



The Language Of
Quran

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَذَا مِنْ مِّنْذِكِ

LESSON 9

الجملة



Section 1

• WORDS

- اسم
- فعل
- حرف

Section 2

• SENTENCES

- جملة إسمية
- جملة فعلية

Section 3

• PHRASES

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- بدل
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Section 4

• PRONOUNS

- Personal pronoun
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Section 5

- Subordinate clauses
- With conjunctions
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Section 6

- JOINING SENTENCES
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Section 7

- Miscellaneous
- أفعال المدح و الذم
- أفعال التعجب

الْجُمْلَةُ الْإِسْمِيَّةُ

In Arabic, there are two types of sentences:

1: الْجُمْلَةُ الْإِسْمِيَّةُ

2: الْجُمْلَةُ الْفَعْلِيَّةُ

الْجُمْلَةُ الْإِسْمِيَّةُ

It is made up of two parts and as the name suggest it is a sentence which begins with an ism (the subject) of the sentence called as

مبتدا, while the second part of the sentence is called as

خبر (the predicate).

The mubtada is generally definite while the khabar is indefinite. Both the mubtada and khabar are in the state of rafa'.

مبتدا ----- معرفة (definite)

خبر ----- نكرة (indefinite)



- The student is hard-working.
- The two pens are expensive.
- The teachers are present.

- الطَّالِبُ مُجْتَهِدٌ.
- الْقَلَمَانِ ثَمِينَانِ.
- الْمُعَلِّمُونَ حَاضِرُونَ.

If the khabar is a descriptive noun then the khabar agrees the mubtada in gender and in the number

ألف

١. الْكِتَابُ مُفِيدٌ.
٢. الْكِتَابَانِ مُفِيدَانِ.
٣. الْكُتُبُ مُفِيدَةٌ.

ب

- الْمُؤْمِنَةُ قَانِتَةٌ.
- الْمُؤْمِنَتَانِ قَانِتَتَانِ.
- الْمُؤْمِنَاتُ قَانِتَاتٌ.

ج

- الْمُسْلِمُ صَادِقٌ.
- الْمُسْلِمَانِ صَادِقَانِ.
- الْمُسْلِمُونَ صَادِقُونَ.



بَلْ يَدُهُ مَبْسُوطَتَانِ

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى

رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمِ

تَمَّ اَزْجَعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبُ إِلَيْكَ

الْبَصَرَ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٢٤﴾



الْجُمْلَةُ الْفَعْلِيَّةُ

Verbal sentence

In the **الْجُمْلَةُ الْفَعْلِيَّةُ** the sentence begins with a verb. For example:

وَقَتَلَ دَاوُدُ جَالُوتَ

And Dawood killed Jalut (2:251)

الْجُمْلَةُ الْفَعْلِيَّةُ comprises a verb, subject and an object. Usually the verb comes first followed by the subject and then the object.

The subject and the object are nouns. The subject is called

الفاعل

And the object is called the **المفعول أو المفعول به**



وقتلَ داوُدُ جالوتَ

And Dawood killed Jalut (2:251)

The subject **الفاعل** is always in **حالة الرفع** means having dhamma or dhammatain or tanween dhamma on it. For example :

داوُدُ

The object **المفعول به** is always in **حالة النصب** means having fatha or fathatain or tanween fatha on it . For example:

جالوتَ

Almost all of the **فعل** has three root letters.

The three root letters of the word **فعل** are **ل ع ل**



Let's understand the concept of root letters :
Take another three root letters:

ج ل س

فَاء الكلمة ج

عَيْن الكلمة ل

سَيْن الكلمة س

فَعَلَ

جَاسَ



فعل is of two types in terms of tense:

فعل ماضي past tense

فعل مضارع present and future tense.

We have learned that:

If a sentence starts with an ism it is called

الْجُمْلَةُ الْإِسْمِيَّةُ

If a sentence starts with a fi'l it is called

الْجُمْلَةُ الْفَعْلِيَّةُ



سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

**O Allah, You are free from every imperfection; praise
be to You. I testify that there is no true god except You;
I ask Your Pardon and turn to You in repentance.**