

LESSON 1

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ

نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ﴿٧﴾ [الفاتحة ١-٧]

LEXICAL AND GRAMMATICAL NOTES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) In the name of Allah, the Compassionate, the Merciful.

1) In بِسْمِ the *alif* has been omitted in writing also. In some *āyāt* it is retained, as for example, in the following *āyah*,

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ [الواقعة ٧٤].

So glorify the name of your Lord, the Great. (56:74)

2) The *jārr* and its *majrūr* بِسْمِ are related to a verb like أبدأ, 'I commence', or أَقرأ, 'I read'.

3) In the word اللَّهُ, the initial letters — ال do not constitute the definite article, but they are part of the name. The *hamzaḥ* is *hamzaḥ al-waṣl*, and it is omitted in pronunciation when the word is preceded by another word, e.g. مِنَ اللَّهِ, but it is not omitted in يَا اللَّهُ which is pronounced *yā ʿallāh*.

4) رَحِمَ اللَّهُ فُلَانًا رُحْمًا، وَرَحْمَةً، وَمَرْحَمَةً (i-a), to have mercy.

The *ism al-fāʿil* is رَاحِمٌ, and the *ism al-mubālaghaḥ* is رَحِيمٌ.

الرَّحْمَنُ is another *ism al-mubālaghaḥ*.

The pattern فَعِيلٌ signifies an inherent quality as in كَرِيمٌ، سَخِيٌّ، whereas the pattern فَعْلَانٌ signifies a momentary quality as in غَضْبَانٌ، سَكْرَانٌ، عَطْشَانٌ. So الرَّحِيمُ points to the inherent

quality of mercy in Allah *وَسُبْحَانَهُ وَتَعَالَى*, and *الرَّحْمَنُ* to the manifestation of His quality of mercy in time and space.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(2) Praise belongs to Allah, the Lord of the worlds.

1) *حَمِدَ* (i-a), to praise.

الْحَمْدُ : The definite article in this word is the generic *al-* which signifies all types of praise are meant. [AN1]

2) *الرَّبُّ*, lord, master, *pl* *أَرْبَابٌ*. [AN2]

Here *رَبٌّ* is the *badal* of *الله*.

3) *عَالَمُونَ*, world, *pl* *العَالَمُ*.

There are two types of nouns which have the sound masculine plural form (*جَمْعُ الْمَذَكَّرِ السَّالِمِ*). They are:

a) proper names, e.g. *الإِبْرَاهِيمُونَ*, *الْمُحَمَّدُونَ*.¹

b) derived nouns and adjectives referring to male human beings, e.g. *صَالِحُونَ*, *مُهَنْدِسُونَ*, *مُدْرِسُونَ*.

Both these rules have exceptions which you may learn later *in šā' Allāh*.

Derived nouns mean derivatives like *ism al-fā'il*, *ism al-maf'ul* and *al-ṣifāḥ al-muṣabbahaḥ*.

So words like *رَجُلٌ*, *كِتَابٌ*, *وَلَدٌ* do not have the sound masculine plural form. Likewise *حَامِلٌ* meaning 'pregnant' does not have

¹ If a proper name is made plural, it takes the definite article *al-* because after it becomes plural, it is no longer a proper name.

this plural form, because though it is a *ism al-fā'il*, it is feminine.

But there are some nouns which do not belong to either of the two categories mentioned above, yet have the sound masculine plural form. Following are the most important nouns of this category:

عَالَمٌ *pl* of عَالَمٌ.

أَهْلٌ *pl* of أَهْلٌ. [AN3]

أَرْضٌ *pl* of أَرْضٌ. Note that in the plural the second letter (ر) has *fathah*.

سِنَةٌ *pl* of سِنَةٌ (year). Note the the *fathah* of the first letter has changed to *kasrah* in the plural.

ذُوٌ *pl* of ذُوٌ. It has no *nūn* at end because it is always *muḍāf*.

أُولُوٌ *pl* of ذُوٌ. It has no *nūn* at end because it is always *muḍāf*.

Likewise عِشْرُونَ through تِسْعُونَ.

Note that عَالَمٌ has a broken plural also. It is عَوَالِمٌ.

الرَّحْمَنُ الرَّحِيمُ

(3) the Compassionate, the Merciful.

مَلِكِ يَوْمِ الدِّينِ

(4) Owner of the Day of Judgment.

1) مَلِكٌ مَلَكًا (a-i) to own.

The *ism al-fā'il* is مَالِكٌ, *pl* مُلَاكٌ.

2) دَانَ فُلَانًا دِيْنًا (a-i), to requite, repay, recompense.

الدَّيَّانُ (one who repays abundantly) is an attribute of Allah *subhānahū wa ta'ālā*.

Its *ism al-maf'ūl* is مَدِينٌ. It occurs in the following *āyah*,

أَئِذَا مِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَدِينُونَ [الصافات ٥٣].

When we die and become dust and bones, shall we really be brought to book? (37:53)

يَوْمُ الدِّينِ (the Day of Recompense) is one of the names of يَوْمُ الْقِيَامَةِ.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

(5) You alone we worship, and Your aid alone we seek.

1) عَبْدَ عِبَادَةً (a-u), to worship.

2) أَعْوَانٌ helper, *pl* عَوْنٌ.

أَعَانَ فُلَانًا إِعَانَةً (مُعِينٌ). (The *ism al-fā'il* is مُعِينٌ).

3) اسْتَعَانَ فُلَانًا، وَبِفُلَانٍ اسْتِعَانَةً x, to seek help.

The *ism al-maf'ūl* is مُسْتَعَانٌ as in اللَّهُ الْمُسْتَعَانُ, Allah is the One Whose help is sought.

3) إِيَّاكَ نَعْبُدُ, The object has been placed before the verb for the sake of emphasis, so the meaning is 'We worship none but You.'

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

(6) Guide us to the straight path,

1) هَدَى اللهُ فَلَانًا الطَّرِيقَ هِدَايَةً (a-i), to lead, guide.

There are two more ways of using this verb. They are:

a) using إِلَى with the second object as in the following *āyah*,

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ [الأَنْعَام ١٦١].

Say, 'My Lord has indeed guided me to a straight path, a right religion, the faith of Ibrāhīm, the man of true faith. He was no polytheist.' (6:161).

b) using لَ with the second object as in the following *āyah*,

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ [الأَعْرَاف ٤٣].

They said, 'Praise be to Allah Who has guided us to this. We could not have been guided had Allah not guided us.' (7: 43).

In اهْدِنَا الصِّرَاطَ, the pronoun نَا is the first *maf'ul bihi*, and الصِّرَاطَ is the second.

1) أَصْرَاطٌ، صُرُطٌ *pl*, way, path, road, الصِّرَاطُ

3) اسْتَقَامَ يَسْتَقِيمُ اسْتِقَامَةً x, to be straight. [AN4]

¹ *Al-Durr al-Maṣūn*.

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

(7) the path of those whom You have favoured, not (the path) of those who earn (Your) anger, nor of those who go astray.

- 1) صِرَاطَ is *badal* of الصِّرَاطَ in the previous *āyah*.
- 2) أَنْعَمَ اللَّهُ عَلَيْهِ إِنْعَامًا iv, to bestow favours.
- 3) The sentence أَنْعَمْتَ عَلَيْهِمْ is صِلَةُ الْمَوْصُولِ, and the pronoun هُمْ in عَلَيْهِمْ is the عَائِدُ.
- 4) غَيْرِ is *badal* of الَّذِينَ.
- 5) غَضِبَ عَلَى فُلَانٍ غَضَبًا (i-a), to be angry.

The *ism al-maf'ul* of غَضِبَ عَلَيْهِ is مَغْضُوبٌ عَلَيْهِ, and its plural is مَغْضُوبٌ عَلَيْهِمْ. The feminine singular is مَغْضُوبٌ عَلَيْهَا and the pl, مَغْضُوبٌ عَلَيْهِنَّ.

In the same way the *ism al-maf'ul* of شَكَ فِيهِ is مَشْكُوكٌ فِيهِ, and its plural is مَشْكُوكٌ فِيهِمْ.

- 6) ضَلَّ ضَلَالًا (a-i), to lose one's way, go astray, err.

ADDITIONAL NOTES

1) The definite article **الْ** is of three kinds. They are:

- a) Referential,
- b) Generic,
- c) Extra.

The Referential **الْ**

This **الْ** points to an object known both to the speaker and to the listener. The source of this common knowledge may be one the following :

a) The presence of the object in their vicinity. Referring to man who is in their vicinity, one may say, **نَادِ الرَّجُلَ** (Call the man).

This is known as **العَهْدُ الحُضُورِيُّ**.

b) The fact that the object has already been mentioned by one or both of them, e.g. **جَاءَنِي رَجُلٌ غَرِيبٌ فِي مَكْتَبِي. كَانَ الرَّجُلُ بُودِيًّا.** 'A stranger came to me in my office. The man was a Buddhist.'

This is known as **العَهْدُ الذِّكْرِيُّ**.

c) The context, e.g. when the grammar teacher says **هَاتُوا الدِّفَاتِرَ**, the students know that they have to submit the grammar notebook.

This is known as **العَهْدُ الذِّهْنِيُّ**.

The Generic **الْ**

This type of **الْ** refers to the generic nature of the object, and has no reference to the speaker's or the listener's knowledge of it, e.g.

وَالْعِنَبُ أَغْلَى مِنَ التُّفَاحِ, 'Grapes are more expensive than apples.'

The generic ال may refer to every member of the genus as in:

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

And man was created weak. (4: 28)

Here الِ الْجِنْسِيَّةُ لِسِتْغَرَاكِ means 'every man'. This is called الِ الْجِنْسِ (the generic *al-* referring to every member of the genus).

It may also refer to a quality present in the genus, but not in every member of the genus, e.g. الرَّجُلُ أَقْوَى مِنَ الْمَرْأَةِ, 'Man is stronger than woman', but this cannot be said of every man and woman.

The Extra ال

The third kind of ال is neither referential nor generic, but it depends upon the usage, e.g. the *al-* in اللَّاتُ، الْعُزَّى، الْقَاهِرَةُ. The use of *al-* in such words is mandatory.

There is another kind of the extra *al-* which may be used with a proper name to suggest that the person bearing the name has the quality contained in the meaning of the word, e.g. the proper name عَبَّاسٌ literally means one with a frowning face. If a man with this name is referred to as الْعَبَّاسُ, it is suggested that he is in fact a man who never smiles. But this also follows Arab usage, and one may not add *al-* to any proper name they like.

2) The feminine of رَبٌّ is رَبَّةٌ, رَبَّاتٌ. Note that رَبَّةُ الْبَيْتِ means housewife.

3) Here are some *āyāt* in which *أَرْبَابٌ* has been used:

يَصْحَبِي السِّجْنِ ۚ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ [يوسف ٣٩]

O (my) two fellow prisoners! Are diverse lords better or Allah the One, the Almighty?

قُلْ يَتَاهَلِ الْكُتُبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا

اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن

تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ [آل عمران ٦٤]

O People of the Book! Come to common terms between you and us: that we shall worship none but Allah, and that we shall ascribe no partners to Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say, 'Bear witness that we are Muslims.' (3: 64)

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ

وَالْمَسِيحَ ابْنَ مَرْيَمَ [التوبة ٦٤]

They have taken as lords beside Allah their rabbis and their monks, and the Messiah, son of Maryam ... (9: 64)

4) Here is an *āyah* with *أَهْلُونَ* :

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا [الفتح 11].

Those of the bedouin Arabs who stayed behind will tell you, 'Our wealth and our families preoccupied us. So ask forgiveness for us.' (48: 11)

Here is an *āyah* with *أَهْلِينَ* :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
 عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
 يُؤْمَرُونَ [التَّحْرِيمُ ١١].

O you who believe! Save yourselves and your families from a fire which has men and stones as its fuel over which are set angels stern and severe, who do not disobey Allah in what He commands them to do, but carry out what they are commanded. (66:11)

4) Here is an Arabic proverb, 'وَهَلْ يَسْتَقِيمُ الظِّلُّ وَالْعُودُ أَعْوَجُ؟', 'Can the shadow be straight when the stick is curved?', i.e. the shadow of a curved stick cannot be straight. A similar English proverb is, 'Like father, like son.'

EXERCISE

1) What does *al-* signify in each of the following examples?

أ) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ [العلق ٥]

ب) مَثَلُ نُورٍ كَمِشْكُورٍ فِيهَا مَصْبَاحٌ الْمَصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ... [التور ٣٥]

ت) مَثَلُ الَّذِينَ حُمِلُوا الثَّورَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْخِمَارِ يَحْمِلُ أَسْفَارًا [الجمعة ٥]

ث) اخْتَلَفَ أَحْمَدُ وَبِلَالٌ فِي مَسْأَلَةٍ فَقَهِيَّةٍ. فَقَالَ بِلَالٌ : نَسَأَلُ عَنْهَا الشَّيْخَ.
ج) قُلْتُ لِإِبْرَاهِيمَ : لِمَنْ هَذِهِ السَّيَّارَةُ؟ قَالَ : لَا أَدْرِي.

2) What does the word الدِّينُ mean in each of the following *āyahs*?

أ) إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ [آل عمران ١٩]

ب) إِنَّمَا تُوْعَدُونَ لَصَادِقٍ ﴿٥﴾ وَإِنَّ الدِّينَ لَوَفِيعٌ ﴿٦﴾ [الذاريات ٥ - ٦]

(In *āyah* No 5, إِنَّمَا is in fact مَا, i.e. إِنَّ + *mā al-mawṣūlah*).

3) Use the verb هَدَى in three sentences of your own using in each of them one of the three ways of using this verb.

4) Quote an *āyah* for each of the three ways of using the verb هَدَى.

- 5) Identify instances of *ism al-fā'il* occurring in the *sūrah*, and mention the verb from which each one of them is derived.
- 6) Complete each of the following sentences with the *ism al-maf'ūl* of the verb given in brackets:

هَذِهِ الْأَخْبَارُ (شَكَّ فِيهِ).

هَؤُلَاءِ الرَّجَالُ (وَثِقَ بِهِ).

- 7) Which of the following nouns have sound masculine plural forms?

مُسْلِمٌ، مُرَضِعٌ، مُؤَذِّنٌ، إِمَامٌ، عَالِمٌ، مُحَمَّدٌ، وَلَدٌ، سَنَةٌ، رَجُلٌ، مُسَلِّحٌ.

- 8) In which of the following sentences can the word حَامِلٌ take the sound masculine plural form?

○ كَانَتْ الْمَرْأَةُ حَامِلًا.

○ مَنْ هَذَا الَّذِي يَدْخُلُ حَامِلًا طَبَقَ حَلْوَى؟

- 9) Give the إعراب of the following:

صَرَطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ