

# Learning Qur'anic Arabic Part 5

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## Outline of the Course

1. Roots in Arabic
2. The Use of “Qad”
3. Adverbs in Arabic
4. The case of the nouns that come after the adverbs
5. Declinable vs Indeclinable Proper Nouns
6. Verbs in Arabic
7. Past participle
8. Syntactic Analysis for Some Qur’anic Verses
9. The Imperfect Tense
10. Illustrative Examples

### Course Objectives:

1. To be familiarised with the types of tenses, types of cases and types of nouns in Arabic
2. To be able to form verbs in different conjugations
3. To be able to use adverbs, negative particles and interrogative particles correctly

QUESTION & ANSWER BUCKET

TRANSCRIPTS

## ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

## COURSE DURATION

Video	–	2 hours 30 min
Study Guide	–	30 min
Assessment	–	15 min
Total Duration	–	3 hours 15 mins

# Lesson 1: Learning Qur'anic Arabic 25

## 1. Roots in Arabic

The root in Arabic is derived from the core three letters that make up a word. To derive the root of a word, one has to go back to the third person singular past tense verb. The first radical is called Fa, the second is called the radical Ayn and the final is called radical laam. These three letters follow the pattern Fa'ala (lit. He did), which is selected as the standard pattern. For example, in the roots شرب، قتل، أكل the radical Fa in all is ا، ق، ش respectively; ر، ت، ك are the Ayn radicals respectively, and ل، ل، ب are the Laam radicals respectively.

Such roots can be made up of vowel and consonant letters. The vowels in the root are called Huroof Illah (lit. sick or weak). The other letters are called healthy or sound consonants. Based on this, the roots that are comprised of consonants only are called sound roots. If they are comprised of sick and sound radicals, we need to identify the position of the sick. For example, in the root Qaala, the sick radical is medial (radical Ayn; the alif in this case). In Sa'aa, the sick or weak radical is final (radical Laam).

### Examples

Let's pick the root Hamida. The root meaning of Hamida is to praise, and the literal meaning is "He praised". From Hamida, we can form "Haamidun", which is the AP, meaning, "The one who praises".

In Qaala, the medial radical, radical Ayn, is a vowel. So, this particular root Qaala will be treated as weak. Qaaf is sound; laam, the final radical, is sound and the weakness is in the medial radical; that is the Ayn. Whenever the weak radical is in medial position, we need to find which letter it is. It can be originally Yaa (ي) or Waaw (و).

For example, if you want to find out the meaning of Qaala, you will not find the entry in any Arabic dictionary under Qaala unless you look in Qawala قَوْل. So, the origin of قال is قَوْل. In this particular root Qaala it is Waaw. So, it will be Qawala.

As far as its conjugations are concerned, there are Qaala IIIM1 Qaalat IIIF1. Then, in the remaining conjugations the Waaw letter will send its representative, that is Dhammah. So, Dhammah will sit on the head of radical Fa Qulta because Dhammah is the closest to Waaw. For example, Qaala (he said), Qaalat (she said), Qulta (you said, masculine), Qulti (you said, feminine), and Qultu (I said).

The root meaning of Qaala is (to say) and the literal meaning of Qaala is "he said". And the AP comes again on the pattern of Faa'ilun, which means "saying, the one who says".

The following table contains more examples:

The Root	Literal Meaning	Weak Radical	Conjugation	AP
Qaama (to stand)	He stood	Medial (و)	Qaama, Qaamat, Qumta, Qumti, Qumtu	Qaa'im standing
Naama (to sleep)	He slept	Medial (و)	Naama, Naamat, Numta, Numti, Numtu	Naa'im sleeping
Saama (to fast)	He fasted	Media (و)	Saama, Saamat, Sumta, Sumti, Sumtu	Saa'im fasting
Jaa'a (to come)	He came	Final (ي)	Jaa'a, Jaa'at, Ji'ta, Ji'ti, Ji'tu	Jaa'in coming
Da'aa (to call, to invite)	He called/invited	Final (و)	Da'aa, Da'at, Da'wta, Da'awti, Da'awtu	Daa'in calling

## 2. The Use of “Qad”

The particle “Qad”, has a dual role:

- i. Generally, it is used for emphasis, meaning indeed
- ii. It is used for Maadi Qareeb (near past)

For example, “**Qad** qaamatis salaah (the prayer has just started), **fa** qumtu lis salaah. **Fa** here can mean either **then** or **so**. In the sentence above, it can mean:

- i. Salaah started; then I stood for Salaah; or
- ii. Salaah started. So, I stood for Salaah.

Study the following sentences:

Hal hiya dhaahibatun ilaa masjidir rasool sallallahu alayhi wa sallam? (is she going to the mosque of the messenger Sallallahu Alayhi Wasallam?)

Na'am, hiya dhaahibatun ilaa masjidir rasool sallallahu alayhi wa sallam lis salaah. Yes, she is going to the mosque of the messenger Sallallahu Alayhi Wa Sallam for prayer.

Haadhar rajulu ka abee (This man is like my father)

## Lesson 2: Learning Qur'anic Arabic Part 26

### 3. Adverbs in Arabic

Like prepositions, adverbs in Arabic are used for genitive case; they are the agents for the genitive case. Let us first of all try to recognise a few adverbs.

Qabl: Before

Ba'd: After

Taht: Under

Fawq: Above

Khalf: behind

Amaam: in front

Bayn: between

Now all these are regarded as adverbs in Arabic. When they appear before the noun, then they change the case of the noun into the genitive. It means the noun will accept Kasrah. For example, Qablas salaati (before the prayer) ba'das salaati (after the prayer).

#### Illustrative sentences

As samaa'u **taht**-al ardi wal ardu that-as samaa' (The sky is above the earth and the earth is below the sky).

Teacher: Nazalal injeelu qablal qur'aan, wa nazalal qur'aanu ba'dal injeel (the Gospel descended before the Qur'aan and the Qur'aan descended after the Gospel). Nazala means "to descend".

Dhabtu ilaa harthee qabl-as salaati wa dakhaltul bayta ba'd-as salaah  
I went to my field before the prayer and I entered the house after the prayer.

Almasjidu amaama baytee wa harthee khalfa baytee (the mosque is in front of my house and my field is behind my house).

Almadrasatu bayna baytee wa harthee (The school is between my house and my field).

Hal akalta qablas salaati am ba'das salaah? Did you eat before the prayer or after the prayer?

#### The Conjunction 'Am' أم

"Am" means "Or". It is used in interrogative sentences. For example. Hal akalta qablas salaati am ba'das salaah? Did you eat before the prayer or after the prayer?

Na'am dhahabtu ma'a abee ilal masjidi lis salaah. Yes, I went with my father to the mosque for the prayer.

#### 4. The case of the nouns that come after the adverbs

As a rule, nouns generally accept the genitive case, if they are preceded by adverbs or prepositions. Qabl, Ba'd, Taht, Fawq, Khalf, Amaam and Bayn are some of the adverbs after which nouns accept the genitive case.

In other words, whenever one of them comes before a noun, the noun will carry Kasrah on the final consonant.

For example, as-samaa'u tahtal ardi wal ardu tahtas-samaa'i (The sky is above the earth and the earth is below the sky).

Fawq (above) precedes the noun "Al Ard" and Taht (below) precedes the noun "As Samaa'". Therefore, both nouns are in the genitive case and each takes a Kasrah on its end.

Ma ismu ummika and wa ayna hiya? Because **ismu ummi-ka** is a double construct phrase, **Umm** is playing a dual role: for the first construct phrase **Ismu Umm**, it is the second noun of the construct phrase whereas in **Ummi-ka**, it is the first noun of the second construct phrase.

Masmu ummika wa ayna hiya? (What is the name of your mother, and where is she?)

#### 5. Declinable vs Indeclinable Proper Nouns

Declinable nouns are nouns that change end markings according to their position in the sentence. For example, they take Fathah when they are objects in the sentence; and take Dammah when they are subjects, and Kasrah when they are preceded by prepositions (Eg. Zaidan, zaidin, zaidun). It should be noted that they take Tanween. Therefore, they are called Munsarif.

Ismu ummee maryamu wa hiya fee bayti zaidin (My mother's name is Mariam; and she is in the house of Zaid). The proper name Zaid in Arabic usage is perfectly declinable (Munsarif) and therefore it carries Tanween, and in this sentence since it is in the genitive case, it takes a Kasrah Tanween.

Maryam is a proper noun and according to Arabic usage, it is declined without Tanween (Ghair Munsarif). It is in the normative case and therefore, it carries Dammah, but since it is Ghair Munsarif, it does not take Tanween.

Jaa'a zaidun (Zaid came). Zaid is in the normative case and is declinable, and therefore it is carrying not only Dammah but also Tanween.

Ismu ukhtee Zainabu (The name of my sister is Zainab).

The proper noun Zainab according to Arabic usage is declined without Tanween (Ghair Munsarif) and it is in the nominative case. Therefore, it carries Dammah. It should be noted that Ghair Munsarif nouns are limited in number.

Dhahabtu ilaa bayillahi fee makkata (I went to the house of Allah at Makkah). Makkah according to Arabic usage is declined without Tanween. It is in the genitive case and carries Fathah instead of Kasrah.



## Lesson 3: Learning Qur'anic Arabic Part 27

### 6. Verbs in Arabic

Verbs in Arabic can morphologically be divided into two types: sound (i.e., when the verb is made up of only consonant letters,) and unsound, or weak or defective (and this is when the verb consists of a vowel letter as well). The verb ضرب (beat) is sound whereas قال (said) is weak. It is obvious that the first verb has no vowel letter, whereas the second has Alif in the middle. In a weak verb the vowel may take an initial position, middle position or final position. In the verb دعا it comes at the end and in the verb قال it comes in the middle. Such vowel in the verb can be originally Yaa or Waaw. For example, in دعا it is originally Waaw, whereas in سعى it is originally Yaa. Based on that, the spelling of the last radical differs in these two verbs.

#### The Verb Da'aa

Sometimes, the meaning of the verb keeps changing based on the preposition that follows it. For example, the verb Da'aa. Independently, it means "to call" or "to invite. But it can have opposing meanings based on the prepositions that follow it. Therefore, 'Da'aa li' means "to pray for" whereas, 'Da'aa ala' means "to curse".

Da'aa (He called). It is a weak verb, and its final radical letter is a vowel Waaw: Da'awa. Its five conjugation forms are: Da'aa IIIM1 3rd person masculine singular, Da'at IIIF1 3rd person feminine singular, Da'awta IIM1 second person masculine singular. Da'awti IIF1 Second person feminine singular, Da'awtu first person masculine singular, plus feminine singular.

Da'aa means (He called), Da'at (She called), Da'awta (You called, masculine), Da'awti (You called, feminine), Da'awtu (I called).

And Daa'in is the active participle MI masculine singular. Definite Ad Daa'ee (M1 masculine singular).

Sa'aa (He strived). Nahaa (He prevented) both are weak verbs, because the final radical letter is a vowel Yaa.

#### The verb Sa'aa (to struggle)

Study this example:

A: Hal sa'ayta fid dunya? (Did you struggle in the world?)

B: Na'am sa'aytu fid dunya (Yes, I struggled in the world).

The five conjugations: Sa'aa, Sa'at, Sa'ayta, Sa'ayti, Sa'aytu, and the AP will be Saa'in. the variation of the conjugations depends on the subject. So sa'aa (IIIM1, or third masculine singular), sa'at (IIIF1), sa'ayta (IIM1), sa'ayti (IIF1), sa'aytu (IM1+IF1).

The following table will help in understanding the conjugations of verbs

The root	Origin of the Weak letter	Verb conjugations	Active Participle	Passive Participle
هدى to guide	ي	Hadaa (IIIM1) hadat (IIIF1) hadayta (IIM1) hadayti (IIF1) hadaytu (IM1+IF1)	Haadin	mahdiy
دعا to call/invite	و	Da'aa (IIIM1) Da'at (IIIF1) Da'awta (IIM1) Da'awti (IIF1) Da'awtu (IM1+IF1)	Daa'in	Mad'uww
رضي to be pleased	ي	Radiya (IIIM1) Radiyat (IIIF1) Radeeta (IIM1) Radeeti (IIF1) Radeetu (IM1+IF1)	Raadin	mardiy
نهى for forbid	ي	Nahaa (IIIM1) Nahat (IIIF1) Nahayta (IIM1) Nahayti (IIF1) Nahaytu (IM1+IF1)	Naahin	manhiy
سعى to strive	ي	Sa'aa (IIIM1) Sa'at (IIIF1) Sa'ayta (IIM1) Sa'ayti (IIF1) Sa'aytu (IM1+IF1)	Saa'in	
فني to perish	ي	Faniya (IIIM1) Faniyat (IIIF1) Faneeta (IIM1) Faneeti (IIF1) Faneetu (IM1+IF1)	Faanin	

### Common Sentences

i. Taabat ummee illallaahi ba'd-as-salaah (My mother repented to Allah after the prayer).

Note that Taabat is Perfect IIIF1. Ummee (construct phrase, made up of umm (mother, the subject) and the first person possessive pronoun, 'Yaa'.

Lillaahi is a prepositional phrase, where li is the preposition, and Allahi is the noun in genitive case, because it is preceded by li. Ba'd is an adverb; As Salaati is a noun in the Genitive Case, preceded by the adverb (Ba'd).

Qaala qaa'ilun man saama faaaz (A sayer said, whosoever fasts succeeds). Now in Arabic, we have the license when the interrogative "Man" is used, to translate the perfect into present. So here it will be translated as 'Whoever who fasts succeeds'.

ii. Sumtu lillaah fa ana saa'imun (I fasted for the sake of Allah. So, I am fasting).

iii. Sa'altu ummee hal anti saa'imah? (I asked my mother, are you fasting?)

Note the use of -ah in both sentences above, namely, saa'im (fasting, masculine) and saa'imah (fasting, feminine). The suffix '-ah' is the feminine marker.

## Lesson 4: Learning Qur'anic Arabic Part 28

### 7. Past participle

These expresses completed action, and used to describe the object or the recipient of the action. Based on this, it is called Ismul Maf'ool' (object noun) in Arabic. Therefore, the past participle (hereafter, PP) of the verb 'write (Yaktub) is 'written' (Maktoob). Maktoob is the opposite of Kaatib (writer). In this way, Maktoob refers to the thing being written. When you say about something that it is Maktoob, it means it is already written. The same applies to 'Mashroob', 'Ma'kool' and the like.

It follows from the above that the PP can only be formed from transitive verbs (verbs which need objects). PP is formed in the mould 'Maf'ool' since it refers to the object, the person or thing receiving the action, as opposed to the one doing the action. To form the PP of any sound verb, the radicals Fa, Ayn, and Laam are replaced with the three radicals of the verb being formed, and then we add the diacritical marks and a Waaw. So, in the case of Maktoob (written) Ma is placed in the beginning, the Faa radical is made quiescent, then we call radical Ayn, and a Waaw is placed between the radial Ayn and Laam; and the radical Laam will follow the case of the noun according to its position in the sentence. See the table below.

Verb	PP
Jahila جهل	Majhool مجهول
Alima علم	Ma'loom معلوم
shariba شرب	mashroob مشروب
Akala أكل	Ma'kool مأكول

The active participles for the above verbs are: Jaahil, Aalim, Shaarib and Aakil respectively.

Here are a few sentences:

Al waladu madroob (The boy is beaten)

Al bintu maqtoolah (The girl is killed)

Al lahmu ma'kool (The meat is eaten)

Allahu ma'bood (Allah is worshiped)

#### The Particle Am

أم (meaning 'Or') is used when there are two alternatives or options. It comes between such options. Ahaadh al kitaabu am dhaak? Meaning, 'This or that book?'

Akalta am sharibta? (Did you eat or drink?)

A huwa abyadu am aswad? (Is he white or black?)

## Lesson 5: Learning Qur'anic Arabic Part 29

### 8. Syntactic Analysis of Some Qur'anic Verses

i. Wa ardullaahi waasi'ah (And Allah's earth is spacious).

Ardullaah: construct phrase, with the first constituent (Ardu) in the normative case, and the second (Allahi) in the genitive case.

Waasi'ah: it is the APF1, and it is the predicate.

ii. Wa jaa'at kullu nafsin ma'ahaa saa'iqun wa shaheed (And every soul comes and along with it a driver and a witness).

Jaa'at: perfect IIIF1

Kullu nafsin: construct phrase

Ma'a: preposition

Haa: pronoun (IIIF1)

Saa'iq: AP

Shaheed: AP

iii. Wa dakhala jannatahu wa huwa zaalimun linafsih (And he entered into his garden while he has just wronged himself).

Jannatahu: construct phrase

Zaalimun: APM1

Linafsihi: construct phrase

iv. 'A'anta fa'alta haadha bi'aalihatinaa? Is it you who have done this?

'A: interrogative particle

Anta: personal pronoun IIM1

Fa'alta: perfect IIM1

Haadha: demonstrative pronoun M1 (masculine singular)

v. Muhammadun rasoolullaah (Muhammad is the messenger of Allah).

Muhammad is the subject

Rasoolullah: Construct phrase

#### Noun Cases in Arabic

A noun be in either of the following cases:

i. The normative case: and this is when the nouns accept Dammah such as when it is the subject or predicate in a sentence. For example, 'Zainabu dhahabat' (Zainab went away), and 'Umme Zainabu' (my mother is Zainab). In both these sentences Zainab is in the normative case.

ii. The accusative case: This is when the noun accepts Fathah, such as when it is the object in a sentence. For example, 'Sharibtul maa'a' (I drank the water). Al maa'a is in the accusative case.

iii. The genitive case: This is when the noun accepts Kasrah, such as when it is preceded by a preposition, or an adverb or when the noun is the second constituent of a construct phrase. For example,

i. Ana fil masjidi (I am in the mosque). Here al masjidi carries Kasrah on the Daal because it is preceded by a preposition.

ii. Ana fee masjidi-l qaryati. Here al qaryati carries Kasrah because it is the second element of the construct phrase (masjidi al qarayati). The first component can be in any case depending on its position in the sentence.

## Lesson 6: Learning Qur'anic Arabic Part 30

### 9. The Imperfect Tense

The imperfect tense is called Mudaari' in Arabic. It refers to a verb presenting incomplete action or an action which is yet to take place. So, it presents two tenses: present tense and the future tense. The context always defines which of the two is intended.

Four letters are required for the formation of imperfect ن, ي, ت, أ

An imperfect verb should start with either of these letters, depending on the subject intended. For the sake of convenience, they are combined in this word أتين. The imperfect tense is formed in this way:

- i. Every imperfect verb should start with alif, taa, yaa or noon.
- ii. After this comes the Fa radical, which remains quiescent.
- iii. Then the radical Ayn sometimes takes Fathah (as in Yaqra', he reads), sometimes Kasrah (as in Yajlis, he sits) and in some other times Dammah (as in Yaktub, he writes). Whatever radical Ayn takes in one conjugation; it should remain consistent in all other conjugations.
- iv. And then the final radical, radical Laam will accept Dammah in normal cases.

#### Imperfect beginning with Alif

*First person masculine or feminine singular:* Af'alu (I do, masculine and feminine), Aqra'u (I read), Al'abu (I play)

#### Imperfect beginning with Taa

*Third person feminine singular AND second person masculine singular:* Taf'alu (She does OR you do); *second person masculine plural:* Taf'aloon (you, all, do); *second person feminine plural:* Taf'alna (you, all, do); *second person feminine singular:* Taf'aleen (you do)

#### Imperfect beginning with Yaa

*Third person masculine singular:* Yaf'alu (he does); *Third person masculine plural:* yaf'aloon (they do); *Third person masculine dual:* yaf'alaan (they both do); *Third person feminine plural:* yaf'alna (they do)

#### Imperfect beginning with Noon

*First person masculine or feminine plural:* Naf'alu (we do), Naktubu (we write)

### 10. Illustrative Examples

Let's study these imperfect forms

The verb Ya'lamu (He knows). It has the root, Alima. The AP is Aalimun, and the PP is Ma'loomun. Note that the imperfect has a Fathah on the medial radical.

The verb Yaghsilu (He washes). It has the root Ghasala. The AP is Ghaasilun, and the PP is Maghsoolun. Note that the imperfect has a Kasrah on the medial radical. This Kasrah keeps occurring in all imperfect other conjugations.

The verb Ya'budu (He worships). It has the root, Abada. The AP is Aabidun, and the PP is Ma'boodun. Note that the imperfect has a Dammah on the medial radical.

The verb Yaqtulu (He kills). It has the root Qatala. The AP is Qaatilun, and the PP is Maqtoolun. Note that the imperfect has a Dammah on the medial radical.

## Question and Answer Bucket

### 1. What is the equivalent of “or” in Arabic?

**Ans.** In affirmative sentences, أو is the equivalent of **Or**. For example, laka an ta'khudha dhaalikal kitab aw hadhal kitab (You may take that book or this book).

In interrogative sentences (questions), أم is the Arabic equivalent of “**or**”. For example, hal tureedu hadha am dhaak? (Do you want this or that?).

### 2. How does “Maa” function as a Negative Particle?

**Ans.** When the particle **Maa** precedes the perfect it becomes negative. For example,

**Positive:** Dakhaltul ghurfah (I entered the room).

**Negative:** Maa dakhaltul ghurfah (I did not enter the room).

### 3. How can we understand The particle “Ama”?

This particle is a combination of the interrogative ‘A’ and the negative ‘Maa’.

Consider the following examples:

A: Amaa dhahabta? Did you not go?

B: Na'am maa dhahabtu. No, I did not go.

A: Amaa kafarta bish shaytaan? Did you not disbelieve in Satan?

B: Balaa kafartu bish shaytaan. Yes indeed. I disbelieved in Satan.

**Rule: Na'am** means **Yes** (and therefore it is a positive response), and **Laa** means **No** (and therefore, it is a negative response). However, when the question is negative in Arabic, if you give an answer in Na'am or Laa, then the meaning cannot be fully fulfilled, because then with reference to the above sentence, it will be implied that you are still believing in Satan. But if we give answer with Bala (Yes, indeed), there is no question whatsoever. Balaa kafartu bish shaytaan means, indeed, I disbelieved in Satan.

