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Reading Selection 1.1

Lesson No. 1

The Farewell Sermon

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Prophet Muhammad

"اوداعی خطبہ "خطبہ حجۃ الوداع

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This sermon, the Holy Prophet Muhammad delivered on the Ninth Day of DhulHijjah 10 A.H. (632 CE) in the 'Uranah valley of Mount Arafat' (in Mecca), at the end of his first and last pilgrimage to Makkah.

بے خبر پاک مخبر حضرت محمد صلی اللہ علیہ وسلم نے نو ہی الحجہ دس ہجری (632 صدی عیسوی) کو مکہ میں عرفات کی پہاڑی کی ایک وادی یورانا میں اپنے پہلے اور آخری حج کے اختمام پر دیا۔

The Farewell Sermon is mentioned in almost all books of Hadith. Sahih Al-Bukhari refers to the sermon and quotes part of it. Imam Ahmed ibn Hanbal has given the longest and perhaps the most complete version of this sermon in his Musnad.

حدیث کی تمام تفاصیل میں اس الموعی خطے کا ذکر موجود ہے۔ صحیح البخاری میں خطے کا حوالہ موجود ہے اور اس کے چند حصے منقول ہیں۔ امام احمد بن حنبل نے اپنی مسننہ میں اس خطے کا سب سے طویل اور غالب اس سے مکمل تذکرہ کیا ہے۔

Muhammad led the Pilgrims from Makkah through the Valley of Mina and up to the Mountain of Arafat and then stopped them in the Valley of Uranah. They stood in front of him silently as he sat on his camel and delivered this sermon.

حضرت محمد صلی اللہ علیہ وسلم حاجیوں کی قیادت کرتے ہوئے انہیں مکہ سے وادی یونا کے راستے عرفات کی پہاڑی تک لے گئے اور وہاں پر وادی یورانا میں انہیں روک دیا۔ وہ آپ صلی اللہ علیہ وسلم کے سامنے خاموشی سے کھڑے رہے جب آپ صلی اللہ علیہ وسلم نے اپنی اونٹی پر بیٹھ کر خطبہ دیا۔

With a crowd of over 120,000 pilgrims, his voice could not reach out to all those who were present. He, therefore, asked Rab'ah ibn Umayya ibn Khalaf, who was known to have a loud voice, to repeat the sermon after him, sentence by sentence so that everyone could hear.

چونکہ مجمع ایک لاکھیں ہزار سے زائد مجاج کا تھا اس لئے آپ صلی اللہ علیہ وسلم کی آواز وہاں پر موجود لوگوں تک پہنچ نہیں سکتی تھی۔ پھر آپ صلی اللہ علیہ وسلم نے رباہ بن امیرہ بن خلف جو اپنی بلند آواز کے لیے مشہور تھے سے فرمایا کہ وہ آپ صلی اللہ علیہ وسلم کے پیچے خطبہ جملہ جملہ دہرانیں کرہ شخص سن سکے۔

The sermon is as follows:

After praising and thanking Allah, the Holy Prophet said:

"O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today."

آپ صلی اللہ علیہ وسلم کا خطبہ درج ذیل ہے:

اللہ تعالیٰ کی حمد و ثناء اور شکر ادا کرنے کے بعد پاک میغیر صلی اللہ علیہ وسلم نے فرمایا:

"اے لوگو! مجھے غور سے سنو کیونکہ مجھے نہیں معلوم کہ آیا اس سال کے بعد میں آپ کے درمیان پھر موجود ہوں گا یا نہیں۔ اس لیے جو میں کہہ رہا ہوں اے غور سے سنو اور یہ الفاظ ان تک پہنچاؤ جو آج یہاں پر حاضر ہو سکے۔"

"O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust." Return the goods

entrusted to you to their rightful owners. Hurt no one so that no one may hurt you.

اے لوگو! جس طرح تمہارے لیے یہ میمنہ، یہ دن اور یہ شہر خرمت والے ہیں اسی طرح تم بھر مسلمان کی ہاں و مال کو خرمت والا جان لو۔" اپنے پاس رکھی ہوئی امانتوں کو ان کے اصل مالکوں کے حوالے کر دو۔ کسی کو ایذا نہ بخواہ تاکہ کوئی تم کو ایذا نہ دے۔

Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. ALLAH has forbidden you to take usury (interest), therefore, all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest...

یاد رکھو کہ یقیناً تم اپنے رب سے ملوکے اور وہ تم سے تمہارے اعمال کا حساب رکھتے ہیں اللہ نے تمہیں سود لینے سے منع کر دیا ہے۔ اس لئے اسی وقت ہی سے تمام واجب الادا سود و صول کرنا ترک کر دیا جائے۔ تاہم اصل مکایہ آپ کا ہے۔ اس میں نہ اور وہ کا نقصان ہو گا اور نہ تمہارا۔ اللہ نے لازم فرمادیا کہ کوئی سود نہیں ہو گا۔

"Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things."

شیطان سے اپنے دین کے معاملے میں بچتے رہو۔ وہ بڑے کاموں میں تم ہی راہ راست سے بھٹکانے سے مایوس ہو چکا ہے، لیکن چھوٹے چھوٹے کاموں میں اس کی بڑی سے ہوشیار رہو۔

"O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission."

اے لوگو! یہ سچ ہے کہ عورتوں کے معاملے میں تمہیں کچھ حقوق حاصل ہیں لیکن ان کو بھی آپ پر حقوق حاصل

ہیں۔ یاد رکھو گے تم نے اللہ کی امانت اور اس کی اجازت ہی سے انھیں بیویاں بنایا ہے۔"

If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers.

اگر وہ تمہارے حق کا خیال رکھتی ہیں پھر انہیں بھی یہ حق حاصل ہے کہ نہایت شفقت کے ساتھ انہیں خوراک اور
لباس دیا جائے۔ لپنی بیووں سے خوب سلوک لرو اور ان کے ساتھ مہربانی سے بوش آؤ، کیونکہ وہ تمہاری ساتھی اور
پہلی مددگار ہیں۔

And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

اور یہ تمہارا حق ہے کہ وہ ایسے کسی بھی شخص کو دوست نہ بنائیں جس کی تم اجازت نہ دو اور مزید یہ کہ وہ کبھی بھی بھی بے
جانی کا کام نہ کریں۔

"O People, listen to me in earnest, worship ALLAH, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to."

اے لوگو! میری باتوں کو سمجھیں گے سنو۔ اللہ کی عبادت کرو۔ پانچ وقت کی نماز ادا کرو۔ ماہ رمضان میں روزے رکھا کرو، اور اپنے مال کی زکوٰۃ ادا کرو۔ اگر تم استھان عت رکھتے ہو تو حج ادا کرو کرو۔

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab, also a white has no superiority over a black nor does a black have any superiority over a white except by piety and good action."

تمام انسان آدم اور حوا کی اولاد ہیں، کسی عربی کو عجمی پر کوئی برتی حاصل نہیں اور نہ عجمی کو عربی پر کوئی فویت حاصل ہے؛ نہیں کوئے کو کالے پر برتی ہے اور نہ کسی کالے کو کوئے پر کوئی فویت حاصل ہے سو انے بھاٹ ٹھوی اور عمل صلح۔"

Learn that every Muslim is a brother to every other Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

یاد رکھو کہہ مسلمان دوسرے مسلمان کا بھائی ہے اور تمام مسلمان ایک بھائی چارہ نہاتے ہیں۔ کسی مسلمان کے لیے کوئی ایسی چیز جو کسی دوسرے مسلمان کی ملکیت ہے، اس وقت تک حلال/ جائز نہیں ہے بہاں تک کہ وہ چیز دیے ہی اپنی مرضی سے دی جائے اس لئے اپنے آپ سے ظلم/ نا انصافی نہ کرو۔

"Remember, one day you will appear before ALLAH and answer your deeds. So beware, do not stray from the path of righteousness after I am gone."

یاد رکھو ایک دن تم اللہ کے حضور یہیں ہوں گے اور اپنے اعمال کا جواب دینا ہو گا۔ اس لیے خبردار میرے جانے

کے بعد صراطِ مستقیم سے بھٹک نہ جانا۔

"O People, NO PROPHET OR APOSTLE SHALL COME AFTER ME AND NO NEW FAITH SHALL BE BORN. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the QURAN and my example, the SUNNAH, and if you follow these (two) you will never go astray."

اے لوگو! میرے بعد نہ تو کوئی متنفس بیڑا ہو گا۔ اس وجہ سے، اے لوگو! میری باتوں کو سمجھو جو میں تھیں ہی پنچا ہوں۔ میں تمہارے درمیان دو چیزیں چھوڑتا ہوں، قرآن اور میری سنت، اور اگر تم ان

"All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O ALLAH, that I have conveyed Your message to Your People".

"وہ تمام لوگ جو میری باتوں کو سنتے ہیں وہ میری باتوں کو دوسرے لوگوں اور وہ لوگ مزید دوسرے لوگوں تک پہنچائیں اور شاید آخری لوگ میری باتوں کو ان لوگوں سے زیادہ بہتر طور پر سمجھیں گے جو مجھے برادر است سنتے ہیں۔

اے اللہ! تم میرے گواہ رہنا کر میں نے تمہاری حفاظت تمہارے بندوں کو پہنچا دیا ہے۔"

NOTE:

As part of the sermon, the Holy Prophet recited to them a revelation from Allah which he had just received, and which completed the Quran, for it was the last passage to be revealed:

"This day the disbelievers despair of prevailing against your religion, so fear them not, but fear Me (Allah)! This day I have perfected for you your religion and fulfilled My favour unto you, and it hath been My good pleasure to choose Islam for you as, your religion. (Surah 5, Ayah 3)

Towards the end of his sermon, the Holy Prophet asked, "O people, have I faithfully delivered unto you my message?" A loud murmur of assent, "Prophet of Allah! Yes!" arose from thousands of pilgrims, and the vibrant words, "Allahumma Na' am," echoed like thunder throughout the valley. The Holy Prophet raised his forefinger and said: "O Allah bear witness that I have conveyed Your message to Your people."

New Vocabulary

Words	Meanings
Apostle	An ardent supporter of a cause, reform movement; messenger; preacher;
Assent	Agreement as to a statement, proposal; acceptance; compliance; consent; accord
Astray	Out of correct path or direction into error; amiss; off the right course or track;
Be wary	Be cautious or wary of; be on one's guard; take heed
Capital	Material wealth owned by an individual or business enterprise invested for production of further wealth
Henceforth	From this time forward; from this time on; henceforward

Legitimate	Lawful; legal; authentic; genuine; admissible; valid
Murmur	A continuous low indistinct sound; humming; mumble

Piety	Dutiful devotion to God and observance of religious principles; to be pious; Godliness; piousness,
Pilgrimage	The act of disclosing something previously secret or obscure; God's disclosure of his purpose for mankind through the words of a human being
Righteousness	In accordance with accepted standard of morality, justice or uprightness; virtue, honest
Sermon	An address of religious instruction
Thunder	A loud, crackling or deep rumbling noise
To abide by	To accept or submit to; to comply with; to put up with
To constitute	To make up; compose; to comprise; to set up
To entrust	To put into the care or protection of someone; to assign; to give custody of
To inflict	To impose something unwelcome, such as pain, sufferings
To prevail upon	To succeed in persuading or inducing; to gain mastery; to overcome; to persuade; to convince; to influence
To reckon	To settle account with; to take into account; to calculate or ascertain; to consider or regard

STUDY QUESTIONS

Recalling

1. When and where did the Holy Prophet deliver his last sermon?

Ans: The Holy Prophet Muhammad delivered his last sermon on the Ninth Day of DhulHijjah 10 A.H. (632 CE) in the 'Uranah valley of Mount Arafat (in Mecca), at the end of his first and last pilgrimage to Makkah.

2. Whom did the Holy Prophet ask to repeat the sermon sentence by sentence after him and why?

Ans: The Holy Prophet appointed his trustworthy and pious follower "Rab'ah Ibn Umayya Ibn Khalar" to repeat the sermon sentence by sentence after him. It was the procession of over 120,000 pilgrims, his voice could not reach out to all those who were present, for this reason The Holy Prophet asked the "Rab'ah Ibn Umayya Ibn Khalar", who was famous for his loud voice, so that the people could hear the sermon clearly.

(OR)

On the occasion of his last pilgrimage the Holy Prophet (SAW) addressed to a crowd of over 12,000 pilgrims. The voice of the Holy Prophet could not reach to all of them. He, therefore, asked "Rab'ah Ibn Umayya Ibn Khalar" to repeat the sermon sentence by sentence after him so that everyone could hear it.

3. State in your own words what did the Holy Prophet say about the sanctity of the life and property of Muslim Brethren?

Ans: The Holy Prophet said, "Your lives and properties are sacred trust amongst you, so return the things to their rightful owners" The Holy Prophet forbade the people from taking the lives and properties of others. He said all the believers

are brothers. You are not allowed to keep the things belonging to another Muslim unless he gives it to you willingly. The Holy Prophet stated the sanctity of these things by comparing them with sacred month, the sacred day, and the sacred city where he was delivering the sermon.

4. What did the Holy Prophet instruct the people with regard to their women?

Ans: The Holy Prophet instructed the people to be kind and affectionate to their women. He said, "You have rights over your wives and your wives have rights over you" The Holy Prophet said, remember that you took them as trust from Allah. Women have been stated the partners and committed helpers to men. Men have to feed and clothe them. Women are not allowed to have relations with other men. It is the right of men, that women should always remain chaste and loyal to their husbands.

The Holy Prophet instructed the people with regard to their women in a very elaborate and emphatic manner. He told them that, just as they had certain rights over their wives, their wives had also rights over them. He reminded them that they had taken them as their wives "only under Allah's trust and with His permission", swearing that they would take care of them and protect them. He called wives as "committed partners" and "committed helpers" to their husbands, and so insisted that the husbands should treat them with kindness and affection.

5. What did the Holy Prophet say about the superiority of one individual over another? What it depends upon?

Ans: The Holy Prophet said about the superiority of one individual over another in these words, "All the mankind is from Adam and Eve. There is no preference

for the Arabs over the non-Arabs nor the non-Arabs over Arabs. A white has no merit over a black, similarly a black cannot claim any superiority over a

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white" The Holy Prophet Mohammad said in his "Farewell Sermon" that, "Superiority and preference depends on Piety and Good actions"

6. What did he say about Khatme Nabuwwat?

Ans: The Holy Prophet 0) said about "Khatme Nabuwwat" in these words, "O People, no Prophet or Apostle shall come after me and no new faith shall be born. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the QURAN and my example, the SUNNAH, and if you follow these (two) you will never go astray.

(OR)

The Holy Prophet said about "Khatme Nabuwwat" in these words, "O people no Prophet or messenger shall come after me. I am the last Prophet of God and no new faith will emerge". The process and routine of appointing prophets and messengers by Almighty Allah has been terminated and sealed. No one will be appointed as Prophet after me. His Prophethood will continue until the "Day of Judgment"

7. What did the Holy Prophet ask the people towards the end of the sermon?

Ans: By the end of the sermon, the Holy Prophet entrusted the people listening to his words with the responsibility to pass on his words to those who were not present over there. This is how much the Prophet worried for his nation (the' Muslim Ummah). He then finally asked the people, "O people, have I faithfully delivered unto you my message (of Islam)? to which thousands of pilgrims replied: "Indeed, you have, O Prophet of Allah!"

(OR)

At the end of his sermon the Holy Prophet asked the people if they follow QURAN and SUNNAH they will never go astray. The Holy Prophet also asked them to pass on his words to others who are not present.

Interpreting

- What was the significance of the verses recited by the Holy Prophet? One tradition has it that Abu Bakr Siddiq (RA) cried when he heard these verses. Why? And why did the Holy Prophet say that he may not be amongst his people the year after?**

Ans: Verse 4 of Surah 5 (Al-Maidah), which the Holy Prophet had just received as a revelation from Allah and recited to the people as part of his sermon, was significant because it contained the message of the completion of the Quran and the Prophet-hood. One tradition has it that Abu Bakr Siddique (RA) cried, when he heard these verses because he probably got apprehended that as Islam was perfected, they might find the Holy Prophet depart from them in the near future. The Holy Prophet said that he may not be amongst his people the year after because he felt that he had completed his mission of delivering the message of Allah to the people.

(OR)

1. The verses recited by the Holy Prophet had a great significance because these had completed the Quran.
2. Hazrat Abu Bakr (RA) cried hearing the verses recited by the Holy Prophet (SAW). He had known that the Holy Prophet would leave them soon.
3. The Holy Prophet "I know not whether I shall ever be amongst you again after this year because my mission had been completed."

9. **There is only one clause about worshipping Allah. The rest are all about the rights of men and women and how they should live in the society and their obligations with regard to one another. Why is there more emphasis on man in society?**

Ans: The difference between Islam and other religions is that they are limit to worship only, while Islam is a complete discipline of life and that is why it demands total submission. The emphasis on men in society is because Islam wants them lead to lead a pious life and follow the right path. If men and women are good and perform their rights and duties in the light of Islam, the society will automatically become good. There will be peace and justice in society.

(OR)

There is more emphasis on man in society than the worship of Allah in the last sermon of the Holy Prophet because the basic meaning of Islam is 'peace' and its main purpose is to promote peace and respect which is possible only by maintaining a balance between rights and duties. The success of man depends on realizing his obligations towards other fellow-beings and this is what the sermon basically aims at.

10. **What do the religious scholars of today emphasize most often upon? What has it resulted in?**

Ans: The religious scholars of today emphasize most often upon the worship of Allah ignoring the total spirit of Islam involving the fulfillment of one's obligations and duties, and performing noble actions. As a result, we find chaos and injustice among the Muslims, having no respect for one another, ultimately falling victims to sectarianism and violence, thus going against the message of

peace and respect given by Islam. In fact, the ultimate aim of Islam is to noble mankind by the worship of Allah. It is evident from the last sermon of the Holy Prophet that "The Superiority and preference depends on Piety and Good actions".

Oral Activity

- **The students will be asked to narrate the main points of the last address of the Holy Prophet (Sal-Allah-u-Alaihe Waalehi Wasallam) in their own words.**

Ans: Main points of the last address of the Holy Prophet:

- Sacredness of a Muslim's life and property.
- The importance of propagating this message to all others (A Muslim's responsibility thus does not end by following the religion).
- A reminder that everyone is fully accountable for their deeds and Allah (God) will take every person into account. If everyone heeded to this fact alone, the world would be a much better place today.
- The prohibition of dealing with interest.
- "Remember, one day you will appear before ALLAH and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.
- Beware of Satan and the small sins.
- Rights of women over men and rights of men over women.
- Be kind to women.
- Follow the five pillars of Islam.
- Follow Qur'an and Sunnah.

- Equality amongst all (blacks, white, Arabs, non-Arabs, etc.)
- Learn that every Muslim is a brother to every other Muslim and that the Muslims constitute one brotherhood.
- Islam is the final divine religion (Last prophet and Last Book).
- **What has the Holy Prophet (Sal-Allah-u-Alaihe Waalehi Wasallam) said about women and slaves in his last address?**

Ans: Holy Prophet said about women in his last address:

"O people, you have rights over your wives and your wives have rights over you. Remember, you must always treat your wives with kindness. Woman is weak and cannot protect her own rights. When you married, God appointed you the trustees of those rights. You brought your wives to your homes under the Law of God. You must not, therefore, insult the trust which God has placed in your hands.

Holy Prophet said about slaves in His last address:

"O people feed your slaves as you feed yourselves and clothe your slaves as you clothe yourselves. If they commit a fault which you are unable to forgive, then pass them on to someone else. They are part of God's creation and are not to be harshly treated.

Writing Skills

The Last Sermon is in direct narration. Change the following paragraphs to indirect speech.

1. "O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one

may hurt you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. ALLAH has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived.

Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest..."

2. "Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things."
3. "O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste."
4. "All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a white has no superiority over a black nor does a black have any superiority over a white except by piety and good action. Learn that every Muslim is a brother to every other Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves."

Language Study

Parts of Speech

Words are divided into different kinds or classes, called part of speech, according to their use; that is according to the work they do in a sentence. The parts of speech are eight in number:

1. Noun	2. Adjective	3. Pronoun
4. Verb	5. Adverb	6. Preposition
7. Conjunction	8. Interjection	

1. A Noun is a word used as the name of a person, place, or thing; as,

- Akbar was a great king. • Lahore is on the Ravi.
- The rose smells sweet. • The sun shines brightly.
- His courage won him honour.

Note: The word 'things' includes (i) all objects that we can see, hear, taste, touch, or smell; and (ii) something that we can think of, but cannot perceive the senses.

2. An Adjective is a word used to add something to the meaning of a noun; as,

- He is a brave boy.
- There are twenty boys in this class.

3. A pronoun is a word used instead of a noun; as,

- Aslam is absent because he is ill.

- The books are where you left them.

4. A verb is a word used to say something about some person or thing; as,

- The girl wrote a letter to her cousin.
- Peshawar is a big town.
- Iron and copper are useful metals.

5. An Adverb. is a word used to add something to the meaning of a verb, an adjective, or another adverb; as,

- He worked the sum quickly.
- This flower is very beautiful.
- She pronounced the word quite correctly.

6. A preposition is a word used with a noun or a pronoun to show the person or thing denoted by the noun or pronoun stands in relation to something else; as,

- There is a cow in the garden.
- The girl is fond of music.
- A fair little girl sat under a tree.

7. A conjunction is word used to join words or sentences; as,

- Javed and Javeria are cousins.
- Two and two make four.
- I ran fast but missed the train.

8. An Interjection is a word which expresses some sudden feeling:

- Hurrah! We have won the game.

- Alas! She is dead.

As words are divided into different classes according to the work in sentences, it is clear that we cannot say to which part of speech a word belongs unless we see it used in a sentence.

- They arrived soon after. (Adverb)
- They arrived after us. (Preposition)
- They arrived after we had left. (Conjunction)
- From the above examples we see that the same word can be used as different parts of speech.

EXERCISE (1)

- Name the part of speech of each italicized word in the following sentences, giving in each case your reason for the classification:

1. *still* waters run deep (Still→Adjective)

Ans: Adjective—adds something to the meaning of the noun 'waters'

2. He *still* lives in the house (Still→Adverb)

Ans: Adverb—adds something to the meaning of the verb 'lives'

3. After the storm comes the calm. (After→Preposition)

Ans: Preposition—shows the relation between 'storm' and 'comes'

4. The *after* effects of the drug are bad. (After→Adjective)

Ans: Adjective—adds something to the meaning of the noun 'effects'

5. The up train is late (Up→Adjective)

Ans: Adjective—adds something to the meaning of the noun 'train'

6. It weighs about a pound. (About→Adjective)

Ans: Adverb—adds something to the meaning of the verb 'weigh'

7. He told us all about the battle. (About→Preposition)

Ans: Preposition—shows the relation between _____ and 'battle'

8. He was only a yard off me. (Only→Adjective), (Off→Preposition)

Ans: Preposition—shows the relation between 'yard' and 'me'

9. Suddenly one of the wheels came off (Off→Adverb)

Ans: Adverb—adds something to the meaning of the verb 'came'

10. Mohammedans fast in the month of Ramzan. (Fast→Noun)

Ans: Verb—expresses an action

11. He kept the fast for a week. (Fast→Verb)

Ans: Noun—the name of something.

12. He is on the committee. (On→Preposition)

Ans: Preposition—shows the relation between 'is' and 'committee'

13. Let us move on. (On→Verb)

Ans: Adverb—adds something to the meaning of the verb 'moves'

14. Sit down and rest a while. (While→Adverb)

Ans: Noun—the name of something

15. I will watch while you sleep (While→Conjunction)

Ans: Conjunction—joins the two parts 'will watch' and 'you sleep'

16. They while away their evenings with books and games (While→Verb)

Ans: Verb—expresses an action

The Noun: Kinds of Nouns

A noun is a word used as the name of a person, place or thing

Note: The word thing is used to mean anything that we can think of. Look at the following sentence:

- Asoka was a wise king.

The noun Asoka refers to a particular king, but the noun king might be applied to any other king as well as to Asoka. We call Asoka a proper Noun, and king a common Noun.

Def. — A common Noun is a name given in common to every person or thing of the same class or kind.

[common here means shared by all]

Def. — A proper Noun is the name of some particular person or place [proper means one's own. Hence a Proper Name is a person's own name

Note 1:- Proper Nouns are always written with a capital letter at the beginning

Note 2:- Proper Nouns are sometimes used as Common Nouns as

1. He was the Lukman (=the wisest man) of his age.
2. Kalidas is often called the Shakespeare (=the greatest dramatist of India

Common Nouns include what are called collective Nouns and Abstract Nouns.

A **collective Noun** is the name of a number (or collection) of persons or things taken together and spoken of as one whole; as,

Crowd, mob, team, flock, herd, army, fleet, jury, family, nation, parliament, committee.

A fleet = a collection of ships or vessels.

An army = a collection of soldiers.

A crowd = a collection of people

The police dispersed the crowd.

The French army was defeated at Waterloo.

The jury found the prisoner guilty.

A herd of cattle is passing.

An **abstract Noun** is usually the name of quality, action, or state considered apart from the object to which it belongs, as,

Quality: Goodness, kindness, whiteness, darkness, hardness, brightness, honesty, wisdom, bravery.

Action: Laughter, theft, Movement, judgement, hatred.

State: Childhood, boyhood, youth, slavery, sleep, sickness, death, poverty

The names of the Arts and Science (e.g. grammar, music, chemistry etc.) are also Abstract Nouns.

[We can speak of a brave soldier, a strong man, beautiful flower. But we can also think of these qualities apart from any particular person or thing and speak of heavy strength, beauty by themselves. So also, we can speak of what persons do or feel apart from the persons themselves, and give it a name. The word abstract means drawn off]

Abstract Nouns are formed

(1) From adjectives; as, Kindness from kind, honesty from honest.

[Most abstract nouns are formed thus]

(2) From Verbs; as, Obedience from obey; growth from grow.

(3) From Common Nouns; as, Childhood from child, slavery from slave.

EXERCISE (2)

- Point out Nouns in the following sentences and say whether they are Common, Proper, Collective or Abstract:

1. The crowd was very big.

Ans: **crowd**: collective noun

2. Always speak the truth.

Ans: **truth**: abstract noun

3. We all love honesty.

Ans: **honesty**: abstract noun

4. Our class consists of twenty pupils.

Ans: **class**: collective noun; **pupils**: common noun

5. The elephant has great strength.

Ans: **elephant**: common noun; **strength**: abstract noun

6. Solomon was famous for his wisdom.

Ans: **Solomon**: proper noun; **wisdom**: abstract noun

7. Cleanliness is next to godliness.

Ans: **cleanliness**: abstract noun; **godliness**: abstract noun

8. We saw a fleet of ships in the harbor.

Ans: **fleet**: collective noun, **ships**: common noun; **harbor**: common noun

9. The class is studying grammar.

Ans: **class**: collective noun; **grammar**: abstract noun

10. The Nile overflows its-banks every year.

Ans: **Nile**: proper noun; **bank**: common noun; **year**: common noun

11. A committee of five was appointed.

Ans: **committee**: collective noun

12. Nelson is famous for his victory at Trafalgar.

Ans: **Nelson**: proper noun; **victory**: abstract noun; **Trafalgar**: proper noun

13. The soldiers were rewarded for their bravery.

Ans: **soldiers**: common noun; **bravery**: abstract noun

14. Without health there is no happiness.

Ans: **health**: abstract noun, **happiness**: abstract noun

15. ~~He~~ gave me a bunch of grapes.

Ans: **bunch**: collective noun; **grapes**: common noun

16. I recognized your voice at once.

Ans: **voice**: common noun

17. Our team is better than theirs.

Ans: **team**: collective noun

18. Never tell a lie.

Ans: **lie**: abstract noun

19. Wisdom is better than strength.

Ans: **wisdom**: abstract noun; **strength**: abstract noun

20. He sets a high value on his time.

Ans: **value**: abstract noun; **time**: abstract noun

21. I believe in his innocence.

Ans: **innocence**: abstract noun

22. This room is thirty feet in length.

Ans: **room**: common noun; **feet**: common noun; **length**: abstract noun

23. I often think of the happy days of childhood.

Ans: **days**: common noun; **childhood**: abstract noun

24. The streets of some of our cities are noted for their crookedness.

Ans: **streets**: common noun; **cities**: common noun; **crookedness**: abstract noun

25. What is your verdict, gentlemen of the jury?

Ans: **verdict**: abstract noun; **gentleman**: common noun; **Jury**: collective noun

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Objects without life are often personified that is spoken of as if they were living beings. We then regard them as males or females.

The Masculine Gender is often applied to objects remarkable for strength and violence; as,

- The Sun, Summer, Winter, Time, Death,
- The Sun sheds his beams on rich and poor alike.

The Feminine Gender is often applied to objects remarkable for beauty, gentleness, and gracefulness; as,

The Moon, the Earth, Spring, Autumn, Nature, Liberty, Justice, Mercy, Peace, Hope, Charity

- The Moon has hidden her face behind a cloud.
- Spring has spread her mantle of green over the Earth.
- Peace hath her victories no less renowned than war.

This use is most common in poetry but certain nouns are personified in prose too. A ship is always spoken of as she; as,

- The ship lost all her boats in the storm.

Ways of Forming the Feminine of Nouns:

(1) By using an entirely different word; as,

Masculine	Feminine	Masculine	Feminine
Bachelor	Maid	Hart	Roe
Boy	Girl	Horse	Mare
Brother	Sister	Husband	Wife
Buck	Doe	King	Queen
Bull (or ox)	Cow	Lord	Lady
Bullock	Heifer	Man	Woman
Cock	Hen	Monk (or friar)	Nun
Colt	Filly	Nephew	Niece
Dog	Bitch	Papa	Mama
Drake	Duck	Ram	Ewe
Drone	Bee	Sir	Madam

Earl	Countess	Son	Daughter
Father	Mother	Stag	Hind
Gander	Goose	Uncle	Aunt
Gentleman	Lady	Wizard	witch

(2) By adding a syllable (-ess, ine, -rix, -a, etc.) as,

Masculine	Feminine	Masculine	Feminine
Author	Authoress	Mayor	Mayoress
Baron	Baroness	Patron	Patroness
Count	Countess	Peer	Peeress
Giant	Giantess	Poet	Poetess
Heir	Heiress	Priest	Priestess
Host	Hostess	Prophet	Prophetess
Jew	Jewess	Steward	Stewardess
Lion	Lioness	Shepherd	Shepherdess
Manager	Manageress		

[Note that in the following -ess is added after dropping the vowel of the masculine ending]

Masculine	Feminine	Masculine	Feminine

Actor	Actress	Preceptor	Preceptress
Benefactor	Benefactress	Prince	Princess
Conductor	Conductress	Songster	Songstress
Enchanter	Enchantress	Tempter	Temptress
Founder	Foundress	Seamster	Seamstress
Hunter	Huntress	Tiger	Tigress
Instructor	Instructress	Traitor	Traitress
Negro	Negress	Waiter	Waitress
Abbot	Abbess	Master	Mistress
Duke	Duchess	Murderer	Murderess
Emperor	Empress	Sorcerer	Sorceress
Marquis	Marchioness		

Note: The **suffix-ess** is the **commonest suffix** used to form feminine nouns from the masculine, and is the only one which we now use in forming a new feminine noun.

Masculine	Feminine	Masculine	Feminine
Hero	Heroine	Czar	Czarina
Executor	Executrix	Sultan	Sultana
Testator	Testatrix	Signor	Signora

	Fox	vixen
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(3) By placing a word **before or after**; as,

Masculine	Feminine	Masculine	Feminine
Bull-calf	cow-calf	Grandfather	Grandmother
Cock-sparrow	hen-sparrow	Great uncle	great aunt
He-goat	she-goat	Landlord	Landlady
He-bear	she-bear	Milkman	Milkmaid
Jack-ass	jenny-ass	Peacock	Peachem
Man-servant	maid-servant	Washerman	Washerwoman

The Noun: Number

Notice the change of form in the second word of each pair:

Tree	Box	Ox	Man
Trees	Boxes	Oxen	Men

The first word of each pair denotes one thing, the second word of each pair denotes more than one.

A Noun that denotes one person or thing is said to be in the **Singular Number**; as,

Boy, girl, cow, bird, tree, book, pen.

Thus, there are two **Numbers** in English—**Singular** and the **Plural**.

How Plurals are Formed

(i) The Plural of nouns is generally formed by adding -s to the singular; as,

Boy, boys girl, girls Book, books

Pen, pens desk, desks cow, cows

(ii) But Nouns ending in **-s, -sh, -ch (soft), or -x** form the plural by adding **-es** to the singular; as,

Class, classes dish, dishes brush, brushes

Match, matches watch, watches branch, branches

Tax, taxes box, boxes

(iii) Most Nouns ending in **-o** also form the plural by adding **-es** to the singular; as,

Bullfalo, bullfaloes mange, mangoes hero, heroes

Potato, potatoes cargo, cargoes echo, echoes

Negro, negroes volcano, volcanoes

(iv) A few nouns ending in **-o**, generally those which are in less common use as abbreviations, merely add **-s**; as,

Dynamo, dynamos solo, solos ratio, ratios

Canto, cantos memento, menentos quarto, quartos

Piano, pianos photo, photos

(v) Nouns ending in **-y**, preceded by a consonant, form their plural by changing **-y** into and adding **-es**; as,

Baby, babies lady, ladies city, cities

Army, armies story, stories pony, ponies

(vi) Several nouns ending in **-f or -fe** form their plural by changing **-f or -fe** into **v** and adding **-es**; as,

Thief, thieves	wife, wives	wolf, wolves
Life, lives	calf, calves	leaf, leaves
Loaf, loaves	knife, knives	shelf, shelves

Exceptions:

Chief, chiefs	dwarf, dwarfs	hoof, hoofs
Roof, roofs	safe, safes	proof, proofs
Gulf, gulfs	serf, serfs	strife, strifes
Grief, griefs	brief, briefs	belief, beliefs

A few nouns form their plural by changing the inside vowel of the singular; as,

Man, men	woman, women	foot, feet
Tooth, teeth	goose, geese	mouse, mice
Louse, lice		

There are a few nouns that form their plural by adding **-en** to the singular; as,

Ox, oxen	child, children
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Some nouns have the singular and the plural alike; as,

Swine, sheep,	deer, cod,	trout, salmon.
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Pair, dozen, score, gross, hundred, thousand (when used after numerals)

- I bought three dozen oranges
- Some people reach the age of three score and ten
- The car cost me five thousand rupees.
- Stone, hundred weight.

- He weighs above nine stone.
- Twenty hundredweight make one ton.

Some nouns are used only in the plural.

- (1) Name of instruments which have two parts forming a kind of pair; as, Bellows, scissors, tongs, pincers, spectacles.
- (2) Names of certain articles of dress; as, Trousers, drawers, breeches
- (3) Names of diseases; as, Measles, mumps
- (4) Names of games; as, Billiards, draughts
- (5) Certain other nouns; as, Annals, thanks, proceeds (of a sale), tidings, environs, nuptials, obsequies, assets, chattels.

Some nouns originally singular are now generally used in the plural; as,

Alms, riches, eaves.

- Riches do many things.

The following plural forms are commonly used as singular:

Mathematics, physics, mechanics, politics, news, innings.

- Mathematics is his favourite study.
- No news is good news.
- Pakistan won by an innings and ten runs.

'Mean' is used either as singular or plural. But when it has the meaning of 'wealth' it is always plural; as,

- He succeeded by this means (or, by these means) in passing the examination.
- His means are small, but he has incurred no debt.

Certain Collective Nouns, though singular in form, are always used as plurals; as,
Poultry, cattle, vermin, people, gentry.

- These poultry are mine.
- Whose are these cattle?
- Vermin destroy our property and carry disease.
- Who are those people (= persons)?
- There are few gentries in this town.

Note: As a common Noun 'people' means a 'nation' and is used in both singular and plural; as,

- The French are a hard-working and brave people.
- There are many different peoples in Europe.

A Compound Noun generally forms its plural by adding -s to the principle word; as,

Singular	Plural
Commander-in chief	Commanders-in chief
Coat-of-mail	Coats-of-mail
Son in law	Sons-in-law
Daughter-in-law	Daughters-in-law
Step-son	Step-sons
Step-daughter	Step-daughters
Maid-servant	Maid-servants (but man-servant, plural men-servants)

Passer-by	Passers-by
Looker-on	Lookers-on
Man-of-war	Men-of-war

We say spoonfuls and handfuls because spoonful and handful are regarded as one word.

Note that the Proper Nouns Brahman and Mussulman are not compound of man: therefore, their plurals are Brahmans and Mussulmans.

Many nouns taken from foreign languages keep their original plural form; as,

From Latin-

Erratum, errata; formula, formulae (or formulas)

Index, indices; memorandum, memoranda

Radius, radii; terminus, termini (or terminuses)

From Greek

Axis, axes: parenthesis, parentheses

Crises, crises hypothesis, hypotheses

Basis, bases phenomenon, phenomena

Analysis, analyses criterion, criteria

From India

Bandit, banditti, (or bandits)

From French

Madame (madam), Mesdames; monsieur, messieurs

From Hebrew

Cherub, cherubim (or cherubs); seraph, seraphim (or seraphs).

Some Nouns have two forms of the plurals, each with somewhat different meanings.

Singular	Plural
Brother	brothers, sons of the same parent brethren, members of a society or a community.
Cloth	cloths, kinds or pieces of cloth clothes, garments.
Die	dice, small cubes used in games.
Fish	Fishes, taken separately.
Fish	fish, collectively
Genius	Geniuses, persons of great talent Genii, spirits
Index	Indexes, tables of contents to books indices, signs used in algebra
Penny	Pennies, number of coins pence, amount in value.

Some nouns have two meanings in the singular but only one in the plural.

Singular	Plural
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Light:	(1) radiance; (2) a lamp	Lights: lamps
People:	(1) nation; (2) men and women	peoples: nations
Powder:	(1) dust; (2) a dose of medicine in fine grains like dust.	powders: doses of medicine
Practice:	(1) habit; (2) exercise of a profession	practices: habits

Some nouns have one meaning in the singular, two in the plural.

	Singular	Plural	
Colour:	Hue	Colours:	(1) hues; (2) the flag of a regiment
Custom:	Habit	Customs:	(1) habits; (2) duties levied on imports
Effect:	Result	Effects:	(1) results; (2) property
Manner:	Method	Manners:	(1) methods (2) correct behavior

Moral:	a moral lesson	Morals:	(1) moral lessons; (2) conduct
Number:	a quantity	Numbers:	(1) quantities (2) verses
Pain:	Suffering	Pains:	(1) sufferings (2) care, exertion
Premise:	Proposition	Premises:	(1) propositions; (2) buildings
Quarter:	fourth part	Quarters:	(1) fourth parts; (2) small houses
Spectacle:	a sight	Spectacles:	(1) sights; (2) eye-glasses
Letter:	(1) letter of the Alphabet; (2) epistle	Letters:	(1) letters of the alphabet (2) epistles (3) literature
Ground:	(1) earth; (2) reason	Grounds:	(1) enclosed land attached to house (2) reasons (3) dregs

Some nouns have different meaning in the singular and the plural

Singular	Plural
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Advice: counsel	Advices: information
Air: atmosphere	Airs: affected manners
Good: benefit, well-being	Goods: merchandise
Compass: extent, range	Compasses: an instrument for drawing circles
Respect: regard	Respects: compliments
Physic: medicine	Physics: natural science
Iron: a kind of metal	Irons: fetters
Force: strength	Forces: troops

Letters, figures and other symbols are made plural by adding an apostrophe and s; as,

- There are more e's than a's in this page.
- Dot your i's and cross your t's.
- Add two 5's and four 2's.

It is usual to say

- The Miss Smiths, (singular, Miss Smith)
- But we also say
- The Misses Smith.

Abstract Nouns have no plural

Hope, charity, love, kindness

When such words do appear in the plural, they are used as common nouns; as,

Provocations = instances of cases of provocation

Kindnesses = acts of kindness

Name of substances or materials, called Material Nouns, are also not used in the plural.

Copper, iron, tin, wood

When such words are used in the plural, they become Common nouns with changed meaning; as,

Coppers = copper coins; irons = fetters;

Tins = cans made of tin; woods = forests.