

ALI 702: Quranic Arabic & Knowledge, Level 1

Session 3: Wednesday Aug 20, 2025; 7 - – 8 pm pm NY/Toronto time.

Description: Quranic Arabic helps Muslims learn the language of the Quran with a goal of comprehending the Divine message directly. In this online course, specially tailored for past and present Madrasah teachers, we will learn simple Quranic vocabulary and grammar. To make it interesting, occasionally we plan to cover simple rules of Tajweed, stories and historical events in the Quran and the relevance of the Quran in our daily lives. Participants will need to put in an average of two hours a week to work on the course. In this level, we will identify nouns and their different forms, a few verbs, and particles from the Sūras recited in daily prayers. Texts: *The Phrase-by-Phrase English Translation* of the Quran by Syed Ali Quli Qarai, and *Qur'anic Language Made Easy* by Hafiza Iffath Hasan.

Course Outline Session 3: A quick review of lessons and homework for Session 2. Lesson 4 in the Text on attaching pronouns to nouns. Introducing Word List 1 of words that occur over 100 times in the Quran.

Surat al-Fatihah/ al-Hamd

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾
الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

﴿٧﴾

Uniqueness of al-Fatihah

- Only sūrah named on account its position/location in the Quran. It is al-Fatiha because it is the opening chapter of the Quran, as well as the opening of the prayers.
- Only sūrah to be revealed twice, once in Makkah and then in Madinah
- only sūrah in which *basmalah* is counted as part of the surah.
- One of its names *al-Sab‘ al-mathani*, i.e., the seven oft repeated verses. It termed so because it was revealed twice, and it is recited twice in every prayer. This title appears in Q 15:87
- For prayers to be valid, al-Fatihah must be recited in it. Hadith of Prophet Muhammad (s).
- Prophet (s): God, the Almighty informed me, “I have divided the *Fatihah al-Kitab* between me and my servants; half of it is for Me and half of it is for My servant, and my servant shall receive whatever he asks for.”

Virtues of acquiring knowledge

Bismillah. Why did we not cancel the class on the eve of arbaeen?

رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الْعِلْمُ رَأْسُ الْخَيْرِ كُلِّهِ ، وَالْجَهْلُ رَأْسُ الشَّرِّ كُلِّهِ.

1— The Prophet (s): Knowledge is the root of all good whereas ignorance is the root of all evil. [*Bihar al-Anwar*, v. 77, p. 175, no. 9]

رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ... بِهِ يُطَاعُ الرَّبُّ وَيُعْبَدُ ، وَبِهِ تُوصَلُ الْأَرْحَامُ ، وَيُعْرَفُ الْحَلَالُ مِنَ الْحَرَامِ ، الْعِلْمُ إِمَامُ الْعَمَلِ وَالْعَمَلُ تَابِعُهُ ، يُلْهِمُ بِهِ السُّعْدَاءُ ، وَيُحْرِمُهُ الْأَشْقِيَاءُ .

2— The Prophet (s): The quest for knowledge is incumbent upon every Muslim... by virtue of it the Lord is obeyed and worshipped, blood relations are maintained, and the lawful is distinguished from the prohibited. Knowledge leads to action and action follows it. The fortunate ones are inspired by it whereas the wretched ones are deprived of it. [*Amali al-Tusi*, p. 488, no. 1069]

3. رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَكْثَرُ النَّاسِ قِيَمَةً أَكْثَرُهُمْ عِلْمًا ، وَأَقَلُّ النَّاسِ قِيَمَةً أَقَلُّهُمْ عِلْمًا .

3— The Prophet (s): The worthiest of people are those who have the most knowledge, and the least of them in worth are those with the least knowledge. [*Amali al-Saduq*, p. 27, no. 4]

4. رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَقْرَبُ النَّاسِ مِنْ دَرَجَةِ النَّبُوَّةِ أَهْلُ الْجِهَادِ وَأَهْلُ الْعِلْمِ .

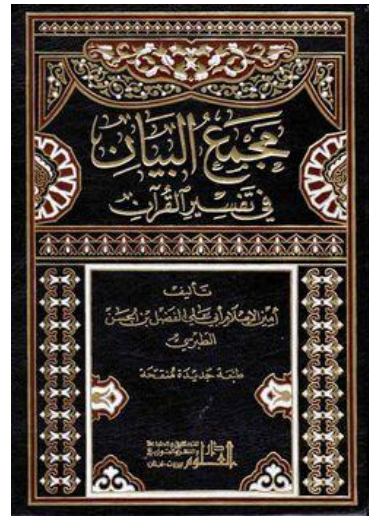
4— The Prophet (s): The people who are closest to the rank of prophethood are the people of knowledge and striving. [*al-Mahajjat al-Baydha*, v. 1, p. 14]

5. رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يُوزَنُ يَوْمَ الْقِيَامَةِ مِدَادُ الْعُلَمَاءِ وَدِمَاءُ الشُّهَدَاءِ فَيَرْجَحُ مِدَادُ الْعُلَمَاءِ عَلَى دِمَاءِ الشُّهَدَاءِ .

5— The Prophet (s): On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will preponderate over the blood of the martyrs. [*Tafsir al-Durr al-Manthur*, v. 3, no. 423]

A to Q 4: importance of Majma 'al-Bayān

Bismillāh. Majma' al-bayān fī Tafsīr al-Qur'ān (مَجْمَعُ الْبَيَانِ فِي تَفْسِيرِ الْقُرْآنِ) by al-Fadl b. al-Hasan Tabrasī (d 548/1153-4) is one of the most important Quranic tafsīr (commentary) in the Islamic world that Shī'ah and Sunni scholars have referred to and regarded it as one of the old references in this field. The importance of this book is because it is i) comprehensive, ii) authentic, iii) in precise order, iv) has clear and useful points and reviews different opinions.



The Shī'ah *mufasssir* (commentator), theologian and jurist, Amin al-Islam Abu Ali al-Fadl b. al-Hasan al-Tabrasī was among the greatest scholars of 6th /12th. Many biographers have praised al-Tabrasī's scholarly position and contribution. He is buried in Mashhad near the holy shrine of Imam al-Ridhā (a) at the beginning of a street named after him. He wrote three commentaries, *Majma' al-bayān*, *Jawāmi' al-jami'* and *al-Kāfī al-shāfī*, the most comprehensive being *Majma' al-bayān* and most condensed is *al-Kāfī al-shāfī*.

Many contemporary tafāsīr have referred to *Majma' al-bayān* in their works.

Answer to Q 5: Detached & Attached pronouns

Bismillāh. Identify the pronouns in Sūrat al-Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * إِنَّ + نَا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّ - هِم مِّنْ كُلِّ أَمْرٍ
﴿٤﴾ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ﴿٥﴾

those **highlighted** are attached pronouns and the one in **red** is detached pronoun.

ا refers to Almighty Allah

هُ refers to the Holy Quran

هَا refers to the Night of Qadr

هِم refers to the angels and the al-Rūh

هِيَ refers to the Night of Qadr

Answer to Q 6: not pronouncing long vowels

Bismillāh. Arabic has long and short vowels. **Short vowel** signs (sg. *harakah*, pl. *harakāt*) are represented by a *kasrah* sign under a letter, and *fathah* and *dammah* signs over a letter.

These are known as zer, zabar, and pesh, respectively, in Farsi and Urdu. In the word كُتِبَ we see each letter has a different vowel sign. **Long vowels** (sg. *harf al-madd*, pl. *hurūf al-madd*) applies when the vowel *fathah* is followed by *alif*, *kasrah* is followed by *yā sākin*, and *dammah* is followed by *wāw sākin*. Sometimes, missing the long vowel would change the meaning. The most common mistake people make when they recite verse number 46 in

Sūrat YāSīn: وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ - There does not come to them any sign from among the signs of their Lord but that they have been disregarding it. The first آية is

singular and the second آيات is plural. Other examples are (i) Q 20:45 قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ

يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى - They (i.e., Moses and Aron) said, 'Our Lord! We are indeed afraid that he will forestall us or will exceed all bounds.' (ii) In Q 27: 15: وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي

فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ - Certainly, We gave knowledge to David and Solomon, and they (David & Solomon) said, 'All praise belongs to Allah, who granted us an advantage over many of His faithful servants.' The word قَالَا means the two of them said. On the other hand قَالَ without a long vowel on *lām* means 'he said.'

Word list 1 from <https://academyofislam.com/quranic-arabic/>

Word List 1

أَهْلٌ	family
أُولَئِكَ (أولاء + ك)	those
آيَةٌ / آيَاتٌ	verse, sign, message /pl.
أَبٌ / آبَاءٌ	father, ancestor /pl.
آتَى / يَأْتِي	to come
أَجْرٌ / أَجُورٌ	reward /rewards
أَخَذَ / يَأْخُذُ	to take
اتَّخَذَ / يَتَّخِذُ	VIII. to adopt; to take
الْآخِرَةُ	the Hereafter
الْآخِرُ	the last
آخَرٌ / آخِرُونَ	other/others
أُخْرَى	other (f.)
الْأَرْضُ	the earth
أَكَلَ / يَأْكُلُ	to eat
أَلِيمٌ	painful
إِلَهٌ / إِلَهَةٌ	god, object of worship /pl.
اللَّهُ	Allah, God
أَمَرَ / يَأْمُرُ	to command
أَمْرٌ / أُمُورٌ	matter, thing; order /pl.
أَمِنَ / يَأْمَنُ	to be secure
أَمِينٌ	trustworthy, secure
آمَنَ / يُؤْمِنُ	IV. to believe
مُؤْمِنٌ / مُؤْمِنُونَ	believer /believers (m.)
مُؤْمِنَةٌ / مُؤْمِنَاتٌ	believer/believers (f.)
إِيمَانٌ	faith, belief
بَصَرٌ / يَبْصُرُ	to see, to perceive
بَصَرٌ / أَبْصَارٌ	sight/pl.
بَصِيرٌ	All-Seeing, Aware (attribute of God)
بَعْدُ	after
بَعِيدٌ	far
بَعْدَ الْ	away with!
بَعْضٌ	some
بَيِّنٌ / يَبِينُ	II. to clarify, announce
بَيِّنَاتٌ	clear teachings; pronouncements
مَبِينٌ	clear, plain, obvious
بَيْنَ	between, among
ابْنٌ / بَنُونَ ، أَبْنَاءُ	son/sons, children
بَنِينَ	children (acc. & gen.)
ابْنَةٌ / بَنَاتٌ	daughter/daughters
تَبَعَ	to follow
اتَّبَعَ / يَتَّبِعُ	VIII. to follow; adopt

Homework Q 7: highlight the pronouns

Bismillāh. Identify through colors **attached** pronouns and **detached** pronouns.

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ
أَلَهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بَضْرًا لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنِّي
آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ
الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً
وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يَا حَسْرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا
كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَآيَةٌ لَهُمْ
الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا
مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا
تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾
وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ
﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

The texts for the course

our past courses are available at <https://academyofislam.com/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>

