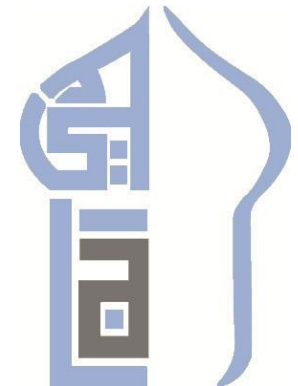


ALI 714: Quranic Arabic & knowledge, Lv. 5

- **Session 5: Tuesday April 28, 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:** 1 Tuesday, May 5, 2026.
- **Today's agenda:** 1. Quran tilāwah. 2. homework presentations by three students. 3. Lesson 22 – Accusative nouns – all 8 reasons for the i'rab to have fathah or fathatayn. 4. time permitting, we will cover Lesson 23 *I'rab al-Zahir* and *bil-hurūf*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Answers to HW on Interrogative pronouns

1) **Highlight** the interrogative pronouns in the following 12 verses

Q 2:28, 2:214, 2:255, 2:259, 3:37, 3:47, 6:19, 6:22, 6:80, 7:44, 10:42, 55:13.

كَيْفَ، أَمْ، مَتَى، مَنْ، أَنَّى، كَمْ، كَيْفَ، أَنَّى، أَنَّى، أَيُّ، أَتَحْسَبُونِي، أَفَلَا، فَهَلْ، أَفَأَنْتَ، فَبِأَيِّ؟

2) Who is asking the questions in the above verses?

2:28 Allah; 2:214 Allah, the Apostle and the faithful with him; 2:255 Allah; 2:259 Uzayr, Allah, Allah, 3:37 Zakariyya, 3:47 Maryam, 6:19 Allah, Allah/Apostle; 6:22 Allah. 6:80 Ibrahim x 2; 7:44 People of paradise. 10:42 Allah. 55:13 Allah.

3) Can you find answers to the question in the next verse or in the same sura?

2:28 – in the same and the next verse. **2:214** in the same verse; Allah responds to the question immediately; **2:255** Allah answers this question at various places in the Quran, (e.g., 3:10); **2:259** Allah responds through demonstration, Allah responds by saying *No, you have remained a hundred years*, Allah responds through demonstration; 3:37 Maryam responds immediately; 3:47 Allah. 6:19 these are rhetoric questions. 6:22 in the next verse the polytheist respond. 6:80. It was an argument Allah gave to Ibrahim. 7:44 people of Hell respond immediately. 10:42 rhetoric question. 55:13 Allah responds by enumerating numerous blessings.

Lesson 22: Accusative on nouns_1

A quick revision of some of the terms covered earlier: *Harakāt* (singular *harakah*) are the vowel signs (*dammah*, *fathah* and *kasrah*) that are placed on letters of nouns, verbs and particles. Adding a *harakah* on the last letter based on a grammatical rule, is known as placing an *i‘rab* (إِعْرَاب). Note: In Farsi & Urdu: *dammah* is **pesh**, *fathah* is **zabar** and *kasrah* is **zer**. Nouns and adjectives having the *i‘rab* of **dammah** are said to be in the **nominative** case (*marfū‘un*). In **sound plurals** the nominative is indicated by **‘waw & nun’**, as in مُؤْمِنُونَ، مُسْلِمُونَ. Nouns and adjectives having the *i‘rab* of **fathah** are said to be in the **accusative** case (*mansūbun*). In sound plurals the accusative is indicated by **‘yā & nun’**, as in مُؤْمِنِينَ، مُسْلِمِينَ. Nouns and adjectives having the *i‘rab* of **kasrah** are said to be in the **genitive** case (*majrūrūn*). In sound plurals the genitive is indicated by **‘yā & nun’**, as in مُؤْمِنِينَ، مُسْلِمِينَ.

In Lesson 22 of the Text, we will *inshā‘Allah* discuss different reasons that result in *fatha* or *fathatayn* (*mansūb/accusative*) being placed on the last letter of a noun. **Usually, these rules are taught in advanced Arabic class, but our Text tackles in Unit 1, because it covers nouns; so, it is fine if don’t comprehend these fully.**

1. When the word لا indicates a total or absolute negation and precedes a common noun, then the *harakah* of last letter of the noun will change from *dammatayn* (which is default) to *fathah*. The best example is the *kalimah* of *tawhīd*: لَا إِلَهَ إِلَّا اللَّهُ (Q 3:37). Other examples are Q 2:32, 2:236, 2:256, appearing on p. 65 of the Text; see pp 219 & 220 in *Arabic through the Quran* by Alan Jones.

2. When a noun follows إِلَّا (except) as an exception to a positive action: فَسَجُدُوا لِلَّهِ (2:34). Other examples are 28:88 and 12:47, appearing on p. 65 of the Text.

Lesson 22: accusative on nouns_2

The exception in Arabic is known as **الإِسْتِثْنَاءُ**. Other examples are Q 12:47 & 28:88

3. When **يَا** is followed by a **possessive phrase**, the first noun will be accusative. We often recite in ziyārah: **السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ** – Peace be with you, O Apostle of God. Similarly, we have;

يَا أَهْلَ الْكِتَابِ، يَا أُوْلِي الْأَلْبَابِ، يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ، يَا أَبَا نَا، يَا ذَا الْقُرْنَيْنِ، يَا رَبَّنَا، يَا أَمِيرَ الْمُؤْمِنِينَ، يَا أَبَا عَبْدِ اللَّهِ.

The first 5 examples above (from right) are from the Quran. Discussion on ‘possessive phrase’ was covered in Lesson 12 of the Text. The particle **يَا** is known as **حَرْفُ الدِّعَاءِ**, i.e., the particle for calling someone’s attention. Note that when **يَا** is followed by a simple noun, then the *i‘rāb* of the noun **does not change** and it remains nominative. For e.g., **يَا شُعَيْبُ، يَا صَالِحُ، يَا مَرْيَمُ، يَا إِبْرَاهِيمُ، يَا آدَمُ، يَا اللَّهُ،**

4. When nouns are preceded by **إِنَّ** (indeed, surely, verily), **أَنَّ** (that, verily), **لَكِنَّ** (but), or **لَعَلَّ** (maybe) then the noun will take accusative mark. Here are a few examples from the Quran:

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 2:173، إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ 12:5، إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ 33:56، أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 2:106، وَلَكِنَّ الْبِرَّ مَنْ آمَنَ 2:177، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ 2:243، وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ 2:251، وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ 2:272، لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا 33:63، لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا 65:1.

Lesson 22 – five kinds of object_3

In the sentence, ‘Allah ﷻ created the universe’, ‘Allah’ is the subject (فَاعِلٌ), i.e., the doer of the action and ‘the universe’ is the object (مَفْعُولٌ), i.e., the item on which action is done. When you worship Allah ﷻ, you are the subject (فَاعِلٌ), and Allah is the object (مَفْعُولٌ). There are five kinds of objects. (Lesson 22 in *Qur’anic Language Made Easy* and Lesson 35 in *Arabic Through the Qur’an* by Alan Jones).

1. Direct object – مَفْعُولٌ بِهِ e.g., Q 1:6, 2:251, 29:44, 86:15 & 16, 98:5, 99:4, 106:3.
2. Absolute object to add a greater force to the verb or extend its meaning – مَفْعُولٌ مُطْلَقٌ e.g., Q 17:12, 19:94, 56:4, 84:8. English equivalent: *He laughed a big laugh.*
3. Object for time and place – مَفْعُولٌ فِيهِ e.g., Q 4:31, 10:24, 17:1, 54:26, 71:5, 76:26.
4. Object for expressing aim, cause, motive, purpose – مَفْعُولٌ لَهُ e.g., 2:109, 207; 4:38, 14:28
5. Object for denoting meaning of ‘with’ – مَفْعُولٌ مَعَهُ e.g., Q 10:71, 66:6. (could not find more examples or discussion in other textbooks).

Nouns of time are:

لَيْلاً نَهَاراً يَوْمًا مَسَاءً

Nouns of place are:

فَوْقَ تَحْتَ عِنْدَ لَدَى أَمَامَ وَرَاءَ

Lesson 22- accusative nouns_4

Bismillāh. Our Text, *Qur'anic Language Made Easy*, covers additional three cases when the nouns will be accusative case:

6, Circumstance – Hal (حَال). Verses Q 10:12, 62:11, 28:18 & 28:21, see p. 69 in the Text and p 221 in *ATQ*

7, Specification – al-tamīz (التَّمْيِيز). Verses Q 4:4, 17:37, 19:4 and 110:2, see p. 69 in the Text and p 220 in *ATQ*.

8, the predicate of kāna (كَانَ). Verses 4:23 and 19:28, see p. 69 in the Text

Homework on Lesson 22:

1, highlight the nouns in accusative form in Surat al-Zalzalah (No. 99)

2, what has made these nouns into accusative case?

3, the following words has the 'i'rab of kasrah. What has causes these to have kasrah?

زُلْزِلَتْ، وَأُخْرِجَتْ، ذَرَّةٌ ، ذَرَّةٌ .

Lesson 23 – I'rāb (إِعْرَاب)

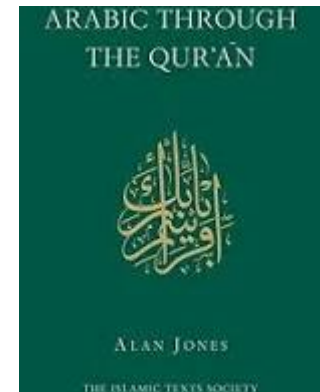
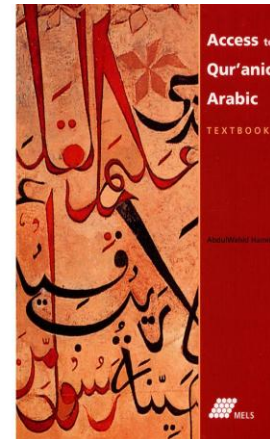
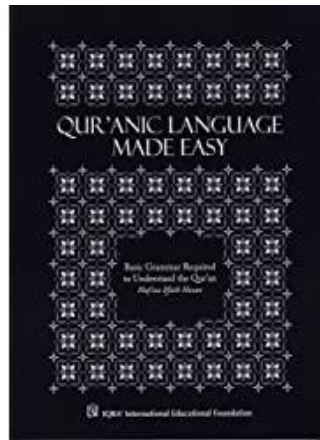
I'rāb is the phenomenon of word declension in the Arabic language. Declension refers to the change and variation in the form of a word, and through this change and variation, we understand the grammatical case of the word by which we get to know the function of the word in the sentence. Notice how نُوحُ changes in these verses.

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ 11:45 قَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
7:59 إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ 4:163

In Q 11:45 we see نُوحٌ with *dammatayn* because he is the subject (doer of the action). In Q 7:59 we see نُوحًا with *fathatayn* because here Nūh is the object – the one who was sent by Allah to his community. In Q 4:163 we see نُوحٍ with *kasratayn* because it follows the preposition إِلَىٰ. Grammatically, the first is in the nominative case (مَرْفُوع), the second is in the accusative case (مَنْصُوب) and the third is in the genitive case (مَجْرُور) of nouns.

Textbooks for the course

Ali Quli Qarai	Hafiza Iffath Hasan	AbdulWahid Hamid	Allan Jones
The Qur'an: with a phrase-by-phrase English translation	Qur'anic Language Made Easy	Access to Qur'anic Arabic	Arabic Through the Qur'an.



Next

Bismillāh.