

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Lesson 1

### **Words and the Types of Words**

1. A word having a meaning is called (كَلِمَةٌ). It is of three types: (اسْمٌ) – noun, (فِعْلٌ) – verb and (حَرْفٌ) – particle.

An (اسْمٌ) is independent of other words in indicating its meaning. It also does not have any tense, e.g. (رَجُلٌ) – man, (حَامِدٌ) – specific name, (ضَرَبَ) – to hit, (طَيِّبٌ) – good, (هُوَ) – he, (أَنَا) – I.

A (فِعْلٌ) is a word that indicates some action together with one of the three tenses, e.g. (ضَرَبَ) – he hit, (ذَهَبَ) – he went, (يَذْهَبُ) – he is going or he will go.

A (حَرْفٌ) is a word whose meaning cannot be understood without an (اسْمٌ) or (فِعْلٌ), e.g. (مِنْ) – from, (عَلَى) – on, (فِي) – in, (إِلَى) – till, (ذَهَبَ الرَّجُلُ إِلَى الْمَسْجِدِ) – The man went to the

musjid.

## **The Types of Nouns**

2. Nouns are of two types:

- (1) (معرفة) – definite and
- (2) (نكرة) – indefinite.

An indefinite noun is a word which refers to a general thing. The word (رَجُلٌ) – a man, does not refer to any specific person. It can refer to any person. The word (طَيِّبٌ) does not refer to any particular good thing. Every good thing can be called (طَيِّبٌ).

A definite noun refers to a specific thing. Zaid (زيد) is the name of a particular person. Makkah (مكة) is the name of a specific city. (الرَّجُلُ) – the man - refers to a specific person.

## The Types of Definite Nouns

Definite Nouns are of seven categories:

1. (اسْمُ الْعَلَمِ) – proper nouns, e.g. (زَيْدٌ), (حَامِدٌ).
2. (اسْمُ الضَّمِيرِ) - pronouns, e.g. (هُوَ) – he, (أَنْتَ) – you, (أَنَا) - I.
3. (اسْمُ الْإِشَارَةِ) - the demonstrative pronoun, e.g. (هَذَا) – this, (ذَاكَ) – that.
4. (الاسْمُ الْمَوْصُولُ) - the relative pronoun, e.g. (الَّذِي) – who, (الَّتِي) – who (feminine).
5. (الْمُنَادَى) – vocative case, e.g. (يَا رَجُلُ) – O man, (يَا وَلَدُ) – O boy.
6. (الْمُعَرَّفُ بِاللَّامِ) - the noun having (الْ), e.g. (الْفَرَسُ) the horse, (الرَّجُلُ) – the man.
7. (الْمُضَافُ إِلَى مَعْرِفَةٍ) – a noun which is related to any of the above-mentioned definite nouns, e.g. (كِتَابُ زَيْدٍ) – Zaid's book, (كِتَابُ هَذَا) – this person's book, (كِتَابُ الرَّجُلِ) – the book of the man.

Note: In these examples, the word (كِتَابٌ) has become definite.

Besides the above-mentioned definite nouns, all other nouns are indefinite. They are also of several types, two of the main categories being:

(1) (اسْمُ الذَّاتِ) – a word that denotes the being of something, living or non-living, e.g. (اِنْسَانٌ) – man, (فَرَسٌ) – horse, (حَجَرٌ) – stone.

(2) (اسْمُ الصِّفَةِ) – a word that indicates the quality of something, e.g. (حَسَنٌ) – beautiful, (قَبِيحٌ) – ugly.

## Lesson 2

### ***The Particles of (تعريف) and (تنكير)***

1. The tanwīn<sup>1</sup> is generally attached to a word that is indefinite. In this case, it is regarded as a particle that renders a noun indefinite (حرف تنكير).<sup>2</sup> It is translated as ‘a’ or ‘an’ in English, e.g. (رَجُلٌ) – a man, (تُفَّاحٌ) – an apple, (مَاءٌ) – water. There is no need to translate it everywhere as in the example of (مَاءٌ) – water.

Note 1: Sometimes a proper noun also has tanwīn, e.g. (مُحَمَّدٌ), (عَمْرُو), (زَيْدٌ). In such a case, the tanwīn is not regarded as a (حرف تنكير).

2. The definite article of Arabic is (الْ).<sup>3</sup> It is also called (لام). When (الْ) is prefixed to any indefinite word, it becomes definite. Now the word is termed as (مَعْرُوفٌ بِاللَّامِ) –

---

<sup>1</sup> See Terminology on page 22.

<sup>2</sup> This is similar to the letter ‘a’ in English.

<sup>3</sup> It is similar to the word ‘the’ in English.

a word made definite by (الْ). Consequently, (فَرَسٌ) – a horse, is indefinite while (الْفَرَسُ) – the horse, is definite.

3. When (الْ) is prefixed to a word having tanwīn, the tanwīn falls off. Note the above example.

4. When any word precedes a word having (الْ), the first word is joined to the lām of the second word and pronounced (by joining). The hamzah of the (الْ) is known as hamzatul wasl.<sup>4</sup> It is not pronounced, e.g. (بَابُ الْبَيْتِ) – the door of the house. To read (بَابُ الْبَيْتِ) here is incorrect.

Note 2: If there is a sākin letter before the (الْ), the sākin letter is normally read with a kasrah. However the word (مِنْ) is read with a fathah. Therefore, (عَنْ الْبَيْتِ) is read as (عَنْ) and (مِنْ الْبَيْتِ) is read as (مِنْ).

5. When a word having tanwīn precedes the definite article, the nūn of the tanwīn<sup>5</sup> is rendered a kasrah and joined to

---

<sup>4</sup> See under terminology.

<sup>5</sup> See under terminology.

the lām. If after the word (زَيْدٌ = زَيْدٌ), the word (الْعَالَمُ) appears, it will be read as (زَيْدُ الْعَالَمِ).

Note 3: The alif of (ابْنُ), (ابْنَةُ) and (اسْمُ) is also hamzatul wasl. It is not pronounced when joined to the preceding word.

Examples: (هُوَ ابْنُ) is read as (هُوَ ابْنُ) – He is a son;

(هَذَا اسْمُ) is read as (هَذَا اسْمُ) – This is a name;

(زَيْدُ ابْنُ) is read as (زَيْدُ ابْنُ) – Zaid is a son;

(حَامِدُ اسْمُ) is read as (حَامِدُ اسْمُ) – Hāmid is a name.

When (الْ) is prefixed to (ابْنُ) and (اسْمُ), the lām of the (الْ) is rendered a kasrah and joined to the (ب) and (س). Therefore (الابْنُ) is read as (الابْنُ = ابْنُ) and (الاسْمُ) is read as (الاسْمُ = اسمُ). This rule is overlooked in general conversation.

6. When (الْ) is prefixed to a word having one of the letters of (الحروف الشمسية), the lām of the (الْ) is assimilated into the harf shamsī, that is, at the time of pronunciation, instead of reading the lām, the harf shamsī is pronounced. No jazm is

written on the lām in such a case but a tashdīd is written on the ḥarf shamsī, e.g. (الشَّمْسُ) – the sun, (الرَّجُلُ) – the man, etc.

The (الحروف الشمسية) are:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Besides these letters, the other letters are called (الحروف القمرية), e.g. (القَمَرُ) – the moon, (الْجَمَلُ) – camel.

## Vocabulary List No. 1

Note 4: After prefixing the definite article to these words, pronounce them.

Word	Meaning
اِنْسَانٌ	man
بَيْتٌ	house
تَمْرٌ	dates
ثَمَرٌ	fruit
جَاهِلٌ	ignorant



عَالَمٌ	learned
حَسَنٌ	good, beautiful
خُبْزٌ	bread
دَرْسٌ	lesson
ذَنْبٌ	sin
رَسُولٌ	messenger
زَكَاةٌ	zakāh
سَهْلٌ	easy
شَيْءٌ	thing
صَلَاةٌ	prayer
ضَوْءٌ	light
طَيِّبٌ	good, clean
ظَالِمٌ	oppressor
عَادِلٌ	just
غَفُورٌ	one who forgives
فَاسِقٌ	transgressor
قَبِيحٌ	ugly

كَرِيمٌ	noble, generous
لَبَنٌ	milk
مَاءٌ	water
نَهَارٌ	day
وَلَدٌ	boy
هَرٌّ	cat
يَوْمٌ	day
وَ	and
أَوْ	or

## Exercise No. 1

Note 5: When speaking, pause on the last letter, that is, do not read any harakah on the final letter. Read the word (الْبَيْتُ) as (الْبَيْتْ) and (الرَّكَاهُ) as (الرَّكَاهْ). If you are reading one word, pause on its last letter and if you are reading several words, pause on the last word, e.g. (حُبْرٌ وَ لَبَنٌ).

(A) Read these words and translate them:

(1) الْبَيْتُ (2) الثَّمَرُ (3) الصَّلَاةُ وَالزَّكَاةُ (4) خُبْزٌ وَلَبَنٌ (5) صَالِحٌ أَوْ  
فَاسِقٌ (6) الْحَسَنُ أَوْ الْقَبِيحُ (7) الْمَاءُ وَالْخُبْزُ (8) التَّمْرُ وَاللَّبَنُ (9)  
جَاهِلٌ وَعَالِمٌ (10) الْإِنْسَانُ وَالْفَرَسُ (11) دَرْسٌ وَكِتَابٌ (12) الْعَادِلُ  
أَوْ الظَّالِمُ (13) جَمَلٌ وَفَرَسٌ

(B) Translate the following words or phrases into Arabic.  
Use the definite article (ال) wherever the words are definite.

(1) a horse (2) a man (3) a man and a horse (4) bread and  
water (5) a man and a fruit and a house (6) the salāh and the  
learned man (7) the pious one and the transgressor (8) the  
man or the horse (9) the milk and the bread (10) a man and  
a horse (11) the ugly one and the beautiful one (12) a cat  
and a boy (13) the moon and the sun (14) the camel or the  
horse.

## Test No. 1

1. What is the definition of (كلمة)?
2. How many types of words are there? Define each one with examples.
3. What is the major difference between a noun and a verb?
4. How many tenses are there?
5. From the following words, state whether the words are (اسم), (فعل) or (حرف).

هُوَ ، مَنْ ، ضَرَبَ ، يَذْهَبُ ، بَلَدٌ ، الْفَرَسُ ، إِلَى ، سَمِعَ

6. Define what is (معرفة) and (نكرة) with examples.
7. How many types of (اسم معرفة) are there?
8. Say whether the following words are definite or indefinite.

زَيْدٌ ، مَكَّةُ ، بَلَدٌ ، رَجُلٌ ، الطَّيِّبُ ، نَحْنُ ، الْفَرَسُ ، حَسَنٌ ، قَبِيحٌ ، هَذَا

9. In the above-mentioned words, what type of (معرفة) and (نكرة) are they?

10. What is the hamzah of (أَلْ) called?
11. Join the word (هُوَ) to the words (الْوَلَدُ), (اسْمٌ) and (ابْنٌ) and read them.

12. When (اَلْ) is added to the words (اِسْمٌ) and (اِبْنٌ), how are they read?
13. What is (نون التنوين)?
14. How is a word having tanwīn joined to a word having (اَلْ)?
15. What are the (الحروف الشمسية) and the (الحروف القمرية)?