

**FUNDAM
ENTALS
OF
ARABIC**

PART ONE

FARAZ H. MALIK

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support@learnarabicdaily.com

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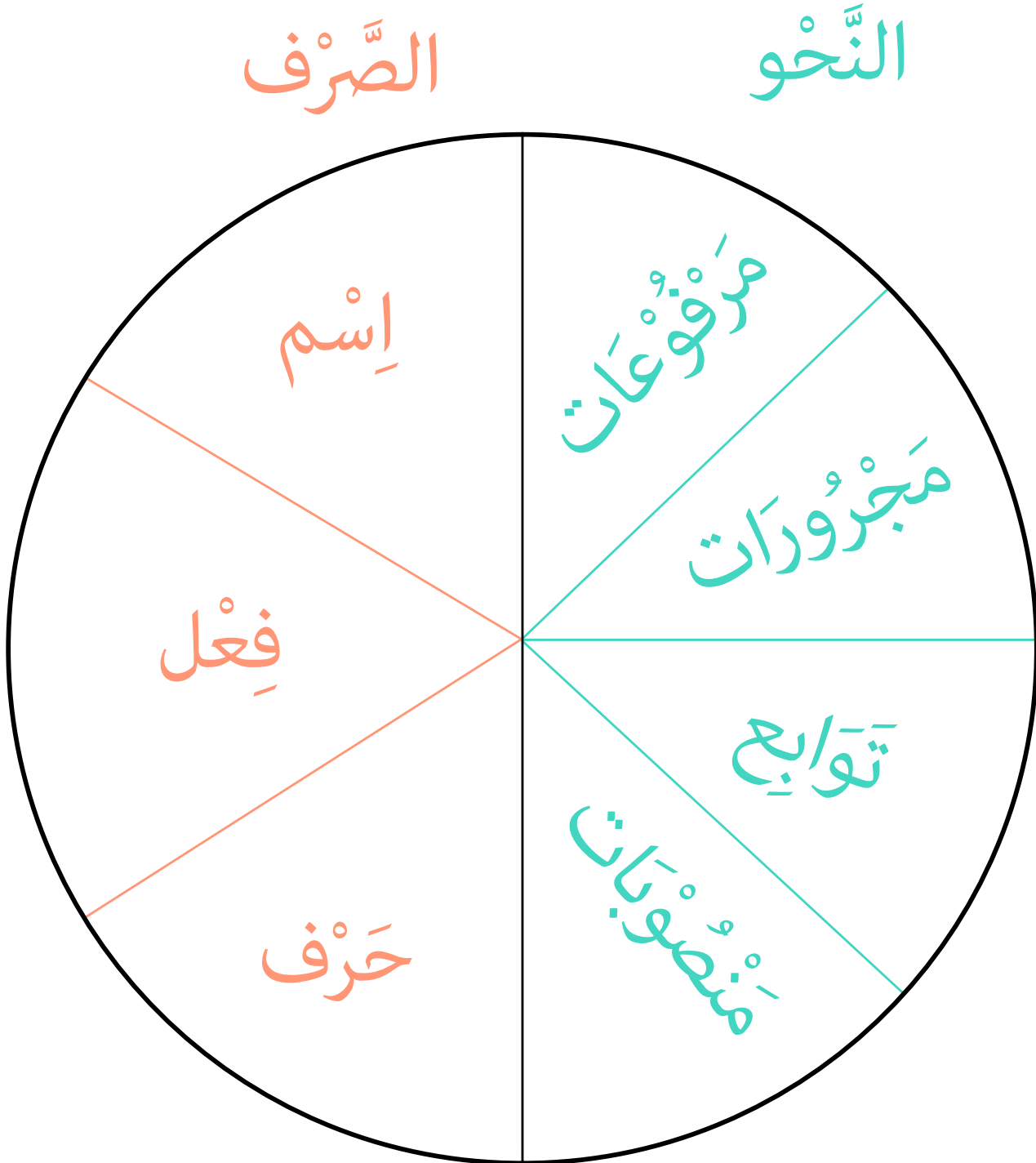


PARTS OF SPEECH

A FEW WORDS

Arabic is a very complex but systematized and organized language. I strongly believe that Arabic cannot solely be learned through a communicative approach which many books and programs have adopted. My hopes were that this book would be used as a grammar guide for programs and books that already use the communicative approach and as a resource for advanced students.

1.1 – Morphology and Syntax Overview



1.2 – Indeclinable and Declinable Words

	المَبْنِيّ	المُعْرَب		
اسْم		رَبِّهِ	نَفْسًا	ثَلَاثًا
فِعْل		رَبِّهِ	نَفْسًا	ثَلَاثًا
حَرْف		X		

1.3 – 'Ism

SIGNS OF AN 'ISM

1. ^ن =
=

2. ال

3. ة

IDENTIFY ALL ISMS AND THEIR SIGNS

زَيْدٌ قَدْ يَذْهَبُ إِلَى السُّوقِ مَعَ أُمِّ زَيْدٍ. سَيَتَخَرَّجُ مِنَ الْجَامِعَةِ الْأُرْدُنِيَّةِ فِي
 الْمُسْتَقْبَلِ. أُخْتُ زَيْدٍ ذَهَبَتْ إِلَى السُّوقِ بِالسَّيَّارَةِ ثُمَّ اشْتَرَتْ الْفَوَاكِهَ. قَالَتْ
 "وَاللَّهِ، فَوَاكِهُ هَذَا السُّوقِ الْأَحْسَنُ." بَعْدَ أَنْ سَمِعَ هَذَا زَيْدٌ قَدْ قَرَّرَ لِيَشْرَاءِ
 الْفَوَاكِهَ فَذَهَبَ إِلَى السُّوقِ بِالْحَافِلَةِ. لَكِنْ، لَمَّا وَصَلَ إِلَى السُّوقِ شَوَّشَتْ
 زَيْدًا الْخِيَارَاتُ فَقَدْ اخْتَارَ أَسْوَأَ الْفَوَاكِهَ عَلَى الرَّغْمِ مِنْ مُسَاعَدَةِ أُخْتِ زَيْدٍ

Zaid might go to the market with his mother and father. He will graduate from the University of Jordan in the future. Zaid's sister went to the market by car and then bought fruit. She said: "By God, the fruits of this market are the best!" After Zaid heard this he decided to buy these fruits. So he went to the market by himself by bus. However, when he arrived to the market the number of choices confused him. As a result he chose the worst fruits despite help from his sister.

IDENTIFY ALL ISMS AND THEIR SIGNS

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ

عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا

رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ

"رَمَضَانَ".

BUKHARI & MUSLIM

I heard the Messenger of Allah say: "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing prayer, paying the charity, making the hajj

(pilgrimage) to the House, and fasting in Ramadan.

1.4 – Prepositions

حروف الأفعال Prepositions attached to verbs	
أَنْ، لَنْ، كَيْ، لِي، لَمْ، لَمَّا، لَا	حروف المضارع - Present Tense
مَا، قَدْ	حروف الماضي - Past Tense
سَ، سَوْفَ	حروف الاستقبال - Future Tense
إِنْ، لَوْ	حروف الشرط - Conditional
قَدْ	حروف التوقع - Certainty
حروف الأسماء Prepositions attached to 'isms	
مِنْ، إِلَى، عَنْ، عَلَى، فِي، بِ، لِي، مُنْذُ، حَتَّى، كَ	حروف الجرّ
نَعَمْ، بَلَا	حروف الجواب (Response)
يَا	حروف النداء (Call)
إِلَّا	حروف الاستثناء
أَمَّا، إِمَّا	حروف التفصيل
وَ، بِي، تَ	حروف القسم (Oath)
حروف الأسماء والأفعال Prepositions attached to 'isms and verbs	
وَ، فَ، ثُمَّ، حَتَّى، لَكِنْ، لَا، بَلْ، أَمْ، أَوْ	حروف العطف - Conjunctions
نَعَمْ، بَلَا	حروف الجواب - Response
مَا، لَا، لَمْ، لَمَّا، لَنْ	حروف النفي - Negation
هَلْ، أَ	حروف الاستفهام - Questions

HURUF AL-JARR

1. مِنْ

2. إِلَى

3. عَنْ

4. عَلَى

5. بَ

6. فِ

7. لِ

8. كَ

IDENTIFY THE PREPOSITIONS AND THEIR CATEGORIES

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TRILATERAL ROOT SYSTEM

فعل

درس

THREE TENSES

1. الفِعْلُ الْمَاضِي

2. الفِعْلُ الْمُضَارِع

3. الفِعْلُ الْأَمْر

SIGNS OF A VERB

1. قَدْ

2. سَ / سَوْفَ

سَ

سَوْفَ

3. ثُ

IDENTIFY THE VERBS AND THEIR SIGNS (SOME HAVE NO SIGNS)

زَيْدٌ قَدْ يَذْهَبُ إِلَى السُّوقِ مَعَ أُمِّ زَيْدٍ. سَيَتَخَرَّجُ مِنَ الْجَامِعَةِ الْأُرْدُنِيَّةِ فِي

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IDENTIFY ALL PARTS OF SPEECH AND THEIR SIGNS

قَالَ رَسُولُ اللَّهِ ﷺ : أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ :
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart.

قَالَ رَسُولُ اللَّهِ ﷺ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيُّضًا، "أَنَّ نَاسًا مِنْ أَصْحَابِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ
اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ،
وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ
بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ
صَدَقَةٌ، وَأَمْرٍ مَعْرُوفٍ صَدَقَةٌ، وَنَهْيٍ عَن مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ.
قَالُوا: يَا رَسُولَ اللَّهِ أَيُّتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ
وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ

Some people from amongst the Companions of the Messenger of Allah said to the Prophet: "O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth." He said: "Has not Allah made things for you to give in charity? Truly every tasbeehah [saying: 'subhan-Allah'] is a charity, and every takbeerah [saying: 'Allahu akbar'] is a charity, and every tahmeedah [saying: 'al-hamdu lillah'] is a charity, and every tahleelah [saying: 'laa ilaha illAllah'] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the sexual act of each one of you there is a charity." They said: "O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that?" He said: "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."