



ALI 647: Quranic Arabic, Level 5

Tuesdays Nov 1 to Dec 13, 2022.

Description: 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.

Du'ā before a class or reading

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.
اللَّهُمَّ وَفِّقْنَا لِمَا تُحِبُّ وَتَرْضَى، وَلَا تَكِلْنَا 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 lillāh* we have 9 registrants from 8 cities & 2 countries
- *Shukran* for registering and for your donations
- May Allah ﷻ accept our efforts in understanding the Quran
- Please revise past lessons during. All slides and recordings found at <https://academyofislam.com/quran/quranic-arabic/>
- Use Quli Qarai translation or www.quranwbw.com for tilāwa.
- We will *inshaAllah* give homework at the end of every class. we advise all of you to do homework. Homework will be discussed in detail in the following class, to enable to you to check your answers with what appears on the slides.
- 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 & why it is important?

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 عليهم السلام.

The course is both important and essential because it helps us understand the Final Message from Almighty Allah جل جلاله to humanity, that was received by the Holy Prophet صلى الله عليه وآله 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).

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 4:66 مَا فَعَلُوهُ – *they would not done it*, 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). Also see Q 5:120 وَمَا فِيهِنَّ – *to Allah belongs the kingdom of the heavens and the earth and whatever there is in them.*
- 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، إِنَّ،** 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* (فَأَيُّهَا 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*.

Homework with answers 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?

A: 13 times, 10 in Juz' al-'Amma & thrice in the remaining 29 ajzā'. It appears twice in al-Infītār (sūra 82) verses 17 & 18 and al-Mutaffifīn (No. 83) verses 8 & 19.

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 سَوْءٍ in genitive?

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

A. Both مَا play the function of negation. أُخْتٌ is accusative because it is part of the possessive phrase following *yā al-nidā*. كِ is feminine because Bibi Maryam is being addressed. سَوْءٍ is genitive because it is *mudāf ilayhi* of the phrase امْرَأً سَوْءٍ.

3. Highlight the predicate of كَانَ in accusative case in the following verses:

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

Note: by now you should know the use of diacritical marks for long vowels: Ā, ā, Ī, ī, Ū & ū.

Revision Lesson 22: Accusative on 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 رَبِّكَ إِلَّا إِبْلِيسَ (2:34).

Revision Lesson 22: Accusative on the 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 تُدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا 65:1.

Revision Lesson 22: Accusative on 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.

(reference: 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:

لَيْلًا نَهَارًا يَوْمًا مَسَاءً غَدًا

Nouns of place are:

فَوْقَ تَحْتَ عِنْدَ لَدَى أَمَامَ وَرَاءَ

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 (إِلَهِينَ 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**.

Lesson 23: Signs of I'rāb on nouns

1. Simplest form is when a noun ends with either *fatha*, *kasra*, or *damma* or *fathatayn*, *kasratayn* or *dammatayn*. This applied to the singular forms of nouns, for both masculine and feminine gender. For e.g., on the word دَرَسَ , you can have:

On definite nouns: الدَّرْسِ، الدَّرَسَ، الدَّرْسُ. On indefinite nouns: دَرَسًا، دَرَسٌ. Alif is added to the indefinite accusative, except if it ends with ة, e.g., قَرْيَةً.

2. I'rāb indicated by either letters ون، ين، ان (*alif*, *yā*, or *wān*, followed by *nūn*). E.g., verses Q2:92, 2:132, 20:63, 27:81, 34:15.

3. When a dual or plural noun is *mudāf* then the *nūn* of i'rāb is dropped. See verses Q 4:97, 5:27, 11:114.

4. Nouns in the **dual** form ending with *yā sākin* and *nūn kasra* (يْنِ) indicate either accusative or genitive. See verses 4:36 and 41:29.

Homework for Session 29

Highlight any three nouns which has i'rāb of nominative, underline any three nouns which has i'rāb of accusative and **bold** any five nouns which has i'rāb of genitive in the following passage from al-Baqarah:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ
آمَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَهُمْ
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ
مُصْلِحُونَ ﴿١١﴾ إِلَّا إِهْمُ هُمْ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ آمِنُوا
كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِهْمُ هُمْ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾
وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهْزِئُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ
اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت بِحَارِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

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>



