

Learning Arabic Grammar from the basics

Lesson 2:

Recap of Last Lesson:

- (1) We learnt that the Arabic Language having 3 parts of Speech – Noun, Verbs & Particles.
- (2) There are 3 Cases of Nouns in Arabic – Nominative (dhammah or dhammataa on the last letter), Accusative (fatha or fathataa on the last letter) & Genitive Case (khasrah or khasrataa on the last letter).
- (3) We learnt about the Indefinite Particle “a/an” indicated by a Tanween on the last letter of the noun.
- (4) We learnt about the preposition **فِي** “fee” meaning “in” which changes the case of noun to a Genitive one.
- (5) We learnt that the Arabic verb 'to be' in its present tense "is/are/am" is not written in Arabic, rather it is understood to be there by default. **Example:** **أَنَا فِي بَيْتٍ** "Ana fee baytin" means “I am in a house”

Vocabulary

<ul style="list-style-type: none">• طَالِبٌ (taalibun) - "A (Male) Student "• طُلَّابٌ (tullaabun) - "Students"• فَصْلٌ (faslun) - "A class/classroom"• فُصُولٌ (fusoolun) - "classes/classrooms"• رَجُلٌ (rajulun) - "A man"• رِجَالٌ (rijalun) - "Men"	<ul style="list-style-type: none">• وَ (wa) - "And"• نَعَمْ (na'am) - "Yes"• لَا (laa) - "No"• أَنْتَ (anta) – “You” (male) singular• أَنْتُمْ (antum) – “You” (male) plural• أَنْتِ (anti) – “You” (female) singular
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Note: Do not concern yourself with the vocabulary too much. You have a week’s time to learn them up Insha’Allah. Go through the Vocabulary as many times as possible and try and learn these words with meanings in a week’s time Insha’Allah. Remember, that without Vocabulary, learning any Language would be of no use.

Arabic Nouns are by default in the Nominative Case - Marfoo

By default, Arabic Nouns are Marfoo (Nominative) and something happens to the word for it to become Accusative Case (Mansoob) or Genitive Case (Majroor) so it is safe to pronounce most words with a Dammatain (double dhammah) on the last letter

Example: **رِجَالٌ , بَيْتٌ , طَالِبٌ , مَسْجِدٌ**

It is essential that the vowel on the last letter is pronounced and not pronouncing it, is a critical mistake that many students make!

The Definite Particle (حَرْفُ مَعْرِفَةٍ) – ال (Al)

By default a noun in Arabic is always indefinite and it is made definite by prefixing the definite particle “Alif-Laam” “ال” to it which corresponds to the English ‘the’.

When “ال” is added, one of the vowels (e.g. one of the Dhammas, Fathas or Kasras) drops out.

1 out of 2 dhammahs drop out

Only one Dhammah

بَيْتٌ + ال → الْبَيْتُ

1 out of 2 fathaas drop out

Only 1 Fatha

بَيْتًا + ال → الْبَيْتَ

بَيْتٍ + ال → الْبَيْتِ

1 out of 2 khasrahs drop out

Only 1 Khasrah

Example: الْبَيْتُ (al-baytu) meaning “The House”, الْبُيُوتُ (al-buyutu) meaning “The Houses”, الرَّجُلُ (ar-rajulu) – “The man”, الْفُصُولُ (al-fusoolu) – “The Classes” or “The Classrooms”

When preceded by any preposition for example فِي (fee), these definite nouns will be in the Genitive Case and will become,

فِي الْبَيْتِ (fil-bayti) meaning “in the house” and NOT (fil-baytin)

فِي الْبُيُوتِ (fil-buyooti) meaning “in the houses” and NOT (fil-buyootin)

فِي الْفُصُولِ (fil-fusooli) meaning “in the classes” and NOT (fil-fusoolin)

Note: It is essential that the second vowel on the last letter is dropped i.e. there should be only 1 dhammah or fatha or khasrah. It should not be (al-buyutun) or (al-fusoolun). This is a critical mistake that many students make by having “ال” and also Dammatain (double dhammah), Fathatain (double fatha) & Khasratain (double khasrah) on the last letter.

“ So, it is grammatically incorrect for any noun to begin with Alif-Laam and end with a tanween ”

Note: With regards to the point: “So, it is grammatically incorrect for any noun to begin with Alif-Laam and end with a tanween” we would like to provide a statement which will make you remember this rule and also lift up your moods Insha'Allah.

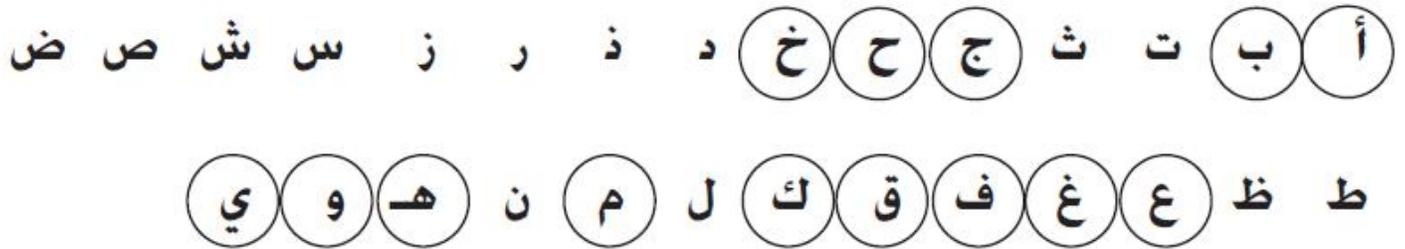
The Arabs, they have a poetry. When the Arabs meet, or know someone, whom they don't like, then they say that I am like "Alif-Laam" and you are like "Tanween". Indicating that we don't meet.

So, you see, the "Alif-laam" which indicates definiteness is like an enemy to the "tanween" which indicates indefiniteness.

Note: The "alif" of "Al" is pronounced only when it is not preceded by another word. If it is preceded by a word it is dropped in pronunciation, though remains in writing.

Example: When "al-baytu" does not have any word before it, then the "al" will be pronounced, but if it is preceded by any word like "wa" or "fee" eg. "fi al-baytu" then the "alif" is dropped and the phrase is pronounced as "fi l-bayti" and NOT "fi al-bayti".

Sun Letters (Al-huroof Ash-shamsiya) and Moon Letters (Al-huroof Al-Qamariya)



In the definitive noun, in Arabic, 2 types of letters follow the "alif lam":

1) **The Solar Letters (uncircled):** ت ث د ذ ر ز س ش ص ض ط ظ ل ن

When "al" is prefixed to a noun beginning with a Solar Letter the laam of 'al' is not pronounced but is written, and the first letter of the ism takes a shaddah ˆ.

Examples: شَمْسٌ + أَلٌ → الشَّمْسُ (ash-shamsu). رَجُلٌ + أَلٌ → الرَّجُلُ (ar-rajulu).

2) **The Lunar Letter (circled):** ء ب ج ح خ ع غ ف ق ك م ه و ي

When "al" is prefixed to an ism beginning with a Lunar Letter the laam of 'al' is pronounced and written.

Examples: قَمَرٌ + أَلٌ → الْقَمَرُ (al-qamaru). بَيْتٌ + أَلٌ → الْبَيْتُ (al-baytu)

In the articulation of the Solar Letters the tip or the blade of the tongue is involved in the pronunciation. The tip or the blade of the tongue does not play any part in the articulation of the Lunar Letters.

Examples from The Qur'an and the Ahadeeth

Example 1:

The ista'aadha which we say: **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** (*A'udhu billahi min ash-shaytaan-ir-rajeem*)

Translation: I seek protection in Allah **from the accursed shaytaan**

Points to Note:

(1) "Min" is a preposition (we will learn about it in later Lessons, Insha'Allah). Like any other preposition, it also changes the case of the noun to which it is attached into Genitive (majroor). So the noun "Shaytaan" is in the Benitive case and hence written "Shaytaani"

(2) We have the use of solar letters here when we pronounce "ash-shaytaan" and "ar-rajeem"

Example 2:

Allah says in the Qur'an **Surah 2 verse 284** : **لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ** (*Lillāhi Mā Fī-Samāwāti Wa Mā Fīl-'Ardī*)

Translation: To Allah belongs whatever is **in the heavens and whatever is in the earth.**

Points to Note:

(1) The preposition "fee" has made the nouns into Genitive (majroor) case "Samawati" and "Ardi"

(2) Use of "Al" before "Samawati" and "Ardi"

(3) Use of solar letter here when we pronounce "As-Samawati" and use of lunar Letter when we pronounce "Al-Ardi"

(4) Also, the fact that the "Alif" of "Al" is not pronounced when it has any word before it. Hence we have "Fis-samawati" not "Fi As-samawati" and likewise "Fil-ardi" and not "Fil Al-ardi"

Example 3:

It is mentioned in the Qur'an in **Surah 3 verse 8**: **إِنَّكَ أَنْتَ الْوَهَّابُ** (*Innaka 'Anta Al-Wahhābu*)

Translation: Truly, **You are the Bestower.**

Points to Note:

(1) Use of the pronoun "Anta"

(2) Use of "Al" before "Wahhab" and the absence of "tanween". So it is not "Al-Wahhabu-n)

(3) "Wahhab" is one of the names of Allah mentioned in the Qur'an. [This was necessary for those of you to know who did not know this, as there are many who unknowingly abuse this term]

Example 4:

Allah says in the Qur'an in **Surah 15 verse 49**: **نَبِّئْ عِبَادِي - أَنِّي - أَنَا الْغَفُورُ الرَّحِيمُ** (Nabbi' `Ibādī `Annī `Anā Al-Ghafūru r-Rahīmu)

Translation: [O Muhammad (sallallahu 'alayhi wasallam)], inform My servants that it is **I who am the Forgiving, the Merciful.**

Points to Note:

- (1) Use of the pronoun "Ana"
- (2) Use of "Al" before "Ghafuru" and "Rahimu"
- (3) Use of lunar letter here when we pronounce "Al-Ghafuru" and use of solar Letter when we pronounce "Ar-Rahim"

Example 5:

At last we quote one hadeeth from our beloved Prophet Muhammad (sallallahu 'alayhi wasallam):

عن أبي هريرة رضي الله عنه ، عن النبي صلى الله عليه وسلم ، قال
وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا نزلت
”عليهم السكينة و غشيتهم الرحمة وحفتهم الملائكة وذكرهم الله فيمن عنده

رواه مسلم [رقم : 2699]

Translation: Abu Hurairah (radhiallahu 'anhu) narrated that the Messenger of Allah (sallallahu 'alayhi wasallam) said:

"No group of people shall gather **in a/any house from the many houses of Allah**, to recite the Book of Allah, and to study it amongst each other, except that tranquility will descend upon them, mercy will envelop them, the angels will surround them, and Allah will mention them to those who are with him."

Reported by **Muslim 2699**.

Some Solved Examples to Test Your Progress :

الرَّجُلُ طَالِبٌ (ar-rajulu taalibun) - The man is a student

أَنَا خَالِدٌ وَ أَنَا فِي فَصْلٍ (ana Khaalidun wa ana fi faslin) – I am Khaalid and I am in a class.

نَعَمْ ، أَنَا رَجُلٌ (na'am, ana rajulun) – Yes, I am a man.

لَا ، أَنْتِ وَ مُحَمَّدٌ طَالِبٌ (laa, anti wa Muhammadun tullaabun) – No, you (f) and Muhammad are students.

مُحَمَّدٌ فِي الْبَيْتِ ، وَ نَحْنُ فِي فُصُولٍ (Muhammadun fil bayti, wa nahnu fi fusoolin) - Muhammad is in the house, and we are in classrooms.

نَحْنُ فِي الْبُيُوتِ وَ أَنْتُمْ فِي الْفُصُولِ (Nahnu fil-buyuti wa antum fil-fusooli) - We are in the houses and you (plural) are in the classrooms.