

Understand & Speak Arabic in just 12 coloured Tables!

Yes, 2nd edition & *only* 50 pages!

What did people who know Arabic say about these lessons?

"I think they are excellent..." – (petal)

*"you summed up the entire basic
arabic language into twelve tables, and
all I have to do is learn these and then
learn vocab, and I'll be able to understand
some Arabic?"*

if this is what you're saying, then you're
probably some kind of crazy genius;
barakallahu feek."

- (Abdul Qayyum – wanting to learn Arabic)

**Jazaka Allahu ahsanal-jaza for all this
awesome material. May Allah place them
in the scales of your good deeds on the
Day of Judgement. - Amr**

[Expert of Arabic and Owner of LisanulArab.org website]

Ameen.

The lessons have had *Thousands* of views already al-hamdulillah, so I decided to make it in Book form so it's better organized, and easier to print for you guys.

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Introduction: Is this Book for You?

These lessons are created for people who already know how to read Arabic with vowel markings - but can't understand it, and will allow you to understand Arabic within 2 weeks (if you're a really good memorizer), or a month (if you're a slower memorizer) inshaa' Allah. However you will continuously have to refer to these tables for revision for maximum benefit.

How does it work?

I have made some [coloured Learning Tables](#), you have to memorize them. And we move onto the next lesson. Simple (smile.)

Also note, you may find the order of the lessons abit strange (i.e. see the Contents page – I have made the 3 letter Patterns lesson earlier than 1 letter words lesson), but that is done to make it easier for you to digest the language.

Arabic Layout:

Arabic is made up of; **1 Letter words, 2 Letter words, 3 letter words, and sometimes 4 letter words.**

I will work gradually in presenting 1 Table per lesson, you have to memorize the table as much as you can. I will then briefly give an explanation of that Table. Then we move onto the next lesson. I will then give a practise Test after a few lessons.

After 2 weeks:

Once you have memorized the tables altogether, you **will have got a strong feel of how Arabic language works**. This will make it extremely easy for you to understand the language when reading and hearing; Qur'an, Sunnah, or an Arabic speech etc.

NOTE: you can download all the tables from [HERE](#) at once in ZIP format.

Last Advice:

You have to **make du'a** (prayer) to Allah if you really want to learn Arabic, and **Allah will help you**. It worked for me, alhamdulillah!

Lesson 1: 3 Letter Patterns

3 Letter Patterns

 Kitaab = Writing	 KaaTiB = Writer	 KaTaBa = He Writ.	 K-T-B Root meaning: to Write.
 KaTaBaT = She Writ.			
<p>Practise: قتل جهد جدل</p> <p>QTL = Fight JHD = Struggle JDL = Debate</p>			

<http://i256.photobucket.com/albums/hh162/speed2kx/ktb-arabic-3-letter-words.png>

What you should know:

- 1 - Most words in Arabic are made up of 3 Lettered words.
- 2 - **3 Letter words** usually describe **the Doer (noun)** or **the 'Doing' (verb)**.
- 3 - These 3 Letter words have different vowel markings (tashkeel) on them.*
- 4 - The vowel markings tell us if the 3 letter word is a 'Doe' or a 'Doing'.
- 5 - I have used the Root word example: **'K-T-B' = to Write**. [it is a verb/doing word].

To make the root word **K-T-B ('Write')** into a **'Doe'** would be to add the marking signs; **'KaaTiB' = WritER**.

Your Task: Memorize this table, along with the different vowel patterns. And use the examples to practise it to other 3 Letter words.

Practise Example #1: (i.e. QaTL [**Q-T-L**] = to **Fight**. | QaaTiL = Fight**ER**. | Qi**Taa**L = Fight**ING**. etc.)

***BIG cheat TIP:** Usually on the 1st letter of a word, if the vowel is:

A (fat-ha or zabar) = Active voice [usually a **Doer** is mentioned.] (example kAatib = an Active Writer.)

U = Passive voice (damma/peysh) = Passive voice [usually a **Doing** is mentioned & not the Doer]. (kUtb = Books)

i = Tool. (kasra/zeyr) = a Physical Tool or Physical Concept. (kitaab = Book. | qItaal = Fighting).

Lesson 2: 2 Letter Verbs (Doing words)

2 Letter Verb

(Doing word)

Example:

قُل

QL = to Say

2 1

Read Right to Left in Arabic



قِيلَ

Passive Voice
QeeLa = It was Said

قُلْ

Fi'l 'Amr - Command
QuL = Say!

قَالَ

Fi'l MaaDiy - Past tense
QaaLa = he Said

يَقُولُ

Fi'l MuDaari' - Present tense
yaQuwL = he is Saying

قَالُوا

QaaLoo
they Said
(3 +)

قَالَا

QaaLaa
they (two) Said

Using the Patterns above: Apply the above Rules on the these words & give the Meanings:

زُر - ZR = to Visit | قُمْ - QM = to Stand |

http://i256.photobucket.com/albums/hh162/speed2kx/2letter_verbs-2.png

What you should Know?

1 - a 2 Letter Verb has different rules to a 3 Letter Word, although they both have some similarities aswell. You have to memorize the patterns for **both** the; 2 Letter Verbs and 3 Letter Word tables.

2 - After memorizing the patterns, then Practice with the Examples given at the bottom:

Example #1: Q-M (stand) - QaaMa (following the pattern of QaaLa - he Said) = He Stood (past tense.)

Example #2: Q-M (stand) - QuM! = Stand! [command]. Just like; QuL! = Say! [command].

Example #3: Q-M (stand) – yaQuwm = he is Standing. Just like: yaQuwL = he is Saying.

3 - The same patterns apply for any other 2 Letter Verb (doing word.)

Lesson 3: 2 Letter Words (Connectives)

- This page will have a list of words which are used to **Connect words in a sentence together**.
- Most of them are of 2 letters, but there may also be some of 3 letters.
- **Your Aim:** Memorize these words or refer back to them as a Dictionary/Glossary.

Word	Meaning
Al (أل)	The
Al-ladhee (الَّذِي) similar to: Man (مَنْ)	"The one Who" [specific to someone] "Who" [general]
Ayy (أَي)	Which
Aw (أَوْ) Am (أَمْ)	Or Or
Idh (إِذْ)	When (past tense)
Idhaa (إِذَا)	When (future tense)
Idh-an (إِذَنْ)	'In that case'
In (إِنْ)	If
Inna (إِنَّ)	Surely
An (أَنْ) (with Letter Alif-Hamza at front)	That
'An (عَنْ) (with Letter 'Ayn)	'In regards to' (sometimes translated as; 'From')
Ilaa (إِلَى) similar to: 'Alaa (عَلَى)	Ilaa = To 'Alaa = On
Il-laa (إِلَّا)	Except
Al Aan (الآن)	Now
AyDan (أَيْضَنْ)	Also
Bi (بِ) similar to: Ma'a (مَعَ)	With (Help: i.e. with his power.) With (Association: i.e. with a friend)
Jaa' (جَاءَ) similar to: Ataa (أَتَى)	Came (a Great thing.) a Past tense word. Came (a Lighter thing.)

Ja'al (جَعَلَ)	to Make.
Jiddan (جِدًّا)	Very
Hal (هَلْ) Hat-taa (حَتَّى)	at beginning of sentence to signify – Question. Until
Haadhaa (هَذَا)	This
Dhaalik (ذَلِكَ)	That
Fa (فَ)	Then / So
Fee (فِي)	In
Qad (قَدْ)	Had / Have / Has
Kun (كُنْ)	Be
Kaana (كَانَ)	Was
Li / La (لِ / لَ)	Meaning either: “For” or “Surely.”
Laa (لَا) related: Na'am (نَعَمْ)	No Yes
Min (مِنْ)	From
Man (مَنْ)	Who
Huwwa (هُوَ)	He
Hiyya (هِيَ)	She
Hum (هُمْ)	Them (males plural)
Hun (هُنَّ)	Them (female plural)
Haadha (هَذَا)	This
Huna (هُنَّ) Hunak	Huna = Here Hunak = There
Wa (وَ)	And

Lesson 4: 1 Letter Words

What you should Know:

1 – Don't get overwhelmed with the amount of information on the 1 letter words sheet (next page).

http://i256.photobucket.com/albums/hh162/speed2kx/LEARN%20ARABIC%20TABLES/1_letter_words_arabic.png

2 - Remember I told you that there are 3 Root Letter words (in Lesson 1), and 2 Root Letter Verbs (in Lesson 2)? Then yes they are. But if you've ever read Arabic, you're probably aware that all the words in a sentence are written together flowing, so you can't actually separate the different words. Most importantly, you can't figure which are the 3 Root Lettered and 2 Root lettered words in the sentence, in comparison to other letters in the sentence.

3 - This **1 Letter Word** table (I call it a *Cheat sheet*), will let you find out **What** the 1 letter words which surround the 3 and 2 Root Letter words mean.

Example #1: If we look at letter ALIF, we see that it has quite a few meanings when placed at the BEGINNING of a 3 Letter word. You have to **memorize those meanings, all of them**. So memorize the rules of as many letters as you can (whenever you have time.) *Even if they don't make some sense to you yet!*

Note: I know you will have some confusion at this stage, like why the letter 'Taa' has the meaning of 'you' and 'she' at the same time. But because you're a new learner of a new language, you just have to memorize the rules, and once you've finished this book, you will see it will make sense altogether insha' Allah.

4 - If you can memorize this table, you will have SO much knowledge of Arabic, that the rest of the sheets will be extremely easy for you (**this table summarizes a few books worth of Arabic lessons.**) So put a lot of effort into memorizing this Table, even if it takes up most of the days of these Arabic studies.

5 – **Make SURE you look at EVERY detail, especially the Colour of the text of the Arabic & English**, because that will help you understand everything a lot more accurately.

For example you might wonder how you can differentiate between;

- **"I" (1st person)** [i.e. AslamTu],
- **Maximum meaning** (i.e. A-Kbar [BiggER]) and
- **"he" (3rd person)** because they all have **ALIF at the front**. You will notice that the last vowel

marking in red - AslamA has shown that it is 3rd person. So every small detail on all tables is extremely important to notice.

Also NOTE: When 1 letter has 2 words for one meaning (i.e. **Sa** and **Sawfa = Soon**) – then you memorize both words. (Sa is a shortened form, just like people say "Thx" for "Thanks" in English.)

6 – I have tried to fit it all on one page so it is easier to study from 1 printed page.

Here's a Practise Test now:

Note: You are allowed to look at the colored tables from the lessons given based on what you have learnt.

Question #1: - Tell the Meaning;

خَلَقَ كُفٍّ مِّنْ نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا

Khalafa-kum min Nafsin waahidah, thumma ja'ala min-haa zawja-haa - [Surah al-Zumar 39:6]

Vocabulary you need to know:

Khalaf = to Create. | Nafs = Being (Soul+body.) | Waahidah = One. |
thumma = then | Ja'al = to Make. | Zawj = partner.

Question #2a -

If Husn [حسَن] = Good.

And AHsan [أَحْسَن] = the Best Good male. (Alif attached at the beginning to 'maximize meaning')

Then what word is used to describe the 'Best Good female'?

#2b - Sughr [صَغُر] = small. Make the 'maximum' [known as; ism al tafDeel] meaning of it in Male and Female maximized form.

NOTE: Look at 1 letter sheet, letter ALIF. If you are unsure.

Question #3 - What does this mean?

وَقَالَ إِنَّ يَبْرِيءَ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ۚ

[Quran surah al Anfal 8:48]

Vocabulary help:

Inna = surely | baree' (from baraa') = disassociate / separate. | Raa = see | Khaaf [khawf] = fear. | Shadeed = Severe/firm. | 'Iqaab [from - 'Uqb] = Ending/Outcome.

4 - Translate:

رَبَّنَا لَا تَجْعَلْنَا مِنْ آلِ ظَالِمِينَ

Dhaalim [Dhulm = wrongdoing/oppression/darkness].

5 - Translate:

وَلَمَّا بَلَغَ أَشُدَّهُ آتَىٰ نَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۚ

[Yusuf 12:22]

Lam-maa = "Until when" |

balaagh [بَلَغَ] - to reach from one point to another

(i.e. a child who reaches another stage in life [maturity] = baaligh [بَلَغَ].) [or even a speech is 'balaagh' because the speaker says it, and it reaches to the listeners ears.]

Ashudda [shudda = firm]. The Alif before it represents Maximum meaning.

Ataa = to Give.

Hukm = wisdom/judgement

'ilm = knowledge.

Jazaa = reward / payback

Lesson 5: 3 Letter Words – Past Tense

Memorize this Table:

http://i256.photobucket.com/albums/hh162/speed2kx/3letter_past_verbs.png

Past Tense: Verbs:	Plural 3+	Dual 2	Singular 1	ضَرَبُ DaRB = HIT:
نَحْنُ We	ضَرَبْنَا We Hit (Darab Naa)		(Darab Tu) ضَرَبْتُ I Hit ضَرَبْنِي Hit Me (Darab Nee)	أَنَا I / Me (1st Person)
	Tum They (M) Hit ضَرَبْتُمْ Tunna They (F) Hit	Darab Tumaa ضَرَبْتُمَا You (M/F) two Hit	Darab Ta Ti ضَرَبْتَ You (M/F) Hit	Anta [M] / Anti [F] أَنْتَ You (2nd person)
KEY: M = Male F = Female	Daraboo ضَرَبُوا They (m) Hit	Darabaa ضَرَبَا They two (m) Hit	DaRaBa ضَرَبَ He Hit	huwwa هُوَ He (3rd person)
Remember: Pronouns (i.e. You, he) AFTER a Verb signify PAST tense.	DaRaB-Na ضَرَبْنَ They (F) Hit	DaRaBtaa ضَرَبْتَا They two (F) Hit	DaRaBaT ضَرَبَتْ She Hit	Hiyya هِيَ She (3rd person)

What you should know:

1 - You will notice in Arabic that in **PAST TENSE verbs (doing words)**, the '**DOER**' is mentioned at the **END OF WORD**.

i.e. Darab-**TU** = I hit. | Darab-**TA** = **YOU** hit | dArAbA = **He** hit. | Darab-**TUMAA** = **YOU (TWO)** Hit | Darab-**TUM** = **YOU (plural [3+ people])** Hit. |

2 - You will see (in next lesson) that in **PRESENT TENSE verbs (doing words)**, the '**DOER**' is mentioned at the **FRONT OF THE WORD**.

3 – If we practise this table on other 2 or 3 Letter words, it also works most of the time (the times it doesn't, simply check back on the 2 Letter Verb sheet.)

3 Letter: QaTaL-tu (I Fought) | QaTaL-**TA** = **You** fought | QaTaL-TUMAA | qAtAlA | Qatal**OO** = **They** Fought etc.

2 Letter: QuL-tu (I said) | QuL-TA = You said | QuL-TUMAA(you both said) | Qaala (he said) | Qaaloo (they said).

Lesson 6: 3 Letter Present-Future Tense

Memorize the table (it's on the next page.)

http://i256.photobucket.com/albums/hh162/speed2kx/3letter_present_verbs.png

What you should Know:

0 – In Arabic, there are only 2 Tenses:

- '**Past**' tense (called; MaaDiy), something which has no doubt already happened. The other is
- '**Present-Future**' tense (muDaari'), something which 'has not passed yet' (i.e. the present and future.)

I.e. "I (**am**) Hitting" (aDribu or aDrib-tu) is Present-Future tense because I am Hitting now (present tense) and this hitting is continuing for 2 more seconds (Future). Once it has happened, it will become Past tense (Darab-Tu = I Hit).

1 - In **PRESENT TENSE** verbs (doing words), the '**DOER**' is mentioned at the **FRONT OF THE WORD**. (unlike PAST TENSE words where the 'Doer' is mentioned at the End.)

2 - When the Prefix letter '**Ya**' (meaning 'he' or 'they') has a;

- **Fat-ha** (zabar) on top - it means **Active Voice**. I.e. 'He' (or 'they') are **Doing** the Action. (i.e. are **ya**Drib = **he** (is) Hitting.)

- '**Damma**' (peysh) on top of it - it means **Passive Voice** I.e. 'He' (or 'they') are **being Done**'. (i.e. **yu**Drab = **he** (is) **being** Hit.)

3 – Letter '**Taa**' (ت) must be the most confusing for most people, so I will explain this one: -

- The Letter "**Taa**" (ت) when placed before a word means either; '**You**' or '**She**'. It will normally always mean 'You' unless there is proof in the sentence for it being a female.

(i.e. al **Mar'atu Ta**-Drib = the **Woman** is hitting). If it is many **women**, it is "al-**Nisaa ya**-Drib-**NA**" (**many women** are Hitting.)

When it means '**You**', **females** will not be in the sentence. I.e. **ta**-Drib = **You** are Hitting. | **ta**-Driboon = **You** **males** (plural) are Hitting. | **ta**-Drib-**Na** – **they** (females) are hitting.

The rest of the examples are easy to understand I hope.

3 Letter Verbs:

Present-Future Tense.

Example: ضرب

DRB = to HIT:

Remember:

Pronouns Before a Verb signify Present-Future Tense.
(i.e. You, he)

Plural (attached at End)	Root Letters 3 2 1	Active Voice = The 'Doer' is mentioned. yAdrib = HE is Hitting	Passive Voice = The 'Doer' is not mentioned. yUdrab = He is hit.	KEY: M = Male F = Female P = Plural
ون	ضرب	He is Hitting (Singular Male) yaDribu	They are Hitting (Plural Male) yaDriboon	Soon He / They will Hit (M) / (M / P) Sa yaDriboon
ن	ضرب	You are Hitting (Singular Male) taDribu	She / They are Hitting (Female) taDribna	Soon You / She / They will Hit (M) / (F) / (F / P) Sa taDrib Sa taDribna
ون	ضرب	We are Hitting NaDribu	(We WILL Hit) Sa NaDribu	
	ضرب	I am Hitting aDribu	(I WILL Hit) Sa aDribu	KEY: The Vowel on the 2nd Root Letter will differ on each word. i.e. yaSh <u>A</u> du (he witnesses) has a vowel 'A' on the 2nd root letter. yaQ <u>U</u> lu (he fights) also differs. Whereas the example used has the vowel 'I' - yaDribu. See Dictionaries to find each word's 2nd Root letter vowel. Do not worry about this too much as the meaning usually stays the same.

3 Letter Words Summary:

Based on the Lessons we have Learnt, we can see these Patterns:

Example Used: ضَرَبَ
to Hit

ACTIVE (Doer is mentioned)	<p>dArAbA</p> <p>ضَرَبَ</p> <p>He Hit</p> <p>Past Tense</p>	<p>ya-Drib</p> <p>يَضْرِبُ</p> <p>He is Hitting</p> <p>Present Tense Active Voice (showing 'Doer')</p>	<p>Sa ya-Drib</p> <p>سَ يَضْرِبُ</p> <p>Soon He will Hit</p> <p>Future Tense</p>	<p>DaaRiB</p> <p>ضَارِبٌ</p> <p>Hitter (one who Hits)</p>
	<p>DURiBa</p> <p>ضُرِبَ</p> <p>He was Hit</p> <p>Past Tense (Doer is not mentioned)</p>	<p>yu-Drab</p> <p>يُضْرَبُ</p> <p>He is (being) Hit</p> <p>Present Tense</p>	<p>Sa yU-Drab</p> <p>سَ يُضْرَبُ</p> <p>Soon He will be Hit</p> <p>Future Tense</p>	<p>ma-Druwb</p> <p>مَضْرُوبٌ</p> <p>Hitted (one who was Hit)</p> <p>[Pattern of ma-F'uwl = 'the one (to who something was) done to']</p>
<hr/>				
	<p>i-Drib</p> <p>اَضْرِبْ</p> <p>Hit! (Command)</p>	<p>ma-Drab</p> <p>مَضْرِبٌ</p> <p>Place or Time of Hitting</p>	<p>mi-Draab</p> <p>مِضْرَابٌ</p> <p>Physical Tool used to 'Hit.'</p>	<p>The Vowels in orange may change on different words.</p>
<p>Another type is: I.e. UktUb = Write!</p>				

http://i256.photobucket.com/albums/hh162/speed2kx/3letter_summary-1.png

What you should Know:

- 1 – This sheet is a summary of the previous lessons, so it's a good sheet to revise from.
- 2 – The vowel markings (tashkeel) in orange can change depending on the word. Most of the times you will know what vowels are used when you check Dictionaries, or when you hear someone saying it a certain way.

Lesson 7: Possession - his, her, their, our... etc.

<http://i256.photobucket.com/albums/hh162/speed2kx/possession.png>

	Plural	Dual	Singular	
Possessors are after a Noun	رَبَّنَا Rabba-Naa Our Master		رَبِّي Rabbee My Master	KEY: M = Male F = Female MY
Example:				
رَبَّ = Master	رَبِّكُمْ Rabbu-kum Your lots (P / M) Master	رَبِّكُمَا Rabbu-Kumaa Your 2's (D - M) Master	رَبِّكَ Rabbu-Ka Your (s) Master	YOUR (M)
	رَبِّكُنَّ Rabbu-kunna Your lots (P / F) Master.	رَبِّكُمَا Rabbu-Kumaa Your 2's (D - F) Master	رَبِّكِ Rabbu-Ki Your (sing. F) Master	YOUR (F)
Practise with these:				
(أَبُو) Ab = Father				
(أُمُّ) Umm = Mother	رَبِّهُمْ Rabbu-hum Their (P / M) Master	رَبِّهُمَا Rabbu-Humaa Their 2's (D - M) Master	رَبِّهُ Rabbu-Hu His (s) Master	HIS
(أَخُو) Akh = Brother				
	رَبِّهُنَّ Rabbu-hunna Their (P / F) Master	رَبِّهُمَا Rabbu-Humaa Their 2's (D - F) Master	رَبِّهَا Rabbu-haa Her (sing. F) Master	HER

KEY: S or Sing. = Singular | D = Dual [2 people] | P = Plural (3+ people) | M = Male | F = Female.

What you should know:

- 1 - **Objects [Nouns] are 'possessed' (owned)** by someone.
- 2 - Objects are also **made up of 2 or 3 Letters**.
- 3 - When an Object is mentioned, its **Owner is mentioned at the End**. (i.e. Sayyaaratu-Hu = His Car.)

Lesson 8:

1 Object (Single) | 2 Objects (Dual) | 3 Objects + (Sound Plural)

What you should Know:

1 - Work on the table from **Right to left** (the table is on the next page).

2 - Objects are classed into either; 'male' or 'female'. (There is no word for 'it' [genderless] in arabic.)
So one Male "Praiser" is; Haamid-un. | One Female Praiser is; HaamidaT-un

3 - An Object [Noun] will have Letters attached to its end, to show the number/amount of Objects.

i.e. Male: Haamid-un = **one** Praiser. | **Two** Praisers = Haamid-**ayn**. | **Three or more** Praisers are Haamid-**oon**.

i.e. Female: Haamida**T**-un = **one** Female Praiser, Haamida-**T-ayn**, Haamida-**T-OON**... etc.

4 - In Arabic, when you talk about an Object. You either say; **A Object, or The Object.**

The Object is a **Specific** Object you are talking about. (I.e. I saw **the** Praiser [one who praises]) = **AL**-HaamidU.

A Object is **not specific** (I.e. I saw **a** Praiser [one who praise]). = Haamid-**UN**.

Single | Dual | Plural Objects

Example: Haamid = Praiser حَامِد

End Attachment (Suffix)		
Single ^{One}	N* ن	Haamidu-N حَامِدُ ن
		Haamidat <u>N</u> حَامِدَاتُ ن
Dual ^{Two}	AAN / AYN اَيْنَ / اَنَّ	Haamid AAN حَامِدَانِ
		Haamid ATAYN حَامِدَتَيْنِ
Plural ^{more than 3}	OON / EEN وَيْنَ / وِينِ	Haamid OON حَامِدُوْنَ
		Haamid EEN حَامِدِيْنَ
		(Sound Plurals)
Male		Haamid OON حَامِدُوْنَ
		Haamid EEN حَامِدِيْنَ
		Female
		Haamid AAT حَامِدَاتُ
		Sound Plurals** Broken Plurals (Separate Page)

*The Letter Nuun (ن) is Removed when the word 'AL' [meaning 'The'] is placed before the Word.
i.e. HaamiduN (A Praiser) becomes AL-Haamidu (THE Praiser).

**Sound Plurals DO NOT alter the 3 Root Letter word's layout/structure, whereas Broken Plurals do.

Lesson 9: Broken Plurals

10 Broken Plurals (which *Do* Alter the 3 Root Lettered word):

(You have to memorize each pattern or *atleast* become familiar with it, so you can recognize that it is a Plural.)

Note: You will have to study Advanced Arabic to understand why there are many different types of plurals. Your job now is only to memorize them or familiarize yourself with them.

We saw how the 'Sound plurals' (i.e. *HaamidOON*) did **not** alter the 3 Root letters and their closeness to each other. This is why they are 'sound and safe plurals.'

Broken plurals however, **break apart** and separate the 3 Root letters, and extra vowels are added in between these 3 Root Letters to cause these words to go into different patterns – to make them become plural form from singular.

Broken plural 1: Singular: Hizb [حزب] = a Group. | Plural: AhzAAb [أحزاب] = GroupS.

More Examples:

Sahb [صاحب] = a Companion. | As-hAAb [اصحاب] = CompanionsS.

Nahr [نهر] = a River. | AnhAAr [أنهار] = RiversS.

Broken plural 2: Singular: Shahid [شاهد] = Witness | Plural: ShuhOOd [شهود] = WitnessesS.

Jund [جند] = Army. | JunOOd [جنود] = ArmiesS.

Qabr [قبر] = Grave. | QubOOR [قُبُور] = GravesS.

Plurals with No taNween [letter Nun (ن) attached on End:

Broken plural 3: - Singular: maSjid [مسجد] = Mosque. | Plural: maSaa'id. [مساجد]

Broken plural 4: - Singular: Shaheedun [شَهِيد] = Witness. | Plural: ShUhadAA' [شَهِدَا]

Broken plural 5: - Singular: Sadeequn [صَدِيق] = Truthful | Plural: aSdiqaa' [اصْدِقاء]

Plurals with taNween [letter Nun (ن) attached to the end;

Broken plural 6: - Singular: Kitaab [كِتَاب] = Book. | Plural: kUtUbUn [كُتُب].

Broken plural 7:- Singular: Jabal [جَبَل] = Mountain. | Plural: jIbAALun [جِبَال].

Broken plural 8: - Singular: Akhun [أَخْن] = Brother | Plural: Ikhwah / Ikhwatun [إِخْوَة].

Broken plural 9:- Singular: Qalam = Pen [قَلَم] | Plural: aQlaamun [أَقْلَام]

Broken plural 10:- Singular: Taajirun = Trader [تَاجِر] | Plural: Tujjaarun [تُجَّار]

Download **Broken Plurals** Image:

http://i256.photobucket.com/albums/hh162/speed2kx/LEARN%20ARABIC%20TABLES/broken_plurals.png

What you need to Know about the Broken Plurals Table:

- 1 – Memorize the Table.
- 2 – The Broken Plural patterns can be best memorized by memorizing the examples with them.
- 3 – You find the Plural form of a word by checking Dictionaries.
- 4 – It doesn't matter if a broken plural has taNween (a letter 'Nun' attached at the end). I have simply divided them into 'taNween' and non-taNween ones so it is easy to sub-divide them. Your job is just to memorize all of them.

Lesson 10: Verb Patterns Table *Muscling up Words*

This is when Arabic gets really exciting!

http://i256.photobucket.com/albums/hh162/speed2kx/Sarf_VERB_PATTERNS.jpg (Table on page after next page)

What you should know:

1 - If you have looked at the Past Tense and Present Tense Lessons, then you know that:
dArAbA = he Hit [past tense], and **Ya-Drib** = **He is Hitting** [Present tense].

This table uses: **Fa3ala** [he did], **yaF3alu** [he is Doing], **Fi3Lun** [to Do] as the main example. [3 = letter Ayn]

2 - There are many verb patterns in Arabic. A sister (we ask Allah to accept her good) has made a table which summarizes an entire book into this small, useful coloured table.

So now we have a table with 10 of the main Arabic Verb Patterns used in the Arabic language.

3 - Study the table from the Left to the Right. -->

Now let's study the Table:

Verb Pattern 1 - to Do is the normal Pattern of:

Fa3ala [he Did] - **yaF3alu** [he is Doing] - **Fi'lun** [to Do.]

The meaning is basic, simply 'to Do' the verb [doing word] that is being said. i.e. Daraba = he Hit.

Now if we look at Verb Pattern 2 - Intense/Repetition, we see the word:

Fa33ala (we see the 2nd root letter has been repeated twice [shadda/emphasised].)

Try saying out loud; **DaRRaba!** (he Hit intensively/repeatedly [past tense]) - **yuDaRRibu!** (he is Hitting intensively/repeatedly [present tense]) - **taDReeb!** - **TO Hit intensively/repeatedly** [tenseless].

You see that you have to say it in a **Powerful, Intensive and Repetitive way**. And this is exactly what this 2nd verb pattern means.

The **3rd Pattern means; to TRY to do something with someone/thing else.**(you see this is hinted at by the long stretch of sound):

Faa3ala (he tried to Do with someone else [past tense]) / **yuFaa3ilu** (he is trying to Do with someone else [present tense]) - **muFaa3alatun** or **Fi3aal** (to try to Do with someone else [tenseless]).

Lets practise an example:

Juhd = to Struggle. | **Jaahada** (he tried to Struggle with someone else [past tense]) / **yuJaahadu** (trying to Struggle with someone/something else [present tense]) / **muJaahadatun** / **Jihaadun** (to try to Struggle with someone/something else)

The **4th pattern (he does)** is one which you should try not to confuse with letter ALIF's other meanings, which has many meanings (I [1st person], maximize meaning of a word, Question mark, and now this.)

How do you remove the confusion? Simply stick to this patterns full rules:

Af3alA - you see that it **starts with an ALIF (with a fat-ha on it), and it ends with a Fat-ha (zabar) on the last letter.** This is the biggest sign that it is this Verb Pattern 4 and not any of ALIF's other meanings.

This verb pattern means: **Doing something to something/someone else, or Causing something else.**

I.e. **AslamA** = he Submitted / **yuSlimu** = Submitting [present tense] / **Islaamun** [to Submit]

The **5th Pattern** (he does **himself**, repeatedly/intensively [like pattern 2]) -

taFa33al = he did (something) himself repeatedly/intensively – past tense | **ya-taFa33al** = he is Doing (something) himself repeatedly/intensively | **tafa33ulun** = to Do (something) one's self repeatedly/intensively.

Practise Example: **taMaRRuD** [from **MaRaDa** (he was Sick/ill)] = (to be sick/ill yourself = to pretend to be sick/ill.)

The rest of the Verb Patterns are also easily understandable - now that you know how the table works, inshaa' Allah.

Patte rn no	Past tense	Present tense	Masdar (tenseless)	Pattern meaning***	Past tense example	Present tense example	Masdar (Suffix: ..ING & ..ION)
1	Fa3aLa* (he did) - Vowel in bold will differ based on each word. - 3 represents Letter 'Ayn (ع)	yaF3aLu** (he is doing)	No particular pattern. Fi3lun (to do) Various patterns.	This is the basic root Doing something intensively/repeatedly, doing something to something/someone else, or causing something To try to do something, or to do something with someone else doing something to something/someone else, or causing something Connected to pattern 2 in meaning. Also, to do something to yourself Doing something with each other, or to pretend to do something. Expressing a state. Passive meaning No consistent meaning pattern	GHaFaRa He forgave	yaGHFiRu He forgives	Here maGHFiRatun = Forgiv ING (to Forgive)
2	Fa33aLa	yuFa33iLu	TaF3eeLun or taF3iLaLun		3aLLaMa He taught	yu3aLLiMu He teaches	Ta3LeeMun (education)
3	Faa3aLa	yuFaa3iLu	muFaa3aLaLun or Fi3aaLun		QaaTaLa He fought	yuQaaTiLu He fights	QiTaLun (Fighting)
4	aF3aLa	yuF3iLu	iF3aaLun		aKHaRaJa he brought out	yuKHaRiJu He brings out	iKHaRaLun (expulsion or bringing out)
5	taFa33aLa	yataFa33aLu	taFa33uLun		taWaKKaLa He trusted in	yataWaKKaLu He trusted in	taWaKKuLun (trust in)
6	taFaa3aLa	yataFaa3aLu	taFaa3uLun		ta3aaWaNa He cooperated	yata3aaWaNu He cooperates	Ta3aaWuNun (cooperation)
7	inFa3aLa	yanFa3iLu	inFi3aaLun		inQaLaBa it (he) became overturned	yanQaLiBu It (he) becomes overturned	inQiLaaBun (turning upside down, revolution)
8	iFta3aLa	yaFta3iLu	iFti3aaLun		iKHaLaFa He differed	yaKHaLaFu He differs	iKHaLaFu (difference)
9	iF3aLLa	yaF3aLLu	iF3iLaLun	Used for colours or defects	iHMaRRa He became red	yaHMaRRu He becomes red	iHMiRaaRun (becoming red)
10	istaF3aLa	yastaF3iLu	IstiF3aaLun	To seek or ask something, or to consider something	istaGHFaRa He sought forgiveness	yastaGHFiRu He seeks forgiveness	IstiGHFaaRun (the act of seeking forgiveness)

I'raab – the “Moods” of a Word

The 3 Root Letters have Vowel markings on them.



The Vowel marking on the Last (3rd) Letter will tell what 'Mood' the word is in.

Previously we learnt if the **1st Letter** has:

Fat-ha = Active Voice [Doer mentioned]

Damma = Passive Voice [Doer not mentioned]

2nd Root Letter: changes depending on different patterns.

Vowel Marking (<i>Tashkeel</i>)	Usage - Meaning	Examples
 <p>known as maRfoo' (Damma/peysh)</p>	<p>Default – Normal Usage.</p> <p>Subject: i – Doer ii – Action</p>	<p>ZaydU DarbU – because Zayd is one of the subjects (doers) in the sentence, and Darb [Hitting] is the Verb/Action.</p>
 <p>known as maNsoob (Fat-ha/zabar)</p>	<p>1) Object – targeted Object (receiving Attention)</p> <p>2) Description.</p>	<p>1) ZaydU DaRBU AmrA = Zayd Hit Amr (the Object.)</p> <p>2) shay'in KabeerA = a Big thing. [Description].</p>
 <p>known as maJroor (kasra/zeqr)</p>	<p>1) Possession (Ownership)</p> <p>2) Harf al Jarr*</p>	<p>1) BaytU-Allahi (House [of] Allah) [Owner]</p> <p>2) Fee BaytiH – In his House.</p>
 <p>known as maJzoom (sukoon/jazm)</p>	<p>1 - Pre-Condition</p> <p>2 - maJzoom causing words [Jaazim] i.e. Lam, Lan etc.</p>	<p>1 - Hat-taa yu'min. (Until he believes..)</p> <p>2 - Lam yu'min (normally: yu'minU)</p> <p>The word <i>Hat-taa</i> [until] was a pre-Condition So "yu'min" (he believes had no vowel on end.)</p>

3 - Commands! i.e. iF3all Qull

Summarised

MaRfoo¹ - Subject: is the majority of normal words in a sentence. The Subject includes the:

— Doer

ii – his **Actions** (verb).

They will both be `maRfoo'`.

Mansoor: Attention Object -

i - **Object:** is the direct Object which is being Targetted on (the centre of attention) in the sentence.

ii - or a Description.

Majroor: Owner-

I - Possession: the one who Owns something (MuDaf ilayh).

ii - **Harf [word] al Jarr:** Words which make the word after it into a malroof.

Maizoom: Condition-

i- Condition: The ma/zoom shows us that a Pre-Condition has been attached to a Verb [Doing word.]

condition. The main clause shows a future action. The condition has been attached to a verb (young word), i.e. *yu'minU* = he believes. | **Hat-taa** (Until) [condition] *yu'min* (he believes). The silence on the verb is useful in letting us understand this 'doing' will occur if a previous condition is fulfilled.

ii - Jaazim - words like; In (if), Lam-maa (until when), Li (for/surely), Laa (No-present tense), Lam (No-past tense), Lan (No-Future tense).

cause the word after it to get a sukoon/taam on its last letter, i.e. *yu'minOON* | *Lam yu'minOO*

NOTE

1 - Some words in Arabic are 'maBni' - meaning they stay in the same vowel form ALL the time without being affected by i'rab. (I.e. Most 'Connectives' are maBni.)

2 - There are other Grammar rules where the i'rab (vowel markings) can change. You will have to learn them separately. But the main meanings are given in this table.

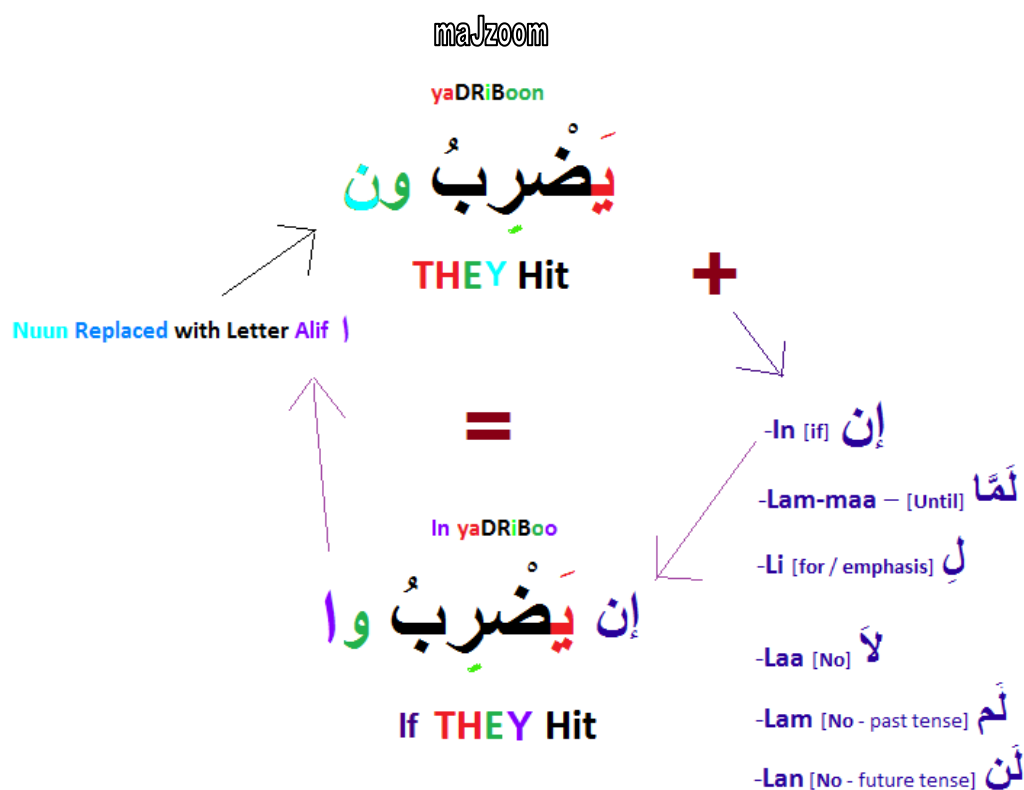
Lesson 12:

http://i256.photobucket.com/albums/hh162/speed2kx/harf_jarr.png

*Harf al Jarr

Below is a list of some words which are Harf al Jarr, which make the word after it into maJroor (kasra/zejr on the Last letter) form:

Harf al Jarr	Meaning	Example
Bi (بِ)	With	Bi-Allahi – With Allah/God
Ma'a (مَعَ)	With (i.e. a person with another person).	Ma'a-Allahi – With Allah
Fee (فِي)	In	Fee Bayti-H = In His house
Ilaa (إِلَى)	To	Ilaa-Allahi – to Allah
'Ala (عَلَى)	On	'Ala al-Bayti – On the-House
Li (لِ)	For	Li-Allahi – for Allah
Min (مِنْ)	from	Min-Allahi – from Allah
Wa (وَ)	By (oath) [not 'And']	Wa-Allahi – (oath) by Allah



http://i256.photobucket.com/albums/hh162/speed2kx/oo_not_oon.png

Online Resources:

Easy to use, Type & Search - Arabic-English Dictionaries:

- <http://www.ejtaal.net/m/aa> (Hans Wehr and Lanes Lexicon – **Fast, Searchable, and works on SmartPhones** too.)
- [Lanes Lexicon with English Search](#):
<http://www.perseus.tufts.edu/hopper/collection?collection=Perseus:corpus:perseus,work,Lane,%20An%20Arabic-English%20Lexicon>
- [Lanes Lexicon Online](#) - <http://www.tyndalearchive.com/tabs/lane/>
- <http://arertools.com/>
- <http://dictionary.sakhr.com/> al Sakhr Dictionary (similar to al the famous al Mawrid Dictionary.)
- <http://translate.google.com/>

Downloadable Dictionaries: (open with free [Adobe Reader](#))

[Arabic-English Dictionary Of Qur'anic Usage](#) (by ELSAID M. BADAWI, & MUHAMMAD ABDEL HALEEM):
<http://www.archive.org/download/LearnArabicPackageinc.LanesLexiconArabicDictionaryNearSynonyms/Arabic-English-Dictionary-Quranic-Usage.pdf>

Dictionary of the Holy Qur'an – by Malik Ghulam Farid [1] [2]:

(the author is from the false Ahmadi sect, but the book is reliable inshaa' Allah)

http://www.archive.org/download/DictionaryOfTheHolyQuran-ReallyGoodArabic-englishDictionarybutBe/dictionary_quran.pdf

[Near Synonyms](#) – a Mini Thesaurus created by Ustadh Nouman Ali Khan:

<http://ia600705.us.archive.org/12/items/BayyinahE-bookGemsCollection-Linguisticmiracle.com/near-synonyms-nouman-ali-khan-muslimmattersorg.pdf>

Studyquran.co.uk/PRLonline.htm – this site gives you an Alphabet index of ROOT Words, and allows you to find out their meanings from famous Dictionary/Lexicons.

Miscellaneous:

LinguisticMiracle.com | QuranGems.com | QuranSynonyms.com

ArabicGems.co.uk

LisanulArab.org

iArabic.tv

Corpus.Quran.com/qurandictionary.jsp – this site is extremely useful for students of Arabic Grammar, telling the types of words and their forms.

Also check [here](#) for more Useful Arabic-English dictionaries available Online:

<http://trueword.wordpress.com/2009/12/31/arabic-dictionaries-and-resources-for-students/>

Typing Arabic with Ease:

- Download Eiktub.com which is free.
- Or you can use [ta3reeb google](http://ta3reeb.google.com/ta3reeb) (google.com/ta3reeb) online.
- This one you might like alot; <http://translate.google.com> - you type english and the arabic comes up

Balaaghah & Eloquence GEMS: Past tense (maaDiy) vs Present-Future tense (muDaari’):

Past tense words can be used to describe:

1 – **Past tense** – describing an event which happened in the past.

2 – what will **NO DOUBT happen in the future**, you are so certain that it will happen, that **you use a past tense word to argue that it will NO DOUBT happen**. ('as true as the past itself' - it is as real as the past was real. (i.e. Judgment Day is sometimes described in the past tense in the Quran to emphasise Certainty of that Day).

Example:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah **will say** [on Judgment Day], "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

(Quran al [Maa'idah 5:119](#))

We know the word 'Qaala' = he Said (**Past** tense.) However, Allah is **using this Past tense word to describe a future event, this emphasises Certainty**; Certainly on Judgment Day Allah will say this. This could not be captured in the translation.

Present-Future tense (muDaari') describes:

1 - **Present-[near]-Future** – something which is happening now. (I.e. I am eating now, and in the present[near]-future I will still be eating this food).

2 - **Present-[long-term]-Future** – something which is happening now AND will continue in the Long term future (istimraar-continuance).

(I.e. Some sentences are said in this muDaari' [present-future tense] form to show that people are **doing an action now, and there will be people doing the same action in the long term future too**.)

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

yuJaahidoona fee sabeel-illah -

They are [now] (and will [in the future]) struggle in the **path** of Allah. [Maa'idah [5: 54](#)] =

= there are people today (**present**) who struggle/fight in the path of Allah now, and there will continue (**future**) to be people who struggle in the path of Allah – as long as this Qur'anic ayah/verse remains being recited on Earth. So Allah has given the believers hope just by using the Present-Future tense! So next time you see an ayah in the MuDaari' (present-future tense) – it most likely implies that this Action will continue to be done, now, and also continue on into the Future.

Noun (constant) vs Verb (temporary):

Someone/thing can be described in verb (doing [fi'il]) or noun (object [ism]) form in the Arabic language.

Noun [ism faa'il] form signifies that the doer always/Continuously does that action (i.e. 'FightER' [muQaatil])

Verb form signifies that the doer [faa'il] sometimes does that action (i.e. 'he was Fighting' [Qaatil]).

A FightER (muQaatil) is someone who always fights, whereas someone 'who is Fighting' (Qaatil) might be fighting only once in his life.

This is why; (مُؤْمِنُونَ) **Mu'minoon = Believers** are described as Nouns [ism faa'il] = **Continuously always Believing** (through times of ease and hardship and trials/tests/calamities etc.)

(الَّذِينَ آمَنُوا) **al-ladheena Aamanoo' - those who Believe' [verb/temporary form]** are not as strong in their Beliefs and their Emaan/belief is not as constant as the Mu'minoon.

Summary:

Mu'minoon = strong/continuous Believer.

al-ladheena aamanoo' = those who believe sometimes, but sometimes not so strongly.

So next time, **whenever you see something as a Noun/Object (usually with a 'Mu' prefix attached at the beginning.),** then this is a **Constant Attribute of that character.**

Whereas **when someone/thing is being described in Verb form, i.e. the pattern of Faa'il [doer],** then you know that this Characteristic is only a **temporary** attribute.

Female Plural used for non-Female objects = 'Handful' (less than 10)

If Female characters are **not** being discussed – but Feminine plural is still being used to describe them, it implies:

Jam'u qillah/small plural = less than 10 objects. ('a handful of objects')

Allah says about those who believe and ('amiluw al-Saaliḥ **AAT** [عَمِلُوا الصَّالِحَاتِ]) do A **Few** good actions, for them is Jannah (Paradise.) [see Quran [5:9](#)]

This shows the extreme Mercy of Allah. He doesn't expect too much from His slaves. He just wants us to be grateful to Him. He wants us to – atleast the minimum – complete the 5 pillars of Islam and to stay away from the *haraam* (forbidden things.) And then He will reward His believing slaves with Jannah (beautiful Gardens in Paradise.) We ask Allah to make us the people of His Jannah (Paradise), ameen ya Rabb.

Exclusivity (taQdeem/IkhtiSaaS):

When Someone/thing (object) is placed earlier in a sentence when it is usually placed later in the phrase – it is not normal [it is abnormal] sentence structure. Which implies that this person/thing Exclusively has that description.

For example: People may say;

(**الحمد لك**) hamdun La-Ka – Praise is For You. [normal sentence structure]

But;

La-Ka al-Hamd (**لك الحمد**) = Praise is **EXCLUSIVELY** For You. [abnormal structure because 'For You' (La-Ka) is mentioned earlier in the sentence, even though it could normally be placed later in the sentence.)

This is why, when you recite surah al Fatiha, you say;

Iyyaa-Ka [You] – Na'budu [We worship]. – the 'You' (iyyaa-ka) is mentioned earlier in the sentence structure - which implies that we worship 'You' [Allah] Exclusively/alone.

This is called (**تقديم وتأخير**) TaQdeem (placing Earlier) and Ta'kheer (placing at the End) in Arabic eloquence, and is used many times in the Qur'an to emphasise **Exclusivity**.

What you've learnt from this Book:

You've learnt; 1 letter, 2 letter, and 3 letter words. This is the majority of Arabic language structure.

There are further 4, 5 and 6 letter words. But most of these words meanings can be found in Dictionaries anyway. If you wonder how these words are made - then usually they are a mixture of a few 3 letter words fused into each other to make 1 long word.

What Next..?

Now that you have an overview of how the Arabic language works, you will need to dedicate your time in;

Building up on your Vocabulary: (use <http://80percentwords.com> and Dictionaries especially <http://ejtaal.net/m/aa/>)

Once you do this, you will be able to understand alot of the Qur'an, Ahadeeth (Prophetic sayings) and Arabic Islamic lectures quite well *inshaa' Allah*.

Then you need to get a copy of the Qur'an in Arabic + a translation (<http://Quran.com> is good) and see if you can understand the Arabic (do a word by word translation in order of the Arabic words) - then check the real translation to see if your understanding was correct.

Grammar (Nahw): - this will enhance your arabic skills so you know how to speak the language well. (<http://ArabicTree.com> & iArabic.tv & Sheepoo.wordpress.com/pdf-files/ & <http://www.kalamullah.com/learning-arabic.html%20> are good).

This is the exhausting part of studying the language because it requires alot of effort (lots of 'rules and their exceptions'). But if you want to speak Arabic, you need to learn it.

Nahw is similar to the I'rab section on the colored Table lessons, and has alot of subtleties within it which need to be learned to know how to speak the language.

Let's Practise what we've Learnt:

In this section, we'll be looking at the Qur'aan and Ahadeeth (sayings) of Prophet Muhammad (sal Allahu 'alayhi wa-salam). And we'll study them together in relation to the lessons you've learned earlier from this book. Just so you get a feel of how to use these lessons in the future.

Study #1:

To start with, let's start with the word Qur'aan (قُرْآن).

1 – We look at the 3 Root letters of this word. What are they? You'll have to find out by checking dictionaries, or asking someone who knows. Sometimes it's obvious, sometimes it's not.

In the word Qur'aan, the 3 root letters are: **Qaf-Raa-[Alif-Hamza]** (ق-ر-أ) = to **Recite**.

2 – We look at the 1st letter, which is the **Qaf**. It has a **Damma/peysh (U)** vowel sound mark on it. This means it is in 'Passive voice'.

[Refer to the **Present-Future tense chapter (p.14-15)** or the **I'rab chapter p.25**, wherein it mentions that the 1st letter having a fat-ha (zabar) ['A' sound vowel] on it is 'Active' voice ('Doer' mentioned) | if it has a Damma/Peysh, it is Passive voice ('being Done').]

So because the word Qur'aan has the Vowel 'U' on its 1st letter, it means '**Passive voice**' (**being Done.**) So the Root meaning of 'to Recite' (Q-R-) becomes '**being Recited**' [in passive voice] = **QuR'**.

3 – Now we wonder what the attachment at the end (suffix) pronounced '**AAN**' (آن) sound means.

If we look at the 1 letter cheat sheet (p.10), on letter Alif, point no.6 – we see that '**AAN**' when attached at the end of a word means '**Abundance/A LOT**'.

Conclusion:

We see that **QuR'** = '**being Recited**' + **AAN** (آن) [Abundance] = (قُرْآن) – Meaning:

Qur'aan = (that which is) **being Recited ABUNDANTLY/A LOT**.

Study 2:

Ahaadeeth (أَحَادِيث) is a Broken plural, of the word Hadeeth (حَدِيث) (singular) – describing the **Sayings** attributed to the Messenger of Allah (sal Allahu alayhi wasalam). Don't ask why until you do Advanced Arabic studies. Right now, you just have to accept that and know it.

Study 3: Lets study the phrase;

(صَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ)

Sal Allahu 'alayhi wa salam - (Prayers [of] Allah upon him and Peace).

You can compare the color of the Arabic to the color of the English. It makes sense, right?

Also notice, when we said 'Alay [علي] ('Alaa = Up On), the 'hu' [meaning; 'he'] was forced to be said as "alay-hi". No meaning changed, but the vowel simply changed, and the Arabs did that – most likely – to make it easier to pronounce.

This is explained previously in the **I'rab p.25** section, and if you see the **Harf al Jarr table p.26**, you'll know which types of words force the word after it to go into this Jarr state [where the last letters vowel is pronounced as an 'i' ('e') sound].

Study 4:

(إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

inna Allaha 'alaa kulli shay'in Qadeerun –

Surely Allah - upon every thing - (is) Constantly a Controller. (Qur'aan [al Baqarah 2:20](#))

1 – Remember that Arabic is a picturesque language, which means that you'll see a lot of pictures in it. Every word needs to be looked at from a 'Picture' perspective to get the full meaning out of the verse/ayah.

2 – **Inna = 'Surely/No doubt.'** By Allah using this word, He is answering people who have doubts about this upcoming statement.

3 – **AllahA** = Allah [God]. The **Fat-ha (zabar)** shows that Allah is the **main OBJECT of Attention** (see I'rab p.25.)

4 – **'Alaa = up On.** – look at it from a picture perspective. Allah is **up On (Above)** – which means **He is Dominant, in Control, on Top of.** Dominant upon what though?

5 – **kulli shay'in = Every Thing.**

6 – **Qadeerun** – Qadr = Power/Control | **Qadeer** = **Constantly Controlling.** (see letter 'Ya' usage on 1 letter sheet) | **Qadeerun** = **A Controller.** (see bottom of **Objects: Single|Dual|Plural Table p18.**)

7 – **Kulli shay'in ('Every thing')** is placed earlier in the sentence for **EXCLUSIVITY** in meaning, when it is normally placed at the end;

(**Normal Sentence:** InAllaha Qadeerun 'alaa kulli shay'in). Kulli shay'in is placed at the end.

Exclusive (ikhtisaas) Sentence: InAllaha 'alaa kulli shay'in Qadeerun = Allah has upon **EVERY THING (Exclusively)**, Constant Power/Control. (see **EXCLUSIVITY – taQdeem / IkhtiSaaS page 32.**)

Study #5:

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ

Alladheena ya-sta-Hibbuwna al-Hayaata al-dunya 'alaa al aakhirati wa ya-Sudduwna 'an sabeel-illahi wa yaBghuwna-haa 'iwajan. Ulaa'ika fee Dalaalin ba'eedin.

Those who are seeking to Love the Life of the world over the Hereafter, and they are Sudd - Averting/Repelling/Stopping from the path of Allah, and they desire to rebel (and make it) 'iwaj – distorted. Those (are) in far misguidance. (Quran [Ibrahim 14:3](#))

Alladheena – those who (see Connectives page p.7)

ya-sta-Hibbuwn. = **they are seeking (to) Love**. [ya = he, and 'oon/uwn' added at the end = 'they'. It is also 'Present-Future tense' because the 'Ya' is at the beginning (see VERB patterns table, pattern 5 p.24).]

al Hayaata al-dunya = **the Life (of) the world**.

'alaa = upon.

al Aakhirat = **the HereAfter**.

wa ya-Sudduwna = and **they are Preventing/Averting/Blocking** (definition from [Hans Wehr](#))

'an = From

Sabeel-illahi = **(Path [of] Allah**

wa ya-Bghuwna-haa = and **they are desiring** (against) **her (= the path)**

'Iwajan = Distorting (imagine: a tree with a Bent, distorted trunk = 'Iwajan.)

Ulaa'ika = Those (are)

fee **Dalaalin** ba'eedin = in **Misguidance**, Far.

[In this, **Dalaalin** is in Jarr (kasra/zeyr) state because of the 'Fee' (meaning 'In') which is a harf al jar [forcing the word after it to have its last letters vowel as an 'i /'e' (see l'rab page p25).

The Ba'eedin (meaning: 'Far') is also pronounced with a Kasra/zeyr on its last letter for easy pronunciation (because the word before it was in a Jarr state.)

Study #6:

: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بَجَلَالِي؟ الْيَوْمَ أَظْلُهُمْ فِي ظِلِّي يَوْمَ لَا
"ظِلَّ إِلَّا ظِلِّي"
(رواه البخاري (وكذلك مالك

'An = From

Abi Hurayrah = Father of Kittens (Hurayrah)

RaDiy = Pleased

Allahu = Allah

'An hu = In regards to him (see Connectives p.7 to see that 'An has these 2 meanings [see which 1 fits the context.]

Qaala = He (Abu Hurayrah) Said (see 2 letter Verbs p.5)

Qaala = He (Messenger, Muhammad)

Rasoolu **Allahi** = Messenger of Allah – [we see **Allah** is the **Owner** because His name has the **Kasra/zeYr** on it (see l'rab p.25)

Sal Allahu alayhi wasalam – has been explained on p.34

Inna Allaha = Surely Allah

taBaaraka = Blessed

wa ta'aala = and **High** (from 'Uluw/'Aliy = (عُلُو) (علي) = Highness.)

yaQuwl = he is Saying (Qaala = he Said | yaQuwl = He is Saying.)

yawmA al Qiyaamah = (on) **Day of the Ressurrection** [NOTE: the YawmA = Object of **Attention**] (see l'rab p.25)

Ayna = **Where**

al mu-taHaab-uwna – the [Mu [prefix] = **Being** (see 1 letter sheet, letter Baa, p.10 |

taHaab-uwn = (who) **Love one another** (see **VERB Patterns** p.24, pattern 6 = two parties doing something 'together'.)

bi **Jalaal-EE** = with/by (see 1 letter sheet, letter Baa, p.10) **MY - Jalaal = Glory/Splendour**

al **Yawma** = **this Day** (even though it literally translates as 'the Day', al Yawm is used as 'this Day')

A-Dhillu-him = **I Shade them**

fee **Dhilaal-EE** – in **MY Shade**

Yawma = (the) **Day**

Laa Dhilla = **No Shade**

il-laa Dhill-EE = **except MY Shade**

(Sunnah.com – Hadith Qudsi - It was related by al-Bukhari Hadith 23 (also related by Malik).)

How to Speak Arabic Sentences

Arabic is an amazingly flexible language, which will make it easy for you to speak Arabic to people so long as you follow certain rules.

There are 2 stages of speaking Arabic; the most **basic** stage, and **advanced** stages which people who are experts of the language enjoy (this is known as *balaaghah*).

You're going to understand the most **basic** stage, just so you can speak Arabic and people can understand you, just so you can get a feel of how to make basic sentences. Once you get used to these sentences, you can then have paragraphs of discussion.

Before starting:

PreConditions:

1 - You need to **Understand** the language when you hear it. The more vocabulary (words) and grammar you know, the better.

[We have already made the book; ['Learn to Understand Arabic in 12 Colored Tables'](#) to get an understanding of the language.]

2 - Vocabulary is most important so you can maintain a long conversation, Google translate (<http://translate.google.com>) is good for helping in your vocabulary (English to Arabic translator).

So is [Ejtaal.net Almanac dictionary](#), and [Project Root List Quran](#) are also useful.

3 - Grammar is important to get a feel of - because if you don't say words properly, your lack of knowledge of arabic is exposed.

In simple terms - the more you already know of Arabic, the better.

Who this article is for:

People who can understand Arabic, but find it hard to connect words together to speak Arabic in sentences.

Let's begin:

To speak sentences at the most basic level, all you need to have is a bunch of **objects (nouns)**, **actions (verbs)** and **connective words (harf/huroof)** which will work together to form the sentence.

In your sentence, related words will need to **maintain the same pattern** in the following;

i - Gender

ii - **Definite / indefinite** form ('THE' or 'A')

iii - the **Vowel marks** on the words' last letter. (Raf'/Nasb/Jarr forms)

i - GENDER:

Number (i) is just like in english or any other language.

Example:

'The big **man**, **he** is eating tasty food in **his** house.

al-Rajulu al-Kabeeru ya'kulu Ta'aamAn LadheedhAn fee BaytI-hi'.X

Looking at (i) from Arabic and English (and any languages perspective) - '*the big Man, he is Eating tasty food in his house*' makes sense.

X - We do not say 'the man SHE is eating tasty food.' Because you would say 'HE' for a man.

Point (i) is now clear, and all languages agree with this.

ii - DEFINITE or Indefinite (Specific or non-Specific - 'THE' or 'A'):

Point (ii) is also easy to understand.

Al-Rajulu al-Kabeeru = **the** Big Man.

English does not have this, but simply put, when you add 'AL' (meaning '**the**' or referring to something **specific**) - it implies that thing SPECIFICALLY. (i.e. THE)

Example:

AL-Rajul = **THE** man. (a **specific** man)

Compared to:

RajuluN = **A** man. (**not** anyone **specifically** because there is no 'AL').

Adding an Adjective:

Now let's add an **Adjective [صِفَة] (Attribute)** to describe this Man.

Al Rajulu **Al-Kabeeru** = the **Big** Man

[NOTE: In Arabic:- Adjectives (Attributes) are added AFTER the Noun (object), unlike English where Adjectives (Attributes) are mentioned before the Noun.]

This 'AL' on both implies **Definiteness**, Definite means there is no; '**A**', '**Is**', '**Are**' type of words in this phrase, it is only '**THE**'.

If there was no 'AL', **those** words would be added. (i.e. **A** man, **Are** men etc.)

I.e. Rajulu**N** Kabeeru**N** = '**A**' Man '**Is**' big.

How to write 'The' or 'A' in Arabic:

If there is '**AL**' ('The') at the beginning - there is no '**N**' (meaning: '**A**') at the end of the word. | If there is no '**AL**' before the word, then **it will have a letter N [tanween]** at the end to show it is **indefinite (not specific)** - meaning ('**A**').

Example:

Al-Rajulu_ (no 'N' attached at end) = **THE** man.

___- Rajulu**N** (no 'AL' attached at beginning) = **A** man.

How to write 'Is' or 'Are' in Arabic:

If there is part definite (i.e. AL-Rajul [the Man]) and part indefinite (**kabeer-uN**) - then it looks like the following:

Al-Rajulu Kabeeru**N** = **The** Man **IS** big.

Compared to: **AL**-Rajulu **Al**-Kabeeru (= **The Big** Man) [no 'a', or 'is' is mentioned].

Also compared to: Rajulu**N** Kabeeru**N** (= **A** Man **is** Big)

Or: Rajulu**N** al-Kabeeru = **a** Big Man

SUMMARY:

Al Rajulu **Al-Kabeeru** = the **Big** Man

Rajulu**N** Kabeeru**N** = '**A**' Man '**Is**' big.

Al-Rajulu Kabeeru**N** = **The** Man **IS** big.

Rajulu**N** al-Kabeeru = **a** Big Man

iii - This 3rd step is unique to Arabic:

The 'mood' of the word is shown through the vowel mark/sound on a words last letter.

What is the 'mood' of a word? The vowel on the last letter of a word **tells what the word is doing** in the sentence.

We have touched upon this in our [I'raab* table](http://i256.photobucket.com/albums/hh162/speed2kx/i3rab_table-5.png) (see **page 25**) already, so refer to this for the basics. (http://i256.photobucket.com/albums/hh162/speed2kx/i3rab_table-5.png)

Any word in the sentence can either be a; **Doer**, **Doing**, **Targeted Object**, **Owner** of something else etc:

'**Doers**' [faa'il] and '**Doings**' (Actions - Fi'l) & often **Default** words usually end with a '**U**' sound on the end of the word. (known as: **Raf'**/maRfoo')

Targetted Objects, **Descriptions**, or '**receiving Attention**' words often end in '**A**'. (known as: **Nasb**/maNsoob)

'**Owners**' often end with '**I**' on the end. **Harf al Jarr** (small words like 'Fee', 'Alaa etc.) words also make the word after it have an '**I**' on its end letter. (known as: **Jarr**/maJroor)

Conditional statements add a **sukoon** (silent pause) on a word [meaning: **no vowels are pronounced**].

Mabni [مبنی] (meaning: '**made**') words do not follow the patterns mentioned above. They have to be learnt separately.

Let's look at an example:

Zayd**U** Darb**U** 'Amr**A**
Zayd Hit 'Amr

We see that **Zayd** is the '**Doer**' (**U**), he is '**Doing**' (**U**) **Hitting** (Darb**U**), and '**Amr**' has an '**A**' at the end because he is being the **Targetted Object**/recieving **Attention**.

Example 2:

Rasool**U**llahi - (broken down: Rasoolu Allahi) = Allah's Messenger) [Owner & Doer]

Example 3:

Zayd**A** Darb**U** 'Amr**U**
'Amr Hit **Zayd**

This one's tricky, isn't it? Compare it to example 1.

The reason why **Zayd** in this one is being 'Hit' is because he has got the '**A**' written on the end of his name. 'Amr is the 'Hitter' because he is the '**Doer**' (faa'il) [**U** on the end.]

This is an example of how powerful, sensitive and flexible the Arabic language is.

NOTE:

1 - Mabni [مبني] (meaning: '**made**') words do not follow the patterns mentioned above.

Example: Darab**a** = He Hit.

Because the word 'DarabA' has an 'A' at the end, it does **not** mean it is a '**Targetted Object**'. Rather, this word has an 'A' at the end due to it being made that way with other rules of the language. **Your job with Mabni words is to simply memorise them as they are**, and if you ever doubt **if a word is mabni or not**, you will have to **ask someone with knowledge of Arabic**, or continue learning.

2 - A deeper study of grammar (nahw) will show you that **vowels on the last letter of a word change for other rules too**. So further study of Arabic is important, this article only intends to show you the extreme basics to maintain a conversation whereby Arabs can atleast understand you.

The **Vowel** on a **Object** & it's **Attribute's** last letter - have to be the **SAME**.

Looking at the sentence made earlier in (ii);

We see that both these have a Damma ('U' sound) on its last letter;

Al-RajulU Al-KabeerU (**The Big Man**) - (Noun - Adjective both have '**U**' on the end)

RajulUn KabeerUn. - (Noun - Adjective both have 'U' on the end) (A Man **IS** Big)

This is important so people KNOW that the Attribute belongs to the Noun (in this case, the 'Noun' will be the Man):

Al-RajulU [noun] Al-KabeerU [Adjective/Attribute], ya'kulU (Faa'il [Doer = he] & Fi'l - Doing word) Ta'aamAN (**Targetted Object** has Fat-ha/zabar on last letter) LadheedhAN (Description).

"The Big Man (he) is Eating a Tasty Food"

Commentary:

- i - We see 'the Man' (AL-Rajul) [a **specific** man] is being mentioned.
- ii - His Attribute is mentioned after him (which differs to english where an Attribute is mentioned first. I.e. the **Big** Man)
- iii - ya'kulU ('ukl = eat food) and the 'ya' = 'he' (present-future tense) [see 'Learn Arabic in 12 colored Tables' book to see differences of Past vs Present-Future tense].
- iv - Ta'aamAN = 'A' food (if it was 'AL-Ta'aamA' = 'THE food') (**Targetted Object/recieving attention** - because it is being eaten.)
- v - LadheedhAN = 'A **tasty**' (if it was 'AL-LadheedhA' = 'THE tasty') (**Description**)

Let's try one together;

So now just imagine any verb or noun, think of some adjectives (Attributes) and some huroof (words which connect a sentence together.)

Let's try it.

What **Verb** (doing word - fi'l) shall we use?

Rakaba* = he Rode (past tense) / yaRkabu = he is Riding (present tense).

*[**BIG NOTE**: Rakaba is a 'Doing' [verb]. But it has no 'U' on its end. This is because it is a 'mabni' word.

What Noun **Doer** (faa'il) shall we use?

al-Rajulu = the Man

What '**Targetted Object**' (maf'ool bihi) shall we use?

HimaarAN = A donkey

What **Attribute (Sifah)** shall we use to **describe** the Targetted Object?

Saree'**A**n = Fast.

Let's now Join the sentence together:

1)**Al**-Rajul**U** 2)**Rakaba** 3)Himaar**AN** 4)Saree'**A**n 5)**Fee** Bayti-h.

1)**The** Man 2)Rode 3)a **Donkey** 4)**Fast** 5)in his **House**.

1)[Doer = **U** (raf'). 2)Doing = **U** (raf') [in mabni/made form so no 'U' is shown]. 3) **Object being Targetted** = **A** (nasb). 4) **Description** = **A** (nasb) [it is similar to (3) in vowel because it describes (3 - the object)]. 5) **Harf al Jarr (Fee)** caused word after it (Bayt) to have 'i' on its last letter too.)

Shifting the Sentence Structure for Attention:

Rakaba al-RajulU al-KabeerU HimaarAn saree'An fee Bayti-h

The Verb (Action) is placed at the beginning of this sentence compared to the sentence before to EMPHASISE the Action. I.e. the first word the Arab hears is 'Riding' so that is the main focus of attention in this sentence. Compared to the earlier sentence which had emphasis on the MAN doing the riding.

Summary:

We learn that;

1 - Arabic is so flexible, that 'Doers' [Faa'il], the 'Doings' [Fi'l], and the Targetted Object [Ma'ool bihi] can go almost anywhere in a sentence, so long as the vowel on the last letter is added correctly.

2 -

'**Doers**' [faa'il] and '**Doings**' (Actions - Fi'l) & often **Normal** words usually end with a '**U**' sound on the end of the word. (known as: **Raf'**/**maRfoo'**)

Targetted Objects, **Descriptions**, or '**receiving Attention**' words often end in '**A**'. (known as: **Nasb**/**maNsoob**)

'Owners' often end with '**I**' on the end. **Harf al Jarr** (small words like 'Fee', 'Alaa etc.) words also make the word after it have an '**I**' on its end letter. (known as: Jarr/maJroor)

Conditional statements add a **sukoon** (silent pause) on a word [meaning: no vowels are pronounced].

Mabni [مبني] (meaning: 'made') words do not follow the patterns mentioned above. They have to be learnt separately.

3 - AL = "The". When there is no 'AL' (meaning: 'The') but 'N' at the end instead], you can translate it as the words; 'A', 'is', 'are', and similar words.

(i.e. AL-sayyaarah = THE car. | SayaaratuN = A car.)

4 - Nouns which have Adjective/s (Sifah/an Attribute) come AFTER the Noun (Doer) in Arabic, unlike English.

(i.e. al-SayyaartU al-KabeerU = the Big Car [in arabic, the word 'Car' was mentioned first, unlike English.]

5 - The Vowel marks on a Nouns last letter and it's Attribute (Sifah) HAS TO BE THE SAME to show they are related to each other in the sentence.

(as seen in number 4's example, both words have a 'U' at the end.)

Summary:

We learn that;

1 - **Arabic is so flexible, that 'Doers' [Faa'il], the 'Doings' [Fi'l], and the Targetted Object [Maf'ool bihi]** can go almost anywhere in a sentence, so long as the vowel on the last letter is added correctly.

2 - 'Doers' [faa'il] and 'Doings' (Actions - Fi'l) & often Normal words usually end with a 'U' sound on the end of the word. (known as: Raf'/marfoo')

Targetted Objects, Descriptions, or 'receiving Attention' words often end in 'A'. (known as: Nasb/maNsoob)

'Owners' often end with 'I' on the end. (known as: Jarr/maJroor)

Mabni [مبنی] (meaning: 'already Made') words do not follow the patterns mentioned above. They have to be learnt separately.

3 - AL = "The". When there is no 'AL' (meaning: 'The') but 'N' at the end instead], you can translate it as the words; 'A', 'is', 'are', and similar words.

(i.e. AL-sayyaarah = THE car. | SayaaratuN = A car.)

4 - Nouns which have Adjective/s (Sifah/an Attribute) come AFTER the Noun (Doer) in Arabic, unlike English.

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5 - The Vowel marks on a Nouns last letter and it's Attribute (Sifah) HAS TO BE THE SAME to show they are related to each other in the sentence.
(as seen in number 4's example, both words have a 'U' at the end.)

Almost finished:

i - So now you know that you can put words in almost any order in a sentence.

ii - You know the vowel signs to add to prove who is doing what in the sentence (known as the 'mood' [i'raab] of the word).

iii - You know how to add connective words in a sentence, in addition to simple words like 'is', 'are' etc.

iv - You know how to give Attributes (Sifah) to a Noun in the sentence.

So in simple words; you can now make sentences inshaa' Allah, which can turn into paragraphs of discussion in Arabic.

All you need to do now is build up on your Arabic vocabulary (which we've already said - you can use google translate for, or Quran translations, or Lexicons [from ejtaal.net Almanac dictionary]).

To Finish:

I'll leave you with some words to play around with;

Nouns and Objects:

AL = THE | (no 'AL' at the beginning of a Noun, but 'N' at the *end* of a Noun/Object = 'A')

Ana = I

Rajul = Man. | Rijaal = Men (plural)

Mar'ah = Woman | Nisaa' = Women (plural)

walad = boy | baneen = sons

bint = daughter | banaat = daughters

sayyaarat = car

Maa' = water

Verbs (Doing words):

La'aba = he Played / La'abat = **she** Played |

yaL'abu (he is Playing [present tense]) | yaL'aboon = they [males] are Playing

Sharaba = he Drank | Sharabat = she Drank

yaShrabu = he is Drinking - yaShraboon = they [males] are Drinking. | taShrab = she is Drinking -

taShrabNa = they [females] are Drinking.

jahada = he Struggled / Jahadat = she Struggled.

yaJhadu (he is Struggling [present tense]) | yaJhadoon = they [males] are Struggling.

taJhad (she is Struggling) - taJhadNa = they [females] are Struggling.

Connectives:

Fee = In

'Alaa = On

Bi = With

Kaana = he Was | yaKuwn = he Is (Feminine version: Kaanat (she Was) | taKuwn (she Is).

Wa = And

Fa = So / Then

Min = From

A sentence using these words could be:

Ana aShrabu al-Maa'A wa a'kulU al-Ta'aamA min sayyaaratI-hi

I am Drinking the Water and eating the Food from his car.

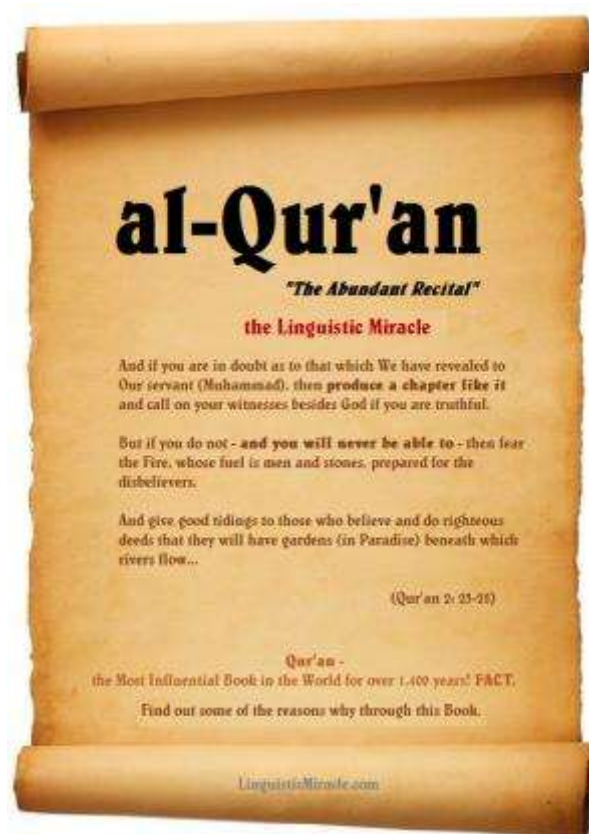
Keep practising to make your own.

Oh Allah, accept this from us on the Day we meet you (on Judgment Day)! Ameen.

...And in the end – all the Praise is for Allah, the **Rabb** (Provider, Sustainer, and the one who Brings up well [*taRbbiyyah*]) all that exists.

Other Books by the Same Author:

Quran – the Linguistic Miracle



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An Overview of the book – Quran the Linguistic Miracle

THE QURAN:

1. *The Qur'an when heard has an ecstatic, almost hypnotic and overwhelming of emotion effect to those who understand it, and even to those who don't! to the extent that the antagonists who heard it from the mouth of Prophet Muhammad (peace be upon) accused it of being magic, due to its influence and power on the people when they heard it.*
2. *The Qur'an is unique in its layout, it defines its own structure as; Ayah, Surah, Qur'aan, giving the Qur'an a structural uniqueness in comparison to other texts.*
3. *Even at a literary level – it does not contain exaggerations or unnecessary words like poetry may. Rather it does the exact opposite of accurately choosing the best and most suited words which will describe in the most detail with the fewest of words.*
4. *The Qur'an contains meaningful, reflective, beneficial, practical and unmatched literary gems in Every Ayah, in comparison to poetry which may contain only a handful of literary gems in the entire poem.*
5. *The Qur'an contains linguistic Scientific marvels which describe modern science embryology in extreme detail and accuracy.*
6. *The Qur'an being the mother book of Arabic grammar has provided new levels of advancement in the Arabic language which were not found prior to it in any other language. Examples include; Maqaam – whereby one would use different parts of a book to gain contextual understanding of the overall picture. Tammam Hassan points out that when scholars of balagha [in Arabic rhetoric] recognized the concept of maqam (contextualisation), they were one thousand years ahead of their time. (in comparison to other languages of the world.)*
7. *The Qur'an also achieved an all-rounder success in using or introducing all the tools used for a piece of literature to have a powerful effect on all audiences (the experts of language and non-experts alike.)*
8. *The Qur'an uses; Sounds, Visuals, Movie-effects, word-play, human psychology, and rhetoric in the strongest of forms to target and influence the deep inner psyche of the listener.*
9. *We have seen an outline of how we can extract gems from the Qur'an ourselves.*

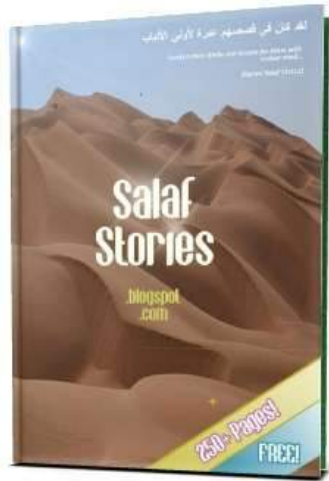
Whoever reads through the Qur'an will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions... So the expressions in the Qur'an are perfect and its meanings are explained. Further, every word and meaning in the Qur'an is eloquent and cannot be surpassed...

The Qur'an is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Quran, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur. **When one reads through the stories in the Qur'an, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'an does not become old when one repeats reciting it, nor do the scholars ever get bored with it.**(Extract from: Tafsir ibn Kathir – Surah al Baqarah 2:24)

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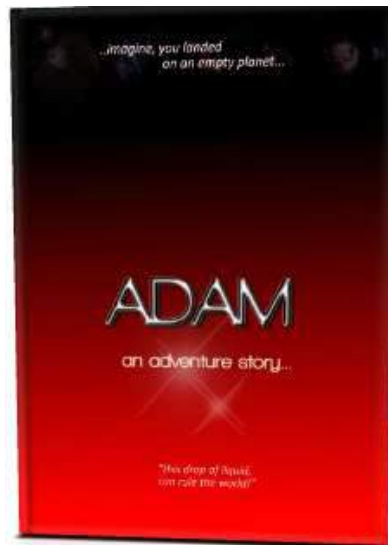
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