



# ALI 635: Learning Arabic Thru the Quran

Wednesdays May 4 – June 15, 2022

**Description:** The course has seven sessions via Zoom, in which we plan to go through some passages from common surahs to learn the vocabulary and look at simple rules of Arabic grammar covered in the Text from Lesson 12 onwards.

Besides using *The Phrase-by-Phrase English Translation* of the Quran by Syed Ali Quli Qarai, we will use the text *Qur'anic Language Made Easy* by Hafiza Iffath Hasan. Participants can use any Quran translation.

# Du‘ā after reciting the Quran

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ \*  
اللَّهُمَّ اشْرَحْ بِالْقُرْآنِ صَدْرِي، وَاسْتَعْمِلْ بِالْقُرْآنِ بَدَنِي، وَنَوِّرْ بِالْقُرْآنِ بَصْرِي،  
وَاطْلُقْ بِالْقُرْآنِ لِسَانِي، وَأَعِنِّي عَلَيْهِ مَا أَبْقَيْتَنِي، فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

*In the name of Allah, the Beneficent the Merciful.*

*O Allah, bless Muhammad and the family of Muhammad.*

O Allah: Expand my chest through the Quran  
Let my body follow the (rules of) the Quran  
Enlighten my eyes through the Quran  
Open my tongue through the Quran  
And help me to stay on it for the time You keep me alive  
For surely there is no power and no strength except with You.

*O Allah, bless Muhammad and the family of Muhammad.\**

*\* It is recommended to begin and end all Du‘ās with salawāt on Prophet Muhammad and his family.*

Reference: *Mustadrak al-Wasā'il*, 4:378. It was recited by Imam Ali (a).

# House keeping items

- Only three people submitted your HW. Learn to use Arabic keyboard please.
- *Shukran* for your input to get the class done before maghrib
- Let us pray that Allah ﷻ grants us success in comprehending His Message in the Quran
- Please revise past lessons found on [www.academyofislam.com/ali-607 .../ali-620.../ali-635](http://www.academyofislam.com/ali-607.../ali-620.../ali-635)
- Shukran Dr F Bandali for managing our WA group
- Keep Qarai translation of the Quran with you
- You may post your questions on our WA group; iA we will respond.
- Please encourage family & friends to also register.

# Essential definitions of grammatical words

A **noun** is a name of any living being, object or idea. A **pronoun** (*dhamīr*) is a word used instead of a noun. It can be attached (*muttasil*) or detached (*munfasil*).

An **adjective** is a word which describes a noun.

An **adverb** adds information about a verb, an adjective or another adverb. In the sentence *speak slowly*, ‘slowly’ is an adverb informing us how to speak, thus telling us more about verb.

**Harakāt** (singular *harakah*) are the vowel signs (damma, fatha and kasra) that are placed on letters of nouns, verbs and particles. Adding a harakah on the last letter based on grammatical rules is known as putting an **i‘rab** (إِعْرَاب).

Nouns and adjectives having the i‘rab of **damma** are said to be in the **nominative** case (*marfū‘un*). In sound plurals the nominative is indicated by ‘waw & nun’, as in مُسْلِمُونَ، مُؤْمِنُونَ.

Nouns and adjectives having the i‘rab of **fatha** are said to be in the **accusative** case (*mansūbun*). In sound plurals the accusative is indicated by ‘yā & nun’, as in مُسْلِمِينَ، مُؤْمِنِينَ.

Nouns and adjectives having the i‘rab of **kasra** are said to be in the **genitive** case (*majrūrūn*). In sound plurals the genitive is indicated by ‘yā & nun’ – same as accusative case.

# Suras al-Qadr, al-Nasr & al-Masad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* **إِنَّا** أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ **وَمَا** أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ  
الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ  
أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ  
أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾  
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ **وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ ﴿٥﴾**

NOTE THE FOLLOWING: 1) **Madd** after long alif is essential. (Listen to a few Qaris to see how they lengthen the alif with madd. 2) Underlined are the *idhafa* constructions

# Sound Plural: Masculine & Feminine

In Arabic there are two plural forms: sound & broken (جَمْعُ السَّالِمِ وَجَمْعُ الْمُكْسَرِ | جَمْعُ التَّكْسِيرِ)

The Sound Masculine plural is only used for human nouns and adjectives. It is formed by suffixing **وُنْ** to the singular noun or adjective in the nominative case, or suffixing **يْنِ** in the accusative & genitive cases.

The Sound Feminine plural refers to both human nouns and adjectives and to things as well. It is formed by replacing the feminine marker **ة** (*taa marbuta*) at the end with **ات**. The letter **ت** here will take *dammah*, in the nominative case when the noun or adjective is definite, and double damma when it is indefinite. In the accusative and genitive cases, the letter **ت** will take *kasrah* when definite, & double when indefinite.

The following verse contains ten examples of sound masculine plural and sound feminine plural.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

Q 33:35 *Indeed the Muslim men and the Muslim women, the faithful men and the faithful women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the men who fast and the women who fast, the men who guard their private parts and the women who guard, the men who remember Allah greatly and the women who remember [Allah greatly]—Allah holds in store for them forgiveness and a great reward.*

Note from the above verse: 1) masculine plural pronoun **هُم** includes both masculine and feminine, 2) you do not need to repeat the describing quality in the feminine plurals as seen in **وَالْحَافِظَاتِ** and **وَالذَّاكِرَاتِ**.

# Sound plural of *Salih* (صَالِحٌ) & *Katib* (كَاتِبٌ)

Plural - جمع	Dual - مثنى	Singular - مفرد	
صَالِحُونَ صَالِحِينَ Many righteous males	صَالِحَانِ صَالِحَيْنِ Two righteous male	صَالِحٌ Righteous male	مُذَكَّرٌ Masculine
صَالِحَاتٌ صَالِحَاتٍ Many righteous females	صَالِحَتَانِ صَالِحَتَيْنِ Two righteous female	صَالِحَةٌ Righteous female	مُؤَنَّثَةٌ Feminine
كَاتِبُونَ كَاتِبِينَ Many male writers	كَاتِبَانِ كَاتِبَيْنِ Two male writers	كَاتِبٌ Male writers	مُذَكَّرٌ Masculine
كَاتِبَاتٌ كَاتِبَاتٍ Many female writers	كَاتِبَتَانِ كَاتِبَتَيْنِ Two female writers	كَاتِبَةٌ Female writers	مُؤَنَّثَةٌ Feminine

# Uniqueness of Q 48:29

مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ  
فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ  
الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

48:29 Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves. You see them bowing and prostrating [in worship], seeking Allah's grace, and [His] pleasure. Their mark is [visible] on their faces, from the effect of prostration. Such is their description in the Torah and their description in the Evangel. Like a tillage that sends out its shoots and builds them up, and they grow stout and settle on their stalks, impressing the sowers, so that He may enrage the faithless by them. Allah has promised those of them who have faith and do righteous deeds forgiveness and a great reward.

Check how many letters of the Arabic alphabet are contained in the above verse.

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي ء



# Additional examples from the Quran

Highlight sound plurals in the eight Quranic phrases on pages 52 & 53 of the Text.

Highlight sound plurals in the following Quranic verses

﴿ ٤٧ ﴾ **الظَّالِمُونَ** إِلَّا الْقَوْمَ الْيَاسِينَ أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمَ الظَّالِمُونَ  
﴿ ٨٧ ﴾ **الْكَافِرُونَ** لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ  
﴿ ٢٦ ﴾ **مُكْرَمُونَ** وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ عِبَادٌ مُكْرَمُونَ  
وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ فَيَطْبِئِبِكُمْ مِّنْهُم مَّعْرَةٌ بَعِيرٌ عِلْمٌ  
﴿ ٤٩ ﴾ **الْأَوَّلِينَ وَالْآخِرِينَ** ﴿ ٥٠ ﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ

6:47 Say, ‘Tell me, should Allah’s punishment overtake you suddenly or visibly, will anyone be destroyed except the wrongdoing lot?’ 12:87 and do not despair of Allah’s mercy. Indeed no one despairs of Allah’s mercy except the faithless lot.’ 21:26 They say, ‘The All-beneficent has taken off springs.’ Immaculate is He! Indeed, they are [His] honored servants. 48:25 And were it not for [certain] faithful men and faithful women, whom you did not know—lest you should trample them, and thus the blame for [killing] them should fall on you unawares; 56:49 & 50. Say, ‘Indeed the former and latter generations \* will all be gathered for the tryst of a known day.

# Commentary of Q 48:29

Agha Pūya & Mir Ahmed Ali: The first to pray *salat* with the Holy Prophet was Ali. His devotion and concentration at the time of praying *salat* was so intense that his close friend Salman had, on several occasions, took him to be dead. Once, in a battle, an arrow broke into his heel, and it was removed when he was praying... (check) what the Holy Prophet and the Quran say about those who harassed and persecuted the daughter of the Holy Prophet. Such companions cannot be included in the believers “who are with the Holy Prophet.” The association referred to in this verse pertains to spiritual affinity, identity and purity. lives, from cradle to grave, whereas every companion was polluted with idol worship. A complete identity with the Holy Prophet, in spiritual as well as physical range, is found in Ali, Fatimah, Hasan, Husayn and the nine holy divinely chosen Imams in the progeny of Husayn. According to some commentators “those who are with him” refers to all those who were physically in his company, but the description given in this verse renders them inadmissible. The last portion of this verse confirms that only some of the companions are included, not all.

The Study Quran: Those who are with him refers to all who follow the Prophet or those who were with him at Ḥudaybiyah (Q). That they are harsh against the disbelievers implies that they never relent in their opposition to them and fight them when necessary (IK). Mercy is understood to be an essential component for binding together any community; thus, another hadīth states, “*The merciful are shown mercy by the Merciful. Be merciful to those on earth, and He who is in Heaven will be merciful unto you.*” *The believers are also described as humble toward the believers, stern toward the disbelievers* (5:54) When asked about the mark upon their faces in this verse, Mujāhid is reported to have said, “It is a light upon their faces [resulting] from humility” (Q). While such interpretations allude to the mark upon their faces being discernible in this life through the light in their faces and the expression of their countenance, others see it as a reference to the light upon their faces on the Day of Resurrection (Ṭs), though it can be understood as a reference to both. Others say that the mark upon their faces refers to the dust upon their foreheads after prostrations (Q, Ṭs).

# The texts for the course

Level 1 lessons & text at <https://academyofislam.com/ali-607/>

Ali Quli Qarai	Hafiza Iffat Hasan	AbdulWahid Hamid	Bakir Al-Hasani
<i>The Qur'an: with a phrase-by-phrase English translation</i>	<i>Qur'anic Language Made Easy</i>	<i>Access to Qur'anic Arabic</i>	<i>Language of the Qur'an: A Concise Text of Arabic Grammar with ample of applications.</i>



