



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 a class or reading

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. اللَّهُمَّ وَفَّقْنَا لِمَا نَحِبُّ وَتَرْضَى، وَلَا تَكُنَّا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ أَبَدًا. اللَّهُمَّ أَخْرِجْنَا مِنْ ظُلُمَاتِ الْوَهْمِ، وَأَكْرِمْنَا بِنُورِ الْفَهْمِ. اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ، وَاَنْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ. بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

In the name of Allah, the All-beneficent, the All-merciful. O Allah, bless Muhammad and the family of Muhammad. O Allah, grant us the success in (thinking, saying and doing) that which You love and are pleased with. And never leave us to ourselves for the blink of an eye. O Allah: remove from us the darkness of doubt (and error), and favor us with the light of understanding. O Allah: open for us the doors of Your mercy, and unfold for us the treasures of Your knowledge. O Allah, bless Muhammad and the family of Muhammad.

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/ali-638](http://www.academyofislam.com/ali-607.../ali-620.../ali-635/ali-638)
- 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** (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.

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).

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.

أَنْى	كَمْ	كَيْفَ	لِمَ لِمَ	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		

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 الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الْمُجْرِمُونَ (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 مَرْيَمُ، يَا صَالِحُ، يَا شُعَيْبُ*.

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 تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا 65:1.

Accusative on the objects of verbs

In the sentence, ‘Allah created the universe’, ‘Allah’ is the subject (فَاعِلٌ) and ‘the universe’ is the object (مَفْعُولٌ). There are five kinds of objects. (refer Lesson 22 in the text and Lesson 35 in *Arabic Through the Qur’an*).

1. Direct object – مَفْعُولٌ بِهِ e.g., 1:6, 2:251, 29:44, 86:15 & 16, 98:5, 99:4, 106:3.
2. Absolute object to add a greater force to the verb or extend its meaning – مَفْعُولٌ مُطْلَقٌ e.g., 17:12, 19:94, 56:4, 84:8, 89:20. English equivalent: *He laughed a big laugh.*
3. Object for time and place – مَفْعُولٌ فِيهِ e.g., 4:31, 10:24, 17:1, 54:26, 71:5, 76:26. A word which has some element of time is put in the accusative to express as adverb of time (*Access*, p.96)
4. Object for expressing aim, cause, motive, purpose – مَفْعُولٌ لَهُ e.g., 2:109, 207; 4:38, 10:90, 14:28
5. Object for denoting meaning of ‘with’ – مَفْعُولٌ مَعَهُ e.g., 10:71, 66:6. (could not find more examples or discussion in other textbooks).

Nouns of time are:

لَيْلاً نَهَاراً يَوْمًا مَسَاءً غَدًا

Nouns of place are:

فَوْقَ تَحْتَ عِنْدَ لَدَى أَمَامَ وَرَاءَ

Q & A for Homework on Session 27

1. In verses 2:48, 123, 281 we find the phrase **وَاتَّقُوا يَوْمًا**. (i) which day is being discussed here? **Day of Judgement** (ii) why should we fear this day? **No support from others, intercession, nor compensation taken & will be returned to Allah** (iii) why is the word **يَوْم** in accusative case in all three verses? **Object of time.**

2. Verses 33:33 and 33:56 are often quoted by speakers in our gatherings. Why are the words **تَطْهَرًا** and **تَسْلِيمًا** in accusative and what function they play in these verses? **Absolute objects. Total purification (33:33) greet him in a deserving manner (33:56)**

3. In the following verses **highlight** the maf'ul (مَفْعُول) which are in accusative case and provide the reason of their becoming accusative.

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا 28:15 وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ 39:8
تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى 20:4 وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ ط 18:88
لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا 33:21

Reasons: Direct object; Direct object x 2; direct object, conjugation; direct object; direct object, conjugation, direct object and absolute object.

different functions of the particle مَا

When reciting the Quran, we often come across مَا as it occurs over 2,000 times. We came across it earlier when discussing the Interrogative pronouns. However, it has four different meanings/grammatical functions.

1. **Negative particle.** In 111:2 – *Neither his wealth made him self-sufficient, nor what he had earned* (مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ). If مَا is followed at a relatively short distance by إِلَّا i.e., except, the combined sense of the مَا and إِلَّا is ‘only.’ E.g., وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ – *and I am only a manifest warner* (Q 46:9).
2. **What/that which.** In 109: 2 – *I do not worship what/that which you worship* (لَا أَعْبُدُ مَا تَعْبُدُونَ)
3. **Question particle meaning ‘What?’.** In 104:4 – *And what will show you what is al-butamah?* (وَمَا أَدْرَاكَ مَا الْحُطَمَةُ).
4. **When it follows words like قَبْلَ، بَعْدَ، إِذَا، إِنْ.** In such case it has no meaning. In 98:4 – *Except after the proof came to them* (إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ), 89:15 – *As for man, if his Lord tests him* (فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ); 79:13 – *Yet it will be only a single shout* (فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ)

Reference: p. 260, *The Routledge Intro to Qur’anic Arabic*, p. 64, *Arabic Through the Qur’an*.

Accusative on nouns: *hāl* (حَال), *tamīz* (التَّمْيِيز) & predicate of كَانَ

Hāl (حَال) means **condition** or **circumstance** is an Arabic grammatical term that answers the questions ‘how’ or ‘in what way’ regarding the subject and the object. We can find this in Q 5:116 (إِلٰهَيْنِ as two gods), 3:191, 25:43, 28:21, 62:11, 111:4. (Ref: *Access to QA*, p. 91 & 96).

Al-Tamīz (التَّمْيِيز) - the **specification** resembles the Hāl, but it is used to clarify or explain the verb. It answers the verb to such questions as ‘in what way,’ ‘in what,’ ‘with regard to,’ and ‘in what regard?’ We can find this in Q 17:37, 18:39, 20:114 and 110:2. (Ref: *Access to QA*, p. 96).

The **predicate** of the particle كَانَ is in accusative case. See verses Q 2:213, 4:23, 43:69, 84:13, 98:1, 110:3. A predicate gives information about the first part of a sentence. In Arabic it is referred as **khabar** which means **information**.

Quranic Arabic Level 5

ALI 647: Quranic Arabic Level 5.

- In this ONLINE course of seven sessions via Zoom, we will InshāAllah go through passages from the Quranic surahs to learn the vocabulary and look at simple rules of Arabic grammar covered in Lessons 23 to 26 in Unit 1, Quick Revision of Unit 1, and Lessons 1 & 2 from Unit 2 from 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.
- Schedule: Seven Tuesday evenings from 8:30 – 9:45 pm, from Nov 1 – Dec 13, 2022.
- Instructor: Sh Hasanayn Kassamali
- Fees: CAD 50.00
- Eligibility: All Muslims ages 16 and over and 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 4 of the course can still register for Level 4 as they can access to the slides and recordings for Levels 1 to 4 at <https://academyofislam.com/course-archives/>. Also, the instructor will answer questions about the previous lessons in the last few minutes of class sessions.
- Registration: www.academyofislam.com/ali-647

Homework for Session 28

1. Note the phrase **وَمَا أَذْرَاكَ** appears often in the Quran. How many times does it appear in Juz' al-'Amma and how many times in the rest of the Quran? In which two surahs it appears twice within the sura. Which are those verses?
2. In the following verse 19:28, **مَا** appears twice. What function does it play? Also, why is the word **أُخْتٌ** in accusative form. Why is the attached pronoun **كِ**, which appears twice, in feminine form? Why is the word **سُوءٍ** in genitive?

يَا أُخْتِ هَارُونَ مَا كَانَ أَبُوكِ امْرَأً سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا

Highlight the predicate of **كَانَ** in accusative case in the following verses:

إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا 4:23 الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ 43:69 إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا 84:13 فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا 110:3

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.

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>

