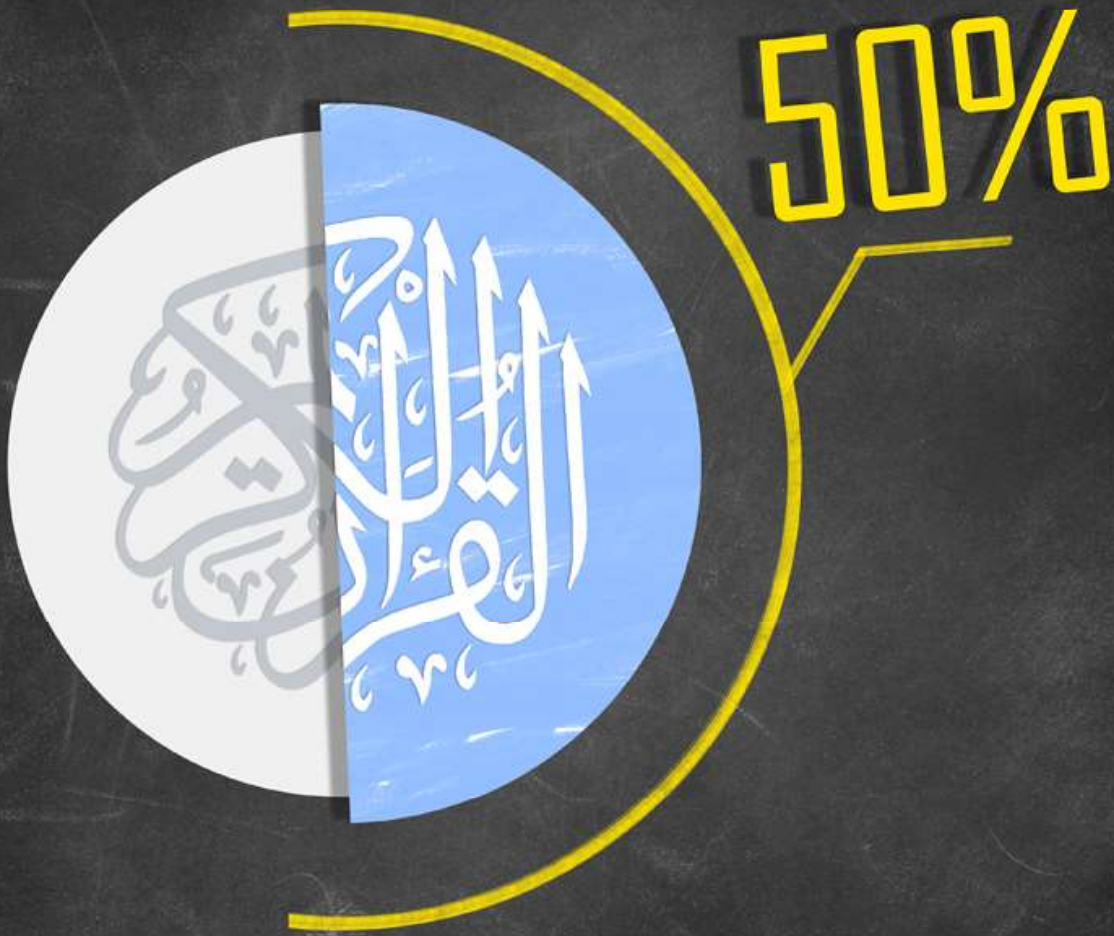


How to

UNDERSTAND



THE OF QURAN

A Complete Guide for Non-Arabs to Read & Understand the Quran in Arabic

How to UNDERSTAND 50% of the Quran

By: Drs. Islam Fekry

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Second Edition

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Learn & Leave a Legacy

How to Understand the Quran

A complete self-study guide for non-Arabs to understand
as much as 50% of the Noble Quran in Arabic

Islam Fekry

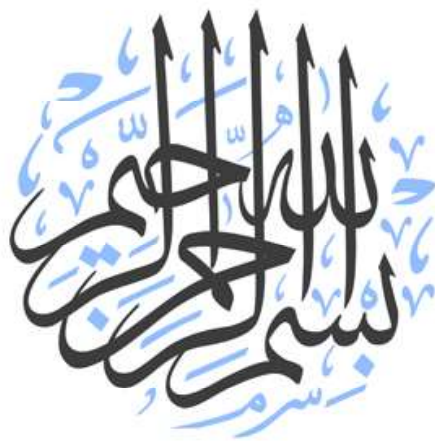
Edited by:

Shaikha. Fatimah Yacout Elibyari

Dr. Ahmed Essam Hassan



THE



How to
UNDERSTAND
the Quran in Arabic

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Acknowledgements

(وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ)

My success is from Allah alone. In Him I have placed my trust, and to Him I turn. (Hud, 88)

First of all, Alhamdulillah .. Alhamdulillah that I am in a position to help others learn the true word of Allah, so Alhamdulillah, and may Allah accept my humble work. Amen.

Second, to my wife who has always stood by me, and bore more than anyone can. Thank you!

To my family and friends who supported me all the way.

Thank you!

To everyone who supported me on YouTube through my channel, Thank You, and Jazakum Allahu khairan for the incredible support.

Introduction

The Noble Quran is the most perfect book there is, and no wonder – it is the word of Allah. The Quran was revealed in the language of prophet Muhammed (peace and blessings be upon him) – Arabic, and it is preserved to this day letter-for-letter and word-for-word. Since the Noble Quran is only and exclusively in Arabic, all Muslims around the world, no matter what their background is, must have a degree of knowledge about the Arabic language. As a teacher, it is my duty to use the knowledge that was gifted to me, in order to help other brothers and sisters of non-Arab roots around the world to learn and study the true word of Allah.

Allah says in the Noble Quran:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾

A blessed Book that We sent down to you [O Muhammad], that they may ponder its Verses, and for those with intelligence to take heed.

(Saad, 29)

And since the main purpose of the revelations of the Noble Quran is to ponder over the word of Allah and to try and apply these revelations on our lives, understanding the Noble Quran is, therefore, indispensable to

fulfill the main purpose for which Allah revealed the Quran. This means that learning Arabic to some degree is essential to fully grasp the beauty and accuracy of Allah's words. However, the classical method of learning Arabic, regardless of its effectivity or the lack thereof, has proven to be a long and time-consuming method, and one that requires a lot of time. A privilege that many of us, unfortunately, do not have much of. It has become increasingly evident that many learners who start learning classical Arabic (or as it is widely known as MSA – Modern Standard Arabic), with the purpose of understanding the Quran, find it difficult to finish the course, and there are reasons for this phenomenon. First, this usually happens because of the irrelevance of much of the information offered in such courses. These MSA courses tend to lean heavily on explaining grammar rules, and teaching all sorts of vocabulary. Second, and as a result, it could literally take *months* before these learners start noticing that they understand some phrases or structures from the Quran. And since many of us cannot keep 100% motivation all the time, many start giving up their dream to understand the Quran in Arabic altogether.

As a result, there had to be a method that can offer a solution to this problem: learning and understanding the Quran, without having to go too deeply into grammar rules, or learning the meaning of words like 'table', 'salt', 'rocket' ...etc., which you will never need to know for the Quran. That is why, a new term was coined: *Quranic Arabic*. Quranic Arabic refers to all the necessary skills needed to read and understand the Quran without having to dive deeply into Arabic grammar, or learn irrelevant vocabulary, which means faster results.

And this is exactly where this book comes in. This humble work, which is based on the work of Dr. AbdulAzeez AbdulRahmaan, tries to list the most frequently used vocabulary in the Noble Quran. Studying and learning this list by heart, will be your first serious step towards reading and understanding the sacred text. And as a second step, learning some basics of Arabic grammar makes it possible for every learner to read

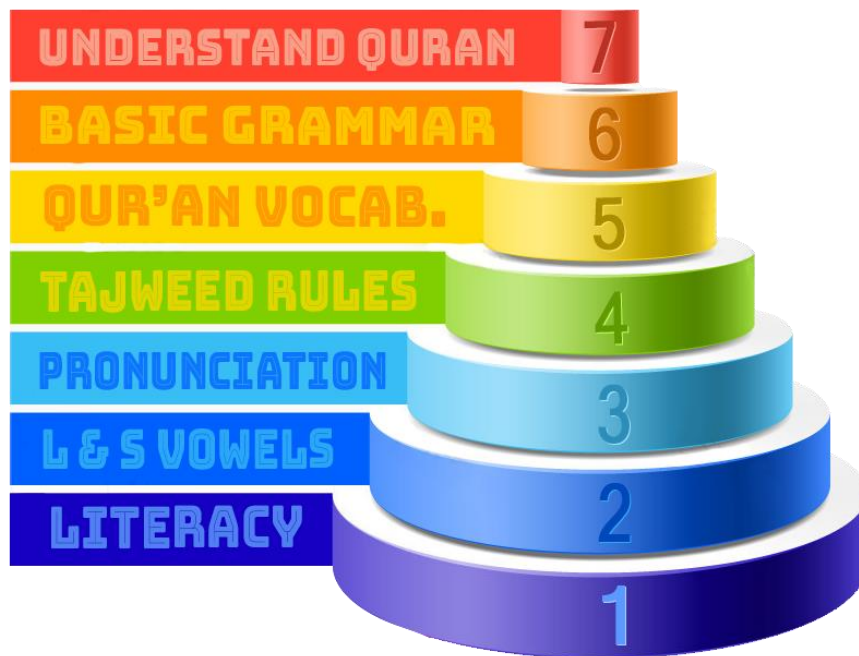
and understand the Noble Quran in its original language in less than 6 months, *in shaa Allah*.

This book, like any branch of knowledge related to the Quran, is best utilized under the supervision of a certified Quran teacher. However, this book was designed in a way that can also suit the self-learner, so that one can learn and make progress even if you do not have the privilege to learn under a teacher at your local mosque. Bear in mind, you can always contact me, the author, to ask questions and for feedback as well.

May Allah accept my humble work, and make my intentions purely for His sake. Amen.

The Method

The chart below shows the learning method which I devised to make it easy for non-Arabs to learn the Quran from absolute scratch to reading and understanding the Quran in Arabic. Each step is built on the foundations of the previous step. It is, therefore, *imperative* that before you start learning a certain step, that you have grasped all the steps under it.



This book (How to Understand 50% of the Quran) is the first of a series of books which constitute the fifth step in this method (see chart). This means that you, who are about to start learning how to

understand the Quran, should be able to recite the Quran with acceptable tajweed, which means that you have some knowledge about the special Arabic sounds. And this should mean that you have good knowledge of the Arabic Alphabet system, as well as its vowel system.

If that is not the case, or you want to be sure of your knowledge before embarking on this journey. *No worries!*

For each of these steps (steps 1 to 6), there are online courses which I have put together, and which you can find on the website:

Arabic101.org . You can also get quick access to these courses through our YouTube channel: Arabic 101, you can find the links here below:

Step ONE: <https://bit.ly/StepOne01>

Step TWO: <https://bit.ly/StepTwo02>

Step THREE: <https://bit.ly/StepThree03>

Step FOUR: <https://bit.ly/StepFour04>

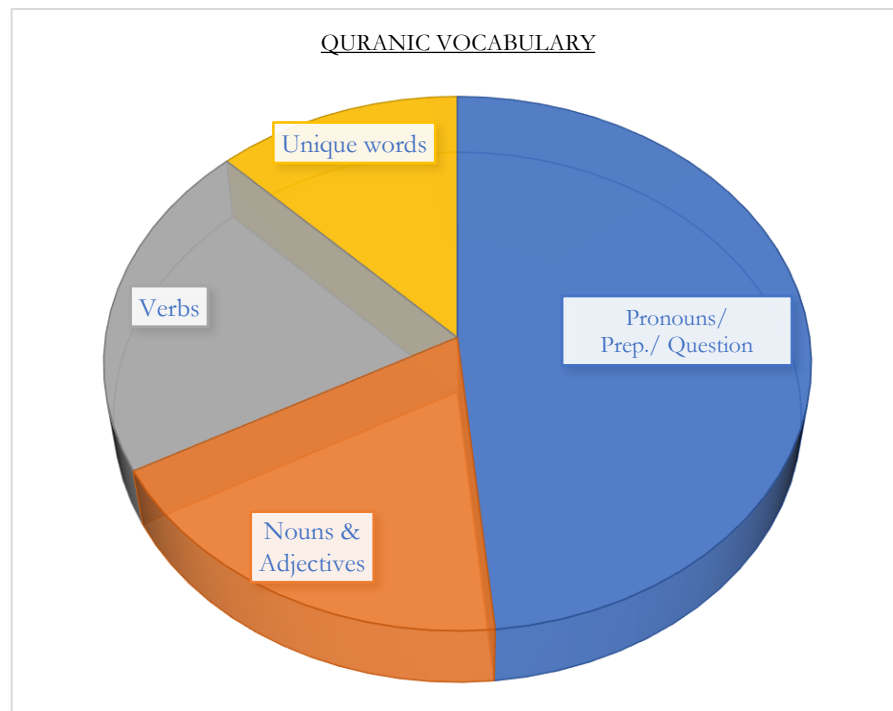
Step FIVE: <https://bit.ly/StepFive05>

Step SIX: <https://bit.ly/StepSix06>

All courses are FREE of charge, and all you need to do, is sign up and start learning.

How does this book work?

The Noble Quran consists of 114 surahs, and 6236 ayas. If you count every single word from cover to cover, you will find out that they are about 18,994 unique words in total. Importantly, you do not need to learn all of them to get grasp of the Quran because of the number of repeated words. As a matter of fact, roughly 50% of the entire Noble Quran is made up using only 77 words! Yes. You read that correctly. This book will concern itself with this list of words. Nearly every single word on this list is repeated hundreds if not thousands of times in the Quran, and in many different forms. Once you get to know the meaning of the root word, things get a whole lot easier. See Chart:



This book only deals with the **BLUE** part of the pie chart, the greater part of the vocabulary of the Noble Quran which is around 50%. And by the end of this book, you will, *in shaa Allah*, immediately see the difference yourself, and you will notice how things are starting to make sense.

Why is this book different from others, other books/ lists?

This is not the first attempt to gather the most frequently used words in the Quran. However, this book is the first to use the Uthmani script to teach the word lists, so the words you see in each list, is written in the same way as you would see it in your mus'haf¹. This book also teaches you the new words in context, and gives you examples of the possible combinations, if they are combined with other words. This makes it much easier to recognize the words and learn faster.

How should you use this book?

The first and best option is learning under the supervision of a certified teacher who can give guidance and show you the proper way of pronunciation, and correct your mistakes. However, for those who do not have access to a Quran teacher, you should keep the following points in mind:

- It is *not* recommended to learn a lot of words (more than one list) within a single week. You should give yourself the chance to study the words carefully, as well as their examples. It is very important to read lots of Quran, and try and find these learned words as you read, and keep asking yourself 'what does this word mean?'
- This book offers you along with the lists in Uthmani script, context examples to train your eyes on how the words look when they are used and/or combined with other parts of words. It is

¹ The word Mus'haf مُصْحَف is an Arabic word which refers to the physical copy of the Quran. The Quran, however, is the spoken words, not the book itself.

highly recommended that you study these examples as you go through the lists. You will start picking up words faster, and you will also see words that you have already learned, which makes the learning process much more effective.

- You can also make use of the Memrise page of Arabic101, which helps you learn the words much faster and much more effectively. Memrise is a FREE app (and also a website) which you can use to learn word lists. I have also added the audio pronunciation of the words you are supposed to learn to make it easier for those who cannot reach a Quran teacher. At the end of each chapter, you will see a QR code which takes you directly to the list in question on the Memrise page of Arabic101.

Finally, *and most importantly*, remember to purify your intentions before starting this journey so that, *in shaa Allah*, you will be rewarded for every step of the way, and ask Allah for forgiveness and guidance since He alone is able to make things, no matter how difficult they are, much easier.

Bismillah ...

List ONE

Demonstrative Pronouns²

This legend will give more information about the gender/ number of the pronouns in question.



Male















Female



Plural

² [In English] Demonstrative pronouns are words, such as 'this' and 'that', used to indicate what you are referring to. *This* book. *That* pen. *Those* people ..etc.

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

List 1-7 – Discussion

This



هَذَا

قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ^ط

They will say, “**This** is what we were provided with before,”

مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

“What did Allah intend by **this** example?”

فَهَذَا يَوْمُ الْبَعْثِ

This is the Day of Resurrection

That



ذَلِكَ

Though the word ذاك (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 ذاك will be translated into ‘this’ rather than ‘that’ because English demonstrative pronouns do not have the same connotations as their Arabic counterparts. The following example highlights this phenomenon:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

This (that) is the Book in which there is no doubt

Here are some other examples with a consistent translation:

وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

Of **that** they have no knowledge; they are only assuming.

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

That Day will be a difficult day.

This



هَذِهِ

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

but do not approach **this** tree

لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ

For those who do good in **this** world, is goodness.

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ

“**This** is a she-camel; she has her turn of drinking,

That



تِلْكَ

تِلْكَ أُمَّةٌ قَدْ خَلَتْ

That was a nation that has passed on;

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ

That was Our argument which We gave to Abraham against his people.

These



هَؤُلَاءِ

وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

and We bring you as a witness against **these**?

لَيَقُولُوا أَهَؤُلَاءِ مَنَ اللَّهُ عَلَيْهِم

“Are **these** the ones whom Allah has favored from among us?”

Those



أُولَئِكَ

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

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

فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

Those—I will accept their repentance. I am the Acceptor of Repentance, the Merciful.

He who



الَّذِي

It is important to know that Arabic, unlike English, does not have gender-neutral nouns³. 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. 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.

³ A gender-neutral noun refers to a word that is neither male nor female, like table, machine, pen...etc.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا

Their likeness is that of a **person who** kindled a fire;

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ

Or like **him who** passed by a town

ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا

Believe in **that which** was revealed to the believers

She who



الَّتِي

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣٦﴾

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

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

Repel evil by **what is** better. We are aware of what they describe.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا

And do not be like **her who** untwisted her spun thread,

Those who(m)



الَّذِينَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of **those whom** You have blessed,

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا

And do not be like **those who** became divided

فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ

but **those who** mocked them were enveloped by what they used to ridicule.

Those



تِلْكَ

تِلْكَ أَمَانِيُّهُمْ قُلْ

Those are their wishes.

تِلْكَ حُدُودُ اللَّهِ ج

Those are the bounds set by Allah.

STUDY THIS
LIST ON

MEM
RISE



List TWO

Negations/ Exceptions



This legend will be used in this list to give more information about the gender of some modifiers.



Male



Female

English	Arabic
Yes	نَعَمْ
Yes, indeed	بَلَى
Certainly not	كَلَّا
Except	إِلَّا
Nothing but	إِنْ .. إِلَّا
Nothing but	مَا .. إِلَّا
So as not to/ that not	أَلَّا
Do(es) <u>not</u>	لَا
<u>Not</u> (continuous)	مَا
Will <u>not</u>	لَنْ
Did <u>not</u>	لَمْ
(There is) no	 لَيْسَتْ  لَيْسَ
Other than/ not	غَيْرَ
Apart from	مِنْ دُونِ

List 2-7 – Discussion

Notice that some Arabic words/ expressions can deliver a certain meaning with different degrees of intensity depending on the context of an aya. 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 aya.

Yes

نَعَمْ

فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ

Did you find what your Lord promised you to be true?" They will say, "Yes."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ

He said, "Yes, and you will be among my favorites."

Yes, indeed

بَلَىٰ

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ

Yes Indeed, whoever commits misdeeds, and becomes besieged by his iniquities—

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

Indeed, whoever submits his face in Islam to Allah while being a doer of good

Certainly not

كَلَّا

كَلَّا سَنَكْتُبُ مَا يَقُولُ

No indeed! We will write what he says,

كَذَّابٌ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

Certainly not! It is just a word he is saying.

Except

إِلَّا

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah - there is no deity **except** Him, the Ever-Living, the Sustainer of [all] existence.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who is he that can intercede with Him **except** with His permission?

Nothing but

إِنْ .. إِلَّا

ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

"We intended **nothing but** good conduct and accommodation."

إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

"This is **nothing but** plain magic."

Nothing but

مَا .. إِلَّا

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ

I said **not** to them **except** what You commanded me

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ

But the notables of his people, who disbelieved, said, "This is **nothing but** a human like you,

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

He has commanded **that** you worship **none** but Him.

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ

And why should we **not** rely upon Allah

The word لا is used to convey negation in Arabic, but only when it comes to present verbs. It is important to know that English has many different ways to convey negations in the present tenses (not only do not/ does not), which could be seen in the following examples:

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

That **neither** nourishes, **nor** satisfies hunger.

لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾

Wherein they will hear **no** unsuitable speech.

The Arabic word ما is possibly one of the most flexible words in Arabic, which could be used with different meanings. There is an entire chapter later in this book which will be dedicated to this word only. 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 لا which is mostly used with present verbs.

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنْفُسَهُمْ

They seek to deceive Allah and those who believe, but they deceive **none** but themselves,

وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا

Solomon disbelieved **not**, but the Satans disbelieved,

Will not

لَنْ

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ

He said, "I **will not** send him with you, unless you give me a pledge before Allah

فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِيَ أَبِي

I **will not** leave this land until my father permits me,

Did not

لَمْ

The major use of the Arabic word لم is past negation. This of course includes different types past tenses in English; so not 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, it can be used.

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

and teach you the Book and the wisdom, and teaching you that which you **did not** know;

وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ

when we are more worthy of authority than he, and he **was not** given plenty of wealth?"

(There is) no



لَيْسَتْ



لَيْسَ

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾

For them, there will be **no** food except from a poisonous, thorny plant

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ

There is **no** blame on you for entering uninhabited houses,

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَى عَلَى شَيْءٍ

The Jews say, "The Christians are **not** based on anything;"

Other than/ not

غَيْرَ

مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَآءٍ

what deity **other than** Allah could bring you light?

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

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

Apart from

مِنْ دُونِ

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

and **apart from** Allah you have no protector or helper.?

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا

And [Abraham] said, "You have only taken, **apart from** Allah, idols

STUDY THIS
LIST ON



List THREE

Question words

English	Arabic
Yes/ no Questions	أَ / هَلْ
What ...?	مَا / مَاذَا
Why...?	لِمَ
Who...?	مَنْ
When ...?	مَتَى
Where...?	أَيْنَ
How...?	كَيْفَ
How many/ much?	كَمْ
Which?	أَيُّ
How...? From Where...? (mostly rhetorical)	أَنَّى

List 3-7 – Discussion

أ / هَلْ Yes/ no Questions

The hamza (أ) can be used as a prefix that is added to the beginning of Arabic words to form a yes-no question. The subject of that sentence is then determined by the word to which أ is attached. The hamza (أ) can also appear as only (ء) at the beginning of words that already start with a hamza (أ). The word هل, 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 at 'is this ..', 'Do they ..', 'will they ..' and so on.

أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ

Are these the ones who swore by Allah most earnest oaths that they were with you?

أَهَذَا الَّذِي يَذْكُرُ ءَالِهَتَكُمْ

"Is this the one who insults your gods?"

ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

Are separate lords better or Allah, the One, the Prevailing?

يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۚ

saying, **"Is** there anything for us [to have done] in this matter?"

وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

and to prevent you from the remembrance of Allah, and from prayer. **Will** you not desist?

What ...?

مَا / مَاذَا

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ **فَمَاذَا** تَأْمُرُونَ

“He wants to evict you from your land, so **what** do you recommend?”

فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى فَأَنْظِرْ **مَاذَا** يَرْجِعُونَ ﴿٢٨﴾

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

Why...?

لِمَ

قَالَ يَقَوْمِ **لِمَ** تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ

He said, “O my people, **why** are you quick to do evil rather than good?

وَقَالُوا لِحُلُودِهِمْ **لِمَ** شَهِدْتُمْ عَلَيْنَا

And they will say to their skins, “**Why** did you testify against us?”

Who / whoever

مَنْ

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا

And **who** is better in speech than someone **who** calls to Allah, and acts with integrity,

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

And if you ask them, “**Who** created the heavens and the earth?”

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

And they say, “**When** will this promise be fulfilled, if you are truthful?”

فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

Then they will nod their heads at you, and say, “**When** will it be?”

It is important to mention that the word أَيْنَ can be attached to ما forming أينما, but when this happens, the word أَيْنَ will lose its ability to form questions, so be sure that it is not attached to anything else so that it would be understood as a question word. The word أينما will be discussed in the final chapter of this book along with other combinations that go with the word ما.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

On the Day when He will call to them, and say, “**Where** are My associates whom you used to claim?”

وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾

And it will be said to them, “**Where** are those you used to worship?”

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُو

Have they not seen **how** Allah begins creation and then repeats it?

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

Say, [O Muhammad], "Travel through the land and observe **how** He began creation.

How many/ much?

كَمْ

In English, we differentiate between countable and uncountable nouns. This is not the case when it comes to Arabic; therefore, the word كَمْ will be used when asking about both countable and uncountable nouns.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ

Have they not considered **how many** generations We destroyed before them?

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

How many a guilty town have We crushed,

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 أَيُّ covers both of these meanings, which means that this differentiation does not exist in Arabic. That is why, the word أَيُّ can be translated to either 'what' or 'which' depending on the context of the aya in English.

قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَادَةً

Say, "What thing is greatest in testimony?"

فَأَىُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

So which of the two parties has more right to security, if you should know?

How...? From Where ..?

(Mostly rhetorical⁴)

أَنَّى

ذَٰلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾

That is Allah. So how could you deviate?

أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً

How can He have a son when He never had a companion?



⁴ Rhetorical questions are asked just to make a point but not because you want an answer.

List FOUR

Prepositions (PART I)

English	Arabic
Above/ on/ over	فَوْقَ
Under(neath)/ beneath	تَحْتَ
Right (hand)	يَمِين
Left (hand)	شِمَال
Between/ Among	بَيْنَ
Before (place/ time)	بَيْنَ أُيْدِي / بَيْنَ يَدَي
Behind / successor	خَلْفَ
Behind/ beyond (after)	وَرَاءَ
(A)round	حَوْلَ
Wherever	حَيْثُ
Wherever	أَيْنَمَا

List 4-7 – Discussion

Above/ on/ over

فَوْقَ

إِنِّي أَرَنْتِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ^ط

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

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ^ط

and hold those who follow you **above** those who disbelieve till the Day of Resurrection.

وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ^ق

and exalted some in rank **over** others in order to try you by what He has given you.

Under(neath)/ beneath/
Below

تَحْتَ

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتَ^ط أَرْجُلِكُمْ

Say, "He is Able to send upon you an affliction, from above you, or from **under** your feet.

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

Whereupon he called her from **beneath** her: "Do not worry; your Lord has placed a stream **beneath** you."

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ 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.

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

They will say, "You used to come at us from the **right**."

وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ ﴿١٧﴾

And what is that in your **right-hand**, O Moses?"

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ 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**.

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾

As the two receivers receive, seated to the right and to the **left**.

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾

And the companions of the **left** - what are the companions of the **left**?

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ

But as for he who is given his record in his **left hand**, he will say,

كَيْ لَا يَكُونَ دُولَةُ **بَيْنَ** الْأَغْنِيَاءِ مِنْكُمْ

so that it may not circulate solely **between** the wealthy among you.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا **بَيْنَهُمَا** وَمَا تَحْتَ الثَّرَى

To Him belongs everything in the heavens and the earth, and everything **between** them, and everything beneath the soil.

يَخْرُجُ مِنْ **بَيْنِ** الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

Issuing from **between** the backbone and the breastbones.

مُصَدِّقًا لِّمَا **بَيْنَ يَدَيْهِ** وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

Confirming that which was **before** it, and as guidance and good tidings for the believers.

يَعْلَمُ مَا **بَيْنَ أَيْدِيهِمْ** وَمَا خَلْفَهُمْ

He knows what is [presently] **before** them and what will be after them,

يَعْلَمُ مَا **بَيْنَ أَيْدِيهِمْ** وَمَا **خَلْفَهُمْ**

He knows what is in front of them and what is **behind** them;

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ **خَلْفَكَ** ءَايَةً

Today We will preserve your body, so that you become a sign for those **after** you.

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

And when you ask his wives for something, ask them from **behind** a screen;

فَبَشِّرْنَاهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾

And We gave her good news of Isaac; and **after** Isaac, Jacob.

فَمَنْ أَبْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ﴿٧٢﴾

But whoever seeks anything **beyond** that—these are the transgressors.

Though the word حَوْلَ 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 Quran.

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

And you will see the angels hovering **around** the Throne, glorifying their Lord with praise.

وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

that you may warn the Central City and whoever is **around** it,

وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ

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

Wherever

حَيْثُ

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ

And kill them **wherever** you overtake them, and expel them from **where** they had expelled you.

وَحَيْثُ مَا كُنْتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ

And **wherever** you may be, turn your faces towards it.

Wherever

أَيْنَمَا

أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

Wherever you may be, death will catch up with you, even if you were in fortified towers.

فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ

So **wherever** you [might] turn, there is the Face of Allah.

STUDY THIS
LIST ON

MEM
RISE



List FIVE

Prepositions (PART II)

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

List 5-7 – Discussion

The prepositions that belong with list 5-7 are probably the most problematic ones when it comes to translating them in English. A great number of these prepositions are part of a phrasal verb⁵. The Arabic phrasal verbs will, in some cases, use prepositions that do not correspond to their English counterparts e.g. The preposition عَنْ means ‘about’. However, if used as part of a phrasal verb يُخَفِّفُ عَنْهُمْ, it would translated into ‘lighten for’ not ‘lighten ~~about~~’. This happens because we translate the meaning rather than word-for-word. So, approach these phrasal verbs with caution. They will be explained in greater detail in Step 6 of this course *in shaa Allah*.

In

بِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ 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

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

And those who believe in what was revealed to you,

(away) From/ about

عَنْ

فَمَا لَهُمْ عَنْ التَّذْكِرَةِ مُعْرِضِينَ

Then what is [the matter] with them that they are, from the reminder, turning away

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when My servants ask you about Me, I Am near;

⁵ A phrasal verb is a verb that consists of more than one word e.g. ‘look at’, ‘search for’ ..etc. This combination will usually give a different meaning than when the verb is used separately. Compare ‘look after’ vs. ‘look’.

In/ during

فِي

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ **وَفِي** النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

[For] those, their deeds have become worthless, and **in** the Fire they will abide eternally.

وَقَاتِلُوا **فِي** سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

And fight **in** the way/cause of Allah those who fight you,

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ **فِي** الْحَجِّ

But if he lacks the means, then fasting for three days **during** the Hajj

As/ like

كَ

كَذَلِكَ^٦ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

Such is the retribution of the disbelievers.

وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ **كَأَلْفِ** سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

A day with your Lord is **like** a thousand years of your count.

For (belongs to)

لِ

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ

It is **for** the poor; those who are restrained in the way of Allah,

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

This is the Book in which there is no doubt, a guide **for** the righteous.

^٦ The combination كَذَٰلِكَ (which is ذَٰلِكَ + كَ) is such a common combination in the Quran which means: 'such is'

from

مِنْ

وَأِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ

When a good fortune comes their way, they say, "This is **from** Allah."

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ

And recall that We delivered you **from** the people of Pharaoh.

(to)wards

إِلَى

وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ

And on the Day of Resurrection, they will be assigned **to** the most severe torment.

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾

He guides whom He wills **to** a straight path.

Until

حَتَّى

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

And do not shave your heads **until** the offering has reached its destination.

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ

Never will you attain the good [reward] **until** you spend [in the way of Allah] from that which you love.

On/ upon/ over

عَلَى

ثُمَّ أَجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا

Then [after slaughtering them] put **on** each hill a portion of them;

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Pilgrimage to the House is a duty to Allah **on** all who can make the journey.

وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ

When Allah is a witness **over** what you do?"

With/ among

مَعَ

رَبَّنَا فَارْحِمْنَا ذُنُوبَنَا وَكَفِّرْ 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.

رَبَّنَا ءَامِنَّا فَارْحَمْنَا مَعَ الشَّاهِدِينَ

therefore, record us **among** the witnesses of the truth."

And/ by(swear by)

وَ

The word و is one of the most frequently used words in the Quran. You will see it used, in the Quranic 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 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 aya to determine which one is used.

See the following examples:

وَالَّتَيْنِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾

By the fig **and** the olive, (1) **And [by]** Mount Sinai,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

Except those who accepted faith **and** did good deeds –



List SIX

Connectors

English	Arabic
Verily/ truly	إِنَّ
That (+nouns)	أَنَّ
If	إِنْ (لَيْنِ)
to (in order to) / That (+verbs)	أَنْ
As if	كَأَنَّ
But	لَكِنْ
When	لَمَّا
If	لَوْ
But for/ why not	لَوْلَا
Before	(مِنْ) قَبْلَ
After	(مِنْ) بَعْدَ
When (for past)	إِذْ
When (for present/future)	إِذَا
Then	ثُمَّ
Then (directly after) / so	فَا

List 6-7 – Discussion

Verily/ truly

إِنَّ

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

Verily Allah is Able to do all things.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ﴿٢١﴾

Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it.

That (+nouns)

أَنَّ

The word أَنَّ can only be followed by nouns. It is important to keep an eye on the tashkeel (short vowels) which you see on top of that word because it can make a difference in the meaning.

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

Do they not know **that** Allah knows what they conceal and what they reveal?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٦﴾

Do you not know **that** Allah is capable of all things?

If

إِنْ (لَيْنِ)

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا ﴿٢٠٠﴾

So **if** they believe in the same as you believe in, then they have been [rightly] guided;

فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ

"Then who could prevent Allah at all **if** He had intended to destroy Christ, the son of Mary,

لَيْنِ بَسَطَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ﴿٢٠١﴾

"**If** you extend your hand to kill me, I will not extend my hand to kill you;

to (~~in order to~~)/
That (+verbs)

أَنَّ

قَالَ يَوَيْلَتِي أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ

He said, "O woe to me! Have I failed **to** be like this crow-?"

قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ

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

As if/ as though

كَأَنَّ

وَلَّى مُسْتَكْبِرًا كَأَنَّ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا

he turns away in pride, **as though** he did not hear them, **as though** there is deafness in his ears.

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ

And [mention] when We raised the mountain above them **as if** it was a dark cloud

But

لَٰكِن

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾

In fact, it is they who are the corrupters, **but** they are not aware.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

Verily, Allah is Gracious towards the people, **but** most people are not appreciative.

When

لَمَّا

فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

So **when** it became clear to him, he said, "I know that Allah has power over all things."

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ

They denied the truth **when** it has come to them;

If

لَوْ

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ

And **if** Allah had willed, He could have taken away their hearing and their sight.

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا

And **if** We had made him an angel, We would have made him a man,

But for/ why not

لَوْلَا

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

And **Were it not for** Allah's grace and mercy towards you, you would have been among the losers.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

And if it **were not for** Allah checking [some] people by means of others, the earth would have been corrupted,

Before

(مِنْ) قَبْلَ

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ^{قَل}

Or do you want to question your Messenger as Moses was questioned **before**?

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا^ص

And exalt [Allah] with praise of your Lord **before** the rising of the sun, and **before** its setting.

After

(مِنْ) بَعْدَ

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ^{٥١} وَأَنْتُمْ ظَالِمُونَ

Then you took [for worship] the calf **after** him, while you were wrongdoers.

وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ

And if you should follow their inclinations **after** what has come to you of knowledge,

When (for past)

إِذْ

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ^{٥١}

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

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا

And **when** We made the House a place of return for the people,

When (for present/future)

إِذَا

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Those who, **when** a calamity afflicts them, say, “To Allah we belong, and to Him we will return.”

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And **when** My servants ask you about Me, I Am near;

Then

ثُمَّ

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ

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

فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ

So Allah caused him to die for a hundred years; **then** He revived him.

Then (directly after)/ so

فَ

قَالَ أَنَّىٰ يُحْيِي هَٰذَا اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ

He said, “How can Allah revive this after its demise?” **So** Allah caused him to die for a hundred years;

قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ

He said, “**Then** take four birds,



List SEVEN

Miscellaneous

English	Arabic
Of (belonging to)	ذُو • ذَا • ذِي • ذَات
Of (belonging to)	أُولُوا • أُولى
Family/ People of	أَهْل
Family/ people of	عَال
Lo!/ Will .. not ?	أَلَا
What a good ... !	نِعَمَ
What a foul/ bad ..!	بِئْسَ
Like (Example)	مِثْل (مَثَل)
Or	أَوْ
Or ?	أَمْ
Some/ part (of)	بَعْض
Every/ each	كُلُّ
Perhaps/ may	لَعَلَّ
Possibly/ may	عَسَى
O!	يَا (أَيُّهَا)
At/ with/ from	عِنْد • لَدَى • لَدُن

List 7-7 – Discussion

Of (belonging to)

ذُو • ذَا • ذِي • ذَات

These four words are essentially the exact same word. The only difference between them is their position in the sentence. Some words in Arabic can slightly change depending on their function in the sentence. That is why all these words mean the same thing, but they change their case ending, depending on their position in the sentence.

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

But Allah chooses for His mercy whomever He wills. Allah is Possessor **of** Sublime Grace.

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ

And give those **of** kinship his rights, and the poor, and the wayfarer,

إِذَا لَابَتَعَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

they would have sought a way to the Lord **of** the Throne.

وَعَاوَيْنَهُمَا إِلَىٰ رُبُوعٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

and We sheltered them on high ground **with** security and flowing springs.

Of (belonging to)

أُولُوا • أُولى

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

وَلَا يَأْتِلْ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَن يُؤْتُوا

Those **of** you who have affluence and means should not refuse to give

أَن يُؤْتُوا أُولى الْقُرْبَىٰ⁷ وَالْمَسْكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ

-to give to **the relatives**, and the needy, and the emigrants for the sake of Allah.

⁷ The reason why the phrase أُولى الْقُرْبَىٰ is translated into 'the relatives', is because it literally means 'ones *belonging to* family' which delivers the same meaning as relatives.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ

It is never the wish of the disbelievers from among the **People of** the Book, nor of the polytheists,

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ

أَهْلِهَا

If you fear a breach between the two, appoint an arbiter from his **family** and an arbiter from her **family**.

وَإِذْ نَجَّيْنَاكُمْ مِّنْ عَالٍ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ

And recall when We delivered you from the **people of** Pharaoh. They inflicted on you terrible persecution,

وَيَتِمُّ نِعْمَتُهُ عَلَيْكَ وَعَلَىٰ عَالٍ يَعْقُوبَ كَمَا أَتَمَّهَا

and will complete His blessing upon you and upon the **family of** Jacob,

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Lo! in the remembrance of Allah hearts do find rest.

أَيُّمَسِّكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

shall he keep it with ignominy or bury it in the dust! **Unquestionably**, vile is that which they judge!

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۚ

Do you **not** love for Allah to pardon you?

What a good ... !

نِعَمَ

إِنَّا وَجَدْنَاهُ صَابِرًا نِّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

We found him patient. **What an excellent** servant! He was obedient.

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

And Noah called out to Us, and We **are the Best** of responders.

What a foul/ bad ..!

بِئْسَ

ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

then I will consign him to the punishment of the Fire; **how miserable** the destiny!"

فَحَسْبُهُ وَجَهَنَّمُ وَلِبَئْسَ الْمِهَادُ ﴿٢٠٦﴾

Sufficient for him is Hellfire, and **how wretched** is the resting place.

Like (Example)

مِثْلُ (مَثَل)

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

And due to the wives is **similar to** what is expected of them, according to what is reasonable.

مَثَلُهُمْ كَمِثْلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

Their **likeness** is **like** that of a person who kindled a fire; when it illuminated all around him,

Or

أو

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ

Or like a rainstorm from the sky, in which is darkness, and thunder, and lightning.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Then after that your hearts hardened. They were as rocks, or even harder.

Or ?

أم

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

or are you saying about Allah what you do not know?"

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سِئِلَ مُوسَىٰ مِنْ قَبْلُ

Or do you want to question your Messenger as Moses was questioned before?

Some/ part (of)

بَعْضُ

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ

We said, "Strike him with part of it. Thus does Allah bring the dead to life,

قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

He said, "I have tarried for a day, or part of a day."

Every/ each/ all

كُلِّ

قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

he said, "I know that Allah has power over **all** things."

ثُمَّ أَجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا

then place a part on **each** hill,

Perhaps/ may

لَعَلَّ

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

And what may make you perceive? **Perhaps** the Hour is near.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allah and the Messenger, that you **may** obtain mercy.

Possibly/ may

عَسَى

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ^ط

But it **may** be that you dislike something while it is good for you,

وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ^ج

and it **may** be that you like something while it is bad for you.

O!

يَا (يا)

يَقُولُ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ

“O my people, you have done wrong to yourselves by worshipping the calf.

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً

And [recall] when you said, “O Moses, we will never believe you unless we see Allah outright.”

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا

O you who have believed, say not [to Allah's Messenger], "Ra'ina"

At/ with/ from

عِنْدَ • لَدَى • لَدُنْ

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ

They have different ranks with Allah,

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ

when the hearts are at the throats, choking them.

وَإِذَا لَاتَيْنَاهُمْ مِن لَّدُنَّا أَجْرًا عَظِيمًا

And then We would have given them from Us a great reward.

STUDY THIS
LIST ON

MEM
RISE



Addendum

Dealing with ما in the Noble Quran

Types of مَا

As we have previously indicated, the Arabic word مَا is quite a flexible word because of the different meanings it can be translated to. In order to make it easier to work with this word, we will try to work with it in two different ways. We should first make a distinction between two major types of مَا: *Separated and attached*.

1) Separated مَا

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 aya of the Quran. As you progress more in this course, and specifically in step 6 (Quranic Grammar), you will gain more insight on these three meanings of مَا and how you can differentiate between them. Naturally, the context of an aya 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.

Not (negation)

مَا

وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ

but they deceive **not** except themselves

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

They did **not** wrong Us, but they were [only] wronging themselves.

What (question word)

مَا

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ^ط

He said, “**What** prevented you from prostrating when I have commanded you?”

قَالَ يَهْرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّواْ

He said, “O Aaron, **what** prevented you, when you saw them going astray.

Which/ that
(Relative pronoun)⁸

مَا

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

Their example is like that of one who kindled a fire; and when it lit up all **that** was around it,

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ

And We will have removed **whatever** is within their breasts of resentment,

⁸ *Relative pronoun*: is a word used to refer to nouns mentioned previously, whether they are people, places, things, animals e.g. This is the book which I read. In this example which refers to the book.

2) Attached ما

When ما is used in combination with other words/ prepositions, we will then call it ‘*attached*’ ما to indicate that it is not a stand-alone word anymore. When that happens, you will see that there are two outcomes for these combinations: one ending with ا and the other ending with just a fat’ha sign (short vowel).

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

ATTENTION: it is absolutely imperative that you differentiate between the pronunciation of these two outcomes of each combination, since as you can see in the list below, mispronunciation can lead to a change to the meaning. Here are all the possible combinations with ما that you can find in the Noble Quran.

ما + بِ (with)			
With which	بِمَا	With what?	بِمَ
ما + عَنْ (about)			
About which?	عَمَّا	About what?	عَمَّ
ما + فِي (in)			
In which	فِيْمَا	In what?	فِيْمَ

↙ مِمَّنْ (from) ↘

From which	مِمَّا	From what?	مِمَّ
------------	--------	------------	-------

↙ لِمَا (for) ↘

To/ For which	لِمَا	For what? Why?	لِمَ
---------------	-------	-------------------	------

↙ كَمَا (like) ↘

Like what/ that	كَمَا		
--------------------	-------	--	--

↙ إِنَّ + مَا (verily) ↘

Verily is	إِنَّمَا		
-----------	----------	--	--

↙ أَنَّ + مَا (that) ↘

That	أَنَّمَا		
------	----------	--	--

↙ كَأَنَّ + مَا (as if) ↘

As if	كَأَنَّمَا		
-------	------------	--	--

٤ ٤ كُلَّ + مَا (every)

Every time
Whenever

كُلَّمَا

٤ ٤ أَيْنَ + مَا (where) ٤

Wherever

أَيْنَمَا

Wherever

أَيْنَ مَا

٤ ٤ نِعَمَ + مَا (what good)

What good that

نِعِمَّا

٤ ٤ بَيْسَ + مَا (what bad)

What bad that

بَيْسَمَا

٤ ٤ فَ + مَا (then)

then ... not

فَمَا

So what ?

فَمَا

Combined ما - Discussion

= بِ + مَا (with)

With which

بِمَا

إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

He is fully Informed **of what**⁹ you do.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ

He said, "My Lord, **with what** you have favored me, I will not be

With what?

بِمَ

فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾

What good news do you bring?"

فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾

and will see **what** [reply] the messengers will return."

= عَن + مَا (about)

About which?

عَمَّا

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

and your Lord is not unaware **of what** they do.

وَلَيُسْأَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا

يَفْتَرُونَ ﴿١٣﴾

and they will surely be questioned on the Day of Resurrection **about what** they used to invent.

About what?

عَمَّ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

What are they asking one another **about**?

⁹ 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.

(in) فِي + مَا =

In which

فِيمَا

لِيَحْكُمَ بَيْنَ النَّاسِ **فِيمَا** اُخْتَلَفُوا فِيهِ

to judge between people **regarding** their differences.

جَعَلَا لَهُ شُرَكَاءَ **فِيمَا** ءَاتَاهُمَا

they attribute partners to Him **in what** He has given them.

In what?

فِيمَ

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾

In what (position) are you that you should mention it?

قَالُوا **فِيمَ** كُنْتُمْ

they will say, “**What** was the matter with you?”

(from) مِنْ + مَا =

From which

مِمَّا

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

and give **from what** We have provided for them.

فَكُلُوا **مِمَّا** غَنِمْتُمْ حَلَالًا طَيِّبًا

So consume **from what** you have gained, lawful and good

From what?

مِمَّ

فَلْيَنْظُرِ الْإِنْسَانُ **مِمَّ** خُلِقَ ﴿٥٠﴾

So let man observe **from what** he was created.

لِ + مَا (for)

To/ for
which

لِمَا

جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ

should a messenger come to you verifying **what** you have,

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

“And verifying **what** lies before me of the Torah,

For what?
Why?

لِمَ

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ

Say, “**Why** did you kill Allah’s prophets

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ

O People of the Book! **Why** do you argue about Abraham,

كَ + مَا (like)

Just like

كَمَا

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

Those to whom We have given the Book recognize it **as** they recognize their own children.

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

“You have come to Us individually, **just as** We created you the first time,

(verily) إِنَّ + مَا

Verily is

إِنَّمَا

قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ

Say, “**Verily** miracles are only with Allah,

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا

Lest you say, “**Verily**, The Scripture was revealed to two parties before us,

(that) أَنَّ + مَا

That

أَنَّمَا

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

And know **that** your possessions and your children are a test,

وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ

and **that** they may know that He is but one God

كَأَنَّ (as if) + مَا

As if

كَأَنَّمَا

مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ

They will have from Allah no protector. It will be **as if** their faces are covered with pieces of the night - so dark [are they].

كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ

as though he were climbing up the sky.

كُلَّ (every) + مَا

Every time
Whenever

كُلَّمَا

كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ

Every time a nation enters, it will curse its sister.

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۚ

As he was building the ark, and **whenever** some of his people passed by him, they ridiculed him.

(where) أَينَ + مَا

Wherever

أَيْنَمَا

مَلْعُونِينَ ^طأَيْنَمَا تُقِفُوا

They are cursed; **wherever** they are found,

فَأَيْنَمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ ^ج

So **wherever** you [might] turn, there is the Face of Allah.

Where (?)

أَيْنَ مَا

وَجَعَلَنِي مُبَارَكًا **أَيْنَ** مَا كُنْتُ

And has made me blessed **wherever** I may be;

وَقِيلَ لَهُمْ **أَيْنَ** مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾

And it will be said to them, “**Where** are those you used to worship?”

(what good) نِعَمَ + مَا

It's excellent

نِعْمًا

إِنْ تُبْدُوا الصَّدَقَاتِ **فَنِعْمًا** هِيَ ^ط

If you give charity openly, **that is good**.

إِنَّ اللَّهَ **نِعْمًا** يَعِظُكُمْ بِهِ

Allah's instructions to you **are excellent**.

مَا + بِئْسَ (what bad)

It's bad

بِئْسَمَا

قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي

“What an awful thing you did in my absence.

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ

Miserable is what they sold their souls for—

مَا + فَ (then)

then ... not

فَمَا

So .. what is?

فَمَا

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ

They did **not** waver for what afflicted them

قَالَ فَمَا خَطْبُكَ يَسْمِرِيُّ ﴿٩٥﴾

He said, “So what do you have to say, O Samaritan?”

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Then we did **not** send you, [O Muhammad], as a guardian.

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾

So what is your opinion about the Lord of the Worlds?”

As for

أَمَّا

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾

And as for Aad; they were annihilated by a furious, roaring wind.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

But as for the unjust—they will be firewood for Hell.”

The word **إِمَّا** can be used with the meaning of ‘if’ and ‘either .. or’, but it is more commonly used in the Quran 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 يَمُوسَىٰ **إِمَّا** أَنْ تُلْقَىٰ وَ**إِمَّا** أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١﴾

They said, “O Moses! **Either** you throw, **or** we are the ones to throw.”

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ

And **if** there should come to you guidance from Me - then whoever follows My guidance will neither go astray



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