

Arabic Tree

Making Grammar Easy

Basic Arabic Grammar

Class notes and Practice sheets

*An integral part of our **FREE - INTERCTIVE - ONLINE** class*



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Making Grammar Easy

دُعَاء

اللَّهُمَّ ارْحَمْنَا بِالْقُرْءَانِ
وَاجْعَلْهُ لَنَا إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً
اللَّهُمَّ ذَكَّرْنَا مِنْهُ مَا نَسِينَا
وَعَلَّمْنَا مِنْهُ مَا جَهِلْنَا
وَارزُقْنَا تِلَاوَتَهُ
ءَانَاءَ اللَّيْلِ وَأَطْرَافِ النَّهَارِ
وَاجْعَلْهُ لَنَا حُجَّةً
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Frequently Asked Questions

When is the Class Starting ?

Contact us via whatsapp to get the exact schedule.

What is the class timing and language of Instruction ?

Class timing is in Indian Standard Time, language of instruction **Urdu-Hindi**

Is there any off days ?

Yes, Class will be conducted everyday except Sunday's.

Any prerequisite for joining this course ?

Yes. One should be able to read holy Quran properly.

Who will teach us ?

Brother **Mohammed Kafil Ansari**, teaching basic Arabic grammar since 2018, an accountant by profession, he has travelled around many countries and he is very passionate about teaching the language of Quran.

Who should attend this short course ?

In this short and non conventional class freshers to Arabic grammars can gain the insight of the language.

If you are already exposed to the Arabic grammar, this class will open a new dimension in understanding the basic concepts.

What will I learn from this short course ?

Inshallah, after completing this course you will be able to identify and differentiate Nouns, Verbs Particles etc., You will be able to understand the basic working of the language and with time and practice you will be able to grasp deeper meanings in Quran.

How much is the Fees ?

FREE, this course and all the other courses offered by Arabictreelearning.com are absolutely **FREE**.

Is there any text book I need to purchase ?

No. Our course is taught using a very non conventional method, we use Mind Maps, games and quizzes to make the learning easy and fun. Whenever required we will provide you with adequate material.

Is there any offline assistance ?

Yes. You can ask your questions to the teacher via whats app.

What is expected from your students ?

Students should not miss any class, we take new topics every days due to the short nature of the class. One should always take note and ask questions. Yes practice is the key to learn any language do your HomeWorks and keep practicing.

What if I miss a class ?

Our classes are streamed live and recorded on YouTube you can subscribe to our channel and watch your missed class any time.

Any other question, please ask in the live class or send us WhatsApp message.

Index (فہرس)

١	1	<i>Preface</i>
٢	2	<i>Introduction to Arabic Language</i>
٣	3	<i>History</i>
٤	4	<i>Part of Speech</i>
٥	5	<i>Noun Status ; Definite / Indefinite Explained</i>
٦	6	<i>Noun Status ; Different types of "AL"</i>
٧	7	<i>Declension of Noun</i>
٨	8	<i>Declension of Noun Practice</i>
٩	9	<i>Detached Pronouns</i>
١٠	10	<i>Detached Pronouns; Practice and Examples</i>
١١	11	<i>Mudaf - Mudaf ilayhi</i>
١٢	12	<i>Complete reasons for Noun Declension</i>
١٣	13	<i>Preposition Intro & practice -A</i>
١٤	14	<i>Preposition Intro & practice -B</i>
١٥	15	<i>Attached pronouns</i>
١٦	16	<i>Attached pronouns short cuts and Noun declension map</i>
١٧	17	<i>Complete paradigm of Detached and Attached pronouns</i>
١٨	18	<i>Detached and Attached Pronouns Practice</i>
١٩	19	<i>Prepositions revisited ; Preposition plus attached pronoun practice</i>
٢٠	20	<i>Prepositions revisited ; Preposition plus Noun practice</i>
٢١	21	<i>Jar Majroor Plus Mudaf Mudaf ilayhi - Practice</i>
٢٢	22	<i>Female Gender ; usual ending</i>
٢٣	23	<i>Female Gender ; Mind Map</i>
٢٤	24	<i>Sound Plurals;</i>
٢٥	25	<i>Sound Plurals practice</i>
٢٦	26	<i>Dual Examples</i>
٢٧	27	<i>Plural Example</i>
٢٨	28	<i>Demonstrative Nouns</i>
٢٩	29	<i>Conjunctions</i>
٣٠	30	<i>Phrase in Arabic</i>
٣١	31	<i>Sentences structure in Arabic</i>
٣٢	32	<i>Adjectives</i>
٣٣	33	<i>Inna and Its sister Introduction</i>
٣٤	34	<i>Inna plus attached pronoun practice</i>
٣٥	35	<i>Inna and its sister examples from Quran</i>
٣٦	36	<i>Emphatic Laam and inna</i>
٣٧	37	<i>Trilateral Verbs Introduction with conjugation</i>
٣٨	38	<i>Broken Plurals Introduction</i>
٣٩	39	<i>Special Five Nouns Introduction</i>
٤٠	40	<i>Special Five Nouns examples from Quran</i>
٤١	41	<i>Active Participle introduction, with practice and examples from Quran</i>
٤٢	42	<i>Diptotes - Mamnu min alsarf - Introduction</i>
٤٣	43	<i>Verb revisited - Past Tense Conjugation practice sheet</i>
٤٤	44	<i>Verb - Present Future - Introduction</i>
٤٥	45	<i>Verb - Present Future - Conjugation</i>
٤٦	46	<i>Tense-Aspect- Mood Explained by Mood Map</i>
٤٧	47	<i>Verb - Past to Present Future 6 Gates introduced</i>
٤٨	48	<i>Verb - Past and Present Future Conjugation Practice sheet</i>
٤٩	49	<i>Verb - Imperative Introduced</i>
٥٠	50	<i>Overall Declension - Irab explained and Practice sheet</i>

Index (فهرس)

٥١	51	<i>Verb - Present Future - energetic Noon with emphatic Laam Practice</i>
٥٢	52	<i>Relative pronouns Introduction</i>
٥٣	53	<i>Relative pronouns examples from Quran</i>
٥٤	54	<i>Vocative Particles - list</i>
٥٥	55	<i>Vocative Particles introduction</i>
٥٦	56	<i>Vocative Particle - Rabbi or Rabbyi</i>
٥٧	57	<i>Verb - Present Future - Indicative Mood</i>
٥٨	58	<i>Verb - Present Future - Subjunctive Mood Particles</i>
٥٩	59	<i>Verb - Present Future - Particle Paradigm - Mind Map</i>
٦٠	60	<i>Verb - Present Future - Jussive Mood Particles -A</i>
٦١	61	<i>Verb - Present Future - Jussive Mood Particles - B</i>
٦٢	62	<i>Verb - Present Future - Imperative Mood with Examples from Quran</i>
٦٣	63	<i>Negation paradigm - Noun , Vern -Past - Present Future - Future</i>
٦٤	64	<i>Comparative and Superlative degree in Arabic</i>
٦٥	65	<i>Example of Comparative and Superlative from Quran</i>
٦٦	66	<i>Ma plus Particles - short Introduction with examples</i>
٦٧	67	<i>Interrogative particles Introduction list</i>
٦٨	68	<i>Verbal Noun - Masdar introduction</i>
٦٩	69	<i>Some Derived Nouns - Diminutives, Elavatives , Noun of Place & Time</i>
٧٠	70	<i>Verb - Passive Voice Introduction and conjugation</i>
٧١	71	<i>Numeral used in Quran</i>
٧٢	72	<i>Complete paradigm of verb conjugation</i>
٧٣	73	<i>Weak Verbs Introduction - 1. Hollow Verbs</i>
٧٤	74	<i>Weak Verbs Introduction - 1. Hollow Verbs - Qala Conjugated</i>
٧٥	75	<i>Weak Verbs Introduction - 1. Semi Verb - Kana & Sisters explained</i>
٧٦	76	<i>Weak Verbs Introduction - 2. Assimilated Verbs, 3. Defective Verbs</i>
٧٧	77	<i>Weak Verbs Introduction - 4. Hamzated Verbs, 5. Doubled Verbs</i>
٧٨	78	<i>Derived Verb 10 forms complete chart for reference</i>
٧٩	79	<i>Derived Verbs Form II and III</i>
٨٠	80	<i>Derived Verbs Form IV and V</i>
٨١	81	<i>Derived Verbs Form VI and VIII</i>
٨٢	82	<i>Derived Verbs Form VIII and IX</i>
٨٣	83	<i>Derived Verbs Form X and colour used in Quran</i>
٨٤	84	<i>Name of body parts used in Quran</i>
٨٥	85	<i>Some frequently used emphasis - not a complete list</i>
٨٦	86	<i>Semi verb - Inna - Kana and Zanna a mind map</i>
٨٧	87	<i>Shade of meanings of a single word - By brother Fazlul Haque</i>
٨٨	88	Noun Mind Map
٨٩	89	Verb Mind Map
٩٠	90	
٩١	91	
٩٢	92	
٩٣	93	
٩٤	94	
٩٥	95	
٩٦	96	
٩٧	97	
٩٨	98	
٩٩	99	
١٠٠	100	

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Mohammed Kafil Ansari

September 15th, 2023

Current technology has ill-trained our mind for short messages as one can see on Facebook YouTube shorts, Instagram etc. so called social networking platforms, our concentration has reduced to few minutes . Eliminating this trend is a tall order but can be done in slow and steady fashion. My mission is to train our youth and the community in general and bring them close to the words of Allah (SWT)

After completing our Basic Arabic Grammar course you will totally agree with us when we say **Arabic Grammar is very easy to understand.**

This booklet is compiled in a form of bullet points and short notes as a student would take in a class it can also be used by teachers as a point to point reminder for their class

Message to the new learners

Learning a new language is a wonderful journey filled with excitement and challenges. Whether you're starting from scratch or expanding your linguistic repertoire, here are a few words of encouragement:

Consistency is Key: Learning a language is like watering a plant; small, regular efforts yield the best results. Dedicate a little time each day to practice, and you'll see progress.

Mistakes are Learning Opportunities: Don't be afraid to make mistakes; they're a natural part of the learning process. Embrace them, learn from them, and keep moving forward.

Stay Patient and Persistent: Learning a language can be challenging, and there will be times when you feel stuck. **Remember why you started and keep going** . You will break through those barriers.

Above all, enjoy the process! Arabic learning can be an incredibly rewarding when you will immerse yourself in the words of Allah SWT .Keep a positive attitude, and you'll find yourself progressing faster than you think.

Keep Praying to Allah ask him to make it easy for you to understand his words

All the credit and praises for whatever is good and beneficial in this booklet and all the other charts, and graphs are just for ALLAH, and whatever shortcoming or mistake there is in any of these is due to me, an ordinary slave of ALLAH! . I seek ALLAH's forgiveness and pardon for any shortcomings and mistakes in any of these.

وَعَنْ أَبِي مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
{ مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ }

Ibn Mas'ud (RAA) narrated that the Messenger of Allah (ﷺ) said:

“He who guides (others) to an act of goodness, will have a reward similar to that of its doer.”

Related by Muslim.

Class Summary and Practice Sheet

** This sheet is an integral part of the online lessons

Arabic Language

Arabic is a phonetic language, which means letters correspond to sounds. Arabic is unique in that there aren't groups of letters creating completely unguessable sounds. This means anyone who knows the Arabic letters, the sounds they make and the short vowel markings can "sound out" every word. English, in contrast, has many spellings that don't correspond to individual letter sounds, as in the word "rough." For this reason, Arabic spelling might be considered easier than that of many languages, including English.

Alphabets

- ☞ The basic Arabic Alphabet contains 28 letters and 1, i.e. 'Hamza'
- ☞ Arabic Alphabets sequences are Abjadi, Hijai (used now) and Magrebi
- ☞ The 28 consonants can be divided into two groups of 14 letters each, Sun letters and Moon letters
- ☞ Student who understand **Urdu** language can remember the Moon letters by an acronym ;
حق کا خوف عجب غم ہے

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

Arabic diacritical marks

There are mainly 8 and they're called Harakat in Arabic. They are fatḥah, dhammah, kasrah, shaddah, sukuun. And tanwin is divided into 3 things tanwin fatḥah, tanwin kasrah, and tanwin dhammah.

حَرَكَات		
◌ُ	Damma	دُ
◌َ	Fatḥa	دَ
◌ِ	Kasra	دِ
◌ْ	Sukūn	دْ

[Shakl or Tashkeel] which means "forming" شَكْل		
◌ّ	shadda/Tashdeed	مَرّ
◌ّ◌ّ	Tanwīn ad- Ḍamma	أَبّ
◌ّ◌ّ◌ّ	Tanwīn al-fatḥa	شُكْرًا
◌ّ◌ّ◌ّ◌ّ	Tanwīn al-kasr	بِجُبّ

Class Summary and Practice Sheet

** This sheet is an integral part of the online lessons

من من من من من من من من

مَنْ مَنَّ مِّنْ مَّنْ مِّنَ الْمَنَّانِ

Who ever gives from the gift (of God) shall be rewarded from The Ever Giving (Al Mannaan)

Who Invented the initial Diacritical Marks

Historical source tell us it was Abu al-Aswad al-Du'ali (R.A) , poet companion of Hazrat Ali (R.A) He invented colour Dots to be used as diacritical marks. He also wrote initial rules of Arabic Grammar on order of Hazrat Ali (R.A) His work includes

- Consonant differentiation, he put coloured dots to identify similar consonants
- Vowel Marking; he used large dots for vowel marking

ح	ح	ح
خ	ح	ج

When did he invented and by whose order

688 CE (42 AH) at the time of Hazrat Ali (R.A) khilafah, Hazrat Ali (R.A) directed him to make grammar rules as many people were entering Islam and Arabic was the official language

What is the literal meanings of the diacritical mark used

Harkaat	حَرَكَات	Movement	Diacritical Marks
Damma	ضَمَّة	Close, bring together	Short Vowel "u"
Fatha	فَتْحَة	Open	Short Vowel "a"
Kasra	كَسْرَة	Split, drag, break	Short Vowel "i"
Sokoon	سُكُون	Silence	Anti vowel

Who invented the current diacritical marks we see on the Mushaf

In 100 AH Umayyad Governor Al Hajjaj Ibn Yusuf ordered two students of Abu Al Du'ali to make new system of reading as it was difficult and impractical to use different Dots

Al Khalil Ahmed Al Farahidi invented the current diacritics used today in the Mushaf, he also wrote the first ever dictionary KITAB AL AIN

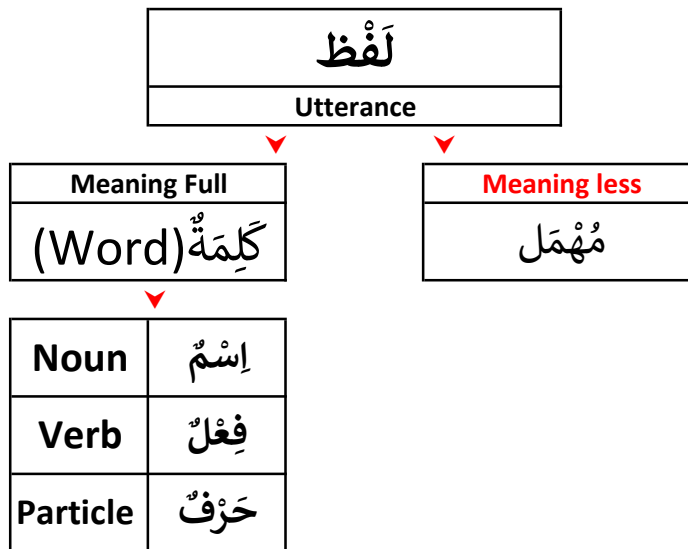
Who wrote the first Arabic Grammar book

Student of Al Farahidi , Sibawayhi wrote the book , however his student published it after his death at the age of 40, this 900 page book was given a simple title " AL KITAB"

This three-volume textbook is still used at US universities to teach Arabic for beginners and at the intermediate level

Class Summary and Practice Sheet

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Whats is Speech as per Arabic

The grammarians defined speech as the compounded utterance which is completely meaningful in its syntactical sequence, and intentionally uttered .

Language in general is formed from certain basic units, in order of increasing complexity: letters followed by words and then phrases then sentences and paragraphs, and in its highest forms, poetry, prose and literature.

Every word in the Arabic language is either a noun, a verb or a particle

Part of Speech in Arabic

NOUN	Noun	Indicates a place, person, thing, idea etc	إِسْمٌ
	Adjective	Indicates Attributes of nouns like tall, short, big, small, red, blue,	
	Adverb	Describes a verb like quickly, slowly, very, loudly	
VERB	Verb	A word that conveys an action along with the time	فِعْلٌ
PARTICLE	Preposition	like : in, of, for, to, with, until, throughout	حَرْفٌ
	Conjunction	like : and, but, for, nor, so, or	
	Article	The , A and an	

Students notes:

Students Note:

Practice:

Indefinite >>	Sign : Tanween	بَيْتٌ
	Step 1	Remove Tanween
	Step 2	Add ال
Definite >>	Sign : ال	الْبَيْتُ

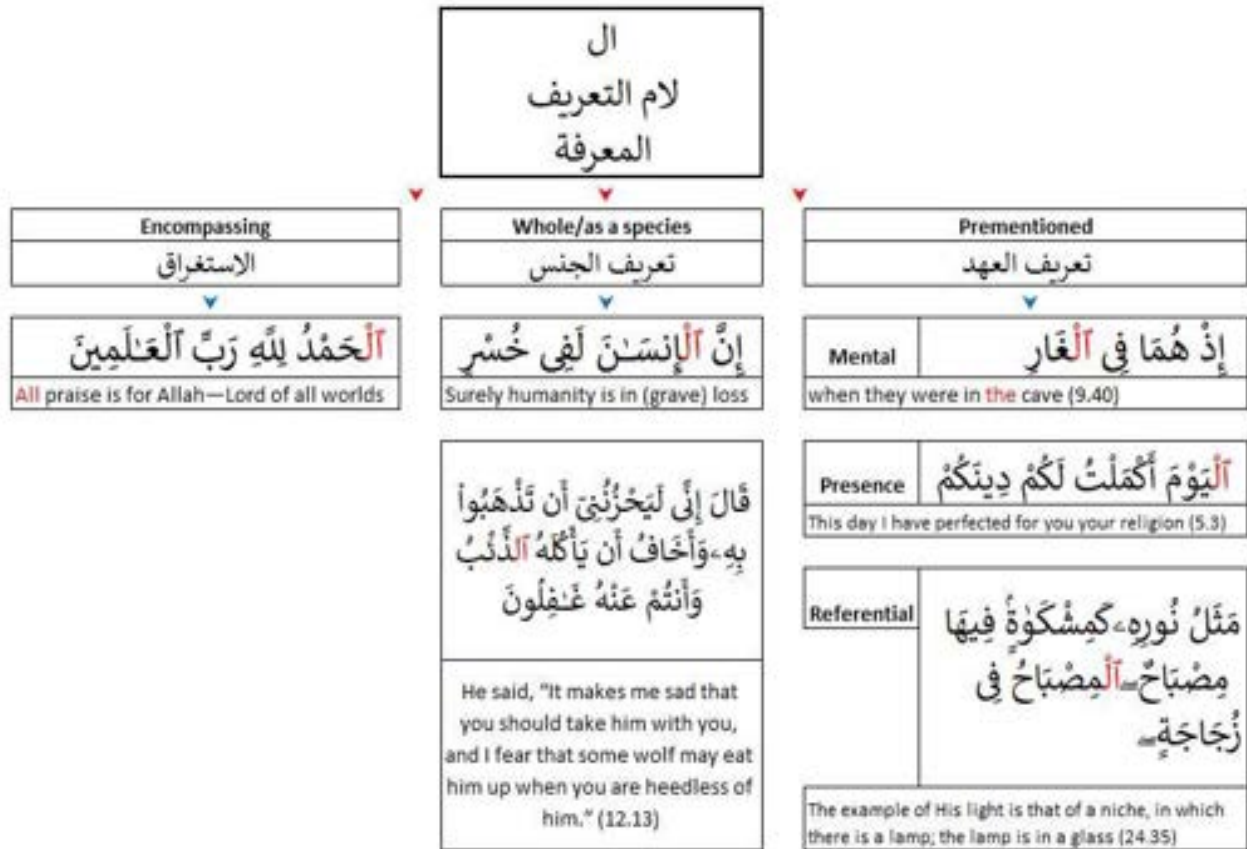
Translation	Definite	Indefinite
A Pen / The Pen	القَلَمُ	قَلَمٌ
A Book / The Book	الْكِتَابُ	كِتَابٌ
		مِفْتَاحٌ
	الْقَلْبُ	
		كَلْبٌ
		بَابٌ
		نَهْرٌ
	الْجَبَلُ	
	الْحِمَارُ	
		عَالِمٌ
		نَجْمٌ
	الْمَلِكُ	
		مَسْجِدٌ
		مِثَالٌ

Different types of AL

The prefix "al" means "the" in the Arabic language. It is a Particle in PoS

"AL" can also be a part of a name.(Al Ansari, Al Saud, Al Abbas, Al Hasan, Al Husain)

"Al" is also attached to a relative noun like Al-Lazi



Students Note:

For the Basic Grammar understanding we should remember "Al" means "The" and can also represent All, whole, the genus, class, kind, group etc. depending on the context.

Class Summary and Practice Sheet

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Declension of a Noun

The Noun in Arabic declines to show its work in a sentence

Three Stages of Declension of a NOUN

- 1- Rafa (Marfooh)
- 2- Nasab (Mansoob)
- 3- Jar (Majroor)

Note:

- Verbal Sentence start with a verb
- Subject of the verb i.e. doer of the action is a noun and always in Rafa
- Object of the Verb i.e. receiver of the action is a noun and always in Nasab

One of the reason of declension

عَمْرًا	زَيْدٌ	نَصَرَ.
Object of the Verb	Subject of the Verb	Verb
Receiver of the Action	Doer of the Action	Action
Noun	Noun	Verb
Always in Nasab	Always in Rafa	-
Accusative Case	Nominative Case	-

Example of the change in the Noun (Declension)

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (7.104)
رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ (2.129)
وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ (14.4)

Practice:

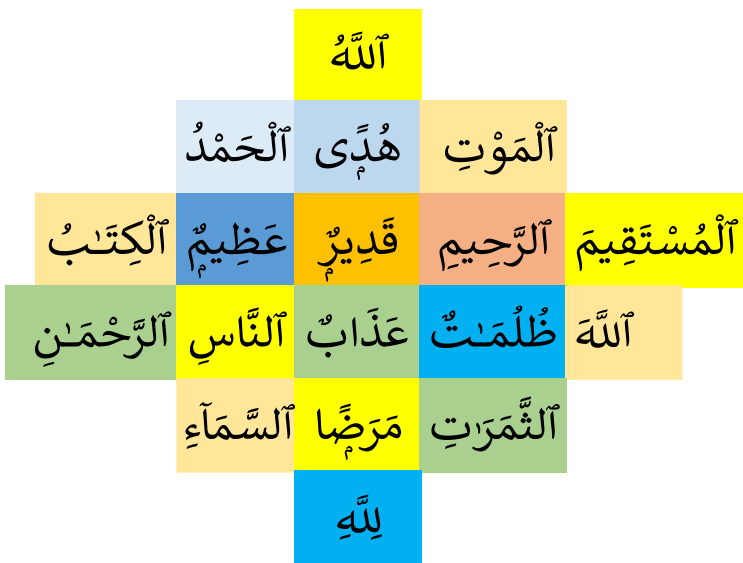
Six ways of saying Zaid helped Amr

English				Arabic
	عَمْرًا	زَيْدٌ	نَصَرَ.	
	زَيْدٌ	عَمْرًا	نَصَرَ.	
	عَمْرًا	نَصَرَ.	زَيْدٌ	
	نَصَرَ.	عَمْرًا	زَيْدٌ	
	زَيْدٌ	نَصَرَ.	عَمْرًا	
	نَصَرَ.	زَيْدٌ	عَمْرًا	

Students Note:

Noun decline due to many reasons (see page 12), above mentioned is one of the common reason/s

Practice



Practice

Similarly find and write from Quran, Nouns having AL or Tanween, along with its Case

Translation	Noun	Proof of Noun	Case
Great	عَظِيمٌ	Tanween of Damma	Rafa / Marfooh
The Book	الْكِتَابِ	Presence of "Al"	Nasab / Mansoob
Knowledge	عِلْمٍ	Tanween of Kasra	Jar / Majroor

Detached Pronouns

الضَّمير المُنْفَصِل

- They are considered NOUNS in Part of Speech
- They are ALWAYS;
- Always detached
- Always in Raza case (Marfooh)

Being a Noun it shows all the four characteristics of the Noun, that are; Gender, Plurality Status and Declension

However, as far as declension is concern they are ALWAYS MARFOO (irrespective of the diacritical marks). And they are always Definite in status

Person ▼	Gender ▼	Plurality ▼	Status →	Definite AND Declension →	Always RAFA		
3RD Person غَائِبٌ	Male المُدَّكَّرُ	Singular	He (Referring to a Man)	He	وه أدَى أدَى	وه	هُوَ
		Dual	They (Referring to two Men)	They	وه دو أدَى دو أدَى	وه	هُمَا
		Plural	They (Referring to many Men)	They	وه سب أدَى سب أدَى	وه	هُمْ
	Female المُؤنَّثُ	Singular	She (Referring to a Woman)	She	وه أدَى عورت أدَى عورت	وه	هِيَ
		Dual	They (Referring to two Women)	They	وه دو عورتين دو عورتين	وه	هُمَا
		Plural	They (Referring to many Women)	They	وه تمام خواتين تمام خواتين	وه	هُنَّ
2ND Person مُخَاطَبٌ	Male المُدَّكَّرُ	Singular	You (Referring to a Man)	You	تم أدَى أدَى	تم	أَنْتَ
		Dual	You (Referring to two Men)	You	تم دو أدَى دو أدَى	تم	أَنْتُمَا
		Plural	You (Referring to many Men)	You	تم سب أدَى سب أدَى	أب سب	أَنْتُمْ
	Female المُؤنَّثُ	Singular	You (Referring to a Woman)	You	تم أدَى عورت أدَى عورت	تم	أَنْتِ
		Dual	You (Referring to two Women)	You	تم دو عورتين دو عورتين	تم	أَنْتُمَا
		Plural	You (Referring to many Women)	You	أب سب خواتين سب خواتين	أب سب	أَنْتُنَّ
1ST Person مُتَكَلِّمٌ	Male / Female المُدَّكَّرُ او المُؤنَّثُ	Singular		I	مى	مى	أَنَا
		Plural		We	بم	بم	نَحْنُ

Student Notes:

Short Cuts

- Detached pronouns are considered in Raza State not by Harkat but by their shape i.e Spelling
- They are always found in the right abd unattached to any word (noun/verb or particle)

eg.

وَمَا هُمْ بِمُؤْمِنِينَ	(هُم) here is a detached pronoun because . Its is not attached to any word , and it is in the right (persay)
وَلَهُمْ عَذَابٌ عَظِيمٌ	(هُم) here is NOT a detached pronoun because it is attached to word (i.e. a particle) ,persay it is in left side of a word

Practice

Identify Detached pronoun in the following

نَحْنُ نَقُصُّ عَلَيْكَ
وَهُمْ رُقُودٌ
أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا
وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ
لَكِنَّا هُوَ اللَّهُ رَبِّي
إِن تَرِنَ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا
وَهُمْ لَكُمْ عَدُوٌّ
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا
قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا
اللَّهُ لَا إِلَهَ إِلَّا هُوَ
فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى
لَا نُخْلِِفُهُ وَنَحْنُ وَلَا أَنْتَ مَكَانًا سَوَى
قَالَ لَهُم مُوسَى
قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى
إِذْ هُمْ عَلَيْهَا قُعُودٌ
إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ
بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ

Variation	Detached Pronoun	Prefix
-	هُوَ	-
-	هُمَا	-
-	هُمْ	-
-	هِيَ	-
-	هُمَا	-
-	هِنَّ	-
-	أَنْتَ	-
-	أَنْتُمَا	-
-	أَنْتُمْ	-
-	أَنْتِ	-
-	أَنْتُمَا	-
-	أَنْتُنَّ	-
-	أَنَا	-
-	نَحْنُ	-

Practice



1		8
2		9
3		10
4		11
5		12
6		13
7		14

Idafah combinations (الإِضَافَةُ)

The compound in which both parts are nouns. The first noun is related to the second one. This relationship between these two nouns is called al-idafah (الإِضَافَةُ).

The meaning of idafah (إِضَافَةٌ) : addition, attachment, or annexation.

Rules:

(Mudaf Ilayhi) المضاف إليه Possessor / Malik / Owner ALWAYS a Noun/ Pronoun	(Mudaf) الْمُضَافُ Possession / Milkiyat / Owned ALWAYS a Noun
ALWAYS come Second (from Right)	ALWAYS come First (from Right)
ALWAYS In "JAR"	* Usually in Rafa , But can accept Nasab and Jar state as per need
Can accepts - "Tanween"	Never accepts "Tanween"
Can accepts - "Al"	Never accepts "AL"
i.e Can be Definite or indefinite	Definite by position

Highlight possessor and possession with different colours

Example	{110.1}	إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ	When the victory of Allah has come and the conquest
Example	{7.73}	هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ	This is the she-camel of Allah [sent] to you as a sign.
Test - Highlight Mudaf and Mudaf Ilayhi	{97.3}	لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ	The Night of Decree is better than a thousand months
Test - Highlight Mudaf and Mudaf Ilayhi	{85.10}	وَلَهُمْ عَذَابٌ أَلْحَرِيقِ	and they will have the punishment of the Burning Fire.
Test - Highlight Mudaf and Mudaf Ilayhi	{48.29}	مُحَمَّدٌ رَسُولُ اللَّهِ	Muhammad is the Messenger of Allah;
Test - Highlight Mudaf and Mudaf Ilayhi	{39.10}	وَأَرْضُ اللَّهِ وَاسِعَةٌ	and Allah's earth is spacious

Double Trouble:

Several mudaf ilaih in one construction

بَابُ بَيْتِ حَامِدٍ	
M.Ilayhi	Mudaf
M.Ilayhi	Mudaf

<<<<<<<<<<<<<<<<<

بَابُ الْبَيْتِ	1
Door of the House House's Door	
بَيْتُ حَامِدٍ	2
House of Hamid Hamid's House	
بَابُ بَيْتِ حَامِدٍ	1&2
Door of the house of Hamid The door of Hamid's house	

Class Summary and Practice Sheet

** This sheet is an integral part of the online lessons

Reasons of declension of a Noun

Connection

Rafa (Marfooh)

- 1 - In Verbal sentence the SUBJECT (Doer of the action) of the verb is **always in RAFA**
- 2 - In Idafa combination - the THING OWNED (Mudaf) original state is **Rafa (Marfooh)**, although its state can change as per need.
- 3 - In a Nominal Sentence the Muftada (Subject of the Sentence) is always **Rafa (Marfooh)**
- 4 - In a Nominal Sentence the Khabar (Predicate of the Sentence) is also always **Rafa (Marfooh)**
- 5 - **Khabar (Predicate)** of INNA and its Sisters are always in **Rafa (Marfooh)**
- 6 - **Noun** of KANA and its Sisters are always in **Rafa (Marfooh)**

Nasab (Mansoob)

- 1 - In Verbal sentence the OBJECT (Receiver of the action) of the verb is **always in NASAB**
- 2 - **Noun** of INNA and its Sister are always in **NASAB**
- 3 - **Khabar (Predicate)** of KANA and its Sisters are always in **NASAB**
- 4 - Noun of ZANNA is in **NASAB**
- 5 - Khabar (Predicate) of ZANNA is in **NASAB**
- 6 - Harf e Nida (YA) will bring the Munadah in **NASAB**
- 7 - Khabar of ma and la resembling to lais (ما ولا مشابهة بليس)
- 8 - Ism of la for negation of jins or kind (لا النافية الجنس or لا التي لنفي الجنس)
- 9 - **Mafool al-Mutlaq (المفعول المطلق)**.
- 10 - **Mafool la-hu (المفعول له)**.
- 11 - **Mafool fi-hi (المفعول فيه)**.
- 12 - **Mafool ma'a-hu (المفعول معه)**.
- 13 - **Haal (حال)**.
- 14 - **Tameez (تمييز)**.
- 15 - **Mustasna (مستثنى)**.

Jar (Majroor)

- 1 - In Idafa combination- the POSSESSOR (OWNER) i.e Mudaf ilayhi is **always in Jar (Majroor)**
- 2 - When a preposition come it is always followed by a NOUN in Jar state (Jar Majroor)

Harf E Jar

Students Note:

Khabar	Ismu	
النصب	الرفع	كَانَ
الرفع	النصب	إِنَّ
النصب	النصب	ظَنَّ

Prepositions

حَرْفُ الْجَرِّ

- They are considered as Particles in Part of Speech.
- The meaning of a preposition depends on its position in the sentence and what comes before and/or after it.
- **Prepositions come ONLY before a noun**, and hence can be taken as a sign of noun for word after it
- **The noun following a preposition is ALWAYS in Jar (Majroor)**
- The combination is called "Jar wa Majroor" and it refer or give information or clear the context for a verb or a noun and hence called Mutalliq

Some frequently used Prepositions;

حُرُوفُ الْجَرِّ وَ الْقَسَمِ		
جیسا کہ	Like as	كَأَنَّ
کی طرف	To, Towards	إِلَى
جب تک	Untill	حَتَّى
کے ساتھ	With	مَعَ
سے	From	مِنْ
کے لیے	For	لِـ
پر	Upon	عَلَى
میں / اندر	In	فِي
پر / کے بارے میں / کے لئے / کے	on/of/about/for	عَنْ
کے ساتھ / قسم کے لیے	With / By (Oath)	بِـ
قسم کے لیے	By (Oath)	بِـ
قسم کے لیے	By (Oath)	وَعَنْ



Preposition Practice

Mark preposition used in the following (Surah 6: 138-142)

We recommend you to find nouns with tanween and Al and pronouns

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ
 لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّتَّةً
 فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ
 عَلِيمٌ ۝ ١٣٩ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا
 بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَىٰ اللَّهِ
 قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ۝ ١٤٠ * وَهُوَ الَّذِي
 أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ مَعْرُوشَاتٍ
 وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ
 مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ
 وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا
 يُحِبُّ الْمُسْرِفِينَ ۝ ١٤١ وَمِنَ الْأَنْعَامِ حَمُولَةٌ
 وَفَرَشَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتِ
 الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝ ١٤٢

Class Summary and Practice Sheet

** This sheet is an integral part of the online lessons

Attached Pronouns

الضَّمائرُ المُنْتَصِلَةُ

The are considered NOUNS in Part of Speech

They are ALWAYS;

Always **attached**

Can be in Nasab or Jar

Being a Noun it shows all the four characteristics of the Noun, that are; Gender, Plurality

Status and Declension

However, as far as declension is concern they can be in Nasab OR Jar (irrespective of the diacritical marks). And the are always Definite in status

Attached Pronouns						
الجَرَ (Jarr)		النَّصْب (Nasb)		Variation	Attached Pronoun	Prefix
اس کا	His	اس کو / اسے	Him	هـ	هُ	إِيَّاهُ
ان کا	Their	ان کو / انہیں	Them	هَمَّا	هُمَا	إِيَّاهُمَا
ان کا	Their	ان کو / انہیں	Them	هَمِّم	هُمَّ	إِيَّاهُمْ
اس کا	Her	اس کو / اسے	Her	هَا	هَا	إِيَّاهَا
ان کا	Their	ان کو / انہیں	Them	هَمَّا	هُمَا	إِيَّاهُمَا
ان کا	Their	ان کو / انہیں	Them	هِنَّ	هُنَّ	إِيَّاهُنَّ
تیرا / تمہارا	Your	تجھ کو / تجھ	You	-	كَ	إِيَّاهُكَ
تمہارا	Your	تم دونوں کو / تمہیں	You	-	كُمَا	إِيَّاهُكُمَا
تمہارا	Your	تم سب کو / تمہیں	You	-	كُم	إِيَّاهُكُم
تیرا / تمہارا	Your	تجھ کو / تجھ	You	-	كَ	إِيَّاهُكَ
تمہارا	Your	تم دونوں کو / تمہیں	You	-	كُمَا	إِيَّاهُكُمَا
تمہارا	Your	تم سب کو / تمہیں	You	-	كُنَّ	إِيَّاهُكُنَّ
میرا	My	مجھے / مجھ کو	Me	-	 يَّ	إِيَّايَّ
ہمارا	Our	ہمیں / ہم کو	Us	-	 نَا	إِيَّانَا

Declension of the NOUN	Rafa / Nasab/Jar
Reason of Declension	To show the function of a Noun in a sentence

Signs / Marks to Identify declension state of a Noun are separate and pronouns are separate , as follows;



State		Noun							State		Pronoun																				
		Usual	Spl 5	Dual	Plr. Male	Plr. FML	Brk. Plr	Non Decl																							
Rafa		و	و	و	و	و	و	و	Rafa	Detached Pronouns	هُوَ	هُمَا	هُم	هِيَ	هُمَا	هِنَّ	أَنْتَ	أَنْتُمْ	أَنْتِ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ		
										Variant	No Variants - always remain same																				
Nasab		ا	ي	ي	ي	ي	ي	ي	Nasab	Attached Pronouns	هُ	هُمَا	هُم	هَا	هُمَا	هُنَّ	كَ	كُمَا	كُ	كُمَا	كِ	كُنَّ	كُنَّ	كُنَّ	كُنَّ	كُنَّ	كُنَّ	كُنَّ	كُنَّ	كُنَّ	كُنَّ
Jar		ي	ي	ي	ي	ي	ي	ي	Jar	Variant	هِ	هِمَا	هِم	هَا	هِمَا	هُنَّ	-	-	-	-	-	-	-	-	-	-	-	-	-		



When does (هـ) and other Pronouns in 3rd Person turns to (هـ) etc. and why?

- When it is preceded by a word whose last letter have kasra (ـِ) or
- When it is preceded by a word whose last letter is (ي) Ya Sakin
- It changes for phonetical reasons only

SOME Short Cuts to Identify if the attached pronoun is in a state of Nasab or Jar

IF			Then		
			State of the Attached Pronoun	Name of the combination	Function of Attached pronoun
a)	Attached Pronoun is attached to	NOUN	JAR	Mudaf - Mudaf Ilayhi	Attached pronoun will be the Mudaf Ilayhi (owner)
b)	Attached Pronoun is attached to	VERB	NASAB	Verbal Sentence	Attached pronoun will be the OBJECT of the Verb
c)	Attached Pronoun is attached to	PREPOSITION	JAR	Jar wa Majroor	Attached pronoun will be the Ism Majroor
d)	Attached Pronoun is attached to	Inna or its sister	NASAB	Inna Sentence	Attached pronoun will be the Ism of Inna / Sister

		Attached Pronouns						Detached Pronouns					
Person	Gender	Plurality	(Jarr) الجَرّ		(Nasb) النَّصْب		Variation	Attached Pronoun	Prefix	رَفْع ('Rafa)	Variation	Detached Pronoun	Prefix
			ان کا	اس کا	تم کو / تمہی	تجھ کو / تجھ	ان کو / انہی	اس کو / بسے	ہ		ہم	ہم	ہم
3RD Person	Male	Singular	ان کا	اس کا	تم کو / تمہی	تجھ کو / تجھ	ہ	ہ	ہ	ہو	-	ہو	-
	Male	Dual	ان کا	ان کا	تم کو / تمہی	تجھ کو / تجھ	ہما	ہما	ہما	ہو	-	ہما	-
	Male	Plural	ان کا	ان کا	تم کو / تمہی	تجھ کو / تجھ	ہم	ہم	ہم	ہو	-	ہم	-
	Female	Singular	ان کا	اس کا	تم کو / تمہی	تجھ کو / تجھ	ہا	ہا	ہا	ہو	-	ہی	-
	Female	Dual	ان کا	ان کا	تم کو / تمہی	تجھ کو / تجھ	ہما	ہما	ہما	ہو	-	ہما	-
	Female	Plural	ان کا	ان کا	تم کو / تمہی	تجھ کو / تجھ	ہن	ہن	ہن	ہو	-	ہن	-
2ND Person	Male	Singular	تمہارا / تمہارا	تمہارا	تم کو / تمہی	تجھ کو / تجھ	-	ک	ک	تم	-	انت	-
	Male	Dual	تمہارا	تمہارا	تم کو / تمہی	تجھ کو / تجھ	-	کما	کما	تم	-	انتما	-
	Male	Plural	تمہارا	تمہارا	تم کو / تمہی	تجھ کو / تجھ	-	کم	کم	اپ سب	-	انتم	-
	Female	Singular	تمہارا / تمہارا	تمہارا	تم کو / تمہی	تجھ کو / تجھ	-	ک	ک	تم	-	انت	-
	Female	Dual	تمہارا	تمہارا	تم کو / تمہی	تجھ کو / تجھ	-	کما	کما	تم	-	انتما	-
	Female	Plural	تمہارا	تمہارا	تم کو / تمہی	تجھ کو / تجھ	-	کن	کن	اپ سب	-	انتن	-
1ST PERSON	Male & Female	Singular	میرا	میرا	مجھ کو / مجھ	مجھ کو / مجھ	-	نی	نی	میں	-	انا	-
	Male & Female	Plural	ہمارا	ہمارا	ہم کو / ہم	ہم کو / ہم	-	نا	نا	ہم	-	نحن	-

Practice:

Identify ATTACHED and DETACHED pronouns in the following; mark with different colour

نَحْنُ نَقْصُ عَلَيَّكَ
وَهُمْ رُقُودٌ
أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا
وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ
لَكِنَّا هُوَ اللَّهُ رَبِّي
إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا
وَهُمْ لَكُمْ عَدُوٌّ
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا
قَالَ هِيَ عَصَايَ أَتَوَكَّأُ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ
فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ
لَا نُخْلِفُهُ وَنَحْنُ وَلَا أَنْتَ مَكَانًا سُوَىٰ
قَالَ لَهُمْ مُوسَىٰ
قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَىٰ
إِذْ هُمْ عَلَيْهَا قُعُودٌ
إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ
بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ

Practice:

Near, at, by	From, off, about	With	With / By (Dath)	For	To, Towards	In	Upon	From	Attached Pronouns	
									Variation	Attached Pronoun
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	ه	ه
عِنْدَهُ	عَنْهُ	مَعَهُ	بِهِ	لَهُ	إِلَيْهِ	فِيهِ	عَلَيْهِ	مِنْهُ	ه	ه
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	هِيَمَا	هِيَمَا
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	هِيَمُ	هِيَمُ
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	هِيَا	هِيَا
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	هِيَمَا	هِيَمَا
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	هِيَنَّ	هِيَنَّ
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	-	لِكَ
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	-	كَمَا
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	-	كُم
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	-	لِكَ
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	-	كَمَا
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	-	كُنَّ
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	-	يَّ
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	-	يَّ
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	-	نَا

Jar - Majroor									
Near, at, by	From, off, about	With	With / By (Dath)	For	To, Towards	In	Upon	From	Attached Pronouns
عِنْدَ	عَنْ	مَعَ	بِ	لِ	إِلَى	فِي	عَلَى	مِنْ	Variation
عِنْدَهُ	عَنْهُ	مَعَهُ	بِهِ	لَهُ	إِلَيْهِ	فِيهِ	عَلَيْهِ	مِنْهُ	هُ
عِنْدَهُمَا	عَنْهُمَا	مَعَهُمَا	بَهُمَا	لَهُمَا	إِلَيْهِمَا	فِيهِمَا	عَلَيْهِمَا	مِنْهُمَا	هُمَا
عِنْدَهُمْ	عَنْهُمْ	مَعَهُمْ	بِهِمْ	لَهُمْ	إِلَيْهِمْ	فِيهِمْ	عَلَيْهِمْ	مِنْهُمْ	هُمْ
عِنْدَهَا	عَنْهَا	مَعَهَا	بِهَا	لَهَا	إِلَيْهَا	فِيهَا	عَلَيْهَا	مِنْهَا	هَا
عِنْدَهُمَا	عَنْهُمَا	مَعَهُمَا	بَهُمَا	لَهُمَا	إِلَيْهِمَا	فِيهِمَا	عَلَيْهِمَا	مِنْهُمَا	هُمَا
عِنْدَهُنَّ	عَنْهُنَّ	مَعَهُنَّ	بِهِنَّ	لَهُنَّ	إِلَيْهِنَّ	فِيهِنَّ	عَلَيْهِنَّ	مِنْهُنَّ	هُنَّ
عِنْدَكَ	عِنْدَكَ	مَعَكَ	بِكَ	لَكَ	إِلَيْكَ	فِيكَ	عَلَيْكَ	مِنْكَ	كَ
عِنْدَكُمَا	عِنْدَكُمَا	مَعَكُمَا	بِكُمَا	لَكُمَا	إِلَيْكُمَا	فِيكُمَا	عَلَيْكُمَا	مِنْكُمَا	كُمَا
عِنْدَكُمْ	عِنْدَكُمْ	مَعَكُمْ	بِكُمْ	لَكُمْ	إِلَيْكُمْ	فِيكُمْ	عَلَيْكُمْ	مِنْكُمْ	كُمْ
عِنْدِكَ	عِنْدِكَ	مَعَكَ	بِكَ	لَكَ	إِلَيْكَ	فِيكَ	عَلَيْكَ	مِنْكَ	كَ
عِنْدَكُمَا	عِنْدَكُمَا	مَعَكُمَا	بِكُمَا	لَكُمَا	إِلَيْكُمَا	فِيكُمَا	عَلَيْكُمَا	مِنْكُمَا	كُمَا
عِنْدَكُنَّ	عِنْدَكُنَّ	مَعَكُنَّ	بِكُنَّ	لَكُنَّ	إِلَيْكُنَّ	فِيكُنَّ	عَلَيْكُنَّ	مِنْكُنَّ	كُنَّ
عِنْدِي	عِنْدِي	مَعِي	بِي	لِي	إِلَيْي	فِيي	عَلَيَّ	مِئِي	يَّ
عِنْدَنَا	عِنْدَنَا	مَعَنَا	بِنَا	لَنَا	إِلَيْنَا	فِينَا	عَلَيْنَا	مِنَّا	نَا

Practice:

Combination of Mudaf & Mudaf Ilayhi + Harf e Jar (Jar Majroor)

Attached Pronouns		Mudaf - Mudaf ilayhi			Mudaf - Mudaf Ilayhi + Jar Majroor		
Variation	Attached Pronoun	House	Book	Lord			
	هـ	بَيْتُهُ	كِتَابُهُ	رَبُّهُ	إِلَى بَيْتِهِ	فِي كِتَابِهِ	مِنْ رَبِّهِ
	هُمَا	بَيْتُهُمَا	كِتَابُهُمَا	رَبُّهُمَا	إِلَى بَيْتِهِمَا	فِي كِتَابِهِمَا	مِنْ رَبِّهِمَا
	هُمْ	بَيْتُهُمْ	كِتَابُهُمْ	رَبُّهُمْ	إِلَى بَيْتِهِمْ	فِي كِتَابِهِمْ	مِنْ رَبِّهِمْ
	هَا	بَيْتِهَا	كِتَابِهَا	رَبُّهَا	إِلَى بَيْتِهَا	فِي كِتَابِهَا	مِنْ رَبِّهَا
	هُمَا	بَيْتُهُمَا	كِتَابُهُمَا	رَبُّهُمَا	إِلَى بَيْتِهِمَا	فِي كِتَابِهِمَا	مِنْ رَبِّهِمَا
	هِنَّ	بَيْتُهُنَّ	كِتَابُهُنَّ	رَبُّهُنَّ	إِلَى بَيْتِهِنَّ	فِي كِتَابِهِنَّ	مِنْ رَبِّهِنَّ
	كَ	بَيْتِكَ	كِتَابِكَ	رَبُّكَ	إِلَى بَيْتِكَ	فِي كِتَابِكَ	مِنْ رَبِّكَ
	كَمَا	بَيْتِكَمَا	كِتَابِكَمَا	رَبُّكَمَا	إِلَى بَيْتِكَمَا	فِي كِتَابِكَمَا	مِنْ رَبِّكَمَا
	كُمْ	بَيْتِكُمْ	كِتَابِكُمْ	رَبُّكُمْ	إِلَى بَيْتِكُمْ	فِي كِتَابِكُمْ	مِنْ رَبِّكُمْ
	كَ	بَيْتِكَ	كِتَابِكَ	رَبُّكَ	إِلَى بَيْتِكَ	فِي كِتَابِكَ	مِنْ رَبِّكَ
	كَمَا	بَيْتِكَمَا	كِتَابِكَمَا	رَبُّكَمَا	إِلَى بَيْتِكَمَا	فِي كِتَابِكَمَا	مِنْ رَبِّكَمَا
	كُنَّ	بَيْتِكُنَّ	كِتَابِكُنَّ	رَبُّكُنَّ	إِلَى بَيْتِكُنَّ	فِي كِتَابِكُنَّ	مِنْ رَبِّكُنَّ
	يَ 	بَيْتِي	كِتَابِي	رَبِّي	إِلَى بَيْتِي	فِي كِتَابِي	مِنْ رَبِّي
	نَا 	بَيْتِنَا	كِتَابِنَا	رَبِّنَا	إِلَى بَيْتِنَا	فِي كِتَابِنَا	مِنْ رَبِّنَا

Female Gender Practice

	الجَرّ	النَّصْب	الرَّفْع
	Genitive	Accusative	Nominative
Singular Male	مُسْلِمٍ	مُسْلِمًا	مُسْلِمٌ
	مُ+ة	مُ+ة	مُ+ة
Singular Female	مُسْلِمَةٌ	مُسْلِمَةً	مُسْلِمَةٌ

	الجَرّ	النَّصْب	الرَّفْع
Singular Male	صَادِقٍ	صَادِقًا	صَادِقٌ
Singular Female			
Singular Male	المُسْلِمِ	المُسْلِمَ	المُسْلِمَ
Singular Female			
Singular Male	عَالِمٍ	عَالِمًا	عَالِمٌ
Singular Female			
Singular Male			سَاجِدٌ
Singular Female			
Singular Male			شَاكِرٌ
Singular Female			
Singular Male			طَالِبَةٌ
Singular Female			
Singular Male			
Singular Female			
Singular Male			
Singular Female			

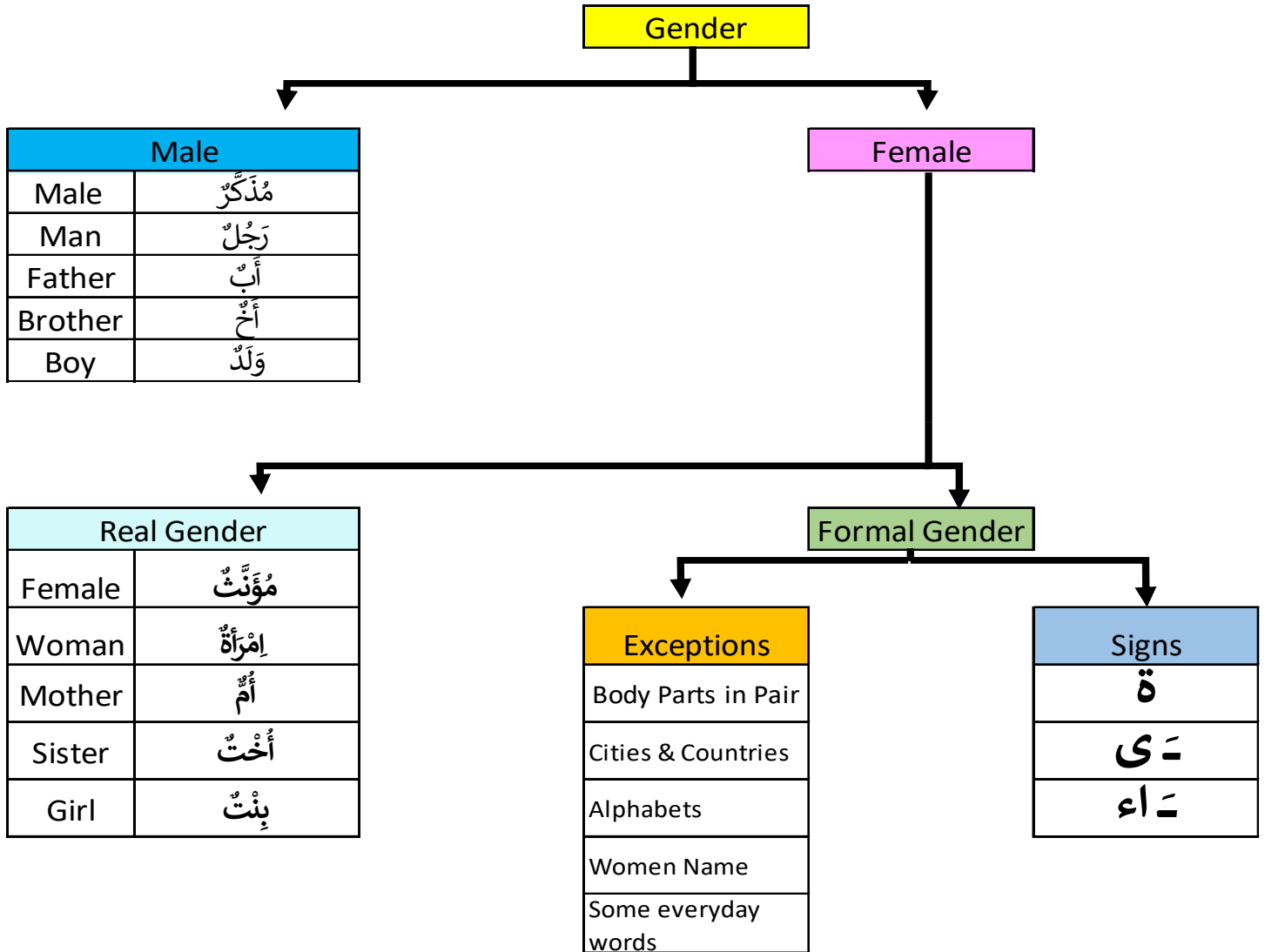
كَاتِبٌ

قَاتِلٌ

كَافِرٌ

حَامِلٌ

ظَالِمٌ



Students Notes

How to make Dual and Plural

Female			Male		
الجَرَ/الخَفْض	النَّصْب	الرَّفْع	الجَرَ/الخَفْض	النَّصْب	الرَّفْع
Genitive	Accusative	Nominative	Genitive	Accusative	Nominative
مُسْلِمَةٍ	مُسْلِمَةً	مُسْلِمَةٌ	مُسْلِمٍ	مُسْلِمًا	مُسْلِمٌ
تَيْنِ	تَيْنِ	تَانِ	** تَيْنِ	تَيْنِ	انِ
مُسْلِمَتَيْنِ	مُسْلِمَتَيْنِ	مُسْلِمَتَانِ	مُسْلِمَيْنِ	مُسْلِمَيْنِ	مُسْلِمَانِ
اتِ	اتِ	اتِ	ينِ	ينِ	ونِ
مُسْلِمَاتِ	مُسْلِمَاتِ	مُسْلِمَاتِ	مُسْلِمِينَ	مُسْلِمِينَ	مُسْلِمُونَ

** "Noon" of Dual can be dropped if it is "Mudaf" in Idafa combination

Female			Male		
الجَرَ/الخَفْض	النَّصْب	الرَّفْع	الجَرَ/الخَفْض	النَّصْب	الرَّفْع
Genitive	Accusative	Nominative	Genitive	Accusative	Nominative
تَيْنِ	تَيْنِ	انِ	ينِ	ينِ	انِ
اتِ	اتِ	اتِ	ينِ	ينِ	ونِ

Female			Male		
الجَرَ/الخَفْض	النَّصْب	الرَّفْع	الجَرَ/الخَفْض	النَّصْب	الرَّفْع
Genitive	Accusative	Nominative	Genitive	Accusative	Nominative
ةِ	ةِ	ةِ	ِ	ِ	ِ
تَيْنِ	تَيْنِ	تَانِ	ينِ	ينِ	انِ
اتِ	اتِ	اتِ	ينِ	ينِ	ونِ

Female			Male		
الجَرَ/الخَفْض	النَّصْب	الرَّفْع	الجَرَ/الخَفْض	النَّصْب	الرَّفْع
Genitive	Accusative	Nominative	Genitive	Accusative	Nominative

Practice Dual and Plural

Female				Male		
الجَرِّ/الخَفْض	النَّصْب	الرَّفْع		الجَرِّ/الخَفْض	النَّصْب	الرَّفْع
Genitive	Accusative	Nominative		Genitive	Accusative	Nominative
ةَ	ةَ	المُسْلِمَةُ	Singular	ِ	ُ	ُ
تَيْنِ	تَيْنِ	تَانِ	Dual	َيْنِ	َيْنِ	َانِ
َاتِ	َاتِ	َاتُ	Plural	َيْنِ	َيْنِ	ُونَ
Female				Male		
الجَرِّ/الخَفْض	النَّصْب	الرَّفْع		الجَرِّ/الخَفْض	النَّصْب	الرَّفْع
Genitive	Accusative	Nominative		Genitive	Accusative	Nominative
ةَ	ةَ	ةَ	Singular	ِ	ُ	ُ
تَيْنِ	مُشْرِكَتَيْنِ	تَانِ	Dual	َيْنِ	َيْنِ	َانِ
َاتِ	َاتِ	َاتُ	Plural	َيْنِ	َيْنِ	ُونَ
Female				Male		
الجَرِّ/الخَفْض	النَّصْب	الرَّفْع		الجَرِّ/الخَفْض	النَّصْب	الرَّفْع
Genitive	Accusative	Nominative		Genitive	Accusative	Nominative
ةَ	ةَ	ةَ	Singular	ِ	مُدْرَسًا	ُ
تَيْنِ	تَيْنِ	تَانِ	Dual	َيْنِ	َيْنِ	َانِ
َاتِ	َاتِ	َاتُ	Plural	َيْنِ	َيْنِ	ُونَ
Female				Male		
الجَرِّ/الخَفْض	النَّصْب	الرَّفْع		الجَرِّ/الخَفْض	النَّصْب	الرَّفْع
Genitive	Accusative	Nominative		Genitive	Accusative	Nominative
الكَاذِبَةِ			Singular			
			Dual			
			Plural			
Female				Male		
الجَرِّ/الخَفْض	النَّصْب	الرَّفْع		الجَرِّ/الخَفْض	النَّصْب	الرَّفْع
Genitive	Accusative	Nominative		Genitive	Accusative	Nominative
			Singular			صَادِقٌ
			Dual			
			Plural			

Some Duals

مؤنث	مذكر
Feminine	Masculine
مُؤْمِنَةٌ	مُؤْمِنٌ
Believer women	Believer man
مُؤْمِنَتَانِ	مُؤْمِنَانِ
Two believer women	Two believer men
مُسْلِمَةٌ	مُسْلِمٌ
Muslim woman	Muslim man
مُسْلِمَتَانِ	مُسْلِمَانِ
Two muslim women	Two muslim men
كَافِرَةٌ	كَافِرٌ
Non believer woman	Non believer man
كَافِرَتَانِ	كَافِرَانِ
Two believer women	Two non believer men
مُعَلِّمَةٌ	مُعَلِّمٌ
Teacher (female)	Teacher (male)
مُعَلِّمَتَانِ	مُعَلِّمَانِ
Two teachers (female)	Two teachers (male)
طَالِبَةٌ	طَالِبٌ
Student (female)	Student (male)
طَالِبَتَانِ	طَالِبَانِ
Two students (female)	Two students (male)
صَدِيقَةٌ	صَدِيقٌ
Friend (female)	Friend (male)
صَدِيقَتَانِ	صَدِيقَانِ
Two friends (female)	Two friends (male)

Some examples from Quran

{2.128}	رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ
	Our Lord, and make us Muslims [in submission] to You
{2.229}	الطَّلَاقُ مَرَّتَانِ
	Divorce is twice
{4.92}	فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ
	And whoever does not find - then [instead], a fast for two months consecutively, seeking acceptance of repentance from Allāh
{18.12}	ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا
	Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.

Example of Inna, Plural and Waw - Conjunction

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
 وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَالْقَانِتِينَ وَالْقَانِتَاتِ
 وَالصَّادِقِينَ وَالصَّادِقَاتِ
 وَالصَّابِرِينَ وَالصَّابِرَاتِ
 وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
 وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
 وَالصَّائِمِينَ وَالصَّائِمَاتِ
 وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ
 وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
 أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (33.35)

Students Notes

Demonstrative Nouns

Used to point to something that has already been mentioned in some form or another.

أَسْمَاءُ الإِشَارَةِ (Demonstrative nouns)

Near				Far			
This	Singular /Male	هَذَا	225	That	Singular /Male	ذَلِكَ	479
	Singular /Female	هَذِهِ	47		Singular /Female	تِلْكَ	43
These	Dual /Male	هَذَانِ	2	Those	Dual /Male	ذَانِكَ	1
	Dual /Female	هَاتَانِ	1		Dual /Female	تَانِكَ	0
These	Plural / Male & Female	هَؤُلَاءِ	46	Those	Plural / Male & Female	أُولَئِكَ	206
Here	For Place	هُنَا		There	For Place	هُنَالِكَ	

** Frequency of use mentioned here is just for comparison purpose only

Students Note:

By use of Demonstrative you consider the subject very high and elevated.

“You see, that is my God”

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ.. هُدًى لِّلْمُتَّقِينَ

This is the Book about which there is no doubt, a guidance for those conscious of Allāh

First of all, the Qur’an is here with us. But the written book itself is in اللوح المحفوظ which is in the Heavens. That is partly why the distant demonstrative was used. But more than that, the Qur’an is very elevated. It is not your day to day speech. It has a very high position and so that is why the distant demonstrative was used

Demonstrative used for insulting - Rank reduction
"This man isn't worth my time".

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِذْ
يَتَّخِذُونَكَ إِلاَّ هُزُوًا أَهَذَا
الَّذِي يَذُكُرُ آلِهَتَكُمْ وَهُمْ
بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ

When the disbelievers see you, they laugh at you: ‘Is this the one who talks about your gods?’ They reject any talk of the Lord of Mercy.
(21.36)

Class Summary and Practice Sheet

** This sheet is an integral part of the online lessons

Conjunctions

وَ	جَاءَ زَيْدٌ وَحَامِدٌ
Used to combine two subjects, verbs, phrases or clauses.	ذَهَبَ مُحَمَّدٌ وَحَامِدٌ
and	Zaid and Hamid came / Mohammed and Ali went
فَ	جَاءَ زَيْدٌ فَحَامِدٌ
"then" or "so" and is used for a number of purposes including: stating a consequence, ordering, and sequencing.	اجْتَهَدَ فَانْجَحَ
so / then	Zaid than Hamid Came /He worked hard so he succeeded.
ثُمَّ	وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَ هُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
used for ordering and sequencing, however, it places a certain delay in the consequential action. It is the equivalence of "later" or "then later"	جَاءَ مُحَمَّدٌ ثُمَّ حَامِدٌ
then	And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." (2.31)
لَا	زَيْدٌ كَتَبَ لَا مُحَمَّدٌ
used for negative cases so it refers to the words "not", "neither", and "nor". The words followed by /la/ are a negative statement	خَرَجَ مُحَمَّدٌ لَا حَامِدٌ
not	Zaid wrote not Mohammed / Mohammed went out not Hamid
حَتَّى	رَسِبَ الطُّلَابُ حَتَّى حَامِدٍ
used similarly to "even". This conjunction has two opposing uses depending on the context: elevation or subjugation.	نَجَحَ الطُّلَابُ حَتَّى خَالِدٍ
even	The students failed even Ali (who's the best)./ The students passed even Khalid (who's the worst).
أَوْ	هَذَا كِتَابُكَ أَوْ هَذَا
used to express doubt, ambiguity, choice, or consent depending on the context.	يُرِيدُ الْوَالِدُ أَنْ يَلْعَبَ أَوْ يَذْهَبَ إِلَى الْحَدِيقَةِ
or	This is your book or this /The boy wants to play or go to the park
لَكِنْ	مَا ذَهَبَتْ سَارَةُ لَكِنْ مُحَمَّدٌ
used for negative statements	لَا تَشْرَبُ الْمَاءَ لَكِنْ الْحَلِيبَ
but	Sarah didn't go out but Mohammed did / Don't drink the water but (drink) the milk.
بَلْ	وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ
used to state rejection for the first part of the sentence, and confirm the second part, similarly to the words "rather" or "more accurately"	رُزْتُ أَمْرِيكَ بَلْ سَانَ دِييَعُو
rather	And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided? (2.170)
أَمْ	إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
used in yes-no interrogative statements. For a formal question, it starts with "هل". With a less formal question, it starts with "هل"	هَلْ تُرِيدُ شَايَ أَمْ قَهْوَةَ؟
or	Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe. (2.6)
إِمَّا	حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقُرْنَيْنِ إِمَّا أَنْ نَعَذِّبَ وَإِمَّا أَنْ
Used as either and or (usually as either with or) choice	إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا
either / or	Until, when he reached the setting of the sun [i.e., the west], he found it [as if] setting in a body of dark water, and he found near it a people. We [i.e., Allah] said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."(18.86) / Indeed, We guided him to the way, be he grateful or be he ungrateful.(76.3)

Phrase & Sentence in Arabic

Sentence (جُمْلَةٌ)		A sentence is a group of words that provides a complete meaning and sense
1	Nominal Sentence	Sentence that begins with a Noun
2	Verbal Sentence	Sentence that begins with a Verb

* Phrases are used in both types of Sentences i.e Nominal and Verbal

Phrase (شِبْهُ جُمْلَةٍ)		A phrase is a group of words that does not provide us a complete meaning or sense . Phrase is incomplete in meaning.						
1	Prepositional Phrase	إِلَى	بِ	عَنْ	مِنْ	لِ	عَلَى	فِي
	Expample (a)	ذَهَبَ زَيْدٌ (إِلَى الْبَيْتِ)						
	Expample (b)	الْأَسْمَاءُ الْحُسْنَى (لِلَّهِ) / (لِلَّهِ) الْأَسْمَاءُ الْحُسْنَى						
	Expample (c)	حَامِدٌ (فِي الْبَيْتِ)						
2	Adverbial Phrase	فَوْقَ	أَمَامَ	تَحْتَ	خَلْفَ	حَوْلَ	بَيْنَ	جَانِبَ
	Expample (a)	تَحْتَ الشَّجَرَةِ كَلَبٌ صَغِيرٌ						
	Expample (b)	أَمَامَ الْبَيْتِ شَجَرَةٌ كَبِيرَةٌ						
	Expample (c)	بَيْتِي (خَلْفَ الْمَسْجِدِ)						

** Jar Majroor are mostly used as mutalq to the Noun or to the Verb

Students Notes:

Sentence

سُجُودَة (جُمْلَة)

A sentence is a group of words that provides a complete meaning and sense

Nominal Sentence

<<	<
Predicate of the Sentence (خبر)	Subject of the Sentence (مبتدأ)
Always Marfoo	Always Marfoo
Usually indefinite	Usually definite
Can be ;	Usually single Word(MUST BE a Noun or a Pronoun)
A Word (Noun Marfoo)	Although it can come before the Subject , BUT the Phrase can never become a Mubtida
A Phrase (Pre.or Advb.)	
A Nominal Sentence	
A Verbal Sentence	

Verbal Sentence

<<<	<<	<	
OR	Object	Subject <=> Verb	
Pre. Phrase	Noun	Noun	Conjugable
Advb. Phrase	Nasab	Rafa	Past or Prst
Infinitive	ضَرَبَ زَيْدٌ عَمْرًا		
* Verb will never come without its Subject i.e Doer of the action will be present in the sentence either implicitly or explicitly			

**** Note: Unlike English Arabic does not use "is"**

حَامِدٌ عَالِمٌ	Predicate of the Sentence	Subject of the sent
فَاطِمَةٌ عَالِمَةٌ	Predicate of the Sentence is a single word/noun	Subject of the sent
الْكِتَابُ عَلَى الْمَكْتَبِ	Predicate of the Sentence is a Phrase	Subject of the sent
الْجَنَّةُ تَحْتَ أَقْدَامِ الْأَمْهَاتِ	Predicate of the Sentence is a Phrase	Subject of the sent
حَامِدٌ أَبُوهُ وَزِيرٌ	Predicate of the Sentence is a nominal sentence	Subject of the sent
زَيْدٌ ذَهَبَ إِلَى الْمَدْرَسَةِ	Predicate of the Sentence is a verbal sentence	Subject of the sent

خَرَجَ حَامِدٌ	Subject of the verb	Verb		
نَصَرَ زَيْدٌ عَمْرًا	Object	Subject of the verb	Verb	
خَرَجَ حَامِدٌ مِنَ الْبَيْتِ	Phrase	Subject of the verb	Verb	
لَعِبَ خَالِدٌ تَحْتَ الشَّجَرَةِ	Phrase	Subject of the verb	Verb	
أُرِيدُ أَنْ أَسَافِرَ إِلَى الْمَدِينَةِ الْمُنَوَّرَةِ	Phrase	Infinitive	Subject of the verb	Verb
ضَرَبَ زَيْدٌ عَمْرًا تَحْتَ الشَّجَرَةِ	Phrase	Object	Subject of the verb	Verb

Simple Examples from Quran:

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ
In fact, this is a glorious Quran,(85.21)
هَذَا ذِكْرٌ
This [Qur'ān] is the message (21.24)
وَقَالَ هَذَا يَوْمٌ عَصِيبٌ
and (Lut)said, "This is a distressing day." (11.77)
هَذَا حَلَالٌ وَهَذَا حَرَامٌ
This is lawful and this is unlawful (16.116)

Class Summary and Practice Sheet

** This sheet is an integral part of the online lessons

Adjectives are called "Naat" نَعْتٌ or "Aṣ-ṣiffah" الصِّفَةُ

and the noun it qualifies is called "Manoūt مَنْعُوتٌ or "Al-mawṣūf" الْمُؤْصُوفُ and the clause thus formed is called either النَّعْتُ وَالْمَنْعُوتُ or الْمَرْكَبُ الْوَضِيفِيُّ .

Rules:

Naat/Sifat	Manout/Mausoof
Follower, Adjective that describes the Noun	Leader / Noun which is to be described
Adjective	Noun
Written 2nd in the Clause	Written 1st in the Clause
Follows the Manout in Gender (Male, Female)	Noun/Manout/Mausoof/Leader: can be in any State,gender,staos or plurality as per the need of the sentence
Follows the Manout in Status (Definite or Indefinite)	
Follows the Manout in Declension (Rafa,Nasab,Jar)	
Follows the Manout in Plurality (Sg,DI,Plr)	

Some examples from Quran

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ
[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path (7.126)
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
Guide us to the straight path (1.5)
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
Say, "In them is great sin (2.219)
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
For them is forgiveness and noble provision.
وَأَبُونَا شَيْخٌ كَبِيرٌ
and our father is an old man
قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ
There has come to you from Allāh a light and a clear Book [i.e., the Qur'ān]

Some more examples with frequency of use, for students to explore in Quran

الْقَوْمِ الْكَافِرِينَ	الْفَوْزِ الْعَظِيمِ	الْمَسْجِدِ الْحَرَامِ	الْقَوْمِ الظَّالِمِينَ	الْيَوْمِ الْآخِرِ	الْحَيَاةِ الدُّنْيَا
the disbelieving people	the great attainment	the sacred Mosque	the unjust people	the Last Day	the life of the world
(2:250:14:1)	(5:119:23:1)	(2:149:7:1)	(2:258:42:1)	(2:8:7:3)	(2:85:37:1)
9	13	15	19	23	64
الدَّارِ الْآخِرَةِ	الْفُضْلِ الْعَظِيمِ	الدَّارِ الْآخِرَةِ	الْعَذَابِ الْأَلِيمِ	الدَّارِ الْآخِرَةِ	الْبَلَاغِ الْمُبِينِ
the home of the Hereafter	the Great Bounty	the last Home	the painful punishment	the home of the Hereafter	the clear notification
(28:77:5:1)	(2:105:24:1)	(2:94:5:1)	(10:88:28:1)	(6:32:7:3)	(5:92:12:1)
6	6	6	7	7	7

Inna and its Sisters

Inna and its Sisters		
<	<<	<<<
News of INNA	Noun of INNA	INNA
Marfoo (Rafa)	Mansoob (Nasab)	Particle
A word /Sentence/ Phrase	One word-Noun/Pronoun	" Inna"or its Sisters

Indeed	إِنَّ	إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ
2.115	inna	Indeed, Allah is all-Encompassing and Knowing.
that	أَنَّ	فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّ هُ الْحَقُّ مِنْ رَبِّهِمْ
2.26	anna	And those who have believed know that it is the truth from their Lord.
so that, Perhaps	لَعَلَّ	ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ
2.52	la'alla	Then We forgave you after that so perhaps you would be grateful.
but	لَكِنَّ	وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ
2.253	lakinna	And if Allah had willed, they would not have fought each other, but Allah does what He intends.
as if	كَأَنَّ	نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ
2.101	ka-anna	a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained].
wish	لَيْتَ	وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا
78.4	layta	and the disbeliever will say, "Oh, I wish that I were dust!"

Inna + attached pronouns

** When attached to INNA or its sister, the attached pronouns are assumed in Nasab State

Hope	Wish	Asif ..	However / but	That / Emphasis	Indeed / Emphasis	Attached pronouns State : Nasab Name: Ismu Inna
لَعَلَّ	لَيْتَ	كَانَ	لَكِنَّ	أَنَّ	إِنَّ	أنا
لَعَلَّهُ	لَيْتَهُ	كَانَهُ	لَكِنَّهُ	أَنَّهُ	إِنَّهُ	هو
لَعَلَّهُمَا	لَيْتَهُمَا	كَانَهُمَا	لَكِنَّهُمَا	أَنْهُمَا	إِنَّهُمَا	هُمَا
لَعَلَّهُمْ	لَيْتَهُمْ	كَانَهُمْ	لَكِنَّهُمْ	أَنْهُمْ	إِنَّهُمْ	هُمْ
لَعَلَّهَا	لَيْتَهَا	كَانَهَا	لَكِنَّهَا	أَنَّهَا	إِنَّهَا	هَا
لَعَلَّهُمَا	لَيْتَهُمَا	كَانَهُمَا	لَكِنَّهُمَا	أَنْهُمَا	إِنَّهُمَا	هُمَا
لَعَلَّهِنَّ	لَيْتَهُنَّ	كَانَهُنَّ	لَكِنَّهُنَّ	أَنْهُنَّ	إِنَّهُنَّ	هُنَّ
لَعَلَّكَ	لَيْتَكَ	كَانَكَ	لَكِنَّكَ	أَنَّكَ	إِنَّكَ	كَ
لَعَلَّكُمَا	لَيْتَكُمَا	كَانَكُمَا	لَكِنَّكُمَا	أَنَّكُمَا	إِنَّكُمَا	كُمَا
لَعَلَّكُمْ	لَيْتَكُمْ	كَانَكُمْ	لَكِنَّكُمْ	أَنَّكُمْ	إِنَّكُمْ	كُمْ
لَعَلَّكَ	لَيْتَكَ	كَانَكَ	لَكِنَّكَ	أَنَّكَ	إِنَّكَ	كَ
لَعَلَّكُمَا	لَيْتَكُمَا	كَانَكُمَا	لَكِنَّكُمَا	أَنَّكُمَا	إِنَّكُمَا	كُمَا
لَعَلَّكُنَّ	لَيْتَكُنَّ	كَانَكُنَّ	لَكِنَّكُنَّ	أَنَّكُنَّ	إِنَّكُنَّ	كُنَّ
لَعَلِّي	لَيْتِي	كَانِي	لَكِنِّي	أَنِّي	إِنِّي / إِنِّي	ي
لَعَلَّنَا	لَيْتَنَا	كَانَنَا	لَكِنَّنَا	أَنَّنَا	إِنَّا / إِنَّنَا	نَا

Students Note:

Some Examples of Inna and its sisters from Quran

2.37	فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ ۖ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance, the Merciful.	
2.12	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ
Unquestionably, it is they who are the corrupters, but they perceive [it] not	
2.32	قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۗ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."	
2.153	يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ
O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient.	
2.168	يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ
O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.	
2.77	أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ
But do they not know that Allāh knows what they conceal and what they declare?	
2.103	وَلَوْ أَنَّهُمْ ءَامَنُوا وَأَتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ ۖ لَّو كَانُوا يَعْلَمُونَ
And if they had believed and feared Allāh, then the reward from Allāh would have been [far] better, if they only knew.	
9.56	وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُمْ مِّنكُمْ وَلَكِنَّهُمْ قَوْمٌ يَّفْرَقُونَ
And they swear by God that they do indeed belong to you -the while they do not belong to you, but are [only] people ridden by fear	
27.10	وَأَلْقَ عَصَاكَ فَلَمَّا رءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ
And then He said:] "Now throw down thy staff!" But when he saw it move rapidly, as if it were a serpent	
69.25	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيهِ
But as for him whose record shall be placed in his left hand, he will exclaim: 'Oh, would that I had never been shown this my record	
2.21	يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
O MANKIND! Worship your Sustainer, who has created you and those who lived before you, so that you might remain conscious of Him	

Class Summary and Practice Sheet

**** This sheet is an integral part of the online lessons**

Emphatic "Laam"

The emphatic laam (لِ) is a particle that can precede a noun or verb to add emphasis. This laam is usually translated as "surely" or "indeed"

Note: This (لِ) should not be confused with (لِ) which is a preposition.

وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ
and indeed ALLAH is definitely Ever All Hearing, Ever All Knowing. (8.42)
إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ
Indeed you are definitely upon a guidance keeping upright. (22.67)
قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ
They said: "By ALLAH, indeed you are : definitely / surely : in your old error"
إِنَّ الْإِنْسَانَ لَكَفُورٌ
Indeed the human is surely very : ungrateful / denying (22.66)
إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ
Indeed, the righteous will be in pleasure,(82.13)
وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ
And indeed, the wicked will be in Hellfire.(82.14)
وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ
but the reward of the Hereafter is greater,(16.41)
وَلَذِكْرُ اللَّهِ أَكْبَرُ
and the remembrance of Allah is greater.

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢)

Multiple emphasis

- Starts with Particle of Oath, Oath in itself is a type of emphasis of fact on which oath is taken
- Inna is used to emphasis
- Use of Emphatic Laam

Multiple use of emphasis makes the sentence highly valuable , but difficult to translate, as the the target language may not use multiple emphasis in a single sentence. Hence, the translation of Quran can only gives approximate meanings , One should learn the language of the book to understand the true beauty of the words

Verb

Verb have its own meaning. Madeup of 3 or more consonants/letters and are called **trilateral** or **quadrilateral** according to the number of consonants.The Trilateral ROOT conveys the base meaning

Three tenses (present, past; future tense), **Two voices** (active, passive), **Two genders** (masculine, feminine) , **Three persons** (first, second, third) , **Three numbers** (singular, dual, plural) , **Six moods** in the non-past only (indicative, subjunctive, jussive, imperative, and short and long energetics) , **Nineteen forms**

Position of the Subject	The Subject		الرفع	Ref	Person
			مَاضٍ Past tense		
Can remain hidden in the verb or present in the sentence (i.e. a Noun in Rafa State)	Hidden/ Implied/ Understood - "Huwa"		ضَرَبَ	هُوَ	3p.Sg .M
Always attached to the Verb Never comes outside in the sentence	"Alif" of Dual	ا	ضَرَبَا	هُمَا	3p.DI .M
** Always attached to the Verb Never comes outside in the sentence	"Waw" of Male Plural	و	ضَرَبُوا	هُمْ	3p.PI .M
Can remain hidden in the verb or present in the sentence (i.e. a Noun in Rafa State)	Hidden/ Implied/ Understood - "Hiya"		ضَرَبَتْ	هِيَ	3p.Sg .F
* Always attached to the Verb Never comes outside in the sentence	"Alif" of Dual	ا	ضَرَبْتَا	هُمَا	3p.DI .F
Always attached to the Verb Never comes outside in the sentence	"Noon" of Female Plural	نَ	ضَرَبْنَ	هُنَّ	3p.PI .F
Always attached to the Verb Never comes outside in the sentence	"Taa'	تَ	ضَرَبْتِ	أَنْتِ	2p.Sg .M
Always attached to the Verb Never comes outside in the sentence	"Tuma"	تُمَا	ضَرَبْتُمَا	أَنْتُمَا	2p.DI .M
Always attached to the Verb Never comes outside in the sentence	"Tum"	تُمْ	ضَرَبْتُمْ	أَنْتُمْ	2p.PI .M
Always attached to the Verb Never comes outside in the sentence	"Tee"	تِ	ضَرَبْتِ	أَنْتِ	2p.Sg .F
Always attached to the Verb Never comes outside in the sentence	"Tuma"	تُمَا	ضَرَبْتُمَا	أَنْتُمَا	2p.DI .F
Always attached to the Verb Never comes outside in the sentence	"Tunna"	تُنَّ	ضَرَبْتُنَّ	أَنْتُنَّ	2p.PI .F
Always attached to the Verb Never comes outside in the sentence	"Tu"	تُ	ضَرَبْتِ	أَنْتِ	1p.Sg .M/F
Always attached to the Verb Never comes outside in the sentence	"Naa"	نَا	ضَرَبْنَا	نَحْنُ	1p.PI .M/F

** Alif after "Waw" is just for protection of "Waw" i.e. to avoid it being confused with "Waw" of conjunction

* Alif is the Subject and "Taa" before it is "taa of female gender"

In this tense, the action has already been completed. It signifies events, actions, or conditions that occurred in the past and are no longer ongoing. This tense provides a clear indication that the action has reached its conclusion, making it a fundamental element for recounting past experiences and narrating historical events.

Broken Plural

جَمْعُ تَكْسِيرٍ

In the formation of a broken plural, the root of the singular word is broken. Either some letter is added or omitted from the base of the word. There is no fixed formula to form broken plurals. They have to be learned by heart.

Broken plurals are based on hearing; however, the majority are rule-based. Since there are many rules, only the most common patterns are presented below;

Practice:

	فُعْلَانٌ	أَفْعَالٌ	مَفَاعِيلٌ	مَفَاعِلٌ	أَفْعَاءٌ	فُعْلَاءٌ	أَفْعَلَةٌ	فُعْلٌ	فِعْلَةٌ	فُعُولٌ	أَفْعَالٌ	فِعَالٌ	فُعَالٌ	
Sg	قَمِيصٌ	شَهْرٌ	مِفْتَاحٌ	مَكْتَبٌ	عَمِيٌّ	فَقِيرٌ	سُؤَالٌ	كِتَابٌ	أَخٌ	ضَعِيفٌ	قَلَمٌ	جَبَلٌ	طَالِبٌ	Sg
Plr	قَمِيصَاتٌ		مِفْتَاحَاتٌ		عَمِيَّاتٌ	فُقَرَاءٌ	أَسْئَلَةٌ		إِخْوَةٌ	طُيُوفٌ				Plr
Sg	بَلَدٌ	نَفْسٌ	فِنْجَانٌ	مَجْلِسٌ	نَبِيٌّ	زَمِيْلٌ	جَوَابٌ	رِسْوَلٌ	فَتَى	قَلْبٌ	وَلَدٌ	كَبِيْرٌ	غَامِلٌ	Sg
Plr	بِلْدَانٌ		فِنْجَانِيْنٌ		أَنْبِيَاءٌ	زَمَلَاءٌ	أَجْوَابَةٌ	رِسَالٌ	فِتْيَانَةٌ					Plr
Sg		رَجُلٌ	كُرْسِيٌّ	مَسْجِدٌ	طَبِيْبٌ	وَزِيْرٌ	مِثَالٌ	جَدِيْدٌ		بَيْتٌ	رَوْحٌ	رَجُلٌ	تَاجِرٌ	Sg
Plr			كُرْسِيَّاتٌ		أَطْبَاءٌ	وُزَرَاءٌ	أَمْثِلَةٌ							Plr

And these plurals may be triptote or diptote

All the broken plurals are treated as feminine singular

In the Arabic language broken plurals are treated as feminine singular. They are considered as feminine singular when referred by demonstrative pronouns, personal pronouns, relative pronouns and/or by verbs.

تِلْكَ الرُّسُلُ	Those messengers	رُسُلٌ
تِلْكَ الْأَمْثَالُ	Those examples	أَمْثَالٌ

هَذَا كِتَابٌ جَدِيْدٌ
هَذِهِ كُتُبٌ جَدِيْدَةٌ

** In Arabic sometimes broken plurals of rational beings are also treated as feminine singular

Students Note:

Special five Nouns in Arabic

In Arabic, there is a category of nouns distinguished by specific letters that indicate their grammatical states—Rafa , Nasab and Jar These nouns are called as “**الأسماء الخمسة**”

Jar		Nasab		Rafa		Meaning	Noun
ي	أَبِيكَ	ا	أَبَاكَ	و	أَبُوكَ	Father	أَبٌ
ي	أَخِيكَ	ا	أَخَاكَ	و	أَخُوكَ	Brother	أَخٌ
ي	حَمِيكَ	ا	حَمَاكَ	و	حَمُوكَ	In-law	حَمٌّ
ي	فَمِيكَ/فَيْكَ	ا	فَمَاكَ/فَاكَ	و	فَمُوكَ/فُوكَ	Mouth	فَمٌّ
ي	ذِي عِلْمٍ	ا	ذَاعِلِمٍ	و	ذُو عِلْمٍ	Owner/Holder	ذُو

Jar	Nasab	Rafa	Plr & Gen
ذِي	ذَا	ذُو	Singular Male
ذَوِي	ذَوِي	ذَوَا	Dual Male
أُولِي	أُولِي	أُولُوا	Plural Male
ذَاتِ	ذَاتِ	ذَاتُ	Singular Female
ذَوَاتِي	ذَوَاتِي	ذَوَاتَا	Dual Female
أُولَاتِ	أُولَاتِ	أُولَاتُ	Plural Female

The noun “ذو” and its derivatives means possession or an attribute. In essence, “ذُو” often translates to being the “owner of” or “endowed with.” However, its precise meaning can vary depending on context

ذُو الْفَقَارِ / ذُو الْحِجَّةِ
ذُو الْقَرْيَتَيْنِ / ذُو الْقَعْدَةِ / ذُو الْكِفْلِ

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
and Allah is the possessor of great bounty. (2:105)

وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ
And We turned them to the right and to the left (18:18)
وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ
And if someone is in hardship, then [let there be] postponement until [a time of] ease. (2:280)
وَأَبُونَا شَيْخٌ كَبِيرٌ
and our father is an old man.” (28:23)
وَأَذْكُرْ أَخَا عَادٍ
And mention, [O Muhammad], the brother of ‘Aad (46:21)
كَفَيْهِ إِلَىٰ الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ
except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. (13:14)

Students Note:

These nouns are mostly in Mudaf Mudaf Ilayhi combination

Some examples of special 5 Nouns

وَأَبُونَا شَيْخٌ كَبِيرٌ

and our father is an old man." (28:23)

وَوَرثَهُ أَبَوَاهُ

and the parents [alone] inherit from him (4:11)

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ

And he raised his parents upon the throne (12:100)

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ

And they came to their father at night, weeping. (12:16)

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

May the hands of Abu Lahab be ruined, and ruined, is he. (111:1)

وَأذْكَرُ أَخَا عَادٍ

And mention, [O Muhammad], the brother of 'Aad (46:21)

لِيُرِيَهُ كَيْفَ يُؤَارِي سَوْءَةَ أَخِيهِ

to show him how to hide the disgrace of his brother (5:31)

إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ

When their brother Noah said to them, "Will you not fear Allah? (26:106)

كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاةً وَمَا هُوَ بِبَالِغِهِ

except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. (13:14)

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

and Allah is the possessor of great bounty. (2:105)

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

as judged by two just men among you (5:95)

ذَوَاتَا أَفْنَانٍ

Having [spreading] branches. (55:48)

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ

and to parents do good and to relatives, (2:83)

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوَاحِ وَدُسُرٍ

And We carried him on a [construction of] planks and nails (54:13)

وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ

And if they should be pregnant (65:6)

وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ

And for those who are pregnant, their term is until they give birth. (65:4)

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Blessed is the name of your Lord, Owner of Majesty and Honor. (55:78)

Active Participle

إِسْمُ الْفَاعِلِ

FORM 1

Words that describe an action or someone who performs an action, essentially an adjective closely related in meaning to the meaning of the verb . They are DERIVED Nouns

They are all made feminine by adding ة

Pattern for FORM 1

فَاعِلَةٌ

Examples from Quran

(2.30)	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ
	And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."
(38.71)	إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ
	when your Lord said to the angels, "Indeed, I am going to create a human being from clay.
(109.3)	وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝
	Nor are you worshippers of what I worship.
(15.9)	إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَوَّاحِفُونَ
	Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardians
(18.18)	وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۗ
	while their dog stretched his forelegs at the entrance.
(18.23)	وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا
	And never say of anything, "Indeed, I will do that tomorrow,"
(18.35)	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۗ
	And he entered his garden while he was unjust to himself.
(19.46)	قَالَ أَرَأَيْبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ ۗ
	[His father] said, "Have you no desire for my gods, O Abraham?"

Practice:

Make Active Participle using the pattern

فَاعِلٌ

Verb	AP(Noun)	Verb	AP(Noun)	Verb	AP(Noun)
خَلَقَ		ذَكَرَ		قَتَلَ	
عَلِمَ		عَفَرَ		نَصَرَ	
عَمِلَ		شَرِبَ		صَبَرَ	
جَعَلَ		غَلَبَ		سَجَدَ	

Diptotes

Diptotes are partially declining words (Nouns), **الْمَمْنُوعُ مِنَ الصَّرْفِ** in Arabic.

Note:

All Arabic nouns (اسم) are in the Raf`a state by default (Raf`a = nominative = Dhamma at end). This means they naturally have 2 Dhamma's on the last letter as their l`raab. The l`raab of these Isms then change according to whatever influential words come before it.

Rules

- Diptote never takes Tanween.
- If the word begins with Alif-Laam = it's no longer a diptote.
- When the diptote word is in a Majroor state, it will end with a Fat'ha, not a Kasra.
- If the diptote word becomes Mudaf in a sentence, it's no longer a diptote.

Rafa	ُ	مَرِيْمٌ	إِبْرَاهِيْمُ	فِرْعَوْنُ
Nasab	َ	مَرِيْمَ	إِبْرَاهِيْمَ	فِرْعَوْنَ
Jar	ِ	مَرِيْمِ	إِبْرَاهِيْمِ	فِرْعَوْنِ

8 REASONS WHY SOME WORDS ARE DIPTOTES:

Feminine proper nouns do not have a Tanween as l`raab, which means no double vowel as a case ending on the last letter. Examples: Fatimah (فَاطِمَةُ), Hasnaa (حَسَنَاءُ), Hamda (حَمْدَى).
Feminine proper nouns (names) without an Alif (ا) and masculine proper nouns, both ending in a "Taa marbutah" (ة). These don't end with Tanween. Example: Hamzah (حَمَزَةٌ).
Nouns and adjectives in the pattern of Af`alu (أَفْعَلٌ) - which are also called Ism Tafdeel, the Superlative Verbs. Example: Akbaru, Anwaru (أَنْوَرُ), Afsaru (أَصْفَرُ).
Adjectives on the pattern of Fu`laanu (فَعْلَانٌ) never end with a Tanween. Example: `Uthmaan.
Non-Arabic names called `Ujma/ Ajami (عجمي), i.e all the foreign names, including Hebrew, English etc. Examples: Ibrahim (إِبْرَاهِيْمَ), Ismaeel (إِسْمَاعِيْلَ), Yaqoob (يَعْقُوْبَ) - Hebrew names. Pakistan (بَاكِسْتَانٌ).
Compounds = putting two hyphenated words together as a proper noun. This happens often in the English language, and is used for cities. Examples: Hadra'maut (حَضْرَمَوْتُ), New York (نِيُو يُوْرِكُ)
Nouns/Names or adjectives on the pattern of a verb. The word احمد is both a name and it is on the pattern of the first-person, active imperfect verb
Some broken plurals are also diptotes. Examples: Mosques (مَسَاجِدٌ), Keys (مَفَاتِيْحٌ), Birds (اِبَابِيْلٌ).

Example:

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ. وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say [Muhammad], 'We [Muslims] believe in God and in what has been sent down to us and to Abraham, Ishmael, Isaac, Jacob, and the Tribes. We believe in what has been given to Moses, Jesus, and the prophets from their Lord. We do not make a distinction between any of the [prophets]. It is to Him that we devote ourselves.(3.84)

Practice Past Tense conjugation

- Past tense: (الماضي) Indicates that an action is completed.
- Present tense: (المضارع) Used for incomplete or yet to happen actions.

الفاعل	Fayl	Fem. To	ل	ع	ف	Only for Reference	الفاعل	Fayl	Fem. To	ل	ع	ف	Only for Reference	الفاعل	Fayl	Fem. To	ل	ع	ف	Only for Reference
تُ	تُ	تُ				أنا	تَ	تَ	تَ				أنتَ	هُوَ	هُوَ	هُوَ				Only for Reference
نَا	نَا	نَا				نحنُ	تُما	تُما	تُما				انتما	هُما	هُما	هُما				Only for Reference
Subject Pronouns: ف ع ل							تُم	تُم	تُم				انتم	هُم	هُم	هُم				Only for Reference
							تِ	تِ	تِ				هِيَ	هِيَ	هِيَ	هِيَ				Only for Reference
							تُما	تُما	تُما				انتما	هُما	هُما	هُما				Only for Reference
							تُنن	تُنن	تُنن				انتن	هُنَّ	هُنَّ	هُنَّ				Only for Reference

The Subject	الرفع		Ref	Person	Practice					
	مَاضٍ	Present								
	Past tense									
Hidden/ Implied/ Understood - 'Huwa'		ضَرَبَ	هُوَ	3p.Sg .M	نَصَرَ	عَلِمَ	سَجَدَ	خَلَقَ	ذَكَرَ	قَتَلَ
"Alif" of Dual	ا	ضَرَبَا	هُمَا	3p.DI .M						
"Waw" of Male Plural	و	ضَرَبُوا	هُمْ	3p.PI .M						
Hidden/ Implied/ Understood - 'Hiya'		ضَرَبَتْ	هِيَ	3p.Sg .F						
"Alif" of Dual	ا	ضَرَبَتَا	هُمَا	3p.DI .F						
"Noon" of Female Plural	ن	ضَرَبْنَ	هُنَّ	3p.PI .F						
"Taa'	ت	ضَرَبْتَ	أنتَ	2p.Sg .M						
"Tuma"	تُما	ضَرَبْتُمَا	انتما	2p.DI .M						
"Tum"	تُم	ضَرَبْتُمْ	انتم	2p.PI .M						
"Tee"	تِ	ضَرَبْتِ	أنتِ	2p.Sg .F						
"Tuma"	تُما	ضَرَبْتُمَا	انتما	2p.DI .F						
"Tunna"	تُنن	ضَرَبْتُنَّ	انتن	2p.PI .F						
"Tu"	تُ	ضَرَبْتِ	أنتِ	1p.Sg .M/F						
"Naa"	نَا	ضَرَبْنَا	نحنُ	1p.PI .M/F						

Present Future Tense - Imperfect Tense

Present Tense – اَلْفِعْلُ الْمُضَارِعُ: Also known as the imperfect tense, this form of verbs represents actions that are either ongoing in the present or anticipated to occur in the future. Unlike the past tense, which conveys completed actions, the present tense signifies actions that are in progress, habitual, or expected to take place.

Present future tense can be translated in present or future depends on the particles used and context in the sentence

P-F Formula					
Sign of Mood	Subject	Trilateral Root			Sign of PF
		ل	ع	ف	

P-F Formula						Present- Future	Refrence			
Sign of Mood	Subject	Trilateral Root			Sign of PF					
		ل	ع	ف						
ُ	Hidden/ Present	ب	ت	ك	ي	يَكْتُبُ	هُوَ	Singular	Masculine	3rd person
ن	ا	ب	ت	ك	ي	يَكْتُبَانِ	هُمَا	Dual		
ن	و	ب	ت	ك	ي	يَكْتُبُونَ	هُمْ	Plural		
ُ	Hidden/ Present	ب	ت	ك	ت	تَكْتُبُ	هِيَ	Singular	Feminine	3rd person
ن	ا	ب	ت	ك	ت	تَكْتُبَانِ	هُمَا	Dual		
Fix	ن	ب	ت	ك	ي	يَكْتُبْنَ	هُنَّ	Plural		
ُ	Always hidden	ب	ت	ك	ت	تَكْتُبُ	أَنْتَ	Singular	Masculine	2nd person
ن	ا	ب	ت	ك	ت	تَكْتُبَانِ	أَنْتُمَا	Dual		
ن	و	ب	ت	ك	ت	تَكْتُبُونَ	أَنْتُمْ	Plural		
ن	ي	ب	ت	ك	ت	تَكْتُبِينَ	أَنْتِ	Singular	Feminine	2nd person
ن	ا	ب	ت	ك	ت	تَكْتُبَانِ	أَنْتُمَا	Dual		
Fix	ن	ب	ت	ك	ت	تَكْتُبْنَ	أَنْتُنَّ	Plural		
ُ	Always hidden	ب	ت	ك	أ	أَكْتُبُ	أَنَا	Singular	Masculine & Feminine	1st person
ُ	Always hidden	ب	ت	ك	ن	نَكْتُبُ	نَحْنُ	Plural		

Students Note:

List of "EXTRA" alphabets that are used to derive different meanings

س	ا	أ	ل	ت	م	و	ن	ي	ه
You asked me about it					سَأَلْتُمُونِيهَا				
Today you forget it					الْيَوْمَ تَنْسَاهُ				
ه	ا	س	ن	ت	م	و	ي	ل	ا

Practice PRESENT FUTURE TENSE/IMPERFECT TENSE

Present Future	Past
يَدْخُلُ	دَخَلَ
يَطْلُبُ	طَلَبَ
يَسْجُدُ	سَجَدَ
يَخْلُقُ	خَلَقَ

P-F Formula						www.arabictreelearning.com			
Sign of Mood	Subject	Trilateral Root			Sign of PF	Present- Future	Refrence		
		ل	ع	ف					
ُ	Hidden/ Present				ي	هُوَ	Singular	Masculine	3rd person
ن	ا				ي	هُمَا	Dual		
ن	و				ي	هُمْ	Plural		
ُ	Hidden/ Present				ت	هِيَ	Singular	Feminine	3rd person
ن	ا				ت	هُمَا	Dual		
Fix	ن				ي	هُنَّ	Plural		
ُ	Always hidden				ت	أَنْتِ	Singular	Masculine	2nd person
ن	ا				ت	أَنْتُمَا	Dual		
ن	و				ت	أَنْتُمْ	Plural		
ن	ي				ت	أَنْتِ	Singular	Feminine	2nd person
ن	ا				ت	أَنْتُمَا	Dual		
Fix	ن				ت	أَنْتُنَّ	Plural		
ُ	Always hidden				أ	أَنَا	Singular	Masculine & Feminine	1st person
ُ	Always hidden				ن	نَحْنُ	Plural		

Mind Map of tenses and Moods

Mood represents the intention of the speaker or writer in a sentence. It denotes if the stated sentence is a request, order, suggestion, fact or something imaginary.

Indicative means that the action takes place in the present, i.e. at the time of speaking, while subjunctive and jussive mean that the action will take place in the future.

The subjunctive mood occurs when a verb is used in the context of intent, purpose, expectation, permission, possibility or necessity.

Past	<<<<<< PRESENT - FUTURE >>>>>>						<<<< Future>>>>>>	
Fix/No Mood	Present	Future	Order/Req		Emphasis		Near Future	Far Future
	1 (Base Mood)	2	3	4	5	6		
Past	Indicative	Subjunctive	Jussive	Imperative	Energetic Light	Energetic Heavy	Indicative + س	Indicative + سَوْفَ
>>>>	>>>>>> Time >>>>>>						>>>>>>	
	He is doing it	He will do it	He must do it	You Do it	Lite Emphasis	Strong Emphasis		
	All Persons	All Persons	Other than 2nd Person	Only 2nd Person	All Persons	All Persons		
Particle >>	Not Req.	Required	Required	Not Req.	Required	Required		
	Indicative: the mood used for factual statements and positive beliefs.	Subjunctive: a mood used for hypothetical or unlikely events, expressing opinions, or making	Jussive: a mood that expresses plea, insistence, desire, intent, command, purpose or	Imperative: the mood that expresses a direct command or a request.	Energetic: a mood that expresses something which the speaker wishes to emphasize.			

Tense locates an event on time axis and expresses when the event took place (present, past or future).

Aspect marks "event-internal" time and shows us if the event is incomplete or completed. **Moods** provides us with information about the status of an event as real or an imagined one

Students Notes:

The Easiest way to understand the concept of Arabic tense - specially the Present future is to check if the action is completed on incomplete (i.e. ongoing)

List of Present Future Tense Moods;

- **Indicative** Real and factual statements happening in Present **Particle/s NOT REQUIRED**
- **Subjunctive** Unlikely events, opinions, hypothetical events Particle/s REQUIRED
- **Jussive** Request, Negative Orders, desire, command Particle/s REQUIRED
- **Imperative** Positive Orders/request - only for 2nd Person **Particle/s NOT REQUIRED**
- **Energetic light** Light emphasis of the PF verb Particle REQUIRED
- **Energetic Heavy** Heavy emphasis of the PF verb Particle REQUIRED

Six Baab (Gates) to make PF from Past

Pattern		Abr	Gate	Group
يَنْصُرُ	←	نَصَرَ (ن)	نَصَرَ	A-U
يَضْرِبُ	←	ضَرَبَ (ض)	ضَرَبَ	A-I
يَفْتَحُ	←	فَتَحَ (ف)	فَتَحَ	A-A
يَكْرُمُ	←	كَرَّمَ (ك)	كَرَّمَ	U-U
يَسْمَعُ	←	سَمِعَ (س)	سَمِعَ	I-A
يَحْسِبُ	←	حَسِبَ (ح)	حَسِبَ	I-I

Analysis							Present- Future	Reference					
Sign of Mood	Subject	Trilateral Root			Sign on PF	Fix mood					7 noon	Easy Five	
		ل	ع	ف									
ُ	Hidden/ Present	ع	م	س	ي	-	-	يَسْمَعُ	يَسْمَعُ	هُوَ	Singular	Masculine	3rd person
ن	ا	ع	م	س	ي	-	يَسْمَعَانِ	-	يَسْمَعَانِ	هُمَا	Dual		
ن	و	ع	م	س	ي	-	يَسْمَعُونَ	-	يَسْمَعُونَ	هُمْ	Plural		
ُ	Hidden/ Present	ع	م	س	ت	-	-	تَسْمَعُ	تَسْمَعُ	هِيَ	Singular	Feminine	3rd person
ن	ا	ع	م	س	ت	-	تَسْمَعَانِ	-	تَسْمَعَانِ	هُمَا	Dual		
Fix	ن	ع	م	س	ي	يَسْمَعَنَّ	-	-	يَسْمَعَنَّ	هِنَّ	Plural		
ُ	Always hidden	ع	م	س	ت	-	-	تَسْمَعُ	تَسْمَعُ	أَنْتِ	Singular	Masculine	2nd person
ن	ا	ع	م	س	ت	-	تَسْمَعَانِ	-	تَسْمَعَانِ	أَنْتُمَا	Dual		
ن	و	ع	م	س	ت	-	تَسْمَعُونَ	-	تَسْمَعُونَ	أَنْتُمْ	Plural		
ن	ي	ع	م	س	ت	-	تَسْمَعِينَ	-	تَسْمَعِينَ	أَنْتِ	Singular	Feminine	2nd person
ن	ا	ع	م	س	ت	-	تَسْمَعَانِ	-	تَسْمَعَانِ	أَنْتُمَا	Dual		
Fix	ن	ع	م	س	ت	تَسْمَعَنَّ	-	-	تَسْمَعَنَّ	أَنْتُنَّ	Plural		
ُ	Always hidden	ع	م	س	أ	-	-	أَسْمَعُ	أَسْمَعُ	أَنَا	Singular	Masculine & Feminine	1st person
ُ	Always hidden	ع	م	س	ن	-	-	نَسْمَعُ	نَسْمَعُ	نَحْنُ	Plural		

Practice Moods of Present Future

Person	الجَزْم	النَّصْب	الرُّفْع	الرُّفْع Fixed	Ref
	← Imperfect Tense / مُضَارِع →			مَاضٍ	
	Jussive	Subjunctive	Indicative	Past tense	
3p.Sg.M	Sukoon	Fatha	DAMMA	Fix	هُوَ
3p.Dl.M	Removal of Noon	Removal of Noon	NOON	Fix	هُمَا
3p.Pl.M	Removal of Noon	Removal of Noon	NOON	Fix	هُمْ
3p.Sg.F	Sukoon	Fatha	DAMMA	Fix	هِيَ
3p.Dl.F	Removal of Noon	Removal of Noon	NOON	Fix	هُمَا
3p.Pl.F	FIX	FIX	FIX	Fix	هُنَّ
2p.Sg.M	Sukoon	Fatha	DAMMA	Fix	أَنْتَ
2p.Dl.M	Removal of Noon	Removal of Noon	NOON	Fix	أَنْتُمَا
2p.Pl.M	Removal of Noon	Removal of Noon	NOON	Fix	أَنْتُمْ
2p.Sg.F	Removal of Noon	Removal of Noon	NOON	Fix	أَنْتِ
2p.Dl.F	Removal of Noon	Removal of Noon	NOON	Fix	أَنْتُمَا
2p.Pl.F	FIX	FIX	FIX	Fix	أَنْتُنَّ
1p.Sg.M/F	Sukoon	Fatha	DAMMA	Fix	أَنَا
1p.Pl.M/F	Sukoon	Fatha	DAMMA	Fix	نَحْنُ

Designed for ArabicTreeLearning.com students

Double Emphasis		Present Future Tense					Past tense	Ref
Emphasised Imperative	laam+ heavy Noon	Emphasis by Heavy Noon	Imperative	Jussive	Subjunctive	Indicative		
-	لِيَكْتُبَنَّ	يَكْتُبَنَّ	-	يَكْتُبْ	يَكْتُبْ	يَكْتُبْ	كَتَبَ	هُوَ
-	لِيَكْتُبَانَّ	يَكْتُبَانَّ	-	يَكْتُبَا	يَكْتُبَا	يَكْتُبَانِ	كَتَبَا	هُمَا
-	لِيَكْتُبَنْنَا	يَكْتُبَنْنَا	-	يَكْتُبُوا	يَكْتُبُوا	يَكْتُبُونَ	كَتَبُوا	هُمْ
-	لَتَكْتُبَنَّ	تَكْتُبَنَّ	-	تَكْتُبْ	تَكْتُبْ	تَكْتُبْ	كَتَبَتْ	هِيَ
-	لَتَكْتُبَانَّ	تَكْتُبَانَّ	-	تَكْتُبَا	تَكْتُبَا	تَكْتُبَانِ	كَتَبَتَا	هُمَا
-	لَتَكْتُبَنْنَا	يَكْتُبَنْنَا	-	يَكْتُبُوا	يَكْتُبُوا	يَكْتُبُونَ	كَتَبُوا	هُمْ
أَكْتُبَنَّ	لَتَكْتُبَنَّ	تَكْتُبَنَّ	أَكْتُبْ	تَكْتُبْ	تَكْتُبْ	تَكْتُبْ	كَتَبَتْ	أَنْتِ
أَكْتُبَانَّ	لَتَكْتُبَانَّ	تَكْتُبَانَّ	أَكْتُبَا	تَكْتُبَا	تَكْتُبَا	تَكْتُبَانِ	كَتَبْتُمَا	أَنْتُمَا
أَكْتُبَنْنَا	لَتَكْتُبَنْنَا	تَكْتُبَنْنَا	أَكْتُبُوا	تَكْتُبُوا	تَكْتُبُوا	تَكْتُبُونَ	كَتَبْتُمْ	أَنْتُمْ
أَكْتُبَنَّ	لَتَكْتُبَنَّ	تَكْتُبَنَّ	أَكْتُبِي	تَكْتُبِي	تَكْتُبِي	تَكْتُبِينَ	كَتَبْتِ	أَنْتِ
أَكْتُبَانَّ	لَتَكْتُبَانَّ	تَكْتُبَانَّ	أَكْتُبَا	تَكْتُبَا	تَكْتُبَا	تَكْتُبَانِ	كَتَبْتُمَا	أَنْتُمَا
أَكْتُبَنْنَا	لَتَكْتُبَنْنَا	تَكْتُبَنْنَا	أَكْتُبُوا	تَكْتُبُوا	تَكْتُبُوا	تَكْتُبُونَ	كَتَبْتُمْ	أَنْتُمْ
-	لَاكْتُبَنَّ	أَكْتُبَنَّ	-	أَكْتُبْ	أَكْتُبْ	أَكْتُبْ	كَتَبْتُ	أَنَا
-	لَنَكْتُبَنَّ	نَكْتُبَنَّ	-	نَكْتُبْ	نَكْتُبْ	نَكْتُبْ	كَتَبْنَا	نَحْنُ

Practice : Make Imperative as explained in the class

Imperative	← Imperfect Tense / مضارع →			Past tense	Ref
	Jussive	Subjunctive	Indicative		
3p.Sg.M	يَضْرِبْ	يَضْرِبْ	يَضْرِبْ	ضَرَبَ	هُوَ
3p.Dl.M	يَضْرِبَا	يَضْرِبَا	يَضْرِبَانِ	ضَرَبَا	هُمَا
3p.Pl.M	يَضْرِبُوا	يَضْرِبُوا	يَضْرِبُونَ	ضَرَبُوا	هُمْ
3p.Sg.F	تَضْرِبْ	تَضْرِبْ	تَضْرِبْ	ضَرَبَتْ	هِيَ
3p.Dl.F	تَضْرِبَا	تَضْرِبَا	تَضْرِبَانِ	ضَرَبْتَا	هُمَا
3p.Pl.F	يَضْرِبْنَ	يَضْرِبْنَ	يَضْرِبْنَ	ضَرَبْنَ	هُنَّ
2p.Sg.M	تَضْرِبْ	تَضْرِبْ	تَضْرِبْ	ضَرَبْتِ	أَنْتِ
2p.Dl.M	تَضْرِبَا	تَضْرِبَا	تَضْرِبَانِ	ضَرَبْتُمَا	أَنْتُمَا
2p.Pl.M	تَضْرِبُوا	تَضْرِبُوا	تَضْرِبُونَ	ضَرَبْتُمْ	أَنْتُمْ
2p.Sg.F	تَضْرِبِي	تَضْرِبِي	تَضْرِبِينَ	ضَرَبْتِ	أَنْتِ
2p.Dl.F	تَضْرِبَا	تَضْرِبَا	تَضْرِبَانِ	ضَرَبْتُمَا	أَنْتُمَا
2p.Pl.F	تَضْرِبْنَ	تَضْرِبْنَ	تَضْرِبْنَ	ضَرَبْتُنَّ	أَنْتُنَّ
1p.Sg.M/F	أَضْرِبْ	أَضْرِبْ	أَضْرِبْ	ضَرَبْتُ	أَنَا
1p.Pl.M/F	نَضْرِبْ	نَضْرِبْ	نَضْرِبْ	ضَرَبْنَا	نَحْنُ

Irab Practice

Noun	الجَزْم	الجَزْر/لِخْفُض	النَّضْب	الرَّفْع				
	-	Genitive	Accusative	Nominative				
Sg.M	N.A	Kasra	Fatha	Damma				
DI.M	N.A	Yaa	Yaa	Alif				
Plr.M	N.A	Yaa	Yaa	Waw				
Sg.F	N.A	Kasra	Fatha	Damma				
DI.F	N.A	Yaa	Yaa	Alif				
Plr.F	N.A	Kasra	Kasra	Damma				
Verb	الجَزْم	الجَزْر/لِخْفُض	النَّضْب	الرَّفْع	الرَّفْعُ الثَّابِت	Ref		
	← Imperfect Tense / مُضَارِع →				مَاضٍ			
	Jussive	-	Subjunctive	Indicative	Past tense			
3p.Sg.M	Sukoon	N.A	Fatha	DAMMA	Fix	هُوَ		
3p.DI.M	Removal of Noon	N.A	Removal of Noon	NOON	Fix	هُنَا		
3p.PI.M	Removal of Noon	N.A	Removal of Noon	NOON	Fix	هَهُمْ		
3p.Sg.F	Sukoon	N.A	Fatha	DAMMA	Fix	هِيَ		
3p.DI.F	Removal of Noon	N.A	Removal of Noon	NOON	Fix	هُنَا		
3p.PI.F	FIX	N.A	FIX	FIX	Fix	هُنَّ		
2p.Sg.M	Sukoon	N.A	Fatha	DAMMA	Fix	أَنْتَ		
2p.DI.M	Removal of Noon	N.A	Removal of Noon	NOON	Fix	أَنْتَ مَا		
2p.PI.M	Removal of Noon	N.A	Removal of Noon	NOON	Fix	أَنْتُمْ		
2p.Sg.F	Removal of Noon	N.A	Removal of Noon	NOON	Fix	أَنْتِ		
2p.DI.F	Removal of Noon	N.A	Removal of Noon	NOON	Fix	أَنْتِ مَا		
2p.PI.F	FIX	N.A	FIX	FIX	Fix	أَنْتُنَّ		
1p.Sg.M/F	Sukoon	N.A	Fatha	DAMMA	Fix	أَنَا		
1p.PI.M/F	Sukoon	N.A	Fatha	DAMMA	Fix	نَحْنُ		

Emphatic noon / نُون التَّوَكِيدِ

- The heavy noon (نُونُ التَّوَكِيدِ التَّوَكِيدِ) is a noon bearing a shadda and a fatha نْ (most used)
- The light noon (نُونُ التَّوَكِيدِ الخَفِيفَةِ) is a noon bearing the sukūn ن

Ex.

وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ

and if he will not do what I order him, he will surely be imprisoned and will be of those debased.(12.32)

Double Emphasis		Present Future Tense					Past tense	Ref
Emphasised Imperative	laam+ heavy Noon	Emphasis by Heavy Noon	Imperative	Jussive	Subjunctive	Indicative		
-	لَيَكْتُبَنَّ	يَكْتُبَنَّ	-	يَكْتُبْ	يَكْتُبَ	يَكْتُبُ	كَتَبَ	هُوَ
-	لَيَكْتُبَانَّ	يَكْتُبَانَّ	-	يَكْتُبَا	يَكْتُبَا	يَكْتُبَانِ	كَتَبَا	هُمَا
-	لَيَكْتُبُنَّ	يَكْتُبُنَّ	-	يَكْتُبُوا	يَكْتُبُوا	يَكْتُبُونَ	كَتَبُوا	هُمْ
-	لَتَكْتُبَنَّ	تَكْتُبَنَّ	-	تَكْتُبْ	تَكْتُبَ	تَكْتُبُ	كَتَبَتْ	هِيَ
-	لَتَكْتُبَانَّ	تَكْتُبَانَّ	-	تَكْتُبَا	تَكْتُبَا	تَكْتُبَانِ	كَتَبْتَا	هُمَا
-	لَيَكْتُبِنَنَّ	يَكْتُبِنَنَّ	-	يَكْتُبِنَّ	يَكْتُبِنَّ	يَكْتُبِنَ	كَتَبِنَ	هُنَّ
	لَتَكْتُبَنَّ	تَكْتُبَنَّ	اَكْتُبْ	تَكْتُبْ	تَكْتُبَ	تَكْتُبُ	كَتَبْتَ	أَنْتِ
	لَتَكْتُبَانَّ	تَكْتُبَانَّ	اَكْتُبَا	تَكْتُبَا	تَكْتُبَا	تَكْتُبَانِ	كَتَبْتُمَا	أَنْتُمَا
	لَتَكْتُبُنَنَّ	تَكْتُبُنَنَّ	اَكْتُبُوا	تَكْتُبُوا	تَكْتُبُوا	تَكْتُبُونَ	كَتَبْتُمْ	أَنْتُمْ
	لَتَكْتُبِنَنَّ	تَكْتُبِنَنَّ	اَكْتُبِي	تَكْتُبِي	تَكْتُبِي	تَكْتُبِينَ	كَتَبْتِ	أَنْتِ
	لَتَكْتُبَانَنَّ	تَكْتُبَانَنَّ	اَكْتُبَا	تَكْتُبَا	تَكْتُبَا	تَكْتُبَانِ	كَتَبْتُمَا	أَنْتُمَا
	لَتَكْتُبِنَانَنَّ	تَكْتُبِنَانَنَّ	اَكْتُبِنَّ	تَكْتُبِنَّ	تَكْتُبِنَّ	تَكْتُبِنَ	كَتَبْتُنَّ	أَنْتُنَّ
-	لَاكْتُبَنَّ	اَكْتُبَنَّ	-	اَكْتُبْ	اَكْتُبَ	اَكْتُبُ	كَتَبْتُ	أَنَا
-	لَاكْتُبَانَنَّ	اَكْتُبَانَنَّ	-	اَكْتُبَا	اَكْتُبَا	اَكْتُبَانِ	كَتَبْنَا	نَحْنُ

Practice:

Double Emphasis		Present Future Tense					Past tense	Ref
Emphasised Imperative	laam+ heavy Noon	Emphasis by Heavy Noon	Imperative	Jussive	Subjunctive	Indicative		
-			-					هُوَ
-			-					هُمَا
-			-					هُمْ
-			-					هِيَ
-			-					هُمَا
-			-					هُنَّ
								أَنْتِ
								أَنْتُمَا
								أَنْتُمْ
								أَنْتِ
								أَنْتُمَا
								أَنْتُنَّ
-			-					أَنَا
-			-					نَحْنُ

Some Examples

	وَلَوْ قَاتَلَكُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ
	And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. (48:22)
	إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ
	Their mothers are none but those who gave birth to them (58:2)
	تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ
	Blessed is the One in Whose Hands rests all authority.(67.1)
	الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
	He is the One ¹ Who created death and life in order to test which of you is best in deeds.(67.2)
	مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ
	Whatever you have will end, but what Allah has is lasting. And We will surely give patients their reward according to the best of what they used to do. (16:96)
	وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ
	And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better, and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. (41:34)
1	حَضَرَ الَّذِي/مَنْ فَازَ بِالْجَائِزَةِ.
	He who won the prize came (NON QURANIC EXAMPLE- Sila is a Verbal Sentence)
2	نَجَحَ الطَّالِبُ الَّذِي هُوَ مُجْتَهِدٌ.
	The (male) student who's diligent passed (NON QURANIC EXP - Sila is a Nominal Sentence.)
3	أَعْرِفُ الَّذِي فِي الْغُرْفَةِ.
	I know who is in the room (NON QURANIC EXAMPLE - Sila is a Phrase)

Students Note:

Vocative particles are words used for calling someone in Arabic. The word for the act of calling someone is اللِّدَاءُ, which is derived from the verb نَادَى/يُنَادِي which means "to call". The word used for the noun being called is المُنَادَى.

Traditionally there are many Vocative Particles some mentioned here in the list below, the most common used in Ya and Aya tuha

Vocative Particles	
English	Arabic
Oh Muhammad, be perfect in your work	يَا مُحَمَّدُ أَتَقِنُ عَمَلَكَ
Oh Fatima, do not irritate your husband	يَا فَاطِمَةُ لَا تُغْضِبِي زَوْجَكَ
Oh Ali, why are you sad?	أَعَلَيْ لِمَاذَا أَنْتَ حَزِينٌ
Oh my son, I've become old	أَيُّ بُنْيِّ إِيَّ كَبِرْتُ
Oh the one who lives in Hejaz land	أَيَّا سَاكِنًا فِي أَرْضِ الْحِجَازِ
Oh Khalid, will you come back soon?	أَخَالِدُ هَلْ سَتَعُودُ قَرِيبًا
Oh my friend, come back quickly	هَيَّا صَدِيقِي عُدْ سَرِيعًا
Oh my Grief (alas)!	وَإِ حَسْرَتِي
Oh my Grief (alas)!	وَإِ نَدَمِي
Sometimes you'll see يَا أَيُّهَا (for a masculine) or يَا أَيَّتُهَا (for feminine) followed by a word that starts with ال	

"YA" is frequently used in Quran

(الْمُنَادَى) The vocative Particles - (يا) etc

1	If this particle is preceded with person name (Proper noun like ذَيْدٌ then it will drop tanveen and leave only one dammah).		
	يا ذَيْدُ	<<<<	ذَيْدُ O Zaid / Hey Zaid /
2	If this particle is preceded with Muzaaf Muzaaf iliahi then it will make Muzaaf Mansoob		
	يا عَبْدَ اللهِ	<<<<	عَبْدُ اللهِ O Abdullah
3	If this particle is preceded with a noun with ال , that is definite noun then (أَيُّهَا) for Male and (أَيُّهَا) for female should be inserted before it.		
	("O mankind, worship your Lord") [2:21]		يا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمْ
	("O peaceful soul") [89:27]		يا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

1	يا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا
	("O Ibrahim, give this up") [11:76]
2	يا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ
	("O People of the Book, Why do you disbelieve in the signs of Allah?") [3:70]
3	يا أَبَتِ افْعَلْ مَا تُؤْمَرُ
	("O my father, do what you are ordered") [37:102] – The pronoun ي (for "me") in أَبَتِي was dropped.
4	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
	(" O Our lord, give us good in this world") [2:201] – The word رَبِّ is mudhaaf, hence it's in nasb
5	رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا
	("My Lord, indeed I invited my people night and day") [71:5]
6	يا أَيُّهَا الْكَافِرُونَ
	("O disbelievers") [109:1]

Students Note:

Practice : Quran ; 2.153 , 2.172, 2.208, 3.100, 4.135 , 5.90 , 5.94, 8.27 , 33.56, 49.6

Rabbi or Rabbi

Let us take an example, رَبِّي (my lord).

رَبِّي = رَبُّ + ي

Adding the vocative particle يَا as below.

يَا + رَبُّ + ي

Because of (مَرْفُوعٌ) رَبُّ يَا will become (مَنْصُوبٌ) رَبِّ.

يَا + رَبِّ + ي

Ya Mutakallim (ي) forces رَبِّ to become رَبِّ by putting kasrah (ـِ) and the equation will become as below.

يَا + رَبِّ + ي

Now two things (يَا and ي) will drop as below leaving only رَبِّ.

رَبِّ

Hence رَبِّي means “my lord” and without ي which is رَبِّ means “Oh, my lord”

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (7.23)

They replied, ‘Our Lord, we have wronged our souls: if You do not forgive us and have mercy, we shall be lost

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (28.24)

He watered their flocks for them, withdrew into the shade, and prayed, ‘My Lord, I am in dire need of whatever good thing You may send me,’

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (11.56)

I put my trust in God, my Lord and your Lord. There is no moving creature which He does not control. My Lord’s way is straight.

وَرَكِبْنَا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (21.89)

Remember Zachariah, when he cried to his Lord, ‘My Lord, do not leave me childless, though You are the best of heirs.’

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (71.26)

And Noah said, ‘Lord, do not leave any of the disbelievers on the earth—

Indicative

The indicative mood is known as marfū' (مرفوع). It's used in simple sentences or questions in the present tense, whether affirmative or negated with لا laa.

Unlike the perfective form, the imperfective form **الفِعْلُ الْمُضَارِعُ** does not refer to a specific tense. That is, it may express an event in the past, present, or future. For this reason, it has six types of mood: indicative, subjunctive, jussive, imperative and energetic (2)

Indicative is the main mood which generally represent present tense, it does not require any particles, however Subjunctive and Jussive requires particles

Some examples from Quran

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
So woe to those who write the "scripture" with their own hands, then say, "This is from Allāh," (2.79)
بِنُصْرَةِ اللَّهِ ۚ يَنْصُرُ مَن يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ
at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful.(30.5)
يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ
They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.(30.7)
وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ
And they (by their ingratitude) did Us no harm, but were harming only themselves.(2.57)
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
And Allāh is not unaware of what you do.(2.74)
الْقِيَامَةَ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ
And Allāh gives provision to whom He wills without account (2.212)
قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ
Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight (10.31)

Students Note:

With respect to the meaning, indicative means that the action takes place in the present, i.e. at the time of speaking, while subjunctive and jussive mean that the action will take place in the future.

Some SUBJUNCTIVE Particles

That	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ	أَنَّ
2.67	And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorant or the foolish)."	
Never	لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	لَنْ
3.92	You will never attain righteousness until you spend in charity from what you love. Whatever you spend, Allah is All-Knowing of it.	
so that/ in order to	فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	كَيْ
28.13	Thus We brought him back to his mother, so that her eye might have comfort and she might not grieve, and so that she might know that Allah's promise is true, but most of them do not know.	
Laam of purpose	وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ	لِ
8.33	But Allah would not punish them while you [O Prophet] are among them, nor would Allah punish them as long as they seek forgiveness.	
Until	أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّنَّهُمْ الْبَاسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَأَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ	حَتَّى
2.120	Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allâh?" Unquestionably, the help of Allâh is near.	
Cause	كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ	فَ
20.81	Eat from the good things We have provided to you, and do not exceed the limits in it, lest My wrath should descend on you. The one upon whom My wrath descends certainly falls into destruction.	

Students Note:

Wa (وَ) and Aw (أَوْ) are also Subjunctive particles

Subjunctive mood will be discussed again when learning Masdar In sha Allah



Past		Present - Future												
Action Completed		Action yet not started												
FIX MOOD		INDICATIVE MOOD		SUBJUNCTIVE		JUSSIVE MOOD		Imperative		Energetic/Emphasis		Future		
مَا	did not	لَا	Does not	لَنْ	Never	لَمْ	did not	إِنْ	If	N.A	نَ	Heavy	سَ	Will (Near)
				أَنْ	That	لَا	Don't	مَنْ	Who	Only 2nd Person positive order/reg	نَ	Light	سَوْفَ	Will (Far)
				كَيْ	so that/ in order	لَمَّا	Not yet	مَا	What					
				لِ	Laam of purpose	أَلَمْ	used to ask question	أَيُّ	Which					
				حَتَّى	Until	أَلَمَّْا	of order	مَتَى	When					
				فَ	Cause	لِ		أَيَّانَ	When					
								أَيْنَ	Wherever					
								أَيَّ	Where					
								حَيْثَمَا	Where					
								كَيْفَمَا	However					
								إِذَا	When					
								مَهْمَا	What ever					

Jussive mood Particle

Negation (did not)	لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ	لَمْ
98-1	The disbelievers from the People of the Book and the polytheists were not going to desist 'from disbelief' until the clear proof came to them:	
Not yet	قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ	لَمَّا
49-14	The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts	
used to ask question	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ	أَلَمْ
94-1	Have We not uplifted your heart for you	
Example	أَلَمْ أَحْسِنِ إِلَيْكَ؟ Haven't I yet been good to you?"	أَلَمْ
Al bhukhari & Muslim	فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ	ل
	The Prophet (ﷺ) said, "He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last Day, let him speak good or remain silent."	of order
	وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّاكِتُونَ	ل
43-77	And they will call, "O Mālik, let your Lord put an end to us!" He will say, "Indeed, you will remain."	of req/prayer
Don't	قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى	لَا
20-68	We [i.e., Allāh] said, "Fear not. Indeed, it is you who are superior.	Prohibition-Order
Don't	رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا	لَا
2-286	Our Lord, and lay not upon us a burden like that which You laid upon those before us.	Prohibition-Dua
Do not	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ	لَا
2-11	And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."	Lam of Negation

Jussive Moods - Particles (Condition)

IF		إِنْ تُدَاكِرْ تَنْجَحْ	إِنْ
Condition	If you study you pass		
Who		مَنْ يُكْرِمُ جَارَهُ يُحْمَدُ	مَنْ
Condition	Whoever honors his neighbor is thanked		
What		مَا تَصْنَعُ تُجْزَى بِهِ	مَا
Condition	Whatever you do, you will be rewarded for it		
Which	قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى		أَيُّ
17.110	Say, "Call upon Allāh or call upon the Most Merciful [ar-Raḥmān]. Whichever [name] you call - to Him belong the best names		
When		مَتَى تَأْتِ تَجِدْنِي	مَتَى
	when you come, you will find me		
When		أَيَّانَ تَلْقَانِي أُكْرِمُكَ	أَيَّانَ
	Whenever you meet me, I'll honor you		
Where		أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ	أَيْنَ
Comes with Ma	Wherever you all may be, death will overtake (4.78)		
Where		أَنَّى يَكُنِ السَّلَامُ فَاشِيًّا يَأْمَنُ النَّاسُ	أَنَّى
	Wherever peace is widespread, the people will feel safe		
Where		حَيْثُمَا تَسْتَقِمْ يَقْدِرْ لَكَ اللَّهُ نَجَاحًا	حَيْثُمَا
	Wherever you stand firm, Allah will ordain success for you		
However		كَيْفَمَا تَكُنْ نِيَّتُكَ يَكُنْ ثَوَابُ اللَّهِ لَكَ	كَيْفَمَا
	However your intention is, Allah's reward for you will be")		
When		إِذَا تُصِيبَكَ خَاصَّةٌ فَتَجَمَّلِ	إِذَا
Only in Poetry	If destitution befalls you, then adorn yourself		
What ever	وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِيَتَسَحَّرْنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ		مَهْمَا
7-132	And they said, 'No matter what sign you bring us with which to bewitch us, we will not be believers in you.		

Imperative

- The imperative tense is used to give command/order or request to the person in front of the speaker i.e (second person) . The person who is giving the command is the first person.
- Its meaning refers mainly to the future
- The imperative is derived from the present tense.
- It ends in a sukoon unless it is attached to other person suffixes.

Some Example from Quran

<p>رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ</p>
<p>And, our Lord, raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and make them pure. (2.129)</p>
<p>وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِن الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ</p>
<p>And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allāh and the Last Day."</p>
<p>ذَلِكَ كَفَّرةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۗ</p>
<p>That is expiation for your oaths when you have sworn. And take care of your oaths.(5.89)</p>
<p>وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا</p>
<p>And when We said, "Enter this town, and eat there to your heart's content wherever you will.(2.58)</p>


Dua	اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي										
Word for word	ارْزُقْنِي	و	اهْدِنِي	و	عَافِنِي	و	ارْحَمْنِي	و	لي	اغْفِرْ	اللَّهُمَّ
Translation	provide me	and	guide me	and	pardon me	and	have mercy on me	and	me	forgive	O Allah
The trilateral root / other	رزق	و	هدي	و	ع ف و	و	رحم	و	ل	غ ف ر	
addition noon of protection	ن		ن		ن		ن				
addition Ya of 1st person	ي		ي		ي		ي		ي		
Approx. Root occurrences in Al Quran	123	**	316	**	35	**	339	**	2451	234	
Brief meaning as a guide. An Arabic word may have a range of meanings depending on context	provide sustenance / bestow	and	guide/show path/lead	and	erase/efface /excuse/ forgive with love	and	Show mercy,love, care	and	me	forgive/pardon/conceal/rectify	Specially reserved for calling Allah
Part of Speech	Imperative + Noon of protection+ ya mutakalim	Conjunction	Imperative + Noon of protection+ ya mutakalim	Conjunction	Imperative + Noon of protection+ ya mutakalim	Conjunction	Imperative + Noon of protection+ ya mutakalim	Conjunction	Preposition + ya mutakalim	Imperative	
	Verb+attached pronoun		Verb+attached pronoun		Verb+attached pronoun		Verb+attached pronoun		Preposition + attached pronoun	Verb	

Negation chart for Verb and Noun

Meaning expressed by the mood		Meaning in Time frame	Meaning (ex. Do)	Example	Negative Particles Plus the Tense and Mood	
Action occurred in past		Past Categorical negation	He did not do(at all)	مَا فَعَلَ	No /Fix Mood	Past Tense + مَا
Factual statements and positive beliefs		Present negation	He Does not do	لَا يَفْعَلُ	Indicative Mood	Present Future + لَا
<i>Hypothetical or unlikely events, expressing opinions, or making suggestions</i>		Future negation	He Will not/never do	لَنْ يَفْعَلَ	Subjunctive Mood	Present Future + لَنْ
Expresses plea, insistence, desire, intent, command, purpose or consequence		Past negation	He Did not do (yet)/He has not done	لَمْ يَفْعَلْ	Jussive Mood	Present Future + لَمْ
LAA of Neg	Not for 1st Person	Future neg - order	You Don't do	لَا تَفْعَلْ	Jussive Mood	Present Future + لَا
Lam of Order	Not for 2nd Person	Future desire	He Must do	لِيَفْعَلْ	Jussive Mood	Present Future + لِ
		N.A	Is not		Noun Male	لَيْسَ
		N.A	Is not		Noun Female	لَيْسَتْ

Comparative and Superlatives (Ismu Tafdeel)

Superlative and comparative constructions are expressed using the form (أفعل)

Some Example of Superlative/comparative degree used in Quran		
Pattern	Gender	
أَفْعَلُ	Male	
فُعَلَى	Female	

There are frequently used 3 words considered to be superlatives: (خَيْر، شر، حب) although أَحَبُّ is also found in the Quran.

Words	Meanings	Plural	Frequency
خَيْرٌ	better		178
الدُّنْيَا	the nearer, the world		115
أَوَّلُ	the first		82
أَكْثَرُ	most		80
أَعْلَمُ	Better knowing, most knowing		49
أَحْسَنُ	Better, best		36
أَشَدُّ	Severest, strongest		31
شَرُّ	worse		30
أَكْبَرُ	greater	أكابر	25
أَعْمَى	blind		21
الأوَّلَى	The first		20
أَقْرَبُ	nearer		19
حُسْنَى	the most beautiful		17
أَظْلَمُ	more unjust		16
أَذْنَى	inferior		12
أَوْلَى	nearer		11
أَحَقُّ	better right, more entitled		10
أَضَلُّ	more astray		9
أَبْقَى	more lasting, everlasting		7
الْكُبْرَى	Greatest		7
أَسْفَلُ	the lowest		6
أَخْسَرُ	the greatest loser		4
أَرْوَى	Purer, purest		4
أَظْهَرُ	Purer		4

In Arabic superlative and comparative constructions are expressed using the form (أفعل)

اسم التفضيل

The word that has this pattern (أفعل) is mamnu' minas sarf (ممنوع من الصرف) or has no tanwin.

This form (أفعل) is for masculine, feminine, singular, and plural.

(أفعل) for feminine gender. أفعل (Afa'lu) for masculine

3 words considered to be superlatives: (خير، شر، حب) although أَحَبُّ is also found in the Quran.

Comparative degree

(أفعل) is followed by مِنْ
أَحْمَدُ أَطْوَلُ مِنْ زَيْدٍ

Superlative degree

(أفعل) is followed by Noun
زَيْدٌ أَحْسَنُ طَالِبٍ فِي الْمَدْرَسَةِ

Examples from Quran

	إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا
(12.8)	When they said, "Joseph and his brother are more beloved to our father than we,
	وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِي سِتَّةِ اَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَآءِ لِيَبْلُوَكُمْ اَيْكُمْ اَحْسَنُ عَمَلًا
(11.7)	And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed.
	لَا جَرَمَ اَنْهُمْ فِي الْاٰخِرَةِ هُمْ الْاٰخَسِرُونَ
(11.22)	There is no doubt that they will be the worst losers in the Hereafter.
	وَمَنْ اَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللّٰهِ اَنْ يُذَكَّرَ فِيهَا اسْمُهُ
(2.114)	And who is more cruel than the one who prevents the mosques of Allah from His name being recited therein
	وَاَنْ تَصُومُوا خَيْرٌ لَّكُمْ
(2.184)	And that you fast is better for you,
	قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ ؕ مَنْ لَعَنَهُ اللّٰهُ وَعَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ؕ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَاَضَلُّ عَن سَوَآءِ السَّبِيْلِ
(5.60)	Say, "Shall I inform you of [what is] worse than that1 as penalty from Allāh? [It is that of] those whom Allāh has cursed and with whom He became angry and made of them apes and pigs and slaves of tāghūt.2 Those are worse in position and further astray from the sound way."

مَا بِمَا	فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ
With what/ because	In their hearts is disease, so Allah has increased their disease;1 and for them is a painful punishment because they [habitually] used to lie.(2.10)
مَا عَمَّا	تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ
about whats	That was a nation which has passed on. It will have [the consequence of] what it earned, and you will not be asked about what they used to do.(2.134)
مَا فِي فِيمَا	فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ
in what	But when He gives them a good [child], they1 ascribe partners to Him concerning that which He has given them. Exalted is Allah above what they associate with Him.(7.190)
مَا لِي لِمَا	وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لَتَفْتَرُوا عَلَى اللَّهِ الْكُذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يَفْلِحُونَ
for what / that which	And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.(16.116)
مَا مِنْ مِمَّا	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
from/out of what	Who believe in the unseen, establish prayer,1 and spend out of what We have provided for them,(2.3)
مَا أَنَّ أَمَّا	وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أَجْرَهُمْ وَاللَّهُ أَمَّا لَا يُحِبُّ الظَّالِمِينَ
as to / as for	And as for those who believe and do good, they will be rewarded in full. And Allah does not like the wrongdoers.(3.57)
مَا إِنَّ إِمَّا	قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ
if ; either/or	They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]".(7.115)
مَا إِنَّ إِنَّمَا	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
verily; is but	And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." (2.11)
مَا أَنَّ أَمَّا	وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاخْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَمَّا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ
that	And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification.(5.92)
مَا كَأَنَّ كَأَنَّمَا	فَمَنْ يَرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يَرِدْ أَن يَضِلَّهُ كَأَنَّ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ
as if	So whoever Allah wants to guide - He expands his breast to [contain] Islām; and whoever He wants to send astray1 - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.(6.125)
مَا كُلَّ كَلَّمَا	وَيَصْنَعُ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ كَلَّمَا إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ
whenever	And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.(11.38)
مَا كَمَا كَمَا	وَإِذَا قِيلَ لَهُمْ لَهُمْ آمَنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ
as ; just as	And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.(2.13)

Interrogative particles (حُرُوفُ الْإِسْتِفْهَامِ)

- A positive sentence can be made interrogative by introducing it with هَلْ or أَ
- The particle أَ cannot be used before definite noun (noun having the definite article ال).

Question for Yes / No answer	أَ
Question for Yes / No answer	هَلْ
When (For time)	مَتَى / أَيَّانَ
What (For non humans)	مَا
What (For non humans)	مَاذَا
Why	لِمَاذَا
Why	لِمَا
How (For condition/situation/ circumstances	كَيْفَ
From where / how	أَيْنَ
Who (For Humans)	مَنْ
Where (For place)	أَيْنَ
How many (For quantity)	كَمْ
About what	عَنْ
Which	أَيُّ
Whose (belonging)	لِمَنْ

Masdar (مَصْدَر)

Gerund/Verbal Noun/Infinitive

Original noun of action

The Arabic word مَصْدَر means source. It is the most basic, abstract meaning of the root.

A مَصْدَر is a noun (إِسْم) which is derived from a verb (فِعْل). It describes the action without giving you information about the time of the event, nor about the person who is doing the action.

The corresponding English grammar term depends on the function of a مَصْدَر in an Arabic sentence.

A مَصْدَر can function as a verbal noun (noun of action), as an infinitive, etc. But don't forget:

A مَصْدَر is not a verb!

A مَصْدَر is a so called إِسْم مَعْنَى; something, that is abstract, that has no color, no size – but that is connected to an action, like writing, reading, swimming.

All the other nouns are called إِسْم ذَات and can be recognized with your senses – you can see, smell, taste, hear them. For example: a river – نَهْر – or mountain – جَبَل – or chair – كُرْسِيّ. These words can't be a مَصْدَر.

A مَصْدَر doesn't have a body, nor a concrete shape or form. How can you describe the word reading?

You can't say it is big, blue or loud.

Masdar	Active Participle	Order / request	Present Future	Past Tense
نَصْر	نَاصِر	أَنْصُرْ	يَنْصُرُ	نَصَرَ
خُرُوج	خَارِج	أُخْرِجْ	يَخْرُجُ	خَرَجَ
حُكْم	حَاكِم	أُحْكَمْ	يَحْكُمُ	حَكَمَ
رِزْق	رَازِق	أُرْزُقْ	يَرْزُقُ	رَزَقَ
سُؤَال	سَائِل	سَلْ	يَسْأَلُ	سَأَلَ
كِتَابَة	كَاتِب	أَكْتُبْ	يَكْتُبُ	كَتَبَ
عِبَادَة	عَابِد	أَعْبُدْ	يَعْبُدُ	عَبَدَ
سُجُود	سَاجِد	أَسْجُدْ	يَسْجُدُ	سَجَدَ
دُخُول	دَاخِل	أَدْخُلْ	يَدْخُلُ	دَخَلَ
ظُلْم	ظَالِم	إِظْلِمْ	يَظْلِمُ	ظَلَّمَ

Masdar can be derived from a verb by using pattern, although there are numerous patterns of the masdar hence the easy way is to consult the dictionary

Interpreted Original - Masdar Muawal

Can be created by >>>>>>>>>

Present-Future in Subjunctive Mood + أَنْ

I want to exit

أُرِيدُ أَنْ أُخْرَجَ

What do you want to drink

مَاذَا تُرِيدُ أَنْ تُشْرَبَ

1 Diminutives

Can be derived from trilateral 1st Form VERBS, using patters;

فَعِيلَة	فَعِيل	
بَحِيرَة	نَهِير	نَهْر
	حُسَيْن	حَسَن
	بُنَى	إِبْنِي
	كَتَب	كُتِب
	عَبَد	عَبْد
	جَبَل	جَبَل
شَجِيرَة		شَجَرَة
بُقَيْرَة		بُقْرَة

My Little son

Note that **ابن** comes from a two-letter root, ب-ن, and therefore the alif doesn't feature in the diminutive form. The diminutive form on its own—without the possessive suffix—would be **بُنَى**. So when we add the possessive suffix **ي** for “my”, we end up with two **ي** in a row which merge into one **ي** with a shadda (and fatha) on top: **بُنَى**.

2 Elevative/ Ismul Mubalagah

فَعِيل	Continuously / constantly	رَحِيم		عَلِيم		Quality of Permanence is generally inherent quality
فَعُول	Extremely / Excessively				غَفُور	Not necessary that the Quality is permanent or
فَعْلَان	Abundance	رَحْمَان	غَضَبَان	بُنْيَان	غُفْرَان	Not necessary that the Quality is permanent or
فَعَّال	Intensely		كَذَّاب	عَلَّام	غَفَّار	person does a certain thing a lot, and with great

3 إِسْمٌ (ظَرْف) الْمَكَانِ وَالزَّمَانِ

Broken Plural Pattern	
	مَفَاعِلُ

Singular		
1. Continues work.	Place and/or Time	
2. Only for Place		
مَفْعَلَةٌ	مَفْعِلٌ	مَفْعَلٌ
دَرَسَ	سَجَدَ	كَتَبَ
قَبَرَ	نَزَلَ	دَخَلَ
كَتَبَ	جَلَسَ	سَكَنَ

(2.60) **قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ**
 and every people [i.e., tribe] knew its watering place.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ، وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ، ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allāh has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allāh is greater. It is that which is the great attainment. (9.72)

(11.42) **وَنَادَى نُوحٌ ابْنَهُ، وَكَانَ فِي مَعْزِلٍ**
 and Noah called to his son who was apart [from them]

(11.81) **إِنَّ مَوْعِدَهُمُ الصُّبْحُ، أَلَيْسَ الصُّبْحُ بِقَرِيبٍ**
 Indeed, their appointment is [for] the morning. Is not the morning near?

Passive Voice

When a sentence has the doer/Subject in there, we call it a sentence in the active voice (مَبْنِيَّةٌ لِلْمَعْلُومِ), i.e. the doer of the sentence is known. On the other hand, when the doer is omitted, we call it a sentence in the passive voice (مَبْنِيَّةٌ لِلْمَجْهُولِ) i.e. the doer is not known.

Patterns to form passive past tense and passive Present Future

Past	P-Fut
فُعِلَ	يُفَعَلُ

Past Passive and Deputy Subject	
(21.96)	حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ
Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend	
(39.71)	حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا
until, when they reach it, its gates are opened	
(2.183)	يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous	
(4.28)	يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنكُم ۖ وَخَلَقَ الْإِنسَانَ ضَعِيفًا
And Allāh wants to lighten for you [your difficulties]; and mankind was created weak.	
(69.13)	فَإِذَا نُفِخَ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ
Then when the Horn is blown with one blast	
(69.14)	وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً
And the earth and the mountains are lifted and leveled with one blow [i.e., stroke]	
(2.108)	أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِن قَبْلُ ۗ
Or do you intend to ask your Messenger as Moses was asked before?	

PASSIVE Present - Future	PASSIVE PAST	T
يُكْتَبُ	كُتِبَ	هو
يُكْتَبَانِ	كُتِبَا	هما
يُكْتَبُونَ	كُتِبُوا	هم
تُكْتَبُ	كُتِبْتَ	هي
تُكْتَبَانِ	كُتِبْتَا	هما
يُكْتَبْنَ	كُتِبْنَ	هنّ
تُكْتَبُ	كُتِبْتِ	أنت
تُكْتَبَانِ	كُتِبْتُمَا	أنتما
تُكْتَبُونَ	كُتِبْتُمْ	أنتم
تُكْتَبِينَ	كُتِبْتِ	أنت
تُكْتَبَانِ	كُتِبْتُمَا	أنتما
تُكْتَبِينَ	كُتِبْتِنَّ	أنتنّ
أُكْتَبُ	كُتِبْتُ	أنا
نُكْتَبُ	كُتِبْنَا	نحن

Note:

The passive is used for one of the following reasons : (i) unknown agent, (ii) explicit agent, (iii) implicit agent, (iv) interest in goal / action, (v) concealment or de-emphasizing of the identify of the agent , and (vi) suspense etc..

Students Note:

Passive construction with Quranic examples will be studied in the Advance Class (BAG2)

Numeral used in Quran

Cardinal Numbers	
Numbers	In Words
1	وَاحِدٌ
2	إِثْنَانٍ - اثْنَيْنِ
3	ثَلَاثٌ - ثَلَاثَةٌ
4	أَرْبَعَةٌ - أَرْبَعٌ
5	خَمْسَةٌ
6	سِتَّةٌ
7	سَبْعَةٌ - سَبْعٌ
8	ثَمَانِيَةٌ - ثَمَانِي
9	تِسْعَةٌ - تِسْعٌ
10	عَشْرَةٌ - عَشْرٌ
11	أَحَدَ عَشَرَ
	اثْنَتَا عَشْرَةَ -
12	اثْنَا عَشَرَ
19	تِسْعَةَ عَشَرَ
20	عِشْرُونَ
30	ثَلَاثُونَ
40	أَرْبَعِينَ
50	خَمْسِينَ
60	سِتِّينَ
70	سَبْعُونَ - سَبْعِينَ
80	ثَمَانِينَ
99	تِسْعٌ وَتِسْعُونَ
100	مِائَةٌ
200	مِائَتَيْنِ
300	ثَلَاثَ مِائَةٍ
1000	أَلْفٌ
2000	أَلْفَيْنِ
3000	ثَلَاثَةَ آلَافٍ
5000	خَمْسَةَ آلَافٍ
50000	خَمْسِينَ أَلْفَ
100000	مِائَةَ أَلْفٍ

Ordinal Numbers	
Numbers	In Words
First	أَوَّلُ
Second	ثَانِي
Third	ثَالِثٌ
Fourth	رَابِعٌ
Fifth	الْخَامِسَةُ
Sixth	سَادِسٌ
Eighth	ثَامِنٌ

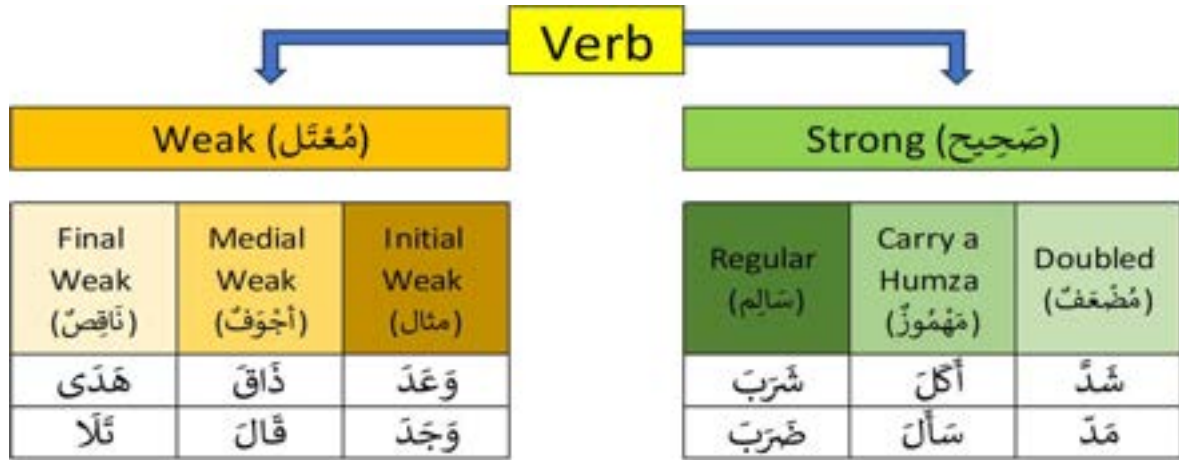
Fractions	
Fractions	In Words
Half	نِصْفٌ
One third	ثُلُثٌ
Two thirds	ثُلُثَيْنِ - ثُلُثَانِ
One Fourth	الرُّبْعُ
One Fifth	خُمْسٌ
One Sixth	السُّدُسُ
One Eighth	الثَّمَنُ
One Tenth	مِغْشَارٌ

Verb Conjugation Paradigm

Passive	Passive	Passive	Passive	Passive	Passive	Imperative	Imperative	Imperative	Active	Active	Active	Active	Active	Ref
PF - Energetic mood	PF - Jussive mood	PF - Subjunctive mood	PF - Indicative mood	Passive	Passive	Order / Request - Emphasis	Order / Request	Order / Request	PF - Energetic mood	PF - Jussive mood	PF - Subjunctive mood	PF - Indicative mood	Active	Ref
المضارع المؤكد الثقيل المجهول	المضارع المجهول	المضارع المجهول المنصوب	المضارع المجهول	المضارع المجهول	المضارع المجهول	الأمر المؤكد	الأمر	الأمر	المضارع المؤكد الثقيل	المضارع المجهزوم	المضارع المنصوب	المضارع المعلوم	المضارع المعلوم الماضي	الضمائر
يُكْتَبَنَّ	يُكْتَبُ	يُكْتَبْ	يُكْتَبُ	كُتِبَ	كُتِبَ				يُكْتَبَنَّ	يُكْتَبُ	يُكْتَبْ	يُكْتَبُ	كُتِبَ	هو
يُكْتَبَانَّ	يُكْتَبَانِ	يُكْتَبَا	يُكْتَبَانِ	كُتِبَا	كُتِبَا				يُكْتَبَانَّ	يُكْتَبَا	يُكْتَبَا	يُكْتَبَانِ	كُتِبَا	هما
يُكْتَبْنَ	يُكْتَبْنَ	يُكْتَبُوا	يُكْتَبْنَ	كُتِبُوا	كُتِبُوا				يُكْتَبْنَ	يُكْتَبُوا	يُكْتَبُوا	يُكْتَبْنَ	كُتِبُوا	هم
تُكْتَبَنَّ	تُكْتَبُ	تُكْتَبْ	تُكْتَبُ	كُتِبَتْ	كُتِبَتْ				تُكْتَبَنَّ	تُكْتَبُ	تُكْتَبْ	تُكْتَبُ	كُتِبَتْ	هي
تُكْتَبَانَّ	تُكْتَبَانِ	تُكْتَبَا	تُكْتَبَانِ	كُتِبَتَا	كُتِبَتَا				تُكْتَبَانَّ	تُكْتَبَا	تُكْتَبَا	تُكْتَبَانِ	كُتِبَتَا	هما
تُكْتَبْنَ	تُكْتَبْنَ	تُكْتَبُوا	تُكْتَبْنَ	كُتِبَتُوا	كُتِبَتُوا				تُكْتَبْنَ	تُكْتَبُوا	تُكْتَبُوا	تُكْتَبْنَ	كُتِبَتُوا	هن
أُكْتَبَنَّ	أُكْتَبُ	أُكْتَبْ	أُكْتَبُ	كُتِبْتُ	كُتِبْتُ	أُكْتَبَنَّ	أُكْتَبُ	أُكْتَبُ	أُكْتَبَنَّ	أُكْتَبُ	أُكْتَبْ	أُكْتَبُ	كُتِبْتُ	أنت
أُكْتَبَانَّ	أُكْتَبَانِ	أُكْتَبَا	أُكْتَبَانِ	كُتِبْتَا	كُتِبْتَا	أُكْتَبَانَّ	أُكْتَبَا	أُكْتَبَا	أُكْتَبَانَّ	أُكْتَبَا	أُكْتَبَا	أُكْتَبَانِ	كُتِبْتَا	أنتما
أُكْتَبْنَ	أُكْتَبْنَ	أُكْتَبُوا	أُكْتَبْنَ	كُتِبْتُمْ	كُتِبْتُمْ	أُكْتَبْنَ	أُكْتَبُوا	أُكْتَبُوا	أُكْتَبْنَ	أُكْتَبُوا	أُكْتَبُوا	أُكْتَبْنَ	كُتِبْتُمْ	أنتم
أُكْتَبَانَّ	أُكْتَبَانِ	أُكْتَبَا	أُكْتَبَانِ	كُتِبْتُمَا	كُتِبْتُمَا	أُكْتَبَانَّ	أُكْتَبَا	أُكْتَبَا	أُكْتَبَانَّ	أُكْتَبَا	أُكْتَبَا	أُكْتَبَانِ	كُتِبْتُمَا	أنتي
أُكْتَبْنَ	أُكْتَبْنَ	أُكْتَبُوا	أُكْتَبْنَ	كُتِبْتُمْ	كُتِبْتُمْ	أُكْتَبْنَ	أُكْتَبُوا	أُكْتَبُوا	أُكْتَبْنَ	أُكْتَبُوا	أُكْتَبُوا	أُكْتَبْنَ	كُتِبْتُمْ	أنتما
أُكْتَبَانَّ	أُكْتَبَانِ	أُكْتَبَا	أُكْتَبَانِ	كُتِبْتُمَا	كُتِبْتُمَا	أُكْتَبَانَّ	أُكْتَبَا	أُكْتَبَا	أُكْتَبَانَّ	أُكْتَبَا	أُكْتَبَا	أُكْتَبَانِ	كُتِبْتُمَا	أنتن
أُكْتَبْنَ	أُكْتَبْنَ	أُكْتَبُوا	أُكْتَبْنَ	كُتِبْتُمْ	كُتِبْتُمْ	أُكْتَبْنَ	أُكْتَبُوا	أُكْتَبُوا	أُكْتَبْنَ	أُكْتَبُوا	أُكْتَبُوا	أُكْتَبْنَ	كُتِبْتُمْ	أنا
نُكْتَبَنَّ	نُكْتَبُ	نُكْتَبْ	نُكْتَبُ	كُتِبْنَا	كُتِبْنَا				نُكْتَبَنَّ	نُكْتَبُ	نُكْتَبْ	نُكْتَبُ	كُتِبْنَا	نحن

Weak Verbs

A verb is considered weak if one or more of its root letters is a weak letter. The weak letters are **alif**, **wow**, or **ya**. Weak verbs are also known as sick verbs or unsound verbs



Weak Verb - Ajwaf

The ع kalima of the root is و or ي					Hollow Verbs		فِعْلٌ ثَلَاثِيٌّ مُجَرَّدٌ أَجْوَفٌ
Meaning	Masdar	Active Participle	Order/Req	Active P-F	Past Tense		
to become nigh; to be close to	كُودٌ	كَائِدٌ	كِدٌ	يَكَادُ	كَادَ		
to succeed; to gain victory	فُوزٌ	فَائِزٌ	فَزٌ	يَفُوزُ	فَارَ		
to plot against	كَيْدٌ	كَائِدٌ	كِدٌ	يَكِيدُ	كَادَ		
to taste	ذُوقٌ	ذَائِقٌ	ذُقٌ	يَذُوقُ	ذَاقَ		
to increase	زِيَادَةٌ	زَائِدٌ	زِدٌ	يَزِيدُ	زَادَ		
to stand up; to raise	قِيَامٌ، قَوْمَةٌ	قَائِمٌ	قَمٌ	يَقُومُ	قَامَ		
to repent	تَوْبَةٌ	تَائِبٌ	تَبٌ	يَتُوبُ	تَابَ		
to die	مَوْتٌ	مَائِتٌ	مُتٌ	يَمُوتُ	مَاتَ		
to be afraid	خَوْفٌ	خَائِفٌ	خِفٌ	يَخَافُ	خَافَ		
to be	كُونٌ	كَائِنٌ	كُنٌ	يَكُونُ	كَانَ		
to say	قَوْلٌ	قَائِلٌ	قُلٌ	يَقُولُ	قَالَ		

Weak Verb - Ajwaf

Verb "Qala" conjugated

The trilateral root (ق و ل) occurs **1722** times in the Quran, in six derived forms

Active						Passive		Ref
Active Present Future Indicative	Active Present Future Subjunctive	Active Present Future Jussive	Active Present Future Heavy Noon	Order/req	Passive Past	Passive Present Future		
يَقُولُ	يَقُولَ	يَقُلْ	يَقُولَنَّ		قِيلَ	يُقَالُ	هو	قالَ
يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانَّ		قِيلَا	يُقَالَانِ	هما	قالَا
يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَّ		قِيلُوا	يُقَالُونَ	هم	قالُوا
تَقُولُ	تَقُولِ	تَقُلْ	تَقُولَنَّ		قِيلَتْ	تُقَالُ	هي	قالَتْ
تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانَّ		قِيلَتَا	تُقَالَانِ	هما	قالَتَا
يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ		قِلْنَ	يُقُلْنَ	هن	قلْنَ
تَقُولُ	تَقُولِ	تَقُلْ	تَقُولَنَّ	قُلْ	قِيلَتْ	تُقَالُ	أنت	قلتُ
تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانَّ	قُولَا	قِيلَتَا	تُقَالَانِ	أنتما	قلتُمَا
تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَّ	قُولُوا	قِيلُوا	تُقَالُونَ	أنتم	قلتُم
تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولِينَ	قُولِي	قِيلَتْ	تُقَالِينَ	أنت	قلتِ
تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانَّ	قُولَا	قِيلَتَا	تُقَالَانِ	أنتما	قلتُمَا
تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْنَ	قِيلَتْ	تُقُلْنَ	أنسن	قلنَّ
أَقُولُ	أَقُولِ	أَقُلْ	أَقُولَنَّ		قِيلَتْ	أُقَالُ	أنا	قلتُ
تَقُولُ	تَقُولِ	تَقُلْ	تَقُولَنَّ		قِيلَتَا	تُقَالُ	نحن	قلنَا

Semi Verb -Kana and its Sisters

Kana (كَانَ) and its sisters are special verbs that start nominal sentences. They are also called Incomplete Verbs (أفعال ناقصة) because they always require a predicate (Khabar) to complete their meaning. They are also called أفعال ناسخة because they change the Khabar's case from nominative (Raf'e) to accusative (Nassb).

The trilateral root (ك و ن) occurs 1390 times in the Quran, in three derived forms

Kana is not only used for past event but has a variety of uses

Haal - State	<p>كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ</p>
	<p>You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh.(3.110)</p>
become	<p>إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ</p>
	<p>Except Iblees; he was arrogant and became among the disbelievers.(38.74)</p>
Timeless concept	<p>إِنَّ الشَّيْطَانَ كَانَ لِلإِنْسَانِ عَدُوًّا مُّبِينًا</p>
	<p>Indeed Satan is ever, to mankind, a clear enemy (17.53)</p>
Past (Was)	<p>مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ</p>
	<p>Ibrahim was not a Jew, nor a Christian. But he was up-right, a Muslim, and was not one of those who associate partners with Allah.(3.67)</p>

(كَانَ) and sisters	
Predicate	Noun
النصب	الرفع
to be	كَانَ
become - morning	أَصْبَحَ
become - afternoon	أَضْحَى
become - evening	أَمْسَى
become - night	بَاتَ
become /attended a condition	صَارَ
remain/became in daytime	ظَلَّ
untill it/he remains	مَا زَالَ
untill it/he quits	مَا بَرِحَ
untill it/he seprates	مَا انفكَّ
untill it/he stop	مَا فتيَّ
untill it/he continues	مَا دَامَ
He is not	لَيْسَ

Students Note:

- Visit our website blog for conjugation of kana
- Laysa is used to negate noun as studied earlier

2.113	وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ
The Jews say "The Christians have nothing [true] to stand on,	
6.51	لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ
for them besides Him will be no protector and no intercessor	
95.8	أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ
Is not Allah the most just of judges?	

Weak Verb Misaal

The kalima of the root is و or ي مِثَال فعل ثلاثي مجزئ					
Meaning	Masdar	Active Participle	Order/Req	Active P-F	Past Tense
to describe; to ascribe	وَصْف	وَاصِف	صِفْ	يَصِفُ	وَصَفَ
to inherit	وَرَاثَةٌ	وَارِث	رِثْ	يَرِثُ	وَرِثَ
to bear a load	وِزْرٌ	وَازِرٌ	زِرْ	يَزِرُ	وَزَرَ
to leave behind	وَذْرٌ	وَاذِرٌ	ذِرْ	يَذِرُ	وَذَرَ
to protect; to save	وَقَايَةٌ	وَاقٍ	قِ	يَقِي	وَقَى
to befall	وَقُوعٌ	وَاقِعٌ	قَعٌ	يَقَعُ	وَقَعَ
to put; to set	وَضْعٌ	وَاضِعٌ	ضَعٌ	يَضَعُ	وَضَعَ
to grant	وَهْبٌ	وَاهِبٌ	هَبْ	يَهَبُ	وَهَبَ
to embrace; to comprehend	وَسْعَةٌ	وَاسِعٌ	اِيسَعُ	يُوسِعُ	وَسِعَ
to find	وُجُودٌ	وَاجِدٌ	جِدْ	يَجِدُ	وَجَدَ
to promise	وَعْدٌ	وَاعِدٌ	عِدْ	يَعِدُ	وَعَدَ

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Weak Verb Naqis

The kalima of the root is و or ي نَاقِصٌ فعل ثلاثي مجزئ ناقص					
Meaning	Masdar	Active Participle	Order/Req	Active P-F	Past Tense
to recite	تِلَاوَةٌ	تَالٍ	أَتْلُ	يَتْلُو	تَلَا
to call; to pray	دُعَاءٌ	دَاعٍ	أَدْعُ	يَدْعُو	دَعَا
to forgo	عَفْوٌ	عَافٍ	أَعْفُ	يَعْفُو	عَفَا
to want; to seek	بَغْيٌ	بَاغٍ	اِبْغِ	يَبْغِي	بَغَى
to flow	جَرْيَانٌ	جَارٍ	اِجْرِ	يَجْرِي	جَرَى
to reward	جَزَاءٌ	جَازٍ	اِجْزِ	يَجْزِي	جَزَى
to decree; to fulfil	قَضَاءٌ	قَاضٍ	اِقْضِ	يَقْضِي	قَضَى
to suffice	كِفَايَةٌ	كَافٍ	اِكْفِ	يَكْفِي	كَفَى
to guide; to direct	هَدْيٌ	هَادٍ	اِهْدِ	يَهْدِي	هَدَى
to fear	خَشْيَةٌ	خَاشٍ	اِخْشِ	يَخْشَى	خَشِيَ
to be satisfied; to be content	رِضْوَانٌ	رَاضٍ	اِرْضِ	يَرْضَى	رَضِيَ
to forget	نِسْيَانٌ	نَاسٍ	اِنْسِ	يَنْسَى	نَسِيَ

Any kalima of the root is أ		Hamzated Verb		فعل ثلاثي مجرد مَهْمُوز	
Meaning	Masdar	Active Participle	Order/Req	Active P-F	Past Tense
to refuse	إِبَاء	آبٍ	إِئْبَبَ	يَأْبِي	أَبَى
to read; to recite	قِرَاءَةٌ	قَارِئٌ	إِقْرَأْ	يَقْرَأُ	قَرَأَ
to be safe; to feel safe; to trust	أَمْنٌ	آمِنٌ	ائْمَنُ	يَأْمَنُ	أَمِنَ
to be evil	سَوْءٌ	سَاوِيٌّ	سُوْءٌ	يَسُوْءُ	سَاءَ
to eat	أَكْلٌ	آكِلٌ	كُلْ	يَأْكُلُ	أَكَلَ
to ask	سُؤَالٌ	سَائِلٌ	سَلْ إِسْئَلْ	يَسْأَلُ	سَأَلَ
to take; to catch	أَخَذٌ	آخِذٌ	خُذْ	يَأْخُذُ	أَخَذَ
to command	أَمْرٌ	آمِرٌ	مُرْ	يَأْمُرُ	أَمَرَ
to come	مَجِيءٌ	جَاءٌ	جِئْ	يَجِيءُ	جَاءَ
to come	إِثْبَانٌ	آتٍ	إِئْتِ	يَأْتِي	أَتَى
to see	رَأْيٌ	رَاءٌ	رَ	يَرَى	رَأَى
to will, to wish	مَشِيئَةٌ	شَاءٌ	شَأْ	يَشَاءُ	شَاءَ

Both ع and ل kalima are same		Doubled Verb		فعل ثلاثي مجرد مُضَاعَفٌ	
Meaning	Masdar	Active Participle	Order/Req	Active P-F	Past Tense
to count	عَدٌّ	عَادٌّ	أَعْدُدْ	يَعْدُدُّ	عَدَّ
to spread out; to stretch	مَدٌّ	مَادٌّ	أَمْدُدْ	يَمْدُدُّ	مَدَّ
to love; to wish	وَدٌّ	وَادٌّ	إِوَدِدْ	يُوَدِّدُّ	وَدَّ
to beguile	عُدْوَرٌ	عَارٌّ	إِغْرِزْ	يَغْرِزُّ	عَرَّزَ
to hurt; to harm	صَرٌّ	صَارٌّ	أَصْرُرْ	يَصْرُرُّ	صَرَّرَ
to turn away; to hinder	صَدٌّ	صَادٌّ	أُصِدِّدْ	يُصِدِّدُّ	صَدَّدَ
to give back; to return	رَدٌّ	رَادٌّ	أُرِدِّدْ	يُرِدِّدُّ	رَدَّدَ
to touch	مَسٌّ	مَاسٌّ	إِمْسَسْ	يَمْسَسُّ	مَسَّسَ
to think; to believe	ظَنْ	ظَانٌّ	أُظِنِّدْ	يُظِنِّدُّ	ظَنَّ
to live; to greet	حَيَاةٌ	حَيٌّ	إِحْيِ	يَحْيِي	حَيَّ
to go astray; to err; to waste	صَلَالَةٌ، صَلَالٌ	صَالٌّ	إِضْلِلْ	يُضِلُّ	ضَلَّ

Description	إِسْمُ الْمَفْعُولِ Person/thing towards which action intended	إِسْمُ الْفَاعِلِ Person who does act	القَصْدُ Verbal idea in form of a noun	المَضَارِعُ لِلْمَجْهُولِ Present/Future (Subject Unknown)	المَضَارِعُ لِلْمَجْهُولِ Past (Subject Unknown)	الأَمْرُ Command/Order/Req.	المَضَارِعُ لِلْمَعْلُومِ Present/Future (Subject known)	المَضَارِعُ لِلْمَعْلُومِ Past (Subject known)	Form
To do (an action)	مَفْعُولٌ	فَاعِلٌ	فِعْلٌ فِعْلٌ etc	يُفَعَّلُ	فُعِلَ	أَفْعَلْ	يَفْعَلُ	فَعَلَ	I
To do (an action)									
To do (an action)									
Strengthening/intensifying of meaning. Applying act to a more general object.	مُفَعَّلٌ	مُفَعَّلٌ	تَفْعِيلٌ/تَفْعِيلَةٌ	يُفَعَّلُ	فُعِلَ	فَعَلَ	يُفَعَّلُ	فَعَلَ	II
Relation of the action to another person. Attempting the act.	مُفَاعَلٌ	مُفَاعِلٌ	فِعَالٌ/مُفَاعَلَةٌ	يُفَاعَلُ	فُوعِلَ	فَاعِلٌ	يُفَاعَلُ	فَاعَلَ	III
Causative Action	مُفْعِلٌ	مُفْعِلٌ	إِفْعَالٌ	يُفَعَّلُ	أَفْعِلَ	أَفْعِلْ	يُفَعِّلُ	أَفْعَلَّ	IV
To consider/represent oneself as having a quality expressed in the root meaning.	مُتَفَعِّلٌ	مُتَفَعِّلٌ	تَفَعَّلٌ	يَتَفَعَّلُ	تَفَعَّلَ	تَفَعَّلْ	يَتَفَعَّلُ	تَفَعَّلَ	V
Implying the mutual application of the action.	مُتَفَاعِلٌ	مُتَفَاعِلٌ	تَفَاعُلٌ	يُتَفَاعَلُ	تَفُوعِلَ	تَفَاعَلْ	يُتَفَاعَلُ	تَفَاعَلَ	VI
Passive of form 1	مُنْفَعَلٌ	-	إِنْفِعَالٌ	-	-	إِنْفَعِلْ	يُنْفَعَلُ	إِنْفَعَلَ	VII
Reflexive of form 1	مُفْتَعِّلٌ	مُفْتَعِّلٌ	إِفْتِعَالٌ	يُفْتَعَّلُ	أَفْتَعِلَ	إِفْتَعِلْ	يُفْتَعِّلُ	إِفْتَعَلَ	VIII
Possession/acquisition of colours/defects.	-	-	إِفْعِلَالٌ	-	-	إِفْعِلْ	يُفْعَلُّ	إِفْعَلَّ	IX
Asking for the act/quality of the root. Enjoining/thinking someone/thing to have quality of root.	مُسْتَفْعَلٌ	مُسْتَفْعِلٌ	إِسْتِفْعَالٌ	يُسْتَفَعَّلُ	أُسْتَفْعِلَ	إِسْتَفْعِلْ	يُسْتَفَعِّلُ	إِسْتَفْعَلَ	X

Practice Verb Form II

Form	II				
Active Past	فَعَّلَ				
Active Present Future	يُفَعِّلُ				
Order	فَعَّلَ				
Passive Past	فُعِّلَ				
Passive Present Future	يُفَعَّلُ				
Masdar	تَفْعِيلٌ/تَفْعِيلَةٌ				
Active Participle	مُفَعِّلٌ				
Passive Participle	مُفَعَّلٌ				

Practice Verb Form III

Form	III				
Active Past	فَاعَلَ				
Active Present Future	يُفَاعِلُ				
Order	فَاعَلَ				
Passive Past	فُوعِلَ				
Passive Present Future	يُفَاعَلُ				
Masdar	فِعَالٌ/مُفَاعَلَةٌ				
Active Participle	مُفَاعِلٌ				
Passive Participle	مُفَاعَلٌ				

Practice Verb Form IV

Form	IV				
Active Past	أَفْعَلَ				
Active Present Future	يُفْعِلُ				
Order	أَفْعِلْ				
Passive Past	أُفْعِلَ				
Passive Present Future	يُفْعَلُ				
Masdar	إِفْعَالٌ				
Active Participle	مُفْعِلٌ				
Passive Participle	مُفْعَلٌ				

Practice Verb Form V

Form	V				
Active Past	تَفَعَّلَ				
Active Present Future	يَتَفَعَّلُ				
Order	تَفَعَّلْ				
Passive Past	تُفَعَّلَ				
Passive Present Future	يُتَفَعَّلُ				
Masdar	تَفَعُّلٌ				
Active Participle	مُتَفَعِّلٌ				
Passive Participle	مُتَفَعَّلٌ				

Practice Verb Form VI

Form	VI				
Active Past	تَفَاعَلَ				
Active Present Future	يَتَفَاعَلُ				
Order	تَفَاعَلْ				
Passive Past	تُفُوِعِلَ				
Passive Present Future	يُتَفَاعَلُ				
Masdar	تَفَاعُلٌ				
Active Participle	مُتَفَاعِلٌ				
Passive Participle	مُتَفَاعَلٌ				

Practice Verb Form VII

Form	VII				
Active Past	اِنْفَعَلَ				
Active Present Future	يَنْفَعِلُ				
Order	اِنْفَعِلْ				
Passive Past	-				
Passive Present Future	-				
Masdar	اِنْفِعَالٌ				
Active Participle	مُنْفَعِلٌ				
Passive Participle	-				

Practice Verb Form VIII

Form	VIII				
Active Past	اِفْتَعَلَ				
Active Present Future	يَفْتَعِلُ				
Order	اِفْتَعِلْ				
Passive Past	اُفْتُعِلَ				
Passive Present Future	يُفْتَعَلُ				
Masdar	اِفْتِعَالٌ				
Active Participle	مُفْتَعِلٌ				
Passive Participle	مُفْتَعَلٌ				

Practice Verb Form IX

Form	IX				
Active Past	اِفْعَلَّ				
Active Present Future	يَفْعَلُّ				
Order	اِفْعَلِّ				
Passive Past	-				
Passive Present Future	-				
Masdar	اِفْعِلَالٌ				
Active Participle	-				
Passive Participle	-				

Practice Verb Form X

Form	X				
Active Past	اِسْتَفْعَلَ				
Active Present Future	يَسْتَفْعِلُ				
Order	اِسْتَفْعِلْ				
Passive Past	اُسْتُفْعِلَ				
Passive Present Future	يُسْتَفْعَلُ				
Masdar	اِسْتِفْعَالٌ				
Active Participle	مُسْتَفْعِلٌ				
Passive Participle	مُسْتَفْعَلٌ				

Colour mentoned in Quran

Words	Meanings
لَوْنٌ - اَلْوَانٌ	Color - Colors
بَيْضٌ بَيْضَاءُ - اَبْيَضٌ	White
اَسْوَدٌ سُوْدٌ مُسْوَدَةٌ	Black
صُفْرٌ صَفْرَاءٌ مُصْفَرًا	Yellow
حُمْرٌ	Red
خُضْرٌ اَخْضَرٌ خَضِرٌ مُخْضَرَةٌ	Green
وَرْدَةٌ	Crimson, rose color
مُدْهَامَةٌ	Dark green
زُرْقًا	Blue eyed

Some BodyParts Mentioned in Quran (by Quickest way to the Quran)

Meanings	Words	Singular	Frequency
Hearts	قُلُوبٍ	قَلْبٍ	132
Hands	أَيْدِي	يَدٍ	120
Breasts	صُدُورٍ	صَدْرٍ	44
Eyes	أَعْيُنٍ	عَيْنٍ	39
Heads	رُءُوسٍ	رَأْسٍ	18
Ears	أَذَانٍ	أُذُنٍ	18
Bellies, Wombs	بُطُونٍ	بَطْنٍ	17
Hearts	أَفْئِدَةٍ	فُؤَادٍ	16
Backs	ظُهُورٍ	ظَهْرٍ	15
feet	أَرْجُلٍ	رِجْلٍ	15
Bones	عِظَامٍ	عَظْمٍ	15
Mouths	أَفْوَاهٍ	فَمٍّ - فَاةٍ	13
Womb	أَرْحَامٍ	رَحْمٍ	12
a semen-drop	نُطْقَةٍ		12
Blood	بِمَاءٍ	دَمٍ	10
Necks	الرِّقَابِ	رَقَبَةٍ	9
Necks	أَعْنَاقٍ	عُنُقٍ	9
Neck	جِيدٍ		1
Skins	جُلُودٍ	جِلْدٍ	9
heels	أَعْقَابٍ	عَقِبٍ	8
Chins	الْأَذْقَانِ	ذَقْنٍ	3
Backbones,Loins	أَصْلَابٍ	الصُّلْبِ	2
Nose	الْأَنْفِ		2
Fingertips	بَنَانٍ	بِنَانَةٍ	2
Throats	الْحَنَاجِرِ	حَنْجَرَةٍ	2
Dead body	سَوْءَةٍ		2
Fingers	أَصَابِعٍ	أَصْبُوعٍ	2
intestines	أَمْعَاءٍ	مِعْيٍ	1
Body	بَدَنٍ		1
Jugular (Vein)	حَبَلٍ		1
the aorta	الْوَتِينِ		1
Finger Tips	الْأَتَامِلِ	أَنْمَلَةٍ	1
The throat	الْخُلُقُومِ		1
Snout, Nose	الْخُرْطُومِ		1
Claws	ظُفْرِ		1
Arm	عِضْدٍ		1
Two lips	شَفَتَيْنِ		1
Two ankles	الْكَعْبَيْنِ		1
Vein	الْوَرِيدِ		1

Emphasis !

In Arabic there are many ways to emphasise , following are **some** common/basic ways of emphasis
We will learn in this Basic Grammar Class

- (إِيًّا) *Emphasise a Pronoun*
When it comes with attached pronouns, it is **usually** to emphasize the pronoun, although it has other uses also
- **Oath** *Emphasise a Sentence*
An Oath is by its nature an emphasis of the fact on which the oath is taken.
Either by Particles of Oath that are : (ق) , (ب) or (ت) or by use of the noun for oath (اقْسَم بِاللَّهِ)
- **By change in Order/Sequence of the Sentence**
Emphasis or new meanings can be achieved by changing the order of the sentence
- **Use of "Inna"** *Emphasise a Nominal Sentence*
When Inna is used in front of a nominal sentence, it gives emphasis to the whole sentence
- **Use of "Laam"** *Emphasise a Nominal and verbal Sentence*
Emphatic Laam can be used for emphasis with Verb/Noun and Particles
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
- **Double Emphasis**
Inna along with Emphatic Laam is used to give double emphasis to the sentence
- **Use of "Qad" before a Verb** *Emphasise a Verb - Past Tense*
- **Use of "نَّ/نُ" with a Verb** *Emphasise a Verb - PF tense*
- **Words used to emphasize by meaning**
They are نَفْس ("self"), عَيْن ("self"), كُلّ ("all"/"every") and أَجْمَع ("all"/"every"), and the followers of أَجْمَعُ, which are أَكْتَعُ/أَبْتَعُ/أَبْصَعُ (same meaning as أَجْمَعُ).

Students Note:

(إِنَّ) and sisters		(كَانَ) and sisters		(ظَنَّ) and sisters	
Predicate	Noun	Predicate	Noun	Predicate	Noun
الرفع	النصب	النصب	الرفع	النصب	النصب
verily, indeed	إِنَّ	to be	كَانَ	Think/guess	ظَنَّ
that	أَنَّ	become - morning	أَصْبَحَ	Think/reckoned/calculated	حَسِبَ
but	لَكِنَّ	become-afternoon	أَضْحَى	think/thought/imagine/regard	خَبَّرَ
As if / as	كَأَنَّ	become - evening	أَمْسَى	Think/assert/assume	زَعَمَ
perhaps	لَعَلَّ	become - night	بَاتَ	think/believe	رَأَى
if only	لَيْتَ	become /attended a condition	صَارَ	think/Knew	عَلِمَ
		remain/become in daytime	ظَلَّ	find	وَجَدَ
		untill it/he remains	مَا زَالَ	take/adopt	اتَّخَذَ
		untill it/he quits	مَا بَرِحَ	make/consider	جَعَلَ
		untill it/he separates	مَا انفكَّ	listen	سَمِعَ
		untill it/he stop	مَا فُتِيَ		
		untill it/he continues	مَا دَامَ		
		He is not	لَيْسَ		

Khabar	Ismu	
النصب	الرفع	كَانَ
الرفع	النصب	إِنَّ
النصب	النصب	ظَنَّ

Shades of Meanings in Quranic Words

Sometimes we learn the meaning of a Quranic word in a verse and try to apply the meaning in other verses. But in many cases, the certain meaning of a word might not be applicable to other contexts and it may lead to misinterpretation of the verse. Most of the content keywords of the Quran have multiple (and sometimes more than a dozen of) shades of meanings depending on their contexts and collocations. Many of these words have Primary Meanings (PM) and several other Secondary Meanings (SM) that are quite distinctive from the ones commonly perceived by the beginners who strive to grasp the meaning of the Quran. Even the most commonly used everyday Quranic words can confuse some learners while matching English translation with the Arabic text unless they have some prior knowledge of the topic.

1. Kitab (كِتَابٌ)

1.1 Primary Meaning: (a) Book, Written Text, (b) The Quran

وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ

And [even then], we will not believe in your ascension until you bring down to us a book we may read (17:93)

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book about which there is no doubt, a guidance for those conscious of Allah. (2:2)

1.2 Secondary Meaning: A Letter

قَالَتْ يَا أَيُّهَا الْمَلَأُوٓأِنَّ الْغَىٰٓ إِلَىٰ كِتَابٍ كَرِيمٍ

She (The Queen of Sheba, Bilqis) said, "O eminent ones, a gracious letter has been dropped before me." (27:28)

1.3 Secondary Meaning: Record of Deeds

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant." (17:14)

1.4 Secondary Meaning: Fixed, Appointed (Time)

لِكُلِّ أَجَلٍ كِتَابٌ

for every term there is an appointment. (13:38)

1.5 Secondary Meaning: Duration, Prescribed Period of Waiting (for women)

وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ

And do not determine to undertake a marriage contract until the prescribed period reaches its end.

1.6 Secondary Meaning: Writing

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

And He will teach him writing and wisdom and the Torah and the Gospel. (3:48)

وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

But all things We have enumerated in writing. (78:29)

1.7 Secondary Meaning: Devine Decree, Verdict, Ordinance

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

If not for a decree/ordinance from Allah that preceded, you would have been touched for what you took by a great punishment. (8:68)

1.8 Secondary Meaning: Scripture a) Tawrat b) Injeel c) All sriptures revealed before

وَإِذْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided. (2:35) ie Tawrat

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

[Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. (19:30) ie Injeel

وَمَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ

And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. (3:19)

1.9 Secondary Meaning: Devine Record/Design, Lawh Mahfuz (the Preserved Tablet)

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا

No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being (57:22)

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ

Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record. (6:59)

Extract from a blog by Brother Fazlul Haque