

# ALI 710: Quranic Arabic & knowledge, Level 4

**Session 1: Wednesday Jan 7, 2026, 7:30 – 8:30 pm NY/Toronto time.**

**Description:** In this online course, specially tailored for serious learners, we will attempt to simplify Quranic Arabic. To make it interesting, we will begin with a brief *tafsīr* of short surahs or passages.

At this level, we will continue learning grammatical rules on nouns covered in Lesson 13 onwards in Qur'anic Language Made Easy by Hafiza Iffath Hasan.

**Today's agenda:** 1. a brief *tafsīr* of Sūrat al-Humazah (# 104). 2. Brief revision of Lessons 11 & 12 from the Text. 3. Lesson 13 on Nominal Sentence . 5. Necessity of pairing with a classmate.



# Sūrat al-Humazah / سُورَةُ الْهُمَزَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَيْلٌ لِكُلِّ هُمَزَةٍ لَمَزَةٍ ۝ ۱ ۝ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝ ۲ ۝  
 يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝ ۳ ۝ كَلَّا لَيُنَيَّذَنَّ فِي الْحُطْمَةِ ۝ ۴ ۝ وَمَا أَدْرَاكَ مَا الْحُطْمَةُ  
 ۝ ۵ ۝ نَارُ اللَّهِ الْمُوْقَدَةُ ۝ ۶ ۝ الَّتِي تَطْلُعُ عَلَيَّ الْأَفْئَدَةُ ۝ ۷ ۝ إِنَّمَا عَلَيْهِمْ مُؤْصَدَةٌ  
 ۸ ۝ فِي عَمَدٍ مُمَدَّدَةٍ ۝ ۹ ۝

*Bismillāh. Woe to every scandal-monger and slanderer, (1) who amasses wealth and counts it over. (2) He supposes his wealth will make him immortal! (3) No indeed! He will surely be cast into the Crusher. (4) And what will show you what is the Crusher? (5) [It is] the fire of Allah, set ablaze, (6) which will overspread the hearts. (7) Indeed, it will close in upon them (8) in outstretched columns. (9)*

Applicable tajwīd rules when reciting the sūrah: (i) *idghām* rules in phrases: وَمَا أَدْرَاكَ فِي عَمَدٍ مُمَدَّدَةٍ مَالًا وَعَدَّدَهُ، هُمَزَةٌ لَمَزَةٌ، وَيْلٌ لِكُلِّ

# سُورَةُ الْهُمَزَةِ

## A brief discussion on Sūrat al-Humazah

Imam Ja‘far al-Sādiq (a): *Whoever recites al-Humazah, in his obligatory prayers, will be kept away from poverty by Allah. Its recitation will bring about increased sustenance and protect the reciter from a disgraceful death.*

It was revealed in Makkah. The surah warns terrible punishment that awaits those who spread scandal and gossip. It mentions people who are self-conceited, amassing wealth and delighting in counting it, and imagining that they will live forever. However, only a dreadful place in hellfire awaits them. This surah was revealed about Walīd b. Mughirah, the chief of Banu Makhzūm clan of the Quraysh. He used to spread gossip and slander about the Prophet (s) behind his back and would speak to him in a mocking and scornful manner whenever he met him. (*Tafsīr Tadabbur*)

‘Allamah S M H Tabātabā’ī: this sūrah severely warns the arrogant money-grubbers who amass wealth to lord it over others, look down upon them, and find fault with unjustifiably. *Humazah* is someone who frequently spreads false libels about others and blames the for what is not blameworthy. *Humazah* is one who slanders others behind their back, while *lumazah* is someone who slanders them in their face. Some say that *Humazah* is he who annoys others with foul words and *lumazah* is he who annoys through gestures of eyes and head

(*Al-Mizan*, v. 40, p. 340 & 341)

# Revision Lesson 11: al-sifah wal-mawsuf

A noun in a sentence is known as **mawsūf**, i.e., a person or a thing which is being described. The adjective in that sentence which describes the noun is known as **sifah**. Eve of Friday (shab-e Jumu'ah) is *laylatun mabarakatun* (ليلة مباركة) which means a blessed night. Here *laylatun* is **mawsuf** and *mubarakatun* in **sifah**. Similar in a descriptive phrase (a manifest book), *kitāb* is **mawfsuf** and *mubīn* is **sifah**. Note in a descriptive phrase the adjective follows the noun in 1) gender, 2) number, 3) being definite or indefinite and 4) *I'rāb* (being nominative, accusative or genitive). Here are a few examples from Surat Yasin (No. 36).

Verse #	phrase	Verse #	phrase
17	الْبَلَاغُ الْمُبِينُ	2	وَالْقُرْآنُ الْحَكِيمُ
58	مِنْ رَبِّ رَّحِيمٍ	4	عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ
61	صِرَاطٌ مُّسْتَقِيمٌ	5	الْعَزِيزُ الرَّحِيمُ
77	حَصِيمٌ مُّبِينٌ	11	وَأَجْرٌ كَرِيمٌ
81	الْخَلَقُ الْعَلِيمُ	12	إِمَامٌ مُّبِينٌ

# Revision Lesson 11: Descriptive phrase

The adjectives are highlighted in the descriptive phrases underlined:

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلُهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ 4:14  
وَلَا تَأْكُلُوا أَمْوَالَهُم إِلَيْهِ أَمْوَالِكُمْ حَتَّىٰ أَنَّهُ كَانَ حُوَّاً كَبِيرًا 4:2 ، وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا 4:7 وَمَن يُطِعِ اللَّهَ  
وَرَسُولَهُ يُدْخِلُهُ جَنَّاتٍ تَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا حَتَّىٰ وَذَلِكَ الْفَوْزُ الْعَظِيمُ 4:13  
وَلَا الَّذِينَ يَمْوُتونَ وَهُمْ كُفَّارٌ حَتَّىٰ أَوْلَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا 4:18 ، وَعَانِشُوهُنَّ  
بِالْمَعْرُوفِ حَتَّىٰ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا 4:19 ،  
وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَيْهِ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِّيَاثِقًا غَلِيظًا 4:21 ، إِنْ  
تَحْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُّدْخَلًا كَرِيمًا 4:31 ،  
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا 4:37

# Revising Lesson 12: Possessive phrase

## — الْمُضَافُ وَالْمُضَافُ إِلَيْهِ — 1 (pp. 39 & 40)

Points in understanding the **Possessive Phrase** (الْمُضَافُ وَالْمُضَافُ إِلَيْهِ):

1. It is formed by combining two nouns
2. It is like what we covered earlier: joining nakirah noun to ma‘rifah noun (as covered in Lesson 10)
3. The first noun in the phrase is called *mudāf*, i.e., linked (المُضَافُ). It would be an indefinite. Due to joining the other noun, it will lose its tanwīn and instead will have the i’rab of single vowel (fathah, kasrah, dammah).
4. The second noun is called *mudāf ilayh*, i.e., linked to it (المُضَافُ إِلَيْهِ). It is either a proper noun or a definite noun. Exceptions to this will *inshāAllah* be covered in future lessons.

# Revising Lesson 12 : Possessive phrase – المُضَافُ وَالْمُضَافُ إِلَيْهِ – 2 (pp. 39 & 40)

5. *Mudāf ilayh* always have the i’rab of kasra (genitive case) without exception.
6. Such a combination is called a *possessive phrase*, because the first noun is owned by, or belongs to, the second noun. Here are the examples:

Bounties of Allah	نَعْمَتُ اللَّهِ	House of peace	دَارُ السَّلَامِ	Creation of Allah	خَلْقُ اللَّهِ

# Revising Lesson 12 : Possessive phrase – المُضَافُ وَالْمُضَافُ إِلَيْهِ – 3 (pp. 39 & 40)

7. When translating the phrase, translate the nouns and place 'of' between them. For e.g., دَارٌ means 'house,' and السَّلَامُ means 'the peace.' The phrase دَارُ السَّلَامِ means 'house of peace.'

8. The phrase can also be composed from two common nouns.

For e.g.

	text		text		text
Retribution of an evil	جزَاءُ سَيِّئَةٍ	Blame of the blamer	لَوْمَةُ لَاعِمٍ	The weight of a particle	مِثْقَالُ ذَرَّةٍ

# Revising Lesson 12 : Possessive phrase – المُضَافُ وَالْمُضَافُ إِلَيْهِ – 4 (pp. 39 & 40)

9. The suffixing of a pronoun to noun also produces a possessive phrase. However, in this case the pronoun which is the *mudāf ilayh* will not necessarily have *kasrah*. See the examples:

10. Here are some examples from the Holy Quran:

لَيْلَةُ الْقَدْرِ، بِرَبِّ النَّاسِ، مِنْ شَرِّ حَاسِدٍ، رَبُّ الْمَشْرِقَيْنِ، رَسُولًا رَبِّكَ، طَالِمِي أَنْفُسِهِمْ

Their dress	لِيَا سُهْنَ	His creati on	خُلْفَةٌ	Their genero sity	كَرْمُهُمْ	Her daught er	بِنْتُهَا

# Homework on possessive phrases

*Bismillāh.* Highlight the possessive phrases below. We have arranged the verses in order of sura numbers. Please refer to translations of the verses to find the usage and context of the possessive phrases.

وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا  
3:103

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ 5:10

وَلَيَزِدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رِّبْكَ طُغْيَانًا وَكُفْرًا 5:64

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ  
5:85

أَنْ يُوَقِّعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخُمُرِ وَالْمَيْسِرِ وَيَصُدُّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۚ 5:91

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُحَاجِهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ 61:11

# Lesson 13: Nominal Sentence (الْجُمْلَةُ الْإِسْمِيَّةُ)

*Bismillāh.* Here are the points from our Text (pp. 41 – 43)

1. The first noun is **always definite** without exceptions.
2. the second noun is **generally an indefinite** noun
3. the **i‘rab** of both nouns is will either have damma/pesh or dammatayn/double pesh. Note we will often use the words **Nominative**, **Accusative** and **Genitive**. **Nominative** is when the last letter of the noun has damma or dammatayn, **Accusative** is when the last letter of the noun has fatha/zabar or fatahtayn and **Genitive** is when the last letter of the noun has kasra/zair or kasratayn.
4. In a nominal sentence the first noun is subject and is called **mubtada’** and the second noun is the predicate and is called **khabar**.
5. The predicate agrees with the subject in number (i.e., singular, dual or plural) and in gender (i.e., masculine or feminine).

# Lesson 13: Nominal Sentence (الْجُمْلَةُ الْإِسْمِيَّةُ) - 2

*Bismillāh.* 6. The predicate can be a **proper noun** when it is not an adjective.

أَنَا يُوسُفُ وَهُذَا أَخِي ١٢:٩٠ ، هُوَ اللَّهُ أَحَدٌ ١

7. The nominal sentence has a definite noun followed by indefinite noun. Here is the list of definite nouns in nominal sentence:

- a) Proper names such as مُحَمَّدٌ، عَلَيٌّ، عِيسَى، مُوسَى
- b) Pronouns such as أَنَا، أَنْتَ، هُوَ
- c) Demonstrative nouns such as هَذَا، ذَلِكَ
- d) Relative nouns such as الَّذِي، الَّتِي

8. We have already covered earlier that all nouns preceded by الْ are definite and so are the مُضاف in a possessive phrase.

HOMEWORK: Identify *mubtada'* (subject) and *khabar* (predicate) in the four verses on p. 43 of the Text.

# Textbooks for the course

Ali Quli Qarai	Hafiza Iffath Hasan	AbdulWahid Hamid	Dr Mustafa Khattab
The Qur'an: with a phrase-by-phrase English translation	Qur'anic Language Made Easy	Access to Qur'anic Arabic	The Clear Quran Dictionary

