



ALI 638: Quranic Arabic, Level 4

Wednesdays September 7 – October 19, 2022

Description: In this ONLINE course of seven sessions via Zoom, we will *InshaAllah* go through passages from the Quranic surahs to learn the vocabulary and look at simple rules of Arabic grammar covered in Lessons 18 to 26 in the main text *Qur'anic Language Made Easy*. During the class, we will often refer to *The Qur'an: With a Phrase-by-Phrase English Translation* by Syed Ali Quli Qarai.

The Course is open to all Muslims who can recite the Arabic text of the Quran. Students are expected to put an average of 2 – 3 hours per week to work on lessons and assignments. Those who missed joining Levels 1 to 3 of the course can still register for Level 4 as they can access to the slides and recordings for Levels 1 to 3 at <https://academyofislam.com/course-archives/> Also, the instructor will answer questions about the previous lessons in the last few minutes of class sessions.

Du‘ā before Tilāwah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
اللَّهُمَّ بِالْحَقِّ أَنْزَلْتَهُ وَبِالْحَقِّ نَزَلْ، اللَّهُمَّ عَظِّمْ رَغْبَتِي فِيهِ،
وَاجْعَلْهُ نُورًا لِبَصْرِي، وَشِفَاءً لِبَدْنِي،
وَذَهَابًا لِهَمِّي وَحُزْنِي، اللَّهُمَّ زَيِّنْ بِهِ لِسَانِي،
وَجَمِّلْ بِهِ وَجْهِي، وَقَوِّبْهُ جَسَدِي،
وَارْزُقْنِي حَقَّ تِلَاوَتِهِ عَلَى طَاعَتِكَ،
أَنَاءَ اللَّيْلِ وَأَطْرَافِ النَّهَارِ،
وَاحْشُرْنِي مَعَ مُحَمَّدٍ وَآلِهِ الْأَخْيَارِ الْأَبْرَارِ - عَلَيْهِمُ السَّلَامُ

Du‘ā before Tilāwah - translation

Bismillāh and salawāt.

O Allah, in truth You sent it down and in truth it descended (Q 17:105).

O Allah increase my desire for it,

make it a light for my sight,

a cure for my chest,

and a cause for removing my worries and grief.

O Allah through it: adorn my tongue, beautify my face,

and strengthen my body.

[O Allah] grant me the ability to recite it,

following its rights in Your obedience,

in the moments of night and the ends of the day;

[O Allah] raise me with Prophet Muhammad and his progeny- the chosen, the righteous – peace be upon them.

House keeping items

- Alhamdu lillah we have 13 registrants from 8 cities.
- *Shukran* for the registration and a few paid donations
- May Allah ﷻ accept our efforts of understanding the Quran
- Please revise past lessons during your free time
[www.academyofislam.com/ali-607 .../ali-620.../ali-635](http://www.academyofislam.com/ali-607.../ali-620.../ali-635)
- Use Quli Qarai translation or www.quranwbw.com for tilawa.
- We will *inshaAllah* give homework at the end of every class. Please try to submit the homework by Mondays. If you get late, then submit the home after the class on Wednesdays.
- It is never late to register; encourage family & friends to also benefit from this course.

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** (اِعْرَاب).

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.

What is Quranic Arabic & how is it special?

Know that QURANIC ARABIC course focuses on learning Arabic words, phrases, sentences, grammar rules and other concepts which are found in the Holy Quran. The idea is to learn the Arabic language so as to comprehend the Divine message contained in the Holy Book. The course will NOT cover speaking or conversational Arabic nor will we learn how to write Arabic. Most of the examples used to understand Arabic will be drawn from the Holy Quran. Occasionally, we may use a few Hadiths and passages from common Du'ās (supplications) received from the Holy Fourteen Ma'sūmīn (a).

The course is both important and essential because it helps us understand the Final Message from Almighty Allah swt to humanity, that was received by the Holy Prophet (s) directly for the guidance of Muslims and non-Muslims in the form of the Quran. Since its revelation, the Muslims have preserved the Message through memorizing, learning and studying its tafāsīr (commentaries).

أدواتُ الإستفهام – Questioning tools



Interrogative pronouns – الأَسْمَاءُ الْإِسْتِفْهَامِ

Numbers in row three in the tables below are occurrences in the Holy Quran of these interrogative pronouns

Examples in the Quran: 2:77, 2:214, 2:215, 2:255, 2:259, 3:37, 3:47, 3:65, 3:101, 4:21, 6:19, 6:22, 6:62, 6:80, 6:148, 7:44, 7:150, 10:2, 10:14, 10:42, 10:48, 11:14, 12:89, 12:90, 14:45, 15:54, 17:94, 20:17, 26:72, 26:204, 27:27, 27:84, 37:58, 39:15, 40:16, 43:32, 44:13, 51:12, 55:13, 56:27, 61:2, 68:35, 78:1, 82:17, 86:5, 88:17, 101:3.

أَنْ	كَمْ	كَيْفَ	لِمَ لِمَا	لِمَنْ	مَنْ	أَمْ	أَمْ هَلْ
From where/how	How many/ much	How	Why	For whom	Who	Do	Is/are/ do/did
28	21	83	19		861	137	93 and 497

أَيْنَ	أَيَّانَ مَتَى	أَيِّ	مَا مَاذَا	عَمَّ عَمَّا	مِمَّ مِمَّا	فِيْمَا
Where?	When?	Which? whichever	What?	About what?	From what?	In what?
19	9 & 6	77	27 & 2,582	464 for عَنْ		

Answers to homework on Interrogative pronouns

1) **Highlight** the interrogative pronouns in these 12 verses:

Q 2:28, 2:214, 2:255, 2:259, 3:37, 3:47, 6:19, 6:22, 6:80, 7:44, 10:42, 55:13.

كَيْفَ، أَمْ، مَتَى، مَنْ، أَنَّى، كَمْ، كَيْفَ، أَنَّى، أَنَّى، أَيُّ، أَتُحِجُّونِي، أَفَلَا، فَهَلْ، أَفَأَنْتَ، فَبَأَيُّ؟

Some of us highlighted مَا = what x 4 in 2:255, thinking it as a question. Let us read it again.

2) Who is asking the questions in the above verses?

2:28 Allah; 2:214 Allah, the Apostle and the faithful with him; 2:255 Allah; 2:259 Uzayr, Allah, Allah, 3:37 Zakariyya, 3:47 Maryam, 6:19 Allah, Allah/Apostle; 6:22 Allah. 6:80 Ibrahim x 2; 7:44 People of paradise. 10:42 Allah. 55:13 Allah.

3) Can you find answers to the question in the next verse or in the same sura?

2:28 – in the same and the next verse. 2:214 in the same verse; Allah responds to the question immediately; 2:255 Allah answers this question at various places in the Quran, (e.g., 3:10); 2:259 Allah responds through demonstration, Allah responds by saying *No, you have remained a hundred years*, Allah responds through demonstration; 3:37 Maryam responds immediately; 3:47 Allah. 6:19 these are rhetoric questions. 6:22 in the next verse the polytheist respond. 6:80. It was an argument Allah gave to Ibrahim. 7:44 people of Hell respond immediately. 10:42 rhetoric question. 55:13 Allah responds by enumerating numerous blessings.

Accusative on the last letter of nouns - 1

We had covered in the past lessons, the following, which appears always on slide No. 5:

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 placing an **i‘rab** (اعْرَاب).

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.

In Lesson 22 of the Text, we will *inshā‘Allah* discuss different reasons that result in *fatha* or *fathatayn* (*mansūb/accusative*) being placed on the last letter of a noun.

1. When the word لا indicates a total or absolute negation and precedes a common noun, then the harakah of last letter of the noun will change from *dammatayn* (which is default) to *fatha*. The best example is the *kalima* of *tawhid*: لَا إِلَهَ إِلَّا اللَّهُ (3:37). Other examples are 2:32, 2:236, 2:256.

2. When a noun follows إِلَّا (except) as an exception to a positive action: فَسَجُدُوا لِلَّهِ الْوَاحِدِ رَبِّ الْوَالِدِ الْعَزِيزِ الْحَقِيمِ إِلَّا لِلَّذِينَ اسْفَهَأَ اللَّهُ أَعْيُنَهُمْ فَذُرُوا فِي غَمْرَاتٍ يُعْمَدُونَ فِيهَا أَبَدًا لَا يُرْجَوْنَ مِنَ اللَّهِ مُخْرَجًا لِعَذَابِهِمْ وَلَهُمْ فِيهَا عَذَابٌ عَظِيمٌ (2:34).

Accusative on the last letter of nouns - 2

The exception in Arabic is known as *الإِسْتِثْنَاءُ*. Other examples are Q 12:47 & 28:88

3. When *يَا* is followed by a possessive phrase, the first noun will be accusative. We often recite in *ziyarat*: *السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ* – Peace be with you, O Apostle of God. Similarly, we have these:

يَا أَهْلَ الْكِتَابِ، يَا أُوْلِي الْأَلْبَابِ، يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ، يَا أَبَا نَا، يَا ذَا الْقُرْنَيْنِ، يَا رَبَّنَا، يَا أَمِيرَ الْمُؤْمِنِينَ، يَا أَبَا عَبْدِ اللَّهِ.

The first 5 examples above (from right) are from the Quran. Discussion on ‘possessive phrase’ is covered in Lesson 12 of the Text. The particle *يَا* is known as *حَرْفُ النِّدَاءِ*, i.e., the particle for calling someone’s attention. Note that when *يَا* is followed by a simple noun, then the *i‘rāb* of the noun does not change and it remains nominative. For e.g., *يَا اللَّهُ، يَا آدَمُ، يَا إِبْرَاهِيمَ، يَا مَرْيَمَ، يَا صَالِحَ، يَا شُعَيْبَ*.

4. When nouns are preceded by *إِنَّ* (indeed, surely, verily), *أَنَّ* (that, verily), *لَكِنَّ* (but), or *لَعَلَّ* (maybe) then the noun will take accusative mark. Here are a few examples from the Quran:

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 2:173، إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ 12:5، إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ 33:56، أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 2:106، وَلَكِنَّ الْبِرَّ مَنْ آمَنَ 2:177، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ 2:243، وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ 2:251، وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ 2:272، لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا 33:63، لَا تُدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا 65:1.

Homework for Session 26

Bismillah. Please send homework in MS Word format or in pdf format. Name your file as HW_Name_Ses26 where Name is to be replaced by your first name. For Ali or Fatema, the file name would be HW_Ali_Ses26 or HW_Fatema_Ses26.

In the following five verses nouns in accusative (mansūb) have been highlighted. Provide reasons which has caused these to be in accusative case. References of the verses are Q 2:83, 2:158, 3:18, 5:59, & 42:17

(1) وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۗ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ .

(2) إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۗ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ .

(3) شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ .

(4) قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَتَّقُمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ .

(5) اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ .

Learning Quranic Arabic: other resources

1. Ali, Muhammad Mohar. *A Word for Word Meaning of the Qur'an*, 3 vols, Jami'yat Ihyaa' Minhaaj Al-Sunnah, PB, xiv + 2096 pp, Ipswich: 2003.
2. Jones, Alan. *Arabic Through the Qur'an*, The Islamic Texts Society, PB, xviii + 331 pp, Cambridge: 2005
3. Karya Bestari SDN, *Al-Quran al-Karim: Color Coded Word-by-Word al-Quran*; HB, 633 pp, Malaysia: 2021
4. Khattab, Mustafa. *The Clear Quran Dictionary*, Al-Furqan Foundations.
5. Parekh, Sh. Abdul Karim. *The Easy Dictionary of the Qur'an*, Farid Book Depot, HB, xxii + 242 pp, Delhi: 1998.
6. Younes, Munther. *The Routledge Introduction to Qur'anic Arabic*, Routledge Taylor & Francis Group, PB, xv + 338, NY: 2013.

Online resources for Quranic Arabic

How To Learn Quranic Arabic Fast In 3 Simple Steps

<https://www.youtube.com/watch?v=ZRmd8RjcHBs>

Learn 50% of the Holy Quran with THIS Frequency list - Lesson 1 | Arabic 101

<https://www.youtube.com/watch?v=mChh2WwT4Tk>

The texts for the course

Level 1 Slides & Recordings at <https://academyofislam.com/ali-607/>

Level 2 Slides & Recordings at <https://academyofislam.com/ali-620>

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>

