

The world's First Guide to learn the Quran in Arabic Arabic 101

How to Understand 85% of the Quran

Coursebook

NEW EDITION

Drs. Islam Fekry



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How to Understand 85% of the Quran

NEW EDITION



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وَمَا تُوفِيقٌ إِلَّا بِاللَّهِ عَلَيْهِ تَوْكِيدٌ وَإِلَيْهِ أُنِيبُ

To my wife, who helped me every step of the way.

To my family, my main supporter.

To my students, who have always supported me,
and helped me keep going.

Jazākum Allāhu khairan.

May Allāh accept my humble work, and make it
purely for His sake. Āmīn.

To the student

In the name of Allāh, the Most Merciful, the Most Gracious.

I praise Allāh (ﷻ) the Most High, Most Knowledgeable and send blessings upon the best of creation prophet Muhammed (ﷺ).

This book is for Muslims who want to read and understand the Qur'ān in Arabic. It is written for you to self-learn without a teacher. However, and just like any branch of knowledge related to the Qur'ān, this book is best utilized under the supervision of a certified Qur'ān teacher.

Level & Method

The book is mainly intended for intermediate Qur'ān learners, and it is the fourth step in your Qur'ān Quest. This book is, therefore, for those who have already completed **steps 1-3** of their Qur'ān Quest (see chart below). By the end of this book (step 4) you will, *in shā' Allāh*, be able to read and understand as much as 85% of the Qur'ān in Arabic.



This humble work, which is based on the work of Dr. AbdulAzeez AbdulRaheem, achieves its goal by teaching you the most frequently used vocabulary in the Noble Qur'ān. Studying and learning the lists in this book, will be your first serious step towards reading and understanding the sacred text. And as you move through the lists of this book, you will start noticing that you understand more and more of the Qur'ān. This understanding is then completed when you start studying Qur'ānic Grammar in (step 5) in shā' Allāh.

The book

This book is divided into three parts:

- **PART I:** Learning from 0% to 50% of the Qur'ān vocabulary.
- **PART II:** Learning from 50% to 65% of the Qur'ān vocabulary.
- **PART III:** Learning from 65% to 85% of the Qur'ān vocabulary.¹

The reason why they are divided in this way is because each of these parts, tackles certain types of vocabulary that are related, which makes it easier for you to study together and to notice the development in your understanding of the Noble book.

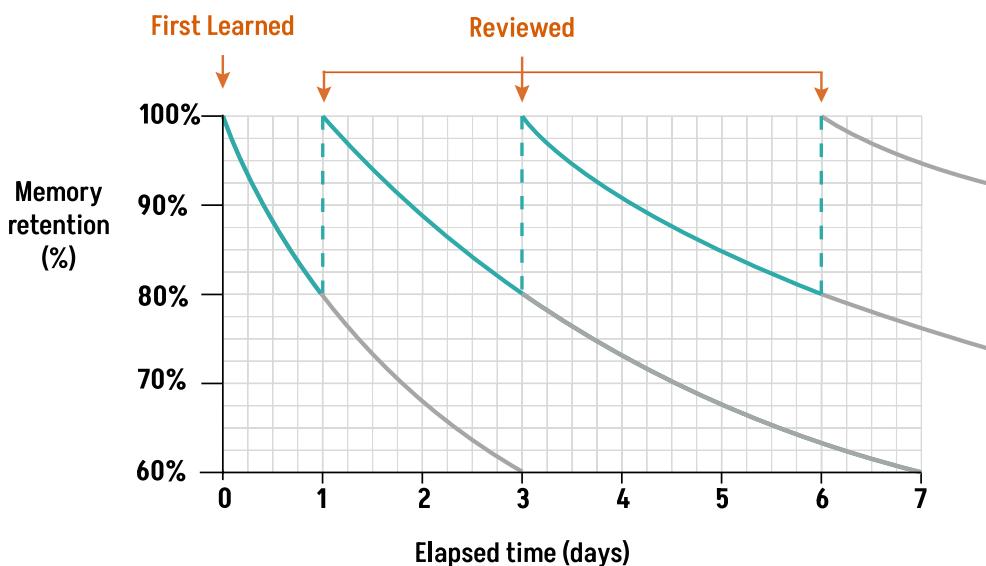
¹ Bear in mind that these percentages are estimations, and the real percentage can be slightly lower or higher than the actual percentage. It is rounded to make it easier to remember.

How to use the book

- The lists of this book are in a logical order; they are built on top of one another since they depend on one another. This means the first list is more fundamental and basic than the one that follows it. Therefore, it is not intended that you pick and choose which chapters to start with. It is important to go through the chapters in their right order.
- Benefiting from this method, heavily depends on your memory and studying word lists by heart. It is, therefore, important to keep a systematic approach to your studying routine. It is also important to know that there is no such thing as strong memory and weak memory, but rather, a well-trained memory and an untrained memory. So, it is just a matter of practice, and following the correct approach to yield the best results in a record time, *in shā' Allāh*.

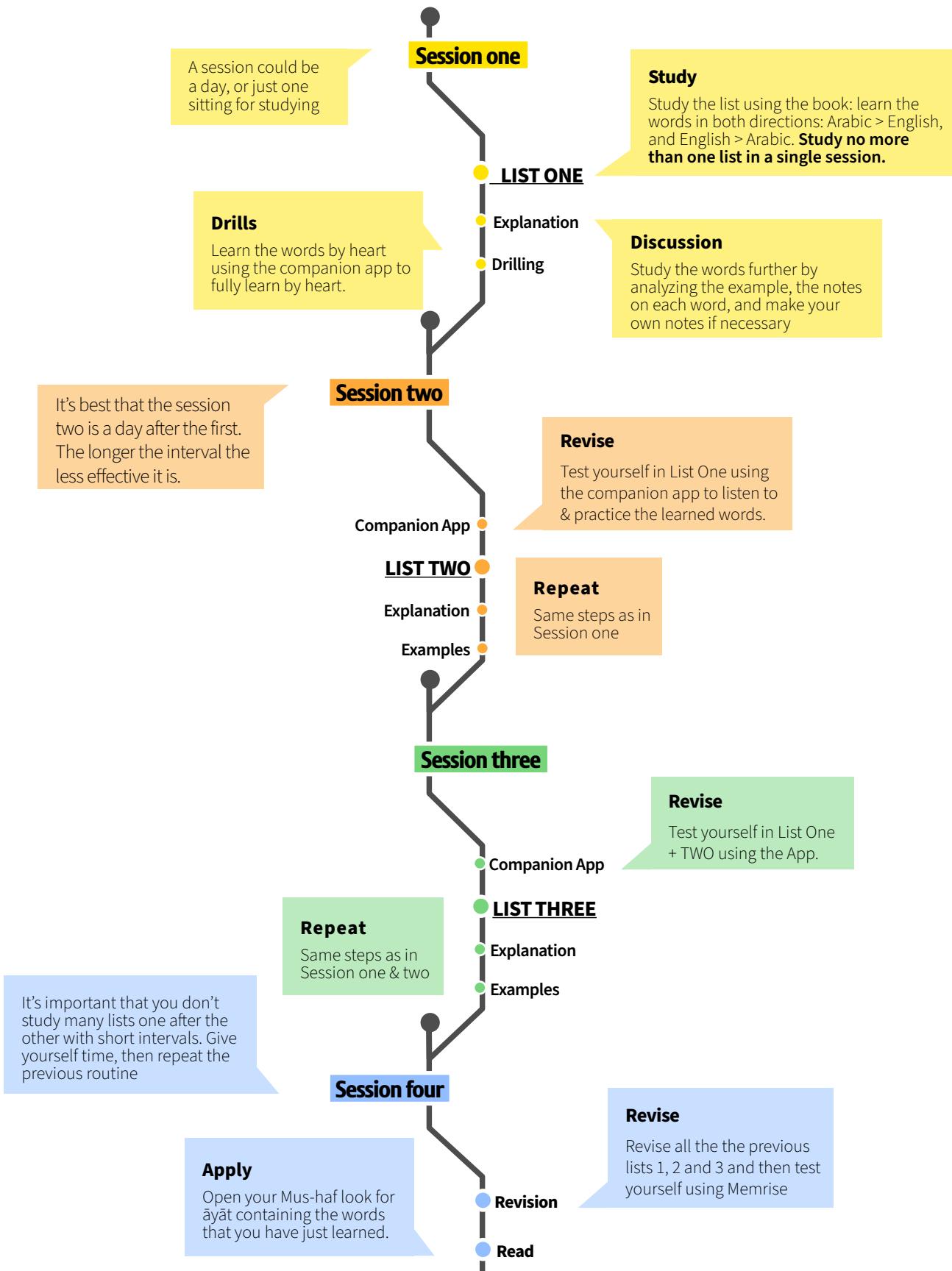
How to learn vocabulary effectively

First of all, check this chart:



This chart (Ebbinghaus's forgetting curve) highlights how long we can retain newly learned information before we totally forget it, provided no information review has been conducted. The chart mainly highlights a situation from which a pattern can be created through the frequency of information review. If new information is learned, you will remember 80% of it the next day. And after three days, this information will be totally forgotten. However, if the information was reviewed on the second day, dropping to 80% will take two days instead of one, which means you will remember the information for longer. And as the pattern continues, we can simply conclude that in order to retain the information for longer periods of time, you must review the newly learned information. And if this process is done regularly and structurally, this new information will eventually be completely acquired, and become part of your knowledge. That is why we are very good at our own mother tongue; because we use its vocabulary and the language structures every single day.

With this information in mind, I devised a plan that you can follow to ensure that you can reach your goal as fast as possible and in the most effective of ways, see the road-map on the opposite page:



This book contains many Arabic words that are transliterated. All words that are transliterated follow this table in turning Arabic letters into English letters. There is a separate table for consonants, short vowels, and long vowels.

Consonants:

ء	'	د	d	ض	đ	ك	k
ب	b	ذ	dh	ط	t̄	ل	l
ت	t	ر	r	ظ	z̄	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	هـ	h
حـ	ħ	شـ	sh	فـ	f	وـ	w
خـ	kh	صـ	š̄	قـ	q	يـ	y

Short Vowels:

-	a	-	i	-	u
---	---	---	---	---	---

Long Vowels:

ـ	ā	ـ	ـ	ـ	ـ
---	---	---	---	---	---

Diphthongs:

ـ	aw	ـ	ـ
---	----	---	---

To the teacher

How to understand 85% of the Qur'ān was written as a self-study course book, but teachers may also find it useful as a course material to teach Qur'ānic Arabic in a systematic and easy manner.

Although this is a self-leaning book, it is best utilized under your supervision. There are a number of things that you can provide for your students which would consolidate the learning process and make using this method much more effective:

- Providing more examples for the words that students learn.
- Providing extra analysis and examples for the derived words in Part III based on the 10 verb forms.
- Making sure that your students use a simplified tafsīr to avoid drawing wrong conclusions about the meaning of certain āyāt.
- Giving your students periodical tests that help them review the previously learned lists.
- Giving extra exercises that help the students apply the learned knowledge.

The book will probably be most useful at intermediate levels (where all or nearly all of the material will be relevant), and can both serve as an introductory course to the basics of Arabic vocabulary and verb forms (ṣarf). It will also be useful for some more advanced students who have problems with the basics of (Ṣarf) verb conjugation or handling derived verbs and nouns based on the Arabic 10 verb forms. However, this book contains by no means everything there is to know about Arabic grammar or sentence structure. Qur'ānic grammar has its dedicated course book (step 5) which will further help your learners decipher the Qur'ānic sentence and really understand the deeper connotations of the Qur'ān.

Learners who can benefit from this book, are those who are already able to recite the Qur'ān fluently with correct tajweed application. Students who are still learning tajweed, are encouraged to rather focus on the more important aspect of their Qur'ān education: learning tajweed.

The lists of this book are in a logical order; they are built on top of one another since they depend on one another. This means the first list is more fundamental and basic the one that follows it. Therefore, it is not intended that the lists are taught in a different order other than the one suggested in this course book.

Benefiting from this method, heavily depends on using one's memory and studying skills. It is, therefore, crucial to help your students follow a systematic approach by giving them studying routines and learning plans that suit their abilities. It is also important to encourage them to train their memory and differentiate, where possible, with the number of words given each lesson/ learning session. Carrying out periodical tests, reviews or competitions is also very crucial to helping students retain their learned knowledge and ensure that they are on the right path.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Entirely Merciful, the Especially Merciful.

How to Understand 85% of the Quran



Arabic 101

Preface

Qur'ānic Vocabulary

ORIENTATION

MSA Arabic stands for Modern Standard Arabic. In other words, Fus-ḥā.

Learning Modern Standard Arabic (MSA) with the goal of understanding the Qur'ān in its original language can be a long and tedious journey. This is because mastering MSA often requires learning vocabulary and grammar that are not directly related to the Qur'ānic text. As a result, it may take a significant amount of time before you notice progress in deciphering the Qur'ān.

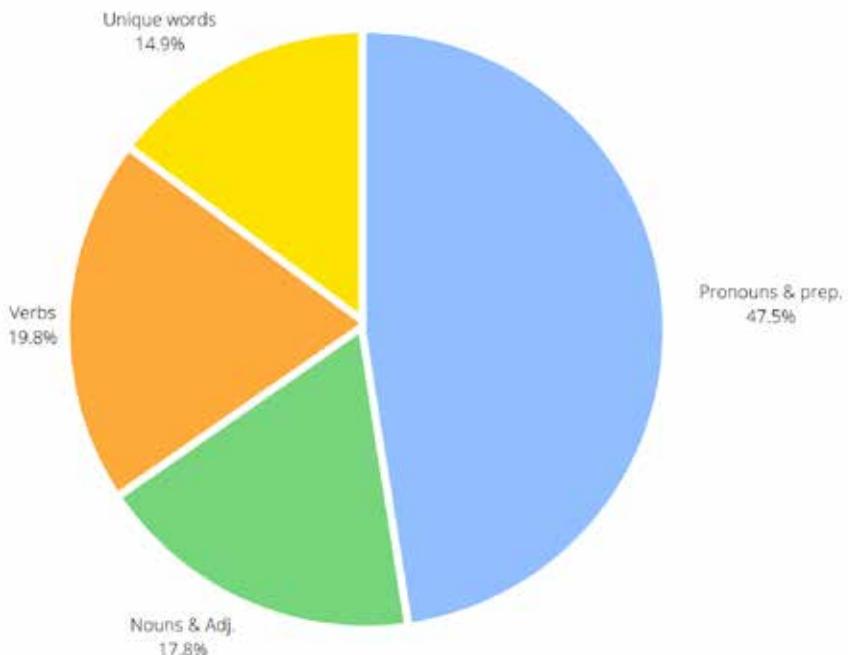
To address this challenge, the concepts of Qur'ānic vocabulary and Qur'ānic grammar were developed. These approaches focus exclusively on the words and grammatical structures relevant to the Qur'ān, providing a more efficient path to achieving your goal of understanding it in Arabic as quickly as possible.

Qur'ānic Vocabulary

The Noble Qur'ān consists of 114 sūrahs, and 6236 āyāt. If you count every single word from cover to cover, you will find out that the Qur'ān contains:

- 77,430 words (repeated and unrepeated)
- 3680 lemmas
- 1,685 roots.

Importantly, you do not need to learn all of these unique words to be able to understand the Qur'ān in Arabic because of the number of repeated words. As a matter of fact, roughly 50% of the entire Noble Qur'ān is made up using only 88 words! Yes. You read that correctly. These words and their variations are repeated hundreds if not thousands of times in the Qur'ān. Once you get to know the meaning of the root word, things get a whole lot easier.



This chart shows that the vocabulary of the Qur'ān consists of four categories:

1. **Blue category (0% - 50%):** The basics of Arabic with the most frequent words such as pronouns, prepositions, particles etc. (Discussed in PART I)
2. **Green category (50% - 65%):** The most important and frequently used nouns and adjectives in the Qur'ān. (Discussed in PART II)
3. **Orange category (65% - 85%):** tackles the verb forms. (Discussed in PART III)
4. **Yellow category:** This category contains the words that are not often repeated in the Qur'ān, and therefore, are outside the scope of this course book.



The following is a number of considerations that you must be aware of to ensure that this book can be beneficial to you:

Context

When words have different meanings, they will be highlighted with an example, and explained in their context.

The Arabic language is such a rich language with each word filled with meaning, connotations and references. It is, therefore, noteworthy that some words cannot be easily translated into a single word every time it is used in the Qur'ān. In certain contexts, a word *could mean different but related things*. In this book, we have done our best to choose not only the best fitting translation, but also the translation that is most often used in the Qur'ān. Throughout this book, we have used 'Sahīh international translation', which is an approved translation of the Qur'ān, to find the best fitting translation of the lists of this book.

Synonymity

The language of the Qur'ān is so precise and accurate in its expression, and that is no surprise; it is the word of Allāh. Having said that, because of the limitations of the target language (English), some words will be given the same translation. However, this does not mean that the Arabic words mean exactly the same, or could be exchanged; it only means that this is the best fitting translation within the options of the English language. In fact, Synonymity in the Qur'ān is either extremely rare, or completely non-existent, and that is the view adopted by the majority of scholars of Islam¹.

Understanding VS. Tafsīr

Understanding the words of the Qur'ān, and being able to understand what an āyah says, does not, at any degree, mean that you are now able to interpret the Qur'ān or explain it as you see fit. However, understanding the Qur'ān saves you the need to ever need to open a translation of the Qur'ān, and puts you at the same level as most Arabs who read the Qur'ān and understand the basic semantics and syntax of the Qur'ān.

On the other hand, tafsīr of the Qur'ān is whole different and separate branch of knowledge that requires much deeper study to cover all the different methods of tafsīr with much deeper understanding of Arabic grammar and morphology.

¹ An example is the view of Ibn Taymiyyah (May Allāh have mercy on him) who adopted this opinion in his book *مقدمة في أصول التفسير* (Introduction to the Principles of Tafsīr).

Here's an example to show the difference between understanding and interpretation of the Qur'ān.

In this āyah Allāh says:

الْصَّالِّينَ	وَلَا	عَلَيْهِمْ	الْمَغْضُوبُونَ	غَيْرِ
those who are astray	or	those who have evoked [Your] anger		not

In this āyah, Allāh clearly talks about two groups of people that we pray everyday to be guided to a path that is not like these two. Understanding the meaning of the words, enables us to know what the words mean, and what the āyah is talking about, but we cannot simply conclude who these two groups are or what the āyah is referring to. However, by consulting any tafsīr, you will find out that the first group "those who have evoked Allāh's Anger" are the Jews, and 'those who are astray' are the Christians.

Difference in rasm

The word 'Rasm' is an Arabic word which means 'calligraphy' or 'style of writing.'

The Qur'ān was written in what is called 'Uthmani Codex' or 'Uthmani Rasm' which is the way of writing that Uthman ibn 'afān and all the sahābah unanimously agreed to use to write the Qur'ān in. It is, by and large, the same as regular Arabic we read today, but there are some words that have been written differently, like:

Qur'ān	الْكِتَب	الرَّكْوَة	الصَّلَاة
MSA	الْكِتَاب	الرَّكْوة	الصَّلَاة

Other words appear in different contexts in different places in the Qur'ān:

Qur'ān	أُمْرَاتٌ	أُمْرَأَةٌ
MSA		أُمْرَأَةٌ

The word 'wahī' is the Arabic word for (Revelation)

There are many different opinions as to why some words are written differently in the Qur'ān: some scholars think it is part of wahī, and each variation has its own connotation or meaning implications, others think that it is not part of wahī.

Regardless of this difference in opinion, we should keep the Qur'ān exactly as it was written, and so the vocabulary you learn, will be given in the same 'rasm' as you would find it in your muṣ-haf. If there are two variations of the same word, then the more common one will be given, while highlighting the less common one so that you can still recognize it if you see it.

Finally, purify your intentions to seek Allāh Alone, and Bismillah...



The first part of this book should, *in shā' Allāh*, help the learner understand roughly 50% of the original text of the Noble Qurān in Arabic . This is done through learning 88 words that have been repeated thousands of times throughout the entire book. These words include the basic makeup of sentences, like pronouns, particles, prepositions, question words, and other basic sentence components. While you will directly start seeing results after learning just a couple of lists, the importance of this part of the book is laying important foundations for other lists to follow which will totally open your eyes and mind to understanding much more from the Qurān, *in shā' Allāh*.

ORIENTATION

The majority of the words studied in PART I are pronouns, particles, prepositions, etc. So anything that is not a noun or a verb will be included in this part.

Case ending is the *tashkīl* or diacritic found on the *last letter* of the word.

Importantly, this category of words have a fixed case ending, unlike most nouns and verbs. When dealing with words that have a fixed case ending, you will always find them indicated at the end of words, like these:

هَذِهِ	Case ending is kasrah : ـ
ذَلِكَ	Case ending is fathah : ـ
كُمْ	Case ending is sukūn : ـ
حَيْثُ	Case ending is dammah : ـ

This means that these words, and many others like them, only occur in the Qur'ān with this case ending, no matter in which position they occur.

However, there are some words, that do change their case endings depending on their position and function in the sentence. When dealing with these words, you will see that they are given **without** any case endings to indicate the they may appear with different case endings in the Qur'ān depending on their position in the sentence, like these:

As seen in the book	Variations in the Qur'ān		
غَيْرٌ	غَيْرٌ	غَيْرٌ	غَيْرٌ
فَوْقٌ	فَوْقٌ	-	فَوْقٌ
بَعْضٌ	بَعْضٌ	بَعْضٌ	بَعْضٌ



Therefore, to properly learn these words, and make your progress faster, in shā' Allāh, make sure to learn the word with its 'fixed' case ending when they are indicated. And if the words does not have a fixed case ending, then you would know that there are different case endings (and so different ways to pronounce their endings) when you see them in the Qur'ān.

1

List ONE

Demonstrative pronouns

From 0% - to 50% of the Qur'ān



Male



Female



Plural

English		Arabic
This		هَذَا
That		ذَلِكَ
This		هَذِهِ
That		تِلْكَ
These		هَؤُلَاءِ
Those		أُولَئِكَ
He who		الَّذِي
She who		الَّتِي
Those who		الَّذِينَ
Those who		الَّتِي
These		هَذِهِ
Those		تِلْكَ

LIST 1: DISCUSSION



Demonstrative pronouns [in English] are words such as ‘this’ and ‘that’, used to indicate what things you are referring to: this book, that pen, those people ..etc.

This



هَذَا

قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلٍ

Notice how the word looks when other particles are attached to it so that you can easily recognize it in context.

«They will say, “**This** is what we were provided with before,”» [2:25]

مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

«“What did Allāh intend by **this** example?”» [2:26]

فَهَذَا يَوْمُ الْبَعْثِ

«**This** is the Day of Resurrection» [30:56]

That



ذَلِكَ

Why is ذَلِكَ sometimes translated into this/ that?

Though the word ذَلِكَ (and similar demonstrative pronouns for that matter) means ‘that’ and is, therefore, used to refer to far objects, it can sometimes be used with closer objects that are high in value, place or position. This is because of the connotation of such Arabic words. It should not come as a surprise that sometimes the word ذَلِكَ will be translated into ‘this’ rather than ‘that’, because English demonstrative pronouns do not carry the same connotations as their Arabic counterparts.

The first example highlights this phenomenon:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

«**This [that]** is the Book in which there is no doubt» [2:2]



Here are some other examples with a ‘consistent’ translation that are more aligned with the English usage of the word:

وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُونَ

«Of **that** they have no knowledge; they are only assuming.» [45:24]

فَذَلِكَ يَوْمَيْدِ يَوْمٌ عَسِيرٌ

«**That** Day will be a difficult day.» [74:9]

This



هَذِهِ

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةِ

«but do not approach **this** tree» [7:19]

لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ

«For those who do good in **this** world, is goodness.» [16:30]

قَالَ هَذِهِ نَاقَةٌ لَّهَا شِرْبٌ

«**This** is a she-camel; she has her turn of drinking,» [26:155]

The words تُلْكَ and هَذِهِ can be used with true feminine nouns (women - daughter

..etc,) as well as with metaphorical feminine words like (tree - nation). They also have other uses indicated at the end of this lesson.

That



تُلْكَ

تُلْكَ أُمَّةٌ قَدْ خَلَتْ

«**That** was a nation that has passed on;» [2:134]

وَتُلْكَ حُجَّتَنَا إِنَّا أَتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ

«**That** was Our argument which We gave to Abraham against his people.» [6:83]

These



هَؤُلَاءِ

وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا

«and We bring you as a witness against **these**?» [4:41]

لَيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ

“Are **these** the ones whom Allāh has favored from among us?”» [6:53]

The word هَؤُلَاءِ contains two types of madd, what are they?

Those



أُولَئِكَ

أُولَئِكَ عَلَى هُدَىٰ مِنْ رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

«**Those** are upon [right] guidance from their Lord, and it is those who are the successful.» [2:5]

You can notice that there are some words/particles that will be lost in translation and won't be translated at all, like the first letter in the word فَأُولَئِكَ

He who



الَّذِي

فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَإِنَا الْتَّوَابُ الرَّحِيمُ

«**Those**—I will accept their repentance. I am the Acceptor of Repentance, the Merciful.» [2:160]

* It is important to know that Arabic, unlike English, does not have gender-neutral nouns. This means that every single word in Arabic is either masculine or feminine. That is why, the word الَّذِي, though it means ‘he who’, it is not exclusively used with men or true masculine nouns.

Similarly, the word الَّتِي means ‘she who’, but it does not mean that you only use it to refer to women. This means that الَّذِي and الَّتِي (and many other demonstrative pronouns) are used to refer to masculine and feminine nouns regardless of being animate or inanimate objects (see the third example).

مَثْلُهُمْ كَمَثَلَ الَّذِي أَسْتَوْقَدَ نَارًا

«Their likeness is that of a person **who** kindled a fire;» [2:17]

أَوْ كَالَّذِي مَرَ عَلَى قَرِيَةٍ

«Or like him **who** passed by a town» [2:259]

عَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ عَامِنُوا

«Believe in that **which** was revealed to the believers» [3:72]

More on gender in Arabic will be highlighted in 'Qur'ānic Grammar'.



She who



الَّتِي



'Metaphorical' feminine nouns are nouns that are not real feminine beings, like **الشَّمْسُ, النَّارُ** which are things, but treated as feminine nouns metaphorically.

Although we translated the word **الَّتِي** as 'she who', it is not exclusively used to refer to females, but it is also used to refer to 'metaphorical' feminine nouns. That is why the translation of **الَّتِي**, as you will see in the examples, will be slightly different depending on who English grammar deals with such words.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَفَرِينَ

«And guard yourselves against the Fire **that** is prepared for the disbelievers.»

[3:131]

Notice how the word **الَّتِي** is translated differently depending on its position in the English translation and how English deals with such words.

أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ الْسَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

«Repel evil by **what** is better. We are aware of what they describe.» [23:96]

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَرَلَهَا

«And do not be like **her who** untwisted her spun thread,» [16:92]

Those who(m)



الَّذِينَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

«The path of **those** whom You have blessed,» [1:7]

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا

«And do not be like **those** who became divided» [3:105]

فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ

«But **those** who mocked them were enveloped by what they used to ridicule.»

[6:10]



In Arabic, plural noun forms can, in certain contexts, be referred to using feminine demonstrative pronouns (**تُلُكَ, الَّتِي, هَذِهِ**). That is why, on very limited occasions in the Qur'aan, feminine demonstrative pronouns are used to refer to or modify *plural nouns*. However, it is important to note that these uses are **not** common in the Qur'aan. It is, therefore, advised to *first* assume the regular meaning of the pronoun *before* exploring other meanings.

Those who



الَّتِي

*So here the plural words **أَلْأَغْلَلُ** and **عَالَهُتُّمُ** were followed by **الَّتِي**, not because they are 'females,' but because they are plural, which, as it happens, receives the same relative pronoun as the one used with females.*

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَلَ الَّتِي كَانَتْ عَلَيْهِمْ

«And relieves them of their burden and the shackles **which** were upon them.

[7:157]

فَمَا أَغْنَتْ عَنْهُمْ عَالَهُتُّمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ

«And they were not availed at all by their gods **which** they invoked other than Allāh. [11:101]

These



هَذِهِ

*What we said about **الَّتِي** for the plural, can be said about both **هَذِهِ** and **تَلْكِهِ** when used for the plural.*

وَقَالُوا هَذِهِ أَنَعُمُ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرَزْعِهِمْ

«And they say, “**These** animals and crops are forbidden; no one may eat from them except whom we will,” by their claim. [6:138]

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَدِيكُفُونَ

«When he said to his father and his people, “What are **these** statues to which you are devoted?”» [21:52]

Those



تِلْكَ

تِلْكَ أَمَانِيُّهُمْ

«**Those** are their wishes.» [2:111]

تِلْكَ حُدُودُ اللَّهِ

«**Those** are the bounds set by Allāh.» [4:13]

List TWO

Negations & Exceptions

From 0% - to 50% of the Qur'ān

English	Arabic
Yes	نعم
Yes, indeed	بلـ
Certainly not	كـلا
Except	إـلا
Nothing but	إـن ... إـلا
Nothing but	مـا ... إـلا
So as not to/ that not	أـلـا
Do(es) not	لـا
Not (present/ past)	مـا
Will not	لـنـ
Did not	لـمـ
(There is) no	لـيـسـ
(There is) no	لـيـسـتـ
Other than/ not	غـيرـ
Apart from	مـن دـونـ

LIST 2: NEGATIONS & EXCEPTIONS



In this lesson, we notice that some Arabic words/ expressions can deliver a certain meaning with varying degrees of intensity depending on the context of an āyah. That is why you will see that some words will not be translated in the same way all the time, since context plays a role when being translated in English. However, as a beginner, learning a single meaning/ variation is more than enough to understand the message conveyed in a certain āyah.

Yes

نعم

فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقَّاً قَالُوا نَعَمْ

«Did you find what your Lord promised you to be true?” They will say, “**Yes.**” [7:44]

قالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ

«He said, “**Yes**, and you will be among my favorites.”» [7:114]



Notice the tashkīl on the word نَعَمْ, and compare to a very similar word: يَعْمَلْ. Which means: *favors*. Tashkīl can change the meaning of the word.

Yes, indeed

بَلْ



In English, answering a closed question can only be done by using ‘Yes’ or ‘No’. In Arabic, however, the word بَلْ implies neither ‘yes’ nor ‘no’. It is a word that is used to imply affirmation to a negative question.

بَلْ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

«**Yes Indeed**, whoever commits misdeeds, and becomes besieged by his iniquities—» [2:81]

بَلْ مَنْ أَسْلَمَ وَجْهَهُ وَلِلَّهِ وَهُوَ مُحْسِنٌ

«**Indeed**, whoever submits his face in Islam to Allāh while being a doer of good» [2:112]

Certainly not

كَلَّا

The difference between لَمْ and كَلَّا is that كَلَّا is more emphatic form of negation. That's why, in English this emphasis is compensated with extra words added to the negation.

كَلَّا سَنَكُتبُ مَا يَقُولُ

«**No indeed!** We will write what he says.» [19:79]

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَابِلُهَا صَلَوةً

«**Certainly not!** It is just a word he is saying.» [23:100]



The word كَلَّا is **only** found in 'Mekki' sūrahs, which are the sūrahs revealed before the Hijrah of the Prophet ﷺ. Since the meaning of the word كَلَّا is more emphatic and confrontational than using لَمْ، it was more suited to directly addressing the disbelievers and deniers of Allah's Message.

Except

إِلَّا

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ

«Allāh - there is no deity **except** Him, the Ever-Living, the Sustainer of [all] existence.» [3:2]

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ وَإِلَّا بِإِذْنِهِ

«Who is he that can intercede with Him **except** with His permission?» [2:255]

Nothing but

إِنْ .. إِلَّا

There is typically only **one** word between إِنْ and إِلَّا

ثُمَّ جَاءُوكُمْ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

«and then they come to you swearing by Allah, “We intended **nothing but** good conduct and accommodation.”» [4:62]

وَقَالُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

«And say, “This is **nothing but** plain magic.”» [37:15]

Nothing but

مَا .. إِلَّا

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمْرَتَنِي بِهِ

«I said **not** to them **except** what You commanded me» [5:117]

فَقَالَ الْمُلُوُّا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ

«But the notables of his people, who disbelieved, said, “This is **nothing but** a human like you,”» [23:24]

That .. not

إِلَّا

إِنِّي أُحْكِمُ إِلَّا لِلَّهِ أَمْرًا إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

«He has commanded **that** you worship none **but** Him.» [12:40]

وَمَا لَنَا إِلَّا نَتَوَكَّلُ عَلَى اللَّهِ

«And why should we **not** rely upon Allāh» [14:12]

Do(es) not

لَا



A ‘Particle’ is a word that is not a noun or a verb, but rather a word that has a grammatical function in the sentence.

The word لَا is a *particle* used for general negation in Arabic; this means that depending on its context, its meaning of negation may be translated differently in English, but its implication of negation remains the same, and that is the most important thing when you see this word used in the Qur’ān. The highlighted translation of “does not” and “do not” was chosen because using لَا to convey negation to present simple verbs is the more common use of this particle in the Qur’ān. Still, it is important to know that English has many different ways to convey negations in the present tenses, and not just “do not” and “does not”. Study the following examples:

لَا تَسْمَعُ فِيهَا لِغَيَةً

«Wherein they will hear **no** unsuitable speech.» [88:11]

لَا يُسِمِّنُ وَلَا يُغْنِي مِنْ جُوعٍ

«That **neither** nourishes, **nor** satisfies hunger.» [88:7]

This word is explained with more details in the addendum section at the end of PART I. This addendum is dedicated only to this word and how to deal with it properly in the Qur'ān.

Not (present/ past)

مَا

The word مَا is possibly one of the most flexible words in Arabic, which could be used with different meanings and contexts. One of the reasons why we consider it to be flexible is that we use it to negate verbs in present and also past, unlike لَا which is mostly used with present verbs.

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ ءامَنُوا وَمَا يَخْدِعُونَ إِلَّا أَنفُسُهُمْ

«They seek to deceive Allāh and those who believe, but they deceive **none** but themselves» [2:9]

وَمَا كَفَرَ سُلَيْمَانٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا

«Solomon disbelieved **not**, but the Satans disbelieved» [2:102]

Will not

لَنْ

قَالَ لَنْ أُرْسِلَهُ وَمَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ

«He said, “I **will not** send him with you, unless you give me a pledge before Allāh”» [12:66]

فَلَنْ أُبَرِّحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي

«I **will not** leave this land until my father permits me» [12:80]

Did not

لَمْ



The major use of the Arabic word لم is past negation. This, naturally, includes different types past tenses in English: past simple, past perfect, present perfect. Therefore, it can be translated into more than just ‘did not’. It could also be used as ‘have not’, ‘had not’ and ‘would not’. In other words, as long as it has to do with the past tense, لم is used.

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

«And teach you the Book and the wisdom, and teaching you that which you **did not** know;» [2:151]

وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ

«When we are more worthy of authority than he, and he **was not** given plenty of wealth?» [2:247]

(There is) no



لَيْسَتْ



لَيْسَ

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعَ

«For them, **there** will be **no** food except from a poisonous, thorny plant» [88:6]

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُواْ بُيُوتًا غَيْرَ مَسْكُونَةٍ

«**There** is **no** blame on you for entering uninhabited houses,» [24:29]

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ

«The Jews say, “The Christians are **not** based on anything;”» [2:113]

Other than/ not

غَيْرِ

مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيْكُمْ بِضِيَاءً

«What deity **other than** Allāh could bring you light?» [28:71]

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الظَّالِمِينَ

«The path of those upon whom You have bestowed favor, **not of** those who have evoked [Your] anger or of those who are astray.» [1:7]

Apart from

مِنْ دُونِ

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

«And **apart from** Allāh you have no protector or helper?» [29:22]

وَقَالَ إِنَّمَا أَتَخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَنَا

«And [Abraham] said, “You have only taken, **apart from** Allāh, idols”» [29:25]

3

List THREE Question words

From 0% - to 50% of the Qur'ān

English

Arabic

Yes/ no Questions

أَ / هَلْ

What ...?

مَا / مَاذَا

Why...?

لِمَ

Who...?

مَنْ

When ...?

مَقَاتِلٌ

Where...?

أَيْنَ

How...?

كَيْفَ

How many/ much?

كَمْ

Which?

أَيُّ

How...? From Where..?
(mostly rhetorical)

أَنَّى

LIST 3: QUESTION WORDS



Typically, there are two types of questions: **open questions** and **closed questions**.

Open questions use question words such as 'What,' 'Where,' 'When,' and 'Why,' and their answers are open-ended. Closed questions, on the other hand, provide only two possible answers: 'Yes' or 'No.' This is why they are also known as yes/no questions. A less common third type of question is the **rhetorical question**, which is used to make a point rather than to seek information. All these question types can be found in the Qur'aan, and this lesson will highlight the words used to formulate them.

Yes/ no Questions

أَ / هَلْ

A prefix is a letter or group of letters added to the beginning of a word to produce a new word. Like when adding 'un' to 'happen,' we get a new word 'unhappy.'

The hamzah (-ّ) can be used as a *prefix* to form a yes-no question. The subject of that sentence is then determined by the word to which ّ is attached. The hamzah (-ّ) can also appear as only (ء) at the beginning of words that already start with a hamzah (ّ). The word هَلْ, on the other hand, is a stand-alone word which gives the same meaning and has the same function.

The translation of both of these words to English depends on the tense of the sentence. Therefore, you will see it translated as 'is this ..', 'Do they ..', 'will they ..' and so on, since all of these are ways to form a yes/no question in English. Study these examples:

أَهُؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ إِنَّهُمْ لَمَعَكُمْ

«Are these the ones who swore by Allāh most earnest oaths that they were with you?» [5:53]

أَهَذَا الَّذِي يَذْكُرُ عَالَهَتُكُمْ

«Is this the one who insults your gods?» [21:36]

إِنَّ رَبَّابِي مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ أَلَوْحِدُ الْقَهَّارُ

«Are separate lords better or Allāh, the One, the Prevailing?» [12:39]

يَقُولُونَ هَلْ لَنَا مِنْ أَلَّا مُرِّ مِنْ شَيْءٍ

«Saying, "Is there anything for us [to have done] in this matter?"» [3:154]

وَيَصْدَدَكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

«And to prevent you from the remembrance of Allāh, and from prayer.

Will you not desist?» [5:91]

What ...?

مَا / مَاذَا

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسُحْرٍ فَمَاذَا تَأْمُرُونَ

«He wants to evict you from your land, so **what** do you recommend?» [26:35]

فَالْقِهَةِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ

«And deliver it to them. Then leave them and see **what** [answer] they will return..»

[27:28]

Why...?

لِمَ

قَالَ يَقُومٌ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ

«He said, “O my people, **why** are you quick to do evil rather than good?”» [27:46]

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا

«And they will say to their skins, “**Why** did you testify against us?”» [41:21]

Who/ whoever

مَنْ

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَلِحًا

«And **who** is better in speech than someone who calls to Allāh, and acts with integrity,» [41:33]

وَلِئِن سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

«And if you ask them, “**Who** created the heavens and the earth?”» [31:25]

When ...?

مَتَى

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

«And they say, “**When** will this promise be fulfilled, if you are truthful?”» [10:48]

فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

«Then they will nod their heads at you, and say, “**When** will it be?”» [17:51]

Where...?

أَيْنَ



The word أَيْنَ will be discussed in the final chapter of this book along with other combinations that go with the word مَا.

It is important to mention that the word أَيْنَ can be attached to مَا forming أَيْنَ مَا attached, but when this happens, the word أَيْنَ will lose its ability to form questions with the meaning of ‘Where..?’ So, make sure that it is not attached to anything else so that it would be understood as a question word.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ تَرْعَمُونَ

«On the Day when He will call to them, and say, “**Where** are My associates whom you used to claim?”» [28:62]

وَقَيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ

«And it will be said to them, “**Where** are those you used to worship?”» [26:92]

How

كَيْفَ

أَوَلَمْ يَرَوْا كَيْفَ يُبَدِّئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ

«Have they not seen **how** Allāh begins creation and then repeats it?» [29:19]

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

«Say, [O Muhammad], “Travel through the land and observe **how** He began creation.”» [29:20]

How many/ much?

كَمْ



Countable nouns are nouns like pens, books, tables, which can be counted by the item. While Uncountable nouns are like: money, time, water, which cannot be counted

In English, we differentiate between *countable* and *uncountable nouns*. This is **not** the case when it comes to Arabic. This means that the word كَمْ is used when asking about both countable and uncountable nouns.

أَلَمْ يَرَوْا كَمْ أَهْلَكُنَا مِنْ قَرْنِ

«Have they not considered **how many** generations We destroyed before them?»
[6:6]

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

«**How many** a guilty town have We crushed,» [21:11]

Which?

أَيُّ



In English, when you are trying to make a choice, we use ‘which’ if the number of choices is limited, while we use ‘what’ if the number is unlimited or unknown. However, in Arabic, the word أيُّ covers both of these meanings, which means that this differentiation does not exist in Arabic. That is why, the word أيُّ can be translated to either ‘what’ or ‘which’ depending on the context of the ayah in English.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَدَةً

«Say, “**What** thing is greatest in testimony?”» [6:19]

فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

«So **which** of the two parties has more right to security, if you should know?»
[6:81]

How...? From Where ..? (Mostly rhetorical)

أَنِّي

Rhetorical questions are asked just to make a point but not because you want an answer.

ذَلِكُمْ اللَّهُ فَإِنِّي تُؤْفَكُونَ

«That is Allāh. So **how** could you deviate?» [6:95]

أَنِّي يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ وَصَاحِبَةٌ

«**How** can He have a son when He never had a companion?» [6:101]

4

List FOUR

Prepositions

From 0% - to 50% of the Qur'ān

English

Arabic

Above/ on/ over

فَوْقٌ

Under(neath)/
beneath

تَحْتٌ

Right (hand)

يَمِينٌ

Left (hand)

شِمالٌ

Between/ Among

بَيْنٌ

Before (place/ time)

بَيْنَ أَيْدِي / بَيْنَ يَدَيْ

After / successor

خَلْفٌ

Behind/ beyond
(after)

وَرَاءٌ

(A)round

حَوْلٌ

Wherever

حَيْثُ

Wherever

أَيْمَانًا

LIST 4: PREPOSITIONS



Prepositions are words that provide information about space, time, or direction. Strictly speaking, most of the Arabic words in this list are ظرف مكان, which is an adverb of place. However, in English, prepositions and adverbs of place are conceptually close to each other. To simplify the concept, you will study all these words under one category.

The difference between prepositions and adverbs of place/time will be highlighted more in 'Qur'ānic Grammar'

You will also notice that Arabic words often convey a broader meaning than their English counterparts, leading to one Arabic word being translated into several closely related English words.

Above/ on/ over

فَوْقَ

إِنِّي أَرَنِي أَحْمَلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الْطَّيْرُ مِنْهُ

«Indeed, I have seen myself [in a dream] carrying **on** my head [some] bread, from which the birds were eating.» [12:36]

وَجَاعِلُ الَّذِينَ أَتَبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ

«-and hold those who follow you **above** those who disbelieve till the Day of Resurrection.» [3:55]

وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوْكُمْ فِي مَا آتَيْتُكُمْ

«-and exalted some in rank **over** others in order to try you by what He has given you.» [6:165]

Under(neath)/
beneath/ Below

تَحْتَ

فَنَادَنَاهَا مِنْ تَحْتِهَا أَلَا تَحْزِنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيَّا

«Whereupon he called her from **beneath** her: “Do not worry; your Lord has placed a stream **beneath** you.”» [19:24]

وَنَرَعَنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَرُ

«And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers **beneath** which rivers flow.» [7:43]

Right (hand)

يَمِينٌ

لَقَدْ كَانَ لِسَبَّا فِي مَسْكَنِهِمْ ءَايَةً جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ

«There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the **right** and on the left.» [34:15]

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَا عَنِ الْيَمِينِ

«They will say, “You used to come at us from **the right**.”» [37:28]

وَ مَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ

«And what is that in your **right-hand**, O Moses?» [20:17]

Left (hand)

شِمالٌ

لَقَدْ كَانَ لِسَبَّا فِي مَسْكَنِهِمْ ءَايَةً جَنَّتَانِ عَنْ يَمِينٍ وَ شِمَالٍ

«There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the **left**.» [34:15]

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

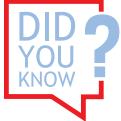
«As the two receivers receive, seated to the right and to **the left**.» [50:17]

وَاصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ

«And the companions of the left - what are the companions of **the left**?» [56:41]

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِشِمالِهِ فَيَقُولُ

«But as for he who is given his record in his **left hand**, he will say,» [69:25]



The word يَبْيَن and شَمَال can also refer to someone's fate on the Day of Judgment. The word يَمِين would refer to those who are admitted to Jannah, and the word شَمَال would refer to those who are admitted to Jahannam. When these two words are used with that meaning they will be added to the word أَصْحَب (companions of-) Like these:

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

«The companions of the right - what are the companions of the right?»

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ

«And the companions of the left - what are the companions of the left?»

Between/ among

بَيْنَ

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

«so that it may not circulate solely **between** the wealthy among you.» [59:7]

لَهُ وَمَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الْثَرَى

«To Him belongs everything in the heavens and the earth, and everything **between** them, and everything beneath the soil.» [20:6]

يَخْرُجُ مِنْ بَيْنِ الْصَّلْبِ وَالْتَّرَابِ

«Issuing from **between** the backbone and the breastbones.» [86:7]

Before (time)

بَيْنَ أَيْدِي / بَيْنَ يَدَى

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدَى وَبُشْرَى لِلْمُؤْمِنِينَ

«Confirming that which was **before** it, and as guidance and good tidings for the believers.» [2:97]

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

«He knows what is [presently] **before** them and what will be after them,» [22:76]

After / successor

خلف

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ

«He knows what is [presently] before them and what will be **after** them,» [22:76]

فَالْيَوْمَ نُنَحِّيَكَ إِبَدَنَكَ لِتَكُونَ لِمَنْ خَلَقَ إِلَيْهِ

«Today We will preserve your body, so that you become a sign for those **after** you.» [10:92]

Behind/ beyond (after)

وراء

وَإِذَا سَأَلَتْهُنَّ مَتَاعًا فَسُئَلُوْهُنَّ مِنْ وَرَاءِ حِجَابٍ

«And when you ask his wives for something, ask them from **behind** a screen;» [33:53]

فَبَشِّرْنَاهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

«And We gave her good news of Isaac; and **after** Isaac, Jacob.» [11:71]

فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ

«But whoever seeks anything **beyond** that—these are the transgressors.» [70:31]

Around / year

حول



Though the word حَوْلٌ is mainly used as a preposition with the meaning of ‘around’, it could also be used as a noun with the meaning of ‘year’. This meaning stems from the fact that a year goes around in circle starting from where it ended. This meaning is, however, much less frequent than its use as a preposition in the Qur’ān.

وَتَرَى الْمَلَائِكَةَ حَاقِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

«And you will see the angels hovering **around** the Throne, glorifying their Lord with praise.» [39:75]

وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

«-that you may warn the Central City and whoever is **around** it» [6:92]

The use of the word حَوْلٌ with the meaning of 'year' is much less common in the Qur'aan.

وَصِيَّةً لِأَزْوَاجِهِمْ مَتَدِعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ

«For their wives is a bequest: maintenance for **one year** without turning [them] out.» [2:240]

Wherever

حَيْثُ

وَكُلَا مِنْهَا رَغْدًا حَيْثُ شِئْتُمَا

«and eat therefrom in [ease and] abundance from **wherever** you will.» [2:35]

وَحَيْثُ مَا كُنْتُمْ فَوَلُواْ وُجُوهَكُمْ شَطَرَهُو

«And **wherever** you may be, turn your faces towards it.» [2:144]

Wherever

أَيْنَمَا

أَيْنَمَا تَكُونُواْ يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ

«**Wherever** you may be, death will catch up with you, even if you were in fortified towers.» [4:78]

فَأَيْنَمَا تُولُواْ فَشَّمَ وَجْهُ اللَّهِ

«So **wherever** you [might] turn, there is the Face of Allāh.» [2:115]

5

List FIVE

Particles

From 0% - to 50% of the Qur'ān

English	Arabic
In	بِـ
(away) From/ about	عَنْ
In/ during	فِـ
As/ like	كَـ
For (belongs to)	لـ
From	مِنْ
(to)wards	إِلَى
Until	حَتَّى
On/ upon/ over	عَلَى
With	مَعَ
And/ by (swear by)	وـ

LIST 5: PARTICLES

* A **particle** is a word or a part of a word that serves a grammatical purpose but, in certain situations, carries little or no independent meaning. Prepositions are, therefore, considered particles as well. In Arabic, both prepositions and particles are translated as حرف.

That is why, this particular list is probably the most problematic one when it comes to translating them in English. A great number of these particles are part of a phrasal verb. The Arabic phrasal verbs will, in some cases, use prepositions that do not correspond to their English counterparts, e.g., the preposition عن literally means ‘about’. However, if used as part of a phrasal verb مُعَنِّفٌ عَنْهُم, it would be translated into ‘lighten for’ **not** ‘lighten about’. This occurs because we prioritize translating the meaning rather than adhering strictly to a word-for-word translation. Approach these phrasal verbs with this understanding in mind.

These particles will be explained in greater details when we start discussing Qur'ānic grammar (Book 5), *in shā' Allāh*.

In

بـ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«In the name of Allāh, the Gracious, the Merciful.» [1:1]

وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا

«And We inspired to Moses and his brother, “Settle your people in Egypt in houses and make your houses”» [10:87]

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ

«And those who believe in what was revealed to you,» [2:4]

(Away) From/ about

عَنْ

فَمَا لَهُمْ عَنِ الْتَّذْكِرَةِ مُعْرِضِينَ

«Then what is [the matter] with them that they are, **from** the reminder, turning away.» [74:49]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

«And when My servants ask you **about Me**, I Am near;» [2:186]

In/ during

فِي

أُولَئِكَ حَيْطَثُ أَعْمَلُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

«-[For] those, their deeds have become worthless, **and** in the Fire they will abide eternally.» [9:17]

فَمَنْ لَمْ يَجِدْ فَصَيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجَّ

«But if he lacks the means, then fasting for three days **during** the Hajj» [2:196]

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

«And fight **in** the way/cause of Allāh those who fight you,» [2:190]

As/ like

كَـ

كَذَلِكَ جَزَاءُ الْكُفَّارِينَ

«**Such** is the retribution of the disbelievers.» [2:191]

وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

«A day with your Lord is **like** a thousand years of your count.» [22:47]

For (belongs to)

لـ

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ

«It is **for** the poor; those who are restrained in the way of Allāh» [2:273]

ذَلِكَ الْكِتَبُ لَا رَيْبٌ فِيهِ هُدَى لِلْمُتَّقِينَ

«This is the Book in which there is no doubt, a guide **for** the righteous.» [2:2]

From

مِنْ

وَإِنْ تُصْبِهُمْ حَسَنَةً يَقُولُواْ هَذِهِ مِنْ عِنْدِ اللَّهِ صَلَّى

«When a good fortune comes their way, they say, “This is **from** Allāh.”» [4:78]

وَإِذْ نَجَّانَاكُمْ مِنْ ءالِ فِرْعَوْنَ

«And recall that We delivered you **from** the people of Pharaoh.» [2:49]

(To)wards

إِلَى

وَيَوْمَ الْقِيَمَةِ يُرَدُونَ إِلَى أَشَدِ الْعَذَابِ قُلْ

«And on the Day of Resurrection, they will be assigned **to** the most severe torment.» [2:85]

يَهِدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

«He guides whom He wills **to** a straight path.» [2:142]

Until

حَتَّىٰ

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهُدُوْفُ مَحْلُولًا

«And do not shave your heads **until** the offering has reached its destination.»
[2:196]

لَنْ تَنَالُوا الْبَرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ

«Never will you attain the good [reward] **until** you spend [in the way of Allāh] from that which you love.» [3:92]

On/ upon/ over

عَلَىٰ

ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا

«Then [after slaughtering them] put **on** each hill a portion of them;» [2:260]

وَلِلَّهِ عَلَىٰ النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

«Pilgrimage to the House is a duty to Allāh **on** all who can make the journey.»
[3:97]

وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ

«-“When Allāh is a witness **over** what you do?”» [3:98]

With/ among

مَعَ

رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

«Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die **with** the righteous.» [3:193]

رَبَّنَا إِنَّا فَائِكُتُبَنَا مَعَ الشَّاهِدِينَ

«-therefore, record us **among** the witnesses of the truth.”» [5:83]

And/ by(swear by)

وَ



The word وَ is one of the most frequently used words in the Qur’ān. You will see it used, in the Qur’ānic script, without a ‘space’ between it and the word that comes after it. So do not let that confuse you, or make you think that it is an integral part of the word. It is also a word with two different meanings: it is used to mean ‘and’ and ‘by’. So, make sure to pay attention to the context of the āyah to determine which one is used.

وَالثَّيْنِ وَالرَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ

«By the fig **and** the olive, [1] **And [by]** Mount Sinai» [95:1,2]

إِلَّا الَّذِينَ عَامَنُوا وَعَمِلُوا الصَّلِحَاتِ

«Except those who accepted faith **and** did good deeds–» [95:6]



When The word وَ is used at the beginning of a sūrah, like the first example, it will be used with the meaning of ‘swear by.’ There are many sūras in the Qur’ān that start with Allāh swearing by one of His creations.

This is extra information that can give you more in-depth understanding as to why things are the way they are.

Q: If the word 'وَ' is a separate word, then why is it always attached to the word that follows it? Why isn't there a space between it and the word that follows it?

A: The word 'وَ' is indeed a separate word, but when used, it will always be attached to the word that follows it, and they cannot be separated. It is the same as 'بِ' when added to a noun like {بِسْمِ}, it will always be attached to the word that follows it, and they cannot be separated.

Moreover, in certain combinations, 'وَ' is followed by a letter with sukūn like in this part of āyah {وَلَيْفُوْنَ}. So if we do separate the 'وَ' from the word, we'll have a word that starts with sukūn, which is impossible in Arabic.

6

List SIX

Connectors

From 0% - to 50% of the Qur'an

English	Arabic
Verily/ truly	إِنَّ
That (+nouns)	أَنْ
If	إِنْ (لَيْنَ)
That (+verbs)	أَنْ
As if	كَأَنَّ
But	لَكِنْ
When	لَمَّا
If	لَوْ
But for/ why not	لَوْلَا
Before	(مِنْ) قَبْلُ
After	(مِنْ) بَعْدُ
When (for past)	إِذْ
When (for present/ future)	إِذَا
Then (after a while)	ثُمَّ
Then (directly after)	فَـ

LIST 6: CONNECTORS



Connectors, also known as linking words, are important part of any language since they decide the relation between what comes before them, and what comes after them. They are also very important in understanding the Qur'ānic text.

Compare the tashkīl of this word to the next word to make sure you remember the differences

Verily/ truly

إِنَّ

A very common word used in the Qur'ān which puts more emphasis on the meaning expressed after it.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

«**Verily** Allāh is Able to do all things.» [2:20]

إِنَّ اللَّهَ لَا يَسْتَحِي أَن يَضْرِبَ مَثَلًا مَا بَعْوَذَةً فَمَا فَوْقَهَا

«**Verily**, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it.» [2:26]

That (+nouns)

أَنَّ

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ

«Do they not know **that** Allāh knows what they conceal and what they reveal?» [2:77]

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

«Do you not know **that** Allāh is capable of all things?» [2:106]

If

إِنْ (لِئِنْ)

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا

«So **if** they believe in the same as you believe in, then they have been [rightly] guided;» [2:137]

فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ

«Then who could prevent Allāh at all **if** He had intended to destroy Christ, the son of Mary,» [5:17]

لَيْنَ بَسَطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَاْ بِبَاسِطٍ يَدِي إِلَيْكَ لَا قُتْلَكَ

«**If** you extend your hand to kill me, I will not extend my hand to kill you.» [5:28]

That (+verbs)

أَنْ

قَالَ يَوْيِلَتَيْ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغَرَابِ

«He said, “O woe to me! Have I failed **to** be like this crow-?”» [5:31]

قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ

«He will say, “Glory be to You! It is not for me **to** say what I have no right to.»

[5:116]

As if/ as though

كَأَنَّ

وَلَيْ مُسْتَكِبِرًا كَأَنْ لَمْ يَسْمَعُهَا كَأَنَّ فِي أَذْنَيْهِ وَقْرًا

«-he turns away in pride, **as though** he did not hear them, as though there is deafness in his ears.» [31:7]

وَإِذْ نَتَقَنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ وَظَلَّةً

«And [mention] when We raised the mountain above them **as if** it was a dark cloud» [7:171]

But

لَكِنْ

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

«In fact, it is they who are the corrupters, **but** they are not aware.» [2:12]

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ

«Verily, Allāh is Gracious towards the people, **but** most people are not appreciative.» [2:243]

When

لَمَّا

فَلَمَّا تَبَيَّنَ لَهُ وَقَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

«So **when** it became clear to him, he said, “I know that Allāh has power over all things.”» [2:259]

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ

«They denied the truth **when** it has come to them;» [6:5]

If

لَوْ

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ

«And **if** Allāh had willed, He could have taken away their hearing and their sight.» [2:20]

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا

«And **if** We had made him an angel, We would have made him a man» [6:9]

But for/ why not

لَوْلَا

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُهُ وَلَكُنْتُم مِّنَ الْخَاسِرِينَ

«And **Were it not** for Allāh’s grace and mercy towards you, you would have been among the losers.» [2:64]

وَإِذَا لَمْ تَأْتِهِمْ إِعَايَةٍ قَالُوا لَوْلَا أَجْتَبَيْتَهَا

«And when you, [O Muhammad], do not bring them a sign, they say, “**Why** have you **not** contrived it?”» [7:203]

Before

(مِنْ) قَبْلُ



The reason why the word **مِنْ** is given between parentheses is to indicate that in certain instances, the word **مِنْ** is left out. However, while both of these variations could be translated to ‘before’ there is a slight difference between without **مِنْ** and **قَبْلُ**.

The phrase **مِنْ قَبْلِ** refers to all the events prior to the point of saying it. That’s why it could be understood as ‘previously’ or ‘in the past.’ That’s why, it is perfectly fine to end the sentence with it, like what we see in the first example.

أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُلِّمَ مُوسَىٰ مِن قَبْلُ ﴿٣﴾

«Or do you want to question your Messenger as Moses was questioned **before**?»
[2:108]

There is much more to the difference between قَبْلُ and مِنْ قَبْلُ, but this is the basic difference that can help you at this stage to understand the meaning of the ayāt.

While the word قَبْلُ must be followed by the point of reference 'before ...' That's why, it is never used at the end of sentences, and it will always be followed by a certain point.

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

«And exalt [Allāh] with praise of your Lord **before** the rising of the sun, and **before** its setting.» [20:130]

After

(مِنْ) بَعْدٌ

Similar to the difference between مِنْ قَبْلُ and بَعْدٌ the word بَعْدٌ is also slightly different from مِنْ بَعْدٌ in much the same way. The phrase مِنْ بَعْدٌ refers to 'after' in the sense of 'afterwards' and 'from that point onwards,' while بَعْدٌ is always followed by the point of reference.

لِلَّهِ الْأَكْمَرُ مِنْ قَبْلٍ وَمِنْ بَعْدٍ

«To Allāh belongs the command before and **after**.» [30:4]

ثُمَّ أَتَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

«Then you took [for worship] the calf **after** him, while you were wrongdoers.»
[2:51]

وَلِئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ

«And if you should follow their inclinations **after** what has come to you of knowledge,» [2:120]

When (for past)

إِذْ



This word is often used when Allāh starts to tell a story to His Messenger ﷺ. That's why, in many translations, you will see it is translated as '[recall/ mention] when' since Allāh is directly addressing Prophet Muhammad ﷺ.

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَتَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ

«And [recall] **when** We appointed for Moses forty nights. Then you took [for worship] the calf after him,» [2:51]

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا

«And [mention] **when** We made the House a place of return for the people»
[2:125]

When (for present/future)

إِذَا

الَّذِينَ إِذَا أَصَبْتُهُمْ مُصِيبَةً قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

«Those who, **when** a calamity afflicts them, say, “To Allāh we belong, and to Him we will return.” [2:156]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

«And **when** My servants ask you, [O Muhammad], concerning Me - indeed I am near.» [2:186]

Then (after a while)

ثُمَّ

وَإِذْ وَرَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ أَخْتَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ

«And recall when We appointed for Moses forty nights. **Then** you took [for worship] the calf after him,» [2:51]

فَأَمَاتَهُ اللَّهُ مِائَةً عَامِي ثُمَّ بَعَثَهُ

«So Allāh caused him to die for a hundred years; **then** He revived him.» [2:259]

Then (directly after)

فَ



The particle **فَ** can be used with the meaning of ‘then’ to indicate a next event that happens directly after the previous one (like the first example), but it could also be used with the meaning of ‘then’ as in the sense of ‘in that case’ which is what we see in the second example.

قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةً عَامِي

«He said, “How can Allāh revive this after its demise?” **So** Allāh caused him to die for a hundred years; » [2:259]

قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ

«He said, “**Then** take four birds,...”» [2:260]

List SEVEN

Miscellaneous

From 0% - to 50% of the Qur'ān

English

Arabic

Of (belonging to)

ذُو ٰهِ ذَهِي ٰهِ ذَاتِ

Of (belonging to)

أُولُوا ٰهِ أُولَئِي

Family/ People of

أَهْل

Family/ people of

ءَالِ

Lo! / Will .. not ?

أَلَا

What a good ... !

نَعَمْ

What a foul/ bad ..!

بِئْسَ

Like (Example)

مِثْلُ (مَثَل)

Or

أَوْ

Or ?

أَمْ

Some/ part (of)

بَعْضُ

Every/ each

كُلُّ

Perhaps/ may

لَعَلَّ

Possibly/ may

عَسَى

O!

يَا (أَيُّهَا)

At (place)

عِنْدُهِ لَدِي ٰهِ لَدُنْ

LIST 7: MISCELLANEOUS WORDS

Of (belonging to)

ذُو وَ ذَا وَ ذِي وَ ذَاتٌ



These four words are essentially the exact same word, with four variations. The reason why this word has four variations is their position in the sentence. Some words in Arabic can slightly change depending on position, and ergo their function in the sentence. This is called ‘case ending’ or in Arabic grammar إِعْرَاب. That is why all these words mean the same thing, but they change their case ending, depending on their use in the sentence.



This word essentially indicates possession, so you might find slight differences in the English translation depending on the context of the English sentence.

Study these examples:

وَاللَّهُ يَخْتَصُ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

«But Allāh chooses for His mercy whomever He wills. Allāh is **Possessor of Sublime Grace.**» [2:105]

وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَأَبْنَ الْسَّبِيلِ

«And give those **of** kinship his rights, and the poor, and the wayfarer,» [17:26]

إِذَا لَا يَتَغَوَّلُ إِلَى ذِي الْعَرْشِ سَبِيلًا

«they would have sought a way to the Lord **of** the Throne.» [17:42]

وَعَا وَيَنْهَمَا إِلَى رَبْوَةِ ذَاتِ قَرَارٍ وَمَعِينٍ

«and We sheltered them on high ground **with** security and flowing springs.» [23:50]



There are many more words in the Qur'ān that slightly change depending on their position in the sentence, and so does their case ending. For example, the words مُؤْمِنُونَ and مُؤْمِنَينَ are the exact same word with the same translation, but they have a different grammatical function.

Of (belonging to)

أُولُوا هُوَ أُولَى



Just like the previous entry, these two words are also identical but they have different endings because of their function in the sentence.

وَلَا يَأْتِي أُولُوا هُوَ أُولَى الْفَضْلِ مِنْكُمْ وَالسَّعَةُ أَنْ يُؤْتُوا

«Those **of** you who have affluence and means should not refuse to give» [24:22]

As shown in this example, sometimes the word أُولى is not directly translated in English since the phrase أُولى النسب literally means ‘those of kinship’ - which essentially means ‘relatives’. Therefore, its meaning is embedded into the word ‘relatives’.

The phrase “People of the Book” refers to Christians and Jews.

People/ family of

أَهْل

مَا يَوْدُدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا أَهْلَ الْمُشْرِكِينَ

«It is never the wish of the disbelievers from among the **People** of the Book, nor of the polytheists,» [2:105]

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعُثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا

«If you fear a breach between the two, appoint an arbiter from his **family** and an arbiter from her **family**.» [4:35]

Family/ people of

عَالٍ

وَإِذْ نَجَّيْنَاكُمْ مِنْ عَالٍ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ

«And recall when We delivered you from the **people of** Pharaoh. They inflicted on you terrible persecution,» [2:49]

وَيُتِمُّ نِعْمَتَهُ وَعَلَيْكَ وَعَلَى عَالٍ يَعْقُوبَ كَمَا أَتَمَّهَا

«and will complete His blessing upon you and upon the **family of** Jacob,» [12:6]

Lo! / Do (will) .. not?

أَلَا

أَلَا يَذْكُرِ اللَّهِ تَطْمِينُ الْقُلُوبُ

«**Lo!** in the remembrance of Allāh hearts do find rest.» [13:28]

أَئِمْسِكُهُ وَعَلَى هُونٍ أَمْ يَدْسُهُ وَفِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

«Shall he keep it with ignominy or bury it in the dust! **Unquestionably**, vile is that which they judge!» [16:59]

أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ

«**Do** you **not** love for Allāh to pardon you?» [24:22]

What a good ... !

نِعْمَ

إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ وَآوَابٌ

«We found him patient. **What an excellent** servant! He was obedient.» [38:44]

وَنِعْمَ أَجْرُ الْعَمِيلِينَ

«and **excellent is** the reward of the [righteous] workers» [3:136]

What a foul/ bad ... !

بِئْسَ

ثُمَّ أَضْطَرْهُ وَإِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

«Then I will consign him to the punishment of the Fire; **how miserable** the destiny!» [2:126]

فَحَسْبُهُ وَجَهَنَّمُ وَلَبِئْسَ الْمِهَادُ

«Sufficient for him is Hellfire, and **how wretched** is the resting place.» [2:206]

Like (Example)

مِثْلٌ (مَثَل)

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

«And due to the wives **is similar to** what is expected of them, according to what is reasonable.» [2:228]

مَثَلُهُمْ كَمَثَلِ الَّذِي أَسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ وَ

«Their likeness is **like** that of a person who kindled a fire; when it illuminated all around him.» [2:17]

Or

أَوْ

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلْمَاتٌ وَرَعْدٌ وَبَرْقٌ

«**Or** like a rainstorm from the sky, in which is darkness, and thunder, and lightning.» [2:19]

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

«Then after that your hearts hardened. They were as rocks, **or** even harder.» [2:74]

Or ...?

أَمْ



While both أَوْ and أَمْ mean 'or'. The word أَوْ is only used in statements, and never in questions. However, the word أَمْ is only used with questions, and never in statements.

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

«**Or** are you saying about Allāh what you do not know?» [2:108]

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ

«**Or** do you want to question your Messenger as Moses was questioned before?» [2:108]

Some/ part (of)

بعض

فَقُلْنَا أَضْرِبُوهُ بِعَضْهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ

«We said, “Strike him with **part of** it. Thus does Allāh bring the dead to life» [2:73]

قَالَ لَيْشْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

«He said, “I have tarried for a day, or **part of** a day.”» [2:259]

Every/ each/ all

كُلٌّ

قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

«-he said, “I know that Allāh has power over **all** things.”» [2:259]

ثُمَّ أَجْعَلْتُ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزًّا

«-then place a part on **each** hill» [2:260]

Remember!

The meaning of word كُلٌّ is very contextual. This means that depending on where it appears in the ayah, it may refer to different things; compare these examples:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ

«And We have sent down to you the Book as clarification **for all things**» [16: 89]

In this example, the word كُلٌّ does not actually mean that the Quran contains **ALL** things in existence. But it rather refers to containing everything related to the creed of Islam and basics of belief in Allāh.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

«Indeed, I found a woman ruling them, and she has been given **of all things**» [27: 23]

And in this example, the use of كُلٌّ does not entail that the queen of Saba' was given every single thing there is, but rather, she was given what you would expect a queen like her would have.

Now compare these two uses of كُلٌّ to the very first example given. That use of كُلٌّ actually refers to ALL things: every single thing there is, because it came in the context of Allāh, the Creator of everything.

Perhaps/ may

لَعَلٌ

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

«And what may make you perceive? **Perhaps** the Hour is near.» [33:63]

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرَحَّمُونَ

«And obey Allāh and the Messenger, that you **may** obtain mercy.» [3:132]

Possibly/ may

عَسَى

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

«But it **may** be that you dislike something while it is good for you,» [2:216]

وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

«-and it **may** be that you like something while it is bad for you.» [2:216]

O!

يَ (يَا)



The only function of this particle is to be used with vocative forms, which entails that the person or group is mentioned after it is being addressed. Vocative form is rarely used even in day-to-day colloquial English language, but it is very common in Arabic.

يَقَوْمٌ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاِتْخَادِكُمُ الْعِجْلَ

«**O** my people, you have done wrong to yourselves by worshiping the calf.”» [2:54]

وَإِذْ قُلْتُمْ يَمُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرًا

«And [recall] when you said, “**O** Moses, we will never believe you unless we see Allāh outright.”» [2:55]

يَا أَيُّهَا الَّذِينَ عَامَنُوا لَا تَقُولُوا رَعِنَا

«**O** you who have believed, say not [to Allāh’s Messenger], “Ra’ina”» [2:104]

To/ At/ From (near)

عِنْدٌ وَ لَدْيٌ وَ لَدُنْ

The word **عِنْدٌ** can also be used as an adverb of time, but it was not used in this way in the Quran.

All three words **عِنْدٌ / لَدْيٌ / لَدُنْ** are mainly categorized as adverbs of place, so they refer to a place where the action happens. This is what makes their translation a bit problematic, since they do not have a fixed translation that suits all situations, but rather, their translation changes according to the context. What they have in common is that they refer to a place that is near/ at someone or something, and this is the best way to understand these three words.

هُمْ دَرَجَتُ عِنْدَ اللَّهِ

«They have different ranks **with** Allāh,-» [3:163]

إِذَا الْقُلُوبُ لَدَيْ الْحُنَاجِرِ كَاظِمِينَ

«-when the hearts are **at** the throats, choking them.» [40:18]

وَإِذَا لَأْتَيْنَاهُم مِنْ لَدُنَّا أَجْرًا عَظِيمًا

«And then We would have given them **from Us** a great reward.» [4:67]

The word **لَدُنْ** is only and exclusively used in the Quran with the word **مِنْ**, and in all cases the phrase **من لَدُنْ** refers to (from Us/ Ourselves).



While the three words **عِنْدٌ / لَدْيٌ / لَدُنْ** have a lot in common in terms of use and meaning, they do not mean exactly the same thing:

The word **عِنْدٌ** has a more general meaning and it can be used to indicate literal or metaphoric nearness in place.

The word **لَدَيْ** is more specific and it can only be used with literal nearness in place.

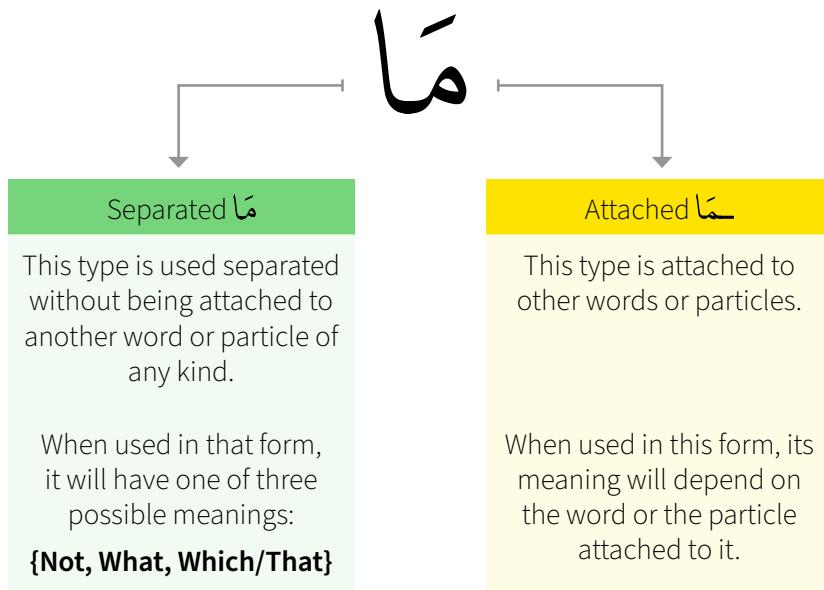
The word **لَدُنْ** is also specific and can only be used with metaphoric closeness. That is why it is very often used in making duā'.

Addendum

TYPES OF مَا

The word مَا is one of the more flexible words used in the Qur’ān. The reason is simply because it can be used with many different meanings and contexts. As a result, it is translated according to the context where it occurs which may cause it to have inconsistent translations. To facilitate a more systematic approach to working with this word, this addendum will address all aspects and occurrences of مَا and provide guidelines for achieving consistent translations.

We'll start by first making a distinction between two major occurrences of مَا: Separated and attached:



1 Separated مَا

Relative pronoun: is a word used to refer to nouns mentioned previously, whether they are people, places, things, animals, etc.

When مَا is used separately, it will have one of these three meanings: *negation*, ‘what’, or as a *relative pronoun*. These meanings are put in an order according to their likelihood to appear in an āyah of the Qur’ān. As you progress more in this course, and specifically in step 5 (Qur’ānic Grammar), you will gain more insight on these three meanings of مَا and how you can differentiate between them. Naturally, the context of the āyah is the most major element that shows which meaning of مَا is being used. Therefore, the more you learn, the easier it becomes to detect which meaning it is.

Study the following examples:

Not (negation)

ما

وَمَا يَخْدِعُونَ إِلَّا أَنفُسَهُمْ

«-but they deceive **not** except themselves.» [2:9]

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

«They **did not** wrong Us, but they were [only] wronging themselves.» [2:57]

What (Question word)

ما

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمْرُتُكَ

«He said, “**What** prevented you from prostrating when I have commanded you?”» [7:12]

قَالَ يَاهْرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلَّوْا

«He said, “O Aaron, **what** prevented you, when you saw them going astray.”» [20:92]

‘which’ and ‘that’ are not the only relative pronouns in English, but they are used in these contexts as relative pronouns.

Which/ that

ما

مَثَلُهُمْ كَمَثَلِ الَّذِي أُسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ وَ

«Their example is like that of one who kindled a fire; and when it lit up all **that** was around it,» [2:17]

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍ

«And We will have removed **whatever** is within their breasts of resentment,» [15:47]

2 Attached مَا

When مَا is used in combination with other words/ particles, we will then call it ‘attached’ indicating that it is not a stand-alone word anymore. When that happens, you will see that there are **two outcomes** for these combinations:

1. Ending with لـ (long vowel)
2. Ending with just a fat-hah (short vowel).

As for the one ending with لـ, the word مَا will almost *always* be used as a relative pronoun with the meaning of ‘which/ that’. When it comes to the one ending with fat-hah, it will *always* be used as a question word.



It is absolutely imperative that you differentiate between the pronunciation of these two outcomes of each combination, since mispronunciation can and will lead to a change in the meaning of the ayah.



The following entries of مَا show the use of both outcomes in the Qur'aan, and their most suitable translation depending on their context:

بِـ + مَا (With)	
With which	بِمَا
إِنَّهُ وَخَيْرٌ بِمَا تَفْعَلُونَ «He is fully Informed of what you do.» [27:88]	فِيمَ تُبَشِّرُونَ « What good news do you bring?» [15:54]
قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ «He said, “My Lord, with what you have favored me, -» [28:17]	فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ «-and will see [with] what [reply] the messengers will return.”» [27:35]



As it was previously explained in list 5, translating prepositions can be tricky. Therefore, if the preposition attached to مَا is part of a phrasal verb, the meaning of the combination can be slightly different depending on the meaning of the phrasal verb and its context.

عَنْ + مَا (about)

The example of عَمَّ is the only example for its use in the entire Qur'aan.

About which

عَمَّا

About what?

عَمَّ

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

«and your Lord is not unaware **of what** they do.» [6:132]

عَمَّ يَتَسَاءَلُونَ

«**What** are they asking one another **about?**» [78:1]

وَلَيُسْكُلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ

«-and they will surely be questioned on the Day of Resurrection **about what** they used to invent.» [29:13]

فِي + مَا (in)

In which

فِيمَا

In what?

فِيمَ

لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا أَخْتَلَفُوا فِيهِ

«to judge between people **regarding** their differences.» [2:213]

فِيمَ أَنْتَ مِنْ ذِكْرِهَا

«In **what** [position] are you that you should mention it?» [79:43]

جَعَلَ لَهُ وَشُرَكَاءَ فِيمَا ءَاتَهُمَا

«they attribute partners to Him **in what** He has given them.» [7:190]

قَالُوا فِيمَ كُنْتُمْ

«they will say, “**What** was the matter with you?”» [4:97]

مِنْ + مَا (from)

From which

مِمَّا

From what?

مِمَّ

وَمِمَّا رَزَقَنَاهُمْ يُنْفِقُونَ

«and give **from what** We have provided for them.» [2:3]

فَلَيَنْظُرِ الْإِنْسَنُ مِمَّ خُلِقَ

«So let man observe **from what** he was created.» [86:5]

فَكُلُوا مِمَّا عَنِمْتُمْ حَلَالًا طَيِّبًا

«So consume **from what** you have gained, lawful and good.» [8:69]

ل + مَا (for)	
To/ for which/ what	لِمَا
جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ «should a messenger come to you verifying what you have,» [3:81]	لِمْ قُلْ فَلِمَ تَقْتُلُونَ أَئْبِيَاءَ اللَّهِ «Say, “ Why did you kill Allāh’s prophets”» [2:91]
وَشِفَاءٌ لِمَا فِي الصُّدُورِ «and healing for what is in the breasts.» [10:57]	يَأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ «O People of the Book! Why do you argue about Abraham,» [3:65]

أَيْنَ + مَا (where)	
Wherever	أَيْنَمَا
مَلْعُونِينَ أَيْنَمَا ثُقُفُوا «They are cursed; wherever they are found,» [33:61]	وَجَعَلَنِي مُبَارَّكًا أَيْنَ مَا كُنْتُ «And has made me blessed wherever I may be;» [19:31]
فَأَيْنَمَا تُولُوا فَثَمَ وَجْهُ اللَّهِ «So wherever you [might] turn, there is the Face of Allāh.» [2:115]	وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ «And it will be said to them, “ Where are those you used to worship?”» [26:92]

فَ + مَا (then)	
then ... not	فَمَا
فَمَا وَهَنُوا لِمَا أَصَابَهُمْ «They did not waver for what afflicted them.» [3:146]	قَالَ فَمَا حَطَبُكَ يَسَّمِيرِي «He said, “ So what do you have to say, O Samarian?”» [20:95]

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيفًا

«Then we **did not** send you, [O Muhammad], as a guardian.» [4:80]

فَمَا ظُنِّكُمْ بِرَبِّ الْعَالَمِينَ

«**So what** is your opinion about the Lord of the Worlds?» [37:87]

* The following entries of مَا show the use of only one outcome in the Qur'ān:

كَ + مَا (like)

Just like

كَمَا

الَّذِينَ عَاهَدْنَاهُمُ الْكِتَابَ يَعْرِفُونَ أَبْنَاءَهُمْ

«Those to whom We have given the Book recognize it **as** they recognize their own children.» [2:146]

وَلَقَدْ جَئْنُتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

«You have come to Us individually, **just as** We created you the first time,-» [6:94]

إِنَّ + مَا (verily)

Verily is

إِنَّمَا

قُلْ إِنَّمَا الْأَيَتُ عِنْدَ اللَّهِ

«Say, “**Verily** miracles are only with Allāh,...”» [6:109]

أَن تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا

«Lest you say, “**Verily**, The Scripture was revealed to two parties before us,-» [6:156]

أَنَّ + مَا (that)

That

أَنَّمَا

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأُولَدُكُمْ فِتْنَةٌ

«And know **that** your possessions and your children are a test,» [8:28]

وَلَيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ

«and **that** they may know that He is but one God» [14:52]

كَأَنَّ + مَا (as if)

As if

كَأَنَّمَا

مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ الَّيلِ مُظْلِمًا

«They will have from Allāh no protector. It will be **as if** their faces are covered with pieces of the night - so dark [are they].» [10:27]

كَأَنَّمَا يَصَعُّدُ فِي السَّمَاءِ

«**as though** he were climbing up the sky.» [6:125]

كُلُّ + مَا (every)

Every time Whenever

كُلَّمَا

كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا

«**Every time** a nation enters, it will curse its sister.» [7:38]

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَ عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ

«As he was building the ark, and **whenever** some of his people passed by him, they ridiculed him.» [11:38]

نِعَمْ + مَا (what good)

It's excellent

نِعِمًا

إِنْ تُبَدِّلُوا الصَّدَقَاتِ فَنِعِمًا هُنَّ

«If you give charity openly, **that is good.**» [2:271]

إِنَّ اللَّهَ نِعِمًا يَعِظُّكُمْ بِهِ

«Allāh's instructions to you **are excellent.**» [4:58]

بِئْسَ + مَا (what bad)

It's bad

بِئْسَمَا

قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي

«He said, «**What an awful** thing you did in my absence...» [7:150]

بِئْسَمَا أَشْتَرَوْا بِهِ أَنْفُسَهُمْ

«**Miserable is what** they sold their souls for—» [2:90]

As for

أَمَّا

وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرَصِيرٍ عَاتِيَةٍ

«And **as for** Aad; they were annihilated by a furious, roaring wind.» [69:6]

وَأَمَّا الْقَسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

«But **as for** the unjust—they will be firewood for Hell.” [72:15]

If/Either .. or

إِمَّا



The word إِمَّا can be used with the meaning of 'if' and 'either .. or', but it is more commonly used in the Qur'an with the meaning of 'if'. And when it is used with the meaning of 'either .. or', إِمَّا will always be repeated two times as in this first example:

قَالُوا يَمْوَسَى إِمَّا أَنْ تُلْقِي وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ

«They said, “O Moses! **Either** you throw, **or** we are the ones to throw.”» [7:115]

وَإِمَّا يَنْزَغَنَكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ

«And **if** an evil suggestion comes to you from Satan, then seek refuge in Allah.» [7:200]



PART | TWO

The second part, in this book, deals with the *green* section of the pie chart (see page 2), which is the most frequently used nouns and adjectives/ adverbs in the Noble Qur'añ. There are 195 words from these lists that have been repeated hundreds and some even thousands of times throughout the entire Qur'añ. These 195 words make up around 15% of the entire Book, and together with the basic lists that were covered in Part One, you will, in shā' Allāh, have understood roughly 65% of the Noble Qur'añ.

ORIENTATION



Unlike the words we learned in Part I, which generally did not have variations, many of the words we are about to explore in Part II do. Specifically, some nouns are presented with their plural forms, while some adjectives are introduced along with their comparative and/or superlative forms.

In principle, noun entries will primarily be given in their singular forms, as these are usually the most commonly used forms in the Qur'ān. However, in certain cases, the plural form of a noun will also be provided (in parentheses) to indicate its corresponding plural, like this:

Messenger(s)	رسُول (رُسُل)
--------------	---------------

which would also mean that this plural form of that word is also commonly used in the Qur'ān and should be studied together.

Rules of ‘regular plurals’ in Arabic, are explained in detail in the Qur'ānic Grammar (Step 5)

They are called ‘broken’ plural’ because this type of irregular plural breaks the structure of the word in order to structure the a completely new form of plural.



It is also important to know that Arabic has **two** types of plural nouns depending on the way they are derived: *regular plurals* and *broken plurals*. When it comes to the regular plurals, they are derived by applying a suffix to the end of the singular noun. The second type of plurals is called broken plurals, and these are best compared to the irregular plural forms of English, like goose – geese / ox – oxen and so on. Therefore, broken plurals in Arabic do not follow the rules of regular plural nouns. That is why, the best way to deal with them is by learning them by heart. The given plural nouns (in parentheses) will be broken plurals. The reason why they are given together is to make it simpler and easier when learning both the singular and plural forms at the same time.

There are, however, some broken plurals whose singular forms are not frequently mentioned in the Qur'ān, or they have not been mentioned in the Qur'ān at all. These frequently used broken plurals are covered in the last list of PART II: List 12.

As for adjectives, which are words that describe nouns, they are mainly introduced in their base form, which is the most common use for them in the Qur'ān. In certain cases, the comparative or the superlative form of these adjectives is also commonly used in the Qur'ān, in this case, you will see them indicated as such:

Great → Greater

كَبِيرٌ < أَكْبَرٌ

Large → Larger

which then indicates that the word كَبِيرٌ is the base form of the adjective and that the word أَكْبَرٌ is the comparative or superlative form of adjectives. They should, therefore, be studied together since it would be easier to do so.

1

List ONE

Allāh's names & attributes

From 50% - to 65% of the Qur'ān

English	Arabic
Lord/ O Lord	رَبٌّ
Entirely Merciful	الْرَّحْمَنُ
Especially Merciful	الْرَّحِيمُ
(All-)Mighty	عَزِيزٌ
(All-)Wise	حَكِيمٌ
Most forgiving	غَفُورٌ
Forbearing	حَلِيمٌ
Great	الْعَظِيمُ
Exalted (high)	الْعَلِيُّ
(All-knowing) Knower	عَلِيمٌ
Acquainted	خَيِيرٌ
The one who hears everything (all-hearing)	سَمِيعٌ
All-seeing	بَصِيرٌ
Appreciative/ Grateful	شَكُورٌ
Competent	قَدِيرٌ
Disposer (of all affairs)	وَكِيلٌ
(Strong) helper	نَصِيرٌ
Praiseworthy	حَمِيدٌ
Acceptor of repentance	تَوَّابٌ

LIST 1: ALLAH'S NAMES AND ATTRIBUTES



Though this first list is categorized as 'Allāh's Names & Attributes', it is important to know that the names/ attributes that we say about Allāh (may He be exalted) fall into two categories:

1. Names that only belong to Him ﷺ, and cannot be given or used with anyone but Him, such as **الله, الرَّحْمَن, الرَّحِيم..etc.**
2. Names which are not only used to describe Him ﷺ, such as **حَكِيم, عَظِيم..etc.**

Therefore, it should not come as a surprise that certain attributes that belong to Allāh (may He be exalted), can also be used with Prophets, Messengers and His servants in the Qur'ān. Having said that, the names and attributes in this list are mostly used to describe and talk about Allāh.

Furthermore, you will notice that some of the attributes are discussed in pairs, like **الرَّحْمَنُ الرَّحِيم**. The reason for this is that some attributes are mentioned in pairs in the Qur'ān more often than being used separately. So, they were bundled together to make it easier to study and remember them. However, this does not mean that these attributes are used in pairs exclusively. Some may still be seen used separately as well, but much less commonly.

Lord, O Lord

رب

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

«[All] praise is [due] to Allāh, **Lord** of the worlds.» [1:2]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَجْعَلْ هَذَا بَلَدًا عَامِنًا

«And [mention] when Abraham said, "My **Lord**, make this a secure city» [2:126]

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ

«Our **Lord**, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.» [2:128]

Entirely Merciful

الرَّحْمَنُ

Especially Merciful

الرَّحِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«In the name of Allāh, **the Entirely Merciful, the Especially Merciful.**» [1:1]

وَإِنَّهُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

«And your god is one God. There is no deity [worthy of worship] except Him, **the Entirely Merciful, the Especially Merciful.**» [2:163]

(All-)Mighty

عَزِيزٌ

(All-)Wise

حَكِيمٌ

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

«Then know that Allāh is **Exalted in Might and Wise.**» [2:209]

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

«And if Allāh had willed, He could have put you in difficulty. Indeed, Allāh is **Exalted in Might and Wise.**» [2:220]

Most forgiving

غَفُورٌ

Forbearing

حَلِيمٌ

وَلَكِنْ يُؤَاخِذُكُم بِمَا كَسَبْتُ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

«but He holds you responsible for your intentions. And Allāh is **Forgiving and Forbearing.**» [2:225]

وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

«And know that Allāh is **Oft-Forgiving and Most Forbearing.**» [2:235]

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

«Allāh is **Oft-Forgiving** and Most Merciful.» [4:96]

Great

الْعَظِيمُ

Exalted (High)

الْعَلِيٌّ

وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

«and their preservation does not burden Him. He is the **Most High**, **the most Great.**» [2:255]

وَاللهُ ذُو الْقَضْلِ الْعَظِيمُ

«And Allāh is the Possessor of **Great** bounty.» [3:74]

اللهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

«Allāh - there is no deity except Him, Lord of the **Great** Throne.» [27:26]

(All-knowing) Knower

عَلِيمٌ

Acquainted

خَبِيرٌ

فَرِيضَةٌ مِّنَ اللهِ إِنَّ اللهَ كَانَ عَلِيمًا حَكِيمًا

«[These shares are] an obligation [imposed] by Allāh. Indeed, Allāh is **All-Knowing** and All-Wise.» [4:11]

إِنَّ اللهَ كَانَ عَلِيمًا خَبِيرًا

«Indeed, Allāh is **All-Knowing, Acquainted** [with all things].» [4:35]

قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأْنِي الْعَلِيمُ الْحَبِيرُ

«she said, “Who informed you of this?” He said, “**The All-Knowing, the Acquainted, informed me.**”» [66:3]

(All-hearing) The one who hears everything

سَمِيعٌ

(All-seeing) The one who sees everything

بَصِيرٌ

إِنَّ اللهَ كَانَ سَمِيعًا بَصِيرًا

«Indeed, Allāh is **All-Hearing, All-Seeing.**» [4:58]

فِعْنَدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

«then with Allāh is the reward of this world and the Hereafter. And Allāh is All-Hearing, All-Seeing.» [4:134]

Appreciative/ Grateful

شَكُورٌ

لِيُوَقِّيْهِمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ وَغُفُورٌ شَكُورٌ

«That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.» [35:30]

وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَارٍ شَكُورٍ

«And remind them of the days of Allāh.” Indeed, in that are signs for everyone patient and Appreciative.» [14:5]

Competent

قَدِيرٌ

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

«Do you not know that Allāh is over all things Competent?» [2:106]

فَإِنَّ اللَّهَ كَانَ عَفُواً قَدِيرًا

«indeed, Allāh is ever Pardoning and Competent.» [4:149]

Disposer (of all affairs)

وَكِيلٌ

فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

«So leave them alone and rely upon Allāh. And sufficient is Allāh as Disposer of affairs.» [4:81]

وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

«and they said, “Sufficient for us is Allāh, and [He is] the best Disposer of affairs.”» [3:173]

(Strong) helper

نَصِيرٌ

وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

«-and that apart from Allāh you have no guardian or **helper**?» [2:107]

وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

«And appoint for us from Yourself a protector and appoint for us from Yourself **a helper**?» [4:75]

Praiseworthy

حَمِيدٌ

وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

«And know that Allāh is Free of need and **Praiseworthy**.» [2:267]

رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ وَعَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ وَحَمِيدٌ حَمِيدٌ

«May the mercy of Allāh and His blessings be upon you, people of the house. Indeed, He is **Praiseworthy** and Glorious.”» [11:73]

Acceptor of Repentance

تَوَّابٌ

وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

«-and accept our repentance. Indeed, You are the **Acceptor of Repentance**, the Especially Merciful.» [2:128]

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

«And fear Allāh; indeed, Allāh is **Accepting of repentance** and Merciful.» [49:12]

2

List TWO

Attributes/ adjectives

From 50% - to 65% of the Qur'an

English	Arabic
First	أَوَّل
Last	ءَاخِر
Near → Nearer	قَرِيبٌ ← أَقْرَبٌ
Far	بَعِيدٌ
Severe → Severer	شَدِيدٌ ← أَشَدٌ
Strong → Stronger	كَبِيرٌ ← أَكْبَرٌ
Great → Greater	كَثِيرٌ ← أَكْثَرٌ
Large → Larger	كَثِيرٌ ← أَكْثَرٌ
Many → Most	كَثِيرٌ ← أَكْثَرٌ
Swift → Swiftest	سَرِيعٌ ← أَسْرَعٌ
Little/ few	قَلِيلٌ
Noble	كَرِيمٌ
Guardian/ Protector	حَفِيظٌ
Better	أَحْسَنٌ
More unjust	أَظْلَمٌ
More worthy	أَحَقٌ
Nearer/ More likely	أَدْنَى

LIST 2: ATTRIBUTES & ADJECTIVES



Adjectives are words that describe a certain characteristic of, mainly, nouns. In English, but also in Arabic, they have degrees of comparison which are called ‘*comparative form*’ and ‘*superlative form*’ which are used to compare the degree or level of a particular quality or characteristic between two or more things. Translating these forms from Arabic to English is not always straight forward, because sometimes in Arabic we use a comparative form, but it is used to mean superlative form. For example, we see this in the phrase **الله أَكْبَر** which literally means ‘*Allāh is greater*’, while the intended meaning is ‘*Allāh is the greatest*’.

For this reason, in this list, the intended translation of such cases are directly given according to their most common use in the Qur’ān to make it easier for you to understand the word and the āyah.

There are also some adjectives that are used both in their base form and another comparative or superlative forms. For these cases, they are given with an arrow ← symbol between the base word and its derived form to understand the connection between them.

First

أَوَّل

قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ

«Say, [O Muhammad], “Indeed, I have been commanded to be the **first** [among you] who submit [to Allāh]» [6:14]

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي بِكَةٌ

«Indeed, the **first** House [of worship] established for mankind was that at Makkah» [3:96]



The sacred city of Makkah was mentioned in the Qur’ān as both ‘**مَكَة**’ with a **م** and as Bakkah ‘**بَكَة**’ with a **ب** and both refer to the same place. Interestingly, the second name was used in the Bible as ‘the valley of Baca’ (Psalms 84) in the prophecy predicting the Message of the Prophet ﷺ.

What other names was the city of Makkah given in the Qur’ān?
[hint: there are 2 more]

Last

ءَاخِرٌ

وَعَاءَخِرٌ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

«And the **last** of their call will be, “Praise be/due to Allāh, Lord of the worlds!”»
[10:10]

تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَعَاءَخِرٌ نَا وَعَايَةً مِنْكَ

«-to be for us a feast for the first of us and the **last** of us and a sign from You.»
[5:114]

Near → Nearer

قَرِيبٌ ← أَقْرَبٌ

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

«And when My servants ask you, [O Muhammad], concerning Me - indeed I am **near**.» [2:186]

هُمْ لِلْكُفَّارِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ

«They were **nearer** to disbelief that day than to faith,-» [3:167]

Far

بَعِيدٌ

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

«-and Satan wishes to lead them **far** astray.» [4:60]

وَإِنْ أَدْرِي أَقْرِيبٌ أَمْ بَعِيدٌ مَا تُوعَدُونَ

«And I know not whether near or **far** is that which you are promised.» [21:109]

Severe → Severer

شَدِيدٌ ← أَشَدٌ

Strong → Stronger

إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

«Indeed, Allāh is **severe** in penalty.» [5:2]

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَوَةً لِّلَّذِينَ عَامَنُوا إِلَيْهِمْ وَ

«You will surely find the **most intense** of the people in animosity towards the believers [to be] the Jews» [5:82]

Great → Greater
Large → Larger

كَبِيرٌ < أَكْبَرٌ

يَسْأَلُونَكُمْ عَنِ الشَّهْرِ الْحُرَامِ قِتَالٍ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ
اللَّهِ وَكُفُرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرٌ عِنْدَ اللَّهِ

«They ask you about the sacred month - about fighting therein. Say, “Fighting therein is **great** [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are **greater** [evil] in the sight of Allāh.» [2:217]

Many → Most

كَثِيرٌ < أَكْثَرٌ

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

«He misleads many thereby and guides **many** thereby.» [2:26]

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَا كِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

«Indeed, Allāh is full of bounty to the people, but **most of** the people are not grateful.» [40:61]

Swift → Swiftest

سَرِيعٌ < أَسْرَعَ

وَمَنْ يَكُفُرُ بِإِيمَانِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

«And whoever disbelieves in the signs/verses of Allāh, then indeed, Allāh is **swift** in [taking] ac-count.» [3:19]

أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَسِيبِينَ

«Unquestionably, His is the judgment, and He is the **swiftest** of accountants.» [6:62]

Remember: Arabic does not differentiate between countable and uncountable nouns. That's why, the word 'قليل' is translated into little (uncountable) and few (countable)

Little/ Few

قليل

أَعْمَلُواْ ءَالَّدَّا وَقَلِيلٌ مِنْ عِبَادِي الشَّكُورُ

«Work, O family of David, in gratitude.” And **few of** My servants are grateful.» [34:13]

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُواْ بِهِ ثَمَنًا قَلِيلًا

«-then [they] say, “This is from Allāh,” in order to exchange it for a **small** price.» [2:79]

Noble

گريم

لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

«For them are degrees [of high position] with their Lord and forgiveness and **noble** provision.» [8:4]

وَقُلْنَ حَسْنَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

«-and [they] said, “Perfect is Allāh! This is not a man; this is none but a **noble** angel.”» [12:31]

Guardian/ Protector

حفيظ

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِظٌ عَلِيمٌ

«[Joseph] said, “Appoint me over the storehouses of the land. Indeed, I will be a knowledgeable **guardian**.”» [12:55]

وَمَنْ تَوَلَّ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

«-but those who turn away - We have not sent you over them as a **guardian**.» [4:80]

Better

أحسن

وَإِذَا حُيِّتُمْ بِتَحْيَةٍ فَحَيِّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

«And when you are greeted with a greeting, greet [in return] with one **better** than it or [at least] return it [in a like manner].» [4:86]

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

«But who is **better** than Allāh in judgment for a people who are certain [in faith].» [5:50]

More unjust	أَظْلَم
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وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

«And who is **more unjust** than one who invents a lie about Allāh» [6:21]

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا أَسْمُهُ

«And who are **more unjust** than those who prevent the name of Allāh from being mentioned in His mosques» [2:114]

More worthy	أَحَق
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قَالُوا أَنَّ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ

«They said, “How can he have kingship over us while we are **more worthy** of kingship than him» [2:247]

فَأَئُّ الْفَرِيقَيْنِ أَحَقُّ بِالآمِنِ صِ

«So which of the two parties **has more right to** security» [6:81]

Nearer/ More likely	أَدْنَى
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ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَدَةِ وَأَدْنَى أَلَا تَرْتَابُوا

«That is **more just** in the sight of Allāh and stronger as evidence and more likely to prevent doubt between you» [2:282]

ذَلِكَ أَدْنَى أَلَا تَعُولُوا

«That is **more suitable** that you may not incline [to injustice].» [4:3]

3

List THREE

Prophets & Messengers

From 50% - to 65% of the Qur'ān

English	Arabic
Messenger(s)	رَسُولٌ (رُسُلٌ)
Prophet	نَبِيٌّ
Prophets	أَنْبِياءٌ / نَبِيُّونَ / نَبِيًّا
Trustworthy/ Honest	أَمِينٌ
Warner	نَذِيرٌ
Moses / Aaron	مُوسَى / هَارُونٌ
Abraham/ Ishmael	إِبْرَاهِيمٌ {إِبْرَاهِيمٌ} / إِسْمَاعِيلٌ
Noah	نُوحٌ
Joseph	يُوسُفٌ
Lot	لُوطٌ
Jesus, son of Mary	عِيسَى اُبْنُ مَرِيَمٍ
Adam	إَدَمٌ
Solomon	سُلَيْمَانٌ
Isaac/ Jacob (Israel)	إِسْحَاقٌ / يَعْقُوبٌ {إِسْرَائِيلٌ}
David	دَاوُدٌ
Zachariah	زَكَرِيَاٰ
John	يَحْيَىٰ
Job	أَيُّوبٌ
Jonah	يُونُسٌ {دَّا لَّثُونٌ}
Shu'ayb (Madian)	شُعَيْبٌ {مَدْيَنٌ}
Salih (Thamud)	صَالِحٌ {شَمُودٌ}
Hud ('Aad)	هُودٌ {عَادٌ}

LIST 3: PROPHETS & MESSENGERS

In this list, you will learn the names of Prophets and Messengers of Allāh (May peace and blessings be upon all of them) who have been mentioned in the Qur’ān the most often. This list also contains some of their attributes.

Some of the names given in this list are given in pairs since this is the most probable use in the Qur’ān, and so it can make it easier to learn them in pairs to help you recognize them faster. For example, إِسْحَاقُ وَ يَعْقُوبٌ were used much more often in the Qur’ān as a combination than separately.

Moreover, the name of some Prophets - where applicable - are given along with the name of {their people} to make it easier to establish the connection between them and avoid mixing up names of Prophets and their tribes.

It is also important to know that the names of Prophets have been translated into their English version according to Sahīh International translation. However, in other translations, it is also possible to see their names transliterated into English, so instead of ‘Noah’ the word ‘Nūh’ is used with the name نُوح.

Remember: the plural form of the noun is given in parentheses.

Messenger(s) رَسُولٌ (رُسُلٌ)

مَا الْمَسِيحُ اُبْنُ مَرْيَمَ إِلَّا رَسُولٌ

«The Messiah, son of Mary, was not but a messenger;» [5:75]

تِلْكَ الرُّسُلُ فَضَلَّنَا بَعْضَهُمْ عَلَى بَعْضٍ

«Those messengers - some of them We caused to exceed others.» [2:253]

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِّنْ قَبْلِي بِالْبَيِّنَاتِ

«[They are] those who said, “Indeed, Allāh has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume.” Say, “There have already come to you messengers before me with clear proofs» [3:183]

Prophet

نَبِيٌّ

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذَنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ

«And We sent to no city a **prophet** [who was denied] except that We seized its people with poverty and hardship» [7:94]

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى الْقَى الشَّيْطَانُ
فِي أُمُّنِيَّتِهِ

«And We did not send before you any messenger or **prophet** except that when he spoke [or recited], Satan threw into it [some misunderstanding].» [22:52]



Though they might sound similar, ‘Prophet’ نَبِيٌّ and ‘Messenger’ رَسُولٌ do **not** mean the same thing. The Messenger is one who is sent to a disbelieving people, and the Prophet is one who is sent to a believing people with the shari‘ah (law) of the Messenger who came before him, to teach them and judge between them by it.

So the Prophets of the Children of Israel (Solomon, Zechariah, John ..etc) judged by the Torah which Allāh had revealed to Moses.

That's why every Messenger is a Prophet but not every Prophet is a messenger.

Prophets

أَنْبِيَاءً / نَبِيُّونَ / نَبِيِّنَ

Forms of plural that are completely different in their structure like أَنْبِيَاءً / نَبِيُّونَ may convey slightly different meanings like indicating a larger number than other forms, so there are subtle differences.

In Arabic, it is quite normal that a noun can have more than one plural form. For the word نَبِيٌّ here, there are three plural forms, and it is important to know that they all mean **the same**. Sometimes the differences between these forms (like the difference between نَبِيُّونَ / نَبِيِّنَ) are due to their different position in the sentence, which results in different case ending or grammatical case. These grammatical concepts will be discussed in detail, in shā' Allāh, in Qur'ānic Grammar, which is step 5 in our course.

Study the following examples:

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلٍ إِنْ كُنْتُمْ مُّؤْمِنِينَ

«Say, “Then why did you kill the **prophets** of Allāh before, if you are [indeed] believers?”» [2:91]

يَحْكُمُ بِهَا الْنَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا

«The **prophets** who submitted [to Allāh] judged by it for the Jews,» [5:44]

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ

«And We have made some of the **prophets** exceed others [in various ways],»
[17:55]

Trustworthy/ Honest

أَمِينٌ

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

«Indeed, I am to you a **trustworthy** messenger.» [26:107]

فَلَمَّا كَلَمَهُ وَقَالَ إِنَّكَ أَلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

«And when he spoke to him, he said, “Indeed, you are today established [in position] and **trusted**.”» [12:54]

Warner

نَذِيرٌ

إِنَّا أَرْسَلْنَاكَ بِالْحُقْقِ بَشِيرًا وَنَذِيرًا

«Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a **warner**,» [2:119]

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

«And say, “Indeed, I am the clear **warner**”» [15:89]

Moses / Aaron

مُوسَى / هَرُونٌ

وَلَقَدْ ءاتَيْنَا مُوسَى وَهَرُونَ الْفُرْقَانَ وَضِيَاءً

«And We had already given **Moses and Aaron** the criterion and a light.» [21:48]

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَائِيهِ

«Then We sent after them **Moses and Aaron** to Pharaoh and his establishment»
[10:75]

Abraham/ Ishmael

إِبْرَاهِيمٌ {إِبْرَاهِيمٌ / إِسْمَاعِيلُ}

The name of Abraham was written in the Qur'aan in two ways. First, without using like this إِبْرَاهِيمٌ which is mostly found in sūrah Al-Baqara. Second, and in the rest of the Qur'aan, it was written with like that إِبْرَاهِيمٌ. It is, therefore, important to know that both refer to the same person, and they are pronounced exactly the same according to the Riwayah of Hafs 'an 'asim. The absence or existence of the ي is to indicate that in other Qira'at like that of Hishām 'an ibn 'āmer, it is pronounced differently.

وَإِذْ أُبْتَلَى إِبْرَاهِيمَ رَبُّهُ وَبِكَلِمَاتٍ فَأَتَمَّهُنَّ

«And [mention, O Muhammad], when **Abraham** was tried by his Lord with commands and he fulfilled them.» [2:124]

إِنَّ اللَّهَ أَصْطَفَى عَادَمَ وَنُوحًا وَعَالَ إِبْرَاهِيمَ وَعَالَ عُمَرَانَ

«Indeed, Allāh chose Adam and Noah and the family of **Abraham** and the family of 'Imran» [3:33]

قُلْ عَامَنَا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ

«Say, "We have believed in Allāh and in what was revealed to us and what was revealed to **Abraham, Ishmael**» [3:84]

Noah

نُوح

إِنَّ اللَّهَ أَصْطَفَى عَادَمَ وَنُوحًا وَعَالَ إِبْرَاهِيمَ

«Indeed, Allāh chose Adam and **Noah** and the family of Abraham and the family of 'Imran» [3:33]

قِيلَ يَنْوُحُ أَهْبِطْ بِسَلَمٍ مَّنَا وَبَرَكَتٌ عَلَيْكَ

«It was said, "O **Noah**, disembark in security from Us and blessings upon you» [11:48]

Joseph

يُوسُف

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَتَأَبَّتْ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا

«[Of these stories mention] when **Joseph** said to his father, “O my father, indeed I have seen [in a dream] eleven stars» [12:4]

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ هَمَّةٌ لِلَّسَائِلِينَ

«Certainly were there in **Joseph** and his brothers signs for those who ask» [12:7]

Lot

لُوط

فَلَمَّا جَاءَهُمْ أَهْلُ لُوطٍ الْمُرْسَلُونَ

«And when the messengers came to the family of **Lot**,» [15:61]

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ هَمَّتْ أَتَأْتُونَ الْفَحْشَةَ وَأَنْتُمْ تُبْصِرُونَ

«And [mention] **Lot**, when he said to his people, “Do you commit immorality while you are seeing?”» [27:54]

(The Messiah)
Jesus, son of Mary

{المَسِيح} عِيسَى اُبْنَ مَرْيَم

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى اُبْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ
وَمَا صَلَبُوهُ

«And [for] their saying, “Indeed, we have killed the **Messiah, Jesus, the son of Mary**, the messenger of Allāh.” And they did not kill him, and they did not crucify him» [4:157]

فُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ اُبْنَ مَرْيَمَ

«Say, “Then who could prevent Allāh at all if He had intended to destroy **Messiah, the son of Mary**,» [5:17]

Adam

ءَادَمْ

وَعَلِمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَكِيَّةِ

«And He taught **Adam** the names - all of them. Then He showed them to the angels» [2:31]

فَتَلَقَّى ءَادَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

«Then **Adam** received from his Lord [some] words, and He accepted his repentance.» [2:37]

Solomon

سُلَيْمَان

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطِينَ كَفَرُوا

«It was not **Solomon** who disbelieved, but the devils disbelieved,» [2:102]

وَمِنْ ذُرِّيَّتِهِ دَاؤُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَرُونَ

«-and among his descendants, David and **Solomon** and Job and Joseph and Moses and Aaron.» [6:84]

Isaac/ Jacob (Israel)

إِسْحَاقٌ / يَعْقُوبٌ {إِسْرَائِيلٌ}



Prophet Jacob was given two names in the Qur'an: Jacob يَعْقُوب and Israel إِسْرَائِيل. Both names refer to the same person.

وَأَمْرَأَتُهُ وَقَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ
يَعْقُوبَ

«And his wife was standing, and she smiled. Then We gave her good tidings of **Isaac** and after **Jacob**.» [11:71]

وَءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِ إِسْرَائِيلَ

«And We gave Moses the Scripture and made it a guidance for the Children of **Israel**» [17:2]

The name **Israel** إِسْرَائِيل is often used with the word بَنِي which means the children of/ descendants of.

David

دَاؤُود

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَعَاتَيْنَا دَاؤُودَ زُبُورًا

«And We have made some of the prophets exceed others [in various ways], and to **David** We gave the book [of Psalms].» [17:55]

فَهَرَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاؤُودَ جَالُوتَ

«So they defeated them by permission of Allāh, and **David** killed Goliath,» [2:251]

Zachariah

زَكَرِيَا

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ وَزَكَرِيَا

«[This is] a mention of the mercy of your Lord to His servant **Zechariah»** [19:2]

John

يَحْيَى

يَرَكِرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ أَسْمُهُ وَيَحْيَى

«O Zechariah, indeed We give you good tidings of a boy whose name will be **John**.» [19:7]

Job

أَيُّوب

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ وَأَنِّي مَسَنِي الْضُّرُّ وَأَنَّتِ أَرْحَمُ الرَّاحِمِينَ

«And [mention] **Job**, when he called to his Lord, “Indeed, adversity has touched me, and you are the Most Merciful of the merciful.”» [21:83]

Jonah (of the whale)

يُونُسُ {ذَا الْنُّونِ}

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ

«And indeed, **Jonah** was among the messengers.» [37:139]

Literally, the Arabic word 'الثُّون' means 'whale', so because he was swallowed by a whale.

وَذَا الْنُّونِ إِذْ ذَهَبَ مُغَصِّبًا فَظَنَّ أَنْ لَنْ تَقْدِرَ عَلَيْهِ

«And [mention] the **man of the fish [whale]**, when he went off in anger and thought that We would not decree [anything] upon him. [21:87]

Shu'ayb (Midian)

شُعَيْب {مَدْيَن}

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَقَوْمٌ أَعْبُدُوا إِلَهًا

«And to **[the people of] Madyan** [We sent] their brother **Shu'ayb**. He said, “O my people, worship Allāh;» [7:85]

Salih (Thamud)

صَلِحٌ {ثَمُود}

وَإِلَى ثَمُودَ أَخَاهُمْ صَلِحًا قَالَ يَقَوْمٌ أَعْبُدُوا إِلَهًا

«And to **Thamud** [We sent] their brother **Salih**. He said, “O my people, worship Allāh;» [11:61]

Hud ('Aad)

هُودٌ {عَادٌ}

وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمٌ أَعْبُدُوا إِلَهًا

«And to **'Aad** [We sent] their brother **Hud**. He said, “O my people, worship Allāh;» [11:50]

١٤٩

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ

«And you carve out of the mountains, homes, with skill»



4

List FOUR

Allāh’s Signs & Blessings

From 50% - to 65% of the Qur’ān

English	Arabic
Sign(s)/ verse(s)	ءَيْةٌ (ءَيَّاتٍ)
The Qur’ān	الْقُرْءَانُ
The Gospel	الْإِنجِيلُ
The Torah	الْتَّوْرَةُ
Livestock	أَنْعَامٌ
Mountain(s)	جَبَلٌ (جِبَالٌ)
Sea/ River	بَحْرٌ
River(s)	نَهَرٌ (أَنْهَرٌ)
Sun	شَمْسٌ
Moon	قَمَرٌ
Night	لَيْلٌ
Daytime	نَهَارٌ
Earth	أَرْضٌ
Heavens/ Sky	سَمَاءٌ (سَمَوَاتٌ)
Favors	ءَالَّاءُ
Favor/ Bounty	نِعْمَةٌ
Favor/ Grace	فَضْلٌ
Water	مَاءٌ

LIST 4: ALLAH'S SIGNS & BLESSINGS

Every ayah (إِيَّاهٍ) in the Qur'ān is considered a sign from Allāh. Depending on the context, the word آیة is therefore sometimes translated as verse, and sometimes as sign.

إِيَّاهٍ (إِيَّاهٍ)

وَلَوْ جَاءُهُمْ كُلُّ إِيَّاهٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ

«Even if every **sign** should come to them, until they see the painful punishment.»
[10:97]

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ إِيَّاهٍ بَيِّنَاتٍ

«And We have certainly revealed to you **verses** [which are] clear proofs,» [2:99]

The Qur'ān

الْقُرْءَانُ

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْءَانُ هُدًى لِلنَّاسِ

«The month of Ramadhan [is that] in which was revealed **the Qur'ān**, a guidance for the people» [2:185]

The Gospel

الْأَنْجِيلُ

The Torah

الْتَّوْرَةُ

وَلِيَحُكِّمْ أَهْلُ الْأَنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ

«And let the People of **the Gospel** judge by what Allāh has revealed therein.»
[5:47]

وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْأَنْجِيلِ وَالْقُرْءَانِ

«[It is] a true promise [binding] upon Him in **the Torah** and **the Gospel** and the Qur'ān.» [9:111]

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْأَنْجِيلَ وَمَا أَنْزَلَ إِلَيْهِمْ

«And if only they upheld [the law of] **the Torah**, **the Gospel**, and what has been revealed to them» [5:66]

Livestock

أَنْعَمٌ

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعٌ

«And the grazing **livestock** He has created for you; in them is warmth and [numerous] benefits» [16:5]

أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ

«Those are like **livestock**; rather, they are more astray» [7:179]

Mountain(s)

جَبَلٌ (جِبَالٌ)

وَإِذْ نَتَقَبَّلُ الْجَبَلَ فَوَقَهُمْ كَآنَهُ وَظُلَّةٌ

«And [mention] when We raised the **mountain** above them as if it was a dark cloud» [7:171]

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا

«And they ask you about the **mountains**, so say, “My Lord will blow them away with a blast.» [20:105]

Sea / River

بَحْرٌ



The word بَحْر in Arabic is generally used with any big space of water. This means that this word is not only used to refer to ‘sea’ or salt water, but also big rivers or fresh waters.

وَالْفُلُكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ

«-and the ships which run through the **sea** by His command» [22:65]

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أَجَاجٌ

«And it is He who has released [simultaneously] the **two seas**, one fresh and sweet and one salty and bitter» [25:53]

Notice how the word بَحْر has a suffix نِ at the end, which turns the singular noun into dual noun.

River(s)

نَهْرٌ (أَنْهَرٌ)



Unlike بَحْر which has a broader meaning, the word نَهْر is only used with one specific meaning and that is 'river' which has fresh/ drinkable water. It can also refer to other types of 'rivers' in Jannah (Paradise), for example. It cannot therefore be used to refer to seas, or salt water.

Notice how the same suffix **ين** of the dual noun was used at the end of the word **الجنتين**.

كِلْتَا أَلْجَنْتَيْنِ إِنَّا أَعْلَمُ أَكُلَّهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَرْنَا خِلَلَهُمَا نَهَرًَا

«Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a **river**.» [18:33]

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ أَلْأَنْهَرُ

«For indeed, there are stones from which **rivers** burst forth,» [2:74]

Sun

شَمْسٌ

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسِيقِ الْأَلَيلِ

«Establish prayer at the decline of the **sun** [from its meridian] until the darkness of the night» [17:78]

Moon

قَمَرٌ

وَهُوَ الَّذِي خَلَقَ الْأَلَيلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ

«And it is He who created the night and the day and the sun and the **moon**» [21:33]

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

«And the **moon** - We have determined for it phases, until it returns [appearing] like the old date stalk» [36:39]

Night

لَيْلٌ

وَعَائِيَةٌ لَّهُمُ الْأَلَيلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

«And a sign for them is the **night**. We extract from it [the light of] day, so they are [left] in darkness» [36:37]

لَا أَلْشَمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا أَلَيْلٌ سَابِقُ النَّهَارِ

«It is not allowable for the sun to reach the moon, nor does the **night** overtake the day» [36:40]

Daytime

نَهَار

وَعَالَيْهِ لَهُمْ أَلَيْلٌ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

«And a sign for them is the night. We extract from it [the light of] **day**, so they are [left] in darkness» [36:37]

لَا أَلْشَمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا أَلَيْلٌ سَابِقُ النَّهَارِ

«It is not allowable for the sun to reach the moon, nor does the night overtake the **day»** [36:40]

Earth

أَرْض

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

«The Lord of the heavens and **earth** and that between them» [26:24]

يَدَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

«O David, indeed We have made you a successor upon the **earth»** [38:26]

Heavens/ Sky

سَمَاء (سَمَاوَات)

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطِلًا

«And We did not create the **heaven** and the earth and that between them aimlessly» [38:27]

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَعْزِيزُ الْغَفَّارُ

«Lord of the **heavens** and the earth and whatever is between them, the Exalted in Might, the Most Forgiving.”» [38:66]

Favors

ءَالَّاءُ

فَإِذْ كُرُوا ءَالَّاءً اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

«So remember the **favors** of Allāh that you might succeed» [7:69]

فِي أَيِّ ءَالَّاءٍ رَبِّكَ تَتَمَارَى

«Then which of the **favors** of your Lord do you doubt?» [53:55]

Favor

نِعْمَةٌ

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

«And whoever exchanges the **favor** of Allāh [for disbelief] after it has come to him
- then indeed, Allāh is severe in penalty» [2:211]

وَإِذْ كُرُوا نِعْمَةً اللَّهِ عَلَيْكُمْ وَمِيثَاقُهُ الَّذِي وَاثَقْتُمْ بِهِ

«And remember the **favor** of Allāh upon you and His covenant with which He
bound you» [5:7]

Favor/ Bounty

فَضْلٌ

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَلَكُنْتُم مِنَ الْخَاسِرِينَ

«And if not for the **favor** of Allāh upon you and His mercy, you would have been
among the losers.» [2:64]

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

«-and Allāh is the possessor of great **bounty**.» [2:105]

Water/ Rain

مَاءً

فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الْثَمَرَاتِ

«and We send down **rain** therein and bring forth thereby [some] of all the fruits» [7:57]

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

«-and made from **water** every living thing? Then will they not believe?» [21:30]

5

List **FIVE**

Deen

From 50% - to 65% of the Qur'an

English	Arabic
Religion	دِين
Matter/ Command	أَمْرٌ
Matters/ Affairs	أُمُورٌ
Prayer	صَلَاةً / صَلَاتَةً
(Zakah) Charity	زَكَوَةً
Truth/ Right	حَقٌّ
Falsehood	بَاطِلٌ
Praise	حَمْدٌ
Wisdom, Prophethood	حِكْمَةً
Piety/ Fear of Allāh	تَقْوَى
Witness(es)/ Martyr(s)	شَهِيدٍ (شُهَدَاءُ)
Clear	مُبِينٌ
Light	نُورٌ
Peace	سَلَامٌ
Dominion/ Reign	مُلْكٌ
Authority/ Warrant/ Proof	سُلْطَنٌ

LIST 5: DEEN

Religion

دین

إِنَّ الْدِينَ عِنْدَ اللَّهِ الْإِسْلَامُ

«Indeed, the **religion** in the sight of Allāh is Islam.» [3:19]

هُوَ أَجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

«He has chosen you and has not placed upon you in the **religion** any difficulty.»
[22:78]

Matter/ command

أَمْرٌ

وَإِذَا كَانُوا مَعَهُ وَعَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَعْذِذُونَ

«when they are [meeting] with him for a **matter** of common interest, do not depart until they have asked his permission.» [24:62]

يَأَيُّهَا الْمَلَوُءُوا أَفْتُونِي فِي أَمْرٍ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشَهُّدُونِ

«She said, “O eminent ones, advise me in my affair. I would not decide a **matter** until you witness [for] me.”» [27:32]

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

«And do not obey the **order** of the transgressors,-» [26:151]

Matters/ affairs/ commands

أُمورٌ

Though the word **أُمور** is the plural of **أَمْرٌ** which is translated into (matter/ command), the word **أُمور** cannot be translated into ‘commands’, and it can only mean (matters/ affairs). The Arabic word for commands is **أَوْامِرٌ** and this word was not mentioned in the Qur’ān.

وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمٍ الْأَمْرُ

«and be patient over what befalls you. Indeed, [all] that is of the **matters** [requiring] determination.» [31:17]

وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

«And to Allāh will be the outcome of [all] **matters**.» [31:22]

To understand why some words are spelled differently in the Qur'aan, make sure to check out page 4

Prayer

صلوة / صلاة

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

«Who believe in the unseen, establish **prayer**, and spend out of what We have provided for them,-» [2:3]

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

«Say, "Indeed, **my prayer**, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds.-» [6:162]

(Zakah) Charity

زَكَاة

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأْرَكُعُوا مَعَ الْرَّكِعَيْنَ

«And establish prayer and give **zakah** and bow with those who bow [in worship and obedience].» [2:43]

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِإِيمَانِنَا يُؤْمِنُونَ

«so I will decree it [especially] for those who fear Me and give **zakah** and those who believe in Our verses -» [7:156]

Truth/ Right

حق

وَمِنْ قَوْمٍ مُوسَى أُمَّةٌ يَهُدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

«And among the people of Moses is a community which guides by **truth** and by it establishes justice.» [7:159]

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهُدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

«And among those We created is a community which guides by **truth** and thereby establishes justice.» [7:181]

Falsehood

بَطْلٌ

لِيُحَقَّ الْحَقُّ وَيُبْطَلَ الْبَطْلُ وَلَوْ كَرِهَ الْمُجْرِمُونَ

«That He should establish the truth and abolish **falsehood**, even if the criminals disliked it.» [8:8]

وَقُلْ جَاءَ الْحُقْ وَزَهَقَ الْبَطْلُ إِنَّ الْبَطْلَ كَانَ زَهُوقًا

«And say, “Truth has come, and **falsehood** has departed. Indeed is falsehood, [by nature], ever bound to depart.”» [17:81]

Praise

حَمْدٌ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

«[All] **praise** is [due] to Allāh, Lord of the worlds -» [1:2]

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

«So exalt [Allāh] with **praise** of your Lord and be of those who prostrate [to Him]»
[15:98]

Wisdom/ Prophethood

حِكْمَةٌ

وَقَتَلَ دَاوُدْ جَأْلُوتَ وَعَاهَدَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَمَهُ وَمِمَّا يَشَاءُ

«and David killed Goliath, and Allāh gave him the kingship and **prophethood** and taught him from that which He willed.» [2:251]

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

«He gives wisdom to whom He wills, and whoever has been given **wisdom** has certainly been given much good.» [2:269]

Piety/ fear of Allāh

تَقْوِي

وَتَعَاوَنُوا عَلَى الْإِرْ وَالْتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوِّنَ

«And cooperate in righteousness and **piety**, but do not cooperate in sin and aggression.» [5:2]

وَتَزَوَّدُواْ فِإِنَّ خَيْرَ الْزَّادِ أَلْتَقَوْيَ^{صٌ}

«And take provisions, but indeed, the best provision is **fear of Allāh**.» [2:197]

Witness(es)/ Martyrs

شَهِيدٌ (شُهَدَاء)



Though the word شَهَدَاء is used in the Qur'aan with both meanings (witnesses/ martyrs), the word شَهِيدٌ is only used in the Qur'aan with the meaning (witness) and its other meaning (martyr) was not mentioned in the Qur'aan.

إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

«Indeed Allāh is ever, over all things, a **Witness**.» [4:33]

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُواْ شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

«And thus we have made you a just community that you will be **witnesses** over the people and the Messenger will be a **witness** over you.» [2:143]

وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ

«so that Allāh may make evident those who believe and [may] take to Himself from among you **martyrs** -» [3:140]

Clear

مُبِينٌ

وَلَا تَتَّبِعُوا حُكْمَوَاتِ الشَّيْطَانِ إِنَّهُ وَلَكُمْ عَدُوٌّ مُبِينٌ

«and do not follow the footsteps of Satan. Indeed, he is to you a **clear** enemy.» [2:208]

إِنَّ الْكَفِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا

«Indeed, the disbelievers are ever to you a **clear** enemy.» [4:101]

Light

نُورٌ

قَدْ جَاءَكُم مِنْ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

«There has come to you from Allāh a light and a **clear** Book.» [5:15]

إِنَّا أَنزَلْنَا الْتُّورَةَ فِيهَا هُدًى وَنُورٌ^ج

«Indeed, We sent down the Torah, in which was guidance and **light**.» [5:44]

Peace

سَلَامٌ

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِئَابِيَتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ^ج

«And when those come to you who believe in Our verses, say, “**Peace** be upon you.» [6:54]

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ وَسُبْلَ السَّلَامِ

«By which Allāh guides those who pursue His pleasure to the ways of **peace**» [5:16]

Dominion/ Reign

مُلْكٌ

وَلِلَّهِ مُلْكٌ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا^ج

«And to Allāh belongs the **dominion** of the heavens and the earth and whatever is between them.» [5:17]

وَقَتَلَ دَاوُدُ جَالُوتَ وَعَاتَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ

«And David killed Goliath, and Allāh gave him the **kingship** and prophethood» [2:251]

Authority/ Warrant

سُلْطَانٌ

وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا

«And those - We have made for you against them a clear **authorization**.» [4:91]

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا

«And they worship besides Allāh that for which He has not sent down **authority**» [22:71]

6

List **SIX**

Faith

From 50% - to 65% of the Qur'ān



English	Arabic
god/ deity (deities)	إِلَهٌ (ءَالَّهُ)
One	وَاحِدٌ
One/ Anyone	أَحَدٌ
Associate(s)/ partner(s)	شَرِيكٌ (شُرَكَاءُ)
Unseen	غَيْبٌ
Witnessed (visible)	شَهَدَةٌ
Throne	عَرْشٌ
Book(s)/ Scripture(s)	كِتَابٌ (كُتُبٌ)
Word(s)	كَلِمَةٌ (كَلِمَاتٌ)
Angel(s)	مَلَكٌ (مَلَائِكَةٌ)
Covenant/ Pledge	عَهْدٌ
Covenant	مِيَثَاقٌ
Permission	إِذْنٌ
Satan (Devils)	شَيْطَانٌ (شَيَّاطِينٌ)

LIST 6: FAITH

Notice the use of the word 'god' here is with a lowercase 'g' to refer to other gods/ deities. While using the word 'God' with an uppercase 'G' will always refer to the One God: Allāh.

god/ deity (deities) إِلَهٌ (إِلَهَة)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

«Allāh - there is no **deity** except Him, the Ever-Living, the Sustainer of existence.» [3:2]

قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَةَ عَابَابِيكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا

«They said, "We will worship **your God** and the **God** of your fathers, Abraham and Ishmael and Isaac - one **God**.» [2:133]

أَئِنَّكُمْ لَتَشْهُدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهُدُ

«Do you [truly] testify that there are other **deities** with Allāh?" Say, "I will not testify [with you].» [6:19]

One

وَاحِدٌ

قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَةَ عَابَابِيكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا

«They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - **one** God.» [2:133]

وَمَا أُمِرْوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا

«And they were not commanded except to worship **one** God;» [9:31]

One/ Anyone

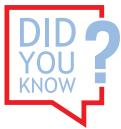
أَحَدٌ

قُلْ هُوَ اللَّهُ أَحَدٌ

«Say, "He is Allāh, [who is] **One**» [112:1]

الَّذِينَ يُبَلِّغُونَ رِسَالَتِ اللَّهِ وَيَخْشُونَهُ وَلَا يَخْشُونَ أَحَدًا إِلَّا اللَّهُ

«[Allāh praises] those who convey the messages of Allāh and fear Him and do not fear **anyone** but Allāh.» [33:39]



Although both أَحَد and وَجْد mean 'one' in Arabic, the word وَجْد emphasizes the number - that Allāh is ONE in number. While, أَحَد emphasizes uniqueness - that Allāh is one in His attributes (there is nothing like onto Him)

Associate(s)/ partner(s) شَرِيك (شُرَكَاء)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ ۝

«Say, “Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds. [162] No **partner** has He. [6:162-163]

فَلَمَّا آتَاهُمَا صَلِحًا جَعَلَاهُ شُرَكَاءٍ فِيمَا آتَاهُمَا

«But when He gives them a good [child], they ascribe **partners** to Him concerning that which He has given them. [7:190]

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلْقَهُمْ

«But they have attributed to Allāh **partners** - the jinn, while He has created them [6:100]

Unseen

غَيْب

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سَتَكُثُرُ مِنَ الْحُكْمِ وَمَا مَسَنِي السُّوءُ

« And if I knew the **unseen**, I could have acquired much wealth, and no harm would have touched me. [7:188]

قَالَ أَلَمْ أَقْلِ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ

«He said, “Did I not tell you that I know the **unseen** [aspects] of the heavens and the earth? [2:33]

Witnessed (visible)

شَهَدَةٌ

ثُمَّ تُرْدُونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَدَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

«Then you will be returned to the Knower of the unseen and the **witnessed**, and He will inform you about what you used to do.» [62:8]

عَالِمُ الْغَيْبِ وَالشَّهَدَةِ الْكَبِيرُ الْمُتَعَالٌ

«[He is] Knower of the unseen and the **witnessed**, the Grand, the Exalted.» [13:9]

Throne

عَرْشٌ

الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى

«The Most Merciful [who is] above **the Throne** established.» [20:5]

لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلُ صَّ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

«-there is no deity except Him. On Him I have relied, and He is the Lord of **the Great Throne**.» [9:129]

Book(s)/ Scripture(s)

كِتَبٌ (كُتُبٌ)

ذَلِكَ الْكِتَبُ لَا رَيْبٌ فِيهِ هُدَى لِلْمُتَّقِينَ

«This is **the Book** about which there is no doubt, a guidance for those conscious of Allāh -» [2:2]

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ رَبِّكَ صَّ

«And recite, [O Muhammad], what has been revealed to you of **the Book** of your Lord.» [18:27]

وَمَا آتَيْنَاهُمْ مِنْ كِتَبٍ يَدْرُسُونَهَا

«And We had not given them any **scriptures** which they could study,» [34:44]

In many translations, the word 'عَرْش' is transliterated into 'arsh}. We are using the translation only to bring the meaning closer to the learner, and not for comparison because 'عَرْش' is in fact, Allah's Greatest creation, and we cannot describe it or give it a certain shape.

In this third examples, it is translated as a common noun, since Allāh is not referring here to Books or Scriptures that He had revealed.

Word(s)	كلمة (كلمات)
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يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلْمَةً أَلْكُفْرِ وَكَفَرُوا

«They swear by Allāh that they did not say [anything against the Prophet] while they had said the **word** of disbelief and disbelieved» [9:74]

يَمْرِيمُ إِنَّ اللَّهَ يُبَشِّرُكُ بِكَلْمَةٍ مِنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى أَبْنُ مَرْيَمَ

«O Mary, indeed Allāh gives you good tidings of a **word** from Him, whose name will be the Messiah, Jesus, the son of Mary -» [3:45]

لَا تَبْدِيلَ لِكَلِمَاتِ

«No change is there in the **words** of Allāh.» [10:64]

Angel(s)	ملَكٌ (ملائكة)
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وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ

«And they say, “Why was there not sent down to him **an angel?**”» [6:8]

وَإِذْ قُلْنَا لِلْمَلَائِكَةَ اسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

«And [mention] when We said to **the angels**, “Prostrate to Adam,” and they prostrated, except for Iblees.» [18:50]

Covenant/ Pledge	عَهْد
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الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيقَاتِهِ

«Who break the **covenant** of Allāh after contracting it and sever that which Allāh has ordered to be joined» [2:27]

وَأَوْفُوا بِعَهْدِكُمْ وَإِيَّى فَارَهُبُونِ

«And fulfill **My covenant** [upon you] that I will fulfill **your covenant** [from Me], and be afraid of [only] Me.» [2:40]

Covenant

مِيثَقٌ

وَإِذْ أَخَذْنَا مِيثَقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ

«And [recall] when We took the **covenant** from the Children of Israel, [enjoining upon them], “Do not worship except Allāh;-» [2:83]

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ
أَنفُسَكُمْ

«And [recall] when We took **your covenant**, [saying], “Do not shed each other’s blood or evict one another» [2:84]

Will/ Permission

إِذْنٌ

وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

«But they do not harm anyone through it except **by permission** of Allāh.» [2:102]

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ

«So they defeated them **by permission** of Allāh, and David killed Goliath,» [2:251]

Satan (Devils)

شَيْطَانٌ (شَيَاطِينٌ)

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ

«**Satan** threatens you with poverty and orders you to immorality,» [2:268]

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوا شَيَاطِينَ الْإِنْسَانِ وَالْجِنِّ

«And thus We have made for every prophet an enemy - **devils** from mankind and jinn,» [6:112]

7

List SEVEN

Deeds

From 50% - to 65% of the Qur'an

English	Arabic
Deeds/ actions	عَمَلٌ (أَعْمَالٌ)
Good/ Good deed(s)	حَسَنَةٌ (حَسَنَاتٍ)
Bad/ misdeed(s)/ sin(s)	سَيِّئَةٌ (سَيِّئَاتٍ)
Good → Better → Best	خَيْرٌ
Evil → Worse → Worst	شَرٌّ
Sin	إِثْمٌ
Sin(s)	ذَنْبٌ (ذُنُوبٌ)
Blame	جُنَاحٌ
Unlawful (forbidden)	حَرَامٌ
Permissible (halāl)	حَلَالٌ
Conversation/ Discourse	حَدِيثٌ
Good (thing)	طَيِّبٌ
Good things	طَيِّبَاتٌ
Reward(s)/ Compensation	أَجْرٌ (أَجْوَرٌ)

LIST 7: DEEDS

Work (Deeds)

عَمَلٌ (أَعْمَلٌ)

إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

«Indeed, Allāh does not amend the **work** of corrupters.» [10:81]

وَلَهُمْ أَعْمَلٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ

«-and they have [evil] **deeds** besides disbelief which they are doing,» [23:63]

Good/ Good deed(s)

حَسَنَةٌ (حَسَنَاتٍ)

مَا آتَاصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا آتَاصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

«What comes to you of **good** is from Allāh, but what comes to you of evil, [O man], is from yourself.» [4:79]

إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ الْسَّيِّئَاتِ

«Indeed, **good deeds** do away with misdeeds.» [11:114]

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

«There has certainly been for you in the Messenger of Allah an **excellent** pattern» [33:21]

Evil/ sin

سَيِّئَةٌ (سَيِّئَاتٍ)

وَإِنْ تُصِبُّهُمْ سَيِّئَةٌ يَقُولُواْ هَذِهِ مِنْ عِنْدِكَ

«-and if **evil** befalls them, they say, “This is from you.”» [4:78]

إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ الْسَّيِّئَاتِ

«Indeed, good deeds do away with **misdeeds**.» [11:114]

Good/ Better/ Best

خَيْرٌ

Notice that this is a unique adjective in Arabic, because it is used as a basic adjective, comparative form (better) and as a superlative form (Best)

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

«My Lord, indeed I am, for whatever **good** You would send down to me, in need.” » [28:24]

فَقُلْ أَوْنِئُكُمْ بِخَيْرٍ مِّنْ دَلِكُمْ

«Say, "Shall I inform you **of** [something] **better** than that?» [3:15]

إِنَّ خَيْرَ مَنِ اسْتَعْجَرَتِ الْقَوْىُ الْأَمِينُ

«Indeed, the **best** one you can hire is the strong and the trustworthy.” » [28:26]

Evil/ Worst

شَرٌّ

هَذَا وَإِنَّ لِلظَّاغِينَ لَشَرًّا مَّعَابٍ

«This [is so]. But indeed, for the transgressors is an **evil** place of return -» [38:55]

فُلْ هَلْ أُنِيبُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ

«Say, "Shall I inform you **of** [what is] **worse** than that» [5:60]

إِنَّ شَرَّ الدَّوَابِ عِنْدَ اللَّهِ الْصُّمُ الْبُكُمُ الَّذِينَ لَا يَعْقِلُونَ

«Indeed, the **worst** of living creatures in the sight of Allāh are the deaf and dumb who do not use reason.» [8:22]

Sin

إِثْمٌ

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمٌ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمٌ عَلَيْهِ

«Then whoever hastens [his departure] in two days - there is no **sin** upon him; and whoever delays [until the third] - there is no sin upon him -» [2:203]

وَإِذَا قِيلَ لَهُ أُتَقِّ اللَّهَ أَخْدَثَهُ الْعِزَّةُ بِالْإِثْمِ

«And when it is said to him, “Fear Allāh,” pride in **the sin** takes hold of him.» [2:206]

Sin(s)

ذَنْبٌ (ذُنُوبٌ)

غَافِرٌ لِ الذَّنْبِ وَقَابِلٌ لِ التَّوْبَ شَدِيدٌ لِ الْعِقَابِ ذَي الْظَّوْلِ

«The forgiver of **sin**, acceptor of repentance, severe in punishment, owner of abundance.» [40:3]

رَبَّنَا إِنَّا ءَامَنَّا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

«Our Lord, indeed we have believed, so forgive us **our sins** and protect us from the punishment of the Fire,» [3:16]

Blame

جُنَاحٌ

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِن رَبِّكُمْ

«There is no **blame** upon you for seeking bounty from your Lord [during Hajj].» [2:198]

وَمَنِ ابْتَغَيْتَ مِمَّنْ عَرَلْتَ فَلَا جُنَاحَ عَلَيْكَ

«And any that you desire of those [wives] from whom you had [temporarily] separated - there is no **blame** upon you [in returning her].» [33:51]

Unlawful (forbidden)

حرَامٌ

وَلَا تَقُولُوا لِمَا تَصِفُ الْسِتْنَاتُكُمْ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ
لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ

«And do not say about what your tongues assert of untruth, “This is lawful and this is **unlawful**,” to invent falsehood about Allāh.» [16:116]

وَحَرَامٌ عَلَى قَرِيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

«And there is **prohibition** upon [the people of] a city which We have destroyed that they will [ever] return» [21:95]

Permissible (Halal)

حلال

وَلَا تَقُولُوا لِمَا تَصِفُ الْسِنَّتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ
لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ

«And do not say about what your tongues assert of untruth, “This is **lawful** and this is unlawful,” to invent falsehood about Allāh.» [16:116]

كُلُّوْ مِمَّا فِي الْأَرْضِ حَلَلَ طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ

«-eat from whatever is on earth [that is] **lawful** and good and do not follow the footsteps of Satan.» [2:168]

Conversation/ Discourse

حدیث

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

«-so do not sit with them until they enter into another **conversation**.» [4:140]

فَلَعَلَّكَ بَخِعُ نَفْسَكَ عَلَىٰ إِثْرِهِمْ إِن لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثَ أَسْفًا

«Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this **message**, [and] out of sorrow.» [18:6]

Good

طَيِّب

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةً طَيِّبَةً

«Have you not considered how Allāh presents an example, [making] a **good** word like a **good** tree,-» [14:24]

كُلُّوْ مِمَّا فِي الْأَرْضِ حَلَلَ طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ

«-eat from whatever is on earth [that is] **lawful** and **good** and do not follow the footsteps of Satan.» [2:168]

Good things

طَيِّبَاتٍ

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَآشْكُرُوا لِلَّهِ

«O you who have believed, eat from the **good things** which We have provided for you and be grateful to Allāh» [2:172]

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

«O you who have believed, spend from the **good things** which you have earned» [2:267]

Reward(s)/ Compensation

أَجْرٌ (أُجُورٌ)

لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَأَتَقْوَا أَجْرٌ عَظِيمٌ

«For those who did good among them and feared Allāh is a great **reward** -» [3:172]

وَإِنَّمَا تُوَفَّونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ

«-and you will only be given **your compensation** on the Day of Resurrection.» [3:185]

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ

«That He may give them in full their **rewards** and increase for them of His bounty.» [35:30]

8

List EIGHT

The Last Day

From 50% - to 65% of the Qur'an

English	Arabic
Day(s)	يَوْمٌ (أَيَّامٌ)
That day, then	يَوْمَئِذٍ
Resurrection	الْقِيَامَةُ
An hour (The Hour)	السَّاعَةُ
Term	أَجَلٌ
Specific	مُسَمًّى
Account	حِسَابٌ
The Hereafter	الْآخِرَةُ
Forever, ever	أَبَدًا
End	عَقِبَةٌ
Hell Fire, hell	جَهَنَّمُ / نَارٌ
Woe to	وَرِيلٌ
Penalty	عِقَابٌ
Punishment	عَذَابٌ
Painful	أَلَيمٌ
Reward/ Recompense	جَرَاءَةٌ
Reward	ثَوَابٌ
Paradise/ gardens	جَنَّةٌ (جَنَّتُ)

LIST 8: THE LAST DAY

Day(s)

يَوْمٌ (أَيَّامٌ)



The word يَوْمٌ is mostly used in the Qur'aan to refer to the Day of judgment; that is why, it is written with an uppercase 'D'. However, when it starts with the Arabic definite article 'الْ' then it would mean 'today'. An exception to this occurs when it is followed by the word الآخر؛ in that case, it refers to "the Day of Judgment."



An exception to the meaning of the word الْيَوْمُ in the Qur'aan is found in Sūrah Al-Ma'arij, 44: where Allāh uses the word الْيَوْمُ to refer to the Day of Judgment, rather than the meaning 'today'.

Study the following examples:

مَلِكِ يَوْمِ الدِّينِ

Sovereign of the **Day** of Recompense. [1:4]

قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَاهُولَتِ وَجُنُودِهِ

They said, "There is no power for us today against Goliath and his soldiers." [2:249]

وَمِنَ النَّاسِ مَنْ يَقُولُ إِيمَانًا بِاللَّهِ وَبِالْيَوْمِ أُخْرِي وَمَا هُمْ بِمُؤْمِنِينَ

And of the people are some who say, "We believe in Allāh and the Last **Day**," but they are not believers. [2:8]

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

And they say, "Never will the Fire touch us, except for a few **days**." [2:80]

That day/ then

يَوْمَيْذٍ

وَالْوَرْزُنْ يَوْمَيْذٍ الْحُقُّ

And the weighing [of deeds] **that Day** will be the truth. [7:8]

وَتَرَكْنَا بَعْضَهُمْ يَوْمَيْذٍ يَمُوجُ فِي بَعْضٍ

And We will leave them **that day** surging over each other, [18:99]

Resurrection

قيمة

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

But Allāh will judge between them on the Day of **Resurrection** concerning that over which they used to differ. [2:113]

لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ

He will surely assemble you for [account on] the Day of **Resurrection**, about which there is no doubt. [4:87]

An hour (The Hour)

(ال) ساعة



When the word **ساعة** is used in the indefinite state, it will refer to a normal hour or a certain period of time. However, when it is used with the definite article (ال) it will always refer to (The Hour) which is another word for (the Day of Judgment).

حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسَرَتْنَا

until when **the Hour** [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret [6:31]

فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

So when their time has come, they will not remain behind **an hour**, nor will they precede [it]. [7:34]



And here is an example showing using the word **ساعة** (hour), but the actual meaning is 'a certain period of time':

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ أَتَّبَعُوهُ فِي
سَاعَةِ الْعُسْرَةِ

Allāh has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in **the hour** of difficulty [9:117]

Term

أَجَلٌ

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً

And for every nation is a [specified] **term**. So when their time has come, they will not remain behind an hour, [7:34]

فَلَمَّا كَشَفْنَا عَنْهُمُ الْرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِغُوهُ إِذَا هُمْ يَنْكُثُونَ

But when We removed the punishment from them until a **term** which they were to reach, then at once they broke their word. [7:135]

Specific

مُسَمَّى

ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُسَمَّى عِنْدَهُ

and then decreed a term and a **specified** time [known] to Him; [6:2]

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُم بِدِينِ إِلَى أَجَلٍ مُسَمَّى فَاكْتُبُوهُ

O you who have believed, when you contract a debt for a **specified** term, write it down. [2:282]

Account

حِسَابٌ

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

Those will have a share of what they have earned, and Allāh is swift in **account**. [2:202]

وَمَنْ يَكُفُرُ بِإِيمَانِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And whoever disbelieves in the verses of Allāh, then indeed, Allāh is swift in [taking] **account**. [3:19]

The Hereafter

الآخرة

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the **Hereafter** they are certain [in faith]. [2:4]

وَلَقَدْ أَصْطَطَفَنَا فِي الدُّنْيَا وَإِنَّهُ وِفِي الْآخِرَةِ لِمِنَ الصَّالِحِينَ

And We had chosen him in this world, and indeed he, in the **Hereafter**, will be among the righteous. [2:130]

Forever / ever

أَبَدًا

قَالُوا يَمْوَسَى إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا

They said, "O Moses, indeed we will not enter it, **ever**, as long as they are within it; [5:24]

وَأَعَدَ لَهُمْ جَنَّتٍ تَجْرِي تَحْتَهَا أَلْأَنَهْرُ خَلِيلِينَ فِيهَا أَبَدًا

and He has prepared for them gardens beneath which rivers flow, wherein they will abide **forever**. [9:100]

End

عَاقِبة

فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

so proceed throughout the earth and observe how was the **end** of those who denied. [3:137]

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ آنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Say, "Travel through the land; then observe how was the **end** of the deniers." [6:11]

Hell Fire, Hell

جَهَنَّم / نَار

مَتَاعٌ قَلِيلٌ ثُمَّ مَا وَلَهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place. [3:197]

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ وَيُدْخِلُهُ نَارًا خَالِدًا فِيهَا

And whoever disobeys Allāh and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, [4:14]

Woe to

وَيْلٌ

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ

so woe to those who disbelieved - from the scene of a tremendous Day. [19:37]

فَوَيْلٌ لِّلَّذِينَ 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]

Penalty

عِقَابٌ

إِنْ كُلُّ إِلَّا كَذَبَ الرُّسُلُ فَحَقٌّ عِقَابٌ

Each of them denied the messengers, so My **penalty** was justified. [38:14]

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Know that Allāh is severe in **penalty** and that Allāh is Forgiving and Merciful.

[5:98]

Punishment

عَذَاب

لَهُمْ فِي الدُّنْيَا خَرْجٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

For them in this world is disgrace, and they will have in the Hereafter a great punishment. [2:114]

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٌ عَظِيمٌ

Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day." [6:15]

Painful

أَلِيمٌ

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

will have a drink of scalding water and a painful punishment for what they used to deny. [10:4]

فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ وَعَذَابٌ أَلِيمٌ

But whoever transgresses after that will have a painful punishment. [2:178]

Reward/ Recompense

جَزَاء

وَالَّذِينَ كَسَبُوا أَلْسَيَّاتِ جَزَاءُ سَيِّئَاتِهِ بِمِثْلِهَا وَتَرَهُقُهُمْ ذِلَّةٌ

But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. [10:27]

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَلِحًا فَلَهُ وَجَزَاءُ الْحُسْنَى

But as for one who believes and does righteousness, he will have a reward of Paradise, [18:88]

Reward

ثواب

وَالْأَبْقِيَتُ الصَّلِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًا

and the enduring good deeds are better to your Lord for **reward** and better for recourse. [19:76]

وَمَنْ يُرِدُ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا

and whoever desires the **reward** of the Hereafter - We will give him thereof. [3:145]



The difference between جَزَاء and ثواب is that جَزَاء is used both with positive and negative meanings; with punishment or reward. However, the word ثواب is only used with a positive meaning.

Paradise/ Garden(s)

جَنَّةٌ (جَنَّتٍ)

فَمَنْ زُحِّرَ عَنِ الْنَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

So he who is drawn away from the Fire and admitted to **Paradise** has attained [his desire]. [3:185]

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلِحَاتِ أَنَّ لَهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ

And give good tidings to those who believe and do righteous deeds that they will have **gardens** [in Paradise] beneath which rivers flow. [2:25]



Notice that depending on the context, the word could also refer to (a) garden(s) that are in this life, though this use is much less frequent in the Qur'aan.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ

And he entered **his garden** while he was unjust to himself. [18:35]

9

List **NINE**

The Present Life

From 50% - to 65% of the Qur'an

English	Arabic
This world (present life)	الْدُّنْيَا
The Worlds	الْعَالَمَيْنَ
Wealth	أَمْوَالٌ
House	بَيْتٌ
The Ka'ba	الْكَبَابِيْتٌ
Home(s)	دَارٌ (دِيْرٌ)
Provision/ enjoyment	مَتَاعٌ
Place, in place of	مَكَانٌ
City(-ies)/ Town(s)	قُرْيَةً (قُرَىً)
City	مَدِيْنَةٌ
Medinah/ the city	الْمَدِيْنَةٌ
Way(s)	سَبِيلٌ (سُبُلٌ)
Path	صِرَاطٌ
Mosque(s)	مَسْجِدٌ (مَسَاجِدٌ)
Trial	فِتْنَةٌ
Meeting	لِقَاءٌ

LIST 9: THE PRESENT LIFE

This world (current life)

الْدُّنْيَا

أُولَئِكَ الَّذِينَ أَشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

«Those are the ones who have bought the life of **this world** [in exchange] for the Hereafter,» [2:86]

وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ وَفِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

«And We had chosen him in **this world**, and indeed he, in the Hereafter, will be among the righteous.» [2:130]



The word 'الْدُّنْيَا' is derived from the root (دَنَّ) which means 'to come closer'. Therefore, the name of the current life 'الْدُّنْيَا' implies the reference that this is the **nearer/ closer life** that we are living. In contrast, the afterlife in Arabic means 'الْآخِرَة' which literally means '**the later/ last one**' which is then a reference to the next life that comes later or at the end.

The Worlds

الْعَالَمِينَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

«[All] praise is [due] to Allāh, Lord of **the worlds**» [1:2]

إِذْ قَالَ لَهُ وَرَبُّهُ وَأَسْلِمَ قَالَ أَسْلَمَتُ لِرَبِّ الْعَالَمِينَ

«When his Lord said to him, “Submit”, he said “I have submitted [in Islam] to the Lord of **the worlds**.» [2:131]

Wealth

أَمْوَالٍ

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أُولَدُهُمْ مِنَ اللَّهِ شَيْءًا

«Indeed, those who disbelieve - never will **their wealth** or their children avail them against Allāh at all.» [3:10]

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ

«You will surely be tested in **your possessions** and in yourselves.» [3:186]

House

بَيْت



When the word بَيْت is used without the definite article (-الـ), it would refer to any house depending on the context. However, if it is used with the definite article (-الـ), it would always be translated to House (with an upper-case 'H') and it would refer to Al-Ka'ba. Study the following examples:

رَبِّ أَغْفِرْ لِي وَلِوَالدَّيَ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ

«My Lord, forgive me and my parents and whoever enters **my house** a believer and the believing men and believing women.» [71:28]

قَالَتْ رَبِّ أَبْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِنَّي مِنْ فِرْعَوْنَ

«-she said, “My Lord, build for me near You **a house** in Paradise and save me from Pharaoh» [66:11]

The House (Ka'ba)

الْبَيْت

فَلِيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

«Let them worship the Lord of this **House**» [106:3]

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا

«And [mention] when We made **the House** a place of return for the people and [a place of] security.» [2:125]

Home(s)

دار (Diar)

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

«For them will be the **Home** of Peace with their Lord. And He will be their protecting friend protector because of what they used to do.» [6:127]

In certain ayāt, the word دار could be used to refer to the eternal abode in Paradise. In which case, it would be used with an uppercase 'H'

فَأَخَذَتْهُمُ الْرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ

«So the earthquake seized them, and they became within **their home** [corpses] fallen prone.» [7:91]

أَلَمْ تَرَ إِلَى الَّذِينَ حَرَجُوا مِنْ دِيَرِهِمْ وَهُمْ أُلُوفٌ

«Have you not considered those who left their **homes** in many thousands,» [2:243]

Provision/ enjoyment

مَتَاعٍ

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

«But what is the **enjoyment** of worldly life compared to the Hereafter except a [very] little.» [9:38]

يَأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُمْ مَتَاعُ الْحَيَاةِ الدُّنْيَا

«O mankind, your injustice is only against yourselves, [being merely] the **enjoyment** of worldly life.» [10:23]

Place, in place of

مَكَانٍ

فَحَمَلَتْهُ فَأَنْتَبَذَتْ بِهِ مَكَانًا قَصِيبًا

«So she conceived him, and she withdrew with him to a remote **place**.» [19:22]

وَإِذَا بَدَلْنَا عَائِيَةً مَكَانًا عَائِيَةً وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٌ

«And when We substitute a verse in **place** of a verse - and Allāh is most knowing of what He sends down - they say, “You, [O Muhammad], are but an inventor [of lies].”» [16:101]

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ

«And death will come to him from **everywhere**, but he is not to die.» [14:17]

City (-ies)/ Town(s)

قرية (قرى)

وَإِذْ قُلْنَا أَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغْدًا

«And [recall] when We said, “Enter this **city** and eat from it wherever you will in [ease and] abundance,» [2:58]

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَّةٌ عَلَىٰ عُرُوشِهَا

«Or [consider such an example] as the one who passed by a **township** which had fallen into ruin.» [2:259]

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّةً
الْقَرَىٰ وَمَنْ حَوْلَهَا

«And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of **Cities** and those around it.» [6:92]

ذَلِكَ أَنَّ لَمْ يَكُنْ رَبُّكَ مُهْلِكًا الْقَرَىٰ بِظُلْمٍ وَآهَلُهَا عَفِلُونَ

«That is because your Lord would not destroy **the cities** for wrongdoing while their people were unaware.» [6:131]

City

مدينة



Unlike the word **الْكَبِيتُ** which only refers to ‘Ka’ba’, the word **المَدِينَةُ** (with the definite article ‘الْ’) can refer to both: ‘Madinah’, the City of the Prophet ﷺ, and also the definite noun: ‘the city’, which would then refer to a certain city depending on the context of the āyah.

إِنَّ هَذَا لَمَكْرٌ مَكْرُتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا

«Indeed, this is a conspiracy which you conspired in **the city** to expel therefrom its people.» [7:123]

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ أُمَرَاتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ

«And women in **the city** said, “The wife of al-Azeez is seeking to seduce her slave boy;» [12:30]

Madinah / the city

المَدِينَةُ

Depending on the context of the ayah, the word would refer to the Medinah of the Prophet ﷺ, or just mean ‘the city’ - compare with the examples of the previous entry.

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُواْ عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ

«and [also] from the people of **Madinah**. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them,» [9:101]

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

«They say, “If we return to **al-Madinah**, the more honored [for power] will surely expel therefrom the more humble.”» [63:8]



The words قَرْيَةٌ and مَدِينَةٌ were used in the Qur'ān interchangeably, and scholars had different opinions as to what the difference is between the two words, and how they are used in the Qur'ān.

Some said that they mean exactly the same, and that their usage in the Qur'ān serves purely the purpose of variation.

Whilst others, rightly, pointed out that the both words can indeed refer to the same place, but with different connotations. The word قَرْيَةٌ focuses on the human element living in a certain place, the people. Whilst the word مَدِينَةٌ focuses on the materialistic aspect of a certain place, so the buildings, streets, facilities ..etc.

Way(s)

(سُبُلٌ)

أَتَخَذُواْ أَيْمَنَهُمْ جُنَاحًا فَصَدُواْ عَنْ سَبِيلِ اللَّهِ

«They have taken their oaths as a cover, so they averted [people] from the **way** of Allāh.» [63:2]

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَتَّدِينَ

«Indeed, your Lord is most knowing of who has gone astray from **His way**, and He is most knowing of the [rightly] guided.» [68:7]

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ۝ لِتَسْلُكُواْ مِنْهَا سُبُلًا فِي جَاجَانَ

«And Allāh has made for you the earth an expanse [19] That you may follow therein **roads** of passage.’» [71:19-20]



When the word سَيِّل is used as part of a compound nouns, its meaning can be slightly different than (way), but it would always provide a metaphorical meaning:

أُبْنَ السَّيِّل : Stranded Traveler

سَيِّلَ اللَّهِ :The way [cause] of Allah

Study these examples:

وَفِي سَيِّلِ اللَّهِ وَأَبْنِ السَّيِّلِ

and for the cause of Allāh and for **the [stranded] traveler.**» [9: 60]

فَعَاٰتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَأَبْنَ السَّيِّلِ

«So give the relative his right, as well as the needy and **the traveler.**»
[30:38]

Path

صِرَاطٍ

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

«Guide us to the straight **path** -» [1:6]

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

«And indeed, you invite them to a straight **path**.» [23:73]

Mosque(s)

مَسْجِدٍ (مَسَاجِدٍ)

فَوَلِ وَجْهَكَ شَطَرَ الْمَسْجِدِ الْحَرَامِ

«-turn your face toward **al-Masjid** al-Haram [sacred **mosque**].» [2:150]

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمَرُوا مَسَاجِدَ اللَّهِ شَهِدِينَ عَلَى أَنفُسِهِمْ
بِالْكُفْرِ

«It is not for the polytheists to maintain the **mosques** of Allāh [while] witnessing against themselves with disbelief.» [9:17]

Trial

فتنة

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكُونُ فِتْنَةٌ

«But the two angels do not teach anyone unless they say, “We are **a trial**, so do not disbelieve [by practicing magic].”» [2:102]

وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ

«And We have not made their number except as **a trial** for those who disbelieve - that those who were given the Scripture will be convinced» [74:31]

Meeting

لقاء

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءَ اللَّهِ

«Those will have lost who deny the **meeting** with Allāh,» [6:31]

فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِإِيمَانِنَا يَجْحَدُونَ

«So today We will forget them just as they forgot the **meeting** of this Day of theirs and for having rejected Our verses.» [7:51]

10

List TEN

Relatives

From 50% - to 65% of the Qur'ān

English	Arabic
Relatives	ذِي الْقُرْبَىٰ
Parents	الْوَالِدَيْنِ
Mother	أُمٌّ
Father/ O father	أَبٌ / أَبَّتِ
Forefathers/ Ancestors	ءَابَاءٌ
(Spouse) Husband/ Wife	زَوْجٌ
Man	رَجُلٌ
Woman/ Wife	أُمْرَأَةٌ
Offspring	ذُرِّيَّةٌ
Son (children)	وَلَدٌ (أَوْلَادٌ)
Son(sons)	أَبْنَانٍ (أَبْنَاءٌ)
Brothers	إِخْرَانٌ
Guardian/ Supporter	وَلِيٌ (أَوْلِيَاءٌ)
Male	ذَكَرٌ
Female	أُنْثَىٰ

LIST 10: RELATIVES

Relatives

ذِي الْقُرْبَى

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِي الْقُرْبَى
وَالْيَتَامَى

«Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans,» [4:36]

مَآ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى

«And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives» [59:7]

Parents

الْوَالِدَيْن

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

«And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], “Do not worship except Allāh; and to parents do good» [2:83]

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِي الْقُرْبَى
وَالْيَتَامَى

«Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans,» [4:36]

Mother

أُمٌّ

وَأَوْحَيْنَا إِلَيْهِ أُمًّ مُوسَى أَنْ أَرْضِعِيهِ

«And We inspired to the mother of Moses, “Suckle him;» [28:7]

وَأَصْبَحَ فُؤَادُ أُمًّ مُوسَى فَرِغًا

«And the heart of Moses' mother became empty [of all else]» [28:10]

Father/ O father

أَبٌ / أَبْت

قَالَتْ إِنَّ أُبِي يَدْعُوكَ لِيَحْرِيَكَ أَجْرًا مَا سَقَيْتَ لَنَا

«She said, “Indeed, **my father** invites you that he may reward you for having watered for us.”» [28:25]

قَالَتْ إِحْدَاهُمَا يَتَأَبَّتْ أَسْتَعْجِرُهُ إِنَّ خَيْرَ مَنِ اسْتَعْجَرَتْ الْقَوِيُّ
الْأَمِينُ

«One of the women said, “**O my father**, hire him. Indeed, the best one you can hire is the strong and the trustworthy.”» [28:26]

Fathers/ Ancestors

ءَابَاء

قَالُوا بَلْ نَتَّبِعُ مَا أَفْعَيْنَا عَلَيْهِ ءَابَاءَنَا

«-they say, “Rather, we will follow that which we found **our fathers** doing.”» [2:170]

قَالُوا وَجَدْنَا ءَابَاءَنَا لَهَا عَبْدِينَ

«They said, “We found **our fathers** worshippers of them”» [21:53]

(Spouse) Husband/ Wife

زَوْج

وَقُلْنَا يَآءَادُمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

«And We said, “O Adam, dwell, you and **your wife**, in Paradise» [2:35]

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

«It is He who created you from one soul and created from it **its mate** that he might dwell in security with her.» [7:189]

Man

رَجُلٌ

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ

«Have the people been amazed that We revealed [revelation] to **a man** from among them,» [10:2]

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا

«And if We had made him an angel, We would have made him [appear as] **a man**,» [6:9]

Woman/ Wife

امْرَأَةً / امْرَأَاتٍ

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

«Indeed, I found [there] a **woman** ruling them, and she has been given of all things,» [27:23]

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَةً نُوحًا وَامْرَأَةً لُوطًا

«Allāh presents an example of those who disbelieved: the **wife** of Noah and the wife of Lot.» [66:10]

Offspring

ذُرِّيَّةٌ

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ وَقَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً

«At that, Zechariah called upon his Lord, saying, “My Lord, grant me from Yourself a good **offspring**.» [3:38]

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ

«And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak **offspring** behind and feared for them.» [4:9]

Son (Children)

وَلَدٌ (أَوْلَادٌ)

وَقَالُوا أَتَخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ وَبَلَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

«They say, “Allāh has taken a son.” Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth.» [2:116]

قَدْ خَسِرَ الَّذِينَ قَاتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ

«Those will have lost who killed their children in foolishness without knowledge» [6:140]

Son(s)

أَبْنَاءً (أَبْنَاء)

وَءَاتَيْنَا عِيسَى اُبْنَ مَرِيمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُّسِ

«And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit.» [2:87]

الَّذِينَ عَطَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَ أَبْنَاءَهُمْ

«Those to whom We gave the Scripture know him as they know their own sons.» [2:146]

Brothers

إِخْوَانٌ

قُلْ إِصْلَاحُ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ

«Say, “Improvement for them is best. And if you mix your affairs with theirs - they are your brothers.» [2:220]

وَمِنْ عَبَائِهِمْ وَدُرْيَتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

«And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.» [6:87]

Guardian/ Ally

وَلِيٌّ (أُولَيَاءِ)

إِنْ كَانَ الَّذِي عَلَيْهِ الْحُقْقُ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِعُ أَنْ يُمْلِأَ
هُوَ فَلِيُمْلِلُ وَلِيُهُ بِالْعَدْلِ

«But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let **his guardian** dictate in justice.» [2:282]

لَا يَتَّخِذِ الْمُؤْمِنُونَ أُلَيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

«Let not believers take disbelievers as **allies** rather than believers.» [3:28]

Male

ذَكَرٌ

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْبِيَنَّهُ وَ حَيَاةً
طَيِّبَةً

«Whoever does righteousness, whether **male** or female, while he is a believer - We will surely cause him to live a good life,» [16:97]

وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ
الجَنَّةَ

«-but whoever does righteousness, whether **male** or female, while he is a believer - those will enter Paradise,» [40:40]

Female

أُنْثَى

رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الَّذِكْرُ كَالْأُنْثَى

«“My Lord, I have delivered a female.” And Allāh was most knowing of what she delivered, “And the male is not **like the female**.» [3:36]

وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ
الجَنَّةَ

«-but whoever does righteousness, whether male or **female**, while he is a believer - those will enter Paradise,» [40:40]

11

List ELEVEN

Miscellaneous

From 50% - to 65% of the Qur'an

English	Arabic
Face(s)	وجْه (وُجُوه)
Vision	أَبْصَر
Breast(s) (chest(s))	صَدْر (صُدُور)
Heart(s)	قَلْب (قُلُوب)
Soul(s)	نَفْس (أَنْفُس)
Spirit/ Soul	رُوح
Power (strength)	قُوَّة
People	قَوْم / نَاس
Nation(s)	أُمَّة (أَمَم)
Man (mankind)	إِنْسَن
Eminent (chiefs)	مَلَأ
Servant(s)	عَبْد (عِبَاد)
Enemy(ies)	عَدُو (أَعْدَاء)
Criminals	مُجْرِمِين
Party / Group	فَرِيق/ فَقَة / طَائِفَة

LIST 11: MISCELLANEOUS

Face(s) وَجْه (وجوه)

Notice how the word وَجْه was translated into: Face with an uppercase 'F' to indicate uniqueness, and that we may not compare, or interpret what 'Face' here means exactly. So, in understanding this ayah, we state what Allāh has stated about Himself without comparing or further explanation because there is nothing like unto Him.

ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ

«That is best for those who desire the **Face** of Allāh,» [30:38]

يَوْمَ تَبَيَّضُ وُجُوهٌ وَتَسُودُ وُجُوهٌ

«On the Day [some] faces will turn white and [some] **faces** will turn black.» [3:106]

Vision أَبْصَر

إِنَّ فِي ذَلِكَ لَعِبْرَةً لَا يُؤْلِي إِلَى أَبْصَرٍ

«Indeed in that is a lesson for those of **vision**.» [3:13]

لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

«Vision perceives Him not, but He perceives [all] **vision**; and He is the Subtle, the Acquainted. [6:103]

Breasts (chests) صَدْرٌ (صدور)

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيهِ وَيَشْرَحْ صَدْرَهُ وَلِلإِسْلَامِ

«So whoever Allāh wants to guide - He expands **his breast** to [contain] Islam» [6:125]

كِتَابٌ أُنزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ

«[This is] a Book revealed to you, [O Muhammad] - so let there not be in **your breast** distress therefrom - that you may warn thereby» [7:2]

قُلْ إِن تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبَدُّوْهُ يَعْلَمُهُ اللَّهُ

«Say, “Whether you conceal what is in **your breasts** or reveal it, Allāh knows it.» [3:29]

Heart(s)

قلب (قلوب)

وَلَوْ كُنْتَ فَظًّا غَلِيلًا لَأَنْفَضُوا مِنْ حَوْلِكَ

«And if you had been rude [in speech] and harsh in **heart**, they would have disbanded from about you.» [3:159]

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُ الْقُلُوبُ

«Unquestionably, by the remembrance of Allāh **hearts** are assured.» [13:28]

Soul(s)

نفس (أنفس)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِيقَةِ

«And do not kill **the soul** which Allāh has forbidden, except by right.» [17:33]

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا

«And it is not [possible] **for one** to die except by permission of Allāh at a decree determined.» [3:145]

وَلَنَبْلُونَّكُم بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ

«And We will surely test you with something of fear and hunger and a loss of wealth and **lives** and fruits,» [2:155]

Soul/ spirit

روح

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

«And they ask you, [O Muhammad], about **the soul**. Say, “**The soul** is of the affair of my Lord.» [17:85]

وَعَاتَّنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدَنَاهُ بِرُوحِ الْقُدُّسِ

«And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure **Spirit**.» [2:87]

We refrain from translating this compound word into 'Holy Spirit' to not resemble the Christians in their belief in the Trinity.

Power (strength)

قُوَّةٌ

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

«And if only they who have wronged would consider [that] when they see the punishment, that all **power** belongs to Allāh» [2:165]

وَأَعِدُّوا لَهُم مَا أُسْتَطِعْتُم مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ
عَدُوَّ اللَّهِ

«And prepare against them whatever you are able of **power** and of steeds of war by which you may terrify the enemy of Allāh» [8:60]

People

قَوْمٌ / نَاسٌ

أَكَانَ لِلنَّاسِ عَجَبًا أَنَّ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ

«Have **the people** been amazed that We revealed [revelation] to a man from among them,» [10:2]

كَذَلِكَ نَجِزِي الْقَوْمَ الْمُجْرِمِينَ

«Thus do We recompense the criminal **people»** [10:13]

Nation(s)

أُمَّةٌ (أُمَّمٌ)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

«And let there be [arising] from you **a nation** inviting to [all that is] good, enjoining what is right,» [3:104]

وَلَقَدْ أَرْسَلْنَا إِلَيْ أُمَّمٍ مِنْ قَبْلِكَ فَأَخْذَنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَاءِ

«And We have already sent [messengers] to **nations** before you, [O Muhammad]; then We seized them with poverty and hardship» [6:42]

Man (mankind)

إِنْسَنٌ

وَإِذَا مَسَ الْإِنْسَنَ الضُّرُّ دَعَانَا لِجَنَبِهِ

«And when affliction touches **man**, he calls upon Us, » [10:12]

يُرِيدُ اللَّهُ أَنْ يُخْفِقَ عَنْكُمْ وَخُلِقَ الْإِنْسَنُ ضَعِيفًا

«And Allāh wants to lighten for you [your difficulties]; and **mankind** was created weak.» [4:28]

Eminent (chiefs)

مَلَأُ

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَنَا فِي ضَلَالٍ مُّبِينٍ

«Said **the eminent** among his people, “Indeed, we see you in clear error.” » [7:60]

قَالَ الْمَلَأُ مِنْ قَوْمٍ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيهِمْ

«Said **the eminent** among the people of Pharaoh, “Indeed, this is a learned magician» [7:109]

Servant(s)

عَبْدٌ (عِبَادٌ)

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأَتُوا بِسُورَةٍ

«And if you are in doubt about what We have sent down upon **Our Servant** [Muhammad], then produce a sūrah» [2:23]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

«And when **My servants** ask you, [O Muhammad], concerning Me - indeed I am near.» [2:186]

عَيْنَنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

«A spring of which the [righteous] **servants** of Allāh will drink; they will make it gush forth in force [and abundance].» [76:6]

Enemy(-ies)

عَدُوٌّ (أَعْدَاءٌ)

وَإِذْ كُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

«And remember the favor of Allāh upon you - when you were **enemies** and He brought your hearts together» [3:103]

وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ وَلَكُمْ عَدُوٌّ مُّبِينٌ

«-and do not follow the footsteps of Satan. Indeed, he is to you a clear **enemy**.» [2:208]

Criminals

مُجْرِمِينَ

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

«And thus do We detail the verses, and [thus] the way of **the criminals** will become evident.» [6:55]

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشَّرَى يَوْمَ إِذِ الْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا
مَّحْجُورًا

«The day they see the angels - no good tidings will there be that day **for the criminals**, and [the angels] will say, “Prevented and inaccessible.”» [25:22]

Party (group)

فَرِيقٌ / فِيَةٌ / طَائِفَةٌ

أَفَتَظْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ
ثُمَّ يُحَرِّفُونَهُ

«Do you covet [the hope, O believers], that they would believe for you while **a party** of them used to hear the words of Allāh and then distort the Torah» [2:75]

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنفُسُكُمْ أَسْتَكْبِرُتُمْ فَفَرِيقًا
كَذَّبُتُمْ وَفَرِيقًا تَقْتُلُونَ

«But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? **And a party** [of messengers] you denied and another **party** you killed.» [2:87]

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتُمْ فِعَةً وَادْكُرُوا اللَّهَ كَثِيرًا

«O you who have believed, when you encounter a **company** [from the enemy forces], stand firm and remember Allāh much» [8:45]

وَدَّتِ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضْلُلُنَّكُمْ وَمَا يُضْلُلُنَّ إِلَّا
أَنفُسَهُمْ

«A **faction** of the people of the Scripture wish they could mislead you. But they do not mislead except themselves,» [3:69]

All / everybody

جَمِيعًا / أَجْمَعِينَ / أَجْمَعُونَ

أَئِنَّ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

«Wherever you may be, Allāh will bring you forth [for judgment] **all together.**» [2:148]

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

«Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allāh and of the angels and the people, **all together,**» [2:161]

Same / soundness

سَوَاءً

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

«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]

وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

«And whoever exchanges faith for disbelief has certainly strayed from the **soundness** of the way.» [2:108]

Name

اَسْمٌ

يَرَكِرِيآ إِنَّا نُبَشِّرُكَ بِعُلَمِ اَسْمُهُ وَ يَحْيَى

«[He was told], “O Zechariah, indeed We give you good tidings of a boy whose **name** will be John.» [19:7]

وَلِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَأً لِيَدِ كُرُوا اَسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ

«And for all religion We have appointed a rite [of sacrifice] that they may mention the **name** of Allāh over what He has provided for them» [22:34]

Companion (inmates)

صَاحِبٌ (أَصْحَابٌ)

قَالَ لَهُ وَ صَاحِبُهُ وَ هُوَ يُحَاوِرُهُ اَكَفَرْتَ بِاللَّذِي خَلَقَكَ مِنْ تُرَابٍ

«His **companion** said to him while he was conversing with him, “Have you disbelieved in He who created you from dust» [18:37]

وَالَّذِينَ كَفَرُوا وَ كَذَّبُوا بِئَابِيَتِنَا اُولَئِكَ اَصْحَابُ النَّارِ

«And those who disbelieve and deny Our signs - those will be **companions** [**inmates**] of the Fire;» [2:39]

Pharaoh

فِرْعَوْن

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَرُونَ إِلَى فِرْعَوْنَ وَ مَلِإِيْهِ

«Then We sent after them Moses and Aaron to **Pharaoh** and his establishment» [10:75]

وَإِذْ نَجَّيْنَاكُمْ مِنْ ءالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ

«And [recall] when We saved your forefathers from the people of **Pharaoh**, who afflicted you with the worst torment,» [2:49]

12

List TWELVE

Broken Plurals

From 50% - to 65% of the Qur'an

English	Arabic
Christians	نَصَارَىٰ
Women/ wives	نِسَاءٌ
Men	رِجَالٌ
Bones	عِظَامٌ
The dead	مَوْتَىٰ
Hands	أَيْدِيٌّ
Eyes	أَعْيُنٌ
Spouses	أَزْوَاجٌ
Inclinations/ Desires	أَهْوَاءٌ
Minds/ Understanding	أَلْبَابٌ
Doors/ Gates	أَبْوَابٌ
Oaths	أَيْمَانٌ

LIST 12: BROKEN PLURALS

Revise page 60 to remember what broken plurals are.

Notice how plural nouns can sometimes be translated as singular nouns in English. This is due to the difference in connotation of plural nouns in each language as well as the context. Compare the two examples.

Christians

نَصَارَىٰ

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ

«And they say, “None will enter Paradise except one who is a Jew or a Christian.”» [2:111]

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّوْهُ

«But the Jews and the Christians say, “We are the children of Allāh and His beloved.”» [5:18]

Women

نِسَاءٌ

يَمْرِيمُ إِنَّ اللَّهَ أَصْطَفَنِي وَظَهَرَكِ وَأَصْطَفَنِكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

«O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds.» [3:42]

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ

«And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, “Allāh gives you a ruling about them and [about] what has been recited to you» [4:127]

Men/ on foot

رِجَالٍ

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرْآنِ

«And We sent not before you [as messengers] except men to whom We revealed from among the people of cities.» [12:109]

وَأَذِنْ فِي النَّاسِ بِالْحَجَّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ

«And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel;» [22:27]

Bones

عَظِلَمْ

وَقَالُوا أَعْذَا كُنَّا عَظِلَمًا وَرُفَّتَا أَعْنَانَ لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

«And they say, “When we are **bones** and crumbled particles, will we [truly] be resurrected as a new creation?”» [17:49]

فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عَظِلَمًا فَكَسَوْنَا الْعِظَلَمَ لَحْمًا

«-and We made the clot into a lump [of flesh], and We made [from] the lump, **bones**, and We covered the **bones** with flesh;» [23:14]

Dead

مَوْتَىٰ

فَقُلْنَا أَضْرِبُوهُ بِعَضِهَا كَذَلِكَ يُحِيِّ اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ عَائِتِهِ

«So, We said, “Strike the slain man with part of it.” Thus does Allāh bring **the dead** to life, and He shows you His signs» [2:73]

وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِنِي

«-and when you brought forth **the dead** with My permission.» [5:110]

Hands

أَيْدِي

فَوَيْلٌ لِّلَّذِينَ 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]

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

«But they will never wish for it, ever, because of what **their hands** have put forth.» [2:95]

Notice the prefixes and suffixes added to the main word.

Eyes

أَعْيُنٌ

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ

«And when they hear what has been revealed to the Messenger, you see **their eyes** over-flowing with tears because of what they have recognized of the truth.»
[5:83]

فَلَمَّا آتَقُوا سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْتَرُهُبُوهُمْ وَجَاءُو بِسُحْرٍ عَظِيمٍ

«and when they threw, they bewitched the **eyes** of the people and struck terror into them, and they presented a great [feat of] magic.» [7:116]

Spouses

أَزْوَاجٌ

جَنَّاتُ عَدُنِ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ أَبَابِيهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ

«Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, **their spouses** and their descendants.» [13:23]

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً

«And We have already sent messengers before you and assigned to them **wives** and descendants.» [13:38]

Inclinations/ Desires

أَهْوَاءٌ

وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرُهُمْ

«And judge, [O Muhammad], between them by what Allāh has revealed and do not follow their **inclinations** and beware of them,» [5:49]

قُلْ لَا تَتَّبِعْ أَهْوَاءَكُمْ قَدْ ضَلَّتْ إِذَا وَمَا أَنَا مِنَ الْمُهَتَّدِينَ

«Say, “I will not follow **your desires**, for I would then have gone astray, and I would not be of the [rightly] guided.”» [6:56]

Minds/ Understanding

أَلْبَاب

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَأْوِي إِلَّا لِلْبَابِ لَعَلَّكُمْ تَتَفَوَّنَ

«And there is for you in legal retribution [saving of] life, O you [people] of **understanding**, that you may become righteous.» [2:179]

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَرَّكٌ لِيَدَبَرُوا عَمَلَتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

«[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of **understanding** would be reminded.» [38:29]

Doors

أَبْوَاب

جَنَّاتٍ عَدْنٍ مُفَتَّحَةً لَهُمْ الْأَبْوَابُ

«Gardens of perpetual residence, whose **doors** will be opened to them.» [38:50]

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابِ

«And she, in whose house he was, sought to seduce him. She closed the **doors**»
[12:23]

Oaths

أَيْمَن

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الْآخِرَةِ

«Indeed, those who exchange the covenant of Allāh and **their** [own] **oaths** for a small price will have no share in the Hereafter,» [3:77]

وَالَّذِينَ عَقَدْتُ أَيْمَانَكُمْ فَعَطَوْهُمْ نَصِيبَهُمْ

«And to those whom **your oaths** have bound [to you] give them their share.»
[4:33]

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أَفَلَا يَنْظُرُونَ إِلَى الْأَلَبِلِ كَيْفَ خُلِقَتْ

Then do they not look at the camels - how they are created?





In this third part of the book, the major focus is the most commonly used verbs and other words derived from them. There are roughly 200 verb roots included in this part which contribute to more than 20% of the entire Book. However, because of how closely related verbs are to word formation and sentence structure, you will, *in shā' Allāh*, notice the most progress in understanding the Qur'ān after covering this last part. For a more effective study of the Arabic verbs, we'll first touch upon some **grammatical** and **Morphological (Şarf)** aspects of Arabic verbs before diving into the words lists. This will enable us to study the verbs in a meaningful and effective way. Keep in mind that these concepts and many other grammar related topics are explained in greater details in the book 'Qur'ānic Grammar'.

PART THREE

ORIENTATION

Unlike the previous two parts, studying verbs is not as straightforward as studying nouns, adjectives or particles. Therefore, providing a list for the most commonly used verbs in the Qur'ān and their meanings is not going to be an effective way to study these verbs. This is because verbs in the Qur'ān (and Arabic in general) are usually used with prefixes and suffixes that are added to the makeup of the verb. And so, it is important to first study these verb additions and learn what they mean in order to be able to first recognize the verbs in the sentence, and afterwards, to decipher their structure and understand them in context.

* Subject Pronouns & Verbs

In the English present simple tense, we must add the suffix (s/es) to the end of the verb when the subject is singular. So we say (he talks/ she talks) and for plural we do not change anything, and so we say (they talk/ we talk). This agreement between the verb and its subject is called **subject-verb agreement**.

Subject-verb agreement is the most important type of additions that is added to Arabic verbs. But the difference between the English and Arabic **Subject-verb agreement** is that in Arabic, each pronoun has a unique suffix and/or prefix that is added to the makeup of the verb. And since these *conjugated verbs* now have these unique additions, in many cases we won't even have to use a pronoun before the verb, because it can be understood from the conjugated verb with that unique addition for a particular pronoun.

Study the following example:

الدّرْسَ	كَتَبْتُ	X
the lesson	wrote	I

In this example, every Arabic word is translated into its English equivalent. We can directly notice that the word 'I' did not actually exist in the Arabic sentence, since it is not really explicitly mentioned in the sentence. However, the verb 'كَتَبْتُ' ends with 'تُ' which is the unique identifier (suffix) for the pronoun 'I'. Therefore, we can understand this sentence without actually using the pronoun because it is already clear which pronoun it is. I can certainly still use it and say 'كَتَبْتُ' but in this case, it would be redundant, or it would have another literary usage, like emphasis, for example.

This concept is important to understand, because this type of structure is used a lot in the Qur'ān. That is why learning verbs and pronouns goes hand-in-hand and are, in fact, deeply related to one another.

Study the following table well before you start learning the verb roots because without knowing the meaning of these additions to verbs, it would be rather hard to understand the correct meaning of verbs:

(SVA) refers to
Subject-verb agreement

Pronouns which were not mentioned in the Qur'ān,
are not included in this table.

SVA (Present)	SVA (past)	English	Subject Pronoun	
- أَ	- تُ	I	أَنَا	Singular
- تَ	- سَتَ	You	أَنْتَ	
- يَ	-	He	هُوَ	
- شَ	- سَتَ	She	هِيَ	
لَ - تَ	- تُمَا	You (both)	أَنْتُمَا	Dual
لَ - يَ	لَ-	They (both)	هُمَا	
نَ	نَّا-	We	نَحْنُ	Plural
وَ تَ -	- تُمْ	You (all)	أَنْتُمْ	
وَ يَ -	وَأْ-	They	هُمْ	
يَ - نَ	- نَ	They (Feminine)	هُنَّ	



Here's a practical application using the verb كَتَبَ as an example:

أَكَتُبُ	كَتَبَتْ	أَنَا
ذَكَتُبُ	كَتَبَتْ	أَنْتَ
يَكَتُبُ	كَتَبَ	هُوَ
كَكَتُبُ	كَتَبَتْ	هِيَ
ذَكَتُبَا	كَتَبْتُمَا	أَنْتُمَا
يَكَتُبَا	كَتَبْتَا	هُمَا
ذَكَتُبَا	كَتَبْتَا	نَحْنُ
ذَكَتُبُوا	كَتَبْتُمُ	أَنْتُمْ
يَكَتُبُوا	كَتَبْتُمُ	هُمْ
يَكَتُبُنَ	كَتَبْتَنَ	هُنَّ

Notice how some conjugations only have suffixes, and some only prefixes and some have both prefixes and suffixes so that the verb agrees with the given subject.

* Object Pronouns & Verbs

This is another type of addition that can be added to Arabic verbs: Object pronouns. These pronouns only come as suffixes, and so they can only be added to the end of the verb.

Here are the object pronouns that can be attached to the end of verbs:

English	Object Pronoun	English	Subject Pronoun	
Me	-ى-	I	أَنَا	Singular
You	-كـ-	You	أَنْتَ	
Him	-هـ-	He	هُوَ	
Her	-هـا-	She	هِيَ	
You (both)	-كُمـا-	You (both)	أَنْتُمَا	Dual
Them (both)	-هُمـا-	They (both)	هُمـا	
Us	-نـا-	We	نَحْنُ	Plural
You (all)	-كـمـ-	You (all)	أَنْتُمْ	
Them	-هـمـ-	They	هُمْ	
Them (Feminine)	-هـنـ-	They (Feminine)	هُنـ	

* Here are some examples that combine the use of both subject and object pronouns when they are attached to the verb:

You (plural) asked them (plural women)

سَأَلْتُهُنَّ

You (plural) hide it

لْخُفُوهُ

They fear Him

يَخْشَوْهُ

And they do not come to you

وَلَا يَأْتُوكُمْ



Arabic verbs can be loaded with meaning because of this very ability which is adding prefixes and suffixes to the structure of the verb. It is, therefore, possible that a single verb can be translated into a full sentence.

أَنْزِمْكُمُوهَا

Shall we force you with it?



The TEN Verb forms

! It is highly advisable to begin learning this topic in a dedicated study session. This concept is so important and fundamental that it should be approached with a fresh and focused mind.

Verb **forms** and verb **measures** refers to the same thing, and they are used interchangeably in this book and other sources you will find in your research.

كتب
↓
↓
↓
فعل

These verb roots, like (كتب), may only contain consonants. They also serve as the core or the foundation of the meaning of the verb. However, in order to be able to derive verbs from their root, we need to learn more *patterns*, like (فعل), that we can apply on these roots. These patterns are studied in 10 categories called the **ten measures/ forms of Arabic verbs**. These ten measures provide sets of patterns that enable us to derive verbs by adding letters and vowels around the root to create different verb forms. What's more, is that each of these ten measures carries a subtle meaning that is added to the core meaning of the root of the verb. For example:

Measure II when applied, it has two *sides effects* on the root:

1. Adding the meaning of **intensifying** - so it intensifies the meaning of the root.
2. Adding the pattern of فَعَلٌ - so we'll apply that pattern on the root.

Now, if we have the root قطع which has the core meaning of (to cut), and when we apply measure II on the root, we would then have قطّع which means to (dice/ cut repeatedly.) This means that:

The meaning of the verb = The root core meaning + measure side effects



This chart visualizes the process to see how the meaning of verbs is formed:

Notice how the end result contains the core meaning as well as the side effect of the measure. Compare the colors.

Root	Measure II	Result
قطع	فَعَلٌ	قطّع
to Cut	Intensify	to Cut repeatedly

Here is another example that uses Measure X.

Measure X when applied, it has two sides effects on the root:

1. Adding the meaning of **seeking**
2. Adding the pattern of **استَفْعَلَ**

Now, if we have the root **غَفَرَ** which has the core meaning of (to Forgive), and when we apply measure X on the root, we would then have **اسْتَغْفَرَ** which means to (seek forgiveness).

Root	Measure X	Result
غَفَرَ	استَفْعَلَ	اسْتَغْفَرَ
to Forgive	Seek	to Seek Forgiveness



It is important to know that not every Arabic verb is as straightforward as these two, in terms of how their meaning is derived. The process certainly remains the same, but some verbs are affected in more subtle ways than others. We have chosen two clear examples to demonstrate the basic concept.

Arabic verbs that you will learn in Part III, will be given according to these ten measures of verbs. These measures/ categories will help you learn the words in a logical way, so we'll study which verbs belong to which measure.



Under each one of these 10 measures, there are patterns that we use to produce different 'related' variations for that measure: nouns, past verbs, present verbs, passive verbs, gerunds and so on. For example, these are patterns Measure II:

t/p	Done	Do-er	Gerund	Passive		Imperative	Present	Past	
مُفَعَّل	مُفَعَّل	مُفَعِّل	تَمْكِيل	يُفَعَّل	فُعَلَ	فَعِلْ	يُفَعِّلُ	فَعَلَ	Measure II
.....	مُعَلِّم	عَلِمَ	عَلِيم	يُعَلِّم	عَلَمَ	عَلَمَ

Can you complete the table according to the sub-pattern?

When applied on the verb '**عَلَمَ**' which means 'to teach', we'll get all the possible related variations to that verb. So we get { عَلَمَ - taught}, { يُعَلِّمَ - is teaching}, { عَلَمَ - teach}, { مُعَلِّمَ - teacher} ..etc., which are all related in meaning, and were all derived using the patterns of Measure II.

In Arabic, the root verb is the same as its past tense.

They are the same word.

Therefore, if you memorize the 10 measures and their patterns and trained on using them, you will, in shā' Allāh, be able to recognize any derived verb and/or noun and know what they mean. Therefore, the best and fastest way to study the most commonly used verbs in the Qur'aan effectively, is by studying these 10 measures and know which verbs belong to which Measure.

By understanding the root system and the ten measures, you can not only conjugate verbs and comprehend the subtle differences in meaning, but also understand derived words by tracing them back to their root meaning and their measure. This knowledge is fundamental for understanding not just verbs but other related words as well.



Here's the complete TEN MEASURES CHART of Arabic Verbs:

TEN MEASURES CHART

Place & Time	Passive participle	Active participle	Gerund	Nouns			Verbs			#	Meaning of the Measure
				Present	Past	Imperative	Present	Past			
مُفْعَل	مُفْعَل	فَاعِل	فَعْلٌ	يَفْعُلُ	فَعَلَ	أَفْعُلْ	يَفْعُلُ	فَعَلَ	I	Regular (root)	
مُفْعَل	مُفْعَل	مُفْعَل	مُفْعَل	يَفْعُلُ	فَعَلَ	فَعِّلْ	يَفْعُلُ	فَعَلَ	II	To cause (root) To intensify (root) Turn noun into (verb)	
مُفَاعَل	مُفَاعَل	مُفَاعَل	مُفَاعَلَة	يَفَاعِلُ	فَاعِلْ	فَاعِلْ	يَفَاعِلُ	فَاعِلْ	III	Do (root) together	
مُفْعَل	مُفْعَل	مُفْعَل	مُفَعَال	يَفْعُلُ	أَفْعَلْ	أَفْعَلْ	يَفْعُلُ	أَفْعَلْ	IV	To cause (root)	
مُفَعَّل	مُفَعَّل	مُفَعَّل	مُفَعَّل	يَفَعِّلُ	فَعِّلْ	فَعِّلْ	يَفَعِّلُ	فَعِّلْ	V	Reflexive of II	
مُفَعَّل	مُفَعَّل	مُفَعَّل	مُفَعَّل	يَفَعِّلُ	فَعِّلْ	فَعِّلْ	يَفَعِّلُ	فَعِّلْ	VI	Reflexive of III	
مُفَعَّل	مُفَعَّل	مُفَعَّل	مُفَعَّل	يَفَعَّلُ	فَعَّلْ	فَعَّلْ	يَفَعَّلُ	فَعَّلْ	VII	Passive of I	
مُفَعَّل	مُفَعَّل	مُفَعَّل	مُفَعَّل	يَفَعَّلُ	فَعَّلْ	فَعَّلْ	يَفَعَّلُ	فَعَّلْ	VIII	Reflexive of I	
—	—	—	—	—	—	—	—	—	IX	Add color To be defective	
مُسْتَفْعَل	مُسْتَفْعَل	مُسْتَفْعَل	مُسْتَفْعَل	يَسْتَفِعُلُ	اسْتَفِعَلْ	أَسْتَفِعَلْ	يَسْتَفِعُلُ	اسْتَفِعَلْ	X	To cause To reflect	

فَعْلٌ...
Different forms

Nouns		Verbs		Active		#	Measure (I) Root - is the origin of any word in Arabic, and it contains the core meaning of the word.
Place & Time	Active participle	Passive	Present	Imperative	Past		
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	I	Regular (root)
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	II	To cause (root)
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	III	To intensify (root)
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	IV	Turn noun into (verb)
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	V	Do (root) together
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	VI	To cause (root)
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	VII	Reflexive of I
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	VIII	Reflexive of II
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	IX	Reflexive of III
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	X	Passive of I
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	XI	Reflexive of I
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	XII	Add color
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	XIII	To be defective
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	XIV	To cause
مَهْبِل	مَهْبُول	يَهْبِل	يَهْبُول	يَهْبِلْ	يَهْبَلْ	XV	To reflect

This is the column you will study in order to learn the basic meaning of verbs.

Red letter(s) indicate(s) a flexible short vowel diacritic - which means that this letter can receive fat-hah, dammah or kasrah. In certain cases, an entire word is highlighted to indicate a flexible form.

* How to use the (Ten Measures) chart in practice

The (Ten Measures) chart is like a map that helps you navigate through different verbs and nouns you encounter when reading the Qur'ān. Let's say we want to understand the word وَالْمُجَاهِدُونَ in this āyah:

لَا يَسْتَوِي الْقَعُدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَئِكَ الظَّرِيرَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

We'll then follow these steps:

1. Remove prefixes or suffixes from the word (if applicable) - in this case, we remove وَ (which means 'and'), and وَنَ (which turns the noun into plural). We now have الْمُجَاهِدُونَ.
2. We'll look in the column 'Nouns' since الْمَلْكَ at the beginning of the word is an indication of a noun. We'll try and find the pattern مُفَاعِلٌ.

Remember: we have to remove the definite article الْ when looking up a word.

Remember: the three letters: فَعَلٌ are variables that change according to the word in question.

Nouns				Verbs						#	Meaning of the Measure
Place & Time	Passive participle	Active participle	Gerund	Passive		Active					
		مُفَاعِلٌ		مُفَاعِلٌ	مُفَاعِلٌ	فَعَالٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	III	Do (root) together

3. Once you found the pattern in the chart, you can trace it back to which form it belongs to. In this case, it belongs to Measure III with the form فَاعِلٌ which then leads us to the original verb جَاهَدَ.
4. This verb جَاهَدَ means to struggle/ fight in the way of Allāh. (This will be the meaning given when you study the word list of Measure III).
5. You apply the meaning of the category (Active Participle) - which is the doer of the action. So the doer of (struggle/ fight in the way of Allāh) is therefore: (fighter in the way of Allāh).

* This process might be overwhelming in the beginning, but once you have memorized the measures of the verb, and the meanings of verbs for each of the measures. The faster it gets, and the more you use this method, the more automatic it becomes.


Remember

- Verbs that follow Measures (II to X) are all **regular verbs**. This means that these verbs follow the patterns given and never deviate from them. The verbs that belong to these measures make up more than half of all the verbs you will encounter in the Qur'ān.
- Verbs that belong to (Measure I) are less regular. That is why when you check the ten measures chart, you will see that the patterns there have red letters, which indicate that they are flexible and can receive fat-hah, dammah or kasrah. However, these verbs still follow a variation that is given in (Measure I). For this reason, we'll start discussing the regular measures first, so we'll start learning verbs from (Measure II to X) and afterwards we'll learn (Measure I) at the end.
- Every pattern you see in the chart has a case ending that appears at the end of it. This case ending will also be given to the conjugated verbs.

Example: فَاعْلَم becomes جَاهِدٌ when conjugated, taking its case ending as well.

- If the case ending is not indicated at the end of a pattern in the chart, then it means that this word will receive a case ending depending on its position in the sentence. This is the case for all noun forms, since all nouns in Arabic have a flexible case ending.

Example: فَعَال becomes قَتَالٌ when conjugated, and when you see the conjugated word in the Qur'ān, you will see it as قِتَالٌ - قِتَالٌ - قِتَالٌ and they all mean the same thing, but they have different grammatical function.

- In very limited cases, we'll see verbs not following the case ending, and there is certainly a grammatical reason why this happens sometimes, but diving deeper into these reasons, is outside the scope of this book.

Case ending (a.k.a i'raab (إعراب) is the diacritic that appears at the end of words depending on their grammatical position in the sentence.


EXCEPTION

Measure

||

From 65% - to 85% of the Qur'an

English	Arabic
to (Ex)Change	بَدَّلَ
to Give good news	بَشَّرَ
to Make clear	بَيَّنَ
to Decorate (figuratively)/ to Make sth seem good	زَيَّنَ
to Glorify/ Exalt	سَبَّحَ
to Subject	سَخَّرَ
to Confirm/ Believe	صَدَّقَ
to Torment, to Punish	عَذَّبَ
to Teach	عَلَمَ
to Send forward	قَدَّمَ
to Accuse of falsehood	كَذَّبَ
to Declare, to Inform	نَبَأَ
to Send down	نَزَّلَ
to Rescue	نَجَّى
to Turn away, to Turn	وَلَّ

Measure II

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مُفَعَّل	مُفَعَّل	مُفَعِّل	تَفْعِيلٌ تَفْعِلَةً	يُفَعَّلُ	فُعِّلَ	فَعِّلْ	يُفَعِّلُ	فَعَّلَ	II	To cause (root) To intensify (root) Turn noun into (verb)		

to (Ex)Change

بَدَّلَ

وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

«And whoever **exchanges** the favor of Allāh [for disbelief] after it has come to him - then indeed, Allāh is severe in penalty» [2:211]

فَمَنْ بَدَّلْ وَبَعْدَ مَا سَمِعَهُ وَفَإِنَّمَا إِثْمُهُ وَعَلَى الَّذِينَ يُبَدِّلُونَهُ وَهُوَ

«Then whoever **alters** the bequest after he has heard it - the sin is only upon those who have altered it.» [2:181]

to Give good news

بَشَّرَ

قَالَ أَبْشِرْتُمُونِي عَلَى أَنْ مَسَنِي الْكِبْرُ فِيمَ تُبَشِّرُونَ

«He said, “**Have you given me good tidings** although old age has come upon me? Then of what [wonder] do you inform?”» [15:54]

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ

«They said, “**We have given you good tidings** in truth, so do not be of the despairing.”» [15:55]

to Make clear

بَيَّنَ

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنَ لَنَا مَا هِيَ

«They said, “Call upon your Lord to **make clear** to us what it is.”» [2:68]

قَدْ بَيَّنَاهُ الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

«**We have shown clearly** the signs to a people who are certain [in faith]»
[2:118]

to Decorate (figuratively)/ to
Make sth seem good

زَيْنَ

رُّزِينَ لِلَّذِينَ كَفَرُوا أَلْحَيَوْهُ الْدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ظَاهَرُوا

«**Beautified** for those who disbelieve is the life of this world, and they ridicule
those who believe.» [2:212]

إِنَّا زَيَّنَاهُ السَّمَاوَاتِ الْدُّنْيَا بِزِينَةِ الْكَوَاكِبِ

«Indeed, **We have adorned** the nearest heaven with an adornment of stars»
[37:6]

to Glorify/ Exalt

سَبَّحَ

وَسَخَّرْنَا مَعَ دَاؤُودَ الْجِبَالَ يُسَبِّحُنَّ وَالْطَّيْرَ

«And We subjected the mountains to **exalt** [Us], along with David and [also] the
birds.» [21:79]

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

«Whatever is in the heavens and earth **exalts** Allāh, and He is the Exalted in Might,
the Wise» [57:1]

to Subject

سَخَّرَ

وَسَخَّرْنَا مَعَ دَاؤُودَ الْجِبَالَ يُسَبِّحُنَّ وَالْطَّيْرَ

And We subjected the mountains to exalt [Us], along with David and [also] the
birds.» [21:79]

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ وَيُسَبِّحُنَّ بِالْعَشِيقِ وَالْإِشْرَاقِ

«Indeed, **We subjected** the mountains [to praise] with him, exalting [Allāh] in the
[late] afternoon and [after] sunrise» [38:18]

to Confirm/ to Believe

صَدَّقَ

This verb is used more often with the meaning of to confirm than with to believe.

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

«Rather, the Prophet has come with the truth and **confirmed** the [previous] messengers» [37:37]

وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقاً لِمَا مَعَكُمْ

«And believe in what I have sent down **confirming** that which is [already] with you,» [2:41]

فَلَا صَدَّقَ وَلَا صَلَّى

«And the disbeliever had not **believed**, nor had he prayed» [75:31]

to Torment, to Punish

عَذَابٌ

The verb and its gerund are used both in the same ayah.

فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ

«And as for those who disbelieved, **I will punish them** with a severe **punishment** in this world and the Hereafter» [3:56]

to Teach

عَلَّمَ

وَعَلَّمَ إِادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

«**And He taught** Adam the names - all of them. Then He showed them to the angels» [2:31]

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

but the devils disbelieved, **teaching** people magic.» [2:102]

to Send forward

قَدَّمَ

ذَلِكَ بِمَا قَدَّمْتُ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَالٍ لِلْعَبِيدِ

«That is for what your hands **have put forth** and because Allāh is not ever unjust to [His] servants.» [3:182]

وَمَا تُقدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

«and whatever good **you put forward** for yourselves - you will find it with Allāh.»
[2:110]

to Accuse of falsehood/ to Deny

كَذَّبَ

The meaning of this verb depends on the object. if the object is 'human' then it is to accuse of falsehood, if it is an 'inanimate object' then it is to deny.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيمَانِنَا أُولَئِكَ أَصْحَابُ النَّارِ

«And those who disbelieve **and deny** Our signs - those will be companions of the Fire» [2:39]

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَا يَنْعَلِمُونَ إِنَّ اللَّهَ يَعْلَمُ حَدُودَنَّ

«And indeed, **they do not call you untruthful**, but it is the verses of Allāh that the wrongdoers reject» [6:33]

to Inform, to Declare

نَبَأَ

قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ

«Say, “Make no excuse - never will we believe you. Allāh **has already informed us** of your news.» [9:94]

وَسَوْفَ يُنَيِّثُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ

«And Allāh is going to **inform them about** what they used to do» [5:14]

to Send down

نَزَّلَ

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِثْلِهِ

«And if you are in doubt about what **We have sent down** upon Our Servant [47], then produce a sūrah the like thereof.» [2:23]

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ مِنْ آيَاتٍ بَيِّنَاتٍ

«It is He who **sends down** upon His Servant [47] verses of clear evidence.» [57:9]

to Rescue

نَجَّى

جَآءَهُمْ نَصْرًا فَنُجِّيَ مَنْ شَاءَ صُلْطَانٌ

«there came to them Our victory, and whoever We willed **was saved.**»

[12:110]

وَإِذْ نَجَّيْنَاكُمْ مِنْ ءالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ

«And [recall] when **We saved your forefathers** from the people of Pharaoh, who afflicted you with the worst torment,» [2:49]

to turn away, to turn

وَلَّ

ثُمَّ تَوَلَّتُمْ مِنْ بَعْدِ ذَلِكَ صُلْطَانٌ

«Then **you turned away** after that.» [2:64]

وَمَنْ يُشَاقِقُ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعُ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُولِهِ مَا تَوَلَّ مَا تَوَلَّ وَنُصْلِهِ جَهَنَّمَ

«And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will **give him** what **he has taken** and drive him into Hell» [4:115]

Measure

III

From 65% - to 85% of the Qur'ān

English	Arabic
to Struggle/ to Strive	جَهَدٌ
to Fight	قَتَلَ
to Call out/ to Cry unto	نَادَى
to Play hypocrisy	نَافَقَ
to Migrate	هَاجَرَ

Measure III

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مُفَاعِل	مُفَاعَل	مُفَاعِل	مُفَاعَلَة فِعَال	يُفَاعَلُ	فُوَعَلَ	فَاعِلٌ	يُفَاعِلُ	فَاعَلَ	III	Do (root) together		

to Struggle/ to Strive

جَاهَدَ

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

«And whoever **strives** only **strives** for [the benefit of] himself. Indeed, Allāh is free from need of the worlds» [29:6]

وَلَنَبْلُونَكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ

«And We will surely test you until We make evident **those who strive** among you [for the cause of Allāh] and the patient» [47:31]

to Fight

قَاتَلَ

وَكَأَيْنِ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ وَرِبِّيُّونَ كَثِيرٌ

«And how many a prophet [fought and] with him **fought** many religious scholars» [3:146]

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا

«**Fight** in the way of Allāh those who **fight you** but do not transgress» [2:190]

to Call out/ to Cry unto

نَادَى

This verb is used with a full alif, نَادِي, and also with a dagger alif: نَدِي. There is no difference in the meaning whatsoever.

وَنَادَى نُوحٌ رَبَّهُ وَقَالَ رَبِّ إِنَّ أَبْنِي مِنْ أَهْلِي

«And Noah **called** to his Lord and said, “My Lord, indeed my son is of my family» [11:45]

وَنَدِيَنَاهُ مِنْ جَانِبِ الْطُورِ الْأَيْمَنِ وَقَرَبَنَاهُ نَجِيَا

«And We **called him** from the side of the mount at [his] right and brought him near, confiding [to him]» [19:52]

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيَا يُنَادِي لِلإِيمَنِ أَنَّ إِيمَنُوا بِرَبِّكُمْ فَعَامَنَّا

«Our Lord, indeed we have heard **a caller calling** to faith, [saying], ‘Believe in your Lord,’ and we have believed. [3:193]

to Play hypocrisy

تَافَقَ

وَلَيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ أَدْفَعُوا صَلَوةً

«And that He might make evident those **who are hypocrites**. For it was said to them, “Come, fight in the way of Allāh or [at least] defend.” [3:167]

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

«Give tidings to **the hypocrites** that there is for them a painful punishment» [4:138]

to Migrate

هَاجَرَ

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَنَحُوا وَصَبَرُوا

«Then, indeed your Lord, to those who **emigrated** after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allāh] and were patient [16:110]

فَلَا تَتَخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ

So do not take from among them allies until **they emigrate** for the cause of Allāh. [4:89]

! Remember

- One of the more common structures used in the Qur'an, is the use of:

Plural verb (past) + **الَّذِينَ**

This structure delivers (almost) the same meaning as the use of **active participle**.
Study these examples:

Those who believed	الَّذِينَ ءامَنُوا	=	Believers	الْمُؤْمِنُونَ
Those who committed crime	الَّذِينَ أَجْرَمُوا	=	Criminals	الْمُجْرِمُونَ
Those who are hypocrites	الَّذِينَ نَافَقُوا	=	Hypocrites	الْمُنَافِقُونَ

Therefore, you can see either of these phrases translated to either of these translations, depending on the context, and the word itself if it has an active participle form or not.

- Another common structure in the Qur'an is the use of:

While they are (verb)

Plural verb (present) + **وَهُمْ**

Passive Participle + **وَهُمْ**

While, in this Arabic context, there is no real equivalent for the word, it is still translated because it is embedded into the structure itself.

Study these examples:

while they refused

وَهُمْ مُعْرِضُونَ

while they were looking on

وَهُمْ يَنْظُرُونَ

while they associate others with Him

وَهُمْ مُشَرِّكُونَ

Measure IV

PART I

From 65% - to 85% of the Qur'an

English	Arabic
to See/ to Watch	أَبْصِرَ
to Do good	أَحْسَنَ
to Bring out/ forth	أَخْرَجَ
to Admit (someone) into..	أَدْخَلَ
to Return	أُرْجَعَ
to Send	أُرْسَلَ
to Be extravagant	أَسْرَفَ
to Submit/ Surrender	أَشْلَمَ
to Associate a partner	أَشْرَكَ
to Become	أَصْبَحَ
to Become good	أَصْلَحَ
to Turn away	أَعْرَضَ
to Drown	أَغْرِقَ
To Spread Corruption	أَفْسَدَ
To Succeed	أَفْلَحَ

Measure IV PART I

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مُفْعَل	مُفْعَل	مُفْعَل	إِفْعَال	يُفْعِلُ	أُفْعِلَ	أَفْعِلْ	يُفْعِلُ	أُفْعَلَ	IV	To cause (root)		

to See/ to Watch

أَبْصَرَ

قَدْ جَاءَكُمْ بَصَارِرٌ مِّنْ رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ هُوَ

«There has come to you **enlightenment** from your Lord. So whoever will see does so for [the benefit of] his soul,» [6:104]

إِنَّ الَّذِينَ أَتَقَوْا إِذَا مَسَّهُمْ طَلْفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُّبَصِّرُونَ

«Indeed, those who fear Allāh - when an impulse touches them from Satan, they remember [Him] and at once **they have insight**» [7:201]

to Do good

أَحْسَنَ

وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

«And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction [by refraining]. **And do good**; indeed, Allāh loves **the doers of good**» [2:195]

وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

«.. while they think that they **are doing well** in work.”» [18:104]

to Bring out/ forth

أَخْرَجَ

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

«[Allāh] said, “**Then get out** of it, for indeed, you are expelled» [15:34]

أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَلَمًا أَنَّكُمْ مُخْرَجُونَ

«Does he promise you that when you have died and become dust and bones that you will **be brought forth** [once more]?» [23:35]

to Admit (someone) into..

أَذْخَلَ

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا

«And **We admitted him** into Our mercy» [21:75]

وَأَدْخِلْ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلِحَاتِ جَنَّتِ

«And those who believed and did righteous deeds will be admitted to gardens» [14:23]

to Return

أَرْجَعَ

أَرْجِعُوكُمْ إِلَى أَبِيكُمْ فَقُولُوا يَأَبَانَا إِنَّ أُبُنَكَ سَرَقَ

«**Return** to your father and say, “O our father, indeed your son has stolen» [12:81]

صُمْ بُكْمُ عُمْ فَهُمْ لَا يَرْجِعُونَ

«Deaf, dumb and blind - so they will not **return** [to the right path]» [2:18]

to Send

أَرْسَلَ

إِنَّا أَرْسَلْنَاكَ بِالْحُقْقِ بَشِيرًا وَنَذِيرًا

«Indeed, **We have sent you**, [O Muhammad], with the truth as a bringer of good tidings and a warner» [2:119]

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

«[Abraham] said, “Then what is your business [here], O messengers?”»
[15:57]

to Be extravagant

أَسْرَفَ

وَكَذَلِكَ نَجِزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِعَائِدَتِ رَبِّهِ

«And thus do We recompense he who transgressed and did not believe in the signs of his Lord. » [20:127]

قَالُوا طَئِيرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ

«They said, “Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people.”» [36:19]

to Submit/ Surrender

أَسْلَمَ

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ حُسْنٌ فَلَهُ أَجْرٌ وَعِنْدَ رَبِّهِ

«Yes [on the contrary], whoever submits his face in Islam to Allāh while being a doer of good will have his reward with his Lord.» [2:112]

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ إِيمَانًا بِاللَّهِ وَآشَهَدُ بِإِنَّا مُسْلِمُونَ

The disciples said, “We are supporters for Allāh. We have believed in Allāh and testify that we are Muslims [submitting to Him]» [3:52]

to Associate a partner

أَشْرَكَ

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا

«And you will surely find them the most greedy of people for life - [even] more than those who associate others with Allāh.» [2:96]

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ

«Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.» [4:48]

When the word is used before any verb, it delivers the same meaning as ‘verbal noun’ - in Arabic it is called مَصْدَرٌ مُؤَوَّل which is one method of turning a verb into a noun.

Remember the common structures we highlighted in page 162.

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُشْرِكُونَ

«And most of them believe not in Allāh except while they **associate others** with Him» [12:106]

to Become

أَصْبَحَ

فَطَوَعَتْ لَهُ وَنَفْسُهُ وَقَتَلَ أَخِيهِ فَقَتَلَهُ وَفَأَصْبَحَ مِنَ الْخَسِيرِينَ

«And his soul permitted to him the murder of his brother, so he killed him **and became** among the losers» [5:30]

أَوْ يُضْبِحَ مَا وَهَا غَورًا فَلَن تَسْتَطِعَ لَهُ وَظَلَبَا

«Or its water will **become** sunken [into the earth], so you would never be able to seek it.» [18:41]

فَأَخَذَتْهُمُ الصَّيْحَةُ مُضْبِحِينَ

«But the shriek seized **them at early morning**» [15:83]

to Become good

أَصْلَحَ

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ

«Except for those who repent **and correct themselves** and make evident [what they concealed]. Those - I will accept their repentance,» [2:160]

وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُنْسِيْعُ أَجْرَ الْمُصْلِحِينَ

and establish prayer - indeed, We will not allow to be lost the reward of **the reformers**» [7:170]

to Turn away

أَعْرَضَ

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

«And whoever **turns away** from My remembrance - indeed, he will have a depressed life» [20:124]

وَلَوْ أَسْمَعَهُمْ لَتَوَلَّا وَهُمْ مُّعْرِضُونَ

And if He had made them hear, they would [still] have turned away, **while they were refusing** [8:23]

to Drown

أَغْرَقَ

فَلَمَّا آتَاسْفُونَا أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

«And when they angered Us, We took retribution from them **and drowned them all**» [43:55]

وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغَرَّقُونَ

and do not address Me concerning those who have wronged; indeed, **they are [to be] drowned.**» [11:37]

To Spread Corruption

أَفْسَدَ

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرِيَّةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذْلَّةً

«She said, “Indeed kings - when they enter a city, **they ruin it** and render the honored of its people humbled.» [27:34]

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

«Unquestionably, it is they who are **the corrupters**, but they perceive [it] not» [2:12]

To Succeed

أَفْلَحَ

قَدْ أَفْلَحَ مَنْ تَزَكَّى

«He has certainly **succeeded** who purifies himself» [87:14]

أُولَئِكَ عَلَى هُدَىٰ مِنْ رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

«Those are upon [right] guidance from their Lord, and it is those **who are the successful**» [2:5]

Measure

IV

PART II

From 65% - to 85% of the Qur'an

English	Arabic
to Make sth Grow	أَثْبَتَ
to Warn	أَنْذَرَ
to Send Down	أَنْزَلَ
to Create/ Produce	أَنْشَأَ
to Favor/ bestow Grace	أَنْعَمَ
to Spend	أَنْفَقَ
to Deny	أَنْكَرَ
to Destroy	أَهْلَكَ
to Conceal	أَخْفَى
to Avail/ aid	أَغْفَى
to Throw/Cast /Place	أَلْقَى
to Rescue/ Save/ Deliver	أَنْجَى
to Reveal/ Inspire	أَوْحَى
to Fulfill	أَوْفَى
To make alive	أَحْيَا

Measure IV Part II

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مُفْعَل	مُفْعَل	مُفْعَل	إِفْعَال	يُفْعِلُ	أُفْعِلَ	أَفْعِلْ	يُفْعِلُ	أُفْعِلَ	IV	To cause (root)		

to Make sth Grow

أَنْبَتَ

فَأَنْبَتْنَا فِيهَا حَبَّاً

«And caused to grow within it grain» [80:27]

يُنْبِتُ لَكُم بِهِ الْزَرْعَ وَالزَّيْتُونَ وَالثَّحِيلَ وَالْأَعْنَابَ وَمِن كُلِّ
الشَّمَرَاتِ

«He causes to grow for you thereby the crops, olives, palm trees, grapevines,
and from all the fruits.» [16:11]

to Warn

أَنذَرَ

وَيُنذِرُ الَّذِينَ قَالُوا أَنْخَذَ اللَّهُ وَلَدًا

«And to warn those who say, "Allāh has taken a son."» [18:4]

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

«And warn, [O Muhammad], your closest kindred» [26:214]

to Send Down

أَنْزَلَ

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدْرِهَا

«He sends down from the sky, rain, and valleys flow according to their capacity»
[13:17]

Notice how one root was conjugated in three different ways to give three different words with 'related' meanings. Can you name each of these forms?

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزَلِينَ

«And say, ‘My Lord, **let me land** at a blessed **landing place**, and You are the best to **accommodate** [us].’» [23:29]

to Create/ Produce

أَنْشَأَ

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ

«Then **We produced** after them a generation of others» [23:31]

ثُمَّ اللَّهُ يُنْشِئُ النَّشَاءَ الْآخِرَةَ

Then Allāh **will produce** the final creation.» [29:20]

to Favor/ bestow Grace

أَنْعَمَ

صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

«The path of those upon whom **You have bestowed favor**» [1:6/7]

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَنِ أَعْرَضَ وَنَسَا بِجَانِبِهِ

«And when **We bestow favor** upon the disbeliever, he turns away and distances himself;» [17:83]

to Spend

أَنْفَقَ

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ

«And whatever **you spend** of **expenditures** or make of vows - indeed, Allāh knows of it.» [2:270]

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

«Who believe in the unseen, establish prayer, and **spend out** of what We have provided for them.» [2:3]

To Deny

أَنْكَرَ

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا

«They recognize the favor of Allah; then they **deny** it.» [16:83]

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُوَ مُنْكِرُونَ

«Or did they not know their Messenger, so they are toward him
disacknowledging» [23:69]

to Destroy

أَهْلَكَ

وَأَنَّهُوَ أَهْلَكَ عَادًا الْأُولَى

«And that He **destroyed** the first [people of] ‘Aad» [53:50]

وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

«And **they do not destroy** except themselves, but they perceive [it] not» [6:26]

to Conceal

أَخْفَى

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفِونَ مِنْ قَبْلٍ

«But what **they concealed** before has [now] appeared to them.» [6:28]

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

«And no soul knows what **has been hidden** for them of comfort for eyes as reward for what they used to do» [32:17]

to Avail/ aid

أَغْنَى

فَمَا آأَغْنَثُ عَنْهُمْ إِلَهٌ تَهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ

«And they **were not availed** at all by their gods which they invoked other than Allāh when there came the command of your Lord.» [11:101]



The translation of this ayah shows that the verb أَغْنَتْ is used in passive form, while in fact that is not the case. The literal translation is 'and their gods did not avail them...' However, to accommodate for the English style of writing, the sentence was slightly adjusted.

لَا ظَلِيلٌ وَلَا يُغْنِي مِنَ الْهَبِ

«[But having] no cool shade and **availing not** against the flame.”» [77:31]

to Throw/Cast /Place

أَلْقَى

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِي وَلَتُصْنَعَ عَلَى عَيْنِي

«**And I bestowed** upon you love from Me that you would be brought up under My eye» [20:39]

قَالُوا أَبْنُوا لَهُ وَبُنِيَّنَا فَأَلْقُوهُ فِي الْجَحِيمِ

«They said, “Construct for him a furnace **and throw him** into the burning fire.”» [37:97]

to Rescue/ Save/ Deliver

أَنْجَى

فَأَنْجَيْنَا اللَّهُ مِنَ النَّارِ

«**But** Allāh **saved him** from the fire.» [29:24]

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا إِلَّا فِرْعَوْنَ

«And [recall] when We parted the sea for you **and [We] saved you** and drowned the people of Pharaoh »[2:50]

to Reveal/ Inspire

أَوْحَى

وَأَوْحَيْنَا إِلَيْ مُوسَى أَنَّ أَلْقِ عَصَاكَ

«**And We inspired** to Moses, “Throw your staff,”» [7:117]

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ

«That is from the news of the unseen **which We reveal** to you, [O Muhammad]»
[11:49]

to Fulfill

أَوْفَى

يَبَنِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أَوْفِ بِعَهْدِكُمْ

«O Children of Israel, remember My favor which I have bestowed upon you **and fulfill** My covenant [upon you] that **I will fulfill** your covenant [from Me] »
[2:40]

بَلَىٰ مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقِ فِإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

«But yes, whoever **fulfills** his commitment and fears Allāh - then indeed, Allāh loves those who fear Him» [3:76]

To Make alive/ Save

أَحْيَا

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانَمَا قَتَلَ النَّاسَ
جَمِيعًا وَمَنْ أَحْيَاهَا فَكَانَمَا أَحْيَا النَّاسَ جَمِيعًا

«that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever **saves** one - it is as if he had **saved** mankind entirely.» [3:156]

وَاللَّهُ يُحِيٌّ وَيُمِيتُ

«And it is Allāh who gives life and causes death» [3:156]

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحِيِّ الْمَوْتَىٰ

«That is because Allāh is the Truth and because He **gives life to** the dead» [22:6]

إِنَّ الَّذِي أَحْيَاهَا لَمْحِي الْمَوْتَىٰ

«Indeed, He who **has given it life** is **the Giver of Life** to the dead.» [41:39]

The origin of the word أَوْفِ is actually أَوْفِ with yā' at its end which is the suffix of personal pronoun 'I ..'; that's why, it is translated into 'I will fulfill'.

Note: The removal of the personal pronoun 'يُ' is a style of writing in Arabic, and it is often used in the Qurān.

Notice how the alif at the end of the verb is turned into yā' in certain conjugations - like in Example 2. Also notice that this second yā' is sometimes dropped due to the phenomenon of 'iltiqā' As-Sakinain.' - like in examples 3 and 4.

Measure V

From 65% - to 85% of the Qur'an



English

Arabic

To ponder (think) over/
reflect

تَفَكَّر

to Remember

تَذَكَّر

to Rely on

تَوَكُّل

to Become clear

تَبَيَّنَ

To Wait, watch for
opportunity

تَرَبَّصَ

to turn away/
to take for a friend

تَوَلَّ

to take/
to receive in full

تَوَفَّ

Measure V

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مُتَفَعِّل	مُتَفَعِّل	مُتَفَعِّل	تَفَعُّل	يُتَفَعِّلُ	تُفَعِّلَ	تَفَعَّلْ	يَتَفَعِّلُ	تَقَعَّلَ	V	Reflexive of II		

To ponder (think) over/ reflect

تَفَكَّر

This verb is only used in the Qur'an in the active present plural form except for one single case which is included in this second example.

EXCEPTION

to Remember

تَذَكَّر

أَوْ لَمْ نُعِمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ

«But did We not grant you life enough for whoever would remember therein to remember, » [35:37]

وَسَعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَذَكَّرُونَ

«My Lord encompasses all things in knowledge; then will you not remember?» [6:80]



The structure (present verb + أَفَلَا) is a common phrasing style in the Qur'an which is always translated into (will you not + present verb). Other examples:

will you not use reason	أَفَلَا تَعْقِلُونَ
do they not look at	أَفَلَا يَنْظُرُونَ
will you not give thought	أَفَلَا تَتَكَبَّرُونَ

to Rely on

تَوَكّل

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

«And upon Allāh let **those who would rely [indeed] rely.**» [14:12]

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

«**So rely** upon Allāh; indeed, you are upon the clear truth» [27:79]

to Become clear

تَبَيَّنَ

فَلَمَّا تَبَيَّنَ لَهُ وَقَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

«And when **it became clear** to him, he said, “I know that Allāh is over all things competent.”» [2:259]

حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ

«until **it was evident** to you who were truthful and you knew [who were] the liars» [9:43]

to Wait/

Watch for opportunity

تَرَبَّصَ

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا

«Say, “Each [of us] **is waiting; so wait.**» [20:135]

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ حِنْنَةٌ فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينَ

«He is not but a man possessed with madness, **so wait** concerning him for a time.”» [23:25]

to turn away/
to take for a friend

تَوَلَّ

وَمَن تَوَلَّ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

«but those who **turn away** - We have not sent you over them as a guardian»
[4:80]

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّنَ الَّذِينَ كَفَرُوا

«You see many of them **becoming allies** of those who disbelieved. »
[5:80]

to take/
to receive in full

تَوَفَّ

إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ ظَالِمٍ أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ

«Indeed, those whom the angels **take** [in death] while wronging themselves -
[the angels] will say, “In what [condition] were you?”» [4:97]

ثُمَّ تُؤْتَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

«Then every soul **will be compensated** for what it earned, and they will not be
treated unjustly» [2:281]

Measure VI

From 65% - to 85% of the Qur'ān

English

Arabic

Blessed (be)

تَبَارِكَ

to Wonder

تَسَاءَلَ



Measure VI

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مُتَفَاعِلٌ	مُتَفَاعِلٌ	مُتَفَاعِلٌ	مُتَفَاعِلٌ	تَفَاعَلٌ	يُتَفَاعَلٌ	تُفْوِعَلٌ	تَفَاعَلٌ	يَتَفَاعَلٌ	تَفَاعَلٌ	VI	Reflexive of III	

Blessed (be)

تَبَارَكَ

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

«Blessed is He in whose hand is dominion, and He is over all things competent»
[67:1]

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

«So blessed is Allāh, the best of creators» [23:14]

to Wonder

تَسَاءَلَ

عَمَّ يَتَسَاءَلُونَ

«About what are they asking one another?» [78:1]

وَكَذَلِكَ بَعَثَنَا لَهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ

«And similarly, We awakened them that they might question one another.
[18:19]

Here you notice that the meaning of the word **بَيْنَهُمْ** is embedded in the highlighted translation. If the word is to be literally translated, it would be ‘among themselves’, but in this context, it would be superfluous.

VII

Measure VII

From 65% - to 85% of the Qur'ān

English

Arabic

to Return/ Turn around

أَنْقَلَبَ

to Desist/ Cease

أَنْتَهَى

Measure VII

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مُنْفَعِلٌ	—	مُنْفَعِلٌ	إِنْفَعَالٌ	—	—	إِنْفَعِلْ	يَنْفَعِلُ	إِنْفَعَلَ	VII	Passive of I		

to Return/ Turn around

أَنْقَلَبَ

In certain cases, depending on the context, the translation of this verb may slightly be different, but eventually it delivers a similar meaning.

See example 2

وَإِذَا أَنْقَلَبُوا إِلَى أَهْلِهِمْ أَنْقَلَبُوا فَكَهِينَ

«And when **they returned** to their people, they would return jesting»
[83:31]

وَلَا تَرْتَدُوا عَلَى أَدْبَارِكُمْ فَتَنَقَلِبُوا خَسِيرِينَ

«and do not turn back [from fighting in Allāh ‘s cause] **and [thus] become losers.**» [5:21]

to Desist/ Cease

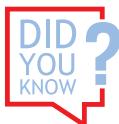
أَنْتَهَى

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّنْ رَّبِّهِ فَأَنْتَهَى فَلَهُ وَمَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ

«So whoever has received an admonition from his Lord **and desists** may have what is past, and his affair rests with Allāh. » [2:275]

فَإِنِ انتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

«And if **they cease**, then indeed, Allāh is Forgiving and Merciful» [2:192]



The verb أَنْتَهَى has another meaning which is: to finish/ be done with. But this meaning is only used in MSA Arabic, and not in the Qur’ān.

Measure VIII

From 65% - to 85% of the Qur'ān

English	Arabic
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to Differ/ Alternate	أُخْتَلَفَ
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to Follow	اتَّبَعَ
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to Take	اتَّخَذَ
---------	----------

to Fear Allāh	اتَّقَى
---------------	---------

to be guided/ Follow the right path	أَهْدَى
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To seek	أُبَتَّغَ
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Measure VIII

Nouns				Verbs					#	Meaning of the Measure
Place & Time	Passive participle	Active participle	Gerund	Passive		Active			#	Meaning of the Measure
				Present	Past	Imperative	Present	Past		
مُفْتَعِلٌ	مُفْتَعِلٌ	مُفْتَعِلٌ	إِفْتَعَالٌ	يُفْتَعِلُ	أُفْتَعِلَ	إِفْتَعِلْ	يَفْتَعِلُ	إِفْتَعَلَ	VIII	Reflexive of I

to Differ/ Alternate

أَخْتَلَفَ

وَإِنَّ الَّذِينَ أَخْتَلُفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

«And indeed, those who differ over the Book are in extreme dissension»
[2:176]

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخِتَالِفِ الْأَلَيْلِ وَالنَّهَارِ لَآيَاتٍ لَا يُؤْلِمُ الْأَلَبِ

«Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding» [3:190]

to Follow

أَتَّبَعَ

وَاتَّبَعَ مَا يُوحَى إِلَيْكَ مِنْ رَبِّكَ

«And follow that which is revealed to you from your Lord.» [33:2]

إِذْ تَبَرَّأُ الَّذِينَ أَتَّبَعُوا مِنَ الَّذِينَ أَتَّبَعُوا وَرَأَوْا الْعَذَابَ

«[And they should consider that] when those who have been followed disassociate themselves from those who followed [them] and they [all] see the punishment,-» [2:166]

Notice how the difference in tashkil affects the meaning in the second example.

to Take as

أَخْذَ

وَإِذْ وَاعْدَنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ أَخْذَتُمُ الْعِجْلَ مِنْ بَعْدِهِ

«And [recall] when We made an appointment with Moses for forty nights. Then you **took** [for worship] the calf after him,» [2:51]

يَأَيُّهَا الَّذِينَ ءامَنُوا لَا تَتَخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءُ

O you who have believed, do not **take** the Jews and the Christians **as** allies.
[5:51]

to Fear Allāh

أَتَقَ

وَلَكُمْ فِي الْقِصاصِ حَيَاةٌ يَأْوِي إِلَى الْأَلْبَابِ لَعَلَّكُمْ تَتَّقَوْنَ

«And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may **become righteous**» [2:179]

فَأَمَّا مَنْ أَعْطَنِي وَاتَّقَنِ

«As for he who gives and **fears Allāh**» [92:5]

ذَلِكَ الْكِتَبُ لَا رَيْبٌ فِيهِ هُدَى لِلْمُتَّقِينَ

«This is the Book about which there is no doubt, a guidance **for those conscious of Allāh**» [2:2]

Notice how the concept of 'taqwā' is translated into many different translations, which shows that the Arabic concept includes all of the meanings within.

This is one of the reasons why some Arabic concepts are transliterated rather than translated.

to Be guided/
Follow the right path

أَهْتَدِي

فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ

«so whoever **is guided** is only guided for [the benefit of] his soul»
[10:108]

وَأُولَئِكَ هُمُ الْمُهَتَّدُونَ

And it is those who are **the [rightly] guided**» [2:157]

To seek

أَبْتَغِي

فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ

«But whoever **seeks** beyond that, then those are the transgressors»
[23:7]

أَيَّتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Do they seek with them honor [through power]? But indeed, honor belongs to Allāh entirely» [4:139]

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْأُوْسِيلَةَ

«Those whom they invoke **seek** means of access to their Lord, » [17:57]

IX

Measure IX

From 65% - to 85% of the Qur'ān

English

Arabic

to Become black

أَسْوَدٌ

to Become white

أَبْيَضٌ

to Become green

أَخْضَرٌ

Measure IX

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
—	—	مُفْعَلٌ	إِفْعَالٌ	—	—	—	يَفْعُلُ	إِفْعَلَ	IX	Add color		

to Become black

أَسْوَدٌ

فَآمَّا الَّذِينَ أَسْوَدَتْ وُجُوهُهُمْ أَكَفَرُتُمْ بَعْدَ إِيمَانِكُمْ

«As for those whose faces **turn black**, [to them it will be said], “Did you disbelieve after your belief?”» [3:106]

to Become white

أَبْيَضٌ

يَوْمَ تَبَيَّضُ وُجُوهٌ وَتَسْوَدُ وُجُوهٌ

«On the Day [some] faces **will turn white** and [some] faces will turn black.» [3:106]

وَقَالَ يَأْسَفَى عَلَى يُوسُفَ وَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

«and said, “Oh, my sorrow over Joseph,” and his eyes **became white** from grief, for he was [of that] a suppressor» [12:84]

to Become green

أَخْضَرٌ

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً

«Do you not see that Allāh has sent down rain from the sky and the earth **becomes green?**» [22:63]

Measure X

From 65% - to 85% of the Qur'an



English

Arabic

to Be impatient/
Urge impatiently

أُسْتَعْجِلَ

to Seek forgiveness

أُسْتَغْفِرَ

to Be arrogant

أُسْتَكْبِرَ

to Mock/ Ridicule

أُسْتَهْزِئَ

to Respond/ Accept

أُسْتَجَابَ

to Be able to

أُسْتَطِعَ

to Be on the right path

أُسْتَقَمَ

Measure X

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مُسْتَفْعِل	مُسْتَفْعِل	مُسْتَفْعِل	مُسْتَفْعِل	إِسْتَفْعَال	يُسْتَفْعُل	أَسْتَفْعَل	إِسْتَفْعَل	يُسْتَفْعُل	X	To cause To reflect		

to Be impatient/
Urge impatiently

أَسْتَعْجَل

قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا أَسْتَعْجَلْتُمْ بِهِ

«they said, “This is a cloud bringing us rain!” Rather, it is that for which **you were impatient**» [46:24]

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمٌ لَجَاءَهُمُ الْعَذَابُ

«And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them. [29:53]

to Seek forgiveness

أَسْتَغْفِرَ

وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

«and Allāh would not punish them while they **seek forgiveness**» [8:33]

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

«And in the hours before dawn they would **ask forgiveness**» [51:18]

to Be arrogant

أَسْتَكْبَرَ

فَسَاجَدُوا إِلَّا إِبْلِيسَ أَبَى وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

«so they prostrated, except for Iblees. He refused and **was arrogant** and became of the disbelievers» [2:34]

فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ

«so this Day you will be awarded the punishment of [extreme] humiliation because you **were arrogant** upon the earth without right » [46:20]

to Mock/ Ridicule

أَسْتَهْزَأُ

فَسَوْفَ يَأْتِيهِمْ أَنْبَؤُوا مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

«but there is going to reach them the news of what they used to ridicule» [6:5]

قُلْ أَسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ

«Say, “**Mock** [as you wish]; indeed, Allāh will expose that which you fear.”» [9:64]

وَلَقَدْ أَسْتَهْزَئَ بِرُسُلِ مِنْ قَبْلِكَ

««And already were messengers **ridiculed** before you» [6:10]

Notice how the hamzah is written differently depending on the conjugation of the verb. Compare the three examples.

to Respond/ Accept

أَسْتَجَابَ

لِلَّذِينَ أَسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِبُوا لَهُ وَلَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ وَمَعْهُ وَلَا فَتَدَوْا بِهِ

«For those who **have responded** to their Lord is the best [reward], but those who **did not respond** to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby.» [13:18]

to Be able to

أَسْتَطَاعَ

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

«And [due] to Allāh from the people is a pilgrimage to the House - for whoever **is able to** find thereto a way. » [3:97]

فَمَا أَسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ

«And they were **unable to** arise, nor could they defend themselves» [51:45]



There is another variation for this verb which is:

أَسْطَاعَ

This variation is mentioned only a couple of times in sūrah Al-Kahf, and it is basically the same verb with very subtle differences. The differences stem from the Arabic principle of:

زيادة المبني تدل على زيادة المعنى

The addition of structure indicates the intensifying the meaning

So if we compare the two verbs:

أَسْتَطَعَ	أَسْطَاعَ
to be able to do something difficult - requires more time, effort etc.	to be able to do something relatively easier - in relation to the other action.

Study this example to understand the difference even more:

فَمَا أُسْطَاعُوا أَن يَظْهِرُوهُ وَمَا أُسْتَطَلُوا لَهُ وَنَقْبَا

«So Gog and Magog were unable to pass over it [while being the easier of the two mentioned actions], nor were they able in it any penetration [while being the more difficult action to perform]» [18: 97]

This meaning is therefore generated when they are used in close proximity to one another. Otherwise, the meaning of the original verb would simply indicate ‘general ability to..’

to Be on the right path

أَسْتَقَمَ

فَمَا أُسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُ الْمُتَّقِينَ

«So as long as **they are upright toward you**, be upright toward them. Indeed, Allāh loves the righteous [who fear Him]» [9:7]

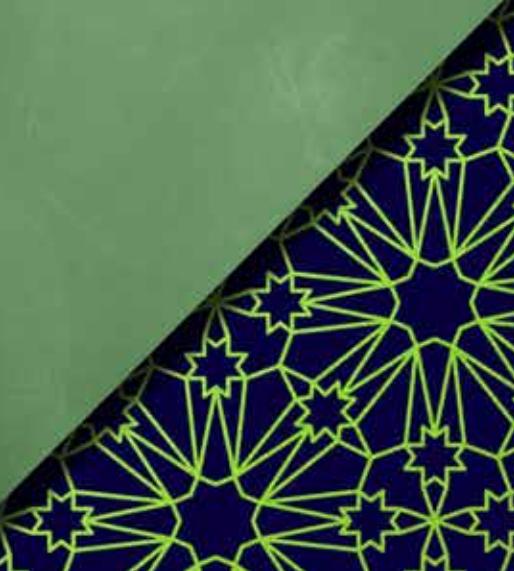
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

«Guide us to the **straight** path» [1:6]

Measure I

Variation 1

From 65% - to 85% of the Qur'an



Remember that [Measure I] is the least regular measure, and so it contains many variations within - revise orientation, pages 143-152.

English	Arabic
to Open/ Judge/ Give victory	فتح
to Send/ to Resurrect	بعث
to Make	جعل
to Gather	جَمَعَ
to Raise	رَفَعَ
to Enchant/ Bewitch	سَحَرَ
to Curse	لَعْنَ
to Benefit	نَفْعٌ
to Go/ Do away	ذَهَبَ
to Make amends/ Act righteously	صَلَحَ

Measure I Variation 1

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مَفْعُل	مَفْعُول	فَاعِلٌ	Different forms	يُفْعَلُ	فُعَلَ	افْعُلْ	يَفْعَلُ	فَعَلَ	I	Regular (root)		
مَفْعَل	مَفْعُول	فَاعِلٌ	فَعْلٌ	يُفْعَلُ	فُعَلَ	إِفْعَلْ	يَفْعَلُ	فَعَلَ		Variation 1		

to Judge/ Open/ Give victory فَتَحَ

رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمَنَا بِالْحُقْقِ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

'Decide' is used here with the meaning of 'to Judge', and so the phrase 'who give decision' also refers to 'judge' as a noun.

«Our Lord, **decide** between us and our people in truth, and You are the best of those **who give decision**.» [7:89]

فَلَمَّا نَسُوا مَا ذُكِرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ

«So when they forgot that by which they had been reminded, We **opened** to them the doors of every [good] thing» [6:44]



Some Muslims over-use this dua' {رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمَنَا بِالْحُقْقِ وَأَنْتَ خَيْرُ الْفَاتِحِينَ} when having an argument or a disagreement, while that should not be the case.

This dua' was mainly used by Prophets before torment and destruction was sent to their people who did not believe them. So it is better **not** to say this dua' if the other party are also Muslims, because then you would be praying for their total destruction.

to Send/ to Resurrect بَعَثَ

ثُمَّ بَعَثْنَاكُم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

«Then **We revived you** after your death that perhaps you would be grateful» [2:56]

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعْثَ أَللَّهُ الْنَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

«Mankind was [of] one religion [before their deviation]; then Allāh sent the prophets as bringers of good tidings and warners » [2:213]

to Make

جَعَلَ

فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

«but assist me with strength; I will make between you and them a dam[95]»
[18:95]

وَاللَّهُ خَلَقَكُم مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا

«And Allāh created you from dust, then from a sperm-drop; then He made you mates.» [35:11]



Although the verb خَلَقَ (to create) and جَعَلَ (to make) come close in meaning, the Arabic verb contains a more subtle difference, which is reflected in its use in the Qur’ān.

The verb خَلَقَ (to create) is used to refer to things that Allāh made/ created from nothing. So, they didn't exist before, and Allāh created them.

But the verb جَعَلَ (to make) is used to refer to things that have been turned/ made into something else. So it means that it was already created, and it was made/ turned into.

So in example 2, Allāh said (خَلَقَكُمْ) because we didn't exist before, and once we did, Allāh made us into mates (جَعَلَكُمْ).

See example on page 201
for comparison

to Gather

جَمَعَ

فَجُمِعَ الْسَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ

«So the magicians were assembled for the appointment of a well-known day.»
[26:38]

رَبَّنَا إِنَّكَ جَامِعُ الْأَنْسَابِ لِيَوْمٍ لَا رَيْبَ فِيهِ

«Our Lord, surely You will gather the people for a Day about which there is no doubt.» [3:9]

وَقِيلَ لِلنَّاسِ هُلْ أَنْتُمْ مُجْتَمِعُونَ

«And it was said to the people, “Will you congregate» [26:39]

to Raise

رَفَعَ

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

«And [mention] when Abraham **was raising** the foundations of the House and [with him] Ishmael, » [2:127]

إِذْ قَالَ اللَّهُ يَعِيسَى إِنِّي مُتَوَقِّيَكَ وَرَافِعٌ إِلَيْكَ وَمُظْهِرُكَ مِنَ الظِّنَنِ
كَفُرُوا

«[Mention] when Allāh said, “O Jesus, indeed I will take you **and raise you** to Myself and purify you from those who disbelieve» [3:55]

to Enchant/ Bewitch

سَحَرَ

قَالَ الْقُوَّا فَلَمَّا آتَقْوَا سَحْرًا أَعْيُنَ النَّاسِ وَأَسْتَرْهَبُوهُمْ

«He said, “Throw,” and when they threw, **they bewitched** the eyes of the people and struck terror into them,» [7:116]

قَالَ الْمَلَأُ مِنْ قَوْمٍ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيهِمْ

«Said the eminent among the people of Pharaoh, “Indeed, this is a learned **magician**» [7:109]

to Curse

لَعَنَ

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَاهُ
لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ الْلَّاعِنُونَ

«Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those **are cursed** by Allāh and **cursed** by **those who curse**» [2:159]

لُعْنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى اُبْنِ مَرْيَمَ

«Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. » [5:78]

to Benefit

نَفَعٌ

يَوْمَئِذٍ لَا تَنْفَعُ الْشَّفَاعَةُ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ وَقَوْلًا

Why is the word 'Day' capitalized in this context?

«That Day, no intercession **will benefit** except [that of] one to whom the Most Merciful has given permission and has accepted his word» [20:109]

فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا

«But never **did** their faith **benefit** them once they saw Our punishment.» [40:85]

to Go/ Do away

ذَهَبَ

إِنْ يَشَاءُ يُذْهِبُكُمْ أَيْهَا النَّاسُ وَيَأْتِ بِآخَرِينَ

«If He wills, He can **do away** with you, O people, and bring others [in your place].» [4:133]

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا فَأَكَلَهُ
الْذِئْبُ

«They said, "O our father, indeed **we went** racing each other and left Joseph with our possessions, and a wolf ate him. [12:17]

to Make amends/
Act righteously

صَلَحٌ

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَّهُمْ

«He will guide them and **amend** their condition» [47:5]

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّا مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ

«And We divided them throughout the earth into nations. Of them some were **righteous**, and of them some were otherwise. » [7:168]

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهُطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

«And there were in the city nine family heads causing corruption in the land and not **amending** [its affairs]» [27:48]



The name of the Prophet صَالِحٌ is derived from the root صَلَحٌ which then literally means 'a righteous person'.

Measure

I

Variation 2

From 65% - to 85% of the Qur'an

English	Arabic
to Help/ Deliver	نَصَرَ
to Leave/ Let	تَرَكَ
to Gather	حَشَرَ
to Create	خَلَقَ
to Plot/ Plan	مَكَرَ
to Kill	قَتَلَ
to Reach	بَلَغَ
to Come out/ Emerge	خَرَجَ
to Live forever	خَلَدَ
to Enter	دَخَلَ
to Prostrate	سَجَدَ
to Perceive	شَعَرَ
to Sit/ Remain behind (in battle)	قَعَدَ

Measure I Variation 2

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مَفْعُل	مَفْعُول	فَاعِلٌ	Different forms	يُفْعَلُ	فُعَلَ	افْعُلْ	يَفْعُلُ	فَعَلَ	I	Regular (root)		
مَفْعَل	مَفْعُول	فَاعِلٌ	فَعْلٌ	يُفْعَلٌ	فُعَلٌ	افْعَلٌ	يَفْعَلٌ	فَعَلٌ		Variation 2		

to Help/ Deliver

نَصَرَ

وَلَقَدْ نَصَرَكُمْ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

«And already **had Allāh given you victory** at [the battle of] Badr while you were few in number.» [3:123]

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرُكُمْ وَيُثْبِتُ أَقْدَامَكُمْ

«O you who have believed, if you support Allāh, He will support you and plant firmly your feet» [47:7]

to Leave/ Let

تَرَكَ

أَيْحَسَبُ الْإِنْسَنُ أَنْ يُتَرَكَ سُدًّا

«Does man think that he will be **left** neglected?» [75:36]

ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلْمَاتٍ لَا يُبَصِّرُونَ

Allāh took away their light and **left them** in darkness [so] they could not see» [2:17]

حَشَرَ

to Gather

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَمْعَشَرَ الْجِنِّ قَدِ اسْتَكْثَرُتُم مِّنَ الْإِنْسَنِ

Why have we translated
'He' while there is no
reference to this word
in the ayah using (هُوَ)?
- Revise the orientation of
PART III.

«And [mention, O Muhammad], the Day when **He will gather them** together [and say], “O company of jinn, you have [misled] many of mankind.”» [6:128]

وَيَوْمَ يُحْشِرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوَزَّعُونَ

«And [mention, O Muhammad], the Day when the enemies of Allāh **will be gathered** to the Fire while they are [driven] assembled in rows» [41:19]

خَلَقَ

to Create

يَأَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

«O mankind, worship your Lord, who **created you** » [2:21]

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلَافِ الَّيلِ وَالنَّهَارِ لَآيَاتٍ
لِّأُولَئِي الْأَلْبَابِ

«Indeed, in **the creation** of the heavens and the earth and the alternation of the night and the day are signs for those of understanding» [3:190]

مَكَرَ

to Plot/ Plan

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرونَ

«And **they planned a plan, and We planned a plan**, while they perceived not» [27:50]

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَنْكِرِينَ

«**But they plan, and Allāh plans**. And Allāh is the best of **planners**» [8:30]

قتَلَ

to Kill

فَلَمْ تَقْتُلُوهُمْ وَلَا كِنَّ اللَّهَ قَتَلَهُمْ

«And you did not **kill them**, but it was Allāh who **killed them.**» [8:17]

يَا أَيُّهَا الَّذِينَ ءامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُومٌ

«O you who have believed, do not **kill** game while you are in the state of ihram.

[5:95]

بَلَغَ

to Reach

وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ وَ

«And do not determine to undertake a marriage contract until the decreed period **reaches** its end.» [2:235]

وَلَا تَقْرَبُوا مَالَ الْيَتَيمِ إِلَّا بِالْتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَ

«And do not approach the orphan's property except in a way that is best until he **reaches** maturity.» [6:152]

خَرَجَ

to Come out/ Emerge

وَمَا هُم بِخَرِيجٍ مِّنَ النَّارِ

«And they are never to **emerge** from the Fire» [2:167]

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا

«Every time they wish to **emerge** from it, they will be returned to it» [32:20]

خَلَدَ

to Live forever

يُضَعَّفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ فِيهِ مُهَانًا

«Multiplied for him is the punishment on the Day of Resurrection, and **he will abide** therein humiliated» [25:69]

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ الْخَلْدِ

«Then it will be said to those who had wronged, “Taste the punishment of **eternity**» [10:52]

to Enter

دخل

قَالُواْ يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنَّ نَدْخُلَهَا حَتَّىٰ يَخْرُجُواْ مِنْهَا فَإِنَّ يَخْرُجُواْ مِنْهَا فَإِنَّا دَخِلُونَ

«They said, “O Moses, indeed within it is a people of tyrannical strength, and indeed, **we will never enter** it until they leave it; but if they leave it, then **we will enter.**”» [5:22]

صَلْطَانٌ أَدْخُلُواْ أَبْوَابَ جَهَنَّمَ خَلِدِينَ فِيهَا

«**Enter** the gates of Hell to abide eternally therein» [40:76]

to Prostrate

سَجَدَ

لَا تَسْجُدُواْ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُواْ لِلَّهِ الَّذِي خَلَقَهُنَّ

«Do not prostrate to the sun or to the moon, **but prostate to Allāh**, who created them,» [41:37]

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

«And the stars and trees **prostrate**» [55:6]

to Perceive

شَعَرَ

وَمَا يَنْخَدِعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ

«but they deceive not except themselves and **perceive [it] not**» [2:9]

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ

«Their account is only upon my Lord, if **you [could] perceive**» [26:113]

to Sit/
Remain behind (in battle)

قَعْدَ

وَلَكِنْ كَرِهَ اللَّهُ أُنْبَيْعَاثَهُمْ فَشَبَّهُهُمْ وَقِيلَ أَقْعَدُوا مَعَ الْقَعِيدِينَ

«But Allāh disliked their being sent, so He kept them back, and they were told,
“**Remain [behind]** with **those who remain.**”» [9:46]

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصْدُونَ عَنْ سَبِيلِ اللَّهِ

«And **do not sit** on every path, threatening and averting from the way of Allāh
those who believe in Him, » [7:86]

Measure

I

Variation 3

From 65% - to 85% of the Qur'an

⚠ Notice here that there are three groups of verbs, each is given a different color. These groups each share a different form of gerund/ verbal noun.

English	Arabic
to Remember	ذَكْرٌ
to Provide	رَزْقٌ
to Say the truth	صَدَقَ
to Transgress	فَسَقَ
to Judge/ Rule	حَكَمَ
to Be grateful	شَكَرَ
to Disbelief	كُفَرَ
to Worship	عَبَدَ
to Decree/ Assign	كَتَبَ
to Look/ Wait	نَظَرَ

Measure I Variation 3

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مَفْعُل	مَفْعُول	فَاعِل	Different forms	يُفْعَلُ	فُعَلَ	افْعُلْ	يَفْعَلُ	فَعَلَ	I	Regular (root)		
مَفْعُل	مَفْعُول	فَاعِل	فَعْل فُعْل فَعَالَة	يُفْعَلُ	فُعَلَ	افْعُلْ	يَفْعَلُ	فَعَلَ		Variation 3		

Gerund فَعْل to Remember ذَكَر

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَعَابٍ

«This is a **reminder**. And indeed, for the righteous is a good place of return» [38:49]

وَإِذَا ذُكِرُوا لَا يَذْكُرُونَ

«And when **they are reminded**, they remember not» [37:13]

Gerund فَعْل to Provide رَزَق

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ قُلْ اللَّهُ

«Say, “Who **provides for** you from the heavens and the earth?” Say, “Allāh.”» [34:24]

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

«Who believe in the unseen, establish prayer, and spend out of what We have **provided for** them» [2:3]

Gerund

فَعْلٌ

to Say the truth

صَدَقَ

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ

Notice here how the verb صَدَقَ is actually derived from the root صَدَقَ - compare on page 156.

«And the one who has brought **the truth and [they who] believed** in it - those are the righteous» [39:33]

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

«Say, “Allāh **has told the truth**. So follow the religion of Abraham, inclining toward truth; » [3:95]

Gerund

فَعْلٌ

to Transgress

فَسَقَ

فَمَنْ تَوَلَّ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَسِقُونَ

«And whoever turned away after that - they were **the defiantly disobedient**» [3:82]

وَالَّذِينَ كَذَبُوا بِإِعْيَاتِنَا يَمْسِحُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ

«But those who deny Our verses - the punishment will touch them for their **defiant disobedience**» [6:49]

Gerund	فُعْل	to Judge/ Rule	حَكَمَ
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وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَسِقُونَ

«And whoever does not **judge** by what Allāh has revealed - then it is those who are the defiantly disobedient» [5:47]

فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ

«So if they come to you, [O Muhammad], **judge** between them or turn away from them. And if you turn away from them» [5:42]

Gerund	فُعْل	to Be grateful	شَكَرَ
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وَلَقَدْءَاتَيْنَا لِقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ لِنَفْسِهِ

«And We had certainly given 31 wisdom [and said], “**Be grateful** to Allāh.” And whoever **is grateful**, **is grateful** for [the benefit of] himself. » [31:12]

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ

«Rather, worship [only] Allāh and be among **the grateful**» [39:66]

Gerund	فُعْل	to Disbelieve/ Deny	كَفَرَ
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وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

But whoever **disbelieves** - then indeed, Allāh is free from need of the worlds» [3:97]

فَآذْكُرُونِي أَذْكُرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ

«So remember Me; I will remember you. And be grateful to Me and **do not deny Me**» [2:152]

When the word **كَفَرَ** is used in the same context as **شَكَرَ** (like example 2) then it would be used with the meaning of ‘being ungrateful’

Gerund	فَعَالَة	to Worship	عَبَدَ
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إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

«Indeed, I am Allāh. There is no deity except Me, **so worship Me** and establish prayer for My remembrance» [20:14]

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

«**And they worship** other than Allāh that which neither harms them nor benefits them,» [10:18]

Gerund	فَعَالَة	to Write/ Assign	كَتَبَ
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كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِيٌّ

«Allāh **has written**, “I will surely overcome, I and My messengers.” » [58:21]

وَكَتَبْنَا لَهُ وَفِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً

«**And We wrote** for him on the tablets [something] of all things» [7:145]

يَقَوْمٌ أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ

«O my people, enter the Holy Land which Allāh **has assigned** to you» [5:21]

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ

«Fighting **has been enjoined** upon you while it is hateful to you.» [2:216]

Gerund	نَظَرٌ
فعَالَةٌ	to Look/ Await

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَاٰتِيَهُمُ اللَّهُ فِي ظُلْلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ
وَقُضِيَ الْأَمْرُ

«Do **they await** but that Allāh should come to them in covers of clouds and the angels [as well] and the matter is [then] decided?» [2:210]

فَأَخَذَنَاكُمُ الصَّاعِقةُ وَأَنْتُمْ تَنْظُرُونَ

«so the thunderbolt took you **while you were looking on**» [2:55]

Measure

I

Variation 4

From 65% - to 85% of the Qur'an

⚠ Notice here that there are four groups of verbs, each given a different color. These groups each share a different form of gerund/ verbal noun.

English	Arabic
to Present/ Strike	ضرَبَ
to Carry	حَمَلَ
to Endure/ Be patient	صَبَرَ
to Understand/ Use reason	عَقَلَ
to Have power over/ Destine	قَدَرَ
to Earn	كَسَبَ
to Wrong	ظَلَمَ
to Possess/ Rule over	مَلَكَ
to Forgive	غَفَرَ
to Know/ Recognize	عَرَفَ
to Lie	كَذَبَ

Measure I Variation 4

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مَفْعُل	مَفْعُول	فَاعِل	Different forms	يُفْعَل	فُعَل	افْعُل	يَفْعُل	فَعَل	I	Regular (root)		
مَفْعُل	مَفْعُول	فَاعِل	فَعْل فُعْل مَفْعَلَة	يُفْعَل	فُعَل	اَفْعُل	يَفْعُل	فَعَل	Variation 4			

Gerund

فَعْل

to Present/ Strike

ضَرَبَ

ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ

«He **presents** to you an example from yourselves.» [30:28]

وَإِذْ أَسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا أَضْرِبْ بِعَصَالَةِ الْحَجَرَ

«And [recall] when Moses prayed for water for his people, so We said, “**Strike** with your staff the stone.”» [2:60]

Gerund

فَعْل

to Carry

حَمَلَ

فَلَمَّا تَغَشَّهَا حَمَلَتْ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ

«And when he covers her, she **carries** a light **burden** and continues therein.» [7:189]

فَحَمَلَتْهُ فَأَنْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا

«So **she conceived him**, and she withdrew with him to a remote place» [19:22]

Gerund فَعْل	to Endure/ Be Patient	صَبَرَ
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فَاصْبِرْ صَبَرًا جَمِيلًا

«So be patient with gracious patience» [70:5]

إِنَّمَا يُوَفَّى الْصَّابِرُونَ أَجْرَهُم بِعَيْرٍ حِسَابٍ

Indeed, **the patient** will be given their reward without account.”» [39:10]

Gerund فَعْل	to Understand/ Use Reason	عَقْلَ
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وَتَلَكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

«And these examples We present to the people, but none **will understand them** except those of knowledge» [29:43]

أَوَلَوْ كَانَ أَبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

Even though their fathers **understood** nothing, nor were they guided?»
[2:170]

Gerund فَعْل	to Have power to/over to Destine	قَدَرَ
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أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ يُحْيِي الْمَوْتَىٰ

«Is not that [Creator] **Able to** give life to the dead?» [75:40]

لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ

«**they are unable** [to keep] from what they earned a [single] thing.» [14:18]

Gerund فُعْل	to Earn	كَسَبَ
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وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ

«And whoever **commits** a sin only **earns** it against himself.» [4:111]

هَلْ تُجَزَّوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ

«are you being recompensed except for what you used to **earn**?» [10:52]

Gerund فُعْل	to Wrong	ظَلَمَ
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وَمَا ظَلَمْهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

«And Allāh **wronged them** not, but they had been wronging themselves»
[16:33]

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَلِيلُونَ

«Our Lord, remove us from it, and if we were to return [to evil], we would indeed be **wrongdoers**.» [23:107]

Gerund فُعْل	to Possess/ Rule over	مَلَكَ
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أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

«Or have they a share of **dominion**? Then [if that were so], they would not give the people [even as much as] the speck on a date seed» [4:53]

أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

«Did they not see that it could not return to them any speech and that it did not **possess** for them any harm or benefit?» [20:89]

Gerund

مفعولة

to Forgive

غَفَرَ

أُولَئِكَ الَّذِينَ أَشْتَرُوا الْضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ

«Those are the ones who have exchanged guidance for error and **forgiveness** for punishment.» [2:175]

يَغْفِرُ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرُكُمْ إِلَى أَجَلٍ مُّسَمًّى

«Allāh **will forgive** you of your sins and delay you for a specified term. » [71:4]

Gerund

مفعولة

to Know/ Recognize

عَرَفَ

الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

«Those to whom We gave the Scripture **know him** as they **know** their own sons.» [2:146]

فَلَمَّا جَاءَهُم مَا عَرَفُوا كَفَرُوا بِهِ

«But [then] when there came to them that which **they recognized**, they disbelieved in it;» [2:89]

Gerund

فعل

to Lie

كَذَبَ

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِإِيمَانِ اللَّهِ

«They only invent **falsehood** who do not believe in the verses of Allāh,» [16:105]

فَأَعَقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمٍ يُلْقَوْنَهُ وَبِمَا أَخْلَفُوا اللَّهَ مَا
وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

«So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allāh in what they promised Him and because they [habitually] used to **lie**» [9:77]

وَالْطُورِ

By the mount [Tur]



Measure

I

Variation 5

From 65% - to 85% of the Qur'an



Notice that each of these verbs have their own unique gerund/ verbal noun. If there is no gerund indicated, then it was not used in the Qur'an.

English	Arabic
to Hear	سماع
to Think	حسب
to Grieve	حزن
to Lose/ sustain a loss	خسارة
to Protect/ Guard	حفظ
to Know	علم
to Hate	كره
to Work/ Do a deed	عمل
to Have mercy on	رحم
to Witness	شهادة

Measure I Variation 5

Nouns				Verbs					#	Meaning of the Measure		
Place & Time	Passive participle	Active participle	Gerund	Passive		Active						
				Present	Past	Imperative	Present	Past				
مَفْعَل	مَفْعُول	فَاعِل	Different forms	يُفْعَل	فُعِلَ	افْعُل	يَفْعُلُ	فَعَلَ	I	Regular (root)		
مَفْعَل	مَفْعُول	فَاعِل	Different forms	يُفْعَل	فُعِلَ	افْعُل	يَفْعُلُ	فَعَلَ	Variation 5			

Gerund فَعْل to Hear سَمِعَ

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ

«Allāh has set a seal upon their hearts and upon **their hearing**» [2:7]

وَقَالُوا سَمِعْنَا وَأَطْعَنَا غُفرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

And they say, “**We hear** and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.”» [2:285]

to Think حَسِبَ

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَصْغَنَهُمْ

«Or do those in whose hearts is disease **think** that Allāh would never expose their [feelings of] hatred?» [47:29]

أَيْحَسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

«**Does he think** that never will anyone overcome him?» [90:5]

Gerund فُعْل to Grieve حَزَنَ

فَمَنْ تَبَعَ هُدَايَ فَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

«Whoever follows My guidance - there will be no fear concerning them, nor **will they grieve**» [2:38]

قَالَ إِنَّمَا أَشْكُواْ بَثِي وَحُزْنِي إِلَى اللَّهِ

«He said, “I only complain of my suffering and **my grief** to Allāh,» [12:86]

Gerund

فُعَلَانٍ

to Lose/ Sustain a loss

خَسِرَ

قُلْ إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ

«Say, “Indeed, **the losers** are the ones who **will lose** themselves and their families on the Day of Resurrection.» [39:15]

أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

«Unquestionably, that is the manifest **loss**.» [39:15]

Gerund

فَعْلٍ

to Protect

حَفِظَ

إِنَّا نَحْنُ نَزَّلْنَا الْذِكْرَ وَإِنَّا لَهُوَ لَحَافِظُونَ

«Indeed, it is We who sent down the Qur’ān and indeed, We will be its **guardian**» [15:9]

وَحِفْظًا مِنْ كُلِّ شَيْطَنٍ مَارِدٍ

«**And as protection** against every rebellious devil» [37:7]

Gerund

فَعْلٍ

to Know

عَلِمَ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

«Allāh **knows** what is [presently] before them and what will be after them, but they do not encompass it in knowledge» [20:110]

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُوَ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

«Do **you** not **know** that to Allāh belongs the dominion of the heavens and the earth» [2:107]

Gerund فَعْل	to Hate	كِرَهَةٌ
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وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ

«And they attribute to Allāh that which **they dislike**» [16:62]

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

«That He should establish the truth and abolish falsehood, even if the criminals **disliked** it» [8:8]

Gerund فَعْل	to Work/ Do a deed	عَمِيلٌ
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فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

«So whoever **does** an atom's weight of good will see it» [99:7]

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِيلَ عَمَلاً صَلِحًا

«Except for those who repent, believe and **do** righteous **work**» [25:70]

Gerund فَعْلة	to Have mercy on	رَحْمَةٌ
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يُعَذِّبُ مَنْ يَشَاءُ وَرَحْمَةُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ

«He punishes whom He wills and **has mercy upon** whom He wills, and to Him you will be returned» [29:21]

to Witness	شَهِيدٌ
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قَالَ هِيَ رَوَدَتِنِي عَنْ نَفْسِي وَشَهِيدٌ شَاهِدٌ مِنْ أَهْلِهَا

«[Joseph] said, “It was she who sought to seduce me.” And **a witness** from her family **testified**.» [12:26]

وَذَلِكَ يَوْمٌ مَّشْهُودٌ

«And that is a Day [which will be] **witnessed**» [11:103]

Addendum

Irregular Verbs

Every verb in Arabic must come from a trilateral root as we explained in the orientation of Part III - see page 146. This also includes these irregular verbs, which, as it happens, all belong to the Measure (I).

However, in this final section (the addendum of PART III), we discuss verbs that come from highly irregular patterns or roots. This causes their verbal and nominal patterns to also be irregular and difficult to derive by following a certain rule.

For this reason, and also to avoid diving any deeper into the study of morphology (صَرْف), the last five sets of verbs will be treated as irregular verbs, and they have been categorized according to a similarity in their base form as follow:

It is not required to learn the names of these categories by heart, but it is enough to just know that you will learn the irregular verbs in the five categories.

1. **Doubled** (مُضَاعِف) - Verbs with doubled last letter. (Irr. Verbs I)

Example: ظَنَّ

2. **Mahmūz** (مَهْمُوز) - Verbs with hamzah in it. (Irr. Verbs II)

Example: سَأَلَ

3. **Mithāl** (مِثَال) - Verbs starting with wāw. (Irr. Verbs III)

Example: وَضَعَ

4. **Ajwaf** (أَجْوَف) - Verbs with alif as the second letter. (Irr. Verbs IV)

Example: قَالَ

5. **Nāqīṣ** (نَاقِص) - Verbs with wāw/ yā' as the last letter. (Irr. Verbs V)

Example: سَيِّ

How should you deal with irregular verbs?

When learning irregular verbs in any language, the common advice is that one should learn these verbs *by heart*. This case is not that much different. However, the difference in learning these sets of verbs is that we only provide the patterns that have been commonly used in the Qur'aan. All the other patterns that have been used once, or not used at all will be deemed irrelevant. Therefore, we'll only focus, as we have been in this entire course, on the most commonly used words and forms.

* This is an example of how a verb will be indicated:

Nouns				Verbs					عَفَا	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	عَفْوٌ	-	-	أُعْفُ	يَعْفُو	عَفَا	to Forgive	

In this example, the most common forms of عَفَا are indicated here. The past passive form of the verb (عُفِي) was only used once in the Qur'aan, and so it was not included. Other forms like present passive, active participle or place & time were not used at all in the Qur'aan, and naturally they were excluded from this list.

You will notice that the more you work with the Arabic verbs and their patterns, the more intuitive it gets, and soon, *in shā' Allāh*, you will only need the root word, you'll be able to guess all the other related patterns.

Interestingly, you will come across many nominal forms that you have already learned in PART I or PART II, which you have now learned as to what root they are derived from, so this should also help you deepen your understanding of the concepts conveyed by these words.

Irregular Verbs I

Doubled

⚠ Remember: Doubled Verbs are called doubled because they will always contain ‘shaddah’ and when you look them up, you dismantle the shaddah: صَدٌ - صَدَّ

English	Arabic
to Return	رَدَّ
to Avert	صَدَّ
to Harm	ضَرَّ
to Believe/ Assume	ظَنَّ
to Count	عَدَّ
to Prolong	مَدَّ
to Go astray	ضَلَّ
to Be deluded	غَرَّ
to Touch	مَسَّ
to Wish	وَدَّ

Nouns				Verbs					رَدَّ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	رَادٌ	-	يُرِدُّ	رَدَّ	-	يَرِدُّ	رَدَّ	to Return/Repel	

وَرَدَ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا

«And Allāh repelled those who disbelieved, in their rage, not having obtained any good.» [33:25]

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْءَانَ لَرَادَكَ إِلَى مَعَادٍ

«Indeed, [O Muhammad], He who imposed upon you the Qur'ān will take you back to a place of return.» [28:85]

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ أَحَقُّ

«Then they His servants are returned to Allāh, their true Lord.» [6:62]

Nouns				Verbs					صَدَّ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	يَصُدُّ	صَدَّ	to Avert	

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلَّوْا ضَلَالًا بَعِيدًا

«Indeed, those who disbelieve and avert [people] from the way of Allāh have certainly gone far astray» [4:167]

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَاجًا

«Who averted [people] from the way of Allāh and sought to make it [seem] deviant» [7:45]

Nouns				Verbs					ضرر	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	ضرر	-	-	-	يضرر	ضرر	to Harm	

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

«Say, “I hold not for myself [the power of] benefit or harm, except what Allāh has willed.» [7:188]

لَن يَضُرُّوكُمْ إِلَّا أَذًى

«They will not harm you except for [some] annoyance. » [3:111]

فَاسْتَجَبْنَا لَهُ وَفَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ

«So We responded to him and removed what afflicted him of **adversity**.» [21:84]

Nouns				Verbs					ظنّ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	ظنّ	-	-	-	يظنّ	ظنّ	to Believe/ Assume	

الَّذِينَ يُظْنَوْنَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ

«Who **are certain** that they will meet their Lord » [2:46]

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنَّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحُقْقِ شَيْئًا

«And most of them follow not except **assumption**. Indeed, assumption avails not against the truth at all.» [10:36]



Though it might seem that the verb has two contradicting meanings, its meaning is easy to be determined. If the action is performed by a believer, it conveys ‘belief & certainty’, but if it is performed by a disbeliever, it conveys ‘uncertainty & assumption’ - Compare above examples.

Nouns				Verbs					عَدَّ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	مَعْدُودَةٌ	-	عَدَّ	-	-	-	يَعْدُ	عَدَّ	to Count	

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعْدُ لَهُمْ عَدًا

Notice how the meaning of the verb changes according to which form is used.

«So be not impatient over them. We only **count out** to them a [limited] **number**»

[19:84]

وَقَالُوا لَنْ تَمَسَّنَا الظَّارِ إِلَّا أَيَّامًا مَعْدُودَةً

«And they say, “Never will the Fire touch us, except for **a few** days.”»

[2:80]

Nouns				Verbs					مَدَّ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	مَدَّ	-	-	-	يَمْدُدُ	مَدَّ	to Prolong	

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمْدُ لَهُ وَمِنَ الْعَذَابِ مَدَّا

«No! We will record what he says and **extend** for him from the punishment **extensively**» [19:79]

وَإِخْرَانُهُمْ يَمْدُونَهُمْ فِي الْغَيْثِ ثُمَّ لَا يُقْصِرُونَ

«But their brothers - the devils **increase** them in error; then they do not stop short» [7:202]

Nouns				Verbs					ضَلَّ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	ضَلَلَ	-	-	-	يَضِلُّ	ضَلَّ	to Go astray	

قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ

Say, [O Muhammad], “Indeed, Allāh leaves astray whom He wills and guides to Himself whoever turns back [to Him]» [13:27]

أُولَئِكَ الَّذِينَ أَشْتَرُوا الْضَّالَّةَ بِالْهُدَىٰ فَمَا رَبَحُتْ تِجَارَتُهُمْ

«Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit,» [2:16]

Nouns				Verbs					غَرَّ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	غُرُورٌ	-	-	-	يَغْرُرُ	غَرَّ	to Be deluded	

إِذْ يَقُولُ الْمُنَفِّقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوْلَاءِ دِينُهُمْ

«[Remember] when the hypocrites and those in whose hearts was disease said, “Their religion has deluded those [Muslims].”» [8:49]

يَعِدُهُمْ وَيُمَتِّهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

«Satan promises them and arouses desire in them. But Satan does not promise them except delusion» [4:120]

Nouns				Verbs					مسَّ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	مَسْنٌ	-	-	-	يَمْسِ	مَسَّ	to Touch	

وَقَالُوا لَنْ تَمْسَنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

«And they say, “Never will the Fire **touch us**, except for a few days.”»
[2:80]

إِنَّ الَّذِينَ أَتَقَوْا إِذَا مَسَّهُمْ طَرِيقٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا

«Indeed, those who fear Allāh - when an impulse **touches them** from Satan, they remember [Him]» [7:201]

Nouns				Verbs					وَدَّ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	مَوَدَّةٌ	-	-	-	يَوْدُ	وَدَّ	to Wish	

رُبَّمَا يَوْدُ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

«Perhaps those who disbelieve **will wish** that they had been Muslims» [15:2]

وَدُّوا لَوْ تَكُفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً

«**They wish** you would disbelieve as they disbelieved so you would be alike.»
[4:89]

Irregular Verbs II

Mahmūz

English	Arabic
to Ask	سَأَلَ
to Read	قَرَأَ
to Take/ Seize	أَخَذَ
to Eat/ Consume	أَكَلَ
to Order/ Command	أَمْرَ
to Feel Safe	أُمِنَ
to See	رَأَى
to Come/ Bring	أَتَى
to Will	شَاءَ
to Be evil	سَاءَ
to Come	جَاءَ

Nouns				Verbs					سَأَلَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	سَأِلٌ	-	يُسْأَلُ	-	سَأَلْ	يُسْأَلَ	سَأَلَ	to Ask	

سَأَلَ سَأِلٌ بِعَذَابٍ وَاقِعٍ

«A supplicant asked for a punishment bound to happen» [70:1]

يَسْأَلُونَكَ عَنِ الْأَهْلَةِ

«They ask you, [O Muhammad], about the new moons.» [2:189]

سَأْلُ بَنِي إِسْرَائِيلَ كَمْ أَتَيْنَاهُم مِّنْ عَآيَةٍ بَيِّنَةٍ

«Ask the Children of Israel how many a sign of evidence We have given them.» [2:211]

Nouns				Verbs					قَرَأَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	أَقْرَأْ	يَقْرَأُ	قَرَأَ	to Read	

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

«Recite in the name of your Lord who created» [96:1]

فَسُؤَلُ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ

«then ask those who have been reading the Scripture before you.» [10:94]

Notice that many mahmūz verbs when they are conjugated, the shape of the hamzah may be slightly different (أَقْرَأْ - يَقْرَأُونَ) depending on the form or the verb, and the conventions of writing in Arabic.

Nouns				Verbs					أخذَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	خُذْ	يَاخُذْ	أَخَذَ	to Take/Seize	

Notice in the imperative form خُذْ has sukuṇ as fixed case ending (see page 6) but in the first example, we see that this sukuṇ has turned into dammah.

This happens because wāw of the plural was added to the end of the verb.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الْطُّورَ خُذُوا مَا عَاهَدْنَاكُمْ بِقُوَّةٍ

«And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], “Take what We have given you with determination» [2:63]

أَوْ يَاخُذُهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ

«Or that He would not seize them during their [usual] activity, and they could not cause failure?» [16:46]

Nouns				Verbs					أكلَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	كُلْ	يَاكُلْ	أَكَلَ	to Eat	

فَرَاغَ إِلَىٰ إِلَهِهِمْ فَقَالَ أَلَا تَأْكُلُونَ

«Then he turned to their gods and said, “Do you not eat?» [37:91]

كُلُوا مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ

«“Eat from the good things with which We have provided you.”» [2:57]

قَالُوا نُرِيدُ أَنْ تَأْكُلَ مِنْهَا وَتَطْمِئِنَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْنَا

«They said, “We wish to eat from it and let our hearts be reassured and know that you have been truthful to us.» [5:113]

Nouns				Verbs					أَمْرَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	أَمْرَ	-	يَأْمُرُ	أَمْرَ	to Order/Command	

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذَبَّحُوا بَقَرَةً

«And [recall] when Moses said to his people, “Indeed, Allāh **commands you** to slaughter a cow.”» [2:67]

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

«Say, [O Muhammad], “Indeed, **I have been commanded** to worship Allāh, [being] sincere to Him in religion» [39:11]

Nouns				Verbs					أَمِنَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	-	-	أَمِنَ to Feel safe	

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيْتَنَا وَهُمْ نَائِمُونَ

«Then, **did** the people of the cities **feel secure** from Our punishment coming to them at night while they were asleep?» [7:97]

Nouns				Verbs					رَأَىٰ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	يَرَىٰ	رَأَىٰ	to See/consider	

وَلَوْ يَرَىٰ الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

«And if only they who have wronged would **consider** [that] when they **see** the punishment» [2:165]

Nouns				Verbs					أَتَيْ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	اَتَ	يَاْتِي	أَتَى	to Come/ Bring	

وَمَا يَأْتِيهِم مِّنْ رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهِزُونَ

«And no messenger would **come to them** except that they ridiculed him»
[15:11]

Many verbs in the Qur'aan are used in the past form, whilst their actual meaning refers to the future. Using past form in Arabic can actually indicate certainty of occurrence for the action in question.

أَتَتُونِي بِكِتَابٍ مِّنْ قَبْلِ هَذَا أَوْ أَثْرَةً مِّنْ عِلْمٍ إِنْ كُنْتُمْ صَدِقِينَ

«**Bring me** a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful.”» [46:4]

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَلَّمَ عَمَّا يُشَرِّكُونَ

«The command of Allāh is **coming**, so be not impatient for it. Exalted is He and high above what they associate with Him» [16:1]

Nouns				Verbs					شَاءَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	يَشَاءُ	شَاءَ	to Will	

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا

«And had your Lord **willed**, those on earth would have believed - all of them entirely.» [10:99]

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

«That is the guidance of Allāh by which **He guides** whomever He wills of His servants.» [6:88]

Nouns				Verbs					سَاءَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	سُوءٌ	-	-	-	-	سَاءَ	to Be evil	

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِإِيمَانِنَا وَأَنفَسَهُمْ كَانُوا يَظْلِمُونَ

«How evil an example [is that of] the people who denied Our signs and used to wrong themselves» [7:177]

إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

«Indeed, it was evil that they were doing» [9:9]

وَإِذْ نَجَّيْنَاكُمْ مِنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ

«And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, » [2:49]

Nouns				Verbs					جَاءَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	-	جَاءَ	to Come	

قَدْ جَاءَكُمْ بَصَارِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ

«There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul» [6:104]

وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جَئْتُكُمْ بِإِيمَانِهِ مِنْ رَبِّكُمْ

«And [make him] a messenger to the Children of Israel, [who will say], ‘Indeed I have come to you with a sign from your Lord» [3:49]

Irregular Verbs III

Mithāl

English	Arabic
to Leave behind	وَذَرَ
to Place/ give birth	وَضَعَ
to Befall/ Happen	وَقَعَ
to Grant	وَهَبَ
to Find	وَجَدَ
to Inherit	وَرِثَ
to Promise	وَعَدَ
to Protect	وَقَىٰ
to Encompass	وَسَعَ

Nouns				Verbs					وَذَرْ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	ذَرْ	يَذَرْ	-	to Leave behind	

مَا تَذَرُ مِنْ شَيْءٍ أَتْهُ عَلَيْهِ إِلَّا جَعَلْتُهُ كَآلَّرَمِيمِ

«It left nothing of what it came upon but that it made it like disintegrated ruins»
[51:42]

وَذَرِ الَّذِينَ أَخْذُوا دِينَهُمْ لَعِبًا وَلَهُوَا وَغَرَّهُمْ أُخْيَوْهُ الْدُّنْيَا

«And leave those who take their religion as amusement and diversion and whom the worldly life has deluded.» [6:70]

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا

«Indeed, these [disbelievers] love the immediate and leave behind them a grave Day» [76:27]

Nouns				Verbs					وَضَعَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	وُضَعَ	-	يَضَعَ	وَضَعَ	to Place/ Give birth	

فَلَمَّا وَضَعْتَهَا قَالَتْ رَبِّ إِنِّي وَضَعَتْهَا أُنْشِي وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ

«But when she delivered her, she said, “My Lord, I have delivered a female.” And Allāh was most knowing of what she delivered”» [3:36]

وَوُضَعَ الْكِتَبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ

«And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it» [18:49]

In the second example, the verb used وَذَرْ is actually the imperative form (not the base form), because the wāw at the beginning of the verb is used with the meaning of ‘and’. - To easily identify which is which, check the tashkil on the word.

The second example is another example in using past verbs for actions that will certainly come to pass.

Nouns				Verbs					وَقَعَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	وَاقِعٌ	-	-	-	-	-	وَقَعَ	to Befall/ Happen	

The word الْوَاقِعَةُ is literally translated into 'Occurrence' with an uppercase 'O' which then refers to the Day of Judgment.

إِذَا وَقَعَتِ الْوَاقِعَةُ

«When the Occurrence occurs» [56:1]

فَوَقَعَ الْحُقْقُ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ

«So the truth was established, and abolished was what they were doing» [7:118]

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطَقُونَ

«And the decree will befall them for the wrong they did, and they will not [be able to] speak» [27:85]

Nouns				Verbs					وَهَبَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	هَبَ	-	وَهَبَ	to Grant	

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَرُونَ نَبِيًّا

«And We gave him out of Our mercy his brother Aaron as a prophet» [19:53]

رَبِّ هَبْ لِي مِنَ الْصَّالِحِينَ

«My Lord, grant me [a child] from among the righteous.» [37:100]

Nouns				Verbs					وَجَدَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	يَجِدَ	وَجَدَ	to Find	

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ

«And **We found** not within them other than a [single] house of Muslims»
[51:36]

Remember that the verb (*find*) can also be used metaphorically which would then mean ‘to think/ consider/ feel about something in a particular way’ - this is seen in the second example.

إِنَّا وَجَدْنَاهُ صَابِرًا نَّعَمَ الْعَبْدُ إِنَّهُ وَأَوَابٌ

«Indeed, **he was one** repeatedly turning back [to Allāh]» [38:44]

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً

«And if you are on a journey and cannot **find** a scribe, then a security deposit [should be] taken.» [2:283]

Nouns				Verbs					وَرِثَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	تَرَثَ	وَرَثَ	to Inherit	

وَوَرِثَ سُلَيْمَانُ دَاؤِدَ

«And Solomon **inherited** David.» [27:16]

أَوَ لَمْ يَهْدِ لِلَّذِينَ يَرْثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا

«Has it not become clear to those who **inherited** the earth after its [previous] people» [7:100]

Nouns				Verbs					وَعَدَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	وَعْدٌ	-	-	-	يَعِدُ	وَعَدَ	to Promise	

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

«Satan **promises them** and arouses desire in them. But Satan does not **promise them** except delusion» [4:120]

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُم مَغْفِرَةً وَأَجْرٌ عَظِيمٌ

«Allāh **has promised** those who believe and do righteous deeds [that] for them there is forgiveness and great reward» [5:9]

Nouns				Verbs					وَقَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	قِ	-	وَقَ	to Protect	



The imperative form of this verb قِ is actually the shortest word, and the shortest verb in the entire Arabic language. It is made up of just one letter, so there can't be any shorter than this.

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقِيْهِمْ نَصْرَةً وَسُرُورًا

«So Allāh **will protect** them from the evil of that Day and give them radiance and happiness» [76:11]

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا ءَامَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

«Those who say, “Our Lord, indeed we have believed, so forgive us our sins **and protect us** from the punishment of the Fire,” » [3:16]

Nouns				Verbs					وَسَعَ to Encompass	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	-	وَسَعَ		

وَرَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ

«But My mercy encompasses all things.» [7:156]

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسَعَ كُلَّ شَيْءٍ عِلْمًا

«Your god is only Allāh, except for whom there is no deity. He has encompassed all things in knowledge.» [20:98]

Irregular Verbs IV

Ajwaf

Strictly speaking, ajwaf roots may only contain و or ي but never contain ل . So the actual roots for these verbs are كون - قول - زود - خوف ..and so on. These forms in this state are not used nor do they mean anything. For this reason, we use a more familiar form that can actually be used and easier to learn.

English	Arabic
to Say	قالَ
to Be	كانَ
to Repent	تابَ
to Attain	فازَ
to Die	ماتَ
to Fear	خافَ
to Increase	زادَ
to almost ...	كادَ
to Plot against	كادَ

Nouns				Verbs					قالَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	قَالِيلٌ	قَوْلٌ	-	قِيلَ	قُلْ	يَقُولُ	قَالَ	to Say	

قال The imperative form is very often used in the Qur'an, and in all cases, it is a command given to the Prophet ﷺ to deliver a certain message. That's why in many translations of the Qur'an you will see it translated as: (say, [O Muhammad])

قُلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالظَّيْبَاتِ مِنَ الرِّزْقِ

Say, "Who has forbidden the adornment of Allāh which He has produced for His servants and the good [lawful] things of provision?" [7:32]

فَقُولَا لَهُ وَقَوْلَا لَيْسَا لَعَلَّهُ وَيَتَذَكَّرُ أَوْ يَخْشَى

«And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh].» [20:44]

قالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ

«A speaker among them will say, "Indeed, I had a companion [on earth]" [37:51]

Nouns				Verbs					كَانَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	كُنْ	يَكُونَ	كَانَ	to Be	

The verb كَانَ literally means 'was' in Arabic, but, as indicated earlier, past verbs can be used to indicate perpetuity. That's why, in the second example, it is translated into 'ever is.'

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ وَكُنْ فَيَكُونُ

«His command is only when He intends a thing that He says to it, "Be," and it is» [36:82]

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

«And ever is Allāh Exalted in Might and Wise» [4:158]

Nouns				Verbs					تَابَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	تَوْبَةٌ	-	-	-	يَتُوبُ	تَابَ	to Repent	

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَ

«So will they not **repent** to Allāh and seek His forgiveness?» [5:74]

فَتَلَقَّى ءَادُم مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

«Then Adam received from his Lord [some] words, and **He accepted his repentance**.» [2:37]

وَمَنْ تَابَ وَعَمِلَ صَلِحًا فَإِنَّهُ وَيَتُوبُ إِلَى اللَّهِ مَتَابًا

«And he who **repents** and does righteousness does indeed **turn to** Allāh with [accepted] repentance» [25:71]



The verb تَابَ is a unique verb that slightly changes its meaning according to the particle used with it. When the particle على is used, it would mean 'to accept repentance' - see example 2. However, when the particle إلى is used, or there is no particle at all, then it would give the original meaning which is 'to repent' - see examples 1 and 3.

Nouns				Verbs					فَازَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	فَوزٌ	-	-	-	-	فَازَ	to Attain	

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَفَقَدْ فَازَ فَوْزًا عَظِيمًا

«And whoever obeys Allāh and His Messenger has certainly **attained** a **great attainment**» [33:71]

إِنَّ هَذَا لَهُ الْفَوْزُ الْعَظِيمُ

«Indeed, this is the **great attainment**» [37:60]

Nouns				Verbs					ماتَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	موتٌ	-	-	-	يُموتُ	ماتَ	to Die	

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

«Neither **dying** therein nor living» [87:13]

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَأَدْتُهُمْ رِجْسًا إِلَى رِجْسِهِمْ
وَمَا تُؤْتُوا وَهُمْ كَفِرُونَ

«But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they **will have died** while they are disbelievers»
[9:125]

Nouns				Verbs					خَافَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	رُضَعَ	-	يَرْضَعَ	وَرَضَعَ	to Fear	

وَيَنْقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ الْقَنَادِ

«And O my people, indeed **I fear** for you the Day of Calling» [40:32]

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَقْعُلُونَ مَا يُؤْمِرُونَ

«**They fear** their Lord above them, and they do what they are commanded»
[16:50]

Nouns				Verbs					زَادَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	يَزِيدُ	زَادَ	to Increase	

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمْ اللَّهُ مَرَضًا

«In their hearts is disease, so Allāh has increased their disease» [2:10]

In the second example, we see that the verb is not actually translated as a verb in English. This difference is due to how certain concepts are conveyed differently in Arabic than in English.

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ

«And We sent him to [his people of] a hundred thousand or more»
[37:147]

Nouns				Verbs					كَادَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	يَكَادُ	كَادَ	to almost..	

This is another instance of how different languages may express similar concepts using different ways. This verb in Arabic, is not even a verb in English.

يَكَادُ الْبَرْقُ يَخْطُفُ أَبْصَرَهُمْ

«The lightning almost snatches away their sight.» [2:20]

إِنَّ السَّاعَةَ عَاتِيَةٌ أَكَادُ أَخْفِيَهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

«Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives» [20:15]

قَلْ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتَلَوَّنَ عَلَيْهِمْ وَآتَيْنَا

«They are almost on the verge of assaulting those who recite to them Our verses.» [22:72]

Notice how this verb also has another meaning - compare with the previous entry

Nouns				Verbs					كَادَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	كَيْدٌ	-	-	-	يَكِيدُ	-	to Plot against	

إِنَّهُمْ يَكِيدُونَ كَيْدًا

«Indeed, **they are planning a plan**» [86:15]

وَأَكِيدُ كَيْدًا

«But I am planning a plan» [86:16]

قَالَ يَهُؤَى لَا تَقْصُصْ رُعَيَاكَ عَلَى إِخْرَاتَ فَيَكِيدُوا لَكَ كَيْدًا

«He said, “O my son, do not relate your vision to your brothers or **they will contrive** against you **a plan.**» [12:5]



Similar to the previous list, Nāqis roots should, strictly speaking, not contain alif either. So the actual roots for these roots are ..and so on.

English	Arabic
to Recite	تَلَاقَ
to Call/ Pray/ Do duā'	دَعَا
to Forgo	عَفَا
to Desire/ Want	بَغَى
to Transgress	بَغَى
to Flow	جَرَى
to Reward	جَزَى
to Decree	قَضَى
to Suffice	كَفَى
to Guide	هَدَى
to Fear	خَشِىَ
to Be pleased	رَضَى
to Forget	نَسِىَ

Irregular Verbs V

Nāqis

Nouns				Verbs					تَلَّا	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	تُلِّيٌ	-	أَتْلُ	يَتْلُو	-	to Recite	

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ وَحَقَّ تِلَاقُهُ

«Those to whom We have given the Book **recite it** with its true **recital**.»
[2:121]

قُلْ فَأَتُوا بِالْتَّوْرَاةِ فَاتَّلُوهَا إِنْ كُنْتُمْ صَادِقِينَ

«So bring the Torah **and recite it**, if you should be truthful.”» [3:93]

وَكَيْفَ تَكُفُّرُونَ وَأَنْتُمْ تُتَلَّى عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيهِمْ رَسُولُهُ

«And how could you disbelieve while to you are **being recited** the verses of Allāh
and among you is His Messenger?» [3:101]

Nouns				Verbs					دَعَا	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	دُعَاءٌ	-	-	أَذْغُ	يَذْغُو	دَعَا	to Call/ Pray/ Do Dua'	

وَآدْعُوهُ مُخْلِصِينَ لِهِ الَّذِينَ

«And **invoke Him**, sincere to Him in religion.”» [7:29]

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَّهَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا

«They **call upon** instead of Him none but female [deities], and they [actually]
call upon none but a rebellious Satan» [4:117]

Nouns				Verbs					عَفَا	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	عَفْوٌ	-	-	-	يَعْفُو	عَفَا	to Forgive	

وَجَزَّوْا سَيِّئَةً سَيِّئَةً مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

«And the retribution for an evil act is an evil one like it, but whoever **pardons** and makes reconciliation - his reward is [due] from Allāh.» [42:40]

فَأُولَئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ

«For those it is expected that Allāh will **pardon** them» [4:99]

ثُمَّ عَفَوْنَا عَنْكُم مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

«Then **We forgave** you after that so perhaps you would be grateful» [2:52]

Nouns				Verbs					بَغَى	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	يَبْغِي	-	to Desire/ Seek	

أَفَغَيْرِ دِينِ اللَّهِ يَبْغُونَ

«So is it other than the religion of Allāh **they desire**» [3:83]

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَاجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ

«Who averted [people] from the way of Allāh **and sought to make it** [seem] deviant while they were, concerning the Hereafter, disbelievers» [7:45]

Compare this verb to the next one to learn that some verbs in Arabic can be translated into two different meanings in English.

Context of the ayah would then determine the meaning of the verb.

Nouns				Verbs					بَغَى	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	بَاغٌ	بَغَى	-	-	-	-	بَغَى	to Transgress	

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

«But whoever is forced [by necessity], neither desiring [it] nor **transgressing** [its limit], there is no sin upon him.» [2:173]

إِنَّ قَرُونَ كَانَ مِنْ قَوْمٍ مُّوسَىٰ فَبَغَىٰ عَلَيْهِمْ

«Indeed, Qarun was from the people of Moses, but he **tyrannized** them.» [28:76]

Nouns				Verbs					جَرَى	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	يَجْرِي	-	to Flow	

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَرُ

«And We will have removed whatever is within their breasts of resentment, [while] **flowing** beneath them are rivers.» [7:43]

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

«In both of them are two springs, **flowing**» [55:50]

Nouns				Verbs					جَزَى	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	جزاء	يُجزِّي	-	-	يَجْزِي	-	to Reward	

لِيَجْزِي اللَّهُ كُلُّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

«So that Allāh will **recompense** every soul for what it earned. Indeed, Allāh is swift in account» [14:51]

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ

«This Day every soul **will be recompensed** for what it earned. No injustice today!» [40:17]

Nouns				Verbs					قَضَى	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	يُقْضَى	قُضِيَ	-	يَقْضِي	قَضَى	to Decree	

وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ وَكُنْ فَيَكُونُ

«When **He decrees** a matter, He only says to it, “Be,” and it is» [2:117]

وَلَا تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَصَلَوةُ

«do not hasten with [recitation of] the Qur’ān before its revelation is **completed** to you,» [20:114]

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ

«And Allāh **judges** with truth, while those they invoke besides Him **judge** not with anything.» [40:20]

Nouns				Verbs					كَفَىٰ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	-	-	كَفَىٰ to Suffice	

وَتَوَكَّلْ عَلَىٰ اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا

«And rely upon Allāh; **and sufficient** is Allāh as Disposer of affairs» [33:3]

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيَّا

«That is the bounty from Allāh, **and sufficient** is Allāh as Knower» [4:70]

Nouns				Verbs					هَدِىٰ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	هَدِىٰ	-	-	-	يَهْدِى	هَدِىٰ	to Guide	

ذَلِكَ الْكِتَبُ لَا رَيْبٌ فِيهِ هُدَىٰ لِلْمُتَّقِينَ

«This is the Book about which there is no doubt, **a guidance** for those conscious of Allāh» [2:2]

ذَلِكَ هُدَىٰ اللَّهِ يَهْدِى بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ

«That is the **guidance** of Allāh by which He **guides** whomever He wills of His servants.» [6:88]

أُولَئِكَ الَّذِينَ هُدَىٰ اللَّهُ فِيهِدَنَاهُمْ أَقْتَدِهُ

«Those are the ones whom Allāh **has guided**, so from their guidance take an example.» [6:90]

Nouns				Verbs					خَشِيٰ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	خَشَيَةٌ	-	-	-	يَخْشَى	خَشِيٰ	to Fear	

مَنْ خَشِيَ الْرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقُلْبٍ مُّنِيبٍ

«Who **feared** the Most Merciful unseen and came with a heart returning [in repentance]» [50:33]

إِنَّ الَّذِينَ يَخْشُونَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

«Indeed, those who **fear** their Lord unseen will have forgiveness and great reward» [67:12]

Nouns				Verbs					رَضِيٰ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	-	-	-	-	يَرْضَى	رَضِيٰ	to Be pleased	

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّىٰ تَتَّبِعَ مِلَّهُمْ

«And never will the Jews or the Christians **approve** of you until you follow their religion.» [2:120]

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ وَ

«Allāh being **pleased** with them and they **are pleased** with Him. That is for whoever has feared his Lord» [98:8]

Nouns				Verbs					نَسِيَ	
Place & Time	Passive participle	Active participle	Gerund	Passive		Active				
				Present	Past	Imperative	Present	Past		
-	-	-	دُعَاء	-	-	أَذْغُ	يَذْغُو	دَعَا	to Forget	

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيَتْ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

«[Moses] said, “Do not blame me for what I forgot and do not cover me in my matter with difficulty.”» [18:73]

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ

«No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and **you would forget** what you associate [with Him]» [6:41]

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

«[Moses] said, “The knowledge thereof is with my Lord in a record. My Lord neither errs nor **forgets**.”» [20:52]



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