

البَابُ الثَّانِي  
Chapter 2

## The Noun Sentence, Prepositions and Interrogative Particles

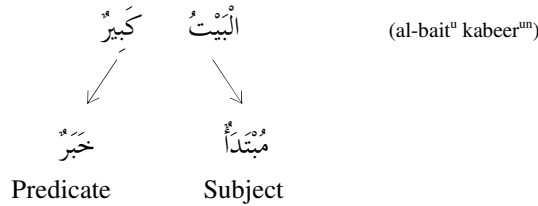
There are two types of sentence in Arabic, *الجُمْلَةُ الاسْمِيَّةُ* (the noun sentence) and *الجُمْلَةُ الفِعْلِيَّةُ* (the verb sentence). *الجُمْلَةُ الاسْمِيَّةُ* (the noun sentence) is often called a 'nominal sentence'. If a *جُمْلَةٌ* (sentence) begins with an *اسْمٌ* (noun), it is usually a *جُمْلَةُ اسْمِيَّةٌ* (noun sentence). In English, every sentence must have a verb.

### 2.1 The simple *جُمْلَةُ اسْمِيَّةٌ* (noun sentence)

2.1.1 We know how to say 'a large house' and 'the large house' which are adjectival phrases and not complete *جُمْلَةٌ* (sentences).

The word 'is'/'are' in English is called the present tense of the verb 'to be'. There is no word for 'is'/'are' in Arabic. Sentence *structure* produces the meaning of 'is'/'are'.

'The house is big' is expressed as follows:



The first word is the Subject of the sentence and is called *مُبْتَدَأٌ* (mubtada', 'subject'). The *مُبْتَدَأٌ* (subject) must always be *مَعْرِفَةٌ* (definite). The second word is the predicate of the *مُبْتَدَأٌ* (subject) and is called *خَبَرٌ* (khabar', 'predicate'). The *خَبَرٌ* (predicate) must always be *نَكْرَةٌ* (indefinite).

The *خَبَرٌ* (predicate) agrees with the *مُبْتَدَأٌ* (subject) in 2. gender, 3. ending and 4. number but not in 1. definition.

\* When we have a *مُبْتَدَأٌ* (subject) that is *مَعْرِفَةٌ* (definite) and a *خَبَرٌ* (predicate) that is *نَكْرَةٌ* (indefinite), we read 'is' in between.

This structure produces a *جُمْلَةُ اسْمِيَّةٌ* (noun sentence), which is used only to express the meaning, 'the x is a y', in the present tense.

الرَّجُلُ كَبِيرٌ      The man is big  
(ar-rajul' kabee')

الْمَرْأَةُ كَبِيرَةٌ      The woman is big  
(al-mar'at' kabee'at')

الرِّجَالُ كِبَارٌ  
The men are big  
(ar-rijaal<sup>u</sup> kibaar<sup>um</sup>)

النِّسَاءُ كَبِيرَاتٌ  
The women are big  
(an-nisaa<sup>u</sup> kabeeraat<sup>um</sup>)

الرَّجُلُ أُسْتَاذٌ  
The man is a teacher  
(ar-rajul<sup>u</sup> ustaadh<sup>um</sup>)

الْمَرْأَةُ أُسْتَاذَةٌ  
The woman is a teacher  
(al-mar'at<sup>u</sup> ustaadhat<sup>um</sup>)

### Practice Box 2

Try producing the following on your own:

'The men are teachers'

'The women are teachers'

Answers given at the end of the chapter

(a) The مُبْتَدَأٌ (subject) may be described by صِفَاتٌ (adjectives).

الْبَيْتُ الْجَمِيلُ كَبِيرٌ  
The beautiful house is big  
(al-bait<sup>u</sup> al-jameel<sup>u</sup> kabeer<sup>um</sup>)

Note how the صِفَةٌ (adjective) agrees with the مُبْتَدَأٌ (subject) in 1. definition, 2. gender, 3. ending and 4. number.

The خَبْرٌ (predicate) may also be described by صِفَاتٌ (adjectives) where it is an اسْمٌ (noun).

الْأُسْتَاذُ رَجُلٌ طَوِيلٌ  
The professor is a tall man  
(al-ustaadhu<sup>u</sup> rajul<sup>um</sup> Taweel<sup>um</sup>)

Note how the صِفَةٌ (adjective) agrees with the خَبْرٌ (predicate) in 1. definition, 2. gender, 3. ending and 4. number.

(b) Where there is more than one خَبْرٌ (predicate), they are separated by وَ (wa) meaning 'and'.

وَ is prefixed to the word following it.

الْبَيْتُ كَبِيرٌ وَجَمِيلٌ وَجَدِيدٌ  
The house is big, beautiful and new  
(al-bait<sup>u</sup> kabeer<sup>um</sup> wa jameel<sup>um</sup> wa jadeed<sup>um</sup>)

### Practice Box 3

Try producing the following on your own:

'The book is small and new'

'The word is new and long'

'The men are big and tall'

'The women are big and tall'

Answers given at the end of the chapter

\* There are no commas in Arabic. A وَ must be placed before every item on a list.

(c) We may use a ضَمِيرٌ (pronoun) as the definite مُبْتَدَأٌ (subject).

هُوَ طَوِيلٌ  
He/it is tall  
(huwa Taweel<sup>um</sup>)

هُوَ رَجُلٌ طَوِيلٌ  
He is a tall man  
(huwa rajul<sup>m</sup> Taweel<sup>m</sup>)

هِيَ طَوِيلَةٌ  
She is tall  
(hiya Taweelat<sup>m</sup>)

هُمُ أَسَاتِذَةٌ جُدُدٌ  
They are new teachers  
(hum asaaidhat<sup>m</sup> judud<sup>m</sup>)

ضَمَائِرُ (pronouns) are intrinsically مَعْرِفَةٌ (definite) because they always sit in the place of أَسْمَاءُ (nouns) that are مَعْرِفَةٌ (definite).

## 2.2 The definite خَبِيرٌ (predicate)

We said above that the خَبِيرٌ (predicate) must be نَكِيرَةٌ (indefinite).

But what if we want to express a definite خَبِيرٌ (predicate) and say 'he is *the* professor' or '*the* man is *the* professor'?

A definite خَبِيرٌ (predicate) is only allowed:

1. If it is preceded by a ضَمِيرٌ (pronoun), or
2. If it is itself a ضَمِيرٌ (pronoun).

1. The definite خَبِيرٌ (predicate) preceded by a ضَمِيرٌ (pronoun):

هُوَ الْأُسْتَاذُ  
He is the professor  
(huwa al-ustaadh<sup>h</sup>)

هِيَ الْأُسْتَاذَةُ  
She is the professor  
(hiya al-ustaadhat<sup>h</sup>)

In the above example, هُوَ is the مُبْتَدَأٌ (subject) and الْأُسْتَاذُ is the خَبِيرٌ (predicate).

الرَّجُلُ هُوَ الْأُسْتَاذُ  
The man is the professor  
(ar-rajul<sup>h</sup> huwa al-ustaadh<sup>h</sup>)

الْمَرْأَةُ هِيَ الْأُسْتَاذَةُ  
The woman is the professor  
(al-mar'at<sup>h</sup> hiya al-ustaadhat<sup>h</sup>)

In this example, الرَّجُلُ is the مُبْتَدَأٌ (subject) and الْأُسْتَاذُ is the خَبِيرٌ (predicate). It may be useful to think of it as, 'the man, he is the professor'. The ضَمِيرٌ (pronoun) between the *definite* مُبْتَدَأٌ (subject) and *definite* خَبِيرٌ (predicate) is called ضَمِيرُ الشَّانِ and has no grammatical function. It functions to prevent الْخَبِيرُ (the predicate) from looking like a صِفَةٌ (adjective) of الْمُبْتَدَأُ (the subject).

هُمُّ الْأَسَاتِذَةُ

They are the professors  
(humu al-assatidhat<sup>u</sup>)

الرِّجَالُ هُمُّ الْأَسَاتِذَةُ

The men are the professors  
(ar-rijaal<sup>u</sup> humu al-assatidhat<sup>u</sup>)

هُنَّ الْأُسْتَاذَاتُ

They (f) are the professors  
(hunna al-ustaadhaat<sup>u</sup>)

النِّسَاءُ هُنَّ الْأُسْتَاذَاتُ

The women are the professors  
(an-nisaa<sup>u</sup> hunna al-ustaadhaat<sup>u</sup>)

2. The definite **خَبْرٌ** (predicate) being itself a **ضَمِيرٌ** (pronoun)

الرَّجُلُ هُوَ

The man is he  
(ar-rajul<sup>u</sup> huwa)

هُوَ هُوَ

He is he / it is it  
(huwa huwa)

## 2.3 حُرُوفُ جَرٍّ (Prepositions)

2.3.1 A **حَرْفُ جَرٍّ** (Harf<sup>u</sup> jarr<sup>in</sup>) or preposition (*pl. حُرُوفُ جَرٍّ*, Huruuf<sup>u</sup> jarr<sup>in</sup>) is a word that tells us about the spatial relationship between two words. In **الْجُمْلَةُ** (the sentence), 'the boy is in the house', the word 'in' is **حَرْفُ جَرٍّ** (a preposition). It gives us the spatial relationship between the boy and the house.

مِنْ From      إِلَى To      عَلَى On      فِي In

\* A **حَرْفُ جَرٍّ** (preposition) makes **الْإِسْمُ** (the noun) after it end in **كَسْرَةٌ**.

فِي بَيْتٍ      In a house      (fi bayt<sup>in</sup>)

فِي الْبَيْتِ      In the house      (fi al-bayt<sup>i</sup>)

The above expressions are not complete sentences. They are prepositional phrases. In Arabic we call the **شِبْهُ جُمْلَةٍ** (shibh<sup>u</sup> jumlat<sup>in</sup>, *lit.* 'quasi sentence').

2.3.1 A **شِبْهُ جُمْلَةٍ** (quasi sentence) is *attached* to the **مُبْتَدَأٌ** (subject) or **خَبْرٌ** (predicate).

(a) Attachment to a **مُبْتَدَأٌ** (subject):

الْحَيَاةُ فِي الْأَرْضِ قَصِيرَةٌ

Life on the earth is short

(al-Hayaat<sup>u</sup> fi al-arD<sup>i</sup> QaSeerat<sup>in</sup>)

('on the earth' is expressed as **عَلَى الْأَرْضِ فِي** not **عَلَى الْأَرْضِ**)

(b) Attachment to a **خَبْرٌ** (predicate):

الشَّمْسُ بَعِيدَةٌ عَنِ الْأَرْضِ

The Sun is far from the Earth

(ash-shams<sup>u</sup> ba<sup>ʿ</sup>eedat<sup>um</sup> ʿan al-arD<sup>i</sup>)

الْمَرْأَةُ أُسْتَاذَةٌ مِنْ مَدْرَسَةٍ فِي الْعِرَاقِ

The woman is a teacher from a school in Iraq

(al-mar'at<sup>u</sup> ustaadhat<sup>um</sup> min madrasat<sup>in</sup> fi al-ʿiraaq<sup>i</sup>)

(c) Attachment to an elliptical / omitted **خَبْرٌ** (predicate):

If one were to say,

الْكِتَابُ مَوْجُودٌ

The book is present

(al-kitaab<sup>u</sup> mawjuud<sup>um</sup>)

This is a simple **جُمْلَةٌ اسْمِيَّةٌ** (noun sentence), made up of a definite **مُبْتَدَأٌ** (subject) and indefinite **خَبْرٌ** (predicate). One may then ask, 'where is the book present?' In response, we may say,

الْكِتَابُ مَوْجُودٌ فِي الْبَيْتِ

The book is present in the house

(al-kitaab<sup>u</sup> mawjuud<sup>um</sup> fi al-bayt<sup>i</sup>)

We may remove 'مَوْجُودٌ' from the above sentence rendering:

الْكِتَابُ فِي الْبَيْتِ

The book is in the house

(al-kitaab<sup>u</sup> fi al-bayt<sup>i</sup>)

also,

الْكَلِمَةُ فِي الْكِتَابِ

The word is in the book

(al-kalimat<sup>u</sup> fi al-kitaab<sup>i</sup>)

The **شِبْهُ جُمْلَةٍ** (quasi sentence) is attached to an elliptical/omitted **خَبْرٌ** (predicate) which is 'مَوْجُودٌ'.

In the above sentences, it appears that the **شِبْهُ جُمْلَةٍ** (quasi sentence) is the **خَبْرٌ** (predicate), but in actual fact, **مَوْجُودٌ** is the **خَبْرٌ** (predicate).

## 2.4 The indefinite **مُبْتَدَأٌ** (subject)

We stated that **الْمُبْتَدَأُ** (the subject) of a **جُمْلَةٌ اسْمِيَّةٌ** (noun sentence) is always **مَعْرِفَةٌ** (definite). But what if we want to say 'a book is in the house'? Here we break the principle requiring **الْمُبْتَدَأُ** (the subject) to be **مَعْرِفَةٌ** (definite).

- \* An indefinite **مُبْتَدَأٌ** is only allowed if there is a **شِبْهُ جُمْلَةٍ** (quasi sentence) before it.

It is incorrect to say,

كِتَابٌ فِي الْبَيْتِ ✘

Instead, we put the **مَعْرِفَةٌ** (definite) **شِبْهُ جُمْلَةٍ** (quasi sentence) first


فِي الْبَيْتِ كِتَابٌ

A book is in the house, or  
There is a book in the house  
(fi al-bayt<sup>l</sup> kitaab<sup>m</sup>)

فِي الْكِتَابِ كَلِمَةٌ

A word is in the book, or  
There is a word in the book  
(fi al-kitaab<sup>l</sup> kalimat<sup>m</sup>)

It may help to remember that as a general rule Arabic is averse to starting a **جُمْلَةٌ** (sentence) with a **نَكْرَةٌ** (indefinite) word.



### First Aid

### إِسْعَافَةٌ

الطَّالِبُ (the student) is tempted to translate **فِي الْبَيْتِ كِتَابٌ** as, ‘in the house is a book’, and on that basis think that ‘the house’ is **الْمُبْتَدَأُ** (the subject) and ‘a book’ is **الْخَبَرُ** (the predicate).

**Prescription**

It is essential to remember that **كِتَابٌ** is still **الْمُبْتَدَأُ** (the subject), albeit **نَكْرَةٌ** (indefinite). **الْخَبَرُ** (the predicate) is hidden at the beginning, rendering:

((mawjuud) fi al-bayt<sup>l</sup> kitaab<sup>m</sup>)  
**فِي الْبَيْتِ كِتَابٌ**

**وَصْفَةٌ**

## 2.4 Transporting the **جُمْلَةٌ اِسْمِيَّةٌ** (noun sentence) to the past using **كَانَ**

The **جُمْلَةٌ اِسْمِيَّةٌ** (noun sentence) can be transported to the past by simply placing before it **كَانَ** (if the **مُبْتَدَأٌ** is masculine) or **كَانَتْ** (if the **مُبْتَدَأٌ** is feminine). **كَانَ / كَانَتْ** must agree with the **مُبْتَدَأٌ** in gender.

**كَانَ / كَانَتْ** makes the **خَبَرٌ** (predicate) change its ending to **فَتْحَةٌ**.

**كَانَ** will be dealt with fully in chapter thirteen. For the moment, we will confine ourselves to transporting singular noun sentences to the past.

كَانَ الرَّجُلُ كَبِيرًا

The man was big  
(kaana ar-rajul<sup>u</sup> kabeer<sup>an</sup>)



## Orthography

Note that when a نَكْرَةٌ (indefinite) word ends with فَتْحَةٌ the تَنْوِينُ (tanween) sits on an ا (alif) e.g. كِتَابًا and كَبِيرًا . This alif is written but not pronounced.

The alif is not written however, if the last letter of the word is ة / ـة or ء (hamza) e.g. نِسَاءٌ , كَبِيرَةٌ , كَلِمَةٌ .

كَانَتْ الْمَرْأَةُ كَبِيرَةً

The woman was big  
(kaanati al-mar'at<sup>u</sup> kabeerat<sup>am</sup>)



## Pronunciation

Notice that كَانَتْ followed by اَلْ becomes اَلْ كَانَتْ . The كَسْرَةٌ is a 'liason vowel' imported to avoid اَلْتِقَاءُ السَّاكِنَيْنِ (iltiqa<sup>u</sup> as-saakinayn<sup>i</sup>, the consecutive succession of two letters carrying sukun), which is difficult to pronounce. Compare the phonetic disharmony of اَلْ كَانَتْ (kaanat al) to the elegance of اَلْ كَانَتْ (kaanat<sup>i</sup>-l). Note that this is purely a phonetic change made to engender euphonic harmony. If however, one pauses between the two words, there is no liason vowel: اَلْ... كَانَتْ (kaanat...al).

If the مُبْتَدَأٌ (subject) is a ضَمِيرٌ (pronoun) as in هُوَ طَوِيلٌ and هِيَ طَوِيلَةٌ , the ضَمِيرٌ (pronoun) drops when the جُمْلَةٌ اِسْمِيَّةٌ (noun sentence) is transported to the past by كَانَتْ / كَانَ .

كَانَ طَوِيلاً

He was tall  
(kaana Taweel<sup>am</sup>)

كَانَتْ طَوِيلَةً

She was tall  
(kaanat Taweelat<sup>am</sup>)

If the جُمْلَةٌ اِسْمِيَّةٌ (noun sentence) is an indefinite مُبْتَدَأٌ (subject) preceded by a شِبْهُ جُمْلَةٍ (quasi sentence), there is no visible خَبَرٌ (predicate) in the sentence so nothing appears to change.

كَانَ فِي الْبَيْتِ كِتَابٌ

There was a book in the house  
(kaana fi al-bayt<sup>i</sup> kitaab<sup>am</sup>)

In the above sentence, the hidden **خَبْرٌ** (predicate) **مَوْجُودٌ** becomes **مَوْجُوداً** but we do not notice this because it is not visible. **كِتَابٌ** is the **مُبْتَدَأٌ** (subject) so **كَانَ** agrees with it.

If the indefinite **مُبْتَدَأٌ** (subject) is feminine, we use **كَانَتْ** .

كَانَتْ فِي الْكِتَابِ كَلِمَةٌ

There was a word in the book  
(kaanat fi al-kitaab<sup>i</sup> kalimat<sup>um</sup>)

## 2.5 Negating the **جُمْلَةٌ اسْمِيَّةٌ** (noun sentence) using **لَيْسَ**

The **جُمْلَةٌ اسْمِيَّةٌ** (noun sentence) can be negated by simply placing **لَيْسَ** (if masculine) and **لَيْسَتْ** (if feminine) before it. **لَيْسَ / لَيْسَتْ** is a 'sister' of **كَانَ** and similarly makes the **خَبْرٌ** (predicate) change its ending to **فَتْحَةٌ** .

لَيْسَ الرَّجُلُ كَبِيرًا

The man is not big  
(laysa ar-rajul<sup>u</sup> kabeer<sup>um</sup>)

لَيْسَتْ الْمَرْأَةُ كَبِيرَةً

The woman is not big  
(laysati al-mar'at<sup>u</sup> kabeerat<sup>um</sup>)

لَيْسَ طَوِيلًا

He is not tall  
(laysa Taweel<sup>um</sup>)

لَيْسَتْ طَوِيلَةً

She is not tall  
(laysat Taweelat<sup>um</sup>)

لَيْسَ فِي الْبَيْتِ كِتَابٌ

There is no book in the house  
(laysa fi al-bayt<sup>i</sup> kitaab<sup>um</sup>)

لَيْسَتْ فِي الْكِتَابِ كَلِمَةٌ

There is not a word in the book  
(laysat fi al-kitaab<sup>i</sup> kalimat<sup>um</sup>)



## 2.6 حَرْفُ الاسْتِفْهَامِ (The interrogative particle)

The حُمْلَةٌ اسْمِيَّةٌ (noun sentence) can be rendered interrogative simply by intonation.

الْبَحْرُ بَعِيدٌ      *The sea is far?*  
(al-bahr<sup>u</sup> ba<sup>ʿ</sup>eed<sup>um</sup>)

(هُوَ) صَحِيحٌ      *It is true?*  
(huwa SaHeeH<sup>um</sup>)

Placing either هَلْ or أ before a حُمْلَةٌ (sentence) also renders it interrogative. Unlike in English sentence structure remains the same. It may be useful when translating interrogative sentences from English to Arabic to turn them into declarative sentences and then simply place هَلْ or أ before them.

هَلْ and أ are interchangeable except that before the definite article الـ only هَلْ is commonly used. In modern Arabic, an inverted question mark ‘?’ is often placed at the end.

هَلِ الْبَحْرُ بَعِيدٌ؟      *Is the sea far?*  
(hal<sup>i</sup> al-bahr<sup>u</sup> ba<sup>ʿ</sup>eed<sup>um</sup>)

نَعَمْ , الْبَحْرُ بَعِيدٌ      *Yes, the sea is far*  
(na<sup>ʿ</sup>am al-bahr<sup>u</sup> ba<sup>ʿ</sup>eed<sup>um</sup>)

أَهُوَ صَحِيحٌ؟      *Is it true?*  
(ahuwa SaHeeH<sup>um</sup>)

أَصَحِيحٌ هُوَ؟      *Is it true?*  
(aSaHeeH<sup>um</sup> huwa)  
(Note: الْمُبْتَدَأُ وَالْخَبْرُ (the subject & predicate) are inverted)

أَأَنْتُمْ الْأَوْلَادُ؟      *Are you the boys?*  
(a<sup>ʿ</sup>antum<sup>u</sup> al-awlaad<sup>u</sup>)

لَا نَحْنُ الرَّجَالُ      *No, we are the men*  
(laa naHnu ar-rijaal<sup>u</sup>)



### Pronunciation

- Notice that هَلْ followed by الـ becomes هَلِ الـ . This is to avoid التَّفَاءُ السَّاكِنَيْنِ (the consecutive succession of two letters carrying sukun). Compare the euphonic harmony of هَلِ الـ (hal<sup>i</sup>-l) with the disjointedness of هَلْ الـ (hal al).
- For the same reason, أَنْتُمْ and هُمْ followed by الـ become أَنْتُمْ الـ and هُمْ الـ

### 2.6.1 Negative interrogatives

To frame a question in the negative with a *جُمْلَةٌ اسْمِيَّةٌ* (noun sentence) we use *أَلَيْسَ / لَيْسَتْ*  
(not *هَلْ لَيْسَ / لَيْسَتْ*)

أَلَيْسَ حَسَنٌ طَالِبًا؟      Is Hasan not a student?

For negatively framed questions, an answer of *نَعَمْ*, confirms the negation, so that *نَعَمْ* and *لَا* amount to the same response

نَعَمْ      Yes (he is not a student)

لَا      No (he is not a student)

To answer in the positive, we must say *بَلَى* (yes indeed)

بَلَى      Yes indeed

## Summary Supplement

### The Noun Sentence

## الْخُلَاصَةُ

### فِي الْجُمْلَةِ الْإِسْمِيَّةِ

	أمثلة	Examples
1. A <i>جُمْلَةٌ اسْمِيَّةٌ</i> (noun sentence) is constructed from a <i>مُبْتَدَأٌ</i> (subject) and an <i>اخْبَرٌ</i> (predicate).	الْبَيْتُ كَبِيرٌ	The house is big
2. A <i>اخْبَرٌ</i> (predicate) is only allowed if,		
a) It is preceded by a <i>ضَمِيرٌ</i> (pronoun)	هُوَ الْأُسْتَاذُ	He is the teacher
	الرَّجُلُ هُوَ الْأُسْتَاذُ	The man is the teacher
b) It is itself a <i>ضَمِيرٌ</i> (pronoun)	الرَّجُلُ هُوَ	The man is he
	هُوَ هُوَ	He is he
* c) It is a <i>مُضَافٌ</i> (possessed) in an <i>إِضَافَةٌ</i> (ضمير not required)	الرَّجُلُ أُسْتَاذُ الْوَلَدِ	The man is the boy's teacher
3. An <i>اخْبَرٌ</i> (subject) is only allowed if it is preceded by a <i>شِبْهُ جُمْلَةٍ</i> (prepositional phrase)	فِي الْبَيْتِ كِتَابٌ	There is a book in the house / A book is in the house
4. The <i>جُمْلَةٌ اسْمِيَّةٌ</i> (noun sentence) can be negated by simply placing <i>لَيْسَ</i> / <i>لَيْسَتْ</i> before it, which makes the <i>اخْبَرٌ</i> (predicate) change its ending to <i>فَتْحَةٌ</i>	لَيْسَ الرَّجُلُ كَبِيرًا	The man is not big
	لَيْسَتْ الْمَرْأَةُ كَبِيرَةً	The woman is not big
	لَيْسَ فِي الْبَيْتِ كِتَابٌ	There is no book in the house
5. The <i>جُمْلَةٌ اسْمِيَّةٌ</i> (noun sentence) can be transported to the past by simply placing <i>كَانَ</i> / <i>كَانَتْ</i> before it, which makes the <i>اخْبَرٌ</i> (predicate) change its ending to <i>فَتْحَةٌ</i>	كَانَ الرَّجُلُ كَبِيرًا	The man was not big
	كَانَتْ الْمَرْأَةُ كَبِيرَةً	The woman was not big
	كَانَ فِي الْبَيْتِ كِتَابٌ	There was a book in the house

\* Please refer back to this shaded area after chapter six

# المُفْرَدَاتُ

## Vocabulary

### Chapter 2 – The Noun Sentence and Prepositions

وَاحِدٌ / وَاحِدَةٌ	one ( <i>m/f</i> )	waaHid <sup>un</sup> / waaHidat <sup>un</sup>
أَسَاطِدُ (أَسَاتِدَةٌ)	professor, teacher ( <i>m</i> )	ustaadh <sup>un</sup> (asaatidhat <sup>un</sup> )
أَسَاطِدُ (أَسَاتِدَاتُ)	professor, teacher ( <i>f</i> )	ustaadh <sup>un</sup> (ustaadhaat <sup>un</sup> )
بَحْرٌ (بِحَارٌ)	sea	baHr <sup>un</sup> (biHaar <sup>un</sup> )
وَلَدٌ (أَوْلَادٌ)	boy; ( <i>pl</i> ) children	walad <sup>un</sup> (awlaad <sup>un</sup> )
وَاسِعٌ (وَاسِعُونَ)	wide ( <i>m</i> )	waasi <sup>un</sup> (waasi <sup>un</sup> uuna)
وَاسِعَةٌ (وَاسِعَاتُ)	wide ( <i>f</i> )	waasi <sup>un</sup> at <sup>un</sup> (waasi <sup>un</sup> aat <sup>un</sup> )
صَحِيحٌ (صِحَاحٌ)	correct ( <i>m</i> )	SaHeeH <sup>un</sup> (SiHaaH <sup>un</sup> )
صَحِيحَةٌ (صَحِيحَاتُ)	correct ( <i>f</i> )	SaHeeHat <sup>un</sup> (SaHeeHaat <sup>un</sup> )
بَعِيدٌ (بِعَادٌ)	far ( <i>m</i> )	ba <sup>un</sup> eed <sup>un</sup> (bi <sup>un</sup> aad <sup>un</sup> )
بَعِيدَةٌ (بِعِيدَاتُ)	far ( <i>f</i> )	ba <sup>un</sup> eedat <sup>un</sup> (ba <sup>un</sup> eedaat <sup>un</sup> )
بَعِيدٌ (عَنْ)	far (from)	ba <sup>un</sup> eed <sup>un</sup> (an)
قَرِيبٌ (قَرِيبُونَ) (مِنْ)	close (to) ( <i>m</i> )	qareeb <sup>un</sup> (qareebuuna) (min)
قَرِيبَةٌ (قَرِيبَاتُ) (مِنْ)	close (to) ( <i>f</i> )	qareebat <sup>un</sup> (qareebaat <sup>un</sup> ) (min)
وَ	and	wa
مُبْتَدَأٌ	1. subject ( <i>gram.</i> ); 2. beginning	mubtada <sup>un</sup>
خَبْرٌ (أَخْبَارٌ)	1. predicate ( <i>gram.</i> ); 2. news	khobar <sup>un</sup> (akhbaar <sup>un</sup> )
الْأَخْبَارُ	the news	al-akhbaar <sup>un</sup>
جُمْلَةٌ (جُمَلٌ)	1. sentence ( <i>f</i> ) ( <i>gram.</i> ); 2. group, sum total ( <i>f</i> )	jumlat <sup>un</sup> (jumul <sup>un</sup> )
جُمْلَةٌ اسْمِيَّةٌ	noun sentence ( <i>gram.</i> )	jumlat <sup>un</sup> ismiyyat <sup>un</sup>
بَابٌ (أَبْوَابٌ)	door	baab <sup>un</sup> (abwaab <sup>un</sup> )
عَرْشٌ (عُرُوشٌ)	throne	arsh <sup>un</sup> (uruush <sup>un</sup> )

مَوْجُودٌ (مَوْجُودُونَ)	present ( <i>m</i> )	mawjuud <sup>un</sup> (mawjuuduuna)
مَوْجُودَةٌ (مَوْجُودَاتٌ)	present ( <i>f</i> )	mawjuudat <sup>un</sup> (mawjuudaat <sup>un</sup> )
اجْتِمَاعٌ (اجْتِمَاعَاتٌ)	meeting	ijtimaa <sup>un</sup> (ijtimaa <sup>aat</sup> <sup>un</sup> )
حَيَاةٌ (حَيَوَاتٌ)	life	Hayaat <sup>un</sup> (Hayawaat <sup>un</sup> )
أَرْضٌ (أَرْضٌ / الْأَرْضِيّ def.)	earth; land; ground ( <i>f</i> )	arD <sup>un</sup> (araaD <sup>in</sup> / al-araaD <sup>ii</sup> )
مَدْرَسَةٌ (مَدَارِسُ)	school ( <i>f</i> )	madrasiat <sup>un</sup> (madaaris <sup>un</sup> )
مِنْ	from; of ( <i>prep.</i> )	min
فِي الْأَرْضِ	on the earth	fi al-arD <sup>i</sup>
فِي	in ( <i>prep.</i> )	fi
عَلَى	on ( <i>prep.</i> )	<sup>c</sup> ala
إِلَى	to ( <i>prep.</i> )	ila
عَنْ	from; about ( <i>prep.</i> )	<sup>c</sup> an
حَتَّى	until ( <i>prep.</i> )	Hattaa
كَانَ / كَانَتْ	was (transports noun sentence to the past)	kaana / kaanat
لَيْسَ / لَيْسَتْ	is/are not (negates noun sentence)	laysa / laysat
هَلْ	interrogative particle	hal
أَ	interrogative particle	a
حَرْفُ الْإِسْتِفْهَامِ	interrogative particle ( <i>gram.</i> )	Harf <sup>un</sup> al-istifhaam <sup>i</sup>
اسْتِفْهَامٌ (اسْتِفْهَامَاتٌ)	enquiry	istifhaam <sup>un</sup> (istifhaamaat <sup>un</sup> )
نَعَمْ	yes	na <sup>c</sup> am
لَا	no	laa
بَلَى	yes indeed (after negative question)	balaa

**Exercise 2.1** Express in English

١. مُحَمَّدٌ رَجُلٌ جَمِيلٌ
٢. هُوَ صَاحِبٌ
٣. الْمَعْرِفَةُ الصَّحِيحَةُ بَحْرٌ وَاسِعٌ
٤. الْخَبْرُ الْجَدِيدُ جَمِيلٌ
٥. الْجُمْلَةُ الْإِسْمِيَّةُ مُبْتَدَأٌ وَخَبْرٌ
٦. الرَّجَالُ هُمْ الْأَسَاتِذَةُ الْجَدُّدُ
٧. الْوَلَدُ هُوَ الطَّالِبُ الْجَدِيدُ
٨. وَالْمَرْأَةُ هِيَ الْأُسْتَاذَةُ الْجَدِيدَةُ
٩. هُنَّ طَالِبَاتٌ جَدِيدَاتٌ
١٠. الْحَيَاةُ مَدْرَسَةٌ
١١. الْبَيْتُ قَرِيبٌ مِنَ الْبَحْرِ
١٢. فِي الْبَيْتِ اجْتِمَاعٌ كَبِيرٌ
١٣. كَانَ الْاجْتِمَاعُ فِي الْبَيْتِ
١٤. كَانَتِ الْمَرْأَةُ مَوْجُودَةً
١٥. لَيْسَ الْبَيْتُ بَعِيدًا عَنِ الْبَحْرِ
١٦. أَلَيْسَتْ فِي الْكِتَابِ كَلِمَةٌ؟

**Exercise 2.2** Express in Arabic

1. The word is one word
2. Muhammad is a teacher
3. The book is long and expansive (wide)
4. The boy is a new student
5. The moon is close to the earth and the sun is far
6. The short sentence is correct
7. The women are the new teachers
8. The sea is large, wide and beautiful
9. They are senior professors
10. The meeting is in the house
11. Muhammad is close to the sea and far from the house
12. Was there a boy on the throne ?
13. There are sentences in the book
14. The sentence is not correct
15. It is not close to the sea
16. Are the long sentences not correct ?