بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Lecture 1

Introduction

The Arabic language, like other languages has three main type of words that form a sentence. These are:

1. اِسَم (*isam*): These are nouns and include the subject and object of the verb.

2. فَعل (*fayl*): These are verbs, specifying the action.

3. حَرف (*harf*): These are words that aid in the completion of a sentence and include prepositions etc.

The first 4 lectures will cover *isam* , the next 4 lectures will cover *fayl* and the last 2 lectures will cover *harf.*

1 اِسَم (Noun)

حَركَات [1] (*harkāt*) are the symbols used on the characters in a word to help pronounce the word correctly. These are equivalent to vowels in the English language.

أَعرَاب (*airāb*) are the symbols used on the last character of a noun, and they decide the "role" of the noun in that particular sentence. There are exactly 3 types of *airāb*.

1. رَفَع (*rafa*). Most common ــُـ and ــٌـ

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[1] Singular: حَرکَت (*harkat*)

2. نَصَب (*nasab*). Most common $\overset{''}{\underline{}}$ and $\overset{'}{\underline{}}$

3. جَر (*jarr*). Most common $\underset{''}{\underline{}}$ and $\underset{'}{\underline{}}$

For all three forms, the single *airāb* and the double *airāb* symbols are correct. The single *airāb* form is used with proper nouns formed by adding an أَل to the beginning of a common noun[2]. For example مَسجِدٌ uses the double symbol for *rafa* but for the proper noun we will use the single symbol for *rafa* as in اَلـمَسجِدُ.

In Arabic the singular noun is called the وَاحِد (*wahid*) and the plural noun is called the جَمَع (*jama*). In addition to the singular and plural nouns, Arabic also has a separate type of noun for words denoting *exactly two things*. This type of noun is called the تَثنِيه (*tasnia*). Also, Arabic usually uses two different words for the masculine and feminine forms of a (common) noun. These are called مُذَكَّر (*muzakar*) and مُوَنَّث (*muannas*) respectively.

Table 1 shows the different forms the words مُسلِـم (male) and مُسلِمَة (female) take when used in *wahid*, *tasnia* and *jama* forms for each of the three *airāb*. Notice that the *nasab* and *jarr* forms for the *tasnia* and *jama* (both for the *muzakar* and *muannas*) are identical. How then do we decide if, for example, مُسلِمَين is the *nasab* or the *jarr* form when used in a sentence? The answer is that the context that the word is used in a sentence, in addition to other things, will then decide the form of the word.

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[2]In Arabic, a common noun can be changed to a proper noun by adding أَل to the beginning. So مَسجِد means "A mosque" whereas أَلـمَسجِد means "The mosque"

جَمَع	تَثْنِيه	وَاحِد	
مُسلِمونَ	مُسلِمَانِ	مُسلِمٌ	مُذَكَّر
مُسلِمَاتٌ	مُسلِمَتَانِ	مُسلِمَةٌ	مُؤَنَّث

(a) رَفَع

جَمَع	تَثْنِيه	وَاحِد	
مُسلِمينَ	مُسلِمَينِ	مُسلِماً	مُذَكَّر
مُسلِمَاتٍ	مُسلِمَتَينِ	مُسلِمَةً	مُؤَنَّث

(b) نَصَب

جَمَع	تَثْنِيه	وَاحِد	
مُسلِمينَ	مُسلِمَينِ	مُسلِمٍ	مُذَكَّر
مُسلِمَاتٍ	مُسلِمَتَينِ	مُسلِمَةٍ	مُؤَنَّث

(c) جَر

Table 1: Different forms of the أَعرَاب

2 Reasons for رَفَع form

Before we look at the reasons for a noun being used in its *rafa* form, we look at the type of sentences. There are exactly two types of sentences.

1. إِسمِيه خَبرِيه (*ismiya-khabariya*): a sentence giving some information or *khabar* about a noun or *isam* . There is no verb in a *ismiya-khabariya* sentence[3].

2. فَعلِيه خَبرِيه (*fayliya-khabariya*): a sentence giving some information or *khabar* about an action or *fayl*.

Now that we know the two types of sentences, we can move to the reasons for a noun being used in the *rafa* form when used in a sentence. There are exactly 4 possible reasons for a noun to be in the *rafa* form in a sentence.

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[3]Since the verb in a sentence decides the tense (past/present/future) of a sentence, so an إِسمِيه خَبرِيه sentence has no time associated with it and the information caters for all times. The actual tense is usually obvious from the context of the sentence.

1. مُبتِدَا (*mubtidā*)

2. خَبَر (*khabar*)

3. فَاعِل (*fāil*)

4. نَائِب فَاعِل (*nāib-fāil*)

2.1   خَبَر and مُبتِدَا

In an *ismiya-khabariya* sentence, the noun about which the information is being given is called the *mubtidā*. Similarly the information itself is called the *khabar*. Both the *mubtidā* and the *khabar* always occur in the *rafa* form in a sentence.

E.g. the sentence اَلمَسجِدُ قَرِيبٌ (meaning "The mosque is near"[4]) is an *ismiya-khabariya* sentence and therefore both the nouns اَلمَسجِد (the *mubtidā*) and قَرِيب (the *khabar*) occur in the *rafa* form.

As another example, consider the above sentence for two mosques (*tasnia*). The sentence اَلمَسجِدَانِ قَرِيبَانِ (meaning "The two mosques are near") again has both the *mubtidā* and the *khabar* in the *rafa* form.

Why do we use اَلمَسجِدُ and not اَلمَسجِدُ؟

Would we use زَيدٌ عَالِمٌ or زَيدُ عَالِمٌ for "Zaid is a scholar"

2.2   فَاعِل

A *fayliya-khabariya* sentence can be in the active voice or passive voice[5]. For a sentence in the active voice, the doer of the action is called the فَاعِل, and always occurs in the *rafa* form. E.g. In the sentence ضَرَبَ زَيدٌ خَالِداً (meaning "Zaid hit Khalid"), the noun زَيد is the فَاعِل and so occurs in the *rafa* form.

As another example, the sentence "The two alims hit Khalid" would become ضَرَبَ العَالِمَانِ خَالِداً with the *fāil* (the two alims) occurring in the *rafa* form.

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[4]As a general principle, the *mubtidā* is usually a proper noun, whereas the *khabar* is usually a common noun.

[5]A verb in the active voice is called فعل معروف, whereas a verb in the passive voice is called فعل مجهول

2.3   نَائِب فَاعِل

In a *fayliya-khabariya* sentence that uses the passive voice, we are usually not interested in the doer of the action, and are only interested in the "receiver" of the action. So the مَفعُول of a active verb sentence becomes the نَائِب فَاعِل in a passive form sentence and the *nāib-fāil* uses the *rafa* form.

E.g. The passive sentence "Khalid was hit" becomes ضُرِبَ خَالِدٌ.

3   Reasons for جَر form

There are exactly 2 possible reasons for a noun in a sentence to be in the *jarr* form.

1. مضَاف اَليه

2. حَرفِ جَر

3.1   مضَاف اَليه

In a sentence, sometimes a noun is formed by joining two (or more) nouns together (when one noun "belongs" to the other). E.g. In Urdu, the 'noun' اَللّٰه كَا گھَر changes to بَيتُ اللّٰه[6] in Arabic. In this case the noun بَيت is called the مضَاف, and the noun اَللّٰه is the مضَاف اَليه. The *muzāf-ilahi* always occurs in the

Why did we use the single symbol of *jarr* for اَللّٰه؟

jarr form. Hence the *jarr* form for اَللّٰه.

Notice the single symbol for *rafa* on بَيت. In Arabic, the *muzāf* only has a single symbol for the *airāb*, and the actual *airāb* for the *muzāf* depends on its role in the sentence. The *muzāf-ilahi* on the other hand will always use the *jarr* form.

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[6]assuming that the noun بَيتُ اللّٰه is used in the *rafa* form in some sentence

E.g. The Urdu زید کا قلم changes to the Arabic قَلَمُ زَيدٍ.

As a final example, we look at a noun formed by joining more than two words. The Urdu زَید کے بیٹے کَا گَھر changes to the Arabic بَیتُ اِبنِ زَیدٍ[7] with two *muzāf* and two *muzāf-ilahi*. The noun اِبن has a *jarr* because it is the *muzāf-ilahi* for the noun بَیت and the single symbol of the *jarr* because it is the *muzāf* for the noun زَید.

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[7]Notice the complete reversal of the order of the nouns as compared to the equivalent Urdu

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Lecture 2

1 Reasons for جَر form (contd.)

As discussed earlier, there are exactly 2 possible reasons for a noun in a sentence to be in the *jarr* form.

1. مضَاف أَليه
2. حَرِف جَر

1.1 مضَاف أَليه

Covered in the last lecture.

1.2 حَرِف جَر

In the Arabic language, there are certain حَروف[1] (*haroof*) that change the *airāb* of the noun that follows them. There are 17 such *haroof*, not all of which are used in the Quran. Of these we will cover only the ones that are used in the Quran.

1. ب (meaning سَاتِھ): E.g. بِاسِمِ اللّٰهِ (the *jarr* on اِسم).

2. ت (meaning قَسم)

3. ك (meaning طرح): E.g. كِمشكٰوةِ.

4. و (meaning قَسم): E.g. والعصرِ.

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[1]plural of حَرف

The و can also be used for "and". In such a case it will not give a *jarr* to the next noun.

5. مِن (meaning سے): E.g. مِن الجِنَّةِ وَالنَّاسِ (the *jarr* on both أَلجِنَّةِ and أَلنَّاسِ).

6. فِی (meaning 'in'): E.g. فِی دِینِ اللهِ (the *jarr* on دِین).

7. عَن (meaning سے): E.g. عَن عَبدِ اللهِ (the *jarr* on عَبد).

8. عَلٰی (meaning پَر): E.g. عَلٰی قلوبِهِم.

9. حتٰی (meaning 'until' or تَک): E.g. حتٰی مطلَعِ الفَجرِ (the *jarr* on مطلَع).

10. اِلٰی (meaning تَک)

A *harf-e-jarr* can be present in a sentence because of two different reasons; (i) because of its meaning and, (ii) because it is needed as a preposition to a verb.

2 Reasons for نَصَب form

2.1 مَفعول بِہِ

The *mafwool*(s) in a *fayliya-khabariya* sentence always use the *nasab* form. E.g. In the sentence ضَرَبَ زَیدٌ خَالداً (meaning "Zaid hit Khalid"), the *mafwool* خَالد appears in the *nasab* form.

Certain verbs require two *mafwool*s. In such a case both *mafwool*s appear in the *nasab* form. E.g. the Arabic verb اری (meaning "show" in English, or دِکھَایَا in Urdu) needs two *mafwool*s, one whom the object was shown to and another for the object that was shown. E.g. The sentence أَرَیَ زَیدٌ خَالِداً مَسجِداً

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(meaning "Zaid showed Khalid a mosque") has both *mafwool*s (خَالِد and مَسجِد) in the *nasab* form.

Finally, if a verb that requires two *mafwool*s is used as a passive verb in a sentence, then the *fāil* of the original (active) sentence is no longer required. The first *mafwool* becomes the *nāib-fāil* while the second *mafwool* becomes/remains the *mafwool* for the passive sentence. E.g. The above sentence when changed to passive voice becomes أُرِىَ خَالِدٌ مَسجِداً (meaning "Khalid was shown a mosque") with the (only) *mafwool* (مَسجِد) in the *nasab* form.

2.2 حَالَت

Nouns that are used to represent the *hālat* or state of the action usually appear in the *nasab* form. E.g. The verb بَكَى (meaning "to cry") changes to the noun بَاكِيٌّ (meaning "one who cries"). When this is used in a sentence to represent the *hālat*/state of crying, it changes to the noun بَاكِياً.

So now the sentence ضَرَبَ زَيدٌ خَالِداً بَاكِياً in addition to the information that "Zaid hit Khalid" also gives the *hālat* of crying. The *hālat* of crying, in this sentence, can mean both that 'Zaid was crying (while hitting Khalid)' or that 'Khalid was crying (while being hit by Zaid)'. The actual meaning is usually clear given the context of the particular sentence.

If on the other hand, we want to convey that "Zaid hit Khalid and both of them were crying", then we use the *tasnia* form of بَاكِياً. Hence the equivalent Arabic sentence for this would be ضَرَبَ زَيدٌ خَالِداً بَاكِيَينِ.

As a side note, there are two other ways that the information about the *hālat* of crying can be added to the sentence "Zaid hit Khalid".

1. The *ismiya-khabariya* sentence وَهُوَ بَاكِيٌّ (meaning "(and) he is crying")

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can be added to the sentence "Zaid hit Khalid" to get ضَرَبَ زَيدٌ خَالِداً وَهُوَ بَاكٍ (meaning "Zaid hit Khalid and he was crying") which is identical in meaning to the sentence ضَرَبَ زَيدٌ خَالِداً بَاكِياً.

2. The verb يَبكَى (meaning "is crying") can also be used to represent the *hālat* of crying in the sentence "Zaid hit Khalid".

2.3   مَفعوُلِ مُطلَق

In Arabic, sometimes you want to not only tell that a person did something but also the quality/intensity of the work that was done. In such cases, we can add the مَصدَر[2] of a verb to the represent the intensity. Such a word, when used in a sentence, will always use the *nasab* form.

E.g. The مَصدَر form of the verb ضَرَبَ is ضَرباً. So the sentence ضَرَبَ زَيدٌ خَالِداً ضَرباً now means that "Zaid hit/beat Khalid very badly" with the noun ضَرباً representing the intensity of the verb ضَرَبَ and thus appearing in the *nasab* form.

E.g. كَلَّمَ اللّٰهُ موسٰى تَكليماً.

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[2]The مَصدَر of a verb is a noun that represents that verb. E.g. in Urdu the مَصدَر for the verb رویا ("cry") is the noun رونا.

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Lecture 3

1 Reasons for نَصَب form (contd.)

1.1 مَفعول بِهٖ

Covered in the last lecture.

1.2 حَالَت

Covered in the last lecture.

1.3 مَفعُولِ مُطلَق

Covered in the last lecture.

1.4 مَفعُول لَهُ

The *mafwul-lahu* is a noun that represents the reason[1] for a particular *fayl* or verb. The *mafwul-lahu* always occurs in the *nasab* form in a sentence.

E.g. The word تَادِيب means 'discipline'. So the sentence ضَرَبَ زَيدٌ خَالِداً تَادِيباً means "Zaid hit Khalid for discipline." Since the word تَادِيب represents the reason for the action ضَرَبَ, so it occurs in the *nasab* form.

E.g. لَا تَقتُلُوا أَولَادَ كُم خَشـيَةَ امـلَاقٍ. Here the combined word خَشـيَةَ امـلَاقٍ forms the *mafwul-lahu*. This explains the *nasab* on the word خَشـيَة, and the single form is used since this is the *muzāf*.

Why does the word اِملَاق occur in its *jarr* form?

1.5 تَميِيز

The word تَميِيز means to clarify (opposite of 'to confuse'). In Arabic, sometimes a sentence is not clear and a noun is needed to clarify its meaning. Such a noun

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[1]The لَهُ in مَفعُول لَهُ means كيليے in Urdu

is called تَمْيِيز, and it occurs in the *nasab* form in the sentence.

E.g. The sentence زَيدٌ اَكبَرُ مِن خَالِدٍ (meaning "Zaid is better/bigger/larger than Khalid") is unclear about what Zaid is better/bigger/larger at (weight, height, knowledge)? Changing this to زَيدٌ اَكبَرُ مِن خَالِدٍ عِلماً (meaning "Zaid is better than Khalid in knowledge") clarifies the meaning. So the word عِلماً acts as the *tamyiyz* and therefore occurs in the *nasab* form.

E.g. هُم اشَدُّ مِنكُم قُوَّةً. Here the word قُوَّة is the *tamyiyz* and therefore occurs in the *nasab* form.

Why do we have (i) خَالِد in *jarr* and (ii) اَكبَر in *rafa* forms?

1.6 ظَرِف زَمَان

The word ظَرَف means a container. ظَرِف زَمَان means the time when you do something (the time where the action is "contained"). Words that denote the time of an action always occur in the *nasab* form.

1.7 ظَرِف مَكَان

ظَرِف مَكَان means the place where you do something (the place where the action is "contained"). Words that denote the place of an action always occur in the *nasab* form.

1.8 اِنَّ

E.g. The *ismiya-khabariya* sentence اَللهُ قَدِيرٌ changes to اِنَّ اللهَ قَدِيرٌ when preceded by اِنَّ. So although the word اَللهُ is still the *mubtidā*, but because of the use of اِنَّ, now occurs in the *nasab* form.

1.9 كَانَ

The use of كَانَ has the opposite effect, with the *khabar* changing to *nasab* form. E.g. Again, the *ismiya-khabariya* sentence اَللهُ قَدِيرٌ changes to اِنَّ اللهُ قَدِيراً when

preceded by كَانَ. So although the word قَدِير is still the *khabar*, but because of the use of كَانَ, now occurs in the *nasab* form.

1.10 مُنَادَى مضَاف

The مُنَادَى is the person being called[2]. In Arabic يَا[3] is usually added before a noun to represent it as a مُنَادَى. When the noun being called is a *muzāf*, it will use a *nasab* instead of the *rafa* form that is common for the *muzāf*.

Will the مُنَادَى Zaid occur as يَا زَيداً?

E.g. رَبُّ العَالِمِين changes to يَا رَبَّ العَالِمِين when used as a *munādā-muzāf*. So although the *muzāf* رَبّ using the *nasab* form because it is now a *munādā-muzāf*.

The use of يَا is sometimes implicit in case of a *munādā-muzāf*. E.g. رَبُّنَا simply means "Our Rabb" with the word 'Rabb' being the *muzāf* and the word 'our' being the *muzāf-ilahi*. When this is changed to رَبَّنَا, the *nasab* form means that this is now a *munādā-muzāf*, and hence this now means "O' Our Rabb".

1.11 لَائے نَفئِى جِنس

When a لَا is used to negate a complete category or جِنس represented by the noun following it, the noun immediately following لَا will occur in the *nasab* form. This does not apply to use of لَا in the normal form (when NOT negating a complete category).

E.g. لَا إِلٰهَ اِلَّا الله, the noun إله occurs in the *nasab* form since the لَا immediately before it is negating the complete category represented by the word إله.

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[2] from the word نِدَا

[3] Similar to O' in English (as in "O' Our Lord").

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Lecture 4

1   تَابِع (Follower)

Some nouns do not have the *airāb* as specified by the rules that we have covered till now. Instead the word uses the *airāb* of the noun that it follows. There are two possible reasons for a noun to act as a تَابِع.

1. صِفت
2. بَدَل

In addition to the *airāb*, the تَابِع also copies the following properties of the noun that it follows.

1. أَعرَاب (*rafa, nasab* or *jarr*)

2. معرفہ نکرہ (common noun/proper noun)

3. مُوَنَّث مُذَكَّر (gender)

4. عَدَد (*wahid, tasnia* or *jama*)

1.1   صِفت (*sift*)

The صِفت (adjective) of a noun follows the *airāb* etc. of the noun it describes. E.g. اَلبَيتُ جَديدٌ is an *ismiya-khabariya* sentence meaning "The house is new".

On the other hand اَلبَيتُ الجَديدُ means "The new house" which is not a complete sentence but just a phrase (and can be used in place of a noun). In this case since the word جَديد is used as a صِفت for the noun اَلبَيت, so it copies the *rafa*

(airāb), the أَل (proper noun) and the singular form of the noun أَلبَيت.

E.g. "A new house" would be بَيتٌ جَديدٌ, and "Two new houses" would be بَيتَانِ جَديدَانِ.

1.2   بَدَل (*badal*)

In addition to صِفت, another reason for a noun to be a تَابِع of another noun is that it is a بَدَل for the first noun. This means that (in the given context) both nouns refer to exactly the same person and hence are a بَدَل or replacement for each other. An approximate example of this in English would be "President Obama" where (in a given context) both the words refer to the same person or entity.

E.g. In the verse أَلحَمدُ لِلّٰهِ رَبِّ العَالَمِين, the word رَبّ in رَبِّ العَالَمِين occurs in the *jarr* form because it is a *badal* for the word أَللّٰه and so follows its *airāb*.

Infact, in the second verse أَلرَّحمٰنِ الرَّحِيم, both أَلرَّحمَن and الرَّحِيم occur in the *jarr* form because they are *badal* for the word أَللّٰه in the first verse. The same applies to the word مٰلِك in the third verse مٰلِكِ يَومِ الدِّينِ.

2   ضَمِير (Pronoun)

A ضَمِير [1] (*zameer*) or a pronoun[2] is a word that is used in place of a noun. In Arabic there are two types of pronouns.

- ضَمِيرِ مُنفَصِل (*zameer-e-munfasil*)
- ضَمِيرِ مُتَّصِل (*zameer-e-muttasil*)

For each of the two types of pronouns, we have different forms for حَاضِر, غَائِب and مُتكلِم. These are equivalent to the English third person, second person and first person respectively. In addition to this, Arabic uses different pronouns for

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[1]plural ضَمَائِر
[2]E.g. 'he', 'she', 'it' etc. in English

جَمَع	تَثْنِيه	وَاحِد		
هُم	هُمَا	هُوَ	مُذَكَّر	غَائِب
هُنَّ	هُمَا	هِیَ	مُوَنَّث	
اَنتُم	اَنتُمَا	اَنتَ	مُذَكَّر	حَاضِر
اَنْتُنَّ	اَنتُمَا	اَنتِ	مُوَنَّث	
نَحنُ		اَنَا		مُتكلِّم

Table 1: ضَمِیرِ مُنفَصِل

the *muzakar* (male) and *muannas* (female) nouns[3].

2.1 ضَمِیرِ مُنفَصِل (Personal Pronoun)

The *zameer-e-munfasil* when used in a sentence appears as a separate word. It usually replaces a noun in the *rafa* form in a sentence. E.g. The *wahid, muzakar, ghāyib* pronoun هُوَ can replace the word زَید in زَیدٌ عَالِمٌ (meaning "Zaid is a scholar") to give هُوَ عَالِمٌ (meaning "He is a scholar").

Table 1 lists all possible forms of *zameer-e-munfasil.* So هُوَ would translate to the English 'he', هِیَ will translate to the English 'she' and both هُم and هُنَّ will translate to the English 'they'[4]. Infact there are five different Arabic pronouns (for *hāzir*) for the single English pronoun 'you'.

Notice that the *mutakalam* (first person) form does not distinguish between *muzakar* and *muannas* or between *tasnia* and *jama*. Also notice that the *tasnia* form of the pronouns does not depend on the gender for all three cases (*ghāyib, hāzir* and *mutakalam*).

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[3]except for the first person (مُتكلِّم)

[4]since English does not have separate pronouns for the تَثْنِیه (dual) form, so هُمَا would also translate to 'they'

جَمَع	تَثْنِيه	وَاحِد		
بَيْتُهُم	بَيْتُهُمَا	بَيْتُهُ	مُذَكَّر	غَائِب
بَيْتُهُنَّ	بَيْتُهُمَا	بَيْتُهَا	مُوَنَّث	
بَيْتُكُم	بَيْتُكُمَا	بَيْتُكَ	مُذَكَّر	حَاضِر
بَيْتُكُنَّ	بَيْتُكُمَا	بَيْتُكِ	مُوَنَّث	
بَيْتُنَا		بَيْتِى		مُتكلِّم

Table 2: ضَمِيرِ مُتَّصِل

2.2 ضَمِيرِ مُتَّصِل (Possessive Pronoun)

The *zameer-e-muttasil* when used in a sentence appears together[5] with another noun. It always replaces a noun in its *nasab* or *jarr* form. E.g. The *wahid*, *muzakar*, *ghāyib* pronoun هُ can replace the word زَيد in بَيتُ زَيدٍ (meaning "Zaid's house") to give بَيتُهُ (meaning "His house").

Table 2 lists all possible forms of *zameer-e-muttasil* when used with the noun بَيت. So بَيتُهُ would translate to the English 'his house', بَيتِهَا would translate to the English 'her house' and both بَيتُهُم and بَيتُهُنَّ would translate to the English 'their house'.

Again, the *mutakalam* (first person) form does not distinguish between *muzakar* and *muannas* or between *tasnia* and *jama*. Also the *tasnia* form of the pronouns

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[5] مُتَّصِل from وصل

does not depend on the gender for all three cases (*ghāyib*, *hāzir* and *mutakalam*).

3 Miscellaneous

3.1 مُنصَرِف, غَيِر مُنصَرِف and مَبنى nouns

In Arabic there are three different categories of nouns/pronouns depending on how they change for the different *airāb*.

1. مُنصَرِف (*munsarif*): These are nouns that change with all the different possibilities of *airāb* (i.e. their grammatical role).

   E.g. The word مُسلِم is *munsarif* and is used as مُسلِمٌ, مُسلِماً, مُسلِمٍ, أَلمُسلِمُ ..., depending on its role in the sentence.

2. غَيِر مُنصَرِف (*ghair-munsarif*): These are nouns that use the same symbol (a زَبَر) for their *nasab* and *jarr* forms. These also use a single symbol for the *airāb* even if used as a common noun (meaning even if no 'أَل' before them).

   E.g. The word مَسَاجِد is *ghair-munsarif* and is used as either مَسَاجِدُ (*rafa* form) or مَسَاجِدَ (both for *nasab* and *jarr* forms).

   E.g. The name عَلِى is a *munsarif* word, but the name عُمَر is *ghair-munsarif*.

   So whereas عَلِىٌ is valid *rafa* form, but عُمَرٌ is incorrect.

   E.g. مُحَمَّد is *munsarif* but أَحمَد is *ghair-munsarif*.

3. مَبنى (*mabnii*): These are nouns that do NOT change in any of the different possibilities of *airāb*. So they remain unchanged in all three *airāb* forms of *rafa*, *nasab* and *jarr*.

What would be the correct *rafa* form for عُمَر?

E.g. The names عِيْسٰى and مُوْسٰى are both *mabnii*, and will always appear as shown irrespective of their role in the sentence.

All pronouns are *mabnii* words. This is the reason that we use بَيتُهُ and NOT

بَيتِهِ to replace بَيتُ زَيدٍ (where زَيد appears in the *jarr* form). One exception to this is the use of فِى بَيتِهِ instead of فِى بَيتُهُ. The reasons for this exception seem to be purely aesthetic on the part of the Arab people.

<div style="text-align: right">Why do we have فِى بَيتِهِ and not فِى بَيتُهُ?</div>

One way to identify a *mabnii* noun is the use of the single *airāb*. There are exactly three reasons for a noun to use the single symbol of *airāb*.

1. Because it is a proper noun formed by adding اَل, or

2. Because it is the مضَاف, or

3. Because it is a غَير مُنصَرِف noun.

3.2 جَمع غَير عَاقِل کی جَمع and جَمع مُکَسَّر

Normally the *khabar*, *sift*, *zameer* and *fayl* of a noun copy its gender (*muzakar/muannas*) and the quantity (*rafa/nasab/jarr*). There are only two exceptions to this rule.

1. غَير عَاقِل کی جَمع: The *khabar*, *sift*, *zameer* and *fayl* of a plural of a غَير عَاقِل will always appear in the singular feminine form.

   E.g. The *ismiya-khabariya* sentence بُيُوتٌ عَورَةٌ (meaning "Our houses are not safe") uses the singular, feminine form of the *khabar* عَورَة although the *mubtidā* بُيُوت[6] is a plural noun.

2. جَمع مُکَسَّر: When a word "breaks" in changing to the plural form, its

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[6]plural of بَيت

khabar, *sift*, *zameer* and *fayl* will use the singular, feminine form.

E.g. The singular noun عَالِمٌ "breaks" when changing to the plural عُلَمَا.

Therefore the *khabar*, *sift*, *zameer* and *fayl* for عُلَمَا will always appear in the singular, feminine form.

3.3   Formation of Nouns

The verb عَلَمَ (meaning "to know") changes to the nouns عَالِمٌ (اِسم فَاعِل) or to عِلمٌ (مَصدَر) or to مَعلُومٌ (اِسم مَفعُول). The table below shows some other examples.

	اِسَم		
مَصدَر	اِسم مَفعُول	اِسم فَاعِل	فَعل
عِلمٌ	مَعلُومٌ	عَالِمٌ	عَلَمَ
ظُلمٌ	مَظلُومٌ	ظَالِمٌ	ظَلَمَ
نَصرٌ	مَنصُورٌ	نَاصِرٌ	نَصَرَ

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</div>

Lecture 5

فَعل (Verb)

In this lecture we start learning about أَفعَال[1] or verbs. Arabic, unlike most other languages, has only two different tenses for verbs. These are

1. مَاضِى (*maazi*): This is the normal past tense used in most languages.

2. مَضَارع (*mazaaray*): This caters for both the present and the future tenses.

We will also cover فعلِ امَر, which is a verb used to give an order or to request something.

1 مَاضِى (Past tense)

The *maazi* form of the verb represents the past tense of the verb. Arabic uses different forms of the verb for the active and passive forms of the past tense.

1.1 فعلِ معروف (Active verb)

Like the أعرَاب and the ضَمَائِر, Arabic uses different forms of the (active voice, past tense) verb for the *ghāyib*, *hāzir* and *mutakalam*. In addition to this, Arabic also uses different forms of the verb for the *muzakar* and *muannas* (as well as the *wahid*, *tasnia* and *jama*).

Table 1a shows the different forms of the verb ضَرَبَ (meaning "(He) hit") for the different cases. The (*maazi*, *maroof*,) *ghāyib*, *wahid*, *muzakar* form of a verb (ضَرَبَ in this case) is the simplest form of the verb with (usually) just 3

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[1]Singular: فَعل

جَمَع	تَثْنِيه	وَاحِد		
ضَرَبُوا	ضَرَبَا	ضَرَبَ	مُذَكَّر	غَائِب
ضَرَبْنَ	ضَرَبَتَا	ضَرَبَت	مُؤَنَّث	
ضَرَبْتُم	ضَرَبْتُمَا	ضَرَبْتَ	مُذَكَّر	حَاضِر
ضَرَبْتُنَّ	ضَرَبْتُمَا	ضَرَبْتِ	مُؤَنَّث	
ضَرَبْنَا		ضَرَبْتُ		مُتكلِّم

(a) Example 1

جَمَع	تَثْنِيه	وَاحِد		
سَمِعُوا	سَمِعَا	سَمِعَ	مُذَكَّر	غَائِب
سَمِعْنَ	سَمِعَتَا	سَمِعَت	مُؤَنَّث	
سَمِعْتُم	سَمِعْتُمَا	سَمِعْتَ	مُذَكَّر	حَاضِر
سَمِعْتُنَّ	سَمِعْتُمَا	سَمِعْتِ	مُؤَنَّث	
سَمِعْنَا		سَمِعْتُ		مُتكلِّم

(b) Example 2

Table 1: مَاضِى (مَعرُوف)

characters (رض and ب in this case).

So ضَرَبَ means "He hit.", ضَرَبَتَا means "Those two females hit." and ضَرَبتُم means "They (more than two males) hit.[2]".

E.g. Other verbs that would follow an identical pattern include نَصَرَ (meaning "(He) helped"), خَلَقَ (meaning "(He) created"), قَتَلَ (meaning "(He) killed") and شَكَرَ (meaning "(He) thanked").

E.g. The verb سَمِعَ (meaning "(He) heard") has a زير on the second character and the forms it takes are shown in Table 1b.

1.2   فعلِ مجهول (Passive verb)

The *fayl-e-maaroof* (or active voice) and the *fayl-e-majhool* (or passive voice) forms of a verb differ only in the *harkāt*. So the active verb ضَرَبَ changes to the passive verb ضُرِبَ. However, unlike *fayl-e-maaroof* where we can have نَصَرَ and سَمِعَ, the *fayl-e-majhool* will always be of the form ضُرِبَ. So the active voice سَمِعَ and نَصَرَ change to the passive voice نُصِرَ and سُمِعَ respectively.

Table 2 shows the different forms the passive verb ضُرِبَ takes. Notice that the table is identical to Table 1a with the verb ضَرَبَ replaced with the passive form ضُرِبَ.

2   مَضَارع (Present and Future tense)

In addition to the *maazi*, Arabic only has one other tense for verbs – the *mazaaray*. The *mazaaray* incorporates both the present and the future tenses

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[2]This form will also be used if the *fāil* is (a group of) more than two people containing both males and females.

جَمَع	تَثنِيه	وَاحِد	
ضُرِبُوا	ضُرِبَا	ضُرِبَ	مُذَكَّر	غَائِب
ضُرِبنَ	ضُرِبَتَا	ضُرِبَت	مُؤَنَّث	
ضُرِبتُم	ضُرِبتُمَا	ضُرِبتَ	مُذَكَّر	حَاضِر
ضُرِبتُنَّ	ضُرِبتُمَا	ضُرِبتِ	مُؤَنَّث	
ضُرِبنَا		ضُرِبتُ		مُتكلِّم

Table 2: (مَاضِی (مجهُول

used in other languages. Again, Arabic uses different forms of the verb for the active and passive forms for the *mazaaray* tense.

2.1 فعلِ معروف (Active verb)

The *mazaaray* form for (the *maazi* verb) ضَرَبَ is يَضرِبُ[3]. This can mean "(He) hits", "(He) is hitting" or "(He) will hit". The actual meaning is usually clear from the context of the sentence it is used in.

Table 3a shows the different forms the verb يَضرِبُ takes.

E.g. The *mazaaray* form for سَمِعَ is يَسمَعُ (see Section 3). Table 3b shows the different forms the verb يَسمَعُ takes.

2.2 فعلِ مجهُول (Passive verb)

As with the *maazi*, the *fayl-e-maaroof* (or active voice) and the *fayl-e-majhool* (or passive voice) forms of a *mazaaray* verb differ only in the *harkāt*. So the

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جَمَع	تَثْنِيه	وَاحِد		
يَضرِبُونَ	يَضرِبَانِ	يَضرِبُ	مُذَكَّر	غَائِب
يَضرِبنَ	تَضرِبَانِ	تَضرِبُ	مُوَنَّث	
تَضرِبُونَ	تَضرِبَانِ	تَضرِبُ	مُذَكَّر	حَاضِر
تَضرِبنَ	تَضرِبَانِ	تَضرِبِينَ	مُوَنَّث	
نَضرِبُ		أَضرِبُ		مُتكلِّم

(a) Example 1

جَمَع	تَثْنِيه	وَاحِد		
يَسمَعُونَ	يَسمَعَانِ	يَسمَعُ	مُذَكَّر	غَائِب
يَسمَعنَ	تَسمَعَانِ	تَسمَعُ	مُوَنَّث	
تَسمَعُونَ	تَسمَعَانِ	تَسمَعُ	مُذَكَّر	حَاضِر
تَسمَعنَ	تَسمَعَانِ	تَسمَعِينَ	مُوَنَّث	
نَسمَعُ		أَسمَعُ		مُتكلِّم

(b) Example 2

Table 3: مَضَارع (مَعرُوف)

جَمَع	تَثْنِيه	وَاحِد		
يُضرَبُونَ	يُضرَبَانِ	يُضرَبُ	مُذَكَّر	غَائِب
يُضرَبنَ	تُضرَبَانِ	تُضرَبُ	مُؤَنَّث	
تُضرَبُونَ	تُضرَبَانِ	تُضرَبُ	مُذَكَّر	حَاضِر
تُضرَبنَ	تُضرَبَانِ	تُضرَبِينَ	مُؤَنَّث	
نُضرَبُ		أُضرَبُ		مُتكلِّم

Table 4: مَضَارع (مجهول)

active (*mazaaray*) verb يَضرِبُ changes to the passive (*mazaaray*) verb يُضرَبُ.

Table 4 shows the different forms the passive verb يُضرَبُ takes. Notice that the table is identical to Table 3a with the verb يَضرِبُ replaced with the passive form يُضرَبُ.

3 Converting مَاضِى to مَضَارع

There is no fixed rule for converting a verb from the *maazi* to the *mazaaray* form. Table 5 shows six different verbs in their *maazi* and *mazaaray* forms.

Notice that even though the (*maazi*) verbs ضَرَبَ, فَتَح and نَصَرَ have identical *harkāt*, yet their *mazaaray* forms are very different. The reason for this is simply

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[3]This is NOT a general rule. E.g. The مَضَارع form for خَلَقَ is يَخلُقُ and not يَخلِقُ. See Section 3 for the different ways the مَاضِى form of a verb can be converted to the مَضَارع form.

Family	مُضَارِع	مَاضى
(ح)	يَحسِبُ	حَسِبَ
(س)	يَسمَعُ	سَمِعَ
(ض)	يَضرِبُ	ضَرَبَ
(ف)	يَفتَحُ	فَتَحَ
(ن)	يَنصُرُ	نَصَرَ
(ك)	يَكرُمُ	كَرُمَ

Table 5: Converting مَاضى to مُضَارِع

that this is how the native Arabic speakers use these words.

The six options in Table 5 list all possible transformations of a *maazi* verb to its *mazaaray* form. So e.g. Arabic does not have any verb where the second character has a *pesh* but its *mazaaray* form has a *zair* or a *zabar* on the second character.

The entry of each verb in the dictionary has one of the six letters from the "Family" column against it. This letter decides which of these six transformations is used to convert the particular verb from the *maazi* to the *mazaaray* form.

4 فعلِ امَر (Request/Order)

In Arabic, the *fayl-e-amar* is a verb representing an order or a request to do something. So e.g. the *fayl-e-amar* for the verb نَصَرَ (meaning "(He) helped") is اِنصُر (meaning "Help ! (order/request given to one male)").

The *fayl-e-amar* can be formed only from a verb in the *mazaaray, hāzir* form. The steps for converting a *mazaaray, hāzir* verb to *fayl-e-amar* are as follows.

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1. Remove the ت before the *mazaaray* form.

2. If the first character (of the remaining word) contains a جَزم, we add an اَلِف before the word so that it can be pronounced. If the *harkat* on the ع کلمہ is a *zair* or a *zabar*, then the *harkat* for the اَلِف is a *zair*. Otherwise the *harkat* on the اَلِف is a *pesh*.

3. If the word ends in a ن, remove it. Otherwise, remove the *harkat* on the last character and replace it with a جَزم. This applies to all cases except the *jama*, *muannas* form. In that particular case we leave the ن at the end when forming the *fayl-e-amar*.

E.g. The *mazaaray*, active verb تَضرِبُ changes to the *fayl-e-amar* اِضرِب.

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Lectures 6 & 7a

1   ثَلَاثِى مُجَرَّد

Till now we have looked at verbs whose simplest form (the *maazi*, *wahid*, *ghāyib*, *muzakar* form in the active voice) is composed of exactly three characters from the Arabic alphabet. These are called ثَلَاثِى مُجَرَّد (meaning "three and no more").

2   ثَلَاثِى مَزِيد فِيه

The second type of verbs (as far as number of characters are concerned) is the *salāsi-mazīd-fih*. This literally translates to "three and more", meaning that the simplest form (the *maazi*, *wahid*, *ghāyib*, *muzakar* form in the active voice) of these verbs is composed of three root letters plus one or more letters.

There are many different categories within *salāsi-mazīd-fih*, but only eight of these are commonly used in the Qurān. We will be looking at only these eight categories.

Table 1 lists the first four of these categories, each with two examples.

مَصدَر	اِسم مَفعُول	اِسم فَاعِل	مُضَارع	مَاضى	بَاب	#
اِنزَالٌ	مُنزَلٌ	مُنزِلٌ	يُنزِلُ	أنزَلَ	بَاب إِفعَالٌ	١
اِسلاَمٌ	مُسلَمٌ	مُسلِمٌ	يُسلِمُ	أَسلَمَ		
تَذكِيرٌ	مُذَكَّرٌ	مُذَكِّرٌ	يُذَكِّرُ	ذَكَّرَ	بَاب تَفعِيلٌ	٢
تَعلِيمٌ	مُعَلَّمٌ	مُعَلِّمٌ	يُعَلِّمُ	عَلَّمَ		
اِقتِدَارٌ	مُقتَدَرٌ	مُقتَدِرٌ	يَقتَدِرُ	اِقتَدَرَ	بَاب إِفتِعَالٌ	٣
اِنتِظَارٌ	مُنتَظَرٌ	مُنتَظِرٌ	يَنتَظِرُ	اِنتَظَرَ		
تَدَبُّرٌ	مُتَدَبَّرٌ	مُتَدَبِّرٌ	يَتَدَبَّرُ	تَدَبَّرَ	بَاب تَفَعُّلٌ	٤
تَوَكُّلٌ	مُتَوَكَّلٌ	مُتَوَكِّلٌ	يَتَوَكَّلُ	تَوَكَّلَ		
اِنكِسَارٌ	–N/A–	مُنكَسِرٌ	يَنكَسِرُ	اِنكَسَرَ	بَاب إِنفِعَالٌ	٥
	–N/A–					
اِستِقبَالٌ	مُستَقبَلٌ	مُستَقبِلٌ	يَستَقبِلُ	اِستَقبَلَ	بَاب إِستِفعَالٌ	٦
اِستِبدَالٌ	مُستَبدَلٌ	مُستَبدِلٌ	يَستَبدِلُ	اِستَبدَلَ		
مُقَابَلَةٌ	مُقَابَلٌ	مُقَابِلٌ	يُقَابِلُ	قَابَلَ	بَاب مُفَاعَلَةٌ	٧
مُبَاحَثَةٌ	مُبَاحَثٌ	مُبَاحِثٌ	يُبَاحِثُ	بَاحَثَ		
تَقَابُلٌ	مُتَقَابَلٌ	مُتَقَابِلٌ	يَتَقَابَلُ	تَقَابَلَ	بَاب تَفَاعُّلٌ	٨
تَنَاظُرٌ	مُتَنَاظَرٌ	مُتَنَاظِرٌ	يَتَنَاظَرُ	تَنَاظَرَ		

Table 1: Categories of ثَلَاثِي مَزِيد فِيه

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ

Lectures 7b & 8

Miscellaneous

1 حَروف عِلَّت

The Arabic characters ا, و and ى are called *haroof-e-illat* These sound like the *harkāt zabar*, *pesh* and *zair* respectively. Because of this they sometimes effect the characters that follow them. We will not go into the details on how they effect the word they occur in, but will just cover a few examples.

E.g. The (*maazi, wahid, muzakar, ghāyib*) verb قَوَلَ is written (and pronounced) as قَالَ (meaning "(He) spoke") because of the *harf-e-illat* و. The *mazaaray* form of قَالَ is يَقُولُ.

E.g. The (*maazi, wahid, muzakar, ghāyib*) verb جَيَأَ is written (and pronounced) as جَاءَ (meaning "(He) came").

2 اِذَا and اِن

When اِذَا and اِن (among others) are used before a verb in its *maazi* form, the meaning of the verb changes to its *mazaaray* form. In addition to this, the sentence starting with اِذَا or اِن is composed of a شَرط and a جَوَابِ شَرط.

<div style="margin-left:2em">Why do we have the words (i) نَصر in its رَفَع and (ii) اَللّٰه in its جَر forms?</div>

E.g. Whereas the sentence جَآءَ نَصرُ اللّٰهِ means "Allah's help came" (in the *maazi* tense), the phrase اِذَا جَآءَ نَصرُ اللّٰهِ means "When Allah's help comes" (in the *mazaaray* form).

Also notice that the use of the word اِذَا now makes this an incomplete sentence (with only the شَرط). It now needs a phrase (the جَوَابِ شَرط) to complete it.

This جَوَابِ شَرط starts with a ف. So the complete sentence is

إِذَا جَآءَ نَصرُ اللّٰهِ . . . فَسَبِّح بِحَمدِ رَبِّكَ . . .

meaning "When Allah's help comes . . . extol your Rabb's limitless glory . . .".

3   لَو

Compared to إِذَا and إِن, the use of لَو has the completely opposite effect. When لَو is used before a verb in its *mazaaray* form, it changes the meaning of the verb to its *maazi* form. Also, the sentence starting with لَو is composed of a شَرط and a جَوَابِ شَرط, but the جَوَابِ شَرط does not necessarily begin with a ف.

E.g. . . . مَا تَرَكَ . . . لَو يُواخِذُ كُم

4   لَم

When لَم is used before a verb in its *mazaaray* form, it will

1. remove the *harkat* on the last character, replacing it with a *jazam*, unless the last character is a ن in which case it is removed except in the case of the *jama, muannas* form

2. change the meaning of the مَضَارع verb to the مَاضِى مَنفِى (or the "negated past tense").

So the *mazaaray* verb يَضرِبُ (meaning "(He) is hitting/will hit") changes to the *maazi-manfi* لَم يَضرِب (meaning "He did not hit").

5   أَن, لَن, حَتّٰى etc.

When أَن, لَن or حَتّٰى precede a verb in the *mazaaray* tense, they change the *harkat* on the last character of the verb to a *zabar*. If, however, the last character

of the *mazaaray* form is a ن, they will result in the removal of the ن from the end except in the case of the *jama, muannas* case.

So the (*jama, ghāyib, muzakar*) *mazaaray* verb يَضرِبُونَ (meaning "(They) are hitting/will hit") changes to لَن يَّضرِبُوا or أَن يَّضرِبُوا.

E.g. In حَتَّى تَنكِحَ زَوجاً غَيرَهُ the *mazaaray* verb تَنكِحُ changed to تَنكِحَ because of the use of حَتَّى.

Note: Sometimes there is a *zabar* on the last character of a *mazaaray* verb even if it is not (explicitly) preceded by any of حَتَّى, أَن or لَن. In such cases the أَن before the verb is implied.

6 Adding certainty to an action

Sometimes the Arabs want to emphasize the certainty of something happening. This is done by adding a لَ[1] and ن[2] (respectively) before and after the *mazaaray* form of the verb.

So لَيَضرِبَنَّ means "He will definitely hit". لَيَضرِبَانَّ means "Those (two) men will definitely hit". لِيَضرِبُنَّ means "Those (more than two) men will definitely hit".

E.g. The (*mazaaray*) verb تَرَى means "(You) will see", تَرَونَ means "(You all) will see". The phrase لَتَرَوُنَّ الجَحِيمَ means "(You) will certainly see al-jaheem".

This also applies to the *majhool* form of a verb.

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[1] لَام تَاكِيد

[2] نُون مُشَدَّد

7   لَا

Adding لَا before a verb in its *mazaaray* form changes it to the نَهِی. This is the opposite of فعلِ امَر and is used to order/request/advice NOT to do something.

8   مُتکلم and غَائِب for "فعلِ امَر"

In the previous lectures we discussed that the فعلِ امَر can only be made from a (*mazaaray*) verb in the *hāzir* form. There is a variation of the فعلِ امَر that is applicable to the *ghāyib* and the *mutakalam* forms. In English, an approximate translation of this would be "He (third person) should come today" or "I should do that".

In Arabic, this is done by adding a لِ before the *mazaaray* form of the verb. Also the *harkat* on the last character is replaced by a *jazam* unless the last character is a نْ, in which case it is removed except for the *jama, muannas* case.

So لِیَضرِب means "He should hit" where the 'he' refers to a *ghāyib muzakar*.

Note: When a وَ (meaning 'and') is present before such a verb, the *zair* on the لِ is removed and a *jazam* is added. The same applies to the presence of فَ (meaning 'therefore') before the verb. So e.g. لِیَضرِب changes to وَلْیَضرِب and فَلْیَضرِب in the two cases respectively.