



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALI 683: Quranic Arabic Level 3 at JCC

Quranic Arabic helps Muslims understand the language of the Quran. In this course, we will continue Arabic grammatical rules pertaining to Nouns (*ism*) & building Quranic vocabulary. **Students will need to put at least two hours of study per week in addition to attending the classes regularly.** In this course, **we will inshāAllah cover Lessons 18 - 26 in the Text.** The recordings and slides for Levels 1 & 2 are available at <https://academyofislam.com/quran/quranic-arabic/>.

Schedule: 8 Tuesday evenings, April 30 to June 18, 2024, **from 7:15 – 8:45 PM.**

PLEASE NOTE: 1) Registration indicates an agreement to attend all classes on time. 2) Students will email the instructor if they cannot attend a class; and would still need to submit the homework for that class on time.

Du‘ā before session 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.
اللَّهُمَّ وَفَّقْنَا لِمَا نَحِبُّ وَتَرْضَى، وَلَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ
أَبَدًا. اللَّهُمَّ اشْرَحْ بِالْقُرْآنِ صَدْرِي، وَاسْتَعْمِلْ بِالْقُرْآنِ بَدَنِي،
وَنَوِّرْ بِالْقُرْآنِ بَصْرِي، وَأَطْلِقْ 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.

Interrogative pronouns - answers_1

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ 2:28 أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَأْتِكُمْ مَثَلٌ ... يَقُولُ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ 2:214 مَنْ
ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ 2:255 قَالَ أَنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا
2:259 قَالَ يَا مَرْيَمُ أَنِّي لَكَ هَذَا 3:37 قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ
يَمْسَسْنِي بَشْرٌ 3:47 قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً .. أَتُنْكُمُ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ
آلِهَةً أُخْرَى 6:19 ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ 6:22 قَالَ أَتُحَاجُّونِي فِي
اللَّهِ وَقَدْ هَدَانِي ... أَفَلَا تَتَذَكَّرُونَ 6:80 وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ
أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا 7:44 أَفَأَنْتَ
تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ 10:42 فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 55:13

2:28 Allah; 2:214 Allah, the Apostle and the faithful with him; 2:255
Allah; 2:259 Uzayr, Allah, Allah, 3:37 Zakariyya, 3:47 Maryam, 6:19
Allah, Allah/the Apostle; 6:22 Allah. 6:80 Ibrahim x 2; 7:44 People
of paradise. 10:42 Allah. 55:13 Allah. (Notice in some cases the questioner
is present in the verse, and in some, it is taken from the context)

Interrogative pronouns – answers_2

3) *Can you find answers to the question in the next verse or in the same sura?, Yes, in some cases the answers appear within the surah and in some cases, Allah invites us to ponder and expects to come from ourselves or our intellect.*

2:28 – in the same and the next verse. 2:214 in the same verse; Allah responds to the question immediately; 2:255 Allah answers this question at various places in the Quran, (e.g., 3:10); 2:259 Allah responds through demonstration, Allah responds by saying *No, you have remained a hundred years*, Allah responds through demonstration; 3:37 Maryam responds immediately; 3:47 Allah. 6:19 these are rhetoric questions. 6:22 in the next verse the polytheist respond. 6:80. It was an argument Allah gave to Ibrahim. 7:44 people of Hell respond immediately. 10:42 rhetoric question. 55:13 Allah asks this question 31 times in the surah and responds every time by enumerating numerous bounties He has blessed for us.

The particle مَا in Āyat al-Kursī

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَ
مَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا
خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ
وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

2:255 Allah—there is no god except Him—is the Living One, the All-sustainer. Neither drowsiness befalls Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that may intercede with Him except with His permission? He knows what is before them and what is behind them, and they do not comprehend anything of His knowledge except what He wishes. His seat embraces the heavens and the earth, and He is not wearied by their preservation, and He is the All-exalted, the All-supreme.

Is it Āyat al-Kursī or Āyāt al-Kursī?

The Holy Prophet ﷺ has said: One who recites the first four āyāt from [sūrat] al-Baqarah, Āyat al-Kursī and the two āyats following it, and the last three āyāt of this surah, will never find in himself, his family and his wealth anything of disliking, and shaytān will not approach him and he will not forget the Qur'an

Q: I understand that it is recommended to recite Āyatul Kursī daily. But is it only verse 255 or including the two verses that follow it?

A: There are two opinions among the great Ulama on this matter. Many Ulama say that Āyatul Kursī is just verse 255 alone while other Ulama say that the next two verses are to be recited with it. According to Āyatullāh Sistani and many other 'Ulamā, the three verses are to be recited according to obligatory precaution. (<https://www.al-islam.org/ask/topics/22314/questions-about-Ayat-al-Kursi>)

Accusative in nouns - 1

We had covered in the past lessons, the following, which appears always on slide No. 5:

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 placing an **i'rab** (اعراب).

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.

In Lesson 22 of the Text, we will *inshā'Allah* discuss different reasons that result in *fatha* or *fathatayn* (*mansūb/accusative*) being placed on the last letter of a noun.

1. When the word لا indicates a total or absolute negation and precedes a common noun, then the *harakah* of last letter of the noun will change from *dammatayn* (which is default) to *fatha*. The best example is the *kalima* of *tawhid*: لا إِلَهَ إِلَّا اللَّهُ (3:37). Other examples are 2:32, 2:236, 2:256.

2. When a noun follows إلا (except) as an exception to a positive action: فَسَجُدُوا لِلَّهِ (2:34).

Accusative in nouns - 2

The exception in Arabic is known as **الْإِسْتِثْنَاءُ** . Other examples are Q 12:47 & 28:88

3. When **يَا** is followed by a possessive phrase, the first noun will be accusative. We often recite in ziyarat: **السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ** – Peace be with you, O Apostle of God. Similarly, we have these:

يَا أَهْلَ الْكِتَابِ، يَا أُوْلِي الْأَلْبَابِ، يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ، يَا أَبَا نَا، يَا ذَا الْقُرْنَيْنِ، يَا رَبَّنَا، يَا أَمِيرَ الْمُؤْمِنِينَ، يَا أَبَا عَبْدِ اللَّهِ.

The first 5 examples above (from right) are from the Quran. Discussion on ‘possessive phrase’ is covered in Lesson 12 of the Text. The particle **يَا** is known as **حَرْفُ النَّدَاءِ**, i.e., the particle for calling someone’s attention. Note that when **يَا** is followed by a simple noun, then the *i‘rāb* of the noun does not change and it remains nominative. For e.g., **يَا اللَّهُ، يَا آدَمُ، يَا إِبْرَاهِيمَ، يَا مَرْيَمَ، يَا صَالِحَ، يَا شُعَيْبَ**.

4. When nouns are preceded by **إِنَّ** (indeed, surely, verily), **أَنَّ** (that, verily), **لَكِنَّ** (but), or **لَعَلَّ** (maybe) then the noun will take accusative mark. Here are a few examples from the Quran:

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 2:173، إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ 12:5، إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ 33:56، أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 2:106، وَلَكِنَّ الْبِرَّ مَنْ آمَنَ 2:177، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ 2:243، وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ 2:251، وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ 2:272، لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا 33:63، لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِتُ بَعْدَ ذَلِكَ أَمْرًا 65:1.

Homework on Less 21 & 22

1, Besides the verses included on pages 62 & 63 in our Text and the verses we covered in the last homework, find 10 more verses from the Quran containing Interrogative pronouns (الاسماء الاستفهام).

2, Who is/are the questioners in those 10 verses?

3, Find three verses each from the Quran where:

- a) *I'rāb* of the noun has changed to kasrah (genitive) due to preposition
- b) *I'rāb* of the noun has changed to kasrah (genitive) due to muda ilayhi
- c) *I'rāb* of the noun has changed to fathah (accusative) because of being object of a verbal sentence.

The texts for the course

for past lessons go to <https://academyofislam.com/quran/quranic-arabic/>

Ali Quli Qarai	Hafiza Iffat Hasan	AbdulWahid Hamid
<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>



