ARABIC
for understanding the
QUR'AN

taught by Ustaz Adli Mohd Saad

MODULE 1

Al Khaadem

Index

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Preface

When we talk about learning Arabic, many people complain about the complicated method of learning and teaching what they have been through. Some quit after a few classes, while others keep struggling on.

The Arabic Language has the most sound grammar discipline amongst world languages, due to its preservation of the meaning of The Holy Quran. Therefore many people find difficulties in understanding Arabic.

When we look back at our childhood, all of us who have learned foreign languages did not go through the grammar rules in a structured manner. We learned the basic rules, but not the grammar.

In English firstly we learned pronouns, relative pronouns, demonstrative pronouns, prepositions, adverb etc. We start with I, You, He, She, This, That, in, on, under, above, what, where, when, who and so on. But the common method learning and teaching the Arabic Languages is different.

Imagine if we start learning English, and the teacher begins directly after a few lessons on the topics of past, present and future tenses. How would the learning process be? Will it be simple and easy?

If we look closely, starting directly not from the grammar instead of the basic level, we will find that this method is less effective. Hence we feel that Arabic Language is a complicated.

Through various attempt in searching for the best teaching and learning Arabic or understanding the Quran the easy way, we found that the effort made by the 'Understand Quran Academy' at www.understandquran.com has helped us to see a new perspective towards learning Arabic.

From the thousands of words and lines in the Quran, 80% of them are frequently repeated. Theoretically, if we memorized and understand that 80% which is about 542 words, we will - by Allah's will - understand the Quran and Arabic generally.

We really want to simplify our module by exploiting the idea of the repeated Quranic words. But we also want to avoid going into detail and make the Arabic Language learning process less complicated. Therefore, we will divide our module into 3 step module:

1 – We will discuss the basic repeated words of Al-Quran. It will consist of Personal Pronouns, Demonstrative Pronouns, Relative Pronouns, Preposition, Adverb, Interrogative, Negative, Exceptive, Affirmation, Conjunction and miscellaneous particles. It will cover 41.5% of the Quranic words.

2 – We will discuss on Nouns and what is related to it. Topics like; definite, indefinite, masculine, feminine, single, dual, plural, types of plural etc. Words that we would encounter will be approximately 192 words and it will cover 17.5% of the Quranic words.

3 – The last module would be on Verbs and what is related to it. We discuss past tense, present tense, verbal noun, active participle, passive participle, imperative, negative and so on. Words that we will be dealing with are around 206 root words, where after its conjugation will cover 21% of the Quranic words.

We sincerely hope that this module will be a breakthrough and enable our brothers and sisters to understand the Quran and the Arabic Language, and we hope too that this endeavor will sincerely be for the sake of Allah.

Basic Introduction to the Arabic Language

Like other any languages, we have to know the structure of the sentences in order to understand and communicate using the language. What are the elements that make the language?

In Arabic, the basic elements used for construction of Arabic sentences are as follows:

الكلام

حرف   فعل   اسم

Example 1:

جَاءَ مُحَمَّدٌ إِلَى الْمَدْرَسَةِ

اسم   حرف   اسم   فعل
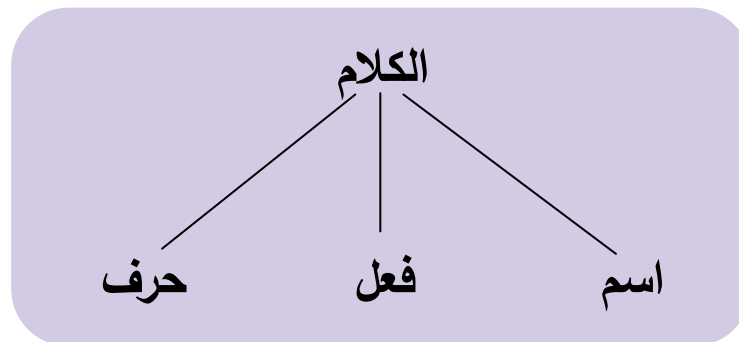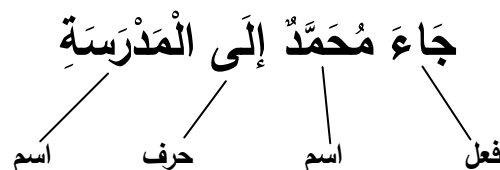
Meaning:

جاء	=	came	(a verb)
محمد	=	Muhammad	(a noun)
إلى	=	to	(a preposition)
المدرسة	=	the school	(a noun)

From the Example 1, we can only understand the meaning of the Arabic sentence after recognizing the word itself; what is it?

How do we know a word in Arabic sentences is an *Ism* (noun) or a *Fi'il* (verb) or a *Harf* (preposition and conjunction)?

Since this brief introduction is mostly related to grammar, we will defer the explanation of اسم [Ism], فعل [Verb] and حرف [Harf] for now and start with our First Module.

Understanding The

QUR'AN

The Easy Way

First Module

We will begin the First Module consist of 41.5% Quranic words which are repeated and it is divided into categories as follows:
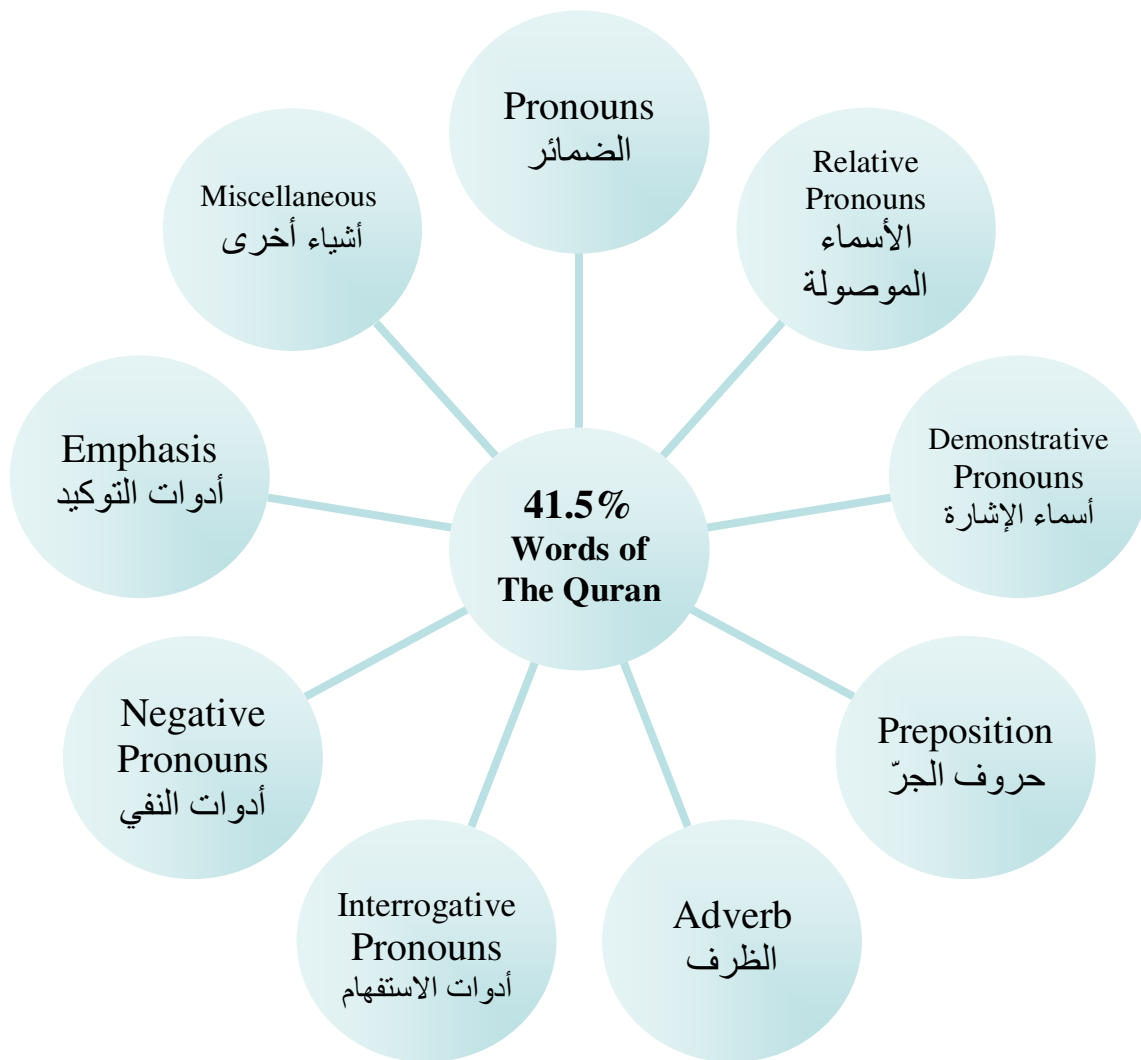
In this first module we will not discuss about Noun or Verb in detail, but instead we will be focusing on the 9 subjects above. Our goal will be recognizing them, understanding their usage in the Quran and memorizing them. It will only cover approximately 144 Arabic words.

Personal Pronouns الضمائر

In the Arabic Language, personal pronouns that represent the subject in their sentences are divided into 14. Although this number is bigger the any other language, its division is similar.

الضمائر المنفصلة
Detached Personal Pronouns

		Plural	Dual	Single
مذكر غائب (Masculine absentee)		هُمْ They	هُمَا The two of them	هُوَ He
مؤنث غائبة (Feminine absentee)		هُنَّ They	هُمَا The two of them	هِيَ She
مذكر مخاطب (Masculine addressee)		أَنْتُمْ All of you	أَنْتُمَا The two of you	أَنْتَ You
مؤنث مخاطبة (Feminine addressee)		أَنْتُنَّ All of you	أَنْتُمَا The two of you	أَنْتِ You
متكلم Masculine or Feminine Speaker		نَحْنُ We	أَنَا I	

From what we observe, like any other languages, it consists of the 'first person' [*mutakallim*], the 'second person' [*mukhatab*] and the 'third person' [*ghoib*]. The only factor that causes the expansion is:

1- Differentiation of masculine and feminine.
   Example:

   هِيَ زَيْنَبُ   هُوَ مُحَمَّدٌ
   She is Zainab   He is Muhammad

   أَنْتِ زَيْنَبُ   أَنْتَ مُحَمَّدٌ
   You are Zainab   You are Muhammad

2- Differentiation of single, dual & plural in its usage.
   Example:

Plural	Dual	Single	Plural	Dual	Single
أَنْتُمْ مُسْلِمُوْنَ You all are Muslims	أَنْتُمَا مُسْلِمَانِ The two of you are Muslims	أَنْتَ مُسْلِمٌ You are a Muslim	هُمْ طُلَّابٌ They are students	هُمَا طَلِبَانِ The two of them are students	هُوَ طَالِبٌ He is a student
أَنْتُنَّ مُسْلِمَاتٌ You all are Muslims	أَنْتُمَا مُسْلِمَتَانِ The two of you are Muslims	أَنْتِ مُسْلِمَةٌ You are a Muslim	هُنَّ طَالِبَاتٌ They are students	هُمَا طَالِبَتَانِ The two of them are students	هِيَ طَالِبَةٌ She is a student

الضمائر المتصلة
Attached Personal Pronouns

دِيْنُهُمْ	دِيْنُهُمَا	دِيْنُهُ
Their religion (>3 persons)	Their religion (2 persons)	His religion
دِيْنُهُنَّ	دِيْنُهُمَا	دِيْنُهَا
Their religion (>3 persons)	Their religion (2 persons)	Her religion
دِيْنُكُمْ	دِيْنُكُمَا	دِيْنُكَ
Your religion (>3 persons)	Your religion (2 persons)	Your religion
دِيْنُكُنَّ	دِيْنُكُمَا	دِيْنُكِ
Your religion (>3 persons)	Your religion (2 persons)	Your religion

دِيْنُنَا — Our religion

دِيْنِيْ — My religion

When the Arabic pronouns are attached with a noun or a verb, it will have a specific form like the example above. It is common in most languages that the pronouns transform into a new character to differentiate its usage and meaning in the sentences. For example in English:

'I' will become **'My'** or **'Me'**
'He' will become **'His'** or **'Him'**
'She' will become **'Hers'** or **'Her'**
'We' will become **'Our'** or **'Us'**
'They' will become **'Their'** or **'Them'**
'You' will become **'Yours'** or **'Your'**

The form of attached pronouns will be the same (like the example above) in most cases, but there are certain rules applied in compounding the pronouns:

1- If the pronouns are compounded with verb, the pronoun أنا (which mean I) will have an addition ن between the verb and the pronoun.

عَلَّمُوْنِيْ	سَاعَدَتْنِيْ	ضَرَبَنِيْ
They taught me	She helped me	He hit me

2- If the letter before the pronoun is ـيْ or having [---ِ◌---] *kasrah* vowel sign, 5 of the 14 pronouns will have altered pronunciation. The هـ on these 5 will change from [---ُ◌---] *dhommah* vowel sign to [---ِ◌---] *kasrah* vowel sign:

عَلَيْهِمْ	عَلَيْهِمَا	عَلَيْهِ
On them	On the two of them	On him

عَلَيْهِنَّ	عَلَيْهِمَا	
On them	On the two of them	

3- If the letter after the pronoun has [---ْ◌---] *sukun* sign, 2 of the 14 pronouns will be changed to [---ُ◌---] *dhommah* vowel sign:

كُمُ الْـ   هُمُ الْـ

4- If the letter before the pronoun [أَنا] is ـيْ , the original [-ْ◌--] *sukun* sign on pronoun يْ will be changed to [-َ◌--] *fathah* vowel sign. Example:

عَلَيَّ   ←   عَلَيْيَ   ←   عَلَيْيْ

Relative Pronouns الأَسماء الموصولة

In the Arabic Language, the usage of Relative Pronouns is commonly used and has the same understanding as in other languages.

Plural	Dual	Single	
الَّذِيْنَ	الْلَذَانِ	الَّذِيْ	**Masculine**
الْلَائِيْ / الْلَاتِيْ	الْلَتَانِ	الَّتِيْ	**Feminine**

All the above has the following different meaning:

1. that or which

الطَّعَامُ الَّذِيْ أَكَلْتُهُ بِالْأَمْسِ لَذِيْذٌ

The food that/which I ate [it] yesterday was delicious

2. who, whom, whose

الْمُؤْمِنُ الَّذِيْ يَخْشَعُ فِيْ صَلَاتِهِ مُفْلِحٌ

The Believer who is *khusyuk* in his prayer, is successful

الْمَرْأَةُ الَّتِيْ تَزَوَّجْتُهَا ذَكِيَّةٌ

The woman whom I married is intelligent

الْوَلَدُ الَّذِيْ أُمُّهُ فِيْ الْمُسْتَشْفَى حَزِيْنٌ

The boy whose mother is in the hospital is sad.

The reason why it has more than one form is because of the differentiation between singular, dual, plural, masculine and feminine.

الطَّالِبُ الَّذِيْ يَجْتَهِدُ فِيْ دَرْسِهِ نَاجِحٌ

The student (m) who is diligent in his studies will be successful

الطَّالِبَةُ الَّتِيْ تَجْتَهِدُ فِيْ دَرْسِهَا نَاجِحَةٌ

The student (f) who is diligent in her studies will be successful

الطَّالِبَانِ الْلَذَانِ يَجْتَهِدَانِ فِيْ دَرْسِهِمَا نَاجِحَانِ

The two students (m) who are diligent in their studies will be successful

الطَّالِبَتَانِ الْلَتَانِ تَجْتَهِدَانِ فِيْ دَرْسِهِمَا نَاجِحَتَانِ

The two students (f) who are diligent in their studies will be successful

الطُّلَّابُ الَّذِيْنَ يَجْتَهِدُوْنَ فِيْ دَرْسِهِمْ نَاجِحُوْنَ

The students (m) who are diligent in their studies will be successful

الطَّالِبَاتُ الْلَائِيْ يَجْتَهِدْنَ فِيْ دَرْسِهِنَّ نَاجِحَاتٌ

The students (f) who are diligent in their studies will be successful

There are also 2 other forms of relative pronouns which are widely used in the Arabic language. But it **can only be recognized through the total understanding and meaning of the sentences**. The 2 forms are:

<div dir="rtl" align="center">

مَاْ   مَنْ

</div>

Differences in usage:

- مَاْ means **what** or **whatever** and will be used on non-human objects.

<div dir="rtl" align="center">

قَبِلْتُ **مَاْ** أَعْطَيْتَنِيْ

</div>

<div align="center">I accepted what/whatever you gave me</div>

- مَنْ is used for human, and it will give the meaning; **who** or **whoever** when used as relative pronouns.

<div dir="rtl" align="center">

أَنْتَ مَعَ **مَنْ** تُحِبُّ يَوْمَ الْقِيَامَةِ

</div>

<div align="center">You are with who/whoever you love on The Day of Resurrection</div>

* Important notes:

All relative pronouns above will maintain its form and can be recognize easily in any sentences, except 2 that will have a small alteration due to its position in a sentence.

<div dir="rtl" align="center">

الْلَذَانِ   الْلَتَانِ

</div>

Both relative pronouns are used for 'dual' and the only change that will occur is the second last letter; the ا [*alif*], will be changed to يْ [*ya*]:

<div dir="rtl" align="center">

الْلَذَيْنِ   الْلَتَيْنِ

</div>

The only place in the Al-Quran that the dual relative pronouns come in this altered form is in:

<div dir="rtl" align="center">

وَقَالَ ٱلَّذِينَ كَفَرُواْ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾

</div>

And the Unbelievers will say: "Our Lord! Show us those who misled us, among Jinns and men; we shall crush them beneath our feet, so that they become the vilest (before all)."

<div align="right">[Fussilat : 29]</div>

Demonstrative Pronouns أَسْمَاءُ الإِشَارَةِ

There two types of Demonstrative Pronouns; the 'near' demonstrative pronouns and the 'far' demonstrative pronouns, and this is common in all languages. Additional to that, in Arabic the number grows because of distinction between masculine, feminine, single, dual and plural.

Demonstrative Pronouns [Near] أَسْمَاءُ الإِشَارَةِ لِلْقَرِيبِ

Plural	Dual	Single	
هَؤُلَاءِ	هَذَانِ	هَذَا	Masculine
هَؤُلَاءِ	هَاتَانِ	هَذِهِ	Feminine

All six [6] demonstrative pronouns above means '**this'** for single and '**these'** for dual and plural, except that in Arabic, there is a specific form to differentiate single or dual, masculine or feminine.

Example 1:

هَذَا مُدَرِّسٌ	هَذَانِ مُدَرِّسَانِ	هَؤُلَاءِ مُدَرِّسُوْنَ
This is a teacher (m)	**These** two are teachers (m)	**These** are teachers (m)
هَذِهِ مُدَرِّسَةٌ	هَاتَانِ مُدَرِّسَتَانِ	هَؤُلَاءِ مُدَرِّسَاتٌ
This is a teacher (f)	**These** two are teachers (f)	**These** are teachers (f)

Example 2:

هَذَا كِتَابٌ	هَذَانِ كِتَابَانِ	هَذِهِ كُتُبٌ
This is a book (m)	**These** two are books (m)	**These** are books (f)
هَذِهِ مَكْتَبَةٌ	هَاتَانِ مَكْتَبَتَانِ	هَذِهِ مَكْتَبَاتٌ
This is a library (f)	**These** two are libraries (f)	**These** are libraries (f)

Demonstrative Pronouns [Far] أسماء الإشارة للبـعيد

Plural	Dual	Single	
أُولَئِكَ	ذَانِكَ	ذَلِكَ	Masculine
أُولَئِكَ	تَانِكَ	تِلْكَ	Feminine

Similar to the demonstrative pronouns for near objects, the far demonstrative pronouns above have the same differentiation. It carries the meaning **that** for singular and **those** for the dual and plural.

Example 1:

ذَلِكَ أُسْتَاذٌ	ذَانِكَ أُسْتَاذَانِ	أُولَئِكَ أَسَاتِذَةُ
That is a teacher (m)	**Those** two are teachers (m)	**Those** are teachers (m)

تِلْكَ أُسْتَاذَةٌ	تَانِكَ أُسْتَاذَتَانِ	أُولَئِكَ أُسْتَاذَاتٌ
That is a teacher (f)	**Those** two are teachers (f)	**Those** are teachers (f)

Example 2:

ذَلِكَ قَلَمٌ	ذَانِكَ قَلَمَانِ	تِلْكَ أَقْلَامٌ
That is a pen (m)	**Those** two are pens (m)	**Those** are pens (f)

تِلْكَ عِيَادَةٌ	تَانِكَ عِيَادَتَانِ	تِلْكَ عِيَادَـاتٌ
That is a clinic (f)	**Those** two are clinics (f)	**Those** are clinics (f)

* Important notes:

- In Arabic Language, the plural (>2) non-human is considered as 'single feminine' for its use of personal pronouns, relative pronouns, demonstrative pronouns … and even in verbs. As you can see in 'Example 2' earlier, all non-human objects used the 'single feminine'. Rather than using هَؤُلَاءِ and أُوْلَئِكَ it uses the هَذِهِ and تِلْكَ for its plural forms.

- Similarly like the Relative Pronouns, all the Demonstrative Pronouns maintain its form, except for the 'dual', for it may be change from having ا [alif] as its second last letter, to ـيْ [ya' with sukun vowel sign].

Preposition حروف الجرّ

The Preposition in Arabic consists of:

مِنْ   إِلَى   عَنْ   عَلَى   فِي

رُبَّ   بِ   كَ   لَ

لِ

The few meanings of each preposition are as follows:

مِنْ : From, of, among, some, since, by, than [comparison]

Examples:

مَا أَكَلَتْ زَيْنَبُ مِنَ الْأَمْسِ
Zainab did not eat since yesterday

الثَّوْبُ مِنَ الْحَرِيرِ
The dress is [made] from silk

رَجَعْتُ مِنَ الْـمَدْرَسَةِ
I came back from school

الْفِيْلُ أَثْقَلُ مِنَ الْإِنْسَانِ
The elephant is heavier than a human being

وَصَلْتُ مَكَّةَ مِنْ طَرِيقِ الْبَحْرِ
I arrived [in] Makkah by sea route

إِلَى : To, toward, until, till

Examples:

مَا أَفْطَرَ الصَّائِمُ إِلَى اللَّيْلِ
The fasting man did not break [his] fast until night falls

ذَهَبْتُ إِلَى الْـمَسْجِدِ
I went to the mosque

اللهُ وَرَسُوْلُهُ أَحَبَّ إِلَى الْـمُؤْمِنِ مِنْ نَفْسِهِ وَأَهْلِهِ والنَّاسِ أَجْمَعِيْنَ
Allah and His messenger are more loved to the Believer than his own self, his family and all human beings

عَنْ : From, off, about, for, of,

Examples:

سَأَلَ الطَّالِبُ الْـمُدَرِّسَ عَنِ الدَّرْسِ
The student asked the teacher about the subject

أَخَذْتُ الْقَلَمَ عَنْ صَدِيْقِيْ
I took the pen from my friend

عَلَى : On, upon

Examples:

السَّلَامُ عَلَيْكُم
Peace be upon you

الطَّعَامُ عَلَى الطَّاوِلَةِ
The food is on the table

فِي : In, at, on, about

المَاءُ فِي الْكَأْسِ

The water is in the glass

تَعَلَّمْتُ الْقِرَاءَةَ فِي الْـمَدْرَسَةِ

I learned to read at school

تَعَلَّمْتُ الْقِرَاءَةَ فِي صِغَرِيْ

I learned to read during my childhood

يَبْدَأُ الدَّرْسُ فِي السَّاعَةِ السَّابِعَةِ

The lesson starts at seven o'clock

يَتَكَلَّمُ الْـخَطِيبُ فِي فِلَسْطِينَ

The speaker talks about Palestine

رُبَّ : Many, few

Examples:

رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلاَّ الْجُـوْعُ وَالْعَطَشُ

Many of the fasting man, does not get from his fasting except starve and thirst

وَرُبَّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّحَرُ وَالتَّعَبُ

Many of the praying man, he doesn't get from his praying except staying up and tired

بِـ : With, by, in

Examples:

مَشَى الطِّفْلُ بِأُمِّهِ

The child walked with his mother

جَاءَتِ التِّلْمِيذَةُ بِالسَّيَّارَةِ إِلَى الْـمَعْهَدِ

The student(f) came by car to the institute

مَرَّتِ الْحَافِلَةُ بِالدُّكَّانِ

The bus passed by the shop

يَدْرُسُ أَحْمَدُ بِالْيَمَنِ

Ahmad is studying in Yemen

كَـ : Like

Examples:

الْـمُجَاهِدُ كَأَسَدٍ فِي الْحَرْبِ

The mujahid is like a lion in the war

المَرْأَةُ كَالشَّمْسِ فِي جَمَالِهَا

The women is like the Sun in her beauty

لَِ : For, to, because

Examples:

اشْتَرَى الْوَالِدُ لُعْبَةً لِوَلَدِهِ

The father bought a toy for his son

الْكِتَابُ لِزَيْدٍ

The book is for Zaid

غَابَ الطَّالِبُ عَنِ الدَّرْسِ لِـمَرَضٍ

The pupil absented from class because of sickness

لَقِيَ أُسَامَةُ صَاحِبًا لَهُ

Usamah met a friend of his

The Vowing Letters حروف القسم

Aside from the familiar meaning preposition above, the is also a group of letters which are also the preposition group. It is known as the حروف القسم or 'vowing letters':

$$ تَ \qquad وَ \qquad بِ $$

Although its all give the same vowing meaning 'by', each one of it has it's own particular places of usage:

a) *Ba'* [بِ] can be used with nouns and personal pronouns:

بِهِ لَأَنْصُرَنَّ الْمُسْتَضْعَفِيْنَ

By Him! I will surely
help the oppressed

بِالله لَأَنْصُرَنَّ الْمُسْتَضْعَفِيْنَ

By Allah! I will surely
help the oppressed

b) *Wau* [وَ] can only be used with nouns:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِيْ خُسْرٍ

By the time! Verily the
human is in loss

وَالله لَا أَعْصِي وَالِدَيَّ

By Allah! I would not
disobey my parents

c) *Ta'* [تَ] can only be used with the word الله:

وَتَالله لَأَكِيْدَنَّ أَصْنَامَكُمْ

By Allah! I will surely
deceit your idols

Important Notes:

1. We have taken in the 'Pronouns' lesson that "**whenever letter before the pronoun is يْ or having [--◌ِ---] kasrah vowel sign, 5 of the 14 pronouns will have altered pronunciation. The هـ on these 5 will change from [--◌ُ---] dhommah vowel sign to [--◌ِ---] kasrah vowel sign**" like the following:

عَلَيْهِمْ
On them

عَلَيْهِمَا
On them

عَلَيْهِ
On him

عَلَيْهِنَّ
On them

عَلَيْهِمَا
On them

From all the Propositions, only إِلَى – عَلَى – فِي – بِ which will make this alteration to the 5 pronouns mentioned.

2. From all the prepositions, only ل – ب – في – على – عن – إلى – من can be associated with nouns or pronouns.

<div dir="rtl">

مِنَ الْـمَدْرَسَةِ   إِلَى الْـمَدْرَسَةِ   عَنِ الْـمَدْرَسَةِ   عَلَى الْـمَدْرَسَةِ

فِي الْـمَدْرَسَةِ   بِالْـمَدْرَسَةِ   لِلْـمَدْرَسَةِ

مِنْهُ   إِلَيْهِ   عَنْهُ   عَلَيْهِ   فِيْهِ   بِهِ   لَهُ

</div>

3. رُبَّ to be associated only with indefinite nouns, while كَ can be with definite or indefinite nouns. Both cannot be before personal pronouns.

<div dir="rtl">

رُبَّ أُخْتٍ   رُبَّ أَخٍ   رُبَّ قَارِئٍ   رُبَّ كَاتِبٍ

كَالَّذِيْ   كَذلِكَ   كَأَسَدٍ   كَمُحَمَّدٍ

</div>

4. It common to associate مَا [what] with any of the Prepositions:

<div dir="rtl">

في + مَا = فِيْمَا/ فِيْمَ   عَنْ + مَا = عَمَّا/ عَمَّ   مِنْ + مَا = مِمَّا/ مِمَّ

كَ + مَا = كَمَا   بِ + مَا = بِمَا   رُبَّ + مَا = رُبَّمَا/ رُبَمَا

لِ + مَا = لِمَا/ لِمَ

</div>

*Some of these associates like; مِمَّ , عَمَّ , فِيْمَ and لِمَ would hold an interrogative meaning in it.

الظرف Adverb

Similar to other languages, Arabic has its own sets of adverbs. These adverbs are divided into two groups, those which describe time and those which describe place. The two groups are as follows:

ظرف الزمان المعرب Adverb of Time [Changeable]

صَبَاحاً	عَاماً	سَنَةَ	شَهْرَ	أُسْبُوْعاً	يَوْمَ
Morning	Year	Year	Month	Week	Day
دَقِيْقَةً	ثَانِيَةً	سَاعَةً	عَصْراً	ظُهْراً	مَسَاءً
Minute	Second	Hour	Afternoon	Noon	Evening
هُنَيْهَةَ	أَمَداً	زَمَانَ	حِيْنَ	أَبَداً	وَقْتَ
Little while	Time/Period	Time/Period	Time/Period	Forever	Time/Period
مُوْهِناً	سَحَراً	لَيْلَةَ	لَيْلاً	نَهَاراً	لَحْظَةَ
After Midnight	Late night	Night	Night	Daylight	Moment

غداةَ
Early morning

ظرف الزمان المبني Adverb of Time [Unchangeable]

أَيَّان	أَمْسِ	مُذْ	مُنْذُ	إِذْ	إذا
When	Yesterday	Since	Since	When [past]	When [future]
كُلَّمَا	رَيْثَمَا	رَيْثَ	لَمَّا	قطُّ	الآنَ
Every time	As long as	While	When	Ever	Now

Example of usage:

1- يَوْمَ : ﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَراً﴾ (آل عمران/٣٠)

﴿ يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ ﴾ (التوبة/٣٧)   : عامًا   -2

﴿ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴾ (الصافات/١٧٧)   : صَبَاحًا   -3

﴿ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾ (النحل/٦١)   : ساعةً   -4

﴿ مَاكِثِينَ فِيهِ أَبَدًا ﴾ (الكهف/٣)   : أبداً   -5

﴿ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴾ (الروم/١٧)   : حِينَ   -6

﴿ قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴾ (الجن/٢٥)   : أمداً   -7

﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴾ (نوح/٥)   : نهاراً   -8

﴿ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا ﴾ (الإسراء/١)   : ليلاً   -9

﴿ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ﴾ (البقرة/١٨٧)   : ليلةَ   -10

﴿ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ (يوسف/١٢)   : غَدَاة   -11

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ﴾ (البقرة/٣٠)   : إذْ   -12

﴿ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴾ (البقرة/١١)   : إذَا   -13

﴿ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ﴾ (القصص/١٨)   : أمسِ   -14

﴿ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾ (النحل/٢١)   : أيّان   -15

16 - الآنَ : ﴿ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي ثُبْتُ الآنَ ﴾ (النساء/١٨)

17 - لَمَّا : ﴿ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴾ (البقرة/٨٩)

18 - كُلَّمَا : ﴿ وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ﴾ (هود/٣٨)

ظرف المكان المعرب [Adverb of Place [Changeable

فَوْقَ	تَحْتَ	يَمِينَ	يَسَارَ	أَمَامَ	خَلْفَ
Above/Over	Under/Beneath	Right	Left	In front of	Behind
جَانِبَ	مَكَانَ	نَاحِيَةَ	وَسَطَ	خِلَالَ	تِجَاهَ
Beside	Place	Corner/Side	Mid	Through	Towards
إِزَاءَ	حِذَاءَ	قُرْبَ	حَوْلَ	شَرْقَ	غَرْبَ
Facing	Opposite	Near	Around	East	West
		شَمَالَ	جَنُوْبَ		
		North	South		

ظرف المكان المبني [Adverb of Place [Unchangeable

أَيْنَ	ثَمَّ	أَنَّى	حَيْثُ	هُنَا	هُنَاكَ
Where	There	Where	Where	Here	There

Example from the Quran:

1 - فَوْقَ : ﴿ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ ﴾ (البقرة/٦٣)

2 - تَحْتَ : ﴿ وَكَانَ تَحْتَهُ كَنزٌ لَهُمَا ﴾ (الكهف/٨٢)

20

3- يَمِينَ : ﴿ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ﴾ (سبأ/١٥)

4- يَسَارَ/ شِمَالَ : ﴿ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴾ (ق/١٧)

5- أَمَامَ : ﴿ بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ ﴾ (القيامة/٥)

6- وَرَاءَ/ خَلْفَ : ﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ﴾ (البقرة/٢٥٥)

7- جَانِبَ : ﴿ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى ﴾ (طه/٨٠)

8- مَكَانَ : ﴿ وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ ﴾ (النحل/١٠١)

9- خِلَالَ : ﴿ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴾ (الإسراء/٩١)

10- حَوْلَ : ﴿ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴾ (الشعراء/٢٦)

11- أَيْنَ : ﴿ أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ ﴾ (النساء/٧٨)

12- أَنَّى : ﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ﴾ (البقرة/٢٢٣)

13- ثَمَّ : ﴿ وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴾ (الشعراء/٦٤)

14- حَيْثُ : ﴿ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ﴾ (البقرة/١٤٤)

15- هُنَا : ﴿ فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴾ (المائدة/٢٤)

16- هُنَاكَ : ﴿ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴾ (غافر/٧٨)

Shared Adverb between Time and Place
الظرف المشترك بين الزمان والمكان

بَيْنَ	ذَاتَ	لَدُنْ	لَدَى	عِنْدَ	كَذَا
Between	One	Side	At/By/Near	At/By/Near	

مَعَ	أَوَّلَ	بَعْدَ	قَبْلَ		
With	First	After	Before		

1- عِندَ : ﴿ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ ﴾ (البقرة/١٩١)

2- لدى : ﴿ وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ ﴾ (يوسف/٢٥)

3- لدنْ : ﴿ وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴾ (النمل/٦)

4- ذاتَ : ﴿ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ ﴾ (الكهف/١٧)

5- بَيْنَ : ﴿ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴾ (البقرة/١٦٤)

6- قَبلَ : ﴿ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾ (النساء/١٥٩)

7- بعدَ : ﴿ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ﴾ (التوبة/٢٨)

8- أوَّلَ : ﴿ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴾ (يس/٧٩)

9- معَ : ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾ (البقرة/١٥٣)

Interrogative Pronouns أدوات الاستفهام

The Interrogative Pronouns are used to inquire or ask question. The following are common interrogative particles in Arabic.

كَمْ	أَيُّ/ أَيَّةُ	مَنْ	مَا/ مَاذَا	أَ/ هَلْ
How; much/many	Which	Who	What	Is/Are/Do/Did

أَنَّى	لِمَاذَا	أَيْنَ	مَتَى/ أَيَّانَ	كَيْفَ
How can	Why	Where	When	How

Meaning and Usage:

1. أَ or *hamzah* is used to ask conception and plausibility, while هَلْ came for

   conception only. The أَ or *hamzah* also can be associates with few other

   letters, as follows:

   a) وَ or *wau* as in the words of Allah:

   ﴿ أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لاَ يُؤْمِنُونَ ﴾ (البقرة/١٠٠)

   b) فَـ or *fa'* as in the words of Allah:

   ﴿ أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ ﴾ (الأعراف/٩٧)

   c) ثُمَّ as in the words of Allah:

   ﴿ أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ الآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴾ (يونس/٥١)

   d) لَمْ and will give either one of two meanings:

   i – approval and admonition, as in the words of Allah:

   ﴿ أَلَمْ تَرَى إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ﴾ (الفرقان/٤٥)

   ii – wonder on big subject, as in the words of Allah:

   ﴿ أَلَمْ يَرَوْا أَنَّهُ لاَ يُكَلِّمُهُمْ وَلاَ يَهْدِيهِمْ سَبِيلاً ﴾ (الأعراف/١٤٨)

23

e) لَيْسَ as in the words of Allah:

﴿ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴾ (التين/٨)

It is also associated with verb especially رَأَيْتَ [you saw] and it will alter the meaning from seeing with eyes or heart to أَخْبِرْنِي [tell me], as in the saying of Allah:

﴿ أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴾ (الفرقان/٤٣)

2. هَلْ is used to inquire the content of the sentence, because the inquirer doesn't have any knowledge about it. It came in wording and few meanings:

a) meaning 'قَدْ' as in the words of Allah:

﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴾ (الغاشية/١)

b) meaning 'مَا' as in the words of Allah:

﴿ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴾ (الزخرف/٦٦)

c) meaning 'أَلَا' as in the words of Allah:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴾ (الكهف/١٠٣)

d) meaning 'commanding', as in the words of Allah:

﴿ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴾ (المائدة/٩١)

e) meaning 'questioning', as in the words of Allah:

﴿ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴾ (ق/٣٠)

f) meaning 'wishing', as in the words of Allah:

﴿ هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ ﴾ (الفجر/٥)

g) meaning 'I call you', example:

﴿ فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ﴾ (النازعات/١٨)

3. مَا are used to enquire non-human object or subject, example:

﴿ وَمَا تِلْكَ بِيَمِينِكَ يَامُوسَى ﴾ (طه/١٧)

When it is attached with 'ذَا', the enquiry would be only on subject, example:

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴾ (القصص/٦٥)

4. مَنْ is used to enquire human or person, example:

﴿ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ﴾ (القصص/٧١)

*It is possible for of one of the following Prepositions [عَنْ – مِنْ – فِي – بِ – لِ] to be attached with مَا or مَنْ and combining the preposition meaning into the two:

- مِنْ as in the words of Allah: ﴿ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴾ (الطارق/٥)

- عَنْ as in the words of Allah: ﴿ عَمَّ يَتَسَاءَلُونَ ﴾ (النبأ/١)

- فِي as in the words of Allah: ﴿ قَالُوا فِيمَ كُنْتُمْ ﴾ (النساء/٩٧)

- بِ as in the words of Allah: ﴿ . . . فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴾ (النمل/٣٥)

- لِ as in the words of Allah: ﴿ يَاأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ ﴾ (مريم/٤٢)

5. مَتَى used to inquire on time without any boundaries of past, present or future:

﴿ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴾ (الأنبياء/٣٨)

6. أَيَّانَ used to inquire about time in the future and also to question about something big/great:

﴿ يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴾ (القيامة/٦)

7. أَيْنَ used to inquire about place:

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴾ (القصص/٦٢)

8. أَنَّى used to inquire on situation/condition and place, depending on the context of the sentence:

﴿ قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا ﴾ (آل عمران/٣٧)

9. كَمْ used to inquire on amount, weight or height:

﴿ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ ﴾ (الكهف/١٩)

10. كَيْفَ used to inquire on conditions or means:

﴿ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللهِ وَعِنْدَ رَسُولِهِ ﴾ (التوبة/٧)

11. أَيُّ used to emphasize enquiry of 'which'

﴿ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴾ (الرحمن/١٣)

Negative & Exceptive Pronouns أدوات النـفي والاستثناء

لَنْ	إِنْ	لَاتَ	مَا	لَا
سِوَى	غَيْرَ	إِلَّا	لَكِنْ	بَلْ
كَلَّا	لَيْسَ	خَلَا	عَدَا	حَاشَا
دُوْنَ	لَوْلَا	هَلْ	لَمَّا	لَمْ

The Negative & Exceptive Pronouns in Arabic are actually not entirely pronouns; some are pronouns and many are not. But our main focus is on the meaning and usage of them in the Quran. The following are meaning and usage of the Negative & Exceptive Pronouns in Arabic.

لَا :   Can be used unto nouns and verbs. The original meaning is '**No**', '**Not**'

and sometimes '**Don't**', '**Doesn't**', '**Didn't**'; depending on the sentences.

﴿ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ﴾ (البقرة/٢)

﴿ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴾ (البقرة/٦)

﴿ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴾ (البقرة/١١)

مَا :   Applicable to nouns or verbs, and emphasizing the meaning '**No**', '**Not**',

'**Don't**', '**Doesn't**' and '**Didn't**'.

﴿ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴾ (البقرة/٦٩)

﴿ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي ﴾ (البقرة/١٣٣)

﴿ قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴾ (هود/٥٣)

لَاتَ : Give the meaning '**Not**' and only used with nominal sentences.

﴿ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلَاتَ حِينَ مَنَاصٍ ﴾ (ص/٣)

إِنْ : Only to be used with nouns and it means '**Not**'.

﴿ إِنْ هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴾ (المؤمنون/٣٧)

* إن would not emphasize 'not' if it is placed before a verb, except in one situation: when it is used along with إلا in the same phrase.

﴿ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلاَّ إِنَاثًا وَإِنْ يَدْعُونَ إِلاَّ شَيْطَانًا مَرِيدًا ﴾ (النساء/١١٧)

لَنْ : Can only be used with present/future tense [فعل المضارع] and means '**will not**' or '**would not**'.

﴿ قُلْ لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تُمَتَّعُونَ إِلاَّ قَلِيلاً ﴾ (الأحزاب/١٦)

بَلْ : With nouns and verbs, but its meaning differ according to whether it preceded by a positive or a negative.

﴿ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ ﴾ (المائدة/١٨)

﴿ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴾ (البقرة/١٥٤)

The first example gives the meaning of 'verily' while the second one gives the meaning of 'but'.

لَكِنْ : Same as بَلْ

﴿ لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴾ (النساء/١٦٦)

إِلَّا : With nouns and it gives the meaning of 'exception'.

﴿ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلاَّ الْحَقَّ   لَا إِلَهَ إِلَّا اللهُ ﴾ (النساء/١٧١)

28

غَيْرَ : Same as إِلَّا if it comes as an exceptive, otherwise it will emphasize the meaning '**isn't**', '**aren't**', '**other than**'.

﴿ وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴾ (الروم/٥٥)

﴿ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴾ (التوبة/٢)

﴿ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ ﴾ (يونس/١٥)

لَيْسَ : Only use to deny nominal sentences and means '**is not**' or '**are not**'.

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ ﴾ (البقرة/١٧٧)

كَلَّا : It is used to deny forcefully whatever is proposed before that.

﴿ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِي ﴾ (الشعراء/٦٢)

لَمْ : Only to be used with present/future tense [فعل المضارع] and denying its occurrence in the past.

﴿ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ﴾ (القصص/٥٠)

لَمَّا : Same as لَمْ and may emphasize the meaning '**not yet**'

﴿ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ (الجمعة/٣)

﴿ وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ﴾ (الحجرات/١٤)

هَلْ : Can be used with a nouns or a verbs with the presence of exceptive pronouns –normally إلا– meaning '**not**'

﴿ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴾ (الأعراف/١٤٧)

لَوْلَا : May be used in the nominal or verbal sentences and means '**if not**'

﴿ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴾ (سبأ/٣١)

﴿ فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ ﴾ (يونس/٩٨)

دُوْنَ : May be used with nouns only and it emphasizes '**without**', '**excluding**', '**other than**', '**with the exclusion of**'. It is normally combined with مِنْ or بِـ, and the meaning remain the same:

﴿ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾ (الطور/٤٧)

﴿ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴾ (النجم/٥٨)

Affirmation Particles & Verbs Attachment
أدوات التوكيد وملحقات الأفعال

In Arabic, there are few ways to show affirmation in words, apart from raising your voice. In the following group of words, are particles used for affirmation. Beside that, there are also a few important verb attachments that have not been discussed in the previous lessons.

إِنَّ/ أَنَّ	كَأَنَّ	لَكِنَّ	لَيْتَ	لَعَلَّ	أَمَّا
Verily/Truly	As if	But/However	Wish that	Maybe/Perhaps	As for
إِمَّا	قَدْ	لَـ	نْ/ نَّ	سَـ	سَوْفَ
Either	Has/Surely	Indeed/Surely	Indeed/Surely	Will	Will
أَنْ	إِذَنْ/ إِذًا	كَيْ	لِ	إِنْ	لِ/ لْ
That	In that case/Thus	So that	To	If	Let ... do

Explanation and usage:

1-   إِنَّ/ أَنَّ gives the meaning of '**verily**' or '**truly**'. The difference between the two: إِنَّ normally comes at the beginning of a sentence, while أَنَّ comes in the midst of the sentence:

﴿ وَلَا يَحْزُنْكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴾ (يونس/٦٥)

﴿ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ﴾ (الصافات/٦)

﴿ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ﴾ (الزمر/٥٢)

﴿ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُنْ شَيْئًا ﴾ (مريم/٦٧)

*When إِنَّ/ أَنَّ is combined with مَا and becomes إِنَّمَا/ أَنَّمَا, it emphasizes the meaning of '**only**':

﴿ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ﴾ (الرعد/٣٦)

﴿ فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ ﴾ (هود/١٤)

2- **كَأَنَّ** gives the meaning of '**as if**' with an affirmation.

﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا **كَأَنَّهُمْ** بُنْيَانٌ مَرْصُوصٌ ﴾ (الصف/٤)

3- **لَكِنَّ/ لَكِنْ** gives the rectifying meaning of '**but**' or '**however**' with affirmation.

﴿ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَ**لَكِنِ** اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَ**لَكِنَّ** اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾ (البقرة/٢٥٣)

4- **لَيْتَ** gives the meaning of whishing; **Would that!**, **Would God!**, **I wish** and **If only**. It is normally applied for something that is impossible.

﴿ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا **لَيْتَ** قَوْمِي يَعْلَمُونَ ﴾ (يس/٢٦)

﴿ وَيَقُولُ الْكَافِرُ يَا **لَيْتَنِي** كُنْتُ تُرَابًا ﴾ (النبأ/٤٠)

5- **لَعَلَّ** gives the expression of hoping like **maybe** and **perhaps**. It is usually for something that may come true.

﴿ **لَعَلَّ** السَّاعَةَ تَكُونُ قَرِيبًا ﴾ (الأحزاب/٦٣)

﴿ فَقُولَا لَهُ قَوْلًا لَيِّنًا **لَعَلَّهُ** يَتَذَكَّرُ أَوْ يَخْشَى ﴾ (طه/٤٤)

6- **أَمَّا** gives the expression of subjunctive and descriptive. It is always followed by an explanation which begins with **فَـ**.

﴿ فَ**أَمَّا** الْيَتِيمَ فَلَا تَقْهَرْ | وَ**أَمَّا** السَّائِلَ فَلَا تَنْهَرْ ﴾ (الضحى/٩-١٠)

7- **إِمَّا** is a particle used to fix the context to either one of two things or more. It is normally repeated in the same phrase:

﴿ قَالُوا يَا مُوسَى **إِمَّا** أَنْ تُلْقِيَ وَ**إِمَّا** أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴾ (طه/٦٥)

*The second **إِمَّا** could be replaced with **أَو** or **إِلَّا** like in the example below:

﴿ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُلْ لَهُمَا أُفٍّ ﴾ (الإسراء/٢٣)

8-   قَدْ that is positioned before الفعل الماضي [past tense] will add the affirmative meaning to the verb.

﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴾ (الشمس/٩)

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴾ (المؤمنون/١)

If it is positioned before الفعل المضارع [present/future tense], it will emphasis '**seldom**' or '**frequent**' to the verb.

9-   لَ is *lam* with [---] *fathah* vowel sign, and it is used to affirm in the following:

   a)   المبتدأ [subject]:

﴿ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ ﴾ (البقرة/٢٢١)

﴿ وَلَلْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَى ﴾ (الضحى/٤)

   b)   الخبر [predicate] that comes before the المبتدأ [subject]:

لَمُنْتَصِرٌ الْحَقُّ   لَنَاجِحٌ أَنْتَ

   c)   Predicate of إِنَّ; this *lam* is known as *lam muzahlaqah*:

﴿ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴾ (إبراهيم/٣٩)

﴿ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَاشِعِينَ ﴾ (البقرة/٤٥)

   d)   Subject of إِنَّ which is separated from it:

﴿ وَإِنَّهُ لَتَذْكِرَةٌ لِلْمُتَّقِينَ ﴾ (الحاقة/٤٨)

﴿ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴾ (ق/٣٧)

   e)   'Subjunctive إِنْ' and this *lam* has a similar function as vows:

﴿ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ﴾ (البقرة/١٤٥)

﴿ قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴾ (الشعراء/٢٩)

f) الضمائر [pronouns] which is positioned between subject and predicate:

﴿ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴾ (الشعراء/٦٨)

﴿ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴾ (الحجر/٢٣)

g) Attached with قَدْ, it emphasizes the affirmation:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ﴾ (الفتح/١٨)

﴿ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴾ (التين/٤)

10- نَّ/نْ if attached at the end of الفعل المضارع [present/future tense] will give an affirmative meaning to the verbs. The نَّ intensifies the affirmative greater than نْ.

﴿ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴾ (الأنبياء/٥٧)

11- سَـ is attached at the beginning of الفعل المضارع to give a near or defined future meaning to the verb.

﴿ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ﴾ (التوبة/٧١)   ﴿ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴾ (المسد/٣)

12- سَوْف is also attached at the beginning of الفعل المضارع to give a far or undefined future meaning to the verb. مصدرية

﴿ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ﴾ (هود/٩٣)

13- أَنْ is positioned before الفعل المضارع to give an infinitive meaning to the phrase.

﴿ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴾ (يوسف/١٣)

14- **إِذَنْ/إِذًا** is placed at the beginning of a sentence, to show resulting consequence of the phrase before it. Or it is a part of the phrase.

﴿ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ **إِذًا** لَمِنَ الظَّالِمِينَ ﴾ (البقرة/١٤٥)

15- **كَيْ** is used to enlighten whatever is before it.

﴿ فَرَدَدْنَاهُ إِلَى أُمِّهِ **كَيْ** تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ﴾ (القصص/١٣)

﴿ **كَيْ** نُسَبِّحَكَ كَثِيرًا ﴾ (طه/٣٣)

16- **لِ** is *lam* with [---] *kasrah* vowel sign, which emphasize the meaning similar to **كَيْ** and sometimes similar to **أَنْ**.

﴿ إِنَّا آمَنَّا بِرَبِّنَا **لِ**يَغْفِرَ لَنَا خَطَايَانَا ﴾ (طه/٧٣)

﴿ وَمَا كَانَ اللَّهُ **لِ**يَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴾ (العنكبوت/٤٠)

17- **إِنْ** which comes before **الفعل الماضي** or **الفعل المضارع**, gives the meaning of **if**.

﴿ وَ**إِنْ** جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ﴾ (لقمان/١٥)

﴿ **إِنْ** يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴾ (فاطر/١٦)

18- **لِـ/لْـ** that is attached at the beginning of **الفعل المضارع**, will change the verb from present/future tense to an imperative/command verb.

﴿ **لِ**يُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ ﴾ (الطلاق/٧)

 * The **لِـ** [with *kasrah* --- vowel sign] will become **لْـ** [with *sukun* -ْ-- vowel sign] when either **وَ** or **فَـ** or **ثُمَّ** is placed before it.

﴿ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَـ**لْ**يُنْفِقْ مِمَّا آتَاهُ اللَّهُ ﴾ (الطلاق/٧)

Conjunction & Miscellaneous العطف والمتنوعات

In this last chapter, we will try to discuss and understand the Arabic conjunction and some other miscellaneous words. You may realize that some of the words we will find in this topic are similar to those in the earlier topics. This is common in Arabic Language since some words or letters have multiple meaning and usage.

Conjunction العطف

ثُمَّ After that	فَـ Thus/Then	وَ And
لَا Not	أَم Or	أَوْ Or
حَتَّى Until/Till	بَل Even/Yet	لَكِنْ But

All the particles above are conjunctions that link between words or phrases. The usage of each is as follows:

1- وَ is used to relate a noun or a verb to the noun or the verb before it respectively:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ ﴾ (البقرة/٨)

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ (الفاتحة/٥)

2- فَـ is used to relate in a consecutive orderly manner a noun or a verb to the noun or the verb before it. The orderly manner is either:
a) immediately after, like the saying of Allah:

﴿ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ ﴾ (المؤمنون/١٤)

b) or, just in sequence, like the saying of Allah:

﴿ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ﴾ (البقرة/١٦٧)

3- ثُمَّ is used to relate in a consecutive orderly manner but with a time gap:

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ | ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴾ (المؤمنون/١٥-١٦)

4- أَوْ is used to emphasize '**or**' or uncertainty between the noun or verb before and after it:

﴿ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ﴾ (البقرة/٧٤)

5- أَمْ is used to emphasize '**or**' but it is use only after an enquiry particles أَ /هَل:

﴿ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ﴾ (البقرة/١٤٠)

6- لَا is used to defy certain aspect from the context.

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ﴾ (الأنعام/٥٩)

7- لَكِنْ is used to conjunct, with rectifying meaning; **but** or **however**:

﴿ أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴾ (مريم/٣٨)

8- بَلْ is used to conjunct, with the meaning '**yet**':

﴿ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ ﴾ (النور/١١)

﴿ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴾ (العنكبوت/٦٣)

9- حَتَّى is used to conjunct, to emphasize '**until**':

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ﴾ (الإسراء/١٥)

المتنـوعات Miscellaneous

Bellows are few repeated miscellaneous particles in Al-Quran. We will discuss it here because of its grouping uncertainty:

أَهْلٌ	آلُ	أَلَا	أَيُّهَا	يَا
Relative/ Family	Relative/ Family	Truly/Verily/ Indeed/Oh!	O!/Oh!	O!/Oh!
بِئْسَ	نِعْمَ	عَسَى	بَعْضُ	كُلُّ
What an evil	What an excellent	Possibly	Some/Few	Every/All

1- يَا at the beginning of a sentence is used to 'call' or 'hail':

﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالإِنْجِيلَ . . . ﴾ (المائدة/٦٨)

﴿ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ ﴾ (المائدة/٢٠)

2- أَيُّهَا is also been used for calling or hailing:

﴿ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا . . . ﴾ (يوسف/٤٦)

﴿ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴾ (الحجر/٥٧)

*Both يَا and أَيُّهَا normally combined to enforce the calling or hailing. The أَيُّهَا sometimes has a specific feminine form:

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴾ (الكافرون/١)

﴿ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴾ (الفجر/٢٧)

3- أَلَا is used to get the attention from the listener:

﴿ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾ (يونس/٥٥)

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ (يونس/٦٢)

4- آلَ means family, relatives, people:

﴿ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ ﴾ (يوسف/٦)

﴿ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ ﴾ (إبراهيم/٦)

5- أَهْلٌ is similar to آلَ but is much more general. Commonly used to mean **'people'**:

﴿ وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ ﴾ (الأعراف/٩٦)

﴿ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا . . . ﴾ (الأحزاب/١٣)

﴿ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴾ (ص/٦٤)

6- كُلٌّ means **'every'** or **'all'**:

﴿ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (فاطر/١)

﴿ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴾ (الزمر/٥)

7- بَعْضُ means **'certain'** or **'few'** or **'some'**:

﴿ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ﴾ (محمد/٢٦)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ﴾ (الحجرات/١٢)

8- عَسَى is actually a verb that has a static form. It means **'maybe'** or **'perhaps'** or **'possibly'**:

﴿ عَسَى رَبُّنَا أَنْ يُبْدِلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ﴾ (القلم/٣٢)

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴾ (الإسراء/٧٩)

9- نِعْمَ is also a word with a static form. It is used for praising:

﴿ وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴾ (ص/٣٠)

﴿ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقاً ﴾ (الكهف/٣١)

10- بِئْسَ is an antonym to نِعْمَ and it is used for dispraising:

﴿ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقاً ﴾ (الكهف/٢٩)

﴿ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلاً ﴾ (الكهف/٥٠)

* مَا can be attached to both نِعْمَ and بِئْسَ to emphasize the generality of the praise or dispraise:

﴿ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾ (البقرة/٩٣)

﴿ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ﴾ (البقرة/٢٧١)