

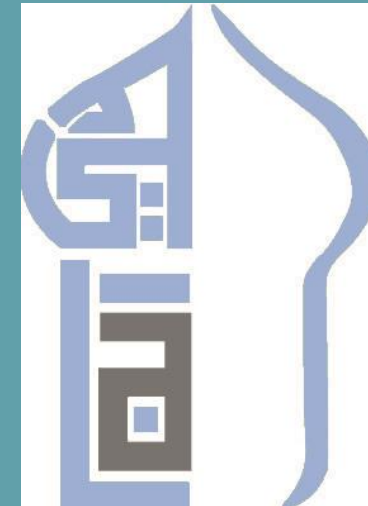
# ALI 665: Quranic Arabic, Level 1, Session 9 (Nov 21, 2023)

**Tuesdays Sep 26 to Nov 28, 2023, at Jaffari Community Centre**

**Description:** Quranic Arabic helps Muslims understand the language of the Quran. In this course, we will learn simple Quranic vocabulary and grammar. Students will need to put in an average of three hours a week to work on the course. In this semester, we will identify nouns and their different forms, a few verbs, and particles from the oft recited Quranic Sūras. We will use *Qur'anic Language Made Easy* by Hafiza Iffath Hasan as the main text. During the class, we will often refer to *The Qur'an: With a Phrase-by-Phrase English Translation* by Ali Quli Qarai. Occasionally we may take passages from *Access to Qur'anic Arabic* by AbdulWahid Hamid.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ الَّذِي هَدانا لهذا  
والَّذي كنا لنكونوا له  
ولا ندرى



Beautiful  
Du'ā for  
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، وَآكِرْمَنَا بِنُورِ الْفَهْمِ.  
اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ،  
وَانشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ.  
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

# Translation of the Du'ā before the class

*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.*

# Detached and attached pronouns

*Bismillāh.* Please note the differences and similarities between the two.

plural	dual	singular	quantity/ person
هُمُ   هُمْ	هُمَا   هُمَا	هُوَ   هُوَ	3 <sup>rd</sup> m
هُنَّ   هُنَّ	هُمَا   هُمَا	هِيَ   هِيَ	3 <sup>rd</sup> f
أَنْتُمْ   أَنْتُمْ	أَنْتُمَا   أَنْتُمَا	أَنْتَ   أَنْتَ	2 <sup>nd</sup> m
أَنْتِ   أَنْتِ	أَنْتُمَا   أَنْتُمَا	أَنْتِ   أَنْتِ	2 <sup>nd</sup> f
نَحْنُ   نَحْنُ	أَنَا   أَنَا	أَنَا   أَنَا	1 <sup>st</sup>

# 3 Important announcements from A.L.I.

- 1) *InshāAllah* the Level 2 of Quranic Arabic at JCC will be held on Tuesday evenings from Jan 9 to Feb 27, 2024. We will post the course details soon for people to register on our website.
- 2) If by next Tuesday Nov 28 you have had attended at least 8 sessions of this course then email to the Administrator not later than Thursday Nov 30 at [academyofislam@gmail.com](mailto:academyofislam@gmail.com) informing him to either i) refund your course fees of \$70.00 to your credit card you had used earlier, or ii) ask for a tax receipt if you opt to donate. For tax receipt you need to also provide your mailing address.
- 3) *InshāAllah* we will have short quiz for 7 – 9 minutes next Tuesday, Nov 28, 2023.

## Lesson 9: Nouns - Ma'rifah and Nakirah

Nouns can either be *Ma'rifah* (مَعْرِفَةٌ) or *Nakirah* (نَكِيرَةٌ). *Ma'rifah* means proper noun e.g., مُحَمَّدٌ (Muhammad) or definite noun, e.g., الْكِتَابُ (the book), which is done by prefixing the article ال and removing the tanwīn. Proper nouns are proper names given to a certain person or place. E.g., إِبْرَاهِيمُ and مَكَّةُ – Ibrāhīm and Makkah.

Note: Proper noun *Ibrāhīm* here does not carry tanwīn, unlike what we saw with the word مُحَمَّدٌ. It could be a diptote.

Common nouns are names given to living and non-living beings and all of them with double damma (see the table on p. 30 in the Text). See Quranic examples of **ma'rifah** and **nakirah** on p. 31 of the text.

# Special spellings in the Quranic Text

Note, Ibrāhīm is spelled differently in the Quran (see p. 31 in the text) compared to what is found in Arabic books or even in Du'ās. There is a short alif on 'rā' and independent 'yā' like a superscript between 'hā' and 'mīm.' Similarly, in the word الرَّحْمَان a short alif appears on mīm (الرَّحْمَن) instead of long alif after mīm. Other words which are spelled differently in the Quran are: سُلَيْمَن، سُبْحَانَ، الْخَاسِرِينَ; in all these a short alif appears as a superscript in the Quran. This short alif is known as الألفُ خَنْجَرِيَّةٌ – the dagger alif. When this alif appears over a letter, it has same effect as a long alif, and it has the function of long vowel in pronunciation. The above three words will appear as: سُلَيْمَانُ، سُبْحَانَ، الْخَاسِرِينَ in Arabic books besides the Quran.

# Lesson 9: More about nouns

Examples of proper nouns (ma'rifah):

مُوسَى، إِبْرَاهِيمَ، مَرْيَمَ، مُحَمَّدٌ، أَحْمَدُ، مَكَّةُ، آدَمُ، عِيسَى، جِبْرِيلُ، نُوحٌ، يُوسُفُ

Note: there is no standard rule for a proper noun. On the last letter, some have double damma, some have single damma, some have alif maqsura and some have *taa marbutah*.

On the other hand, all **nakirah** nouns have double damma at the end.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ <sup>صل</sup> وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ <sup>صل</sup> 2:7 وَهُمْ عَذَابٌ أَلِيمٌ بِمَا  
كَانُوا يَكْذِبُونَ 2:10 أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ <sup>صل</sup> وَرَعْدٌ <sup>صل</sup> وَبَرْقٌ 2:19

2:7 Allah has set a seal on their hearts and their hearing, and there is a **blindfold** on their sight 2:10 and there is a painful **punishment** for them because of the lies they used to tell. 2:19 Or that of a **rainstorm** from the sky, wherein is **darkness**, **thunder** and **lightning**.



# Lesson 10: Effects of placing the definite article

The book	الْكِتَابُ	=	كِتَابٌ	+	أَلْ
The people	النَّاسُ	=	نَاسٌ	+	أَلْ
Your messenger	رَسُولُكُمْ	=	كُمْ	+	رَسُولٌ
My servants	عِبَادِي	=	يَ	+	عِبَادٌ
Their hearts	قُلُوبُهُمْ	=	هُمْ	+	قُلُوبٌ
Messenger of Allah	رَسُولُ اللَّهِ	=	اللَّهُ	+	رَسُولٌ
Punishment of grave	عَذَابُ الْقَبْرِ	=	الْقَبْرِ	+	عَذَابٌ
Verse of the throne	آيَةُ الْكُرْسِيِّ	=	الْكُرْسِيِّ	+	آيَةٌ

# conversion of indefinite into definite forms

Look closely at all phrases appearing on pages 33 & 34 of the Text

Q 2:107 تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ 31:2 أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ

Here the possessive indicator ‘of’ in *the kingdom of the heavens and the earth*, is represented by kasra under *taa* of *al-samawat*. The word *al-ardh* is connected by *waw*, so it also carries kasra.

In Q31:2 the spelling of the word آيَاتُ instead of normal Arabic آيَاتُ

The kasra under letter bā of *al-kitāb* indicates possession. *Al-Hakīm* is the adjective and follows the *al-kitāb* in gender, case and being definite.

Q 2:89 فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ - *So may the curse of Allah be on the faithless!*

Here the kasra under last letter of the word Allah indicates possession ‘of’.

# Homework on Lesson 10

Translate the phrases in **bold** from the following verses taken from Āli Imrān in the Quran. Note the phrases have been composed by connecting a nakirah noun to ma'rifah noun.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ \* هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ  
الْكِتَابِ \* رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ \* إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ  
شَيْئًا ۖ وَأُولَئِكَ هُمْ وَقُودُ النَّارِ \* قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّوَقَّاتِ ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ \* زَيْنَ  
لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ  
وَالْحَرِّثِ ۗ \* ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَآءِ \* وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ \*  
قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ .

Meaning of some of the words included in the above phrases:

أُمُّ = mother; جَامِعٌ = gatherer; وَقُودٌ = fuel; سَبِيلٌ = path, way; الشَّهَوَاتُ = lusts, desires; مَتَاعٌ = comfort, provision. الْمَبَآءُ = destination; سَرِيعٌ = quick, swift; سَمِيعٌ = listener.

# Answer to the quiz on slide 11

translation	text	translation	text
The love of pleasure/joy	حُبُّ الشَّهَوَاتِ	The gatherer of people	جَامِعُ النَّاسِ
Provision of the life of the world	مَتَاعُ الْحَيَاةِ الدُّنْيَا	The mother of the Book	أُمُّ الْكِتَابِ
Goodness of the destination	حُسْنُ الْمَأْبِ	Fuel of the fire	وَقُودُ النَّارِ
Quick/swift in accounting	سَرِيعُ الْحِسَابِ	The path of Allah	سَبِيلِ اللَّهِ
The signs of Allah	آيَاتِ اللَّهِ	Listener of the supplication	سَمِيعُ الدُّعَاءِ

# Lesson 11: al-sifah wal-mawsūf

A noun in a sentence is known **mawsūf**, when a person or a thing in it is being described. The adjective in that sentence which describes the noun is known as **sifah**. Today's night (14<sup>th</sup> Jumādā I) is (لَيْلَةٌ مُصِيبَةٌ) which means a tragic night. Here *laylatun* is mawsūf and *musibatun* is sifah. Similar in a descriptive phrase كِتَابٌ مُبِينٌ (a manifest book), kitab is mawfsuf and mubin is sifah.

Note in a descriptive phrase the adjective follows the noun in 1) gender, 2) number, 3) being definite or indefinite and 4) i'rab (having a fatha, kasra or damma). From Sūrat Yāsīn:

Ayat #		Ayat #	
17	الْبَلَاغُ الْمُبِينُ	2	وَالْقُرْآنِ الْحَكِيمِ
18	عَذَابٌ أَلِيمٌ	4	صِرَاطٍ مُسْتَقِيمٍ
24	ضَلَّلٍ مُّبِينٍ	5	الْعَزِيزِ الرَّحِيمِ
38	الْعَزِيزِ الْعَلِيمِ	11	وَأَجْرٍ كَرِيمٍ
39	كَالْعُرْجُونِ الْقَدِيمِ	12	إِمَامٍ مُّبِينٍ

# Homework on Lessons 11 & 12

1. Translate the phrases in **bold** composed of nakirah and ma'rifah nouns

وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ \* نَارُ اللَّهِ الْمُوقَدَةُ \* تِلْكَ حُدُودُ اللَّهِ ۗ \* كِتَابَ اللَّهِ عَلَيْكُمْ \* لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Vocabulary: طَعَام = feed; مِسْكِين = needy, destitute; يَوْم = day/duration, حُدُود = limits/bounds

2. Identify the descriptive phrases by underlying them, and then highlight the adjectives. For e.g.,

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ 4:14

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۗ إِنَّهُ كَانَ حُوبًا كَبِيرًا 4:2 ، وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا 4:7 وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ الْفَوْزُ الْعَظِيمُ 4:13 ، وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۗ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا 4:18 ، وَعَاشِرُوهُمْ بِالْمَعْرُوفِ ۗ فَإِنْ كَرِهْتُمُوهُمْ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا 4:19 ، وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا 4:21 ، إِنْ تَحْتَبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا 4:31 ، وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا 4:37

Refer to any translation of the Quran to get an idea on how the descriptive phrases.

# Essential definitions of grammatical words

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).

Tanwin: means putting an ‘n’ sound at the end of a word. We often notice double fatha, kasra and dhamma at the end of the words. It takes place of an indefinite article in English represented by ‘a’ or ‘an’. Adding (ال) *al* and removing tanwīn gives you definite form.

# Learning the Text *Qur'anic Language Made Easy*

*Bismillāh.* This link was shared by one of the students for your benefit:

<https://youtube.com/playlist?list=PL1H3qGcM2nrVbVph3o9iIAzCJSPz6aXnb&si=MUoC5MQWe129Zl3p>

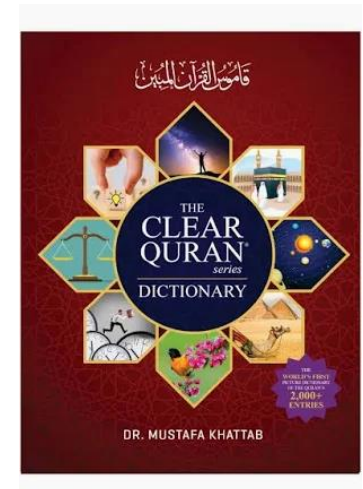
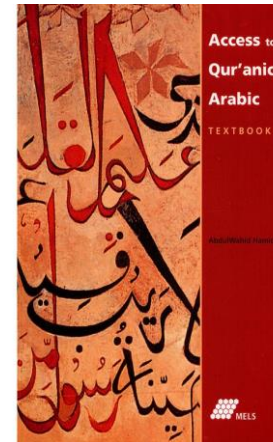
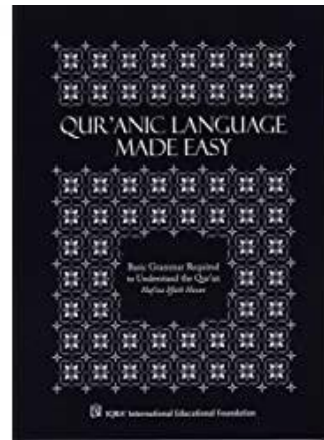
قَالَ النَّبِيُّ (ص) : نَوِّرُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ وَلَا تَتَّخِذُوهَا قُبُورًا كَمَا فَعَلَتِ الْيَهُودُ  
وَالنَّصَارَى صَلُّوا فِي الْكِنَائِسِ وَالْبَيْعِ وَعَطِلُوا بُيُوتَهُمْ فَإِنَّ الْبَيْتَ إِذَا كُتِرَ فِيهِ تِلَاوَةُ الْقُرْآنِ كَثُرَ  
خَيْرُهُ وَاتَّسَعَ أَهْلُهُ وَأَضَاءَ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ نُجُومُ السَّمَاءِ لِأَهْلِ الدُّنْيَا

The Prophet (s): *Illuminate your houses through recitation of the Quran and do not make them into graves - similarly to what the Jews and the Christians did. They prayed in the churches and the synagogues but abandoned their houses. For the house in which a lot of the Quran is recited, will have abundant of goodness, and (the sustenance of) its inhabitants will be expanded. (Such a house) will shine for the inhabitants of the sky just as the stars shine for the inhabitants of the earth* ([hadith.academyofislam.com](http://hadith.academyofislam.com); from *Al-Kāfi*, v 2, ch 6, h 37).



# Textbooks for the course

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



# 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.