



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. Fees: $55.00

Schedule: 6 Tuesdays, October 20 to November 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**

Longest verse (Q 2:282)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى
فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ
فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِن كَانَ الَّذِي
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ
وَاسْتَشْهِدُوا شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ
مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا
دُعُوا ۚ وَلَا تَسْأَمُوا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ اللَّهِ وَأَقْوَمُ
لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا
فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

Note: this is the longest verse of the Quran. It contains many imperative verbs, as we will discuss at the end of this session.

Translation Q 2:282

Bismillāh. O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things. (Sahih International, www.tanzil.net)

Du‘ā before session 1

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْم. اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّآلِ مُحَمَّد.

بِسْمِ اللّٰهِ النُّورِ، بِسْمِ اللّٰهِ نُورِ النُّورِ.

In the name of Allah, the Light,

In the name of Allah, the Light of all light.

بِسْمِ اللّٰهِ نُورٌ عَلى نُورٍ،

In the name of Allah, Light upon Light,

بِسْمِ اللّٰهِ الَّذى هُوَ مُدَبِّرُ الأُمُورِ،

In the name of Allah – the manager of all affairs

بِسْمِ اللّٰهِ الَّذى خَلَقَ النُّورَ مِنَ النُّور.

In the name of Allah who created light from the Light.

Mispronouncing wrong vowels

Bismillāh. Here are a few lines from Du'ā Kumayl. Notice how meaning changes when a wrong vowel is added over a verb.

اَللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَكُلَّ خَطِيئَةٍ أَخْطَأْتُهَا

O Allah, forgive me every sin I have committed and every mistake I have made!

اَللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتَهُ وَكُلَّ خَطِيئَةٍ أَخْطَأْتَهَا

O Allah, forgive me every sin you have committed and every mistake you have made!

ظَلَمْتُ نَفْسِي وَتَجَرَّأْتُ بِجَهْلِي وَسَكَنتُ إِلَى قَدِيمِ ذِكْرِكَ لِي وَمَنِّكَ عَلَيَّ

I have wronged myself, and I have been audacious in my ignorance, and I have depended upon Your ancient remembrance of me and Your favor toward me.

ظَلَمْتِ نَفْسِي وَتَجَرَّأْتِ بِجَهْلِي وَسَكَنتِ إِلَى قَدِيمِ ذِكْرِكَ لِي وَمَنِّكَ عَلَيَّ

Here 'I' will change to you (in feminine) when a person reads *kasrah* instead of *dammah*.

Conjugation of فَتَحَ in مَاضِي & مُضَارِع

Bismillāh. The second has the meanings of the verbs in the first table.

Present /Future Tense - يَفْتَحُ			**Past Tense - فَتَحَ**		He opened, opens, will open	
Plural	Dual	Singular	Plural	Dual	Singular	N, p, g
يَفْتَحُوْنَ	يَفْتَحَانِ	يَفْتَحُ	فَتَحُوْا	فَتَحَا	فَتَحَ	3rd p m
يَفْتَحْنَ	تَفْتَحَانِ	تَفْتَحُ	فَتَحْنَ	فَتَحَتَا	فَتَحَتْ	3rd p f
تَفْتَحُوْنَ	تَفْتَحَانِ	تَفْتَحُ	فَتَحْتُمْ	فَتَحْتُمَا	فَتَحْتَ	2nd p m
تَفْتَحْنَ	تَفْتَحَانِ	تَفْتَحِيْنَ	فَتَحْتُنَّ	فَتَحْتُمَا	فَتَحْتِ	2nd p f
نَفْتَحُ	نَفْتَحُ	أَفْتَحُ	فَتَحْنَا	فَتَحْنَا	فَتَحْتُ	1st p m & f

Plural	Dual	Singular	Plural	Dual	Singular	**N, p, g**
They all m open	They 2 m open	He opens	They m opened	2 m opened	he opened	3rd p m
They all f open	They 2 f open	She opens	They f opened	2 f opened	She opened	3rd p f
You all m open	You 2 m open	You m open	You m opened	You m opened	You m opened	2nd p m
You all f open	You 2 f open	You f open	You f opened	You f opened	You f opened	2nd p f
We all open	We 2 open	I open	We all opened	We 2 opened	I opened	1st p m - f

Conjugation of نَصَرَ &سَمِعَ in مَاضي &مُضَارِع

Present /Future Tense يَنْصُرُ			Past Tense - نَصَرَ			
Plural	Dual	Singular	Plural	Dual	Singular	N, P, G
يَنْصُرُوْنَ	يَنْصُرَانِ	يَنْصُرُ	نَصَرُوْا	نَصَرَا	نَصَرَ	3rd p m
يَنْصُرْنَ	تَنْصُرَانِ	تَنْصُرُ	نَصَرْنَ	نَصَرَتَا	نَصَرَتْ	3rd p f
تَنْصُرُوْنَ	تَنْصُرَانِ	تَنْصُرُ	نَصَرْتُمْ	نَصَرْتُمَا	نَصَرْتَ	2nd p m
تَنْصُرْنَ	تَنْصُرَانِ	تَنْصُرِيْنَ	نَصَرْتُنَّ	نَصَرْتُمَا	نَصَرْتِ	2nd p f
نَنْصُرُ	نَنْصُرُ	أَنْصُرُ	نَصَرْنَا	نَصَرْنَا	نَصَرْتُ	1st p m & f

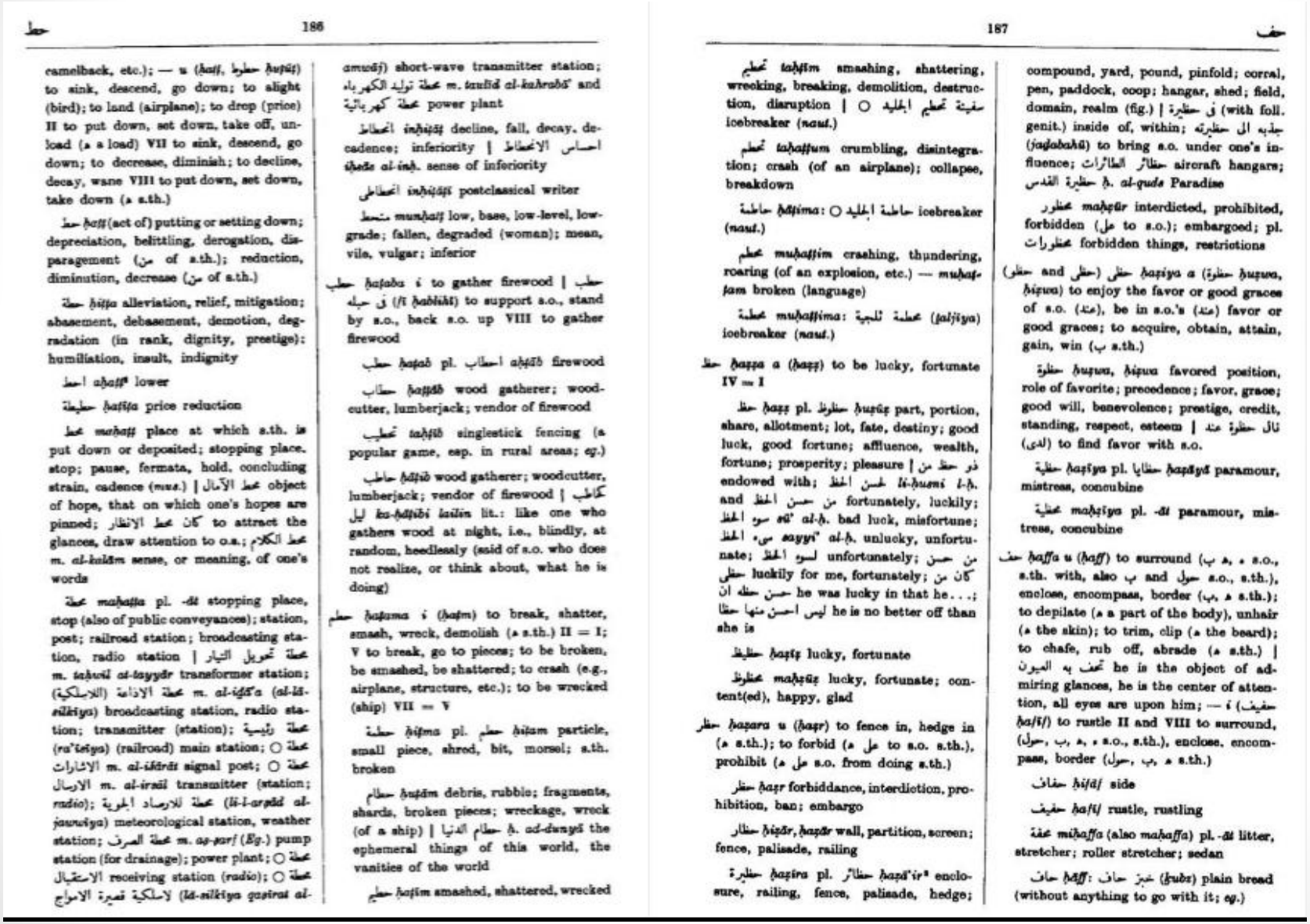
Present /Future Tense يَسْمَعُ			Past Tense سَمِعَ			
Plural	Dual	Singular	Plural	Dual	Singular	N, P, G
يَسْمَعُوْنَ	يَسْمَعَانِ	يَسْمَعُ	سَمِعُوْا	سَمِعَا	سَمِعَ	3rd p m
يَسْمَعْنَ	تَسْمَعَانِ	تَسْمَعُ	سَمِعْنَ	سَمِعَتَا	سَمِعَتْ	3rd p f
تَسْمَعُوْنَ	تَسْمَعَانِ	تَسْمَعُ	سَمِعْتُمْ	سَمِعْتُمَا	سَمِعْتَ	2nd p m
تَسْمَعْنَ	تَسْمَعَانِ	تَسْمَعِيْنَ	سَمِعْتُنَّ	سَمِعْتُمَا	سَمِعْتِ	2nd p f
نَسْمَعُ	نَسْمَعُ	أَسْمَعُ	سَمِعْنَا	سَمِعْنَا	سَمِعْتُ	1st p m & f

Conjugation of عَلِمَ & ظَلَمَ

Present /Future Tense - يَعْلَمُ			Past Tense - عَلِمَ		He knew/he know/will know	
Plural	Dual	Singular	Plural	Dual	Singular	N, P, G
يَعْلَمُوْنَ	يَعْلَمَانِ	يَعْلَمُ	عَلِمُوْا	عَلِمَا	عَلِمَ	3rd p m
يَعْلَمْنَ	تَعْلَمَانِ	تَعْلَمُ	عَلِمْنَ	عَلِمَتَا	عَلِمَتْ	3rd p f
تَعْلَمُوْنَ	تَعْلَمَانِ	تَعْلَمُ	عَلِمْتُمْ	عَلِمْتُمَا	عَلِمْتَ	2nd p m
تَعْلَمْنَ	تَعْلَمَانِ	تَعْلَمِيْنَ	عَلِمْتُنَّ	عَلِمْتُمَا	عَلِمْتِ	2nd p f
نَعْلَمُ	نَعْلَمُ	أَعْلَمُ	عَلِمْنَا	عَلِمْنَا	عَلِمْتُ	1st p m & f

Present /Future Tense - يَظْلِمُ			Past Tense - ظَلَمَ		He wronged/wrongs/will wrong	
Plural	Dual	Singular	Plural	Dual	Singular	N, P, G
يَظْلِمُوْنَ	يَظْلِمَانِ	يَظْلِمُ	ظَلَمُوْا	ظَلَماَ	ظَلَمَ	3rd p m
يَظْلِمْنَ	تَظْلِمَانِ	تَظْلِمُ	ظَلَمْنَ	ظَلَمَتاَ	ظَلَمَتْ	3rd p f
تَظْلِمُونَ	تَظْلِمَانِ	تَظْلِمُ	ظَلَمْتُمْ	ظَلَمْتُمَا	ظَلَمْتَ	2nd p m
تَظْلِمْنَ	تَظْلِمَانِ	تَظْلِمِيْنَ	ظَلَمْتُنَّ	ظَلَمْتُمَا	ظَلَمْتِ	2nd p f
نَظْلِمُ	نَظْلِمُ	أَظْلِمُ	ظَلَمْناَ	ظَلَمْناَ	ظَلَمْتُ	1st p m & f

Use of Arabic dictionary_ 1



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camelback, etc.); — u (ḥaṭṭ, حطوط ḥuṭūṭ) to sink, descend, go down; to alight (bird); to land (airplane); to drop (price) II to put down, set down, take off, unload (a a load) VII to sink, descend, go down; to decrease, diminish; to decline, decay, wane VIII to put down, set down, take down (a s.th.)

حط ḥaṭṭ (act of) putting or setting down; depreciation, belittling, derogation, disparagement (من of s.th.); reduction, diminution, decrease (من of s.th.)

حطة ḥiṭṭa alleviation, relief, mitigation; abasement, debasement, demotion, degradation (in rank, dignity, prestige); humiliation, insult, indignity

احط aḥaṭṭ lower

حطيطة ḥaṭīṭa price reduction

محط maḥaṭṭ place at which s.th. is put down or deposited; stopping place, stop; pause, fermata, hold, concluding strain, cadence (mus.) | محط الآمال object of hope, that on which one's hopes are pinned; كان محط الانظار to attract the glances, draw attention to o.s.; محط الكلام m. al-kalām sense, or meaning, of one's words

محطة maḥaṭṭa pl. -āt stopping place, stop (also of public conveyances); station, post; railroad station; broadcasting station, radio station | محطة تحويل التيار m. taḥwīl at-tayyār transformer station; محطة الاذاعة (اللاسلكية) m. al-iḏāʿa (al-lāsilkiya) broadcasting station, radio station; transmitter (station); محطة رئيسية (raʾīsiya) (railroad) main station; ○ محطة الاشارات m. al-išārāt signal post; ○ محطة الارسال m. al-irsāl transmitter (station; radio); محطة للارصاد الجوية (lil-arṣād al-jawwiya) meteorological station, weather station; محطة الصرف m. aṣ-ṣarf (Eg.) pump station (for drainage); power plant; ○ محطة الاستقبال receiving station (radio); ○ محطة لاسلكية قصيرة الامواج (lāsilkiya qaṣīrat al-amwāǧ) short-wave transmitter station; محطة توليد الكهرباء m. tawlīd al-kahrabāʾ and محطة كهربائية power plant

انحطاط inḥiṭāṭ decline, fall, decay, decadence; inferiority | احساس الانحطاط šuʿūr al-inḥ. sense of inferiority

انحطاطي inḥiṭāṭī postclassical writer

منحط munḥaṭṭ low, base, low-level, low-grade; fallen, degraded (woman); mean, vile, vulgar; inferior

حطب ḥaṭaba i to gather firewood | حطب في حبله (/fī ḥablihī) to support s.o., stand by s.o., back s.o. up VIII to gather firewood

حطب ḥaṭab pl. احطاب aḥṭāb firewood

حطاب ḥaṭṭāb wood gatherer; woodcutter, lumberjack; vendor of firewood

تحطيب taḥṭīb singlestick fencing (a popular game, esp. in rural areas; eg.)

حاطب ḥāṭib wood gatherer; woodcutter, lumberjack; vendor of firewood | كحاطب ليل ka-ḥāṭibi laylin lit.: like one who gathers wood at night, i.e., blindly, at random, heedlessly (said of s.o. who does not realize, or think about, what he is doing)

حطم ḥaṭama i (ḥaṭm) to break, shatter, smash, wreck, demolish (a s.th.) II = I; V to break, go to pieces; to be broken, be smashed, be shattered; to crash (e.g., airplane, structure, etc.); to be wrecked (ship) VII = V

حطمة ḥiṭma pl. حطم ḥiṭam particle, small piece, shred, bit, morsel; s.th. broken

حطام ḥuṭām debris, rubble; fragments, shards, broken pieces; wreckage, wreck (of a ship) | حطام الدنيا ḥ. ad-dunyā the ephemeral things of this world, the vanities of the world

حطيم ḥaṭīm smashed, shattered, wrecked

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تحطيم taḥṭīm smashing, shattering, wrecking, breaking, demolition, destruction, disruption | ○ سفينة تحطيم الجليد icebreaker (naut.)

تحطم taḥaṭṭum crumbling, disintegration; crash (of an airplane); collapse, breakdown

حاطمة ḥāṭima: ○ حاطمة الجليد icebreaker (naut.)

محطم muḥaṭṭim crashing, thundering, roaring (of an explosion, etc.) — muḥaṭṭam broken (language)

محطمة muḥaṭṭima: محطمة ثلجية (ṯaljiya) icebreaker (naut.)

حظ ḥaẓẓa a (ḥaẓẓ) to be lucky, fortunate IV = I

حظ ḥaẓẓ pl. حظوظ ḥuẓūẓ part, portion, share, allotment; lot, fate, destiny; good luck, good fortune; affluence, wealth, fortune; prosperity; pleasure | ذو حظ من endowed with; لحسن الحظ li-ḥusni l-ḥ. and من حسن الحظ fortunately, luckily; سوء الحظ sūʾ al-ḥ. bad luck, misfortune; سيء الحظ sayyiʾ al-ḥ. unlucky, unfortunate; لسوء الحظ unfortunately; من حسن حظي luckily for me, fortunately; كان من حسن حظه ان he was lucky in that he . . .; ليس احسن منها حظا he is no better off than she is

حظيظ ḥaẓīẓ lucky, fortunate

محظوظ maḥẓūẓ lucky, fortunate; content(ed), happy, glad

حظر ḥaẓara u (ḥaẓr) to fence in, hedge in (a s.th.); to forbid (a على s.o. s.th.), prohibit (a على s.o. from doing s.th.)

حظر ḥaẓr forbiddance, interdiction, prohibition, ban; embargo

حظار ḥiẓār, ḥaẓār wall, partition, screen; fence, palisade, railing

حظيرة ḥaẓīra pl. حظائر ḥaẓāʾir compound, yard, pound, pinfold; corral, pen, paddock, coop; hangar, shed; field, domain, realm (fig.) | في حظيرة (with foll. genit.) inside of, within; جذبه الى حظيرته (ǧaḏabahū) to bring s.o. under one's influence; حظائر الطائرات aircraft hangars; ح. القدس ḥ. al-quds Paradise

محظور maḥẓūr interdicted, prohibited, forbidden (على to s.o.); embargoed; pl. محظورات forbidden things, restrictions

حظي (حظى) and حظى ḥaẓiya a (حظوة ḥuẓwa, ḥiẓwa) to enjoy the favor or good graces of s.o. (عند), be in s.o.'s (عند) favor or good graces; to acquire, obtain, attain, gain, win (ب s.th.)

حظوة ḥuẓwa, ḥiẓwa favored position, role of favorite; precedence; favor, grace; good will, benevolence; prestige, credit, standing, respect, esteem | نال حظوة عند (لدى) to find favor with s.o.

حظية ḥaẓiya pl. حظايا ḥaẓāyā paramour, mistress, concubine

محظية maḥẓiya pl. -āt paramour, mistress, concubine

حف ḥaffa u (ḥaff) to surround (ب s.o., s.th. with, also ب and حول s.o., s.th.), enclose, encompass, border (ب, a s.th.); to depilate (a a part of the body), unhair (a the skin); to trim, clip (a the beard); to chafe, rub off, abrade (a s.th.) | حف به العيون he is the object of admiring glances, he is the center of attention, all eyes are upon him; — i (حفيف ḥafīf) to rustle II and VIII to surround, (حول ب, a s.o., s.th.), enclose, encompass, border (حول, ب, a s.th.)

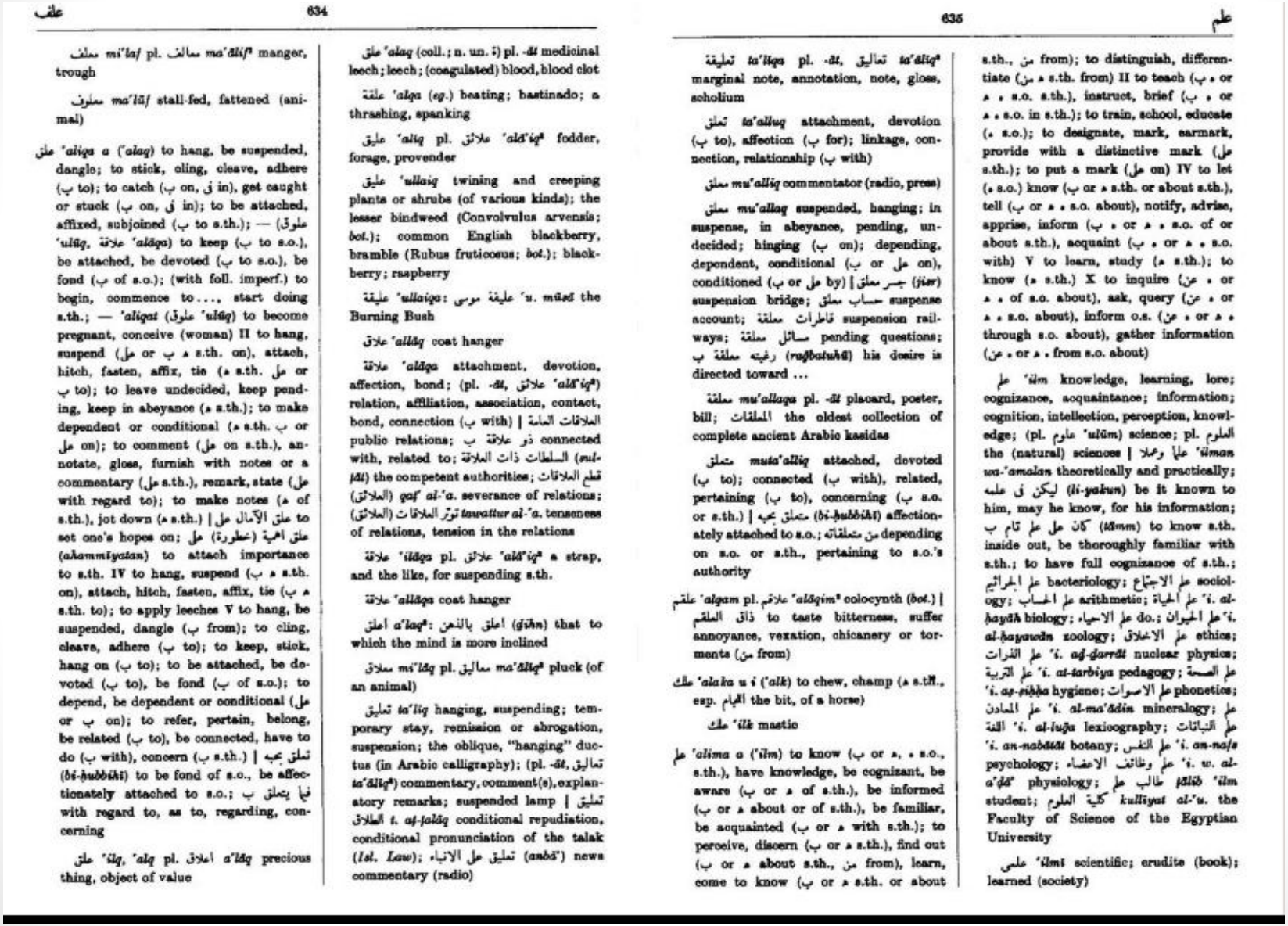
حفاف ḥifāf side

حفيف ḥafīf rustle, rustling

محفة miḥaffa (also maḥaffa) pl. -āt litter, stretcher; roller stretcher; sedan

حاف ḥāff: خبز حاف (ḫubz) plain bread (without anything to go with it; eg.)

Use of Arabic dictionary_ 2



علف 634

معلف *mi'laf* pl. معالف *ma'ālif*[a] manger, trough

معلوف *ma'lūf* stall-fed, fattened (animal)

علق *'aliqa* a (*'alaq*) to hang, be suspended, dangle; to stick, cling, cleave, adhere (ب to); to catch (ب on, ى in), get caught or stuck (ب on, ى in); to be attached, affixed, subjoined (ب to s.th.); — (علوق *'ulūq*, علاقة *'alāqa*) to keep (ب to s.o.), be attached, be devoted (ب to s.o.), be fond (ب of s.o.); (with foll. imperf.) to begin, commence to ..., start doing s.th.; — *'aliqat* (علوق *'ulūq*) to become pregnant, conceive (woman) II to hang, suspend (على or ب ا s.th. on), attach, hitch, fasten, affix, tie (ا s.th. على or ب to); to leave undecided, keep pending, keep in abeyance (ا s.th.); to make dependent or conditional (ا s.th. ب or على on); to comment (على on s.th.), annotate, gloss, furnish with notes or a commentary (على s.th.), remark, state (على with regard to); to make notes (ا of s.th.), jot down (ا s.th.) | علق الآمال على to set one's hopes on; علق أهمية (خطورة) على (*ahammiyatan*) to attach importance to s.th. IV to hang, suspend (ب ا s.th. on), attach, hitch, fasten, affix, tie (ب ا s.th. to); to apply leeches V to hang, be suspended, dangle (ب from); to cling, cleave, adhere (ب to); to keep, stick, hang on (ب to); to be attached, be devoted (ب to), be fond (ب of s.o.); to depend, be dependent or conditional (على or ب on); to refer, pertain, belong, be related (ب to), be connected, have to do (ب with), concern (ب s.th.) | تعلق بحبه (*bi-ḥubbihi*) to be fond of s.o., be affectionately attached to s.o.; فيما يتعلق ب with regard to, as to, regarding, concerning

علق *'ilq*, *'alq* pl. اعلاق *a'lāq* precious thing, object of value

علق *'alaq* (coll.; n. un. ة) pl. -*āt* medicinal leech; leech; (coagulated) blood, blood clot

علقة *'alqa* (*eg.*) beating; bastinado; a thrashing, spanking

علق *'aliq* pl. علائق *'alā'iq*[a] fodder, forage, provender

علق *'ullaiq* twining and creeping plants or shrubs (of various kinds); the lesser bindweed (Convolvulus arvensis; *bot.*); common English blackberry, bramble (Rubus fruticosus; *bot.*); blackberry; raspberry

عليقة *'ullaiqa*: عليقة موسى *'u. mūsā* the Burning Bush

علاق *'allāq* coat hanger

علاقة *'alāqa* attachment, devotion, affection, bond; (pl. -*āt*, علائق *'alā'iq*[a]) relation, affiliation, association, contact, bond, connection (ب with) | العلاقات العامة public relations; ذو علاقة ب connected with, related to; السلطات ذات العلاقة (*sulṭāt*) the competent authorities; قطع العلاقات (العلائق) *qaṭ' al-'a.* severance of relations; توتر العلاقات (العلائق) *tawattur al-'a.* tenseness of relations, tension in the relations

علاقة *'ilāqa* pl. علائق *'alā'iq*[a] a strap, and the like, for suspending s.th.

علاقة *'allāqa* coat hanger

اعلق *a'laq*[a]: اعلق بالذهن (*ǧihn*) that to which the mind is more inclined

معلاق *mi'lāq* pl. معاليق *ma'ālīq*[a] pluck (of an animal)

تعليق *ta'līq* hanging, suspending; temporary stay, remission or abrogation, suspension; the oblique, "hanging" ductus (in Arabic calligraphy); (pl. -*āt*, تعاليق *ta'ālīq*[a]) commentary, comment(s), explanatory remarks; suspended lamp | تعليق الطلاق *t. aṭ-ṭalāq* conditional repudiation, conditional pronunciation of the talak (*Isl. Law*); تعليق على الاذاعة (*aḏā'*) news commentary (radio)

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تعليقة *ta'līqa* pl. -*āt*, تعاليق *ta'ālīq*[a] marginal note, annotation, note, gloss, scholium

تعلق *ta'alluq* attachment, devotion (ب to), affection (ب for); linkage, connection, relationship (ب with)

معلق *mu'alliq* commentator (radio, press)

معلق *mu'allaq* suspended, hanging; in suspense, in abeyance, pending, undecided; hinging (ب on); depending, dependent, conditional (ب or على on), conditioned (ب or على by) | جسر معلق (*ǧisr*) suspension bridge; حساب معلق suspense account; قاطرات معلقة suspension railways; مسائل معلقة pending questions; رغبته معلقة ب (*raġbatuhū*) his desire is directed toward ...

معلقة *mu'allaqa* pl. -*āt* placard, poster, bill; المعلقات the oldest collection of complete ancient Arabic kasidas

متعلق *muta'alliq* attached, devoted (ب to); connected (ب with), related, pertaining (ب to), concerning (ب s.o. or s.th.) | متعلق بحبه (*bi-ḥubbihī*) affectionately attached to s.o.; متعلقاته depending on s.o. or s.th., pertaining to s.o.'s authority

علقم *'alqam* pl. علاقم *'alāqim*[a] colocynth (*bot.*) | تعلقم ذاق العلقم to taste bitterness, suffer annoyance, vexation, chicanery or torments (من from)

علك *'alaka* u i (*'alk*) to chew, champ (ا s.th., esp. اللجام the bit, of a horse)

علك *'ilk* mastic

علم *'alima* a (*'ilm*) to know (ب or ا, ة s.o., s.th.), have knowledge, be cognizant, be aware (ب or ا of s.th.), be informed (ب or ا about or of s.th.), be familiar, be acquainted (ب or ا with s.th.); to perceive, discern (ب or ا s.th.), find out (ب or ا about s.th., من from), learn, come to know (ب or ا s.th. or about s.th., من from); to distinguish, differentiate (من ا s.th. from) II to teach (ب ة or ا ة s.o. s.th.), instruct, brief (ب ة or ا ة s.o. in s.th.); to train, school, educate (ة s.o.); to designate, mark, earmark, provide with a distinctive mark (على s.th.); to put a mark (على on) IV to let (ة s.o.) know (ب or ا s.th. or about s.th.), tell (ب or ا ة s.o. about), notify, advise, apprise, inform (ب ة or ا ة s.o. of or about s.th.), acquaint (ب ة or ا ة s.o. with) V to learn, study (ا s.th.); to know (ا s.th.) X to inquire (عن ة or ا ة of s.o. about), ask, query (عن ة or ا ة s.o. about), inform o.s. (عن ة or ا ة through s.o. about), gather information (عن ة or ا ة from s.o. about)

علم *'ilm* knowledge, learning, lore; cognizance, acquaintance; information; cognition, intellection, perception, knowledge; (pl. علوم *'ulūm*) science; pl. العلوم the (natural) sciences | علما وعملا *'ilman wa-'amalan* theoretically and practically; ليكن على علمه (*li-yakun*) be it known to him, may he know, for his information; كان على علم تام ب (*tāmm*) to know s.th. inside out, be thoroughly familiar with s.th.; to have full cognizance of s.th.; علم الجراثيم *'i.* bacteriology; علم الاجتماع *'i.* sociology; علم الحساب *'i.* arithmetic; علم الحياة *'i. al-ḥayāh* biology; علم الحيوان *'i. al-ḥayawān* zoology; علم الاخلاق *'i. aḫ-ḫarrāt* nuclear physics; علم الذرات *'i. at-tarbiya* pedagogy; علم التربية *'i. aṣ-ṣiḥḥa* hygiene; علم الصحة *'i. al-ma'ādin* mineralogy; علم الاصوات *'i. al-luġa* lexicography; علم المعادن *'i. an-nabātāt* botany; علم اللغة *'i. an-nafs* psychology; علم النفس *'i. w. al-a'ḍā'* physiology; علم وظائف الاعضاء *ṭālib 'ilm* student; طالب علم *kulliyat al-'u.* the Faculty of Science of the Egyptian University

علمي *'ilmī* scientific; erudite (book); learned (society)

Unit 2, Lesson 3:Imperative verbs

There are three types of imperative verbs in Arabic.

1, imperative verbs for second person, (see Unit 2, Les 3). In the three-lettered consonants *hamzatul wasl* is prefixed in lieu of the letters (ي،ت،أ،ن) for present/future tenses.

- *Hamzatul wasl* carries either *kasrah* or *dammah*. It **never** carries *fathah*. If the second root has fathah or kasrah, then the hamzah of imperative will carry kasrah; if it has dammah, then hamzah will carry dammah.
- The hamzah will be silent if preceded by letter with vowel sign.

2, imperative verbs for third and first person, (see Unit 2, Les 4). لِ is prefixed before the letters (ي،ت،أ،ن) for present/future tenses.

3, imperative of prohibition, (Unit 2, Lesson 5). The word لاَ is placed before the present/future tense.

In all three types of imperative, the last root takes *sukūn*. For the dual and plural (except for fem plural), the absence of ن indicates the sukūn of imperative verb.

Unit 2, Lesson 3: Imperative verbs (الفعل الأمر) _1

Bismillāh. Imperative verbs are derived from present tenses in 2nd person. Replace the prefix with an *alif*. Then add *sukūn* to the last letter. So, the imperative of *kataba* (to write), is to first get its present tense which is *yaktubu*. Now replace *yā* with *alif/ hamza*, & then *dammah* on *bā* with *sukūn*.

For masculine singular we have: كَتَبَ، يَكْتُبُ، اُكْتُبْ. See Q 37:102, 47:19

يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ

فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ

For m. plural, as above but also remove suffix from the present tense. For plural masculine, we have: كَتَبُوْا، يَكْتُبُوْنَ، اُكْتُبُوْا. See Q 8:45, 64:16

إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ

Unit 2, Lesson 3: Imperative verbs (الفعل الأمر) _2

Bismillāh. For feminine singular we have: كَتَبَتْ، تَكْتَبِيْنَ، إِكْتَبِيْ.
Replace prefix with alif/hamza and ن is dropped in singular and dual. See Q 3:43

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

For feminine plural we have: كَتَبْنَ، تَكْتُبْنَ، اُكْتُبْنَ . See Q 33:33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۖ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ

Note that the letter *alif* in the imperative verb, carries *dammah* if the middle letter in the present tense has *dammah*. However, the *alif* will carry *kasrah* if the middle letter in the present tense has *fathah* or *kasrah*. The hamzah on an imperative verb is always *hamzatul-wasl*, which loses the vowel mark if it is preceded by a letter which already has a vowel, as in *wansur* (وَانْصُرْ) and *faj'al* (فَاجْعَلْ).

Unit 2, Les 3: Imperative verbs

Bismillāh. Let us look at closely the Table on p 100 of our Text. Can you follow the steps on how get the imperative verbs (الْفِعْلُ الْأَمْر) from the present/future (مُضَارِع) tenses.

For Masculine

1. Get the second person verb in مُضَارِع
2. Remove the prefix تَ and change damma mark on the last letter to sukūn
3. Add اِ as a prefix if the middle letter has kasrah or fatha. Add اُ if the middle letter has dammah.

For Feminine

1. Get the second person verb in مُضَارِع

2. Remove the prefix تَ and the prefixes نَ in singular and نِ in dual forms. For plural simply remove the prefix تَ .

3. Add اِ as a prefix if the middle letter has kasrah or fatha. Add اُ if the middle letter has dammah.

imperative verbs (الفعل الأمر) of 2nd person.

Conjugation from al-mudāri‘ verbs تَكْتُبُ، تَلْعَنُ، تَكْسِبُ،تَقْتُلُ، تَسْمَعُ

Plural	Dual	Singular	Gender
أُكْتُبُوْا	أُكْتُبَا	أُكْتُبْ	الْمُذَكَّر
أُكْتُبْنَ	أُكْتُبَا	أُكْتُبِيْ	الْمُؤَنَّث
إِلْعَنُوْا	إِلْعَنَا	إِلْعَنْ	الْمُذَكَّر
إِلْعَنَّ	إِلْعَنَا	إِلْعَنِيْ	الْمُؤَنَّث
إِكْسِبُوْا	إِكْسِبَا	إِكْسِبْ	الْمُذَكَّر
إِكْسِبْنَ	إِكْسِبَا	إِكْسِبِيْ	الْمُؤَنَّث
أُقْتُلُوْا	أُقْتُلَا	أُقْتُلْ	الْمُذَكَّر
أُقْتُلْنَ	أُقْتُلَا	أُقْتُلِيْ	الْمُؤَنَّث
إِسْمَعُوْا	إِسْمَعَا	إِسْمَعْ	الْمُذَكَّر
إِسْمَعْنَ	إِسْمَعَا	إِسْمَعِيْ	الْمُؤَنَّث

Highlighted are imperative verbs

وَجَآءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ 36:20 اتَّبِعُوا
مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ 36:21 قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ
قَوْمِي يَعْلَمُونَ 36:26 وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ 36:59 وَأَنِ اعْبُدُونِي ۚ هَٰذَا
صِرَاطٌ مُّسْتَقِيمٌ 36:61يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ 89:27 ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَّرْضِيَّةً 89:28 فَ–ادْخُلِي فِي عِبَادِي 89:29 وَ–ادْخُلِي جَنَّتِي 89:30 اقْتُلُوا
يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ 20:9 وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ
مِّنْهُمَا اذْكُرْنِي عِندَ رَبِّكَ 12:42 فَلَمَّا جَآءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ 12:50
وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۖ 12:54 قَالَ اجْعَلْنِي عَلَىٰ خَزَآئِنِ
الْأَرْضِ ۖ 12:55 وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ 12:59
وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ 12:62

1, identify imperative verbs, 2, determine the gender and indicate if it is singular, dual or plural. E.g., اتَّبِعُوا above is masculine plural.

Longest verse (Q 2:282)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى
فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ
فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِن كَانَ الَّذِي
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ
وَاسْتَشْهِدُوا شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ
مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا
دُعُوا ۚ وَلَا تَسْأَمُوا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ اللَّهِ وَأَقْوَمُ
لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا
فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

Note: highlighted are verbs in imperative in second persons, red are imperative in third person and blue are negation

Imperative verbs in 2:282

- *Bismillāh*. **Standard Imperatives (*Fi'l Amr*):**

standard command:

- فَاكْتُبُوهُ (*"write it down"*)
- وَأَشْهِدُوا (*"and take witnesses"*)
- وَاتَّقُوا اللَّهَ (*"and fear/be mindful of Allah"*)

Imperative *Lām* Constructions

(*Lām al-Amr* + Jussive Verb):

- وَلْيَكْتُب (*"and let a scribe write"*)
- فَلْيَكْتُبْ (*"so let him write"*)
- وَلْيُمْلِلِ (*"and let him dictate"*)
- وَلْيَتَّقِ (*"and let him fear"*)
- فَلْيُمْلِلْ (*"then let his guardian dictate"*)
- وَاسْتَشْهِدُوا (*"and call to witness"*)

Homework for session 1

1. Conjugate the following three words into imperative verbs سَمِعَ، قَتَلَ، كَرُمَ in a table like what appears on p 104 of the Text along with their corresponding meanings in English.
2. How many words does the Quranic verse 2:282 contain? In comparison to the shortest surah of the Quran (Number 108), how many times longer is the verse 2:282? Is it correct to say that an āyat (verse) is the shortest division of the Quran?

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

