



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.
إِلَّهِمَّ وَفِّقْنَا لِمَا تُحِبُّ وَتَرْضَى، وَلَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ أَبَدًا.
إِلَّهِمَّ 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).

Translation of the phrase يَا أُخْتِ هَارُونَ in Q 19:28

Last week when discussing the homework on verse 19:28 we realized that there was a big difference in rendering the phrase يَا أُخْتِ هَارُونَ

Here are different translations for us to find reasons for the differences.

Arberry: Sister of Aaron, thy father was not a wicked man, nor was thy mother a woman unchaste.'

Mir Ahmed Ali: O' sister of Aaron! (It has footnote to explain which Haroon is being referred to)

Quli Qarai (2003): O sister of Aaron[’s lineage]!

Quli Qarai (2017): O kinswoman of the Aaronites!

S H Nasr et al: O sister of Aaron! *That Mary is addressed as sister of Aaron is not, according to commentators, meant to indicate that she was the biological sister of the prophet Aaron, brother of Moses. This would be chronologically impossible, although Mary’s father’s name is ‘Imrān (66:12), as is that of the prophets Moses and Aaron, according to Islamic tradition. Some commentators explain that the name Aaron signified righteousness among the Jews of this time, and so the title sister of Aaron was meant to indicate that Mary was like Aaron in righteousness (T, Ts). Another explanation is that the name Aaron was common among the Israelites and that Mary had a half brother named Aaron (Th, Ts, Z). The most widely held view among the commentators is that Mary was a descendant of the prophet Aaron and the title sister of Aaron is meant as a reference to her noble lineage (Bd, Th, T, Ts, Z). [Bd, Th, T, Ts, Z = Baydāwī, Tha‘labī, Tabarī, Tabarsī & Zamaksharī]*

Yusuf Ali: O Sister of Aaron! (Has a footnote to explain how she was related to Aaron the brother of Moses)

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 يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾ كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ 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 الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت **بِجَارَتِهِمْ** وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

Some of you had marked **verbs** as having i'rāb. We have been discussing only nouns.

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 الْكَلِيمِ (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 تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا 65:1.

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.

Lesson 23: Signs of I'rāb on feminine nouns

1. Feminine nouns ending in **اِتُّ** is in **nominative** form. E.g., 3:97 **ءَايَاتُ بَيِّنَاتٌ | آيَاتُ بَيِّنَاتٌ**

Q: What is the function of **م** on **تُّ**? Note the different ways of writing the same phrase. Other examples are found in 3:7 (x2), 3:133, 11:108, 29:49, 51:20

2. Feminine nouns ending in **اِتِّ** is indication of accusative or genitive forms. E.g., 2:29, 2:99, 22:16, 23:51, 24:1,34, 27:12, 66:8.

Please refer to Lesson 23 (p. 81) in our text. The author does not use the words 'nominative', 'accusative', and 'genitive.' Instead, she writes: *Nouns in the dual form ending with يْنِ indicate a َ or ِ* (p. 82). On the next page she writes: *Nouns in the plural for ending with وَنَ indicate a ُ*. This is like say that nouns in dual form ending with يْنِ indicate accusative (*mansūb*) or genitive (*majrūr*).

Note that for dual and plural (masculine & feminine) the i'rāb are same for accusative and genitive; it needs to be determined by looking at the context of the sentence. E.g., in 6:1 **السَّمَاوَاتِ** and **الظُّلُمَاتِ** are accusative they are direct objects; in 2:33 **السَّمَاوَاتِ** is genitive because it is *mudaf ilayhi* **غَيْبِ**.

Homework for Session 30 of Quranic Arabic

1. Find three examples from the Quran where the *iqlāb* of letter م appears.
2. Highlight the letters of i‘rab in the following verses: 20:63, 27:81, 34:15
3. The following verses: 2:29, 2:99, 22:16, 23:51, 24:1,34, 27:12, 66:8, have feminine nouns ending in اتٍ . Differentiate between those i‘rab which are in accusative and those which are genitive?

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**.

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> |



