



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALI 674: Quranic Arabic Level 2

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Jaffari Community Centre, Thornhill, ON

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There is no class next Tuesday as we will be celebrating
the wilādat of Hadrat ‘Abbās (a)

Du'ā before the class

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.
اللَّهُمَّ وَفِّقْنَا لِمَا نَحِبُّ وَتَرْضَى، وَلَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ أَبَدًا.
اللَّهُمَّ اشْرَحْ بِالْقُرْآنِ صَدْرِي، وَاسْتَعْمِلْ بِالْقُرْآنِ بَدَنِي، وَنَوِّرْ بِالْقُرْآنِ بَصْرِي،
وَاطْلُقْ بِالْقُرْآنِ لِسَانِي، وَأَعِنِّي عَلَيْهِ مَا أَبْقَيْتَنِي، فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ.

Bismillāh. Salawāt. O Allah, grant us success in (doing) that which You love and are pleased with. And never leave us to ourselves for the blink of an eye. O Allah, widen my chest through the Quran, Let my body follow the Quran, Enlighten my eyes through the Quran, Let my tongue speak according to the Quran, And help me to stay on it so long as You let me live, For surely there is no power nor strength except with You.

The last two lines are said after Quran tilāwah, taught by Amirul Mu'minin Imam Ali (a).

Status of those who study the Quran

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اسْتَمَعَ حَرْفًا مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنْ غَيْرِ قِرَاءَةٍ
كَتَبَ اللَّهُ لَهُ حَسَنَةً وَ مَحَا عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً وَ مَنْ قَرَأَ نَظْرًا مِنْ غَيْرِ صَوْتٍ
كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ حَسَنَةً وَ مَحَا عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً وَ مَنْ تَعَلَّمَ مِنْهُ
حَرْفًا ظَاهِرًا كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَ رَفَعَ لَهُ عَشْرَ
دَرَجَاتٍ قَالَ لَا أَقُولُ بِكُلِّ آيَةٍ وَ لَكِنْ بِكُلِّ حَرْفٍ بَاءٍ أَوْ تَاءٍ أَوْ شِبْهِهِمَا

From Abū ‘Abdillāh عليه السلام : If one listens to the recitation of a letter from the book of Allah, the Almighty Majestic, without reading, Allah writes for him the reward for one good deed, deletes one of his evil deeds and raises for him one degree. If one reads by looking at it but without audible voice Allah writes for him the reward for one good deed for each letter, deletes one of his evil deeds and raises him one degree. **If one learns one clear letter, Allah writes for him the reward for ten good deeds, deletes his ten evil deeds and raises him ten degrees.** The Imam said, (note that) I do not say, for every verse but for every letter ba, ta, and similar letters (*Al-Kāfi*, v2, H 6)

Points on Quranic Arabic from Q 33:35

Bismillāh. From 33:35 of the Quran we derive following points on Quranic Arabic

- 1, the particle *inna* at the beginning of the verse has controlled the entire verse, changing all 20 nouns (10 qualities x 2 gender) into accusative forms.
- 2, each of the ten qualities begins with masculine followed by feminine, despite the verse being revealed state the equality in the spiritual states of both genders³², the Quran recognizes only two genders in human beings. The third gender *khunsa* found in Islamic Laws is on account of physical irregularity.
- 3, Some qualities(e.g., 9 & 10) require additional words to clarify what they mean.
- 4, Once a quality has been clarified in the first gender, we do not need to repeat the clarification in the following gender.
- 5, When promising the immense rewards for people having these ten qualities, Allah confines to using the masculine form, which of course includes the feminine.

Answer to the Homework

Bismillāh. Color coded answers: **Nominative**, **Accusative** & **Genitive**.

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ 2:5 وَيُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَئِكَ هُمُ الْخَاسِرُونَ 2:27 وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ 2:194 يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةَ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ 2:254 فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٌّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۗ 4:94 إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا 4:145 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ 6:79 إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۗ 9:40 لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۗ ذَلِكَ جِزَاءُ الْمُحْسِنِينَ 39:34 يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ 43:88 وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ 83:32

Causes of I'rāb: 2:5 khabar, 2:27 khabar, 2:194 preposition, 2:254 mubtada', khabar, 4:94 khabar, mudāf ilayhi, adjective, 4:145 after *inna*, 6:79 object, preposition, 9:40 mudāf ilayhi, 39:34 mudāf ilayhi, 43:88 subject, 83:32 khabar.

Lessons 14: Dual and Plural Nouns_1

Bismillāh. Do you have any questions on Lesson 13?

1) In Arabic we have Sound Plurals (جَمْعُ السَّالِمِ) and we have Broken Plurals (جَمْعُ التَّكْسِيرِ). 2) In sound plurals the original word remains intact or unbroken. In the broken plurals the original word gets broken or loses some letters.

Comparison in English: We add 's' to the word 'pen' to get its plural as 'pens'. However, we replace 'a' in the word 'man' to 'e' to get the plural as 'men.' Technically, 'pens' is a sound plural, and 'men' is a broken plural.

3) For masculine we suffix اِنِ to get the dual and وُنْ to get the plural. This is in the nominative case.

4) The dual will change to اِنِ in the accusative and genitive cases. We suffix وُنْ to get the plural form, in nominative case. In the accusative and genitive cases, the plural will change to اِنِ. These apply to the masculine.

Note: In singular forms: **Nominative** is when the last letter of the noun has damma or dammatayn, **Accusative** is when the last letter of the noun has fatha or fatahtayn and **Genitive** is when the last letter of the noun has kasra or kasratayn.

Lesson 14: Dual and Plural Nouns_2

Bismillāh. 5) The **Sound Feminine Plural** refers to both human nouns and adjectives and to things as well. It is formed by replacing the feminine marker ة (*taa marbuta*) at the end with ات. The letter ت here will take *dammah*, in the nominative case when the noun or adjective is definite, and double damma when it is indefinite. In the accusative and genitive cases, the letter ت will take *kasrah* when definite, & double when indefinite.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۗ 17:12 جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ ۗ 34:15 وَالْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ 9:71 إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ 52:17

Describe the rules applied to the highlighted words in the above verses.

Sound duals & plurals of *Kātib* (كَاتِبٌ) – a writer

Plural - جمع	Dual - مثنى	Singular مفرد -	case	gender
كَاتِبُونَ	كَاتِبَانِ	كَاتِبٌ	nominative	مُذَكَّرٌ
كَاتِبِينَ	كَاتِبَيْنِ	كَاتِبًا	accusative	
		كَاتِبٍ	genitive	
كَاتِبَاتٌ	كَاتِبَتَانِ	كَاتِبَةٌ	nominative	مُؤَنَّثٌ
كَاتِبَاتٍ	كَاتِبَتَيْنِ	كَاتِبَةً	accusative	
		كَاتِبَةٍ	genitive	

Sound duals & plurals of *mu'min* (مُؤْمِنٌ) – a believer

Plural - جمع	Dual - مثنى	Singular مفرد -	case	gender
مُؤْمِنُونَ	مُؤْمِنَانِ	مُؤْمِنٌ	nominative	مُذَكَّرٌ
مُؤْمِنِينَ	مُؤْمِنَيْنِ	مُؤْمِنًا	accusative	
		مُؤْمِنٍ	genitive	
مُؤْمِنَاتٌ	مُؤْمِنَتَانِ	مُؤْمِنَةٌ	nominative	مُؤنَّثٌ
مُؤْمِنَاتٍ	مُؤْمِنَتَيْنِ	مُؤْمِنَةً	accusative	
		مُؤْمِنَةٍ	genitive	

Sound duals & plurals of *kāfir* (كَافِرٌ) – a disbeliever

Plural - جمع	Dual - مثنى	Singular مفرد -	case	gender
كَافِرُونَ	كَافِرَانِ	كَافِرٌ	nominative	مُذَكَّرٌ
كَافِرِينَ	كَافِرَيْنِ	كَافِرًا	accusative	
		كَافِرٍ	genitive	
كَافِرَاتٌ	كَافِرَتَانِ	كَافِرَةٌ	nominative	مُؤَنَّثٌ
كَافِرَاتٍ	كَافِرَتَيْنِ	كَافِرَةً	accusative	
		كَافِرَةٍ	genitive	

Lesson 15: Broken Plurals: جَمْعُ الْمَكْسَرِ

Broken plurals are formed by a change of vowel pattern from the singular to plural. Words with broken plurals are like *mouse/mice* and *foot/feet* in English. Most of Arabic nouns and a fair number of adjectives have broken plurals. There are many forms of broken plurals.

With experience you will be able to predict which form sounds correct in changing to broken plurals. At the outset it is impossible to make such predictions. Here a few examples.

Broken plurals are treated grammatically as **feminine plurals**, unless they refer to male persons.

Plural	Singular	Plural	Singular
أَقْوَامٌ	community — قَوْمٌ	عِبَادٌ	servant — عَبْدٌ
مَنَافِعٌ	benefit — مَنَفَعَةٌ	قُرُونٌ	century — قَرْنٌ
سِنُونٌ	year — سَنَةٌ	فَوَاكِهَةٌ	fruit — فَاكِهَةٌ
ثِيَابٌ	shirt, top dress — ثَوْبٌ	رِجَالٌ	man — رَجُلٌ
أَيَّامٌ	day — يَوْمٌ	قُرَى	town, locality — قَرْيَةٌ

Quranic examples from the Text

Q 3:44, 5:45, 7:179, 7:195, 8:28, 12:39, 20:105, 33:6, 49:13, 53:32

ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيهِ اِلَيْكَ ۗ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُونَ اَقْلَامَهُمْ *
وَالْجُرُوحَ قِصَاصٌ * وَهُمْ اَعْيُنٌ لَا يُبْصِرُونَ بِهَا * اَلَمْ اَرْجُلُ يَمْشُونَ بِهَا ۗ *
وَاعْلَمُوا اَنَّمَا اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ وَاَنَّ اللّٰهَ عِنْدَهُ اَجْرٌ عَظِيمٌ
اَلْاَرْبَابُ مُتَفَرِّقُونَ خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ
وَيَسْأَلُونَكَ عَنِ الْجِبَالِ * وَاَزْوَاجِهِ اُمَّهَاتِهِمْ *
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ
وَإِذْ اَنْتُمْ اَجِنَّةٌ فِي بُطُونِ اُمَّهَاتِكُمْ ۗ

Highlight the Broken Plurals in these verses

Q 2:184, 11:102, 3:181, 13:28, 16:118, 20:51, 21:11, 23:19, 23:21, 25:63, 33:67, 81:7

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ
وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۗ

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

Do Quran Tilāwah regularly

قَالَ النَّبِيُّ (ص) : نَوِّرُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ وَلَا تَتَّخِذُوهَا قُبُورًا
كَمَا فَعَلَتِ الْيَهُودُ وَالنَّصَارَى صَلُّوا فِي الْكَنَائِسِ وَالْبَيْعِ وَعَطَلُوا بُيُوتَهُمْ
فَإِنَّ الْبَيْتَ إِذَا كَثُرَ 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; from *Al-Kāfi*, v 2, chp 6, h 37).

Our Text being taught on YouTube

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

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

The entire Unit of the Text from Lessons 1 to 26 have been covered in these YouTube clips. You can use them in addition to the Text and our in-person classes.

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

