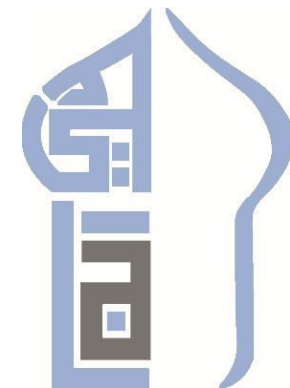


ALI 714: Quranic Arabic & knowledge, Lv. 5

- Session 6: **Tuesday May 5, 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 (a) 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: none.
- Today's agenda: 1. Quran tilāwah. 2. homework presentations by two students. 3. Quick revision of Lesson 22 – Accusative nouns – last three reasons for the i'rab to have fathah or fathatayn. 4. Cover Lesson 23 on *I'rab al-Zahir* and *bil-hurūf*. 5. Lesson 24 on Changeable and unchangeable nouns.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله



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 -ATQ* 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, 89:21. English equivalent: *He laughed a big laugh*. See pp 219 & 220 in *ATQ*.
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., 2:19, 109, 207; 4:38, 14:28. see pp 220 & 221 in *ATQ*.
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:

لَيْلًا نَهَارًا 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 .

Answer to homework for Session 5

Bismillāh.

1, highlight the nouns in accusative case in Sūrat al-Zalzalah (No. 99)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا * ١ * وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا * ٢ * وَقَالَ الْإِنْسَانُ مَا لَهَا * ٣ *
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا * ٤ * بَأَنَّ رَبَّكَ أَوْحَىٰ لَهَا * ٥ * يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ * ٦ * فَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * ٧ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ * ٨ *

2, what has made these nouns into accusative case? Answer: except for verse 5, other highlighted nouns are accusative on account of being an object. The word *rabba-ka* is accusative because it is preceded by *anna*.

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

زُلْزِلَتْ، وَأُخْرِجَتْ، ذَرَّةٌ، ذَرَّةٌ .

The first two words (زُلْزِلَتْ، وَأُخْرِجَتْ) had *sākin* on the last the letter *tā*, indicating feminine verb acting on the word *al-ardh* (الأَرْضُ). They changed to *kasrah* because the next letter also has a *sākin*. Since it is difficult to pronounce *sākin* on two consecutive letters, the first letter takes *kasrah*. This is the rule of *iltiqā al-sākinayn* (i.e., meeting of two *sākins*). The word ذَرَّةٌ, in both cases has *kasrah* on account of being *mudāf ilayh*.

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 نُوحٌ 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.

Also notice different I'rāb on proper nouns Hūd and Sālih below:

وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ 7:77 وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا 7:73 مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ
قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ 11:89 وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا 7:65 قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا 11:53

Lesson 24 مَبْنِي وَمُعَرَّب

The **mabnī** (مَبْنِي) nouns are those which are not influenced by any word or situation; they remain unchangeable in all circumstances. Examples of a few mabnī nouns appear in the table on p. 76 of the Text. Here are verses 5:46 & 2:61 with mabnī nouns:

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ط
قَالَ أَتَشْتَبِدُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ء

Despite preceded by preposition بِ , the words عِيسَى and الَّذِي do not get affected and remain unchanged.

The **mu‘arrab** nouns are of two types: *munsarif* (fully changeable) and *ghayr munsarif* (party changeable). The words نُوحٌ، صَالِحٌ، مُحَمَّدٌ are munsarif, which get influenced in all situations. For example:

مُحَمَّدٌ رَّسُولُ اللَّهِ ء وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ط 48:29 أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ * اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

All diptotes are examples of *ghayr munsarif*. They are not formed from Arabic roots. They do not take *tanwīn* and *kasrah* at all. They either carry *dammah* or *fathah*. For e.g., the word لَادَمٌ appears in verses 2:34, 7:11, 17:61, 18:50, and 20:116. In verse 20:115 we see:

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

Homework on Lesson 24

Color code those nouns and adjectives which are (i) **unchangeable** - مَبْنِي, (ii) **fully changeable** - مُنْصَرِف, and (iii) **partially changeable** - غَيْرُ مُنْصَرِف in the following verses:

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ

ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ ۖ 2:246

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ 3:59

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۗ 2:5

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ ۙ

كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ 47:2

إِنَّمَا الْمَسِيحُ عِيسَىٰ ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۗ 4:171

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ 12:7

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.

