



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 now 10 registrants from 8 cities
- *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).

Sayyida Zaynab عليها السلام in the court of Yazid

Zaynab reached a level of wisdom & righteousness that Shi‘i scholars describe her: “*mahfuzatun ‘anil khata*” – protected from error.”

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَىٰ جَدِّي سَيِّدِ الْمُرْسَلِينَ، صَدَقَ اللَّهُ سُبْحَانَهُ كَذَلِكَ يَقُولُ:
ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسَاءُوا السُّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ

Then the final state of those who do evil (deeds) was that they denied the signs of Allah and they used to ridicule them. (Q 30:10)

أَظَنَنْتَ يَا يَزِيدُ حِينَ أَحَدْتِ عَلَيْنَا أَقْطَارَ الْأَرْضِ، وَضَيِّقْتَ عَلَيْنَا آفَاقَ السَّمَاءِ، فَأَصْبَحْنَا لَكَ فِي إِسَارٍ، نُسَاقُ إِلَيْكَ سَوْقًا فِي قِطَارٍ، وَأَنْتَ عَلَيْنَا دُوْا
اِقْتِدَارٍ، أَنْ بِنَا مِنَ اللَّهِ هَوَانًا وَعَلَيْكَ مِنْهُ كَرَامَةٌ وَامْتِنَانًا؟ وَأَنَّ ذَلِكَ لِعِظَمِ خَطَرِكَ وَجَلَالَةِ قَدْرِكَ؟؟ فَشَمَخْتَ بِأَنْفِكَ وَنَظَرْتَ فِي عِطْفٍ، تَضْرِبُ أَصْدْرِيكَ
فَرِحًا وَتَنْفُضُ مِدْرُوِيكَ مَرِحًا حِينَ رَأَيْتِ الدُّنْيَا لَكَ مُسْتَوْسِقَةً وَالْأُمُورَ لَدَيْكَ مُتْسِقَةً وَحِينَ صَفِي لَكَ مُلْكُنَا وَخَلَصَ لَكَ سُلْطَانُنَا. فَمَهْلًا مَهْلًا لَا تَطِشْ
جَهْلًا! أُنْسِيَتْ قَوْلَ اللَّهِ: وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ ۗ إِنَّمَا مَلِي لَهُمْ لِيُزِدُوا إِثْمًا ۗ وَهُمْ عَذَابٌ مُهِينٌ

She said: Do you think, O Yazid, now that you have ‘seized the vastness of the earth from us and constrained the horizons upon us (i.e., made us prisoners and taken away the freedom of moving around) and that we are being herded like the prisoners—that Allah wishes humiliation for us and honor for you? And that in this is a great importance for you with Allah? So, you are being haughty and looking around exuberantly and happily since you see that the world is in your control and its affairs are lined up for you, and our country is exclusively for you and our government is purely for you. But hold on and slow down! Have you forgotten Almighty Allah’s words: *Let the faithless not suppose that the respite that We grant them is good for their souls: We give them respite only that they may increase in sin, and [eventually] there is a humiliating punishment for them. (Q 3:178)*

أَمِنَ الْعَدْلُ يَا ابْنَ الْطَّلَقَاءِ تَخْدِيرُكَ حَرَائِرِكَ وَسَوْقُكَ بَنَاتِ رَسُولِ اللَّهِ سَبَايَا؟

O the son of the freed slave! Is it just that you cover your women and slave-girls with veils while you parade the daughters of Allah’s Messenger as prisoners?!

Lesson 24: Unchangeable and changeable nouns

Unchangeable (*mabni* – مَبْنِي) nouns stay in original forms (i.e., do not change) whether they are subjects, objects or preceded by prepositions. Here are a few:

هُوَ هُمْ ذَلِكَ الْأَيْكَ الَّذِي الَّتِي مُوسَى عَيْسَى هُدَى

Let us look the following verses from the Quran:

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ 21:106 إِنَّ هَؤُلَاءِ لَيَقُولُونَ 44:34 وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ 51:38

Changeable (*mu'arrab* – مُعَرَّب) nouns can either be (i) **fully changeable** (مُنْصَرِف), i.e., the letter of the noun can have any one of three vowels (fatha, kasra, damma) with or without tanwīn. Look at following verses from the Quran.

وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ 7:77 وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا 7:73 مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ 11:89 وَإِلَى عَادٍ أَخَاهُمْ هُودًا 7:65 قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا 11:53

Or (ii) **partly changeable** (غَيْرُ مُنْصَرِف) which means the last letter of the noun will never have any **tanwīn** nor **kasra**. Nouns which are partly changeable are:

إِبْرَاهِيمُ دَاوُدُ فَاطِمَةُ فِرْعَوْنَ سُلَيْمَانُ عُلَمَاءُ مَكَّةُ مَرْيَمُ يُسُوفُ

Examples of partly changeable nouns

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ 2:125 وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ 2:127 وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةِ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ 2:135 وَقَتْلَ دَاوُدَ جَالوتَ 2:251 إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۗ وَآتَيْنَا دَاوُدَ زُبُورًا 4:163 وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا 4:156 إِنَّمَا الْمَسِيحُ عِيسَىٰ ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ ۖ 4:171

On the nights of Qadr we are required to recite:

ثُمَّ قُلْ عَشْرَ مَرَّاتٍ : بِكَ يَا اللَّهُ، وَعَشْرَ مَرَّاتٍ : بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَعَشْرَ مَرَّاتٍ : بِعَلِيِّ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِفَاطِمَةَ عَلَيْهَا السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِالْحُسَيْنِ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِالْحُسَيْنِ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِمُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِمُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِجَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِمُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِعَلِيِّ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِمُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِعَلِيِّ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِمُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِعَلِيِّ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِعَلِيِّ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامَ. عَجَّلَ اللَّهُ فَرَجَهُ عَلَيْهِ السَّلَامَ.

Homework on Lesson 24

1. Color code those nouns and adjectives which are (i) **unchangeable** - مَبْنِي, (ii) **fully changeable** - مُنْصَرِف, and (iii) **partially changeable** - غَيْرُ مُنْصَرِف in the following verses:

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ اأَبْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ 2:246

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ 3:59 أَوْلَيْكَ عَلَى هُدًى مِّن رَّحْمَتِي 2:5

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ 47:2

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ 4:171 لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ 12:7

2. Indicate if following words from the above verses are i) nominative, ii) accusative, or iii) genitive cases? (Note “Maryam” appears twice in verse 4:171)

إِسْرَائِيلَ مُوسَى عِيسَى آدَمَ هُدًى مُحَمَّدٍ عِيسَى مَرْيَمَ مَرْيَمَ يُوسُفَ

3. Why are the following nouns in genitive cases?

الْمَلَأِ لِنَبِيِّ سَبِيلِ اللَّهِ كَمَثَلِ تُرَابٍ رَّحْمَتِي مُحَمَّدٍ وَإِخْوَتِهِ لِّلْسَّائِلِينَ

المُكَبَّرَةُ – Magnified Nouns

These nouns are always compounded with another word to a possessive phrase.

genitive	accusative	nominative	Meaning	Quran	noun
أَبِي	أَبَا	أَبُوَا	Father	4:11, 12:4,16, 100	أَبٌ
أَخِي	أَخَا	أَخُوَا	brother	5:31, 26:106, 46:21	أَخٌ
فِي	فَا	فُو	Mouth	13:14	فَمٌ

Note when we add the first-person singular pronoun (ي) to magnified nouns أَبٌ، أَخٌ، فَمٌ it becomes فَمِي، أَخِي، أَبِي in all situations.

Examples from the Holy Quran: 5:25, 5:31, 12:93, 26:86 & 28:25.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي * يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوَاءَ أَخِي * إِذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا * وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ * جَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ

Homework on Magnified Nouns

Color code the magnified nouns in the following verses and Hadith identifying those that are (i) **nominative**, (ii) **accusative** and (iii) **genitive** cases.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا ۖ 12:8، وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئَسْ بِمَا كَانُوا يَعمَلُونَ ۖ 12:69، إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا ۖ 12:78، فَلَنْ أْبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ۖ 12:80، قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ۖ 12:90، اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا ۖ 12:93، وَأَمَّا الْعُلَامُ فَمَا كَانَ أَبَوهُ مُؤْمِنِينَ ۖ 18:80 اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ۖ 20:42، إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ۖ 26:106، إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۖ 26:124، إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ۖ 26:142، إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ۖ 26:161، وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ 28:34، مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۖ 33:40، إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ ۖ 38:23، إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۖ 49:10، تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۖ 111:1

2) The phrase **أَلَا تَتَّقُونَ** appears four times above in Surah 26. Why?

3) What is the difference between the words **أَخٌ** and **إِخْوَةٌ**?

Quranic Arabic Level 6

InshāAllah, we will complete Level 5 of the course on Tuesday December 13, 2022 at the end of session 35.

We plan to begin the new course, Level 6, on Tuesday 3rd of January 2023 after a break of two weeks over December holidays.

You will be able to register for Level 6 in the last two weeks of December after the completion of the present course. If you are planning on continuing the course, then please ensure to get the copy of text *Qur'anic Language Made Easy* by Hafiza Iffat Hasan. Also, please revise past lessons during the break.

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>



