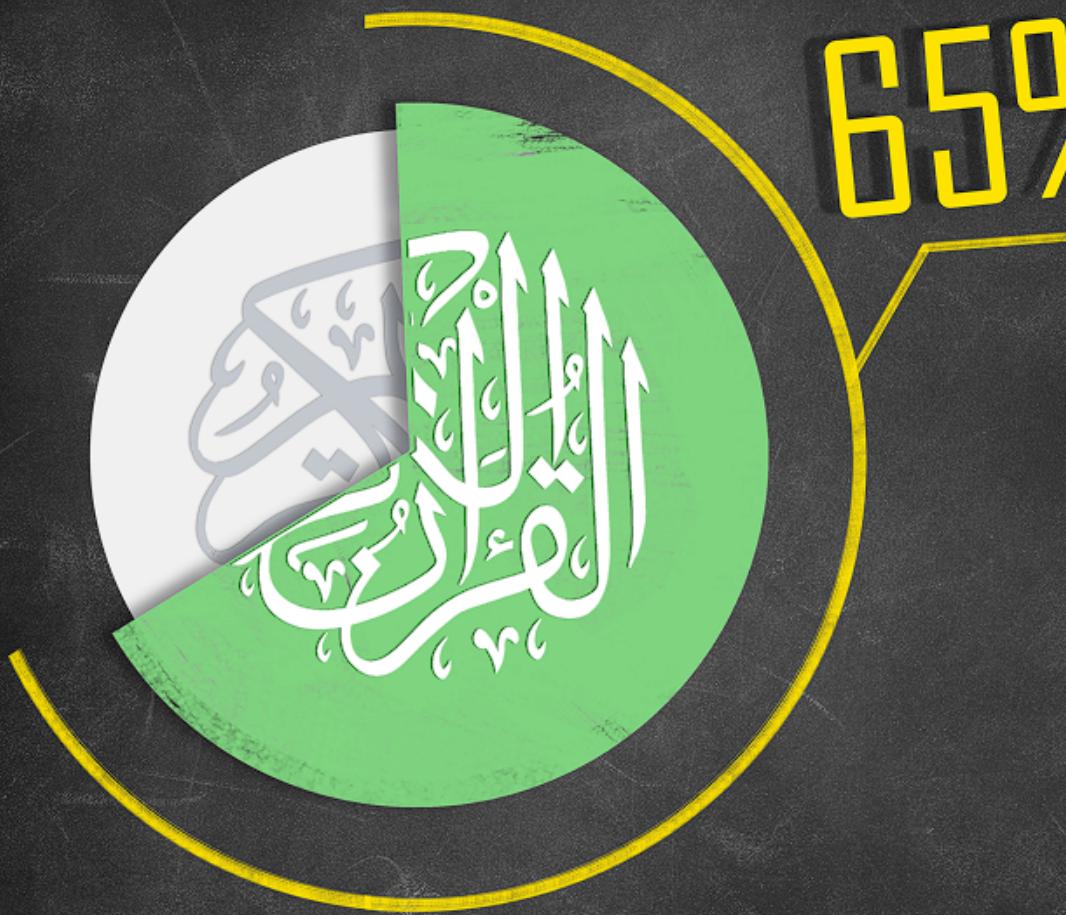


How to

UNDERSTAND



65%

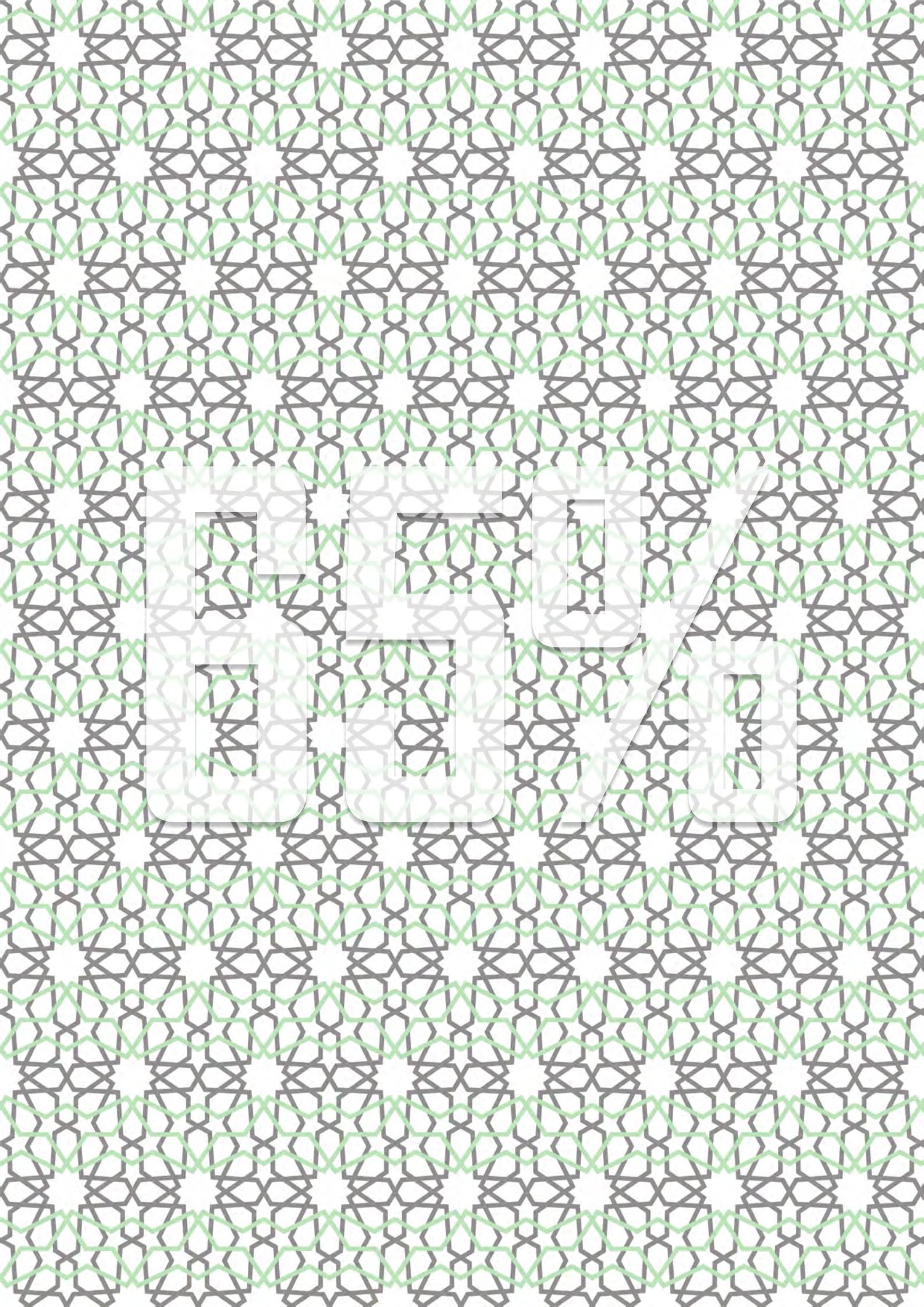


THE OF QURAN

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



How to
UNDERSTAND
the Quran in Arabic



BOOK II

LEARN FROM 50% - 65%

How to Understand the Quran

A complete self-study guide for non-Arabs to understand
as much as 65% of the Noble Quran in Arabic

Islam Fekry

Edited by:

Shaikha. Fatimah Yacout Elibyari



How to UNDERSTAND 65% of the Quran

By: Drs. Islam Fekry

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Learn & Leave a Legacy

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Acknowledgements

(وَمَا تُوفِيقٰ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكُّلٌ 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, Alhamdulilah .. Alhamdulilah that I am in a position to help others learn the true word of Allah, so Alhamdulilah, 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!

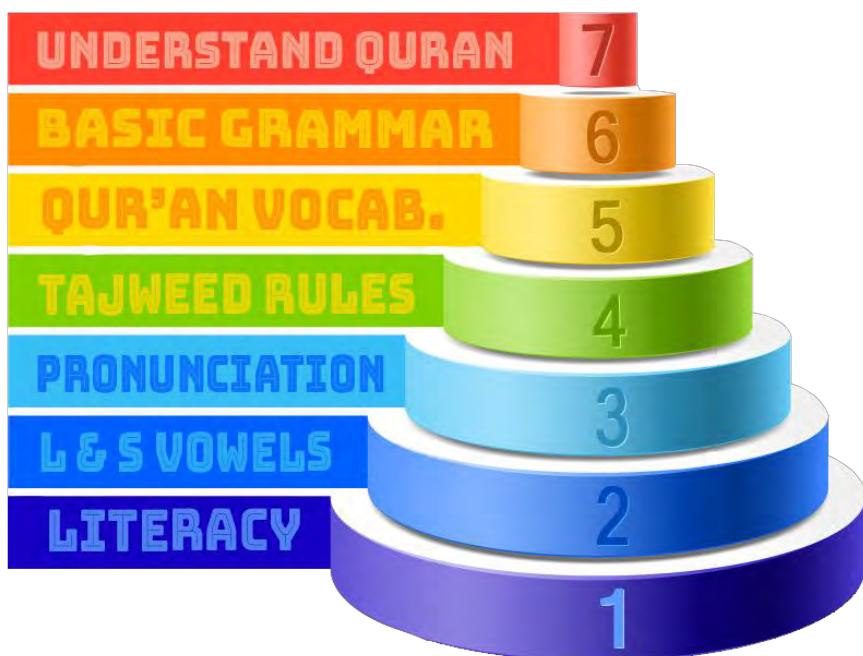
To my family and friends who supported me all the way.
Thank you!

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

Preface

T

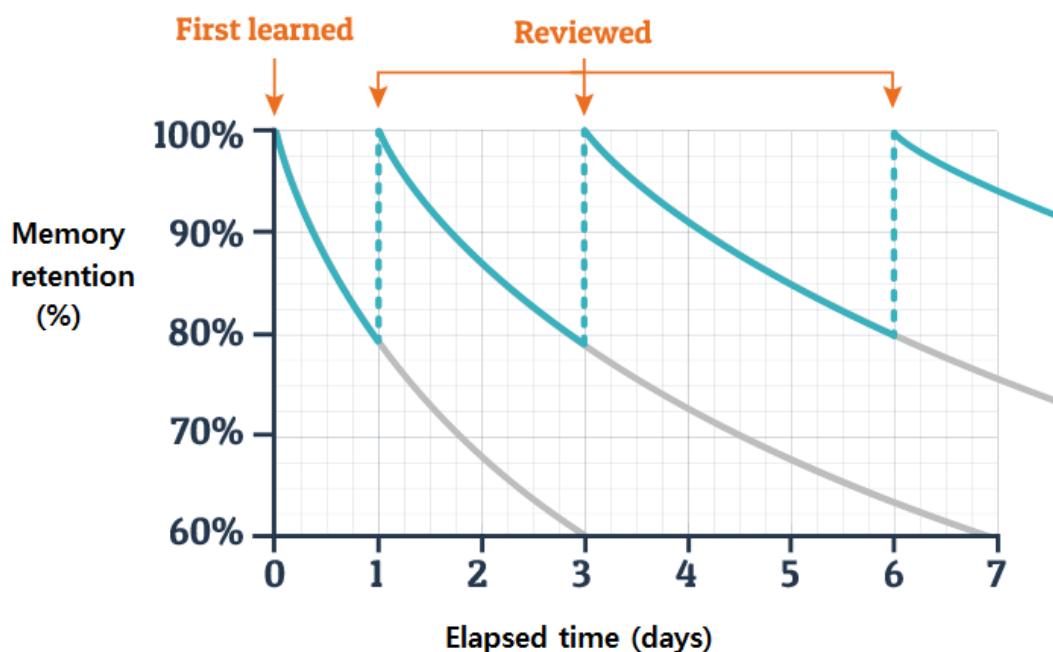
he most noble endeavor you can commence, is setting off to learn the true word of Allah. With this book, we continue our journey to try and understand the Quran in Arabic. This journey is represented by the chart below, which starts from Arabic literacy and goes up to reading and understanding the Quran in Arabic. This book (How to Understand 65% of the Quran) is the second in a three-book-series whose main objective is achieving Step Five of this method.



This second book heavily depends on the first (How to Understand 50% of the Quran) and builds upon it. This book is intended to take you from understanding 50% to understanding as much as 65% of the Quranic

vocabulary. In other words, having a steadfast knowledge of the first 50% is absolutely necessary to progress in your journey.

Therefore, it is important to know that even if you have completely studied the first book, you should always keep the words that you have already learned in check. The reason is simply because we tend to forget what we do not use. Let us consider the following 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 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.

But now the question arises, what is the most effective way to review previously-learned information so that we can retain it for the longest period of time? There are three methods to do so:

First: Going back to the source of information. In other words, you go back to the word list, and review it in a similar way to how you learned the list the first time. Using a familiar method which you used before, will help you review the lists not only faster, but also effectively.

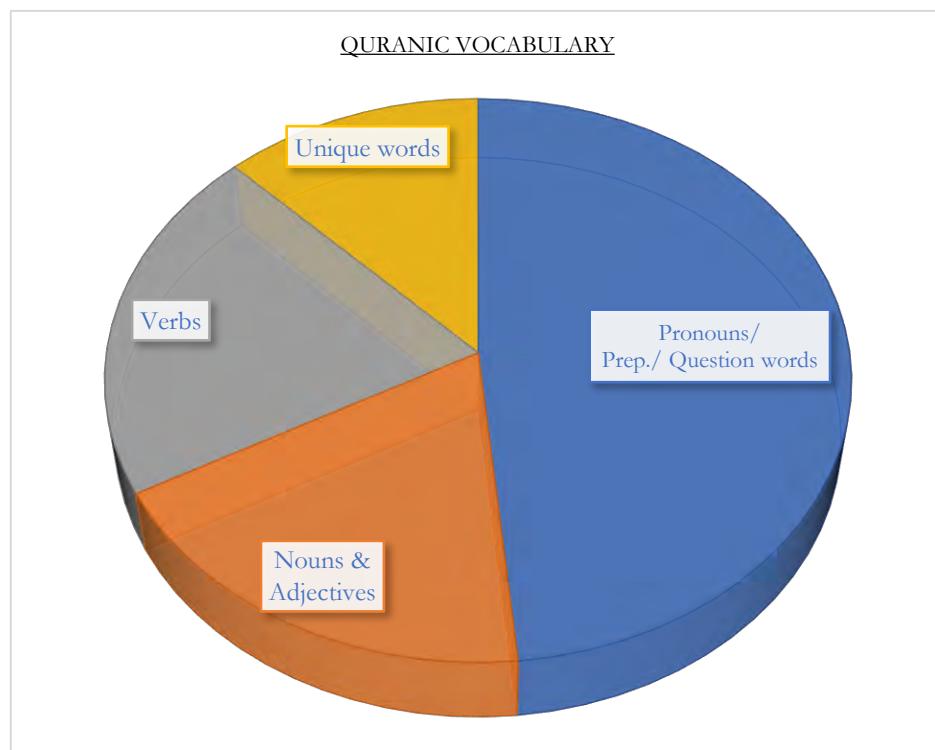
Second: Using the Q&A method. This method involves using the testing function you can find in the Memrise app. Using the Memrise page of Arabic101, you can gain access to not only the full lists of words with their proper pronunciation, but also to the testing function. This function gives you random questions about the lists you are trying to learn. Taking one or two of these tests will only take minutes, but it will have great effects.

Third: Retaining the information by using it. What better way to review your knowledge than by reading the Quran? The most effective method, and the one that I recommend is by reading the Quran, and trying to remember the words that you have learned. This method not only helps you to read the Quran more carefully, and ponder about what you are reading, it is also a very effective way to review, since you learn and re-learn the meanings of words in their context.

So learning is like watering a plant; if you do not repeat the act regularly you might lose it entirely, but if you look after it, it will grow strong roots and stick around forever, for your own unforgettable learning experience.

What are you going to learn?

This second book only deals with the **ORANGE** part of the pie chart, which is the most frequently used nouns and adjectives in the Noble Quran. There are 195 nouns and adjectives that have been repeated hundreds and some even thousands of times throughout the entire book. These 195 words make up around 15% of the entire book, and together with the basic lists that were covered in book one, you will, *in shaa Allah*, have understood as much as 65% of the Noble Quran.



Nouns, Singular or Plural?

The majority of the words discussed in this book will be nouns, which are words like house, pen, ship etc... You will also notice that entries of nouns will primarily be given in the singular form. In certain cases, the plural of the noun will be given (between brackets) to indicate that this is the plural of this noun, like this:

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

It is important to understand 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 certain rules which involve adding a suffix to the end of the singular noun. These rules of turning a singular noun into plural will be explained in detail in the Quranic Grammar (Step 6). 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 these broken plurals is by learning them by heart.

The given plural nouns (which are given between brackets) will always 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 Quran, or they have not been mentioned in the Quran at all, and these are listed the end of the book in the addendum.

How should you use this book?

The first and best option is learning the book 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 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 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 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

Allah's names & attributes

English	Arabic
Lord/ O Lord	رَبٌّ
Entirely Merciful	الْرَّحِمَنُ
Especially Merciful	الْرَّحِيمُ
(All-)Mighty	عَزِيزٌ
(All-)Wise	حَكِيمٌ
Most forgiving	غَفُورٌ
Forbearing	حَلِيمٌ
Great	الْعَظِيمُ
Exalted (high)	الْعَالِيُّ
(All-knowing) Knower	عَلِيمٌ
Acquainted	خَبِيرٌ
The one who hears everything (all-hearing)	سَمِيعٌ
All-seeing	بَصِيرٌ
Appreciative/ Grateful	شَكُورٌ
Competent	قَدِيرٌ

Disposer (of all affairs)	وَكِيل
(Strong) helper	نَصِير
Praiseworthy	حَمِيد
Acceptor of repentance	تَوَاب

List 1-7 – Discussion

Though this chapter is called ‘Allah’s Names & Attributes’, it is important to know that the names/ attributes that are applied to Allah (may He be exalted) fall into two categories:

- a. Names that only belong to Him, and cannot be given or used with anyone but Him, such as **الْصَّمَد**, **الرَّحْمَن**, **أَلِلَّهِ** ..etc.
- b. Names which do not *only* apply to Him, such as **عَظِيمٌ**, **حَكِيمٌ** ..etc.

Therefore, it should not come as a surprise that certain attributes that are applied to Allah (may He be exalted), can also be used with prophets, messengers and His servants in the Quran.

Furthermore, you will notice that some of the attributes are discussed in pairs, like **الرَّحْمَنُ الرَّحِيمُ**. The reason for this is that some attributes are mentioned in pairs in the Quran more often than 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. They will also appear separately, but much less commonly.

Lord, O Lord

ربٌ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الفاتحة - 2)

[All] praise is [due] to Allah, **Lord** of the worlds – (1:2)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا بَلَدًا عَامِنًا (البقرة - 126)

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

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتَنَا أُمَّةً مُسْلِمَةً لَكَ (البقرة - 128)

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

آلِ رَحْمَنٍ

Especially Merciful

آل رَّحِيم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (الفاتحة - 1)

In the name of Allah, **the Entirely Merciful, the Especially Merciful.** (1:1)

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (البقرة - 163)

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

حَكِيم

فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (البقرة - 209)

Then know that Allah is **Exalted in Might** and **Wise**. (2:209)

وَلَوْ شَاءَ اللَّهُ لَاَعْنَتُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (البقرة - 220)

And if Allah had willed, He could have put you in difficulty. Indeed, Allah is **Exalted in Might** and **Wise**. (2:220)

Most forgiving

خُفُور

Forbearing

خَلِيمٌ

وَلَا كِنْ يُؤَاخِذُكُم بِمَا كَسَبْتُ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ (آل عمران- 225)

but He holds you responsible for your intentions. And Allah is **Forgiving** and **Forbearing**. (2:225)

وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ (البقرة - 235)

And know that Allah is **Oft-Forgiving** and **Most Forbearing**. (2:235)

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (النساء - 96)

God is **Oft-Forgiving** and Most Merciful. (4:96)

Great

الْعَظِيمُ

Exalted (High)

الْعَلِيُّ

وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (البقرة - 255)

and their preservation does not burden Him. He is **the Most High, the most Great**. (2:255)

وَاللَّهُ ذُو الْقَضْلِ الْعَظِيمُ (آل عمران - 74)

And Allah is the Possessor of **Great** bounty. (3:74)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (آل عمران - 26)

Allah - there is no deity except Him, Lord of **the Great** Throne." (27:26)

(All-knowing) Knower

عَلِيمٌ

Acquainted

خَبِيرٌ

فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (النساء - 11)

[These shares are] an obligation [imposed] by Allah. Indeed, Allah is **All-Knowing** and All-Wise. (4:11)

إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا (النساء - 35)

Indeed, Allah is **All-Knowing, Acquainted** [with all things]. (4:35)

قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ أَلْحَيْرُ (التحرير - 3)

she said, "Who informed you of this?" He said, "The **All-Knowing**, the **Acquainted**, informed me." (66:3)

The one who hears
everything (All-hearing) سَمِيعٌ

All-seeing بصيرٌ

إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (النساء - 58)

Indeed, Allah is **All-Hearing, All-Seeing**. (4:58)

فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا (النساء - 134)

then with Allah is the reward of this world and the Hereafter. And Allah is **All-Hearing**, **All-Seeing**. (4:134)

Appreciative/ Grateful شُكُور

لِيُوَفِّيهِمْ أَجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ إِنَّهُ وَغَفُورٌ شَكُورٌ (فاطر - 30)

That He may give them in full their rewards and increase for them of His bounty.

Indeed, He is Forgiving and Appreciative. (35:30)

وَذَكِّرُهُمْ بِأَيَّمِ اللَّهِ إِنَّ فِي ذَلِكَ لَذَّاتٍ لِكُلِّ صَبَارٍ شَكُورٍ (ابراهيم - 5)

And remind them of the days of Allah." Indeed, in that are signs for everyone patient and Appreciative. (14: 5)

قَدِيرٌ

Competent

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (البقرة - 106)

Do you not know that Allah is over all things **Competent**? (2:106)

فَإِنَّ اللَّهَ كَانَ عَفُواً قَدِيرًا (النساء - 149)

indeed, Allah is ever Pardoning and **Competent**. (4:149)

Disposer (of all affairs) وَكِيلٌ

فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا (النساء - 81)

So leave them alone and rely upon Allah. And sufficient is Allah as **Disposer of affairs**. (4:81)

وَقَالُوا حَسْبُنَا اللَّهُ وَنَعْمَ الْوَكِيلُ (آل عمران - 173)

and they said, "Sufficient for us is Allah, and [He is] the best **Disposer of affairs**." (2:173)

(Strong) helper نَصِيرٌ

وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٌ (البقرة - 107)

and that apart from Allah you have no guardian or **helper**? (2:107)

وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا (النساء - 75)

And appoint for us from Yourself a protector and appoint for us from Yourself a **helper**? (4:75)

حَمِيدٌ

Praiseworthy

وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ عَنْ حَمِيدٍ (البقرة - 267)

And know that Allah is Free of need and **Praiseworthy**. (2:267)

رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ وَعَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ وَحْمِيدٌ مَّجِيدٌ (هود - 73)

May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is **Praiseworthy** and Glorious.” (11:73)

تَوَّابٌ

Acceptor of Repentance

وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الْتَّوَّابُ الرَّحِيمُ (البقرة - 128)

and accept our repentance. Indeed, You are the **Acceptor of Repentance**, the Especially Merciful. (2:128)

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (الحجرات - 12)

And fear Allah; indeed, Allah is **Accepting of repentance** and Merciful. (49:12)



List TWO

Attributes/ adjectives

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

LIST 2-11 – Discussion

First

أَوَّل

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي يَبَكُّهُ (آل عمران - 96)

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

قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ (الاععام - 14)

Say, [O Muhammad], "Indeed, I have been commanded to be the **first** [among you] who submit [to Allah] (6:14)

Last

ءَاخِرٌ

وَءَاخِرٌ دَعَوْنَاهُمْ أَنِّي الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (يونس - 10)

And the **last** of their call will be, "Praise be/due to Allah, Lord of the worlds!" (10:10)

تَكُونُ لَنَا عِيدًا لَا يَأْتِي وَءَاخِرٌ نَا وَءَايَةً مِنْكَ (المائدة - 114)

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

أَقْرَبُ ← قَرِيبٌ

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ (البقرة - 186)

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

هُمُ لِلْكُفَّارِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ (آل عمران - 167)

They were **nearer** to disbelief that day than to faith,- (3:167)

بعيد

Far

وَيُرِيدُ الشَّيْطَنُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا (النساء - 60)

and Satan wishes to lead them **far** astray. (4:60)

وَإِنْ أَذْرِي أَقْرِبَ أَمْ بَعِيدٌ مَا تُوعَدُونَ (الأنبياء - 109)

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 (المائدة - 2)

Indeed, Allah is **severe** in penalty. (5:2)

لَتَجِدَنَّ أَشَدَّ الظَّالِمِينَ عَدَوَةً لِّلَّذِينَ ءَامَنُوا مِنَ الْيَهُودَ (المائدة - 82)

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

Great → Greater

كَبِيرٌ ← أَكْبَرٌ

Large → Larger

يَسْأَلُونَكَ عَنِ الْشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ
وَكُفْرٌ بِهِ وَالْمَسْجِدُ الْحَرَامُ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرٌ عِنْدَ اللَّهِ (آل عمران - 217)

They ask you about the sacred month - about fighting therein. Say, "Fighting therein is **great** [sin], but averting [people] from the way of Allah 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 Allah. (2:217)

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًّا إِلَّا كُتِبَ لَهُمْ

(التوبه - 121)

Nor do they spend an expenditure, small or **large**, or cross a valley but that it is registered for them (9:121)

Many → Most

كَثِيرٌ ← أَكْثَرٌ

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا (البقرة - 26)

He misleads **many** thereby and guides many thereby. (2:26)

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (غافر - 61)

Indeed, Allah is full of bounty to the people, but **most** of the people are not grateful.
(40:61)

Swift → Swiftest

سَرِيعٌ ← أَسْرَعَ

وَمَن يَكْفُرُ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (آل عمران - 19)

And whoever disbelieves in the signs/verses of Allah, then indeed, Allah is **swift** in [taking] account. (3:19)

أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَسِيبِينَ (الأనعام - 62)

Unquestionably, His is the judgement, and He is the **swiftest** of accountants. (6:62)

Little / Few

قَلِيلٌ

أَعْمَلُوا إِنَّ دَاءُ دَاؤِهِ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِي أَلَّا شَكُورٌ (سبأ - 13)

"Work, O family of David, in gratitude." And **few** of My servants are grateful. (34:13)

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا (البقرة - 79)

then [they] say, "This is from Allah," in order to exchange it for a **small** price. (2:79)

Noble

گریم

لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (الأفال - 4)

Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and **noble** provision. (8:4)

وَقُلْنَ حَشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ (يوسف - 31)

and [they] said, "Perfect is Allah! This is not a man; this is none but a **noble** angel." (12:31)

Guardian/ Protector

حَفِيظ

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ (يوسف - 55)

[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowledgeable **guardian**." (12:55)

وَمَنْ تَوَلَّ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا (النساء - 80)

but those who turn away - We have not sent you over them as a **guardian**. (4:80)

Better

أَحْسَن

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا (النساء - 86)

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 لِّقَوْمٍ يُوقِنُونَ (المائدة - 50)

But who is **better** than Allah in judgement for a people who are certain [in faith]. (5:50)

أَظْلَم

More unjust

وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا (الأنعام - 21)

And who is **more unjust** than one who invents a lie about Allah (6:21)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَن يُذْكَرَ فِيهَا أُسْمُهُ (البقرة - 114)

And who are **more unjust** than those who prevent the name of Allah from being mentioned in His mosques (2:114)

أَحَق

More worthy

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ (البقرة - 247)

They said, "How can he have kingship over us while we are **more worthy** of kingship than him (2:247)

فَأَئُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ (الأنعام - 81)

So which of the two parties **has more right** to security, (6:81)

أَدْنَى

Nearer/ More likely

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَدَةِ وَأَدْنَى أَلَا تَرْتَابُوا (البقرة - 282)

That is more just in the sight of Allah and stronger as evidence and **more likely** to prevent doubt between you, (2:282)

ذَلِكَ أَدْنَى أَلَا تَعُولُوا (النساء - 3)

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



List THREE

Prophets and Messengers

English	Arabic
Messenger(s)	رَسُول (رُسُل)
Prophet	نَبِيٌّ
Prophets	أَنْبِيَاء / نَبِيُّونَ / نَبِيُّونَ
Trustworthy/ Honest	أَمِينٌ
Warner	نَذِيرٌ
Moses / Aaron	مُوسَى / هَرُونٌ
Abraham/ Ishmael	إِبْرَاهِيم (إِبْرَاهِيم) / إِسْمَاعِيل
Noah	نُوحٌ
Joseph	يُوسُفٌ
Lot	لُوطٌ
Jesus, son of Mary	عِيسَى أُبْنِ مَرْيَمٍ
Adam	عَادَمٌ
Solomon	سُلَيْمَانٌ
Isaac/ Jacob (Israel)	(إِسْرَائِيل) إِسْحَاق / يَعْقُوب

David	دَاؤُود
Zachariah	زَكَرِيَاٰ
John	يَحْيَىٰ
Job	أَيُّوب
Jonah	يُونُس (ذَا الْثُنُون)
Shu'ayb (Madian)	شُعَيْب (مَدْيَن)
Salih (Thamud)	صَالِح (ثَمُود)
Hud ('Aad)	هُود (عَاد)

List 3-11 – Discussion

Messenger(s)

رَسُولٌ (رُسُلٌ)

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ وَصِدِيقَةٌ^{صَلَوةُ اللَّهِ عَلَيْهِ وَسَلَامٌ}

(المادة – 75)

The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. (5:75)

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ
قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ (آل عمران – 183)

[They are] those who said, "Indeed, Allah 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 مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ (الأعراف – 94)

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 تَمَنَّىَ أَلْقَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ
(الحج – 52)

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)

Prophets

أَنْبِيَاء / نَبِيُّونَ / نَبِيَّنَ

In Arabic, it is quite normal that a noun can have more than one plural form. For the word نَبِي here, there are three plural forms, and it is important to know that they all mean exactly the same. Sometimes the differences between these forms (like the difference between نَبِيُّونَ / نَبِيَّنَ) 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 shaa Allah*, in Quranic Grammar, which is step 6 in our course.

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلٍ إِنْ كُنْتُمْ مُؤْمِنِينَ (البقرة - 91)

Say, "Then why did you kill the **prophets** of Allah before, if you are [indeed] believers?" (2:91)

يَحْكُمُ بِهَا الْتَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا (الإثابة - 44)

The prophets who submitted [to Allah] judged by it for the Jews, (5:44)

وَلَقَدْ فَضَّلْنَا بَعْضَ الْتَّبِيَّنَ عَلَى بَعْضٍ (الإسراء - 55)

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

Trustworthy/ Honest

أَمِينٌ

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (الشعراء - 107)

Indeed, I am to you a **trustworthy** messenger. (26:107)

فَلَمَّا كَلَمَهُ وَقَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ (يوسف - 54)

And when he spoke to him, he said, "Indeed, you are today established [in position] and **trusted**." (12:54)

إِنَّا أَرْسَلْنَاكَ بِالْحُقْقِ بَشِيرًا وَنَذِيرًا (آل عمران - 119)

Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a **warn**er, (2:119)

وَقُلْ إِنِّي أَنَا الْنَّذِيرُ الْمُبِينُ (آل حمزة - 89)

And say, "Indeed, I am the clear **warn**er" - (15:89)

Moses / Aaron

مُوسَى / هَرُونٌ

You will notice that some names of Prophets and Messengers (peace and blessings be on all of them) are given in pairs. The reason for that is that they are very commonly used together in the Quran. Having said that, it does not mean that they are exclusively used in this manner. You will still see them used in the Quran separately.

وَلَقَدْ عَاتَيْنَا مُوسَى وَهَرُونَ الْفُرْقَانَ وَضِيَاءً (آل الأنبياء - 48)

And We had already given **Moses** and **Aaron** the criterion and a light. (21:48)

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَرُونَ إِلَى فِرْعَوْنَ وَمَلَائِيْهِ (آل يونس - 75)

Then We sent after them **Moses** and **Aaron** to Pharaoh and his establishment (10:75)

Abraham/ Ishmael

إِبْرَاهِيمٌ (إِبْرَاهِيمٌ) / إِسْمَاعِيلٌ

The name of Abraham was written in the Quran in two ways. First, without using **إِبْرَاهِيمٌ** like that which is only found in surah Al-Baqara.

Second, and in the rest of the Quran, it was written with **إِبْرَاهِيمٌ** like that. It is, therefore, important to know that both refer to the same person, and they are pronounced exactly the same according to Hafs 'an 'Asim. The absence or existence of the **إِ** is to indicate that in other Qira'at like that of Hisham 'an ibn 'amer, it is pronounced differently.

وَإِذْ أَبْتَلَنَا إِبْرَاهِيمَ رَبُّهُ وَبِكَلِمَاتٍ فَأَتَمَهُنَّ

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 عِمْرَانَ (آل عمران - 33)

Indeed, Allah 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 (آل عمران - 84)

Say, "We have believed in Allah 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 (آل عمران - 33)

Indeed, Allah chose Adam and **Noah** and the family of Abraham and the family of 'Imran (3:33)

قِيلَ يَئْنُوْحُ أَهْبِطْ بِسَلَمٍ مِّنَ وَبَرَكَاتٍ عَلَيْكَ (هود - 48)

It was said, "O **Noah**, disembark in security from Us and blessings upon you (11:48)

Joseph

يُوسُف

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا (يوسف - 4)

[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 عَائِدٌ لِلْسَّابِلِينَ (يوسف - 7)

Certainly were there in **Joseph** and his brothers signs for those who ask, (12:7)

لُوط

Lot

فَلَمَّا جَاءَهُ أَهْلَ لُوطٍ الْمُرْسَلُونَ (الحجر - 61)

And when the messengers came to the family of **Lot**, (15:61)

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحْشَةَ وَأَنْتُمْ تُبْصِرُونَ (النحل - 54)

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

(المَسِيحُ) عِيسَى ابْنُ مَرْيَمٍ

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَاتَلُوهُ وَمَا صَلَبُوهُ

(النساء - 157)

And [for] their saying, "Indeed, we have killed **the Messiah, Jesus, the son of Mary**, the messenger of Allah." And they did not kill him, and they did not crucify him (4:157)

قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ (المائد - 17)

Say, "Then who could prevent Allah at all if He had intended to destroy **Messiah, the son of Mary**, (5:17)

Adam

عَادَم

وَعَلَمَ عَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ (آل عمرة - 31)

And He taught **Adam** the names - all of them. Then He showed them to the angels (2:31)

فَتَلَقَّى عَادَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ (آل عمرة - 37)

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

سُلَيْمَن

Solomon

وَمَا كَفَرَ سُلَيْمَنٌ وَلَكِنَّ الْشَّيَاطِينَ كَفَرُواً (البقرة - 102)

It was not **Solomon** who disbelieved, but the devils disbelieved, (2:102)

وَمِنْ ذُرِّيَّتِهِ دَاؤُودَ وَسُلَيْمَنٌ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَرُونَ (آلأنعام - 84)

and among his descendants, David and **Solomon** and Job and Joseph and Moses and Aaron. (6:84)

إِسْحَاق / يَعْقُوب (إِسْرَاعِيل)

Prophet Jacob was given two names in the Quran: Jacob يعقوب and Israel إسرائيل. Both names refer to the same person.

وَأُمْرَأُهُ وَقَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ (هود - 71)

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

وَءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَاعِيلَ (الإسراء - 2)

And We gave Moses the Scripture and made it a guidance for the Children of **Israel** (17:2)

David

دَاؤُود

وَلَقَدْ فَضَّلْنَا بَعْضَ الْنَّبِيِّنَ عَلَىٰ بَعْضٍ وَءَاتَيْنَا دَاؤُودَ رَبُورًا (الإسراء - 55)

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

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاؤُودَ جَالُوتَ (البقرة - 251)

So they defeated them by permission of Allah, and **David** killed Goliath, (2:251)

Zachariah

زَكَرِيَا

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ وَ زَكَرِيَا (مريم - 2)

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

John

يَحْيَى

يَزَكَرِيَا إِنَّا نُبَشِّرُكَ بِغُلَمٍ أُسْمُهُ وَ يَحْيَى (مريم - 7)

"O Zechariah, indeed We give you good tidings of a boy whose name will be **John**. (19:7)

Job

أَيُوب

وَأَيُوبَ إِذْ نَادَى رَبَّهُ وَ أَنِّي مَسَنِي الْضُّرُّ وَ أَنْتَ أَرْحَمُ الْرَّاحِمِينَ (الأنبياء - 83)

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 (man of the fish)

يُونُسُ (ذَا الْنُّونِ)

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (الصافات - 139)

And indeed, **Jonah** was among the messengers. (37:139)

وَذَا الْنُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ (الأنبياء - 87)

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

Shu'ayb (Midian)

شَعِيبٌ (مَدْيَن)

Some Prophets (peace be upon them) were mentioned in the Quran along with the name of their tribe like مَدْيَن being the name of Shu'ayb's people. In the coming three entries, you will notice that the name of the tribe of each prophet is give between brackets.

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَقُومُ أَعْبُدُوا آلَّهَ (الأعراف - 85)

And to [the people of] Madyan [We sent] their brother **Shu'ayb**. He said, "O my people, worship Allah; (7:85)

Salih (Thamud)

صَلِحٌ (ثَمُود)

وَإِلَى ثَمُودَ أَخَاهُمْ صَلِحًا قَالَ يَقُومُ أَعْبُدُوا آلَّهَ (هود - 64)

And to Thamud [We sent] their brother **Salih**. He said, "O my people, worship Allah; (11:61)

Hud ('Aad)

هُودٌ (عَادٌ)

وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقُومُ أَعْبُدُوا آلَّهَ (هود - 50)

And to 'Aad [We sent] their brother **Hud**. He said, "O my people, worship Allah; (11:50)



List FOUR

Allah's signs & blessings

English	Arabic
Sign/ verse	ءَايَةٌ (ءَايَاتٍ)
The Quran	الْقُرْآن
The Gospel	الْإِنجِيل
The Torah	الْتَّوْرَة
Livestock	أَنْعَامٌ
Mountain(s)	جَبَلٌ (جِبالٌ)
Sea/ River	بَحْرٌ
River(s)	نَهَرٌ (أَنْهَرٌ)
Sun	شَمْسٌ
Moon	قَمَرٌ
Night	لَيْلٌ
Daytime	نَهَارٌ
Earth	أَرْضٌ
Heavens/ Sky	سَمَاءٌ (سَمَوَاتٌ)
Favors	ءَالَاءٌ
Favor/ Bounty	نِعْمَةٌ
Favor/ Grace	فَضْلٌ
Water	مَاءٌ

List 4-11 – Discussion

Sign(s) / verse(s)	ءَايَةٌ (ءَايَاتٍ)
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وَلَوْ جَاءَتْهُمْ كُلُّ عَائِيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ (يونس - 97)

Even if every **sign** should come to them, until they see the painful punishment. (10:97)

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ عَائِيَتٍ بَيِّنَاتٍ ﷺ (البقرة - 99)

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

The Quran

الْقُرْآن

وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ (التوبه - 111)

[It is] a true promise [binding] upon Him in the Torah and the Gospel and **the Qur'an**. (9:111)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ (البقرة - 185)

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

The Gospel

الْإِنْجِيل

وَلِيَحُكُمُ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ح (المائدة - 47)

And let the People of the **Gospel** judge by what Allah has revealed therein. (5:47)

وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ (التوبه - 111)

[It is] a true promise [binding] upon Him in the Torah and **the Gospel** and the Qur'an. (9:111)

الشّورَة

The Torah

وَلَوْ أَنَّهُمْ أَقَامُوا الْتَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ (المائدة - 66)

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

وَعْدًا عَلَيْهِ حَقًّا فِي الْتَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْءَانِ (آل عمران - 111)

[It is] a true promise [binding] upon Him in **the Torah** and the Gospel and the Qur'an. (9:111)

أَنْعَمٌ

Livestock

وَالْأَنْعَمُ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعٌ (النحل - 5)

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

أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ (الفرقان - 44)

They are not except like **livestock**. Rather, they are [even] more astray in [their] way. (25:44)

جَبَلٌ (جِبَالٌ)

وَإِذْ نَتَقَبَّلُ الْجَبَلَ فَوَقْهُمْ كَانُوا وُظَّلَّةً (الأعراف - 171)

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 (طه - 105)

And they ask you about **the mountains**, so say, "My Lord will blow them away with a blast. (20:105)

Sea / River

بَحْر

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.

وَالْفُلَكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ (الحج - 65)

and the ships which run through **the sea** by His command (22:65)

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أَجَاجٌ (الفرقان - 53)

And it is He who has released [simultaneously] the **two seas**, one fresh and sweet and one salty and bitter, (25-53)

River(s)

نَهَرٌ (أَنْهَرٌ)

Unlike بَحْر which has a broader meaning, the word نَهَر 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.

كِلَتَا الْجَنَّتَيْنِ إَتَّقْتَلَاهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَرَنَا خِلَالَهُمَا نَهَرًا (الكهف - 33)

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)

إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَنَهَرٍ (القرآن - 54)

Indeed, the righteous will be among in gardens and **rivers**, (54:54)

Sun

شَمْسٌ

أَقِمِ الصَّلَاةَ لِدُلُوكِ الْشَّمْسِ إِلَى غَسِقِ الْلَّيلِ (الإسراء - 78)

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

قَمَرٌ

Moon

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ﴿الأنبياء - 33﴾

And it is He who created the night and the day and the sun and the **moon**; (21:33)

وَالْقَمَرٌ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿يس - 39﴾

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

Night

لَيْلٌ

وَعَائِيَةٌ لَهُمْ الَّيْلُ نَسْلَخُ مِنْهُ التَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿يس - 37﴾

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 الَّيْلُ سَابِقُ النَّهَارِ ﴿يس - 40﴾

It is not allowable for the sun to reach the moon, nor does **the night** overtake the day, (36:40)

Daytime

نَهَارٌ

وَعَائِيَةٌ لَهُمْ الَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿يس - 37﴾

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 الَّيْلُ سَابِقُ النَّهَارِ ﴿يس - 40﴾

It is not allowable for the sun to reach the moon, nor does the night overtake **the day**, (36:40)

أَرْضٌ

Earth

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا (الشعراء - 24)

The Lord of the heavens and **earth** and that between them, (26:24)

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ (ص - 26)

"O David, indeed We have made you a successor upon **the earth**, (38:26)

Heavens/ Sky

سَمَاء (سَمَوَاتٍ)

وَمَا حَلَقْنَا أَلْسَمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطِلًا (ص - 27)

And We did not create **the heaven** and the earth and that between them aimlessly. (38:27)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَلْعَزِيزُ الْغَفَّارُ (ص - 66)

Lord of **the heavens** and the earth and whatever is between them, the Exalted in Might, the Most Forgiving." (38:66)

Favors

ءَالَّاءُ

فَإِذْ كُرِّرَوا عَالَاءً اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ (الأعراف - 69)

So remember the **favors** of Allah that you might succeed. (7:69)

فَبِأَيِّ عَالَاءٍ رَبِّكَ تَتَمَارَى (النجم - 55)

Then which of the **favors** of your Lord do you doubt? (53:55)

Favor

نِعْمَةٌ

وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (البقرة - 211)

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

وَإِذْ كُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ (المائدة - 7)

And remember the **favor** of Allah upon you and His covenant with which He bound you (5:7)

Favor/ Bounty

فضل

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَلَكُنْتُم مِّنَ الْخَسِيرِينَ (البقرة - 64)

And if not for the **favor** of Allah upon you and His mercy, you would have been among the losers. (2:64)

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (البقرة - 105)

and Allah is the possessor of great **bounty**. (2:105)

Water/ Rain

ماء

فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الْثَمَرَاتِ (الأعراف - 57)

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

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا أَفَلَا يُؤْمِنُونَ (الأنبياء - 30)

and made from **water** every living thing? Then will they not believe? (8:11)



List FIVE

Deen

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

List 5-11 – Discussion

Religion

دین

إِنَّ الَّذِينَ عِنْدَ اللَّهِ أَلْإِسْلَامُ^{فَقَدْ} (آل عمران - 19)

Indeed, **the religion** in the sight of Allah is Islam. (3:19)

هُوَ أَجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ (الحج - 78)

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 جَامِعٌ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَعْذِنُوهُ^ج (النور - 62)

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

يَا أَيُّهَا الْمَلَوُءُوا أَفْتُوْنِي فِي أَمْرٍ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشَهُّدُونِ

(النحل - 32)

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 (الشعراء - 151)

And do not obey the **order** of the transgressors, (26:151)

Matters/ affairs/ commands

أُمُورٌ

Though the word أُمور is the plural of أَمْر 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 Quran.

وَاصْبِرْ عَلَىٰ مَا آتَاهُكَ إِنَّ ذَلِكَ مِنْ عَزْمٍ الْأُمُورِ (لقمان - 17)

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

وَإِلَىٰ اللَّهِ عَلِيقَةُ الْأُمُورِ (لقمان - 22)

And to Allah will be the outcome of [all] **matters**. (31:22)

Prayer

صلوة / صلوة

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

(البقرة - 3)

Who believe in the unseen, establish **prayer**, and spend out of what We have provided for them, (2:3)

قُلْ إِنَّ الصَّلَاةَ وَنُسُكُّي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (الأعراف - 162)

Say, "Indeed, my **prayer**, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (6:162)

(Zakah) Charity

زَكَوة

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الْزَّكُوَةَ وَأْرَكُعُوا مَعَ الرَّكِعَيْنَ (البقرة - 43)

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

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الْزَّكُوَةَ وَالَّذِينَ هُمْ بِإِيمَانِنَا

يُؤْمِنُونَ (الأعراف - 156)

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

Truth/ Right

حَقٌّ

وَمِنْ قَوْمٍ مُوسَىٰ أُمَّةٌ يَهُدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ (الأعراف - 159)

And among the people of Moses is a community which guides by **truth** and by it establishes justice. (7:159)

وَمِنْ خَلْقَنَا أُمَّةٌ يَهُدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ (الأعراف - 181)

And among those We created is a community which guides by **truth** and thereby establishes justice. (7:181)

Falsehood

بَاطِلٌ

لِيُحَقَّ الْحُقْقَ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ (الأنفال - 8)

That He should establish the truth and abolish **falsehood**, even if the criminals disliked it. (8:8)

وَقُلْ جَاءَ الْحُقْقَ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (الإسراء - 81)

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 (الفاتحة - 2)

[All] **praise** is [due] to Allah, Lord of the worlds - (1:2)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ (الحجر - 98)

So exalt [Allah] with **praise** of your Lord and be of those who prostrate [to Him]. (15:98)

Wisdom/ Prophethood

حِكْمَةٌ

وَقَاتَلَ دَاوُدُ جَالُوتَ وَءَاتَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ﴿٢٥١﴾

(البقرة - 251)

and David killed Goliath, and Allah gave him the kingship and **prophethood** and taught him from that which He willed. (2:251)

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

(البقرة - 269)

He gives **wisdom** to whom He wills, and whoever has been given **wisdom** has certainly been given much good. (2:269)

Piety/ fear of Allah

تَقْوِيٌّ

وَتَعَاوَنُوا عَلَى الْإِثْمِ وَلَا تَعَاوَنُوا عَلَى الْإِيمَانِ وَالْعُدُوُانِ ﴿السَّائِدَة - ٢﴾

And cooperate in righteousness and **piety**, but do not cooperate in sin and aggression. (5:2)

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ الْتَّقْوَىٰ ﴿البقرة - 197﴾

And take provisions, but indeed, the best provision is **fear of Allah**. (2:197)

Witness(es)/ Martyrs

شَهِيدٌ (شُهَدَاءُ)

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

إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿النساء - 33﴾

Indeed Allah is ever, over all things, a **Witness**. (4:33)

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (البقرة - 143)

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 وَيَتَخَذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ (آل عمران: 140)

so that Allah may make evident those who believe and [may] take to Himself from among you **martyrs** - and Allah does not like the wrongdoers (3:140)

Clear مُبِينٌ

وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُو لَكُمْ عَدُوٌّ مُبِينٌ (البقرة - 208)

and do not follow the footsteps of Satan. Indeed, he is to you a **clear** enemy. (2:208)

إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًا مُبِينًا (النساء - 101)

Indeed, the disbelievers are ever to you a **clear** enemy. (4:101)

Light نُورٌ

قَدْ جَاءَكُم مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (المائدة - 15)

There has come to you from Allah a **light** and a clear Book. (5:15)

إِنَّا أَنْزَلْنَا الْتَّوْرَةَ فِيهَا هُدَىٰ وَنُورٌ (المائدة - 44)

Indeed, We sent down the Torah, in which was guidance and **light**. (5:44)

سَلَام

Peace

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِعَيْتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ (الأنعام - 54)

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 الْسَّلَامِ (المائدة - 16)

By which Allah guides those who pursue His pleasure to the ways of peace (5:16)

مُلْك

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا (المائدة - 17)

And to Allah belongs the dominion of the heavens and the earth and whatever is between them. (5:17)

وَقَتَلَ دَاوُودُ جَالُوتَ وَءَاتَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ (آل عمرة - 251)

And David killed Goliath, and Allah gave him the kingship and prophethood
(2:251)

سُلْطَان

وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا (النساء - 91)

And those - We have made for you against them a clear authorization. (4:91)

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا (الحج - 71)

And they worship besides Allah that for which He has not sent down authority
(22:71)



List SIX

Faith

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

List 6-11 – Discussion

god/ deity (deities) إِلَهٌ (إِلَهَاتٌ)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُّومُ (آل عمران - 2)

Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence. (3:2)

قَالُواْ نَعْبُدُ إِلَهَكُمْ وَإِلَهَنَا وَإِلَهَ أَبَاهِكُمْ وَأَبَاهِنَا وَإِلَهَ مَعِيلٍ وَإِلَهَ سَحَّارٍ وَاحِدًا

(البقرة - 133)

They said, "We will worship your **God** and the **God** of your fathers, Abraham and Ishmael and Isaac - one **God**. (133)

إِنَّكُمْ لَتَشْهُدُونَ أَنَّ مَعَ اللَّهِ إِلَهًاٌ أُخْرَىٌ قُلْ لَاَ شَهَدُ (الأنعام - 19)

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

One وَاحِد

قَالُوا نَعْبُدُ إِلَهًا كَوَافِرُكُمْ وَإِلَهًا مِنْ أَنْتُمْ فَنَحْنُ نَعْبُدُ إِلَهًا وَاحِدًا

(القـة - 133)

They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. (2:133)

وَمَا أُمِرْوًا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا (التوبه - 31)

And they were not commanded except to worship one God; (9:31)

One/ Anyone **أَحَدٌ**

قُلْ هُوَ اللَّهُ أَحَدٌ (الإخلاص - 1)

Say, "He is Allah, [who is] One, (112:1)

الَّذِينَ يُبَلِّغُونَ رِسْلَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهُ ﷺ (الأحزاب - 39)

[Allah praises] those who convey the messages of Allah and fear Him and do not fear **anyone** but Allah. (33:39)

Associate(s) / partner(s)

شَرِيكٌ (شُرَكَاء)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ
(الأنعام - 163)

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (162) No **partner** has He. (6:163)

فَلَمَّا آتَاهُمَا صَلِحًا جَعَلَ لَهُ وَشُرَكَاءَ فِيمَا آتَاهُمَا
(الأعراف - 190)

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
(الأنعام - 100)

But they have attributed to Allah **partners** - the jinn, while He has created them (6:100)

Unseen

غَيْبٌ

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَا سَتَكْثُرُ مِنَ الْخَيْرِ وَمَا مَسَّنِي السُّوءُ
(الأعراف - 188)

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

قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ
(البقرة - 33)

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

Witnessed (visible)

شَهَادَةٌ

ثُمَّ تُرَدُّونَ إِلَى عَلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبَّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (الجمعة - 8)

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)

عَلِمُ الْغَيْبِ وَالشَّهَدَةِ الْكَبِيرُ الْمَتَعَالُ (الرعد - ٩)

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

Throne

عَرْشٌ

الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى (طه - ٥)

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

لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (آل عمران - ١٢٩)

there is no deity except Him. On Him I have relied, and He is the Lord of the Great **Throne**."
(9:129)

Book(s)

كِتَبٌ (كُتُبٌ)

ذَلِكَ الْكِتَبُ لَا رَيْبٌ فِيهِ هُدَى لِلْمُتَّقِينَ (آل عمرة - ٢)

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

وَأَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ رَّبِّكَ (الكهف - ٢٧)

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

كُلُّ عَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُسُلِهِ
(آل عمرة - 285)

All of them have believed in Allah and His angels and His **books** and His messengers
(2:285)

Word(s)

كَلْمَةً (كَلْمَاتٍ)

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلْمَةً الْكُفَّرِ وَكَفَرُوا (آل عمرة - 74)

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

يَمْرِئُمْ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

(آل عمران - 45)

"O Mary, indeed Allah 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 اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (يونس - 64)

No change is there in the **words** of Allah. That is what is the great attainment. (10:64)

Angel(s)

مَلَكٌ (مَلَكِيَّة)

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ (الأنعام - 8)

And they say, "Why was there not sent down to him an **angel**?" (6:8)

وَإِذْ قُلْنَا لِلْمَلَكِيَّةِ أَسْجُدُوا لِإِلَّا إِبْلِيسَ (الكهف - 50)

And [mention] when We said to the **angels**, "Prostrate to Adam," and they prostrated, except for Iblees. (18:50)

Covenant/ Pledge

عَهْد

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ (البقرة - 27)

Who break the **covenant** of Allah after contracting it and sever that which Allah has ordered to be joined (2:27)

وَأَوْفُوا بِعَهْدِي أُولَئِكَمْ وَإِيَّاهُ فَارْهَبُونِ (البقرة - 40)

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

Covenant

مِيثَاق

وَإِذْ أَخْذَنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ (البقرة - 83)

And [recall] when We took the **covenant** from the Children of Israel, [enjoining upon them], "Do not worship except Allah; (2:83)

وَإِذْ أَخْذَنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُمْ (البقرة - 84)

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 (البقرة - 102)

But they do not harm anyone through it except by **permission** of Allah. (2:102)

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ (البقرة - 251)

So they defeated them by **permission** of Allah, and David killed Goliath, (2:251)

Satan (Devils)

شَيْطَانٌ (شَيَّاطِينٌ)

الشَّيْطَانُ يَعِدُكُمُ الْفَقَرَ وَيَأْمُرُكُم بِالْفُحْشَاءِ (البقرة - 268)

Satan threatens you with poverty and orders you to immorality, (2:268)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوا شَيَّاطِينَ الْإِنْسِينَ وَالْجِنِّ (الأعراف - 112)

And thus We have made for every prophet an enemy - **devils** from mankind and jinn, (6:112)



List SEVEN

Deeds

English	Arabic
Deeds/ actions	عَمَل (أَعْمَل)
Good/ Good deed(s)	حَسَنَة (حَسَنَات)
Bad/ misdeed(s)/ sin(s)	سَيِّئة (سَيِّئَات)
Good	خَيْر
Evil/ Worst	شَر
Sin	إِثْمٌ
Sin(s)	ذَنْب (ذُنُوب)
Blame	جُنَاح
Unlawful (forbidden)	حرَام
Permissible (halal)	حلَّل
Conversation/ Discourse	حَدِيث
Good (thing)	طَيْبٌ
Good things	طَيْبَاتٌ
Reward(s)/ Compensation	أَجْرٌ (أَجُور)

List 7-11 – Discussion

Work (Deeds)

عَمَلٌ (أَعْمَلٌ)

إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (يونس - 81)

Indeed, Allah does not amend the **work** of corrupters. (10:81)

وَلَهُمْ أَعْمَلُ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ (المؤمنون - 63)

and they have [evil] **deeds** besides disbelief which they are doing, (23:63)

Good deed(s)

حَسَنَةٌ (حَسَنَاتٍ)

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

(النساء - 79)

What comes to you of **good** is from Allah, but what comes to you of evil, [O man], is from yourself. (4:79)

إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ (هود - 114)

Indeed, **good deeds** do away with misdeeds. (11:114)

Evil/ sin

سَيِّئَاتٍ (سَيِّئَاتٍ)

وَإِنْ تُصِبُّهُمْ سَيِّئَةً يَقُولُواْ هَذِهِ مِنْ عِنْدِكَ (النساء - 78)

and if **evil** befalls them, they say, "This is from you." (4:78)

وَلَيْسَتِ الْتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدُهُمُ الْمَوْتُ

(النساء - 18)

But repentance is not [accepted] of those who [continue to] do **evil deeds** up until, when death comes to one of them, (4:18)

Good

خَيْرٌ

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (القصص - 24)

"My Lord, indeed I am, for whatever **good** You would send down to me, in need." (28:24)

إِنَّ خَيْرَ مَنِ اسْتَعْجَرَتِ الْقَوِيُّ الْأَمِينُ (القصص - 26)

Indeed, the **best** one you can hire is the strong and the trustworthy." (28:26)

Evil/ Worst

شَرٌّ

هَذَا وَإِنَّ لِلظَّاغِنِينَ لَشَرٌّ مَّا بِهِ (ص - 55)

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

إِنَّ شَرَ الدَّوَابِ عِنْدَ اللَّهِ الصُّمُ الْبُكُمُ الَّذِينَ لَا يَعْقِلُونَ (الأنفال - 22)

Indeed, the **worst** of living creatures in the sight of Allah 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 (البقرة - 203)

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 أَتَقِ اللهُ أَحَدَّهُ الْعَزَّةُ بِالْإِثْمِ (البقرة - 206)

And when it is said to him, "Fear Allah," pride in the **sin** takes hold of him. (2:206)

ذَنْبٌ (ذُنُوبٌ)

Sin(s)

غَافِرٌ الذَّنْبِ وَقَابِلٌ التَّوْبِ شَدِيدٌ الْعِقَابِ ذِي الْطَّوْلِ ﷺ
(غافر - 3)

The forgiver of **sin**, acceptor of repentance, severe in punishment, owner of abundance.
(40:3)

رَبَّنَا إِنَّا ءَامَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﷺ
(آل عمران - 16)

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)

Blame

جُناحٌ

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ﷺ
(البقرة - 198)

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

وَمَنِ ابْتَغَيْتُ مِمَّنْ عَرَلَتْ فَلَا جُنَاحٌ عَلَيْكَ ﷺ
(الأحزاب - 51)

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)

حرام

وَلَا تَقُولُوا لِمَا تَصِفُ الْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا
عَلَى اللَّهِ الْكَذِبَ ﷺ
(التحل - 116)

And do not say about what your tongues assert of untruth, "This is lawful and this is **unlawful**," to invent falsehood about Allah. (16:116)

حلل

Permissible (Halal)

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا
عَلَى اللَّهِ الْكَذِبَ (النحل - 116)

And do not say about what your tongues assert of untruth, "This is **lawful** and this is unlawful," to invent falsehood about Allah. (16:116)

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا حُطُومَاتِ الشَّيْطَانِ (البقرة - 168)

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

حدیث

Conversation/ Discourse

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ (النساء - 140)

so do not sit with them until they enter into another **conversation**. (4:140)

فَلَعَلَّكُمْ بَخِعُونَ نَفْسَكُمْ عَلَى إِثْرِهِمْ إِن لَمْ يُؤْمِنُوا بِهَذَا حَدِيثَ أَسْفًا
(الكهف - 6)

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

طيب

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةً طَيِّبَةً (إِبْرَاهِيم - 24)

Have you not considered how Allah presents an example, [making] a **good** word like a **good** tree, (14:24)

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا حُطُومَاتِ الشَّيْطَانِ (البقرة - 168)

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 كُلُّا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَآشْكُرُوا لِلَّهِ (البقرة - 172)

O you who have believed, eat from the **good things** which We have provided for you and be grateful to Allah (2:172)

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ (البقرة - 267)

O you who have believed, spend from the **good things** which you have earned (2:267)

Reward(s)/
Compensation

أَجْرٌ (أُجُور)

لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ (آل عمران - 172)

For those who did good among them and feared Allah is a great **reward** - (3:172)

وَإِنَّمَا تُوَفَّونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ (آل عمران - 185)

and you will only be given your [full] **compensation** on the Day of Resurrection. (3:185)

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ (فاطر - 30)

That He may give them in full their **rewards** and increase for them of His bounty. (35:30)



List EIGHT

The Last Day

English	Arabic
Day(s)	يَوْمٌ (أَيَّامٌ)
That day, then	يَوْمَ إِذٍ
Resurrection	الْقِيَمَةُ
An hour (The Hour)	السَّاعَةُ
Term	أَجَلٌ
Specific	مُسَمًّى
Account	حِسَابٌ
The Hereafter	الْآخِرَةُ
Forever, ever	أَبَدًا
End	عَاقِبَةٌ
Hell Fire, hell	جَهَنَّمٌ / نَارٌ
Woe to	وَيْلٌ
Penalty	عِقَابٌ
Punishment	عَذَابٌ
Painful	أَلَيمٌ
Reward/ Recompense	جَزَاءٌ
Reward	ثَوَابٌ
Paradise/ gardens	جَنَّةٌ (جَنَّتُ)

List 8-11 – Discussion

Day(s)	يَوْمٌ (أَيَّامٌ)
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The word يَوْمٌ is mostly used in the Quran 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’ except¹ when it is followed by the word الْآخِرُ, then it would mean ‘*the Day of Judgment*’. Study the following examples:

مَلِكِ يَوْمِ الْدِينِ (الفاتحة - 4)

Sovereign of the **Day** of Recompense. (1:4)

قَالُوا لَا طَاقَةَ لَنَا إِلَيْهِ يَوْمٌ بِجَاهُولَتِ وَجُنُودِهِ (البقرة - 249)

they said, "There is no power for us **today** against Goliath and his soldiers."

وَمِنَ النَّاسِ مَنْ يَقُولُ إِيمَانًا بِاللَّهِ وَبِإِلَيْهِ يَوْمٌ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

(البقرة - 8)

And of the people are some who say, "We believe in Allah and **the Last Day**," but they are not believers.

وَقَالُوا لَنَ تَمَسَّنَا النَّارُ إِلَّا أَعْيَاماً مَعْدُودَةً (البقرة - 80)

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

¹ Another exception is found in Surah Al-Ma'arij, 44: ذَلِكَ الْيَوْمُ أَلَّذِي كَانُوا يُوعْدُونَ Where Allah uses the word **اليوم** to refer to the Day of Judgment, rather than the meaning ‘today’

That day/ then

يَوْمَِنْ

وَالْوَزْنُ يَوْمَِنْ الْحُقْقُ (الأعراف - 8)

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

* وَرَكَنَّا بَعْضَهُمْ يَوْمَِنْ يَمْوْجُ فِي بَعْضٍ (الكهف - 99)

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

Resurrection

قيمة

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (البقرة - 113)

But Allah 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 (النساء - 87)

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

An hour (The Hour)

(السَّاعَةُ)

When the word سَاعَة 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 يَحْسِرَنَا (الأعراف - 31)

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 (الأعراف - 34)

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 **سَاعَة** (hour), but the actual meaning is ‘a certain period of time’:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنَصَارِ الَّذِينَ أَتَبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ (التوبه - 117)

Allah 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 (الأعراف - 34)

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
(الأعراف - 135)

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 وَأَجَلُ مُسَمَّى عِنْدَهُ (الأనعام - 2)

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

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُم بِدِينِ إِلَى أَجَلٍ مُسَمَّى فَأْكُثُرُوهُ
(البقرة - 282)

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

Account

حساب

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (آل عمران - 202)

Those will have a share of what they have earned, and Allah is swift in **account**.
(2:202)

وَمَن يَكُفُرُ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (آل عمران - 19)

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

The Hereafter

الآخرة

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (آل عمران - 4)

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)

وَلَقَدِ اصْطَفَيْنَا فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (آل عمران - 130)

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 يَمُوسَى إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا (المائدة - 24)

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 الْأَنْهَرُ خَالِدِينَ فِيهَا أَبَدًا (التوبه - 100)

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

عَقِبَةٌ

End

فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَقِبَةُ الْمُكَذِّبِينَ (آل عمران - 137)

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

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَقِبَةُ الْمُكَذِّبِينَ

(الأنعام - 11)

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

Hell Fire, Hell

جَهَنَّمٌ / نَارٌ

مَتَاعٌ قَلِيلٌ ثُمَّ مَا وَنِعْمَ جَهَنَّمٌ وَبَئْسَ الْمِهَادُ (آل عمران - 197)

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

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَرَيَّتَعَدَ حُدُودَهُ وَيُدْخِلُهُ نَارًا خَلِدًا فِيهَا

(النساء - 14)

And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the **Fire** to abide eternally therein, (4:14)

Woe to

وَيْلٌ

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ (مريم - 37)

so **woe to** those who disbelieved - from the scene of a tremendous Day. (19:37)

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

(البقرة - 79)

So **woe to** those who write the "scripture" with their own hands, then say, "This is from Allah," (2:79)

عِقَاب

Penalty

إِن كُلَّ إِلَّا كَذَبَ الرُّسُلَ فَحَقٌّ عِقَابٌ (ص - 14)

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

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (المائدة - 98)

Know that Allah is severe in **penalty** and that Allah is Forgiving and Merciful. (5:98)

Punishment

عَذَاب

لَهُمْ فِي الدُّنْيَا خِزْنٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (البقرة - 114)

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 (الأعراف - 15)

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 (يونس - 4)

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 (البقرة - 178)

But whoever transgresses after that will have a **painful** punishment. (2:178)

Reward/ Recompense

جَزَاء

وَالَّذِينَ كَسَبُوا الْسَّيِّئَاتِ جَزَاءٌ سَيِّئَةٌ بِمِثْلِهَا وَتَرْهِقُهُمْ ذِلْلَةٌ (يونس - 27)

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 جَرَأَةٌ حَسَنَىٰ ﷺ (الكهف - 88)

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

Reward

ثواب

وَالْبَاقِيَاتُ الْصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًا (مريم - 76)

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

وَمَنْ يُرِدُ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا (آل عمران - 145)

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

Paradise/ gardens

جَنَّةٌ (جَنَّتٍ)

فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ﷺ (آل عمران - 185)

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

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا مُؤْمِنَهُرٌ ﷺ (البقرة - 25)

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)



List NINE

The Present Life

English	Arabic
This world (present life)	الدُّنْيَا
Worlds	عَالَمٰيْن
Wealth	أَمْوَال
House	بَيْت
The Ka'ba	الْبَيْت
Home(s)	دار (دِيَر)
Provision/ enjoyment	مَتَاع
Place, in place of	مَكَان
City/ Town	قَرْيَة
Cities/ Towns	قُرَى
City	مَدِينَة
Madinah/ the city	الْمَدِينَة
Way(s)	سَبِيل (سُبُل)
Path	صِرَاط
Mosque(s)	مَسْجِد (مَسَاجِد)
Trial	فِتْنَة
Meeting	لِقَاء

List 9-11 – Discussion

This world (current life)

الْدُّنْيَا

أُولَئِكَ الَّذِينَ أَشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ (آل عمران - 86)

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

وَلَقَدِ اصْطَفَيْنَا فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (آل عمران - 130)

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

Worlds

عَالَمِينَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الفاتحة - 2)

[All] praise is [due] to Allah, Lord of the **worlds** (1:2)

إِذْ قَالَ لَهُ وَرَبُّهُ وَأَسْلِمَ قَالَ أَسْلَمَتُ لِرَبِّ الْعَالَمِينَ (آل عمران - 131)

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 تُغْنِيَنَّهُمْ أَمْوَالُهُمْ وَلَا أُولَئِكُمْ مِنَ اللَّهِ شَيِئًا

(آل عمران - 10)

Indeed, those who disbelieve - never will their **wealth** or their children avail them against Allah at all. (3:10)

وَلَنَبْلُونَنَّكُم بِشَيْءٍ مِنَ الْخُوفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمَرَاتِ (آل عمران - 155)

And We will surely test you with something of fear and hunger and a loss of **wealth** and lives and fruits, (2:155)

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 وَلِوَالِدَيَ وَلِمَنْ دَخَلَ بَيْتَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

(نوح - 28)

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 وَنَجِّنِي مِنْ فِرْعَوْنَ (التحريم - 11)

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

لَا يَلْفِ قُرَيْشٌ ۝ إِلَّا لِفِهِمْ رِحْلَةَ الشَّتَاءِ وَالصَّيفِ ۝ فَلْيَعْبُدُوا رَبَّ هَذَا

الْبَيْت (قریش - 1-3)

For the accustomed security of the Quraysh - (1) Their accustomed security [in] the caravan of winter and summer - (2) Let them worship the Lord of this **House**, (3) (106:1-3)

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَأَتَخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلَّى

(البقرة - 125)

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

دار (دِير)

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ (الأنعام - 127)

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)

فَأَخْذَتْهُمُ الْرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ (الأعراف - 91)

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

أَلَمْ تَرِ إِلَى الَّذِينَ خَرَجُوا مِن دِيرِهِمْ وَهُمُ الْوُفُّ (آل عمرة - 243)

Have you not considered those who left their **homes** in many thousands, (2:243)

Provision/ enjoyment

متَاع

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ (التوبه - 38)

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

يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُمْ مَتَاعُ الْحَيَاةِ الدُّنْيَا (يونس - 23)

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

Place, in place of

مَكَان

فَحَمَلَتْهُ فَأَنْتَبَذَتْ بِهِ مَكَانًا قَصِيبًا (إبراهيم - 17)

So she conceived him, and she withdrew with him to a remote **place**. (14:17)

وَإِذَا بَدَّلْنَا عَائِيَةً مَكَانًا عَائِيَةً وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٌ
(النحل - 101)

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

قرية

City/ Town

وَإِذْ قُلْنَا أَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغْدًا (البقرة - 58)

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

أَوْ كَالَّذِي مَرَ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَّةٌ عَلَى عُرُوشِهَا (البقرة - 259)

Or [consider such an example] as the one who passed by a **township** which had fallen into ruin. (2:259)

قرى

Cities/ Towns

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا ^ج (الأنعام - 92)

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 مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ (الأنعام - 131)

That is because your Lord would not destroy the **cities** for wrongdoing while their people were unaware. (6:131)

مدينة

City

Unlike the word **الْكَبِيت** which only refers to 'Ka'ba', the word **المدينة** (with the definite article (-)) can refer to both: 'Madinah', the City of the Prophet (peace be upon him), and also the definite noun: 'the city', which would then refer to a certain city depending on the context of the aya.

إِنَّ هَذَا لَمَكْرٌ مَكْرُومٌ فِي الْمَدِينَةِ لِتُخْرِجُوا أَهْلَهَا ﷺ (الأعراف - 123)

Indeed, this is a conspiracy which you conspired in the **city** to expel therefrom its people.
(7:123)

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ أُمْرَأٌ أَعْزِيزٌ تُرَادُ فَتَنَاهَا عَنْ نَفْسِهِ ﷺ (يوسف - 30)

And women in the **city** said, "The wife of al-'Azeez is seeking to seduce her slave boy; (12:30)

Madinah/ the city

الْمَدِينَةُ

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ ﷺ (التوبه - 101)

and [also] from the people of **Madinah**. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, (9:101)

يَقُولُونَ لِئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ﷺ (المنافقون - 8)

They say, "If we return to **al-Madinah**, the more honored [for power] will surely expel therefrom the more humble." (63:8)

Way(s)

سَبِيلٌ (سُبُلٌ)

أَتَخْذُوا أَيْمَنَهُمْ جُنَاحًا فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ﷺ (المنافقون - 2)

They have taken their oaths as a cover, so they averted [people] from the **way** of Allah. (63:2)

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (القلم - 7)

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 سَاطِاتٍ ۝ لِتَسْلُكُوا مِنْهَا سُبُلًا فِي جَاجَانَ

(نوح - 20-19)

And Allah has made for you the earth an expanse (19) That you may follow therein **roads** of passage! " (71:19-20)

Path

صِرَاطٍ

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (الفاتحة - 6)

Guide us to the straight **path** - (1:6)

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (المؤمنون - 73)

And indeed, you invite them to a straight **path**. (23:73)

Mosque(s)

مَسْجِدٍ (مَسَاجِدٍ)

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ (البقرة - 150)

turn your face toward **al-Masjid al-Haram** (sacred mosque). (2:150)

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمِرُوا مَسَاجِدَ اللَّهِ شَهِدِينَ عَلَى أَنفُسِهِمْ بِالْكُفْرِ

(التوبه - 17)

It is not for the polytheists to maintain the **mosques** of Allah [while] witnessing against themselves with disbelief. (9:17)

Trial

فتنة

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكُفُرْ^ص (البقرة - 102)

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 لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ

(المدثر - 31)

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)

لِقاء

Meeting

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقاءِ اللَّهِ ﷺ (الأنعام - 31)

Those will have lost who deny the **meeting** with Allah, (6:31)

فَالْيَوْمَ نَنسِهِمْ كَمَا نَسْوَ لِقاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِإِيمَانِنَا يَجْحَدُونَ
(الأعراف - 51)

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)



List TEN

Relatives

English	Arabic
Relatives	ذى القربي
Parents	الوالدين
Mother	أم
Father/ O father	أب/ أبت
Forefathers/ Ancestors	عاءباء
(Spouse) Husband/ Wife	زوج
Man	رجل
Woman/ Wife	امرأة
Offspring	ذرية
Son (children)	ولد (أولاد)
Son(sons)	أبن (أبناء)
Brothers	إخوان
Guardian/ Supporter	ولي (أولياء)
Male	ذكر
Female	أنثى

List 10-11 – Discussion

Relatives

ذى القربي

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَى وَالْيَتَامَى

(النساء – 36)

Worship Allah and associate nothing with Him, and to parents do good, and to **relatives**, orphans,
(4:36)

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرْبَى فَلِلَّهِ وَلِرَسُولِهِ وَلِذِي الْقُرْبَى (الحشر – 7)

And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near **relatives** (59:7)

Parents

الوالدين

وَإِذْ أَخْذَنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ وَبِالْوَالِدَيْنِ إِحْسَانًا (البقرة – 83)

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to **parents** do good (2:83)

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَى وَالْيَتَامَى

(النساء – 36)

Worship Allah and associate nothing with Him, and to **parents** do good, and to relatives, orphans,
(4:36)

Mother

أم

وَأَوْحَيْنَا إِلَيْ أُمِّ مُوسَى أَنَّ أَرْضِعِيهِ (القصص – 7)

And We inspired to the **mother** of Moses, "Suckle him; (28:7)

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَرِغًا (القصص – 10)

And the heart of Moses' **mother** became empty [of all else]. (28:10)

أَبٌ / أَبَتْ

Father/ O father

قَالَتْ إِنَّ أُبِي يَدْعُوكَ لِيَجْرِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا^{٢٥} (القصص - 25)

She said, "Indeed, my **father** invites you that he may reward you for having watered for us." (28:25)

قَالَتْ إِحْدَاهُمَا يَا أَبَتْ أُسْتَعْجِرُهُ إِنَّ خَيْرَ مَنِ اسْتَعْجَرَتِ الْقَوْيُ الْأَمِينُ^{٢٦} (القصص - 26)

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

وَإِذَا قِيلَ لَهُمْ أَتَبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا آتَيْنَا عَلَيْهِ^{١٧٠} (آل عمران - 170)

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our **fathers** doing/ upon." (2:170)

قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ^{٢١} (لقمان - 21)

they say, "Rather, we will follow that upon which we found our **fathers**." (31:21)

(Spouse) Husband/ Wife

زَوْج

وَقُلْنَا يَا آدَمَ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ^{٣٥} (آل عمران - 35)

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^{١٨٩}
(الأعراف - 189)

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

رَجُل

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ (يونس - 2)

Have the people been amazed that We revealed [revelation] to a **man** from among them, (10:2)

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا (الأنعام - 9)

And if We had made him an angel, We would have made him [appear as] a **man**, (6:9)

Woman/ Wife

امْرَأة / امْرَأَت

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ (النحل - 23)

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

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتْ نُوحٍ وَامْرَأَتْ لُوطٍ (التحريم - 10)

Allah presents an example of those who disbelieved: the **wife** of Noah and the **wife** of Lot. (66:10)

Offspring

ذُرِّيَّة

هُنَالِكَ دَعَا زَكَرِيَا رَبَّهُ وَقَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً (آل عمران - 38)

At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good **offspring**. (3:38)

وَلَيَخْشَى الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ (النساء - 9)

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)

وَلَد (أَوْلَاد)

وَقَالُوا أَتَخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ وَبَلْ لَهُ وَمَا فِي السَّمَاوَاتِ وَالْأَرْضِ (البقرة - 116)

They say, "Allah has taken a **son**." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. (2:116)

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ (الأنعام - 140)

Those will have lost who killed their **children** in foolishness without knowledge (6:140)

Son(s)

أَبْنَاءَ (أَبْنَاءَ)

وَإِاتَيْنَا عِيسَى اُبْنَ مَرِيمَ الْبَيْنَتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدْسِ ﷺ (آل عمران - 87)

And We gave Jesus, the **son** of Mary, clear proofs and supported him with the Pure Spirit. (2:87)

الَّذِينَ عَاهَدْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ وَكَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ﷺ (آل عمران - 146)

Those to whom We gave the Scripture know him as they know their own **sons**. (2:146)

Brothers

إِخْوَانٌ

قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ﷺ (آل عمران - 220)

Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your **brothers**. (2:220)

وَمِنْ أَبَابِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ
(الأنعام - 87)

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

وَلِيٌ (أَوْلَيَاءَ)

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحُقْقُ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِعُ أَنْ يُمْلِلَ هُوَ فَلْيُمْلِلْ
وَلِيٌ وَبِالْعَدْلِ ﷺ (آل عمران - 282)

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 أَكْفَارِينَ أَوْ لِيَأْمُرَ مِنْ دُونِ الْمُؤْمِنِينَ ﷺ (آل عمران - 28)

Let not believers take disbelievers as **allies** rather than believers. (3:28)

Male

ذَكَرٌ

مَنْ عَمِلَ صَلِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيهِنَّهُ وَحَيَاةً طَيِّبَةً ﷺ (النحل - 97)

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 صَلِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ (غافر - 40)

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 وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَى ﷺ (آل عمران - 36)

"My Lord, I have delivered a **female**." And Allah was most knowing of what she delivered, "And the male is not like the **female**. (3:36)

وَمَنْ عَمِلَ صَلِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ (غافر - 40)

but whoever does righteousness, whether **male** or **female**, while he is a believer - those will enter Paradise, (40:40)



List ELEVEN

Miscellaneous

English	Arabic
Face(s)/ Countenance	وَجْهٌ (وجوه)
Vision	أَبْصَرٌ
Breast(s) (chest(s))	صَدْرٌ (صدر)
Heart(s)	قَلْبٌ (قلوب)
Soul(s)	نَفْسٌ (أنفس)
Spirit/ Soul	رُوحٌ
Power (strength)	قُوَّةٌ
People	نَاسٌ / قَوْمٌ
Nation(s)	أُمَّةٌ (أمم)
Man (mankind)	إِنْسَانٌ
Eminent (chiefs)	مَلَأٌ
Servant(s)	عَبْدٌ (عبد)
Enemy(ies)	عَدُوٌ (عداء)
Criminals	مُجْرِمِينَ
Party / group	فَرِيقٌ / فِئَةٌ / طَائِفَةٌ

All/ Everybody /Everyone	جَمِيعٌ / أَجْمَعُونَ / أَجْمَعِينَ
Same/ Equal/ Straight	سَوَاءٌ
Name	أَسْمٌ
Companion/ Inmate	صَاحِبٌ (أَصْحَابٌ)
Pharaoh	فَرْعَوْنٌ

List 11-11 – Discussion

Face(s)/ Countenance وَجْه (وُجُوه)

ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ﷺ (الروم - 38)

That is best for those who desire the **countenance** of Allah, (30:38)

يَوْمَ تَبَيَّضُ وُجُوهٌ وَتَسُودُ وُجُوهٌ (آل عمران - 106)

On the Day [some] **faces** will turn white and [some] **faces** will turn black. (3:106)

Vision أَبْصَر

إِنَّ فِي ذَلِكَ لَعِبْرَةً لَا يُؤْلِي إِلَّا بَصَرٌ (آل عمران - 13)

Indeed in that is a lesson for those of **vision**. (3:13)

لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (الأنعام - 103)

Vision perceives Him not, but He perceives [all] **vision**; and He is the Subtle, the Acquainted. (6:103)

Breasts (chests) صُدُور (صُدُور)

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيهِ وَيَشْرَحْ صَدْرَهُ وَلِإِسْلَامٍ (الأنعام - 125)

So whoever Allah wants to guide - He expands his **breast** to [contain] Islam; (6:125)

كِتَابٌ أُنزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرجٌ مِّنْهُ لِتُنذِرَ بِهِ (الأعراف - 2)

[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 تُخْفِوا مَا فِي صُدُورِكُمْ أَوْ تُبَدِّلُوهُ يَعْلَمُهُ اللَّهُ ﷺ (آل عمران - 29)

Say, "Whether you conceal what is in your **breasts** or reveal it, Allah knows it. (3:29)

قلب (قلوب)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَا نَفَضُّوا مِنْ حَوْلِكَ ﷺ (آل عمران - 159)

And if you had been rude [in speech] and harsh in **heart**, they would have disbanded from about you. (3:159)

أَلَا بِذِكْرِ اللَّهِ تَطَمَّئِنُ الْقُلُوبُ (الرعد - 28)

Unquestionably, by the remembrance of Allah **hearts** are assured." (13:28)

Soul(s)

نفس (أنفس)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ (الإسراء - 33)

And do not kill the **soul** which Allah has forbidden, except by right. (17:33)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّوجَّلًا (آل عمران - 145)

And it is not [possible] for **one** to die except by permission of Allah at a decree determined. (3:145)

وَلَنَبْلُونَكُمْ بِشَيْءٍ مِّنَ الْحَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّمَراتِ

(البقرة - 155)

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 الْرُّوحُ مِنْ أَمْرِ رَبِّي (الإسراء - 85)

And they ask you, [O Muhammad], about the **soul**. Say, "The **soul** is of the affair of my Lord. (17:85)

وَعَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدَنَاهُ بِرُوحِ الْقَدِيسِ (البقرة - 87)

And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure **Spirit**. (2:87)

Power (strength)

فُوْدَة

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا (البقرة - 165)

And if only they who have wronged would consider [that] when they see the punishment,
that all **power** belongs to Allah (2:165)

وَأَعِدُّوا لَهُم مَا أَسْتَطَعْتُم مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ ثُرَّهُبُونَ بِهِ عَدُوَّ اللَّهِ
(الأنفال - 60)

And prepare against them whatever you are able of **power** and of steeds of war by which
you may terrify the enemy of Allah (8:60)

People

نَاسٌ / قَوْمٌ

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ (يوسوس - 2)

Have the **people** been amazed that We revealed [revelation] to a man from among them,
(10:2)

كَذَلِكَ نَجِزِي الْقَوْمَ الْمُجْرِمِينَ (يوسوس - 13)

Thus do We recompense the criminal **people** (10:13)

Nation(s)

أُمَّةً (أُمَّمَ)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ (آل عمران - 104)

And let there be [arising] from you a **nation** inviting to [all that is] good, enjoining what is
right, (3:104)

وَلَقَدْ أَرْسَلْنَا إِلَيَّ أُمَّمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ (الأنعام - 42)

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 الْأَنْسَنَ الْضُّرُّ دَعَانَا لِجَنْبِهِ (يونس - 12)

And when affliction touches **man**, he calls upon Us to [remove] an affliction that touched him, (10:12)

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْأَنْسَنُ ضَعِيفًا (النساء - 28)

And Allah 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 (الأعراف - 60)

Said the **eminent** among his people, "Indeed, we see you in clear error." (7:60)

قَالَ الْمَلَأُ مِنْ قَوْمٍ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ (الأعراف - 109)

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 فَأْتُوا بِسُورَةٍ (البقرة - 23)

And if you are in doubt about what We have sent down upon Our **Servant** [Muhammad], then produce a surah (2:23)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ (البقرة - 186)

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

عَيْنَاهَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا (الإنسان - 6)

A spring of which the [righteous] **servants** of Allah will drink; they will make it gush forth in force [and abundance]. (76:6)

عَدُوٌ (أَعْدَاءٌ)

Enemy(-ies)

وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

(آل عمران - 103)

And remember the favor of Allah upon you - when you were **enemies** and He brought your hearts together (3:103)

وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ وَلَكُمْ عَدُوٌ مُّبِينٌ (البقرة - 208)

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 (الأعراف - 55)

And thus do We detail the verses, and [thus] the way of the **criminals** will become evident. (6:55)

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشَرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ

حِجْرًا مَحْجُورًا (الفرقان - 22)

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)

طَائِفَةٌ / فِعَةٌ / فَرِيقٌ

أَفَتَظْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ

يُخْرِفُونَهُ

(البقرة - 75)

Do you covet [the hope, O believers], that they would believe for you while a **party** of them used to hear the words of Allah and then distort the Torah (2:75)

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنفُسُكُمْ أَسْتَكْبِرُتُمْ فَقَرِيقًا كَذَبْتُمْ وَفَرِيقًا
تَقْتُلُونَ (البقرة - 87)

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 فَعَةً وَأَذْكُرُوا اللَّهَ كَثِيرًا (الأفال - 45)

O you who have believed, when you encounter a **company** [from the enemy forces], stand firm and remember Allah much (8:45)

وَدَّتِ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضْلُلُنَّكُمْ وَمَا يُضْلِلُنَّ إِلَّا أَنفُسَهُمْ (آل عمران - 69)

A **faction** of the people of the Scripture wish they could mislead you. But they do not mislead except themselves, (3:69)

All / everybody	جَمِيعٍ / أَجْمَعِينَ / أَجْمَعُونَ
-----------------	-------------------------------------

أَئِنَّ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا (البقرة - 148)

Wherever you may be, Allah will bring you forth [for judgement] **all** together. (2:148)

إِنَّ الَّذِينَ كَفَرُوا وَمَا تُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ (البقرة - 161)

Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, **all together**, (2:161)

Same / soundness	سَوَاءٌ
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إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَنْذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
(البقرة - 6)

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 الْكُفَّارِ بِالْأَيْمَنِ فَقَدْ ضَلَّ سَوَاءٌ السَّبِيلِ (البقرة - 108)

And whoever exchanges faith for disbelief has certainly strayed from the **soundness** of the way. (2:108)

Name

اسم

يَزَّكِرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَمٍ أَسْمُهُ وَيَحْيَى (مريم - 7)

[He was told], "O Zechariah, indeed We give you good tidings of a boy whose **name** will be John. (19:7)

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لَّيْذَ كُرُوا أَسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ (الحج - 34)

And for all religion We have appointed a rite [of sacrifice] that they may mention the **name** of Allah over what He has provided for them (22:34)

Companion

صاحب (أَصْحَابٍ)

قَالَ لَهُو صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ

(الكهف - 37)

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 وَكَذَّبُوا بِإِيَّاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ (آل عمران - 39)

And those who disbelieve and deny Our signs - those will be **companions** of the Fire; (2:39)

Pharaoh

فرعون

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَرُونَ إِلَى فِرْعَوْنَ وَمَلَائِيْهِ (يونس - 75)

Then We sent after them Moses and Aaron to **Pharaoh** and his establishment (10:75)

وَإِذْ نَجَّانَاكُمْ مِنْ عَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ (آل عمران - 49)

And [recall] when We saved your forefathers from the people of **Pharaoh**, who afflicted you with the worst torment, (2:49)



Addendum

Broken Plurals

English	Arabic
Christians	نَصَارَىٰ
Women/ wives	نِسَاءٌ
Men	رِجَالٌ
Bones	عِظَمٌ
The dead	مَوْتَىٰ
Hands	أَيْدِيٌّ
Eyes	أَعْيُنٌ
Spouses	أَزْوَاجٌ
Inclinations/ Desires	أَهْوَاءٌ
Minds/ Understanding	أَلْبَابٌ
Doors/ Gates	أَبْوَابٌ
Oaths	أَيْمَانٌ

Addendum – Discussion

Christians

نَصَارَىٰ

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ (آل عمران - 111)

And they say, "None will enter Paradise except one who is a Jew or a **Christian**." (2:111)

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاهُو (آل عمران - 18)

But the Jews and the **Christians** say, "We are the children of Allah and His beloved." (5:18)

Women

نِسَاءٌ

يَمْرِئُمْ إِنَّ اللَّهَ أَصْطَفَنَا وَظَهَرَكَ وَأَصْطَفَنَا عَلَىٰ نِسَاءِ الْعَالَمِينَ

(آل عمران - 42)

"O Mary, indeed Allah has chosen you and purified you and chosen you above the **women** of the worlds. (2:42)

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ

(النساء - 127)

And they request from you, [O Muhammad], a [legal] ruling concerning **women**. Say, "Allah 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 (يوسف - 109)

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 (الحج - 27)

And proclaim to the people the Hajj [pilgrimage]; they will come to you **on foot** and on every lean camel; (22:27)

عِظَمٌ

Bones

وَقَالُوا أَءِذَا كُنَّا كُنَّا عِظَمًا وَرُفَاتًا أَءِنَا لَمْبُعُوثُونَ خَلْقًا جَدِيدًا (الإسراء - 49)

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 عِظَمًا فَكَسَوْنَا الْعِظَمَ لَحْمًا

(المؤمنون - 14)

and We made [from] the clot, **bones**, and We covered the **bones** with flesh; (23:14)

مَوْتٍ

Dead

فَقُلْنَا أَضْرِبُوهُ بِعَضْهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ ءَايَاتِهِ

(البقرة - 73)

So, We said, "Strike the slain man with part of it." Thus does Allah bring the **dead** to life, and He shows you His signs (2:73)

وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي صَلَوةً (السادسة - 110)

and when you brought forth the **dead** with My permission. (5:110)

أَيْدِي

Hands

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

(البقرة - 79)

So woe to those who write the "scripture" with their own **hands**, then say, "This is from Allah," (2:79)

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (البقرة - 95)

But they will never wish for it, ever, because of what their **hands** have put forth. (2:95)

أَعْيُن

Eyes

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا
مِنْ الْحَقِّ (المائدة - 83)

And when they hear what has been revealed to the Messenger, you see their **eyes** overflowing with tears because of what they have recognized of the truth. (5:83)

فَلَمَّا آتَقُوا سَحْرُوا أَعْيُنَ النَّاسِ وَأَسْتَرُهُبُوهُمْ وَجَاءُو بِسْحَرٍ عَظِيمٍ
(الأعراف - 116)

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)

أَزْوَاج

Spouses

جَنَّاتُ عَدُنِ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ أَبَابِيهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ
(الرعد - 23)

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 (الرعد - 38)

And We have already sent messengers before you and assigned to them **wives** and
descendants. (13:38)

أَهُوَاءٌ

Inclinations/ Desires

وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذِرُهُمْ (المائدة - 49)

And judge, [O Muhammad], between them by what Allah has revealed and do not follow
their **inclinations** and beware of them, (5:49)

قُلْ لَا أَتَّبِعْ أَهْوَاءَكُمْ قَدْ ضَلَّتْ إِذَا وَمَا أَنَا مِنَ الْمُهَتَّدِينَ (الأعراف - 56)

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)

اللُّبُّ

Minds/ Understanding

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَأْوِي إِلَى اللُّبُّ لَعَلَّكُمْ تَتَّقُونَ (البقرة - 179)

And there is for you in legal retribution [saving of] life, O you [people] of **understanding**, that you may become righteous. (2:179)

كَتَبْ أَنْزَلْنَاهُ إِلَيْكَ مُبَرَّكٌ لَّيْدَبَرُواْ عَائِتِهِ وَلِيَتَذَكَّرْ أُولُواْ الْأَلْبَبِ

(ص - 29)

[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

أَبْوَابٌ

جَنَّاتٍ عَدْنٍ مُفَتَّحَةً لَهُمْ أَلَّا بَوَابٌ (ص - 50)

Gardens of perpetual residence, whose **doors** will be opened to them. (38:50)

وَرَأَوْدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ أَلَّا بَوَابَ (يوسف - 23)

And she, in whose house he was, sought to seduce him. She closed the **doors** (12:23)

Oaths

أَيْمَنٌ

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَنَهُمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَقَ لَهُمْ فِي

الْآخِرَةِ (آل عمران - 77)

Indeed, those who exchange the covenant of Allah and their [own] **oaths** for a small price will have no share in the Hereafter, (3:77)

وَالَّذِينَ عَقَدُتْ أَيْمَنَكُمْ فَعَاثُوْهُمْ نَصِيبَهُمْ (النساء - 33)

And to those whom your **oaths** have bound [to you] - give them their share. (4:33)



Appendix

Transliteration Table

Consonants:

ء	d	ض	k
ب	ذ	ط	ل
ت	ر	ظ	م
ث	ز	ع	ن
ج	س	غ	ه
ح	ش	ف	و
خ	ص	ق	ي
ـ	ـ	ـ	ـ

Vowels, diphthongs:

Short a i u

Long اَ اَ يِ يِ وَ وَ

Diphthongs: وَ aw يَ ay

List 1/11		<i>karīm</i>	گریم
Transliteration	Word	<i>hafiz</i>	حَفِیظ
rabb	رَبٌّ	'ahsan	أَحْسَن
rahmān	الرَّحْمَنُ	'azlam	أَظْلَمُ
rahīm	الرَّحِيمُ	'ahaq	أَحَقُّ
'azīz	عَزِيزٌ	'adnā	أَدْئِي
ḥakīm	حَكِيمٌ	List 3/11	
ghafūr	غَفُورٌ	<i>rasūl</i>	رَسُولٌ
ḥalīm	حَلِيمٌ	<i>rusul</i>	رُسُلٌ
Al-'azīm	الْعَظِيمُ	<i>naby</i>	نَبِيٌّ
Al-'aly	الْعَلِيٌّ	'ambia'	أَثْبَيَاً
'alīm	عَلِيمٌ	<i>nabiūn</i>	نَبِيُّونَ
khabīr	خَبِيرٌ	<i>nabiīn</i>	نَبِيَّنَ
Samī'	سَمِيعٌ	'amīn	أَمِينٌ
baśir	بَصِيرٌ	<i>nadhīr</i>	نَذِيرٌ
shakūr	شَكُورٌ	<i>Mūsā</i>	مُوسَى
qadīr	قَدِيرٌ	<i>Hārūn</i>	هَارُونَ
List 2/11		<i>Ibrāhīm</i>	إِبْرَاهِيمٌ (ابْرَاهِيم)
'awal	أَوَّلٌ	<i>Ismā'īl</i>	إِسْمَاعِيلٌ
'ākher	ءَاخِرٌ	<i>Nūh</i>	نُوحٌ
qarīb	قَرِيبٌ	<i>Yūsuf</i>	يُوسُفٌ
'aqrab	أَقْرَبٌ	<i>Lūt</i>	لُوطٌ
Ba'tid	بَعِيدٌ	<i>Ṭsā</i>	عِيسَى
shadīd	شَدِيدٌ	<i>'ibn</i>	أَبْنَى
'ashadd	أَشَدٌ	<i>Maryam</i>	مَرْيَمٌ
kabīr	كَبِيرٌ	<i>'ādām</i>	ءَادَمٌ
'akbar	أَكْبَرٌ	<i>Sulaimān</i>	سُلَيْمَانٌ
kathīr	كَثِيرٌ	<i>'isra'īl</i>	إِسْرَاعِيلٌ
'akthar	أَكْثَرٌ	<i>'ishhāq</i>	إِسْحَاقٌ
Sari'a	سَرِيعٌ	<i>Ya'qūb</i>	يَقْعُوبٌ
'asra'a	أَسْرَعٌ	<i>Dawūd</i>	دَاؤُودٌ
qalīl	قَلِيلٌ	<i>Zakariyā</i>	زَكَرِيَّا

<i>Yaḥyā</i>	يَحْيَى	<i>mā'</i>	مَاءٌ
<i>'ayūb</i>	أَيُّوب	List 5/11	
<i>Yūnus</i>	يوُنُسٌ	<i>dīn</i>	دِينٌ
<i>Dha an-nūn</i>	ذَا الْنُّونِ	<i>'amr</i>	أَمْرٌ
<i>Shu'aib</i>	شُعَيْبٌ	<i>'umūr</i>	أُمُورٌ
<i>Madian</i>	مَدْيَنٌ	<i>ṣalāh</i>	صَلَاةٌ
<i>Ṣāliḥ</i>	صَالِحٌ	<i>ṣalāh</i>	صَلَاةٌ
<i>Thamūd</i>	ثَمُودٌ	<i>zakāh</i>	زَكْوَةٌ
<i>Hūd</i>	هُودٌ	<i>haqq</i>	حَقٌّ
<i>'ād</i>	عَادٌ	<i>bāṭil</i>	بَاطِلٌ
List 4/11		<i>ḥamad</i>	حَمْدٌ
<i>'āya</i>	ءَيْةٌ	<i>ḥikmah</i>	حِكْمَةٌ
<i>'āyāt</i>	ءَيَّاتٌ	<i>taqwā</i>	تَقْوَىٰ
<i>Al-Qur'ān</i>	الْقُرْءَانُ	<i>shahīd</i>	شَهِيدٌ
<i>Al-'injīl</i>	الْإِنجِيلُ	<i>shuhadā'</i>	شُهَدَاءٌ
<i>Al-Tawrāh</i>	الْتَّوْرَةُ	<i>mubīn</i>	مُبِينٌ
<i>'an'ām</i>	أَنْعَامٌ	<i>nūr</i>	نُورٌ
<i>Jabal</i>	جَبَلٌ	<i>salām</i>	سَلَامٌ
<i>Jibāl</i>	جِبَالٌ	<i>mulk</i>	مُلْكٌ
<i>Baḥr</i>	بَحْرٌ	<i>sulṭān</i>	سُلْطَانٌ
<i>nahar</i>	نَهَرٌ	List 6/11	
<i>'anhār</i>	أَنْهَرٌ	<i>'ilāh</i>	إِلَهٌ
<i>shams</i>	شَمْسٌ	<i>'āliha</i>	عَالِهَةٌ
<i>qamar</i>	قَمَرٌ	<i>wāhid</i>	وَاحِدٌ
<i>layl</i>	لَيْلٌ	<i>'ahad</i>	أَحَدٌ
<i>nahār</i>	نَهَارٌ	<i>sharīk</i>	شَرِيكٌ
<i>'ard</i>	أَرْضٌ	<i>shurakā'</i>	شُرَكَاءٌ
<i>samā'</i>	سَمَاءٌ	<i>gaib</i>	غَيْبٌ
<i>samāwāt</i>	سَمَوَاتٍ	<i>shahāda</i>	شَهَدَةٌ
<i>'ālā'</i>	عَالَاءٌ	<i>'arsh</i>	عَرْشٌ
<i>ni'mah</i>	نِعْمَةٌ	<i>kitāb</i>	كِتَابٌ
<i>faḍl</i>	فَضْلٌ	<i>kutub</i>	كُتُبٌ

<i>kalimah</i>	كَلْمَة	<i>yauma'idhin</i>	يَوْمِيَّةٌ
<i>kalimāt</i>	كَلْمَاتٌ	<i>al-qīyāmah</i>	الْقِيَمَةُ
<i>malak</i>	مَلَكٌ	<i>as-sā'ah</i>	السَّاعَةُ
<i>malā'ikah</i>	مَلَائِكَةٌ	'ajal	أَجَلٌ
'ahd	عَهْدٌ	<i>musammā</i>	مُسَمَّىٌ
<i>mithāq</i>	مِيثَاقٌ	<i>ḥisāb</i>	حِسَابٌ
'idhn	إِذْنٌ	<i>al-'akhirah</i>	الْآخِرَةُ
<i>shayṭān</i>	شَيْطَانٌ	'abadā	أَبْدَا
<i>shayātīn</i>	شَيْطَانِيْن	'āqibah	عَاقِبَةٌ
List 7/11		<i>jahannam</i>	جَهَنَّمٌ
'amal	عَمَلٌ	<i>nār</i>	نَارٌ
'amāl	أَعْمَلٌ	<i>wail</i>	وَيْلٌ
<i>ḥasannah</i>	حَسَنَةٌ	'iqāb	عِقَابٌ
<i>ḥasanāt</i>	حَسَنَتٌ	'adhāb	عَذَابٌ
<i>saiy'ah</i>	سَيِّئَةٌ	'alīm	أَلِيمٌ
<i>saiy'āt</i>	سَيِّئَاتٌ	<i>jazā'</i>	جَزَاءٌ
<i>khayr</i>	خَيْرٌ	<i>thawāb</i>	ثَوَابٌ
<i>sharr</i>	شَرٌّ	<i>jannah</i>	جَنَّةٌ
<i>ithm</i>	إِثْمٌ	<i>janāt</i>	جَنَّاتٌ
<i>dhamb</i>	ذَنْبٌ	List 9/11	
<i>dhunūb</i>	ذُنُوبٌ	<i>dunyā</i>	دُنْيَا
<i>junāh</i>	جُنَاحٌ	'alāmīn	عَلَامِينَ
<i>ḥarām</i>	حرَامٌ	'amwāl	أَمْوَالٌ
<i>ḥalāl</i>	حلَّلٌ	<i>bait</i>	بَيْتٌ
<i>ḥadīth</i>	حَدِيثٌ	<i>Al-bait</i>	الْبَيْتُ
ṭaiyb	طَيِّبٌ	<i>dar</i>	دَارٌ
ṭaiybāt	طَيِّبَاتٌ	<i>diār</i>	دِيَرٌ
'ajr	أَجْرٌ	<i>matā'</i>	مَتَاعٌ
'ujur	أُجُورٌ	<i>makān</i>	مَكَانٌ
List 8/11		<i>qariah</i>	فَرِيهَةٌ
<i>yaum</i>	يَوْمٌ	<i>qurā</i>	قُرْيَةٌ
'ayyam	أَيَّامٌ	<i>madinah</i>	مَدِيْنَةٌ

<i>Al-madinah</i>	المَدِّيْنَةُ	<i>sadr</i>	صَدْرٌ
<i>sabīl</i>	سَبِيلٌ	<i>şudūr</i>	صُدُورٌ
<i>subul</i>	سُبُلٌ	<i>qalb</i>	قَلْبٌ
<i>şirāt</i>	صِرَاطٌ	<i>qulūb</i>	قُلُوبٌ
<i>masjid</i>	مَسْجِدٌ	<i>nafs</i>	نَفْسٌ
<i>masājid</i>	مَسَاجِدٌ	<i>'anfus</i>	أَنْفُسٌ
<i>fitnah</i>	فِتْنَةٌ	<i>rūh</i>	رُوحٌ
<i>liqā'</i>	لِقاءً	<i>quwwah</i>	قُوَّةً
List 10/11		<i>nās</i>	نَاسٌ
<i>Dhil-qurbā</i>	ذِي الْقُرْبَى	<i>qawm</i>	قَوْمٌ
<i>Al-wālidain</i>	الْوَالِدَيْنِ	<i>'umnah</i>	أُمَّةً
<i>'umm</i>	أمٌ	<i>'umam</i>	أُمَّمٌ
<i>'abb</i>	آبَّ	<i>'insān</i>	إِنْسَنٌ
<i>'abati</i>	آبَتٍ	<i>mala'</i>	مَلَأً
<i>'ābā'</i>	ءَابَاءٌ	<i>'abd</i>	عَبْدٌ
<i>zawj</i>	زَوْجٌ	<i>'ibād</i>	عِبَادٌ
<i>rajul</i>	رَجُلٌ	<i>'adww</i>	عَدُوٌّ
<i>imra'ah</i>	أُمْرَأَةٌ	<i>a'dā'</i>	أَعْدَاءٌ
<i>dhurryiah</i>	ذُرِيَّةٌ	<i>mujrimīn</i>	مُخْرِمِينَ
<i>walad</i>	وَلَدٌ	<i>ṭa'ifah</i>	طَائِفَةٌ
<i>'awlād</i>	أُولَادٌ	<i>fi'ah</i>	فَيَّةٌ
<i>ibn</i>	أَبْنَى	<i>fariq</i>	فَرِيقٌ
<i>'abnā'</i>	أَبْنَاءٌ	<i>jamī'</i>	جَمِيعٌ
<i>'ikhwān</i>	إِخْوَانٌ	<i>'ajma'un</i>	أَجْمَعُونَ
<i>walii</i>	وَلِيٌّ	<i>'ajma'in</i>	أَجْمَعِينَ
<i>'awliā'</i>	أُولَيَاءٌ	<i>sawā'</i>	سَوَاءٌ
<i>dhakar</i>	ذَكْرٌ	<i>'ism</i>	أَسْمَعْ
<i>'onthā</i>	أُنْثَى	<i>şāhib</i>	صَاحِبٌ
List 11/11		<i>'aşħāb</i>	أَصْحَابٌ
<i>wajh</i>	وَجْهٌ	<i>fir'awn</i>	فِرْعَوْنٌ
<i>wujūh</i>	وُجُوهٌ		
<i>'abaşār</i>	أَبْصَرٌ		

Addendum	
<i>naṣārā</i>	نصرى
<i>nisā'</i>	نساء
<i>rijāl</i>	رجال
<i>'izām</i>	عظم
<i>mawtā</i>	موتى
<i>'aidī</i>	أيدي
<i>a'yūn</i>	أعْيُن
<i>'azwāj</i>	أزوج
<i>'ahwā'</i>	أهواء
<i>'albāb</i>	الْبَب
<i>'abwāb</i>	أبواب
<i>'aymān</i>	أيمان

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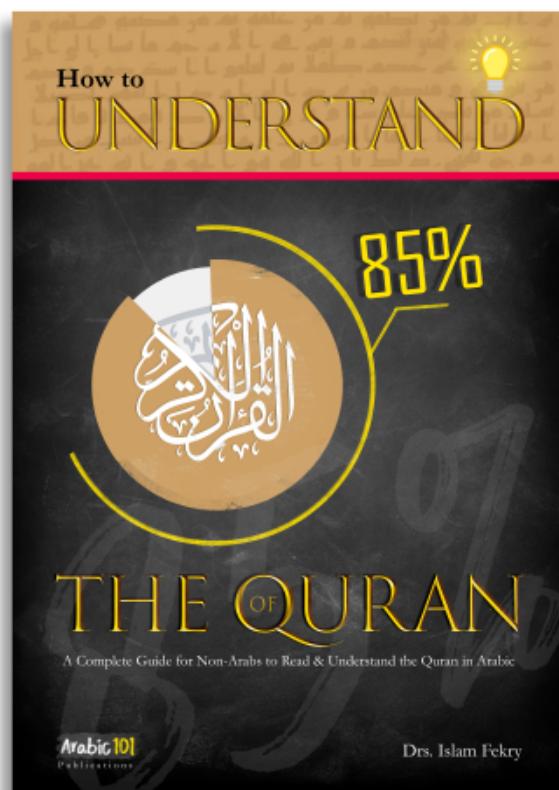
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