

ALI 649: Quranic Arabic, Level 6

Tuesdays Jan 24 to Mar 7, 2023.

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 and lessons on verbs from Unit 2 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.

Du'ā for the month of Rajab

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. 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.

اللَّهُمَّ إِنِّي أَسْأَلُكَ صَبْرَ الشَّاكِرِينَ لَكَ وَعَمَلَ الْخَائِفِينَ مِنْكَ وَيَقِينَ الْعَابِدِينَ لَكَ

O Allah, I ask You the patience of those who are grateful to You, the [good] deeds of those who fear You, and the conviction of those who worship You.

اللَّهُمَّ أَنْتَ الْعَلِيُّ الْعَظِيمُ، وَأَنَا عَبْدُكَ الْبَائِسُ الْفَقِيرُ. أَنْتَ الْغَنِيُّ الْحَمِيدُ، وَأَنَا الْعَبْدُ الذَّلِيلُ.

O Allah, You are the most-High, the Mighty and I am Your servant the unfortunate, the beggar. You are the Needless, the Praiseworthy and I am Your humble slave.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَأْمُنْ بِغِنَاكَ عَلَى فَقْرِي وَبِحِلْمِكَ عَلَى جَهْلِي وَبِقُوَّتِكَ عَلَى ضَعْفِي، يَا قَوِيَّ يَا عَزِيزُ

O Allah, bless Muhammad and family of Muhammad. [O Allah] favor me in my poverty with Your gifts, in my ignorance with Your patience and in my weakness with Your strength . O All-strong, O All-mighty.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، الْأَوْصِيَاءِ الْمَرْضِيِّينَ، وَاكْفِنِي مَا أَهْمَنِي مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah, bless Muhammad and his family, the legatees, those who have pleased You, and be sufficient for me in my worries of this world and of the hereafter. O *the Most merciful of the merciful* (Q 7:151).

House keeping items

- *Alhamdu lillāh* we have 9 registrants from 7 cities. May Allah ﷻ accept this.
- *iA* will have Q & A bet. 8:50-9:00 pm so sisters in YVR can say maghrib.
- Please revise past lessons after this class and before next class. All slides and recordings found at <https://academyofislam.com/quran/quranic-arabic/>
- Use Quli Qarai translation or www.quranwbw.com for tilāwah.
- Homework will *inshāAllah* be given in every class. We advise you all to do the 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.
- If you decide to submit HW, then please do it before Monday. Always name the file as: **HW_HK_Ses#**, HK is you initials, # is the session number
- It is never late to register; please encourage family & friends to also benefit from these sessions.

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*).

Verb: is a word that indicates action by one or more persons (even jinn and animals) in the past, present or future tenses.

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** (إعراب).

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.

How to copy and paste Quranic passages?

Bismillāh. We have noticed that some of us cannot paste Quranic passages on MS Word document. The Arabic text gets mixed up and there marks or colors in the background. Follow the following six step process:

1. Use any website from which you can copy the Arabic text of Quran.
2. Paste the text on the Notepad
3. Open a blank MS Document and give it a title. For e.g. Fatima Ali, Homework Session 36.
4. Go to the next line. Click on ¶ < (Right-to-Left Text Direction) which is found in the Ribbon Display Options on top under pull-down menus.
5. Change the font to Traditional Arabic sized 24 or 28.
6. Copy the Arabic Text from the Notepad to your Word Document. Ensure that the text appears similar to what you had copied from the website.

Hadith of Imam Ali Zaynul-'Abidin عليه السلام

تَفَكَّرُوا وَاعْمَلُوا لِمَا خُلِقْتُمْ لَهُ فَإِنَّ اللَّهَ لَمْ يَخْلُقْكُمْ عَبَثًا.

(تحف العقول 274)

Contemplate and work for what you have been created for. Surely, Allah did not create you for nothing. (*Tuhafal'Uqūl*, p 274)

Reference: <https://www.al-islam.org/fascinating-discourses-fourteen-infallibles-shaykh-mohammad-ishtihardi/sixth-infallible-forth-imam>

Note the verbs تَفَكَّرُوا وَاعْمَلُوا are imperative.

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 24th of January 2023 and end it *inshāAllah* after seven classes on 7th March 2023.

Thank you for registering in the above course. Please talk to friends and family to also benefit from this course. 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 the course will be taught by Sh. H. Kassamali

Verbs (الفعل)

Verb: is a word that indicates action by one or more persons (even jinn and animals) in the past, present or future tenses.

In Arabic a verb can be in the **past tense** (فِعْلٌ مَاضِي), **present tense** (فِعْلٌ مُضَارِع) and in **imperative** form (فِعْلٌ أَمْر). There are no verbs in future tense. The **future** is understood by the context or by adding **سَوْفَ** and **سَ** to the present tense. Examples:

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ 27:85 فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا 4:90 ظَهَرَ
الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ 30:41 هُدًى لِلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ 2:3 خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ 2:7 اللَّهُ يَسْتَهْزِئُ بِهِمْ
وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ 2:15 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ 96:3 سَيَصْلَى نَارًا ذَاتَ لَهَبٍ 111:3 وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى
﴿٣٩﴾ وَأَنْ سَعِيهِ سَوْفَ يُرَى ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَى ﴿٤١﴾ 53:41

Note: we have used color coding above to differentiate between different forms of verbs.

Pattern of a simple Arabic verb in the past tense

Simple Arabic verb in the **past tense** (الْفِعْلُ الْمَاضِي) is composed of three letters, i.e. it is a tri-lettered word. The first and the third letter always carries a *fathah* vowel. The middle letter may carry any one of the three vowel marks: *fathah*, *kasrah* or *dammah*. To indicate patterns of the verb, Arabic grammarians use the letters of the verb فَعَلَ. The first letter ف represents the first consonant of the verb, the middle letter ع represents the middle letter of the verb, and third letter ل represents the third letter of the simple verb. So if we change the vowel on the middle letter from *fathah* to *kasrah*, we get فَعَلَ. If change the vowel on the middle letter to *dammah*, we get فَعُلَ. Here are examples of some of the verbs with different vowel marks on the middle letter. Please memorize these verbs with their meanings. These are in addition to verbs that appear in our Text on page 87.

| بَوُسَ | شَهِدَ | بَلَغَ | قَرُبَ | كَرِهَ | بَعَثَ |
|--------------|------------|----------|-------------|------------|---------|
| To be strong | To witness | To reach | To get near | To dislike | To send |

Format of a verb in singular, dual and plural forms

Here is the table of a simple verb *darasa* (i.e., to study), in singular, dual and plural forms. It is essential to memorize this as the same pattern will apply to all tri-lettered simple verbs.

| Plural | Dual | Singular | Person & gender |
|-------------|-------------|----------|-----------------------------------|
| دَرَسُوا | دَرَسَا | دَرَسَ | 3 rd person, masculine |
| دَرَسْنَ | دَرَسَتَا | دَرَسَتْ | 3 rd person, feminine |
| دَرَسْتُمْ | دَرَسْتُمَا | دَرَسْتَ | 2 nd person, masculine |
| دَرَسْتُنَّ | دَرَسْتُمَا | دَرَسْتِ | 2 nd person, feminine |
| دَرَسْنَا | دَرَسْنَا | دَرَسْتُ | 1 st person, M & F |

Notes: 1) To derive 3rd person feminine, and all persons in dual and plural forms, we need to suffix (i.e. add at the end) certain letters to the original verb (in the third person, singular and masculine form).

2) The **dual** form of the 2nd person are same for masculine and feminine genders.

3) For the **1st person**, all three forms (singular, dual and plural) are same for masculine & feminine.

4) The **dual and plural** of the 1st person are same for both genders.

5) There is a slight difference between دَرَسْنَ (3rd p, f) and دَرَسْنَا (1st p, dual and plural).

6) Every verb has a pronoun included within it.

Conjugation of the verb in past tense (الفِعْلُ الْمَاضِي)

Bismillāh. Conjugation of the verb *balagah* (بَلَغَ) - to complete or to reach.

| Plural | Dual | Singular | Person & Gender |
|--|---|--|----------------------------------|
| بَلَّغُوا They (all) men reached/completed | بَلَّغَا They both men reached/completed | بَلَغَ He reached/ completed | 3 rd masculine |
| بَلَّغْنَ They (all) female reached/completed | بَلَّغَتَا They both female reached/completed | بَلَّغَتْ She reached/completed | 3 rd feminine |
| بَلَّغْتُمْ You (all) men reached/completed | بَلَّغْتُمَا You both men reached/completed | بَلَّغْتَ You male reached/completed | 2 nd masculine |
| بَلَّغْتُنَّ You (all) women reached/completed | بَلَّغْتُمَا You both reached/ completed | بَلَّغْتِ You reached/ completed | 2 nd feminine |
| بَلَّغْنَا We (all) reached/completed | بَلَّغْنَا We both reached/completed | بَلَّغْتُ I reached/ completed | First masculine & feminine |

Forming sentence using verbs

Bismillāh. When the subject (doer of the action) is a noun following a verb, then the verb will always be in singular form even if the subject is singular, dual or plural. However, the gender of the noun will impact the verb. It is common in Arabic to begin a sentence with a verb. Sentences which begin with a verb are called **verbal sentences**.

Look at these verses. Study closely use of verbs in **masculine** & **feminine** forms

وَقَتْلَ دَاوُودَ جَالُوتَ 2:251 فَإِذَا بَلَغْنَ أَجْلَهُنَّ 2:232 قَالَ الَّذِينَ كَفَرُوا 19:73 كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا 3:37 قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ 28:16 فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ 12:31 فَآتَتْ بِهِ قَوْمَهَا تَحْمِيلُهُ ٥ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا 19:27

Question: the word ظَلَمْتُ in Q28:15 is in first person. How can you know if it is masculine or feminine?

The verb 'alima (عَلِمَ) appears often in the Quran

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ 2:187 لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ 21:65 عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ
وَأَخَّرَتْ 82:5 قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ 12:89 قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ
سُوءٍ 12:51 وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ 2:102 قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ 2:30
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ 5:116 وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ 2:42 قَدْ
نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ 6:33 أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ 2:77 وَاعْلَمَ أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ 2:260

Homework on Session 38

Please conjugate any five of the following twelve verbs in present tense in a table similar to what appears on slide No. 13, above.

كَتَبَ خَرَجَ قَتَلَ لَعَنَ بَلَغَ سَمِعَ كَسَبَ عَلِمَ رَكِبَ تَرَكَ ظَلَمَ دَخَلَ

Conjugation of a verb in present tense (الْفِعْلُ الْمُضَارِعُ)

Bismillāh. The root verb ‘– l–m (علم), i.e., ‘to know’, together with its derivatives, occurs no fewer than 856 times in the Quran. Franz Rosenthal correctly observes that ‘ilm is one of those concepts that have dominated Islam and given Muslim civilization its distinctive shape and complexion (Reza Shah-Kazemi, *Spiritual Quest*, p. 108). Notice the similarities highlighted by color codes.

| Plural | Dual | Singular | Person & Gender |
|---------------------------------|------------------------------------|-------------------------------|----------------------------------|
| يَعْلَمُونَ They (men) know | يَعْلَمَانِ They both know | يَعْلَمُ He knows | 3 rd masculine |
| يَعْلَمْنَ They (women) know | تَعْلَمَانِ They both know | تَعْلَمُ She knows | 3 rd feminine |
| تَعْلَمُونَ You men know | تَعْلَمَانِ You both men know | تَعْلَمُ You male know | 2 nd masculine |
| تَعْلَمْنَ You women know | تَعْلَمَانِ You both women know | تَعْلَمِينَ You woman know | 2 nd feminine |
| نَعْلَمُ We (all) know | نَعْلَمُ We (all) know | أَعْلَمُ I know | First masculine & feminine |

Conjugation of the verb تَرَكَ – to abstain, leave, quit)

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ 2:180 فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ... فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ 4:12 وَ أَتْرَكَ الْبَحْرَ رَهَوًا 44:24 وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا 62:11

قَالَ الرَّسُولُ اللَّهُ (ص): مَا بَيْنَ الْمُسْلِمِ وَبَيْنَ الْكَافِرِ إِلَّا أَنْ يَتَرَكَ الصَّلَاةَ الْفَرِيضَةَ مُتَعَمِّدًا، أَوْ يَتَهَاوَنَ بِهَا فَلَا يُصَلِّيَهَا

| Plural | Dual | Singular | Person & Gender |
|------------------------------------|---|------------------------------------|-------------------------------|
| يَتْرُكُونَ They (men) abstain | يَتْرُكَانِ Two men abstain | يَتْرُكُ He abstains | 3 rd masculine |
| يَتْرُكْنَ They (women) abstain | تَتْرُكَانِ Two women abstain | تَتْرُكُ She abstains | 3 rd feminine |
| تَتْرُكُونَ You (men) abstain | تَتْرُكَانِ You both (men) abstain | تَتْرُكُ You (man) abstain | 2 nd masculine |
| تَتْرُكْنَ You (women) abstain | تَتْرُكَانِ You both (women) abstain | تَتْرُكِينَ You (woman) abstain | 2 nd feminine |
| نَتْرُكُ We (m & f) abstain | | أَتْرُكُ I (m & f) abstain | First masculine & feminine |

Knowing the middle vowel on present tenses

Bismillāh. In the tables on verbs عَلِمَ and تَرَكَ which contained conjugation in present tenses, we noticed that present forms يَعْلَمُ and يَتْرُكُ contained *fathah* and *dammah* on the second letter, respectively. How do we know if we need to add *fathah*, *kasrah* or *dammah* on the second letter? **There is no specific rule or pattern to follow**. In J M Cowan (Ed), *The Han's Wehr Dictionary of Modern Written Arabic* we find for the following verbs:

كَتَبَ خَرَجَ قَتَلَ لَعَنَ بَلَغَ سَمِعَ كَسَبَ عَلِمَ رَكِبَ تَرَكَ ظَلَمَ دَخَلَ

يَعْلَمُ *'alima a* (*'ilm*) to know, have knowledge, be cognizant, be aware ... Present tense is

يَتْرُكُ *taraka u* (*tark*) to let be, leave, renounce, give up, abstain, omit, skip ... Present tense is

يَكْتُبُ *kataba u* (*kath*, كِتَابَة *kitbah*, كِتَابَة *kitābah*) to write, pen, write down, ... Present tense is

يَخْرُجُ *kharaja u* (خُرُوج *khurūj*) to go out, walk out, to emerge, depart ... Present tense is

يَكْسِبُ *kasaba i* (*kasb*) to gain, win, acquire, earn, profit ... Present tense is

يَقْتُلُ *qatala u* (*qatl*) to kill, murder, assassinate, ... Present tense is

يَلْعَنُ *la'ana a* (*la'n*) to curse, damn, execrate ... Present tense is

يَبْلُغُ *balagha u* (*bulūgh*) to reach, arrive, come, amount ... Present tense is

يَسْمَعُ *sami'a a* (*sam'*, *samā'*, *samā'a*) to hear, of or about something, to learn, ... Present tense is

يَرْكَبُ *rakiba a* (*rukūb*) to ride (an animal), to mount (an animal), to go, travel ... Present tense is

يَظْلِمُ *ḡalama i* (*ḡalm*, *ḡulm*) to do wrong or evil, to wrong, treat unjustly, oppress ... Present tense is

يَدْخُلُ *dakhala u* (*dukhūl*) to enter, go, step, walk, move, come ... Present tense is

Answers to Homework on Session 39

Bismillah. **Homework:** 2) At the end of Unit 2, Lesson 2 of our Text, there are 13 Quranic verses. We discussed the first 7 in the class. For the remaining 6 verses, **explain the conjugation of present tenses in these verses.** For e.g., in Q 7:100 (وَنُطَبِّعُ عَلَى قُلُوبِهِمْ) the present tense is نُطَبِّعُ, from the context this can be both present and future tense. It is in first person, plural form, referring Allah (swt). Although, Allah is Only One, but the Quran often uses plural tense in first person to refer to Allah. The root word is طَبَعَ.

لَا أَعْبُدُ مَا تَعْبُدُونَ 109:2 أَفَلَا تَعْقِلُونَ 2:44 وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ 16:57 سَوْفَ تَعْلَمُونَ 6:67 سَيَصْلُونَ سَعِيرًا 4:10 لَمْ تَكْفُرُونَ بِآيَاتِ اللَّهِ 3:98

109:2 *a'budu* is in 1st person singular, referring to the Prophet (s), *ta'buduna* is in second person plural masculine, referring to disbelievers. Root word is *'abada*. 2:40 *ta'qiluna* is in 2nd person, masculine plural, referring Banu Israel. Root word is *'aqala*. 16:57 *yaj'aluna* is in 3rd person, masculine plural, referring to Quraysh who always desired sons for themselves but attributed daughters to Allah swt. Root word is *ja'ala*. 6:67 *ta'lamuna* is in 2nd person masculine plural, addressing the Prophet's audience. It is a future tense because it is preceded by *sawfa*. Root word is *'alima*. 4:11, *yaslawna* is in 3rd person, masculine plural, referring to those who devour the property of orphans. It is in future tense because it has a prefix *sīn*. The root word is *wasala*. 3:98 *takefuruna* is in 2nd person masculine plural, referring to Ahlul Kitab (people of the scripture). The root word is *kafara*.

What we did above is a **reverse conjugation**, identifying the present tense and then going back to the root word in past tense. To be able to use a dictionary, we must go back to the root word.

Unit 2, Lesson 3: Imperative verbs (الفعل الأمر)

Bismillāh. Imperative verbs are derived from present tenses and can only be in 2nd person. Replace the prefix with an *alif* and remove suffix from the present tense. Then add *sukūn* to the last letter. Therefore, the imperative of *kataba* (to write), is to first get its present tense which is *yaktubu*. Now remove *yā* and add *alif/hamza* in its place, and then replace *dammah* on *bā* with a *sukūn*. For masculine, singular we have: كُتِبْ، يَكْتُبْ، اُكْتُبْ. For plural masculine, we have: كُتِبُوا، يَكْتُبُونَ، اُكْتُبُوا. For feminine singular we have: كُتِبِي، تَكْتُبِينَ، اِكْتُبِي. For feminine plural we have: كُتِبْنَ، تَكْتُبْنَ، اُكْتُبْنَ. The letter *alif* in the imperative verb, carries *dammah* if the middle letter in the present tense has *dammah*. However, the *alif* will carry *kasrah* if the middle letter in the present tense has *fathah* or *kasrah*.

Note that this *alif* is letter *hamzah*, as *alif* only carries *sukūn*. There are two types of *hamzah*: *hamzatul wasl* and *hamzatul qat'*. The *hamzah* on an imperative verb is always *hamzatul-wasl*, which loses the vowel mark if it is preceded by a letter which already has a vowel, as in *wansur* (وَانْصُرْ) and *faj'al* (فَاجْعَلْ).

Answers to HW for session 40 on Imperative verbs

Bismillāh. For the following verses do the following: 1) identify the imperative verb in the verse, 2) mention if it is in masculine or feminine, 3) is the addressee singular, dual or plural, 4) find the present and past tense of the imperative verb, and 5) who is the addressee in the verse? For e.g., in verse 89:28 (ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً): 1) the imperative verb is ارْجِعِي 2) feminine, 3) singular, 4) present tense: تَرْجِعِينَ , past tense: رَجَعَ 5) The soul at peace (*al-nafs al-mutmu'innah*) is being addressed here.

فَادْخُلِي فِي عِبَادِي 89:29 وَادْخُلِي جَنَّتِي 89:30 اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ 20:43 فَقُولَا لَهُ قَوْلًا لَّيِّنًا 20:44 يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ 3:43 فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ 64:16 يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ 2:172

Q 89:29 imp v. اَدْخُلِي , fem., singular, pres. tense تَدْخِلِينَ , past tense دَخَلَتْ , addressee: the soul at peace. Q 89:30 all five answers same as the previous verse. Q 20:43 imp v. اذْهَبَا , mas., dual, pres. tense تَذْهَبَانِ , past tense ذَهَبْتُمَا , addressee: Prophets Musa and Harun, Q 20:44 imp v. قُولَا , mas., dual, pres. tense يَقُولَانِ , past tense قُلْتُمَا , addressee same as before. Q 3:43 imp v. اقْنُتِي , fem., singular, pres. tense تَقْنَتِينَ , past tense قَنَنْتِ , addressee: Bibi Maryam; imp v. اُسْجُدِي , fem., singular, pres. tense تَسْجُدِينَ , past tense سَجَدَتْ , addressee same as before; imp v. ارْكَعِي , fem., singular, pres. tense تَرْكَعِينَ , past tense رَكَعَتْ , addressee same as before. Q 64:16 اِتَّقُوا , mas., plural, pres. tense يَتَّقُونَ , past tense اتَّقَيْتُمْ , addressee: believers. Similarly, in this verse we have imp. verbs اَسْمَعُوا , اَطِيعُوا , اَنْفِقُوا addressing the believers. Q 2:172 the imp v. are اَكُلُوا and اَشْكُرُوا , mas., plural addressing the believers.

Unit 2, Lesson 4 – Imperative verbs

Bismillāh. Forming imperative verbs by prefixing the letter ل to the present tense. Here below is the conjugation in present tense of verb سَمِعَ along with imperative verbs derived from the present tense. Let us look closely at Quranic verses mentioned at the end of Lesson 4 which has imperative verbs prefixed by letter ل. Note, this *lam* will lose its *kasrah* if it is preceded by وَ and فَ.

| Plural imperative | Plural present | Dual imperative | Dual present | Singular imperative | Singular present | Person & Gender |
|------------------------|--------------------------|---------------------------|---------------------|---------------------|------------------|----------------------------------|
| لِيَسْمَعُوا | يَسْمَعُونَ | لِيَسْمَعَا | يَسْمَعَانِ | لِيَسْمَعْ | يَسْمَعُ | 3 rd masculine |
| All men should hear | They all (men) hear | Both men should hear | Both men hear | He should hear | He hears | |
| لِيَسْمَعْنَ | يَسْمَعْنَ | لَتَسْمَعَا | تَسْمَعَانِ | لَتَسْمَعْ | تَسْمَعُ | 3 rd feminine |
| | They (women) all hear | Both women should hear | Both female hear | She should hear | She hears | |
| لَنَسْمَعْ | نَسْمَعُ | لِنَسْمَعْ | نَسْمَعُ | لَاَسْمَعْ | أَسْمَعُ | First masculine & feminine |
| We should hear | We (all) hear | We two should hear | We two hear | I should hear | I hear | |

More about verbs from *Access to Qur'anic Arabic*

Bismillāh. The root letters of an Arabic word are sometimes called **radicals**. The root word is sometimes referred to simply as **the root**. New words grow like a tree from the root words. Letters are added to the root and vowels and signs are added or changed to form new words. From the root خَلَق we have خَلَقُ, خَالِقٌ and إِخْتِلَاقٌ. Note that letter *alif* has been added between the root in خَالِقٌ, *shaddah* and *alif* has been added between the root in خَلَقُ and *hamzah*, *tā* and *alif* has been added to the root in إِخْتِلَاقٌ. These 11 letters are added to the root word to derive other words:

أ ا ت ة س ل م ن ه و ي

The word سَأَلْتُمُونِيهَا meaning *you asked me about them* contains additional 7 letters to the root سَأَلَ. Similarly, the words أَنْذَرْتَهُمْ meaning *you warn them* has 5 additional letters to the root نَذَرَ. **Homework:** following 14 verbs from al-Baqarah (vv. 9 – 34) have been derived after adding one or more of the above 11 letters. i) Identify the additional letters in them, ii) meaning of the verb, and iii) find the root word.

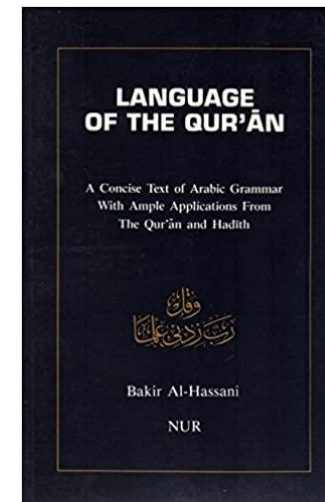
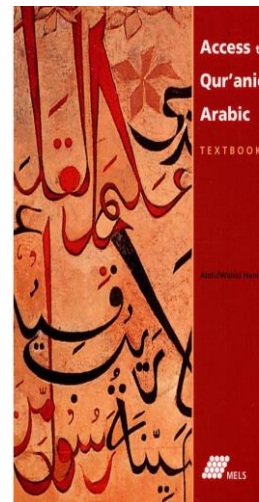
يُحَادِثُونَ، وَيَمْدُهُمْ، اسْتَوْقَدَ، أَضَاءَتْ، فَيَعْلَمُونَ، فَيَقُولُونَ، وَيَقْطَعُونَ، يُمَيِّتُكُمْ، يُحْيِيكُمْ، فَسَوَّاهُنَّ، وَنُقَدِّسُ، أَنْبِئُونِي، عَلَّمْتَنَا، وَاسْتَكْبَرَ

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> |



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.