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- Arabic words are divided into families, called roots
- Usually a root is made of 3 strong letters (trilateral) that give the idea of something
 - Words in a dictionary should be looked up according to their root, NOT alphabetically
 - By adding letters and vowels to the beginning, middle, or end of the root you create new words related to the basic idea: e.g., the root K T H gives the idea of "writing," hence:

كتب	karaba	"he wrote"	كاتب	katib	"writer"	كتبة	"writing"
كاتب	katib	"letter"	كتب	kitab	"book"	مكتبة	"library"

Weak & Strong Letters

- There are 7 weak letters easily memorized by the mnemonic phrase: **أنت موسى** "You are Moses."
- The weak letters: **ي ن م و ه ا** help the roots of all words to change meaning, genders, numbers, verb tenses; however, these 7 letters can also serve as strong letters. (they can form the root of a word)

سکون Sukoon: Silent Consonant/Absence of a Vowel

- When a consonant is not followed by a vowel, i.e., when it closes the syllable, as in "foot", we must put over it the symbol ̣ which means truncation, or lack of any vowel
- It is not written over the silent consonants, i.e., those that are not pronounced, as in the case of ̣ and ̣ when they stand for the prolongation of the vowels a , i , and u respectively
- It is not used in everyday writing; it is used only to clarify the pronunciation of a difficult or unknown word; it is used in the Qur'an and other religious texts

4. $\frac{2.2.2}{2.2.2}$ Tashdid / $\frac{2.2.2}{2.2.2}$ Shaddah: Doubling of the Consonants

- Double consonants are **NOT** written twice; they are rendered by adding **—** to the single consonant.
- Only used to clarify the pronunciation of a difficult or unknown word; found in the Qur'an and other sacred texts.
- The **د** **كاف** **كاف** is put directly over the word that it doubles; if there is a short vowel, this goes over or below the **د** **كاف** **كاف**: **كَوْنٌ** "kawn" ("being"), **كَوْنِي** "kawni" ("my grandfather"); **مَكِينٌ** "makīn" ("strong"), **مَكِينِي** "makīni" ("my grandfather"); **فَتَنٌ** "fatn" ("temptation"), **فَتَنِي** "fatni" ("my tempter").

هَمْزَةٌ (#) Hamza: (Clef) Stop

- The **hamza** **ء** is a sign that shows a pause between 2 sounds within a word; it is usually written over an **h** if before or after the **hamza** there is the short vowel **a**, **u** if before or after the **hamza** there is the short vowel **u**, and in **y** without the dots **y** if before or after the **hamza** there is the short vowel **i**
- At the beginning of a word it is always written over an **h**
- In the middle or at the end of a word it could be written over a **y** or an **y** or it could be without a support: **شيء** "thing"; **الف** "the tooth"; **الف** "the was taken"; **أف** "was"; **مليون** "hundreds"; **مليون** or **مليون** "some hundred"; **يكون** "will/has"; **رئاسة** "presidency/power"; **ليس** "be depressed"; **سئل** "he was interrogated"

المتن: Words and Connections

- In Classical Arabic, no syllable could start with 2 consonants, which introduced a vowel of conjunction not pronounced when the word was used in a sentence, preceded by a vowel
- Since the ة lamakat could not be used, a sign was written over the 1st syll. بابك التيوت "the door of the house", مدير الجريدة "the director of the newspaper"
- The ة kasak is used with:
 - The article ال al "the": ابو الويز "the writer's father"
 - The imperative (command form) of the 1st form of all regular trilateral verbs, and those verbs that are modeled after: قال اتسمع "the said: listen.", قال ازم "the said: throw."

Geography Strategy

- The perfect (active and passive), the imperative, and the infinitive (with the adjectives derived by it) of the derived forms that begin with an ¹ *alif*, except for the 4th form: قَالَ لِهَيْبَتِكُمْ "he was defeated." هُوَ الْهَيْبَتُ "he said; (you, pl.) Resolute!" الْإِلَهَاتُ "The deities"
- 8 nouns: اَيْنَ "som"; ابْنَتُ "daughter"; اَيْنِ "two (m.)"; اَيْنِ "two (f.)"; اَيْنِ "name"; اَيْنِ "man"; اَيْنِ "woman"; اَيْنِ "man"
- The *alif* ² *wasilah* is not used:
 - In the expression: اَيْنِ "in the name of," when followed by the name of God: اَيْنِ الله
 - اَيْنِ "son of," when used in genealogical lists, it becomes: اَيْنِ except when it is written at the beginning of the line, when it is the name of the mother or of another ancestor, if it is the nickname of the father, or if the expression "son of" is the direct object of a given name: اَيْنِ زَيْدَ "Omar (is) the son of Zaid."
 - With the article *al* after the preposition *bi* (bi) "to," or after the adverb *bi* (bi) "certainly": اَيْنِ اِلَ الْفَقِيرِ "to the poor" "this is surely the truth." If the noun that follows the article starts with an *al* the *al* of the article is dropped: اَيْنِ الله "to God"
 - With the article *al* or in nouns and verbs when preceded by the interrogative particle *bi* اَيْنِ "Is he your son?"

Ein Nachsatz (1): Prolongation

- It is a sign written over the ¹ *alif* to prolong its sound, as if they were 2: *أب* - "Abaṭṭ", *أهل* - "ahel", *أهل* - "The One who is", *أمن* - "Amin".

The "Marblehead" Story

- When isolated, or in absolute final position, * becomes **ā** and is pronounced as a **da**.
- In everyday speech it is usually pronounced **ah**.
- It is used to indicate the feminine ending of nouns and adjectives: **وَرْدَة** "rose", **مَدِينَة** "city", **مَدِينَتِي** "my city", **مَدْرَسَتِي** "my school", **مَدِينَة الأمير** "the city of the prince".

الف مقصورة Alif Maqsurah (Short Alif)

- At the end of a word, following the short vowel **a**, there would be a **ya** without dots **ya** and without the **sh** sukun **ya** which corresponds to a long **aya**.
- It is common in words of four or more than four letters, including the **ay** **magmura**: **مغصلي** "Mawṣalī, the chosen one".

Learning Objectives: **الهدف التعليمي:**

- Sum in Arabic is **سَم**, whereas **moon** is **قَمَر**
 - When the article **الـ** is placed in front of the noun "man" **فَتْنَس**, the initial **ف** letter is assimilated to the **لـ** of the article:
 - The sound of the **لـ** of the article is the same of that of the consonant that it follows: e.g., **فَتْنَس + الـ => الفَتْنَس** (al-fatnas)
 - To show that the word is not a **سَم** **أَسْمَاء** is placed over the consonant that follows the article **الـ**.
 - The letters of the alphabet are divided among **سَم** and **قَمَر**.
 - The consonants that behave like the **ف**, in the word "man" **فَتْنَس**, are called **سَم**; whereas the consonants that behave like the **لـ** in the word "moon" **قَمَر** are called **قَمَر**.

تہذیب و ثقافت کی روشنی میں

الدار "the house"; الليل "the night"; الغجر "the crowd";

الشيخ "أبو بكر" **الشيخ** "أبو بكر"

Linear Composites: $\alpha_1 \mathbf{v}_1 + \alpha_2 \mathbf{v}_2 + \dots + \alpha_n \mathbf{v}_n$

القَمَلُ "the camel", المَدرسة "the school", القِطْبُ "the
dice", الكُتَابُ "the book"

NOUNS, ADJECTIVES & PRONOUNS

- In Classical Arabic the endings of nouns and adjectives change according to their function in the sentence (case declension):
 - Nominative: **بَيْتٌ** (a house, as a subject: "A house is near the river")
 - Accusative: **بَيْتًا** (a house, as a direct object: "He brought a house")
 - Genitive: **بَيْتِ** (a house, as an indirect object: "The cat walked into a house")
 - Nominative: **الْبَيْتُ** (the house, as a subject: "The house is big")
 - Accusative: **الْبَيْتَ** (the house, as a direct object: "Kerim painted the house")
 - Genitive: **الْبَيْتِ** (the house, as an indirect object: "The owners of the house")
- Some words have only 2 cases: nominative (ending in **u**), and accusative/genitive (ending in **i**):
 - أَقْرَبُ** "closer" (nominative); **أَقْرَبِي** "closer" (accusative/genitive);
 - رَفَقَاءُ** "companions" (nominative); **رَفَقَائِي** "companions" (accusative/genitive)

3. Definite Article "The"

- There is an indefinite article, such as: a book, - since the word by itself is already indefinite: **كِتَابٌ** - just like all particles that consist of only 1 consonant, the definite article is attached to the word that it determines; it has only 3 forms: singular/plural/ masculine/feminine
- الْكِتَابُ "the book" الْكِتَابَيْنِ "the (two) books" الْكِتَابَيْنِ "the (two) books" الْكِتَابَيْنِ "the (two) books"

As all parents know:

- Adjectives always *follow* the noun and *must* agree with it in gender, number, and case.
- Adjectives also function as nouns: كبير means "big" (adjective) as well as "old man" (noun).
- The feminine form of the adjective is frequently used as an abstract noun or to denote a community: التسوية "humanity", حرية "freedom", التضاربية "Christianity".
- التبعة مطوع "An obedient student."
- مع رجل عاقل "With a prudent man."
- المدينة الجميلة "The beautiful city."
- في الساعة الأخيرة "In the last car."
- هو رأيي كبيراً "The same a big bird."

Nouns/Adjectives: Gender & Number (Singular, Plural, Dual)

- The moon has 2 genders: **masculine** and **feminine**, which will affect other words in a sentence, such as adjectives and verbs
- There are 2 forms of plural: **regular** and **irregular**
- Most nouns and adjectives have an **irregular plural form**, called "**broken**", i.e., the plural is an independent word formation, not directly related to the singular (it is the result of an internal transposition of letters and vowels + the addition of some other letters and vowels that modify the singular):
 سبيل "sabil" "road" → سُبُل "subul" "roads"
 صديق "sadiq" "friend" → أَصْدِقَاءُ "asdiqaa" "friends"
 فنجان "funjan" "cup" → أَفْجَانِيَّةٌ "afjaniiyya" "cups"
 حذاء "haddaa" "shoe" → حَفَازَاتُ "hafazaat" "shoes"
- There are over 30 forms of broken plurals; in dictionaries, the broken plural is introduced by the letter ج, short for جمع plural: "friends"
 رفیق "rafیق" "friend" → رَفِيقَاتُ "rafiiqaat" "companions"
 منقوش "manqush" "mosaic" → مَنْشُورَاتُ "manshuraat" "mosaics"
 - If the broken plural is missing, then the word has a regular plural form
- Regular masculine forms have 2 declensions: nominative: مَسْرُورٌ "masrur", and accusative/genitive: مَسْرُورٍ "masrurin"

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