

Lesson 15

4. قسم the type

The types of Nouns

Nouns are of two types:

1. نَكْرَة (Nakirah) indefinite.
2. مَعْرِفَة (Ma'rifah) definite.

1. نَكْرَة – An indefinite noun is a word which refers to a general living or non-human thing. Indefinite nouns end with "Tanween" (تنوين).

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). All the examples till now were نَكْرَة – indefinite nouns.

2. مَعْرِفَة – A definite noun refers to a proper names given to certain person, place or an object. Zaid (زَيْدٌ) is the name of a particular person. Makkah (مَكَّةُ) is the name of a specific city. (الرَّجُلُ) – the man – refers to a specific person. (هُوَ) – he – refers to a specific person. (هَذَا) – this – refers to a specific thing pointed at.

The Categories of Definite Nouns

Definite Nouns are of seven categories:

1. اِسْمُ الْعَلَمِ (proper nouns), e.g. (زَيْدٌ), (حَامِدٌ).
2. اِسْمُ الضَّمِيرِ (pronouns), e.g. (هُوَ) – he, (أَنْتَ) – you, (أَنَا) – I.
3. اِسْمُ الْإِشَارَةِ (demonstrative pronoun), e.g. (هَذَا), this, (ذَلِكَ) – that.
4. اِلِاِسْمُ الْمَوْصُولِ (the relative pronoun), e.g. (الَّذِي) – who, (الَّتِي) – who (feminine).
5. اَلْمُعَرَّفُ بِاللَّامِ (noun having (الْ)), e.g. (الْفَرَسُ) the horse, (الرَّجُلُ) – the man.
6. اَلْمُضَافُ اِلَى مَعْرِفَةٍ (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 the above examples, the word (كِتَابُ) has become definite.

7. اَلْمُنَادَى (vocative), e.g. (يَا رَجُلُ) – O man, (يَا وَلَدُ) – O boy.

Besides the above-mentioned 7 categories definite nouns, all other nouns are indefinite.

The definite article of Arabic is (الْ). It is also called (لام التعريف).

When (الْ) is prefixed to any indefinite noun it becomes definite.

Now the word is termed as (اَلْمُعَرَّفُ بِاللَّامِ) a noun made definite by

(الْ). The noun, (فَرَسٌ) – a horse, is indefinite while (الْفَرَسُ) – the horse, is definite.

When (أل) is prefixed to a noun having tanween, the tanween falls off. أل and Tanween do not come together.

The proper nouns like خَالِدٌ , حَامِدٌ are definite by nature.

Therefore أل cannot be added to them.

Examples:

| أل with single مؤنث and مذكر nouns | | | |
|------------------------------------|--------------|--------------|--------------|
| اسم | رفع | نصب | جر |
| قَلَمٌ | الْقَلَمُ | القَلَمَ | القَلَمِ |
| إِنْسَانٌ | الْإِنْسَانُ | الْإِنْسَانَ | الْإِنْسَانِ |
| بَيْتٌ | الْبَيْتُ | الْبَيْتَ | الْبَيْتِ |
| عُرْفَةٌ | الْعُرْفَةُ | الْعُرْفَةَ | الْعُرْفَةِ |
| أَرْضٌ | الْأَرْضُ | الْأَرْضَ | الْأَرْضِ |

| أل with مؤنث and مذكر (dual) مثنى | | | |
|-----------------------------------|------------------|-------------------|-------------------|
| اسم | رفع | نصب | جر |
| قَلَمَانِ | الْقَلَمَانِ | القَلَمَيْنِ | القَلَمَيْنِ |
| كِتَابَانِ | الْكِتَابَانِ | الْكِتَابَيْنِ | الْكِتَابَيْنِ |
| وَلَدَانِ | الْوَلَدَانِ | الْوَلَدَيْنِ | الْوَلَدَيْنِ |
| بَيْتَانِ | الْبَيْتَانِ | الْبَيْتَيْنِ | الْبَيْتَيْنِ |
| أُخْتَانِ | الْأُخْتَانِ | الْأُخْتَيْنِ | الْأُخْتَيْنِ |
| إِمْرَأَتَانِ | الْإِمْرَأَتَانِ | الْإِمْرَأَتَيْنِ | الْإِمْرَأَتَيْنِ |

| nouns مؤنث and مذکر (sound plural) جمع سالم with ال | | | |
|---|----------------|----------------|----------------|
| اسم | رفع | نصب | جر |
| مُسْلِمُونَ | الْمُسْلِمُونَ | الْمُسْلِمِينَ | الْمُسْلِمِينَ |
| كَافِرُونَ | الْكَافِرُونَ | الْكَافِرِينَ | الْكَافِرِينَ |
| مُؤْمِنُونَ | الْمُؤْمِنُونَ | الْمُؤْمِنِينَ | الْمُؤْمِنِينَ |
| مُسْلِمَاتٌ | الْمُسْلِمَاتُ | الْمُسْلِمَاتِ | الْمُسْلِمَاتِ |
| عَابِدَاتٌ | الْعَابِدَاتُ | الْعَابِدَاتِ | الْعَابِدَاتِ |

| nouns مؤنث and مذکر (broken plural) جمع مكسر with ال | | | |
|--|--------------|--------------|--------------|
| اسم | رفع | نصب | جر |
| كُتُبٌ | الْكُتُبُ | الْكُتُبِ | الْكُتُبِ |
| أَقْلَامٌ | الْأَقْلَامُ | الْأَقْلَامِ | الْأَقْلَامِ |
| بُيُوتٌ | الْبُيُوتُ | الْبُيُوتِ | الْبُيُوتِ |
| عُيُونٌ | الْعُيُونُ | الْعُيُونِ | الْعُيُونِ |
| أَذَانٌ | الْأَذَانُ | الْأَذَانِ | الْأَذَانِ |

We learnt that غير منصرف (ghair munsarif) nouns don't accept kasrah in جر case.

Examples:

| اسم | رفع | نصب | جر |
|------------|------------|------------|------------|
| أكْبَرُ | أكْبَرُ | أكْبَرُ | أكْبَرُ |
| مَسَاجِدُ | مَسَاجِدُ | مَسَاجِدَ | مَسَاجِدَ |
| فُقَرَاءُ | فُقَرَاءُ | فُقَرَاءَ | فُقَرَاءَ |
| مَسَاكِينُ | مَسَاكِينُ | مَسَاكِينِ | مَسَاكِينِ |

But when ال is added to غير منصرف (ghair munsarif) nouns they will accept kasrah in جر case.

Examples:

| nouns غير منصرف with ال | | | |
|-------------------------|--------------|--------------|--------------|
| اسم | رفع | نصب | جر |
| أكْبَرُ | الأكْبَرُ | الأكْبَرُ | الأكْبَرِ |
| مَسَاجِدُ | المَسَاجِدُ | المَسَاجِدُ | المَسَاجِدِ |
| فُقَرَاءُ | الفُقَرَاءُ | الفُقَرَاءُ | الفُقَرَاءِ |
| مَسَاكِينُ | المَسَاكِينُ | المَسَاكِينُ | المَسَاكِينِ |

| nouns مبني with ال | | | |
|--------------------|------------|------------|------------|
| اسم | رفع | نصب | جر |
| كُبْرَى | الْكُبْرَى | الْكُبْرَى | الْكُبْرَى |
| حُسْنَى | الْحُسْنَى | الْحُسْنَى | الْحُسْنَى |
| مَوْتَى | الْمَوْتَى | الْمَوْتَى | الْمَوْتَى |

Lesson 16

4. قسم the type (continued)

When any word precedes a word having (أَلْ), the first word is joined to the laam of the second word and pronounced by joining. The hamzah of the (أَلْ) is known as همزة الوصل (hamzatul-wasl). It is not pronounced.

If there is a saakin letter before the (أَلْ), the saakin letter is normally read with a kasrah, e.g. عَنْ = عَنِ الْبَيْتِ

However the word (مِنْ) is read with a fathah, e.g. مِنْ = مِنَ الْبَيْتِ

In (أَلْ) the (لْ) sometime is read and sometime it is not read for example الْقَمَرُ - الشَّمْسُ

There are two categories of the Arabic letters.

1. الْحُرُوفُ الْقَمَرِيَّةُ

2. الْحُرُوفُ الشَّمْسِيَّةُ

If the letter after (أَلْ) is from الْحُرُوفُ الْقَمَرِيَّةُ then (لْ) will be read.

If the letter after (أَلْ) is from الْحُرُوفُ الشَّمْسِيَّةُ then (لْ) will not be read.

Examples:

| أَلْ | أَلْ | أَلْ | أَلْ |
|------|------|------|------|
| أَلْ | أَلْ | أَلْ | أَلْ |
| أَلْ | أَلْ | أَلْ | أَلْ |
| أَلْ | أَلْ | أَلْ | أَلْ |
| أَلْ | أَلْ | أَلْ | أَلْ |
| أَلْ | أَلْ | أَلْ | أَلْ |
| أَلْ | أَلْ | أَلْ | أَلْ |
| أَلْ | أَلْ | أَلْ | أَلْ |
| أَلْ | أَلْ | أَلْ | أَلْ |
| أَلْ | أَلْ | أَلْ | أَلْ |

| | | | |
|----|--|---|---------------------------|
| ع | الْعَزِيزُ - الْعَلِيمُ - الْعَدْلُ | ز | الزَّكَاةُ - الزَّيْتُونُ |
| غ | الْعَفَّارُ - الْعَفُورُ - الْغَنِيُّ | س | السَّلَامُ - السَّمِيعُ |
| ف | الْفَتَّاحُ - الْفَاتِحَةُ - الْفَوْزُ | ش | الشَّكُورُ - الشَّهِيدُ |
| ق | الْقُدُّوسُ - الْقَهَّارُ - الْقَابِضُ | ص | الصَّمَدُ - الصَّبُورُ |
| ك | الْكَبِيرُ - الْكَرِيمُ - الْكِتَابُ | ض | الضَّارُّ - الضَّالِّينَ |
| م | الْمَلِكُ - الْمُؤْمِنُ - الْمُهِيمُ | ط | الطَّيِّبُ - الطَّارِقُ |
| و | الْوَهَّابُ - الْوَاسِعُ - الْوَدُودُ | ظ | الظَّاهِرُ - الظَّالِمُ |
| هـ | الْهَادِي - الْهُدَى | ل | اللطيفُ - اللَّيْلُ |
| ي | الْيَوْمُ - الْيَقِينُ | ن | النَّافِعُ - النُّورُ |