

Learning Arabic Grammar from the basics

Lesson 3:

Recap of Last Lesson:

- (1) Default case of Arabic nouns is 'marfoo' i.e. Nominative.
- (2) We learnt about the Definite Particle ال "Al"
- (3) We learnt that when a noun has "Al" in the beginning then it cannot have a "tanween" at the end.
- (4) The "alif" of ال "Al" is pronounced only when it is not preceded by another word.
- (5) We learnt about the Sun and the Moon Letters.
- (6) We also looked at few of the Examples from the Qur'an and the Ahadeeth.

Vocabulary

<ul style="list-style-type: none">• وَلَدٌ (waladu-n) - "A boy "• بِنْتُ (bintu-n) - "A girl"• كِتَابٌ (kitaabu-n) - "A book"• كُتُبٌ (kutubu-n) - "Books"• مَسْجِدٌ (masjidu-n) - "A mosque"	<ul style="list-style-type: none">• بَابٌ (babun) - "A door"• قَرِيبٌ (qareebu-n) - "Near"• بَعِيدٌ (ba'eedun) – "Far away"• مُدَرِّسٌ (mudarrisun) – "A (male) teacher"• مُدَرِّسُونَ (mudarrisoon) – "(Male) Teachers"
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Note: 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.

Sentences in Arabic

In Arabic language there are two kinds of sentences.

The one which begins with a noun is called a nominal sentence **الْجُمْلَةُ الْإِسْمِيَّةُ** (al-jumlatul ismiyyah)

And the one which begins with a verb is called a verbal sentence **الْجُمْلَةُ الْفِعْلِيَّةُ** (al-jumlatul fi'liyya)

We will be learning about the nominal sentences now, and later on we will learn about the verbal sentences Insha'Allah.

Nominal sentence - الْجُمْلَةُ الْإِسْمِيَّةُ (al-jumlatul ismiyyah)

Just like in English, a nominal sentence in Arabic has two parts: **الْمُبْتَدَأُ** (Al-mubtada'), translated as "Nominative Subject" and **الْخَبَرُ** (Al-khabar), translated as "Nominative Predicate"

The noun with which the nominal sentence begins is called (**الْمُبْتَدَأُ**) subject, and the other part which says something about it is called (**الْخَبَرُ**) predicate.

Few Properties of *al-mubtada' wa l-khabar* which should be kept in mind.

المُبْتَدَأُ (<i>al-mubtada'</i>) - Nominative Subject	الخَبَرُ (<i>al-khabar</i>) - Nominative Predicate
(1) المُبْتَدَأُ is from the Arabic word اِبْتِدَاءُ (<i>al-ibtida'</i>) meaning the beginning or starting, and hence (<i>al-mubtada'</i>) is that which comes at the beginning of the sentence.	(1) الخَبَرُ literally means "information". It is that which originally comes after المُبْتَدَأُ (<i>al-mubtada'</i>).
(2) المُبْتَدَأُ is a noun that is the subject of the talk or discussion.	(2) الخَبَرُ gives information or news about المُبْتَدَأُ, and by which it completes a benefit with المُبْتَدَأُ.
(3) المُبْتَدَأُ in its أَصْلُ (origin) is <u>generally</u> مَعْرِفَةٌ (ma'arifa) i.e. definite.	(3) الخَبَرُ in its أَصْلُ (origin) is <u>generally</u> نَكْرَةٌ (nakira) i.e. indefinite.
(4) المُبْتَدَأُ is generally مَرْفُوعٌ (<i>marfoo'</i>) i.e. Nominative, meaning it takes a dhammah or dhammataa on the last letter of the ism.	(4) الخَبَرُ is generally مَرْفُوعٌ (<i>marfoo'</i>) i.e. Nominative, meaning it takes a dhammah or dhammataa on the last letter of the ism.

Note: المُبْتَدَأُ (*al-mubtada'*) & الخَبَرُ (*al-khabar*) will both match in gender i.e. have the same gender. If *al-mubtada'* is masculine (m), then *al-khabar* will also be masculine (m) and vice versa.

Anti (f) bintu-n (f)? (**Correct**)

Anta (m) bintu-n (f)? (**Incorrect**)

Anti (f) waladu-n (m)? (**Incorrect**)

If there are two subjects and they are of different genders, that is, one is masculine and one feminine, the predicate will be masculine, e.g. (*ar-rajulu wal-waladu wa l-bintu tullaabun*) – The man, the boy and the girl are students (male). And **NOT** (*ar-rajulu wal-waladu wa l-bintu taalibaatun*) – The man, the boy and the girl are students (female).

[**Note:** *tullaabun* means "(male) students" and *taalibaatun* means "(female) students"]

Examples:

الرَّجُلُ طَالِبٌ (*ar-rajulu taalibun*) - The man is a student (Mubtada' = ar-rajulu and khabar = taalibun)

الْمَسْجِدُ قَرِيبٌ (*al-masjidu kareebu-n*) – The mosque is near (Mubtada' = al-masjidu and khabar = kareebu-n)

نَحْنُ فِي الْبُيُوتِ (*Nahnu fil-buyuti*) – We are in the houses (Mubtada' = nahnu and Khabar = fil-buyuti)

Demonstrative pronoun - إِسْمُ الْإِشَارَةِ (Ismu l-ishaara)

The اِسْمَاءُ الْإِشَارَةِ, demonstrative pronouns are similar to the English 'that', 'this' and they are of two types; الْقَرِيبُ for things which are close, and الْبَعِيدُ for things at a distance.

Unlike in English, demonstrative pronouns in Arabic have a different form for singular, dual, and plural, and they also change to correspond to the gender of the noun. So if the noun is feminine then the demonstrative pronoun is also feminine, however there are a few exceptions to this rule.

We will deal with these in coming lessons Insha'Allah.

In this Lesson we will not be going into too much details of all the demonstrative nouns, but will only be learning 2 demonstrative pronouns.

• هَذَا (haadha) - "This (male)"	• ذَلِكَ (dhaalika) - "That (male)"
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Note: All these above mentioned الأسماء الإشارية, demonstrative pronouns are always definite by default even though you don't see an "ال" in front of it

The اسم الإشارة is used to point or indicate to people, animals, objects, things which can be felt or touched and can also indicate to things that have meaning such as رأي 'opinion' or علم 'knowledge'.

هَذَا عِلْمٌ نَافِعٌ (haadha 'ilmu-n naafi'a) - This is beneficial knowledge

هَذَا (haadha) - is a noun of indication it is used to indicate/point to masculine objects or people which is close in proximity.

Examples: هَذَا بَيْتٌ (haadha baytu-n) – This is a house. هَذَا وَلَدٌ (haadha waladu-n) – This is a boy.

ذَلِكَ (dhaalika) - is a noun of indication it is used to indicate/point to masculine objects or people that are distant or far.

Examples: ذَلِكَ مَسْجِدٌ (dhaalika masjidu-n) – That is a mosque.

هَذَا مَسْجِدٌ وَ ذَلِكَ بَيْتٌ (haadha masjidu-n wa dhaalika baytu-n) – This is a mosque and that is a house.

Note: Since the demonstrative pronouns are definite nouns, so when it comes before a noun which is also definite (like nouns beginning with ال) then, there can be a problem of ambiguity.

So, normally, a phrase like هَذَا الْمُدْرِسُ (haadha al-mudarrisu) is not a complete sentence on its own and would normally be a part of a sentence and either have some phrase before it or some phrase after it. Hence depending upon the context, it would either mean "This is the teacher" or "This Teacher".

اسْمٌ وَ حَرْفٌ اِسْتِفْهَامٍ - Noun and Particle of Questioning

أَيْنَ (ayna) – Where

This is the Noun of Questioning for Place (اسْمٌ اِسْتِفْهَامٌ لِلْمَكَانِ). It is used to ask a question about the whereabouts of someone/something.

Examples:

أَيْنَ أَنْتَ؟ (ayna 'anta) – Where are you?

أَيْنَ الْكِتَابُ؟ (ayna l-kitabu?) - Where is the book?

أ ('aa) and هَلْ (hal) – equivalent to “Is? /Am? /Are? /Do? /Have?”

They turn the sentence into a question. These 2 are used for questions which has YES or NO answers.

When a أ ('aa) or هَلْ (hal) is placed in front of a nominal sentence it becomes a question, that's all!

This أ is called هَمَزَةُ الْإِسْتِفْهَامِ. It comes at the beginning of the sentence as do all the nouns or particles of questioning/interrogative particles. It can be used to ask a question about those possessing intellect as well as the things that do not possess intellect.

Examples:

أَهَذَا كِتَابٌ؟ ('aa haadha kitaabu-n) or هَلْ هَذَا كِتَابٌ؟ (hal haadha kitaabu-n) meaning “Is this a book ?”

نَعَمْ، هَذَا كِتَابٌ (Na'am, haadha kitaabu-n) – Yes this is a book.

أَخَلِيلٌ مُدَرِّسٌ؟ ('aa khaleelu-n mudarrisu-n?) – Is Khaleel a teacher?

Note: هَلْ has a 'sukoon' on the 'laam' and when there is another word after 'hal' which has a 'sukoon' in the beginning, then to avoid presence of 2 sukoon, the sukoon on 'hal' is removed and replaced by a 'kasrah'.

2 sukoon → removed → kasrah

هَلْ + الْفُصُولُ → هَلْ + الْفُصُولُ → هَلْ + الْفُصُولُ

halil fusoolu

So, “Hal + al-fusoolu” will be read and written as “Halil fusoolu” and NOT “Hal al-fusoolu”

هَلْ الطُّلَابُ فِي الْفُصُولِ؟ (hali t-tullaabu fil-fusoolu?) – Are the students in the classrooms?

Note: When you attach the interrogative أ 'aa- before a word having the definite article Al-, then the combination will become 'aa-l-

أ الْبَيْتُ بَعِيدٌ؟ ('aa-l-baytu baeedun?) – Is the house far away?

أ الطُّلَابُ فِي الْفُصُولِ؟ ('aa-t-tullaabu fil-fusoolu?) – Are the students in the classrooms?

أ الْبَابُ فِي ذَلِكَ الْبَيْتِ؟ ('aa-l-baabu fee dhaalika l-baytu?) – Is the door in that house?

Examples from The Qur'an and the Ahadeeth

Example 1:

Allah says in the Qur'an **Surah 26 verse 203**: **فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ** (*Fayaqūlū Hal Nahnu Munzarūna*)

Translation: Then they will say: "Can we be respited?"

Points to Note: The usage of the interrogative particle "Hal", turning the statement into a question.

Example 2:

Allah says in the Qur'an **Surah 11 verse 14**: **فَهَلْ أَنْتُمْ مُسْلِمُونَ** (*Fahal 'Antum Muslimūna*)

Translation: Then, will you [not] be Muslims?

Points to Note: The usage of the interrogative particle "Hal", turning the statement into a question.

Example 3:

Allah says in the Qur'an **Surah 29 verse 51**:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرًا لِّقَوْمٍ يُؤْمِنُونَ

(*'aa walam Yakfihim 'Annā 'Anzalnā `Alayka Al-Kitāba Yutlá `Alayhim 'Inna Fī Dhālika Laraĥmatan Wa Dhikrá Liqawmin Yu'uminūna*)

Translation: And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe.

Points to Note:

(1) The usage of the interrogative particle **أ** (*'aa*), turning the statement into a question.

(2) The usage of demonstrative pronoun **ذَٰلِكَ** (*dhaalika*)

Example 4:

Allah says in the Qur'an **Surah 67 verse 14**: **أَلَا يَعْلَمُ مَنْ خَلَقَ** (*'aa lā Ya `lamu Man Khalaqa*)

Translation: Should not He Who has created know?

Points to Note: The usage of the interrogative particle **أ** (*'aa*), turning the statement into a question.

Example 5:

Allah says in the Qur'an **Surah 106 verse 3**: فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (Falya-'budu Rabba hadha al-bayti)

Translation: So let them worship (Allah) the Lord of **this House** (the Ka'bah in Makkah).

Points to Note: The usage of demonstrative pronoun هَذَا (haadha).

[**Note:** Here (hadha al-bayti) was translated as "this house" and NOT "this the house"]

Example 6:

Two Sahihs recorded that the Messenger of Allah (sallallahu 'alayhi was-sallam) said,

«يَقْبِضُ اللَّهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيَّنَ مُلُوكِ الْأَرْضِ؟»

(On the Day of Judgement) Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth? Where are the tyrants? Where are the arrogant?'

[**Muslim 2787**]

Similar hadeeth with additional wordings has also been narrated:

It was narrated by Ibn `Umar (radhiallahu `anhu), that Allah will roll up the heavens and the earth in His Hand and will say,

«أَنَا الْمَلِكُ، أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَيَّنَ مُلُوكِ الْأَرْضِ؟ أَيَّنَ الْجَبَّارُونَ؟ أَيَّنَ الْمُتَكَبِّرُونَ؟»

"I am the King, I am the Compeller, I am the Proud, where are the kings of the earth? Where are the tyrants? Where are the proud?"

[**Tafseer Ibn katheer under Verse 16 of Surah 40**]

Points to Note: The usage of the interrogative noun أَيَّنَ (ayna).