

# Steps to Arabic – Class Notes

Arabic Letters .....	5
Peculiar Letters – ء .....	5
Peculiar Letters - ؤ .....	6
The Tashkeel .....	8
Vowels in Arabic: وُأَيُّ .....	9
Tanween.....	9
Hamzatul Wasl: The Connecting Hamza .....	10
Huroof Shamsiyyah/Qamariyyah .....	12
The Three Categories of Words .....	12
Root Letters.....	13
Word Family.....	14
Family Members .....	15
Family II.....	15
Past Tense in Family II.....	16
Present Tense in Family II .....	17
Command Tense in Family II .....	19
Observations about Family Members.....	20
The Masdar .....	22
The Actor.....	23
The Acted Upon .....	23
Family IV.....	24
Past Tense .....	24
Present Tense.....	25
Command Tense .....	26

The Masdar .....	27
The Actor.....	28
The Acted Upon .....	29
Family I.....	30
A look at Surah Fatiha .....	33
Changing Tashkeel on R3 in Isms .....	37
Practice .....	38
Letters After R3 in Isms.....	39
Adding ة after R3.....	40
Practice.....	40
Status .....	41
Practice.....	42
What's the difference between ال and Tanween? Definite and Indefinite .....	42
Practice.....	42
Adding اِنِ or يُنِ after R3 .....	43
Observations: .....	44
Practice.....	44
Adding تَانِ or تَيْنِ after R3.....	45
Observations: .....	46
Practice.....	46
Adding وَنِ or يُنِ after R3 .....	46
Observations: .....	47
Practice: .....	48
Adding أَت after R3 .....	48

Observations: .....	49
Practice: .....	49
Summary of the 4 Properties of the Ism .....	50
Harf .....	51
Connectors .....	52
Jaar جَارٌ .....	53
Terminology: .....	53
Oath - قَسَمَ .....	56
Simple Ism Sentences .....	57
Basic Ism Sentence Structure .....	57
The Jumlah Ismiyyah – The Ism Sentence .....	58
Terminology .....	58
Observations .....	58
Mudaf مُضَافٍ and Mudaf Ilayhi إِلَيْهِ .....	62
Terminology .....	63
Rules .....	63
Properties of the Ism .....	64
Observations .....	65
Mudaf Mudaf Ilayhi without ‘Of’ .....	66
Surah Falaq, Naas and Fatihah .....	66
Pronouns .....	67
Stand-Alone Pronouns .....	69
Revisit: Mubtada and Khabar .....	70
Attached Pronouns .....	71
Harf Jarr .....	72

Mudaf and Mudaf Ilayhi.....	74
Properties of the Ism .....	74
Notes about كِتَابِيّ .....	75
Two together.....	77
Man'oot مَنْعُوت Na't نَعْت .....	79
Terminology .....	79
Rules of Man'oot Na't.....	80
Observations .....	80
Examples: .....	80
Activity: Practice .....	82
Harf Jarr Ism Majroor.....	85
Mudaf Mudaf Ilayhi.....	85
The Four Properties of the Ism .....	86

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

[stepstoarabic@alkauthar.org](mailto:stepstoarabic@alkauthar.org)

[aarij.anwer@alkauthar.org](mailto:aarij.anwer@alkauthar.org)

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 ج ج ج ج ج ج ج

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

Arabic letters join other letters – unlike English

عارج Aarij

كتاب Kitaab

## Peculiar Letters – ء

أ

ء أوئ

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
  - o 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: وَاي

Vowels in Arabic are three letters – وَاي

- Must have sukoon on it
- Vowels serve to extend the sound. Length of pronunciation becomes **two units**

2 units      جَا      1 unit      جَ      ○

2 units      جِي      1 unit      جِ      ○

2 units      جُو      1 unit      جُ      ○

- Examples: 1:5 - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
- Examples: <https://quran.com/33/70?translations=102,85>

- يَا = يَاءِهَا

- 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 نُ sound to a letter

جُنْ      جََّ      جََّ      ○

جِنْ      جَِّ      جَِّ      ○

جُنْ    جُ    جُ    ◦

- Examples: p. 97, 98
- Spelling and reading rule: This only applies for two fathas:

جَا    جَا    جَا    ◦  
دَا    دَا    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:

- اَلْقَمَرِ → الْقَمَرِ 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>

◦ ا

- 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
  - وَشَنَّ شَمْسٍ وَالشَّمْسِ is pronounced like this: شَمْسٍ شَمْسٍ
  - وَنَ قَمَرٍ وَالْقَمَرِ is pronounced like this: قَمَرٍ قَمَرٍ
- both have waw but one doesn't have the lam sound
- lam not pronounced 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. التَّوْبَةُ وَالشَّمْسِ
  - 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. الْحَمْدُ وَالْقَمَرِ
  - These letters where laam is pronounced are called “Huroof Qamariyyah”
  - 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 إسم
- 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?

<p>أَحْمَدُ – <i>praise</i></p> <p>مُحَمَّدٌ – the one <i>praised</i> excessively</p> <p>أَحْمَدٌ – the one <i>praised</i> a lot</p> <p>نُحْمِدُهُ – we are <i>praising</i> him</p>	<p>حَامِدُونَ – the ones who <i>praise</i></p> <p>حَمِدَكَ – he <i>praised</i> you</p> <p>مَحْمُودٌ – the <i>praised</i> one</p>
---	--

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 – نَظَرَ to draw parallels

III – نَظَرَ to equate

IV – أَنْظَرَ to give respite

V – تَنَظَّرَ to scrutinize

VI – تَنَظَّرَ 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
  - o 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

س R1 ل R2 م R3

ر1 ر2 ر3

ب R1 ر2 د R3 ل ← بَدَّلَ

ق R1 ر2 د R3 م ← قَدَّمَ

ن ز ل ← نَزَلَ

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
---------------------	-----------------	------------------



	خَلَقَ Khalaqa	خَلَقَ Khalq	He created
<b>Family</b>	<b>Meaning</b>		
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. Y the Masdar التَّسْلِيم
2. Y past tense قَدَّرَ
3. Y past tense ذَبَحَ
4. Y present tense يُبَشِّرُ
5. Y command tense نَزَّلْ
6. Y the actor الْمُبَشِّرُ

### Present Tense in Family II

What tashkeel/letter stands out?

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

يُسَلِّمُ

R3 dhamma\* + R2 shadda kasra + R1 fatha + ي\*<sup>ي</sup>

Meaning	Present Tense	Root Letters
---------	---------------	--------------

He changes	yubaddilu يُبَدِّلُ	ب R1 د R2 ر R3
He sends forward	yuqaddimu يُقَدِّمُ	ق د م
He sends down	yunazzilu يُنْزِلُ	ن ز ل
He torments	yua'dhhibu يُعَذِّبُ	ع ذ ب
He teaches	yu'allimu يُعَلِّمُ	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 (ة) e.g.

نُبَدِّلُ

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

عَلَّمَ يُعَلِّمُ

وَعَلَّمَ \_\_\_\_\_ ءَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿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."

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْنَكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَ يُعَلِّمُكُمْ مَا لَمْ تَكُونُوا 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.

وَيُعَلِّمُ \_\_\_\_\_ هُوَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

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

الرَّحْمَنُ ﴿١﴾ \_\_\_\_\_ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ \_\_\_\_\_ عَلَّمَ هُوَ الْبَيَانَ ﴿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

R3 sukoon\* + R2 shadda kasra + R1 fatha

Meaning	Command Tense	Root Letters
You, change!	baddil بَدِّلْ	ر3 ر2 ر1 ب
You, send forward!	qaddim قَدِّمْ	ق د م
You, send down!	nazzil نَزِّلْ	ن ز ل
You, torment!	a'dhhib عَذِّبْ	ع ذ ب
You, teach!	a'llim عَلِّمْ	ع ل م

سَلِّمْ يُسَلِّمُ سَلِّمْ

بَدَّلْ يُبَدِّلُ بَدَّلْ

## عَلَّمَ يُعَلِّمُ عَلَّمَ

October 10, 2019

### Recap

We can write out the family members in a line.

س ل م: سَلَّمَ يُسَلِّمُ سَلَّمَ

ع ل م: عَلَّمَ يُعَلِّمُ عَلَّمَ

ب د ل: بَدَّلَ يُبَدِّلُ بَدَّلَ

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

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتِنَا بِقُرْءَانٍ غَيْرِ هَذَا 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."

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا 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.

فَمَنْ بَدَّلَهُ وَبَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ 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
  - a. In the past tense, the default tashkeel on R3 is a fatha

- i. Sukoon: [http://corpus.quran.com/wordmorphology.jsp?location=\(76:28:7\)](http://corpus.quran.com/wordmorphology.jsp?location=(76:28:7))
    - ii. Dhamma: [http://corpus.quran.com/wordmorphology.jsp?location=\(14:28:5\)](http://corpus.quran.com/wordmorphology.jsp?location=(14:28:5))
  - b. In the present tense, the default tashkeel on R3 is a dhamma
    - i. Sukoon: [http://corpus.quran.com/wordmorphology.jsp?location=\(2:211:10\)](http://corpus.quran.com/wordmorphology.jsp?location=(2:211:10))
    - ii. Fatha: [http://corpus.quran.com/wordmorphology.jsp?location=\(40:26:11\)](http://corpus.quran.com/wordmorphology.jsp?location=(40:26:11))
  - c. In command tense, the default tashkeel on R3 is a sukoon
    - i. Dhamma: <https://quran.com/33/56>
- 2) In the present tense, after R3, we can have other letters added on to the Fi'l
  - a. يُبَدِّلُونَ
    - i. This is – as we will learn – when the actor changes.
    - ii. From He to They
- 3) In the present tense, before R1, by default we have a يٌ. This letter can change but the dhamma doesn't.
  - a. نُبَدِّلُ
    - i. This is – as we will learn – when the actor changes.
    - ii. 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

### التَّسْلِيم

ال \* + ت + R1 sukoon + R2 kasra + ي + 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)
  - o Starts with a ت
  - o ي
- No shadda on R2
- The additional letters can also come between root letters.

Meaning	Masdar	Root Letters
Change/changing	at-tabdeel التَّبْدِيل	ب R1 د R2 ر R3
Sending forward	at-taqdeem التَّقْدِيم	م د ق
Sending down	at-tanzeel التَّنْزِيل	ن ز ل
Tormenting	at-ta'dheeb التَّعْذِيب	ع ذ ب
Teaching	at-ta'leem التَّعْلِيم	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

المُسَلِّم

ال \* + مُ + فatha + R1 + 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

يُسَلِّم

مُسَلِّم

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

Meaning	Actor	Root Letters
The one changing	al-mubaddil المُبَدِّل	ب R1 د R2 ل R3
The one sending forward	al-muqaddim المُقَدِّم	ق د م
The one sending down	al-munazzil المُنَزِّل	ن ز ل
The tormentor	al-mua'dhib المُعَذِّب	ع ذ ب
The teacher	al-mua'llim المُعَلِّم	ع ل م

## The Acted Upon

المُسَلَّم

ال \* + مُ + فatha + R1 + 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	al-mubaddal المُبَدَّل	ب R1 د R2 ل R3

The one sent forward	al-muqaddam الْمُقَدَّم	ق د م
The one sent down	al-munazzal الْمُنَزَّل	ن ز ل
The one tormented	al-mua'ddhab الْمُعَذَّب	ع ذ ب
The one taught	al-muallam الْمُعَلَّم	ع ل م

ب د ل

بَدَّلَ يُبَدِّلُ بَدَلُ التَّبْدِيلِ المُبَدَّلُ المُبَدِّلُ

س ل م

سَلَّمَ يُسَلِّمُ سَلَامٌ التَّسْلِيمِ المُسَلِّمُ المُسَلَّمُ

ع ل م

عَلَّمَ يُعَلِّمُ عَلَّمَ التَّغْلِيمِ المُعَلِّمُ المُعَلَّمُ

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



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

Observations:

- No shadda
- اَ added to the beginning
- R1 has sukoon

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

آمَنَ – hard to pronounce for ancient Arabs

Merge the two hamzas + add اَ

آمَنَ (Qur'an's spelling)

آمنَ (newspaper spelling)

Present Tense

yuslimu يُسَلِّمُ

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

- يُّ 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	yunzilo يُنْزِلُ	ن ز ل
He sends (a messenger)	yursilu يُرْسِلُ	ر س ل

He brings forth	yukhriju يُخْرِجُ	خ ر ج
He associates partners	yushriku يُشْرِكُ	ش ر ك
He believes	yu'minu يُؤْمِنُ	ن م ء

### Command Tense

أَسْلِمُ *aslim*

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

### A shortcut to making command tense

- 1) Get the present tense يُسَلِّمُ
- 2) Chop the ya and dhamma سَلِّمُ
- 3) Chop the dhamma on R3, replace with sukoon سَلِّمُ
- 4) Add أ: أَسَلِّمُ

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

أُؤْمِنُ Aumin – this is too hard!

Merge the hamzas, add أ

ءَأْمِنُ (Qur'an's spelling)

آْمِنُ (newspaper spelling)

### Putting everything together

س ل م  
أَسْلَمَ يُسَلِّمُ أَسْلِمًا

ن ز ل  
أَنْزَلَ يُنْزِلُ أَنْزَالًا

October 17, 2019

We will begin shortly.

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

223005

س ل م  
أَسْلَمَ يُسَلِّمُ أَسْلِمًا  
ن ز ل  
أَنْزَلَ يُنْزِلُ أَنْزَالًا

The Masdar

الإِسْلَامُ *al-islam*

ال\* + ة + R2 fatha + R1 sukoon + ة + \*ال

- ال is not necessary; R3's tashkeel is left blank
- Hamza with the kasra: ة
- R1 with sukoon

Meaning	Masdar	Root Letters
Sending down	الإِنزَالُ <i>al-inzaal</i>	ن ز ل
Sending (a messenger)	الإِرْسَالُ <i>al-irsaal</i>	ر س ل

Bringing forth	الإِخْرَاجِ al-ikhraaj	خ ر ج
Associating partners	الإِشْرَاقِ al-ishraak	ش ر ك
Belief	الإِيْمَانِ al-eemaan	ء م ن

الإِيْمَانِ – too hard

Make it easy: change “ii” to “ee” (ي)

الإِيْمَانِ

### The Actor

المُسْلِمِ 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: يُسَلِّمُ
- 2) Change the ي to م: مُسَلِّمُ
- 3) Add the final touches: المُسَلِّمِ (ال/R3\*)

Meaning	The Actor	Root Letters
The one who sends down/revealed	المُنْزِلِ al-munzil	ن ز ل
The one who sends (a messenger)	المُرْسِلِ al-mursil	ر س ل
The one who brings forth	المُخْرِجِ al-mukhrij	خ ر ج
The one associates partners	المُشْرِكِ al-mushrik	ش ر ك
The believer	المُؤْمِنِ al-mu'min	ء م ن

## The Acted Upon

المُسْلِم *al-muslim*

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

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

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

س ل م

أَسْلَمَ يُسْلِمُ أَسْلَمَ الْإِسْلَامَ الْمُسْلِمَ الْمُسْلِمَ

ن ز ل

أَنْزَلَ يُنْزِلُ أَنْزَلَ الْإِنْزَالَ الْمُنْزَلَ الْمُنْزَلَ

ء م ن

ءَامَنَ يُؤْمِنُ ءَامِنُ الْإِيْمَانَ الْمُوْمِنَ الْمُوْمِنَ

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)
  - o 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

R3 fatha\* + (ن) + R1 fatha

nasara نَصَرَ

### Present Tense

R3 dhamma\* + (ن) + R1 sukoon + ي

yansuru يَنْصُرُ

### Command Tense

يَنْصُرْ

unsur أَنْصُرْ

### The Masdar

النَّصْر

The Actor

العَالِم

النَّاصِر

The Acted Upon

المَعْلُوم

المَنْصُور

ف ع ل

Past Tense

R3 fatha\* + ☹️ + R1 fatha

فَعَلَ fa'ala

Present Tense

R3 dhamma\* + ☹️ + R1 sukoon + ي

يَفْعَلُ

Command Tense

يَفْعَلْ

اِفْعَلْ if'al

The Masdar

الفِعْلُ al-f'il

The Actor

العَالِم

القَاعِل

The Acted Upon

المَعْلُوم

المَفْعُول

فَعَلَ يَفْعَلُ إِفْعَلُ الفِعلِ القَاعِلِ المَفْعُولِ

ج ع ل

Past Tense

R3 fatha\* + (⊖) + R1 fatha

جَعَلَ ja'ala

Present Tense

R3 dhamma\* + (⊖) + R1 sukoon + يَ

يَجْعَلُ yaj'alu

Command Tense

يَجْعَلُ

اجْعَلُ ij'al

The Masdar

الجَعْلُ

The Actor



العَالِم

الجَاعِل

The Acted Upon

المَعْلُوم

المَجْعُول

جَعَلَ يَجْعَلُ اجْعَلُ الجَاعِلِ المَجْعُولِ

October 24, 2019

A look at Surah Fatiha

الفاتحة

فَتَّحَ

R3 dhamma\* + ☹️ + R1 sukoon + يَ

يَفْتَحُ

R3 sukoon\* + ☹️ + R1 sukoon + \*ا

إِفْتَحَ

الْفَتْحَ

R3\* + R2 kasra + أ + R1 fatha + \*ال

الْفَاتِحَ

الْفَاتِحَةَ

The one that opens (the Qur'an)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - The Basmalah

الرَّحْمَنُ = الرَّحْمَانُ

رَحِمَ

R3 dhamma\* + ☹️ + R1 sukoon + يَ

يَرَحِمُ

R3 sukoon\* + ☹️ + R1 sukoon + \*ا

إِرْحَمُ

R2 NOT a dhamma = !

الرَّحْمَةُ

R3\* + R2 kasra + أ + R1 fatha + \*ال

الرَّاحِمِ

الرَّحْمَانُ

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

المَرْحُومِ

أَلْحَمْدُ

Which family and what member?

Family 1 Masdar

حَمِدَ

R3 dhamma\* + ☹️ + R1 sukoon + يَ

يَحْمَدُ

R3 sukoon\* + ☹️ + R1 sukoon + \*ا

إِحْمَدُ

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

الْحَامِدِ

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

الْمَحْمُودِ

الْعَالِمِ

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

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

الْعَالِمِ

مَالِكٍ = مَالِكِ

Which family and what member?

Family 1 Actor

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

مَلِكٍ

What is the tashkeel on R2 in present? kasra

يَمْلِكُ

إِمْلِكُ

الْمُلْكِ

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

الْمَمْلُوكِ

we worship نَعْبُدُ

Who is the actor in this Fi'I? We.

He worships

R3 dhamma\* + (⊖) + R1 sukoon + ي\*  
يَعْبُدُ

Family 1 Present

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

R3 fatha\* + (⊖) + R1 fatha  
عَبَدَ

عَبَدَ

يَعْبُدُ

أَعْبُدُ

الْعِبَادَةَ

الْعَابِدِ

الْمَعْبُودِ

You have blessed أَنْعَمْتَ

Which family and what member?

R3 fatha\* + R2 fatha + R1 sukoon + اَّ  
أَنْعَمْتَ

Family IV Past Tense

أَنْعَمْتُ

What family and which member?

Family I Acted Upon

**CHANGING TASHKEEL ON R3 IN ISMS** (٤٦)

التَّنْزِيلِ

R3\* + ي + R2 kasra + R1 sukoon + ت + \*ال

التَّنْزِيلِ التَّنْزِيلِ التَّنْزِيلِ

All of these are good!

Two questions:

- 1) How does tashkeel on R3 change?
- 2) Why does it change?

المُسْلِمِ

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

المُسْلِمِ المُسْلِمِ 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

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

المُسْلِمِ المُسْلِمًا المُسْلِمِ

Cannot have ال AND tanween.

Tanween	ال	R3 tashkeel
مُؤْمِنٌ	المُؤْمِنُ	Dhamma
مُؤْمِنًا	المُؤْمِنَ	Fatha
مُؤْمِنِ	المُؤْمِنِ	Kasra

**October 28, 2019**

**Practice**

المُسْلِمِ

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

Complete the tables below.

Tanween	ال	R3 tashkeel
مُسْلِمٌ	المُسْلِمُ	Dhamma
مُسْلِمًا	المُسْلِمَ	Fatha
مُسْلِمِ	المُسْلِمِ	Kasra

Tanween	ال	R3 tashkeel
مَغْضُوبٌ	المَغْضُوبُ	Dhamma
مَغْضُوبًا	المَغْضُوبَ	Fatha
مَغْضُوبِ	المَغْضُوبِ	Kasra

Tanween	ال	R3 tashkeel
رَحِيمٌ	الرَّحِيمُ	Dhamma

رَجِيمًا	الرَّجِيمَ	Fatha
رَجِيمِ	الرَّجِيمِ	Kasra

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

أَلْحَمْدُ مَلِكِ يَوْمِ الدِّينِ

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

أَلْتَّوَابُ

True or False

- 1) The tashkeel on R3 cannot be changed, e.g. المُسْلِمِ. F
- 2) All Isms must have an ال in the beginning, e.g. المُسْلِمِ. F
- 3) R3 can take dhamma, fatha or kasra as its tashkeel, e.g. المُسْلِمِ المُسْلِمِ المُسْلِمِ. T
- 4) R3 can take tanween (two dhammas, two fathas or two kasras) as its tashkeel, e.g. مُسْلِمًا مُسْلِمًا مُسْلِمًا. T
- 5) An Ism can have a tanween on R3 AND ال in the beginning, e.g. المُسْلِمِ. 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

muslimatan مُسْلِمَةً

muslimayni مُسْلِمَيْنِ

Why??

### Adding ڤ 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 ڤ after R3\*.

muslimatan مُسْلِمَةً

\*ڤ + R3 fatha +...

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

R3 does not change with dhamma, fatha, kasra or tanween, the ڤ is what ends up taking these tashkeel.

R3's tashkeel is now fixed.

Note the spelling of مُسْلِمَةً no alif required.

#### Practice

عَالِمٌ مُعَلِّمٌ مُؤْمِنٌ فَاتِحٌ

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

Tanween		ال		R3 tashkeel
مُعَلِّمَةٌ	مُعَلِّمٌ	المُعَلِّمَةُ	المُعَلِّمُ	Dhamma



مُعَلِّمَةٌ	مُعَلِّمًا	المُعَلِّمَةُ	المُعَلِّمَ	Fatha
مُعَلِّمَةٍ	مُعَلِّمٍ	المُعَلِّمَةِ	المُعَلِّمِ	Kasra

Tanween		ال		R3 tashkeel
فَاتِحَةٌ	فَاتِحٌ	الفَاتِحَةُ	الفَاتِحُ	Dhamma
فَاتِحَةٍ	فَاتِحًا	الفَاتِحَةِ	الفَاتِحِ	Fatha
فَاتِحَةٍ	فَاتِحٍ	الفَاتِحَةِ	الفَاتِحِ	Kasra

الفَاتِحَةُ

### Status

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

Tanween		ال		R3 tashkeel Status
مُسَلِّمَةٌ	مُسَلِّمٌ	المُسَلِّمَةُ	المُسَلِّمُ	Dhamma Marfoo' مَرْفُوعٌ
مُسَلِّمَةٍ	مُسَلِّمًا	المُسَلِّمَةِ	المُسَلِّمِ	Fatha Mansub مَنصُوبٌ
مُسَلِّمَةٍ	مُسَلِّمٍ	المُسَلِّمَةِ	المُسَلِّمِ	Kasra Majroor مَجْرُورٌ

R3 tashkeel = Status

R3 tashkeel Dhamma = Marfoo' مَرْفُوعٌ

R3 tashkeel Fatha = Mansub مَنصُوبٌ

R3 tashkeel Kasra = Majroor مَجْرُورٌ

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

All of مَرْفُوعٌ مَنصُوبٌ مَجْرُورٌ are Acted Upon Family I

مَرْفُوعٌ – رف ع to lift up

مَنصُوبٌ – ن ص ب to erect

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

Practice

مُسْلِم

Kahoot

**October 31, 2019**

رَسُول – Prophet

رَسُولٌ رَسُولًا رَسُولٍ – A Prophet

الرَّسُولُ الرَّسُولَ الرَّسُولِ – 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. الرَّسُولُ 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

مُؤْمِنٌ

Masculine

Tanween <i>A believer</i>	ال <i>The believer</i>	Status
مُؤْمِنٌ	المُؤْمِنُ	Marfoo' مَرْفُوعٌ
مُؤْمِنًا	المُؤْمِنَ	Mansub مَنْصُوبٌ

مُؤْمِنٍ	المُؤْمِنِ	Majroor مَجْرُور
----------	------------	------------------

Feminine

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

Tanween <i>A female believer</i>	ال <i>The female believer</i>	Status
مُؤْمِنَةٌ	المُؤْمِنَةُ	Marfoo' مَرْفُوع
مُؤْمِنَةً	المُؤْمِنَةَ	Mansub مَنصُوب
مُؤْمِنَةٍ	المُؤْمِنَةِ	Majroor مَجْرُور

### Adding أَنْ or يُن 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 أَنْ or يُن 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 (م)

- رَجُلَانِ is Marfoo'
- رَجُلَيْنِ is Mansub OR Majroor

مُؤْمِنِ

Masculine

Tanween Indefinite		ال Definite		Status
Two believers	<i>A believer</i>	<i>The two believers</i>	<i>The believer</i>	
مُؤْمِنَانِ	مُؤْمِنٌ	المُؤْمِنَانِ	المُؤْمِنُ	Marfoo' مَرْفُوعٌ
مُؤْمِنِينَ	مُؤْمِنًا	المُؤْمِنِينَ	المُؤْمِنَ	Mansub مَنْصُوبٌ
	مُؤْمِنٍ		المُؤْمِنِ	Majroor مَجْرُورٌ

Observations:

- Mansub and Majroor are the same
- Adding أَنْ after R3 for Marfoo'
  - o The unit of pronunciation is 2
- Adding يُن after R3 for Mansub/Majroor
  - o The unit of pronunciation is 1
- R3 is fixed: it has a fatha, just like feminine

المُؤْمِنَانِ

ال + R3 fatha + ... + \*أَنْ

المُؤْمِنِينَ

ال + R3 fatha + ... + \*يُن

Practice

Tanween Indefinite		ال Definite		Status
<i>Two Muslims</i>	<i>A Muslim</i>	<i>The two Muslims</i>	<i>The Muslim</i>	
مُسْلِمَانِ	مُسْلِمٌ	المُسْلِمَانِ	المُسْلِمُ	Marfoo' مَرْفُوعٌ
مُسْلِمِينَ	مُسْلِمًا	المُسْلِمِينَ	المُسْلِمَ	Mansub مَنْصُوبٌ
	مُسْلِمٍ		المُسْلِمِ	Majroor مَجْرُورٌ

Tanween Indefinite		ال Definite		Status
<i>Two Prophets</i>	<i>A Prophet</i>	<i>The two Prophets</i>	<i>The Prophet</i>	
رَسُولَيْنِ	رَسُولٌ	الرَّسُولَيْنِ	الرَّسُولُ	Marfoo' مَرْفُوعٌ
رَسُولَيْنِ	رَسُولًا	الرَّسُولَيْنِ	الرَّسُولَ	Mansub مَنْصُوبٌ
	رَسُولٍ		الرَّسُولِ	Majroor مَجْرُورٌ

What about two females?

### Adding تَانٍ or تَيْنٍ after R3

جَنَّةٌ – a garden

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

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

Why is تَانٍ or تَيْنٍ added to an Ism after R3?

- To make a feminine pair

Why are there two ways of saying 2 men? Status (حرف)

- جَنَّتَانِ is Marfoo'
- جَنَّتَيْنِ is Mansub OR Majroor

### Feminine

Tanween Indefinite		ال Definite		Status
<i>Two female believers</i>	<i>A female believer</i>	<i>The two female believers</i>	<i>The female believer</i>	
مُؤْمِنَاتٍ	مُؤْمِنَةٌ	المُؤْمِنَاتِ	المُؤْمِنَةُ	Marfoo' مَرْفُوعٌ
مُؤْمِنَاتٍ	مُؤْمِنَةً	المُؤْمِنَاتِ	المُؤْمِنَةَ	Mansub مَنْصُوبٌ
	مُؤْمِنَةٍ		المُؤْمِنَةَ	Majroor مَجْرُورٌ

### Observations:

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

المُؤْمِنَاتِ

ال + \* + ... + fatha + R3 + تَانِ

المُؤْمِنَاتِ

ال + \* + ... + fatha + R3 + تَيْنِ

### Practice

Tanween Indefinite		ال Definite		Status
<i>Two female Muslims</i>	<i>A female Muslim</i>	<i>The two female Muslims</i>	<i>The female Muslim</i>	
مُسْلِمَاتٍ	مُسْلِمَةً	المُسْلِمَاتِ	المُسْلِمَةَ	Marfoo' مَرْفُوع
مُسْلِمَاتَيْنِ	مُسْلِمَةً	المُسْلِمَاتَيْنِ	المُسْلِمَةَ	Mansub مَنْصُوب
	مُسْلِمَةً		المُسْلِمَةَ	Majroor مَجْرُور

**November 4, 2019**

Kahoot

### Adding وَنِ or يْنِ after R3

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

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

و + لِ + الْمُؤْمِنِينَ

the believers + for + And

Why?

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

Indefinite			Definite			Status
<i>Believers</i>	<i>Two believers</i>	<i>A believer</i>	<i>The believers</i>	<i>The two believers</i>	<i>The believer</i>	
مُؤْمِنُونَ	مُؤْمِنَانِ	مُؤْمِنٌ	الْمُؤْمِنُونَ	الْمُؤْمِنَانِ	الْمُؤْمِنُ	مَرْفُوعٌ
مُؤْمِنِينَ	مُؤْمِنِينَ	مُؤْمِنًا	الْمُؤْمِنِينَ	الْمُؤْمِنِينَ	الْمُؤْمِنَ	مَنْصُوبٌ
		مُؤْمِنٍ			الْمُؤْمِنِ	مَجْرُورٌ

Observations:

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

الْمُؤْمِنُونَ

ال + \* + ... + R3 dhamma + وَنَ

الْمُؤْمِنِينَ

ال + \* + ... + R3 kasra + يْنَ

Practice:

### مُسْلِمٍ

Indefinite			Definite			Status
<i>Muslims</i>	<i>Two Muslims</i>	<i>A Muslim</i>	<i>The Muslims</i>	<i>The two Muslims</i>	<i>The Muslim</i>	
مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	الْمُسْلِمُونَ	الْمُسْلِمَانِ	الْمُسْلِمِ	مَرْفُوعٌ
مُسْلِمِينَ	مُسْلِمِينَ	مُسْلِمًا	الْمُسْلِمِينَ	الْمُسْلِمِينَ	الْمُسْلِمِ	مَنْصُوبٌ
		مُسْلِمٍ			الْمُسْلِمِ	مَجْرُورٌ

خ ش ع Actor Family I from

### الْحَاشِعِ

Indefinite			Definite			Status
<i>Humble men</i>	<i>Two humble men</i>	<i>A humble man</i>	<i>The humble men</i>	<i>The two humble men</i>	<i>The humble man</i>	
حَاشِعُونَ	حَاشِعَانِ	حَاشِعٌ	الْحَاشِعُونَ	الْحَاشِعَانِ	الْحَاشِعِ	مَرْفُوعٌ
حَاشِعِينَ	حَاشِعِينَ	حَاشِعًا	الْحَاشِعِينَ	الْحَاشِعِينَ	الْحَاشِعِ	مَنْصُوبٌ
		حَاشِعٍ			الْحَاشِعِ	مَجْرُورٌ

Listening activity

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

### Adding أَت after R3

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

<http://tanzil.net/#9:72> الْمُؤْمِنَاتِ 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.

Indefinite			Definite			Status
<i>Female believers</i>	<i>Two female believers</i>	<i>A female believer</i>	<i>The female believers</i>	<i>The two female believers</i>	<i>The female believer</i>	
مُؤْمِنَاتٌ	مُؤْمِنَاتٍ	مُؤْمِنَةٌ	المُؤْمِنَاتُ	المُؤْمِنَاتِ	المُؤْمِنَةُ	Marfoo' مَرْفُوعٌ
مُؤْمِنَاتٍ	مُؤْمِنَاتَيْنِ	مُؤْمِنَةً	المُؤْمِنَاتِ	المُؤْمِنَاتَيْنِ	المُؤْمِنَةَ	Mansub مَنْصُوبٌ
		مُؤْمِنَةٍ			المُؤْمِنَةَ	Majroor مَجْرُورٌ

Observations:

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

مُؤْمِنَاتُ      الْمُؤْمِنَاتُ

\*أُ + R3 fatha + ... + \*ال

مُؤْمِنَاتِ      الْمُؤْمِنَاتِ

\*ِ + R3 fatha + ... + \*ال

Practice:

مُسْلِمَةٌ

Indefinite	Definite	Status
------------	----------	--------

<i>Female Muslims</i>	<i>Two female Muslims</i>	<i>A female Muslim</i>	<i>The female Muslims</i>	<i>The female two Muslims</i>	<i>The female Muslim</i>	
مُسْلِمَاتُ	مُسْلِمَاتَانِ	مُسْلِمَةٌ	المُسْلِمَاتُ	المُسْلِمَاتَانِ	المُسْلِمَةُ	Marfoo' مَرْفُوعٌ
مُسْلِمَاتٍ	مُسْلِمَاتَيْنِ	مُسْلِمَةً	المُسْلِمَاتِ	المُسْلِمَاتَيْنِ	المُسْلِمَةَ	Mansub مَنْصُوبٌ
		مُسْلِمَةٍ			المُسْلِمَةَ	Majroor مَجْرُورٌ

### خَاشِعَةٌ

Indefinite			Definite			Status
<i>Humble women</i>	<i>Two humble women</i>	<i>A humble woman</i>	<i>The humble women</i>	<i>The two humble women</i>	<i>The humble woman</i>	
خَاشِعَاتُ	خَاشِعَاتَانِ	خَاشِعَةٌ	الخَاشِعَاتُ	الخَاشِعَاتَانِ	الخَاشِعَةُ	Marfoo' مَرْفُوعٌ
خَاشِعَاتٍ	خَاشِعَاتَيْنِ	خَاشِعَةً	الخَاشِعَاتِ	الخَاشِعَاتَيْنِ	الخَاشِعَةَ	Mansub مَنْصُوبٌ
		خَاشِعَةٍ			الخَاشِعَةَ	Majroor مَجْرُورٌ

### 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.

أَلْحَمْدُ لِلَّهِ

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

3 words

- 1) أَلْحَمْدُ – Ism (Marfoo)      Praise
- 2) لِ from لِلَّهِ – Harf      For

3) لِلَّهِ 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 جَارٌ
- 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 الشَّتَاءِ وَالصَّيْفِ

the winter and summer journeys

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

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

نَصْرُ اللَّهِ وَالْفَتْحُ

the victory of Allah and the conquest

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

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ

The angels and the spirit

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

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

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 جَارٌ

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

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 (ج ر ر)

Terminology:

Look up ج ر ر in dictionary.

جَرَّ يَجُرُّ – to draw, to pull

(gram.) to pronounce the final consonant  
with i, put (a word) into the genitive |

جار 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
- الْمُسْلِمِ
- مُسْلِمِينَ
- مُسْلِمِينَ
- مُسْلِمَةً
- مُسْلِمَتَيْنِ
- مُسْلِمَاتٍ
- الْمُسْلِمَاتِ

Activity: Identify Harf Jarr and Ism Majroor

أَلْحَمْدُ لِلَّهِ

Translation: All praise is for Allah

- Harf Jarr: لِ (for)
- Ism Majroor: اللهُ (the word Allah)

لِإِيْلَافٍ

Translation: For security

- Harf Jarr: لِ (for)
- Ism Majroor: إِيْلَافٍ (security)

مِنْ 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 الْجَنَّةِ وَالنَّاسِ

Translation: from the jinn and the people

Why مِّنَ?

If it was مِنَ 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: الْجِنَّةِ
- 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

فِي صُدُورٍ

Translation: In chests

- Harf Jarr: فِي
- Ism Majroor: صُدُورٍ

فِي دِينِ اللَّهِ

Translation: In religion of Allah

- Harf Jarr: فِي
- Ism Majroor: دِينَ

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

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

Translation: Indeed mankind is in a loss

- Harf Jarr: فِي
- Ism Majroor: خُسْرٍ

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

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Translation: In her neck is a rope from fiber.

- Harf Jarr: فِي
- Ism Majroor: جِيدٍ

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

- Harf Jarr: مِنْ
- Ism Majroor: مَسَدٍ

حَبْلٌ مِّن مَّسَدٍ

hablum mim masad

hablun min masad

tajweed rule (recitation)

مِنَ الْجَنَّةِ

Arabic pronunciation rule (grammar)

**Oath - قَسَمَ**



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>

وَالْعَصْرِ

وَاللَّيْلِ

وَالْفَجْرِ

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

### SIMPLE ISM SENTENCES

Quick word look-ups:

خَيْر – good

صُلْح – reconciliation/peace

بَدَأ – to begin

خَبَر – news

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

وَالصُّلْحُ خَيْرٌ

And the reconciliation (is) good.

Question: Is there the word 'is' anywhere in the ayah?

### Basic Ism Sentence Structure

الصُّلْحُ (is) خَيْرٌ

Information (is) Starting Ism

good (is) The reconciliation

### The Jumlah Ismiyyah – The Ism Sentence

The Ism sentence is called the Jumlah Ismiyyah **الْجُمْلَةُ الْإِسْمِيَّةُ**.

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 مُبْتَدَأٌ**

- Consider its root and meaning: to start/begin

(is) = implied through grammar

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

When studying Jumah Ismiyyah, we always ask:

- 1) Where is the Mubtada?
- 2) Where is the Khabar?

وَالصُّلْحُ خَيْرٌ

And the reconciliation (is) good.

- Mubtada: الصُّلْحُ
- Khabar: خَيْرٌ

### 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 Muftada and Khabar

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

### Definite Ism

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

وَاللَّهُ خَيْرٌ

Translation: And Allah (is) good/best.

- Muftada: the word اللَّهُ
- Khabar: خَيْرٌ

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

مُحَمَّدٌ رَّسُولُ اللَّهِ

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

- Muftada: مُحَمَّدٌ
- Khabar: رَّسُولُ

### Pronoun

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

فَهُوَ خَيْرٌ

Translation: Then he (is) good/better.

- Mubtada: هُوَ
- Khabar: خَيْرٌ

#### Definite Khabar

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

اللَّهُ الصَّمَدُ

Translation: Allah (is) the Eternal/Dependable

- Mubtada: the word اللهُ
- Khabar: الصَّمَدُ

#### Gender

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

لَيْلَةُ الْقَدْرِ خَيْرٌ

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

- Mubtada: لَيْلَةُ
- Khabar: خَيْرٌ

#### Number

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

الْمُؤْمِنُونَ إِخْوَةٌ

Translation: The believers (are) brothers.

- Mubtada: الْمُؤْمِنُونَ
- Khabar: إِخْوَةٌ

Translation: The believers (are) brothers.

- Mubtada: الْمُؤْمِنُونَ
- Khabar: إِخْوَةٌ

**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>

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

- Mubtada: الْحَمْدُ
- Khabar: There is no Ism after (is) that is Marfoo'! Not applicable.
  - o What is after (is)?
    - Harf Jarr + Ism Majroor لِلَّهِ
- "Like the Khabar شِبْهُ الْجُمْلَةِ – comes after (is), but instead of an Ism that is Marfoo, it is the **Harf Jarr + Ism Majroor** combination.

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

الدِّينُ لِلَّهِ

Translation: The religion (is) for Allah.

- Mubtada: الدِّينُ

- Khabar: N/A
- “Like the Khabar”: Harf Jarr ل + Ism Majroor لِلَّهِ = 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 ل
- 4) The Muftada 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 مُضَافٌ AND MUDAF ILAYHI إِلَيْهِ

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

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

مُحَمَّدٌ رَّسُولُ اللَّهِ

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

Let’s isolate رَّسُولُ اللَّهِ

Translation: The messenger (of) Allah

- Before (of) – *Mudaf*: The messenger رَّسُولُ
- After (of) – *Mudaf Ilayhi*: The word اللَّهُ

مُحَمَّدٌ رَّسُولُ اللَّهِ

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

- Muftada: مُحَمَّدٌ
- Khabar: رَّسُولُ

- Mudaf: رَسُولُ Mudaf Ilayhi: اللهُ

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 مُضَافٌ 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 الْقَدْرِ خَيْرٌ

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

- Muftada: لَيْلَةُ
  - Mudaf: لَيْلَةُ Mudaf Ilayhi: الْقَدْرِ
- Khabar: خَيْرٌ

<http://tanzil.net/#110:2>

فِي دِينِ اللَّهِ

Translation: In the religion (of) Allah

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

- Harf Jarr فِي

- Mudaf + Ism Majroor دِينِ

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

لِإِيْلَافِ قُرَيْشٍ

Translation: For the security (of) Quraish

Harf Jarr لِ -

Mudaf + Ism Majroor إِيْلَافِ -

Mudaf Ilayhi قُرَيْشٍ -

**Properties of the Ism**

رَسُولُ اللَّهِ

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 اللهُ is definite → the word رَسُولُ is also definite.

لَيْلَةُ الْقَدْرِ

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 الْقَدْرِ
  - 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 → الْقَلَمُ لِلرَّجُلِ

A pen of the man → can't use Mudaf Mudaf Ilayhi → قَلَمٌ لِلرَّجُلِ

### Mudaf Mudaf Ilayhi without 'Of'

Sometimes 😊 the Mudaf and Mudaf Ilayhi don't create the meaning (of).

عَیْرُ الْمَغْضُوبِ

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 ﺝ 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>
  - هِيَ
  - 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 أَنَّ ana (1 unit), but written as أَنَا
    - Sukoon on أ 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 الضمائر المنفصلة 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
  - o Marfoo, 1, Masc, Definite
- هُمَا they both
  - o Marfoo, 2, Masc or Fem, Definite
- هُمْ they
  - o Marfoo, Plural, Masc, Definite
- هِيَ she
  - o Marfoo, 1, Fem, Definite
- هُنَّ they (f)
  - o Marfoo, Plural, Fem, Definite
- أَنْتَ you
  - o Marfoo, 1, Masc, Definite
- أَنْتُمَا you both
  - o Marfoo, 2, Masc OR Fem, Definite
- أَنْتُمْ you all
  - o Marfoo, Plural, Masc, Definite
- أَنْتِ you (f)

- Marfoo, 1, Fem, Definite
- أَنْتُمْ 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: قُرْءَانٌ

فَذَكِّرْ إِنَّمَا أَنْتَ 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”, هُ when “him”

Different uses of the pronoun means changing status.

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

From him = مِنْهُ

NOT from he مِنْ هُوَ

- 3) هُ and هُ 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 مِنْهِنَّ

مِنْكَ مِنْكُمَا مِنْكُمْ مِنْكَ مِنْكُنَّ

مِنِّي مِنَّا

مِنْهُ From him

- Harf Jarr: مِنْ
- Ism Majroor: هُ
  - Majroor, 1, Masc, Definite

فِي

فِيهِ in him

- Harf Jarr: فِي
- Ism Majroor: هُ
  - Majroor, 1, Masc, Definite

فِيهِ فِيهِمَا فِيهِمْ فِيهَا فِيهِنَّ

فِيكَ فَيَكُمَا فَيَكُمُ فَيِكَ فَيِكُنَّ



فِيَّ → فِي

فِينَا

لِي for الله Allah

for him لَهُ

- Harf Jarr: لِي BUT when it is attached to a pronoun, it's pronounced لِي  
o You can just say "laam"
- Ism Majroor: هُ

لَهُ لُهُمَا لَهُمْ لَهَا لَهُنَّ

لَكَ لَكُمَا لَكُمْ لِكِ لَكُنَّ

لِي لِنَا

on/upon عَلَيَّ

On him = هُ + عَلَيَّ = عَلَيْهِ

- 1) Little alif ا changes to ي
- 2) عَلَيَّ 2 units of pronunciation  
عَلَيْهِ 1 unit of pronunciation

عَلَيْهِ عَلَيْهِمَا عَلَيْهِمْ عَلَيْهَا عَلَيْهِنَّ

عَلَيْكَ عَلَيْكُمَا عَلَيْكُمْ 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 – كِتَابٌ
- 2) Attach the correct pronoun - هُ

كِتَابُهُ

- Mudaf: كِتَابٌ
- Mudaf Ilayhi: هُ

The letter ب in كِتَابٌ 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 كِتَابُهَا

كِتَابُكَ كِتَابُكُمْ كِتَابُكُمْ كِتَابُكُمْ كِتَابُكُمْ

كِتَابِي كِتَابِنَا

## Properties of the Ism

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

كِتَابُكَ – your book

- Mudaf: كِتَابٌ
  - Marfoo, 1, Masc, Definite
- Mudaf Ilayhi: كُ
  - Majroor, 1, Masc, Definite

*Observation:*

Every Ism that has an attached pronoun becomes definite.

كِتَابُهُنَّ

- Mudaf: كِتَابُ
  - o Marfoo, 1, Masc, Definite
- Mudaf Ilayhi: هُنَّ
  - o Majroor, Plural, Feminine, Definite

Notes about كِتَابِي

كِتَابِي – my book

How many units of pronunciation? 2

Note how the ي affects the tashkeel of the pronoun after it: هُ → عَلَيْهِمَا عَلَيْهِ فِيهِمَا فِيهِ

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

كِتَابِي مُسْتَقِيمٌ

Mubtada and Mudaf: كِتَابٍ ▪

Mudaf Ilayhi: ي ▪

Khabar: مُسْتَقِيمٌ ▪

- In my book

فِي كِتَابِي

▪ فِي : Harf Jarr

▪ كِتَابٍ : Ism Majroor and Mudaf

▪ ي : 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 (م)

- مُدَافٍ لِي : Mudaf Ilayhi

Some examples of رَبِّ

What does the word رَبِّ? Lord

رَبُّ رَبًّا رَبًّا

الرَّبُّ الرَّبَّ الرَّبَّ

ب R3 ب R2 ر R1

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:

رَبِّهِ رَبِّهَا رَبِّكَ رَبِّكِ

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 رَبَّنَا

### Two together

Mudaf Mudaf Ilayhi x2

رَسُولُ رَبِّكَ

The messenger of the lord of you

The messenger of your lord (٢٤)

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

1) Mudaf Ilayhi for رَسُولُ

2) Mudaf for لِكَ

Harf Jarr + Mudaf

بِيَدِهِ

بِ with/in يَدِ hand هِ his

In his hand

- Harf Jarr: بِ
- Ism Majroor: يَدِ

- Mudaf: يَدِ
- Mudaf Ilayhi: ٤

## December 16, 2019

Kahoot

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

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

حَمْدٍ بِ and وَ and رَبِّنا our Lord رَبِّ اللَّهُمَّ O Allah كَ you is to glory سُبْحَانَكَ praise كَ your → and with your praise اللَّهُمَّ O Allah اغْفِرْ لِي for/to يَ 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:
  - o He, They, She ← begin with هـ (3<sup>rd</sup> person, not in convo)
  - o You (m), You all (m) ← begin with أَنْتَ (2<sup>nd</sup> person, spoken to)
  - o I, We (1<sup>st</sup> person, speaking/addressing)
- Of the attached, the same thing:
  - o His, Their, Hers ← begin with ٤ (3<sup>rd</sup> person, not in convo)
  - o Your, Your (plural) ← begin with كَ (2<sup>nd</sup> person, spoken to)
  - o Me/my, Us/our (1<sup>st</sup> person, speaking/addressing)

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

## نَعْتِ NA'T مَنْعُوتِ MAN'OOT

اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهِ: Majroor, 1, Masc, Definite (it's a proper name/noun)

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

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

### Terminology

The word مَنْعُوتِ has the root letters ن ع ت. Likewise, the word نَعْتِ.

نَعْتِ يَنْعَتُ ... النَّعْتِ ... الْمَنْعُوتِ

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

اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- Man'oot: اللَّهُ

- Na't: الرَّحْمَنِ
- Na't #2: الرَّحِيمِ

### 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.
  - a. 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:

الصِّرَاطَ الْمُسْتَقِيمَ

الصِّرَاطَ the path الْمُسْتَقِيمَ the straight → the straight path

- الصِّرَاطَ: Mansoob, 1, Masc, Definite (ال)
- الْمُسْتَقِيمَ: Mansoob, 1, Masc, Definite (ال)

Man'oot: الصِّرَاطَ

Na't: الْمُسْتَقِيمَ

<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>

نَاصِيَةٌ كَذِبَةٌ خَاطِئَةٌ

نَاصِيَةٌ a forelock كَذِبَةٌ lying خَاطِئَةٌ sinful → a lying, sinful forelock

- نَاصِيَةٌ: Majroor, 1, Feminine, Indefinite
- كَذِبَةٌ: Majroor, 1, Feminine, Indefinite
- خَاطِئَةٌ: Majroor, 1, Feminine, Indefinite

Man'oot: نَاصِيَةٌ

Na't: كَذِبَةٌ

Na't #2: خَاطِئَةٌ

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

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

Two main objectives of this example: 1) Masculine Plural 2) So many Na'ts (٤٥)

الَّذِينَ يَتُوبُونَ وَالْعَابِدُونَ وَالْحَامِدُونَ وَالسَّائِحُونَ وَالرَّكُعُونَ وَالسَّجِدُونَ

الَّذِينَ يَتُوبُونَ those who repent الْعَابِدُونَ those who worship الْحَامِدُونَ those who praise السَّائِحُونَ those who travel for Allah's cause الرَّكُعُونَ those who bow down (ruku) السَّجِدُونَ 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 رَبُّهُٓ إِن طَلَّقَكُنَّ أَن يُبَدِّلَهُٗٓ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَعْتَبِتْنَ عَابِدَاتٍ سَاهِتَاتٍ  
تَيَّبِتْ وَأَبْكَرًا ﴿٥﴾

أَزْوَاجًا wives in this context.

أَزْوَاجًا in other context means spouses.

- أَزْوَاجًا: Mansoob, Plural, Feminine (in this ayah/context), Indefinite
- مُسْلِمَاتٍ: Mansoob, Plural, Feminine, Indefinite

Man'oot: أَزْوَاجًا

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 المُبَارَكُ 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 الْكِتَابِ الْمُبَارَكِ

In the blessed Muslim

فِي الْمُسْلِمِ الْمُبَارَكِ

A blessed Muslim (f)

مُسْلِمَةٌ مُبَارَكَةٌ

In a blessed Muslim (f)

فِي مُسْلِمَةٍ مُبَارَكَةٍ

In the blessed Muslim (f)

فِي الْمُسْلِمَةِ الْمُبَارَكَةِ

Blessed Muslims (m)

مُسْلِمُونَ مُبَارَكُونَ

The blessed Muslims (m)

المُسْلِمُونَ المُبَارَكُونَ

In the blessed Muslims (m)

فِي المُسْلِمِينَ المُبَارَكِينَ

Blessed Muslims (f)

مُسْلِمَاتُ مُبَارَكَاتُ

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
  - a. **How is an Ism Marfoo:** dhamma, tanween dhamma, oona, aani
    - i. **مُسْلِمٌ الْمُسْلِمُ مُسْلِمُونَ مُسْلِمَانِ مُسْلِمَاتٌ**
  - b. **How is an Ism Mansoob:** fatha, tanween fatha, eena, ayni, aatin
    - i. **مُسْلِمًا الْمُسْلِمِ مُسْلِمِينَ مُسْلِمِينَ مُسْلِمَاتٍ مُسْلِمَاتٍ**
  - c. **How is an Ism Majroor:** kasra, tanween kasra, eena, ayni, fatha
    - i. **مُسْلِمِ الْمُسْلِمِ مُسْلِمِينَ مُسْلِمِينَ مُسْلِمَاتٍ مُسْلِمَاتٍ جَهَنَّمَ مَصَابِيحَ**
    - ii. **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. **عَائِشَةَ مَرْيَمَ زَيْنَبَ حَمْرَةَ** – names of females + males with ة
- 2) **Number:** Singular, Pair or Plural
- 3) **Gender:** Masculine or Feminine
  - a. **BASS** – Because the Arabs Said So, e.g. **جَهَنَّمَ**
  - b. **ة** or a feminine plural
  - c. Everything else is Masculine by default
- 4) **Type:** Definite or Indefinite
  - a. Every Ism is indefinite by default. When an Ism is indefinite, it takes a tanween.
  - b. Isms that don't take tanween:
    - i. It's definite from the list below (except proper names).

- ii. Mudaf
  - iii. Banned from tanween
  - iv. Oona plural or aani pair (have a ن)
- c. 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):
- i. Pronouns – all types
  - ii. Proper names (people/places), e.g. مَكَّةُ، اللهُ، مُحَمَّدٌ
  - iii. Pointing Isms:
    1. هَذَا this (m), هَذِهِ this (f), هَؤُلَاءِ these (m OR f)
    2. ذَلِكَ that (m), تِلْكَ that (f), أُولَئِكَ those (m OR f)
  - iv. Connecting Isms:
    1. الَّذِي the one who (m), الَّذِينَ the ones who (m)
    2. الَّتِي the one who (f), الَّتِي the ones who (f)
  - v. Any Ism with ال, e.g. الْمُسْلِمُ الْمُسْلِمَةُ الْمُسْلِمُونَ
  - vi. Any Mudaf whose Mudaf Ilayhi is definite, e.g. كِتَابُ الْمُسْلِمِ عَذَابُ جَهَنَّمَ