



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 عِلْمِكَ. 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).

الْأَسْمَاءُ الْمُكَبَّرَةُ – Magnified Nouns

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

genitive	accusative	nominative	Meaning	Quran	noun
أَبِي	أَبَا	أَبُو	Father	4:11, 12:4,16, 100	أَبٌ
أَخِي	أَخَا	أَخُو	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 أَبِي، أَخِي، فَمِي 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 فَأُوْرِي 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 إِلَىٰ **أَبِينَا** مِنَّا ۗ 12:8، وَلَمَّا دَخَلُوا عَلَىٰ يُونُسَ آوَىٰ إِلَيْهِ أَخَاهُ ۗ قَالَ إِنِّي أَنَا أَخُوكَ ۗ فَلَا تَبْتَئَسْ بِمَا كَانُوا يَعمَلُونَ 12:69، إِنَّ لَهُ **أَبًا** شَيْخًا كَبِيرًا 12:78، فَلَنْ أُبْرِحَ 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 بِصِيرًا 12:93، وَأَمَّا الْعُلَامُ فَكَانَ **أَبَوَاهُ** مُؤْمِنِينَ 18:80 اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي 20:42، إِذْ قَالَ لَهُمْ **أَخُوهُمْ** نُوحٌ أَلَّا تَتَّقُونَ 26:106، إِذْ قَالَ لَهُمْ **أَخُوهُمْ** هُودٌ أَلَّا تَتَّقُونَ 26:124، إِذْ قَالَ لَهُمْ **أَخُوهُمْ** صَالِحٌ أَلَّا تَتَّقُونَ 26:142، إِذْ قَالَ لَهُمْ **أَخُوهُمْ** لُوطٌ أَلَّا تَتَّقُونَ 26:161، وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلَهُ مَعِيَ رِدْءًا يُصَدِّقُنِي 28:34، مَا كَانَ مُحَمَّدٌ **أَبًا** أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ 33:40، إِنَّ هَذَا **أَخِي** لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِي نَعْجَةٌ وَاحِدَةٌ 38:23، إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ 49:10، تَبَّتْ يَدَا **أَبِي** هَلْبٍ وَتَبَّ 111:1.

رسول الله (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) : أَقَلُّ مَا يَكُونُ فِي آخِرِ الزَّمَانِ **أَخٌ** يُوثَقُ بِهِ أَوْ دِرْهَمٌ مِنْ حَلَالٍ. (تَحْفُ الْعُقُولِ، ح 54)

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

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

Magnified nouns – ذُو ، ذَاتٌ

The word ذُو and its derivatives ذَوَاتٌ، ذَوِيٌّ، ذَوِي can mean *owner or possessor of/ endowed with/ characterized by*. Most common examples are ذُو الْحِجَّةِ and ذُو الْفِقَارِ. The month of Dhul-Hijjah is characterized with Hajj and the sword of Imam Ali had two blades.

genitive	accusative	nominative	Quran	Qty/gender	noun
ذِي	ذَا	ذُو	2:83, 2:105, 5:106 55:27, 78.	Single – m	ذُو
ذَوِي	ذَوِي	ذَوَا	5:95, 65:2.	Dual – m	ذَوَيْنِ ذَوَانِ
أُولِي	أُولِي	أُولُو	24:22, 33:6.	Plural – m	أُولُو
ذَاتِ	ذَاتَ	ذَاتُ	18:17, 54:13.	Single – f	ذَاتُ
ذَوَاتِي	ذَوَاتِي	ذَوَاتَا	55:48, 34:16.	Dual – f	ذَوَاتَيْنِ ذَوَاتَانِ
أُولَاتِ	أُولَاتِ	أُولَاتُ	65:4,6.	Plural - f	أُولَاتُ

The phrase *dhul-fadhli* - ذُو الْفَضْلِ i.e., *possessor of bounty* appears often in the Quran and Du‘ās. We find وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ – *And Allah is owner of great bounty/ And Allah is dispenser of a mighty grace* in Q 2:105, 3:74. 8:29, 57:21 & 62:4.

Examples from Hadith

الإمام عَلِيٌّ (ع): أَفْضَلُ مَنْ شَاوَرْتَ ذُو التَّجَارِبِ وَشَرُّ مَنْ قَارَنْتَ ذُو الْمَعَائِبِ.

Imam Ali (a): *The best person whom you can consult is the one with [abundant] experience and the worst person whom you can associate with is the one with [numerous] faults.* (Ghurar, H 4928)

كان علي بن الحسين (عليه السلام) يقولُ مَا أَرْزَعُ الزَّرْعَ لِطَلَبِ الْفَضْلِ فِيهِ وَمَا أزرعه إِلَّا لِنِالِهِ الْمُعْتَرِ وَ ذُو الْحَاجَةِ

Ali ibn al-Husayn (a) used to say: I do not work in plantation for gains except that I want this gain for the destitute, the needy (*Al-Kafi*, v. 6)

عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ ادْعُ فِي طَلَبِ الرِّزْقِ فِي الْمَكْتُوبَةِ وَأَنْتَ سَاجِدٌ: يَا خَيْرُ الْمَسْئُولِينَ وَيَا خَيْرَ الْمُعْطِينَ أَرْزُقْنِي وَأَرْزُقْ عِيَالِي مِنْ فَضْلِكَ الْوَاسِعِ فَإِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

Abu Ja'far (a): *When pleading for sustenance in the obligatory prayer during prostration say, O the best to plead to, O the best provider, grant me and my family sustenance from Your vast munificence You are the Great, the Generous* (*Al-Kafi*, v 2)

ALI 649: Quranic Arabic Level 6

InshāAllah, we will complete Level 5 of the course next 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.

As usual fees will be \$50/student and will be taught by H. Kassamali

Homework on Magnified Nouns

Color code the magnified nouns in Quranic verses and Hadiths differentiating between 1) **nominative**, 2) **accusative** and 3) **genitive**.

وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ 65:2 وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ 33:6 وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْوَاحِ وَدُسِّرَ 54:13 وَبَدَّلْنَاَهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أَكْلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ 34:16 وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ 46:21 وَإِنْ كُنَّ أَوْلَاتٍ لِّمِمَّا كَفَرُوا فَانْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ 65:6

رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ إِصْلَاحُ ذَاتِ الْبَيْنِ؛ فَإِنَّ فِسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

الإمام عليّ (عَلَيْهِ السَّلَامُ): مَنْ تَفَكَّرَ فِي ذَاتِ اللَّهِ أَبْلَسَ.

الإمام عليّ (عَلَيْهِ السَّلَامُ): مَنْ بَدَّلَ فِي ذَاتِ اللَّهِ مَالَهُ عَجَّلَ لَهُ الْخَلْفَ

Shall I inform you of something that holds a higher status than fasting, praying and giving charity? Making peace between people, for verily sowing dissention between people is indeed calamitous.

Whoever thinks about the Grandeur of Allah will fail.

Whoever spends his wealth in the way of Allah, He quickly replaces it [for him].

Hadith from: 1) *Mīzān al-Hikmah*, H 3035; 2) *Ibid.* H 4227, 3) *Ghurar*, H 9642.

Lesson 24: Unchangeable and changeable nouns

Unchangeable (*mabni* – مَبْنِيّ) 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 مُوسَىٰ 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 وَإِلَىٰ تَمُودَ أَخَاهُمْ صَالِحًا 7:73 مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ 11:89 وَإِلَىٰ 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 وَعَهِدُنَا إِلَى 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 نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ 2:135 وَقَتْلَ دَاوُدَ جَالوتَ 2:251 إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زُبورًا 4:163 وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا 4:156 إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى 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 : بِجَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِمُوسَى بْنِ جَعْفَرِ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِعَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِمُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِعَلِيِّ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامَ، وَعَشْرَ مَرَّاتٍ : بِالْحُجَّةِ.. 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 أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ 2:5

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ لَا كُفْرَ 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 تُرَابِ رَّبِّهِمْ مُحَمَّدِ وَإِخْوَتِهِ لِّلْسَائِلِينَ

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 is 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 **يُنِ** indicate a **و** or **ِ*** (p. 82). On the next page she writes: *Nouns in the plural for ending with **وَنَ** indicate a **و**.* This is like say that nouns in dual form ending with **يُنِ** 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 **الظُّلُمَاتِ** and **السَّمَاوَاتِ** are accusative they are direct objects; in 2:33 **السَّمَاوَاتِ** is genitive because it is *mudaf ilayhi* **غَيْبٌ**.

3. Let us do together Exercise found on pp. 84 & 85 of the Text.

Exercise at the end of Lesson 23

Indicate the i'rāb by letters in the proper context

إِنَّكَ لَمِنَ الْمُرْسَلِينَ 36:3 وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ 3:68 قَوْمُ الْكَافِرِينَ * النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ 33:6 رَأَيْتَ الْمُنَافِقِينَ
4:61 خَلَقَ السَّمَاوَاتِ 6:1 فِي يَوْمَيْنِ 2:203 سَنَجْزِي الشَّاكِرِينَ 3:145 الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ 4:27 فِي
خَلَقَ السَّمَاوَاتِ 2:164 وَلَيَعْلَمَ الْمُؤْمِنِينَ 3:166 خَيْرُ النَّاصِرِينَ 3:150 رَبُّ الْعَالَمِينَ 7:54 تَحْتَ عَبْدَيْنِ
66:10 وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ 5:27 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ 5:67 فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ
5:68 وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ 6:6 يَا بَنِي إِسْرَائِيلَ 2:40 وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ 3:134 فَأَكُونَ مِنَ
الْمُحْسِنِينَ 39:58 إِنَّ الْمُبَدِّرِينَ 17:27

* Note that the phrase قَوْمُ الْكَافِرِينَ does not appear in the Quran. Instead, we have الْقَوْمِ الْكَافِرِينَ 2:250 & 2:286, etc.

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

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