Steps to Arabic – Textbook

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The Three Categories of Words

In Arabic, we have three categories of words:

1) Ism اِسْم

2) Fi'l فِعْل

3) Harf حَرْف

Ism

An Ism's closest approximation in English is a **noun**. However, Ism in Arabic can be many things:

- **Place**: Makkah, Jannah, Jahannam, etc.

- **Person**: Adam, Iblees, Jibreel, the righteous, the disbelievers, etc.

- **Thing**: book, prayer, heart, etc. [concrete]

    o **Idea**: guidance, doubt, etc. [abstract]

- **Adjective**: last, first, painful, etc.

- **Adverb**: quickly, slowly, etc.

Two non-exhaustive ways an Ism can be easily identified is:

1) Presence of a tanween or ability to accept a tanween

2) Presence of ال

Fi'l فِعْل

Fi'l is an action that takes place in **time** (past/present/future). Its closest approximation in English a verb. However, in Arabic, a Fi'l has an **actor** that is part and parcel of the Fi'l.

For example, the verb "to know" in Arabic would include <u>the time</u> and the actor: he knew, he knows, she knew, they will know, etc.

HARF

Harf is a word that neither qualifies to be an Ism nor a Fi'l. It is consequential for meaning and grammatical purposes. For example, in, on, surely, etc.

ROOT LETTERS

DEFINITION

The roots of verbs and most nouns in the Semitic languages are characterized as **a sequence of letters**. Such roots are used in the formation of actual words by adding the vowels and non-root letters generally <u>following specific patterns</u>.

It is a peculiarity of Semitic linguistics that a large majority of these roots are triliterals (although there are a number of quadriliterals, and in some languages also biliterals).

Reference: https://en.wikipedia.org/wiki/Semitic_root

ARABIC ROOTS

In Arabic,

- **All** Fi'l have root letters – either 3 letters (vast majority), 4 letters (rare) or 5 letters (N/A in the Qur'an)

    - كَتَبَ, كَبُرَ, خَرَجَ

    - زَلْزَلَ, اِطْمَأَنَّ, اِشْمَأَزَّ

- **Most** Ism have root letters as well – either 3 letters (vast majority), 4 letters (rare) or 5 letters (N/A in the Qur'an)

    - الكِتَاب, الكِبْر, الخُرُوج

    - الزَلْزَلَة, الاِطْمِأْنَان, الفِرْدَوس

- Harf do not have root letters

We will denote roots as follows:

- R1 for root letter 1

- R2 for root letter 2

- R3 for root letter 3

Word Families

Introduction

Consider the root letters س ل م. From these root letters, we can get the following words:

- I: سَلِمَ to be safe/unharmed

- II: سَلَّمَ to protect from harm

- III: سَالَمَ to keep the peace

- IV: أَسْلَمَ to accept Islam

- V: تَسَلَّمَ to obtain something

- VI: تَسَالَمَ to make peace with one another

- VIII: اِشتَلَمَ to receive/take possession

- X: اِشتَسْلَمَ to surrender

All words – from I to X – share the **common root <u>and</u> common meaning**: something to do with "being safe".

Once we have studied Word Families, we acquire the ability to understand hundreds of words as they have shared meaning if they share the root!

Word Family

A Word Family is a collection of words that all:

1) Have the same root letters

2) Follow the same, predictable pattern for each member

Each of I to X are actual Word Families.

FAMILY MEMBERS

Each Word Family has <u>family members</u>, like a real family has individual family members.

Just like a family shares DNA, Word Family members <u>share root letters</u>. Each member is unique though, just like a real family.

Each family member follows <u>a distinct, predictable pattern</u>. The pattern is made up of the root letters, additional non-root letters and tashkeel.

Here the Family Members that we will learn at this point of our studies:

1) Past tense

2) Present tense

3) Command tense

4) The Masdar مصدر

5) The Actor

6) The Acted Upon

Past tense is a <u>Fi'l</u> in the past, i.e. an action that took place in the past. The actor for it is "he".

Present tense is a <u>Fi'l</u> in the present or future, i.e. an action that took place in the present or will take place in the future. The actor for it is "he".

Command tense is a <u>Fi'l</u> requesting or demanding the action in the present or future. The actor for it is "you".

The Masdar is the idea of the F'il. <u>However, it is an Ism</u>. It's like the Fi'l in an Ism format.

The Actor is an <u>Ism</u> that is the person/entity performing the action.

The Acted Upon is an <u>Ism</u> that is the person/entity/object receiving the action.

FAMILY II

Family Member	Translation	Example and Pattern
1) Past tense	He protected from harm	سَلَّمَ *sallama*
		R3 fatha* + R2 shadda fatha + R1 fatha
2) Present tense	He protects from harm	يُسَلِّمُ *yusallimu*
		R3 dhamma* + R2 shadda kasra + R1 fatha + يُ*
3) Command tense	You, protect from harm	سَلِّمْ *sallim*
		R3 sukoon* + R2 shadda kasra + R1 fatha
4) The Masdar	The protection from harm	التَّسْلِيم *at-tasleem*
		ال* + تَ + R1 sukoon + R2 kasra + يْ + *R3
5) The Actor	The protector	المُسَلِّم *al-musallim*
		ال* + مُ + R1 fatha + R2 shadda kasra + *R3
6) The Acted Upon	The protected	المُسَلَّم *al-musallam*
		ال* + مُ + R1 fatha + R2 shadda fatha + *R3

FAMILY III

	Family Member	Translation	Example and Pattern
1)	Past tense	He kept the peace	*saalama* سَالَمَ
			R3 fatha* + R2 fatha + أ + R1 fatha
2)	Present tense	He keeps the peace	*yusaalima* يُسَالِمُ
			R3 dhamma* + R2 kasra + أ + R1 fatha + *يُ*
3)	Command tense	You, keep the peace!	*saalim* سَالِمْ
			R3 sukoon* + R2 kasra + أ + R1 fatha
4)	The Masdar	The keeping of the peace	*al-musaalama* الْمُسَالَمَة
			ة* + R3 fatha + R2 fatha + أ + R1 fatha + مُ + *ال*
5)	The Actor	The keeper of peace	*al-musaallim* الْمُسَالِم
			R3* + R2 kasra + أ + R1 fatha + مُ + *ال*
6)	The Acted Upon	The peace that was kept	*al-musaallam* الْمُسَالَم
			R3* + R2 fatha + أ + R1 fatha + مُ + *ال*

	Family Member	Translation	Example and Pattern
1)	Past tense	He accepted Islam	*aslama* أَسْلَمَ
			R3 fatha* + R2 fatha + R1 sukoon + أَ
2)	Present tense	He accepts Islam	*yuslimu* يُسْلِمُ
			R3 dhamma* + R2 kasra + R1 sukoon + *يُ
3)	Command tense	You, accept Islam!	*aslim* أَسْلِمْ
			R3 sukoon* + R2 kasra + R1 sukoon + أَ
4)	The Masdar	The acceptance of Islam	*al-islaam* الْإِسْلَام
			R3* + أ + R2 fatha + R1 sukoon + إِ + *ال
5)	The Actor	The one who accepts Islam	*al-muslim* الْمُسْلِم
			R3* + R2 kasra + R1 sukoon + مُ + *ال
6)	The Acted Upon	The thing accepted (i.e. Islam)	*al-muslam* الْمُسْلَم
			R3* + R2 fatha + R1 sukoon + مُ + *ال

FAMILY V

	Family Member	Translation	Example and Pattern
1)	Past tense	He received	*tasallama* تَسَلَّمَ
			R3 fatha* + R2 shadda fatha + R1 fatha + تَ
2)	Present tense	He receives	*yatasallamu* يَتَسَلَّمُ
			R3 dhamma* + R2 shadda fatha + R1 fatha + تَ + *يَ*
3)	Command tense	You, receive!	*tasallam* تَسَلَّمْ
			R3 sukoon* + R2 shadda fatha + R1 fatha + تَ
4)	The Masdar	The receiving	*at-tasallum* التَّسَلُّمُ
			R3* + R2 shadda dhamma + R1 fatha + تَ + *ال*
5)	The Actor	The receiver	*al-mutasallim* الْمُتَسَلِّم
			R3* + R2 shadda kasra + R1 fatha + تَ + مُ + *ال*
6)	The Acted Upon	The thing that was received	*al-mutasallam* الْمُتَسَلَّم
			R3* + R2 shadda fatha + R1 fatha + تَ + مُ + *ال*

FAMILY VI

	Family Member	Translation	Example and Pattern
1)	Past tense	He made peace with others	*tasaalama* تَسَالَمَ
			R3 fatha* + R2 fatha + أ + R1 fatha + تَ
2)	Present tense	He makes peace with others	*yatasaalamu* يَتَسَالَمُ
			R3 dhamma* + R2 fatha + أ + R1 fatha + تَ + *يَ*
3)	Command tense	You, make peace with others!	*tasaalam* تَسَالَمْ
			R3 sukoon* + R2 fatha + أ + R1 fatha + تَ
4)	The Masdar	The making of peace with others	*at-tasaalum* التَّسَالُمُ
			R3* + R2 dhamma + أ + R1 fatha + تَ + ال*
5)	The Actor	The one who made peace with others	*al-mutasaalim* الْمُتَسَالِم
			R3* + R2 kasra + أ + R1 fatha + تَ + مُ + ال*
6)	The Acted Upon	The peace that was made	*al- mutasaalam* الْمُتَسَالَم
			R3* + R2 fatha + أ + R1 fatha + تَ + مُ + ال*

FAMILY VIII

	Family Member	Translation	Example and Pattern
1)	Past tense	He touched	اِسْتَلَمَ *istalama*
			R3 fatha* + R2 fatha + تَ + R1 sukoon + اِ
2)	Present tense	He touches	يَسْتَلِمُ *yastalimu*
			R3 + R2 kasra + تَ + R1 sukoon + يَ* + dhamma*
3)	Command tense	You, touch!	اِسْتَلِمْ *istalim*
			R3 sukoon* + R2 kasra + تَ + R1 sukoon + اِ
4)	The Masdar	The touching	الْاِسْتِلَام *al-istilaam*
			R3* + أْ + R2 fatha + تِ + R1 sukoon + اِ + ال*
5)	The Actor	The one who touches	الْمُسْتَلِم *al-mustalim*
			R3* + R2 kasra + تَ + R1 sukoon + مُ + ال*
6)	The Acted Upon	The one who is touched	الْمُسْتَلَم *al-mustalam*
			R3* + R2 fatha + تَ + R1 sukoon + مُ + ال*

FAMILY X

	Family Member	Translation	Example and Pattern
1)	Past tense	He surrendered	*istaslama* اِسْتَسْلَمَ
			R3 fatha* + R2 fatha + R1 sukoon + تَ + سْ + اِ
2)	Present tense	He surrenders	*yastaslimu* يَسْتَسْلِمُ
			R3 dhamma* + R2 kasra + R1 sukoon + تَ + سْ + يَ*
3)	Command tense	You, surrender!	*istaslim* اِسْتَسْلِمْ
			R3 sukoon* + R2 kasra + R1 sukoon + تَ + سْ + اِ
4)	The Masdar	The surrender	*al-istislaam* الْاِسْتِسْلَام
			R3* + أ + R2 fatha + R1 sukoon + تِ + سْ + اِ + ال*
5)	The Actor	The one who surrenders	*al-mustaslim* الْمُسْتَسْلِم
			R3* + R2 kasra + R1 sukoon + تَ + سْ+ مُ + ال*
6)	The Acted Upon	The thing that was surrendered	*al-mustaslam* الْمُسْتَسْلَم
			R3* + R2 fatha + R1 sukoon + تَ + سْ + مُ + ال*

FAMILY I

Family I deserves special consideration for the following reasons:

1) The Past Tense does not have a complete, predictable pattern.

2) The Present Tense does not have a complete, predictable pattern.

3) There is no predictable pattern for the Masdar.

Recall from the study of Hans Wehr:

علم	**Root Letters:** The first part of an entry are the three root letters.
ᶜalima	**Family I**: This is the <u>Past Tense</u> of Family I for the root letters.
a	**Family I Present Tense:** This is the tashkeel on R2 for Present Tense of Family I.
(ᶜilm)	**Masdar for Family I.**
to know	**The Meaning:** This is for Family I in the form of "to …".

Thus, for ع ل م, we have the following members:

- Past Tense: عَلِمَ *alima*

- Present Tense: يَعْلَمُ *ya'lamu*

- Masdar: العِلْم *al-'ilm*

PAST AND PRESENT TENSE

For both the Past and Present Tense, you cannot predict the tashkeel of R2! Therefore, we cannot create a complete, predictable pattern for it ☹

However, there are some predictable elements:

عَلِمَ

R3 fatha* + ☹ + R1 fatha

يَعْلَمُ

R3 dhamma* + ☹ + R1 sukoon + يَ*

The tashkeel of R2 must be looked up in the dictionary.

MASDAR

The Masdar is completely unpredictable! The only way to know it is to look it up in the dictionary. Moreover, there can be more than one Masdar for a Family I root!

COMMAND TENSE

For Command Tense, follow the procedure as before:

1) Start with present tense: يَعْلَمُ

2) Chop (the يَ): عْلَمُ

3) Chop the dhamma from R3: غُلَمْ

4) Add Hamzatul Wasl to pronounce: اِغْلَمْ

    a. If R2 has dhamma ➔ add dhamma when starting with Hamzatul Wasl

    b. Otherwise ➔ add kasra when starting with Hamzatul Wasl

We can summarize the Command Tense pattern as follows:

<p align="center">اِغْلَمْ</p>

<p align="center">R3 sukoon* + ☹ + R1 sukoon + *ا</p>

THE ACTOR AND ACTED UPON

The patterns for the Actor and the Acted Upon are very predictable, *alhamdulillah*. The Actor follows the following pattern:

<p align="center">الَعَالِم</p>

<p align="center">R3* + R2 kasra + أ + R1 fatha + *ال</p>

The Acted Upon follows the following pattern:

<p align="center">المَغْلُوم</p>

<p align="center">R3* + وُ + R2 dhamma + R1 sukoon + مَ + *ال</p>

EXAMPLES

	Family Member	Translation	Example and Pattern
1)	Past tense	He knew	*alima* عَلِمَ
			R3 fatha* + ☹ + R1 fatha
2)	Present tense	He knows	*ya'lamu* يَعْلَمُ
			R3 dhamma* + ☹ + R1 sukoon + يَ
3)	Command tense	You, know!	*i'lam* اِعْلَمْ
			R3 sukoon* + ☹ + R1 sukoon + ا*
4)	The Masdar	The knowledge	*al-'ilm* العِلْم
			No predictable pattern; Look up in dictionary
5)	The Actor	The knowledgeable	*al-a'alim* العَالِم
			R3* + R2 kasra + أ + R1 fatha + ال*
6)	The Acted Upon	The thing known	*al-ma'loom* المَعْلُوم
			R3* + وْ + R2 dhamma + R1 sukoon + مَ + ال*

	Family Member	Translation	Example and Pattern
1)	Past tense	He helped	*nasara* نَصَرَ
			R3 fatha* + 🙁 + R1 fatha
2)	Present tense	He helps	*yansuru* يَنْصُرُ
			R3 dhamma* + 🙁 + R1 sukoon + يَ
3)	Command tense	You, help!	*unsur* أُنْصُرْ
			R3 sukoon* + 🙁 + R1 sukoon + ا*
4)	The Masdar	The help	*an-nasr* النَصْر
			No predictable pattern; Look up in dictionary
5)	The Actor	The helper	*an-naasir* النَاصِر
			R3* + R2 kasra + أ + R1 fatha + ال*
6)	The Acted Upon	The helped	al-mansoor المَنْصُور
			R3* + وْ + R2 dhamma + R1 sukoon + مَ + ال*

	Family Member	Translation	Example and Pattern
1)	Past tense	He did	فَعَلَ *fa'ala*
			R3 fatha* + 🙁 + R1 fatha
2)	Present tense	He does	يَفْعَلُ *yaf'alu*
			R3 dhamma* + 🙁 + R1 sukoon + يَ
3)	Command tense	You, do!	اِفْعَلْ *if'al*
			R3 sukoon* + 🙁 + R1 sukoon + ا�*
4)	The Masdar	The action	الفِعْل *al-f'il*
			No predictable pattern; Look up in dictionary
5)	The Actor	The actor	الفَاعِل *al-faa'il*
			R3* + R2 kasra + أ + R1 fatha + ال*
6)	The Acted Upon	The acted upon	المَفْعُول *al-maf'ool*
			R3* + وُ + R2 dhamma + R1 sukoon + مَ + ال*

CHANGING TASHKEEL ON R3

Consider the Ism المُسْلِمُ:

<div align="center">

المُسْلِم

R3* + R2 kasra + R1 sukoon + مُ + ال*

</div>

We have not specified the tashkeel on R3 yet, leaving it blank. We can put the following tashkeel on R3:

<div align="center">

المُسْلِمُ المُسْلِمَ المُسْلِمِ

</div>

All three of these words mean the same thing. They have the same root letters. They are from the same family. They are, in fact, the identical words with one key difference: the tashkeel on R3 is different!

Based on this, we can pose two very important questions:

1) In what ways does the tashkeel change on R3?

2) Why does the tashkeel change on R3?

We will address question 1 in this chapter. Question 2 will be addressed in the chapter on Harf and Simple Ism Sentences.

TANWEEN ON R3 – DEFINITE V. INDEFINITE

The tanween is doubling of the dhamma, fatha and kasra.

An Ism with ال means 'the', e.g. المُسْلِمُ the Muslim. This is called a "definite Ism".

An Ism with tanween means 'a', e.g. مُسْلِمٌ a Muslim. This is called an "indefinite Ism".

We can have tanween on R3 on one condition: the Ism cannot take ال when it has tanween.

Tanween (Indefinite)	ال (Definite)	R3 tashkeel
A Muslim	*The Muslim*	
مُسْلِمٌ	المُسْلِمُ	Dhamma
مُسْلِمًا	المُسْلِمَ	Fatha
مُسْلِمٍ	المُسْلِمِ	Kasra

ة AFTER R3 (FEMININE)

Consider the following ayah (2:128):

رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً <mark>مُّسْلِمَةً</mark> لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

The highlighted word is almost identical to the Ism مُسْلِم. It has the same root letters (R1 س, R2 س, R3 م). The difference is that there is a ة after R3. Why?

The gender for all Isms we've studied (Masdar/Actor/Acted Upon) is masculine. **This is the default gender for all Isms in Arabic**.

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

مُسْلِمَةً muslimatan

*ة + R3 <mark>fatha</mark> +…

Tanween (Indefinite)		ال (Definite)		R3 tashkeel
A female Muslim		*The female Muslim*		
مُسْلِمَةٌ	مُسْلِمٌ	المُسْلِمَةُ	المُسْلِمُ	Dhamma
مُسْلِمَةً	مُسْلِمًا	المُسْلِمَةَ	المُسْلِمَ	Fatha
مُسْلِمَةٍ	مُسْلِمٍ	المُسْلِمَةِ	المُسْلِمِ	Kasra

Observations

1) R3's tashkeel is now fixed. It is always a fatha.

2) The spelling of مُسْلِمَةً does not require alif after it.

STATUS INSTEAD OF R3 TASHKEEL

It is no longer accurate to describe the changes to the end of an Ism as "R3 Tashkeel". This is evident in the word مُسْلِمَة. We will define terminology for "R3 tashkeel Dhamma/Fatha/Kasra":

- R3 Tashkeel Dhamma = Marfoo' مَرْفُوع

- R3 Tashkeel Fatha = Mansoob مَنْصُوب

- R3 Tashkeel Kasra = Majroor مَجْرُور

Instead of using "R3 tashkeel", we will describe the changing o R3's tashkeel as its "**status**".

<u>Masculine</u>

Tanween (Indefinite)	ال (Definite)	Status
A Muslim	*The Muslim*	
مُسْلِمٌ	المُسْلِمُ	**Marfoo' مَرْفُوع**
مُسْلِمًا	المُسْلِمَ	**Mansoob مَنْصُوب**
مُسْلِمٍ	المُسْلِمِ	**Majroor مَجْرُور**

<u>Feminine</u>

Tanween (Indefinite)		ال (Definite)		Status
A female Muslim		*The female Muslim*		
مُسْلِمَةٌ	مُسْلِمٌ	المُسْلِمَةُ	المُسْلِمُ	**Marfoo' مَرْفُوع**
مُسْلِمَةً	مُسْلِمًا	المُسْلِمَةَ	المُسْلِمَ	**Mansoob مَنْصُوب**
مُسْلِمَةٍ	مُسْلِمٍ	المُسْلِمَةِ	المُسْلِمِ	**Majroor مَجْرُور**

Adding أنِ or يْنِ after R3 (Masculine Pairs)

Consider the following ayah (2:128):

رَبَّنَا وَٱجْعَلْنَا <mark>مُسْلِمَيْنِ</mark> لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

Our Lord! Make us <mark>both fully submit to You</mark> and from our descendants a nation that will submit to you. Show us our rituals and turn to us in grace. You are truly the Accepter of Repentance, Most Merciful.

This is an example of **pairs** in Arabic:

- مُسْلِمٍ/مُسْلِمًا/مُسْلِمٌ is "One Muslim"

- مُسْلِمَيْنِ/مُسْلِمَانِ is "Two Muslims"

Pairs in Arabic are NOT plural. Plurals are three or more.

Why are there two ways of saying "Two Muslims"? This is because of their status 😊

~~Tanween~~ (Indefinite)		ال (Definite)		Status
Two Muslim men	*A Muslim man*	*The two Muslim men*	*The Muslim man*	
مُسْلِمَانِ	مُسْلِمٌ	المُسْلِمَانِ	المُسْلِمُ	مَرْفُوع' Marfoo'
مُسْلِمَيْنِ	مُسْلِمًا	المُسْلِمَيْنِ	المُسْلِمَ	مَنْصُوب Mansoob
	مُسْلِمٍ		المُسْلِمِ	مَجْرُور Majroor

Observations

- Mansoob and Majroor are the same

- Adding أنِ after R3 for Marfoo'

    o The unit of pronunciation is 2

- Adding يْنِ after R3 for Mansoob/Majroor

    o The unit of pronunciation is 1

- R3 is fixed: it has a fatha, just like feminine

- The pair cannot take a Tanween! So we must remove that from the table and use "Indefinite" instead.

<div dir="rtl">

المُسْلِمَانِ

ال* + ... + R3 fatha + أنِ

المُسْلِمَيْنِ

ال* + ... + R3 fatha + يْنِ

</div>

ADDING تَأْن OR تَيْنِ AFTER R3 (FEMININE PAIRS)

Indefinite		Definite		Status
Two female Muslims	*A female Muslim*	*The two female Muslims*	*The female Muslim*	
مُسْلِمَتَانِ	مُسْلِمَةٌ	المُسْلِمَتَانِ	المُسْلِمَةُ	مَرْفُوع' Marfoo'
مُسْلِمَتَيْنِ	مُسْلِمَةً	المُسْلِمَتَيْنِ	المُسْلِمَةَ	مَنْصُوب Mansoob
	مُسْلِمَةٍ		المُسْلِمَةِ	مَجْرُور Majroor

Observations

- Mansoob and Majroor are the same

- Adding تَأْنِ after R3 for Marfoo'

  o The unit of pronunciation is 2

- Adding تَيْنِ after R3 for Mansoob/Majroor

  o The unit of pronunciation is 1

- R3 is fixed: it has a fatha, just like feminine

<div dir="rtl">

المُسْلِمَتَانِ

ال* + ... + R3 fatha + تَأْنِ

</div>

<div dir="rtl">

المُسْلِمَتَيْنِ

ال* + ... + R3 fatha + تَيْنِ

</div>

ADDING وْنَ OR يْنَ AFTER R3 (MASCULINE PLURAL)

The plural in Arabic is 3 or more. There are many patterns for plurals, most of which are not entirely predictable. However, this pattern of plurals called the "Masculine Plural" is very predictable.

Generally, it is used for the Actor and Acted Upon Isms. Usually, it is for rational beings (e.g. humans). Additionally, the Masculine Plural can include members of both genders.

Indefinite			Definite			Status
Muslim men	*Two Muslim men*	*A Muslim man*	*The Muslim men*	*The two Muslim men*	*The Muslim man*	
مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	المُسْلِمُونَ	المُسْلِمَانِ	المُسْلِمُ	**Marfoo' مَرْفُوع**
مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا	المُسْلِمِينَ	المُسْلِمَيْنِ	المُسْلِمَ	**Mansoob مَنْصُوب**
		مُسْلِمٍ			المُسْلِمِ	**Majroor مَجْرُور**

Observations

- Mansoob and Majroor are the same

- R3 isn't fixed

- Marfoo' and Mansoob/Majroor are two units of pronunciation

<div dir="rtl">

المُؤْمِنُونَ

ال* + ... + R3 dhamma + وْنَ

المُؤْمِنِينَ

ال* + ... + R3 kasra + يْنَ

</div>

A<small>DDING</small> أت <small>AFTER</small> R3 (F<small>EMININE</small> P<small>LURAL</small>)

The Feminine Plural is exclusively for living beings of female gender (humans, animals, etc.) or for feminine Isms.

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

Observations

- Mansoob and Majroor are the same

- R3 is fixed: it has fatha

- Marfoo': adding اتُ after R3

    o Length of pronunciation is 2

- Mansoob/Majroor: adding اتِ after R3

    o Length of pronunciation is 2

- Tanween is added on ات if indefinite! Mansoob/Majroor is the same with two kasras!

<div align="center">

المُؤْمِنَاتُ   مُؤْمِنَاتٌ

ال* + ... + R3 fatha + اتُ*

المُؤْمِنَاتِ   مُؤْمِنَاتٍ

ال* + ... + R3 fatha + اتِ*

</div>

T<small>HE</small> F<small>OUR</small> P<small>ROPERTIES OF THE</small> I<small>SM</small>

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

1) **Status:** Marfoo', Mansoob or Majroor

2) **Number:** Singular, Pair or Plural

3) **Gender:** Masculine or Feminine

4) **Type:** Definite or Indefinite

HARF

Recall that a Harf is a word that neither qualifies to be an Ism nor a Fi'l. It is consequential for meaning and grammatical purposes. For example, in, on, surely, etc.

Here are three important notes about Harf:

1) Harf don't have root letters.

2) Harf resemble prepositions in English (meaning).

3) Grammatically, Harf serve a very important purpose: to affect the status of the Ism that comes after it.

CONNECTORS

There are three parts to Connectors:

1) The First Ism

2) The Connector

3) The Second Ism

The connector connects the second Ism to the first Ism in meaning and matching in status.

There are three connector Harfs: وَ (and), فَ (so/immediately) and ثُمَّ (then). We will only discuss وَ here.

<div align="center">

تَنَزَّلُ ٱلْمَلَٰئِكَةُ وَٱلرُّوحُ

The angels descend and the spirit descends

</div>

- First Ism: ٱلْمَلَٰئِكَةُ

- Connector: وَ

- Second Ism: ٱلرُّوحُ

<div align="center">

رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ

The winter journeys and summer journeys

</div>

- First Ism: ٱلشِّتَآءِ

- Connector: وَ

- Second Ism: ٱلصَّيْفِ

<div align="center">

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ

The messenger believe and the believers believe in what has been revealed to him (S) from his

Lord

</div>

- First Ism: ٱلرَّسُولُ

- Connector: وَ

- Second Ism: ٱلْمُؤْمِنُونَ

Note that the First Ism can be separated by quite a distance from the Connector and Second Ism. However, the Second Ism is immediately after the Connector.

JAAR جَارّ

A Harf Jarr is a Harf that makes the Ism after it Majroor. We will define some terminology here:

- جَارّ Jaar: collection of Harf Jarr

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

- اِسْم مَجْرُور Ism Majroor: an Ism whose status is Majroor

The basic rules of a Harf Jarr are:

- The Ism after it is in status Majroor and is called "Ism Majroor"

- The Ism Majroor follows immediately after Harf Jarr

- There can only be one Ism Majroor

<div align="center">

ٱلْحَمْدُ لِلَّهِ

</div>

<div align="center">

Translation: *All* praise is for Allah

</div>

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

<div align="center">

مِن شَرٍّ

</div>

<div align="center">

Translation: From evil

</div>

- Harf Jarr: مِنْ
- Ism Majroor: شَرٍّ

<div align="center">

فِى دِينِ ٱللَّهِ

</div>

<div align="center">

Translation: In the religion of Allah

</div>

- Harf Jarr: فِى
- Ism Majroor: دِينِ

OATH - قَسَم

The Oath قَسَم consists of two parts:

1) Harf of Oath: تِ or بِ or وَ
2) The Ism of Oath: status of this Ism is Majroor.
3) The One taking the Oath: not mentioned, implied by context.

<div align="center">

وَٱلْعَصْرِ

</div>

Translation: I swear by time.

- Harf of Oath: وَ

- Ism of Oath: ٱلْعَصْرِ

- One taking Oath: "I", in this case referring to Allah

SIMPLE ISM SENTENCES

The Ism sentence is called the Jumlah Ismiyyah الجُمْلةُ الاِسْمِيَّةُ.

It is a sentence that has:

- an Ism at the beginning

- the word (is) that is implied

- gives information about that Ism

TERMINOLOGY

- Mubtada – The starting Ism (at the beginning of Jumlah Ismiyyah, before is)

- Khabar – The information (at the end of Jumlah Ismiyyah, after is)

- In Place of Khabar – Harf Jarr and Ism Majroor combination (after is)

RULES OF JUMLAH ISMIYYAH

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.

<div align="center">وَٱللَّهُ خَيْرٌ</div>

Translation: And Allah (is) good/best.

- Mubtada: the word اللهُ

- Khabar: خَيْرٌ

<div align="center">ٱلْحَمْدُ لِلَّهِ</div>

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.

- In Place of Khabar: Harf Jarr + Ism Majroor لِلهِ

MUDAF AND MUDAF ILAYHI

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

- Before (of) – Mudaf

- After (of) – Mudaf Ilayhi

RULES

1) No ال on Mudaf.

2) No Tanween on Mudaf.

3) Mudaf Ilayhi is Majroor.

<div align="center">

رَّسُولُ ٱللَّهِ

Translation: The messenger (of) Allah

</div>

- Mudaf: رَسُولُ

- Mudaf Ilayhi: The word اللهِ

<div align="center">

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ

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

</div>

- Mubtada: لَيْلَةُ

  o Mudaf: لَيْلَةُ   Mudaf Ilayhi: القَدْرِ

- Khabar: خَيْرٌ

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

  o if Mudaf Ilayhi is definite ➔ Mudaf is definite, e.g. لَيْلَةُ القَدْرِ

  o if Mudaf Ilayhi is indefinite ➔ Mudaf is indefinite, e.g. صُدُورَ قَوْمٍ

PRONOUNS

Pronouns (ضَمَائِر damaair) in Arabic are Isms. Unlike the Isms studied previously, pronouns do not have root letters.

Since pronouns are Isms, they have the four properties of the Ism. Unlike the Isms studied previously, the status of pronouns is not determined by their tashkeel. It is determined by the kind of pronoun.

All pronouns are definite in type.

The number and gender of the pronoun is fixed and does not change.

Masculine

Indefinite			Definite			Status
			They هُمْ	*They both* هُمَا	*He* هُوَ	**Marfoo'** مَرْفُوع
			هُمْ هِمْ	هُمَا هِمَا	هُ هِ	**Mansoob** مَنْصُوب
			Them/their	*Them both*	*Him/his*	**Majroor** مَجْرُور

Feminine

Indefinite			Definite			Status
			They (f) هُنَّ	*They both (f)* هُمَا	*She* هِيَ	**Marfoo'** مَرْفُوع
			هُنَّ هِنَّ	هُمَا هِمَا	هَا	**Mansoob** مَنْصُوب
			Them/their (f)	*Them both (f)*	*Her*	**Majroor** مَجْرُور

Masculine

Indefinite			Definite			Status
			You all أَنْتُمْ	*You both* أَنْتُمَا	*You* أَنْتَ	**Marfoo'** مَرْفُوع
			كُمْ	كُمَا	كَ	**Mansoob** مَنْصُوب
			Yours	*Both of yours*	*Your*	**Majroor** مَجْرُور

Indefinite			Definite			Status
			You all (f)	*You both (f)*	*You (f)*	
			أَنْتُنَّ	أَنْتُمَا	أَنْتِ	**Marfoo'** مَرْفُوع
						Mansoob مَنْصُوب
			كُنَّ	كُمَا	كِ	**Majroor** مَجْرُور
			Yours (f)	*Both of yours (f)*	*Your (f)*	

Masculine OR Feminine

Indefinite			Definite			Status
			We *Both of Us*		*I*	
			نَحْنُ		أَنَا *ana*	**Marfoo'** مَرْفُوع
					يْ *Me*	**Mansoob** مَنْصُوب
			نَا		يْ *My*	**Majroor** مَجْرُور
			Our/Us			

The pronouns that are Marfoo' are called الضَّمَائِر المُنْفَصِلَة stand-alone pronouns. These pronouns are not connected to a word and are a word by themselves.

The pronouns that are Mansoob/Majroor are called الضَّمَائِر المُتَّصِلَة attached pronouns. These pronouns ONLY come attached at the END of a word.

ATTACHED PRONOUNS

If an attached pronoun attaches to…

- an Ism, it is **Mudaf and Mudaf Ilayhi**

- a Harf Jarr, it is **Harf Jarr and Ism Majroor**

- a Fi'l, it is Maf'ool bihi (acted upon)*

MAN'OOT NA'T

Consider the following excerpt from the Basmalah:

<div dir="rtl">ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ</div>

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

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

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

We can observe that all the four properties of the Ism are the same for these three words. This is an example of Man'oot Na't.

TERMINOLOGY

The word مَنْعُوت has the root letters ن ع ت. Likewise, the word نَعْت. It means to describe or characterize something. 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.

RULES

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).

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.

<div align="center">ٱلصِّرَطَ ٱلْمُسْتَقِيمَ</div>

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

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 الْمُسْلِمَ مُسْلِمِينَ مُسْلِمَيِنِ مُسْلِمَتَيْنِ مُسْلِمَاتٍ**

   c. **How is an Ism Majroor:** kasra, tanween kasra, eena, ayni, fatha

      i. **مُسْلِمٍ الْمُسْلِمِ مُسْلِمِينَ مُسْلِمَيْنِ مُسْلِمَتَيْنِ 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 <u>whose gender is feminine</u>

         3. إِبْرَاهِيمَ إِسْمَاعِيلَ إِسْحَاقَ يَعْقُوبَ – names of non-Arab origin

4. عَائِشَةَ مَرْيَمَ زَيْنَبَ حَمْزَةَ – 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. جَهَنَّم

   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. هٰذَا this (m), هٰذِهِ this (f), هٰؤُلَاءِ these (m OR f)

         2. ذٰلِكَ that (m), تِلْكَ that (f), أُولٰئِكَ those (m OR f)

      iv. Connecting Isms:

         1. الَّذِي the one who (m), الَّذِينَ the ones who (m)

2. الَّتِي the one who (f), الَّئِي the ones who (f)

v. Any Ism with ال, e.g. المُسْلِمُ المُسْلِمَةُ المُسْلِمُونَ

vi. Any Mudaf whose Mudaf Ilayhi is definite, e.g. كِتَابُ المُسْلِمِ عَذَابُ جَهَنَّمَ