

ALI 649: Quranic Arabic, Level 6

Tuesdays Jan 24 to Mar 8, 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 15th Night of Sha‘bān

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 إِلَيْكَ فَقِيرٌ، وَمِنْ عَذَابِكَ خَائِفٌ مُسْتَحِيرٌ.

O Allah, I stand in need of You, and fearing Your punishment, seeking refuge [in You]

اللَّهُمَّ لَا تُبَدِّلِ اسْمِي، وَلَا تُغَيِّرْ جَسْمِي، وَلَا تَجْهَدْ بَلَائِي، وَلَا تُشْمِتْ بِي أَعْدَائِي،

O Allah: do not change my name, nor alter my body, nor try me with a severe trial, nor let my enemies rejoice (at my failures).

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخْطِكَ، وَأَعُوذُ بِكَ مِنْكَ،

I seek refuge in Your pardon from Your punishment, I seek refuge in Your mercy from Your chastisement, I seek refuge

in Your pleasure from Your anger and I seek refuge in You from You
جَلَّ شَاءْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ.

Majestic is Your Praise. You are the way You have praised Yourself,
And above what is said by all the speakers.

House keeping items

- *Alhamdu lillāh* we have 9 registrants from 7 cities. May Allah ﷺ accept this.
- *iA* will have Q & A bet. 9:20 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.quranbw.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** (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.

Nouns and adjectives having the i‘rab of **kasra** are said to be in the **genitive case** (*majrūrun*). 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 Muhammad Al-Mahdi عليه السلام

وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا،
فَإِنَّهُمْ هُجَّتِي عَلَيْكُمْ، وَأَنَا هُجَّةُ اللَّهِ عَلَيْهِمْ. (كمال الدطن ج2 ص484)

As for incidents that (you) may face, then refer to those who narrate and explain our Hadiths since they are my proof and authority over you, and I am the authority of Allah upon them

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

Note the word فَارْجِعُوا means “then refer to” has the imperative verb ارجعوا from the verb رَجَعَ.

ALI 658: Quranic Arabic Level 7

InshāAllah, we will complete Level 6 of the course Today 8th March 2023.

We plan to begin the new course, Level 7, on Wednesday 26th of April 2023 / 6th Shawwal 1444, and end it *inshāAllah* after seven classes on 7th June 2023. We will continue from Lesson 6 in Unit 2 of the text.

Thank you for registering in Level 6. Please talk to friends and family to also benefit from this course. We had only 9 registrants in Level 6.

We will continue using the text *Qur'anic Language Made Easy* by Hafiza Iffat Hasan. Also, please revise past lessons during the break, especially in the holy month of Ramadan, which is the best season for the Quran.

As usual fees will be \$50/student and the course will be taught by Sh. Hasanayn 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 مُضَارِعٌ), **present tense** (فِعْلٌ مَاضِيٌّ) and in **imperative** form (فِعْلٌ أَمْرٌ). There are no verbs in future tense. The **future** is understood by the context or by adding سَوْفَ to the present tense. Examples:

وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطَقُونَ 27:85 فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا 4:90 ظَهَرَ
الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ ٢ 30:41 هُدًى لِلْمُتَّقِينَ ٢ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقْيِمُونَ الصَّلَاةَ وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ ٣ 2:3 حَتَّمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ٧ 2:7 اللَّهُ يَسْتَهْزِئُ بِهِمْ
وَيَمْدُدُهُمْ فِي طُغْيَانِهِمْ يَعْمَلُهُونَ ١٥ 2:15 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلْقٍ ٢
اقْرَأْ وَرَبُّكَ الْأَكْرَمَ ٣ 96:3 سَيَصْلَى نَارًا ذَاتَ لَهَبٍ ٣:11 وَأَنَّ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ٤
وَأَنَّ سَعْيَهُ سَوْفَ يُرَى٤ ٤٠ ثُمَّ يُجْزَاهُ الْجُزَاءُ الْأَوْفَى٤ ٤١ ٣٩

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 فَعَلٌ. 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 فَعَلٌ. If change the vowel on the middle letter to *dammah*, we get فَعَلٌ. 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.

بَوْسٌ	شَهَدَ	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
دَرْسُوا	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 دَرَسَنَ (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 (الْفِعْلُ الْمَاضِي)

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

Plural	Dual	Singular	Person & Gender
بلغوا	بلغَا	بلغَ	3 rd masculine
They (all) men reached/completed	They both men reached/completed	He reached/ completed	
بلغنَ	بلغَتَا	بلغْتُ	3 rd feminine
They (all) female reached/completed	They both female reached/completed	She reached/completed	
بلغُتُمْ	بلغْتُمَا	بلغْتَ	2 nd masculine
You (all) men reached/completed	You both men reached/completed	You male reached/completed	
بلغْتُنَّ	بلغْتُمَا	بلغْتِ	2 nd feminine
You (all) women reached/completed	You both reached/ completed	You reached/ completed	
بلغْنَا	بلغْنَا	بلغْتُ	First masculine & feminine
We (all) reached/completed	We both reached/completed	I reached/ completed	

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

وَ قَتَلَ دَأْوُدُ جَالُوتَ 2:251 فَإِذَا بَلَغُنَّ أَجَلَهُنَّ 2:232 قَالَ الَّذِينَ كَفَرُوا 19:73
الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا 3:37 قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ 28:16 فَلَمَّا سَمِعَتْ بِمُكْرِهِنَّ
أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرَنَّهُ وَ قَطَعْنَ
أَيْدِيهِنَّ وَ قُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ 12:31 فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرِيمُ لَقَدْ جِئْتِ
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 أَنفُسَكُمْ 2:187 لَقَدْ عَلِمْتَ مَا هُؤُلَاءِ يَنْطِقُونَ 21:65 عَلِمْتَ نَفْسٌ مَا قَدَّمَتْ
وَأَخَرَتْ 82:5 قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ 12:89 قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ
سُوءٍ 2:30 وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقِهِ 2:102 قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ 12:51
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ 116:5 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 وَاعْلَمُ 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

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

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

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ 2:180 فَإِنْ كَانَ هُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكُنَ... فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمنُ مِمَّا تَرَكْتُمْ 4:12 وَ اتْرُكِ الْبَحْرَ رَهْوًا 44:24 وَإِذَا رَأَوْا بِحَارَةً أَوْ لَهُوًا انْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا 62:11

قالَ الرَّسُولُ اللَّهُ (ص): مَابَيْنَ الْمُسْلِمِ وَبَيْنَ الْكَافِرِ إِلَّا أَنْ يَتَرَكَ الصَّلَاةَ الْفَرِيضَةَ مُتَعَمِّدًا، أَوْ يَتَهَاوَنَ بِهَا فَلَا يُصَلِّيهَا

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

Knowing the middle vowel on present tenses

Bismillāh. In the tables on verbs علمَ and تركَ which contained conjugation in present tenses, we noticed that present forms يعلمُ and يتركُ contained fāthāh and dammah on the second letter, respectively. How do we know if we need to add fāthāh, 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:

دخلَ دخلَ ظلمَ ظلمَ تركَ تركَ ركبَ ركبَ علمَ علمَ سمعَ سمعَ بلغَ بلغَ لعنَ لعنَ قتلَ قتلَ خرجَ خرجَ كتبَ كتبَ

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

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

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

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

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

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

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

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

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

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

zalama *i* (*zalm*, *zulm*) to do wrong or evil, to wrong, treat unjustly, oppress ... Present tense is يَظْلِمُ

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

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 (وَنَطَّبْعُ عَلَى قُلُوبِهِمْ) the present tense is نَطَّبْعُ, 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 طَّبَعَ.

لَا عَبْدُ مَا تَعْبُدُونَ 2:109 أَفَلَا تَعْقِلُونَ 4:4 وَيَجْعَلُونَ اللَّهَ الْبَنَاتِ 57:16 سُوفَ تَعْلَمُونَ 6:67 سَيَصْلُوْنَ سَعِيرًا 10:4 إِنْ تَكْفُرُونَ بِآيَاتِ اللَّهِ 98:3

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'lamuña* 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 *takfuriña* 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.

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

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/hamzah* in its place, and then replace *dammah* on *bā* with a *sukūn*. For masculine, singular we have: كَتَبْ، يَكْتُبْ، أَكْتُبْ. For plural masculine, we have: كَتَبُوا، يَكْتُبُونَ، أَكْتُبُوا. For feminine singular we have: كَتَبْنَ، تَكْتَبْنَ، إِكْتَبْنَ. For feminine plural we have: كَتَبْنَ، تَكْتَبْنَ، إِكْتَبْنَ. 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 (اْرْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً) 1) the imperative verb is اْرْجِعِي, 2) feminine, 3) singular, 4) present tense: رَجَعْيَنَّ, past tense: رَجَعَ 5) The soul at peace (*al-nafs al-mutmu'a'innah*) is being addressed here.

فَادْخُلِي فِي عِبَادِي 89:29 وَادْخُلِي جَنَّتِي 89:30 اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى 20:43 فَقُولَا لَهُ قُولًا لَّيْنَا 20:44 يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ 3:43 فَاتَّقُوا اللَّهَ مَا أَسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفَقُوا خَيْرًا لَا نَفْسٍ كُمْ 2:172 يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيَّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

Q 89:29 imp v. اْدْخُلِي, fem., singular, pres. tense دَخَلْتِ, past tense دَخَلْيَنَّ, addressee: the soul at peace. Q 89:30 all five answers same as the previous verse. Q 20:43 imp v. إِذْهَبَا, mas., dual, pres. tense ذَهَبْتُمَا, addressee: Prophets Musa and Harun, Q 20:44 imp v. قُولًا, mas., dual, pres. tense قُلْتُمَا, addressee same as before. Q 3:43 imp v. اقْنُتِي, fem., singular, pres. tense قَنَّتِتِ, past tense قَنَّتْتِ, addressee: Bibi Maryam; imp v. اسْجُدِي, fem., singular, pres. tense سَجَدْتِ, past tense سَجَدْدَتِ, addressee same as before; imp v. ارْكَعِي, fem., singular, pres. tense رَكَعْتِ, past tense رَكَعَتِ, addresses same as before. Q 64:16 اتَّقُوا, mas., plural, pres. tense اتَّقَيْتُمْ, addressee: believers. Similarly, in this verse we have imp. verbs اسْمَعُوا, اَطِيعُوا, اتَّقُونَ, past tense اتَّقَيْتُمْ, addressee: believers. Q 2:172 the imp v. are اشْكُرُوا and كُلُوا, mas., plural addressing the believers.

Unit 2, Lesson 4 – Imperative verbs

Bismillāh. Forming imperative verbs by prefixing the letter لـ 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 لـ. Note, this *lam* will lose its *kasrah* if it is preceded by و and فـ.

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	لِتَسْمَعَا	تَسْمَعَانِ	لِتَسْمَعْ	تَسْمَعُ	3 rd feminine
	They (women) all hear	Both women should hear	Both female hear	She should hear	She hears	
لِنَسْمَعْ	نَسْمَعُ	لِنَسْمَعْ	نَسْمَعُ	لَا نَسْمَعْ	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 حَلَقَ we have إِحْتِلَاقٌ and خَالِقٌ. Note that letter *alif* has been added between the root in خَالِقٌ, *shaddah* and alif has been added between the root in حَلَاقٌ and *hamzah*, *tā* and *alif* has been added to the root in إِحْتِلَاقٌ. These 11 letters are added to the root word to derive other words:

أُ ت 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 أَنذَرْتُهُمْ 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.

يُخَادِعُونَ، وَيَمْدُهُمْ، اسْتَوْقَدَ، أَضَاءَتْ، فَيَعْلَمُونَ، فَيَقُولُونَ، وَيَقْطَعُونَ، يُبَثِّكُمْ، فَسَوَاهُنَّ، وَنُقَدِّسُ، أَنْبَئُونِي، عَلَمْتَنَا، وَاسْتَكْبَرَ

Answers to Homework for Session 41

Bismillāh. The 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.

يُخَادِعُونَ، وَيَمْدُهُمْ، اسْتَوْقَدَ، أَضَاءَتْ، فَيَعْلَمُونَ، فَيَقُولُونَ، وَيَقْطَعُونَ، يُمْبَيِّكُمْ، فَسَوَّاهُنَّ، وَنُقَدِّسُ، أَنْبَيُونِي، عَلَمْتَنَا، وَاسْتَكَبَرَ	يُخَادِعُونَ - ي ا و ن	وَيَمْدُهُمْ - و ي ه م اسْتَوْقَدَ - ا س ت	أَضَاءَتْ - أ ت	فَيَعْلَمُونَ - ف ي و ن	وَيَقْطَعُونَ - ف ي و ن	يُمْبَيِّكُمْ - ي ك م فَسَوَّاهُنَّ - ف ا ه ن ن	وَنُقَدِّسُ - و ن	أَنْبَيُونِي - أ و ن ي	عَلَمْتَنَا - ل ت ن ا
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Note the following:

1. Some of the above 14 verbs have the conjugation و and ف prefixed to them
2. There are verbs which have pronouns suffixed to them.
3. Meanings of the verbs per Quli Qarai translation: they seek to deceive, and He leaves them, lighted, it had lit up, they know, they say, and they sever, He will make you die, bring you to life, and fashioned it, and proclaim You sanctity, Tell me, You have taught us, and acted arrogantly.

Lesson 5: Prohibition verb (النَّفِيُّ الْفِعْلُ)

Bismillāh. We often command others, especially our children, not to do certain things. In Arabic, this is done by adding the word لَا before a present tense. The *i‘rab* of the present tense will change to *sukūn* in most cases or lose the last ن in some cases.

Plural	Dual	Singular	Person & Gender
لَا يَخْرُجُوْا They (men) shouldn't exit/emerge	لَا يَخْرُجَا Two men shouldn't exit/emerge	لَا يَخْرُجٌ He shouldn't exit/emerge	3 rd masculine
لَا تَخْرُجْنَ They (women) shouldn't exit/emerge	لَا تَخْرُجَا Two shouldn't women exit/emerge	لَا تَخْرُجٌ She shouldn't exit/emerge	3 rd feminine
لَا تَخْرُجُوْا You (all) men shouldn't exit/emerge	لَا تَخْرُجَا You two male shouldn't exit/emerge	لَا تَخْرُجٌ You (male) shouldn't exit/emerge	2 nd masculine
لَا تَخْرُجْنَ You all (female) shouldn't exit/emerge	لَا تَخْرُجَا You two (female) shouldn't exit/emerge	لَا تَخْرُجٌ You (female) shouldn't exit	2 nd feminine
لَا تَخْرُجٌ We shouldn't exit		لَا تَخْرُجٌ I shouldn't exit	First masculine & feminine

Homework on Quranic Arabic during the break

Bismillāh. InshāAllah, we will take a break from Quranic Arabic sessions after yesterday's session till when we begin Level 7 on 26 April 2023. We recommend you all to do the following Homework. Please keep us in your prayers during Ramadan.

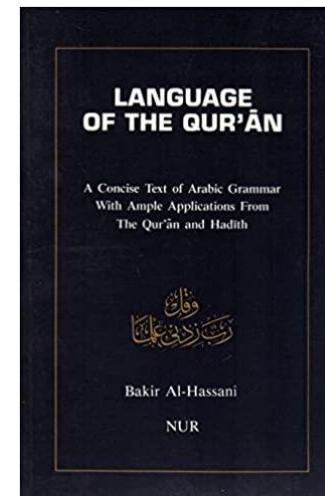
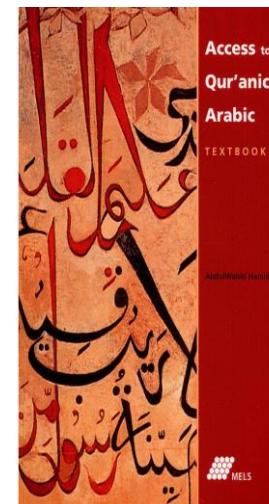
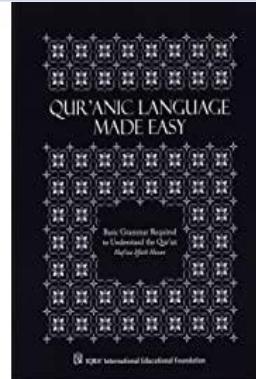
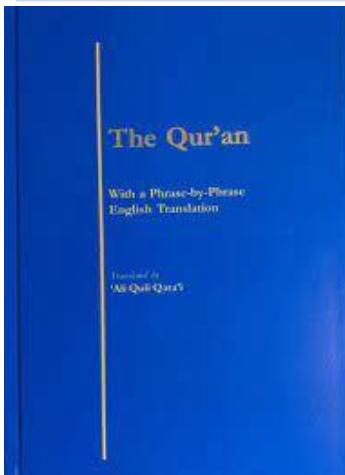
1. From *all the past slides*, list as many as possible grammatical rules we have covered so far in the last 6 levels. In session 42 we learnt: In Arabic, the prohibition (*nafi*) is done by adding the word ﴿لَا﴾ before a present tense. The *i‘rab* of the present tense will change to *sukūn* in most cases or lose the last ﴿ن﴾ in some cases. For e.g., لا يَخْرُجْ (he should not exit) is derived by adding ﴿لَا﴾ before the present tense يَخْرُجْ (He exists) and changing the *dammah* on the last letter to *sukūn*. Similarly, لا تَخْرُجُونَ (you men should not exit) was derived from تَخْرُجُونَ (you men are exiting) by adding ﴿لَا﴾ before the present tense and dropping ﴿ن﴾.
2. Highlight all verbs in past, present, future and imperative tenses from Sūrat al-Ra‘d (No. 13) of the Holy Quran.

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.