

Section One

Sentences without Verbs

Section Two

Root letters, root words

The Verb in the Past

Section Three

The Verb in the Present

Section Four

Derived Forms of the Verb

Section Five

Getting into Details

Word List 2

Word List 3

Appendices

1. Summary Charts
2. Using a Dictionary
3. Further Study

Unit 11

Root words, root letters

The root letters of an Arabic word are sometimes called radicals.

The root word is sometimes referred to simply as the root.

Most Arabic words have three main letters. These are called **root letters**. The simplest word from these three root letters has the meaning of **he + the past tense**.

The word **خَلَقَ** means 'He created.'

The root letters in **خَلَقَ** are **خ ل ق**. **خَلَقَ** is a **root word**. It only has root letters.

New words grow like a tree from the root words. Letters are added to the root and vowels and signs are added or changed to form new words.

Letters may be added:

i. before the first root letter, as in:

يَخْلُقُ

ii. between the root letters

خَالِقٌ

iii. after the last root letter

خَلَقُوا

iv. by doubling letters (using a shaddah)

خَلَّاقٌ

v. by a combination of the above.

إِخْتِلَاقٌ

Letters used for adding to the root word are:

أ ت ث س ل م ن ه و ي

These letters, apart from the **تة** marbutah, are contained in the word

سَأَلْتُمُونِيهَا which means 'You asked me about them'. Soon we hope you will understand how one word in Arabic can mean so much.

Words are formed from the root word according to a variety of word patterns.

You can often tell the meaning of a word from the word pattern. We will see how this happens as we go along. But let us go back to **خَلَقَ**.

خَلَقَ means 'He created.'

The pronoun 'He' is built into the form of the verb **خَلَقَ**. So usually there is no need for a separate word for 'He'.

Arabic is a language of patterns and if you can match one pattern to another, you can get some idea of the meaning of a word. Other verbs with different root letters but which have the same pattern as **خَلَقَ** may also mean 'He + the past tense'. Therefore:

جَعَلَ He made. **دَخَلَ** He entered. **خَرَجَ** He went out.

The middle root letter in **خَلَقَ** has a fat-hah.

In some root words, the middle root letter has a kasrah, for example:

عَمِلَ He worked. **عَلِمَ** He knew. **سَمِعَ** He heard.

In a few cases, the middle root letter has a dammah, for example:

كَبُرَ It was great **كَثُرَ** It was plentiful.

Precision

بدأ - برأ - خلق

فطر - جعل

There are a few words in the Qur'an meaning 'to make' or 'to create'. Each has a precise meaning which is often not conveyed in English translations.

bada'a - means to begin or originate;

bara'a - means to bring into existence from nothing;

khalafa - has the sense of to bring into existence for the first time and define the nature and disposition of what is created.

fatara - means to originate. It has the basic meaning of to break or to split.

ja'ala - has the sense of to make and has a wide variety of meanings including to appoint or to change something.

The following words

برأ - خلق - فطر

are used only for Allah.

Read the following from right to left, starting from the root words in Arabic.

In the column 'Words from Root Words', note the letters which are added to the root words.

| Added Letters | Words formed from Roots Words | Root Words |
|---------------|---|-----------------------|
| م و | eaten مَأْكُولٌ | أَكَلَ he ate |
| ت و ن | you (pl.) command تَأْمُرُونَ | أَمَرَ he commanded |
| ة | congregation جَمْعَةٌ | جَمَعَ he gathered |
| و | leaving, exit خُرُوجٌ | خَرَجَ he went out |
| ا | Creator خَالِقٌ | خَلَقَ He created |
| ي و ن | they (pl.) enter يَدْخُلُونَ | دَخَلَ he entered |
| م | place of prostration مَسْجِدٌ | سَجَدَ he prostrated |
| ل doubled | he taught عَلَّمَ | عَلِمَ he knew |
| ي س ت و ن | They ask forgiveness of Him يَسْتَغْفِرُونَهُ | غَفَرَ he forgave |
| م س ت + ي | straight مُسْتَقِيمٌ | قَامَ he stood |
| ا | book, scripture كِتَابٌ | كَتَبَ he wrote |
| ف ا | disbelievers كُفَّارٌ | كَفَرَ he disbelieved |
| م | place مَكَانٌ | كَانَ he was |
| و ا turned to | death مَوْتٌ | مَاتَ he died |
| أ ا | helpers أَنْصَارٌ | نَصَرَ he helped |

Note: The alif in مَاتَ is turned into a و in مَوْتٌ

The alif in قام is turned into a ي in مستقيم

3. Arrange in Arabic alphabetical order:

غَفَرَ

أَمَرَ

كَتَبَ

سَجَدَ

عَلِمَ

.....

4. In an Arabic dictionary, words are listed according to the letters in the root word. For example, the word مسجد will not be listed under the letter م. It will be listed under the letter س, the first letter of the root word. Identify the three root letters in the following words.

| Root Word | Root Word |
|----------------|-------------|
| كَتَاب | مَلِك |
| مُحَمَّد | نَعَبَد |
| مَسَاجِد | مَغْضُوب |
| صَابِرَات | يَدْخُلُونَ |
| فَلْيَعْبُدُوا | أَسْتَغْفِر |

4. From Word List 1, write at least three words formed from each Root Word below.

.....

.....

.....

.....

.....

.....

حَكَمَ

خَلَقَ

رَزَقَ

شَهِدَ

صَدَقَ

عَبَدَ

5. Write the ten letters which are used for adding to root words to form new words:

.....

6. Memorize the Arabic sentences below. Translate into English.

اللَّهُ الَّذِي خَلَقَكُمْ
هُوَ الَّذِي خَلَقَكُمْ
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

Allah is the one Who has.....

.....

.....

Unit 12

Sentences

beginning with a root word

A **verb** is the doing or the action word in a sentence.

The **tense** of a verb refers to the time of an action.

Each sentence on the opposite page begins with a verb in the past tense. (Tense refers to the time of an action.) Each verb has only the three root letters and therefore means 'He + the past tense'.

Notice again that all the verbs come first in these sentences and that the word 'He' is built into each verb.

Sentences

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

In Section One, we read sentences in Arabic without verbs which made complete sense.

We learnt that sentences beginning with a noun are called '**nominal sentences**'.

Verbal Sentences

It is common in Arabic for sentences to begin with a verb. Sentences which begin with a verb are called 'verbal sentences'. An example of such a sentence is:

خَلَقَ اللَّهُ الْأَرْضَ God created the earth.

In the above sentence, the verb is خَلَقَ .

The **subject** of a sentence is the part which says who or what you are talking about. You can know the subject of a sentence by asking the question 'who?' or 'what?' **before** the verb. If you ask, 'who created?' the answer - 'God' - is the subject of the sentence.

The subject of a sentence in Arabic is in the **nominative** case. The word اللَّهُ in the above sentence is therefore nominative. It is also singular and so ends with a dammah.

A **direct object** of a sentence is the person or thing which is directly affected by the verb. In the above sentence the object is 'the earth'. (You know the direct object by asking the question 'what?' or 'whom?' **after** the verb. If you ask, 'created what?' the answer - 'the earth' - is the object of the sentence.)

In Arabic, the object of a sentence is in the **accusative**. الْأَرْضَ is therefore accusative and ends with a fat-hah.

Word order

In Arabic, when the subject of the verb is specified, like اللَّهُ in the sentence above, the verb normally comes first, followed by the subject and then the rest of the sentence.

We can see this in sentence 8 opposite. The subject of the sentence 'Musa' follows the verb.

Be prepared for quite a different word order in Arabic phrases and sentences from what you are used to in English.

In the English translation opposite, words between brackets are added to complete the meaning of a sentence. There is no corresponding Arabic for the words in brackets.

Note on line 10 opposite: الطَّاغُوتُ

There is no single word for Taghūt in English. Taghūt may refer to idols or any false objects of worship, or any evil practices which take a person away from the straight path of obedience to God. It may also refer to tyrannical rulers or systems.

رَبِّ

There is no single word in English for Rabb. Rabb means 'one who owns something and looks after it well'. We may translate it as 'Cherisher and Sustainer' when it refers to God. Often only the word 'Lord' or the word 'Sustainer' is used for Rabb, but we should always bear in mind its wider meaning.

| | | |
|--|--------------------------------------|---------------------|
| He gathered wealth. 104: 2 | جَمَعَ مَالًا 1 | |
| He created the earth. 20: 4 | خَلَقَ الْأَرْضَ 2 | |
| He entered the city. 28:15 | دَخَلَ الْمَدِينَةَ 3 | |
| He went out from it (the city). 28: 21 | خَرَجَ مِنْهَا 4 | |
| He called (upon) his Sustainer. 39: 8 | دَعَا رَبَّهُ 5 ■ | |
| So he called (upon) his Sustainer. 44: 22 | فَدَعَا رَبَّهُ 6 ■ | |
| And he remembered God much. 33: 21 | وَذَكَرَ اللَّهَ كَثِيرًا 7 | مَالٌ wealth |
| So Musa returned to his people. 7: 150 | فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ 8 ■ | مَدِينَةٌ city |
| He did righteous work. 18: 88 | عَمِلَ عَمَلًا صَالِحًا 9 | طَاغُوتٌ false gods |
| He has worshipped false gods. 5: 60 | عَبَدَ الطَّاغُوتَ 10 | رَجَعَ to return |
| So He forgave him. 28:16 | فَغَفَرَ لَهُ 11 | |
| Who has done this with our gods? 21:59 | مَنْ فَعَلَ هَذَا بِآلِهَتِنَا 12 ■ | |
| He said: I (am) better than he. 38: 76 | قَالَ أَنَا خَيْرٌ مِنْهُ 13 ■ | |
| He found beside her sustenance. 3: 37 | وَجَدَ عِنْدَهَا رِزْقًا 14 | |
| This (is) what the Beneficent has promised. 36: 52 | هَذَا مَا وَعَدَ الرَّحْمَنُ 15 ■ | |

Notes for text above

- **Line 5:** The verb دَعَا is known as a weak verb. The alif in دَعَا stands for the letter و. The root letters of دَعَا are د ع و.
- **Lines 6 & 8:** The letter ف and, and so, is always attached to the following word. The word موسى does not change. It has the same form for all cases.
- **Line 12:** The word بِآلِهَتِنَا = نَا + آلِهَةٌ + ب

- 'with our gods'.

- **Line 13:** The verb قَالَ 'he said' is known as a hollow verb. It is like the verb كَانَ, 'he was'. The root letters of قَالَ are ق و ل. The root letters of كَانَ are ك و ن.
- **Line 15:** The particle مَا means 'what'. Note that مَا can also mean 'not', negating the verb in the past tense.

Unit 12

Exercises

1. Read aloud. Copy. Translate

| Copy | | Meaning in English |
|-------|--------------------------------------|--------------------|
| ..... | دَخَلَ الْمَدِينَةَ (a) | ..... |
| ..... | فَرَجَعَ مُوسَى إِلَى قَوْمِهِ (b) | ..... |
| ..... | عَمِلَ عَمَلًا صَالِحًا (c) | ..... |
| ..... | مَنْ فَعَلَ هَذَا بِعَالِهَتِنَا (d) | ..... |
| ..... | وَجَدَ عِنْدَهَا رِزْقًا (e) | ..... |
| ..... | وَذَكَرَ اللَّهُ كَثِيرًا (f) | ..... |

2.a. The word الْمَدِينَةَ in 1 (a) above is accusative because it is the

b. The subject of the verb رَجَعَ in 1(b) above is

c. The ف in the word فَرَجَعَ in 1(b) means

d. The word قَوْمِهِ in 1(b) above is genitive because it is controlled by the preposition.....

e. The word عَمَلًا in 1(c) above is..... because it is the object of.....

f. The word صَالِحًا in 1(c) is accusative because it is an adjective agreeing with the noun.....

g. The singular of ءَالِهَةً is..... (Refer to Word List 1 if necessary.)

h. The هَا in عِنْدَهَا in 1(e) above refers to (See surah 3, verse 37).

i. The subject of وَجَدَ in 1(e) is (See surah 3, verse 37).

3. Read the following aloud. Underline the six verbs which means he + the past tense. Write the meaning of each underlined word.

| | Meaning of underlined verbs | |
|--|-----------------------------|------------------------------------|
| (a) اَقْرَأْ بِسْمِ رَبِّكَ الَّذِي خَلَقَ | | بُرُوجٌ constellations |
| (b) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ | | عَلَقٌ a clinging, fertilized ovum |
| (c) وَوَجَدَكَ ضَالًّا فَهَدَى | | ضَالًّا wandering |
| (d) جَمَعَ مَالًا | | أَصْحَابٌ companions, owners |
| (e) جَعَلَ فِي السَّمَاءِ بُرُوجًا | | فِيلٌ elephant |
| (f) كَيْفَ فَعَلَ رَبُّكَ بِأَصَابِ الْفِيلِ | | اقْرَأْ Read! (imp.) |
| | | كَيْفَ how |

4. a. The word **بِسْمِ** in 3(a) above is genitive because it is _____.
- b. The word **رَبِّكَ** in 3 (a) is genitive because it is _____.
- c. The **ك** in **وَجَدَكَ** refers to _____. (See Surah ad-Duha).
- d. The word **رَبِّكَ** in 3(f) is nominative because it is the subject of _____.
- e. The word **الفيل** in 3(f) is genitive because it is _____.

Copy

Meaning in English

5.

(a) **ظَلَمَ نَفْسَهُ**

.....

.....

(b) **وَرَزَقَكُمُ اللَّهُ**

.....

.....

(c) **وَجَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا**

.....

.....

(d) **وَالسَّمَاءَ بِنَاءً**

.....

.....

(e) **وَمَا كَفَرَ سُلَيْمَانُ**

.....

.....

(f) **كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ**

He (Allah) prescribed mercy on Himself.

6. Translate the following:

Translation

(a) **خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ**

.....

(b) **خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ**

.....

(c) **وَالْأَنْعَامَ خَلَقَهَا لَكُمْ**

.....

(d) **وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ**

.....

(e) **وَالشَّمْسَ وَالْقَمَرَ**

.....

(f) **خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ**

.....

Note: The pronoun **هَا** in 6 (c) refers to **الْأَنْعَامَ** which is plural. Translate **هَا** as 'them'.

نُطْفَةٍ a drop**فِرَاشٍ** bed**أَنْعَامٍ** cattle**بِنَاءٍ** building, canopy**نَهَارٍ** daytime**سِتَّةٍ** six

Unit 13

The verb:
past tense,
singular

Tense refers to the time of an action. The term Past Tense is used to refer to the Arabic *Madi*. In many grammar books, *Madi* is also referred to as the Perfect Tense since it refers to actions which are 'perfect' or complete. It is important to remember that the *Madi* in Arabic does not always refer to actions in the past. It may be used for making a wish or in 'conditional sentences' (see Unit 40). The actual tense of a verb must be determined by its context.

A car - سَيَّارَةٌ

In modern Arabic, *sayyarah* is a car. In Surah *Yusuf*, *sayyarah* refers to the caravan or the company of travellers that found *Yusuf* in a well after he had been taken away and abandoned there by his jealous brothers. They went back to their father and said that a wolf had eaten *Yusuf*, a story which the father, Prophet *Ya'qub* - peace be on him, did not believe. The caravan travelled on to Egypt and sold *Yusuf* to the ruler of Egypt in whose household he grew up. The amazing story of *Yusuf* is told at some length in the *Qur'an*. The word *sayyarah* comes from the verb *sara* which means to go, to move or to travel.

The verb كَتَبَ is a root word. It is a verb in the past tense. It means 'He wrote'. The word 'He' is built into the word كَتَبَ. If you add the letter ت with a sukun to the root word, you form the new word كَتَبْتَ. The suffix ت with a sukun tells you that كَتَبْتَ means 'She wrote'. A letter or letters added after a word is called a suffix.

Verbs having the suffix ت will mean 'she + the past tense'. Thus:

| | | | |
|----------|----------|----------|----------|
| سَمِعَ | he heard | عَلِمَ | he knew |
| سَمِعَتْ | heard | عَلِمَتْ | she knew |

From كَتَبَ we also get other words by adding different suffixes:

كَتَبْتَ you (m.s.) wrote, كَتَبْتِ you (f.s.) wrote, كَتَبْتُ I wrote.
(Abbreviations: m.s. = masculine singular; f.s. = feminine singular)

In the three words above, notice that a sukun is placed on the last root letter. The suffix or added ending in all the above words is the letter ت. But each ت has a different vowel.

In the word كَتَبْتَ, the last ت with the fat-hah stands for 'you' masculine singular (m.s.).

In the word كَتَبْتِ, the last ت with the kasrah stands for 'you' feminine singular (f.s.).

In the word كَتَبْتُ, the last ت with the dammah stands for 'I'.

Other singular verbs in the past tense will have the same endings. Thus:

| | | | |
|---------------------|----------|----------|--------------------|
| you (m.s.) went out | خَرَجْتَ | دَخَلْتَ | you (m.s.) entered |
| you (f.s.) went out | خَرَجْتِ | دَخَلْتِ | You (f.s.) entered |
| I went out | خَرَجْتُ | دَخَلْتُ | I entered |

Below is a chart with the singular forms of two verbs in the past tense. Read from the right and then down.

| | Singular | | Singular | |
|---------|----------|----------|-----------|-----------|
| he did | فَعَلَ | كَتَبَ | he wrote | 3.m. |
| she did | فَعَلَتْ | كَتَبَتْ | she wrote | 3.f. |
| you did | فَعَلْتَ | كَتَبْتِ | you wrote | 2.m. |
| you did | فَعَلْتِ | كَتَبْتِ | you wrote | 2.f. |
| I did | فَعَلْتُ | كَتَبْتُ | I wrote | 1.m. & f. |

God has heard. 58: 1

1 سَمِعَ اللَّهُ

So when she heard about their gossip. 12: 31

2 فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ

She bore a burden. 7: 189

3 حَمَلَتْ حَمَلًا

So she watched over him from afar. 28: 11

4 فَبَصَّرَتْ بِهِ عَنْ جَنْبٍ

And a caravan came. 12: 19

5 وَجَاءَتْ سَيَّارَةٌ

And indeed Our messengers came (to) Ibrahim with the good news. 11: 69

6 ■ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرَى

You created me from fire... 7: 12

7 خَلَقْتَنِي مِنْ نَارٍ

and You created him from clay. 7: 12

8 وَخَلَقْتَهُ مِنْ طِينٍ

Have you seen the one who has rejected/disbelieved in Our signs? 19: 77

9 ■ أَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا

And you killed someone. 20: 40

10 وَقَتَلْتَ نَفْسًا

They said: O Maryam! Indeed you have come (with) an amazing thing. 19: 27

11 ■ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

He said: My Lord! Indeed I have killed someone from among them. 28: 33

12 ■ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا

And I made for him wealth extensive. 74: 12

13 وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

I saw eleven planets and the sun and the moon... 12: 4

14 رَأَيْتَ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ

I have not created jinn and mankind except that they may worship me. 51: 56

15 ■ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Notes for text above

■ **Line 6:** The word رُسُلٌ messengers, is a broken plural of رَسُولٌ and is here considered to be feminine singular. The verb جَاءَتْ is therefore feminine singular. • The word الْبَشْرَى means 'the good news'.

■ **Line 9:** The particle أ introduces a question.

• بِآيَاتِنَا = بِءَايَاتِنَا + نَا - in Our signs

■ **Line 11:** يَا + مَرْيَمُ = يَا مَرْيَمُ - O Maryam!

■ **Line 12:** The preposition مِنْ is translated as 'from among'.

■ **Line 15:** لِيَعْبُدُونِ = لِ + يَعْبُدُونَ - so that + they may worship + me. The نِ is short for نِي.

| | | | |
|---------------|---------|---------|--------------|
| فَرِيًّا | amazing | مَكْرٌ | plot, gossip |
| أَحَدَ عَشَرَ | eleven | طِينٍ | clay |
| كَوْكَبٌ | planet | الَّذِي | the one who |

Unit 13

Exercises

1. Copy the following words and circle the suffix. Write the meaning of each word.

| Root letters | Copy & circle suffix | Word | Meaning in English |
|--------------|----------------------|--------------|--------------------|
| دَخَلَ | دَخَلَتْ | دَخَلَتْ (a) | ..... |
| | | سَمِعَتْ (b) | ..... |
| | | عَلِمَتْ (c) | ..... |
| | | حَسِبَتْ (d) | ..... |
| | | خَلَقَتْ (e) | ..... |
| جَاءَ | | جِئْتُ (f) | ..... |
| كَانَ | | كُنْتُ (g) | ..... |
| | | خَلَقْتُ (h) | ..... |
| | | أَمَرْتُ (i) | ..... |

Note: two irregular verbs:

The root letters of جِئْتُ are ج ي أ . The 3rd person, masc. sing. of جَاءَ is جَاءَ , he came.

The root letters of كُنْتُ are ك و ن . The 3rd person, masc. sing. of كَانَ is كَانَ , he was.

2. Conjugate the following verbs in the past tense, singular.

| Singular | Singular | Singular | Singular | |
|----------|----------|----------|----------|------------|
| سَمِعَ | عَلِمَ | دَخَلَ | كَتَبَ | 3.m. |
| | | | | 3.f. |
| | | | | 2.m. |
| | | | | 2.f. |
| | | | | 1. m. & f. |

3. From Unit 13 of the Textbook, write:

a. two verbs which are 2nd. person, masc. sing:

b. two nouns which are accusative:

c. two nouns which are genitive:

4. Put in all the vowels and signs in the Arabic words. The first one is done for you.

| | | | | | |
|--------------------------------------|------|-----|-------------------|----------|-----|
| I did | فعلت | (k) | You (m) commanded | أَمَرْتَ | (a) |
| He killed | قتل | (l) | She feared | خافت | (b) |
| You (m) killed | قتلت | (m) | I feared | خفت | (c) |
| I killed | قتلت | (n) | She entered | دخلت | (d) |
| She said | قالت | (o) | I saw | رأيت | (e) |
| She disbelieved | كفرت | (p) | You (m) saw | رأيت | (f) |
| You (m) <i>disbelieved</i> | كفرت | (q) | I called (upon) | دعوت | (g) |
| I <i>disbelieved</i> | كفرت | (r) | I asked | سألت | (h) |
| I <i>disbelieved</i> | كانت | (s) | She did | عملت | (i) |
| She was | هديت | (t) | You (m) did | فعلت | (j) |
| You ^(m) guided | | | | | |
| She was | | | | | |

5. Read the following aloud. Underline the verbs. Translate.

Translation

- (a) أَأَنْتَ فَعَلْتَ هَذَا؟
 (b) أَ كَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ؟
 (c) فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ
 (d) قَالَتْ إِنِّي ظَلَمْتُ نَفْسِي
 (e) وَقَتَلْتُ نَفْسًا
 (f) قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا

Talking points: (The Qur'anic references are given in brackets below.)

To whom was the question in 5(a) put and why? (21: 62)

تُرَابٍ dust

To whom was the question put in 5(b)? (18: 37)

بَرِيءٌ مِنْ free from

In 5(c), to whom does the attached preposition in مِنْكَ refer? (59: 16)

رَبِّ my Sustainer

Who said the words in 5(d)? (27: 44)

الَّذِي the One Who

Who spoke the words in 5(f)? To whom does the attached

نَفْسٍ self; person

preposition in مِنْهُمْ refer? (28: 33)

Unit 14

The verb: past tense, singular, dual & plural

To **conjugate** a verb is to show its various forms for the singular, dual and plural - masculine and feminine, in a particular tense.

Below is a chart with the complete conjugation of the verb **كَتَبَ** in the past tense. To conjugate a verb is to show its various forms.

In the past tense, all changes to the verb are made by adding suffixes to the root word.

The suffixes tell who did the action. For example, the suffix **تُ** indicates 'I' and the suffix **نَا** indicates 'We'.

You may use the chart below as a reference. You are not expected at this stage to remember all the endings of the verb in the past tense before going on. However, the sooner you know them the better.

| | Plural | Dual | Singular | | | |
|------------|-------------|------------|-------------|-----------|----------|----------|
| they wrote | كَتَبُوا | they wrote | كَتَبَا | he wrote | كَتَبَ | 3.m. |
| they wrote | كَتَبْنَ | they wrote | كَتَبَتَا | she wrote | كَتَبَتْ | 3.f. |
| you wrote | كَتَبْتُمْ | you wrote | كَتَبْتُمَا | you wrote | كَتَبْتَ | 2.m. |
| you wrote | كَتَبْتُنَّ | you wrote | كَتَبْتُمَا | you wrote | كَتَبْتِ | 2.f. |
| we wrote | كَتَبْنَا | we wrote | كَتَبْنَا | I wrote | كَتَبْتُ | 1.m & f. |

From the above chart, you will see that verbs are classified according to:

- Number** - singular, dual or plural
- Gender** - masculine or feminine
- Person** - 3rd, 2nd or 1st person.

(They are also classified according to **tense** (e.g. past or present), **voice** (active or passive) and **mood** - but we will explain what these mean later.)

Number

We already know from Section One, that words in Arabic can be singular, dual or plural. Singular refers to one, dual refers to two, and plural refers to more than two. This applies to verbs as well.

In the last Unit, we dealt with the singular forms of the verb in the past tense. The dual forms do not occur very frequently. The verbs in lines 2 and 5 opposite are dual.

In the plural of the past tense, notice that there is an alif written, but not pronounced, at the end of the masculine, 3rd person form: **كَتَبُوا** they wrote. In the Madīnah Mus-haf, a small circle is placed above this alif to show that it is not pronounced.

Notice the difference in pronunciation and meaning between **كَتَبْنَ** they (f) wrote, and **كَتَبْنَا** we wrote.

Hint: The verbs in the second person past tense all have the same endings as their respective separate pronouns.. Repeating each verb with its pronoun may help in memorizing, e.g. **أَنْتِ كَتَبْتِ أَنْتِ كَتَبْتِ أَنْتُمْ كَتَبْتُمْ**

Faith and good works

Faith and good works are frequently mentioned together in the Qur'an. It is not sufficient to believe in God. Belief has to be supported and confirmed by righteous action. Noone lives in a vacuum. Either one does good deeds, or remains idle and lazy, or does wrong and evil deeds.

The words

ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

- those who 'have believed and done good works' (lines 11 & 12 opposite) occur more than fifty times together in the Qur'an.

| | |
|--|---|
| He made darkness and light. 6: 1 | جَعَلَ الظُّلْمَتِ وَالنُّورِ 1 |
| They both made partners unto Him. 7: 190 | جَعَلَا لَهُ شُرَكَاءَ 2 |
| And they made partners unto God. 13: 33 | وَجَعَلُوا لِلَّهِ شُرَكَاءَ 3 |
| And He found you wandering and guided (you). 93: 7 | وَوَجَدَكَ ضَالًّا فَهَدَى 4 |
| And they (both) found one of Our servants (lit. a servant from Our servants). 88: 65 | وَوَجَدَا عَبْدًا مِنْ عِبَادِنَا 5 |
| They found their merchandise. 12: 65 | وَجَدُوا بِضَاعَتَهُمْ 6 |
| The messenger has believed. 2: 285 | ءَامَنَ الرَّسُولُ 7 ■ |
| Surely, I believed in your Lord. 36: 25 | إِنِّي ءَامَنْتُ بِرَبِّكُمْ 8 |
| Our Sustainer! We have believed... 5: 83 | رَبَّنَا ءَامَنَّا 9 ■ |
| What have they created of the earth? 35: 40 | مَاذَا خَلَقُوا مِنَ الْأَرْضِ 10 ■ |
| And those who have believed... | وَالَّذِينَ ءَامَنُوا 11 ■ |
| ...and have done good works... | وَعَمِلُوا الصَّالِحَاتِ 12 |
| ...those are the companions of Paradise. 2: 82 | أُولَئِكَ أَصْحَابُ الْجَنَّةِ 13 |
| And those who have disbelieved and denied Our signs... | وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا 14 ■ |
| ...those are the companions of the Fire. 2: 39 | أُولَئِكَ أَصْحَابُ النَّارِ 15 |

Notes for text above

■ **Line 7:** The verb *ءَامَنَ* in line 7 is a Form IV verb; other past tense forms of this verb occur in lines 8, 9 and 11.

■ **Line 9:** The word *رَبًّا* is accusative. In addressing someone, the accusative is used:

(i) when the word has an attached pronoun as in *رَبَّنَا*, *Our Sustainer!*

(ii) when it is followed by a word in the genitive, e.g.

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ - *O company of jinn and mankind!*

Otherwise, the nominative is used: a single dammah for words in the singular e.g.

يَا مُحَمَّدُ, *O Muhammad!*

■ **Line 10:** The preposition *مِنْ* is translated as 'of'.

■ **Lines 11 & 14:** *الَّذِينَ* *those who*, is the masculine plural of *الَّذِي*, *the one who*.

Unit 14

Exercises

1. Conjugate the following verbs in the past tense.

| Plural | Dual | Singular | |
|--------|-------|----------|----------|
| | | فَعَلَ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

| | | | |
|-------|-------|--------|----------|
| ..... | ..... | عَلِمَ | 3.m. |
| ..... | ..... | ..... | 3.f. |
| ..... | ..... | ..... | 2.m. |
| ..... | ..... | ..... | 2.f. |
| ..... | ..... | ..... | 1.m.&.f. |

| | | | |
|-------|-------|--------|----------|
| ..... | ..... | سَمِعَ | 3.m. |
| ..... | ..... | ..... | 3.f. |
| ..... | ..... | ..... | 2.m. |
| ..... | ..... | ..... | 2.f. |
| ..... | ..... | ..... | 1.m.&.f. |

| | | | |
|-------|-------|--------|----------|
| ..... | ..... | جَعَلَ | 3.m. |
| ..... | ..... | ..... | 3.f. |
| ..... | ..... | ..... | 2.m. |
| ..... | ..... | ..... | 2.f. |
| ..... | ..... | ..... | 1.m.&.f. |

2. Link the Arabic with the English.

| | |
|-----------|------------------|
| ءَامَنَتْ | He believed |
| وَجَدَ | They disbelieved |
| وَجَدَا | I believed |
| جَعَلَ | They both found |
| كَفَرُوا | He made |
| ءَامَنَ | He found |

2. Fill in the blank spaces below.

| Meaning | 3.m.p. | 3.m.s. | Meaning |
|---------|--------------------|----------|---------|
| ..... | .....دَخَلُوا..... | دَخَلَ | ..... |
| ..... | ..... | أَخَذَ | ..... |
| ..... | ..... | اتَّخَذَ | ..... |
| ..... | ..... | ءَامَنَ | ..... |
| ..... | ..... | بَصَرَ | ..... |
| ..... | .....جَاءُوا..... | جَاءَ | ..... |
| ..... | ..... | جَعَلَ | ..... |
| ..... | ..... | ذَكَرَ | ..... |

3. Translate into English.

Translation

- (a) مَاذَا خَلَقُوا مِنَ الْأَرْضِ؟
- (b) سَمِعُوا الذِّكْرَ
- (c) سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ
- (d) وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
- (e) أَوْلَئِكَ أَصْحَابُ النَّارِ
- (f) وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
- (g) أَوْلَئِكَ أَصْحَابُ الْجَنَّةِ
- (h) وَذَكَرُوا اللَّهَ كَثِيرًا

Unit 15

The verb past tense: number & gender

اللَّهِ

The word 'Allah' is grammatically masculine singular but it has no gender connotations. Also, the word Allah does not have any plural form - unlike the word 'god' in English or 'ilah' in Arabic.

Number (continued)

Feminine plural past tense verbs end with نَ which is a short vowel. For example:

دَخَلْنَ they (f) entered كَتَبْنَ they (f) wrote.

However, first person plural verbs end with نَا which is a long vowel:

دَخَلْنَا we entered كَتَبْنَا we wrote.

Be careful when reading to keep short vowels short and lengthen the long vowels. Meanings change when you lengthen vowels. You can see that the endings of words are very important in Arabic.

Gender

Verbs, like pronouns, in Arabic may be either masculine (m.) or feminine (f.). There is no neuter gender. Study the following:

| | |
|-------------------------|------------------------------------|
| جَاءَ He has come | جَاءَ It has come. |
| جَاءَ رَجُلٌ A man came | جَاءَ الْحَقُّ The Truth has come. |
| جَاءَتْ She came | جَاءَتْ سَيَّارَةٌ A caravan came. |

A masculine singular noun takes a verb in the masculine. The noun الْحَقُّ is masculine and the verb جَاءَ is also masculine.

A feminine singular noun takes a verb in the feminine. The noun سَيَّارَةٌ is feminine because it ends with ta' marbutah ة. Its verb جَاءَتْ is also feminine - it ends with ت

More on the agreement of subjects and verbs

i. When a verb comes first in a sentence and its subject is 3rd person, it is always singular - even if the subject is singular, dual or plural. (See lines 12 - 15.)

ii. When a verb comes first in a sentence, it can be masculine even if the subject is grammatically feminine. e.g. in line 14, the subject الْمُؤْمِنَاتُ is feminine plural but its verb جَاءَ is masculine singular.

iii. The verb occurring first in a sentence is singular even if the subject is plural. But a following verb with the same plural subject will be plural. In line 15, the first verb جَاءَ is singular but the second verb دَخَلُوا is plural. The subject of both verbs is إِخْوَةٌ, the brothers.

Hint on translating into English:

First identify the subject of the Arabic sentence. If the subject is a noun, it must be in the nominative case. For example, in line 13 opposite, the subject must be رَسَلْنَا which is nominative. In line 14, the subject of the verb جَاءَ is الْمُؤْمِنَاتُ which is nominative.

| | |
|------------|------------------|
| مِيثَاقٌ | pledge, covenant |
| غَلِيظٌ | solemn, strong |
| طَهُورٌ | pure |
| بَيِّنَاتٌ | clear teachings |

الماء

The verse in line 4 opposite, expresses a profound truth: that water is necessary for the emergence and development of life. Life depends on water. Read this verse with the previous amazing verse of the Qur'an, 21: 29.

| | |
|---|--|
| They (f.) took from you a solemn pledge. 4: 21 | أَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا 1 |
| So when they (f.) saw him... 12: 31 | فَلَمَّا رَأَيْنَهُ 2 |
| We created the heavens and the earth. 50: 16 | خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ 3 ■ |
| And We made from water every living thing. 21: 30 | وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ 4 ■ |
| We sent down from the sky pure water. 25: 48 | أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا 5 ■ |
| We have heard and we have obeyed. 2: 285 | سَمِعْنَا وَأَطَعْنَا 6 |
| Indeed We did send our messengers with clear teachings. 57: 25 | لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ 7 ■ |
| And indeed We did send <u>Musa</u> with our signs. 11: 96 | وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا 8 ■ |
| A man came. 28: 20 | جَاءَ رَجُلٌ 9 |
| The Truth has come. 17: 81 | جَاءَ الْحَقُّ 10 |
| A caravan came. 12: 19 | جَاءَتْ سَيَّارَةٌ 11 |
| Messengers before me have come to you. 3: 183 | قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي 12 |
| And indeed Our messengers came (to) <u>Ibrahim</u> with the good news. 11: 69 | وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرَىٰ 13 ■ |
| O Prophet! When the believing women come (to) you... 60: 12 | يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ 14 |
| And the brothers of <u>Yusuf</u> came and entered unto him and he recognized them. 12: 58 | وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ 15 ■ |

Notes for text above

■ **Lines 3, 4, 5, 7 and 8:** The words 'We' and 'Our' refer to Allāh. In the Qur'an, Allāh frequently refers to Himself as 'We' but this does not in any way affect the fact that Allāh is One.

■ **Lines 7, 8 and 13:** لَقَدْ is a combination of the ل of emphasis and قَدْ. To emphasize that an action is complete, the particle قَدْ or لَقَدْ is placed before the past tense verb. قَدْ with the past tense of the verb

sometimes conveys the sense of the Past Perfect in English - as in قَدْ كَتَبَ - he had written.

قَدْ is one of the many particles which control verbs in Arabic and help to convey precise tenses. The actual tense of a verb, however, has to be determined by the context in which it is used.

■ **Lines 15:** The word يُوسُفَ is genitive. See Note for line 2, Unit 16.

Unit 15

Exercises

1. Fill in the blank spaces below.

| Meaning | 1st. person pl. | 3rd. person m.s. | Meaning |
|---------|-----------------|------------------|---------|
| | | أَخَذَ | ..... |
| | | رَأَى | ..... |
| | | خَلَقَ | ..... |
| | | جَعَلَ | ..... |
| | | أَنْزَلَ | ..... |
| | | سَمِعَ | ..... |
| | | أَرْسَلَ | ..... |
| | | ظَلَمَ | ..... |
| | | رَزَقَ | ..... |
| | | هَدَى | ..... |

2. Translate the following with the help of the vocabulary and notes below.

| | |
|---|-------|
| (a) وَمَا ظَلَمْنَاهُمْ | ..... |
| (b) وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ | ..... |
| (c) قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا | ..... |
| (d) وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا | ..... |
| (e) ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا | ..... |
| (f) وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ | ..... |
| (g) ابْنَ مَرْيَمَ رَسُولَ اللَّهِ | ..... |
| (h) وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ | ..... |

Notes for text above

Line (a): The مَا means 'not'. **Line (b)** وَلَكِنْ means 'but'.

أَنْفُسَهُمْ = themselves; أَنْفُسَنَا = ourselves;

Similarly: نَفْسَهُ = himself; نَفْسِي = myself;

Line (g): The word مَرْيَمَ, of Maryam - is mudaf ilayhi and therefore genitive.

Line (h): The two verbs are 3.m.p. The alif at the end is omitted because each verb has an attached pronoun.

ثُمَّ then

سَقْفٍ canopy

مَحْفُوظٌ protected

الْمَسِيحِ The Masih (Jesus)

صَلَبَ to crucify

3. Link the Arabic with the English meaning

| | |
|--------------|-----------------|
| We made | مِنَ الْمَاءِ |
| from the sky | سَمِعْنَا |
| They (f) saw | لَمَّا |
| from water | جَعَلْنَا |
| when | مِنَ السَّمَاءِ |
| We heard | رَأَيْنَ |

4. Put in the vowels and signs in the Selection below. (Selection 29. Surah at-Tawbah, 9: 128-129.). New words are listed at the bottom of the page.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَؤُوفٌ رَّحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

A Messenger has come (to) you from among yourselves.

Hard on him is what you have suffered. Concerned for you (is he). With the believers

caring and merciful (is he). So if they turn away, then say: Sufficient for me is God

There is no god but He. On him I depend,

and He is the Lord of the mighty throne.

5. Put in the vowels and signs in the Selection below. (Selection 30. Surah Yūnus, 10: 57-58)

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ
مِّنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind! Indeed, there has come (to) you an admonition

from your Sustainer, and a cure for whatever is in (human) hearts

and a guidance and mercy to the believers.

6. Translate the following from (4) and (5) above

جاءكم رسول
من أنفسكم
عزير عليه
بالمؤمنين
حسبى الله
لا إله إلا هو
عليه توكلت
يأتيها الناس

عنت he suffered
عزير عليه hard on him
توكل he depended
حريص concerned
رؤوف caring, compassionate
العرش the throne
موعظة an admonition
صدر / صدور chest, heart/pl
شفاء healing

Unit 16

The verb past tense: person

Abbreviations:

| | |
|------|----------------------|
| f.s. | = feminine singular |
| f.d. | = feminine dual |
| f.p. | = feminine plural |
| m.s. | = masculine singular |
| m.d. | = masculine dual |
| m.p. | = masculine plural |

Person

As with pronouns, we also use the expressions 1st person, 2nd person or 3rd person when we describe any form of the verb in Arabic.

3rd person

The 3rd person is the person **spoken about**: *he, she, it, or they* in English.

In Arabic, the 3rd person may be: *he, she, they two (m), they two (f), they (m. pl.) or they (f.pl.)*.

Notice in Arabic that there are four forms of the verb meaning 'they + verb':

| | | | |
|----------|---------------------|-----------|---------------------|
| كَتَبُوا | They (m. p.) wrote. | كَتَبَا | They (m.d.) wrote. |
| كَتَبْنَ | They (m. f.) wrote. | كَتَبْتَا | They (f. d.) wrote. |

The masculine plural form is used for males and also for mixed groups of males and females.

2nd person

The 2nd person is the person being **spoken to**: *you*. In English, the word 'you' may refer to a male or female, to one person or a group of people. In Arabic, we have already learnt that there are five pronouns meaning 'you' and there are also five forms of the verb which refer to 'you', depending on whether you are masculine or feminine, singular, dual or plural:

| | | | |
|-------------|--------------------|----------|-------------------|
| كَتَبْتُمْ | You (m. p.) wrote. | كَتَبْتَ | You (m. s.) wrote |
| كَتَبْتُنَّ | You (f. p.) wrote. | كَتَبْتِ | You (f. s.) wrote |

The masculine and feminine dual is **كَتَبْتُمَا**, You (m. & f. d.) wrote.

Hint: The verbs in the second person past tense all have the same endings as their respective separate pronouns. Repeating each verb with its pronoun may help in memorizing:

| | |
|-----------------------|-----------------|
| أَنْتُمْ كَتَبْتُمْ | أَنْتَ كَتَبْتَ |
| أَنْتُنَّ كَتَبْتُنَّ | أَنْتِ كَتَبْتِ |

For the m.& f. dual, the pronoun with the verb is **أَنْتُمَا** :

1st person

The first person is the person **speaking**: *I, We*.

Here, as in English, there is no distinguishing between masculine and feminine.

There is also no distinction between the dual and the plural.

| | | | |
|----------|----------------------|-----------|---------------------------------------|
| كَتَبْتُ | - I (m. & f.) wrote; | كَتَبْنَا | - We (m. & f. dual and plural) wrote. |
|----------|----------------------|-----------|---------------------------------------|

Reflecting on water

In the words of lines 4 and 5 opposite, Allah asks us to reflect on or think about the water we drink. Several verses of the Qur'an deal with the water cycle and the uses of water. Water is a crucial part of Allah's sustenance (rizq) to His creation. When we think of and use water, we are thankful to God and acknowledge His creative power and grace.

As if you see Him

The word **إِحْسَانٌ** is

often translated simply as 'good' or 'goodness'. It also means excellence and implies the doing of something to the best of one's ability. According to a hadith (saying of the Prophet Muhammad, peace be on him), *ihسان* is 'that you should worship God as if you see Him, for while you do not see Him, He surely sees you'.

| | | | |
|---|---|------|------------------------------------|
| He said: Did you know what you did... | قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ | 1 ■ | |
| ...with Yusuf and his brother? 12: 89 | يُوسُفَ وَأَخِيهِ | 2 ■ | |
| You have disbelieved after your (attaining) faith. 9: 66 | قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ | 3 | |
| So have you seen the water... | أَفَرَأَيْتُمُ الْمَاءَ | 4 ■ | |
| which you drink? 56: 67 | الَّذِي تَشْرَبُونَ | 5 ■ | to drink شَرَبَ / يَشْرَبُ |
| So have you seen the one who has disbelieved in Our signs? 19: 77 | أَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا | 6 ■ | God save us! حَاشَ لِلَّهِ |
| Is the recompense of good (anything) but good? 55: 60 | هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ | 7 | a human being, human beings بَشَرٌ |
| So have you found what ... | فَهَلْ وَجَدْتُمْ مَا | 8 ■ | an angel مَلَكٌ |
| your Lord promised (to be) true? 7: 44 | وَعَدَرَبُّكُمْ حَقًّا | 9 | |
| And she said (to Yusuf): 'Come out before them.' | وَقَالَتْ إِخْرَجْ عَلَيَّ | 10 ■ | |
| And when they saw him, they marvelled greatly at him... | فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ | 11 ■ | |
| and cut their hands... | وَقَطَّعْنَ أَيْدِيَهُنَّ | 12 | |
| and said, 'May God save us!' | وَقُلْنَ حَاشَ لِلَّهِ | 13 | |
| This is not a human being... | مَا هَذَا بَشَرًا | 14 | |
| This is nothing but a noble angel. 12: 31 | إِنَّ هَذَا إِلَّا مَلَكٌ كَرِيمٌ | 15 ■ | |

Notes for text above

■ **Lines 1, 4 & 6:** To introduce a question, أ or هَلْ is used. They are referred to as interrogative particles. In the Qur'an أ is used more frequently than هَلْ.

■ **Line 2:** The word يُوسُفَ is genitive because it is controlled by the preposition بِ. Some words, including many proper names, have only one form for the accusative and genitive.

Examples: إِبرَاهِيمَ، إِسْرَائِيلَ، مَرْيَمَ

■ **Line 5:** تَشْرَبُونَ - you (2.m.p.) drink - is present tense. See Unit 21. **Line 8:** In وَجَدْتُمْ, the sukun which should be on the dal is omitted and a shaddah is placed on the ta' for ease in pronunciation.

■ **Line 10:** اخْرَجْ is imperative, (m.s.). See Unit 25.

■ **Line 11:** The word أَكْبَرْنَهُ is translated 'they marvelled greatly at him' - lit. they (f.p.) considered him great. **Line 15:** إِنَّ - a negative particle

followed by إِلَّا = 'nothing ...but'.

Unit 16

Exercises

1. Put in the vowels and signs in the Arabic. Fill in the blanks in the English.

- a. He: Have you (pl.) denied My.....?
- ١٢:٨٩ b. : Did you (pl.) what
you..... with?
- ٢:١٥٢ c. And Sulayman did
but the evil ones
- d. Have you (m.s.) in the One who
..... you from ?
- e. And: Our! Why
have You prescribed fighting for us (lit. on us)?
- ٢٧:٤٤ f. She: My Sustainer! Surely I have
myself and I have with Sulayman
to, the Sustainer..... the worlds.
- ٢:٣٩ g. And those who have and denied
..... signs, those (are)
.....
- ١٥:٧٥ h. Then sent after them
to Pharaoh and his chiefs
- i. i. God has those who have
and did among them, forgiveness.
- ١٤:٢٢ j. Indeed Allah the promise of Truth
and I (Shaytan) you and I betrayed
you.
- قال أكذبتُم بعاياتي
قال هل علمتم ما
فعلتم بيوسف
وما كفر سليمان
ولكن الشياطينَ كفروا
أكفرت بالذي
خلقتك من تُراب
وقالوا ربنا لم
كتب علينا القتال
قالت رب إنني ظلمت
نفسى وأسلمتُ مع سليمانَ
لله رب العلمين
والذين كفروا وكذبوا
بعاياتنا أولئك أصحاب
النار
ثم بعثنا من بعدهم موسى وهارونَ
إلى فرعون وملايهُ بعاياتنا
وعد الله الذين ءامنوا
وعملوا الصلحَات منهم مغفرةً
إن الله وعدكم وعد الحق
ووعدْتُكُمْ فَأَخْلَفْتُكُمْ

Notes for text above: **Sentence (c):** The words **ولكن** mean 'but'. **Sentence (d):** The words **من بعدهم** mean 'after him'. **Sentence (j):** In the verb **وَعَدْتُكُمْ**, the shaddah on the **ت** replaces the sukun on the **د** - this is for ease in pronunciation.

2. The Arabic below has phrases and sentences which occur frequently in the Qur'an. Copy the Arabic and put in all the missing vowels.

- 2:8 ءَمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْآخِرِ
- 6:73 وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
- وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ
- 42:4 لَهُ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ
- 2:163 وَالْحَكْمَ اِلٰهٍ وَّاحِدٍ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ
- 9:71 وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتِ بَعْضُهُمْ اَوْلِيَاءُ بَعْضٍ
- 9:72 وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنَّٰتٍ
- 2:277 اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ
- وَءَاتَوْا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ
- 2:5 اُولٰٓئِكَ عَلٰى هُدٰى مِّنْ رَبِّهِمْ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ
- 2:26 اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ
- 4:170 يَا اَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُوْلُ بِالْحَقِّ
- وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ وَكَانَ اللّٰهُ عَزِيْزًا
- 48:7 حَكِيْمًا
- 10:64 لَهُمُ الْبَشْرٰى فِى الْحَيٰةِ الدُّنْيَا وَفِى الْاٰخِرَةِ

3. For the English below, write the corresponding Arabic from the above.

- a. O mankind! The Messenger has come to you with the truth. 4: 170
- b. And your God is One God. 2: 163
- c. And He is the One who has created the heavens and the earth. 6: 73
- d. To Him (belongs) whatever is in the heavens and whatever is in the earth. 42: 4
- e. And to God belong the forces of the heavens and the earth and God is ever Mighty, Wise. 98: 7
- f. God has promised the believing men and the believing women gardens. 9: 72
- g. For them is the good news in the worldly life and in the Hereafter. 10: 64
- h. Those - they are the successful ones. 2: 5
- i. Those - they are the losers. 2: 26
- j. We have believed in God and in the Last Day. 2: 8

He created the human being. 55: 3

1 خَلَقَ الْإِنْسَانَ

The human being was created weak. 4: 28

2 خُلِقَ الْإِنْسَانُ ضَعِيفًا

He gathered wealth. 104: 2

3 جَمَعَ مَالًا

So the sorcerers were gathered. 26: 38

4 ■ فَجَمَعَ السَّحَرَةَ

And Dawūd killed Jalūt. 2: 251

5 وَقَتَلَ دَاوُودُ جَالُوتَ

And whoever has been killed unjustly... 17: 33

6 وَمَنْ قُتِلَ مَظْلُومًا

And when the female babe is asked: for what sin was she killed? 81: 9

7 وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

Perish the human being! How ungrateful is he!
80: 17

8 ■ قَتَلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Permission (to fight) has been given to those who are being fought because they were wronged. 22: 39

9 أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا

Do they not look at the clouds - how they were created? 88: 13

10 أَفَلَا يَنْظُرُونَ إِلَى الْإِبْلِ كَيْفَ خُلِقَتْ

When Allāh is mentioned, their hearts tremble.
22: 35

11 ■ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

Fasting has been prescribed for you (lit. on you).
2: 183

12 كُتِبَ عَلَيْكُمُ الصِّيَامُ

And if you were killed in the path of God or were to die...

13 ■ وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ

...then forgiveness from God and His grace is better than whatever (wealth) they amass. 3: 157

14 لَمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٍ مِمَّا يَجْمَعُونَ

And stand firm as you were commanded. 32: 15

15 وَاسْتَقِمَّ كَمَا أُمِرْتَ

Notes for text above

■ **Line 4:** The verb, whether active or passive, is singular when it is the first word in a sentence. This is so whether the subject of the sentence is singular, dual or plural. For example, the subject *السَّحَرَةُ* the sorcerers, is plural but the verb *جَمَعَ* is singular.

■ **Line 8:** The verb *قُتِلَ* is used to express a wish. The past tense of the verb in Arabic, whether active or passive, is sometimes used to express a wish. An

example of this - not from the Qur'an - is *رَحِمَهُ اللَّهُ* - may God have mercy on him.

The construction *مَا أَكْفَرَهُ* is used to express the exclamation: *How ungrateful is he!* It is made up of *مَا* + comparative adjective + the pronoun *هُ*. (For comparative adjectives, see Unit 18.)

■ **Line 11.** This is a conditional sentence (see Unit 40) introduced by the particle *إِذَا*, meaning 'if' or 'when'.

■ **Line 13.** *لَ + إِنَّ = لَئِن*

Unit 17

Exercises

1. Conjugate the following verb in the past tense, passive.

| Plural | Dual | Singular | |
|--------|-------|---------------|----------|
| | | أَمِيرٌ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

2. Translate the above into English.

| Plural | Dual | Singular | |
|--------|-------|------------------|----------|
| | | he was commanded | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

3. Copy and translate into English.

| Copy | Meaning in English |
|-------|---|
| ..... | خَلَقَ الْإِنْسَانَ (a) |
| ..... | خُلِقَ الْإِنْسَانُ (b) |
| ..... | ذَكَرَ اللَّهُ (c) |
| ..... | ذُكِرَ اللَّهُ (d) |
| ..... | كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ (e) |
| ..... | كُتِبَ عَلَيْكُمُ الصِّيَامُ (f) |

(i) In 3 (a) above the subject of خَلَقَ is (ii) In 3 (b) the subject of خُلِقَ is

(iii) The word الْإِنْسَانَ in 3(a) above is accusative because it is the

(iv) The word الْإِنْسَانُ in 3(b) above is nominative because it is the

4. In the space below, copy Selection 51 (Surah al-Hajj, 22: 39-40) which has some verbs in the passive

.....

.....

.....

.....

.....

.....

.....

.....

a. From the above, write three verbs which are in the past tense and passive:

.....

b. Write three words with the lam of emphasis prefixed.

.....

c. In verse 39, the word **اللَّهِ** is accusative because it is

d. Write two examples of an idafah construction (with the mudaf and mudaf ilayhi) from the Selection.

.....

e. Identify the conditional sentence and write the first eight words of this sentence below:

.....

5. Copy the following from Surah al-Ghashiyah 88: 17-20. Underline the verbs in the passive. Translate.

Translation

- (a) أَفَلَا يَنْظُرُونَ
.....
- (b) إِلَى الْأَبْلِ كَيْفَ خُلِقَتْ
.....
- (c) وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
.....
- (d) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
.....
- (e) وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ
.....

The four verbs in 5(b) to (e) above are fem. sing. because the subject of each verb is grammatically

.....

The four nouns in 5(b) to (e) above arebecause each is controlled by the preposition

- خُلِقَتْ They were created
- رُفِعَتْ It was raised
- نُصِبَتْ They have been raised and fixed
- سُطِحَتْ It was spread out

Unit 18

The past tense of قال

In English, adjectives like big, bigger and biggest are called positive, comparative and superlative respectively.

In Arabic, there is only one form for the comparative and the superlative.

Two verbs which occur very frequently in the Qur'an are قَالَ and كَانَ in their various forms.

They are called hollow verbs. The alif in قال and كان stands for the letter و. So: the root letters of قال are ق و ل; the root letters of كان are ك و ن.

This means that if you are looking up قال in a dictionary, you will need to look under ق و ل and not (قال). The second root letter 'waw' is also important when we come to deal with the present tense of قَالَ.

Below is given the full conjugation of قَالَ in the past tense. You will see that the alif is dropped in all the 1st and 2nd person forms, and in the feminine plural 3rd person. Whenever the alif is dropped, the ق takes a dammah.

| Plural | Dual | Singular | |
|------------|------------|------------|-----------|
| قَالُوا | قَالَا | قَالَ | 3.m. |
| قَالْنَ | قَالَتَا | قَالَتْ | 3.f. |
| قَالْتُمْ | قَالْتُمَا | قَالَتُمْ | 2.m. |
| قَالْتُنَّ | قَالْتُمَا | قَالَتُنَّ | 2.f. |
| قَالْنَا | قَالْنَا | قَالَتُمْ | 1. m & f. |

The passive of قَالَ is قِيلَ, *it has been said, it is said.*

Adjectives: comparative & superlative

In line 1 opposite, the word أَكْبَرُ meaning 'bigger' or 'greater', is the comparative form of the adjective كَبِيرٌ meaning 'big' or 'great'. Many adjectives follow the same pattern. In English, we use the terms positive, comparative and superlative for adjectives used for comparing. For example, big, bigger and biggest are positive, comparative and superlative respectively.

In Arabic, to form the comparative of a masculine adjective, an alif is added before the first root letter. A sukun is then placed on the first root letter. The second root letter takes a fat-hah. **Read from right to left.**

| Comparative | Positive |
|------------------|---------------|
| bigger أَكْبَرُ | big كَبِيرٌ |
| smaller أَصْغَرُ | small صَغِيرٌ |
| nearer أَقْرَبُ | near قَرِيبٌ |
| more أَكْثَرُ | many كَثِيرٌ |
| greater أَعْظَمُ | great عَظِيمٌ |

Arabic uses the comparative form for the superlative as well. So the word أَكْبَرُ can mean both 'bigger' and 'biggest'. You can tell from the context whether an adjective is comparative or superlative.

The feminine of كَبِيرٌ is كَبِيرَةٌ, the comparative form of which is كَبِيرَى which means 'greater' or 'greatest' as in آيَةَ الْكُبْرَى - the greatest sign.

We hear and we obey

The response of a believer to Divine guidance contained in the Qur'an is to accept and follow it. But this is not robotic behaviour. It is based on the clear consciousness of the absolute knowledge, wisdom and justice of God Who knows what is best for His creatures. Each person has a duty to use his or her God-given reason to ponder and reflect.

| | | | |
|--|------|---|------------|
| He said: This (is) my Lord. This (is) greater. 6: 78 | 1 | قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ | |
| He said: I am better than he. 7: 12 | 2 | قَالَ أَنَا خَيْرٌ مِنْهُ | |
| She said: It is from God. 3: 37 | 3 | قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ | |
| She said: My Sustainer! Indeed I have wronged myself. 27: 44 | 4 | قَالَتْ رَبِّي إِنَّي ظَلَمْتُ نَفْسِي | |
| They both said: Our Sustainer! We have wronged ourselves. 7: 23 | 5 | قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا | |
| They (f.) both said: Our father (is) an old man. 28: 23 | 6 | قَالَتَا أَبُونَا شَيْخٌ كَبِيرٌ | an old man |
| They said: We heard and disobeyed. 2: 93 | 7 | قَالُوا سَمِعْنَا وَعَصَيْنَا | to disobey |
| They said: We heard and obeyed. 2: 285 | 8 | وَقَالُوا سَمِعْنَا وَأَطَعْنَا | to obey |
| Did you say to people...? 5: 116 | 9 | أَأَنْتَ قُلْتَ لِلنَّاسِ ... | food |
| I did not say to them... | 10 ■ | مَا قُلْتُ لَهُمْ ... | شَيْخٌ |
| except what You commanded me. 5:117 | 11 ■ | إِلَّا مَا أَمَرْتَنِي بِهِ | عَصِيَ |
| And behold! We said to the angels... | 12 | وَإِذْ قُلْنَا لِلْمَلَائِكَةِ | أَطَاعَ |
| And behold, you said: O Musa, | 13 | وَإِذْ قُلْتُمْ يَا مُوسَى | طَعَامٌ |
| we shall not bear one (type of) food. 2: 61 | 14 ■ | لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ | |
| And when it is said to them: Believe, as people have believed... 2: 13 | 15 ■ | وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ | |

Notes for text above

- **Line 10:** The first مَا negates the verb: قُلْتُ - I said; مَا قُلْتُ - I did not say.
- **Line 11:** The مَا means 'what'. بِهِ, meaning 'with it' must be included in the Arabic but is not translated in the English.
- **Line 14:** The word لَنْ means 'shall not'. It is followed by a verb in the subjunctive. See Unit 23.

- **Line 15:** The word ءَامِنُوا is imperative plural. Notice the kasrah with the mim. See Unit 33.

Finding out: Use a translation of the Qur'an to find out the following: Who is the speaker in line 1, line 2, line 3, line 4 and line 10? Who are the speakers in line 5, line 6 and lines 13-14?

Describe the context of each of these lines.

Unit 18

Exercises

1. Complete the conjugation of the verb **قَالَ** in the spaces below. Say the meaning in English of each word you have written.

| Plural | Dual | Singular | |
|--------|-------|-------------------|----------|
| | | قَالَ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

2. **Revision:** In the spaces below write the correct separate pronouns. Say the meaning in English of each word you have written.

| Plural | Dual | Singular | |
|--------|-------|------------------|----------|
| | | هُوَ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

3. Fill in the blank spaces in the Arabic below using the correct verb from the following. Each verb is to be used only once. Put in the vowels in the Arabic.

قُلْنَا قَالُوا قَالَا قَالَ قَالَتْ قُلْتُ قَالَ قُلْنَا

Translation

- (a) ما لهم إلا ما أمرتني به I did not say to them except what you commanded me.
- (b) الحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ The disciples said: We (shall be) the helpers of Allah.
- (c) سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا They (m.pl.) said: Glory be to You. No knowledge have we except what You have taught us.
- (d) وَإِذْ لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ And behold! We said to the angels, 'Prostrate to Adam...'
- (e) وَإِذْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ And behold, she said, 'My Sustainer! Build for me with you a house in Paradise...'
- (f) رَبَّنَا ظَلَمْنَا أَنْفُسَنَا They both said, 'Our Sustainer! We have wronged ourselves...'
- (g) أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ He said, 'I have submitted to the Lord of the worlds...'
- (h) حَاشَ لِلَّهِ مَا عَلَّمْنَا عَلَيْهِ مِنْ سُوءٍ They (f.pl.) said, 'God save us. We have not known against him any evil.'

Write the appropriate translation opposite the Arabic using the translation at the bottom of the page. The first is done for you. Using the chapter and verse numbers given below, consult a copy of the Qur'an to put in the vowels in the Arabic.

(a) And they say: who is stronger than us in power? Have they not seen that God is the One who has created them - He is stronger than them in power.

.....

.....

.....

.....

.....

.....

.....

.....

1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10

(a) وقالوا من أشد منا قوة أو لم يروا أن الله الذى

خلقهم هو أشد منهم قوة - ١٥ : ٤١

(b) الحمد لله الذى خلق السموات والأرض

وجعل الظلمات والنور ١ : ٦

(c) ما كان إبراهيم يهوديا ولا نصرانيا ولكن كان حنيفا

مسلمًا وما كان من المشركين - ٦٧ : ٣

(d) ومن أظلم ممن افترى على الله كذبًا أو كذب بأياته

إنه لا يفلح الظالمون - ٢١ : ٧

(e) ختم الله على قلوبهم وعلى سمعهم وعلى

أبصارهم غشاوة ولهم عذاب عظيم - ٧ : ٢

(f) ثم قست قلوبكم من بعد ذلك فهي كالحجارة أو

أشد قسوة - ٧٤ : ٢

(g) وعد الله المؤمنين والمؤمنات جنات تجرى من

تحتها الأنهار خالدين فيها ومساكن طيبة فى جنات

عدن ورضوان من الله أكبر

(h) ذلك هو الفوز العظيم - ٧٢ : ٩

تلك أمة قد خلت لها ما كسبت

(i) ولكم ما كسبتم - ١٤١ : ٢

١ - ٢ - ٣ - ٤ - ٥ - ٦ - ٧ - ٨ - ٩ - ١٠

God has set a seal on their hearts and on their hearing. And on their eyes is a covering and for them shall be a great punishment. God has promised the believing men and the believing women gardens through which rivers flow wherein they shall dwell, and good dwellings in gardens of bliss - but the pleasure from God is greater - that is the great success. Then their hearts became harder after that - for they are like stone or even stronger in hardness. And who is more unjust than the one who invents a lie against God or denies His messages. Indeed the wrongdoers shall never prosper. And they say: who is stronger than us in power? Have they not seen that God is the One who has created them and He is stronger than them in power. That was a nation that passed away - for it shall be what it has earned and for you what you have earned. Ibrahim was not a Jew or a Christian but he was one pure of faith and a muslim and he was not of the idolaters. Praise be to Him Who has created the heavens and the earth and has made the darknesses and the light..

Unit 19

The past tense of **كَانَ**

The noun of **كَانَ** is in the nominative.

The predicate of **كَانَ** is in the accusative.

Below is a chart with the full conjugation of the verb **كَانَ** in the past tense. It follows the same pattern as that of **قَالَ**.

| Plural | Dual | Singular | |
|-----------|------------|----------|--------|
| كَانُوا | كَانَا | كَانَ | 3.m. |
| كُنَّ | كَانَتَا | كَانَتْ | 3.f. |
| كُنْتُمْ | كُنْتُمَا | كُنْتَ | 2.m. |
| كُنْتِنَّ | كُنْتِنمَا | كُنْتِ | 2.f. |
| كُنَّا | كُنَّا | كُنْتُ | 1.m.f. |

The 3rd person feminine plural **كُنَّ** is a contraction of **كُنْنِ**

The 1st person plural **كُنَّا** is a contraction of **كُنْنَا**.

The 'noun' of **كانا** and the 'predicate' of **كانا**

Study the following sentence:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً - Mankind was one nation.

In this sentence, the word **النَّاسُ** is called in Arabic 'the noun of **كَانَ**'. The word **النَّاسُ** is nominative, ending with a dammah. The noun of **كَانَ** is in the nominative case.

The word **أُمَّةً** is the predicate or **خَبَر** of **كَانَ**. It is accusative, ending with fat-hah. The predicate of **كَانَ** is in the accusative case.

(The word **وَاحِدَةً** is an adjective of **أُمَّةً** and agrees with it in gender and case.)

Below are more examples with **كانا**. Notice that all the nouns of **كانا** are nominative and all the predicates are accusative. **Read from right to left.**

| Predicate of كانا | Noun of كانا | كانا | |
|--------------------------|---------------------|---------------|-------------------------|
| أُمَّةً | النَّاسُ | كَانَ | Mankind was one nation. |
| عَفُورًا | اللَّهِ | كَانَ | God has been Forgiving. |
| مُؤْمِنِينَ | | كَانُوا | They were believers. |
| يَهُودِيًّا | إِبْرَاهِيمَ | مَا كَانَ | Ibrahīm was not a Jew. |
| صَادِقِينَ | | إِنْ كُنْتُمْ | If you were truthful. |

The one who conceals

The word 'kafir' is the active participle of the verb kafara which has the basic meaning of 'to conceal' or 'to cover up'. A kafir may be described as one who 'covers up' his natural state of goodness and virtue and denies or rejects the natural belief in one God. A kafir is also one who is ungrateful for all the favours which God has bestowed on the human being.

The word kafir has two plurals: kafirun and kuffar. In one instance in the Qur'an (surah al-Hadjd, 57: 20), the word kuffar is used to mean 'tillers' of the soil, people who 'cover up' seed with soil.

Notes for text on opposite page:

Line 7: The word **مُسْلِمِينَ** is accusative because it is the predicate of **كَانُوا**.

Line 9: The word **خَيْرٍ** is accusative because it is the predicate of **كُنْتُمْ**.

Line 10: The word **ظَالِمِينَ** is accusative because it is the predicate of **كُنَّا**.

Line 14: The word **تَرَابًا** is accusative because it is the predicate of **كُنْتُ**.

Line 15: The word **اللَّهِ** is nominative because it is the noun of **كَانَ**.

| | |
|--|--|
| Mankind was one nation. 2: 213 | 1 ■ كَانِ النَّاسُ أُمَّةً وَاحِدَةً |
| And he was from among the disbelievers. 2: 34 | 2 وَكَانَ مِنَ الْكَافِرِينَ |
| And indeed she was from a disbelieving folk. 28: 47 | 3 إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ |
| And she was one of the devout. 66: 12 | 4 وَكَانَتْ مِنَ الْقَانِتِينَ |
| (There is) no god but You. Glory be to You. 21: 87 | 5 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ |
| Indeed, I have been one of the wrongdoers. 21: 87 | 6 إِنِّي كُنْتُ مِنَ الظَّالِمِينَ |
| They were Muslims (submitting to God). 43: 69 | 7 كَانُوا مُسْلِمِينَ |
| They were before that doers of good. 51: 16 | 8 كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ |
| You are the best community produced for mankind... 3: 110 | 9 كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ |
| They said: Glory be to our Sustainer! Indeed we, we were wrong-doers. 68: 29 | 10 قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ |
| So He expelled them both from where they were. 2: 36 | 11 فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ |
| And if (it were) not for God's favour on you and His mercy, | 12 ■ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ |
| you would certainly have been among the losers. 2: 64 | 13 لَكُنْتُمْ مِنَ الْخَاسِرِينَ |
| And the unbeliever would say, 'O! Would that I were dust.' 78: 40 | 14 ■ وَقَالَ الْكَافِرُ يُلَيْتَنِي كُنْتُ تُرَابًا |
| And God has been Forgiving, Merciful. 4: 96 | 15 ■ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا |

Notes for text above

- **Line 1:** The word 'ummaḥ' (plural: umam) means community or nation. It is used in the Qur'aṅ to refer to the community of believers or the universal Muslim community which is described as a middle community. Other species in creation (such as birds) are also referred to in the Qur'aṅ as 'umam' or 'communities'.
- **Line 12:** **لَوْ** meaning 'if' introduces a conditional sentence. This is why the following **لَكُنْتُمْ** is translated as 'you would certainly have been'. The

initial **ل** is the lam of emphasis.

- **Line 14:** **يُلَيْتَنِي** is a combination of **يَلِيْتُ** + **نِي** + **يُ** meaning 'O!, would that I ...!'
- **Line 15:** Note that the verb **كَانَ** refers not only to the past but to the present as well. It has the sense of 'was' and 'continues to be'. The past form of the verb in Arabic is often used in a past and present continuous sense. It is important to look at the context in which a verb is used to determine its tense.

Unit 19

Exercises

1. Complete the conjugation of the verb **كَانَ** in the spaces below. Say the meaning in English of each word you have written.

| Plural | Dual | Singular | |
|--------|-------|--------------------------|----------|
| | | كَانَ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

2. **Revision:** In the spaces below write the correct attached pronouns. Say the meaning in English of each pronoun you have written.

| Plural | Dual | Singular | |
|--------|-------|----------------------------|----------|
| | | هَ / هِ | 3.m. |
| | | | 3.f. |
| | | | 2.m. |
| | | | 2.f. |
| | | | 1.m.&.f. |

3. In the space below, copy Selection 48 (Surah al-Anbiya' , 21: 51 - 56). Answer the questions a - i that follow.

.....

.....

.....

.....

.....

.....

.....

.....

a. The word **إِبْرَاهِيمَ** is in the accusative because it is the

b. The word **قَوْمِهِ** is genitive because it is

c. Write three nouns from the Selection which are nominative.

.....

d. Write three nouns which are accusative.

.....

e. Write three nouns which are genitive.

.....

Note: the word **تَمَائِلٌ** is a broken plural and so is considered feminine singular. Thus **هَذِهِ** although singular, means 'these', and **لَهَا** means 'to them'.

f. In **فَطَّرَهُنَّ** - the **هُنَّ** refers to

g. The word **عَالِمِينَ** is in the accusative because it is

h. The word **عَابِدِينَ** is accusative because it is

i. The word **شَاهِدِينَ** is genitive because it is

4. Put in the vowels and signs in the Selection below (Selection 31, Surah Yunus, 10: 75 - 77)

| | |
|----------------------------------|--|
| (a) ثم بعثنا من بعدهم موسى وهرون | Then, after them, We sent <u>M</u> usa and <u>H</u> arun |
| (b) إلى فرعون وملايه باياتنا | to Pharaoh and his chiefs with Our signs, |
| (c) فاستكبروا وكانوا قوما مجرمين | but they were arrogant and they were a sinful people. |
| (d) فلما جاءهم الحق من عندنا | So when the Truth came to them from Us, |
| (e) قالوا إن هذا لسحر مبين | they said, This is plain sorcery. |

5. Put in the vowels and signs in the verses below. Check the references in the Qur'an.

| | |
|---|--|
| (a) فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ | So if you turn away, I have not asked you for any reward. |
| (b) إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ | My reward is only on Allah. 10: 72 |
| (c) قَالُوا سُبْحَانَ رَبِّنَا إنا كنا ظالمين | They said: Glory be to our Sustainer. Indeed we were wrongdoers. 68: 29 |
| (d) قَالُوا يَا وَيْلَنَا إنا كنا طاغين | They said: O! Woe to us! Indeed we have been transgressors. 68: 31 |
| (e) كذلك العذاب ولعذاب الآخرة أكبر | Such is the punishment. And certainly the punishment of the Hereafter is greater. 68: 33 |

