

Basic Arabic Grammar

Book 2 - Summary

Unit 11, Week 11

1. Double verbs (Fa'el Mudaf)

- a. Are those verbs where the second letter has shaddah (sound of a double constant) where the Ain kalimah (middle letter) and Laam kalimah (last letter) are the same and both are mutaharriq (have erab on them).
- b. When applying double verbs to the perfect verb conjugation chart, the *Shaddah* in the double verb is eliminated and both letters will be written and pronounced for third person plural feminine onwards.

2. Hollow or Weak verbs (Huruf-ul-ilat)

- a. Are those verbs whose middle is letter waw (Naqis wawy) or ya (Naqis yayi)
- b. In constructing active voice past tense for *Naqis Wawy*, the middle letter is removed and replaced by either *Alif* or a dammah.

3. Introduction to the Imperfect Tense (Fa'el Mudhaar'e)

- a. In Arabic there are only two tenses: Perfect and Imperfect. The Imperfect tense describes some action or work that has not been completed. It incorporates present (haal) and future (mustaqbil) tense.
- b. To make an Imperfect verb from a Perfect verb, put *sukun* on the first letter (faa kalimah), put dammah on the third letter (laam letter) and add one of the four prescribed letters (alif,taa,yaa and nun) at the beginning depending on the conjugation.
- c. If *Seen* or *Sowfa* is added before the Imperfect verb it makes the sentence future tense. This brings assurance to the event. I.e. soon it will definitely occur and enforces the reality of the event or action.

Unit 12, Week 12

1. Groups (Abwaab) of Tri-Literal verbs: Rules for Ain Letter in Imperfect Verbs

- a. In Arabic There are 6 different patterns or baabs. The Ain Letter of the Tri Literal Verb can either have a fathah, Kasrah or Dhammah depending on baab (door). These specify what vowel is placed on the Ain Letter.
- b. Madhi Maftuhal Ain (verbs where Fathah is on the Ain latter) verbs can have all three possibilities. I.e. fathah, Kasrah and dammah on the Ain letter
- c. Madhi Maksural Ain (Verbs where Kasrah is on the Ain letter) can have two possibilities. i.e. fathah and dammah on the Ain letter
- d. Madhi Madmumal Ain (Verbs where dammah is the on the Ain letter) can only have possibility. I.e. dammah on the Ain letter. Refer to table on page 103.

Unit 13, Week 13

1. The Active voice (Fa'el Ma'aruf)

- a. A verbal sentence in which the subject is known and mentioned either implicitly or explicitly. E.g. He opened, He writes a letter, He helps you.

2. Passive voice (Fa'el Majhool)

- a. A verbal sentence in which the subject is unknown or majhool. In this sentence only the object is the essential part and must be known. E.g. it was opened, a letter was written, you will be helped.
- b. Rules for making passive from active voice
 - i. Perfect verbs - for all patterns for perfect active verb, the perfect Passive verb carries a dammah on the first letter, kasrah on the second letter and fathah on the third letter. E.g. Fa'a'la (he did) becomes Fu'i'la (it was done)
 - ii. Imperfect verbs - The rule for making Passive Imperfect from Active Imperfect is to put dammah on the symbol of the imperfect (i.e. alif, taa, nun and yaa) and out fathah on the middle letter (ain kalimah). E.g. Yaktubu(he writes) becomes yuktabu (it is being written)
 - iii. Weak perfect verbs – The rule for making Passive weak perfect verb from Active weak perfect verb is to place a Kasrah on the first letter (faa kalimah) and and yaa after the faa kalimah. The yaa is placed because in the natural disposition of a kasrah is that a yaa follows it. E.g. Qaa la (he said) becomes Qee la (it was said)
 - iv. Weak Imperfect verbs - The rule for making Passive weak imperfect verb from Active weak imperfect verb is to place a dammah on the faa kalimah and fathah on the ain kalimah and alif after the ain kalimah. The alif is placed because in the natural disposition of a fathah is that an alif follows it.
- c. Note: The object in the passive voice sentence takes the dammah or Rafa state of the subject consequently the object is not in its usual nasab state. This is called Naa'ibul fa'el.

Unit 14, Week 14

1. Intransitive Verb

- a. This type of verb is used in a verbal sentence where there is no requirement for an object. E.g. Khalid became noble.
- b. When an intransitive verb is used with a preposition (huruf jaar) the intransitive verb adopts the quality of a transitive verb i.e. the verbal sentence needs an object. Hamid came with a book.
- c. Intransitive verbs are usually ma'aruf (active voice)

2. Transitive Verb

- a. This type of verb is used in a sentence where there the sentence does not convey full meaning without the presence of both subject and object. E.g. Khalid ate bread

- b. Most transitive verbs one object is sufficient, but for some transitive verbs two or three object are required to convey full meaning in the sentence. E.g. 'Khalid knew that Hamid' is incomplete unless it is also specified what Khalid knew about Hamid. In such case another object is required. E.g. Khalid knew that Hamid is noble.
- c. For those transitive verbs where two objects are required, the first object is marfu while the second object is mansoob. (Refer to example to page 118)

Unit 15, Week 15

1. Positive Imperative (Fa'el Amr)

- a. The positive imperative is a command to do something. E.g. run, beat, do, and go. It is essentially directed to the second person (hazir) and is formed from the imperfect tense.
- b. The positive imperative is formed by placing an alif before the faa kalimah (first letter) and placing sukun on the laam kalima (last letter) of the original verb.
- c. If the ain kalimah has dammah then the alif will also carry a dammah, otherwise it carries kasrah.
- d. For dual and plural the nun letter is dropped except for the feminine plural.

2. Negative Imperative (fa'el Nahi)

- a. The negative imperative is a command to refrain from or to 'Not' do a certain action. E.g. Don't run, don't beat, don't do and don't go.
- b. The negative imperative is formed by adding laam in the beginning and applying the rule of sukun to the final letter (laam kalimah).

Unit 16, Week 16

1. The Relative Pronoun (Ism Mausul)

- a. The relative pronoun is the noun, which introduces a relative clause (sila). Its role is to explain the noun coming before it consequently joining a noun with a sentence. E.g. the student passed who worked hard and learnt.
 - i. 'The student' is the antecedent
 - ii. 'Who' is the relative pronoun
 - iii. 'Worked' hard and learnt is the relative clause or sila
- b. The antecedent must be a proper noun (Ism Ma'arifa)
- c. Relative pronouns are mabni i.e. they have no change in their erab except 'Aladhee' (who). For the different conjugation and cases for 'Aladhee' (who) refer to the table on page 131.
- d. There are five types of relative pronouns used in different contexts which are Who, Whom, What, Whose or That. (refer to page 130)
- e. Whom (Mun) is used for living things while Who (Ma) is used for non-living things

Unit 17, Week 17

1. The Interrogation particles (Huruf-ul- Istifhaam)

- a. 'hal' and alif are two interrogative particles which are mabni (no change in erab)
- b. Alif is used more because it can be used with a noun, verb and particle while 'hal' can only be used with a noun and verb.

2. Interrogative sentences (Jumlat-ul- Istifhaamiya)

- a. Is a sentence where an interrogative particle is used to inquire about something.
- b. To create an interrogative sentence simply place the interrogative particle at the beginning of any indicative sentence
- c. When their appears a noun with a definite article only 'hal' will be used
- d. Interrogative nouns are mostly placed in the beginning of a sentence but when used with Mudhaaf Ilayh it is placed after the Mudhaaf.
- e. The interrogation noun '*kam*' is singular and mansub.
- f. Sometimes '*Kam*' is not used as interrogation, but it is used as a news '*khabr*'

Unit 17, Week 17

1. Use of I'anna and its sisters

- a. *Inna* and its sisters comes at the beginning of a nominal sentence and makes the subject mansub
- b. The use of *Inna* in the middle of a sentence causes the form to change from *I'anna* to *A'anna*. There is a one exception to this rule. *I'anna* stays in its original form even in the middle of a sentence when the sentence is quoted by someone i.e. when the sentence starts with 'he said' or 'they said'. This is referred to as '*Qaul Mauqool*'. An example of this can be seen in the first verse of Surah Munafiqun.

2. Use of kaana and its sisters

- a. *Kaana* is used to denote past tense. i.e 'to be' or 'to happen'
- b. *Kaana* and its sisters are verbs when applied to a subject.
- c. *The subject of kaana* is called *Ism Kaana* and it is marfu
- d. The object of *Kaana* is called *khabr Kaana* and it is Mansub
- e. When *Kaana* is used for Allah SWT its meaning becomes 'is' and does not denote past tense.