens despite my obvious deficiencies and lack of commitment. This is the mercy of a teacher toward his student. I pray that Allah (ﷻ) overlooks this last link and allows the seeker to benefit from the

devotion of the great scholars of the past. Please pray for me, my teachers, and all those who transmitted this tradition from one generation to the next.

A servant of the scholars

Husain Abdul Sattar

Safar 1423 – April 2002

Lesson One: Mapping the Arabic Language

Figure 1.1 presents a map of the Arabic language. This chart provides an overview of the task at hand and establishes a framework for future learning.

PRINCIPLE ONE

The term *articulation* (لَفْظٌ)¹ refers to all words that are produced by the tongue. *Articulations* (لَفْظٌ) are divided into (1) words that are *meaningful* (مَوْضُوعٌ) and (2) words that are *meaningless* (مُهْمَلٌ). *Meaningful* (مَوْضُوعٌ) articulations have established, understood meanings. For example, the Arabic word *kitab* (كِتَابٌ) means, “a book.” On the other hand, *meaningless* (مُهْمَلٌ) articulations lack established meanings. Consider, for example, the word “Pepsi.” If articulated five hundred years ago, before the advent of this now famous beverage, this word would have had no meaning.

PRINCIPLE TWO

Meaningful (مَوْضُوعٌ) articulations can be further divided into (1) *single* (مُفْرَدٌ) and (2) *compound* (مُرَكَّبٌ). If an articulation is composed of one word, it is called *single* (مُفْرَدٌ); whereas, if it is composed of more than one word, it is called *compound* (مُرَكَّبٌ). For example, the word *kitab* (كِتَابٌ) is *single* (مُفْرَدٌ), while the phrase *rasul-Allah* (رَسُولُ اللَّهِ),² made up of two words, is *compound* (مُرَكَّبٌ).

¹ *Lafad* (لَفْظٌ) is derived from the verbal noun “to throw.” Arabic grammarians use this term to refer to articulations because speech involves “throwing” sounds from the tongue.

² رَسُولُ اللَّهِ means, “Messenger of Allah.”

PRINCIPLE THREE

All *single* (مُفْرَد) words are classified into one of three types:

- 1) *noun* (اسْم)
- 2) *verb* (فِعْل)
- 3) *particle* (حَرْف)

Stated otherwise, every word in the Arabic dictionary fits into one of these three categories.

PRINCIPLE FOUR

Compound (مُرَكَّب) articulations are made up of two or more words. Such combinations are either *beneficial* (مُفِيد) or *non-beneficial* (غَيْرُ مُفِيد). *Beneficial* (مُفِيد) groups of words express a complete idea and join together to form a complete sentence. *Non-beneficial* (غَيْرُ مُفِيد) groups of words express an incomplete idea and join together to form a phrase,³ or an incomplete sentence.

This volume deals with *single* (مُفْرَد) words and emphasizes conjugating verbs and nouns.

³ A *phrase* is defined as two or more words that form a syntactic unit that is less than a complete sentence.

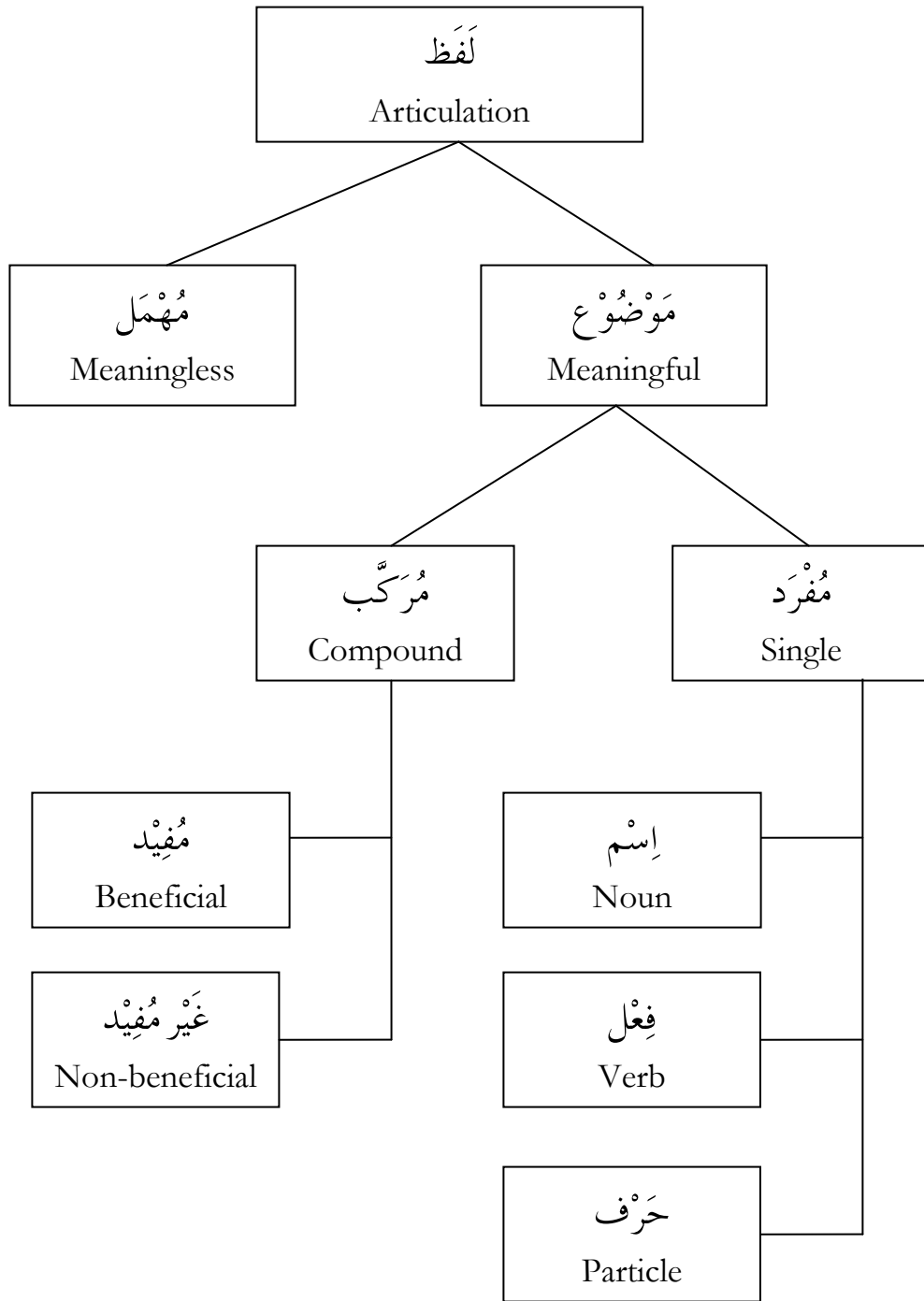


FIGURE 1.1

A MAP OF THE ARABIC LANGUAGE

Lesson Two: Introducing Arabic Words

PRINCIPLE ONE

The Arabic alphabet consists of twenty-nine letters and three short vowels (*figure 2.1*). This text assumes that the reader is familiar with the alphabet and its short vowels.

PRINCIPLE TWO

Most Arabic words are formed from three base letters. These three letters join together to establish a meaning. For example, the base letters **ك-ت-ب** (*read from right to left*) express the meaning of “to write.”

PRINCIPLE THREE

The letters **ف-ع-ل** are used as model base letters.⁴ The first letter is called the “*fā’* (**ف**) position.” The second is called the “*ain* (**ع**) position.” The third is called the “*lām* (**ل**) position.” The base letters **ف-ع-ل** express the meaning of “to do.”

PRINCIPLE FOUR

Most Arabic nouns and verbs are derived by placing the three base letters on designated patterns. These patterns involve vowelizing⁵ the base letters and often require the addition of non-base letters. Each of these patterns reflects the meaning of the base letters in a unique way. For example, the pattern **فَاعِل** describes a person who enacts the meaning of the base letters.⁶ This pattern involves vowelizing the *fā’* (**ف**) position

⁴ The letters **ف-ع-ل** are used throughout the text to illustrate verb and noun patterns.

⁵ *Vowelizing* refers to the addition of the short vowels: *dammah*, *fathah*, and *kasrah*.

⁶ The English language also makes use of patterns. Consider, for example, the word “teacher.” Adding the suffix “er” to the verb *teach* produces the word “teacher.” This pattern describes a person who enacts the meaning of the verb (i.e., one who teaches). Similarly, consider additional English words that follow this pattern, such as “builder” (one who builds) and “thinker” (one who thinks).

with a *fathah*, adding an ‘*alif*, and vowelizing the ‘*ain* (ع) position with a *kasrah*. If the base letters ك-ت-ب (*to write*) replace the *fā*’ (ف), ‘*ain* (ع), and *lām* (ل) positions in this pattern, the word كَاتِب (*one who writes*) is formed (*figure 2.2*). Similarly, replacing the *fā*’ (ف), ‘*ain* (ع), and *lām* (ل) positions with the base letters ع-ب-د (*to worship*) forms the word عَابِد (*one who worships*).

THE ARABIC ALPHABET

ج <i>JĪM</i>	ث <i>THĀ'</i>	ت <i>TĀ'</i>	ب <i>BĀ'</i>	ا <i>'ALIF</i>
ر <i>RĀ'</i>	ذ <i>DHĀL</i>	د <i>DĀL</i>	خ <i>KHĀ'</i>	ح <i>HĀ'</i>
ض <i>DHĀD</i>	ص <i>SĀD</i>	ش <i>SHĪN</i>	س <i>SĪN</i>	ز <i>ZĀ'</i>
ف <i>FĀ'</i>	غ <i>GHĀIN</i>	ع <i>'AIN</i>	ظ <i>ZHĀ'</i>	ط <i>THĀ'</i>
ن <i>NŪN</i>	م <i>MĪM</i>	ل <i>LĀM</i>	ك <i>KĀF</i>	ق <i>QĀF</i>
	ء <i>HAMZAH</i>	ي <i>YĀ'</i>	و <i>WĀW</i>	ه <i>HĀ'</i>

THE ARABIC SHORT VOWELS

ـَ <i>KASRAH</i>	ـِ <i>FATHAH</i>	ـُ <i>DAMMAH</i>
---------------------	---------------------	---------------------

FIGURE 2.1

THE ARABIC ALPHABET AND ITS SHORT VOWELS

فَاعِلٍ
ONE WHO DOES

↓ *Step One: Separate the letters
of the pattern*

فَ ا ع ل

↓ *Step Two: Replace the base letters (ف-ع-ل)
with corresponding new letters (ك-ت-ب)*

كَ ا تِ ب

↓ *Step Three: Reattach the letters
to form the new word*

كَاتِبٍ
ONE WHO WRITES *or* A WRITER

FIGURE 2.2

FORMING WORDS FROM BASE LETTERS

Lesson Three: The Past Tense Verb

[الْفِعْلُ الْمَاضِي]

The *past tense verb* (الْفِعْلُ الْمَاضِي) describes actions or events that have already occurred.

PRINCIPLE ONE

The pattern **فَعَلَ** (*he did*) is used as a model for the *past tense verb*. In this pattern each of the base letters is voweled with a *fathah*.⁷

PRINCIPLE TWO

Verbs in the English language are conjugated to reflect the subject⁸ of the verb. For example, “he did” and “we did.” Here, the pronouns “he” and “we” indicate the subject. Arabic verbs are conjugated in a similar manner. In particular, the Arabic verb is conjugated to reflect three aspects of its subject:

- 1) person⁹ (first, second, third)
- 2) gender¹⁰ (masculine, feminine)
- 3) plurality¹¹ (singular, dual, plural)

⁷ The pattern **فَعَلَ** is one of several patterns used for the *past tense verb*. Others are presented in *Lesson Sixteen*.

⁸ The subject denotes the *doer* of the action described by a verb.

⁹ The first person is used to refer to the *speaker*. For example, “I did” or “we did.” The second person is used to refer to the individual *spoken to*. For example, “you did.” The third person is used to refer to the individual *spoken of*. For example, “he did” or “they did.”

¹⁰ The masculine is used to refer to *male beings* or *masculine objects*. For example, “he did” or “it did.” The feminine is used to refer to *female beings* or *feminine objects*. For example, “she did” or “it did.”

¹¹ The singular is used to refer to *an individual*. For example, “he did.” The dual is used to refer to *two individuals*. For example, “both of them did.” The plural is used to refer to *a group*. For example, “they did.”

PRINCIPLE THREE

While English verbs are conjugated by placing a noun or pronoun before the verb, Arabic verbs are conjugated by adding designated letters to the end of the verb. Carefully study the *past tense verb* conjugations (*table 3.1*), noting the changes in person, gender, and plurality.

PRINCIPLE FOUR

English verbs may express either the active or the passive voice. The active voice is used when the subject of the sentence performs the action expressed by the verb. For example, “Zaid wrote a book.” Here, the verb “wrote” is in the active voice because Zaid is indicated as the writer. The passive voice, on the other hand, is used when the subject of the verb is not indicated. For example, “A book was written.” Here, the verb “was written” is in the passive voice because, although a book was written, the writer is not indicated.

Arabic verbs also express either the active or the passive voice. Earlier, *principle one* illustrated *فَعَلَ* as a model for the active voice of the *past tense verb*. The pattern for the passive voice of the *past tense verb* is formed from the active voice by (1) changing the vowel of the first letter to a *dammah* and (2) changing the vowel of the second to last letter to a *kasrah*. Thus *فَعَلَ* (*he did*) becomes *فُعِلَ* (*it was done*).

PRINCIPLE FIVE

Principle two established that verbs in the active voice are conjugated to reflect the *subject* of the verb. When conjugating verbs in the passive voice, each conjugation reflects the person, gender, and plurality of the *object*,¹² and not the *subject*, of the verb. For example, consider the statement *ضُرِبَ* (*he was hit*). Here, the object of the verb is stated (i.e., he), but the subject is not indicated. Therefore, the verb is conjugated to

¹² The object denotes the noun that *receives* the action of a verb.

reflect the object of the verb. As illustrated in *table 3.2*, active and passive voice conjugations use the same endings.

PRINCIPLE SIX

Placing the word “ مَا ” before both the active and passive voice negates the *past tense verb* (*table 3.2*). For example, *فَعَلَ* (*he did*) becomes *مَا فَعَلَ* (*he did not do*), and *فُعِلَ* (*it was done*) becomes *مَا فُعِلَ* (*it was not done*).

ESSENTIAL NOTE

The conjugations of the *past tense verb* must be memorized (*table 3.2*) before moving to the next lesson.

TABLE 3.1
CONJUGATING THE *PAST TENSE VERB*

PERSON	GENDER	PLURALITY	BASE		SUFFIX		ACTIVE VOICE
3rd	Masculine	Singular	فعل			⇒	فَعَلَ He/It (S/M) did
3rd	Masculine	Dual	فعل	+	ا	⇒	فَعَلَا They (D/M) did
3rd	Masculine	Plural	فعل	+	وا	⇒	فَعَلُوا ¹³ They (P/M) did
3rd	Feminine	Singular	فعل	+	تْ	⇒	فَعَلَتْ She/It (S/F) did
3rd	Feminine	Dual	فعل	+	تَا	⇒	فَعَلْتَا They (D/F) did
3rd	Feminine	Plural	فعل	+	نَ	⇒	فَعَلْنَ They (P/F) did
2nd	Masculine	Singular	فعل	+	تَ	⇒	فَعَلْتَ You (S/M) did
2nd	Masculine	Dual	فعل	+	تُمَا	⇒	فَعَلْتُمَا You (D/M) did
2nd	Masculine	Plural	فعل	+	تُمْ	⇒	فَعَلْتُمْ You (P/M) did
2nd	Feminine	Singular	فعل	+	تِ	⇒	فَعَلْتِ You (S/F) did
2nd	Feminine	Dual	فعل	+	تُمَا	⇒	فَعَلْتُمَا You (D/F) did
2nd	Feminine	Plural	فعل	+	تُنَّ	⇒	فَعَلْتُنَّ You (P/F) did
1st	Masculine and Feminine	Singular	فعل	+	تُ	⇒	فَعَلْتُ I did
1st	Masculine and Feminine	Plural	فعل	+	نَا	⇒	فَعَلْنَا We did

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

¹³ The 'alif (ا) at the end of this conjugation is not pronounced.

TABLE 3.2
THE PAST TENSE VERB

PASSIVE VOICE NEGATION	ACTIVE VOICE NEGATION	PASSIVE VOICE	ACTIVE VOICE
مَا فُعِلَ He/It (S/M) was not done	مَا فَعَلَ He/It (S/M) did not do	فُعِلَ He/It (S/M) was done	فَعَلَ He/It (S/M) did
مَا فُعِلَا They (D/M) were not done	مَا فَعَلَا They (D/M) did not do	فُعِلَا They (D/M) were done	فَعَلَا They (D/M) did
مَا فُعِلُوا They (P/M) were not done	مَا فَعَلُوا They (P/M) did not do	فُعِلُوا They (P/M) were done ¹⁴	فَعَلُوا They (P/M) did
مَا فُعِلَتْ She/It (S/F) was not done	مَا فَعَلَتْ She/It (S/F) did not do	فُعِلَتْ She/It (S/F) was done	فَعَلَتْ She/It (S/F) did
مَا فُعِلْتَا They (D/F) were not done	مَا فَعَلْتَا They (D/F) did not do	فُعِلْتَا They (D/F) were done	فَعَلْتَا They (D/F) did
مَا فُعِلْنَ They (P/F) were not done	مَا فَعَلْنَ They (P/F) did not do	فُعِلْنَ They (P/F) were done	فَعَلْنَ They (P/F) did
مَا فُعِلْتَ You (S/M) were not done	مَا فَعَلْتَ You (S/M) did not do	فُعِلْتَ You (S/M) were done	فَعَلْتَ You (S/M) did
مَا فُعِلْتُمَا You (D/M) were not done	مَا فَعَلْتُمَا You (D/M) did not do	فُعِلْتُمَا You (D/M) were done	فَعَلْتُمَا You (D/M) did
مَا فُعِلْتُمْ You (P/M) were not done	مَا فَعَلْتُمْ You (P/M) did not do	فُعِلْتُمْ You (P/M) were done	فَعَلْتُمْ You (P/M) did
مَا فُعِلْتِ You (S/F) were not done	مَا فَعَلْتِ You (S/F) did not do	فُعِلْتِ You (S/F) were done	فَعَلْتِ You (S/F) did
مَا فُعِلْتُمَا You (D/F) were not done	مَا فَعَلْتُمَا You (D/F) did not do	فُعِلْتُمَا You (D/F) were done	فَعَلْتُمَا You (D/F) did
مَا فُعِلْتُنَّ You (P/F) were not done	مَا فَعَلْتُنَّ You (P/F) did not do	فُعِلْتُنَّ You (P/F) were done	فَعَلْتُنَّ You (P/F) did
مَا فُعِلْتُ I was not done	مَا فَعَلْتُ I did not do	فُعِلْتُ I was done	فَعَلْتُ I did
مَا فُعِلْنَا We were not done	مَا فَعَلْنَا We did not do	فُعِلْنَا We were done	فَعَلْنَا We did

M=Masculine F=Feminine S=Singular D=Dual P=Plural

¹⁴ “They were done,” implies several acts were performed. Recall that the *passive verb* is conjugated to reflect its object.

Lesson Four: The Present Tense Verb

[الْفِعْلُ الْمُضَارِعُ]

The *present tense verb* (الْفِعْلُ الْمُضَارِعُ) describes actions or events that are ongoing.¹⁵ *Present tense verbs* are conjugated using prefixes and suffixes.

PRINCIPLE ONE

The pattern يَفْعَلُ (*he does*) is used as a model for the *active voice* of the *present tense verb*. Depending on the particular conjugation, one of four letters (*ya'*, *ta'*, *nūn*, or *hamzah*) is always prefixed to the three base letters (*table 4.1*).

PRINCIPLE TWO

The *active voice* of the *present tense verb* is conjugated by adding designated letters to the end of the verb. Like the *past tense*, these conjugations reflect three aspects of the verb's subject: person, gender, and plurality. Carefully study *table 4.1*, noting the differences between the various conjugations.

PRINCIPLE THREE

The *present tense verb* may express either the *active* or the *passive voice*. The pattern for the *passive voice* of the *present tense verb* is formed from the *active voice* by (1) changing the vowel of the first letter to a *dammah* and (2) changing the vowel of the second to last letter to a *fathah*.¹⁶ Thus يَفْعَلُ (*he does*) becomes يُفْعَلُ (*it is being done*).

¹⁵ The *present tense verb* includes both the continuous present tense (e.g., he is doing) and the habitual present tense (e.g., he does).

¹⁶ This second step is only necessary if the *active voice* of the *present tense verb* has a *dammah* or a *kasrah* on its second to last letter. Such patterns are covered in *Lesson Sixteen*.

PRINCIPLE FOUR

The designated suffixes used for the active voice of the *present tense verb* are also used for the passive voice. However, the conjugations of the passive voice reflect the person, gender, and plurality of the *object*, and not the *subject*, of the verb. *Table 4.2* illustrates both active and passive conjugations of the *present tense verb*.

PRINCIPLE FIVE

Placing the word “لَا” before both the active and the passive voice conjugations negates the *present tense verb* (*table 4.2*). For example, *يَفْعَلُ* (*he does*) becomes *لَا يَفْعَلُ* (*he does not do*), and *يُفْعَلُ* (*it is being done*) becomes *لَا يُفْعَلُ* (*it is not being done*).

PRINCIPLE SIX

The *present tense verb* may also describe a future event or action.¹⁷ For example, *يَفْعَلُ* may be translated as, “he will do.” Placing either the letter “سَ” or the word “سَوْفَ” before active and passive voice conjugations of the *present tense verb* explicitly indicates future meaning (*table 4.3*). For example, *سَيَفْعَلُ* and *سَوْفَ يَفْعَلُ* are both translated as, “he will do.”

ESSENTIAL NOTE

The conjugations of the *present tense verb* must be memorized (*table 4.2*) before moving to the next lesson.

¹⁷ Throughout this book, *الْفِعْلُ الْمُضَارِعُ* has been translated as “the *present tense verb*.” More accurately, however, this Arabic term refers to the *imperfect* tense. *Imperfect* implies that the actions referred to are not yet complete. Thus, it includes both the present tense, “he does,” and the future tense, “he will do.”

TABLE 4.1
CONJUGATING THE PRESENT TENSE VERB

PERSON GENDER & PLURALITY			SUFFIX		BASE		PREFIX		ACTIVE VOICE
3rd	Masculine	Singular			فعل	+	ي	⇒	يَفْعَلُ He/It (S/M) does
3rd	Masculine	Dual	اِنْ	+	فعل	+	ي	⇒	يَفْعَلَانِ They (D/M) do
3rd	Masculine	Plural	وْنَ	+	فعل	+	ي	⇒	يَفْعَلُونَ They (P/M) do
3rd	Feminine	Singular			فعل	+	ت	⇒	تَفْعَلُ She/It (S/F) does
3rd	Feminine	Dual	اِنْ	+	فعل	+	ت	⇒	تَفْعَلَانِ They (D/F) do
3rd	Feminine	Plural	نَ	+	فعل	+	ي	⇒	يَفْعَلْنَ They (P/F) do
2nd	Masculine	Singular			فعل	+	ت	⇒	تَفْعَلُ You (S/M) do
2nd	Masculine	Dual	اِنْ	+	فعل	+	ت	⇒	تَفْعَلَانِ You (D/M) do
2nd	Masculine	Plural	وْنَ	+	فعل	+	ت	⇒	تَفْعَلُونَ You (P/M) do
2nd	Feminine	Singular	يْنَ	+	فعل	+	ت	⇒	تَفْعَلِينَ You (S/F) do
2nd	Feminine	Dual	اِنْ	+	فعل	+	ت	⇒	تَفْعَلَانِ You (D/F) do
2nd	Feminine	Plural	نَ	+	فعل	+	ت	⇒	تَفْعَلْنَ You (P/F) do
1st	Masculine and Feminine	Singular			فعل	+	أ	⇒	أَفْعَلُ I do
1st	Masculine and Feminine	Plural			فعل	+	ن	⇒	نَفْعَلُ We do

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

TABLE 4.2
THE PRESENT TENSE VERB

PASSIVE VOICE NEGATION	ACTIVE VOICE NEGATION	PASSIVE VOICE	ACTIVE VOICE
لا يُفْعَلُ He/It (S/M) is not being done	لا يَفْعَلُ He/It (S/M) does not do	يُفْعَلُ He/It (S/M) is being done	يَفْعَلُ He/It (S/M) does
لا يُفْعَلَانِ They (D/M) are not being done	لا يَفْعَلَانِ They (D/M) do not do	يُفْعَلَانِ They (D/M) are being done	يَفْعَلَانِ They (D/M) do
لا يُفْعَلُونَ They (P/M) are not being done	لا يَفْعَلُونَ They (P/M) do not do	يُفْعَلُونَ They (P/M) are being done	يَفْعَلُونَ They (P/M) do
لا تُفْعَلُ She/It (S/F) is not being done	لا تَفْعَلُ She/It (S/F) does not do	تُفْعَلُ She/It (S/F) is being done	تَفْعَلُ She/It (S/F) does
لا تُفْعَلَانِ They (D/F) are not being done	لا تَفْعَلَانِ They (D/F) do not do	تُفْعَلَانِ They (D/F) are being done	تَفْعَلَانِ They (D/F) do
لا يُفْعَلْنَ They (P/F) are not being done	لا يَفْعَلْنَ They (P/F) do not do	يُفْعَلْنَ They (P/F) are being done	يَفْعَلْنَ They (P/F) do
لا تُفْعَلُ You (S/M) are not being done	لا تَفْعَلُ You (S/M) do not do	تُفْعَلُ You (S/M) are being done	تَفْعَلُ You (S/M) do
لا تُفْعَلَانِ You (D/M) are not being done	لا تَفْعَلَانِ You (D/M) do not do	تُفْعَلَانِ You (D/M) are being done	تَفْعَلَانِ You (D/M) do
لا تُفْعَلُونَ You (P/M) are not being done	لا تَفْعَلُونَ You (P/M) do not do	تُفْعَلُونَ You (P/M) are being done	تَفْعَلُونَ You (P/M) do
لا تُفْعَلِينَ You (S/F) are not being done	لا تَفْعَلِينَ You (S/F) do not do	تُفْعَلِينَ You (S/F) are being done	تَفْعَلِينَ You (S/F) do
لا تُفْعَلَانِ You (D/F) are not being done	لا تَفْعَلَانِ You (D/F) do not do	تُفْعَلَانِ You (D/F) are being done	تَفْعَلَانِ You (D/F) do
لا تُفْعَلْنَ You (P/F) are not being done	لا تَفْعَلْنَ You (P/F) do not do	تُفْعَلْنَ You (P/F) are being done	تَفْعَلْنَ You (P/F) do
لا أَفْعَلُ I am not being done	لا أَفْعَلُ I do not do	أَفْعَلُ I am being done	أَفْعَلُ I do
لا نُفْعَلُ We are not being done	لا نَفْعَلُ We do not do	نُفْعَلُ We are being done	نَفْعَلُ We do

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

TABLE 4.3
THE FUTURE TENSE

PASSIVE VOICE FUTURE	ACTIVE VOICE FUTURE	PASSIVE VOICE FUTURE	ACTIVE VOICE FUTURE
سَوْفَ يُفَعَّلُ He/It (S/M) will be done	سَوْفَ يَفْعَلُ He/It (S/M) will do	سَيُفَعَّلُ He/It (S/M) will be done	سَيَفْعَلُ He/It (S/M) will do
سَوْفَ يُفَعَّلَانِ They (D/M) will be done	سَوْفَ يَفْعَلَانِ They (D/M) will do	سَيُفَعَّلَانِ They (D/M) will be done	سَيَفْعَلَانِ They (D/M) will do
سَوْفَ يُفَعَّلُونَ They (P/M) will be done	سَوْفَ يَفْعَلُونَ They (P/M) will do	سَيُفَعَّلُونَ They (P/M) will be done	سَيَفْعَلُونَ They (P/M) will do
سَوْفَ تُفَعَّلُ She/It (S/F) will be done	سَوْفَ تَفْعَلُ She/It (S/F) will do	سَتُفَعَّلُ She/It (S/F) will be done	سَتَفْعَلُ She/It (S/F) will do
سَوْفَ تُفَعَّلَانِ They (D/F) will be done	سَوْفَ تَفْعَلَانِ They (D/F) will do	سَتُفَعَّلَانِ They (D/F) will be done	سَتَفْعَلَانِ They (D/F) will do
سَوْفَ يُفَعَّلْنَ They (P/F) will be done	سَوْفَ يَفْعَلْنَ They (P/F) will do	سَيُفَعَّلْنَ They (P/F) will be done	سَيَفْعَلْنَ They (P/F) will do
سَوْفَ تُفَعَّلُ You (S/M) will be done	سَوْفَ تَفْعَلُ You (S/M) will do	سَتُفَعَّلُ You (S/M) will be done	سَتَفْعَلُ You (S/M) will do
سَوْفَ تُفَعَّلَانِ You (D/M) will be done	سَوْفَ تَفْعَلَانِ You (D/M) will do	سَتُفَعَّلَانِ You (D/M) will be done	سَتَفْعَلَانِ You (D/M) will do
سَوْفَ تُفَعَّلُونَ You (P/M) will be done	سَوْفَ تَفْعَلُونَ You (P/M) will do	سَتُفَعَّلُونَ You (P/M) will be done	سَتَفْعَلُونَ You (P/M) will do
سَوْفَ تُفَعَّلِينَ You (S/F) will be done	سَوْفَ تَفْعَلِينَ You (S/F) will do	سَتُفَعَّلِينَ You (S/F) will be done	سَتَفْعَلِينَ You (S/F) will do
سَوْفَ تُفَعَّلَانِ You (D/F) will be done	سَوْفَ تَفْعَلَانِ You (D/F) will do	سَتُفَعَّلَانِ You (D/F) will be done	سَتَفْعَلَانِ You (D/F) will do
سَوْفَ تُفَعَّلْنَ You (P/F) will be done	سَوْفَ تَفْعَلْنَ You (P/F) will do	سَتُفَعَّلْنَ You (P/F) will be done	سَتَفْعَلْنَ You (P/F) will do
سَوْفَ أَفْعَلُ I will be done	سَوْفَ أَفْعَلُ I will do	سَأُفَعَّلُ I will be done	سَأَفْعَلُ I will do
سَوْفَ نُفَعَّلُ We will be done	سَوْفَ نَفْعَلُ We will do	سَنُفَعَّلُ We will be done	سَنَفْعَلُ We will do

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

Lesson Five: The Present Tense Verb in the State of Rafa' [رَفْع]

INTRODUCING GRAMMATICAL STATES

Like people, Arabic words experience states. Human emotional states occur as a result of our daily interactions and are indicated by our facial expressions. For example, meeting a friend makes us happy, which is then expressed on our faces by smiling.

Arabic words behave in a similar manner. In a sentence they interact with surrounding words and, as a result, experience *grammatical states*. These *grammatical states* are then expressed on the end of the word. Just as a person's face indicates his emotional state, the last letter of a word reveals its *grammatical state*. While people experience many emotional states, Arabic words experience only four *grammatical states*:

- 1) *rafa'* (رَفْع)
- 2) *nasb* (نَصْب)
- 3) *jarr* (جَرّ)
- 4) *jazm* (جَزْم)

PRINCIPLE ONE

Of the four *grammatical states*, Arabic *verbs* only experience three¹⁸:

- 1) *rafa'* (رَفْع)
- 2) *nasb* (نَصْب)
- 3) *jazm* (جَزْم)

¹⁸ The fourth state, *jarr* (جَرّ), is experienced only by nouns.

PRINCIPLE TWO

All *present tense verbs*, active and passive voice, are in the *state* of *rafa'* (رَفْع). Conjugations of the *present tense verb* end with either (1) a *dammah* (ُ) on the last letter or (2) a *nūn* (ن) as the final letter (table 4.2). Both of these endings are signs of the *grammatical state* of *rafa'* (رَفْع).

PRINCIPLE THREE

When considering the *grammatical states* of words in general, and verbs in particular, three questions must be asked.

- 1) What is the *grammatical state* of the word?
- 2) What *caused* it to enter this *grammatical state*?
- 3) How does it *reflect* its *grammatical state*?

Asking these three questions helps illustrate the principles of this lesson. Consider for example, *يَفْعَلُ* (*he does*):

1. What is the *grammatical state* of the verb?
The verb *يَفْعَلُ* is in the *state* of *rafa'* (رَفْع).
2. What *caused* it to enter this *grammatical state*?
Rafa' (رَفْع) is the *default state* of *present tense verbs*.
3. How does it *reflect* its *grammatical state*?
The *state* of *rafa'* (رَفْع) is *reflected* by the *dammah* (ُ) on the last letter of *يَفْعَلُ*.

As a second example, consider the verb تَفْعَلُونَ (you [masculine, plural] do):

1. What is the *grammatical state* of the verb?

The verb تَفْعَلُونَ is in the *state* of *rafa'* (رَفْع).

2. What *caused* it to enter this *grammatical state*?

Rafa' (رَفْع) is the *default state* of *present tense verbs*.

3. How does it *reflect* its *grammatical state*?

The *state* of *rafa'* (رَفْع) is *reflected* by the *nūn* (ن) at the end of تَفْعَلُونَ.

PRINCIPLE FOUR

As an exception to the principles of this lesson, a subset of Arabic words never enter *states*. These are called *stateless* (مَبْنِي) and are similar to a stoic person who is indifferent to emotional situations. Just as such a person does not experience emotion, *stateless* (مَبْنِي) words do not enter *grammatical states*.

PRINCIPLE FIVE

By definition, two conjugations of the *present tense verb* are *stateless* (مَبْنِي). They are the third person feminine plural (يَفْعَلْنَ) and the second person feminine plural (تَفْعَلْنَ). The final *nūn* on each of these conjugations is not a reflection of *grammatical state*; instead, it indicates the subject of the verb (i.e., a group of women). The importance of recognizing these two conjugations as *stateless* (مَبْنِي) will become apparent in the next lesson where changes in *grammatical states* are discussed.

PRINCIPLE SIX

All *past tense verbs* (lesson three) are also classified as *stateless* (مَبْنِي).

Lesson Six: The Present Tense Verb in the State of Nasb [نَصْب]

PRINCIPLE ONE

Certain words when placed before a verb alter its meaning. These are called *particles*. For example, the particle “ مَا ” negates the *past tense verb*, and the particle “ لَا ” negates the *present tense verb* (*lessons three and four*).

PRINCIPLE TWO

Particles that change the meaning of a verb often affect its *grammatical state* as well. The following four particles, when placed before the *present tense verb*, cause it to enter the *state of nasb* (نَصْب)¹⁹:

- 1) أَنْ
- 2) لَنْ
- 3) كَيْ
- 4) إِذَنْ

PRINCIPLE THREE

Changes in *grammatical state* are reflected at the end of a word by either (1) changes in vowelizing or (2) changes in lettering. If the *present tense verb* ends with a *dammah* (ُ) in the *state of rafa'* (رَفْع), the *dammah* is changed to a *fathah* (َ) to reflect the *state of nasb* (نَصْب). If the verb ends in a *nūn* (ن) in the *state of rafa'* (رَفْع), the *nūn* is dropped to reflect the *state of nasb* (نَصْب) [table 6.1].

¹⁹ These particles do not have independent meaning. When placed before the *present tense verb*, they act to alter its meaning. Refer to higher-level books of Arabic grammar for a discussion of how each of these particles changes the meaning of a verb.

PRINCIPLE FOUR

The two *stateless* (مَبْنِي) conjugations of the *present tense verb* (i.e., the second and third person feminine plurals) never enter *states* (*lesson five, principle five*). The four particles that cause the *state* of *nasb* (نَصْب) do not alter these two conjugations, and the final *nūn* on each of these conjugations does not drop from the end of the verb (*table 6.1*).

PRINCIPLE FIVE

The particle لَنْ is used as a model to illustrate the *state* of *nasb* (نَصْب). This particle changes the verb from its default *state* of *rafa'* (رَفْع) to the *state* of *nasb* (نَصْب). Furthermore, it alters the meaning of the verb by (1) limiting the present tense to the future tense and (2) negating it. Thus يَفْعَلُ (*he does*) becomes لَنْ يَفْعَلَ (*he will never do*).

ESSENTIAL NOTE

The conjugations of the *present tense verb* in the *state* of *nasb* (نَصْب) must be memorized (*table 6.2*) before moving to the next lesson.

TABLE 6.1
EXPRESSING THE STATE OF NASB

VERB IN ORIGINAL RAFA'	SIGN OF RAFA'		PARTICLE CAUSING NASB	MEANS OF SHOWING NASB		ACTIVE VOICE IN NASB
يَفْعَلُ He/It (S/M) does	Final dammah	+	لَنْ	Change final dammah to fatbah	⇒	لَنْ يَفْعَلَ He/It (S/M) will never do
يَفْعَلَانِ They (D/M) do	Final nūn	+	لَنْ	Drop final nūn	⇒	لَنْ يَفْعَلَا They (D/M) will never do
يَفْعَلُونَ They (P/M) do	Final nūn	+	لَنْ	Drop final nūn	⇒	لَنْ يَفْعَلُوا They (P/M) will never do
تَفْعَلُ She/It (S/F) does	Final dammah	+	لَنْ	Change final dammah to fatbah	⇒	لَنْ تَفْعَلَ She/It (S/F) will never do
تَفْعَلَانِ They (D/F) do	Final nūn	+	لَنْ	Drop final nūn	⇒	لَنْ تَفْعَلَا They (D/F) will never do
يَفْعَلْنَ They (P/F) do	Stateless (مَبْنِي)	+	لَنْ	No change	⇒	لَنْ يَفْعَلْنَ They (P/F) will never do
تَفْعَلُ You (S/M) do	Final dammah	+	لَنْ	Change final dammah to fatbah	⇒	لَنْ تَفْعَلَ You (S/M) will never do
تَفْعَلَانِ You (D/M) do	Final nūn	+	لَنْ	Drop final nūn	⇒	لَنْ تَفْعَلَا You (D/M) will never do
تَفْعَلُونَ You (P/M) do	Final nūn	+	لَنْ	Drop final nūn	⇒	لَنْ تَفْعَلُوا You (P/M) will never do
تَفْعَلِينَ You (S/F) do	Final nūn	+	لَنْ	Drop final nūn	⇒	لَنْ تَفْعَلِي You (S/F) will never do
تَفْعَلَانِ You (D/F) do	Final nūn	+	لَنْ	Drop final nūn	⇒	لَنْ تَفْعَلَا You (D/F) will never do
تَفْعَلْنَ You (P/F) do	Stateless (مَبْنِي)	+	لَنْ	No change	⇒	لَنْ تَفْعَلْنَ You (P/F) will never do
أَفْعَلُ I do	Final dammah	+	لَنْ	Change final dammah to fatbah	⇒	لَنْ أَفْعَلَ I will never do
نَفْعَلُ We do	Final dammah	+	لَنْ	Change final dammah to fatbah	⇒	لَنْ نَفْعَلَ We will never do

TABLE 6.2

THE PRESENT TENSE VERB IN THE STATE OF *NASB*

PASSIVE VOICE IN <i>NASB</i>	ACTIVE VOICE IN <i>NASB</i>
لَنْ يُفْعَلَ He/It (S/M) will never be done	لَنْ يَفْعَلَ He/It (S/M) will never do
لَنْ يُفْعَلَا They (D/M) will never be done	لَنْ يَفْعَلَا They (D/M) will never do
لَنْ يُفْعَلُوا They (P/M) will never be done	لَنْ يَفْعَلُوا They (P/M) will never do
لَنْ تُفْعَلَ She/It (S/F) will never be done	لَنْ تَفْعَلَ She/It (S/F) will never do
لَنْ تُفْعَلَا They (D/F) will never be done	لَنْ تَفْعَلَا They (D/F) will never do
لَنْ يُفْعَلْنَ They (P/F) will never be done	لَنْ يَفْعَلْنَ They (P/F) will never do
لَنْ تُفْعَلَ You (S/M) will never be done	لَنْ تَفْعَلَ You (S/M) will never do
لَنْ تُفْعَلَا You (D/M) will never be done	لَنْ تَفْعَلَا You (D/M) will never do
لَنْ تُفْعَلُوا You (P/M) will never be done	لَنْ تَفْعَلُوا You (P/M) will never do
لَنْ تُفْعَلِي You (S/F) will never be done	لَنْ تَفْعَلِي You (S/F) will never do
لَنْ تُفْعَلَا You (D/F) will never be done	لَنْ تَفْعَلَا You (D/F) will never do
لَنْ تُفْعَلْنَ You (P/F) will never be done	لَنْ تَفْعَلْنَ You (P/F) will never do
لَنْ أَفْعَلَ I will never be done	لَنْ أَفْعَلَ I will never do
لَنْ نَفْعَلَ We will never be done	لَنْ نَفْعَلَ We will never do

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

Lesson Seven: The Present Tense Verb in the State of Jazm [جَزْم]

PRINCIPLE ONE

The following five particles, when placed before the *present tense verb*, cause it to enter the *state of jazm* (جَزْم)²⁰:

- 1) إِنَّ
- 2) لَمْ
- 3) لَمَّا
- 4) ل²¹
- 5) لَا²²

PRINCIPLE TWO

Recall that changes in *grammatical state* are reflected at the end of a word by either (1) changes in vowelizing or (2) changes in lettering. If the *present tense verb* ends with a *dammah* (َ) in the *state of rafa'* (رَفْع), the *dammah* is changed to a *sukūn* (ْ) to reflect the *state of jazm* (جَزْم). If the verb ends in a *nūn* (ن) in the *state of rafa'* (رَفْع), the *nūn* (ن) is dropped to reflect the *state of jazm* (جَزْم) [table 7.1].

PRINCIPLE THREE

The two *stateless* (مَبْنِي) conjugations of the *present tense verb* (i.e., the second and third person feminine plurals) never enter *states* (lesson five,

²⁰ These particles do not have independent meaning. When placed before the *present tense verb*, they act to alter its meaning. Refer to higher-level books of Arabic grammar for a discussion of how each of these particles changes the meaning of a verb.

²¹ This particle is called, “*lām al-amr*” (the *lām of command*).

²² This particle is called, “*lām al-nahy*” (the *lām of prohibition*). It differs in meaning from the لَا used to negate the *present tense verb*, which is called “*lām al-nafy*” (the *lām of negation*).

principle five). The five particles that cause the *state* of *jazm* (جَزْم) do not alter these two conjugations, and the final *nūn* on each of these conjugations does not drop from the end of the verb (*table 7.1*).

PRINCIPLE FOUR

The particle لَمْ is used as a model to illustrate the *state* of *jazm* (جَزْم). This particle changes the verb from its default *state* of *rafa'* (رَفْع) to the *state* of *jazm* (جَزْم). Furthermore, it alters the meaning of the verb by (1) changing the present tense to the past tense and (2) negating it. Thus يَفْعَلُ (*he does*) becomes لَمْ يَفْعَلْ (*he did not do*).

ESSENTIAL NOTE

The conjugations of the *present tense verb* in the *state* of *jazm* (جَزْم) must be memorized (*table 7.2*) before moving to the next lesson.

TABLE 7.1
EXPRESSING THE *STATE* OF JAZM

VERB IN ORIGINAL <i>RAFA'</i>	SIGN OF <i>RAFA'</i>		PARTICLE CAUSING <i>JAZM</i>	MEANS OF SHOWING <i>JAZM</i>		ACTIVE VOICE IN <i>JAZM</i>
يَفْعَلُ He/It (S/M) does	Final <i>dammab</i>	+	لَمْ	Change final <i>dammab</i> to <i>sukūn</i>	⇒	لَمْ يَفْعَلْ He/It (S/M) did not do
يَفْعَلَانِ They (D/M) do	Final <i>nūn</i>	+	لَمْ	Drop final <i>nūn</i>	⇒	لَمْ يَفْعَلَا They (D/M) did not do
يَفْعَلُونَ They (P/M) do	Final <i>nūn</i>	+	لَمْ	Drop final <i>nūn</i>	⇒	لَمْ يَفْعَلُوا They (P/M) did not do
تَفْعَلُ She/It (S/F) does	Final <i>dammab</i>	+	لَمْ	Change final <i>dammab</i> to <i>sukūn</i>	⇒	لَمْ تَفْعَلْ She/It (S/F) did not do
تَفْعَلَانِ They (D/F) do	Final <i>nūn</i>	+	لَمْ	Drop final <i>nūn</i>	⇒	لَمْ تَفْعَلَا They (D/F) did not do
يَفْعَلْنَ They (P/F) do	Stateless (مَبْنِي)	+	لَمْ	No change	⇒	لَمْ يَفْعَلْنَ They (P/F) did not do
تَفْعَلُ You (S/M) do	Final <i>dammab</i>	+	لَمْ	Change final <i>dammab</i> to <i>sukūn</i>	⇒	لَمْ تَفْعَلْ You (S/M) did not do
تَفْعَلَانِ You (D/M) do	Final <i>nūn</i>	+	لَمْ	Drop final <i>nūn</i>	⇒	لَمْ تَفْعَلَا You (D/M) did not do
تَفْعَلُونَ You (P/M) do	Final <i>nūn</i>	+	لَمْ	Drop final <i>nūn</i>	⇒	لَمْ تَفْعَلُوا You (P/M) did not do
تَفْعَلِينَ You (S/F) do	Final <i>nūn</i>	+	لَمْ	Drop final <i>nūn</i>	⇒	لَمْ تَفْعَلِي You (S/F) did not do
تَفْعَلَانِ You (D/F) do	Final <i>nūn</i>	+	لَمْ	Drop final <i>nūn</i>	⇒	لَمْ تَفْعَلَا You (D/F) did not do
تَفْعَلْنَ You (P/F) do	Stateless (مَبْنِي)	+	لَمْ	No change	⇒	لَمْ تَفْعَلْنَ You (P/F) did not do
أَفْعَلُ I do	Final <i>dammab</i>	+	لَمْ	Change final <i>dammab</i> to <i>sukūn</i>	⇒	لَمْ أَفْعَلْ I did not do
نَفْعَلُ We do	Final <i>dammab</i>	+	لَمْ	Change final <i>dammab</i> to <i>sukūn</i>	⇒	لَمْ نَفْعَلْ We did not do

TABLE 7.2

THE PRESENT TENSE VERB IN THE STATE OF *JAZM*

PASSIVE VOICE IN <i>JAZM</i>	ACTIVE VOICE IN <i>JAZM</i>
لَمْ يُفْعَلْ He/It (S/M) was not done	لَمْ يَفْعَلْ He/It (S/M) did not do
لَمْ يُفْعَلَا They (D/M) were not done	لَمْ يَفْعَلَا They (D/M) did not do
لَمْ يُفْعَلُوا They (P/M) were not done	لَمْ يَفْعَلُوا They (P/M) did not do
لَمْ تُفْعَلْ She/It (S/F) was not done	لَمْ تَفْعَلْ She/It (S/F) did not do
لَمْ تُفْعَلَا They (D/F) were not done	لَمْ تَفْعَلَا They (D/F) did not do
لَمْ تُفْعَلْنَ They (P/F) were not done	لَمْ تَفْعَلْنَ They (P/F) did not do
لَمْ تُفْعَلْ You (S/M) were not done	لَمْ تَفْعَلْ You (S/M) did not do
لَمْ تُفْعَلَا You (D/M) were not done	لَمْ تَفْعَلَا You (D/M) did not do
لَمْ تُفْعَلُوا You (P/M) were not done	لَمْ تَفْعَلُوا You (P/M) did not do
لَمْ تُفْعَلِيْ You (S/F) were not done	لَمْ تَفْعَلِيْ You (S/F) did not do
لَمْ تُفْعَلَا You (D/F) were not done	لَمْ تَفْعَلَا You (D/F) did not do
لَمْ تُفْعَلْنَ You (P/F) were not done	لَمْ تَفْعَلْنَ You (P/F) did not do
لَمْ أَفْعَلْ I was not done	لَمْ أَفْعَلْ I did not do
لَمْ نَفْعَلْ We were not done	لَمْ نَفْعَلْ We did not do

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

Lesson Eight: The Emphatic

[التَّأْكِيدُ]

The *emphatic* describes, with emphasis, future actions or events. For example, **لَيَفْعَلَنَّ** means, “verily he will do!”

PRINCIPLE ONE

The *emphatic* is formed by: (1) adding the particle “لَ” to the beginning of active and passive voice conjugations of the *present tense verb* and (2) adding a “نَ” to their end.²³ (table 8.1). Depending on the particular conjugation, the “نَ” is voweled with either a *fathah* or a *kasrah*. The particle “لَ” is called the *lām of emphasis* (لَامُ التَّأْكِيدِ) and it causes the verb, originally in the state of *rafa’* (رَفْعُ), to become *stateless* (مَبْنِي). It also alters the meaning of the verb from the present tense to the future tense with emphasis. Thus, **يَفْعَلُ** (*he does*) becomes **لَيَفْعَلَنَّ** (*verily he will do!*).

ESSENTIAL NOTE

The conjugations of the *emphatic* must be memorized (table 8.1) before moving to the next lesson.²⁴

²³ A second pattern for the *emphatic* is formed by (1) adding the particle “لَ” to the beginning of the *present tense verb* and (2) adding a “نَ” to its end. This pattern is less common than the form presented above and is not discussed in this text.

²⁴ Detailed rules exist for constructing each of the *emphatic* conjugations from their corresponding *present tense* conjugations (e.g., **لَيَفْعَلَنَّ** from **يَفْعَلُونَ**). For the beginner emphasis is placed on memorizing patterns. A comprehensive discussion of these rules is present in higher-level books of Arabic grammar.

TABLE 8.1

THE EMPHATIC

PASSIVE VOICE	ACTIVE VOICE
لَيُفْعَلَنَّ Verily he/it (S/M) will be done!	لَيَفْعَلَنَّ Verily he/it (S/M) will do!
لَيُفْعَلَانَّ Verily they (D/M) will be done!	لَيَفْعَلَانَّ ²⁵ Verily they (D/M) will do!
لَيُفْعَلُنَّ Verily they (P/M) will be done!	لَيَفْعَلُنَّ Verily they (P/M) will do!
لَتُفْعَلَنَّ Verily she/it (S/F) will be done!	لَتَفْعَلَنَّ Verily she/it (S/F) will do!
لَتُفْعَلَانَّ Verily they (D/F) will be done!	لَتَفْعَلَانَّ Verily they (D/F) will do!
لَيُفْعَلْنَانَّ Verily they (P/F) will be done!	لَيَفْعَلْنَانَّ Verily they (P/F) will do!
لَتُفْعَلَنَّ Verily you (S/M) will be done!	لَتَفْعَلَنَّ Verily you (S/M) will do!
لَتُفْعَلَانَّ Verily you (D/M) will be done!	لَتَفْعَلَانَّ Verily you (D/M) will do!
لَتُفْعَلُنَّ Verily you (P/M) will be done!	لَتَفْعَلُنَّ Verily you (P/M) will do!
لَتُفْعَلِينَ Verily you (S/F) will be done!	لَتَفْعَلِينَ Verily you (S/F) will do!
لَتُفْعَلَانَّ Verily you (D/F) will be done!	لَتَفْعَلَانَّ Verily you (D/F) will do!
لَتُفْعَلْنَانَّ Verily you (P/F) will be done!	لَتَفْعَلْنَانَّ Verily you (P/F) will do!
لَأُفْعَلَنَّ Verily I will be done!	لَأَفْعَلَنَّ Verily I will do!
لَنُفْعَلَنَّ Verily we will be done!	لَنَفْعَلَنَّ Verily we will do!

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

²⁵ “ ن ” indicates a *nūn* with a *shaddah* that is voweled with a *kasrah*.

Lesson Nine: The Command

[الأمر]

The *command* (الأمر) is used to demand an act. For example, افْعَلْ means, “do!” and لِيَفْعَلْ means, “he must do!” All conjugations of the *command* are derived from the *present tense verb* in the state of *jazm* (جَزْم). Active voice conjugations of the *command* reflect the person, gender, and plurality of the individual commanded. For example, لِيَفْعَلُوا means, “they must do!” Passive voice conjugations of the *command* reflect the person, gender, and plurality of the *object* of the command. For example, لِيُفْعَلُوا means, “they (e.g., those tasks) must be done!”

PRINCIPLE ONE

The *command* is formed from the *present tense verb* in two distinct ways. In the case of the active voice of the first and third person, the *command* is made by placing the particle “ل” before the *present tense verb* (table 9.1). This particle is called the *lām of command* (لَامَ الأَمْرِ) and it is one of five particles that cause *present tense verbs* to enter the state of *jazm* (جَزْم) [lesson seven, principle one]. For example, يَفْعَلُ (he does) becomes لِيَفْعَلْ (he must do!).

PRINCIPLE TWO

Active voice conjugations of the second person *command* are created by (1) placing the second person *present tense verb* in the state of *jazm*, (2) replacing the initial *ta'* of the second person with a *hamzah* (seated on an ‘*alif*’), and (3) vowelizing this *hamzah* with a *kasrah*²⁶ (table 9.2). For example, تَفْعَلُ (you do) becomes اَفْعَلْ (do!).

²⁶ In some cases, the *hamzah* is vowelized with a *dammah*. This occurs when the letter at the ‘*ain*’ position of the *present tense verb* is also vowelized with a *dammah*. Such patterns are covered in Lesson Sixteen. For example, يَنْصُرُ (he helps), becomes اَنْصُرْ (help!). See table 16.3, verb form I, types A and E.

PRINCIPLE THREE

All passive voice conjugations of the *command*, including the second person, are formed by placing the *lām of command* (ل) before passive voice conjugations of the *present tense verb*. For example, تُفَعَّلُ (you are being done) becomes لَتُفَعَّلْ (be done!) [table 9.3].

THE EMPHATIC COMMAND

The *emphatic command* is used to forcefully demand an act. For example, اِفْعَلْ means, “verily do!” and لِيَفْعَلْ means, “verily he must do!” All conjugations of the *emphatic command* are derived from the *emphatic*. Active voice conjugations of the *emphatic command* reflect the person, gender, and plurality of the individual commanded. For example, لِيَفْعُلْ means, “verily they must do!” Passive voice conjugations of the *emphatic command* reflect the person, gender, and plurality of the *object* of the command. For example, لِيُفْعَلْ means, “verily they (e.g., those tasks) must be done!”

PRINCIPLE FOUR

The *emphatic command* is formed from the *emphatic* in two distinct ways. In the case of the active voice of the first and third person, the *emphatic command* is formed by (1) removing the *lām of emphasis* (ل) from the *emphatic* and (2) replacing it with the *lām of command* (ل). Because all forms of the *emphatic* are *stateless* (مَبْنِي), this *lām* does not change the state of the verb. However, the verb’s meaning changes from the *emphatic* to the *emphatic command*. For example, لِيَفْعَلْ (verily he will do!) becomes لِيَفْعَلْ (verily he must do!).

PRINCIPLE FIVE

Active voice conjugations of the second person *emphatic command* are formed by (1) removing the “ ل ” from the beginning of the *emphatic*, (2) replacing the initial *tā’* of the second person with a *hamzah* (seated on an

‘*aliḥ*’), and (3) vowelizing this *hamẓah* with a *kasrah*.²⁷ For example, **لَتَفْعَلَنَّ** (*verily you will do!*) becomes **اِفْعَلَنَّ** (*verily do!*).

PRINCIPLE SIX

All passive voice conjugations of the *emphatic command*, including the second person, are formed by replacing the *lām of emphasis* (**لَ**) with the *lām of command* (**لِ**). For example, **لَتَفْعَلَنَّ** (*verily you will be done!*) becomes **لِتَفْعَلَنَّ** (*verily be done!*) [table 9.3].

ESSENTIAL NOTE

The conjugations of the *command* and the *emphatic command* must be memorized (table 9.3) before moving to the next lesson.

²⁷ In some cases, this *hamẓah* is vowelized with a *dammah*. See footnote 26.

TABLE 9.1

CREATING THE FIRST AND THIRD PERSON ACTIVE VOICE *COMMAND*

VERB IN ORIGINAL <i>RAF'A</i>	SIGN OF <i>RAF'A</i>		<i>LÂM OF COMMAND CAUSING JAZM</i>	MEANS OF EXPRESSING <i>JAZM</i>		ACTIVE VOICE <i>COMMAND</i>
يَفْعَلُ He or It (S/M) does	Final <i>dammah</i>	+	لِ	Change final <i>dammah</i> to <i>sukūn</i>	⇒	لِيَفْعَلْ He/It (S/M) must do!
يَفْعَلَانِ They (D/M) do	Final <i>nūn</i>	+	لِ	Drop final <i>nūn</i>	⇒	لِيَفْعَلَا They (D/M) must do!
يَفْعَلُونَ They (P/M) do	Final <i>nūn</i>	+	لِ	Drop final <i>nūn</i>	⇒	لِيَفْعَلُوا They (P/M) must do!
تَفْعَلُ She or It (S/F) does	Final <i>dammah</i>	+	لِ	Change final <i>dammah</i> to <i>sukūn</i>	⇒	لِتَفْعَلْ She/It (S/F) must do!
تَفْعَلَانِ They (D/F) do	Final <i>nūn</i>	+	لِ	Drop final <i>nūn</i>	⇒	لِتَفْعَلَا They (D/F) must do!
يَفْعَلْنَ They (P/F) do	Stateless (مَبْنِي)	+	لِ	No change	⇒	لِيَفْعَلْنَ They (P/F) must do!
أَفْعَلُ I do	Final <i>dammah</i>	+	لِ	Change final <i>dammah</i> to <i>sukūn</i>	⇒	لِأَفْعَلْ I must do!
نَفْعَلُ We do	Final <i>dammah</i>	+	لِ	Change final <i>dammah</i> to <i>sukūn</i>	⇒	لِنَفْعَلْ We must do!

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

TABLE 9.2

CREATING THE SECOND PERSON²⁸ ACTIVE VOICE COMMAND

PRESENT TENSE IN JAZM	STEP ONE		STEP TWO		ACTIVE VOICE COMMAND
تَفْعَلُ You (S/M)	Remove the initial <i>tā'</i>	+	Add a <i>hamzah</i> (seated on an ' <i>alif</i> ') with a <i>kasrah</i> to the beginning of the verb	⇒	اِفْعَلْ [You] Do! (S/M)
تَفْعَلَا You (D/M)	Remove the initial <i>tā'</i>	+	Add a <i>hamzah</i> (seated on an ' <i>alif</i> ') with a <i>kasrah</i> to the beginning of the verb	⇒	اِفْعَلَا [You] Do! (D/M)
تَفْعَلُوا You (P/M)	Remove the initial <i>tā'</i>	+	Add a <i>hamzah</i> (seated on an ' <i>alif</i> ') with a <i>kasrah</i> to the beginning of the verb	⇒	اِفْعَلُوا [You] Do! (P/M)
تَفْعَلِي You (S/F)	Remove the initial <i>tā'</i>	+	Add a <i>hamzah</i> (seated on an ' <i>alif</i> ') with a <i>kasrah</i> to the beginning of the verb	⇒	اِفْعَلِي [You] Do! (S/F)
تَفْعَلَا You (D/F)	Remove the initial <i>tā'</i>	+	Add a <i>hamzah</i> (seated on an ' <i>alif</i> ') with a <i>kasrah</i> to the beginning of the verb	⇒	اِفْعَلَا [You] Do! (D/F)
تَفْعَلْنَ You (P/F)	Remove the initial <i>tā'</i>	+	Add a <i>hamzah</i> (seated on an ' <i>alif</i> ') with a <i>kasrah</i> to the beginning of the verb	⇒	اِفْعَلْنَ [You] Do! (P/F)

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

²⁸ Recall that the second person is used to refer to the individual *spoken to*. Therefore, each of the conjugations listed in *table 9.2* directly commands an individual or a group of individuals. For example, اِفْعَلَا (*do!*) commands two individuals to perform an action (i.e., *you two do!*).

TABLE 9.3

THE COMMAND

PASSIVE VOICE EMPHATIC	ACTIVE VOICE EMPHATIC	PASSIVE VOICE	ACTIVE VOICE
لِيُفْعَلَنَّ Verily he/it (S/M) must be done!	لِيَفْعَلَنَّ Verily he/it (S/M) must do!	لِيُفْعَلْ He/It (S/M) must be done!	لِيَفْعَلْ He/It (S/M) must do!
لِيُفْعَلَانَّ Verily they (D/M) must be done!	لِيَفْعَلَانَّ Verily they (D/M) must do!	لِيُفْعَلَا They (D/M) must be done!	لِيَفْعَلَا They (D/M) must do!
لِيُفْعَلُنَّ Verily they (P/M) must be done!	لِيَفْعَلُنَّ Verily they (P/M) must do!	لِيُفْعَلُوا They (P/M) must be done!	لِيَفْعَلُوا They (P/M) must do!
لِتُفْعَلَنَّ Verily she/it (S/F) must be done!	لِتَفْعَلَنَّ Verily she/it (S/F) must do!	لِتُفْعَلْ She/It (S/F) must be done!	لِتَفْعَلْ She/It (S/F) must do!
لِتُفْعَلَانَّ Verily they (D/F) must be done!	لِتَفْعَلَانَّ Verily they (D/F) must do!	لِتُفْعَلَا They (D/F) must be done!	لِتَفْعَلَا They (D/F) must do!
لِيُفْعَلْنَانَّ Verily they (P/F) must be done!	لِيَفْعَلْنَانَّ Verily they (P/F) must do!	لِيُفْعَلْنَ They (P/F) must be done!	لِيَفْعَلْنَ They (P/F) must do!
لِتُفْعَلَنَّ Verily [you] be done! (S/M)	إِفْعَلَنَّ Verily [you] do! (S/M)	لِتُفْعَلْ [You] Be done! (S/M)	إِفْعَلْ [You] Do! (S/M)
لِتُفْعَلَانَّ Verily [you] be done! (D/M)	إِفْعَلَانَّ Verily [you] do! (D/M)	لِتُفْعَلَا [You] Be done! (D/M)	إِفْعَلَا [You] Do! (D/M)
لِتُفْعَلُنَّ Verily [you] be done! (P/M)	إِفْعَلُنَّ Verily [you] do! (P/M)	لِتُفْعَلُوا [You] Be done! (P/M)	إِفْعَلُوا [You] Do! (P/M)
لِتُفْعَلَنَّ Verily [you] be done! (S/F)	إِفْعَلَنَّ Verily [you] do! (S/F)	لِتُفْعَلِيْ [You] Be done! (S/F)	إِفْعَلِيْ [You] Do! (S/F)
لِتُفْعَلَانَّ Verily [you] be done! (D/F)	إِفْعَلَانَّ Verily [you] do! (D/F)	لِتُفْعَلَا [You] Be done! (D/F)	إِفْعَلَا [You] Do! (D/F)
لِتُفْعَلْنَانَّ Verily [you] be done! (P/F)	إِفْعَلْنَانَّ Verily [you] do! (P/F)	لِتُفْعَلْنَ [You] Be done! (P/F)	إِفْعَلْنَ [You] Do! (P/F)
لِأُفْعَلَنَّ Verily I must be done!	لِأَفْعَلَنَّ Verily I must do!	لِأُفْعَلْ I must be done!	لِأَفْعَلْ I must do!
لِنُفْعَلَنَّ Verily we must be done!	لِنَفْعَلَنَّ Verily we must do!	لِنُفْعَلْ We must be done!	لِنَفْعَلْ We must do!

Lesson Ten: The Prohibition

[النَّهْيُ]

The *prohibition* (النَّهْيُ) is a form used to prohibit an act. For example, لَا تَفْعَلْ means, “don’t do!” All conjugations of the *prohibition* are derived from the *present tense verb* in the state of *jazm* (جَزْمٌ). Active voice conjugations of the *prohibition* reflect the person, gender, and plurality of the individual who is being prohibited. For example, لَا يَفْعَلُوا means, “they must not do!” Passive voice conjugations of the *prohibition* reflect the person, gender, and plurality of the *object* of the prohibition. For example, لَا يُفْعَلُوا means, “they (e.g., those tasks) must not be done!”

PRINCIPLE ONE

Placing the particle “ لَا ” before all conjugations of the *present tense verb* creates the *prohibition* (النَّهْيُ) [table 10.1]. This “ لَا ” is called the *lām of prohibition* (لَامُ النَّهْيِ) and it is one of five particles that cause *present tense verbs* to enter the *state of jazm* (جَزْمٌ) [lesson seven, principle one]. It also alters the meaning of the verb from the present tense to a prohibition. For example, تَفْعَلُ (you are doing) becomes لَا تَفْعَلُ (don’t do!).

THE EMPHATIC PROHIBITION

The *emphatic prohibition* is used to firmly prohibit an act. For example, لَا تَفْعَلَنَّ means, “verily don’t do!” All conjugations of the *emphatic prohibition* are derived from the *emphatic*. Active voice conjugations of the *emphatic prohibition* reflect the person, gender, and plurality of the individual who is being prohibited. For example, لَا يَفْعَلَنَّ means, “verily they must not do!” Passive voice conjugations of the *emphatic prohibition* reflect the person, gender, and plurality of the *object* of the prohibition. For example, لَا يُفْعَلَنَّ means, “verily they (e.g., those tasks) must not be done!”

PRINCIPLE TWO

The *emphatic prohibition* is formed by (1) removing the *lām of emphasis* (لَ) from all conjugations of the *emphatic* and (2) replacing it with the *lām of prohibition* (لَا). Because all forms of the *emphatic* are *stateless* (مَبْنِي), this does not change the *grammatical state* of the verb. However, the verb's meaning changes from the *emphatic* to the *emphatic prohibition*. For example, كَتَفْعَلَنَّ (*verily you will do!*) becomes لَا تَفْعَلَنَّ (*verily don't do!*).

ESSENTIAL NOTE

The conjugations of the *prohibition* and the *emphatic prohibition* must be memorized (*table 10.1*) before moving to the next lesson.

TABLE 10.1
THE PROHIBITION

PASSIVE VOICE EMPHATIC	ACTIVE VOICE EMPHATIC	PASSIVE VOICE	ACTIVE VOICE
لَا يُفْعَلَنَّ Verily he/it (S/M) must not be done!	لَا يَفْعَلَنَّ Verily he/it (S/M) must not do!	لَا يُفْعَلْ He/It (S/M) must not be done!	لَا يَفْعَلْ He/It (S/M) must not do!
لَا يُفْعَلَانَّ Verily they (D/M) must not be done!	لَا يَفْعَلَانَّ Verily they (D/M) must not do!	لَا يُفْعَلَا They (D/M) must not be done!	لَا يَفْعَلَا They (D/M) must not do!
لَا يُفْعَلُوا Verily they (P/M) must not be done!	لَا يَفْعَلُوا Verily they (P/M) must not do!	لَا يُفْعَلُوا They (P/M) must not be done!	لَا يَفْعَلُوا They (P/M) must not do!
لَا تُفْعَلَنَّ Verily she/it (S/F) must not be done!	لَا تَفْعَلَنَّ Verily she/it (S/F) must not do!	لَا تُفْعَلْ She/It (S/F) must not be done!	لَا تَفْعَلْ She/It (S/F) must not do!
لَا تُفْعَلَانَّ Verily they (D/F) must not be done!	لَا تَفْعَلَانَّ Verily they (D/F) must not do!	لَا تُفْعَلَا They (D/F) must not be done!	لَا تَفْعَلَا They (D/F) must not do!
لَا يُفْعَلْنَ Verily they (P/F) must not be done!	لَا يَفْعَلْنَ Verily they (P/F) must not do!	لَا يُفْعَلْنَ They (P/F) must not be done!	لَا يَفْعَلْنَ They (P/F) must not do!
لَا تُفْعَلَنَّ Verily don't [you] be done! (S/M)	لَا تَفْعَلَنَّ Verily don't [you] do! (S/M)	لَا تُفْعَلْ Don't [you] be done! (S/M)	لَا تَفْعَلْ Don't [you] do! (S/M)
لَا تُفْعَلَانَّ Verily don't [you] be done! (D/M)	لَا تَفْعَلَانَّ Verily don't [you] do! (D/M)	لَا تُفْعَلَا Don't [you] be done! (D/M)	لَا تَفْعَلَا Don't [you] do! (D/M)
لَا تُفْعَلُوا Verily don't [you] be done! (P/M)	لَا تَفْعَلُوا Verily don't [you] do! (P/M)	لَا تُفْعَلُوا Don't [you] be done! (P/M)	لَا تَفْعَلُوا Don't [you] do! (P/M)
لَا تُفْعَلَنَّ Verily don't [you] be done! (S/F)	لَا تَفْعَلَنَّ Verily don't [you] do! (S/F)	لَا تُفْعَلِيْ Don't [you] be done! (S/F)	لَا تَفْعَلِيْ Don't [you] do! (S/F)
لَا تُفْعَلَانَّ Verily don't [you] be done! (D/F)	لَا تَفْعَلَانَّ Verily don't [you] do! (D/F)	لَا تُفْعَلَا Don't [you] be done! (D/F)	لَا تَفْعَلَا Don't [you] do! (D/F)
لَا تُفْعَلْنَ Verily don't [you] be done! (P/F)	لَا تَفْعَلْنَ Verily don't [you] do! (P/F)	لَا تُفْعَلْنَ Don't [you] be done! (P/F)	لَا تَفْعَلْنَ Don't [you] do! (P/F)
لَا أُفْعَلَنَّ Verily I must not be done!	لَا أَفْعَلَنَّ Verily I must not do!	لَا أُفْعَلْ I must not be done!	لَا أَفْعَلْ I must not do!
لَا نُفْعَلَنَّ Verily we must not be done!	لَا نَفْعَلَنَّ Verily we must not do!	لَا نُفْعَلْ We must not be done!	لَا نَفْعَلْ We must not do!

Lesson Eleven: The Active Participle

[إِسْمُ الْفَاعِلِ]

Most Arabic words are derived from three base letters that join together to establish a meaning. Placing these letters on various patterns produces different, but related words. *Lessons Eleven through Fifteen* cover several commonly encountered noun forms.

PRINCIPLE ONE

The *active participle* (إِسْمُ الْفَاعِلِ) refers to a person who does the action described by the base letters. For example, the letters ف-ع-ل mean, “to do” and its active participle فَاعِل refers to “one who does.”

PRINCIPLE TWO

The *active participle* has both masculine and feminine forms.²⁹ Placing the three base letters on the pattern فَاعِل produces the masculine form of the *active participle*. For example, replacing the *fā* (ف), *‘ain* (ع), and *lām* (ل) positions in this pattern with ع-ب-د (*to worship*) creates عَابِد (a male who worships) [figure 11.1].

PRINCIPLE THREE

The feminine form of the *active participle* is constructed by placing the base letters on the pattern of فَاعِلَة. Thus, ع-ب-د (*to worship*) becomes عَابِدَة (a female who worships).

²⁹ All Arabic nouns, both living and non-living, are classified as either masculine or feminine. For example, the word شَمْس (sun) is feminine while the word كِتَاب (book) is masculine. The masculine form is used to refer to *male beings* or *masculine objects*. The feminine form is used to refer to *female beings* or *feminine objects*.

فَاعِلٍ
MASCULINE ACTIVE PARTICIPLE

↓ *Step One: Separate the letters
of the model*

فَ ا ع ل

↓ *Step Two: Replace the base letters (ف-ع-ل)
with corresponding new letters (ع-ب-د)*

عَ ا بِ د

↓ *Step Three: Reattach the letters
of the word to form the masculine
active participle*

عَابِدٍ
A MALE WHO WORSHIPS *or*
A WORSHIPER

FIGURE 11.1

FORMING THE MASCULINE ACTIVE PARTICIPLE

PRINCIPLE FOUR

Arabic words enter four *grammatical states* (lesson five). Of these, nouns enter three³⁰: (1) *rafa'* (رَفْع), (2) *nasb* (نَصْب), and (3) *jarr* (جَرّ).

Nouns express these *states* through either (1) changes in vowelizing on the last letter of the word or (2) changes in lettering at the end of the word.

PRINCIPLE FIVE

Most *singular* Arabic nouns, whether masculine or feminine, express changes in their *grammatical states* through changes in vowelizing on the last letter of the word. Two *dammahs* (ُ) indicate the *state* of *rafa'* (رَفْع), two *fathahs* (َ) indicate the *state* of *nasb* (نَصْب), and two *kasrah*s (ِ) indicate the *state* of *jarr* (جَرّ).³¹ This is illustrated in *table 11.3* (the final table of this lesson) for both masculine singular and feminine singular forms of the *active participle*.

PRINCIPLE SIX

Like verbs, Arabic nouns also have a dual form.³² The dual is produced from the singular by (1) altering the vowelizing of the last letter and (2) adding a designated ending. This ending reflects the *grammatical state* of the word. If the word is in the *state* of *rafa'* (رَفْع) then the suffix “ اُنْ ” is added; whereas if the word is in either the *state* of *nasb* (نَصْب) or *jarr* (جَرّ), the ending “ يْنِ ” is added. These endings are used for both the masculine and the feminine as illustrated in *table 11.1*. For example, عَابِدِ

³⁰ These grammatical states result from the interactions of nouns with other words in a sentence. For example, if a noun is the subject of the sentence, it takes on the *grammatical state* of *rafa'* (رَفْع). The goal of the beginner is to realize that *grammatical states* exist and to memorize their various forms. A discussion of the roles of words in sentences and what causes their *grammatical states* is found in advanced Arabic grammar books.

³¹ The presence of a double vowel is known as *tanwin* (تَنْوِين).

³² The dual is used to refer to *two individuals* or *two objects*.

(a male worshiper) becomes عَابِدَانِ (two male worshipers) in the state of *rafa'* (رَفْع) and عَابِدَيْنِ (two male worshipers) in the states of *nasb* (نَصْب) and *jarr* (جَرّ). While the feminine, عَابِدَةٌ (a female worshiper) becomes عَابِدَتَانِ (two female worshipers) in the state of *rafa'* (رَفْع) and عَابِدَتَيْنِ (two female worshipers) in the states of *nasb* (نَصْب) and *jarr* (جَرّ).

PRINCIPLE SEVEN

The plural form of Arabic nouns is produced in two distinct ways: the “broken plural” and the “sound plural.” The “broken plural” is formed by (1) “breaking” apart the singular word, (2) inserting or removing letters, and (3) changing vowelings. A set pattern for these changes does not exist. Therefore, each broken plural must be individually memorized. For example, the broken plural for the singular كِتَاب (book) is كُتُب (books), while the broken plural for the singular مَسْجِد (mosque) is مَسَاجِد (mosques). In each case the singular form was separated, letters were inserted or removed, and vowelings were changed.

PRINCIPLE EIGHT

The second type of Arabic plural is called the “sound plural,” and it is used by the *active participle*.³³ The “sound plural” is formed from the singular by (1) making slight alterations to the last letter of the singular and (2) adding a designated ending. This suffix varies between masculine and feminine forms and reflects the *grammatical state* of the word (table 11.2). In the case of the masculine sound plural, if the word is in the state of *rafa'* (رَفْع), the suffix “وْنَ” is added; whereas if the word is in either the states of *nasb* (نَصْب) or *jarr* (جَرّ), the ending “يْنَ” is added. For example, عَابِد (a male worshiper) becomes عَابِدُونَ (many male worshipers) in the state of *rafa'* (رَفْع) and عَابِدِينَ (many male worshipers) in the states of *nasb* (نَصْب) and *jarr* (جَرّ).

³³ Some singular words only use the broken plural, others only use the sound plural. Rarely, a singular word will use both the sound and broken plurals. For the most part, *active participles* use the sound plural.

In the case of the feminine sound plural, if the word is in the *state* of *rafa'* (رَفْع), then the suffix “أَتٌ” is added; whereas if the word is in either *nasb* (نَصْب) or *jarr* (جَر), the ending “أَتٍ” is added. For example, عَابِدَةٌ (*a female worshiper*) becomes عَابِدَاتٌ (*many female worshipers*) in the *state* of *rafa'* (رَفْع) and عَابِدَاتٍ (*many female worshipers*) in the *states* of *nasb* (نَصْب) and *jarr* (جَر).

ESSENTIAL NOTE

The conjugations of the *active participle* must be memorized (*table 11.3*) before moving to the next lesson.

TABLE 11.1
FORMING THE DUAL

BASE FORM	FINAL GOAL	STEP ONE		RESULT		ENDING		DUAL
فَاعِلٌ A male doer <i>Masculine singular in rafa'</i>	MASCULINE DUAL IN RAFA'	Change vowel of the last letter to <i>fathab</i>	⇒	فَاعِلَ	+	أَنْ	⇒	فَاعِلَانِ Two male doers <i>Masculine dual in rafa'</i>
فَاعِلًا A male doer <i>Masculine singular in nasb</i>	MASCULINE DUAL IN NASB	Change vowel of the last letter to <i>fathab</i>	⇒	فَاعِلَ	+	يَنْ	⇒	فَاعِلَيْنِ Two male doers <i>Masculine dual in nasb</i>
فَاعِلِ A male doer <i>Masculine singular in jarr</i>	MASCULINE DUAL IN JARR	Change vowel of the last letter to <i>fathab</i>	⇒	فَاعِلَ	+	يَنْ	⇒	فَاعِلَيْنِ Two male doers <i>Masculine dual in jarr</i>
فَاعِلَةٌ A female doer <i>Feminine singular in rafa'</i>	FEMININE DUAL IN RAFA'	Change vowel of the last letter to <i>fathab</i>	⇒	فَاعِلَةً	+	أَنْ	⇒	فَاعِلَتَانِ Two female doers <i>Feminine dual in rafa'</i>
فَاعِلَةً A female doer <i>Feminine singular in nasb</i>	FEMININE DUAL IN NASB	Change vowel of the last letter to <i>fathab</i>	⇒	فَاعِلَةً	+	يَنْ	⇒	فَاعِلَتَيْنِ Two female doers <i>Feminine dual in nasb</i>
فَاعِلَةٍ A female doer <i>Feminine singular in jarr</i>	FEMININE DUAL IN JARR	Change vowel of the last letter to <i>fathab</i>	⇒	فَاعِلَةً	+	يَنْ	⇒	فَاعِلَتَيْنِ Two female doers <i>Feminine dual in jarr</i>

TABLE 11.2
FORMING THE SOUND PLURAL

BASE FORM	FINAL GOAL	STEP ONE		RESULT		ENDING		SOUND PLURAL
فَاعِلٌ A male doer Masculine singular in rafa'	MASCULINE SOUND PLURAL IN RAFA'	Change vowel of the last letter to dammah	⇒	فَاعِلٌ	+	وْنَ	⇒	فَاعِلُونَ Many male doers Masculine plural in rafa'
فَاعِلًا A male doer Masculine singular in nasb	MASCULINE SOUND PLURAL IN NASB	Change vowel of the last letter to kasrah	⇒	فَاعِلٍ	+	يْنَ	⇒	فَاعِلِينَ Many male doers Masculine plural in nasb
فَاعِلِ A male doer Masculine singular in jarr	MASCULINE SOUND PLURAL IN JARR	Change vowel of the last letter to kasrah	⇒	فَاعِلٍ	+	يْنَ	⇒	فَاعِلِينَ Many male doers Masculine plural in jarr
فَاعِلَةٌ A female doer Feminine singular in rafa'	FEMININE SOUND PLURAL IN RAFA'	Drop final ta' marbutah	⇒	فَاعِلَ	+	أَتْ	⇒	فَاعِلَاتُ Many female doers Feminine plural in rafa'
فَاعِلَةً A female doer Feminine singular in nasb	FEMININE SOUND PLURAL IN NASB	Drop final ta' marbutah	⇒	فَاعِلَ	+	أَتْ	⇒	فَاعِلَاتٍ Many female doers Feminine plural in nasb
فَاعِلَةٍ A female doer Feminine singular in jarr	FEMININE SOUND PLURAL IN JARR	Drop final ta' marbutah	⇒	فَاعِلَ	+	أَتْ	⇒	فَاعِلَاتٍ Many female doers Feminine plural in jarr

TABLE 11.3

THE ACTIVE PARTICIPLE

FEMININE			MASCULINE			
SOUND PLURAL	DUAL	SINGLE	SOUND PLURAL	DUAL	SINGLE	
فَاعِلَاتُ	فَاعِلَتَانِ	فَاعِلَةٌ	فَاعِلُونَ	فَاعِلَانِ	فَاعِلٌ	رَفَعَ
female doers	two female doers	a female doer	male doers	two male doers	a male doer	
فَاعِلَاتِ	فَاعِلَتَيْنِ	فَاعِلَةً	فَاعِلِينَ	فَاعِلَيْنِ	فَاعِلًا	نَصَبَ
female doers	two female doers	a female doer	male doers	two male doers	a male doer	
فَاعِلَاتِ	فَاعِلَتَيْنِ	فَاعِلَةً	فَاعِلِينَ	فَاعِلَيْنِ	فَاعِلٍ	جَرَّ
female doers	two female doers	a female doer	male doers	two male doers	a male doer	

Lesson Twelve: The Passive Participle

[اسم المفعول]

PRINCIPLE ONE

The *passive participle* (اسم المفعول) refers to a person or thing upon which the action described by the base letters is enacted. For example, the letters ف-ع-ل mean “to do” and its passive participle مَفْعُول refers to “that which was done.”

PRINCIPLE TWO

The masculine form of the *passive participle* is constructed by placing the three base letters on the pattern of مَفْعُول. For example, replacing the fā’ (ف), ‘ain (ع), and lām (ل) positions in this pattern with ض-ر-ب (to strike) forms مَضْرُوب (a male who was struck or a masculine object that was struck) [figure 12.1].

PRINCIPLE THREE

The feminine form of the *passive participle* is constructed by placing the three base letters on the pattern of مَفْعُولَة. For example, ض-ر-ب (to strike) becomes مَضْرُوبَة (a female who was struck or a feminine object that was struck).

PRINCIPLE FOUR

The dual and the sound plural for the *passive participle* are constructed in a manner similar to that outlined for the dual and the sound plural of the *active participle* (lesson eleven). For the most part, *passive participles* do not use the broken plural.

ESSENTIAL NOTE

The conjugations of the *passive participle* must be memorized (table 12.1) before moving to the next lesson.

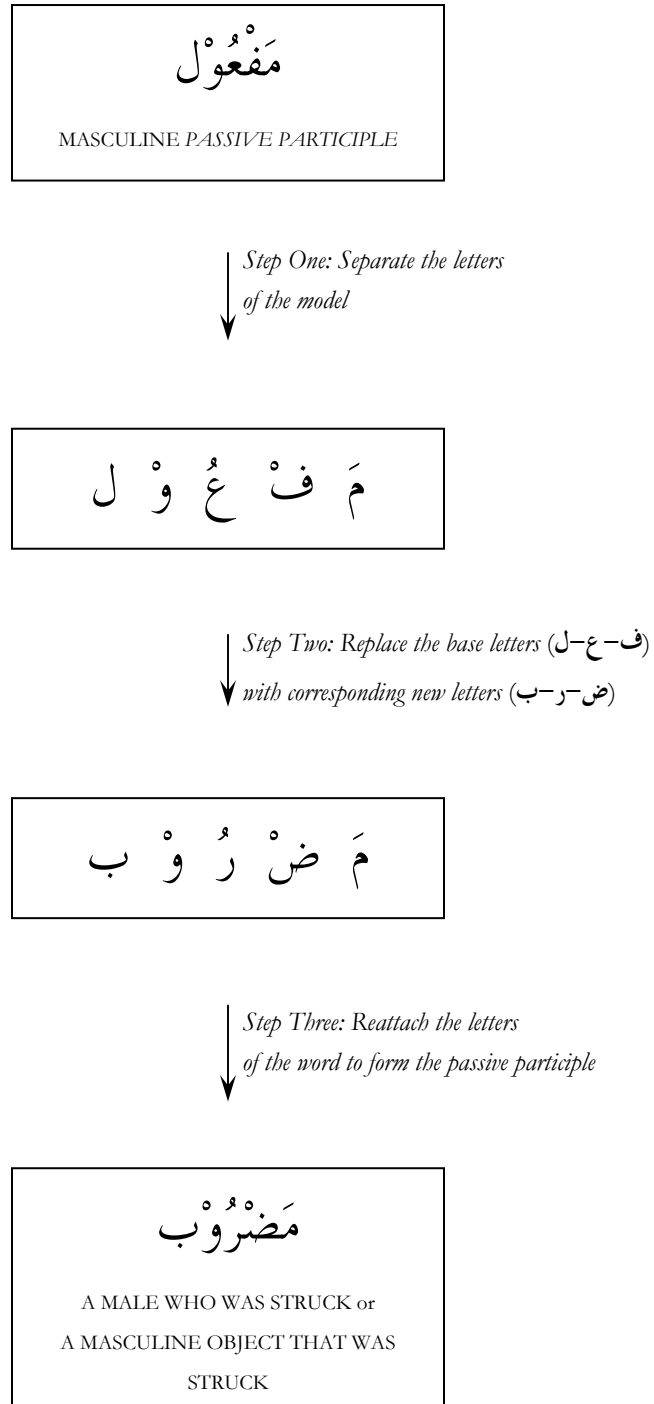


FIGURE 12.1
FORMING THE MASCULINE PASSIVE PARTICIPLE

TABLE 12.1
THE PASSIVE PARTICIPLE

FEMININE			MASCULINE			
SOUND PLURAL	DUAL	SINGLE	SOUND PLURAL	DUAL	SINGLE	
مَفْعُولَاتٌ those which were done	مَفْعُولَتَانِ those two which were done	مَفْعُولَةٌ that which was done	مَفْعُولُونَ those which were done	مَفْعُولَانِ those two which were done	مَفْعُولٌ that which was done	رَفْع
مَفْعُولَاتٍ those which were done	مَفْعُولَتَيْنِ those two which were done	مَفْعُولَةٍ that which was done	مَفْعُولِينَ those which were done	مَفْعُولَيْنِ those two which were done	مَفْعُولًا that which was done	نَصْب
مَفْعُولَاتِ those which were done	مَفْعُولَتَيْنِ those two which were done	مَفْعُولَةٍ that which was done	مَفْعُولِينَ those which were done	مَفْعُولَيْنِ those two which were done	مَفْعُولٍ that which was done	جَرّ

Lesson Thirteen: The Noun of Time and Place

[إِسْمُ الظَّرْفِ]

PRINCIPLE ONE

The *noun of time and place* (إِسْمُ الظَّرْفِ) describes either the *time when* or the *place where* the action described by the base letters occurs. For example, the letters ف-ع-ل mean “to do” and its *noun of time and place* مَفْعَل refers to a *place* or a *time of doing*.

PRINCIPLE TWO

The *noun of time and place* is constructed by placing the three base letters on the pattern of either مَفْعَل or مَفْعِل (table 13.1). A given set of base letters will use only one of these two patterns. For example, replacing the *fā’* (ف), *‘ain* (ع), and *lām* (ل) positions in this pattern with س-ج-د (*to prostrate*) forms مَسْجِد (a *place of prostration*).

PRINCIPLE THREE

The *noun of time and place* does not have a feminine form.

PRINCIPLE FOUR

The dual for the *noun of time and place* is constructed in a manner similar to that outlined for the dual of the *active participle* (lesson eleven).

PRINCIPLE FIVE

Unlike the previously discussed noun forms, the *noun of time and place* uses the broken plural. As mentioned in *Lesson Eleven*, the broken plural for any given singular noun must be memorized. Table 13.1 illustrates a common pattern of the broken plural for the *noun of time and place*.

PRINCIPLE SIX

Recall that nouns express their *grammatical states* through (1) changes in vowelizing on the last letter of the word or (2) changes in lettering at the end of the word. As a general rule, broken plurals express their *grammatical states* through changes in the vowelizing of their last letter. Two *dammahs* (ُ) indicate the *state of rafa'* (رَفْع), two *fathahs* (َ) indicate the *state of nasb* (نَصْب), and two *kasrahs* (ِ) indicate the *state of jarr* (جَرّ).

PRINCIPLE SEVEN

The broken plural for the *noun of time and place* varies from the above principle and allows only a single *dammah* (ُ) or a single *fathah* (َ) on its last letter (*table 13.1*). Such words are classified as *ghair munsarif* (غَيْرُ مُنْصَرِفٍ). They neither permit double vowels (*tanwīn*) nor a single *kasrah* on their last letter. Therefore, for the *ghair munsarif*, a single *dammah* (ُ) indicates the *state of rafa'* (رَفْع), and a single *fathah* (َ) indicates the *states of nasb* (نَصْب) and *jarr* (جَرّ).

ESSENTIAL NOTE

The conjugations of the *noun of time and place* must be memorized (*table 13.1*) before moving to the next lesson.

TABLE 13.1

THE TWO PATTERNS FOR THE NOUN OF TIME AND PLACE

MASCULINE			
BROKEN PLURAL	DUAL	SINGULAR	
مَفَاعِلُ times <i>or</i> places of doing	مَفْعَلَانِ two times <i>or</i> places of doing	مَفْعَلٌ a time <i>or</i> place of doing	رَفْعٌ
مَفَاعِلَ times <i>or</i> places of doing	مَفْعَلَيْنِ two times <i>or</i> places of doing	مَفْعَلًا a time <i>or</i> place of doing	نَصْبٌ
مَفَاعِلَ times <i>or</i> places of doing	مَفْعَلَيْنِ two times <i>or</i> places of doing	مَفْعَلٍ a time <i>or</i> place of doing	جَرٌّ

MASCULINE			
BROKEN PLURAL	DUAL	SINGULAR	
مَفَاعِلُ times <i>or</i> places of doing	مَفْعَلَانِ two times <i>or</i> places of doing	مَفْعَلٌ a time <i>or</i> place of doing	رَفْعٌ
مَفَاعِلَ times <i>or</i> places of doing	مَفْعَلَيْنِ two times <i>or</i> places of doing	مَفْعَلًا a time <i>or</i> place of doing	نَصْبٌ
مَفَاعِلَ times <i>or</i> places of doing	مَفْعَلَيْنِ two times <i>or</i> places of doing	مَفْعَلٍ a time <i>or</i> place of doing	جَرٌّ

Lesson Fourteen: The Noun of Usage

[اسم الآلة]

PRINCIPLE ONE

The *noun of usage* (اسم الآلة) indicates a tool used to produce the action described by the base letters. For example, the letters ف-ع-ل mean “to do” and its noun of usage مِفْعَل refers to a tool used to perform an act.

PRINCIPLE TWO

The *noun of usage* is produced by placing the base letters on one of three patterns: (1) مِفْعَل, (2) مِفْعَلَة, and (3) مِفْعَال. These are designated as short, medium, and long according to the number of letters in each pattern (table 14.1). A given set of base letters may use one, two, or all three of these patterns. For example, the letters ف-ت-ح mean, “to open” and its noun of usage مِفْتَاح refers to a tool used to open (i.e., a key).

PRINCIPLE THREE

The *noun of usage* does not have a feminine form.

PRINCIPLE FOUR

The dual for the *noun of usage* is constructed in a manner similar to that outlined for dual of the *active participle* (lesson eleven).

PRINCIPLE FIVE

The *noun of usage* uses a broken plural that is *ghair munsarif* (غَيْر مُنْصَرَف). Recall that *ghair munsarif* words neither permit double vowels [tanwīn] nor a single *kasrah* on their last letter (lesson thirteen).

ESSENTIAL NOTE

The conjugations of the *noun of usage* must be memorized (table 14.1) before moving to the next lesson.

TABLE 14.1

THE THREE PATTERNS FOR THE NOUN OF USAGE

PATTERN A (SHORT)

MASCULINE			
BROKEN PLURAL	DUAL	SINGULAR	
مَفَاعِلُ tools of doing	مِفْعَلَانِ two tools of doing	مِفْعَلٌ ^{١٨} a tool of doing	رَفَعَ
مَفَاعِلَ tools of doing	مِفْعَلَيْنِ two tools of doing	مِفْعَلًا a tool of doing	نَصَبَ
مَفَاعِلِ tools of doing	مِفْعَلَيْنِ two tools of doing	مِفْعَلٍ a tool of doing	جَرَّ

PATTERN B (MEDIUM)

MASCULINE			
BROKEN PLURAL	DUAL	SINGULAR	
مَفَاعِلُ tools of doing	مِفْعَلَتَانِ two tools of doing	مِفْعَلَةٌ ^{١٩} a tool of doing	رَفَعَ
مَفَاعِلَ tools of doing	مِفْعَلَتَيْنِ two tools of doing	مِفْعَلَةً a tool of doing	نَصَبَ
مَفَاعِلِ tools of doing	مِفْعَلَتَيْنِ two tools of doing	مِفْعَلَةٍ a tool of doing	جَرَّ

PATTERN C (LONG)

MASCULINE			
BROKEN PLURAL	DUAL	SINGULAR	
مَفَاعِلُ tools of doing	مِفْعَالَانِ two tools of doing	مِفْعَالٌ ^{٢٠} a tool of doing	رَفَعَ
مَفَاعِلَ tools of doing	مِفْعَالَيْنِ two tools of doing	مِفْعَالًا a tool of doing	نَصَبَ
مَفَاعِلِ tools of doing	مِفْعَالَيْنِ two tools of doing	مِفْعَالٍ a tool of doing	جَرَّ

Lesson Fifteen: The Superlative Noun

[اسم التفضيل]

PRINCIPLE ONE

The *superlative noun* (اسم التفضيل) indicates the *highest degree* or the *comparative* of the quality described by the base letters. For example, the letters ف-ع-ل mean “to do” and its *superlative noun* أفعل refers to “one who does the most” or “one who does more.”

PRINCIPLE TWO

The masculine singular of the *superlative noun* is constructed by placing the three base letters on the pattern of أفعل (table 15.1). For example, replacing the *fā'* (ف), *‘ain* (ع), and *lām* (ل) positions in this pattern with ك-ب-ر (*to be big*) forms أكبر (*a male who is biggest or a male who is bigger*). This pattern is *ghair munsarif* (غير منصرف) and therefore neither permits a double vowel [*tanwīn*] nor a single *kasrah* on its last letter.

PRINCIPLE THREE

The masculine form of the *superlative noun* uses the standard dual, and it uses both the sound plural and the broken plural (table 15.1). The broken plural of the masculine *superlative* is *ghair munsarif* (غير منصرف).

PRINCIPLE FOUR

The feminine form of the *superlative noun* is constructed by placing the three base letters on the pattern of فُعْلَى.³⁴ For example, replacing the *fā'* (ف), *‘ain* (ع), and *lām* (ل) positions in this pattern with ك-ب-ر (*to be big*) forms كُبْرَى (*a female who is biggest or a female who is bigger*). This form undergoes changes in *grammatical states* without reflecting a change at the

³⁴ Although the final letter of this word resembles a *ya'*, it is an *‘alif maqsurah*. This letter, like the standard *‘alif*, causes extension of the letter before it. Thus, the feminine form of the *superlative noun* is pronounced *fu’lā*.

end of the word. Therefore, the pattern of the word is the same for all three *grammatical states* (*table 15.2*).

PRINCIPLE FIVE

The feminine form of the *superlative noun* uses the standard dual, and it uses both the sound plural and the broken plural (*table 15.2*).

ESSENTIAL NOTE

The conjugations of the *superlative noun* must be memorized (*tables 15.1 and 15.2*) before moving to the next lesson.

TABLE 15.1

THE MASCULINE SUPERLATIVE NOUN

MASCULINE				
BROKEN PLURAL	SOUND PLURAL	DUAL	SINGULAR	
أَفَاعِلُ males who do more (<i>or</i> the most)	أَفْعُلُونَ males who do more (<i>or</i> the most)	أَفْعِلَانِ two males who do more (<i>or</i> the most)	أَفْعُلُ a male who does more (<i>or</i> the most)	رَفْع
أَفَاعِلَ males who do more (<i>or</i> the most)	أَفْعِلِينَ males who do more (<i>or</i> the most)	أَفْعِلَيْنِ two males who do more (<i>or</i> the most)	أَفْعَلْ a male who does more (<i>or</i> the most)	نَصْب
أَفَاعِلِ males who do more (<i>or</i> the most)	أَفْعِلِينَ males who do more (<i>or</i> the most)	أَفْعِلَيْنِ two males who do more (<i>or</i> the most)	أَفْعَلْ a male who does more (<i>or</i> the most)	جَرّ

TABLE 15.2

THE FEMININE SUPERLATIVE NOUN

FEMININE				
BROKEN PLURAL	SOUND PLURAL	DUAL	SINGULAR	
فُعُلُ females who do more (<i>or</i> the most)	فُعُلَيَاتُ females who do more (<i>or</i> the most)	فُعِلَيَانِ two females who do more (<i>or</i> the most)	فُعُلَى a female who does more (<i>or</i> the most)	رَفْع
فُعَلَا females who do more (<i>or</i> the most)	فُعِلَيَاتِ females who do more (<i>or</i> the most)	فُعِلَيْنِ two females who do more (<i>or</i> the most)	فُعَلَى a female who does more (<i>or</i> the most)	نَصْب
فُعَلِ females who do more (<i>or</i> the most)	فُعِلَيَاتِ females who do more (<i>or</i> the most)	فُعِلَيْنِ two females who do more (<i>or</i> the most)	فُعَلَى a female who does more (<i>or</i> the most)	جَرّ

Lesson Sixteen: The Six Types of Verb Form I

PRINCIPLE ONE

Lesson Three illustrated فَعَلَ as a model pattern for the active voice of the *past tense verb*. This is only one of several possible patterns. Some patterns involve vowelizing the base letters alone while others involve adding designated non-base letters.³⁵ Patterns containing the base letters alone (i.e., without additional letters) are classified as *verb form I*. The active voice of the *past tense* of *verb form I* has three possible vowelizing patterns:

- 1) فَعَلَ
- 2) فَعِلَ
- 3) فُعِلَ

Note that the *fā'* (ف) and *lām* (ل) positions are always vowelized with a *fathah* (َ); however, the vowelizing of the *'ain* (ع) position varies.

PRINCIPLE TWO

A given three-letter base, with rare exception, uses only one of these three *form I* active voice *past tense* patterns. For example, the base letters ع-م-س (*to hear*) use the pattern فَعِلَ to form سَمِعَ (*he heard*). On the other hand, the base letters ك-ر-م (*to be noble*) use the pattern فُعِلَ to form كُرِمَ (*he was noble*). The particular pattern used by any given set of base letters must be memorized.

PRINCIPLE THREE

The passive voice of the *past tense* of *verb form I* always uses the pattern فُعِلَ. This pattern was covered in *Lesson Three*.

³⁵ Verb forms that involve the addition of non-base letters are not covered in this volume.

PRINCIPLE FOUR

All patterns of the *past tense verb*, whether active or passive voice, are conjugated using the suffixes illustrated in *Lesson Three (table 3.2)*. When conjugating each of the three active voice *past tense* patterns of *verb form I*, the ‘*ain* (ع)’ position retains its particular vowelizing (*table 16.1*).

PRINCIPLE FIVE

Lesson Four illustrated *يَفْعَلُ* as a model pattern for the active voice of the *present tense verb*. This is only one of several possible patterns. The *present tense* always begins with one of the following four letters: *hamẓā’* (أَ), *tā’* (ت), *yā’* (ي), and *nūn* (ن). In *verb form I*, this prefixed letter is always vowelized with a *fathah* (َ). However the vowelizing of the ‘*ain* (ع)’ position varies. Thus the active voice of the *present tense* of *verb form I* has three possible patterns:

- 1) *يَفْعَلُ*
- 2) *يَفْعِلُ*
- 3) *يَفْعُلُ*

PRINCIPLE SIX

The passive voice of the *present tense* of *verb form I* always takes the pattern *يُفْعَلُ*. This pattern was covered in *Lesson Four*.

TABLE 16.1
VERB FORM I ON THE PATTERN OF فَعِلَ

PERSON	GENDER	PLURALITY	BASE		SUFFIX		ACTIVE VOICE
3rd	Masculine	Singular	فعل			⇒	فَعِلَ
3rd	Masculine	Dual	فعل	+	ا	⇒	فَعِلَا
3rd	Masculine	Plural	فعل	+	وا	⇒	فَعِلُوا
3rd	Feminine	Singular	فعل	+	تْ	⇒	فَعِلَتْ
3rd	Feminine	Dual	فعل	+	تا	⇒	فَعِلْتَا
3rd	Feminine	Plural	فعل	+	نَ	⇒	فَعِلْنَ
2nd	Masculine	Singular	فعل	+	تَ	⇒	فَعِلْتَ
2nd	Masculine	Dual	فعل	+	تُما	⇒	فَعِلْتُمَا
2nd	Masculine	Plural	فعل	+	تُمْ	⇒	فَعِلْتُمْ
2nd	Feminine	Singular	فعل	+	تِ	⇒	فَعِلْتِ
2nd	Feminine	Dual	فعل	+	تُما	⇒	فَعِلْتُمَا
2nd	Feminine	Plural	فعل	+	تُنَّ	⇒	فَعِلْتُنَّ
1st	Masculine and Feminine	Singular	فعل	+	تُ	⇒	فَعِلْتُ
1st	Masculine and Feminine	Plural	فعل	+	نا	⇒	فَعِلْنَا

PRINCIPLE SEVEN

All patterns of the *present tense verb*, whether active or passive voice, are conjugated using the suffixes illustrated in *Lesson Four* (table 4.2). When conjugating each of the three active voice *present tense* patterns, the ‘ain (ع) position always retains its particular vowelizing (table 16.2). This holds true for the states of *nasb* (نَصْب) and *jaẓm* (جَزْم), and with the active voice conjugations of the *emphatic*, the *command*, and the *prohibition*.

The passive voice always uses the pattern يُفْعَلُ. The *fathah* on the ‘ain (ع) position is retained in the states of *nasb* (نَصْب) and *jaẓm* (جَزْم), and with the passive voice conjugations of the *emphatic*, the *command*, and the *prohibition*. The *appendices* include complete conjugations of the base letters ض-ر-ب (to strike) as illustrative models.

PRINCIPLE EIGHT

Each set of base letters uses only one of the three active voice *past tense* patterns and one of the three active voice *present tense* patterns. For example, the base letters ض-ر-ب use the pattern فَعَلَ for the active voice *past tense* and يُفْعَلُ for the active voice *present tense*. Combining all variations allowed for the vowelizing of the ‘ain (ع) position in both the active *past* and active *present tense* results in nine combinations (figure 16.1). However, in practice, only six of these combinations are used. These are called the six types of *verb form I*.

TABLE 16.2

VERB FORM I ON THE PATTERN OF **يَفْعِلُ**

PERSON/GENDER/PLURALITY			PREFIX		PAST		SUFFIX		ACTIVE VOICE
3rd	Masculine	Singular	ي	+	فعل			⇒	يَفْعِلُ
3rd	Masculine	Dual	ي	+	فعل	+	انِ	⇒	يَفْعِلَانِ
3rd	Masculine	Plural	ي	+	فعل	+	وْنَ	⇒	يَفْعِلُونَ
3rd	Feminine	Singular	ت	+	فعل			⇒	تَفْعِلُ
3rd	Feminine	Dual	ت	+	فعل	+	انِ	⇒	تَفْعِلَانِ
3rd	Feminine	Plural	ي	+	فعل	+	نَ	⇒	يَفْعِلْنَ
2nd	Masculine	Singular	ت	+	فعل			⇒	تَفْعِلُ
2nd	Masculine	Dual	ت	+	فعل	+	انِ	⇒	تَفْعِلَانِ
2nd	Masculine	Plural	ت	+	فعل	+	وْنَ	⇒	تَفْعِلُونَ
2nd	Feminine	Singular	ت	+	فعل	+	يْنَ	⇒	تَفْعِلَيْنِ
2nd	Feminine	Dual	ت	+	فعل	+	انِ	⇒	تَفْعِلَانِ
2nd	Feminine	Plural	ت	+	فعل	+	نَ	⇒	تَفْعِلْنَ
1st	Masculine and Feminine	Singular	أ	+	فعل			⇒	أَفْعِلُ
1st	Masculine and Feminine	Plural	ن	+	فعل			⇒	نَفْعِلُ

Exists	يَفْعُلُ	فَعَلَ
Exists	يَفْعُلُ	فَعَلَ
Exists	يَفْعُلُ	فَعَلَ
Exists	يَفْعُلُ	فَعَلَ
Exists	يَفْعُلُ	فَعَلَ
Does not exist	يَفْعُلُ	فَعَلَ
Does not exist	يَفْعُلُ	فَعَلَ
Does not exist	يَفْعُلُ	فَعَلَ
Exists	يَفْعُلُ	فَعَلَ

FIGURE 16.1

COMBINATIONS OF ACTIVE VOICE VERB FORM I PATTERNS

PRINCIPLE NINE

Table 16.3 provides sample verbs for each of the six types of *verb form I*. The first line includes the active voice (third person masculine) of the *past* and *present tense verbs*, the active *masdar*,³⁶ and the *active participle*. The second line includes the passive voice (third person masculine) of the *past* and *present tense verbs*, the passive *masdar*, and the *passive participle*. The third line includes the *command* and the *prohibition*. The fourth line includes the *noun of time and place* and the *noun of usage*. Finally, the fifth line includes the masculine and feminine forms of the *superlative noun*. This complete model is illustrated in *figure 16.2*.

PRINCIPLE TEN

Verb form I, type E (كَرَّمَ) differs from the other types in two ways. First, its *active participle* is formed on the pattern فَعِيل. Second, it forms neither passive voice verbs nor a *passive participle*. All verbs that follow the pattern of كَرَّمَ differ from the other types in these two ways.

ESSENTIAL NOTE

Each type of *verb form I* presented in *table 16.3* must be memorized and completely conjugated. For example, نَصَرَ and نُصِرَ should be conjugated through the *past tense* conjugations illustrated in *Lesson Three* while يَنْصُرُ and يُنْصَرُ should be conjugated in the states of *rafa'* (رَفَعَ), *nasb* (نَصَبَ), and *jazm* (جَزَمَ) as illustrated in *Lessons Four, Six, and Seven*. Similarly, practice in conjugating the *emphatic*, the *command*, the *prohibition*, and all noun forms is required. The *appendices* include complete conjugations of the base letters ض-ر-ب (to strike) as illustrative models.

³⁶ The *masdar* represents the verbal noun of the base letters, usually translated as a gerund ending in “-ing” or “-ion.” For example, نَصَرًا, from ن-ص-ر (to help), means, “helping.” In order to preserve the rhyme of the model, the *masdar* is presented in the state of *nasb* (نَصَبَ).

فَهُوَ نَاصِرٌ	نَصْرًا ³⁷	يَنْصُرُ	نَصَرَ
The <i>active participle</i> is, “a helper”	Helping	He helps	He helped

فَهُوَ مَنْصُورٌ	نَصْرًا	يُنْصَرُ	نُصِرَ
The <i>passive participle</i> is, “he who was helped”	Being helped	He is being helped	He was helped

وَالنَّهْيُ عَنْهُ لَا تَنْصُرُ	الْأَمْرُ مِنْهُ أَنْصُرْ
And the <i>prohibition</i> for this form is, “Don’t help.”	The <i>command</i> for this form is, “Help!”

وَالْآلَةُ مِنْهُ مِنْصَرٌ	أَلْظَرْفُ مِنْهُ مِنْصَرٌ
And the <i>noun of usage</i> is, “a tool used for helping.”	The <i>noun of time and place</i> is, “a place <i>or</i> time of helping.”

وَالْمَوْنْتُ مِنْهُ نُصْرَى	أَفْعَلُ التَّفْضِيلِ مِنْهُ أَنْصَرُ
The <i>feminine superlative noun</i> is “a female who helps more (<i>or</i> most).”	The <i>superlative noun</i> is “one who helps more (<i>or</i> most).”

FIGURE 16.2

ILLUSTRATING THE MODEL FOR THE VERB FORMS

³⁷ See footnote 36.

TABLE 16.3
THE SIX TYPES OF VERB FORM I

نَصَرَ يَنْصُرُ نَصْرًا فَهُوَ نَاصِرٌ نُصِرَ يُنْصَرُ نَصْرًا فَهُوَ مَنْصُورٌ أَلْأَمْرُ مِنْهُ أَنْصُرْ وَ النَّهْيُ عَنْهُ لَا تَنْصُرْ أَلْظَرْفُ مِنْهُ مِنْصَرٌ وَ الْآلَةُ مِنْهُ مِنْصَرٌ أَفْعَلُ التَّفْضِيلِ مِنْهُ أَنْصَرُ وَ الْمَوْنُثُ مِنْهُ نُصِرَى	FORM I, TYPE A On the pattern of فَعَلَ \ يَفْعُلُ The <i>past tense</i> (الْمَاضِي) has a <i>fathbah</i> on the 'ain position and the <i>present tense</i> (الْمُضَارِع) has a <i>dammah</i> on the 'ain position نَصَرَ , He helped
ضَرَبَ يَضْرِبُ ضَرْبًا فَهُوَ ضَارِبٌ ضُرِبَ يُضْرَبُ ضَرْبًا فَهُوَ مَضْرُوبٌ أَلْأَمْرُ مِنْهُ اضْرِبْ وَ النَّهْيُ عَنْهُ لَا تَضْرِبْ أَلْظَرْفُ مِنْهُ مَضْرِبٌ وَ الْآلَةُ مِنْهُ مَضْرِبٌ أَفْعَلُ التَّفْضِيلِ مِنْهُ أَضْرِبْ وَ الْمَوْنُثُ مِنْهُ ضُرِبَى	FORM I, TYPE B On the pattern of فَعَلَ \ يَفْعُلُ The <i>past tense</i> (الْمَاضِي) has a <i>fathbah</i> on the 'ain position and the <i>present tense</i> (الْمُضَارِع) has a <i>kasrah</i> on the 'ain position ضَرَبَ , He struck
سَمِعَ يَسْمَعُ سَمْعًا فَهُوَ سَامِعٌ سُمِعَ يُسْمَعُ سَمْعًا فَهُوَ مَسْمُوعٌ أَلْأَمْرُ مِنْهُ اسْمَعْ وَ النَّهْيُ عَنْهُ لَا تَسْمَعْ أَلْظَرْفُ مِنْهُ مَسْمَعٌ وَ الْآلَةُ مِنْهُ مَسْمَعٌ أَفْعَلُ التَّفْضِيلِ مِنْهُ أَسْمَعْ وَ الْمَوْنُثُ مِنْهُ سُمِعَى	FORM I, TYPE C On the pattern of فَعَلَ \ يَفْعُلُ The <i>past tense</i> (الْمَاضِي) has a <i>kasrah</i> on the 'ain position and the <i>present tense</i> (الْمُضَارِع) has a <i>fathbah</i> on the 'ain position سَمِعَ , He heard

فَتَحَ يَفْتَحُ فَتْحًا فَهُوَ فَاتِحٌ فُتِحَ يُفْتَحُ فَتْحًا فَهُوَ مَفْتُوحٌ الْأَمْرُ مِنْهُ افْتَحْ وَالتَّنْهِي عَنْهُ لَا تَفْتَحْ الظَّرْفُ مِنْهُ مَفْتَحٌ وَ الْآلَةُ مِنْهُ مِفْتَاحٌ أَفْعَلُ التَّفْضِيلِ مِنْهُ أَفْتَحُ وَ الْمُؤَنَّثُ مِنْهُ فُتِحَتْ	FORM I, TYPE D On the pattern of فَعَلَ \ يَفْعَلُ The <i>past tense</i> (الْمَاضِي) has a <i>fathah</i> on the 'ain position and the <i>present tense</i> (الْمُضَارِع) has a <i>fathah</i> on the 'ain position فَتَحَ , He opened
كَرَّمَ يَكْرُمُ كَرَمًا فَهُوَ كَرِيمٌ الْأَمْرُ مِنْهُ أَكْرَمْ وَ التَّنْهِي عَنْهُ لَا تَكْرَمْ الظَّرْفُ مِنْهُ مَكْرَمٌ وَ الْآلَةُ مِنْهُ مِكْرَمٌ أَفْعَلُ التَّفْضِيلِ مِنْهُ أَكْرَمُ وَ الْمُؤَنَّثُ مِنْهُ كُرِمَتْ	FORM I, TYPE E On the pattern of فَعَلَ \ يَفْعَلُ The <i>past tense</i> (الْمَاضِي) has a <i>dammah</i> on the 'ain position and the <i>present tense</i> (الْمُضَارِع) has a <i>dammah</i> on the 'ain position كَرَّمَ , He was noble
حَسِبَ يَحْسِبُ حَسَبًا وَ حِسَابًا³⁸ فَهُوَ حَاسِبٌ حُسِبَ يُحْسَبُ حَسَبًا وَ حِسَابًا فَهُوَ مَحْسُوبٌ الْأَمْرُ مِنْهُ احْسِبْ وَ التَّنْهِي عَنْهُ لَا تَحْسِبْ الظَّرْفُ مِنْهُ مَحْسَبٌ وَ الْآلَةُ مِنْهُ مَحْسَبٌ أَفْعَلُ التَّفْضِيلِ مِنْهُ أَحْسَبُ وَ الْمُؤَنَّثُ مِنْهُ حُسِبَتْ	FORM I, TYPE F On the pattern of فَعَلَ \ يَفْعَلُ The <i>past tense</i> (الْمَاضِي) has a <i>kasrah</i> on the 'ain position and the <i>present tense</i> (الْمُضَارِع) has a <i>kasrah</i> on the 'ain position حَسِبَ , He considered

³⁸ Some verbs have multiple *masdars*. In the case of حَسِبَ, two are common and both are included above.

APPENDICES

The following *appendices* illustrate conjugations for the base letters ض-ر-ب (*to strike*). These are provided to review the previous material and to better illustrate translations of the various verb and noun forms.

APPENDIX A

THE PAST TENSE: VERB FORM I (TYPE B)

NEGATION PASSIVE VOICE	NEGATION ACTIVE VOICE	PASSIVE VOICE	ACTIVE VOICE
مَا ضُرِبَ He/It (S/M) was not struck	مَا ضَرَبَ He/It (S/M) did not strike	ضُرِبَ He/It (S/M) was struck	ضَرَبَ He/It (S/M) struck
مَا ضُرِبَا They (D/M) were not struck	مَا ضَرَبَا They (D/M) did not strike	ضُرِبَا They (D/M) were struck	ضَرَبَا They (D/M) struck
مَا ضُرِبُوا They (P/M) were not struck	مَا ضَرَبُوا They (P/M) did not strike	ضُرِبُوا They (P/M) were struck	ضَرَبُوا They (P/M) struck
مَا ضُرِبَتْ She/It (S/F) was not struck	مَا ضَرَبَتْ She/It (S/F) did not strike	ضُرِبَتْ She/It (S/F) was struck	ضَرَبَتْ She/It (S/F) struck
مَا ضُرِبَتَا They (D/F) were not struck	مَا ضَرَبَتَا They (D/F) did not strike	ضُرِبَتَا They (D/F) were struck	ضَرَبَتَا They (D/F) struck
مَا ضُرِبْنَ They (P/F) were not struck	مَا ضَرَبْنَ They (P/F) did not strike	ضُرِبْنَ They (P/F) were struck	ضَرَبْنَ They (P/F) struck
مَا ضُرِبْتَ You (S/M) were not struck	مَا ضَرَبْتَ You (S/M) did not strike	ضُرِبْتَ You (S/M) were struck	ضَرَبْتَ You (S/M) struck
مَا ضُرِبْتُمَا You (D/M) were not struck	مَا ضَرَبْتُمَا You (D/M) did not strike	ضُرِبْتُمَا You (D/M) were struck	ضَرَبْتُمَا You (D/M) struck
مَا ضُرِبْتُمْ You (P/M) were not struck	مَا ضَرَبْتُمْ You (P/M) did not strike	ضُرِبْتُمْ You (P/M) were struck	ضَرَبْتُمْ You (P/M) struck
مَا ضُرِبْتِ You (S/F) were not struck	مَا ضَرَبْتِ You (S/F) did not strike	ضُرِبْتِ You (S/F) were struck	ضَرَبْتِ You (S/F) struck
مَا ضُرِبْتُمَا You (D/F) were not struck	مَا ضَرَبْتُمَا You (D/F) did not strike	ضُرِبْتُمَا You (D/F) were struck	ضَرَبْتُمَا You (D/F) struck
مَا ضُرِبْتِنِ You (P/F) were not struck	مَا ضَرَبْتِنِ You (P/F) did not strike	ضُرِبْتِنِ You (P/F) were struck	ضَرَبْتِنِ You (P/F) struck
مَا ضُرِبْتُ I was not struck	مَا ضَرَبْتُ I did not strike	ضُرِبْتُ I was struck	ضَرَبْتُ I struck
مَا ضُرِبْنَا We were not struck	مَا ضَرَبْنَا We did not strike	ضُرِبْنَا We were struck	ضَرَبْنَا We struck

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

APPENDIX B

THE PRESENT TENSE: VERB FORM I (TYPE B)

NEGATION PASSIVE VOICE	NEGATION ACTIVE VOICE	PASSIVE VOICE	ACTIVE VOICE
لا يُضْرَبُ He/It (S/M) is not being struck	لا يَضْرِبُ He/It (S/M) does not strike	يُضْرَبُ He/It (S/M) is being struck	يَضْرِبُ He/It (S/M) strikes
لا يُضْرَبَانِ They (D/M) are not being struck	لا يَضْرِبَانِ They (D/M) do not strike	يُضْرَبَانِ They (D/M) are being struck	يَضْرِبَانِ They (D/M) strike
لا يُضْرَبُونَ They (P/M) are not being struck	لا يَضْرِبُونَ They (P/M) do not strike	يُضْرَبُونَ They (P/M) are being struck	يَضْرِبُونَ They (P/M) strike
لا تُضْرَبُ She/It (S/F) is not being struck	لا تَضْرِبُ She/It (S/F) does not strike	تُضْرَبُ She/It (S/F) is being struck	تَضْرِبُ She/It (S/F) strikes
لا تُضْرَبَانِ They (D/F) are not being struck	لا تَضْرِبَانِ They (D/F) do not strike	تُضْرَبَانِ They (D/F) are being struck	تَضْرِبَانِ They (D/F) strike
لا يُضْرَبْنَ They (D/F) are not being struck	لا يَضْرِبْنَ They (P/F) do not strike	يُضْرَبْنَ They (D/P) are being struck	يَضْرِبْنَ They (P/F) strike
لا تُضْرَبُ You (S/M) are not being struck	لا تَضْرِبُ You (S/M) do not strike	تُضْرَبُ You (S/M) are being struck	تَضْرِبُ You (S/M) strike
لا تُضْرَبَانِ You (D/M) are not being struck	لا تَضْرِبَانِ You (D/M) do not strike	تُضْرَبَانِ You (D/M) are being struck	تَضْرِبَانِ You (D/M) strike
لا تُضْرَبُونَ You (P/M) are not being struck	لا تَضْرِبُونَ You (P/M) do not strike	تُضْرَبُونَ You (P/M) are being struck	تَضْرِبُونَ You (P/M) strike
لا تُضْرَبِينَ You (S/F) are not being struck	لا تَضْرِبِينَ You (S/F) do not strike	تُضْرَبِينَ You (S/F) are being struck	تَضْرِبِينَ You (S/F) strike
لا تُضْرَبَانِ You (D/F) are not being struck	لا تَضْرِبَانِ You (D/F) do not strike	تُضْرَبَانِ You (D/F) are being struck	تَضْرِبَانِ You (D/F) strike
لا تُضْرَبْنَ You (D/F) are not being struck	لا تَضْرِبْنَ You (P/F) do not strike	تُضْرَبْنَ You (D/F) are being struck	تَضْرِبْنَ You (P/F) strike
لا أُضْرَبُ I am not being struck	لا أَضْرِبُ I do not strike	أُضْرَبُ I am being struck	أَضْرِبُ I strike
لا نُضْرَبُ We are not being struck	لا نَضْرِبُ We do not strike	نُضْرَبُ We are being struck	نَضْرِبُ We strike

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

APPENDIX C

THE PRESENT TENSE IN NASB AND JAZM: VERB FORM I (TYPE B)

PASSIVE VOICE <i>JAZM</i>	ACTIVE VOICE <i>JAZM</i>	PASSIVE VOICE <i>NASB</i>	ACTIVE VOICE <i>NASB</i>
لَمْ يُضْرَبْ He/It (S/M) was not struck	لَمْ يَضْرِبْ He/It (S/M) did not strike	لَنْ يُضْرَبَ He/It (S/M) will never be struck	لَنْ يَضْرِبَ He/It (S/M) will never strike
لَمْ يُضْرَبَا They (D/M) were not struck	لَمْ يَضْرِبَا They (D/M) did not strike	لَنْ يُضْرَبَا They (D/M) will never be struck	لَنْ يَضْرِبَا They (D/M) will never strike
لَمْ يُضْرَبُوا They (P/M) were not struck	لَمْ يَضْرِبُوا They (P/M) did not strike	لَنْ يُضْرَبُوا They (P/M) will never be struck	لَنْ يَضْرِبُوا They (P/M) will never strike
لَمْ تُضْرَبْ She/It (S/F) was not struck	لَمْ تَضْرِبْ She/It (S/F) did not strike	لَنْ تُضْرَبَ She/It (S/F) will never be struck	لَنْ تَضْرِبَ She/It (S/F) will never strike
لَمْ تُضْرَبَا They (D/F) were not struck	لَمْ تَضْرِبَا They (D/F) did not strike	لَنْ تُضْرَبَا They (D/F) will never be struck	لَنْ تَضْرِبَا They (D/F) will never strike
لَمْ يُضْرَبْنَ They (P/F) were not struck	لَمْ يَضْرِبْنَ They (P/F) did not strike	لَنْ يُضْرَبْنَ They (P/F) will never be struck	لَنْ يَضْرِبْنَ They (P/F) will never strike
لَمْ تُضْرَبْ You (S/M) were not struck	لَمْ تَضْرِبْ You (S/M) did not strike	لَنْ تُضْرَبَ You (S/M) will never be struck	لَنْ تَضْرِبَ You (S/M) will never strike
لَمْ تُضْرَبَا You (D/M) were not struck	لَمْ تَضْرِبَا You (D/M) did not strike	لَنْ تُضْرَبَا You (D/M) will never be struck	لَنْ تَضْرِبَا You (D/M) will never strike
لَمْ تُضْرَبُوا You (P/M) were not struck	لَمْ تَضْرِبُوا You (P/M) did not strike	لَنْ تُضْرَبُوا You (P/M) will never be struck	لَنْ تَضْرِبُوا You (P/M) will never strike
لَمْ تُضْرَبِي You (S/F) were not struck	لَمْ تَضْرِبِي You (S/F) did not strike	لَنْ تُضْرَبِي You (S/F) will never be struck	لَنْ تَضْرِبِي You (S/F) will never strike
لَمْ تُضْرَبَا You (D/F) were not struck	لَمْ تَضْرِبَا You (D/F) did not strike	لَنْ تُضْرَبَا You (D/F) will never be struck	لَنْ تَضْرِبَا You (D/F) will never strike
لَمْ تُضْرَبْنَ You (P/F) were not struck	لَمْ تَضْرِبْنَ You (P/F) did not strike	لَنْ تُضْرَبْنَ You (P/F) will never be struck	لَنْ تَضْرِبْنَ You (P/F) will never strike
لَمْ أُضْرَبْ I was not struck	لَمْ أَضْرِبْ I did not strike	لَنْ أُضْرَبَ I will never be struck	لَنْ أَضْرِبَ I will never strike
لَمْ نُضْرَبْ We were not struck	لَمْ نَضْرِبْ We did not strike	لَنْ نُضْرَبَ We will never be struck	لَنْ نَضْرِبَ We will never strike

APPENDIX D

THE EMPHATIC: VERB FORM I (TYPE B)

PASSIVE VOICE	ACTIVE VOICE
لَيُضْرَبَنَّ Verily he/it (S/M) will be struck!	لَيَضْرِبَنَّ Verily he/it (S/M) will strike!
لَيُضْرَبَانَّ Verily they (D/M) will be struck!	لَيَضْرِبَانَّ Verily they (D/M) will strike!
لَيُضْرَبُنَّ Verily they (P/M) will be struck!	لَيَضْرِبُنَّ Verily they (P/M) will strike!
لَتُضْرَبَنَّ Verily she/it (S/F) will be struck!	لَتَضْرِبَنَّ Verily she/it (S/F) will strike!
لَتُضْرَبَانَّ Verily they (D/F) will be struck!	لَتَضْرِبَانَّ Verily they (D/F) will strike!
لَيُضْرَبْنَائِ Verily they (P/F) will be struck!	لَيَضْرِبْنَائِ Verily they (P/F) will strike!
لَتُضْرَبَنَّ Verily you (S/M) will be struck!	لَتَضْرِبَنَّ Verily you (S/M) will strike!
لَتُضْرَبَانَّ Verily you (D/M) will be struck!	لَتَضْرِبَانَّ Verily you (D/M) will strike!
لَتُضْرَبُنَّ Verily you (P/M) will be struck!	لَتَضْرِبُنَّ Verily you (P/M) will strike!
لَتُضْرَبَنَّ Verily you (S/F) will be struck!	لَتَضْرِبَنَّ Verily you (S/F) will strike!
لَتُضْرَبَانَّ Verily you (D/F) will be struck!	لَتَضْرِبَانَّ Verily you (D/F) will strike!
لَتُضْرَبْنَائِ Verily you (P/F) will be struck!	لَتَضْرِبْنَائِ Verily you (P/F) will strike!
لَأُضْرَبَنَّ Verily I will be struck!	لَأُضْرِبَنَّ Verily I will strike!
لَنُضْرَبَنَّ Verily we will be struck!	لَنُضْرِبَنَّ Verily we will strike!

M=Masculine

F=Feminine

S=Singular

D=Dual

P=Plural

APPENDIX E

THE COMMAND: VERB FORM I (TYPE B)

PASSIVE VOICE <i>EMPHATIC</i>	ACTIVE VOICE <i>EMPHATIC</i>	PASSIVE VOICE	ACTIVE VOICE
لِيُضْرَبَنَّ Verily he/it (S/M) must be struck!	لِيَضْرِبَنَّ Verily he/it (S/M) must strike!	لِيُضْرَبْ He/It (S/M) must be struck!	لِيَضْرِبْ He/It (S/M) must strike!
لِيُضْرَبَانَّ Verily they (D/M) must be struck!	لِيَضْرِبَانَّ Verily they (D/M) must strike!	لِيُضْرَبَا They (D/M) must be struck!	لِيَضْرِبَا They (D/M) must strike!
لِيُضْرَبُوا Verily they (P/M) must be struck!	لِيَضْرِبُوا Verily they (P/M) must strike!	لِيُضْرَبُوا They (P/M) must be struck!	لِيَضْرِبُوا They (P/M) must strike!
لَتُضْرَبَنَّ Verily she/it (S/F) must be struck!	لَتَضْرِبَنَّ Verily she/it (S/F) must strike!	لَتُضْرَبْ She/It (S/F) must be struck!	لَتَضْرِبْ She/It (S/F) must strike!
لَتُضْرَبَانَّ Verily they (D/F) must be struck!	لَتَضْرِبَانَّ Verily they (D/F) must strike!	لَتُضْرَبَا They (D/F) must be struck!	لَتَضْرِبَا They (D/F) must strike!
لِيُضْرَبْنَ Verily they (P/F) must be struck!	لِيَضْرِبْنَ Verily they (P/F) must strike!	لِيُضْرَبْنَ They (P/F) must be struck!	لِيَضْرِبْنَ They (P/F) must strike!
لَتُضْرَبَنَّ Verily [You] be struck (S/M)!	اِضْرِبَنَّ Verily [You] strike! (S/M)	لَتُضْرَبْ [You] Be struck! (S/M)	اِضْرِبْ [You] Strike! (S/M)
لَتُضْرَبَانَّ Verily [You] be struck (D/M)!	اِضْرِبَانَّ Verily [You] strike! (D/M)	لَتُضْرَبَا [You] Be struck! (D/M)	اِضْرِبَا [You] Strike! (D/M)!
لَتُضْرَبُوا Verily [You] be struck (P/M)!	اِضْرِبُوا Verily [You] strike! (P/M)	لَتُضْرَبُوا [You] Be struck! (P/M)	اِضْرِبُوا [You] Strike! (P/M)
لَتُضْرَبَنَّ Verily [You] be struck (S/F)!	اِضْرِبَنَّ Verily [You] strike! (S/F)	لَتُضْرَبِيْ [You] Be struck! (S/F)	اِضْرِبِيْ [You] Strike! (S/F)
لَتُضْرَبَانَّ Verily [You] be struck (D/F)!	اِضْرِبَانَّ Verily [You] strike! (D/F)	لَتُضْرَبَا [You] Be struck! (D/F)	اِضْرِبَا [You] Strike! (D/F)
لَتُضْرَبْنَ Verily [You] be struck (P/F)!	اِضْرِبْنَ Verily [You] strike! (P/F)	لَتُضْرَبْنَ [You] Be struck! (P/F)	اِضْرِبْنَ [You] Strike! (P/F)
لَأُضْرَبَنَّ Verily I must be struck!	لَأُضْرِبَنَّ Verily I must strike!	لَأُضْرَبْ I must be struck!	لَأُضْرِبْ I must strike!
لَنُضْرَبَنَّ Verily we must be struck!	لَنُضْرِبَنَّ Verily we must strike!	لَنُضْرَبْ We must be struck!	لَنُضْرِبْ We must strike!

APPENDIX F

THE PROHIBITION: VERB FORM I (TYPE B)

PASSIVE VOICE EMPHATIC	ACTIVE VOICE EMPHATIC	PASSIVE VOICE	ACTIVE VOICE
لَا يُضْرَبَنَّ Verily he/it (S/M) must not be struck!	لَا يَضْرِبَنَّ Verily he/it (S/M) must not strike!	لَا يُضْرَبُ He/It (S/M) must not be struck!	لَا يَضْرِبُ He/It (S/M) must not strike!
لَا يُضْرَبَانَّ Verily they (D/M) must not be struck!	لَا يَضْرِبَانَّ Verily they (D/M) must not strike!	لَا يُضْرَبَا They (D/M) must not be struck!	لَا يَضْرِبَا They (D/M) must not strike!
لَا يُضْرَبْنَ Verily they (P/M) must not be struck!	لَا يَضْرِبْنَ Verily they (P/M) must not strike!	لَا يُضْرَبُوا They (P/M) must not be struck!	لَا يَضْرِبُوا They (P/M) must not strike!
لَا تُضْرَبَنَّ Verily she/it (S/F) must not be struck!	لَا تَضْرِبَنَّ Verily she/it (S/F) must not strike!	لَا تُضْرَبُ She/It (S/F) must not be struck!	لَا تَضْرِبُ She/It (S/F) must not strike!
لَا تُضْرَبَانَّ Verily they (D/F) must not be struck!	لَا تَضْرِبَانَّ Verily they (D/F) must not strike!	لَا تُضْرَبَا They (D/F) must not be struck!	لَا تَضْرِبَا They (D/F) must not strike!
لَا يُضْرَبَنَّ Verily they (P/F) must not be struck!	لَا يَضْرِبَنَّ Verily they (P/F) must not strike!	لَا يُضْرَبْنَ They (P/F) must not be struck!	لَا يَضْرِبْنَ They (P/F) must not strike!
لَا تُضْرَبَنَّ Verily don't [you] be struck! (S/M)	لَا تَضْرِبَنَّ Verily don't [you] strike! (S/M)	لَا تُضْرَبُ Don't [you] be struck! (S/M)	لَا تَضْرِبُ Don't [you] strike! (S/M)
لَا تُضْرَبَانَّ Verily don't [you] be struck! (D/M)	لَا تَضْرِبَانَّ Verily don't [you] strike! (D/M)	لَا تُضْرَبَا Don't [you] be struck! (D/M)	لَا تَضْرِبَا Don't [you] strike! (D/M)
لَا تُضْرَبْنَ Verily don't [you] be struck! (P/M)	لَا تَضْرِبْنَ Verily don't [you] strike! (P/M)	لَا تُضْرَبُوا Don't [you] be struck! (P/M)	لَا تَضْرِبُوا Don't [you] strike! (P/M)
لَا تُضْرَبَنَّ Verily don't [you] be struck! (S/F)	لَا تَضْرِبَنَّ Verily don't [you] strike! (S/F)	لَا تُضْرَبِي Don't [you] be struck! (S/F)	لَا تَضْرِبِي Don't [you] strike! (S/F)
لَا تُضْرَبَانَّ Verily don't [you] be struck! (D/F)	لَا تَضْرِبَانَّ Verily don't [you] strike! (D/F)	لَا تُضْرَبَا Don't [you] be struck! (D/F)	لَا تَضْرِبَا Don't [you] strike! (D/F)
لَا تُضْرَبَنَّ Verily don't [you] be struck! (P/F)	لَا تَضْرِبَنَّ Verily don't [you] strike! (P/F)	لَا تُضْرَبْنَ Don't [you] be struck! (P/F)	لَا تَضْرِبْنَ Don't [you] strike! (P/F)
لَا أُضْرَبَنَّ Verily I must not be struck!	لَا أُضْرِبَنَّ Verily I must not strike!	لَا أُضْرَبُ I must not be struck!	لَا أُضْرِبُ I must not strike!
لَا نُضْرَبَنَّ Verily we must not be struck!	لَا نَضْرِبَنَّ Verily we must not strike!	لَا نُضْرَبُ We must not be struck!	لَا نَضْرِبُ We must not strike!

APPENDIX G

THE ACTIVE PARTICIPLE (اسم الفاعل): VERB FORM I (TYPE B)

FEMININE			MASCULINE			
SOUND PLURAL	DUAL	SINGLE	SOUND PLURAL	DUAL	SINGLE	
ضَارِبَاتٌ females who strike	ضَارِبَتَانِ two females who strike	ضَارِبَةٌ a female who strikes	ضَارِبُونَ males who strike	ضَارِبَانِ two males who strike	ضَارِبٌ a male who strikes	رَفْعٌ
ضَارِبَاتٍ females who strike	ضَارِبَتَيْنِ two females who strike	ضَارِبَةٍ a female who strikes	ضَارِبِينَ males who strike	ضَارِبَيْنِ two males who strike	ضَارِبًا a male who strikes	نَصْبٌ
ضَارِبَاتٍ females who strike	ضَارِبَتَيْنِ two females who strike	ضَارِبَةٍ a female who strikes	ضَارِبِينَ males who strike	ضَارِبَيْنِ two males who strike	ضَارِبٍ a male who strikes	جَرٌّ

APPENDIX H

THE PASSIVE PARTICIPLE (اسم المفعول): VERB FORM I (TYPE B)

FEMININE			MASCULINE			
SOUND PLURAL	DUAL	SINGLE	SOUND PLURAL	DUAL	SINGLE	
مَضْرُوبَاتٌ those which are struck	مَضْرُوبَتَانِ those two which are struck	مَضْرُوبَةٌ that which is struck	مَضْرُوبُونَ those which are struck	مَضْرُوبَانِ those two which are struck	مَضْرُوبٌ that which is struck	رَفْعٌ
مَضْرُوبَاتٍ those which are struck	مَضْرُوبَتَيْنِ those two which are struck	مَضْرُوبَةٍ that which is struck	مَضْرُوبِينَ those which are struck	مَضْرُوبَيْنِ those two which are struck	مَضْرُوبًا that which is struck	نَصْبٌ
مَضْرُوبَاتٍ those which are struck	مَضْرُوبَتَيْنِ those two which are struck	مَضْرُوبَةٍ that which is struck	مَضْرُوبِينَ those which are struck	مَضْرُوبَيْنِ those two which are struck	مَضْرُوبٍ that which is struck	جَرٌّ

APPENDIX I

THE NOUN OF TIME AND PLACE³⁹ (اسْمُ الظَّرْفِ): VERB FORM I (TYPE B)

MASCULINE			
BROKEN PLURAL	DUAL	SINGULAR	
مَضَارِبُ places <i>or</i> times of striking	مَضْرِبَانِ two places <i>or</i> times of striking	مَضْرِبٌ ³⁸ a place <i>or</i> time of striking (e.g., a battlefield)	رَفْعٌ
مَضَارِبَ places <i>or</i> times of striking	مَضْرِبَيْنِ two places <i>or</i> times of striking	مَضْرِبًا a place <i>or</i> time of striking	نَصْبٌ
مَضَارِبِ places <i>or</i> times of striking	مَضْرِبَيْنِ two places <i>or</i> times of striking	مَضْرِبٍ a place <i>or</i> time of striking	جَرٌّ

³⁹ The base letters ب-ر-ض use the pattern مَفْعِل to form the *noun of place and time*.

APPENDIX J

THE NOUN OF USAGE (اسْمُ الْأَلَّةِ): VERB FORM I (TYPE B)

PATTERN A (SHORT)

MASCULINE			
BROKEN PLURAL	DUAL	SINGULAR	
مَضَارِبُ tools of striking	مِضْرَبَانِ two tools of striking	مِضْرَبٌ a tool of striking (e.g., a hammer)	رَفْع
مَضَارِبَ tools of striking	مِضْرَبَيْنِ two tools of striking	مِضْرَبًا a tool of striking	نَصْب
مَضَارِبِ tools of striking	مِضْرَبَيْنِ two tools of striking	مِضْرَبٍ a tool of striking	جَرّ

PATTERN B (MEDIUM)

MASCULINE			
BROKEN PLURAL	DUAL	SINGULAR	
مَضَارِبُ tools of striking	مِضْرَبَتَانِ two tools of striking	مِضْرَبَةٌ a tool of striking (e.g., a hammer)	رَفْع
مَضَارِبَ tools of striking	مِضْرَبَتَيْنِ two tools of striking	مِضْرَبَةً a tool of striking	نَصْب
مَضَارِبِ tools of striking	مِضْرَبَتَيْنِ two tools of striking	مِضْرَبَةٍ a tool of striking	جَرّ

PATTERN C (LONG)

MASCULINE			
BROKEN PLURAL	DUAL	SINGULAR	
مَضَارِيبُ tools of striking	مِضْرَابَانِ two tools of striking	مِضْرَابٌ a tool of striking (e.g., a hammer)	رَفْع
مَضَارِيبَ tools of striking	مِضْرَابَيْنِ two tools of striking	مِضْرَابًا a tool of striking	نَصْب
مَضَارِيبِ tools of striking	مِضْرَابَيْنِ two tools of striking	مِضْرَابٍ a tool of striking	جَرّ

APPENDIX K

THE MASCULINE SUPERLATIVE NOUN (اسم التفضيل): VERB FORM I⁴⁰

MASCULINE				
BROKEN PLURAL	SOUND PLURAL	DUAL	SINGULAR	
أَكْبَرُ those who are older/greater	أَكْبَرُونَ those who are older/greater	أَكْبَرَانِ two who are older/greater	أَكْبَرٌ one who is older/greater ⁴¹	رَفْع
أَكْبَرِ those who are older/greater	أَكْبَرِينَ those who are older/greater	أَكْبَرَيْنِ two who are older/greater	أَكْبَرٍ one who is older/greater	نَصْب
أَكْبَرٍ those who are older/greater	أَكْبَرِينَ those who are older/greater	أَكْبَرَيْنِ two who are older/greater	أَكْبَرٍ one who is older/greater	جَرّ

APPENDIX L

THE FEMININE SUPERLATIVE NOUN (اسم التفضيل): VERB FORM I (TYPE B)

FEMININE				
BROKEN PLURAL	SOUND PLURAL	DUAL	SINGULAR	
كُبُرُ those who are older/greater	كُبُرَيَاتُ those who are older/greater	كُبُرَيَانِ two who are older/greater	كُبْرَى one who is older/greater ⁴²	رَفْع
كُبْرًا those who are older/greater	كُبُرَيَاتٍ those who are older/greater	كُبُرَيْنِ two who are older/greater	كُبْرَى one who is older/greater	نَصْب
كُبْرٍ those who are older/greater	كُبُرَيَاتٍ those who are older/greater	كُبُرَيْنِ two who are older/greater	كُبْرَى one who is older/greater	جَرّ

⁴⁰ The base letters ك-ب-ر (*to be big*) are used here to better illustrate the translations of the *superlative noun*.

⁴¹ Each of these conjugations may also be translated in the superlative, e.g., one who is eldest/greatest.

⁴² *Ibid.*

In the name of Allah

**80% of
Qur'anic Words**

(Classified word lists
for easy memorization)

PREFACE

All praise be to Allah, and may peace and blessings of Allah be upon his Prophet, Muhammad. Allah says very explicitly in His Book, " (This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember [38:29]." If we don't understand the Book, how can we ponder on its verses!

Ahadith also emphasize the learning of the Qur'an. The Prophet of Allah, Muhammad, peace be upon him, said, "The best among you are those who have learnt the Qur'an and teach it (to others)" [Bukhari].

This booklet is prepared to provide some help in fulfilling the above-mentioned objectives. Please keep the following points in mind while studying this booklet.

1. **No. of words and their meanings:** The words given in this booklet account for 82.6% (64282) of the total words (approx. 77800) of the Holy Qur'an.
2. **Most common meanings:** For each word, only the most common meanings are given. Some words may have other meanings too, depending upon their context. However, the number of such words is very small.

3. **More than one meanings:** When more than one distinctly different meanings of a word are given in this booklet, a semicolon is placed between the two meanings. For similar meanings, a comma is placed between the meanings. For example: (eye; spring عَيْنٌ) and (above, up عَلَى).
4. **Most commonly occurring words:** The words listed in the first six pages occur very frequently. Some of them occur in combination with each other. They constitute a whopping 41.5% (32263) of the total words.
5. **Word count on each page:** At the bottom left of the page, total is provided for the number of times the words of that page have occurred in the Qur'an. The bottom right shows the percent of the total Qur'anic words that have been covered till that page.
6. **Nouns and verbs:** The number next to the noun (pages 7-14) or the verb (pages 15-33) shows the number of times that noun or the verb (in its various forms) has occurred in the Holy Qur'an.
7. **Arrangement of word lists:** Words given on pages 1 through 14 are arranged according to the topic. There are a few words given in this booklet which have occurred very frequently in the Qur'an but could not be placed under any of the topics. Such words are placed at the end of any of the word lists where space was available.
8. **Arrangement of verbs:** Verbs given on pages 15 through 33 are arranged according to their types. This is done to facilitate the learning of different types of verbs.

9. **Vowel sign on the last letter:** If the last letter of a word given in this booklet does not have a vowel sign (َ ِ ُ), it indicates that any vowel sign can come on it depending upon the context in which that word is used. If اِ occurs before the word, then Tanween (ً) is not used.
10. **Arrangement of words:** In almost every case, the words are arranged alphabetically to make the search easy.
11. **Brief conjugation of verbs:** For each verb, the past tense, the imperfect tense, the imperative, the active participle and the verbal noun are provided. It is assumed that based on this information, you can reproduce the whole verb table. However, for an average student, guidance from the teacher is necessary. Sample tables are provided at the end of this booklet.
12. **Active and passive:** For almost every verb type, samples of the forms معروف (active voice) are provided in the first line those of the forms مجهول (passive voice) in the last.
13. **Detailed conjugation of verbs:** A star (*) is placed next to selected verbs. All the verbal forms of such verbs are provided in detail in a separate booklet, "A Few Selected Verbs Used in the Holy Qur'an."
14. **Silat-ul-fa'il:** Just like in any language, some verbs and nouns of action are always followed by a preposition. For example, believe in: آمَنَ بِ. However, in some cases, a change in

preposition may change the meanings too. for example, get; get in; get at; get by, get off, get on, etc. A list of some important verbs along with changing prepositions is provided on page no. 34.

15. **Dual and Feminine forms:** The word forms related to dual number and feminine gender are used sparingly in the Holy Qur'an. Therefore, these forms may be given less emphasis in the beginning stages.
16. **References:** Many books have been referred to in preparation of this booklet. Most important one among these is the book (قاموس معجمية بألفاظ القرآن الكريم ودرجات تكرارها) prepared originally at the Arabic Language institute of King Saud University by Dr. Muhammad Hussain Abulfatooh and published by Maktaba Lebanon, Lebanon (1990). Among the references used for the English meanings of the words, "Vocabulary of the Holy Qur'an," by Dr. Abdullah Abbas Nadwi is extensively used.

Many people have contributed in the compilation and review of this booklet. May Allah reward them all. May He also protect us from errors and forgive us if they have occurred in this booklet. If you find any error, please notify us so that it can be rectified in future editions. May Allah reward you for the help.

Abbreviations

mg	masc. gender	fg	fem. gender	br.pl	broken plural
sg	singular	dl	dual	pl	plural
sb	somebody	st	something	ss	somebody or something
VEL triliteral Verbs with Extra Letters					

1		This, that...!	No, No!!!
this	mg	هَذَا	(There is) no god لَا إِلَهَ
that	mg	ذَلِكَ	except Allah إِلَّا اللَّهُ
this	fg	هَذِهِ	never, certainly not كَأَنَّ
that	fg	تِلْكَ	not (for future) لَنْ
these	mg/fg	هَؤُلَاءِ	not (for past) لَمْ
those	mg/fg	أُولَئِكَ	not مَا
he who	mg	الَّذِي	not (لَيْسَ) لَيْسَ
she who	fg	الَّتِي	yes, indeed بَلَى
those who	mg	الَّذِينَ	not, other than غَيْرَ
these	(for br.pl)	هَذِهِ	besides, less than دُونَ
those	(for br.pl)	تِلْكَ	except, unless, if not إِلَّا
those who	(for br.pl)	الَّتِي	yes نَعَمْ

Words (from first 6 pages): 32263

Percent (first 6 pages) : 41.5

2		Whose?	Who?
his	mg	هَـ... هُـ	He هُوَ
their	mg	هُم... هُنَّ	Them هُمْ
your	mg	كَ... كُـ	you أَنْتَ
Yours truly,	mg	كُم... كُنَّ	you all أَنْتُمْ
my (me)	(ني)	ي... يَـ	I أَنَا
us	mg/fg	نَا... نَـ	We نَحْنُ
her	fg	هَا... هِـ	She هِيَ
their	fg	هُنَّ... هُنَّ	They هُنَّ
Yours truly,	fg	كَ... كُـ	you أَنْتَ
their	(for br.pl)	هَا... هِـ	they (for br.pl) هِيَ
their	dl	هُمَا... هُمَا	those two هُمَا
your	dl	كُـ... كُـمَا	you two أَنْتُمَا

Words (from first 6 pages): 32263

Percent (first 6 pages) : 41.5

3		Where?	Questions!?
above, up	فَوْقَ	what?, that which	مَا
under	تَحْتَ	who?, the one who	مَنْ
in front of	بَيْنَ يَدَيْ	when?, the time when	مَتَى
back, after	خَلْفَ	where?	أَيْنَ
in front of	أَمَامَ	how?	كَيْفَ
behind	وَرَاءَ	how many?	كَمْ
right; oath	(أَيْمَانِ pl)	which?	أَيُّ
left	(شَمَائِلِ pl)	wherefrom?, why?	أَتَى
between	بَيْنَ	Is? Am? Are? Do? Have?	أَمْ، هَلْ
around	حَوْلَ	what?	مَاذَا
wherever	حَيْثُ	why?	لِمَ، لِمَاذَا
wherever	أَيْنَمَا	if not, why not	لَوْ لَا

Words (from first 6 pages): 32263

Percent (first 6 pages) : 41.5

4		Miscellaneous	When?, ...
endowed with; owner	mg	ذُو، ذَا، ذِي	before قَبْلَ
endowed with; owner	fg	ذَاتَ	after بَعْدَ
people of; owners of	أُولُو، أُولِي		time, period, at the time of حِينَ
people of; relatives	أَهْلَ		when (for past) إِذْ
family, relatives, people	آلَ		when (for future) إِذَا
lo!; do not..., will not...	أَلَا		then ثُمَّ
what an excellent	نَعَمْ		then, thus, therefore فَ
what an evil	بَشَسَ		nay, -- rather, but, however بَلْ
evil is that which	بَشَسَ مَا		near, with عِنْدَ، لَدَى، لَدُنْ
sth similar	مِثْلَ		nothing but إِلَّا ...
similitude	مِثْلَ (أَمْثَالِ pl)		nothing but إِلَّا ... مَا
than the one who; from those who	مِمَّنْ (مِنْ+مَنْ)		that..not; so as not to أَلَّا (أَنَّ+لَا)

Words (from first 6 pages): 32263

Percent (first 6 pages) : 41.5

5

Prepositions + مَا ...	Prepositions
with what; because	بِمَا
about what	عَمَّا
in what	فِيْمَا
as, just as	كَمَا
for what / that which	لِمَا
out of what	مِمَّا
as to, as for	أَمَّا
if; either / or	إِمَّا
that	أَنَّمَا
verily; is but	إِنَّمَا
as if	كَأَنَّمَا
whenever	كَلَّمَا

Words (from first 6 pages): 32263

Percent (first 6 pages) : 41.5

6

Prefix for verb, ...	Inna ...
has (with ماضِي); surely (with مضارع)	قَدْ (+فعل)
will (for near future)	سَوْفَ (+فعل)
will (for future)	سَوْفَ (+فعل)
will surely	لَ+فعل+نَّ
indeed	لَقَدْ (+فعل)
indeed, surely	لَ
let sb do (imperative)	لَ لْ (أَمْر)
the	الْ
or?	أَمْ
or	أَوْ
some of	بَعْضُ
everyone; all	كُلُّ

Words (from first 6 pages): 32263

Percent (first 6 pages) : 41.5

7

Some attributes (of Allah and others')			
knowing, ever aware	خَبِير 45	first	أَوَّل (أُولَى fg) 82
Lord; Sustainer	رَبّ 970	last	آخِر (آخِرَة fg) 40
Compassionate	رَحْمَن 57	[other	آخِر (أُخْرَى fg) 65
peace	سَلَام 42	trustworthy	أَمِين 14
one who listens	سَمِيع 47	one who sees clearly	بَصِير 53
grateful	شَكُور 24	far	بَعِيد 25
mighty	عَزِيز 99	most forgiving	تَوَّاب 11
most forgiving	غَفُور 91	protector	حَفِيز 26
All-powerful	قَدِير 45	wise	حَكِيم 97
warner	نَذِير 44	forbearing	حَلِيم 15
strong helper	نَصِير 24	praiseworthy	حَمِيد 17
one who takes care of a thing for another	وَكِيل 24	warm (friend); boiling water	حَمِيم 20

Total words (of this page): 1977

Percent so far: 44

8

Noun of Superiority اسم تَفْضِيل	Some attributes ...
most severe	أَشَدّ 31
higher, superior	أَعْلَى 11
better-knowing, more informed	أَعْلَم 49
nearer	أَقْرَب 19
bigger	أكْبَر 23
more; most	أَكْثَر 80
better	أَحْسَن 36
more entitled; more worthy	أَحَقّ 10
nearer; more likely; lower; less	أَدْنَى 12
more unjust	أَظْلَم 16
better guided	أَهْدَى 7
nearer, closer; woe	أَوْلَى 11

Total words (of this page): 1078

Percent so far: 45.4

9

Prophets and ...	Allah's Signs...
Messenger (رَسُولٌ) (pl) 332	sign (آيَةٌ) (pl) 382
Prophet نَبِيٍّ 75	evidence (بَيِّنَةٌ) (pl) 71
Prophets نَبِيُّونَ، أَنْبِيَاءُ 137	Qur'an; reading, recitation قُرْآنٌ 70
إِبْرَاهِيمَ 137	cattle أَنْعَامٌ 32
لُوطُ 56	mountain (جَبَالٌ) (pl) 39
يَعْقُوبَ (إِسْرَائِيلَ) 86	sea; large river بَحْرٌ 38
هُودَ 30	sun شَمْسٌ 33
مُوسَى عِيسَى ابْنُ مَرْيَمَ 195	moon قَمَرٌ 33
Satan (شَيْطَانٌ) (pl) 88	night لَيْلٌ 80
Pharaoh فِرْعَوْنُ 74	day نَهَارٌ 57
People of Hud (pбуh) عَادَ 24	earth أَرْضٌ 461
People of Salih (pбуh) ثَمُودَ 26	sky (سَمَاوَاتُ) (pl) 310

Total words (of this page): 2729

Percent so far: 48.9

10

Last day, ...	
companion, fellow (صَاحِبٌ) (أَصْحَابٌ) 94	forever; ever أَبَدًا 28
end عَاقِبَةٌ 32	reward أَجْرٌ (أَجُورٌ) (pl) 105
torture عَذَابٌ 322	term أَجَلٌ 52
chastisement (as a result of sin) عِقَابٌ 20	the Hereafter الْآخِرَةُ 115
Resurrection قِيَامَةٌ 70	painful أَلِيمٌ 72
meeting لِقَاءٌ 24	reward ثَوَابٌ 13
fixed مُسَمًّى 21	hellfire جَحِيمٌ 26
fire نَارٌ 145	reward جَزَاءٌ 42
river نَهْرٌ (أَنْهَارٌ) (pl) 54	garden (جَنَّاتٌ) (pl) 147
woe unto ... وَيْلٌ 40	the Hell جَهَنَّمَ 77
day يَوْمٌ (أَيَّامٌ) (pl) 393	reckoning حِسَابٌ 39
that day يَوْمَئِذٍ 70	hour (day of resurrection) سَاعَةٌ 47

Total words (of this page): 2048

Percent so far: 51.6

11

Deen, ...	Faith, ...
matter; affair أَمْرٌ (أُمُورٌ) (pl) 13	one أَحَدٌ (إِحْدَى) (fg) 85
piety; fear; protection تَقْوَى 17	god; deity إِلَهٌ (آلِهَةٌ) (pl) 34
truth, true; right حَقٌّ 247	partner, associate شَرِيكٌ (شُرَكَاءُ) (pl) 40
falsehood [بَاطِلٌ] 26	witness شَهَادَةٌ 26
wisdom حِكْمَةٌ 20	throne عَرْشٌ 26
praise حَمْدٌ 43	unseen, hidden عَهْدٌ 29
religion; law; judgement دِينٌ 92	unseen غَيْبٌ 49
poor-due, charity زَكَاةٌ 32	book كِتَابٌ (كُتُبٌ) (pl) 261
witness, present شَهِيدٌ (شُهَدَاءُ) (pl) 56	word كَلِمَةٌ 42
prayer صَلَاةٌ 83	angel مَلَكٌ (مَلَائِكَةٌ) (pl) 88
clear, self-expressive مُبِينٌ 119	covenant, treaty مِيثَاقٌ 25
light نُورٌ 43	one وَاحِدٌ (وَاحِدَةٌ) (fg) 61

Total words (of this page): 1557

Percent so far: 53.6

12

Deeds, ...	Blessings, ...
actions, deeds, works أَعْمَالٌ (pl) 41	favours آلَاءٌ (pl) 34
good (deed) حَسَنَةٌ (حَسَنَاتٌ) (pl) 31	authority; warrant سُلْطَانٌ 37
evil, bad سَيِّئَةٌ (سَيِّئَاتٌ) (pl) 68	grace فَضْلٌ 84
good, better خَيْرٌ 186	water مَاءٌ 63
evil, bad, worse شَرٌّ 29	dominion, reign مُلْكٌ 48
sin إِثْمٌ 35	favor نِعْمَةٌ 37
sin ذَنْبٌ (ذُنُوبٌ) (pl) 37	all أَجْمَعُونَ، أَجْمَعِينَ 26
sin جُنَاحٌ 25	permission إِذْنٌ 39
unlawful حَرَامٌ 26	punishment; power; adversity بَأْسٌ 25
name اسْمٌ (أَسْمَاءٌ) (pl) 27	all, everybody جَمِيعٌ 53
discourse; speech حَدِيثٌ (أَحَادِيثٌ) 23	same; equal; level; fair سَوَاءٌ 27
good طَيِّبَةٌ (طَيِّبَاتٌ) (pl) 30	party, group فَرِيقٌ 33

Total words (of this page): 1064

Percent so far: 54.9

13

Relatives, ...	Self (body parts ...)
mother (أُمُّ) (pl أمّهات) 35	face (وَجْهٌ) (pl وجوه) 72
father (أَبٌ, أَبَتِ) (pl آباء) 117	eye; spring (عَيْنٌ) (pl أعين) 47
wife; husband (زَوْجٌ) (pl أزواج) 76	sights أَبْصَارٌ pl 38
man (رَجُلٌ) (pl رجال) 57	mouths أَفْوَاهٌ pl 21
woman (امْرَأَةٌ) (pl نساء) 83	tongue; language لِسَانٌ (pl ألسنة) 25
child (وَلَدٌ) (pl أولاد) 56	heart (قُلُوبٌ) (pl قلوب) 132
father (وَالِدٌ) (pl والدين) 20	breast (صُدُورٌ) (pl صدور) 44
descendants; children ذُرِّيَّةٌ 32	hand (يَدٌ) (pl أيدي) 118
son (ابن) 41	foot (رِجْلٌ) (pl أرجل) 15
sons (بَنُونَ, بَنِينَ, أَبْنَاءُ) (pl) 22	soul (نَفْسٌ) (pl أنفس) 293
brother (أَخٌ) (أَخُو, أَخَا, أَخِي) 67	soul; spirit رُوحٌ 21
brothers (إِخْوَانٌ) pl 22	power, strength قُوَّةٌ 28

Total words (of this page) : 1482

Percent so far : 56.8

14

World, ...	People, ...
house (بَيْتٌ) (pl بيوت) 64	community (أُمَّةٌ) (pl أمم) 64
abode (دَارٌ) (pl ديار) 48	people قَوْمٌ 383
world دُنْيَا 115	man إِنْسَانٌ 65
way (سَبِيلٌ) (pl سبل) 176	men, people نَاسٌ 248
path صِرَاطٌ 46	male (ذَكَورٌ) (pl ذكور) 16
world (عَالَمٌ) (pl عَالَمِينَ) 73	female (إِنَاثٌ) (pl إناث) 30
trial; persecution فَتْنَةٌ 34	slave (عَبْدٌ) (pl عباد) 126
town (قَرْيَةٌ) (pl قرى) 57	enemy (عَدُوٌّ) (pl أعداء) 44
wealth (مَالٌ) (pl أموال) 86	disbelievers كُفَّارٌ pl 21
provision; enjoyment مَتَاعٌ 34	criminal مُجْرِمٌ 52
mosque (مَسْجِدٌ) (pl مساجد) 28	chiefs, leaders مَلَأٌ 22
place; abode (مَكَانٌ) (pl مكائنة) 32	protecting friend; guardian وَلِيٌّ (أَوْلِيَاءُ) 86

Total words (of this page): 1950

Percent so far: 59

فعل ثلاثي مُجَرَّد فَتَحَ يَفْتَحُ			
to do	فَعَلَ	* يَفْعَلُ	أَفْعَلُ فَاعِلُ فَعْلٌ
to open, to give victory	فَتَحَ	* يَفْتَحُ	أَفْتَحُ فَاتِحُ فَتْحٌ
to raise; to resurrect	بَعَثَ	* يَبْعَثُ	أَبْعَثُ بَاعِثُ بَعْثٌ
to make, to place, to set up	جَعَلَ	* يَجْعَلُ	أَجْعَلُ جَاعِلُ جَعْلٌ
to gather, to collect	جَمَعَ	* يَجْمَعُ	أَجْمَعُ جَامِعُ جَمْعٌ
to go	ذَهَبَ	* يَذْهَبُ	أَذْهَبُ ذَاهِبُ ذَهَابٌ
to raise	رَفَعَ	* يَرْفَعُ	أَرْفَعُ رَافِعُ رَفْعٌ
to enchant, to bewitch	سَحَرَ	* يَسْحَرُ	أَسْحَرُ سَاحِرُ سِحْرٌ
to act righteously	صَلَحَ	* يَصْلَحُ	أَصْلَحُ صَالِحُ مَصْلَحَةٌ
to curse	لَعَنَ	* يَلْعَنُ	أَلْعَنُ لَاعِنُ لَعْنٌ
to profit	نَفَعَ	* يَنْفَعُ	أَنْفَعُ نَافِعُ نَفْعٌ
فعلٌ يُفْعَلُ مفعولٌ → مجهول (passive voice)			

Total words (of this page): 897

Percent so far: 60.5

فعل ثلاثي مُجَرَّد نَصَرَ يَنْصُرُ			
	فَعَلَ	* يَفْعَلُ	أَفْعَلُ فَاعِلُ فَعْلٌ
to help; to deliver	نَصَرَ	* يَنْصُرُ	أَنْصُرُ نَاصِرُ نَصْرٌ
to reach	بَلَغَ	* يَبْلُغُ	أَبْلُغُ بَالِغُ بُلُوغٌ
to leave	تَرَكَ	* يَتْرُكُ	أَتْرُكُ تَارِكٌ تَرْكٌ
to gather; to bring together	حَشَرَ	* يَحْشُرُ	أُحْشِرُ حَاشِرٌ حَشْرٌ
to judge; to rule	حَكَمَ	* يَحْكُمُ	أُحْكَمُ حَاكِمٌ حُكْمٌ
to come out	خَرَجَ	* يَخْرُجُ	أُخْرِجُ خَارِجٌ خُرُوجٌ
to live forever	خَلَدَ	* يَخْلُدُ	أُخْلَدُ خَالِدٌ خُلُودٌ
to create out of nothing	خَلَقَ	* يَخْلُقُ	أُخْلَقُ خَالِقٌ خَلْقٌ
to enter	دَخَلَ	* يَدْخُلُ	أَدْخُلُ دَاخِلٌ دُخُولٌ
to remember	ذَكَرَ	* يَذْكُرُ	أَذْكُرُ ذَاكِرٌ ذِكْرٌ
to provide	رَزَقَ	* يَرْزُقُ	أَرْزُقُ رَازِقٌ رِزْقٌ

Total words (of this page): 1062

Percent so far: 61.9

فعل ثلاثي مُجَرَّد نَصَرَ يَنْصُرُ			
to prostrate	سَجَدَ	* يَسْجُدُ	أَسْجُدُ سَاجِدٌ سُجُودٌ
to perceive	شَعَرَ	* يَشْعُرُ	أَشْعُرُ شَاعِرٌ شُعُورٌ
to be grateful	شَكَرَ	* يَشْكُرُ	أَشْكُرُ شَاكِرٌ شُكْرٌ
to be true; to say the truth	صَدَقَ	* يَصْدُقُ	أُصَدِّقُ صَادِقٌ صِدْقٌ
to worship; to serve	عَبَدَ	* يَعْبُدُ	أُعْبُدُ عَابِدٌ عِبَادَةٌ
to transgress	فَسَقَ	* يَفْسُقُ	أُفْسِقُ فَاسِقٌ فَسْقٌ
to kill; to slay	قَتَلَ	* يَقْتُلُ	أُقْتَلُ قَاتِلٌ قَتْلٌ
to sit; to remain behind	قَعَدَ	* يَقْعُدُ	أُقْعِدُ قَاعِدٌ قُعُودٌ
to prescribe; to write	كَتَبَ	* يَكْتُبُ	أُكْتُبُ كَاتِبٌ كِتَابَةٌ
to disbelieve; to be ungrateful	كَفَرَ	* يَكْفُرُ	أُكْفَرُ كَافِرٌ كُفْرٌ
to plot	مَكَرَ	* يَمْكُرُ	أُمَكُرُ مَاكِرٌ مَكْرٌ
to look; to wait	نَظَرَ	* يَنْظُرُ	أُنْظُرُ نَاطِرٌ نَظَرٌ

Total words (of this page): 1198

Percent so far: 63.4

فعل ثلاثي مُجَرَّد ضَرَبَ يَضْرِبُ			
	فَعَلَ	* يَفْعَلُ	أَفْعَلُ فَاعِلُ فَعْلٌ
to strike	ضَرَبَ	* يَضْرِبُ	أَضْرِبُ ضَارِبٌ ضَرْبٌ
to carry; to bear	حَمَلَ	* يَحْمِلُ	أَحْمِلُ حَامِلٌ حَمْلٌ
to bear with patience	صَبَرَ	* يَصْبِرُ	أَصْبِرُ صَابِرٌ صَبْرٌ
to wrong	ظَلَمَ	* يَظْلِمُ	أَظْلِمُ ظَالِمٌ ظُلْمٌ
to recognize	عَرَفَ	* يَعْرِفُ	أَعْرِفُ مَعْرِفَةٌ
to understand; to comprehend	عَقَلَ	* يَعْقِلُ	أَعْقِلُ عَاقِلٌ عَقْلٌ
to forgive; to cover	غَفَرَ	* يَغْفِرُ	أَغْفِرُ غَافِرٌ مَغْفِرَةٌ
to decree; to have power; ..	قَدَرَ	* يَقْدِرُ	أَقْدِرُ قَادِرٌ قُدْرَةٌ
to lie	كَذَبَ	* يَكْذِبُ	أَكْذِبُ كَاذِبٌ كَذِبٌ
to earn	كَسَبَ	* يَكْسِبُ	أَكْسِبُ كَاسِبٌ كَسْبٌ
to possess	مَلَكَ	* يَمْلِكُ	أَمْلِكُ مَالِكٌ مَلِكٌ

Total words (of this page): 905

Percent so far: 65

فعل ثلاثي مُجرَّد	سَمِعَ	يَسْمَعُ	
فَعَلَ	يَفْعَلُ	أَفْعَلُ	فَاعِلُ فِعْلُ
to hear	100	* سَمِعَ	أَسْمَعُ سَامِعِ سَمَاعَةَ
to be grieved	30	حَزَنَ	يَحْزَنُ أَحْزَنُ حَازِنُ حُزْنُ
to think; to consider	46	حَسَبَ	يَحْسِبُ أَحْسَ حَاسِ حَسْبُ
to guard; to protect	27	حَفَظَ	يَحْفَظُ أَحْفَظُ حَافِظُ حَفْظُ
to lose	51	خَسِرَ	يَخْسِرُ أَخْسِرُ خَاسِرُ خُسْرُ
to have mercy on someone	148	رَحِمَ	يَرْحِمُ أَرْحِمُ رَاحِمِ رَحْمَةً
to bear witness; to be present	66	شَهِدَ	يَشْهَدُ أَشْهَدُ شَاهدِ شَهِودِ
to know	518	* عَلِمَ	يَعْلَمُ أَعْلَمُ عَالِمِ عِلْمُ
to work; to do	318	* عَمِلَ	يَعْمَلُ أَعْمَلُ عَامِلِ عَمَلُ
to dislike; to detest	25	كَرِهَ	يَكْرَهُ أَكْرَهُ كَارِهِ كُرْهَ
to watch; to see	13	بَصَرَ	يَبْصُرُ أَبْصُرُ بَاصِرِ بَصَرِ

Total words (of this page): 1342

Percent so far : 66.3

فعل ثلاثي مُجرَّد		مُضَاعَفٌ		The last two letters of the root are same	
فَلَّ	يَفْلُ،	أَفْلَلُ	فَالَ	فَلَّ	..
83	حَيَّ	يَحْيَا	أَحْيَا	حَيَّ	حَيَاةَ
45	رَدَّ	يَرُدُّ	أَرْدُدُ	رَادَّ	رَدَّ
39	صَدَّ	يَصُدُّ	أُصْدُدُ	صَادَّ	صَدَّ
31	ضَرَّ	يَضُرُّ	أُضْرُرُ	ضَارَّ	ضَرَّ
113	ضَلَّ *	يَضِلُّ	أُضِلُّ	ضَالَ	ضَلَالَةً،
68	ظَنَّ *	يُظَنُّ	أُظُنُّ	ظَانَ	ظَنَّ
17	عَدَّ	يَعُدُّ	أُعْدُدُ	عَادَّ	عَدَّ
24	غَرَّ	يَغُرُّ	أَغْرُرُ	غَارَّ	غُرُورِ
17	مَدَّ	يَمْدُ	أُمْدُ	مَادَّ	مَدَّ
58	مَسَّ	يَمَسُّ	اِمْسُ	مَاسَّ	مَسَّ
18	وَدَّ	يُودُّ	أَوْدُدُ	وَادَّ	وَدَّ

Total words (of this page): 513

Percent so far : 67

فعل ثلاثي مُجرَّد	مِثَالُ	First letter of the root is و or ي .
وَعَلَ	يَعْلُ، يَلُ عَلٌ، عَلٌ وَعِلٌ وَعَلٌ.. (وَعَلٌ، يُوعَلُ).	
45	وَذَرَ يَذِرُ ذَرَّ وَادِرِ وَذَرَّ	to leave e behind
22	وَضَعَ يَضَعُ ضَعَّ وَاضِعُ وَضَعُ	to put; to set
20	وَقَعَ يَقَعُ قَعَّ وَاقِعُ وَقُوعُ	to befall
23	وَهَبَ يَهَبُ هَبَّ وَاهِبُ وَهَبُ	to grant
107	* وَجَدَ يَجِدُ جَدَّ وَاجِدُ وَجُودُ	to find
19	وَرِثَ يَرِثُ رِثَّ وَارِثُ وَرَاثَةٌ	to inherit
19	وَزَرَ يَزِرُ زَرَّ وَازِرِ وَزَرَ	to bear a load
14	وَصَفَ يَصِفُ صَفَّ وَاصِفُ وَصَفُ	to describe; to ascribe
124	* وَعَدَ يَعِدُ عَدَّ وَاعِدُ وَعْدُ	to promise
19	وَقَّى يَقِي قَى وَاقٍ وَقَايَةٌ	to protect; to save
25	وَسَعَ يُوْسِعُ أَيْسَعُ وَاسِعُ سَعَةً	to embrace; to comprehend

Total words (of this page): 437

Percent so far: 67.5

فعل ثلاثي مُجرَّد	أَجُوفٌ	Second letter of the root is و or ي .
فَالَّ	يُفُولُ، .. فُلَّ، ..	فَائِلٌ فَوَّلَ .. (فِيلٌ، يُفَالُّ)
72	تَابَ يَتُوبُ تَبَّ تَائِبٌ تَوْبَةٌ	to repent
42	ذَاقَ يَذُوقُ ذُقَّ ذَائِقٌ ذَوْقٌ	to taste
26	فَارَزَ يَفُوزُ فَزَّ فَائِزٌ فُوزٌ	to succeed; to gain victory
1719	قَالَ * يَقُولُ قُلَّ قَائِلٌ قَوْلٌ	to say
55	قَامَ يَقُومُ قُمَّ قَائِمٌ قِيَامٌ،	to stand up; to raise
1361	كَانَ * يَكُونُ كُنَّ كَائِنٌ كَوْنٌ	to be
93	مَاتَ يَمُوتُ مَتَّ مَائِتٌ مَوْتُ	to die
112	خَافَ يَخَافُ خَفَّ خَائِفٌ خَوْفٌ	to be afraid
24	كَادَ يَكَادُ كَدَّ كَائِدٌ كَوْدٌ	to become nigh; to be close to
35	كَادَ يَكِيدُ كَدَّ كَائِدٌ كَيْدٌ	to plot against
51	زَادَ * يَزِيدُ زَدَّ زَائِدٌ زِيَادَةٌ	to increase

Total words (of this page): 3590

Percent so far : 72.1

23

فعل ثلاثي مجرد ناقص	Last letter of the root is و or ي .
61 تَلَا يَتْلُو أَتْلُ تَلَا تَلَاوَةٌ	to recite
197 دَعَا * يَدْعُو أَدْعُ دَاعٍ دُعَاءٌ	to call; to pray
30 عَفَا يَعْفُو أَعْفُ عَافٍ عَفْوٌ	to forgo
29 بَعَى يَبْغِي ابْغِ بَاغٍ بَغَى	to want, to seek
60 جَرَى يَجْرِي اجْرِ جَارٍ جَرِيَانٌ	to flow
116 جَزَى يَجْزِي اجْزِ جَازٍ جَزَاءٌ	to reward
62 قَضَى يَقْضِي اقْضِ قَاضٍ قَضَاءٌ	to decree; to fulfil
32 كَفَى يَكْفِي اكْفِ كَافٍ كَفَايَةٌ	to suffice
163 هَدَى * يَهْدِي اهْدِ هَادٍ هَدًى	to guide; to direct
48 خَشِيَ * يَخْشَى اخْشِ خَاشٍ خَشْيَةٌ	to fear
57 رَضِيَ يَرْضَى ارْضِ رَاضٍ رِضْوَانٌ	to be satisfied, to be content
36 نَسِيَ يَنْسَى انْسَ نَاسٍ نَسِيَانٌ	to forget

Total words (of this page): 891

Percent so far: 73.3

24

فعل ثلاثي مجرد مهموز	Anyone of the 3 letters of the root is hamza .
119 سَأَلَ يَسْأَلُ سَأَلَ سَائِلٌ سُؤَالٌ	
17 قَرَأَ يَقْرَأُ اقْرَأْ قَارِئٌ قِرَاءَةٌ	to read; to recite
142 أَخَذَ يَأْخُذُ اخْذُ أَخَذَ أَخْذٌ	to take; to catch
101 أَكَلَ يَأْكُلُ كُلُّ أَكَلَ أَكْلٌ	to eat
232 أَمَرَ * يَأْمُرُ مُرٌّ أَمَرَ أَمْرٌ	to command
25 أَمِنَ يَأْمِنُ ائْمَنُ آمِنٌ أَمِنٌ	to be safe; to feel safe; to trust
13 أَبَى يَأْبَى ابْأَبِ أَبِ أَبَاءٌ	to refuse
269 رَأَى * يَرَى رَ رَأَى رَأْيٌ	to see
263 أَتَى * يَأْتِي اتَّ أَتِ أَتٍ	to come
277 شَاءَ * يَشَاءُ شَأْ شَاءَ مَشِيئَةٌ	to will; to wish
39 سَاءَ يَسُوءُ سُوءٌ سَاوَى سُوءٌ	to be evil
236 جَاءَ يَجِيءُ جِئْ جَاءَ مَجِيءٌ	to come

Total words (of this page): 1733

Percent so far: 75.5

25

فعل ثلاثي مزيد فيه فَعَّلَ	Extra on 2nd letter of فعل (Third person, sing., masc.)
فَعَّلَ * يُفَعِّلُ فَعَّلَ مُفَعِّلٌ تَفَعَّلَ	
33 بَدَّلَ يَبْدِلُ بَدَّلَ مُبْدِلٌ تَبَدَّلَ	to change
48 بَشَّرَ يُبَشِّرُ بَشَّرَ مُبَشِّرٌ تَبَشَّيرٌ	to give good news
35 بَيَّنَّ يَبَيِّنُ بَيَّنَّ مُبَيِّنٌ تَبَيَّنَّ	to make clear
26 زَيَّنَ يَزِينُ زَيَّنَ مُزِينٌ تَزَيَّنَ	to adorn / make st to seem fair
48 سَبَّحَ يَسْبِحُ سَبَّحَ مُسَبِّحٌ تَسَبَّحَ	to glorify; to praise
26 سَخَّرَ يَسْخَرُ سَخَّرَ مُسَخِّرٌ تَسَخَّرَ	to bring under control
31 صَدَّقَ يُصَدِّقُ صَدَّقَ مُصَدِّقٌ تَصَدَّقَ	to pronounce ss to be true
49 عَذَّبَ يُعَذِّبُ عَذَّبَ مُعَذِّبٌ تَعَذَّبَ	to punish; to torment
42 عَلَّمَ * يُعَلِّمُ عَلَّمَ مُعَلِّمٌ تَعَلَّمَ	to teach
27 قَدَّمَ يُقَدِّمُ قَدَّمَ مُقَدِّمٌ تَقَدَّمَ	to send forward
198 كَذَّبَ * يَكْذِبُ كَذَّبَ مُكْذِبٌ تَكْذَّبَ	to accuse ss of falsehood

Total words (of this page): 563

Percent so far: 76.2

26

فعل ثلاثي مزيد فيه فَعَّلَ ، فَاعَلَ	Extra alif in فعل .
46 نَبَأَ يَنْبِئُ نَبِئُ مُنْبِئٌ تَنْبِئَةٌ	to declare; to apprise
79 نَزَلَ * يَنْزِلُ نَزَلَ مُنْزِلٌ تَنْزِيلٌ	to send down
39 نَجَّى يُنَجِّي نَجَّ مُنْجِيٌ تَنْجِيَةٌ	to deliver; to rescue
45 وَلَّى يُوَلِّي وَلَّ مُوَلِّيٌ تَوَلَّى	to turn
فَعَّلَ يُفَعِّلُ مَفْعَلٌ مَفْعَلَةٌ	passive voice مجهول
31 جَاهَدَ * يُجَاهِدُ جَاهَدَ مُجَاهِدٌ مُجَاهَدَةٌ	to struggle; to strive
54 قَاتَلَ يُقَاتِلُ قَاتَلَ مُقَاتِلٌ مُقَاتَلَةٌ	to fight
44 نَادَى * يُنَادِي نَادَ مُنَادٍ مُنَادَةٌ، نَدَاءٌ	to call out; to cry unto
34 نَافَقَ يُنَافِقُ نَافَقٌ مُنَافِقٌ مُنَافِقَةٌ	to play hypocrisy
24 هَاجَرَ يُهَاجِرُ هَاجَرَ مُهَاجِرٌ مُهَاجَرَةٌ	to migrate
فُوَعِلَ يُفَاعَلُ مَفَاعَلٌ مَفَاعَلَةٌ	passive voice مجهول

Total words (of this page): 396

Percent so far: 76.7

فعل ثلاثي مزيد فيه	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
(Third person, sing., masc.)	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to see; to watch	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to do good; to do excellently	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to bring forth	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to make st enter	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to send back; to take back	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to send	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to exceed; to be extravagant	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to submit; to surrender	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to ascribe a partner	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to become	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to become good; to make good	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه

Total words (of this page): 718

Percent so far: 77.7

فعل ثلاثي مزيد فيه	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
(Third person, sing., masc.)	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to turn away; to backslide	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to drown	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to spread corruption	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to be successful	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to make st grow; to cause to grow	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to warn	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to send down; to reveal	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to produce / create;	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to favor; to bestow grace	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to spend	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to not recognize; to deny	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to destroy	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه

Total words (of this page): 617

Percent so far: 78

فعل ثلاثي مزيد فيه	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
(Third person, sing., masc.)	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to complete	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to love	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to make lawful; to cause to dwell	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to conceal; to speak secretly	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to leave in error; to send astray	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to prepare; to make st ready	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to make sb taste	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to intend; to wish	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to befall; to inflict	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to obey	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to establish; to set upright	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to cause someone to die	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه

Total words (of this page): 596

Percent so far: 79.2

فعل ثلاثي مزيد فيه	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
(Third person, sing., masc.)	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to give life	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to conceal	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to show	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to enrich	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to throw; to cast; to place	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to rescue; to save; to deliver	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to reveal; to inspire	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to fulfil	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to believe	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to give	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
to give trouble; to harm; to annoy	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه
	أَفْعَلَ	فعل ثلاثي مزيد فيه	فعل ثلاثي مزيد فيه

Total words (of this page): 1412

Percent so far: 81

31

فعل ثلاثي مزيد فيه	تَفَعَّلَ، تَفَاعَلَ	فعل ت and َ in	Extra
تَفَعَّلَ * يَتَفَعَّلُ	تَفَعَّلَ تَفَعَّلَ تَفَعَّلَ	فعل ت and َ in	Extra
17	تَفَكَّرَ يَتَفَكَّرُ تَفَكَّرَ تَفَكَّرَ تَفَكَّرَ	to think over, to reflect	
51	تَذَكَّرَ * يَتَذَكَّرُ تَذَكَّرَ تَذَكَّرَ تَذَكَّرَ	to receive admonition; to	
44	تَوَكَّلَ يَتَوَكَّلُ تَوَكَّلَ تَوَكَّلَ تَوَكَّلَ	to put one's trust	
18	تَبَيَّنَ يَتَبَيَّنُ تَبَيَّنَ تَبَيَّنَ تَبَيَّنَ	to become clear	
17	تَرَبَّصَ يَتَرَبَّصُ تَرَبَّصَ تَرَبَّصَ تَرَبَّصَ	to wait & watch for opportunity	
79	تَوَلَّى * يَتَوَلَّى تَوَلَّى تَوَلَّى تَوَلَّى	to turn away;	
25	تَوَفَّى يَتَوَفَّى تَوَفَّى تَوَفَّى تَوَفَّى	to take for friend	
		to make sb die;	
		to receive in full	
	تُفَعَّلُ يَتُفَعَّلُ مَجْهُولٌ → مَفْعُولٌ		
	تَفَاعَلَ يَتَفَاعَلُ تَفَاعَلَ تَفَاعَلَ تَفَاعَلَ		
9	تَبَارَكَ يَتَبَارَكُ تَبَارَكَ تَبَارَكَ تَبَارَكَ	to be blessed or exalted	
9	تَسَاءَلَ يَتَسَاءَلُ تَسَاءَلَ تَسَاءَلَ تَسَاءَلَ	to ask each other	

Total words (of this page): 269

Percent so far: 81.4

32

فعل ثلاثي مزيد فيه	اِفْتَعَلَ، اِنْفَعَلَ	فعل ! and ن in	Extra
اِفْتَعَلَ * يَفْتَعِلُ	اِفْتَعَلَ اِفْتَعَلَ اِفْتَعَلَ	فعل ! and ن in	Extra
52	اِخْتَلَفَ يَخْتَلِفُ اِخْتَلَفَ اِخْتَلَفَ اِخْتَلَفَ	to differ	
140	اَتَّبَعَ * يَتَّبِعُ اَتَّبَعَ اَتَّبَعَ اَتَّبَعَ	to follow	
128	اِتَّخَذَ يَتَّخِذُ اِتَّخَذَ اِتَّخَذَ اِتَّخَذَ	to take; to adopt	
215	اِتَّقَى يَتَّقِي اِتَّقَى اِتَّقَى اِتَّقَى	to be on guard; to protect	
59	اِفْتَرَى يَفْتَرِي اِفْتَرَى اِفْتَرَى اِفْتَرَى	to fabricate a lie	
61	اِهْتَدَى * يَهْتَدِي اِهْتَدَى اِهْتَدَى اِهْتَدَى	to find or to follow the right	
48	اِبْتَغَى يَبْتَغِي اِبْتَغَى اِبْتَغَى اِبْتَغَى	to seek	
	اُقْتُعِلَ يُقْتَعَلُ مَجْهُولٌ → مَفْعُولٌ		
	اِنْفَعَلَ يَنْفَعِلُ اِنْفَعَلَ اِنْفَعَلَ اِنْفَعَلَ		
20	اِنْقَلَبَ يَنْقَلِبُ اِنْقَلَبَ اِنْقَلَبَ اِنْقَلَبَ	to turn around; to return	
16	اِنْتَهَى يَنْتَهِي اِنْتَهَى اِنْتَهَى اِنْتَهَى	to refrain; to end	

Total words (of this page): 739

Percent so far: 82.3

33

فعل ثلاثي مزيد فيه	اِسْتَفْعَلَ	فعل ل in	Extra
اِسْتَفْعَلَ * يَسْتَفْعِلُ	اِسْتَفْعَلَ اِسْتَفْعَلَ اِسْتَفْعَلَ	فعل ل in	Extra
3	اِسْوَدَّ يَسْوَدُّ اِسْوَدَّ اِسْوَدَّ اِسْوَدَّ	to become black	
3	اِيبَضَّ يَيبِضُ اِيبَضَّ اِيبَضَّ اِيبَضَّ	to become white	
	اُقْعِلَ يُقْعَلُ مَجْهُولٌ → مَفْعُولٌ		
	اِسْتَفْعَلَ * يَسْتَفْعِلُ اِسْتَفْعَلَ اِسْتَفْعَلَ اِسْتَفْعَلَ		
20	اِسْتَعْجَلَ يَسْتَعْجِلُ اِسْتَعْجَلَ اِسْتَعْجَلَ اِسْتَعْجَلَ	to seek ss to hasten	
42	اِسْتَغْفَرَ * يَسْتَغْفِرُ اِسْتَغْفَرَ اِسْتَغْفَرَ اِسْتَغْفَرَ	to ask forgiveness	
48	اِسْتَكْبَرَ يَسْتَكْبِرُ اِسْتَكْبَرَ اِسْتَكْبَرَ اِسْتَكْبَرَ	to act arrogantly	
23	اِسْتَهْزَأَ يَسْتَهْزِئُ اِسْتَهْزَأَ اِسْتَهْزَأَ اِسْتَهْزَأَ	to mock at	
28	اِسْتَجَابَ يَسْتَجِيبُ اِسْتَجَابَ اِسْتَجَابَ اِسْتَجَابَ	to accept; to respond	
42	اِسْتَطَاعَ يَسْتَطِيعُ اِسْتَطَاعَ اِسْتَطَاعَ اِسْتَطَاعَ	to be able to	
47	اِسْتَقَامَ يَسْتَقِيمُ اِسْتَقَامَ اِسْتَقَامَ اِسْتَقَامَ	to be straight; to act straight	
	اِسْتَفْعَلَ يَسْتَفْعِلُ مَجْهُولٌ → مَفْعُولٌ		

Total words (of this page): 256

Percent so far: 82.7

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فعل + صلة الفعل	Prepositions that come with the verb & may change the meanings
أَتَى	came
أَتَى ب	brought
بَغَى	sought
بَغَى عَلَى	oppressed; was unjust
تَابَ، تَابَ إِلَى	repented
تَابَ عَلَى	accepted the repentance
جَاءَ	came, arrived
جَاءَ ب	brought
ذَهَبَ	went
ذَهَبَ ب	took away
ذَهَبَ عَنْ	went away
رَضِيَ	was contented
رَضِيَ عَنْ	pleased with
ضَرَبَ	stroke

35

(مَعْرُوف) Masculine Gender

مُذَكَّر

	Imperfect Tense فعل مضارع	Past Tense فعل ماضي	
هو	He does . He will do . يَفْعَلُ	He did . فَعَلَ	
هُمَا	You do / will do . يَفْعَلَانِ	They two did . فَعَلَا	
هُمْ	They do . They will do . يَفْعَلُونَ	They all did . فَعَلُوا	
أَنْتَ	You do . You will do . تَفْعَلُ	You did . فَعَلْتَ	
أَنْتُمَا	You do / will do . تَفْعَلَانِ	You two did . فَعَلْتُمَا	
أَنْتُمْ	You all do . You all will do . تَفْعَلُونَ	You all did . فَعَلْتُمْ	
أَنَا	I do . I will do . أَفْعَلُ	I did . فَعَلْتُ	
نَحْنُ	We do . We will do . نَفْعَلُ	We did . فَعَلْنَا	

36

Masculine Gender

مُذَكَّر

Negative لَا	Imperative أَمْر	
Don't do ! لَا تَفْعَلْ	Do ! افْعَلْ	Singular
Don't do ! لَا تَفْعَلَا	Do (you two)! افْعَلَا	Dual
Don't (you all) do ! لَا تَفْعَلُوا	Do (you all)! افْعَلُوا	Plural

(it) is being done . يُفْعَلُ	(it) is done . فُعِلَ	مَجْهُول passive voice
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Passive participle اسم مفعول	Active participle اسم فاعل	
The one who is affected . مَفْعُول	Doer . فَاعِل	Singular
مَفْعُولَانِ، مَفْعُولَتَيْنِ	فَاعِلَانِ، فَاعِلَتَيْنِ	Dual
مَفْعُولُونَ، مَفْعُولَاتِ	فَاعِلُونَ، فَاعِلَاتِ	Plural

action; act of doing فِعْلٌ ..	مصدر Noun of action
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37

(مَعْرُوف) Feminine Gender

مُؤَنَّث

	Imperfect Tense فعل مضارع	Past Tense فعل ماضي	
هي	She does . She will do . تَفْعَلُ	She did . فَعَلَتْ	
هُمَا	You do / will do . تَفْعَلَانِ	They two did . فَعَلْتُمَا	
هُنَّ	They do . They will do . يَفْعَلْنَ	They all did . فَعَلْنَ	
أَنْتِ	You do . You will do . تَفْعَلِينَ	You did . فَعَلْتِ	
أَنْتُمَا	You do / will do . تَفْعَلَانِ	You two did . فَعَلْتُمَا	
أَنْتُنَّ	You all do . You all will do . تَفْعَلْنَ	You all did . فَعَلْتُنَّ	
أَنَا	I do . I will do . أَفْعَلُ	I did . فَعَلْتُ	
نَحْنُ	We do . We will do . نَفْعَلُ	We did . فَعَلْنَا	

38

Feminine Gender

مُؤَنَّث

Negative لَا	Imperative أَمْر	
Don't do ! لَا تَفْعَلِي	Do ! افْعَلِي	Singular
Don't do ! لَا تَفْعَلَا	Do (you two)! افْعَلَا	Dual
Don't (you all) do ! لَا تَفْعَلْنَ	Do (you all)! افْعَلْنَ	Plural

(it) is being done . تُفْعَلُ	(it) is done . فُعِلَتْ	مَجْهُول passive voice
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Passive participle اسم مفعول	Active participle اسم فاعل	
The one who is affected . مَفْعُولَة	Doer . فَاعِلَة	Singular
مَفْعُولَتَانِ، مَفْعُولَتَيْنِ	فَاعِلَتَانِ، فَاعِلَتَيْنِ	Dual
مَفْعُولَاتِ	فَاعِلَاتِ	Plural

action; act of doing فِعْلٌ ..	مصدر Noun of action
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

EXPLANATORY DICTIONARY OF THE HOLY QURAN

(In Serial Order)

CHAPTER - 1

1. Allah 1:1 (ال ه)

Abstracts of the Attributes of Allah, taken from two statements of Prophet Muhammed (SAWS) are based on the meanings conveyed through the respective root words and their derivatives used in the Holy Quran, the chapter and verse numbers of which are given in brackets.

Allah is the name given in the Holy Quran to the Divine Being Who exists necessarily by Himself, comprising all the Attributes of perfection. Allah is an underived word, it neither has a feminine nor a plural. It has never been used for any deity except the True God. As a proper noun and a name it cannot be translated into any language. The word 'God' is the translation of the word 'Ilaha' which is not a personal name but the name of a status meaning, 'The Supreme Authority in the Universe', just like president, chairman, king etc. There is only one 'Ilaha' and that is Allah. In the Holy Quran nothing is mentioned about His constitution, size or shape. He is beyond human imagination. We are required to recognize and call Him only through His name and Attributes (7:180) which also serve as His Functions. He is separate and different from His creation (58:7). He does not beget and He is not begotten. He cannot be seen (6: 130). He is not only the Creator of the material universe but also the laws governing its birth, existence and end (7:54). He is the Supreme Authority in the universe having absolute power over everything, everywhere and every moment (5:17, 33:38). He does what He Wills or intends to (3:40, 2:253) and no one can question Him for His actions (21:23). All the forces are at His Command (48:4). The whole creation submits to Him (13:15, 16:49) glorifying Him (57:1). Everything belongs to Him as part of His kingdom (2:255, 3:189).

Allah is always alive, conscious and attentive being present everywhere, He does not die, does not sleep, does not become inattentive with regard to His creation and does not get tired managing it (2:115, 2:255, 25:58). He is Eternally Existing (3:2), Self Subsisting, established over everything, everywhere. He maintains, conducts and sets right His creation. He is unique, One, Single, having no partners and nothing else is like Him. He is the Indivisible Whole possessing all the Attributes at one and the same time which function with perfect coordination. He is Holy, Pure, having nothing in Him except Himself, free from all defects, evils, shortcomings etc.

He is the Absolute (59:23). He is Real, True, Right, Correct, Just etc. (22:6). He is the ‘Ultimate Reality’ and not the product of someone’s conjecture or desire. He is the Light of the skies and the earth and guides to His light whom He wills (24:35). Light makes everything visible but is itself invisible (6:103).

His Powers : He is the Owner, Master and the King of the universe (1:3, 3:26, 3:189, 23:116, 54:55) He is Independent (3:97, 35:15, 39:7) and everything else is dependent on Him (112:2). He is the Mighty, the Great, Firm and Strong (13:9, 59:23, 2:255, 56:74, 51:58, 22:74) Who holds together His creation (35:41). He measures out, programmes and destines everything in His creation, fixing the time and place of every event (54:3, 73:20, 6:96-97, 36:33-39, 41:9-12, 13:8, 77:20-23, 80:19-20, 54:49, 65:3, 25:2, 5:120, 18:45). He is Glorious (11:73), Possessor of Majesty, Honour and Bounty (55:27), Dominating (12:21), Who can compel everything to obey His orders (59:23) being Omnipotent (40:16) Who can subdue, subjugate over whom over power, defeat etc. anyone and anything.

His association with space : He is the Evident, the Outer Most, Who is external to everything at the same time He is hidden, the Inner Most, internal with respect to everything (57:3). He is Omnipresent, Ample Giving Whose Power, Knowledge, Mercy etc. extend over everything (2:255, 20:98, 7:156). He expands the universe (51:47) being present everywhere (2:115). He grants in abundance to whom He wills. He encompasses everything having total knowledge of and total power on everything (4:126, 17:60, 65:12). He is the Nearest and First to hear us and respond to our prayers (2:186, 50:16). He is High and Exalted over everything (2:255, 7:190).

His association with time : He is the First, there was no one and nothing existing before Him and He will be the Last when everything will perish except Him. He is the One Who remains (28:88, 55:26-27, 57:3, 20:73). He has fixed the time and place of happening of every affair (54:3) but He has the power of preponing, postponing or even canceling it (13:39).

Abu Hurayrah (RA), a companion of prophet Muhammed (SAWS), reports that the messenger of Allah (SAWS) once said, “Allah says Adam’s son (i.e. man) annoys Me by abusing time although I am TIME and the affair of alternating the night and the day is in My hand (which makes us conscious of time). Collected by Bukhari and Muslim.

His association with His creation : He is the only ‘Ilaha’ i.e. God in the skies and the earth (2:163, 43:84, 47:19). If there were two or more gods then there would have been total disorder in the whole universe due to their mutual fighting for achieving the ownership and control of the throne of the universe and each god would have taken away things which he had created (23:91, 17:42). Contrary to this there is perfect order in the creation (67:3-4). God is He Who creates and destroys, controls everything, is capable of harming and benefiting others (7:191-195, 10:18, 16:73-74, 22:73, 46:4-6). Can anything other than God do the above things? Therefore

nothing from His creation is to be elevated to His position as partner or equal and doing this is an unforgivable sin (4:48,116). He is the Omniscient, knowing everything whether seen or unseen (6:101, 17:25, 22:70, 35:38, 59:22) and He is Wise (2:209). He is the Originator of the material and the energy in His creation, Assigner of Laws for the perfect and peaceful existence of His creation, Proportioner of the raw materials, Purifier as an eliminator of unwanted things and the Fashioner of the final products (2:117, 6:79, 30:30, 35:1, 59:24) He it is Who begins and gets things reproduced (21:104, 10:34). He sustains life (51:58, 15:20) through water (45:5), food (50:9-11) etc. bestowing more on some and less on others (2:212,245, 13:26). He fosters everything (6:164) in such a manner as to make it attain one condition after another until it reaches its goal of completion, i.e. He cherishes, nourishes, develops and evolves. He is the Lord of the worlds (1:1, 11:107, 9:129). His 'Rahmat' which conveys the sense of benefit, reward, safety out of mercy, good etc. extends over everything (7:156). He has raised the heavenly bodies without any pillars and He is the Custodian, Controller and Monitor over everything (2:255, 4:85, 11:57, 13:2). He has the power to bring together all human beings on the day of resurrection (3:9, 77:38) and also the whole universe, ending it in the 'Big Crunch' (75:9, 21:104, 39:67). He grants in abundance to whom He pleases (13:26). He is capable of finding, that is, nothing can be hidden from Him (38:44, 93:6). He computes, calculates and preserves the record of everything (36:12, 72:28). He inherits everything, that is, everything will go back to Him (57:10). He is 'The Praised'. Everything, everywhere always praises and thanks Him but we do not understand their praise and glorification (17:44).

His association with mankind : Real guidance is only Allah's guidance (2:120). He guides whom He wills to the right way (14:4). He creates everything, sets up equilibrium in it, programmes it and then guides it to follow the programme (87:1-3). He is the Author of peace, (59:23), Perfect, Sound, Defectless, Safe, Source of rising high, Dictator of the 'Religion of Peace i.e. Al – Islam', before Whom everything submits as a Muslim (3:83). He is the Granter of security, peace, safety. He is Reliable and Trustworthy, in Whose existence we are required to believe. This belief or 'Iman' is an internal condition and 'Islam' is its expression. He is the Guardian Who prevails providing protection, exhibiting love and mercy (59:23). He is the Subtle, Who is informed of the internally hidden conditions of everything. His Grace, Kindness, Beneficence, Mercy etc. continuously work behind the scene without our noticing them immediately, we notice the result only after some time (6:103, 42:19, 67:13-14). Water is continuously evaporating without our notice to form clouds, we notice only the final effect as rain and vegetation. He is Clement, full of leniency, kindness, tolerance, forbearance, giving time for amendment though He has the power to punish us immediately for the sins committed by us (2:225, 3:155). Allah is the God, Strong and perfectly informed, in spite of this, His Authority is denied and others beside Him are worshipped, respected and obeyed. He has the power of retaliation, still He exhibits unmatched patience and restraint. He is 'The Loving'. His love is associated with His mercy and forgiveness. Love should be reciprocal which requires response from human beings in the form of obeying His orders (11:90, 85:14). He responds to one who prays to Him (2:186,

11:61). His grant is not restricted to those who pray to Him, He even grants to those who are unfit to receive it (14:39). He sometimes grants as a reward. He grants to whom He wills (3:8, 42: 49). He is ‘The Helper’ (2:107) and when He helps no one can stop His help (3:13,160). He obliges human beings by guiding them towards right belief (49:17). He is ‘The Trustee’ Who is Reliable, Dependable and Incharge of everything (6:102). We are required to put our total trust in Him and He loves such people (3:159, 65:3). He is the our Patron and Friend towards Whom we are required to turn for help (2:107). He is Kind, Benign Who exhibits His fidelity and response (52:28). He is full of pity for others (9:117) saving His servants from harmful things which hinder their growth. His help should be sought (1:4, 21:112) and only He can benefit. He has the charge and maintains everything (16:91). He is sufficient as Guardian (4:45), Helper, Trustee, Guide, (4:81, 25:31) as one Who knows (4:70) as One Informed (17:17), Seeing, Witnessing (4:79) and as One Who takes account (4:6). He is constantly and intensely Gracious (19:47). He elevates righteous deeds (35:10). He can forbid, prevent, harm and disgrace anyone. He sees (17:1), hears (2:127), is informed (2:234), is a witness (22: 17) and Vigilant (33:52) over everything. He will raise the dead (22:7) to take an account of everything (4:86). He manifests the truth, He is the best Judge executing justice (95:8, 34:26). He acknowledges (2:158) our striving in His cause. He accepts repentance (4:16-18, 9:104), He pardons and He can protect us from committing sins and also the punishment of sins already committed (6:165, 39:53). He inflicts retribution (3:4) and is Severe in requiting evil (2:196).

Allah, exhibiting all His Attributes, gives life, causes to die (40:68), shapes us and gives us complexions as He wills (3:6, 35:28, 30:22). He gives us physical senses (16:78) knowledge (2:255, 96:4-5), wisdom (2:269), language and speech (30:22, 55: 2-4, 90:8-9). It is He Who gives us happiness and sorrow (53:43) and restores us to health (26:80). He grants us mates (30:21), children (male or female), progeny (16:72, 42:49-50, 23:79) and relatives (25:54). He grants us sleep for rest (25:47, 78:9) and provides us with food (11:6, 15:20-21, 27:64), clothes (16:81). Houses (16:80), roads (20:53) and means of transport (17:70, 36:41-42, 40:79). He sanctifies (4:49, 24:21) and grants higher or lower status to whom He wills (3:26, 12:76, 43:32). He has subjected everything in the universe to serve us (31:20) and made us collectively responsible to implement His laws (2 :30-39, 6:165) for the peaceful existence of mankind. All this He has done to TEST us, so as to mark out the dwellers of paradise and hell (11:7, 67:2, 76:2) and to help us in achieving success in this test He has been extremely fair in providing us with guidance in the form of Divine revelations communicated through His messengers (PBT) who were sent to all communities, (16:36, 35:24, 40:78) the final form of which is the Holy Quran (5:48) and the last Messenger Muhammed (SAWS) (33:40).

2. AR - RAHMAAN, (The Beneficent) الرَّحْمَانُ (ر ح م)

1.2

AR - RAHIIM (The Merciful) الرَّحِيم (ر ح م)

These Attributes of Allah exhibit ‘Rahmat’ which according to the Holy Quran includes in it: worldly provisions necessary to keep human beings alive 17:100 & 30:50; appointment of night for rest and day for earning livelihood 28:73; compassion and mercy towards parents 17:24 love and tranquility derived from mates 30:21; the Quran 17:82; prophet Muhammed (PBUH) 21:107; paradise 45:30; forgiveness of sins 39:53 etc. Rahmat is an item of enjoyment opposite to loss 7:23, punishment 6:15 - 16 harm 30:33; evil 30:36; destruction 67:28 etc.

Rahmat being constructive, beneficial, full of mercy etc. is also supported by the fact that the Arabic word for ‘womb’ is Rahm 3:6 from the same root alphabets used for Rahmaan, Rahiim and Rahmat. The child in the womb is provided with all that is necessary for its growth through the mother and is carefully protected from all harmful things. The feeling of the mother towards the child is that of compassion, beneficence, mercy, safety etc. and these feelings further explain the term Rahmat about which Allah (SWT) states in the Holy Quran :-

“He has prescribed Rahmat on Himself” 6:12

“My Rahmat extends over everything” 7:156

The Attribute of Allah (SWT) associated with the revelation and teaching of the Holy Quran is ‘Ar-Rahmaan’ 41:2 and 55:1-2 and implementing the Holy Quran in accordance with the instructions given by prophet Muhammed (PBH) is the greatest benefit for us in the life of this world and the hereafter. The Attribute associated with the fostering of the universe which is beneficial for it is again ‘Ar-Rahmaan’ 78:37 Many more examples can be cited to show that the Attribute Ar-Rahmaan is associated with beneficence.

The frequent association of the Attribute Ar-Rahiim with Al-Gafuur (Protector and Forgiver of sins), At-Tawwaab (Accepter of repentance) and Ar Rauuf (One full of pity) indicates that Allah’s (SWT) Mercy is exhibited through His Attribute Ar-Rahiim. The Attributes Ar-Rahmaan and Ar-Rahiim associated with Allah’s (SWT) name thus convey the sense that He is ‘The Beneficent and the Merciful’ respectively Allah’s (SWT) beneficence appears to be an expression of His Mercy for His creation.

3. ISM (A Name) 5:4, 61:6 اِسْم (س م و)

Someone or something can be recognize or identified by his/its name. It is sometimes associated with qualities and / or purpose of a thing like ‘sugar’ for the quality of sweetness and ‘chair’ used for the purpose of sitting, ‘Allah’ representing all His Attributes 7:180 etc., (5:4, 61:6)

4. Al-HAMD (The praise) 1:1 اَلْحَمْدُ (ح م د)

It is very clearly hinted in the Holy Quran 3:188 that He only should be praised who does something good. It is Allah (SWT) Who does everything therefore, all praise is due only to Him 1:1. ‘Al’ translated as ‘the’ also conveys the sense of ‘all’. Allah (SWT) initiated the creation of the universe 35:1, 2:117. He fosters it and everything in it belongs to Him 34:1 therefore everything praises Him 17:44.

Al-Hamd, at some places in the Holy Quran conveys the sense of ‘thanks’ 7:43, 14:39, 23:28 and 27:15. All thanks are also due only to Him because He does everything for us. Those who do not thank Him by praising Him exhibit ingratitude and pride 31:12, 32:15. Allah (SWT) does not like these qualities in His servants 39:7, on the contrary He orders:

“Put your trust in the Living Who does not die and glorify (Him) by praising Him (thanking Him) ... 25:58

Other words associated with ‘Hamd’ are the Attributes of Allah (SWT) Al-Hamiid 2:267 meaning Praiseworthy, Ahmad 61:6 and Muhammed (PBH) 3:144 the names of the last messenger of Allah (SWT) meaning one who is praised, Mahmud 17:79 meaning praised.

5. RABB (Fosterer) 1:1 رَبَّ (ر ب ب)

Rabb is someone who fosters a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion (Raghib). Rabb is thus someone Who is the Owner, the Master, the Lord possessing supreme power and authority, One Who cherishes, sustains, nourishes, brings to maturity, maintains, manages, develops, evolves in short One Who fosters - The Fosterer.

Allah (SWT) as ‘The Rabb’ is the Owner, the Master, the Cherisher, the Sustainer, the Fosterer of the whole universe 6:165, 45:36. He is the Lord possessing supreme power and authority over the throne of the universe 9:129 and does what He Wills 11:107. We have accepted Him as our Lord and Fosterer even before coming into this world 7:172-174. This is an experience we do not remember, but

memory is not the basis of the truth of some event, it is a truth beyond denial that all of us were born but we do not remember the most important event of our life. He as our Fosterer, created us and ordered the angels to bow down before Adam 38:71-74. Bowing down of angels was probably putting all concerned energies under the control of man. In view of this the present human progress in science and technology may be due only to their control on energies known as angels in the language of religion and this human control on energies is a gift to humanity by Allah (SWT) and not its achievement. Allah (SWT) as the Fosterer provides for mankind whatever He Wills giving more to some and less to others 17:30. He guides human beings through His communications to selected persons known as prophets and messengers of Allah (SWT) who try to lead them to paradise and save them from hell 4:163-166, 7:203. We are required to seek only His help 1:4, 40:60 as He is our Fosterer 114:1, praise and glorify Him 32:15, declare His Greatness 2:185, believe in His signs, fear Him, not associating any partner with Him 23:57-61, put our trust only in Him 16:99 and worship Him alone 40:64-65 seeking His protection from being influenced by the evil suggestions of the devil 23:97-98 because if we obey the devil we will land in hell 26:91-95. Allah (SWT) operates as Rabb exhibiting 30 of His Attributes. Some communities regard their priests, monks and prophets as their Rabb 9:31, 3:64. The fact is that Allah (SWT) is the only Rabb-Fosterer of His creation 1:1.

6. AL -ALAMIIN (The worlds) 1:1 (ع ل م) الْعَالَمِينَ

‘Aalam’ (the singular of Aalamiin) is a thing through which the knowledge of something else is obtained. ‘Alaamaat’ means land marks 16:16 and ‘Alaam’ means mountains 42:32 which are again land marks which help in obtaining knowledge of the direction of one’s destination. The whole creation is known as an ‘Aalam’ because knowledge of its Creator Allah (SWT) is obtained through it. There are many worlds, physical, mental, spiritual, past, present, future, human, animal etc. Besides, the world today is not what it was yesterday or what it would be tomorrow. According to scientists, the universe is continuously expanding, occupying different volumes at different moments. Quantum physicists too propose the existence of many universes. In view of all this, the creation of Allah (SWT) would best be represented by the plural ‘Aalamiin’ meaning ‘worlds’ which includes all the heavenly bodies and the earth 45:36 and all that is between them (19:65)

7. MAALIK (Master) 1:3 (م ل ك) مَا لِكْ

An Attribute of Allah (SWT) meaning One Who owns having full authority and power 30:28 on everything - the Master. ‘Malik’ meaning

‘King’ 23:116 and ‘Mulk’ meaning kingdom 3:189 are from the same root alphabets. In the kingdom of Allah (SWT) all others are slaves having only those powers which are bestowed by Him. No one has any power or authority on his own accord. He is the Real King (20:114)

8. YAWM (Day, Period) 1:3 (يَوْم)

This word has been used in the sense of a normal day as Friday 62:9, Saturday 7:163, opposite to night 69:7, for two days 2:203 and eight days 69:7. It has also been used for periods of time more than one normal day, for instance, for a period of 7 nights and 8 days 54:19, for 1000 years 22:47, 32:5, for 50,000 years 70:4 and for an unspecified period of time in the sense of past tense 10:102. Therefore ‘Yawm-iddiin’ may be one day or a period more than that and the time of creation of the skies and the earth may be 6 days or periods of various duration's denoting 6 chronological stages 7:54

9. D I I N (The judgment, law) 1:3 (الدِّين)

The word ‘Diin’ has been specifically used in the sense of ‘Law’ as ‘Diin-il-Malik’ meaning ‘law of the king’ 12:76. It conveys the sense of religion which is again a set of laws 110:2. The final religion is Al-Islam i.e. the final ‘law’ of Allah 3:19 which is perfect 5:3. Nothing can be added to or subtracted from it, based on it people will be judged on the day of judgment and rewarded or punished and no other religion (Law) will be accepted by Allah (SWT) 3:85. This ‘Law’ is to be understood for its proper implementation 9:122 and propagated 2:193 so that it prevails over all other religions 9:33 but with no compulsion 2:256. Everything in the creation, willingly or unwillingly follows the law of Allah (SWT) 3:83, His law prevails for ever 16:52. The word ‘Dayn’ from the same root alphabets means ‘Loan’ 2:282 which also involves laws for repayment. Diin summarily means ‘Law’. Al-Islam’ is the Law for the peaceful existence of humanity just like the law of gravitation for the peaceful existence of the whole universe. Yawm-i-ddiin is also known as the period hereafter 2:8, day of resurrection 2:85, the great day 10:15, 11:3, encompassing day 11:84, the day which will be witnessed 11:103, the day account of deeds will be established 14:41, distressful day 11:77 the day, timing of which is known to Allah (SWT) only 15:38 barren day 22:55, the day of separation 37:21, the day of account 38:16, threatening day 50:20, the promised day 85:2 the day of coming out (of the earth) 50:42, a day of difficulty 54:8, day of gathering 64:9, the day of manifestation of misappropriations 64:9 real day 78:39, weighty day 76:27 etc.

10. NAABUDU (We serve/worship) 1:4 (نَعْبُدُ) (ع ب د)

The associated noun is ‘Abd’ translated as ‘slave’ who is a person under someone’s control, having no power on anything 16:75. We are required to serve only one God 9:31 i.e. Allah (SWT) as slaves 21:25, 51:56 and not to associate partners with Him 13:36 making our religion exclusively for Him 39:11. The whole creation including the angels 43:19 are slaves of Allah (SWT) 19:93 . Polytheists serve and worship besides Allah (SWT) things which do not have control on any thing 5:76, 16:73, 26:71, 29:17. Many of the objects of worship are just names 12:40. ‘Ibadat’ 4:172 conveys the sense of serving or worshipping Allah (SWT) as an obedient slave, i.e. practically implementing the Holy Quran in the manner illustrated by prophet Muhammed (PBH).

11. NASTAIIN (We seek help) 1:4 (نَسْتَعِينُ) (ع و ن)

An associated word ‘I’aanat’ means ‘help’ 25:4 and ‘Al-Musta’aan’ an Attribute of Allah (SWT) means ‘One Whose help is sought’ 12:18. Other derivatives from the same root alphabets are associated with worship 1:4 patience and prayer 2:153, righteousness and guarding against evil 5:2.

12. IHDINA (You guide us) 1:5 (اِهْدِنَا) (ه د ي)

‘Huda’ from the same root alphabets means Guidance 2:2. Guidance could be towards some thing good 40:38 as well as towards something bad 22:4. Real guidance towards good is only Allah’s guidance 2:120 which is written down in the Holy Quran 2:185 and demonstrated by prophet Muhammed (PBH) 33:21 the last messenger of Allah 33:40. Following the guidance contained in the Holy Quran in the manner illustrated by prophet Muhammed (PBH) is following the straight path leading to paradise 64:9, 33:71. Contrary to this, following the evil suggestions of the devil leads one to hell’ 22:4. Allah (SWT) guides whom He Wills to 42:52 and this guidance of Allah (SWT) is His favour on those guided 49:17. Had He Willed He could have guided the whole humanity towards the right path 13:31 Allah (SWT) created everything, He set up the equilibrium then programmed it and finally guided it to follow His programme. 87:1-3 ‘Al-Hadi’ is an Attribute of Allah (SWT) meaning ‘the Guide’ 25:31 and ‘Hadiyyah’ means a ‘gift’ 27:35, in view of this ‘Hidaayat’ meaning guidance 3:8 towards good is a gift of Allah (SWT) 49:7-8.

13. AS - SIRAAT (The path) 1:6 (الصِّرَاط) (ص ر ط)

This word is mostly used in the sense of path 19:43 and sometimes in the sense of road 7:86.

14. AL-MUSTAQIIM (The straight) 1:6 (ق و م) الْمُسْتَقِيمَ

A straight line is the shortest distance between two points and in this sense ‘Mustaqiim’ could mean the shortest distance to the destination. Qistaas-il-Mustaqiim means a balance whose horizontal rod or bar is straight i.e. correct. 17:35.

Siraat-al-Mustaqiim would therefore mean the correct path whose distance to paradise is the shortest. Allah (SWT) guides to the straight path whom He wills 10:25, those who believe 22:54 and who hold firmly to Him 3:101. Being on the straight path is worshipping or serving Allah (SWT) 36:61 i.e. implementing the Quran 14:1 whereby one enters His Mercy and Grace 4:176. Prophet Muhammed (PBH) was himself on the straight path 36:4 and he invited 23:73 and guided others towards it 42:52-53. The devil waits on the straight path to mislead human beings 7:16. We are thus required to implement the Quran in accordance with the instructions of prophet Muhammed (PBH) avoiding the trap of the devil, this summarily is being on Siraat-al-Mustaqiim leading to paradise.

15. ANAMTA (You have favoured) 1:6 (ن ع م) أَنْعَمْتَ

‘You have favoured’ The related noun ‘Nimat’ means favour, blessing, beneficence, kindness etc.) Allah’s (SWT) Nimat is associated with sailing of ships 31:31, stopping the enemies of believers from attacking them 5:11, victory of believers 33:9, brotherhood 3:103, grace 3:171, happiness 88:8-9, comfort and joy 44:27, guidance 2:150, gratitude 54:35, guarding against evil 16:30, good reward 18:31, service and turning to Allah (SWT) 38:30, Islam 5:3, paradise 52:17 etc. We cannot count the favours of Allah (SWT) 16:18.

A derivative of the same root alphabets ‘Ni’ma’ meaning excellent is associated with Attributes of Allah (SWT) like: Trustee 3:173, Guardian and Helper 8:40, One Who responds 37:75 etc. The opposites of ‘Nimat’ are harm 17:83, evil 3:174, loss 11:10, straitening 89:16, ingratitude 14:28, transgression and hell 82:13-14 etc. The Quran clearly categorizes those who receive the favours of Allah (SWT): “And whoever obeys Allah and the messenger, then such (people) will be with those whom Allah has favoured, from among the prophets and the truthful and the witnesses (martyrs) and the righteous and those are members of a beautiful company”. 4:69. We are required to exhibit gratitude for the favours of Allah (SWT) 16:114.

16. GAYR (Not or save)1:7 (غ ي ر)

Other derivatives; After 4:119, change 13:11, other 4:56, other than 2:173, without 2:61, raid 100:3 etc.

17. AL-MAGZUBB (Those who earn anger) 1:7

الْمَغْضُوبِ (غ ض ب)

‘Gazab’ means anger 2:90, Allah (SWT) is angry with one who is an open infidel 16:106, one who serves false deities 5:60, hypocrites and polytheists 48:6, who reject Allah’s (SWT) book 2:90, calf worshippers 7:152, who turn their backs during war with infidels 8:16, one who kills a believer intentionally 4:93, who argue against Him 42:16 and with the transgressors 20:81. The opposite of anger is forgiveness 42:37. The reward of those who earn the anger of Allah (SWT) is hell 4:93, 48:6.

18. AZ-ZAALIIN (Those who go astray) 1:7 (ض ل ل)

These are the infidels 2:108, polytheists 4:116, those who disobey Allah (SWT) and His messenger 33:36, those who stop people from the path of Allah (SWT) 4:167, 14:3, those who follow their desires without guidance from Allah (SWT) 28:50, those who are unjust 19:38, those who are mislead by the devil 4:60 etc. Words associated with ‘Zalaalt’ 2:16 meaning error or going astray are : loss 11:21, forgetting 20:52, distress 20:123 disobedience 33:36, punishment 34:8 destruction 47:8, madness 54:24, denial 56:51 etc. The opposite words are guidance 14:4 and truth 10:32.

CHAPTER - 2

19. AL KITAAB (The Book) 2:2 (ك ت ب)

This word conveys the sense of writing 2:282, book 2:79, prescription 6:12, decree 9:51, ordinance 9:36, religious law ordering something 2:183, record 10:21 and an inventory of everything and every event in the universe pertaining to past, present and future 22:70, 34:3 (There are more than 30 verses of the Quran on this subject). At present we are having computers which help us in maintaining and displaying such records at unimaginably high speed, for instance, the maintaining and displaying of account numbers, deposits, with drawls

and balance amounts of account holders by banks. Is it difficult for Allah (SWT) to arrange for the maintenance and display, on the day of judgment, of the records of deeds of all human beings, when He is known to be the Fastest at settling accounts 6:62

The word ‘Al Kitaab’, in one or the other of the many senses conveyed by it, is associated with : reading 17:93, learning 68:37, study and implementation 2:121, teaching and wisdom 2:129, knowledge 7:52, light (Noor) 5:15, guidance 2:2 explanation 41:3, balance 42:17, distinction (between right and wrong) 2:53, judgment 6:115, truth 2:176, prophethood 3:79, sending down (Nuzuul) 5:48, belief 42:52, admonition 7:145, reminder 21:10, statements (Hadiis) 39:23 signs (Aayaat) 15:1, Mercy 6:155, Quran 2:2, Torah 2:44, Injeel 2:113, speaking 45:29, something established 98:3, Might 41:41, with respect to truth, Quran, guidance, judgment etc. the opposite sense is conveyed by ‘shakk’ and ‘Rayb’ meaning ‘doubt’ 42:14.

20. رَیْبَ (ر ی ب) 2:2

It is associated with temptation and deception 57:14, disease of the heart 24:50, falsehood 29:48, going astray and being extravagant 40:34 etc.

21. لِلْمُتَّقِينَ (و ق ی) 2:2

Derivatives of the same root alphabets convey the sense of physical protection 16:81, safety from physical torture 66:6, safety from selfishness 59:9, being careful 3:28, restraint from doing something 2:179, fearing Allah (SWT) 2:196 etc.

Muttaqiin are therefore those persons who guard themselves against all evils due to fear of Allah because He is All-Powerful to punish them. This feeling of restraint is known as ‘Taqwaa’ 2:197.

‘Taqwaa’ is associated with the following good qualities: belief 2:103, Quran 69:48, obeying Allah (SWT) and His messenger (PBH) and the consequent success 24:52, submission and salat 6:71-72, doing good 3:172, amending 7:35, giving charity and accepting that which is good 92:5-7, justice 5:8, righteousness 5:2, forgiveness 74:56, patience 3:120, fear of hell 39:16 pleasing Allah 9:109 etc.

Things which oppose ‘Taqwaa’ are sin 2:206, 38:28, infidelity 13:35 etc. ‘Taqwaa’ resides in the hearts 49:3 and this feeling should generate good deeds: 2:2-5, 2:177, 3:133-135, 9:44, 39:33 etc.

Allah (SWT) orders us to fear Him 3:102, 64:16. When Muttaqiin are disturbed by the evil suggestions of the devil they remember Allah (SWT) then they see aright 7:201.

The benefits of Taqwaa are that one is given the power of distinction between right and wrong, evils are wiped off and forgiven 8:29, his affair is made easy 65:4, he is blessed from the sky and the earth 7:96. Allah (SWT) is with the Muttaqiin 16:128, 3:76 and they are the most honoured 49:13 finally their destination is paradise 52:17-18.

22. YU MINUUN (They believe) 2:3 (ا م ن) يُؤْمِنُونَ

Belief is the translation of 'Iimaan' 2:108. Derivatives of the same root alphabets convey the following meanings: safety 2:239, peace 4:91, security 7:97, trust (faith) 12:11, keeping deposits of others in safety 2:283, certainty 2:260, belief in Allah, the hereafter, angels, books and Prophets .2:177, trustworthiness 26:107 etc. A Mumin i.e. a believer is required to possess all these qualities. 'Iimaan' like 'Taqlwa' resides in the heart 49:7 and 14. 'Iimaan' is an internal condition and 'Islam' is its expression. Good qualities associated with 'Iimaan' are :-Submission 33:22, graceful acknowledgment of Allah (SWT) 4:147, trust in Him 10:84, guarding against evil 2:103, righteousness 6:48, repentance 19:60, guidance 2:137, patience 3:200, peace in remembrance of Allah (SWT) 13:28, love 19:96, light (Noor) 2:257, strengthening through the spirit 58:22, tranquility 48:4 etc. Bad qualities which oppose 'Iimaan' are:- Infidelity and polytheism 40:12, hypocrisy 57:13, corruption 38:28, transgression 3:110, foolishness 2:13, lack of understanding 63:3, fear 106:4, evil deeds 40:58, lie 61:2 crime 83:29, loss 6:12, insecurity 29:67 distress, anxiety, sorrow 3:154, injustice 6:82, compulsion 10:99 etc.

'Al Mumin' is an Attribute of Allah (SWT) 59:23 through which He grants security, safety and peace. He is the One Who is Reliable, Trustworthy, Whose existence is certain and in Whose existence and Attributes we are required to believe with certainty.

23. AL GAYB (The Unseen) 2:3 (غ ي ب) الْغَيْبِ

The opposite of which is 'seen', Allah (SWT) has knowledge of both 6:73. All the items of belief, except the Quran, are unseen at present. Remote past 11:49 and future 7:188 too are unseen.

All those things which are existing at present but hidden from our view or comprehension are also classed as 'Gayb' i.e. 'unseen'. 12:52. This word also conveys the sense of absence 27:20, 82:16.

24. YUQMUUN (They establish) 2:3 (ق و م) يُقِيمُونَ

In many of the verses of the holy Quran, derivative of the same root alphabets convey the sense of establishing something: establishing account of deeds 14:41, Torah and Injeel 5:68, agreement 9:7, law 9:36, salat 2:3 etc. The derivatives are used with ‘salat’ meaning establishment of salat (Worship) at numerous places. Any establishment needs an organization, a process, place, timings of operation etc. We shall Insha Allah refer to these items under the title ‘salat’.

25. AS SALAAT (The Worship) 2:3 (ص ل و) الصَّلَاةُ

The message of Shuaib (PBH) to his people was: “O my people serve/worship Allah, there is no god for you other than Him...” 11:84 In reply to this his people asked him, “O Shuaib does your worshipping (salaatuka) enjoin on you (the condition) that we should give up that which our fathers worshipped (ya’-budu).....”. 11:87. Here the word ‘salaat’ appears to refer to the process of ‘worshipping’ Allah (SWT) adopted by Shuaib (PBH) which was obviously different from the process of worshipping idols. ‘Salaat’ thus conveys the sense of ‘The formal process of worshipping Allah (SWT)’.

It is conveyed through the holy Quran that whosoever is in the universe is obedient to Allah (SWT) 2:116, they all bow down to Him 16:49, 22:18 and glorify Him 62:1. We too offer ‘salaat’ in obedience to the orders of Allah (SWT) 2:110 and during the salaat we perform the ‘sajda’ i.e. bow down or prostrate 22:77 glorifying Him 48:9 by pronouncing ‘Subhana Rabbiyal A ‘ala’ We are informed through the Holy Quran that every one in the universe knows its ‘Salaat’ and ‘Tasbihih’ 24:41. Here the word ‘salaat’ appears to mean ‘The process of submission to Allah (SWT)’ which consists of being busy obeying His orders (‘Tasbihih’ is derived from the same root alphabets as ‘sabha’ which also means ‘being busy’ 73:7 and the word ‘sajada’ means ‘bowing down’). The word ‘salawaat’ and other derivatives from the same root alphabets convey the sense of ‘Rahmat’ meaning ‘Mercy’ 2:157, 33:43, 33: 56 ‘Salaat’ can therefore be defined as ‘A formal procedure of emotional, mental and physical submission for worshipping Allah (SWT) seeking His Mercy’.

We are ordered to monitor our salaat 2:238 being constant at it 70:23, ordering our people to do so 20:132, be regular at the Friday congregational worship 62:9 and shorten the salaat during wars 4: 101-102, salaat is to be offered for remembering Allah (SWT) 20:14 keeping our voice low 17:110 and observing proper timings 11:114, 17:78 after performing wazu 5:6. Ibrahim (PBH) prayed for making him and his

off-spring establishers of salaah 14:40. Items which are associated with salaah are : Truth 75:31, sacrifice 108:2, peace 33:56, belief 2:3, 9:18, zakat 2:43, patience and help 2:45, remembrance of Allah (SWT) 4:103 guarding against evil 6: 72, 30:31, spending 8:3, obeying Allah (SWT) and His messenger 9:71, seeking Allah's (SWT) attention 13:22, serving Allah (SWT) 20:14, doing good 21:73 humility 23:2, Quran 29:45, 35:29, enjoining good, forbidding bad 31:17, fearing Allah (SWT) 35:18, responding to Allah (SWT) 42:38 merciful turning of Allah (SWT) 58:13, loan to Allah (SWT) 73:20, being upright 98:5, time for rest 24:58 etc.

Things which spoil salaah are :- Intoxicants 4:43 lethargy 4:142, 9:54, lust 19:59, trade 24:37, heedlessness 107:5 etc. Benefits of salaah are : it keeps one away from indecency (shameful deeds) and things not recognized (as good) 29:45, hearts find peace and tranquility through it 13:28, it is one of the important items which will help in achieving paradise 23:1-11.

26. RAZAQNAAHUM (رَزَقْنَاهُمْ) 2:3

Derived from the word 'Rizq' which is something that sustains life 30:40 like air, water 45:5, food 50:9, 2:60 etc. which are produced by the involvement and interaction of the sky and the earth (35:3). It sometimes conveys the sense of wealth, because it is through wealth that we can purchase commodities which can sustain life and which we are ordered to spend in the cause of Allah (SWT) for sustaining the poor 2:254. Martyrs 3:169 and those in paradise 2:25 too are provided with sustenance which is similar to what we are provided with in this world. Rizq is associated with means of livelihood 15:20 and clothing 2:233. It is Allah (SWT) who sustains life through 'Rizq' 11:6 bestowing more on some and less on others 13:26. He is the best of providers 62:11, in the sense that what others provide is only from that which He provides them. One of the Attributes of Allah (SWT) is 'The Provider 51:58' Al Razzaaq'.

27. YUNFIQUUN (يَنْفِقُونَ) 2:3

Infiaq means 'spending' not charity and this is done through what Allah (SWT) has provided 2:3 because we own nothing, everything belongs to Him 14:2, we are just custodians of His provisions and we have to obey His orders while spending: As spending does not always mean charity, it could be for a good cause or a bad cause. Spending could be on worldly items like agriculture 18:42, family 4:34, divorced women 65:6-7 and in the path of Allah (SWT) 2:262. We are to spend on parents, relatives, orphans, needy, wayfarers etc. 2:215 that which is good 2:267, in excess of our essential needs 2:219 and that which we love

3:92 (for instance wealth). We may hide and spend or spend openly 13:22, we should neither be extravagant nor niggardly 25:67. We should spend in prosperity and adversity 3:134, day and night 2:274, willingly 2:184 seeking Allah's (SWT) attention for our own good 2:272. That which we spend in the way of Allah (SWT) will be paid back to us 8:60. We should not spend bad things 2:267, should not stress our obligation on, should not annoy those on whom we spend and we should not spend to show people 2:264. We should not spend on stopping people from Allah's (SWT) path 8:36, and we should not spend unwillingly 9:54. Items associated with 'Infaaq' i.e. spending are salat 2:3 patience, truth, obedience 3:17 good 2:267 and 272, righteousness 3:92, bad 2:267, show off 4:38, willingness and unwillingness 9:53. The opposites of 'Infaaq' are hoarding 9:34, and holding back i.e. not spending 17:100.

28. UNZILA (Sent Down) 2:4 (نَزَلَ)

This word and other derivatives from the same root alphabets like Nazzala, Anzala, Nuzzila, Nunazzil etc. have been used for the sending down of the Quran 2:185 along with Jibriel (PBH) 2:97 also known as Ruuh-ul Amiin (the trustworthy spirit) 26:192-196 and Ruuh-ul-Qudus (the holy spirit) 16:102. The Quran is stated to be sent down as Nuuram-mubiin (clear light) 4:175. Nuur meaning light is part of the electromagnetic spectrum.

In view of this it appears that the Quran was telecommunicated by Allah (SWT) to prophet Muhammed (PBH) through the agency of Jibriel (PBH) who being trustworthy and pure, brought it down from Lawhim-Mahfuuz 85:21-22 as it was without any falsehood entering it 17:105, 41:42, 15:9, These derivatives have also been used for the sending down of miracles 6:37, 26:4, Towraah, Injiil 3:3 book, wisdom 2:231, balance 42:17, clear proofs, guidance 2:159, angels with orders from Allah (SWT) 16:2, 65:5 and 12 and 53:13, unseen forces 9:26, devils 26:221-222, authority 7:71 peace and tranquility 3:154, 9:26, 48:4 etc. In the material world these derivatives have been used for sending down of water as rain 29:63, which gives life to the dead earth and thus provides food 45:5, 40:13, provision 42:27 and for punishment 2:59, 29:34.

Few derivatives have been used for descending from a higher place, on the earth itself, to a lower level as in the case of alighting from a ship 23:29, coming down from fortresses 33:26, providing manna and quails to the children of Israel 20:80.

The derivative 'Nuzula' is used in the sense of a gift or entertainment 3:198, 32:19, 18:107. Is it in the sense of gift that few of the derivatives are used for sending down of good refering to the Holy Quran 2:105, sending down of cattle 39:6, of clothing 7:26, of iron 57:25,

and things from the treasures with Allah (SWT) 15:21. Does sending down of iron refer to the sending it down from the sun from which the earth is supposed to have originated and evolved along with other planets? Iron cannot be synthesized on earth, therefore does this verse throw light on the origin of the earth. Manaazil is used for the stages of the moon 10:5.

Derivatives of ‘Nazala’, in general, indicate movement in the downward direction, ‘Yanzil’ meaning comes down or descending is opposite of ‘ya’-Ruj’ meaning goes up or ascending 57:4.

29. AA QHIRAT (Hereafter) 2:4 (أ خ ر)

Other derivatives Takhir, Aakhar, Ukhraa, Akhkhar, Taakhkhar etc convey the sense of postponement, giving time 15:5, 17:62, 4:77, second time 20:55, other 5:27, last 53:20, behind 3:153, delay as opposed to hastening 2:203, remain behind as opposed to advance 74:37, future as opposed to past 93:4, not to prefer or leave behind as opposed to prefer or send before 82:5 and life after death as opposed to life of this world 2:86.

These derivatives in general, convey the sense of next to or after something. In view of this ‘Aakhirat’ would mean the period after death which obviously starts immediately after one’s death. Those who are certain of the life after death 2:4, the reward and punishment in paradise or hell, are those who guard against evil, they are on guidance and successful 2:2-5 because they will be in paradise 16:30-31. Contrary to this those who do not believe will be severely punished both here and in the hereafter 3:56. Angels are friends, in this world and in the hereafter, of those who say “Our Fosterer is Allah”, and are firmly established on it 41:30-32.

We are invited to reflect on this world as well as the hereafter 2:219-220, probably on the comparative benefits and harm :- Provision of this world is comparatively little whereas the hereafter is better for those who guard against evil 4:77, there will be a severe punishment for the infidels who love this world more than the hereafter 14:2-3, for one who intends the reward of his good deeds to be given in the hereafter, it will be increased and given and for one who intends that the reward of his good deeds be given in this world itself, Allah (SWT) will give what He wills and to whom He wills but there will be no portion for him in the hereafter 17:18-19, 42:20.

The message we get from the above verses of the Quran is, that we should believe and act in accordance with the Quran and teachings of Prophet Muhammed (PBH) and prefer to receive the reward of our good

deeds in the hereafter and not in this world but at the same time we should pray for good things to be given both in this world and the hereafter and safety from punishment, striving accordingly 2:201-202 because it is clearly stated in the Quran that the adornment and the good things from the provision of Allah (SWT) are not unlawful 7:32.

Allah (SWT) states:” We help all, these (i.e. believers as well as those (i.e. infidels), from the bounty of your Fosterer, and the bounty of your Fosterer is not confined”17:20. What the believers or the infidels possess in this world is not the reward of their good deeds but something that Allah(SWT) has provided for testing them: 6:165, 18:7, 20:131, 2:155, 3:186, 8:28.

30. YUUQINUUN (They are certain) 2:4 (يُوْقِنُونَ)

Yaqiin means certainty. We are required to be certain of the life after death 2:4 and meeting our Fosterer Allah(SWT) 13:2

Certainty is associated with truth 56:95, knowledge 102:5, knowledge of the kingdom of the skies and the earth 6:75, seeing and hearing 32:12, 102:7, insight, mercy 45:20, service/worship 15:99, salaah and zakat 31:4, guidance, patience 32:24, news 27:22.

The opposite of certainty appears to be ‘Zann’ meaning doubt or conjecture 45:32.

31. AL MUFLIHUUN (The Successful) 2:5 (الْمُفْلِحُونَ)

These are the believers 23:1-11, those who purify themselves 87:14, those who fear Allah (SWT), seek His nearness and strive in His way 5:35, 2:189, those who avoid devilish works 5:90, those who are firm when they meet the enemies of Islam in war and remember Allah (SWT) much 8:45, those who bow down, prostrate, worship Allah (SWT) and do good 22:77, those believing men and women who keep their looks down, guard their private parts, the women who do not expose their beauty and those who turn to Allah (SWT) 24:30-31, those who seek the Grace of Allah(SWT) and remember Him much 62:10, those who invite towards and enjoin good and forbid that which is bad 3:104, those whose weight of good deeds is heavy 7:8, those who believe in and follow prophet Muhammed (PBH), honour him, help him and follow the Quran 7:157, those who give their dues to relatives, the needy and the wayfarers and seek the Attention of Allah (SWT) 30:38, those who do not love the resisters of Allah(SWT) and His messenger (PBH) 58:22, those who guard against evil 2:2-5, those who are saved from the selfishness of their souls 59:9. Those who are not successful are those who fabricate a lie

against Allah (SWT), deny His signs and are unjust 6:21, 10:69, criminals 10:17, magicians 10:77, polytheists and infidels 23:117. The opposite of success is failure 91:9-10.

32. KAFARUU (They reject) 2:6 (كَفَرُوا)

Kufr means rejection 21:94, kaafir means an infidel 2:217 who does not or will not believe 2:6, who does not believe in Allah (SWT), His angels, His books, His messengers and the life after death wherein one will be rewarded for his good deeds or punished for the evil he did 4:136. Iblis, the devil, is a kaafir 2:34.

Allah (SWT) will not give the infidels a way of dominance over the believers 4:141. He is their enemy 2:98, He does not love them 3:32, He has set a seal on their hearts 7:101, they are turned away from His way 13:33 and will face a painful punishment 9:3. Owners of Divine books too exhibit infidelity 2:105. The guardians and friends of the infidels are false deities 2:257. Infidels stop people from the path of Allah (SWT) 4:167 spending their wealth for this purpose 8:36. They equate others with Allah (SWT) 6:1, They are the worst creatures 8:55. They kill prophets and those who enjoin justice 3:21, make a distinction between Allah (SWT) and His messengers 4:150 and they do not judge on the basis of the divine books (Quran) 5:44. Polytheists too are infidels 9:17.

We are advised not to be friends of those infidels who mock at Islam 5:57, if circumstances compel us to keep friendly relations with them, we are advised to be careful 3:28. At the same time we are not forbidden to be kind and just to those of the infidels who do not fight with us on account of our religion nor drive us out of our houses 60:8-9. We should not obey the infidels and on the contrary, should strive against them 25:52. Angels will strike their faces and their backs while causing them to die, saying. "Taste the punishment of burning" 8:50. One who exchanges belief for infidelity, goes astray from the balanced way 2:108. Infidelity is associated with the denial of the signs of Allah (SWT) 2:39, polytheism 40:42 hypocrisy 9:97, glamour of the world 2:212, injustice 4:168, falsehood 47:3, transgression 2:99, 50:24, 80:42, devils 19:83, rebellion 5:64, deception 67:20, disease of the heart 74:31, considering oneself great 39:59, betrayal 22:38, 31:32, sin 2:276 etc.

The opposite of 'kufr' (infidelity) is 'Iimaan' (belief) 2:253 and 'Shukr' (gratitude) 27:40.

'Kafara' also means to be ungrateful 27:40 i.e. not to acknowledge the obligations of others or not to accept them as obligers. 'Kuffaar' means farmers 57:20 and 'Kaffara' means wiping off or removal of the ill effects of sin or expiation of oaths 5:89 or compensation for covering

up some fault 5:95. The farmer sows a seed and covers it up with the soil.

‘Kufr’, meaning infidelity, too conveys the sense of hiding or covering up the inherent belief 7:172-174 in all human beings, by external rejection. [before coming into this world all human beings were made to bear witness that Allah (SWT) alone is our Fosterer so that we may not become polytheists who are also infidels 7:172-174].

33. SAWAAA – UN (Equal) 2:6 (س و ی) سَوَاءٌ

Extracts of some verses of the Quran in which derivatives of the same root alphabets are used are given below to show the similarity in the meanings they convey: “The rich do not give away their provision to their slaves so that they may become equal (Sawaaa-’un) to them” 16:71. “Is the blind man equal (yastawi) to one who sees?” 13:16. “He saw him in the middle of hell”. 37:55. “Infidels will wish that they were leveled (tusawwa) with the ground” 4:42. ‘Saawaa’ is used for leveling the space between two mountains”. 18:96. ‘Astawa’ is used for balancing on the ship 23:28 and ‘tastawuu’ is used for balancing on cattle back while riding 43:12-13. ‘Sawwiya’ is used for putting fingers in order 75:4.

These derivatives convey the meaning of: equal, middle, level, balance, order etc. Something in the middle is equidistant from the borders, something leveled is equal in height, something in balance or in order is in equilibrium. Thus all these derivatives convey somewhat similar meanings. In view of this the derivative ‘Astawaa’ used in various verses of the Quran referring to the skies and the earth would mean setting up the balance or order or equilibrium 2:29, 7:54, 79:28 after the chaos of the ‘Big Bang’ which marks the birth of the present universe.

34. ANZARTAHUM (You warn them) 2:6 (ن ذ ر) أَنْذَرْتَهُمْ

Naziir’ means a ‘Warner’ 5:19. “Anzara” means ‘to warn’ 46:21. Warning is informing people of the harmful consequences of their bad deeds 71:1, 34:46. Things of which we are warned : Thunderbolt 41:13, blazing fire 92:14, punishment 78:40, 18:2, day of meeting 40:15, day of gathering 42:7, day on which hearts will choke 40:18.

Whom to warn : Quarrelsome people 19:97, heedless 36:6, those who say Allah has a son 18:4, unjust 46:12, family and close relatives 26:214. Those who listen to the warning : who fear their Fosterer 35:18, 36:11, who fear the day of judgment 6:51, 79:45, who are alive 36:70. Those on whom there will be no effect: Infidels 10:101. We are required

to warn through the Quran 6:19, 25:1, the summarized statement of warning is : There is no god except Allah (SWT) so fear Him 16:2. The purpose of warning should be guidance 32:3. Warning is associated with punishment 54:16. The opposite of warning is conveying of good news 5:19.

35. KHATA MA (He has set a seal) 2:7 (خ ت م) خَتَمَ

A seal neither allows anything to go in nor anything to come out. Seals are set on the hearts/minds, and hearings of the infidels and there is a covering over their eyes, as a result of this they do not receive any religious information contained in the Quran, consequently they do not respond and thus reject it, the result of which is punishment 2:7.

On the day of judgment Allah (SWT) will seal the mouths of such criminals and will make their hands speak and their feet give evidence of the evil they did 36:65. In paradise people will be given a pure drink sealed with musk. We are ordered to put an effort to achieve it 83:25-26. Muhammed (PBH) is the seal of prophethood (Khaatam-an-Nabiyyiin) 33:40. This means that no new messenger or message of Allah will come after him. The Quran is thus the final communication of Allah, a 'Seal' on the Divine messages in which no falsehood can enter and from which nothing can be removed 15:9, 18:27, 41:42.

36. QULUUB-IHIM (Their Hearts or minds) 2:7 (ق ل ب) قُلُوبِهِمْ

Some of the derivatives of these root alphabets are used for :- Turning back of the human beings towards Allah (SWT) 29:21, turning of men during sleep 18:18, returning of human beings 48:12, movement of human beings 3:196, movement of hands 18:42, alternation of day and night 24:44, turning of hearts 24:37, turning of attention 22:11, turning away from Islam 3:144, upsetting of affairs 9:48, turning away of sight 67:4, etc.

The opposite of movement is rest 47:19. 'Qulb' is therefore something which is always in movement, restless as opposed to being motionless or at rest. It is probably due to the continuous restlessness (beating) that the word 'Qulb' is used for 'heart' which is located in the chest 22:46 and there is only one heart 33:4. There are many verses of the Quran where the word 'Qulb' is used in the sense of 'mind' associated with the brain 22:46 which in turn is associated with knowledge 9:93 and understanding 7:179. It may be noted that the heart is an organ which pumps blood. After oxygenation in the lungs the blood reaches all the parts of the body, including the brain, supplying oxygen, salts, food etc. Consciousness is also dependent upon the integrity of

blood supply to the brain. Whenever the mental activity is quickened by any intellectual or emotional change, there is an instantaneous change in the blood supply which is regulated by the heart. Things which effect the brain, like thoughts, happiness, sorrow, worry etc, thus effect the heart instantaneously. This might be the reason for using the word ‘Qulb’ to mean ‘heart’ as well as ‘mind’.

The good things associated with Qulb are :- Being defectless 37:84, turning in repentance 50:33, Quran 2:97, softening of, towards the remembrance of Allah (SWT) 39:23, belief 58:22, 49:7 & 14, guidance 64:11, humble submission 22:54, 57:16, strengthening 8:11, 28:10, tranquility 48:4, satisfaction 2:260, 13:28, restrain, guarding against evil 22:32, 49:3, pity and mercy 57:27, unity among Muslims 3:103, purification 3:154, cleanliness 5:41, reconciliation 9:60, fear of Allah (SWT) 8:2, inclination 66:4 etc.

Evils associated with Qulb are :- Deviation from right path 3:7-8, no entry of good things because of cover 2:88, locks 47:24 and seal 42:24, 45:23, 41:5 on hearts along with ears and eyes 2:7. Pride, rebellion 40:35, sin 2:283, heedlessness 18:28, disease 33:32, terror 3:151, fear of death 33:10, horror, 34:23, boredom 39:45, hardening of 2:74, 39:22, disunity 59:14, ill feelings 59:10, calf-worship 2:93 regret 3:156, hypocrisy 3:167, 9:77, rejection 16:22, refusal 9:8, anger 9:15, rage 48:26, doubt 9:45, pastime 21:3, ignorance 23:63, rust 83:14 choking 40:18, bad things made to appear good 48:12, evil secrets 2:204.

Qulb is responsible for intentions 2:225, 33:5.

Allah (SWT) comes in between man and his Qulb 8:24 and He knows that which is in our hearts 33:51.

37. SAM-‘IHIM (Their hearing) 2:7 (س م ع) سَمْعِهِمْ

Our hearing is through our ears 7:195, it is associated with seeing 32:12, 76:2 knowledge 2:127, heart/mind 2:7 and with understanding 25:44, the opposite of which is deafness 10:42. The derivatives of these root alphabets sometimes convey the sense of ‘listen’, meaning obey or respond 6:36, 2:285, the opposite of which is disobedience 2:93. Some people hear but do not understand because of the seal on their hearts/minds 7:100, 45:23 and heaviness in their ears 6:25. We should be thankful to Allah (SWT) for His gift of hearing 16:78. Our hearing will be questioned, whether we used to hear good things or bad things 17:36 and it will bear witness on the day of resurrection probably as a sound record in our memory, like an audio tape, giving evidence of what we used to hear, the Quran or music 41:20-22, people will hear in the life after death on the day of resurrection 50:23, the roaring in the hell 67:7, 25:12 and in paradise they will not hear useless talk 88:11.

When the Quran is recited we are required to listen to it observing silence 7:204. Divine communication 'Wahi' was audible to Musa (PBH) 20:13.

Allah (SWT) is One who hears 2:127, listens to our prayer 3:38 i.e. accepts our prayers being the Nearest Hearer 34:50. He has full control on our hearing 10:31 and if He wills He can take away our hearing 2:20.

The dead do not hear 27:80 nor those who are in the graves 35:22. The Jinn heard the Quran 46:29, 72:1, the devils have been kept away from hearing it 26:212. The high assembly is not audible to the devils 37:6-10.

38. أَبْصَارِهِمْ (ب ص ر) 2:7 (Their eyes)

Derivatives of these alphabets also convey the sense of watching 28:11, reflection 28:72, 51:20-21, seeing aright 7:201, insight (Quran) 7:203, insight (natural phenomena) 50:6-8, visual proofs (miracles) 17:102, visibility 10:67. We should be thankful to Allah (SWT) for our sight 16:78. We are ordered to keep our looks down 24:30. Two more words used for sight are mentioned in 7:198. We see with our eyes 7:195 and we cannot see when there is no light i.e. in darkness 2:17. One cannot reflect because of a cover 36:9 or a seal on the sight 16:108. The opposite of sight is blindness 13:16.

Things which are associated with sight are :- hearing 32:12, heart/mind 22:46, information 42:27, guarding private parts 24:30-31. On the day of resurrection, sights will be dazzled 75:7, looks will be down cast 79:9, 68:43, we will be able to see and recognize people 7:47, 70:11. On the day of resurrection or at the time of death eyes will be turned 24:37. The sight or eyes will be questioned as to what they used to see during their life in this world, good things or bad things 17:36, and they will bear witness i.e. give evidence for what all they saw 41:20-22, this might be something like video recording on the memory which may be played along with the sound recording through the ears.

Allah (SWT) is One Who sees 22:61 everything 67:19 but we cannot see him here 6:103, 56:85. He has the power to take away our sight, 2:20, 6:46, 10:31, 36:66.

39. غِشَاوَةٌ (غ ش ي) 2:7 (Covering)

Other derivatives :- Covering with cloth 11:5, with waves 31:32, night over the day when the earth itself comes in between us and the sun and thus covers it 91:4. In the abstract sense it has been used for covering over eyes 45:23 so that one does not understand even after

seeing things clearly, covering of sleep i.e. taking away of consciousness 3:154, 8:11 and probably in the same sense for covering of death 33:19. With respect to the hereafter, it has been used for resurrection/day of judgment probably in the sense of unconsciousness or punishment covering people 88:1, for punishment 12:107, covering from above and below 29:55 and for the fire covering the faces 14:50. All these derivatives convey the sense of covering both in the material and abstract worlds.

40. AZAAB (Punishment) 2:7 (عَذَابٌ)

Other derivatives :- Pain and suffering experienced by prophet Iyub (PBH) 38:41, torture like the slaughter of the male children of Israel by Firawn 14:6 etc. Those who deserve ‘Azaab’ are the infidels 3:4, 2:90, 11:20 polytheists 50:26, hypocrites, 48:6, unjust 6:47, transgressors and deniers 2:10, 6:49, those cursed 9:68, who earn the anger of Allah (SWT) 16:106, plan evil 35:10, those who go astray 38:26, those who disdain and consider themselves great 4:173, who stop people from the sacred Mosque at Mecca 8:34, who do not spend in the cause of Allah (SWT) 9:34, annoy the prophet (PBH) 9:61, disobey Allah (SWT) 10:15, the sinners 5:18, 3:178, those who speak lie about Allah (SWT) 6:93 and keep away from His remembrance 72:17. People can be punished here or/and in the hereafter 59:3 and the punishment of the hereafter is more severe 13:34.

Punishments are inflicted in this world through unseen forces 9:26 by the head of a state and his people 14:6, through believers on infidels 9:14, 48:25, through natural calamities 26:189, 11:64, 41:17 and there may be exemplary punishments for crimes 24:2. There is a hint regarding punishment in the graves in 9:101. In the hereafter 11:103 there will be the final punishment. The punishment in the hereafter 25:69, will be in hell 25:65, 40:7, 67:6, it will be everlasting 5:37, 10:52, 20:127, 25:65 except as Allah (SWT) Wills 2:284, 7:156.

This punishment involves pain 48:17, severity 65:8, 11:58, evil 6:157 disgrace 4:14, 11:39, shame 6:93 weakening uneasiness 34:5, fire 2:126, 22:4, burning 3:181, boiling water 6:70, heat wave 52:27. It is the devil who invites us towards the blazing fire 31:21 and we are warned about the punishment 54:16 which will be painful 48:17 we should therefore keep the devil away from us and avoid all beliefs and deeds which deserve punishment.

Allah (SWT) states, “What will Allah do (gain) by punishing you if you are grateful and believe”, 4:147, therefore being fearful of His punishment 70:27-28 we should pray for safety from it 2:201, 8:33. It is

only Allah (SWT) who can pardon 9:66 and forgive our sins 2:284 being Merciful 3:128, 29:21 to us, if He Wills.

41. AZIIM (Great) 2:7 (عَظِيم)

Words used alongwith ‘Aziim’ are respect 22:30, word 17:40, reward 3:172, 65:5 punishment 2:7, disgrace 9:63, distress 21:76, sin 4:48, 56:46, favour 2:105, achievement 4:13, good fortune 28:79, character 68: 4, magic 7:116, plan 12:28, trial 2:49, false charge 24:16, injustice 31:13, astray 4:27, day 6:15, throne 9:129, thing 22:1, Quran 15:87, cities 43:31, news 38:67, sacrifice 37:107, promise 56:76, kingdom 4:54, mountain 26:63, ranks 57:10. The opposite of ‘Aziim’ is ‘Hayyin’ meaning a trifle, a matter of no significance or greatness 24:15.

The word ‘Al-azmu’ from the same root alphabets means ‘bones’ which get weak in old age 19:4. Bones form a basic internal structural frame work. Vertebrates would lose their external form and function if their bones are removed. They are normally not visible and perform their functions from inside, their strength being exhibited by the external form. In this sense they are partly responsible for the quality known as strength, which is essential for life.

‘Aziim’ associated with most of the nouns, appears to convey the sense of the great degree or intensity of some quality or the other and not the size.

Al Aziim is one of the Attributes of Allah 2:255 signifying intensive Greatness compared to ‘Al Kabiir’ probably signifying extensive Greatness.

42.1 ANNAAS (The mankind) 2 : 8 (النَّاس)

In the Quran four different words are used for man 1. Ins. 2. Insaan. 3. Annaas and 4. Bashar. Let us study them in this order and see how the Quran explains and differentiates them.

42.1 Ins: The term ‘Aanastu’ derived from these alphabets means ‘I perceive’. 20:10. Perception is knowledge or cognizance by the organs of sense. We are asked to seek permission ‘Tasta’-nisuu’ before entering houses 24:27 so as to make ourselves recognized and develop familiarity. We are ordered to hand over the wealth of orphans to them when we find or recognize ‘aanastum’ in them the capacity for correct judgment 4:6.

Perception, familiarity and recognition are abstract in nature. The same alphabets are used for man as 'Ins' probably referring to his psychic personality which is also abstract and not visible and which can be influenced by another invisible being 'The jinn' because they are reported to say that human beings sought their protection and they increased these human beings in error 72:6. On the day of gathering too this Jinn will be blamed for misleading human beings to hell 6:128. Ibn-i-Masood (R.A.) reports that the messenger (PBH) of Allah (SWT) said, "There is not one among you who does not have an incharge on him accompanying him one from among the jinn and (one) accompanying him from among the angels. The companions asked. "For you too, O messenger (PBH) of Allah (SWT)". He replied, "For me too, but Allah (SWT) has helped me against him (jinn), so I am at peace and he enjoins on me nothing but good". (Muslim) The angel could be our conscience and the Jinn could be the evil desire associated with our psychic personality, which act as opposing forces. Throughout the Quran the word 'Ins' meaning man has always been used with the word 'Jinn', i.e. it has not been used separately.

Both have been addressed together as a company or assembly of close associates (Ma-shar), indicating their intimacy 55:33. The purpose of creating both is 'Ibadat' meaning serving or worshipping Allah (SWT) 51:56. Devils too are from both Jinn as well as human beings 6:112 and both beings will be in hell 7:38 and 179 and in paradise 55:46-77.

All these facts indicate that 'Ins' refers to the psychic personality associated with our physical or biological body:- 'The conscious Self' also known as the 'The soul' The Nafs.

42.2 INSAAN : Insaan, it is stated, that it was created from nothing 19:67, i.e before he was conceived in his mother's womb (or before the creation of Adam PBH) he was physically or biologically non-existent, then his biological creation was started through mud 15:26 and clay 23:12, 55:14 referring to the origin of man or the food got from the earth which is responsible for the production of sperm and egg. His progeny was created biologically from the sperm 36:77 and something that clings and hangs like a leech 96:2.

Man as 'Insaan' has been created weak 4:28. In adversity he prays to Allah (SWT) but when the harm is removed he behaves as if he had not prayed 10:12, he becomes despairing and ungrateful 11:9.

In prosperity he is exultant, and boastful 11:10 and keeps away from praying 17:83. He is unjust 14:34, hasty 17:11, 21:37, 70:19, niggardly 17:100, quarrelsome 18:54 exceeding limits 75:5, rebelling 96:6 displaying ignorance 33:72. The devil is an open enemy of 'Insaan'

instigating evil 17:53 due to which they fight with each other like animals. He has been bestowed with 'Nafs' i.e. consciousness 39:42 which is the driving force and Allah (SWT) knows what this 'Nafs' of his whispers to the physical body making it act accordingly 50:16. Knowledge 96:5, 2:255 and speech 55:4 are gifts of Allah (SWT) to man as a biological species which differentiates him from animals. With all these qualities he has to strive and there is nothing for him except that which he strives for and his striving is seen by Allah (SWT) who will reward him accordingly 53:39-41. Even as biological being he has to be good to his parents 29:8, 31:14. On the day of resurrection his bones will be gathered to the extent that even his finger tips will be put in order 75:3-4 i.e. he will be biologically recreated. He will be conscious on that day seeking a place to flee 75:10. He will be informed of all his deeds 75:13 being a witness against his own 'conscious self', the Nafs 75:14 which was responsible for all his beliefs and actions. Man has been created to be tested 45:22, 67:2. so that the successful may enjoy in paradise and the failures may be punished in hell.

42.3 Annaas : Human beings as Annaas were created from a single soul (Adam PBH) 4:1, from one male and one female (Adam and Hawwa PBT) 49:13, from the soil 22:5, from which we get our food which in turn produces the sperm and the egg. They were a single community but later they differed 2:213, 10:19. The phase 'Annaas' did not originate from mud or clay like 'Insaan' or 'Bashar'. Allah (SWT), having bestowed some inherent qualities in man as a biological species i.e. 'Insaan', introduced into him the natural urge to follow Islam 30:30 and sent down Towraah, Injiil etc, Quran being the final Divine revelation 3:3-4, 2:185 for their guidance and sent Muhammed (PBH) the last messenger in the long list of messengers of Allah, to the whole humanity 33:40, 34:28.

The majority of human beings does not know that it is Allah (SWT) who enlarges or straitens their provision for whom He wills 34:36. We are ordered to serve and worship Him to save ourselves from the punishment 2:21. As "Annaas" we are required to guard ourselves against evil 2:187, seek His pleasure 2:207 and reflect 59:21. But among human beings there are many who are foolish 2:142, polytheists 2:165, greedy for long worldly life 2:96, ungrateful 2:243, 40:61, having lusty feelings, liking glamorous worldly things 3:14, transgressors 5:49 because they follow the devil 22:3. When Allah (SWT) makes human beings (Annaas) taste mercy they plan against His message 10:21 and when harm afflicts them they pray to Him, but again when he makes them taste mercy some of them associate partners with Him 30:33. Corruption appears in this world because of the evils of human beings as Annaas 30:41.

Allah (SWT) brings about ups and downs in the lives of human beings to mark out the believers taking witnesses from among them 3:140. On the day of resurrection mankind will stand before Allah (SWT) 83:6, 101:4. The fuel of hell will be human beings and stones 2:24 alongwith the Jinn 11:119, 32:13, therefore we should repeatedly pray for safety from the evils instigated by the devils 114:1-6 and the fire 2:201. 'Annas' thus appears to be the 'Social Man' obeying and disobeying the orders of Allah (SWT)

42.4 BASHAR : This word used for man appears to convey the sense of 'News Giver' like 'Basheer' 5:18-19 from the same root alphabets. If we analyse our interactions with others and many of our routine activities, most of the time we are either receiving information from other sources or passing out information to others. Information technology itself has become an important aspect of human life. As Bashar, man was created from mud 15:33 and clay 38:71, the material used for creating Insaan, and from the soil from which was created Annaas 30:20. Bashar meaning 'News giver' seems to be a combination of the biological man 'Insaan' and the social man 'Annas'. An additional material used in the creation of Bashar is water 25:54. Nothing has been mentioned about the material of creation of man as 'Ins', which again indicates that 'Ins' represents the invisible psychic personality of man-the conscious self, 'The Nafs'. The word Bashar has sometimes been used for ordinary man 16:103 but mostly used for the messengers (PBT) of Allah (SWT) who convey information from Him to human beings 14:10. Jibrill (PBH) takes the form of a Bashar 19:17, he is well known as one who passes information from Allah (SWT) to His messengers (PBT). 'Bashar' is thus 'the information processing man'. The two phases biological 'Insaan' and the social 'Annaas' appear to coordinate in elevating man to the state of 'Bashar' - an information processing being and all the three stages depend upon his psychic personality the Nafs or the conscious self i.e. 'Ins'. The biological, social and the psychic man in all the three states is susceptible to the influence of the devil. Primitive man and a child appear to be examples of the biological stage - 'Insaan'; the civilized human race and a mature man the examples of the social stage - 'Annaas' and the most advanced stage of human beings conveying information from Allah (SWT) to their own race is represented by His messengers (PBT) known as 'Basheer'. All the three stages being an expression of the internal 'Ins' - the conscious self the 'Nafs' the invisible driving force.

43. YAQUULU (He says) 2:8 (ق و ل) يَقُولُ

The derivatives of these alphabets which convey the sense of saying have been used for Allah (SWT) 2:30 (Qaala) angels here and in the hereafter 2:30, 50:23, human beings here and the hereafter 2:54, 20:125,

the Jinn 27:39, the devils here and in the hereafter 7:12, 8:48, 14:22. They have been used for prayer 2:126 as well as asking 5:76, ('Qul' meaning 'ask' instead of 'say').

44. YUKHAADIUN (They deceive) 2:9 (يَخَادِعُونَ)

The hypocrites have been defined as : 'those who say with their mouth that which is not there in their hearts' 3:167 i.e, those who deceive. In view of this the term Yukhaadiun used for hypocrites in 2:9 and 4:142 means; 'They deceive'.

45. ANFUSAHUM (Themselves) 2:9 (أَنْفُسَهُمْ)

The word 'Nafs' derived from the same root alphabets and a very important item of human life is defined in the following verse of the Holy Quran:

"Allah takes the Anfus (plural of Nafs) at the time of their death, and (He takes the Nafs) of the person who does not die, during his sleep, then He withholds that on which He has decreed death and sends (back) the others till an appointed time. Certainly there are signs in that for a people who reflect". 39:42.

We are biologically alive during our sleep but unconscious. 'Nafs' (normally translated as self, soul, mind etc.) is therefore our state of consciousness which is taken away when we are dead or asleep and which is present in us when we are alive and awake and which is responsible for all our deliberate actions. Nafs, with respect to us is the unseen soul, the conscious inner self, our psychic personality named 'Ins' meaning 'the man' inside the biological man. Nafs is mobile, being present in us when we are alive and awake and going away from us when we are dead or asleep. Nafs is not material in the sense that we cannot recognize it through our physical senses, it is abstract like belief, certainly, happiness, sorrow, knowledge, wisdom etc. and it is not immortal 3:185. A person who is alive and awake is of importance to the society because he is responsible for all his intentions, mental plans, physical actions and their consequences. In this sense the word 'Nafs' is also used for the conscious man. 'The Ins' or 'The self' both in this life 2:233, and the life hereafter 2:48. Nafs in this sense is the driver and the physical body a vehicle 75:14. Nafs is associated with (1) remembrance of Allah (SWT) 7:205. (2) Belief 10:100. (3) Guidance 27:92. (4) Gratitude 27:40. (5) Purification 35:18. (6) Patience 18:28 (7) Earning good and evil 2:281 (8) Fear 20:67 (9) Liking 5:30 (10) Manifesting and hiding 2:284 (11) Secrets 12:77, 33:37 (12) Reflection and pondering 30:8 (13) Action 16:111 (14) Striving 29:6 (15) Taking account 17:14 (16) Examining 10:30 (17)

Negligence 39:56 (18) Evil desire 79:40, 20:96 (19) Pride 25:21 (20) Injustice 35:32 (21) Whispering 50:16 (22) Niggardliness 47:38 (23) Selfishness 59:9 (24) Infidelity 9:17 (25) Reward and Punishment 20:15 (26) It has no knowledge of the future 31:34 (27) It has a custodian over it 86:4 probably angelic. There are three types of psychic personalities of 'Ins'. (1) Those who obey only their Nafs 'An - Nafs - al - ammaarah' 12:53 (2) Those whose Nafs can distinguish between right and wrong, the pricking conscience An-Nafs - il - lawwaamah 75:2 and (3) Those whose Nafs is peaceful because Allah (SWT) is pleased with them and they are pleased with Him 'An-Nafs-ul-mutma-innah' 89:27-30. This may be due to the total surrender of the psychic and the physical personalities to Allah (SWT). The first category may be of those human beings who are in the animal or biological stage as 'Insan' the second may be of those who are elevated to the social stage as 'An-naas' and the third and the highest stage of 'Bashar' or 'Basheer' may be of the prophets and messengers of Allah (SWT). see word no.42. Nafs suggests evil things . 5:30, 12:53, 50:16

It is stated in the Holy Quran that all human beings were created from 'Nafs-i-waahidah' meaning a single soul, conscious self, psychic personality or Ins meaning man i.e. Adam (PBH) 4:1, 39:6. The word 'Waahidah' means a single whole consisting of many units like 'Maaa-in-w-waahid' meaning one water 13: 4 and 'ummatanw-waahidah' meaning one or a single community 2:213. A glass of water contains billion of water molecules and the human community billions of human beings. In view of this 'Nafs-i-waahidah' referred to Adam (PBH) would mean his psychic personality containing the psychic personalities of all the human beings to come 7:172 - 174. Nafs or the psychic personality being an abstract entity finds expression in the material or the biological body created from clay, soil, sperm etc. This expression of Nafs, which we have identified as 'Ins', through the biological body as 'Insaan' is probably indicated in the following verse of the Holy Quran:-

"In whatever form (body) He willed He constituted you (Nafs)" 82:7-8 The psychical personalities made to occupy biological bodies are identified by names. When a human being Mr. X dies in a hospital we normally ask, "Has the body of Mr. X been brought home, we don't normally ask, "Has Mr. X been brought home" because we know for certain that Mr.X is no longer occupying his body. The name of a person is actually the name of the psychic personality residing inside his body whereas the name on the epitaph on a grave indicates the location of the physical body which Mr. X once occupied. On the day of resurrection the physical or the biological body will be recreated 17:49-52. The entry of the psychic personalities into their respective biological bodies on the day of resurrection seems to be the subject of the following verses :-

“And when the souls (Nufuus) are paired (probably with their respective bodies)” 81:7

“What! when we are dead and become (part of the) soil, (will we then be raised to life again)? That is a return far (from probable). (The answer) “We indeed know that which the earth reduces from them and with us is a protected record”. 50:3-4. The Nafs of Allah (SWT) 5:116, 6:12 is different from that of ours 58:7. Attention is defined as ‘Concentration of Consciousness’ i.e. Nafs. The Person, Face i.e. the Attention of Allah (SWT) is everywhere, on everything all time 2:115. Allah (SWT) is everywhere, on everything, all the time 2:115, Allah (SWT) is Immortal, Ever living 28:88, 55:27, 25:58, He never sleeps and does not get tired 2:255, whereas we human beings get tired, sleep and die 39:42, 3:185. The Nafs or consciousness of Allah (SWT) is universal 4:126, 65:12.

Consciousness and the universal force of gravitation:

It is stated in the Holy Quran : “Allah certainly holds together the skies and the earth lest they get separated” 35:41.

According to science this holding together of the heavenly bodies is due to the natural force of gravitation acting between them. It is further stated in the Holy Quran:- “.....and certainly in them (i.e.the rocks) are those which fall down due to the fear of Allah (Khash yat-i-llaah) 2:74. We know that rocks fall down due to the force of gravity of the earth. In view of this, is the universal force of gravitation due to the universal fear of Allah (SWT)? Consciousness counter acts the force of gravity. We are able to stand or walk against the force of gravity of the earth only when we are alive and awak i.e. conscious, the moment we lose consciousness we succumb to the force of gravity of the earth and fall down. The force of gravity is implosive, centripetal acting towards a common center, therefore consciousness which counter acts gravity might be explosive, centrifugal, acting in directions away from a common center. Is this common center the ‘Arsh’ ‘The Throne’ 21:22? Is the fear of Allah (SWT) in the form of the universal force of gravitation counter acted by His own universal consciousness maintaining the observed balance in the universe? Will the universe come to an end the moment this balance is disturbed by Allah (SWT) Himself?

Gravity and sleep : Gravity is associated with mass and consciousness with life. At night, which is made for our rest i.e. sleep 6:60, 25:47, the forces of gravity of the earth and the sun get added up and act in the same direction with respect to us 91:4, 92:1 whereas during the day these forces act in the opposite directions with respect to us. Do we, in general, fall asleep at night due to the added forces of gravity of the earth and the sun which reduces the degree of our consciousness and do we keep awake when the forces of gravity of the earth and the sun act in opposite

directions during the day thereby reducing the combined force of gravity and increasing the degree of consciousness? This deserves consideration in view of the fact that both gravity and consciousness are associated with Allah (SWT) and His taking away our Nafs during sleep may mean His making the arrangement described above which would not hold good in the case of death which is not restricted to day or night and which is caused by the angel of death 32:11 who returns us to Allah (SWT).

46. YASH-‘URUUN (They perceive) 2:9 (ش ع ر)

The derivatives of these alphabets convey the meanings of perceiving/understanding 2:154, realizing 26:113, 6:109, knowing 18:19, recognizing 12:15 etc. They have also been used for poetry 36:69, poets 26:224, for signs and symbols 2:158, monument 2:198, for hair 16:80 and the star Sirius 53:49.

47. MARAZ (Disease) 2:10 (م ر ض)

Allah (SWT) heals diseases 26:80, if one is sick then instead of washing parts or whole of the body with water before offering salat one can use dust and wipe his face and hands 4:43, 5:6. If one is sick he should recite as much of the Holy Quran at night as it is easy for him 73:20. Those who are sick are exempted from religious wars 9:91, 48:17, provided they are sincere to Allah (SWT) and His messenger, they are also permitted to postpone fasting in the month of Ramadan for the period of their illness 2:185 and exempted from shaving heads during Hajj or Umrah 2:196. Allah (SWT) increases the disease of those in whose heart is the disease of disobeying Him and His messenger (PBH) 2:10, such people make the Jews and the Christians their friends 5:51-52. The disease in the heart, of disobeying Allah (SWT) and His messenger, is associated with infidelity 74:31 hypocrisy 8:49, devil 22:53, doubt 24:50 spreading rumours 33:60 uncleanness 9:125 etc. Those who are opposite of such people are the believers 5:52-53, 9:124-125, 47:20.

48. ZAADAHUM (He increased their) 2:10 (ز ا د ه م)

Words derived from these alphabets also convey the sense of adding 18:25, growing 13:8 and more 50:30. These derivatives have been used for good things like belief and submission 33:22, 9:124, guidance 18:13, knowledge and physique 2:247, 20:114, reward 4:173, humility 17:109 and grace 42:26 as well as bad things like rebellion and infidelity 5:68, error 71:24, 72:6, disease 2:10, hatred 25:60, 35:39, loss 9:47, ruin 11:101, 71:28 punishment 16:88 blazing flame of hell 17:97, sin 3:178 etc. They have also being used for increase in worldly items 74:11-15 and

strength 11:52. If one is grateful for the favours of Allah (SWT) He grants more 14:7.

49. ALIIM (Painful) 2:10 (أ ل م) اَلِيْمٌ

‘Painful’ 4:104. It is also associated with the word ‘Azaab’ meaning painful [see note 40]. ‘Azaab-un-aliim’ in general means ‘painful punishment’ and it is inflicted on infidels 2:104, 4:18, polytheists 9:3-4, hypocrites 4:138, those who deny Allah’s (SWT) message 2:10, who exceed the limits 2:178, who hide that which Allah (SWT) has sent down 2:174, who sell their agreement with Allah (SWT) and their oaths for a small price 3:77, who ascribe a son to Allah (SWT) 5:73, who disdain and consider themselves great 4:173, priests and monks who drive away people from, and who do not spend in, the way of Allah (SWT) and hoard 9:34, who annoy the prophet (PBH) 9:61, who taunt believers on their charity and degrade them 9:79, the unjust 11:102, 14:22, who are friends of devils 16:63, who forge lie against Allah (SWT) making things lawful and unlawful 16:116-117, who go against Prophet (PBH) 24:63, who turn away proudly from the book of Allah (SWT) 31:7 who rebel unjustly 42:42, who is a sinful liar 45:7-8.

Firawn and his chiefs were involved in the painful punishment of drowning in this world 10:88, smoke will come down from the sky as a painful punishment 44:10-11. The painful punishment can be in this world or/and the hereafter 73:12-13, 9:74. To save ourselves from it we should believe in Allah (SWT) and His messenger (PBH) and strive in His way with our wealth and personal efforts, the reward of which is paradise 61:10-13. Allah (SWT) can protect us from the painful punishment 46:31. The opposites of painful punishment are forgiveness, protection 41:43 and Mercy of Allah (SWT) 76:31.

50. YAKZIBUUN (They deny) 2:10 (ك ز ب) يَكْذِبُونَ

Derivatives of these alphabets in general mean lie 16:62, 18:4-5, denial 39:32, 75:32 and falsehood 12:18, 16:116. Those who are involved in these activities are the infidels 84:22, hypocrites 63:1 criminals 55:43 the unjust 3:94 etc. These people usually deny the messengers (PBT) of Allah (SWT) 6:34, the signs of Allah (SWT) 6:21, the truth in the form of Divine revelation 39:32, life after death 25:11, 74:46. An example of a person who denies religion is given in ch.107 of the Holy Quran: He drives out the orphan, does not propagate the feeding of the poor, who is heedless of his salaah and offers it to be seen by people and refuses even small kindness. On the day of resurrection they will lie against themselves 6:24 and they will be punished in fire 2:39, 92:14-16. ‘Kizb’ meaning lie, denial or falsehood is associated with the heart 53:11

turning away 20:48, refusing 20:56, disobeying 79:21, niggardliness 92:8-9, sin 83:12, 3:11, rebellion 91:11, pride 39:59 transgression 6:49, injustice 7:177, loss 10:95, mockery 26:6, desire 54:3, forging 16:105, erring 56:51, sorrowful state 77:15. The opposite of Kizb is truth 12:27, 27:27, 23:90, 6:66, good 92:9, clear proof 6:57 and belief 7:101.

51. تَفْسِدُوا (ف س د) 2:11 (TUFSIDU (You cause corruption)

The derivative 'Fasaad' means corruption 8:73 or disorder 23:71. Corruption as defined in The Holy Quran consists of denying the orders of Allah (SWT) being unjust and proud 27:13-14, turning away people from His way, seeking to make it crooked 7:86, dividing people weakening one sect and slaughtering the innocent 28:4, weighing and measuring less than what is due, causing disturbance in the land 11:84-85, Homosexuality, decoity, organizing assemblies for evil 29:29-30, destroying crop and cattle 2:205, murdering (messengers PBT) of Allah (SWT) 27:48-49, etc. Corruption is associated with blood shed 2:30, kings when they conquer 27:34, rebellion 89:6-14, pride 28:83, disbelief 10:40, magic 10:81, breaking of agreement with Allah (SWT), cutting off that which Allah (SWT) has enjoined 2:27. If believers do not mutually guard and help each other then persecution and corruption will spread in the earth 8:73. Allah (SWT) repels some people through others, otherwise corruption would spread 2:251 [whenever there is a war or a riot people turn towards Allah (SWT) if they are kept free from such rivalries they would become fearless and corrupt]. If there were other gods with Allah (SWT) there would have been disorders in the skies and the earth 21:22. There is corruption in the land and sea due to the faults of human beings so that they may face the consequences and turn towards Allah (SWT) 30:41. We are ordered not to spread corruption 7:56. Allah (SWT) does not like those who are corrupt 5:64 for such people the punishment will be increased 16:88. The worldly punishment for those who wage a war against Allah (SWT) and His messenger and strive to cause corruption is that they should be murdered or crucified or their hands and legs should be cut off from opposite sides or they should be sent on exile 5:33. The opposite of corruption and disorder are reform 2:11 and belief and righteous works 38:28.

52. الْأَرْض (أ ر ض) 2:11 (AL ARZ (The earth)

This word has also been used for land 7:110, 9:2, but mostly it is used for the globe 13000 km in diameter which was created along with other heavenly bodies in six periods (or stages) 7:54 after the Big Bang 21:30.

It appears to have been created as an individual member of the solar system in 2 periods 41:9 during which period it was differentiated

into 7 layers 65:12. Allah (SWT) holds it together with other heavenly bodies 35:41. The mountains came into existence and the food was provided in four geological Eras. (1) The Precambrian 600 to 3300 million years back. (2) Paleozoic 230 to 600 million years (3) Mesozoic 63 to 230 million years and Cenozoic, recent times to 63 million years back. These 4 Geological eras appear to be the same as 4 periods (or days) mentioned in the Holy Quran 41:10. Everything is attracted towards the earth 77:25-26. All the southern continents were joined together as 'Gondwana Land' and they drifted away to take their present position some 63 and odd million years back, this spreading of the earth is referred to in the Holy Quran 13:3, 79:27-32. Allah (SWT) has provided mountains in the earth for the balance between the elevated land masses and the sea floor, in the absence of which the earth would have been in continuous disturbance. This is known as 'Isostasy' 16:15. The earth was hot earlier and has cooled down which involves contracting 13:41. Allah (SWT) has thus made earth habitable for human beings 20:53, 27:61, 78:6-7. All living beings are provided food by Allah (SWT) 11:6, He provides livelihood to us too 7:10, He sends down the water belonging to the earth 11:44 as rain 16:65, 22:63, 80:25-26, He has subdued it 67:15 providing all things for mankind 2:29. Mankind itself was developed from the earth as a growth 11:61, 53:32, 71:17, this may refer to the food from the earth through which the sperm and the egg are produced and through which our bodies grow. Mankind has been made 'Incharge' of the earth as 'Khalifa' 2:30, 6:165, to be tested for reward or punishment 45:22. Before resurrection Allah (SWT) will bring out a creature from the earth 27:82. Allah (SWT) knows what the earth absorbs from our body after our death, it is in a protected record 50:4 and we will be raised from the earth 20:55, 30:25 when it will split from above us 50:44, 84:3. The earth will be made plain 89:21 after moving away the mountains 18:47, 69:14, 56:4, 73:14 and it will shine with the radiance of its Fosterer and judgment will be given 89:21-22, 39:69, 14:48 when the infidels would wish that the earth were leveled with them 4:42, it will narrate her news 99:4-5. On the day of resurrection the earth will be in the grip of Allah (SWT) and the skies rolled up in His right hand 39:67.

53. MUSLIHUUN (Reformers) 2:11 (مَصْلِحُونَ (ص ل ح)

Derivatives of these alphabets convey the meanings of reforming 2:11, reconciliation 2:182, 4:128, amending 6:54, setting things right 47:2, 21:90, righteousness 2:25 etc.

Messengers (PBT) of Allah (SWT) 2:130, 3:39, 3:46, 4:69, 6:84-87 and those who believe and do righteous works 29:9 are the 'Salihiiin' (The righteous). Things which are associated with such people are belief 6:48, repentance 6:54, 25:71, guarding against evil 7:35, 2:224, pardon 42:40, forgiveness 20:82, making the truth

clear 2:160, justice 49:9, good statements 35:10, gratitude to Allah (SWT) 7:189, patience 11:11, guidance 20:82, propagation of Islam 41:33, 103:3, Quran and Muhammed (PBH) 47:2, holding fast to Allah (SWT) 4:146, hoping to meet Him 18:110, pleasing Him 27:19, remembering Him 26:227 being humble before Him 11:23, The benefits of possessing these qualities are : honoured provision 22:50, success 28:67 wiping off of evil 29:7, 64:9, righteous deeds of the SALIHIIN will not be rejected 21:94, they will be made rulers in the earth to establish Islam 24:55, reception of the Rahmat of Allah (SWT) 45:30, guidance towards ‘NOOR’ i.e. the Holy Quran and sunnaah 65:11, and paradise 19:60, 34:37, 40:40. The opposites of these derivatives are injustice 5:39, evil 6:54, 47:2, 40:58, 9:102, corruption 26:152, 38:28, fighting for those who are oppressed 49:9, selfishness 4:128 and polytheism 18:110.

54. AS-SUFAHAA (The fools) 2:13 (س ف ه) السُّفَهَاءُ

Foolishness is saying unjust things about Allah (SWT) 72:4 and doing something without knowledge and which involves loss 6:140. Foolishness is associated with ‘Nafs’ 2:130. The opposite of foolishness is ‘correct judgment’ (Rushd) 4:5-6.

55. YA-LAMUUN (They know) 2:13 (ع ل م) يَٰۤأَعْلَمُونَ

A very important derivative of these alphabets is ‘Ilm’ meaning ‘knowledge’. There are some words which are better understood through their opposites and ‘Ilm’ appears to be one of them.

The words used in the opposite sense of knowledge are, illiteracy, hear say, guess 2:78, desire 2:120, foolishness 6:140, forgery and lie 6:144, ignorance 12:89 unawareness 30:7. Knowledge should not be based on the above items but should be based on correct investigation 4:83 and proof 2:111. In this verse the term ‘Burhaan’ meaning proof is used in a sense opposite to ‘Amaaniyyu’ meaning desires which as seen above is opposite of knowledge. There should be no argument without knowledge 3:66. Knowledge is of two types (1) Divine 4:113, 4:175, 2:2 which is truth and just the truth. (2) Acquired through human efforts, when we are asked to travel in the earth 22:46 and observe and reflect on the universe and acquire knowledge 3:190-191. We are required to understand the Holy Quran in the light of the knowledge acquired by us as indicated in the Holy Quran :-”..... He (Allah SWT) will say: Did you deny My signs and did not comprehend them in (your) knowledge or what was it that you did?” 27:84. All knowledge is bestowed to us by Allah (SWT) 2: 255, 55:1-4, 2:31, 96:4-5, 16:78. even the ship built by Nuh (PBH) was according to His communication 11:37. The ship appears to be the first invention of man but under Divine guidance. Are all other inventions and discoveries too under Divine guidance of which man is not

conscious ? Human beings have been given little knowledge 17:85 and Prophet Muhammed(PBH) was asked to pray for knowledge 20:114. Those who are really learned fear Allah(SWT) 35:28 and He exalts in degree those who believe and are given knowledge 58:11. Allah (SWT) knows everything 6:101. His Attributes Al Aliim, Al Aalim and Al Al-laam mean ' The Knower', One Who knows.

56. LAQU (They meet) 2:14 (ل ق ي) لَقُوا

Derivatives of these alphabets convey the meanings of meeting 2:14, finding 17:13, receiving 27:6, 28:80, giving 50:37, offering 4:94, putting down 7:150, throwing 7:107, communicating 4:171, casting forth 84:4 making 2:195, falling down 7:120, coming down 54:25 (turning) towards 7:47 etc. These words are used for meeting in war 8:15, meeting fatigue 18:62, meeting death 3:143, meeting punishment of sin 25:68, meeting Allah (SWT) 9:77. They are also used for casting love 20:39, putting enmity and hatred between human groups 5:64, casting terror in the hearts by Allah (SWT) 3:151, 8:12, putting mountains 16:15, the devil's putting temptation 22:53, and putting people in hell 50:24. 'KHALAW' meaning ' they are alone' 2:14 appears to give the opposite sense.

57. KHALAW (They are alone) 2:14 (خ ل و) خَلَوْا

Derivatives of these alphabets convey the sense of being alone with people of one's choice 3:119, exclusive with respect to someone else 2:134, passed 35:24 or passed away 3:134 with respect to the present. Summarily these words convey the sense of getting separated from something else.

58. SHAYAATINIHM (Their devils) 2:14 (ش ط ن) شَيَاطِينُهُمْ

Shaytaan is the same as Ibliis the devil, who was associated with Adam (PBH) 2:34-36, 7:27. Ibliis belongs to the category of the jinn having descendants 18:50, a tribe 7:27, and an army 26:95. Probably all the three words refer to his progeny, like the progeny of Adam (PBH) about whom he had said that he would bring them under his control except a few. It appears that one member from his progeny is associated with one member of the progeny of Adam (PBH) which is also indicated in one of the sayings of Prophet Muhammed (PBH) reported under word No 42:1. He has been created to distinguish between the believers in the hereafter and others who are in doubt about it 34:21 probably due to his deceptive temptation through his evil instigations 4:120. Ibliis did not bow down before Adam (PBH) considering himself better than him and claiming superiority and seniority that he was created earlier from fire

(energy) whereas Adam (PBH) was created from clay (matter). Therefore Allah (SWT) drove him away, but he sought His permission and promised that he would mislead mankind from the straight path leading to paradise except those who serve/worship only Allah (SWT). Allah (SWT) too announced that He would fill hell with him and his followers 7:11-18, 38:82-83, 17:64. Iblis deceived Adam and Hawwa (PBT) tempting them to eat from the forbidden tree, due to which their shame became manifest and Allah (SWT) sent them out of the garden 2:36, 7:19-25.

The devil is an open enemy of mankind therefore he should not be obeyed, worshipped or served 36:60. He enjoins on mankind only evil and that which is indecent 2:168-169, 24:21. Friends of devils, i.e. those who follow his evil suggestions, are at loss 4:119. The devil tempts mankind 7:27, makes false promises, excites vain desires 4:120, causes to forget good things 6:68, makes evil deeds fair-seeming 6:43, involves people in intoxicants and games of chance to evoke mutual hatred and enmity 5:90-91 spoils social relations through conversation, we are therefore ordered to speak that which is the best 17:53, makes people afraid of poverty while spending for a good cause 2:268 and he causes weakening uneasiness during wars with infidels 8:11. If we do not remember Allah (SWT) i.e. if we do not always keep Him in mind, He Himself appoints a devil on us who turns us away from the right path but we think that we are rightly guided 43:36-37. The devil also makes people forget the remembrance of Allah (SWT) 58:19. Devils are from the jinn as well as human beings 6:112, 114:1-6. Devils were made to work for Sulaymaan (PBH) 38:36-38, 21:82. The sky has been protected from them and if any one seeks to steal a hearing a clear flame follows him 15:16-18, 37:6-10, 67:5. Divine communications cannot be polluted by them 22:52-54. They have not come down with the Quran and it does not suit them, they have been kept away even from listening to it 26:210-212, 81:25.

We should seek the protection of Allah (SWT) from the evil instigation's of the devils and remember Him when we feel their influence on us, then we will start seeing aright 7:200-201. We should seek the protection of Allah (SWT) while reciting the Quran 16:98-100. We should always pray to Allah (SWT) seeking His protection in accordance with the instructions given in 23:97-98 and 114:1-6.

59. MUS-TAHZI-UUN (Those who seek to mock) 2:14

مُسْتَهْزِئُونَ (ه ز ع)

The mockers i.e. who make fun of Allah (SWT), His signs and His messengers (PBT) 9:65, the punishment of which they were warned (in

this world) 46:26 (as well as the hereafter) 45:33 will engulf them and they will finally be punished in hell 18:106.

Such mocking or making fun is associated with infidelity 18:106, hypocrisy 4:140, denial 30:10, rebellion 2:15, ignorance 2:67, ridiculing i.e. looking down upon 21:41 and deception of the life of this world 45:35.

We are ordered not to take such people as friends 5:57 and not to sit with them while they are mocking 4:140.

60. YAMUDDUHUM (He lets them go) 2:15 (يَمْذُهُمْ)

Derivatives of these alphabets are used to convey the sense of stretching (the earth i.e. drifting the continents) 13:3, stretching (the shade) 25:45, straining (the eyes by stretching the looks) 15:88, prolonging (punishment) 19:79, adding 31:27, supplementing 18:109, pulling 7:202 helping (in worldly things) 26:132-133, supporting (with angels) 3:124, extensive 74:12, a term of time 9:4 and ink 18:109 because it spreads.

61. TUGYAANIHM (Their Rebellion) 2:15 (طَغَىٰ)

Derivatives of these alphabets convey the sense of rebellion against Allah (SWT) 20:24, overflowing (of water) 69:11, exceeding (the balance) 55:8, false deities 4:51.

These words are associated with, infidelity 5:64, denial 91:11, being in error 50:27, deviation from the right 53:17, preferring this world 79:37-38, hastening evil 20:45 being independent or rich 96:6-7, injustice 53:52, blindly wondering 6:110, idols 4:51.

The opposites of the words derived from the above alphabets are turning towards Allah (SWT) 11:112, belief 2:256, worshipping Allah (SWT) 16:36.

The consequence of the rebels mentioned above is Allah's anger 20:81, an evil place of return 38:55 and finally hell 78:21-22, 79:37-39. Those who keep away from the false deities are given good news 39:17.

62. YA-MAHUUN (They wonder blindly) 2:15 (يَعْمَهُونَ)

Such people are associated with those in error 7:186, who do not hope to meet Allah (SWT) 10:11, who are intoxicated 15:72 and those who do not believe in the hereafter 27:4.

The opposite sense is conveyed by the words guidance 7:186 and mercy of Allah (SWT) 23:75.

63. ASHTARAWU (They purchase) 2:16 (ش ر ي)

Derivatives of these alphabets are used both for selling 12:20 as well as purchasing 12:21. They have also been used in the sense that Allah (SWT) purchases from the believers their lives and wealth for paradise 9:111, selling oneself seeking the pleasure of Allah (SWT) 2:207, selling this world's life for the hereafter 4:74, purchasing infidelity at the cost of belief 3:177, selling the signs of Allah (SWT) for a small price 9:9 selling the agreement with Allah (SWT) and oaths for a small price 3:77 etc.

64. RABIHAT (Gain or Prosperity) 2:16 (ر ب ح)

65. TIJAARAT (Commerce) 2:16 (ت ج ر)

Merchandise 2:282. It is also used in the abstract sense for reward 35:29, 61:10-11. It is associated with 'bayun' meaning trade 24:37.

66. MASALUHUM (Their Likeness) 2:17 (م ث ل)

Other derivatives :- Similarity 2:113, like manner 2:137, being alike 2:228, 2:275, similitude 16:60, best, exemplary 20:104 and for an example referring to Isa (PBH) 43:57 and 59. These derivatives have also been used to mean twice which actually contains two similar parts 3:13, equivalent when both the compared parts are similar 4:11 and for making Jibriil (PBH) appear like a man 19:17 probably conveying the sense of external appearance as in the case of idols referred to as 'Tamaasiil' 21:52 wherein there is an external resemblance to some real object or an imaginary figure. These examples, likenesses, similitude's etc are real not imaginary because the Quran contains only truth and nothing else.

67. ISTAWQADA (Kindled) 2:17 (و ق د)

Other derivatives :- Kindling (fire for war) 5:64, (fire of) Allah (SWT) kindled 104:5-6, lighting (a lamp) 24:35, fuel (trees) 36:80, fuel (men and stones) 2:24. The opposite of these words is 'Extinguish' 5:64.

68. NAARA (Fire) 2:17 نَاراً (ن و ر)

In the life after death, punishment will be in the fire of hell 40:49 the fuel of which will be human beings and stones 2:24 from which people will not be able to come out 2:167. The guardians of hell are angels 74:31. The inmates of hell will talk to the dwellers of paradise 7:50. In this world trees are the fuel for fire 36:80 and fire is used in the preparation of ornaments 13:17, these two fires might have been mentioned to give human beings an idea of the high temperature, especially to the common man. Those who will be punished in the fire will be the infidels and the deniers of the signs of Allah (SWT) 2:39, 7:36, polytheists 98:6 hypocrites 4:145 the criminals 18:53 the unjust 3:151, the transgressors 32:20, those who disobey Allah (SWT) and His messenger (PBH) 72:23 who hide His communications 2:174, those who earn evil and their misdeeds encompass them 2:81, those who swallow usury 2:275 wretched 11:106, those who swallow orphan's wealth 4:10, the jinn 7:38 the devil 59:16-17. Devil 59:16 and polytheist invite towards the fire 2:221.

The jinn 15:27 and the devil were created from the fire 7:12.

The opposite of hell fire is paradise and protective forgiveness 2:221. The opposite of fire is coolness giving peace 21:69. Ibrahiim (PBH) was saved from the fire 29:24.

69. AZAAA-'AT (It enlightened) 2:17 أَضَاءَتْ (ض و ء)

Other derivative :- 'Light' due to which we are able to see the material world:- (1) Light from lightening 2:20. (2) Light from the sun 10:5, in both the cases the light is associated with heat. The opposites of this light are darkness 2:20 and night 28:71.

The word 'ziyaaa' meaning 'light' is used for the Tawraah which differentiated between the right and the wrong and it was a reminder for those who guarded against evil 21:48. It has also been stated to be 'Nuur' 5:44,46. The Quran has always been called 'Nuur' 5:15,7:157,64:8, it has never been called 'Ziyaa'. 'Nuur' is pure light not associated with heat, as in the case of moon light 10:5 i.e. when heat is removed from 'Ziyaaa' it is known as 'Nuur' from which nothing can be removed. The Tawraah and the Injiil were altered 2:79 but the Quran is protected 15:9. This may be the reason for using the word Nuur for the holy Quran and

‘Ziyaaa’ for Tawraah as it exists now compared to the original one for which probably the word Nuur was used 5:44, 6:91.

70. HAWLAHU (Around him) 2:17 (ح و ل) حَوْلُهُ

Other derivatives :- Coming in between or around two or more objects: A wave came between them 11:43, Allah (SWT) comes between man and his heart 8:24, a barrier was placed between them 34:54, they would have dispersed from around you 3:159, neighborhood 17:1, around hell 19:68.

In the above verses the derivatives refer to the space between or around two or more objects.

Some of the derivatives convey other meanings too:- Change 17:56, 18:108, means (resources) 4:98 and one year 2:240.

71. ZAHABA (He took away) 2:17 (ذ ه ب) ذَهَبَ

Other derivative :- Take away 2:20 or go away 11:10. The word ‘Azzahab’ means gold 3:14.

72. NUURIHIM (Their light) 2:17 (ن و ر) نُورِهِمْ

External Nuur is ordinary light through which we are able to see the material world, the opposite of which is darkness 2:17, 6:1. When Nuur gets associated with heat as in the case of fire 2:17 or the sun light 10:5 it is known as Ziyaaa. We can easily move in Nuur i.e. light but cannot do so in darkness.

The Quran is called Nuuram-mubiin meaning a clear light 4:175 which guides us to move on the straight path leading to paradise 1:5-6, 2:2-5 illustrated by Prophet Muhammed (PBH) who is called ‘Siraaajam-Muniira’ meaning a lamp giving light 33:45-46.

The Holy Quran is stated to be Nuur i.e.light. Scientifically it has been established that light exerts pressure. It is stated in the Quran: “Had we sent down this Quran on a mountain you would have seen it fallen down splitting asunder due to the fear of Allah” 59:21.

It is reported that when portions of the Quran were sent down to the messenger (PBH) of Allah (SWT) while he was riding a camel it used to sit down due to excess load because the messenger (PBH) of Allah (SWT) used to weigh more as experienced by Zaid bin Sabit (R.A) and he perspired heavily. [Seerat-un-Nabi by Sulaiman Nadvi 1928 vol3 pp302-

303]. This was due to the weight of the Nuur i.e. The Quran. Prophet Muhammed (PBH) reflected the Nuur of the Quran by implementing it practically and perfectly but in the process of propagating the Quranic message he suffered a lot. It is probably due to this suffering while propagating the Nuur that he is called ‘Siraajam-muniira’ meaning a lamp giving light-the lamp burns i.e. suffers to give light to others. Allah (SWT) guides to His Nuur i.e. the Quran and Sunnah of our Prophet (PBH) whom He wills 24:35 and 40. One who is not guided by this internal light or Nuur i.e. the Quran and the Sunnah of our Prophet is in internal darkness wandering in error 24:40.

The source of both the external and internal Nuur is Allah (SWT) 6:1, 4:175. Allah (SWT) is the Nuur of the skies and the earth 24:35 and the earth will shine with His Nuur on the day of resurrection 39:69 when Allah (SWT) will not disgrace the Prophet (PBH) and those who believed with him, their light (Nuur) will be running before them and on their right hands they will say, “Our Fosterer! perfect our light for us and protectively forgive us, you certainly have power over everything” 66:8.

‘An-Nuur’ is one of the Attributes of Allah (SWT), the Quran is Nuuram-mubiin and Prophet Muhammed (PBH) Siraajam muniira. Those who are guided by these lights i.e. those who obey Allah (SWT) and His messenger (PBH) achieve the greatest achievement 33:71.

73. TARAKAHUM (He left them) 2:17 (تَرَكَهُمْ)

Other derivatives:-‘Leaving’, leave behind something for inheritance 2:180, forsake 12:37 etc.

74. ZULUMAAT (Darknesses) 2:17 (ظُلُمَاتٍ)

Allah (SWT) has made the light and darkness 6:1. Three types of darknesses with respect to the material world are mentioned in the Quran. (1) The darkness at night 6:97. (2) Darkness in deep sea 24:40 and (3) Darkness in wombs 39:6. Nuur has always been used in the singular form whereas darkness has always been used in the plural form 13:16, 14:1, 35:20, 57:9 etc because there is only one right path leading to paradise and many paths which mislead. Allah (SWT) takes out the believers from darkness and leads them towards light i.e. Nuur 2:257, 4:175. Those who deny the signs of Allah (SWT) are deaf, dumb and in darkness 6:39.

The opposites of darkness are light and heat represented by the words ‘Ziyaaa’ as in the case of fire 2:20 and ‘Barq’ 2:20. Nuur meaning pure light is also opposite of darkness 2:17.

75. SUMMUM (Deaf) 2:18 (ص م م) صُمُّ

The brain receives signals from the external world through the five physical senses and responds accordingly. If someone cannot or does not hear or listen to them he cannot respond, this is the case with those who do not listen to the message of Allah (SWT) 5:71 and deny it 6:39. Due to this arrogance of not listening they neither return to the right path 2:18 nor do they understand 2:171 therefore they are classed as the worst of creatures 8:22.

Such deafness to the message of Allah (SWT) is associated with dumbness and blindness 2:171. i.e. they can neither see nor respond. The opposite of deafness is hearing 11:24. The dead do not hear 27:80 and also those in the graves 35:22. Those whom Allah (SWT) leaves in error will be gathered on the day of resurrection blind, dumb and deaf and their settling place will be hell 17:97.

76. BUKMUN (Dumb) 2:18 (ب ك م) بُكْمٌ

One who cannot speak who brings nothing good 16:76.

77. UMYUN (Blind) 2:18 (ع م ی) عُمَى

Obscure 28:66. Hearts are also blind 22:46, to the internal Nuur 24:35 and 40 contained in the Quran 4:175.

There is no blame on the blind if they do not participate in religious wars 48:17. Whoever was blind to the message of Allah (SWT) in this world he will be blind in the hereafter 17:72.

Blindness is associated with deafness and dumbness 2:18 with respect to the message of Allah (SWT).

The opposite of blindness are 'seeing' 6:50 and 'guidance' 41:17.

78. YARJI-UNN (They return) 2:18 (ر ج ع) يَرْجِعُونَ

Other derivatives :- 'Returning' for instance returning of Musa (PBH) to his people 7:150, returning the sight i.e. looking back again 67:3-4, bringing back the soul 56:82-87, returning to Allah (SWT) after death 89:27-28, 2:28, 29:57, returning of affairs to Allah (SWT) 2:210, returning of all to Allah (SWT) 19:40, 6:60.

79. SAYYIB (Rainstorm(2:19 (ص و ب) صَيِّبٌ

80. ASSAMAAA (The sky) 2:19 (س م و) السَّمَاءِ

The sky is the space above our heads wherever we are on the spherical earth, i.e. regions beyond the earth upwards 50:6, 21:32. It is the direction from which water as rain comes down 2:22. It has been organized into seven higher levels or systems (samawaat) in two periods or stages 2:29, 41:11-12. The seven layers or systems are in accordance with each other 67:3, 71:15. Allah (SWT) holds it from falling down on the earth 22:65, 30:25. The sky contains clouds 2:164, thunderbolts 18:40, the galaxies, the sun, the moon 25:61, the planets 37:6, the stars 41:12, the guards probably the black holes, flames 72:8 and orbits of heavenly bodies 51:7, 23:17. The sky are expanding 51:47. All heavenly bodies are raised 88:18 without any visible support 13:2.

All the heavenly bodies including the earth were joined together and Allah (SWT) separated them 21:30 and gave the present structure in six periods or stages 11:7 providing perfect balance 55:7. The heavenly bodies are real not an illusion 14:19.

Allah (SWT) is the Originator 2:117, the Initiator of creation 6:14 and the proportioner 6:1 of the skies and the earth. He has full control on them 2:107, everything in them belongs to Him 2:116, 2:284. He has knowledge of everything including the unseen 2:33, 3:29, 27:75. His chair i.e. throne extends over them 2:255 and His is the command 32:5 and finally He will inherit them 3:180.

He has compelled everything in the skies and the earth to serve mankind 31:20, 45:13 i.e. everything in the universe is fine tuned to suit human life on earth known as the Anthropic principle of the universe. The purpose of creating the skies and the earth is to test human beings and reward them accordingly 45:22. We are invited to reflect on them 34:9, 3:191. Everything in them glorifies Allah (SWT) 57:1 and submits to Him 16:49.

Before the end a smoke will come from the sky and cover mankind which will be a painful punishment 44:10-11. The skies will be rolled up 39:67 due to which the heavenly bodies might come closer and closer increasing their mutual force of gravity which is probably hinted in 7:187 stating the event to be heavy. The end of the universe will involve whirling of the sky 52:9 and its splitting asunder 69:16, 73:18, 77:9, 78:19, 81:11, 82:1, 84:1 and it will become red like red hide 55:37 and molten brass 70:8 probably referring to the final crunch when all heavenly bodies will get concentrated at one place with a fiery chaos just

to rebound into a new creation mentioned in 21:104 to give rise to new skies and a new earth 14:48, 36:81.

81. RA-AD (Thunder) 2:19 رَعَدٌ (ر ع د)

Thunder is associated with rain and lightening and it glorifies and praises Allah (SWT) 13:13.

82. BARQ (Lightening) 2:19 بَرْقٌ (ب ر ق)

Lightening is associated with rain and thunder. It is so bright that it almost takes away the sight 24:43, its opposite is darkness 2:20. Lightening causes fear and hope 13:12, 30:24. On the day of resurrection the sight will dazzle (Bariq-al-basar) 75:6-7.

83. JA-ALA (He makes) 2:19 جَعَلَ (ج ع ل)

Other derivatives: Making 2:22, giving 4:90, appointing 5:20, putting 12:70, setting up 50:26, assigning 74:12, placing 6:124 etc.

84. ASAABIAHUM (Their fingers) 2:19 أَصَابِعَهُمْ (ص ب ع)

The infidels put their fingers in their ears due to fear of death from thunder clap and to avoid hearing the message of Allah (SWT) from Nuh (PBH) 71:7.

85. AAZAANIHIM (Their ears) 2:19 آذَانِهِمْ (ا ذ ن)

We hear through our ears 7:195 but if there is heaviness in the ears 31:7 i.e. something which filters out good, then in spite of the ears we do not hear or listen 7:179. The mention of remembering ears 69:12 indicates that, what we hear is recorded in our memory and can be displayed on the day of resurrection as a proof in favour of or against us 41:19-23. We fall asleep when our sense of hearing is taken away 18:11.

The ears are associated with the eyes 7:195 and the hearts 22:46. Derivatives of this alphabets also convey the sense of permission 9:43, order 24:36, announcement 7:44, taking notice of 2:279, response 84:2 and excuse 16:84.

86. AS-SAWAAIQ (Thunder claps) 2:19 الصَّوَاعِقُ (ص ع ق)

Other derivatives:- Thunder bolts 13:13, 2:55 41:13 and falling down senseless i.e. fainting 7:143, 39:68 probably because of the effect of a thunder bolt 2:55.

87. HAZAR (Fear) 2:19 حَزَرٌ (ح ذ ر)

Other derivatives:- Being aware 24:63, 63:4, cautious 28:6, 39:9, 64:14, precautious 4:71 and 102, alert 26:56 etc.

88. AL MAWT (Death) 2:19 الْمَوْتُ (م و ت)

[Also Hayaath meaning life and Wafaat meaning death]. Allah (SWT) gives life causes death 3:156 and burial 80:21. He made every living thing from water 21:30. He takes away the nafs (soul, conscious self or the psychic personality) at the time of death and a person can die in his sleep too. The Nafs is taken away even during sleep 39:42 but life remains and the person rises on awaking 6:60. At the time of death both life and consciousness are taken away whereas during sleep only consciousness is taken away temporarily and returned on awakening.

No human being is immortal i.e. every 'Nafs' tastes death 21:34-35. Allah (SWT) brings out the living from the dead and the dead from the living, 3:27.

There are two deaths and two lives 2:28, 40:11. Before coming into this world for 'Hayaat id-duniya' 43:32 human beings are biologically non existent and after the end of this first life too they become biologically non existent when the physical body is absorbed in the earth. On the day of resurrection human beings will rise bodily 75:3-4, 17:49-52 when the souls will be paired (probably with respective physical bodies) 81:7, the earth above them will split 50:44 and they will come out of the graves 70:43. Death can be defined as 'Biological Nonexistence', first before this life and second after it. Life in this world is biological existence and the presence of the Nafs or the psychic personality makes us active members of the human society facing the test for which we have been created 67:2. In the hereafter too i.e. our second life we will be biologically alive and conscious because we will be asked to read and examine our account of deeds 17:13-14, 10:30 and either enjoy in paradise which will include physical pleasures or suffer in hell which will include physical pains 69:18-37, 56:1-56.

The place 3:154 and time 3:145 of death are fixed by Allah (SWT). Wherever we are death will grasp us 4:78 and we will be gathered towards Him 3:158. We do not know in which land will die 31:34 but we

are ordered to die as Muslims 2:132, therefore every moment of our conscious life should be on Islam as we do not know when we will die.

In this life too the dead were raised to life as miracles: a man kept dead for 100 years was raised to life 2:259 but he did not feel the length of time .

Isa (PBH) raised a dead man to life 3:49 by the permission of Allah (SWT). The intoxication of death i.e. sakraat-ul-mawt engulfs human beings at the time of their death 50:19, when the messengers (angels) take back the person 6:61 (the soul or the psychical personality). It is stated in the Quran: The angel of death Malak-ul-mawt who is entrusted with you will take you back (your soul) then to your Fosterer you will be returned 32:11.

The angels take back the infidels (i.e. their souls) striking their faces and their backs, saying, "Taste the punishment of burning" 8:50, 47:27, the unjust thus suffer the hardships of death 6:93. In the case of the pious people the angels take back (their soul) saying "Peace be on you, enter the garden because of that which you used to do". 16:32 the dead do not hear 27:80 and those slain in the way of Allah are not to be called dead, they are alive and get their provision from Allah (SWT) 2:154, 3:169, 22:58.

The earth is the place where we live and die and from which we will be brought out 7:25. The dead will be brought out of the earth like vegetation after the rain 7:57, 50:11. There is no death in paradise 44:56 but life in the exaggerated form 29:64, whereas in hell people will neither die nor live 20:74, 35:36, 87:13.

Death is associated with fear 2:19, 2:243, murder 3:144 and grave 9:84, life and death are used as opposites of each other 16:21, 19:66, 35:22.

Everything will perish except Allah (SWT) 28:88, 55:26-27. He is always Alive 'Al Hayy', Conscious and Attentive, being present everywhere 2:115. He does not die, does not sleep, does not become inattentive of His creation and does not get tired 2:255, 25:58. He gives life being 'Al Muhyi' 'The Giver of life' and causes to die being 'Al Mumiit' 'One who causes death.

89. MUHIIT (Encompasser) 2:19 مُحِيطٌ (ح و ط)

Other derivatives: Surrounding something physically as a wave encompassing a ship in the sea 10:22, being surrounded and overpowered physically 12:66 and in the abstract sense, comprehension as in the case of knowledge 2:255, 27:84. Allah (SWT) encompasses everything in

knowledge 65:12, He encompasses mankind 17:60 and encompasses everything 4:126 probably in the sense of surrounding and overpowering.

90. YAKAADU (It Almost) 2:20 (ك و د) يَكَادُ

Other derivatives : More close 2:71, intend 4:78, almost 7:150, about to 17:73, able to 14:17, hardly 43:52.

91. YAKHTAFU (It Snatches away) 2:20 (خ ط ف) يَخْطَفُ

Other derivatives: Snatching away (of eye sight) 2:20, of hearing by jiin 37:10, kidnaping (of human beings) 8:26, 29:67 etc. They are associated with weakness 8:26 and their opposites are security 29:67, refuge and help 8:26.

92. MASHAW (They walk) 2:20 (م ش ي) مَشَوْا

Other derivatives: Walking 7:195 or moving 24:45 physically and walking on the right path shown in the Quran (Nuur) 57:28. The opposite of these derivatives is being stand still 2:20.

93. QAAMU (They stand still) 2:20 (ق و م) قَامُوا

Other derivatives: To stand up 4:142, 18:14 the opposite of which is movement or walking 2:20.

94. SHAAA (He willed) 2:20 (ش ي ء) شَاءَ

Other derivatives: 'Willing' 18:29, 18:39.

95. KULL (Every or All) 2:20 (ك ل ل) كُلُّ

Every or all when referred to Allah (SWT) but when it is referred to human beings, as in the case of Zil Qarnayan, it may mean everything or all things necessary for him 18:84.

96. SHAY-IN (Thing) 2:20 (ش ي ء) شَيْءٍ

Other derivatives: Material things 34:39, 7:85, and sometimes abstract things 3:128, 5:101, 53:28, 58:18. In many verses they refer to both material and abstract things 2:155, 15:21, 51:49.

97. QADIIR (Powerful) 2:20 (ق د ر) قَدِيرٌ

Following verses of the Quran help in understanding the meanings conveyed by the derivatives of these alphabets.

Precise measure (amount, size) :- Allah measures out يُقَدِّرُ the night and the day.... Ch.73 Vs. 20

The lengths of the day and night are so precisely measured out that the times of sunrise and sunset on any day of a year are the same every year.

He governs the affair from the sky to the earth, then it will ascend to Him in a day, the measure مِقْدَارُهُ of which is a thousand years of that which you count. Ch.32 Vs.5

Capacity, power:- *There is no sin on you if you divorce women while you have not yet touched them or settled for them a settlement (dowry), but provide for them, (this is incumbent) on the rich in accordance with his power (capacity قَدْرٌ) and on the straitened in accordance with his power, (capacity قَدْرٌ) a provision recognized (to be good) a duty incumbent on the doers of good. Ch.2 Vs.236.*

Allah sets forth a similitude: a slave under someone's control, having no power لَا يَقْدِرُ on anything... Ch.16 Vs.75

Programme, destiny:- *It is certainly Allah Who splits the grain and the date stone (seed). He brings out the living from the dead and He brings out the dead from the living. That is Allah, then how are you turned away (from the truth)? Splitter of the day break, and He has made the night for rest and the sun and the moon for keeping an account (of time). That is the programme تَقْدِيرٌ of the Mighty, the Knowing. Ch.6 Vs.95-96*

And a sign to them is the dead earth. We give life to it and bring out from it grain so they eat of it. And We have made therein gardens of date palms and grapes and We have caused the springs to gush forth therein, that they may eat of its fruit, and their hands did not make it. Will they not then be grateful? Glory be to Him Who created pairs of everything, of that which the earth grows and of themselves and of that which they do not know. And a sign for them is the night, We cause the day to slip off from it, when (again) they are in darkness. And the sun moves on for the time (

and) in the space (appointed for) it. That is the programme **تَقْدِيرٌ** of the Mighty, the Knowing. Ch:36 Vs:33-38

And the moon, We have programmed **قَدَرْنَاهُ** for it stages (in space and time) till it returns like and old dry palm branch. Ch: 36 Vs: 39

Say, 'What! Do you not believe in Him Who created the earth in two periods, and do you set up equals with Him? That is the Fosterer of the worlds.' And He made in it mountains (through the deposition of material) from the surface of it, and blessed therein, and He destined **قَدَر** in it its food in four periods, balanced (according to the requirement) of the seekers. Moreover, He set the balance towards the sky which was smoke. So He said to it and to the earth, 'Come willingly or unwillingly.' They both said, 'We come willingly,' so He ordained them (to get organized into) seven skies (higher levels), in two periods, and communicated in each sky its affair. And We adorned the sky of the world with lamps (stars) and provided protection. That is the programme of the Mighty, the Knowing. Ch: 41 Vs: 9-12

And Allah knows that which every female bears and that which the wombs absorb and that which they grow; and with Him, everything is according to a programme **مِقْدَارٍ**. Ch: 13 Vs: 8

Did We not create you from a fluid (which is) weakened after vigour? Then We made it to stay in a place till (the fulfillment of) the known programme **قَدَر** thus We programmed **فَقَدَرْنَا** for We are Excellent Programers **الْقَادِرُونَ**. Ch: 77 Vs: 20-23

He created him (man) from a sperm, then programmed **فَقَدَّرَهُ** him (to follow a certain path) then He eased that path for him. Ch: 80 Vs: 19-20

We have destined **قَدَرْنَا** death among you... Ch: 56 Vs: 60

We have certainly created everything with a programme. Ch: 54 Vs: 49

.... Allah has indeed made a programme **قَدَرًا** for everything. Ch: 65: 3

....And He created everything then programmed for it a programme
و خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا Ch: 25 Vs: 2

This programme for everything in the universe is probably written
down in the guarded tablet لَوْحٍ مَّحْفُوظٍ Ch: 85 Vs: 22 and sent down
annually for implementation during 'Laitat – ul – qadr' as indicated in Ch:
97

We certainly sent it down during the night of Al Qadr. And what will
make you realize what the night of Al Qadr is? The night of Al Qadr is
better than a thousand months. The angles and the spirit come down
during this night by the permission of their Fosterer with (a programme
for) every affair. Peace it is till the appearance of dawn Ch: 97.

Opposite word:- Straiten as opposed to enlarge

Allah يَبْسُطُ enlarges the provision for whom He wills and straitens
يَقْدِرُ (measured).... Ch: 13 Vs: 26

Association with other words:-

Glorify the name of your Fosterer, the Most High Who created then
set the equilibrium فَسَوَّاهُ, and Who programmed then guided. فَهَدَاهُ
(to the programme). Ch: 87 Vs: 1-3

Summary and conclusion:-

Allah's is the kingdom of the skies and the earth and that which is in
them and He has power قَدِيرٌ over everything. Ch: 5 Vs:120

Do they not consider that Allah Who created the skies and the earth
is able قَادِرٌ to create their like? Ch: 17 Vs: 99

...and Allah is the Holder of power مُقْتَدِرًا over everything. Ch: 18
Vs: 45

And they have not estimated Allah with the estimation قَدْرُهُ due to Him. And the earth will be totally in His grip on the day of resurrection, with the skies rolled up in His right hand. Glorified is He and high (above) that which they associate as partners (with Him). Ch: 39 Vs: 67

Allah (SWT) as الْقَدِيرُ is the Possessor of power, as الْمُقْتَدِرُ He exhibits this power and as الْقَادِرُ he holds power over everything. In view of the three important meanings indicated by the derivatives of ق د ر 1. Measure, 2. Capability and 3. Programming or allotting a destiny, Allah (SWT) precisely programmes everything for the purpose for which He has created it and strictly guides it to follow its prescribed programme or destiny prescribed by Him.

The power and capability associated with the derivatives of this word are the power and capability of measuring out, programming or prescribing destinies. Laws of nature framed by Allah (SWT) can be considered as the Taqdir, destiny or the programme to be followed by everything in His creation. These laws of nature cannot be violated by any one, but Allah (SWT) Himself can go against them , if He wills to as He does when He makes His prophets perform miracles like changing a wooden staff to a live snake or converting a form of a bird moulded in clay, to a live bird. These miracles performed against the laws of nature by Moses (PBH) and Jesus (PBH) were not only proofs of their being prophets and messengers of Allah but also an exhibition of the power of Allah and a challenge to humanity in general that no one else can perform miracles going against the laws of nature, without Allah's permission.

These laws of nature, destiny or programme of everything in the creation of Allah appears to be recorded in guarded tablet. Ch: 85 Vs: 22 or the source book. This book appears to contain the time and place of every event that is to take place in the universe, everywhere, each moment involving everything... *And every affair has a (set) time/place of happening. Ch: 54 Vs: 3*

Allah abolishes what He wills and keeps established (what He wills) and with Him is the original prescription (book). Ch: 13 Vs: 39

The above verse indicates that destiny is not the final word, if Allah wills He can abolish what He Himself has destined, He can even advance or postpone the time of an event appointed by Him.

98. KHALAQ (Creation) 2:21 خَلَقَ (خ ل ق)

Other derivatives: Creating, making, fabricating portioning something from something else:- creation of living beings from water 24:45, creation of jiin from fire heat 55:15, creation of man from sperm 16:4 etc, in proportion and out of proportion 22:5. They are also used for creation of abstract qualities like, habit 26:137, character 68:4, human temperament 21:37 fabricating of lie 29:17, orbits of heavenly bodies 23:17, share 2:102 etc.

These derivatives are associated with Allah's (SWT) command 7:54 knowledge 15:86 and fashioning 59:24 and their opposites convey the sense of decay 36:68 and death 30:40.

Allah (SWT) created everything 6:102, He creates what He wills 28:68, He begins the creation and gets it reproduced 10:4 and His creation is perfect 27:88, 67:3-4. He creates the physical forms as well as their functions 87:1-3 and everything follows His command (Amr) 7:54 i.e. 'The laws of Nature' laid down by Him cannot be violated, but if He wills He can, as He does in the case of miracles which He Himself makes His Prophets (PBT) to perform.

99. FIRAASHA (Spreading) 2:22 فَرَّاشًا (ف ر ش)

Other derivatives: The earth is a spreading below opposed to the sky a structure above 2:22, 51:47-48, cattle of low height like sheep, goats etc. suitable for eating as opposed to comparatively tall cattle meant for carrying burden like horses, mules etc 6:142, moths which normally fly low 101:4, spreading like bed sheets (laid down) 55:54 and raised beds kept on the floor 56:34.

100. BINAA-A (Structure) 2:22 بِنَاءً (ب ن ي)

Some derivatives of these alphabets mean to build or construct a structure, building or construction. Build 26:128, construct 50:6 building which they built 9:110, construct a building 18:21 etc.

101. MAA-A (Water) 2:22 مَاءً (م و ه)

The rain that comes down from the clouds in the sky giving life to the dead earth 2:164 through which grows the vegetation providing food 6:99, 16:10, 14:32. This rain water actually belongs to the earth 11:44, 79:31 having evaporated from it to form clouds 15:22. It is clean 25:48

and comes down in a measured amount with a set programme 23:18, 43:11 and later on flows in the form of rivers 13:17 and comes out from porous rocks 2:74. It is used for drinking and irrigation 16:10. All living beings 21:30, 24:45 including man 25:54 have been created from water.

The word ‘Maaa’ has been used for seminal fluid 32:8, 77:20, 86:6. It has also been used for water like molten brass which will be given to the inmates of hell 18:29 which would obviously be at very high temperature. The inmates of hell will get boiling water for drinking 14:16, whereas in paradise there will be rivers of unpolluted water 47:15, 56:31.

The seminal fluid and molten brass are not water i.e. the word ‘Maaa’, meaning water in general is also used for liquids of different composition and at very high temperatures.

It is stated in the Quran. “And He (Allah) it is Who created the skies and the earth in six periods when His throne was on water.....” 11:7.

In view of the above discussion, if the ‘throne’ is understood to mean ‘control’ then does the word ‘Maaa’ mean ordinary water or a fluid at very high temperature? Does this refer to the super dense nuclear fluid of the primeval atom before the ‘Big Bang’ marking the explosive initiation of the present universe 21:30?

102. AKHRAJ (He brought out) 2:22 (خ ر ج) أَخْرَجَ

Other derivatives: Coming out 19:11 going out 28:21, bringing out 2:22 etc, which are opposite of entering into something 17:80, 34:2.

103. AS – SAMARAAT (Fruits) 2:22 (ث م ر) الثَّمَرَاتِ

They have been created in pairs 13:3 and similar fruits will be given in paradise 2:25, 47:15

104. ANDAADA (Equals or Rivals) 2:22 (ن د د) اَنْدَاداً

Objects besides Allah (SWT) which are loved as Allah (SWT) should have been loved, by people who are unjust whereas the believers are strongest in love for Allah (SWT) 2:165. Considering others equal to Allah (SWT) amounts to infidelity 34:33.

105. SUURAH (Chapter of the Quran) 2:23 (س و ر) سُورَة

Other derivatives: Wall 57:13 and bracelets 18:31

106. AD ‘UU (Call) 2:23 (د ع و) اَدْعُوا

Other derivatives: Calling 2:23, praying for help 3:38, inviting towards Allah (SWT) 8:24, 41:33, invoking 19:91, asking 41:31 etc. Human beings pray for help when they are afflicted with harm 39:8, 41:51. These derivatives are associated with righteous deeds, Islam 41:33, help 54:10, response 8:24 etc. Allah (SWT) responds to our prayer 2:186, we can pray to Him invoking any of His Attributes 17:110. We are required to pray only to Him making religion exclusively for Him 10:22, 31:32 and we should not pray to others 10:106, 72:18 they cannot respond 13:14, 35:13-14, 7:194-198, 46:5 we should pray secretly, humbly 6:63 with fear and hope 7:55-56, 21:90.

107. SHUHADDAA-A (Witnesses) 2:23 (ش ه د) شُهَدَاءَ

Other derivatives: Witness 12:26, someone present not absent 2:185, visible opposed to unseen 6:73, keeping an eye on 22:78, Martyr's 57:19.

Before coming into this world we were made to bear witness that Allah (SWT) is our Fosterer 7:172-174. For loan transaction there should be two male or one male and two female witnesses 2:282. For punishment of a man and women involved in shameless deeds four persons should bear witness 24:4-8. One should bear witness with justice for the sake of Allah (SWT) 5:8. Recitation of the Quran at dawn is witnessed 17:78. In the hereafter mankind will be gathered and that will be a day which will be witnessed (probably when witnesses will be called to give witness against or in favour of infidels and believers) 11:103. The tongues, hands and legs will bear witness on the day of judgment against those who had accused chaste, innocent, believing women 24:24 and the ears, eyes and the skins will bear witness against the enemies of Allah (SWT) 41:19-21.

‘Shahiid’ is one of the Attributes of Allah (SWT) 22:17. He is always a witness over everything, everywhere being present and never being absent, keeping an eye on everything, everywhere.

108. SAADIQIIN (Truthful) 2:23 (ص د ق) صَادِقِينَ

Allah (SWT) and His messenger (PBH) speak the truth 33:22. Derivatives of these alphabets convey the sense of being truthful 2:177,

proving something to be true 34:20, testifying the truth 39:33, confirming the truth 10:37, accepting the truth 56:57, 70:26, truth itself 5:119, friend 26:101 and charity 9:75 (dealt with later under 2:196-263).

These words are associated with belief and Islam 33:22, fear of Allah (SWT) 9:119, patience, obeying Allah (SWT) and His messenger, charity, seeking forgiveness of Allah (SWT), favours of Allah (SWT), prophets (PBT), martyrs righteous, Muslims, Momins, humility, fasting, chastity, remembrance of Allah (SWT), 3:17, 4:69, 33:35, guarding against evil 2:177, righteousness 63:10, satisfaction 5:113, reality as Haqq 15:64, Salat 75:31, agreement 33:23 etc.

The opposites are lying 12:26, fabricating a lie 12:111.

109. TAF-ALUU (You do) 2:24 (ف ع ل) تَفْعَلُوا

Other derivatives: Doing something 7:155. Allah (SWT) is a witness over all that is done 10:46, everything that is done is recorded 54:52-53 by the angels 82:12 we should not say what we have not done, Allah (SWT) hates it 61:2-3. A painful punishment waits for those who love to be praised for what they did not do 3:188. Poets say what they do not do or practice 26:226. Allah (SWT) does what He intends 2:253 or what He wills 3:40, He cannot be questioned for what He does but others will be questioned 21:23. The command of Allah (SWT) is executed 4:47.

110. WAQUUD (Fuel) 2:24 (و ق د) وَقُودٌ

Other derivatives: Fuel for fire (trees) 36:80, (men and stones) 66:6, kindling a fire 2:17, lighting a lamp 24:35, kindling of hell fire 104:6.

111. AL HIJAARAH (The Stones) 2:24 (ح ج ر) الْحِجَارَةُ

The derivative 'Hujuraat' means rooms 49:4. A room is a vacant space bounded by walls, roof and floor with openings like doors, windows etc. Very small holes or pores like those in a sponge can also be called very small rooms. In view of this 'Hajar' 2:60 and 'Hijaarah' 2:74 from the same root alphabets would mean porous rocks or stones. When Musa (PBH) asked for water he was asked to strike 'Hajar' 2:60 (meaning a porous rock or an aquifer) out of a number of other words for rocks available in Arabic like 'Jabal', 'Rawasiya' etc. Hearts are compared with Hijaarah 2:74 (porous rock). Hearts absorb and pump out blood, porous rocks too absorb rain water and make it available for discharge as rivers or being drawn out from wells 2:74. One is forced to

admire the selection of the most appropriate words throughout the Quran.

The pores prevent water from moving out easily, it is probably due to this reason that some of the derivatives are used to mean prevention (of water from getting mixed up) 25:53, prevention (from punishment) 25:22, forbidding (meaning preventing from certain things) 6:138, guardianship (which involves prevention from harm) 4:23, sense (which should prevent from falsehood) 89:5.

Hijaaratam-min-sijjiil 11:82 and Hijaaratam-min-tiin 51:33 can be translated as porous stones of (baked) clay'. Baking involves heat. In view of this it appears that these stones were thrown out of a volcano and fell down as rain 11:82, they became porous due to loss of volatile gases. In the case of the owners of elephant 105:4, the birds might have been made to pick up these stones thrown out of a volcano and deposited earlier, there being many igneous rocks in and around Mecca. The place Al Hijr where Saleh (PBH) preached is a rocky area (probably of porous rocks) 15:80.

112. U – IDDAT (Prepared) 2:24 (ع د د) أُعِدَّتْ

Other derivatives: Preparing (for fighting) 8:60, (for war) 9:46, (punishment) 4:93, (paradise) 9:89 and numbering 19:84, counting 14:34, term 65:1 etc.

113. BASH-SHIR (Convey good news) 2:25 (ب ش ر) بَشِّرْ

Other derivatives: Conveying of information. Good news the opposite of which is despair 15:53-55, news of the birth of a girl 16:58, news of punishment 4:138, conveyer of good news 'Bashiir' the opposite of which is warner 'Naziir' 5:19, man as an information processing being 15:33 (see word No.42:4). It is probably in the sense of imparting or conveying information that 'baashiruu' derived from the same root alphabets is used for having 'sexual intercourse' 2:187. In this process the sperm containing genetic information fertilizes the egg which also contains genetic information and the combination of these two genetic information's gives birth to a child - another information processing being (Bashar).

114. UTU (They will be given) 2:25 (ا ت ي) أُتُوا

Other derivatives: Come 16:1, done 3:188, give 23:71, bring 23:90.

115. AMILUU (They do) 2:25 (ع م ل) عَمِلُوا

The word 'Amal' in general means deeds which may be good 2:82 or bad 40:40. Everyone acts according to the scope allowed to him 17:84 and is responsible for his own deeds 10:41. We have been created to be tested 67:2. The devils decorate evil deeds and make them fair seeming 6:43, 16:63. We will be questioned for our deeds 15:92-93 after being informed about them 24:64 because whatever we do is recorded 45:29. Our tongues, hands and feet 24:24 along with ears, eyes and skins will bear witness against us on the day of judgment 41:20. Allah (SWT) is not unaware of 2:74, sees 2:110, is informed of 2:271, has knowledge of 2:283, is witness over 3:98 and encompasses 11:92 all our deeds. For everyone there are grades according to what they do 6:132, punishment for bad deeds 32:14 and paradise for good deeds 43:72. Jinn 34:12 and devils too work 5:90, 21:82.

116. JANNAAT (Gardens) 2:25 (ج ن ن) جَنَّاتٍ

The word Jannat is used for garden on earth too 6:99. Adam and his wife (PBT) were asked to stay in a garden 2:35. The extension of the garden (paradise) in which the righteous people will live in the hereafter is like the skies and the earth 3:133, it is also known as 'Firdaws' 18:107. This garden will have door's or gates 38:50, 39:73. Allah (SWT) invites human beings towards this garden 2:221, He will give this garden in exchange for the life and wealth of the believers 9:111. Entry in the garden will be given to those who believe and do good works in accordance with the Quran and teachings of Prophet Muhammed (PBH) 4:13, 16:32, 2:82, 23:1-11, 70:22-35, those who worship Allah (SWT) guarding against evil 19:63, who are patient 76:12 who feared Allah (SWT) and restrained from evil desire 79:40-41, whose souls were peaceful 89:27-30.

The gardens of paradise will have houses 9:72 and multistoried palaces 39:20 with rivers flowing below. The inhabitants of paradise will have fruits, pure spouses 2:25 ever lasting food, shade, 13:35 whatever they will for 16:31, they will not hear any vain talk except peace, having their provision morning and evening 19:62. It will be the best resting place 25:24. They will have therein bracelets of gold, pearls, silk garments 35:33, rivers of water, milk, wine, and honey 47:15. They will recline on spreadings and carpets having beautiful females 55:54-76. Youths will move about attending on them, flesh of birds will be served 56:11-40. There will be radiant happiness and joy, the atmosphere neither hot nor very cold, it will be an excellent great kingdom 76:11-22 of Allah (SWT) achieving Whose pleasure is the greatest achievement 9:72.

117. TAJRII (Flow) 2:25 (تَجْرِى (ج ر ی)

Other derivatives: Flowing of (rivers) 2:25, sailing of (ships) 10:22, blowing of (wind) 21:81, movement of (sun and moon) 13:2, 36:38. They are also used for ships 69:11 which stand like mountain in the water 42:32, this hints at the fact that mountains too project below the surface of the earth like ships below water level. This fact of mountains having roots was discovered recently. One of the derivatives is probably used for comets or black holes 81:15-16.

118. AL- ANHAAR (The Rivers) 2:25 (الْاَنْهَارُ (ن ه ر)

This word means rivers 2:74 which have been compelled to follow the laws of Allah (SWT) for serving mankind 14:32. We use rivers for irrigation, navigation, power generation food etc. In paradise there are rivers of water, milk, wine and honey 47:15.

The word An Nahaar is used to mean a day which is opposite of night 2:164. Allah (SWT) measures out the night and the day 73:20. This measuring out is so precise that on any day of a solar year the timings of sun rise and sun set are the same every year. The night is made to enter the day and the day is made to enter the night 3:27 indicating a gradual and not an abrupt change. Allah (SWT) makes the night to cover the day 7:54 i.e. the earth comes between us and the sun which causes darkness or night on our side. He winds the night over the day and the day over the night 39:5. He causes the oscillation, (turning and returning at regular intervals) of the night and the day 24:44. The day slips off from the night 36:37 and the night cannot out strip the day 36:40 i.e. we cannot miss a day. The day unveils the sun and the night covers it 91:3-4, 92:1-2. All these verses of the Quran indicate the rotation of the earth. If this rotation is stopped one half of the globe will permanently face the sun and the other half will face permanent darkness i.e. night 28:71-72 like the moon.

Allah (SWT) has made the night for rest and has made things visible during the day time 10:67 when we rise 25:47 so that mankind might seek His grace 30:23 in the form of livelihood 78:11 and has thus compelled the night and the day to follow His laws for our service 14:33.

119. MUTASHABIHAA (Like it or resembling it) 2:25

مُتَشَابِهًا (ش ب ه)

Other derivatives: Appearing similar 13:16, similar not contradictory 39:23, (cows are) alike 2:70, allegorical 3:7, (the one crucified) was made to resemble (Isa PBH) 4:157. The word ‘Misl’ meaning ‘likeness or similarity’ associated with ‘Tashaabahat’ meaning ‘They are alike or similar’ more or less explains the general meaning of these derivatives as alike, similar, resembling each other.

120. AZWAAJ (Mates, Spouses or Companions) 2:25 (ز و ج)

Other derivatives: A pair consisting of a male and female 42:50, 53:45, each member of the pair wife 4:20, husband 58:1, 2:230 marriage 33:37 etc. They are also used for more than two:-3 kinds 56:7, groups 15:88, kind 38:58, kinds of vegetation 20:53. Allah (SWT) has created everything in pairs 36:36, 51:49, He alone is one 112:1-4. On the day of resurrection the souls will be paired (probably with their respective bodies) 81:7. In paradise males will be paired with (or married to) ‘Huur’ meaning fair ones with wide beautiful eyes 44:54, they will have pure mates therein 3:15. It is stated in the Quran: “Enter the garden you and your mates”. 43:70, here ‘Azwaaj’ may mean companions of the same good qualities, similar appears to be the case in hell 37:22 because it is not necessary that both husband and wife together should deserve paradise or hell, either of them could be good or bad as in the case of the wife of Lut (PBH) being in fire and the wife of Firawn being in paradise 66:10-11.

121. MUTAHHARAH (Clean or Pure) 2:25 (ط ه ر)

Other derivatives: Physical cleaning of women after menstruation 2:222, of the couple after intercourse 5:6, and of clothes 74:4. rain water is clean 25:48. These derivatives are also used for removal of uncleanness 33:33, weakening uneasiness caused by the devil 8:11, sin 7:82, Isa’s (PBH) getting rid of infidels 3:55 etc. These derivatives are further used for cleaning of the hearts 33:53, of Kaab’a 22:26, cleaning and purification through charity 9:103 etc.

This quality of cleanliness is associated with purity 2:222, hearts 5:41, favours of Allah (SWT) 5:6, worship, charity, obeying the orders of Allah (SWT) and His messenger (PBH) 33:33, good 58:12, honour, elevation, virtue 80:11-16, the holy Quran 56:77-80, 98:2, turning towards Allah (SWT) 2:222, guarding against evil etc. 9:108. Allah (SWT) loves those who are clean 9:108. In paradise, the inhabitants will have pure mates 2:25 and pure drinks 76:21.

122. KHAALIDUUN (They will stay) 2:25 (خ ل د)

Paradise has been specified as the place for staying (khuld) 25:15 but elsewhere it is stated that the inhabitants will stay there for ever 4:57. Similarly for hell it is stated that the inmates will stay therein 9:68 but elsewhere it is stated that they will stay therein for ever 4:169. This indicates that the derivatives of these alphabets convey the sense of 'staying for ever'. This meaning is also evident from the so called tree of immortality through which the devil deceived Adam (PBH) 20:120, 7:20. It is stated that 'khuld' meaning immortality in this world was not assigned to anyone because every soul tastes death 21:34-35 Clinging (Akhlada) to the earth 7:176 would mean always remaining with earthy or worldly things in the life of this world. Staying or remaining in paradise or hell for ever is subject to the will of Allah (SWT) 6:128, 11:107-108 who has full authority on everything.

123. YASTAH-YIII (He is ashamed) 2:26 (ح ي ي) يَسْتَحْيِ

These derivatives mean feeling shy 28:25, 33:53.

124. YAZRIB (Set forth) 2:26 (ض ر ب) يَضْرِبُ

Other derivatives: Setting forth (a similitude) 14:24, striking a (comparison) 13:17, preventing from hearing 18:11, setting up (a wall in between) 57:13 keeping away (the reminder) 43:5, effecting with disgrace and wretchedness 2:61 drawing (the head cover) 24:31, striking (the feet while waking) 24:31, striking (or digging the rock for water) 2:60, striking (or causing a dry path in the sea) 20:77, striking off (the neck and the finger tips) 8:12, 47:4, striking (or breaking idols) 37:93, striking (the faces and backs of the infidils at the time of their death by angels) 47:27, striking (or traveling in the earth) 4:94, 73:20.

125. BA-UZAH (Fly or Mosquito) 2:26 (ب ع ض) بَعُوضَةٌ

126. AL HAQQ (The Truth) 2:26 (ح ق ق) الْحَقُّ

Other derivatives: Truth 2:42, reality 6:73, right 2:61, 5:116, correct 7:8, justice 38:22, due 6:91, deserving 38:14 incumbent 28:63 etc. which are opposite of falsehood 8:8, lie 6:5, error 10:32, guess 10:36, doubt 3:60, 45:32, deception 31:33, magic 10:76, injustice 38:22, wrong 38:26, not serious 21:55, desire 5:48. Al Haqq is one of the Attributes of Allah (SWT).

127. ARAADA (He intends) 2:26 (ر و د) أَرَادَا

Allah (SWT) does what He intends 2:253, He orders what He intends 5:1, when He intends anything He says, 'Be' to it and so it is 16:40, 36:82. We should intend to seek the Attention of Allah (SWT) 30:38, if we intend to receive the reward of our good deeds in the world we will get it here and if we intend to receive the reward in the hereafter we can get it there 3:145, 17:18-19. Will is associated with intention 17:18.

128. KASHIRA (Many) 2:26 (ك ث ر)

It also means too much 11:32, increase 89:12, abundance 7:188 more 74:6, much 42:30 etc. The derivative 'Aksar' means majority 2:243, 11:17. The opposites are 'Qaliil' meaning less 7:86 and 'Adna' also meaning less 58:7. Rivalry or competition in worldly increase (ie wealth) 102:1

129. AL-FAASIQIIN (The Transgressors) 2:26

الْفَاسِقِينَ (ف س ق)

Those who go beyond the limits set by Allah (SWT) 18:50, those who exceed the limit 10:33, who forget Allah (SWT) 59:19, who do not command according to the Quran 5:47, the hypocrites 9:67, those who sacrifice before idols and draw lots 5:3, who eat something on which the name of Allah (SWT) was not invoked 6:121 or something on which a name other than Allah (SWT) was mentioned 6:145, those who harm the writer and witness of a contract 2:282. The consequence of such acts of transgression is destruction 17:16 and fire 32:20. Exceeding the limit set by Allah (SWT) is associated with infidelity 2:99, 9:84 disobedience 49:7, denial 6:49, deviation from the right 61:5, injustice 2:59, pride 46:20 etc. The opposites of exceeding the limits set by Allah (SWT) are: Believing and doing righteous works 32:18-19, 49:11, being guided 57:26.

130. YANQUZUUN (They break) 2:27 (ن ق ض)

Other derivatives: Breaking agreement 8:56, oaths: 16:91, pledge 13:20, physically breaking thread after it has been spun strong 16:92 and burden on the back (which breaks it) 94:3. Breaking of pledges is associated with infidelity 4:155.

131. AH-D (Agreement) 2:27 (ع ه د)

Allah (SWT) has made an agreement with human beings that they should not serve the devil and serve Him alone 36:60-61 we are ordered to fulfill the agreement of Allah (SWT) 16:91, those who sell the agreement for a small price will not have any portion in the hereafter 3:77.

132. MIISAAQ (Establish ratify or confirmation) 2:27

مِيثَاقٌ (و ث ق)

Other derivatives: Binding 89:26, 5:7, undertaking 12:66, strength 2:256, pledge 2:83 etc. These are sometimes associated with agreement 13:20.

133. YAQTA-UUN (They cut off) 2:27 يَقْطَعُونَ (ق ط ع)

Derivatives are used for cutting (trees) 59:5 cutting off (the road for robbery) 29:29, tracts (of land) 13:4, part (of the night) 11:81 pieces (of dark night) 10:27, dividing (the affair) 21:93, deciding (an affair) 27:32. The opposite is to join 13:25.

134. AMAR (The Ordered) 2:27 أَمَرَ (ا م ر)

Other derivatives: Enjoin 4:114, command 7:12, advise 26:35, authority 4:59, affair 3:128. Allah's (SWT) is the creation and the command 7:54, the sky and the earth exist by His command 30:25, His command has to be executed 4:47, it is like the destiny destined 33:38. He governs all the affairs from the sky to the earth 32:5 all affairs go back to Him 11:123, when He decides an affair He just says 'Be' to it and it is 2:117, angels and the spirit (Jibreel) come down with all affairs 97:4, every affair has a time/place of happening 54:3. Whoever fears Allah (SWT) He makes his affair easy for him 65:4.

These derivatives are associated with, judgment 12:40, justice 7:29, 16:76, guarding against evil 96:12, decision 2:210, advise 27:32 etc. Disobedience is in opposition to the command 66:6.

135. YUUSAL (Joined) 2:27 يُؤْصَلُ (و ص ل)

Other derivatives: Extending (towards) 11:70, approaching (towards) 11:81, advancing (towards) 28:35 something, reaching 6:136, close association 4:90 etc. The opposite of these derivatives is to cut off 13:25.

136. AL KHASIRUUN (The Losers) 2:27 (خ س ر) الْخَاسِرُونَ

Other derivatives: Loss 22:11 to reduce 55:9, to give less 83:3 etc. Those who are the losers are the infidels 40:85, the polytheists 39:65, those who are astray 7:178 unjust 17:82, who take devils as friends 4:119 those involved in falsehood 40:78, those who kill their children foolishly 6:140, those who disobey Allah (SWT) 11:63, those who deny their meeting with Allah (SWT) 6:31, those whose weight of good deeds will be less 7:9, inmates of the hell 8:37, those who seek a religion other than Islam 3:85. Those who are not losers are the ones on whom there is Grace and Mercy of Allah (SWT) 2:64 and whom He protectively forgives 7:23.

137. JAMII-AA (All) 2:29 (ج م ع) جَمِيعًا

Other derivatives: (Gathering) all (magicians) 20:60, assembly 100:5, army 26:56, amass (wealth) 70:18, junction (of two seas) 18:60, collection (of the Quran) 75:17, (Muhammed (PBH) messenger of Allah (SWT) for) the whole (of mankind) 7:158, Friday 62:9 (when all Muslims assemble), gathering (of bones) 75:3, gathering of all on the day of resurrection 5:105 gathering of the sun and the moon 75:9 collective decision 12:15.

(Power is) totally (Allah's SWT) 2:165 so also the Might 4:139. (Had He willed He would have guided) the whole mankind 13:31. (If He wills He can forgive) all (the sins) 39:53. This word is associated with 'Hashar' meaning gathering 6:22. The opposite sense is conveyed by detachments 4:71, separately 24:61, disunited 59:14 etc.

138. AL-MALAAA-IK (Angels) 2:30 (م ل ك) الْمَلَائِكَةُ

Angels reside in the sky and are sent down to earth 53:26, 17:95 executing various orders of Allah (SWT) as His servants 43:19. There are numerous angels and they bow down before Allah fearing Him (SWT) 16:49, glorifying and praising Him 2:30, 13:13 bearing witness of His unity that there is no god except Him 3:18. They are capable of receiving information, knowledge and communication from Allah (SWT) and conveying His messages to human beings selected by Him, in this sense they too are messengers of Allah (SWT) like human being 2:30 and 32, 8:12, 22:75, 35:1 etc. Such messengers were sent to Zakariyya (PBH) 3:39, Maryam (PBH) 3:42-45, Ibrahim (PBH) 15:53 Lut (PBH) 11:81 etc.

Angels can be transformed to appear like human beings as in the case of Ibrahiim (PBH) and Lut (PBH) 11:69-83, 6:9. Human beings too

can be transformed into angels, if Allah (SWT) wills 43:60. Angels are associated with Jibriil (PBH) 'The Ruuh' and come down with him with the messages of Allah (SWT) 16:2 and also during Lailat-ul-Qadr (27th Ramadan) for all affairs 97:4. Derivatives of the root alphabets also mean power 7:188, control 23:88, master or owner 3:26, king 12:43 etc. In view of these meanings the word 'Malaaaik' translated as 'Angels' could also mean 'Energies' or 'Power'. Angels were ordered to bow down before Adam (PBH) but Iblis was questioned for his not bowing down 7:11-12 although he is a jinn, 18:50. This indicates that the word Malaaaik, at least here, conveys the meaning of energies because Iblis is not an angel, still he was included in the order. All energies in the form of angels bowed down before Adam (PBH) except the evil energy in the form of the devil or Iblis.

The sole reason for the scientific and technological progress of man control on various energies. If this control on energies granted by Allah (SWT) by making all angels (energies) to bow down before Adam (PBH) or man is withdrawn by Him, the whole building of Scientific and Technological progress would collapse and probably the whole human race would perish.

Angels praise, glorify obey the orders of and bow down before Allah (SWT) out of reverence for Him which He alone deserves. Their bowing down before man cannot therefore be due to reverence, it could just mean their exhibition of obeying the orders of Allah (SWT) to come under the control of man in the form of various energies so that he could use them for his advancement, their does not appear to be any other concrete reason for the angels to bow down before man in addition to their bowing down before Allah (SWT). This indicates that the whole scientific and technological progress of man is the gift of Allah (SWT) and not his achievement, his achievement would be to bring under control the evil energy of the devil which refused to surrender before him because this is the only way he can enter paradise. On the contrary many men have surrendered to the devil who will lead them to hell. Angels have the capability of lifting weight 2:248 which again hints that they possess energy. They record human deeds 50:17-18, 82:10-11, protect and monitor them 13:11, ask for protective forgiveness of those on earth 42:5, shower mercy on the believer 33:43, descend on them with good news 41:30-32, help 3:125 and influence them 8:12. They shower mercy on prophet Muhammed (PBH) 33:56. They curse and punish the infidels 2:161, 8:12 and bring about disaster 15:63. They cause to die 32:11, 16:32, 8:50.

They ascend towards Allah (SWT) in a period which is 50,000 yrs 70:4 and will come down with Him on the day of resurrection to stand in ranks along with Jibriil (PBT) 78:38. On the day of judgment they will

be around the throne of Allah (SWT) glorifying and praising Him 69:16-18, 39:75, they will console the believers 21:103 and welcome them to paradise 13:23-24, 39:73. Many angels are incharge of hell too 39:71-72, 66:6, 74:31. We are required to believe in their existence and functions given in the Quran 2:285.

The Quran gives information about the functions or duties of angels but does not give any information about their form and the substance from which they were created. Hazrat Aysha (R.A.) quotes the prophet (PBH) as saying, “Angels have been created from Nuur” [Reported by Muslim].

Angels could therefore be regarded as beings composed of some form of radiant energy or ‘Incharges’ of various energies in the universe whom we cannot perceive through our physical sense but who exert their influence on us without our being conscious of it, just like x-rays which penetrate the human flesh but do not impart any feeling to the human being concerned. Angels are thus beings the effect of whose work is visible but they themselves are not visible.

139. KHALIFAH (Successor) 2:30 (خ ل ف) خَلِيفَةٌ

Other derivatives: Successors who succeeded 19:59 coming after 6:133, 10:92. Inheritance 7:169, left behind 9:118, remain behind 9:83, behind 36:45, replace 34:39 one after another (alternating) 2:164, 25:62 go against 14:22, disagree 11:88 which is associated with doubt 4:157, different 35:27 (No) contradiction in the Quran 4:82, opposite 5:33, rulers 24:55, 7:129 etc. Dawood (PBH) was made a Khalifah i.e. a king or ruler and asked to judge between mankind with justice (according to the Divine revelation) and not to follow his desire 38:26. It is for this purpose that Adam 2:30 and all human beings were made Khalaaa-if-al-arz, successors or rulers of the earth 6:165, 35:39 and this is the test we are undergoing 10:14 to see how we act, whether we implement the Quran in our lives or not.

140. YASFIKU He Sheds (Blood) 2:30 (س ف ك) يَسْفِكُ

141. AD-DIMAAA (Blood) 2:30 (د م و) الدَّمَاءُ

Blood is forbidden as food 6:145.

142. NUSABBIH (We glorify) 2:30 (س ب ح) نُسَبِّحُ

Derivatives of these alphabets convey the sense of constantly moving fast in an orbit (like the sun and the moon) 21:33, prolonged occupation i.e. being busy continuously 73:7. Glorification i.e. considering Allah (SWT) high above that which they associate as partners with Him 52:43, high above having a son and high above what the polytheists describe about Him 23:91. In this sense all that is in the skies and the earth glorifies Allah (SWT) but we do not understand their glorification 17:44, 24:41. The angels too glorify 2:30 out of fear of Allah (SWT) 13:13. We are ordered to glorify the name of our Fosterer i.e. Allah 56:74 probably by repeating Subhaan Allah 12:108 and also to glorify Him by praising Him 32:15, this we are required to do specially during long hours of night 76:26.

Glorification of Allah (SWT) is associated with prostrating before Him, remembering Him, praising Him 32:15, 20:33-34 honouring and revering Him 48:9, regarding Him Holy 2:30 asking for His protective forgiveness 42:5, Pride 7:206 and injustice 21:87 appear to be hindrances in glorification.

143. NUQADDISU We sanctify (you) 2:30 (نُقَدِّسُ (ق د س)

We normally remove our shoes at sacred places to maintain the sanctity of the place. Musa (PBH) was asked to remove his shoes in the valley of Tuwa because of its being holy, sacred etc, 20:12. Musa (PBH) asked his people to enter the holy land 5:21 and warned that if they do not enter then they will turn as losers. This indicates that derivatives of these alphabets in addition to meaning holy also mean something beneficial. It was probably due to the strengthening of Isa (PBH) with the holy spirit (Jibriil) that he was able to speak even in his childhood about things which were holy, exclusively good, free from evil and also highly beneficial 2:87, 5:110. The same holy spirit brought down the Quran 16:102, 26:193 which is again holy, exclusively good, free from evil and highly beneficial. This holy spirit is also known as the trust worthy spirit which indicates that there is no possibility of any contamination in something regarded as holy. The angels regard Allah (SWT) as Holy 2:30. One of the Attributes of Allah (SWT) is 'Al Qudduus' 62:1 which would mean One Who is pure, having nothing in Him other than Himself, free from all defects, evils etc. exhibiting unmatched beneficence.

144. ADAM (PBH) 2:31 (آ د م)

All human beings have been created from one male and one female 49:13 Adam and his wife Hawwa (PBT) 7:27, 4:1. Allah (SWT) taught Adam (PBH) the names of all things i.e. imparted knowledge to him

2:31, blew into him from His spirit 15:29 and made the angels (or incharges of energies) to bow down before him. Iblis, a Jinn 18:50, did not bow down before him considering himself superior to him, Adam was created from clay (matter) and Iblis from fire (energy) 7:11-12. Adam (PBH) was warned that the devil (Iblis) is an enemy of man and he may drive him and his wife out of the comfortable garden 20:117 where Adam and Hawwa (PBT) were asked to stay but with the prohibition of going near a particular tree 2:35. Adam (PBH) not only forgot this prohibition but also had no determination in him 20:115 and was therefore misled by the devil who deceived and tempted them both to eat from the forbidden tree, stating that Allah (SWT) had forbidden that tree because both of them would become angels or immortals after eating from it. They thus fell into the trap and ate from the tree on account of which their shame became manifest to them and they started covering themselves with the leaves of the garden. Before eating from the tree they were not conscious of their shame probably like animals. Due to their disobedience they were sent out of the garden probably with the curse that some of you will be the enemies of others 7:20-25. Then on their repentance Allah (SWT) forgave them and communicated to them that guidance to lead life in the earth would come to them from Him, so whoever follows this guidance he will neither have fear nor grief and those who reject it will be the inmates of hell 2:37-39. Thus Adam (PBH) and his progeny were made successors or rulers of the earth 2:30, 6:166 to establish the legislation of Allah (SWT) which came from time to time through different messengers sent to different nations. The final Divine message containing laws to establish the kingdom of Allah (SWT) was the Holy Quran and the last messenger of Allah (SWT) Muhammed (PBH) 33:40 was sent to the whole mankind till the end of this world.

The descendants of Adam (PBH) i.e. human beings other than Adam and Hawwa (PBT) were created from Turab, Nutfa, Alaqa 22:5 and sulaalatim-min-tiin 23:12.

Turaab is the top soil 2:264 and sulaalatim-min-tiin means something taken out from clay probably meaning plant nutrients. We eat plants as well as the cattle who also eat plants. This food supplies the material for the synthesis of sperm and egg in man and woman respectively. Creation of man from the soil and extraction from clay would mean the material from which the sperm and egg were created and on which human beings depend for their later survival too.

How were the first human beings Adam and Hawwa, the first parents created? The answer to this question is given in the Quran as follows:-

“..... and He (Allah) began the creation of man (Insaan i.e. Adam) from clay (tiin) then made his progeny from something taken out (sulaalah) from the (seminal) fluid (which is) weakened after vigour (sperm and egg)” 32:7-8.

“O mankind! fear your Fosterer Who created you from a single soul (Adam) and created from it, its mate (Hawwa) and spread from these two many men and women” 4:1.

It is clear that creation of Adam and Hawwa (PBT) was not from the sperm and egg as in the case of their progeny. The creation of Adam (PBH) was from clay 38:71, mud 15:28 etc. These facts indicate that Adam (PBH) did not have parents like us. It is very clear from the Quran that Allah (SWT) adopts two methods in bringing things into existence. 1. Through gradual and progressive changes as in the case of the birth of normal human beings 22:5, 23:12-14 and 2. Abrupt or instantaneously a) Creation of a snake from the wooden staff of Musa (PBH) 7:107-108 b) Creation of a live bird from the form a bird moulded in clay (tiin), a miracle performed through Isa (PBH) 3:44-49 c) transformation of sinning human beings into apes and pigs 2:65, 5:60, 7:166.

These abrupt changes are known as ‘Miracles’ because they appear to be against all known laws of nature. Miracles are performed only by Allah (SWT) mostly through his messengers, for whom they are proofs of their messengership. No one else can perform such miracles going against the laws of nature except Allah (SWT) who has not only framed these laws but can also break them, its a challenge and a miracle cannot be explained scientifically. The birth of normal human beings is in accordance with normal laws of nature framed by Allah (SWT). It is possible that Adam (PBH) was created from mud, clay etc like the live bird created from clay through Isa (PBH) 3:45-49. The creations of Adam and Hawwa (PBT) appears to be miracles defying all the known laws of nature as we have understood them. Isa (PBH) was created without a father 3:47, Adam and Hawwa (PBH) appear to have been created without a father and a mother. This is not difficult for Allah (SWT) because He is All powerful 2:20 and when He intends anything He just says ‘Be’ and it is 16:40. Adam and Hawwa (PBT) were asked to go down (Ahbituu) from the garden 2:38. Words associated with ‘Ahbituu’ are used in the Quran for going down of someone by himself or falling down of something by itself from a higher place on earth to a lower level on earth itself 2:61, 2:74, 11:48. Therefore the garden refered to above appears to have been on earth itself but at a higher altitude. The garden from which Adam and Hawwa (PBT) were sent down appears to be different from the garden of paradise because it is presently unseen 19:61.

In view of this it appears that Adam (PBH) was created from clay (tiin) fraction of the mud (salsaal) taken from the top soil (turaab) of the earth. If the verses 20:55, 53:32 and 71:17-18 in which the creation, production and growth of mankind from earth is mentioned, also includes Adam (PBH), it further supports the assumption that Adam (PBH) was created from the material belonging to the earth and the garden from which he was sent out along with Hawwa (PBH) was also on earth.

Allah (SWT) has not mentioned clearly the manner in which He created Adam and Hawwa (PBT), and we cannot know it unless He informs us 2:255. He has kept it a secret. It is therefore better to leave it as secret compared to making erratic guesses. He said, 'Be' and they were there 2:117, 16:40.

145. ARAZA (To present or show) 2:31 (عَرْضَ)

Other derivatives: Speak 2:235, keep away 17:83, turn away 18:57, avoid 66:3, desertion 4:128, extension 57:21, lengthy 41:51, gain 9:42, apparent good 4:94, hindrance 2:224, (rain) cloud 46:24.

146. AMBI-UUNII (Inform me) 2:31 (أَنْبِئُونِي)

Other derivatives: Information 66:3, news 6:34, it is stated that for every news there is a fixed place and time 6:67. Messenger of Allah (SWT) is known as a 'Nabi' translated as prophet. Its not in the nature of a prophet to cheat 3:161, prophethood was in the descendants of Nuh and Ibrahim (PBT) 57:26, we are required to believe in all prophets sent by Allah (SWT) 2:177, Muhammed (PBH) was the last prophet 33:40.

Words associated with these derivatives are interpretation 12:37, news 9:94, knowledge 66:3, communication from Allah (SWT) 12:15. Those who oppose the prophets are the devils from among mankind and jinn 6:112 and the Criminals 25:31.

147. AL HAKIIM (The wise) 2:32 (الْحَكِيمُ)

Other derivatives: Wisdom 16:125, 38:20, judgment 5:42, order 5:1,13:41, establish or make firm 22:52. These derivatives are associated with knowledge 2:32, information 6:18, might 2:129, accepting of repentance 24:10 being high 42:51.

The Wise and The Judge are Attributes of Allah (SWT). He is the One Who has wisdom on the basis of which He judges and orders and the

judgment or order is firmly established. The meaning of Al Hakiim as the Wise suits when this Attribute is used with the Attributes, the knowing, the informed, but when it is used with the Attributes the Mighty and the High it may mean one Firmly Established, Unshakable.

148. TUBDUUN (You Manifest) 2:33 (ب د و) تُبْدُونَ

Also used for desert 12:100, the opposite words mean hiding 6:28, 5:99, 2:284.

149. TAKTUMUUN (You Hide) 2:33 (ك ت م) تَكْتُمُونَ

Hiding (the truth) 2:42, (the witness) 2:283, (belief) 40:28, opposite of which is to manifest 24:29.

150. ISJUDUU (Bow down or prostrate) 2:34 (س ج د) اسْجُدُوا

Whoever and whatever is in the skies and the earth bows down (Yasjuduu) before Allah (SWT) willingly or unwillingly and their shadows too in the morning and evening 13:15. The sun, moon, stars, mountain, trees 55:6, living beings and many human beings also bow down before Allah (SWT) 22:18 along with angels and they fear their Fosterer above them and do what they are command 16:49-50 i.e. follow the laws of nature laid down by Allah (SWT) for them to follow.

According to the known laws of nature opaque bodies have to cast their shadows, the sun, moon and stars have to move in their orbits performing their duties, the plants and animals have to follow the laws of birth, growth, decay and death laid down by Allah (SWT) for their peaceful existence. Divine revelations, the final form of which is the Holy Quran, contain laws for the peaceful existence of human beings. ‘Sajdah’ could therefore be defined as following the laws of Allah (SWT) exhibiting submission and reverence to Him. Our sajdah in salat is the exhibition of our submission and reverence to Allah (SWT) in accordance with the laws laid down in the Quran and illustrated by prophet Muhammed (PBH). The opposite feeling is conveyed when one considers oneself great 16:49. We should not prostrate before the sun or the moon but we should prostrate before Allah (SWT) Who created them 41:37 as we do during salat 4:102.

The bowing down of angels before Adam (PBH) does not appear to be due to reverence but a symbolic representation of energies being made submissive to mankind. The bowing down of eleven planets, the sun and the moon before Yusuf (PBH) in his dream 12:4 and later of his family;

12:100 appear to be symbolic and traditional respectively. Sajdah is associated with glorification of Allah (SWT), 7:206, recitation of the Quran 84:21, repentance, worshipping and praising Allah (SWT) fasting, enjoining good, forbidding evil and keeping within the limits set by Allah (SWT) 9:112, believers are ordered to perform sajdah and worship 22:77.

The word ‘Masjid’ means the place/time for performing ‘Sajdah’. We are ordered to set right our attention at every place/time of prostration (i.e. salat) and pray to Allah (SWT) making religion exclusively for Him 7:29 and also to take care of our adornments while going to the mosques 7:31. Mosques are Allah’s (SWT) so we are not to pray to anyone else along with Him 72:18. The most unjust are those who prevent people from the mosques of Allah (SWT), that His name should be remembered there and strive to ruin them. In fact they should enter them in fear 2:114. Polytheists and infidels are not to visit the mosques of Allah (SWT) 9:17. Allah (SWT) has blessed the precincts (neighborhood) of Masjid-il-aqsa in Jerusalem 17:1. We are required to turn our faces towards the direction of Masjid-il-Haraam i.e. Kaaba in Mecca wherever we are 2:144. It may be noted that we face towards the Kaaba but bow before Allah (SWT) 41:37.

151. IBLIS (Iblis) 2:34 (ب ل س)

Name of the devil associated with Adam (PBH) for details see Shayaatinihim Word No. 58

152. ABAA (He refused) 2:34 (ا ب و)

(Hearts) refuse 9:8, not allow 9:32. These derivatives are associated with pride 2:34, denial 20:56, fear 33:72, the opposite of which is pleasing 9:8.

153. ASTAKBAR (He considered himself great) 2:34

(ا س ت ك ب ر)

Other derivatives: Growing up in age (time) 4:6 being big in size (space) 6:78, great in position or status 28:39, great (reward) 11:11 hard (difficult) 42:13.

Al kabiir and Al Mutakabbir are Attributes of Allah (SWT) conveying the sense of His being Great and possessing Greatness. These

Attributes are associated with many other Attributes mentioned in 59:22-24, 18:9, 22:62.

Words which convey the opposite meanings are degraded 7:13, weak 14:21, humility 46:20, worship, glorification, prostration 7:206, humble 2:45, small 32:21 Greatness belongs only to Allah (SWT) 45:37.

154. USKUN (Dwell) 2:35 (س ك ن) اُسْكُنْ

Other derivatives : Rest (at night) 10:67, settle (the family) 14:37, settling (of water in earth) 23:18, stationary (shade) 25:45, stationary (wind) 42:33, peace and security 9:103, tranquility (in hearts) 48:4, tranquility (through mates) 30:21, houses 34:15, wretchedness 2:61, poverty 2:184, knife 12:31.

One of the derivatives is associated with orphans 2:83 and the opposite sense is conveyed by movement (for seeking the Grace of Allah (SWT) during day time) 28:73, movement (of wind) 42:33, movement (by removal) 23:18

155. KULAA (Both eat) 2:35 (ا ك ل) كُلَا

Other derivatives : Eating 24:61, consumption (by fire) 3:183, swallowing (wealth) 2:188, swallowing (usury) 3:130, absorbing (wealth) 4:2, eating off (inheritance) etc. They are also used for eating in paradise 13:35 and in hell 37:66.

156. RAGADA (Freely) 2:35 (ر غ د) رَغَدَا

In abundance 16:112.

157. TAQRABAA (Both go near) 2:35 (ق ر ب) تَقْرَبَا

Other derivatives :Nearness (in space) 2:35, nearness (in time) 4:17, nearness (in abstract sense) 7:56 nearness (to an act) 4:43, sacrifice 5:27 [for achieving nearness of Allah SWT], relatives i.e near ones 2:83.

Words with opposite meaning are distance in space 9:42 and far away in time 70:6-7 Al Qariib is an Attribute of Allah (SWT) meaning The Nearest 2:186 which is associated with response 11:61 and hearing 34:50. Allah (SWT) is the Nearest 50:16, 56:85 with respect to both space and time.

158. ASH-SHAJARAH (Tree) 2:35 (ش ج ر) الشَّجَرَة

(Fire from green) tree 36:80, tree of Zaqquum (in hell) 56:52. Also used for dispute 4:65.

159. AZ-ZAALIMIIN (Those who are unjust) 2:35

الظَّالِمِينَ (ظ ل م)

Other derivatives : Injustice 2:231 and reduction 18:33. Those who are unjust are the infidels 2:254, polytheists 31:13, those who fabricate a lie against Allah (SWT) 3:94, who exceed the limits set by Allah (SWT) 65:1, who do not judge according to Divine revelations 5:45, who do not repent 49:11, who prevent people from the mosques of Allah (SWT) where His name is remembered and try to ruin them 2:114. Allah (SWT) does not like the unjust 3:140 and they will be punished 10:52.

These derivatives are associated with indecency and sin 3:135, loss 7:9, failure 20:111 ignorance 33:72.

The opposites of these derivatives are good 35:32, 37:113, 27:11, justice 10:47, truth 39:69 repentance and amendment 5:39, success 6:21 guidance 6:144, mercy 76:31, belief 6:82.

160. AZALLAHUMA (He made both of them to slip) 2:36

أَزَلَّهُمَا (ز ل ل)

The devil causes to slip 3:155. Slipping (of foot) the opposite of which is establishment or firmness 16:94.

161. AHBITUU (Go down) 2:36 (ه ب ط) اهْبِطُوا

Other derivatives : Going down or falling from a higher level to a lower level on earth itself. Falling down (of rocks) 2:74, coming down from the ship and the mountain 11:48 and going down (to a city) 2:61.

162. BA-ZAKUM (Some of you, others) 2:36 (ب ع ض) بَعْضَكُمْ

Other derivatives : One another 52:25, each other 35:40.

163. ADUWW (Enemies) 2:36 (ع د و) عَدُوٌّ

Allah (SWT) is the enemy of the infidels 2:98, devil is an open enemy of man 12:5, 18:50 and tries to put mutual enmity through intoxicants and games of chance 5:91. The opposite sense is given by love 20:39 and unity of hearts 3:103.

164. MUSTAQR (Dwelling place) 2:36 (ق ر ر) مُسْتَقَرٌّ

Other derivatives : Staying (in houses) 33:33, staying (of the child in the womb) 22:5, stability 14:26, comfort (of the eyes) 33:51, coolness (of the eye) 19:26.

Every news has a fixed time and place 6:67 and every affair has a fixed time and space of happening 54:3. One of the derivatives is used to mean glass 27:44.

(The paradise is a good place for) staying 25:24 (and the hell an evil place for) staying 25:66.

The opposite meaning is conveyed through exposure 33:33 and grief 20:40.

165. MATAA (Provision) 2.36 (م ت ع) مَتَاعٌ

Other derivatives : The provisions of the life of this world 3:14, provision for the divorced women 2:241, for things (in the sense of belongings) 12:17, for property 12:79, profit 2:196, enjoyment 25:18. The life of the world is said to be a deceptive provision 3:185. The provision of this world is little and the hereafter is better for one who guards against evil 4:77. It is associated with eating and false hopes 15:3. The opposite of this brief enjoyment is hell 3:197 and harsh punishment 31:24.

166. HIIN (Time) 2:36 (ح ي ن) حِينٌ

Period 76:1, when 11:5.

167. KALIMAAT (Words) 2:37 (ك ل م) كَلِمَاتٍ

Other derivatives : Isa (PBH) was a word from Allah (SWT) 3:45 he spoke in childhood 5:110. Allah (SWT) spoke to Musa (PBH) 7:143,

2:253, 42:51, before the day of resurrection an animal from the earth will speak 27:82 and on the day of judgment hands of human beings will speak 36:65. The Quran is called the word of Allah (SWT) 9:6.

168. TAABA (He turned mercifully) 2:37 (تَابَ)

‘Tawbah’ is translated as repentance i.e. to experience such sorrow for sin that it should produce amendment in life. The sequence of events after committing a sin for its forgiveness by Allah (SWT) is 1. Repentance 2. Belief 3. Righteous work and 4. Guidance on the straight path 20:82. In another sequence it is: 1. Repentance 2. Amendment 3. Holding fast to Allah (SWT) and making religion exclusively for Him 4:145-146 i.e. obeying only His orders by implementing the Quran as Prophet Muhammed (PBH) taught us to do.

Repentance is thus a practical event or deed and not just a feeling or emotion of sorrow for a wrong act. For people whose repentance is accepted by Allah (SWT) their evil deeds are changed to good deeds because Allah (SWT) is protectively Forgiving and Merciful 25:69-71.

Allah (SWT) accepts the repentance of those who do evil in ignorance and repent soon. He does not accept the repentance of those who go on doing evil deeds until death and then repent nor for those who die as infidels, for such persons a painful punishment has been prepared 4:17-18. Allah (SWT) is the Acceptor of repentance ‘At tawwaab’ 9:104 He can forgive all sins 39:53. If people repent Allah (SWT) showers His mercy in this world too 11:52. The words associated with these derivatives are pity 9:117, mercy and love 11:90, wisdom 24:10, and when repentance is not accepted, a person is liable to be punished 3:128.

169. TABAI (He follows) 2: 38 (تَبِعَ)

Derivatives of these alphabets convey the sense of practically following someone or something: - (I) follow (pleasure of Allah (SWT) 3:162; Quran and Muhammad (PBH) 7:157; 3:31, the path of Allah (SWT) 6:153, Qibla 2:145, Guidance 20:123, the truth 47:3, (II) Do not follow (him whose heart is heedless of the remembrance of Allah (SWT) 18:28 the devil 7:18 Charity by stressing obligation and annoyance 2:262, desire without guidance from Allah (SWT) 28:50, enjoyment 11:116, falsehood 47:3, conjecture 6:148. These derivatives are also used for (curse) following 28:42, devil following a person 7:175, a community following another community 77:17, flame following the devils 15:16, Firawn following Musa’s (PBH) followers 10:90, month following a month 4:92 and helpers (who can follow you) 17:69. The opposite is disobedience 11:59, 14:36.

170. KHAWF (Fear) 2:38 (خَوْفٌ (خ و ف)

Other derivatives : Fear is associated with future except the fear of Allah (SWT) which exists in all the three tenses. We are informed that the devil makes us afraid of his friends, we should not fear them but fear Allah (SWT) if we claim to be believers 3:175 who are informed by the angels (probably at the time of death or in the hereafter) not to fear 41:30. Angels glorify and praise Allah (SWT) due to His fear 13:13. One who fears to stand before Allah (SWT) and restrains himself from evil, for him is the paradise 79:40, 55:46.

Fear is associated with injustice and sin 2:182, punishment in the hereafter 11:103 threatening 14:14, confrontation or desertion of a wife by the husband 4:35 and 128, heirs 19:5 Musa (PBH) when he went away from Firawn's people 26:21, grief 28:7, hunger and loss 2:155, hope 7:56, humility 7:205, enemy 2:239, poverty 9:28, being eaten by a wolf 12:13, denial 26:12, of being killed 28:33, mistrust 8:58, being kidnaped 8:26, each other 30:28. The devil fears Allah (SWT) 8:48. The opposite feeling is of peace and security 24:55, 106:4.

171. YAHZANUUN (They grieve) 2:38 (يَحْزَنُونَ (ح ز ن)

Grief is associated with departure of son 12:13 sorrow 12:84, distress 3:153, weakness 3:139 fear 29:33 etc. The opposite sense is given by coolness or comfort of the eye 20:40. There will be no fear or grief in paradise 7:49.

172. AAYAAT (Signs) 2:39 (آيَاتٍ (ا ي ي)

Other derivatives : 'Sign to recognize something' 3:41. In this sense they have been used for (1) sentences of the Quran 2:252, 15:1, (2) natural phenomena 16:10-13, (3) miracles performed through the messengers of Allah (SWT) 3:49 which cannot be done without the order or permission of Allah (SWT) 40:78, (4) for disastrous brought about by Allah (SWT) on people who disobeyed Him 11:103, 15:77, 25:37 etc. All these are signs of the existence and power of Allah (SWT) and those who are impressed by them are those who understand 2:164, 20:54, 27:84 who reflect 2:219 who have knowledge 9:11, those who recognize signs 15:75, who are certain 2:118, who are grateful 7:58, who guard against evil 10:6, who listen 10:67, who inquire 12:7, who are patient 14:5, who believe 16:79 etc.

Allah (SWT) shows His signs so that people may receive guidance 3:103, guard against evil 2:187, be mindful 2:221 and thus they may

return (to the path of Allah SWT) 7:174. Only infidels dispute about the signs of Allah (SWT) 40:4 and the punishment of such people is hell fire 2:39.

Miracles performed through messengers of Allah (SWT) served as the authority 11:96 and proof 28:32 of their being messengers of Allah (SWT).

The word Aayat has also been used for a monument built by human beings 26:128.

173. ASHAAB (Companions) 2:39 أَصْحَابُ (ص ح ب)

The exact meaning conveyed through the derivatives of these alphabets is company 18:76, 31:15 and companions 56:8-9 but for those in the fire of hell and gardens of paradise 59:20 the word 'Inhabitants' seems to be better than 'companions'. These derivatives have been used to mean wife 6:101 and those who are defended 21:43 (probably by their companions).

174. BANII (Children) 2:40 بَنِي (ب ن ي)

Other derivatives : Son 7:150, 2:87 daughter 28:27 and wayfarer 2:177.

175. ISRAAIL Israel (Yaquub PBH) 2:40 إِسْرَآئِيلَ

Prophet Ibrahim (PBH) had two sons Ismail and Ishaaq (PBT) 2:133 and after them prophethood was confined to their progeny 57:26. Yaquub (PBH) also known as Israel 3:93 was the son of Ishaaq (PBH) 12:6, 2:132. Banii Israel translated as the children of Israel are the descendants of Yaquub or Israel (PBH) whose native place was Palestine. On the invitation of Yousuf (PBH) son of Israel (PBH), the whole family of Israel migrated to Egypt 12:100 (between 19th to 17 century B.C). They were honoured very much due to their relationship with Yousuf (PBH). They became a big community consisting of 12 tribes 7:160 within 400 years but were gradually converted to serve as slaves of the ruling Egyptians 2:49. They were ultimately delivered from the tortures of the Egyptians through Musa (PBH) 44:30, 10:90-93 who took them back towards Palestine (somewhere between 14th to 12th century B.C). After Musa (PBH) Dawood (PBH) 5:78, Sulaiman (PBH) and Isa (PBH) 5:72 were the prominent messengers of Allah (SWT) in the progeny of Ishaaq (PBH). After a long history of ups and downs they were forced out of Palestine. Their largest group migrated to and settled down in Madina in

anticipation of the fulfillment of the prophecy that the last messenger (PBH) of Allah (SWT) 33:40 was to appear in Arabia. They were expecting that the last prophet would be from among the Banii Israel, therefore they were envious 2:109 when Muhammed (PBH) from, the descendants of Ismael (PBH) was chosen by Allah (SWT) as His last messenger and consequently started opposing him. Since the state of Israel was carved out in late forties, thousands of Jews have migrated to this state which is predicted in the Quran as follows : And We said to the children of Israel after him (Firawn). Dwell in the earth, but when the promise of the hereafter comes to pass, we will bring you together (as a gathering of people coming from different directions) 17:104.

176. AZKURUU (Remember) 2:40 (اذْكُرُوا)

Zikr means remembering which is opposite of forgetting. The devil makes men forget good things 12:42. Other derivatives : Keeping in mind 2:152, recollection 79:35, reminding 2:282, mentioning before someone 12:42, admonishing 50:45 being mindful 40:58 etc.

Remembrance of Allah (SWT) is to be followed by reflection on His creation for His glorification 3:191. Remembrance is associated with truth and admonition or exhortation 11:120.

The Quran is called 'The Reminder' 15:9 36:69 which contains admonitions 38:1 and which is easy to remember 54:17 we have been ordered to remember Allah (SWT) much (i.e. always keep Him in mind) 33:21 and 41, so that He should also remember us 2:152. This remembrance should be within ourselves with humility and fear and we should not be heedless of Him 7:205, wealth and children should not divert us from His remembrance, then we will be losers 63:9.

Salat is for remembrance of Allah (SWT) 20:14, 62:9-10, 29:45. Mosques are meant for remembering Allah (SWT) 2:114 He is to be remembered during Hajj 2:200. One of the duties of prophet Muhammed (PBH) was to remind 88:21, 87:9-13. Remembrance of Allah (SWT) leads to peace of mind and heart 13:28. Intellectuals are mindful 2:269, 38:29, 39:21.

The sign of belief is fear of Allah (SWT) when He is mentioned 8:2, the skins and hearts of such believers soften towards the remembrance of Allah (SWT) 39:23 and they prostrate, glorifying and praising Him 32:15. Reminding benefits the believers 51:55.

The name of Allah (SWT) should be mentioned on what we eat 6:118 and we should not eat that on which His name is not mentioned 6:121.

Whenever something wrong is done we should remember Allah (SWT) and seek His forgiveness for our sins 3:135. The sign of infidelity is that when one is reminded through the Quran he turns away 18:57 and he becomes bored 39:45.

When people turn away from the remembrance of Allah (SWT) He Himself appoints a devil on such persons, the devil turns them away from the right way but they think that they are rightly guided 43:36-37, therefore we should keep Allah (SWT) in mind as much as it is possible. The effort of the devil is to turn human beings away from and make them forget the remembrance of Allah (SWT) and offering Salat 5:91, such people are members of the devil's team which is at loss 58:19. When evil thoughts arise due to the devil we should remember Allah (SWT) when we will be able to see right 7:201 one who purifies himself, remembers Allah (SWT) and offers salat is successful 87:14-15.

177. AWFUU (Fulfil) 2:40 (و ف ی) اَوْفُواْ

Other derivatives: Fulfilling (an agreement) 3:76, giving back full (measure and weight that is due) 7:85 giving full reward (of the deeds in this world) 11:15, giving full reward (on the day of resurrection) 3:185 and taking away (the soul or consciousness of human beings during sleep and at the time of death along with life) 39:42, 6:60-61.

178. RAHABA (To fear) 2:40 (ر ه ب) رَهَبَ

Following verse of the Quran explains one of the derivatives of these alphabets.

“And be prepared for (fighting with) them (i.e. the infidels) with whatever force you can muster and with companies of horses (cavalry) to frighten (Turhibuun) thereby the enemy of Allah and your enemy” 8:60. The magicians called by Firawn sought to frighten the people 7:116, Monks 9:34 practicing monasticism 57:27 (i.e. living in seclusion probably beings afraid that they will get involved in worldly life). Fear appears to be the inherent meaning in all the derivatives. We should fear only Allah (SWT) 16:51.

179. AWWAL (First) 2.41 (ا و ل) اَوَّلَ

Derivatives of these alphabets convey the meaning of : first 3:96 the opposite of which is the last 5:114, ancients 17:59, original 20:21, earlier 28:43, close or near 20:84, possessors (of knowledge) 3:18, recipients 4:95.

180. SAMANA (Price) 2:41 (ث م ن) ثَمَنًا

181. QALIHLA (Small) 2:41 (ق ل ل) قَلِيلًا

Other derivatives : Less 8:44, little 16:117 the opposite of which is more 4:7, one of these derivatives is associated with weakness 72:24 and one derivative is used to mean bring up 7:57.

182. TALBISUU (You cover) 2:42 (ل ب س) تَلْبِسُوْ

Other derivatives: Covering 3:71, clothing 7:26, wearing 16:14, coats of mail 21:80, (green) robes (in paradise) 18:31 (Night as a covering when the earth covers the sun 25:47, (spouses as) garments (of each other) 2:187 and confusion (intelligence covered with something doubtful) 6:9 and 137.

183. AL BAATIL (Falsehood) 2:42 (ب ط ل) اَلْبَاطِل

This word also means something worthless 2:264, vain 47:33 and to falsify 8:8. Falsehood (cannot enter the Quran) 41:42, (that which people call upon besides Allah (SWT) is) falsehood 22:62 (Those who believe in) falsehood (and reject Allah (SWT) are the losers) 29:67. Falsehood (neither originates anything nor reproduces) 34:49. (Allah (SWT) will abolish) falsehood 42:24. (Infidels follow) falsehood 47:3. The opposite of falsehood is the truth 3:71, 17:81.

184. Az ZAKAAH (Charity) 2:43 (ز ك ي) اَلزَّكَاةُ

Other derivatives: Purification (of soul) 91:9-10 (through wealth) 92:18, purification (of food) 18:19 and purification (of wealth) 9:103. Wealth belongs to Allah (SWT) 2:284, 24:33, 57:7. He distributes it among human beings according to His will 34:36. He orders that wealth should flow from the rich to the poor 59:7 in the form of 'Zakaat' and 'Sadaqa' 2:110, 9:60 and not in the reverse direction as 'Riba' or usury 30:39. Zakaat is treated as a loan given to Allah (SWT) Who returns it after multiplying it 73:20. Charity in the form of Zakaat or Sadaqa should not be followed by stressing one's obligation or annoying 2:264. Those who do not give Zakaat possess one quality of polytheists 41:6-7 and polytheism is an unforgivable sin 4:48.

The term Zakaat has been translated as Islamic tax, poor due, poor rate, charity etc. but these words fail to convey the real meaning of the term. This term appears to convey the dual meaning of personal purification and growth of the community through distribution of wealth. Technically it refers to the small part of the wealth of rich Muslims which was in their possession for one lunar year, which they give away to the poor Muslims as part of their religious duty, with a good intention of helping them to meet their essential expenses, seeking the Attention of Allah (SWT) 92:17-21.

Zakaat is contrasted on personal level with sin and indecency 24:21 and 30 and with 'Riba' meaning usury on the social level 30:39, Allah (SWT) purifies whom He wills 24:21. These derivatives are associated with belief 9:18, holding fast to Allah (SWT) 22:78 Sadaqa (charity) 9:103, Salat 2:83, guarding against evil 7:156, repentance 9:5 cleanliness 2:232 etc.

185. ARKAUU (Bow down) 2:43 (ر ك ع)

(Keeping the upper half of the body parallel to the ground supporting it with the palms kept on the knees before performing prostration during salat). The order in this verse to bow down with those who bow down appears to mean offering salat in congregation.

This bowing down is associated with prostration and worship 22:77, turning to Allah (SWT) 38:24, repentance, praising Allah (SWT), who fast, who enjoin good and forbid evil and remain within limits 9:112, who go round Kaaba, those who stay therein for devotion 2:125, 22:26.

186. AL-BIRR (Righteousness) 2:44 (ب ر ر)

Other derivatives: Kindness 60:8, being dutiful 19:14, virtuous 80:16 etc. Details of one who is righteous are given in 2:177. These derivatives are associated with mercy 52:28 justice 60:8, guarding against evil and reconciliation 2:224. The opposite sense is conveyed by being infidels 76:4-5 rebellious and disobedient 19:14, wretched 19:32, sinful and transgressing 5:2, 82:14. The word 'Barr' is used for land which is associated with sea 5:96. One of the Attributes of Allah (SWT) is Al Barr meaning Benign (obliging, kind) 52:28.

187. TANSAWN (You forget) 2:44 (ن س ي)

The only meaning of derivatives of these alphabets is forgetting, the opposite of which is reminding 5:14, 18:57 and computing (keeping record) 58:6.

188. TATLUUN (You Read) 2:44 (ت ل و) تَتْلُونَ

Other derivatives: Reading a book 29:48, reading the Quran 27:92 reading loud so as to be heard 45:8, tell 18:83. That which is read is associated with news 28:3, 5:27, writing 29:48, purification, teaching, law, wisdom 2:151, understanding 10:16 and practically following 2:102, 75:18.

This indicates that reading the Quran involves wisdom, understanding, teaching and practically following it, thus reflecting it in faith and deed like the moon reflecting sunlight 91:1-2. This procedure was followed by our prophet (PBH) and his companions 2:121.

In Vs 91:2 the term ‘Talaaha’ means ‘It (i.e. the moon) reflects it (i.e. the sunlight)’. Words framed from these derivatives convey the sense of reflection and we read only due to reflection, if there is no light or no reflection from the surface on which something is written then we cannot read. The term Tilaawat-i-Quran would thus mean reading by reflection (not just recitation) and further reflection of what is read, through faith and deed which is the best way of propagating Islam followed by our prophet (PBH) and his companions (R.A).

189. TA-‘QILUUN (You have sense) 2:44 (ع ق ل) تَعْقِلُونَ

Other derivatives: Sense and understanding 2:73 and 75 which are associated with knowledge 29:43, hearing 67:10, seeing (for instance the alternation of the day and the night) 23:80 22:46 hearts or minds 22:46 and guidance 2:170, the opposite of which is being deaf, dumb and blind 2:171.

190. AS-SABR (Patience) 2:45 (ص ب ر) الصَّبْرُ

‘Sabr’ meaning patience is, in general, the tolerance exhibited by human beings during unfavorable circumstances like poverty, adversity, conflict 2:177 fear, hunger, loss of wealth and life, fruits, 2:155, denial, annoyance 6:34, harm 14:12 etc. When such things happen to those who are patient, they say, “We are Allah’s and we have to return to Him 2:156.

Derivatives of these alphabets also convey the sense of restrain 18:28, constancy 19:65 and adherence 25:42. Those who are patient repel evil with good 41:34-35. Patience is associated with trust in Allah (SWT) 16:42, seeking His Attention, 13:22 turning to Him 38:44, glorifying and praising Him 20:130, struggling in His path 16:110, salat 2:153, certainty 32:24 determination 31:17, strength, fear of Allah (SWT) 3:200, guarding against evil 3:186 righteousness 11:11, gratitude 14:5, forgiveness 42:43, considering social life as a trial 25:20, truth 103:3, truthfulness, obedience spending, seeking forgiveness of Allah (SWT) 3:17, compassion 90:17, firmness 2:250 etc. Words which give the opposite meaning of patience convey the sense of impatience 14:21, retaliation 16:126, ignorance 18:68, hastening 46:35.

We are ordered to be patient 70:5, 90:17 and to pray for bestowing the quality of patience 2:250, Allah(SWT) loves those who are patient 3:146 and saves them from harm and grants them paradise 76:11-12

191. AL KHAASHI-IIN (The humble ones) 2:45

الْخَاشِعِينَ (خ ش ع)

Other derivatives: Humility which is associated with voices 20:108, hearts 57:16, weeping 17:109, fear of Allah (SWT) 59:21, salat 23:2, being quick in doing good, praying with hope and fear 21:90, Muslims, Momins, obedience, truthfulness, patience, charity, fasting, guarding chastity, remembering Allah (SWT) much 33:35 and on the day of resurrection it will be associated with disgrace when the eyes will be humbled 70:44.

In one case it conveys the sense of barrenness of the earth, the opposite of which is stirring and swelling for growth of vegetation on receiving rain 41:39.

192. ZANNA (Expectation) 2:46 (ظ ن ن)

Other derivatives: Guess 38:24, expectation 75:28, thought 10:24 suspicion 49:12 etc. These derivatives are associated with lie 6:116 and desire 53:23, the opposite of which are knowledge 45:24, 4:157 and truth 10:36.

193. FAZZALTUKUM (Favoured You) 2:47 (ف ض ل)

Other derivatives: Grace 4:32, favour 2:47, bounty 57:29, excellence 16:71, superiority 23:24 preference 7:39 etc.

They are associated with favour of Allah (SWT) 3:171 and His pleasure 3:174, mercy 2:64, pardon 3:152, riches 9:28, charity 9:75 financial capability 24:22, good deeds 35:32 forgiveness 2:268 etc.

The opposite meanings are conveyed by the words, niggardliness 9:76, evil 8:29 jealously 4:54, poverty 24:32 etc.

Allah (SWT) is the Possessor of great grace 2:105 He bestows His Grace on whom He wills 57:29. Sending of prophet Muhammed (PBH) for teaching human beings, the implementation of the Quran was due to His great grace 62:1-4. We should be grateful to Allah (SWT) for His grace 10:60. Safety from punishment in hell and living in paradise, having therein what one wills for, is a great grace 44:56-57, 42:22, 57:21. We should ask Allah (SWT) for His grace 4:32.

194. TAJZII (Requit) (ج ز ي) 2:48

In addition to this, derivatives of these alphabets mean reward 76:12 and 'Jizyah' 9:29. (Tax taken from non Muslims in an Islamic state for providing them with full protection).

195. YUQBALU (Will be accepted) (ق ب ل) 2:48

Other derivatives: Accept (testimony) 24:4, accept (repentance) 9:104, accept (prayer) 14:40, turn to 37:27, towards 2:177, come forward 51:29 come towards 37:94, 46:24, front 12:26 face each other 15:47, facing 12:71, face to face 17:92, Qibla, direction of Kaaba towards which Muslims face during salat 2:143-144 oppose 27:37, before (earlier) 2:25 tribe 7:27, 49:13.

196. SHAF AA (Recommendation) (ش ف ع) 2:48

Other derivatives: Mediation 7:53, recommend i.e. helping others to do something while doing it ourselves 4:85, even (number) opposed to odd (number) 89:3. Mediation and recommendation are associated with guardianship 6:51, trade and friendship 2:254, 40:18, requital, compensation, help 2:123 etc.

197. YUKHAZU (Taken) (ا خ ذ) 2:48

Other derivatives: Catching 13:32, seizing 7:150, holding on 2:206, taking hold 29:14, with holding 24:2, taking away 6:46, 2:229, taking out

7:172, taking up 10:24, take 20:39, accept 3:81, afflict 6:42, make 18:21 etc.

198. ADL (Compensation) 2:48 (ع د ل)

Other derivatives: Equality 4:3, 6:1, balance 82:7, compensation 6:70, justice 42:15 etc. they are associated with guidance 7:159, truth 6:115, guarding against evil and fear of Allah (SWT) 5:8, judgment 4:58 being on the straight path 16:76, good 16:90 reconciliation 49:9 etc. We are ordered not to follow our desires while executing justice 4:135.

199. YUNSARUUN (They will be helped) 2:48

يُنْصَرُونَ (ن ص ر)

Other derivatives: Helping in weakness 3:123, defending after injustice 42:41 and Christians 2:62. Those whom Allah (SWT) helps are the victors 37:116, no one can overcome them 3:160, He helps whom He wills 30:5 but He has made it incumbent on Himself to help the believers 30:47.

Help is associated with guardianship of Allah (SWT) 2:107 and victory 61:13. It is also associated with guidance 25:31 and giving shelter 8:72.

200. NAJJAYNAAKUM (We delivered you) 2:49

نَجَّيْنَاكُمْ (ن ج ي)

Other derivatives: Being safe 12:45, safety from punishment 11:58, 44:30, delivery from danger 23:28, from distress 20:40, 37:76, from fire 29:24, from drowning 2:50, from enemy 20:80, from unjust people 28:25. Allah (SWT) delivers us from every distress 6:64, He has made it incumbent on Himself to deliver the believers i.e. keep them safe 10:103. Few derivatives are used to mean secret consultations 58:12 (probably because these secret talks are held at places and times when they are safe from other people hearing them). Secret talks should not be held for sin, transgression and disobedience to the messenger of Allah (SWT), but they should be held for righteousness and guarding against evil 58:9, enjoining charity, good and reconciliation between people seeking Allah's (SWT) pleasure, such an act has a great reward 4:114. There is no secret talk but Allah (SWT) is with them wherever they are and on the day of resurrection He will inform them of that which they did, He

knows everything 58:7 such talks are associated with secrecy 21:3 and hiding 9:78.

201. AAL People (of Firawn) 2:49 آل

Also used for family (of Musa PBH) 2:248, (of Ibrahiim PBT) 3:33

202. FIRAWN (Pharoah) 2:49 فِرْعَوْنَ (ف ر ع)

The king of Egypt 43:51 during the period of Musa (PBH), he considered himself great in the earth 10:83, inflicting severe punishment on the children of Israel, killing their sons and letting their daughters live 2:49, Musa (PBH) was ordered by Allah (SWT) to go to Firawn 20:24, to deliver the children of Israel 7:105. Musa (PBH) informed Firawn that he was a messenger of Allah (SWT) 7:104, Firawn's people considered the miracles 11:96-97, 27:10-12 as magic 7:109, so magicians were invited to defeat Musa (PBH) 7:113. When the staff of Musa (PBH) swallowed the ropes and rods of the magicians 26:44-45, they fell down prostrating, believing in Allah (SWT) 26:46-47. People of Firawn were tried through adversities 7:130 and finally they were drowned and children of Israel saved 10:90, 2:50, 7:137. Firawn's wife was a believer 66:11.

For more detail see 7:103-137, 10:75-92, 20:9-79, 26:10-67, 28:4-43, 40:23-46. Haaman was an associate of Firawn.

203. YASUUMUUNAKUM (They were subjecting you) 2:49

يَسُومُونَكَ (س و م)

Inflicting or afflicting (severe punishment) 7:167, killing sons and letting daughters live 7:141.

204. YUZABBIHUUN (They slew) 2:49 يُذَبِّحُونَ (ذ ب ح)

Slaying or slaughtering 2:71

205. NISAA-AKUM (Your women) 2:49 نِسَاءَكُمْ (ن س و)

These derivatives are mostly used to mean women 12:30 and sometimes wives 4:129.

206. BALAA-UM (Your Trial) 2:49 (ب ل و) بَلَاءَكُمْ

These derivatives convey the sense of test 47:31, examining 10:30 and trial 68:17. The items through which human beings are tried are good and evil 7:168, 21:35, glamour 18:7, fear, hunger, loss of wealth, life, fruits 2:155 some people with others 47:4, social and economic differences 6:165, oaths 16:92, striving and patience 47:31, wars 8:17, 33:11, honour and favour 89:15, straitening of provision 89:16, gratitude and ingratitude 27:40, hearing and sight 76:2, secrets of the hearts 3:154.

The purpose of creating the skies and the earth 11:7 and life and death 67:2 is to test human beings, so as to send the successful to paradise and the failures to hell.

One derivative is used to mean down fall 20:120.

207. FARAQNAA We parted (the sea) 2:50 (ف ر ق) فَرَقْنَا

Other derivatives: Separation 5:25, distinction 44:4, 2:136 dividing 6:159, 17:106, difference 2:285, distinguishing 77:4, party 9:122, the differences being due to disagreement 3:105. We are ordered not to be divided 3:103. If one fears Allah (SWT) He assigns the power of distinction between right and wrong 8:29. The Quran distinguishes between right and wrong 2:185. In the hereafter one party will be in paradise and the other in hell 42:7.

Only in one verse 9:56, a derivative is translated as ‘afraid’ by practically all popular translators where it could also mean ‘different’.

208. AL BAHAR (The sea) 2:50 (ب ح ر) الْبَحْرَ

Ships mostly sail in seas and oceans 2:164. Stars help in finding out the direction in the darkness of land or seas and oceans 6:97. Bani Israel are supposed to have crossed the Red sea 7:138. In view of this the word Bahar would mean sea or ocean. (See Word 595 in 2:267 for river)

209. AGRAQNAA We drowned (them) 2:50 (غ ر ق) أَغْرَقْنَا

210. TANZU-RUUN (You were seeing) 2:50 (ن ظ ر) تَنْظُرُونَ

Other derivatives: Looking at (each other) 9:127, looking at (the stars) 37:88, reflecting (about future) 59:18 examining (how they act) 10:14, reflecting on 12:109, 86:5, pondering 30:50, waiting 2:210, giving time 7:14, 2:162 etc.

211. WAA-ADNAA (We appointed) 2:51 (وَاعِدْنَا (و ع د))

Other derivatives: Promise 5:9, appointment 20:59, 18:59 and threatening 7:70, 50:45 probably referring to the promised punishment. The devil makes false promises and goes against them 4:120, 14:22. Whereas the promise of Allah (SWT) is true and He does not go against it 46:17, 4:122, 3:9. Allah (SWT) has promised the hypocrites and the infidels hell 9:68 and the believers paradise 9:72

212. MUSA (PBH) 2:51 (مُوسَى (م و س))

He was sent to Firawn and his people 20:24, Firawn was the king of Egypt 43:51 and considered himself great in the earth 10:83. He inflicted severe punishment on the Bani Israel, killing their sons and letting their daughters live 2:49. Musa (PBH) was ordered by Allah (SWT) to deliver the Bani Israel from these tortures 7:105. The history of Musa (PBH) starts from his birth when Allah (SWT) communicated to his mother to put him (i.e. the new born baby) into a box and put the box in the river (Nile). He informed her that the river will cast him on the bank and the people of Firawn will pick him up. Allah (SWT) had cast His love on Musa (PBH) it was probably due to this that Firawn's wife pleaded not to kill him and thus he was saved from slaughter. Musa (PBH) as a baby would not drink milk. His sister who was vigilantly following him trickishly recommended the house of his mother for suckling him without revealing who he was. Thus Musa (PBH) was restored to his mother for suckling but he lived in the palace of Firawn and was brought up as a prince by his own enemy who did not realize that this child would grow up to become the cause of his death 20:39-40, 28:7-14.

Musa (PBH) grew up and was granted wisdom and knowledge. One day when he was in the city, a member of his own community i.e. Bani Israel who was fighting with an Egyptian sought his help and in response to this Musa (PBH) struck the Egyptian who died. Musa (PBH) had no intention of killing him so he immediately sought the forgiveness of Allah (SWT) which was granted to him. Next day when he entered the city the same person from his community was again fighting with someone and he again sought Musa's (PBH) help. When Musa (PBH) intended to catch this man from his own community and punish him for being quarrelsome, he said, "Do you intend to kill me as you killed a man

yesterday?” This news reached the palace and someone secretly informed Musa (PBH) that the Egyptians were planning to kill him in retaliation. He therefore escaped to Midian 28:14-22. [Musa (PBH) probably realized that the whole system was corrupt and there was no use in surrendering and pleading ‘Not guilty’ because the murder was neither planned nor intentional]

On reaching Midian he found two ladies waiting for water for their cattle because many men were busy doing this at the watering place. Musa (PBH) helped these two ladies who were probably the daughters of prophet Shuaib (PBH) and who later on took him to their father to whom he narrated his story. Musa (PBH) was married to one of the two sisters and he stayed at Midian for 8 to 10 years 28:23-28.

He was once traveling with his family when he saw a fire on Mount Tuur. When he came near to the fire Allah (SWT) spoke to him and ordered him to go to Firawn and deliver Bani Israel from the tortures they were undergoing. As proof of his prophethood he was given two of the total nine miracles (17:101). His wooden staff became a live snake and his hand became white, He was permitted to take Haruun (PBH) his brother to help him in his mission 28:29-35

Firawn and his chiefs saw the miracles but considered them to be magic, therefore to defeat Musa (PBH) he arranged for his competition with magicians. The wooden staff of Musa (PBH) ate away all the items of magic of the magicians who realizing the truth of the miracle of Musa (PBH) fell down prostrating before Allah (SWT) 20:56-70.

Firawn and his people witnessed the whole affair and were later involved in various calamities still they did not allow Bani Israel to go with Musa (PBH) 7:130-135. One day Musa (PBH) took Bani Israel secretly across the Red Sea when Allah (SWT) had caused a dry path in it, holding the water like huge walls. Firawn and his army followed Bani Israel but when they were midway, the water held in the form of walls flowed in their direction. Thus Allah (SWT) saved the Bani Israel and drowned Firawn and his army 26:53-67. Before his death Firawn declared that he believed in the God in whom Bani Israel believed and that he was of those who submit (as Muslims) Firawn’s dead body was saved 10:90-93 and was later on preserved as a mummy in Egypt (Encyclopedia Britanica), Bani Israel later did many things which pained Musa (PBH). They took the calf for worship 20:80-98. They wanted to see Allah (SWT) 2:55. They requested Musa (PBH) to make for them idols for worship 7:138-141 and they rejected prophet Muhammed (PBH) and the Quran 2:89-91

213. LAYLAH (Night) 2:51 (ل ي ل) لَيْلَةٌ

Night, opposite of day 2:164. It starts after the declining and setting of the sun 17:78 and ends when the white thread of the dawn (Fajar) becomes distinct from the black thread of (of night) 2:187. Allah (SWT) covers the night (i.e. the earth) over the day (i.e. the sun) 7:54 which makes it dark 10:27 when the heavenly bodies become visible 6:76-77. Night is basically meant for rest 10:67, 30:23 Allah (SWT) takes us back at night 6:60 i.e., by taking away our consciousness during sleep 39:42. The Quran was revealed on a blessed night 44:3 i.e. during laylat-il-Qadr 97:1.

We are ordered to offer salat during night 11:114, 17:78-79, 39:9, 51:17, 76:26 glorify Allah (SWT) 20:130, 50:40, 52:49 and to recite the Quran 73:20. (See word No. 118 'Al Anhaar for more information)

214. AL IJL (THE CALF) 2:51 (اَلْاِجْلَ)

215. AFAWNAA (We pardoned) 2:52 (عَفَوْنَا)

Allah (SWT) pardons the evil deeds on repentance 42:25 which includes the past sins 5:95. These derivatives also convey the sense of surplus 2:219 and forgoing associated with guarding against evil 2:237, turning mercifully 2:187, gratitude 2:52, reconciliation 42:40, protective forgiveness, mercy 2:286, overlooking 64:14 etc. The words conveying opposite sense are punishment 9:66 and perishing 42:34. We are ordered to pardon and overlook 2:109, 3:134, 7:199. One of the Attributes of Allah (SWT) is 'Al Afuww' meaning One Who pardons 4:149.

216. TASHKURUUN (You be grateful) 2. 52 (تَشْكُرُونَ)

The derivative 'Shukr' conveys the sense of a feeling of gratitude 27:9, 27:40, acknowledgment 27:19 and acceptance which is the opposite of ingratitude and rejection jointly represented by the word 'kufr' which also means infidelity 76:3. The feeling of gratitude is a gift from Allah (SWT) and is a sign of wisdom 31:12. If we are grateful for the favours of Allah (SWT) on us He grants us more 14:7 because He likes the expression of gratitude by His servants and does not like ingratitude 39:7. We are therefore ordered to be grateful for our own benefit and not to be ungrateful 2:152. The devil had challenged that the majority of human beings will not be grateful 7:17, we should therefore try our level best to disprove the devil.

The feeling of 'Shukr' is associated with belief 4:147, fear of Allah (SWT) 3:123, guidance 2:185, being mindful 25:62, pardon 2:52, forgiveness 35:30, patience 31:31 and grace of Allah (SWT) 16:14.

We should be grateful to Allah (SWT) for granting us the power of hearing, seeing, thinking, feeling etc. 16:78, His other favours 54:35, help and provisions 8:26, livelihood 7:10 etc.

Shaakir and Shakuur meaning One Who acknowledges, are the Attributes of Allah (SWT) 2:158, 35:30. The association of these Attributes with other Attributes Aliim, Haliim and Gafuur indicates that He knows and acknowledges our efforts and forbears with and forgives our short comings for which we should again be grateful to Him.

217. BAARI-IKUM (Your purifier) 2:54 (بَارِئُكُمْ)

Other derivatives: Freeing something from some other thing which is unwanted: cure i.e. freeing someone from the disease 3:49, leaders freeing themselves from the followers on the day of resurrection 2:166, Ibrahiim (PBH) freeing himself from his father 9:114 being free from associating partners with Allah (SWT) 6:19, “You are free from that which I do and I am free from that which you do” 10:41.

Few derivatives have been translated to mean bringing into existence 57:22 and creatures 98:6-7. This is again freeing something from non-existence and bringing it into existence.

One of the Attributes of Allah (SWT) is Al Baari translated as ‘The Purifier’. 59:24. Allah (SWT) originates the raw-materials of the universe, processes them and proportions them and in this process He removes unwanted things as Al Baari; The Purifier. This process can be illustrated by an example: We prepare tea by boiling proportionate amounts of tea leaves and water but to obtain the decoction we have to remove the boiled tea leaves by straining. This process of freeing the extraction from the tea leaves is ‘Baraa’-atun’, Allah (SWT) thus purifies by removing unwanted things. This Attribute is associated with many other Attributes mentioned in 59:22-24.

218. QATAL (Murder) 2:54 (قَاتِلٌ)

One who kills a believer by mistake should set free one believing slave, if the murdered person belonged to a party with whom there is a treaty then blood money should be paid to the diseased family in addition to setting free a believing slave, if this is not possible the murderer should fast for two successive months 4:92. The reward of one who kills a believer intentionally is hell 4:93. For deliberate murder retaliation is prescribed 2:178-179. Murder is prohibited 6:151, 17:33, 25:68, killing of children for fear of poverty is prohibited 6:151, 17:31, 60:12. Suicide is prohibited 4:29.

Isa (PBH) was neither killed nor crucified but he was raised towards Allah (SWT) 4:157-158. In the battle of Badr Muslims did not kill their enemies but Allah (SWT) did 8:17 Those killed in the path of Allah (SWT) are not dead but alive and are provided with sustenance 3:169, 2:154 they will be in paradise 47:4-6. One of the punishments of those who wage a war against Allah (SWT) and His messenger (PBH) and cause corruption in the earth is murder 5:33. Persecution is severer than slaughter 2:191. Place of murder (death) is fixed 3:154. Murder is associated with death 3:144.

‘Qatala’ in Arabic literature also means ‘To disgrace’. It is probably in this sense that few derivatives have been used to convey the sense that opponents use to disgrace prophets and messengers 2:61, 2:87. Not even a single case of a murder of a prophet or a messenger is reported in the Quran, on the contrary Allah (SWT) saves them 10:103, numerous such events are reported: Nuuh, Saleh, Hud, Ibrahim, Musa, etc. (PBT)

219. KHAYR (Better) 2:54 (خَيْرَ)

Other derivatives: Good 2:105, better 2:106 and the best 10:109. The derivatives are associated with patience 4:25, reconciliation 4:128 truth 7:89, forgiveness and mercy 7:155, guarding against evil 9:109, grace and mercy of Allah (SWT) 10:58, piety 12:109, righteousness 18:46, bowing down, prostration and worship 22:77, Attention of Allah (SWT) 30:38, willingness 2:158, wisdom 2:269, belief 4:170, repentance 9:74, the Holy Quran 16:30, purity 18:81, success 9:88 etc. The opposite meanings are conveyed through the words worst 2:61, evil 7:188, 10:11. We are tested through good and evil 21:35 therefore we are ordered to hasten towards good 2:148.

Few derivatives have been used to convey the sense of choice 7:155 (probably because choice is the selection of what one considers better or the best). When Allah (SWT) and His messenger decide an affair, a believer does not have the choice of disobeying 33:36. Allah (SWT) is the Best 20:73.

220. NARA (We see) 2:55 (نَرَى)

We see with eyes 3:13. Ibrahiim (PBH) saw the planet at night and the sun in the morning 6:76-78. Sight can be deceptive 27:44, we see in dreams 12:4, 37:102, few derivatives are used to mean dream itself 12:5 and 43 and the night journey of prophet Muhammed (PBH) from Mecca to Jerusalem and witnessing of paradise and hell 17:1. One derivative is used to mean ‘doing something to show to others’ i.e. not for Allah

(SWT) 2:264, 4:38. Few derivatives convey the sense of ‘Considering’ i.e. seeing with the eye of the mind 6:40 & 46, 28:71-72. All three words for sight are used in 7:198. Allah (SWT) can make the enemies appear less 8:44. The devil and his tribe see us from a place where we cannot see them 7:27. We cannot see Allah (SWT) in this world 7:143 but He sees 6:103. We will be able to see the angels in the hereafter 25:22, 39:75 we will see our deeds 99:7-8 (will it be an audio visual record like our video cassette) people will be able to see in paradise 76:20 and in hell 37:55.

222. JAHRAH (Openly) 2:55 (ج ه ر) جَهْرَةً

Other derivatives: Showing openly 4:153, spreading openly 16:75 or loudly 17:110. The opposite sense is conveyed by the words secretly 13:10, hiding 21:110, 87:7 etc.

223. BAASNAKUM (We raised you) 2:56 (ب ع ث) بَعَثْنَاكُمْ

Other derivatives: Raising to life after death 2:259, raising or sending a prophet 3:164, 2:213, raising (someone as a king) 2:247, sending (people) 26:36, sending (a crow) 5:31, rising in the morning 6:60, letting loose (punishment) 6:65 appointing (a judge) 4:35, raising from graves 22:7, all human beings will be raised on the day of resurrection 23:16, 30:56 creation and raising after death is like that of a single soul 31:28. The opposite sense is given by holding back 9:46.

224. ZILL (Shade) 2:57 (ظ ل ل) ظِلٌّ

Other derivatives: Shade 25:45, shadow 16:48, overshadowing cloud 31:32, covering 7:171, 77:30, shelters 16:81, shades in paradise 36:55-56, covering of fire in hell 39:16, shadowed (face) 16:58. The opposite of shade and shadow is heat 35:21.

Another set of derivatives conveys the sense of remaining 26:4 being 20:97, starting 56:65, keeping on 15:14 etc.

225. AL GAMAAM (THE Clouds) 2:57 (غ م م) الْغَمَامَ

Other derivatives: Doubt 10:71 and distress 3:153, the opposite of which is peace 3:154.

226. AL MANNA (Stressing obligation) 2:257 (م ن ن) مَنَّا

Is a gummy saccharine secretion found on species of Tamarisk in Sinai region.

227. As SALWA (Quails) 2:57 (س ل و) السَّلَوَى

Are birds eaten whole. They were brought from Yemen by a south wind in great numbers to the Israeli camp in the desert.

228. TAYYIBAAT (Good things) 2:57 (ط ي ب) طَيِّبَاتِ

Other derivatives: Something pleasingly good 13:29 pleasing 4:3, permissible good 2:168, happiness 39:73, clean (dust) 4:43, pleasant and good dwellings in paradise 61:12 etc, the opposite of which is evil 3:179, bad 5:100 etc.

229. ADKHULUU (Enter) 2:58 (د خ ل) ادْخُلُوا

Other derivatives: Entry 12:36 and 67 but are also used to convey the sense of sexual intercourse 4:23 and deceit 16:92. They are used for entry of belief in the hearts /minds 49:14, entering the mercy of Allah (SWT) 48:25, 4:176, entering Islam, entering paradise 2:214 and entering hell 40:60. The opposite of entering is going out 5:22.

230. AL QARYAH (City or Town) 2:58 (ق ر ي) الْقَرْيَةِ

City or town 59:7, used for Mecca 47:13, 6:92.

231. AL-BAAB (Gate) 2:58 (ب و ب) الْبَابِ

The singular and plural forms of these alphabets mean doors (of a room which can be closed) 12:23, (entering through) the gate 4:154, door of severe punishment (adversity) 23:77, gates of everything (prosperity) 6:44. In paradise angels will enter from every gate 13:23, gates of paradise will be kept open for those who guard against evil 38:50, hell has seven gates 15:44, gates of the sky will not be opened for the deniers and the proud and they will not enter paradise until the camel passes the eye of the needle 7:40 [This indicates that paradise is beyond the earth somewhere in the sky] Gates of the sky are opened for water to pour forth (as rain) 54:11. In 24:43 it is stated “..... so you see the rain coming out of the spaces in between them” these spaces are probably referred to as gates. On the day of decision when it is blown into the trumpet (or the structure of the universe) the sky will be opened so that

it will become gates 78:17-19. A door or a gate is an opening for entering or going out of an enclosed space, something becoming gates would mean that there would be no enclosure, there will be only an open space. This probably refers to the collapsing of the universe 21:104.

232. HITTA 2:58 (ح ط ط) حِطَّة

Put down from us our heavy burdens of sins.

233. NAGFIRLAKUM (We will forgive you) 2:58

نَخْفِرْ لَكُمْ (غ ف ر)

Other derivatives: (1) Forgiving past sins 8:38 (2) Not harming an opponent by retaliation, revenge or punishment but bearing his injustice with patience 42:43 and protection from defaming the needy 2:63 (3) Protection from future sins 2:286. In the prayers at the end of this Chapter, one who is conscious of his sins would first ask for pardon or forgiveness 'Afuannaa' for the sins he has already committed. There is no point in his further asking for forgiveness saying 'wagfir lanaa' as this word is normally translated. Here 'wagfir lanaa' appears to mean 'And protect us' (from committing any sin in future) because two words in any language do not normally convey exactly the same meaning. 'Magfiratun' in such situations would mean protection from sins rather than forgiveness of sins. Keeping in view the relationship between prevention and cure, if we consider sin as a disease, then 'Magfiratun' would mean seeking preventive protection from possible future sin, in advance, and 'Afwun' meaning pardon, would be the cure for the sin already committed. How can there be forgiveness without protection or safety from the deserved punishment? Therefore 'Magfiratun' appears to convey a dual sense (1) preventive protection from possible future sins and (2) consequent protection from the deserved punishment for the sins already committed.

'Liyagfiralaka' and 'zambika' in 48:2 have been translated by many popular translators as 'that He may forgive you, your sin 'or fault' referring to our prophet Muhammed (PBH). The very idea of our prophet having committed a sin is wrong because it contradicts the Quran which about our prophet (PBH) states :-

'And you (Muhammed (PBH)) are certainly of an excellent character' 68:4.

'By the Quran full of wisdom, you (Muhammed (PBH)) are certainly (one) of the messengers on the straight path' 36:2-4.

In the messenger of Allah (Muhammed (PBH)), there is indeed a good example for you to follow33:21.

By the star when it sets, your companion (Muhammed (PBH)) neither went astray nor was he misled 53:1-2.

..... you (Muhammed (PBH)) are certainly on clear truth 27:79. and then the final challenge :-

“Say I (Muhammed (PBH)) have indeed lived a life time among you before it (i.e. the Quran was revealed)!” 10:16.

In view of these verses of the Quran, the right translation of the verse using the term Liyag firalaka' would be “that He may protect you from every sin of yours which you (could) send in advance and which you (could) leave behind” 48:2.

This protective forgiveness by Allah (SWT) is for all sins 39:53, mistakes 20:73, evils 7:153, injustice 13:6 etc., except polytheism 4:48, for polytheists forgiveness is not to be sought 9:113. Allah (SWT) punishes whom He wills and protectively forgives whom He wills 5:18. We are ordered to seek the protective forgiveness of Allah (SWT) 41:6. Protective forgiveness is associated with pardon, overlooking 64:14, mercy 7:23, setting things right 33:71, belief 46:36, repentance 40:7, glorification and praising Allah (SWT) 110:2, patience and striving in the path of Allah (SWT) 16:110, grace of Allah (SWT) 2:268, truth 3:17, paradise 2:221.

The words giving opposite meanings are punishment 2:284 and anger 42:37. Three derivatives of these alphabets are used for three Attributes of Allah (SWT). Al Gaffaar 20:82, Al Gafuur 2:173 and Al Gaafir 40:3 conveying the meaning of One Who is Protectively Forgiving. These Attributes are used along with other Attributes like Merciful 2:173, Clement 2:225, Pardoning 22:60, Rabb 34:15, Mighty 35:28, One Who acknowledges 35:30. Loving 85:14, etc.

Allah (SWT), if He wills to, forgive sins already committed, protecting from the deserved punishment, and protects from committing any sin in future. He is thus Protectively Forgiving.

234. KHATAAA (Mistakes) 2:58 (خ ط ا) خَطَاً

Derivatives of the alphabets are used for (1) Unintentional mistakes 33:5, 4:92-93. (2) Bad intentions without the evil deed actually taking place 12:29 and (3) Bad intentions and consequent evil deeds both

are present as in the case of Firawn and his armies 28:8. Ibrahiim (PBH) hopes that his mistakes will be forgiven by Allah (SWT) 26:82.

These derivatives are associated with evil 2:81, forgetting 2:286, forgiving 20:73 etc.

235. AL MUHSINIIN (Those who do good) 2:58

الْمُحْسِنِينَ (ح س ن)

Other derivatives: Best (names of Allah (SWT)) 7:180 (and who is better in speech than he who invites towards Allah..... 41:33, good (example in the messenger (PBH)) of Allah (SWT) 33:21, beautiful (company of prophets, the truthful, the martyrs and the righteous) 4:69, they have been used for the Quran 39:23, paradise 18:31, beauty 33:52 etc. The reward of good is more good, ten times 6:160, 10:26. Allah's (SWT) mercy is near those who do good 7:56, He orders to be good and loves those who are good 2:195, whose reward is paradise 77:44.

These derivatives are associated with belief and righteousness 18:30, guarding against evil 3:172, striving in the cause of Allah (SWT) 29:69, migrating in His cause and becoming martyrs 22:58, knowledge 28:14, wisdom and admonition 16:125 patience 28:54, doing good (khyar) 4:59, submitting to Allah (SWT) 4:125, truth 25:33, justice 16:90, conciliation 4:62, restraining anger and pardoning 3:134 etc.

The words which give an opposite sense are evil 41:34, 5:12, 17:7, punishment 18:86, intoxication 16:67, denial 16:62 etc.

236. BADDALA (Changed) 2:59 (ب د ل)

Other derivatives: Change 7:162 and exchange 14:28. There is no change in the procedure of Allah (SWT) 33:62.

237. RIJZA (Punishment) 2:59 (ر ج ز)

Other derivatives: Penalty 7:134, weakening uneasiness 8:11 and uncleanness 74:5. The opposite sense is conveyed through the words cleanliness 74:4 and strengthening of hearts 8:11.

238. ISTASQAA (Asked for water) 2:60 (س ق ي)

Other derivatives: Drinking 26:79, watering 28:24, watering the plants 13:4 irrigation 2:71, drinking cup 12:70. Human beings will drink in paradise 76:21 as well as hell 47:15.

239. ASAA (Wooden staff) 2:60 (ع ص و) عَصَا

The wooden staff or a sort of walking stick of Musa (PBH) who reclined on it and used it to beat down the leaves for his sheep 20:18 later on this staff was used to perform a miracles when it turned into a life snake 27:10 which swallowed the ropes and rods of the magicians 7:117. He was asked by Allah (SWT) to strike the rock with his staff for water 7:160 and the sea for a dry path 26:63.

240. ANFAJARAT (Springs) Gushed out 2:60 (ف ج ر) أَنْفَجَرَتْ

Other derivatives: Gushing forth (of rivers) 18:33; over flowing (of oceans) 82:3, exceeding (limits) 75:5, dawn (when sun light gushes forth) 2:187, 17:78. In view of this a 'Faajir' is a transgressor 71:27 (who exceeds the limits set before him) the opposite of which is guarding against evil 38:28 i.e. keeping oneself within limits and being righteous 82:13-14. Transgression is associated with infidelity 80:42 and ingratitude 71:27.

241. AYNA (Springs) 2:60 (ع ي ن) عَيْنًا

Flowing water 67:30 will be there in paradise too 88:12, 76:6, but in hell they will be of boiling water 88:5.

The derivatives of these alphabets are also used to mean eyes 3:13, through which tears flow 5:83 and which are sometimes deceived by magic 7:116 Allah (SWT) had instructed Nuh (PBH) "And build the ship before Our eyes....." 11:37

242. MASARABAHUM (Their drinking place) 2:60

مَشْرَبَهُمْ (ش ر ب)

Other derivatives: Drinking 56:68 associated with eating 23:33. Inhabitants of paradise 76:6 and hell 56:54 will also drink. In one verse a derivative is used in an abstract sense "..... They were made to drink into their hearts (the worship of) the calf because of their infidelity 2:93.

243. TASAW (Spreading disturbance) 2:60 (ع ث ي) تَعَثُّوْا

Associated with corruption 7:74 and giving less than what is due to people 11:85.

244. TAAAM (Food) 2:61 طَعَامٌ (ط ع م)

Other derivatives: Eating 33:53, feeding 36:47. They are also used for water 2:249 and taste (in paradise) 47:15. Inmates of hell will eat very bad food 44:44

245. WAHID (One) 2:61 وَاحِدٌ (و ح د)

Mankind consisting of billions of human beings 2:213, 10:19. Water consisting billions of molecules 13:4. 'Al Wahid' is an Attribute of Allah (SWT), it means One and not many 2:163, 12:39, 29:46. Allah (SWT) is the One and the only God, the Indivisible Whole possessing all the Attributes at one and the same time which function with perfect coordination and there is no change or alteration in the procedure of Allah (SWT) 35:43.

246. NABAAT (Growth) 2:61 تُبَاتٌ (ن ب ت)

Other derivatives: Growth (of trees) 23:20, of gardens through rain 27:60, 50:9 of Maryam (PBH) 3:37, of human beings from the earth 71:17 (probably through the food which is grown in the earth and which helps in their growth too).

247. BAQL (Herbs) 2:61 بَقْلٌ (ب ق ل)

248. QISSAAA (Cucumbers) 2:61 قِثَاءٌ (ق ث ا)

249. FUUM (Garlic) 2:61 فُومٌ (ف و م)

250. ADAS (Lentils) 2:61 عَدَسٌ (ع د س)

251. BASAL (Onions) 2:61 بَصَلٌ (ب ص ل)

252. ADNAA (Worse) 2:61 أَدْنَا (د ن و)

Other derivatives: Near 55:54, nearly 73:20, come near 53:8, draw close 33:59, low 7:169. Lowest (spot on land below the sea level) 30:3, less opposite of more 58:7. Other words conveying opposite meanings are good 2:61, great 32:21, further or far 8:42 etc.

This world in which we presently live is known as ‘Duniya’ 2:85, the sky of which contains planets 37:6 and stars in which hydrogen burns to form helium giving out light and heat like lamps in which oil burns to give light and heat 41:12, 67:5. Hereafter (Aakhirat) is used in the opposite sense i.e. life in this world is contrasted with life after death and resurrection 2:86.

The life of this world is made fair-seeming for the infidels 2:212 who are punished both here and in the hereafter 3:56. Those who want the reward in this world, there is no portion for them in the hereafter 2:200, 17:18. The provision of the life of this world compared to the hereafter is little 9:38. Those who believe, guard against evil 10:64, do good 16:30, migrate in the cause of Allah (SWT) 16:41 etc. for them is good news in the life of this world and in the hereafter.

253. MISR (City or Egypt) 2:61 (م ص ر) مِصْرًا

254. SA-ALTUM (You ask for) 2:61 (س ا ل) سَأَلْتُمْ

Other derivatives: Questioning or asking 70:1, inquiring 12:7, 70:10, seeking 41:10, demanding 38:24, begging 2:273, 51:19 etc.

255. Az ZILLATU (Disgrace) 2:61 (ذ ل ل) الذِّلَّةُ

Other derivatives: Being humble 20:134, humility 17:24, being subdued 36:72, 67:15, weakness 3:123, 17:111 being low 76:14 etc. They are associated with mercy when used in a good sense 17:24 and wretchedness and anger of Allah (SWT) when used in a bad sense 2:61. The opposite sense is given by the word mighty 5:54.

256. BAAA-U (Deserves) 2:61 (ب و ا) بِأَعْ

257. ASAW (They Disobeyed) 2:61 (ع ص ي) عَصَوْا

Disobedience is associated with denial 11:59, 79:21, exceeding limits 3:112, transgression 49:7, corruption 10:91, error 33:36, sin 58:8, infidelity 4:42 etc. The opposite of which is to obey and follow 14:36.

258. YA-TADUUN (Those who exceed the limits) 2:61

يَعْتَدُونَ (ع د و)

Other derivatives: Transgression 70:31, passing beyond 18:28, moving fast 100:1 exceeding the limits set by Allah (SWT) 2:229 which He does not like 2:190. These derivatives are associated with injustice 65:1 and sin 2:85.

259. HAADUU (Jews) 2:62 هَادُوا (ه و ر)

Hud (PBH) 7:65, 11:50-60, 11:89, 26:124.

260. AN NASAARAA (Christians) 2:62 النَّصَارَا (ن ص ر)

261. AS SAABI-IIN (Sabaeans) 2:62 الصَّابِئِينَ (ص ب ا)

262. AJR (Reward) 2:62 أَجْرٌ (ا ج ر)

Other derivatives: Reward 3:136, employment 28:26-27, dowries 4:24, due payment 65:6 etc. They are associated with forgiveness 5:9, patience 16:96.

263. RAFA-NAA (We Raised) 2:63 رَفَعْنَا (ر ف ع)

These derivatives mean raising and are used for raising of mention 94:4 ranks 2:253, voices 49:2, righteous deed 35:10, a person on a couch 12:100, Idris (PBH) to a high place 19:57, Isa (PBH) towards Allah (SWT) 4:158, mountain 2:93 foundation or walls 2:127, houses (mosques) 24:36 roof 52:5 heavenly bodies without pillar 13:2. The opposite of raising is bringing down 56:3.

264. AT TUUR (Mountain) 2:63 الطُّورَ (ط و ر)

The mountain where Musa (PBH) talked to Allah (SWT) 19:52, 28:29 and a pledge was taken from Bani Israel 2:93. Stages 71:14.

265. QUWWAH (Strength) 2:63 قُوَّةٌ (ق و ي)

Other derivatives: Collective strength due to the individual strength of members like an army 8:60, a community holding fast to its Divine book 2:63, a team of strongmen 28:76, thread consisting of individual fibres, the opposites of which are disintegration 16:92 and weakness 30:54. Rain adds to the strength of a community 11:52.

These derivatives are associated with trustworthiness 28:26, might 11:66 and severe punishment 8:52.

‘Al Qawiyu’ meaning ‘The strong’ is one of the Attributes of Allah (SWT) 22:74, to whom belongs the intellectual and physical strength to hold together the whole universe 35:41. In fact power is wholly Allah’s (SWT) 2:165, Who holds together His creation not allowing it to disintegrate as He is free from all weaknesses 17:111.

One derivative is used in the sense of needy 56:73.

266. TAWALLAYTUM (You turned away) 2:64 (و ل ی)

Derivatives of these alphabets convey the sense of nearness 9:123, 3:68, closeness 33:6 Sorrowful 47:20, turning towards 2:149, turning away 18:18 with which is associated denial 75:32, Corruption 3:63 and infidelity 9:123, 88:23. The friendship 3:28, Guardianship 8:72, Protection 18:44, holding command 47:22 and heirs 4:33.

These derivatives are associated with help 2:107 mediation 6:70, defence 13:37 and praise 42:28.

Words giving opposite sense are submission 3:20, obedience 3:32, accepting the truth and worshipping 75:31-32, enmity 60:1. These alphabets are used for two Attributes of Allah (SWT) ‘Al Wali’ 2:107 and ‘Waal’ 13:11 meaning ‘The Guardian’, Who is to be regarded as physically, mentally and spiritually closer than anyone else. Relationship is by chance but friendship is by choice, we should therefore choose Allah (SWT) as our friend and guardian and always turn towards Him and not away from Him.

267. AS SABT (Sabbath) 2:65 (س ب ت) السَّبْتِ

During the period of prophet Dawuud (PBH) some Israelites dwelt at Elath on the Red Sea. They were ordered not to fish on Sabbath i.e. Saturday as a mark of respect but the fish used to come in great numbers

on Sabbath to tempt them. Some inhabitants dug ditches and cut canals from the sea for the fish to enter on Sabbath, then they prevented them from going back into the sea by disconnecting the ditches and canals and removed the fish on Sunday. They claimed that the fish came on Friday and were caught on Sunday, not Sabbath. Therefore they were transformed into apes as a mark of punishment.

268. QIRADAH (Apes) 2:65 (ق ر د) قِرْدَةً

269. KHAASI-IIN (Looked down upon) 2:65 (خ س ا) خَاسٍ عَيْنَ

Looked down upon, despised 7:166, defeated 67:4 go away (unsuccessful) 23:108.

270. NAKAALA (Exemplary Punishment) 2:66 (ن ك ل) نَكَالًا

Fetters 73:12.

271. YADAYHAA (In front of them) 2:66 (ي د ي) يَدَيْهَآ

When derivatives of these alphabets are prefixed with the word ‘Bayna’ the combination conveys the sense of ‘in front of their hands’ because ‘Aydihihim’ means ‘their hands’. In other words this combination means ‘in front of’ or ‘before’ 7:57 the opposite of which is ‘behind’ 2:255. Few derivatives convey the sense of ‘what you have earned’ although the statement is ‘what your hands have earned’ 30:41, where hands represent the person to whom the hands belong. In some cases hands represent power 3:73, control 36:83, 2:237 strength 38:45, restraining or stretching hands for spending 17:29 etc.

272. MAW’IZAH (Warning and advice) 2:66 (و ع ظ) مَوْعِظَةً

Admonition so that one might not be ignorant of the danger ahead 11:46. The Holy Quran itself is an admonition 10:57. We should admonish people through words that reach their soul 4:63 with wisdom and in the best manner possible 16:125. Admonition is associated with enjoining, doing of justice and good to others, giving to relatives, forbidding indecency, sin, rebellion etc. so that people may be mindful 16:90. Luqman had admonished his son not to associate partners with Allah (SWT), to offer salat, be patient and not to be proud etc. 31:13-19.

273. BAQARAH (Cow) 2:67 (ب ق ر) بَقَرَةٌ

274. AL-JAAHILIIN (The ignorant) 2:67 (ج ه ل) الْجَاهِلِينَ

Other derivatives: Ignorance (of the punishment) 27:55, ignorance of the fact that no one can believe unless Allah (SWT) wills 6:111, lack of knowledge 2:273, doing something unknowingly 49:6. These derivatives are associated with injustice 33:72 and guessing 3:154, The opposite sense is given by the words knowledge 12:89 and admonition 11:46.

275. BAYYIN (Make clear) 2:68 (ب ي ن) بَيِّنٌ

Other derivatives: Open 2:168 clear, 3:164, manifest 4:19, express 55:4 explain 2:185, 75:19, verify 49:6, investigate 4:94, distinguish 2:187, clear proofs 2:159 etc.

276. FAARIZ (Old) 2:68 (ف ر ض) فَارِضٌ

277. BIKR (Very young) 2:68 (ب ك ر) بِكْرٌ

278. AWAAN (Middle aged) 2:68 (ع و ن) عَوَانٌ

279. SAFRAA-U (Yellow) 2:69 (ص ف ر) صَفْرَاءُ

280. LAWNUHAA (Its colour) 2:69 (ل و ن) لَوْنُهَا

281. FAAQI (Intensely Yellow) 2:69 (ف ق ع) فَاقِعٌ

282. TASURRU (Delighting) 2:69 (س ر ر) تَسُرُّ

Other derivatives: Happiness 76:11, prosperity 3:134, secret 66:3 private 71:9, hide 5:52, couches 15:47. Words conveying opposite sense are loud 20:7 publicly 16:19, 71:9, reveal 12:77, adversity 3:134, harm 7:95.

The happiness appears to be the inner happiness which is hidden as secret.

283. TUSHIRU Plough (the land) 2:71 (ث و ر) تُثِيرُ

Other derivatives: Digging (the land) 30:9, which raises dust 100:4, probably it is in this sense that they are also used for raising (the clouds) 30:48, 35:9.

284. AL HARṢ The field (for cultivation) 2:71 (ح ر ث) الْحَرْثُ

Other derivatives: Sowing (seeds) 56:63 (women as) tilth 2:223, crop 2:205, harvest 3:117, reward (indicating reaping the harvest of deeds) 42:20.

285. MUSALLAMAH Sound (defectless) 2:71 (س ل م) مُسَلَّمَةٌ

286. SHIYAH (Mark) 2:71 (و ش ي) شِيَّةٌ

287. JI-TA (You have brought) 2:71 (ج ي ا) جَعَتْ

Other derivatives, come 4:43, drive 19:23

288. FADDAARATUM (So you disagreed) 2:72 (د ر ا) فَادَّارَعْتُمْ

Other derivatives: Turn off (the punishment) 24:8 (evil with good) 13:22 (death) 3:168.

289. QASAT (Hardened) 2:74 (ق س و) قَسَتْ

Derivatives of these alphabets have been used to mean hardening (of hearts) 6:43.

290. ASHADDU (Greater) 2:74 (ش د د) أَشَدُّ

Other derivatives: Strong 38:20 strengthen 76:28, severe 2:165, intense 100:8, hard 14:18, harden 10:88, hardship 12:48, maturity 12:22 etc. The word which gives an opposite meaning is mercy 48:29.

291. YASH-SHAQQAQU (They split asunder) 2:74

يَشَقِّقُ (ش ق ق)

Splitting (of the earth for vegetation) 80:26, splitting (of the earth on the day of resurrection) 50:44, splitting (of the moon) 54:1, splitting (of the sky on the day of resurrection) 25:25, hardship 16:7, tiresomeness 9:42, more painful 13:34 etc are the meanings communicated through the derivatives of the above alphabets.

292. KHASHIYAH (Fear) 2:74 (خ ش ي) خَشْيَةٌ

293. GAAFIL (Unaware) 2:74 (غ ف ل) غَافِلٌ

Other derivatives: Unawareness 2:85 carelessness 4:102, heedlessness 18:28, innocence 24:23. The opposite meaning is given by knowledge 30:7.

294. TAM-AA (Hope) 2:75 (ط م ع) طَمَعًا

Hope should be associated with fear while praying to Allah (SWT) 7:56.

295. YUHARRIFUUNAHUU (They alter it) 2:75

(ح ر ف) يَحَرِّفُونَهُ

Other derivatives: Altering (words) 4:46, altering (position in war) 8:16 and standing on the verge (from where one can alter or change his position) 22:11.

296. TUHADDISUNAHUM (Acquaint them) 2:76

(ح د ث) تُحَدِّثُونَهُمْ

Other derivatives: Tell 99:4, proclaim 93:11, mention 18:70. Conversation 33:53, acquaint 2:76, statement 7:185, Quran 39:23, story 20:9, issue 4:140, bring about 65:1, event 66:3 details of happenings 88:1, serve (a purpose) 20:113, new 21:2.

297. FATAHA (opened, revealed) 2:76 (ف ت ح)

Derivatives of these alphabets convey the sense of opening (bags) 12:15, opening (of gates of everything) 6:44, opening (of mercy) 35:2,

opening (of blessings) 7:96, keys (for opening) 6:59, judgment 32:29, 34:26, decision 8:19, victory 48:1.

These derivatives are associated with help of Allah (SWT) 110:1 the opposite of which is defeat 14:15 and withholding 35:2 one of the attributes of Allah (SWT) is 'Al Fattaah' meaning 'The Judge', 34:26

The judge by His judgment or decision opens the way for further action i.e His judgment serves as a key.

298. YUHAAJJUKUM (They argue with you) 2:76

يُهَاجُوْكُمْ (ح ج ج)

Other derivatives: (1) Argument 6:149 which should not be without knowledge 3:66 (2) year 28:27 and (3) pilgrimage which we are ordered to perform 2:196 for the sake of Allah (SWT) 3:97, the date of the pilgrimage is to be fixed according to the Lunar Calendar 2:189. During the pilgrimage, the pilgrims should not approach their wives, should not transgress the limits set by Allah (SWT) and His messenger and should not dispute 2:197. Umrah is associated with pilgrimage 2:158.

299. YU'LINUUN (They proclaim) 2:77 (ع ل ن) يُعْلِمُوْنَ

Proclaim or make public 27:74. Words giving opposite meanings are hide 60:1, hide in the bosom 28:69 and keep secret 71:9.

300. UMMIYYUUN (Unlettered) 2:78 (ا م م) اُمِّيُّوْنَ

The first set of derivatives of these alphabets conveys the meanings of mother 7:150, mother (of cities) 6:92, original 13:39, capital (of a town) 28:59 and basis 3:7. The second set communicates the meanings of community 2:128 and species 6:38. The third set conveys the sense of leader 2:124, open or leading road 15:79, guide 36:12 and limit 75:5.

One of the derivatives of the fourth set is 'ummiyuun' normally translated as the unlettered. These ummiyyuun were those who did not follow any religious book, their religion was hearsay based on guess work 2:78. Opposed to this there was another group of people who were addressed by prophet Muhammed (PBH), they were those who were given a book i.e. the Jews and the Christians 3:20 who used to say that

there was no responsibility on them regarding the ummiyyuun 3:75 i.e. people who were not following any Divine book before the Holy Quran was revealed. Prophet Muhammed (PBH) was raised as a messenger from this group of ummiyyuun 62:2 and called Nabbiyyal-ummiyy 7:157 but was a messenger of Allah (SWT) to the whole of mankind including the Jews and the Christians 7:157-158. Before the revelation of the Holy Quran prophet Muhammed (PBH) did not know reading or writing, had he known reading and writing then some people would have thought that the Quran was written by him i.e. they would have doubted its Divine origin 29:48.

The Holy Quran is a treasure of true and useful knowledge, then how can a person to whom this great book was revealed be considered as unlettered? In fact after the completion of the revelation of the Quran he should be considered the most learned human being who was basically selected to guide and lead the human species to paradise.

301. AMAANIYYA (Hear say) 2:78 (م ن ي) آمَانِيَّ

Other derivatives: Desire 53:24, 4:119, they have also been used to convey the sense of emitting 56:58 of seminal fluid 75:37 during sexual intercourse which is again associated with desire. One derivative has been used as a name of an idol 'Manaat' 53:20.

302. WAYL (An expression of sorrow on some event) 2:79

وَيْلٌ (و ي ل)

303. YAKSIBUUN (They earn) 2:79 (ك س ب) يَكْسِبُونَ

All the derivatives convey the sense of earning (deeds) 2:281, 286, (sin) 4:112 or (wealth) 2:267.

304. TAMASSANA (Touch us) 2:80 (م س س) تَمَسَّنَا

Other derivatives: Affliction 3:140, (something) befalling 2:214, effect (of old age) 15:54, experience 35:35 influence 2:275, sexual intercourse 2:236, 3:47, 58:3 and (physically) touching 20:97.

305. AL WAALIDAYN (Parents) 2:83 (و ل د) الْوَالِدَيْنِ

Other derivatives: Father, 31:33, mother 2:233, children 17:64, son 12:21, begetter (father) and begotten (son) 90:3 and giving birth 58:2. The opposite sense is conveyed by death 19:15.

306. AL-YATAAMAA (The orphans) 2:83 (ي ت م) الْيَتَامَا

The orphans associated with relatives, the poor and the prisoners 76:8.

307. DIYAAR (Homes) 2:84 (د و ر) دِيَار

Other derivatives: Houses 60:8, home (of the hereafter) 2:94. (evil turn of) fortune 9:98 rolling (of eyes) 33:19 and transaction 2:282.

308. TAZAAHARUUN (Supporting each other)2:85

تَظَاهَرُونَ (ظ ه ر)

Other derivatives: Help 33:26, 60:9, prevail 9:33, 9:48, have upper hand 9:8, 40:29, victorious 61:14 appear 24:31, easy visibility 34:18, expression (of words) 13:33, making known 66:3, knowledge 24:31, reveal 72:26, external 31:20, outside 57:13, superfluous 18:22, superficial 30:7, backs (of animals) 43:13, (human) back 9:35, surface (of sea) 42:33, surface (of the earth) 35:45, going up 43:33, climbing 18:97, mid day 30:18 declaring wives to be mothers 33:4.

The opposite sense is conveyed through the words secret 6:151, internal 31:20 and inside 57:13. Summarily these derivatives convey the sense of help, domination and exposure.

One of the Attributes of Allah (SWT) is ‘Az Zaahir’ meaning ‘The Evident’ or the Outer Most 57:3.

309. AL-ISM (The sin) 2:85 (ا ث م) الْإِثْم

This word communicates the meaning of sin whether done openly or secretly 6:120 hearts too commit sin 2:283. Some of the sins are polytheism 4:48, adultery (Illigal sexual intercourse) 25:68, intoxicants and games of chance 2:219, usury 2:276.

Sins are associated with transgression 5:2, revolt 2:173, injustice 2:182, shameful deeds 7:33, suspicion 49:12, lie 45:7, defaming, slander 68:11-12, infidelity

76:24, indecency and small faults 53:32, slander 4:20, fabricating falsehood 4:50, mistake 4:112, betrayal 4:107, vanity 52:23 etc.

The words that convey an opposite sense are good 68:12, righteousness 5:2, benefit 2:219 patience 76:24, guarding against evil 2:203 reconciliation 2:182 etc.

Allah (SWT) does not like the sinners 4:107 and there is a disgraceful punishment for the sinners 3:178.

310. USAARA (Captive) 2:85 (ا س ر) أُسَارَا

Prisoner 33:26. One derivatives is used to mean the frame or form of our body 76:28 probably because the body is kept intact by many forces, including life and consciousness, like a prisoner tied with ropes.

311. TUFAADUHHUM (You ransom them) 2:85 (ف د ي) تُفَادُوهُمْ

312. MUHARRAM (Unlawful) 2:85 (ح ر م) مُهَرَّمٌ

Other derivatives: Something being unlawful or forbidden 6:119, sacred 27:91, prevented (from begging) 51:19 deprived 56:67, etc. Forbidden food is mentioned in 2:173, marriages 4:23, usury 2:275 We are not to make lawful that which Allah (SWT) has made unlawful 5:87, 16:116.

The Kaaba is known as the sacred Mosque 2:144. One of the derivatives is used to mean pilgrim's dress 5:95.

313. KHIZ-UN (Disgrace) 2:85 (خ ز ي) خِزْيٌ

Disgrace is associated with infidelity 9:2, humility 20:134 and a great punishment in the hereafter 5:41.

314. AL-QIYAAMH (Resurrection) 2:85 (ق و م) الْقِيَامَةُ

When the dead will be raised to life 4:87 for the judgment of their deeds in this world 2:113, 17:13 and subsequent reward in paradise or punishment in hell 3:185, 17:97, 41:40.

315. YURADDUUN (They will be sent) 2:85 (ر د د) يُرَدُّونَ

Other derivatives: Turning back 33:25, taking back 2:228, keeping back 10:107, giving back 17:6, bringing back 28:13, sending back 7:53 turning away 21:40, giving away 16:71, take 5:108, return 4:86, 12:65, restore 79:10 returns 19:76, refer 4:59, thrust 14:9, blink (close and open the eye) 27:40. Waver (to do or not to do) 9:45. All derivatives have the inherent meaning of returning something.

316. YUKHAFFAFU (It will be lightened) 2:86 (خ ف ف) يُخَفِّفُ

Light the opposite of which is heavy 7:8-9 also relaxation 2:178.

317. QAFFAYANAA (We made to follow) 2:87 (ق ف و) قَفَّيْنَا

318. ISA (PBH) 2:87 (ع س ي) عِيسَى ابْنُ مَرْيَمَ

Birth of Maryam (PBH)

When the wife of Imran said “My Fosterer! I vow to you that which is in my womb to be set free (for your service) so accept (it) from me. You are certainly Hearing, Knowing. Then when she delivered it she said, “My Fosterer! I have delivered it a female”. And Allah knew best what she had delivered and the male is not like the female. “And I have named her Maryam and I seek your protection for her and her offspring, from the devil, the outcast.” So her Fosterer accepted her with a good acceptance and made her (Maryam) grow into a good growth and gave her into the guardianship of Zakariyya..... 3:35-37

‘And when the angels said, “O Maryam! Allah has certainly chosen you and cleaned you and chosen you above the women of the worlds. O Maryam! be devoutly obedient to your Fosterer and prostrate and bow down with those who bow down 3:42-43. Maryam (PBH) informed of Isa’s (PBH) birth:

When the angels said “O Maryam! certainly Allah conveys to you the good news of a word (Kalimatin) from Him, his name is the Messiah, Isa, the son of Maryam, worthy of regard in the world and the hereafter and from among those who are near (to Allah). And he will talk to human beings (while) in the cradle and (in) old age, and (he will be) from among the righteous.” (She) said, “O my Fosterer! how can I have a son when man has not touched me?” He said, like that, Allah creates what He wills when He decrees an affair then, He says to it only, ‘Be’, so it is. 3:45-47

Miraculous birth of Isa (PBH) without a father

‘And mention in the book (about) Maryam when she withdrew from her people to an eastern place and took a veil (to screen herself) from them. Then We sent to her Our spirit (Ruhina) so he (Jibreel) appeared to her like a balanced man. She said, “I seek the protection of the Beneficent (Allah) from you if you are one who guards (against evil).” He said, “I am only a messenger (Rasool) of your Fosterer that I may grant to you a pure son.” She said, “How can there be a son to me when man has not touched me and I am not one who has exceeded the limits?” He said, “(It will Be) like that. Your Fosterer says that is easy for Me and that We will make him a sign for mankind and a mercy from Us, and it is an affair decided.” So she bore him then withdrew with him to a distant place. And the pains of child birth drove her to a palm tree. She said, “I wish I had died before this and had become forgotten (as something) to be forgotten.” Then she was called from beneath her, “Do not grieve, your Fosterer has made a rivulet beneath you, and shake the trunk of the date palm towards you, making ripe dates to fall down to you. Then eat and drink and cool (your) eye and if you see any man then say : I have vowed a fast to the Beneficent, therefore I will not speak to any man today,” Then she came to her people carrying him (Isa). They said ‘ O Maryam! you have come with a strange thing. O sister of Harun! your father was not a bad man nor your mother was one who exceeded the limits,” so she pointed towards him (Isa, for the explanation). They said “How can we talk to one who is a child in the cradle?”

He (Isa) said, “I am a servant of Allah, He has given me the book and made me a prophet.....”, such was Isa, the son of Maryam. (This is a) statement of the fact about which they doubt. It is not befitting to Allah that He should take to Himself a son, glory be to Him, when He decrees an affair, He says to it only, “Be,” so it is. 19:16-35

Maryam’s chastity certified by Allah Taala ‘And Maryam the daughter of Imran, who guarded her chastity, so We breathed into it (her body), from Our spirit and she testified to the truth of her Fosterer and His books and she was among the obedient ones, 66:12

Isa’s (PBH) birth compared with Adam’s (PBH)

The likeness of Isa, with Allah is certainly as the likeness of Adam. (He) proportioned him from the soil, then said to him, “Be,” so he was (created). 3:59.

Isa (PBH) is not Allah’s son as Christians Claim

‘And they say, “The Beneficent (Allah) has taken (to Himself) a son, “You have indeed come with a disastrous thing. The skies are about to cleave asunder due to it and the earth to split asunder and the mountains to fall down in pieces, that they invoke a son for the Beneficent (Allah). And it does not suit the Beneficent (Allah) that He should take (to Himself) a son, there is no one in the skies and the earth but he comes to the Beneficent (Allah) as a servant.” 19:88-93.

Isa (PBH) strengthened through Jibreel (PBH)

“..... And We gave to Isa, the son of Maryam clear proofs and strengthened him with the holy spirit (Jibreel (PBH)) 2:87

Isa (PBH) messenger of Allah, His word and a spirit from Him, predicts about Muhammed (SAWS).

‘..... and We made Isa, the son of Maryam to follow (earlier messengers) and gave him the Injeel.....” 57:27

‘And (remember) when Isa, the son of Maryam said, “O children of Israel! I am a messenger of Allah sent to you, confirming that which is before me of the Torah and conveying the good news of a messenger who will come after me his name being Ahmed (Muhammed).....” 61:6

‘O owners of the book! do not commit excesses in your religion, and do not say about Allah (anything) other than the truth. The Messiah, Isa, the son of Maryam was only a messenger of Allah and His word which He had communicated to Maryam and a spirit from Him (word ‘Be communicated through Jibreel to Maryam), so believe in Allah and His messengers and do not say, ‘Three, it will be better for you if you stop (saying it). Allah is only One God (and not one of the three as Christians claim). It is far from His glory that He should have a son for Himself. Whatever is in the skies and whatever is in the earth is His and Allah is sufficient as a Trustee. The Messiah does not disdain to be a servant of Allah.....” 4:171-172

Miracles performed through Isa (PBH)

‘When Allah will say, “O Isa, the son of Maryam! remember My favour on you and on your mother, when I strengthened you with the holy spirit you were made to speak to people in the cradle (childhood) and in old age, and when I taught you the book and the wisdom and the Torah and the Injeel, and when you proportioned from the clay a form like that of a bird by My permission then you breathed in it so it became a bird by My permission, and you healed the blind by birth and the leper by My permission, and when you brought out the dead by My

permission and when I withheld the children of Isreal from (harming) you when you came to them with clear proofs, then those who did not believe from among them said; “This is nothing but clear magic.” 5:110

Isa (PBH) did not claim that he was God.

‘And when Allah will say, “O Isa, the son of Maryam! did you say to mankind: Take me and my mother as two gods, besides Allah?” He will say, “Glory be to you. It does not be fit me that I should say something for which I have no right (to say). Had I said it then you would have known it.....” 5:116

Isa (PBH) was neither crucified nor killed, he was raised towards Allah (SWT) and will come back before the day of resurrection

‘When Allah said, “O Isa! I will take you back and raise you towards Myself and clean you from those who do not believe, and towards the day of resurrection, I will make those who follow you, above those who do not believe, then towards Me you will all return then I will judge between you in (matters) in which you disagreed”.3:55

‘And he (Isa) is certainly the knowledge (a sign) for the hour of doom.....’ 43:61

‘And (We punished them) due to their infidelity, and due to the great false charge on Maryam in their speech and due to their, saying, “We killed Messiah, Isa, the son of Maryam, messenger of Allah”. And they did not kill him nor did they crucify him, but for them, he (the one crucified) was made to resemble (Isa), and those who differ in it are certainly in a doubt about it. They do not have any knowledge of it, they follow nothing but conjecture and they certainly did not kill him. No, Allah raised him towards Himself and Allah is Mighty, Wise. And there is not a single person from among the owners of the book but he will definitely believe in him before his death, and on the day of resurrection he will be a witness on them”. 4:156-159

Summary : First angels inform Maryam (PBH) about the birth of a son on which she expresses her surprise as no man had touched her and Allah (SWT) Himself certified her chastity. Isa (PBH) appears to be the personification of the word ‘Kun’ meaning ‘Be’ from Allah (SWT) communicated to Maryam (PBH) through the spirit Jibreel (PBH). This is probably what is meant by calling him a ‘Word and spirit from Him.’ Isa (PBH) is always called the son of Maryam (PBH) because he did not have a father and he was not the son of Allah as Christians claim. Maryam must have gone through the whole process of child birth and during the period when Isa (PBH) was in her womb she must have eaten

the food from the earth which was food for Isa (PBH) too. Probably in this sense he is said to have been proportioned from the said (Turab) which supplies plant nutrients. Isa (PBH) was sent as a messenger of Allah Taala to Bani Israel and was made to perform a number of miracles as proofs of his prophethood. He was given the Injeel, he certified to the truth of earlier prophets and informed about the coming of prophet Muhammed (PBH) after him. He never claimed that he was God or the son of God. He was neither crucified nor killed but was raised towards Allah Taala, someone resembling him was crucified. He will be sent back before the day of resurrection, which is also mentioned in many sayings of prophet Muhammed (PBH).

319. AYYADNAAHU (We Strengthened Him) 2:87 (ا ي د) اَيَّدْنَاهُ

Other derivatives : Power/authority 38:17, energy/strength 51:47.

320. RUUH (Spirit) 2:87 (ر و ح) رُوْحُ

Ruuhil qudus 16:102, Ruuhul amiin 26:192-196, Ruuh 42:52, Jibriil (PBH) 2:97 are different names of the same being who brought down the Quran on the heart of prophet Muhammed (PBH) by the order of Allah (SWT). The message contained in the Quran guides towards the path of Allah (SWT) 34:6, 4:175-176, leading to paradise 2:25, whereas the instigation's of the devil mislead human beings from this path and land them in hell 4:60, 7:18. Jibrill (PBH) and Iblis the devil thus perform opposite jobs of propagating good and evil respectively.

Jibriil (PBH) comes down by the command of Allah (SWT) on whom He wills of His servants with His message 16:2, 40:15, 17:85. He comes down with the angels too with a programme for every affair 97:4. In association with the angels he ascends towards Allah (SWT) in a period of 50,000 years 70:4 and on the day of resurrection he will stand with them in ranks 78:38 Jibriil (PBH) had acquired the form of a man and talked to Maryam (PBH) 19:17-19. Jibriil (PBH) is thus always associated with good things and good people. He appears to be the power of right decision in contrast to Iblis who is always associated with bad things and bad people who appears to be an evil force - the power of wrong decision. In view of this (1) the blowing of 'Ruuh' into Adam (PBH) 15:29 could mean the bestowing of the power of right decision to mankind (2) the strengthening of Isa (PBH) with Ruuh-il qudus 2:87 could mean helping Isa (PBH) through Jibriil (PBH) to take right decisions due to which he was able to speak correct things even as a child 5:110 and (3) strengthening the believers with 'Ruuh' 58:22 could again mean helping them in taking the right decision opposite to the devil's party who will be losers 58:19.

Allah (SWT) is Unique being One 112:1 whereas in His creation everything is in pairs 43:12, nothing is single like Him 112:4, few examples of pairs in the creation are man and women, day and night, good and evil. Millions of such examples can be given.

In view of this too Jibrill (PBH) and Iblis appear to be opposing forces which influence human beings. This interpretation is supported by the following statement of prophet Muhammed (PBH) reported by Ibn-i-Masood (R.A.) and collected by Muslim.

The Prophet (PBH) had said, “There is not one among you who does not have an incharge on him accompanying him, one from among the Jinn and one accompanying him from among the angels”. (See word No. 42:1)

Man has thus been given the power to choose and decide which is probably referred to as ‘Amaanat’ meaning ‘Trust’ 33:72. Jibriil (PBH) and the messages sent through him help men in taking the right decision whereas Iblis and his associates mislead them from this right decision. Ruuhi 15:29, Ruuhanaa 19:17 and Ruuhihii 32:9 translated as My spirit, Our spirit and His spirit respectively need not mean the soul or any part of Allah (SWT) just because possessive pronouns are used. Take the examples of the terms Malaa-’ikatihii, Kutubihii and rusulihii 4:136 meaning His angels, His books and His messengers respectively. We know that angels, books and messengers are not parts of Allah (SWT) they just belong to Him. Therefore ‘Ruuh’ could also be a separate being like angels and messengers who belong to Allah (SWT) but are not His part.

No where in the Quran is the word Ruuh used in the sense of soul, the word ‘Nafs’ is used to mean soul which is taken away at the time of death along with life 39:42.

Many people believe that Ruuh is the soul of Allah (SWT), just because of the possessive pronouns used with it. They argue that it was this soul of Allah (SWT) that was breathed into Adam (PBH) and we have inherited it through him. If we already possess the soul of Allah (SWT) then why should it be again put into Maryam (PBH) and why should Isa (PBH) and believers be supported with it? Many human beings go to different prohibited places like gambling houses, night clubs etc. and get involved in grave sins. How can one imagine committing grave and shameful sins with the soul of Allah (SWT) in him? If all human beings possess the soul of Allah (SWT) are we not dividing His Soul into different parts? Allah (SWT) has clearly indicated that He is a separate Being 58:7.

In view of all this, Ruuh or Jibriil (PBH) appears to be a separate being which influences the psychical personalities of human beings like the angels and devils, helping them in taking the right decision and he belongs to Allah (SWT) in the sense that the whole creation belongs to Him. Ruuh may be something like knowledge, which too is a power belonging to Allah (SWT) 'Ilmihii' meaning His knowledge 2:255. Like knowledge Ruuh (the power of right decision) too is shared by human beings to different extents without itself getting reduced.

Ruuh meaning the power of right decision was breathed into Adam (PBH), angels by bowing down before Adam (PBH) bowed down before Ruuh too and consequently they are with the believers helping them in taking the right decision. Had Iblis too bowed down before Adam (PBH) he would have surrendered before the power of right decision i.e. the Ruuh and in that case he would not have been in a position to mislead human beings by instigating wrong decisions in them. Ruuh is always expressed in masculine gender and singular number.

321. TAHWAA (You desire) 2:87 (تَهْوِي ه و ي)

Other derivatives: Desire 7:176, inclination 14:37, dropping 22:31, setting (of star) 53:1, vacant 14:43 wandering 6:71, overthrowing 53:53, perishing 20:81 and a deep pit in hell containing fire 101:9-11. These derivatives are associated with pride 2:87, denial, murder 5:70, guess 53:23, going astray 38:26, heedlessness towards remembrance of Allah (SWT) 18:28, infidelity 20:16, making desire one's god 25:43, injustice 30:29, evil deeds 47:14, seal on hearts 47:16. The opposite sense is communicated through the words guidance 53:23, justice 4:135, truth 5:48, Divine revelation 53:3 fear of Allah (SWT) 79:40, knowledge 2:120, Quran 5:49, clear proof Allah (SWT) 47:14.

322. GULF (Coverings) 2:88 (غُلْفٌ غ ل ف)

323. LA-ANAHUM (He has cursed them) 2:88 (لَعَنَهُمْ ل ع ن)

Those who are cursed are the infidels 2:161, hypocrites 33:61, deniers 3:61 unjust 7:44, corrupt 13:25, those who hide Divine revelation 2:159. This curse is associated with annoying Allah (SWT) and His messenger (PBH) 33:57 and His anger 4:93.

The result of the curse of Allah (SWT) was/will be punishment, a sect of Bani Israel became apes and swine 5:60, hardening of hearts 5:13 deafening & blinding 47:23, murder 33:61, great punishment 4:93, blazing fire 33:64 etc.

324. ARAFUU (They recognized) 2:89 (ع ر ف)

Other derivatives: Recognizing (someone by marks) 47:30, recognized (good manners) 2:233, make known 66:3 confess 40:11 acknowledge 9:102, height (from where one can recognize) 7:46, one after another 77:1, Arafaat (probably associated with mutual recognition of the pilgrims during Haj) 2:198.

These derivatives are associated with good 2:229, 3:104, forgiveness 2:263, salat 9:71, truth 4:114, being within limits set by Allah (SWT) 9:112, obedience 47:21 etc.

325. BI-SA (Evil) 2:90 (ب ا س)

326. BAGYA (Oppressed) 2:90 (ب غ ي)

Other derivatives: (1) seeking 6:164, desiring 12:65 and pursuit 4:104 (2) rebellion associated with sin 7:33, oppression 28:76, doing something wrong to someone 38:24, envy 2:213, exceeding the limits 19:20, prostitution (exceeding limits) 24:33, pass (meaning crossing something) 55:20 (3) possibility 36:40, suiting 19:92.

327. MUHIIN (Disgraceful) 2:90 (ه و ن)

Other derivatives: Disgraceful 3:178 and shameful 16:59 opposed to honour 89:15-16, easy 19:9 and humility 25:63 opposed to great 24:15.

328. WARAA-A (Comes after) 2:91 (و ر ي)

Other derivatives: Hiding something 5:31 the opposite of which is making manifest 7:20. They are used in the sense of behind 2:101, rear 57:13 beyond something 23:7, after (referring to future) 19:5 before 14:16, all sides 85:20, being after something 18:79, kindle 56:71, striking fire 100:2 etc.

329. KHAALISAH (Exclusively) 2:94 (خ ل ص)

Other derivatives: Exclusively (for someone) 7:32 and purity 16:66. In one verse 12:80 the meaning conveyed is going away from others i.e. excluding them.

330. ABADA (Ever) 2:95 (ا ب د) أَبَدًا

It always means for ever, 4:57 and when used with a negative it means never 5:24.

331. QADDAMAT (Sent before) 2:95 (ق د م) قَدَّمَتْ

Other derivatives :Doing something in advance 38:61, sending before (prefer) 75:13, turning towards something 25:23, leading 11:98, preceding 49::1. The opposite meanings are given by remaining behind 74:37, foot prints (which are left behind) 36:12 and putting behind (not preferring) 75:13. Some derivatives convey the sense of footing 10:2, feet 8:11 and old 36:39.

332. TAJIDA (You Will find) 2:96 (و ج د) تَجِدَ

Other derivatives: To find something 3:37, only once it is used to mean according to your means or capacity 65:6.

333. AHRASA (Greediest) 2:96 (ح ر ص) أَحْرَصَ

Other derivatives convey the meaning of excessive desire 12:103.

334. ASHRAKU They associated partners (with Allah (SWT)). 2:96

أَشْرَكُوا (ش ر ك)

The Quran repeatedly states and stresses that there is only one God 2:163 and that is Allah 47:19. Whatever exists in the Universe besides Allah is His creation 25:3, 31:11, 46:4 and nothing from His creation should be considered as god or equal to 41:9 or partner 9:31, 20:32 or relative 6:101 or associate of Allah 17:111 either in personality or in attributes. One who does so is known as a polytheist (Mushrik) and the act is known as polytheism (shirk). A mushrik, instead of or in addition to Allah, worship 10:18, obeys, seeks help from 22:12, fears 4:77 etc persons and things other than Allah, The list of such objects is: Idols (22: 30-31), sun and moon (41:37) animals (7:152) Jinn (6:100), devils (36:60), angels and prophets (3:80), Uzair, Isa (PBT) learned people, monks (9:30-31), evil desires (25:43), material possessions, status etc. (18:32-46), traditions (2:170) laws of nature etc.

Polytheism is an unforgivable sin (4:48,116). These objects of worship besides Allah do not create anything while they are themselves created, they can neither help others nor themselves, they can neither harm nor profit anyone, they are powerless (7:191-195, 10:18; 16:73-74; 22:73, 46:4-6). It is reasoned out in the Quran that if there were more than one gods each god would have taken away what he had created and some of them would have over powered others (23:91). This logical argument proves that there is only One God and this is Allah. So we are ordered to pray only to Allah (10:106). Then in ch 112 it is clearly stated that Allah is One on whom all depend, He neither begets nor is He begotten and none is like Him.

335. YAWADDU (He Loves) 2:96 (يَوَدُّ (و د د)

Other derivatives: Love 30:21, liking 68:8-9 and wishing 15:2 the opposite of which is enmity 60:7. Al Waduud is an Attribute of Allah (SWT) meaning 'The Loving' 11:90, which is associated with His mercy and protective forgiveness 85:14. If anyone loves Allah (SWT) he should follow prophet Muhammed (PBH) in implementing the Quran, then Allah too will love him and forgive his sins 3:31-32.

One of the derivatives is used for the name of a false deity 71:23.

336. AHAD (One, unique) 2:96 (أَحَد (ا ح د)

An attribute of Allah (SWT) 112:1. This word also means 'no one else' 90:7, anyone 5:115, one of the two 5:27 etc. Allah (SWT) is One and Unique in the sense that no one else is like Him, anything other than Him is His creation dependent upon Him 112:1-4.

337. YUAMMARU (Made to live) 2:96 (يُعَمِّرُ (ع م ر)

Other derivatives: Keeping alive 35:37, long life 36:68, length of life fixed 35:11, visit 9:18, visiting Kaaba 2:196, building 30:9, maintenance 9:19, name of father of Maryam (PBH) Imraan 3:35.

338. SANAHA (Years) 2:96 (سَنَـة (س ن و)

It is specifically used to mean an year. In one case it means famine 7:130 and in another flash 24:43.

339. MUZAHZIH (One removed) 2:96 (مُزَحَّـح (ز ح ز ح)

340. (JIBRIIL) 2:97 جِبْرِيلَ (ج ب ر ل)

Name of the spirit who communicated the Holy Quran to the prophet Muhammed (PBH) [See word No. 320 Ruuh]

341. IZN (Order or Permission) 2:97 اِذْن (ا ذ ن)

Also see word under 8:66

342. MIIKAAL (Name of an angel) 2:98 مِيكَالَ (م ك ل)

343. NABAZA (Cast aside) 2:100 نَبَذَ (ن ب ذ)

Other derivatives : Throwing 20:96 and withdrawing 19:16.

344. MULK (Kingdom) 2:102 مُلْك (م ل ك)

The associates of this word convey the meanings of power 7:188; control 24:61,5:25, rule 27:23, kingdom 2:107, authority 2:247, government 40:29, possession 4:3, able 78:37, accord (will) 20:87. Allah (SWT) is the Real King 20:114 and He gives authority to whom He wills 3:26.

345. SULAYMAAN (PBH) (Soloman) 2:102 سُلَيْمَانَ (س ل م)

Sulaymaan (PBH) : was Dawood's (PBH) son and inherited his kingdom (38:30 and 27:16) and he was a prophet like Dawood (PBH) who was given the Divine scripture Zabur (4:163) Dawood and Sulaymaan (PBT) were kings as well as messengers of Allah (SWT) which shows that saintly people need not always be poor. Sulaymaan (PBH) was given knowledge, wisdom and judgment (21:78-79 and 27:15). His army consisted of Jinn, human beings and birds (27:17). The wind was at his command (21:81). The devils dived for him and did other works too (21:82) and the Jinn worked before him constructing fortresses, images, reservoirs, cooking pots, bowls etc (34:12-13). It appears that copper was used during his period (34:12). He knew the speech of birds (27:16). The bird hoopoe had informed him of a woman who ruled over a place called Saba, whose inhabitants were sun worshippers. Sulayman (PBH) sent a message to her and her people through hoopoe to come to him and surrender as a Muslim. On his invitation she came to him and surrendered as a Muslim.(27: 20-44)

When Sulayman (PBH) inquired in his court as to who could get the throne of the Queen of Saba before she came to him surrendering, one Jinn said that he could bring it before Sulayman (PBH) before he rose from his court. But one who had the knowledge of the book (Kitab also means law) or the laws of nature said that he would bring it to him before he blinks his eyes, and he did so (27:38-42). This shows that the Thrown was probably transported from Saba to Sulaymaan's (PBH) court at light like speed. There are reports that scientists are engaged in making an effort to transport materials at light like speeds. This mode of transportation is known as 'Tele parcel'. It is said that the object to be transported would first be converted to its electrons, neutrons, protons etc. and then these atomic particles would be made to travel at light like speed, on reaching their destination these particles would be resembled into the original object. Right now we receive television signals from thousands of miles within a fraction of a second, in view of which 'Tele parcel' might not be impossible. The important point to be noted here is that the present knowledge of the high speed of atomic particles and photons (3 lakh kilometers per second) appears to have existed even during the days of Sulaymaan (PBH) who himself was given many miraculous powers by Allah (SWT); like control over wind, birds, jinn, devils etc.

346. AS-SIHR (Magic) 2:102 (سحر (س ح ر))

Magic is illusion as indicated in the following verses of the Quran :-“..... so when (the magicians threw), their ropes and rods appeared to him (Musa (PBH)), due to their magic, as if they were in motion”. 20:66.

“So when they (the magicians) threw, they cast magic on the eyes of the people.....” 7:116.

The ropes and rods did not move but the eyes of Musa (PBH) and the people around perceived them to be in motion, i.e. their eyes were illusioned. Magic according to the Quran is something unreal, illusionary and a deception.

The word 'Sahar' is used for the point of time when the night departs and the day starts 54:34 probably because one is confused or under deception whether that particular time is night or day compared to 'Fajar' 2:187 when one is sure that the day has started.

Magic is associated with lie 38:4 the opposite of which is truth 10:76, whereas 'Miracles' performed through messengers of Allah (SWT) 54:1-2 are not only real but proofs of their being messengers of Allah (SWT) 28:32 The phenomenon of magic is such that the eyes of viewer are deceived and nothing actually happens to him or the objects on which

magic is presumed to have been performed. This rules out the possibility of messengers of Allah (SWT) becoming the objects of magic as presumed by Firawn regarding Musa (PBH) 17:101 and by those astray and the unjust, regarding prophet Muhammed (PBH) 17:47-48, 25:8-9.

Illusions and deceptions do effect the human eye and perception, projecting an unrealistic picture on the mind. The sun appears to move around the earth but the fact is that the earth is moving around it. The whole mankind is involved in this illusion daily. A train moving on parallel adjacent rails gives an impression to people sitting in a stationary train as if their train was moving. If a disc is divided into 7 segments and each segment painted with rainbow colours in the order VIBGYOR and rotated fast, one sees white colour and not the individual 7 colours which make up ordinary light. Here again the eye is deceived. To one who does not understand science, the merger of 7 colours to give the effect of white colour on the rotating disc is magic. In this example too, it is not the colour of the disc that changes but it is the eye which is deceived and perceives the 7 colours as a single white colour. As soon as the rotation of the disc is stopped one can see all the 7 colours intact and unchanged.

The infidels called the messengers of Allah (SWT) magicians 10:2 and the miracles performed by them magic 27:13. In a miracle the change is in the object and what the eye sees is real, not a deception.

A miracle is a phenomenon against the laws of nature known during its period of performance and it is performed by Allah (SWT) through His messengers (1) to provide a proof of their prophethood and (2) as a challenge that no one else can go against the laws of nature laid down by Allah (SWT).

For Sulaymaan (PBH) Allah (SWT) had made the wind to move so fast that it covered one month's journey in one morning or one evening 34:12 Allah (SWT) had made prophet Muhammed (PBH) to travel from Mecca to Jerusalem during one night 17:1. These speeds of travel were impossible according to the laws of nature known then, now we have Aeroplanes, rockets etc. which travel at very fast speeds but in accordance with the laws of nature known to us now.

The food and drink of a man were preserved for hundred years 2:259, a fact which could not be explained then but now we have deep freezes in which food and drinks could be preserved for long periods according to the laws of nature known to us now.

It is quite possible that in future Allah (SWT) may increase the knowledge of human beings to such an extent that they may perform

things similar to other miracles reported in the Quran except things like creation, overcoming death etc. 10:34, 13:16, 56:58-74.

In scientific experiments the change may or may not be deceptive, but it is factual as in the case of a miracle. This change is in accordance with the known laws of nature laid down by Allah (SWT) whereas in the case of a miracle although the change is real it is against the laws of nature known then. In the case of magic the change is deceptive and apparently against the laws of nature, this was the reason why some people considered miracles as magic and called messengers of Allah (SWT) magicians.

347. BAABIL (Babylon) 2:102 (ب ب ل) بَابِلَ

348. HAARUUT AND MAARUUT 2:102 (ه ر و - م ر و)

349. FITNAH (Trial) 2:102 (ف ت ن) فِتْنَةً

Other derivatives: Test or trial 6:53. A test involves temptation 7:27, persecution 85:10, affliction 8:25, being misled 37:162 or turned back due to temptation 5:49 and punishment 51:13 on failure.

350. AL MAR-I (Man) 2:102 (م ر ا) الْمَرْءِ

Other derivatives: Man 19:28, husband 2:102, woman 4:12 and wife 3:35.

351. ZARAR (Harm) 2: 102 (ض ر ر) ضَرَرٌ

Other derivatives: Harm 11:57, injury 4:95, adversity 3:134 etc. associated with distress 6:42. The opposite sense is given by the words benefit 10:106, prosperity 3:134, happiness 11:10, mercy 41:50 etc.

352. NAFA-SA (Profit) 2:102 (ن ف ع) نَفْعٌ

Other derivatives: Profit 2:164 and benefit 40:52, the opposite of which is harm 10:106.

353. AL MASUUBAH (Reward 2:103) (ث و ب) الْمَثُوبَةُ

Derivatives of these alphabets convey meanings which differ from each other: Reward 83:36, resort 2:125, garments 76:21 clothes 74:4 etc.

354. RAA-INAAA (Listen to us) 2:104 (ر ع ن) رَاعِنَا

This word with a twist of the tongue means 'He is foolish', therefore an unambiguous word is suggested in its place.

355. YAKHTASSU (He Chooses) 2:105 (خ ص ص) يَخْتَصُّ

Other derivatives: Being exclusive 8:25 and in need 59:9.

356. NASAKHA (Abolish) 2:106 (ن س خ) نَسَخَ

Other derivatives: Wiping off 22:52, recording 45:29 and inscription 7:154.

357. RASUUL (Messenger) 2:108 (ر س ل) رَسُوْلٌ

Other derivatives: Sending someone or something 9:33, 25:48, messenger 7:134. Allah (SWT) had sent His messengers to all communities or nations 16:36, He has named some in the Quran and not named many others 4:164, so that there should be no excuse that a particular nation did not get any messenger 4:165.

Muhammed (PBH) is the last messenger 33:40 sent to the whole mankind 34:28 and we are ordered to obey Allah (SWT) and His messenger (Muhammed (PBH)) to achieve the greatest success 33:71 i.e. paradise 48:17.

358. AS-SABILL (Way) 2:108 (س ب ل) السَّبِيْلُ

Also translated as path 80:20 and road 16:15.

359. AHL (Owners or Followers) 2: 109 (ا ه ل) اَهْلٌ

Other derivatives: People 7:96, inhabitants 7:100, worthy 48:26, capable of 74:56, owners 10:24, family 3:121, wife 12:25, brother 20:29, dwellers 38:64.

360. HASADA (Envy) 2:109 (ح س د) حَسَدًا

Jealousy 48:15.

361. ASFAHUU (You overlook) 2:109 (ص ف ح) أَصْفَحُوا

Ignore 43:5 associated with pardon and protective forgiveness 64:14.

362. HAATUU (Bring) 2:111 (ه ي ت) هَاتُوا

363. BURHAAN (Proof) 2:111 (ب ر ه) بُرْهَانٌ

Other derivatives: Clear evidence 12:24, miracles as proofs of prophethood 28:32.

364. WAJ-HAHUU (Himself) 2:112 (و ج ه) وَجْهَهُ

Other derivatives: Face 12:93. If someone calls us we normally turn our face in his direction, few derivatives have been used to convey the sense of attention 12:9. Face being in front, it appears first, in this sense at one place these derivatives are used to mean morning compared to evening 3:72 as morning appears first. Face is the basis for recognizing someone as a person, therefore some derivatives have been used to mean the person as a whole 2:112. They are also used to convey the sense of direction towards which one turns his face 16:76. They are also used to mean honour 33:69 as a person who is honoured is recognized by his face. In the life in the hereafter too faces have been mentioned 80:38-41.

It is stated that, in which ever direction one turns the 'Wajhu' i.e. the Face or Person or Attention of Allah (SWT) is there 2:115. This may mean that Allah (SWT) concentrates or pays His Attention to everything, everywhere all the time, contrary to this we can concentrate on only one thing at a time.

365. LAYSA (Nothing) 2:113 (ل ي س) لَيْسَ

Derivatives of these alphabets are used to convey the sense of not 2:177, no 2:198 etc.

366. MANA-‘A (He Prevents) 2:114 (م ن ع) مَنَعَ

Other derivatives: Refusing 107:7, forbidding 50:25, holding back 18:55, guarding 21:43, protecting 4:141, defending 59:2, being niggardly 70:21 etc.

367. SA-‘AA (He strives) 2:114 (س ع ي) سَعَا

Other derivatives: Effort 20:15, movement 20:66, haste 79:22 swiftness 2:260, running 28:20 etc.

368. KHARAABIHAA (Ruin them) 2:114 (خ ر ب) خَرَابَهَا

369. AL MASHRIQ (The East) 2:115 (ش ر ق) الْمَشْرِقُ

370. AL MAGRIB (The West) 2:115 (غ ر ب) الْمَغْرِبُ

These words are normally translated as the east and the west respectively. An associated word ‘Ashraqa’ means to shine or light up (39:69). At dawn the environment is illuminated by the sun, this direction is therefore known as Mashriq i.e. the east. The word ‘Gharabiyb’ means extremely black (35:27) and the word ‘Ghurub’ means to set (50:39). The direction in which the sun sets and thus gives rise to darkness is known as Maghrib i.e. the west. The words Mashriq, Maghrib, Masjid etc. convey the sense of place as well as time. Mashriq and Maghrib have been used as singulars meaning east and west (2:258), as duals ‘Mashriqain’ and ‘Maghribain’ (55:17) probably refer to the two extreme positions of the sun on 22nd December and 22nd June every year known as the winter solstice and summer solstice respectively. The plurals Mashaariq and Maghaarib (70:40) have also been used. The earth is continuously rotating therefore every moment at some place or the other on the earth, the sun appears to be either rising or setting, giving rise to innumerable places and times of sun rise and sun set. This phenomena refers to the whole earth. Even if we consider a single place on earth say Hyderabad in India, the place and time of sun rise and sun set change daily. But on any particular day at a particular place the sun rise and sun set have always taken place at a fixed time. On 11th October 1996 the sun rise and sun set at Hyderabad took place at 6.09 A.M. and 5.57 P.M. Any year, whether in past or future, the sun rise

and sun set at Hyderabad was/would be at the timings indicated above. It is stated in the Quran ‘..... Allah measures out (yuqaddiruu) the night and the day.....’ (73:20). This natural phenomena of alternation of day and night demonstrates the precision of ‘Taqqdir’ i.e. destiny destined by Allah (SWT).

371. WAASI (Omni present) 2:115 (وَاسِعٌ)

Other derivatives: Spaciousness 4:97, capacity to bear 2:286 and abundance 2:247 the opposites of which are poverty 2:236 and being straitened 65:7.

One of the Attributes of Allah (SWT) is Al Waasi meaning Omni present as well as Ample-Giving 4:130 which is associated with two other Attributes, the Knowing 2:115 and the Wise 4:130. The Omni presence of Allah (SWT) is associated with His power 2:255, knowledge 20:98, mercy 7:156, protective forgiveness 53:32 and He is expanding the universe 51:47, which is a fact discovered comparatively recently.

372. QAANITUUN (Obedient) 2:116 (قَانِتُونَ)

Other derivatives: Devout 39:9, bowing down, prostration 3:43, righteousness 16:120, 4:34, patience, truthfulness spending, seeking protective forgiveness 3:17, Muslims, Momins, humbleness, fasting, chastity, remembrance of Allah (SWT) 33:35. The opposite sense is conveyed through polytheism 16:120.

373. BADI-‘U (Originator) 2:117 (بَدِيعٌ)

Other derivatives: Being first 46:9, invent 57:27 and originate 6:101. The Attribute of Allah (SWT) Al Badii means that He is the Originator of the material and abstract universes and the laws governing them i.e. He it is Who brings things and affairs into existence from nothingness then proportions them as Al Khaaliq, purifies them as Al Baari and gives them the desired final shape as Al Musawwir 59:24.

374. QAZAA (He decrees) 2:117 (قَضَا)

Other derivatives: Decide 33:36, judge 40:20, settle 10:19 issue an ordinance 41:12, fulfil 28:29, complete 2:200 finish 4:103, kill (finish) 28:15, 43:77, do something 80:23 etc.

375. QAWM (People) 2:118 (ق و م) قَوْمٌ

376. AL JAHIM (The hell fire) 2:119 (ج ح م) الْجَحِيمُ

The opponents of Ibrahiim (PBH) said, “..... put him into Jahiim” 37:97. Elsewhere 21:69 Allah (SWT) ordered “O fire! be cool and a source of peace for Ibrahiim” This indicates that the Jahiim mentioned at many places in the Quran means hell fire with which the word of kindling is also associated 81:12.

377. RAZI (Pleased) 2:120 (ر ض ي) رَاضٍ

Other derivatives: Choosing 5:3, agreement 2:233, pleasure of Allah (SWT) 9:21 the opposites of which are grief 33:51 and refusal 9:8.

378. MILLAT (Religious Community) 2:120 (م ل ل) مِلَّةٌ

Few derivatives of these alphabets convey the sense of dictation 2:282, therefore a ‘Millat’ would be a community 38:7 following some religious dictates 12:37 like the religion dictated by Ibrahiim (PBH) 2:130.

379. FA-ATAMMAHUNN (So He fulfilled them) 2:124

(ت م م) فَأَتَمَّهُنَّ

Other derivatives: Completing 2:187 and perfecting 61:8.

380. ZURRIYYAH (Off Spring) 2:124 (ذ ر ر) ذُرِّيَّةٌ

The word zarrah 4:40 means a particle. Children and descendants are created from sperm and egg and their associated genes, which can be regarded as particles. Is it due to this reason that some derivatives of these alphabets have been translated as children 2:266 and descendants 19:58

It is stated in the Quran that Allah (SWT) had taken out their descendants from the backs of children (i.e.progeny) of Adam (PBH) and made them bear witness that He was their Fosterer 7:172-174. Were

these ‘descendants’ translation of the word ‘zurriyyat’ some specific ‘genes of faith’?

381. YANAALU (Include) 2:124 (ن و ل) يَنَالُ

Other derivatives: Reach 5:94, attain 3:92, bestow 7:49, receive 9:120 etc.

382. AL BAYT (The House) 2:125 (ب ي ت) الْبَيْتَ

Other derivatives: Spending the night (in discussing secrets) 4:81. Houses 24:61 are places where people not only rest but also discuss or are involved in secrets. Allah (SWT) calls Kaaba 5:97 ‘My house’ 22:26, mosques 24:36 are also called houses and there are some people who spend the night in prostrating and standing before Allah (SWT) 25:64. In view of all this it appears that the Kaaba and mosques are not only places for ritualistic worship but also for secrecy with Allah (SWT).

383. IBRAAHIM, ISMAAIL AND ISHAAQ (PBT) 2:125

إِبْرَاهِيمَ إِسْمَاعِيلَ وَ إِسْحَاقَ

1. Leaves home in the name of Allah: Ibrahim (PBH) as the messenger of Allah appears to have first preached his father against idol worship. He argued with him that he (i.e. his father) was worshipping idols which neither hear nor see nor are capable of helping him in anyway. He told him that worshipping idols and thereby serving the devil who was disobedient to Allah, was a punishable act. In reply to this his father threatened him that he would stone him if he did not stop his mission against idol worship and finally ordered him to go away from him. Even then Ibrahim (PBH) consoled him that he would pray to his Fosterer for forgiving him and withdrew from that which they worshipped besides Allah (6:74, 19:41-48).

The lesson we learn from this is that guidance to the right path does not depend on relationship, even the father of Ibrahim (PBH) was an idol worshipper, a polytheist. It is Allah Who guides whom He wills towards the right path (2:213).

2. He reflects on the creation in search of the Creator: Ibrahim (PBH) wanted to know, Who his Sustainer, Cherisher, Fosterer was, therefore Allah (SWT) diverted his attention towards the heavenly bodies and made him reflect on the creation and then come to some conclusion. In this process he first saw a planet (probably venus which

appears at the very start of night and is next in brightness only to the moon), but when the planet disappeared he remarked, 'I do not love those who set'. He next reflected on the moon then on the sun, the biggest heavenly body seen with the naked eye but these two heavenly bodies also disappeared. These heavenly bodies too must have been objects of worship therefore he remarked, "O my people! I am free from that which you associate as partners (with Allah). I turn my attention towards Him Who initiated the creation of the skies and the earth, being upright, and I am not of the polytheists, (6:75-82). Here there is a hint that Allah (SWT) existence and powers could be recognized through his creation.

3. He breaks Idols : To teach a lesson to idol worshippers and to make them realize how helpless the idols were, he broke all the idols except the biggest one, in their absence. When they returned and asked as to who had done this to their idols, he said that the biggest of them had done it and requested them to ask the idols themselves. They accepted that idols could not speak. He thus tried to convince them that besides Allah they were worshipping things which could not even protect themselves, leave alone their benefiting or harming others. In spite of getting convinced they were adamant and tried to burn him in the fire but Allah (SWT) saved him. (21:51-70). Following wrong practices and traditions of fore fathers sometimes makes people blind to reason and logic and leads them to hell.

4. He argues with the king : Ibrahim (PBH) defeated the king of his time in argument which was another daring act. The king, considering himself to be the ultimate authority had said that he could let a person live or cause him to die. Ibrahim (PBH) in reply challenged that Allah (SWT) causes the sun to rise in the east let him cause it to rise in the west. (2:258). This shows that one should dare to argue in the cause of Allah (SWT), basing his argument on reason and logic, even with people in power, if they are wrong.

5. He performs an experiment : Belief in anything becomes strong if one is satisfied. Ibrahim (PBH) therefore asked Allah (SWT) to show him how He would raise the dead to life. Allah (SWT) too satisfied him by ordering him to perform an experiment: 'Take four birds, tame them to come to you when you call them, then place on every mountain a portion from them and call them, they will come to you.....' (2:260). As birds are tamed, every particle in the whole creation is tamed to obey the orders of Allah (SWT). On the day of resurrection at the command of Allah (SWT), all the particles of which a person was composed in the life of this world, would assemble to resurrect the same person. This was probably what Allah (SWT) wanted to impress on the mind of Ibrahim (PBH).

6. He leaves wife and child at Kaaba : For the establishment of worship (salat) he left his wife Hajira and child Ismael (PBH) in the premises of Kaaba where there was no food, in the absence of any cultivation. He just depended on Allah (SWT) for providing them with fruits, for which he prayed to Him. 14:37. Another sacrifice of leaving his wife and small child alone just for the service of Allah (SWT).

7. Construction of Kaaba : Ibrahim and Ismael (PBT) were ordered to clean the Kaaba for worshippers of Allah (SWT). This indicates that Ibrahim and Ismael (PBT) first had to remove some unclean or unwanted things from the premises of the Kaaba and then raise the foundations of the building. The place where Ibrahim (PBH) stood was appointed as a place for offering salat. While raising the walls of Kaaba Ibrahim and Ismael (PBT) were praying to Allah (SWT) for accepting this service of theirs in spite of the fact that they were ordered by Allah (SWT) to construct the building of Kaaba. This shows that while obeying the orders of Allah (SWT) we too should pray to Him for acceptance of our good deeds, because if our effort is not accepted as good by Allah (SWT) then it is fruitless and a waste. Ibrahim (PBH) also prayed to Allah (SWT) for raising a messenger from the local people i.e. the progeny of Ismael (PBH), his prayer was accepted and Muhammed (PBH) was raised as His last messenger with the final message i.e. the Quran (2:125-129).

8. Sacrifice of Ismael: When Ibrahim (PBH) was instructed in his dream by Allah (SWT) to sacrifice his son Ismael (PBH) both obeyed the order. But when Ismael was laid down for sacrifice Allah (SWT) saved him from being slaughtered and in his place a sheep was sacrificed.

This occasion is remembered every year when we celebrate Idd uz Zuha (37:102-109) If Ismael (PBH) had been sacrificed, it was possible that sacrificing a son instead of a sheep would have become incumbent on all Muslims. We celebrate Idd uz Zuha because instead of a son a sheep is sacrificed and it's really an occasion to be celebrated. What a trial it must have been for Ibrahim and Ismael (PBT), but both were declared successful. We should really be grateful to Allah for saving us from such a severe test.

9. Birth of Ishaq (PBH). Ibrahim (PBH) was given the good news of the birth of Ishaq (PBH) as a son along with the birth of Yaqoob (PBH) as a grandson (11:71-72). This clearly indicated that the son whose sacrifice was ordered was Ismael (PBH) and not Ishaq (PBH), because Ishaq (PBH) was to live, get married and give birth to Yaqoob (PBH) his son. How could Ishaq (PBH) do all this if he had been sacrificed because Ibrahim (PBH) did not know before the sacrifice that his son would be saved, he was prepared to sacrifice his son in all good

faith. If the son to be sacrificed was Ishaq (PBH) and not Ismael (PBH) then Ibrahim (PBH) would have got confused that on one hand Ishaq (PBH) was to give birth to Yaqoob (PBH) and on the other hand Allah (SWT) is asking him to sacrifice him in childhood itself. This clearly proves that Ismael (PBH) was involved in the sacrifice and this event took place around Kaaba. Sacrifice of animals and stoning the devils during the Hajj add further support to this fact.

10. Allah (SWT) acknowledgment of Ibrahim's (PBH) acts: Ibrahim (PBH) is honoured by being called upright and a friend of Allah (SWT) (4:125). Allah (SWT) Himself certifies that he was not a polytheist (16:120), he had a defectless heart (37:84), he was a man of strength and insight, chosen for reminding people of the life after death (38:45-47) he was good to such an extent that he was a model for the righteous to copy (60:4).

384. TAAA- IFIIN (Those who go round the Kaaba 7 times) 2:125

طَآءِفِينَ (ط و ف)

Other derivatives: Moving about 24:58, circulating evil thoughts (from the devil) 7:201, visitation of a disaster 68:19, flood 7:133 in which there is lot of movement of wind, water etc. The word 'Taaa-'ifatun' is used to mean 'a party' 3:69.

385. AL- AAKIFIIN Those who stay in the sacred Mosque (Kaaba) for devotionally worshipping Allah (SWT). 2:125 (ع ك ف)

Other derivatives: Sticking devotedly to something 21:52, residing at some place 22:25, devotion 7:138, and remaining in mosques during the month of Ramadan for devotional worship of Allah (SWT), 2:187.

386. BALAD (City) 2:126 (ب ل د)

Land 7:57.

387. AZTARRU (I will drive) 2:126 (ض ط ر)

Other derivatives: Being driven to necessity 16:115, one who is distressed (driven to some necessity) 27:62.

388. AL MASIIR (The Destination) 2:126 (ص ي ر)

389. AL-QAWAA-ID (The foundations) 2:127 (ق ع د)

Other derivatives: Sitting 9:90 opposed to striving 4:95. Sitting is a position of the body 3:121 associated with other positions of standing and lying down 3:191. They are used to mean foundations because a building sits on it 16:26 and for elderly women 24:60 because they normally sit at home.

390. MANAASIK (Ways of devotion) 2:128 (ن س ك)

Other derivatives: Devotional rites 22:67, rites of sacrifice 22:34, sacrifice 2:196 etc associated with worship 6:162.

391. AL-AZIIZ (The Mighty) 2:129 (ع ز ز)

Other derivatives: Pride 2:206, power and might 4:139, strength 36:14, domination 38:23, difficulty 14:19-20 etc. The opposite sense is conveyed by the words disgrace 3:26 and weakness 63:8.

Al Aziiz is an Attribute of Allah (SWT) meaning One Who is Powerful, Mighty, Dominating, Honoured Who also grants these things to whom He wills. It is associated with many other Attributes : The Wise, The Knowing, The Merciful etc.

392. RAAGIB (One who forsakes) 2:130 (ر غ ب)

Other derivatives: Turning one's attention towards 94:8, preferring 9:120, hoping 21:90 desiring 4:127, seeking 9:59 etc, but when these derivatives are followed by the preposition 'An' they give the opposite meaning of forsaking 19:46, instead of seeking. The hope or expectation is associated with fear 21:90.

393. ISTAFAYNAAHU (We selected him) 2:130

إِصْطَفَيْنَاهُ (ص ف و)

Other derivatives: Choosing 43:16, clarifying 47:15 etc. They are also used to mean rock 2:264 and the hill in the premises of Kaaba 2:158.

394. WASSAA (He enjoined) 2:132 (و ص ا)

Other derivatives: Directing 6:145, recommending 103:3 and bequest i.e. making one's will known before death 2:180.

395. HAZARA (It Came) 2:133 (ح ض ر)

Other derivatives: Being present 4:8, presentation 81:14, facing 7:163.

396. BA-DII (After me) 2:133 (ب ع د)

Other derivatives: Being distant 9:42, distance 43:38, being away 11:95, far 11:83, besides 66:4 after 2:213, beyond 24:58. The opposite sense is given by the word near 21:109.

397. ILAAHA (God) 2:133 (ا ل ه)

The word Ilaaha is translated as 'God'. It is not a personal name like 'Allah' but the name of a status or a designation like president, chairman, king etc. Ilaaha is the Supreme Head of the whole creation and there was, is and will be only One Ilaaha i.e. Allah (SWT) 2:163, 47:19. If there were two or more gods or supreme authorities then there would have been disorder in the whole universe due to their fighting for achieving the ownership or control of the throne of the universe and each god would have taken away things which he had created 17:42, 23:91. On the contrary we find perfect order in the whole universe which proves that there is only One God i.e. Allah (SWT). Whatever is there other than Him is His creation and nothing from His creation should be considered as 'God'. In fact the whole creation has been put into service of man by Allah (SWT) 45:13, therefore regarding someone other than Allah (SWT) as 'God' is similar to worshipping your own servants. Is it not ridiculous? 'Ilaaha' is One Who creates, He Himself is not created 112:1-4. He can benefit or harm anyone, He controls death and life 25:3. Nothing else can do these things.

Things which have been wrongly considered as Ilaaha are (1) Idols 6:74, (2) Human beings 5:116, 9:31, (3) Angels and Jinn 34:40-41. Considering any other person or thing besides Allah (SWT) as Ilaaha is an unforgivable sin 4:48.

Please see word No.334 on Shirk for more details.

398. AABAAA'-IKA (Your fathers) 2:133 (ا ب و) أَبَاءُكَ

In addition to this, derivatives of these alphabets mean, father 12:78, parents 4:11 and forefathers 7:70.

399. HANIIFA (Upright) 2:135 (ح ن ف) حَنِيفًا

One who stands firm on that which is right 98:5.

400. AL-ASBAAT (The tribes) 2:136 (س ب ط) الْأَسْبَاطِ

401. SHIQAAQ (Opposition) 2:137 (ش ق ق) شِقَاقٍ

(See word No. 291)

402. KAFAA (Sufficient) 2:137 (ك ف ي) كَفَا

Derivatives of these alphabets mean sufficient 4:6 and enough 3:124.

403. SIBGAH Colour (that transforms) 2:138 (ص ب غ) صِبْغَةً

Curry (for eating, in which the bread is dipped) 23:20.suggesting transformation.

404. WASATA (Middle) 2:143 (و س ط) وَسْطًا

One derivative of these alphabets conveys the sense of middle (or normal salat) 2:238. In the very next verse 2:239 offering salaah on foot or while riding is mentioned which is abnormal and opposite of normal salaah. There is an other verse in which the derivative is used to mean normal (food which you eat) 5:89. Other meanings communicated are midst (of an assembly) 100:5 and balanced (man) 68:28.

405. AQIBAYH (His heels) 2:143 (ع ق ب) عَقَبَيْهِ

Other derivatives: Returning 27:10, retaliation 22:60, requite 18:44, reverse 13:41, retribute 40:5 consequence 9:77, end 3:137, final 13:22 home 13:24, follow 13:11 turn (comes) 60:11, affliction 16:126 up hill 90:11 etc.

406. YUZIIU (He wastes) 2:143 (ض ي ع) يُضَيِّعُ

All derivatives convey the sense of wasting 19:59.

407. RA-‘UUF (One full of pity) 2:143 (د ا ف) دَعُوفٌ

Other derivatives: Pity, sympathy 24:2, mercy 9:117, desire for doing good to others 9:128, granting benefits 22:65 and helping in guidance towards good 57:9 as opposed to hardship 16:7, ill feeling 59:10 distress and punishment 16:45-47. One of the Attributes of Allah (SWT) is Ar Rauuf which is associated with His Attribute Merciful. Ar Rauuf, in view of the above meanings, is someone who removes and keeps His creation safe from harm which hinders growth and this He does due to pity or sympathy because He is full of pity for His Creation.

408. SHATRA (Direction, towards) 2:144 (ش ط ر) شَطَرَ

409. AL MUMTARIIN (Those who doubt) 2:147

الْمُمْتَرِينَ (م ر ي)

Other derivatives: Doubt 24:18 and dispute 18:22 probably because of doubt.

410. ASTABIQU (Hasten) 2:148 (س ب ق) اسْتَبِقُوا

Other derivatives: Going forth 8:68, being ahead 79:4, advance 15:5, foremost 57:21, race 12:25, strive 36:66, compete 5:48, overcome 56:60, win 8:59, escape 29:4, happened before 20:99 precede 46:11.

411. ALJUU-I (Hunger) 2:155 (ج و ع) الْجُوعُ

It is associated with nourishment 88:7 and fear 16:112.

412. NAQS (Loss) 2:155 (ن ق ص) نَقْصٍ

Other derivatives: Reduction 50:4, something becoming less 11:84 and going back 9:4.

413. AL-AMWAAL (Wealth) 2:155 (م و ل) الْأَمْوَالِ

414. ASABATHUM (Disaster) Falls on them 2:156

أَصَابَتْهُمْ (ص و ب)

Other derivatives: Disaster 64:11, desire 38:36, afflict 9:120, send down (mercy) 12:56, strike 3:117, befall 4:79, (speaks) aright 78:38.

415. AS-SAFA and AL-MARWAH 2:158

الصَّفَا وَ الْمَرْوَةَ (ص ف و م ر و)

Hills in the premises of Kaaba in Mecca.

416. JUNAAHA (Sin) 2:158 (ج ن ح) جُنَاحٍ

Other derivatives: Inclination (towards) 8:61, armpit 28:32 and wings 6:38, 17:24.

417. TAWAA (Willingly) 2:158 (ط و ع) طَوْعًا

The opposite of which is unwillingly 3:83. Other derivatives of these alphabets convey the sense of will (i.e. desire) 5:30, obey 4:80, follow 43:54, to be able to 36:67, can 11:13, be capable of 26:211 etc.

418. AL – FULK (Ships) 2:164 (ف ل ك) الْفُلْكِ

Another derivative is used to mean orbit 21:33 of heavenly body.

419. BASSA (Spreading) 2:164 (ب ث ث) بَثَّ

Only in one verse the meaning is distress 12:86.

420. DAAABAH (Animal) 2:164 (د ب ب) دَابَّةٌ

Also translated as moving creature 11:56, living creature 27:82, living being etc 42:29.

421. TASRIIF (Changing) 2:164 (ص ر ف) تَصْرِيفٌ

Derivatives: of these alphabets also mean turning away 9:127, turning 46:29, repeating 17:41.

422. AR-RIYAAHI (Winds) 2:164 (ر و ح) الرِّيح

Other derivatives: Mercy 12:87, journey in the evening opposed to journey in the morning 16:6, 34:12, strength 8:46, smell 12:94 fragrance 55:12, 56:89 etc.

423. AS-SAHAAB (The Clouds) 2:164 (س ح ب) السَّحَاب

Clouds which are associated with rain 7:57, also used to mean dragging 40:71.

424. AL MUSAKH-KHAR (That which is subjected to serve some purpose) 2:16

المُسَخَّر (س خ ر)

Other derivatives: Considering someone to be low in status 9:79, mocking at something 6:10, ridicule 11:38 compelling something to follow some laws 13:2, making a jest 2:212, imposing something 69:7. Everything in the skies and the earth is subjected by Allah (SWT) to serve mankind 31:20.

425. YUHIBBUNAHUM (They love them) 2:165

يُحِبُّونَهُمْ (ح ب ب)

Other derivatives: Love 49:7, being dear 9:24 etc. the opposite of which is dislike 2:216.

Allah (SWT) loves those who do good 2:195, those who turn to Him and keep themselves clean 2:222 who guard against evil 3:76, who are patient 3:146 who put their trust in Him 3:159. Who do justice 5:42 and those who follow prophet Muhammed (PBH) 3:31. He does not love those who exceed the limits 2:190, those who are corrupt 2:205, infidels, sinners 2:276, who are unjust 3:57, proud, boastful 4:36, betrayers 4:107, those in whose speech there is manifest evil 4:148, those who are extravagant 6:141, those who consider themselves great 16:23 and the exultant 28:76 one derivative 'Habban' means 'grain' 36:33.

426. AL-ASBAAB (Relations) 2:166 (س ب ب) الْأَسْبَابُ

Other derivatives: Means 22:15, ways 18:85 and abusing (i.e. speaking ill about someone) 6:108.

427. KARRAT (Return) 2:167 (ك ر ر) كَرَّةٌ

Other derivatives: Turn (chance) 17:6, second chance 39:58, second time 67:4.

428. HAS-RAAT (Regrets) 2:167 (ح س ر) حَسْرَاتٍ

Another meaning conveyed through derivatives of these alphabets is getting tired 21:19.

429. HALAALA (Lawful) 2:168 (ح ل ل) حَلَالًا

The opposite of which is forbidden 2:275. Other derivatives of these alphabets convey the meaning of coming down 20:81, fall 39:40, let loose 11:39, alight 13:31, loose 20:27, violate 5:2 dissolution 66:2, dweller 90:2, wives 4:23 destination 2:196, place of sacrifice 22:33.

430. KHUTUWAAT (Footsteps) 2:168 (خ ط و) خُطَوَاتٍ

431. AL-FAH-SHAA-I (Indecent, Shameful) 2:169

الْفَحْشَاءُ (ف ح ش)

432. AL-FAYNAA (We found) 2:170 (ل ف ي) الْفَيْنَا

433. YAN-IQU (He calls out) 2: 171 (ن ع ق) يَنْعِقُ

434. NIDAA-AA (Cry) 2:171 (ن د و) نِدَاءً

Other derivatives: Calling out 7:44, proclaiming 79:23, announcing 43:51 summoning 40:32, praying 19:3, assemblies 29:29, council 96:17 etc.

435. LAHM (Flesh) 2:173 (ل ح م) لَحْمٌ

436. AL-KHINZIIR (Swine) 2:173 (خ ن ز ر) الْخِنْزِيرُ

437. U-HILLA (Invoked) 2:713 (ه ل ل) أَهْلٌ

‘Invoking some name at the time of slaughtering an animal’. The word ‘Al Ahillah’ means new moons 2:189.

438. BUTUUNIHIM (Their Stomachs) 2:174 (ب ط ن) بُطُونِهِمْ

Other derivatives: Inside opposed to outside 57:13, internal opposed to external 31:20, manifest opposed to hidden 6:151, interior 48:24, stomach as bottom 24:45, stomach internal 16:66, womb 16:78, intimacy i.e. sharing hidden secrets 3:118, shinning from inside 55:54 One of the Attributes of Allah (SWT) is ‘Al Baatin’ meaning The Hidden or The Inner Most 57:3.

439. AR-RIQAAB (Captives) 2:177 (ر ق ب) الرِّقَابِ

Other derivatives: Slave 4:92, neck 47:4, waiting 20:94, having regard 9:8, vigilance or watchfulness 28:18, 50:18.

One of the Attributes of Allah (SWT) is ‘Ar Raqiib’ meaning ‘The vigilant’ 33:52. He is always vigilant over everything, everywhere as a Master over His slaves.

440. ALQISAAS (Retaliation) 2:178 (ق ص ص) الْقِصَاصُ

Other derivatives: Narration 28:25, mention 4:164 follow 28:11, retrace 18:64.

441. AL-HURRU Free man (not a slave) 2:178 (ح ر ر) الْحُرُّ

Other derivatives: Setting something free 4:92, silk 22:23, heat 9:81 the opposite of which is shade 35:21.

442. AL-UNSAA Female (women) 2:178 (ا ن ث) الْأُنثَى

The opposite of which is male 53:45.

443. AL-AKHU (Brother) 2:178 (ا خ و) الْأَخُ

Also used to mean sister 4:23.

444. ADAAA-U (Payment) 2:178 (ا د ي / و) أَدَاءٌ

Other derivatives: Returning 4:58, payback 3:75 deliver (given back) 2:283 etc.

445. UILIL AL- ALBAAB (Those who understand) 2:179

أُولِيَ الْبَابِ (ل ب ب)

These are the persons who always remember Allah (SWT), reflect on His creation, admire it and pray to Him 3:190-194.

446. JANAFAA (Unjust) 2:182 (ج ن ف) جَنَافًا

Inclining towards 5:3.

447. AS-SIYAAM (Fasting) 2:183 (ص و م) الصِّيَامُ

This word conveys the sense of restraining from something, in the case of Maryam (PBH) restraining from talking 19:26. The qualities that are associated with one who fasts are being a Muslim, a Momin,

obedient, truthful, patient, humble, charitable, chaste those who remember Allah (SWT) much 33:35.

448. SAFAR (Journey) 2:184 (س ف ر) سَفَرٌ

Other derivatives: Writers 80:15 books 62:5, brightness 80:38, shining 74:34.

449. YUTHIQUUNAHU (They do it' with hardship) 2:184

يُطِيقُونَهُ (ط و ق)

Other derivatives: Possessing power less than the opponent 2:249, strength insufficient to bear the burden 2:286, collar whose weight will be difficult to bear 3:180 because this would be the punishment for hoarding.

450. SHAHR (Month) 2:185 (ش ه ر) شَهْرٌ

451. RAMAZAAN (The month of Ramadan) 2:185

رَمَازَانٌ (ر م ض)

452. AL QURAAN (The Holy Quran) 2:185 (ق ر ا ء) الْقُرْآنُ

It is stated in the Quran 'And when the Quran is recited listen to it and be silent.....' 7:204. We can listen to something only when it is read or recited aloud.

Derivatives of these alphabets thus convey the meaning of reading or reciting in a voice which could be heard, compared to this 'Tilaawath' 2:121 means reading which need not be in a loud voice. [See word No. 2:188]

The Author of the Quran is Allah (SWT) 27:6 and no one else can produce such a book 2:23-24, 10:37, 11:13, 17:88, 52:33-34. The Quran is preserved in a book that is protected 56:77-80 'Kitaabim-maknuun' also known as Low him Mahfuuz' 85:21-22. It was sent down by Allah (SWT) through Jibriil (PBH) on the heart of prophet Muhammed (PBH) 26:192-196, 47:2, 42:52. 28:86-87, 29:48, 6:19, 2:151.

The revelation started during the night of Al Qadr 97:1 which is a blessed night 44:2-3 in the month of Ramadan 2:185. The original language of the Quran was Arabic 43:3. It was revealed gradually after intervals 17:106, it was not sent down all at once 25:32. Had the Quran been sent down on a mountain, it would have split asunder due to the fear of Allah (SWT) 59:21. This appears to be the reason why the Quran was not sent down on the heart of prophet Muhammed (PBH) in one single installment but was sent down in small portions during a long span of 23 years.

The Holy Quran is also known as Zikr-il-Hakiim 3:58, Kitaab-il-Hakiim 10:1, Kitaab-il-Mubiin 12:1, Quran-im-Mubiin 15:1, Quran-il-Aziim 15:87, Zikr-um-Mubaarak 21:50, Quran-il-Hakiim 36:2, Quran-i-ziz-zikr 38:1 Kitaabum Aziiz 41:41, Quraan-il-Majiid 50:1, Quraan-un Kariim 56:77.

The Holy Quran has been protected by Allah (SWT) therefore falsehood cannot enter it 15:9, 18:27, 41:42, 75:16-19, 87:6-7. The Holy Quran is taught by Allah (SWT) 55:1-2 and He has explained everything relevant to us, through it 16:89, 12:111, 39:27-28. It is also called light 4:175 because it shows the straight path leading to paradise. The Holy Quran contains only truth 32:2-3 and there is nothing doubtful in it 2:2 It confirms that before it there were other Divine books 4:47, 5:48.

The aims behind the revelation of the Holy Quran are : (1) Guidance of human beings 2:185 (2) bringing them out from darkness into light 14:1 (3) to make clear to mankind many things 16:44 (4) to settle differences 16:64 (5) for judgment of disputes 4:105 (6) to serve as a reminder 7:2 (7) to warn 6:19 (8) to serve as a source of admonition 2:231 (9) a source of good news to the believers 18:1-3 (10) for reflection over its subjects 38:29 etc.

The Holy Quran is a reminder to the whole of humanity 12:104. The devils have been kept away from even hearing it 26:210-212. The Holy Quran is easy to communicate 19:97, 44:58 and remember 54:17. It is not self contradictory 4:82. The believers are required to believe in the Holy Quran 4:136. For believers it is a guide, mercy and a healing 10:57, 17:82. The sign of belief is that when it is read before believers it increases their faith 8:2 and they are not deaf and blind to it 25:73 but fall down prostrate glorifying and praising Allah (SWT) 32:15.

Islam should be propagated through the Quran 50:45, 6:19, 5:67 one should not hide anything that is in it 2:174. The Holy Quran is to be implemented practically 6:155. Believers are ordered not to sit in the company which rejects or mocks at the Holy Quran till they shift over to

some other topic 4:140, 6:68. The Quran is not to be divided into parts 15:90-91.

The messenger (PBH) of Allah (SWT) will complain to Allah (SWT) that his people had forsaken the Quran 25:30. The protection of Allah (SWT) from the devil should be sought before reading the Quran 16:98 then it should be recited in His name 96:1.

We are ordered to read the Quran 18:27 gradually 73:4 as much as it is easy to 73:20 The Holy Quran is to be listened to in silence 7:204 with reflection 47:24 Recitation at dawn is witnessed 17:78 There is peace of mind and heart in the remembrance of Allah (SWT) 13:28. The Jinn too had heard the Quran 72:1.

453. AL YUSR (Easy) 2:185 (ي س ر) الْيُسْرَ

Other derivatives: Ease and facility 92:7 which are opposite of difficulty 94:5. One derivative is used to mean games of chance 2:219 probably due to the ease with which money is lost or gained.

454. AL-USRA (Hardship) 2:185 (ع س ر) الْعُسْرَ

Also difficulty 65:6 the opposite of which is ease 65:7.

455. KAAMIL (Complete) 2:185 (ك م ل) كَامِل

Derivatives of these alphabets convey the meanings of completion 2:233, full 16:25, perfection 5:3 etc.

456. UJIIBU (I respond) 2:186 (ج و ب) أُجِيبُ

Other derivatives: Answering 7:82, responding to an invitation 46:31 acceptance 42:16 etc. One of the Attributes of Allah (SWT) is 'Al Mujiib' meaning 'One Who responds', associated with nearness 11:61.

One of the derivatives conveys the meaning of cutting 89:9.

457. YARSHUDUUN (They are led aright) 2:186

يَرشُدُونَ (ر ش د)

Other derivatives: Right 72:2 or correct 4:6, the opposite of which is wrong 72:21, incorrect 2:256, and evil 72:10. One of the Attributes of Allah (SWT) is ‘Ar Rashiid’ meaning One Who guides to the right way.

458. AR-RAFAS (Approaching Wives) 2:187 (ر ف ث) الرَّقْتُ

459. TAKHTAANUUN (You were betraying) 2:187

تَخْتَانُونَ (خ و ن)

All derivatives convey the sense of betrayal 8:58.

460. AL-KHAYT (Thread) 2:187 (خ ي ط) الْخَيْطُ

Also means needle 7:40.

461. AL-ABYAZ (White) 2:187 (ب ي ض) الْأَبْيَضُ

One derivate has been used to mean ‘Egg’ 35:27 probably due to white colour of many eggs.

462. AL-ASWAD (Black) 2:187 (س و د) الْأَسْوَدُ

463. HUDUUD (Limits) 2:187 (ح د د) حُدُودٌ

Other derivatives: Resistance 58:22, opposition 9:63, iron 57:25, sharpness 33:19 etc.

464. TUDLU Present (bribes to judges making them come down to your side) 2:188 (د ل و) تُدْلُوا

Other derivatives: Coming down 53:8, cause to fall 7:22 (to a lower status), let down something 12:19.

465. MAWAAQIIT (Times) 2:189 (و ق ت) مَوَاقِيْتُ

Other derivatives: Fixed time 78:17, appointed term 44:40 etc.

466. QAATILUU (Fight) 2:190 (ق ت ل) قَاتِلُوا

At few places sense of destruction is conveyed 9:30.

467. SAQIFTUMUHHUM (You find them) 2:191

ثَقِفْتُمُوهُمْ (ث ق ف)

Derivatives of these alphabets also convey the sense of domination 8:57, find 3:112 etc.

468. INTAHAW (Desist) 2:192 (ن ه ي) اِنْتَهَوْا

Other derivatives: Restraining 79:40, withholding 59:7, forbidding 7:20 keeping away 29:45, stopping 96:15, sense (understanding) 20:54, farthest 53:14 ultimate goal 53:42, ultimate time 79:44.

469. AT-TAHLUKAH (Destruction) 2:195 (ه ل ك) اَلْتَّهْلُكَةُ

Other derivatives: Something going away 69:29, death 40:34, perishing 8:42 etc. Everything will perish except Allah (SWT) 28:88.

470. UHSIRTUM (You are prevented) 2:196 (ح ص ر) اُحْصِرْتُمْ

Other derivatives: Stopping 4:90, imprisonment 9:5, confine 2:273, chastity 3:39.

471. TAHLIQUU (You shave) 2:196 (ح ل ق) تَحْلِقُوا

472. RU-UUSAKUM (Your heads) 2:196 (ر ا س) رُءُوسَكُمْ

Also used to mean principal (i.e. the amount lent, without interest) 2:279.

473. YABLUGA (It reaches) 2:196 (ب ل غ) يَبْلُغْ

Derivatives of these alphabets convey the sense of reaching 2:235, conveying 5:67, fulfilling 65:3, maturity 54:5, extension 68:39, message 21:106.

474. AZA (Ailment) 2:196 (اذى)

Other derivatives: Harm 14:12, punishment 4:16, annoyance 33:69 etc.

475. FARZAA (He makes incumbent) 2:197 (فرض)

Other derivatives: Ordain 28:85, appoint 33:38, settlement 2:237, allot 4:7, duty 9:60.

476. JIDAAL (Disputing) 2:197 (جدال)

Also means pleading 4:109.

477. AZ-ZAAD (Provision) 2:197 (زاد)

478. AFAZTUM (You hasten) 2:198 (افضتُمْ)

Other derivatives: Overflowing (of tears) 5:83, pouring out 7:50, being engaged in something 10:61. Utterance 46:8, talk in which one gets indulged 24:14 etc.

479. NASHIB (Portion) 2:202 (نصيب)

Other derivatives: Striving 94:7, toil 38:41, fatigue 9:120, weary 88:3, rooted (mountains) 88:19, goal 70:43 stones (associated with idols) 5:3.

480. SARII-U (Quick) 2:202 (سريع)

Other derivatives: Hastening 23:56, fast 50:44, swift 6:62 etc.

481. AL-HISAAB (Account) 2:202 (احساب)

Other derivatives: Thinking, expecting 29:2, supposing 24:39, considering 3:169, imagining 59:2, measure 2:212, keeping an account 6:96, calculating 55:5, accountability 2:284, sufficient 2:206, enough

5:104 and thunderbolt 18:40. Allah (SWT) takes account of everything 4:86 and He is Quick at settling the account 2:202 He is sufficient for helping 65:3. One of His Attributes is Al Hasiib meaning One Who keeps an account and also One Who is sufficient for help.

482. TUHSHARUUN (You will be gathered) 2:203

تَحْشُرُونَ (ح ش ر)

Other derivatives: Gathering together 6:22, in one case they have been used to mean raise 20:125.

483. YU'JIBUKA (Makes you wonder) 2:204 (ع ج ب) يُعْجِبُكَ

Derivatives of these alphabets convey the meanings of being wonderful 18:63 and pleasing 2:221.

484. ALADDU (Most rigid) 2:204 (ل د د) أَلَدُّ

Quarrelsome 19:97

485. AL KHISAMI (Opposition) 2:204 (خ ص م) الْخِصَامُ

Derivatives of these alphabets also convey the sense of dispute 22:19 and tussle 36:49.

486. AN-NASL (Cattle) 2:205 (ن س ل) النَّسْلُ

Other derivatives: Progeny 32:8, rush forth 36:51, set free or fall 21:96.

487. AL-MIHAAD (Habitation) 2:206 (م ه د) الْمِهَادُ

Derivatives of these alphabets are also used to mean a cradle 3:46 and a bed 7:41 where one settles down.

488. KAAAFFAHN (Completely or Totally) 2:208

كَآفَّةً (ك ف ف)

Other derivatives: All 34:28, all together, 9:36 holding back 5:11, restraining 4:84, stopping 21:39 and hands 13:14.

489. ZUYYINA (Made glamorous) 2:212 (ز ي ن) زُيِّنَ

Other derivatives: Adornment 37:6 ornaments 20:87, pomp 57:20, something fair seeming 6:43, beauty 24:31, beautiful 49:7.

490. KURH (Dislike) 2:216 (ك ر ه) كُرِهَ

Other derivatives: Hatred 23:70, unwillingness the opposite of which is willingness 3:83, compulsion 2:256, force 4:19, hardship 46:15 etc.

491. SHARR (Bad) 2:216 (ش ر ر) شَرُّ

The opposite of which is good and better 3:180. Other meanings these derivatives convey are worse 5:60, evil 10:11, harmful 17:83 etc. One of the derivatives means sparks 77:32.

492. SADD (Turning away) 2:217 (ص د د) صَدَّ

Derivatives of these alphabets convey the sense of hindering 27:43, ignoring 4:61, raising a hue and cry 43:57, boiling 14:16.

493. YAZAALUUN (Cease) 2:217 (ز و ل / ز ي ل) يَزَالُونَ

Few derivatives of these alphabets have been used to mean separation 10:28.

494. HA-BITAT (Fruitless) 2:217 (ح ب ط) حَبِطَتْ

495. HAAJARUU (They Migrated) 2:218 (ه ج ر) حَاجَرُوا

Other derivatives: Going away 19:46, keeping away 73:10, leaving 4:34, forsaking 74:5, migration 59:9. At one place the derivative means story telling and shameful talk 23:67.

496. JAAHIDUU (They strove) 2:218 (ج ه د) جَاهِدُوا

Other derivatives: Struggling in the way of Allah 9:19, striving with wealth and personal efforts 9:41 against the infidels and hypocrites 9:73, the opposite of which is sitting at home not striving in the path of Allah (SWT) 4:95. This striving is associated with migration 8:72, patience 3:142 and belief 9:19. One derivative is used to mean strong (oath) 5:53.

497. YARJUUN (They hope) 2:218 (ر ج و) يَرْجُونَ

Other derivatives: Expectation 28:86, differ (to invite), opposite of inviting 33:51 and sides 69:17.

498. AL KHAMR (Intoxicants) 2:219 (خ م ر) الْخَمْرُ

One derivative of these alphabets is used to mean ‘head cover used by women which completely covers them’ 24:31. It is probably used to mean wine 47:15 because that also influences a person from head to foot. Intoxicants are associated with games of chance and are prohibited 5:90-91.

499. TATAFAKKARUUN (You reflect) 2:219 (ف ك ر) تَتَفَكَّرُونَ

Reflection on the creation is associated with the remembrance of Allah (SWT) 3:191.

500. TUKHAALITUUHUM [You mingle (your affair) with them] 2:220 (خ ل ط) تُخَالِطُوهُمْ

Other derivatives: Mixing 9:102 and partners 38:24 (who mix their affairs).

501. A-‘NATAKUM (Over burdened you) 2:220 (ع ن ت) أَعْنَتَكُمْ

Other derivatives: Distress 3:118 and difficulty 49:7.

502. TANKIHU (You marry) 2:221 (ن ك ح) تَنْكِحُوا

503. AMATUN (Slave girl) 2:221 (ا م و) أَمَةٌ

504. AL MAHIIZ (Menstruation) 2:222 (ح ي ض) الْمَحِيْضُ

505. A'TAZILUU (Keep aloof) 2:222 (ع ز ل) اَعْتَزِلُوا

Other derivatives: Removing far away 26:212, separating 11:42, setting aside 33:51, withdrawing 18:16 etc.

506. AYMAANIKUM (Your oaths) 2:224 (ي م ن) اَيْمَانِكُمْ

Other derivatives: Right as opposed to left 16:48, right hand 20:17, slaves 16:71, 33:52.

507. AL-LAGWI (That which is vain) 2:225 (ل غ و) الْاَلْوُ

Other derivatives: Vain or useless talk 28:55, 78:35, making noise 41:26

508. HALIIM (Clement) 2:225 (ح ل م) حَلِيْمٌ

Other derivatives: Clemency i.e. forbearance, leniency, kindness tolerance etc 2:225, 3:155, 35: 41. They also convey the meanings of understanding 52:32, puberty 24:59, dreams 12:44 etc.

One of the Attributes of Allah (SWT) is Al Haliim ‘The Clement’ associated with protective forgiveness 2:225, independence 2:263, knowledge 4:12 and acknowledgment 64:17. Allah (SWT) is kind, tolerant, patient, forbearing and gives time for amendment although He has full power to punish His servants because He is ‘The Clement’.

509. YUULUNA Those who swear to be away (from their wives) 2:226

يُؤْوِنَ (ا ل و)

Other derivatives: Spare 3:118, bounties 7:69, 55:13.

510. TARABBUSU (They should wait) 2:226 (ر ب ص) تَرَبُّصُ

Other derivatives: Hesitate 57:14 and bear with 23:25.

511. FAAA-U (Go back) 2:226 (ف ي ء) فَاءُ

Other derivatives: Returning 49:9, giving 33:50, taking 59:6.

512. AZAMUU (They resolve) 2:227 (ع ز م) عَزَمُوا

Other derivatives: Determination 20:115, deciding factor 31:17 etc.

513. AT TALAAQ (Divorce) 2:227 (ط ل ق) الطَّلَاقُ

Other derivatives: Going away 38:6, proceeding 18:77, fluency 26:13 etc.

514. QURUUU (Menstrual courses) 2:228 (ق ر و) قُرُوءٌ

515. BU'UULATUHUNNA (Their husbands) 2:228

بُعُولَتُهُنَّ (ب ع ل)

One derivative of these alphabets is used for the name of false sun god 37:125.

516. ARRIJAL (Men) 2:228 (ر ج ل) الرِّجَالُ

Other derivatives: Walking 2:239, foot 38:42 and person from among human beings and the jinn 72:6.

517. DARAJAH (Degree) 2:228 (د ر ج) دَرَجَةٌ

Other derivatives: Ranks 4:95, grades 9:20, gradual 7:182 etc.

518. MARRATAAN ('Twice' i.e. two times) 2:229

مَرَّتَان (م ر ر)

Other derivatives: First time 6:94 (every) time 8:56, repeat 54:2, pass 2:259, move 7:189 and vigour 53:6.

519. IMSAAK (Retain) 2:229 (م س ك) اِمْسَاكُ

Other derivatives: Withhold 67: 21 opposite open 35:2 hold back opposite of spending 17:100 hold together opposite of separate 35:41, retain opposite of letting them go 2:231, catch 5:4, hold fast 7:170, catch hold of 2:256, hold 16:79, and musk 83:26.

520. TASRIIH (Let them go) 2:229 (س ر ح) تَسْرِيحٌ

Other derivatives: Going away 33:28, taking out 16:6, etc.

521. AJALAHUNNA (Their term) 2:231 (ا ج ل) اَجَلُهُنَّ

Other derivatives: ‘Term’, in one case the meaning is timing 77:12, and in another, reasoning 5:32.

522. TA-ZULUHHUNNA (Prevent them) 2:232

تَعْضُلُوهُنَّ (ع ض ل)

Also means withhold 4:19.

523. YURZI-NA (They shall suckle) 2:233 (ر ض ع) يُرْضِعْنَ

524. KISWATUHUNNA (Their clothing) 2:233

كِسَوْتُهُنَّ (ك س و)

525. TUKALLAFU (Burdened) 2:233 (ك ل ف) تُكَلِّفُ

Other derivatives: Responsibility 4:84, pretend 38:86, task 6:152.

526. AL-WAARIS (Heir) 2:233 (و ر ث)

Derivatives of these alphabets convey the sense of inheritance 4:11 and heritage 3:180.

527. FISAALA ('Wean' i.e. stopping mother's milk) 2:233

فِصَالًا (ف ص ل)

Other derivatives: Departure 2:249, separation 37:21, judgement 22:17, decision 44:40, explanation 12:111, detail 6:126, detailed explanation 30:28 family 70:13.

528. TASHAAWUR (Mutual agreement and consultation) 2:233

تَشَاوُرٍ (ش و ر)

Other derivatives: Counseling 42:38 and pointing out 19:29.

529. YAZARUUNA (They leave behind) 2:234 (و ذ ر)

Derivatives of these alphabets convey the meanings of leaving 7:127, sparing 74:28, neglecting 75:21 allowing 48:15 etc.

530. KHABIIR (One Who is informed) 2:234 (خ ب ر)

Other derivatives: News (of past) 9:94, (present) 18:91 and (future) 35:14. One of the Attributes of Allah (SWT) is Al Khabiiir meaning 'The Informed' associated with wisdom 6:18, knowledge 31:34, vision 35:31 and subtlety 6:103. He is informed of all our deeds 2:234, 27:88 and works 24:30, past, present and future.

531. KHITBAH (Speaking) 2:235 (خ ط ب)

Other derivatives: Addressing 25:63, affair 20:95, business 15:57, matter 28:23 etc.

532. UQDAH Tie (of marriage) 2:235 (ع ق د)

Other derivatives: Knot 20:27 and obligations 5:1.

533. AKNANTUM (You hide) 2:235 (ك ن ن) أَكْنَنْتُمْ

Other derivatives: Something hidden opposite of making public 27:74, place of refuge (for hiding or protection) 16:81, protection 56:78, veil 6:25, covering 17:46.

534. AL-MUQTIR (The straitened i.e. the poor the opposite of which is rich) 2:236 (ق ت ر) الْمُقْتِر

Other derivatives of these alphabets convey the sense of niggardliness opposite to extravagance 25:67 and darkness associated with disgrace 10:26.

535. HAAFIZUU (Be guardians) 2:238 (ح ف ظ) حَافِظُوا

Other derivatives: Guarding against something 24:31, protecting and taking care of something 12:12, being a custodian or an incharge 12:55, monitoring, keeping an eye on to implement or regulate something 5:44, 6:92, 2:255.

One of the Attributes of Allah (SWT) is ‘Al Hafiiz’ i.e. One Who guards and protects from harmful things, takes care and monitors everything, everywhere and every moment - The Custodian - The Protector - The Monitor.

536. RUKBAANAA (Riding) 2:239 (ر ك ب) رُكِبْنَا

Other derivatives: Embarking 18:71, being carried 84:19, riding camel 59:6, caravan 8:42 piling up one above the other 6:99 and to constitute something 82:8.

537. QARZA (Loan) 2:245 (ق ر ض) قَرْضًا

Other derivatives: Loan except in one verse where it is used to mean ‘go past something 18:17.

538. AZAAFA (Multiply) 2:245 (ض ع ف) أَضْعَافًا

Other derivatives: Multiplying 2:261, doubling 57:11 and weakness opposite of which is strength 30:54.

539. YAQBIZU (‘He straitens’ the opposite of which is ‘enlarge’) 2:245

يَقْبِضُ (ق ب ض)

Other derivatives convey the meaning of contracting opposite to spreading 67:19, withhold 9:67, draw 25:46, take into possession 2:283 handful 20:96 and grip 39:67.

540. YABSUT (He enlarges) 2:245 (ب س ط) يَبْسُطُ

Other derivatives : Spreading 30:48, stretching (hands) 5:28, wide expanse 71:19, extensive 7:69, abundance 2:247 etc. Opposite straitening 13:26

541. AL MALA-I (Leader) 2:246 (م ل ا) الْمَلَا

Other derivatives: Chiefs 28:38, assembly 37:8, filling 7:18 and something full 3:91.

542. TAALUUT (Name of a king) 2:247 طَالُوتَ

Name of a king

543. AL-JISM(Physique) 2:247 (ج س م) الْجِسْمَ

Personality 63:4.

544. AT-TAABUUT (‘Ark’ i.e. a box.) 2:248 (ت و ب) التَّابُوتُ

‘Ark’ i.e. a box.

545. HAARUUN (PBH) (Name of the brother of Musa) (PBH) 2:248

هَارُونُ

Name of the brother of Musa (PBH).

546. HAMALA (He bears) 2:248 (ح م ل) حَمَلَ

Other derivatives : Carrying 20:111, burden 7:189, load 12:72 being pregnant 22:2, attacking 7:176 etc.

547. AL-JUNUUD (Armies) 2:249 (ج ن د) الْجُنُودِ

Other derivatives : Army and forces 19:75, 74:31.

548. GURFAH (Hollow) (of the hand) 2:249 (غ ر ف) غُرْفَةٌ

Other derivatives : High palaces 39:20 or high places 34:37.

549. JAAWAZAHUU (He crossed it) 2:249 (ج و ز) جَاوَزَهُ

Other derivatives : Going across 7:138, going further 18:62 and over looking 46:16.

550. FI-AH (Party) 2:249 (ف ا و) فِئَةٍ

Group 8:16.

551. GALABAT (Overcome) 2:249 (غ ل ب) غَلَبَتْ

Other derivatives : Prevailing over 23:106, victorious 4:74 dense 80:30 etc. One of the Attributes of Allah (SWT) is Al Galib meaning The Dominating 12:21.

552. BARAZUU (They went out against) 2:250 (ب ر ز) بَرَزُوا

Other derivatives : Going forth 3:154, appearing 14:21, making manifest 26:91 etc.

553. AFRIG (Pour) 2:250 (ف ر غ) أَفْرَغَ

When patience is poured out 7:126, the heart becomes void (empty) 28:10 and when there is no work one becomes free 94:7. It is probably in this sense that few derivatives are used to mean void and free.

554. JAALUUT (‘Name of the enemy king of taaluut’) 2:250 جَالُوتَ

‘Name of the enemy king of Taaluut’

555. SABBIT (Make firm) 2:250 (ث ب ت) ثَبَّتْ

Other derivatives : Confirming 14:27, establishing 16:102, strengthening 11:120, confining 8:30 etc.

556. FAHAZAMUUHUM (So they defeated them) 2:251

فَهَزَمُوهُمْ (ه ز م)

Derivatives of these alphabets convey the meaning of defeat 38:11.

557. DAF-U(He repelled) 2:251 (د ف ع) دَفَعُ

Other derivatives : Hand over (their wealth) 4:6, drive out (the enemy) 3:167, defense 70:2 etc.

558. BAY-‘UN(Trade) 2:254 (ب ي ع) بَيَعَ

At one place a derivative is used to mean churches 22:40.

559. KHULLAT (Friendship) 2:254 (خ ل ل) خُلِّلَتْ

The opposite of which is enmity 43:67 other derivatives convey the meaning of passages 27:61 and spaces in between 17:5, 24:43.

560. AL-QAYYUUM (The Eternally existing) 2:255

الْقَيُّومُ (ق و م)

Other derivatives : Subsist 30:25, stay or remain 2:229, lasting or that which remains 5:37, establish 2:177, conduct 57:25, a sign and rising 18:105, upright and straight 81:27-28, 1:5 rise, take a stand 74:1-2, 4:127, stand opposite of sitting 72:19, maintain 4:34, 4:5, place 44:51 position and rank 19:73, form character 95:4-6, people established community 2:118. The opposite sense is conveyed through the words

walk 2:20, travel or move 16:80, break 18:77, reaped (not existing) 11:100 crooked 18:1-2.

Allah (SWT) as Al Qayyum is One Who is Self Subsisting, Ever Existing, Established over everything.

561. SINAH (Slumber) 2:255 (و س ن) سِنَةٌ

Slumber.

562. NAWM (Sleep) 2:255 (ن و م) نَوْمٌ

Sleep.

563. KURSIYYUHU (His chair' meaning throne) 2:255

كُرْسِيِّهٗ (ك ر س)

'His chair' meaning throne 38:34.

564. YA-'UUDUHUU (Tires Him) 2:255 (ا و د) يَوِّدُهُ

Tires Him.

565. ALALIYY (The High) 2:255 (ع ل و) اَلْعَلِیُّ

Other derivatives : Domination 23:91, transgression 23:46, exalt, opposite of which is submission, weakness 27:31, 28:4, physically high, opposite of low 11:82, 20:4, high (in ranks) 20:75, above 7:190.

One of the Attributes of Allah (SWT) is Al Aliyy meaning One Who dominates, is Exalted, High above every thing 31:30, 42:51 in which this Attributes is associated with Greatness and Wisdom.

566. AL GAYYI 'Error' the opposite of which is the right way.] 2:256

اَلْغَیُّ (غ و ی)

Other derivatives convey the sense of going astray 20:121, leading astray 37:32, misleading 53:2, removing someone from the way 7:16.

567. BILURWATI (By the handle) 2:256 (بَالْعُرْوَةِ)

Also used to mean attack (and take hold of) 11:54.

568. ANFISAAM (Break off) 2:256 (أَنْفِصَامَ)

569. ASH- SHAMS (The sun) 2:258 (الشَّمْسِ)

The sun was created by Allah (SWT) 21:33, it bows down to Him i.e. follows His laws 22:18, we should not bow down before the sun 41:37. The sun is a lamp (where in hydrogen burns like a fuel and gets converted to helium) 71:16 giving light and heat 10:5. It appears to move in space at a calculated speed (when actually the earth rotates and revolves around it) 6:96. The sun too moves actually 13:2, 36:38. It appears to rise in the east 2:258 and set in the west 18:86 and is used for fixing the timings of salat 17:78, 20:130, 50:39. When seen from the earth with a naked eye, the biggest heavenly body is the sun 6:78. It is subjected to follow the laws dictated by Allah (SWT) 7:54. If Allah (SWT) wills he can make the day stationary 25:45. At the end the sun and the moon will be gathered together 75:9 when the sun would be wound up 81:1 (probably all planets along with their satellites will spiral down into it). In paradise sun will not be seen 76:13.

570. FABUHIT (So he was confused) 2:258 (فَبُهِتَ)

Confounded 21:40. Also used to mean false charge 4:112.

571. KHAAWIYAH (Fallen down) 2:259 (خَاوِيَةً)

Also used to mean hollow 69:7.

572. URUUSHIHAA (Its roofs) 2:259 (عُرُشِهَا)

Other derivatives : Erecting something 7:137, raising something high 16:68, couch 12:100 etc. One derivative is used to mean throne of the queen of Saba 27:23. There appears to be a Great Throne of the King of the universe i.e. Allah (SWT) 9:129 this Throne is honoured

23:116 being glorious 85:15. Allah (SWT) has set the balance on this throne 7:54 and is established on it 20:5. This Throne (Arsh) appears to occupy space i.e. it is located, as angels incline from all round it 39:75, it also appears to have weight because it is carried 40:7, 69:17. Arsh was on a fluid 11:7 'Arsh' is associated with directing and governing the affair (of the universe) 10:3, 13:2 alternation of day and night, compelling of the sun, moon and stars to follow the command of Allah (SWT) as His is the creation and the command (i.e. laws of nature) 7:54, knowledge of movements in the earth and the sky 57:4 etc. 'Arsh' thus appears to be the central control or the Capital of the Universe totally under the control of Allah (SWT).

573. AAM (Year) 2:259 (ع و م) عَامٍ

574. LABISTA (You stayed) 2:259 (ل ب ث) لَبِثْتَ

Other derivatives: Staying 12:42, remaining 34:14, living 10:16, delaying 11:69 etc.

575. YATASANNAH (Years have passed over it) 2:259

يَتَسَنَّنَا (س ن ه)

It has not changed or been spoilt.

576. HEMAARIK (Your ass) 2:259 (ح م ر) حِمَارِكَ

Donkey 62:5. Also used for red colour 35:27.

577. NUN-SHIZUHA (We set them together) 2:259

نُشِزُهُمَا (ن ش ز)

Other derivatives: Rising up 58:11, and it is probably in this sense that few derivatives are used to mean confrontation 4:34, 4:128.

578. LIYATMAINNA (For the satisfaction of (my heart)) 2:260

لِيَطْمَ عَنَّ (ط م ن)

Other derivatives: Peace 3:126, being peaceful 16:112, safety 4:103, settle down 17:95 etc.

579. AT-TAYR (The birds) 2:260 (ط ي ر) الطَّيْرُ

Birds are defined as creatures flying with two wings 6:38, 67:19 in the space of the sky 16:79. Flesh of birds will be served in paradise 56:21. Few derivatives are used to mean evil omen 36:18 and ill luck 27:47.

580. SURHUNNA (Tame them) 2:260 (ص و ر) صُرُّهُنَّ

581. JABL (Mountain or hill) 2:260 (ج ب ل) جَبَلٍ

Other derivatives : Mountainous volumes 24:43, group 36:62, generation 26:184. Mountains have roots 78:7, 79:32, 88:19 a fact discovered recently. Sedimentary mountains are layered and are of various colours 35:27.

When Allah (SWT) unveiled Himself to the mountain He made it crumble to pieces 7:143. If the holy Quran were sent down on a mountain it would fall down splitting asunder due to the fear of Allah (SWT) 59:21 When it will be blown into the trumpet the earth will be carried away with the mountains and crushed to pieces 69:13-14. Mountains will be shaken 73:14, uprooted disintegrated 56:5 leveled 20:105-107 as dust 77:10, moved away 18:47 like flowing sand 78:20 and pass away like clouds 27:88, loose coloured wool 101:5, 70:9 etc., at the end of the present phase of the world.

582. JUZ-A (Part) 2:260 (ج ز ا) جُزْءًا

Derivatives of these alphabets convey the meaning of portion 15:44.

583. SUMBULATIN (Ears of corn 12:43) 2:261

سُنْبُلَةٌ (س ن ب ل)

584. MANNA (Stressing obligation) 2:262 (م ن ن) مَنَّا

Other derivatives : Bestow a favour 3:164, being gracious 52:27.

585. GHANI (Independent) 2:263 غَنِی (غ ن ی)

Other derivatives : Independent 39:7, unconcerned 80:37, being free from something 88:7, carefree 69:28, wealth or riches 59:7, safety 7:48, dwell or live 7:92, flourish 10:24 etc, the opposite of which are poverty 93:8 and being in need 35:15.

One of the Attributes of Allah (SWT) is ‘Al Ganii’ meaning ‘The Independent’ 3:97 which is associated with other Attributes: Clement 2:263, Praise worthy 2:267 Possessor of mercy 6:133 and Honoured 27:40.

586. TURAAB (Soil) 2:264 تُرَاب (ت ر ب)

The word ‘Turaabun’ conveys the meaning of the top soil to a depth of 4 to 5 feet which is the normal depth of graves used for burial 16:59. One derivative is used for dust 90:16 which also rises from the top soil, being its component. Adam and Isa (PBT) were created from this top soil 3:59, mankind is created from this top soil 22:5, getting the constituents of the sperm & egg and their food from it and after their death they will again become part of the soil 50:3.

Derivatives of these alphabets are also used to mean mates of equal age in paradise 78:33 and ribs 86:7.

587. WAABIL (Heavy rain) 2:264 وَابِل (و ب ل)

Other derivatives: Evil result 59:15 and severity 73:16.

588. SALDAA (Smooth) 2:264 صَدَّاد (ص ل د)

589. RABWAH (High place) 2:265 رَبْوَة (ر ب و)

High ground 23:50. The other meanings conveyed through the derivatives of these alphabets are (1)Elevation or being more in number 16:92, (2)Severity 69:10, (3)Swelling resulting in growth which is literally opposite to barrenness 22:5, 41:39, (4)bringing up by parents 17:24, (5) increase 30:39, (6)usury 2:275. Those who swallow usury compare it with trade 2:275 but Allah (SWT) contrasts it with charity

2:276 and Zakat 30:39. Usury is prohibited 2:275-280, 3:130. ‘Riba’ or usury can be defined as the excess money taken on loans for allowing the debtor time for repayment.

Riba thus involves flow of money from the poor to the rich which amounts to their exploitation and which is contrary to the instructions given in the Quran that money should flow from the rich to the poor 59:7. In ‘sadaqa’ or Zakat (i.e. charity) a rich man gives part of his wealth to the poor seeking the pleasure of Allah (SWT) 2:265 contrary to this in ‘Riba’ (i.e. usury) a rich man takes away part of the hard earned money of the poor, earning the displeasure of Allah (SWT) to the extent that He declares a war against those involved in ‘Riba’ Usury is thus strongly prohibited and on the contrary it is ordered that if the debtor is in difficulty he should be allowed more time for the repayment of his loan and if possible the loan should be converted to charity 2:278-280. This clearly indicates that through the prohibition of usury actually the exploitation of the poor is prohibited: ‘Do not be unjust (taking money from the poor) and injustice will not be done to you’ 2:279.

590. TALL Light shower (rain) 2:265 (ط ل ل) طَلٌّ

591. NAKHIILI (Date palms) 2:266

Dates are classed as fruits 16:67.

592. A’-NAAB (Grapes) 2:266 (ع ن ب) أَعْنَابٍ

Classified as fruit 16:67, will also be given in paradise 79:32.

593. I’-SAAR (Whirlwind) 2:266 (ع ص ر) إِعْصَارٌ

Other derivatives: Rain cloud 78:14, pressing wine 12:36 and time (historic) 103:1.

594. AHTARAQAT (Burnt) 2:266 (ح ر ق) أَحْتَرَقَتْ

All derivatives convey the meaning of burning 29:24.

595. TAYAMMAMU (Aim) 2:267 (ي م م) تَيَمَّمُوا

One derivative of these alphabets conveys the sense of aiming, intending or seeking to clean oneself by taking clean dust in the absence of water for ablution or bath, 4:43, 5:6.

Another derivative ‘Al yamm’ means river and not sea, (Bahr:see word no 209)

This meaning of ‘river’ can be established from the fact that the box containing baby Musa (PBH) was put in the River (Nile) and not sea, because river water flows in one direction and was capable of carrying the box in a particular direction 20:39. Contrary to this sea or ocean waters do not flow in one particular direction. It may be noted that aims or intentions are also directional.

When Firawn and his army were pursuing Musa (PBH) and Bani Israel, Musa (PBH) was ordered to strike the ‘Bahr’ i.e. the (Red) sea with his staff and thereby miraculously cause a dry path in the sea 20:77. The sea was thus split and each part on the two sides of the dry path became like a huge mountain thus allowing Bani Israel to cross it safely 26:63-65. When Firawn and his army entered the dry path pursuing Bani Israel, they were drowned, because the water that was stationary like mountains was ordered to flow in that particular direction where Firawn and his army were present. Because the flow of water at the time of the drowning of Firawn and his army was in a particular direction it is stated that they were drowned in ‘Alyamm’ and not ‘Bahr’ in all the verses narrating this incidence 7:136, 20:78, 28:40 and 51:40. Technically water flows in one particular direction in the case of a river and not a sea. One is forced to admire the appropriate selection of words in the whole of the Quran-----Firawn and his army were drowned in flowing water.

596. KHABIIS (Bad) 2:267 (خ ب ث) الْخَبِيثُ

Opposite of which is good 7:58, evil 3:179.

597. TUGMIZUU (Close your eyes disdainfully) 2:267

تُعْمِضُوا (غ م ض)

598. AL-FAQR (Poverty) 2:268 (ف ق ر) الْفَقْرَ

Opposite of which is rich 3:181. Poverty is associated with distress 22:28. Charity is to be given to the poor 9:60 who are in need of good things 28:24 but who cannot get or earn them because they are confined in the way of Allah (SWT) 2:273 and it is better to hide and give them charity 2:271 so that they may not feel insulted. One derivative is used to mean disaster 75:25, poverty itself being a kind of continuous disaster.

599. TUKHFUUHA (You hide it) 2:271 (خ ف ي) تُخْفُوْهَا

Other derivatives: Something hidden 3:5 or secret 69:18 the opposite sense of which is conveyed through the words, manifest 3:29, loud 20:7, making clear 5:15, making public 60:1 etc.

600. AT TA-AFAFU(Abstaining) 2:273 (ع ف ف) التَّعَفَّفُ

Restrain 24:33

601. IL-HAAFAA (Demanding persistently) 2:273

(ا ح ف) اِلْحَافًا

602. YATAKHABBATUH (He has driven him to madness) 2:275

(خ ب ط) يَتَخَبَّطُهُ

603. SALAF (It has already passed) 2:275 (س ل ف) سَلَفَ

Already happened 4:23, done in the past 5:95, sent before 10:30, precedent 43:56.

604. AAD (He returns) 2:275 (ع و د) (ه و د) عَادَ

Other derivatives : Turning back 18:20, taking back (second time) 17:69, going back 58:3, repeating 8:38, reproducing 21:104, Aad was the name of the community to whom Hud (PBH) was sent as a messenger by Allah (SWT) 7:65. One derivative means feast 5:114 probably due to its periodic repetition.

605. YAMHAQU (Wipe off) 2:276 (م ح ق) يَمْحَقُ

606. AS-SADAQAAT (The charity) 2:276 (ص د ق) الصَّدَقَاتِ

These derivatives are also used to mean dowries of women which are to be given as a free gift 4:4.

In connection with charity we are required to realize that everything in the universe including our wealth and property belongs to Allah (SWT) 2:284, 4:39. It is He Who has made some people rich and others poor 34:39 to test them 6:165. He has ordered the rich to spend their wealth on the poor i.e. wealth is to flow from the rich to the poor 59:7, just like water which flows from a higher level to a lower level or electric current which flows from a higher potential to a lower potential, which is the natural law.

We are required to spend 2:195, 2:110 the good things we love 3:92 which are in surplus 2:219 and not to give bad things in charity which we would ourselves hesitate to accept 2:267. We are ordered to spend on parents, relatives, orphans, needy (those who beg and those who abstain from begging), wayfarer, officials administering charities those whose hearts are to be reconciled, freeing the slaves, those in debt and in the way of Allah (SWT) (during periods of war etc) 2:215, 2:273, 9:60, 51:19, 57:10, 90:12-16.

We should spend day and night, openly for prompting others and secretly to avoid show business 2:271, 2:274, 14:31. We should neither be extravagant nor niggardly 25:67. Charity is associated with fasting and sacrifice 2:196 and its opposite is usury 2:276, 30:39 where the flow of money is reversed, i.e. the rich literally suck the money from the poor which is strictly prohibited 2:278-279.

We are required to give charity out of love for Allah (SWT) to please Him and thereby seek His Attention and nearness 2:265, 9:99. Charity is meant for self purification and it is not meant for receiving favours in return 9:103, 74:6. After giving charity to someone we should not stress our obligation on him nor annoy him because the wealth given in charity does not belong to us 2:3. Charity should not be given with the intention of attracting the attention of others, that they may call us generous 2:264.

We should not swear that we would not give charity to particular relatives or the poor due to some fault of theirs 24:22. The infidels spend their wealth to stop people from the way of Allah (SWT) 8:36 and not

spending in the way of Allah (SWT) is one of the acts of hypocrisy and polytheism 9:75-77, 41:6-7. Those who spend in the way of Allah (SWT) will get a reward 700 times or even more than that provided they do not stress their obligation, do not annoy and do not show off 2:261-262,272 such people will go to paradise 76:8-12. Those who do not give charity will be at a loss both in this world 68:17-20 and in the hereafter and they will be branded with their wealth, heated in the fire of hell, which they had hoarded 9:34-35, 47:38.

607. BAQIYA (Remains) 2:278 (ب ق ي)

The opposite of which is pass away 16:96. Other meanings are retaining 11:116 and relics 2:248.

608.HARB (War) 2:279 ()

The Word “Al Mihraab’ and its plural convey the meanings of sanctuary 3:37, fortresses or synagogues 34:13 and chamber 38:21.

609. YABKHAS (He reduces) 2:282 (ب خ س)

Other derivatives : Giving less than what is due 7:85, low (price) 12:20, loss 72:13 etc.

610. TAS’AMUUU (Be averse) 2:282 (ت س ء م)

Tired 41:38

611. SAGHIR (Small) 2:282 (ص غ ر)

Other derivatives: Less 10:61, degraded associated with disgrace 27:37, subdued 9:29, humiliation 6:124 etc. The opposite sense is conveyed by the word great 54:53.

612. AQSATU (More just) 2:282 (ق س ط)

Other derivatives: Justice 4:3, one derivative is used to mean balance (weighing machine) 17:35 and another derivative is used to mean unjust the opposite of which is 'Muslim' 72:14.

613. RIHAAN (A security or pledge) 2:283 رَهَانٌ (ر ه ن)

614. ISRA (Burden) 2:286 اِصْرًا (ا ص ر)

Responsibility 3:81.

CHAPTER - 3

615. AT TAWRAAH 3:3 التَّوْرَةَ

Divine book sent through Musa (PBH).

616. AL INJIL (Al Injiil) 3:3 الْإِنْجِيلَ

Divine book sent through Isa (PBH).

617. ZUNTIQAAM (Inflector of retribution) 3:4 ذَوَاتِقَامٍ (ن ق م)

Other derivatives: Avenging 85:8, hatred 5:59, retribution 43:55, 15:78-79, 43:24-25. Zuntikaam and Al Muntaqim are two Attributes of Allah (SWT) and convey the meaning of One Who inflicts retribution in the form of punishment for the evil done by human beings.

618. YUSAW-WIRUKUM (He gives you shape or form) 3:6

يُصَوِّوْكُمْ (ص و ر)

Other derivatives: Form 82:8, Fashioner an Attribute of Allah (SWT) 59:24, trumpet (or the structure of the universe into which it will be blown, first to end it and then to resurrect it) 6:73.

619. ZAYGUN (Deviation from the right) 3:7 زَيْغٌ (ز ي غ)

Turn away 38:63.

620. TAAWILIHI (Its interpretation) 3:7 (ا و ل) تَأْوِيلِهِ

Result 4:59, fulfillment 7:53.

621. ARRAASIKHHUUN [The sound (in knowledge)] 3:7

الرَّاسِخُونَ (ر س خ)

622. WAHAB (You grant) 3:8 (و ه ب) وَهَبَ

Other derivatives: Granting without earning or deserving something 26:21, granting as a reward 38:30, granting when one is unfit to receive it 14:39, granting without asking 19:19, granting on asking 21:89-90.

One of the Attributes of Allah (SWT) is Al Wahhab meaning One Who grants, associated with His Might 38:9.

623. KADAB (Like) 3:11 (د ا ب) كَذَابٍ

Other derivatives : Consecutive (years) 12:47 and constantly 14:33.

624. BIZUNUUBIHIM (For their sins) 3:11 (ذ ن ب) يَذْنُوبُهُمْ

Practically all the derivatives of these alphabets convey the meaning of sin except in one case when it means portion 51:59. Following acts are defined as ‘Zunuub’ meaning ‘sins’.

Not believing and denying the signs of Allah (SWT) 8:52 and 54, turning back from part of that which Allah (SWT) has sent down i.e. the Quran 5:49, indecency (shameful things) and injustice 3:135, tempting of Yousuf (PBH) for an evil act by the mistress of the house 12:29, kidnapping Yousuf (PBH) 12:97, killing of a man 26:14, activities of Qaruun, Firawn and Hamaan against Musa (PBH) 29:39-40, slaughtering of the she camel by Samood 91:14, criminal activities 28:78. Jinn too commit sins 46:31 sinners are inhabitants of blazing fire (i.e. hell) 67:11. Sinners can be protectively forgiven by Allah (SWT) 40:3. Those who believe in Allah (SWT) and His messenger (PBH) and strive in the way of Allah (SWT) with their wealth and persons, their sins will be protectively forgiven by Allah (SWT) and He will make them enter paradise 61:11-12. Prophet Muhammed (PBH) was protected from all sins 48:2.

625. IBRAH (Lesson) 3:13 (ع ب ر) عِبْرَةٌ

Other derivatives : Interpreting 12:43 and travelling 4:43.

626. ASH-SHAHAWAAT (Lusty feeling) 3:14 (ش ه و) الشَّهَوَاتِ

Other derivatives : Will or wish 21:102 and desire 41:31.

627. AL-QANAATHIR (The treasures) 3:14 (ق ن ط ر) الْقَنَاطِيرِ

Other derivatives : Heap of wealth 3:75, pitch 14:50, molten copper 18:96 and boundaries 55:33.

628. AL FIZZATI (The silver) 3:14 (ف ض ض) الْفِضَّةِ

Other derivatives : Disperse 3:159 or leave 63:7.

629. AL KHAYL (The horses) 3:14 (خ ي ل) الْخَيْلِ

Other derivatives : Appearance (thought) 20:66 and pride associated with boasting 4:36.

630. AL-MAAB (The home) 3:14 (ا و ب) الْمَأَبِ

Other derivatives : Place of return 88:25, echo 34:10 etc.

631. AL ISLAM (Al Islam) 3:19 (س ل م) الْإِسْلَامُ

Al Islam : Submission to the will of Allah, made known to us through the Quran 3:83, in accordance with the teachings of Prophet Muhammed (PBH) other derivatives :- acceptance 4:65, whole total 39:29, sound, perfect 2:71, defect less 37:83-84, safe 8:43, ladder for rising high 52:38, greeting invoking peace 24:27 peace 8:61 etc which are associated with belief 33:22.

The opposite sense is conveyed through the words rejection 9:74, injustice 72:14, vain and sinful 56:25-26, crime 68:35, injustice 72:14, turning away from truth 3:64 etc.

One of the Attributes of Allah (SWT) is As Salaam meaning ‘The Author of peace’ 59:23. This Attribute is associated with many other Attributes in 59:22-24.

632. GARRAHUM (They deceive them) 3:24 (غ ر ر) عَرَّهْمُ

All derivatives convey the sense of deception 4:120, the Devil is called deceiver 35:5.

633. YAFTARUUN (They have forged) 3:24 (ف ر ي) يَقْتَرُونَ

Other derivatives: Fabrication 3:94, invention 10:37, inventing a lie 7:152, strange thing (i.e. an invented story) 19:27.

634. TANZIU (You take away) 3:26 (ن ز ع) تَنْزِعُ

Other derivatives: Drawing forth 7:108, remove 7:43, bring out 28:75 take off (away) 11:9, uproot 54:20, pull out 19:69, pull off 7:27 dispute 22:67 etc.

635. TUULIJU (you make to enter) 3:27 (و ل ج) تُؤَلِّجُ

Other derivatives: Entering into something the opposite of which is coming out of something 34:2, passing through 7:40 and intimate friendship 9:16 when friends enter into each others private life.

636. SUDUUR (Bosoms) 3:29 (ص د ر) صُدُورٌ

Other derivatives: Hearts 7:2, bring forth 99:6 and take away 28:23.

637. AMADA (Distance) 3:30 (ا م د) أَمَدًا

Other derivatives : Something being far off 72:25 and period of time 18:12.

638. NUUH (PBH) (Noah) 3:33 نُوحٌ

Nuuh (PBH): name of a prophet who was sent to his people to warn them that they should worship only Allah (SWT) fearing Him and they

should obey him. He tried all methods of inviting his people towards Allah (SWT) but they disobeyed him and got involved in idol worship, therefore those who disobeyed him were drowned 71:1-28. Earlier Nuuh (PBH) was asked to build a ship in accordance with the communications of Allah (SWT) 11:37. This was probably the first invention of mankind but under Divine guidance. Are all other inventions too under Divine guidance?

When the water gushed forth Nuuh (PBH) was asked to take in his ship two of each pair, his people and the believers 11:40 after the water receded the ship rested on Mount Judi 11:44. The son of Nuuh (PBH) was not saved from drowning 11:42-46 and Nuuh's (PBH) wife did not believe 66:10. This shows that belief and consequent deeds have nothing to do with relationship. Nuuh (PBH) lived for 950 years 29:14.

639. NAZARTU (I vow) 3:35 (ن ذ ر) نَذَرْتُ

Vow is an oath made to Allah (SWT) to perform some act.

640. WAZ-ATHAA (She delivered her) 3:36

وَضَعَتْهَا (و ض ع)

Other derivatives: Laying down something 55:10 relieving 94:2, removing 7:157, setting up something 55:7 placing something 18:49, place (i.e. position) 4:46, hurrying to and fro 9:47.

641. AR RAJIIM (The outcast) 3:36 (ر ج م) الرَّجِيمُ

Also translated as accursed 16:98 and driven away 15:17. The basic sense conveyed through derivatives of these alphabets is throwing stones at someone 11:91 due to which one is driven away. Missile 67:5 (too are shot at) and guess 18:22 (amounts to throwing ideas.)

642. KAFFALAAH (Gave her into the guardianship) 3:37 (ك ف ل) كَفَّلَهَا

Other derivatives: Being incharge of someone 20:40, taking responsibility of someone 28:12, entrusting 38:23, making someone surety 16:91 etc. One derivative is used to mean double portion 57:28.

643. ZAKARIYYA (PBH) 3:37 ذَكَّرِيَّا

Name of the prophet who was the guardian of Maryam (PBH) and father of prophet Yahya (PBH) who was born in old age when his wife too was barren. Yahaya's (PBH) birth was miraculous 3:37-41.

644. SAYYIDA (Chief) 3:39 (س و د) سَيِّدًا

Leader 33:67, husband 12:25.

645. GULAAM (Son) 3:40 (غ ل م) غُلَامٌ

Derivates of these alphabets convey the meanings of young boy 12:19 and young man 18:74.

646. AAQIR (Barren) 3:40 (ع ق ر) عَاقِرٌ

Other derivatives: Slaughtering 91:14 and killing 7:77 (a camel)

647. RAMZA (Gesture) 3:41 (ر م ز) رَمَزًا

648. AL ASHIYYI ('Evening' or early night) 3:41 (ع ش ي) الْعَشِيِّ

Other derivatives: The period after sun set 38:31-32 and all opposites of this word refer to various stages of day time associated with sunlight 3:41, 6:52, 38:18, 30:18 and 79:46. One derivative is used to mean turn away 43:36.

649. AL IBKAR (The morning) 3:41 (ب ك ر) الْإِبْكَارِ

The opposite sense is conveyed by the word evening or early part of night 19:11, 25:5. One derivative means virgins 56:36, in view of which the word under discussion would refer to very early part of morning.

650. NUUHHIHI (We communicate it) 3:44 (و ح ي) نُوحِيهِ

The word 'Wahi' is translated as 'Communication' 53:4. Allah (SWT) directly communicates with man or speaks from behind a veil or sends messengers (angels) who communicates to human beings by His permission 42:51. The first method was probably followed with Nuuh (PBH) when he was ordered to build a ship in accordance with the communication of Allah (SWT) 11:37, the second

method was adopted with Musa (PBH) when Allah (SWT) spoke to him from behind a veil 20:13 and an example of the third method is the announcement of angels to Zakariyya (PBH) regarding the birth of a son Yahya (PBH) 3:39. Through these 3 methods Allah (SWT) communicate with His messengers among human beings 4:163-166, 14:13. The Quran was communicated to prophet Muhammed (PBH) 6:19, 12:3 in Arabic language 42:7 through the Ruuh i.e. Jibriil (PBH) 42:52 and if Allah (SWT) wills He can take it back 17:86-87. Allah (SWT) communicates with angels 8:12, He communicated to the disciples of Isa (PBH) 5:111-115, and the mother of Musa (PBH) 20:38, 28:7. Allah (SWT) communicated to the bee probably through its instinct 16:68, He communicated to each sky its affair, probably following laws of nature 41:12 He will communicate to the earth probably inspiring her to tell her news on the day of resurrection 99:4-5. Allah (SWT) communicates the unseen 3:44.

The word ‘Wahi’ has also been used for Zakariyya (PBH) when he communicated to his people (probably by signs) to glorify Allah (SWT) 19:11. It is stated that the devils communicate to their friends to dispute with the messenger (PBH) of Allah (SWT) 6:121, probably by instigating evil.

The word ‘Wahi’ translated as ‘communication’ also appears to refer to inspiration, signs, instinct, laws of nature, instigation etc. At many places in the Quran, the derivatives of these alphabets (Wahi) are associated with the word ‘Fosterer’ which indicates that communicating orders to the creation is part of ‘Fostering the creation’ by the Fosterer i.e. Allah (SWT).

651. AQLAAM (Pens) 3:44 (ق ل م) أَقْلَامٌ

Pens with which we write 68:1 and through which we learn 96:4.

652. AL MASIHH (PBH) 3:45 (م س ح) الْمَسِيحُ

The full name of messenger of Allah (SWT) sent to Bani Israel after Musa (PBH) was Al Masiihu Isabnu Maryam (PBT). Derivatives of these alphabets convey the sense of wiping something to clean it 4:43, 5:6 and passing one’s hand over something 38:33. In view of this, does the word ‘Al Masiihu’ convey the sense of one who wipes off uncleanness from his community when his disciples too were ‘Al Hawaa-riyyuun’ meaning ‘Those who wash clothes’ 3:52 and thus clean them? (see word no. 318 for more details)

653. KAHLA (Old age) 3:46 (ك ه ل) كَهْلًا

654. ATTHIN (Clay) 3:49 (ط ي ن) الطَّيْنُ

Clays are generally composed of Magnesium, Aluminium, Iron silicates and have a very fine particle size, when mixed with water they can be moulded into various shapes, for instance bird 3:49, bricks 28:38 etc. Some clays are porous 51:33 and these porous clays contain plant nutrients. Man has been created from something taken out of clay 23:12, 32:7 probably referring to plant nutrients. Plants are eaten by both men and animals and man feeds on animals as well. Clays when mixed with water become sticky and the nutrients get dissolved in water, man is said to have been created from such clay 37:11, the nutrients becoming the raw material for the synthesis of sperm and egg.

655. KAHAYA 'AT Figure like that of' (a bird) 3:49 (ه ي أ) كَهَيَّءَ

Shape 18:10 and 16.

656. ANFUKHU (I blow into it) 3:49 (ن ف خ) أَنْفُخُ

Other derivatives: Blowing into something 18:96 or breathing into something 32:9.

Regarding the end and recreation of the universe it is said that when it will be blown into the trumpet or the structure of the universe, for the first time everyone will fall down senseless except those whom Allah (SWT) wills and when it will be blown into it the second time then they will stand seeing 39:68, all will be gathered 18:99, relationships will be cut off 23:101. All will rush forth from their graves 36:51 horrified and humbled 27:87. With everyone there will be a driver and a witness 50:20-21. Those whose weight of good deeds will be heavy will be successful and those whose weight of good deeds will be light will stay in hell 23:101-103.

657. AL-AKMAH (blind by birth) 3:49 (ك م ه) الْأَكْمَاهُ

658. AL-ABRASA (Leper) 3:49 (ب ر ص) الْأَبْرَصَ

659. TADDAKHIRUUN You store (in your houses) 3:49

تَدْخِرُونَ (د خ ر)

660. AHASSA (He perceived) 3:52 (ح س س) أَحَسَّ

Other derivates : Feelings 21:12, inquiring 12:87, finding 19:98, slightest sound 21:102 and destruction 3:152.

661. AL-HAWAARIYYUN (Disciples) 3:52 (ح و ر) الْحَوَارِيُّونَ

The literal meaning of this word is ‘those who wash clothes’, indirectly meaning ‘those who remove uncleanness’ Derivatives of these alphabets also convey the sense of returning 84:14, conversation 18:34 and mates in paradise who will be fair 44:54.

662. MAKARUU (They planned) 3:54 (م ك ر) مَكَرُوا

Plot 12:31, Allah (SWT) is Fastest at planning 10:21.

663. NABTAHIL (We will pray humbly) 3:61 (ب ه ل) نَبْتَهِلْ

664. DIINAAR Coin (money) 3:75 (د ن ر) دِينَارٍ

665. DUMTA You keep (standing) 3:75 (د و م) دُمْتَ

Other derivates: Enduring 11:107, staying 5:24, remaining 5:96, everlasting 13:35, constant 70:23 etc.

666. YALWUUNA (They twist) 3:78 (ل و ي) يَلْوُنَ

Other derivatives : Distortion 4:135, paying heed (i.e. turning and seeing) 3:153, turning 63:5.

667. AL-SINATAHUM (Their tongues) 3:78 (ل س ن) أَلْسِنَتَهُمْ

Other derivates : Language 14:4, speech 28:34, mention 26:84, renown 19:50 etc.

668. RABBAANIYYIIN (Servants of the Fosterer) 3:79

رَبَّانِيَّيْنَ (ر ب و)

Derivatives of these alphabets, in addition to meaning ‘Fosterer’, also mean, devoted men 3:146, Rabbis 5:44, stepdaughter 4:23.

669. TADRUSUUN (You study) 3:79 (د ر س) تَدْرُسُونَ

Other derivates : Reading 6:105 and learning 68:37. Idriis (PBH) was a prophet sent by Allah (SWT) 19:56.

670. BAKKAH (Kaaba at Mecca) 3:96 (ب ك ك) بَكَّةَ

671. MUBAARAKA (Blessed) 3:96 (ب ر ك) مُبَارَكًا

Water is said to be ‘Mubaarak’ 50:9. Rain water causes one seed to grow into many grains i.e. it causes increase in food. This indicates that the word ‘Mubaarak’ conveys the sense of ‘Increase in beneficial things’. The derivative ‘Tabaarak’ is used with the name of Allah (SWT) 7:54 which indicates that He is the One Who actually causes an increase in beneficial things, in this sense even taking the name of Allah (SWT) causes an increase in beneficial things 55:78. Had the people of the cities believed Allah (SWT) would have opened for them ‘Barakaat’ i.e. increase in beneficial things from the sky and the earth 7:96. The Quran is stated to be ‘Mubaarak’ i.e. which gives increase in beneficial things 38:29, the night during which it was revealed was also ‘Mubaarak’ 44:3, Kaaba is also stated to be ‘Mubaarak’ 3:96.

672. IWAJA (Crookedness) 3:99 (ع و ج) عَوَجًا

Opposite word straight 18:1-2

673. YA-TASIM (He holds firmly) 3:101 (ع ص م) يَعْصِمُ

Hold together 3:103, ties 60:10, abstain 12:32, protection 5:67.

674. HABL (Rope) 3:103 (ح ب ل) حَبْلٌ

Means 3:112 and vein 50:16.

675. SHAF AA (Edge) 3:103 (ش ف ي) شَفَا

Healing 17:82 and cure opposite of which is illness 26:80.

676. HUFRAH (Pit) 3:103 (ح ف ر) حُفْرَةٌ

First (original) state 79:10.

677. ANQAZAKUM (He saved you) 3:103 (ن ق ذ) أَنْقَذَكُمْ

Save 39:19, take back 22:73.

678. AL MUNKAR (That which is not recognized as good) 3:104

الْمُنْكَرُ (ن ك ر)

Unrecognizable 27:41 not to recognize 13:36 opposite of which is to recognize 16:83, strange 11:70, reject 40:81 harsh 31:19, awful 18:87 etc.

679. ADBAAR (Backs) 3:111 (د ب ر) أَدْبَارَ

Other derivatives : Behind 12:25, after 50:40, turning one's back 8:15, turn back 70:17, turn away 79:22, root 6:45, reflect (on the Quran) 4:82, retreat 74:33, direct 10:3, govern 10:31, manage 79:5.

680. AANAA-A (During the hours) 3:113 (ا ن ي) أَنْأَاءَ

Other derivatives : (Has not the) time come 57:16, time of (cooking) 33:53, boiling 55:44, goblets (vessels) 76:15.

681. SIRR (Intense code) 3:117 (ص ر ر) صِرٌّ

Persist 71:7, shouting 51:29.

682. YA'LUNAKUM (Spare you) 3:118 (ا ل و) يَالْوُنُكُمُ

Swear to be away (from) 2:226, bounties 7:69, 55:13

683. KABAALA (Loss) 3:118 (خ ب ت) خَبَالًا

684. BAGZAA-U (Hatred) 3:118 (ب غ ض) بَغْضَاءُ

Associated with enmity 5:14.

685. AFWAAHIHIM (‘Their mouths’) 3:118 (ف و ه) أَقْوَاهِهِمْ

686. AZZUU (‘Bite’) 3:119 (ع ض ض) عَضُّوْ

687. ANAAMIL (Finger tips) 3:119 (ن م ل) اَنَامِلْ

Ant 27:18.

688. GAYZ (Anger) 3:119 (غ ي ض) غَيْظْ

Anger should be restrained 3:134. Anger is a state of mind/heart 9:15. Fury 25:12.

689. YAFRAHUU (They are happy) 3:120 (ف ر ح) يَفْرَحُوْا

Opposite of which is a bad feeling. Derivatives of these alphabets convey the sense of (1) rejoicing the opposite of which are despair 6:44 and grief 9:50, (2) exultant associated with boasting 11:10, the opposite of which is ungratefulness 42:48. Those who are slain in the way of Allah (SWT) are rejoicing 3:169-170 Allah (SWT) does not like those who are exultant 28:76.

690. KAYDUHUM (Their plot) 3:120 (ك ي د) كَيْدُهُمْ

Plan 20:64.

691. GADAWTA (You went out in the morning) 3:121

عَدَوْتَ (غ د و)

Other derivatives: Morning 7:205, morning meal 18:62, tomorrow 12:12, future 59:18 etc.

692. TUBAW-WIU (You assign) 3:121 (ب و ا) تُبَوِّئْ

Derivatives of these alphabets also convey the sense of bearing (something) 5:29, dwelling 12:56 settling 16:41, settling down 10:93 etc.

693. HAMMAT They were on the point of (showing cowardice) 3:122

هَمَّتْ (ه م)

Plan 5:11, long for (something) 12:24, design (a plan) 4:113, anxious 3:154.

694. TAFSHALAA (They showed cowardice) 3:122 (ف ش ل) تَقْشَلَا

Weak hearted 3:152

695. FAL-YATA-WAKKAL Then let them put their trust (in Allah) 3:122

فَلْيَتَوَكَّلْ (و ك ل)

Other derivatives : Entrusted with or put in charge of 32:11, to trust someone 9:129. Derivatives are associated with belief 5:23 and Islam 10:84. Opposite sense is conveyed by the word infidelity 6:89.

One of the Attributes of Allah (SWT) is Al Wakiil meaning the Trustee 6:102. Allah (SWT) loves those who put their trust in Him 3:159 and whoever puts his trust in Him, then He is sufficient for him 65:3.

It is reported by Anas (R.A) that our Prophet (PBH) had said “Trust in Allah but tie your camel” (Tirmezi). This indicates that we should put our full efforts and then leave the result to Allah (SWT) also hinted in 6:102 where the order to serve Allah (SWT) precedes the statement that He is the Trustee over everything.

696. BADR 3:123 (ب د ر) بَدْرٌ

‘A place 150km from Madina where the polytheists of Mecca were defeated by the Muslims on the 17th of Ramazan in the year 2H. Another derivative conveys the meaning of haste 4:6.

697. FAWRIHIM (They rush suddenly) 3:125 (ف و ر) فَوْرِهِمْ

Blazing (of fire) 67:7 gushing forth (of water) 11:40.

698. TARAFA (Portion) 3:127 (ط ر ف) طَرَفًا

Two ends (of the day) 11:114, borders 13:41 corners (of eyes) 42:45, blinking of eyes 14:43, gazing (with eyes) 37:48.

699. YAKBITAHUM (‘He disgraces them’) 3:127

يَكْبِتُهُمْ (ك ب ت)

700. KHAAA-IBIIN (Failures) 3:127 (خ ي ب) خَائِبِينَ

Defeat opposite of victory 14:15, another opposite is success 91:9-10.

701. AL KAAZIMIIN ‘Restrainers (of anger) 3:134 (ك ظ م) الْكَاطِمِينَ

(Choking of heart) 40:18 suppression 12:84, grief 68:48.

702. SUNAN (Ways of life) 3:137 (س ن ن) سُنَنٌ

Procedure 33:62, processed mud 15:26, tooth 5:45.

703. TAHINUU (Be weak) 3:139 (و ه ن) تَهْنُوءًا

All derivatives convey the meaning of weakness 19:4.

704. QARH (‘Wound’) 3:140 (ق ر ح) قَرْحٌ

705. NUDAAWILUHA (We keep on changing them by turn) 3:140

نُدَاوِلُهَا (د و ل)

An item of circulation 59:7 (i.e. wealth).

706. LIYUMAH-HISA (That He may purify) 3:141

لِيُمَحِّصَ (م ح ص)

Purify 3:154.

707. ASTAKAANUU (They were humbled) 3:146

أَسْتَكَانُوا (ك ي ن)

Submit 23:76.

708. ISRAAFANA (Our excesses) 3:147 (س ر ف) إِسْرَافَنَا

Exceeding the limits 20:127, associated with lie 40:28 and doubt 40:34. Extravagant 6:141 the opposite of which is niggardliness 25:67.

709. ARRU'AB 'Terror' (in the hearts) 3:151 (ر ع ب) الرَّعْبُ

710. MAWAAHUM (Their setting place) 3:151 (ا و ی) مَآوَاهُمْ

Home 79:39, shelter 93:6 refuge 18:10, betake 11:43, stay 18:63, invite 33:51.

711. MASWA (Home) 3:151 (ث و ی) مَتَوًى

Dwell 28:45.

712. TUS-IDUUN You were climbing up (the hill) 3:153

تُصْعِدُونَ (ص ع د)

Ascend 35:10. Severe (punishment) 72:17. Dust 4:43. Ground 18:8.

713. NUAASA (Slumber) 3:154 (ن ع س) نُعَاسًا

Drowsiness 8:11.

714. MAZAAJI-IHIM (Places of their death) 3:154

مَضَاجِعِهِمْ (ض ج ع)

Sleeping places 4:34, beds 32:16.

715. GUZZA (Fighting) 3:156 (غ ز و) غُزًى

716. LINTA Soft' (hearted) 3:159 (ل ی ن) لَيِّنًا

Opposite of which is stern, hard hearted 3:159. Softening (of hearts) 39:23, softening (of iron) 34:10. Gentle 20:44. Date palm 59:5.

717. FAZZA (‘Stern’) 3:159 (ف ظ ظ)

718. GALIIZ Hard (hearted) 3:159 (غ ل ظ)

Firm 9:73, stern 66:9, strong 4:21, harsh 14:17, thick 48:29 etc.

719. YAGULLA (He cheats) 3:161 (غ ل ل)

Ill-feelings 7:43, chains 13:5, yokes 76:4. Hands tied up to the neck (niggardliness) the opposite of which is stretching them to their full extent (extravagance) 17:29.

720. SAKHAT (Displeasure) 3:162 (س خ ط)

Opposite pleased 9:58.

721. JAHANNAM (Hell) 3:162 (2:206) (ج ه ن م)

There will be fire in hell 9:35, there the inhabitants will neither live nor die 20:74. Among the inmates of the hell will be those who kill Momins intentionally 4:93, those who disobey Allah (SWT) and His messenger (PBH) 72:23, the infidels, hypocrites 4:140, polytheists 98:6 etc.

722. YALHAQUU (They join) 3:170 (ل ح ق)

Join 26:83, unite 52:21.

723. HAZZA (Portion) 3:176 (ح ظ ظ)

Share 4:177, part 5:13, Good fortune 28:79.

724. NUMLII (We grant time) 3:178 (م ل ي)

Give time for amendment 22:44, long time 19:46. Dictation 25:5, Hope 47:25 etc.

725. YAMIIZ (He separates) 3:179 (م ي ز)

Burst 67:8.

726. YUTLI-AKUM (He will disclose to you) 3:179 (ط ل ع) يُطْلِعُكُمْ

Disclose 19:78, Discover 5:13. Look 18:18, peep 37:54. Appearance 97:5, Rise 18:17, Reach 28:38. Rising (of the sun) the opposite of which is its setting 50:39. Produce 50:10 spates 26:148, sheaths 6:99.

727. YAJTABII (He chooses) 3:179 (ج ب و) يَجْتَبِيْ

Brought (and stored) 28:57. Reservoir 34:13.

728. YABKHALUUN They hoard up (Miserly) 3:180 (ب خ ل) يَبْخُلُوْنَ

Niggardly 92:8. Hoard 9:76. The opposite sense is conveyed by the word spend 47:38. He who hoards is niggardly only against his own soul 47:38.

729. ZUUQUU Taste (the punishment) 3:181 (ذ و ق) ذُوقُوا

Other derivatives : Tasting or experiencing something, they have been used with the following items. Tasting (from a tree) 7:22, coolness and drink 78:24, boiling water and pus 38:57. Experiencing (evil result) 65:9, hunger and fear 16:112, mercy 30:33 disgrace 39:26, happiness 11:10, death 3:185.

730. FAAZ He has achieved (success) 3:185 (ف و ز) فَازَ

Other derivatives : Safety 3:188 and achievement 4:73. Those who achieve the greatest achievement or success are the ones who obey Allah (SWT) and His messenger (PBH) 33:71, fearing and being careful of Him 24:52, those with whom Allah (SWT) is pleased and they are pleased with Him 5:119, those who are saved from the consequences of their evil deeds 40:9 and are removed far away from the fire (of hell) 3:185 and finally those who are made to enter paradise for staying therein for ever 4:13.

731. JUNUUBIHIM (on their sides) 3:191 (ج ن ب) جُنُوبِهِمْ

(Right hand) side 19:52 strange 4:36. Distant 28:11, save 14:35. Avoid 5:90 turn away 87:11, keep away 39:17. One who has not taken a bath after sexual intercourse 4:43.

732. RAA-BITU Exhibit strength (by being tied to each other) 3:200

رَابِطُوا (ر ب ط)

Other derivatives : Strengthening 18:14 companies (of horses) 8:60.

CHAPTER - 4

733. HUUBA (‘Sin’) 4:2 (ح و ب) حُوبًا

734. TA-UULUU (You do injustice) 4:3 (ع و ل) تَعُولُوا

735. NIHLAH (Free gift) 4:4 (ن ح ل) نِحْلَةً

Honey Bee 16:68.

736. HANIIA (Enjoying) 4:4 (ه ن ا) هَنِيَاءً

Pleasantly 52:19.

737. MARIHA (‘Palatably deliciously’) 4:4 (م ر ا) مَرَوَاءً

738. AL QISMAH (Division) 4:8 (ق س م) الْقِسْمَةَ

Distribution 43:32 share 54:28, Assignment 15:44. Swear 7:21.
Oath 56:76.

739. SADIIDAA ‘Right (words)’ 4:9 (س د د) سَدِيدًا

Other derivatives: (Statements) to the point 33:70. Mountain 18:93
Barrier 18:94, 36:9.

740. SAYAS LUUNA They will enter (blazing fire) 4:10

سَيَصْلُونَ (ص ل ي)

Warm 28:29.

741. SA'IIRA (Blazing Fire) 4:10 (س ع ر) سَعِيرًا

Other derivatives : (Punishment of) blazing fire 31:21, kindle 81:12 associated with hell 4:55. Madness 54:24.

742. TADRUUN (You know) 4:11 (د ر ي) تَدْرُونَ

Other derivatives: Know 69:26, realize 69:3, understand 10:16.

743. AASHIRUUHUNNA (Live with them) 4:19

عَاشِرُهُنَّ (ع ش ر)

Friend 22:13, relatives 58:22, family 26:214 (i.e. closely related people), assembly 6:128. Ten 6:160, one tenth 34:45, a she camel with 10 months pregnancy 81:4.

744. AFZAA (Sexual intercourse) 4:21 (ف ض و) أَفْضَايَ

745. MAQTA ('Hateful') 4:22 (م ق ت) مَقْتًا

746. AMMAATUKUM (Your Father's sisters) 4:23

عَمَّاتُكُمْ (ع م م)

747. KHAALAATUKUM (Your mother's sisters) 4:23 (خ و ل) خَالَاتُكُمْ

Grant or bestow 6:94, 39:8.

748. ASLAABIKUM (Your own loins) 4:23 (ص ل ب) أَصْلَابِكُمْ

Loins associated with ribs 86:7. Crucifixion associated with murder 4:157.

749. ALMUHSANAAT 'Married (women)' 4:24 (ح ص ن) الْمُحْصَنَاتُ

(Women)' taken in wedlock 4:25, chastity the opposite of which in fornication 4:24. Guard (chastity) 21:91. Free women the opposite of

which is maids 4:25, protect 21:80 preserve 12:48. Fortress 59:2 built for protection.

750. MUSAAFIHIIN (Fornicators) 4:24 (س ف ح) مُسَافِحِينَ

(Those who have unlawful sexual intercourse). Flowing (blood) 6:145.

751. TAWLA (Able to afford) 4:25 (ط و ل) طَوَلًا

Rich 9:86, Bountiful 40:3. Long (time) 20:86, last (long) 21:44, (time) passed 57:16, prolonged (occupation) 73:7, height 17:37.

752. FATAYAATIKUM (Your maids) 4:25 (ف ت ي) فَتَيَاتِكِ

Slave girls 24:33, slave 12:30 servant 18:60, young men 12:36. Ask 18:22, Inquire 12:41, explain 12:46, advise 27:32 legal decision 4:177.

753. AKHDAAN (‘Lovers’) 4:25 (خ د ن) أَخْدَانٌ

754. TAMILUU (You go astray) 4:27 (م ي ل) تَمِيلُوا

Attack 4:102. Disincline 4:129.

755. YUWAFFIQ (He will effect reconciliation) 4:35 (و ف ق) يُوَفِّقُ

Conciliation 4:62. Proportional 78:26.

756. AL JAAR (Neighbour) 4:36 (ج و ر) الْجَارُ

Protect 46:31 Turn aside 16:9.

757. FAKHUURAA (Boastful) 4:36 (ف خ ر) فَخُورًا

Pottery 55:14 which is hollow from inside like a boastful man.

758. AA'-TADNA (We have prepared) 4:37 (ع ت د) أَعْتَدْنَا

Ready 50:18.

759. QARIINA (Comrade) 4:38 (ق ر ن) قَرِينًا

Companion 43:53, linked together 14:49 capability 43:13.
Generation 6:6. Zil Qarnayin 18:83 (Name of a king). Qaaruun 28:76.
(one of the chiefs of Firawn).

760. SUKAARAA ('Intoxicated') 4:43 (س ك ر) سُكَارَى

761. TAGTASILUU (You have bathed) 4:43 (غ س ل) تَغْتَسِلُوا

Wash 5:6. Washing of wounds 69:36.

762. AL-GAAAIT ('Toilet') 4:43 (غ و ط) الْغَاِطِ

763. TA-NA ('Taunt') 4:46 (ط ع ن) طَعْنًا

764. NATMISA (We destroy) 4:47 (ط م س) نَطْمِسَ

Disappear 77:8 wipe off (eyes) 36:66 (make eyes) blind 54:37.

765. FATIILA ('The hair on a date stone') 4:49 (ف ت ل) فَتِيلًا

766. AL-JIBT ('Idols') 4:51 (ج ب ت) الْجِبَتِ

767. NAQIIRA (A speck on the date stone) 4:53 (ن ق ر) نَقِيرًا

Sounding of trumpet 74:8.

768. NAZIJAT ('They are thoroughly burnt') 4:56

نَضِجَتْ (ن ض ج)

769. JULUUDUHUM (Skins) 4:56 (ج ل د) جُلُودُهُمْ

Flog with stripes 24:2.

770. YAZ-‘UMUUN (They claim) 4:60 (ز ع م) يَزْعُمُونَ

Thought 18:48. Assertion 6:136. Responsibility 12:72.

771. YAHLIFUUN (‘They will swear’) 4:62 (ح ل ف) يَحْلِفُونَ

772. HARAJA (Objection) 4:65 (ح ر ج) حَرَجًا

Difficulty 5:6 Blame 9:91. Narrow 6:125.

773. RAFIIQA (Company) 4:69 (ر ف ق) رَفِيقًا

Easy course 18:16. Resting place 18:29. Elbows 5:6.

774. INFIRUU (You go forth) 4:71 (ن ف ر) اِنْفِرُوا

Go out 9:122. Party 18:34. Hatred 17:41 Frightened 74:50.

775. SUBAAT (Detachments) 4:71 (ث ب ي) ثُبَاتٍ

776. LA-YUBATTI-ANNA (‘Definitely stay behind’) 4:72

لَيُبَاطِّنَنَّ (ب ط ا)

777. YUDRIK-KUM (It will catch you) 4:78 (د ر ك) يُدْرِكُكُمْ

Caught 26:61. Grasp 10:90, overtaken 20:77 comprehend 6:103, Depth 4:145. Reach 27:66 Follow each other 7:38.

778. BURUUJ (Towers) 4:78 (ب ر ج) بُرُوجٌ

Expose 33:33. Galaxies the exterior of which is exposed as an adornment 15:16.

779. MUSHAYYADAH (‘Raised High’) 4:78 (ش ي د) مُشَيَّدَةٌ

780. YAFQAHUUN (‘They understand’) 4:78 (ف ق ه) يَفْقَهُونَ

781. AZAA-‘UU (‘They spread’) 4:83 (ذ ي ع) اَذَاعُوا

782. YASTANBITUUNAHU (They could investigate it) 4:83

يَسْتَنْبِطُونَهُ (ن ب ط)

783. HARRIZ (You rouse the believers) 4:84 (ح ر ض) حَرَّضَ

Ruining of health 12:85.

784. MUQIITA (Controller) 4:85 (ق و ت) مُقِيَّتًا

Food 41:10.

785. TAHIYYAH (Greetings) 4:86 (ح ي ي) تَحِيَّةٍ

786. ARKASAHUM He has returned them (to hypocrisy) 4:88

أَرْكَسَهُمْ (ر ك س)

Fall back 4:91.

787. LASALLATAHUM (‘He would have given them authority’) 4:90

لَسَلَّطَهُمْ (س ل ط)

788. DIYYAH (Blood money) 4:92 (و د ي) دِيَّةٍ

(As compensation for murder). Valley 14:37.

789. MUTA-AMMIDA (Intentionally) 4:93 (ع م د) مُتَعَمِّدًا

Support 13:2. Column 104:9. Pillars 89:7.

790. MAGAANIM (Gain) 4:94 (غ ن م) مَغَانِمُ

Spoils of war (or booty of war) 8:41. Sheep 6:146.

791. MURAAGAMA (‘Places of refuge’) 4:100 (ر غ م) مُرَاغَمًا

792. WAQA-‘A (It has become incumbent) 4:100 (و ق ع) وَقَعَ

Establish 7:118. Fall 7:71, befall 7:134, take place 51:6. Bring into effect 52:7, cause 5:91, event 56:1, places of existence 56:75.

793. TAQSURUU (You shorten) 4:101 (ق ص ر) تَقْصِرُوا

Reduce 48:27, cease 7:202. Females who restrain their gaze 37:48. Confined 55:72. Palaces 7:74 (guarded by high walls).

794. ASLIHATAHUM (Their weapons) 4:102

أَسْلَحَتَهُمْ (س ل ح)

795. MATAR (Rain) 4:102 (م ط ر) مَطَرٌ

Rain of porous stones of baked clay 11:82.

796.YARMI ‘He throws (the blame)’ 4:112 (ر م ي) يَرْمِي

Throw (sand) 8:17 pelting (of stones) 105:4. Accuse 24:4.

797.MARIIDA (A rebel) 4:117 (م ر د) مَرِيدًا

Persist 9:101. Made smooth 27:44.

798. FALA-YUBATTIKUNNA [So they will definitely slit (the ears)]

4:119 (ب ت ك) فَلْيُبَتِّكُنَّ

799. MAHIISA (Escape) 4:121 (ح ي ص) مَحِيصًا

Refuge 50:36.

800. ASH-SHUHH (‘Selfishness’) 4:128 (ش ح ح) الشُّحُّ

801. MUALLAQAH (Suspended) 4:129 (ع ل ق) مُعَلَّقَةٌ

That which clings and hangs like a leach in the womb, the third stage in the birth of man 1.soil 2. sperm 3. Alaqa etc 22:5.

802.YAKHUUZUU (They get involved) 4:140

يَخُوضُوا (خ و ض)

Talking idly 9:65. Indulge in idle talk 9:69. Associated with play 43:83.

803. NASTAHWIZ (We had mastery) 4:141 (ح و ذ) نَسْتَحْوِذُ

Cast influence 58:19.

804. KUSAALAA (‘As if loaded with burden’) 4:142 (ك س ل) كُسَالَا

Sluggish 9:54.

805.MUZABZABIIN (‘Wavering’) 4:143 (ذ ب ذ ب) مُذَبِّذِينَ

806. ASFAL (Lowest) 4:145 (س ف ل) أَسْفَلَ

Down 15:74. Lower side 8:42. Below 33:10.

807. TABA-A (He has set a seal) 4:155 (ط ب ع) طَبَعَ

At all places this word is associated with ‘Quluub’ i.e.hearts or minds 9:87.

808. SHAKK (Doubt) 4:157 (ش ك ك) شَكٌّ

809. AIYYUB (PBH) (Name of a Prophet of Allah) (SWT) 4:163 أَيُّوبَ

Details given in 6:84, 21:83-84, 38:41-44.

810. YUUNUS (PBH) (Name of a Prophet) 4:163 يُونُسَ

For details see 6:86, 10:98, 21:87-88, 37:139-148, 68:48-50

811. TARIQA (Road) 4:168 طَرِيقًا (ط ر ق)

Path 46:30 orbits or systems 23:17, tradition 20:63. Name of a star
At taariq 86:1-2.

812. TAGLUU (‘You commit excesses’) 4:171 تَغْلُوا (غ ل و)

813. YASTANKIF (‘Disdain’) 4:172 يَسْتَنْكِفَ (ن ك ف)

814. KALAALAH (‘One who has neither parents nor children’) 4:177
كَلَالَةً (ك ل ل)

CHAPTER - 5

815. BAHIIMAH ‘Herbivorous (cattle)’ 5:1 بَهِيمَةً (ب ه م)

816. AS-SAYD (‘Hunting’) 5:1 الصَّيْدِ (ص ي د)

817. AL-QALAAID (Victims with garland) 5:2 الْقَلَاعِدُ (ق ل د)

Keys 39:63.

818. AAAMMIIN Those resorting (To the Sacred Mosque) 5:2

آمِينَ (ا م م)

819. YAJRIMANNAKUM ‘Incite you (to exceed the limits)’ 5:2

يَجْرِمَنَّكُمْ (ج ر م)

Commit a crime 11:89. crime 34:25, Criminals 30:47. Assuredly
11:22.

820. SHANAANU (HATRED) 5:2 (ش ن ا) شَنَانُ

Hate 108:3.

821. AL MUNKHANIQA ('Killed by strangling') 5:3

الْمُنْخِنَقَةُ (خ ن ق)

822. AL MAWQUUZAH ('Beaten to death') 5:3 (و ق ذ) الْمَوْقُودَةُ

823. AL MUTARADDIIYA (Killed by fall) 5:3

الْمُتَرَدِّيَّةُ (ر د ي)

Perish 20:16. Destroy 41:23.

824. AN-NATIIHAH ('Killed by being smitten by a horn') 5:3

النَّطِيحَةُ (ن ط ح)

825. AS-SABU-U ('Wild beasts') 5:3 (س ب ع) السَّبُعُ

826. ZAKKAYTUM ('Slaughtered in Islamic manner') 5:3

ذَكَّيْتُمْ (ذ ك و)

827. AZLAAM ('Arrows') 5:3 (ز ل م) اَزْلَامُ

828. Y AIS (They have lost hope) 5:3 (ي ا س) يَئِسَ

Despair 60:13.

829. MAKHMASAH (Hunger) 5:3 (خ م ص) مَخْمَصَةٌ

830. AL-JAWAARIH (Hunting) 5:4 (ج ر ح) الْجَوَارِحُ

To keep oneself busy 6:60 wounds 5:45

831. MUKALLIBIIN (Animals) 5:4 (ك ل ب) مُكَلِّبِينَ

Dog 7:176.

832.AL-KAA-BYN (Ankles) 5:6 (ك ع ب) اَلْكَعْبَيْنَ

Kaaba at Mecca 5:95 young women 78:33.

833. NAQIIBA (Chieftains) 5:12 (ن ق ب) نَقِيبًا

Pierce 18:97 wander 50:36.

834. AZZARTUMUHHUM (Assist them) 5:12

عَزَّرْتُمُوهُمْ (ع ز ر)

Honour 7:157, Uzayf 9:30 (Name of a prophet (PBH))

835. FA-AGRAYNAA Therefore we excited (enmity) 5:14 (غ ر و) فَأَعْرَيْنَا

To be after (someone)

836. YASNA'UUN (They did) 5:14 (ص ن ع) يَصْنَعُونَ

They do work 27:88. Make 21:80. Build (a ship) 11:38 bring up 20:39, train 20:41, strong Fortresses 26:129.

837. FATRAH (INTERVAL) 5:19 (ف ت ر) فَتْرَةً

838. JABBAARIIN (Exceedingly strong) 5:22 (ج ب ر) جَبَّارِينَ

Compulsion against the will of someone 50:45. Tyrant opposite of which is righteous 28:19, other words giving the opposite sense are guarding against evil and dutiful i.e. following the law 19:13-14.

One of the Attributes of Allah (SWT) is Al Jabbaar i.e. The Creator Who can compel His creation to follow His laws and at the sometime break His own laws when He makes prophets perform miracles

which are against the laws of nature. He is the strongest and no one can resist Him in what He wills to do.

839. YATIIHUUN (They will wander) 5: 26 (ت ي ه) يَتِيهُونَ

840. TAASA (You grieve) 5:26 (ا س و) تَأْسَ

Feel sorry 7:93. Despair, opposite of which is being exultant 57:23. Example (model) prophet Muhammed (PBH) 33:21 and Ibrahiim (PBH) 60:4.

841. ASBAHA (He thereby became) 5:30 (ص ب ح) أَصْبَحَ

Become 18:45, Befall 54:38. Begin 18:42 Enter 28:18. Were to 67:30. Morning 30:17, Dawn 100:3. Day break 6:96. Day 74:34 Lamp (giving light) 24:35 stars giving light like lamps due to conversion of hydrogen to helium 41:12.

842. AL GURAABA (The crow) 5:31 (غ ر ب) الْغُرَابَا

Intensely (black) 35:27

843. YABHASU (It scratched) 5:31 (ب ح ث) يَبْحَثُ

844. NAADDIIMIIN (Those who regret) 5:31 (ن د م) نَادِمِينَ

Regretters 5:52. Those who feel sorry 49:6.

845. YUNFAW (They should be sent on exile) 5:33 (ن ف ي) يُنْفَوُا

846. AL-WASHILAH (Means of approach to Allah (SWT) 5:35

الْوَسِيلَةُ (و س ل)

i.e striving in His way to achieve success. 17:57

847. AS-SARIQ (The thief) 5:38 (س ر ق) السَّارِقُ

Steal 15:18.

848. AS-SUHT (Forbidden) 5:42 (س ح ت) السُّحْتُ

Destroy 20:61. That which is forbidden could be the cause of destruction.

849. AL-AHBAAR (The priests) 5:44 (ح ب ر) الْأَحْبَارُ

Happiness 30:15.

850. AL ANF (The Nose) 5:45 (ا ن ف) الْأَنْفُ

Just now 47:16

851. AASAARIHIM (Their footsteps) 5:46 (ا ث ر) أَثَارِهِمْ

Signs 30:50, Memorials 40:21.Effect 48:29. Proof 46:4. After 18:6. Prefer 79:38. All these words convey the sense of leaving something behind.

852. MUHAYMINA (Guardian) 5:48 (ه ي ن) مُهَيِّمِنًا

One of the Attributes of Allah (SWT) is ‘Al Muhaymin’ meaning ‘The Guardian’ associated with other Attributes mentioned in 59:23.

853. SHIR’AH ‘Law (of religion)’ 5:48 (ش ر ع) شَرِيعَةً

Procedure (in religious affair) 45:18, visible 7:163.

854. MINHAAJA way (to follow the law)’ 5:48 (ن ه ج) مِّنْهَاجًا

855. LAWMAH (Blame) 5:54 (ل و م) لَوْمَةً

Accuse 75:2

856. HIZB (Team) 5:56 (ح ز ب) حِزْبًا

Party 23:53 Army 33:20

857. LA-IBA (Sport) 5:57 (ل ع ب)

Play 43: 83. Not being serious 44:9. Associated with Pastime 6:32. Enjoyment 12:12. Idle talk 9:65. Mockery 5:58 etc. Opposite is truth 21:55.

858. AT FA-AHAA (He extinguishes it) 5:64 (ط ف ا)

Put off (light) 9:32.

859. MUQTASIDAH (Moderate) 5:66 (ق ص د)

Compromising 31:32. Easy 9:42. Direction 16:9.

860. QISSIISHIN (Priests of Christians) 5:82 (ق س س)

861. AD-DAM-'I (Tears) 5:83 (د م ع)

862. RIJSU (Uncleanliness) 5:90 (ر ج س)

863. RIMAAHUKUM (Your spears) 5:94 (ر م ح)

864. AS-SYAAARAH (The travelers) 5:96 (س ي ر)

Caravan 12:10. Travel 12:109. Journey 34:18, Passaway 52:10. Move away 18:47. Original condition, 20:21.

865. BAHIRAH (A slit-ear she camel) 5:103 (ب ح ر)

866. SAAIBAH (A she-camel let loose for free pasture) 5:103

سَاعِبَةٌ (س ي ب)

867. WASILAH (Idol sacrifice for twin birth in animals) 5:103

وَصِيْلَةٌ (و ص ل)

868. HAAM (Stallion camel freed from work) 5:103 حَامٍ (ح م ي)

Heat 9:35. Hot (fire) 88:4 Rage 48:26

869. HABASA (Detain) 5:106 حَبَسَ (ح ب س)

Stop 11:8.

870. USIRA (It becomes known) 5:107 عَثِرَ (ع ث ر)

Known 18:21.

871. MAAAIIDAH ('A table set with food') 5:112 مَاعِدَةٌ (م ي د)

Shake 16:15.

CHAPTER - 6

872. MAKKANNAAHUM (We had established them) 6:6

مَكَّنَّاھُمْ (م ك ن)

Power 8:71. Place 23:13

873. MIDRAARA (Abundant rain) 6:6 مَدْرَارًا (د ر ر)

Shining 24:35.

874. ANSHAA (We raised) 6:6 اَنْشَأَ (ن ش ا)

Develop 23:14, produce 56:72, Brought up 43:18. Generation (of human beings) 29:20 Creation 56:72. Rising (at night) 73:6. Elevated sails 55:24.

875. QIRTAAS (A page) 6:7 قِرْطَاسٍ (ق ر ط س)

876. HAAQA (Surrounded) 6:10 (ح ا ق)

Engulf 40:45.

877. FAATIR (Initiator of creation) 6:14 (ف ا ط ر)

Other Derivatives: Initiating something 6:79, doing something for the first time 17:51, splitting 42:5 and thereby creating a gap or discontinuity 67:3. The word ‘Fitrat’ appears to mean original creation i.e. nature or character 30:30. In this sense Allah (SWT) is not only the initiator of creation of the universe but also the Assigner of inherent character and the creator of the Laws of nature.

878. KAASHIFA (He removes it) 6:17 (ك ا ش ف)

Derivative: Expose 53:58

Associated:- Removal of harm 16:54, penalty 7:134, punishment 10:98 evil 27:62, covering on the eye 50:22 covering from the ankles to expose it 27:44.

879. AL QAAHIR ‘Omni Potent, (All powerful), an Attribute of Allah (SWT)’ 6:18

الْقَاهِرُ (ق ه ر)

Other derivatives: oppress 93:9 power of subduing which a king has over his subjects 7:127.

Associated word: This Attribute of Allah (SWT) is always associated with the word ‘Wahid’ meaning ‘One’ 40:16, which indicates that Allah (SWT) is the only One Who is Ommipotent.

880. WAQRA (‘Heaviness’) 6:25 (و ق ر)

Associated with ears 41:5 Derivatives: Reverence 48:9, seriousness 71:13.

881. ASAATIIR ‘Stories (written down)’ 6:25 (ا س ا ط ي ر)

Derivatives : That which is written by a pen 68:1, something written 52:2 someone in authority 88:22, manager 52:37.

882. YANAWNA (‘They go far away’) 6:26 (ن ا ي) يَنْعَوْنَ

Derivative : Keep away 17:83.

883. WUQIFUU (‘They would be made to stand’) 6:27

وُقِفُوا (و ق ف)

Derivative stop 37:24.

884. AS-SAA’H (‘Hour of doom’) 6:31 (س و ع) السَّاعَةُ

Derivatives : Time 7:34, period 9:117, an hour 30:55.

885. BAGTAH (Suddenly) 6:31 (ب غ ت) بَغْتَةً

886. FARRATNA (Our negligence) 6:31 (ف ر ط) فَرَطْنَا

Derivatives: Neglect 6:61, hasten 20:45. Exceed due bounds 18:28. First to be sent 16:62, failure 12:80.

887. AWZAARAHUM (Their burdens) 6:31 (و ز ر) أَوْزَارَهُمْ

Derivatives : Bear 16:25, refuge 75:11 responsibility 25:35.

888. LAHW (Pastime) 6:32 (ل ه و) لَهْوٌ

Derivatives: Distraction 102:1, diversion 63:9, amusement 15:3.

889. YAJHADUUN (They knowingly deny) 6:33

يَجْحَدُونَ (ج ح د)

Knowingly reject 7:51.

890. YATAZARRA’UUN (They humble themselves) 6:42

يَتَضَرَّعُونَ (ض ر ع)

Derivatives: Humble 7:55 **Associated words :** Fear 7:205, submission 23:76 secrecy 6:63. **Opposite sense :** Hardening of hearts 6:43. Also used for thorn tree 88:6.

891. YASDIFUUN (They turn away) 6:46 (ص د ف) يَصْدِفُونَ

Derivatives: Turn away 6:157. Mountains 18:96. **Associated words :** Denial and punishment 6:157.

892. KHAZAAIN (Treasures) 6:50 (خ ز ن) خَزَائِنُ

Derivatives one who stores 15:22, ware houses 12:55, guards 40:49.

893. TATRUD (Drive away) 6:52 (ط ر د) تَطْرُدُ

894. TASQUT (Fall) 6:59 (س ق ط) تَسْقُطُ

Derivatives : Drop 34:19, repent 7:149.

895. WARAQAH (Leaves) 6:59 (و ر ق) وَرَقَةٍ

896. RATB (Wet) 6: 59 (ر ط ب) رَطْبٍ

897. YAABIS (Dry) 6: 59 (ي ب س) يَابِسٍ

898. KARB (Distress) 6: 64 (ك ر ب) كَرْبٍ

899. TUBSALA (Destroyed) 6: 70 (ب س ل) تُبْسَلُ

900. HAMIIM [Boiling water (for drinking in hell)] 6:70 (ح م م) حَمِيمٍ

Other derivatives :- Intimate friend 26: 101. **Opposite :-** Cold 78: 24-25

901. HAYRAAN (Confused) 6: 71 (ح ي ر) حَيْرَانَ

902. JANNA (It covered) 6:76 (ج ن ن) جَنَّ

Something hidden 53: 32

The Jinn (6: 100) were created before man from heat wave 15: 27 which radiates from fire 55: 15 (probably infra-red rays). The substance of their creation is not visible, therefore they too are invisible. Iblis 18: 50 belongs to the category of devils 6:112 and probably influence the psychical personalities of human being through their instigation's 114: 4-6. The Jinn along with the human beings were created to serve (worship) Allah (SWT) 51: 56. The Jinn listened to the Holy Quran and acted as messengers communicating the message of the Holy Quran to their community 46: 29-32, 6: 130, 72: 1. There are good as well as bad Jinn 72: 11, 14-15. The bad Jinn are probably the devils misleading the human beings and even making them worship them 34: 41 and thus winning over many human beings to their side. Human beings too sought these devils and followed evil desires but blamed the devils for all their sins 6: 128, 41: 29, 72: 6. The result is that all the misleaders and those misled will be punished 6: 128. The Jinn appear to be residents of the earth capable of moving towards the sky to hear secrets but a flame drives them away 72: 8-9, 15: 17-18, 37:7-10. They along with the human beings are challenged to cross the boundaries of the skies and the earth and are warned that flames and smoke will be sent on them 55:33-35. They worked for Sulaiman (PBH) being capable of lifting weights and doing civil engineering works 27: 17, 39; 34: 13. This indicates that they too are energies. The Jinn cannot produce anything like the Quran 17: 88. They do not know the unseen 34: 14. They are liable to be questioned for their sins like the human beings 55: 39. They too appear to have weight like human beings 5: 46. They appear to have relationships with females as men have 55: 56. The bad among them will be punished in hell 7: 38, 179. It is indicated that the good among them will rejoice in paradise 55:44-47. The Jinn are capable of hearing, seeing, working, listening to the Holy Quran, communicating messages, doing righteous work, committing sins, residing in the earth, rising towards the sky, not knowing the unseen, being punished in hell and rejoicing in paradise, possessing weight, who have been created to serve Allah (SWT). They differ from human beings having been created from fire and invisible to the human eye. They probably interact with human beings through the psychical personalities of the latter.

903. KAW KABAA [Planet (probably Venus)] 6:76 (ك و ك ب) كَوَّكَبَا

Heavenly bodies associated with the sun and the moon 12: 4, 37: 6 (like the planetary system)

904. AFALA (It set) 6: 76 (ا ف ل) أَفَلَ

Used for setting of sun, moon, stars etc. 6: 78-79

905. BAAZIGAH (Rising) 6: 78 (ب ز غ)

Used for rising of sun and moon 6: 79

906. UQTADIH [Follow (religion)] 6: 90 (ق د و)

Followers 43: 23

907. GAMARAAT [Engulfed in suffering (of death)] 6: 93

غَمَرَاتِ (غ م ر)

Confused ignorance 23: 54

908. FURAADA (Alone) 6:94 (ف ر د)

909. FAALIQ (One Who splits something) 6:95 (ف ل ق)

Derivatives : Split 26:63, day break 113:1.

910. AN-NAWAA (Date stone) 6:95 (ن و ي)

911. AN-NUJUUM (The stars) 6:97 (ن ج م)

Derivatives : Herbs 55:6.

912. MUSTAW-DA ('Place/time of departure') 6:98

مُسْتَوْدَعٌ (و د ع)

Associated with place/time of staying 11:6. Derivative : Disregard 33:48 forsake 93:3.

913. KHAZIRA (Green) 6:99 (خ ض ر)

Opposite word : Dry 12:43.

914. QINWAAN (Clusters of date) 6:99 (ق ن و)

915. AZ-ZAYTUUN (Olives) 6:99 (ز ي ت)

Derivative : Oil 24:35

916. AR-RUMMAAN (Pomegranates) 6:99 (ر م ن)

917. YAN-‘ITHI (Its ripening) 6:99 (ي ن ع)

918. KHARAQUU (They falsely attribute) 6:100 (خ ر ق)

Derivatives : Tear 17:37, make a hole 18:71.

919. AL LATIIF (The subtle) 6:103 (ل ط ف)

Derivatives :Secrecy or courtesy 18:19. One who has knowledge of hidden things too 31:16, 67:13-14. One Whose Grace is sometimes unnoticeable 22:63, 42:19. The evaporation of water from rivers, seas and oceans for the formation of clouds is continuous but unnoticeable, but the subsequent rain and the vegetation produced through it are noticeable. The food is the visible Grace of Allah (SWT) but the evaporation of water for the formation of clouds is His invisible, unnoticed, hidden Grace as Al Latiif The subtle. The Gracious an Attribute of Allah (SWT) Associated word. The Informed 6:103.

920. AFIDATAHUM (Their hearts) 6:110 (ف ا د)

Associated with hearing and seeing 16:78 Quran 25:32

921. ZUKHRUF (Decorative) 6:112 (ز خ ر ف)

Derivative : Gold 17:93

922. LITASGAA (So that they may incline) 6:113

لِتَصْغَايَ (ص غ ي)

Derivative : Inclination associated with hearts 66:4.

923. LIYAQTARIFUU (That they may earn) 6:113

لِيَقْتَرِفُوا (ق ر ف)

Derivatives : Acquire 9:24.

924. YAKHRUSUUN (They lie) 6:116 (خ ر ص)

Associated with conjecture 10:66.

925. YASHRAH (He opens) 6:125 (ش ر ح)

Derivative : Expand 20:25 Associated word : Bosom 39:22.
Opposite words : close and narrow 6:125.

926. ZAYYIQA (Close) 6:125 (ض ي ق)

Derivatives: Constrained, opposite of which is spacious 9:25,
straightened 11:77, narrow 25:13, distress 16:127.

927. MU-‘JIZIIN (Those who are defeated) 6:134

مُعْجِزِينَ (ع ج ز)

Derivatives : Defeat 72:12, frustrate 35:44 Inability 5:31 old
women 11:72, trunks (of date palms) 54:20. Opposite word : Win 8:59.

928. ZARAA (He has produced) 6:136 (ذ ر ا)

Derivatives : Made 7:179, multiply (and spread) 23:79.

929. WASFAHUM (Their description) 6:139 (و ص ف)

Derivatives : Describe 12:18 utter 16:62. Associated with tongues 16:62.

930. AZ-ZARA (Vegetation) 6:141 (ز ر ع)

Derivatives : Cultivation 14:37, cornfields 44:26 grow 56:64, sow
12:47

931. HASAADIHI (Harvest) 6:141 (ح ص د)

Derivative reap 12:47

932. AZ-ZAAN (Sheep) 6:143 (ض ا ن) الضَّانُّ

933. AL MAZI (Coat) 6:143 (م ع ز) الْمَعَزُ

934. ASHTAMALAT (They contain) 6:143 (ش م ل) أَشْتَمَلَتْ

Derivative: Left hand side 18:17 opposite of which is right hand side 18:18.

935. AL IBILI (Camels) 6:144 (ا ب ل) الْإِبِلُ

Derivative : Flying creatures 105:3.

936. ZI ZUFUR (Animals having claws) 6:146 (ظ ف ر) ذِي ظُفُرٍ

Derivative : Victory 48:24.

937. SHUHUUMA HUMA (Fat) 6:146 (ش ح م) شُحُومُهُمَا

938. AL HAWAAYAA (Intestines) 6:146 (ح و ي) الْحَوَايَا

Derivative : Dust coloured 87:5

939. HALUMMA (Come) 6:150 (ه ل م) هَلُمَّ

940. IMLAAQ (Poverty) 6:151 (م ل ق) اِمْلَاقٍ

941. AL-KAYL (Measure) 6:152 (ك ي ل) الْكَيْلَ

Associated with weighing 7:85.

942. AL-MIIZAAN (The Weight) 6:152 (و ز ن) الْمِيزَانُ

Associated with balance (weighing machine) 26:182 and measuring 7:85.

Derivatives: Balance (equilibrium) 55:9, (Proportion) 15:19 (Justice) 42:17 weighing of deeds on the day of judgment 7:8.

CHAPTER – 7

943. QAAILUUN (Those who sleep at midday) 7:4

قَاعِلُونْ (ق ي ل)

Derivative : Resting place 25:24

944. SAQI-IL (Heavy) 7:8 (ث ق ل) ثَقِيلٌ

Derivatives : Physical weight 16:7, weight of good and evil deeds 99:7-8, weighty statement 73:5 weighty things (Jinn and men) 55:31-33. Opposite : Light or less 9:41, 23:103.

945. MA-A-YISH (Livelihood) 7:10 (ع ي ش) مَعَايِشَ

Derivative : Life 20:124

946. MAZUUMA (Disgraced) 7:18 (ذ ا م) مَذْعُومٌ

947. MADHUURA (‘Driven away’) 7:18 (د ح ر) مَذْهُورًا

Associated with hell 17:18.

948. WASWASA (‘So he whispered’) 7:20 (و س و س) وَسْوَاسٌ

Associated with Nafs (soul or consciousness) 50:16 and devil 20:120, 114:4-5.

949. AN-NAASIHIIN (Sincere advises) 7:21

النَّاصِحِينَ (ن ص ح)

Derivatives : Advice 7:79, sincerity 9:91, taking good care 28:12, well wishers 28:20.

950. TAFIQA (They both began) 7:22 (ط ف ق) طَفِقَا

Derivative : To begin to do something 38:33.

951. YAKHSIFAANI (They both cover) 7:22

يَخْصِفَان (خ ص ف)

Derivative : To cover 20:121

952. RIISHA (Good appearance) 7:26 (ر ي ش) رِيْشًا

953. AL JAMAL (The camel) 7:40 (ج م ل) اَلْجَمَلُ

Derivatives : Beautiful 16:6, good manner 15:85 good 12:18, whole 25:32.

954. SAMMI (Eye of the needle) 7:40 (س م م) سَمِّ

Derivatives : Heat wave 15:27, hot wind 56:42.

955. HIJAAB (Veil) 7:46 (ح ج ب) حِجَابٌ

Curtain 33:53, Invisible 17:45.

956. SIIMAAHUM (Their marks) 7:46 (س و م) سَيِّمَاهُمْ

Derivatives : Marked 3:125 pasture or feed cattle 16:10

957. YATLUBUHU (It seekset) 7:54 (ط ل ب) يَطْلُبُهُ

Derivative : Obtain 18:41, seeking 22:73.

958. HASIISA (Rapidly) 7:54 (ح ث ث) حَثِيئًا

959. SUQNAAHU (We drive it) 7:57 (س و ق) سُقْنَاهُ

Derivative : Ankle 68:42, stem 48:29, markets 25:7, Drive 39:71 and 73

960. NAKIDA (Little) 7:58 (ن ك د) نَكِيدًا

961. AALA-A-A 7:69 (ا ل ي) آَلَاءَ

962. SAMUUD (Bounties) 7:73 ثُمُودَ

The community to whom Salih (PBH) was sent as a messenger of Allah (SWT).

963. AN-NAAQAH (She-camel) 7:73 (ن و ق) النَّاقَةُ

964. SUHUULIHA (Plain lands) 7:74 (س ه ل) سُھُولِهَا

965. TANHITUUN (You carve out) 7:74 (ن ح ت) تَنْهَتُونَ

966. ATAW (They revolted) 7:77 (ع ت و) عَتَوْا

Derivatives : Extreme (degree) 19:8. Violent (wind) 69:6

967. ARRAJFATH (The earthquake) 7:78 (ر ج ف) الرَّجْفَةُ

Derivative : Those who spread rumours 33:60 (to raise commotion among people)

968. JAASIMIIN (‘Those who become motionless’) 7:78 (ج ث م) جَاثِمِينَ

Lying in the position of prostration 11:67.

969. AL-GAABIRIIN (Those who stayed behind) 7:83

الْغَابِرِينَ (غ ب ر)

Derivative : Dust 80:40.

970. SHUAIB (PBH) (Name of the messenger of Allah (SWT) sent to Midien) 7:85

شُعَيْبًا

See 7:85-93, 11:84-95, 15:78-79, 26:176-191, 29:36-37.

Derivatives : Nations 49:13, branches 77:30.

971. ZUHA (Day time) 7:98 (ض ح ي) ضَحَى

Derivatives : Morning, opposite of evening 79:46, sunlight 91:1.

972. SU'BAAN (Serpent) 7:107 (ث ع ب) ثُعْبَانٌ

973. TALQAFU (It swallowed) 7:117 (ل ق ف) تَلْقَفُ

974. IFK (falsehood) 7:117 (ا ف ك) إِفْكٌ

Derivatives : Turn away 46:22 overturned cities 9:70. Devised falsehood 24:11 lie 25:4, false 37:86. Associated with sin 26:222.

975. ALJARAAD (Locusts) 7:133 (ج ر د) الْجَرَادُ

976. ALQUMMAL (Lice) 7:133 (ق م ل) الْقُمَّلُ

977. AZ-ZAFAADIA (Frogs) 7:133 (ض ف د ع) الضَّفَادِعُ

978. YANKUSUUN (They broke (the promise) 7:13 (ن ك ث) يَنْكُثُونَ

Derivatives : Break (oaths) 9:12, disintegrating into pieces 16:92

979. DAMMARNA (We destroyed) 7:137 (د م ر) دَمَّرْنَا

Derivative : Destruction 25:36.

980. ASNAAM (Idols) 7:138 (ص ن م) أَصْنَامٌ

981. MUTABBAR (Destroyed) 7:139 (ت ب ر) مُتَبَرَّرٌ

982. TAJALLA (Unveiled Himself) 7:143 (ج ل و) تَجَلَّى

Derivative : Exile 59:3

983. DAKKA (Crumble to pieces) 7:143 (د ك ك) دَكَّا

Derivative : Crushed to level 89:21.

984. KHARRA (Fell down) 7:143 (خ ر ر) خَرَّ

985. AFAAQA (He recovered) 7:143 (ف و ق) أَفَاقَ

Derivative : Pause 38:15 Above 3:55, Opposite : Below 33:10.

986. AL-ALWAAH (Tablets) 7:145 (ل و ح) الْأَلْوَاهِ

Derivatives : Planks 54:13. The glorious Quran is in a guarded tablet 85:22 Tablet means a small piece of any material having a flat surface. In the terminology of the computer sciences, is the Holy Quran preserved in some chip like the silicon chip? Another derivative conveys the sense of burning and darkening 74:29.

987. HULIYYUN (Their ornaments) 7:148 (ح ل ي) حُلِيِّ

Derivative : Adornment 76:21.

988. JASADA (Body) 7:148 (ج س د) جَسَدًا

989. KHUWAAR (Hollow sound) 7:148 (خ و ر) خَوَّارٌ

990. ASIFA (Grief) 7:150 (ا س ف) أَسِفًا

Derivatives : Sorrow 12:84, anger 43:55.

991. A-AJILTUM (You hasten) 7:150 (ع ج ل) أَعْجَلْتُمْ

Derivative : Hasty 17:11.

992. YAJURRUHU (Dragging him) 7:150 (ج ر ر) يَجْرُهُ

993. TUSHMIT You make others rejoice (over me). 7:150

تُشْمِتُ (ش م ت)

994. SAKATA (It calmed down) 7:154 (س ك ت) سَكَتَ

995. AMBAJASAT (Gushed out) 7:160 (ب ج س) اَنْبَجَسَتْ

996. HIITAAN (Fish) 7:163 (ح و ت) حَيْتَانُ

997. MAZIRAH (Free from blame) 7:164 (ع ذ ر) مَعْذِرَةٌ

Derivative : Excuse 9:66

998. NATAQNA (We shook) 7:171 (ن ت ق) نَتَقْنَا

999. ANSALAKHA (He slipped off) 7:175 (س ل خ) اَنْسَلَخَ

Derivatives : Pass off 9:5, slip off 36:37.

1000. YALHAS ('It (the dog) breathes heavily with its tongue out'.) 7:176

يَلْهَثُ (ل ه ث)

1001.YULHIDUUN (Those who are perverted) 7:180

يُلْحِدُونَ (ل ح د)

Derivatives Incline 16:103 refuge 18:27, move away from the right interpretation 41:40.

1002. MATIIN (Strong) 7:183 (م ت ن) مَتِينٌ

Al Matiin meaning ‘The Strong’ is an Attribute of Allah (SWT) 51:58, it also means ‘One Who is Firm’

1003. HAFII (In search of) 7:187 (ح ف ي) حَفِيٌّ

Derivative : Insist 47:37. An Attribute of Allah (SWT) is Al Hafiy meaning ‘The Gracious Who is constant and in tense in His grace 19:47.

1004. SAMITUUN (Those who are silent) 7:193 (ص م ت) صَامِتُونَ

1005. YABTISHUUN (They hold) 7:195 (ب ط ش) يَبْطِشُونَ

Derivatives : Seize 44:16, catch 28:19 grip 85:12

1006. YANZAGANNAKA (It instigates you) 7:200 (ن ز غ) يَنْزَعَنَّكَ

The devil instigates evil 17:53, therefore, we are ordered to seek the protection of Allah (SWT) 41:36

1007. (ASTAIZ) Seek the protection [of Allah (SWT)] 7:200

(ا س ت ع ذ) اَسْتَعِذْ

1008. ANSITU (You be silent) 7:204 (ن ص ت) اَنْصِتُوْا

Associated word : Listen 46:29.

1009. AL-AASAAL (Evening) 7:205 (ا ص ل) الْاَصَالُ

Opposite word : Morning 25:5 Other derivatives : Bottom 37:64, root 14:24

CHAPTER – 8

1010. ALANFAAL (Spoils or booty of war) 8:1 (ن ف ل) الْاَنْفَالُ

Derivative : Additional 17:79

1011. WAJILAT (Fear) 8:2 (و ج ل) وَجِلَتْ

Derivative : Afraid 15:52

1012. ASSHAW-KA (Weapons) 8:7 (ش و ك) الشَّوْكَةُ

1013. TASTAGIISUUN (You sought help) 8:9 (غ و ث) تَسْتَغِيثُونَ

Derivatives : Ask for water 18:29, seek help 46:17

1014. MURDIFIIN (Following one another) 8:9 (ر د ف) مُرْدِفِينَ

Derivatives : Follow closely 27:72 succeed 79:7.

1015. AL A'ANAAQ (Necks) 8:12 (ع ن ق) الْأَعْنَاقُ

1016. BANAAN (Finger tips) 8:12 (ب ن ن) بَنَانٍ

1017. ZAHFA (Marching for war) 8:15 (ذ ح ف) ذُحْفًا

1018. MUTAHIYYIZA Withdraw or retreat (to join one's group) 8:16
مُتَحَيِّزًا (ح ي ز)

1019. MUKAA-A (Whistling) 8:35 (م ك و) مُكَاءَ

1020. TASDIYAH (Clapping of hands) 8:35 (ص د ي) تَصْدِيَّةً

Derivative : Pay attention 80:6.

1021. YARKUMAHU (Thus heaping them) 8:37 (ر ك م) يَرْكُمَهُ

All derivatives mean 'heap'.

1022. MAZAT (Has passed) 8:38 (م ض ي) مَضَتْ

Derivatives : March on 18:60, go forward 36:67

1023. AL-QUSWAA (Further side) 8:42 (ق ص و) الْقُصَوَا

Derivative : Distant 19:22

1024. BATARA (Boastfully) 8:47 (ب ط ر) بَطْرًا

1025. NAKASA (He turned) 8:48 (ن ك ص) نَكَصَ

Derivative : Turn back 23:66

1026. SHARRID (Disperse) 8:57 (ش ر د) شَرَّدَ

1027. BI-IZNE (By the order of) 8:66 (ا ذ ن) بِإِذْنِ

Derivatives : Permission 20:109, respond 84:2, take notice 2:279, announce 7:44

1028. YUSKHINA (He totally dominates) 8:67 (ث خ ن) يُثْخِنُ

CHAPTER - 9

1029. FASIIUU (So move about) 9:2 (س ي ح) فَسِيحُوا

Derivative : Those who fast 9:112

1030. MARSAD (Place where one can watchfully wait) 9:5

مَرَصَدٌ (ر ص د)

Derivative : Watchfully waiting 89:14.

1031. ILLAA (Ties of relationship) 9:8 (ا ل ل) إِلَّا

1032. ZIMMAH (Responsibility) 9:8 (ذ م م) ذِمَّةٌ

1033. BADAUUKUM (They started (to attack you first) 9:13

بَدَّءُواكُم (ب د ا)

Derivatives: Begin 29:20, originate 7:29 Associated with repetition and reproduction 85:13.

1034. KASAADAHA (It's bad sale) 9:24 (ك س د) كَسَادَهَا

1035. MAWAATIN (Battle fields) 9:25 (و ط ن) مَوَاطِنُ

1036. HUNAYN (A place near Mecca) 9:25 (ح ن ن) حُنَيْنٍ

Derivative : Compassion 19:13

1037. RAHUBAT (Spacious) 9:25 (ر ح ب) رَحُبَاتُ

Opposite : Constrained 9:118

Derivative : Welcome 38:59

1038. NAJAS (Unclean) 9:28 (ن ج س) نَجَسٌ

1039. AAYLAH (Poverty) 9:28 (ع ي ل) عَيْلَةٌ

Opposite : Free of want (rich) 93:8.

1040. YU'TUU (They give) 9:29 (ع ط و) يُعْطُوا

Opposite : withhold 53:34

Derivatives : Gift 11:108, bounty 17:20, take 54:29.

1041. UZAIR (PBH) (Name of the Prophet) 9:30 عَزِيرُ

1042. YUZAAHIUUN (They imitate) 9:30 (ض ه ي) يُضَاهِئُونَ

1043. YAKNIZUUN (Those who hoard) 9:34 (ك ن ز) يَكْنِزُونَ

Derivative : Treasure 11:12

1044. TUKWAA (They will be branded (burned) 9:35 (ك و ي) تُكْوَا

1045. JIBAAHUHUM (Their foreheads) 9:35 (ج ب ه) جِبَاهُهُمْ

1046. AN-NASHIU (Postponement) 9:37 (ن س ا) النَّسِيءُ

Derivative:- staff (wooden walking stick) 34:14

1047. LIYUWAATIU (That they may make up) 9:37

لِيُوَاطِئُوا (و ط ا)

Derivatives : Treading a path 9:120 trample 48:25, coordination 73:6.

1048. AL-GAR (Cave) 9:40 (غ و ر) الْغَارُ

Derivatives : Deep 18:41, go down (water) 67:30.

1049. FASABBATAHUM (So He held them back) 9:46

فَثَبَّتَهُمْ (ث ب ط)

1050. TAZHAQA (Depart) 9:55 (ز ه ق) تَزْهَقْ

Opposite : come 17:81

1051. MALJAA (Refuge) 9:57 (ل ج ا) مَلْجَا

1052. YAJMAHUUN (They run in haste) 9:57 (ج م ح) يَجْمَحُونَ

1053. YALMIZUK (They blame you) 9:58 (ل م ز) يَلْمِزُكَ

Derivatives : Taunt 9:79, finding fault 49:11, defame 104:1

1054. AL MUALLAFA (Those Whose (hearts) are to be reconciled) 9:60

الْمُؤَلَّفَةِ (ا ل ف)

Derivatives : Unity opposite enemy 3:103 unification 24:43, tame 106:1, one thousand 2:96.

1055. AL-GAARIMIIN (Those in debt) 9:60 (غ ر م)

Derivatives: Fine (penalty) 9:98, lasting difficulty 25:65, burden 52:40.

1056. ADN (Everlasting bliss) 9:72 (ع د ن)

Associated, with garden i.e. paradise.

1057. YABKUU (They weep) 9:82 (ب ك و)

Opposite word : Laugh 53:60.

1058. YAZHAKUU (They laugh) 9:82 (ض ح ك)

Opposite word : weep 53:60.

1059. QABRIHI (His grave) 9:84 (ق ب ر)

1060. AL AA'RAAB (Desert Arabs) 9:90 (ع ر ب)

Derivatives : Arabic language 16:103, loving 56:37.

1061. AJDARU (More fitted or worthy) 9:97 (ج د ر)

Derivative wall 18:77.

1062. USSISA (Founded) 9:108 (ا س س)

Associated with building 9:109.

1063. JURUF (Hollowed bank) 9:109 (ج ر ف)

1064. HAAR (Cracking (crumbling and falling down) 9:109 (ه و ر) هَارِ

1065. AWWAH (Soft hearted) 9:114 (ا و ه) أَوَّاهٌ

Associated with being clement and frequently turning to Allah (SWT) 11:75.

1066. ZAMAA (Thirst) 9:120 (ظ م ا) ظَمًا

Associated with hunger.

CHAPTER – 10

1067. AASIF (Violent (breeze) 10:22 (ع ص ف) عَاصِفٌ

Derivative Husk 55:12.

1068. AL MAWJ (Wave) 10:22 (م و ج) الْمَوْجُ

1069. AL AMS (Yesterday) 10:24 (ا م س) الْأَمْسُ

1070. YARHAQU (It covers) 10:26 (ر ه ق) يَرْهَقُ

Derivatives : Involve 18:73 error 72:6.

1071. SHAN (Affair) 10:61 (ش ا ن) شَانَ

Derivatives : state 55:29, concern 80:37.

1072. YA'ZUB (It hides) 10:61 (ع ز ب) يَعْزُبُ

1073. LITALFITANA (To turn us away) 10:78 (ل ف ت) لِيَتَلَفِتْنَا

Derivative : Turn back 11:81.

1074. BADAN (body) 10:92 (ب د ن) بَدَنٌ

Derivative : camels for sacrifice 22:36.

CHAPTER – 11

1075. YASNUUN (They cover up doubly) 11:5 (ث ن ی) يَتَّخُونُ

Derivatives : Two 6:143, keep aside 68:18, turn 22:9, frequently repeated 15:87.

1076. AKHBATUU (Those who humble themselves) 11:23

اَخْبَتُوا (خ ب ت)

Derivative : Humble submission 22:54.

1077. A-NULZIMUKUMUUHA (Shall we compel you to accept it) 11:28

اَنْزِمُكُمْوَهَا (ل ز م)

Derivatives : cling 17:13, inevitable 20:129 stick 48:26.

1078. TAZDARII (Hold in low estimation) 11:31 (ز د ی) تَزْدَرِي

1079. AT-TANNUUR (Reservoir in the) valley) 11:40

التَّنُورُ (ت ن ر)

1080. MURSAAHAA (Its anchoring) 11:41 (ر س و) مُرْسَاهَا

Derivatives : Firmly fixed 34:13, mountains of sedimentary origin 13:3.

When two land masses approach each other the sediment at the bottom of the ocean between them gets compressed and sometimes rises above the sea-level as mountains. A good example of this process is the Himalayan mountains which rose from the ocean named Tythus due to compression of the Indian sub continent towards Tibet during the continental drift.

The word ‘Mursahaa’ is used for anchoring of ships in water. The anchor rests on the bottom of the ocean and is later lifted up above the sea-level. The word ‘Rawasiya’ from the same root alphabets, translated as ‘Mountains’, could mean those mountains, the material of which was originally deposited in water as sediment and later lifted up as sedimentary mountains. Here again one has to appreciate the selection of the most appropriate word-One single word demonstrates the whole process of the formation of sedimentary mountains.

1081. ABLAH (Swallow) 11:44 (ب ل ع) أَبْلَعَى

1082. AQLI-II (Withhold or stop) 11:44 (ق ل ع) أَقْلَعَى

1083. GIIZA (Absorbed) 11:44 (غ ي ض) غِیْضَ

1084. AL JUUDI-II Name of the place where the ship of Nuh (PBH) was anchored 11:44. (ج و د) الْجُودَى

Derivatives : (Horses) which are swift in running : 38:31.

1085. NAASIYAH (Forelock) 11:56 (ن ص و) نَاصِيَّةٌ

Forelock 55:41.

1086. ANIID (Opponent) 11:59 (ع ن د) عَنِيْدٌ

Associated words : Compelling 14:15, ingratitude 50:24.

1087. AS-SAIHATU (Loud cry) 11:67 (ص ي ح) الصَّيْحَةُ

1088. HANIIZ (Roasted) 11:69 (ح ن ذ) حَنِیْذٌ

1089. AAWJASA (Conceived (a fear) 11:70 (و ج س) أَوْجَسَ

1090. SHIQA (Old man) 11:72 (ش ي خ) شَيْخًا

1091. MAJIID (Glorious) 11:73 (م ج د) مَجِيْدٌ

An Attribute of Allah (SWT) associated with another Attribute ‘Hameed’ meaning ‘The praised. This word is also used as a suffix to the Quran 85:21 and Arsh 85:15.

1092. AR-RAW-U (Fear) 11:74 (ر و ع) الرَّوْعُ

1093. MUNIIB Frequently turning (to Allah [SWT]) 11:75

مُنِيبٌ (ن و ب)

. Associated with kindness, heart 50:33, trust in Allah (SWT) 11:88, guidance 42:13 guarding against evil and salat 30:31.

1094. ZAR-A (Being unable) 11:77 (ذ ر ع) ذَرَعًا

Other Derivative : Incapable 29:33, paws 18:18. Length of the forearm from the elbow to the extremity of the middle finger 69:32.

1095. ASIIB (Distressful) 11:77 (ع ص ب) عَصِيبٌ

Other Derivative : strong group 12:8.

1096. YUHRAUN (Rushing) 11:78 (ه ر ع) يُهْرَعُونَ

Other Derivative : Being in haste 37:70.

1097. ZAYF (Guests) 11:78 (ض ي ف) ضَيْفٌ

1098. RUKN (Support) 11:80 (ر ك ن) رُكْنٌ

Other Derivatives : Incline 11:113, force 51:39.

1099. ASRI (Travel) 11:81 (س ر ي) أَسْرٌ

Other Derivative : Rivulet 19:24.

1100. SIJJIIL (Baked clay) 11:82 (س ج ل) سِجِّيلٌ

Other Derivative : sheet or page (for writing) 21:104 (Baked slates for writing).

1101. MANZUUD (Layers) 11:82 (مَنَظُودٍ (ن ض د)

Other Derivative : cluster 56:29.

1102. RAHTUK (Your family) 11:91 (رَهْطُكَ (ر ه ط)

Other Derivative: Group 27:48.

1103. AL-WIRD (The presentation place) 11:98 (الْوَرْدُ (و ر د)

Derivatives : Watering place 28:23, pass over 19:71 water drawer 12:19, thirsty 19:86 red colour 55:37, jugular vein 50:16.

1104. AR-RIFD (The gift) 11:99 (الرَّقْدُ (ر ف د)

1105. TAT-BIIB (Ruin) 11:101 (تَتَيَّبِ (ت ب ب)

Other Derivative : Perish 111:1.

1106. SA-IID (Blessed) 11:105 (سَعِيدٌ (س ع د)

Opposite wretched 11:106.

1107. SHAQUU (Wretched) 11:106 (شَقُوًا (ش ق ي)

Other Derivatives : Distress 20:2, unsuccessful 19:4, unfortunate 87:11.

1108. ZAFIIR (Sighing) 11:106 (زَفِيرٌ (ز ف ر)

Other Derivative : Sound of blazing fire 21:100.

1109. SHAHIQ (Groaning) 11:106 (شَهِيْقٌ (ش ه ق)

Derivative : Roaring 67:7.

1110. MAJZUUZ (Break) 11:108 (ج ذ ذ) مَجْذُوزٌ

1111. ZULFA (Early parts) 11:114 (ز ل ف) زُلْفًا

Derivative : Near 26:64.

1112. UTRIFUU (Made for their enjoyment) 11:116 (ت ر ف) اُتْرِفُوا

Other derivatives : Enjoyment 21:13 Luxurious life 34:34, those who are well off 17:16.

CHAPTER - 12

1113. YUSUF AND YAQOOB (PBT) (Names of messengers of Allah (SWT) 12:4

يُوسُفَ

1114. ITRAHUUHU (Cast him away) 12:9 (ط ر ح) اِطْرَحُوْهُ

1115. JUBBI (Well) 12:10 (ج ب ب) جُبٍّ

1116. YALTAQITHU (They will pick him up) 12:10 (ل ق ط) يَلْتَقِطُهُ

Pick 28:8.

1117. YARTAA Enjoy (eat and drink) 12:12 (ر ت ع) يَرْتَعِ

1118. AZZI-BU (The wolf) 12:13 (ذ ا ب) اَلذِّئْبُ

1119. QAMISIHII (His shirt) 12:18 (ق م ص) قَمِيصِهِ

1120. SAWWALAT (They have induced) 12:18 (س و ل) سَوَّلَتْ

Other Derivative : Incline 20:96.

1121. BIZA-AH (An item of merchandise) 12:19 (ب ض ع) بِضَاعَةٌ

Other derivative : some (years) 12:42.

1122. DARAHIIM ‘Dirham (silver coins)’ 12:20 (د ر ه م) دَرَاهِمَ

1123. AZ-ZAAHIIDIIN (Those who are disinterested) 12:20

الزَّاهِدِينَ (ز ه د)

1124. KARIIM (Honourable) 12:21 (ك ر م) كَرِيمٌ

Other derivatives : Honour 56:77, beneficial 26:7. Opposite word : Disgrace 89:15-16. Al Kariim, Al Ikram and Al Akram are Attributes of Allah (SWT) conveying the sense of One Who is Honourable and Beneficial. Other Attributes associated with these Attributes are Independent 27:40 and Fosterer 82:6.

1125. GALLAQATI ‘She closed (the doors)’ 12:23 (غ ل ق) غَلَّقَتْ

1126. QADDA (She tore) 12:25 (ق د د) قَدَّ

Other Derivative : sects (following different traditions) 72:11.

1127. YUSJANA (He should be imprisoned) 12:25

يُسْجَنَ (س ج ن)

Other Derivative : Sijjiin (record of deeds of transgressors 83:7.)

1128. SHAGAFAHAA ‘(His love) has effected her’ 12:30

شَغَفَهَا (ش غ ف)

1129. MUTTAKA (Banquet) 12:31 (و ك ا) مُتَّكَأً

Other Derivatives : Incline 20:18, recline 43:34.

1130. HAASHA (Glory be to Allah above all) 12:31 (ح ا ش) حَاشَ

1131. ASBU (I may incline) 12:33 (ص ب و) أَصْبُ

Other Derivative : child 19:12 and 19:29.

1132. KHUBZA (Bread) 12:36 (خ ب ز) خُبْزًا

1133. SIMAAN (Fat) 12:43 (س م ن) سِمَانِ

Other derivative : nourishable 88:7.

1134. IJAAF 'Lean (thin ones)' 12:43 (ع ج ف) عِجَافٌ

1135. AZGAASU (Confused) 12:44 (ض غ ث) أَضْغَاثُ

Other Derivative : A bundle of twigs of herbs 38:44.

1136. YUGAASU (They will receive rain) 12:49 (غ ي ث) يُغَاثُ

1137. BAAL (Case) 12:50 (ب و ل) بَالٌ

Other derivative : Condition 20:51.

1138. HASHASA (Manifest) 12:51 (ح ص ح ص) حَصْحَصَ

1139. JAHHAZAHUM (He provided them) 12:59 (ج ه ز) جَهَّزَهُمْ

Other derivative : Provision 12:70

1140. HAAJAH (An urge) 12:68 (ح و ج) حَاجَةٌ

Other derivative : Need 59:9

1141. RAHLI (Bags) 12:62 (ر ح ل) رَحْلٌ

Other derivative : Equipping caravans 106:2.

1142. NAMIIRU (We will get more food) 12:65 (م ي ر) نَمِيرُ

1143. BA-IIR (Camel) 12: 65 (ب ع ر) بَعِيرٌ

1144. AL-IIR (The caravan) 12:70 (ع ي ر) الْعِيرُ

1145. TAFQIDUUN (You miss) 12:71 (ف ق د) تَفْقِدُونَ

Other Derivative : Seek 27:20.

1146. SUWAA-AA (Drinking cup) 12:72 (ص و ع) صُوعٌ

1147. WIAAA-I (Sacks) 12:76 (و ع ي) وَعَاءٌ

Other Derivatives : Memory 69:12, withhold 70:18 hide 84:23.

1148. ABRAHA (I will leave) 12:80 (ب ر ح) أَبْرَحَ

Other Derivative : Give up 18:60.

1149. TAFTA-UU (You will not cease) 12:85 (ف ت ا) تَفْتَوُا

1150. ASHKUU (I expose (complain about) my (distress and grief)' 12:86

أَشْكُوا (ش ك و)

Other Derivatives : An enclosure with one opening 24:35, complain 58:1.

1151. MUZJAAH Poor (merchandise i.e. goods of poor value)' 12:88

مُزْجَاةٍ (ز ج و)

Other derivatives : said 17:66, drive 24:43

1152. TASRIIB (Reproach) 12:92 تَثْرِيْبَ (ث ر ب)

1153. TUFANNIDUUN (You consider me weak in mind due to old age) 12:94

تُفَنِّدُونَ (ف ن د)

CHAPTER - 13

1154. SINWAAN (Two palm trees having one root) 13:4

صِنَوَانٌ (ص ن و)

1155. SAARIB (He who goes forth) 13:10 سَارِبٌ (س ر ب)

Opposite word : One who hides 13:10. Other Derivatives one that goes freely 18:61, mirage 24:39, flowing sand 78:20

1156. AL MIHAAL (Powerful) 13:13 الْمِحَال (م ح ل)

1157. SAALAT ('It flows') 13:17 سَالَتْ (س ي ل)

Other derivatives : Torrent 13:17, flood 34:16

1158. ZABADA (Foam) 13:17 زَبَدًا (ز ب د)

1159. JUFAA-A (Useless froth) 13:17 جُفَاءً (ج ف ء)

1160. YAMKUSU (It remains) 13:17 (م ك ث) يَمْكُثُ

Other Derivatives : Wait 27:22, stay 43:77, interval 17:106.

1161. QAARIAH (Disaster) 13:31 (ق ر ع) قَارِعَةٌ

Other Derivative : Calamity 101:1.

1162. YAMHUU (He abolishes) 13:39 (م ح و) يَمْحُوْا

Opposite word : Darken opposite of making visible 17:12.

CHAPTER - 14

1163. YATAJARRAUHU (He will drink it little by little) 14:17

(ج ر ع) يَتَجَرَّعُهُ

1164. YUSIIGUHU (Swallow it) 14:17 (س و غ) يُسِيِّغُهُ

Other Derivatives : Agreeable (for drinking) 16:66, pleasant (to drink) 35:12.

1165. RAMAAD (Ashes) 14:18 (ر م د) رَمَادٍ

1166. JADIID (New) 14:19 (ج د د) جَدِيْدٍ

Other Derivatives : Majesty 72:3, layers 35:27

1167. AJAZINAAA (We are impatient) 14:21 (ج ز ع) اَجْزَعْنَا

Opposite word : patience 14:21.

1168. MUSRIKHIKUM (Help you) 14:22 (ص ر خ) مُصْرِخِكُمْ

Other Derivative : Cry for help 36:43.

1169. FAR-UHAA (Its branches) 14:24 (ف ر ع) فَرْعُهَا

1170. IJTUSSAT (It is uprooted) 14:26 (ج ث ث)

1171. AL-BAWAR (The loss) 14:28 (ب و ر)

1172. TUHSUUHAA (You compute it) 14:34 (ح ص ي)

Other Derivatives : Compute 19:94, keep count 73:20, calculation 18:12.

1173. TASHKHASU (Stare) 14:42 (ش خ ص)

1174. MUHTI-IINA (Those who run) 14:43 (ه ط ع)

Other Derivatives : Hasten 54:8, rush 70:36.

1175. MUQNI-II (Up raised) 14:43 (ق ن ع)

Other Derivative : One who is content 22:36.

1176. ZAWAAL (Passing away) 14: 44 (ز و ل)

Moving away 14:46, get separated, the opposite of which is held together 35:41.

1177. AL-ASFAAD (Chains) 14:49 (ص ف د)

1178. SARAABIIL (Shirts) 14:50 (س ر ب ل)

Other Derivative : Garment 16:81.

CHAPTER – 15

1179. AL-AMLU (The hope) 15:3 (ا م ل)

1180. SHIYA-I (Sects) 15:10 (ش ي ع)

Other Derivatives : Spread 24:19, parties 6:65

1181. NASLUKUHU (We make it to enter) 15:12 (س ل ك) نَسْلُكُهُ

Other Derivatives : Move 16:69, make 20:53 bring 74:42, put 28:32.

1182. YA-RUJUUN (They ascend) 15:14 (ع ر ج) يَعرُجُون

Opposite word : come down 34:2. Other Derivatives : Lane 24:61, stairs 43:33.

1183. SHIHAAB (Flame) 15:18 (ش ه ب) شِهَابٌ

1184. LAWAAQIHA (Fertilizing) 15:22 (ل ق ح) لَوَاقِحَ

1185. SALSAAL (Mud) 15:26 (ص ل ص ل) صَلَّال

Other Derivative : Mud like that used in pottery 55:14.

1186. HAMA (Black particles) 15:26 (ح م ا) حَمًا

Other Derivative : Black muddy 18:86.

1187. AL-QAANITIIN (Those who despair) 15:56 (ق ن ط) الْقَانِطِينَ

Opposite word : Rejoice 30:36.

1188. TAFZAHUUN (Defame) 15:68 (ف ض ح) تَفْضَحُونَ

1189. MUTAWASSIMIIN (Those who understand signs) 15:75
مُتَوَسِّمِينَ (و س م)

Other derivative : Brand 68:16.

1190. AL-AIKAH (The Jungle) 15:78 (ا ي ك) الْاَيْكَةِ

1191. AKHFIZ Lower (your wing) 15:88 (خ ف ض) أَخْفِضْ

Other Derivatives : Bring down, opposite of which is exalt 56:3.

1192. AZIIN (Parts) 15:91 (ع ض و) عَضِينَ

1193. ASDA (Proclaim) 15:94 (ص د ع) اَصْدَعْ

Other Derivatives : split 30:43, headache 56:19.

CHAPTER – 16

1194. NUTFAH (Sperm) 16:4 (ن ط ف) نُطْفَةٍ

Details of human birth 22:5, 23:12-14, 35:11, 75:37, 76:2.

1195. DIF- (Warm clothing) 16:5 (د ف ا) دِفْءٌ

1196. AL-BIGAAL (Mules) 16:8 (ب غ ل) الْبِغَالِ

1197. TARIYYA (Fresh) 16:14 (ط ر ي) طَرِيًّا

1198. MAWAAKHIR Cleaving (the water and sailing)'16:14

مَوَآخِرَ (م خ ر)

1199. AS-SAQFU (The roof) 16:26 (س ق ف) السَّقْفُ

1200. AZ-ZUBUR (Books) 16:44 (ز ب ر) الزُّبُرُ

Blocks or sheets 18:96, sects 23:53.

1201. YAKHSIFA (He will sink) 16:45 (خ س ف) يَخْسِفَ

(This sinking is mostly associated with earth) 28:81.

1202. DAAKHIRUUN (They are humble) 16:48 (د خ ر) دَاخِرُونَ

1203. WAASIBA (The law) that prevails for ever' 16:52

وَاصِبًا (و ص ب)

Other Derivative : Everlasting 37:9.

1204. TAJ-ARUUN (You cry for help) 16:53 (ج ا ر) تَجْنُرُونَ

1205. YADUSSUHU (He should bury it) 16:59 (د س س) يَدُسُّهُ

1206. FARS (The particles of food in the intestine) 16:66

فَرَثٍ (ف ر ث)

1207. LABANA (Milk) 16:66 (ل ب ن) لَبَنًا

1208. ARZALI (Worst part) 16:70 (ر ذ ل) أَرْذَل

Other Derivative : Lowest 11:27.

1209. HAFADAH (Grand sons) 16:72 (ح ف د) حَفَدَةٌ

1210. LAMHI 'Twinkling (of an eye)' 16:77 (ل م ح) لَمْح

1211. JAWWI 'Space (of the sky)' 16:79 (ج و و) جَوٌّ

1212. ZA-NIKUM (You travel) 16:80 (ظ ع ن) ظَعْنُكُمْ

1213. ASWAAFIHAA (Their wool) 16:80 (ص و ف) أَصْوَافِهَا

1214. AWBAARIHA (Their fur) 16:80 (و ب ر) أَوْبَارِهَا

1215. ASAASA (Things of necessity) 16:80 (ا ث ث) أَثَاثًا

Other Derivative : Riches 19:74.

1216. YUSTA-TABUUN (They will seek good will) 16:84

يُسْتَعْتَبُونَ (ع ت ب)

Other Derivative : Good will 41:24.

1217. TAWKIIDIHA (You have confirmed them) 16:91

تُؤَكِّدُهَا (و ك د)

1218. GAZLAHA (Her thread) 16:92 غَزَلَهَا (غ ز ل)

1219. YANFADU (It passes away) 16:96 يَنْفَدُ (ن ف د)

Other Derivative : Get Exhausted 18:109, end 38:54 opposite word : Remains 16:96.

1220. AA-JAMIYY (Foreign) 16:103 أَعْجَمِيَّ (ع ج م)

CHAPTER – 17

1221. JAASUU (They entered) 17:5 جَاسُوا (ج و س)

1222. TAAIRAHU (His fate) 17:13 طَآءِرُهُ (ط ي ر)

Other Derivative : spread far and wide 76:7.

1223. MANSHUURA (Wide open) 17:13 مَنَشُورًا (ن ش ر)

Other Derivatives : shower 18:16, scatter 42:28, raise (to life) 43:11, spread 81:10 disperse 33:53, return (raising) after death 67:15, 25:3, waking after sleep 25:47 open (pages) 52:3.

1224. MAHZUURA (Confined) 17:20 مَحْظُورًا (ح ظ ر)

Other Derivative : Enclosure 54:31.

1225. MAKHZUULA (Forsaken) 17:22 مَخْذُولًا (خ ذ ل)

Other Derivative : Traitor 25:29.

1226. KILAAHUMA (Both of them) 17:23 كِلَاهُمَا

1227. UFF (An expression of disgust meaning Fie), 21:67 17:23

أُفَّ (ا ف ف)

1228. TUBAZZIR Squander (being extravagant) 17:26 (ب ذ ر) تُبَذِّرُ

1229. AZZINAA (Illegal sexual intercourse) 17:32 (ز ن ي) الزَّانَا

The punishment for this act is hundred stripes, flogging both the partners 24:2-3.

1230. MARAHA (Pride) 17:37 (م ر ح) مَرَحًا

1231. MASTUURA (Invisible) 17:45 (س ت ر) مَسْتُورًا

Other Derivatives : shelter 18:90, hide 41:22

1232. RUFAATA (Powder) 17:49 (ر ف ت) رُفَاتًا

1233. FASAYUNGIZUUNA ‘Then they will shake (their heads)’ 17:51

فَسَيَنْغَضُّونَ (ن غ ض)

1234. LA-AHTANIKANNA (I will definitely bring under my control) 17:62

لَأَحْتَكَنَّ (ح ن ك)

1235. MAWFUURA (Ample) 17:63 (و ف ر) مَوْفُورًا

1236. ASTAFZIZ (Upset and dislodge) 17:64 (ف ز ز) اَسْتَفْزِزْ

Other Derivative : Unsettle 17:76.

1237. SAWTIKA (Your voice) 17:64 (ص و ت) صَوْتِكَ

1238. AJLIB Collect (your forces) 17:64 (ج ل ب) اَجْلِبْ

Over garments (for women) 33:59

1239. HAASIBA (Sand storm) 17:68 (ح ص ب) حَاصِبًا

Other Derivative : Fuel (of hell) 21:98.

1240. QAASIFA ‘Violent (wind)’ 17:69 (ق ص ف) قَاصِفًا

1241. DULUUK ‘From the decline (of the sun)’ 17:78 (د ل ك) دُلُوكٌ

1242. GASAQI ‘Darkness (of the night)’ 17:78 (غ س ق) غَسَقٌ

Other Derivative : Pus associated with boiling water for the inmates of hell 38:57.

1243. TAHAJJAD ‘Forsake sleep (for offering salat at night)’ 17:79

تَهَجَّدٌ (ه ج د)

1244. SHAAKILATIHI ‘Scope allowed to him (through his inherent character or destiny)’ 17:84 (ش ك ل) شَاكِلَتِهِ

Other Derivative : Similar 38:58

1245. YAMBUUAA ‘Spring (of water)’ 17:90 (ن ب ع) يَنْبُوعًا

1246. KISAFAA ‘Pieces (from the sky)’ 17:92 (ك س ف) كِسَفًا

1247. TARQAA (You climb up) 17:93 (ر ق ي) تَرَقًا

Other Derivatives : Rise 38:10, throat 75:26, magician or someone who could save life 75:27.

1248. KHABAT (It gets extinguished) 17:97 (خ ب و) خَبَتْ

1249. MASBUURAA (One who would be destroyed) 17:102

مَتَّبُورًا (ث ب ر)

Other Derivative : Destruction 84:11.

1250. LAFIIFAA ‘Gathering (of people coming from different directions)’17:104

لَفِيفًا (ل ف ف)

Other Derivatives : Join 75:29, dense 78:16.

1251. AZQAAN (Faces) 17:107 أَذْقَان (ذ ق ن)

Other Derivative : Chins 36:8.

CHAPTER - 18

1252. BAAKHI (Kill one self with grief) 18:6 بَاخِعٌ (ب خ ع)

1253. JURUZAA ‘Barren (ground)’ 18:8 جُرُزًا (ج ر ز)

1254. KAHF (The cave) 18:9 كَهْفٍ (ك ه ف)

1255. ARRAQIIM (Inscription) 18:9 الرَّقِيمِ (ر ق م)

Other Derivative : Written 83:9.

1256. SHATATAA (Something far away from truth) 18:14

شَطَطًا (ش ط ط)

Other Derivative : Injustice 38:22.

1257. TAZAAWARU (Move away) 18:17 تَزَاوَرُ (ز و ر)

Other Derivatives : Falsehood 25:72, lie 58:2 come (meet) 102:2. Associated word : Injustice 25:4.

1258. FAJWAH (Wide space) 18:17 فَجْوَةٍ (ف ج و)

1259. AYQAAZA (Awake) 18:18 أَيَقَظًا (ي ق ظ)

1260. RUQUUD (Asleep) 18:18 رُقُودٌ (ر ق د)

Other Derivative : sleeping place 36:52

1261. ALWASIID (Entrance) 18:18 (وَصِدْ)

Other Derivative : closed (fire enclosing people) 90:20.

1262. FIRARAA ‘Flight (running away)’ 18:18 (فَرَارًا)

Other Derivatives : Flee 74:51, place for fleeing 75:10.

1263. SURADIQUHAAL (Enclosure) 18:29 (سَرَادِقُهَا)

1264. AL MUHL (Molten brass) 18:29 (مُهْلٌ)

Other Derivative : To give time 86:17

1265. YASHWI (Burn) 18:29 (يَشْوِي)

1266. SUNDUS (Fine silk) 18:31 (سُنْدُسٌ)

1267. ISTABRAQ (Thick silk) 18:31 (اِسْتَبْرَقٌ)

Brocade interwoven with gold (shining)

1268. AL-ARAAIK (Raised couches) 18:31 (اَلْاَرَائِكُ)

1269. HAFANAAHUMA (We had surrounded them both) 18:32

(حَفَّنَاهُمَا)

1270. TABIID (Perish) 18:35 (تَبِيدَ)

1271. ZALQAA ‘Smooth (leveled)’ 18:40 (زَلَقًا)

Other Derivative : Pull down someone from his position 68:51.

1272. HASHIIMAA (Dry broken pieces) 18:45 (هَشِيمًا)

1273. TAZRUUHU (It scatters it) 18:45 (ذ ر و) تَذْرُوهُ

Other Derivative : Scatterers 51:1.

1274. NUGAADIR (We will leave) 18:47 (غ د ر) نُغَادِرُ

Other Derivative : Left 18:49

1275. SAFFA (Ranks) 18:48 (ص ف ف) صَفًّا

Other Derivative : Spreading wings, the opposite of which is contracting them 67:19, line up 22:36, rows 88:15.

1276. MUSHFIQIIN (Those who are fearful) 18:49 (ش ف ق) مُشْفِقِينَ

Other Derivatives : Afraid 58:13 redness of the sun set 84:16.

1277. AZUDA (Helpers) 18:51 (ع ض د) عَضْدًا

Arm 28:35 (in the sense of help).

1278. MAWBIQAA (Partition) 18:52 (و ب ق) مَوْبِقًا

Other Derivative : Perish 42:34.

1279. YUDHIZUU (They weaken) 18:56 (د ح ض) يُدْحِضُوا

Other Derivatives : Slip off 40:5, 37:141 weightless 42:16

1280. MAW-ILAA (Refuge) 18:58 (و ا ل) مَوْءِلًا

1281. HUQUBAA (Ages) 18:60 (ح ق ب) حُقُبًا

1282. AS-SAKHRAH (Rock) 18:63 (ص خ ر) الصَّخْرَةَ

1283. AS-SAFIINAH (The boat) 18:71 (س ف ن) السَّفِينَةَ

1284. YANQAZZA (About to fall) 18:77 (ق ض ض) يَنْقُضَ

1285. A-IIBAHA (I made it defective) 18:79 (ع ي ب) أَعْيَبَهَا

1286. GASBAA (Forcefully) 18:79 (غ ص ب) غَصَبًا

1287. YAJOOJ AND MAJOOJ (Two communities which lived during the period of Zil Qarnain) 18:94 يَاجُوجَ وَ مَاجُوجَ

They will be opened or made to conquer and set free or fall from every elevated place 21:96.

1288. RADMA ‘Strong bank (wall)’18:95 (ر د م) رَدْمًا

1289. GITAAA (Under a cover) 18:101 (غ ط و) غِطَاءٍ

Associated with eyes 50:22.

1290. AL FIRDAWS (Paradise) 18:107 (ف ر د س) الْفِرْدَوْسَ

CHAPTER – 19

1291. ASHTA-AL (Shining) 19:4 (ش ع ل) أَشْتَعَلَ

1292. SHAYBA (Grey hair) 19:4 (ش ي ب) شَيْبًا

Associated with weakness 30:54

1293. HATMA (Inevitable) 19:71 (ح ت م) حَتْمًا

1294. JIZ-I (Trunk (of a palm tree)’19:23 (ج ذ ع) جَذْعَ

1295. AL MAKHAZU (Pains of childbirth) 19:23
الْمَخَاضُ (م خ ض)

1296. JANIYYAA (DATES FALL DOWN) 19:25 (ج ن ي) جَنِيًّا

Fruits 55: 54

1297. ZIDDA (Opponent) 19:82 (ض د د) ضِدًّا

1298. TA-UZZUHUM (Incite them) 19:83 (ا ز ز) تَوَزُّهُمْ

1299. WAFDA 'Guests' or 'delegation of honourable people' 19:85
(و ف د) وَقْدًا

1300. IDDA (Disastrous) 19:89 (ا د د) إِدًّا

1301. HADDA (Fall down in pieces or demolish) 19:90 (ه د د) هَدًّا

1302. RIKZAA (Whisper or low voice) 19:98 (ر ك ز) رِكْزًا

CHAPTER - 20

1303. AS-SARAA (Soil) 20:6 (ث ر ي) اَلْثَّرَا

1304. QABAS (Burning brand) 20:10 (ق ب س) قَبَسٍ

Other derivatives : Get light 57:13

1305. KHALA (Take off) 20:12 (خ ل ع) خَلَعٌ

1306. NA-LAYK (Your shoes) 20:12 (ن ع ل) نَعْلَيْكَ

1307. AHUSHSHU (I beat down the leaves) 20:18 (ه ش ش) اَهْشُ

1308. MA-AARIB (Uses) 20:18 (ا ر ب) مَارِبٌ

1309. AZMUM 'Put' or 'press' 20:22 (ض م م) اَضْمُمُ

1310. AS-SAAHIL 'Bank (of a river) 20:39 (س ح ل) اَلْسَّاحِلُ

1311. ADULLAKUM (Shall I direct you) 20:40 (د ل ل)

Other derivatives : Lead 20:120, indicate 34:14, show 34:7, guide 25:45

1312. AQZIFIH (Put him in) 20:39 (ق ذ ف)

Other Derivatives : Cast (terror in hearts) 33:26, hurl 21:18, strike 34:48

1313. AR-AW (You feed) 20:54 (ر ع ي)

1314. TANIYA (Slacken) 20:42 (و ن ي)

1315. TAARAH (Second time) 20:55 (ت و ر)

1316. LIHYAH (My Beard) 20:94 (ل ح ي)

1317. NASFAA (Disintegrating) 20:97 (ن س ف)

Other Derivatives uproot 77:10, disintegration 20:105.

1318. ZURQA (BLIND) 20:102 (ز ر ق)

(pupil coloured blue or white probably due to cataract which causes blindness).

1319. YATAKHAAFATUUN (They will be whispering) 20:103

(يَتَخَفَتُونَ) (خ ف ت)

Opposite word : Loud voice 17:110.

1320. QA-AA (Plain expanse) 20:106 (ق و ع)

Other Derivative : Desert 24:39.

1321. SAFSAFAA (Levelled) 20:106 (ص ف ص ف)

1322. AMTAA (Unevenness) 20:107 (ا م ت)

1323. HAMSAA (Faint sound) 20:108 (ه م س)

1324. ANATI (Humble) 20:111 (ع ن و)

1325. HAZMA (Getting lesser than what is due) 20:112
(ه ض م)

Other Derivatives : Breakable, digestable 26:148.

1326. TAARAA (Naked) 20:118 (ع ر ي)

Other Derivative : Naked shore 37:145

1327. YABLAA (Down fall) 20:120 (ب ل ي)

1328. ZANKAA (Hard or miserable) 20:124 (ض ن ك)

1329. ZAHRAH (Splendour) 20:131 (ز ه ر)

CHAPTER – 21

1330. QASAMNA (We destroyed) 21:11 (ق ص م)
Opposite word : Produce 21:11.

1331. YARKUZUUN (They ran away) 21:12 (ر ك ض)

Other Derivative : Strike (with foot) 38:42

1332. KHAAMIDIIN (Motionless) 21:15 (خ م د)

1333. YADMAGU (It knocks out its brain) 21:18 (د م غ)

1334. RATQA (Joined together) 21:30 (ر ت ق)

1335. FAFATAQNAAHUMA (Then we tore both of them asunder) 21:30

فَقَتَقْنَاهُمَا (ف ت ق)

1336. YAKLA-UKUM (He guards you) 21:42 (ك ل ا) يَكْلُوكُمْ

1337. NAFHAH 'Breath (smell) 21:46 (ن ف ح) نَفْحَةٌ

1338. KHARDAL (Mustard seed) 21:47 (خ ر د ل) خَرْدَلٍ

1339. YANTIQUUN (They speak) 21:63 (ن ط ق) يَنْطِقُونَ

Other derivatives : Speech 41:21, speech of birds 27:16

1340. NUKISUU 'They were made to hang down (their heads) 21:65

نُكِسُوا (ن ك س)

Other Derivative : Reverse (in creation i.e. decay in old age) 36:68.

1341. BARDA (Cool) 21:69 (ب ر د) بَرْدًا

1342. NAFASHAT (Pastured) 21:78 (ن ف ش) نَفَشَتْ

Other Derivative : Loosened (wool) 101:5.

1343. FAFHAMNAAHA (So we made him understand it) 21:79

فَفَهَّمْنَاهَا (ف ه م)

1344. YAGUUSUUN (They dived) 21:82 (غ و ص) يَغْوِسُونَ

1345. FARJAHA (Her Private part) 21:91 (ف ر ج) فَرْجَهَا

1346. HADAB (Elevated place) 21:96 (ح د ب) حَدَبٍ

1347. AL-FAZAU (Horror) 21:103 (ف ز ع) الْفَزَعُ

1348. NATWII (We will roll up or fold) 21:104 (ط و ي) نَطَوِيْ

Other Derivative : (Holy valley of) Tuwa (where Musa (PBH) spoke to Allah (SWT). 20:12

CHAPTER – 22

1349. TAZHALU (She will forget) 22:2 (ذ ه ل) تَذْهَلُ

1350. BAHIIJ ‘Beautiful (vegetation) 22:5 (ب ه ج) بَهِيْجٌ

1351. TIFLA (Child or infant) 22:5 (ط ف ل) طِفْلًا

1352. MUZGAH (Something like) chewed flesh 22:5
(م ض غ) مُضْغَةً

1353. HAAMIDAH (Barren) 22:5 (ه م د) هَامِدَةً

1354. AHTAZZAT (It stirs) 22:5 (ه ز ز) أَهْتَزَّتْ

Other Derivatives : shake 19:25, move 27:10

1355. ITFIHI (In his pride) 22:9 (ع ط ف) عِطْفِهِ

1356. LAHUDDIMAT (Would have been pulled down or demolished) 22:40
(ه د م) لَهْدِمَتْ

1357. AL-MAJUUS (The Magians) 22:17 (م ج س) الْمَجُوسَ

1358. YUSABBU (It will be poured) 22:19 (ص ب ب) يُصَبُّ

1359. MAQAAMI-U (Whips or rods) 22:21 (ق م ع) مَقَامِعُ

1360. LUULUA (Pearls) 22:23 (ل ا ل) لُوْلُوْا

1361. ZAAMIR (Lean/hidden (means of travel)' 22:27 (ض م ر) ضَامِرٍ

1362. FAJJ (Latitude) 22:27 (ف ج ج) فَجٌّ

Other Derivative : Wide 21:31

1363. AMIIQ (Longitude) or (depth) 22:27 (ع م ق) عَمِيقٌ

1364. TAFASAHUM (Their rites) 22:29 (ت ف ث) تَقْتَهُمْ

1365. ATIIQ (Ancient (house i.e. Kaaba)' 22:29 (ع ت ق) عَتِيقٌ

1366. SAHIIQ (Far off) 22:31 (س ح ق) سَحِيقٌ

Other Derivative : Away i.e. be far away 67:11.

1367. ALMU-TARR (One who begs) 22:36 (ع ر ر) الْمُعْتَرِّ

Other Derivative : Distress 48:25.

1368. WAJABAT (They fall down) 22:36 (و ج ب) وَجَبَتْ

1369. SAWAAMI-U (Cloisters) 22:40 (ص م ع) صَوَامِعُ

1370. BI-RIN (Well) 22:45 (ب ا ر) بَيْرٌ

1371. MU-ATTALAH (Deserted) 22:45 (ع ط ل) مُعْطَلَةٌ

Other Derivative : Left off 81:4.

1372. ZABAABA (FLY) 22:73 (ذ ب ب) ذَبَابًا

1373. YASTUUN (They attack) 22:72 (س ط و) يَسْطُونُ

CHAPTER – 23

1374. SULAALAH Something taken out (of clay)' 23:12 (س ل ل) سُلاَلَة

1375. FAWAAKIHU (Its fruits) 23:19 (ف ك ه) فَوَاكِهُ

Other Derivatives : Wonder 56:65, joyful in false pride 83:31, joyful 44:27, rejoicing 52:18.

1376. AD-DUHNI (The oil) 23:20 (د ه ن) الدُّهْن

1377. SAYNAA-A (Sinai) 23:20 سَيْنَاءَ

1378. HAIHAAT (Far away) 23:36 هَيْهَاتَ

1379. GUSAA-A (Rubbish) 23:41 (غ ث و) غُثَاءَ

1380. MAIIN 'Springs (of water)' 23:50 (م ع ن) مَعِينِ

Other derivative: Flowing water 67:30, small kindness 107:7.

1381. SAAMIRAA (Story telling) 23:67 (س م ر) سَامِرًا

Other Derivative : Name of a person during the period of Musa (PBH) 20:85.

1382. NAAKIBUUN (Those who deviate) 23:74 (ن ك ب) نَاكِبُونَ

Other Derivative : Surrounding 67:15.

1383. HAMZAAT 'Suggestions (of the devils)' 23:97 (ه م ز) هَمَزَاتِ

Other derivatives : Defamer 68:11, slanderer 104:1

1384. BARAAKH (Barrier) 23:100 (ب ر ز خ) بَرَزَخْ
(The time gap between death and resurrection)

Other derivative: A barrier between sweet and salt water where big rivers enter the sea or ocean probably due to differences in densities and surface tensions 25:53, 55:20.

1385. KAALIHUUN (An expression of torture with lips apart) 23:104

كَالِحُونَ (ك ل ح)

1386. TALFAHU (It will burn) 23:104 (ل ف ح) تَلْفَحُ

1387. ABASAA (With out any purpose) 23:115 (ع ب ث) عَبَثًا

CHAPTER - 24

1388. YAGUZZUU (They shall lower) 24:30 (غ ض ض) يَغُضُّوْا

1389. AL-AYAAMA (Single woman, unmarried, divorced or Widow) 24:32
الْأَيَامَا (ا ي م)

1390. ZUJAAJAH 'Glass (case)' 24:35 (ز ج ج) زُجَاجَةٌ

1391. AL-WADQ (Rain) 24:43 (و د ق) الْوَدَقَ

1392. MUZ-INIIN (Those who are fast in obedience) 24:49
مُذْعِنِينَ (ذ ع ن)

1393. YAHIIIFA (Misjudge being prejudiced) 24:50
يَحْدِيفَ (ح ي ف)

1394. ASHTAATAA (Separately) 24:61 (ش ت ت) اَشْتَاتَا

Other Derivatives : Diverse groups 99:6, various kinds 20:53, disunited, opposite united 59:14, winter 106:2. Another opposite word is together 24:61.

1395. LIWAAZA (Hiding themselves) 24:63 (ل و ذ) لَوَادًا

CHAPTER - 25

1396. HABAA-A (Dust) 25:23 (ه ب و) هَبَاءً

1397. FULAANA (Such a one or so and so) 25:28 (ف ل ن) فَلَانًا

1398. RATTALNAA (We have caused (the Quran) to be recited to you gradually) 25:32 (ر ت ل) رَتَّلْنَا

Other Derivative : Intervals 73:4.

1399. TAFSIIRAA (Explanation) 25:33 (ف س ر) تَفْسِيرًا

1400. AR-RASSI (Name of a place) 25:38 (ر س س) الرَّسِّ

1401. FURAAT (Sweet water) 25:53 (ف ر ت) فُرَاتٌ

1402. MILHUN (Saltish) 25:53 (م ل ح) مِلْحٌ

1403. UJAAJ Bitter (water) 25:53 (ا ج ج) أُجَاجٌ

1404. SIHRAA (Marriage relationship) 25:54 (ص ه ر) صِهْرًا

1405. NASABAA (Blood relationship) 25:54 (ن س ب) نَسَبًا

1406. SIRAAJAA (Lamp) 25:61 (س ر ج) سِرَاجًا

Other Derivatives : The sun 71:16, 78:13 Hydrogen is the fuel in the sun, which burns to give light and heat like a lamp. It is used for prophet Muhammed (PBH) who suffered to give light to others 33:46.

1407. YA-BA-UU (He cares) 25:77 (ع ب ا) يَعْبُوا

CHAPTER – 26

1408. ZAIRA (harm) 26:50 (ض ي ر) ضَيْرٌ

1409. SHIRZIMAH (small party) 26:54 (ش ر ذ م) شِرْذِمَةٌ

1410. TAWD (Mountain) 26:63 طَوْدَ (ط و د)

1411. KUBKIBUU ‘They will be thrown headlong (into hell)’. 26:94

كُبْكِبُوا (ك ب ك ب)

1412. AL-MASH-HUUN (Loaded) 26:119 الْمَشْحُونُ (ش ح ن)

This word is associated with ship 36:41.

1413. RII-IN (High place) 26:128 رِيْعَ (ر ي ع)

1414. FAARIHIIN (Exultantly and skillfully) 26:149

فَارِهِيْنَ (ف ر ه)

1415. LUUT (PBH) 26:160 ‘Name of a prophet during the period of Ibrahiim (PBH)

لُوطَ

For details : 6:86; 7:80-84; 11:77-83; 15:57-77; 21:74-75; 26:160-175; 27: 54-58; 29:26; 28-35; 37:133-138; 51:31-37; 53:53-54; 54:33-39:66:10

1416. AL-QAALIIN (Those who hate) 26:168 الْقَالِيْنَ (ق ل ي)

1417. YAHIMUUN (They wander distracted) 26:225 يَهِيْمُوْنَ (ه ي م)

CHAPTER – 27

1418. JAYBIK (Your bosom) 27:12 جَيْبِكَ (ج ي ب)

1419. AWZI-NII (Grant me orderliness) 27:19 اَوْزِعْنِيْ (و ز ع)

Other Derivatives : Arouse 46:15 ordered ranks 27:17.

1420. TABASSAMA (He smiled) 27:19 تَبَسَّمَ (ب س م)

1421. YAHTIMANNAKUM (They will crush you) 27:18

يَحْطِمَنَّكُمْ (ح ط م)

Other Derivatives : Pieces 39:21, crushing 104:4.

1422. AL-HUDHUD (The hoopoe) 27:20 (ه د ه د)

1423. SABA (Name of a place) 27:22 (س ب ا)

1424. ALKHAB-A (Hidden) 27:25 (خ ب ا)

1425. IFRIIT (Cleverly alert) 27:39 (ع ف ر)

1426. SARH (Palace) 27:44 (ص ر ح)

Other Derivative : Lofty tower 28:38.

1427. HADAAA-IQ (Gardens) 27:60 (ح د ق)

1428. HAAJIZAA (Barrier) 27:61 (ح ج ز)

Other Derivative : Withhold 69:47. It is the surface tension of the fresh water of the river and that of the salt water of the sea or ocean which withholds the two waters from getting mixed up immediately.

1429. FAWJA (Batch) 27:83 (ف و ج)

Other Derivatives : Army 38:59, groups 78:18, troops 110:2.

1430. JAAMIDAH (Firm) 27:88 (ج م د)

1431. ATQANA (Perfected) 27:88 (ت ق ن)

Everything in the creation is perfect for the purpose for which it has been created . The creation too is perfect therefore His Creator too is perfect, if one misses this point it is due to lack of his knowledge 17:85 about the purpose of creation of particular things.

1432. LUJJAH (Expanse of water) 27:44 (ل ج ج) لُجَّةٌ

Other Derivatives : Persist 23:75, deep 24:40.

1433. FAKUBBAT (So he will be thrown) 27:90 (ك ب ب) فُكِّبَتْ

Headlong 67:22

CHAPTER – 28

1434. WAKAZAHU (he struck him with his fist) 28:15 (و ك ز) وَكَزَهُ

1435. AL MADIINAH (The city) 28:15 (م د ن) الْمَدِينَةُ

1436. TAZUUDAAN (Staying back) 28:23 (ذ و د) تَذَوَّدَان

1437. JAZWAH ‘Brand (of fire)’ 28:29 (ج ذ و) جَذْوَةٌ

1438. SHAATHI (Side) 28:30 (ش ط ا) شَاطِئِي

Other derivative : Sprout 48:29

1439. AL-BUQ-ATI ‘Spot (on this ground) 28:30 (ب ق ع) الْبُقْعَةُ

1440. AFSAHU (More eloquent) 28:34 (ف ص ح) أَفْصَحُ

1441. RIDAA (Helper) 28:34 (ر د ا) رِدَاءٌ

1442. ALMAQBUUHIIN (Those who are disgrace fully hated) 28:42

الْمَقْبُوحِينَ (ق ب ح)

1443. SARMADAA (Ever lasting) 28:71 (س ر م د) سَرْمَدًا

1444. LATANUUU (Would have been a burden) 28:76 (ن و ا) لَتَنُوْا

CHAPTER – 29

1445. AWSAANA (Idols) 29:17 (و ث ن)

1446. AL-ANKABUUT (The spider) 29:41 (ع ن ك ب)

1447. TAKHUTTUHU (You write it) 29:48 (خ ط ط)

CHAPTER – 30

1448. AR ROME (Name of a place) 30:2 (ر و م)

1449. RAWZAH (Garden) 30:15 (ر و ض)
Meadows 42:22

1450. TUMSUUN (You enter the night) 30:17 (م س ي)

CHAPTER – 31

1451. TUSAA-IR (Turn away boastfully) 31:18 (ص ع ر)

1452. KHADDAKA (Your cheek) 31:18 (خ د د)

1453. ASBAGA (Excessively or completely) 31:20 (س ب غ)

1454. KHATTAAR (Traitor) 31:32 (خ ت ر)

CHAPTER – 32

1455. MAHIIN (Weakened after viqour) 32:8 (م ه ن)

Other derivative : Disgraceful 43:52

1456. TATAJAAFAA (They keep away) 32:16 (ج ف و)

CHAPTER - 33

1457. JAWFIHI ‘Inside (in the chest)’ 33:4 (ج و ف) جَوْفِهِ
1458. AL-HANAAJIR (Throats) 33:10 (ح ن ج ر) الْحَنَاجِرَ
1459. YASRIB (Name of Madina) 33:13 (ي ث ر ب) يَثْرِبُ
1460. AWRAH (Exposed) 33:13 (ع و ر) عَوْرَةً

Other derivatives : Hidden parts (of women) 24:31, privacy 24:58.

1461. AL-MUAWWIQIIN ‘Those who stop (other)’ 33:18
الْمُعَوِّقِينَ (ع و ق)
1462. SALAQUKUM (They scold you) 33:19 (س ل ق) سَلَوْكُمُ
1463. NAHBAHU (His vow) 33:23 (ن ح ب) نَحْبَهُ
1464. SAYAASIIHIM (Their fortresses) 33:26 (ص ي ص) صَيَاصِيْهِمْ
1465. TAKHZA-NA ‘You be soft (in speech)’ 33:32 (خ ض ع) تَخْضَعْنَ
1466. WATARAA (Necessary formalities) 33:37 (و ط ر) وَطَرًا

CHAPTER – 34

1467. MUZZIQTUM (You are scattered) 34: 7 (م ز ق) مُزَقَّتُمْ
Other derivative : Scattering (after death) 34:19.
1468. AS-SARD ‘Links (of coats of mail)’ 34:11 (س ر د) السَّرْدِ
1469. JIFAAN (Bowls) 34:13 (ج ف ن) جِفَانٍ

1470. KHAMT 'Bitter (fruit)' 34:16 (خ م ط) حَمَظْ

1471. ASL (Tamarisk) 34:16 (ا ث ل) اَثَلْ

1472. SIDR (Lote trees) 34:16 (س د ر) سِدْرْ

1473. AL ARIM 'Tremendous (flood)' 34:16 (ع ر م) اَلْعَرَمْ

1474. FAWT (Escape) 34:51 (ف و ت) فَوْتُ

1475. AT-TANAAWUSHU 'They seek (to believe)' 34:52
اَلْتَّائُوْشُ (ن و ش)

CHAPTER – 35

1476. QITMIIR (White spot on a date-stone) 35:13 (ق ط م ر) قِطْمِيْرْ

1477. LUGUUB (Fatigue) 35:35 (ل غ ب) لُغُوْبْ

Other derivative : Weariness 50:38

CHAPTER – 36

1478. MUQMAHUUN (Those whose heads are raised) 36:8
مُقْمَحُوْنْ (ق م ح)

1479. KAL-URJUUN (Like the dry branch of a palm tree) 36:39
كَالْعُرْجُوْنْ (ع ر ج ن)

1480. AL-AJDAAS (Graves) 36:51 (ج د ث) اَلْاَجْدَاثِ

1481. MASAQA (He transfers them) 36:67 (م س خ) مَسَخَ

1482. SHUGUL (Occupation) 36:55 (ش غ ل) شُغُلْ

1483. RAMIIM (Decomposed) 36:78 (ر م م) رَمِيمٌ

CHAPTER – 37

1484. ZAJRAA (Restrain) 37:2 (ز ج ر) زَجْرًا

Other derivative : Loud scolding to drive out 37:19

1485. SAAQIB ‘Piercing (flame)’ 37:10 (ث ق ب) ثَاقِبٌ

1486. LAAZIB ‘Sticking (clay)’ 37:11 (ل ذ ب) لَازِبٌ

1487. KAAS (Cup) 37:45 (ك ا س) كَاسٍ

1488. GAWL ‘Unconsciousness due to (intoxication that deprives one of reason)’
37:47 (غ و ل) غَوْلٌ

1489. YUNZAFUUN (They will be intoxicated) 37:47
(ن ز ف) يُنْزَفُونَ

1490. AZ-ZAQQUUM (Tree in hell) 37:62 (ز ق م) الزَّاقُّومُ

This tree will be the food of the sinners 44:44

1491. SHAWBAA (Drink) 37:67 (ش و ب) شَوْبًا

1492. SAQIIM (Sick) 37:89 (س ق م) سَقِيمٌ

1493. RAAGA (He turned) 37:91 (ر و غ) رَاغٌ

1494. YAZIFFUUN (They hasten) 37:94 (ز ف ف) يَزِفُّونَ

1495. AL JABIIN (The Forehead) 37:103 (ج ب ن) الْجَبِينُ

1496. TALLAHU (Layed him down) 37:103 (ت ل ل) تَلَّهْ
1497. ILYAAS (PBH (Name of a prophet) 37:123 and 130) الْيَاسِينَ
1498. ABAQA (He fled) 37:140 (ا ب ق) أَبَقَ
1499. SAAHAMA (They drew lots) 37:141 (س ه م) سَاهَمَ
1500. AL-TAQAMAHU (the fish) swallowed him) 37:142 (ل ق م) التَّقَمَهُ

Other derivative : Luqmaan 31:12-13

1501. YAQTIIN (Gourd tree) 37:146 (ي ق ط ن) يَقْطِينُ
1502. BISAAHATIHIM (In their Court) 37:177 (س و ح) بِسَاحَتِهِمْ

CHAPTER – 38

1503. LAATI ‘Not the (time) or no longer’ 38:3 لَاتَ
1504. MANAAS (Time/space for escape) 38:3 (ن و ص) مَنَاصٍ
1505. QITTANA (Our portion) 38:16 (ق ط ط) قِطْنَا
1506. AL AWTAAD (The pegs) 38:12 (و ت د) الْأَوْتَادِ
1507. NAA-JAH (Female sheep) 38:23 (ن ع ج) نَعْجَةً
1508. AS-SAAFINAAT (Well bred horses) 38:31 (ص ف ن) الصَّافِنَاتُ
1509. RUKHAA-A (Softly) 38:36 (ر خ و) رُخَاءً
1510. MUQTAHIM (Rushing blindly) 38:59 (ق ح م) مُقْتَحِمٌ

CHAPTER – 39

1511. YUKAWWIRU ‘He winds (rolls)’ 39:5 (ك و ر) يُكَوِّرُ

This verse indicates the rotation of the earth causing the alternation of day and night.

1512. YAHIIJU (It dries up) 39:21 (ه ي ج) يَهْيِجُ

1513. TAQSHA-IRRU (It trembles) 39:23 (ق ش ع ر) تَقْشَعِرُّ

1514. MUTASHAAKISUUN (Those who differ with each other) 39:29
مُتَشَاكِسُونَ (ش ك س)

1515. ASHMA-AZZAT (They get bored or they are averse) 39:45
أَشْمَازَتْ (ش م ز)

1516. ZUMARA (Troops) 39:71 (ز م ر) زُمَرًا

CHAPTER – 40

1517. AL AAZIFAH (Drawing near) 40:18 (ا ز ف) الْأَازِفَةُ

1518. UFAWWIZU (I entrust) 40:44 (ف و ض) أُفَوِّضُ

1519. YUSJARUUN (They will be burned) 40:72 (س ج ر) يُسْجَرُونَ

Other derivatives : over flowing (sea) 52:6, flooded 81:6

CHAPTER – 41

1520. DUKHAAN (Smoke) 41:11 (د خ ن) دُخَانٌ

1521. SARSARA (Furious wind) 41:16 (ص ر ص ر) صَرْصَرًا

1522. NAHISAAT (Days of) loss) 41:16 (ن ح س) نَحِسَاتٍ

Other derivative : Hot smoke 55:35

1523. QAYYAZNA (We have appointed) 41:25 (ق ي ض) قَيَّضْنَا

1524. AKMAAMIHA ‘Covering over fruits (she aths) 41:47

أَكْمَامِهَا (ك م م)

1525. AL AAFAAQ (The horizons) 41:53 (ا ف ق) الْأَفَاقِ

CHAPTER – 42

1526. RAWAAKIDA (Motionless) 42:33 (ر ك د) رَوَّكِدَ

CHAPTER – 43

1527. SIHAAF (Bowls or trays) 43:71 (ص ح ف) صِحَافٍ

Other derivatives : Books 20:133, pages 80:13

1528. AKWAAB (Cups) 43:71 (ك و ب) أَكْوَابٍ

Other derivative : Bowls 56:18

1529. TALAZZU (Delight) 43:71 (ل ذ ذ) تَلَذُّ

Other derivative : Delicious 37:46.

1530. ABRAMUU ‘They have settled (an affair)’ 43:79 (ب ر م) أَبْرَمُوا

CHAPTER – 44

1531. RAHWA ‘A furrow (dry path bounded by water on two sides), also means motionless. 44:24 (ر ه و) رَهْوًا

1532. YAGLII (It will boil) 44:45 (غ ل ي) يَغْلِيْ

1533. AA-TILUUHU (Drag him) 44:47 (ع ت ل) اَعْتَلُوْهُ

Merciless (rude or violent) 68:13

CHAPTER – 45

1534. JAASIYAH (Kneeling) 45:28 (ج ث و) جَائِيَّةٌ

CHAPTER – 46

1535. AL-AHQAAF (The sand hills) 46:21 (ح ق ف) الْاَحْقَافِ

The community of Aad lived here, to whom Hud (PBH) was sent as a messenger by Allah (SWT)

1536. YA-YA (Tired) 46:33 (ع ي ي) يَغْيٰ

CHAPTER – 47

1537. MUHAMMED (PBH) 47:2 (ح م د) مُحَمَّدٌ

Name of the last messenger of Allah (SWT) Muhammed (PBH) was brought up as an orphan 93:6. Before the Holy Quran was revealed to him by Allah (SWT) through the Spirit Jibriil (PBH) 26:192-196, he had not known reading and writing, had he known then people would have thought that he was the author of the Quran 29:48 He had no knowledge of the Divine law and belief (Imaan), Allah (SWT) taught him these things through the holy Quran 42:52 He was a human being 10:2, 18:110. His prophethood was announced through earlier Divine books and messengers of Allah (SWT) 3:81, 7:157, 61:6.

He had not expected that he would be chosen as a messenger of Allah (SWT) and that the Quran would be revealed to him 28:86. He was not a sooth sayer, not under the influence of any Jinn or magic 52:29, 25:8 and 9. He was neither a poet 36:69 nor one who forged a lie 42:24. We have to accept him as the last messenger of Allah 4:170, 7:158, 48:29 and the last in the series of all the messengers of Allah (SWT) 33:40. Further we are to regard him as a model to be copied, obeying all his orders 33:21 and 71. His duty was just to communicate the message of Allah (SWT) 3:20, 4:80, 13:40. He was not given the power to guide whom he liked but Allah (SWT) guides through him, whom He wills 28:56, He was asked by Allah (SWT) to announce that he did not have knowledge of the unseen and did not have power to

benefit or harm even himself 6:50, 72:21. He was instructed to propagate Islam through the Quran 50:45. He was softhearted towards the believers being desirous for their good, full of pity and mercy 3:159, 9:128. He conveyed to the believers the good news of enjoyment in paradise, warned the nonbelievers regarding the punishment in hell, invited people towards Allah (SWT) and thus served as a lamp giving light to help people come out of the darkness of ignorance towards the brightness of Islam and he will be a witness on the day of resurrection against those who did not accept his invitation 33:45-46. He was sent for the benefit of the whole mankind till the end of the world 34:28 so as to make Islam prevail 9:33, probably in this sense he has been mentioned as Rehmat allil aalamiin, meaning 'mercy for the worlds' 21:107. He taught the Quran and its interpretation to his followers through his own practice 2:151. He was helped by Allah (SWT) and the angels, in his mission of propagating Islam, who also showered mercy on him 22:15, 66:4. Believers are required to pray to Allah (SWT) for showering His mercy and peace on him 33:56 and he is to be regarded, by the believers, closerer than their ownelves 33:6. When Allah (SWT) and His messenger (PBH) have given a decision in any affair, it does not befit a believer to exercise his own choice 33:36. People will not be considered believers if they do not go by his judgment in their disputes 4:65. The duty of Muslims is to implement the Quran in their lives as Muhammed (PBH) had taught them 3:31, 4:59 4:80, 33:71.

Some of the owners of other Divine books recognized him still they did not accept him as the messenger of Allah (SWT) 2:146, 5:15.

His opponents will be made to enter hell 4:115. He was asked to ignore the infidels leaving them to do what they wished to 10:41, 13:43.

There are two miraculous events associated with him which are reported in the Quran : splitting of the moon 54:1-2, and his journey from Mecca to Jerusalem in one night 17:1. On the day of resurrection he will complain against his people that they had forsaken the Quran i.e. they had not implemented it in their lives 25:30. He will be a witness over people here and the hereafter 2:143, 73:15, 16:89. He will be raised to Muqaam Mahmooda 'The praised position Insha Allah 17:79.

1538. TA-SAA (Destruction) 47:8 (ت ع س) تَعْسًا

1539. AASIN (Pollution) 47:15 (ا س ن) اَسِيْن

1540. ASAL (Honey) 47:15 (ع س ل) عَسَل

1541. AM-AAA-AHUM (Their bowls) 47:15 (م ع ي) اَمْعَاءَهُمْ

1542. ASHRAATUHA (Its tokens) 47:18 (ش ر ط) أَشْرَاطُهَا

1543. AQFAAL (Locks) 47:24 (ق ف ل) أَقْفَالٌ

1544. LAHN ‘Distortion (in speech)’ 47:30 (ل ح ن) لَحْنٌ

1545. AZGAANAHUM (Their bad intentions) 47:29 (ض غ ن) أَضْغَانَهُمْ

CHAPTER – 48

1546. MECCA (Name of the city in Saudi Arabia where Kaaba is located) 48:24
(م ك ك) مَكَّة

1547. AAZARAHUU (It becomes firm) 48:29 (ا ز ر) أَزْرَهُ

Strengthening of back by help) 2: 31, Name of Ibrahim’s (PBH) father 6:74

CHAPTER – 49

1548. AMTAHANA (Cleared) 49:3 (م ح ن) أَمْتَحَنَ

Other derivative : Examine 60:10.

1549. TANAABAZUU ‘Call one another (by insulting names)’ 49:11
(ن ب ز) تَنَابَزُوا

1550. AL ALQAAB (Nicknames) 49:11 (ل ق ب) الْأَلْقَابِ

1551. TAJASSASUU ‘You spy (being inquisitive about secrets of others)’ 49:12
(ج س س) تَجَسَّسُوا

1552. YALITKUM (Reduce from you) 49:14 (و ل ت) يَلِتْكُمْ

CHAPTER – 50

1553. MARIJ (Those who are confused) 50:5 (م ر ج) مَرِيْجٌ

Other derivatives : Let free 25:53 corals 55:22

1554. BAASIQAAT (Tall) 50:10 (ب س ق) بِاسِقَاتٍ

1555. YALFIZU (He utters or speaks) 50:18 (ل ف ظ) يَلْفِظُ

1556. TAHIIDU (You used to run away) 50:19 (ح ي د) تَحِيدُ

CHAPTER – 51

1557. AL HUBUK (Ways or orbits) 51:7 (ح ب ك) الْحُبُكِ

1558. YAHJA-UUN (They used to sleep) 51:17 (ه ج ع) يَهْجَعُونَ

1559. SAKKAT 'Striking (her face)' 51:29 (ص ك ك) صَكَتْ

1560. AQIIM '(Barren) old woman' 51:29 (ع ق م) عَقِيمٌ

Other derivative : Barren 22:55

CHAPTER – 52

1561. RAQQ (Pages) 52:3 (ر ق ق) رَقٌّ

1562. TAMUURU 52:9 (Whirl) (م و ر) تَمُورُ

Other derivative : Shaken 67:16.

1563. DA-AA (Push) 52:13 (د ع ع) دَعَاً

1564. KAAHIN (Soothsayer) 52:29 (ك ه ن) كَاهِنٍ

CHAPTER – 53

1565. QAABA (Short distance) 53:9 (ق و ب) قَابَ

1566. QAWSAIN (Two bows) 53:9 (ق و س) قَوْسَيْنِ

1567. ZIIZAA (Unfair) 53:22 (ض و ز) ضِيْزًا

1568. AKDAA ‘He with holds (being niggardly)’ 53:34
(ك د ي) اَكْدَا

1569. AQNAA (He gives satisfaction) or contentment. 53:48
(ق ن ي) اَقْنَا

1570. SAAMIDUUN (Involved in vanities and pride being heedless of one’s duty)
53:61 (س م د) سَامِدُونَ

CHAPTER – 54

1571. AL QAMAR (The moon)54:1 (ق م ر) الْقَمَرُ

Allah (SWT) created the moon 21:33, it bows down to Him 22:18 i.e. it follows His command 7:54 and serves human beings 16:12 in keeping an account of time (months) 6:96 It rises 6:77. The moon is not a lamp like the sun 71:16 in which hydrogen burns to give light and heat but it is a heavenly body reflecting sunlight 91:2 and moon light is called Nuur 10:5, 25:61 which appears to be light without heat. The moon is a member of the solar system associated with the sun and planets 12:4, it moves in stages 36:39, in an orbit 21:33 till an appointed time (and not for ever) 31:29 and functions according to a calculation 55:5. We should not prostrate before the moon, but prostrate before Allah (SWT) who created it 41:37. The spilling of the moon was a miracle performed by Allah (SWT) through prophet Muhammed (PBH) 54:1.

When the universe ends the sun and the moon will be brought together when the moon will probably sink into the sun 75:8-9.

1572. MUNHAMIR ‘(Water) pouring forth’54:11 (ه م ر) مُنْهَمِرٍ

1573. DUSUR ‘Nails (of metal) or palm fibre’54:13 (د س ر) دُسُرٍ

1574. MUNQA-IR (Uprooted) 54:20 (ق ع ر) مُنْقَعِرٍ

1575. ASHIR (self interested (liar) or (insolent) 54:25 (ا ش ر)

1576. ADHAA (Most grievous) 54:46 (د ه ا)

1577. SAQAR (Hell) 54:48 (س ق ر)

CHAPTER – 55

1578. AL ANAAM (Creatures) 55:10 (ا ن م)

1579. FAAN ‘Perish’ 55:26 (ف ن ي)

1580. ZUL JALAAL (Possessor of Glory) 55:27 (ج ل ل)

1581. TANFUZUU (You pass beyond) 55:33 (ن ف ذ)

1582. SHUWAAZ ‘Flames (from fire)’ 55:35 (ش و ظ)

1583. AFNAAN (Kinds or branches) 55:48 (ف ن ن)

1584. YATMISUHUNNA ‘They touched them (females)’ 55:56
(ي ط م ث)

1585. AL-YAAQUUT (Rubies) 55:58 (ي ق ت)

1586. MUDHAAMMATAAN ‘(Colour of the two gardens will be) dark green’ 55:64
(م د ه م)

1587. NAZZAAKHATAAN (Gushing forth) 55:66 (ن ض خ)

1588. AL-KHIYAAM (Pavilions) 55:72 (خ ي م)

1589. RAFRAF (Cushions) 55:76 (ر ف ر ف)

1590. ABQARIIN (Carpets) 55:76 (ع ب ق ر) عَبَقَرِيٌّ

CHAPTER – 56

1591. RUJJA ‘(The earth will be) shaken’ 56:4 (ر ج ج) رُجَّأ

1592. BASSA ‘(Mountain will be) crumbled’ 56:5 (ب س س) بُسَّأ

1593. AL MASH-AMATI (Left side) 56:9 (ش ا م) الْمَشْءَمَةِ

1594. SULLAH (Numerous) 56:13 (ث ل ل) ثُلَّةٌ

Opposite word : Few 56:14.

1595. MAWZUUNAH (Encrusted) 56:15 (و ض ن) مَوْضُونَةٍ

1596. MAKHZUUD (Thornless) 56:28 (خ ض د) مَخْضُودٍ

1597. TALH (Plantains) 56:29 (ط ل ح) طَلْح

1598. MASKUUB (Flowing continuously) 56:31
مَسْكُوبٍ (س ك ب)

1599. AL HINSI 56:46 (Sin) or disobedience 38:44
الْحِنْثِ (ح ن ث)

1600. ALMUZNI ‘(Rain) cloud’ 56:69 (م ز ن) الْمُزْنِ

1601. AL HULQUUM (The throats) 56:83 (ح ل ق م) الْحُلُقُومَ

CHAPTER – 58

1602. TAFASSAHUU (Make room) 58:11 (ف س ح) تَفَسَّحُوا

1603. AL-MAJAALIS (Assemblies) 58:11 (ج ل س) الْمَجَالِسُ

CHAPTER – 59

1604. AWJAFTUM ‘Make (horse or camel to run)’ 59:6 (و ج ف) أَوْجَعْتُمْ

Other derivative : Palpitation (of hearth)79:8

CHAPTER – 61

1605. MARSUUS (Solid or compact) 61:4

مَرْصُوصٌ (ر ص ص)

CHAPTER – 63

1606. AL-MUNAAFIQUUN (The Hypocrites) 63:1

الْمُنَافِقُونَ (ن ف ق)

Hypocrites are those who say that which is not in their hearts, they are nearer to infidelity than belief 3:167, they are liars 59:11. Hypocrisy was put in their hearts because they went against their promise with Allah (SWT) and they lied 9:77. They enjoy that which is not recognized as good and stop people from recognized good, withholding their hands, they forget Allah (SWT) and are transgressors 9:67, the opposite behavior is of the believers 9:71. They like that believers should also behave like them, believers are therefore ordered not to take them in friendship 4:89. They stand up for salat as if loaded with a burden just to show to people and do not remember Allah (SWT) much 4:142. The hypocrites will be punished three times probably in this world, in the graves after death and before resurrection and in the hereafter 9:101 [This verse is usually referred to in support of the punishment in graves]

Other derivatives : spending 2:3, Tunnel 6:35

1607. KHUSHUB (Beams of wood) 63:4 (خ ش ب) خُشْبٌ

1608. MUSANNADAH (Covered with attractive garments or supported) 63:4

مُسْنَدَةٌ (س ن د)

CHAPTER – 64

1609. ATTAGAABUN ‘(Manifestation of) misappropriation’64:9

التَّعَابُن (غ ب ن)

CHAPTER – 66

1610. SAYYIBAAT (Widows) 66:5 (ث ي ب)

CHAPTER - 67

1611. TIBAAQAA (In accordance with each other) 67:3

طِبَاقًا (ط ب ق)

Other derivative : stage 84:19

CHAPTER - 68

1612. NAMIIM (Slander) 68:11 (ن م م)

1613. ZANIIM (Mean) 68:13 (ز ن م)

1614. AL KHURTUUM (The Nose) 68:16 (خ ر ط م)

1615. AS-SARIIM (Reaped or plucked) 68:17 (ص ر م)

1616. HARD (Prevention) 68:25 (ح ر د)

CHAPTER – 69

1617. HUSUUMA (Continuously) 69:7 (ح س م)

1618. SAR-AA (Overthrown) 69:7 (ص ر ع)

1619. WAAHIYAH (Weak) 69:16 (و ه ي)

1620. HAAAA-UMU (Take) 69:19 (ه ا و م)

1621. QUTUUFUHA (Its clusters) 69:23 (ق ط ف)

1622. SILSILAH (Chain) 69:32 (س ل س ل) سِلْسِلَةٌ

1623. YUHUZZU (He urges) 69:34 (ح ض ض) يُحْضِضُ

1624. ALWATIIN ‘Artery (of the hear) 69:46 (و ت ن) الْوَتَيْنَ

CHAPTER – 70

1625. AL-IHNI (Wool) 70:9 (ع ه ن) الْإِهْنِ

1626. LAZAA (Flaming fire) 70:15 (ل ظ ي) لَظَا

1627. HALUU-AA (Hasty) 70:19 (ه ل ع) هَلُوعًا

1628. IZIIN (Groups) 70:37 (ع ز و) عَزِينَ

1629. YUFIZUUN (They are rushing) 70:43
(و ف ض) يُؤْفِضُونَ

CHAPTER – 71

1630. SUWAA-AA (Name of a false deity) 71:23 (س و ع) سُوَاعًا
Derivative: Drinking Cup 12:72

1631. YAGUUS (Name of false deity) 71:23 يَغُوثَ

1632. YA-UUQ (Name of a false deity) 71:23 (ي ع ق) يَعْوُقَ

1633. NASRA (Name of false deity) 71:23 (ن س ر) نَسْرًا

CHAPTER - 72

1634. LAMASNAA (We searched) 72:8 (ل م س) لَمَسْنَا

1635. HARASAA (Guards) 72:8 (ح ر س) حَرَسَا

1636. HARABA (Flight) 72:12 (ه ر ب) هَرَبَا

1637. TAHARROW 'Have taken or made an effort (for the right way)' 72:14
(ح ر ي) تَحَرَّوْا

1638. HATABA (Fuel) 72:15 (ح ط ب) حَطَبَا

1639. GADAQA (Abundant) 72:16 (غ د ق) غَدَقَا

1640. LIBADAA (Crowded) 72:19 (ل ب د) لَبَدَا

CHAPTER – 73

1641. ALMUZZAMMIL (One who is wrapped up in garments) 73:1
(ز م ل) الْمُزَّمِّلُ

1642. TABATTAL (Devote yourself) 73:8 (ب ت ل) تَبَتَّلْ

1643. GUSSAH (Food) that chokes 73:13 (غ ص ص) غُصَّةٌ

1644. KASHIBAA (Heap) 73:14 (ك ث ب) كَثِيبَا

1645. MAHIILA (Flowing sand) 73:14 (ه ي ل) مَهِيلًا

CHAPTER - 74

1646. MUDDASSIR (One who is covered with cloth) 74:1 (د ث ر) مُدَثِّرٌ

1647. ABASA (He frowned) 74:22 (ع ب س) عَبَسَ

1648. BASARA (He made a face) 74:22 (ب س ر) بَسَرَ

Other derivative : Gloomy 75:24

1649. QASWARAH (Lion) 74:51 (ق س ر) قَسْوَرَة

CHAPTER – 75

1650. TUHARRIK (You move) 75:16 (ح ر ك) تُحَرِّكْ

1651. NAAZIRAH (Radiant) 75:22 (ن ض ر) نَاضِرَة

1652. AT TARAQI (Throat) 75:26 (ر ق و) اَلتَّرَاقِي

1653. YATAMATTAA (Boastfully) 75:33 (م ط ي) يَتَمَطَّأ

1654. SUDA (Purposeless) 75:36 (س د ي) سُذَّى

CHAPTER 76

1655. AD-DAHR (Time) 76:1 (د ه ر) اَلدَّهْرُ

1656. AMSHAAJ ‘(Man created from sperm and egg) mingled’ 76:2
اَمْشَاج (م ش ج)

1657. MIZAAJUHA (Its Admixture) 76:5 (م ز ج) مِزَاجُهَا

1658. QAMTARIIRA (Distressful) 76:10 (ق م ط ر) قَمَطَرِيرًا

1659. ZAMHARIIRA (Intense cold) 76:13 (ز م ه ر) زَمَهَرِيرًا

1660. ZANJABIILA (A plant that has a good flavour) 76:17
زَنْجَبِيلًا (ز ن ج ب ل)

1661. SALSABIILA (Name of a spring in paradise) 76:18
سَلْسَبِيلًا (س ل س ب ل)

CHAPTER – 77

1662. KIFAATAA ‘One (i.e the earth) that draws together to itself (due to its gravity)’ 77:25 (ك ف ت) كِفَاتًا

1663. SHAMIKHAT (Lofty) 77:27 (ش م خ) شَامِخَاتٍ

1664. AL-LAHAB (The flame) 77:31 (ل ه ب) اللَّهَبِ

Other derivative : Abu Lahab 111:1

CHAPTER – 78

1665. WAHHAJAA ‘Burning (lamp)’ 78:13 (و ه ج) وَهَّاجًا

1666. SAJJAJAA ‘Torrential (rain)’ 78:14 (ث ج ج) ثَجَّاجًا

1667. DIHAAQAA ‘Full (cup)’ 78:34 (د ه ق) دِهَاقًا

CHAPTER – 79

1668. NASHTA (Releasing) 79:2 (ن ش ط) نَشْطًا

1669. NAKHIRAH ‘Rotten (bones)’ 79:11 (ن خ ر) نَخِرَةً

1670. SAHIRAH (Awake) 79:14 (س ه ر) سَاهِرَةً

1671. SAMKAHA (Its height) 79:28 (س م ك) سَمَكَهَا

1672. AGTASHA ‘He darkened (its night)’ 79:29
أَغْطَشَ (غ ط ش)

1673. DAHAAHA (He stretched it) 79:30 (د ح و) دَحَاهَا

1674. AT-TAAAMMAH (Calamity) 79:34 (ط م م) الطَّامَّةُ

CHAPTER - 80

1675. QAZABAA (Green fodder) 80:28 (ق ض ب) قَضَبَا

1676. ABBA (Herbage) 80:31 (ا ب ب) أَبَا

1677. ASSAAAKHKHA (Deafening sound) 80:33
الصَّاخَّةُ (ص خ خ)

CHAPTER - 81

1678. ANKADARAT ‘(stars) become hazy’ 81:2 (ك د ر) اَنْكَدَرَتْ

1679. AL-WUHUUSH (Wild animals) 81:5 (و ح ش) اَلْوُحُوْشُ

1680. AL-MAW-UDAH (Female child) buried alive) 81:8
اَلْمَوْءَدَّةُ (و ا د)

1681. KUSHITAT ‘(The sky has) its covering removed’ 81:11
كُشِطَتْ (ك ش ط)

1682. AL KHUNNAS (Those that withdraw) 81:15 , 114:4
اَلْخُنَّسُ (خ ن س)

1683. AL-KUNNAS ‘ Those that hide (comets) 81:16
اَلْكُنَّسُ (ك ن س)

Other derivative : (Devil who whispers and) withdraws 114:4

1684. AS-AS ‘(The night when) it comes’ 81:17
عَسَّعَسَ (ع س ع س)

1685. ZANIIN (Concealer) 81:24 (ض ن ن) ضَنِينَ

CHAPTER – 82

1686. ANTASARAT (Made to fall) 82:2 (ن ث ر) اَنْتَثَرَتْ

1687. BU-SIRAT (Over turned) 82:4 (ب ع ث ر) بُعْثِرَتْ

Other derivative : Exposed 100:9

CHAPTER – 83

1688. AL MUTAFFIFIIN (Those who measure and weigh less than what is due) 83:1 (ط ف ف) الْمُطَفِّفِينَ

1689. RAANA (Rust) 83:14 (ر ي ن) رَانَ

1690. RAHIQ (Pure drink) 83:25 (ر ح ق) رَحِيقٌ

1691. TASNIIM (Name of a spring in paradise) 83:27-28
(س ن م) تَسْنِيمٌ

1692. YATAGAAMAZUUN (They wink at or make signs to one another) 83:30
(غ م ز) يَتَغَامَزُونَ

CHAPTER – 84

1693. KAADIH (Laboring) 84:6 (ك د ح) كَادِحٌ

1694. WASAQA (It gathers) 84:17 (و س ق) وَسَقَ

CHAPTER – 86

1695. DAFIQ (Gushing with force) 86:6 (د ف ق) دَافِقٌ

1696. AL HAZL (The Joke) 86:14 (ه ز ل) الْهَزْلُ

CHAPTER – 88

1697. NAMAARIQ (Cushions) 88:15 (ن م ر ق) نَمَارِقُ

1698. ZARABIYYU (Carpets) 88:16 (ز ر ب) زَرَابِيٌّ

1699. SUTIHAT (It is spread) 88:20 (س ط ح) سُطِّحَتْ

CHAPTER – 89

1700. AL-WATR ‘The odd (number) 89:3 (و ت ر) الْوَتْرُ

Other derivatives : one after another 23:44 leave unrewarded or reduce 47:35

1701. IRAM (Name of a place) 89:7 (ا ر م) اِرَمَ

1702. SAWTA (Portion) 89:13 (س و ط) سَوَطٌ

1703. LAMMAA (Greedily) 89:19 (ل م م) لَمَّا

1704. JAMMA (Intense) 89:20 (ج م م) جَمَّا

CHAPTER - 90

1705. KABAD (Hardship) 90:4 (ك ب د) كَبَدٍ

1706. SHAFATAIN (Two lips) 90:9 (ش ف و) شَفَتَيْنِ

1707. NAJDAIN (The two high ways) 90:10 (ن ج د) نَجْدَيْنِ

1708. FAKKU (Freeing) 90:13 (ف ك ك) فُكُّ

Other derivative : leave off 98:1

1709. MASGABAH (Hunger) 90:14 (س غ ب) مَسْغَبَةٍ

CHAPTER 91

1710. TAHAHA (He spread it) 91:6 (ط ح ي) طَحَاهَا

1711. AL-HAMAHA (Inspired it) 91:8 (ل ه م) اَلْهَمَهَا

1712. DASSAHAA (He burries it) 91:10 (د س و) دَسَّاهَا

1713. DAMDAMA (He destroyed) 91:14 (د م د م) دَمَدَمَ

CHAPTER 93

1714. SAJAA (Darkens) 93:2 (س ج و) سَجَا

CHAPTER 95

1715. AT TIIN ‘The fig or the place at which the ship of Nuuh (PBH) embarked.’ 95:1

اَلتِّينَ (ت ي ن)

CHAPTER - 96

1716. NASFA-AA (We will drag him seizing him) 96:15 (س ف ع) نَسْفَعَا

1717. AZ-ZABANIYAH (Soldiers or guards of hell) 96:18

اَلزَّبَانِيَّةُ (ز ب ن)

CHAPTER – 99

1718. AZ ZILZAL (The earth is) quaked 99:1 (ز ل ز ل) اَلزَّلْزَالُ

Other derivatives : (People were) shaken 2:214 Quaking (of the hour of doom) 22:1

CHAPTER – 100

1719. ZABHA (Breathing heavily) 100:1 (ض ب ح) ضَبَحًا

1720. QADHA Striking (fire)’ 100:2 (ق د ح) قَدَحًا

1721. NAQ-A (Dust) 100:4 (ن ق ع) نَقَعَا

1722. KANUUD (Ungrateful) 100:6 (ك ن د) كَنُودٌ

1723. HUSSILA (Is made to appear) 100:10 (ح ص ل) حُصِّلَ

CHAPTER – 104

1724. MU-SADAH (Closed over) 104:8 (ا ص د) مُؤَصَّدَةٌ

CHAPTER – 105

1725. AL-FIIL (The elephant) 105:1 (ف ي ل) الْفِيلُ

CHAPTER – 106

1726. AL QURAYSH [Progeny of Ismaail (PBH) son of Ibrahiim (PBH) to which belonged our Prophet Muhammed (PBH).] 106:1

الْقُرَيْشِ (ق ر ش)

1727. ASSAYF (The summer) 106:2 (ص ي ف) الصَّيْفِ

CHAPTER – 107

1728. SAAHUUN (Those who are heedless) 107:5 (س ه و) سَاهُونَ

CHAPTER – 108

1729. ANHAR (Sacrifice) 108:2 (ن ح ر) اَنْحَرُ

1730. ALABTAR (One without posterity) 108:3 (ب ت ر) الْاَبْتَرُ

CHAPTER – 111

1731. JIIDIHA (Her neck) 111:5 (ج ي د) جِيْدِهَا

1732. MASAD (Rope of palm fibre) 111:5 (م س د) مَسَدٍ

CHAPTER – 112

1733. ASSAMAD (One on whom all depend) 112:2

الصَّمَدُ (ص م د)

This is an Attribute of Allah (SWT) explained through verse Nos 3 and 4 of ch.112. Allah (SWT) neither gives birth to someone nor was He born to someone. Parents love their children therefore they cannot be considered independent of this natural urge. The one born to someone also depends on parents for his birth and is therefore not independent. In this sense too Allah (SWT) is Independent. Everything other than Him is His creation and nothing is equal to or like Him, which obviously means that everything depends on Him, He being Rabb, Ar Razzaq, Al Kabiir, Al Khadir, Al Wahaab etc.

1734. KUFUWA (Equal or alike) 112 : 4 (ك ف ء)

CHAPTER - 113

1735. WAQAB (It overspreads) 113:3 (و ق ب)

1736. AN NAFFAASAATI 'Women who' blow (practicing witchcraft). 113:4

النَّفَّاثَاتِ (ن ف ث)

1737. YASLUBAHUM (It snatches away) 22:73 (س ل ب)

1738. SUUUA (Severe evil) 2:49 (س و ا)

1739. HAAMAAAN (One of the ministers of Firawn) (ه م ن) هَامَانَ

THE END