Unit 1 : The Nominal Sentence

Unit 1 is designed for students who have already mastered the alphabet. Another version for non-literate students is available for free on our website institut-imtiyaz.com.
There you will also find audio files and other teaching materials.

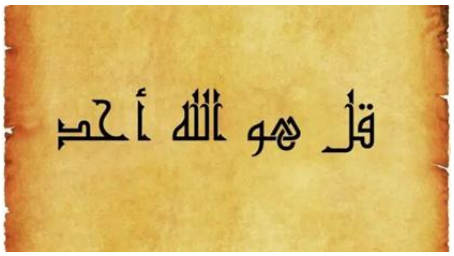
Lesson 1

Structure of the Nominal Sentence

A simple nominal sentence is a phrase without a verb.
The first term in this sentence is called the مُبْتَدَأ (mubtada), literally "the starting point." This corresponds to the subject or theme (or topic) of the sentence.
The second term is called خَبَر (khabar), which means "information." This corresponds to the "predicate" or the "rheme" of the sentence (depending on the type of sentence).

(Audio) Quranic Examples, Unit 1, Lesson 1 Available for download from : institut-imtiyaz.com

أَحَدٌ	اَللّٰهُ
خَبَر	مُبْتَدَأ
God[1] [is] one. (Quran 112:1)	



Note that, in a nominal sentence, the subject generally ends with "ou" and the predicate generally ends with "oun." This is called declension. These are markers used to indicate the function of words in sentences. We will return to this in detail later.

Quranic Proverb

لَا إِكْرَاهَ فِي الدِّينِ	There is no compulsion in religion. (2:256)

We call these words from the Quran "Quranic proverbs" because they have become proverbial among Arabic speakers. Each proverb will be presented at the beginning of the lesson and will have a grammatical connection to it. This first passage was chosen because it is a nominal sentence. It therefore requires no prior

[1] Muslim scholars are divided on the question of the derivation of the الله name. Some say that it is not derived and that it simply means "the God," used as a proper noun. It can indeed be linked to the Hebrew name "Eloah" (whose better-known plural is Elohim). This name is thought to be an augmented form of the word "él" (god), through the addition of an "h." Some thus interpret it as meaning "the Great God." It is therefore an ancient Semitic root common to both languages and likely predating them. Other Muslim scholars assert that it is derived. And here again, there is disagreement. Some suggest it comes from the term وَلَه, which evokes perplexity, or even the loss of reason. For God confounds reason through the mysteries of His attributes. Others prefer to see it as a derivative of the verb أَلِهَ إلى, meaning "to find peace with" or "to seek refuge." For hearts find peace in mentioning Him, as the Quranic text states, and find refuge in Him. Still others see it as a derivative of the verb لاهَ in the sense of "to veil oneself." Other opinions are also proposed.

grammatical knowledge. "Lâ" is the negation. "Ikrâh" means "compulsion." "Fî" means "in" or "at." And "dîn" means "religion."

Greetings

Pedagogical thread

Objectives: Learn basic greetings and introductions; and get to know each other.

1- **Listen to the audio.**
2- **As a group with the teacher**: Using the example below, use one or more of the greetings, making sure to pronounce them correctly; say your first name; indicate where you're from (city and country);
3- Ask your neighbor their name and where they're from.
4- **In pairs or groups of three**: Repeat the exercise until the expressions come naturally.
Online: Students introduce themselves in turn.

Vocabulary[2]			
أَنْتَ/ أَنْتِ	You (m)/(f)	أَنَا	I/me
مِنْ	From	وَ	And
مَعَ	With	فِي	In, at
أَيْنَ	Where	مَا	What is

Listen.

(Audio)	Greetings	Available for download from the website: institut-imtiyaz.com

أَهْلًا وسَهْلًا.	Hello/welcome.
مَرْحَبًا.	Hello/Welcome.
صَباحُ الخَيْر/مَسَاءُ الخَيْر.	Good morning/Good evening.
السَّلامُ عَلَيْكُمْ/ وَعَلَيْكُمُ السَّلام.	Peace be upon you/And peace be upon you.
اِسْمِي ياسِين.	My name is Yassin.
ما اسْمُكَ؟/ ما اسْمُكِ؟	What is your name?
أَنا مِنْ لُوزان في سُوِيسْرا.	I'm from Lausanne, Switzerland.
مِنْ أَيْنَ أَنْتَ/أَنْتِ؟	Where are you from?

- The long ي at the end of nouns corresponds to the first-person possessive pronoun "my," as in the well-known expressions أَخِي (my brother) or حَبِيبِي (my beloved). The كَ is the second-person possessive

[2] This first set of vocabulary provides an opportunity to create a flashcard set using index cards or an app. The principle: review after one hour; after one day; after one week; after one month; after six months; then discard. Take this opportunity to familiarize yourself with the forgetting curve (see also: spaced repetition). You will find explanations on our website.

pronoun “your” for the masculine. The كِ is the second-person possessive pronoun “your” for the feminine.

- The particle مِنْ generally expresses the “origin” or “part” of something.

To conclude the lesson.

مَعَ السَّلامَة	Goodbye (stay safe).

The Feminine

The feminine form is most often formed by adding the ة (tâ’ marbûṭa).

مُحْسِن	A benefactor
مُحْسِنَةٌ	A benefactor

Articles

In Arabic, there is **no indefinite article**, and there is only one **definite article**, الـ, which applies to masculine, feminine, and plural forms.

أَنَا نَذِيرٌ	I [am] [a] warner. (15:89)
اَلصُّلْحُ خَيْرٌ	Reconciliation is a good thing (or preferable). (4:128)
اَلدُّنْيَا مَتَاعٌ	This worldly life is a [temporary] enjoyment. (40:39)
اَلْمُؤْمِنُونَ إِخْوَةٌ	Believers are brothers. (49:10)

Note:

- The word مُؤْمِن has, in the Quran, both the meaning of “believer” and “loyal/reassuring/trustworthy/one who safeguards (the entrusted deposit).”

Generally, the خَبَر is indefinite. But it can sometimes be definite.

الصَّمَدُ	اللهُ
God [is] the Self-Sufficient.[3] (112:2)	

[3] The word صَمَد first has a concrete meaning to which the various abstract meanings mentioned below are linked. Without this primary meaning, it is very difficult to establish a connection between them. According to exegetes, its root carries the following meaning: المُصْمَت الذِي لا جَوْف لَهُ (Whose sound is dull: which has no hollow.) The term مُصْمَت is derived from the word صَمْت (silence). It refers to an object so dense that it produces no sound when struck, such as a rock. Linguists specify that this term refers precisely to smooth, impermeable rock. The noun صَمَد thus evokes both the idea of fullness and density, and by extension, of solidity and immutability. It is these primary meanings that must be kept in mind. Commentaries then mention numerous meanings. We will mention here only the most relevant or most cited ones. The first relates to the verb صَمَد إلى. This means: to turn to someone (when one has a need). The idea of fullness here takes on the meaning of opulence and power, in the sense that one turns only to the one who has the “full” capacity to meet demands. The next meaning is this: the one who consumes neither food nor drink. For he is not affected by want. A very similar meaning is the following: the One who is independent of all others. The next meaning is: the Self-Subsisting One who does not cease to exist. Here we find the idea of immutability. The next meaning is this: the Perfect One who has no flaw. The most significant link between all these meanings thus lies in the notion of “fullness.” Associated with أحد, this Name suggests that divine unity is not a

Proximal Demonstratives (part one)

The masculine demonstrative of proximity is هٰذَا, and the feminine demonstrative is هٰذِهِ.
Before an indefinite noun, they function as **demonstrative pronouns**.
Quranic examples:

هٰذَا ذِكْرٌ	This [is] a reminder. (38:49)
إِنَّ هٰذِهِ تَذْكِرَةٌ	Indeed, this [is] a reminder. (76:29)

هٰذا مِنْ فَضْلِ رَبِّي	This [is one] of the blessings of my Lord (or this [is a] blessing from my Lord). (27:40)

هٰذِهِ نَاقَةُ اللَّهِ	This is God's she-camel. (11:64)

When the demonstrative is placed before a noun with the definite article, it takes on the meaning **of a demonstrative adjective,** "this," "that," or "these."

مَتَى هٰذَا ٱلْوَعْدُ	When will this promise [be fulfilled]? (67:25)

Note the interrogative pronoun مَتَى, which means "when?"

Two Interrogative Pronouns

Observe:

مَا هٰذِهِ التَّمَاثِيل	What [are] these statues? (21:52)
هَلْ هٰذَا إِلَّا بَشَرٌ	Is this [nothing but] a mere human being? (21:3)
Note: The word إِلَّا comes from the fusion of إِنْ (if) and لا (no).	

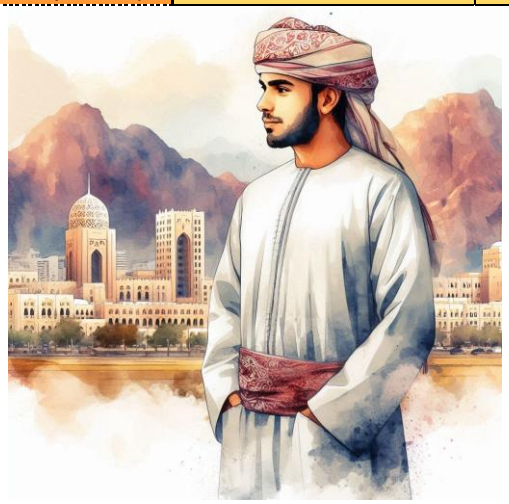
Safar 1 (Part 1)

"Safar" is a series of PowerPoint presentations available on the website institut-imtiyaz.com. These are teaching materials designed for interactive oral practice. Each unit corresponds to a "Safar." However, only the first one will be mentioned in the method, along with the associated vocabulary. The subsequent ones should be incorporated into lessons at a time deemed appropriate by the teachers.[4]

"unity without content," or an "empty point," but a reality endowed with fullness. Thus, the Name الصَمَد is undoubtedly the one that has most baffled translators.

[4] These documents evolve over time and are continually expanded. Feedback or suggestions from teachers are welcome.

(Audio)	Safar 1 Vocabulary	Available for download from the website: institut-imtiyaz.com



Vocabulary[5]			
رَجُل	Man	اِمْرَأَة/ المَرْأَة	Woman
بِنْت	Girl	وَلَد	Boy
حِمار	Donkey	جَمَل	Camel
نَخْلَة	Palm tree	شَجَرَة	Tree
زَيْتُون	Olive	تَمْر	Date
بَيْت	House	سَيَّارَة	Car
مَدِينَة	City	صَحْراء	Desert

هٰذِهِ	This (f.)	هٰذَا	This (masc.)	لا	No	نَعَم	Yes
جَنْبَ	Beside	عَلَى	On, above	مَا	What is it?	هَلْ	Is

Note : The word تَمْر is not found in the Quran. In the Quran, سيّارة refers to a caravan of camels.

Activity: Questions

1- Listen to and read the summary of the sentences of the "Safar 1" PowerPoint presentation. See below.
2- Hide the Arabic text and repeat the sentences from memory.

(Audio)	Questions	Download from the website: institut-imtiyaz.com
ما هٰذا؟ هٰذا جَمَل.		What is this? This is a camel.
ما هٰذِهِ؟ هٰذِهِ نَخْلَة.		What is this? This is a palm tree.
هَلْ هٰذا وَلَد؟ نَعَم هٰذا وَلَد.		Is this a boy? Yes, this is a boy.
هَلْ هٰذا وَلَد؟ لا هٰذِهِ بِنْت.		Is this a boy? No, this is a girl.
أَيْنَ الرَّجُل؟ الرَّجُل في الصَّحْراء.		Where is the man? The man is in the desert.
أَيْنَ المَرْأَة؟ المَرْأَة جَنْبَ السَّيّارة.		Where is the woman? The woman is next to the car.
أَيْنَ الزَّيْتُون؟ الزَّيْتُون على الشَّجَرة.		Where is the olive? The olive is on the tree.

[5] This first set of vocabulary provides an opportunity to create a flashcard set using index cards. Principle: review after one hour; after one day; after one week; after one month; after six months; then discard. Take this opportunity to familiarize yourself with the forgetting curve (see also: spaced repetition). You'll find explanations on our website.

Lesson 2

Subject Groups and Predicate Groups

The subject and the predicate can consist of several words (noun phrase and predicate phrase):

(Audio)	Quranic Examples, Unit 1, Lesson 2	Download from the website: institut-imtiyaz.com
اللهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ	God [is] the light of the heavens and the earth. (24:35)	
مُحَمَّدٌ رَسُولُ ٱللَّهِ	Muhammad [is] the Messenger of God. (48:29)	
هُدَى اللَّهِ هُوَ الْهُدَى	God's guidance [is] the [true] guidance. (6:71)	
إِنَّ وَعْدَ اللهِ حَقٌّ	Indeed, God's promise [is] true. (10:55)	

Locative and Existential Sentences

Certain nominal sentences are structured according to a theme (or topic)–rheme configuration. We will call "locative sentences" those sentences that begin with a theme situating the rheme. Note:

فِي الْأَرْضِ آيَاتٌ	[There are] signs on earth. (51:20) Lit. On the earth [are] signs
عَلَى الْأَعْرَافِ رِجَالٌ	On the ramparts [there will be] men. (7:46)
فِي قُلُوبِهِمْ مَرَضٌ	In their hearts [there is] a disease. (2:10)
أَفِي اللَّهِ شَكٌّ	Is [there] any doubt concerning God? (14:10)

In our view, the first part of such sentences corresponds to the mubtada' (or theme); and the second to the khabar (or rheme), which literally means "information." The majority analysis found in Arabic grammars sees such sentences as nominal sentences with inverted order: fronted predicate (khabar muqaddam) and postponed subject (mubtada' mu'akhkhar)[6]. What should be remembered is that, for our part, we consider that the simple Arabic nominal sentence places the information at the end, whether it follows the subject/predicate pattern or the theme/rheme pattern.

We will call "existential sentences" those locative sentences built on an "abstract" or "vague" theme, intended to situate a rheme that cannot be located concretely. In Classical Arabic, there was no equivalent of the phrase "there is" used in sentences of this nature. To say "there is a book on the table," one would say: على المائِدة كِتاب (on the table [is] a book). To express a sentence such as "There is a problem," Classical Arabic situated the problem within a broader context, such as مُشْكِلةفي الأمْر (in the matter [there is] a problem), or في ذلك شَكّ (There is doubt in that). Such sentences can also be phrased differently. Instead of "There is a problem", one can say "We have a problem", لَنا مُشْكِلة; instead of "There is hope," one can say "Hope exists", الأمل موجود. To put such a sentence in the negative form, the "absolute negation" was often used. To return to our example, one would say لا مُشْكِلَة (no problem), just as one says لا إلٰهَ إلّا الله. In this construction introduced by لا, the word ends with the vowel "A" It means "not at all…" In modern Arabic, to translate "there is" (existential sentences), we use the term هُناكَ, which originally means "over there"; or يُوجَد, which means "it is found."

[6] For further reading, see: Pierre Larcher, Syntaxe de l'arabe classique, Aix-en-Provence, Presses universitaires de Provence, coll. « Manuels », 2017, Chapter I.

Note that nominal sentences in which both elements are definite can be inverted. The first order remains the usual one; the second is a form of emphasis. Note:

الْحَمْدُ لِلَّهِ	Praise [is] to God (or for God). (1:2)
فَلِلَّهِ الْحَمْدُ	And to God (or for God) [is] praise. (45:36)

Another example:

وَاللَّهُ الْغَنِيُّ	And God [is] the Self-Sufficient. (47:38)

One could say (non-Quranic sentence):

الْغَنِيُّ اللَّهُ	The Self-Sufficient [is] God. (Or none other than God)

Attributive adjectives

In Arabic, an attributive adjective always follows the noun it modifies and takes the definite article when the noun is definite. Note:

هٰذا صِرَاطٌ مُسْتَقِيمٌ	This is a straight path (or one that strives for righteousness). (15:41)
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Guide us to the straight path. (1:6)

Identify the مُبْتَدَأ and the خَبَر in the following sentences.

وَأَنَا التَّوَّابُ الرَّحِيمُ	And I am the One who always accepts repentance, the Most Merciful. (2:160)
وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ	And the pleasure of God is greater (or more valuable). (9:72)
إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ	The mercy of God is near to the doers of good. (7:56)
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ	And fitna (discord, temptation) is worse than killing. (2:217)

Image description

Note: Do not confuse the following two phrases:

الرَجُل في البَيْت	The man is in the house.
في البَيْت رَجُل	There is a man in the house. Lit.: In the house [is] a man.

Pedagogical thread

1- Together with the teacher, describe the images using the vocabulary.
2- The teacher asks questions about the images.
3- In groups of 2 or 3, take turns asking questions about the images and answering them.

For remote learning: Student A asks Student B ; Student B asks Student C ; and so on.

Vocabulary			
طَيْر	Bird	جَبَل	Mountain
سَحاب	Cloud	زَهْرة	Flower
صَغِير	Small	كَبِير	Big
قَبِيح	Ugly	جَمِيل	Beautiful
أَوْ	Or	وَ	And

Note: The word قَبِيح is not found in the Quran (nor is its root).

Listening1: “The Words of the Quran”

Vocabulary and expressions

Read and listen.

(Audio)	Vocabulary: The Words of the Quran	Download from the website: institut-imtiyaz.com			
Phrases		Words			
كَيْفَ حالُكَ/حالُكِ	How are you? (lit. How is your condition? masc./ fem.)	عَفْوًا	You're welcome	شُكْرًا	Thank you
أنا بِخَيْر	I'm fine (lit. with good)	تَمْر	Date	كَلِمَة	Word

لا بَأْس	Fine (lit. no harm)	رُطَب	Fresh date[7]	ثَمَر	Fruit
بارَكَ اللهُ فِيك	God bless you.	بَارَكَ	To bless	بَرَكَة	Blessing
وَفِيكَ البَرَكة	Blessed be you as well. (And in you is the blessing)	لَيْسَ	There is no	وَلٰكِن	But
The affix pronouns "ـكَ" and "ـكِ" mean "your" or "you" (masc. and fem.). See the chapter on affix pronouns.					

To negate noun phrases, use the verb لَيْسَ(not to be). See details below.

Listen to the dialogue without reading it (two or three times), then while reading it.

(Audio)	Words from the Quran	Download from the website: institut-imtiyaz.com

App "Is There in the Quran…?"

(Audio)	"Is there in the Quran…?" app	Download from the website: institut-imtiyaz.com

1- Answer (orally, then in writing).

هل في القرآن كلمة "جمل"؟ نعم، في القرآن كلمة "جمل."

هل في القرآن كلمة "تَمْر"؟ لا، ولكن في القرآن كلمة "رطب".

2- Reenact the dialogue in pairs using the following words (the words in green are from the Quran, those in red are not).

حَسَن	غَالٍ	تُراب	تِين	ذِئْب
Beautiful, good	Dear	Earth	Fig	Wolf
جَمِيل	بَخْس	حَجَر	عِنَب	كَلْب
Beautiful	Cheap, inexpensive	Stone	Grape	Dog
قَبِيح	رَخِيص	رَمْل	تُفّاح	قِطّ
Ugly	Cheap	Sand	Apple	Cat

Translation 1

Read and translate.

(The sentences are intentionally written without vowels.)

هذا جمل وهذه ناقة.	
هل جبريل بشر؟	
على الشجرة زهرة.	
	I am a believer.
	Muhammad is a warner.

[7] The root of the word "rutab" evokes "moisture"; these are thus dates that are still moist or fresh.

	This is the straight path.

Now translate these Quranic passages using the vocabulary.

Vocabulary					
عِنْدَ	With	ما	What, which	بَلاغ	Message, transmission, warning
		تِجارة	Commerce	لَهْو	Distraction

The لَـ before بلاغ is a letter of emphasis.

إِنَّ فِي هَذَا لَبَلَاغًا		(21:106)
مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ		(62:11)

Rewrite the following Quranic passages in Arabic. The letters in red correspond to the tanwîn.

Wa hâdhâ lisânun ‘arabiyyun mubînun	And this is a clear Arabic language. (16:103)
inna hâdhihi ummatukum ummatan wâḥidatan	Indeed, this community of yours is a single community. (23:52)

Lesson 3

First and Second Person Personal Pronouns

أَنْتِ	أَنْتَ	أَنَا
You (fem.)	You (masc.)	I/me

Examples from the Quran:

(Audio)	Quranic examples, Unit 1, Lesson 3	Download from the website: institut-imtiyaz.com

أَنَا اللهُ لَا إِلٰهَ إِلَّا أَنَا	I am God. There is no god but Me. (20:14)
لَا إِلٰهَ إِلَّا أَنْتَ	There is no god but You. (21:87)

Note: The pronoun أَنْتِ does not appear in the Quran.

Laysa (1st and 2nd persons)

To form negative nominal sentences, we use the verb laysa (not to be). This is a verb that exists only in the past tense but expresses the present. Here are the first two persons:

لَسْتِ	لَسْتَ	لَسْتُ

You (fem.) are not	You (masc.) are not	I am not

Examples from the Quran:

أَلَسْتُ بِرَبِّكُمْ	Am I not your Lord? (7:172)
The interrogative particle أَ means "Is it." The particle بِـ here is a particle of emphasis. The attached pronoun كُمْ means "your" or "you." (See the chapter on attached pronouns).	
إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ	You are merely a reminder. You are not a ruler over them. (88:21–22)
The form لَسْتِ does not appear in the Quran. The attached pronoun هُمْ means "their" or "them." (See the chapter on attached pronouns.)	

Occupations

Job names are formed using the pattern فَعَّال

ص ي د Hunting	س م ك Fish	خ ب ز Bread	ب ح ر Sea
↓	↓	↓	↓
صَيَّاد	سَمَّاك	خَبَّاز	بَحَّار
Hunter	Fishmonger	Baker	Sailor

Note: Some job names are altered due to the presence of a و or a ي in the root. This is the case with بَنَّاء, for example, meaning "builder" or "mason."

Form the following job names from the roots.

ف ن ن Branch	ص ب غ To dye, to paint	ب و ب Door	خ ط ط Line	ف ل ح Crop
↓	↓	↓	↓	↓
Artist	Dyer, painter	Doorman	Calligrapher	Farmer

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ	As well as the demons: both builders and divers .(38:37)

The pattern of job names originally derives from an intensive adjective. It is often found in divine names.

هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ	He is God, the One, the All-Conquering. (39:4)
إِنَّ اللَّهَ تَوَّابٌ رَحِيم	Indeed, God is the Most Forgiving, the Most Merciful. (49:12)

Ahmad the Emirati 1

Educational Profile

Ahmad is a character we will get to know as the lessons progress. Below is his first profile sheet.

1- Read Ahmad's profile.
2- Choose a character profile and introduce yourself to the class following Ahmad's example.
3- Listen to the sample dialogue. Then (as a group), ask the other students questions.
4- In pairs, introduce yourselves to each other by asking questions.
   For remote learning: Student A asks Student B, who then asks Student C, and so on.

(Audio)	Ahmad the Emirati 1	Download from the website: institut-imtiyaz.com

Note: To form the adjective from a country name, remove the article if necessary, and add "iy" at the end, or "iyya" for the feminine form. Example: يَمَنِيّ/ يَمَنِيّة	
السلام عليكم. اِسْمِي أحمد. أنا تاجِر. أنا إمارتِيّ أصْلًا. لَسْتُ مِنْ دُبَيّ بَلْ مِنْ أبُو ظَبِي.	Peace be upon you. My name is Ahmad. I am a merchant. I am Emirati by origin. I am not from Dubai, but from Abu Dhabi.

The word أصْل means "origin" or "root."

Character profiles.

مَرْيَم غَوّاصة تُونِسيّة تونِس العاصِمة	سَلِيم بَنّاء عِراقيّ بَغْداد	عائِشة سَمّاكة جَزائِرِيّة الجَزائِر العاصِمة	عَبْد الله فَلّاح مَغْرِبِيّ الرِباط	لُبْنى خَطّاطة سُورِيّة دِمَشْق
عُمَر صَيّاد سَمَك بَحْرَيْنِيّ مَنامة	فاطِمة خَبّازة سَعُودِيّة الرِياض	أمِين صبّاغ أُرْدُونِيّ عَمّان	سَعِيدة فَنّانة يَمَنِيّة صَنْعاء	إسْماعِيل بَحّار عُمانيّ مَسْقَط

Sample dialogue.

(Audio)	Ahmad the Emirati 1 example of a dialogue

أَهْلًا، اِسْمِي أَحْمَد. ما اسْمُكِ؟	Hi. My name is Ahmad. What's your name?
تَشَرَّفْتُ. اِسْمِي سَلِيمة. كَيْفَ حالُكَ؟	It's a pleasure to meet you. My name is Salima. How are you?
بِخَيْر، الحَمْدُ لله. مِنْ أَيْنَ أَنْتِ؟	I'm fine, thank God. Where are you from?
أَنا مِنَ اليَمَنْ. أنا يَمَنِيّة أَصْلًا.	I'm from Yemen. I'm originally from Yemen.
هَلْ أَنْتِ مِنْ صَنْعاء؟	Are you from Sanaa?
لا، لَسْتُ مِنْ صَنْعاء، بَلْ مِنْ عَدَن. هِيَ مَدِينة جَمِيلة جِدًّا جَنْبَ البَحْر.	No, I'm not from Sanaa, but from Aden. It's a very beautiful city by the sea.
مَا شَاءَ الله! هَلْ أَنْتِ فَنَّانَة؟	Mâ sha' Allâh! Are you an artist?
نَعَم، أَنا فَنَّانة مُمْتازة!	Yes, I am an excellent artist!

Listening2 “Isn’t That Right?”

Vocabulary and expressions

Memorize the following sentences.

(Audio) Isn’t that right? Vocabulary preparation

نُورُ الصَباحِ عَلَى القَصْرِ جَمِيل.	The morning light on the castle is beautiful.
اللِّقاءُ مَعَ جارِي اليَوْم.	I’m meeting my neighbor today.
المَطَرُ فِي الجَبَلِ طَيِّب.	The rain in the mountains is pleasant (or good).

Now read the vocabulary.

Phrases		Words			
صَبَاحُ الخَيْر	Good morning (Lit. good morning).	نُور	Light	صباح	Morning
ما مَعْنَى	What is the meaning of…?	يَعْنِي	Means	مَعْنَى	Meaning, significance
إِلَى اللِقاء	Goodbye (Lit. until we meet again).	جَبَل	Mountain	بَلَى	Yes
مَعَ السّلامة	Goodbye (Lit. "with safety").	طَيِّب	All right, okay	قَصْر ج قُصُور	Castle
لَا شُكْرَ عَلَى واجِب	You're welcome. (Lit. No thanks for doing your duty).	جار	Neighbor	سَلامة	Safety
مِنْ أَيْنَ	From where?	بَيْنَ	Between	مَطَر	Rain
جَزَاكَ اللهُ خَيْرًا	May God reward you well.	مَعَ	With	إِذًا/ إِذَنْ	So, then
أَلَيْسَ كَذٰلِكَ؟	Isn’t that so?			وَلا	Nor

The word طَيِّب primarily means “good” or “healthy,” but it is commonly used to mean “okay” or “all right.”
As in Spanish or German, there are two words to translate our English “but.”
The first, لَكِنْ or وَلَكِنْ, expresses a restriction or clarification without opposition between the first and second parts of the sentence.
The second, بَلْ, indicates a opposition between the two parts of the sentence or a correction. It sometimes means “even more.”
This latter term should not be confused with بَلَى, which is a positive response to a negative question only. It can be translated as “yes.”

Listen to the dialogue without reading it, then while reading it (see “Transcription of Texts and Exercise Answers”).

(Audio) Isn’t that right?

Answer orally (in class) and then in writing (at home).

هل جاك من فرنسا؟
أين هذا البلد؟
من أين هو؟

من أين هو؟
هل منير إمارتيّ؟
أين هذا البلد؟

(Audio)	App: What does this mean?

Application: “What Does… Mean?”

Answer the questions (orally and then in writing), as in the example.

ما معنى "غيث" ؟ "غَيْث" يعني "مَطَر".

ما معنى "ضِياء" ؟ _____

ما معنى "طور" ؟ _____

Following the previous model, ask the other students questions about the synonyms below.

Heart	Human	Boat	Fruit	Garden	Mountain	Rain	Light
قَلْب	بَشَر	سَفِينة	ثَمْرة	رَوْضة	طُور	غَيْث	نُور
فُؤَاد	إِنْسان	فُلْك	فَاكِهة	حَدِيقة	جَبَل	مَطَر	ضِياء

Translation 2

Read and translate.

(The sentences are intentionally written without vowels.)

هذا السمّاك من صنعاء.	
إنّما أنا خبّاز. لستُ أمير.	
أَلَسْتِ مريم؟	
	You (male) are not from this city.
	The dog is in the house.
	There is a dog in the house.

Now translate these passages from the Quran using the vocabulary.

Vocabulary					
كُلّ	Everything	خُسْر	Loss	إِنْسَانَ	Human
شَهِيد	Witness	شَيْء	Thing	عَلَى	On, upon

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ		(103:2)
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ		(5:117)

Lesson 4

Personal Pronouns and Laysa (3rd person)

هِيَ	هُوَ
لَيْسَتْ	لَيْسَ
She is not	He is not

Examples from the Quran:

(Audio) Quranic examples, Unit 1, Lesson 4

أَلَيْسَ الصُّبْحُ بِقَرِيبٍ	Is not the dawn near? (11:81)
قَالَ أَلَيْسَ هٰذَا بِالْحَقِّ	He said, “Is this not the truth?” (6:30)
وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ	The Jews say, “The Christians have no basis for their claims!” The Christians say, “The Jews have no basis for their claims!” (2:113)

Note:

- Before the article, “لَيْسَتْ” becomes “لَيْسَتِ.” This is a form of liaison.
- “The Jews” and “the Christians” agree here in the feminine singular, as is often the case with group nouns.

Match the sentences with the corresponding translation, using the vocabulary list.

Vocabulary					
مُنْذُ	Since	صَدِيق	Friend	كَلْبَة	Female dog
حَقًّا	Really	غَنِيّ	Rich	اليَوْمَ	Today
رَوْضَة	Garden	سَنَة	Year	طَيِّب	Good

(Audio) "Laysa" Exercise

لَيْسَتِ البِنْت في الرَوْضة.	*	*	My friend, I’m not rich!
يا صدِيقِي لَسْتُ غَنِيًّا.	*	*	The grapes aren't good today.
أَلَسْتَ مُسْلِمًا مُنْذُ سَنة؟	*	*	You’re not really Emirati.
اليَوْمَ، لَيْسَ العِنَبُ طَيِّبًا.	*	*	The girl isn't in the garden.
لَسْتِ إِمارَتِيّة حَقًّا.	*	*	Haven’t you been a Muslim for a year?

Note: The word “yâ” is what is known as the vocative case, similar to “O” in English. It is still used to address people.

Put the following sentences into the negative form.

	هو صيّاد في بَلَد بَعِيد.	He is a hunter in a distant country.
	أنتِ طالِبة في مَدْرَسة جَدِيدة.	You are a student at a new school.
	كَرِيمة بِنْت صغِيرة.	Karima is a little girl.
	أنا مِنْ هُنَا.	I'm from here.
	أنتَ رَجُل سعيد.	You are a happy man.

Appendix 1

Note the following expressions:

خَلْقُ اللَّهِ	The creation of God. (31:11)
رَبُّ الْعَرْشِ	The Lord of the Throne. (23:116)
مُلْكُ السَّمَاوَاتِ	The kingdom of the heavens. (5:120)

Note that the first word does not have an article, even though it is definite. This is known as "construct state" (or genitive construction). It is a syntactic construction specific to Semitic languages (notably). We will examine this in detail later.

Prepositions of Place

Here are the most common prepositions used to express location (some have already been covered).

(Audio) Prepositions of place

Vocabulary					
أَمامَ	In front of	شِمال	Left	يَمِين	Right
عَلَى	On, upon	فَوْقَ	Above	خَلْفَ	Behind
بَيْنَ	Between	فِي	In	تَحْتَ	Below
		حَوْلَ	Around	جَنْبَ	Beside

Examples from the Quran:

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ	And the people of the right—who are the people of the right? (56:27)
وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ	And the people of the left—who are the people of the left? (56:41)
إِنَّ فِي ذَٰلِكَ لَآيَةً	There is indeed a sign in that. (3:49)
وَكَانَ تَحْتَهُ كَنْزٌ	And beneath him was a treasure. (18:82)
Note that the verb "to be" appears in the past tense.	

Memorize this proverbial passage from the Quran.

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ	Above every possessor of knowledge is a [greater] scholar. (12:76)

Pedagogical thread

In pairs or trios: Take the flashcards for the words listed in the vocabulary, as well as the vocabulary from the audio.

1- Pick cards and describe what they represent. Example: "This is a camel."
2- Take two cards and describe their position relative to each other. Example: "The camel is in front of the palm tree."
3- Ask questions. Example: "Where is the camel?"; "Is the camel to the right of the palm tree?"; etc.

Classroom activity option: "Flashcards and Spatial Positions."

Safar 1 (Part 2)

Practice speaking using the PowerPoint presentation.

Vocabulary							
رِسالة	Letter, message	مائِدة	Table	حَبِيب	Beloved	زَوْج (ة)	Spouse
بَعِيد	Far	قَرِيب	Close	لَبَن	Milk	خُبْز	Bread
				قَدِيم	Old	جَدِيد	New
فَوْقَ	Above	تَحْتَ	Below	خَلْفَ	Behind	أَمامَ	In front
		أَوْ	Or	عَلَى شِمال	To the left	عَلَى يَمِين	To the right

Oral Questions: "In Every Direction"

(Audio) In every sense

Pedagogical thread

1- Listen to the audio "in every direction" and translate the sentences.
2- Using the translations, recall the Arabic sentences from memory.
3- Make up sentences using the vocabulary you know.

Example:

النَمْلة الكبيرة على الوَرَقة.	The big ant is on the leaf.

Translation 3

Translate.

(The sentences are intentionally written with few vowels.)

البيت قريب من الجبل وبعيد من البحر.	

هل هذا حمار أو جمل جنب الولد؟	
خلفي رجل. من هو؟	
ليست الرسالة قديمة.	
لستِ في البيت الجديد، أليس كذلك؟	
هل الكتاب على المائدة أو تحت المائدة؟	
الخبز على يمين اللبن وعلى شمال الزيتون.	
يا زوجي الحبيب، أين أنْت؟ ألست في المدرسة؟	
	Who is that girl?
	The flower isn't in my garden.
	The house isn't big.
	What is this book?
	Is Nabil at school?
	There is an old car in front of the tree.
	There is a beautiful bird above me.
	I'm not in the city; I'm in the desert.

Form three sentences using the vocabulary provided: one affirmative sentence, one negative sentence, and one interrogative sentence. Then check your spelling.

Now translate these passages from the Quran using the vocabulary.

Vocabulary					
قَرار	Stability	مُلْك	Kingship	آخِرة	Last (implied: the final abode)
لِـ	For, to	كافِرون/كافِرين	Deniers	مَثْوًى	Refuge

The word جَهَنّم(Gehenna), which refers to hell, is a proper noun in the Hebrew Bible. See etymology.

وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ		(40:39)

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ		(29:68)

Rewrite the following Quranic passage in Arabic.

Alaysa allâhu bi'aḥkami al-ḥâkimîna	Is not God the wisest of the wise? (95:8)

Write the following words.

Bannâ'	Al-qayyum	Al-Imârât	'Alâ	Shay'

Lesson 5

Dual and Plural Forms 1

The details of dual and plural forms will be covered later. They are included here to aid understanding and to highlight the importance of learning the plural forms of words at the same time as the singular forms.

The dual

Dual nouns end in انِ or يْنِ depending on the declension. Example:

Two seas	One sea
بَحْرَانِ/ بَحْرَيْنِ	بَحْر

The masculine external plural:

Nouns in the masculine external plural end in ونَ or ينَ depending on the declension. Example:

Muslims	A Muslim
مُسْلِمُونَ/ مُسْلِمِينَ	مُسْلِم

The feminine external plural

Nouns in the feminine external plural end in ات. Example:

Muslim women	A Muslim woman
مُسْلِمَات	مُسْلِمَة

Internal (or broken) plurals

They are characterized by a morphological change in the word. These plurals are often unpredictable, or difficult to predict. Examples:

	Man	Tree	Heart
Singular	رَجُل	شَجَرة	قَلْب

Plural	رِجَال	أَشْجار	قُلُوب

It is advisable to learn words and their plural forms as much as possible.

The letter ج is the abbreviation for "جَمْع" (plural). For external plurals, dictionaries or glossaries generally indicate only the ending.

Dialogue: "The Bookseller"

Match the words that share the same root.

عِبادة	مِثْلَ	مُجِيب	زَكاة	بائِع	مِفْتاح	شَهادة	سَعِيد
Worship	Like	The One Who Answers	Obligatory charity	Seller	Key	Testimony	Happy
*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*
مَثَل	بَيْع	شَهِيد	مَفْتُوح	عَبْد	سَعادة	جَواب	زَكِيّ
Example, metaphor	Sale	Martyr	Open	Servant, worshipper	Happiness	Response	Pure

Word Race

Pedagogical thread

The list of Arabic vocabulary is placed in front of the students (in groups of 2 or 3). They must pick the words and provide the translation as quickly as possible. Then, they must repeat the activity with the words in English.

For remote learning : the teacher says the words in random order in Arabic. Students must provide the translation as quickly as possible. Then, the same is done with the English words.

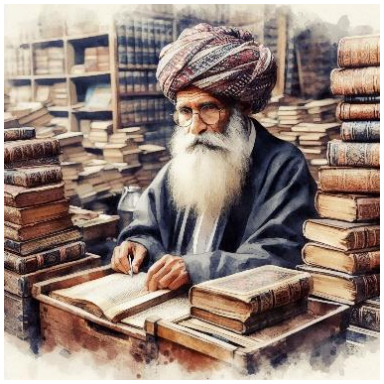
(Audio) Vocabulary: The Bookseller

Vocabulary					
زكاة ج زَكَوات	Obligatory charity	صلاة ج صَلَوات	Prayer	شهادة ج ات	Testimony
بائِع ج ون	Seller	حَجّ ج حِجَج	Pilgrimage	صَوْم ج أَصْوام	Fasting
هُنا	Here	مِفْتاح ج مفاتِح	Key	باب ج أبواب	Door
مِثْلَ	Like	عِبادة ج ات	Worship	سَعادة ج ات	Happiness
عالَم ج ون	World	جَواب ج أَجْوِبة	Answer	جِدًّا	Very
		تَشَرّفْتُ	Nice to meet you	جَدّ ج أَجْداد	Grandfather

The Dialogue

Read the text. Then listen to the audio several times (until you are familiar with the text).

(Audio) The book seller

	جاك في السُوق مَعَ الشيخ يس. هذا الشيخ بائِع كُتُب.	Jacques is at the market with Sheikh Yassin. This old man is a bookseller.
	(جاك): السلام عليكم يا سيّدي.	(Jacques): Peace be upon you, sir.
	(الشيخ): وعليكم السلام يا وَلَدِي. لَسْتَ مِنْ هُنا. أليس كذلك؟	(Sheikh): Peace be upon you, my son. You're not from around here, are you?
	صحيح. أنا من أندورا. اِسْمي جاك. ما اسْمُك؟	That's right. I'm from Andorra. My name is Jacques. What's your name?
اِسْمِي يس. أنا من اليمن أَصلًا.		My name is Yassin. I'm originally from Yemen.
تَشَرَّفْتُ يا شيخ يس. مُنْذُ مَتَى أنت هُنا في مدينة الغايات؟		It is an honor, Sheikh Yassin. How long have you been here in the city of Ghayat?
منذ سَنَة.		For a year.
وهل أنت سعيد هنا؟		And are you happy here?
يا وَلَدِي، لا سَعادة في هذا العالَم إلّا بِعِبادة رَبّ العالَمِين. في القرآن "فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ" وليس في القرآن " فَلْيَعْبُدُوا هَذَا الْبَيْت". يا جاك هل أنت مُسْلِم؟		My son, there is no happiness in this world except in worshipping the Lord of the Worlds. [It is said] in the Quran: ***"Let them worship the Lord of this House"*** (106:3). It does not say: "Let them worship this House." Praise be to God, everything is fine. Jacques, are you a Muslim?
نَعَمْ، أنا مسلم مِثْلَ أبِي وجَدِّي.		Yes, I am a Muslim, like my father and my grandfather.
وما الإسْلام؟		And what is Islam?
الشَهادة والصَلاة والزَكاة وصَوْم رَمَضان والحَجّ.		The profession of faith, prayer, obligatory charity, fasting during Ramadan, and the pilgrimage.
صحيح، هذه العبادات في الإسلام. وما باب الإسلام؟ "وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا"		That is true; these are the acts of worship in Islam. And what is the door to Islam? "***And enter the houses through their doors***." (2:189)
الله أَعْلَم.		God knows best.
باب الإسلام رِضْوان ربّ البيت. وما مِفْتاح هذا الباب؟ "وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ"		The door to Islam is the satisfaction of the Lord of the House. And what is the key to this door? ***"And with Him are the keys to the unseen***." (6:59)
الله أَعْلَم.		God knows best.
الجَواب عِنْد صَدِيقي الحاجّ صالِح في الصَحْراء.		The answer is with my friend Hajj Saleh in the desert.
تابعوا.		To be continued.

True or false (do this orally in class, then redo it as homework).

(Audio) The book seller, true or false

خطأ	صحيح	
		جاك في السوق مع الشيخ يس.
		الشيخ يس بائع سَيّارات.

		الشيخ يس من أندورا.
		جاك من اليمن.
		الشيخ يس في هذه المدينة منذ سنة.
		الشيخ يس بائع بيوت.
		حَسَبَ (according to) الشيخ، باب الإسلام رضوان الله.
		جاك مَسِيحِيّ.
		أبو جاك يَهُودِيّ.
		جَدُّ جاك مُسْلِم.
		حَسَبَ الشيخ، لا سَعادة إلّا بِعِبادة الله

It's up to you to create a true-false exercise (as a group).

Final Written Assignment

On a blank sheet of paper: Imagine you are a character living in the Arab world. Introduce yourself by providing as much information as possible and describe the view from your window.

Memo 1

A nominal sentence is a sentence without a verb, or one in which the verb "to be" is implied.

اللّٰهُ أَحَدٌ	God [is] one. (112:1)
مُحَمَّدٌ رَسُولُ اللَّهِ	Muhammad [is] the Messenger of God. (48:29)

The feminine form is most often formed by adding the ة (tâ' marbûṭa).

وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ	And indeed, a believing (and loyal) slave girl [is] better than a polytheist. (2:221)

In Arabic, there is no indefinite article, and there is only one definite article, "الـ."

أَنَا نَذِيرٌ	I [am] [a] warner.
الصُلْحُ خَيْرٌ	Reconciliation [is] a good thing. (4:128)

The masculine demonstrative of proximity is "هٰذَا," and the feminine demonstrative is "هٰذِهِ."
Before an indefinite noun, they function as **demonstrative pronouns**.

هٰذَا ذِكْرٌ	This [is] a reminder. (38,49)
إِنَّ هٰذِهِ تَذْكِرَةٌ	Indeed, this [is] a reminder. (76:29)

The attributive adjective always follows the noun and takes the definite article when the noun is definite.

هٰذا صِرَاطٌ مُسْتَقِيمٌ	This is a straight path (or one that strives for righteousness). (15:41)
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Guide us to the straight path. (1:6)

She	He	You (fem.)	You (male)	I, me	
هِيَ	هُوَ	أَنْتِ	أَنْتَ	أَنَا	Personal pronouns
لَيْسَتْ	لَيْسَ	لَسْتِ	لَسْتَ	لَسْتُ	**Not to be**

أَلَسْتُ بِرَبِّكُمْ	Am I not your Lord? (7:172)
إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ	You are only a reminder. You have no power over them. (88:21–22)
أَلَيْسَ الصُّبْحُ بِقَرِيبٍ	Is not the dawn near? (11:81)
قَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ	The Jews say, "The Christians have no basis [for their beliefs!]" (2:113)

Job names are traditionally formed using the فَعَّال pattern, such as the word خَبّاز. In Modern Arabic, job names are often formed by adding a ي at the end. Ex: صَحَفِيّ (journalist).
To form an adjective from a country name, the suffix -iyy is added. Example: يَمَنِيّ/ يَمَنِيّة

Annexation	رَبُّ الْعَرْشِ	The Lord of the Throne. (23:116)

The dual	Masculine plural	Feminine plural	Internal (or broken) plural
مُسْلِمانِ مُسْلِمَيْنِ	مُسْلِمُونَ مُسْلِمِينَ	مُسْلِمات	To memorize, e.g.: رَجُل ج رِجال