



ALI 695: Quranic Arabic Level 6



In this ONLINE course via Zoom, we will cover a few Lessons on verbs (**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.

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 the participants are required to login through video.
- Attending all sessions on time is essential.
- Please email the instructor at director@academyofislam.com in advance if you are unable to attend due to some emergency.
- Class assignments and homework should be emailed to the instructor on time.
- Past lessons can be revised from <https://academyofislam.com/quran/quranic-arabic/>

Instructor: Sh Hasanayn Kassamali. **Fees:** \$40.00; College & Uni students free
Today: 28 Jan 2025: This is the second session. Three more sessions to go.

Du‘ā before the class

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ، وَيَعْلَمُ ضَمِيرَ الصَّامِتِينَ
لِكُلِّ مَسْأَلَةٍ مِنْكَ سَمِعَ حَاضِرٌ وَجَوَابٌ عَتِيدٌ
اللَّهُمَّ وَمَوَاعِيدُكَ الصَّادِقَةَ، وَأَيَادِيكَ الْفَاضِلَةَ، وَرَحْمَتِكَ الْوَاسِعَةَ
فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.
وَأَنْ تَقْضِيَ حَوَائِجِي لِلدُّنْيَا وَالْآخِرَةِ. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

Bismillāh. Salawāt. O One who possesses the needs of the questioners and knows [what is in the] hearts of those who remain silent! Every wish asked of You is heard readily and provided with an answer.

O Allah! Your promises are true, and Your giving is generous and Your mercy is wide!

So, I ask You to bless Muhammad and the family of Muhammad Fulfill my desires of this world and of the Hereafter Surely You have power over all things. Salawāt.

Quran 2: 183

Bismillāh. Most speakers begin Ramadan lectures with this Āyat

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

Q 2:183 *O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, that you may become righteous.*

Let us identify items we have covered in Quranic Arabic:

- 1, يَا is known as *harf al-nida* (see p. 65 in the Text)
- 2, الَّذِينَ is plural of the relative pronoun الَّذِي (p. 59)
- 3, آمَنُوا is masculine plural of verb آمَنَ in third person. It means to have faith and appears 810 time in diff forms in the Quran.
- 4, كُتِبَ is passive verb of كَتَبَ. We will iA cover in Unit 2, Les 13.
- 5, there are three prepositions: عَلَى، مِنْ، عَلَيْكُمْ. عَلَيْكُمْ is attached to 3rd person masc. pl. pronoun كُمْ addressing the believers (الَّذِينَ آمَنُوا)
- 6, because of prep. مِنْ the noun قَبْلُ takes kasra to become genitive.

Quran 2:184

Bismillāh. A few rules about fasting:

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ
تَصُومُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

Q 2: 184 *For a specified number of days. But whoever among you is sick, or on a journey, then a number of other days. For those who are able: a ransom of feeding a needy person. But whoever volunteers goodness, it is better for him. But to fast is best for you, if you only knew.*

Let us identify items we have covered in Quranic Arabic:

1, أَيَّامًا is plural of يَوْمٌ ; مَّعْدُودَاتٍ is plural مَعْدُودَةٌ means “a few, little”. It is genitive because it is *mudāf ilayhi* of أَيَّامًا. (Unit 1, Les 12).

2, فَمَنْ is made up particles فَ and مَنْ. It appears twice in this verse.

The particle فَ is a **conjugation** meaning *so, then, thus*, etc. مَنْ means *who, the one who, whoever*, it appears 861 times in the Quran.

Quranic Arabic rules

Bismillāh. Quranic Arabic items in verse 2: 184 (continued)

3, كَانَ is verb meaning ‘to be, was/were, is/are, will be’. In its various forms, it appears 1,358 times in the Quran.

4, مِنْكُمْ is formed from prep مِنْ and pronoun كُمْ .

5, many prepositions appear in this verse and the effect of making genitive the nouns that follow them. (see the slide on Homework)

6, أُخْرٌ means is pl. of آخِرٌ meaning ‘another, one more.’

7, يُطِيقُونَهُ means can fast with extreme difficulty. Due to old & chronic disease. 8, فِدْيَةٌ means ‘redemption, ransom’.

9, تَطَوَّعَ is verb meaning to do voluntarily or willingly.

10, تَصُومُوا is verb in 3rd person masculine past tense of صَامَ meaning to fast or abstain from food, drink, etc.

Quran 2:185

Bismillāh. Discussion Ramadan, Quran and Fasting.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ
وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Q 2:185 Ramadan is the month in which the Quran was revealed. Guidance for humanity, and clear portents of guidance, and the Criterion. Whoever of you witnesses the month, shall fast it. But whoever is sick, or on a journey, then a number of other days. God desires ease for you, and does not desire hardship for you, that you may complete the number, and celebrate God for having guided you, so that you may be thankful.

Quranic Arabic rules

Bismillāh. Some Quranic Arabic rules in Q 2:185

1, the phrase شَهْرُ رَمَضَانَ i.e. the month of Ramadan, is mudāf and mudāf ilayhi (Les 12). However, the word Ramadan is among those nouns which are partly changeable (*ghayr munsarif*); see p. 77 in the Text.

2, أَنْزَلَ i.e., “it was sent down” is passive verb of أَنْزَلَ, like كُتِبَ in Q 2:183.

3, فِيهِ is preposition attached to a pronoun, meaning “in the month of Ramadan.”

4, الْقُرْآنُ is in nominative form because it is subject of passive verb أَنْزَلَ

5, لِلنَّاسِ وَبَيِّنَاتٍ both *nās* and *bayyināt* are in genitive form because of preposition لِ.

6, the same is the case with the phrase مِّنَ الْهُدَىٰ وَالْفُرْقَانِ except that the noun الْهُدَىٰ is from *ghayr munsarif*. Here the preposition is مِّنَ . Why is there a shaddah on *mīm* & fatha on *nūn*?

7, In شَهِدَ مِنْكُمُ الشَّهْرَ *shahida* is a verb, *minkum* is the subject and *al-shahra* is object.

8, In the word فَلْيَصُمْهُ, *fa* is conjugation followed by imperative verb لِيَصُمْهُ, (p. 105)9,

The phrase يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ is an assurance from Allah ﷻ to His servants that fasting was never prescribed to impose difficulty. Holy Prophet ﷺ said : *If people understood what good there was in the month of Ramadan, they would have liked that it last for a year.*

Conjugation of verb نَصَرَ in past tense

Can you say this from memory? Now conjugate using any Arabic verb

Plural جَمْع	Dual مُثَنَّى	Singular مُفْرَد	Person & gender
نَصَرُوا	نَصَرَا	نَصَرَ	الْعَائِبُ الْمَذَكَّرُ
they all m helped	they 2 m helped	he, it helped	3 rd p mas.
نَصَرْنَ	نَصَرْتَا	نَصَرَتْ	الْعَائِبُ الْمَوْثَّثُ
they all f helped	they 2 f helped	she, it helped	3 rd p. fem.
نَصَرْتُمْ	نَصَرْتُمَا	نَصَرْتَ	الْحَاضِرُ الْمَذَكَّرُ
you all m helped	you 2 m helped	you m helped	2 nd p. mas.
نَصَرْتُنَّ	نَصَرْتُمَا	نَصَرْتِ	الْحَاضِرُ الْمَوْثَّثُ
you all f helped	you 2 f helped	you f helped	2 nd p. fem.
نَصَرْنَا	نَصَرْنَا	نَصَرْتُ	الْمَتَكَلِّمُ الْمَذَكَّرُ - الْمَوْثَّثُ
we all helped	we 2 helped	I helped	1 st p. m. & f.

Conjugation of سَمِعَ in present & future tenses

Can you say this from memory?

Now conjugate using any Arabic verb

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

Conjugation of فَتَحَ in present & future tenses

Can you say this from memory? Now conjugate using any verb

Plural جَمْع	Dual مُتَنِي	Singular مُفْرَد	Person & gender
يَفْتَحُونَ	يَفْتَحَانِ	يَفْتَحُ	الْعَائِبِ الْمَذَكَّرِ
they all m open	they 2 m open	he, it opens	3 rd p mas.
يَفْتَحْنَ	تَفْتَحَانِ	تَفْتَحُ	الْعَائِبِ الْمَوْثَّثِ
they all f open	they 2 f open	she, it opens	3 rd p. fem.
تَفْتَحُونَ	تَفْتَحَانِ	تَفْتَحُ	الْحَاضِرِ الْمَذَكَّرِ
you all m open	you 2 m open	you m open	2 nd p. mas.
تَفْتَحْنَ	تَفْتَحَانِ	تَفْتَحِينَ	الْحَاضِرِ الْمَوْثَّثِ
you all f open	you 2 f open	you f open	2 nd p. fem.
نَفْتَحُ	نَفْتَحُ	أَفْتَحُ	الْمُتَكَلِّمِ الْمَذَكَّرِ - الْمَوْثَّثِ
we all open	we 2 open	I open	1 st p. m. & f.

Les 3 – 5: Imperative verbs

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.

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

3, imperative of prohibition, (Unit 2, Lesson 5). The word لا 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 ن indicates the sukūn of imperative verb.

imperative verbs (الفعل الأمر) of 2nd person.

Conjugation from al-mudāri‘: تَكْتُبُ، تَلْعَنُ، تَكْسِبُ، تَقْتُلُ، تَسْمَعُ، تَظْلِمُ

Plural	Dual	Singular	Gender
اُكْتُبُوا	اُكْتُبَا	اُكْتُبْ	الْمُدَّكَرُ
اُكْتُبْنَ	اُكْتُبَا	اُكْتُبِي	الْمؤنث
اَلْعُنُوا	اَلْعَنَا	اَلْعَنْ	الْمُدَّكَرُ
اَلْعِنَنَّ	اَلْعَنَا	اَلْعِنِي	الْمؤنث
اِكْسِبُوا	اِكْسِبَا	اِكْسِبْ	الْمُدَّكَرُ
اِكْسِبْنَ	اِكْسِبَا	اِكْسِبِي	الْمؤنث
اُقْتُلُوا	اُقْتُلَا	اُقْتُلْ	الْمُدَّكَرُ
اُقْتُلْنَ	اُقْتُلَا	اُقْتُلِي	الْمؤنث
اِسْمَعُوا	اِسْمَعَا	اِسْمَعْ	الْمُدَّكَرُ
اِسْمَعْنَ	اِسْمَعَا	اِسْمَعِي	الْمؤنث

Lesson 4: 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 rd 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 rd feminine
Female should listen	They (women) all hear	Both women should hear	Both female hear	She should hear	She hears	
لِنَسْمَعْ	نَسْمَعُ	لِنَسْمَعْ	نَسْمَعُ	لَاَسْمَعْ	أَسْمَعُ	First masculine & feminine
We should hear	We (all) hear	We two should hear	We two hear	I should hear	I hear	

Lesson 5: Prohibition verb (النَّهْيُ الْفِعْلُ)

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
لايُخْرَجُوا They (men) shouldn't exit/emerger	لايُخْرَجَا Two men shouldn't exit/emerger	لايُخْرَجُ He shouldn't exit/emerger	3 rd masculine
لايُخْرَجْنَ They (women) shouldn't exit/emerger	لاتُخْرَجَا Two shouldn't women exit/emerger	لاتُخْرَجُ She shouldn't exit/emerger	3 rd feminine
لاتُخْرَجُوا You (all) men shouldn't exit/emerger	لاتُخْرَجَا You two male shouldn't exit/emerger	لاتُخْرَجُ You (male) shouldn't exit/emerger	2 nd masculine
لاتُخْرَجْنَ You all (female) shouldn't exit/emerger	لاتُخْرَجَا You two (female) shouldn't exit/emerger	لاتُخْرَجِي You (female) shouldn't exit	2 nd feminine
لاأُخْرَجُ We shouldn't exit		لاأُخْرَجُ I shouldn't exit	First masculine & feminine

Answers to Homework on session 1

Bismillāh. 1, In Q 2:184, identify the prepositions that change the nouns that follow, into genitive: عَلَى سَفَرٍ، مِّنْ أَيَّامٍ، طَعَامٍ مِّسْكِينٍ

2, what would be the origin I'rab of these nouns, if they were not preceded by the prepositions? سَفَرٌ، أَيَّامٌ، مِسْكِينٌ

3, The phrase إِنَّ كُنْتُمْ تَعْلَمُونَ appears about ten times in the Quran. i) What does this mean? ii) find other three verses wherein this phrase appears. iii) what could be the possible reason for this phrase to appear often in the Quran?

i) *if you only knew* (إِنَّ كُنْتُمْ تَعْلَمُونَ), ii) verses which have this phrase:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ 2:280، انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ 9:41، وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ 16:95، تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ 61:11، يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ 62:9

iii) There are benefits to these commands known to Allah, but not apparent to the believers who only look at the physical aspects.

Unit 2 : Lesson 6 الْحَرْفُ الْجَازِمَةُ

إِنْ	لَمَّا	لَمْ	لَا	لِ
if	not yet/ when	did not/ was not	don't/ shouldn't	should

The author, who avoided using terms 'nominative', 'accusative', and 'genitive', has decided to use 'jussive particles' for this chapter.

These are known as *the jazimah particles* because they change the dammah sign on the mudhari' verbs to sukūn (jazm).

The first two particles above were covered in Lessons 4 & 5.

لَمْ is used for forceful negation to indicate the action never happened or was never done. It also changes the *mudhari'* to *madhi* لَمَّا when it precedes a *mādhī* means 'when' and if it precedes a *mudhārī'* it means 'not yet'.

إِنْ is placed in the beginning of a conditional sentence and generally followed by two mudhari' verbs.

Homework on session 2

Bismillāh.

1, try to find two Quranic verses, besides what appear in Unit 2: Lesson 6 in the Text, in which the *al-hurūf al-jāzimah* have been used.

2, what changes do these hurūf make to the verbs in those verses

3, conjugate the verb *يَسْمَعُ* in table similar what is in slide No. 13, if it was preceded by particle *لَمْ*.

The texts for the course

Ali Quli Qarai	Hafiza Iffat Hasan	AbdulWahid Hamid
The Qur'an: with a phrase-by-phrase English translation	Qur'anic Language Made Easy	Access to Qur'anic Arabic

