

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## ALI 689: Level 4 (online)

In this ONLINE course via Zoom, we will *inshāAllah* cover the first 10 lessons on verb ( فعل ) in Unit 2 of the text *Quranic Language Made Easy* Hafiza Iffath Hasan. Students are encouraged to keep an English translation of the Holy Quran with parallel Arabic text during the class. The instructor will use *The Qur'an, With a Phrase-by-Phrase English Translation* by Ali Quli Qarai.

**Today is Tuesday Oct 1, 2024:** this is the fourth session of this course. We have two more sessions to go before we complete Level 4.

Video should be on: This is an interactive online course, and the participants are required to login through video.

Absence: Please email the instructor at [director@academyofislam.com](mailto:director@academyofislam.com) in advance if you are unable to attend due to some emergency.

Homework: All are encouraged to submit the class assignments on time.

Revision: Participants are advised to revise past lessons from <https://academyofislam.com/quran/quranic-arabic/>

Schedule: On Tuesday evenings from 8 – 9:15 pm. The virtual room will *inshāAllah* open at 7:55 pm



# Du'ā of the Holy Prophet ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.  
اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ،  
وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا أَعْطَيْتَ،  
وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ،  
سُبْحَانَكَ رَبَّ الْبَيْتِ.  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، وَأُؤْمِنُ بِكَ وَأَتَوَكَّلُ عَلَيْكَ،  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ يَا رَحِيمُ.  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

The Holy Prophet (s) used to recite this Du'ā in the Qunūt of salāt al-witr (*Tabajjud Salāt*, p 141-3; from *Al-Faqih*, 1:487)

# Du'ā of the Prophet ﷺ with translation

Translation	Text
O Allah: <i>(this applies to most sentence below)</i>	اللَّهُمَّ
Guide me with those You have guided	اهْدِنِي فِيمَنْ هَدَيْتَ
Heal me with those You have healed	وَعَافِنِي فِيمَنْ عَافَيْتَ
Care for me as You have cared for others	وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ
Bless me in what You have given	وَبَارِكْ لِي فِيمَا أَعْطَيْتَ
Protect me (from) the evil You have decreed	وَقِنِي شَرَّ مَا قَضَيْتَ
Indeed, You decree and not decreed upon	فَإِنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ
Glory be to You, Lord of the House	سُبْحَانَكَ رَبَّ الْبَيْتِ
I seek Your forgiveness and turn to You in repentance.	أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ
I believe in You and trust You	وَأُؤْمِنُ بِكَ وَأَتَوَكَّلُ عَلَيْكَ
And there is no power and no strength except with You, O Merciful.	وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ يَا رَحِيمُ

# I'rāb (إِعْرَاب) on singular nouns

*I'rāb* is the phenomenon of word declension in the Arabic language.

Declension refers to the change and variation in the form of a word, and through this change and variation, we understand the grammatical case of the word by which we get to know the function of the word in the sentence.

Notice how مُحَمَّدٌ & نُوحٌ change in these verses.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ وَنَادَىٰ نُوحٌ رَبَّهُ ۗ 3:144 قَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۗ 7:59 كَمَا  
أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ 4:163 وَأَمْنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ ۗ وَهُوَ الْحَقُّ ۗ 47:2

In 3:144 مُحَمَّدٌ has dammatayn because it is *mubtada'* (subject). In Q 11:45 نُوحٌ has *dammatayn* because he is subject (i.e. of the action) in the sentence. In Q 7:59 نُوحًا has fathatayn because here Nūh is the object – the one who sent by Allah to his community. In Q 4:163 نُوحٌ has kasratayn because it follows the preposition *إِلَىٰ*. Similarly, in 47:3, مُحَمَّدٍ has kasratayn because it is preceded by preposition *عَلَىٰ*. Grammatically, nouns with dammah or dammatayn are in nominative case; those with fathah & fathahtayn are in accusative case and those with kasrah or karahtayn are in genitive case. But this true only with singular nouns.

# I'rāb (إِعْرَاب) on sound dual & plural nouns

genitive due to *mudāf ilayhi*, m. sound pl (يُنَ) وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

genitive due to prep, m. sound pl. (يُنَ) النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ

accusative due to object, m. sound pl. (يُنَ) رَأَيْتَ الْمُنَافِقِينَ

accusative due to object, f. sound pl. (اتِ) خَلَقَ السَّمَاوَاتِ

genitive 'cause preceded by noun like prep, sound d. (يُنِ) تَحْتَ عَبْدَيْنِ

accusative because preceded by *inna*, sound pl. (يُنَ) إِنَّ الْمُبَدِّرِينَ

genitive due to *mudāf-ilayh*, sound d. (يِ) وَآتَاهُ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ

accusative due to *mudāf* after *yā nidā*, sound d. (يِ) يَا بَنِي إِسْرَائِيلَ

*fathah* on *آدَمَ* despite being *mudāf-ilayh* because it is *ghayr munsarif* (see p. 77 in the Text); ُ of dual and plural in the last two sentences have been dropped because they part of *mudāf* (see p. 71 of the Text).

# Revision: Unit 2, Lesson 1

**Verb:** is a word that indicates action by one or more persons (even jinns and animals) in the past, present or future tenses.

In Arabic a verb can be in the **past tense** (فِعْلٌ مَّاضِيٌّ), **present tense** (فِعْلٌ مُضَارِعٌ) and in **imperative** form (فِعْلٌ أَمْرٌ). There are no verbs in future tense. The **future** is understood by the context or by adding **س** and **سَوْفَ** to the present tense.

Examples:

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ 27:85 فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا 4:90 ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ 30:41 هُدًى لِلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ 2:3 خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ 2:7 اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ 2:15 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ 96:3 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ 111:3 وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ ﴿٤٠﴾ ثُمَّ يُجْزَأُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾ 53:41

**Note:** we have used color coding above to differentiate between different forms of verbs.

# Past tenses identified

A few verses from Surat al-Baqarah in which past tenses are highlighted.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ  
آمَنُوا وَمَا يُخَدَعُونَ إِلَّا أُنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا  
وَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا  
نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ  
آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا  
يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ  
إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾  
أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَتِ بِتِجَارَتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ وَلَوْ  
شَاءَ اللَّهُ لَـذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَا أَيُّهَا النَّاسُ  
اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَ كُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ  
الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَـأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۗ  
فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

Note: We have separated و and ف preceding the verbs and pronouns attached to them, and then highlighted the verbs alone.

# More information on verb (فِعْل)

Many verbs in Arabic are formed of three consonants, i.e., they are tri-lettered verbs. The first and the last letter carry fathah but the middle letter can have either dammah, fathah or kasrah *inshā'Allah* over time through practice and efforts you will learn the correct *harakah* of the middle letter. Here are few examples:

meaning	kasrah	fatha	dammah
To know	عَلِمَ	دَرَسَ	كَرَّمَ
To follow	تَبِعَ	ضَرَبَ	بَصُرَ
To reckon	حَسِبَ	جَعَلَ	عَظَّمَ
To hear	سَمِعَ	جَمَعَ	كَبُرَ
To lose	خَسِرَ	خَرَجَ	قَرُبَ
To accept	قَبِلَ	خَلَفَ	طَهَّرَ   طَهَّرَ
To be noble	حَفِظَ	خَلَقَ	شَرَفَ



# Feedback on the homework

For session 3, unfortunately, only 3 students from a total of 14 submitted the homework.

*Alhamdu lillāh*, all of them answered the questions correctly and wrote with their hands instead of typing. This is a good progress.

We would like to see active participation of all students to make these courses a success.

Please provide suggestions what should we do?

- Doing exercises as part of homework has assisted in understanding the lessons better
- Students have developed the good habit of writing the words in legible Arabic script.
- A few students would like to submit the homework on Sunday
- Besides submitting the homework, the students prefer that we ask each of them to present the exercises in the class.

# 3-lettered past tense verb تَرَكَ

This type of 3-lettered verb with *fathah* sign on the middle letter are the majority. تَرَكَ = *to leave, omit, abandon, refrain, desist, give up*. It occurs 43 times in the Quran in different forms. A few Quranic references: 4:12, 12:17, 37:78, 62:9, 75:36, 11:12 and 37:36.

Plural جَمْع	Dual مُثَنَّى	Singular مُفْرَد	Person & gender
تَرَكُوا	تَرَكَآ	تَرَكَ	الْعَائِبِ الْمَذَكَّرِ
they all m left	they 2 m left	he, it left	3 <sup>rd</sup> p mas.
تَرَكَنَّ	تَرَكَنَا	تَرَكَتْ	الْعَائِبِ الْمَوْثَّاتِ
they all f left	they 2 f left	she, it left	3 <sup>rd</sup> p. fem.
تَرَكَتُمْ	تَرَكَتُمَا	تَرَكَتَ	الْحَاضِرِ الْمَذَكَّرِ
you all m left	you 2 m left	you m left	2 <sup>nd</sup> p. mas.
تَرَكَتُنَّ	تَرَكَتُمَا	تَرَكَتِ	الْحَاضِرِ الْمَوْثَّاتِ
you all f left	you 2 f left	you f left	2 <sup>nd</sup> p. fem.
تَرَكَنَا	تَرَكَنَا	تَرَكَتُ	الْمُتَكَلِّمِ الْمَذَكَّرِ - الْمَوْثَّاتِ
we all left	we 2 left	I left	1 <sup>st</sup> p. m. & f.

# 3-lettered past tense verb عِلِمَ

This type of 3-lettered verbs with *kasrah* in the middle letter can be seen often. The word عِلِمَ = to know, become acquainted with, perceive, understand. It occurs in different forms 854 times in the Quran. E.g., 48:27, 5:116, 9:101, etc.

Plural جَمْع	Dual مُثْنَى	Singular مُفْرَد	Person & gender
عَلِمُوا	عَلِمَا	عَلِمَ	الْعَائِبُ الْمَذَكَّرُ
they (all m) knew	they (2m) knew	he, it knew	3 <sup>rd</sup> p mas.
عَلِمْنَ	عَلِمَتَا	عَلِمَتْ	الْعَائِبُ الْمَوْثَّثُ
they (all f) knew	they (2f) knew	she, it knew	3 <sup>rd</sup> p. fem.
عَلِمْتُمْ	عَلِمْتُمَا	عَلِمْتَ	الْحَاضِرُ الْمَذَكَّرُ
you all m knew	you 2m knew	you m knew	2 <sup>nd</sup> p. mas.
عَلِمْتُنَّ	عَلِمْتُمَا	عَلِمْتِ	الْحَاضِرُ الْمَوْثَّثُ
you all f knew	you 2f knew	you f. knew	2 <sup>nd</sup> p. fem.
عَلِمْنَا	عَلِمْنَا	عَلِمْتُ	الْمُتَكَلِّمُ الْمَذَكَّرُ - الْمَوْثَّثُ
we all knew	we two knew	I knew	1 <sup>st</sup> p. m. & f.

# قَرُبَ 3-lettered past tense verb

This type of 3-lettered verbs with a *dammah* on the middle are rarely found in Arabic. The word قَرُبَ = to get close, to be near to, to approach, to offer. In different forms, it appears 96 times in the Quran; e.g. 21:97, 54:1, 96:19, etc.

Plural جَمْع	Dual مُثَنَّى	Singular مُفْرَد	Person & gender
قَرُبُوا	قَرُبَا	قَرُبَ	الغائبُ المُدَّكَّر
they all m neared	they 2 m neared	he, it neared	3 <sup>rd</sup> p mas.
قَرُبْنَ	قَرُبَتَا	قَرُبَتْ	الغائبُ المُؤنَّث
they all f neared	they 2 f neared	she, it neared	3 <sup>rd</sup> p. fem.
قَرُبْتُمْ	قَرُبْتُمَا	قَرُبْتَ	الحاضرُ المُدَّكَّر
you all m neared	you 2 m neared	you m neared	2 <sup>nd</sup> p. mas.
قَرُبْتِنَّ	قَرُبْتِنمَا	قَرُبْتِ	الحاضرُ المُؤنَّث
you all f neared	you 2 f neared	you f neared	2 <sup>nd</sup> p. fem.
قَرُبْنَا	قَرُبْنَا	قَرُبْتُ	المتكلمُ المُدَّكَّر - المُؤنَّث
we all neared	we 2 neared	I neared	1 <sup>st</sup> p. m. & f.

# Unit 2 Lesson 2: Present & future tenses

Initially we will learn forming **الفِعْلُ الْمُضَارِعُ** (present and future tenses) from a three-lettered root in **الفِعْلُ الْمَاضِي** (past tense).

We need a good Arabic to English dictionary to know the *harakah* (vowel sign) which the second root will take when we change it to *al-mudāri'*. We suggest that all of us should buy *Arabic-English Dictionary: The Hans Wehr Dictionary of Modern Written Arabic*, edited by J M Cowan.

The signs of *mudari'* will be represented by *prefixes* indicating the form and gender in the following four letters: ن، ي، ت، أ. They will also have *suffixes* indicating dual or plural made up of ان، وُن، نَ.

# Present tense table for يَكْتُبُ

The root in the past tense of يَكْتُبُ is كَتَبَ = *to write, decree, pen, note down, inscribe, record, register*. Check the dictionary to get the vowel sign of the second root in present tense. كَتَبَ in different form occurs 319 times in the Quran. A few Quranic references are: 6:12, 52:41, 3:53, 2:183, 25:5, 2:282 and 82:11.

Plural جَمْع	Dual مُتَعَدٍ	Singular مُفْرَد	Person & gender
يَكْتُبُونَ	يَكْتُبَانِ	يَكْتُبُ	الْعَائِبُ الْمَذَكَّرُ
they all m write	they 2 m write	he, it writes	3 <sup>rd</sup> p mas.
يَكْتُبْنَ	تَكْتُبَانِ	تَكْتُبُ	الْعَائِبُ الْمَوْثَّاتُ
they all f write	they 2 f write	she, it writes	3 <sup>rd</sup> p. fem.
تَكْتُبُونَ	تَكْتُبَانِ	تَكْتُبُ	الْحَاضِرُ الْمَذَكَّرُ
you all m write	you 2 m write	you m write	2 <sup>nd</sup> p. mas.
تَكْتُبْنَ	تَكْتُبَانِ	تَكْتُبِينَ	الْحَاضِرُ الْمَوْثَّاتُ
you all f write	you 2 f write	you f write	2 <sup>nd</sup> p. fem.
نَكْتُبُ	نَكْتُبُ	أَكْتُبُ	الْمُتَكَلِّمُ الْمَذَكَّرُ - الْمَوْثَّاتُ
we all write	we 2 write	I write	1 <sup>st</sup> p. m. & f.

# Present tense table for يَسْمَعُ

The root in the past tense of يَسْمَعُ is سَمِعَ = *to hear, to listen, to learn about (by listening)*. Check the dictionary to get the vowel sign of the second root in present tense. سَمِعَ in different form occurs 185 times in the Quran. A few Quranic references are: 4:46, 10:67, 10:42, 35:22 & 8:23.

Plural جَمْع	Dual مثنَى	Singular مُفْرَد	Person & gender
يَسْمَعُونَ	يَسْمَعَانِ	يَسْمَعُ	الْعَائِبُ الْمَذْكَرُ
they all m hear	they 2 m hear	he, it hears	3 <sup>rd</sup> p. mas.
يَسْمَعْنَ	تَسْمَعَانِ	تَسْمَعُ	الْعَائِبُ الْمَوْثُوثُ
they all f hear	they 2 f hear	she, it hears	3 <sup>rd</sup> p. fem.
تَسْمَعُونَ	تَسْمَعَانِ	تَسْمَعُ	الْحَاضِرُ الْمَذْكَرُ
you all m hear	you 2 m hear	you m hear	2 <sup>nd</sup> p. mas.
تَسْمَعْنَ	تَسْمَعَانِ	تَسْمَعِينَ	الْحَاضِرُ الْمَوْثُوثُ
you all f hear	you 2 f hear	you f hear	2 <sup>nd</sup> p. fem.
نَسْمَعُ	نَسْمَعُ	أَسْمَعُ	الْمُتَكَلِّمُ الْمَذْكَرُ - الْمَوْثُوثُ
we all hear	we 2 hear	I hear	1 <sup>st</sup> p. m. & f.

# Present tense table for يَكْسِبُ

The root in the past tense of يَكْسِبُ is كَسَبَ = *to earn, to gain, to acquire, to win.*

Check the dictionary to get the vowel sign of the second root in present tense.

كَسَبَ in different form occurs 67 times in the Quran in different forms. A few

Quranic references are: 111:2, 2:281, 35:45, 2:286, 10:8, 7:39 & 24:11.

Plural جَمْع	Dual مثنَى	Singular مُفْرَد	Person & gender
يَكْسِبُونَ	يَكْسِبَانِ	يَكْسِبُ	الْعَائِبُ الْمَذَكَّرُ
they all m earn	they 2 m earn	he, it earns	3 <sup>rd</sup> p mas.
يَكْسِبْنَ	تَكْسِبَانِ	تَكْسِبُ	الْعَائِبُ الْمَوْثَّثُ
they all f earn	they 2 f earn	she, it earns	3 <sup>rd</sup> p. fem.
تَكْسِبُونَ	تَكْسِبَانِ	تَكْسِبُ	الْحَاضِرُ الْمَذَكَّرُ
you all m earn	you 2 m earn	you m earn	2 <sup>nd</sup> p. mas.
تَكْسِبْنَ	تَكْسِبَانِ	تَكْسِبِينَ	الْحَاضِرُ الْمَوْثَّثُ
you all f earn	you 2 f earn	you f earn	2 <sup>nd</sup> p. fem.
نَكْسِبُ	نَكْسِبُ	أَكْسِبُ	الْمُتَكَلِّمُ الْمَذَكَّرُ - الْمَوْثَّثُ
we all earn	we 2 earn	I earn	1 <sup>st</sup> p. m. & f.



# Homework for the week

Thank you for your feedback how we can increase student participation for weekly homework. We noted these on slide # 9.

When discussing the conjugation of the verbs كَتَبَ، سَمِعَ، كَسَبَ into present and future tenses in the previous three slides, we have given references to the following Quranic verses:

كَتَبَ 6:12, 52:41, 3:53, 2:183, 25:5, 2:282 and 82:11

سَمِعَ 4:46, 10:67, 10:42, 35:22 & 8:23, and

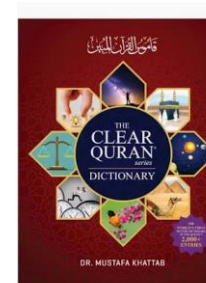
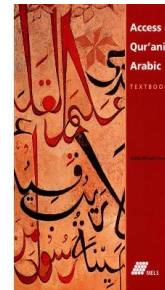
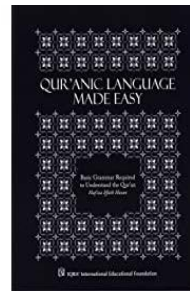
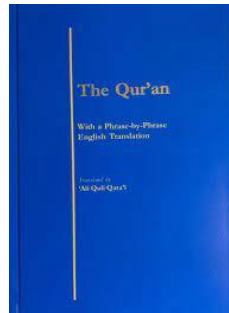
كَسَبَ 111:2, 2:281, 35:45, 2:286, 10:8, 7:39 & 24:11.

- 1) Get the the Arabic text of these verses the Holy Quran from any website.
- 2) Identify the past and present tenses in these verses with their meanings.
- 3) Conjugate in a Table form like what is covered on pp. 87 & 94 any one verb in past tense and one in present tense.

# The texts for the course

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

Ali Quli Qarai	Hafiza Iffat Hasan	AbdulWahid Hamid	Dr Mustafa Khattab
<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>The Clear Quran Dictionary</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.

# Please revise when possible

*Inshā'Allah*, you will find some time during the week.

Please **revise** during the break by visiting our website at

[www.AcademyofIslam.com/quran/quranic-Arabic/](http://www.AcademyofIslam.com/quran/quranic-Arabic/)

Also, another instructor has also posted her lessons online.

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

Those interested in studying Unit 2 on their own about verbs can download the first nine lessons from

<https://academyofislam.com/ali-658/>