Day 6:

Part 1: Summary of the Entire Session

We covered a few major concepts yesterday. We learnt about:

1. The noun (مَوْصُوْف) and the adjective (صفة) on pages 24 & 25
2. Pointing words (أَسماء الإشارة) in fragments and sentences
3. Tips & shortcuts for identifying the invisible 'is'.

Part 2: The Noun (موصوف) & the Adjective (صفة)

In English adjectives typically come first followed by the noun. In English the adjective does not carry properties like number and gender but a noun does. These two comments are important because they help English speaking students draw a clear contrast between how adjectives are understood in Arabic as opposed to English. Arabic adjectives come after the noun AND have properties of status, number, gender and type because they are considered اسم.

The few rules that govern adjectives are as follows:

1. موصوف (noun) comes first and صِفَة (adjective) comes after.

   مُسْلِمٌ صالِحٌ A righteous Muslim

   Notice how صالِحٌ (righteous) came after the word مُسْلِمٌ (Muslim).

2. There can be multiple صِفَات (adjectives) for one مَوْصُوْف (noun)

   مُسْلِمٌ قَانِتٌ صَالِحٌ A subservient, righteous Muslim

   Notice how two adjectives followed for one noun.

3. The adjective / صفة doesn't necessarily have to come right after the noun / موصوف.

   وَ لَمَّا جَائَهُمْ كِتَابٌ مِنْ عِنْدِ اللهِ مُصَدِّقٌ And when a confirming book came to them especially from Allah…

   Notice that the word مُصَدِّقٌ is an adjective but is distanced from its noun كِتَابٌ.

4. Each صِفة (adjective) must match the موصوف (noun) in status, number, gender and type. The two don't necessarily have to match in weight (light vs heavy). For example:

   مُسْلِمٌ صَالِحٌ   مُسْلِمًا صَالِحًا   المسلمِ الصالِحِ   المسلمَانِ الصَالِحَانِ   المُسْلِمُوْنَ الصَالِحُوْنَ

   مُسْلِمَاتٍ صَالِحَاتٍ   المُسْلِمَتَيْنِ الصَالِحَتَيْنِ   مُسْلِمِيْنَ صَالِحِيْنَ

5. Broken plurals, especially if they are non-human, have singular feminine adjectives.

   كُتُبٌ قَيِّمَةٌ sound, clear, upright books

نَمَارِقُ مَصْفُوْفَةٌ cushions set in rows

زَرَابِيُّ مَبْثُوْثَةٌ spread out rugs

أَيَّامًا مَعْدُوْدَةً numbered days

صُحُفٍ مُكَرَّمَةٍ purified scrolls / scriptures

أَبْوَابٍ مُتَفَرِّقَةٍ different doors

Part 3: Pointing Words in Fragments and Sentences

Pointing words are listed on page 30 in your notes. The ones that I want you to focus on are being reiterated here:

هَذا this (sing.m.)   هذِهِ this (sing.f.)   ذَلِكَ that (sing.m.)   تِلْكَ that (sing.f.)   أُوْلَائِكَ those   هؤلَاءِ these

Some important comments about these words:

a. The words above are all non-flexible. This means that they appear the same without any change to their endings regardless of their instance being رفع, نصب or جرّ.

b. Pointing words are all proper. There is never any instance of them where they may be analyzed as common.

c. The singular feminine pointing words هذِهِ and تِلْكَ mean *this* and *that* respectively. When used in the context of broken plurals (they are used because broken plurals can be treated singular feminine), their translation changes to *these* and *those* respectively. Here are some examples of such cases from the Qur'an:

    تِلْكَ الأَيَّامُ those days

    هذِهِ الأَنعام these cattle

    تِلْكَ أَمَانِيُّهُمْ those are their wishful thoughts

    تِلْكَ آيَاتُ الكِتَابِ those are the miraculous signs of the book

    تِلْكَ الرُّسُلُ those messengers

Pointing words can be used to construct sentences or fragments. In other words, we have to learn the difference between saying, '*this car*' vs. *'This is a car'* in Arabic. When I say that we can create a sentence using pointing fragments, what I mean is that the translation will show an 'is' which actually doesn't exist in the Arabic language. The formula is simple: **If the immediate word after any pointing word (pg 30) doesn't have**ال **on it, you are looking at a sentence. If the immediate word after any pointing word HAS** ال **, you are looking at a fragment.** We went through examples of identifying

sentences vs. fragments on pg 31 in class. Recall that we considered any given case a sentence when we observed the absence of ال and a fragment when we did see ال.

Part 4: Tips on Sentence Recognition In Arabic – Finding the Invisible 'IS'

The Arabic language doesn't actually contain the word 'is'. It is understood and to the non-Arab, it is invisible or unheard. Then how should a student of the language be expected to *guess* where the invisible 'is' exists and where it doesn't when translating? These tips will help you in your quest for spotting the invisible 'is':

1. An independent pronoun is usually followed by an 'is'.

    هُوَ مُؤْمِنٌ He *is* a believer

    أَنْتُمْ مُسْلِمُوْنَ You *are* Muslims

    أَنَا التَّوَّابُ الرَّحِيْمُ I *am* the acceptor of repentance (and do so repeatedly), perpetually merciful.

    هُوَ مِنْ عِنْدِ اللهِ It *is* actually from Allah.

    نَحْنُ إِلَيْهِ أَقْرَبُ We *are* closer to him.

2. A pointing word followed by anything other than ال generates an 'is':

    هَذَا كِتَابٌ This *is* a book.

    هذِهِ جَهَنَّمُ This *is* Jahannam.

    أُولئكَ هُمُ المُفْلِحُوْنَ Those, in fact *are* the achievers of success.

3. A حرف النصب fragment is usually followed by an 'is':

    إِنَّ الإِنْسَانَ لَفِيْ خُسْرٍ No doubt, each and every human being *is* actually immersed in monumental loss.

    وَلكِنَّ البِرَّ مَنْ آمَنَ بِاللهِ However, goodness *is* (the goodness of) someone who came to believe in Allah.

    أَنَّ اللهَ غَفُوْرٌ حَلِيْمٌ That Allah *is* exceedingly forgiving, perpetually merciful.

    كَأَنَّهُمْ بُنْيَانٌ مَرْصُوْصٌ As though they *are* a cemented wall.

4. Proper اسم followed by Common اسم. This is the easiest case of simple recognition. Read through the following examples:

    اللهُ أَكْبَرُ Allah *is* greater.

وَ اللهُ غَفُوْرٌ رَحِيْمٌ And Allah *is* exceedingly forgiving, perpetually merciful.

هُمْ غَافِلُوْنَ They *are* oblivious.

5. A break in the links that we learned in class. By links here I am making reference to the five kinds of fragments we studied in class. This is the most sophisticated of the tips in this section and really you don't have to worry about it too much. But once you've gained some familiarity with the rest of the tips above, this one can help you out quite often. This is how it works. We learned the following five fragments:

a. إِضَافَة

b. موصوف و صفة

c. حرف الجر

d. حرف النصب

e. اسم الإشارة و مشار إليه (pointing words when making a fragment)

When you find that none of the above exist between a grouping of words, chances are you can assume the presence of an 'is' in between. Here are two examples:

الحمدُ لِلهِ: This statement is made up of three words: (1) الحمدُ (2) لِ (3) الله. While لِ is linked with the next word اللهِ (a حرف الجر connection, point c above) the word الحمد is not *linked* to any word that follows it. It isn't مضاف because it HAS an لِ. It isn't a موصوف because nothing after it has the same four properties. It isn't a حرف الجر or جرف النصب fragment because neither occurs before it. It isn't a case of a pointing fragment because you would need the presence of a pointing word (pg 30) for that to happen. Since there is no *link* between الحمد and what follos it, there lies an invisible 'is' right after it. Therefor الحمد IS لِلهِ.

Another easy to follow case is that of إِنَّ الإنسانَ لَفِيْ خُسْرٍ. إِنَّ links to the اسم that follows it according to the rules of حرف النصب (d above), الإنسانَ isn't linked with the word لفي in any of those five respects. Therefore the invisible 'is' lies after الإنْسَانَ.

إِنَّ الإنْسَانَ IS لَفِيْ خُسْرٍ

Part 5: further Notes on Status We May Or May Not Cover in Class

We have reached a point in class that we can speak of status or إِعْرَاب in a slightly more complex fashion. This is the last bit of notes on the اسم for this course.

Originally we learnt that رفع is doer, نصب is detail of an act and جرّ is after 'of'. Now it is time to say some more things about each of these three that weren't said before:

رفع has two main functions:

a. It serves as the does of an act (we knew that from day 1)

b. It also serves as the default status (meaning if you have no reason to make a word نصب or جرّ, leave it in either نصب or جر so they are left in their original & default رفع state.

نصب has lots of functions (16 in all). The two you need to know for this course are:

a. It is the detail of an act

b. It follows a حرف النصب

جرّ has 2 main functions:

a. It is the مضاف إليه (after 'of')

b. It follows a جرف الجرّ