

# ALI 694: Quranic Arabic Level 5, Session 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In this ONLINE course via Zoom, we will inshāAllah cover more lessons on verbs in Unit 2 of *Quranic Language Made Easy* by 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.

Eligibility: Any Muslim 16 years and over who can recite the Holy Quran and has attended Quranic Arabic classes with any institution can register.

-This is an interactive online course, and you are requested to login through video.

- Attending all sessions on time is essential.

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

- You are encouraged to email your homework, when assigned.

- Past lessons can be revised from <https://academyofislam.com/quran/quranic-arabic/> Instructor: Sh Hasanayn Kassamali.

Today: Session 6, Tuesday Dec 3, 2024

Remaining: Two Tuesdays Dec 10 & 17, 2024, from 7:45 – 9:00 pm; NY/Toronto timings.

# Du'ā after Quran tilāwah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اللَّهُمَّ إِنِّي قَدْ قَرَأْتُ مَا قَضَيْتَ مِنْ كِتَابِكَ

الَّذِي أَنْزَلْتَهُ عَلَى نَبِيِّكَ الصَّادِقِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فَلَكَ الْحَمْدُ رَبَّنَا، اللَّهُمَّ اجْعَلْنِي مِمَّنْ يُحِلُّ حَلَالَهُ وَ يُحَرِّمُ حَرَامَهُ

وَيُؤْمِنُ بِمُحْكَمِهِ وَمُتَشَابِهِهِ، وَاجْعَلْهُ لِي أُنْسًا فِي قَبْرِي

وَأُنْسًا فِي حَشْرِي، وَاجْعَلْنِي مِمَّنْ تُرْقِيهِ بِكُلِّ آيَةٍ قَرَأَهَا

دَرَجَةً فِي أَعْلَى عِلِّيِّينَ، آمِينَ رَبَّ الْعَالَمِينَ

# Du‘ā of Imam al-Sadiq عليه السلام after tilāwah

Translation	Text
O Allah, I have recited what You have decreed from Your Book	اللَّهُمَّ إِنِّي قَدْ قَرَأْتُ مَا قَضَيْتَ مِنْ كِتَابِكَ
That which You sent down to Your Prophet, the Truthful <small>صلى الله عليه وآله وسلم</small>	الَّذِي أَنْزَلْتَهُ عَلَى نَبِيِّكَ الصَّادِقِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
So, to You belongs all praises my Lord	فَلَكَ الْحَمْدُ رَبَّنَا
O Allah, make me from those who enforce its obligations, and disallow its forbidden acts	اللَّهُمَّ اجْعَلْنِي مِمَّنْ يُحِلُّ حَلَالَهُ وَيُحْرِمُ حَرَامَهُ
Believe in its clear and ambiguous verses	وَيُؤْمِنُ بِمُحْكَمِهِ وَمُتَشَابِهِهِ
And make it a companion for me in my grave and a companion in my rising	وَاجْعَلْهُ لِي أُنْسًا فِي قَبْرِي وَأُنْسًا فِي حَشْرِي
And make me among those who rise, For every verse recited, a rank in Heaven	وَاجْعَلْنِي مِمَّنْ تُرْقِيهِ بِكُلِّ آيَةٍ قَرَأَهَا، دَرَجَةً فِي أَعْلَى عِلِّيِّينَ
<i>Āmin</i> , Lord of the Worlds.	أَمِينَ رَبِّ الْعَالَمِينَ

# Conjugation of فَتَحَ in present & future tenses

Let us conjugate the verbs دَخَلَ وَ جَمَعَ in مُضَارِع tense with meaning.

Plural جَمْع	Dual مُتَنِي	Singular مُفْرَد	Person & gender
يَفْتَحُونَ	يَفْتَحَانِ	يَفْتَحُ	الْعَائِبُ الْمَذَكَّرُ
they all m open	they 2 m open	he, it opens	3 <sup>rd</sup> p mas.
يَفْتَحْنَ	تَفْتَحَانِ	تَفْتَحُ	الْعَائِبُ الْمَوْثَّثُ
they all f open	they 2 f open	she, it opens	3 <sup>rd</sup> p. fem.
تَفْتَحُونَ	تَفْتَحَانِ	تَفْتَحُ	الْحَاضِرُ الْمَذَكَّرُ
you all m open	you 2 m open	you m open	2 <sup>nd</sup> p. mas.
تَفْتَحْنَ	تَفْتَحَانِ	تَفْتَحِينَ	الْحَاضِرُ الْمَوْثَّثُ
you all f open	you 2 f open	you f open	2 <sup>nd</sup> p. fem.
نَفْتَحُ	نَفْتَحُ	أَفْتَحُ	الْمُتَكَلِّمُ الْمَذَكَّرُ - الْمَوْثَّثُ
we all open	we 2 open	I open	1 <sup>st</sup> p. m. & f.

# Imperative verbs in Arabic

Know that there are three types of imperative verbs in Arabic.

1, imperative verbs for second person, (see Unit 2, Les 3). In the three-lettered consonants *hamzatul wasl* is prefixed in lieu of the letters (ي، ت، أ، ن) for present/future tenses.

- *Hamzatul wasl* carries either *kasrah* or *dammah*. It **never** carries *fathah*. If the second root has fathah or kasrah, then the hamzah of imperative will carry kasrah; if it has dammah, then hamzah will carry dammah.
- The hamzah will be silent if preceded by letter with vowel sign.

*Alhamdu lillāh*, we have covered this in the last 3 sessions.

2, imperative verbs for third and first person, (see Unit 2, Les 4). ِ is prefixed in lieu of the letters (ي، ت، أ، ن) for present/future tenses.

3, imperative of prohibition, (Unit 2, Lesson 5). The word ْ is placed before the present/future tense.

In all three types of imperative, the last root takes *sukūn*. For the dual and plural (except for fem plural), the absence of ُ indicates the sukūn of imperative verb.

# Unit 2, Lesson 4: imperative II

In this lesson we will cover the imperative for the 3<sup>rd</sup> and 1<sup>st</sup> persons. Here is the table for كَتَبَ .

Plural	Dual	Singular	Number/person
لِيَكْتُبُوا	لِيَكْتُبَا	لِيَكْتُبْ	الْعَائِبِ الْمَذَكَّرِ
They all m should write	They 2 m should write	He should write	3 <sup>rd</sup> p mas.
لِيَكْتُبْنَ	لَتَكْتُبَا	لَتَكْتُبْ	الْعَائِبِ الْمَوْثَّاتِ
They all f should write	They 2 f should write	She should write	3 <sup>rd</sup> person fem.
لَنَكْتُبْ	لِنَكْتُبْ	لَأَكْتُبْ	الْمُتَكَلِّمِ الْمَذَكَّرِ - الْمَوْثَّاتِ
We all should write	We 2 should write	I should write	1 <sup>st</sup> p. m. & f.

Together let us identify the imperative verbs in the 7 verses found on p. 105 of our Textbook.

## Lessons 4: steps to imperative verbs in masculine

*Bismillāh.* 1) We prefix the letter ل to the 3<sup>rd</sup> & 1<sup>st</sup> of the مُضَارِع verb. 2) the last letter in the 3<sup>rd</sup> person singular and in 1<sup>st</sup> person singular & plural takes sukūn. 3) in the 3<sup>rd</sup> person dual and plural in masculine ِ and ُ is dropped in the imperative form. Study the Table on p 104 of the Text.

يَكْتُبُ in the 3<sup>rd</sup> person becomes لِيَكْتُبْ for masculine singular.

يَكْتُبَانِ in the 3<sup>rd</sup> person becomes لِيَكْتُبَا for masculine dual.

يَكْتُبُونَ in the 3<sup>rd</sup> person becomes لِيَكْتُبُوا for masculine plural.

اَكْتُبْ in the 1<sup>st</sup> person becomes لَاكْتُبْ for masculine singular.

نَكْتُبْ in the 1<sup>st</sup> person becomes لِنَكْتُبْ for masculine dual and plural.

## Lessons 4: steps to imperative verbs in feminine

*Bismillāh.* 1) We prefix the letter ِ to the 3<sup>rd</sup> & 1<sup>st</sup> of the مُضَارِع verb. 2) the last letter in the third person singular and in 1<sup>st</sup> person singular & plural takes sukūn. 3) In the 3<sup>rd</sup> person dual ِ is dropped. 4) In the 3<sup>rd</sup> person plural ِ remains unchanged. Study the Table on p 104 of the Text.

تَكْتُبُ in the 3<sup>rd</sup> person becomes لَتَكْتُبِ for feminine singular.

تَكْتُبَانِ in the 3<sup>rd</sup> person becomes لَتَكْتُبَا for feminine dual.

يَكْتُبْنَ in the 3<sup>rd</sup> person becomes لِيَكْتُبْنَ for feminine plural.

أَكْتُبُ in the 1<sup>st</sup> person becomes لِأَكْتُبِ for feminine singular.

نَكْتُبُ in the 1<sup>st</sup> person becomes لِنَكْتُبِ for feminine dual and plural.



## Combined table on present tense & imperative

*Bismillāh.* Forming imperative verbs by prefixing the letter ل to the present tense. Here below is the conjugation in present tense of verb سَمِعَ along with imperative verbs derived from the present tense.

Plural imperative	Plural present	Dual imperative	Dual present	Singular imperative	Singular present	Person & Gender
لِيَسْمَعُوا	يَسْمَعُونَ	لِيَسْمَعَا	يَسْمَعَانِ	لِيَسْمَعْ	يَسْمَعُ	3 <sup>rd</sup> masculine
All men should hear	They all (men) hear	Both men should hear	Both men hear	He should hear	He hears	
لِيَسْمَعْنَ	يَسْمَعْنَ	لَتَسْمَعَا	تَسْمَعَانِ	لَتَسْمَعْ	تَسْمَعُ	3 <sup>rd</sup> feminine
Female should listen	They (women) all hear	Both women should hear	Both female hear	She should hear	She hears	
لِنَسْمَعْ	نَسْمَعُ	لِنَسْمَعْ	نَسْمَعُ	لِأَسْمَعْ	أَسْمَعُ	First masculine & feminine
We should hear	We (all) hear	We two should hear	We two hear	I should hear	I hear	

## More about verbs from *Access to Qur'anic Arabic*

*Bismillāh*. The root letters of an Arabic word are sometimes called **radicals**. The root word is sometimes referred to simply as **the root**. New words grow like a tree from the root words. Letters are added to the root and vowels and signs are added or changed to form new words. From the root خَلَقَ we have خَالِقٌ, خَلَّاقٌ and إِخْتِلَاقٌ. Note that letter *alif* has been added between the root in إِخْتِلَاقٌ, *shaddah* and *alif* has been added between the root in خَلَّاقٌ and *hamzah*, *tā* and *alif* has been added to the root in إِخْتِلَاقٌ. These 11 letters are added to the root word to derive other words:

أ ت ة س ل م ن ه و ي

The word سَأَلْتُمُونِيهَا meaning *you asked me about them* contains additional 7 letters to the root سَأَلَ- means ‘to ask.’ Similarly, the words أُنذَرْتَهُمْ meaning *you warn them* has 5 additional letters to the root نَذَرَ- means ‘to warn.’

## Lesson 5: Prohibition verb (النَّهْيُ الْفِعْلِي)

*Bismillāh.* We often command others, especially our children, not to do certain things. In Arabic, this is done by adding the word لا before a present tense. The *i'rab* of the present tense will change to *sukūn* in most cases or lose the last *ū* in some cases.

Plural	Dual	Singular	Person & Gender
لايَخْرُجُوا They (men) shouldn't exit/emerge	لايَخْرُجَا Two men shouldn't exit/emerge	لايَخْرُجُ He shouldn't exit/emerge	3 <sup>rd</sup> masculine
لايَخْرُجْنَ They (women) shouldn't exit/emerge	لاتَخْرُجَا Two shouldn't women exit/emerge	لاتَخْرُجُ She shouldn't exit/emerge	3 <sup>rd</sup> feminine
لاتَخْرُجُوا You (all) men shouldn't exit/emerge	لاتَخْرُجَا You two male shouldn't exit/emerge	لاتَخْرُجُ You (male) shouldn't exit/emerge	2 <sup>nd</sup> masculine
لاتَخْرُجْنَ You all (female) shouldn't exit/emerge	لاتَخْرُجَا You two (female) shouldn't exit/emerge	لاتَخْرُجِي You (female) shouldn't exit	2 <sup>nd</sup> feminine
لاأَخْرُجُ We shouldn't exit		لاأَخْرُجُ I shouldn't exit	First masculine & feminine

# Imperatives in the longest verse

**2:282** *O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.*

# Imperatives in the longest verse

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُبَ بَيْنَكُمْ  
كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ  
الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ  
الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ  
وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ  
تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ  
الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ  
أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً  
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا  
يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ  
اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ