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**September 23, 2019**

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best of you are those **who learn the Qu’ran** and **those who teach it**

Course overview

Salah breaks – please take according to your locality

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Please go here: [www.kahoot.it](http://www.kahoot.it)

# Arabic Letters

Arabic is written right to left – unlike English

Arabic letters have consonants on them that tell us their sound – unlike English

ج جَ جِ جُ جٌ جٍ جً

Similar shapes (base shapes) that make up the formation of letters

Arabic letters join other letters – unlike English

Aarij عارج

Kitaab كتاب

## Peculiar Letters – ء

أ

ء أ ؤ ئ

How many letters can ء sit on?

Counted as one letter, not two letters

Peculiar because it “sits” on another letter!

When you say “a” in Arabic, e.g. Ahad أَحَد…this “a” sound is actually hamza, not an alif.

What’s the role of the alif? Hold on to that thought iA.

## Peculiar Letters - ة

Which letter does ة look like?

Looks like a ه with the dots of a ت

It’s literal meaning is “the tied up ت”

Why is it peculiar?

Only comes at the end of a word!

Read like a ت if you pronounce the letter

But read like a ه if you stop on that letter

TANGENT: Qur’an Reading Rule

When you stop at a letter, you omit its consonant

**Consonants - Tashkeel**

Called *tashkeel* تشكيل in Arabic 🡸 a term you must remember

A unique feature of Arabic, not present in English

Vowels in English: a e i o u

*Tashkeel* in Arabic: it’s not the letter, it’s **the sound** that the letter makes

What is the Tashkeel?

Fatha فتحة, Dhamma ضمة , Kasra كسرة 🡸 terms you must know

Note – ض = dh

Fatha = a sound جَ ja

Kasra = i sound جِ ji

Dhamma = u sound جُ ju

*Sukoon* – it’s the absence of the sound, you need a letter before that has tashkeel on it 🡸 terminology جْ

**September 26, 2019**

**True or False**

1. Arabic has no unique, distinct features from English.
2. The letter ب is a peculiar letter because it “sits” on another letter!
3. The letter ت only comes at the end of a word and turns into a ه. ة
4. The sound a letter makes is due to its tashkeel.
5. The fatha is the ‘a’ sound.
6. The kasra is the ‘i’ sound.
7. The dhamma is the absence of the sound.
8. A letter in Arabic can be doubled using tashkeel.
9. A tashkeel, like a fatha, can be doubled in Arabic.
10. Just like English has vowels (a e i o u), Arabic too has vowels. TRUE
11. There is another type of Hamza in Arabic. TRUE

# The Tashkeel

Fatha = a sound جَ ja

Kasra = i sound جِ ji

Dhamma = u sound جُ ju

Sukoon = it’s the absence of the sound جْ (can’t pronounce this)

Shaddah = **doubling of letter**, still one letter though

* **Takes a fatha, kasra or dhamma on it**
* Examples: زُوِّجَتْ ّ zuwwijat
	+ Note: under the ّ = kasra
* <https://quran.com/1/5?translations=102,85>
	+ Note about Qur’an’s script: **the absence of a tashkeel = sukoon**

## Vowels in Arabic: وْ اْ يْ

Vowels in Arabic are three letters – وْ اْ يْ

* Must have sukoon on it
* Vowels serve to extend the sound. Length of pronunciation becomes **two units**
	+ جَ 1 unit جَاْ 2 units
	+ جِ 1 unit جِيْ 2 units
	+ جُ 1 unit جُوْ 2 units
* Examples: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - 1:5
* Examples: <https://quran.com/33/70?translations=102,85>
	+ يَـٰٓأَيُّهَا  = يَا
	+ the little alif = the big alif with sukoon on it
* Activity: Is it a vowel? Surah Fatiha

## Tanween

A very unique concept in Arabic – doubling of the fatha, kasra and dhamma!

Literally, tanween means to “add a noon ن”

Comes only at the end of the word

* You have added a نْ sound to a letter
	+ جَ جً جَنْ
	+ جِ جٍ جِنْ
	+ جُ جٌ جُنْ
* Examples: p. 97, 98
* Spelling and reading rule: This only applies for two fathas:
	+ جً جًا جَا
	+ دً دًا دَا
	+ Spelling: Add an alif to the end
	+ Pronunciation: “aaa” two units when stopping
* Examples: <https://quran.com/112>
* Examples: <https://quran.com/106>

## Hamzatul Wasl: The Connecting Hamza

A complex creature, but we’ll summarize!

A great resource: <https://tajweed.me/2011/09/04/the-connecting-hamzah-hamzatul-wasl/>

What is Hamzatul Wasl? Literally, the connecting Hamza.

“Extra” hamza at the beginning of the word that is

* Pronounced when **starting** a word
* Dropped when continuing from a previous letter with tashkeel

Examples:

* اْلْقَمَرِ 🡺 اَلْقَمَرِ al qamari
* وَالْقَمَرِ wal qamari **NOT wa al qamari**

Interesting things about Hamzatul Wasl:

* It’s needed because…can’t start saying something with a sukoon
* Note how it is written: <https://quran.com/91/2>
	+ ٱ
* Hamzatul Wasl’s ruling changes according to the type of word you’re dealing with
	+ As you’ll soon see, there are three categories of words in Arabic.
	+ Hamzatul Wasl has different rules for each of these categories!
* Examples: <https://quran.com/112>
* Examples: <https://quran.com/106>
* Examples: <https://quran.com/1>

September 30, 2019

## Huroof Shamsiyyah/Qamariyyah

<https://quran.com/91>

What do you notice?

* laam not pronounced in one, the other, it is
	+ وَالشَّمْسِ is pronounced like this: وَشْ شَمْسِ
	+ وَالْقَمَرِ is pronounced like this: وَلْ قَمَرِ
* both have waw but one doesn’t have the lam sound
* lam not pronounces by Wa shamsi
* sukoon on laam
* shaddah on the sheen

When the word has ال on it:

* Sometimes the laam is not pronounced, e.g. وَالشَّمْسِ, اَلتَّوبَةُ
	+ These letters where laam is not pronounced are called “Huroof Shamsiyyah”
	+ Shortcut: If the Qur’an’s script has a ّ on the letter after ل
	+ 14 letters are Shamsiyyah
	+ The real reason is the place of origin of the letter (e.g. ت) is very close to the ل, thus one is skipped
		- Done for ease of pronunciation
* Sometimes the laam is pronounced, e.g. وَالْقَمَرِ, اَلْحَمْدُ
	+ These letters where laam is pronounced are called “Huroof Qamariyah”
	+ Shortcut: If the Qur’an’s script has a ْ on the ل
	+ 14 letters are Qamariyyah
* This does not mean that the ال is gone! The ال is still there, playing its grammatical role. It’s just not pronounced

# The Three Categories of Words

In Arabic, we have three categories of words:

1. Ism اِسْم
2. Fi’l فِعْل
3. Harf حَرْف

All words in the Arabic language are either Ism, Fi’l or Harf.

Questions:

1. What is an Ism, Fi’l and Harf?
2. How do we know a word is an Ism, Fi’l or Harf?
3. Why do we care?

Activity: <https://quran.com/1>

Verbs in English:

* Run
* Giving
* Eating

Fi’l in Arabic:

* He runs
* He gave
* She will eat

# Root Letters

Activity: do you notice something similar in these words?

|  |  |
| --- | --- |
| الْحَمْدُ – *praise* مُحَمَّد – the one *praised* excessivelyأَحْمَد – the one *praised* a lotنَحْمَدُهُ – we are *praising* him | حَامِدُونَ – the ones who praiseحَمِدَكَ – he praised youمَحْمُود – the praised one |

Common letters (ح م د) and shared meaning (praise)

R1 = ح R2 = م R3 = د

Root letters are a feature of Arabic (and Semitic languages)

Most root letter sequences are made up of 3 letters

All Fi’l have root letters

Most Ism have root letters

October 3, 2019

Kahoot – [www.kahoot.it](http://www.kahoot.it)

# Word Family

p. 4 of textbook

Look at the list of words numbered from I to X.

* Is there a shared meaning?
* Are there extra words in them?

Another example of a Word Family (with dictionary lookup of meaning):

نَظَرَ

I – نَظَرَ to see

II – نَظَّرَ to draw parallels

III – نَاظَرَ to equate

IV – أَنْظَرَ to give respite

V – تَنَظَّرَ to scrutinize

VI – تَنَاظَرَ to face each other

VIII – اِنْتَظَرَ to wait

X – اِسْتَنْظَرَ to ask to wait

## Family Members

p. 4 of textbook

Pattern for a family member:

1. Root letters
2. Additional non-root letters
3. Tashkeel

The Fi’l has two aspects that make it a Fi’l:

1. Action in time (tense)
2. Actor

How I write my Fi’l family members:

Past tense: He looked, He protected, He read

Present tense: He looks, He protects, He reads

Command tense: You, look! You, protect! You, read!

Masdar: Looking, protection, reading

Actor: The looker, the protector, the reader

The acted upon: The one who was looked at, the one protected, the thing read

## Family II

What tashkeel stands out?

* Is there a shadda on a letter in the past tense? Y
* Which Root letter is it on? R2
* Does present tense R2 have shaddah? Y
	+ Is there difference of what is on the shaddah? Y fatha/kasra
* Does command tense R2 have shaddah?
* Does the Masdar R2 have shaddah? N
* Does the actor R2 have shaddah? Y
* Does the acted upon R2 have shaddah? Y

The prominent feature of Family II is shaddah on R2.

### Past Tense in Family II

سَلَّمَ

R1 س R2 ل R3 م

R1 َ R2 َّ R3 َ

R1 ب R2 د R3 ل 🡸 بَدَّلَ

R1 ق R2 د R3 م 🡸 قَدَّمَ

ن ز ل 🡸 نَزَّلَ

ع ذ ب 🡸 عَذَّبَ

س خ ر 🡸 سَخَّرَ

October 7, 2019

Recap:

Activity 2 – Find the meaning of the Families for خ ل ق in the dictionary.

|  |  |  |
| --- | --- | --- |
| **Family I Past Tense** | **Family I Masdar** | **Family I Meaning** |
| Khalaqa خَلَقَ | Khalq خَلْق | He created |
| **Family** | **Meaning** |
| II | He perfumed something |
| III | N/A |
| IV | He wore out something |
| V | He was molded |
| VI | N/A |
| VII | N/A |
| VIII | He invented |
| X | N/A |

Activity 3 – Is the following part of Family II or not?

1. التَّسْلِيم Y the Masdar
2. قَدَّرَ Y past tense
3. ذَبَّحَ Y past tense
4. يُبَشِّرُY present tense
5. نَزِّلْ Y command tense
6. الْمُبَشِّرY the actor

### Present Tense in Family II

What tashkeel/letter stands out?

* Yaa as the first letter
	+ Dhamma on yaa
* R1 with fatha
* R2 with kasra and shadda
* R3 with dhamma

يُسَلِّمُ

\*يُ + R1 fatha + R2 shadda kasra + R3 dhamma\*

|  |  |  |
| --- | --- | --- |
| Meaning | Present Tense | Root Letters |
| He changes | يُبَدِّلُ yubaddilu | R1ب R2د R3ل |
| He sends forward | يُقَدِّمُ yuqaddimu | ق د م |
| He sends down | يُنَزِّلُ yunazzilu | ن ز ل |
| He torments | يُعَذِّبُ yua’dhdhibu | ع ذ ب |
| He teaches | يُعَلِّمُ yu’allimu | ع ل م |

\* Notes:

R3’s tashkeel could change once the word enters a sentence

* The dhamma is the default

The يُ is when the actor is “He”. There are other actor pronouns:

* She
* You
* I
* We

When the actor changes 🡺 the first letter (ي) changes accordingly. **BUT** the dhamma remains 😊 e.g. نُبَدِّلُ

Activity – Fill in the blanks with the appropriate F’il from root ع ل م.

 عَلَّمَ يُعَلِّمُ

وَ\_\_\_\_عَلَّمَ\_\_\_\_ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَـٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَـٰٓؤُلَآءِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣١﴾

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَـٰتِنَا وَيُزَكِّيكُمْ وَ\_\_يُعَلِّمُ\_\_\_كُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

وَ\_\_\_يُعَلِّمُ\_\_\_\_\_هُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٤٨﴾

And He will teach him writing and wisdom and the Torah and the Gospel.

ٱلرَّحْمَـٰنُ ﴿١﴾ \_\_\_\_عَلَّمَ\_\_\_ ٱلْقُرْءَانَ ﴿٢﴾ خَلَقَ ٱلْإِنسَـٰنَ ﴿٣﴾ \_\_\_\_عَلَّمَ\_\_\_هُ ٱلْبَيَانَ ﴿٤﴾

The Merciful (1) who taught the Quran -- (2) He created man (3) and He taught him speech. (4)

Activity – Kahoot

### Command Tense in Family II

سَلِّمْ

R1 fatha + R2 shadda kasra + R3 sukoon\*

|  |  |  |
| --- | --- | --- |
| Meaning | Command Tense | Root Letters |
| You, change! | بَدِّلْ baddil  | R1ب R2د R3ل |
| You, send forward! | قَدِّمْqaddim  | ق د م |
| You, send down! | نَزِّلْnazzil  | ن ز ل |
| You, torment! | عَذِّبْa’dhdhib  | ع ذ ب |
| You, teach! | عَلِّمْa’llim  | ع ل م |

سَلَّمَ يُسَلِّمُ سَلِّمْ

بَدَّلَ يُبَدِّلُ بَدِّلْ

عَلَّمَ يُعَلِّمُ عَلِّمْ

October 10, 2019

Recap

We can write out the family members in a line.

س ل م: سَلَّمَ يُسَلِّمُ سَلِّمْ

ع ل م: عَلَّمَ يُعَلِّمُ عَلِّمْ

ب د ل: بَدَّلَ يُبَدِّلُ بَدِّلْ

Activity – Fill in the blanks with the appropriate Fi’l from root ب د ل.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَـٰتٍ ۙ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَـٰذَآ أَوْ \_\_\_\_بَدِّلْهُ

When Our clear revelations are recited to them, those who do not expect to meet Us say, "Bring us a different Quran, or make some changes in it."

فَ\_بَدَّلَ\_\_\_\_ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾

But the wrongdoers changed the words to something other than what they had been told. So We sent down upon the transgressors a punishment from heaven, because they were disobedient.

فَمَنۢ بَدَّلَهُۥ بَعْدَ مَا سَمِعَهُۥ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ \_\_\_\_يُبَدِّلُونَهُ إِنَّ ٱللَّـهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

Anyone who alters it once he has heard it shall be accountable for his crime. Surely, God is all hearing and all knowing.

### Observations about Family Members

1. R3 tashkeel can change in the past, the present and command tense
	1. In the past tense, the default tashkeel on R3 is a fatha
		1. Sukoon: <http://corpus.quran.com/wordmorphology.jsp?location=(76:28:7)>
		2. Dhamma: <http://corpus.quran.com/wordmorphology.jsp?location=(14:28:5)>
	2. In the present tense, the default tashkeel on R3 is a dhamma
		1. Sukoon: <http://corpus.quran.com/wordmorphology.jsp?location=(2:211:10)>
		2. Fatha: <http://corpus.quran.com/wordmorphology.jsp?location=(40:26:11)>
	3. In command tense, the default tashkeel on R3 is a sukoon
		1. Dhamma: <https://quran.com/33/56>
2. In the present tense, after R3, we can have other letters added on to the Fi’l
	1. يُبَدِّلُوْنَ
		1. This is – as we will learn – when the actor changes.
		2. From He to They
3. In the present tense, before R1, by default we have a يُ. This letter can change but the dhamma doesn’t.
	1. نُبَدِّلُ
		1. This is – as we will learn – when the actor changes.
		2. From He to We

True or False

1. All words in Arabic have root letters. F
2. The Fi’l has to have root letters. T
3. In the past tense of Family II, R3 can never change in its tashkeel. F
4. The tashkeel in the present tense of Family II on R3 can never change. F
5. The letter in the beginning of present tense of Family II always has to be ي e.g. يُبَدِّلُ F
6. The tashkeel on the ي of يُبَدِّلُ can change from dhamma to anything else. F
7. One way to identify an Ism is to look for ال at the beginning of the word. T
8. Every Ism must have ال or tanween on them. F

### The Masdar

التَّسْلِيْم

ال\* + تَ + R1 sukoon + R2 kasra + يْ + R3\*

Observations:

* ال does not have to be at the beginning of the actor
* R3 can be dhamma, fatha, kasra, tanween – it can change
* Two additional letters (if you exclude the ال in the beginning)
	+ Starts with a تَ
	+ يْ
* No shadda on R2
* The additional letters can also come between root letters.

|  |  |  |
| --- | --- | --- |
| Meaning | Masdar | Root Letters |
| Change/changing | التَّبْدِيْل at-tabdeel  | R1ب R2د R3ل |
| Sending forward | التَّقْدِيم at-taqdeem  | ق د م |
| Sending down | التَّنْزِيل at-tanzeel  | ن ز ل |
| Tormenting | التَّعْذِيبat-ta’dheeb  | ع ذ ب |
| Teaching | التَّعْلِيم at-ta’leem  | ع ل م |

Examples:

* <https://quran.com/33/23> [the masdar is used for emphasis, “not in the least”]
* <https://quran.com/35/43>
* <https://quran.com/30/30>
* <https://quran.com/33/56>

### The Actor

الْمُسَلِّم

ال\* + مُ + R1 fatha + R2 shadda kasra+ R3\*

* ال does not have to be at the beginning of the actor
* R3’s tashkeel can be fatha, dhamma, kasra or tanween depending on its place in the sentence

Shortcut for Making Actor

يُسَلِّمُ

مُسَلِّم

* Change the ي in Present to م and it becomes the Actor

|  |  |  |
| --- | --- | --- |
| Meaning | Actor | Root Letters |
| The one changing | المُبَدِّلal-mubaddil  | R1ب R2د R3ل |
| The one sending forward | المُقَدِّم al-muqaddim  | ق د م |
| The one sending down | المُنَزِّل al-munazzil  | ن ز ل |
| The tormentor | المُعَذِّبal-mua’dhib  | ع ذ ب |
| The teacher  | المُعَلِّم al-mua’llim  | ع ل م |

### The Acted Upon

الْمُسَلَّم

ال\* + مُ + R1 fatha + R2 shadda fatha + R3\*

* ال does not have to be at the beginning of the actor
* R3’s tashkeel can be fatha, dhamma, kasra or tanween depending on its place in the sentence

|  |  |  |
| --- | --- | --- |
| Meaning | The Acted Upon | Root Letters |
| The one changed | المُبَدَّلal-mubaddal  | R1ب R2د R3ل |
| The one sent forward | المُقَدَّم al-muqaddam  | ق د م |
| The one sent down | المُنَزَّل al-munazzal  | ن ز ل |
| The one tormented | المُعَذَّبal-mua’ddhab  | ع ذ ب |
| The one taught  | المُعَلَّم al-muallam  | ع ل م |

ب د ل

بَدَّلَ يُبَدِّلُ بَدِّل التَّبْدِيل المُبَدِّل المُبَدَّل

س ل م

 سَلَّمَ يُسَلِّمُ سَلِّمْ التَّسْلِيم المُسَلِّم المُسَلَّم

ع ل م

 عَلَّمَ يُعَلِّمُ عَلِّمْ التَّعْلِيم المُعَلِّم المُعَلَّم

October 14, 2019

Kahoot

## Family IV

Study Family IV with the same root letters as before.

R1 – س

R2 – ل

R3 – م

### Past Tense

أَسْلَمَ *aslama*

He accepted Islam

أَ + R1 sukoon + R2 fatha + R3 fatha\*

Observations:

* No shadda
* أَ added to the beginning
* R1 has sukoon

|  |  |  |
| --- | --- | --- |
| Meaning | Past Tense | Root Letters |
| He sent down/revealed | أَنْزَلَ anzala | ن ز ل |
| He sent (as a messenger) | أَرْسَلَ arsala | ر س ل |
| He brought forth | أَخْرَجَ akhraja | خ ر ج |
| He associated partners | أَشْرَكَ ashraka | ش ر ك |
| He believed | ءَامَنَ aamana | ء م ن |

أَءْمَنَ – hard to pronounce for ancient Arabs

Merge the two hamzas + add اْ

ءَاْمَنَ (Qur’an’s spelling)

آمَنَ (newspaper spelling)

### Present Tense

يُسْلِمُ *yuslimu*

يُ\* + R1 sukoon + R2 kasra + R3 dhamma\*

* ي could change but the dhamma doesn’t
* R3’s dhamma can also change

Observations:

* R1 with sukoon
* No shadda, but kasra on R2

|  |  |  |
| --- | --- | --- |
| Meaning | Present Tense | Root Letters |
| He sends down/revealed | يُنْزِلُ yunzilo | ن ز ل |
| He sends (a messenger) | يُرْسِلُ yursilu | ر س ل |
| He brings forth | يُخْرِجُ yukhriju | خ ر ج |
| He associates partners | يُشْرِكُ yushriku | ش ر ك |
| He believes | يُؤْمِنُ yu’minu | ء م ن |

### Command Tense

أَسْلِمْ *aslim*

أَ + R1 sukoon + R2 kasra + R3 sukoon\*

A shortcut to making command tense

1. Get the present tense يُسْلِمُ
2. Chop the ya and dhamma سْلِمُ
3. Chop the dhamma on R3, replace with sukoon سْلِمْ
4. Add أَ: أَسْلِمْ

|  |  |  |
| --- | --- | --- |
| Meaning | Command Tense | Root Letters |
| You, send down! | أَنْزِلْ anzil | ن ز ل |
| You, send (a messenger)! | أَرْسِلْ arsil | ر س ل |
| You, bring forth! | أَخْرِجْ akhrij | خ ر ج |
| You, associate partners! | أَشْرِكْ ashrik | ش ر ك |
| You, believe! | ءَامِنْ yu’minu | ء م ن |

 Aumin – this is too hard!أَؤْمِنْ

Merge the hamzas, add اْ

ءَاْمِنْ (Qur’an’s spelling)

آمِنْ (newspaper spelling)

Putting everything together

س ل م

أَسْلَمَ يُسْلِمُ أَسْلِمْ

ن ز ل

أَنْزَلَ يُنْزِلُ أَنْزِلْ

**October 17, 2019**

We will begin shortly.

[www.kahoot.it](http://www.kahoot.it)

223005

س ل م

أَسْلَمَ يُسْلِمُ أَسْلِمْ

ن ز ل

أَنْزَلَ يُنْزِلُ أَنْزِلْ

### The Masdar

الإِسْلَام *al-islaam*

ال\* + إِ + R1 sukoon+ R2 fatha + اْ + R3\*

* ال is not necessary; R3’s tashkeel is left blank
* Hamza with the kasra: إِ
* R1 with sukoon

|  |  |  |
| --- | --- | --- |
| Meaning | Masdar | Root Letters |
| Sending down | الإِنْزَال al-inzaal | ن ز ل |
| Sending (a messenger) | الإِرْسَال al-irsaal | ر س ل |
| Bringing forth | الإِخْرَاج al-ikhraaj | خ ر ج |
| Associating partners | الإِشْرَاك al-ishraak | ش ر ك |
| Belief | الإِيْمَان al-eemaan | ء م ن |

الإِءْمَان – too hard

Make it easy: change “ii” to “ee” (ي)

الإِيْمَان

### The Actor

الْمُسْلِم *al-muslim*

ال\* + مُ + R1 sukoon + R2 kasra + R3\*

* ال is not necessary; R3’s tashkeel is left blank
* R1 has a sukoon
* مُ is the common way to start Actor and Acted Upon

Shortcut for making Actor:

1. Start with present tense: يُسْلِمُ
2. Change the ي to م: مُسْلِمُ
3. Add the final touches: المُسْلِم (ال/R3\*)

|  |  |  |
| --- | --- | --- |
| Meaning | The Actor | Root Letters |
| The one who sends down/revealed | المُنْزِل al-munzil | ن ز ل |
| The one who sends (a messenger) | المُرْسِل al-mursil | ر س ل |
| The one who brings forth | المُخْرِج al-mukhrij | خ ر ج |
| The one associates partners | المُشْرِك al-mushrik | ش ر ك |
| The believer | المُؤْمِن al-mu’min | ء م ن |

### The Acted Upon

الْمُسْلَم *al-muslam*

ال\* + مُ + R1 sukoon + R2 fatha + R3\*

* ال/R3
* مُ is the way to start Actor and Acted Upon
* R2 is what we look at:
	+ Kasra = Actor
	+ Fatha = Acted Upon

|  |  |  |
| --- | --- | --- |
| Meaning | The Acted Upon | Root Letters |
| The thing sent down/revealed | المُنْزَل al-munzal | ن ز ل |
| The messenger | المُرْسَل al-mursal | ر س ل |
| The one brought forth | المُخْرَج al-mukhraj | خ ر ج |
| The thing associated as a partner | المُشْرَك al-mushrak | ش ر ك |
| The thing believed | المُؤْمَن al-mu’man | ء م ن |

س ل م

أَسْلَمَ يُسْلِمُ أَسْلِم الإِسْلَام المُسْلِم المُسْلَم

ن ز ل

أَنْزَلَ يُنْزِلُ أَنْزِلْ الإِنْزَال المُنْزِل المُنْزَل

ء م ن

ءَامَنَ يُؤْمِنُ ءَامِنْ الإِيْمَان المُؤْمِن المُؤْمَن

**October 21, 2019**

Kahoot game

# Family I

Updated textbook p. 14

Interesting things:

* We have to look up R2’s tashkeel
* The first letter in Present Tense has a fatha (for all Family I Present Tense)
	+ Different from Family II and IV
* Difference between actor and acted upon in Family I very drastic as compared to Family II and Family IV
* Try to remember the examples: al-aalim العالم al-ma’loom المعلوم

ن ص ر

Past Tense

R1 fatha + ☹+ R3 fatha\*

نَصَرَ nasara

Present Tense

يَ + R1 sukoon + ☹+ R3 dhamma\*

يَنْصُرُ yansuru

Command Tense

يَنْصُرُ

اُنْصُرْ unsur

The Masdar

النَصْر

The Actor

العَالِم

النَاصِر

The Acted Upon

المَعْلُوم

المَنْصُور

ف ع ل

Past Tense

R1 fatha + ☹+ R3 fatha\*

 فَعَلَ fa’ala

Present Tense

يَ + R1 sukoon + ☹+ R3 dhamma\*

 يَفْعَلُ

Command Tense

يَفْعَلُ

 اِفْعَلْ if’al

The Masdar

 الفِعْل al-f’il

The Actor

العَالِم

 الفَاعِل

The Acted Upon

المَعْلُوم

 المَفْعُول

فَعَلَ يَفْعَلُ اِفْعَلْ الفِعْل الفَاعِل المَفْعُول

ج ع ل

Past Tense

R1 fatha + ☹+ R3 fatha\*

جَعَلَ ja’ala

Present Tense

يَ + R1 sukoon + ☹+ R3 dhamma\*

 يَجْعَلُ yaj’alu

Command Tense

يَجْعَلُ

اِجْعَلْ ij’al

The Masdar

الجَعْل

The Actor

العَالِم

 الجَاعِل

The Acted Upon

المَعْلُوم

 المَجْعُول

جَعَلَ يَجْعَلُ اِجْعَلْ الجَعْل الجَاعِل المَجْعُول

**October 24, 2019**

## A look at Surah Fatiha

الفاتحة

فَتَحَ

يَ + R1 sukoon + ☹+ R3 dhamma\*

يَفْتَحُ

ا\* + R1 sukoon + ☹ + R3 sukoon\*

اِفْتَحْ

الفَتْح

ال\* + R1 fatha + اْ + R2 kasra + R3\*

الفَاتِح

الفَاتِحَة

The one that opens (the Qur’an)

The Basmalah - بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

ٱلرَّحْمَـٰنِ = الرَّحْمَانِ

رَحِمَ

يَ + R1 sukoon + ☹+ R3 dhamma\*

يَرْحَمُ

ا\* + R1 sukoon + ☹ + R3 sukoon\*

اِرْحَمْ

R2 NOT a dhamma = اِ

الرَحْمَة

ال\* + R1 fatha + اْ + R2 kasra + R3\*

الرَاحِم

الرَّحْمَانِ

ال\* + مَ + R1 sukoon + R2 dhamma + وْ + R3\*

المَرْحُوم

ٱلْحَمْدُ

Which family and what member?

Family 1 Masdar

حَمِدَ

يَ + R1 sukoon + ☹+ R3 dhamma\*

يَحْمَدُ

ا\* + R1 sukoon + ☹ + R3 sukoon\*

اِحْمَدْ

ال\* + R1 fatha + اْ + R2 kasra + R3\*

الحَامِد

ال\* + مَ + R1 sukoon + R2 dhamma + وْ + R3\*

المَحْمُود

ٱلْعَـٰلَمِينَ

Is this the Actor for ع ل م? NO, it is a different pattern. But from the same root 🡺 carries a shared meaning.

ال\* + R1 fatha + اْ + R2 kasra + R3\*

العَالِم

مَـٰلِكِ = مَالِكِ

Which family and what member?

Family 1 Actor

ال\* + R1 fatha + اْ + R2 kasra + R3\*

مَلَكَ

What is the tashkeel on R2 in present? kasra

يَمْلِكُ

اِمْلِكْ

المُلْك

ال\* + مَ + R1 sukoon + R2 dhamma + وْ + R3\*

المَمْلُوك

نَعْبُدُ we worship

Who is the actor in this Fi’l? We.

He worships

\*يَ + R1 sukoon + ☹+ R3 dhamma\*

 Family 1 Presentيَعْبُدُ

Can you tell me Family 1 Past? No, need dictionary

R1 fatha + ☹+ R3 fatha\*

عَبَدَ

يَعْبُدُ

اُعْبُدْ

العِبَادَة

العَابِد

المَعْبُود

أَنْعَمْتَ You have blessed

Which family and what member?

أَ + R1 sukoon + R2 fatha + R3 fatha\*

Family IV Past Tense

ٱلْمَغْضُوبِ

What family and which member?

Family I Acted Upon

Kahoot

# Changing Tashkeel on R3 in Isms 😊

التَّنْزِيل

ال\* + تَ + R1 sukoon + R2 kasra + يْ + R3\*

التَّنْزِيلُ التَّنْزِيلَ التَّنْزِيلِ

All of these are good!

Two questions:

1. How does tashkeel on R3 change?
2. Why does it change?

المُسْلِم

ال\* + مُ + R1 sukoon + R2 kasra + R3\*

المُسْلِمُ المُسْلِمَ المُسْلِمِ

Do you remember tanween?

A very unique concept in Arabic – doubling of the fatha, kasra and dhamma!

Part of the tashkeel? Yes of course. R3 can take a tanween as well.

If you want to add tanween to this Ism, I must remove the ال

ال\* + مُ + R1 sukoon + R2 kasra + R3\*

مُسْلِمٌ مُسْلِمًا مُسْلِمٍ

Cannot have ال AND tanween.

|  |  |  |
| --- | --- | --- |
| R3 tashkeel | ال | Tanween |
| Dhamma | المُؤْمِنُ | مُؤْمِنٌ |
| Fatha | المُؤْمِنَ | مُؤْمِنًا |
| Kasra | المُؤْمِنِ | مُؤْمِنٍ |

**October 28, 2019**

## Practice

المُسْلِم

ال\* + مُ + R1 sukoon + R2 kasra + R3\*

Complete the tables below.

|  |  |  |
| --- | --- | --- |
| R3 tashkeel | ال | Tanween |
| Dhamma | المُسْلِمُ | مُسْلِمٌ |
| Fatha | المُسْلِمَ | مُسْلِمًا |
| Kasra | المُسْلِمِ | مُسْلِمٍ |

|  |  |  |
| --- | --- | --- |
| R3 tashkeel | ال | Tanween |
| Dhamma | المَغْضُوبُ | مَغْضُوبٌ |
| Fatha | المَغْضُوبَ | مَغْضُوبًا |
| Kasra | المَغْضُوبِ | مَغْضُوبٍ |

|  |  |  |
| --- | --- | --- |
| R3 tashkeel | ال | Tanween |
| Dhamma | الرَحِيمُ | رَحِيمٌ |
| Fatha | الرَحِيمَ | رَحِيمًا |
| Kasra | الرَحِيمِ | رَحِيمٍ |

<http://tanzil.net/#1>

ٱلْحَمْدُ مَـٰلِكِ يَوْمِ ٱلدِّينِ

<http://tanzil.net/#2:128>

ٱلتَّوَّابُ

True or False

1. The tashkeel on R3 cannot be changed, e.g. المُسْلِم. F
2. All Isms must have an ال in the beginning, e.g. المُسْلِمُ. F
3. R3 can take dhamma, fatha or kasra as its tashkeel, e.g. المُسْلِمُ المُسْلِمَ المُسْلِمِ. T
4. R3 can take tanween (two dhammas, two fathas or two kasras) as its tashkeel, e.g. مُسْلِمٌ مُسْلِمًا مُسْلِمٍ. T
5. An Ism can have a tanween on R3 AND ال in the beginning, e.g. المُسْلِمٌ. Astagfirullah F
6. In an Ism, there cannot be another letter after R3. F

# Letters After R3 in Isms

You can have other letters in an Ism after R3.

<http://tanzil.net/#2:128>

Two words on the Actor pattern of Family IV مسلم in this ayah

مُّسْلِمَةً muslimatan

مُسْلِمَيْنِ muslimayni

Why??

## Adding ة after R3

Why?

The gender for all words we’ve seen before (Masdar/Actor/Acted Upon) have the **masculine** gender.

To make an Ism feminine in gender in Arabic, you must add ة after R3\*.

مُّسْلِمَةً muslimatan

…+ R3 fatha + ة\*

|  |  |  |
| --- | --- | --- |
| R3 tashkeel | ال | Tanween |
| Dhamma | المُسْلِمُ | المُسْلِمَةُ | مُسْلِمٌ | مُسْلِمَةٌ |
| Fatha | المُسْلِمَ | المُسْلِمَةَ | مُسْلِمًا | مُسْلِمَةً |
| Kasra | المُسْلِمِ | المُسْلِمَةِ | مُسْلِمٍ | مُسْلِمَةٍ |

R3 does not change with dhamma, fatha, kasra or tanween, the ة is what ends up taking these tashkeel. R3’s tashkeel is now fixed.

Note the spelling of مُسْلِمَةً no alif required.

### Practice

عَالِم مُعَلِّم مُؤْمِن فَاتِح

|  |  |  |
| --- | --- | --- |
| R3 tashkeel | ال | Tanween |
| Dhamma | العَالِمُ | العَالِمَةُ | عَالِمٌ | عَالِمَةٌ |
| Fatha | العَالِمَ | العَالِمَةَ | عَالِمًا | عَالِمَةً |
| Kasra | العَالِمِ | العَالِمَةِ | عَالِمٍ | عَالِمَةٍ |

|  |  |  |
| --- | --- | --- |
| R3 tashkeel | ال | Tanween |
| Dhamma | المُعَلِّمُ | المُعَلِّمَةُ | مُعَلِّمٌ | مُعَلِّمَةٌ |
| Fatha | المُعَلِّمَ | المُعَلِّمَةَ | مُعَلِّمًا | مُعَلِّمَةً |
| Kasra | المُعَلِّمِ | المُعَلِّمَةِ | مُعَلِّمٍ | مُعَلِّمَةٍ |

|  |  |  |
| --- | --- | --- |
| R3 tashkeel | ال | Tanween |
| Dhamma | الفَاتِحُ | الفَاتِحَةُ | فَاتِحٌ | فَاتِحَةٌ |
| Fatha | الفَاتِحَ | الفَاتِحَةَ | فَاتِحًا | فَاتِحَةً |
| Kasra | الفَاتِحِ | الفَاتِحَةِ | فَاتِحٍ | فَاتِحَةٍ |

الفَاتِحَهْ

## Status

R3 Tashkeel is no longer accurate. We will define terminology for R3 tashkeel Dhamma/Fatha/Kasra.

|  |  |  |
| --- | --- | --- |
| ~~R3 tashkeel~~ Status | ال | Tanween |
| ~~Dhamma~~ Marfoo’ مَرْفُوع | المُسْلِمُ | المُسْلِمَةُ | مُسْلِمٌ | مُسْلِمَةٌ |
| ~~Fatha~~ Mansub مَنْصُوب | المُسْلِمَ | المُسْلِمَةَ | مُسْلِمًا | مُسْلِمَةً |
| ~~Kasra~~ Majroor مَجْرُور | المُسْلِمِ | المُسْلِمَةِ | مُسْلِمٍ | مُسْلِمَةٍ |

R3 tashkeel = Status

R3 tashkeel Dhamma = Marfoo’ مَرْفُوع

R3 tashkeel Fatha = Mansub مَنْصُوب

R3 tashkeel Kasra = Majroor مَجْرُور

ال\* + مَ + R1 sukoon + R2 dhamma + وْ + R3\*

All of مَرفُوع مَنْصُوب مَجْرُور are Acted Upon Family I

مَرْفُوع – ر ف ع to lift up – the one lifted up

مَنْصُوب – ن ص ب to erect – the one erected

مَجْرُور – ج ر ر to bring down – the one brought down

### Practice

مُسْلِم

Kahoot

**October 31, 2019**

رَسُول – Prophet

رَسُولٌ رَسُولًا رَسُولٍ – A Prophet

الرَسُولُ الرَسُولَ الرَسُولِ – The Prophet

<http://tanzil.net/#73:15> <http://tanzil.net/#73:16>

## What’s the difference between ال and Tanween? Definite and Indefinite

An Ism is definite when it means ‘the’, e.g. الرُسُولُ the Prophet.

* Generally speaking, ال is the way to add ‘the’.

An Ism is indefinite when it means ‘a’, e.g. رَسُولٌ a Prophet.

* Generally speaking, tanween is the way to add “a”
* For pairs, having no ال means it is indefinite, e.g. مُؤْمِنَانِ two believers.

### Practice

مُؤْمِن

Masculine

|  |  |  |
| --- | --- | --- |
| Status | ال*The believer* | Tanween*A believer* |
| Marfoo’ مَرْفُوع | المُؤْمِنُ | مُؤْمِنٌ |
| Mansub مَنْصُوب | المُؤْمِنَ | مُؤْمِنًا |
| Majroor مَجْرُور | المُؤْمِنِ | مُؤْمِنٍ |

Feminine

How to make feminine: ة at the end, R3 fatha

|  |  |  |
| --- | --- | --- |
| Status | ال*The female believer* | Tanween*A female believer* |
| Marfoo’ مَرْفُوع | المُؤْمِنَةُ | مُؤْمِنَةٌ |
| Mansub مَنْصُوب | المُؤْمِنَةَ | مُؤْمِنَةً |
| Majroor مَجْرُور | المُؤْمِنَةِ | مُؤْمِنَةٍ |

## Adding اْنِ or يْنِ after R3

<http://tanzil.net/#2:128> مُسْلِمَيْنِ

<http://tanzil.net/#5:23> رَجُلَانِ – two men

<http://tanzil.net/#18:32> رَجُلَيْنِ – two men

Why is اْنِ or يْنِ added to an Ism after R3?

* It is to make a pair
	+ رَجُلٌ is 1 man
	+ رَجُلَانِ and رَجُلَيْنِ are 2 men

Why are there two ways of saying 2 men? Status 😊

* رَجُلَانِ is Marfoo’
* رَجُلَيْنِ is Mansub OR Majroor

مُؤْمِن

Masculine

|  |  |  |
| --- | --- | --- |
| Status | ~~ال~~Definite | ~~Tanween~~Indefinite |
|  | *The believer* | *The two believers* | *A believer* | Two believers |
| Marfoo’ مَرْفُوع | المُؤْمِنُ | المُؤْمِنَانِ | مُؤْمِنٌ | مُؤْمِنَانِ |
| Mansub مَنْصُوب | المُؤْمِنَ | المُؤْمِنَيْنِ | مُؤْمِنًا | مُؤْمِنَيْنِ |
| Majroor مَجْرُور | المُؤْمِنِ | مُؤْمِنٍ |

### Observations:

* Mansub and Majroor are the same
* Adding اْنِ after R3 for Marfoo’
	+ The unit of pronunciation is 2
* Adding يْنِ after R3 for Mansub/Majroor
	+ The unit of pronunciation is 1
* R3 is fixed: it has a fatha, just like feminine

المُؤْمِنَانِ

ال\* + … + R3 fatha + اْنِ

المُؤْمِنَيْنِ

ال\* + … + R3 fatha + يْنِ

### Practice

|  |  |  |
| --- | --- | --- |
| Status | ~~ال~~Definite | ~~Tanween~~Indefinite |
|  | *The Muslim* | *The two Muslims* | *A Muslim* | *Two Muslims* |
| Marfoo’ مَرْفُوع | المُسْلِمُ | المُسْلِمَانِ | مُسْلِمٌ | مُسْلِمَانِ |
| Mansub مَنْصُوب | المُسْلِمَ | المُسْلِمَيْنِ | مُسْلِمًا | مُسْلِمَيْنِ |
| Majroor مَجْرُور | المُسْلِمِ | مُسْلِمٍ |

|  |  |  |
| --- | --- | --- |
| Status | ~~ال~~Definite | ~~Tanween~~Indefinite |
|  | *The Prophet* | *The two Prophets* | *A Prophet* | *Two Prophets* |
| Marfoo’ مَرْفُوع | الرَسُولُ | الرَسُولَانِ | رَسُولٌ | رَسُولَانِ |
| Mansub مَنْصُوب | الرَسُولَ | الرَسُولَيْنِ | رَسُولًا | رَسُولَيْنِ |
| Majroor مَجْرُور | الرَسُولِ | رَسُولٍ |

What about two females?

## Adding تَاْنِ or تَيْنِ after R3

جَنَّةٌ – a garden

جَنَّتَيْنِ – two gardens <http://tanzil.net/#18:32>

جَنَّتَانِ – two gardens <http://tanzil.net/#55:46>

Why is تَاْنِ or تَيْنِ added to an Ism after R3?

* To make a feminine pair

Why are there two ways of saying 2 men? Status 😊

* جَنَّتَانِ is Marfoo’
* جَنَّتَيْنِ is Mansub OR Majroor

Feminine

|  |  |  |
| --- | --- | --- |
| Status | ~~ال~~Definite | ~~Tanween~~Indefinite |
|  | *The female believer* | *The two female believers* | *A female believer* | *Two female believers* |
| Marfoo’ مَرْفُوع | المُؤْمِنَةُ | المُؤْمِنَتَانِ | مُؤْمِنَةٌ | مُؤْمِنَتَانِ |
| Mansub مَنْصُوب | المُؤْمِنَةَ | المُؤْمِنَتَيْنِ | مُؤْمِنَةً | مُؤْمِنَتَيْنِ |
| Majroor مَجْرُور | المُؤْمِنَةِ | مُؤْمِنَةٍ |

### Observations:

* Mansub/Majroor are the same
* Marfoo has تَانِ after R3
* Mansub/Majroor have تَيْنِ after R3
* R3 is fixed: it has a fatha

المُؤْمِنَتَانِ

ال\* + … + R3 fatha + تَاْنِ

المُؤْمِنَتَيْنِ

ال\* + … + R3 fatha + تَيْنِ

### Practice

|  |  |  |
| --- | --- | --- |
| Status | ~~ال~~Definite | ~~Tanween~~Indefinite |
|  | *The female Muslim* | *The two female Muslims* | *A female Muslim* | *Two female Muslims* |
| Marfoo’ مَرْفُوع | المُسْلِمَةُ | المُسْلِمَتَانِ | مُسلِمَةٌ | مُسْلِمَتَانِ |
| Mansub مَنْصُوب | المُسْلِمَةَ | المُسْلِمَتَيْنِ | مُسْلِمَةً | مُسْلِمَتَيْنِ |
| Majroor مَجْرُور | المُسْلِمَةِ | مُسْلِمَةٍ |

**November 4, 2019**

Kahoot

## Adding وْنَ or يْنَ after R3

<http://tanzil.net/#2:285>ٱلْمُؤْمِنُون the believers

<http://tanzil.net/#14:41> وَلِلْمُؤْمِنِينَ

وَ + لِ + ٱلمُؤْمِنِينَ

And + for + the believers

Why?

* These two patterns (ٱلْمُؤْمِنُون and ٱلمُؤْمِنِينَ) are for making a plural Ism.
* Plurals in Arabic are three or more.
	+ 1 2 3+
* Generally, used for Actor and Acted Upon Isms.
* Generally, they are meant for **masculine Isms**.

|  |  |  |
| --- | --- | --- |
| Status | Definite | Indefinite |
| *The believer* | *The two believers* | *The believers* | *A believer* | *Two believers* | *Believers* |
| Marfoo’ مَرْفُوع | المُؤْمِنُ | المُؤْمِنَانِ | المُؤْمِنُونَ | مُؤْمِنٌ | مُؤْمِنَانِ | مُؤْمِنُونَ |
| Mansub مَنْصُوب | المُؤْمِنَ | المُؤْمِنَيْنِ | المُؤْمِنِينَ | مُؤْمِنًا | مُؤْمِنَيْنِ | مُؤْمِنِينَ |
| Majroor مَجْرُور | المُؤْمِنِ | مُؤْمِنٍ |

### Observations:

* Mansub and Majroor are the same
* R3 isn’t fixed
* Marfoo and Mansub/Majroor are two units of pronunciation

المُؤْمِنُونَ

ال\* + … + R3 dhamma + وْنَ

المُؤْمِنِينَ

ال\* + … + R3 kasra + يْنَ

### Practice:

مُسْلِم

|  |  |  |
| --- | --- | --- |
| Status | Definite | Indefinite |
| *The Muslim* | *The two Muslims* | *The Muslims* | *A Muslim* | *Two Muslims* | *Muslims* |
| Marfoo’ مَرْفُوع | المُسْلِمُ | المُسْلِمَانِ | المُسْلِمُونَ | مُسْلِمٌ | مُسْلِمَانِ | مُسْلِمُونَ |
| Mansub مَنْصُوب | المُسْلِمَ | المُسْلِمَيْنِ | المُسْلِمِينَ | مُسْلِمًا | مُسْلِمَيْنِ | مُسْلِمِينَ |
| Majroor مَجْرُور | المُسْلِمِ | مُسْلِمٍ |

Actor Family I from خ ش ع

الخَاشِع

|  |  |  |
| --- | --- | --- |
| Status | Definite | Indefinite |
| *The humble man* | *The two humble men* | *The humble men* | *A humble man* | *Two humble men* | *Humble men* |
| Marfoo’ مَرْفُوع | الخَاشِعُ | الخَاشِعَانِ | الخَاشِعُونَ | خَاشِعٌ | خَاشِعَانِ | خَاشِعُونَ |
| Mansub مَنْصُوب | الخَاشِعَ | الخَاشِعَيْنِ | الخَاشِعِينَ | خَاشِعًا | خَاشِعَيْنِ | خَاشِعِينَ |
| Majroor مَجْرُور | الخَاشِعِ | خَاشِعٍ |

Listening activity

<http://tanzil.net/#23:1>

## Adding اْت after R3

<http://tanzil.net/#9:71> ٱلْمُؤْمِنَـٰتُ the believing women

<http://tanzil.net/#9:72> ٱلْمُؤْمِنَـٰتِ the believing women

<http://tanzil.net/#24:31>

Why?

* It is to make a plural for the feminine Ism.
* The feminine plural is **exclusively for females**/feminine Isms. The masculine plural could include both genders.

|  |  |  |
| --- | --- | --- |
| Status | Definite | Indefinite |
| *The female believer* | *The two female believers* | *The female believers* | *A female believer* | *Two female believers* | *Female believers* |
| Marfoo’ مَرْفُوع | المُؤْمِنَةُ | المُؤْمِنَتَانِ | المُؤْمِنَاتُ | مُؤْمِنَةٌ | مُؤْمِنَتَانِ | مُؤْمِنَاتٌ |
| Mansub مَنْصُوب | المُؤْمِنَةَ | المُؤْمِنَتَيْنِ | المُؤْمِنَاتِ | مُؤْمِنَةً | مُؤْمِنَتَيْنِ | مُؤْمِنَاتٍ |
| Majroor مَجْرُور | المُؤْمِنَةِ | مُؤْمِنَةٍ |

### Observations:

* Mansub and Majroor are the same
* R3 is fixed: it has fatha
* Marfoo: adding اتُ after R3
	+ Length of pronunciation is 2
* Mansub/Majroor: adding اتِ after R3
	+ Length of pronunciation is 2
* Tanween is added on ت if indefinite! Mansub/Majroor is the same with two kasras!

المُؤْمِنَاتُ مُؤْمِنَاتٌ

ال\* + … + R3 fatha + اتُ\*

المُؤْمِنَاتِ مُؤْمِنَاتٍ

ال\* + … + R3 fatha + اتِ\*

### Practice:

مُسْلِمَة

|  |  |  |
| --- | --- | --- |
| Status | Definite | Indefinite |
| *The female Muslim* | *The female two Muslims* | *The female Muslims* | *A female Muslim* | *Two female Muslims* | *Female Muslims* |
| Marfoo’ مَرْفُوع | المُسْلِمَةُ | المُسْلِمَتَانِ | المُسْلِمَاتُ | مُسْلِمَةٌ | مُسْلِمَتَانِ | مُسْلِمَاتٌ |
| Mansub مَنْصُوب | المُسْلِمَةَ | المُسْلِمَتَيْنِ | المُسْلِمَاتِ | مُسْلِمَةً | مُسْلِمَتَيْنِ | مُسْلِمَاتٍ |
| Majroor مَجْرُور | المُسْلِمَةِ | مُسْلِمَةٍ |

خَاشِعَة

|  |  |  |
| --- | --- | --- |
| Status | Definite | Indefinite |
| *The humble woman* | *The two humble women* | *The humble women* | *A humble woman* | *Two humble women* | *Humble women* |
| Marfoo’ مَرْفُوع | الخَاشِعَةُ | الخَاشِعَتَانِ | الخَاشِعَاتُ | خَاشِعَةٌ | خَاشِعَتَانِ | خَاشِعَاتٌ |
| Mansub مَنْصُوب | الخَاشِعَةَ | الخَاشِعَتَيْنِ | الخَاشِعَاتِ | خَاشِعَةً | خَاشِعَتَيْنِ | خَاشِعَاتٍ |
| Majroor مَجْرُور | الخَاشِعَةِ | خَاشِعَةٍ |

## Summary of the 4 Properties of the Ism

1. Status: Marfoo, Mansub or Majroor
2. Number: 1, 2 or 3+
3. Gender: Masculine or Feminine
4. Type: Definite or Indefinite

**November 18, 2019**

Example from Tutorial

True or False

1. Words in Arabic can be only of three categories: Ism, Fi’l and Harf. **T**
2. All Fi’l have root letters. **T**
3. Most Ism have 3 root letters. **T**
4. Most Harf have 3 root letters. **F *Harf do not have root letters!***
5. The closest English approximation for a Fi’l is a verb. **T**
6. The closest English approximation for an Ism is a noun. **T**
7. The closest English approximation for a Harf is a preposition. **T**
8. Harf serve no purpose grammatically. **F *The Harf changes the status of the Ism that follows it!***

# Harf

Summary of a Harf:

1. Don’t have root letters.
2. Resemble prepositions in English (meaning).
3. Grammatically, serve a very important purpose: to affect the status of the Ism that comes after it.

ٱلْحَمْدُ لِلَّهِ

How many words are here? 1, 2 or 3?

3 words

1. ٱلْحَمْدُ – Ism (Marfoo) Praise
2. لِ from لِلَّهِ – Harf For
3. اللَّهِ from لِلَّهِ – Ism (Majroor) Allah

Note how the Harf is written: it is often written together with the Ism, as if they were one word.

وَ

We will break down the Harf initially into three categories:

1. Connectors, e.g. “and”, “then”, “so”
2. Jaar جَارٌّ
3. Oath, e.g. “*by* Allah”, etc.

## Connectors

Connect two Isms together in meaning and matching the status.

And وَ:

<http://tanzil.net/#106:2>

رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ

the winter and summer journeys

Activity: Find an example of وَ in the Qur’an.

<http://tanzil.net/#110:1>

نَصْرُ ٱللَّهِ وَٱلْفَتْحُ

the victory of Allah and the conquest

<http://tanzil.net/#97:4>

تَنَزَّلُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ

The angels and the spirit

<http://tanzil.net/#2:285>

ءَامَنَ **ٱلرَّسُولُ** بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَ**ٱلْمُؤْمِنُونَ**

The messenger and the believers

believe in what has been revealed to him (S) from his Lord

The other two connector Harfs are فَ (so) and ثُمَّ (then).

## Jaar جَارٌّ

Activity: What are the root letters of the word جَارٌّ?

ج ر ر

Activity: Can you make the Acted Upon from Family I from ج ر ر?

المَجْرُور

This group of Harf will make the Ism after it Majroor 😊

### Terminology:

Look up ج ر ر in dictionary.

جَرَّ يَجُرُّ – to draw, to pull



جَار Jaar = collection of Harf Jarr

حَرْف جَرّ Harf Jarr = a Harf that makes the Ism after it Majroor

اسم مَجْرُور Ism Majroor = an Ism whose status is Majroor, e.g.

* مُسْلِمٍ
* المُسْلِمِ
* مُسْلِمَيْنِ
* مُسْلِمِينَ
* مُسْلِمَةٍ
* مُسْلِمَتَيْنِ
* مُسْلِمَاتٍ
* المُسْلِمَاتِ

Activity: Identify Harf Jarr and Ism Majroor

ٱلْحَمْدُ لِلَّهِ

Translation: *All* praise is for Allah

* Harf Jarr: لِ (for)
* Ism Majroor: اللهِ (the word Allah)

لِإِيلَـٰفِ

Translation: For security

* Harf Jarr: لِ (for)
* Ism Majroor: إِيْلَافِ (security)

مِن شَرِّ

Translation: From evil

* Harf Jarr: مِنْ
* Ism Majroor: شَرِّ

**Note: We will only use the term Ism Majroor for the Ism that comes after a Harf Jarr**

مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ

Translation: from the jinn and the people

Why مِنَ?

If it was مِنْ الْجِنَّةِ, you would have to read it as min al-jinnati.

You would have to read the Hamzatul Wasl like a Hamzatul Qat.

HW wouldn’t be connecting two sounds in that case.

In Arabic, you do not:

* end a word with a sukoon and مِنْ
* start the next with sukoon الْجِنَّةِ

The word that ends with sukoon is change to a َ or ُ or ِ.

* Harf Jarr: مِنْ
* Ism Majroor: الجِنَّةِ
* Connector: وَ
* Ism Connected: النَّاسِ

**Note: When you have a connector Harf (like وَ), it cannot be included as part of Ism Majroor. It has its own Ism that comes after it (Ism Connected).**

* وَ connector matches the status

فِى صُدُورِ

Translation: In chests

* Harf Jarr: فِي
* Ism Majroor: صُدُورِ

فِى دِينِ ٱللَّهِ

Translation: In religion of Allah

* Harf Jarr: فِي
* Ism Majroor: دِينِ

**Note: Ism Majroor is only 1 word.**

إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ

Translation: Indeed mankind is in a loss

* Harf Jarr: في
* Ism Majroor: خُسْرٍ

**Note: After Harf Jarr is Ism Majroor and nothing else!**

فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ

Translation: In her neck is a rope from fiber.

* Harf Jarr: فِي
* Ism Majroor: جِيدِ

**Note: Ism Majroor is only 1 word!**

* Harf Jarr: مِنْ
* Ism Majroor: مَسَدٍ

حَبْلٌ مِّن مَّسَدٍۭ

**hablum mim masad**

**hablun min masad**

tajweed rule (recitation)

مِنَ ٱلْجِنَّةِ

Arabic pronunciation rule (grammar)

## Oath - قَسَم

It is to take an oath by an Ism to add importance/emphasis. **It makes the Ism after it Majroor.**

وَ of oath: by

<http://tanzil.net/#103:1>

وَٱلْعَصْرِ

وَٱلتِّينِ

وَٱلْفَجْرِ

The other two Harf of oath are بِ and تِ. They mean the same as وَ. In the Qur’an, بِ and تِ only come with the name of Allah, e.g. بِاللَّهِ تَاللَّهِ.

# Simple Ism Sentences

Quick word look-ups:

خَير – good

صُلْح – reconciliation/peace

بَدَأَ – to begin

خَبَر – news

<http://tanzil.net/#4:128>

وَٱلصُّلْحُ خَيْرٌ

And the reconciliation (is) good.

Question: Is there the word ‘is’ anywhere in the ayah?

## Basic Ism Sentence Structure

 الصلحُ (is) خَيرٌ

Starting Ism (is) Information

The reconciliation (is) good

### The Jumlah Ismiyyah – The Ism Sentence

The Ism sentence is called the Jumlah Ismiyyah الجُمْلةُ الٱسْمِيَّةُ.

It is a sentence that begins with an Ism and gives information about that Ism.

### Terminology

Starting Ism = Begins the sentence, before (is): the Mubtada مُبْتَدَأ

* Consider its root and meaning: to start/begin

(is) = implied through grammar

Information = About the Mubtada, after (is): the Khabar خَبَر

When studying Jumah Ismiyyah, we always ask:

1. Where is the Mubtada?
2. Where is the Khabar?

وَٱلصُّلْحُ خَيْرٌ

And the reconciliation (is) good.

* Mubtada: الصُلْحُ
* Khabar: خَيرٌ

### Observations

|  |  |
| --- | --- |
| **Mubtada** | **Khabar** |
| At the beginning of the sentence | At the end of the sentence |
| Before (is) | After (is) |
| Marfoo’ |
| Definite\* | Indefinite\* |
| Number matches |
| Gender matches\* |
|  |  |

|  |  |  |
| --- | --- | --- |
| **Khabar** | **Mubtada** |  |
| **Properties of the Ism** |
| Marfoo’ | Marfoo’ | **Status** |
| 1 | 1 | **Number** |
| Masculine | Masculine | **Gender** |
| Indefinite | Definite | **Type** |

**Rules for Mubtada and Khabar**

1. The Mubtada and Khabar are tied together by the implied (is).
2. The Mubtada and Khabar are **ALWAYS** Marfoo’ and are **ONE** word each.
3. The Mubtada is generally definite.
4. The Khabar is generally indefinite.
5. The Mubtada and Khabar have the same number.
6. The Mubtada and Khabar have the same gender generally.

**Definite Ism**

<http://tanzil.net/#20:73>

وَٱللَّهُ خَيْرٌ

Translation: And Allah (is) good/best.

* Mubtada: the word اللهُ
* Khabar: خَيرٌ

<http://tanzil.net/#48:29>

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ

Translation: Muhammad ص (is) the messenger (of) Allah

* Mubtada: مُحَمَّدٌ
* Khabar: رَسُولُ

**Pronoun**

<http://tanzil.net/#2:184>

فَهُوَ خَيْرٌ

Translation: Then he (is) good/better.

* Mubtada: هُوَ
* Khabar: خَيرٌ

**Definite Khabar**

<http://tanzil.net/#112:2>

ٱللَّهُ ٱلصَّمَدُ

Translation: Allah (is) the Eternal/Dependable

* Mubtada: the word اللهُ
* Khabar: الصَّمَد

**Gender**

<http://tanzil.net/#97:3>

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ

Translation: The night (of) power (is) good/better

* Mubtada: لَيْلَةُ
* Khabar: خَيرٌ

**Number**

<http://tanzil.net/#49:10>

ٱلْمُؤْمِنُونَ إِخْوَةٌ

Translation: The believers (are) brothers.

* Mubtada: المُؤْمِنُونَ
* Khabar: إخْوَةٌ

Translation: The believers (are) brothers.

* Mubtada: المُؤِمِنُونَ
* Khabar: إخْوَةٌ

**Mubtada connected?**

<http://tanzil.net/#18:46>

**This**

<http://tanzil.net/#38:49>

**That**

<http://tanzil.net/#17:35>

**No Khabar**

<http://tanzil.net/#1:2>

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ

Translation: All praise (is) for Allah, the Lord of the worlds

* Mubtada: الحَمْدُ
* Khabar: There is no Ism after (is) that is Marfoo’! Not applicable.
	+ What is after (is)?
		- Harf Jarr + Ism Majroor لِلهِ
* “Like the Khabar شِبْهُ الجُمْلَة” – comes after (is), but instead of an Ism that is Marfoo, it is the **Harf Jarr + Ism Majroor** combination.

<http://tanzil.net/#2:193>

ٱلدِّينُ لِلَّهِ

Translation: The religion (is) for Allah.

* Mubtada: الدِّينُ
* Khabar: N/A
* “Like the Khabar”: Harf Jarr لِ + Ism Majroor اللهِ = لِلَّهِ

**True or False**

1. There is no (is) in Arabic. T
2. There is no (of) in Arabic. T
3. There is no (for) in Arabic. F لِ
4. The Mubtada and Khabar are tied together by the (is) in Jumlah Ismiyyah. T
5. The meaning of (is) is created by the Jumlah Ismiyyah. T
6. There is no grammatical tool to create the meaning of (of), it’s just common sense. F Called Mudaf and Mudaf Ilayhi.

# Mudaf مُضَاف and Mudaf Ilayhi مُضَاف إِلَيْهِ

What is the purpose? It creates the meaning of (of) between two Isms.

<http://tanzil.net/#48:29>

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ

Translation: Muhammad (is) the messenger (of) Allah

Let’s isolate رَّسُولُ ٱللَّهِ

Translation: The messenger (of) Allah

* Before (of) – *Mudaf*: The messenger رَسُولُ
* After (of) – *Mudaf Ilayhi*: The word اللهِ

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ

Translation: Muhammad (is) the messenger (of) Allah

* Mubtada: مُحَمَّدٌ
* Khabar: رَسُولُ
	+ Mudaf: رَسُولُ Mudaf Ilayhi: اللهِ

The meaning of the word (of) is created by virtue of a grammar rule: Mudaf and Mudaf Ilayhi. Why? This word (of) does not exist in Arabic.

## Terminology

Mudaf مُضَاف: Before (of)

Mudaf Ilayhi مُضَاف إِلَيْهِ: After (of)

## Rules

1. No ال on Mudaf [before (of)].
2. No Tanween on Mudaf [before (of)].
3. Mudaf Ilayhi [after (of)] is Majroor.

No ال Tanween Majroor.

<http://tanzil.net/#97:3>

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ

Translation: the night (of) decree (is) good/better/best

* Mubtada: لَيْلَةُ
	+ Mudaf: لَيْلَةُ Mudaf Ilayhi: القَدْرِ
* Khabar: خَيرٌ

[http://tanzil.net/#110:2](http://tanzil.net/%22%20%5Cl%20%22110%3A2)

فِى دِينِ ٱللَّهِ

Translation: In the religion (of) Allah

Is this a Jumlah Ismiyyah? No (is), no Mubtada

* فِي Harf Jarr
* دِينِ Ism Majroor + Mudaf
* اللهِ Mudaf Ilayhi

<http://tanzil.net/#106:1>

لِإِيلَـٰفِ قُرَيْشٍ

Translation: For the security (of) Quraish

* لِ Harf Jarr
* إِيلَافِ Ism Majroor + Mudaf
* قُرَيشٍ Mudaf Ilayhi

## Properties of the Ism

رَّسُولُ ٱللَّهِ

The messenger of Allah

Question: Why is there “the” on رَسُولُ when there is no ال?

|  |  |  |
| --- | --- | --- |
| اللهِ | رَسُولُ |  |
| Majroor | Marfoo’ | Status |
| 1 | 1 | Number |
| Masculine | Masculine | Gender |
| Definite | Can’t say because no ال and no tanween🡸 Definite | Type |

This is why we translate it as “the messenger”, because اللهِ is definite 🡺 the word رَسُولُ is also definite.

لَيْلَةُ ٱلْقَدْرِ

|  |  |  |
| --- | --- | --- |
| الْقَدْرِ | لَيْلَةُ |  |
| Majroor | Marfoo’ | Status |
| 1 | 1 | Number |
| Masculine | Feminine | Gender |
| Definite | 🡸 Definite | Type |

the night of decree

the night of the decree

Add “the” to the translation often depends on the English flow of the translation.

Regardless, if Mudaf Ilayhi is definite 🡺 Mudaf is definite

If Mudaf Ilayhi is indefinite 🡺 Mudaf is indefinite

<http://tanzil.net/#9:14>

صُدُورَ قَوْمٍ

Chests (of) a nation

|  |  |  |
| --- | --- | --- |
| قَوْمٍ | صُدُورَ |  |
| Majroor | Mansoob | Status |
| Indefinite | 🡸 Indefinite | Type |

### Observations

* The status of the Mudaf is irrelevant.
* The number/gender for both Mudaf/Mudaf Ilayhi are irrelevant.
* The type of Mudaf Ilayhi determines the type of Mudaf
	+ if Mudaf Ilayhi is definite 🡺 Mudaf is definite, e.g. لَيْلَةُ القَدْرِ
	+ if Mudaf Ilayhi is indefinite 🡺 Mudaf is indefinite, e.g. صُدُورَ قَوْمٍ
* Adding “the” in the translation depends on the flow of the English words, e.g. “the night of decree” or “the night of the power”
	+ The type of Mudaf and Mudaf Ilayhi is determined by the Arabic

قَلَمٌ – a pen

رَجُلٌ – a man

The pen of the man قَلَمُ الرَّجُلِ

A pen of a man قَلَمُ رَجُلٍ

The pen of a man 🡺 can’t use Mudaf Mudaf Ilayhi 🡺 القَلَمُ لِرَجُلٍ

A pen of the man 🡺 can’t use Mudaf Mudaf Ilayhi 🡺 قَلَمٌ لِلْرَّجُلِ

## Mudaf Mudaf Ilayhi without ‘Of’

Sometimes 😐 the Mudaf and Mudaf Ilayhi don’t create the meaning (of).

غَيْرِ ٱلْمَغْضُوبِ

Is this Mudaf and Mudaf Ilayhi?

No ال? No tanween? Majroor? 🡺 Mudaf and Mudaf Ilayhi! 😊

Translation: Not the one who receives anger

**December 2, 2019**

## Surah Falaq, Naas ~~and Fatiha~~

Lessons from this study:

مَا the Ism

مَا can be a Harf e.g. مَا what, مَا not

مَا can also be a Ism, with the meaning of “what”

مَا cannot be a Fi’l

مَا the Ism 🡺 has the 4 properties of Status, Number, Gender, Type 🡺 does not have root letters.

Since no root letters, we cannot tell its Status by looking at R3 or tashkeel.

Important note about Tanween

If an Ism does not have Tanween, you should ask yourself why?

* Is it because it is Mudaf?
* Is it because it has an ال?
* Is it because of \_\_<insert reason we haven’t learned yet>\_\_\_\_?

Mudaf and Mudaf Ilayhi

* In reality, the Mudaf no ال tanween causes Mudaf Ilayhi to be Majroor

Revisited Connectors

True or False

1. All words in Arabic have root letters. F
2. All Fi’l have root letters. T
3. Harf do not have root letters. T
4. All Ism have root letters. F
5. An Ism that does not have root letters doesn’t have the 4 properties of Ism. F
6. Status of an Ism is always determined by looking at the tashkeel on R3 or after it. F

# Pronouns

1. They are Isms (and your friends 😊)
2. They do not have root letters.
3. They have the four properties of the Ism.
4. Status is not determined by tashkeel. Why? There’s no R3! Determined by what kind of a pronoun is it.
5. All pronouns are definite in type.
6. Number/gender is fixed. Can’t add ة to a pronoun to make it feminine.

Activity: List the English pronouns.

He, she, it, you, they, we and I

Thou thee

Him, her, yours, them, theirs, our, us and me

Activity: Find the pronoun.

* He in <http://tanzil.net/#112:1>
	+ هُوَ
* They two (or both of them) in <http://tanzil.net/#9:40>
	+ هُمَا
* They in <http://tanzil.net/#85:6>
	+ هُمْ
* She in <http://tanzil.net/#97:5>
	+ هِىَ
	+ It in Arabic is either “he” or “she”
* They for females in <http://tanzil.net/#2:187>
	+ هُنَّ
* You in <http://tanzil.net/#88:21>
	+ أَنْتَ
* You both (or both of you) in <http://tanzil.net/#28:35>
	+ أَنْتُمَا
* You all in <http://tanzil.net/#109:3>
	+ أَنْتُمْ
* I in <http://tanzil.net/#2:258>
	+ أَنَا
		- Pronounced أَنَ ana (1 unit), but written as أَنَاْ
		- Sukoon on اْ is not really a sukoon, more like 0
		- 0 is modern Qur’an font; However Uthman (RA) spelled it with an extra ا and that’s why we have it
* We in <http://tanzil.net/#76:28>
	+ نَحْنُ

## Stand-Alone Pronouns

These kinds of pronouns are called الضَمَائِر المُنْفَصِلَة stand-alone pronouns.

* Not connected to a word
* It’s a word by itself

The kind of pronoun is actually whether the pronoun is a word by itself OR it connects to the end of another word.

* Word by itself = Marfoo’
* Connect to end of word = Mansoob/Majroor

Activity: Write out the properties of the Ism for the following pronouns.

* هُوَ he
	+ Marfoo, 1, Masc, Definite
* هُمَا they both
	+ Marfoo, 2, Masc or Fem, Definite
* هُم they
	+ Marfoo, Plural, Masc, Definite
* هِيَ she
	+ Marfoo, 1, Fem, Definite
* هُنَّ they (f)
	+ Marfoo, Plural, Fem, Definite
* أَنْتَ you
	+ Marfoo, 1, Masc, Definite
* أَنْتُمَا you both
	+ Marfoo, 2, Masc OR Fem, Definite
* أَنْتُمْ you all
	+ Marfoo, Plural, Masc, Definite
* أَنْتِ you (f)
	+ Marfoo, 1, Fem, Definite
* أَنْتُنَّ you all (f)
	+ Marfoo, Plural, Fem, Definite
* أَنَا I
	+ Marfoo, 1, Masc OR Fem, Definite
* نَحْنُ We
	+ Marfoo, 2 OR **Plural**, Masc OR Fem, Definite

Activity: Memorize the pronouns

<https://imamaarij.com/2008/12/16/huwa-huma-hum-the-arabic-pronouns/>

### Revisit: Mubtada and Khabar

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ

Indeed, he/it (is) Qur’an

Indeed, it is a Qur’an

* Mubtada:هُوَ
* Khabar: قُرْآنٌ

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

Then you, remind! Only you (are) one who reminds.

* Mubtada: أَنْتَ
* Khabar: مُذَكِّرٌ

**December 9, 2019**

Kahoot

## Attached Pronouns

* Come attached only at the end of a word
* Can be attached to all three types of words in Arabic (Ism, Fi’l and Harf)

Three important observations:

1. Note how they are written.
2. Look at how the meaning changes:

From مِنْ He هُوَ

From ~~he~~ 🡺 From him

Even in the English, the pronoun changes when used differently!

“he” changes to “him”

“they book” will change to “their book”

In Arabic, the pronoun also changes when used differently.

هُوَ when “he”, لهُ when “him”

Different uses of the pronoun means changing status.

هُوَ when a Marfoo Ism is required, لهُ when Mansoob/Majroor.

From him = مِنْهُ

NOT from he مِنْ هُوَ

1. لهُ and لهِ are the same pronoun! The meaning is no different 😊 Why?

It is for the ease of pronunciation (seriously).

### Harf Jarr

Activity: list some Harf Jarr for me.

مِنْ فِي لِ

بِ عَنْ

عَلَى إِلَى

How do the pronouns attach to these Harf Jarr?

مِنْ

مِنْهُ مِنْهُمَا مِنْهُمْ مِنْهَا مِنْهُنَّ

مِنْكَ منْكُمَا مِنْكُمْ مِنْكِ مِنْكُنَّ

مِنِّيْ مِنَّا

 From himمِنْهُ

* Harf Jarr: مِنْ
* Ism Majroor: ـهُ
	+ Majroor, 1, Masc, Definite

فِي

فِيهِ in him

* Harf Jarr: فِي
* Ism Majroor: ـهِ
	+ Majroor, 1, Masc, Definite

فِيهِ فِيهِمَا فِيهِمْ فِيهَا فِيهِنَّ

فِيكَ فِيكُمَا فِيكُمْ فِيكِ فِيكُنَّ

فِيي 🡺 فِيَّ

فِينَا

لِ for اللهِ Allah

for him لَهُ

* Harf Jarr: لِ BUT when it is attached to a pronoun, it’s pronounced لَ
	+ You can just say “laam”
* Ism Majroor: ـهُ

لَهُ لَهُمَا لَهُمْ لَهَا لَهُنَّ

لَكَ لَكُمَا لَكُمْ لَكِ لَكُنَّ

لِي لَنَا

عَلَىٰ on/upon

On him = عَلَىٰ + ـهُ = عَلَيْهِ

1. Little alif ىٰ changes to ي
2. عَلَىٰ 2 units of pronunciation

عَلَيْهِ 1 unit of pronunciation

عَلَيْهِ عَلَيْهِمَا عَلَيْهِمْ عَلَيْهَا عَلَيْهِنَّ

عَلَيْكَ عَلَيْكُمَا عَلَيْكُم عَلَيْكِ عَلَيْكُنَّ

عَلَيَّ عَلَيْنَا

### Mudaf and Mudaf Ilayhi

When a pronoun attaches to an Ism 🡺 Mudaf and Mudaf Ilayhi

How do you say “a book” in Arabic? كِتَابٌ

If I wanted to say, “his book”:

1. Remove the tanween from the Ism – كِتَابُ
2. Attach the correct pronoun - ـهُ

كِتَابُهُ

* Mudaf: كِتَابُ
* Mudaf Ilayhi: ـهُ

The letter ب in كِتَابُ is part of the word, in fact, it is R3.

The attached pronoun comes after R3 when attaching to the Ism.

How is “his book” Mudaf and Mudaf Ilayhi without “of”?

His book = book (of) his

كِتَابُهُ كِتَابُهُمَا كِتَابُهُمْ كِتَابُهَا كِتَابُهُنَّ

كِتَابُكَ كِتَابُكُمَا كِتَابُكُمْ كِتَابُكِ كِتَابُكُنَّ

كِتَابِيْ كِتَابُنَا

### Properties of the Ism

When a pronoun attaches to an Ism 🡺 Mudaf and Mudaf Ilayhi

كِتَابُكَ – your book

* Mudaf: كِتَابُ
	+ Marfoo, 1, Masc, Definite
* Mudaf Ilayhi: ـكَ
	+ Majroor, 1, Masc, Definite

#### Observation:

Every Ism that has an attached pronoun becomes definite.

كِتَابُهُنَّ

* Mudaf: كِتَابُ
	+ Marfoo, 1, Masc, Definite
* Mudaf Ilayhi: ـهُنَّ
	+ Majroor, Plural, Feminine, Definite

### Notes about كِتَابِيْ

كِتَابِيْ – my book

How many units of pronunciation? 2

Note how the ي affects the tashkeel of the pronoun after it: ـهُ 🡺 فِيهِ فِيهِمَا فِيهِمْ عَلَيْهِ عَلَيْهِمَا علَيْهِمْ

* In these instances, ي affects the tashkeel after it and turns it into a kasra
* Affects the tashkeel, NOT THE STATUS NOR THE MEANING

كِتَابِي

* Mudaf: كِتَابِ
	+ Marfoo OR Mansoob OR Majroor, 1, Masc, Definite
		- The Kasra on ب is not because of its status, but due to the ـيْ
			* Just like فِيهِ
		- ب always will have a kasra, whether it is Marfoo OR Mansoob OR Majroor
			* My book (is) mustaqeem

كِتَابِي مُستَقِيمٌ

* + - كِتَابِ: Mubtada and Mudaf
		- ـيْ: Mudaf Ilayhi
		- مُسْتَقِيمٌ: Khabar
			* In my book

فِي كِتَابِي

* + - فِي: Harf Jarr
		- كِتَابِ: Ism Majroor and Mudaf
		- ـي: Mudaf Ilayhi
	+ This is a category of Isms that we will study towards the end of semester = Isms whose status cannot be determined by the tashkeel on R3 😊
* Mudaf Ilayhi: ـيْ

Some examples of رَبّ

What does the word رَبّ? Lord

رَبٌّ رَبًّا ربٍّ

الرَّبُّ الرَّبَّ الرَّبِّ

R1 ر R2 ب R3 ب

Activity: Write out the following in Status Marfoo, Mansoob and Majroor.

His Lord, Her Lord, Your Lord, Your Lord (f)

Marfoo:

رَبُّهُ رَبُّهَا رَبُّكَ رَبُّكِ

Mansoob:

رَبَّهُ رَبَّهَا رَبَّكَ رَبَّكِ

Majroor:

رَبِّهِ رَبِّهَا رَبِّكَ رَبِّكِ

Activity: Write **My Lord, Our Lord** in Status Marfoo, Mansoob and Majroor

Marfoo:

رَبِّي رَبُّنَا

Mansoob:

رَبِّي رَبَّنَا

Majroor:

رَبِّي رَبِّنَا

## Two together

Mudaf Mudaf Ilayhi x2

رَسُولُ رَبِّكِ

The messenger of the lord of you

The messenger of your lord 😊

You can have an Ism play multiple roles, e.g. ربِّ is:

1. Mudaf Ilayhi for رَسُولُ
2. Mudaf for كِ

Harf Jarr + Mudaf

بِيَدِهِ

بِ with/in يَدِ hand ـهِ his

In his hand

* Harf Jarr: بِ
* Ism Majroor: يَدِ
* Mudaf: يَدِ
* Mudaf Ilayhi: ـهِ

**December 16, 2019**

Kahoot

A look at Surah Nasr: <http://tanzil.net/#110:1>

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

سُبْحَانَـ glory is to ـكَ you اللَّهُمَّ O Allah رَبَّـ Lord ـنَا our 🡺 Glory is to you, o Allah, our lord وَ and بِـ with حَمْدِ praise ـكَ your 🡺 and with your praise اللَّهُمَّ O Allah اغْفِرْ you, forgive لِ for/to ـيْ me 🡺 O Allah, forgive me.

A Quick Word on Pronouns:

How many pronouns do we have?

* Standalone: 14
* Attached: 14
* Total: 28

Which ones are higher frequency in Qur’an?

* Attached are way more frequent than standalone
* Of the standalone, the ones that really are frequent are:
	+ He, They, She 🡸 begin with ه (3rd person, not in convo)
	+ You (m), You all (m) 🡸 begin with أَنْت (2nd person, spoken to)
	+ I, We (1st person, speaking/addressing)
* Of the attached, the same thing:
	+ His, Their, Hers 🡸 begin with ـه (3rd person, not in convo)
	+ Your, Your (plural) 🡸 begin with ـك (2nd person, spoken to)
	+ Me/my, Us/our (1st person, speaking/addressing)

A look at Surah Fatiha: <http://tanzil.net/#1:6>

# Man’oot مَنْعُوت Na’t نَعْت

ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

اللهِ: Majroor, 1, Masc, Definite (it’s a proper name/noun)

ٱلرَّحْمَـٰنِ: Majroor, 1, Masc, Definite (ال)

ٱلرَّحِيمِ: Majroor, 1, Masc, Definite (ال)

## Terminology

The word مَنْعُوت has the root letters ن ع ت. Likewise, the word نَعْت.

نَعَتَ يَنْعَتُ … النَعْت … المَنْعُوت

To describe, characterize.

* Note the similarity in the pattern: مرفوع منصوب مجرور

Man’oot and Na’t are used to describe/characterize/provide an attribute to an Ism. They are similar in English to adjectives.

**Man’oot** – The one being described (Ism).

**Na’t** – The description/characterization.

رَجُلٌ مُسْلِمٌ

A Muslim man

* Man’oot: رَجُلٌ
* Na’t: مُسْلِمٌ

ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

* Man’oot: اللهِ
* Na’t: ٱلرَّحْمَـٰنِ
* Na’t #2: ٱلرَّحِيمِ

## Rules of Man’oot Na’t

1. The status has to match for Man’oot and Na’t(s).
2. The gender has to match for Man’oot and Na’t(s).
3. The number has to match for Man’oot and Na’t(s).
4. The type has to match for Man’oot and Na’t(s).

When you have these four all in place, the Man’oot is described by the Na’t(s).

### Observations

1. In Arabic, the Man’oot comes before the Na’t. In English, it is the other way.
	1. M before N 🡺 Man’oot before Na’t.
2. You can have more than one Na’t.
3. Man’oot and Na’t can be separated.

### Examples:

ٱلصِّرَ‌ٰطَ ٱلْمُسْتَقِيمَ

الصِّرَاطَ the path المُسْتَقِيمَ the straight 🡺 the straight path

* الصِّرَاطَ: Mansoob, 1, Masc, Definite (ال)
* المُسْتَقِيمَ: Mansoob, 1, Masc, Definite (ال)

Man’oot: الصِّرَاطَ

Na’t: المُسْتَقِيمَ

<http://tanzil.net/#101:11>

نَارٌ حَامِيَةٌ

نَارٌ a fire حَامِيَةٌ a blazing 🡺 a blazing fire

* نَارٌ : Marfoo, 1, Feminine (BASS), Indefinite
* حَامِيَةٌ: Marfoo, 1, Feminine, Indefinite

Man’oot: نَارٌ

Na’t: حَامِيَةٌ

<http://tanzil.net/#96:16>

نَاصِيَةٍ كَـٰذِبَةٍ خَاطِئَةٍ

نَاصِيَةٍ a forelock كَاذِبَةٍ lying خَاطِئَةٍ sinful 🡺 a lying, sinful forelock

* نَاصِيَةٍ: Majroor, 1, Feminine, Indefinite
* كَاذِبَةٍ: Majroor, 1, Feminine, Indefinite
* خَاطِئَةٍ: Majroor, 1, Feminine, Indefinite

Man’oot: نَاصِيَةٍ

Na’t: كَاذِبَةٍ

Na’t #2: خَاطِئَةٍ

<http://tanzil.net/#95:6>

<http://tanzil.net/#9:112>

Two main objectives of this example: 1) Masculine Plural 2) So many Na’ts 😊

ٱلتَّـٰٓئِبُونَ ٱلْعَـٰبِدُونَ ٱلْحَـٰمِدُونَ ٱلسَّـٰٓئِحُونَ ٱلرَّ‌ٰكِعُونَ ٱلسَّـٰجِدُونَ

ٱلتَّـٰٓئِبُونَ those who repent ٱلْعَـٰبِدُونَ those who worship ٱلْحَـٰمِدُونَ those who praise ٱلسَّـٰٓئِحُونَ those who travel for Allah’s cause ٱلرَّ‌ٰكِعُونَ those who bow down (ruku) ٱلسَّـٰجِدُونَ those who prostrate (sajdah)

* Status of these words: Marfoo
* Number of these words: Plural
* Gender of these words: Masculine
* Type of these words: Definite

These are all Na’ts of “[The believers are]”. The “believers” is implied. The Man’oot is implied in the sentence, by the context.

Two main objectives of this example: 1) Masculine Plural 2) So many Na’ts 😊

<http://tanzil.net/#66:5>

Three main objective: 1) Feminine plural 2) So many Na’ts 3) Man’oot and Na’t are separated o\_O 🤯

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَ‌ٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَـٰتٍ مُّؤْمِنَـٰتٍ قَـٰنِتَـٰتٍ تَـٰٓئِبَـٰتٍ عَـٰبِدَ‌ٰتٍ سَـٰٓئِحَـٰتٍ ثَيِّبَـٰتٍ وَأَبْكَارًا ﴿٥﴾

**أَزْوَ‌ٰجًا wives in this context.**

أَزْوَ‌ٰجًا in other context means spouses.

* أَزْوَ‌ٰجًا: Mansoob, Plural, Feminine (in this ayah/context), Indefinite
* مُسْلِمَـٰتٍ: Mansoob, Plural, Feminine, Indefinite

Man’oot: أَزْوَجًا

Na’t: مُسْلِمَاتٍ

Na’t 2: مُؤْمِنَاتٍ

Na’t 3: قَانِتَاتٍ

Total Na’ts: 7 all together

**December 23, 2019**

### Activity: Practice

كِتَابٌ – a book

مُبَارَكٌ – blessed

مُسْلِمٌ – a Muslim

Write out “a Muslim” in status Marfoo, Mansoob and Majroor.

مُسْلِمٌ مُسْلِمًا مُسْلِمٍ

Write out “blessed” in status Marfoo, Mansoob and Majroor.

مُبَارَكٌ مُبَارَكًا مُبَارَكٍ

Write out “the blessed” in status Marfoo, Mansoob and Majroor.

المُبَارَكُ المُبَارَكَ المُبَارَكِ

In a Muslim

فِي مُسْلِمٍ

In the Muslim

فِي المُسْلِمِ

The book of the Muslim

كِتَابُ المُسْلِمِ

A book of a Muslim

كِتَابُ مُسْلِمٍ

His book in Marfoo, Mansoob and Majroor

كِتَابُهُ كِتَابَهُ كِتَابِهِ

Her book in Marfoo, Mansoob and Majroor

كِتَابُهَا كِتَابَهَا كِتَابِهَا

My book in Marfoo, Mansoob and Majroor

كِتَابِي كِتَابِي كِتَابِي

A blessed book

كِتَابٌ مُبَارَكٌ

1. Figure out if Man’oot is “a” or “the” 🡺 a blessed = a book
2. Figure out Man’oot’s status
3. Write the Na’t with the matching type, number, gender and status

A blessed Muslim

مُسْلِمٌ مُبَارَكٌ

In a blessed Muslim

فِي مُسْلِمٍ مُبَارَكٍ

In a blessed book

فِي كِتَابٍ مُبَارَكٍ

In the blessed book

فِي الكِتَابِ المُبَارَكِ

In the blessed Muslim

فِي المُسْلِمِ المُبَارَكِ

A blessed Muslim (f)

مُسْلِمَةٌ مُبَارَكَةٌ

In a blessed Muslim (f)

فِي مُسْلِمَةٍ مُبَارَكَةٍ

In the blessed Muslim (f)

فِي المُسْلِمَةِ المُبَارَكَةِ

Blessed Muslims (m)

مُسْلِمُونَ مُبَارَكُونَ

The blessed Muslims (m)

المُسْلِمُونَ المُبَارَكُونَ

In the blessed Muslims (m)

فِي المُسْلِمِينَ المُبَارَكِينَ

Blessed Muslims (f)

مُسْلِمَاتٌ مُبَارَكَاتٌ

The blessed Muslims (f)

المُسْلِمَاتُ المُبَارَكَاتُ

In the blessed Muslims (f)

فِي المُسْلِمَاتِ المُبَارَكَاتِ

### Harf Jarr Ism Majroor

<http://tanzil.net/#101:7>

<http://tanzil.net/#105:5>

<http://tanzil.net/#86:6>

### Mudaf Mudaf Ilayhi

The book of the Muslim – كِتَابُ المُسْلِمِ

The book of the blessed Muslim – كِتَابُ المُسْلِمِ المُبَارَكِ

<http://tanzil.net/#104:6>

<http://tanzil.net/#96:3>

# The Four Properties of the Ism

Each Ism in the Arabic language can be described using these four properties:

1. **Status:** Marfoo’, Mansoob or Majroor
	1. **How is an Ism Marfoo:** dhamma, tanween dhamma, oona, aani
		1. **مُسْلِمٌ المُسْلِمُ مُسْلِمُونَ مُسْلِمَانِ مُسْلِمَاتٌ**
	2. **How is an Ism Mansoob:**  fatha, tanween fatha, eena, ayni, aatin
		1. **مُسْلِمًا المُسْلِمَ مُسْلِمِينَ مُسْلِمَينِ مُسْلِمَتَينِ مُسْلِمَاتٍ**
	3. **How is an Ism Majroor:**  kasra, tanween kasra, eena, ayni, fatha
		1. **مُسْلِمٍ المُسْلِمِ مُسْلِمِينَ مُسْلِمَيْنِ مُسْلِمَتَيْنِ مُسْلِمَاتٍ جَهَنَّمَ مَصَابِيحَ**
		2. **Banned from Tanween – are Majroor with a fatha, cannot take tanween**
			1. مَصَابِيحَ مَسَاجِدَ – a special type of plural
			2. جَهَنَّمَ مَكَّةَ – certain places whose gender is feminine
			3. إِبْرَاهِيمَ إِسْمَاعِيلَ إِسْحَاقَ يَعْقُوبَ – names of non-Arab origin
			4. عَائشَةَ مَرْيَمَ زَينَبَ حَمْزَةَ – names of females + males with ة
2. **Number:** Singular, Pair or Plural
3. **Gender:** Masculine or Feminine
	1. **BASS –** Because the Arabs Said So, e.g. جَهَنَّم
	2. ة or a feminine plural
	3. Everything else is Masculine by default
4. **Type:** Definite or Indefinite
	1. Every Ism is indefinite by default. When an Ism is indefinite, it takes a tanween.
	2. Isms that don’t take tanween:
		1. It’s definite from the list below (except proper names).
		2. Mudaf
		3. Banned from tanween
		4. Oona plural or aani pair (have a ن)
	3. The following Isms are always definite. This means they don’t take tanween OR tanween doesn’t mean “a” for them (i.e. does not specify indefinite type):
		1. Pronouns – all types
		2. Proper names (people/places), e.g. مُحَمَّدٌ, اللهُ, مَكَّةُ
		3. Pointing Isms:
			1. هٰذَا this (m), هٰذِهِ this (f), هٰؤُلَاءِ these (m OR f)
			2. ذٰلِكَ that (m), تِلْكَ that (f), أُولَائِكَ those (m OR f)
		4. Connecting Isms:
			1. الَّذِي the one who (m), الَّذِينَ the ones who (m)
			2. الَّتِي the one who (f), الَّـٰئِي the ones who (f)
		5. Any Ism with ال, e.g. المُسْلِمُ المُسْلِمَةُ المُسْلِمُونَ
		6. Any Mudaf whose Mudaf Ilayhi is definite, e.g. كِتَابُ المُسْلِمِ عَذَابُ جَهَنَّمَ