

# LISAAN-UL-QURAN

## LANGUAGE OF THE QURAN

An elementary text on Arabic grammar

Vol. I

## لِسَانُ الْقُرْآنِ

Written by the teachers of  
Madrasah Ayesha Siddiqua Karachi



**AL-BUSHRA PUBLISHERS**

**Choudhri Mohammad Ali Charitable Trust (Regd.)**

Karachi - Pakistan

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Karachi-Pakistan

Year of publication 1429H 2008

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## **AL-BUSHRA Publishers**

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**Availability:**

At all leading bookstores in Pakistan,  
South Africa, UK & USA.

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## Foreword by JUSTICE MAULANA TAQI AHMAD USMANI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

The Arabic language has been blessed with the unique honour of being chosen as the vehicle of Allah's Final Revelation and as the language of Allah's last Messenger (peace be upon him). That is why more efforts have been devoted to the promotion of Arabic than any other language in the world. All manner of books, big and small have been written throughout the ages on Arabic grammar and syntax, literature and rhetoric which continue to serve as a valuable repository of knowledge for the learner. However, every generation of learners has its own peculiar requirements and any textbook can only be useful if it caters to the needs of the learner. Any book that teaches language in particular should be replete with exercises in applied grammar.

In the past ages the need for the practical application of grammatical rules was taken care of by the teacher's method of instruction and by an invigorating academic environment conducive to the practice of Arabic. That is why grammar books written in those days were not equipped with exercises in applied grammar. In our times, however the need has arisen for writing books which facilitate learning by providing exercises in applied grammar. A number of books have been written in the subcontinent with this view in mind. The book under review is one such book.

*Madrasah Ayesha Siddiqua lil-Banaat* is an exemplary institute in our city which is making commendable efforts to provide quality education for young women.

This book has been written by the teachers of this institution in the light of their teaching experience with a view to facilitating the teaching of Arabic.

I have examined a draft of this book from a number of places and have found its method to be suitable and its exercises very useful. I hope that it proves beneficial for both male and the female students, *Inshallah*. May Allah accept this effort by His grace and spread its benefits far and wide. *Aameen*.

Muhammad Taqi Usmani

Dar-ul-Uloom Karachi

7-1-1413 H.

## Publisher's Note

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْمُرْسَلِينَ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
أَجْمَعِينَ.

The grammatical rules of any language are not taught as an end in themselves; rather, they are the means to attaining proficiency in the various skills of the language. That is why all modern methods of teaching Arabic lay special emphasis on the practical application of grammatical rules rather than limiting the student to merely learning these rules by heart.

This book which is the result of our brief experience of teaching Arabic at *Madrasah Ayesha Siddiqua* has been compiled on the pattern of "النَّحْوُ الْوَاضِحُ" – a book which broke new ground in the teaching of Arabic grammar. Except the first few lessons, all the chapters begin with Arabic sentences in the light of which the rule under discussion is explained.

Following that are necessary exercises by means of which the student acquires practice of the practical application of the rule. Sentences for translation from English to Arabic are also included. At the end of most of the chapters is an exercise, which consists of *Quranic Āyāt*, thus enabling the student to become acquainted with the *Quranic* style from the very beginning.

Special attention has been paid to declension so that the student may gain insight into the syntax of the language. For this purpose the technical terms of Arabic have been used.

Explanation of the rules has been made in the easiest possible style. However, any further suggestions would be most welcome.

The first part of this book is being presented by the grace of Allah for all those interested in learning the language. Two other parts though completed will be published in due course. The Urdu version of this book has gone through many printings and has by the grace of Allah been well received all over the country and also abroad. It is now one of the standard texts used by many teaching institutions.

## A Few Guidelines for the Teacher

1. Teachers should first study the book and become familiar with its style.
2. Before teaching the rules, the phonetics of Arabic should be corrected and an exercise in proper pronunciation should be carried out.
3. Examples given at the beginning of the lessons should first be written on the blackboard then read out aloud, one after the other by the students.
4. Rules and definitions should not be memorized, instead the rule should be clearly explained by the teacher and properly understood by the students and emphasis laid on its practical application. Similarly, instead of learning various verb forms, detailed drills should be carried out in the usage of these forms.

The exercises should also be worked out in exercise books and checked by the teacher.

5. Before beginning a new lesson, the teacher should ensure that the previous lesson has been thoroughly absorbed by the students.
6. The students should be made aware of the declension and the technical terms of Arabic should be used in this connection.
7. Stress should be laid on the memorization of new words.
8. English translation should be avoided as far as possible and on no account should those words be translated which have already been taught. The meaning of new words should be explained but the entire sentence should not be translated.

وَاللّٰهُ تَعَالٰى نَسْأَلُ اَنْ يَجْعَلَ هٰذَا الْجُهْدَ الْمُتَوَاضِعَ خَالِصًا لِّوَجْهِهِ الْكَرِيْمِ وَاَنْ يَنْفَعَ بِهِ نَفْعًا عَظِيْمًا وَاَنْ  
يَجْعَلَهُ لَنَا جَمِيْعًا ذُخْرًا لِّيَوْمِ الْحِسَابِ اِنَّهُ سَمِيْعٌ مُّجِيْبٌ.



# The Arabic Alphabet

## حُرُوفُ التَّهْجِي

| Names of the letters |   | Transliteration | Names of the letters |   | Transliteration |
|----------------------|---|-----------------|----------------------|---|-----------------|
| أَلِفٌ               | ا | alif            | طَاءٌ                | ط | tā              |
| بَاءٌ                | ب | bā              | ظَاءٌ                | ظ | zhā             |
| تَاءٌ                | ت | tā              | عَيْنٌ               | ع | ‘ain            |
| ثَاءٌ                | ث | thā             | غَيْنٌ               | غ | ghain           |
| جِيمٌ                | ج | jēm             | فَاءٌ                | ف | fā              |
| حَاءٌ                | ح | hā              | قَافٌ                | ق | qāf             |
| خَاءٌ                | خ | khā             | كَافٌ                | ك | kāf             |
| دَالٌ                | د | dāl             | لَامٌ                | ل | lām             |
| ذَالٌ                | ذ | dhāl            | مِيمٌ                | م | mēm             |
| رَاءٌ                | ر | rā              | نُونٌ                | ن | nūn             |
| زَايٌ                | ز | zā              | هَاءٌ                | ه | hā              |
| سَيْنٌ               | س | sēn             | وَاوٌ                | و | waow            |
| شَيْنٌ               | ش | shēn            | يَاءٌ                | ي | yā              |
| صَادٌ                | ص | sād             |                      |   |                 |
| ضَادٌ                | ض | dhād            |                      |   |                 |

## General Definitions

### تَعْرِيفَاتٌ عَامَّةٌ

#### Short Vowels

#### الأشكالُ أو الحركاتُ

There are three short vowels; these are indicated by signs above or below the consonants carrying them.

These vowels are as follows:

1. فَتْحَةٌ ( — ) : A *fatha* is indicated by a small diagonal stroke above the consonant.
2. كَسْرَةٌ ( — ) : A *kasra* is indicated by a similar stroke below the consonant.
3. ضَمَّةٌ ( — ) : A *damma* is written like a miniature *waow* (و) above the letter.

A letter carrying one of the above signs is termed "مُتَحَرِّكٌ" (*mutaharrik*); a letter without any vowel sign is termed "سَاكِنٌ" (*sakin*).

#### Examples:

- i. غُرْفَةٌ : The letters غ (*ghain*) and ف (*fa*) are مُتَحَرِّكٌ since they bear a *damma* and *fatha* respectively. The letter ر (*ra*), however, is سَاكِنٌ since it does not bear any of the three vowel signs.

A letter bearing a *fatha* is termed مَفْتُوحٌ (*maftooh*).

A letter bearing a *kasra* is termed مَكْسُورٌ (*maksoor*).

A letter bearing a *damma* is termed مَضْمُونٌ (*madmoom*).

- ii. كِتَابٌ : The ك (*kaaf*) has a *kasra*; therefore it is مَكْسُورٌ. The ت (*ta*) has a *fatha*; therefore it is مَفْتُوحٌ. The أ (*alif*) is *sakin* because it does not bear any vowel sign.

iii. عَلَبَ : the ع ('ain) has a *damma*; therefore it is مَضْمُونٌ while the لام is مَفْتُوحٌ since it has a *fatha*.

## Doubled Letters

التَّشْدِيدُ

A doubled letter is indicated by the sign (—) called تَشْدِيدٌ (*tashdeed*). Such a letter is termed (*mushaddad*). E.g.: in كُرَّاسَةٌ, the ر (*ra*) is *mushaddad*.

## Nunation or Tanween

التَّنْوِينُ

Vowel signs are written double at the ends of indefinite nouns and adjectives; thus: —, —, —.

A letter bearing nunation is termed (*munawwan*).

يَيْتٌ has a *damma tanween* (nunation), شَارِعٌ has a *kasra tanween*, سُوقًا has a *fatha tanween*.

**Note:** The letter *alif* is added to the letter carrying a *fatha tanween*. E.g.: كِتَابًا، يَيْتًا

However, if the word ends in the feminine suffix, *ta marbuta*, (ة) or *alif mamdoodah*, (اء) the *alif* is not added. E.g.: مَدْرَسَةٌ، دِرَاسَةٌ (ending in *ta marbuta*), سَمَاءٌ (ending in *alif mamdoodah*).

## CHAPTER 1

## الدرس الأول

## The Word and its Classification

## الكَلِمَةُ وَأَقْسَامُهَا

Any word which has a meaning is termed *kalima* (كَلِمَة). Broadly speaking, a *kalima* falls into three categories:

## 1. Noun

١. اسْمٌ

## 2. Verb

٢. فِعْلٌ

## 3. Particle

٣. حَرْفٌ

## Noun

اسْمٌ

The name of a person, place, animal or thing without reference to any particular time. E.g.: غُرْفَةٌ (a room), طَالِبٌ (a student), فَاطِمَةُ (Fatima), زَيْدٌ (Zaid), امْرَأَةٌ (a woman), رَجُلٌ (a man), طَالِبَةٌ (a female student) etc.

## Verb

فِعْلٌ

A doing word. It varies in tenses. They are:

## 1. The past tense

١. الْفِعْلُ الْمَاضِي

He went.

ذَهَبَ

## 2. The present tense

٢. الْفِعْلُ الْمُضَارِعُ

He is going.

يَذْهَبُ



### 3. The future tense

You will soon know. (for distant future.)

You will soon know. (for near future.)

٣. الْفِعْلُ الْمُضَارِعُ

سَوْفَ تَعْلَمُونَ

سَتَعْلَمُونَ

### Particle

حَرْفٌ

*Harf* includes a wide variety of Arabic particles, among them are prepositions, interjections and conjunctions. Its meaning cannot be fully understood unless it is accompanied by a verb or a noun. **E.g.:** فِي (in), إِلَى (towards), مِنْ (from), بِـ (with) etc.

Zaid went to the school.

I wrote with a pen.

◆ ذَهَبَ زَيْدٌ إِلَى الْمَدْرَسَةِ.

◆ كَتَبْتُ بِالْقَلَمِ.

### Rule No. 1:

A *kalima* is a meaningful word. It is of three kinds: (1) Noun (اسْمٌ) (2) Verb (فِعْلٌ) (3) Particle (حَرْفٌ).

A **noun** is a word which indicates a person, place, animal, thing or a quality without any relation to time.

A **verb** is a word which denotes an action with relation to a particular time.

A **particle** is a word, the meaning of which cannot be understood without an accompanying noun or a verb.

## The Three Classifications of a Noun

### تَقْسِيمَاتُ الاسْمِ الثَّلَاثَةُ

1. The Definite and the Indefinite

١. الْمَعْرِفَةُ وَالنَّكِرَةُ

2. The Masculine and the Feminine

٢. الْمَذَكَّرُ وَالْمُؤَنَّثُ

3. The Singular, the Dual and the Plural

٣. الْمَفْرَدُ وَالْمُثَنَّى وَالْجَمْعُ

## CHAPTER 2

## الدرس الثاني

## The Indefinite and the Definite Noun

## النَّكِرَةُ وَالْمَعْرِفَةُ

## Indefinite Noun

## النَّكِرَةُ

An Indefinite Noun (النَّكِرَةُ) is one that refers to any person, place or thing and does not denote a particular person, place or thing.

## Examples:

|             |            |          |           |
|-------------|------------|----------|-----------|
| (a horse)   | فَرَسٌ     | (a man)  | رَجُلٌ    |
| (a student) | طَالِبٌ    | (a city) | مَدِينَةٌ |
| (a school)  | مَدْرَسَةٌ | (a book) | كِتَابٌ   |

## Definite Noun

## الْمَعْرِفَةُ

A Definite Noun (الْمَعْرِفَةُ) is one that denotes a particular person, place or thing.

## Examples:

|                               |           |                             |            |
|-------------------------------|-----------|-----------------------------|------------|
| (the horse)                   | الْفَرَسُ | (the book)                  | الْكِتَابُ |
| (name of a particular person) | خَالِدٌ   | (name of a particular city) | كَرَاتِشِي |

**Note:** Generally, when translating an indefinite noun, the articles “a”, “an”, “a few” and “some” are used before the noun; on the other hand, when translating a definite noun, the article “the” is used before the noun.

There are many types of definite nouns:

- |                                                     |                         |
|-----------------------------------------------------|-------------------------|
| ♦ Proper noun                                       | عَلَمٌ ♦                |
| ♦ Demonstrative pronoun                             | اسْمُ إِشَارَةٍ ♦       |
| ♦ Personal pronoun                                  | ضَمِيرٌ ♦               |
| ♦ Relative pronoun                                  | اسْمُ مَوْصُولٍ ♦       |
| ♦ The noun rendered definite by the article ال etc. | مُعَرَّفٌ بِالْأَلِفِ ♦ |

All these will be discussed in detail later. For the present, two will suffice:

1. **Proper noun** (عَلَمٌ pl. – أَعْلَامٌ) is the specific name of an individual or a city etc.

**Examples:**

|            |              |          |         |
|------------|--------------|----------|---------|
| (Ayesha)   | عَائِشَةُ    | (Khalid) | خَالِدٌ |
| (Pakistan) | بَاكِسْتَانُ | (Egypt)  | مِصْرُ  |

2. **مُعَرَّفٌ بِالْأَلِفِ** <sup>(1)</sup> is the noun rendered definite by attaching the article ال.

**Examples:**

|                 |            |             |            |
|-----------------|------------|-------------|------------|
| (the messenger) | الرَّسُولُ | (the book)  | الْكِتَابُ |
| (the boy)       | الْوَلَدُ  | (the house) | الْبَيْتُ  |

<sup>(1)</sup> The definite article (ال) is only attached to nouns. It is not attached to verbs and particles. Similarly, the nunation also is one of the special features of a noun; verbs and particles are never “nunized”.

The article **الْ** is referred to as **حَرْفُ تَعْرِيفٍ** (definite article) since it makes definite the noun to which it is attached. To make an indefinite noun definite, the article **الْ** is prefixed to it.

After adding **الْ**, the noun undergoes two changes:

1. It is no longer used in a general sense; instead it denotes a particular place or thing etc.
2. It loses its nunation and only one vowel sign remains.

### Examples:

|         |           |         |           |
|---------|-----------|---------|-----------|
| وَلَدٌ  | الْوَلَدُ | رَجُلٌ  | الرَّجُلُ |
| وَلَدًا | الْوَلَدَ | رَجُلًا | الرَّجُلَ |
| وَلَدٍ  | الْوَلَدِ | رَجُلٍ  | الرَّجُلِ |

There are certain letters in Arabic before which the *laam* (لام) of **الْ** is pronounced. These are known as **الحُرُوفُ الْقَمَرِيَّةُ** or the moon-letters. **E.g.:**

غ-ع-خ-ح-ج

The *laam* of the article **الْ** is pronounced before words beginning with these letters.

**E.g.:** الجِدَارُ، البابُ، الحَكَمُ

On the other hand, there are certain letters before which the *laam* of **الْ** is dropped in pronunciation. These letters are known as **الحُرُوفُ الشَّمْسِيَّةُ** or the sun-letters.

**E.g.:** س-ر-ث-ت

Thus, when reading **الْثَّمَرُ، الثَّامِرُ، الرَّائِبُ** the *laam* of **الْ** is silent.

The moon-letters: ا،ب،ج،ح،خ،ع،غ،ف،ق،ك،م،ه،و،ي.

The sun-letters: ت،ث،د،ذ،ر،ز،س،ش،ص،ض،ط،ظ،ل،ن.



**Rule No. 2:**

A noun can be classified into definite and indefinite.

1. **Definite noun** (المَعْرِفَةُ) refers to a particular person, place, animal, thing or quality.

2. **Indefinite noun** (التَّكْرَةُ) refers to any person, place animal, thing or quality.

**Rule No. 3:**

There are many kinds of definite nouns. Some of them are: proper noun (عَلَمٌ), demonstrative pronoun (اسمُ إشارَةٍ), personal pronoun (ضَمِيرٌ), relative pronoun (اسمٌ مُعَرَّفٌ بِاللَّامِ) ال (مَوْضُولٌ).

**Exercise 1**

Make the following nouns definite by adding the article ال:

**Example:**

| قُرْآنٌ — القرآنُ |               |               |                 |                |
|-------------------|---------------|---------------|-----------------|----------------|
| ١. أُمٌّ          | ٢. كُرَّاسَةٌ | ٣. لَوْحٌ     | ٤. مَكْتَبٌ     | ٥. رَجِيمٌ     |
| ٦. بَيْتٌ         | ٧. غُرْفَةٌ   | ٨. بِنْتُ     | ٩. طِفْلٌ       | ١٠. جِدَارٌ    |
| ١١. أُخْتُ        | ١٢. أَخٌ      | ١٣. عَمٌّ     | ١٤. حَدِيثٌ     | ١٥. خَالٌ      |
| ١٦. صُنْدُوقٌ     | ١٧. رِدَاءٌ   | ١٨. وِسَادَةٌ | ١٩. مِرْوَحَةٌ  | ٢٠. شَبَّاكٌ   |
| ٢١. ثَمِينٌ       | ٢٢. كُرْسِيٌّ | ٢٣. مَسْجِدٌ  | ٢٤. مَدْرَسَةٌ  | ٢٥. مُعَلِّمٌ  |
| ٢٦. نَظِيفٌ       | ٢٧. لَوْحٌ    | ٢٨. ذِكِيٌّ   | ٢٩. زَنْجَبِيلٌ | ٣٠. فَاكِهَةٌ  |
| ٣١. بَابٌ         | ٣٢. عَيْنٌ    | ٣٣. غُبَارٌ   | ٣٤. سَيَّارَةٌ  | ٣٥. دَرَّاجَةٌ |
| ٣٦. أَبٌ          | ٣٧. كَأْسٌ    | ٣٨. سَاعَةٌ   | ٣٩. تَمْرٌ      | ٤٠. جَدٌّ      |
| ٤١. طَالِبٌ       |               |               |                 |                |

### Exercise 2

The following nouns are “nunized” with فتحة (—). Attach the article ال to them:

**Example:**

وَرَقَةً — الـ وَرَقَةً

- |               |               |               |              |                |
|---------------|---------------|---------------|--------------|----------------|
| ١. أَرْضًا    | ٢. أَرْبَابًا | ٣. طَائِرَةً  | ٤. بَقَرَةً  | ٥. ثَوَابًا    |
| ٦. جَنَّةً    | ٧. خُبْرًا    | ٨. دَارًا     | ٩. ذَنْبًا   | ١٠. رَسُولًا   |
| ١١. حَوْضًا   | ١٢. هَوَاءً   | ١٣. كَلْبًا   | ١٤. عَيْنًا  | ١٥. يَاقُوتًا  |
| ١٦. شَمْسًا   | ١٧. سُورًا    | ١٨. تَابُوتًا | ١٩. غُلَامًا | ٢٠. قَمِيصًا   |
| ٢١. ضَبًّا    | ٢٢. صَوَابًا  | ٢٣. ظُفْرًا   | ٢٤. بَابًا   | ٢٥. زَيْتُونًا |
| ٢٦. فَاكِهَةً | ٢٧. مَكْتَبًا | ٢٨. نُورًا    | ٢٩. لَوْزًا  | ٣٠. طَالِبًا   |

### Exercise 3

The following nouns are “nunized” with كَسْرَةً (—). Make them definite by attaching ال to them:

**Example:**

كُرَّاسَةً — الـ كُرَّاسَةً

- |              |             |              |            |            |
|--------------|-------------|--------------|------------|------------|
| ١. وَرْدَةً  | ٢. عُيُونٍ  | ٣. يَمِينٍ   | ٤. سَمَاءٍ | ٥. كِتَابٍ |
| ٦. جَرِيدَةً | ٧. زَهْرَةٍ | ٨. طَائِلَةٍ | ٩. نُورٍ   |            |

## CHAPTER 3

## الدرس الثالث

## The Masculine and the Feminine Gender

### المذكر والمؤنث

There are only two genders in Arabic: the masculine and the feminine. There is no neuter gender.

#### The Masculine Gender

## المذكر

Nouns are assumed to be masculine if they fall in one of the following categories:

- Words masculine by meaning: **E.g.:** رَجُلٌ (man), وَلَدٌ (boy), ابْنٌ (son), عَرِيسٌ (bridegroom) etc.
- Nouns which do not end in feminine suffixes: **E.g.:** شَارِعٌ (street), بَيْتٌ (house), كُرْسِيٌّ (chair), كِتَابٌ (book) etc.

#### The Feminine Gender

## المؤنث

These words may fall in several categories:

- Nouns feminine by meaning even if they do not conform to the feminine form:  
**E.g.:** مَرْيَمُ (Mariam), زَيْنَبُ (Zainab), حَائِضٌ (menstruating woman), حَامِلٌ (pregnant woman), عَرُوسٌ (bride) etc.
- Nouns ending in the feminine suffix (*ta marbuta*), this is the usual ending: **E.g.:** غُرْفَةٌ (room), طَالِبَةٌ (female student), سَاعَةٌ (clock), فَاطِمَةُ (Fatima), مِشْكَاةٌ (lamp), مُعَلِّمَةٌ (female teacher) etc.