

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., <sup>دَمَّةٌ</sup> to <sup>ضَمَّةٌ</sup> , 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	إِسْمٌ
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

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

# Arabic Vowel Signs

- There are 3 short vowel signs in Arabic
  - *Fathah* (فَتْحَةٌ) – denoting “a”, e.g. da (دَ)
  - *Kasrah* (كَسْرَةٌ) – denoting “i”, e.g. di (دِ)
  - *Dummah* (ضَمَّةٌ) – denoting “u”, e.g. du (دُ)
- Absence of a vowel sign is denoted by *Sukun* (سُكُونٌ), 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 (نَكْرَةٌ) 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

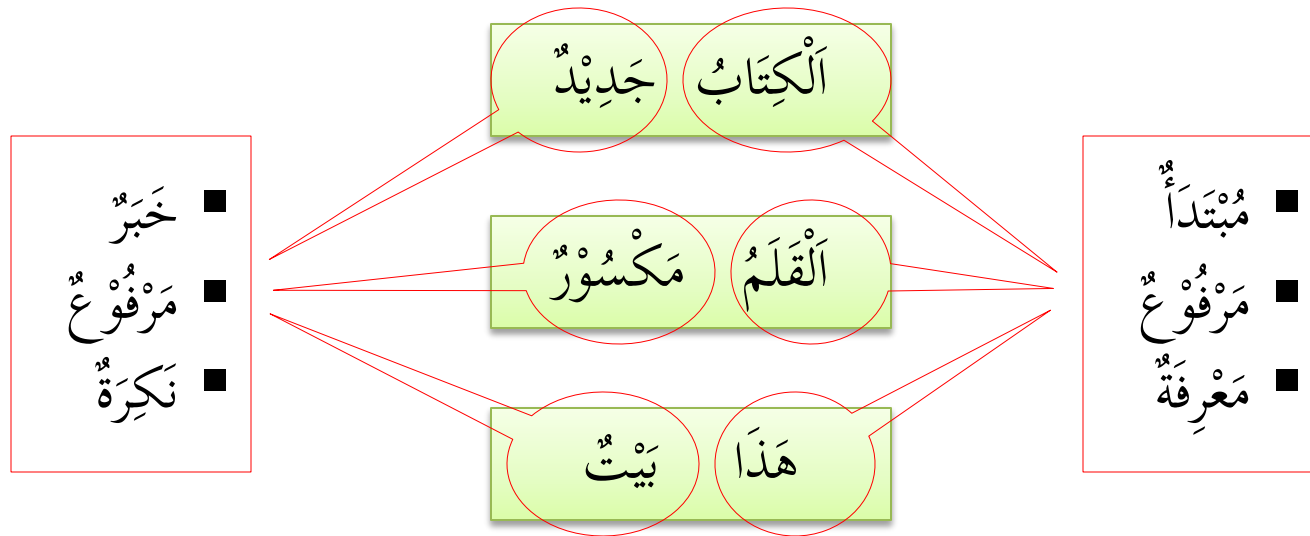
- In Arabic, nouns have different endings to show their function in a sentence
- These are called noun cases (التَّشْكِيْلُ)

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, محمدًا, 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 (إِسْمُ الْإِشَارَةِ)
  - إِسْمُ الْإِشَارَةِ لِلْقَرِيبِ : هَذَا
  - إِسْمُ الْإِشَارَةِ 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 هَذَا and ذَلِكَ respectively, but are written without the alif



That is a door (ذَلِكَ بَابٌ)



This is a book (هَذَا 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)



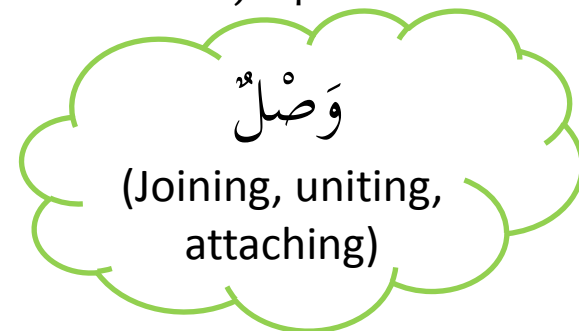
ت	التَّاجِرُ	ش	الشَّمْسُ
ث	الثَّوْبُ	ص	الصَّدْرُ
د	الدِّيْكُ	ض	الضَّيْفُ
ذ	الذَّهَبُ	ط	الطَّالِبُ
ر	الرَّجُلُ	ظ	الظَّهْرُ
ز	الزَّهْرَةُ	ل	اللَّحْمُ
س	السَّمَكُ	ن	النَّجْمُ



أ	الأَبُ	ف	الفَمُ
ب	البَّابُ	ق	القَمَرُ
ج	الجَنَّةُ	ك	الكَلْبُ
ح	الحِمَارُ	م	المَاءُ
خ	الخُبْزُ	و	الوَلَدُ
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) – بِسْمِ اللَّهِ
  - عَيْسَى ابْنُ مَرْيَمَ (son) – عَيْسَى ابْنُ مَرْيَمَ
- To signify ا as هَمْزَةُ الْوَصْلِ, look for one of the following three conditions:
  - A َ symbol on alif, as اَ
  - Without any َ or ِ 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 – أَحَدٌ (one)
  - وَإِذْ قَالَ رَبُّكَ ... إِذْ (when)



# 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

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

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

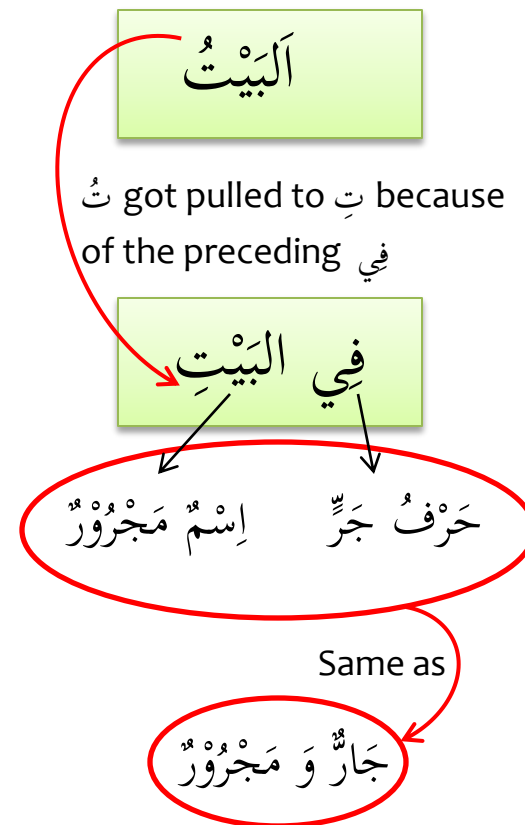
Date	Ver	Author	Revision Comments
Mar. 7, 2010	1	Zahid Naeem	Initial version
Mar. 14, 2010	2	Zahid Naeem	Added section for <b>صَمِيرٌ مُنْفَصِلٌ</b> and more description for <b>مُضَافٌ وَ مُضَافٌ إِلَيْهِ</b>
Mar. 20, 2010	3	Zahid Naeem	Added more content for <b>مُضَافٌ وَ مُضَافٌ إِلَيْهِ</b> and <b>جَارٌّ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

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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 - أَلْبَيْتُ, 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 <b>on</b> a mountain ...	لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ ...	On	عَلَى
(96:2) He created man <b>from</b> a clot	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ	From	مِنْ
(26:50) we shall but return <b>to</b> our Lord	إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ	To	إِلَىٰ
(97:1) We have indeed revealed this (Message) <b>in</b> the Night of Power	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ	In	فِي
(2:119) And thou will not be asked <b>about</b> the owners of hell-fire	وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ	About, concerning	عَنْ
(2:284) To Allah <b>belongs</b> 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 <b>with</b> 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
المَسْجِدِ	فِي	مُحَمَّدٌ
إِسْمٌ مَجْرُورٌ	حَرْفُ جَرٍّ	مُبْتَدَأٌ
جَارٌّ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ		

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

# Detached Pronoun (ضَمِيرٌ مُنْفَصِلٌ)

3 <sup>rd</sup> Person	Masculine	Singular	He, It	هُوَ	مُفْرَدٌ	غَايِبٌ	
		“Dual”	They (2)	هُمَا	مُثْنَى		مُذَكَّرٌ
		Plural	They	هُمْ	جَمْعٌ		
	Feminine	Singular	She, It	هِيَ	مُفْرَدٌ		
		“Dual”	They (2)	هُمَا	مُثْنَى		مُؤَنَّثٌ
		Plural	They	هِنَّ	جَمْعٌ		
2 <sup>nd</sup> person	Masculine	Singular	You	أَنْتَ	مُفْرَدٌ	مُخَاطَبٌ	
		“Dual”	You (2)	أَنْتُمَا	مُثْنَى		مُذَكَّرٌ
		Plural	You (>2)	أَنْتُمْ	جَمْعٌ		
	Feminine	Singular	You	أَنْتِ	مُفْرَدٌ		
		“Dual”	You (2)	أَنْتُمَا	مُثْنَى		مُؤَنَّثٌ
		Plural	You (>2)	أَنْتُنَّ	جَمْعٌ		
1 <sup>st</sup> person	Masc. & Fem.	Singular	I	أَنَا	مُفْرَدٌ	مُتَكَلِّمٌ	
		Plural	We	نَحْنُ	جَمْعٌ		مُذَكَّرٌ وَمُؤَنَّثٌ



# 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

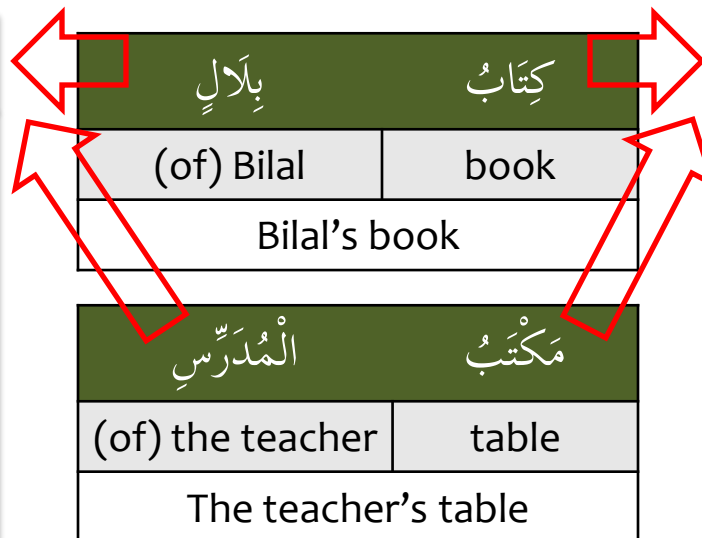
نَحْنُ

# مُضَافٌ وَ مُضَافٌ إِلَيْهِ – Possessed & Possessor

- Used to convey a “possession” relationship between two nouns
  - Also referred to as الإِضَافَةُ (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

**مُضَافٌ إِلَيْهِ - Possessor**

- Is always مَجْرُورٌ (genitive case)
- Can take تَنْوِينٌ (tanwin) or ال (the definite article)
- Can be نَكْرَةٌ (indefinite) or مَعْرِفَةٌ (definite)



**مُضَافٌ - Possessed**

- Can take any case ending, as the need be
- Never takes تَنْوِينٌ (tanwin) or ال (the definite article)
- Is مَعْرِفَةٌ (definite) by position

# Examples of Valid مُضَافٌ وَ مُضَافٌ إِلَيْهِ

Different case endings for مُضَافٌ

مَرْفُوعٌ

الْمُدْرَسِ

مَكْتَبُ

(of) the teacher

table

The teacher's table

Definite vs. indefinite مُضَافٌ إِلَيْهِ

مَعْرِفَةٌ

الطَّالِبِ

كِتَابُ

(of) the student

book

The student's book

نَكْرَةٌ

طَالِبٍ

كِتَابُ

(of) a student

book

A student's book

مَنْصُوبٌ

Noun after إِنَّ is always مَنْصُوبٌ

الْمُدْرَسِ

مَكْتَبُ

إِنَّ

(of) the teacher

table

Verily

Verily the teacher's table

مَجْرُورٌ

الْمُدْرَسِ

مَكْتَبُ

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

كِتَابُ بِلَالٍ



كِتَابُ بِلَالٍ

# 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:

- قَلَمٌ مَنْ (Whose pen?)
- ابْنٌ مَنْ (Whose son?)

Whose book?	
(of) who	book
مَنْ	كِتَابٌ
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	

# Examples from Quran - مُضَافٌ وَ مُضَافٌ إِلَيْهِ

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

# Nominal Sentences with مُضَافٌ وَ مُضَافٌ إِلَيْهِ

Muhammad is the Messenger of Allah		
(of) Allah	Messenger	Muhammad
اللَّهِ	رَسُولٌ	مُحَمَّدٌ
لَفْظُ الْجَلَالَةِ، مُضَافٌ إِلَيْهِ، مَجْرُورٌ	خَبْرٌ وَهُوَ مُضَافٌ	مُبْتَدَأٌ

The student's pen is broken		
broken	(of) the student	pen
مَكْسُورٌ	الطَّالِبِ	قَلَمٌ
خَبْرٌ	مُضَافٌ إِلَيْهِ	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

ابْنٌ → بِنْتُ

أَخٌ → أُخْتُ

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

Not all feminine nouns have a ة or ت ending

أُمٌّ

شَمْسٌ

Not all nouns ending with ة or ت are feminine

حَمْرَةٌ

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 خَبْرٌ must be the same

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

# Substitute - بَدَلٌ

This is new	
جَدِيدٌ	هَذَا
خَبْرٌ	مُبْتَدَأٌ

The house is new	
جَدِيدٌ	الْبَيْتُ
خَبْرٌ	مُبْتَدَأٌ

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

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

# Adverb - ظَرْفٌ

- 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)



خَلْفَ (behind)

أَمَامَ (in front)

تَحْتَ (under)

هُنَا (here)

هُنَاكَ (there)

بَيْنَ (between)

قُرْبَ (near)

## Examples of Adverb of Time (ظَرْفُ الزَّمَانِ)

لَيْلًا (night)

صَبَاحَ (morning)

ظُهْرًا (noon)

مَسَاءً (evening)

أَمْسَ (yesterday)

الْيَوْمَ (today)

غَدًا (tomorrow)

# Examples from Quran - ظَرْفٌ

(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 عَن 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.

وَإِن مِّنْ 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 ذَلِكَ **غَدًا** ﴿الكهف: ٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ **وَإِذَا** ذَكَرْتَ رَبَّكَ إِذَا نَسِيتَ وَقُلْ **عَسَى** أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا 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."

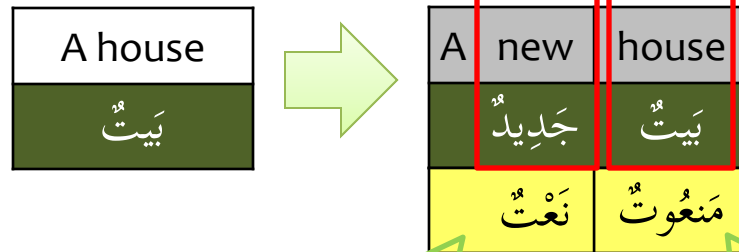
كُلُّ أَمَنٍ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ **بَيْنَ** أَحَدٍ مِّنْ رُّسُلِهِ **وَقَالُوا** سَمِعْنَا وَأَطَعْنَا **غُفْرَانَكَ** رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿البقرة: ٢٨٥﴾



# Adjective - نَعْتُ

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

The noun being described or qualified is called مَنَعُوتٌ



نَعْتُ is also called صِفَةٌ  
Adjective = نَعْتُ = صِفَةٌ

مَنَعُوتٌ is also called مَوْصُوفٌ  
Noun Qualified = مَنَعُوتٌ = مَوْصُوفٌ

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

# Agreements between نَعْتٌ and مَنَعُوتٌ

- نَعْتٌ and مَنَعُوتٌ should be in agreement in the following:

<p>1 Gender</p>	<p>This is a small boy</p> <p>هَذَا وَوَلَدٌ صَغِيرٌ</p> <p>نَعْتٌ مَنَعُوتٌ</p>	<p>This is a small girl</p> <p>هَذِهِ بِنْتُ صَغِيرَةٍ</p> <p>نَعْتٌ مَنَعُوتٌ</p>
<p>2 Indefinite vs. definite</p>	<p>The new teacher is in the class</p> <p>المُدْرَسُ الْجَدِيدُ فِي الْفَصْلِ</p> <p>نَعْتٌ مَنَعُوتٌ</p>	<p>Bilal is a new teacher</p> <p>بِلَالٌ مُدْرَسٌ جَدِيدٌ</p> <p>نَعْتٌ مَنَعُوتٌ</p>
<p>3 Case</p>	<p>I am in a new house</p> <p>أَنَا فِي بَيْتٍ جَدِيدٍ</p> <p>نَعْتٌ مَنَعُوتٌ</p>	<p>This is a new house</p> <p>هَذَا بَيْتٌ جَدِيدٌ</p> <p>نَعْتٌ مَنَعُوتٌ</p>
<p>4 Number</p>	<p>That is a new student</p> <p>ذَلِكَ طَالِبٌ جَدِيدٌ</p> <p>نَعْتٌ مَنَعُوتٌ</p>	<p>Those are new students</p> <p>أُولَئِكَ طُلَّابٌ جُدُدٌ</p> <p>نَعْتٌ مَنَعُوتٌ</p>

# Nominal Sentence with نَعَتْ وَمَنْعُوتٌ

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

The broken chair is in the room			
العُرْفَةِ	فِي	المَكْسُورُ	الْكُرْسِيِّ
إِسْمٌ مَجْرُورٌ	حَرْفٌ جَرٌّ	نَعَتْ	مُبْتَدَأٌ وَمَنْعُوتٌ
جَارٌّ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ			

I am in the secondary school			
الثَّانَوِيَّةِ	المَدْرَسَةِ	فِي	أَنَا
نَعَتْ	إِسْمٌ مَجْرُورٌ وَمَنْعُوتٌ	حَرْفٌ جَرٌّ	مُبْتَدَأٌ
	جَارٌّ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ		

# References from Quran - نَعَتْ وَمَنْعُوتٌ

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

﴿سورة المائدة: ١٥﴾ ﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾

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

﴿سورة القلم: ٤﴾ ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

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

﴿سورة الدخان: ١٧﴾ ﴿وَجَاءَهُمْ رَسُولٌ كَرِيمٌ﴾

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

﴿سورة الفاتحة: ٦﴾ ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

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

﴿سورة الجاثية: ١٠﴾ ﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

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

﴿سورة الأنفال: ٧٤﴾ ﴿لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

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

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

# Where is the نَعْتٌ?

The Arabic is an easy language		
السَّهْلَةُ الْعَرَبِيَّةُ لُغَةٌ		
نَعْتٌ	خَبْرٌ وَمَنْعُوتٌ	مُبْتَدَأٌ

The Arabic language is easy		
السَّهْلَةُ الْعَرَبِيَّةُ اللُّغَةُ		
خَبْرٌ	نَعْتٌ	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

4

This book is new		
هَذَا الْكِتَابُ جَدِيدٌ		
مُبْتَدَأٌ	بَدَلٌ	خَبَرٌ

1

A new book	
كِتَابٌ جَدِيدٌ	
مَنْعُوتٌ	نَعْتٌ

5

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

2

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

6

Abbas is a merchant	
عَبَّاسٌ تَاجِرٌ	
مُبْتَدَأٌ	خَبَرٌ

3

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 (الإِسْمُ المَوْصُولُ)
- 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, <b>who</b> left the room, is a merchant			
الرَّجُلُ	الَّذِي	خَرَجَ	مِنَ
			الغُرْفَةِ
			تَاجِرٌ
	الإِسْمُ المَوْصُولُ	صِلَةُ المَوْصُولِ	

The book, <b>which</b> is on the table, belongs to the teacher			
الكِتَابُ	الَّذِي	عَلَى	المَكْتَبِ
			لِلْمُدَرِّسِ
	الإِسْمُ المَوْصُولُ	صِلَةُ المَوْصُولِ	

# نَعَتْ as الَّذِي

The man is a merchant	
الرَّجُلُ	تَاجِرٌ
مُبْتَدَأٌ	خَبِرٌ

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

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



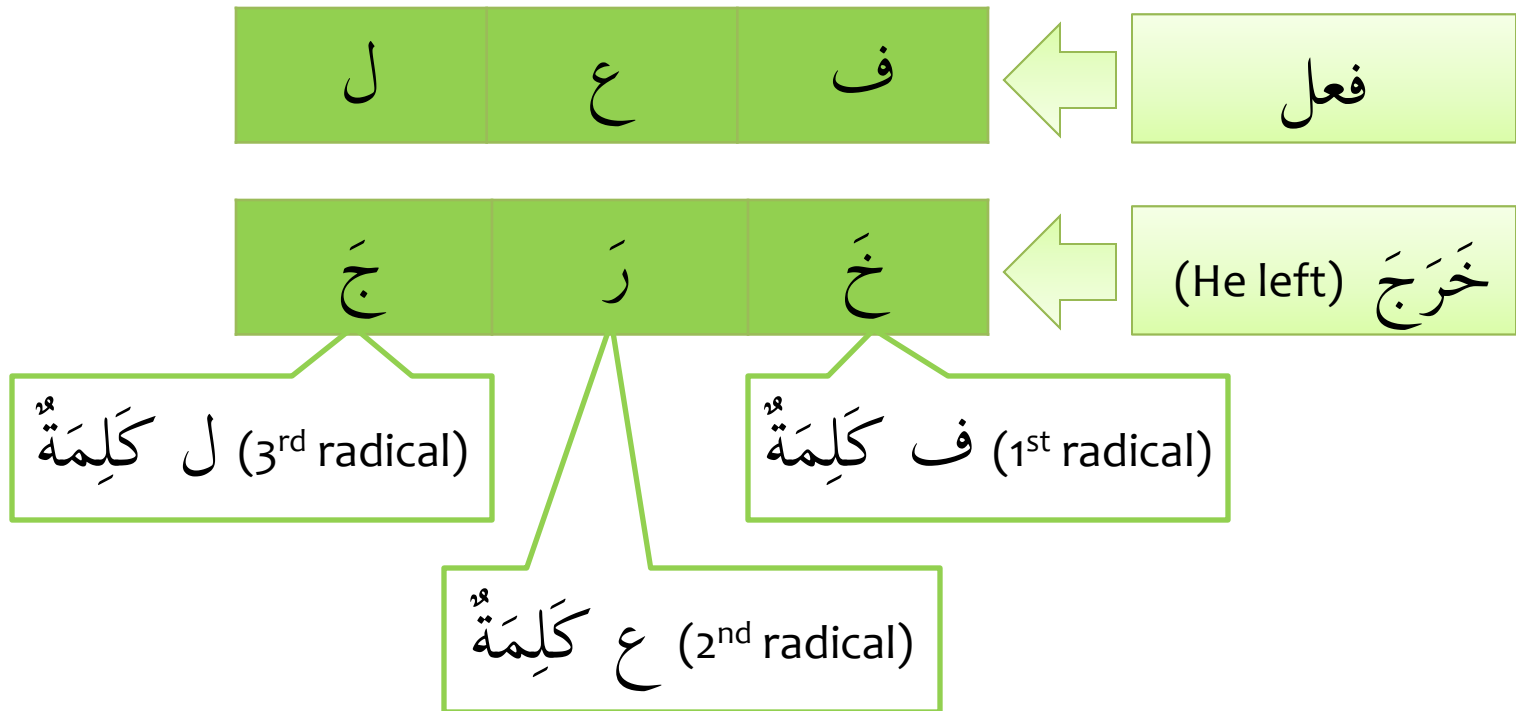
# The Past Tense Verb (الفِعْلُ الْمَاضِي)

- 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 3<sup>rd</sup> 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

(He left) خَرَجَ

# 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

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

- 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 التَّائِيثِ** (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	ا	ا	هُمَا	They (2)
خَرَجُوا	و	وا	هُمْ	They (>2)
خَرَجَتْ	مُسْتَتِرٌ	ت	هِيَ	She
خَرَجَتَا	ا	تا	هُمَا	They (2)
خَرَجْنَ	ن	ن	هُنَّ	They (>2)
خَرَجْتَ	ت	ت	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)
خَرَجْتِنَّ	تِنَّ	تِنَّ	أَنْتِنَّ	You (>2)
خَرَجْتُ	تُ	تُ	أَنَا	I
خَرَجْنَا	نَا	نَا	نَحْنُ	We

# Conjugation of The Past Tense Verb Examples

				فَاعِلٌ	Suffix		
كُرِمَ	سَمِعَ	ذَهَبَ	خَرَجَ	مُسْتَتِرٌ		هُوَ	He
كُرِمَاً	سَمِعَاً	ذَهَبَاً	خَرَجَاً	أَ	أَ	هُمَا	They (2)
كُرِمُوا	سَمِعُوا	ذَهَبُوا	خَرَجُوا	وُ	وَا	هُمْ	They (>2)
كُرِمَتْ	سَمِعَتْ	ذَهَبَتْ	خَرَجَتْ	مُسْتَتِرَةٌ	تَ	هِيَ	She
كُرِمَتَاً	سَمِعَتَاً	ذَهَبَتَاً	خَرَجَتَاً	أَ	تَا	هُمَا	They (2)
كُرِمْنَ	سَمِعْنَ	ذَهَبْنَ	خَرَجْنَ	نَ	نَ	هُنَّ	They (>2)
كُرِمْتَ	سَمِعْتَ	ذَهَبْتَ	خَرَجْتَ	تَ	تَ	أَنْتَ	You
كُرِمْتَمَا	سَمِعْتَمَا	ذَهَبْتَمَا	خَرَجْتَمَا	تَمَا	تَمَا	أَنْتُمَا	You (2)
كُرِمْتُمْ	سَمِعْتُمْ	ذَهَبْتُمْ	خَرَجْتُمْ	تُمْ	تُمْ	أَنْتُمْ	You (>2)
كُرِمْتِ	سَمِعْتِ	ذَهَبْتِ	خَرَجْتِ	تِ	تِ	أَنْتِ	You
كُرِمْتَمَا	سَمِعْتَمَا	ذَهَبْتَمَا	خَرَجْتَمَا	تَمَا	تَمَا	أَنْتُمَا	You (2)
كُرِمْتِنَّ	سَمِعْتِنَّ	ذَهَبْتِنَّ	خَرَجْتِنَّ	تِنَّ	تِنَّ	أَنْتُنَّ	You (>2)
كُرِمْتُ	سَمِعْتُ	ذَهَبْتُ	خَرَجْتُ	تُ	تُ	أَنَا	I
كُرِمْنَا	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 (خَبْرٌ 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.	
مُحَمَّدٍ	كِتَابُ
مُضَافٌ إِلَيْهِ	مُضَافٌ

His	book
هُ	+ كِتَابُ
مُضَافٌ إِلَيْهِ	مُضَافٌ

His book
كِتَابُهُ
مُضَافٌ وَمُضَافٌ إِلَيْهِ

هُ and كَ are attached pronouns (ضَمِيرٌ مُتَّصِلٌ)

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
جَارٌ وَمَجْرُورٌ	

Him	From
هُ	مِنْ +
إِسْمٌ مَجْرُورٌ	حَرْفٌ جَرٌّ

From him	
مِنْهُ	
جَارٌ وَمَجْرُورٌ	

هُ and هُمْ are attached pronouns (ضَمِيرٌ مُتَّصِلٌ)

Them	From
هُمْ	مِنْ +
إِسْمٌ مَجْرُورٌ	حَرْفٌ جَرٌّ

From them	
مِنْهُمْ	
جَارٌ وَمَجْرُورٌ	

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

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

			ضَمِيرٌ مُتَّصِلٌ (Attached Pronoun)		ضَمِيرٌ مُنْفَصِلٌ (Detached Pronoun)		
3 <sup>rd</sup> Person	Masculine	Singular	He, It	هُ	هُوَ	مُفْرَدٌ	
		“Dual”	They (2)	هُمَا	هُمَا	مُتَنِيٌّ	مُذَكَّرٌ
		Plural	They	هُمْ	هُمْ	جَمْعٌ	
	Feminine	Singular	She, It	هَا	هِيَ	مُفْرَدٌ	
		“Dual”	They (2)	هُمَا	هُمَا	مُتَنِيٌّ	مُؤَنَّثٌ
		Plural	They	هِنَّ	هِنَّ	جَمْعٌ	
2 <sup>nd</sup> person	Masculine	Singular	You	كَ	أَنْتَ	مُفْرَدٌ	
		“Dual”	You (2)	كُمَا	أَنْتُمَا	مُتَنِيٌّ	مُذَكَّرٌ
		Plural	You (>2)	كُم	أَنْتُمْ	جَمْعٌ	
	Feminine	Singular	You	كِ	أَنْتِ	مُفْرَدٌ	
		“Dual”	You (2)	كُمَا	أَنْتُمَا	مُتَنِيٌّ	مُؤَنَّثٌ
		Plural	You (>2)	كُنَّ	أَنْتُنَّ	جَمْعٌ	
1 <sup>st</sup> person	Masc. & Fem.	Singular	I	أَنَا	أَنَا	مُفْرَدٌ	
		Plural	We	نَا	نَحْنُ	جَمْعٌ	مُذَكَّرٌ وَمُؤَنَّثٌ
							غَائِبٌ
							مُخَاطَبٌ
							مُتَكَلِّمٌ

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

## ضَمِيرٌ مُتَّصِلٌ

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

هُ	هُوَ
هُمَا	هُمَا
هُم	هُم
هَا	هِيَ
هُمَا	هُمَا
هِنَّ	هِنَّ
كَ	أَنْتَ
كَمَا	أَنْتَما
كُمْ	أَنْتُمْ
كِ	أَنْتِ
كَمَا	أَنْتَما
كُنَّ	أَنْتُنَّ
ي	أَنَا
نَا	نَحْنُ

## ضَمِيرٌ مُنْفَصِلٌ

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

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

# مُضَافٌ إِلَيْهِ (ضَمِيرٌ مُتَّصِلٌ) as Attached Pronoun

The التاءِ المَرْبُوطَةُ changes to a التاءِ المَفْتُوحَةُ when it is followed by an attached pronoun.

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

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

# Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) with Special Nouns

Notice the extra و between مُضَافٌ and إِلَيْهِ. By same token “Muhammad’s father” will be أَبُو مُحَمَّدٍ. أَبُو وَأَخ 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	هُ	هُوَ
أَبُوهُ	أَخُوهُ	هُمَا	هُمَا
أَبُوهُمَا	أَخُوهُمَا	هُمْ	هُمْ
أَبُوهُمْ	أَخُوهُمْ	هَا	هِيَ
أَبُوهَا	أَخُوهَا	هُمَا	هُمَا
أَبُوهُمَا	أَخُوهُمَا	هِنَّ	هِنَّ
أَبُوهُنَّ	أَخُوهُنَّ	كَ	أَنْتَ
أَبُوكَ	أَخُوكَ	كَمَا	أَنْتُمْ
أَبُوكُمَا	أَخُوكُمَا	كُم	أَنْتُمْ
أَبُوكُمْ	أَخُوكُمْ	كِ	أَنْتِ
أَبُوكِ	أَخُوكِ	كَمَا	أَنْتُمْ
أَبُوكُمَا	أَخُوكُمَا	كُنَّ	أَنْتِنَّ
أَبُوكُنَّ	أَخُوكُنَّ	يِ	أَنَا
أَبِي	أَخِي	نَا	نَحْنُ
أَبُونَا	أَخُونَا		

# اسم مَجْرُورٌ as (ضَمِيرٌ مُتَّصِلٌ) Attached Pronoun

The أَلِفِ 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
إِلَيْكِ	عَنْكِ	كِ	أَنْتِ
إِلَيْكُمَا	عَنْكُمَا	كُمَا	أَنْتُمَا
إِلَيْكُنَّ	عَنْكُنَّ	كُنَّ	أَنْتُنَّ
إِلَيَّ	عَنِّي	يَ	أَنَا
إِلَيْنَا	عَنَّا	نَا	نَحْنُ

إِلَيَّ = يَ + إِلَيَّ

# Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) as اسمٌ مَجْرُورٌ

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	هُ	هُوَ
لَهُمَا	بِهِمَا	هُمَا	هُمَا
لَهُمْ	بِهِمْ	هُم	هُم
لِهَا	بِهَا	هَا	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 يَاءِ الْمُتَكَلِّمِ

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

Past Tense Verb Suffix	ضَمِيرٌ مُتَّصِلٌ	ضَمِيرٌ مُنْفَصِلٌ
	هُ	هُوَ
أ	هُمَا	هُمَا
وَا	هُم	هُم
تْ	هَا	هِيَ
تَا	هُمَا	هُمَا
نَ	هُنَّ	هُنَّ
تَ	كَ	أَنْتَ
تِمَا	كُما	أَنْتُمْ
تِم	كُمْ	أَنْتُمْ
تِ	كِ	أَنْتِ
تِمَا	كُما	أَنْتُمْ
تِنَّ	كُنَّ	أَنْتُنَّ
تِ	ي	أَنَا
نَا	نَا	نَحْنُ



# Early Predicate and Late Subject (خَبْرٌ مُّقَدِّمٌ وَمُبْتَدَأٌ مُؤَخَّرٌ)

A *شِبْهُ الْجُمْلَةِ* (phrase), e.g. *جَارٌ 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	جَارٌ وَمَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبْرٌ

A man is in the house	
رَجُلٌ	فِي الْبَيْتِ
مُبْتَدَأٌ مُؤَخَّرٌ	جَارٌ وَمَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبْرٌ مُّقَدِّمٌ

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

# Plural (جَمْع)

Has an *ûna* (وَنَ) ending,  
e.g. مُسَلِّمُونَ -> مُسَلِّمٌ

Has an *âtun* (اتٌ) ending,  
e.g. مُسَلِّمَاتٌ -> مُسَلِّمَةٌ

Sound Masculine Plural

جَمْعٌ مُذَكَّرٌ سَالِمٌ

Sound Feminine Plural

جَمْعٌ مُؤَنَّثٌ سَالِمٌ

Sound Plural جَمْعٌ سَالِمٌ

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

Plural جَمْعٌ

Broken Plural جَمْعٌ تَكْسِيرٌ

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

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

# Patterns of Broken Plural

فُعُولٌ

نَجْمٌ



نُجُومٌ

شَيْخٌ



شُيُوخٌ

فُعُلٌ

كِتَابٌ



كُتُبٌ

رَسُولٌ



رُسُلٌ

فِعَالٌ

جَبَلٌ



جِبَالٌ

رَجُلٌ



رِجَالٌ

فُعَّالٌ

تَاجِرٌ



تُجَّارٌ

طَالِبٌ



طُلَّابٌ

# Patterns of Broken Plural

## أَفْعَالٌ

وَلَدٌ → أَوْلَادٌ

عَمٌّ → أَعْمَامٌ

## أَفْعَلَاءُ★

صَدِيقٌ → أَصْدِقَاءُ

طَبِيبٌ → أَطِبَّاءُ → أَطِبَاءُ

## فَعْلَةٌ

أَخٌ → إِخْوَةٌ

فَتَى → فِتْيَةٌ

## فُعَلَاءُ★

زَمِيلٌ → زُمَلَاءُ

فَقِيرٌ → فُقَرَاءُ

We will learn more patterns later

★ Diptote (الْمَمْنُوعُ مِنَ الصَّرْفِ)

# Plural Demonstrative Pronouns

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

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



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 نَعْتٌ

The <u>new</u> teacher's book		
الْجَدِيدُ	الْمُدْرَسِ	كِتَابُ
نَعْتٌ	مُضَافٌ إِلَيْهِ وَمَنْعُوتٌ	مُضَافٌ

The teacher's <u>new</u> book		
الْجَدِيدُ	الْمُدْرَسِ	كِتَابُ
نَعْتٌ	مُضَافٌ إِلَيْهِ	مُضَافٌ وَمَنْعُوتٌ

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

# أَعْدَادٌ - Numbers

- Numbers (أَعْدَادٌ singular: عَدَدٌ) 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	مُزَكَّرٌ	
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 **مُضَافٌ إِلَيْهِ** (hence **مَجْرُورٌ**)
  - 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

مُؤنثٌ			مُذكرٌ			
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 (الْفَاءُ)	مُسْلِمَيْنِ (الْيَاءُ)	مُسْلِمَيْنِ (الْيَاءُ)	مُسْلِمَانِ (الْفَاءُ)	مُثنَى
مُسْلِمَاتٍ (الْكَسْرَةُ)	مُسْلِمَاتٍ (الْكَسْرَةُ)	مُسْلِمَاتٌ (الضَّمَّةُ)	مُسْلِمِينَ (الْيَاءُ)	مُسْلِمِينَ (الْيَاءُ)	مُسْلِمُونَ (الْوَاوُ)	جَمْعٌ سَالِمٌ

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

doors	three	it has	big	school	it	the masjid	from	near	it	my school	this
لَهَا ثَلَاثَةُ أَبْوَابٍ			هِيَ مَدْرَسَةٌ كَبِيرَةٌ			هِيَ قَرِيبَةٌ مِنَ الْمَسْجِدِ			هَذِهِ مَدْرَسَتِي		
<p>مُبْتَدَأٌ مُؤَخَّرٌ وَهُوَ مُضَافٌ إِلَى مِصْرَفِ جَارٍ وَمَجْرُورٍ، شِبْهُ الْجُمْلَةِ، خَبَرٌ مُقَدَّمٌ</p>			<p>مُبْتَدَأٌ نَعْتٌ خَبَرٌ</p>			<p>جَارٌ وَمَجْرُورٌ مُبْتَدَأٌ خَبَرٌ</p>			<p>مُبْتَدَأٌ مِصْرَفٌ إِلَى مِصْرَفِ خَبَرٌ وَهُوَ مُضَافٌ</p>		

spacious	class	it	and	our class	this	many	classes	the school	in	now	open	it's doors
وَ هُوَ فَصْلٌ وَاسِعٌ				هَذَا فَصْلُنَا		فِي الْمَدْرَسَةِ فُصُولٌ كَثِيرَةٌ				أَبْوَابُهَا مَفْتُوحَةٌ الْآنَ		
<p>نَعْتٌ خَبَرٌ مُبْتَدَأٌ حَرْفٌ عَطْفٍ</p>				<p>مُبْتَدَأٌ مِصْرَفٌ إِلَى مِصْرَفِ خَبَرٌ وَهُوَ مُضَافٌ</p>		<p>نَعْتٌ مُبْتَدَأٌ مُؤَخَّرٌ جَارٌ وَمَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ مُقَدَّمٌ</p>				<p>ظَرْفٌ مُبْتَدَأٌ وَهُوَ مُضَافٌ إِلَى مِصْرَفِ خَبَرٌ</p>		

# The Diptote – الْمَمْنُوعُ مِنَ الصَّرْفِ

- الْمَمْنُوعُ مِنَ الصَّرْفِ literally means “indeclinable”
  - مَمْنُوعٌ – Impermissible, prohibited
  - صَرَفٌ – 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	Diptote - الْمَمْنُوعُ مِنَ الصَّرْفِ
كِتَابٍ	كِتَابًا	كِتَابٌ	Triptote - مُعْرَبٌ

# Types of News (أنواع الخبر)

١ مُفْرَدٌ

أَلِكِتَابُ جَدِيدٌ

الْقُرْآنُ كِتَابُ اللَّهِ

مُفْرَدٌ One word

٢ جَارٌ وَمَجْرُورٌ، شِبْهُ الْجُمْلَةِ

أَلِكِتَابُ عَلَى الْمَكْتَبِ

فِي الْبَيْتِ رَجُلٌ

شِبْهُ الْجُمْلَةِ Phrase

٣ ظَرْفٌ، شِبْهُ الْجُمْلَةِ

أَلِكِتَابُ تَحْتَ الْمَكْتَبِ

أَمَامَ الْبَيْتِ حَدِيقَةٌ

شِبْهُ الْجُمْلَةِ Sentence

٤ الْجُمْلَةُ الْإِسْمِيَّةُ

حَامِدٌ أَخُوهُ وَزِيرٌ

فَاطِمَةٌ عِنْدَهَا سَيَّارَةٌ

٥ الْجُمْلَةُ الْفِعْلِيَّةُ

بِلَالٌ خَرَجَ مِنَ الْفَصْلِ

الطَّالِبَاتُ ذَهَبْنَ إِلَى الْمَدْرَسَةِ