Lesson 3: Recap of Last Lesson:

1. Default case of Arabic nouns is ‘marfoo” i.e. Nominative.
2. We learnt about the Definite Particle ﺍٰل “Al”
3. We learnt that when a noun has “Al” in the beginning then it cannot have a “tanween” at the end.
4. The ﺃَlif of اَل” 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

- ﺎٰﻟْوَلدَ (waladu) - "A boy"
- ﺎٰﻟْبَنَّةَ (bintu) - "A girl"
- ﺎٰﻟْﻛِتابَ (kitaabu) - "A book"
- ﺎٰﻟْكُتُبُ (kutubu) - "Books"
- ﺎٰﻟْمُسْجِدَ (masjидu) - "A mosque"
- ﺎٰﻟْبَابٍ (babu) - "A door"
- ﺎٰﻟْقَرِﯾْبَ (qareebu) - "Near"
- ﺎٰﻟْبعِﯾْدَ (ba’eedun) - "Far away"
- ﺎٰﻟْمَدْرَﱢسَ (mudarrisun) - “A (male) teacher”
- ﺎٰﻟْمَدْرَﱢسُوْنَ (mudarrisoona) - “(Male) Teachers”

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 ﺍٰﻟْﺟُﻤْﻠَﺔُ اﻹِﺳْﻤِﯿﱠﺔ (al-jumlatul ismiyyah) And the one which begins with a verb is called a verbal sentence ﺍٰﻟْﺟُﻤْﻠَﺔُ ﺍْﻟَﻔِﻌْﻠِﯿَّةُ (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 - ﺍٰﻟْﺟُﻤْﻠَﺔُ اﻹِﺳْﻤِﯿﱠﺔ (al-jumlatul ismiyyah)

Just like in English, a nominal sentence in Arabic has two parts: ﺍٰﻟْمُبْتدَأُ (Al-mubtada’), translated as “Nominative Subject” and ﺍٰﻟْخَﺒَرُ (Al-khabar), translated as “Nominative Predicate”

The noun with which the nominal sentence begins is called ﺍٰﻟْمُبْتدَأُ (Al-mubtada’) subject, and the other part which says something about it is called ﺍٰﻟْخَﺒَرُ (Al-khabar) predicate.
Few Properties of *al-mubtada’* wa *l-khabar* which should be kept in mind.

<table>
<thead>
<tr>
<th></th>
<th><strong>al-mubtada’</strong> (al-mubtada’) - Nominative Subject</th>
<th><strong>al-khabar</strong> (al-khabar) - Nominative Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>is from the Arabic word <em>(al-ibtida’)</em> meaning the beginning or starting, and hence <em>(al-mubtada’)</em> is that which comes at the beginning of the sentence.</td>
<td><em>(al-khabar)</em> literally means “information”. It is that which originally comes after <em>(al-mubtada’)</em>.</td>
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<tr>
<td>(2)</td>
<td>is a noun that is the subject of the talk or discussion.</td>
<td><em>(al-khabar)</em> gives information or news about <em>(al-mubtada’)</em>, and by which it completes a benefit with <em>(al-mubtada’)</em>.</td>
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<td>(3)</td>
<td><em>(al-mubtada’)</em> in its <strong>أصلل</strong> (origin) is generally <strong>ماعرفة</strong> (ma’arifa) i.e. definite.</td>
<td><em>(al-khabar)</em> in its <strong>أصلل</strong> (origin) is generally <strong>نكرة</strong> (nakira) i.e. indefinite.</td>
</tr>
<tr>
<td>(4)</td>
<td><em>(al-mubtada’)</em> is generally <strong>مرفوع</strong> (marfoo’) i.e. Nominative, meaning it takes a dhammah or dhammataan on the last letter of the ism.</td>
<td><em>(al-khabar)</em> is generally <strong>مرفوع</strong> (marfoo’) i.e. Nominative, meaning it takes a dhammah or dhammataan on the last letter of the ism.</td>
</tr>
</tbody>
</table>

**Note:** *(al-mubtada’)* & *(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:**

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

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

*(Nahnu fil-buyuti)* – *We are in the houses* *(Mubtada’ = nahnu and Khabar = fil-buyuti)*

**Demonstrative pronoun** - *(Ismu l-ishaara)*

The اَسْمُ اﻹِشارَةُ (Ismu l-ishaara), demonstrative pronouns are similar to the English ‘that’, ‘this’ and they are of two types; لِلْقَرِيبِ for things which are close, and لِلْبَعِيدِ 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.

<table>
<thead>
<tr>
<th>(haadha) - “This (male)”</th>
<th>(dhaalika) - “That (male)”</th>
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</table>

Note: All these above mentioned 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’.

ھَـٰﺬَا (haadha 'ilmu n naafi’a) - This is beneficial knowledge

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

Examples:

ٍھَـٰﺬَا ﺑَﯿْﺖٌ (haadha baytu-n) – This is a house.

ٍھَـٰﺬَا وَ لَﺪٌ (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 ﺑَﯿْﺖٌ وَ ﺗَﻠَﻚَ (dhaalika 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 هذا المدرِسُ (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”.

Noun and Particle of Questioning اسم و حرف الإستفهام

أَيْنَ (ayna) – Where

This is the Noun of Questioning for Place اسم الاستفهام للمكان. It is used to ask a question about the whereabouts of someone/something.
Examples:

أَيْنَ أَنتَ؟ (ayna ‘anta) – Where are you?

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

أَ (‘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 أَ (‘aa) or هَلْ (hal) is placed in front of a nominal sentence it becomes a question, that’s all!

This is called هَمْرَةُ الإِسْتِفْهَامِ. 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:

‘أَهْذا كِتَابٌ يـ?’ (‘aa haadha kitaabu-n) or هَلْ هَذا كِتابٌ؟ (hal haadha kitaabu-n) meaning “Is this a book?”

تَعَمَّ، هَذا كِتابٌ (Na’am, haadha kitaabu-n) – Yes this is a book.

‘أَخَليِلٌ مُدَرَّسٌ يـ?’ (‘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 sukoons, the sukoon on ‘hal’ is removed and replaced by a ‘kasrah’.

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

‘أَ الطَّلَابُ فِي الفَصُولُ؟’ (hali t-tullaabu fil-fusoolu?) – Are the students in the classrooms?

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

‘أَ الْبَيْتُ بَعِيدٌ؟’ (‘aa-l-baytu baedun?) – Is the house far away?

‘أَ الطَّلَابُ فِي الفَصُولُ؟’ (‘aa-t-tullaabu fil-fusoolu?) – Are the students in the classrooms?

‘أَ الْبَابُ فِي ذَلِكَ الْبَيْتُ؟’ (‘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: (Fayaqūlū Hal Naḥnu Munžarūna)

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: (Faḥal '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:

(aa walam Yakfihim `Annā `Anzalnā `Alayka Al-Kitāba Yutlá `Alayhim 'Inna Fi Dhālika Larāḥmatan Wa Dhikrā 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 (‘aa), turning the statement into a question.
2. The usage of demonstrative pronoun (dhaalika)

**Example 4:**

Allah says in the Qur'an Surah 67 verse 14: (‘aa lā Ya’lamu Man Khalaqa)

Translation: Should not He Who has created know?

Points to Note: The usage of the interrogative particle (‘aa), turning the statement into a question.
Example 5:

Allah says in the Qur'an **Surah 106 verse 3**: (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 (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,

"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 arrogant?"

[Muslim 2787]

Similar hadeeth with additional wordings has also been narrated:

"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 arrogant?"

[Tafseer Ibn katheer under Verse 16 of Surah 40]

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