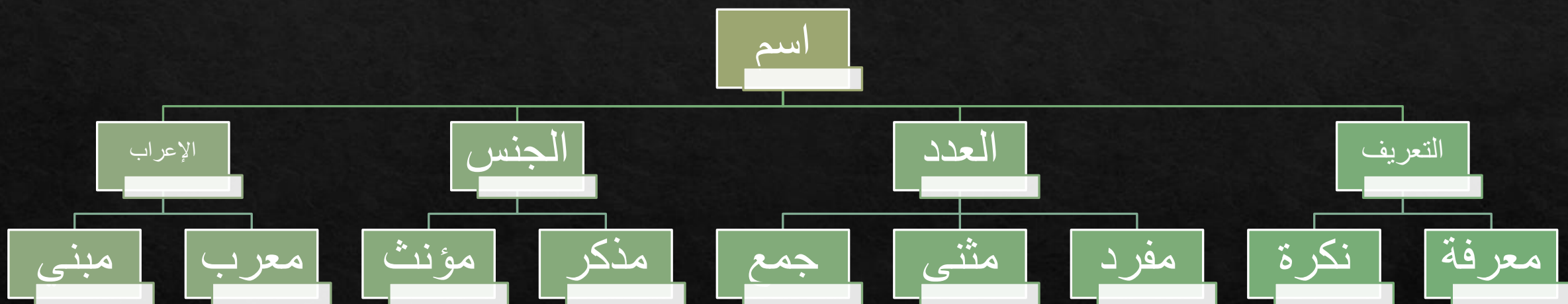




The Language Of
Quran
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَذَا مِنْ مَّذَكِّرٍ

NAHW

REVIEW TIME



المعرفة

الإِسْمُ الْمُنَادِي

الْمُضَافُ إِلَيَّ
مَعْرِفَةٌ

الإِسْمُ
الْمَوْصُولُ

إِسْمُ الإِشَارَةِ

الضَّمِيرُ

الْمُعَرَّفُ بِاللَّامِ

الإِسْمُ الْعَلَمُ

الضَّمِيرُ
الْمُنْفَصِلُ

الضَّمِيرُ
الْمُنْتَصِلُ

الضَّمَائِرُ
(pronouns)

الضَّمِيرُ الْمُنْفَصِلُ

- detached pronoun: it comes separately without attaching itself to a verb, noun or particle. They are always proper and in the state of rafa'. They are independent pronouns.

الضَّمِيرُ الْمُتَّصِلُ

- attached pronoun: it comes attached to a noun ,verb or particle. They are always in the state of nasb and jarr except for “ I “.

جمع Plural	مثنى dual	واحد singular		
هُم They (all)	هُمَا Both of them	هُوَ He	مذكر (m)	غائب 3 rd person
هُنَّ They (all)	هُمَا Both of them	هِيَ She	مؤنث (f)	غائب 3 rd person
أَنْتُمْ All of you	أَنْتُمَا You two	أَنْتَ you	مذكر	مخاطب 2 nd person
أَنْتُنَّ All of you	أَنْتُمَا You two	أَنْتِ you	مؤنث	مخاطب 2 nd person
نَحْنُ We	نَحْنُ we	أَنَا I	مذكر	1 st person متكلم
نَحْنُ We	نَحْنُ we	أَنَا I	مؤنث	1 st person متكلم

جمع Plural	مثنى dual	واحد singular		
هُم Theirs(all)	هُمَا Theirs(two)	هُ His	مذكر (m)	غائب 3 rd person
هُنَّ Theirs(all)	هُمَا Theirs(two)	هَا Her	مؤنث (f)	غائب 3 rd person
كُم Yours(all)	كُمَا Yours(two)	كَ yours	مذكر (m)	مخاطب 2 nd person
كُنَّ Yours(all)	كُمَا Yours(two)	كِ Yours	مؤنث (f)	مخاطب 2 nd person
نا(noun) (our) نا(us)/verb	نا(noun) (our) نا(us)/verb	ئِي(noun) (my) ئِي(verb) (me)	مذكر (m)	متكلم 1 st person
نا(noun) (our) نا(us)/verb	نا(noun) (our) نا(us)/verb	ئِي(noun) / ئِي(verb) نِي	مؤنث (f)	متكلم 1 st person

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

“Say, ‘Allah is One.’” (112:1)

﴿فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ﴾

“But the devil whispered to *them both*.” (7:20)

﴿يَتَادَمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ﴾

“O Adam! *You* and *your* wife, dwell in the garden.”
(2:35)

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“*You Alone* do we serve and (from) *You Alone* do we seek help.” (1:5)

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

“Did We not expand *for you your bosom*?” (94:1)

﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ

الْعَالَمِينَ﴾

“And when the angels said, ‘O Maryam! Allah has certainly chosen *you* and cleaned *you* and chosen *you* above the women of the worlds.’” (3: 42)

﴿يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّاكِعِينَ﴾

“O Maryam! Be devoutly obedient to *your Fosterer* and prostrate and bow down with those who bow down.”
(3:43)

﴿ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ ﴾

“And he swore to them both, ‘I am certainly a sincere adviser to you.’” (7:21)

﴿ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

“That you should not serve anyone *except Him*.” (17:23)

﴿ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴾

“When *they* sat around *it*.” (85:6)

﴿ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾

“And spend from that which *We have provided for them*.” (2:3)

﴿ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴾

“And *they* are certain about the hereafter.” (2: 4)

﴿ وَأَسْتَغْفِرُهُ إِنَّهُ كَانَ تَوَّابًا ﴾

“And seek *His* protective forgiveness. *He* is certainly the acceptor of repentance.” (110:3)

﴿ يُبَيِّنُ لَنَا مَا هِيَ ﴾

Note:

When attached pronouns are used with a noun we suffix “**ئِي**” to the noun. When they are used with a verb “**نِي**” is used.

رَبِّي

My Lord

خَلَقَنِي

He created me

Sometimes in first person possessive singular pronoun, “ئِي” is not attached to the noun or verb but the possession is indicated by accenting the last letter with a *kasrah* (ـِ)

﴿ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

“I respond to the prayer of one *who prays*.” (2:186)

﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾

“For you, your religion (or judgment) and for me, *my religion* (or judgment).” (109:6)

﴿قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

“They say, ‘*We* are but reformers.’” (2:11)

﴿مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

“Which *We* have sent down to Our servant.” (2:23)

﴿وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

“When *we* glorify You by praising You and exalt Your Holiness.” (2:30)

﴿وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ﴾

“And *I* am not a server of that which you serve.” (109:4)

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

“For you, your religion (or judgment) and for me, *my* religion (or judgment).” (109:6)

The pointing words الأسماء الإشارَة

جمع	مثنى	واحد		إِسْمُ الإِشَارَة
هؤلاء These	هذان these two	هذا this (m)	مذكر	قَرِيب
هؤلاء These	هاتان these two(f)	هذه this(f)	مؤنث	قَرِيب
اولئك Those	ذانك those two	ذلك that	مذكر	بَعِيد
اولئك Those	تانك those two(f)	تلك that(f)	مؤنث	بَعِيد

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Al-Baqarah 2:2

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

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Al-Baqarah 2:5

Those are upon [right] guidance from their Lord, and it is those who are the successful

وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ
وَسَنَزِيدُ الْمُحْسِنِينَ

Al-Baqarah 2:58

And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward].

قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ
بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّىٰ

Ta Ha 20:63

They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way.

Example:

1- هَذَا كِتَابٌ - this is a book (complete sentence)

هَذَا - Pointer or pointing word.

كِتَابٌ - The object we are pointing to.

2- ذَلِكَ الْكِتَابُ - that book (incomplete sentence)

ذَلِكَ - pointer

الْكِتَابُ - the object we are pointing to.

Note that in the second example by adding the prefix ال , the sentence gives an incomplete meaning.

Note: difference between phrases and sentences will be discussed in the ext lessons when we will study types of sentences.

The relative pronouns:

الإِسْمُ الْمَوْصُولُ

A Relative pronoun is a word used after a noun that can be a person or thing we are talking about to make it clear and to modify the information about it.

جمع	مثنى	واحد	
الَّذِينَ Those who	الَّذَانِ Those two who	الَّذِي He who	مذكر
الَّذِي Those who	الَّتَانِ Those two who	الَّتِي She who	مؤنث

But if you are unable to do so—and you will never be able to do so—then fear the Fire fuelled with people and stones, which is prepared for the disbelievers.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ٢٤

Those who believe and do good, for them will be bliss and an honourable destination.”

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ٢٩

As for your women past the age of menstruation, in case you do not know, their waiting period is three months, and those who have not menstruated as well. As for those who are pregnant, their waiting period ends with delivery.¹ And whoever is mindful of Allah, He will make their matters easy for them.

وَالَّذِي يَتَسَنَّ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ
أَشْهُرٍ ۗ وَالَّذِي لَمْ يَحِضْنَ ۗ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ
حَمْلَهُنَّ ۗ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِن أَمْرِهِ يُسْرًا ٤

المُضَافُ

المُضَافُ
إِلَيْهِ

المركب
الإضافي/
الإضافة

المضاف

The first noun is called al-mudaaf (the possessed). It will always be an indefinite (common) noun and will never have the article

ال or tanween with it.

When the mudaaf is attached to a definite (maarifa') mudaaf ilah it will be considered definite too. For example:

بَيْتُ اللَّهِ

House of Allah or Allah's house

Note that the word Allah is definite mudaaf ilah in the above example therefore the mudaaf

which is indefinite will be considered definite too and is

called بيت

الْمُضَافُ إِلَى مَعْرِفَةٍ

The second noun is called al-mudaaf ilah
(possessor) الْمُضَافُ إِلَيْهِ

It is generally (not always) a proper noun or is
specified by prefixing

ال

it will always have a kasrah to its last letter.

المركب الإضافي

Can be nakirah or maarifa' construction. Most of
the

time it is maarifa'.

Examples:

When it is nakirah(common) construction then

Notice that the mudaaf ilahi is nakirah(common) in
all examples too.

Examples in which الْمُضَافُ إِلَيْهِ is a common noun:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ﴾

“This (Qur’an) is certainly *the word of an honored messenger.*” (69:40)

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا﴾

“*And the requital of an evil is an evil similar to it.*” (42:40)

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

“*So whoever does good equivalent in weight, even to a small particle, will see it.*” (99:7)

If the إِشَارَةٌ is مضاف إليه then مضاف إليه will
come after مضاف إليه

Example:

قَمِيصِي هَذَا This shirt of mine

If the إِشَارَةٌ is مضاف إليه then مضاف إليه will
Come before مضاف إليه

Example:

كِتَابُ هَذِهِ الْبِنْتِ This girl's book or book of this girl

Nouns linked with definite nouns:

الْمُضَافُ إِلَى مَعْرِفَةٍ

The possessive phrase is a combination of two nouns in which the first noun is owned by or in possession of the second noun. The construction is said to be:

الْمُرَكَّبُ الْإِضَافِي

In English the possession is denoted by apostrophe "s" or by the use of the word "of".

Example:

رَسُولُ اللَّهِ

The messenger of Allah or Allah's messenger.

نَارُ اللَّهِ	Allah's fire/Fire of Allah
رَسُولُ اللَّهِ	Allah's Prophet
نَصْرُ اللَّهِ	Allah's Help
حَدِيثُ الْجُنُودِ	The story of the armies
حِزْبُ الشَّيْطَانِ	The group of satans
صَاحِبُ الْحَوْتِ	The companion of the fish
يَوْمُ الْفَصْلِ	The Day of Decision

Examples of معرفة construction, مضاف nouns as واحد

Hamid's book	كِتَابُ حَامِدٍ	Zaid's book	كِتَابُ زَيْدٍ
Zaid's wealth	مَالُ زَيْدٍ	Khalid's house	بَيْتُ خَالِدٍ
Key of the door	مِفْتَاحُ الْبَابِ	water of the sea	مَاءُ الْبَحْرِ
the light of the moon	ضَوْءُ الْقَمَرِ	hand of the boy	يَدُ الْوَلَدِ
the Masjid's door	بَابُ الْمَسْجِدِ	house of the man	بَيْتُ الرَّجُلِ
disbeliever's garden	جَنَّةُ الْكَافِرِ	believer's jail	سِجْنُ الْمُؤْمِنِ
Allah's house	بَيْتُ اللَّهِ	fear of Allah	خَوْفُ اللَّهِ
Allah's messenger	رَسُولُ اللَّهِ	rope of Allah	حَبْلُ اللَّهِ
Allah's favour	نِعْمَةُ اللَّهِ	path of Allah	سَبِيلُ اللَّهِ
the anger of Allah	غَضَبُ اللَّهِ	protection of Allah	أَمَانُ اللَّهِ

If the mudaaf is a dual or plural noun the “noon” of that word will be dropped while making the idaafa construction.

واحد / جمع مكسر	مثنى	جمع مذکر سالم
كِتَابٌ ← كِتَابٌ	كِتَابَانِ ← كِتَابَا	مُسْلِمُونَ ← مُسْلِمُو
جَنَّةٌ ← جَنَّةٌ	يَدَانِ ← يَدَا	مُسَافِرُونَ ← مُسَافِرُو
أَيْتٌ ← أَيْتٌ	أَيْتَانِ ← أَيْتَا	مُعَلِّمُونَ ← مُعَلِّمُو
أَبْوَابٌ ← أَبْوَابٌ	قَلَمَانِ ← قَلَمَا	مُعَلِّمَاتٌ ← مُعَلِّمَاتٌ

“They said, nay both his hands are stretched out”.

So We made it(this event) a deterrent punishment for those who were present and those who succeeded them and a lesson for those who are God-fearing.

O children of Israel!¹ Remember My favours upon you. Fulfil your covenant and I will fulfil Mine, and stand in awe of Me 'alone'.

قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا
وَمَوْعِظَةً لِّلْمُتَّقِينَ ٦٦

يٰٓبَنِي إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اٰنْعَمْتُ
عَلَيْكُمْ وَاَوْفُوا بِعَهْدِيْ اَوْفِ بِعَهْدِكُمْ وَاِيَّيْ
فَاَرْهَبُوْنَ ٤٠

- المُضَافِ إِلَيْهِ can also be in the form of a pronoun. However the pronoun will not bear *kasrah* (ـِ) on it.

Examples:

﴿وَلَا تُتِمُّ نِعْمَتِي عَلَيْكُمْ﴾

“So that I may complete *My favor* on you.” (2:150)

﴿مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ﴾

“*His wealth* and that which he earned will not save him.”
(111:2)

﴿وَاللَّهُ وَلِيُّهَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“While Allah was *their Guardian*. And on Allah then, let the believers (put their) trust.” (3:122)

﴿وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا﴾

“But if you are patient and guard yourselves, *their plot* will not harm you in anything.” (3:120)

Examples of اِضْطَائِي construction from the Quran:

Allah's book	كِتَابُ اللَّهِ [2:101]
Allah's messenger	رَسُولُ اللَّهِ [4:157]
Allah's mercy	رَحْمَةُ اللَّهِ [30:50]
The path of Allah.	سَبِيلُ اللَّهِ [2:154]
Establisher of the Salaat	مُقِيمُ الصَّلَاةِ [14:40]
Knower of the unseen	عَالِمُ الْغَيْبِ [6:73]
Fire of Hell	نَارُ جَهَنَّمَ [9:68]
The path of the wrong doers.	سَبِيلُ الْمُجْرِمِينَ [6:55]
Allah's hand (Allah's help).	يَدُ اللَّهِ [3:73]
Allah's land.	أَرْضُ اللَّهِ [4:97]
The signs of Rahman.	آيَاتُ الرَّحْمَنِ [19:58]
The day of resurrection.	يَوْمُ الْحِسَابِ [38:16]
Daughters of the brother	بَنَاتُ الْأَخِ [4:23]
Signs of the merciful	آيَاتُ الرَّحْمَنِ [19:58]
Allah's land	أَرْضُ اللَّهِ [4:97]
Allah's she camel	نَاقَةُ اللَّهِ [7:73]
People of paradise	أَصْحَابُ الْجَنَّةِ [2:82]
People of the fire	أَصْحَابُ النَّارِ [2:81]
Lord of the havens and earth	رَبُّ السَّمَوَاتِ وَالْأَرْضِ [44:7]

- ◆ If the demonstrative noun (إِسْمُ الإِشَارَةِ) comes in a possessive sentence it will come after the possessive phrase.

Examples:

﴿ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ ﴾

“He said, ‘I intend to marry you to one of *these two daughters of mine*.’” (28:27)

﴿ أَذْهَبُوا بِقَمِيصِي هَذَا ﴾

“Go with *this shirt of mine*.” (12:93)

Sometimes there are more than one idaa'fa construction in one phrase. In such a case, the noun in the middle, being the mudaaf ilahi of the first noun will always take the kasra and being the mudaaf of the last noun will never take al or tanween.

Example:

The master of the day of the judgement
مَالِكِ يَوْمِ الدِّينِ

Surah 1:4

مضاف اليه

مضاف اليه

و

مضاف

مضاف

الدِّينِ

يَوْمِ

مَالِكِ



المعرفة

الإِسْمُ الْمُنَادِي

الْمُضَافُ إِلَيَّ
مَعْرِفَةٌ

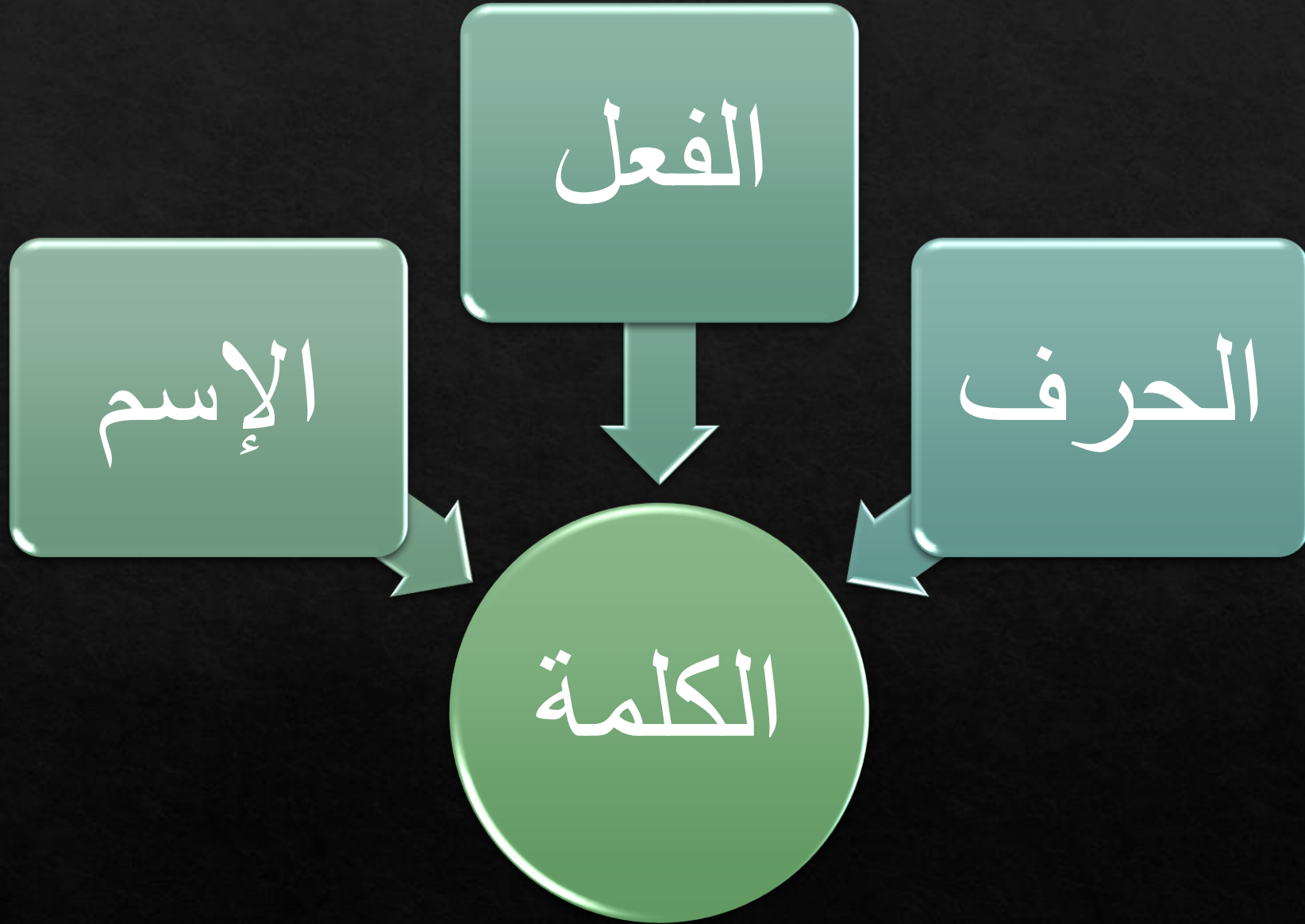
الإِسْمُ
الْمَوْصُولُ

إِسْمُ الإِشَارَةِ

الضَّمِيرُ

الْمُعَرَّفُ بِاللَّامِ

الإِسْمُ الْعَلَمُ



Fragment or a phrase:

مركب ناقصة

Is less than a sentence but more than a word. There are

Different types of fragments, few of them are mentioned below:

جار و مجرور

حرف النصب واسمها

الإضافة

اسم الموصوف و الصفة

اسم الإشارة و مشار اليه

Today we will learn about the

phrases **جار و مجرور**

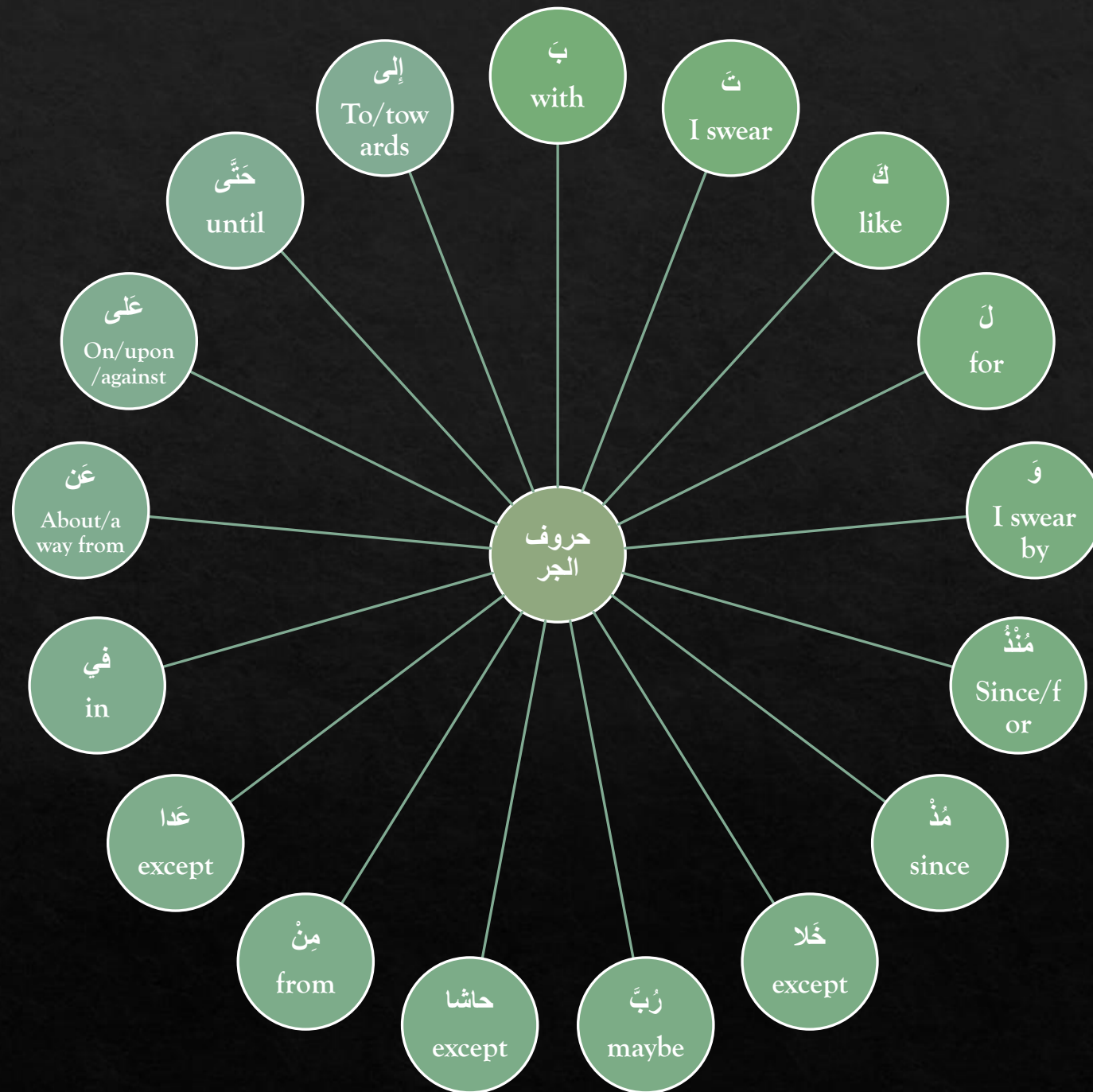
The phrase comprising a preposition and the noun following it, is known as prepositional phrase and is called as

شِبْهُ الْجُمْلَةِ In Arabic grammar.

حروف الجر

Words which combine with a noun or pronoun to form a phrase are called prepositions. They have meaning of their own and have an effect on nouns and pronouns. Their effect on the noun is that they will change the vowel of the last letter of the noun from dhamma or fatha to kasra. let's learn about how the phrases or fragments are formed in arabic using harf of jarr, learning about these fragments will also allow us to understand the logic behind the recognition of the words that look the same in the state of nasb and jar forms.

Once we learn these fragments we will know when to expect a word to be nasb and when we should expect a word to be jar.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ^١ الرَّحْمَنِ الرَّحِيمِ^٢
مَلِكِ يَوْمِ الدِّينِ^٣ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ^٤
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ^٥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ^٦ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ^٧

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَدِيَّتِ صَبْحًا
فَالْمُورِيَّتِ قَدْحًا
فَالْمُغِيرَتِ صُبْحًا
فَأَثَرْنَ بِهِ نَقْعًا
فَوَسَطْنَ بِهِ جَمْعًا
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ
وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ
وَحُصِّلَ مَا فِي الصُّدُورِ
إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ



سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

**O Allah, You are free from every imperfection; praise
be to You. I testify that there is no true god except You;
I ask Your Pardon and turn to You in repentance.**