

ALI 714: Quranic Arabic & knowledge, Lv. 5

Session 2: **Tuesday April 7, 2026**, 7 – 8 pm ON/NY time.

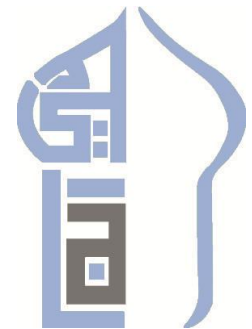
Description: In this online course, **tailored for serious learners**, we will attempt to simplify Quranic Arabic. To make it interesting, we will begin with a brief discussion on Quranic verses invoked by Amirul Mu'minīn S in *Nahjul Balāghah*. At this level, we will continue learning grammatical rules on nouns covered in Lesson 18 onwards in *Qur'anic Language Made Easy* by Hafiza Iffath Hassan. Keep a Quran with parallel English translation; the instructor uses Ali Quli Qarai's translation

Eligibility: All Muslims ages 15 and over.

Remaining classes: 5 Tuesdays, April 7 to May 5, 2026.

Today's agenda: 1. Qur'an in *Nahjul Balāghah*. 2. a quick revision of last session on Lesson 18. 3. homework presentation by three students, 4. Lesson 19 – Demonstrative Pronouns, part 2.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



A brief intro to *Nahjul Balāghah/Nahj al-Balāghah*

Bismillāh. ***Nahj al-Balāghah*** (“Peak of Eloquence”) is a renowned compilation of sermons, letters, and sayings attributed to Amirul Mu'minīn Imam Ali ibn Abi Talib عليه السلام. It was compiled in the 4th AH/10th CE century by a Shī'ah scholar **Al-Sharīf al-Radhī**, who selected passages known for their depth, spirituality, and linguistic beauty. Its significance lies in being: A Primary Source of Spiritual and Ethical Guidance. Our scholars regard *Nahj al-Balāghah* as one of the most important texts after the Qur'an and the teachings of the Prophet. It provides deep reflections on monotheism (*tawhīd*), justice, and the nature of God. It offers guidance on self-purification, humility, and detachment from worldly excess. Sermons like the famous Sermon of the Pious (Khutbat al-Muttaqīn) outline traits of true believers. It is a window into Ali's emphasis on knowledge, wisdom, and moral responsibility and his role as both a spiritual authority and political leader. *Nahj* is frequently studied alongside the Qur'an for its linguistic power. Shī'ah scholars often use it as a source for theology (*‘aqīdah*) and philosophical reflection.

It has **three main sections**:

1. 241 sermons,
2. 63 letters, commandments and wills
3. 480 maxims and short sayings.

Q 28:24 in *Nahj* Sermon 162

Bismillāh. Amirul Mu'minīn عليه السلام has quoted Quranic verses over hundred times in *Nahj*. Here is another example from **Sermon 162**, where he quotes verse 24 from al-Qasas:

وَإِنْ شِئْتَ ثَبَّتُ بِمُوسَى كَلِيمِ اللَّهِ (عَلَيْهِ السَّلَام) إِذْ يَقُولُ:
﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾،
وَاللَّهُ مَا سَأَلَهُ إِلَّا خُبْزًا يَأْكُلُهُ، لِأَنَّهُ كَانَ يَأْكُلُ بَقْلَةَ الْأَرْضِ،
وَلَقَدْ كَانَتْ حُضْرَةُ الْبَقْلِ تُرَى مِنْ شَفِيفِ صِفَاقِ بَطْنِهِ، لَهُزَالِهِ وَتَشَدُّبِ لَحْمِهِ

If you wish, I can offer a second example, concerning Mūsā – the converser with Allah, peace be upon him, when he says: *O, Allah! I need whatever good You may grant me* (Q 28:24). By Allah, he asked Him only for bread to eat because he was used to eating the herbs of the earth, and the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and paucity of his flesh.

Grammar rules covered: i) genitive due *mudāf ilayh* x 4, ii) genitive due to prepositions x 4, iii) waw al-qasm, iv) attached pronouns x 8

'Allamah Tabātabā'ī on Q 28:24

Bismillāh. Most of the commentators have interpreted and understood this speech: *My Lord! Surely, I stand in need of the good You have sent down to me* – as referring to his wish and prayer for food by which he could lessen his hunger. Hence it would be more fitting that the meaning of Moses' statement of *the good You have sent down to me* refers to or implies “bodily strength” by which he used to perform good deeds which qualified for God's satisfaction and pleasure such as defending the Israelite, fleeing towards Midian and away from the Pharaoh, and watering the sheep of Shu'ayb. Thus, Moses' manifesting his need for this strength and power which God had favored him with from Himself with such lavish abundance carries the sense of manifesting his need for some sustenance by which this strength and power that had been bestowed and granted him could be retained and augmented. It appears that Moses was a person who kept a strict watch over his deeds and would not do a thing or intend a thing, even if his human nature desired it, save that which involved seeking the pleasure and satisfaction of God and striving in that regard. (*Al-Mīzān* - English translation, v 31, pp 34 & 35)

Homework review - session 1 – 1st example

Bismillāh. 1, highlight the demonstrative pronouns in any 7 verses below

2, indicate if it is a singular, dual or plural?

3, also identify the gender of the noun it refers to?

For e.g., in Q 2:25 the demonstrative pronoun is هَذَا, it is singular.

It refers to رِزْقًا which is masculine.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا

Q 2: 25 *And give good news to those who have faith and do righteous deeds, that for them shall be gardens with streams running in them: whenever they are provided with their fruit for nourishment, they will say, 'This is what we were provided before,' and they were given something resembling it.*

18 Quranic verses that contain demonstrative pronouns:

Q 3:51, 4:51, 6:76, 6:153, 6:155, 11:64, 12:108, 16:103, 16:116,

Q 18:98, 20:63, 26:54, 28:27, 29:64, 44:22, 50:2, 53:56, 61:6.

Homework review - session 1 – 2nd example

Bismillāh. 1, highlight the demonstrative pronouns in any 7 verses below

2, indicate if it is a singular, dual or plural?

3, also identify the gender of the noun it refers to?

For e.g., in Q 44:22 the demonstrative pronoun is هَؤُلَاءِ, it is plural.

It refers to قَوْمٌ مُّجْرِمُونَ which is masculine.

﴿ ٢٢ ﴾ قَوْمٌ مُّجْرِمُونَ هَؤُلَاءِ

Q 44:22 *Then he invoked his Lord, [saying,] 'These are indeed a guilty lot.'*

18 Quranic verses that contain demonstrative pronouns:

Q 3:51, 4:51, 6:76, 6:153, 6:155, 11:64, 12:108, 16:103, 16:116,

Q 18:98, 20:63, 26:54, 28:27, 29:64, 44:22, 50:2, 53:56, 61:6.

Homework review - session 1 – 3rd example

Bismillāh. 1, highlight the demonstrative pronouns in any 7 verses below

2, indicate if it is a singular, dual or plural?

3, also identify the gender of the noun it refers to?

For e.g., in Q 50:2 the demonstrative pronoun is هَذَا, it is singular.

It refers to شَيْءٌ which is masculine.

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

Q 50:2 *Indeed they consider it odd that a warner from among themselves should have come to them. So, the faithless say, 'This is an odd thing.'*

18 Quranic verses that contain demonstrative pronouns:

Q 3:51, 4:51, 6:76, 6:153, 6:155, 11:64, 12:108, 16:103, 16:116,

Q 18:98, 20:63, 26:54, 28:27, 29:64, 44:22, 50:2, 53:56, 61:6.

Demonstrative pronouns for far - بَعِيدٌ

Bismillāh

Plural	Dual	Singular	Gender
أُولَئِكَ	ذَانِكَ ذَيْنِكَ	ذَلِكَ	مُذَكَّرٌ
Those (all)	Those (two)	That	<i>Masculine</i>
أُولَئِكَ	تَانِكَ تَيْنِكَ	تِلْكَ	مؤنثٌ
Those (all)	Those (two)	That	feminine

Note that all the above end with كَ.

Here are a few Quranic verses containing demonstrative pronouns for far:

Homework: Check if any of these have been translated as being from near due to its greatness of importance? Q 2:1, 2:5, 2:252, 2:253, 3:108, 3:114, 4:70, 8:74, 10:3, 12:37, 14:18, 18:64, 22:70, 28:32, 28:83, 42:22, 70:35, 74:9.

Homework for session Level 5, session 2

Bismillāh. 1, **highlight** the demonstrative pronouns for far in any 5 verses below

2, indicate if it is a **singular**, **dual** or **plural**?

3, also **identify** the gender of the noun it refers to?

For e.g., in Q 2:1 the demonstrative pronoun for far is **ذَلِكَ**, it is singular.

It refers to **الْكِتَابُ** which is masculine. Note: the translator has rendered **ذَلِكَ** as ‘this.’ Why? Check other translators on www.tanzil.net Can you find other examples, in the Quran, where the word **ذَلِكَ** has been translated as ‘this’ instead of ‘that’?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * الم ﴿١﴾ ذَلِكِ الْكِتَابُ لَا رَيْبَ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

Q 2: 1 – 2 *Alif, Lam, Mim. (1) This is the Book, there is no doubt in it, a guidance to the God – conscious, (2)*

A few Quranic verses which contain demonstrative pronouns for far: Q 2:1, 2:5, 2:252, 2:253, 3:108, 3:114, 4:70, 8:74, 10:3, 12:37, 14:18, 18:64, 22:70, 28:32, 28:83, 42:22, 70:35, 74:9.

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

