

ALI 694: Quranic Arabic Level 5, Session 3

Du'ā after Quran tilāwah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ * اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ
اَللّٰهُمَّ اِنِّیْ قَدْ قَرَأْتُ مَا قَضَيْتَ مِنْ كِتَابِكَ
الَّذِیْ اَنْزَلْتَهُ عَلٰی نَبِیِّكَ الصّٰدِقِ - صَلِّی اللّٰهُ عَلَیْهِ وَاٰلِهِ
فَلَکَ الْحَمْدُ رَبَّنَا، اَللّٰهُمَّ اجْعَلْنِیْ مِمَّنْ یُحِلُّ حَلَالَهُ وَاُحْرَمُ حَرَامَهُ
وِیُؤْمِنُ بِمُحْکَمِهِ وَاُتَشَابَهُ، وَاَجْعَلْهُ لِیْ اُنْسًا فِیْ قَبْرِیْ
وَاُنْسًا فِیْ حَشْرِیْ، وَاَجْعَلْنِیْ مِمَّنْ تُرْقِیْهِ بِکُلِّ آیَةٍ قَرَأَهَا
دَرَجَةً فِیْ اَعْلَا عِلِّیْنَ، اٰمِیْنُ رَبَّ الْعَالَمِیْنَ

Simple rules on using verbs

Bismillāh. When the subject (doer of the action) is a noun following a verb, then the verb may be in singular form even if the subject is singular, dual or plural. However, the gender of the noun will impact the verb.

plural	dual	single	subject
فَعَلَ الْمُسْلِمُونَ	فَعَلَ الْمُسْلِمَانِ	فَعَلَ الْمُسْلِمُ	masculine
فَعَلَتِ الْمُسْلِمَاتُ	فَعَلَتِ الْمُسْلِمَتَانِ	فَعَلَتِ الْمُسْلِمَةُ	Feminine

It is common in Arabic to begin a sentence with a verb. Sentences which begin with a verb are called **verbal sentences**.

The verbs بَلَّغْنَ and بَلَّغْنَا (from the previous table) have a slight difference in pronunciation – the former has a short vowel and the later, a long vowel. However, they have different meanings. بَلَّغْنَ is used for third person feminine plural and بَلَّغْنَا is used for first person dual and plural for both genders.

قَدْ، لَقَدْ Use of verb عَلِمَ and particles

Did you know that in the Quran عَلِمَ appears 854 times in 77 derivatives;

467 times in Makki verses and 387 times in Madani verses?

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ 2:187 لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ 21:65 عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ
وَأَخَّرَتْ 82:5 قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ 12:89 قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ
سُوءٍ 12:51 وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ 2:102 قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ 2:30
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ 5:116 وَلَا تَلْبَسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ 2:42
قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ 6:33 أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ 2:77 وَأَعْلَمُ أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ 2:260

Note that words قَدْ and لَقَدْ often precede a past tense verb for emphasizing.

They mean ‘indeed’ or ‘certainly.’ Here are two more examples:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ 33:21، وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا 36:62 أَفَلَمْ تَكُونُوا تَعْقِلُونَ 36:62

Conjugation of a verb in present tense (الفِعْلُ الْمُضَارِعُ)

Bismillāh. The root verb ‘- l - m (علم), i.e., ‘to know’, together with its derivatives, occurs no fewer than 856 times in the Quran. Franz Rosenthal correctly observes that ‘ilm is one of those concepts that have dominated Islam and given Muslim civilization its distinctive shape and complexion (Reza Shah-Kazemi, *Spiritual Quest*, p. 108). Notice the similarities highlighted by color codes.

Plural	Dual	Singular	Person & Gender
يَعْلَمُونَ They (men) know	يَعْلَمَانِ They both know	يَعْلَمُ He knows	3 rd masculine
يَعْلَمْنَ They (women) know	تَعْلَمَانِ They both know	تَعْلَمُ She knows	3 rd feminine
تَعْلَمُونَ You men know	تَعْلَمَانِ You both men know	تَعْلَمُ You male know	2 nd masculine
تَعْلَمْنَ You women know	تَعْلَمَانِ You both women know	تَعْلَمِينَ You woman know	2 nd feminine
نَعْلَمُ We (all) know	نَعْلَمُ We (all) know	أَعْلَمُ I know	First masculine & feminine

Unit 2, Lesson 2, Exercise on page 97

Bismillāh. Conjugate these verbs (Table on p 97) in present/future tenses.

يَقْتُلُ، يَبْلُغُ، يَكْسِبُ، يَرْكَبُ، يَظْلِمُ، يَخْرُجُ، يَلْعَنُ، يَسْمَعُ، يَدْخُلُ

جمع	مثنى	مفرد	Qty/Person
		يَكْسِبُ	الغائب المذكر
			الغائب المؤنث
		تَكْسِبُ	الحاضر المذكر
		تَكْسِبِينَ	الحاضر المؤنث
			المتكلم

Go through the verses found pp 98 & 99 and understand the present tenses.