



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

Session 2: Oct 27. Remaining four Tuesdays, November 3 to 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: highlighted are verbs in imperative in second persons, red are imperative in third person and blue are negation

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 al-Nūr, part 1

(taught by Sayyidah Fātimah Zahrā عليها السلام)

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْم. اَللَّهُمَّ 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.

Du‘ā al-Nūr, part 2

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

اَلْحَمْدُ لِلّٰهِ الَّذى خَلَقَ النُّورَ مِنَ النُّورِ

All praise belongs to Allah, who created light from the Light

وَاَنْزَلَ النُّورَ عَلىَ الطُّورِ فى كِتابٍ مَسْطُورٍ

and sent down the Light on the mount in a Book inscribed

فى رَقٍّ مَنْشُورٍ بِقَدَرٍ مَقْدُورٍ عَلى نَبِيٍّ مَحْبُورٍ

On an unrolled parchment, in a preordained measure, on the learned Prophet.

اَلْحَمْدُ لِلّٰهِ الَّذى هُوَ بِالْعِزِّ مَذْكُورٌ

All praise belongs to Allah, who is mentioned with honor

وَبِالْفَخْرِ مَشْهُورٌ وَعَلَى السَّرَّآءِ وَالضَّرَّآءِ مَشْكُورٌ

and might, famed for glory, and thanked in ease and adversity

وَصَلَّى اللّٰهُ عَلى سَيِّدِنا مُحَمَّدٍ وَآلِهِ الطّاهِرِينَ

May the blessings of Allah be upon our master, Muhammad, and his immaculate family.

Simple explanation of Q 2:282

Bismillāh. This longest verse in the Qur'an is commonly known as *Āyat al-Dayn* (آية الدَّيْن)– the Verse of Debt. Its central message is that financial transactions should be conducted with honesty, clarity, proper documentation, and fairness to all parties.

Based on Qur'anic commentaries, particularly *Tafsīr al-Mīẓān* by 'Allāmah Sayyid Muhammad Husayn Tabātabā'ī and *Tafsīr Namūneh* by Ayatullah Nāsir Makārim Shīrāzī:

The verse addresses a situation in which one person lends money or sells something on credit, with payment due later. Allah instructs believers to record the agreement in writing, specify the amount and repayment period, and arrange witnesses.

In simple terms, the verse teaches us: 1) Do not rely solely on verbal promises when entering significant financial agreements, 2) Write down debts, even when they are relatively small, 3) Specify the repayment date clearly, 4) Ensure that the agreement is recorded accurately and fairly, 5) Protect the rights of both the lender and the borrower, and 6) conduct financial dealings with consciousness of Allah and accountability before Him.

One can say, that the underlying principle is that Islam seeks to prevent disputes before they arise, rather than merely resolving them after they occur.

The verse is particularly valuable for explaining that Islamic spirituality extends beyond prayer and worship into everyday financial conduct. A person demonstrates taqwā not only in the mosque but also in how they borrow, lend, keep promises, and honour their obligations

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"*)
- وَاسْتَشْهِدُوا (*"and call to witness"*)

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"*)

Lessons 4: steps to imperative verbs in masculine

Bismillāh. 1) We prefix the letter لِ to the 3rd & 1st of the مُضَارِع verb. 2) the last letter in the 3rd person singular and in 1st person singular & plural takes sukūn. 3) in the 3rd person dual and plural in masculine نِ and نَ is dropped in the imperative form. Study the Table on p 104 of the Text.

يَكْتُبُ in the 3rd person becomes لِيَكْتُبْ for masculine singular.

يَكْتُبَانِ in the 3rd person becomes لِيَكْتُبَا for masculine dual.

يَكْتُبُوْنَ in the 3rd person becomes لِيَكْتُبُوْا for masculine plural.

أَكْتُبُ in the 1st person becomes لِأَكْتُبْ for masculine singular.

نَكْتُبُ in the 1st person becomes لِنَكْتُبْ for masculine dual and plural.

Imperative of 3rd & 1st persons

the imperative for the 3rd and 1st persons for verb كَتَبَ.

Plural	Dual	Singular	Number/person
لِيَكْتُبُوْا	لِيَكْتُبَا	لِيَكْتُبْ	اَلْغَائِب اَلْمُذَكَّر
They all m should write	They 2 m should write	He should write	3rd p mas.
لِيَكْتُبْنَ	لِتَكْتُبَا	لِتَكْتُبْ	اَلْغَائِب اَلْمُؤَنَّث
They all f should write	They 2 f should write	She should write	3rd person fem.
لِنَكْتُبْ	لِنَكْتُبْ	لِأَكْتُبْ	اَلْمُتَكَلِّم اَلْمُذَكَّر -اَلْمُؤَنَّث
We all should write	We 2 should write	I should write	1st p. m. & f.

Lesson 4: present tense & imperative

Bismillāh. Forming imperative verbs by prefixing the letter لِ to the present tense. Here below is the conjugation in present tense of verb سَمِعَ along with imperative verbs derived from the present tense.

Plural imperative	*Plural present*	*Dual imperative*	*Dual present*	*Singular imperative*	*Singular present*	*Person & Gender*
لِيَسْمَعُوْا All men should hear	يَسْمَعُوْنَ They all (men) hear	لِيَسْمَعَا Both men should hear	يَسْمَعَانِ Both men hear	لِيَسْمَعْ He should hear	يَسْمَعُ He hears	*3rd masculine*
لِيَسْمَعْنَ Female should listen	يَسْمَعْنَ They (women) all hear	لِتَسْمَعَا Both women should hear	تَسْمَعَانِ Both female hear	لِتَسْمَعْ She should hear	تَسْمَعُ She hears	*3rd feminine*
لِنَسْمَعْ We should hear	نَسْمَعُ We (all) hear	لِنَسْمَعْ We two should hear	نَسْمَعُ We two hear	لِأَسْمَعْ I should hear	أَسْمَعُ I hear	*First masculine & feminine*

Lesson 5: Prohibition verb (اَلنَّفي الفِعل)

Bismillāh. We often command others, especially our children, not to do certain things. In Arabic, this is done by adding the word لَا before a present tense. The *i'rab* of the present tense will change to *sukūn* in most cases or lose the last ن in some cases.

Plural	Dual	Singular	Person & Gender
لَايَخْرُجُوْا They (men) shouldn't exit/emerge	لَايَخْرُجَا Two men shouldn't exit/emerge	لَايَخْرُجْ He shouldn't exit/emerge	3rd masculine
لَايَخْرُجْنَ They (women) shouldn't exit/emerge	لَاتَخْرُجَا Two shouldn't women exit/emerge	لَاتَخْرُجْ She shouldn't exit/emerge	3rd feminine
لَاتَخْرُجُوْا You (all) men shouldn't exit/emerge	لَاتَخْرُجَا You two male shouldn't exit/emerge	لَاتَخْرُجْ You (male) shouldn't exit/emerge	2nd masculine
لَاتَخْرُجْنَ You all (female) shouldn't exit/emerge	لَاتَخْرُجَا You two (female) shouldn't exit/emerge	لَاتَخْرُجِيْ You (female) shouldn't exit	2nd feminine
لَانَخْرُجْ We shouldn't exit		لَاأَخْرُجْ I shouldn't exit	First masculine & feminine

Homework on Lesson 5: Prohibition verb (اَلنَّفي الفِعل)

Bismillāh. The Quran has a number of prohibitions, asking the believers not to do certain actions. In Arabic, this is done by adding the word لاَ before a present tense. 1) find three verses wherein Allah prohibits certain actions. 2) Complete this table by conjugating the verb قَتَلَ.

Plural	Dual	Singular	Person & Gender
لاَ They (men) shouldn't kill	لاَ Two men shouldn't kill	لاَ He shouldn't kill	3rd masculine
لاَ They (women) shouldn't kill	لاَ Two shouldn't women kill	لاَ She shouldn't kill	3rd feminine
لاَ You (all) men shouldn't kill	لاَ You two male shouldn't kill	لاَ You (male) shouldn't kill	2nd masculine
لاَ You all (female) shouldn't kill	لاَ You two (female) shouldn't kill	لاَ You (female) shouldn't kill	2nd feminine
لاَ We shouldn't kill		لاَ I shouldn't kill	First masculine & feminine

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





