

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ARIC – Arabic Class Notes

Part 1 (ver. 1.1)

Topics

Parts of Speech – English vs. Arabic

Arabic Alphabets

Arabic Vowel Signs

Indefinite & Definite

Noun Endings

The Nominal Sentence

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Revision History

Date	Ver	Author	Revision Comments
Mar. 1, 2010	1	Zahid Naeem	Initial version
Mar. 10, 2010	1.1	Zahid Naeem	Multiple Corrections (e.g., ^{دَمَّةٌ} to ^{ضَمَّةٌ} , genetive to genitive)

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Parts of Speech – English vs. Arabic

- English has eight parts of speech

1. **Noun** (A word which refers to a person, a place, or a thing, e.g. teacher, town, bus)
2. **Pronoun** (A word like he, they, and we used to replace a noun)
3. **Adjective** (A word that describes a noun, e.g. a tall man)
4. **Adverb** (A word that gives additional information about how, when or where an action takes place, e.g. He walked slowly, They will arrive tomorrow)
5. **Interjection** (A word that is independent of other words and is used as is, e.g. hello and hi)
6. **Verb** (The action or doing word, e.g. sleep, eat, drink)
7. **Conjunction** (A word joining two clauses in a sentence, e.g. and, because, but)
8. **Preposition** (A word used to relate a noun or pronoun to some other part, e.g. of, at)

- Arabic has only three parts of speech

1. **Noun** اِسْمٌ
2. **Verb** فِعْلٌ
3. **Particle** حَرْفٌ

Parts of Speech – English vs. Arabic

English	Arabic	
Noun	Noun	اِسْمٌ
Pronoun		
Adjective		
Adverb		
Interjection		
Verb	Verb	فِعْلٌ
Conjunction	Particle	حَرْفٌ
Preposition		

Arabic Alphabets

- Arabic has 29 letters of alphabet
 - Consonants (have speech sound) : 28
 - Alif: serves two purposes
 - Elongates a consonant, e.g. كِتَابٌ
 - Act as a bearer of هَمْزَةٌ (hamza), e.g. أَبٌ

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر
1	2	3	4	5	6	7	8	9	10
ز	س	ش	ص	ض	ط	ظ	ع	غ	ف
11	12	13	14	15	16	17	18	19	20
ق	ك	ل	م	ن	ه	و	ي	ء	
21	22	23	24	25	26	27	28	29	

Arabic Vowel Signs

- There are 3 short vowel signs in Arabic
 - *Fathah* (فَتْحَة) – denoting “a”, e.g. da (دَ)
 - *Kasrah* (كَسْرَة) – denoting “i”, e.g. di (دِ)
 - *Dummah* (ضَمَّة) – denoting “u”, e.g. du (دُ)
- Absence of a vowel sign is denoted by *Sukun* (سُكُون), e.g. notice دُ in مَدْرَسَةٌ
- Long vowels are formed by adding the associated letters to the short vowels
 - ا to elongate *fathah*, e.g. daa (دَا)
 - ي to elongate *kasrah*, e.g. dii (دِي)
 - و to elongate *dummah*, e.g. duu (دُو)

Indefinite & Definite

- Like English, Arabic nouns can be indefinite (نَكِرَةٌ) or definite (مَعْرِفَةٌ)
- An indefinite noun is indicated by تَنْوِينٌ, which doubles the vowel sign at the end of the word, e.g.
 - A book – كِتَابٌ
 - A chair – كُرْسِيٌّ
- A Definite noun is indicated by اَلْ prefixed to the noun. This also results in eliminating the تَنْوِينٌ at the end of the word, e.g.
 - The book – اَلْكِتَابُ
 - The chair – اَلْكُرْسِيُّ
- اَلْ and تَنْوِينٌ cannot coexist. So اَلْكِتَابُ will be incorrect
- Please note many proper nouns, e.g. مُحَمَّدٌ, خَالِدٌ end with تَنْوِينٌ, but they are still definite

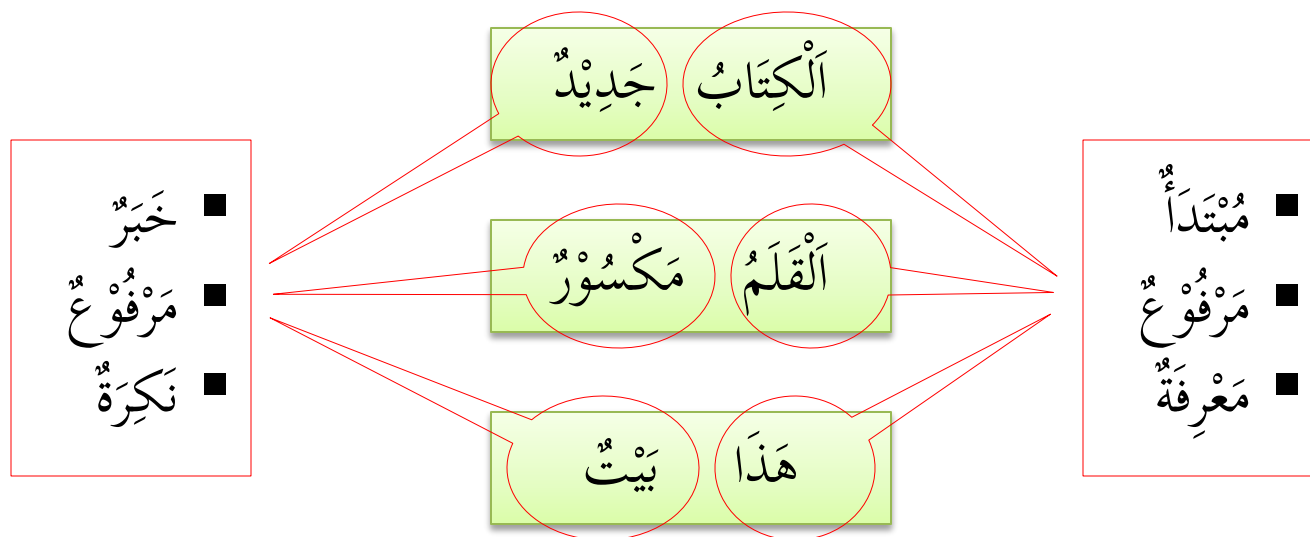
Noun Endings

- In Arabic, nouns have different endings to show their function in a sentence
- These are called noun cases (الْتَشْكِيْلُ)

English Name	Arabic Name	Ending Vowel Sign	Function in a sentence	Examples
Nominative	مَرْفُوعٌ	<i>Dummah</i>	Subject	الكتابُ, كتابٌ, محمدٌ, بابٌ
Accusative	مَنْصُوبٌ	<i>Fathah</i>	Object of a verb	الكتابَ, كتاباً, محمدٌ, باباً
Genitive	مَجْرُورٌ	<i>Kasrah</i>	Possessor of a thing, or comes after a preposition or an adverb	الكتابِ, كتابٍ, محمدٍ, بابٍ

The Nominal Sentence (الْجُمْلَةُ الْإِسْمِيَّةُ)

- A sentence that starts with a noun
- Has a subject (مُبْتَدَأٌ) and a predicate (خَبَرٌ)
- The subject is always nominative (مَرْفُوعٌ)
- The predicate is always nominative (مَرْفُوعٌ), if it is one word
- The subject is mostly definite (مَعْرِفَةٌ)
- The predicate is mostly indefinite (نَكِيرَةٌ)



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ARIC – Arabic Class Notes

Part 2 (ver. 1)

Topics

This (هَذَا) vs. That (ذَلِكَ)

Solar vs. Lunar Letters

The Joining Hamza (هَمْزَةُ الْوَصْلِ)

هَمْزَةُ الْقَطْعِ

Examples from Quran (الْحُرُوفُ الشَّمْسِيَّةُ وَالْقَمَرِيَّةُ, هَمْزَةُ الْوَصْلِ, هَمْزَةُ الْقَطْعِ)

What (مَا) vs. Who (مَنْ)

Particle of Interrogation and Answer

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This (هَذَا) vs. That (ذَلِكَ)

- Demonstrative pronoun (اِسْمُ الْاِشَارَةِ)
 - اِسْمُ الْاِشَارَةِ لِلْقَرِيبِ : هَذَا
 - اِسْمُ الْاِشَارَةِ لِلْبَعِيدِ : ذَلِكَ
- Like all pronouns, these are definite
- These are masculine , i.e. these are used when pointing to masculine nouns
- They have feminine counterparts – will learn later
- هَذَا and ذَلِكَ are pronounced as هَازَا and ذَالِكْ respectively, but are written without the alif



That is a door (ذَٰلِكَ بَابٌ)



This is a book (هَٰذَا كِتَابٌ)

Solar vs. Lunar Letters (1 of 2)

- Of 28 consonant letters, 14 letters are called solar letters (الْحُرُوفُ الشَّمْسِيَّةُ) and 14 are called lunar letters (الْحُرُوفُ الْقَمَرِيَّةُ)
- This distinction is only for pronunciation of words starting with these letters when prefixed with ال (the definite article)
- Articulation of solar letters involves the tip of the tongue, e.g., ت, س, ش, ن, ر
- Tip of the tongue plays no role for lunar letters, e.g., ب, ق, م, ك, و
- When ال is prefixed to a noun beginning with a solar letter, the ل of the ال is assimilated to the solar letter, e.g., *al-shamsu* is pronounced as *ash-shamsu*
 - The assimilation is indicated by the *shaddah* on the first letter of the noun
 - In writing, the ل is not assimilated, e.g., الشَّمْسُ
- No such assimilation takes place for lunar letters, e.g., *al-qamaru* is pronounced as *al-qamaru* (القَمَرُ)

Solar vs. Lunar Letters (2 of 2)



ت	التَّاجِرُ	ش	الشَّمْسُ
ث	الثَّوْبُ	ص	الصَّدْرُ
د	الدَّيْكُ	ض	الضَّيْفُ
ذ	الذَّهَبُ	ط	الطَّالِبُ
ر	الرَّجُلُ	ظ	الظَّهْرُ
ز	الزَّهْرَةُ	ل	اللَّحْمُ
س	السَّمَكُ	ن	النَّجْمُ



أ	الأَبُ	ف	الفَمُ
ب	البَابُ	ق	القَمَرُ
ج	الجَنَّةُ	ك	الكَلْبُ
ح	الحِمَارُ	م	المَاءُ
خ	الخُبْزُ	و	الْوَلَدُ
ع	العَيْنُ	ه	الهَوَاءُ
غ	الغَدَاءُ	ي	اليَدُ

The Joining Hamza (هَمْزَةُ الْوَصْلِ)

- The ا in ال (the definite article) is called هَمْزَةُ الْوَصْلِ
- If it is preceded by another word, it is not pronounced
 - E.g., أَلْبَيْتُ (the house) is pronounced *al-baitu* and وَالْبَيْتُ (and the house) is pronounced as *wa l-baitu* and not *wa al-baitu*
- هَمْزَةُ الْوَصْلِ also appears words without the ال, e.g.,
 - بِسْمِ اللَّهِ – (name) اِسْمٌ
 - عَيْسَى ابْنُ مَرْيَمَ – (son) ابْنٌ
- To signify ا as هَمْزَةُ الْوَصْلِ, look for one of the following three conditions:
 - A ى symbol on alif, as اِ
 - Without any ى or ء symbol on alif
 - Completely omitted in writing, e.g., بِسْمِ اللَّهِ
- Both ا and ل in ال are not pronounced when a word starts with a solar letter and is preceded with another word
 - E.g., وَالنَّجْمُ is pronounced as *wan-najmu* and not *wa al-najmu* or *wa an-najmu*



هَمْزَةُ الْقَطْعِ

- As opposed to هَمْزَةُ الْوَصْلِ , هَمْزَةُ الْقَطْعِ is always pronounced, regardless of its position in the sentence
- هَمْزَةُ الْقَطْعِ is usually written with a ء symbol on (or below) the Alif, as follows:
 - أ
 - إ
- Examples:
 - قُلْ هُوَ اللَّهُ أَحَدٌ – (one) أَحَدٌ
 - وَإِذْ قَالَ رَبُّكَ ... – (when) إِذْ



Examples from Quran (الْحُرُوفُ الشَّمْسِيَّةُ وَالْقَمَرِيَّةُ, هَمْزَةُ الْوَصْلِ, هَمْزَةُ الْقَطْعِ)

Find solar letters (الْحُرُوفُ الشَّمْسِيَّةُ), lunar letters (الْحُرُوفُ الْقَمَرِيَّةُ) and instances of هَمْزَةُ الْوَصْلِ and هَمْزَةُ الْقَطْعِ in Surah Al-Fatiha

اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعَالَمِيْنَ اَلرَّحْمٰنِ اَلرَّحِيْمِ مَالِكِ يَوْمِ الدِّيْنِ
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ
الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ

Solar letter



Lunar letter



هَمْزَةُ الْوَصْلِ



هَمْزَةُ الْقَطْعِ



What (مَا) vs. Who (مَنْ)

	مَا	مَنْ
Meaning	“What”	“Who”
Usage	Used for irrational things (غَيْرُ عَاقِلٍ), e.g. non-living things, animals, plants etc.	Used for rational beings (عَاقِلٌ). Three categories include humans, jinns, and angels.
Example	What is this? (مَا هَذَا)	Who is he? (مَنْ هَذَا)

Particle of Interrogation and Answer

- This is a house (هَذَا بَيْتٌ)
- Is this a house? (أَهَذَا بَيْتٌ؟)
- Prefixing أَ to a statement turns it into a question
- Used in this context أَ is called حَرْفُ الْإِسْتِفْهَامِ (particle of interrogation)
- لا means “no”
- نَعَمْ means “yes”
- لا and نَعَمْ are called حُرُوفُ الْجَوَابِ (particles of answer)

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ARIC – Arabic Class Notes

Part 3 (ver. 3)

Topics

Preposition (حَرْفُ جَرٍّ) & Genitive Case (مَجْرُورٌ)

Detached Pronoun (ضَمِيرٌ مُنْفَصِلٌ)

Possessed & Possessor (مُضَافٌ وَ مُضَافٌ إِلَيْهِ)

Revision History

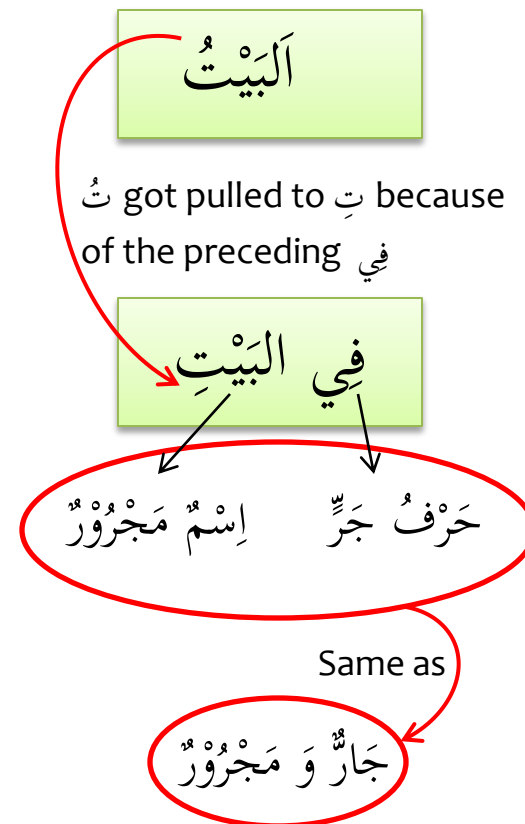
Date	Ver	Author	Revision Comments
Mar. 7, 2010	1	Zahid Naeem	Initial version
Mar. 14, 2010	2	Zahid Naeem	Added section for ضَمِيرٌ مُنْفَصِلٌ and more description for مُضَافٌ إِلَيْهِ
Mar. 20, 2010	3	Zahid Naeem	Added more content for مُضَافٌ إِلَيْهِ and جَارٌّ وَ مَجْرُورٌ

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Preposition (حَرْفُ جَرٍّ) & Genitive Case (مَجْرُورٌ)

- Literal meaning of حَرْفُ جَرٍّ is “a particle of pulling”
- Examples of preposition (حَرْفُ جَرٍّ):
 - In – فِي
 - On – عَلَى
 - From – مِنْ
 - To – إِلَى
- When a noun is preceded by a preposition, it is said to be in genitive case (مَجْرُورٌ)
 - The house - الْبَيْتُ, In the house - فِي الْبَيْتِ
 - A house - بَيْتٌ, In a house - فِي بَيْتٍ
- فِي الْبَيْتِ is a شِبْهُ الْجُمْلَةِ (phrase) – It looks like a sentence but is not one



More Prepositions and Examples from Quran

(59:21) Had We sent down this Quran on a mountain ...	لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ ...	On	عَلَى
(96:2) He created man from a clot	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ	From	مِنْ
(26:50) we shall but return to our Lord	إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ	To	إِلَىٰ
(97:1) We have indeed revealed this (Message) in the Night of Power	إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ	In	فِي
(2:119) And thou will not be asked about the owners of hell-fire	وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ	About, concerning	عَنْ
(2:284) To Allah belongs whatever is in the heavens and whatever is in the earth.	لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ	Belongs to, for	لِ
(2:153) O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ	By, at, in	بِ

Nominal Sentence with جَارٌّ وَ مَجْرُورٌ

Muhammad is in the mosque		
the mosque	in	Muhammad
الْمَسْجِدِ	فِي	مُحَمَّدٌ
إِسْمٌ مَجْرُورٌ	حَرْفُ جَرٍّ	مُبْتَدَأٌ
جَارٌّ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ		

It is on a table		
a table	on	It
مَكْتَبٍ	عَلَى	هُوَ
إِسْمٌ مَجْرُورٌ	حَرْفُ جَرٍّ	مُبْتَدَأٌ
جَارٌّ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ		

Detached Pronoun (ضَمِيرٌ مُنْفَصِلٌ)

3 rd Person	Masculine	Singular	He, It	هُوَ	مُفْرَدٌ	غَايِبٌ
		"Dual"	They (2)	هُمَا	مُثَنًّى	
		Plural	They	هُمْ	جَمْعٌ	
	Feminine	Singular	She, It	هِيَ	مُفْرَدٌ	
		"Dual"	They (2)	هُمَا	مُثَنًّى	
		Plural	They	هُنَّ	جَمْعٌ	
2 nd person	Masculine	Singular	You	أَنْتَ	مُفْرَدٌ	مُخَاطَبٌ
		"Dual"	You (2)	أَنْتُمَا	مُثَنًّى	
		Plural	You (>2)	أَنْتُمْ	جَمْعٌ	
	Feminine	Singular	You	أَنْتِ	مُفْرَدٌ	
		"Dual"	You (2)	أَنْتُمَا	مُثَنًّى	
		Plural	You (>2)	أَنْتُنَّ	جَمْعٌ	
1 st person	Masc. & Fem.	Singular	I	أَنَا	مُفْرَدٌ	مُتَكَلِّمٌ
		Plural	We	نَحْنُ	جَمْعٌ	

Detached Pronoun (ضَمِيرٌ مُنْفَصِلٌ)

- Are never attached with any other word
- Are always مَعْرِفَةٌ (definite)
- Are considered مَرْفُوعٌ (nominative case), even though most of them do not have a ضَمَّةٌ (dummah) ending
- Are fixed in their case, i.e. their ending does not change
 - In Arabic such nouns are called مَبْنِيٌّ (fixed)

هُوَ

هُمَا

هُمْ

هِيَ

هُمَا

هِنَّ

أَنْتَ

أَنْتُمَا

أَنْتُمْ

أَنْتِ

أَنْتُمَا

أَنْتِنَّ

أَنَا

نَحْنُ

مُضَافٌ وَ مُضَافٌ إِلَيْهِ – Possessed & Possessor

- Used to convey a “possession” relationship between two nouns
 - Also referred to as *الإضافة* (Al-Idaafatu)
- English uses “of” or “’s” for such relationship, e.g. Book of Bilal or Bilal’s book
- Made up of two parts:
 - Possessed (or possession) – مُضَافٌ
 - Possessor – مُضَافٌ إِلَيْهِ

Possessor - مُضَافٌ إِلَيْهِ		Possessed - مُضَافٌ												
- Is always مَجْرُورٌ (genitive case) - Can take تَنْوِينٌ (tanwin) or ال (the definite article) - Can be نَكِرَةٌ (indefinite) or مَعْرِفَةٌ (definite)	<table><tr><td>كِتَابُ</td><td>بِلَالٍ</td></tr><tr><td>book</td><td>(of) Bilal</td></tr><tr><td colspan="2">Bilal's book</td></tr><tr><td>مَكْتَبُ</td><td>الْمُدَّرِّسِ</td></tr><tr><td>table</td><td>(of) the teacher</td></tr><tr><td colspan="2">The teacher's table</td></tr></table>	كِتَابُ	بِلَالٍ	book	(of) Bilal	Bilal's book		مَكْتَبُ	الْمُدَّرِّسِ	table	(of) the teacher	The teacher's table		- Can take any case ending, as the need be - Never takes تَنْوِينٌ (tanwin) or ال (the definite article) - Is مَعْرِفَةٌ (definite) by position
كِتَابُ	بِلَالٍ													
book	(of) Bilal													
Bilal's book														
مَكْتَبُ	الْمُدَّرِّسِ													
table	(of) the teacher													
The teacher's table														

Examples of Valid مُضَافٌ وَ مُضَافٌ إِلَيْهِ

Different case endings for مُضَافٌ

Definite vs. indefinite مُضَافٌ إِلَيْهِ

مَعْرِفَةٌ

الطَّالِبُ	كِتَابٌ
(of) the student	book
The student's book	

نَكِيرَةٌ

طَالِبٍ	كِتَابٌ
(of) a student	book
A student's book	

مَرْفُوعٌ

المُدَّرِّسِ	مَكْتَبٌ
(of) the teacher	table
The teacher's table	

مَنْصُوبٌ

Noun after إِنَّ is always مَنْصُوبٌ

المُدَّرِّسِ	مَكْتَبٌ	إِنَّ
(of) the teacher	table	Verily
Verily the teacher's table		

مَجْرُورٌ

المُدَّرِّسِ	مَكْتَبٌ	عَلَى
(of) the teacher	table	on
On the teacher's table		

Incorrect vs. Correct مُضَافٌ وَ مُضَافٌ إِلَيْهِ

- مُضَافٌ cannot have تَنْوِينٌ

كِتَابٌ بِلَالٍ ❌

- مُضَافٌ cannot have ال

الْكِتَابُ بِلَالٍ ❌

- مُضَافٌ إِلَيْهِ cannot be مَرْفُوعٌ

كِتَابٌ بِلَالٍ ❌

- مُضَافٌ إِلَيْهِ cannot be مَنْصُوبٌ

كِتَابٌ بِلَالٍ ❌

كِتَابٌ بِلَالٍ ✔️

More on مُضَافٌ وَ مُضَافٌ إِلَيْهِ

Even though مَنْ is مُضَافٌ إِلَيْهِ , it does not have كَسْرَةٌ (kasrah) ending, because it is مَبْنِيٌّ (indeclinable).

Other similar examples:

- قَلَمُ مَنْ (Whose pen?)
- ابْنُ مَنْ (Whose son?)

Whose book?	
(of) who	book
مَنْ	كِتَابُ
مُضَافٌ إِلَيْهِ	مُضَافٌ

Notice two sets of مُضَافٌ وَ مُضَافٌ إِلَيْهِ.

مَسْجِدُ رَسُولِ اللَّهِ is مُضَافٌ إِلَيْهِ in رَسُولِ اللَّهِ and it is مُضَافٌ in رَسُولِ اللَّهِ.

Mosque of Allah's Prophet		
(of) Allah	(of the) prophet	mosque
اللَّهِ	رَسُولِ	مَسْجِدُ
	مُضَافٌ إِلَيْهِ	مُضَافٌ
مُضَافٌ إِلَيْهِ	مُضَافٌ	

مُضَافٌ وَ مُضَافٌ إِلَيْهِ - Examples from Quran

(110:1) When comes the help of Allah ...	إِذَا جَاءَ نَصْرُ اللَّهِ
(114: 1) Say: I seek refuge in the Lord of mankind	قُلْ أَعُوذُ بِرَبِّ النَّاسِ
(24:35) Allah is the light of the heavens and the earth	اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
(7:73) This is the she camel of Allah	هَذِهِ نَاقَةُ اللَّهِ
(48:29) Muhammad is the Messenger of Allah	مُحَمَّدٌ رَسُولُ اللَّهِ
(6:127) For them is the home of safety	لَهُمْ دَارُ السَّلَامِ
(40:55 & 77) Therefore have patience (O Muhammad). Lo (surely, certainly)! The promise of Allah is true	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

Nominal Sentences with مُضَافٌ إِلَى

Muhammad is the Messenger of Allah		
(of) Allah	Messenger	Muhammad
اللَّهُ	رَسُولُ	مُحَمَّدٌ
لَفْظُ الْجَلَالَةِ، مُضَافٌ إِلَى، مَجْرُورٌ	خَبَرٌ وَهُوَ مُضَافٌ	مُبْتَدَأٌ

The student's pen is broken		
broken	(of) the student	pen
مَكْسُورٌ	الطَّالِبِ	قَلَمٌ
خَبَرٌ	مُضَافٌ إِلَى	مُبْتَدَأٌ وَهُوَ مُضَافٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ARIC – Arabic Class Notes

Part 4 (ver. 5)

Topics

Gender Introduction

Substitute (بَدَلٌ)

Adverb (ظَرْفٌ)

Adjective (نَعْتٌ)

The Relative Pronoun (الِاسْمُ الْمَوْصُولُ)

The Past Tense Verb (الْفِعْلُ الْمَاضِي)

Revision History

Date	Ver	Author	Revision Comments
Mar. 27, 2010	1	Zahid Naeem	Initial version
Apr. 4, 2010	2	Zahid Naeem	Added Substitute and Adverb slides
Apr. 10, 2010	3	Zahid Naeem	Added Adjective slides
Apr. 24, 2010	4	Zahid Naeem	Added more slides for Adjective and the Past Tense Verb
May 1, 2010	5	Zahid Naeem	Added slides for The Relative Pronoun

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Gender Introduction

- All nouns in Arabic are either masculine or feminine

Usually a masculine noun can be changed to feminine, by:

- Adding a ة (closed ta – التَّاءُ الْمَرْبُوطَةُ) at the end and,
- Putting a فَتْحَةٌ (fathah) on the letter before ة

مُدَّرْسٌ



مُدَّرْسَةٌ

طَالِبٌ



طَالِبَةٌ

Two feminine nouns with a ت (open ta – التَّاءُ الْمَفْتُوحَةُ) ending

ابْنٌ

بِنْتُ

أَخٌ

أَخْتُ

Not all feminine nouns have a ة or ت ending

أُمٌّ

شَمْسٌ

Not all nouns ending with ة or ت are feminine

حَمْزَةٌ

يَيْتٌ

Feminine: This (هَذِهِ) vs. That (تِلْكَ)

مُزَكَّرٌ	مُؤَنَّثٌ	
هَذَا	هَذِهِ	إِسْمُ الْإِشَارَةِ لِلْقَرِيبِ
ذَلِكَ	تِلْكَ	إِسْمُ الْإِشَارَةِ لِلْبَعِيدِ



That is a car (تِلْكَ سَيَّارَةٌ)

- هَذِهِ is pronounced as هَاذِهِ but is written without the *alif*



This is a watch (هَذِهِ سَاعَةٌ)

Gender of Body Members

Single members are usually masculine

رَأْسٌ (head)

أَنْفٌ (nose)

فَمٌّ (mouth)

وَجْهٌ (face)

Double members are usually feminine

يَدٌ (hand)

عَيْنٌ (eye)

رِجْلٌ (leg)

أُذُنٌ (ear)

Gender and Nominal Sentence

- Gender of مُبْتَدَأٌ and خَبَرٌ must be the same

مُزَكَّرٌ	مُؤَنَّثٌ
مُحَمَّدٌ طَالِبٌ	فَاطِمَةُ طَالِبَةٌ
الْكِتَابُ جَدِيدٌ	السَّيَّارَةُ جَدِيدَةٌ
هَذَا دِيكٌ	هَذِهِ دَجَاجَةٌ
ذَلِكَ بَابٌ	تِلْكَ نَافِذَةٌ

Substitute - بَدَلٌ

This is new	
جَدِيدٌ	هَذَا
خَبَرٌ	مُبْتَدَأٌ

The house is new	
جَدِيدٌ	الْبَيْتُ
خَبَرٌ	مُبْتَدَأٌ

This house is new		
	This house	
(is) new	The house	This
جَدِيدٌ	الْبَيْتُ	هَذَا
خَبَرٌ	بَدَلٌ	مُبْتَدَأٌ

A substitute (بَدَلٌ) is a definite noun (إِسْمٌ مَعْرِفَةٌ) following a demonstrative pronoun (إِسْمٌ إِشَارَةٌ)

ظَرْفٌ - Adverb

- ظَرْفٌ is a noun that indicates the place or time
- ظَرْفٌ acts like a مُضَافٌ , so the noun following it is مُضَافٌ إِلَيْهِ
- ظَرْفٌ can never be a مُبْتَدَأٌ (subject), even if the sentence starts with it

Examples of Adverb of Place (ظَرْفُ الْمَكَانِ)

فَوْقَ (over)



أَمَامَ (in front)

خَلْفَ (behind)

تَحْتَ (under)

هُنَا (here)

هُنَاكَ (there)

بَيْنَ (between)

قُرْبَ (near)

Examples of Adverb of Time (ظَرْفُ الزَّمَانِ)

لَيْلاً (night)

صَبَاحَ (morning)

ظُهْرًا (noon)

مَسَاءً (evening)

أَمْسٍ (yesterday)

الْيَوْمَ (today)

غَدًا (tomorrow)

ظَرْفٌ - Examples from Quran

(16:88) Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment **over** [their] punishment for what corruption they were causing.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا **فَوْقَ** الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿النحل: ٨٨﴾

(48:18) Allah was pleased with the believers when they swore allegiance to you **under** the tree and He knew what was in their hearts. Therefore, He sent down tranquility upon them and rewarded them with a victory close by.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ **تَحْتَ** الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿الفتح: ١٨﴾

(4:159) And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the **Day** of Resurrection he will be against them a witness.

وَأَنْ يَكُونَ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ **وَيَوْمَ** الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿النساء: ١٥٩﴾

(18:23-24) And never say of anything, "Indeed, I will do that **tomorrow**," . Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ **غَدًا** ﴿الكهف: ٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ^ج وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿الكهف: ٢٤﴾

(2:285) All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction **between** any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

كُلُّ أَمْنٍ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ **بَيْنَ** أَحَدٍ مِنْ رُسُلِهِ ^ج وَقَالُوا سَمِعْنَا وَأَطَعْنَا ^ط غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿البقرة: ٢٨٥﴾

نَعْتٌ - Adjective

A noun that describes or qualifies another noun is called نَعْتٌ (adjective)

The noun being described or qualified is called مَنُعُوتٌ

A house	A	new	house
بَيْتٌ	جَدِيدٌ	بَيْتٌ	
	نَعْتٌ	مَنُعُوتٌ	

نَعْتٌ is also called صِفَةٌ
Adjective = نَعْتٌ = صِفَةٌ

مَنُعُوتٌ is also called مَوْصُوفٌ
Noun Qualified = مَنُعُوتٌ = مَوْصُوفٌ

- In Arabic the نَعْتٌ (adjective) comes after the مَنُعُوتٌ.
- In English, the adjective comes before the noun it qualifies

Agreements between نَعْتُ and مَنَعُوتُ

- نَعْتُ and مَنَعُوتُ should be in agreement in the following:

1

Gender

This is a small boy			This is a small girl		
هَذَا وَلَدٌ صَغِيرٌ			هَذِهِ بِنْتُ صَغِيرَةٍ		
نَعْتُ		مَنَعُوتُ	نَعْتُ		مَنَعُوتُ

2

Indefinite vs.
definite

The new teacher is in the class			Bilal is a new teacher		
الْمُدَرِّسُ الْجَدِيدُ فِي الْفَصْلِ			بِلَالٌ مُدَرِّسٌ جَدِيدٌ		
نَعْتُ		مَنَعُوتُ	نَعْتُ		مَنَعُوتُ

3

Case

I am in a new house			This is a new house		
أَنَا فِي بَيْتٍ جَدِيدٍ			هَذَا بَيْتٌ جَدِيدٌ		
نَعْتُ		مَنَعُوتُ	نَعْتُ		مَنَعُوتُ

4

Number

That is a new student			Those are new students		
ذَلِكَ طَالِبٌ جَدِيدٌ			أُولَئِكَ تُلَّابٌ جُدَدٌ		
نَعْتُ		مَنَعُوتُ	نَعْتُ		مَنَعُوتُ

Nominal Sentence with نَعَتْ وَمَنْعُوتٌ

The sparrow is a small bird		
الصُّفُورُ	طَائِرٌ	صَغِيرٌ
مُبْتَدَأٌ	خَبَرٌ وَمَنْعُوتٌ	نَعَتْ

The broken chair is in the room			
الْكُرْسِيُّ	الْمَكْسُورُ	فِي	الْغُرْفَةِ
مُبْتَدَأٌ وَمَنْعُوتٌ	نَعَتْ	حَرْفُ جَرٍّ	إِسْمٌ مَجْرُورٌ
		جَارٌّ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ	

I am in the secondary school			
أَنَا	فِي	الْمَدْرَسَةِ	الثَّانَوِيَّةِ
مُبْتَدَأٌ	حَرْفُ جَرٍّ	إِسْمٌ مَجْرُورٌ وَمَنْعُوتٌ	نَعَتْ
	جَارٌّ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ		

نَعَتْ وَمَنْعُوتٌ - References from Quran

(5:15) Undoubtedly, there has to come to you from Allah light and a luminous Book.

قَدْ جَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿١٥﴾ سورة المائدة: ١٥

(68:4) And undoubtedly, you possess excellent manners.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ سورة القلم: ٤

(44:17) and an honourable Messenger came to them.

وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ سورة الدخان: ١٧

(1:6) Guide us in the straight path.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ سورة الفاتحة: ٦

(45:10) And for them is a great torment.

وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ سورة الجاثية: ١٠

(8:274) For them is forgiveness and honourable provision.

لَهُمْ مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ سورة الأنفال: ٧٤

(61:13) help from Allah and a near victory

نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ﴿١٣﴾ سورة الصف: ١٣

Where is the نَعْتُ?

The Arabic is an easy language		
سَهْلَةٌ	لُغَةٌ	العَرَبِيَّةُ
نَعْتُ	خَبَرٌ وَمَنْعُوتٌ	مُبْتَدَأٌ

The Arabic language is easy		
سَهْلَةٌ	العَرَبِيَّةُ	اللُّغَةُ
خَبَرٌ	نَعْتُ	مُبْتَدَأٌ وَمَنْعُوتٌ

- Exercise
 - Make two additional sets of sentences on the above pattern. Write their meaning and the analysis, as shown above.

نَعْت or not

This book is new		
هَذَا	الْكِتَابُ	جَدِيدٌ
مُبْتَدَأٌ	بَدَلٌ	خَبَرٌ

A new book	
كِتَابٌ	جَدِيدٌ
مَنْعُوتٌ	نَعْتٌ

This new book is heavy			
هَذَا	الْكِتَابُ	الْجَدِيدُ	ثَقِيلٌ
مُبْتَدَأٌ	بَدَلٌ وَمَنْعُوتٌ	نَعْتٌ	خَبَرٌ

The new book is heavy		
الْكِتَابُ	الْجَدِيدُ	ثَقِيلٌ
مُبْتَدَأٌ وَمَنْعُوتٌ	نَعْتٌ	خَبَرٌ

Abbas is a merchant	
عَبَّاسٌ	تَاجِرٌ
مُبْتَدَأٌ	خَبَرٌ

The book is new	
الْكِتَابُ	جَدِيدٌ
مُبْتَدَأٌ	خَبَرٌ

Exercise

- Make two additional sets of sentences on the above pattern. Write their meaning and the analysis, as shown above.

The Relative Pronoun - الإِسْمُ المَوْصُولُ

- الإِسْمُ المَوْصُولُ is called the relative pronoun الَّذِي
- It is translated as:
 - “Who” – for all rational beings
 - “Which” – for all irrational beings and things
- It is used for masculine singular. Feminine and plural will come later
- It is always followed by a description, which is known as صِلَةُ المَوْصُولِ

The man, who left the room, is a merchant			
الرَّجُلُ	الَّذِي	خَرَجَ	مِنَ
	صِلَةُ المَوْصُولِ	الْغُرْفَةِ	تَاجِرٌ
	الإِسْمُ المَوْصُولُ		

The book, which is on the table, belongs to the teacher			
الكِتَابُ	الَّذِي	عَلَى	الْمَكْتَبِ
	صِلَةُ المَوْصُولِ	لِلْمُدَرِّسِ	
	الإِسْمُ المَوْصُولُ		

نَعَتْ as الَّذِي

The man is a merchant	
الرَّجُلُ	تَاجِرٌ
مُبْتَدَأٌ	خَبَرٌ

The tall man is a merchant		
الرَّجُلُ	الطَّوِيلُ	تَاجِرٌ
مُبْتَدَأٌ وَمَنْعُوتٌ	نَعَتْ	خَبَرٌ

The man, who left the room, is a merchant					
الرَّجُلُ	الَّذِي	خَرَجَ	مِنْ	الْغُرْفَةِ	تَاجِرٌ
مُبْتَدَأٌ وَمَنْعُوتٌ	الإِسْمُ الْمَوْصُولُ وَنَعَتْ	صِلَةُ الْمَوْصُولِ	خَبَرٌ		

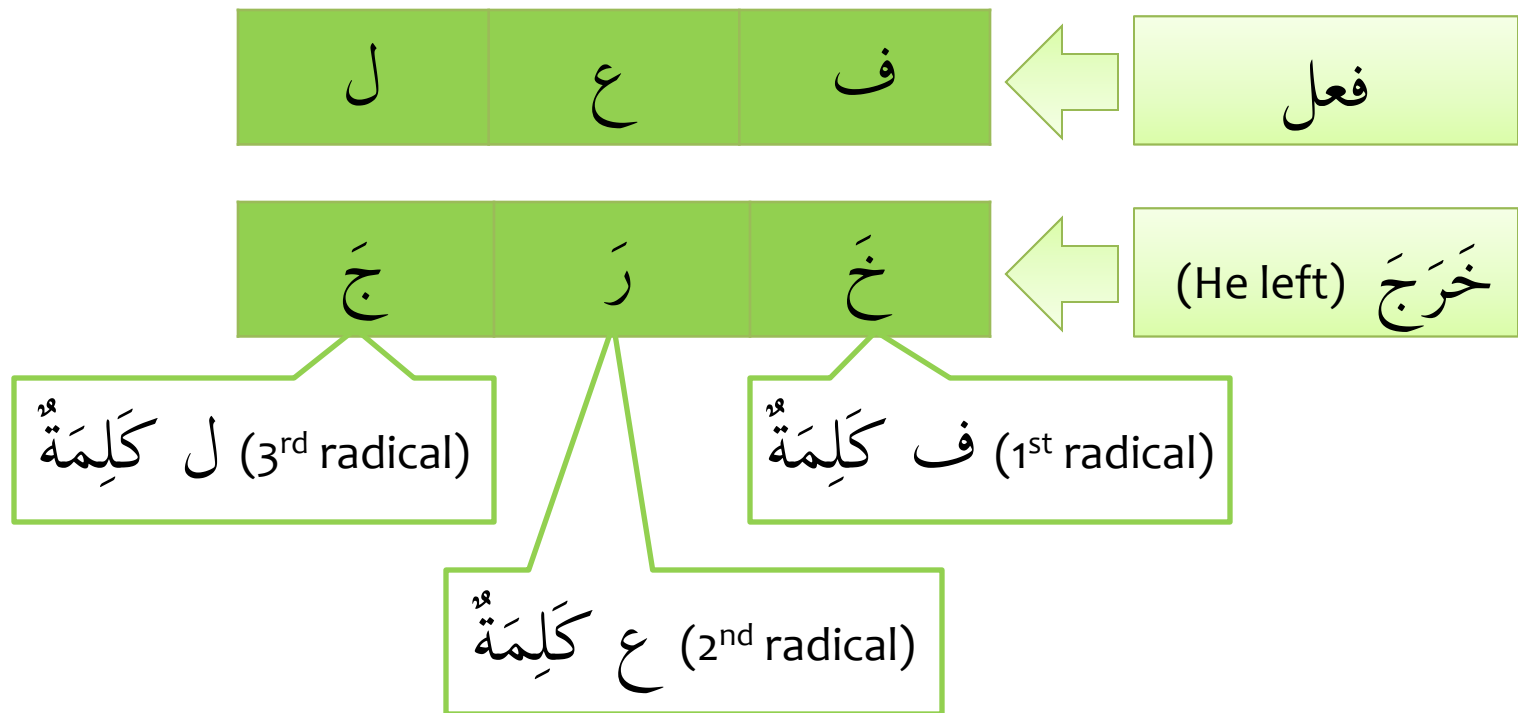
The Past Tense Verb (الفِعْلُ الْمَاضِي)

- Verb = Action = فِعْلٌ
- Doer = Subject = فَاعِلٌ
- Base form of all Arabic verbs is in the past tense (مَاضٍ)
- The base form of the verb always corresponds to the 3rd person singular masculine pronoun, i.e. he (هُوَ)
- The doer of the action (فَاعِلٌ) is hidden (مُسْتَتِرٌ) within the base form of the verb (فِعْلٌ). Notice the hidden “he” in خَرَجَ

خَرَجَ (He left)

Anatomy of The Past Tense Verb

- Almost all Arabic verbs can be traced back to a three letter verb. The remaining few exceptions are traced to a four letter verb.
- To understand their structure, the three letter verbs are defined on the pattern of فعل as follows.



Anatomy of The Past Tense Verb

فِعْلٌ	Meaning	ف كَلِمَةٌ	ع كَلِمَةٌ	ل كَلِمَةٌ
ذَهَبَ	He left	ذَ	هَ	بَ
جَلَسَ	He sat	جَ	لَ	سَ
نَصَرَ	He helped	نَ	صَ	رَ
سَمِعَ	He heard	سَ	مَ	عَ
كُرِمَ	He became noble	كَ	رُ	مَ

- In the base form for all 3 letter past tense verbs:

- ف كَلِمَةٌ and ل كَلِمَةٌ always have a فَتْحَةٌ
- ع كَلِمَةٌ can have a ضَمَّةٌ, فَتْحَةٌ, or كَسْرَةٌ

Conjugation of The Past Tense Verb

This alif is called **أَلِفُ الْوَقَايَةِ** (alif of protection). It protects the **و** from being mistaken for the conjunction **و** (and). It is written but not pronounced

All **فَاعِلٌ** in this group are either **مُسْتَتِرٌ** or have a sukun on them, so this group is called **سَاكِنٌ**

This is **تَاءُ التَّانِيثِ** (ta of feminine)

All **فَاعِلٌ** in this group have some vowel sign on them so this group is called **مُتَحَرِّكٌ**

فَاعِلٌ	Suffix			
خَرَجَ	مُسْتَتِرٌ		هُوَ	He
خَرَجَا	اَ	اَ	هُمَا	They (2)
خَرَجُوا	وُ	وَا	هُمْ	They (>2)
خَرَجَتْ	مُسْتَتِرٌ	تَ	هِيَ	She
خَرَجَتَا	اَ	تَا	هُمَا	They (2)
خَرَجْنَ	نَ	نَ	هُنَّ	They (>2)
خَرَجْتَ	تَ	تَ	أَنْتَ	You
خَرَجْتُمَا	تُمَا	تُمَا	أَنْتُمَا	You (2)
خَرَجْتُمْ	تُمْ	تُمْ	أَنْتُمْ	You (>2)
خَرَجْتِ	تِ	تِ	أَنْتِ	You
خَرَجْتُمَا	تُمَا	تُمَا	أَنْتُمَا	You (2)
خَرَجْتِنِ	تِنِ	تِنِ	أَنْتِنِ	You (>2)
خَرَجْتُ	تُ	تُ	أَنَا	I
خَرَجْنَا	نَا	نَا	نَحْنُ	We

Conjugation of The Past Tense Verb Examples

				فَاعِلٌ	Suffix		
كَرَّمَ	سَمِعَ	ذَهَبَ	خَرَجَ	مُسْتَتِرٌ		هُوَ	He
كَرَّمَا	سَمِعَا	ذَهَبَا	خَرَجَا	اِ	اِ	هُمَا	They (2)
كَرَّمُوا	سَمِعُوا	ذَهَبُوا	خَرَجُوا	وِ	وَا	هُمْ	They (>2)
كَرَّمَتْ	سَمِعَتْ	ذَهَبَتْ	خَرَجَتْ	مُسْتَتِرٌ	تْ	هِيَ	She
كَرَّمَتَا	سَمِعَتَا	ذَهَبَتَا	خَرَجَتَا	اِ	تَا	هُمَا	They (2)
كَرَّمْنَ	سَمِعْنَ	ذَهَبْنَ	خَرَجْنَ	نَ	نَ	هُنَّ	They (>2)
كَرَّمْتَ	سَمِعْتَ	ذَهَبْتَ	خَرَجْتَ	تَ	تَ	أَنْتَ	You
كَرَّمْتُمَا	سَمِعْتُمَا	ذَهَبْتُمَا	خَرَجْتُمَا	تُمَا	تُمَا	أَنْتُمَا	You (2)
كَرَّمْتُمْ	سَمِعْتُمْ	ذَهَبْتُمْ	خَرَجْتُمْ	تُمْ	تُمْ	أَنْتُمْ	You (>2)
كَرَّمْتِ	سَمِعْتِ	ذَهَبْتِ	خَرَجْتِ	تِ	تِ	أَنْتِ	You
كَرَّمْتُمَا	سَمِعْتُمَا	ذَهَبْتُمَا	خَرَجْتُمَا	تُمَا	تُمَا	أَنْتُمَا	You (2)
كَرَّمْتِنِ	سَمِعْتِنِ	ذَهَبْتِنِ	خَرَجْتِنِ	تِنِ	تِنِ	أَنْتِنِ	You (>2)
كَرَّمْتُ	سَمِعْتُ	ذَهَبْتُ	خَرَجْتُ	تَ	تَ	أَنَا	I
كَرَّمْنَا	سَمِعْنَا	ذَهَبْنَا	خَرَجْنَا	نَا	نَا	نَحْنُ	We

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ARIC – Arabic Class Notes

Part 5 (ver. 7)

Topics

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ)

Early Predicate and Late Subject (خَبَرٌ مُقَدَّمٌ وَمُبْتَدَأٌ مُؤَخَّرٌ)

Plural (جَمْعٌ)

Numbers (أَعْدَادٌ)

Diptotes (الْمَمْنُوعُ مِنَ الصَّرْفِ)

Types of khabar (أَنْوَاعُ الْخَبَرِ)

Revision History

Date	Ver	Author	Revision Comments
Apr. 24, 2010	1	Zahid Naeem	Initial version
May 1, 2010	2	Zahid Naeem	Added more notes on Attached Pronoun
May 8, 2010	3	Zahid Naeem	Added Early Predicate and Late Subject (خَبَرٌ مُّقَدَّمٌ وَمُبْتَدَأٌ مُؤَخَّرٌ)
May 15, 2010	4	Zahid Naeem	Added Plural (جَمْعٌ) slides
Jun. 19, 2010	5	Zahid Naeem	Added a slide for plurals of irrationals and adjective for muda'f vs. muda'f ilaihi
Jun. 26, 2010	6	Zahid Naeem	Added slides for Numbers (أَعْدَادٌ)
Jul. 10, 2010	7	Zahid Naeem	Added slides for singular, dual and plural case endings, grammatical analysis & Diptotes
Jul. 24, 2010	8	Zahid Naeem	Added slide for types of khabar

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Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ)

Muhammad's book.	
كِتَابُ	مُحَمَّدٍ
مُضَافٌ	مُضَافٌ إِلَيْهِ

هُ and كَ are attached pronouns (ضَمِيرٌ مُتَّصِلٌ)

His	book
هُ	كِتَابُ +
مُضَافٌ إِلَيْهِ	مُضَافٌ

His book	
كِتَابُهُ	
مُضَافٌ وَمُضَافٌ إِلَيْهِ	

Your	book
كَ	كِتَابُ +
مُضَافٌ إِلَيْهِ	مُضَافٌ

Your book	
كِتَابُكَ	
مُضَافٌ وَمُضَافٌ إِلَيْهِ	

- An attached pronoun (ضَمِيرٌ مُتَّصِلٌ), when attached to a noun, is always مُضَافٌ إِلَيْهِ and the noun it is attached to is مُضَافٌ
- The attached pronoun in this case is always مَجْرُورٌ

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ)

From Muhammad	
مِنْ	مُحَمَّدٍ
جَارٌّ وَمَجْرُورٌ	

هُ and هُمْ are attached pronouns (ضَمِيرٌ مُتَّصِلٌ)

Him	From
هُ	مِنْ
حَرْفُ جَرٍّ	إِسْمٌ مَجْرُورٌ

From him	
مِنْهُ	
جَارٌّ وَمَجْرُورٌ	

Them	From
هُمْ	مِنْ
حَرْفُ جَرٍّ	إِسْمٌ مَجْرُورٌ

From them	
مِنْهُمْ	
جَارٌّ وَمَجْرُورٌ	

- An attached pronoun (ضَمِيرٌ مُتَّصِلٌ), when attached to a حَرْفُ جَرٍّ (preposition), is always إِسْمٌ مَجْرُورٌ

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) vs. Detached Pronoun (ضَمِيرٌ مُنْفَصِلٌ)

ضَمِيرٌ مُتَّصِلٌ (Attached Pronoun)				ضَمِيرٌ مُنْفَصِلٌ (Detached Pronoun)			
3 rd Person	Masculine	Singular	He, It	هُ	هُوَ	مُفْرَدٌ	غَائِبٌ
		"Dual"	They (2)	هُمَا	هُمَا	مُتَنِيّ	
		Plural	They	هُمْ	هُمْ	جَمْعٌ	
	Feminine	Singular	She, It	هَا	هِيَ	مُفْرَدٌ	مُؤَنَّثٌ
		"Dual"	They (2)	هُمَا	هُمَا	مُتَنِيّ	
		Plural	They	هُنَّ	هُنَّ	جَمْعٌ	
2 nd person	Masculine	Singular	You	كَ	أَنْتَ	مُفْرَدٌ	مُخَاطَبٌ
		"Dual"	You (2)	كُما	أَنْتُمَا	مُتَنِيّ	
		Plural	You (>2)	كُمْ	أَنْتُمْ	جَمْعٌ	
	Feminine	Singular	You	كِ	أَنْتِ	مُفْرَدٌ	مُؤَنَّثٌ
		"Dual"	You (2)	كُما	أَنْتُمَا	مُتَنِيّ	
		Plural	You (>2)	كُنَّ	أَنْتُنَّ	جَمْعٌ	
1 st person	Masc. & Fem.	Singular	I	ي	أَنَا	مُفْرَدٌ	مُتَكَلِّمٌ
		Plural	We	نَا	نَحْنُ	جَمْعٌ	

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) vs. Detached Pronoun (ضَمِيرٌ مُنْفَصِلٌ)

ضَمِيرٌ مُتَّصِلٌ

- Always مَعْرِفَةٌ (definite)
- Are مَبْنِيٌّ (fixed)
- Always مَجْرُورٌ (genitive) or مَنْصُوبٌ (accusative)
- Can be attached to a noun, verb or a particle

This يَ is called يَاءُ الْمُتَكَلِّمِ (ya-ul mutakallim) – Ya of the first person

هُوَ	هُوَ
هُمَا	هُمَا
هُمْ	هُمْ
هَا	هِيَ
هُمَا	هُمَا
هِنَّ	هِنَّ
كَ	أَنْتَ
كُما	أَنْتُمَا
كُم	أَنْتُمْ
كِ	أَنْتِ
كُما	أَنْتُمَا
كُنَّ	أَنْتُنَّ
يَ	أَنَا
نَا	نَحْنُ

ضَمِيرٌ مُنْفَصِلٌ

- Always مَعْرِفَةٌ (definite)
- Are مَبْنِيٌّ (fixed)
- Always مَرْفُوعٌ (nominative)

مُضَافٌ إِلَيْهِ (ضَمِيرٌ مُتَّصِلٌ) as Attached Pronoun

The التَّاءُ المَرْبُوطَةُ changes to a التَّاءُ الْمَفْتُوحَةُ when it is followed by an attached pronoun.

The last letter of the مُضَافٌ gets a كَسْرَةٌ when attached to يَاءُ الْمُتَكَلِّمِ. A ضَمَّةٌ on the last letter would have made the pronunciation difficult.

كِتَابٌ	سَيَّارَةٌ			
كِتَابُهُ	سَيَّارَتُهُ	His	هُ	هُوَ
كِتَابُهُمَا	سَيَّارَتُهُمَا	Their (2 mas.)	هُمَا	هُمَا
كِتَابُهُمْ	سَيَّارَتُهُمْ	Their (>2 mas.)	هُمْ	هُمْ
كِتَابُهَا	سَيَّارَتُهَا	Her	هَا	هِيَ
كِتَابُهُمَا	سَيَّارَتُهُمَا	Their (2 fem)	هُمَا	هُمَا
كِتَابُهُنَّ	سَيَّارَتُهُنَّ	Their (>2 fem)	هُنَّ	هُنَّ
كِتَابُكَ	سَيَّارَتُكَ	Your	كَ	أَنْتَ
كِتَابُكُمَا	سَيَّارَتُكُمَا	Your (2 mas.)	كُمَا	أَنْتُمَا
كِتَابُكُمْ	سَيَّارَتُكُمْ	Your (>2 mas.)	كُمْ	أَنْتُمْ
كِتَابُكِ	سَيَّارَتُكِ	Your (fem)	كِ	أَنْتِ
كِتَابُكُمَا	سَيَّارَتُكُمَا	Your (2 fem)	كُمَا	أَنْتُمَا
كِتَابُكُنَّ	سَيَّارَتُكُنَّ	Your (>2 fem)	كُنَّ	أَنْتُنَّ
كِتَابِي	سَيَّارَتِي	My	يِ	أَنَا
كِتَابُنَا	سَيَّارَتُنَا	Our	نَا	نَحْنُ

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) with Special Nouns

Notice the extra و between
مُضَافٌ إِلَيْهِ and مُضَافٌ. By same
token “Muhammad’s father”
will be أَبُو مُحَمَّدٍ

أَبٌ وَأَخٌ are 2 of the 4 special
nouns, which take this extra و.
Will learn the other two later.

The rule for extra و does not
apply when these nouns are
followed by يَاءُ الْمُتَكَلِّمِ

أَبٌ	أَخٌ	هُوَ	هُمَا
أَبُوهُ	أَخُوهُ	هُمَا	هُمَا
أَبُوهُمَا	أَخُوهُمَا	هُم	هُم
أَبُوهُمْ	أَخُوهُمْ		
أُمُّهَا	أَخُوهَا	هَا	هِيَ
أُمُّهُمَا	أَخُوهُمَا	هُمَا	هُمَا
أُمُّهُنَّ	أَخُوهُنَّ	هُنَّ	هُنَّ
أَبُوكَ	أَخُوكَ	كَ	أَنْتَ
أَبُوكُمَا	أَخُوكُمَا	كُمَا	أَنْتُمَا
أَبُوكُمْ	أَخُوكُمْ	كُم	أَنْتُمْ
أَبُوكِ	أَخُوكِ	كِ	أَنْتِ
أَبُوكُمَا	أَخُوكُمَا	كُمَا	أَنْتُمَا
أَبُوكُنَّ	أَخُوكُنَّ	كُنَّ	أَنْتُنَّ
أَبِي	أَخِي	يَ	أَنَا
أَبُونَا	أَخُونَا	نَا	نَحْنُ

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) as اسمٌ مَجْرُورٌ

The أَلِفٌ مَقْصُورَةٌ at the end of إِلَى changes to a ي (ya) when it is followed by an attached pronoun.

Also notice the change from هُ to هِ for the attached pronoun.

Same is true for عَلَى

إِلَى	عَنْ		
إِلَيْهِ	عَنْهُ	هُ	هُوَ
إِلَيْهِمَا	عَنْهُمَا	هُمَا	هُمَا
إِلَيْهِمْ	عَنْهُمْ	هُمْ	هُمْ
إِلَيْهَا	عَنْهَا	هَا	هِيَ
إِلَيْهِمَا	عَنْهُمَا	هُمَا	هُمَا
إِلَيْهِنَّ	عَنْهُنَّ	هُنَّ	هُنَّ
إِلَيْكَ	عَنْكَ	كَ	أَنْتَ
إِلَيْكُمَا	عَنْكُمَا	كُمَا	أَنْتُمَا
إِلَيْكُمْ	عَنْكُمْ	كُمْ	أَنْتُمْ
إِلَيْكَ	عَنْكَ	كَ	أَنْتِ
إِلَيْكُمَا	عَنْكُمَا	كُمَا	أَنْتُمَا
إِلَيْكُنَّ	عَنْكُنَّ	كُنَّ	أَنْتُنَّ
إِلَيَّ	عَنِّي	يَ	أَنَا
إِلَيْنَا	عَنَّا	نَا	نَحْنُ

إِلَيَّ = يَ + إِلَيَّ

اسم مَجْرُورٌ as (ضَمِيرٌ مُتَّصِلٌ) Attached Pronoun

The preposition لِ gets a فَتْحَةٌ when it is followed by an attached pronoun, with one exception; see below.

لِ	بِ	هـ	هُوَ
لَهُ	بِهِ	هُمَا	هُمَا
لَهُمَا	بِهِمَا	هُم	هُم
لَهُنَّ	بِهِنَّ	هَـ	هِيَ
لَهُمَا	بِهِمَا	هُمَا	هُمَا
لَهُنَّ	بِهِنَّ	هُنَّ	هُنَّ
لَكَ	بِكَ	كَ	أَنْتَ
لَكُمَا	بِكُمَا	كُمَا	أَنْتُمَا
لَكُمْ	بِكُمْ	كُمْ	أَنْتُمْ
لَكَ	بِكَ	كَ	أَنْتِ
لَكُمَا	بِكُمَا	كُمَا	أَنْتُمَا
لَكُنَّ	بِكُنَّ	كُنَّ	أَنْتُنَّ
لِي	بِي	يِ	أَنَا
لَنَا	بِنَا	نَا	نَحْنُ

The preposition لِ retains its كَسْرَةٌ when it is attached to يَاءُ الْمُتَكَلِّمِ

Past Tense Verb Suffix vs. ضَمِيرٌ مُتَّصِلٌ vs. ضَمِيرٌ مُنْفَصِلٌ

Past Tense Verb Suffix	ضَمِيرٌ مُتَّصِلٌ	ضَمِيرٌ مُنْفَصِلٌ
	هُ	هُوَ
أَ	هُمَا	هُمَا
وَا	هُم	هُم
تْ	هَا	هِيَ
تَا	هُمَا	هُمَا
نَ	هُنَّ	هُنَّ
تَ	كَ	أَنْتَ
تُمَا	كُمَا	أَنْتُمَا
تُمْ	كُم	أَنْتُمْ
تِ	كِ	أَنْتِ
تُمَا	كُمَا	أَنْتُمَا
تُنَّ	كُنَّ	أَنْتُنَّ
تُ	ي	أَنَا
نَا	نَا	نَحْنُ

Early Predicate and Late Subject (خَبَرٌ مُّقَدَّمٌ وَمُبْتَدَأٌ مُؤَخَّرٌ)

A شِبْهُ الْجُمْلَةِ (phrase), e.g. جَارٌّ وَمَجْرُورٌ (prepositional phrase) or ظَرْفٌ (adverbial phrase) can never be مُبْتَدَأٌ (subject), even though a sentence may begin with it.

The man is in the house	
الرَّجُلُ	فِي الْبَيْتِ
مُبْتَدَأٌ	جَارٌّ وَمَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ

A man is in the house	
رَجُلٌ	فِي الْبَيْتِ
مُبْتَدَأٌ مُؤَخَّرٌ	جَارٌّ وَمَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ مُّقَدَّمٌ

A garden is in front of the masjid		
حَدِيقَةٌ	الْمَسْجِدِ	أَمَامَ
مُبْتَدَأٌ مُؤَخَّرٌ	مَضَافٌ إِلَيْهِ	ظَرْفٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ مُّقَدَّمٌ

Plural (جَمْعُ)

Has an *ûna* (وُنَ) ending,
e.g. مُسْلِمُونَ -> مُسْلِمٌ

Has an *âtun* (اتٌ) ending,
e.g. مُسْلِمَاتٌ -> مُسْلِمَةٌ

Sound Masculine Plural

جَمْعُ مُذَكَّرٍ سَالِمٌ

Sound Feminine Plural

جَمْعُ مُؤَنَّثٍ سَالِمٌ

Sound Plural جَمْعُ سَالِمٌ

The singular word stays
intact in the plural, e.g.
مُدَرِّسُونَ -> مُدَرِّسٌ

Plural جَمْعُ

Broken Plural جَمْعُ تَكْسِيرٍ

Some nouns have
multiple plural
forms, e.g., أَخٌ has
two plural forms
إِخْوَانٌ 2) and إِخْوَةٌ 1)

The singular word is broken to create the plural,
e.g. أَقْلَامٌ -> قَلَمٌ , طَلَّابٌ -> طَالِبٌ. Broken plurals have
many patterns, as explained later.

Patterns of Broken Plural

فُعُولٌ

نَجْمٌ → نَجُومٌ
شَيْخٌ → شُيُوخٌ

فُعُلٌ

كِتَابٌ → كُتُبٌ
رَسُولٌ → رُسُلٌ

فِعَالٌ

جَبَلٌ → جِبَالٌ
رَجُلٌ → رِجَالٌ

فُعَّالٌ

تَاجِرٌ → تُجَّارٌ
طَالِبٌ → طُلَّابٌ

Patterns of Broken Plural

أَفْعَالٌ

أَوْلَادٌ → وَلَدٌ

أَعْمَامٌ → عَمٌّ

أَفْعِلَاءُ★

أَصْدِقَاءُ → صَدِيقٌ

أَطِبَّاءُ → أَطِيبَاءُ → طَبِيبٌ

فِعْلَةٌ

إِخْوَةٌ → أَخٌ

فِتْيَةٌ → فَتَى

فُعَلَاءُ★

زُمَلَاءُ → زَمِيلٌ

فُقَرَاءُ → فَقِيرٌ

We will learn more patterns later

★ Diptote (الْمَمْنُوعُ مِنَ الصَّرْفِ)

Plural Demonstrative Pronouns

اسْمُ الْإِشَارَةِ لِلْقَرِيبِ		اسْمُ الْإِشَارَةِ لِلْبَعِيدِ		
مُفْرَدٌ	عَاقِلٌ وَعَیْرُ عَاقِلٍ	مُزَكَّرٌ	هَذَا	ذَلِكَ
		مُؤَنَّثٌ	هَذِهِ	تِلْكَ
جَمْعٌ	عَاقِلٌ غَیْرُ عَاقِلٍ	مُزَكَّرٌ وَمُؤَنَّثٌ	هَؤُلَاءِ	أُولَئِكَ (أُولَئِكَ)
		مُزَكَّرٌ وَمُؤَنَّثٌ	هَذِهِ	تِلْكَ

هَذَا مُدَرِّسٌ	This is a teacher
هَذِهِ مُدَرِّسَةٌ	This is a (female) teacher
هَؤُلَاءِ مُدَرِّسُونَ	These are teachers
هَذَا كِتَابٌ	This is a book
هَذِهِ كُتُبٌ	These are books



There are exceptions to these rules, which we will learn later

Treatment of عَاقِلٌ vs. غَيْرُ عَاقِلٍ Plurals

جَمْعٌ		مُفْرَدٌ	
مَكْسُورٌ	سَالِمٌ		
★ جَمْعٌ مَكْسُورٌ	جَمْعٌ سَالِمٌ	مُفْرَدٌ	عَاقِلٌ
مُؤَنَّثٌ مُفْرَدٌ		مُفْرَدٌ	غَيْرُ عَاقِلٍ

This is a new student	هَذَا طَالِبٌ جَدِيدٌ
These are new students	هَؤُلَاءِ طُلَّابٌ جُدُدٌ

This is a new teacher	هَذَا مُدَرِّسٌ جَدِيدٌ
These are new teachers	هَؤُلَاءِ مُدَرِّسُونَ جُدُدٌ

This is a new book	هَذَا كِتَابٌ جَدِيدٌ
These are new books	هَذِهِ كُتُبٌ جَدِيدَةٌ

This is a new watch	هَذِهِ سَاعَةٌ جَدِيدَةٌ
These are new watches	هَذِهِ سَاعَاتٌ جَدِيدَةٌ

Is the door of the house open? Yes, it is open.	أَبَابُ الْبَيْتِ مَفْتُوحٌ؟ نَعَمْ، هُوَ مَفْتُوحٌ.
Are the doors of the house open? Yes, they are open	أَبْوَابُ الْبَيْتِ مَفْتُوحَةٌ؟ نَعَمْ، هِيَ مَفْتُوحَةٌ.



In classical Arabic, sometimes broken plural for rational being is also treated as feminine singular.

مُضَافٌ وَ مُضَافٌ إِلَيْهِ for نَعْتُ

The <u>new</u> teacher's book		
الْجَدِيدُ	الْمُدَرِّسِ	كِتَابُ
نَعْتُ	مُضَافٌ إِلَيْهِ وَمَنْعُوتٌ	مُضَافٌ

The teacher's <u>new</u> book		
الْجَدِيدُ	الْمُدَرِّسِ	كِتَابُ
نَعْتُ	مُضَافٌ إِلَيْهِ	مُضَافٌ وَمَنْعُوتٌ

- مُضَافٌ and مُضَافٌ إِلَيْهِ always come together, so the نَعْتُ for either one of them must come after مُضَافٌ إِلَيْهِ
- The case ending of the نَعْتُ tells us if it is for مُضَافٌ or مُضَافٌ إِلَيْهِ
- Note the مُضَافٌ is definite if its مُضَافٌ إِلَيْهِ is definite, so its نَعْتُ must also be

أَعْدَادٌ - Numbers

- Numbers (عَدَدٌ singular: أَعْدَادٌ) in Arabic are fully declinable nouns
- The noun being counted with a number is called مَعْدُودٌ
- The rules for the عَدَدٌ and the مَعْدُودٌ change after every few numbers

مُؤَنَّثٌ	مُذَكَّرٌ	
وَاحِدَةٌ	وَاحِدٌ	١
إِثْنَتَانِ	إِثْنَانِ	٢
ثَلَاثَةٌ	ثَلَاثٌ	٣
أَرْبَعَةٌ	أَرْبَعٌ	٤
خَمْسَةٌ	خَمْسٌ	٥
سِتَّةٌ	سِتٌّ	٦
سَبْعَةٌ	سَبْعٌ	٧
ثَمَانِيَةٌ	ثَمَانِيٌ	٨
تِسْعَةٌ	تِسْعٌ	٩
عَشْرَةٌ	عَشْرٌ	١٠

Rules for Numbers 1 to 10

Numbers 1 - 2

- Both 1 and 2 follow the noun as adjective, so the **عَدَدٌ** and the **مَعْدُودٌ** follow all the rules of **نَعْتٌ وَمَنْعُوتٌ**.

Numbers 3 - 10

- Number (**عَدَدٌ**)
 - Comes before the **مَعْدُودٌ**
 - Is **مُضَافٌ** (hence no tanwin or ال)
- Noun being counted (**مَعْدُودٌ**)
 - Is **مَبْرُورٌ** (hence **إِلَيْهِ**)
 - Is **جَمْعٌ**
- The gender of **عَدَدٌ** and **مَعْدُودٌ** is opposite

مُزَكَّرٌ مَعْدُودٌ

مُؤَنَّثٌ مَعْدُودٌ

أَخٌ وَاحِدٌ

أُخْتُ وَاحِدَةٌ

أَخَوَانِ اثْنَانِ

أُخْتَانِ اثْنَتَانِ

ثَلَاثَةُ إِخْوَةٍ

ثَلَاثُ أَخَوَاتٍ

أَرْبَعَةُ إِخْوَةٍ

أَرْبَعُ أَخَوَاتٍ

خَمْسَةُ إِخْوَةٍ

خَمْسُ أَخَوَاتٍ

سِتَّةُ إِخْوَةٍ

سِتُّ أَخَوَاتٍ

سَبْعَةُ إِخْوَةٍ

سَبْعُ أَخَوَاتٍ

ثَمَانِيَةُ إِخْوَةٍ

ثَمَانِيُ أَخَوَاتٍ

تِسْعَةُ إِخْوَةٍ

تِسْعُ أَخَوَاتٍ

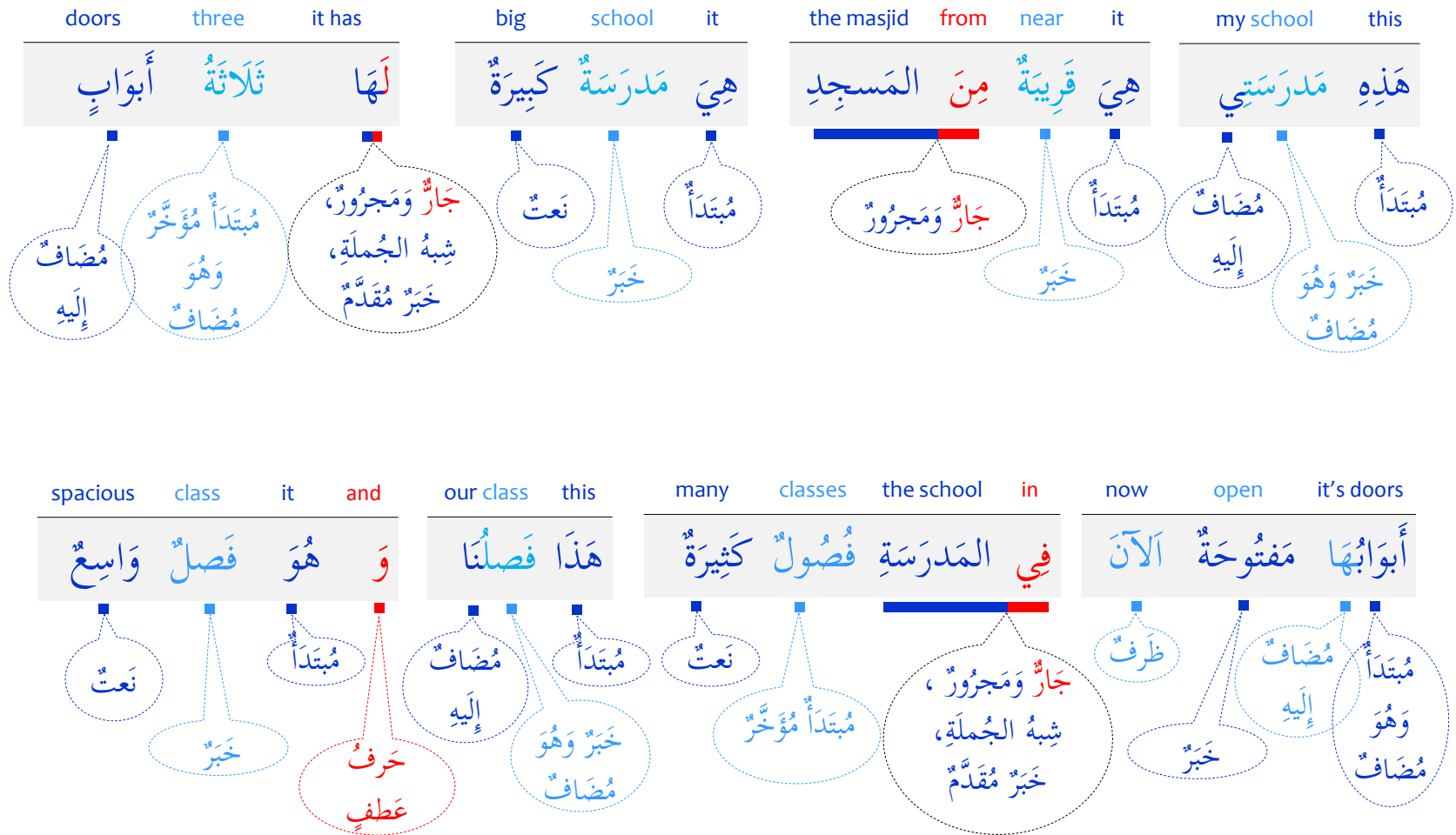
عَشْرَةُ إِخْوَةٍ

عَشْرُ أَخَوَاتٍ

Case Endings for Singular, Dual and Sound Plural

مُؤَنَّثٌ			مُزَكَّرٌ			
مَجْرُورٌ (عَلَامَةُ جَرٍّ)	مَنْصُوبٌ (عَلَامَةُ نَصْبٍ)	مَرْفُوعٌ (عَلَامَةُ رَفْعٍ)	مَجْرُورٌ (عَلَامَةُ جَرٍّ)	مَنْصُوبٌ (عَلَامَةُ نَصْبٍ)	مَرْفُوعٌ (عَلَامَةُ رَفْعٍ)	
مُسْلِمَةٌ (الْكَسْرَةُ)	مُسْلِمَةٌ (الْفَتْحَةُ)	مُسْلِمَةٌ (الضَّمَّةُ)	مُسْلِمٌ (الْكَسْرَةُ)	مُسْلِمًا (الْفَتْحَةُ)	مُسْلِمٌ (الضَّمَّةُ)	مُفْرَدٌ
مُسْلِمَتَيْنِ (الْيَاءُ)	مُسْلِمَتَيْنِ (الْيَاءُ)	مُسْلِمَتَانِ (الْفُ)	مُسْلِمَيْنِ (الْيَاءُ)	مُسْلِمَيْنِ (الْيَاءُ)	مُسْلِمَانِ (الْفُ)	مُثْنَى
مُسْلِمَاتٍ (الْكَسْرَةُ)	مُسْلِمَاتٍ (الْكَسْرَةُ)	مُسْلِمَاتٌ (الضَّمَّةُ)	مُسْلِمِينَ (الْيَاءُ)	مُسْلِمِينَ (الْيَاءُ)	مُسْلِمُونَ (الْوَاوُ)	جَمْعٌ سَالِمٌ

“My Class” - Grammatical Analysis (Book 1, Ch. 21)



The Diptote – الْمَمْنُوعُ مِنَ الصَّرْفِ

- الْمَمْنُوعُ مِنَ الصَّرْفِ literally means “indeclinable”
 - مَمْنُوعٌ – Impermissible, prohibited
 - صَرْفٌ – Inflection, declension
- Diptote (الْمَمْنُوعُ مِنَ الصَّرْفِ) is category of nouns and adjectives
 1. Which never get a tanwin and
 2. Their genitive (مَجْرُورٌ) case is represented by fathah (فَتْحَةٌ)
- Compare diptotes to regular nouns (a.k.a Triptotes), which
 1. Get a tanwin, when they're indefinite and
 2. Decline to kasrah (كَسْرَةٌ) in their genitive (مَجْرُورٌ) case

مَجْرُورٌ	مَنْصُوبٌ	مَرْفُوعٌ	
مَسَاجِدَ	مَسَاجِدَ	مَسَاجِدُ	الْمَمْنُوعُ مِنَ الصَّرْفِ - Diptote
كِتَابٍ	كِتَابًا	كِتَابٌ	مُعْرَبٌ - Triptote

Types of News (أنواع الخبر)

١ مُفْرَدٌ

الْكِتَابُ جَدِيدٌ

الْقُرْآنُ كِتَابُ اللَّهِ

One word مُفْرَدٌ

٢ جَارٌ وَمَجْرُورٌ، شِبْهُ الْجُمْلَةِ

الْكِتَابُ عَلَى الْمَكْتَبِ

فِي الْبَيْتِ رَجُلٌ

Phrase شِبْهُ الْجُمْلَةِ

٣ ظَرْفٌ، شِبْهُ الْجُمْلَةِ

الْكِتَابُ تَحْتَ الْمَكْتَبِ

أَمَامَ الْبَيْتِ حَدِيقَةٌ

Sentence الْجُمْلَةُ

٤ الْجُمْلَةُ الْإِسْمِيَّةُ

حَامِدٌ أَخُوهُ وَزِيرٌ

فَاطِمَةٌ عِنْدَهَا سَيَّارَةٌ

٥ الْجُمْلَةُ الْفِعْلِيَّةُ

بِلَالٌ خَرَجَ مِنَ الْفَصْلِ

الطَّالِبَاتُ ذَهَبْنَ إِلَى الْمَدْرَسَةِ

خَبَرٌ