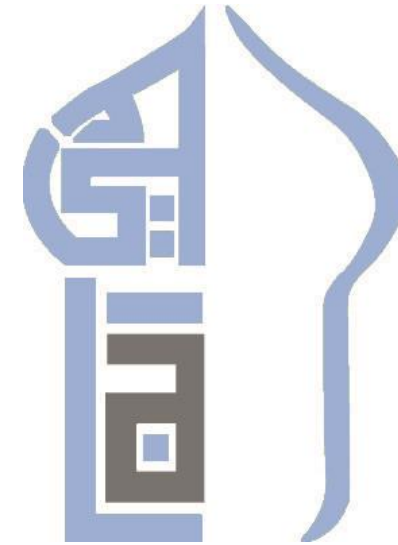


ALI 658: Quranic Arabic Level 7, Session 7 (Nov 1, 2023)



Wednesdays Sep 20 to Nov 1, 2023.

Description: In this ONLINE course of seven sessions via Zoom, we will *Inshā'Allah* go through passages from the Quranic surahs to learn the vocabulary and look at simple rules of Arabic grammar covered in Lesson 6 onwards in Unit 2 of the text *Qur'anic Language Made Easy* by Hafiza Iffath Hasan. During the class, we will often refer to *The Qur'an: With a Phrase-by-Phrase English Translation* by Syed Ali Quli Qarai. Occasionally we will borrow passages from *Access to Qur'anic Arabic* by AbdulWahid Hamid.



Beautiful Du‘ā before the class

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.
اللَّهُمَّ وَفِّقْنَا لِمَا نُحِبُّ وَتَرْضَى، وَلَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ أَبَدًا.
اللَّهُمَّ أَخْرِجْنَا مِنْ ظُلُمَاتِ الْوَهْمِ، وَأَكْرِمْنَا بِنُورِ الْفَهْمِ.
اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ، وَأَنْشُرْ 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 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.

In every class, we request one of the students to begin the class with this Du‘ā. Let us begin in alphabetical order. Sisters who are not comfortable should let the instructor know, in advance.

Revision: conjugation of present tense

Bismillāh. At the end of Unit 2, Lesson 2 of our Text, there are 13 Quranic verses. For the last 6 verses, **see the conjugation of present tenses in these verses**. For e.g., in Q 7:100 (وَنَطْبَعُ عَلَى قُلُوبِهِمْ) the present tense is نَطْبَعُ, 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, *yaslanna* 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 *takfuruna* 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.

Revision: imperative verbs from 2nd person مُضَارِع

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: رَجَعَتْ 5) The soul at peace (*al-nafs al-mutma'innah*) is being addressed here.

فَادْخُلِي فِي عِبَادِي 89:29 وَاَدْخُلِي 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 مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ 64:16 يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ تَعْبُدُونَ 2:172

Q 89:29 imp v. اَدْخُلِي , fem., singular, pres. tense تَدْخُلِينَ , 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 تَقْنُتِينَ , past tense قَنَنْتِ , addressee: Bibi Maryam; imp v. اسْجُدِي , 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 اسْمِعُوا، اَطِيعُوا، اَنْفِقُوا addressing the believers. Q 2:172 the imp v. are اَكُلُوا and اشْكُرُوا , mas., plural addressing the believers.

Revision: Lessons 4 on Imperative Verbs masculine

Bismillāh. 1) We prefix the letter ِ to the 3rd & 1st of the مُضَارِع verb. 2) the last letter in the 3rd person singular and in 1st person singular & plural takes sukūn. 3) in the 3rd person dual and plural in masculine and dual in feminine ِ and ُ is dropped in the imperative form. 4) In the 3rd person plural ِ remains unchanged. . Study the Table on p 104 of the Text.

يَكْتُبُ in the 3rd person becomes لِيَكْتُبْ for masculine singular.

يَكْتُبَانِ in the 3rd person becomes لِيَكْتُبَا for masculine dual.

يَكْتُبُونَ in the 3rd person becomes لِيَكْتُبُوا for masculine plural.

أَكْتُبُ in the 1st person becomes لِأَكْتُبْ for masculine singular.

نَكْتُبُ in the 1st person becomes لِنَكْتُبْ for masculine dual and plural.

Revision: Lessons 4 on Imperative Verbs feminine

Bismillāh. 1) We prefix the letter ِ to the 3rd & 1st of the مُضَارِع verb. 2) the last letter in the third person singular and in 1st person singular & plural takes sukūn. 3) In the 3rd person dual ِ is dropped. 4) In the 3rd person plural ِ remains unchanged. Study the Table on p 104 of the Text.

تَكْتُبُ in the 3rd person becomes لَتَكْتُبِ for feminine singular.

تَكْتُبَانِ in the 3rd person becomes لَتَكْتُبَا for feminine dual.

يَكْتُبْنَ in the 3rd person becomes لِيَكْتُبْنَ for feminine plural.

أَكْتُبُ in the 1st person becomes لِأَكْتُبِ for feminine singular.

نَكْتُبُ in the 1st person becomes لِنَكْتُبِ for feminine dual and plural.

Table on present tense & imperative

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.

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
Female should listen	They (women) all hear	Both women should hear	Both female hear	She should hear	She hears	
لِنَسْمَعْ	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	

Exercise on present tense & imperative

Bismillāh. Now form the imperative for the verbs **فَعَلَ**، **دَرَسَ**، **خَرَجَ**، **ضَرَبَ**، **قَعَدَ** by prefixing the letter **لِ** to the **مُضَارِع** verb in third person and in first person. Please go through verses on p 105 (in Lesson 4) of the Text. Do you understand the imperative verbs?

Plural imperative	Plural present	Dual imperative	Dual present	Singular imperative	Singular present	Person & Gender
All men should sit	They all (men) sit	Both men should sit	Both men sit	He should sit	يَقْعُدُ He sits	3 rd masculine
Female should sit	They (women) all sit	Both women should sit	Both female sit	She should sit	تَقْعُدُ She sits	3 rd feminine
We should sit	We (all) sit	We two should sit	We two sit	I should sit	أَقْعُدُ I sit	First masculine & feminine

Revision Lesson 4: when ل is preceded by و or ف

Bismillāh. Generally, when the imperative prefix ل is preceded by letters و or ف then the letter *lām* will take *sākin* instead of *kasra*.

Please study closely first six Quranic phrases mentioned on p 105 of the Text.

QURANIC ARABIC LEVEL 8

This is our 6th session for Quranic Arabic Level 7. InshāAllah, next week we will have the last session in this level. Please email to director@academyofislam.com or send a message to WhatsApp number +1-289-553-7886 informing us if you will be joining Quranic Arabic Level 8. Once we have 10 confirmations, then we will let you know when we plan to begin the next course. Thank you for your continued interest in the language of the Holy Quran. May Allah *'azza wajall* accept the efforts.

Revision of Prohibition verb (النَّفْيُ الْفِعْلِي)

Allah ‘*azza wajall* often prohibits us from doing certain things. In Arabic, this is done by adding the word لا before a present tense. The *i‘rab* of the present tense will change to *sukūn* in most cases or lose the last *ū* in some cases. Note: if we would like to say that they, you or we do not do an action then we simply add لا to مُضَارِعٍ.

Plural	Dual	Singular	Person & Gender
لايَخْرُجُوا They (men) shouldn't exit/emerge	لايَخْرُجَا Two men shouldn't exit/emerge	لايَخْرُجُ He shouldn't exit/emerge	3 rd masculine
لايَخْرُجْنَ They (women) shouldn't exit/emerge	لاتَخْرُجَا Two shouldn't women exit/emerge	لاتَخْرُجُ She shouldn't exit/emerge	3 rd feminine
لاتَخْرُجُوا You (all) men shouldn't exit/emerge	لاتَخْرُجَا You two male shouldn't exit/emerge	لاتَخْرُجُ You (male) shouldn't exit/emerge	2 nd masculine
لاتَخْرُجْنَ You all (female) shouldn't exit/emerge	لاتَخْرُجَا You two (female) shouldn't exit/emerge	لاتَخْرُجِي You (female) shouldn't exit	2 nd feminine
لاتَخْرُجُ We shouldn't exit		لاأُخْرُجُ I shouldn't exit	First masculine & feminine

Question from one of the students

Bismillāh. We are pleased to note that some of you are closely looking at numerous grammatical rules we have covered when reciting the Quran. As students of the Quran, that is what we should be doing it often. As we finish this level, we have learnt many rules of Arabic grammar to comprehend the meaning of the Divine message. Whenever, you find something different compared to what we have covered, then check it with other prints and translations of the Quran. One of you asked about verse Q 7:146

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الغَيِّ يَتَّخِذُوهُ سَبِيلًا ۗ

Qarai: *Soon I shall turn away from My signs those who are unduly arrogant in the earth: [even] though they should see every sign, they will not believe in it, and if they see the way of rectitude, they will not take it as [their] way, and if they see the way of error, they will take it as [their] way. Revised: . . . though they should see every sign, they will not believe in it, and if they see the way of rectitude, they will not follow it, and if they see the way of error, they will follow it.*

Pickthall: *I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it nor for (their) way, and if they see the way of error choose if for (their) way.*

Yusuf Ali: *Those who behave arrogantly on the earth in defiance of right - them will I turn away from My signs: Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt.*

Prohibition in Quranic verses

Bismillāh. Let us identify the verbs that indicate prohibition in these verses:

لَا تَجْعَلُوا لِلَّهِ أَدَادًا وَأَنْتُمْ تَعْلَمُونَ 2:22

يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ 2:35

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ 2:187

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ 4:43

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي ۖ عَلَيكُمْ ۖ إِلَّا تَشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ ۚ حُنَّ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ ۚ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ 6:151

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ 6:152

Note: Please open the Quran and check the translation to understand the prohibition.

Lesson 6: Jussive Particles

Bismillāh. We covered in the previous lesson that the مُضَارِع ends with sukun if it is preceded by ۞ for imperative and ۞ for prohibition. These two particles are known as Jussive particles (*al-hurūf al-jazimah*). Other Jussive particles are:

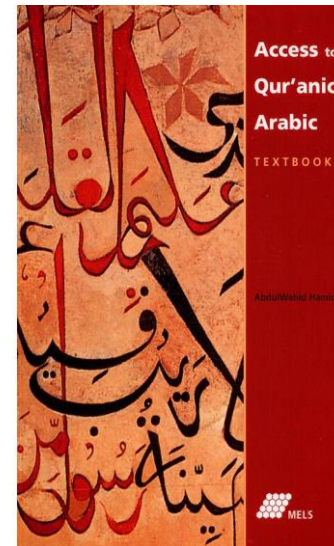
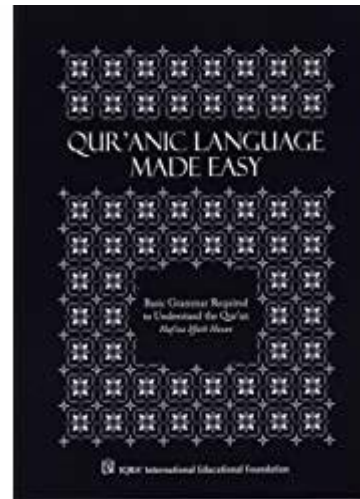
لَمْ (*lam*) meaning ‘did not/was not’ for forceful negation of an act which never happened or was never done. Besides changing the *i‘raab* (i.e., the ending of the verb) it also changes the مُضَارِع into past tense. See three examples on p. 110.

لَمَّا (*lamma*). It has two meanings: i) If it precedes مُضَارِع verb it means “not yet.” see examples on pp 110 & 111 in the Text, ii) if it precedes a past tense then it means ‘when’ and does not change the *i‘raab* of the past tense verb. See verses quoted on p 111 in the Text.

إِنْ (*in*) meaning ‘if’ is usually placed in the beginning of a conditional sentence, followed by two مُضَارِع verbs, both ending with sukūn. See examples on pp 111 & 112 in the Text. Sometimes إِنَّ is hidden, but the verb still ends in sukūn. See, p 112.

Textbooks for the course

Ali Quli Qarai	Hafiza Iffath Hasan	AbdulWahid Hamid
The Qur'an: with a phrase-by-phrase English translation	Qur'anic Language Made Easy	Access to Qur'anic Arabic



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.