



ALI 718: Quranic Arabic & Knowledge, Level 7.

This online course we will attempt to simplify Quranic Arabic. We will start the session with a brief explanation of a Quranic passages from *Tafsir Tadabbur Al-Qur'an*. Please keep a copy of the Quran with parallel English translation. The instructor will use *The Qur'an: With a Phrase-by-Phrase English Translation* by Ali Quli Qarai. In this level, we will begin with Lesson 4 in Unit 2 in *Qur'anic Language Made Easy* by Hafiza Iffath Hassan.

Eligibility: All Muslims ages 15 and over

Instructor: Sh Hasanayn Kassamali.

Session 4: Nov 10. Remaining two Tuesdays, November 17 & 24, 2026

Timings: 7:30 pm NY/Toronto Time.

Attendance and Homework: This course is designed for dedicated students of Quranic Arabic. Participants are expected to commit to all six sessions by attending live, keeping their cameras on, and participating actively. Weekly homework assignments will be shared with classmates for group discussion and reviewed by the instructor during the following session.

Registration: www.academyofislam.com/registration open till October 27, 2026.

- **Read what scholars say about learning Quranic Arabic**

Ddu'ā by Sayyidah Fātimah al-Zahrā ﷺ _1

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي،
وَاسْتُرْنِي وَعَافِنِي أَبَدًا مَا أَبْقَيْتَنِي،
وَاغْفِرْ لِي وَارْحَمْنِي إِذَا تَوَفَّيْتَنِي.
اللَّهُمَّ لَا تُعْيِنِّي فِي طَلَبِ مَا لَمْ تُقَدِّرْ لِي،
وَمَا قَدَّرْتَهُ عَلَيَّ فَاجْعَلْهُ مُيَسَّرًا سَهْلًا.
اللَّهُمَّ كَافِئْ عَنِّي وَالِدَيَّ، وَكُلَّ مَنْ لَهُ نِعْمَةٌ عَلَيَّ، خَيْرَ مُكَافَأَةٍ.

O Allah! Make me content with whatever You have provided me; conceal my faults and grant me well-being for as long as You keep me alive. Forgive me and have mercy upon me when You cause me to pass away. O Allah! Do not let me exhaust myself in pursuing what You have not decreed for me; and whatever You have decreed for me, make it accessible, easy and effortless. O Allah! Reward my parents on my behalf, and everyone who has bestowed a kindness upon me, with the finest and most generous recompense.

Du'ā by Sayyidah Fatimah عليها السلام _2

In the Name of Allah, the Most Compassionate, the Most Merciful.

اللَّهُمَّ فَرِّغْنِي لِمَا خَلَقْتَنِي لَهُ، وَلَا تَشْغَلْنِي بِمَا تَكَفَّلْتَ لِي بِهِ،
وَلَا تُعَذِّبْنِي وَأَنَا أَسْتَغْفِرُكَ، وَلَا تَحْرِمْنِي وَأَنَا أَسْأَلُكَ.
اللَّهُمَّ ذَلِّلْ نَفْسِي فِي نَفْسِي، وَعَظِّمْ شَأْنَكَ فِي نَفْسِي،
وَأَلْهِمْنِي طَاعَتَكَ، وَالْعَمَلَ بِمَا يُرْضِيكَ، وَالتَّجَنُّبَ لِمَا يُسْخِطُكَ،
يَا أَرْحَمَ الرَّاحِمِينَ.

Allah! Free my time and devote me to the purpose for which You created me. Do not allow me to become preoccupied with that which You have undertaken to provide for me. Do not punish me while I am seeking Your forgiveness, and do not deprive me while I am supplicating to You. O Allah! Make me humble in my own estimation and magnify Your greatness within my heart. Inspire me to obey You, to perform deeds that please You, and to refrain from everything that displeases You. O Most Merciful of those who show mercy! (*Fatimah al-Zahra (a): From the Cradle to the Grave*, by Sayyid Muhammad Kāzim al-Qazwīnī, section on her supplications. Translated by Sh Tahir Ridha Jaffer)

homework on jussive particles

1, What is the function of jussive particle لَمْ in Sūrat al-Ikhlās?

سْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ. قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

Bismillāh. (Muhammad), say, "He is the only God. (1) God is Absolute. (2) He neither begets nor was He begotten. (3) There is no one equal to Him. (4).

The Quran talks about people believing that *Allah has taken a son* (Q 2:116, or *Allah is Christ, the son of Mary* (Q 5:17,72), or *How could He have a son* (Q 6:101), and *The Jews say, "Ezra is the son of Allah", and the Christians say, "The Messiah is the son of Allah."* (Q 9:30). Sūrat al-Ikhlās categorically denies this belief by stating *He never gave a birth nor was He (ever) borne.*

2, conjugate the verb يَعلَمُ preceded by jussive particle لَمَّا. (see next slide)

3, conjugate the verb يَجْعَلُ preceded by jussive particle لَمْ. (see the slide thereafter)

Conjugation of يَعلَمُ preceded by jussive particle لَمَّا.

Bismillāh. Conjugation of يَعلَمُ preceded by لَمَّا with corresponding meanings.

Plural	Dual	Singular	Person & Gender
لَمَّا يَعْلَمُوْا They m have not yet known	لَمَّا يَعْلَمَا The two have not yet known	لَمَّا يَعْلَمْ He has not yet known	3rd masculine
لَمَّا يَعْلَمْنَ They f have not yet known	لَمَّا تَعْلَمَا The two f have not yet known	لَمَّا تَعْلَمْ She has not yet known	3rd feminine
لَمَّا تَعْلَمُوْا You m have not learnt yet known	لَمَّا تَعْلَمَا You two m have not yet known	لَمَّا تَعْلَمْ You m have not yet known	2nd masculine
لَمَّا تَعْلَمْنَ You f have not yet known	لَمَّا تَعْلَمَا You two f have not yet known	لَمَّا تَعْلَمِيْ You f have not yet known	2nd feminine
لَمَّا نَعْلَمْ We have not yet known		لَمَّا اَعْلَمْ I have not yet known	First masculine & feminine

Conjugation of يَجْعَلُ preceded by jussive particle لَمْ.

Bismillāh. Conjugation of يَجْعَلُ preceded by jussive particle لَمْ, with corresponding meanings. Note the particle لَمْ changes the *i'rab* and the present/future tense to past tense.

Plural	Dual	Singular	Person & Gender
لَمْ يَجْعَلُوْا They (men) didn't do	لَمْ يَجْعَلاَ Two men didn't do	لَمْ يَجْعَلْ He didn't do	3rd masculine
لَمْ يَجْعَلْنَ They (women) didn't do	لَمْ تَجْعَلاَ Two women didn't do	لَمْ تَجْعَلْ She didn't do	3rd feminine
لَمْ تَجْعَلُوْا You (all) men didn't do	لَمْ تَجْعَلاَ You two male didn't do	لَمْ تَجْعَلْ You (male) didn't do	2nd masculine
لَمْ تَجْعَلْنَ You all (female) didn't do	لَمْ تَجْعَلاَ You two (f) didn't do	لَمْ تَجْعَلِيْ You (female) didn't do	2nd feminine
لَمْ نَجْعَلْ We didn't do		لَمْ اَجْعَلْ I didn't do	First masculine & feminine

Terminologies

In Arabic grammar and phonology, **jazm**, **sukūn**, and **sākin** are closely related concepts dealing with verb endings and letter pronunciation, but they apply to different parts of the language. Here is the breakdown of the differences:

1. Sukūn (سُكُون) — *A Vowel Sign*

What it is? Sukūn is a diacritical mark (a small circle ◌ْ placed above a letter) that indicates the absence of a vowel. **Role:** It shows that the letter is "dormant" or has no short vowel (no *fathah*, *kasrah*, or *dammah*) attached to it. **Application:** It can appear on nouns, verbs, and particles, usually in the middle or at the end of a word (when pausing). **Example:** In the word مَلْبَسْ – *malbas*, garment), the letter *lam* (ل) carries a sukūn, meaning it is pronounced as a clean consonant sound without a vowel following it.

2. Sakin (سَاكِن) — *The Description of a Letter*

What it is: *Sakin* is an adjective/descriptor used to describe any letter that carries a sukūn (or a letter that is naturally vowelless). **Role:** It describes the state of a letter. While *sukūn* is the physical sign, *sākin* is the grammatical quality of the letter itself. **Application:** A letter is described as *ḥarfun sākin* (a dormant/vowelless letter). **Example:** In the word مَنْ (*man*, who) the letter *nūn* (ن) is described as *sākin* because it has no short vowel.

3. Jazm (جَزْم) — *A Grammatical Case (I'rab)*

What it is: Jazm is a state of **grammatical ending** exclusive to **imperfect verbs** (*Al-Fi'l Al-Mudāri'* — present/future tense verbs). **Role:** It indicates that a verb is in a modified state due to a specific preceding grammatical particle (called *Jawazim*). When a verb is in the state of *jazm*, it is called *majmūm* (makhzūm).

Application: For regular verbs, the primary sign of *jazm* is replacing a final *dammah* with a sukūn. For weak verbs (ending in a long vowel) or verbs with an omitted *nūn* (the "five verbs"), *jazm* is shown by dropping those letters.

Example: Normal state: يَذْهَبُ (He goes — ending with a *dammah*). In the state of *jazm* (preceded by *lam*, meaning "did not"): لَمْ يَذْهَبْ (He did not go — ending with a sukūn).

Your question answered

Bismillāh.

Question: I cannot understand the effect of Lā of Prohibition on the verb. How the Lā of negation is different on the verb, in Q 10:106

وَ لَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكَ وَ لَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّالِمِينَ ﴿١٠٦﴾

Nor invoke besides Allah that which neither benefits you nor can do you any harm. For if you do so, then you will indeed be among the wrongdoers.” ’

Answer: the first لَا in the above verse, is prohibition, the second and the third لَا are of negation. Since the negation does not change the *i‘rāb* of the verbs, we have *dammah* on the verbs يَنفَعُ and يَضُرُّ. On the other hand, the first لَا of prohibition has changed the verb تَدْعُو to تَدْعُ. The root word دَعَا is a **weak verb**. We will *inshāAllah* cover the conjugations of such verbs in Lesson 18 of Unit 2, onwards. The conjugation table of the verb دَعَا in present/future tense is found on page 189 of the Text.

homework on hurūf al-nasibah

Bismillāh. In the following verse, the verb يَعْلَمَ has taken fathah because of the accusative particle لِكَيْ that precedes it.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

Now, identify hurūf al-nasibah and the present/future verbs impacted.

4:27 وَاللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَن تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

3:92 لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

28:19 قَالَ يَا مُوسَىٰ أَتُرِيدُ أَن تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ

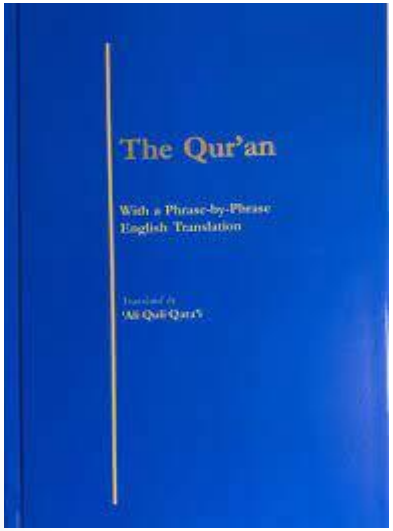
20: 33 & 34 كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

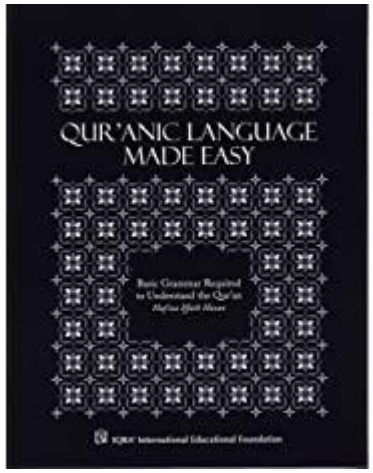
2:109 فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

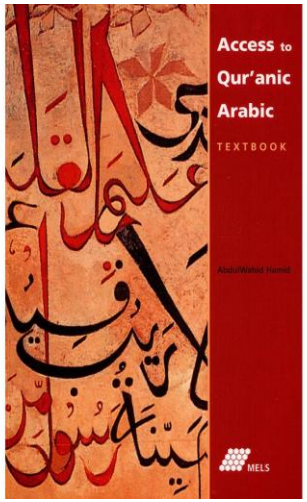
For the next course Quranic Arabic & Knowledge, Level 8, please confirm if it is fine for us to start it on Tuesday, Dec 8, 2026, and end it on January 19, 2027, with a break on Dec 29, 2026.

The texts for the course

Ali Quli Qarai	Hafiza Iffat Hasan	AbdulWahid Hamid
The Qur'an: with a phrase-by-phrase English translation	Qur'anic Language Made Easy	Access to Qur'anic Arabic







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Bismillāh.