

LESSON 4

In this lesson we learn the use of prepositions.

- Arabic nouns have endings to show their functions in the sentence. The normal ending of a noun is **-u** as in

The house is new. al-baytu jadid-u-n **البيت جَدِيدٌ.**

A noun with the normal ending is called **مُرْفُوعٌ**.

After a preposition this ending changes to: **-i** e.g.:

al-bayt-**u** (the house) **البيت**

fi l-bayt-**i** (in the house) **فِي الْبَيْتِ**

bayt-**u-n** (a house) **بَيْتٌ**

fi bayt-**i-n** (in a house) **فِي بَيْتٍ**

al- maktab-**u** (the table) **المَكْتَبُ**

‘ala l-maktab-**i** (on the table) **عَلَى الْمَكْتَبِ**

A noun preceded by a preposition is said to be **مَجْرُورٌ**.

- In this lesson we also learn two pronouns: **هُوَ** (he, it), and **هِيَ** (she, it).

In Arabic all nouns are either masculine or feminine.

¹ The word **في** has a long «ī». But when it is followed by «al» the «ī» is shortened because in Arabic long vowels are not followed by a consonant which has no vowel. (fīl → fīl)

LESSON 4

A masculine noun is referred to by the pronoun **هُوَ** whether it denotes a human being, an animal or a thing. e.g.:

Where is the boy?

أَيْنَ الْوَلَدُ ؟

He is in the mosque.

هُوَ فِي الْمَسْجِدِ .

Where is the book?

أَيْنَ الْكِتَابُ ؟

It is on the table.

هُوَ عَلَى الْمَكْتَبِ .

And a feminine noun is referred to by the pronoun **هِيَ** whether it denotes a human being, an animal or a thing. e.g.:

Where is Āminah?

أَيْنَ آمِنَةً ؟

She is in the house.

هِيَ فِي الْبَيْتِ .

Where is the watch?

أَيْنَ السَّاعَةُ ؟

It is on the bed.

هِيَ عَلَى السَّرِيرِ .

Most feminine nouns end with a round *tā* «ة» but there are some which do not have any special ending.

Note:

1. We have learnt that the *tanwīn* is the indefinite article, e.g. بَيْتٌ a house. This rule does not apply to proper nouns. So حَامِدٌ is just «Hāmid», not «a Hāmid». □
2. Feminine proper nouns have no *tanwīn*, e.g.: فاطِمَةٌ، زَيْنَبٌ، آمِنَةٌ.

Vocabulary

الحَمَامُ	bathroom	المرْحاضُ	toilet	عَلَى	on
الْمَطْبِخُ	kitchen	أَيْنَ	where	السَّمَاءُ	sky
فِي	in	غُرْفَةٌ	room	الْفَصْلُ	classroom

LESSON 4a

In this part we learn two more prepositions: **مِنْ** meaning «from» and **إِلَى** meaning «to».

We also learn two more pronouns: أنا (I) and أنت (You). □

أَنَا (I) is for both masculine and feminine, e.g.

I am Muhammad. أنا محمد.

I am Āminah. أَنَا آمِنَةٌ.

But أَنْتَ (you) is only for masculine singular. You will learn the feminine and plural forms later.

We also learn here two verbs ذَهَبَ (he went) and خَرَجَ (he went out).

Note the following:

Where is Bilāl?

He went to the mosque.

Bilāl went to the mosque.

بِلَالٌ ؟

ذَهَبَ إِلَى الْمَسْجِدِ.

ذَهَبَ بِلَالُ إِلَى الْمَسْجِدِ.

So ذَهَبَ means «he went» but if it is followed by a noun as the subject, the pronoun «he» is dropped.

Vocabulary

Arabic verb base (root) forms are always
1)past tense 2)Third person 3)singular 4)

masculine

مِنْ from (if it is followed by **آلٌ** it becomes **مِنَ**)

إلى to

الهند India

المَدْرَسَةُ school

الْيَابَانُ Japan

المُدِيرُ headmaster

السوق market

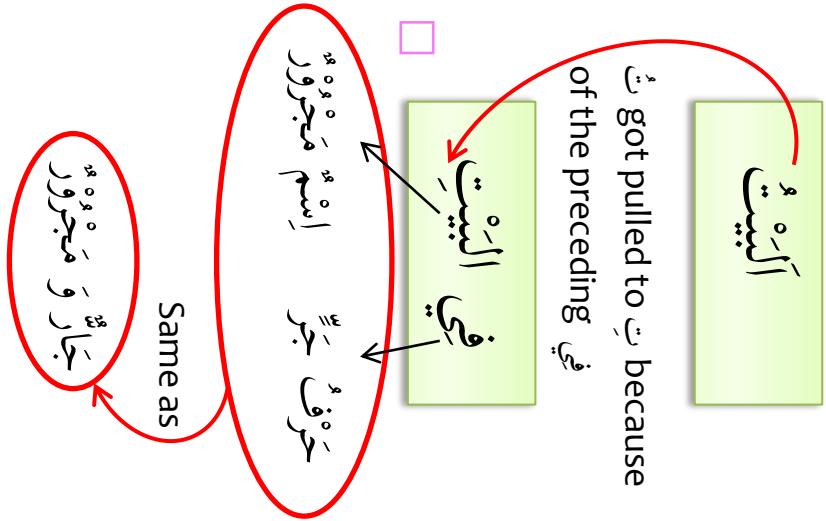
الصين China

الفلبين Philippines

جامعة university

Preposition (حرف جز) & Genitive Case (مجرور)

- Literal meaning of حرف جز is “a particle of pulling”
- Examples of preposition:
(حرف جز):
 - In - في
 - On - على
 - From - من
 - To - إلى
- When a noun is preceded by a preposition, it is said to be in genitive case (مجرور)
 - The house - في البيت, In the house - مجرور
 - A house - في بيت - بيت
 - In a house - بيت و مجرور
- A sentence but is not one



More Prepositions and Examples from Quran

(59:21) Had We sent down this Quran on a mountain لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ	On على
(96:2) He created man from a clot	مِنْ خَلْقِ الْإِنْسَانِ مِنْ عَلَقٍ	From من
(26:50) we shall but return to our Lord	إِلَيْ رَبِّنَا مُنْتَهِيُونَ إِلَيْ	To إلى
(97:1) We have indeed revealed this (Message) in the Night of Power	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ فِي	In في
(2:19) And thou will not be asked about the owners of hell-fire	وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَهَنَّمِ	About, concerning عن
(2:284) To Allah belongs whatever is in the heavens and whatever is in the earth.	لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ	Belongs to, for لـ
(2:153) O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُو بِالصَّابِرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ	By, at, in بـ

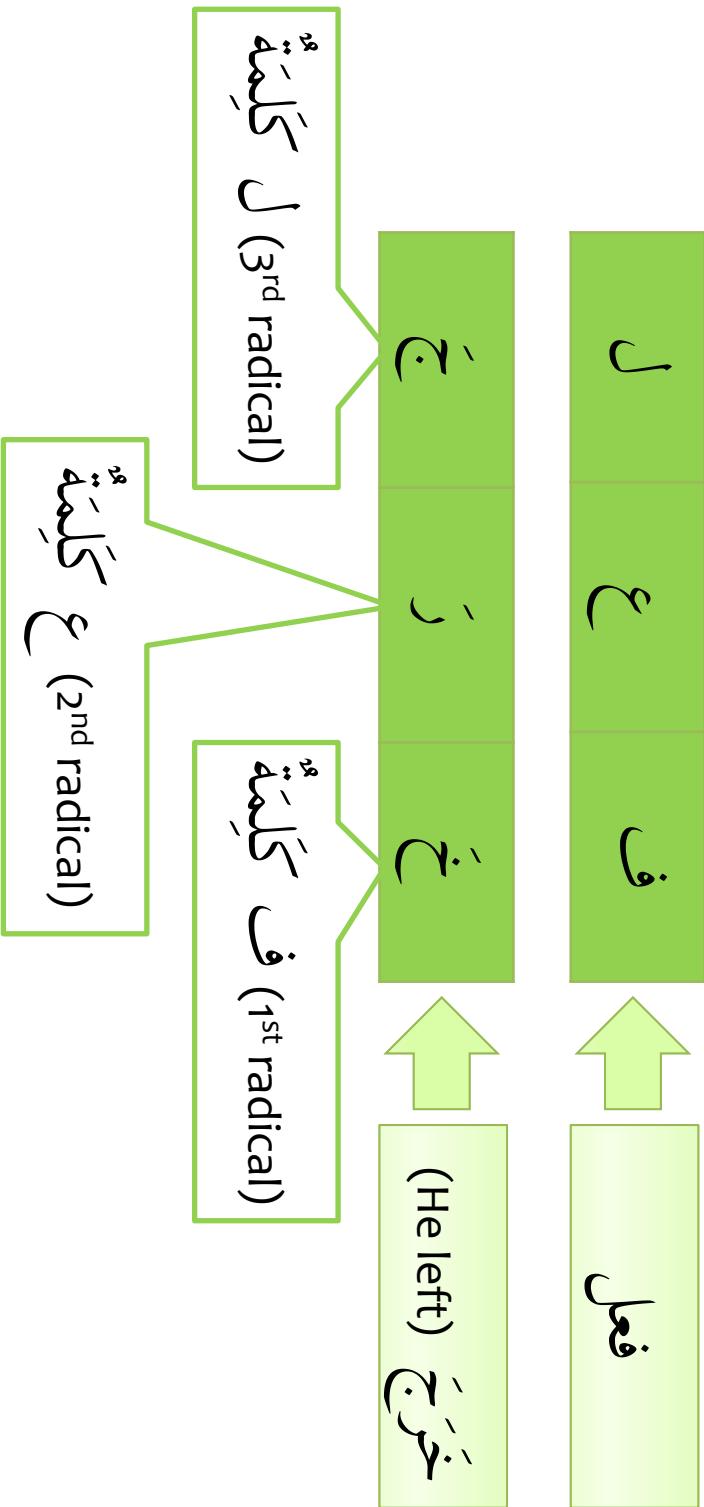
The Past Tense Verb (ال فعل الماضي)

- Verb = Action = فعل
- Doer = Subject = فاعل
- Base form of all Arabic verbs is in the past tense (ماضيٌّ)
- The base form of the verb always corresponds to the 3rd person singular masculine pronoun, i.e. he (هُوَ)
- The doer of the action (فاعلٌ) is hidden (مستترٌ) within the base form of the verb (فعلٌ). Notice the hidden "he" in خرج (He left).

خرج
(He left)

Anatomy of The Past Tense Verb

- Almost all Arabic verbs can be traced back to a three letter verb. The remaining few exceptions are traced to a four letter verb.
- To understand their structure, the three letter verbs are defined on the pattern of فَعْل as follows.



Nominal Sentence with جارٌ و مَجْرُورٌ

Muhammad is in the mosque

the mosque	in	Muhammad
المسجد	في	محمد
اسم مجرور	حرف جر	مبتداً
جار و مجرور، شبه الجملة، خبر	جار	خبر

It is on a table

a table	on	It
مكتبة	على	هو
اسم مجرور	حرف جر	مبتداً
جار و مجرور، شبه الجملة، خبر	جار	خبر

Anatomy of The Past Tense Verb

فِعْلٌ	مَعْنَى	فِعْلَةٌ	فِعْلَةً	فِعْلَةً
ذَهَبَ	He left	جَلَسَ	جَلَسَ	جَلَسَ
سَرَّ	He sat	نَصَرَ	نَصَرَ	نَصَرَ
صَرَّ	He helped	سَمِعَ	سَمِعَ	سَمِعَ
مَرَّ	He heard	كَوْمَ	كَوْمَ	كَوْمَ
كَوْمَ	He became noble			

- In the base form for all 3 letter past tense verbs:

- لَ كَلِمَةٌ فِي فِعْلَةٍ
- الْ كَلِمَةُ فِي فِعْلَةٍ
- الْ كَلِمَةُ فِي فِعْلَةٍ

Detached Pronoun (ضَمِيرٌ مُنْعَصِبٌ)

		Singular	He, It	هُوَ	مُنْفَرٌ
Masculine	“Dual”	They (2)	هُمَا	مُشْتَكِلٌ	مُذَكَّرٌ
	Plural	They	هُمْ	جَمْعٌ	
3 rd Person	Singular	She, It	هِيَ	مُنْفَرٌ	خَالِيٌّ
	Feminine	“Dual”	هُنَّا	مُشْتَكِلٌ	مُؤْنَسٌ
Feminine	Plural	They	هُنْ	جَمْعٌ	
	Singular	You	أَنْتَ	مُنْفَرٌ	
Masculine	“Dual”	You (2)	أَنْتَمَا	مُشْتَكِلٌ	مُذَكَّرٌ
	Plural	You (>2)	أَنْتُمْ	جَمْعٌ	
2 nd person	Singular	You	أَنْتَ	مُنْفَرٌ	مُخَاطَبٌ
	Feminine	“Dual”	أَنْتَمَا	مُشْتَكِلٌ	مُؤْنَسٌ
Feminine	Plural	You (>2)	أَنْتُنَّ	جَمْعٌ	
	Singular	I	أَنَا	مُنْفَرٌ	
1 st person	Masc. & Fem.	Plural	نَحْنُ	جَمْعٌ	مُشْكِلٌ مُذَكَّرٌ وَمُؤْنَسٌ

The Past Tense Verb (ال فعل الماضي)

- Verb = Action = فعل
- Doer = Subject = فاعل
- Base form of all Arabic verbs is in the past tense (ماضيٌّ)
- The base form of the verb always corresponds to the 3rd person singular masculine pronoun, i.e. he (هُوَ)
- The doer of the action (فاعلٌ) is hidden (مستترٌ) within the base form of the verb (فعلٌ). Notice the hidden "he" in خرج (He left).

خرج
(He left)

Detached Pronoun (ضَمِيرٌ مُنْعَصِبٌ)

		Singular	He, It	هُوَ	مُنْفَرٌ
Masculine	“Dual”	They (2)	هُمَا	مُشْتَكِلٌ	مُذَكَّرٌ
	Plural	They	هُمْ	جَمْعٌ	
3 rd Person	Singular	She, It	هِيَ	مُنْفَرٌ	خَالِيٌّ
	Feminine	“Dual”	هُنَّا	مُشْتَكِلٌ	مُؤْنَسٌ
Feminine	Plural	They	هُنْ	جَمْعٌ	
	Singular	You	أَنْتَ	مُنْفَرٌ	
Masculine	“Dual”	You (2)	أَنْتَمَا	مُشْتَكِلٌ	مُذَكَّرٌ
	Plural	You (>2)	أَنْتُمْ	جَمْعٌ	
2 nd person	Singular	You	أَنْتَ	مُنْفَرٌ	مُخَاطَبٌ
	Feminine	“Dual”	أَنْتَمَا	مُشْتَكِلٌ	مُؤْنَسٌ
Feminine	Plural	You (>2)	أَنْتُنَّ	جَمْعٌ	
	Singular	I	أَنَا	مُنْفَرٌ	
1 st person	Masc. & Fem.	Plural	نَحْنُ	جَمْعٌ	مُشْكِلٌ مُذَكَّرٌ وَمُؤْنَسٌ

Detached Pronoun (ضَمِيرٌ مُنْعَصِبٌ)

- Are never attached with any other word
- Are always مَعْرُوفَةٌ (definite)
- Are considered مَفْرُوعٌ (nominative case), even though most of them do not have a صَيْغَةٌ (dummah) ending
- Are fixed in their case, i.e. their ending does not change
- In Arabic such nouns are called مُبْنَيٌّ (fixed)

أَنَا	أَنْتَمْ	أَنْتُمْ	هُوَ	هُمْ	هُمَا
أَنْتَ	أَنْتَمْ	أَنْتُمْ	هُنْ	هُنْتُمْ	هُنْتُمَا
أَنْتُمْ	أَنْتَمْ	أَنْتُمْ	هُنْ	هُنْتُمْ	هُنْتُمَا
أَنْتُمَا	أَنْتُمْ	أَنْتُمْ	هُنْ	هُنْتُمْ	هُنْتُمَا

شِبَهُ الْجُمْلَةِ

The Phrase

ظَرْفٌ وَمُضَافٌ إِلَيْهِ

(ظَرْفٌ + اسْمٌ مَجْرُورٌ)

Adverbial Phrase
(adverb followed by a noun or pronoun)

ظَرْفٌ

Adverb

أَمَامَ

in front

فَوْقَ

above

جَارٌ وَمَجْرُورٌ

(حَرْفٌ جَرٌّ + اسْمٌ مَجْرُورٌ)

Prepositional Phrase

(preposition followed by a noun or pronoun)

حَرْفُ جَرٍّ

Preposition

فِي

in

إِلَى

to

مِنْ

from

عَلَى

on

خَلْفَ

behind

تَحْتَ

under

بِـ

by

لِـ

for

عَنْ

away from

١) فَوْقَ الشَّجَرَةِ عُصْفُورٌ.

١) لِلَّهِ الْأَسْمَاءُ الْحُسْنَى.

٢) أَمَامَ الْبَيْتِ شَجَرَةٌ كَبِيرَةٌ.

٢) فِي الْبَيْتِ رَجُلٌ.

٣) تَحْتَ السَّيَارَةِ كَلْبٌ صَغِيرٌ.

٣) عَلَى السَّرِيرِ سَاعَةٌ جَمِيلَةٌ.

٤) خَلْفَ الْمَدَرِّسِ سَبُورَةٌ.

٤) عَلَى الْمَكْتَبِ كِتَابٌ جَدِيدٌ.

Please remember that شِبَهُ الْجُمْلَةِ (Phrase), such as

ظَرْفٌ وَمُضَافٌ إِلَيْهِ (Prepositional phrases) and جَارٌ وَمَجْرُورٌ (Adverbial phrases),

can never be مُبْتَدأ (Subject) even though a sentence may begin with it.

The subject of a nominal sentence **must be** a noun or pronoun.

Kinds of Pronouns ضمائر / (Plural) ضمير (Singular)

Pronouns are either separate المُنْفَصِلُ

or attached المُتَّصِلُ □□□

The separate pronouns, also called detached pronouns, ضمير منفصل are independent and are not attached to any other word.

The attached pronouns ضمير متصل are not independent, but are always attached to other words.

In the beginning of our studies we will learn the basic forms. As we progress we will learn them in greater details
إِنْ شَاءَ اللَّهُ .

The pronouns are مبنيٌ (fixed), i.e., they are not declinable. They remain stationary in one FORM.

But they do have one fixed form when they are مرفوعٌ and another fixed form when they are مجرورٌ or منصوبٌ.

For مجرورٌ and منصوبٌ there is only one form for **attached pronouns** which we will study here.

Form مجرورٌ and منصوبٌ

Pronouns of Nasb and Jarr

the attached form

ضمير متصل

منصوبٌ Nasb نصبٌ means they are

مجرورٌ جرٌ means they are

هُ

Form مرفوعٌ

Pronouns of Raf

the separate form

ضمير منفصل

Raf رفعٌ means they are

هُوَ

همَا

همْ

هيَ

همَا

هنَّ

أَنْتَ

أَنْتُمَا

أَنْتُمْ

أَنْتِ

أَنْتُمَا

أَنْشَنْ

أَنَا

نَحْنُ

همَا	همَا
همْ	همْ
ها	هيَ
هُ	هُوَ
همَا	همَا
هنَّ	هنَّ
أَكَ	أَنْتَ
كُمَا	أَنْتُمَا
كُمْ	أَنْتُمْ
كِ	أَنْتِ
كُمَا	أَنْتُمَا
كُنَّ	أَنْشَنْ
* يِ	أَنَا
نا	نَحْنُ

* this is known as — ياءُ المتكلّم — Ya of the first person

							ضَمَائِرُ (plural)	ضَمِيرٌ (singular)
عَلَى on	فِي in	إِلَى to	مِنْ from	فِي كِتَابِ مُحَمَّدٍ in Muhammad's book = فِي كِتَابِهِ in his book	كِتَابُ مُحَمَّدٍ Muhammad's book =	كِتابُهُ his book	مَنْصُوبٌ وَمَجْرُورٌ	مَرْفُوعٌ
عَلَيْهِ on	فِيهِ in	إِلَيْهِ to	مِنْهُ from	فِي كِتَابِهِ in his book	كِتابُهُ his book	فِي الْأَسْبَابِ وَالْجَنِيفِ	in the accusative and genitive cases	فِي الْأَسْبَابِ وَالْجَنِيفِ
عَلَيْهِمَا on them	فِيهِمَا in them	إِلَيْهِمَا to them	مِنْهُمَا from them	فِي كِتَابِهِمْ in their book	كِتابُهُمَا	هُمَا	هُمَا	هُمَا
عَلَيْهِمْ on them	فِيهِمْ in them	إِلَيْهِمْ to them	مِنْهُمْ from them	فِي كِتَابِهِمْ in their book	كِتابُهُمْ	هُمْ	هُمْ	هُمْ
عَلَيْهَا on her	فِيهَا in her	إِلَيْهَا to her	مِنْهَا from her	فِي كِتَابِهَا in her book	كِتابُهَا	هَا	هِيَ	هِيَ
عَلَيْهِمَا on them	فِيهِمَا in them	إِلَيْهِمَا to them	مِنْهُمَا from them	فِي كِتَابِهِمَا in their book	كِتابُهُمَا	هُمَا	هُمَا	هُمَا
عَلَيْهِنَّ on them	فِيهِنَّ in them	إِلَيْهِنَّ to them	مِنْهُنَّ from them	فِي كِتَابِهِنَّ in their book	كِتابُهُنَّ	هُنَّ	هُنَّ	هُنَّ
عَلَيْكَ on you	فِيكَ in you	إِلَيْكَ to you	مِنْكَ from you	فِي كِتَابِكَ in your book	كِتابُكَ	كَ	أَنْتَ	أَنْتَ
عَلَيْكُمَا on you both	فِيكُمَا in you both	إِلَيْكُمَا to you both	مِنْكُمَا from you both	فِي كِتَابِكُمَا in your book	كِتابُكُمَا	كُمَا	أَنْتُمَا	أَنْتُمَا
عَلَيْكُمْ on you all	فِيكُمْ in you all	إِلَيْكُمْ to you all	مِنْكُمْ from you all	فِي كِتَابِكُمْ in your book	كِتابُكُمْ	كُمْ	أَنْتُمْ	أَنْتُمْ
عَلَيْكِ on you	فِيكِ in you	إِلَيْكِ to you	مِنْكِ from you	فِي كِتَابِكِ in your book	كِتابُكِ	كِ	أَنْتِ	أَنْتِ
عَلَيْكُمَا on you both	فِيكُمَا in you both	إِلَيْكُمَا to you both	مِنْكُمَا from you both	فِي كِتَابِكُمَا in your book	كِتابُكُمَا	كُمَا	أَنْتُمَا	أَنْتُمَا
عَلَيْكُنَّ on you all	فِيكُنَّ in you all	إِلَيْكُنَّ to you all	مِنْكُنَّ from you all	فِي كِتَابِكُنَّ in your book	كِتابُكُنَّ	كُنَّ	أَنْتُنَّ	أَنْتُنَّ
عَلَيَّ on me	فِيَّ in me	إِلَيَّ to me	مِنِّي from me	فِي كِتَابِيَّ in my book	كِتابُيَّ	يُّ	أَنَا	أَنَا
عَلَيْنَا on us	فِينَا in us	إِلَيْنَا to us	مِنَّا from us	فِي كِتَابِنَا in our book	كِتابُنَا	نَا	نَحْنُ	نَحْنُ
Please note: When a word ends with يَ and we attach to it the pronoun يُ (of the speaker) it results in يَيْ								
يَيْ + يُ (يَاءُ الْمُتَكَلِّمِ) = ...يَيْ								
(a,aa,uu,at,ata,na,ta,tuma,tum,ti,tuma,tunna ,tu,naa) Are Attached with the Verb)								

(hu,huma,hum,ha,huma,hunna,ka,Kuma,kum,ki,kuma,kunna,ei,
 na) .Are Attached with the nouns or preposition.) □

جَارٌ وَمَجْرُورٌ

References from the Noble Quran for

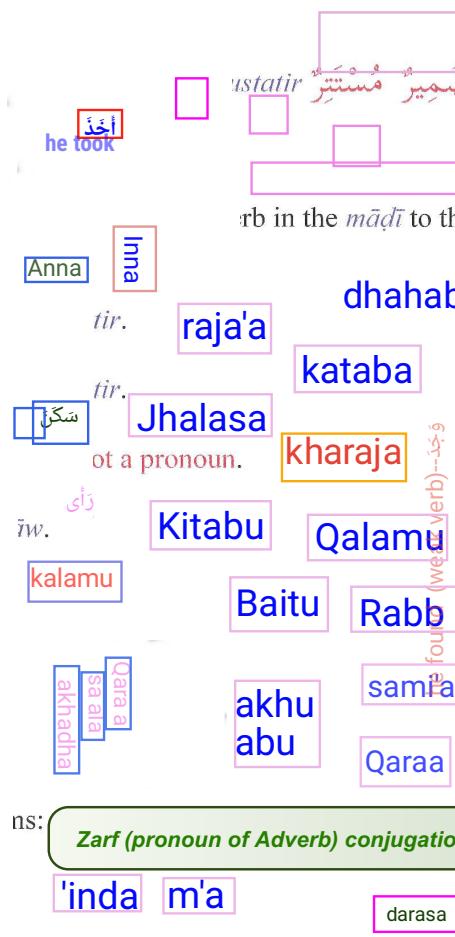
بِ	لِ	عَنْ	فِي	إِلَى	مِنْ	عَلَى
by, at, in	belongs to, for	away from	in	to	from	on
2:8 And there are people (from men are) who say, "We believe in God and (in) the Last Day"				وَ مِنَ النَّاسِ مَنْ يَقُولُ إِيمَانًا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ		
17:1 From the Inviolable House of Worship [at Mecca] to the far distant Place of Worship [at Jerusalem]				مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقصَى		
24:58 before the prayer of daybreak				مِنْ قَبْلِ صَلَاةِ الْفَجْرِ		
24:58 and after the prayer of night fall				وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ		
2:10 In their hearts is a disease				فِي قُلُوبِهِمْ مَرَضٌ		
2:17 and leaves them in utter darkness				وَ تَرَكُوهُمْ فِي ظُلُمَاتٍ		
2:27 and spread corruption in the earth				وَ يُفْسِدُونَ فِي الْأَرْضِ		
2:256 There shall be no coercion in matters of faith				لَا إِكْرَاهَ فِي الدِّينِ		
2:284 Unto God belongs all that is in the heavens and all that is in the earth.				اللَّهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ		
3:6 He is Who shapes you in the wombs				هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ		
3:46 and he shall speak unto men in his cradle				وَ يُكَلِّمُ النَّاسَ فِي الْمَهْدِ		
3:85 and in the life to come he shall be among (from) the lost				وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ		
5:41 Theirs shall be (to them belongs) ignominy in this world, and (to them belongs) awesome suffering in the life to come			لَهُمْ فِي الدُّنْيَا خَزْيٌ ، وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ			
5:54 who strive hard in God's cause				يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ		

جَارٌ وَمَجْرُورٌ

References from the Noble Quran for

بِ	لِ	عَنْ	فِي	إِلَى	مِنْ	عَلَى
by, at, in	belongs to, for	away from	in	to	from	on
2:8 And there are people (from men are) who say, "We believe in God and (in) the Last Day"				وَ مِنَ النَّاسِ مَنْ يَقُولُ إِيمَانًا بِاللَّهِ وَ بِالْيَوْمِ الْآخِرِ		
17:1 From the Inviolable House of Worship [at Mecca] to the far distant Place of Worship [at Jerusalem]				مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقصَى		
24:58 before the prayer of daybreak				مِنْ قَبْلِ صَلَاةِ الْفَجْرِ		
24:58 and after the prayer of night fall				وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ		
2:10 In their hearts is a disease				فِي قُلُوبِهِمْ مَرَضٌ		
2:17 and leaves them in utter darkness				وَ تَرَكُوهُمْ فِي ظُلُمَاتٍ		
2:27 and spread corruption in the earth				وَ يُفْسِدُونَ فِي الْأَرْضِ		
2:256 There shall be no coercion in matters of faith				لَا إِكْرَاهٌ فِي الدِّينِ		
2:284 Unto God belongs all that is in the heavens and all that is in the earth.				اللَّهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ		
3:6 He is Who shapes you in the wombs				هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ		
3:46 and he shall speak unto men in his cradle				وَ يُكَلِّمُ النَّاسَ فِي الْمَهْدِ		
3:85 and in the life to come he shall be among (from) the lost				وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ		
5:41 Theirs shall be (to them belongs) ignominy in this world, and (to them belongs) awesome suffering in the life to come			لَهُمْ فِي الدُّنْيَا خَزْيٌ ، وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ			
5:54 who strive hard in God's cause				يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ		

Arabic verb base (root) forms are always
1) past tense 2) Third person 3) singular 4) masculine



THE PRONOUNS OF *JARR*

The pronouns of *jarr* have only the attached form, and they are the same as the pronouns of *naṣb*, e.g.:

مِنْهُ، مِنْهُمَا، مِنْهُمْ مِنْكَ، مِنْكُمَا، مِنْكُمْ مِنْيِ، مِنَّا	مِنْهَا، مِنْهُمَا، مِنْهُمْ مِنْكِ، مِنْكُمَا، مِنْكُمْ مِنْيِ، مِنَّا
---	--

WHEN TO USE THE SEPARATE PRONOUNS OF *NAṢB*

The pronoun of *naṣb* should be separate in the following cases:

- 1) If it is *maf'ūl bihi*, and precedes the verb, e.g.:

نَعْبُدُكَ. ‘We worship You.’, but

(a,aa,uu,at,ata,na,ta,tuma,tum,ti,tuma,tunna ,tu,naa) Are Attached with the Verb

إِيَّاكَ نَعْبُدُ. ‘It is You that we worship.’

(hu,huma,hum,ha,huma,hunna,ka,Kuma,kum,ki,kuma,kunna,ei,na) .Are Attached with the nouns or preposition.)

We cannot say **كَ نَعْبُدُ**, as **كَ** is an attached pronoun, and cannot stand alone.

- 2) If it is a *maf'ūl bihi* of a *maṣdar*, e.g.:

نَتَّظَرُ زِيَارَةَ الْمُدِيرِ إِيَّانَا. ‘We are awaiting the headmaster’s visit to us.’

Here **إِيَّانا** is the object of the *maṣdar* **زِيَارَةً**.

Here is another example

مُسَاعِدَتُكَ إِيَّايَ كَانَتْ قَبْلَ مُسَاعِدَتِي إِيَّاكَ.

‘Your help to me was before my help to you.’

- 3) If it occurs after a conjunction, e.g.:

رَأَيْتُكَ وَإِيَّاهُ. ‘I saw you and him.’

Here we cannot say **رَأَيْتَكَ وَهُوَ**, as **هُوَ** is an attached pronoun and cannot stand alone.

In the same way we say:

إِنِّي وَإِيَّاكَ نَاجِحَانِ. ‘Indeed I and you have passed.’

We cannot say **إِنِّي وَأَنْتَ** nor can we say **إِنِّي وَكَ** because **أَنْتَ** is a pronoun of *raf'*.

الفَعْلُ الْمَاضِي - The Conjugation of the Past Tense

Please remember that in Arabic Verbs the doer of the action (**الْفَاعِلُ**) is **ALWAYS** present. Either in attached form or in its hidden form.

			الفَاعِلُ	Suffix	
He went			مُسْتَتِرٌ	NIL	ذَهَبَ هُوَ
They (2 men) went	‘Alif’ of Dual	أَلْفُ الْمُشَنِّي	ا (أَلْفُ)	ا	ذَهَبَا هُمَا
They (more than 2 men) went	‘Waw’ of Plural	وَأُ الْجَمَاعَةِ	و (وَاو)	وَا	ذَهَبُوا هُمْ
She went	‘Ta’ is the sign of feminine	تَاءُ التَّائِيَّةِ	مُسْتَتِرٌ	ثْ	ذَهَبَتْ هِيَ
They (2 women) went			ا (أَلْفُ)	ث + ا	ذَهَبَتَا هُمَا
They (more than 2 women) went	‘Nun’ of the Feminine Plural	نُونُ السَّوَّةِ	نَ	نَ	ذَهَبَنَ هُنَّ
You (man) went				تَ	ذَهَبَتَ أَنْتَ
You (2 men) went			تُمَا	تُمَا	ذَهَبْتُمَا أَنْتُمَا
You (more than 2 men) went			تُمْ	تُمْ	ذَهَبْتُمْ أَنْتُمْ
You (woman) went			تِ	تِ	ذَهَبَتِ أَنْتِ
You (2 women) went			تُمَا	تُمَا	ذَهَبْتُمَا أَنْتُمَا
You (more than 2 women) went			تُنَّ	تُنَّ	ذَهَبْتُنَّ أَنْتُنَّ
I (male or female) went			تُ	تُ	ذَهَبَتُ أَنَا
We (male or female) went			نَا	نَا	ذَهَبْنَا نَحْنُ

- مُسْتَتِرٌ - hidden, implied, understood, tacit.

- الفَاعِلُ - The subject, i.e., “the doer of the action”.

The **أَلْفُ الْوَقَائِيَّةِ** of the third form (**هُمْ**) is not pronounced, though it must be written. It is called (the alif of protection). It ‘protects’ verbs like **أَخْدُوا** (they took) where the **و** is not joined to the body of the verb and therefore may be mistaken for the conjunction **و** meaning ‘and’.

(ضَمِيرٌ مُتَّصِلٌ) Out of the fourteen forms, in 12 forms the **فَاعِلٌ** (the doer of action) is attached “pronoun”.

Only in two forms, i.e., **هُوَ** and **هِيَ** the **فَاعِلٌ** can be hidden or it can come after the verb in the sentence.

(٤) الدرس الرابع

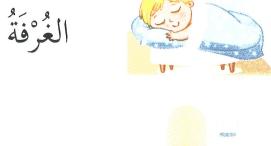
(٤) الدرس الرابع

(أ)

- البيت** : في المسجد
المكتب : على السرير
- البيت** : في المسجد
المكتب : على المكتب

(ب)

هو في الغرفة.



أين محمد؟

هو في الحمام.



وأين ياسر؟

هي في المطبخ.



وأين آمنة؟

هو على المكتب.

أين الكتاب؟

هي على السرير.

وأين الساعة؟

Exercises

تمارين

١ - أجب عن الأسئلة الآتية.

Answer the following questions (The answers are to be based on the lesson).

-
.....

(١) أين الكتاب؟

(٢) أين محمد؟

(٤) الْدَّرْسُ الرَّابِعُ

(٣) أين الساعة؟

(٤) أين ياسر؟

(٥) أين آمنة؟

(٦) آمنة في الغرفة؟

(٧) أياسر في المطبخ؟

(٨) من في الغرفة؟

(٩) ومن في الحمام؟

(١٠) ماذا على المكتب؟

(١١) ماذا على السرير؟



٢ - إقرأ واكتُب مع ضبط آخر الكلمات.

Read and write with the correct ending.

المَدْرَسَة . في المَدْرَسَة . في الْبَيْت . الْغُرْفَة . الْحَمَام .

في الْمَطْبَخ . الْمَكْتَب . على الْكُرْسِي .

فِي الْمَسْجِد . عَلَى الْكِتَاب . فِي السَّرِير .

إقرأ واكتُب .

□ Read and write.

(١) الطالب في الجامعة .

(٣) أين التاجر؟ هو في الدُّكَان .

(٤) القلم على المكتب .

(٦) أين الورق؟ هي في الغرفة .

(٥) أين زينب؟ هو على المكتب .

(٤) الْدَّرْسُ الرَّابِعُ

- (٧) أين المُدْرِسُ؟ هو في المِرْحَاضِ.
 (٨) أين ياسِرُ؟ هو في الفَصْلِ.
(٩) الشَّمْسُ وَالقَمَرُ فِي السَّمَاءِ.
(١٠) من في الفَصْلِ؟

(أ)

tripodes & diptodes

آمِنَةٌ

مُحَمَّدٌ

زَيْنَبُ

خَالِدٌ

فَاطِمَةٌ

حَامِدٌ

مَرِيمٌ

يَاسِرٌ

عَائِشَةٌ

عَمَّارٌ

خَدِيجَةٌ



سَعِيدٌ

صَفِيَّةٌ

عَلِيٌّ

رُقَيَّةٌ

عَبَّاسٌ

اقرأُ وَاكْتُبْ مَعَ ضَبْطِ أَوْاخِرِ الْكَلِمَاتِ.

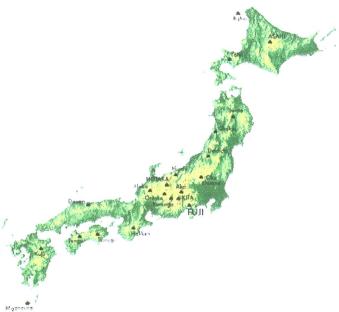
Read and write with the correct ending. Remember that masculine proper nouns end in «-un», and feminine proper nouns end in «-u».

حَامِدٌ. زَيْنَبٌ. آمِنَةٌ. عَمَّارٌ. سَعِيدٌ. فَاطِمَةٌ. مَرِيمٌ. عَلِيٌّ. خَالِدٌ.

عَبَّاسٌ. عَائِشَةٌ. مُحَمَّدٌ. صَفِيَّةٌ. خَدِيجَةٌ.

(ب)

المسجِدُ : إِلَى المسجِدِ



اليابانُ



الهندُ



المِرْحَاضُ

البيتُ : مِنَ الْبَيْتِ

المُدَرِّسُ : مِنْ أَيْنَ أَنْتَ ؟

مُحَمَّدٌ : أَنَا مِنَ الْيَابَانِ.

المُدَرِّسُ : وَمِنْ أَيْنَ عَمَّارُ ؟

مُحَمَّدٌ : هُوَ مِنَ الْصَّينِ.

المُدَرِّسُ : وَمِنْ أَيْنَ حَامِدٌ ؟

مُحَمَّدٌ : هُوَ مِنَ الْهِنْدِ.

المُدَرِّسُ : أَيْنَ عَبَاسُ ؟

مُحَمَّدٌ : خَرَجَ.

المُدَرِّسُ : أَيْنَ ذَهَبَ ؟

مُحَمَّدٌ : ذَهَبَ إِلَى المُدِيرِ.

المُدَرِّسُ : وَأَيْنَ ذَهَبَ عَلَيْهِ ؟

مُحَمَّدٌ : ذَهَبَ إِلَى المِرْحَاضِ.

(٤) الْدَّرْسُ الرَّابِعُ

Exercises

تَمَارِينٌ

١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتَيَةِ.



Answer the following questions (The answers are to be based on the lesson).

(١) مَنْ أَيْنَ أَنْتَ ؟

.....

(٢) أَنْتَ مِنَ الْفِلِيبِينِ ؟

.....

(٣) مَنْ مِنَ الصِّينِ ؟

.....

(٤) مَنْ أَيْنَ حَامِدٌ ؟

.....

(٥) أَيْنَ ذَهَبَ عَبَّاسٌ ؟

.....

(٦) أَذْهَبَ عَلَيْهِ إِلَى الْمَدِيرِ ؟

.....

٢ - اِقْرَا وَأَكْتُبْ مَعَ ضَبْطِ أَوْاخِرِ الْكَلِمَاتِ.

Read and write with the correct ending.

إِلَى الْمِرْحَاضِ . مِنَ الْحَمَّامِ . الْمِرْحَاضِ . مِنَ الْغُرْفَةِ . الْغُرْفَةِ .

الْيَابَانِ . الْفِلِيبِينِ . إِلَى الصِّينِ . مِنَ الْهِنْدِ .

٣ - اِقْرَا وَأَكْتُبْ .

Read and write.



(١) مَنْ أَيْنَ فَاطِمَةٌ ؟ هِيَ مِنَ الْهِنْدِ .

(٢) خَرَجَ الْمُدْرِسُ مِنَ الْفَصْلِ وَذَهَبَ إِلَى الْمَدِيرِ .

(٣) ذَهَبَ التَّاجِرُ إِلَى الدُّكَانِ .

(٤) خَرَجَ حَامِدٌ مِنَ الْغُرْفَةِ وَذَهَبَ إِلَى الْحَمَّامِ .

(٤) الدرس الرابع

(٥) من خرج من الفصل؟

(٦) خرج الطالب من المدرسة وذهب إلى السوق.

(٧) خديجة من الصين وخلد من اليابان.

٤ - ضع في الفراغ فيما يلي حرف جً مناسباً.

Fill in the blanks with the suitable preposition.

□ (من - إلى - في - على)

(١) الكتاب المكتب. (٢) الطالب الفصل.

(٣) ذهب حامد الجامعة. (٤) خرج المدير المدرسة.

(٥) ذهب محمد الصين. (٦) اليابان.



الكلمات الجديدة:

المُرْحَاضُ الحَمَّامُ الفَصْلُ الْمَدْرَسَةُ

السُّوقُ الْجَامِعَةُ الْغُرْفَةُ الْمَطْبَخُ

الْفِلِيْبِينُ الْهِنْدُ الصِّينُ الْيَابَانُ

خَرَجَ ذَهَبَ الْمَدِيرُ

في على من إلى

من حروف الـجـ

مع

with

عِنْدَ

at, by, near, at
the time when

عَنْ

from, off,
about,
away from,
concerning

بـ

with, by,
in, at, on