**11July2025:**

**Quranic Grammar:**

**Rights of the Quran on us:**

The **Qur’an has rights on us** because it is the **final revelation from Allah (سُبْحَانَهُ وَتَعَالَى)** — a divine gift and guidance sent **for all humanity** until the Day of Judgment.

* Belief in the Quran
* Reciting the Quran with Tajweed
* Understanding the Quran
* Implementing the message of quran in life
* Spreading the message of the Quran

**1. Belief in the Qur’an (ایمان لانا)**

Meaning: We must firmly believe that the Qur’an is the true word of Allah, revealed to Prophet Muhammad ﷺ through Angel Jibreel (A.S).

**Daleel :ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ**

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

“Yeh woh Kitaab hai jismein koi shak nahi—yeh muttaqiyon ke liye hidayat hai.”

**Implication:** We must believe in all its verses without denying or doubting any part.

**2. Reciting the Qur’an with Tajweed (صحیح تلفظ اور تجوید سے تلاوت)**

Meaning: Reading the Qur’an as it was revealed — with proper pronunciation and Tajweed rules.

**Daleel: وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلٗا Surah Al-Muzzammil (73:4)**

“And recite the Qur’an with measured recitation.” Surah Al-Muzzammil (73:4)

“Qur’an ko thehar thehar kar (tarteel ke sath) padho.”

**Arabic:  
مَن قَرَأَ حَرْفًا مِّنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ: (الٓمّ) حَرْفٌ، وَلَكِنْ: أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.**

Whoever recites a letter from the Book of Allah will get one good deed, and that deed will be multiplied by ten. I am not saying 'Alif Lam Meem' is one letter, but Alif is a letter, Lam is a letter, and Meem is a letter.”

Jo shakhs Allah ki Kitaab ka ek harf padhta hai, usay ek nek amal milta hai, jo das guna barhaya jata hai. Main nahi kehta ke ‘Alif Laam Meem’ ek harf hai, balki Alif ek harf hai, Laam ek harf hai, aur Meem ek harf hai.(Tirmidhi, Hadith 2910)

**3. Understanding the Qur’an (قرآن کو سمجھنا)**

Meaning: It is not enough to recite; we must strive to comprehend its meanings, messages, and rulings.

**Daleel: كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ Surah Sad (38:29)**

"[This is] a Book We have revealed to you, full of blessings, so that they may reflect upon its verses, and that those of understanding would be reminded."

“Yeh ek Kitaab hai jo humne tumhari taraf nazil ki, barakat wali, taake log iski aayaton mein tadabbur karein aur aqal wale naseehat lein.”

Implication: Understanding enables us to reflect and gain wisdom.

**4. Implementing the Message in Life (قرآن پر عمل کرنا)**

Meaning: Our actions must reflect the teachings of the Qur’an — in belief, character, social dealings, worship, and morality.

**إِنَّ ٱلَّذِينَ يَتۡلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَـٰهُمۡ سِرّٗا وَعَلَانِيَةٗ يَرۡجُونَ تِجَـٰرَةٗ لَّن تَبُورَ (29) لِيُوَفِّيَهُمۡ أُجُورَهُمۡ وَيَزِيدَهُم مِّن فَضۡلِهِۦٓ ۚ إِنَّهُۥ غَفُورٞ شَكُورٌۭ (30)**  
**Surah Fatir (35:29–30)**

"Indeed, those who recite the Book of Allah, establish prayer, and spend [in His cause] out of what We have provided them, secretly and publicly, can hope for a transaction that will never perish—that He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative."

Jo log Allah ki Kitaab ki tilawat karte hain, namaz qayam karte hain, aur usmein se kharch karte hain jo humne unhein diya — chhup kar aur khule aam — woh aisi tijarat ke umeedwar hain jo kabhi nuksan nahi de gi. Taake Allah unhein poora ajar de aur apne fazl se aur zyada ata kare. Beshak woh Ghafur aur Shakoor hai.”

Example: Aisha (R.A) said about the Prophet ﷺ:“His character was the Qur’an.” — (Sahih Muslim)

**Hadith (Sahih Muslim):كَانَ خُلُقُهُ الْقُرْآنُ**

“His (Prophet Muhammad ﷺ's) character was the Qur’an.”

“Unka akhlaaq Qur’an tha.” (Reported by Aisha R.A., Sahih Muslim)

**5. Spreading the Message of the Qur’an (قرآن کا پیغام دوسروں تک پہنچانا)**

Meaning: It is our duty to teach, preach, and spread the guidance of the Qur’an to others — through words, actions, and da’wah.

**Daleel:خَيۡرُكُمۡ مَن تَعَلَّمَ ٱلۡقُرۡءَانَ وَعَلَّمَهُۥ**

“The best of you are those who learn the Qur’an and teach it.” — (Bukhari)

Tum mein behtareen woh hai jo Qur’an seekhta hai aur doosron ko sikhata hai.”

Implication: We must be ambassadors of the Qur’an’s message — in character and in speech.

Alhumdulillah we have belief in the quran and we have learned reciting with Tajweed, now we are trying to understand the quran, understanding.now we are trying to understand the message of quran.

**Do you think it will be hard to learn the language of Quran?**

Allah Himself assures us that the Qur’an is easy to learn and remember.

**وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ** *Surah Al-Qamar – 54:17*

"And We have certainly made the Qur’an easy to remember. So is there anyone who will be mindful?"

“Aur beshak humne Qur’an ko yaad karne ke liye asaan banaya hai. To kya koi hai jo naseehat le?”

Reflection Points:

1. Who made it easy? – Allah Himself says *"We have made it easy"*, so don’t doubt your ability.
2. What is made easy? – Memorizing, understanding, reflecting upon the Qur’an.
3. Who is being called? – Allah is asking us directly: *Will you step up?*
4. Repeated 4 times in Surah Al-Qamar – Showing emphasis and encouragement.

**How do we learn a language?**

Just like we learn English or Urdu, we can also learn Arabic especially Qur’anic Arabic step by step. Let’s break it down to understand how."

**Step 1: We start with Alphabets:** Just like in English we learn A B C, in Arabic we start with Alif, Baa, Taa... These are our building blocks. Without knowing letters, we cannot move ahead.

**Step 2: We make words from those alphabets:** Once we know the letters and sounds, we join them together to form words. For example:

ك + ت + ب = كَتَبَ (he wrote)

**Step 3: Words come together to make phrases/fragments:** When we combine 2 or 3 words, they form phrases like:

رسول الله (Messenger of Allah)

في البيت (in the house)

These are not full sentences yet, but they carry meaning.

**Step 4: Fragments come together to make full sentences:**Now we put fragments together to make sentences, which are complete ideas.

Example: رسول الله في البيت (The Messenger of Allah is in the house)

Just like we learn to speak our language step by step — alphabets ➝ words ➝ phrases ➝ sentences — learning Arabic or understanding Qur’an is the same process.

A diagram of words and phrases

AI-generated content may be incorrect.

When we open Quran any musaf, there are only three kinds of words.

**The 3 main types of words in Arabic & the Qur’an:**

1. **Ism (اسم) – Noun**
2. **Fi’l (فعل) – Verb**
3. **Harf (حرف) – Preposition / Particle**

**1. Noun (اسم / Noun):**A word that **names** something.

**Includes:**

* Person (e.g., Muhammad)
* Place (e.g., Makkah)
* Thing (e.g., kitab – book)
* Idea (e.g., Islam): This is something that has a name for it but you cannot touch it. Some examples with the words ending with “tion”(education) and “ing”(sleeping) but remember that’s not all.
* Adjective (e.g., beautiful – jameel)
* Adverb (e.g., quickly) ( words ends with ly)
* More…

If the word **doesn’t show time**, it’s most likely a noun.

**2. Verb (فعل / Fi'l):** A word that shows **action** and is **stuck in time** (past, present, or future).

**Examples:**

* كَتَبَ (he wrote – past)
* يَكْتُبُ (he writes – present)
* سَيَكْتُبُ (he will write – future)

If the word **has a tense**, it's a verb.

**3. Preposition / Particle (حرف / Harf):**A word that **doesn’t carry full meaning on its own** — it **needs** a noun or verb with it. It doesn’t make sense on its own, iske saath agar ism ya fail aajaye toh usse kuch meaning banjata hai.

**Examples:**

* في (in)
* إلى (to)
* من (from)

**Tip to remember:**  
If the word **cannot make sense alone**, it's a harf.

**Summary Table:**

| **Arabic Term** | **English** | **Function** | **Example** |
| --- | --- | --- | --- |
| **اسم** | Noun | Names: person, place, idea, thing | *Kitab* (book) |
| **فعل** | Verb | Shows action in past/present/future | *Kataba* (wrote) |
| **حرف** | Preposition / Particle | Needs noun/verb to complete meaning | *Fi* (in) |

Every word in the Qur’an is either **an Ism**, **a Fi’l**, or **a Harf** — so understanding these 3 categories is the **first key** to unlocking Qur’anic Arabic!”

**Word Classification Table — Ism (Noun), Fi’l (Verb), Harf (Preposition)**

| **Word** | **Type (Arabic)** | **Type (English)** | **Reason / Explanation** |
| --- | --- | --- | --- |
| **Table** | اسم (Ism) | Noun | It’s a thing or object |
| **Yells** | فعل (Fi’l) | Verb | It shows an action |
| **From** | حرف (Harf) | Preposition | It connects to another word, doesn’t make sense alone |
| **Peace** | اسم (Ism) | Noun | It is a concept or state |
| **Loudly** | اسم (Ism) | Adverb | In Arabic grammar, adverbs fall under Ism |
| **Tall** | اسم (Ism) | Adjective | Describes quality — treated as noun in Arabic |
| **Studied** | فعل (Fi’l) | Verb (Past Tense) | Action already done |
| **Education** | اسم (Ism) | Noun | Concept or field of knowledge |
| **Sleeping** | اسم (Ism) | Noun | Words ending with ing comes in idea |
| **In** | حرف (Harf) | Preposition | Needs a noun/verb to make sense |
| **Went** | فعل (Fi’l) | Verb (Past Tense) | Action done in the past |

**Ism is very broad term in the quran:**

**Markers of the Ism:**

* Ism will have Tanween(Fatah Tanween, Dhammah Tanween, Kasrah Tanween), any word ending with tanween then that ism is common noun.
* Ta Marboota: Gol Ta for femininity.(It can be applied for living and non living things as well)
* Alif Laam at the beginning (all the Shamsi and Qamri words comes in ism, Alif Laam indicates that this noun is a proper noun).
* Tanween and Taa Marboota comes at the end and they are common noun, Alif Laam comes at the beginning and they are proper noun.

**Properties of Noun: Just like a car needs 4 wheels to run, every Arabic noun needs these 4 properties to function in a sentence. If even one is missing, we can't drive grammar correctly!**

1. Status (إعراب / I’rab)
2. Number(Adad): It has three categories(Singular, Dual, Plural)
3. Gender(جنس / Jins)
4. Type (معرفة / نكرة)

**Status (إعراب / I’rab):**Tells us **how the noun is used** in a sentence. Is it the subject? Object? Possessive?

Status batata hai ki kaunse ism ka sentence mein kya kirdaar hai.

**Examples in English:**

* ***Zaid*** hit the ball. (Zaid = Subject)
* The ball hit ***Zaid***. (Zaid = Object)

In Arabic, status changes the **ending of the word** (e.g., *Zaidun, Zaida, Zaidi*)

Rafa/ Marfoo answers the question who did the action. If the ism has the dhammah or dhammah tanween that indicates that it is the doer of the action and the status is rafa or marfoo.

Nasb/Mansoob: it answers the detail of the action, what the action took place, where the action took place, when and how the action took place. The indicator of the Nasb will be Fatah or Fathah Tanween.

If alif laam comes at the beginning then there will be no tanween on that word.Alif laam and tanween doesn’t come in one word, either you see alif laam or tanween

Jar/Majroor: agar koi cheez kisi ko belong karti hai toh wo cheez kisko belong kar rahi hai wo majroor mein aajata hai. The indicator of jar is karsah or kasrah tanween

| **Status** | **Arabic** | **Meaning** |
| --- | --- | --- |
| **Raf‘** | **زَيْدٌ ذَهَبَ** | Zaid went (Zaid = subject) |
| **Nasb** | **رَأَيْتُ زَيْدًا** | I saw Zaid (Zaid = object) |
| **Jarr** | **سَلاَمٌ عَلَىٰ زَيْدٍ** | Peace be upon Zaid (Zaid = after preposition) |

**What is I’rāb?**

I’rāb (إِعْرَاب) refers to the **ending sound** of a noun that shows its **role in the sentence** — is it the subject, object, or connected to something?

There are **3 statuses** a noun can have:

**Raf‘ (رَفْع) – Subject / Doer**

**Used when:**

* The noun is the **subject** or **doer** of the action.
* We ask: **“Who did it?”**

**Ending:** Dammah (ـُ) or Dammah Tanween (ـٌ)

**Example in Arabic:**

* **زَيْدٌ كَتَبَ** — *Zayd wrote*  
  (Zayd = subject = **Raf‘**)

**Naṣb (نَصْب) – Object / Detail**

**Used when:** The noun receives the action or gives **extra detail** (what, when, where, how).

**Ending:** Fatḥah (ـَ) or Fatḥah Tanween (ـً)

**Example in Arabic:**

* **رَأَيْتُ زَيْدًا** — *I saw Zayd*  
  (Zayd = object = **Naṣb**)

**Jarr (جَرّ) – Possession / After Prepositions**

The noun shows **possession** or comes after a **ḥarf jarr (preposition)** like **في (in), على (on), من (from)**.

**Ending:** Kasrah (ـِ) or Kasrah Tanween (ـٍ)

**Example in Arabic:**

* **كِتَابُ زَيْدٍ** — *The book of Zayd*
* **فِي البَيْتِ** — *In the house*  
  (Zayd / house = **Jarr**)

| **Status** | **Arabic Term** | **Function** | **Ending Sound** | **Example** |
| --- | --- | --- | --- | --- |
| Subject | رَفْع (Raf‘) | Doer of the action | ُ (dammah) / ٌ (tanween) | زَيْدٌ ذَهَبَ |
| Object | نَصْب (Naṣb) | Receiver / detail | َ (fathah) / ً (tanween) | رَأَيْتُ زَيْدًا |
| Possessive / After preposition | جَرّ (Jarr) | Ownership / after ḥarf | ِ (kasrah) / ٍ (tanween) | فِي الْبَيْتِ، زَيْدٍ |

**Number (عدد / ‘Adad):** Tells us whether the noun is:

* **Singular (واحد)**
* **Dual (مثنى)**
* **Plural (جمع)**

Examples:

* Book → Books
* Muslim → Two Muslims → Many Muslims  
  (Kitab – Kitaban – Kutub)

| **Number** | **Arabic** | **Meaning** |
| --- | --- | --- |
| **Singular** | كِتَابٌ | One book |
| **Dual** | كِتَابَانِ | Two books |
| **Plural** | كُتُبٌ | Books |

Example:

I ate too much chocolate:

* I: Rafa (**Subject / Doer)**
* Ate: Fail (**Verb)**
* Too much chocolate: Nasab (**Object / Detail)**

**My Tooth Started to hurt**

* My : Jarr (Possesor of tooth)
* Tooth:
* Started: Fail (verb)
* To: Preposition
* Hurt: Ism

**The Dentist gave me filling**

* The dentist: Rafa
* Me: Nasab (Receiver of the action)
* Filling: ism

**A story book is fun to read**

* A: Harf
* Story book: Ism
* Is: Harf
* Fun: ism
* To: Harf
* Read: ism
* A Story book: Common Noun(Subject of sentence) (Rafa)

**I bought a book**

* I : Ism
* Bought: Verb
* A: Harf
* Book: Ism
* A book: Common Noun (detail) Nasb(Kitaban)

**This is my book**

* This: Harf
* Is: Harf
* My: Jarr
* Book: ism
* Is my: Possessor/Jarr(Kitabin)

**Gender (جنس / Jins)**

Every noun is either:

* **Masculine (مذكر)**
* **Feminine (مؤنث)**

Example:

* Teacher (mu’allim – masculine)
* Teacher (mu’allimah – feminine)

Tip: Feminine nouns often **end in “taa marbuta” (ـة)**

**Type (معرفة / نكرة)**

Tells whether the noun is:

* **Definite (معرفة)** → The book
* **Indefinite (نكرة)** → A book

In Arabic:

* *al-kitab* (the book) = **definite**
* *kitabun* (a book) = **indefinite**

| **Property** | **Arabic Term** | **What It Tells Us** | **Example** |
| --- | --- | --- | --- |
| Status | I’rab (إعراب) | Subject? Object? Possession? | Zaidun, Zaida, Zaidi |
| Number | عدد (‘Adad) | One, Two, or Many | Kitab, Kitaban, Kutub |
| Gender | جنس (Jins) | Masculine or Feminine | Muslim / Muslimah |
| Type | معرفة/نكرة | Definite or Indefinite | al-Kitab / Kitabun |