

LESSON 8

This is a revision lesson.

Here we review the *mādī* with the *isnād* to all the pronouns except those of the dual. The *isnād* to the pronouns of the dual is taught fully in lesson 30.

□ (٨) الْدَّرْسُ الثَّامِنُ

الجَمْع

حَامِدٌ وَهَاشِمٌ وَعَلِيٌّ ذَهَبُوا

المُفْرَدُ

حَامِدٌ ذَهَبَ

آمِنَةُ وَزَيْنَبُ وَمَرِيمُ ذَهَبْنَ

المُذَكَّرُ

الْغَائِبُ

آمِنَةٌ ذَهَبَتْ

المُؤَنَّثُ

أَنْتُمْ ذَهَبْتُمْ

أَنْتَ ذَهَبْتَ

المُذَكَّرُ

□

أَنْتَنَّ ذَهَبْتُنَّ

أَنْتِ ذَهَبْتِ

المُؤَنَّثُ

الْمُخَاطَبُ

نَحْنُ ذَهَبْنَا

أَنَا ذَهَبْتُ

المُذَكَّرُ

الْمُتَكَلِّمُ

المُؤَنَّثُ

Exercises

(١) أكمل الجمل الآتية بوضع الفعل «ذهب» في الفراغ بعد إسناده إلى الضمير المناسب.

Fill in the blank in each of the following sentences with the verb ذَهَبَ in the *mādī* with the correct *isnād*.

الجواب it's a Typing mistake

- (١) أين الطلاب الجدد؟ إلى المدير.
- (٢) نحن إلى الملعب.
- (٣) أين بعد الدرس يا إخواني؟
- (٤) أ إلى السوق اليوم يا أبي؟
- (٥) أنا ما إلى المكتبة اليوم.
- (٦) أمي إلى المستشفى.
- (٧) أ لزيارة خالتكن يا بناتي؟
- (٨) أخي إلى المطار.
- (٩) أخواتي إلى الكلية.
- (١٠) أ إلى المدرسة يا عائشة؟

(٢) أكمل الجمل الآتية بوضع فعل ماضٍ مناسبٍ في كلٍّ من الأماكن الخالية.

Fill in the blanks with suitable verbs in the *mādī*.

- (١) أ الأذان يا محمد؟
- (٢) نحن كُرة السلة اليوم.
- (٣) أ قمبصاني ومتا ديلي يا أمي؟
- (٤) المدرس الدرس على السبورة.

(٨) الْدَّرْسُ الثَّامِنُ

- (٥) أنا بَابُ الْفَصْلِ، وَحَامِدٌ وَهَشَامٌ وَبَلَالٌ النَّوَافِذَ. □
- (٦) أ الدَّرْسُ الْجَدِيدَ جَيِّدًا يَا بَنَاتُ؟
- (٧) زَمِيلَاتِي مِنَ الْفَصْلِ بَعْدَ الدَّرْسِ.
- (٨) أ الْقُرْآنَ بَعْدَ صَلَاةِ الْفَجْرِ يَا أَبْنَائِي؟
- (٩) أخِي سُورَةُ الرَّحْمَنِ.
- (١٠) أنا عَنْ قَلْمِي وَلَكِنِي مَا وَجَدْتُهُ. □
- (١١) مَنْ هَذِهِ الْحَيَّةُ؟
- (١٢) أ الْقَاهْوَةُ يَا مَرِيمُ؟
- (١٣) زُمَلَائِي الْمَوْزُ وَأَنَا العِنَبُ.
- (١٤) □ فاطِمَةُ بِنْتُهَا بِالْعَصَابَ.

(٣) تَامَّلْ مَا يَلِي.

Learn the *isnād* of the verb in the *mādī*.

- | | |
|--|---|
| (ذَهَبَ = فِعْلٌ + ضَمِيرٌ مُسْتَتِرٌ = فَاعِلٌ). | □ |
| (ذَهَبَ = فِعْلٌ + وَ = فَاعِلٌ). | ذَهَبُوا |
| (ذَهَبَ = فِعْلٌ + تْ = عَلَامَةُ التَّائِيَّةِ + ضَمِيرٌ مُسْتَتِرٌ = فَاعِلٌ). | ذَهَبَتْ |
| (ذَهَبَ = فِعْلٌ + نَ = فَاعِلٌ). | ذَهَبَنَ |
| (ذَهَبَ = فِعْلٌ + تَ = فَاعِلٌ). | ذَهَبَتَ |
| (ذَهَبَ = فِعْلٌ + تُ = فَاعِلٌ + مْ = عَلَامَةُ الْجَمْعِ). | ذَهَبَتُمْ |
| (ذَهَبَ = فِعْلٌ + تِ = فَاعِلٌ). | ذَهَبَتِ |

- ذَهَبْتُ = فِعْلٌ + تُ = فاعِلٌ + نَّ = عَلَامَةُ الجَمْعِ .
 ذَهَبْتُ = فِعْلٌ + تُ = فاعِلٌ .
 ذَهَبْنَا = فِعْلٌ + نَا = فاعِلٌ .

(٤) عَيْنِ الفَاعِلِ فِيمَا يَلِي .

Specify the *fā'il* in the following.

- خَرَجْتُ - جَلَسْنَا - سَمِعْتُ - شَرِبْتُنَّ - دَخَلُوا - حَفِظْنَ - أَكَلْتُمْ - فَتَحَ - فَهَمْتُنَّ - كَتَبْتَ - غَسَلْتُ - لَعِبْوَا - دَخَلَ - ضَرَبْتَ .

(٥) مِنَ الضَّمَائِرِ الْمُتَّصِلَةِ . attached

Learn the inseparable pronouns that are attached to the *māqīlī*.

- التَّاءُ كما في: ذَهَبَتْ . ذَهَبْتِ . ذَهَبْتُ . ذَهَبْتُمْ . ذَهَبْتُنَّ .
 الواوُ كما في: ذَهَبْوَا .
 النُّونُ كما في: ذَهَبْنَ .
 نَا كما في: ذَهَبْنَا .

(٦) تَأْمَلُ ما يَلِي .

Learn the verb in the *māqīlī* with *isnād* to *qamīr mustatir*.

- (١) أَيْنَ حَامِدٌ ؟ خَرَجَ (خَرَجَ = فِعْلٌ . الفَاعِلُ ضَمِيرٌ مُسْتَثِرٌ) .
 (٢) أَيْنَ آمِنَةُ ؟ خَرَجَتْ (خَرَجَ = فِعْلٌ + تُ = عَلَامَةُ التَّائِنِ .
 الفَاعِلُ ضَمِيرٌ مُسْتَثِرٌ) .

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِينِ
 وَالْقَنِينَاتِ وَالصَّدِيقِينَ وَالصَّدِيقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
 وَالْحَشِيعِينَ وَالْحَشِيعَاتِ وَالْمَتَصَدِّقِينَ وَالْمَتَصَدِّقَاتِ
 وَالْمَصْعِيمِينَ وَالْمَصْعِيْمَاتِ وَالْحَفْظِينَ فُلُوْجَهْمَ وَالْحَفْظَاتِ
 وَالْأَذْكَرِينَ اللَّهُ كَثِيرًا وَالْأَذْكَرَاتُ أَعَدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْزَا
 عَظِيمًا

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In this lesson we learn the following:

- 1) The *nash* ending of the sound feminine plural:

We have learnt earlier that the normal *nash* ending of a noun is ‘-a’, e.g.:

إِنَّ الْبَيْتَ جَدِيدٌ.

قرَأْتُ الْكِتَابَ.

Now we learn that the *nash* ending of a noun in the sound feminine plural form is ‘-i’ instead of ‘-a’ e.g.:

رَأَيْتُ الْأَبْنَاءَ وَالْبَنَاتِ.

In this sentence both الأَبْنَاءَ and الْبَنَاتِ are objects of the verb رَأَيْتُ and so they are both *mansūb*.

The noun الأَبْنَاءَ has the regular ‘-a’ ending, but the noun الْبَنَاتِ had the ‘-i’ ending because it is sound feminine plural which ends in ‘-āt’. Here are some more examples:

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ.

(as-samāwāt-i wa l-ard-a).

‘Allāh created the heavens and the earth.’

قرَأْتُ الْكُتُبَ وَالصُّحْفَ وَالْمَجَالَاتِ.

(al-kutub-a wa-ṣuhuf-a wa l-majallāt-i).

‘I read the books, the newspapers, and the magazines.’

إِنَّ الْإِخْوَةَ وَالْأَخْوَاتِ فِي الْبَيْتِ.

(al-ikhwat-a wal-akhawāt-i).

‘Indeed the brothers and sisters are at home.’

Remember that the *nash* and *jarr* endings are the same in the sound feminine plural form, e.g.:

إِنَّ الطَّالِبَاتِ فِي الْحَافَلَاتِ.

‘Indeed the female students are in the buses’.

Here إِنَّ is *mansūb* because of الحافلَاتِ and الطَّالِبَاتِ is *majrūr* because of the preposition في, but both have the -i ending.

- 2) We have learnt that رَأَيْتُكَ means ‘I saw you’ and رَأَيْتَهُ means ‘I saw him’. Now we learn the use of the pronoun of the first person ‘me’. Note the following:

رَأَيْتَنِي

‘You saw me.’

خَلَقَنِي اللَّهُ

‘Allāh created me.’

سَأَلَنِي الْمَدْرُسُ

‘The teacher asked me.’

The pronoun of the first person is only ‘-i’ but an ‘-n’ is added between the verb and the pronoun ‘-i’

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so that the final vowel of the verb may not be affected due to ‘-ī’. As we know ‘you saw’ is رأَيْتَ (ra’aita) for masculine and رأَيْتِ (ra’aiti) for feminine. If we say ‘ra’aita-ī’ or ‘ra’aiti-ī’ the Arabic phonetic system requires the omission of the vowel ‘a’ or ‘i’ before ‘-ī’. So the verb in both cases will become ‘ra’ait-ī’ and the difference between the masculine and feminine will be lost. That is why an ‘-n’ is inserted between the verb and the pronoun ‘-ī’ (ra’aita-n-ī, ra’aiti-n-ī).

The *nūn* is called ‘the *nūn* of protection’ نُونُ الِّوِقَايَةِ because it protects the final vowel of the verb from omission. Even English has the *nūn* of protection. We say, ‘a book’ but, ‘an aunt’ with a *n* to avoid the clash of two vowels.

3) How to say in Arabic ‘How beautiful is this car!’, ‘What a beautiful car this is!’. This is expressed in Arabic by مَا أَجْمَلَ هَذِهِ السَّيَارَةُ!

This is called فعل التَّعْجِبِ (i.e. Verb of Wonder) and has the form مَا أَفْعَلَهُ! One can use the pronoun هُوَ or any other *naṣb* pronoun, or replace it by a *mansūb* noun e.g.:

ما أطْيَبَكَ! ‘How good you are!’

ما أَفْقَرَهَا! ‘How poor she is!’

ما أَكْثَرُ النُّجُومَ! ‘How numerous the stars are!’

ما أَسْهَلَ هَذَا الدَّرْسَ! ‘How easy this lesson is!’

4) We have learnt in Book 1 that the noun after يا takes only one *dammah*, e.g.:

يا حَامِدٌ! يا بَلَالٌ! يا أَسْتَاذٌ! يا وَلَدٌ!

Now if the noun after يا is *muḍāf*, it is *mansūb*, e.g.:

يا بَنْتَ بِلَالٍ! ‘O daughter of Bilāl!’

يا أَخْتَ مُحَمَّدٍ! ‘O sister of Muhammad!’

يا أَبْنَ أَخِي! ‘O son of my brother!’

يا رَبَّ الْكَعْبَةِ! ‘O Lord of the Ka‘bah!’

يا عَبْدَ اللَّهِ! ‘O servant of Allāh!’

يا أَبَا بَكْرٍ! ‘O Abu Bakr!’ (literally ‘O Father of Bakr!’).

Note that the *mansūb* form of أَبُو is أباً.

يا ربنا!

‘O our Lord!’ □

يَا + رَبٌ + نَا = رَبَّنَا

يَا + رَبٌ + يِ = رَبِّ

5) We have learnt in Book 1 that the noun after كمْ (how many?) is singular and *mansūb*. But if the word كمْ is preceded by a preposition, the noun following it may be *majrūr* or *mansūb*, e.g.:

كمْ رِيالاً عِنْدَكَ؟ ‘How many riyals have you?’

بِكَمْ رِيالاً / رِيالٍ هَذَا؟ ‘How many riyals does it cost?’

Here both كمْ رِيالاً and رِيالٍ هَذَا are permissible because of the preposition بِ. In the same way we can say: فِي كمْ يَوْمًا / يَوْمٍ ‘in how many days?’.

6) When the interrogative مَا is preceded by a preposition, the *alif* of مَا is dropped, e.g.:

مَا + بِ → بِ ‘with what?’

مَا + لِ → لِ ‘for what?’ ‘why?’ □

مَا + مِنْ → مِنْ ‘from what?’

Note that the *nūn* of مِنْ has been assimilated to the *mīm* of مَا (min + mā → mimma).

مَا + عَنْ → عَنْ ‘about what?’

Note that the *nūn* of عَنْ has been assimilated to the *mīm* of مَا (an + mā → amma).

7) We have learnt the relative pronoun الذِي (masc. sing.) and التي (fem. sing.).

Now we learn their plurals. The plural of الذِي is الذِينَ and that of التي is اللاتِي.

Here are some examples:

Masc. sing.: الرَّجُلُ الذِي خَرَجَ مِنْ مَكْتَبِ الْمُدِيرِ مَدْرِسٌ جَدِيدٌ.

‘The man who left the headmaster’s office is a new teacher.’

Masc. pl.: الرَّجَالُ الذِينَ خَرَجُوا مِنْ مَكْتَبِ الْمُدِيرِ مَدْرِسُونَ جُدُودٌ.

‘The men who left the headmaster’s office are new teachers.’

Fem. sing.: الطَّالِبَةُ الَّتِي جَلَسَتْ أَمَامَ الْمُدَرَّسَةِ بِنْتُ الْمُدِيرَةِ.

‘The female student who sat in front of the lady teacher is the headmistress’

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daughter.'

Fem. pl.: الطالباتُ الَّتِي جَلَسْنَ أَمَامَ الْمُدَرِّسَةِ بَنَاتُ الْمُدِيرَةِ.

'The female students who sat in front of the lady teacher are the headmistress' daughters.'

8) We have learnt the particle أَ turns a statement into a question.

If the noun following it has الـ, the أَ changes to تـ, e.g.:

المُدَرِّسُ قَالَ لَكَ؟ → المُدَرِّسُ قَالَ لَكَ؟ 'Did the teacher tell you?' (al-mudarris-u?)

الْيَوْمَ رَأَيْتُهُ؟ → الْيَوْمَ رَأَيْتُهُ؟ 'Did you see him today?' (al-yaum-a?)

But:

هَذَا الطَّالِبُ سَأَلَكَ؟ → هَذَا الطَّالِبُ سَأَلَكَ؟ 'Did this student ask you?' (a hādha?)

9) The final يـ which is pronounced *alif* is written *alif* when a *jarr* or *naṣb* pronoun is attached to the word, e.g.:

مَعْنَى 'meaning' → مَعْنَاهُ 'its meaning.'

كَوَاهُ 'he ironed' → كَوَاهُ 'he ironed it.' □

10) الطَّلَابُ الْجُدُودُ الْخَمْسَةُ 'the five new students': here the **number** is used as an **adjective** and so it comes after the *ma'dūd*. Here are some more examples:

الْكُتُبُ الْأَرْبَعَةُ → 'the four books'.

الرِّجَالُ الْعَشَرَةُ → 'the ten men'.

الصَّحَاحُ السَّتَّةُ → 'the Six Authentic Books' of *hadīth*.

الْأَخْوَاتُ الْخَمْسُ → 'the five sisters'.

11) إِلَى الْمُدِيرِ ذَهَبْتُ؟ here إِلَى has been brought forward for the sake of emphasis.

Note the following:

رَأَيْتُ بِلَالًّا. 'I saw Bilāl.' without emphasis.

بِلَالًّا رَأَيْتُ. 'It was Bilāl that I saw.' with emphasis.

The second construction is used in case of doubt or denial.

Vocabulary

| | | | |
|--------------------|-----------------------------------|-------------------------|--------------------|
| قائِمَةٌ | list | رَنَّ يَرِنْ رَنِينَاً | it (the bell) rang |
| عَلَاقَةٌ | connection | خَلَقَ يَخْلُقُ خَلْقاً | to create |
| مَعْنَى | meaning | رَفَعَ يَرْفَعُ رَفْعاً | to raise |
| لَحْظَةٌ | moment | جَانٌ | jinn |
| عِدَّةُ أَسْئِلَةٍ | a number of questions | حَدِيدٌ | iron (metal) |
| حَضَرَ | to attend, to be present | هَكَذَا | like this, so |
| أَحْسَنْتَ | You have done well. Well done! | عِدَّةُ كُتُبٍ | a number of books |
| طِينٌ | mud | عَاصِمَةٌ | capital city |
| جَرَسٌ | bell | مُخْتَلِطٌ | mixed |
| نَارٌ | fire (fem.) | كَذَلِكَ | like that |